ANNOTATIONS
UPON THE
HOLY BIBLE.

WHEREIN

The Sacred *Text* is Inserted, and *various Readings* Annex'd, together with the Parallel *Scriptures*, the more difficult *Terms* in each Verse are Explained, seeming *Contradictions* Reconciled, *Questions* and *Doubts* Resolved, and the whole Text opened.

VOL. II.

Being a Continuation of Mr. *POOL'S* Work by certain Judicious and Learned Divines.

NEHEM. 8. Verse 8.

They Read in the Book in the Law of God distinctly, and gave the sense, and caused them to understand the Reading.

ACTS 8. Verse 30, 31.

——Understandest thou what thou Readest?

How can I except some man shall Guide me?

LONDON,

Printed for *Thomas Parkhurst*, *Dorman Newman*, *Jonathan Robinson* *Brabazon Ailmer*, and *Thomas Cockeril*, M.DC.LXXXV.

THE PREFACE TO THE READER.

WE have at length, through the Divine assistance finisht the Annotations upon the Bible, begun and carried on by Mr. Pool in the First Volume; whose discerning Judgement, great Industry, and pious Spirit are conspicuous in that very useful work. Our sincere design, and endeavours have been to search, and unfold the meaning of the Sacred Oracles; abhorring the impious arts of those who pervert the Scriptures from their Pure and native sense, to give colour and countenance to their private fancies. Wherein we have mistaken their genuine sense (for who in the present state of infirmity, and imperfection fully knows the mind of the Lord in them) it has not been for want of Love to the Truth, nor of using the best helps within our compass for the clearing the difficulties found in them. There remains no more for us to do, but to recommend the work to the blessing of Heaven, and to the Study of Christians, that they would diligently Read the Scriptures to understand them, and understand to practise them, and be happy for ever. It may seem needless to urge this duty upon those, who profess to Believe this Divine Book to be the sole and infallible guide to blessedness. But alas! many, who in Title are Christians, are careless of it. Some are captivated by charming lusts, and would go on in a voluptuous course of sinning without disturbance: all such have an Antipathy to the true Glass that reflects upon Conscience their foul deformity. And by their wretched neglect they not only deserve, but inflict upon themselves that severe doom, their sins shall not be purged away, till they dye: for the clear streams of the Spirit flowing in the Scriptures, both discover the spots of the Soul, and are efficacious to wash them off. Others are so deeply ingaged in the business of the World, that they have no leisure to attend to the Counsels and Call of God in the Bible: if Rules were laid down therein how to obtain secular Riches and Honours, they would intensly apply themselves to consider them, and treasure them up in their Minds and Memories, and diligently practise them: but since it propounds a Spiritual and future blessedness to be obtained by persevereing diligence, they count it mispent time to be studious of it. Thus the worldly Wise are guilty of folly above admiration: for to gain the trifles of Time, they lose the pearl of price, that enriches the possessours for ever. Besides these Carnalists that live without God in the World; how many that pretend a veneration for the Scriptures, do but seldom or superficially regard them. 'Tis not the bare Reading of them that is profitable, but with a disposition and frame of Heart suitable to them. An humble reverence of the Majesty of God appearing in his Word makes the Heart tender and teachable, and receptive of Holy impressions: sincere aims to be instructed in the Will of God, with a resolution to obey it, prepares for

for the receiving spiritual benefit. The study of the Scriptures *from vain curiosity, and a desire of knowledge to please our selves, and to be valued by others; is to foment pride (the universal disease of the humane mind) by the remedy that should cure it. And none are in such danger of being ignorant of the* Mysteries of Godliness, *as the* presumptuous. *But he that* seeks *for Salvation in the* Word *shall* find it, *and the most sublime and satisfactory knowledge with it. And to this must be joyned* Fervent Prayer, *that the* Divine Spirit, *who indited the* Scriptures *would interpret them to us, that his concomitant Vertue, and effectual Grace may make them to be* Light *to the* Blind, *a* Remedy *to the* Diseased, Life *to the* Dead, *and* Strength *to the* Living, *the* Conversion, *and the* Consolation *of* lost Souls. *Now since the* Word of God *hath such a blessed influence upon all, that cordially apply it, shall we be negligent in conversing with it? How does the Example of* David *upbraid* Christians? *His superlative Esteem, and Affections were set upon the* Word of God. *It was his* unvaluable Treasure, *the most* precious Gold *lost its lustre and was faint in the comparison with it: it was his* dearest delight *the sweetest things were disrelishing and ungrateful to his pallate set against it. Thus he expresses himself,* The Judgments of the Law are True and Righteous altogether, more to be desired are they then Gold, yea then much fine Gold, sweeter also then honey or the honey comb. *Into what an extasie of Affection does he break forth in another* Psalm? O how I love thy Law; it is my Meditation all the day. *He was encumbred with the affairs of a* Kingdom, *yet the Divine Law was the continual* attractive *of his thoughts, as the needle touch'd by the Loadstone always points to its beloved* Star. *And what a small portion of the Divine* Word *did he enjoy to what is richly communicated to us? We have the* blessed Gospel *brought down from* Heaven *by the* Son of God, *wherein his* Eternal Counsels *are clearly revealed, to satisfie his* injured Justice *by the Sacrifice of the Mediatour, that his* Mercy *might be glorified in our Redemption. We have represented to us in the* Gospel *the* Life of Christ *so glorious in Holiness, so exemplary and persuasive to make us Holy, and Heavenly: for all the Temptations of the World are either from the* desire *of those things that he* despised, *or from the* fear *of the evils that he* voluntarily suffered. *In short* Christians *that profess themselves the Children, and Disciples of* Christ *cannot without renouncing the dignity of those Relations, neglect that Book that contains the* Divine Instructions *of their* Master, *and the* Testament *of their Father, disposing and assuring the* heavenly inheritance *to them. Let us then every day Redeem Time from the vanities, and business of the World to Read with solemnity of Spirit* this Blessed Book *in our Families and Closets, that we and all ours may partake of its* sanctifying *and* saving *Vertue. Let us come to the* Word, *as those in the Gospel to* our Saviour, to Hear Him, and to be Healed of their Infirmities. *And in these times of dangerous seduction from the Truth, let us with the advenry of the Apostle address our selves to* Christ, Lord to whom shall we go thou hast the words of Eternal Life.

ANNOTATIONS ON JEREMIAH.

The ARGUMENT.

It was the great unhappiness of this Prophet *to be a Physician to, but could not save a dying State, their Disease still prevailing against the Remedy; and indeed no wonder that all things were so much out of order, when the Book of the Law had been wanting above sixty years. He was called to be a* Teacher *in his youth in the days of good* Josiah *being Sanctified, and Ordained by God to his Prophetical Office from his Mothers Womb,* Chap. 1. 5. *in a very evil time, though the people afterward proved much worse upon the death of that good King. He setting himself against the Torrent of the Corruptions of the Times, was always opposed, and unkindly treated by his ungrateful Countrey-men, as also by false Prophets, and the Priests, Princes and People, who incouraged all their impieties, and unrighteousness: At length he threatned their Destruction and Captivity by the* Chaldeans, *which he lived to see, but foretels their return after Seventy years: All which accordingly came to pass: He doth also, notwithstanding his dreadful threatnings, intermix diverse comfortable promises of the Messiah, and the days of the Gospel; he denounceth also heavy judgments against the Heathen Nations, that had afflicted Gods People, both such as were near, and also more remote, as* Egypt *the* Philistines, Moab, Edomites, Ammonites, Damascus, Kedar, Hazor, Elam, *but especially* Babylon *herself that is made so great a Type of the* Anti-Christian Babylon *in the* New Testament. *Upon the Murder of* Gedaliah, *whom the* Chaldeans *had made Governour of* Judea, *he was forcibly against his will carried into* Egypt, *where, (after he had Prophesied from first to last between Forty and Fifty years) probably he died; some say he was stoned.*

Whatever else we hear mentioned of his writings, they are either counterfeit as the Prophesies of Baruch, *&c. or it is likely we have the sum of them in this Book, though possibly some of his Sermons might have had some enlargements in that Roll which, by his appointment, was written by* Baruch, chap. 36. 2. &c.

CHAP. I.

THE words *a* of Jeremiah the son of Hilkiah *b*, of the priests that *were* in Anathoth in the land of Benjamin *c*.

2 To whom the word of the LORD *d* came in the dayes *e* of Josiah the son of Amon *f* king of Judah, in the thirteenth year *g* of his reign.

3 *h* It came also in the dayes of *i* Jehoiakim, the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah *k* the son of Josiah king of Judah, unto *l* the carrying away of Jerusalem *l* captive *m* * in the fifth month *n*.

* 2 Kings 25. 8.

a i. e. Sermons, or Prophesies, which he received from God, as being his mouth to declare them unto the people, and comprising all in the volume of this Book going under his Name, as the matter, and substance of it, see on *Isa.* 2. 1. *b* As this serves to distinguish him from other Priests, so his being of *Anathoth* ranks him among the common Priests; not that High Priest mentioned, 2 *King.* 22. 8. under whose Progeny *Jeremiah* is not named, 1 *Chron.* 6. 13. Who, it is probable, would have been named being one of so much note, and who always lived at *Jerusalem*, not at *Anathoth*, which was a City three Miles from *Jerusalem* lotted out of the Tribe of *Benjamin* for the Priests, *Josh.* 21. 18. Of an ordinary Teacher he was made a Prophet, not so of the rest. *c i. e.* That part of *Canaan* that fell to *Benjamins* share.

d Either that Commission from God that did authorize him to his Prophetical work, as it may probably be taken, *John* 10. 35. was actually given unto him *verse* 10. or, command of God as 'tis used, 1 *Kings* 12. 24. Or, rather the materials, which his Prophesies were to consist, for the space of 41 years successively in *Judea*, *viz.* from the 13th. year of *Josiah* to the 11th. year of *Zedekiah*, besides the time that he prophesied in *Egypt*. see *chap.* 43. and 44. as *Isa.* 2. 1. *e i. e.* During the Reign, and corrupt state of Religion *f* Who corrupted again that Religion by those Idolatries, that his Father *Manasses* had in the latter part of his Reign so well reformed by rooting of them out, 2 *Chron.* 33. 21, 22, 23. *g* By which it appears that *Jeremiah* prophesied the last 18 years of *Josiah's* Reign, for he reigned 31 years, 2 *Kings* 22. 1.

h Viz. The word of the Lord, as *verse* 2. *i* Called at first by *Josiah Eliakim*, 2 *King.* 23. 34. *Jehoahaz*, and *Jehoiakim* whereof the former reigned before him, 2 *King.* 23. 31. the latter succeeded, 2 *King.* 24. 8. are conceived not to be mentioned, because they reigned but each of them three months, and therefore not considerable, the Scripture often taking little notice of a small time, as of six months, compare 2 *Sam.* 5. 5. with 1 *King.* 2. 11. *k* See *ver.* 2. of whom read 1 *Chron.* 3. 15. 16. *l i. e.* The inhabitants of *Jerusalem* namely under *Zedekiah*, 2 *Kings* 25. 11. during all which time, things standing in that state and condition, *Jeremy* Prophesied; *m* Doth not terminate the time of his Prophesies, for he Prophesied also both in *Judea*, and in *Egypt* afterwards; but only relates to what he Prophesied while the City and Temple were standing, the rest seeming rather to be added, as a supplement, then to be reduced unto this general Title of his Prophesies. *n viz.* Of that present year; for, though the year end not at the fifth month, yet it might end the year of *Zedekiahs* Reign, because he might begin his reign at the fifth month of the year.

4 Then *o* the word of the LORD came unto me *p*, saying,

o i. e. When he was first called to his Office, or the Lord then began to speak unto me. *p* A change of the person, a thing very usual with the Prophets.

5 ¶ Before I * formed thee in the belly *q*, I knew thee *r*; and before thou camest forth out of the womb, * I sanctified *s* thee, *and* I † ordained thee a prophet unto *t* the Nations.

* Isa. 49. 1. 5.
* Luke. 1. 15. 41.
Gal. 1. 15. 16.
† Heb. gave.

q i. e. Were I. *Isa.* 46. 3. having spoken before of the time of his call *verse* 4. he now speaks of the manner of it. *r i. e.* Approved, and appointed thee, as a fit Minister for this work through my knowledge among the *Hebrews* more affectionate, as hath been formerly noted. *s Viz.* not with having grace, though that need not to be excluded, but accordingly I prepared and ordained thee for this publick service, and thus with *Paul Gal.* 1. 15. where both are expressed. See the like use of the word *Isa.* 13. 3. he speaks thus to *Jeremiah*, not to the other Prophets, because he stood in need of greater, and more direct encouragement then they, both in respect of the tenderness of his years, and also of those insuparable difficulties, which in those most degenerate, and corrupt times he must unavoidably encounter with, which might cause him to decline the work, *verse* 6. *t* Either with reference to place, to other nations besides the Jews, as appears *chap.* 43. and 45, and 47. Secrating the Jews in among them, as *chap.* 24. 17. 18. and so may be taken for *again*, as it is often expressed in those places and elsewhere; Or with reference to time, to people of all times, who may be instructed by this Book, or whose words are made use of, both by several Prophets of the Old Testament, as *Daniel, Ezekiel, Nehemiah*, &c. and by our Saviour in the New, by *Matthew chap.* 2. 17. 18. By *Paul* 2 *Cor.* 6. 18. And by St. *John Rev.* 2. 23.

* Exod. 5. 12.

6 Then said I, Ah, *u* * Lord GOD, Behold, I cannot speak *v*: for I *am* a child *z*.

u An introductory interjection making way for his excuse in a way of grief, and complaint, indeavouring with all reverence to clear himself of undertaking such a work rashly, it being properly the sigh of one that hath too great a weight upon his shoulders *v* Not dumb, as *Zachary Luke* 1. 20. 22. nor stammering as *Moses. Exod.* 4. 10. 14. but not with that becomming gravity, and commanding Majesty, as is suitable to a Prophet, he modestly excuseth himself, from a consideration of the weight of the work, and the tenderness of his age, as in the next expression. *z* Either in years, and so not ripe, or apt for the declaring of great things, and that to Princes and Nobles. Or, 2. In experience, being altogether unskilful in such affairs, not having been used to Prophesie: and therefore in neither respect likely to be much regarded.

7 But the LORD said unto me, say not I *am* a child *a*; for thou shalt go *b* to all *c* that I shall send thee, and whatsoever I command thee, thou shalt speak.

a Do not plead excuses. *b* This is Gods answer to *Jeremiah* in respect of his sense of his own inability; this may be by way of command, and then it is a check to his timerousness; thou shalt go, therefore draw not back, or, by way of promise, and then it is a satisfactory answer to his excuse, as both proceeded from a sense of his own insufficiency. *q. d.* fear not, I will make thee eloquent, and courageous. *c* This relates, either to persons, or things, *to all* 1 *e* to all persons to whom I shall send thee, thou shalt baulk none, see *Rev.* 10. 11. Or, *upon* so is the *Hebrew* and then it is thou shalt go upon all errands, and messages, that I shall send thee, see *Isa.* 55. 11. and *Act.* 26. 16.

* Jos. 1. 5.
Heb. 13. 5, 6.

8 Be not afraid of their faces *e*: for * I *am* with thee *f* to deliver thee *g*, saith the LORD.

e Their fierce looks *Ezek.* 2. 9. the indication of their enraged minds, *Dan.* 3. 19. Neither when thou deliverest my message to them, nor when thou mayest be cited before them *Matth.* 10. 18, 19. This is Gods answer to *Jeremy's* fears in respect of the persons he was to deal with, as the other was in respect of his own conscious ness of insufficiency; and he mentions their faces, because the majestick countenance, of Princes, and Magistrates, is apt to strike a great awe and terror upon Children. *f* He not only send thee as other Kings do their Embassadors, but I will go with thee, this God promises to *Moses, Exod.* 3. 12. and *Deut.* 31. 6, 8. *g* Here God promises his protection for encouragement.

9 Then the LORD put forth his hand *h*, and touched *i* my mouth, and the LORD said unto me, Behold, I have * put my words in thy mouth.

* chap. 5. 14.

h God having before excited the Prophet to his work by command, and promise, doth now in a vision establish and confirm him, either by the hand of an Angel, as *Isa.* 6. 6, 7. Or, rather, by himself in some visible shape. *i Heb. Came upon*, as the word is used *Judg.* 20. 41. hereby enabling him to speak, or thou shalt be my mouth to deliver my words, partly to let *Jeremy* understand that they were God's words; and partly to intimate they should be effectual, and partly that he should never be without them, but continually supplied, see the like kind of phrase, *chap.* 5. 14, and he adds *Behold, q. d.* attend to what I am about to say; or, look upon this outward sign, and let it assure thee of the thing signified.

10 See, I have this day set thee over the nations, and over the kingdoms *l*, to * root out, * and to pull down *m*, and to destroy, and to throw down, to build and to plant *n*.

* chap. 18. 7.
2 Cor. 10. 4, 5.

l Having now received his Commission he is directed to whom he is to go, *viz.* to the greatest, not only single persons, but whole nations, as the *Babylonians, Persians*, and *Egyptians*, and exhorted to greatness of mind, as being sent as an Ambassador from God to deliver his messages without flattery, or cowardize; and that he might make that proud people sensible of their folly, that looked upon themselves above reproof, he gives unto his Prophet this large authority. *m i. e.* To Prophesie, that I will pull down, which I will as certainly effect, as if thou hadst done it thy self, for according to Scripture usage, the Prophets are said to do that, which they foretell to come to pass, *Gen.* 4. 7. *Ezek.* 43. 3. *i. e.* to pronounce destruction, hence God is said to slay them by the words of his mouth, *Hos.* 6. 5. and so are all the following expressions to be understood. *n* Metaphors taken from Architects, and Gardiners, either the former words relate to the Enemies of God, and the latter to his Friends. Or, rather to both conditionally if they repent, he will build them up, *i. e.* he will encrease their Families, and plant them, *viz.* settle them in the Land, *chap.* 24. 5. If they do not he will root them up, and pull them down, &c. he will do the contrary: compare this with *chap.* 42. 10. and 45. 4. The reason why God useth so many words to the same purpose seems to be, partly to shew how deeply all kind of wickedness and contempt of God had taken root, which potishly may be one reason why he placeth pulling down, and rooting up before building and planting, to shew what a deal of rubbish there was to be removed, before he could reform, and repair his Church and State. Or, rather because the Prophet was to begin with these in his Prophesie, as appears by his second Visions *ver.* 11, 13. and partly to quicken the Prophets zeal against them.

11 ¶ Moreover, the word of the LORD came *o* unto me, saying, Jeremiah, what seest thou? and I said, I see a rod of an almond-tree *p*.

o This and the boiling Cauldron *ver.* 13. is thought to be at the same time, and in the same Vision, when he was first appointed to his work. *p Viz.* That had leaves, and possibly blossoms on it, like *Aarons, Numb.* 17. 8. for without leaves at least, 'tis possibly he had not so readily guessed of what kind it had been; this is a tree that blossoms early, and speedily, and hence hath its name in Hebrew *Sceked* signifying watchful, forward, nimble, or quick, and so it may point at either Gods readiness to smite, *ver.* 12. which is described elsewhere by Summer fruit, *Amos* 8. 1. 2. or *Israels* ripeness to be smitten, as we have the like, *Ezek.* 7. 10, 11. or both; this rod being like a portentous Comet, showing to *Jeremiah* the miseries that were at hand, as the death of *Josiah*, which soon followed this Vision, 2 *Kings.* 23. 29. and the taking them by *Pharaoh Necho*, 2 *Kings.* 23. 35. and presently after the breaking in of the *Chaldees, Syrians, Moabites*, and *Ammonites*, 2 *Kings.* 24. 2. and then the *Babylonian* Captivity, 2 *Kings.* 24. 10. which happened in the eighth year of *Jehoiakim*, 2 *Kings.* 24. 12. where *Nebuchadnezzar* took him with others, and carried them away about 23 years from hence, and about the 40th. year *Jerusalem* was taken, and the Temple burnt.

12 Then said the LORD unto me, thou hast well seen *q*: for I will hasten *r* my word *s* to perform it.

q Or, thou hast seen and judged right; or, as the *Hebrew*, *thou hast done well to see*, *i. e.* in seeing so. *r* Word for word I will *Almond-tree it*; *i. e.* I will be upon them speedily in a short time, and suddainly, ere they are aware, or I will watch, and be ready to accomplish this in due time. *s i. e.* My word of threatning against *Judah* and its inhabitants.

13 And the word of the LORD came unto me the second time, saying, what seest thou? and I said, I see a seething pot *t*, and the face *u* † towards the north *x*.

† Heb. *from the face of the north.*

t After the smaller punishment from the Lord, follows this of the boiling pot, by which understand *Judea*, and *Jerusalem*, as may appear by the application, that they themselves make of it in a way of scorn and derision, *Ezek.* 11. 3 7. some put the *face of the pot* for the pot it self; as *the face of the cold*, the *face of his anger* for Cold, and Anger it self, *q. d.* I see a *pot* coming, meaning the *Babylonian* Army flowing in upon them, like boiling, or scalding water, as some interpret it; but this seems not to be so congruous to the Vision; but rather thus the *Babylonians* should besiege, as a fire playes round the furnace, when it is to be

be made boil, so should these *Chaldeans* begire it, as *ver.* 15. and reduce the inhabitants to most miserable extremities, with unspeakable cruelty, as if they were like flesh roasting by the fire, or boyling in a pot, as their sufferings are described, *Mic.* 2. 3. *u* Or front of the pot, or furnace, the place where the fire was put in, or showed up to make it boyl, as a pot, hanged in the form of a furnace, seems to be all but one and the same pot or vessel, the face of which may be easily conceived to stand toward the north, not the mouth of the pot; for that looks directly upward, unless we conceive it to be represented in the Vision leaning, of which conceit there is no need. *x* Indicating from whence their misery should come, *ver.* 14. *viz.* from *Chaldea* which lay north from *Jerusalem*.

14 Then the LORD said *y* unto me, Out of the * north *z* an evil shall † break forth *a* upon all the inhabitants of the land *b*.

* chap. 4. 6. and 6. 1.
† Heb. *be opened.*

y Explained this Vision. *z i. e.* From *Babylon* a *Metonymie* of the subject, for though it lye East-ward, yet it is North from *Jerusalem* as lying 4 Degrees more from the Equinoctial. See *ver.* 13. *a* It shall be withheld, or restrained no longer in my treasure I will let it out, *viz. That* evil of punishment represented by the fire. *b* Though God gave almost all the then known World to the King of *Babylon*, yet here he understands the Land of *Judea*, *chap.* 25. 9.

15 For lo, I will * call *c* all the families *d* of the kingdoms *e* of the north, saith the LORD: and they shall come, and they shall set every one his throne *f* at the entring of the gates *g* of Jerusalem, and against all the walls *h* thereof round about, and against all the cities *i* of Judah.

* chap. 5. 15.

c Or, I am upon calling, it is at hand, I am about to incline the Northern Countries to joyn together in this work, *chap.* 5. 22. and 10. 22. and 25. 9. 25. *d* Or kindreds. *viz.* those diverse Countries, and Nations, that were under one Lord, as a chief Ruler is called the Father of his Countrey. *e viz.* The *Babylonians*, and their assistants, the *Medes* also being in Confederacy with them, whose Kings Daughter *Nebuchadnezzar* married *f* Their Seats, Pavilions, or Tents shall be pitched, which shall be as so many thrones, where I will see my judgments executed by the *Chaldeans, chap.* 52. 4. *g* At the entring to the gates, or way leading to the gates, *Judg.* 9. 35. 2 *Kings.* 7. 3. *chap.* 43. 9. which besiegers have always a special regard to, that there be no going in, or coming out, *Isa.* 22. 7. *h* They shall begirt it round, noting the great multitude, power and courage of the *Chaldeans*. *i* There were none of them should fare any better then *Jerusalem*.

16 And I will utter my judgments *k* against them touching all their wickedness, who have forsaken me *l*, and have burnt incense unto other gods *m*, and worshipped the works of their own hands *n*.

k Cause sentence to be passed according to my threatnings see *chap.* 39. 5. Or. I will place my bounty, and their unworthiness before them. Or I will upbraid them with their Ingratitude, Rebellion and breach of Covenant, &c. I will speak with them by thee *Jeremiah*, and others of my Prophets. *l* Either noting the persons against whom, or rather the cause for which, because they have forsaken me; the same particle being so used, *chap.* 13. 25. and elsewhere. Or their sins whereby, as it is also expressed *chap.* 16. 11. and 22. 9. *m i. e.* Worshipped strange Gods. a Synecdoche of the part for the whole. *n i. e.* Their Idolatrous Images expressed here by a Periphrasis. *Isa.* 2. 8.

17 ¶ Thou therefore gird up thy loins *o*, and arise *p*, and speak unto them all that I command thee *q*: be not dismayed at their faces *r*, lest I ‖ confound thee *f* before them *s*.

‖ Or, *break to pieces.*

o By this expression God quickens, and hastens him upon his work, not to stand hesitating, but to be doing, prepare thy self; for it is a speech taken from the custom of their Countries, that wear long garments, and therefore they did gird them up about them, that they might not hinder them in any work, that required expedition, see the phrase and practise, *Exod.* 12. 11. 2 *Kings.* 4. 29. and in many other Texts; it implies two things. 1. Speed and Dispatch. 2. Courage and Resolution: *Job* 38. 3. *p* Another expression to the same purpose to speed him about his work, the like *chap.* 13. 4. *q Heb. Shall command thee. r* Discover no fear, and conceal no message, See *ver.* 8. *s Heb. Break thee in pieces*, either left thou prove confused, and shattered in thy notions, and unable to deliver thy message, lest I leave thee, and forsake thee. Or, left I terrifie thee worse, then they are able to do, even to ruin thee, See *Matth.* 10. 28. *t* It seems to be spoken by way of aggravation, God would shame him, or destroy him even in their sight, to become their reproach. Or, think not to escape any more then *Uriah, chap.* 26. 23.

18 For behold *u*, I have made thee this day * * Heb. 50. 7. a defenced city *x*, and an iron pillar *y* and brazen walls *z* against the whole land *a*, against the kings of Judah; against the princes thereof, against the priests thereof, and against the people of the land.

* chap. 15. 20.
and 19. 20.

u Heb. For I, lo, *q. d.* for my part, I will not fail to do what I have promised, to stand by thee. *x Heb. City of defence* impregnable, which the two following expressions do import, it should be supported with *y* Pillars, not of Wood, but of Iron. *z* And encompassed with walls, not of Stone but of Brass, noting hereby both great uprightness, and also strength. *a i. e.* All its inhabitants in general, none to be spared, as he doth particularly rank them in their several degrees in the following words, intimating hereby, that though men of all degrees should set themselves against him, yet God would support him against them all, and that he would carry him through his work, though his troubles and tryals would not be only great, but long, *viz.* passing through several Kings Reigns, therefore possibly said *Kings* here in the plural.

19 And they shall fight *b* against thee, but they shall not prevail *c* against thee: for I *am* with thee *d*, saith the LORD, to deliver thee.

b Make united attempts upon thee. See *Judg.* 20. 11. *c* They shall not be able by all their devices to shorten thy days, *chap.* 15. 20. and 20. 10. 11. *d* Here is the reason given of his safety, God will be his guard. See *verse* 8. 2 *Timothy* 4. 17, 18.

CHAP. II.

1 MOreover, the word of the LORD came unto me, *e* saying,

e Now God begins by *Jeremy* to deal with the *Jews*, and to put him upon his work, having fitted him for it; this seeming to be his first sermon it notes speed, and quick dispatch about his business.

2 Go *f*, and cry in the ears *g* of Jerusalem *h*, saying, thus saith the LORD *i*; I remember *k* ‖ thee, the kindness of thy youth *m*, the love of thine espousals *n*, when thou wentest after me in the wilderness *o*, in a land *that was* not sown *p*.

‖ Or, *for thy sake.*

f Viz. From *Anathoth* to *Jerusalem*. *g* Proclaim it so, that they may hear it. *h* Declare Gods will to the inhabitants thereof a *Metonymy* of the subject. *i* The Prophets usual form of words in this book whereby he frequently intimates, that he came with God's message, not his own, and therefore directs his Sermon here, as in Gods name and Person to the whole body of the People. *k* I record, or I mind thee of the kindness, that was between us, though this be sometimes taken in a way of favour, *Neh.* 13. 31. yet not always so, as *Nah.* 13. 20. *Psal.* 137. 7. *m* Either those forward and early affections of thine to me in thy youth. Or rather the kindness, that I shewed thee in thy youth, *Isa.* 46. 3. for this relates to the time of Gods bringing them out of *Egypt*, which is sometimes called the birth of this People, *Isa.* 44. 2. *Hos.* 2. 3. and their youth, *Isa.* 54. 6. *Hos.* 2. 15. The story seems to favour most this latter sense, *Deut.* 9. 6. 24. *n viz.* When I entred into a Covenant relation with thee at the giving of the Law, *Exod.* 24. 7, 8. *Deut.* 4. 20, 23, 34. *Ezek.* 16. 8. &c. *o* Either out of that love and affection that thou didst shew to me in following my conduct. Or rather, when thou were led by me in the Wilderness, and I took such care of thee, both for protection, and Provision in that howling wilderness, though thou didst ill deserve it, where nothing necessary to thy subsistence could have been expected, and therefore it is expressed in the next words by a Periphrasis, a Land that was not sown, and more enlarged upon *ver.* 6. for it plainly appears by the story, that they did not follow him with entire affection, but were a whoring from him. *Amos* 9. 25, 26. and which we have a large account of *Psal.* 106. 7. &c.

3 * Israel *was* holiness *p* unto the LORD, *and* * Exod. 19. 5, 6.
the first fruits of his increase *q*: * all that devour *r* him shall offend *s*; evil shall come upon them *t*, saith the LORD.

* chap. 12. 14.

p Or *Holy*, the Abstract for the Concrete, *i. e* a People dedicated to God, thus the word is used, *Lev.* 21. 7. and 27. 14. set a part from other People for my self by peculiar Laws, and Rites. *q* This supplement *and* is better left out, it being not in the Text, and rendring the sense more obscure; therefore better read, either being the first fruits by *Apposition*. Or, *as the first Fruits*, *i. e.* as the first Fruits were Holy to God, so was *Israel*. *r* Or rather devoured; for it refers to the time past,

past, not to the future, and so the following words, all that were injurious to him, *s* or did offend, were obnoxious, and liable to punishment as he that devoured that, which is Holy, *Prov.* 20. 25. *t Came* upon them, some evil was inflicted on them from the Lord, that was always wont to stand up for the vindication of his people, as upon the *Egyptians, Amalekites, Sihon, Og, the Midianites, Canaanites* and other, as the four last Books of *Moses* do abundantly testifie, and by these expressions is insinuated, that now they are like to find it otherwise, *chap.* 50. 7. this minding of them what God had done for them making way for the closer setting home the following reproofs.

4 Hear ye the word of the LORD *u*, O house of Jacob *x*, and all the families *y* of the house of Israel.

u He bespeaks their attention to what he is about to speak, as unto the word of the Lord, telling them, that he delivers Gods message, and vents not his own passions, the like, *Isa.* 1. 10. and elsewhere frequently, both in the Old, and New Testament, as 1 *Cor.* 11. 23. 1 *Thess.* 4. 15. *x i. e.* His posterity. *Jacob* and *Israel* here being the same, as it is *Isa.* 43. 1. *y Viz.* Tribes *chap.* 31. 1.

5 ¶ Thus saith the LORD, what iniquity *z* have your fathers found in me that they are gone far from me, and have walked after vanity *a*, and are become vain *b* ?

z God having, as it were on his own behalf, shewn how kind he had been, calls upon them to speak now, if they knew any thing of injury, either in breach of Covenant, or severity, that they can charge him with, that they have thus Apostatized, see on *Isa.* 1. 18. and 5. 3. compare *Mich.* 6. 2, 3, 4. by this manner of speech, his proceeding appears the more justifiable, he both makes their conviction the clearer, and the reproof the sharper. *a Viz.* Idols shewing their folly in going from God to such vain things, as Idols are *Deut.* 32. 21. 1 *Sam.* 12. 20, 21. and see on *Isa.* 41. 29. the abstract for the concrete, *Eccl.* 1. 2. *b Viz.* In following their imaginations, fools, *Rom.* 1. 21, 22. as senseless as their stocks, and stones, that they made their Idols of, *Psal.* 115, 8. and herein they are said to go far from God, and chuse their delusions, *Jon.* 2. 8.

6 Neither said *c* they **, where *is* the LORD that brought us up *d* out of the land of Egypt, that led us through the wilderness, through a land of desarts *e*, and of pits *f* : through a land of drought *g*, and of the shadow of death *h*, through a land that no man passed through, and where no man dwelt *i* ?

* Isa. 63. 9, 11. 13. Hos. 13. 4.

c i. e. With themselves, thought not. *d* The expression may have some respect to the situation of the place, as lying lower then *Canaan*, but the design is to reprove their sloath, and stupidity, charging herein their Apostasie, not upon their ignorance, but wilfulness, their deliverance from *Egypt*, and therefore is it here-mentioned, being such a deliverance, as never greater was wrought for any People, wherein there was so much of his Power, and Love seen, they never regarded the operations of his hands, never concerned themselves about what God had done for them, *ver.* 8. which should have engaged them to a more close cleaving to him. *e* Desolate places, *chap.* 50. 13. and then what follows is to amplifie the greatness of their dangers in the Wilderness, and therein the greatness of their deliverance. *f* Either those natural dangerous pits, that were there; or put for the grave, where Passengers are so often buryed quick in the heaps of sand suddenly blown up by the wind; or threatning in every respect nothing but death, which may be implied in that expression of the *shadow of death* in this *verse*, which may allude to several kinds, or fears of death in passing through a wilderness. See in the *Synopsis*. *g* Where they had no water but by miracle, the LXX render it a *Land without water*. *h* See in the word *Pits*; the LXX render it a *Land without fruit* bringing forth nothing, that might have a tendency to the support of Life, therefore nothing but death could be expected, and besides, it yeilding so many venemous Creatures, as Scorpions, and Serpents, &c. as also the many Enemies, that they were in continual danger of; all which could not but look formidable, and as the *shadow of death*. *i* As having in it no accommodation for Travel, much less for habitation: In these respects may it well be called, a wast howling Wilderness, *Deut.* 32. 10.

7 And I brought you into a plentiful country *k*, to eat the fruit thereof, and the goodness *l* thereof; but when ye entred, ye * defiled my land *m*, and made mine heritage *n* an abomination.

* Psal. 78. 58.

k Heb. Land of Carmel, Isa. 29. 17. understand *Canaan, Num.* 13. 27. see on *Isa.* 35. 2. *l* To enjoy all the blessing of it. *m i. e.* Consecrated to my name, *Lev.* 22. 23. and this you have defiled by going a whoring after your Idols, *chap.* 3. 1. and many other abominations, *Psal.* 106. 29, 35, 37, 38, 39. *n* In the same sense that it is said in the foregoing clause *my Land*, and which you received from me, as your heritage, the place that I chose for my Churches present habitation, and earnest of their future heavenly one.

8 The priests said not, Where is the LORD? and they that handle the * law knew *o* me not : the pastors *p* also transgressed against me, and the prophets prophesied by Baal *q* and walked after *things that* do not profit *r*.

* Rom. 2. 19, 20, 21.

o q d. They that should have taught others, knew as little as they, or regarded as little to know, *Hos.* 4. 6. who are said here to handle or teach the Law, *viz.* The Priests and Levites, who were the ordinary Teachers of the Law, not that they did so, but that, either they ought to do so, or pretended to do so. This was their office, *Deut.* 33. 10. and their practice, *Neh.* 8. 8. the phrase is a Metaphor taken from Warriors, that are said *tractare bellum*, to handle their arms. *p* Either Teachers as Instructors, or Kings and Princes, as Conductors, See 1 *King.* 22. 17. *q* They that should have taught the People the true Worship of God, were themselves Worshippers of *Baal*, 1 *King.* 18. 22. Or, instead of fetching their Oracles from me, saying, *Thus saith the Lord*, they would say, *Thus saith* Baal, or they did make use of lesser Deities (for so doth *Baal* or *Baalim* signifie) in conjunction with God, perswading themselves, they could honour God together with them, as the Calves, 1 *King.* 12, 28. *r Viz.* Idols a *Periphrasis*, that were never able to do them any service as *ver.* 5. 11. see on *Isa.* 44. 10. sure the state must be very bad when Priests, Prophets and People were thus corrupt.

9 ¶ Wherefore I will yet plead *s* with you, saith the LORD, and * with your childrens *t* I will plead.

* Lev. 20. 5.

s This is to be understood, either really by his judgments, *Psal.* 74. 22. and that with great severities; or verbally he will go on to deal with them, to convince them by his Prophets, as he did with their fathers, that they may be left without excuse, *chap.* 7. 25, 26. *t* Either for the heinousness of their Fathers sins; for God doth often visit the iniquities of the Parents upon their Children, *Exod.* 20. 5. Or because they do imitate their Parents.

10 For pass ‖ over the isles of Chittim *u*, and ‖ Or, *over to.* see, and send unto Kedar *x*, and consider diligently, and see if there be such a thing *y*.

u A Synecdochical expression extending to all Isles in the *Mediterranean* Sea, or any other the neighbouring coasts, for the *Hebrews* call all People, that are separated from them by the *Mediterranean* Sea, Islanders, because they come to them by Shipping; see of *Chittim, Isa.* 23. 1. *x* Understand *Arabia*, that lay East, South-East of *Judea* as *Chittim* did more North or North-West, *q. d.* go from North to South, East to West, and make the experiment, look to *Chittim* the most Civilized, or Kedar the most Barbarous, yet neither have changed their gods. *y* Not that they were to pass over locally, or send Messengers thither actually, but cast your eyes thither, and make your observations, by what you have ever seen, or heard, did you ever hear of such a prodigious thing, if you should either go, or send, you will find it so.

11 * Hath a nation changed *z* *their* gods, which *are* * yet no gods? but my people have changed their glory *a* for *that which* doth not profit *b*.

* Mich. 4. 5.
* chap. 16. 20.

z q. d. No, they are unmoveable and fixed to their Idols, although they are false Gods, what they receive from their fathers, they tenaciously hold. *a Viz.* The true God, who was their glory, a *Metonymy* of the *Adjunct*, *Psal.* 106. 20. and who always did them good, giving them cause to glory in him, and to make their boast of him. *b* For those which never did, or can do them good, that have no essence, or power; but of whom they must necessarily be ashamed, as *ver.* 26.

12 * Be astonished, O ye heavens *c*, at this, and be horribly afraid *d*, be ye very desolate *e*, saith the LORD.

* Isa. 1. 2.

c Angels say some, but rather the visible heavenly bodies; a pathetical expression in a poetical *Prosopopeia*, as *Deut.* 4. 26. and 32. 1. intimating that it is such a thing, that the very inanimate Creatures, could they be sensible of it, would be astonished. *d* The *Heb.* imports as much as *let your hair be lifted up*, such a fright, as we usually say, makes our hair stand an end, such a trembling property, as some dreadful Tempest doth sometimes cause in a man. *e* Lose your brightness, lustre, and shining, as the Sun that heavenly body seemed to do when Christ suffered, *Matth.* 27. 45. or melting, the heinousness of such a thing, as it were, dissolving them.

13 For my people have committed two evils *f* : * they have forsaken me the * fountain of living waters,

* Psal. 36. 9.
chap. 17. 13.
and 18. 14.

waters *g*; and hewed them out cisterns *h*, broken cisterns, that can hold no water.

f Viz. Remarkable ones, and with a witness. *g* A *Metaphor* taken from springs, called *living* here, and *Gen.* 26. 19. and elsewhere, because they never cease, or intermit, such had Gods care, and kindness been over, and to them, see on *Isa.* 58. 11. his spirit continually proceeding from the Father and the Son to refresh their Consciences. Compare *John* 4. 10. and 7. 38, 39. *h* It is doubled, to shew the multitude of their shifts, and *broken* is added, to shew the helplessness of them, as being able to hold no Water, but when he hath made many hard shifts to get water, he cannot keep it, but it dryes away, or, if it abide, proves unwholesome, by which understand either their *Idols*, which are empty vain things, that never answer expectation, or the *Assyrians* and *Egyptians* as *ver.* 18. which proved but broken Reeds, and as all other supports, or props, Friends, Traditions, Merits, &c. are, that are trusted to, besides God, they are but cisterns at the best whose water will putrifie, or broken, riven vessels through which they will soak, and leave nothing, but mud and dirt behind them.

14 ¶ *Is* Israel a servant ? *is* he a home born † Heb. *became a slave is ?* why is he † spoiled *k* ? *spoil.*

i Did I ever account him so, or did I not rather always reckon him my first-born, so some as *verse* 31. but it may better relate to his sad condition, and abuses from others as *chap.* 49. 1. which God or the Prophet doth here enquire into; and *Slave* is here rightly added to *home-born*, (though not in the Text) to enhance the condition of his service, because the Master had Power to make these Slaves, who were born of Slaves in his house which argues his condition very low, whether he were thus born, or had been forced to sell himself to be a slave. *k* He Speaks, either of the thing to is that he be, as if it were already done, because of the certainty of it, as of that devastation made by the *Assyrians* and *Chaldeans* who afflicted the remnant of the *Jews*, or of that havock, that was made of them formerly by *Senacherib* the *Assyrians*, and *Egyptians* why is he thus Tyrannized over *Isa.* 42. 24. as if strangers had the same right over him, as owners over their Slaves; he removes here the false causes of *Israels* misery, that he may the more aggravate, and see home the true, as *verse* 17, 19. he was my son, if he now become a slave he may think himself.

15 The young lions *l* roared upon him, *and* † yelled *m*, and they made his land waste: his cities are burnt without inhabitant *n*.

† Heb. *gave out their voice.*

l Understand the *Assyrians*, *Babylonians* and *Egyptians*, &c. called *Lions* from their fierceness, and *young* from their strength see this *chap.* 4. 7. and 50. 17. *m* Noting the terrible voice, that the Lion puts forth either in the seizing the prey, some say In sport, *Lam.* 2. 7. or the devouring it, *Isa.* 5. 29. a *Metaphor* noting the cruelty of the Enemy, *Psal.* 74. 4. *n i. e.* So consumed, and wasted, that they are uninhabitable, or shortly shall so consume, and wast them, see *ver.* 14.

16 Also the children of Noph and Tahapanes ‖ have broken the crown *p* of thy head.

‖ Or, *feed on thy crown.* Deut. 33. 12. Isa. 8. 8.

o Two of the King of Egypt's principal seats concerning *Noph* sometimes called *Memphis*, now *Cayro*, See on *Isa.* 19. 13. Concerning *Tahapanes*, see *Ezek.* 30. 18. probably taking its name from *Tahpenis* Queen of Egypt, 1 *Kings* 11. 19. called also *Hanes*, see on *Isa.* 30. 4. and the Inhabitants, and Natives of these Cities are called here their *Children*, *Isa.* 37. 12. *p* They that take the *Heth* word in the notion of *breaking*, understand this of destroying what ever is chief, or principal among them, either of persons, or things wounds in the head being most dangerous. Or, defiling the chief of the Land, either by their corporal Adulteries, and so take the word under the notion of *knowing* as *Gen.* 19. 5. or spiritual, namely Idolatries, *chap.* 44. 17. or their cruel Tyrannical oppressions, trampling upon all their glory expressed by riding over their heads, and that universally in a most insulting manner, but the word may be better taken in the notion of *feeding*, as the word is used, *chap.* 3. 15. *i. e.* They have fed upon her most fruitful, and pleasant, the top and head of all her Pastures, that lay in the Southern Borders towards *Egypt*, see *chap.* 13. 18, 19, 20. thus depriving them of all way of subsistance, *chap.* 12. 10. In short they shall make havock of all, that is excellent in thee, *Isa.* 28. 4. the sum is, thy league *O Judea* with *Egypt* against the *Chaldeans* will be the cause of thy total ruin. For the Kings of *Judah* had not rebelled against the *Babylonians*, but to gratifie the *Egyptians* in expectation of help from them.

17 Hast thou not procured this unto thy self *q*, in that thou hast forsaken *r* the LORD thy God, when he led thee by the way *s* ?

q Here God by his Prophet shews, that they may thank themselves for all, that is hastening upon them, see *Numb.* 32. 23. *r* Here he shews wherein, *viz.* in forsaking God. not that he left them, but they him, and that without any temptation, or provocation. and therefore the more inexcusable. *s Viz.* By the conduct of his Providence in the Wilderness, keeping thee in safety from all dangers, *Exod.* 30. 21, 22. *Isa.* 63. 12, 13. or in the way of his counsels, which the ways of their own carnal wisdom were so opposite unto.

18 And now what hast thou to do in the way of Egypt *t*, to drink the waters of Sihor *u* ? or what hast thou to do in the way of Assyria, to drink the waters *x* of the river *y* ?

t What business hast thou there, or what dost thou expect from thence, or what need hast thou to go, or send Messengers thither, if thou wouldst but keep close to me. *u Viz. Nilus*, it signifies black, from whence called *Melas* by the *Greeks*, either from the blackness of the Land, it passed through, or of the soil it casteth up, see on *Isa.* 23. 3. *x* Here and by the same words before is meant, to seek help from either place noting their strength, *Isa.* 8. 6. A *metaphorical Allegory* wherein God minds them of two of their broken Cisterns, and shews them their folly to go so far when they might have been better supplied nearer home, as if God were not able to help them, compare *ver.* 36. *y i. e. Euphrates* often called so by way of eminency, the chief River of *Assyria*, *Isa.* 7. 20.

19 * Thine own wickedness shall correct *z* * Isa. 3. 9. thee, and thy backslidings shall reprove *a* thee: know *b* therefore and see, that *it is* an evil *c* *thing* and bitter, that thou hast forsaken the LORD thy God *d*, and that my fear *e* *is* not in thee, saith the Lord GOD of hosts.

z The meaning is, either 1. There needs no further evidence against thee then thine own evil courses, *Hos.* 5. 5. or rather *might* correct thee, *i. e.* one would think should be sufficient to reclaim thee. See *Hos.* 2. 7. Or, 2. Thy own wickedness is the cause of thy correction. Or, 3. Thy wickedness will be an evidence, that whatever thou suffersest is just. *a* The same with the former, but in other words, after the manner of the *Hebrews*, or a *Metonymy* of the *Effect* for the *Cause*, thou wilt not be persuaded, till thou come to suffer, thou wilt not be instructed, until corrected; or rather, as before, thy many backslidings might teach thee more wisdom, and convince thee of thy folly, so doth the word reprove signifie, *Job* 6. 25. *b i. e.* Call to mind thy experiences, and consider well with thy self, and thou canst not but be convinced of those things, what forsaking of God hath cost thee. *c Viz.* Of punishment principally, so *Isa.* 45. 7. though it be true also of sin: therefore he calls it bitter, because the effect of it will be so, it will be unpleasing, and bitterness in the latter end. *d i. e. Mo.* *e* Or the fear of me, or thou hast not my fear in thee, this being the ground of all thy sin, and suffering, *Psal.* 36. 1. *Rom.* 3. 16, 18.

20 ¶ For of old time I have broken thy yoke *f*, *and* burst thy bands *g* and thou saidest, I will not ‖ transgress *h* : when *i* * upon every high ‖ Or *serve.* hill *k*, and under every green tree *l* thou wandrest *m*, playing the harlot *n*. chap. 3. 6.

f i. e. The Bondage and Tyranny, that thou were under in old time in *Egypt*, as also diverse times besides, as appears through the Book of *Judges*: the hebrew *Olam*, that signifies everlasting, is sometimes used for a long time, come, and also for a long time past, so here, and *Gen.* 6. 4. *Isa.* 57. 11. *g* A double allusion, either to the bands and fetters, with which Prisoners are wont to be bound, *chap.* 40. 4. Or, those bands, wherewith the ends of the yoke of beasts were wont to be bound, see on *Isa.* 58. 6. *h* When the deliverance was fresh, thou didst put on good resolutions, *Heb. serve i. e.* Serve or Worship Idols the word is of the feminine Gender, because God speaks of his People, as of a Woman promising faithfulness, but breaking Covenant some understand *thus*, I will not serve thee, *q. d.* which thou madest appear, *when upon every hill*, &c. and thus he accuseth them of their ingratitude, who owed themselves to their Redeemer, but this doth not so well agree with their engagement, *Exod.* 19. 8. *i* Or notwithstanding all thy promises, *k* Idolaters were wont to sacrifice upon the tops of high hills, because there they thought themselves nearer Heaven: may some have esteemed high hills to be Gods, as the *Indians* of *Peru* at this day. *l* Under these shades Idolaters thought there lay some hidden Deity, with which they conversed. *m Viz.* Changing thy way to gad after Idols, as one that hast broken Covenant, see on *Isa.* 57. 8. the word properly signifies to go from ones place, as Harlots use to do, instigated either by unbridled Lust, or Covetousness; *i. e.* Making great haste from one tree to another, or from one Idol to another see *verse* 23, 24. Others thou lyest down, or thou serest thy self. *n* Committing Idolatry, which is a spiritual Harlotry, *chap.* 3. 1, 2. This is frequent. Some read the former part of the Text otherwise, making it the daring boast of the People *thou hast said* I have broken, &c. and saidst *I will not serve. i. e.* I will not obey, but this will not suit well with the rest of the Text.

21 Yet I had * planted thee a noble vine *o* * Exod. 15. 17. wholly a right feed *p* : how then art thou turned into * the degenerate plant *q* of a strange *r* vine unto me.

Psal. 44. 2.
Matth. 21. 33.
Mark 12. 1.
Luk. 20. 9.
* Deut. 32. 32.

o An usual *metaphor* for the *Church*, *Psal.* 80. 8, 9. &c. see on *Isa.* 5. 1. The *Heb.* is *Sorek* and may refer to the place, or to the plant; with reference to the place it may be taken, either for a proper name, as *Carmi* for any fruitful place, so here noting either the place whence, *viz.* A Vine of the same kind with those, that come from *Sorek*, possibly that Country where *Sampson* saw *Dalilah*, *Judg.* 16. 4. Or, the place where Planted *viz.* in a fruitful Land, *Exod.* 15. 17. See on *Isa.* 1. 2. If it be referred to the plant, then it points at the excellency of its kind, and this the next clause seems to favour, and thus it notes both Gods care, he had as great a care of it as of the choicest Plant, see on *Isa.* 27. 2, 3. and also his expectation, that it should prove so, *Isa.* 5. 4 and the sense is, I Planted thee, that thou shouldst bring forth choice fruit to me. *p Viz.* The Ordinances of his Church, which are said to be the Plants, or Seed, that God furnisheth it with all, *Matth.* 13. 24. and these are called *right*, *Neh.* 9. 13. not false, or counterfeit, Thus it was Planted in the dayes of the Patriarchs *Abraham*, *Isaac*, and *Jacob*, &c. a right Seed of true Believers. *q* Though there be only degenerate or declining in the *Heb.* Text, yet the supplement is necessary in regard of the *Metaphor*. *r* This must here be taken, in a bad sense as the word *degenerate* going before intimates, though it be sometimes for what is rare, and excellent; here it notes their Apostacy, and infidelity, and other wickednesses; where God speaks after the manner of man, both in a way of wonder, and reproof.

* Job 9. 30.
* Job 14. 17.

22 For though * wash thee with nitre, and take thee much sope *s*; *yet* * thine iniquity is marked *t* before me, saith the Lord GOD.

t Though interpreters do greatly vary in describing what is particularly meant here by *Nitre* and *Sope*, and would be superfluous to mention here, yet all agree they are some materials that Artists make use of for the cleansing away spots, from the skin, cloaths, or other things: and the sense is plain, that the blot of his People is by no art to be taken out, it cannot be covered by excuses, though thou wouldst dissemble thy Idolatries, thou canst not deceive me: nor explated by sacrifices, it is beyond the Power of all superstitious, or religious washings to cleanse away, which may be understood by these natural and artificial wayes of cleansing. *u* The meaning seems to be either thy filthiness is so foul, that it leaves a brand behind it, that cannot be hid or washed out, but will abide; see *Jer.* 17. 1. Or, according to another acceptation of the word, *it is laid up with God*, see the like *Deut.* 32. 34. and *Hos.* 13. 12. purge thee, wash thee, do what thou wilt, thou canst by no means conceal thy wickednesses from me, *Job* 9. 20. they that would see greater variety of interpretations, let them consult the *Synopsis*.

23 How canst thou say *u*, I am not polluted, I have not gone after Baalim *x*? see thy way ∴ in the valley *y*, know what thou hast done *z* ‖: *thou art* a swift dromedary *a*, traversing *b* her ways.

‖ Or, *O swift dromedary.*

u With what face canst thou go about to excuse thy self, or deny what is so evident, and so truly charged upon thee, *ver.* 20. *x* The word is plural, as comprehensive of all their Idols, *Hos.* 11. 2. and is a name usually given to several of them, as *Baal-zebub*, 2 *King.* 1. 16. and *Baal-Peor*, *Numb.* 25. 3. and therefore their worshipping of many. Because they had the Temple, and Sacrifices, &c. they still persuaded themselves, that they worshipped the true God, though they joyned their Idolatries with it, as the Papists, though they make use of Idols in Worship, yet would not be accounted Idolaters. ∴ The filthiness thou hast left behind thee, whereby thou mayst be traced, where thou lestest as it were thy footsteps, and monuments of thy frequent Idolatries. *y* Thy frequent courses in the Valleys, whether of *Hinnom* where they burnt their Childrens bones in Sacrifice, *chap.* 7. 21, 31. Or, in any Vallies where thou hast been frequent in thy Idolatries; it seems to be thus largely taken. *z* Look on and consider thy ways, as *ver.* 19. *a Or thou art so*, &c. or O *Dromedary*, a Beast much used by Carriers in *Arabia* being rife there. See on *Isa.* 60. 6. *b* A *Metaphor* taken from Creatures, that are hunted, that keep no direct path, alluding to the nature of the She *Dromedary*, which in gendring time runs capering this way, and crossing that way, making many vagaries to find out sometimes one Male, sometimes another without any rule, or order, setting forth hereby the disposition of this People, that were so mad upon their Idols, that they ran sometimes after this, and sometimes after that, called *wandring*, *ver.* 20. and that with great eagernesse, fitly termed *traversing* much like the description of a Whore, *Prov.* 7. 11. 12. the word being no where found, but here, and being derived from a word, that signifies a *Shoe-latchet*, if any be curious, let the learned consult *Synop. Critic.* and the English reader the *Assembles Annot.* on the place.

‖ Or, *O wild ass*
† Heb. *traversing*.
† Heb. *the desire of the heart.*
‖ Or, *reverse it.*

24 ‖ A wild ass *c* † used to the wilderness, that snuffeth up the wind *d* at † her pleasure *e*, in her occasion who can ‖ turn her away *f*? all they that seek her will not weary themselves *g*; in her month *h* they shall find her.

c Or, *O wild Ass*, another similitude for the more lively description of the same thing, neither need we be sollicitous about the variety, or extravagancies of conjectures about this Beast, or *you may consult as before*, it is said to be wild and untamed, as being *used to the Wilderness* doth also imply and as to satisfying its lust, much of the nature of the other. *d* This *snuffing* properly appertains to the sense of smelling, by which certain creatures, by a natural sagacity, find out what they miss, which Huntsmen express by a proper term of *winding*, or having in the wind, and thus it is understood here, for this Creature by the Wind smells afar off, which way her male is; for there is another sense of *snuffing up the Wind*, viz. for the service of health, as allaying inward heat and drought, &c. *chap.* 14. 6. *e* As her desire, or lust serves, when it runs out after the Male, implying also, that no choice, or judgment, or measure is observed in these Beasts, when carried out after their lusts. *f i. e.* When she is set upon it and hath an occasion, and opportunity to run impetuously to her Male for the satisfying her pleasure, she bears down all opposition before her, there is none can stop, or put a bridle upon her raging lust. *g i. e.* Either they need not weary themselves; (speaking of *Jerusalem*, to which all the rest also is to be applied as in an *Allegory*) they, that have a mind to be filthy with her, may easily trace her, *verse* 23. she refuses none. Or, rather they will not bestow their labour in vain, when she is hot upon her lust, but let her take her course, until she be satisfied, and wait their time, and opportunity; and this agrees with the next words. *h* If this relate to the former sense of not wearying themselves, it notes her impudence, and unstablenesse, you may have her at any time, even in her months, or new Moons, a season wherein such acts are abhorrent even to nature in self, some understand this of the Idolatry they committed every New Moon: but it more properly points at the month of her breeding, or growing big, and weighty, *month* put collectively for *months*, such as *Job* speaks of, *Job* 39. 1, 2. Or, in her last month, because they grow then unweildy, that this creature sleeps one month in the year, and that is the month she may be taken, is generally deemed but a fancy, the sense of the verse is, that though *Jerusalem* be now madly bent upon going after her Idols, and other unclean courses, that there is no stopping or controling of her, as in the next verse, and *ver.* 31. *chap.* 22. 21. yet the time may come in their afflictions, that they may grow more tame, and willing to receive counsel, as *ver.* 27. and *Hos.* 5. 15.

25 Withhold thy foot from being unshod *i*, and thy throat from thirst: but thou saidst, ‖ There is no hope *k*. No, for I have loved strangers *l*, and after them will I go *m*.

‖ Or, *is the case desperate.*

i Good counsel given them by the Prophet to tarry at home, either, that they do not go a gadding after their spiritual, or corporal Adulteries. Or seek foreign aids, thereby to wear out their shooes, a *Metonymy* of the *Effect*, *Job* 9. 13. Or that thou put not off thy shooes to go into the bed of lust, or uncover thy feet, a modest *Hebrew* expression, as also of other Languages for *exposing thy nakedness*, *Ezek.* 16. 25. Or take not those courses, that will reduce thee to poverty to go bare-foot, and bare-legged, and to want wherewith to quench thy thirst, as in the next clause, *Prov.* 6. 26. *Isa.* 20. 2, 4. See *Isa.* 5. 13. *k* She seems to return a cross answer, the word pointing at somewhat that is desperate, *Eccle.* 2. 20. it either expresseth the desperateness of their condition. *q. d.* we are as bad as we can be, and there is no hope, that God should receive us into favour, or else by way of interrogation; is there no hope? May we not hold on still, and prosper? Must we desist from our wayes? No we will not, but we will go after other Gods and they shall defend us, *Isa.* 57. 10. and *chap.* 18. 12. Or, the desperateness of their resolution upon it, *q. d.* We care not since there is no remedy, you lose your labour to go about to reclaim us, which agrees with the next clause. *l Viz.* Idols, or strange Gods. *m* Come what will of it.

26 As the thief is ashamed when he is found *n*: so is the house *o* of Israel ashamed *p*; they, their kings, their princes, and their priests, and their prophets *q*.

n Not ashamed of his sin of Theft, but that he is found, that his shifts, and blinds would serve him no longer; especially if he have had the reputation of an honest man. *o* Or Families the Twelve Tribes *Metonymy* of the *Subject*. *p* Or confounded in the *Passive* voice, *viz.* when they shall be taken by *Nebuchadnezzar*, then their Idols, which they went a whoring after, shall be discovered, and so put them to shame; in the *Active* voice their inability to help them, *verse* 28. *Isa.* 1. 29. *Hos.* 4. 19. and their shame will be the more, because they had the repute of being my People. *q* Rulers, and Teachers, such as should have given better examples, and better instruction.

27 Saying to a stock, Thou *art* my father; and to a stone *r*, Thou hast ‖ brought me forth *s*: for they have turned † *their* back *t* unto me, and not *their* face: but in the time of their trouble they will say, Arise, and save us *u*.

‖ Or, *begotten me.*
* † Heb. *the hinder part of the neck.*

r Idol, a *Metonymy* of the *Matter*, because Idols are made of these materials, *Dan.* 5. 4. *s* Or *begotten me*, so is the word used,

used, *Gen.* 4. 18. This notes the sottish stupidity of this People, to take a lifeless stock or stone to be their maker, and to give the honour of God unto them, *Isa.* 44. 1*. They that make them are like unto them, as senseless as they, *Psal.* 115. 8. *t* They turn their faces wholy towards their Idols, it notes the openess of their Apostacy, *chap.* 7. 24. *u* The usual Language of Gods Children in distress, *Psal.* 3. 7. and often elsewhere. when they found the vanity of their Idols, and their own folly in relying on them, that cannot help, or save, and rejecting me, *ver.* 31. then they will come to me, *Judg.* 10. 10. *Hos.* 5. 15. the same thing with finding her in her month, *verse* 24. herein abusing Gods gentleness, making him their necessity not their choice.

* Isa. 45. 20.
† Heb. *evil.*

28 But where *are* thy Gods *x*, that thou hast made thee? let them arise *y*, if they * can save thee in the time of thy † trouble: for *according* to the number of thy cities *z* are thy gods, O Judah.

x Thy Idols, *viz.* Gods of thy own making, what do they do for thee? *Isa.* 31. 3. *y* Either by way of challenge, let them produce their Idols now, to help them, if they can whom they call their Fathers, and their Makers. Or by way of scoff, as *Elijah* to *Baals* Priests, see *Judg.* 10. 14. besides, in this word *arise* there is an insinuation of their lifelessness, and deadness, *Isa.* 46. 7. *chap.* 10. 5. and further there may be a secret reply couched in it, *q. d.* in your trouble you will say to me, *arise* save us: now say so to them, and see, if they can arise, and save you. *z q. d.* Thou hast them near to thee, and enough of them, imitating the Heathens, who had, according to *Varro*, above 30000 *Deities*; no marvel, if I, who am but one, be slighted, when in every City at least one, 2 *King.* 17. 29, 30, 31. and in *Jerusalem* one in every street, *chap.* 11. 13. its a hard case if none, or all these thy tutelar Gods, cannot help thee, see *Deut.* 32. 37, 38, 39. make tryal if any, or all of them together, can help thee.

29 Wherefore will ye plead with me? ye all *b* have transgressed against me, *a* saith the LORD.

a q. d. You are all at my mercy, why will you contend, all this that I charge you with is clear, and evident, and all makes against you, *ver.* 23, 34. wherefore do you expostulate, and put me to my proofs, this they were good at, *chap.* 16. 10. there is nothing that you can justly reply, *ver.* 19. *b i. e.* Some of all sorts, there is not any one sort of you innocent.

* Isa. 1. 5. and 9. 13. chap 5. 3.
* Matth. 23. 29. &c.

30 In vain have I * smitten your children *c*; they received no correction *d*: your own sword *e* hath * devoured *f* your prophets, like a destroying lion *g*.

c Either your posterity, that you breed up like your selves, or rather, your inhabitants in every City, they being frequently called the *Children* of such a City, or such a Place, *Children of Sion*, 2 *Chron.* 25. 14. *Children of the Province*, *Ezra* 2. 1. and *Children of this People*, *Lev.* 19. 18. and abundance more the like, and thus it is comprehensive both of Parents and Children. *d i. e.* The fruit of correction, *viz.* instruction the same word is rendred *correction*, *Pro.* 22. 13. which signifies *instruction*, *Pro.* 5. 12. and other places, & so to be taken here, it notes their refractoryness, that tho they were corrected, yet they would not be instructed, though God did smite them, yet the rod prevailed as little with them, as the word. *e* Either the sword, that I have sent to destroy you hath destroyed your False-Prophets together with you, *Hos.* 4. 5. and so it is, both a Prophesie, and a threatning: or rather, you have been so far from receiving counsel, and instruction, that you have by the sword, and other wayes of destruction, which is to be understood by the Sword, murdered those, that I sent to reprove your follies in the dayes of *Asa*, *Joash*, *Manasseh*, &c. *Neh.* 9. 26. See *Matth.* 23. 34, 35. *f* Or eaten up, a *Metaphor*, hence we read of the *edge of the Sword*, which both in *Hebrew* and *Greek* is called the *mouth of the Sword*, *chap.* 21. 7. *Luk.* 21. 24. *g* Without respect, or pity, with all manner of savage usage. See *Psal.* 7. 2. laying aside all humanity.

† Heb. *we have dominion.*

31 ¶ O generation *h*, see *i* ye the word of the LORD *k*: have I been a wilderness *l* unto Israel? a land of darkness *m*? Wherefore say *n* my people, † We are lords *o*, we will come no more unto thee.

h Or, Oh ye men of this Generation, a note of *admiration*, or rather, O Generation, a note of *compellation*, it is to you I speak, *i i. e.* Look well to it, consider it, as the rod is to teach, and therefore ought to be heard, *Mic.* 6. 9. So the word is to be considered of, and therefore ought to be looked into *chap.* 2. 19. *k* He speaketh here, not so much of the doctrine of the word, as of the thing it self, *q. d.* you shall see the thing with your eyes, because you give me the doctrine the hearing onely, as we use to say, *i. e.* your ears are shut against it. *l* Here God challengeth them again to tell him, what unkindness he had shewed them, as before *ver.* 5. have I been like the Wilderness of *Arabia*, have not I accommodated you with all necessaries at all times, *Deut.* 32. 13, 14. *Ezek.* 34. 13, 14, 15. nay in the Wilderness it self I was not a Wilderness unto you, an account whereof *Nehemiah* gives *Neh.* 9. 15. to 23. and you have the story of it, *Psal.* 78. *m* Diverse interpreters derive this word from a different root, and accordingly render the sense variously, Some from a root that signifies to *fade or fall*, as a Land where fruits fall off before it be ripe bringing nothing to perfection, and so *Tremelius*, and *Junius* translate it, *Isa.* 28. 1. *q. d.* have you found me to fail your expectations in any thing, that I have promised you, *Josh.* 21. 45. and 23. 14. Others derive it from a word that signifies *late*, as a Land that brings forth its fruit late in the year, which either ripeneth not or ripeneth unkindly, *q. d.* have you found me backward in any thing to do you good? Have I not fed you to the full? Others from *darkness*, properly thick darkness, *Exod.* 10. 22. *Joel* 2. 2. and it is the more significant because *jah* the name of God is added to it, *q. d.* the *darkness* of God as a *sleep of God*, for a *deep sleep*, 1 *Sam.* 26. 12. *flame of God* for a *vehement flame*, *Cant.* 8. 6. as if it were a Land uninhabitable, because of the total want of light, *q. d.* have I been a God of no use or comfort to them, that they thus leave me? Have they had nothing from me but misery and affliction? As this notion of *darkness* may import, *Isa.* 8. 22. *Lam.* 3. 2. Hence the LXX expresses it by a *Land bringing forth thorns*. Or this expression a *Land of darkness* may be put by apposition to the former. *n i. e.* In their heart. *o* Words of pride and boasting: God had endeavoured to make them sensible, that all their happiness they owed to him, and now *q. d.* you rule as Lords without us, see 1 *Cor.* 4. 8. now you cast me off, or rather we are well enough established in our Government by forreign aides, and compacts with the *Egyptians*, and *Assyrians*, &c. and have rulers of our own; we have no such great need of thee, hence the LXX render it in the *passive* voice we will not be ruled, which agrees with the next words of the *verse Deut.* 32. 15, 16. something of this appeared in *Uzziah*, 2 *Chron.* 26. 15, 16. and *Hezekiah*, 2 *Chron.* 32. 25. neither was *David* wholly clear, *Psal.* 30. 6.

32 Can a maid forget her ornaments *p*, or a bride her attire *q*? yet my people have forgotten me *r* dayes without number *s*.

p How seldom is it, and how unlikely, that a Maid should forget her Ornaments. *q* Whether it belongs to the Head, or the Breast, or Arms, whether Bracelets, or Jewels wherever worn, is not worth the disputing, but understand those rich Jewels, which the Bridegroom was wont to present his Bride with, partly for a general obligation, and partly of particular signification, and all of them ornamental, what ever may render her amiable in the Eyes of her Bridegroom; Virgins, and especially Brides, will not usually neglect any thing that may make them comely. *r Viz.* In the neglect of my Worship, me, who was not only their defence, but their glory, *ver.* 11. &c. that for which other Nations honoured them, *Psal.* 148. 14. *Ezek.* 16. 10, to 15. *s i. e.* For a long time past, time out of mind; or as the Hebrew *dayes*, of which there is no number.

33 Why trimmest *t* thou thy way to seek love *u*? therefore hast thou also taught *x* the wicked ones thy wayes ‖.

t Or *decksest*, *Ezek.* 23. 40. thinking thereby to entice others to thy help, thus is the word used, *chap.* 4. 30. or why dost thou use so much art and skill, and take so much pains to go, and send here and there to contract a Friendship with forreign People, and to bring them to thy embraces, *Isa.* 57. 9, 10. or thinking to set a good face, or g oss upon the matter, and excuse thy self, as if thou couldst delude God, *Psal.* 78. 36, 37. whereas all that thou dost is to get acquaintance with other Idolaters. *u i. e.* to commit filthiness with thy Idols, a *Synecdoche of the kind*. *x i. e.* Thou art become so vile, that even strumpets themselves, may come to learn of thee, *Ezron.* 23. 9. Or by thy example, Nations that have been vile enough of themselves, by thy example are become more vile. ‖ *i. e.* Thy Actions, a *Metaphor*.

34 Also in thy skirts ∴ is found the blood of the souls of the poor innocents *y*: I have not found it by † secret search *z*, but upon all † Heb. *digging.* these *a*.

∴ *Viz.* Of thy garments, a *Synecdoche* of the *Kind* the tokens of thy cruelty may be seen openly there; or in *thy hands* as the LXX, or a *metaphor* from Birds of rapine whose wings are bloody with their prey, but not so well. *y i. e.* In thee is found the murders expressed here by *blood* of innocent persons, meant here by *Souls*, comprising both their Sacrificing of their little Children to their Idols, *Psal.* 106. 37, 38. *Ezek.* 16. 20, 21, 36. murdering Souls, as well as Bodies, and also all those cruelties, oppression, and murders, that they executed upon poor innocent persons, which were not a few, in what *Manasseh* did 2 *King.* 21. 16. *Ezek.* 7. 23. and 9. 9. and in special the Prophets, *verse* 30. that came in Gods name to reclaim them, which notes their desperate malice, as well as cruelty to slay their Physicians. *z Heb.* by digging, as if the Earth had covered the Blood, or as if they had committed their wickednesses in some obscure places, *a* Upon thy garments openly enough, as exposed to publique view, there need no such strict scrutiny to be made.

35 Yet thou sayest *b*, because I am innocent *c*, surely his anger shall turn *d* from me. Behold, I will plead with thee *e*, because thou sayest, I have not sinned *f*.

b Or interrogatively dareſt thou say? Hast thou the impudence to affirm it? *c* Clear of this whole charge. *d* Shall not break out against me, *Isa.* 5. 25. *e* I will proceed in my judgment against thee. *verse* 9. *chap.* 25. 31. Or it is a soft expression, wherein he shews that he will not act like a Tyrant, carryed on rashly, and furiously, but as a judge regularly, and righteously, *Ezek.* 20. 35. and it shews, that he will convince her. *f* Because thou dost justifie thy self, as if I had no cause to be angry with thee. God is not angry with her so much because she hath sinned, as because she will not acknowledge her sin.

* chap. 31. 22. 36 * Why gaddest thou about so much to change thy way *g*? thou also shalt be ashamed of Egypt *h*, as thou wast ashamed of Assyria.

g i. e. Thy actions a *mitshon.* See on verse 33. why dost thou shuffle thus with me, to seek auxiliaries any where rather, then to cleave to me verse 18. See on *Isa.* 57. 9, 10. Or, like Strumpets, whose love is never fixed, but sometimes set on one, sometimes on another. *h* Thou hast run to *Assyria*, and then to *Egypt*, and they shall both make thee ashamed by their disappointments of thee: thou shalt be ashamed of *Egypt*, as others have been, *Isa.* 36. 6. Or rather *Egypt* shall stand thee in no more stead, then *Assyria* hath done, *Isa.* 30. 3, 5. and how *Tilgath Pilneser* served them. See 2 *Chr.* 28. 20. before *Hezekiah*'s time the Jews made a League with the *Assyrians*, against the *Syrians*, and the *Israelites*, and then against the *Egyptians*: neither prospered, he tells them they must expect no better success from *Egypt*.

37 Yea, thou shalt go forth from him *i*, and thine hands upon thine head *k*: for the LORD hath rejected thy confidences *l*, and thou shalt not prosper in them *m*.

i Some apply it to the sad, and ineffectual return of the Embassadors, being disappointed in their expectation from the King of *Egypt*, but rather all the help thou canst procure from abroad shall not prevent thy Captivity, but from hence thou shalt go. *k* An usual posture of sadness, and mourning, 2 *Sam.* 13. 19. suited here to her going into Captivity. *l* Refused to give success unto them, 2 *Chron.* 16. 7. Or rejected thee for thy confidences, or he disapproves thy confidences. *viz.* all thy refuges, which thou seekest out of God. *m Viz.* In thy refuges, and dependencies.

CHAP. III.

† Heb. *saying.* 1 † THey say *n*, if a man put away his *o* wife, and she go from him, and becomes another mans, shall he return unto her again *p*? Shall not that land be greatly polluted *q*? But thou hast played the harlot with many *r* lovers; yet return again to me, saith the LORD.

n Or, *men use to say*, if this, with the four following verses, belong to the former Chapter, then it seems to express Gods condescension to them, that though, if a Woman forsake her Husband, and be married to another man, the Law will not permit him to receive her again, yet God would receive thee again upon thy returning to him, but thou chuseſt rather obstinately to adhere to thy other confidences, wherein thou shalt not prosper. But, if we look upon them, as beginning a new Argument, then here God declares his readinesse to receive them again upon their Repentance, though it be very unusual for Husbands so to do, when their Wives have proved treacherous unto them in breaking themselves to other Husbands, and so this chapter may very well begin, with such a proverbial speech *they say*. or *men use to say*, or *it is commonly said.* *o* Or give her a bill of Divorce, *Deut.* 24. 1. *p q. d.* He cannot take her again according to the Law. *Deut.* 24. 1, 2, 3, 4. Or, rather will a man do such a thing? If the Law were not against it, would any man be so easily wrought upon, as to take her again? No certainly, it is an argument from the less to the greater, to set forth Gods great lenity towards them, *q. d.* if an Husband should turn away his Wife, meerly because he pleased her not, though she gave him no just cause, and she should bestow her self on another, he would not be reconciled to her, neither might he take her again, but you have gone a Whoring from me, and sufficiently provoked me to reject, and turn you off. I will dispence with my own Law for your sakes, and will act by my prerogative, I am ready to be reconciled to follow them, that fly from me, as in the close of the verse, and *Zec.* 1. 3. and *Mal.* 3. 7. God will pardon sins of Apostacy, and fails after Repentance. *q Heb. To being profaned, be prophaned* would not so great a sin greatly pollute a State, or Nation, *Lev.* 18. 27, 28. It must needs be polluted by such Marriages to, and so, and promiscuous couplings, *Deut.* 24. 4. *r* Not with one only, as being sufficient to make thee a Adulteresse, but a common Strumpet, joyning in fellowship with divers associates, and companions, or many Idols.

2 Lift up thine eyes *s* unto the high places *t*, and see where thou hast not been lien *u* with: * In the wayes *x* hast thou sat for them, as the Arabian *y* in the wilderness: and thou hast polluted the land with thy whoredoms, and with thy wickedness *z*. * Gen. 38. 14.

s Do but look, and consider, whether I do charge thee wrongfully or no. *t* He directs her to the places of her whoredoms, and Idolatries, called *High places* being principally upon Hills, 2 *Kings* 21. 3. and divers other places, though sometimes in Vallies, *chap.* 2. 23. which notes also her impudence; that, whereas other Whores affected privacy, she should be filthy in the open view. *u* Thy filthinesse has been every where so frequent, that thou canst scarce shew a place, that hath been free of thy pollutions, *verse* 6, 13. where there are not the Footsteps of thy Fornications and Idolatries. *x Viz.* To allure Passengers, See *Ezek.* 16. 24, 25. and waiting for them, *viz.* Thy Associates, not drawn by others allurements, but thine own Lasciviousnes. *y* An allusion to the manner and custom of that People, either lying in wait by the way for Passengers as Robbers use to do, *Job.* 6. 9. They being noted for Robbers. Or rather, in a way of Traffick, that were wont to pitch their Tents by the way sides, that they might meet with their customers to Trade, as they passed along, very properly pointing out the practice of Harlots, see *Prov.* 7. 11, 12. *z* Not only thy Idolatries, but all other thy wicked courses.

3 Therefore the * showers have been withholden *a*, and there hath been no latter rain *b*: and thou hadst a * whores forehead *c*, thou refusedst to be ashamed. * chap. 9. 12. * chap. 8. 12. Zeph. 3. 5.

a Viz. By me, according to my threatning, *Lev.* 26. 19. and *Deut.* 28. 23, 24. *i.e.* a drought sent upon thee, either as a punishment of thy wickedness, thus publick sins bring publick judgments, or as an aggravation of it, and then it must be read *though*, as it often is, *q. d.* notwithstanding the great drought; and this the last words of the verse seem to favour. *b* This added to *showers* before mentioned seems to imply, there had been no former, nor latter Rain, the former for the springing of the Corn, the latter for the plumping, and ripening it, this coming a little before harvest. *c* For all this, thou didst still remain impudent, and obstinate as ashamed of nothing *chap.* 6. 15. thus proverbially expressed because shame doth first, and mostly appear in the forehead thus *Antichrists* impudence is expressed, *Revelations* 17. 5. and some ancient Hereticks were called *Effrontes*.

4 Wilt thou not from this time *d* cry unto me, My Father *e*, thou *art* the guide of my youth *f*.

d Viz. That I have withholden showers; some refer this, 1. To the time to come, wilt thou not yet be wife; and for the future seek to me, having found all thy other wayes successesls, *Isa.* 9. 13. *chap.* 8. 14. 2. To the time present, how canst thou challenge me for my present severity, and continuing it towards thee, when thou still retainest thy filthinesse, thy Whores forehead, *viz.* 3. Thou still continuest worshipping Idols, and yet fancieſt thy self faithful to me. 3. To the time past, *i. e.* hast thou not all along pretended kindness to me, and as if thou hadst walked close with me, 2 *King.* 17. 32, 33. *Ezek.* 22. 39. *e* Wilt thou not as a Child call upon me, whom thou hast thus greatly provoked, and own me as a Father, *ver.* 19. for such have I been to thee, *Psal.* 103. 13. *Mal.* 1. 6. and 3. 17. *f* Either on whom I have depended, as being brought up by thee, or the submissive expression of a Wife seeking to be reconciled to her Husband, that God would be to her, as he had been in the dayes of her youth, such a case as is expressed, 1 *Cor.* 7. 11. words of flattery usual with Hypocrites; Or rather, being Married to thee in thy youth, a *Periphrasis* for Husband, *Prov.* 2. 17. which argues great tenderness towards her *ver.* 2. thus the tenderness of this relation is expressed, *Mal.* 2. 14. and so God is said to espouse them to himself, *Ezek.* 16. 8.

5 * Will he reserve *g his anger* for ever? will he keep *it* to the end *h*? Behold, thou hast spoken and done *i* evil things as thou couldest. * Isa. 57. 16.

g Here being a defect of the noun, the Jews supply it with *thy sin*, *Isa.* 43. 25. but by the most, and best, as we do *his anger* compare it with *ver.* 12. *Psal.* 103. 9. *Nahum.* 1. 2. in which Texts there is a defect of the same word this may seem to be the words of the Prophet, and so the connexion is easie with the foregoing words, *q. d.* if thou wouldst do so try me now, &c. would he reserve his anger? Would he not be reconciled? but thou hast taken quite another course: Or, they may be the words of God, as it were, teaching his People how they should accost

accost him God is more forward, and earnest for reconciliation, then sinners themselves. *h* The same with the former *for ever.* *i* Gods challenge of the People charging them, either with their resolved wickednesse, that they had made good all their evil words by their evil actions, they had even done as they said; or rather, with their hypocrisie. *q. d.* notwithstanding all thy former promises, yet thou persistest still in thy lewdness, and obstinacy, *Isaiah* 58. 2. *Hosea* 7. 14.

6 ¶ The LORD said also *k* unto me *l*; in the dayes of Josiah the king *m*, Hast thou seen *that* which backsliding Israel hath done *n*? she is gone up upon every high mountain, and under every green tree, and there hath played the harlot.

k Or *again*, shewing that here begins a new Sermon, in which the Prophet from God 1. declares *Israels* Apostacy, and how it fared, with them for it. 2. Aggravates *Judah's* sin, for not taking warning, 3. Issues forth an invitation of them both, to Repentance, with a promise of acceptation, and reuniting them under the *Messiah*. 4. Relates the compliance of the faithful among them with this invitation. *l Viz.* By revelation for he speaks of things that *Israel* had done when they were carryed away by the King of *Assyria*, 2 *King.* 17. 5. to 13. long before *Jeremiah* was born, therefore he faith, hast thou not seen, *i. e.* considered wherefore God gave her a bill of divorce. *m* When he would have purged the Land and restored the pure Worship of God. *n Viz.* The Ten Tribes who fell off from *Judah*, and set up a distinct Kingdom of their own under *Jeroboam*: What they did, *viz.* in their Idolatries expressed in the next words, and *chap.* 2. 20. see there, when they openly Apostatized from God, and that with one common consent, insomuch that all their Kings proved wicked, and Idolatrous, and possibly it may look as far back as *Solomons* defection, 1 *King.* 11. 4, 5. &c. which may now come in remembrance.

7 And I said, after she had done all these *things*, turn thou unto me *o*. But she returned not. And her treacherous sister Judah *p* saw it *q*.

o Viz. By Repentance, *Acts* 3. 19. although she had been so vile, and abominable, yet the Lord waited in expectation of her return. *p Benjamin* is also here comprized, but *Judah* being the chief, is onely named, these two abiding together after the other ten revolted to *Jeroboam*, called *Israels sister*, because they were all descended from the Patriarch *Jacob*, *Ezek.* 16. 46. compare 23. 2, 4. and *treacherous* or *the treacherous one* because of her frequent revolts, 2 *Chron.* 21. 6, &c. and 24. 17, 18. and many other times, and after as frequent renewed Covenants, and Promises both in conjunction with the rest of the Tribes, *Deut.* 5. 2, 3, 23. &c. and 29. 10, 11, 12. &c. and afterwards, 2 *Chron.* 13. 9, 10. &c. and 2 *Chron.* 15. 12. &c. and 23. 16. and 29. 10. *q i. e.* They were not strangers to it but knew it, as the word is *Psal.* 40. 3. They could not but know how I had dealt with *Israel*.

8 And I saw *r*, when for all the causes *s* whereby backsliding Israel committed adultery, I had put her away and given her a bill of divorce *t*, yet her treacherous sister Judah feared not *u*, but went and played the harlot also *x*.

r q. d. That which others discern not, I saw well enough, *viz.* Both her Hypocrisie and dissimulation, and her incorrigiblenesse notwithstanding what had been befallen *Israel*, whose correction should have been her instruction; thus God speaks of the notice he took of both, *ch.* 23. 13, 14. *Israel* is said to be backsliding, but *Judah treacherous*, because she retained the Worship of God, though she did often privately, and closely embrace Idols, and sometimes publickly under *Manasseh* and *Ahaz*, and other wicked Kings. *s* Or notwithstanding all the ground, and reason I had to deal so with *Israel* in regard of her Adulteries, as to put her way. *t* Delivered her up into the hands of the *Assyrian*, where God took from her the title of being his Church, 2 *King.* 17. 5, 6. &c. which he calls here a bill of divorce, not such a one as the Jews were allowed to give upon every slight ground (for such an one God denies, that ever he gave them, and challengeth them to produce it, *Isa.* 50. 1.) but upon just, and great occasion, *viz.* her playing the Adulteresse against him in her Idolatries. *u i. e.* Was neither afraid of giving me offence, nor of the like punishment. *x* Although she had seen the judgment of God executed upon *Israel* before her eyes, which made it the more stupendious, that she would take no warning by her Sisters sufferings, *Revel.* 28. 14. yet she went on still, *Ezek.* 23. 11, 12, &c.

9 And it came to pass through the ‖ lightness of her whoredom *y*, that she defiled the land *z*, and committed adultery with stones and with stocks *a*. ‖ Or, *fame.*

y Whether of *Judah's* or of *Israel's* is not agreed upon, but the right applying of it doth depend much upon the right acceptation of the word *Light ness* which comes from an *hebrew word* that signifies *voice*, and so it may refer, either to the noise or fame of it, that would fly abroad, and thus it is applyed to *Israel*, *i. e.* though *Israels* whoredoms were never so much blazed abroad, yet *Judah* regarded it not. Or, it may be taken for the heinousnes of it, a crying voice, as *Gen.* 4. 10. and so by an *hypallage*, her *whoredoms of fame* or notorious whoredoms; and is not ill expressed here by *lightness of her whoredom*, noting her impudence in it, as we use to term a common Harlot a light Woman, and thus it is applyed to *Judah* both the foregoing, and following words seeming to be an aggravation of *Judah's* refractorinesse. *z* Brought the whole Land under the imputation of filthinesse, *a i. e.* With Idols made of Stone and Wood, a Metonymy of the Matter to note the basenesse of the Fact.

10 And yet for all this *b*, her treacherous sister Judah hath not turned unto me with her whole heart, but † feignedly, saith the LORD. † Heb. *in falsehood.*

b Though God saw, what she did, and though she saw the shameful Idolatry of *Israel*, and what she had suffered, yet she was not warned, see *verse* 8. but fell to Idolatry under *Manasseh* who undid what *Hezekiah* had done, 2 *Chron.* 23. 3. though under fair pretences she dissembled with God in the days of *Josiah*, 2 *Chron.* 34. 32. 33. as appeared by her sudden revolt, *viz.* in less then 3 months after *Josia's* death, 2 *King.* 23. 31, 32.

11 And the LORD said unto me, The backsliding Israel hath justified *c* her self more then treacherous Judah.

c Was less vile, hath more to say for herself; *Judah's* sin being greatly aggravated compared with *Israel*, *Ezek.* 16. 51. and 23. 11. see *Luke* 18. 14. For, though *Israel's* sins were more, and their Idolatry continued, yet in *Judah* it was more heinous 1. Because of their unruly headstrongness, that broke the raines and restraine, which their external Worship ought to have had upon them. 2. Because of their stupid security in not being warned by the judgments, that they had seen befall *Israel* for the very same things. 3. Because of their intolerable Pride, boasting that their state was still unshaken. 4. Because of their gross perfidiousness in making promises, and breaking them, which *Israel* did not, because she brought not her self under such solemn, and frequent obligations, see *ver.* 7. Lastly, because they were a great deal more zealous in their Idolatries then *Israel* was, *viz.* under *Manasseh* when they slew all the Prophets of the Lord.

12 ¶ Go *d*, and proclaim these words toward the north *e*, and say, Return thou backsliding Israel, saith the LORD; *and* I will not cause mine anger *f* to fall *g* upon you: For I *am* * merciful *h*, saith the LORD, *and* I will not keep *anger* for ever. * verse 5.

d It may possibly be used here as an Adverb of exciting, namely go to, as is usual, or it notes speed, go quickly out of hand not locally, but see thy face, *chap.* 2. 2. or see that way or by thy office, address thy self to them, *viz.* by way of Proclamation crying aloud; possibly implying the distance of place, this voice may in time reach them, though a great way off. Or rather the deafness of *Israel*, or the obduratenesse of *Judah*, that they might hear what God saith to *Israel*, conceive hope and be reclaimed by their example, and be excited to emulation. *e i. e.* To *Assyria* and *Media* and the regions thereabouts, that lay Northward from *Judea*, whither the Ten Tribes were carried by *Tiglath-Pilneser*, and *Salmanesser*, 2 *King.* 15. 29. and 17. 6. *f* Upon condition of returning to their former true Worship of God, that thereby *Judah* might be awakened, he promiseth that he will not let his anger, or his *face*, as in the *hebrew*, because anger principally appears in the face, his *angry face* or countenance to be upon them, so it is used, *Lev.* 17. 10. *Psal.* 34. 16. and not be inexorable, *viz. for ever*, which is to be supplyed from the next words: for otherwise his anger lay heavy upon them at this time. *g A metaphor* from things on high that drop down to the hurt of whatever is under it, and so *chap.* 23. 24. compare *Gen.* 19. 24. *h* Here is the ground of this conditional promise, taken from the nature of God, that sinners may not despair, *Psal.* 86. 15. and 103. 8, 9. &c.

13 Only acknowledge *i* thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers *k* under every green tree, and ye have not obeyed my voice *l*, saith the LORD.

i Which will be the evidence of thy Repentance, without which thou canst not lay claim to any pardon, *Prov.* 28. 13. *Isa.* 55. 7. This is spoken by way of limitation, left the *Israelites* should fancy a too easie pardon from Gods merciful nature, exhortations to Repentance should always accompany the exhibition of Promises. *k Viz.* To other Nations, or rather to other gods, or to Idols, running here and there up and down like a light impudent Harlot, sometimes to one, sometimes to another, thus sucking in divers superstitions, called *scattering thy ways*, *ver.* 6. 2 *King.* 17. 4, 9. 10. and *chap.* 2. 23. 25. thy feet whereby we go on in ways, a *metaphorical Metonymi.* *l* So that your sin is not a sin of ignorance, but of obstinacy, shutting your ears against my counsels, which I sent you by my Prophets for your reclaiming, 2 *King.* 17. 13. &c.

14 Turn, O backsliding children, *m* saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, *n* and I will bring you to Zion *o*.

m I am in Covenant with you, *Deut.* 29. 1, 10, 11, 12, &c. and this Covenant notwithstanding all your unfaithfulness, I am ready to renew with you, *Hos.* 2. 19, 20. *n* This word *Family* is not always to be taken strictly for an houshold; for then the expression would seem to imply more in a Family then in a City; but frequently for a *Country* or *Nation*, compare *Gen.* 12. 3. with 22. 18. *Ezek.* 14. 17, 18, 19. See *chap.* 1. 15. or for a *Tribe* and this may partly respect the fewness of those, that will be found penitents, and return. God will have a sprinkling in every City, and in every Family or Tribe, or Country, but chiefly it respects Gods exact care of them, that being now married to them, there shall not be one in a City, or two in a Country, or Tribe but he will find them out, if there be but one, or two he will not overlook them, this seems to be intimated. *Isa.* 27. 12. a Text that points at the same thing. *o i. e.* To *Jerusalem* a Type of the Church, a double *metonymy* of the *Subject*. It is the manner of the Prophets, when they are treating of temporal deliverances, especially from *Babylon*, frequently to break out abruptly into the spiritual deliverance by Christ: and so probably he doth here; and therefore *bringing them to Zion* must be understood, either of joyning them to his Church under the *Messiah*, or bringing them again to Worship with *Judah* at *Jerusalem*: as may seem to be intimated *chap.* 31. 6. but the 10 Tribes did never return into their own Land, and therefore that Text must be understood of a spiritual going up to *Zion*, *viz.* when all *Israel* shall be saved, *Rom.* 11. 26. see *Isa.* 56. 7, 8. and 66. 20. and *ver.* 18. Thus we may look upon this part of the Prophecie to have respect, partly to what God was at that time about to do, in this *verse*, and partly what he would hereafter do, when they should be again settled in their own Land, under the *Messiah*, *ver.* 16, 17, 18, 19.

* Ezek. 34. 23. 15 And I will give you * pastors *p* according to mine heart *q*, which shall feed you with knowledge and understanding *r*.

p Either Civil Magistrates, which are sometimes so called, *Mic.* 5. 5. Or, rather Ecclesiastical, as appears both from the reason of Gods judgments upon *Israel*, *viz.* Their Pastors being generally, either Thieves, or dumb Dogs; and also from the nature of their office in the close of the verse, and thus they are called *Epo.* 4. 11. *q* Such as I will both chuse for you, and approve off, and that shall faithfully and skilfully declare unto you my mind, which intimates not only a single act of deliverance, but his constant preservation of them. *r* This notes, either the nature of their food. See *Neh.* 8. 8. *Mal.* 2. 7. Or rather the manner of their feeding, see *Psal.* 78. 72. see 1 *Pet.* 5. 2. see more of this promise, *chap.* 23. 4.

16 And it shall come to pass when ye be multiplied *s*, and increased in the land, in those doyes *t*, saith the LORD, they shall say no more, The ark *u* of the covenant *x* of the LORD: neither shall it come † to mind, neither shall they remember it, neither shall they visit *it*, neither shall ‖ *that* be done any more *y*.

† Heb. *upon the heart.*

‖ Or it *be magnified.*

t After the growth of the Church under the *Messiah*. *s* Pointing at the great work of Conversion, that should be among them, especially in the dayes of the *Messias* and how greatly the Church should be encreased by the accession of the Gentiles, a beginning whereof we read *Act.* 2. 41. and 4. 4. *u A Synecdochical* expression for all the legal Ceremonies, whereof the Ark was a chief part, the sense is, that whole Worship with all the Rites and Ceremonies belonging to it should wholy cease. Christ being come, who was the substance of what the Ark, and all other Rites did but shadow out for a time, he being now our propitiatory, instead of the covering of the Ark, or Mercy-seat, *Rom.* 3. 25. he answers all the uses and purposes thereof, in the Ark was laid up the *Manna*, *Aarons Rod*, and the *Tables of the Law*, *Heb.* 9. 4. he is now the *bread of Life*, *Joh.* 6. 35. he is our Rod of *Government*, *Psal.* 23. 4. in him is the whole *Law fulfilled*, *Rom.* 10. 4. and now God shall reign gloriously in his Church by his Word, and Spirit, and shall be so Worshipped without Ceremony, *John* 4. 21, 23. For if this so eminent, and comprehensive a token of Gods presence must cease in the dayes of the Gospel, much more the Temple Service, with all the Rites belonging to it, *Joh.* 1. 17. *Col.* 2 17. *Heb.* 10. 8, 9. *x* Called also the *Ark of the Testimony*, *Exod.* 25. 22. and 30. 26. and 31. 7. and the reason is, because the two Tables of the Law, which were the Testimony, or witness of the Covenant were closed up in it, *Exod.* 25. 16, 21. and 40. 20. *y i. e.* It shall be no more in use, neither shall there be any mis of it, or any thing like it, there shall be no such thing; men shall not trouble their thoughts about it, or mention it, compare *Isa.* 65. 17. or repair to it as an Oracle to receive the answers of God; nor for Gods Worship, compare *Jer.* 16. 14, 15. Or to the place of its residence, as if no where else to be had; in a word, it shall not at all be had in honour or respect or made much of. The word פָּקַד *Pikaph*, *done* or *made* signifies to *magnifie*, as it seems to be used, *Deut.* 32. 6. and 1 *Sam.* 12. 6. the whole Church shall now be the Throne of God, ver. 17. to which purpose the Ark formerly served, now God foreseeing, partly how hard a thing it would be to be believed, and partly the pleas that the corrupt Wit, and invention of man would find out for the retaining of these Rites, and by consequence their loathness to forgo them, he useth such an heap, and variety of expressions to the same thing, that he may leave no room for doubting in a thing so plainly, and fully prohibited in Gospel times.

17 At that time they shall call Jerusalem the throne *z* of the LORD: and all the nations shall be gathered *a* unto it, to the name of the LORD, to Jerusalem *b*: neither shall they * walk any more after the † imagination of their evil heart *c*.

* chap. 11. 8.

† Heb. *stubbornness.*

z Instead of the Ark, whereon was the Mercy-seat, now the Church typified by *Jerusalem*, *Gal.* 4. 26. and *Rev.* 21. 2. shall be the place of Gods residence, where by his Spirit he will rule and act in his Word and Ordinances, and in special the *Messias*, see *chap.* 14. 21. and verse 16. *a* Intimating both their readiness to come in, and their number, according to that Prophecie of *Jacob*, *Gen.* 49. 10. See *Isa.* 2. 2. by *Nations* here understand, either the *Ten Tribes* who are called many people both *Israel* and *Judah* united, their distance being taken away, see ver. 18. or rather some of all nations, that shall flock into the Gospel Church; for when the Prophets foretel this state, they generally usher it in with the return of this people, at which time the Church shall be greatly enlarged. *b i. e.* dwelling in *Jerusalem*, or where the Lord placed his name, *viz.* Of old in *Jerusalem*, *Psal.* 122. 2, 3, &c. but now in the Church, *Rev.* 21. 2, 3. without Ark or Temple, *Rev.* 21. 22. where he will be known as it were by his proper name, *Isa.* 60. 9. or as manifest in the flesh. *c* Both *Jew* and *Gentile* shall now conform themselves to the Will of God, *Isa.* 2. 3. The word *imagination* here comes from a root, that signifies to *fee*, and thus it is sometimes applied to the judgment, *Psal.* 17. 2. and sometimes, to the affection, *Psal.* 66. 18. here it may comprehend both, they will follow neither their own judgment, or affection, but wholly the Word of God, the word is thus phrased, *Num.* 15. 39. and *Eccl.* 11. 9. some read it *after the hardness*, *Deuteronomy* 29. 19.

18 In those dayes the house of Judah shall walk ‖ *d* with the house of Israel, and they shall come together out of the land of the north *e*, to the land *b* that I have ‖ given for an inheritance unto your fathers.

‖ Or, *to.*

‖ Or, *caused your fathers to possess.*

d These two Kingdoms shall become one, that had been so long divided, the enmity that was between them shall be taken away, and they shall walk hand in hand in a friendly manner one with another, which is implyed in this phrase of walking together, *Psal.* 55. 14. *Amos* 3. 3. and this points at their incorporating into one body united by the same Spirit, as members under the same body under Christ their Head, and that without distinction of Nations. See *Isa.* 11. 12, 13. and *Ezek.* 37. 16, 17. *Eph.* 2. 14, 15, 16. and 3. 6. *e Viz.* Of their Captivity, see the place verse 12. *f Viz. Canaan* both a promise of their enjoying again their antient possession at their last conversion, and typifying the Church of Christ, which they shall be of, when brought out of their spiritual Captivity.

19 But I said, How shall I *g* put thee among the children *h*, and give thee a † pleasant land *i*, † a goodly heritage *k* of the hosts of nations *l*? and I said, thou shalt call me, my father *m*, and shalt not turn away † from me.

† Heb. *land of desire.*

† Heb. *an heritage of glory, or beauty.*

† Heb. *from after me.*

g Words that speak, either first Gods putting them to their own thoughts, how they could think he should bring such a perfidious people as they were into the Land, which he had promised? Else, secondly his considering within himself, how or what course he should take to bring such a thing about, and accomplish it, they had so greatly degenerated from him, and disobliged him. See *Hos.* 6. 4. both implying that such a thing could not be brought about without Repentance, and true conversion to him, wrought by his free grace, *Eph.* 1. 5, 6. *h* Esteem thee as my Child, till thou give some clearer proof, and demonstration of thy Repentance. *i* How shall I put thee into possession of that pleasant Land of desire, that I have promised thee, *Canaan* is so called, *Psal.* 106. 24. *Dan.* 8. 9. and 11. 16, 41. *k* Heb. *heritage of glory*, or *beauty*, see *Isa.* 4. 2. *l* So called either because possessed by several potent Nations, *Num.* 13 28. and *Deut.* 4. 38. or rather it may note the great hosts, and multitudes of Nations, or Gentiles, that should be joyned to them in the Gospel Church, *viz.* Of Gods Elect, and so an heritage of the greatest delights, or the desire of Nations; a People to whom all the Nations would desire to Flock. See *Ezek.* 20. 6. and may be spoken also of the heavenly *Canaan*; the LXX render it, the *heritage of God the Omnipotent Governour of the Nations.* *m* God comes now to a resolution how he would do it, either it is a direction, *q. d.* on this condition, that thou wilt own me, and not return any more to Idols, this shall be done, or

or a promise, I will cause thee to own me; and give thee perseverance, that thou shalt not depart from me: and this is very applicable to the work of *Christ*, see *Joh.* 1. 12. see also 2 *Cor.* 6. 17. 18. and the condition is indeed no more, then God prescribeth to effect in them.

† Heb. *friend*

* chap. 5. 11.

20 ¶ Surely, *as* a wife treacherously departeth from her † husband *n*, * so have you dealt treacherously with me, O house of Israel, saith the LORD.

n God here by telling her what she had formerly been, endeavours to engage her to what she ought to be, namely considering her former unfaithfulness in time past, how she ought to carry it for the future, see 1 *Pet.* 4. 3.

21 A voice was heard *o* upon the high places *p*, weeping, *and* supplications *q* of the children of Israel *r*: for they have perverted their way, *and* they have forgotten the LORD their God?

o Here the Prophet seems to express *Israels* Repentance, and turning to God, and that, which they were at present ingaging themselves in, (the word being participial and in the present tense) delivered in a prophetical stile as that in *chap.* 31. 15. and that not only out of a sense of their judgements, that they were under, but chiefly of their sins, they were guilty of, and the pardon of which they were now begging, which is intimated by weeping, and supplication. *p Viz.* That their cry might be the more publique, both open, and loud *chap.* 22. 20. and *Matth.* 10. 27. possibly alluding to the usual practice, of praying on the tops of houses in great calamities, *Isa.* 15. 3. and 22. 1. *Jer.* 7. 29. *q* Or rather *weeping, supplications* shewing the intensenesse of it, *praying is weeping, and weeping in prayer*, *Zech.* 12. 10. like *Peters* weeping *Matth.* 26. 75. *r* The end of which might be to provoke *Judah* also to Repentance, or otherwise to charge upon them their stupidity, and threaten them with the like judgments, if they would not return upon *Israels* example. *s* This expresseth, rather the matter of their Prayer, then the cause of it, *Lam*, 5. 16. drawn chiefly from their sins, as also from their calamities.

22 Return *t*, ye backsliding children, *and* I will heal your backslidings *u*, Behold, we come unto thee *f*, for thou *art* the LORD our *x* God.

t Viz. Repent for Sin and from Sin; here God calls upon them, and invites them to consider whither they are going, and to hearken unto the voice of his Ministers, *Hos.* 14. 1. *Act.* 3. 19. See verse 12. God doth as it were bid them hearken to his Messengers, and then he will heal their backsliding.

u i. e. Idolatries, whereby you turned from me, and rebelled against me, I will take you into that state, as if you had never turned from me, I will make all whole again among you, and reconcile you to my self, *Isa.* 57. 18. *chap.* 32. 40. see *Zech.* 10. 6. and 13. 9. I will not only remove your judgements, but your sins also shall be forgiven? This is either Gods framing their answer for them, prescribing the manner, and form of their Repentance by a figure called *Mimesis*, *Hos.* 14. 2, 3. or, it is their reply to God by way of promise, which they performed under, *Joshah*, 2 *King.* 22. and 23. which with their confession, reacheth to the end of the Chapter. *x* Words expressing the strongest inducements to it imaginable, because God hath right to them, is willing to accept them, and able to save them, *Isa.* 55. 7. *chap.* 14. 22.

23 Truly in vain *is salvation hoped for* from the hills *y*, *and from* the multitude of mountains *z*: * truly in the LORD our God *is* the salvation of Israel *a*.

* Psal. 3. 8.

y i. e. Either from their *Idols* which were Worshipped upon Hills, a *Metonymy* of the *Subject*, *chap.* 2. 20. *Idols of the hills* or from any other external power whatsoever, either of persons, or things, as the strength of Hills, or Forts, High places, and strong places, and assistance from Kings, *Hos.* 14. 3. *z Viz.* The abundance of them, that they have in their Mountains, or the multitude of Sacrifices, which they offer in the mountains, or to multiply Sacrifices, *Quest.* but doth not the Psalmist hope for Salvation from the Hills, *Psal.* 121. 1. *Answer*, Yes the Hills of the Land of Promise, which were a pledge of Gods favour to his People, especially those two of *Zion*, and *Moriah*, where God did peculiarly manifest his presence, *Psal.* 87. *a* Or our Salvation which we do now acknowledge is only in our God, and not in *Idols*, of which we have had ample experience, *Psal.* 44. 7. and 130. 7, 8. See *Isa.* 43. 10, 11. *Hos.* 13. 4, 9.

24 For shame *b* hath devoured the labour of our fathers *c* from our youth *d*; their flocks and their herds, their sons and their daughters *e*.

b Either in general put for sin, which causeth shame, a *Metonymy* of the *Effect*; for that brought shame first into the World, *Gen.* 2. 25. Or, in particular the Idol *Baal* called the *shameful thing*, *Jer.* 11. 13. *Hos.* 9. 10. *c* 9. *d.* This hath been the fruit of our Idolatry, to have all things go to ruine, both in respect of expence, that which our Fathers having got for themselves, and us by their industry, they have expended upon *Baal*, and other Idols, *Ezek.* 16. 16. to 21. and also of the heavy Judgments, that God brought upon us for it. *chap.* 5. 17. *d* Either with reference to the nation, ever since they began first to be a People unto God, and followed him in the Wilderness, *chap.* 2. 2. Or rather ever since we were born, or took notice of any thing, thus it was from time to time, we find from our Childhood, that our Fathers have laboured in vain, and all things have succeeded ill with us, because of their departure from God. *e* All these things are mentioned to shew, that they did thrive in nothing, but either a blast upon all from God, *Hos.* 9. 11. to the end *Mal.* 2. 2, 3. or Idolatrous Sacrifices consumed all, *Amos* 4. 4, 5. the Idols not sparing even our very Children, *Psal.* 106. 37. or the Enemy spoiled us of all, *chap.* 5. 17. and all this as the sad effect of our Idolatries.

25 We lie down *f* in our shame, and our confusion covereth us *g*: for we have sinned against the LORD our God, we and our fathers *h* from our youth even unto this day *i*, and have not obeyed the voice of the LORD our God.

f We are perplexed, and confounded within our selves, we are such a reproach both to God and Man, that we cannot but lie up our hands for shame, even we, that had once an whores forehead verse 3. but must lye down in our shame, an expression to fet forth the greatness of their Repentance, and sorrow, as one in great perplexity, not knowing what to do, throwes himself down upon his Couch or Bed, 1 *King.* 21. 4. *g* A *metaphor* from persons muffled up in the Bed clothes, as ashamed to be seen, the like expression, *Psal.* 44. 15. *h* This notes the universality of their sins, the whole generation of us, like Fathers, like Children. True Confession wraps up our own, and others sins, *Ezra* 9. 7. *Neh.* 9. 33, 34. *Psal.* 106. 6, 7. *chap.* 14. 20. and keeps us from all excuse by others examples, 2 *Kings* 17. 41. which prov guilt of theirs in this kind is described *chap.* 44. 17. *i* As the former lets forth the universality of their sins, so this the continuance of them, *Deut.* 9. 7. 2 *Kings* 17. 34, 41.

CHAP. IV.

1 IF thou wilt return, O Israel, saith the LORD, * return unto me *k*, and if thou wilt put away thine abominations *l* out of my sight *m*, then shalt thou not remove *n*.

* Joel 2. 12.

k This seems to be a continuation of the former Sermon, so that *Israel* having promised Repentance, they are here directed how it must be qualified, *viz.* it must not be hypocritical and feigned, but real and hearty, *chap.* 24. 7. as *Josiah* did, 2 *Kin.* 22. 25. and it must be unto the Lord not to this Idol, and that Idol hither and thither, shifting their way, but unto me, See *chap.* 2. 36. or to my Worship, and as those half promised *chap.* 3. 22. and this sense agrees best with the coherence, or it may be an emphatical, short, peremptory expression, if thou wilt return, return, make no longer demur or delay about it, like that *Isa.* 21. 12. the *hebrew* read the words in the future tense, *if thou wilt return thou shalt return*, and so they may be taken partly as a promise and that with reference, either to their returning into their own Land, and so they concern *Israel* thus *Deut.* 30. 2, 3, 4, 5. see *chap.* 3. 14. but if these word be taken in the notion of *willing*, nor *returning* as some do, and as it is taken *Isa.* 30. 15. then it rather concerns *Judah*, *q. d.* thou shalt abide quietly where thou art, and shale not wander into Captivity, and this may agree with the last expression in that verse *not remove*, or else with reference to the assistance, that God would give them to return unto him, partly, and that rather, as a direction (for in the *hebrew* though the word *return* be in the future tense, yet it is often used imperatively.) *l Viz.* Idols a *metonymy* of the *Adjunct* which are so abominable in Gods sight *Deut.* 27. 15. *Ezek.* 20. 7, 8. called *dung Gods*, *Deut.* 29. 17. See 2 *Chron.* 15. 8. *m* Though Gods eye be every where, and hence implyeth, that Idols are no where to be admitted, either in private, or publique, yet it doth particularly relate to the place of his more immediate presence, as their Land and Temple, 1 *King.* 9. 3. and spiritually to our hearts, hypocrites thinking it enough, if they conceal their wickednesses from mans eye. *n* If this be read imperatively, then it is *remove not*, as it may be read, and so it agrees with *Israel*, depart not away from me to thy Idols upon the Mountains, and hills, if read in the future tense, then it agrees with *Judah*, thou shalt not go out of thine own Land into exiles see the first clause of the verse.

2 And thou shalt swear *o*, the LORD liveth in truth, in judgment, and in righteousness, *p*, and the nations shall bless *q* themselves in him, and in him shall they * glory *r*.

2 * Cor. 10. 17.

o This is to be understood, partly by way of command, as, *Deut.* 10. 20. and partly by way of direction if thou swear, or when

when thou sweareſt; it is put here *Synecdochically* for the whole Worſhip of God, hereby acknowledging, and owning God, as the only God. *p* Here he preſcribes. 1. The Form of the Oath, *viz.* the *Lord liveth*, or *by the Life of God*, which was that form which they did uſe in ſwearing, 1 *Sam.* 14. 39, 45. and many other places, ſo *Joſeph* ſware *by the Life of Pharaoh*, *Gen.* 42. 15, 16. and *Elijah* very frequently uſeth this form, 2 *King.* 2. 2, 4, 6. and 3. 5, 16. which is alſo to be underſtood exclusively, *q. d.* not by any Idol, as *Baal*, &c. or any Creature, *Chapter* 5. 7. *Matthew* 5. 34, 35, 36. *James* 5. 12. but by God alone, *Iſa.* 65. 16. See *Deut.* 2. 17. for by this indeed we declare the Godhead of him, whom we Worſhip. *Iſaiah* 19. 18. 2. The qualification of it, in which indeed are comprized all the requiſites to a religious Oath, and Worſhip of God both in our general, and particular calling with reſpect to God, our Selves, our Neighbours.

1. In *Truth*, that the matter, and ſubſtance of it be really true in itſelf, *Rom.* 9. 1. that which agrees with the intent of the mind, *Pſal.* 24. 4. and with the intent of him that adminiſters it, not doubtful, feigned, or deceitful, as they did, *Iſa.* 48. 1. and *chap.* 5. 2. but as true as the Lord lives. 2. In *Judgment*, *i. e.* Either in matter or places of Judicature for the deciſion of controverſies deliberately, advisedly, and reverently, well conſidering, both of the form, and matter of the Oath, *Lev.* 5. 4. that Gods name be neither taken in vain cuſtomarily, or in matters trivial, *Deut.* 5. 11. nor abuſed by oaths that are raſh, and precipitant, ſuch as *Saul* was 1 *Sam.* 14. 39. and as *Herods*, *Matth.* 14. 7. and without neceſſity. 3. In *Righteouſneſs* that none be injured by it, that the things we engage be 1. Both lawful, and poſſible. See 1 *Sam.* 25. 21, 22. and 28. 10. 1 *King.* 19. 2. And 2. That we look to the performance, *Pſal.* 15. 4. *Matth.* 5. 33. the want of either of which circumſtances make it a bond of iniquity, *Eccl.* 5. 4, 5. *q* This ſhall be a means to work upon the Heathen Nations, and prevail with them to come into the ſame way of Worſhip, that now ſcorn both you, and me, becauſe I am forced to make them the rod of my anger againſt you in regard of your provocations, *Pſal.* 47. 8, 9. *chap.* 3. 17. they ſhall think themſelves happy to be incorporated with thee, that it may be with them, according to that promiſe, *Gen.* 12. 3. and 22. 17, 18. they ſhall, as it were, bleſs themſelves in ſuch like form, the *Lord make me and mine as Iſrael bleſſed be Iſrael, and the God of Iſrael*. Or rather, *r* Whereas, before they gloried in their Idols now, being taken into the true Church, among Gods *Iſrael*, they ſhall glory in God alone, *Pſal.* 105. 5. who indeed alone is the Glory of his People, *Pſal.* 89. 17. and 148. 14.

3 ¶ For thus ſaith the LORD to the men *ſ* of Judah and Jeruſalem *t*, Break up *u* your fallow ground, and * ſow not among thorns *x*.

* Math. 13. 7, 22.

p *Heb. Mas*, *i. e.* to each man, I ſpeak to every individual among you, *Eccle.* 20. 7, 8. *t* The Lord having ſpoke what he had to ſay at preſent to *Iſrael*, turns now his ſpeech from *Iſrael* to *Judah*, and ſo continues it, which conſiſts of ſeveral ſubjects, and firſt begins with Repentance. *u i. e.* Prepare your hearts by making them ſoft, tender, and plyable, fit to embrace my word; a *metaphor* taken from plow men, that do either prepare the ground, that hath lain ſome time waſt, and untilled by tearing up the ſurface of the Earth, making it mellow, and ſoft to receive the ſeed; for the *Heb.* word *Nir* ſeems to be of larger extent, then bare preparation; God uſeth the ſame word when he ſpeaks to the ſame purpoſe to *Iſrael*, *Hoſ.* 10. 12. and ſo is it uſed, *Prov.* 13. 23. or it may relate to both, that every thing that may be injurious to the Seed, may be ſhubbed up. Or rather, from ſuch as plow the ground. *x* Rid your hearts and hands of what may hinder you of embracing my word, grub up all thoſe Briers, and Thorns, and miſchievous weeds that will not ſuffer my counſels to take, or my graces to thrive with you, ſuch as uſe to overrun the ſluggards field, *Prov.* 24. 30, 31. here the Lord begins to call upon them to Repent: the phraſe ſeems to intimate that the Jews had been wont to mix the Truths of God among their own inventions, as Seed among Thorns, and ſo corrupted it: as alſo, that they retained many ſecret, and hidden ſins like Hypocrites, which he exhorts them to eradicate.

4 * Circumciſe *y* your ſelves to the LORD *z*, and take away the foreskins of your heart *a*; ye men of Judah, and inhabitants of Jeruſalem: leſt my fury come forth like fire, and burn that none can quench *it b*, becauſe of the evil of your doings.

* Deut. 10. 16.

y Put away your natural corruptions, which was ſignified by the Sacrament of Circumciſion, *Col.* 2. 11. See 1 *Pet.* 3. 21. the ſame thing with the other, but expreſſed in other words. *z* Or *to me*, *viz.* ſo as I will approve. *a* Let it be inward, not outward, *viz.* in the fleſh only, in which you ſo much glory in the ſight of men, but that brawniness, and obſtinacy, that having to do with God, who hath reſpect unto the heart, is upon your hearts, *Deut.* 10. 16. *Ezek.* 44. 9. *Acts* 7. 51. *Rom.* 2. 29. *b* Not only fierce, and conſuming, like Fire, *Deut.* 4. 24. but unquenchable eſpecially when it gets among your Thorns verſe 3. which are very apt to kindle, *Iſa.* 10. 17. leaſt you proceed ſo far in your obſtinacy, that I will not be appeaſed, *chap.* 21. 12. *Amos* 5. 6. there being nothing, that ſtirs up God to anger but ſin, as in the next clauſe, which is an explication of thoſe metaphors of *Thorns* and *foreskins*.

5 Declare ye in Judah, and publiſh in Jeruſalem, and ſay, Blow ye the trumpet *c* in the land: cry *d*, gather together *e*, and ſay, * aſſemble your ſelves and let us go into the defenced cities *f*.

* chap. 8. 14.

c The Lord being now about to bring Enemies upon them, he beſpeaks them in martial language by ſtirring them to a ſpeedy Proviſion, and warning of them of the nature of their approaching Judgement, not Famine or Plague within them, but a foreign Enemy from without *chap.* 6. 1. *viz.* the coming of *Nebuchadnezzar* and the *Chaldeans*. *d* That your voice may be heard afar off, that all may hear. *e* Either to unite your forces, or to take counſel what to do, that you may be in ſafety: the ſame thing with *aſſemble your ſelves*, implying, that the calamity was general. *f* To ſecure from theſe invaſions, that are coming upon us.

6 Set up the ſtandard *g* toward Zion ‖, retire *h*, ſtay not; for * I will bring evil from the north *i*, and a great † deſtruction.

‖ Or, *ſtrengthen*.
* chap. 1. 13, 14, 15. and 6. 22.
† Heb. *breaking*.

g i. e. Either for them to reſort to, as is uſual in War, and it is therefore ſaid to be towards *Zion* or *Jeruſalem* as being a ſignal to ſhew them whither they ſhould repair, ſee *chap.* 50. 5. *Jeruſalem* being their principal place of ſtrength, and *Zion* the ſtrongeſt part of it, 2 *Sam.* 5. 6. *h* Or, *ſtrengthen*, fortifie, or ſtrengthen your ſelves for the Fight. Or rather, make haſte away as men uſe to do in a great fright, *viz.* for your ſecurity, ſuch a uſe there is of the word, *Iſa.* 10. 31. and *chap.* 6. 1. which ſenſe is confirmed by the next words *ſtay not*, or as ſome, *ſtay not your ſelves in fly*, where you promiſe your ſelves ſecurity. *i i. e.* I am about to bring a great deſtruction upon you from *Chaldea*, *chap.* 1. 13, 14, 15. ſome take this and the former verſe to be ſpoken *Ironically*.

7 * The lion is come up from his thicket *k*, and the deſtroyer of the gentiles *l* is on his way *m*, he is gone forth from his place * to make thy land deſolate *n*; *and* thy cities ſhall be laid waſt, without an inhabitant *o*.

* Dan. 7. 4.
* chap. 2. 15.

k i. e. Nebuchadnezzar called here a *Lion* from his fierceneſs, and ſtrength, *Prov.* 30. 30. A *metaphor* eſpecially in this expedition, ſee *Iſa.* 5. 27, 28, 29. ſhall come up from *Babylon* where his chief ſeat is, *Dan.* 4. 30. as Lions are principally among the thickets of the Foreſt, in Covers; this place being ſo remote, and hid from them that they leaſt expected trouble to ariſe from thence. *l* Another deſcription of the ſame perſon, of whole deſtroying armies the Nations have had woful experience, *Iſa.* 14. 16, 17. called the *hammer of the whole Earth*, *chap.* 50. 23. *q. d.* and how ſhall you think to eſcape him? *m i. e.* As it is expreſſed in the next clauſe, he is gone forth from his place, he is already upon his march. *n i. e.* With a reſolution ſo to do. *o i. e.* As places uninhabited, ſoon ly waſt, and are overgrown with graſs, as the notation of the word ſeems to import.

8 For this gird you with ſackcloth *p*, lament and howl *q*: for the fierce anger of the LORD is not turned back from us *r*.

p The uſual habit of mourners, eſpecially in thoſe dayes, *Iſa.* 22. 12. *chap.* 6. 26. it is a calling upon them to repent. *q* Probably theſe expreſſions do import the ſeveral wayes, that men have to deſcribe their bitter complaints, and ſorrows of the mind, both by the geſtures of the body, *chap.* 2. 37. *Luke* 18. 13. and expreſſions of the Tongue, *Pſal.* 32. 3. *Iſa.* 59. 11. *r* Neither will it, until it have accomplished its ends, *chap.* 30. 24.

9 And it ſhall come to paſs at that day ſaith the LORD, *that* the heart of the king ſhall periſh *ſ*, and the heart of the princes; and the prieſts ſhall be aſtoniſhed *t*, and the prophets *u* ſhall wonder *x*.

ſ The *King*, *viz.* of *Judah*, and the great men, that ſhould have encouraged the People in ſuch a calamitous day, and been their great ſupport, ſhall not only be afraid, but their own hearts ſhall melt within them, they ſhall be even at their wits end, ſee *Joſh.* 5. 1. they ſhall have no heart at all to do any thing, they ſhall not be able to help their People, either by their counſel, or arms, their courage will utterly fail, and their counſel periſh. See *Pſal.* 73. 26. this was fulfilled in *Zedekiah*, *Jeremiah* 39. and 52. whoſe flight would not advantage him. *t* Shall be in ſuch a conſternation, that they ſhall not know what courſe to take. *u Viz.* Falſe Prophets, that had nothing but viſions of peace for them, *Ezek.* 13. 16. *Zech.* 13. 3, 4. *chap.* 8. 11. See next *Verſe*. *x* Not ſo much at the diſappointment of their prophecies, for they knew well enough they were falſe, *chap.* 23. 25, 27. as that they ſhould be poſſeſſed with the ſame horror, and frights with the reſt, not knowing where to ſhew, or rather to hide their heads for the ſhame that would fall upon them, when their lies ſhould be diſcovered, they would be put to ſhame, and periſh with the reſt, and whither ſhall they cauſe their ſhame to go.

10 Then ſaid I, Ah Lord GOD, *y* ſurely thou haſt greatly deceived *z* this people, and Jeruſalem, ſaying, Ye ſhall have peace *a*; whereas the ſword reacheth unto the ſoul *b*.

y The Heb. *aha*, is a word both of admiration and lamentation together; they are *Jeremiah's* words, and complaint breathed out in the great ſorrow and ſighing of Soul, which he expreſſeth more emphatically, *chap.* 23. 9. *z* Either hath ſuffered them to be thus deluded by theſe falſe Prophets, *Iſa.* 63. 17. *Ezek.* 14. 9. compare 1 *Kings* 22. 21, 22, 23. and 2 *Thſ.* 2. 11. or poſſibly, it may be read better by way of interrogation, *q. d.* how can it poſſibly be, that thou ſhouldſt ſuffer thy people to be thus deluded by their falſe Prophets, *Num.* 23. 19. thou being a God, that canſt not lie, *Titus* 1. 2. *a* Under the word *Peace* is comprized, and intended all good, intimating all things ſhould go on proſperouſly with them, *Gen.* 37. 14. and ſeems the rather to be thus expreſſed, becauſe it was the common Language, and phraſe of the falſe Prophets, 8. 11, and 23. 17. *b* To perſwade them it ſhould be well with them, when the ſword is at the door, not only ready to take away the comforts of Life, but even Life it ſelf, *Saul* being put for *Life*, *verſe* 30. *Pſalm.* 63. 1. *Mat.* 16. 25, 26. It may intimate alſo a great cutting off, and ſlaughter among them, eſpecially their great ones, they being, as it were, the ſoul of the people.

11 At that time *c* ſhall it be ſaid to this people, and to Jeruſalem *d*, A dry wind *e* of the high places in the wilderneſs *f* toward *g* the daughter of my people, not to fan, nor to cleanſe *h*.

c There ſhall be tydings brought both to the Country and City, *verſe* 5. *d Viz.* when *Nebuchadnezzar* is upon this expedition, *verſe* 7. *e* The meaning is a drying wind, ſuch as ſhall blaſt, and ſcorch where it comes, without any Rain or moiſture, or any other way for uſe, or refreſhment, as the laſt words in the verſe intimates; and it may alſo allude unto the Coaſt, from whence this wind comes, *viz.* from *Babylon*, or the North, which drives away Rain, *Prov.* 25. 23. for it points at the ſtormy and furious ſtruption of the *Babylonian* Army, deſtroying all before them, a *Metaphorical Allegory*, *chap.* 23. 19. and 30. 23, 24. *f* Or in the plain, where there is no ſtop or obſtacle in the way to hinder the wind, or to break its fury, *Iſa.* 21. 1. *chap.* 13. 24. ſee on *Iſa.* 63. 13. *g i. e.* Directly, and deſignedly, coming along in the way leading to my people, for ſo we are to underſtand this expreſſion, the *Daughter of my people*, as the *Daughter of Zion*, *Iſa.* 1. 8. or rather, the *Daughter Zion*, which is as comely and beautiful in my eyes, and tender to me as a Daughter, *chap.* 9. 1. *h* Not ſuch a gentle wind, which is made choice of to ſeparate the Chaff from the Wheat, the bad from the good, but to miſchievous and violent, that it ſhall depopulate, ſweep away, and lay waſte all together, *chap* 51. 1. *Ezek.* 21. 3.

12 *Even* ‖ a full wind *i* from thoſe *places* ſhall come unto me *k*: now alſo will † I give ſentence *l* againſt him.

‖ Or, *a fuller wind than theſe*.
† Heb. *utter judgments*.

i Heb. *Fuller than they*. A wind too ſtrong for them, this is a farther deſcription of the former wind, it ſhall be full, even a fuller wind, that ſhall do its work throughly. *k* Theſe are either Gods words, *q. d.* it ſhall preſently come to me, to receive my Commiſſion, and be at my beck, and do my will, *Pſalm* 148. 8. Or, they relate, as it were, what will be the Language of the people at that time *unto me*, for *againſt* me. *l q. d.* The coming of this terrible wind, ſhall in effect ſpeak the execution of my judgment upon them, which is pointed at by this word *now*, *viz.* at the time of the coming of this terrible ſtorm from *Chaldaea*, Heb. *utter judgments*, *viz.* not by word, but by deed, my judgments ſhall ſpeak, as well as my Prophets.

13 Behold, he ſhall come up as clouds *m*, and * his chariots *ſhall be* as a whirlwind *n*: * his horſes are ſwifter then eagles: wo unto us, for we are ſpoiled *o*.

* Iſa. 5. 28.
* Hab. 1. 8.

m Either noting the vaſt number of them, *Iſa.* 60. 8. *Hab.* 12. 1. or the ſuddenneſs of them, when not expected, Clouds often riſing on a ſudden, and overſpread the whole face of the Heavens, or rather, the great ſpeed and ſwiftneſs, with which *Nebuchadnezzar* ſhall march againſt them, *Iſa.* 19. 1. *Hyperbolically* deſcribed by the ſwiftneſs of Eagles in this verſe, *chap.* 48. 8. *n* Which, beſide the ſwiftneſs, notes alſo the confuſion and amazement, that they will cauſe, *Iſa.* 66. 15. *o* The dreadful apprehenſions, that the people have of their woful condition, or poſſibly the words of the Prophet lamenting their miſery.

14 O Jeruſalem, waſh thine heart *p* from wickedneſs *q*, that thou mayſt be ſaved *r*: how long ſhall thy vain thoughts *s* lodge within thee?

p Cleanſe your inward part, O ye men of *Jeruſalem*, not your hands only, as hypocrites do, but your hearts, *James* 4. 8. the ſame exhortation with *verſe* 3. 4. only in another *Metaphor* of *washing*, which ſeems to be taken from ſuch Potions, that Phyſicians give to clear the inward parts from noxious humours, ſee *Iſa.* 1. 16, 17. *q Viz.* From all filthineſs of Fleſh and Spirit, 2 *Cor.* 7. 1. *James* 1. 21. *r* This hath reference in this place to Temporal Salvation; it is preſcribed as a means to prevent the judgments that are impending on them, as is plainly expreſſed *verſe* 4. yet not excluſive of Spiritual Salvation, 2 *Tim.* 2. 13. *Tit.* 3. 5. *s* Wicked thoughts, or rather hopes, or expectation from any helps, *chap.* 2. 5. 37. pleating thy ſelf with vain fancies of ſafety and ſecurity, which thoughts of thine will aſuredly bring ruine and miſery upon thee, which is inevitably coming, as in the next *verſe*.

15 For a voice *t* declareth * from Dan *u*, and publiſheth affliction from mount Ephraim.

* chap. 8. 16.

t i. e. Either the voice of the Prophets, that is ſtill ſounding it in your ears, and declaring it unto you, or rather, the rumour and noiſe of this Army is already come through your Land, you have the heavy tydings of this great affliction, *chap.* 8. 16. to note the near approach of it. *u* This is ſaid to come from *Dan* and *Ephraim*, becauſe *Dan* was the firſt place theſe *Chaldeans* muſt come to, it being the utmoſt boundary of *Canaan* Northward, and *Ephraim* the innermoſt border of *Iſrael* in the North of *Judea*, intimating the march of the *Babylonians* through all *Iſrael* toward *Jeruſalem*.

16 Make ye mention to the nations *x*, behold, publiſh *y* againſt Jeruſalem, *that* watchers *z* come *a* from a far country *b*, and give out their voice *c* againſt the cities of Judah.

x Theſe are either the Nations in *Judea*, or theſe words are a Proclamation, ſummoning in the Nations by the *Chaldeans*, as it were in purſuance of a Commiſſion from God, to bring great Armies together againſt *Jeruſalem*, or they are the Prophets turning away from *Judah*, as deſpairing of doing any good upon them, and calling for the Nations to execute Gods ſentence. *y* Let her be acquainted with what is coming upon her, let her have publick notice before hand, that ſhe may be warned. *z* Military watchers, *i. e.* the *Chaldean* Souldiers, that ſhall ſo carefully and watchfully encompaſs *Jeruſalem*, that none ſhall eſcape; poſſibly a *Metaphor* from *Hunters*, that in hunting their Prey, lay wait at every paſſage, that the game may not eſcape, ſee 2 *Kings* 25. 4, 5. Or poſſibly, there may be an alluſion to *Nebuchadnezzar's* name, the *Heb.* word for *watchers* being *Natſerim*, which comes from *natſar*, the end of his name, as if they were termed *Nebuchadnezzarians*, as the keepers, or guards of his perſon; as they were called *Cæſareans* from *Cæſar*. *a* They are now at hand, you may as it were ſee them. *b* From *Chaldea*. *c* They will proclaim war againſt them, or a ſhout, either encouraging Souldiers to the battle, or triumphing after the victory, or the outcries, that they will make ſuch, as the *Turks* now make in their onſets, *chap.* 2. 15.

17 As keepers of a field are they againſt her round about *d*; becauſe ſhe hath been rebellious *e* againſt me, ſaith the LORD.

d They will ſtrictly beſiege her, as keepers of a field will be careful who go in, and who go out, *Zech.* 12. 2. they will watch that none go in to reſcue them, and alſo, that none get out to eſcape; ſee 2 *Chron.* 16. 1. *e* God doth not threaten his judgments only, but he labours to convince them, that there is a ſufficient reaſon for it, both here, and in the next verſe.

18 * Thy way *f* and thy doings have procured theſe *things* unto thee *g*; this *is* thy wickedneſs, becauſe it is bitter *h*, becauſe it reacheth unto thine heart.

* Pſal. 107. 17.

f Thy manner of life, and particularly thy Idolatries, *g q. d.* Thou canſt not lay any blame upon me. *h* Thy wickedneſs hath been the cauſe of this thy grievous affliction, *Iſa.* 50. 1. *chap.* 2. 17, 19. of this thy bitterneſs of bringing ſuch a bitter enemy againſt thee, a *metonymy* of the *effecient*, which hath reached unto thy very heart, as the ſword is ſaid to reach unto the ſoul, *verſe* 10.

19 ¶ * My bowels, my bowels *i*, I am pained at † my very heart *k*, my heart maketh a noiſe in me, I cannot hold my peace *m*, becauſe thou haſt heard, O my ſoul, the ſound of the trumpet *n*, the alarm of war.

* Iſa. 15. 5. *and* 16. 11. *and* 21. 3. *and* 22. 4.
† Heb. *the walls of my heart*.

i Here begins the woful complaint of, and the great trouble the Prophet was in, upon the conſideration of theſe things, crying out as one even under great pain and torment, doubling his

his words for want of vent, thereby expressing the excess of his sorrow, which in words was inexpressable, the like 2 *Sam.* 18. 33. which sorrow of his he expresseth, *chap.* 9. 1, 10. *k* Heb. *The walls of my heart*, or my heart strings, that surrounded and encompassed my heart, are ready to break; he may possibly allude to their encompassing the walls of *Jerusalem*: Or, the proper meaning is my heart is ready to break. the LXX rendereth it doth *beat* or *pant*. *l* Is disturbed within me, I can have no rest nor quiet within, *Job* 30. 27. *Lam.* 1. 20. *m* I cannot forbear my complaints, I am so troubled and grieved, *Job* 7. 11. *Isa.* 22. 4. *n i. e.* I have heard in the spirit of Prophesie, it is as certain, as if I now heard the trumpet sounding, and the alarm of war beating up.

* Psal. 42. 7. 20 * Destruction upon destruction *o* is cryed, for the whole land is spoiled *p*: suddenly are my tents *q* spoiled, *and* my curtains in a moment.

o A farther expression of his bitter Lamentation, redoubling his complaint; the end of one, but the beginning of another, *q. d.* worse and worse, *Deut.* 32. 23. *Ezek.* 7. 26. Good *Josiah* slain, and four of his Successors carried away, or slain, or both. 2 *Chron.* 36. *p* This is more particularly described, *verse* 23. 24, 25, 26. *q* The enemy makes no more of overthrowing my stately Cities, and magnificent Palaces, sometimes described by Tents, *Isa.* 54. 2. then if he were plundering of a Camp, or overturning of Tents made of curtains, *chap.* 49. 29. either alluding to their ancient way of living, *Numb.* 24. 2, 5. or their Wilderness condition, when they abode in Tents; we are reduced to as mean a condition as then, and that suddenly, ere we are aware, done with as much ease as to overturn a poor shepherds Cottage, *Lam.* 2. 5, 6. *Jeremiah* possibly personating a shepherd, speaks in the shepherds stile, and may here signifie the destruction of their whole Country, even all those places and fields, where shepherds were wont to pitch their Tents.

21 How long *r* shall I see the standard, *and* hear the sound of the trumpet?

r He seems to have these concomitants of War, both of *Judea*, preparing for defence, and especially, these of the enemy preparing for ruine and destruction, alwayes in his Eye and Ear, *verse* 19. and bewailing the continuance of it in taking City after City, with the several sackings of *Jerusalem* under her three last Kings, the LXX read, *how long shall I see them flying?* reading *ness* a *refuge*, for *nes* a *banner*, differing only in the points.

22 For my people *is* foolish *s*, they have not known me *t*, they *are* sottish children, and they have none understanding: they *are* wise to do evil, but to do good they have no knowledge *u*.

s Though God shew them here, that the cause of all these calamities is their folly, *chap.* 2. 17, 19. *Psalm* 38. 3, 5. yet he owns them for his people, *chap.* 2. 11, 31, 32. *t* Which is indeed the only true wisdom, they have not studied my disposition, or mildness toward them, they are so sottish, that they have neither regarded my counsels nor threats, but utterly stupid, they know not what is for their own good, no understanding. *u i. e.* Their knowledge is as bad, or worse then none, it is very ill employed in doing evil, only wiry here, crafty and subtile, see 2 *Sam.* 13. 3. but how to do any good they know not, *chap.* 9. 3. *Luke* 16. 8. this the Apostle dehorts from 1 *Cor.* 14. 20.

* Isa. 5. 25. 23 * I beheld *x* the earth, and lo, *it was* without form and void *y*: and the heavens, and they *had* no light *z*.

x Either I *Jeremiah* saw all this in a vision, or I fancied and framed such an *Idea* of it in my mind, it seems to be impressed upon my thoughts *Graphically*, as in a Map, in such a rueful manner; for in this, and the three following verses, he doth as one transported with sorrow, elegantly, and *hyperbolically* describe the *Phenomenon*, face or appearance of it. *y* The Land was so squallid, and so ruined, that he fancieth it to be like the first Chaos, for which reason possibly he calls *Judea* the earth, in allusion to *Gen.* 1. 2. and herein implying that *Judah's* sins were such, that they had even overturned the course of nature, being laid waste and desolate, not of inhabitants only, but of all things that might tend either to ornament or use, without men, without houses, without fruits, without beasts or birds for food or service, *verse* 25. 26. *z* Some say being obnubilated, and darkened by the abundance of smoke that would ascend from the desolating fires of Towns and Cities, *Isa.* 9. 18, 19. of which you may read in the History of this breaking in of the *Chaldees*, but he seems to proceed rather in his *Metaphor* of the *Chaos*, and is being an expression, whereby the Scripture doth set forth the saddest desolations, *Isa.* 13. 9. *&c.* *Ezekiel* 32. 7. *&c.* *Joel* 2. 10. 30, 31. every thing above and below seemed to be in a mournful posture, wrapt up in dismal blackness.

24 I beheld the mountains, and lo, they trembled *a*, and all the hills moved lightly *b*.

a He proceeds in his figurative elegancies. *q. d.* behold how the Mountains of *Judea* tremble! A like expression, *Psalm* 18. 7, 8. *Isa.* 5. 25. as if the very senseless creatures were astonished at the greatness of Gods anger, and he mentions these as being the most stable part of the earth, yet shake before him. *b* As easily as if they were some very light matter, or as dust, or feathers in a whirlwind; see *Psalm* 114. 4, 6. Or these may be said *hyperbolically* to tremble, and move by reason of the multitudes of trampling and prancing Horses and Chariots furiously passing over them.

25 I beheld, and lo, *there was* no man *c*, and all the birds of the heavens were fled *d*.

c Quite depopulated and laid waste, all either slain, or carried caprive, or fled: for after the flight of Men, Women and Children into *Egypt*, upon the death of *Gedaliah*, scarce a Jew left in *Judea*. *d* Such birds as are used to inhabit places, that live, feed and build among men, others indeed, both birds and beasts would continue, which implies but the greater desolation, and waste of the Land, as is threatned against *Babylon*; *Isa.* 13. 19, 20, 21, 22. either to seek provisions, here being no food left for them, or frighted with the hideous noises and clatterings that do attend Armies; as we have read, that such hath been the concussion of the Air by the loud clamours and noises of Armies, that birds have fallen down to the earth, *chap.* 9. 10. *Zeph.* 1. 2, 3.

26 I beheld, and lo, the fruitful place *e was* a wilderness, and all the cities thereof were broken down *f* at the presence of the LORD, *and* by his fierce anger *g*.

e Heb. *Carmel*, either *properly* for that part of the Land so called for its fruitfulness, or rather *Appellatively* for, not only their most pleasant, but most fruitful Lands, that were kept dressed and occupied for food, both for necessity and delight, *verse* 27. *Isa.* 29. 17. and 33. 9. *f* No place left for men to inhabit, *Isa.* 1. 7. *g* That which the enemy could not have done with all his fury and fierceness, had it not been for the anger of the Lord, which by their great provocation, they had brought upon themselves, 2 *Kings* 24. 3. *Jer.* 9. 12, 13.

27 For thus hath the LORD said, the whole land shall be desolate; * yet will I not make a full end *h*. * chap. 5. 10. 18. & 46. 28.

h Some expound it, neither shall this punishment suffice, nor my fury stop here, I will not thus have done with them, and look to what they were further to endure in their long captivity; see *Lev.* 26. 36, 39. but it seems rather to be a word of comfort, that they shall not be utterly extinct, he will preserve a remnant, *chap.* 5. 10. *Isa.* 1. 9. and 24. 13. *q. d.* Though I am greatly moved with anger, yet I will not be inexorable, I will remember my Covenant, *chap.* 30. 11. in the midst of judgment he will remember mercy, after 70 years Capivity he brought them back again.

28 For this shall the earth mourn, and * the heavens above be black *i*: because I *k* have spoken *it*, I have purposed *it*, and will not repent, neither will I turn back from it. * Isa. 5. 30. and 50. 3.

i Expressions to set forth the dreadfulness of the judgment, he makes the Elements to personate mourners, a sad face of things above, and below a *Metaphor*, and therein to shame the stupidity of his people. *k q. d.* You would not believe, either that my Prophet spake, or what they said, now I tell you I speak my self, and what I have resolved upon, I will not revoke, see *Ezek.* 24. 13, 14. and *chap.* 15. 6. for I have purposed it, I have not spoken in my heat or fury, but upon mature deliberation, an *Anthropopathy*, or what the Prophets have denounced I will raisie.

29 The whole city shall flee, for the noise *m* of the horsemen and bowmen, they shall go into thickets *n*, and climb up upon the rocks: every city *l* *shall be* forsaken, and not a man *o* dwell therein.

l The inhabitants of all ranks and qualities shall seek to escape the fury of this *Chaldean* Army, *chap.* 39. 4. *m* Either upon the report of their coming, hereby as it were deriding their confidence, or rather at the approach of their vast Armies, for they were close besieged before they fled, as appears 2 *Kings* 25. 4. *n* Such a confirmation there shall be upon them, that they shall run into every hole to hide themselves; thus *Menasseh* was taken among the thorns, 2 *Chron.* 33. 11. the *Heb.* is *ahim* the *clouds*, possibly alluding to dark places on the tops of hills, reaching as it were to the clouds, or among the cloudy shades of Trees and Groves that usually grew there, the LXX render it *Caves*, and so the Rocks for shelter, or the clefts, Caves and hiding places in the Rocks, see *Isa.* 2. 21. *o* There shall be an utter desolation, their Cities quite forsaken, not any to inhabit them, *ver.* 25. 26.

30 And

† Heb. *Eyes.* 30 And *when* thou *art* spoiled *p*, what wilt thou do *q*? Though thou clothest thy self with crimson *r*, though thou deckest thee with ornaments *s* of gold, though thou rentest † *t* thy face *u* with painting, in vain *x* shalt thou make thy self fair, *thy* lovers will despise *y* thee, they will seek thy life.

p Which will certainly come upon thee, or when this destruction shall come upon thee, which is very near thee. *q* Viz. when thou, O daughter of *Zion*, as *verse* 31. art besieged by the *Babylonians*, what course wilt thou take? It is not to be avoided: A kind of an insulting way of speech, as it were upbraiding them with their pride and confidence, *q. d.* your condition is desperate. *r* Or Scarlet, 2 *Sam.* 1. 24. see on *Isa.* 1. 18. *s* Though thou dost superinduce those Ornaments, or Jewels of Gold, that may render thy Attire the most rich and splendid, 2 *Sam.* 1. 24. *t* It is observed, that they that paint much, make their skins withered. *u* Heb. *Eyes*, the wantonness thereof being possibly see out more by painting, see *Isa.* 3. 16. or rather, Face and Eyes being sometimes put one for the other, see 1 *Sam.* 16. 12. and *Isa.* 25. 8. compare with *Rev.* 21. 4. *x* All thy tricking up thy self, thinking thereby to ingratiate thy self with the *Chaldeans* will be to no purpose, for they will work thy ruin, as in the close of the verse, and *chap.* 19. 7. *y* They will slight thee more then ever, they that have doted on thee, thy unchaste Paramours, their lust being satisfied shall abhor thee, see 2 *Sam.* 13. 15. and the Pronoun, being not in the Original, it may signifie, that no Lovers at all will look after thee, thou shalt be cast of by all. See thus of *Tyre*, *Isa.* 23. 15, 16. Those that were in confederacy with thee, and thy professed friends, *Hosea* 2. 5. shall not only forsake thee, but join with thine enemies to destroy thee, *Lam.* 1. 2. And thus is *Babylon* to be dealt withal, *Rev.* 17. 16, 17. The sense is, that notwithstanding all thy allurings and enticements, either to obtain the help of thy Friends and Allies, the *Egyptians*, whom thou takest to be thy Lovers, and didst forsake me to cleave to them, or to stop the fury of thine enemies, the *Chaldeans*, possibly alluding to *Jeroboam*'s practice, in painting her self to stop the fury of *Jehu*, 2 *Kings* 9. 30. yet shall it advantage thee nothing, thou shalt be no more regarded then a forsaken Strumpet, *Ezek.* 16. 36, 37. and 23. *tot.*

31 For I have heard a voice as of a woman in *z* travail, *and* the anguish as of her that bringeth forth her first *a* child, the voice of the daughter of *b* Zion: *that* bewaileth her self, *that* spreadeth her hands *c*, *saying*, Wo *is* me *d* now, for my soul is wearied because of *e* murderers.

z When the Scripture would express any exquisite sorrow, exceeding all other pains, it doth it by a woman in travail, *Isa.* 13. 8, 9. *chap.* 6. 24. and 30. 6, 7. *a* Which of all seems to be the most painful, both from natural causes, and because they have less patience to bear, having not had former experience of the like. *b* Viz. *Jerusalem*, *Isa.* 1. 8. *c* In her great distress, she either reacheth them out to God for some help, *Isa.* 1. 15. or rather, according to the use of persons in great anguish, clapping, or wringing their hands together, as both the former expression of *bewailing her self*, fetching of deep sighs and lamentations, and the following *woe is me*, lamentes, see *chap.* 2. 37. *d* Or the time of my wo is at hand, it draws near. *e* There is no more spirit left within me, I am ready to sink under my distress, considering not only that my destruction is so near, but that those, of whom I have been so fond, and whose Idols I have so zealously served, should become my Murderers, *verse* 30. and that I should fall into the hands of such, as will have no compassion, 2 *Chron.* 36. 17.

CHAP. V.

1 RUn ye *a* to and fro through the streets of Jerusalem, and see now and know, and seek in the *b* broad places thereof, if ye can find a *c* man, if there be *any* that executeth *d* judgment, that seeketh the *e* truth, and I will pardon *f* it.

a Whether this begins a new Sermon, or be part of the former, is neither certain nor material, but here the Prophet calls upon him to go up and down, and search here and there, in every part of the City, and to make a diligent enquiry in every street, and places of concourse, a phrase frequently used for searching, and enquiring after a thing, *Dan.* 12. 4. *Amos* 8. 12. and it is spoken in the plural number not restrained to *Jeremy*; *q. d.* Let who will search, they will find it even so, it implies the great scarcity of good men, that must be thus searched for, neither doth God speak this to *Jeremiah* onely in particular, but he gives leave to all the Earth to look into the state of *Jerusalem*, by which he vindicates himself in the face of the whole World from all severity towards his people, what ever he brings upon them, and so stops the mouthes of the Jewes. *b* Even there, where usually is the greatest resort, for Merchants and Merchandizes, where men meet from all quarters. *c* It seems worse then *Sodom* and *Gomorrah*; for God condescends to pardon *Jerusalem*, if there be but one righteous man found in it, there he came no lower then ten. But it will be *observed*, if it be understood thus individually, what must we think of *Jeremiah* himself, and *Baruch*, and *Ebedmelech*, and other few, who were then no doubt in *Jerusalem*? *Answer*, Either he speaks of the corrupt body of the people, Courtiers, Priests, false Prophets, not one, or scarce one among them to be found, or if any, so few as not to be discerned; a man might walk the streets of *Jerusalem* long enough before he could meet with any one truly Religious, which universality of corruption is thus expressed in divers places, *Psalm* 12. 1, 2. and 14. 2, 3. *Ezek.* 22. 30. *Mic.* 7. 1, 2. or it may be understood *hyperbolically* for a few. *d i. e.* Among the Magistracy that rightly administer Justice. *e i. e.* Among the Commonalty that deal faithfully, and uprightly, it signifies that among them all, there are none given to it, so far from indeavouring and seeking it sincerely with their whole heart, that they are not inclined to it, but are given to oppressions, fallhoods and deceits, they do not seek the truth. *f* Or *him*, I will not destroy it for the sake of those few, the like he promiseth with reference to those five Cities, *Gen.* 18. 24. *&c.*

2 And though they say, the LORD *g* liveth, surely they swear *h* falsely.

g Though when they swear, they use the form of an Oath, and say the *Lord liveth*, *chap.* 4. 2. or by the *living God*, by swearing here we may understand all their service of God by a *Synecdoche*, swearing being a part of Gods Worship. *h* *Yea*, or *therefore* they swear falsely, either they swear to that which is false, or, if to that which is true, they are so perfidious to me, that they do it deceitfully, not in sincerity, and in reverence to that Holy Name by which they swear, possibly they may often speak of God, and not swear by false gods, *verse* 7. but it is all but hypocrisie and deceit, *Isa.* 48. 1. *chap.* 12. 2. and 42. 5, 20. 2 *Tim.* 3. 5. It is neither in truth nor righteousness, two of the principal qualifications of a lawful Oath, thus prostituting the name of God, making themselves guilty, not of hypocrisie only, but Sacrilege.

3 O LORD, *are* not thine eyes upon the *i* truth? thou hast * stricken them, but they have not *k* grieved; thou hast *l* consumed them, *but* * they have refused to receive correction: they have made their faces harder then a *m* rock, they have refused to *n* return. * Isa. 5. 13. * Zeph. 3. 2.

i The Prophet, observing the obstinacy of this people, abruptly turns himself to God, yet emphatically insinuates their incorrigiblenesse. This may refer either to Gods discerning and knowing truth from fallhood, as being impossible that any thing should be hid from him, *Psalm* 11. 4. or rather, more agreeable to the phrase, to Gods approving, and this *some again* refer to *Persons*, as *men of truth for true men*, *to man of wisdom for a wise man*, *Micah* 6. 9. but better to truth and faithfulness, as that which God hath a great respect for, and delight in, *Psalm* 51. 6. and was not to be found among these people, though none of these sense be improper, this seems the most genuine. *k* They have been under sore grievances, that God hath laid them under, yet they seem as unconcerned, *Prov.* 23. 35. *Isa.* 42. 25. or it is probable, they were grieved at their sufferings, but they have not repented, thereby to turn away the causes of his just displeasure, see 2 *Cor.* 7. 9, 10. *l* God had not only lightly chastized them, but wasted them by several enemies, as the *Assyrian*, *Isa.* 10. 5, 6. and 36. 1. and *Pharaoh Necho*, 2 *Kings* 23. 33. and the *Chaldees*, *Syrians*, *Moabites*, and the, *Ammonites*, 2 *Kings* 24. 2. and *Nebuchadnezzar*, 2 *Kings* 24. 13. *&c.* all these he made use of as the rod of his indignation, yet they refused to receive correction, see *chap.* 2. 30. a *Metonymy* of the *effects*, they have profited nothing by it, not at all reformed, *Isa.* 1. 5, 16. *Amos* 4. 6, 8, 9, 10, 11. *m* Noting their obstinacy and impudence, laying aside all sense of Judgments, as past feeling, *Prov.* 21. 29. *Ezek.* 7. 12. *n* Wilfully rejected counsel, and slighted correction, resolving to persist in their obstinacy.

4 Therefore I said *o*; surely these *are* *p* poor *q*; they are foolish: for they know not the way of the LORD, *nor* the judgment of their GOD.

o Or *perhaps* I said with my self, not possibly, that he thought so, but that he might thus express himself, as men use to speak. *p* Poor low-spirited, or of the meanest rank among the vulgar, understand but little, either men of greater ignorance, *Job* 7. 49. and therefore said not to know the way of the Lord, see *chap.* 8. 7. being better skilled in Fields and Vineyards, then in the Law; or less Conscience, that the better for may be and therefore said to be foolish, or infatuated, or put upon greater temptation by reason of their poverty, *Prov.* 30. 9. *q* The methods or ways of his Providence, the usual manner of his dealings, so *Judgment* is to be taken here for the same with *ways*; 1 *Sam.* 2. 13. as it is also *chap.* 8. 7.

5 I will get me to the *q* great men, and will speak unto them; for they have *r* known the way of the LORD, *and* the judgment of their GOD: but these have altogether broken the yoke, *and* burst the *s* bonds.

q i. e. To the Nobles both *Princes*, and *Priests* that have more time to consider these things, have been better taught and educated, *Prov. 4. 4.* not that *Jeremiah* had any better thoughts of these, but as carrying a great probability with it. *r* Had it been only among those in the former verse it might have been more excusable, but it is in the very Nobles themselves, the state is wholly corrupt from head to foot, who cannot plead ignorance, therefore the more inexcusable. *s* These are more refractory, then the other, more heady and obstinate; no Law of God is able to hold them, *Psal. 2. 2, 3.* See *Luke 19. 14, 27.* There is not one better then another among them, whether poor or rich.

6 Wherefore a *t* lion out of the forrest shall * slay them, * *u* a wolf of the ‖ evenings shall spoil them *, *y* a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces. because their transgressions are many, *and* their backslidings are † *z* increased.

* Psal. 104. 20.
‖ Or, *deserts*.
* Hab. 13. 17.
† Heb. *strong*.

t Nebuchadnezzar and the *Chaldean* Army from *Syria* and *Libanus* woody places are here pointed at under the *metaphor* of Beasts of prey of three kinds; the malignity that is proper to each of these Creatures shall be put forth in this *Babylonian* Army, for instance, to a *Lion, casp. 4. 7.* which notes his great power, courage, pride, and insulting over his prey. *u* For their greedinesse, and unsatiablenesse, one Wolf will destroy abundance of Sheep, and said to be the *Wolf of the Evening*, or Deserts, or Plains, it being the usual haunts of the Wolf; or *evening*, because then they are observed to be most ravenous, *Hab 1. 8.* possibly, because lying most part of the day in their Dens for fear of the Huntsmen, want of prey enrageth their Hunger at night, and because of this greedinesse to devour, the Judges among themselves are said to be *evening Wolves*, described *Zeph. 3. 3.* They gnaw not the bones till the morrow, either through hunger or rage. *x* The *Chaldean* Army compared to a Leopard not for its speed only, but especially for its vigilancy, and subtilty, they will be so vigilant, that scarce any shall escape according to verse 16. *y Heb. Strongs*, here is the reason, why God would bring such a devastation upon them, because they did, as it were, strengthen themselves in the multitude of their rebellions against him.

7 ¶ How shall I *z* pardon thee for this? thy *a* children have forsaken me, and sworn by *them: that are b* no gods: when I had fed them to the full, they *c* then committed *d* adultery, and assembled themselves by *e* troops in the harlots houses.

z How canst thou expect that I shall bear such affronts? I shall expose my self, and seem to lay aside my power, I shall be looked upon as one, that either regard not such injuries, or cannot avenge them, as *ver. 9.* *a* Thy inhabitants both in City and Country. *b* But by Idols; swearing is bear par, not for one part of Worship, as sometimes it is, but for a religious Worship and Service of them. *chap. 4. 2.* *c* Here is noted the abuse of Gods bounty, or the natural effect of our unsanctified prosperity, *Deut. 32. 15. chap. 2. 7. Jude 4.* that which in good men doth oft breed forgetfulnesse, in bad men generally breeds filthinesse, rising up to play the wanton was the effect of *Israel's* eating and drinking, *Exod. 32. 6.* and of *Sodoms* sin, *Ezek. 16. 49.* *d* Either *1. Metaphorically* to be understood of their going a whoring after their Idols. Or, *2d. Properly* for corporal uncleannesse, they usually going both together, *Numb. 25. 1. 2. Hos. 4. 12, 14.* *e* It may be read in the *Nominative Case*, the *house of the Harlot assembled themselves*, *q. d.* the whole house of *Israel*, *Jerusalem* and *Judea* are but one Stew, if it refers to their Idolatry, then it alludes to their making the Temple a common house of spiritual Harlotry, but rather as it refers to the corporal uncleannesse, it seems to intimate that they did not act their Adulteries clandestinely or by stealth, but laying aside all modesty, they went to Harlots houses like brute Beasts in company, as ashamed of nothing.

8 They were *as f* fed horses in the *g* morning: every one *h* neighed after his neighbours wife.

f To note the greatnesse and unrulinesse of their lust, pampered horses being most wanton like that *Deut. 32. 15.* *g* It is questioned, whether *morning* relates to Horses, or to men; if to *Horses*, then they are compared to Stallions, that having been fed to the full over night, and lain at ease, in the morning they are most lusty, being as we use to say *Provender pricke*, but rather it seems to relate to *Men*, shewing that they were very early in going about their filthinesses, *Zeph. 3. 7.* following their uncleannesse with as great eagernesse, as it is said that drunkards follow strong drink, *Isa. 5. 11.* *h i. e.* With an impetuous earnestness and unwearied *hunting* they sought after the Adulteresses to satisfie their beastly lusts. It notes *1.* The strength of their lust, a thing in Horses much taken notice of by Authors. *2.* The unbridlednesse and uncontroulablenesse of it, as is seen in the pampered Horses hunting after the Mare, of which *neighing* is a sign, thus expressed *chap. 13. 27.* Thus the Grecians would express men extreamly libidinous by the word ἱππόβοτος, and ἱππόμορφος, and that they do ἱππομανεῖν, so the LXX and thus described *Ecclesiast 22. 11.*

9 * Shall I not *i* visit for these *things*? saith the LORD: and shall not my *k* soul be avenged on such a nation as this?

* Verse 29. chap. 9. 9.

i i. e. Punish, *Psal. 89. 32.* should I connive at such things the wicked would say, I did not see them, or take notice of them, *Psal. 50. 21.* much to the same purpose with *verse 7.* begin. and *punishment* may be termed *visiting* as implying the equity of Gods procedures, that he first sees and considers the case, before he inflicts punishment as in the case of *Sodom, Gen. 18. 21.* spoke after the manner of man. *k* For I, it speaks the greatnesse of Gods displeasure, shall not my very soul be in this work of vengeance? *Psal. 11. 5.*

10 ¶ Go ye *l* up upon her walls, and *m* destroy; but make not a full *n* end: take away her *o* battlements; for they *are* not the *p* LORDS.

l The *Babylonians*, go now execute my vengeance on them. I give them up into your hands, behold I give you a Commission. *m* I permit and order you not only to take the City, but make havock of her inhabitants, *Isa. 10. 6.* *n* Though God give them a large Commission to destroy, yet he puts in a limitation, that he will reserve a remnant from destruction, he sets bounds to the most raging adversary beyond which he must not pass, see on *chap. 4. 27.* *o* Lay her and all her fortifications level with the ground, take away her counterscarp, or high Towers, or whatsoever may tend to the defence of a City, to set *Jerusalem* know, that he did but in vain trust to her high Walls and strong Towers; and *Battlements* may as well be taken for the foundation of her Walls, which spread wider then the Wall it self, the word the Prophet useth, figures things that spread, and thus it agrees with the scope, that is describing the utter overthrow and eradicating of it. 10 LXX *ἀφελεῖν τὰς ἐπιβολὰς αὐτῆς.* *p* I undertake their defence no longer, I disown them, take my protection from them, and give them up into your hands, O ye *Chaldeans*, though they make their boast that they are sheltered under my wing, and protection, because there was the Temple, and Altar, but they will find themselves deceived, for I disown them.

11 For * the house of Israel and the house of *q* Judah have dealt very *r* treacherously against me, saith the LORD.

* chap. 3. 20.

q Whether *Israel* be put here for the ten Tribes, and *Judah* for the two, as often they are *chap. 2. 4.* and sundry other places, or rather whether *Judah* here be only explicative and the word meant of the two Tribes only, read thus, the *house of* Israel, *even the house of* Judah, is not much material. *r* Have apostatized and dealt perfidiously beyond measure, not only as to the grosnesse, but as to the universality of it.

12 They have *s* belied the LORD, and said, * *It is* not he, neither shall evil come upon us; neither shall we see *t* sword nor famine.

* Isa. 28. 15.

s This may signifie either a denying, *viz.* a renouncing, making little or nothing of him, as some, or a denying, *i. e.* not believing. that these words of the Prophet were Gods words, or God did not say so, he gave the Prophet, nor any other any such Commission, and possibly their Atheism might grow to so high a degree as to deny his Providence, Power and Justice, &c. so it agrees with the following words, *it is not he*, or God did not speak as he meant, but he would only fright us, it shall not be thus. *t* This Siege or Famine, or any other such dreadful judgments, as *Jeremiah* speaks of, shall not befall us, *seeing* is used here for *seeing*, as it is in *Job 7. 7.*

13 And the prophets shall become *u* wind, and the word *is* not in *x* them, thus shall it be done *y* unto them.

u A proverbial speech very frequent, not in common language only, but Scripture also, *Job 6. 26. Eccles. 5. 16.* and elsewhere, *i. e.* all the Prophets threats shall come to nothing, and thus they scoffed at them. Truth what do they signifie? they are but *bruta fulmina*, see *2 Chron. 36. 15, 16.* *x* This possibly they give as the reason that they apprehend the Prophets words to be but as Wind, because they are not from God, they speak but dreams of their own fancying. *y* It shall fall upon their own heads, that have thus threatned us, not upon us; or we will kill them with the Sword, for thus vainly threatning us, we will use them like false Prophets, as they are, and we shall see in the sequel of this prophesie how they used *Jeremiah*, or it may be an imprecation, *q. d* may it fall upon their own heads, thus the Heb. *so be it unto them.*

14 *z* Where-

14 Wherefore *z* thus saith the LORD God of *a* hosts, Because ye speak this *b* word, * behold, I will make my words in thy mouth fire, and this people wood, and it shall devour *c* them.

* chap. 1. 9.

z These vile Wretches having now done speaking, God begins to speak and to tell them, that because they had thus slighted the Prophet, and God speaking by him, as in the next words, *because ye speak this word*, therefore the Lord here tells them what he will do, or rather, turns himself abruptly to the Prophet, as men usually do in a passion. *a* He makes his Majesty and Power known to clench his words with the greater Terror. *b* *Viz.* At the rate they discourse in the former verse. *c i. e.* It shall take place suddenly, and irresistibly, and fiercely, as fire is wont to take in dry wood to their utter ruine, and overthrow, *Psal. 83. 14, 15. Isa. 9. 18, 19.* they shall be but fuel to my wrath which shall be executed by the *Chaldean* Army, that shall consume, and eat them up like fire, they shall find my words to be more than wind.

15 Lo, I will bring a * nation upon you from *d* far, O house of *e* Israel, saith the LORD: it *is* a mighty *f* nation, it *is* an ancient nation, a nation whose language thou knowest not, neither understandest what they *g* say.

* Isa. 5. 26.
chap. 1. 15. & 6. 22.

d Viz. From *Chaldea*: by these are meant *Judah*; for *Israel* properly so called, *viz.* the 10 Tribes were in Captivity before see on *chap. 4. 1.* called the house of *Israel*; not only, because they descended from *Jacob*, but because they were the chief of that stock. *f* It is both potent, or, as the word is, *rough* or *hasty*, and of great antiquity, ever since the laying the first foundation of *Babylon* by *Nimrod* about 150 years after the flood, and hence it is called the land of *Nimrod, Mic. 5. 6.* and this doth much add to their cruelty that they have had dominion and rule in their hands so long, and whereby they have not only grown more proud and haughty, but having been brought up so long in ways of blood, and slaughter, they must needs by this time become skilful to destroy. *g* Which makes thy case much more desperate. It is a great disadvantage when persons understand not one another; they will, neither understand thy intreaties, nor thou their offers, being both unintelligible, and inexorable, which will render thy condition much more sad and perplexed; speech being that by which the affection is readily communicated, and is the bond of humane Society; Hence this was part of the Judgment threatned, *Deut. 28. 36, 49, 50.* the *Jewes* not well understanding the *Syrian* Tongue, which the *Chaldeans* spake, having had no converse with them before the Captivity. It was this put a stop to all converse at the building of *Babel*.

16 Their *h* quiver *is* an open *i* sepulchre, they *are* all mighty *k* men.

h Collectively expressed for *quivers*; a *Synecdoche* for the whole military preparations. and a *Metonymy* of the *containing* for the *contained*, *viz.* the arrowes, that will be shot out of them, called the *sons of the Quiver*, *Lam. 3. 13.* Bow and Arrow being the chief weapons for War in those Countries, and in Moses dayes. *i* A proverbial speech, *Psal. 5. 9.* relating to the dreadful havock, and destruction, that will be made devouring the living, as the grave doth the dead, or making work for the greedy devouring grave, that never saith it hath enough *Prov. 1. 12.* Or, they shall destroy many with one quiver, as one grave will swallow many dead, which may note their skill, and the success they shall have, few of their Arrows shall fail of doing execution. *k* These *Chaldeans* are all men of valour fit for warriours.

17 And they shall eat up thine * harvest, and thy *l* bread, *which* thy sons and thy daughters should *m* eat, they shall eat up thy flocks, and thine herds, they shall eat up thy vines and thy *n* figtrees, they shall imporerish thy fenced cities wherein thou trustest, with the *o* sword.

* Lev. 26. 16.

l They shall make clean riddance, leave thee no supports of life, but bring an utter famine upon thee, it is thus threatned, *Deut. 28. 30, 48, 51.* *m* Or, they shall eat up thy sons and thy daughters, but this is only a *Metonymy* of the *effect*; but *properly* this aggravates the dreadfulnesse of the Judgment; Parents, out of the tenderness of their affection, chusing rather to die themselves, then to live to see their children starved before their eyes, and they no wayes able to relieve them, *Lam. 2. 10, 11.* *n* A particular enumeration of the Desolation, that would be made, all tending to the greatness of the former. *o i. e.* Beside the waste that the Famine would make among Persons; their Cities also should be depopulated by the sword of the enemy: or rather, possibly the siege should be so straight, and strict, as may be implied in the word *Imporerish*, that they should be forced to eat one another, till they were quite wasted, they should be reduced to such poverty and exigencies; or the sword may relate to the mentioned mischiefs, as the cause of them all, the sword shall do all this. In all which he doth not so much tell them, that the *Chaldeans* shall conquer them, for that is taken as it were for granted, as, what cruelties they shall use when they have conquered.

18 Never the less in those dayes, saith the LORD, I will not make a full ‖ end with you.

‖ See this *conf* explained, *chap. 4. 27.* save only, that I think, here it is taken in the first sense there mentioned; for it is not said only, or in that Verse, *I will not make a full end*, or a full end *of you*, but a full end *with you*; *q. d.* I have not done with you yet, See *Lev. 26. 14.* ad 40.

19 ¶ And it shall come to pass when ye shall say *, *p* Wherefore doth the LORD our God all these *things* unto us? then shalt thou answer them, Like as ye have forsaken me, and served *q* strange gods in your land, so shall ye serve strangers in a land, *that is* not *r* yours.

* chap. 13. 22. & 16. 10.

p This speaks, either their unparalled insolency, in a manner challenging God, as if they had not deserved such dealing at his hands, they might have expected better usage from him; the *Jewes* were good at these kinds of challenging of God, *Isa. 58. 3.* Or gross stupidity, as being such sots as not to be sensible of what they had done to provoke him; like to that *chap. 16. 10.* *q* Heb. *Gods of the stranger*; he doth not say *strange gods*, but *gods of the strangers*, which aggravated their crime, that while they lived in their own land, and the true God among them, they procariously go seek in gods from the Heathens. *r* Here the Prophet 1. opposeth *strange Lords* to rule over them, to those strange gods, that they had served, which God calls a forsaking of him 2. He opposes a land *not theirs*, to *their own land*; so that by this the Prophet shews what resentments God had of their sin, for it implies that their sin was much greater, that they served strange gods in their own land, than if they had done it in another, under the Tyrannical imposition of a stranger, and therefore he would accordingly suit their punishment, that they should serve in a strange land, which should be worse, then to be servants in their own. This is a dreadful but a just Retribution.

20 Declare this in the house of Jacob, and publish it in *s* Judah, saying,

s See of this *chap. 4. 5.* by *Jacob* and *Jacob* we are to understand the two Tribes only, as *ver. 11.* which see.

21 Hear now this, * O foolish people, and without † *t* understanding; which have eyes and see not; which have ears, and *u* hear not:

* Isa. 6. 9. Ezek. 12. 2. Mat. 13. 14. Joh. 12. 40.

t Heb. *Heart*. They have no heart to return, or to any thing of Instruction, or Reformation, but are stupid, and foolish, Rom. 11. 8. regardless of all counsel, wisdom, and common prudence, the † Heb. *heart* heart is said to be the simbole, and according to *Galen*, the seat of Wisdom, so the Poet placeth it, *Cor sapit, & pulmo lapsitat, sel commovet iram, &c.* *u* See *chap. 6. 10.* they are wilfully blind, and obstinately deaf, will neither see, not hear the word, will or works of God, of which he giveth two instances in two following verses, *ver. 22, 24, viz.* in *governing the Sea, and appointing the seasons of the year.* It may be he alludes herein to their Idols; to which they were so much addicted.

22 Fear ye not *x* me? saith the LORD: will ye not tremble at my presence, which have placed the *y* sand *for* the * bound of the sea, by a perpetual decree, that it cannot pass it; and though the waves thereof toss *a* themselves, yet can they not *b* prevail; though they roar, yet can they not pass over it?

* Psal. 104. 9.

x Either a convincing Argument to perswade them to submit unto him; will ye not submit to me, that can rule the Sea which as unruly a thing as it is, yet quietly yields to my will; Or rather, a very angry Challenge, and Expostulation; do you think, that I, that can tame the boisterous Sea, cannot tame you? *y* That stand not in need to make Rocks for Walls and Bounds unto it, but can give a check to it by so small a matter, as the Sand, that of it self is not only yielding and penetrable, but subject to be blown away with every wind. *z* Either looking backward, that it never could, or forward that it never shall. Whether this decree have respect to the Creation, or to the Deluge, it is not much material; the former of which times it could not have been contained within its bounds, neither in the latter could it have exceeded them, without God's special order, as no time since. *a* Though they swell, rage, roar, and threaten never so much, as if they would swallow up all before them; though they foam against the Rocks, that stand in their way, yet, when they come to their bounds appointed, shall tamely yield unto the Sand, and retire back. *b* Not get any ground upon or against Gods decree and appointment. *c* Either the *decree* or the *sand*, which in regard of their form, situation, unrulinesse, and fluxibility would overflow the whole earth, were it not for the limits, and restraints that are laid upon it *Job 38. 11.* By this instance, God may shew what he could do with reference to that enraged, and raging Army, that is about to come upon them like a torrent, if his people would repent. Or rather he hereby upbraids the *Jewes* with their unreasonable sottishness, that they are more mad in their Rebellions against God, then the raging waters of the Sea, that as boisterous as they are, yet obey his Will.

23 But

23 But this people hath a revolting and a *c* rebellious heart; they are revolted, and *d* gone.

c They are not only revolted from me, and gone back, but they continue obstinate, and will not return, *Psal.* 78. 8. as the next clause intimates, where God shewes their obstinacy. by the *effect* of it. *d Vix.* From me, they persist in their courses no reclaiming of them, for they are not only revolted, but they are gone quite away, and are irreclaimable.

24 Neither say they in their *e* heart, Let us now *f* fear the LORD our God, that giveth *g* rain, both the * former and the *h* latter in his season: he reserveth unto us the appointed weeks of the *i* harvest.

* Deut. 11.14.

e They are so careless, that they never trouble themselves about it; or so obdurate, and stiff, that they never lay it to heart, or consider that it is God that disposeth of all things according to his own pleasure, both in the Earth and in the great deep. *f* Or *fear and obey*, all service to God being both performed in it, and proceeding from it. *g* Without which nothing could subsist. By this the true God is distinguished from all false Idol Gods, *chap.* 14. 22. and in this appears not only his power in decreeing, *Job* 28. 26. and preparing it, *Psal.* 147. 8. his Sovereignty in withholding it, *Amos* 4. 7. but his general goodness in bestowing it *Deut.* 28. 12. *Math.* 5. 45. and his special providence in the seasonable disposal of it, according as there is need, and which he gives as a witness of it. *Act.* 14. 17. As in the former instance God sets forth his peoples insensibleness of the works of his greatness, and power in so easily taming such an unruly Element; so here he doth also further manifest the same by instances of his providence and goodness, implying, that so stupid, resolute and obstinate they are grown, that they are neither afraid of him for his greatness, which possibly may be understood by the former *fear*, nor fear him for his goodness, which possibly, may be the sence of the word in this latter place. *h* He means not the former and latter part of the year, but according to their seasons of Sowing, and Reaping; the former to prepare the ground for Sowing, and the latter to prepare the Corn for plumping, and ripening, see *chap.* 3. 3. *i* He gives seasonable Harvests according to his appointment, the sum is, God would let them know by this, what an impudent and foolish, as well as wicked thing, it is, for them to set themselves against that God, that keeps the whole order of Nature at his own disposal, which he can, either bestow or withhold, as he sees men behave themselves towards him.

25 Your iniquities have turned away these *things k*, and your sins have withholden good *things* from you ∴

k q. d. Do not say, your ground is parched up with drought, or your fruits are corrupted and rotted by too much, or unseasonable Rain; we have nothing now in so due a course, as we were wont to have it, would you know the reason of it? You have inverted the Ordinances and order of Nature, have put Heaven and Earth out of their regular courses by your iniquities. ∴ That either you have been too far short of these good things, or denied a blessing upon them; by this God would not have prophane men think, that unusual seasons either for better, or worse, do come by chance, but as he sees convenient either for the encouragement of the obedient or punishing the obstinate.

26 For among my *l* people are found wicked *men*: they ‖ * lay *m* wait as he that setteth snares; they set a trap, they catch *n* men.

‖ Or, *pry, as Fowlers lie in wait.*
* Pro. 1. 17, 18.

l I need not search for such among the Heathen Nations, but even among them, that are called by my name, whereas all my People ought to have been holy. *m* Or contemplate mischievous designs, under deceits, as Fowlers do hide themselves, when they watch the birds coming to the Snare or Net, *Prov.* 1. 11. *Mic.* 7. 2. and therefore the next expression *he that setteth snares* is but a *periphrasis* for a *Fowler*, the *Heb.* word being always so taken: *Psal.* 91. 3, *Prov.* 6. 5. and elsewhere, or they pry, *i. e.* they narrowly look, where they may get an advantage, hence enemies are called pryers, or observers, as you may frequently find in the *Psalmes*; *Psal.* 5. 8. and 27. 11. 56. 2. and 59. 10. and 92. 11. *n* Intimating the success of their wicked Policies in bringing their wicked decrees to pass, *Psal.* 37. 7. as false Witnesses and Trapanners use to do, when they go about to ensnare men, that are innocent; such a Trap did *Jezebel* lay for *Naboth*, 1 *King.* 21. 9, 10. such an one was that conspiracy of more then 40 men against *Paul*, *Acts* 23. 13, 14, 15.

27 As a ‖ cage is full of birds, so *are* their houses full of *o* deceit: therefore they are become great, and waxen *p* rich.

‖ Or, *coop.*

o i. e. They fill up their houses with the goods and wealth of those that they deceive, and overreach; ill gotten goods a *Metonymy* of the *efficient* as the fowler carries his Cage along with him, wherein he puts the Birds which he catcheth, to keep safe that they get not away, when once they are caught, as also by their appearance, and singing to entice others. *p* Shewing how, and in what manner they got their riches, *therefore*, or *by this means*; such as are gotten by a lying Tongue, *Prov.* 21. 6. called the *treasures of wickedness*, *Mich.* 6. 10.

28 They are waxen * fat, they *q* shine: yea, they overpass the deeds of the *r* wicked: they judge not the *s* cause of the fatherless, * yet they *t* prosper; and the right of the needy do they not judge.

* Deut. 32. 15.
* Job 12. 6. Psal. 73. 12. chap. 12. 1.

q Or, so fat that they shine; by reason of their wealth and riches they pamper themselves till their *eyes stand out with fatness*, *Psal.* 73. 7. their wrinkles are filled up with fat, which makes their faces shine. *r* Either, they go beyond the very Heathens themselves in wickedness, *Ezek.* 5. 6, 7. or rather, they escape the hardships and sufferings that others undergo, *Psal.* 73. 5, 6, 7, 8. they 'scape better than others; or, they slightly pass over judgments threatned. *s* Such whom even the Law of Nature commits to their patronage, they either disregard them, or wrong and injure them, either by refusing them a fair hearing, *Isa.* 1. 23. or giving wrong sentence against them in Courts of Judicature, *Zech.* 7. 10. expresly forbidden, *Exod.* 22. 22. *t* Things go well with them, they live happily according to their desire, *prosperum sectus*, *Job* 21. 7. *&c.* Or, that they *might* prosper, *viz.* that God might bless them.

29 Shall I not visit for these *u things?* saith the LORD: shall not my soul be avenged on such a nation as this?

u It is expressed as a thing taken for granted, he certainly will. Can I be a God, and wink at such things? It cannot be See this explained, *verse* 9.

30 ‖ A wonderful and *x* horrible thing is committed in the *y* land.

‖ Or, *astonishment and filthiness.*

x So prodigious, or stupendious a Crime, that it is beyond the thought or apprehension of man to conceive, much more to express, and so abominable, that a man would even loath the thoughts of. What this is, we have in the next *verse*. *y* Heb. *This land* aggravating the greatness of the wonder, that such a thing should be in such a land: See *Isa.* 26. 10.

31 The prophets prophesie *z* * falsily, and the priests ‖ bear rule by their *a* means; and my people love *to have it b* so: and what will ye do in the end *c* thereof?

* chap. 14. 14. & 23. 25, 26. Ezek. 13. 6.
‖ Or, *take into their hands.*

z Either spreading and dispersing abroad the lies of their Idols, particularly, *Baal*, *chap.* 2. 8. or venting their lies in the name of the true God, *chap.* 4. 10. *a* By this means it comes to pass, that the *Princes* and *Priests* are encouraged to do all their mischiefs, whether it were in corrupting Judgment by bribes, or countenancing fraud and oppression, and hardening themselves against Gods Threatnings, or whatever else, they were encouraged by the lies of the false prophets, they and the Priests and Princes combining, and setting themselves against the true Prophets of God, *chap.* 26. 8. and thus the Priests in effect take the management of all the affairs into their *own hands*; for the Heb. *take into their hands* which intimates the Authority they used in their Ministry. *b* They are very well pleased with the flatteries, and lies of the false Prophets, not being able to bear the truths, that were delivered them from God, *Mic.* 2. 11. *c q. d.* Whither do you think these things will tend? You must look for nothing, but utter ruin as the fruit and effect of such doings, *Mic.* 3. 11, 12. when this City, which you look upon to be perpetuated, shall be overthrown, and you utterly perish in its ruine, how miserably will you find your selves to be deluded by your false prophets, and disappointed in your hopes? A sad *Apostrophe* concerning the exterminating of the people by the *Chaldeans*.

CHAP. VI.

1 O ye children of *a* Benjamin, *b* gather your selves to flee out of the midst of Jerusalem, and blow the trumpet in *c* Tekoa: and set up a sign of *d* fire in Beth-haccerem: for evil appeareth out of the *e* North, and great destruction.

a He means, either the *inhabitants of Jerusalem*, because part of it stood in the lot of *Benjamin*, *Jos.* 18. 28. or else, he means all *Judah*, because, when the Ten Tribes fell off, the Tribe of *Benjamin* adhered to *Judah*, and was incorporated into them; If it be asked why the Prophet rather speaks here to *Benjamin* than to *Judah*, the reason probably may be, because he being of *Anathoth* was of that Tribe, and therefore mentions them as his own Country-men. *b* Spoken, either *ironically* that they should set themselves in Array, and make head against the Enemy, that is now at hand; Or rather, that they should flee away together at once make haste out of *Jerusalem* in Troops, as the next expressions intimate; not counselling them what

what they should do, *viz.* for succour, *chap.* 4. 5, 6. but rather telling them what they must expect, *viz.* forced to flee out of it, if they may escape. *c q. d.* Gather your selves together by the sound of the Trumpet at *Tekoa*, possibly alluding to the name, which signifies *trumpeting*; or rather, it being one of those fenced Cities 12 miles from *Jerusalem* that *Rehoboam* built, and made exceeding strong for, and with his warlike provisions, 2 *Chron.* 11. 6. 11, 12. and being built upon the advantage of a hill towards the North of *Judea* in the way that the *Babylonians* were to come, *q. d.* there furnish your selves out of that Armory, and for if you can make head against him, an *Ivory*, a place noted in Scripture, where dwelt that *Tiberiah* Woman, that interceded with *David* for *Absalom* by the subornation of *Joab*, 2 *Sam.* 14. 2. and also for the Herdimen, of whom *Amos* was, *Amos* 1. 1. and it is probable, a place where in time of danger they were wont, by the sound of the Trumpet, to summon the people together. *d* The word used is of very large extent, *massit* is used for any thing that is lifted up, neither is there any more in the Text, the LXX also render it only a sign, and the sign *of fire* possibly is mentioned, rather than any other, by a *Metonymy* of the *Subject*, because, partly in time of danger of invasion, it is the most usual, and commodious sign, being seen in regard of its lifting, or rising up of it self at once afar off, *q. d. fire a Beacon*, and a sign, whereby the *Benjamites* themselves once found they were surprized, *Judg.* 20. 38, 40. 2. It is a sign soonest given of any. 3. Possibly, as being a more proper sign, than any other would be to the Vine-dressers, that they should secure themselves in some safe place, which seems to be *pointed* at by the next word *Beth-haccerem*. It signifies the house of the Vineyard, probably some high Tower built among the Vineyards for the keeper, or keepers of them to watch them, that no damage came to them, this seeming to be usual, *Isa.* 5. 2. Or, it may be the name of a Town, such a one, as some report to lye between *Jerusalem* and *Tekoa*, the same mentioned, *Neh.* 3. 14. though that seems to be adjoining to *Jerusalem*, which soever it be, it is probable, it relates to some place noted for Vineyards, which were wont to be planted upon hills, and lying in the way, that the *Chaldeans* were to come, and by these two we are to understand all other places that lie in that coast. *e* That they may know whence their Misery will come, he doth as it were point it out with the finger; See *chap.* 1. 14. & 4. 6.

2 I have likened the daughter of Zion, to a ‖ comely and delicate *f* woman.

‖ Or, *dwelling at home.*

f This supplement is not in the Text, they that approve it, render the Epithete *comely* variously, for one *dwelling at home* as the Hebrew *Nava* doth also signifie *Hab.* 2. 5. and so the word *delicate* serves to explain it, as shewing the reason of her tarrying at home, not as a good housewife, discreetly guiding and governing her affairs at home, as she is described, *Prov.* 31. 10. *&c.* and *Tit.* 2. 5. but through her delicacy exposing her self to all wantonness, and voluptuousness, tarrying at home to give entertainment to her Paramours, or she through her state and pride, is so delicate and nice that she will not set her foot out of door, *Deut.* 28. 56. possibly occasioned by the great wealth and riches, that God had blessed *Jerusalem* with; this may also point at *Judah's* effeminacy that will be so disparited as not to have courage to oppose the adversary, but easily taken in her dwelling and habitation. Others, as a *beautiful shepherdess*; Some there are, that rather chuse to supply the defect by the word *land* or *pasture*, as being that, which is greatly desireable by shepherds, as if she were some comely Shepherdess, solacing her self in her delightful Pastures. See *Ezek.* 34. 14. and so it may not be without some allusion to the next *verse*, where her Enemies are called by the names of *Shepherds*, as being enticed by the pleasantness of her land.

3 The shepherds with their *g* flocks shall come unto her; they shall pitch *their* tents against her round about ∴; they shall feed every one in his *h* place.

g The Prophet here proceeds in his *Metaphor* and possibly the rather, because he chuseth to speak in the stile of his own education, which may also give some countenance to the supplement of *Pastures*, or *land* in the former *verse* instead of *woman*, the meaning is the *Chaldean* Princes, with their Armies, as so many flocks, shall come into this pleasant land; see *chap.* 12. 10. in which expression there is something of a Scoff, as *chap.* 4. 16, 17. ∴ They shall so place their warlike Tents, as to form a siege to begirt her round, *chap.* 1. 15. *Ezek.* 4. 2. *h* Heb. *hand*. *i. e.* near hand, or *beside*, or *near one another*; thus 2 *Chron.* 21. 16. and *Job* 1. 14. thus *hand* is taken for *place*, *i. e.* each one in his quarter or station, one a man, but shall do his part, and shall be skilful, and powerful to destroy wherever he comes: it intimates also that every thing shall be so much at the enemies own disposal, that they shall be able to chuse their own quarters, they shall place their army in wings and Troops, and Regiments, as they see good, to their best advantage, to be helpful one unto another, as *shepherds* are wont to do their flocks; or, they shall fight in several parties, and each destroy his part assigned him through the whole Country, and they shall joyn as it were in one body against *Jerusalem*.

4 Prepare ye *i* war against her; arise, and let us go up at *k* noon. Wo unto us, for the *l* day goeth away, for the shadows of the evening are *m* stretched out.

i The Prophet now passeth from his *Metaphor* to tell them plainly what he means by the *Shepherds*, viz. *Warriors*; some make these words of the *Chaldeans* making preparations for their Invasion, and it may be by some of their accustomed rites, that they used before War; but it seems more probably to be the Words of God inviting them, and calling them into this work, therefore in the *Heb.* it is *sanctifie* War against her, *chap.* 22. 7. he speaks unto such, as he had sanctified, or set apart for this work his *sanctified ones*, *Isa.* 13. 3. *k* This shews how ready they will be to obey Gods call, the like we read, *Isa.* 21. 5. and therefore is it said to *go* or *march up* at *noon*, not only to note their daringness, as needing no stratagems, or strength, or needing to stay for help, but rather to shew their forwardness to March on without stop or stay; they would not burn day light, but be speedy in their work, and they would take the first opportunity, whether morning or noon, day or night, as the next *verse*: The next words seem to strengthen this sense. *Wo unto us the l day goeth away*, &c. *q. d.* We delay, and tarry too long, and the day spends apace, we loose time, let us make haste about our work, expressing their greediness after their prey, as Souldiers use to do, or this *wo unto us* may be some form of imprecation, either against God, or men, which kind of speeches are usual with Souldiers when they are chased, and going upon some sudden onset, or exploit; though not a few make it the Complaint of the Prophet in the name of the people, foreseeing how their night of Affliction hasted on, their joyful dayes being as it were gone, *Amos* 8. 9. 10. but the former seems best to agree with the Scope. *m* They were so eagerly set upon it, that they watched the very lengthening of the shadow, which shews the approach of the evening, *Psal.* 109. 23. See *Hab.* 1. 8.

5 Arise, and let us go by *n* night, and let us destroy her *o* palaces.

n Or, *this night*, they were set upon it, they would lose neither day, nor night, which shews that they were extraordinarily stirred up by God in this expedition. *o* This was the bait or motive, that they propounded to themselves, *viz.* to have the spoil of all the stately Palaces, and rich houses of the Nobles, and great ones.

6 For thus hath the LORD of hosts said *p*, Hew ye down *q* trees, and ‖ cast a *r* mount against Jerusalem. This *is* the city to be *s* visited; she *is* wholly *t* oppression in the midst of her.

‖ Or, *pour out the engines of shot.*

p Viz. To the *Chaldeans*: Here God declares whence they have their Commission, *q. d.* they come not up on their own heads, see *chap.* 5. 14, 15. God would have the *Jews* to know, that they have not so much to do with the *Chaldeans*, as with him, that they are his rod to scourge them for their sins, *chap.* 1, 15, 16. See 2 *King.* 18. 25. and thus God is said to hiss for such, whom he will employ in such work, *Isa.* 5. 26. and 7. 18. and he stiles himself the *Lord of Hosts* to shew that it is in vain to contend in Battel with them, whom he sends forth, and will be as it were the Captain of their Hosts. *q* Heb. *A tree* collectively taken, *q. d.* cut them down all, at one tree, not sparing their very fruit Trees, which indeed were *to* be spared in such a case, *Deut.* 20. 19. Either such as lye in the way of your March, or all round about *Jerusalem*, or, such as you may have need of there, or elsewhere for your use, either to raise up works against the strong places, *Deut.* 20. 20. or to make other instruments of war. *r* Throw up one continued Trench, as a mount round about it, see on *Isa.* 37. 33. Heb. *pour out the engine*, of that see 2 *Sam.* 20. 15. *s* God is said to visit sometimes in mercy, *Gen.* 50. 24. *Zeph.* 2. 7. and sometime in Judgment, as here, and *chap.* 5. 9. and 23. 2. they are ripe for it, *Ezek.* 7. 10, 11, 12. See 1 *Tess.* 2. 16. and it is decreed against them, and ready to come upon them, *chap.* 23. 12. *Hos.* 9. 7. all attempts have failed and now there is no remedy. *t* In the *Abstract* she doth nothing but oppress, there are found in her all kinds of oppression, and injustice, a *Synecdoche* for all other Cruelties, 2 *King.* 24. 3. 4. *Ezek.* 7. 23. even in that City, which was once full of Judgment, and Righteousness lodged in it, *Isa.* 1. 21. followed up with oppression.

7 As a fountain casteth out her waters, so she casteth out her *u* wickedness: * violence and spoil is *x* heard in her; before me continually *is* grief and *y* wounds.

* Psal. 55. 9.
10, 11.

u In this *verse* God aggravates their sin of oppression mentioned in the former, a *Metaphor* to express how natural all manner of wickedness is to her, how full she is of it, and how uncessant in it, noting her impudence, a fountain being not able to retain its water, and the expression of *casting it out* seems to imply her violence in her filthiness, as it is said of the Sea, that it *casteth out* mire and dirt, *Isa.* 57. 20. and favoured by the next clause. *x q. d.* This is all the busieth her self about, *chap.* 20. 8. It is the general complaint of her inhabitants, *y Viz.* That the poor sustain, wherever I go or look, I can hear and see nothing but the bad complaints, and grievances of the poor, lamenting over oppression and cruelties, that are used against them, *Psal.* 69. 26. this being so expretly against God's com-

command, *Exod.* 22. 22, 23, 24, *&c.* *Isa.* 3. 14, 15. *Jam.* 5. 4 for this refers, rather to their sin, than to their sufferings from the Enemy, as some would draw it.

3 Be thou *z* instructed, O Jerusalem, lest my soul depart *a* from thee: lest † I make thee desolate, a land not *b* inhabited.

† Heb. *be disjointed*, or, *disjoined*.

z Heb. *corrected*, *q. d.* by the correction thou hast felt; and what is threatned, be perswaded to Repentance before it be too late. *Prov.* 29. 15. God doth here *in the midst of judgment remember mercy*, as it were suddenly putting a stop to his fury, seeking, if by any means it may yet be prevented by their Repentance. *q. d.* I would yet willingly spare them, if it might be. *a* Heb. *be disjointed* a most emphatical *Metaphor* whereby God would express, how great grief it is to him to withdraw himself from them, could it possibly be avoided; his great affection to them being here expressed by *Soul* which is the seat of it, *Ezek.* 23. 17, 18. even like the separating one limb from another, hereby is intimated the near communion, that God hath with the faithful, and how ready he is to return, if they will return. *b* Lest he make them not a people.

9 ¶ Thus saith the LORD of hosts, They shall thoroughly *c* glean the remnant of Israel as a vine: turn *d* back thine hand as a grape-gatherer into the *e* baskets.

c Though gleaning be a term proper for all kind of Harvest, yet the word used here is appropriated to the Vintage, and implies the thorough riddance, that the *Chaldeans* shall make, contrary to the law for gathering the Vintage, tho' it may seem to allude to it, *Rev.* 19. 10. *Judah* shall be gleaned over and over, till there be a full end, none left, as the *Israelites* gleaned the *Benjamites*, *Judg.* 20. 45. for thus they *picked them up* at several times both before 2 *King.* 24. 2. and also at the time of *Zedekiah's* Reign 2 *King.* 25. 6, 7, 11, 18, 19. and this seems to be intimated in the next words. See *Hab.* 1. 9. *d* As much as to say, they should not be content with one spoiling, but they should go back a second, and a third time, again and again to carry away, both persons and spoil, leaving nothing behind them worth carrying away, *chap.* 52. 28, 29, 30. the first carrying away being as the Vintage, the second the gleaning, carrying away first the principal, and afterwards the more inferiour sort. *e* As the grape gatherers do, filling one basket after another, whether these be the words of the *Babylonians* calling upon and stirring up one another to do it, as some; or the words of God to the *Babylonians*, as most, it comes much to the same thing, for what they did was by Gods Commission.

10 To whom shall I speak and give *f* warning, that they may hear? Behold, their * ear *is g* uncircumcised, and they *h* cannot hearken: behold, the word of the LORD is unto them a *i* reproach; they have no delight in it.

* chap. 7. 26.

f Heb. *make protestation*, noting with what earnestness the Prophet would bespeak them in his warning of them see, *chap.* 11. 7. The Prophet taking notice of their obstinacy, speaks as one astonished, and highly makes him complain, being greatly grieved, that he can find none that will take warning; the like *chap.* 7. 23, 24. he labours to perswade, but all is in vain, they turn a deaf ear to him, as the next expression intimates. *g* A figurative kind of speech frequent with the Prophets, an *uncircumcised ear* signifying the rejecting of Instruction, an *uncircumcised heart*, an obstinate and rebellious Will; hence Circumcision was for a Testimony of obedience, and therefore the Prophet doth tacitely insinuate their falseness to God, to whom they had promised to be obedient: 2 *King.* 11. 17. and 23. 3. and the Scripture calls those, that are void of the fear of God, and carried out to all manner of lusts, *uncircumcised*; *Ezek.* 44. 7, 9. for uncircumcision was abominable among the *Jews*, so that it notes both their sin and their shame, their Ears being stopped, unfit for hearing, as if it were with a foreskin, or film over it, *Acts* 7. 51. *h* The Prophet doth not here lessen their crimes, by their inability, and want of Power, but rather aggravates it, inasmuch as, they had brought themselves under that incapacity by their obstinacy and wilfulness: As a drunken man, that hath deprived himself of his reason by excess, renders the want of his understanding the more inexcusable. *i* Either they reproach it in the messengers mouth, *Luke* 11. 45. or rather they laugh at it, and scorn it, they cannot bear counsel, they look upon reproving them to be reproaching them, they take no delight in hearing such things; a farther reason of their impotency, and obstinacy, all their admonitions, and instructions seemed insipid, and therefore were they so stupid, according to the next words, *Prov.* 15. 12. See *chap.* 5. 31. 2 *Tim.* 4. 3.

11 *k* Therefore I am *l* full of the fury of the LORD; I am weary with *m* holding in; I will *n* pour it out upon the children *o* abroad, and upon the *p* assembly of young men together: for even the husband with the *q* wife shall be taken, the aged with *him that is r* full of days.

k Heb. *And*, which seems to be a better connexion, for that, which putteth him upon this work, seems rather to be that spirit of Prophecy, that is in him, than any consideration drawn from them. *l.* I am, as it were, filled with the fire of Gods Wrath, and Curses against this people, which I am forced to discharge my self of, a *Metonymy* of the *Subjects*. See *Ezek.* 5. 3. *chap.* 4. 19. he doth not only complain of their stupidity, as in the former verse, but stirs up his indignation against them. *m* But he can contain himself no longer, which implies his great unwillingness to denounce these Curses, *q. d.* the wrath of God by the impulse of his spirit acting so violently with mine, that it will break out; see the like *Job* 32. 18, 19. whereby it appears, the Prophet, is not carried on by his own private Spirit, but by the Spirit of God, he hath no delight in it, but is forced to be the messenger himself of his wrath; therefore if he be sharp against them, they must not impute it to him, but to the Spirit of God, that constrains him thus to speak. *n Vir.* in prophesying, noting the great plenty of it, a *metaphor* from violent Rains, that we say do pour down upon the Earth, *chap.* 7. 20. *Rev.* 16. 1. *o* The streets being the places, where usually little children are wont to sport themselves, *Zech.* 8. 5. the same word used, *Psal.* 8. 3. *p* Their secret Meetings, whether in Harlots Houses, *chap.* 5. 7. or for mirth and jollity, or to joyn either their strength or counsel together, which children are not capable of, for the *Hebrews* do not only call them youths, that are past their childhood, possibly at 15, or 16 years of age, but men of 20 or 30, grown to their full strength and maturity in the flower of their years, yet it shall advantage them nothing. *q* Heb. *Man with woman*, the Wife shall be taken as well, as the Husband, one Sex as well, as the other, shall be a prey to the Enemy. *r* Not only men, that may be termed old, as they may be from 50 to 80 which are then said to be waxing old, but such as had upon the point filled up the number of their days, at the edge of the grave, *Isa.* 65. 20. called very aged, as *Barzillai*, 2 *Sam.* 19. 32, 24, 35. The sense is, that all sorts, from the children to the decrepit old man, had so corrupted their ways see *ver.* 13. that their condition was desperate, and God would bring an enemy upon them, should spare, or pity none of what Sex or Age soever.

12 And their houses shall be turned unto *s* others, *with their* fields and *t* wives together: for I will *u* stretch out my hand upon the Inhabitants of the land, saith the LORD.

s i. e. Their houses, and their lands shall be devolved, or turned over to strangers, *chap.* 8. 10. even that land which they thought had been entailed upon them, and they so firmly fixed in for ever, *Psal.* 132. 13, 14. *t* Their most desirable things, howbeit it need not be restrained precisely to wives, the *Heb.* signifying *women* largely, *chap.* 7. 18. comprising *Maids*, *Wives* or *Concubines*, and this according to the threatning, *Deut.* 28. 30. and *chap.* 8. 10. *u Vir.* to smite, to give you a forer blow, *Isa.* 5. 25. a *Synecdoche* of the *kind*, spoken after the manner of men. Here the Prophet gives them the reason of this their unexpected calamity, that they might not think it an impossibility, namely, because God was become their Enemy.

13 For from the *x* least of them even unto the greatest of them, every one *y* given to *z* covetousness *, and from the prophet even unto the Priest, every one dealeth *a* falsly.

* chap. 14. 18. & 23. 11.

x Not respecting so much their age, as degree, and quality, poor and rich, the Prophet notes the generality of their corruption as the reason of Gods severity against them, as *ver.* 6. observing also, that it was even among the greatest, who ought to have given better examples; no foundness from head to foot. *y* In which possibly, all their wickednesses as Cruelty, oppression, Injustice, *&c.* may be comprized, it being the root of all evil, 1 *Tim.* 6. 10. and may also speak, the Justice of God in the *Chaldeans* taking them, and all their substance away, that had by violence, and fraud wrested it from others, *Mic.* 2. 2. *z* Heb. *doing falsehood*, as if that were their whole work, the proper and peculiar sin of the Priests and Prophets, to deceive the People, and to flatter them by false Visions, as in the next *verse*; not, that they were not also guilty of the other sins, *Isa.* 56. 11. and the Princes and People of this, *Mic.* 3. 8. *chap.* 5. 31. for they were all involved in the same wickedness; but the Prophet mentions those sins that were most peculiar to each party. See the same *chap.* 8. 10. *Mic.* 1. ad 8.

14 They have healed also the hurt *of the daughter* of my people *a* slightly, saying, *b* Peace, peace, when *there is* no peace.

a This refers peculiarly to the Prophets; either slighting or making light of these threatnings tending to the reproach 1. Either of the Prophets of God bringing their message into contempt, or 2. The People deceiving of them and rendring their hopes vain, *chap.* 8. 2, 4, 10, 11. Or, here the Prophet shews wherein their false dealing consists, *viz.* in dawbing over their misery and danger, that was coming on them, by perswading them, that it should not come, or if it did it would be easily cured; as some Physitians with their Patients, that make light of a wound, and to neglect the true method of cure; but

but either by Lenitives gives some ease for the present, by a superficial skinning over a sore, while the corruption is in it, or stupefactives, making them senseless, not feel ng their pain, *chap.* 23. 14. *Ezek.* 13. 10. 16, 22. and so the Prophet makes this the cause of their last destruction. *b* The *Chaldeans* shall not come, all things shall be prosperous with you, all kind of prosperity being included in the word *peace*, they promise you peace, but you shall come short of it, as in the next words.

† Heb. *Broke* or *bruise*.

15 Were *c* they † *d* ashamed when they had committed *e* abomination? nay they were not at all ashamed, neither could they blush: therefore they shall *f* fall among them that fall: at the time *that* I *g* visit them, they shall be cast down, saith the LORD.

c Vir. The false Prophets. *d* Some read it *actively*, as sometimes it is taken, did they put the people to shame? but not so proper here, it rather notes how bold and confident; or rather impudent they were in their Flateries and deceiving the people, being a great aggravation of their sin, the form of the interrogation chargeth them home with the guilt, as doth also the next words, *neither could they blush*, *q. d.* they had not the least shew of shame, usually discovered by blushing. *e* Or, the thing to be abominated a *Metonymy* of the *Effect* both by incouraging the people, and joyning with them in their Idolatries, See *chap.* 3. 3. therefore they shall perish with those whom they have deceived, as in the following expressions, *to fall* signifies to *destain*, *Psal.* 63. 10. *Luke* 21. 24. *g Vir.* Punish them, inflict punishment on them, see *ver.* 6.

16 Thus saith the LORD, stand ye in the *h* ways, and see, and ask for the *i* * old paths, where is the good way and walk *k* therein, and ye shall find *l* rest for your souls. But they said, we *m* will not walk *therein*.

* Mal. 4. 4. Luke 16. 29.

h Having told the False Prophets their doom, he now turns his speech to the people, and gives them counsel for he rather propounds then commands by a *Metaphor* taken from *Travellers*, that, being in doubt of their way, do stand still, pause and consider, whether the direction, they have received from some ignorant person, or false guide be right, or not. *i* Heb. *paths of antiquity* such as their Godly forefathers of old were wont to walk in, the *ancient paths*, *chap.* 18. 15. Or *the Oracles of God*, what directions his word gives, *Isa.* 8. 20. or *the Providence of God*, observe what hath been Gods ways and method in times past with reference to sin and punishment, *Deut.* 4. 3. 4. *Judg.* 5. 6, 8. *chap.* 22. 15, 16. and what have been wont to be the best courses, called here the *good way*, or the best way to continue mercies, and prevent judgments, *Deut.* 32. 7. &c. See 1 *Thess.* 5. 21. *k* When you have found what was best, and most prosperous, keep in it, stick to it. *l* You will find God to stand by you, and be a sanctuary to you. *Deut.* 33. 12, 29. See *Matth.* 11. 29. you will find things mend with you, it will be well with you, as it hath been with others; you will be satisfied and quiet, you will not doubt any longer, which way to follow, see 1 *King.* 18. 21. *m* It notes their great wilfulness, and obstinacy, that, though the Prophets had directed them in the right way, and though they knew others had experimented it to be so, yet they would not be perswaded to walk in it, but deliberately refused these favours offered, *Isa.* 8. 11, 12, 13. *chap.* 18. 11, 12.

17 Also I set *n* watchmen over you, *saying*, Hearken to the sound of the *o* trumpet. But they said, We will not *p* hearken.

n Vir. Prophets and Messengers, that fought their good, and endeavoured to prevent their miseries, by foretelling what was coming upon them, *Ezek.* 3, 17. and 33. 7. A *metaphor* from *Watchmen*, that are usually set upon high places to espy out dangers afar off. *o* Either the voice of his Prophets, which is compared to a Trumpet, *Isa.* 58. 1. intimating his loud crying upon the account of imminent danger: for men do not use to sound the Trumpet, till danger be approaching; or the trumpet of the Enemy, *chap.* 4. 19, 21. *p* More of their obstinacy, suitable to their carriage, *ver.* 15.

18 ¶ Therefore hear, ye *q* nations, and know, oh *r* congregation, what *is* *s* among them.

q He calls upon the nations round about to be, as so many spectators of his severity against *Judah*, though they were his own people. 1. Partly to vindicate the justice of his proceedings, that they may shortlinh him too severe. 2. Partly to shame them, if thereby he may bring them to repentance, and therefore he makes them witnesses as well of their sin, as of their punishment, *ver.* 12. Besides, 3. It is a sebrer upbraiding them, as if the Nations were more ready to understand, then they. *r* Either of *Israel*, and then the next words must be *which* are among them; or rather, of all nations, as supposing them gathered all together, *Psal.* 7. 7. God is willing, that all the World should be witness of the equity of his proceedings. *s* Or *that which is among them*, the relative put for the Antecedent; either the height of their wickedness, or the severity of their judgments; understand it either way, or both wayes, and then it is the greatness of their punishments, as the effect of the greatness of their sins.

19 * Hear, O *s* earth: Behold, I will bring *t* evil upon this people *even* the fruit of their *u* thoughts, because they have not hearkened unto my *y* words, nor to my Law, but *z* rejected it.

* Isa. 1. 2.

t The *Inhabitants of the Earth*, or else God having spoken to the rational, he now speaks to the very senseless Creatures to observe his proceedings, *Ezek. chapter* 25. *verse* 4. *u* The *Chaldean* Army, with all the direful effects of it. *x q. d.* They may thank themselves for what is come upon them, being the fruit of all these contrivances, and wicked imaginations, that their hearts were full of, *Prov.* 1. 29, 30, 31. See *Prov.* 59. 7. and *chap.* 4. 14. by which phrase is also intimated, that their sins were not some slight oversights, but meditated, and digested wickedness, and therefore God will bring upon them the just punishment for their doings. *y* Those messages, that I so frequently and earnestly sent unto them by my Prophets, *Prov.* 1. 24, 25. *z* As it were bidding open defiance to me, scorning to be ruled by me.

20 * To what *a* purpose cometh there to me * Isa. 1. 11. incense from *b* Sheba, and the sweet *c* cane from and *&c.* 3. a far country? your burnt offerings *are* not Amos 5. 21. *e* acceptable, nor your sacrifices sweet unto Mich. 6. 6. See me.

a An interrogation of expostulation, and contempt wherein God by the Prophet meets with their Hypocrisie, who pleased themselves with their outward Oblations and Sacrifices, and thought God would be pleased with them too, but he tells them plainly, they are to no purpose, as he speakes particularly in the close of the *verse*, *chap.* 7. 21, 22. *Ezek.* 20. 39. *b* That this was the product of *Sheba* a Country in *Arabia Felix*, to which Country Frankincense was peculiar, see on *Isa.* 60. 6. *c* Or *Cane*, *i. e.* good, or the best cane, the article ה hath the force of a superlative for *Cane* that is good, the *Hebrews* have no degrees of comparison: the same that is mentioned as an ingredient in the holy Oyl, *Exod.* 30. 23. See *Isa.* 43. 24. *d* Not that it was brought from the remotest parts, of the world as from *India*, as some, for it was known to the *Jews* in *Moses* his time, *Exod.* 30. 23. but because it grew not in their own land, but was fetched or brought to them from *Sheba*, *Isa.* 60. 6. where it did grow, as *Diodorus* testifies, *lib.* 3. *p.* 125. and *Strabo*, *lib.* 16. 1 *King.* 10. 2. compared with *Psal.* 3. 8. who is called the *Queen of the South*, and to *come from the uttermost parts of the Earth*, *Matth.* 12. 42. because the South Sea did bound the Country, to what purpose are thou at this trouble, and charge to fetch these ingredients for thy incense? *e* Not likely to attome me, they will not be for acceptance, I cannot take delight in them, *Isa.* 1. 11. as the next expression, *q. d.* away with these childish trifles, whereby you think to pacifie me. By these *Species* he understands the whole legal worship.

21 Therefore thus saith the LORD, Behold, I will lay stumbling *f* blocks before this people, and the fathers, and the *g* sons together shall fall upon them: the neighbour and his *h* friend shall perish.

f God gives this name to all the occasions of the *Jews* ruine, he exposeth them, or suffereth such things to be laid in their way, as shall be the occasion of their destruction, such things, which they shall not get over, or an *impassage* I will bring destruction upon them, as the *Hebrews* use to speak; they have sent a *City into the Fire*, *i. e.* they have sent *Fire into the City*. Or God doth here compare his judgements, to traps, wherein they shall be taken, which they thought easily to have evaded; what these stumbling blocks are, seem to be expressed in the following verses. *g* As well the Fathers, that have more prudence, and policy, as the Children that are more inadvertent, or possibly may count themselves less guilty, shall perish by these stumbling blocks, no recovering for themselves, *Isa.* 8. 14, 15. *h* Men of all sorts and conditions, the greatest intimates, and associates, though all lay their heads together for counsel, yet shall they not be able to help one another, but a promiscuous destruction there shall be. *ver.* 11. *chap.* 13, 14.

22 Thus saith the *i* LORD, Behold, a people cometh from the * North *k* country, and a great nation shall be *l* raised from the *m* sides of the earth.

* chap. 10. 22. &c. 41. 42, 43.

i Now the Prophet is shewing what these destructive stumbling Blocks shall be, of which he had prophesied 40 years already, and yet they would not be warned. *k* See *ver.* 1. *l* God shall stir up the *Chaldeans* like a great Storm or Tempest, *chap.* 1. 15. and 25. 32. See *Ezek.* 23. 2. *m* The remote and uttermost parts of the *Babylonian* Territories, though at the greatest distance, yet God will bring them, which may note the greatness of Gods displeasure against *Judah*, this circumstance being

being noted among the Curses, *Deut.* 28. 49. see *Isa.* 5. 25, 26. *&c. chap.* 5. 13.

23 They shall lay hold on bow and *n* spear: they *are* cruel, and have no *o* mercy: their voice roareth like the *p* Sea, and they ride upon *q* horses, set in *r* array as men for war, against thee, O daughter of *s* Zion.

n Or they shall *carry*; they shall not want Military ammunition of all sorts for the dispatch of this great work, *Synecdochically* expressed for all sorts of weapons. So *Psal.* 35. 2, 3. *o* See *chap.* 50. 42. not be intreated, or to have any pity to Sex or Age, poor or Rich, *chap.* 21. 7. See the like *Isa.* 13. 17, 18. and this was as duly executed, as here prophesied, 2 *Chron.* 36. 17. *p* Which as it is very violent, so it causeth great consternation by its noise, compared to the roaring of the Devils, *James* 2. 19. possibly it may intimate, they would not hearken to the voice of his Prophets now they shall hear the terrifying noise of Armies like the roaring of the Sea. *q* Which is a creature in especial manner adapted by God for War, as he is described, *Job* 39. 19, 20, *&c.* implying their speed, strength and fierceness, *chap.* 50. 42. *r* The whole Nation set as it were in *Battalia* against them, that they may perceive, they have to do with Soldiers, the LXX reading ὡς *is fire*, for ὡς *is man*, render it as fire to the War. *s* Or *Jerusalem*, for these two Titles are promiscuously used for the same place, and the term *Daughter* is often given to Cities and Countries, as *Psal.* 45. 12. and 137. 8. *Isa.* 23. 12. and 47. 1.

24 We have heard the fame thereof: our hands
* chap. 4. 31 & was *c* feeble: * anguish hath taken hold, of us,
49. 24. & 50. 43 *and* pain, as of a woman in *u* travail.

t The Prophet personates the Peoples affections, *q. d.* at the very report of the approach and fierceness of this people, we are dismayed, and discouraged, our hearts melt within us; all warlike Courage was taken from us, 2 *Sam.* 4. 1. or he modestly reckons himself among the rest. *u* A description of the exquisiteness of their sufferings, *chap.* 13. 21.

25 Go not forth into the field, nor walk by
the *x* way; for the sword of the enemy *and* fear
w on *y* every side.

x Expressing the great danger, that there would be every where, there would be no stirring out of their fenced Cities, or Houses, *chap.* 8. 14. but great danger to them that go out, and to those that come in, they would find death every where, now seek out some by-ways, venture not in common Roads, *Judg.* 5. 6. *y* The language of one speaking to another it seems to be a proverbial speech frequently used to express unavoidable dangers, *Psal.* 31. 13. *chap.* 20. 3, 10. and 49. 29. All places will be full of Soldiers, so that all attempts will be very difficult, *Lam.* 5. 9.

* chap. 25. 34. 26 O daughter of my *z* people, * gird *thee*
with sackcloth and *a* wallow thy self in ashes:
* Zech. 12. 10. * make thee mourning; *as for* an only son; most
bitter lamentation: for the *b* spoiler shall suddenly come upon us.

z i. e. O my people, that are beloved as a *daughter*. *a* He calls upon them to mourning in the deepest manner, wherein they can express it, girding with sackcloth, close mourning, *chap.* 4. 8. wallowing in Ashes, *chap.* 25. 34. *Mic.* 1. 10. lying low in humiliation, and prostrating themselves before him, he further describes the Nature of it in the following expression, such as is for the death of a Child, a Son, an onely Son, *Amos* 8. 10. and then seems to sum it up in this bitter, most bitter Lamentation, Heb. *wailing of bitternesses* noting the highest degrees of Lamentation, he seems to want words to express it. See *chap.* 9. 17, 18. and it is likely the Prophet doth not so designedly exhort them to repent, as rather describe the state of persons in a lost, and despairing condition. For here the Prophet takes upon himself the person of one denouncing war: And sack-cloth, and ashes is often mentioned where there is no hope of Conversion, or Repentance. *b* The King of *Babylon* and his Army, *chap.* 4. 8.

* chap. 1. 18. 27 * I have set thee *for* a tower, *and* a *c* fortress among my people, that thou mayst know
and try *d* their way.

c Here God speaks by way of encouragement to the Prophet, and tells him, he had made him a fortified Tower, that he might both discover the carriages of his People, which is one use of an high Tower, *Isa.* 21. 5. 8. *Hab.* 2. 1. and also to assure him, though they shall make several attempts against him, yet he shall be kept safe, as in a Castle, or Fortress, *chap.* 15. 20. *d* Their courses, actions, and manners, and which way they stand affected, thou mayst bring all to thy strict observation and scrutiny, as Goldsmiths, or Refiners do Metals, for so is the word *try* used *Psal.* 66. 10. and elsewhere: hereby he shall be encouraged to reprove them more freely, and with Authority, because God doth promise to defend him, that they shall not hurt him. God will give him prudence to see what is amiss, and undauntedness to oppose it.

28 They *are* all grievous *e* revolters, * walk-
ing with *f* slanders: *they are* brass and *g* iron;
they are all *h* corrupters. * chap. 9. 4.

e Obstinate, and refractory, *Isa.* 31. 6. *chap.* 5. 3, 23. *f* Being their main business to detract from thee, and the other Prophets, *chap.* 18. 18. and 20. 10. *a* fin expressly forbidden, *Lev.* 19. 16. *g* This to the end of the Chapter is all *metaphorical*, either they are impudent, as brass doth sometimes signifie, or they are obstinate, and inflexible, as Iron notes; see both *Isa.* 48. 4. or it signifies their corrupt estate, they are not pure Metal, as Silver or Gold, but base, and mean, as Brass and Iron mixed together, *Ezek.* 22. 18. *h* This relates to their manners; they propagate their corruption, *Isa.* 1. 4. they strengthen one another in wickedness.

29 The bellows are *i* burnt, the lead is *k* con-
sumed of the fire; the founder melteth in *l* vain:
for the wicked are not plucked *m* away.

i The Prophet prosecutes his *Metaphor* taken from *refining of metals*, intimating herein, that the Prophets had spent their lungs to no purpose, the like *Psal.* 22. 15. and 69. 3. and their strength was consumed by their so much labour, and pains, *q. d.* terror of the Lord is, as a fire in my throat. *k* Some read it, the *lead* was entire, *viz.* their dross did still remain in them, the lead put for their dross, but I see no reason for, nor this reading, but rather hereby is understood, either that means, which was used to prevail with them, his words compared to *lead* for the weight of them, and the use of them; or the judgments which were heavy, as *lead*, that God mixed among them, the more easily to prevail with them, it was all upon them, as *lead* is used in melting Silver, that it may melt the easier, it is all wasted, and doth no good. *l* Let the Artist use his greatest skill, and industry, yet is it all in vain, he can make nothing of it, the Prophets did but lose their labour in all the pains they took, *Psal.* 58. 5. after they had wearied themselves. *m* Or drawn away as the word is, *Josh.* 8. 16. and *Judg.* 20. 32. their dross and corruption, their wickedness and filthiness is not removed, *Isa.* 32. 6. for wicked may be read wickedness.

30 * ‖ *n* Reprobate silver shall *men o* call * Isa. 1. 22.
them, because the LORD hath *p* rejected ‖ Or, *refuse silver.*
them.

n Or, *Refuse silver*, such as will be rejected in payments, they are not to be purged or reformed. *o* Or, *be called*, *i. e.* they shall be esteemed such, as will not pass for currant before God, or good men, *Lam.* 3. 45. *p* The Prophet gives the reason of their being accounted such refuse stuff, *viz.* because God, who knew their Hypocrisie in boasting of themselves, had rejected them, *Lam.* 5. 22. therefore every one else would.

CHAP. VII.

1 THE word that came to Jeremiah from the
a LORD, saying,

a See *chap.* 1. 2. This is the Title of a new Sermon much of the nature of the former which reacheth to *chap.* 10.

2 Stand in the *b* gate of the *c* LORD's house,
and *d* proclaim *e* there *f* this word, and say,
Hear the word of the *g* LORD, all *ye of* Judah,
that enter in at these gates to worship the
LORD.

b Viz. The East Gate, which was chiefly frequented, this being the publique place of going out, and coming in, and where the people were then wont to assemble, *Jeremiah* 26. 2, 10, and he is said to *stand*, because he was to execute the office of a Preacher, *chap.* 26. 2. not of a *Judge* where the posture would rather have been *sitting*. *c* The Temple, *ver.* 4. 10. *d* The place notes the vanity of their confidence, who, notwithstanding all their Provocations, yet placed their safety much in the priviledges of the Temple, glorying much in that; and the manner *proclaiming* signifies both the Authority, by which he spake, and the divulging of what he spake plainly, and boldly, which, as it was in a publique place. *viz.* the Court of the people, not the Court of the Priests, from which it is distinguished, 2 *Chron.* 4. 9. and therefore said at these Gates, *viz.* the several Gates, that were in the Wall of the Court, of which there were six, three on the South-side, and three on the North; so, possibly, it might be at some publick time of the Peoples resorting thither from all quarters, *Psal.* 122. 4, 5. when all the males were to meet; *Exod.* 23. 17. see *Joh.* 7. 37. and therefore said *all ye of Judah*. *f* The Message that I send thee with. *g.* See *chap.* 2. 4.

3 Thus saith the LORD of hosts the God of
Israel; * Amend your wayes, and your *h* doings; * chap. 18. 11.
and I will cause you to dwell in this *i* place. & 26. 13.

h i. e. Mend your manners. *Amending* signifies both to turn from our evil works, and make our *good* better. *i* You shall not go into Captivity, implying, that otherwise they should; he will continue their Habitations to them from age to age, as

ver. 7. The doing of a thing in Scripture often supposes the continuance of it: *Lev.* 26. 11. *I will set my Tabernacle, i. e.* I will continue it.

4 Trust ye not in lying words, saying, The
k temple of the LORD, the temple of the
LORD, the temple of the LORD *are l* these.

k Because this was Gods house, wherein he had promised to dwell, and that for ever, *Psal.* 132. 13, 14. they flattered themselves, that he could dwell no where else, and would not depart, and certainly would not suffer the *Chaldeans* to destroy this, and therefore, that no evil could befall them, as they promised themselves, *Mic.* 3. 11. therefore the Prophet cautions them not to deceive themselves, in trusting to the Temple, and its buildings, as the two Courts, and house, and holy of holies implyed in the word *these*, which he doth as it were point to with his finger. (For there the Prophets speak distinctly of the form of the Temple, they reckon the Court, where the people did Sacrifice, and the holy place, or house wherein to the Prophets only did enter, and the Oracle, or holy of holies, wherein was the Ark of the Covenant, and into which only the High-Priest entred, and that but once a year) which these Hypocrites looked upon themselves secured by, as it were, by a treble Wall Fort or Bulwark, that they could not miscarry; but he would have them to know that neither these, or the services belonging to them will be able to secure them, *ver.* 8. *chap.* 4. 14. and it is likely, their false Prophets did thus perswade them, whose Prophecies he calls here these *lying words*; but God will have them know, that he doth not chuse a nation for the places sake, but the place for the Nations sake, the like caution the Apostle gives them, 1 *Cor.* 10. 2. *&c.* The *Emphasis* that may be in this threefold Repetition, seems rather to relate to the confident, and often reiterated braggs, and boasts of the *Temple*, that were in their mouths, then the worth, and excellency of it, in regard of Gods owning it. *l* The Prophet, standing in the Gate at which the People entred, doth as it were point at the several buildings appertaining to the *Temple*, *viz.* the *Courts*, *Houses*, *Oracle*, &c.

5 For if ye throughly amend your wayes, and
your *m* doings; if you throughly execute Judg-
ment between a man and his *n* neighbour;

m He tells them, it is not their vain Confidence in their priviledges, and boasting of the Temple, but only their serious and through Repentance in turning to God both in point of piety, and equity, that can secure them. *n i. e.* Impartially among one another between man and man without favour or hatred.

6 *If* ye oppress not the stranger, the fatherless
and the *o* widow, and shed not innocent *p* blood
in this *q* place, neither walk after other *r* Gods
to your hurt.

o Here they are cautioned against three sins, that this people were generally addicted to; oppression, blood and Idolatry and he instanceth in the worst of oppressions, *viz.* of such as God hath more especially taken into his immediate protection, because these are most void of help, and most obnoxious to injuries. The *strangers*, *Exod.* 22. 21. the *fatherless* and *widow*, and *ver.* 22, 23. 24. see them all three together, *Deut.* 10. 18. and 27. 19. See on *Isa.* 10. 1, 2. and where God speaks of right administring of Justice, he usually makes mention of these three to prove the integrity and impartiality of Justice; and though this may more properly respect the Princes and great Ones, yet I conceive here the Prophet doth not so restrain it. *p* Either by Murder, or unrighteous Sentence, being one of those sins in special mentioned, for which God expresseth his high displeasure, and will send the *Chaldeans* upon them, 2 *King.* 24. 4. *q* Either in this City in special, or the whole land in general; see *ver.* 3. and there he would shew what a foolish thing it is that they should boast of their security in this place, and yet shed blood, which pollutes every place, *Num.* 35. 31. *&c.* *r* Abstain from your Idolatrous courses, and depart not from my pure and uncorrupted Worship, unto your superstitious and Hypocritical Service, and he adds *to your hurt* or your *own* hurt; to shew that they will be the only sufferers by it, not God. *ver.* 19. God is neither benefited or damaged by any thing that we can do, *Job* 35. 6, 7, 8.

7 *s* Then will I cause you to dwell in this
place, in the land that I gave to your fathers,
for *t* ever and ever.

s i. e. Upon this condition, that you will return unto me, then, either I will establish, and fix you in the land; or, as anciently read, *Sachani* in *Kal*, I will dwell, *viz.* amongst you in this place, otherwise not. *t Viz. Judea* both in *Jerusalem*, and the whole Country, as the next words manifest. *u i. e.* From age to age as your Fathers did before you from the days of *Joshua* until now.

8 *u* Behold, ye trust in lying *y* words that
cannot profit.

x Take notice of it, and think of it seriously. *y* either flattering your selves with your own conceits, whereby, in your discourses, you strengthen one another, or depending upon the delusions of your false Prophets, *chap.* 5. 31. and 23. 26, 27. or rather, boulster your selves up upon your priviledges, or bare Ceremonies which you so much boast of as *ver.* 4. all which he tells them, will profit them nothing.

9 Will ye *z* steal, murder and commit adul-
tery, and swear falsly and burn incense unto Baal,
and walk after other gods whom ye *a* know
not.

z Here the Prophet mentions divers of those sins, in which they were notorious, *viz. Thievery*, *Murderers*, *Adulterers*, perjured *Idolaters*, *&c. a q. d.* Can you think, that this can be grateful unto me, or any white advantagious to your selves, to frequent my house, and yet retain these odious sins, as if I were a companion for *Thieves*, *Murderers*, *&c.* *a* Such as they had see up new, and never had any experience of, and therefore could have no reason to serve them, therefore called new Gods, *Deut.* 32. 17. *Judg.* 5. 8. but of my power, and goodness you have had ample proof, in your deliverance from *Egypt*, and the wonderful Miracles, and Signs, that God had shewn you in the Wilderness, and his Victorious Arm for you in *Canaan*, of which things these *Jews* could not be Ignorant, and therefore the more inexcusable, four of these sins respect the second Table, these two last the first; the name of *Baal* is here put for all Idols.

10 And come and stand before me in this *b*
house † which is called by my *c* name, and say,
we are delivered to do all these *d* abominati-
ons? † Heb. *whereupon my name is called.*

b In the *Temple*, either as if they had done no such thing, like the Whore, that wipes her mouth, and saith she hath done no wickedness, *Prov.* 30. 20. noting their deep Hypocrisie, or else that barely this would expiate for all their Abominations as if they could make God amends for their sins by their Duties, and their posture of standing notes their service, 1 *King.* 10. 8. *Prov.* 22. 29. *c* That is acknowledged to be my house, and bears my name, dedicated to me. *d* That is, after they had appeared before God with their Sacrifices, either they thought themselves safe from all danger, and freed from Gods judgments, *Mal.* 3. 15. Or rather priviledged to return to all those wickednesses again, hereby noting their impudence, See *Isa.* 1. 12, *&c.* LXX read it, *we have abstained from all those Abominations*, as if these were the lying words in which they trusted.

11 Is * this house, which is called by my * Isa. 56. 7.
name, become * a den of *e* robbers in your * Mar. 11. 17.
eyes? behold, even I have *f* seen *it*, saith the Luk. 19. 46.
LORD.

e Heb. *Breaker through*. The word is taken in a large notion for all sorts of *Plunderers* whether in house, *Ezek.* 7. 22. or field high-way men, *Dan.* 11. 14. Do you look upon this house as a Sanctuary and refuge for *Robbers* and *Murderers*, do you esteem it so, and is it so in your eyes so the phrase is used, *Num.* 13. 33. *&c.* hereby making me an Abetter of all your Lewdness, *Mat.* 21. 13. a *Metaphor*, taken from wild Beasts, and mischievous persons, that do both secure themselves, and hide their prey in Holes, and Caves of the Earth, *Psal.* 10. 8, 9. *f q. d.* As crafty as you are, you cannot hide these things from me, nor all those workings of your thoughts about them, *Psal.* 10. 11, 13, 14. *Ezek.* 18. 12. He checks their foolish vain confidences, whereby they deceive themselves, *Isa.* 29. 15. God will not be blinded by all their vain Oblations.

12 But go ye now unto * my place which *was* * Josh. 18. 1.
in *g* Shiloh, where I set my name at the *h* first, Judg. 18. 31.
and see what I did *i* to it, for the *k* wickedness
of my people Israel.

g A place that did belong to the Tribe of *Ephraim*, *Psal.* 78. 60. *comp.* 61. The situation whereof see *Judg.* 21. 19. and called *Gods house*, as the Temple is 1 *Sam.* 1. 3, 7. he sends them hither for an Example, which had the same priviledges and holiness with the Temple, not to go thither locally, but to cast their thoughts back, and consider of it, that they might know, that Gods presence is not tyed to places, *Act.* 7. 48. *h* Where I did at first give you the Token, and pledges of my presence among you, when you first entred into the pleasant Land, noting the antiquity of *Shiloh* before the Temple. *i i. e.* He utterly forsook it, he did not only deliver up his people into the *Philistines* hands, but the *Ark* also, the token of his Presence, which never returned to *Shiloh* more, and afterwards delivered the 10 Tribes wherein *Shiloh* was scituate, into Captivity to the *Assyrian*, see *ver.* 14, 15. wherein he upbraids them for their folly in thinking that the *Ark* or *Altar* in the Temple should any more privilege them than it did *Shiloh*. *k* He gives them the reason of it in these words *the wickedness of his people*, and chiefly the Priests, *Hophni* and *Phinees*, *Eli*'s Sons, 1 *Sam.* 2. 12. *&c.* and why should they think to escape, who did equal, if not exceed them.

13 And now, because ye have done all these
l works, saith the LORD, and I spake unto you,
* rising up *m* early, and speaking, but ye heard * Ver. 25.

*Isa. 65. 12. and 66. 4. not; and * I called you, but ye answered not.

l Either the same, or as bad, or worse than they did at *Shiloh*, or particularly those mentioned, *ver. 9.* *m* A *Metaphor* taken from persons that are diligent in their business, they use to rise up early, *q. d.* I did not only speak by my *Prophets* but they in my name used all diligence to reclaim you, *chap.* 11. 7, 8. and 25. 3, 4. calling earnestly unto you, by which he means his Exhortations and menaces, which ought to have had some efficacy upon them, but you slighted, and dis-regarded, and would not come at my call, *Prov.* 1. 24. see on 2 *Chron.* 36. 15, 16. and on *Isa.* 50. 2.

14 *n* Therefore will I *o* do unto *this* house which is called by my name; wherein ye trust, and unto the *p* place which I *q* gave to you and
* 1 Sam. 4. 10. Psal. 78. 60. Jer. 26. 6. to your fathers, as I have done * to *r* Shiloh.

n Because they have added this these obstinate refusing of all Admonitions to the rest of their provocations. *o viz.* Cause the consecrated things of the Temple to be taken away by the hand of the *Babylonians*. *p* See *ver.* 7. *q viz.* Upon condition of your obedience, *Psal.* 105. 44, 45. and therefore may justly, upon the breach of the condition, take from you again, may by virtue of my Sovereignty, *Job* 1. 21. *r* See *ver.* 12.

15 And I will cast you out of my sight, as I have cast out all your Brethren, *even* the whole seed of *s* Ephraim.

s You shall have my presence with, and watchful eye over you no more, but I will send you into Captivity to *Babylon*, as I did your Brethren into *Assyria*; see on 2 *King.* 17. 6. 18. and he terms them here *Brethren*, to let them know, that they, and *Israel* proceeded from the same flock, and therefore had no reason to expect, but it should fare alike with them, seeing their sins were alike, 2 *King.* 21. 13, 14. *&c.* *t Viz.* The 10 Tribes, *Isa.* 7. 1, 2. compared called by this name often, because that was the most numerous and potent of all of them, and because their Kings proceeded from the stock of *Ephraim*. *Jeroboam* their first King of that Tribe and it is said emphatically *the whole seed*, because the *Jews* had but half the Tribe of *Manasseh* joined with them, and so might look upon themselves somewhat inferior.

*chap. 14. 11. 16 Therefore * *u* pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee.

u God forbids his Prophets to pray for them in any kind, by any Cry or Intercession, or *running upon me*, which shews that God is resolved to root them out, seeing he will admit of no Intercessions according as he charged *Moses*, *Exod.* 32. 10. and the like *chap.* 11. 14. For God had been wont to suffer himself to be prevailed with by the Mediation of his Servants, as of *Moses*, *Exod.* 32. 11, 14. *Num.* 14. 19, 20. But now he would admit of no Intercession, see *Ezek.* 14. 14, 20. and *chap.* 15. 1. and the next words. This charge seems to be laid upon the Prophet, partly to take off the envy of the People from him, when they knew he was commanded to do no otherwise, partly to imbolden him in this unpleasing work, laying aside all Compassion. But certainly the Prophet did pray that God would mind his Covenant in saving a remnant, though not that God would revoke his Decree; and to save the body of them.

17 Seest *x* thou not what they do in the cities of Judah, and in the streets of *y* Jerusalem?

x q. d. How canst thou pass along the streets, but thou must needs be an Eye-witness of their Abominations to thy no small trouble and sorrow, as *Sodom* was to *Lot*, 2 *Pet.* 2. 8. therefore how canst thou plead with me on their behalf? how canst thou either pray for them or I pity them? *y* In City and Country. See *chap.* 2. 28. & 11. 13.

18 The *z* children gather *a* wood, and the fathers kindle the *b* fire, and the women knead dough to make *c* cakes to the || queen of Heaven, and to pour out *e* drink-offerings unto other gods, that they may provoke me to *f* anger.

|| Or, *frame*, or, *their work-manship of heaven.*

z Here God shews how busily they are employed from the youngest to the oldest, and how industrious for their Idolatry, *ch.* 44. 17. see *Mat.* 24. 38. every one in the Family doth somewhat towards it. *a* Or *sticks*, for the word is plural, and so used, *Num.* 15. 32, 33. an employment, if we understand small sticks, proper for Children; if greater wood, suitable to youth who excels in strength, and may be understood by *children* and *young ones*. *b* They hear the Oven, Hearth or Stone on which they were baked. *c* Prepare all the Materials, of which to make Cakes; probably they were of some particular shape, or had some peculiar impression of some of their gods stamped upon them, like the Popish Wafers, some say *stamped with stars*, as being offered up to the Host of Heaven, or with some peculiar *Star*, *Amos* 5. 26. *Acts* 7. 43. *d* Or, *frame*, or. *workmanship of heaven*, this is diversly interpreted, some take it for the Sun, which is signified by a word of the Feminine gender, *Isa.* 23. 23. and of a feminine use, *Nah.* 2. 17. some for the Moon; as the Sun was looked upon as King, so the Moon as the Queen of Heaven, because of the largeness of her body, in which she appears, and of the light she gives, but especially by reason of the government she exercisseth over inferiour Bodies; others, more probably, for the whole host of heaven, *Jer.* 8. 2. and 19. 13. and so the LXX; according to which probably for their sakes they received divers stamps and impressions; they think that would see more, may consult the *English Annot.* and the *Synop.* *e Viz.* Wine and other strong drinks, *Exod.* 29. 40, 41. *Numb.* 28. 7. The Devil is God's Ape, and taught Idolaters to use the same Rites and Ceremonies that were used in Gods Worship; therefore here these Idolaters in pouring their Drink-offerings, which might seem to be blood, or at least blood mixed with them; see on *Psal.* 16. 4. imitated God's Drink-offerings, as they did his meat-offerings in their Cakes, as in *Lev.* 2. by these they did furnish the Table mentioned, *Isa.* 65. 11. *set there.* *f* Noting rather the proper effects and consequences of their Idolatries, than that they did propound to themselves such an end in doing it, but it seemed to be a kind of bidding open defiance to God, by which it appears they were all mad upon their Idolatries, they were set upon it, as *David's* heare was set upon the Worship of God, *Psal.* 16. 8.

19 Do they provoke me to anger? saith the LORD: *do they* not *provoke* themselves to the confusion of their own *g* faces?

g Do they think to grieve me, and trouble my mind? they are deceived, I am without passion, and can be without their offerings, will not they themselves feel the smart of it, *verse 6?* Will they not procure anger to themselves as an arrow falls on the head of him that shoots, 1 *Cor.* 10. 22. of the phrase see *chap.* 3. 25.

20 Therefore thus saith the Lord GOD; behold, my *h* anger and my *i* fury shall be *k* poured out upon this place, upon man and upon beast, and upon the trees of the field, and upon the fruit of the *l* ground; and it shall burn, and shall not be *m* quenched.

h Put for his *Revenge* by a *Metonymy* of the *cause* for the *effect*. *i* This expressesh his anger boiled up to the height, *chap.* 4. 4. *k* A *Metaphor* taken from *violent rains*; see *chap.* 6. 11. and may in particular allude to those showers of fire that were poured out upon *Sodom*, *Gen.* 19. 24. *l* These particulars are enumerated to express an utter desolation and ruine, see *chap.* 4. 25. and it is threatned against these creatures, which are innocent, because they were made for the use of man, partly that it might shew, how greatly God is offended, and that it should work upon them not only a greater fear of his judgments, but a greater shame for their sin, that they should occasion such sufferings upon the innocent Creature, *Rom.* 8. 20, 22. *m* He follows the threatning with the irresistableness of it, his resolution is not to be revoked, *chap.* 4. 4. and this is suitable to the charge he gave the prophet, *ver.* 16.

21 Thus saith the LORD of hosts the God of Israel; * *n* Put your burnt-offerings unto your *o* sacrifices, and eat flesh. * Isa. 1. 11. chap. 6. 20. Amos 5. 21.

n The *Ironical* words of one that seems to be in a great rage, take those that are peculiar, and to be all burnt to me, *Lev.* 1. 9. and put them to your own of what kind so ever, eat them, and do what you will with them, I will have none of them, take it all and fill your own bellies, for you sacrifice not to me, but to your selves. See *Hos.* 5. 4. where their meat-offerings are called in scorn, *meat for their life* to nourish their bodies. *o* That part of your Sacrifices, which you are allowed to eat, they are but as prophane food, do not you think to be sanctified by them, because I accept them not.

22 For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning † burnt-offerings or *p* sacrifices. † Heb. *the matter of.*

p Some would argue from hence, that sacrifices were at first an invention of men, as *Papists*, and *Socinians*, and because they should not be used to Idols, God gave way for the introducing them into his Worship; but it is evident in Scripture that they have been of Divine institution ever since *Adam*, *Gen.* 4. 3, 4. as to the meaning of the words. God doth not condemn them, or deny them, save only *comparatively* in respect of obedience, not so much these, as obeying his Commands, 1 *Sam.* 15. 22. *Hos.* 6. 6. *i. e.* Mercy rather than Sacrifice. *Negatives* are often put for *comparatives*, *Gen.* 45. 8. *Exod.* 16. 8. *Joh.* 5. 45. Hence the *Heb.* is *the matter of burnt offerings*, for sacrifices were not instituted for themselves, but for other uses, and to be signs of Faith in his promises, and obedience to his Commands, as in the next *verse*, where the condition, promise and end are all set down.

23 But this *q* thing commanded I them, saying,

* Deut. 6. 3. * Exod. 19. 5. and Lev. 26. 2. ing, * Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be *r* well unto you.

q Or word, which is the rule by which all obedience is to be tried, *viz.* what commands, every thing else being but meer superstition. *r* He shews what would be the good effect of their obedience, *Exod.* 15. 26. *Deut.* 5. 29. 33. which implies, that their sufferings are from their perverseness, as it is expressed in the next verse.

24 But they hearkened not, nor *s* enclined their ear, but walked in the counsels *and* in the || Or, *stubbornesse.* † Heb. *were.* * chap. 32. 33. *t* imagination of their evil heart; and † * went backward, and not *u* forward.

s It notes something of an higher degree of non-attention, than bare *not hearkening*, *viz.* their not *listening* that they might obey, what they hear *chap.* 7. 26. & 11. 8. noting not only their slightness, but their stiffness. *t* Or *stubbornness*, see *chap.* 3. 17. *u* Like *restly* beasts, see *chap.* 2. 27. a sign of their contempt, implying either 1 They were worse by their admonitions and corrections, and so nothing did thrive with them; or 2 From the very first they have gone farther and farther from me, as *ver.* 25, 26. 3 Or else depending upon their outward services, they set not my commands before their eyes, but cast my true worship behind their backs, *Mat.* 23. 23.

25 Since the day that your *x* fathers came forth out of the land of Egypt unto this day, I have even *y* sent unto you all my servants the prophets, daily rising up early, and sending *them*.

x God seems to upbraid them with their stock, they came of a perverse kind, their very Fathers were so before them and they have continued in their perverseness, *Neh.* 9. 16, 17. they did not now begin to be rebellious, but it had been their practice all along; never ceasing from the time their Fathers came out of *Egypt* to the dayes of *Jeremiah*. *y* God tells them what care he had taken to inform them in their Duty and Happiness, not once or twice, but sending Messengers to them seasonably, and constantly from first to last, 2 *Chron.* 36. 15. *Neh.* 9. 29, 30. *Amos* 2. 10, 11. See on *ver.* 13. and *chap.* 25. 3, 4. *&c.* The Church of God hath never wanted Teachers raised up and sent by God.

* chap. 11. 8. * Neh. 9. 17. 29. chap. 16. 12. & 17. 23. & 19. 15. & 25. 3. 26 * Yet they hearkened not unto me, nor enclined their ear, but * hardened their neck; they did *z* worse than *a* their fathers.

z Their Fathers had done bad enough, but they were so far from reforming, that they did worse than their Fathers, *Jud.* 2. 19. *chap.* 9. 3. and whereas he had said before *your* Fathers *a* Now changing the person he saith *their* Fathers, as it were in great displeasure turning away from them to the Prophet, as one speaking, but in vain, to such a stupid people.

27 Therefore thou shalt speak *b* all these *c* words unto them; but they will not *d* hearken to thee: thou shalt also call unto them, but they will not *e* answer thee.

b Viz. Revive upon them all that thou hast been speaking to them from me these 40 years and upwards. *c* Whereby God shews, that there is nothing wanting on his part, for notwithstanding all their perverseness, yet he still warns them by his Prophet, which will leave them the more inexcusable, *Ezek.* 2. 5, 7. *d* This must needs be a great trial to the Prophet, that he is assured that he shall speak to them in vain. But this God acquaints him with before-hand, *partly* for *Jeremiah's* sake, that he should not be discouraged, but the more imboldened, though he saw no success, *Ezek.* 2. 7. and *partly* for the peoples sake, that being foretold of their obstinacy, they might bethink themselves and repent, if yet there might be hope, *Lev.* 3. 29. *e* This shews their further refractoriness, that were not only deaf to Gods Message by his Prophet, but, though he cried loud, followed one Exhortation with another, yet they would make no return unto it.

28 But thou shalt say unto them, this *is* a *f* nation that obeyeth not the voice of the LORD || Or, *Instruction.* their God, nor receiveth *g* || correction: truth is perished, and is cut off from their *h* mouth.

f Spoke in a way of contempt, *q. d.* a nation more than Heathenish, though they profess themselves a peculiar people to me, yet to be numbered among the *Gentiles*. *g i. e.* Answer not the ends of Correction. *viz.* to be instructed, *chap.* 5. 3. and submit their Necks to the Yoke, which laid the foundation of all their Rebellion. *h* There is no trusting or believing them in any thing they say, or do; no Veracity or Fidelity, but perfidious both to God and Men, being all filled with Hypocrisie, Lies and Deceits.

* chap. 16. 6. 29 * Cut off thine *i* hair, *O Jerusalem*, and cast *it k* away, and take up a lamentation on high *l* places: for the LORD hath rejected and forsaken the generation of his *m* wrath.

i It was an usual token of sorrow among the *Jews* to cut off the hair, *Job* 1. 20. *Isa.* 15. 2. *Mic.* 1. 16. but here he speaketh, either 1. to *Jeremiah*, for *O Jerusalem*, is not in the Text and so speaks to them, as a Woman, whose hair is for an ornament, 1 *Cor.* 11. 15. therefore this must needs signifie an higher degree of Sorrow, cutting the hair among the Ancients did signifie 1 Mourning. 2 Bondage. For the cutting of the hair in Servants was a token of Subjection, so that this speaks *Jerusalems* mournful condition in her Captivity. *k* It is not to be reserved as sometimes men, and women both do for some use, but to be cast away, and as a thing good for nought. And thus it may agree with the *Churches* Lamentation, *Lam.* 5. 16. for it is not here exhorted to, as a token of Repentance, but as a threatning of Judgments. *l* See *chap.* 3. 3. lift up thy voice on high in Lamentation, when thou hast thine eye or thoughts upon the high places where thou wentest a whoring from me, for which thou now goest into Captivity. *m* Or of his *over-turning anger*, as some render it, *i. e.* with whom he is extremely vexed, *this present Generation*, that by their provocations have brought themselves under his wrath, *ver.* 18. 20. a generation *destined to the wrath of God*, called elsewhere the *people of his curse*, *Isa.* 34. 5. and such as the Apostle calls *vessels of wrath*, *Rom.* 9. 22. so far as it concerns the phrase.

30 For the children of *n* Judah have done evil in my *o* sight, saith the LORD; * they * 2 Kin. 21. 4. 2 Chron. 33. 4. have set their abomination in the *p* house which is called by my name, to polute it. Ezek. 8. 5, 6.

n Either *Judah's* posterity, *Josh.* 14. 6. or *Judah's* inhabitants, which are often called *their children*, so *chap.* 2. 16. *o i. e.* Though they will not see it, yet I see it, and they shall know, that it is in my sight, *i. e.* that it displeaseth me. *p* Here he instanceth in one species of their abominations for all the rest, whereby it appears they were grown to a great height of impiety; it was not enough to have their Idols, and superstitions abroad in the Hills and Groves, nor in private in their own Houses, *Isa.* 57. 6, 7, 8. *chap.* 19. 13. but they must bring them into Gods House, as *Manasses* did, 2 *King.* 21. 4. God having but one House in the World, as it were to confront him, 2 *Chron.* 36. 14. *chap.* 32. 34. *Ezek.* 43. 8.

31 And they have built the * high places of * 2 Kin. 23. 10. *q* Tophet, which *is* in the valley of the son of chap. 15. 5. *r* Hinnom, to burn their sons and their daughters in the *s* fire; which I commanded *them* not, neither came it † into my *t* heart. † Heb. *upon my heart.*

q See on *Isa.* 30. 33. it comes from *Toph* that signifies a *drum* because they did beat drums to hinder the noise of their children screeches when they burnt them in Sacrifice upon the Altars, called here *high places* to *Moloch*, which is also called *Malchom*. *r Tophet* was situate in a pleasant Valley near *Jerusalem*, a place in the possession of the children of one *Hinnom*, *Josh.* 15. 8. watered by the River of *Siloa*. *s* This most inhumane practice of burning their children, even their own Bowels to *Moloch*, not their *sons* only, but their *daughters* who were most tender, they did expressly against the command and caution of God, see on *Deut.* 18. 10. having learned it of the Heathen, *Deut.* 12. 30, 31. the Devil commanding them so to do by his Oracles; they took pattern from the *Samaritans*, where those of every Nation make gods of their own, 2 *King.* 17. 29, 30, 31. *t* Which was always so far from my approving; that I never let it come into my thought or debate, whether I should or not: Or, which I abhorred from my heart, he speaks herein after the manner of men. See *chap.* 3. 16. & 32, 35.

32 Therefore behold, the dayes * come, saith * chap. 16. 6. the LORD, that it shall *u* no more be called Tophet, nor the valley of the Son of Hinnom, but the valley of slaughter: for they shall bury in Tophet till there be *x* no place.

u They were called so after this, and are known by those names to this day, but the meaning is, they shall acquire a name from another occasion, that shall suit them as well, *viz.* for the great slaughter that shall be made there, or rather therenbouts in, and about *Jerusalem*, and therefore called the *valley of slaughter*, from the effect of slaughter; as *Judas* his field was called *Aceldama*, *Acts* 1. 19. being a place for burying of the slain, as the next words shew. *x* Either there shall be so great a slaughter made upon that spot by the *Chaldeans*, that they shall bury as many, as the place will contain, and the rest of the Carcases they shall throw on heaps, to rot above-ground; for to lye unburied, is frequently used as a curse on such, the burying of the dead being accounted as a thing sacred, and a significant Symbol of the *Resurrection*, or those that are slain in, and about *Jerusalem* at the Siege, and taking of it, shall be carried thither to be buried, either because there shall be no burying places left about *Jerusalem*, or that valley shall be filled, till there be no place for more, that hereby it may be so polluted, that no thoughts of holiness may remain in it: for a dead Carcase under the Law was unclean; and that which before was a valley of pleasure, and

and great delight, and they had dedicated to God, shall now be a valley of slaughter.

* Psal. 79. 2. chap. 12. 9. & 15. 4. and 34. 20.

33 And the * carcases of this people shall be meat for the fowls of the *y* heaven, and for the beasts of the earth: and none shall fray *them* away.

y The *Birds* and *Beasts* of prey shall feed on them being exposed to open view for want of interment, *chap.* 19. 7. *z* A piece of humanity that even nature itself teacheth either by reason of the Enemies presence, for fear of whom they durst not, or rather, because there will be none left to do it, and this is reckoned among the curses, *Deut.* 28. 26.

* Isa. 24. 7, 8. chap. 16. 9. & 33. 11. Ezek. 26. 13. Hos. 2. 11.

34 Then will I cause to * cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the *a* bride: for the land shall be desolate.

a All kind and degrees of mirth shall cease, *Rev.* 18. 23. all places shall be filled with Lamentations, and woe; their singing shall be turned into sighing, they shall lay aside all things that are for the comfort of humane Society, which is to be understood in this expression. *b* There shall be such an utter devastation, that there shall be neither season nor place for these things, *Isa.* 64. 10, 11. *chap.* 25. 10. where marrying shall cease, without which mankind cannot subsist, there must needs be desolation.

CHAP. VIII.

1 AT that time, saith the LORD they shall bring out the *a* bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem out of their graves.

a This *Chapter* being a continuation of the former, he proceeds in carrying on the threatning with higher aggravations of the Judgment, *viz.* that when the time shall come spoken of *chap.* 7. 32. the *Chaldeans* rage shall reach, not only to the living, but even against those, that are in their graves, and that sparing none of any degree, or quality; Of the *Nobles* and *Princes* as *Manasseh*, and others; possibly led to it out of greedinesse, supposing to find great treasure in their Sepulchres; of the *Priests*, and *Prophets*, principally the false ones, as a just judgment of God against them for deceiving the People: of the *Inhabitants of Jerusalem*, out of their spight and fury kindled against them, as Souldiers, or in contempt, and ignominy, and this notes the utter desolation of the City, not only razing the walls but turning up the very Sepulchres which were accounted sacred, and not to be violated.

2 And they shall *b* spread them before the sun, and the moon, and all the host of *c* heaven, whom they have *d* loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buryed; they shall be for dung upon the face of the *e* earth.

b Not gather them together into charnel houses as we usually do out of humanity, but scatter them about as it were to be turned into dust and dung. *c viz.* All the rest of the Stars, to shew that they should not lye out in the day time onely, but night also, before the Moon and Stars *chap.* 36. 30. their Carcases shall be cast to their Idols, *Lev.* 26. 30. 2 *Kings* 23. 14. 20. a kind of *Lex talionis*, that as they had served, and worshipped these Creatures, God doth as it were appoint them as Spectators, and witnesses of his vengeance, and what contempt he pours upon them, their Carcases being brought before their Idols, which will be so shameful, as if one should draw forth the Adulteress, with the Adulterer into open view, and expose them together, and it also insinuates the inability that is in these dumb Idols to help them in their misery. *d* This and the following terms serve to express the greatness and variety of their affection and zeal in their worshipping of them, *Deut.* 4. 19. 2 *Kings* 23. 5. *chap.* 7. 18. he multiplies words, as it were implying, that there can hardly be words enough to express their folly and madness, the Gentiles worshipping these Creatures, not only for their beauty and lustre, but according to their ancient Philosophy apprehending them to have been living Creatures, and that all events were ordered by them. *e* On the superficies of it, there shall be no care taken of them, but they shall lye in the open Country in the Air, till they rot into dung or dry into dust, as in the beginning of the verse, see *Psal.* 83. 10. *chap.* 9. 22. they shall be ignominious even after death.

3 And death shall be chosen rather then *f* life, by all the residue of them that remain of this evil family, which remain in all the places whither I have *g* driven them, saith the LORD of *h* hosts.

f A description of the unexpressibleness of their misery, that notwithstanding all the barbarism of the *Babylonians* exercised, both upon the living, and the dead, yet a small matter in comparison of what the living would feel, of the greatness of which misery there was a double cause, not only their being led into Captivity, but Gods displeasure following them, even in their banishment, being sorely oppressed, one of those threatnings, *Lev.* 26. 36, 39. see *Job* 3. 20, 21. *Rev.* 9. 6. *g* Some dispersed among the Mountains, and hiding places of *Judea*, others in the Desert of *Moab* and *Idumea*, whither they fled for fear of the *Chaldeans* and all other places, where God would scatter them, as *Hypallage*. *h* He that hath all the Creatures as an Army at his Command, can do this against those, with whom he is displeased.

4 ¶ Moreover, thou shalt say *i* unto them, thus saith the LORD, shall they fall, and not *k* arise? shall he turn away, and not *l* return?

c Though possibly it be all in vain, yet thou shalt keep in thy work. *k* An interrogation that hath the force of a negative, *i. e.* surely none, or *will men*, is there no hope? and are they upon this ground desperate? Or rather will men fall and not arise? Are they such fools? that having fallen by their sins, and been foretold all that is coming, that they will not accept of a remedy, *chap.* 7. 27. *Hos.* 14. 1. *l A metaphor* taken from one that is out of his way, can any imagine, that if one tell him of it, and direct him aright, that he will not hearken to him, and turn back? It is even against nature it self for a man not to seek his own good.

5 Why *then* is this people of Jerusalem slidden back, by *m* a perpetual backsliding: They hold fast *n* deceit, they refuse to return.

m Either a universal backsliding. Or, rather obstinately resolved to hold on, though they see they are out of the way, not out of levity or inconsiderateness, the *Heb.* word signifies *strength*, the same used, *Psal.* 13. 1. and translated *for ever*, implying a strong, stiff, stout refusal, see *Isa.* 57. 17. *chap.* 5. 3. *n* Either their *injustice* and *covenanting* in circumventing one another, which was so frequent among them, *chap.* 9. 4, 5, 6. *Mic.* 7. 3. 4. or their *hypocrisie* whereby they think to deceive God, but they do indeed deceive themselves the great impediment of their Repentance, *Isa.* 44. 20. or rather their sticking close to their false Prophets who did deceive them, thense incouraging themselves in their wickedness, and pleasing themselves, that their miseries should not come upon them. See on *Isa.* 30. 10. *chap.* 5. 31. *and* 14. 13, 14. &c.

6 I hearkned and *o* heard, *but* they spake not *p* aright, no man repented him of his wickedness, saying, What have *q* I done? Every one turned to his *r* course, as the horse rusheth into the battle.

o i. e. That I might hear, the words rather of God then of the Prophet which the continuance of the speech seems to shew in the next *verse*, the close whereof is plain that God speaks, expressing himself after the manner of men, who are wont to listen diligently after the things they are very desirous of, see 1 *Kings* 20. 33. *Mal.* 3. 16. *p* Or *not so* as the LXX, and the word is thus used, *Exod.* 10. 11. *Psal.* 1. 4. not so as I would have had them, so far from Repentance, that I do not perceive a word from them tending that way. *q* I see no tendency to Repentance, I see none of them so much as calling themselves to an account, nor recoiling upon themselves, where Repentance usually begins, 2 *Chron.* 6. 37. as men use upon an inconsiderate act to smite upon their breast, or thigh, and say what have I done, as 2 *Samuel. chapter* 3. *verse.* 24. *r* To their accustomed way, committing all wickedness without restraint, see *Isa.* 59. 7. the fury and unbridlednesse of their lusts, being spurred on by their wills is described in the next expression, shewing how like a headstrong *Horse*, he runs away with his Rider, or compared to the delight, that an horse seems to take in running violently, and headstrongly into the Battle, as it is described, *Job* 39. 21. &c. and this word *rushing*, signifying properly an inundation of waters, helps to shew their uncontrolablenesse in another *Metaphor*, and see this verified of them, *chap.* 2. 23, 24. It is said *every one* by an hyberbole, as *Psal.* 14. 3. and frequently elsewhere.

7 Yea, the stork in the *s* heaven knoweth her appointed *t* times; and the turtle, and the crane, and the swallow observe the time of their *t* coming; but * my people know *u* not the *x* judgment of the LORD.

* chap. 5. 4, 5.

s i. e. In the Air, which is often called *heaven*, where the Birds fly, *Psal.* 8. 8. compare *chap.* 7. 33. who possibly observe the fit time by the temperature of the Air. *s i. e.* Observeth the several Seasons of her going, and coming by some natural instinct, and this is said of the *Stork*; what kind of Fowl is here meant is disputable, see *English Annot.* and *Lat. Synop.* *t* The

t The same thing diversified in these several Fowles, that know also their Seasons. *u* This notes the great stupidity of his people seeming not to have as much sense in them, as the Birds in the Air, not knowing their *summer of prosperity*, to make a good use of Gods favours, nor the *winter of adversity*, either to prevent or remove that wrath of God that hangs over their heads *Isa.* 5. 12. *Luke* 19. 42. 44. they know not their time for Repentance, and making their peace with God compared also, on the same account, to the beasts of the Field, *Isa.* 1. 3. and thus Christ upbraids the *Pharisees*, *Matth.* 16. 2, 3. *x* Either Gods vengeance in general, or particularly hovering over *Jerusalem*, and *Judea*, or rather the manner of Gods dispensations with them. So the word is used, 1 *Sam.* 2. 13. and 8. 11.

8 How do ye say, We *are y* wise, and the law of the LORD *is z* with us? Lo, certainly *a* || in vain made he *it*, the pen of the scribes *is b* in vain.

|| Or, *the false pen of the Scribes wrought for falshood.*

y q. d. Those things considered where is your Wisdom? When you see the very Fowls of the Air are not so stupid, as you are; he speaks either to Princes and Priests, or to the whole body of the people. *z* This may be understood either more general of all, or may have a more special Eye to the Priests, with whom it was intrusted, *Deut.* 33. 10 *Mal.* 2. 7. They were wont to boast much of the Law, as well as of the Temple, *chap.* 18. 18. *Rom.* 2. 17, 23. *a q. d.* for any use they made of it, they had as good have been without it, God needed not to have given them a Law, *Hos.* 8. 12. *b* Neither need it ever have been copyed out divulged and conveighed down to them by the Scribes, *Deut.* 17. 18. or the prevarications, and collusions these Lawyers used in the false interpretation of the Law, wherein they sided with the false Prophets, should be in vain. A *Scribe* was a *Teacher* one well versed in the Scripture or esteemed so.

9 * || The wise *men* are ashamed, they are dismayed and *c* taken; lo, they have rejected the word of the LORD; and what † wisedom *is* in *d* them?

* chap. 6. 15. || Or, *have they been ashamed*, &c. † Heb. *the wisdom of what thing.*

c They trusted to their refuges of lies, but when God shall bring the judgment threatned the wisest among them will find, that they shall be confounded among themselves, not knowing what to do for all their wisdom, but shall be taken with the rest, *chap.* 4. 9. by *wisemen* he means the *Scribes* in the former *verse*. The same said of *Babylon*, *Isa.* 47. 10. *d* Or *what is wisedom to them?* how can they say they are wise, when they have no fear of God, which is the *beginning of wisdom*, *Prov.* 1. 7. when they have no respect at all to the Word of God, as to any holy practice which is the *fountain of all wisdom*, *Deut.* 4. 6. *Psal.* 19. 7. 2 *Tim.* 3. 15.

10 Therefore * will I give their wives unto others, *and* their fields to them that shall *e* inherit *them*: for every one from the least even unto the greatest is given to * *f* covetousness, from the prophet even unto the Priest, every one dealeth *g* falsely.

* Deut. 28. 30. Amos 5. 11. Zeph. 1. 13. * Isa. 56. 11.

e A *paraphrastical* description of the miseries of War; God doth here insinuate that their misery shall not be for a short time, but so long, as that strangers, *viz.* The *Chaldeans* shall enjoy their Land by inheritance, so far should they be from possessing their Land for ever. *f* So greedy after their own private gain, that they took no care of equity, or justice, in which word is comprized all their fraudulent dealings one among another. *g* Of this and the two next verses, see on *chap.* 6. 13, 14, 15.

11 For they have * healed the hurt of the daughter of my people slightly, saying, Peace, peace, when *there is* no peace.

* chap. 6. 14.

12 Were they * ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush, therefore shall they fall among them that fall; in the time of their visitation they shall be cast down, saith the LORD.

* chap. 3. 3. and 6. 15.

13 ¶ || I will surely *h* consume them, saith the LORD; *There shall be* no grapes * on the vine, nor figs on the * fig *i* tree, and the leaf shall fade, and *the things that* I have given them shall *k* pass away from them.

|| Or, *In gathering I will consume them.* * Isa. 5. 1. &c. * Matth. 21. 19. Luke. 13. 6. &c.

h Or *in gathering I will consume them*; *q. d.* I will so gather them together into their several Cities to be besieged, that it shall be no hard matter to destroy them, *ver.* 16. *viz.* The body of the people, not every one, for there was a remnant, that did escape. *i* These Fruits, Grapes, and Figs, it is probable, were of greatest account and use among them, *Isa.* 36. 16. and so may be put for all other things, either for necessity or delight, which God threatens he will deprive them of by reason of the Siege, which a famine shall succeed, *chap.* 5. 17. *Joel* 1. 7. *Hab.* 3. 17. See the like *Zeph.* 1. 2, 3. Or possibly, it may be spoken by way of *similitude*, *q. d.* they shall be wasted, *as* when there is no *Grapes on the Vine*, &c. the Land shall be left as bare, as when by Tempests or other violence, there is neither leaf or fruit left upon the Tree, *Psal.* 78. 47. *k* If this refer to the further punishments, as some, then it is as much as to say, what they have already received from me and laid up, they shall also be deprived of *Hos.* 2. 8, 9. or though I have given it to them, yet they shall not injoy it: it shall be taken away by their enemies; if it relate to the reason of the punishment, as others, then the *copulative* is put for the *causal*. *q. d. because* the things that I gave them. *viz. My Laws, pass away, i. e.* they have transgressed, *Isa.* 24. 4, 5. either sense lies fair.

14 Why do we sit *l* still? * Assemble your selves, and let us enter into the defenced *m* cities, and let us be *n* silent there, for the Lord our GOD hath put us to *o* silence, and given us * * *p* || gall to drink, because we have sinned || Or, *poison.* against the LORD.

* chap. 4. 5.

l The people at length seem to bethink themselves, and thus to bespeak each other. *m* In their scattered Villages, there is no safety for us, let us retire into places of greater security, *Matth.* 24. 16, 17, 18. possibly they thought they might be secured there, as they had been before in the time of *Sennacherib*. *n* Keep close within our walls, say or do nothing to provoke the Enemy but sit down, and bewail the desperateness of our condition, *Lam.* 3. 28, 29. or tremblingly expect the issue of this sad war for there is no possibility of making head against such an Enemy, that bears down all before them. *o* They now begin to perceive, that the hand of God is in all this, and that therefore they have not a word to say, as if they were wronged; God hath put them to shame, much less courage to oppose the *Babylonians*, their heart fails them, they are as men in great terror and consternation, God *hath put us to silence*, let us be silent. *p* Or *Poison* probably the name of some poisonous Herb, with the juice or infusion whereof they were wont to kill persons, as *Hemlock*, *Nightshade*, &c. See *Hos.* 10. 4. it notes those bitter destructive judgments that God was bringing upon them, *chap.* 9. 15. which did spring from that bitter root of their sinning against him, as in the next words.

15 We * looked for peace, but no good * chap. 14. 19. *came, and* for a time of health, and behold, *q trouble.*

q Viz. Upon the persuasion of our Prophets, we expected that these troubles would never come, but all would be well, but we find our selves meerly deluded by them, we looked so long, till even our eyes failed us, but we see no remedy for us, *Lam.* 4. 17. A *metaphor*: miseries are often in Scripture compared to *diseases*, and deliverances to *healing*, *Deut.* 32. 39. *Psal.* 103. 3. *chap.* 33. 6.

16 The *r* snorting of his horses was heard from *s* Dan: the whole land trembled at the sound of the neighing of his *t* strong ones: for they are come and have devoured the land and † † Heb. *the fulness of* all that is *u* in it; the *x* city, and those that dwell *therein.*

r The fury of the *Chaldeans* march is described by the snorting of their Horses, which is a noise they make through their Nostrils, when they are chafed, and freered. *s i. e.* Even to *Jerusalem*, *q. d.* the dreadfulness of the noise shall be heard from far, or rather, though *Jerusalem* seem to be secure, yet the farthest Coasts of the Land are in great consternation, *viz.* the outmost boundary of *Canaan* Northward, through which the *Chaldean* Army was to march. See *chap.* 4. 15. or it is said *to be heard*, either the noise it self, or the fame of it, *chap.* 6. 24. *t* His choice Horses or Cavalry, or his stout and sturdy ones, as the word signifies, and expressed by their brisk frolicksomnesse, and courage in the word *neighing* properly applied to Horses, understanding here the chief of them, and the word for *strong ones* is applyed to any thing, that excels, as to *man*, *Job* 34. 20. to *Angels*, *Psal.* 78. 25. *A gets food* or the *bread of the mighty*. And for *Horses* as here, and *Judg.* 5. 22. *chap.* 47. 3. *u Heb. the fullness of it*, the Trees, and Fruits, and wealth of the Land, they are entred upon their spoil, and will leave nothing in the Land, *chap.* 4. 20. It is spoken in a prophetical stile, who use to express the certainty of what shall be, as if it actually were already. *x viz. Jerusalem*, or rather the Cities with all their Inhabitants, as well as the Country, the *singular number*, being put for the *plural*, as *Isa.* 27. 10.

17 For behold, I will send serpents, cockatrices, among you, which *will* not *be y* * charmed, and they shall *z* bite you, saith the LORD.

* Psal. 58. 4, 5.

y He proceeds in increasing of their terror, *q. d.* there will be no appeasing, or allaying of their fury by any art or method, therefore represented by Cockatrices, called in Latine *Regulus*, or King of Serpents, as putting to flight all other Serpents, put by *apposition* to *Serpents* shewing what kind of Serpent they shall be, a sort that cannot be charmed, *viz.* such an Enemy as by no in-

treaty

treaty can be made esteemable; See on *Isa.* 11. 8. LXX. *deadly Serpents.* *n* They shall afflict you with sore punishments, not only stings in their Tails, as Scorpions, but in their Teeth, whereby they shall devour you, *ver.* 16.

18 *When* I would comfort my self against † *a* sorrow: my heart *is* faint † in me.

† Heb. *upon.*

a The language of the people being long shut up in their Cities and finding no relief, at last faint, *Lam.* 4. 17. But more probably the Prophet now seems to speak his own resentments how greatly the calamity of his people did affect him. the like *Isa.* 22. 4. when he would sometimes refresh himself with the comfortable refreshments of Nature. the thoughts of his Peoples Misery do so afflict him, that his heart is ready to faint, to sink within him.

19 Behold, the voice of the *b* cry of the † *c* daughter of my people, † because of them † Heb. *because of the country of them that are far off.* that dwell in a far *d* country: *Is* not the LORD in *e* Zion? *is* not her King in her? why have they provoked me to *f* anger with their graven Images, *and* with strange vanities?

b i. e. The greatness of their cry, the bitter cries and shrieches and complaints that methinks I hear: The words are abrupt, because the Prophet is to represent several persons speaking; himself, the People and God. *c* See *chap.* 4. 11. possibly because *Jeremiah* loved them, instructed them, admonished them as a *daughter.* *d* *Viz.* Their enemies the *Babylonians*, that were to come against them from a very far Country, *chap.* 6. 22. or the voice of them, that were Captives under those of a far Country, now they begin to cry, which would not be perswaded to it before; the first is most to be approved of. *e* *Viz.* In *Jerusalem* a *Metonymy* of the *Subject.* *f* Or as King in *Zion*, or have we not a King of the seed of *David*, to whom the Kingdom was granted to be perpetual? Either the words of God, *q. d.* was not I among you to provide for you, and protect you, but you must needs repair to Idols? the like kind of speech is in 2 *King.* 1. 3. and the close of the verse seems to favour this, or, as others, an expostulatory Lamentation of the People, that the cruel Adversary should prevail over a people, that had God so near them, *Psal.* 48. 2, 3. and 76. 1, 2. hath God now left us? and is the promise of our continuance here at an end? *Psal.* 89. 36, 37. 38. *g* As if God should seem to reply here; Let them not think it strange, seeing they have turned their backs upon me, and trusted to Idols, which are but vanity, *chap.* 2. 11, 13. called *vanity*, not only because Idols are as *nothing*, but because all the Confidence, that is put in them is *vain*, and because Idolaters are *vain* in their minds, and want understanding. I have not forsaken them, but they me.

20 The harvest is *h* past, the summer is ended, and we are not *i* saved.

h And the winter no time for war, the peoples continued complaint, not unlike that *ver.* 15. the year is gon, and we are still frustrated in our expectations, the time that we expected help from *Egypt*, *Isa.* 30. 2, 3, 5. *i* *Viz.* By the *Egyptians*, or any other Confederates.

21 For the *k* hurt of the daughter of my people am I hurt; I am *l* black; *m* astonishment hath taken hold on me.

k The Prophet here shews how deeply he is affected with the peoples misery, he deeply sympathizeth with them, it signifies *brokers.* I am broken in my spirit, and so it answers to the *breach* that is made upon the people. *l* I am as those that are clad in deep Mourning, *Psal.* 38. 6. *chap.* 14. 2. *m* I am amazed to think that my people should sin themselves beyond help, no remedy for them, as the next verse, that no threatnings or Counsels should prevail with them.

22 *Is there* no * balm in *n* Gilead? *Is there* no
* Gen. 37. 25. chap. 46. 11. & 51. 8.
o Physician there? why then is not the health of
the daughter of my people † *p* recovered.
‖ Heb. *gone up.*

n *Gilead* was eminent for *Balm*, *Gen.* 43. 11. taken for *Rosin*, or *Turpentine*, which is a kind of more liquid *Rosin*, and either flowes, or drops from certain trees of its own accord, or their juice flowes from several holes pierced into them, as from the *Pine*, *Cedar*, *Cypress*, or *Terebinth* Tree. *Heb. Tzori. Gr. ῥητίνη* from *ῥέω* to flow, or run. *Lat. resina. Engl. Rosin.* A near affinity of the words in each language, the nature whereof is to dissolve hardness, to clear, and close up wounds. *o* Or *Chirurgion*, probably in a Country where were such plenty of remedies, there could not want Artists, whereby their cures might be facilitated, by means of which the *Gileadites* and *Arabians* did excel there. *p* Heb. *gone up*; the like expression, 2 *Chron.* 24. 13. the work was perfected, Heb. *via healing*, went up upon the work. and to *Heb.* 4. 7. the Prophet expresseth his grievous complaint by way of admiration, by a *Metaphor*, implying the inveterate and obstinacy of their hearts, that either would not come to the *Physician* or that they should be thus incurable. where they wanted not for Prophets and Teachers, or for all spiritual means, flowing down daily upon them, can *Jerusalem*, and *Judea* be without spiritual *Physicians*? some understand it by way of *Sarcasme*, *q. d.* where are your Medicines, your *Arms*, your *Counsels*, your *confederacies*? and where are your *Physicians*, your *Princes* and *Priests*, that promised you Relief? without God, you see, no help in any means; But the former more natural, and agrees best with the beginning of the next Chapter.

CHAP. IX.

1 OH † * that my head were *q* waters, and † Heb. *who will give my head,*
mine eyes a fountain of tears, that I might
weep day and night for the *r* slain of the daugh-
ter of my people. * Isa. 22. 4.

q Heb. *who will give*, *&c.* by way of enquiry, because the *Hebrews* do want the *Imperative mood*; the Prophet in this *chapter* principally bewailing his poor Country-mens Calamity, whom he therefore calls the *daughter of his people*, he expresseth the greatness and excess of his Sorrows by wishing that his brains were as it were dissolved into water, for the word is *singular*, as if he wished it were all one water, signifying plenty, and that his eyes might distil tears like a fountain, the same word in the *Heb.* for *eye* signifies a fountain; noting the continuance of it, not to be drawn dry, expressed by *day* and *night*, apprehending it a misery so great, as never sufficiently to be bewailed, see *Luk.* 19. 41. *r* Or that are to be slain, *viz.* by the *Babylonians* a prophetical stile, as sure to be slain, as if they were slain already.

2 Oh that I had in the wilderness a lodging
place of *s* way-faring men: that I might leave
my people, and go from them: for * they *be* *chap. 5. 7, 8.
all *t* adulterers, an assembly of treacherous
u men.

s He proceeds in his Lamentation, which in the former verse he did by way of *Compassion*, in this in a way of *Indignation*, wishing for some retiring place or sorry shed, or night-Cottage; See on *Isa.* 24. 20. though it were but some mean and sorry Hutt in the wilderness as *David*, *Psal.* 55. 6, 7. such as might but shelter him from the injuries of the weather; LXX in some remotest station or corner, where he might not be an eye-witness of their Miseries to grieve him so at the heart, *Psal.* 119. 136, 158. See 2 *Pet.* 2. 7, 8. and where he might hope to find better entertainment from the savage beasts, than from his own Country-men. *t* *i. e.* For the most part, *chap.* 5. 8. both *properly*, and *metaphorically* being full of all Idolatrous practices, or there is no integrity found among them. *u* That deal perfidiously with God and Man in all the concerns they are conversant about, *Isa.* 1. 4. and though the word here for *Assembly* is most ordinarily used for an *holy Assembly*, *Lev.* 23. 36. *Num.* 29. 35. which causeth some to understand it of their being most vile, when they should be most devout; yet here it most naturally signifies a kind of combination among them, as such that have conspired one among another to act all manner of Villanies.

3 And * they *x* bend their tongues *like* their * Isa. 59. 4.
y bow *for* *z* lies: but they are not valiant for 13, 15.
the *a* truth upon the *b* earth: for they proceed
from evil to *c* evil, and they know not me, saith
the LORD.

x Heb. *tread*, because bowes are usually kneeled, or trod upon, when they are bent, *chap.* 50. 14. and 51. 3. *u* Their Tongues are here compared to a *Bow* and lies to *Arrows*, because as a *Bow* shoots out *Arrows*, so doth the Tongue words, *Psal.* 64. 3. *y* *i. e.* All reproachful, false and noxious words to the damage of one another, and so bending may be preparing, framing and contriving that mischief which they purpose to vent with their *tongues*, *Psal.* 52. 2, 3, 4. and 64. 3. as *bending* is preparing the Bow to do execution with the Arrow. *z* *Equity*, *Justice*, they are as eager in ways of falshood as men engaged in war, but shew no valour in maintaining the Truth. *b* *i. e.* No truth in the Earth in them, as we use to express our selves, or rather more genuinely in the land wherein they live, they have no Courage in what is good. *c* Either in kind, or in degree, they go on from bad to worse, 2 *Tim.* 3. 13. which speaks little hopes of their Repentance, the ground of all which is said here to be, their *not knowing of God*, as in the next clause, *Judges* 2. 10, 11. 1 *Sam.* 2. 12. the heart cannot work strongly after God, where there be but mean apprehensions of him.

4 * Take ye heed every one of his ‖ *d* neigh- * chap. 12. 6.
bour, and trust ye not in any brother: for every Mic. 7. 5, 6.
brother will utterly *e* supplant, and every neigh- ‖ Or, *Friend.*
bour will walk with *f* slanders.

d Better rendred *Friend* or *Companion* as 2 *Sam.* 16, 17. and in the next *verse* shewing, the general corruption will be so malignant, that one Friend will betray another, no faith in Friends. *e* Wholly given to it. Heb. *Supplanting will supplant*, or *treading down*, *treadath down*; trampling them under their feet, noting their oppression, which they exercise all manner of ways, as in the next *verse*, both by fraud, and force. Like the Interpretation, that *Esau* puts upon *Jacob's Gen.* 27. 36. not only such as are

are near in Habitation, pretending neighbourhood and friendship, but near in relation, even a *brother* will circumvent, no respect to blood, arguing them to be monstrous in nature, putting off humanity. The word is here in allusion to *Jacob* who had his name from *supplanting*; a *Metaphor* taken from the *sole of the foot*, *Gen.* 25. 26. *f* Carrying Tales and Reports up and down whether true or false, to the disturbance of the peace of Neighbourhood, *chap.* 6. 28. and against the Law of God, *Lev.* 19. 16.

[Or, *mock.*

5 And they will *g* ‖ deceive every one his
neighbour, and will not speak the truth: they
have *h* taught their tongues to speak lies, *and*
i weary themselves to commit iniquity.

g Heb. *mock* or *deride*; they are Scoffers. *h* They have so framed their tongues to it by custome, and constant use, that *lying* is become so familiar to them, that they cannot leave it. the same word is apply'd to the wild Ass, used or taught to the wilderness, *chap.* 2. 24. and 13. 23. *h* They use a great deal of Industry, Diligence and Contrivance in it, *Psal.* 7. 14. *Isa.* 5. 18. They spare for no Labour, and feel no weariness in it, whereby they are become expert.

6 Thine habitation *is* in the midst of *i* deceit:
through deceit they refuse to *k* know me,
saith the LORD.

i This God speaks to the Prophet, either to inform him, that there is no hope of this peoples reformation, *chap.* 8. 5. therefore he expresseth a deceitful people by the abstract, *deceit*, *i. e.* nothing among them, but deceit one to another; and Hypocrisie towards me, as *Psal.* 109. 2. and *vanity* for *vain men*, *Job* 35. 13. or to caution, and advise him how to behave himself among such a people that he be very wary, he be not ensnared by them, *chap.* 12. 6. *k* Either hoping to shift well enough by their several means, they think to use, *chap.* 8. 5. they are careless of turning to me, or by hearkening to their false Prophets, who have all along deceived, them they obstinately reject my wayes, and Counsels, *Psal.* 36. 1, 2, 3, 4. and 82. 5.

7 Therefore thus saith the LORD of hosts;
Behold, I will melt them, and *l* try them: for
how shall I *m* do for the daughter of my peo-
ple?

l The same *Metaphor* used, *chap.* 6. 29. try them by melting them, *i. e.* either I will try what lesser afflictions will do, before I do utterly destroy them, or rather, I will bring judgment upon them, the fire, and fury of the *Chaldeans* War, that shall clear away their dross from among them, and purge away those deceits, in which they trust, that the remnant may be purified. *Dan.* 11. 35. as when the *dross* is separated from *metals*, the rest remains pure, see on *Isa.* 1. 25. *m* *q. d.* There is no remedy I have tried all other means, and they have been ineffectual, my people will take no warning, they are grown to such an height of impiety, that I can do no less, though they are my people, *Hos.* 6. 4. or God doth expostulate with them, how can you expect, that I should treat you otherwise, that have so provoked me, and whose impieties have redounded so much to my dishonour.

8 Their tongue *is as* an *o* arrow shot out;
* Psal. 12. 2. & 120. 2.
it speaketh *p* * deceit: *one* speaketh * peacea-
* Psal. 28. 3.
bly to his neighbour with his mouth, but † in
‖ Heb. *in the midst of him.*
q heart he layeth ‖ his wait.
† Or, *wait for him.*

o Before *ver.* 3. it was compared to a *bow*, *i. e.* ready prepared, and furnished with materials contriving their wickedness, *Psa.* 11. 2. and here to an *arrow* shot out, actually executing what they have designed, some translate it a *murthering arrow.* *p* Never speaking what they mean, that thereby they may the easier deceive the credulous, a double tongue, speaking fair, when they mean to destroy, *Psal.* 55. 21. as the next words explain it, intending to do the greatest mischief, when they speak fairest. *q* Heb. *in midst of him*, *i. e.* in his very in wards, with his whole heart he contrives mischief.

9 *q* Shall I not visit them for these *things*, saith
the LORD; shall not my soul be avenged on such
a nation as this.

q See *chap.* 5. 9. 29.

10 For the mountains will I take up a weeping,
* chap. 12. 4. & 23. 10. Hos. 4. 3.
and *r* wailing, and * for the ‖ habitations of
the wilderness a lamentation, because they are ‖
Or, *pastures.*
burnt up, so that none can pass † through *them*,
Or, *displease.*
neither can *men* hear the voice of the *s* cattel;
† Heb. *from the fowl even to &c.*
† both the fowls of the heavens, and the beast
are fled, they are gone.

7 The Prophet having *ver.* 1. taken up a Lamentation for the daughter of the People, he now resumes it for the desolation of the whole land, every part of it being to be laid waste, see *chap.* 4. 23, 26. and it either sets forth the greatness of his grief, that shall reach to the very mountains, as the words may be read, or rather, the cause of his mourning, because he presently adds for the *habitations of the wilderness.* *r* *Ziun* or *Valley* as it often signifies, so the word is used, *Isa.* 63. 13, 14. or *pleasant plains*; the Country of *Judea* being mountainous, these Plains and Valleys were their chief places for Pasturage, which doth greatly aggravate the Devastation, these shall be burnt up the Herbage so burnt, that it shall be left utterly barren like a parched Heath, *verse* 12. The *Mountains* shall not be able to secure them, nor the *valleys* to feed them. *s* Either there being no path, the LXX render it on *the paths of the wilderness*, or none to pass to and fro, and so leave it desolate; or so parched, and wast, that none can pass through it, so far are they from being inhabited, *chap.* 2. 6. *u* There, where once all sort of Cattel and fowls in great plenty were wont to feed and graze, there is not so much as the chirping of a Bird, the bleating of a Sheep, or lowing of an Oxe to be heard. See *chap.* 23. 10, 12, 13. and 50. 3. they are said to be fled and gone, either the Enemy hath swept away all, or they have forsaken the Land, because there was no food, *Jer.* 12. 4. a *figurative* expression of an universal desolation.

11 And I will make Jerusalem *x* heaps, *and* a
* den of *y* Dragons; and I will make the Cities * Isa. 34. 13.
of Judah † desolate, without an inhabitant. chap. 10. 22.
† Heb. *desolation.*

x *Viz.* Of *Stones*, and *Rubbish*. *y* Noting a desolate place, not any longer fit for the habitation of mankind, as the next words do speak; but for hideous Beasts; as they had made use of the Temple for a *Den of Thieves*, *chap.* 7. 11. The same also he afterwards threatens on *Babylon* her self, *chap.* 51. 37.

12 * Who *is* the wise man, that may under- * Psal. 107. 43.
stand *z* this? and *who is he* to whom the mouth
of the LORD hath spoken, that he may *a* de-
clare it, for what the land perisheth, *and* is burnt
up like a wilderness, that none passeth through.

z *viz.* The ground of all these evils, *q. d.* is there not a wise man among you, that will concern himself, and search into the cause of all these threatned Judgments, which hath provoked God to so great displeasure? See *Hos.* 14. 9. It is a question that implies there is none, or very few that consider common Calamities in the causes of them, but rather say of Judgments it is a *Chance*, 1 *Sam.* 6. 9.

13 And the LORD saith, *a* Because they have
forsaken my *b* law, which I set before *c* them, and
have not obeyed my voice, neither walked therein;

a Either this, and the next *verse* refers to the former, *viz.* because there are none can give the reason why the land perisheth, therefore God will; or else they refer to the 15 and 16 *verses* as shewing the causes of those Judgments threatned, for either of the references do not alter the sense, see *chap.* 5. 19. this verse contains negative Reasons. *b* He charged them with their Apostasie, and refusing to obey his precepts and conform their Conversation to them. *c* Left they should plead they were obscure and hard to be understood, therefore he tells them, he had made it plain to them, they could not be ignorant of it except it were out of wilfulness and obstinacy; the like expression, *Deut.* 11. 32.

14 But have walked after the ‖ *d* imagination ‖ Or, *stubbornes.*
of their own heart, and after *e* Baalim, which *nist.*
their *f* fathers taught them.

d Or *stubbornesse* and *obstinacy*, see *chap.* 7. 24. *e* See *chap.* 2. 23. the Prophet doth not charge them with new crimes but with their tenacious sticking to their Idolatry. *f* See *chap* 7. 18. it seems they stiffly, partly thank their education for it, as well as their now natural perversness, hence we should learn to follow Gods Counsel in the Scriptures and not blindly follow our Fathers Counsel, Precepts, or Examples, or our own will, which is the worst Guide.

15 Therefore thus saith the LORD of hosts,
the God of Israel; Behold, I will feed them, *even*
this *g* people, with * *h* wormwood, and give * chap. 23. 15.
them water of gall to drink.

g This supplement *even* shews that it is spoken *emphatically*, though they be a people that presume to be my peculiar. *h* *Worms*, *Dutch Annat.* a plant so pursine and cleanse them, say some; but this doth not seem to be spoken in favour to them; therefore rather some poisonous plant, which may agree to any other destructive herb, as well as *Wormwood* and this the *Heb.* word doth intimate, to which purpose the *water of Gall* is mentioned in the next words, both joined together, *Deut.* 29. 18. possibly the one pointing at their drink, the other at their bread, both *metaphorically* to be understood, of which see on *chap.* 8. 14.

16 I will *i* * scatter them also among the * Lev. 26. 33.
heathen, whom neither they nor their fathers Deut. 28. 64.
have *l* known: and I will send a sword after
m them, till I have consumed them.

i Either you shall wander up and down among strangers, like *Cain's* Curse; or rather, you shall have no friend abroad, but sold as so many Slaves from person to person. *k* Part of

the Curse threatned. *Deut.* 28. 64. *l* Neither shall this serve their turn, but I will follow them with the sword, till they be destroyed; probably meant of those that might escape out of *Jerusalem*, and fly into *Egypt*, the *Chaldeans* should pursue them thither, and either take, or slay them there. *i. e.* such of them as were appointed for destruction; for otherwise they were not all consumed, a full end was not to be made, as is promised *chap.* 5. 10.

17 Thus saith the LORD of hosts; *m* consider ye, and call for the mourning *n* women, that they may come; and send for *o* cunning *women* that they may come.

m Either in how sad a condition you are, what circumstances you are under, or rather, bethink your selves what course to take, and therefore puts them upon mourning and bewailing their condition, intimated by the following expression. *n* A sort of Persons, and principally *women*, as more apt for Passions in this kind, which they had among them, 2 *Chron.* 35. 25. whose work it was, either to compose Funeral Elegies, or Panegyricks in Praise of the dead, and to act them in some mournful manner, as tearing their hair, and beating their breasts, with other mourning postures, or to sing them in some doleful tone, thereby artificially to provoke, and excite both Passions and expressions of Grief in the Friends of the Deceased, rather wringing out Tears, than shedding them, in which probably they made greater seeming Lamentations, than those that did really mourn, as being most concerned; not that God calls upon them to do this as approving the formality, (tho' this foolish Custom had obtained in most Ages and Countries) any more than other Customs that were made use of by way of Illustration; as the *Olimpick Games*, and possibly that practice mentioned, 1 *Cor.* 15. 29. but makes use of it, as being customary either to excite them to, and put them upon true Repentance, or to convince them hereby, that they were notable themselves sufficiently to bewail so great calamities as were coming upon them, intimating hereby that he would give them occasion for the most unfeigned weeping and Lamentation. *o* Such as are most skilful in it, *Amos* 5. 16. *Wisdom* being taken for *skill* in any Arts as *Exod.* 31. 3. and elsewhere.

18 And let them make *p* haste, and take up a wailing *q* for us, that our eyes may run down with tears, and our eye-lids gush out with *r* waters.

p As by the calling for their Artificial Mourners, he did intimate the greatness of the Misery, that was coming upon them, that with all their Art they could not sufficiently bewail it; so here by making haste, he intimates the near approach of it, that it was even at the doors. *q* Pitch upon some form of Mourning that may be suitable to our condition. *r* This and the former are each of them an *hyperbolical* expression, and yet are too little to bewail the greatness of the Judgment, which suits with the Prophets Lamentation, *ver.* 1. The Prophet would herein intimate that they that were so stupid, as to hear the Prophets denouncing their Judgments with dry eyes, though he wish'd them to have been *fountains of tears*, shall now suddenly feel, that they shall have cause enough to send for all the helps, not only *real*, but *Artificial* to stir up their Mournings.

19 For a voice of wailing is heard out of *t* Zion, How are we *u* spoiled? We are greatly *x* confounded, because we have forsaken the land, because our dwellings have cast *y* out *.

t i. e. Jerusalem, spoken in the present tense after the Prophetical stile, being a frequent way of the Prophets expressing the certainty of a thing. *u* How great is our Misery? or how come we to be in such a desolate condition? possibly expressions of the *Artificial Mourners*, or rather their real sence of it, now it is all too late. *x* Whether this be the complaints of the country people forced to fly from their habitation to *Jerusalem* for shelter, or of *Jerusalem* it self, that could expect no less, it filled them with great consternation, that they who thought their houses should have continued for ever, because of Gods promise, *Psal.* 132. 10, *&c.* must now forsake them, *Lev.* 18. 25. Either their Persons carried out into Captivity, or have them utterly demolished by the Enemy.

20 *y* Yet hear the word of the *z* LORD, O ye *a* women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her *b* neighbour lamentation.

y Or. *therefore*, *i. e.* *z* Do not think I speak words out of my own mind, or fancy, but what I speak is from the Lord. *a* Either those *hired women* mentioned before, or rather the Women of the Land, for God would have it not a mercenary, but a real mourning; and he mentioneth *Women*, 1. To upbraid the men with their stupidity. 2. As being more apt to grieve, thereby to express the readiness, that he would have the Land to be in for mourning. 3. Because of the decay and want there would be of men, as is expressed in the next *verse*, by reason partly of the slaughter, and partly of the Captivity, therefore there is mention of *Women* with reference to *Children* in the next *verse*, after whom their bowels would yern and *daughters*, either the Scholars of the mourning Women, or rather, with reference to *young men*, unto whom they might be given in Marriage. 4. Because the Female Sex is least able to help themselves in a common calamity. Or 5. Because they would be least solicitous, but would indulge their delicacies, pride, sloth, and wantonness, *Isa.* 32. 9. 11. *b* Heb. *A Woman her Friend*, namely that the grief might spread the farther and become deeper, for Affections and passions, of what kind soever are augmented by company; it notes how large, and universal the mourning should be, *Amos* 5. 16.

21 For death is come up *c* into our windows, *and* is entred into our palaces, to cut off the children from without *d*, *and* the young men from the streets.

c The unavoidableness of the ruine is expressed *metaphorically*, *Ezek.* 21. 14. *chap.* 6. 5. most likely alluding to the violent, and universal forcing of a City, *chap.* 5. 10. wherein there is no respect had to Sex, Youth, or Age. Several other allusions see *Assemb. Annot.* The *Chaldeans* are here understood by death, as bringing death wherever they come, a *metonymy* of the *Effect*. *d* No safety within or without the Enemy shall cut off all, not only those at home, but even those, that are conversing or playing in the Streets, which most commonly *Young men*, and *Children* are *chap.* 6. 11.

22 *a* Speak, thus saith the LORD; even the *b* carcases of men shall fall as dung upon the open *c* field, and as the handfull after the *d* harvest man, and none shall gather *e* them.

a lest they should think these things would never be, cease not to tell them from me, that they shall certainly come to pass, *viz.* what was said before, and what is said now in this *verse* (these words, *speak, thus saith the Lord*, being best read in a Parenthesis.) *b* Heb. A *Carcass* of a man, noting here and there a scattered carcase. *c* As *Jeremiah* was, 2 *King.* 9. 37. exposed to all contempt, strewed up and down on the superficies of the Earth. Heb. *face of the Field*, and be offensive by their stench to all that pass by, *chap.* 44. 12. *d* Either laid in heaps by death as the Harvest man does his cocks of Hay, or sheaves of Corn, or rather they shall be no more regarded, then a few scattered Ears that drop out of the Reapers hand, which either lye on the ground, and not eaten, or trod to dirt by Birds or Beasts; thus God would pour contempt upon them. which must needs be grievous to so proud a people as the *Jews* were. *e* None shall have so much respect to them, or compassion of them, as to afford burial, *chap.* 8. 2.

23 ¶ Thus saith the LORD; Let not the wise *man* glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his *f* riches.

f The *Jews* did glory in the counsel of their *wise men*, the strength of the *Souldiers*, and the wealth of their *Cities*, but here God takes them off from their vain confidences, that neither their *Counsels*, and *Policy*, *Eccl.* 9. 11. nor their *Forces* and *Arms*, *Psal.* 33. 16, 17. nor their *Wealth*, or *Riches*, *Prov.* 11. 4. *Ezek.* 7. 19. should be able to deliver them from being either destroyed, or carried Captive by the *Chaldeans*, in these, or some of these, men are apt to put their confidences, and neglect God their only succor in distress, and there he puts them upon that in the next *verse*.

24 But * let him that gloryeth glory in this, that he understandeth and *g* knoweth me, that I *am* the LORD which exercise loving kindness, judgement and righteousness in the *h* earth: for in these *things* I *i* delight, saith the LORD.

* 1 Cor. 1. 31.
2 Cor. 10. 17.

g Whether we make any curious distinction between *understanding* God, as if that be more *speculative*, whereby we rightly apprehend his nature; and *knowing* God as if that be more *practical* as directing the conversation, we need not here inquire, yet certainly both center in this, that we to know, and understand God as to trust in him, and depend on him alone in all conditions. *h* *Kindness* as it relates to his own people, *Psal.* 5. 12. *Judgement* with reference to his punishing the wicked, *Righteousness* namely as he deals justly and uprightly with both, *Psal.* 92. 15. the meaning here I conceive, is to shew Gods orderly governing and disposing of things in the World in his distributive justice, that all things are right and equal. *i* Both in himself and others, *Psal.* 11. 7.

25 ¶ Behold the dayes come saith the LORD, that I will *k* † punish all *them which are* I circumcised, with the uncircumcised.

† Heb. visit upon.

k *Viz.* By the *Babylonians*. *l q. d.* Do not think to insist upon your external priviledge of *circumcision*, that you are *Abrahams* natural Seed, and thereby distinguished from other nations, as you sometimes were wont to do of the *Temple*, that you had God in the midst of you. Do not think that shall priviledge you, for you shall see, it shall not be long ere I bring the *Chaldeans* upon those

those other Nations, which either are circumcised in the Flesh as well as you, and upon you also who are uncircumcised in heart as well as they, or whether circumcision was lost as being cast off by them, and so they were indeed uncircumcised. God tells them they shall fare alike, hence in the next *verse* he ranks *Judah* next to *Egypt* among the other uncircumcised Nations, for he looks to the circumcision of the heart, not of the body, to *inward*, Worship not *outward* only; therefore some read it the *circumcised* in *uncircumcision*.

26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all *that are* in the utmost *m* † corners, that dwell in the wilderness: for all *these* nations *are* uncircumcised, and all the house of Israel *are n* * uncircumcised in the heart.

† Heb. *cut off into corners, or having the corner of their hair polled.*
* Lev. 26. 41. Rom. 2. 28, 29.

m Some refer this to the place of their habitation, as in corners, and remote parts of the wilderness, as it were separated from other Nations, and therefore might think themselves farthest remote from danger, but some rather chuse to refer it to their manners, as in cutting the corners of their hair, which was forbidden the *Jews*, *Lev.* 19. 27. The like description in *chap.* 25. 23. *n* See the foregoing *verse*, God regards not the outward sign, but principally respects the circumcision of the heart, here ends that Sermon that began at *chap.* 7.

CHAP. X.

1 HEar ye the word which the LORD speaketh unto *o* you, O house of *p* Israel.

o Here begins another Sermon, *i. e.* most probably relating to *Jehoiakim* and the *Jews*, that were already in Captivity. *p* The ten Tribes.

2 Thus saith the LORD, learn not the way of the *q* heathen, and be not dismayed at the signs of *r* heaven, for the heathen are *s* dismayed at them.

q The *Jews* being to live among the *Chaldeans* in their Captivity, where many of them were already, the Prophet in this Sermon admonisheth them against the superstitions of the *Chaldean Idolatries*, which he understands here by *Heathen*, who were also much addicted to *Astrology* and esteemed the original of Sciences; the *Customs* and their *Manners* he calls here their way as is frequent in Scripture, *Levi.* 18. 3. and 20. 23. *r* This was a practice, and study so common among them, that *judicial* Astrologers, of what Nation soever, were generally termed *Chaldeans*; a practise so hateful to God, that sometimes he positively prohibites it, *Deut.* 18. 10, 14. and sometimes in a way of scorn, and derision *Sarcastically* sends them to such, *Isa.* 47. 13. and often labours to persuade against it: for though *Astronomy* be not only lawful, but useful, as being subject to reason, and the rules of art whereby many actions of humane Life are directed and guided, and proportioned, yet *Judicial Astrology* is indeed originally *Diabolical*, and heathenish, and though God do suffer their predictions sometimes to fall out right, yet it is to punish the curiosity of the inquirer. *s q. d.* Leave this to Heathens, it doth not become Gods people, who do wholly depend upon him; for indeed the heathen, as many ignorant Christians do to this day, were more afraid of the signs of heaven and Astrological predictions, then of God, and what is foretold in his word of Prophesie, as if things were governed rather by the influences of the Stars, then the Providence of God, not, but that we may be affected with such preternatural appearances in the World, which God doth extraordinarily cause to appear, as some tokens of his approaching Judgments, *Joel* 2. 30, 31. *Matth.* 24. 7. *Luke* 21. 11.

3 For the † customes of the people are *t* vain: for * *one* cutteth a tree out of the *u* forest, the work of the hands of the workman, with the axe.

† Heb. *statutes, or ordinances are vanity.*
* Isa. 44. 9. 12, &c.

t i. e. Such courses, institutions, idolatrous customes, and ceremonies as these, that many people follow, they are *vain*, and it is a foolish and wicked thing, that any that profess the true God, should give heed to such lying vanities. *u* Here he annexeth their *Idolatry* to their *Astrology*. *q. d.* they cut down Timber to make the Images, and representations of these Stars, and Planets, that they fear and worship as Gods, either in memorial of them, when they could not see them, or else upon a superstitious conceipt, that the Stars, which they worshipped, did by some *Magick* Art conveigh some vertue, or spirit into these statues or images; or rather, he doth set forth the folly of the Heathen, that whereas for the *matter* of them, they are but a piece of Wood, a Tree out of the Forest, and as to the *form* of them, no other then the Carver, a sorry man, is pleased to put them into by his *Axe*. which I suppose is here put for any cutting tool of the Artist, whereby he shapes it, yet they are afraid of these as if they were Gods, *Isa.* 40. 20. See on *Jer.* 8. 2.

4 They deck it with silver and with gold; they fasten it with nails and with *x* hammers, that it move not.

x A farther description of their workmanship, having no other *ornaments* but what they confer upon it, and no *greater security* or *certainty* of them, then as they can with hammer and nail make them fast, and fix them to some place, the wooden God being not able to preserve it self from falling, therefore it is rather to be meant of fastening to some wall, or pillar, then of fastening their parts together, because they seem to be cut out of one entire piece, and therefore need it not.

5 They *are* upright as the *y* palm-tree, * but speak *z* not: they must needs be * born, because they cannot *a* go: Be not afraid of *b* them, for they * cannot do evil, neither also *is it* in them to do good.

* Psal. 115. 5. and 135. 15.
* Isa. 45. 1. 7.
* Isa. 41. 23.

y The nature of which is to grow upright, and tall without any branchings till it comes to the top, thereby politily representing Majesty. *z* Looking as if they were about to speak, standing in a speaking posture but have not a word to utter, being only dumb stocks, wooden gods. *a* They move no further or faster then you lift them, either when you go to set them up, or upon any occasion of removal, as fast as stakes being indeed but sticks. *b* They can do you no more harm, then the signs of heaven could do, they are but dead stocks, the Heathens worshipped some Idols that they might do them good, and others that they might do them no harm, but God tells them here they can do *neither good, & harm*, as in the *next words* they can neither punish nor reward, they can neither hurt their Enemies, nor help their Friends; by this the true God will be distinguished from *Idols*, that he alone can foretell things to come, and he alone can reward, or punish, *Isa.* 48. 5. and therefore the Prophet endeavours to turn them off from their Idols to the true God.

6 For *c* as much as * *there is* none like unto thee, O LORD: thou *art* great, and thy name *is d* great in *e* might.

* Exod. 15. 11. Psal. 86. 8. 10.

c This particle ⁊ *Min* is to be taken here causally, and refers either to what goes before, shewing there is no comparison between God, and Idols, or rather to what follows, as grounding the reason of all due subjection to God, as in the next *verse*. *d* Or thou art transcendently great. *i. e.* Though Idols may have something of a name in the World among the heathen, yet there was nothing of their real power, or might seen, or if the Devil might act something through them to delude the World, yet nothing to be compared with that might, that hath manifested it self in Gods works, *Psal.* 106. 8. & 111. 6. all the works of Idols are either none or feeble and weak, *ver.* 8.

7 * Who would not fear thee, O king of nations? for || to thee doth it appertain: for || as much as among all the wise *men* of the nations, and in all their kingdoms *there is* none like *g* unto thee.

* Rev. 15. 4.
|| Or, *it liketh thee.*

f He is called a *great King*, *Mal.* 1. 14. *q. d.* thou, by whom all Nations are governed, and all affairs in them disposed, and by none else, who would worship any but thee, or be afraid of any, but thee, seeing it is fit for, and therefore can belong to none besides, as in the *next words*, it is thy right and due, or who can be so stupid, as not to acknowledge one supream being, and this to be but one, as among the heathens, *Socrates*, *Plato*, *Seneca* and divers others did, and therefore is it not a prodigious thing, that any should so withhold the truth in unrighteousness, be so gross as to worship many gods? *g q. d.* If you search among all their *Wismen* and *Philosophers*, all the *great men* and Rulers in their Kingdoms. For these the Heathens were wont to Worship as gods after death, *Wise men*, for their Wisedom, and *Kings* for their Power, you'l find none to compare with God either for *Wisedom* or *Power*: their wise men are but as so many Fools.

8 But they are † altogether * *b* brutish and † *i* foolish: the *k* stock is a doctrine of *l* vanities.

† Heb. *in one, or at once.*
* Psal. 115. 8. Isa. 41. 29.

h The awe, that the Idol doth impress upon carnal minds, and thereby taking them off from a due apprehension of the essence of God, doth keep them between such hope, and fear, that they become as senseless, and as inapprehensive of any true worship, as brutes. *i* Not only some of them, but even all, both *Jews* and *Gentiles*, *q. d.* I need not stand to particularize, but take them all together they are become stupid *Idolaters*, and have drunk in the most gross superstitions of the *Gentiles*, as *Rom.* 1. 19, 21. *k* A *Synecdoche* put for all sorts of Idols of what materials soever; and a *metonymy* of the *matter*, to render them contemptible, either as deluding the ignorant. Or in themselves considered, they are meer vain, foolish, helpless things. *l* The Hebrew word *Hebel* is taken for bad instruction, *Prov.* 16. 22. *q. d.* It is an easie matter to prove them very fools and *brutish*, when they look upon a stock, a piece of wood to be their God, which hath neither knowledge, nor Providence, and therfore must needs be a doctrine of vanity, when they think to be

Hab. 2. 18.
Zech. 10. 2.
Rom. 1. 21, 22.

taught devotion by images, which is a teacher of lies, thus faith to the *dumb stone it shall teach*, *Hab.* 2. 18, 19. like that *doctrine of Devils* first broached by *Pope Gregory*, who first commended *Serenus* Bishop of *Massilia* for not permitting Images to be worshipped, but reproved him for throwing them out of the Church, because they serve for Ornaments, and Lay mens Books, which since hath been received as a *Catholick* Doctrine, that Images are *Lay-mens-Books*.

9 *m* Silver spread into plates is brought from *n* Tarshish, and gold from *o* Uphaz, the work of the workman, and of the hands of the *p* founder: blue and purple *is* their *q* clothing: they *are* all the work of *r* cunning *men*.

m It was not wood washed with *Gold*, nor massy *Silver* or *Gold*, but covered over with plates of *Silver* or *Gold*, *Exod.* 39. 3. *n* From some remote place, probably from *Spain*, whence the best Gold came, *Tarshish* is the proper name of a Sea Town in *Cilicia*, *Ezek.* 27. 12, 25. *Jonah* 1. 3. and being a noted Port, from whence they had passage to *Africa*, *India* and other remote Countreys, it is usually put for the *Ocean* and may as well signifie from any place *beyond the Sea*; if you take it properly, then possibly it is noted as the best Silver coming from thence, as *Ophaz* for the best Gold, for though we read also of Gold coming from thence, 1 *King.* 10. 22. 2 *Chron.* 9. 21. yet, where the most proper commodities of it are mentioned, we read of no Gold, *Ezek.* 27. 12. unless what seems rather to be brought thither, *ver.* 2 . *o i. e.* probably the best Gold, coming from thence in those days, as the best Silver from *Tarshish*, and that here was the best Gold is probable from *Dan.* 10. 5. there are various conjectures at what place this points at, whether the same with *Phas*, or *Fez* by an *aphaeresis*, or *Ophir* a place not far from *Tharsis*, and divers other places are conjectured, and some think it refers to no place at all, but to point at the excellency of the Gold onely; but it is not the design, that this Comment should swell with things rather conjectural, then profitable, it is enough to know, that this place intends the purest Gold. *p* Thus faith he, the Artificer takes it, and each, according to his Art, shapes it, and adorns it; fits the Silver and the Gold for it. *q* Expositors differing about the materials, out of which they were died, do differ also in the colours, which here are called *Blue* and *Purple*, the dispute is not worth the while in a vulgar Comment, they that will may consult the *Assemblies Annot.* Either this relates to the further adorning those rich Idols of *Silver* and *Gold*; or it implies other Artifts, such as shape, or sew Silk or Cloth, Woollen or Linnen, made use of to make these garments for those Idols of more inferiour materials, as Wood or Stone, the other being sufficiently beautified without them. *r i. e.* The choicest men in their respective Arts were picked out for this work, that there might be nothing wanting as to exactness, richness and curiosity; all this the prophet speaks the more to *ridicule* those Idols, as if all this would put any thing of power, vertue, or excellency in them, *still deest aliquid istus*.

† Heb. *God of truth.*
† Heb. *King of Eternity.*
*Psal. 10. 16.

10 But the LORD *is* the † *s* true GOD, he *is* the *t* living GOD, and an † *u* * everlasting king: at his wrath the earth shall *x* tremble, and the nations shall not be able to abide his *y* indignation.

s q. d. All these are but *false gods*: *Jehovah* is the alone true God; they are but lies, and the teachers of lies; God is Truth it self, and that, both in regard of his *Essence*, as it is ascribed to *Christ*, 1 *Joh.* 5. 20. and also in regard of his *faithfulness*, *Num.* 23. 19. *Psal.* 31. 5. *t* These are all but dead stocks and stones, *Jehovah* is the only Living God, having Life in himself, and giving Life to all things else, *John* 5. 21, 26. Hence these Idols are not only more base, then any other Creature, but even viler then the matter it self of which they are made. *u* These though accounted *Kings* and countenanced by *Kings*, yet both they and their *Kings* do all perish; time devours them all with worm or rust, or by injuries, and violence offered to them as in the next *verse*, but none of these or any thing else can affect the true God, he is *Everlasting*. *x* He can with his look, or frown make the foundations of the *Heaven* and the *Earth* to shake, whereas these fickles can move them no more, than they can themselves, which is not one hairs breadth from their Stations. *y* Not able either to *stop* it, or *bear* it, but must stoop, and fall under it, *Psal.* 76. 7. the wicked will not be able to *stand in judgment*, *Psal.* 1. 5.

11 Thus shall ye say *z* unto them, The gods that have not made *a* the heavens and the *b* earth, *even* they shall perish from the earth, and from under these heavens.

z Viz. To your great Lords the *Babylonians*, when they shall solicite you to Worship Idols. *a* This seems to have some allusion to a saying common among those *Greeks*, that held one supream Deity, *let him that saith he is a God, make another World.* *b* Here is noted, both how frail they are, *they shall perish*, and how weak they are, they could not *make the Heaven*, or *the Earth*. This *verse* is writ in the *Chaldean* Tongue, and not in the *Hebrew*, that when they came among them, that did worship their Idols, they might openly and plainly profess the true God in that language which the Enemies understood better, then they did the *Hebrew*, and that in such kind of bold Language as this; Let all those Gods perish from of the Earth, and under the Heavens, that were not able to make either. It is an *Imprecation* upon their Idols.

12 He * hath made the *c* earth by his *d* power, he hath *e* established the world by his wisdom, and * hath stretched out the *f* heavens by his discretion.

*Gen. 1. 6. chap. 51. 15, &c.
* Job 9. 8. Psal. 104. 2. Isa. 40. 22.

In this and the next *verse*, the Prophet enumerates some particulars, wherein he is transcendently above all Creatures, which he hath made, much more above Idols, which are the works of mans hands. *c Acts* 14. 15. *i. e.* This whole *Globe*, consisting of *Waters*, as well as *Earth*. *d* It must needs speak an *Almighty Power* to make such a vast body; where would the Idols have found Materials, of which to have composed such a Body & Bulk, the true God was not at a loss, he drew them out of nothing, and commanded them into a being by the word of his Power *Gen.* 1. 1. *e* Either he hath made it firm, solid and unmoveable, *i. e.* off from its *Basis*, or rather Center, (for it is out of our Sphere and Province here to meddle either with the fixation, or the motion of it, that is left to the old and new *Philosophers* to dispute among themselves) or else by *establishing* we understand, he hath appointed it its use, or hath prepared it to be every way subservient to the inhabitants thereof, both as to *delight* in prospect, and varieties of Recreation, by its ornamental parts in Mountains, little Hills, Woods, Meadows, Fields, *&c.* and *necessity* to accommodate man and Beast with all things useful, both for habitation, and provision to sustain the natural Life, and to praise, and magnifie the founder of it, *Gen.* 1. 11, 12. All which cannot chuse but greatly manifest the *unsearchable wisdom* of God. *f* These are *stretched out*, *i. e. expanded*, and *spread* over our head, through the whole circumference of the *Earth* with all their glorious furniture, and varieties of motions, moving regularly in their several Orbs, *i. e.* not varying the least degree, either in time or space from the order and Law that God hath set them, even in those which are more excentrick and erratick, which must needs argue an unparalleled skill, and understanding in God, which the word *discretion* doth here properly signifie *Exod.* 36. 1. *Job* 12. 13. all which are his *handy-work*, and do *declare his glory*, *Psal.* 19. 1.

13 When he uttereth his *g* voice *there is* a || multitude of waters in the *h* heavens, and he causeth the *i* vapours to ascend from the ends of the earth: he maketh lightnings || with *k* rain, and bringeth forth the wind out of his *l* treasures.

|| Or, *noise.*
|| Or, *for rain.*

g As in the former *verse* he relates Gods unspeakable Power and Wisdom in his creating and fixing the flared order of things, so here he further sets it forth in his *Providential* ordering and disposing their *accidents*, *i. e.* either at his command when he is pleased to call for the *rain*, or rather, when he *thundereth* in the Heavens, *Job* 37. 4, 5. *Psal.* 77. 18. though it often *rains* when it *thunders* not, and *thunders* when it *rains* not, yet when it *rains* and *thunders* it usually falls more forcibly from the Clouds, and more sudden plenty, as it were a more immediate consequent of it. *h Viz.* The *lowest heaven*, the Region of the Air. *i Exhalations*, whether wet or dry causing Wind or Rain, by the ascending whereof the Lower Heavens gather them into Clouds, which, when full and burdened, descend in showers for the conveniences of the Earth, and Springs. *k* Though *Fire* and *Water* be contrary, yet it opens the clouds to make way for the Rain, and is produced in the midst of waters, all which is wonderful. *l* Which *partly* notes that it is secret and hidden, as coming from the Caverns and hollow parts of the earth, no man knows from whence they come, or whither they go, *Job.* 3. 8. and it is wonderful to observe how suddenly at a calm time the Winds will rise, how they will whirle about, how various, unconstant, and contrary in their motions and *partly* the plenty both for vehemency and continuance, signified also by *treasures* the plenty of snow, and hail being thus expressed, *Job* 38. 22. and *partly* that it is at his disposal to bring out of his *treasure* when he please. See *Psal.* 135. 7.

14 Every man || is * brutish in *his m* knowledge, every founder is *n* confounded by the graven Image, for his molten Image *is o* falshood, and *there is* no *p* breath in them.

|| Or, *is more brutish than to know.*
* ch. 51. 17, 18.

m Some limit it to the makers of these Idols, that can employ their Arts and wits to no better purpose, than to frame such Stocks into gods; this suits the next expression; as men are bewitched, and besotted by these things, so as to see no more into their Folly, than if they were Brutes, and the reason that it hath taken such root may be by reason of mens so much admiring the art of *carving* and *painting*, or rather through their Ignorance, *q. d.* It is for want of knowledge, and understanding that men are thus brutish, *Isa.* 44. 18. *n* Either it shall turn to his reproach, or rather, he shall see his folly and shall be ashamed of it when he shall discover it, that ever he should make such a thing, and trust in it, and expose it to be adored by others. *o* It is not that which it pretends to be, but a *deceitful* thing a *lye*, they turn the *truth of God into a lye*, *Rom.* 1. 25.

1. 25. *p* They have nothing of life in them, nay that very vegetative life, that once was in their Stocks, is now lost, much less are they spirits sent down from Heaven.

15 They *are* vanity *and* the work of *q* errors: in the time of their visitation they shall *r* perish.

q Either in their rise, as springing from men of corrupt Minds, or the *foundation* of them: a *Metonymy* of the *effect*, Teachers, and encouragers of *Lies*, *Hab.* 2. 18. things rather to be scoffed at and derided, then adored, and worshipped, and it is expressed in the *plural number* to note the multiplicity of them. *r* When God shall have a controversie with them, shall come to reckon with *Babylon* and her Idols, they and their Worshippers shall be destroyed, alluding, possibly, to the manner of the Pagan Conquests, who were wont to carry away both *Persons*, and the *Idols* of the Country, and either break them to pieces, or burn them. Thus were they serv'd by the *Persians*, see on *Isa.* 45. 1. This possibly may be spoken by way of Encouragement to the *Jews*, that took offence at the *Chaldean* Idols, that were set up in their sight, that God may strengthen their Patience he tells them he visits them in *Mercy*, and their Enemies in *Judgment*; he will destroy those Idols.

* chap. 51. 19.

16 * The *s* portion of Jacob *is* not like them, for he is the *t* former of all *things*, and Israel *is* the *u* rod of his inheritance, the LORD of hosts *is* his name.

s A *Periphrasis* for the true God, who vouchsafeth to be the portion of his People and to be so called, *Deut.* 32. 9. *Psal.* 16. 5. and many other places because he is in Covenant with his people in the *Messiah*, whose co-heirs are as dear to him as a portion is, that descends to a man by inheritance, and he tells you his Name in the close of the *verse*, *Isa.* 47. 4. one who hath the whole Host of Heaven and Earth at his disposal. *t* Idols are things framed and formed, but God is the former of all things, *the maker of heaven and earth*. *u* So called, because the portions and inheritances of *Israel* were measured by a *line*, *rend*, or *rod*, and therefore called the *rod of his inheritance*, *Deut.* 32. 8, 9. *Psal.* 74. 2. and because they were his by a continual line of Succession; beside Israel is, שבט *Shebet* the *Rod*, or *Sceptre* of his Inheritance, because God did set up his Kingdom in *Israel*.

† Heb. *inhabitress.*

17 Gather up thy *v* wares out of the land, O † inhabitant of the *x* fortress.

The Prophet now utters upon another subject, and probably begins another Sermon. *v i. e.* Every thing thou hast any advantage by, not only thy *Domestick* concerns, but all thy *Traffique* and *Merchandize*, wherever thou hast any concerns in the land, as men use to do in case of Invasion by an Enemy, to secure them, It seems to be a *Sarcasme*, or a kind of Military *derision*. *x* This is understood by some, as spoken to the *Babylonians*, that they should make provision for their escape, their Idols being not able to save them, but this seems to be remote from the Prophets meaning; It is rather therefore directed to the Inhabitants of *Jerusalem*, that being the chief place of security in *Judea*, and by a *Synechdoche* to all other places that they provided themselves security in; the approaching destruction being to pass through the whole country.

18 For thus saith the LORD, Behold, I will *a* * sling out the inhabitants of the land at this once, and will distress them, that they may find *it so*.

* 1 Sam. 25. 29.

a It notes with how much violence and speed, and with ease the *Chaldeans* shall hurry away the People into *Babylon*, as the stone doth swiftly, and violently pass, which is thrown out of a sling, with so much ease, and therefore it is said *at this once*, I will not delay, but make one thorough quick work of it, noting not only the time, but implying the clear riddance that he would make of them, 2 *Chron.* 36. 17, 18, 19. they had been often assaulted by Enemies, and sometimes they redeemed themselves, sometimes delivered by God, their Enemies being sometimes divided; but it should not be so now, but all swept away. *b* That they may see I am in good earnest, that I have not only said it, but they shall find, that I will execute it, and though they would never believe it, yet they shall actually find the truth of my Prophesies, see *chap.* 5. 12, 13. *Ezek.* 6. 10.

19 Wo is me for my hurt; my wound is *c* grievous: but I said, Truly this *is* a grief, and I must *d* bear it.

c Here the Prophet doth not so much express his own sorrow, though that be great, as personate the Sorrow and Complaint that the Land, *i. e.* the people of the Land, manifest, or at least ought to do; which because they do not, causeth no little grief in the Prophet himself, who cannot but be affected with their condition, which he calls not only a hurt, but a wound, and both of them very grievous. *d* Or rather, but *I better considered it* and said within my self, I were as good be silent, it is indeed a grief *grievous* in it self, and *grievous* that I must smother it, and not complain, but it is my duty to bear it patiently. There is in this expression a double necessary preparation to Repentance, *viz.* 1. An acknowledgment, that they had deservedly brought the Judgment upon themselves, and that therefore 2. They would patiently bear it, and it doth imply something of their stupidity, *q. d.* we could not have imagined the damage could have been so very great, but now we see how it is, we will patiently bear *the indignation of the Lord because we have sinned against him*, If this be not the meaning, then it is a further obstinate persisting in their Rebellion, *q. d.* seeing it must be so, truly it is very *grievous*, but I am bound now to bear it, and rub through it as well as I can: A further persisting in their pertinacy, but I incline most to the former sence.

20 My tabernacle is spoiled, and all my cords are *e* broken; my children are gone forth of *f* me and they *are g* not: *there is* none to stretch forth my tent *h* any more, and to set up my curtains.

e He proceeds in his *prosopopeia* to bring in the land, or the inhabitants thereof enumerating their Calamities, and by a *metaphor* sets out the overthrow of the *land*, or *Jerusalem*, by the breaking of the *cords* of a *Tabernacle*, the use whereof is to fasten it on every side to *Stakes* in the ground, which *cords* being broken the *Tabernacle* falls, implying all the supports of City and Country were gone, nothing but desolation to be expected, See *chap.* 4. 20. *f* Either the *inhabitants* of the land or the *lesser Cities*, being frequently called *daughters*, *viz.* the *Chaldeans*, have snatched them away from me, and carried them into Captivity. *g* Of the phrase and meaning of it, see *chap.* 31. 15. *h i. e.* 'Tis irrevocable; I am without all help either for Defence or Beauty, or any thing to regain my pristine state, which he chuseth to describe hereby continuing this *Metaphor* rather than any other, of a *Shepb & Flock*; possibly insinuating the ground of it to arise principally from their Pastors, the neglect both of their *Civil* and *Ecclesiastical* Governours which the next verse favours.

21 For the Pastors are become brutish, and have not sought *i* the LORD *k*; therefore they shall not *l* prosper, and all their flocks shall be *m* scattered.

i Not that the Prophet takes off all blame from the People, but that he layeth it chiefly upon the *Rulers* of Church and State; for so is Pastor taken frequently. See *chap.* 23. 1, 2. *k* Not sought unto him, and taken him into their counsels. *l* The Prophet gives the reason why nothing went well with them, namely because there was no regard had to *Godliness*, without which we cannot expect a blessing upon any thing. *m i. e.* All, what have been committed to their care, shall be carried unto *Babylon*, and divers of them dispersed abroad into several Countries, for their sakes.

22 Behold, the noise of the bruit is come, and a great commotion *n* out of the north-country * *o*, to make the cities of Judah desolate, *and* a den of dragons *p*.

* chap. 4. 6. & 6. 23.

n The Prophet had divers times sounded this Alarm in their ears, but to very little purpose, his words seemed but as idle Tales, they believed him not; he speaks of it *partly*, as one conceiving what dreadful *commotions* and concusions would be upon the Land by the clattering of Arms, prancings and neighings of Horses, sounding of Trumpets, and rattling of Chariots, making as it were the earth to shake under them, when that vast Army of the *Chaldeans* should furiously break in upon them. *Partly*, insinuating an *Antithesis* opposing the voice of Gods Prophets, that had so often spoken of this, but they would not hear, against this dreadful noise, which they should not but hear and see and feel too. So that they that would not learn of Gods Prophets, shall be sent to harder Masters, that shall teach them in a manner as *Gideon* did the men of *Succoth*, *Judg.* 8. 16. *o* See *chap.* 1. 10. & 5. 15. *p* See on *chap.* 9. 11.

23 ¶ O LORD, *q* I know that the * way of * man *is* not in himself: *it is* not in man that walketh to direct his steps *r*.

* Prov. 16. 1. & 20. 24.

q The Prophet finding that all he could say prevailed nothing upon this people, but they rather grew worse, he turns himself to God. *r* How far these words concern *Pelagianism*, or *Free-will* either one way or other, or whether at all, concerns not this Comment, they seem *literally* to be the words of the Prophet relating, either to *himself* and other Holy men, *q. d.* it is not in our power, neither do we presume, to stop this Decree of thine against *Judea*; or else to the *Enemies* in general, or *Nebuchadnezzar* in particular, *q. d.* we know all their marches and designs are of thine appointing, and all their achievements of thine ordering, it is thy Providence, that directs every *Step* they take against this Land, without whom no counsels shall prosper; who alone turneth mens Hearts which way thou pleaseth, *Prov.* 21. 1. who canst bring men on, or turn them back, as thou seest good, *Isa.* 37. 29. so that no mans way is properly his own, to give them what success he will; or to the people, whereby he doth tacitly insinuate, that all the counsels and measures they think to take, whether by their own strength at home, or confederacies

federacies and alliances abroad will avail nothing however they may think to escape by some devices, or stratagems of their own, it is to no purpose, God can overturn all in a moment, when men think their counsels are ripe, and they want nothing but execution; or lastly, as others think, this is by way of *petition*. *q. d.* Lord we know it is not in our Power to divert these Judgments that are coming upon us by the *Chaldeans*, but thou canst moderate, and limit it as thou pleaseſt, ſeeing all their deſigns are ordered by thy Providence, they cannot do any thing againſt us without thy permiſſion; this the next verſe ſeems to favour.

* Pſal. 6. 1. and 38. 1. † Heb. *diminiſh me.*

24 O LORD, * correct me *ſ*, but with judgement *t*, not in thine anger *u*, leſt thou † bring me to nothing.

ſ q. d. Seeing thou wilt bring the *Chaldeans* upon us to puniſh us for our ſins, let it be a *correction* onely not a *deſtruction*, and utter ruine. *t* Let it be in meaſure, in judgment, *i. e.* in wiſdom, proportioning it as a Father toward his Children, *chap.* 30. 11. for ſo the Hebrew *Miſpath* ſignifies, and thus *judgement* is taken, *Iſa.* 30. 18. We refuſe not *correction*, but we caſt our ſelves upon thee, therefore *in the midſt of Judgment remember mercy.* *u* The reaſon of this he gives in the next clauſe, leſt if thou ſhouldſt let out thy fury upon me, thou wouldſt *bring me to nothing*. *i. e.* thou wouldſt utterly conſume me, or *make me to nothing*. *i. e.* thou wouldſt utterly conſume me, or *make me few*, as Heb. that I ſhould be no more a people, never lift up the head again.

25 Pour out thy fury upon the heathen *x*, that know thee not, and upon the families, that call not on thy name *y*: for they have eaten up Jacob, and devoured him, and conſumed him, and have made his habitation deſolate *z*.

x This may imply both *Petition*, that God would do ſo, and *Prediction* that God will certainly do ſo, which toward the cloſe of the Propheſie we find was fulfilled, God firſt ſending the King of *Babylon* to overthrow divers of the Heathen Nations, and then *Babylon* itſelf deſtroyed with a great deſtruction. He will make a difference between us and the heathen, ſuch as *know thee not*, *i. e.* Such as do not acknowledge and own thee for their God, the phraſe is frequent, 1 *Sam.* 2. 12. *Job* 18. 21. 2 *Theſſ.* 1. 8. the ſenſe is expreſſed here in the next words, that *do not call on thy name*. *y* A *Synecdoche*, one part of worſhip put for the whole, *q. d.* If thou wilt be pouring out thy fury, the effects of it be to thine *Enemies*, not unto thine own *People*, who worſhip thee. *z* Here he gives a reaſon as a motive to God, why he ſhould do ſo; which words ſee explained on *Pſal.* 79. 5, 6, 7. whence they are taken, and poſſibly *Jeremiah* himſelf was the author of that pſalm after the City was deſtroyed, and he carried into *Ægypt*, and for the phraſe of *devouring him*, ſee *chap.* 8. 16.

CHAP. XI.

1 THE word that came to Jeremiah from the LORD, ſaying *a*,

a What time, and in what manner this Revelation came from God to the Prophet is not expreſſed, whither it were in the days of *Joſiah* or *Jehoiachim*.

2 Hear ye, the words of this covenant *b*, and ſpeak unto the men of Judah, and to the inhabitants of Jeruſalem.

b Gods ſpeaking in the plural number, not *hear thou*, but *hear ye*, makes ſome conjecture that this was a charge given to ſome other Prophets either *Zephaniah* (if it were in *Joſiahs* time, *Zeph.* 1. 1.) or *Uriah* (if it were in the time of *Jehoiachim*) The term *this* alſo manifeſts that the Book of the Law was before *Jeremiahs* time, for all conclude that the Covenant here ſpoken of was the Covenant of the Law of God, delivered by *Moſes*, to which the people more then once promiſed obedience.

* Gal. 3. 10. 3 And ſay thou unto them, Thus ſaith the LORD of hoſts, * Curſed *be* the man that obeyeth not the words of this covenant *d*.

d In *Deuteronomy* 27. 26. it is *Curſed be he that conformeth not all the words of this Law to do them, and all the people ſhall ſay Amen.* The peoples ſaying *Amen* teſtified their aſſent, and made the Law a Covenant, but they had beſides formally and explicitly covenanted with God, *Exod.* 24. 3. 7. with religious Rites and Ceremonies uſed in ſtipulations, and afterwards conſented that God ſhould puniſh thoſe that violated that Covenant, *Deut.* 27. 26.

4 Which I commanded your fathers *e* in the day *that* I brought them forth out of the land of * Deut. 4. 10. Egypt, from the * iron furnace, *f* ſaying, * 1 King. 8. 51. obey my voice, and do them according to all * Lev. 26. 3, 12. which I command you *g*, ſo ſhall ye be my people, and I will be your God *h*.

e Which Law (that you by your reſtipulation made a formal Covenant) I that am the Lord, and ſo had a ſoveraign power to lay Laws upon my creatures, commanded your Fathers. *f* And obliged them to obedience before I laid my Law upon them, by bringing them out of the Land of *Ægypt*, from the furnace wherein iron is melted, which may either be taken literally (probably that was a piece of their work in *Ægypt*) or *metaphorically*, ſerving at iron furnaces being a very hard, and ſervile labour. *g* For which kindneſs I required no more of them but a gentler ſervice to me, in obeying my voice as to the things of this Law which I gave them in charge. *h* Nor did I onely lay my commands upon them, but I alſo incouraged them to the obedience of it, by my gracious promiſe that if they would they ſhould be a people, I would bleſs protect and defend, and bear the name of my people, and I would be their God to own and bleſs them.

5 That I may perform the * oath, which I have ſworn unto your fathers, to give them a land flowing with milk, and hony, as *it is* this day *i*. Then anſwered I, and ſaid, † ſo be it † O LORD *k*. * Deut. 7. 12. & 8. 18. & 9. 5. † Heb. *Amen.*

i I renquired their obedience for their own good, I had ſwore to their Fathers that I would give their poſterity a Land abounding with a plenty of all good things, the beſt and choiceſt things, upon ſuppoſition of their Obedience, I have performed that Oath, I have brought them into ſuch a Land, and ſhewed my ſelf faithful to them. *k* God having ended his ſpeech the Propheſie ſaith *Amen*, either aſſerting the truth of which God had ſaid, or wiſhing that the people would do according to their Covenant, or aſſenting to the *Curſe* according as God had commanded, *Deut.* 27. 26.

6 Then the LORD ſaid unto me, Proclaim all theſe words, in the cities of Judah, and in the ſtreets of Jeruſalem, ſaying, Hear ye the words of this covenant and do them *l*.

l Let it be thy work to call upon this people not only to hear, but to do the words which I have commanded them, and they have engaged to do.

7 For I earneſtly proteſted unto your fathers, in the day *that* I brought them up out of the land of Egypt, *even* unto this day, * riſing early, * chap. 7. 13. and proteſting, ſaying, Obey my voice *m*.

m In *proteſting* I *proteſted* an uſual way in the *Hebrew* by which they expreſs the ſeriouſneſs, and vehemency of an action, by *proteſting* he meaneth the ſame with charging, and commanding, with promiſes annexed to obedience, and threatnings denounced in caſe of diſobedience. This God ſaith he had done with a great deal of Patience, and diligence even from the time that this people were brought by him out of the Land of *Ægypt*.

8 * Yet they obeyed not, nor inclined their ear, but walked every one in the ‖ imagination of their evil heart *n*: therefore I will bring upon them all the words of this covenant, which I commanded *them* to do but they did *them* not *o*. * chap. 7. 13. ‖ Or, *ſtubbornneſs.*

n But had not hearkned unto his counſels, but every one *had walked after the imaginations of his own heart.* A phraſe by which ſin is often expreſſed in Holy Writ, *Deut.* 29. 19. *chap.* 3. 17. and 7. 24. and 9. 14. and 13. 10. and 16. 12. and 18. 12. and 23. 17. The imaginations of mans heart are only evil, *Gen.* 6. 5. and 8. 21. Hence holineſs is ſet out by the notion of *ſelf-denying*, not pleaſing our ſelves, mortifying our members, &c. *o* For this God threatneth to bring upon them all his words of threatning, annexed to the Covenant of the Law.

9 And the LORD ſaid unto me, a conſpiracy is found amongſt the men of Judah and the inhabitants of Jeruſalem *p*.

p All ſorts of people whether of the City or Countrey have done alike, as if they had conſpired together to break my Law, and to provoke me to wrath, they are all alike and act alike. The thing is manifeſt, it is not done ſecretly, nor is it done raſhly but upon a conſpiracy, upon counſel and deliberation.

10 They are turned back to the iniquities of their forefathers, which refuſed to hear my words *q*: and they went after other gods to ſerve them: the houſe of Iſrael and the houſe of Judah have broken my covenant which I made with their fathers *r*.

q They are turned back from me, or they are turned back from their own better courſes in the time of *David*, to the ſins of their forefathers that worſhipped the golden Calf, or the many Idols which they worſhipped in the time of the Judges. *r* They are all alike both the ten Tribes, which were the houſe of *Iſrael*, and the two Tribes which made the Kingdom of *Judah*, they

they have all broken the Covenant which I made with their forefathers.

11 ¶ Therefore thus ſaith the LORD, Behold, I will bring evil upon them which they ſhall not be able † to eſcape *ſ*: and * though they ſhall cry unto me I will not hearken unto them *t*. † Heb. *to go forth of.* * Pſal. 18. 41. Iſa. 1. 15. chap. 14. 12. Ezek. 8. 18. Micah 3. 4.

ſ A judgment from which they ſhall by no means be delivered, by any counſels of their own, or aſſiſtance of their Friends and Allies. *t* And though prayer to me hath been their uſual courſe in ſuch caſes, and I have delivered them, yet I will no more hear them though they cry unto me. *Prov.* 1. 28, 29. *Zech.* 7. 11. 13. God will not hear them crying to him in their Adverſity, who refuſe to hear him ſpeaking to them in their Proſperity.

12 Then ſhall the cities of Judah, and inhabitants of Jeruſalem go, and * cry unto the gods to whom they offer incenſe, but they ſhall not ſave them at all in the time of their † trouble *u*. * Deut. 32. 37, 38. † Heb. *evill.*

u Shall here ſignifieth *Will*, and might as well have been ſo tranſlated, denoting the hardneſs of the Hearts of this people, whom affliction would not reduce to God: or rather the *Indicative Mood* is here put for the *Imperative*, and the ſenſe, *Let the Cities of Judah*, &c. and the phraſe taken *Ironically*. So it agreeth with Gods anſwer to the people crying to him, *Jud.* 10. 14. and what this Prophet had before ſaid *chap.* 2. 28. But ſaith the Prophet, they ſhall do them no good, then they ſhall underſtand their vanity in their ſuperſtition and idolatry, that they have beſtowed a divine homage upon lies and vanities, and things able to do them no good, nor at all to profit them.

* chap. 2. 28. 13 For *according* to the number of thy * cities were thy gods, O Judah, and *according* to the number of the ſtreets of Jeruſalem, have ye ſet up altars to *that* † ſhameful thing *u*, *even* altars to burn incenſe unto Baal *x*. † Heb. *ſhame.*

u Not that they had juſt ſo many Idols as were Cities in *Judah*, or Altars as were ſtreets in *Hieruſalem*, the meaning is, they had very many, and that the people who lived in every City and Street were guilty. What he calls *their ſhame*, or the ſhameful thing, is afterwards expounded *Baal*, called a *ſhameful thing*, becauſe it was what they had reaſon to be aſhamed of, and what would certainly bring them to ſhame and confuſion. *x Baal* ſignifieth Lord, and was a common name given to more Idols than one, the *Phanicians* uſed the name *Baal*, the *Chaldeans*, *Bel.* God *Hoſ.* 2. 16. forbad his people to call him by this name, becauſe ſo abuſed to idolatry. Many think that the *Sun* was what the *Phanicians* worſhipped under this name; ſome ſay *Saturn* was he, *Manaſſes* who preceded *Joſiah*, reared up altars for *Baalim* and made groves and worſhipped all the hoſt of Heaven and ſerved them, 2 *Chron.* 33. 3. Learned men ſay that the *Aſſans* called the ſame Idol *Baal*, whom thoſe of *Europe* called *Jupiter*. It is not improbable which learned men judge. That the Heathens acknowledging one ſupream being, worſhipped him in ſeveral Creatures; ſome miſtaking *the Sun, Moon, and Stars* to be he, others other things: theſe they called *Baalim*, Lords, as they called the principal God *Baal*. The Heathens *Idolatry* ſeems to be their Worſhipping God in *Creatures*, and paying a divine homage to Creatures the Sun, Moon, and Stars, and other far inferiour to them, not believing that thoſe creatures were the *Divine being*, but that the *Divine being* was in them, and from them would hear their Supplicants and do them good; which though the Heathens might a little be excuſed in having no Scriptures ſhewing them the nature of the true God, and how he would be Worſhipped: yet to the Jews was inexcuſable they having the Oracles of God committed to them, which both ſhewed them the true nature of God, and let them know that no creature could be any ſimilitude or repreſentation of him, and that his will was that they ſhould pay their homage to him without any ſimilitudes, or repreſentations, exciting them to that homage, fit for nothing but to beget in the minds of people falſe Conceptions, and apprehenſions of the Divine being, which is meerly ſpiritual; notwithſtanding which direction from the Divine Law, the Jews after the manner of the Heathens would pay their homage to God, before the *Sun, Moon* and *Stars*, and before *Images* made with hands, and make Altars to ſuch creatures and images, which was the Idolatry God complains of, and of which he declares a greater abhorrence then almoſt of any other ſin. It is likely that *Baal* here mentioned was the *Sun*, becauſe it was near *Manaſſes times* who thus highly offended God, and it is probable that though *Joſiah* had begun a famous reformation, yet a great deal of this leaven was left in the common people, beſides that the ſins of *Manaſſes*, 2 *Kings.* 23. 26. are reckoned up as the ſpecial proximate cauſe of this wrath of God againſt *Judah*.

* chap. 7. 16. 14 Therefore * pray thou not for this people, neither lift up a cry, or prayer for them, for I will not hear *them* in the time that they cry unto me, for their † trouble *y*. † Heb. *evill.*

y Once before and we ſhall find once after this, *ch.* 14. 11. God forbiddeth the Prophet to *pray for this people*, hence ariſeth a queſtion how the Prophet is excuſed from Sin, in praying for them after this prohibition, eſpecially when God had aſſured him that he would not hear. *Sol.* God (ſay ſome) ſometimes forbiddeth prayers for perſons and people to ſtir them up to more fervent prayer. 2. We find the like done by *Moſes*, *Exod.* 32. 10. and *Samuel*, 1 *Sam.* 15. 35. and 16. 1. Others ſay 3. That we muſt not underſtand theſe words as an abſolute prohibition to *Jeremi* but for the terrifying of the people. 4. God ſpeaks only of a temporal evil, and willeth *Jeremiah* not to be too poſitive in his Prayers for them, that they might be delivered from that, but he might pray for the pardon of their ſins, and their deliverance from the eternal Vengeance of God. 5. He might not pray for the obſtinate part of this people but for the elect of God amongſt them.

15 * † What hath my beloved to do in my houſe, *ſeeing* ſhe hath wrought leudneſs with many? *z* and the holy fleſh is paſſed from thee *a*: ‖ when thou doeſt evil, then thou rejoyceſt *b*. * Iſa. 1. 11. † Heb. *what is to my beloved in my houſe.* ‖ Or, *when thy evill is.*

z Some make theſe words the words of the Prophet, declaring that God (whom they ſuppoſe here called the beloved) was about to forſake the Temple. Others make them the *words of God*, ſpeaking of his Prophet, whom he calleth his beloved. Or rather ſpeaking of his people, whom he calleth his beloved, upon the account of his ancient union with them, and marriage to them, this ſeemeth moſt probable and agreeth both with *chap.* 7. 9. 10. and alſo with the uſual confidence of the Jews becauſe of the Temple of the Lord, and their formal ſervices of God in it, *my people* ſaith God, though I was formerly their Husband yet have wrought leudneſs with many, that is committed idolatry with many idols, and now what have they to do more in my houſe, then a baſe ſtrumpet which hath turned a whore hath to do in the houſe of her husband? *a* Some by this phraſe underſtand that God would own them no more as an holy people. Others that their circumciſion was become uncircumciſion. Others more probably underſtand it of the Fleſh of the ſacrifices they were wont to offer, either they had been remiſs in offering the ſacrifices God had commanded them. Or (which is more probable) the *fleſh* of their *ſacrifices*, being ſet before idols, as well as before him who was the only true God became polluted, and was abomination to the Lord. The learned Authour of our Engliſh Annotations, Notes that the words may very fairly be tranſlated, *and the holy fleſh they ſhall paſs away from thee*, ſo the words import a threatning, that becauſe they had polluted, and prophaned the ſacrifices, God would make their ſacrifices to ceaſe. *b* And this the Lord would rather do againſt them, becauſe they were not only evil, but gloried in their wickedneſs, or at leaſt were as full of mirth and jollity, as if they had done no iniquity.

16 The LORD called thy name, A green olive-tree, fair, *and* of goodly fruit *c*: with the noiſe of a great tumult, he hath kindled fire upon it, and the branches of it are broken *d*.

c That is, the Lord fixed thee when he brought thee firſt into *Canaan*, in a beautiful flourihing ſtate and condition, ſo as thou wert in a capacity both to have done thy ſelf much good, and to have brought him much glory, like a beautiful fair Olive-Tree, fit to bear fair and goodly fruit. *d* But thou haſt behaved thy ſelf, that the Lord is altering our courſe of his Providence to thee, he that planted thee is about to pluck thee up. God is about to kindle a fire which will burn thee up, and to break thy branches, there is nothing more uſual in Prophetical Writings then to have things, yet to come, expreſſed as if paſt, becauſe of the certainty of them; they being what ſhall as certainly be, as if already done.

17 For the LORD of hoſts * that planted thee, hath pronounced evil againſt thee, for the evil of the houſe of Iſrael and of the houſe of Judah, which they have done againſt themſelves, to provoke me to anger, in offering incenſe to Baal *e*. * chap. 2. 21.

e This verſe expounds what was metaphorically expreſſed in the former verſe, *viz.* that God had declared his will to his Prophet. That he would deſtroy his People, the blame of which muſt lye upon themſelves, for they had by *Idolatry* moſt highly provoked him, and had therein done againſt themſelves, as indeed all ſinning is but an acting againſt our ſelves, God is unvulnerable, we cannot hurt him, though we may provoke his juſtice to take vengeance upon us for our iniquities, and the Prophet tells them, that the Lord *that planted them* would do this, thereby hinting to them both his power to do it, and alſo that they had no reaſon to be confident that becauſe God had made them he would not deſtroy them: or becauſe he had planted them in that good land, therefore he would not pluck them up and throw them out of it, viz. *Iſa.* 27. 11.

18 ¶ And the LORD hath given me knowledge *of it*, and I know *it*, then thou ſhewedſt me their doings *f*.

f This may be underſtood either more generally as relating to all the wicked actions of his Countreymen, to obviate their ſaying.

saying. How comest thou to know our doings? Or else (which seemeth most probable) more specially, with relation to that conspiracy against him, which is mentioned in the following Verses.

19 But I *was* like a lamb, *or* an ox *that* is brought unto the slaughter, and I knew not that
* they had devised devices against me, *saying*, Let
† Heb. *The staff with his fruit.* us destroy † the tree with the fruit thereof, and
let us cut him off from the land of the living, that
his name may be no more remembred *g*.

g We have no other mention of this conspiracy in Holy Writ, but it is plain both from this verse, and what followeth to the end of this Chapter, that the men of *Anathoth* (which was *Jeremiahs* own town) were offended at his Prophesying so sharp things against the land of *Judah*, and had threatned to kill him if he would not leave off that stile, and had conspired to that purpose, some think to mix poison with his meat, others by starving of him, others think by beating of him, into which variety of sense they interpret that phrase in this verse. *Let us destroy the Tree with the fruit thereof*; but the sense is plain, Let us not onely put an end to his *prophesying*, but to his being also; let us cut him off some way or other that his name may no more be remembred. Of this the Prophet saith he was as ignorant, as an *Ox* or a *Lamb* that is brought to the slaughter-house, that knoweth nothing what design is against its life.

20 But, O LORD of hosts, that judgest
* 1 Sam. 16. 7. 1 Chron. 28. 9. Psal. 7. 9. chap. 17. 10. & 20. 12. Rev. 2. 23. righteously, that * triest the reins and the heart,
let me see thy vengeance on them; for unto thee
have I revealed my cause *h*.

h The Prophet appealeth to God, and appealeth to him as one that knew both the innocency of his heart toward them, and the malice of their hearts, toward him, and used to deal out justice impartially and committeth his cause unto God (as we are commanded 1 *Pet.* 2. 23.) and desires that God would avenge him and that he might see the *Vengeance*, which words some learned Interpreters think spoken not without some passion and mixture of humane frailty. Others, not as a Prayer so much as a Prophesie. Others, not out of a desire of private Revenge, but out of a pure zeal for the glory of God, whose Prophet he was, and fervant in the delivery of those Prophesies that were so ingrateful to them.

21 Therefore thus saith the LORD of the men
* Isa. 30. 10. Amos 2. 12. & 7. 13. Mich. 2. 6. of Anathoth, that seek thy life, saying, * Pro-
phesie not in the name of the LORD, that thou
die not by our hand.

22 Therefore thus saith the LORD of hosts,
† Heb. *visit upon* Behold, I will † punish them; the young men
shall dye by the sword, their sons and their daugh-
ters shall dye by famine.

23 And there shall be no remnant of them, for
I will bring evil upon the men of Anathoth, *even*
the year of their visitation *i*.

i The Prayers of Gods Prophets, though they may sometimes have too much passion and human infirmity mixed with them, yet are heard of God, and many times answered in Righteousness by terrible things, as to those against whom they are directed; the same thing they designed to do against the Prophet, God threatneth to do against them, utterly to consume them, so as no remembrance of them should remain.

CHAP. XII.

* Psal. 51. 4. ‖ Or, *Let me reason the case with thee.* * Job 12. 6. & 21. 13. Mal. 3. 15.
1 RIghteous * *art* thou, O LORD, when I
‖ plead with thee *a*, *yet* let me ‖ talk
with thee of *thy* judgments *b*. * Wherefore doth
the way of the wicked prosper? *wherefore* are
all they happy that deal very treacherously *c*?

a The Prophet begins here with a Recognition of Gods unquestionable Righteousness and Justice, in all his Providential dispensations in the Government of the World. Some read the latter part, *should I plead with thee?* But let it be *should I plead?* or, *although*, or, *when I plead*, that is, *argue with thee*, yet the Prophet doth it not without a previous resolution to agree the Lords dispensations just, whatsoever he should say. *b* Yet saith he, let me talk with thee, not by way of accusing thee, but for my own satisfaction concerning thy judicial dispensations in the government of the World. *c* Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal treacherously, by *all they*, he means *many of them*, and is thought to have spoken with a special relation to the Priests at *Anathoth*, that had conspired against his life. The Prosperity of the wicked hath in all times been a Biddle, and a fore Temptation to the best of Gods people; To *Job*, *chap.* 21. 7. 13. to *David*, *Psal.* 37. 1. & 73. 2. 12. & 94. 3. 4. *Hab.* 1. 4, 5. Lord, saith *Jeremy*, I know thy ways of Providence are just and righteous, but they are dark and hidden from me, I cannot understand why thou doest this.

2 Thou hast planted them, yea, they have ta-
ken root, † they grow, yea, they bring forth † Heb. *they go*
fruit; thou *art* near in their mouth, and far from *m*.
their reins *d*.

d Here are a people that indeed talk of thee, and one that onely observeth their mouths would judge thou wert near to them, and they had communion with thee, but he that observeth their lives may easily discern that thou art far from their inward parts, they have neither fear of thee, nor love for thee, nor desire after thee, nor delight in thee, nor are they obedient to thee; yet thou hast planted them by thy Power, and by thy Providence they thrive, go on, and prosper.

3 But thou, O LORD, * knowest me, thou * Psal. 17. 3. 139. 1.
hast seen me, and tried my heart † toward thee. † Heb. *with thee.*
e Pull them out like sheep for the slaughter, and
prepare them for the day of slaughter *f*.

e Here seemeth to be something understood, *viz. But Lord it is otherwise with me*, I am maligned, and my life is hunted after, yet Lord thou knowest the sincerity of my heart before and towards thee, thou hast had experience of me in the discharge of my Prophetical Office, and knowest that I have been faithful in revealing to the people what thou didst reveal to me, yet for this it is they seek my life and would have my blood. *f* Lord avenge me on this wicked Generation, confirm the words against them which I have from thee denounced. Concerning the meaning of expressions of this nature, and the lawfulness of putting up such petitions against those who are not onely our Enemies but Gods also, see what was noted on, *chapter* 11. *ver.* 20.

4 How long shall the land mourn and the herbs
of every field wither? For the wickedness of
them that dwell therein *g*? * The beasts are * chap. 4. 25.
consumed, and the birds, because they said, He & 7. 20. & 9. 10.
shall not see our last end *h*.

g The Prophet seems to give a reason of his former passion, and prayer against those wicked men he before reflected on, because they were the cause of the Nations Ruine, which is also afferred by the *Psalmist*, *Psal.* 107. 34. A land is *said to mourn* metaphorically when it is brought to an ill complexion, and looketh unpleasantly, the grass and green Herbs in it being destroyed by Enemies, or Drought or Vermine. *h* Nay the effects of their wicked courses reached to the very Beasts and Birds, because they were so presumptuous as to conclude, that they should do well enough, neither the Prophet nor any other should see their last end.

5 If thou hast run with the footmen and they
have wearied thee, then how canst thou contend
with horses *i*? and if in the land of peace *where-*
in thou trustedst *they wearied* thee, then how wilt
thou do in * the swelling of Jordan *k*? * Josh. 3. 15.

i That these are the answer of God to the Prophet is reasonably well agreed by the best Interpreters, as also that this is a Proverbial expression, but as to the application of it in this place, there is some difference: Some make it this. If thou dost not understand what is done by the men of thine own City, how canst thou think to fathom my dispensations of Providence in the Government of the World? but this sense seemeth not very probable, because the sense of the *Proverb* seemeth to be, If thou beest not able to encounter lesser dangers, how wilt thou be able to overcome greater? I rather agree with those who make the sense this. *Jeremy* I have greater dangers for thee to encounter than those thou art exposed to at *Anathoth*, if thou beest so disturbed with them, who are but as *footmen*, how wilt thou be able to grapple with those far greater Enemies which thou art like to meet with at *Hierusalem*. *k* *Anathoth* also seemeth to be understood by *the land of thy peace*, that is the land of thy friends wherein thou hadst a confidence: If thy Enemies thou hast there met with, tyre thee, what wilt thou do in *the swellings of Jordan?* that is in a place in which thou art like to meet with an increase of greater troubles, like the swelling of *Jordan* (which in Harvest used to overflow its Banks.) Many other things are said by Interpreters, both with reference to the sense of this Text, and the explication of these proverbial expressions, but the sense above-mentioned seemeth to me least strained, and best agreeing with what went before, and what follows.

6 For even * thy brethren, and the house of * chap. 9. 4.
thy father, even they have dealt treacherously with ‖ Or, *cried after thee fully.*
thee *l*, yea ‖ they have called a multitude after * Prov. 26. 24.
thee *m*, * believe them not, though they speak † Heb. *good things.*
† fair words unto thee *n*.

l The men of *Anathoth*, thine own Town and Country, and those of thy own Family have conspired Evil against thee secretly. *m* Either they have exposed thee to the rage and rudeness of a multitude, or they have accused thee to a multitude. *n* Tho' therefore they give thee many fair words, yet repose no trust nor confidence in them, but look to thy self.

7 I have forsaken my house *o*, I have left mine
† Heb. *the love.* heritage *p*, I have given † the dearly beloved
of my soul into the hands of her enemies *q*.

o God by his House here understandeth the Temple, which God is said here to have forsaken with respect to his gracious manifestations in it to the People that came thither to worship him. *p* By his heritage he means the whole body of the *Israelites*, called Gods Heritage in this Chapter onely, but *chap.* 2. 7. *Joel* 2. 17. *Micah* 7. 14. whom God threatneth to leave with respect to his special Providence, by which he had taken care of them, upon which account *Canaan* is called the land which God *cared for*, *Deut.* 11. 12. that is so cared for, as in comparison with them, he might seem to neglect all other countreys. *q* That is, he had given that nation which was once his dearly beloved into the hands or power of their Enemies.

8 Mine heritage is unto me, as a lion in the
forest, it ‖ † crieth out against me: therefore
have I hated it *r*.

r That is, the reason why my heart is alienated from them, is because they are altered, those that were as my sheep, following me their chief Shepherd, and the guidance of those Prophets and Pastors which I set over them, are become like *Lions* in the Forest roaring against me, and rending and rearing the Prophets which I sent unto them.

‖ Or, *talkeneth.* † Heb. *giveth out its voice.*

9 Mine heritage is unto me *as* a ‖ speckled
bird *s*, the birds round about *are* against
her *t*, come ye, assemble all the beasts of the field,
‖ * come to devour *u*.

‖ Or, *cause them to come.* * chap. 7. 33.

s The word in the *Heb.* signifies to die, or colour, and Interpreters are here divided whether to interpret it of a Bird *coloured by Nature*, (so our Translators understood it, and therefore have translated it speckled) or *by accident*, as ravenous Birds are coloured by the blood of other birds killed by them. Hence some interpret the Text as a reflection upon the *Jews* for their Cruelty, coloured by their oppression and innocent bloodshed. Others of their tincture by a variety of Superstition and Idolatry, the latter seemeth to me most probable because of what follows, it being what is usual and natural for other birds to flock about a strange coloured bird such as they have not been used to see, but rather to fly from, than to come at a bird of prey, that hath already stained her Feathers with the blood of other birds. *u* But it may be understood of either, for the *Jews* were notoriously guilty of both, and it is God that causeth the birds to come against her, and the beasts of the field to devour.

10 Many Pastors have destroyed my vine-
yard *w*, they have troden my portion under
† Heb. *portion of desire.* foot, they have made my † pleasant portion, a
desolate wilderness *x*.

w By *Pastors* most here think Civil Persons, not Ecclesiastical Officers are meant; but they are divided, some interpreting it of the Rulers and Princes of *Nebuchadnezzars* Army, who took *Jerusalem*, and destroyed *Judah*, called Gods *vineyard*, *Isa.* 5. 1, 2. others understanding it of the Rulers of the *Jews*, who by their wicked Government, and as wicked Example had ruined their Country. *x* And caused God to turn the Country which he had chosen for his portion, and declared such a pleasure in, into a Wilderness, and such a Wilderness as was not onely thinly inhabited, but wholly desolate.

11 They have made it desolate *y*, *and being* de-
solate it mourneth unto me *z*, the whole land is
made desolate, because no man layeth it to
heart *a*.

y Heb. *He hath made it desolate*, but it cannot be meant of God, for it is God that speaketh, and God is he mentioned in the next words; It must therefore either be understood of *Nebuchadnezzar*, the instrumental cause; or (one number being put for another) of the people or the Rulers as the meritorious cause, and in that rueful state into which their sins had brought it, it cried unto God. *z* And one great cause of this sore Judgment upon the land, was the peoples not laying to heart, not seriously considering what God had done or was doing against it.

12 The spoilers are come upon all high places
through the wilderness *b*: for the sword of the
LORD shall devour from the *one* end of the land,
even unto the *other* end of the land: no flesh shall
have peace *c*.

b The Prophet (as very usually) speaketh of a thing as already done, which was very shortly to be done, he saith they were come up because they should come up, and no places should be so high but they should climb them; none so strong, but they should subdue them. *c* The sword of the Enemy is called the sword of the Lord, because he ordereth and succeeds it, tho' the Enemy manageth it, and he saith it shall be against all, of all ranks and orders, no flesh should have peace, by *no flesh* he meaneth no ranks, no orders of men.

13 * They have sown wheat, but they shall * Micah. 6. 15.
reap thorns *d*: they have put themselves to Hag. 1. 6.
pain, *but* shall not profit *e*: and ‖ they shall be ‖ Or, *ye.*
ashamed of your revenues, because of the fierce
anger of the LORD *f*.

d If these words be understood literally, they only signifie, that God would blast the Labours of the Husbandman, and curse them in the field. The Earth bringing forth *thorns* and *thistles* was part of the Curse for the first transgression of man: *Gen.* 3. 18. Gods blasting the labours of Husbandmen is often threatned as a punishment of Sin. Vid. *Lev.* 26. 15. *Deut.* 28. 38. if it be taken metaphorically, it is expounded by the next words. *e* That they should labour in vain, all the works of their hands, all their counsels and deliberations should be of no profit, or avail unto them. *f* The fierce anger of God against them shall be so shewed, that the returns of their labours or estates, the profits of their Trades, &c. shall be to small that they shall be ashamed of them.

14 ¶ Thus saith the LORD against all mine
evil neighbours, that touch the inheritance which
I have caused my people Israel to inherit *g*, Be-
hold, I will * pluck them out of their land, and * Deut. 30. 3.
pluck out the house of Judah from amongst chap. 32. 37.
them *h*?

g God will not be angry for ever with his own People nor suffer the rod of the wicked for ever to rest upon the back of the righteous, for faith he for those that are my *evil neighbours*, the Nations bordering upon *Judea*, which God calls his inheritance, upon which account he calleth them his neighbours, who *touched* his inheritance, not so much by contiguity of habitation, but by rapacious fingers, to do them hurt, insulting over them when the hand of God was upon them, and contributing to their affliction and misery, by helping their Enemies against them, as did the *Edomites*, *Philistines*, *Moabites*, &c. *h* I will also pluck them out of their Land, I will bring the sword upon them also, and they shall be led into captivity, and though they may have made some inroads upon my people and have carried away some of them into Captivity, yet I will fetch them out of their Captivity.

15 And it shall come to pass, after that I
have plucked them out, I will return and have
compassion on them, and will bring them again
every man to his heritage, and every man to his
land *i*.

i This seemeth not to be a Prophesie onely of the *Jews* return into their land after the fulfilling of the years of their Captivity, but also of the bringing back of these nations after that they should be plucked up, and seems to relate to the calling of the Gentiles, but this prophesie must be limited by what followeth in the next verse, and not understood of all the inhabitants of those nations.

16 And it shall come to pass, If they will dili-
gently learn the wayes of my people to swear by
my name, the LORD liveth *k*, (as they taught
my people to swear by Baal) *l* then shall they be
built in the midst of my people *m*.

k Tho these people be heathens, yet if they will leave their Idolatries, and Superstitious wayes of Worship, and learn to worship and serve me as my people do and ought to worship me. *l* And *swear by my name the Lord liveth*, that is, pay that Homage which they pay to the Divine Being, to me, the living and true God; owning me alone as the fountain of life, and searcher of the hearts (for there is a great Homage paid to the true God in swearing by his name onely, which sheweth the great impiety and profaneness of other Oathes) *m* Then, saith God, I will bless and prosper them also, and they shall not only have a portion in the Earth but amongst my people, which was eminently fulfilled in the Conversion of the *Gentiles*, *Rom.* 11. 17. they were originally *wild Olives* and *grafted in* amongst the *Jews*, and *with them made partakers of the root, and fatness of the Olive tree.*

17 But if they will not obey, I will utterly
pluck up, and destroy that nation, saith the
LORD *n*.

n But for those, whether they be *Jews* or *Gentiles*, that shall continue in their Idolatrous, and superstitious courses; that shall refuse the *Messias*, and continue in unbelief, and go on in courses of Rebellion and disobedience (saith God) I will utterly destroy that people. Thus *Isa.* 60. 12. *The nation and kingdom, that will not serve thee, shall perish, yea those nations shall be utterly wasted.*

CHAP. XIII.

1 THus saith the LORD unto me, Go, and get thee a linnen girdle, and put it upon thy loins, and put it not in water *a*.

a Gods design by what is recorded in this chapter is by two Types, as in two Glasses to let the people understand by the Prophet, how he looked upon them, and what they were in his Eyes, and also what he would do unto them, and they might expect from him, to this purpose he directeth the Prophet to procure himself a Girdle, not woollen but *linnen* made of Flax or the like, and to put it not upon his clothes but upon his loins, to signifie (as some think) that this people were a people whom God had made near to him. He commands him not to put it in water, to soften it, as some think; linnen newly made, before it is wetted in water, being rough; and this they conceive the Prophet was forbidden, for a further Type of the stiffness and roughness, and stubbornness of this people. Others think, to typifie that God was no cause of this peoples rotting, and growing corrupt.

2 So I got a girdle according to the word of the LORD *b*, and put *it* on my loins *c*.

b That is according to Gods command. *c* And used it as God commanded me, never disputing the reason, why God bid me do such a thing.

3 And the word of the LORD came unto me the second time, saying,

4 Take the girdle that thou hast got, which *is* upon thy loyns, and arise, go to Euphrates, and hide it there in an hole of the rock *d*.

d God having commanded the Prophet to procure such a girdle as was before mentioned, and to tye it upon his loyns, he a second time comes to him and commandeth him to take this girdle and carry it to *Euphrates*. This was one of the four great Rivers that the River out of the Garden of *Eden* divided it self into, *Gen.* 2. 10, 14. It was the border of the promised land, *Gen.* 15. 18. *Deut.* 1. 7. 11. 24. 1 *Chron.* 5. 9. *Reubens* Lot was bounded by it. The Prophet was commanded to hide his girdle, in the *hole* of a *Rock* in that River. But why there? were there not other places nearer, where the Prophet might have hid it? It is judged by some, that this command was also to signifie unto them, that they should be carried out of their own borders into Captivity, or rather that they had corrupted, and were become rotten by doing after the fashions and manners of the Heathens, who lived on the other side of *Euphrates* alwayes, but having (an hundred years before this) captivated the ten tribes, lived also on this side of it.

5 So I went and hid it by Euphrates as the LORD commanded me *e*.

e Most think that *Jeremiah* did this but in a vision, for it was a very long journey for the Prophet to take to go from *Anathoth*, or *Hierusalem* as far as *Euphrates*. *Jeremiah* was obedient to Gods command, without any disputing or asking God the meaning of this Injunction to him.

6 And it came to pass after many dayes that the LORD said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there *f*.

f God who had bidden the Prophet go and hide the linnen Girdle, after some considerable time speaks again to him to go and take it away from the place where he had hidden it.

7 Then I went to Euphrates and digged, and took the girdle from the place where I had hid it *g*, and behold the girdle was marred, it was profitable for nothing *h*.

g Whether the Prophet really made such a journey, or all this was but a Vision is very uncertain. *h* When he came to the place, or in his Vision, he thought when he came to the place, that he saw all the girdle rotted, and good for nothing but to be thrown upon a Dunghill.

8 Then the word of the LORD came unto me, saying,

9 Thus saith the LORD, After this manner will I mar the pride of Judah, and the great pride of Jerusalem *i*.

i By this it appears that God commanded *Jeremiah* to do this, not only as a representation of the rotten and corrupt state of this people, but of his Vengeance which should suddenly be brought upon them, tho they were a *proud people* lifted up and swelled in the opinion of themselves, from the favour which God had shewed them, in making them a people near unto him, and as it were wearing them upon his Loins, yet they having corrupted themselves by mixing their streams with the streams of *Euphrates*, corrupting themselves with the superstitions, corruptions and idolatries of Heathens, God would make use of some of those Nations to abate their Pride, and pluck their feathers, and they should rot amongst those people and in some of those nations with whom, and by whose Example they had sinned against the Lord. This sense of these words is much confirmed by the following words.

10 This evil people which refuse to hear my words, which walk in the ‖ imagination of their heart, and walk after other gods to serve them, and to worship them shall even be as this girdle, which is good for nothing *k*.

‖ Or, *stubborn.* *vojs.*

k Hitherto the Prophet had yielded a blind obedience to God, doing what he commanded him though he possibly knew no other reason for it, but because God bade him do so (which is an homage we owe unto God, though to none but him) now God expounds himself what he meant to teach the Jews by this *viz.* That he did intend that they should be consumed by the people beyond the River *Euphrates*, as that girdle was there marred, and he also shews them, that their own sins in disobedience to his word, and following the imaginations of their own hearts, particularly their Idolatry was what had brought this sore judgment upon them.

11 For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel, and the whole house of Judah saith the LORD, that they might be unto me for a people, and for a name, and for a praise, and for a glory *l*: but they would not hear *m*.

l Here God openeth to the Prophet, why he commanded him to put the girdle about his loins, *viz.* to shew that he of his singular favour, had used the Jews as a man useth his girdle which he fasteneth about his loins, and as a man weareth his girdle, made up of some costly materials for an honour and praise to him, so Gods design in honouring this people, wearing them as a girdle; was that they might bring him honour and glory, living to his praise, in the obedience of his commands especially such commands as related to his worship. *m* But they would not answer Gods designs, nor hearken to any counsels of that nature which he gave them, and therefore he was resolved to pluck them from his loins, and to suffer them to rot, and consume as that girdle was rotted. See *Psal.* 81. from verse 8. to the end, which the Authour of the English Annotations saith well, is an excellent Comment on this Text.

12 ¶ Therefore thou shalt speak unto them this word *n*, Thus saith the LORD the God of Israel, Every bottle shall be filled with wine, And they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine *n*?

n God by his Prophet sheweth them their ruine in another glass, he bids the Prophet tell them, that *every bottle should be filled with wine.* Wine was what they delighted in, *Hos.* 3. 1. *They loved flagons of Wine*, and were for those Prophets that would prophesie *to them of wine and strong drink, Micah* 2. 11. God therefore sendeth them a Prophesie about Wine, bids the Prophet tell them, that *every bottle should be filled with wine.* (Glad news to the Drunkards among them!) but no very strange thing to them who often enough were wont both to fill, and to empty bottles of Wine; but they little understood the *Wine* which God and his Prophet intended, God therefore openeth it to them.

13 Then shalt thou say unto them, Thus saith the LORD, Behold, I will fill all the inhabitants of this land, even the kings that sit upon Davids throne, and the priests, and the Prophets, and all the inhabitants of Jerusalem with drunkenness *o*.

o There is a Wine of astonishment and confusion, *Psal.* 60. 3. A Wine that intoxicateth and inflameth and stupifieth, as well as a Wine that refresheth, saith God, with that Wine I will fill all orders of persons, *Kings, Priests, Prophets*, and all the inhabitants of *Jerusalem*. Nor shall the *throne of David* be a protection to your Kings, I will have no regard to them upon that account, nor to the Priests though they be persons consecrated to me.

14 And I will dash them † one against another, even the fathers, and the sons together, saith the LORD: I will not pity, nor spare, nor have mercy, † but destroy them *p*.

† Heb. *against his brother.*

† Heb. *from destroying them.*

p And I will set them one against another, raising up an evil Spirit of division amongst them, that they shall be like earthen bottles dashed one against another, which are easily broken in pieces. I will have no pity on them, therefore let them not presume upon my mercy, and pity, and compassion, for I am resolved to shew them no mercy; but to bring them to utter ruine, and destruction.

15 ¶ Hear

15 ¶ Hear ye and give ear, be not proud: for the LORD hath spoken *q*.

q God ordinarily subjoineth exhortation and counsel to his reproof, if peradventure people will change their hearts and ways, having threatned them, the Prophet therefore speaketh to them, that they would yet hear, and that nor formally but give ear not exalting them against God, and nourishing a vain confidence or presumptuous hopes, and going on in their rebellious courses despising him, and others who were but the Lords Prophets and his Messengers unto them, the word which we bring is not ours, it is the Lord that hath spoken by us.

16 Give glory to the LORD your God *r*, before he cause darkness, and before your feet stumble upon the dark mountains, and while ye * look for light, he turn it into * the shadow of death, *and* make *it* gross darkness *s*.

* Jer. 59. 9.
* Psal. 44. 19.

r Glorifie God, by an humble confession of your sins, *Jos.* 7. 19, 20. by submitting your selves to God, *Jam.* 4. 7. humbling your selves under his Word. *Jam.* 4. 10. and under his mighty hand, 1 *Pet.* 5. 6. (Before God brings upon you his great and heavy judgments before threatned; As a state of prosperity is set out often in Scripture by the Notion of *Light*, which is a pleasant and chearing thing; so a state of affliction is often set out to us in Scripture under the Notion of *Darkness*, *Isa.* 8. 22. *Joel* 2. 2. *Amos* 5. 18. *&c.* and as in the want of light, which is directive to our feet, men are prone to stumble at any thing that lies in their way, so as they know not how to direct their feet or take their steps, so in times of affliction, especially great afflictions, men are ordinarily perplexed and know not what course to take. In the latter part of the verse he seemeth to threaten Gods disappointment of their expectations, the *Jews* to the last appeared highly confident looking for light, but they met with great disappointment, even gross darkness.

17 But if ye will not hear it *t*, my soul shall weep in secret places for *your* pride *u*, and * mine eye shall weep sore, and run down with tears, because the Lords flock is carried away captive †.

* Lam. 1. 2, 16. & 2. 18.

t That is, if you will not listen to what I say, take heed to what I say, and obey the counsel which I give you. *u* I shall seriously and secretly mourn for your rebellion and obstinacy which is rooted in your pride, and lifting up your selves against the Lords Monitions and Counsels. † And I shall also mourn for your calamity when it comes upon you, I shall have a personal and family concern with you, but that will not so much trouble me as to consider that you who are the Church and People of God should be led into Captivity.

18 Say unto the king and to the queen, Humble your selves *x*, sit down; for your ‖ principalities shall come down, *even* the crown of your glory *x*.

‖ Or, *your head tirts.*

x The Author of holy Writ is discernable by this as by other things, that the Scripture equally speaks to greatest persons, as to persons of meaner rank. God here calls to the King of *Judah*, whether it was at this time *Jehoiakim* or his Son *Jehoiakin*, is uncertain. *x* By *Principalities* he means both their *dignity*, and their *liberty* that which he often calleth the Crown of their glory. Some expound it *head-tyres*, because the word derived from a word which signifies the head.

19 The cities of the south shall be shut up, and none shall open *them y*, Judah shall be carried away captive all of it, it shall be wholly carried away captive.

y Either the Cities of *Judah* which lay Southward from *Chaldea*, and therefore their Enemies in the next verse are said to come from the North, and this great evil is said to have come from the *North*, or (as some would have it) the Cities of *Egypt*, which lay yet more *Southward*, so as the *Egyptians* should neither come with sufficient force to raise the Siege, nor should there be any Sanctuary or refuge for them in *Egypt*, but they should certainly be wholly carried into Captivity.

20 Lift up your eyes, and behold them that come from the north *z*: where *is* the flock *that* was given thee thy beautiful flock *a*.

z He speaks to them as if their Enemy was even then upon their March, that if they did but look they might see him coming. *a* The Prophet either speaks to the King, or to the Rulers, or chief of the Congregation of *Judah*, *Prov.* 14. 28. *In the multitude of the people is the kings honour.* So in the multitude of Subjects or of Members, lies much of the Honour of a *Church* or State.

21 What wilt thou say when he shall † punish thee? (for thou hast taught them *to be* captains, *and* as chief over thee) shall not * sorrows take thee as a woman in travail *b*.

† Heb. *visit thee.*

* chap. 6. 24.

b That is, thou wilt have nothing to say, but be wholly confounded and ashamed when God shall visit thee with this sore judgment, or when *Nebuchadnezzars* Army sent by God, shall visit thee; for thou, either by thy commerce and trading with them, or by thy so often calling them to thy assistance, or by thy idolatry borrowed from them, and other Nations, hast taught them to be Captains over thee; thy serious and affliction will come upon thee *suddenly* and *terribly* as pain cometh upon a woman in travail, yea and as *certainly* also.

22 And if thou say in thine heart * wherefore come these things upon me? for the greatness of thine iniquity are thy * skirts discovered, *and* thy heels ‖ made bare *c*.

* chap. 5. 19. & 10. 10.
* Nahum 3. 5.
‖ Or, *shall be violently taken away.*

c Hypocrites will rarely confess their own shame and Gods righteousness, but are ready to expostulate and dispute with God, and to call him to account why he hath dealt so with them, as if God had dealt unjustly. But (saith God) if thou shouldst have any such thoughts in thine heart do but remember thine iniquities, how many and how great they have been, thy *wickedness* is discovered because of these, and for these thou art exposed to contempt and shame; probably these phrases are fetched from the usual practice of Souldiers when they have conquered a place and taken Prisoners to strip them, and leave those of either sex, either no clothes to cover their nakedness or nothing but their own rags, not sufficient to cover their nakedness. By *skirts* is meant the lower part of their bodies covered with the lower part of their garments.

23 Can the Ethiopian change his skin, or the leopard his spots *d*? *then* may ye also do good, that are † accustomed to do evil *e*.

† Heb. *taught.*

d In the *Hebrew* it is, can the *Cushites*, &c. from whence it is well concluded, as learned men judge that the *Ethiopians* are of the posterity of *Cush* the son of *Cham*, brother to *Misraim*, the *father of the Egyptians*, *Gen.* 10. 6. For these were the onely people of old noted for their black colour in Scripture, as the *Ethiopians* are now. *e* God sheweth that the *Jews* by their continued customary sinning had so inured themselves to wicked practices, that it was as much labour in vain to endeavour to reclaim them, as to go about to wash a *Blackamore*, or to take out the natural spots of the beasts called *Leopards*.

24 Therefore will I scatter them as the stubble that passeth away by the wind of the wilderness *f*.

f The words denote a great, and clear dispersion, like that of the scattering of stubble by a fierce Wind.

25 This *is* thy lot, the portion of thy measures from me, saith the LORD; because thou hast forgotten me, and trusted in falshood *g*.

g This is what thou shalt have at the Lords hand, the dispensation which thou shalt meet with, and thou mayest thank thy self for it, for hadst thou remembred either my former kindness to thee, or the Law that I gave thee, this had not come unto thee, but thou hast forgotten me, and trusted in lies, or in idle vain and presumptuous hopes, therefore I have given thee but a just lot, and measured to thee a just measure.

26 Therefore * will I discover thy skirts upon thy face that thy shame may appear *h*.

* Lam. 1. 8. Ezek. 16. 37. & 23. 29. Hos. 2. 10.

h Therefore I will expose thee to all manner of shame and contempt, without any regard to thy honour. Those that honour God, God will honour, but those that despise and dishonour him, shall not be able to maintain their own honour.

27 I have seen thy adulteries, and thy * neighings *i*, the lewdness of thy whoredom, *and* thine abominations * on the hills, in the fields *k*: wo unto thee O Jerusalem, wilt thou not be made clean? † when *shall it* once *be l*?

* chap. 5. 8.
* Isa. 65. 7. chap. 2. 20. Ezek. 6. 13.
† Heb. *after when yet?*

i Some think the Prophet here reflects upon them for their corporal Adulteries, and their madness upon them, which he compareth to the *neighings* of horses, but those words *on the hills in the fields* in the next clause seem to inform us, *k* That he means here onely their *Idolatries* which are in holy Writ often compared to *Adulteries*, which are the greatest sins in their kind, the greatest violations of the Marriage Covenant, and provocations of persons in conjugal Relation, and the onely cause of lawful divorce. *l* He concludes with pathetical interrogations, intimating that yet there was hope if they would reform, but yet giving over their case almost as desperate and what would not be, yet he leaves no means untried but askes them if it was not yet time, or when such a thing might be hoped for at their hands?

CHAP. XIV.

1 THE word of the LORD that came to Jeremiah concerning the † dearth *a*.

† Heb. *the words of the dearth, or restraints.*

a What *dearth* we are not told, nor when it happened; some think that it was in the time of the Siege of *Hierusalem*, others, that

that it was in the beginning of the Reign of *Zedekiah* but they judge most probably, that think it was in the time of *Jehoiakim*, for we read *chap.* 25. 9. of an extraordinary fast by him proclaimed, which many judge was upon this occasion: The *Heb.* phrase which is here used, signifying, *The matter of the Restraints*; gives interpreters some liberty to abound in their senses of this Text, but the following words make it evident, *ver.* 4, 5. that the *Restraints* here mentioned were Gods restraining of water from them, so that the *dearth* was occasioned from a great drought, which is elegantly described in the five next verses and deprecated, *ver.* 7, 8, 9. which make indeed, but a preface to the Revelation of the mind, and will of God in this Prophesie.

2 Judah mourneth, and the gates thereof languish, they are black unto the ground, and the cry of Jerusalem is gone up *b*.

b By *Judah* is meant the men, and women in the whole country of *Judah*. The *gates* is put for their *Cities*, or the men of their Cities languished, for want of moisture for themselves or their beasts. They are all in the habits of Mourners or their faces looked swarthy, and starvedly, for want of due and wholesome nourishment, and the *cry of Hierusalem* is gone up, either their cry unto God by their Prayers in his Temple, or their cry by the reason of their Misery and Grief is gone up to Heaven.

3 And their nobles have sent their little ones to the waters, they came to the pits *and* found no water, they returned with their vessels empty: they were ashamed and confounded, and covered their heads *c*.

c This scarcity of water, afflicted not mean persons onely, who have not so good means to supply their necessities as others; but their greatest Persons, so as they sent their little ones (it were better translated *Servants* for they are meant) to the places made to receive and retain Water, but finding no water in the pits, they came back again with their Vessels empty like men ashamed and confounded, and troubled upon the seeing their expectations frustrated.

4 Because the ground is chapt *d*, for there was no rain in the earth, the plowmen were ashamed, they covered their heads *e*.

d The *Heb.* word signifieth more largely than *chapt*, broken, spoiled, turn'd into dust, as is usual in great droughts. *e* The word also which we translate Plowmen, doth not strictly signifie Plowmen, but *Husbandmen*, there having been no rain upon the Earth, it brought forth little or no grass for those that imployed themselves in breeding or feeding Cattel, and it was so hard, and so much wanted moisture, that they could not Plow nor Sow, but were like men ashamed and confounded, who knew not what to do.

5 Yea, the hind also calved in the field and forsook *it*, because there is no grass *f*.

f Hinds use not to get their food in Fields, but upon the mountains and in Wildernesses but the drought was such, that these wild Creatures came into the lower grounds nearer the Habitations of men, than they were wont, and there brought forth their young. The Hinds are loving Creatures, and as all Creatures by a natural instinct love their young, so the Hinds especially, but their moisture being dried up, they could not suckle them, but were forced to leave them running about here and there to seek grass to eat.

6 And the wild asses did stand in the high places, they snuffed up the wind like dragons *g*: their eyes did fail because *there was* no grass *h*.

g The wild Asses wanting water, got upon high places, where was the freest and coolest air, and sucked in the Wind, and this it is said they did like Dragons of whom *Aristotle* and *Pliny* report, that by reason of the great heat of their bodies, they ordinarily stand upon high places sucking in the cool Air, and they tell us those Creatures will live upon it for some time. The Prophet describing this great drought, tells us, the wild Asses did the like. *h* But for want of Grass their eyes were either almost sunk in their heads, they being almost starved, or else the phrase signifies the frustration of their expectation, which this phrase also sometimes signifies in Scripture, *Psal.* 69. 3.

7 ¶ O LORD! though our iniquities testifie against us *i*, do thou *it k* for thy names sake *l*: for our backslidings are many, we have sinned against thee *m*.

i The Prophet having described their misery, both in the cause of it, the drought for want of rain, and the effects of it, he applieth himself to that God, who he knew was he who alone could give the former and the latter rain; confessing that their sins and backslidings were very many, and testified against them, that they had deserved Gods severe scourge, and God was Righteous in what of this nature he had done against them. But yet saith he *k do thou it*; that is, do thou what we desire, and what we stand in need of; give us rain. *l* Though not for our sake, we deserve no such kindness from thee, yet for *thy names sake*: thy word or promise, or rather hear for thine honour and glory sake. So *Isai.* 43. 25. & 48. 11. where God promiseth them to shew them kindness for his *name sake*, so as *Jeremiahs* Prayer is but a pleading of Gods promises, that he would fulfill his word. *m For* here signifies *though*, and might have been better so interpreted.

8 O the hope of Israel *n*, the Saviour thereof in time of trouble *o*, why shouldst thou be as a stranger in the land, and as a wayfaring man *that* turneth aside to tarry for a night *p*?

n That is the object of *Israels* hope, he in whom alone thy people *Israel* have been wont to hope, or he in whom alone *Israel* hath just reason to hope. *o* Thou who hast formerly been their Saviour in the times of their trouble, or who alone canst save them in such times of trouble, as thou hast now brought them into, see *Psal.* 9. & 46. 1. *p* Why shouldst thou be as one that regardeth thy ancient people no more then a Stranger, or a Traveller, who taketh no farther care for the place, or the house where he lodgeth, then for the short time that he is to stay or abide in it.

9 Why shouldst thou be as a man astonied *q*? as a mighty man *that* cannot save *r*? yet thou O LORD *art* in the midst of us *s*, and we are † called by thy name *t*, leave us not *t*.

† Heb. *thy name is called upon us.*

q The *Hebrew* word here used being found in no place of Holy Writ but this, hath given interpreters a liberty to translate it variously, *sleepy, weak, astonished, frighted*, like a man in such disorder through some great passions, that he is able to do nothing. *r* Like a man who in his own nature is strong and mighty enough, but through sickness or passion is so weakned, that he cannot put forth his strength for the succour and relief of his friends. *s* Yet (saith the Prophet) thou art in the middest of us, that is we have thy *Temple* to which thou hast promised thy special presence, or rather it is to be understood of the whole Land, according to what God had declared, *Num.* 5. 3. and 35. 34. *Defile not the Land which ye shall inhabit, wherein I dwell: for I the Lord dwell among the Children of Israel.* *t* That is, we are called the Lords People, and that not only by others amongst whom we have that repute, but by thy self. God often calleth this people in Scripture, *his people, his portion.* *t* Therefore he begs that God would not leave them, he means as to that special providence; by which he had formerly watched over them, and cared for them, and been a protection to them, nor as to his *Ordinances*, and his special gracious presence with them in his Temple.

10 Thus saith the LORD unto this people, *u* Thus have they loved to wander *w*, they have not refrained their feet *x*, therefore the LORD doth not accept them *y*, * he will now remember their iniquity, and visit their sins *z*.

* Hos. 8. 13. and 9. 9.

u Here beginneth that divine Revelation mentioned v. 1. as an answer to the Prophets complaint, and prayer in the nine first verses. The substance of which is, that for their manifold sins, he was resolved to punish them, and therefore would not be any more sollicited on their behalf. *w* They have gone aside out of the way of my precepts, and that out of principle of love and delight, they have been fond of their Idols. *x* And they have persisted in those deviations and sinful courses, notwithstanding all counsels, and arguments used with them to the contrary, nothing could keep their feet to the way of my testimonies. *y* Therefore though they pray and cry, and fast, God will not accept them. *z* But by his punishment of them for their sins, he will let them know that as he hath seen and taken notice of, so he hath not forgot what they have done.

11 Then said the LORD unto me ***. Pray not for this people for *their* good *a*.

* Pray Exod. 32. 10.

a Twice before God had given the Prophet this charge, *chap.* 7. 26. & 11. 14. how it could consist with the piety of *Jeremiah*, after those charges to put up the Prayer we had in the beginning of this chapter, see the notes on *chap.* 11. 14.

12 * When they fast, I will not hear their cry *b*; and * when they offer burnt-offering and an oblation, I will not accept them, *c* but * I will consume them by the sword and by the famine, and by the pestilence *d*.

* Isa. 58. 1.
* Zech. 7. 13.
* chap. 6. 20 and 7. 21, 22.
* chap. 9. 16.

b The like threatning we have, *Prov.* 2. 28. *Isa.* 1. 15. *chap.* 11. 11. *Ezech.* 8. 18. *Micah* 3. 4. Men may so long despise Gods calls, exhortations and counsels as their case may be desperate as to the prevention of temporal judgments by such Religious applications to God as ordinarily have their effect, to prevent and remove judgments, see *chap.* 15. 1. *Ezek.* 14. 14. 20. *d* He threatneth to add to their Plague, three sore judgments, ordinarily accompanying one another both in Gods threatnings, *chap.* 29. 17, 18, and 34. 17. &c.

13 Then said I Ah Lord GOD! Behold the prophets say unto them, Ye shall not see the sword,

sword, neither shall ye have famine, but I will give you † assured peace in this place *e*.

† Heb. *Peace of truth.*

e We have many complaints of this Prophet against False prophets that contradicted his Prophesies, *chap.* 4. 10. & 23. 9. and we shall hereafter meet with the names of some of them, corrupt Governments never want Prophets to their humour, though a bolder transgression can hardly be imagined, then for men to intide God to their own imaginations and fancies, and we shall ver. 15. meet with the usual wages of such works.

14 Then the LORD said unto me. The prophets prophesie lies in my name *m*, * I sent them not, neither have I commanded them, neither spake unto them: they prophesie to you a false vision and divination, and a thing of nought, and the deceit of their heart.

* chap. 23. 21. and 27. 15. and 29. 8, 9.

m They did not only prophesie falshoods, but lies, what they knew to be false, for they pretended, that God had revealed such things unto them, for admit the things they spake (as to men) but future contingencies, which might be true or false, yet it was a lye for them to pretend that God had told them any such things. The things were certainly false in themselves, being contrary to Gods revelation, but setting that aside for them to pretend God had revealed that to them which he had not revealed was a formed lye, God denieth that he ever commanded them to speak any such things, or sent them upon any such errands, they prophesied what came in their own foolish heads, and the deceits of their own hearts.

15 Therefore thus saith the LORD, concerning the prophets that prophesie in my name and I sent them not, yet they say, Sword and famine shall not be in this land, By sword and famine shall those prophets be consumed *n*.

n It is a most dangerous thing for Ecclesiastical Ministers to deliver that to people as the will of God, which is not so: God here threatneth that these Prophets in testimony of the truth of the Word of God delivered by *Jeremiah* should dye by these very judgments, which they falsely prophesied to this people as from God an immunity from, vide *chap.* 6, 15. and 20. 6. 1 *Kings* 22. 25.

16 And the people to whom they prophesie, shall be cast out in the streets of Jerusalem, because of the famine, and the sword, and they shall have none to bury them, their wives, nor their sons nor their daughters; for I will pour their wickedness upon them *o*.

o The security promised by these false Prophets, shall be no excuse to the people for giving credit to them, the Prophets shall perish for prophesying falsly in my name, and the people that hearken to and believe what they say, and practise accordingly, shall perish for their light and vain credulity. As the sinful commands of superiours in things civil, will not free those from guilt that execute their commands; so the lies and false teachings of Ministers, will not excuse those that run into errour upon the credit of their words; both the one and the other owe their first homage and Allegiance to God, by whose word they ought to examine the precepts of the one, and the prophesyings of the other.

17 ¶ Therefore thou shalt say this word unto them ***. Let mine eyes run down with tears night and day, and let them not cease, for the virgin daughter of my people is broken with a great breach with a very grievous blow.

* chap. 9. 1. and 13. 17. Lam. 1. 16. and 2. 18.

18 If I go forth into the field, then behold the slain with the sword, and if I enter into the city, then behold them that are sick with famine, *p* yea both the prophet, and the priest ‖ go about into a land that they know not *q*.

‖ Or, *make merchandise against a land, and men acknowledge it not.*

p The Prophet is by God directed to speak still of the Calamities of this people as a thing past though yet to come, according to the usual stile of Prophetical writings, and to tell them that what soever their false Prophets told them, yet he so certainly knew the contrary, that he could even with himself melted into tears for them, and had even already before his Eyes the doleful spectacle of their miseries. Some in the Field slain by the Enemies sword, others within the walls almost starved to death. *q* The word in the *Hebrew* סָחַרוּ which we Translate *go about*, signifies so primarily, and in a second sense to Merchandise, because Merchants go about Countries to Trade, this hath made that variety of sense which the margents of our Bible have, but our translation is true enough and the sense seems to be, that *Priests* and Prophets, (though accounted sacred persons) should be made Captives also, and wander in a Land, wherein they were foreigners. This is thought to relate to the first Captivity in the time of *Jehoiakim*, when the people of the best fashion were carried into Captivity.

19 Hast thou utterly rejected Judah? hath thy soul loathed Zion *r*? why hast thou smitten us, and *there is* no healing for us *s*? * we looked for peace, and *there is* no good, and for the time of healing, and behold trouble *t*.

* chap. 8. 15.

r The Prophet again returns to God, expostulating with him, and humbly imploring mercy for his people, which lets us know that he did not understand Gods words to him, *v. 15. 11.* as an absolute prohibition of him to pray for this people. *Zion* was a place whose gates God loved, and *Judah* was his pleasant portion. Lord saith the Prophet, is it possible thou should't loath a place which thou so much loved'st, or cast out a people which thou hast so much owned? *s* He acknowledgeth God to be he that had smitten them, and their condition without him to be helpless and hopeless. *t* And that all their hopes and expectations were frustrated.

20 We acknowledge, O LORD, our wickedness, *and* the iniquity of our fathers, for * we have sinned against thee *u*.

* Psal. 106. 6. Dan. 9. 8.

u That is both we and our Fathers have sinned against thee, and have given thee a right to punish and destroy us, we desire not to cover or cloak our sin, we own and acknowledge it.

21 Do not abhor *us*, for thy names sake *w*, do not disgrace the throne of thy glory *x*: remember, break not thy covenant with us *y*.

w The thing which the Prophet deprecateth is, the judgments come already, and further coming upon this people, the Famine, Sword and Pestilence, with the drought. under the bad consequents of which they at present laboured, but he prayes for the removal of these Judgments, and the prevention of such as were yet to come, in this phrase, *Do not abhor us*; noting to us, that the love of God to a people is the root of all good which they can expect, and his hatred or displeasure, the root of all the evil that can betide them. Here are diverse Arguments brought to back this Petition. 1. *For thy names sake*, that is thine honour and glory sake, an Argument often made use of in Holy Writ, in the Prayers of Gods people, *Jos.* 7. 9. *&c.* and upon a very good Foundation, whether we consider Gods concern for his own glory, or the tenure of Gods promises, promising mercy for his own names sake. *x* He also argueth with God, from his former love and kindness to this people, which he had made the Throne of his Glory, the words are either to be understood of the Throne of the House of *David*, called the *Lords Throne*, 1 *Chron.* 29. 23. or else the *Temple* and the Ark in it, the more special symbol of Gods presence; hence he is said to have dwelt betwixt the *Cherubims*, *Psal.* 80. 1. so *chap.* 17. 12. the Prophet saith, *A glorious high Throne from the beginning is our Sanctuary.* Lord, (saith the Prophet) we have deserved all the disgrace thou canst throw upon us, but do not thou disgrace the Throne of thine own Glory. *y Remember, break not thy Covenant with us.* Did not *Jeremy* then know that God could not break his *Covenant?* *Ans.* He did know it, but he also knew that it is our duty to pray to God to fulfil it, or possibly he would extend it a little further, and for Gods covenant sake made with the faithful in *Israel*, he would have obtained mercy for the whole body of the Nation.

22 Are there *any* among the vanities of the Gentiles that can cause rain *z*? or can the Heavens give showrs? *a* * *Art* not thou he, O LORD our God? *b* therefore we will wait upon thee, for thou hast made all these *things c*.

* Psal. 135. 7. Isa. 30. 23. chap. 10. 13.

z The present Judgment under which they groaned, was a drought, which we had described in the six first Verses, the Prophet imploring God for the removal of it, argues from the impossibility of help in this case from any other way, none of the Idols of the Heathens, which he calls *vain things*, nothing in themselves, and of no use or profit to those that ran after them, could give Rain. *a* The Heavens indeed give it, but in the order of second causes, if God stopperth those bottles they cannot run. *b* Lord are not thou able to do it (saith the Prophet) nay, art not thou he who alone is able to do it; (forsomuch the phrase doth import) The Scripture constantly giveth God the honour of giving Rain, *Gen.* 2. 5. *Deut.* 28. 12. 1 *Kings* 8. 36. 2 *Chron.* 6. 27. *Job* 5. 10. and 38. 26, 28. *Psalm* 147. 8. *chap.* 5. 24. and 51. 16. *Joel* 2. 23. *Zach.* 10. 1. *Matth.* 5. 45. *Acts* 14. 17. *c* Therefore saith the Prophet, we thy people will wait upon thee by Prayer, and the payment of those homages thou requirest, for *thou* hast *made all these things*, that is, (say some) thou hast caused all these Judgments, or afflictive dispensations, or rather, thou hast made the *Rain*, last mentioned.

CHAP. XV.

1 THen said the LORD unto me, * Though * Moses * and Samuel stood before me, yet my mind *could* not *be* towards this people *a*; Cast *them* out of my sight, and let them go forth *b*.

* Ezek. 14. 14.
* Exod. 32. 11.
* 1 Sam. 7. 9.

a We

a We are (though in another Chapter) yet in the same Prophesie, or discourse betwixt God and this Prophet, *Jeremiah* having been once denyed, sollicited God again, as we had it in the four last verses of the former Chapter. God here replyeth to that Prayer, and the sum of what he saith is, that he was inexorable in their case. Though *Moses* who could obtain so much of God, upon their sinning, in the case of the Golden Calf, *Exod.* 32. 11, 14. and in the case of the peoples murmuring, *Numb.* 14. 19, 20. and *Samuel* who was so prevalent with God, 1 *Sam.* 7. 9. though these two formerly so powerful and prevalent Mediators for a people with me, *stood before me*, waited (that is) upon me, and sollicited me on the behalf of this people, yet I could not favour this people. *b* Cast them out of my sight, I am not able to abide them; and let them go forth.

2 And it shall come to pass, if they say unto thee, Whither shall we go forth? *c* then thou shalt tell them, Thus saith the LORD, * Such as *are* for death, to death, and such as *are* for the sword, to the sword, and such as *are* for famine, to famine, and such as *are* for captivity, to captivity *d*.

* chap. 43. 11. Ezek. 5. 2, 11. Zech. 11. 9.

c If they ask thee what thou meanest by going forth, which being a term of motion, implyeth a term to which the motion should be. *d* Saith God in the general it is to ruine and destruction, but they shall not all be destroyed one and the same way; Some shall be destroyed by the Pestilence, (for that is here to be understood by death) others shall be destroyed by the Famine, others by the sword of Enemies, others shall go into Captivity, but one way or other the Land shall be quitted of the most of you.

3 And I will * appoint over them † four kinds, saith the LORD *e*, the sword to slay, and the dogs to tear, and * the fowls of the heaven, and the beasts of the earth to devour and destroy *f*.

* Lev. 26. 16. † Heb. *Families.* * chap. 7. 33.

e Four kinds of destroyers. the Enemies swords shall slay them, and to make meat for the dogs, who shall rear their Carcasses, and for the birds of prey, who shall prey upon their dead Bodies that shall lye unburied. *f* And I will also send amongst them wild beasts, who shall both tear their living Bodies and their dead Carcasses.

4 And † I will cause them to be * removed into all kingdoms of the earth *g*; because of * Manasseh the son of Hezekiah king of Judah, for *that* which he did in Hierusalem *h*.

† Heb. *give them for a removing.* * Deut. 28. 25. chap. 24. 9. Ezek. 23. 46. * 2 King. 24. 3.

g Though the body of the people were removed into *Babylon*, yet as it is more then probable that many of them fled into other Countries to save themselves; so there is no doubt, but the King of *Babylon* removed them into several Kingdoms belonging to his large Empire. *h* What *Manasseh* did may be read 2 *Kings* 21. 11. *He did wickedly, above all that the Amorites did, that were before him, and made also Judah to sin with his Idols.* verse 16. *Moreover he shed innocent blood very much, till he had filled Jerusalem from one end to another, besides his sin wherewith he made Judah to sin*, &c. Some make a question whether God means the personal sins of *Manasseh* and his Ministers, or only the sins of the same kind that the *Jewes* still continued, *Manasseh* lived 55 years, his Son *Josiah* 31 years, it was now the time of *Jehoiachim*, the Son of *Josiah*, who Reigned but eleven years, and it is probable this was his fifth year, (for in that year he proclaimed the fast) for the drought, (as is supposed) *chap.* 36. 9. Though the people were bad enough still, yet it is no way probable, that they were so bad as in the time of *Manasseh*. We know all *Josiahs* time, the Father of this Prince, was a time of Reformation, though it be certain, much of their old leaven of Idolatry and Superstition was yet in them. Whatever therefore some think, God undoubtedly meaneth the guilt of *Manasseh* and his Subjects contracted, forty years before this time: Nor do I see any reason why any should question, whether it be consistent with the justice of God, to punish the sins of Parents upon their posterity, when it is no more then we see done every day, in the punishments of *Traytors* and *Felons*, by the seizing the Estates of their Children, and in Wars, upon the taking of Cities and fortified places, and it is no more then God hath threatned in the second Commandment, *Exod.* 20. and declared it as a piece of his name, *Exod.* 34. and done in a multitude of Scriptural instances. *Manasseh* is here named as the son of *Hezekiah* for his shame, because of his degeneracy from so good a Parent; it is expresly said, 2 *Kings* 23. 6. that notwithstanding *Josiah's* Reformation, yet the *Lord* turned not from the fierceness of his wrath, kindled against *Judah* for the provocations of *Manasseh*.

5 For * who shall have pity upon thee, O Hierusalem? or who shall bemone thee? or who shall go aside † to ask how thou doest *i*.

* Isa. 51. 19. † Heb. *to ask of thy peace.*

i The sum of this is, that this people should be in a most miserable perplexe state and condition; none should regard them in the day of their calamity, nor so much as once inquire after them, or how they fared, or what they did.

6 Thou hast forsaken me, saith the LORD, thou art gone backward, therefore will I stretch out my hand against thee, and destroy thee, I am weary with repenting *k*.

k God here by more phrases of the same import with many that we have before met with, declareth his steady resolution to destroy them, for their Apostacy from him, and sets out himself to them as angry Princes or Parents, that had been often provoked against a Subject or a Child, and often resolved to punish the offender, but out of their own clemency, or upon the mediation and intercession of others for them, had altered their minds, and resolved to spare them, but at last, met with so many fresh provocations that they are weary of forgiving them any longer. So God declareth himself weary of his patient bearing with them, and resolved to bear no longer.

7 And I will fan them with a fan in the gates of the land *l*, I will bereave *them* of ‖ children *m*, I will destroy my people, *sith* they return not from their ways *n*.

‖ Or, *whatsoever is dear.*

l Not a *purging fan* by affliction to separate their chaff and dross from them, but a scattering fan, some Translate it *into the gates of the Earth*: So it is the same that God had before said, that he would remove them into all Nations; (Gates being put for Cities) but it is more probable that this is added in purlieu of the Metaphor of *fanning*, men usually choosing *barn doors* to fan at, that they may have the advantage of the wind. *m* Of *Children* is not in the *Hebrew*, and is needlessly supplyed, it may as well be of any, or all their comforts or good things. *n* Their priviledge claimed of being my people shall not protect them, so long as they go on in their lewd and sinful courses.

8 Their widowes are increased to me above the sand of the seas *o*, I have brought upon them ‖ against the mother of the young men, a spoiler at noon-day *p*: I have caused *them* to fall upon it suddenly, and terrours upon the city *q*.

‖ Or, *against the mother City, a young man spoiling*, &c. Or, *against the mother and the young men.*

o The Prophet speaking in the name of that God who calleth things that are not, as if they were, still continueth his stile, speaking of things to come, as if present. In *Jehoiachim's* time we read of no such plenty of Widowes, they were multiplyed when the City was besieged, and taken in *Zedekiahs* time, to a great number, *hyperbolically* compared to the sands of the Sea. *p* There is a great variety amongst interpreters, as to their sense of this phrase, about which those that are curious may consule the *English Annotations* upon this Verse; by the spoiler at *Noonday*, is meant *Nebuchadnezzar*, in the sense of the best interpreters, who came not like a *thief* who cometh by night to rob and to spoil, but with an Army in the day time, the question only is, about those words *against the Mother of the young men*. The *Hebrew* word, which our translation renders *young men*, is בָּחוּר which properly signifieth a choice man, or a person chosen from the *Hebrew* Verb which signifieth to chuse; so as it may as well be Translated *the mother of the chosen*, as the *mother of the young men*. Because young men are looked upon as the *choice men*, whether for beauty, or strength and ability for any thing, the word often signifies a young man, *Deut.* 32. 25. 2 *Sam.* 6. 1. *Cant.* 5. 15. *Psal.* 148. 12. *Isa.* 23. 4. *Ezek.* 9. 6. and in many other Texts. Some will have the sense (as in our *Margent.*) *against the mother*, a *young man*, meaning by the young man, *Nebuchadnezzar*, and by the Mother, *Jerusalem*, the *Jewes* are in the *Canticles* called the *daughters of Hierusalem*, and *Hierusalem which is above*, is by the Apostle called, *the Mother of us all*. The *Hebrew* word is in the singular number, how we Translate it *young men* I understand not. *Pagnine* Translates it *Electi*, the *Mother of the chosen*, I do think that by the *Mother* is meant *Hierusalem*, and that *populi* may be understood to *Electi*, *Hierusalem* was the Mother of the Jewish people, or *Judea* at least, against whom *Nebuchadnezzar* the spoiler at noon-day was sent; and we know that the *Jewes* were Gods *chosen people*. *q* This last clause is yet more obscure then the other, word for word as it is in the *Hebrew*, it is, *I have caused to fall upon it suddenly, the City and terrours*. The word here used עִיר commonly signifies a *City* in Scripture, and is very rarely Translated otherwise, were it not for the Adverb suddenly coming between *it* and *City*, the sense were plain, and thus, *I will cause to fall upon that City, terrours*; Others read it, I will cause him to fall upon it, and terrours upon the *City*. The word sometimes in Scripture signifies Enemies, and is so Translated, 1 *Sam.* 28. 16, *Psal.* 139. 20. *Dan.* 4. 19. In this signification of the word, the sense is plain, I will send upon it the Enemy and terrours. The Learned Author of our *English Annotations* observes it is translated a *Watcher*, *Dan.* 4. 13, 23. and thinks the sense may be thus, I have caused it to fall upon them suddenly, a *watcher* that bringeth *terrours*, to which purpose he tells us, the *Chaldean* Forces are compared to watchers, *chap.* 4. 16, 17. and 5. 6.

9 She that hath born seven *h* languisheth: she hath given up the ghost, * her sun is gone down while it *was* yet day *i*; she hath been ashamed and confounded *k*, and the residue of them

* Amos 8. 9.

them will I deliver to the sword, before their enemies, saith the LORD *l*.

h Seven signifies many, 1 *Sam.* 2. 5. *Job* 5. 19. The Prophet complains, that *Hierusalem* or the country of *Judah*, that had been very numerous in people, now grew feeble, neither able to maintain those she had born, nor yet to bear more. *i* In the midst of her prosperity, she became thus miserable. *k* A part of them were confounded by the Judgments of God which came upon them before their Captivity. *l* For the remainder of them, (saith God) they shall be destroyed by the sword of the Enemy.

10 * Wo is me, my mother, that thou hast born me a man of strife, and a man of contention to the whole earth *m*: I have neither lent on usury, nor men have lent to me on usury, *yet* every one of them doth curse me *n*.

* Job 3. 1. & c. chap. 20. 14.

m The Prophet in this verse cannot be excused from a great measure of passion, and humane infirmicy, he almost curseth the day of his birth, denouncing himself a woful, miserable man, to be born a man of *strife* and *contention* to the whole world, that is, those Nations in it against which God sent him to denounce his judgments, which denunciations, how true soever, and the truth of which they afterward did effectually find, yet they were not able to hear, and therefore they strove with him, and contended against him, yet it was not for his sin. *n* Usury was forbidden the *Jewes*, *Deut.* 23. 19. and so was the more odious, but saith the Prophet, *I* have not followed that trade, I have neither lent nor borrowed upon usury, I have done them no wrong, nor given them any occasion against me, yet they will not be reconciled to me, but speak of me all manner of evil: This was the lot of the old Prophets, the lot of *Samuel*, of Christ, of his Apostles, and of all the faithful Ministers of the Gospel ever since, let them carry themselves never so innocently, and obligingly to people, yet if they will be faithful, and truly reveal unto people the mind and will of God, that is enough to anger a people whose wills are not subjugated to the will of God, and they will curse them.

11 The LORD said, Verily it shall be well with thy remnant *o*, verily I ‖ will cause the enemy to entreat thee *well* in the time of evil, and in the time of affliction *p*.

‖ Or, *I will entreat the Enemy for thee.*

o The latter words of the verse expound the former, for by *Remnant* is here meant the residue, or remnant of dayes that *Jeremiah* had yet to live, not the remnant of the people who should come out of *Babylon*. *p* I will by my providence so order it, that how cruelly and severely soever the enemy deals with thy countrymen, yet he shall use thee kindly when he shall take the City; See the fulfilling of this Prophesie, *chap.* 39. 11. and 40. 3, 4.

12 Shall iron break the northern iron and the steel *q*?

q There is a great variety in interpreters, as to this verse also, some interpreting this as a Prophesie that none should break the Prophet, whom God would make as the Northern Iron and Steel, which was the hardest of all Iron, the *Chalybes* (from whom Steel had its name *Chalybs*) being Northern people, and the most famous of any then known in the World, for tempering Iron to make it hard and tough: Others interpreting it, as denying that there should ever be an agreement betwixt the *Jewes* and the *Chaldeans*, but to me, the words of the next verse seem to give us the sense, that the *Jewes* should certainly be over-run, and conquered by the *Babylonians*, for as the *Northern* Iron and Steel is the hardest, and no *Iron* could break that, so God having edged and hardened their enemies the *Chaldeans*, all their opposition to them would signifie nothing.

13 Thy substance and thy treasures will I give to the * spoil without price *r*, and *that* for all thy sins, even in all thy borders *s*.

* chap. 17. 3.

r All thy riches, and precious things shall be spoiled, I will have no regard saith God, to loss or gain in it, or there shall be no price taken for the redemption of them; for *s* what shall be done, shall be by me done for all the sins which thou hast been guilty of, in all the parts of the Country.

14 And I will make *thee* to pass with thine enemies, into a land *which* thou knowest not, for * fire is kindled in mine anger, *which* shall burn upon you *t*.

* Deut. 32. 22.

t As the former verse, so this also must be understood not of the Prophet for he was not carried into *Babylon*, but of the people, whose Captivity is threatned in this place, and the cause of it declared, the wrath of the Lord against them for their sins, the effects of which are compared to a fire which should burn them.

15 O LORD, thou knowest *u*, remember me and visit me *w*, and revenge me of my persecutors *x*, take me not away in thy long-suffering *y*: know that for thy sake I have suffered rebuke *z*.

u Either thou knowest my sincerity, how faithfully I have revealed thy will, so *Psal.* 139. 1, 23. Or thou knowest my sufferings, how wickedly they deal with me; or *How knowest* what thou hast to do, what is in thy purpose and resolution to do, I will say no more unto thee; only for my own ease I beg, *w* That I may not be out of thy thoughts, nor without the visitations of thy love, while this people is under the visitations of thy wrath, *Nehemiah* 3. 19. and 13. 14. *chap* 18 20. *x* Thou hast commanded me not to avenge my self, Lord! do thou avenge me upon my persecutors; (see the notes on *chap.* 11. 20. and 17. 18. how the Prophet could thus pray against his Enemies) *y* Confirm thy word, let not me be taken away into Captivity, though I be a sinner, yet exercise toward me patience, and long-suffering. *z* Lord remember that my reproach, and all that I suffer is for thy sake, because I have faithfully published thy truth, and maintained, and defended thine Honour and Glory.

16 Thy words were found *a*, and I did * eat them *b*, and thy word was unto me the joy and rejoycing of my heart *m*, for † I am called by thy name, O LORD God of hosts *n*.

* Ezek. 3. 1, 3. Rev. 10. 9. † Heb. *thy name is called upon me.*

a Either the words which from time to time thou didst reveal to me, were by me *b* greedily digested, and *m* thought some of them were dreadful and terrible words, yet because they proceeded from thee, I was glad to hear them, and to be thy instrument to communicate them to thy people, or (which better pleaseth the Learned Author of our *English Annotations*, and possibly may be more the sense of the place.) thy word of Commission, (of which see *chap.* 1.) by which I was made thy Prophet, was at first very grateful and pleasing to me, I was glad at the hearr, when thou at any time didst reveal thy will to me. *n* Thou art the Lord of Hosts, and so able to protect thy messengers. Lord, I am called by thy name, I became a Prophet by thy Authority, therefore do thou own, protect and defend me.

17 * I sat not in the assembly of the mockers, nor rejoyced *o*: I sate alone because of thy hand, for thou hast filled me with indignation *p*.

* Psal. 1. 1.

o Some, and those the most, interpret these words, as an argument the Prophet urgeth with God to obtain his favour, because though the country was full of wicked men, sitch as scoffed at the denouncings of Gods Judgments, yet he had no share with them, therefore he desires he might have no share with those wicked men, in whose company he had had no delight, and in whose prophane contempt of God, he had no share: But the Learned Author of our *English Annotations*, thinks (and that very probably, if we consider what follows) that the words should rather be Translated thus, *I sate not in the assemblyes of those that made merry*; intimating, that though he rejoyced in his heart, when God gave him Commission to be his Prophet, yet God had all along filled his mouth with such dreadful messages to be delivered to his people, that his whole Prophetical life had been to him a time of mourning and solitude, *p* a time when he sate alone, mourning and weeping in secret for the wrath of God revealed to him against his people, and by him to be revealed unto the people.

18 Why is my * pain perpetual? and my wound incurable *which* refuseth to be healed *q*? wilt thou be altogether to me * as a liar, *and as* † waters † *that* fail *r*.

* chap. 30. 15. * Job 6. 15. & c. † Be not sure.

q The words are judged to be the words of *Jeremiah*, and that with relation unto himself, complaining of the hard task which God had put upon him, continually filling his mouth with such bitter words of evil against the people, as exposed him to their most implacable rage against him, and persecution of him, so as his misery seemed like a pain and a wound, for which was no remedy but patience. *r* *Jeremiah*, though a great Prophet of the Lord, was (as *Elijah*) a man subject to like passions with other men, he here chargeth God with unfaithfulness, as if he had deceived his expectations, and had been to him as a pit of waters, that promised fair, but failed a man when he had most need of them. The servants of God have sometimes been surprized with such passions and temptations, 1 *Sam.* 27. 1. *Psal.* 77. 7, 9. It is an hard thing not to see, and yet believe.

19 ¶ Therefore thus saith the LORD, * If thou return, then I will bring thee again *s*, *and* thou shalt stand before me *t*: and if thou * take forth the precious from the vile, thou shalt be as my mouth *u*: let them return unto thee, but return not thou unto them *w*.

* Zech. 3. 7. * Ezek. 22. 26. and 44. 23.

s At the first reading of these words, one would take them to be a promise of God to restore this people to their former state, if they would reform, but upon a more wise and diligent consideration of what follows both in this and in the following verse,

verse, they seem rather Gods words unto the Prophet, rebuking his diffidence, and distrust in God, and promising him that if he did return from that his diffidence and distrust in Gods Promise and Providence, *z* he would restore him to the former favour he had had with him, and he should be his Prophet to reveal his mind to the people. *u* And if he would separate the precious Truths of God, from the vile Conceits of men, or rather preach so as to distinguish good and bad men one from another, then God would continue him as his Prophet, to speak in his name unto the people. *w* He chargeth the Prophet to keep his ground, and not to go over unto wicked men, but to use his indeavour to reduce them to that obedience which he yielded to him.

20 And I will make thee unto this people a fenced brasen * wall *x*, and they shall fight against thee, but * they shall not prevail against thee *y*, for I *am* with thee, to save thee, and to deliver thee, saith the LORD *z*.

*chap. 1. 18. & 6. 27.
*ch. 20. 11, 12.

x These words are expounded by those that follow. *y* Look as men may throw stones or strike at a brasen wall, but do it no hurt, so saith God, though thou shalt have Enemies that will be offering at thee, yet if thou continuest steady in the doing of thy duty, they shall do thee no harm. *z* For thou shalt have my power ingaged for thee to deliver and save thee from their malice.

21 And I will deliver thee out of the hand of the wicked *a*, and I will redeem thee out of the hand of the terrible *b*.

a The wicked *Jews*. *b* And the power of the terrible *Caldeans*, into whose hands thou shalt come, but be preserved from any harm, by the workings of my Providence for thee.

CHAP. XVI.

1 THE word of the LORD came also unto me, saying,

2 Thou shalt not take thee a wife, neither shalt thou have sons nor daughters in this place *a*.

a It is uncertain whether what we have in this Chapter, be a new Revelation, or a continuance of his former Prophesie. God commandeth the Prophet in it under certain Types, to foretel their utter ruine and destruction. First he commandeth him to marry no wife, nor have sons or daughters. He expoundeth this command. *ver.* 3, 4.

3 For thus saith the LORD concerning the sons, and concerning the daughters *that are* born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land.

4 They shall die of * grievous deaths, they shall not be * lamented, neither shall they be buried; *but* they shall be as dung upon the face of the earth, and they shall be consumed by the sword, and by famine, and their * carcases shall be meat for the fowls of heaven, and for the beasts of the earth *b*.

*chap. 15. 2.
*chap. 25. 33.
*Psal. 79. 2. chap. 7. 33. & 15. 3. & 34. 20.

b God in these verses opens the reason why he would not have the Prophet marry nor multiply Relations. In evil and calamitous times, those who multiply Relations do but multiply sorrows and afflictions to themselves; the Apostle in evil times tells the *Corinthians* that married persons should have trouble in the flesh, 1 *Cor.* 7. 28. and Christ pronounceth a wo to those that should be with Child, and to those that gave suck at the time when *Hierusalem* should be besieged, God tells the Prophet, he was resolved that the people of this land, both young and old should die miserable deaths, and die so fast that there should be none to bury them. They should die by the *Sword*, and the *Famine*, and be devoured by the fowls and the beasts, and therefore it was better for him to abide free from Relations, for whose Miseries he would be as much concerned as for his own affliction.

5 For thus saith the LORD, Enter not into the house of || mourning *c*, neither go to lament, nor bemoan them: for I have taken away my peace from this people, saith the LORD, *even* loving kindness and mercies *d*.

|| Or, *mourning feast.*

c מרזח There is so great a difference in the Translation of this word, that *Amos* 6. 7. the very same word signifieth a *banquet*, and is so translated, yet is there no contradiction, for banquets are now, (and probably anciently were) in the Houses of mourning, as well as in the houses of those that rejoiced. It appeareth plainly by the words that follow, that the Apostle was here forbidden to go to funeral Feasts, or to lament and bemoan any. *d* For (saith God) I have, that is, I will take away peace from this people. Possibly the meaning of God might be this, do not go to comfort such as mourn for any Relations dead, (for their feastings upon those occasions were upon a consolatory account; thence *ver.* 7. you read of a *cup of consolation*:) for saith God, they have no need of it, those that die are most happy, for I will take away the peace of this people, and deprive them of all my Mercy, and Loving kindness which I have hitherto shewed them.

6 Both the great and the small, shall die in this land: they shall not be buried, neither shall *men* lament for them *e*, nor * cut themselves, nor * make themselves bald for them *f*.

* Lev. 19. 28. Deut. 14. 1. * Isa. 22. 12.

e There shall so many of all rankes and sizes die in this land, that men shall have no time to bury them, or there shall not be enough left living to bury the dead, nor shall men, for their own miseries have leisure to lament for the miseries of other men. *f* Cutting themselves in their flesh, and cutting off their hair were Pagan Customs, which God forbad his own people, but yet it should seem they practised these barbarous Customs, but saith God, I will put an end to that practice, men shall die so fast and in such multitudes, as they shall have no leisure to cut themselves for such as are dead, they shall not have such solemn mournings as they have had.

7 Neither shall *men* || tear *themselves* for them in mourning to comfort them for the dead *g*, neither shall *men* give them the cup of consolation to drink for their father or for their mother *h*.

|| Or, *break bread for them*, as Ezek. 24. 17.

g If we allow our Translation here of the word לחם with the word supplied *themselves*, it will be hard to give a tolerable sense of these words, for then *tearing* is the same with the *cutting themselves* mentioned in the former verse, which though it might be as a passionate expression of the persons sorrow that did it, yet how it should comfort the friends of the deceased, will be very hard to conceive. But the Truth is, the word hath bur two significations, and we have here given it what doth worst suite this Text. It signifies to *Divide*, and to *Tear* or *Rend*. Both in *Kal* the first conjugation, and in *Pilel* the third conjugation it is used to signifie *dividing*; in the former, *Isa.* 58. 7. where we interpret it *deal*; to deal, that is, *divide* thy bread to the hungry; which is the onely text (excepting this) where it is used in this conjugation. In the other conjugation it is so used in many texts, *Lev.* 11. 4, 5, *&c. Deut.* 14. 7. so certainly it ought to have been translated here, *Neither shall men deal out bread for them in mourning to comfort them for the dead*, and seemeth to hint to us a custom in use amongst them, when they had any friend, that had lost his or her Relations to send them some meat or victuals (for amongst the *Hebrews* all things that they ate were called *Bread*) and then to go and dine or sup with them, to have opportunity to speak comfortably to them. This doubtless is the sense of the words, and so it is plain enough and this is confirmed by the next phrase. *h Neither shall men drink the cup of consolation for their father*, &c. as in such cases they were wont to have something to eat, so they were also wont to send Bottles of Wine, or other chearing Liquor to drink, that they might forget their sorrows, this is called, *The cup of consolation*, from the end for which the sending, and drinking of it was intended. God tells them that the time should come that so many should die, and so fast, and the rest should be so much upon the brink of the Grave, that they should have no leisure for, or heart to these Ceremonies.

8 Thou shalt not also go into the house of feasting, to sit with them to eat and to drink *i*.

i God did not onely forbid his Prophet, to go into houses of mourning, to eat and to drink according to their Custom, to comfort those who had lost their friends, but he forbad him also to go into houses, where they were wont to eat, and to drink upon a more chearful account.

9 For thus saith the LORD of hosts, the God of Israel, Behold * I will cause to cease out of this place in your eyes, and in your dayes, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride *k*.

* Isa. 24. 7, 8. chap. 7. 34. & 25. 10. Ezek. 26. 13.

k And he declares that he laid this injunction upon him as a *Type* that his countrymen by such his forbearance, might understand, that God in his Providence was about to put an end to all their Civil mirth in their dayes.

10 ¶ And it shall come to pass when thou shalt shew this people all these words *l*, and they shall say unto thee, * Wherefore hath the LORD pronounced all this great evil against us? or what *is* our iniquity? or what *is* our sin that we have committed against the LORD our God *m*?

* chap. 5. 19. & 13. 22.

l Or all these things, when thou shalt be observed by this people to refuse Marriage, and to go to the houses of Mourners, according to the Custom, to eat, or to drink with mourners,

ers, to make them to forget their sorrows, or to go into the house of feasting for jollity and mirth, and they shall ask the reason of thy singularity in this behaviour, and thou shalt give them the reason of it, according as I have instructed thee, and they *m* shall pretend to be at a loss, to know the reason why God is so severe against them, for their sin or iniquity it is, thinking perhaps that *Manasses* or *Jehoiachim*'s commanding them to worship Idols would excuse them, and onely leave their Superiours guilty, for otherwise, while there was such plain Idolatry amongst them, they could not be ignorant of cause sufficient that God had, considering the multiplied threats in the Law.

11 Then shalt thou say unto them, Because your fathers *n*, have forsaken me, saith the LORD, and have walked after other gods, and served them, and have worshipped them, and have forsaken me, and have not kept my law.

n The Idolatrous Kings of *Judah* that were before *Manasses* his time, since whose time there were hardly forty years yet elapsed.

* chap. 7. 26. 12 And ye *o* have done * worse than your fathers (for behold ye walk every one after the || imagination of his evil heart, that they might not hearken unto me.)

|| Or, *stubbornness.*

o Ye in latter ages, in the time of *Manasses*, have done worse than your Fathers did, and now in the time of *Jehoiakim*, you run on much in the same course of Idolatry and superstition, which in this is worse in you, because for thirty years together you had the better Example of good *Josiah* the father of your present King, together with what his Authority could do to reduce you, he hath not been gone now above five years, and you are returned to your old Vomit, and are all of you serving me according to your own fancies, so stubborn are you, and resolved against obedience to me.

* Deut. 4. 27. & 28. 36, 64, 65. 13 * Therefore will I cast you out of this land, into a land that ye know not, *neither* ye, nor your fathers *p*, and there ye shall serve other Gods day and night, where I will shew you no favour *q*.

p You would not hearken to me to obey my voice in that good land, which I gave you and which you have known, and inherited now many years, therefore I will throw you out into a land which you know not, and which your fathers knew not. *r* You would not serve me in this land, but chose to serve other gods in my Land, you shall serve other gods in a strange land; you shall there have no such opportunities as you have here at *Hierusalem*, to worship me the true God according to the prescription and direction of my Word, ye shall there have no Gods else but idols to worship, and what is now matter of choice to you, shall then be forced upon you, the Governours of those countries into which you shall be carried shall force you to fall down, and to worship their Idols, which was verified afterward by *Nebuchadnezzar*, *Daniel* 3. &c.

* Isa. 43. 18. chap. 23. 7, 8. 14 ¶ Therefore *r* behold the * dayes come, saith the LORD, that it shall no more be said, The LORD liveth that brought up the children of Israel out of the land of Egypt.

r It were better translated *Notwithstanding*, for that is manifestly the sense. God sweeteneth the dreadful threatnings preceding, with a comfortable promise of their Restauration.

15 But the LORD liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them *s*: and I will bring them again into their land that I gave unto their fathers *t*.

s Which he saith should be so grateful a Mercy to them, that either in regard of the newness of this deliverance, or in regard of the great Misery they should be induring the Captivity of *Babylon*, when they should be delivered from it they should not so much remember their deliverance from the house of Bondage in *Egypt*, and magnifie God for that Salvation, as this new deliverance of them out of this Captivity. *t* For he would certainly bring them again into the land of *Canaan*, a land which he had given unto their Fathers.

16 ¶ Behold I will send for many fishers, saith the LORD, and they shall fish them; and after I will send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks *u*.

u Though some Interpreters make these words a promise either of Gods restauration of this people, and making use of *Cyrus* who as a *Fisherman* or *Huntsman*, by his Proclamation fetched the *Jewes* out of all parts of his dominions, to return to *Hierusalem*: Or of the Calling of Gods Elect by the Apostles, who were Gods Fishermen, and went up and down preaching the Gospel in all places: yet the next verse rather guideth us to interpret it as a threatning, and by these Fishermen and Huntsmen, to understand all those Enemies whom God made use of to destroy these *Jews*, hunting them out of all holes and covers wheresoever they should fly, and take Sanctuary.

17 For mine * eyes *are* upon all their wayes: they are not hid from my face, neither is their iniquity hid from mine eyes *w*.

* Job 34. 21. Prov. 5. 21. & 15. 3. chap. 32. 19.

w God is of purer eyes than that he can behold iniquity in any so as to approve it, and therefore though he be long patient, yet he will at last punish evil-doers, for his Eyes behold them, their sins are open in his sight, and he particularly observeth mens actions, that he may render unto every one according to his works.

18 And first I will recompense their iniquity, and their sin double *x*: because they have defiled my land *y*, they have filled mine inheritance with the carcases of their detestable and abominable things *z*.

x Before I will restore them and return in my wonted favour to them, I will punish them for their wayes which I have seen, which are wayes of iniquity, and will plentifully punish them (for so *double* here signifies, not the double of what their sins deserve). *y* Because by their Idolatry, blood and cruelty and other sins they have defiled the land which I own, and which I have given them. *z* And have filled that Country which I have chosen for, and named *my inheritance*, with their *abominable things*, that is practices, or unclean beasts offered to their Idols in Sacrifices, or innocent persons slain by them.

19 O LORD, my strength and my fortress, and * my Refuge in the day of affliction, *a* the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies and vanity, and *things* wherein *there is* no profit *b*.

* chap. 17. 17.

a The Prophet hearing Gods resolution before he shewed this people any mercy to be avenged on them for their sins, leaves off speaking to him upon that argument, but appleith himself to God for mercy for himself, and to confirm his Faith in him, gives him names suted to his hopes in him, and which might declare his Faith in him for the obtaining favour from him in an evil day. *b* And comforteth himself with the thoughts of those good dayes that were coming, when not onely the *Jews* should be again restored to their Country, but the Gentiles also from all parts of the world (whom also many of the *Jews* (should accompany) should apply themselves to God, confessing that both they and their fathers, in their worshipping dumb Idols, had but inherited lies and Vanity, and things that were unprofitable.

20 Shall a man make gods unto himself, and * they are no Gods *c*?

* chap. 2. 11.

c It is doubtful whether these be to be understood as the words of God, shewing the unreasonablenesse of the Sin of Idolatry, or as others who make them the continued speech of the Gentiles who after their Conversion, should see the unreasonablenesse of worshipping the works of their own hands. Whoso owneth a God, owneth an *infinite being*, a first Cause and mover, and Creator of all things. Now can any be so foolishly stupid as to think that a *finite being*, should give a being to an *Infinite Being*; that he who is a Creature, should make his Creator, that he should be a Cause to the first Cause? (things which are all contradictions to the common sense of men.) A man is no God himself, how can he communicate a Divine nature which himself hath not to another?

21 Therefore behold, I will this once cause them to know, I will cause them to know mine hand, and my might *c*, and they shall know that my * name is the LORD *d*.

* chap. 33. 2.

c Because all the goodness and mercy that I have shewed them, will not learn them to know me, my power and might, I will once for all make them to understand it, by the dreadful strokes of my Vengeance. *d* They shall know, that my name is *Jehovah*. That I am not such a one as their Idols, but one who have my being from my self, and give life and being to all other things, and have all might, and power in my hand, and can do whatsoever I please; and one that will make good whatsoever I have spoken whether in a way of promise or threatning.

CHAP. XVII.

1 THE sin of Judah *is* written with * a pen of iron, *and* with the † point of a diamond *a*; *it is* graven upon the table of their heart *b*, and upon the horns of your altars *c*:

* Job 19. 24. † Heb. *Nail.*

a There is much arguing amongst those that are critical about the true signification of words, what is here signified by שָׁמִיר which we translate a *Diamond*; most agree that it doth not signifie a *Diamond* (not used in ingraving) but that by the *Pen of Iron*, and the *point of a Diamond*, are meant some *tools* with which they were wont to engrave things upon hard substances, it may be made in a figure resembling the *claw of a Bird*, as the word seemeth to import. *b* It is graven in their hearts they are so accustomed to sin, so inured to Idolatry, that there is no hope of any reclaiming them. For how can they that are accustomed to do evil do well? *c* Nor is it a thing done in secret, but it is written or painted, or ingraven upon the horns of their Altars, Gods Altar was foursquare, and at each corner there was a rising part made of Brass something high, these were called the *horns of the Altar*. See *Exod.* 27. 2. *Ezek.* 43. 15,16. Now their sin is either said to be ingraven, or published, upon the horns of the Altar, because the blood of the Sacrifices which they offered to Idols was sprinkled there, or because their Altars had some inscription upon them, declaring to what Idol that Altar was consecrated, as the Altar of *Athens* had.

2 Whilest their children remember their altars, and their * groves, by the green trees, upon the high hills *d*.

* Jud. 3. 7. Isa. 1. 29. and 17. 8. chap. 2. 20.

d This shewed how inveterate they were in this sin of Idolatry, that they taught it their Children, and their Children remembred their idolatrous Altars, and the Groves, where they were wont to worship Idols by the green Trees, as they did also upon the High Hills, so their sin was derived from one age to another. Others think that the phrase rather expresseth their fondness of their Idols, and think it should be read, *as their Children, they remember*, &c. that is they loved their Idols, and their Idolatrous services, as they loved their Children, which also was true, yea they that made their Children pass through the fire to *Molech*, loved them better then their Children.

3 O my mountain in the field *e*, I * will give thy substance, *and* all thy treasures to the spoil, *and* thy high places for sin, throughout all thy borders *f*.

* chap. 15. 13.

e O Mount *Zion*, for though *Jerusalem* stood in a plain, yet it was at the foot of an Hill, and part of it was built upon the side of the Hill, upon the top of which Hills, were many pleasant Fields. Or O *Judah* which was a Country full of Mountains, God calls it his Mountain, because of the particular favour he had to this Country. *f* He threatneth to give all the riches of the Inhabitants of *Judah*, and *Jerusalem* as a spoil, and all the *High Places* where they had committed Idolatry throughout all their Countrey into the Enemies hands.

4 And thou, even † thy self shalt discontinue from thine heritage which I gave thee *g*, and I will cause thee to serve thine enemies, in the land which thou knowest not: for * ye have kindled a fire in my anger, *which* shall burn for ever *h*.

† Heb. *in thy self.*

* chap. 15. 14.

g In the word *discontinue* there is a secret promise, that they should again come and possess and inherit their Land, they should not lose their inheritance, but onely discontinue their possession and occupation of it. Some learned Authours considering that the same word is here used, which is used *Exod.* 23. 11. in the Law concerning the *Sabbatical Rest*, when they were to let the Land rest, and lye still, *Lev.* 26. 34. think this text hath a reference to that, and the meaning is thou shalt discontinue thy ploughing, and tilling the land. *h* And go into thine Enemies Country and serve them in a Land of which thou hast no knowledge, because by thine Idolatry and other sins thou hast increased my wrath into such a fire, as shall burn for a long time, for so the word *ever* is oft taken, *Exod.* 21. 6. *Deut.* 15. 17. *Psal.* 89. 1. *Isa.* 34. 10.

5 ¶ Thus saith the LORD, Cursed *be* the man, that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD *i*.

i It was the great sin of this people for which they are often taxed in Holy Writ, 2 *Chron.* 16. 7. and 28. 26, 20. *Isa.* 30. 1, 2. and 31. 1, 2. when any danger threatned them for their sins, to make leagues with, and flee to forreign idolatrous Nations to help and succour them, and to repose a confidence in them, and so boulster up themselves in their wicked and sinful courses promising themselves deliverance from the dangers that threatned them, by the power of their Confederates, and Allies. This sin the Prophet here reflecteth upon. That while their hearts *departed from God* they would yet incourage themselves, from the hoped for help of men: The Prophet from God declares that such are and shall be *cursed*, and mentioneth man, under the notion of *Flesh*, to shew his *frailty*, and *impotency*, to help against the mighty power and wrath of God, withal shewing us. That God alone is the true object of our *Faith* and *Confidence*, as well for the things of this Life, as those of another Life, and that none *whose heart departeth from God*, can with any security look for any help from the Creature.

6 For he shall be * like the heath in the desert, and shall not see when good cometh, but shall inhabit the parched places in the wilderness, *in* a salt land and not inhabited *k*.

* chap. 48. 6.

k The sum is he shall not thrive, nor prosper but be like the *Heath*, by which is meant some barren *Shrub or Tree*, about which the various guesses of Interpreters (which the Reader that is curious may find in the *English Annotations*) are but incertainties, and this planted in the Wilderness too which is a barren soil, which Tree or Plant is never the better for all the moisture that comes from Heaven, nor for all the beams of the Sun; but stands in a dry and salt place, not inhabited by people. The scope is to let us know, that sinners who depart from God, and do not place their confidence in him in times of danger, but trust in creature aids and assistances, shall miss of those very good things which they might have had if they had expected them from him, from whom alone they could have been obtained.

7 * Blessed *is* the man that trusteth in the LORD, and whose hope the LORD is *l*.

* Psal. 2. 12. and 34. 10. and 125. 1. Prov. 16. 20. Isai. 30. 18.

l Trusting in the Lord necessarily implieth also a walking close with him, and not in heart departing from him, for it is naturally impossible, that any should repose a confidence in another for any good things, which that other hath promised under any condition, without some satisfaction in himself, that he hath in some measure fulfilled the condition upon which the promises is made. But that man that truly trusteth and hopeth in the Lord is, and shall be a blessed man.

8 For he shall be as a * tree planted by the waters, and *that* spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green, and shall not be careful in the year of ‖ drought, neither shall cease from yielding fruit *m*.

* Job 8. 16. Psal. 1. 3.

‖ Or, *restraint.*

m The sum is, he shall be prosperous and successful in his counsels, and undertakings like a Tree planted, by the side of a River, which is not affected with drought, but in a time when the leaves of Trees standing in dry mountainous places parch and wither, its leaves hold their greeness, and its colour is not altered by drought, neither doth it cease from yielding fruit, but bringeth forth much fruits when other Trees are wholly unfruitful.

9 ¶ The heart *is* deceitful above all *things*, and desperately wicked *n*, who can know it.

n The words translated *deceitful*, and *desperatly wicked*, are very variously Translated, fraudulent, perverse, supplanting, he speaks to the Jews, that they might not lean too much to their own counsels, fancies or understandings, but it is a proposition true concerning the hearts of all the Sons, and Daughters of men; there is nothing so false and deceitful as the heart of man, deceitful in its apprehensions of things, in the hopes and promises which it nourisheth, in the assurances that it gives us, &c. unsearchable by others, *deceitful* with reference to our selves, and abominably wicked, so that neither can a man know his own Heart, neither can any other know our hearts.

10 I the LORD * search the heart, I try the reins, even to give every man according to his ways, *and* according to the fruit of his doings *o*.

* 1 Sam. 16. 7. 1 Chron. 28. 9. Psal. 7. 9. chap. 11. 20. Rev. 2. 23.

o Lest these Hypocrites should pretend that their hearts were and are not departed from God, or should say who then can judge us if none knoweth the heart? Saith God though no creature knoweth the heart of another fellow creature, yet I know the hearts of all creatures, I search the secret thoughts, and counsels and designs of all my creatures, for I will judge them according to their thoughts and the secret motions and affections of their souls according to all their wayes, and the fruit of their doings. You cannot therefore mock me, and tell me your hearts are not departed from me.

11 *As* the partridge ‖ sitteth *on eggs*, and hatcheth *them* not *p*: *so* he that getteth riches, and not by right * shall leave them in the midst of his dayes *g*, and at his end dye a fool *r*.

Rom. 8. 27.

‖ Or, *gatherith young, which he hath not brought forth.*

* Psal. 55. 23.

p It is no wonder if we cannot be certain as to the sense of these words so far as they concern natural History, when we are not certain what bird it is to which it doth relate, we translate it *Partridge*. Others will have it the *Cuckow*; but certain it is that it is the same word which we translate *Partridge*, 1 *Sam.* 26. 20. and Cuckows use not to be much hunted after. How the Partridge is said to *sit on Eggs* and *hatch them not*, is yet a greater question. It may be occasioned so many wayes, *viz.* either sitting upon *Wind-eggs*, or *being stolled* before the Eggs are hatched, or having *its Eggs destroyed* by the male Partridge or by some Dog, or other Vermine. Or its nest being found having her Eggs taken from her, that it is hard to determine which the Prophet means, of all other I left approve of that which *Hieronm* makes the sense, though the thing be true, (if we may believe *Cassiodorus*, and several natural Historians, *Aldrovandus*, &c.) That *Partridges* have such a love and desire to hatch young ones, that having lost their own Eggs they will steal the *Eggs* of other *Partridges* and hatch them, which Birds being hatched the

the young ones knowing the cry of their proper dammes, hearing them call, leave the *Partridge* that hatched them, (which is one thing quoted by *Aldrovandus* to shew the sagacity of that Bird) but if this were the sense the words would be *as the Partridge sitteth on Eggs, and hatcheth them, but layeth them not*, whereas they are, *hatcheth them not*; that is having lost them either by some man that hath taken them from her, or by some *Vermine* or wild Beast. *r* So he that getteth an estate by oppression or any coseenage or unrighteous actions, shall lose it again, unbefore he cometh to dye, and when he comes to dye, shall understand what a fool he was to take so much pains to no more purpose.

12 ¶ A glorious high throne from the beginning, *is* the place of our sanctuary *s*.

s It is much more hard to give an account of the connexion of these words with the former, then of their sense considered absolutely in themselves. Some would have them the words of the people, reckoning up another vain ground of their confidence, because they had amongst them the *Temple of the Lord*, which we know was what they mightily gloried in. Others would have them the words of the Prophet owning his and the good Jews confidence to be only in God, and themselves to worship God not in *Groves* or High places, but only in that place which he had chosen to be worshipped in, even in his Sanctuary or Temple, many other conjectures there are, but these two seem to me the most probable.

13 O LORD! the hope of Israel *t* * all they that forsake thee shall be ashamed *u*, *and* they that depart from me shall be written in the earth *w*, because they have forsaken the LORD, the * fountain of living waters *x*.

* Psal. 73. 27. Isa. 1. 28.

* chap. 2. 13.

t That is, he in whom alone the true *Israel* of God can hope. *u* Those who forsake thy Law, and that rule thou hast given them whereby to direct their conversations, first or last will be ashamed of such their disobedience. *w* And those that depart from what I have, as thy Prophet, revealed to them as thy will, shall have no portion beyond the Earth which they seem so fond of. Or their names, and memories shall vanish, and perish, and be presently extinct like words written in dust. *x* Because they have forsaken thee who art the alone certain relief and comfort of people, the fountain and original of all that good that people can hope for.

14 Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for thou *art* my praise *y*.

y Most Interpreters here understand the Prophet speaking in these words to God for himself, he represents himself to God as a person wounded or sick, either with his sense of Gods dishonour by the sins of the people, or with their reproaches, or threatnings, and beggeth of God to heal him, he being he in whose hand or power it was to heal him, and who could certainly do it. The argument is in those words for *thou art my praise*, he whom alone I have reason to praise for mercies already received, to whom alone I owe all my good things.

15 ¶ Behold, they say unto me, Where *is* the word of the LORD? let it come now *a*.

z Scoffing at me as if I had threatned them in thy name without any order or direction from thee as the scoffers mentioned by *Peter*, said 2 *Pet.* 3. 4. *where is the promise of his coming*. This hath ben the practice of all wicked men hardned in their sinful courses, and resolved to go on, to put the evil day far from them, and to scoff at all denunciations of Gods judgments, *Isa.* 5. 19, *Amos* 5. 18. *a* Daring the vengeance of God and challenging God to damn them, or to execute the vengeance with which he threatneth them.

16 As for me, I have not hastned from *being* a pastor † to follow thee *b*, neither have I desired the woful day thou knowest *c*, that which came out of my lips was *right* before thee *d*.

† Heb. *after thee.*

b That the words contain the Prophets appeal to God upon some reproaches cast upon him by this wicked people, as if he had thrust himself into the Prophetical Office is evident, and reasonably well agreed by Interpreters, but they are divided about the sense of the word רֹעֶה: which yet always in Scripture signifies to *make haste*, or *to urge*, or *praise*, the sense seemeth to be this. Lord! as I did not seek the office of a Prophet, so when thou wert pleased to call me to it, I did not decline to be a Pastor after thee. *c* Neither (saith he) have I desired to be a Prophet of these sad tidings, those woful miseries which thou hast made me thy messenger to foretel. *d* I have spoken nothing but what was right in thy sight being what thou commandest me to deliver as from thee, and so I know was right in thy sight.

17 Be not a terror unto me *e*; * thou *art* my hope in the day of evil *f*.

* chap. 16. 19.

e Though these rebellious wicked men affright and terrifie me, yet Lord be not thou a terror to me, own and defend me as thy Prophet. *f* For thou alone art he in whom I place my hope and trust in a day of trouble.

18 * Let them be confounded that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and † * destroy them with double destruction *g*.

* Psal. 35. 4. and 40. 14.

† Heb. *break them with a double breach.*

* chap. 11. 20.

g That is with abundant destruction, concerning these prayers of the Prophet against his Enemies, see the Notes on *chap.* 11. 20.

19 ¶ Thus saith the LORD unto me, Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem *h*.

h Most think that here begins a new prophesie, and therefore this verse should have begun a new chapter. The Prophets were often commanded to publish such Revelations as they had from God, either at the gates of the City or the gates of the Temple, *chap.* 7. 2. and 19. 2. It is not agreed what this particular gate was, at which the kings of *Judah* were wont ordinarily to come in, and go out, but the Prophet was also commanded to publish it in all the gates of *Jerusalem*, that all might take notice of it.

20 And say unto them, Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates *i*.

i The word of the Lord equally concernech the highest, and the lowest, the greatest Princes as well as the meanest subjects.

21 Thus saith the LORD *, Take heed to your selves *k*, and bear no burden on the sabbath day, nor bring *it* in by the gates of Jerusalem.

* Neh. 13. 19.

k The *Hebrew* is, *take heed to your Souls*, intimating to us that the Sanctification of the Sabbath is a great thing, wherein the welfare of our Souls is concerned.

22 Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers *l*.

l This command for the sanctification of the Sabbath, was given *Exod.* 20. 8. repeated *chap.* 23. 12. and 31. 14, 15. *Levit.* 19. 3. and 23. 3. *Deut.* 5. 12, 15. *Ezek.* 20. 12. the bearing of burdens forbidden was such as was for profit, for in some cases it was lawful to carry burdens for the saving the lives of Men, or Beasts, and some learned men justifie the poor sick man carrying his bed when he was cured, not only from the command of Christ alone who could authorize him to it, though against the rule of the Law, but because he had no further occasion himself to be there, and was not obliged by the Law of the Sabbath to leave his bed behind him, himself going away, but no unnecessary burdens, no trading burdens might on the Sabbath day, be either carried out of the gates of the City, or out of the gates of any of their private houses.

23 * But they obeyed not, neither inclined their ears, but made their neck stiff that they might not hear, nor receive instruction *m*.

* chap. 11. 10.

m The Jews were a very covetous people, and their covetousness as well as their other lusts, were temptations to them to prophane the Lords Sabbaths, *Neh.* 13. 19. *Ezek.* 20. 21.

24 And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day to do no work therein.

25 * Then shall there enter into the gates of this city, kings and princes sitting upon the throne of David, riding in chariots, and on horses, they and their princes, the men of Judah, and the inhabitants of Jerusalem, and this city shall remain for ever.

* chap. 22. 4.

26 And they shall come from the cities of Judah, and from * the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt-offerings, and sacrifices, and meat-offerings, and incense, and bringing sacrifices of praise unto the house of the LORD *n*.

* chap. 32. 44.

n The sum of all these three verses is, that if they would sanctifie the Lords Sabbath, they should either continue in, or be restored unto their ancient Civil, and Ecclesiastical order, they should have Kings and Princes in their former order and splendor, and men should come from all parts of the Country bringing their usual Sacrifices and Offerings to the Temple, and those of all sorts. Some think this promise is to be understood *Synecdochically* one principal part of the Law of God, and such a one as was in their power to obey, being put for the whole Law of God. Those who desire to be satisfied in the niceties as to the terms and places here mentioned may find satisfaction in the *English Annotations* upon this verse. The general sense is no more, then that both their *City* and their *Temple*, their *Civil* and *Ecclesiastical State* should continue, and flourish in that order wherein it was.

27 But if you will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entring in at the gates of Jerusalem on the sabbath day, then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched *o*.

o A threatning quite contrary to the former promise upon their acting contrary to the duty to which that promise was annexed. God would destroy their City, it should be burned with fire, and the highest and noblest structures should be burned, and though the hand of the Enemy should do this, yet God should order them to do it, so as it should be a fire of his kindling, and therefore not like to be quenched, till it had effected that thing for which God so kindled it.

CHAP. XVIII.

1 THE word which came to Jeremiah from the LORD, saying,

2 Arise, and go down to the potters house, and there I will cause thee to hear my words *a*.

a It is likely there was but one *Potter* near the place, or at least that there was one more noted, and eminent then the rest to whole house the Lord here sendeth the Prophet intending there, further to tell him his mind what he would have him publish as his mind and will to this people.

3 Then I went down to the potters house, and behold, he wrought a work on the ‖ wheeles *b*.

‖ Or, *frames*, or *seats*.

b *Jeremy* yields a present and free Obedience to the command of God, though he did not know Gods meaning in it, and findeth the Potter at work, upon *wheeles* or *frames* which he formed his Clay upon, to bring it into that form which he desired, For the true *form* of those frames or instruments it is hard to assert any thing such kind of instruments differing not only according to several Countries, but according to the several fancies of workmen, getting frames or engines made fitted to their own fancies and purposes.

4 And the vessel ‖ that he made of clay *c*, was marred in the hand of the potter, so he † made it again another vessel as seemed good to the potter to make it *d*.

‖ Or, *that he made, was marred as clay in the hand of the potter.*
† Heb. *returned and made.*

c That which we read *of Clay* may be read (as our margent tell us) *as Clay*; that is *while it was yet Clay* it was spoiled in the Potters hand, so as he did not think fit to go on with his design as to the form of the vessel, but made it into another form such as he liked best.

5 Then the word of the LORD came unto me, saying,

6 O house of Israel cannot I do with you as this potter *e*? saith the LORD: behold * as the clay *is* in the potters hand, so *are* ye in mine hand, O house of Israel *f*.

* Isa. 64. 8.

e God now expoundeth to the Prophet his design in bidding him go to the Potters house, it was to instruct or confirm him, in the power that he had over his creatures. f For saith he as is the clay to the Potter, so is the house of *Israel* (and indeed so are all the Sons and Daughters of men) unto God, God hath the same power over them, that a *Potter* hath over the clay and a greater *right* to do what he pleaseth with them, then any *Potter* hath relating to the clay; the clay is but the Potters purchase not his creature, but man is Gods creature. God by his Prophet *Isaiah* made use of the same similitude, *Isa.* 45. 9. So doth the Apostle, *Rom.* 9. 20. That God hath an absolute soveraign power to do what he pleaseth with the work of his hands, can be denied by no men of sense, whether God useth this his soveraignty in the eternal punishment of sinners that is, another thing, he hath a soveraign power, but he acteth as a just judge rending to every man according to his works.

7 *At what* instant I shall speak concerning a nation, and concerning a kingdom to pluck up, and to pull down, and to destroy *it g*.

g God thus speaketh concerning Nations, and Kingdoms more immediately in his word, or more mediately by his Prophets and Ministers, he told *Jeremiah*, *Chap.* 1. 10. that he had *set him over Nations, to root out, and to pull down.*

8 * If that nation against whom I have pronounced, turn from their evil *h*, I will repent of the evil that I thought to do unto them *i*.

* Ezek. 18. 21. and 33. 11.

h If that Nation leaveth off those sinful courses, which I have by my Prophets threatned with judgments. i I will also turn from the methods of my severe Providence which I had resolved in case of their impenitency to proceed in against them. There is a difference betwixt *Repentance* in man, and *Repentance* as it is attributed to God, *Repentance in man* must be, not onely a change in action, but a change of Hearts Repentance as attributed to God, never signifieth a change of Heart, or purpose or counsels, but onely a change in action, an alteration of the course of his Providence. Hence God in Scripture is said to *Repent* as in this Text, and *Jonah* 3. 10. And it is also said of him that he is not *as man that he should lie or repent*, *Num.* 23. 19. 1 *Sam.* 15. 29. God never changeth his counsels, or purposes, though he often varieth his actions of Providence, according to the behaviours of his creatures.

9 And *at what* instant I shall speak concerning a nation, and concerning a kingdom to build, and to plant *it*.

10 If it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said that I would benefit them ∴

∴ *Speaking* verse 9. and *repenting* verse 10. must be understood in the same sense as in the two former verses. The reason of this is because in all Gods threatnings and promises of this nature there is a coindition either expressed or understood, Gods threatnings of evil must be understood with this condition unless men and women repent and turn from their evil wayes: and his promises of good must be understood with this condition, if those to whom they are made be a willing and obedient people, and keep in the way of the Lords Statutes.

11 ¶ Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the LORD, Behold I frame evil against you, and devise a device against you: * return ye now every one from his evil way, and make your ways, and your doings good *k*.

* 2 Kings 17. 13. Chap. 7. 3. and 25. 5. and 26. 13. and 35. 15.

k The Lord sixeth a particular application to the more general doctrine which he had before delivered. God had told this people, that though he had by his Prophet denounced his wrath, and anger, and threatned to pluck them up and destroy them, yet if they turned from their sinful courses, he would shew mercy to them, and alter the course of his Providence. Now he tells them, that this was their case, God had a work upon the wheel against them, and was framing evil against them, and bringing ruine upon them, therefore it was their wisdom, now to return from their evil wayes, and to make their doings good; those who think that these exhortations are vain, if man hath not a power in himself to turn from his evil way, ought to consider, that none denieth, that man hath a power in himself by vertue of that common grace of God which he denieth to no man, to turn from such evil courses as were before mentioned, *viz.* not to carry out burdens upon the Sabbath day, not to bow down to, and worship idols, but to worship the true and living God according to the prescription of his Word. In shore there is no man but hath a power to do much more then he doth do, and so much as may serve to avert temporal judgment, and although no man without special Grace, beyond the outward means of grace, hath a power to do whatsoever God requireth in order to his Salvation, yet he hath a power to do so much, as if he doth, no instance can be given of any to whom, so doing God denied his special Grace, inabling him to do whatsoever God requireth of him in order to Eternal Life.

12 And they said *, There is no hope *p*, but we will walk after our own devices, and we will every one do the imagination of his evil heart *m*.

* chap. 2. 25.

l There is no hope of us, thou dost but labour in vain in talking to us. m For we are resolved to run on in our former race. It cannot be imagined that they should call the imaginations of their own hearts evil, unless it were in derision. The sum of what they said was this, *Jeremy* thou hadst as good say or do nothing, as talk to us, we are resolved upon our course, and if thou callest our hearts *evil* we cannot help that, according to the purposes, counsels and thoughts of those our evil hearts we are resolved to steer our course, we will not be guided by thee.

13 There-

* 1 Cor. 5. 1.

13 Therefore thus saith the LORD, * Ask ye now amongst the heathen, Who hath heard such things? The virgin of Israel, hath done a very horrible thing *n*.

n God was moved at this desperate obstinacy and hardness of this peoples hearts, he appeals to the World whether ever any Heathens behaved themselves so toward their Idols which were no Gods, as this people had behaved themselves towards him. He calls *Israel* a *Virgin*, it is a term given to *Zidon*, *Isaiah* 23. 12. and to *Babylon*. *Isa.* 47. 1. The horrible thing which they had done, was their forsaking God, their God a thing not usual amongst the Heathens, as God tells them, *chap.* 2. 11.

‖ Or, *wa fields* or *the snow of Lebanon shall the running waters be forsaken for the strange cold waters.*

14 Will *a man* leave ‖ the snow of Lebanon, *which cometh* from the rock of the field *o*? *or* shall the cold flowing waters that come from another place be forsaken *p*?

o The Margents of our Bibles will let us know, that there is som variety in the opinions of the most learned Interpreters as to the sense of these words, the general sense is plain, and obvious, that it is a foolish thing for men to forsake God who is the fountain of all good, and refreshment, and what men do not use to do with reference to poor creature comforts not to be named with God, but for the Grammatical sense of the words it is not so obvious. The vulgar Latin Translates them, *Shall the Snow of Lebanon fail from the Rock of the Field?* The *Septuagint*, *Shall the dogs fail from the Rocks?* Or *the Snow from Lebanon*. The *Syriac Version* followeth them. The *Arabick* Version Translateth it, *should the Snow fail from the mountain of Breslis, and from Lebanon*, The Chaldee *paraphrast* thus glosseth, *Behold as it cannot be, that the Snow water should fail from Lebanon*. *Pagnine* seems to make *Lebanon* the Nominative case, and renders the sense thus, *shall Lebanon leave the Snow from the rock of the Field.* Our Translators supply these words *a man* and so make that the Nominative case, and make *Lebanon* the Genitive case. *Lebanon* was a mountainous place in which were rocks, it had also fruitful Vallies. Snow fell upon those Rocks, and upon a thaw ran down into the lower places and was grateful to them as it moistned them, and made them more fruitful. p The latter part of the verse seems as hard. *Pagnine* Translates them. *Shall other cold flowing waters be forsaken?* The vulgar Latine, or *can the other cold flowing waters be plucked up?* The 70 and the Syriack, or *shall the water fail, violently snatched up, or taken away with the wind?* The Arabick, or *should the foreign cool waters dryed?* The Chald. *paraphrast* glosseth, *so the rain waters that come down, and the waters of the fountain that spring shall not fail.* In this great variety it is very hard certainly to assert the particular sense of these phrases, the knowledge of which depends upon some *affections*, or *customs* of those places which we are not so well acquainted with. The next verse is the best guide we have, where the sin laid to the charge of this people, is *their forsaking God*, which sin is here aggravated by this Topick. That reason teacheth men not to forsake a greater good for a lesser, though that greater good were but a poor creature comfort not to be compared with God. This is the general sense scope and summe of this verse. So as we shall not need be very sollicitous to be able to assert the particular Grammatical sense.

* chap. 2. 13, 32. and 3. 21. and 13. 25. and 17. 13.
* chap. 6. 16.

15 Because my people hath forgotten * me, *q* they have burnt incense to vanity *r*, and they have caused them to stumble in their wayes *from* the * ancient paths *s* to walk *in* paths, in a way not cast up *t*.

q *Forgotten* and *forsaken* are much the same thing differing onely as the cause and the effect, for if men remembred God as they ought to do they would not forsake him. r By *Vanity* he means *Idols*, which are called vanity, not only because they are in themselves *nothing* of what they are pretended to be, and because the worshipping of them is an high degree of sin which is often called *vanity* in Scripture, but because the service of them is of no use nor profit, or advantage, and any *expectations* from them are idle, and vain for which there is no ground at all. s Whether the false prophets or the idols are here said to cause them to stumble by receding from the *ancient paths* is incertain. The words may either be translated *paths of Eternity* or paths of *Antiquity*, the most and best translate it as we do *apud veteres primum* the ways of truth are the most *ancient ways*. The ways wherein *Noah*, *Abraham*, *Isaac*, and *Jacob* and all the ancient Patriarchs did walk. t To walk in paths in or a way *not cast up* not fitted for Gods people to walk in, *Prov.* 15. 19. *The way of the Righteous* is said to be a way *made plain*, *Heb.* raised up as a causey, wicked men in opposition to these wayes are said to walk *in a way not cast up.*

* chap. 19. 8. and 49. 13. and 50. 13.

16 To make their land * desolate, *and* a perpetual hissing *u*: every one that passeth thereby shall be astonished, and wag his head *w*.

u Not that this was *finis operantis* their end which they aimed at, none wisheth ill or doth any thing designedly to bring evil upon himself, but it was *finis operis* the end these courses would certainly issue in, they would bring the land of *Judah* to desolations, and to be a reproach. w So as strangers that were wont to admire at the prosperity of this people, above any other people, should stand astonished, and wag their heads at them in scorn and derision.

17 * I will scatter them as with an east-wind before the enemy *x*: I will shew them the back and not the face in the day of their calamity *y*.

* chap. 13. 24.

x The East-wind is (or was at least in those parts) the fiercest wind; as the East-wind scatters the Chaff, so saith God I will scatter them. y And when they shall be in great calamity and misery I will not hearken to them, I will not turn my face to them, or shew them my face, but I will turn my back upon them, I will not regard them crying, nor hear their Prayers.

18 ¶ Then said they, * Come, let us devise devices against Jeremiah *z*: * for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet *a*: Come, and let us smite him ‖ with the tongue *b*, and let us not give heed to any of his words *c*.

* chap. 11. 19.
* Mal. 2. 7.
‖ Or, *for the Tongue.*

z This faithful dealing of the Prophet with them, did only inrage them (as is usual) against the Prophet, they plot against the Prophet, how to be revenged on him, because he would cross their humours, and would not prophesie as they would have had him. a We have the Church on our side, the *Rogular Priests* and the Prophets, they know Gods mind as well as he; for there is a promise that the Law shall not perish from the Priest, nor the word from the Prophet: We have Priests and Prophets, they tell us other things then this *Jeremy* doth. b Let us *smite him with the Tongue*, expose him, by railing on him, telling lyes about concerning him, representing him to be what we know the people hate, abusing him to his face, informing against him, or *in the Tongue*, let us silence him, command him to speak no more; or *for his Tongue*, for prophesying at this rate; c And for his words let us not value them as a truth, nor at all regard them.

19 Give heed to me, O LORD, and hearken to the voice of them that contend with me *d*.

d The several following verses to the end of this Chapter, contain the Prophets Prayer by way of appeal to God against these wicked men, (Lord saith he) though they are resolved to take no heed to my words, yet do thou give heed to them, and do thou take notice of those men that contend with me. Take notice of what they say, not to confirm, but to cross their desires, and to be revenged on them for them.

20 Shall evil be recompensed for good *e*? For they have digged a pit for my soul *f*: Remember that I stood before thee to speak good for them *g*, *and* to turn away thy wrath from them *h*.

e To requite good for evil is divine; God maketh his Sun to shine, and his Rain to fall upon the just and unjust. To requite *evil for evil*, or *good for good*, is but *humane*, what the Nature of reasonable men prompt them to: But to requite *evil for good* is *diabolical*, and the character of those that are the children of the evil one. f Lord saith the Prophet, these men have done thus, they have laid snares for my life. g Though thou knowest, that as a Prophet I stood before thee, both preaching and praying for their good. h Their wrath is kindled to a great height against me, and thou knowest my business was both in my preachings to them, and prayers for them, to turn away thy wrath from them. Lord *remember* this both for good to me, and for vengeance upon them.

21 Therefore deliver up their children to the famine *i*, and † pour out their *blood* by the force of the sword, and let their wives be bereaved of their children, and *be* widows, and let their men be put to death, *let* their young men *be* slain by the sword in battle *k*.

† Heb. *pour them out.*

i A dreadful imprecation, we met with more of the same nature, *chap.* 11. 20. and 15. 15, 17, 18. We find also several such imprecations in the Psalms, *Psal.* 35. 4. and 40. 14. and 69. 22, 23, 24, 25, 27, 28. and 109. 6, 7, 8, 9, 10. &c. Hence a question is raised, whether it be lawful for Gods Servants to pray for evil against their Enemies. That which makes the doubt is Christs command to us, to *pray for them that persecute us*, *Matth.* 5. 43, 44. His own example, and *Stephen's*, *Acts* 7. 60. See the notes upon the aforementioned Texts. It is doubtless our duty to pray for the *conversion*, *forgiveness*, and *Eternal Salvation* of our worst enemies; so *Christ* prayed, and *Stephen*; but neither of them prayed for their outward prosperity in their persecution and rage, and without doubt we may pray against Gods enemies, that God would tye their hands, weaken their power, confound their devices. k For such other particulars as are mentioned in this verse, and the beginning of the following verse, and such as *David* mentions, *Psal.* 69. We must know they were both Prophets, and did but pray to God to do that thing which God had revealed to them he would do.

22 Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them, for they have digged a pit to take me, and hid snares for my feet *l*.

l That is, let the enemy break into their houses, which are in an ordinary course of Providence, mens Castles and Sanctuaries, and cause such shrieks as use to be heard in such cases, for their mahtious seeking my life by all secret practises.

† Heb. *for death.*

23 Yet LORD, thou knowest all their counsel against me to † slay *me m*: forgive not their iniquity, neither blot out their sin from thy sight *n*, but let them be overthrown before thee; deal *thus* with them in the time of thine anger *o*.

m Lord thou knowest I do not charge them fastly, though their counsels have been secret against my life. *n Obj.* Will some say, doth *Jeremy* here pray for the eternal damnation of his Adversaries? is this lawful? *Sol.* I do not think this is to be granted lawful, being so highly against charity: Nor that *Jeremy* in this is to be excused as a *Prophet*, for even Prophets had no such Revelations, but I take these phrases to be expounded by the next words, *let them be overthrown before thee*, and that all which the Prophet prayeth for is Gods shewing some temporal displeasure and vengeance against them, for *forgiving*, and *not forgiving sin*, doth not alwayes in Holy Writ signifie the discharging or not discharging the persons from the obligation to eternal death, under which sin layeth the persons, but sometimes, the discharging or not discharging of them from the punishments in this life, to which sin doth expose the sinner, and all *Jeremy's* meaning is; that however it should please God to deal with these wicked men as to their Eternal State, yet he would so far not forgive, nor blot out their sins, but that he would see some mark of his vengeance on them in this life, for their treachery and ingratitude to him. Whether we in it consider *Jeremy* as an ordinary supplyant in this cause, praying in Faith, or as a *Prophet*, foreknowing what God would do, it ought to lay a law upon all to take heed of being mischievous, and treacherous to others. It is seldom but God before they dye repayes such men into their own bosom, especially if it be against any who are Gods Ministers or people; and that for their speaking to, or doing before them the will of God: It is a sin seldom escapes without a temporal vengeance, and if such men be saved at last, it will be as through Fire. God will mind them that he hath said, *Touch not mine Anointed, and do my Prophets no harm.* 1 *Chron.* 16. 22. *Psal.* 105. 15.

CHAP. XIX.

1 THus saith the LORD, Go and get a potters earthen bottle *a*, and *take* of the ancients of the people, and of the ancients of the priests *b*.

a Criticks dispute the figure and fashion of this bottle, *vid.* (the *English Annotations*, and Mr. *Pool's Latin Synopsis*) but that is not much material, for Gods design was only to shew the *fragility* of this people, how easily he could break them, and how certainly he would break them in pieces. *b* For the more publick notice of this typical action, *Jeremy* is commanded to take for witnesses, some of the gravest of the people, and of the *Priests*, whether they were members of the *Sanhedrim*, (which was made up of those two sorts) or not, the Scripture saith not.

† Heb. *Sun-gate.*

2 And go forth unto the valley of the son of Hinnom *c*, which *is* by the entry of the † east-gate, and proclaim there the words that I shall tell thee *d*.

d We shall hereafter hear why God commanded *Jeremiah* to go thither, rather then to another place, to break this earthen pot. This valley was a place very near unto *Hierusalem*, of which one *Hinnom* was owner in *Jehoiah's* time, *Jos.* 15. 8. and 18. 16. the valley is in Scripture sometimes called *Ge-hinnom*, from whence came the Greek word *Gehenna*, used by our Saviour for *Hell*, Matth. 5. 22. εἰς τὴν γέενναν τοῦ πυρός, because of the hellish torments they there put their children to when they Sacrificed them, and of the hellish cryes they made. *d* In the *Hebrew* it is the *Sun-gate*, supposed to be so called, because the Sun riseth in the East. This valley is said to have lien very near to this gate; thither *Jeremy* is commanded to go, and there to proclaim the following words.

3 And say, Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem, Thus saith the LORD of hosts, the God of Israel, Behold I will bring evil upon this place, the which whosoever heareth, his ears shall tingle *e*.

e That is a very great evil, it is an *Hebrew* way of expression, which we also find, 1 *Sam.* 3. 11. 2 *Kings* 21. 12. As a very great glaring light affects our eyes, and blindeth them, so a very great sound affecteth the ear, and makes it tingle, and for some time deaf: This God commandeth the Prophet to proclaim, as particularly directed to all, both high and low, as well the Kings of *Judah*, as the *inhabitants* of *Jerusalem*.

4 Because they have * forsaken me *f*, and * *Ha.* 65. 11. have estranged this place *g*, and have burnt in- chap. 2. 13. cense in it unto other gods *h*, whom neither they 17. 15. and nor their fathers have known, nor the kings of 15. 6. and Judah, and have filled this place with the blood 17. 13. of innocents *i*.

f The Lawes, Statutes, and Ordinances which God had given them, to direct them both in their Religious Behaviour towards him, and in their civil Conversations. *g* Either this City, or this Temple, (which stood very nigh to this valley,) or this particular valley, which they had turned to an use quite contrary to the end for which God gave it them; *h* for in it they had paid a religious homage to idols, strange idols which their Fathers knew not, *i* and had filled that place with the blood of such as had not deserved death, either innocent men, or children, that they had there sacrificed to idols; of which he afterward speaketh more particularly.

5 They have built also the high places of Baal, to burn their sons with fire *for* burnt-offerings unto Baal *k*, which I commanded not, nor spake *it*, neither came *it* into my mind *l*.

k This and the following verse, contain another great sin of this people, with the punishment which God proportioneth to it. The sin in the general was Idolatry, but a most barbarous species of it, mentioned also *chap.* 7. 31. and 32. 35. where it is said, they made their Sons and their Daughters, pass through the fire to *Molech*; The place where they did it is called *Tophet*, *verse* 6. of which also mention is made, *Isa.* 30. 33. *chap.* 7. 31. 32. 35. For the opening of this Text, as also of those other Texts that mention this Idolatry, we must open what is meant by *Baal*, *Molech*, *Tophet*, and the valley of the son of *Hinnom*; There is no doubt but *Baal*, and *Molech*, or *Moloch* signifie the same thing; *Baal* signifieth a *Lord*, *Moloch* a King: They ordinarily called their Idols by these names, as also *Malcham*, *Zeph.* 1. 5. upon which account God would not be called *Baal*, *Hos.* 2. 16. Though he was called *Jehovah*, and *Elohim*, and *Adonai*, all which signified *Lord*, as *Baal* did. Both *Baal* and *Molech* seem common names to all Idols. There was more then one Idol in the house of *Baal*, 2 *Kings* 10. 26. The *Ammonites* called their principal Idol *Milcom* and *Molech*, as appears from 1 *Kings* 11. 5. 2 *Kings* 23. 13. To this Idol they Sacrificed their children. It was a very ancient Idolatry as appeareth by the very early law of God against it, *Lev.* 20. 3. 4, 5. Some say it is derived from *Saturn*, whom they make contemporary with *Debora* and *Barak*, who to appease the Gods in an imminent danger sacrificed his Son: Others say it began in the time of *Serug* the Father of *Nahor*, of which we read, *Gen.* 11. 20. and that it had its Original from the Devil, speaking out of the Belly of some dead persons, commanding this homage, possibly in imitation of God, who, *Gen.* 22. 2. to try *Abrahams* Obedience commanded him to offer up *Isaac* upon the Mount *Moriah*. We must know there were other Sacrifices they offered to *Baal*, they burnt incense to *Baal*, 2 *Kings* 23. 5. *They offered sacrifices and burnt-offerings of beasts*, 1 *Kings* 18. 26. 2 *Kings* 10. 24. only in some extraordinary straits to shew their great obedience to the Devil, they offered their children; what creature they Worshipped under this name is not certain, but very probable it was the *Sun*, from 2 *Kings* 23. 5. or some superiour being, which they owned as their supream Lord and King, which they, some of them, mistook the *Sun*, *Moon* and *Stars* to be; they being glorious beings removed out of mens knowledge, so as they had not sufficient means to understand their Natures, might, considering their motions, and vast influence they had upon all other creatures, mistake them for animate and supream beings, to which as they paid other homages, (such as swearing by them, *Zeph.* 1. 5. burning incense, offering beasts, praying to them,) so in imitation of the heathens, and in a pretence of high devotion, and homage in some special cases and straits, they offered their children. Some think they only made them go *through the fire*, but did not burn them, and indeed, so most of the Scriptures express this abominable idolatry, but some Scriptures speak it plain enough, that they actually burnt them, the Psalmist *Psal.* 106. 37. saith *They shed innocent blood, even the blood of their sons and daughters, whom they sacrificed to the idols of Canaan, and the land was polluted with blood*, which it could not have been by their childrens meerly passing through the fire, and it is laid to their charge, *Ezek.* 16. 20, 21. *Thou hast taken thy sons and thy daughters, whom thou hast born unto me, and those hast thou sacrificed to them to be devoured.* 21. *That thou hast slain my children, and delivered them to cause them to pass through the fire for them.* We read of the Idolatry of *Jeroboam*, who worshipped the true God, but by Calves set up at *Dan* and *Bethel*. *Ahab* exceeded this, bringing in the *terminative* worship of the creatures, worshipping the *Sun*, *Moon* and *Stars*, under the name of *Baal*; But the first in *Judah*, of whom we read, that he made *his Son to pass through the fire*, was *Ahaz*, the Father of *Hezekiah*, 2 *Kings* 16. 3. he was followed by his Grandchild *Manasseh*, 2 *Kings* 21. 6. *Josiah*, the good Son

Son of a bad Father, *defiled* the place where this abominable Idolatry was committed, 2 *Kings* 23. 10. the place where they committed this horrible abomination was the Valley of the son of *Hinnom*, very near the City, and the particular place was called *Tophet*. There was an high place built for the Idol, and many think, that the name *Tophet* ariseth from their use of a *Drum* or *Tabret*, with which while the poor children were burning, they made great noises to drown the sound of the childrens *yellings*, though others think, the word *Tophet* originally signifies Hell, or the place of the damned, of which this place, both for the torments and roarings in it, was a lively representation; now of this barbarous and horrible Idolatry, God saith, *I He commanded them not, neither came it into his mind.* It was so far from it, that God had most severely forbid it, *Lev.* 20. 2, 3. 4, 5. making it a capital crime for any to do it, and for any to conceal others that they knew did it; so that here is a *Misosis*, less spoken then was true in the case, but possibly Gods expressing a thing of this nature, being an error in his Worship, under these soft termes, *I commanded them not, neither did it come into my mind*, giveth no small ground to considerate men to judge, that we must have a command from God, though not for every *individual act of our Worship*, nor for every circumstance of humane action, which we do in his Worship, yet for every specifical Religious Act, and for any thing whereby we pay an homage to God, it being indeed the most reasonable thing imaginable, that God should have the same priviledge, which every Prince or great man amongst men, claimeth as his right, to prescribe the acts, modes and methods for his own homage.

6 Therefore behold, the days come, saith the LORD, that this place shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter *m*.

m For this God by his Prophet threatneth, that this place anciently in *Joshua's* time called *the valley of the son of Hinnom*, and more lately *Tophet*, from the noise of Drums and Tabrets there, whilst children were burning, should have a new name, and be called the *Valley of Slaughter* from the multitude of dead bodies, which upon the taking of the City should be slain, and thrown into this Valley. It was expounded *chap.* 7. 32, 33. *For they shall bury in Tophet till there be no place; And the carcasses of this people shall be meat for the fowls of the Heaven, and for the beasts of the Earth, and none shall fray them away.*

7 And I will make void the counsel of Judah and Jerusalem in this place *n*, and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: * chap. 7. 33. and * their carcasses will I give to be meat for the and 16. 4. fowls of the heavens, and for the beasts of the and 34. 20. earth.

n In this place amongst other places, I will make void all the counsels that the men of *Judah*, and the inhabitants of *Hierusalem*, have taken to escape my righteous judgments. I will frustrate all their little arts and designs to avoid the dint of my judgments. I will cause them to fall by the sword before their enemies, so as there shall be no way of escape for them.

* chap. 18. 16. and 49. 13. and 50. 13.

8 And I will make this city * desolate, and an hissing: every one that passeth thereby shall be astonished and hiss, because of all the plagues thereof *o*.

o This is no more then we met with before, *chap.* 18. 16. and shall again meet with; mens honour and reputation is ordinarily very dear to them, it was especially to the *Jews*, who valued themselves much upon the reputation their City and their Temple had, and the security they promised themselves from their right in the *Holy City* and *Land*. God tells them, he will make them as much a scorn and reproach, as ever they were for an honour or praise, as great a wonderment for the wrath and vengeance he would execute upon them, as they had been in their flourishing state for the mercies which he bestowed upon them.

9 And I will cause them to eat the flesh of their sons, and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them *p*.

p These were the miserable effects of consequents of the Famine, with which God had often before threatned them; the just fulfilling of Gods word threatned, *Lev.* 26. 29. *Deut.* 28. 43. and the accomplishment of which our Prophet hath recorded, *Lam.* 4. 10.

10 Then shalt thou break the bottle in the sight of the men that go with thee *q*.

q The earthen bottle, which *verse* 1. he was commanded to carry with him into the valley of the son of *Hinnom* (where he now was) in the sight of the ancients of the Priests, and of the people, the men who there were appointed to go with the *Prophet*. This symbolical, or sacramental teaching by signs, was much in use by the Prophets.

11 And shalt say unto them, Thus saith the LORD of hosts *r*, Even so will I break this people and this city, as *one* breaketh a potters vessel, that cannot † be made whole again *s*, and they † Heb. *he maketh* shall * bury *them* in Tophet, till *there be* no place * chap. 7. 32. to bury *t*.

r A name ordinarily given to God, here very properly, to let them know that he said nothing with his Lips, but what he had power by his Hand to accomplish, being the *Captain General* of all the Armies of his Creatures. *s* God by ordering the Prophet to carry no other Vessel, but one of *Earth*, had a design upon the breaking of it, not only to shew them that he would bruise, wound, or indammage them greatly, but so destroy them, as there should be no present remedy. If a vessel of Brass, Silver, Gold, *&c.* be broken, it may be mended, but an earthen vessel if broken, cannot be made whole, see the like *Isaiah* 30. 14. *t* He tells them that this *Tophet*, which they had made a place of barbarous slaughter for the children, kill'd for Idolatrous Sacrifices, should continue for a slaughter-house, but of another nature, even for them that had committed such wickedness in it, who should be slain there in such plenty, that they should want ground to bury dead carcasses in.

12 Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and *even* make this city as Tophet *u*.

u That is a place of slaughter and burials, or a base, ignominious place, or where the noise of drums and trumpets, and cryings, and yellings shall be heard, as used to be in *Tophet*.

13 And the houses of Jerusalem, and the houses of the kings of Judah shall be defiled as the places of Tophet *w*, because of all the houses upon whose * roofs they have burnt incense unto all the * 2 King. 23. 12. host of heaven, and * have poured out drink-of- chap. 32. 29. ferings unto other Gods *x*. * chap. 7. 18.

w Under the Judaicke Law, persons and places were defiled by touching dead bodies, or any unclean filthy thing; God threatneth in this sense to defile *Tophet*, as it was said before, it should be filled with dead bodies which should be buried, or lye unburied there. He sheweth that the aforementioned judgment of filling places with dead bodies, should not be restrained to *Tophet* in the valley of *Hinnom*, but reach to the dwelling houses in *Hierusalem*, both their Kings houses, and the meaner Subjects. *x* The provoking cause of which should be their Idolatry, which they had also brought into their dwelling houses, for they having flat roofs, had upon them, though not burnt children in sacrifice to Idols, yet poured out drink offerings to the *Sun*, *Moon* and *Stars*, and to other Idols.

14 Then came Jeremiah from Tophet, whither the LORD had sent him to prophesie, and he stood in the court of the LORDS house *y*, and said to all the people.

y Jeremiah had now dispatched the Errand upon which God had sent him to *Tophet*, coming back by Gods direction, he stands in the Court, which was common to all people, where the most might hear.

15 Thus saith the LORD of hosts, the God of Israel, Behold, I will bring upon this city and upon all her towns, all the evil that I have pronounced against it; because * they have har- * chap. 17. 23. dened their necks, that they might not hear my words *z*.

z And assureth the people from God, that he would most certainly justifie all his words, and bring to pass all his threats against that City, and that they must thank themselves for it, for hardening their heart, so as all that he had said made no impression upon them, nor found any place with them.

CHAP. XX.

1 NOW Pashur the son of Immer the priest *a*, who *was* also chief governour in the house of the LORD *b*, heard that Jeremiah prophesied these words *c*.

a The course of *Immer* was the sixteenth course of the Priests, as we read in 1 *Chron.* 24. 14. *Pashur* was his Son, that is descended from him through many Generations. *b* It is neither much material for us to know, nor very easie to determine in what sense he is called the *chief Governour of the Temple*, whether he was *Deputy* to the *High Priest*, or the head of his course, which at that time waited in the Temple, or had some place as *Captain of the Temple*, to take notice of any disorders should be committed there, contrary to the Law. Certain it is he was no

High

High Priest for then he could not have been one of the course of *Immer*. *c* Either he heard *Jeremiah* himself (which is most probable) or some body told him what *Jeremiah* had prophesied in the Temple which was within his charge, and jurisdiction.

2 Then Pashur smote *Jeremiah* the prophet *a*, and put him in the stocks *e* that *were* in the high gate of Benjamin, which was by the house of the LORD *f*.

d It is not said how he struck him, though some think it most probable, that it was with his *fist* as the false Prophet struck *Micaiah*, 1 *King*. 22. 24. *e* We are as uncertain what is here meant by stocks, whether such an Engine as is in use amongst us to punish Offenders which we call by that name. Or as others, an Engine like our *Pillory*, where Malefactors are fastned by the necks. Or, as others, with three holes one for the neck of the offender, one for each hand; or whether meerly a *Prison* where he was kept all night a Prisoner the *Heb.* word will not determine us further then that it was a place of restraint, and where that will not determine other conjectures are as incertain as needlesse. *f* There is as much uncertainty as to the place, where this *Prison* or these stocks were; we are told it was near the *Temple*, and in the *High-gate* of *Benjamin*, but whether this was a gate belonging to the *Temple* that opened toward that part of the Country which was the Lot of *Benjamin*, or a *Gate of the City* that opened that way, whether in the inner Wall, or outer Wall, whether called the *Higher-gate*, because nearer the Temple, or upon some other account, are nice and curious speculations, the determination of which is of no moment for us to know.

3 And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks *g*. Then said Jeremiah unto him, The LORD hath not called thy name Pashur, but ‖ Magor-missabib *h*.

‖ That is, *fear round about*.

g Possibly by this time the mad-brain'd Priest, thought he had done more than he could justifie by law, for if he were a false Prophet, the Judgment of him belonged not to him but to the *Sanhedrim*. He had nothing to do to smite him, possibly he brought him forth in order to bring him before the *Sanhedrim*; but it doth not appear that he did so, tho' *Jeremiahs* following words to him might reasonably be thought provocative enough if he had designed any formal charge against him. *h* He had it seemeth no more to say to *Jeremiah*, but *Jeremiah* (to whom God had appeared in the Prison that night, while he was separated from communion with men, and revealed to him, what end this hot-headed Priest should come to) had something to say to him. *h* Gods meaning was not that he should by men be no longer called *Pashur* for doubtless after this he was called by the same name he had before, but his state and condition should not answer the name *Pashur*, which signifies, as some say, a noble flourishing Priest; or, as others, one who by his Authority maketh others to tremble; but *Magor-missabib*, that is *fear, and terror on all sides*.

4 For thus saith the LORD, Behold, I will make thee a terrour to thy self, and to all thy friends, and they shall fall by the sword of their enemies, and thine eye shall behold *it*, and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword *i*.

i God now expoundeth the name of *Magor missabib*, threatning to fill this wicked Priest with Terrors, that he and all his friends should be affrighted reflecting upon his most miserable state, and condition, and his friends from whom he might possibly expect some relief should be as miserable as he, and it should be an addition to his misery, that his eyes should see it, and see his whole country ruined, some being slain by the sword of the King of *Babylon*, others by him carried into Captivity.

5 Moreover, I will deliver * all the strength of this city *k*, and all the labours thereof *l*, and all the precious things thereof, and all the treasures of the king of Judah *m*, will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon *n*.

* 2 Kin. 20. 17.

k This is but the repetition of what God had often threatned, *viz.* The perfect ruine of *Hierusalem*, and the land of *Judah*. Their Military men, or rather their Riches. *l* And all the fruit of their Labours. *m* And whatsoever was valuable in their eyes, or in the eyes of the greatest persons amongst them. *n* The *Babylonians* should make a spoil, and a prey of them all.

6 And thou Pashur, and all that dwell in thine house, shall go into captivity, and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou and all thy friends, to whom thou hast prophesied lies *o*.

o Those that teach others to disobey the Commandements of God, seldom escape that Vengeance which cometh upon them who are seduced by them. *Pashur* was one whose office it was to have taught others the Fear of the Lord, and obedience to his Will, he teacheth them what was false, and is not patient to hear the Will of God. *Jeremiah* tells him he should feel the Truth of it, for he himself should be one of those who should be carried into Captivity, and should dye there, out of his own Country, and be buried there, and this also should be the portion of all his friends whom he had seduced by his false and lying Prophesies.

7 ¶ O LORD, thou hast deceived me, and I was ‖ deceived *p*: thou art stronger than I, and ‖ Or, *enticed*. hast prevailed *q*: I am in derision daily, every one mocketh me *r*.

p The following part of the Chapter to the end of it, containeth a complaint or prayer of the Prophet unto God, made (as some think) during his imprisonment by *Pashur*, but the certain time is not known. Our Translators here might have translated the word פִּתִּיתַנִי more favourably than *thou hast deceived me*. It might have been *thou hast perswaded me*, Or thou hast allured, or enticed me, as it is translated, *Jud.* 14. 15. 1 *King*. 22. 21, 22. *Exod.* 22. 16. *Prov.* 1. 10. & 16. 29. *Psal.* 78. 36. The word signifies no more than by words to remove a man from his own opinion. That is doubtless the sense here, *Lord*, I was not fond of this employment as a *Prophet*, by thy words I was removed from my own opinion of my self, which might be spoken by the Prophet without any reflection upon God, it onely signifieth his undertaking the office of a Prophet at Gods command, not out of any ambition of his own. *q* But thou prevailedst against me. *Jeremy* at first excused himself to God, as we read, *chap.* 1. 6. He said, *Ah Lord God, behold I am a child, and cannot speak*; but the Lord prevailed upon him, replying, *ver.* 7. *Say not, I am a child, for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak, ver.* 9. The Lord put forth his hand, and touched his mouth, and said, *Behold I have put my words in thy mouth*. This is all that is here meant by *deceiving*, *viz.* Gods over-ruling of him contrary to his own inclinations. *r* He complaineth that now he was in this office, every one mock'd him and derided him, and that for the faithful discharge of that office, to which God had called him.

8 For since I spake, I cried out *s*, I cried violence, and spoil *t*, because the word of the LORD was made a reproach unto me, and a derision daily *u*.

s If the particle be translated *since*, as we translate it, the meaning is, since I first began to be a Prophet, I have faithfully discharged my Prophetical Office, and that with some warmth and zeal. *t* Some understand it of the violence which he himself experienced; others understand it of those Acts of injustice and violence which were found amongst the People, he cried out against them. Others understand it as a denunciation of judgment. He prophesied that violence and spoil was coming upon them. *u* Because of that scorn and derision with which they treated him. But others think that it were better translated *surely* than *because*, as it is in many texts, *Isa.* 60. 9. & 63. 16. *&c.* It is not much material which way we translate it, for it appeareth from 2 *Chron.* 36. 16. That this peoples *mocking of Gods messengers, despising his words, and misusing his Prophets*, was one great cause of the wrath of God coming upon them: and it is certain that *Jeremy* was made such a *scorn* and *derision to them*.

9 Then I said, I will not make mention of him, nor speak any more in his name *w*. But *his word* was in my heart as a * burning fire shut up in my bones, and I was weary with forbearing, and * I could not *stay x*.

* Psal. 39. 3.
* Job 32. 18.

w This daily scorn and reproach which the Prophet saw himself exposed unto, for preaching against the sin and wickedness of the people, was a sore Temptation upon him to lay down his imployment as a Prophet, he did not speak this openly, but he spake it in his heart, he had (as he confesseth) many such thoughts in his breast. *x* But he saith he was not able to do what he thought to do, he found in his heart a constraint to go on, that when a Revelation came at any time from God unto him it was like a fire in his bones which he must quench, by uttering what God had revealed to him.

10 ¶ For I heard the defaming of many, fear on every side *y*: Report, *say they*, and we will report it *z*: † * all my familiars watched for my halting *a*, *saying*, Peradventure he will be enticed, and we shall prevail against him *b*, and we shall take our revenge on him *c*.

† Heb. *every man of my peace*.
* Psal. 41. 9. & 55. 13, 14.

y The Prophet here rendereth a reason why he thought of giving over his work as a Prophet, his ears were continually filled

dle with the Obloquies and reproaches of such as reproached him, and besides he was afraid on all hands there were so many Traps laid for him, so many devices devised against him. They did not only take all advantages against him, but they sought advantages and *z* invited others to raise up false stories of him. They said to men like themselves, Raise but you the report, we will blow it abroad. *a* Not onely strangers, but those that I might have expected the greatest kindness from, those that pretended most courteously, watched for opportunities to do me mischief, and lay in wait for my halting. *b* Desiring nothing more then that I might be enticed to speak or do something which they might make matter of a colourable Accusation. *c* That so they might satisfie their malice upon me. This hath always been the genius of wicked men; *Job* and *David* both made complaints much like this, *Job* 19. 19. *Psal.* 31. 13. & 55. 12, 13, 14. Thus is fared with Christ himself. The same Spirit which yet possesseth wicked men, was found in wicked men in all former times. And this ought to be a great relief to the people of God under the like measures, to consider that the Servants are not above their Lord, and wicked men thus of old *persecuted the Prophets*.

11 But the LORD *is* with me as a mighty terrible one *d*: therefore my persecutors shall stumble, and they shall not * prevail *e*, they shall be greatly ashamed *e*, for they shall not prosper *f*, * *their* everlasting confusion shall never be forgotten *g*.

* chap. 15. 20. & 17. 18.
* chap. 23. 40.

d The Prophet recovering himself out of his fit of Passion, incouraageth himself in his God, whom he calls the mighty and terrible one, so declaring his faith in the power of God, as one able to save him, and in the promise and good will of God toward him; therefore he faith, *the Lord is with me*, such was the promise of God to this Prophet when he first undertook the Prophetical Office, *chap.* 1. 8. Be not afraid of their faces, for *I am with thee to deliver thee saith the Lord*. *e* From hence he concludeth, that though he had many that pursued after his life, yet they should stumble in their ways of violence, and should not prevail. *e* That they should either be ashamed of, what they had done or be brought to shame for what they had done. *f* For prosper they should not, or they acted like Fools, and did not deal prudently for themselves (so this word is translated *Isa.* 52. 13.) *g* They should come to a reproach and ignominy, and their reproach should not be like his for a time, but it should be a lasting, perpetual reproach that should not be forgotten. This was not onely written for that generation, but for all generations that are yet to come, and hath been made good in the experience of all ages past. The persecutors of Gods Ministers have found that God hath been with his Ministers according to his Promise, *Matth.* 28. 20. and that they have stumbled in their way, and not at last prevailed, that they have not acted prudently for their own good, and the good of their Families; that a perpetual ignominy clave to the memory of those who have been employed in this work. There stands to this day a blot upon the memory of them who persecuted *Eliah*, *Jeremy*, *&c.* The Apostles, and such faithful Ministers as have been since their time.

12 But, O LORD of hosts, that triest the righteous, *and* seest the reins and the heart *h*, let me see thy vengeance on them *i*: for unto thee have I opened my cause *k*.

h The Prophet had *chap.* 17. 10. spoken unto God under this notion; here he appealeth to him as such, and therefore must needs see as well the Prophets sincerity as his Enemies Malice. *i* For his Prayer against his Enemies, it is of the same nature with what we met with *chap.* 11. 20. indeed this whole verse is the same with that *David*, *Psal.* 58. 10. prophesieth that *the righteous should rejoyce when they see the vengeance which God brings on his Enemies*; but yet the Prophet seems in this Petition to have shewed himself a man (as the Apostle speaks of *Elijah*) subject to like Passions with other men, for although God sometimes in his Providence, causeth Vengeance to come upon his, and his Peoples Enemies in their sight, yet whether they may absolutely pray for it is, a question. See the notes on *chap.* 11. 20.

13 Sing unto the LORD, praise ye the LORD, for he hath delivered the soul of the poor from the hand of evil doers *l*.

l The Prophet here riseth higher, from Prayer to Praise; it is not certain whether this was a rejoycing of faith, or of sense; a thanksgiving to God, upon his deliverance out of the hand of *Pashur*, or some other Enemies, or a rejoycing in the sure belief that God would deliver his life out of the hands of these wicked men. If we take it in the latter sense, it teacheth us our duty, to give God the honour of all our deliverances from the hands of wicked men. If in the former sense it sheweth us the power of *faith*, which being the *substance of things not seen*, and *evidence of things* but *hoped for*, sheweth us things to come as if already present, and teacheth us to rejoyce in the hope of those things of which we have no present possession.

14 ¶ * Cursed *be* the day wherein I was born: let not the day wherein my mother bare me be blessed *m*.

* chap. 15. 10.

m This sudden change of the Prophets stile, maketh both Mr. *Calvin*, and some other good Interpreters, think that these words proceeded from *Jeremiah* rather as a repetition of a former passion into which the abuses of his Enemies had put him, then as the immediate product of his Spirit at this time. When ever they were spoken, they speak a very extravagant passion to shew us that though *Jeremiah* was a great man, yet he was but a man, encompassed with infirmities, and subject to like Passions with other men. We find *Job* in the like passion, *chap.* 3. 3. These great failures of Gods people stand in Scripture, as Rocks in the Sea appear, to mind Marriners to keep off them, not to run upon.

15 Cursed *be* the man who brought tidings to my father, saying, A man-child is born unto thee, making him very glad *n*.

n Parents are usually rejoyced when a Son is born to them.

16 And let that man be as the cities which the LORD overthrew and repented not, and let him hear the cry in the morning, and the shouting at noon-tide *o*.

o By the Cities he means those Cities mentioned, *Gen.* 19. 25. *Sodom* and *Gomorrah*, by the cry in the morning and shouting at Noon, he means the shouts, and noises that Enemies make when they break in upon a place, in an hostile manner.

17 Because he slew me not from the womb: or that my mother might have been my grave, and her womb *to be* always great *with me p*.

p These various expressions do onely let us see to what a tide passion (swelled in this good mans heart, and teach us how much need we have to pray to be delivered from our own passions; *Jeremiah* leaving these things recorded by himself is one instance of what is brought as a rational argument to prove that holy men (write the Scripures by inspiration from God, they would never else have recorded their own gross failings, men commonly writing for their own honour, not to their own defamation.

18 * Wherefore came I forth out of the womb to see labour and sorrow, that my dayes should be consumed with shame? *q*.

* Job 5. 10.

q These words let us know the Prophets *Temptation* to these extravagant eruptions of passion, it was the reproach and shame, and affliction which he indured for the faithful discharge of his Ministry, which both lets us see the goodness of God towards those whom he spareth as to these Trials, and what need we have under them to keep a watch upon our own hearts. These Records also of Holy Writ are useful to us if at any time we be overtaken with such errors, to comfort us, in that they are not such spots but have been found in the faces of Gods fairest ones: and top make us charitable towards such as we may see sometimes overborn with the like Temptations.

CHAP. XXI.

1 THE word which came unto Jeremiah from the LORD *a*, when king Zedekiah sent unto him Pashur the son of Melchiah, and Zephaniah the son of Maaseiah the priest, saying, *b*,

a God in sundry times, and in divers manners, spake in times past, to the fathers by the Prophets, *Heb.* 1. 1. the two principal means *visions* and *dreams*, *Num.* 12. 6. how the following word came to *Jeremiah* is not expresst, it is enough, that he knew it came from the Lord. *b* It is apparent, some Prophecies in this book are put in the right order as they were delivered, *chap.* 25. 1. we have an account of the word of the Lord which came to *Jeremiah* in the fourth year of *Jehoiakim*, who was the second son of *Josiah* made king by *Pharaoh-Necho*, pursuing his Victory (mentioned 2 *Chron.* 35. 22.) upon the battle, in which *Josiah* was killed, as we read there. The people made *Jehoahaz* king, but he reigned but three moneths, and the Conquerour carrying him away made *Eliakim* his Brother King, changing his name to *Jehoiachim*, who reigned 11 years, that is 7 after the word of the Lord mentioned *chap.* 25. came to him; after whom *Jehoiachin* his son reigned 3 months and 10 dayes. *Zedekiah* was his Uncle, the Son of *Josiah*, he reigned eleven years. So that it is plain that *Jeremiah* Prophesied (mentioned *chap.* 25.) was 7 years and 3 months before this, besides the number of years that *Zedekiah* had reigned. But some think that *Jeremiah*, *chap.* 23. 24, 25. doth but make a repetition to *Zedekiah* messengers of what he had before prophesied. This Message was (as appeareth by the next verse) when *Nebuchadnezzar* was come up to make war against *Hierusalem*, Jer. 39. 1. *Jeremiah* was at liberty, when the word of the Lord at this time

came to him, so as it was some time before the City was taken The faral Siege held, about a year and half as appears by *chap.* 39.1.2. The *Pashur* mentioned here, was another from him, mentioned *ch.*20.1. he was the son of *Immer*, of the 16th course of the Priests; and of a more rugged ill temper; this was the Son of *Malchia*, and so of the fifth course, Vid. 1 *Chron.* 24. 9. 14.

2 Enquire I pray thee of the LORD for us *c*, (for Nebuchadrezzar king of Babylon maketh war against us) if so be that the LORD will deal with us according to all his wondrous works, that he may go up from us *d*.

c Zedekiah, as he was none of the best so he was none of the worst of the Kings of *Judah*, he had some convictions, and impressions (possibly from his education) not worn off, and having some reverence of God, he sends to the Prophet to *enquire of the Lord*. *d* Because the *King of Babylon* was come up to make war against them. It is true the greatest Contemners of God and his faithful Ministers, will sometimes, in great straits, chuse to send for them rather than those who in their prosperity pleased them. Hence we read of *Saul* when he went to the Witch at *Endor*, desiring that *Samuel* might be raised up; but in *Zedekiahs* whole story we read no such eminent contempt of God, but a disobedience to the commands of God, proceeding rather from his easinesse to be ruled by his corrupt Court, than from a stubbornness in himself. *d* By mentioning Gods former wondrous works, possibly he may have a respect to Gods raising *Hezekiahs* Siege in the time of his Grandfather *Hezekiah*. The remembring of Gods former wondrous works, is of use to raise in us an hope and confidence in God for further deliverances, supposing our selves under the same circumstances of Obedience to Gods Will, otherwise not, as we shall see in the case of *Judah* and its *King*, at this time; therefore *Zedekiah* saith, *if so be*. Guilt of sin hinders Confidence, and holy boldness in the best; but as the guilt is greater, so the hope or confidence of any is justly less.

3 Then said Jeremiah unto them, Thus shall ye say to Zedekiah,

4 Thus saith the Lord GOD of Israel *e*, Behold, I will turn back the weapons of war that *are* in your hands, wherewith ye fight against the king of Babylon, and *against* the Chaldeans, which besiege you without the walls *f*, and I will assemble them into the midst of this city *g*.

e The honour that the King of *Judah* had put upon the Prophet, in sending these special Messengers to him, is no temptation to this good Prophet, to prophesie smooth and pleasing things, for which he had no warrant from God. The Prophet stileth God *the God of Israel*, because the whole posterity of *Jacob* were in covenant with God, notwithstanding which, ten parts of twelve were at this time carried into a Captivity from which they never returned, yet God was the God of *Israel*, for all were not *Israel* that were descended from *Israel*, but those onely who were *Israelites* indeed, without guile, so that the Prophet by this name given to God doth both assert Gods faithfulness to his Covenant, and also shew the consistency of that faithfulness, with those judgments, which he was now bringing upon that remnant of *Israel* which yet were in their own land. *f* The message which God by the Prophet sendeth to *Zedekiah* is exceeding terrible. The sum of it is, That as they had not dealt with God according to the works of *Israel*, and the former generation that descended from him, or those at least who were the true *Israel* of God, so they must not expect that God should deal with them according to his former wondrous works but that as he with the *pure* had shewed himself *upright*, so with the *froward* he should *shew himself froward*. For God had determined to turn into their own bowels, and against themselves, the weapons they had in their hands taken up against the *King of Babylon* and the *Chaldeans* that were now besieging them (by which we may learn that this Message was sent during the time of the Siege, probably about the beginning of it, for it lasted 18 months.) *g* God threatneth to bring the *Chaldeans* into the midst of the Holy *City*; that their City should be broken up, their Armes taken from them, and they killed with their own swords. There is a great *Emphasis* in the Pronoun *I*. It is not an Enemy that is to be feared, but Gods being our Enemy.

5 And I my self will fight against you *h* with an out-stretched hand, and with a strong arm, even in anger, and in fury, and in great wrath *i*.

h I will fight against you, as a Prince is said to fight against a Nation, whose Captains fight against it, though himself sitteth not from his Royal Palace: yea more than so, animating and influencing the *Babylonians* and *Chaldeans*, whom I have sent to fight against you. and discouraging and dispiriting your Armies. *i* With such an hand, and power as I manifested for my ancient *Israel*, *Exod.* 6. 6. God is here spoken of in a Dialect which maketh him more intelligible to us. He hath no hands, no arms, neither is *anger* and fury in him considered as turbulent Passions, as they are in us; but as men stretch out their hands and arms when they intend to give smart, and terrible strokes, and are edged to such blows from their passions and excessive wrath, so God is set out to us by expressions proper to men, and in him significative onely of his just Will to be revenged severely upon a sinful people. The sense is no more, than that an end was now come, and God was resolved no longer to bear with such a provocative people, but to bring his utmost wrath upon them, and to deal with them no longer according to his wondrous works of Mercy, but in wondrous works of Justice which in men would look like the effects of Wrath and Fury.

6 And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence *k*.

k Still God proclaimeth himself this Peoples Enemy, Pestilences are but the usual consequents of long sieges, through the scantness, and unwholesomness of food, but God is the first cause of such sore judgments, though there be other second causes. The Murrain of Beasts bears proportion to the Pestilence amongst men, and the Beasts are threatned as well as men, not because of any sin in them, but because men are punished in them, they being part of their Substance; and this is a part of that Bondage of Corruption from which the Creature groaneth to be delivered, of that Vanity to which they are subject, which maketh the irrational part of the Creation to be brought in by the Apostle, *Rom.* 8. 20, 21, 22, like as a woman *travailing in pain*, and desiring the day of Judgment.

7 And afterwards *l*, saith the LORD, I will deliver Zedekiah king of Judah, and his servants, and the people, and *such as are* left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life *m*, and he shall smite them with the edge of the sword: he shall not spare them, neither have pity, nor have mercy *n*.

l After that many of the People of this City, shall be destroyed, some by the Enemy assaulting, and skirmishing with them; others by the Famine, that shall be amongst them through a want of Victuals, being all spent with the long Siege; others by the Pestilence. *m Zedekiah*, who shall escape these three Judgments, together with his Courtiers, and the refusue of the People, shall be delivered into the power of the King of *Babylon*, and into the power of such as will not be content with the plunder of their houses, but thirst after their blood, and *n* these Enemies (set on by *Nebuchadnezzar*) shall smite them with the Sword, without shewing them any Mercy or Pity. This is not to be understood of king *Zedekiah* himself, for God let him know, *chap.* 34. 4. that he should not *die by the sword* but *in peace*, as he did afterward in *Babylon*, though in Prison; but it was true of his Sons, and Courtiers, and a great part of the People, *chap.* 39. 6, 8. & 52. 10. Those who went into Captivity, were only such as had revolted during the Seige, and many of those that were of the poor of the Land, for the rest there was little pity had of them, or mercy shewed to them; as may be seen *chap.* 39. & 52. 2 *Chron.* 36. 17.

8 ¶ And unto this people thou shalt say, Thus saith the LORD, Behold, I set before you, the way of life, and the way of death *o*.

o I tell you the way that you should take, if you would save your lives, and the course, which if you take, you will certainly lose your lives.

9 He that * abideth in this city, shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live *p*, and * his life shall be unto him for a prey *q*. * chap. 38. 2. & 45. 5.

p But certainly if ever any man spake High Treason, this Prophet now did it, when there was an Enemy besieging them, telling them, that if they would save their lives, they must Revolt from their King, and join with their Enemies, all that can be said in excuse for the Prophet is, that this was a Divine Revelation to him, and a Message sent to the King himself. *q His life shall be given him for a prey* appeareth to have been a proverbial Expression, either signifying a mans Possession of his life, as a prey, or booty recovered from death, or the hand of the Enemy. 2. Or a *mans rejoycing* in the saving of his life, as if he had got some notable booty.

10 For I have set my face against this city, for evil, and not for good *r*, saith the LORD; it shall be given into the hand of the king of Babylon, and he shall burn it with fire *s*.

r That is, I will set my self against it, I will be an Enemy to it. See the like phrase *Lev.* 17. 10. & 20. 5. It is a phrase signifying not onely Gods aversion from them, and the taking his Affection off them, but his determination to bring ruine upon them, and chusing methods of Providence tending and conducive thereunto; and so it is opened in the following words, which are rather to be understood of the structure of the City, than of the inhabitants, for that, not the people were burnt with fire, though probably many of the people perished in so great burnings.

11 ¶ And touching the house of the king of Judah *t*, *say*, Hear ye the word of the LORD *u*,

t By the house of the *King of Judah* he means the house of *Zedekiah*, the Court, or those (as appeareth by the next verse) who were the Magistrates. *u* These, how great soever, are not excused from the common obligation upon all to listen to, and to obey the Revelations of the Divine Will.

12 O house of David *w*, thus saith the LORD, * † Execute judgment in the morning *x*, and deliver *him that is* spoiled, out of the hand of the oppressor *y*, lest my fury go out like fire, and burn that none can quench *it z*, because of the evil of your doings *a*.

* chap. 22. 3. † Heb. *Judge.*

w He calls these the *house of David*, either checking them, who were indeed so in a lineal descent, or minding them what they ought to be in imitation of their Father *David*. *x* The onely way they had to keep off those Divine Judgments which now hang'd over their heads, was to *execute judgment*, that is, *justice*, without partiality; the prophets advice to them to *execute judgment in the morning*, either lets them know they must do it *quickly*, or else it hath respect to the time when the Courts of Justice sate. *y* One Species of Justice, was the deliverance of the Oppressed from the hands, that is from the power, and malice of the Oppressors, which if it were not done, *z* God threatneth certain Ruin and destruction to them, which none should be able to hinder, or avoid. *a* The cause of which was their wicked doings, for that God who doth people good and sheweth them favour not for their sake, but for his own names sake; yet never punisheth them, but for a cause found in them.

13 Behold, I *am* against thee, † O inhabitant of the valley *b*, *and* rock of the plain *c*, saith the LORD; which say, Who shall come down against us? or who shall enter into our habitations *d*?

† Heb. *O Inhabitress.*

b The inhabitants of the City of *Hierusalem* are those here intended, *Psal.* 125. 2. The mountains were round about *Hierusalem*, yet *Hierusalem* it self was builded in part upon the Rocky Mountain of *Zion*, but a great part was in the valley and the higher mountains, about Mount *Zion*, made that mountain it self in comparison with them as a Valley. *c* Though also a Rock of the plain, that is, near to the plain. Which situation of this place made the *Jews* think it to be impregnable, and to mock at dangers, or threats of Enemies, saying, *who shall*, that is, *who can*, or, *who will* dare to come against us? Or, who will be able to enter into our City? saith the Lord, *I am against you*. I will come down against you, and I by such as I shall employ will enter into your Habitations. No natural position or situation of places, no Artificial Fortifications, are sufficient against an Almighty God.

14 But I will † punish you *e* according to the * fruit of your doings, saith the LORD *f*: and I will kindle a fire in the forest thereof *g*, and it shall devour all things round about it *h*.

† Heb. *Visit upon you.* * Prov. 1. 31.

e In the *Hebrew* it is, *I will visit upon you*; Gods Visitations are either of *Mercy*, *Psal.* 80. 14. & 106. 4. Or of *Judgment*; therefore the sense is here rightly given by our Translators, *punish*. *f* The fruit of mens doings is the product of their Actions, God punisheth the fruit of our doings. In shewing Mercy, he acts from Prerogative; in Punishments, he doth but fill men with their own wayes, and give them according to the fruit of their doings; so *ver.* 12. *g* By the *Forest* he either meaneth the Forrest of *Lebanon*, or their Houses made up of wood cut out of that Forrest, or their Idolatrous Groves. *h* And this fire he saith should not determine in the destruction onely of this City but in the Total Destruction of all the Country adjacent to *Hierusalem*.

CHAP. XXII.

1 THus saith the LORD, Go down to the house of the king of Judah, and speak there this word *a*.

a Some by the King of *Judah* here mentioned, understand *Jehoahaz*, made King upon the death of *Josiah* by the People (being the second Son of *Josiah*) *King.* 23. 30. Others understand *Jehojakim* whom *Pharaoh Necho* made King, carrying his Elder Brother *Jehoahaz*, after a short reign of three months with him into *Egypt*, 2 *Chron.* 36. 4.

2 And say, Hear the word of the LORD, O king of Judah, that sittest upon the throne of David *b*, thou, and thy servants, and thy people that enter in by these gates *c*;

b None is so great but he is obliged to hear the word of the Lord, the Prophets mentioning him under the notion of him that sat upon the *throne of David*, both minds him of Gods faithfulness, who had promised, that *David* should not want one to sit on his Thrones and his duty, to walk in the steps of him upon whose throne he sate, and also of his errors, he not walking in *Davids* steps, though he sate upon his throne. *c* The word of the Lord concerned not the king alone, but all his instruments in places of Magistrates, and also all the people of *Jerusalem* and *Judea*.

3 Thus saith the LORD, * Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place *d*. * chap. 21. 12.

d That is administer justice to all your Subjects, the *Strangers*, the *Fatherless*, and the *Widows*, are particularly named, as persons who have fewest Friends, and so are most exposed to the lusts of great men, who have a power to oppress them, 2 things are observable. 1. That the terms upon which God promiseth mercy to them, are such as were in their power to perform. 2. They are the due performance of relative duties, to teach us how much lyeth upon mens just performance of the duties of their Relations, and more particularly, how much God loveth justice and judgment. without the impartial execution of which, no Princes, no Magistrates can promise themselves Security from temporal judgments, which much commendeth the love of God to humane society, injustice being the greatest Enemy to it, and justice the great foundation and pillar of it.

4 For if ye do this thing indeed, *e* * then shall there enter in by the gates of this house kings sitting † upon the throne of David, riding in chariots, and on horses, he, and his servants, and his people *f*. * chap. 17. 25. † Heb. *for David sitting upon his throne.*

e If ye will not pretendedly, but really give to every one their due, and look that inferiour Magistrates acting under you do so. *f* Then, he doth not say, you shall be saved, the promise is only of a secular, temporal nature of all prosperity, and continuance of the family of *David*, with great honour and splendour, expressed by those phrases of riding in Chariots and on Horses. Though the performance of moral acts, of justice, and mercy which men may perform without any special grace of God be not enough to incite them to the hopes of spiritual and eternal good things: yet they may entitle them to the hopes of outward prosperity, and happiness in this Life, *Dan.* 4. 27. which is sufficient to demonstrate, that mens outward infelicities, and sufferings under the grievous judgments of God upon themselves is from their selves; they might in a great measure avoid them, by doing such acts, as are in their power to do.

5 But if ye will not hear these words *g*, I swear by my self, saith the LORD, that this house shall become a desolation *h*.

g By *hearing* the Prophet meaneth *hearkening to*; and *obeying*, God accounteth us to hear no more then we practice. *h* If (saith the Prophet) you will not *execute judgment*, &c. I give you the greatest assurance imaginable, that this noble *house of David* shall become a desolation. The Apostle saith, that God, because he could swear by no greater, sware by himself. The end of an Oath is the confirmation of a thing where any doubt of the truth of it, or have any strife about it, sinners finding in themselves a difficulty to believe God upon his word, revealing his will against the interests of their lusts, the Lord is brought in as swearing, not by a greater (that is impossible) but by himself, that the *house of David* or the *house of Israel*, or *his own house*, the *Temple*, though the first seems most probable to be here meant, which seemeth to be the house mentioned verse 4, through the gates of which Kings should enter riding in Chariots and on Horses; should be made desolate.

6 For thus saith the LORD unto the kings house of Judah, Thou *art* Gilead unto me *i*, *and* the head of Lebanon *k*: *yet* surely I will make thee a wilderness, *and* cities *which* are not inhabited *l*.

i Interpreters are not agreed in what sense God saith, that the *Kings house of Judah* was unto him as *Gilead*. *k* Or the head of *Lebanon*, *Gilead* was a Country fertile for Pastures, upon which account the *Rubenites* and *Gadites*, being men whose Estates lay in Cattle begged it of *Moses* for their portion, *Num.* 32. 2. and *Moses* gave it to the Son of *Manasses* verse 40. it was also famous for *Spicery*, *Balm*, and *Myrrh*, *Gen.* 37. 25. it had in it a famous Mountain. *Lebanon* also was a very pleasant place,

place, famous for *Cedars* and indeed whatsoever could gratifie the senses, they both were in the lot of *God* and *Manasseh*. Some think God compareth the King of *Judahs* house to these places, in regard of the height and nobleness of the structure, others for the pleasantness and delightfulness of it. Others consider, *Gilead* as the principal part of the inheritance of the ten Tribes wasted by *Tiglath Pilneser*, 2 *Kings* 15. 29. and that God telleth them by this comparison that he would certainly destroy them and make them as *Gilead* which was the *head of Lebanon*. Though *Jerusalem* were a noble and pleasant place, yet they might remember so was *Gilead* which yet for their sins was wasted, and brought to ruine. *l* So also *Jerusalem*, formerly the Garden of *Judea* and joy of the whole Earth should be made a Wilderness, and the Cities of *Judah*, should not be inhabited.

7 And I will prepare destroyers against thee, every one with his weapons *m*, and they shall cut down thy choice cedars, and cast *them* into the fire *n*.

m They shall not onely be edged with their own lusts and malice, but commissionated and influenced by me, and shall come sufficiently prepared for their work. *n* And they shall cut down, and burn thy buildings which are made of goodly Cedars.

8 And many nations shall pass by this city, and they shall say every man to his neighbour, wherefore hath the LORD done thus to this great city *o*?

o According to Gods threatnings, *Deut.* 29. 24. 1 *Kings* 9. 8. though the Jews would not understand that there was a cause, yet others would understand it, and inquire into it.

9 Then they shall answer, Because they have forsaken the covenant of the LORD their GOD *p*, and worshipped other gods, and served them *q*.

p Some shall answer them, or they shall answer one another. Surely it is because they have broken the divine Law, which the *Israelites* made a Covenant, *Exod.* 19. 8. *chap.* 24. 3. 7. *Deut.* 5. 27. upon which account their sinning was an Apostacy and a *forsaking their Covenant*. *q* Their sinning was not of an ordinary nature, but by Idolatry, worshipping Images, and Idols which indeed were no Gods, but only in the opinion of those nations that worshipped them.

10 ¶ Weep ye not for the dead, neither bemoan him *r*, *but* weep sore for him that goeth away *s*; for he shall return no more, nor see his native country *t*.

r Not for *Josiah* your dead Prince, for whom there was a great mourning, 2 *Chron.* 35. 25. mentioned, *Zech.* 12. 11. *Josiah* is happy, you need not trouble your selves for him, but weep for *Jehoahaz* who is to go, or is gone into Captivity, *Jehoahaz* was set up upon his fathers death by the people, 2 *Kings* 23. 30. 2 *Chron.* 36. 1. but verse 3. put down within three moneths and carried into *Egypt* verse 4. where he died, 2 *Kin.* 23.34. *s* So as he no more returned into *Judah*, the participle being in the present tense inclineth me to think, that this prophesie, was long before that in the former chapter, soon after the death of *Josiah* upon the peoples setting up of *Jehoahaz* in his stead, or presently after he was carried away. Some interpret this of the people that were dead, and those that were going into Capcivity, but the next verse makes it far more probable that it is to be understood of *Josiah* and *Jehoahaz*.

11 For thus saith the LORD touching Shallum, the son of Josiah king of Judah *u*, which reigned in stead of Josiah his father *w*, which went forth out of this place *x*, he shall not return thither any more.

u Who this *Shallum* was is a little doubted, some think it was *Jehoahaz* the Son of *Josiah*, 1 *Chron.* 3. 15. called *Johanan*, there is also mentioned one *Shallum*, but he is there mentioned as the fourth son of *Josiah*, in the Book of *Kings* we read only of three Sons which *Josiah* had, *viz. Jehoahaz*, *Jehoiachim*, and *Zedekiah*, most think that this *Shallum*, was *Jehoahaz* or *Johanan* (as he is called 1 *Chron.* 3. 15.) who was indeed the second son of *Josiah* for it is plain from 2 *Kings* 23. 31, 36. that *Jehoiachim* was two years older, otherwise he could not have been 25 years old when he began to reign after *Jehoahaz* who began to reign at 23 years of age and reigned but three months, but 1 *Chron.* 3. 15. he is called *Josiahs* first-born, because he was first made King, and here he is called *Shallum* for the shortness of his reign, in derision to the Jews who so called him, upon the account of their good hopes of prosperity under him, and in allusion to *Shallum* the son of *Jabesh*, one of the last Kings of the ten Tribes mentioned 2 *Kings* 15. 13. who reigned but a moneth, for this as some think could not be that *Shallum* mentioned after *Zedekiah*, as the fourth son of *Josiah*, 1 *Chron.* 3.15. for that *Shallum* they say never reigned, this as the text saith did reign three months *in stead of Josiah his Father*, which phrase seemeth also to conclude that he immediately succeeded his Father *Josiah*. *x* He was carried away from *Jerusalem* presently after he was set up, 2 *Kings* 23. 31, 32. imprisoned at *Riblah*, and verse 34. died in *Egypt*.

12 But he shall dye in the place whither they have led him captive, and shall see this land no more *y*.

y So as he returned no more to see his native Country, as is here said. But others think this *Shallum* was *Josiahs* fourth son, that *Johanan* died before his father, and the people made *Shallum* his youngest Son *King*, calling him *Jehoahaz*, so as he reigned immediately after *Josiah*.

13 ¶ Wo unto him that * buildeth his house by unrighteousness, and his chambers by wrong; *z* that useth his neighbours service without wages, and giveth him not for his work *a*.

* Mich. 3. 10. Hab. 2. 9.

z We have not here any certain guidance to let us know whether the Prophet intended *Jehoahaz* or *Jehoiachim*, both of them *did evil in the sight of the Lord* as we read in their story, the sin here reflected upon is manifestly *injustice* and *oppression*, but possibly in the former part of the verse, all injust, and oppressive acts, by which either of these Princes endeavoured to promote their grandeur may be understood, for we need not take, *building his house* in a strict literal sense, but signifying the promotion of his Family or establishing his State and Dignity. *a* In the latter part a special oppression, withholding workmens wages, is the sin upon which the wo is denounced, a sin contrary to the Law, *Lev.* 19. 13. *Deut.* 24. 14, 15. and against which the judgment of God is also denounced under the New Testament, *James* 5. 4. An evident demonstration of Gods love to mankind securing by his Law, just dealings between man and man, and revenging acts of injustice, and particularly where men take advantage of their greatness above, and superiority over others, to trample them under their feet, and to withhold their just rights from them, though such persons may be out of the reach of humane justice, yet God hath denounced a wo against them.

14 That saith, I will build me a wide house, and † large chambers, and cutteth him out windows, and *it is* cieled with cedar, and painted with vermilion *b*.

† Heb. *stretching aired.*
‖ Or, *my windowes.*

b That is wo to that man, who suffering oppression in his Government, or making it his business himself to oppress, yet buildeth himself, great houses and large chambers cieling them with Cedar, promising himself prosperity and splendor notwithstanding his wicked courses; for otherwise it is lawful enough for Princes to build themselves stately houses, &c. yet some think, that *Jehoiachims* Pride, and *Luxury* and magnificence is here blamed, which also may be, considering what sate he was under, for *Judah* was reprieved only during *Josiahs* life, 2 *Chron.* 34. 24, 25,26,27, and this Prince had seen, *Shallum* or *Jehoahaz* his Brother carried into Captivity, and he still walked in the same wicked courses his brother had done, yet in contempt of the Word of the Lord by *Huldah* in his Fathers time, he promiseth himself all prosperity, and splendor, and accordingly was building himself stately Houses, and adorning them, for this the woe is here denounced.

15 Shalt thou reign because thou closest *thy self* in Cedar *c*? did not thy father eat and drink, and do judgment and justice, and then *it was* well with him *d*?

c Art thou so vain as to think that brave Houses will continue thy Kingdom? Thou art mistaken, magnificent buildings are not those things which establish a Princes Throne. *d* How was it with thy Father? He lived prosperously yet had no such stately Edifices, his Throne was established by Justice, and Judgment, that were the right way for thee to fit sure upon thy Throne.

16 He judged the cause of the poor and needy *e*, then *it was* well *with him*: *was* not this to know me? saith the LORD *f*.

e By himself in person for the Kings of *Israel* and *Judah*, often sate personally to judge causes: or by setting such Judges as did it, administring justice impartially, particularly to such as in respect of their low condition were most exposed to the power of others, and doing thus he prospered. *f* This was for him truly to own and acknowledge me, they onely truly know God who obey him, and men vainly pretend to Piety, who are notoriously defective in duties of Justice and Charity.

17 But thine eyes and thy heart *are* not but for thy covetousness *g*, and for to shed innocent blood, and for oppression, and for ‖ violence to do *it h*.

‖ Or, *breach.*

g All

g All that thou lookest after, and that thy heart is set upon, is thy own *grandeur*, and riches. *h* And to make thy self great thou makest no difficulty, to destroy thy subjects that are innocent, and have not deserved death, and to oppress others, using all manner of violence against them, it is not to be thought that *Jehoiachim* did all this in person; but by such corrupt and injust Judges, as he set up; so God accounted that *Ahab* had *killed*, and taken *possession*, 1 *Kings* 21. 19. Though the *Elders and Nobles* were those that did it, *verse* 11. 12, 13. Princes are responsal to God for the sins of their Ministers and Judges.

18 Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah *i*. They shall not lament for him, *saying*, Ah my brother, or ah sister: they shall not lament for him, *saying*, Ah Lord! or ah his glory *k*.

i A very bad son of a good Father whose name was *Eliakim*, by *Pharaoh Necho* turned to *Jehoiakim*, 2 *Kings* 23. 34. and by him set up, he reigned wickedly, and infinitely oppressed the people for money, for *Pharaoh Necho* that made him King verse 35. he reigned but eleven years, but rebelling against *Nebuchadnezzar* King of *Babylon* as we read, 2 *Kings* 24. 1, 2. he was carried by him into *Babylon* in fetters, 2 *Chron.* 36. 6. where for ought we read he dyed. *Jehoiachin* or *Jeconiah* his Son succeeded him, *vrr.* 9. reigning only three months, and ten dayes. *k* He died not lamented, for as it is not probable his Enemies would lament him, so he had disobliged his own people by violence and oppression to that degree, that it is not likely that those of them that were in *Babylon*, made any great lamentation for him.

* chap. 36.30.

19 * He shall be buried with the burial of an ass *l*, drawn and cast forth beyond the gates of Jerusalem *m*.

l That is he shall not be buried at all, or he shall be buried in an indecent and contemptible manner, none attending him to his Grave, none mourning for him. *m* The last words of this verse incline some to think that *Jehoiachim* was buried near to *Jerusalem*, but the Scripture, which mentioneth his being carried into *Babylon* saith nothing of his being brought back, nor is that very probable which some say, that the King of *Babylon* thought to have carried him to *Babylon*, but upon second thoughts altered his purposes, and caused him to be *slain* at *Jerusalem*, and his body to be ignominiously dragged out of the gates. The Scripture saith expresly he was carried to *Babylon*, 2 *Kings* 24. 15. and if he died there, yet this Text remaineth true, the scope of which seemeth to be to shew the vanity of this Prince in his great and stately Buildings, which he was not like long to enjoy, nor to be buried nigh to them, nor in any degree of honour proportionate to the splendor of them.

20 Go up to Lebanon *n*, and cry, and lift up thy voice in Bashan *o*, and cry from the passages *p*: for all thy lovers are destroyed *q*.

n The Hebrew Verb being feminine lets us know, that *Jerusalem* was the place to which this speech is directed. To the inhabitants of which the Prophet here calleth, to whom he calleth to go up to *Lebanon*. *o* And to *Bashan*, both *Lebanon* and *Basan* were Hills or Places that looked towards *Assyria*, from whence the Jews looked for help, and had it sometimes, as 2 *Kings* 16. 7. he calls to them ironically to go up to the mountainous parts of them, where standing and crying, they might be soonest and best heard. *p* What we Translate *from the passages*, others translate *from the borders*, or *from the sides*. Others from *Abarim* which is the name of a mountain, as well as *Lebanon* and *Basan*, vide *Numb.* 27. 12. and 33. 47. which seemeth to me the best interpretation, the meaning is, go and cry, for help from all places but it will be in vaip, for *q* the *Egyptians* and *Assyrians* to whom thou wert wont heretofore to fly, chusing rather to trust in them then in me, are themselves in the power or danger of the *Chaldeans*, who shall also destroy thee.

† Heb. *prosperities.*
* chap. 7. 23. &c.

21 I spake to thee in thy † prosperity *r*, *but* thou saidst I will not hear *s*: * this *hath been* thy manner from thy youth, that thou obeyedst not my voice *t*.

r I, by my Prophets, spake to thee while all things went well with thee, so as thou hast not sinned ignorantly or without warning, I have not surprized thee with my judgments, but thou refuseddst to hearken, and obey my admonitions, and precepts. *t* From the time that I brought thee out of the land of *Egypt*, thou hast been thus a rebellious people.

22 The wind shall eat up all thy pastours *u*, and thy lovers shall go into captivity *w*, surely then shalt thou be ashamed, and confounded for all thy wickedness *x*.

u Either a vain hope, and presumption shall destroy thy Rulers and Governours, who flatter thee with promises of prosperity, or a judgment shall sieze them, that shall be like a violent Wind, which presently scatteredh the Clouds, and the smoak, or they shall be blasted by my judgments, as Plants are blasted; and earen up by Winds. *w* And those that have been thy Friends, and Allies, *Syria* and *Egypt*, in whom thou hast trusted, shall themselves be made captive. *x* Surely when thou seest this, thou wilt be convinced, and ashamed of thy wicked courses.

23 O † inhabitant of Lebanon *y* that makest thy nest in the cedars *z*, how gracious shalt thou be *a* when pangs come upon thee, the pain as of a woman in travail *b*.

† Heb. *inhabitant.*

y *Hierusalem* which is called an inhabitant of *Lebanon*, either because their Houses were built of Wood cut down out of the Forrest of *Lebanon*, or because they lived in as great plenty, and delight, as if they lived in *Lebanon*; Or because they thought the mountain of *Lebanon* was a certain refuge to them. *z* They are said to *make their nest in the Cedars*; either because their houses were built of the *Cedars of Lebanon*, or because of the security they promised themselves, from that Forest and Mountain so full of, and famous for *Cedars*. *a* What favour wilt thou find *b* when my judgments shall come upon thee, as suddenly and as smartly, as the pains of a woman in travail come upon her, a similitude often made use of by this Prophet, to express the suddenness, unavoidableness and greatness of Judgments, *chap.* 4. 31. and 6. 24. and 13. 21. and 30. 6. and 49. 24, and 50. 42. and so in other Scriptures, *Psal.* 48. 6. *Micah* 4. 9. 1 *Thessalonians* 5. 3.

24 *As* I live saith the LORD, though Coniah the son of Jehoiakim king of Judah *c* were the signet upon my right hand *d*, yet would I pluck thee thence.

c By *Coniah* he meaneth *Jehoiachin*, 2 *Kings* 24. 8. whose name was *Jeconiah*, 1 *Chron.* 3. 16. (for all *Josiahs* Sons had two names and so had his Grandchild *Jeconiah*) here in contempt called *Coniah*. *d* He saith that though this *Coniah* were as dear to him as his signet, which every man keepeth safe, yet this should not secure him from divine vengeance.

25 And I will give thee into the hand of them that seek thy life *e*, *of them* whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Caldeans.

e That is into the power of the *Chaldeans*, and *Babylonians*, whom they were fraid of, and justly, for they thirsted after their blood, and ruine.

26 And I will cast thee out, and thy mother that bare thee, into another countrey where ye were not born, and there ye shall dye *f*.

f *Jeconiahs* Mother was *Nehushtan*, the Daughter of *Elnathan* of *Hierusalem*, 2 *Kings* 24. 8. verse 12. the fulfilling of this Prophesie is recorded, it is said, that *Jehoiachin the King of Judah went out to the King of Babylon, he and his Mother, and his Servants*, &c. so *ver.* 15. together with eight thousand prisoners of the meaner sort, besides Princes and Nobles.

27 But to the land whereunto they † desire to return, thither they shall not return *g*.

† Heb. *lift up their mind.*

g That is they shall never come again to *Jerusalem* though they be fond of it as their Native Countrey, and may promise themselves such favours from the *King of Babylon*, yet there shall no such thing be their portion.

28 *Is* this man Coniah a despised broken idol *h*? *is he* a vessel wherein *is* no pleasure *i*? wherefore are they cast out, he and his seed *k*, and are cast into a land which they know not?

h The Prophet either speaketh this in the person of God, or of the people, who are here brought in, affirming that, this Prince who was the idol of the people, was now through the just judgment of God become like a broken idol. *i* Or like a vessel which men care not for, being either so cracket, or so tainted, that they can make no use of it, and admiring at this *Catastrophe*, and inquiring the cause why it so came to pass. *k* He, and *his seed*, it is said *vrr.* 30. that no man of his seed should prosper sitting upon the *throne of David, and ruling any more in Judah*, nor is there any mention made of any of his Children where his carrying into Captivity is recorded, 2 *Kings* 24. 12. which makes some think that by *his seed* here is meant the posterity of his Grandfather *Josiah*, but others think, that he had *Children*, either before he went into captivity, or born while he was in *Babylon*, and *Matth.* 1. 12. it is said that *after they were brought to Babylon, Jeconiah begat Salathiel.*

29 O earth, earth, earth, hear the word of the LORD *l*.

l By Earth he either means the Land of *Judah*, to which he calls thrice, to signifie the deafness of this people, and unwilingness to hear, and believe what God spake by him. Or else he calls to the whole Earth, as he calls *Heaven* and *Earth* to witness, *Deuteronomy* 30. 19. and 32. 1. *Isaiah* 1. 2. and 34. 1. *Jer.* 6. 19.

30 Thus

30 Thus saith the LORD, Write ye this man childless *m*, a man *that* shall not prosper in his dayes: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

m The word translated *Childless*, is but thrice read in Holy Writ, and by various interpreters translated, *barren*, not *increasing*, *empty*, *full of sorrow*, *wanting Children*, &c. it is thought to be interpreted, by the next words, *no man of his seed shall prosper sitting upon the throne of David, and ruling any more in Judah*, for there are seven of his Sons named 1 *Chron.* 3. 17. So that he is said to be *Childless*, either because all his Children dyed before their Father. Or (which is most probable,) because he had no Child that sate upon the Throne, or ever had any Rulers place in *Judah*, but onely some that lived in a mean condition in Captivity, amongst whom *Salathiel* is named, *Matth.* 1. 12. as a Progenitor of Christ.

CHAP. XXIII.

* chap. 10.21. * 1 WO be unto the pastors that destroy and scatter the sheep of my pasture, saith the LORD *a*.

a There is the like *Woe* against the *Pastors* denounced. *Ezek.* 34. 2. Interpreters judge that by the *Pastors* are to be understood the *Civil Magistrates*, for verse 9. he denounceth the judgements of God against their Ecclesiastical Officers, the Civil Magistrates at this time in *Judah* were great Tyrants, and whereas God had committed his people (whom he calls the Sheep of his Pasture) to them in truth, that they should protect, and govern them, and that they might live under them, godly and peaceable lives, in all prosperity, they had acted quite contrary to their trust, and worried the people like Wolves, instead of feeding them like Shepherds. God took notice of their Oppressions, and by the Prophet denounceth this *Woe* against them, to verifie that of *Solomon*, *Eccles.* 5. 8.

2 Therefore thus saith the LORD God of Israel against the pastors that feed my people *b*, Ye have scattered my flock, and driven them away, and have not visited them *c*; Behold, I will visit upon you the evil of your doings, saith the LORD *d*.

b God calleth them *his People*, *his Flock*, *the Sheep of his Pasture*, with respect to the ancient Covenant which God had made with their Fathers, *Abraham*, *Isaac* and *Jacob*, they are said to have fed this people, because it was their duty, and the business of their office so to have done, though they had failed in it. *c* And had done the quite contrary (scattering them by their acts of *Violence* and *oppression*, and driving them from their places to seek some more safe, and quiet places of abode, or by their prodigious wickednesses shaving been the cause of their being carried into Captivity not visiting them, that is taking any due care of their good and welfare, seeing what they wanted, and supplying them, as good Rulers ought to have done. *d* For which neglect God threatneth to visit upon them, the evil of their doings, the *Hebrew* word signifieth to visit with a visitation of care and love, and also with a visitation of justice and severity, and is often so used in Holy Writ.

3 And I will gather the remnant of my flock out of all countreys whither I have driven them *e*, and will bring them again to their folds *f*, and they shall be fruitful, and increase *g*.

e God puts a difference betwixt those that were misled by the examples of others, and the Rulers who set them such an ill example, he threatned *Jehoiachim* and *Jehoiakin* or *Jeconiah*, that they should return no more, but for the people, he here promiseth them a return at least a remnant of them, when he should have punished *the goats* as he speaketh *Zech.* 10. 3. By *their Folds*, he meaneth *Jerusalem*, and other Cities the Towns of *Judah* which they had formerly inhabited. *g* Where they should once more be in prosperity. He speaks here concerning the return of this people out of the Captivity of *Babylon*, though there be some that think this text is primarily to be understood, *of the gathering together in one, the people of God scattered abroad*, in and by Christ according to the prophesie of *Caiaphas*, *John* 11. 52.

* chap. 3. 15. Ezek. 34. 11. &c. 4 And I will set up * shepherds over them which shall feed them *h*, and they shall fear no more, nor be dismayed *i*, neither shall they be lacking saith the LORD *k*.

h Some think this Prophesie was fulfilled in *Nehemiah* and *Zorobabel*, who were pious and good Governours, and consulted in their Government the good of the people committed to their truft. *Neh.* 2. 10. and 5. 14. Others rather understand it of Christian Princes and Governours, under the Gospel. *i* Under whom they shall live peaceably and securely. *k* And none of them shall perish. The two last passages of this verse incline Interpreters to think, that this promise doth not so much refer to their coming out of *Babylon*, as to their spiritual deliverance by Christ, for after their return out of *Babylon* they were not secure long, but feared *Sanballat* and *Tobiah*, the *Grecians* and *Romans* and other Enemies, besides that the last words exactly agree with, *John* 10. 28. when Christ saith his Sheep should not *perish*, and it appears verse 6. that the Prophet is speaking of a time, when not *Judah* onely, but *Israel* also should be saved, and the next verse doth manifestly refer unto Christ.

5 ¶ Behold, * the dayes come, saith the LORD, that I will raise unto David, a righteous branch *l*, and a king shall reign, and prosper, and shall execute justice, and judgment in the earth *m*.

* Isa. 11. 1. & 33. 14, 15. Dan. 9. 24. Joh. 1. 45.

l Though some Interpreters think that *Zorobabel* may be here intended, who was descended from *David*, and ruled the people when they came out of *Babylon*, yet, even the Jewish *Doctors* themselves, as well as the Christian Interpreters, understand this as a Prophesie, and promise of the *Messiah*; the Prophesies and Promises of whom are usually ushered in with this particle *Behold*, to stir up peoples attention, and who also was the *Son of David*, and who is called *the branch*, *Isa.* 4. 2. and 53. 2. *Zech.* 3. 8. and 6.12. where the reason is also given, he being there called *a rod out of the stem of Jesse*, *a branch out of his root*, besides that the application to him of the name *King*, ordinarily applyed to Christ, never given to *Zorobabel*, and the term *Righteous* make it evident, *chap.* 33. 15. he is called a *branch of Righteousness*, which is the same with the *Righteous Branch*, here mentioned, he is called the *Righteous Branch*, not only because himself was *Righteous*, therefore called the Righteous One, *Acts* 3. 14. and 13. 35. but because he maketh his people *Righteous*, *Isa.* 53. 11. and 60. 21. *m* Jesus Christ answering the Type of *Melchisedeck*, the King of *Salem* and who is *the King of Kings*, 1 *Tim.* 6. 15. *shall reign* spiritually and shall not be like *Jeconiah* of whom God said he should not prosper, but he shall prosper and shall execute *justice* and *judgment*, protecting the innocent, and defending his people throughout the World, acknowledging the Prince of the World, and by his Spirit governing his people so as the Prophet relieveth the people of God under their oppressions, by these latter *Kings of Judah*, with the promise of the Kingdom of Christ, an usual argument made use of by the Prophets to comfort the people of God in those dayes against any evils come, or coming upon them.

6 * In his dayes Judah shall be * saved, and Israel shall dwell safely *n*: and * this *is* his name whereby he shall be called † THE LORD OUR RIGHTEOUSNESS *w*.

* Deut. 33.28. * chap. 33.16. † Heb. *Jehovah tsidkenu*.

n During the Reign & Kingdom of the *Messiah* (whose Kingdom is an everlasting Kingdom) the people of God Typified by *Judah* and *Israel*, the true *Israel* of God, those that are Jews indeed, shall be saved with a spiritual Salvation, for he was therefore called *Jesus* because he was *to save his people from their sins*, *Matth.* 1. 21. and God will be a special protection to them. *w* The name where with this *branch* shall be called, shall be *The Lord our Righteousness*. Some have applied this to the people as if the people should be so called, or should say the Lord hath dealt graciously with us: or in the Lord we have Righteousness. But this will appear but the new invention of some who either cannot, or will not understand, how Christ should be his peoples Righteousness, to those who consider, that it is the *branch* which was before spoken of, and that the word *people* is not to be found going before, there is indeed a mention of *Judah* and *Israel*, but surely they were not to be other mens Righteousness, and if that had been the Prophets meaning he would not have said the Lord *Our*, but the Lord *Their Righteousness*. Nor is this the only place where Christ is called *Our Righteousness*, 1 *Cor.* 1. 30. This place is an eminent proof of the Godhead of Christ, he is here called *Jehovah*, and what is proper to God alone, viz. to *justice* is here applyed to Christ. The Prophet saith Christ shall be so called, that is by his people, who should believe in him and truft in him alone for that Righteousness, wherein they should at the last day stand before God, thus he was to bring in *Everlasting Righteousness*, *Dan.* 9. 24. He *who knew no sin was made sin* (that is a Sacrifice for sin) *for us, that we might be made, the Righteousness of God in him*.

7 Therefore behold, the dayes come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of Egypt.

8 But the LORD liveth, which brought up, and which led the seed of the house of Israel out of the north-country, and from all countreys whither I had driven them, and they shall dwell in their own land *x*.

x See the Notes on *chap.* 16. 14, 15. Where much the same words are to be found. The Prophet aggravateth the greatness of that Salvation, which should be brought by Christ to all the true *Israel* of God, by comparing it with the deliverance of the ancient *Israel* of God out of the Land of *Egypt*; which he saith it should so far transcend and excel, that the deliverance out of

Egypt should not be named, when this Salvation should appear, which should be after their return from *Babylon*, and when God should gather them from all Countries which was fulfilled, when by the Preaching of the Gospel, not the *Gentiles* onely were Converted, but many of the *Jews* also which were scattered abroad, *James* 1. 1. 1 *Pet.* 1. 1. Possibly part of this promise or prophesie remains yet to be accomplished, for the *Jews* are not yet come to dwell *in their own land*, unless that term be to be expounded of Christians, who during the times of Persecution in the primitive Church, were scattered abroad, but upon the ceasing of those Persecutions, when Christian Emperours came to have the Government, returned to their own Countries, where they enjoyed a more still and quiet Habitation.

9 ¶ Mine heart within me is broken, because of the prophets, all my bones shake *y*: I am like a drunken man, and like a man whom wine hath overcome; because of the LORD *z*, and because of the words of his holinesse *a*.

y The Prophet having denounced the Wrath of God against the wicked Rulers of *Judah* under the Notion of *Pastors*, concludeth here to discharge the like truft with reference to those orders of Persons amongst the *Jews*, whose office it was, or at least who took upon them to Reveal the Mind and Will of God to people, and who were upon that account called Prophets, for these he declares a great passion and trouble; either for their sake in prospect of that Vengeance of God which he saw was like to be poured out upon them, or for the Peoples sake who had been deceived by their unfaithful Revelations of the Divine Will, and led into wickedness by their vile Examples. For this he faith his heart was broken, his bones shaked. *z* And he was even astonished and stupified, and like a drunken man he knew not what he did; he was so stricken at the apprehensions of the Wrath of the Lord ready to be revealed against them. *a* And to consider what words the holy God had put into his mouth, to speak against them.

* chap. 5. 7, 8. & 9. 2. ‖ Or, *cursing*. * chap. 9. 10. & 12. 4. ‖ Or, *violence*.

10 For * the land is full of Adulterers *b*, for because of ‖ swearing the land mourneth *c*: * the pleasant places of the wilderness are dried up *d*, and their ‖ course is evil, and their force *is* not right *e*.

b Under that term *Adulterers*, all Species of uncleanness are comprehended. *c* By false-swearing, or by idle and profane swearing, the land is brought to ruine, the word signifies also a Curse or cursing, many good Interpreters judge, that the more genuine sense and true Translation of this Text were for *because of the curse* (that is, the Curse of God) the Land is brought to that Misery which is coming upon it. *d* The pastures of the Wilderness or *of the plain*, for so the word is rendred, *Isa.* 63. 13. *Lam.* 4. 19. The Wrath of God was extended to all places whether more or less inhabited. *e* The Prophets did not onely err in single Acts, but the whole course of their actions was naughty, and particularly their Power, Rule and Government was not right. If any say what were the Prophets concerned in the Peoples wickedness? *Answ.* They were profane as well as the people, as we shall find *ver.* 11. but besides this, the people were thus vile through their connivance, they did not warn the people of their sins, but soothed them up in their wicked courses, so were the cause of the peoples wickedness, who had not been so vile but for them.

* chap. 6. 13. & 8. 10. Zeph. 3. 4. * chap. 11. 15. Ezek. 8. 11. & 23. 39.

11 For both * prophet *f* and priest are profane *g*, yea, * in my house have I found their wickedness *h*, saith the LORD.

f Those, whose work was to reveal the mind of God to the people, and who pretended to that office. *g* And those that were employed in offering Sacrifices, and other works which belonged to the Priestly Office, according to the Law. The whole Ecclesiastical Order, all their Ministry were *profane*, not meerly hypocritical, but leud, immoral and debauched. *h* Yea, they were grown to that impudence that they made the Temple, which was the Lords house, a Den of Theeves; a place where they committed wickedness; thus it was in the time of *Ely*, 1 *Sam.* 2. 22. and more generally afterward, 2 *Chron.* 36. 14. See *chap.* 7. 10, 11. & *ver.* 14. of this *chap.* There is no more certain sign of a ruining Nation, than when God suffereth in it a leud and corrupt Ministry.

* Psal. 35. 6. chap. 13. 16.

12 Wherefore * their way shall be unto them, as slippery *ways* in the darknesse: they shall be driven on and fall therein *i*: for I will bring evil upon them, *even* the year of their visitation, saith the LORD *p*.

i As their ordinary course is wicked and sinful, so they shall find that it will in the event be to them pernicious, perilous and full of danger, as a slippery path is to them that walk in a dark night, they shall be driven on till they fall therein. Courses of Sin may look smooth, but they always prove slippery. *p* For I am resolved to punish their wicked courses; and to visit them with my judgments.

‖ Or, *an absurd thing*. † Heb. *as a cory*

13 And I have seen ‖ † folly in the prophets of Samaria *q*; they prophesied in Baal, and caused my people Israel to err *r*.

q There was a time, when I saw folly in the Prophets that belonged to the ten Tribes, whose chief City was *Samaria*, the word translated *folly* signifies *unsavoury*, or an absurd thing. Our Saviour compareth wicked Ministers to *unsavoury Salt*, *Matth.* 5. 13. Salt that is turned foolish (as the *Gr.* word signifies.) The Ministers of Gods word are, or ought to be, the *Salt* of the Earth, to season people with sound Doctrine, and by the good Example of an Holy Life, if they be corrupt in Doctrine or Manners, they become *unsavoury*, and the very worst of men. Such God sayes the Prophets of the ten Tribes were, before they were carried away Captive. *r* They prophesied, pretending they had their Instructions and Revelations from *Baal*, and so caused the ten Tribes to err, which after the division of the Kingdom in *Jeroboams* time were called *Israel* in contra-distinction to the two Tribes and an half cleaving to the House of *David*, which were called *Judah* after the name of their principal Tribe.

14 I have seen also in the prophets of Jerusalem ‖ an horrible thing *s*: * they commit adultery *t*, and walk in lies *u*: they strengthen also the hands of evil doers, that none doth return from his wickedness *w*, they are all of them unto me * as Sodom, and the inhabitants thereof as Gomorrha *x*.

‖ Or, *filthiness*. * chap. 29. 23. * Deut. 32. 32.

s The word signifies *filthiness*, *stench*, or an abominable thing, things every whit as bad, in some kind worse than what I saw in the Prophets of the 10 Tribes. *t* They commit not Spiritual Adultery onely, but Carnal Adultery, they are Whoremongers. *u* And they make it their business to infusil fallhoods into people, and entitle me to them, and this is their trade; not a single act, but their ordinary practice. *w* This is the great aggravation of the sin of those that occupy the place of Spiritual Guides, that they encourage profane men, either by their false Doctrine extenuating sin, and putting a fair gloss upon them, or at least by their many Mouths fearing or forbearing to tell Sinners of their wicked Courses; or by their wicked Examples the most of people thinking, they may do what their Teachers do, by which means Sinners instead of being brought to a sense of their sins and a repentance for them, are hardened in their wicked Courses. *x* By this means *all of them*, either of their Prophets and Priests, or all of the People, (the first seemeth chiefly here intended) are become to me as contemptible, and abominable as the people of *Sodom* and *Gomorrah*, though they were the Sons of *Aaron*, and of the Priestly Order, yet living leud lives, and acting quite contrary to the end of their Holy Calling, God declares himself to value them no more than as the vilest of men, such were the *Sodomites*. Or by those words God threatens that he would destroy them with as notorious a destruction, as he destroyed *Sodom* and *Gomorrha*. Thus the comparison is used *Isa.* 1. 9. and consonant to this are the words in the next verse.

15 Therefore thus saith the LORD of hosts concerning the prophets *y*, Behold, I will feed them * with wormwood *z*, and make them drink ‖ the water of gall: for from the prophets of Jerusalem is ‖ profaneness gone forth into all the land *a*.

* chap. 8. 14. & 9. 15. ‖ Or, *Hypocrisie*

y Under the term Prophets he comprehendeth all the Ecclesiastical Guides of *Jerusalem* at this time, whether *Priests* or *Prophets*. *z* He threatens to feed them *with wormwood*, some think the word is better translated Poyson, by *Wormwood*, or *poyson* and the *water of gall*, he threatens great and fatal Judgments that he would bring upon them. *a* And he giveth the reason why God would deal so severely with that order of men, who seemed by their office, and imployment to have the nearest Relation to himself, because they were the Fountain of wickedness; those from whom wickedness flowed out over the whole land. This was either by their conniving at wicked mens sins, for fear of displeasing them; or by teaching them Licentious Doctrine, that gave a liberty to the Flesh; or by their vile lives setting the people patterns of sin: And indeed thus it is generally, when Ministers, and such as are to teach others, are wicked, either in their Doctrine or Practice, they are a fountain of Wickedness; Wickedness floweth from them to the whole City, Town, Parish where they are imployed: And on the contrary it is observed that where God gives a Place a good Ministry, Goodness in one Degree or other floweth from them to the whole *City*, *Town* or *Parish*. Though all are not Converted, yet the generality are Civilized and Restrained from those gross and brutish immoralities which other places abound with. Ill Ministers must look for the severest indignation of God. Others sin, and shall die in their sins; but they teach others to break Gods Commandments, and have the sins of many to answer for, who perish either by their flatteries, or loose Doctrine, or loose Lives and Examples.

16 Thus saith the LORD of hosts, Hearken not unto the words of the prophets, that prophesie unto you *b*, they make you vain *c*, * they speak

* chap. 14. 14.

speak a vision of their own heart, *and* not out of the mouth of the LORD *d*.

b People are under no Religious Obligation to hear any thing but the Revealed Will of God, and are not to obey those that call to them for what that doth not call to them. *c* Not to listen to them, the Scope of whose teaching is but to make them vain, sinfully vain; or to deceive their Souls, no Man is under an Obligation to deceive himself. *d* They pretend to Visions, that God hath revealed his Mind to them, in the same way as he useth to reveal himself to true Prophets; but there is no such thing; it is but a fiction of their own; Our Lord, *Mat.* 7. 15. gives us the same way to know *false Prophets*, *ver.* 20. *By their fruits you shall know them.* Let their external Mission be what, and which way it will, if what they teach agree not with the revealed Will of God, they are false Prophets. Many of these Priests were regularly enough descended, and the Prophets regularly enough educated and constituted, yet by this shewed themselves false *Prophets*, that what they published was not from God, nor agreed with his revealed Will; therefore the people were under no Religious Obligation to hearken to them.

17 They say still unto them that despise me, The LORD hath said, * Ye shall have peace *e*; and they say unto every one that walketh after the ‖ imagination of his own heart *f*, No evil shall come upon you.

* chap. 6. 14. & 8. 11. Ezek. 13. 10. Zech. 10. 2.
‖ Or, *stubbornness.*

e Lewd and corrupt Ministers, are an hatred and abomination in the house of the Lord, to all serious good People, and are therefore obliged to make themselves a Party of those that are like themselves, whose favour they cannot have without indulging them in their Lusts. Hence they prophesie Peace to the vilest and worst of Men, who have no Patience of being daily alarum'd with hearing of the wrath of God due, and like to come upon them for their sins. *f* Hence they promise evil to those that walk according to the Counsels of their own heart, that is sinfully, for *Gen.* 6. 5. *Every imagination of the thoughts of mans heart, is only evil, and that continually:* Hence a sinful course is very often expressed in Scripture, under this Notion of walking after the Imaginations of our own heart; as *Deut.* 29. 19. but it is most in prophesie; Vid. *chap.* 3. 17. & 7. 24. & 9. 14. & 13. 10. & 15. 12. & 18. 12. Hence a Religious walking is called a *Self-denying.* None have a worse guide of their actions in their lapsed state, before Regeneration, than their own hearts.

18 For * who hath stood in the ‖ counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard *it g*?

* Job 15. 8.
‖ Or, *secret.*

g Who besides us hath known the counsel of the Lord? arrogating to themselves a fellowship, and acquaintance with the Mind and Will of God. Or (which I should rather judge theense) which of those Prophets, that Prophesie such terrible things against this City is a Privy Counsellor to God? The words seem rather to be the words of the false Prophets, either arrogating to themselves a peculiar acquaintance with God and Fellowship with him, from whence they knew his Mind, or mocking at *Jeremy*, and other true Prophets, as arrogating to themselves such a knowledge of the Mind and Counsels of God as indeed they had not, then (as some think) the words of *Jeremiah* denying them to have stood in Gods Counsels, or to have known his Mind and Will. This in all Ages hath been the practice of corrupt Prophets and Ministers to charge those Servants of God, who have faithfully published the Will of God against Sinners, as making too bold with Gods secret Counsels, though they publish nothing but Gods revealed Will.

19 Behold, * a whirlwind of the LORD is gone forth in fury *h*, even a grievous whirlwind, it shall fall grievously upon the head of the wicked *i*.

* chap. 25. 32.

h A severe judgment of God. that should resemble a Whirlwind, for the sudden and utter destruction, that it shall bring. See *chap.* 30. 23, 24. The same word is elsewhere translated a storm, *Psal.* 83. 15. *Amos* 1. 14. *Jonah* 1. 4. It is called a whirlwind *of the Lord*; either to denote the greatness of it, as *Psal.* 36. 6. or to let us know that the Judgment came forth from God and was of his sending. *i* And whatever these flattering Teachers said, it should fall upon wicked men, so as they should have no peace, but evil should most certainly come upon them.

20 The * Anger of the LORD shall not return, until he have executed, and till he have performed the thoughts of his heart *k*: in the latter dayes ye shall consider it perfectly *l*.

* chap. 30. 24.

k It is therefore called a *continuing whirlwind*, *chap.* 30. 23. The Prophet speaks of the judgment as of a Messenger, which coming from God, should not return till it had done its Errand and Executed what it came for, even whatever God had resolved should effect. Men are ready to flatter themselves, that they shall either out-ride or out-live the stormes of Divine Vengeance, no (saith the Prophet) the Anger of the Lord shall bring to pass whatsoever the just Will of God is. *l* And though you will not now believe it, but flatter your selves with idle, vain hopes, yet hereafter when it shall be too late (which is the usual folly of Sinners) then you shall consider it perfectly.

21 * I have not sent these prophets, yet they ran: I have not spoken unto them, yet they prophesied.

* chap. 14. 14. & 27. 15 & 23. 21.

22 But if they had stood in my counsel, and had caused my people to hear my words *m*, then they should have turned them from their evil way, and from the evil of their doings *n*.

m These false Prophets did not Prophesie without the Approbation of the Rulers of the Ecclesiastical state amongst the *Jews* in their corrupt estate, but so they might, and yet not be sent of God. The Judgment of a Divine Mission for the Revelation of Gods Mind unto people, must not be merely from their External Mission (which yet they ought to have in a Church that is in order) but from the faithful discharge of their Ministry. Those whom God sends, and who are truly acquainted with his Counsels, will cause his people to hear, not their own conceits, and inventions, but the Word of the Lord. God sendeth none upon any other errand; but to reveal his Will, and tell his Mind unto people. *n* Then, saith the Prophet, *they should have turned them from their evil way*, that is, they would have made this their scope, business and end, to turn Sinners from their sinful wayes, and though possibly their labour would not have had so good an effect upon all, yet they would have had an effect upon some to turn them from their evil doings.

23 *Am* I a God at hand, saith the LORD, and not a God afar off *o*?

o Atheisme is generally the foundation of ill Life, men say, God sees them not, the Almighty doth not regard them. By a *God at hand* many understand Heaven, do you think that my eyes are limited like yours, that I cannot see their practices though far off from me? that is from the place of my glorious Residence. Others interpret the particle with respect to time; Am I a God of Yesterday, like the Idols, am not I the ancient of dayes? the Eternal God whose Majesty and Omnisience, you ought to have taken notice of?

24 Can any * hide himself in secret places that I shall not see him? saith the LORD: * do not I fill heaven and earth? saith the LORD *p*.

* Psal. 139. 7.
* 1 King. 8. 27. Psal. 139. 7.

p What do these Atheistical Priests, and Prophets, and People think? do they think that I who am a God of purer eyes than to behold iniquity, see and take notice of what Doctrine they Preach, and what lives they live: if they did, surely they would not dare to do as they do. Do they think that I do not see, or take notice of them? Can any hide themselves out of my sight, I *fill heaven and earth*, not onely with my influence, but with my Essence; with the immensity of my Being; which as it cannot be circumscribed by the Air, so it is shut out of no place.

25 I have heard what the prophets said that prophesie lies in my name, saying, I have dreamed, I have dreamed *q*.

q *Visions* and *Dreames*, were two usual wayes by which under the Law God made himself known of old to his Prophets, making them sometimes, being awake, to hear a voice; sometimes attended with, and proceeding upon, some visible appearance, sometimes not: at other times causing them, being alleep, to dream; and in their sleep revealing to them, as in a dream, what his will was they should declare and publish to his people. These false Prophets speaking what came into their own heads, and futed their own Lusts, or the Lusts of a debauched people to whom they spake; would pretend that God had revealed to them what they so published, in a dream; not in the mean time considering God took notice of these their lieie Arts, by which they cheated the people. But saith God, I am a God that know afar off, as well as at hand, and I have heard what they say, *Prophesying* lies as from me, and pretending that I had in dreams revealed them to them.

26 How long shall *this* be in the heart of the prophets that prophesie lies? yea, *they are* prophets of the deceits of their own heart *r*.

r Will these Prophets never have done? Have they not deceived people long enough with their lyes, and the deceit of their own hearts? and that not unwarily, and by involuntary mistake, but of set purpose it being in their heart, their purpose and design to do it. Some join it to the following Verse, and make the sense this; Do these Prophets that publish lies, and the deceits of their hearts, for my revealed Will, think to cheat my people always, and to cause my people to forget my name? as it followeth in the next verse.

27 Which think to cause my people to forget my

name *s* by their dreams which they tell every man to his neighbour *t*, * as their fathers have forgotten my name for Baal *u*.

* Judg. 3. 7. & 8. 33, 34.

s That is to forget me and those things by which I have made my self known unto them, my Word, and my Works. *t* By their *Dreams* which they tell abroad every one to his Neighbour, as if they were Revelations which I had in their sleep made unto them, but they are indeed lies, and nothing but the deceits of their own hearts. *u* So that in effect they are *Baals Priests*; for as *Baals Prophets*, by publishing their pretended Revelations from *Baal*, seduced the people from the service and obedience of the true God; so these by telling their pretended dreames, seduced men from their obedience to God in what he revealed to them by the true Prophets, they agreed in the end, the seducing of the people from God, though they differed in the mean, the one pretending Revelations from *Baal*, the other from the true God by their Dreams.

28 The prophet that † hath a dream *w*, let him tell a dream; and he that hath my word let him speak my word faithfully *x*: what *is* the chaffe to the wheat? saith the LORD *y*.

† Heb. *with them.*

a Not a Divine Dream; a Revelation which I have made to him in his sleep: as appeareth by the following opposition, betwixt a *dream*, and *the word of the Lord*, but if any man hath dreamed an ordinary dream, let him tell it as a dream; let him not entitle God to it. *x* And let him to whom I have revealed my Will, publish and declare that in all Truth and Faithfulness, not adding his own fancies or dreams to it, 2 *Cor.* 2. 17. 1 *Pet.* 2. 2. not corrupting my word. *y* There is as much difference between my Will, and their Dreams, as there is betwixt the *chaffe and the wheat*; the one is of value to make food for the Soul, as wheat doth for the Body; the other is of no value: the one (*viz.* my Word) is of a solid, abiding substance, the other is light and airy, and easily scattered by every Wind.

29 *Is* not my word like a fire *z*? saith the LORD, and like an hammer *that* breaketh the rock in pieces *a*?

z Full of life and efficacy, *Joh.* 6. 63. *Heb.* 4. 12. like a fire, that warmeth, and healeth, and melteth, and consumeth the dross. *a* And like an hammer that breaketh the flints, so my Word breaketh hard hearts. Others think, that the Word is here compared to fire, and to an hammer, because of the certain effect that it should have upon those that would not obey it, to burn them up like fire, and break them in pieces like an hammer, and so think this Text well expounded by the Apostle, 2 *Cor.* 2. 16. Certain it is, that Gods word is like fire in both senses, no words of men have an effect and efficacy like Gods Words, nothing but that taketh hold upon the Conscience, and hath such an effect upon the hearts of men. No words shall so certainly and infallibly be justified and made good.

30 Therefore behold, * I *am* against the prophets, saith the LORD, that steal my words, every one from his neighbour *b*.

* Deut. 18. 20. ch. 14. 14, 15.

b There are various opinions, as to what the Prophet meaneth here by those Prophets that *stole the Lords words* from their Neighbours; Some, by their Neighbour, understanding the true Prophets, from whom they stole those forms of Speech, *Thus saith the Lord*, or, *The word of the Lord*, or, *The burden of the Lord.* Or some of the matter which they prophesied, though they mixed it with their own lies and deceits. Others by Neighbours understanding their associates, think that these false Prophets conspired together what to say to deceive the people, and so stole what they said one from another. Or, the generality of the People from whom they are said to steal the Lords Word, because they withheld it from them injuriously. Or by their Arts and Flatteries brought men out of love with, or fear of the Words of the Lord, which had by the true Prophets been delivered to them.

31 Behold, I *am* against the prophets, saith the LORD, that ‖ use their tongues *b*, and say, He saith *c*.

‖ Heb. *that smooth their tongues.*

b Some think the *Heb.* word were more properly translated *smooth their tongues*: Vid. The *English* Annotations. *c* But the next words seem to assure us that the crime for which God here by the Prophet, reflecteth upon the false Prophets, was not so much their flattering People, and speaking to them such smooth things as pleased them, as their entitling of God to their lies, saying, *He*, that is, *The Lord saith.* So it may be, though the word might be translated *smooth*, yet it is here better translated *He.*

32 Behold, I *am* against them that prophesie false dreams, *d*, saith the LORD, and do tell them, and cause my people to erre by their lies, and by their * lightness *e*, yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD *f*.

* Zeph. 3. 4.

d That is, false things under the notion of things which I have revealed unto them in their sleep. *e* By lightness, here some understand volubility, and smoothness of tongue and speech: Others, lascivousness: Others levity and inconstancy, the last seemeth most probably the sense. *f* I sent them not (saith God) therefore they shall not profit, none can expect Gods blessing upon their Ministry, that are not called, and sent of God into the Ministry.

33 ¶ And when this people, or the prophet, or a priest shall ask thee, saying, What *is* the burden of the LORD *g*? thou shalt then say unto them, What burden? I will even forsake you, saith the LORD *h*.

g The true Prophets to let the People know how little pleasing it was to them to be the Messengers of Gods threatnings, to denounce his judgments, usually began their prophesies of that nature calling them, *The burden of the Lord*, as may be seen, *Isa.* 13. 1. & 15. 1. & 22. 1. *Hab.* 1. 1. *Zech.* 9. 1. *Mal.* 1. 1. The profane People and false Prophets, and corrupt Priests, not loving to hear their doom, would ordinarily mock at the true Prophets; and in derision ask them, what *was the burden of the Lord?* what ill news they had for them next? *h* God bids the Prophet tell them, That God would forsake them, either as to the Spirit of prophesie, they should have no more Prophets or (which is more probable) as to his special Providence, by which he had watched over, protected, and hitherto defended them; a *Burden* heavy enough, *Hos.* 9. 12.

34 And *as for* the prophet, and the priest, and the people that shall say, The burden of the LORD *i*, I will even † punish that man and his house *k*.

† Heb. *visit upon.*

i That is, That shall in derision say thus, mocking at my threatnings and Judgments. *k* I will not only punish him but his whole Family.

35 Thus shall ye say every one to his neighbour, and every one to his brother, What hath the LORD answered? and, What hath the LORD spoken *l*?

l I will have you speak more reverently of me and my Word to my Prophets.

36 And the burden of the LORD shall ye mention no more *m*: for every mans word shall be his burden *n*: for ye have perverted the words of the living God *o*, of the LORD of hosts our God *p*.

m Not in scorn and derision, as not believing there were any such judgments, as they threaten, not *boldly* as if I sent you no other messages but burdens. *n* These false and irreverent speeches which are in every mans mouth, shall be burdensom to them, being such, as shall bring down divine Vengeance upon them. *o* Because you have derided, or misinterpreted the words of God, the living God. *p* The sin of which is the more aggravated against you, because he is the living, mighty God, and because he hath been our God.

37 Thus shalt thou say to the prophet *q*, What hath the LORD answered thee? and what hath the LORD spoken.

q To my true Prophet. You shall speak to them reverently, and as becometh you.

38 But sith ye say, The burden of the LORD; therefore thus saith the LORD, Because you say this word, The burden of the LORD *r*, and I have sent unto you, saying, ye shall not say, The burden of the LORD *s*.

r Because you go on in your scoffing, and deriding my Word and my Prophets. *s* And that when I have expreily forbidden you those profane speeches, or that deriding form of speech; adding further contempt to your former profaneness.

39 Therefore behold, I, even I will utterly forget you *t*, and I will forsake you *u*, and the city that I gave you and your fathers *w*, *and cast you* out of my presence *x*.

t I will forget you as to my Affection, and that is more than if all your friends forgat you. There is a great Emphasis in the doubling of the Pronoun, *I even I.* *u* I will forsake you as to the presence of my special gracious Providence. *w* And do not flatter your selves that I will not do it, because of your fathers, or because I gave this City to your fathers, for that very City I will withdraw my special Providence from, and that land, which heretofore was called, *The land which the Lord thy God careth for, upon which the eyes of the Lord are always from the beginning of the year, even to the end of the year*, *Deut.* 11. 12. *x* And I will cast both City, and people out of my gracious Presence. So as I will no longer do them good as I have done.

40 And I will bring an everlasting reproach upon you *y*, and a perpetual shame which shall not be forgotten *z*.

y And you shall be a reproach, and that not for a few dayes but for ever. *z* And a penal shame, which neither you nor those that ſee or hear of it shall forget. See such expreſſions, *chap.* 20. 11.

CHAP. XXIV.

THE ſum of what God by his Prophet revealeth in this Chapter is, that he would deal more graciouſly with thoſe carried into Captivity, with *Jeconiah* the Son of *Jehoiakim* 1 of which read, 2 *Kin.* 24. 12. 2 *Chron.* 36. 20. Then with thoſe that ſhould afterward be carried into Captivity with *Zedekiah*. This the Prophet hath revealed to him in a Viſion of two baskets of figs; as followeth.

1 The LORD ſhewed me, and behold, two baskets of figs *were* ſet before the temple of the LORD *a*, after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the ſon of Jehojakim the king of Judah, and the princes of Judah, with the carpenters and ſmiths from Jeruſalem, and had brought them to Babylon *b*.

a Some think theſe two baskets of figs were ſuch as the people had brought for their firſt fruits, becauſe they are mentioned as ſet before the Temple. But this might be no more than a *Viſion*, or an appearance of two Baskets. *b* The time of this Viſion was ſometime betwixt the carrying away of *Jeconiah*, of which we read 2 *King.* 24. 12, *&c.* and 2 *Chron.* 36. 10. and the carrying away of *Zedekiah* his Uncle, which was eleven years after in 2 *King.* 24. 16. there is a particular mention of the King of *Babylons* carrying away the *Craftsmen* and the Smiths *a thouſand*.

2 One basket *had* very good figs, *even* like the figs *that are* firſt ripe *c*: and the other basket *had* very naughty figs, which could not be eaten, † Heb. *for badneſs.* † they were ſo bad *d*.

c God afterwards explaineth to the Prophet, and he to the Kings houſe, the ſignificancy of this Viſion. The Figs firſt ripe are uſually beſt; by theſe *good figs*, as will appear by the following verſes are intended, *Jechonia* or *Jehojakim*, with the 10000 mentioned 2 *Kin.* 24. 14. and the 7000 mentioned v. 16. which went with him into Captivity. *d* By the other Figs which were very bad, not to be eaten, are ſignified *Zedekiah* and the reſidue of the people, carried with him into Captivity. Some may object, that *Jechonia*, and the people then caried away, were wicked enough, why eſe were they carried away, and being ſo, how are they compared to good Figs? *Anſw.* Though they were bad, yet they might be comparatively good. This people for the eleven years they continued in their own land, after that their brethren were carried away, not only continuing in their former courſes, but ſtill growing worſe and worſe. 2. They ſeem not to be called good or bad figs with reſpect to their manners or quality, but in reſpect to what God intended to do to them, *viz.* to uſe them as bad figs are uſed, not fit to be eaten.

3 Then ſaid the LORD unto me, What ſeeſt thou, Jeremiah *e*? and I ſaid, Figs: the good figs, very good; and the evil, very evil, that cannot be eaten, they are ſo evil.

e God having cauſed the Prophet to have ſuch a viſible object appear to him ask'd him, what he ſaw, as *Jer.* 1. 11.

4 Again the word of the LORD came unto me, ſaying,

5 Thus ſaith the LORD, the God of Iſrael *g*, Like theſe good figs: ſo will I acknowledge || them that are carried captive of Judah *h*, whom I have ſent out of this place into the land of the Chaldeans for *their* good *i*. || Or, *The Captivity.*

g Who have power to do what I pleaſe, and who yet am in Covenant with *Iſrael*, and have a kindneſs for the ſeed of my ſervant *Jacob*. *h* Look as thou approveſt of one of theſe Baskets of Figs, ſo I do approve of thoſe that were carried away Captive with *Jeconiah*, repenting of their ſinful Courſes; and accepting of that puniſhment of their iniquity. *i* Though *Nebuchadnezzar* carried them away it was by Commiſſion from me; ſo that though he carried, yet I ſent them. *For their good*, which words may either refer to the laſt mentioned words, intimating that God in ſending them away aimed at either their Spiritual good, to bring them to Repentance, and an acknowledgement of their ſins: or their temporal good, they being onely quietly led away, without the miſeries of Famine, Fire and Sword, beſides carrying away, which thoſe who remained, and were afterwards carried away with *Zedekiah*, experienced: Or elſe they may be referred to the former words, I will acknowledge them for their good, that is, I will ſhew them favour, being of the number of thoſe who were not leaders to ſin, but led away by the ill Example of others, and who being carried away grew ſenſible of their ſins by which they provoked me, and ſo accepted of the puniſhment of their iniquities.

6 For I will ſet mine eyes upon them for good *k*, and I will bring them again to this land *l*, and * I will build them, and not pull *them* down; and I will plant them, and not pluck *them* up *m*. * chap. 33. 7. & 42. 10.

k The Soul looking out at the eye, diſcovereth its inclinations, and affection, whether of love, or wrath. Hence we read of Gods ſetting his eyes upon people *for evil*, *Amos* 9. 4. as here of his ſetting his eyes upon them for good. Or elſe it may ſignifie Gods ſetting himſelf to do them good, as a man when he ſets upon doing a thing, ſets his eyes upon it in order thereunto. *l* Some of them probably returned before the end of the Captivity, ſome at the end of the 70 years. *m* The meaning of theſe metaphorical expreſſions is, I will proſper them, and provide for them. We read 2 *King.* 25. 27, that *Evil-merodach*, King of *Babylon* in the 37th. year of the Captivity of *Jehojachin*, lifted his head up out of Priſon, *ſpake kindly to him, &c.* but this Prophetie was alſo fulfilled, in *Daniel*, *Ezra*, *Nehemiah*, *Mordecai*, and others, who are thought to be carried away with *Jeconiah*, or the Prophetie may be underſtood of the Poſterity of thoſe who were at this time carried away.

7 And I will give them an heart * to know me, that I *am* the LORD *n*, and they ſhall be * my people, and I will be their God *o*: for they ſhall return unto me with their whole heart *p*. * Deut. 30. 6. chap. 32. 39. Ezek. 11. 19. & 36. 26, 27. * chap. 30. 22. & 31. 33. & 32. 38.

n Under the term *know me*, is here (as in many other texts) comprehended Faith, Love, Obedience, all thoſe motions of the Soul which rationally ſhould follow a right comprehending of God in mens knowledge. *o* I will be a God in Covenant with them, as I will fulfil what I have promiſed them, ſo they ſhall do what is their duty to me. *p* *For* or *when*, or *after* that they ſhall return to me, not ſainedly, but with their heart, not partially, but with their whole heart. This is promiſed as an effect of ſpecial grace, not of the meer good inclination of their natural Wills, for ſo the words *I will give*, in the beginning of the verſe muſt be underſtood, otherwiſe God gives ſuch an heart no more to one man than another.

8 ¶ And as the evil * figs, which cannot be eaten, they are ſo evil: (ſurely thus ſaith the LORD) So will I give Zedekiah the King of Judah, and his princes, and the reſidue of Jeruſalem, that remain in this land, and * them that dwell in the land of Egypt *q*. * chap. 29. 17. * ch. 43. & 44.

q Whither it is probable many of the *Jews* had fled, upon the coming or noiſe of the coming of the King of *Babylon*, as they had done before, *Iſa.* 30. 2. & 31. 1.

9 And I will deliver them † to * be removed into all the kingdoms of the earth, for *their* hurt, *to be* a reproach, and a proverb, a taunt, and a curſe in all places whither I ſhall drive them *r*. † Heb. *for removing, or* Vexation. * Deut. 28. 25. 37. 1 Kin. 9. 7. 2 Chro. 7. 20.

r The Lord by his Prophet expreſſeth thoſe tremendous judgments which he had deſigned to bring upon this wicked Prince and people in the words of *Moſes* the man of God, as well becauſe the *Jews* had a great Reverence (pretendedly at leaſt) for *Moſes*, how little ſoever they had for *Jeremiah*: as to let them ſee, that what the Lord here threatned, and ſuddenly would bring to paſs was but in a juſt accompliſhment of what he before had threatned in his Law by which they ought to have taken warning. The ſum is, he would make them a common ſcoff, and By-word, that their Miſery ſhould be a common Proverb, and when men would Curſe one another, they ſhould wiſh them like *Zedekiah* and the *Jews*.

10 And I will ſend the ſword, the famine, and the peſtilence, amongſt them, till they be conſumed from off the land, that I gave unto them and to their fathers *f*.

f Many of them ſhall not live to be carried into Captivity, but ſhall die miſerably in their own land, if not by the Enemies Sword, yet by the *Famine* and the *Peſtilence* which two things ordinarily attend long ſieges, by one of theſe three fore judgments of God they ſhall be conſumed out of the land, and ſhall not hold it by the Title of Gods gift of it to *their fathers*. No gifts of God, except thoſe of *ſpecial* Grace, are perpetuities; but either given, *Quam diu bene ſe geſſerint*, ſo long as men behave themſelves well in the uſe of them; or, *Durante bene placito*, during Gods good Will and Pleaſure.

CHAP.

CHAP. XXV.

1 THE word that came to Jeremiah the prophet concerning all the people of Judah, in the fourth year of Jehojakim the ſon of Joſiah king of Judah *a*, that *was* the firſt year of Nebuchadrezzar king of Babylon *b*.

a The fourth year of *Jehojakim*, was ſeven years and odd moneths before *Jeconiah* or *Jehojakin* his Son was carried into Captivity, as appears from 2 *Kings* 23. 36. and *chap.* 24. 8, 15. and eighteen years before the taking of the City, and the more general Captivity; which argueth that this Propheſie is miſplaced, and ſet after the former, whereas in order of time it was ſixteen or ſeventeen years before it. *b* This is faid to be the firſt year of *Nebuchadnezzar* (called by *Ptolomy*, *Nabopollaſſar*.) It is ſaid *Dan.* 1. 1. that this *Nebuchadnezzar* came up in the third year of *Jehojakim*; to which is anſwered. That the firſt year of *Nebuchadnezzars* reign muſt be underſtood of his *abſolute Reign*. which concurred partly with the third, partly with the fourth year of *Jehojakim*. they ſay he was before a ſharer in the Kingly Government with his Father. but this was the firſt year, that he had the name of *King* intirely given unto him.

2 The which Jeremiah the prophet ſpake to all the people of Judah, and to all the inhabitants of Jeruſalem, ſaying *c*,

c That is the word concerned them all, and he ſpake it to ſo many of them as he met with in any publick aſſembly at *Hieruſalem* or elſewhere.

3 From the thirteenth year of Joſiah the ſon of Amon king of Judah, even unto this day, that *is* the three and twentieth year, *d* the word of the LORD hath come unto me, and I have ſpoken unto you riſing early, and ſpeaking * but ye have not hearkened *e*. * Chap. 11. 7, 8, 10, and 13. 10, 11, and 16. 12. and 17. 23. and 18. 12. and 19. 15, and 22. 21.

d We read *chap.* 1. 2. that *Jeremiah* began to prophetie in the thirteenth year of *Joſiah*. *Joſiah* reigned thirty one years, 2 *Kin.* 22. 1. ſo that taking in the thirteenth year, *Jeremiah* prophetied nineteen years during the Life of *Joſiah*, to which adding the four of *Jehojakims* reign it maketh twenty three. *e* Theſe twenty three years ſaith the Prophet I have been a Preacher to you, and I have not been negligent in my work, but like men, that get up early in the morning to diſpatch their buſineſs, ſo have I been in the diſcharge of my prophetical office.

4 And the LORD hath ſent unto you all his ſervants the prophets, * riſing early, and ſending *them*, but ye have not hearkened, nor inclined your ear to hear *f*. * Chap. 7. 13. 25. and 29. 19.

f Nor am I the only Prophet whom the Lord hath ſent you, and whom you have neglected and deſpiſed, God hath ſent you many more, and you have deſpiſed as many as he hath ſent though the Lord hath made it his buſineſs to ſend you one after another from time to time. This contempt of the Lords meſſengers is made the proximate cauſe of Gods wrath coming upon this people. till there was no remedy, 2 *Chron.* 36. 16.

5 They ſaid, * Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land, that the LORD hath given unto you and to your fathers, for ever and ever *g*: * 2 Kings 17. 13. chap. 18. 11. and 35. 15. Jonah 3. 8.

g The ſubſtance both of their, and my Sermons hath been to perſwade you to leave off thoſe ſinful courſes wherein you have lived, and which you might have amended by vertue of that common grace which I did not deny you. We have not differed in our Doctrine, to the practice of which you have alſo been incouraged both by them and me, with an aſſurance from God that if you did it, you ſhould injoy this good Land, which the Lord promiſed, and gave to you and your Fathers, and you have now poſſeſſed from age to age.

6 And go not after other gods *h* to ſerve them, and to worſhip them *i*, and provoke me not to anger with the works of your hands *k*, and I will do you no hurt *l*.

h Idols which indeed are no gods but ſo called by Idolaters. *i* To pay any divine homage unto them. *k* And provoke me not to anger, by idols which are the work of mens hands, (no uncreated beings.) Or more generally any works which are contrary to the Law of God. *l* If you do this I will by my Providence do you no harm, you ſhall yet enjoy your own Land and proſper.

7 Yet he have not hearkned unto me *m*, ſaith the LORD, that ye might provoke me to anger with the works of your hands *n* to your own hurt *o*.

m Ye heard me, and other the Lords Prophets thus ſpeaking to you, but you did not obey, and hearken. *n* As if you had done it on purpoſe to incenſe me againſt you, who am of my ſelf ſlow to wrath; and muſt be provoked to execute vindicative juſtice by mens own wicked works. *o* Which do not otherwiſe affect or hurt me, but are to their hurt who do them.

8 ¶ Therefore thus ſaith the LORD of hoſts, Becauſe you have not heard my words *p*.

p That is becauſe you have not hearkened to, and obeyed my words; for it is manifeſt they had heard *Jeremiah* and the other Prophets.

9 Behold, I will ſend and take * all the families of the north, ſaith the LORD, and Nebuchadrezzar the king of Babylon my ſervant *q*, and will bring them againſt this land, and againſt the inhabitants thereof *r*, and againſt all theſe nations round about *ſ*, and will utterly deſtroy them, and * make them an aſtoniſhment, and an hiſſing, and a perpetual deſolation *s*. * Chap. 1. 15. * Chap. 18. 16.

q I will put it into the heart of all thoſe Kings, whoſe Territories lye Northward of *Judea*, and particularly into the Heart of *Nebuchadrezzar* the King of *Babylon*, who in this work ſhall be my ſervant though you will not be my Servants in obeying my commands, yet he ſhall ſerve me, *chap.* 27. 6. and 43. 10. *r* I will bring them, and their Armies up againſt this people, and I will put you out of hopes from your alliances with other Nations, for he ſhall firſt bring them under his command, thus we read. 2 *Kings* 24. 7. that the *King of Babylon*, had invaded the *Egyptian* Dominions, and taken *from the River Egypt*, unto the River *Euphrates*, *all that pertained to the King of Egypt*. *ſ* And I will make the inhabitants of *Jeruſalem*, not onely a deſolation, but a ſcorn, and reproach and wonderment to the World, vide *chap.* 19. 8.

10 Moreover, I will † take from them the * voice of mirth, and the voice of gladneſs, the voice of the bridegroom, and the voice of the bride *t*, the ſound of the miſtones, and the light of the candle *u*. * † Heb. *I will cauſe to periſh from them.* * Chap. 7. 34. and 16. 9. Ezek. 26. 13. Hoſ. 2. 11. Rev. 18. 23.

t I will take away all your mirth and jollity, whether uſed at weddings, or at any of your merry meetings, I will leave you nothing to rejoice in, your very wedding times, ſhall be times of mourning, and lamentation. *u* Nay I will not only deprive you of your mirth, but of thoſe things that are neceſſary for you, as neceſſary as Bread and Light, the Miſtone ſhall not move, you ſhall not have the light ſo much as of a candle; ſee the like expreſſions, *Revel.* 18. 22. 1. God here threatens not onely to take away their ſuperfluities, and what he had hitherto lent them for their pleaſure and delight, but alſo what they had for their neceſſary ſuſtenance and to capacitate them to do their ordinary works.

11 And this whole land ſhall be a deſolation, *and* an aſtoniſhment, and theſe nations ſhall ſerve the king of Babylon ſeventy years *w*.

w This propheſie is a famous propheſie in regard of its fixing the particular ſpace of time in which the Jews abode in the Captivity of *Babylon*, *viz.* ſeventy years, when they determined we are plainly enough told, *Ezra* 1. 1. in the firſt year of *Cyrus* the King of *Perſia*, but when they commenced is more diſputed, for we read of three carryings into that Captivity. The one in the third and fourth year of *Jehojachim*, when it ſhould ſeem that *Nebuchadrezzar*, onely carried away ſome few perſons to be bred in his Court, amongſt whom were *Daniel* and the *Three Children*, *Dan.* 1. 1, 2, *&c.* A ſecond ſeven years after in *Jeconiahs* time, 2 *Kings* 24. 15, 16. The laſt and moſt general 11 years after, in the 11th. year of *Zedekiah*, it ſeemeth moſt probable that the *ſeventy years* muſt be reckoned from the *ſecond*, for *Jeremiah chap.* 29. 1, 2, 3. writing to thoſe then in Captivity tells them that when *ſeventy years ſhould be accompliſhed*, God would *bring them back*. This is confirmed by *Ezekiel chap.* 40. 1. where the *fourteenth year* after the taking of the City is expreſly ſaid to be the *twenty fifth* year of their Captivity.

12 And it ſhall come to paſs * when the ſeventy years are accompliſhed *x*, *that* I will † puniſh the King of Babylon, and that nation, ſaith the LORD, for their iniquity, and the land of the Caldeans, and * will make it perpetual deſolations *y*. * 2 Chro. 36. 21, 22. Ezr. 1. 1. Chap. 29. 10. Dan. 9. 2. † Heb. *viſit upon.* * Iſa. 13. 19. and 14. 23. and 21. 1. and 47. 1. Chap. 50. 40. and 51. 29.

x Seventy years accounted from the time that the Jews were carried away in the time of *Jeconiah* or *Jehojakin*, 2 *Kings* 24. 15, 16. *y* This was fulfilled by *Darius* the *King* of *Perſia*, *Dan.* 5. 31. of theſe 70 *Nebuchadnezzar* reigned 36. 2 *Kings* 25. 27. *Evil-Merodach* 32. and *Belſhazzar* at leaſt two, *Dan.* 8. 1. Tho' God whoſe all the Creation is, and who is the Lord of all the Hoſts of his Creatures doth often make uſe of Heathens, and other wicked men to puniſh his own people, yet he will at laſt puniſh them, and ordinarily when he doth puniſh them, it is with a more ſevere, and grievous deſtruction then that by which he

he punisheth his people, *Is.* 27. 7. thus he threatens to make the *Caldeans* a perpetual desolation.

13 And I will bring upon that land *z* all my words that I have pronounced against it, *even* all *that* is written in this book, which Jeremiah hath prophesied against all the nations.

z The Land of the *Babylonians* and *Caldeans*.

* chap. 27. 7. 14 For many nations and great kings shall* serve themselves of them also: and I will recompence them according to their deeds, and according to the works of their own hands *a*.

a God threatneth the destruction of that Monarchy by the *Persians*, according to the prophecie of this Prophet, and declareth that their destruction was of themselves, God did but recompence unto them their own deeds, and the works of their hands which is not to be restrained to their excesses in executing divine vengeance, and the cruelty they used to the *Israelites*, but more generally interpreted of all their wicked courses.

15 ¶ For thus saith the LORD God of Israel unto me, Take the wine-cup of this fury at my hand *b*, and cause all the nations, to whom I send thee, to drink it *c*.

b Gods judgements are often in Scripture expressed under the notion of a cup of hot and intoxicating drink, and their suffering is set out under the notion of drinking such a cup as *Psal.* 75. 8. *Job* 21. 20. *Is.* 51. 17. *Psal.* 11. 6. and 60. 3. *Lam.* 4. 21. *Ezek.* 23. 32, 34. God made *Jeremiah* to see the appearance of such a cup in a Vision. *c* And bad him to carry it to the Nations to whom he sent him, to signifie to them that his wrath should be poured out on them, and they should drink of it.

* Ezek. 23. 34. Nah. 3. 11. 16 And * they shall drink and be moved, and be mad, because of the sword that I will send among them *d*.

d Whether they will or no they shall drink it and be disturbed, and be mad and rage like men overcome with Wine, because of those dreadful judgements which I shall send amongst them.

17 Then took I the cup at the LORDS hand, and made all the nations to drink, unto whom the LORD had sent me *e*.

e That is in the Vision, for it cannot be thought that the Lord made the Prophet to travel up and down to all the Nations afterward named, with a cup of Wine in his hand.

18 *To wit* Jerusalem and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing and a curse, as *it is* this day *f*.

f Judgment usually beginneth at the House of God, 1 *Pet.* 4. 17. God hath more known them and done them more good then other people, therefore their sins are higher provocations, and they are less excusable. By the Kings here mentioned are to be understood *Jehoiakim*, *Jehoiakin* and *Zedekiah*, these Princes with their People, God threatens to punish to astonishment, and so as men should mock at them, and curse them, which expressions we have before met with in the same cause. But here ariseth a doubt how the Prophet saith (*as it is this day*) whereas this prophesie *ver.* 1. was in the fourth year of *Jehoiakim*, but *Jerusalem* was not made such a desolation till the *eleventh year* of *Zedekiah* which was eighteen years after. Some think that though the thing were yet to come, yet the Prophet speaketh of it as past because of the certainty of it, which is but what is ordinary in the Prophetical Writings. Others think that these words were added after the Captivity of *Jeremiah*, writing over his former prophesies. Others from these words judge that this part of the chapter, was a prophesie at some other time following what was in the beginning of this chapter. Others think that he adds these words because the carrying into Captivity was at this time begun, though not compleated until the 11th. year of *Zedekiah*.

* chap. 46. 19 * Pharaoh king of Egypt, and his servants, and his princes, and all his people *g*.

g The *Egyptians* being that people whom the Jews most trusted to for help, are named as the first to whom the Prophet was sent with the Wine-cup of Gods fury, to let the Jews know, that if they trusted to them, their confidence was vain; for they should themselves be destroyed, which was fulfilled within the twelve years after the death of *Josiah* unto the time of *Jehoiachin* as appears from 2 *Kings* 24. 5. for the King of *Egypt* made *Jehoiakim* King, 2 *Kings* 23. 34.

20 And all the mingled people *h*, and * all * chap. 47. the kings of the land of Uz *i*, and all the kings of the land of the Philistines *k*, and Ashkelon and Azzah, and Ekron, and the remnant of Ashdod *l*.

h It is of no great moment to determine, whether God by the *mingled People* here mentioned intended the various Nations afterwards particularly expressed by their names, or some people that were not native *Egyptians*, but lived mingled with them or some other people of several Nations, who lived near *Judea* or the *Arabians*. *i* By the Kings of the Land of *Uz* it is most probably judged are to be understood those Kings who ruled over that people who descended from *Dishan*. *Gen.* 36. 28. and are judged to have inhabited some part of *Arabia Petræa*, near to *Idumæa*. *k* The Cities of the Philistines are reckoned afterward. *l* *Azzah*, *Ekron*, *Ashdod*, and *Ashkelon* were four of them, the fifth which was *Gath* is not here named, vide 1 *Sam.* 6. 17. it had a King in former times to whom *David* fled, 1 *Sam.* 21. 10. but before this time it was destroyed, either by *Psammaticus* Father to *Pharaoh Necho*. or by *Tartan* Captain General to *Sargon* King of *Assyria* of whom read *Is.* 20. 1. that he took *Ashdod*, which may be the reason that here mention is made of no more then *the remnant of Ashdod*.

21 Edom *m*, and Moab, and the children of Ammon *n*.

m The *Edomites* were the posterity of *Esau* the Son of *Isaac*, to whom God had given a Land which they inherited, and he would not suffer the *Israelites* to make their way through them by force, when they cleaved them a passage through their Country, now he threatens their ruine, as also *chap.* 49. 7. and *Obadiah's* prophesie was against them when their triumphing in the Captivity of the Jews, is mentioned as one thing that had provoked God against them. *n* The *Moabites* and *Ammonites* were descended from *Lot*, *chap.* 48. is an entire prophesie against *Moab*, they had lived in long prosperity as appears there ver. 12. so had the *Ammonites* against whom also *Jeremiah* prophesied particularly, chap. 49. 1. to the 7.

22 And all the kings of * Tyrus *o*, and all the kings of Zidon *p*, and the kings of the ‖ isles which *are* beyond the * sea *q*.

* chap. 47. 4.
‖ Or, *region*, *the sea-side*.
* chap. 49. 23.

o *Tyrus* was a strong City upon the Borders of the Tribe of *Asher*, *Josh.* 19. 29. 2 *Sam.* 24. 7. a very rich City, and a Kingdom, with the King of which (who was *Hiram*) *Solomon* in his time traded much, 2 *Chron.* 2. 3. *Isaiah* prophesied its ruine, *Isaiah* 23. 1. so did *Ezek.* chap. 27. 28. 29. it was destroyed by *Nebuchadnezzar*, *Ezek.* 29 18. *p* *Zidon* was nigh to it therefore we shall ordinarily find *Tyre* and *Zidon* joined together in Scripture, both *Isaiah* and *Ezekiel*, as well as this Prophet prophesied their ruine. *q* By the Isles beyond the Seas, some understand *Greece* and *Italy*, others *Rhodes*, *Cyprus* and *Crete*, but others think *Nebuchadnezzar* never conquered these, and rather understand those parts of *Syria* that coasted upon the Midland Sea.

23 Dedan, and Tema *s*, and Buz *t*, and all † *that are* in the utmost corners *u*,

† Heb. *or cut into corners*, or *having the corners polled*.

r We read of a *Dedan* the issue of *Cham*, *Gen.* 10. 7. The other the posterity of *Abraham* by *Jokshan*, *Gen.* 25. 3. It seemeth to be a City of *Edomæa*, *chap.* 49. 8. *s* *Tema* descended from *Ismael*, *Gen.* 25. 15. his posterity inhabited in *Arabia*, *Isa.* 21. 14. where they are joined with those of *Dedan*. *t* *Buz* was one of the posterity of *Nahor*, *Gen.* 22. 21. These were people mixed with the *Saracens* or *Arabians*. *u* That dwell in the corners or furthest parts of the World. Some interpret it of the fashion of their cutting their beards, as the *Saracens* did, v. *Lev.* 19. 27. where God forbad his people that fashion.

24 And all the kings of Arabia *w*, and all the kings of the * mingled people that dwell in the desert *x*.

* chap. 49. 31. see ver. 20.

w There were several Kings in *Arabia*, 2 *Chron.* 9. 14. *x* People of several Nations that were got together in the Desert, and had made to themselves several Kings or Chief Rulers.

25 And all the kings of Zimri *y*, and all the kings of Elam *z*, and all the kings of the Medes *a*.

y Those descended from *Zimran*, *Abrahams* Son by *Keturah* *Gen.* 25. 2. (the *Zamareus* as some think mentioned by *Pliny*,) *z* By the *Elamites* are meant the *Persians* descended from *Sem*, *Gen.* 10. 22. *Elam* is also mentioned *Isai.* 22. 6. see also *ch.* 49. 34. *a* The *Medes* came from *Madai* the son of *Japhet*, *Gen.* 10. 2. they are usually joined with the *Persians*, *Daniel* 5. 28.

26 And all the kings of the north, far and near *b*, one with another, and all the kingdoms of the world, which *are* upon the face of the earth *c*, and the king of Sheshach shall drink after them *d*.

b All under the Government of the *Caldeans*, or (as others) all those Princes that have Dominions between the North and East. *c* That is in those parts of the World which were at that time known, with whom there was ordinary commerce. *d* And the *King of Babylon* who was last of all to drink of this cup of the Lords fury, that he is here meant is plain from *chap* 51. 41. where *Sheshach* is thus interpreted, but why *Babylon* is called *Sheshach* is an harder question and not easily resolved. Those who think the Prophet gives *Babylon* here another name to avoid an odium from the King of *Babylon*, at this time their Enemy, neither consider the usual courage of this Prophet, nor that he speaks plainly enough *chap.* 51. 14. where he mentioneth both *Babylon* and *Sheshach*, and expoundeth the latter by the former. It is thought that *Babylon* is called *Sheshach* from the name of an Idol called *Shizb* which they worshipped, to whose honor they yearly kept a Festival for five days together, which they called *Shacc*, and they say that during this festival *Cyrus* took *Babylon*, But these are all incertain guesses, it is enough for us to know that by the King of *Sheshach* is meant the King of *Babel*, as the Prophet expounds himself, *chap.* 51. 41.

* Hab. 2. 16. 27 Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel * Drink ye and be drunken, and spue, and fall, and rise no more, because of the sword which I will send amongst you.

28 And it shall be if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts, Ye shall certainly drink *e*.

e The meaning of these two verses is no more then this, God let *Jeremiah* in a Vision know that it was his will, that he should prophesie a certain, and inavoidable ruine to all these Nations, which was brought upon all the rest by the King of *Babylon*, whom God made his instrument to execute his vengeance upon them: and last of all upon the King of *Babylon* himself by *Cyrus* the King of *Persia*. This judgment which he telleth them should be by the Sword, he expresseth by the effects, *falling* and *rising no more*, and commands them to *drink* it to comport with the metaphor of the Wine cup of Gods fury, mentioned *ver.* 15. The drinking of cups of heady intoxicating Wine ordinarily producing such effects, as *spuing* and *falling*, &c. This cup of the Lords fury he assures them, they should not turn by, but should most certainly drink it.

* Prov. 11. 31. chap. 49. 12. Ezek. 9. 6. Obad. 16. Luk. 23. 31. † Heb. *upon which my name is called*. 29 For lo, I begin to bring evil * on the city which is † called by my name, and should ye be utterly unpunished *f*? ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth *g*, saith the LORD of hosts.

f By the City called by his name; or upon which his name was called, he means *Jerusalem*, elsewhere called the *Holy City*. The Apostle 1 *Pet.* 4. 17. Speaketh much to this purpose, *The time is come that judgment must begin at the house of God, and if it first begin at us, what shall the end be of them that obey not the Gospel of God.* If God spareth not the green Tree, how shall he spare those that are dry and withered? Atheists, and lewd and profane Persons have little reason to promise themselves an escape from Gods righteous judgment, when they see God not sparing those that make the highest profession of him, and stand in some relation to him. *g* It is in vain for you to promise your selves an escape, for God is about to punish all your neighbours.

30 Therefore prophesie thou against them all these words, and say unto them *h*, The LORD shall roar from on high, and utter his voice from his holy habitation *i*, he shall mightily roar upon his habitation *k*, he shall give a shout, as they that tread *the grapes*, against all the inhabitants of the earth *l*.

h Reveal my will unto them presently to revenge my self upon them, in words to this sense or purpose, tell them, that I who hitherto have been toward them as a Lamb will now be to them as a Lion, so *Joel* 3. 16. *Amos* 1. 2. and 3. 8. and, as a Lion, will roar from Heaven, for though the Temple be sometimes so called, yet the foregoing words *from* on high expound this term in this place otherwise. *k* Or *in his habitation* which is more likely to be understood *in Heaven*, (as the former,) then in *Jerusalem* as divers would have it, for God is here revealing his wrath against forreign Nations, upon some of which these judgments came after God had done roaring in or upon *Jerusalem*. *l* A shout, such as Souldiers use to give when they storm a City, or assault their Enemies to incourage their fellowes, and to dishearten their Enemies, like the shout of those that tread the Grapes, singing one to another, or rejoycing and triumphing in the *Vintage*.

31 A noise shall come *even* to the ends of the earth, for the LORD hath a controversie with the nations *m*: he will plead with all flesh *n*, he will give them that are wicked to the sword *o*, saith the LORD.

m There shall be such confusions and noises, as shall ring over all the World, for Gods quarrel is not against the Jews only, but other Nations also. *n* Nor will he in any thing be doth, act injustly, if they will join issue with him he will plead with them, and make it appear to all that he acteth righteously. *o* He will give up many to the Sword, but that shall be such onely as by their wickedness have deserved it, recompensing to them their own works and evil doings.

32 Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up, from the coasts of the earth *p*.

p It is much the same thing which was said before, onely repeated for the greater terrour in a variety of expressions. He tells them that the judgment should be like a contagion, going from one Nation to another, or like a fire catching hold of another house before the first is burned down, like a *whirlwind* that blows from all sides, cometh suddenly, and devoureth dreadfully.

33 And the slain of the LORD shall be at that day from *one* end of the earth even unto the *other* end of the earth: they shall not be * lamented, * chap. 16. 4. neither gathered nor buried, they shall be dung upon the ground *q*

q That those who should be slain by commission from the Lord in this time of his judgments, should be in all places, and so numerous, that there should be none left to lament for, or to bury the dead, but the dead bodies should lye and rot upon the surface of the earth, and be as muck to it. See the like phrases *chap.* 15. 4.

34 ¶ * Howl ye shepherds and cry, and wallow * chap. 4. 8. and 5. 26. your selves *in the ashes*, ye principal of the flock *r*: for † the days of your slaughter, and of your dispersions are accomplished *s*, and ye shall fall like † a pleasant vessel *t*.

† Heb. *your days for slaughter*.
† Heb. *vessel of desire*.

r *Shepherds* and the *principal of the flock*, are in this place of the same sign ficancy, by both he means the civil Rulers, so the word is used *chap.* 22. 22. and 23. 1. These he calls aforehand to bewail their fate. *s* For the days were now come, when they should be slain and scattered. *t* And he tells them their fall should be like the fall of a chrystal glass, or some delicate tender vessel, which when it falleth breaketh in pieces and cannot again be fee together.

35 And † the shepherds shall have no way to flee, nor the principal of the flock to escape *u*.

† Heb. *flight shall perish from the shepherds and escaping from*, &c.

u In ordinary dispensations of judgment, there is some way left to escape, and if there be any way of escape, great men are likelieft to find it, but he telleth them that the greatest men should find no way to flee from or escape this terrible dispensation of God.

36 A voice of the cry of the shepherds, and an howling of the principal of the flock *shall be heard w*: for the LORD hath spoiled their pasture *x*.

w That is there shall be heard a great outcry of the Princes, and Rulers. *x* When they shall see how the Lord hath spoiled the Cities in which, and their people upon which they have lived, and amongst whom they were wont to feed securely.

37 And the peaceable habitations are cut down because of the fierce anger of the LORD *y*.

y That is, the places where these great men were wont to live splendidly, and dwell peaceably and securely shall be as surely destroyed through the Lords anger, as if it were already done.

38 He hath forsaken * his covert as the li- * chap. 4. 7. on *z*: for their land is † desolate, because of the † Heb. *a desolation*. fierceness of the oppressor, and because of his fierce anger *a*.

z God had before compared himself to a Lion, *ver.* 30. here he declares himself to be about to move like a Lion, who when he goeth out to seek his prey, leaveth his covert, vide *chap.* 50. 44. *a* The effects of this rising up of God out of his covert is the desolation of the Land through the fierceness of the Enemy, caused from the fierce anger of God now ready to be poured out upon this people.

CHAP.

CHAP. XXVI.

1 IN the beginning of the reign of Jehoiachim the son of Josiah king of Judah, came this word from the LORD, saying *a*,

a The Prophesie, *chap.* 25. is said to have been revealed in the fourth year of *Jehoiachim*, this in the beginning of his Reign, which makes learned men think, it ought to have been placed before that. The affairs of the *Jews* were then in a very desperate condition, *Pharaoh Necho* King of *Egypt*, had overcome *Josiah* and killed him in Battle, *Jehoahaz* or *Shallum*, being made King in his stead, 2 *King.* 23. 30. he had reigned but three Moneths, and *Pharaoh Necho* taketh him and imprisoneth him, and layes a Tribute upon the Land of 300 Talents of Silver and a Talent of Gold, and makes *Eliakim* King changing his name to *Jehoiachim*, *ver.* 33, 34. Now in the beginning of this Kings Reign cometh this word of God to *Jeremiah*, the people being still hardened and going on in their sinful practices.

2 Thus saith the LORD, Stand in the court of the LORDS house, and speak unto all the cities of Judah, which come to worship in the LORDS house, all the words that I command thee to speak unto them *b*; diminish not a word *c*.

b In the largest Court of the Temple, where the most may hear what thou sayest, and there speak to all those that dwell in any of the Cities of *Judah*, from whence they were wont to come up, more especially thrice in a year to the Temple to Worship, *Psal.* 122. 4. In the Gate or Court of that house wherein they have such a Confidence, do thou *stand*. So *chap.* 7. 2. and declare unto them what I command thee. *c* Neither smoothing what may appear rough, nor suppressing what may offend them, intirely delivering my Will unto them, not shunning to declare unto them the whole Counsel of God, as *Paul*, *Acts* 20. 27.

3 If so be they will hearken, and turn every man from his evil way *d*, that I may * repent me of the evil which I purpose to do unto them, because of the evil of their doings *e*.

* chap. 18. 8.

d Not that God was ignorant of their obstinacy and the hardening of their hearts, which was the future event; but to let us know that their destruction would be of themselves, he would give them both a time and space, and also means for Repentance, and the prevention of the judgments of God coming on them; he did give them time, for it was after this eleven years before the Captivity of *Jehoiachim*, two and twenty before that of *Zedekiah*: and for Means, God afforded them the Ministry of this Prophet. *e* Repentance applyed to man, signifieth a change of Heart and Counsels, as well as of his course of Actions: In the unchangeable God it onely signifieth the turning of the course of his Providence, not bringing that evil upon them for the evil of their doings, which supposing their Progress and obstinacy in their sinful courses, he had fully resolved to bring upon them.

4 And thou shalt say unto them, Thus saith the LORD, If ye will not hearken to me to walk in my law *f*, which I have set before you *g*.

f A course of Actions in Scripture, is ordinarily call'd a way; in which sense we often read of *the way of the Lord*, the *way of the wicked*, the *way of the Righteous*, *&c.* and a motion in this Course is usually called walking, *Psal.* 1. 1. *Ezek.* 18. 9. and applied both to God and Men. To walk in Gods Lawes is expounded by hearkening unto them, or (as in other places) by observing, keeping and doing them. *g* God is said to have set his Laws before them, both in respect of their first promulgation to them at *Sinai*, and writing them in Tables; and the daily Expositions and urging of them upon their practice by his servants the Prophets, as it followeth.

5 To hearken to the words of my servants the prophets *h*, * whom I sent unto you, both rising up early, and sending *them* *i* (but ye have not hearkened.)

* chap. 7. 13. 25. & 11. 7. & 25. 3.

h Those Prophets who in prophesying were my servants, revealing my Will unto you, which is the same with hearkening unto Gods Laws mentioned, v. 4. *i* Whom I have made my business to send unto you: and to whom you ought therefore to have hearkened, as unto me, but you have not done it hitherto, 2 *Chron.* 36. 12. 16.

6 Then will I make this house like * Shiloh *k*, and will make this city a curse to all the nations of the earth *l*.

* 1 Sam. 4. 12. Psal. 78. 60. chap. 7. 12, 14.

k *Shiloh* was the City where the *Tabernacle* was pitched, and the Ark, the symbol of Gods presence, was, *Jud.* 18. 31. & 21. 19. 1 *Sam.* 1. 3. 9. 24. & 3. 21. Out of it the Ark was carried, 1 *Sam.* 4. 3. when it was taken by the *Philistines*, and was carried no more thither, but rested in *Kirjath-jearim*. 1 *Sam.* 7. 2. where it rested 20 years. *David* fetched it from thence, 2 *Sam.* 6. 2. So that as the Psalmist tells us, *Psal.* 78. 60, 61. God forsook the *Tabernacle in Shiloh*; here he threatneth to do the like as to the Temple, because of which they had such a confidence. *Jeremiah*, *chap.* 7. 12. had spoken much the same thing, it is a threatning that God would deprive them of his Ordinances. *l* To which he addeth a threatning of destruction to the City, to that degree that when men should curse any place, they should say, God do unto thee as he did to *Jerusalem*. We had the like phrase, *chap.* 24. 9. and have it again, *chap.* 29. 18, 22, *&c.*

7 So the priests, and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD *m*.

m All the People present at that time heard the Prophet, who according to the command of God came into the Court of the Lords house, and discharged his office, speaking these words.

8 ¶ Now it came to pass, that when Jeremiah had made an end of speaking all that the LORD had commanded *him* to speak *n* unto all the people, that the priests, and the prophets, and all the people took him, saying, Thou shalt surely die *o*.

n Either they had a reverence for the Prophet, or the terror of God fell upon them, so as they did not interrupt him till he had fully dispatched his errand. *o* Then the chief of the Priests with the assistance of the People apprehend him, and tell him he should be put to death.

9 Why hast thou prophesied in the name of the LORD *p*, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? and all the people were gathered against Jeremiah in the house of the LORD *q*.

p They charge him with being a false Prophet, speaking false things in the name of God, their pretence seemeth to have been from the Promises of God; such as that, *Psal.* 132. 13, 14; *For the Lord hath chosen Zion, he hath desired it for his habitation. This is my rest for ever, here will I dwell, for I have desired it.* Which they interpreted into such a sense as if they could not by their sin drive God away from them, and therefore *Jeremiah* must prophesie falsly, against the Will of God before revealed. *p* This caused a seditious Tumult of the People in the Temple, which alarum'd the Civil Magistrates.

10 ¶ When the princes of Judah heard these things, then they came up from the kings house, unto the house of the LORD *s*, and sat down ‖ at the entry of the new gate of the LORDs *house* *t*.

‖ Or, *at the door.*

r When the Nobles, and other Civil Magistrates, heard of the Tumult, occasioned by *Jeremiahs* unpleasing prophesie, *s* They came from the Kings Court, where the *Nobles* and great Officers in Nations usually are, to the Temple. *t* And sat down at the *entry of the new gate* in the Lords house; some think it was called the new gate because repaired by *Jotham*, 2 *King.* 15. 35. 2 *Chron.* 27. 3. Some say it was the *Eastern*, others, that it was the *western gate*. It was certainly the place where their *Sanhedrim*, who were to judge of false Prophets were wont to sit.

11 Then spake the priests, and the prophets *u* unto the princes, and to all the people *w*, saying, † This man *is* worthy to die, for he hath prophesied against this city, as ye have heard with your ears *x*.

† Heb. *the judgment of death is for this man.*

u In the corrupt state of all Kingdoms, and Cities, the Ecclesiastical Officers always were the greatest Enemies to the Faithful Ministers of God, as we shall find in the whole story both of the old and new Testament. *x* They speak to the members of the great Court who are called Princes, and also to the people who were in the Court charging *Jeremy* with Sedition, by prophesying falsly, which was a capital Crime. It was the charge against *Steven*, *Acts* 6. 13. that he spake *blasphemous words against the holy place*; to prove this they appeal to those of the people that had heard him.

12 ¶ Then spake Jeremiah unto all the princes, and to all the people, saying *y*, The LORD sent me to prophesie against this house, and against this city all the words that you have heard *z*.

y The Priests having given *Jeremiah* his Charge, he makes his Defence. *z* The sum of which was, he acknowledgeth that he had prophesied against the Temple, and against the City, and tacitly acknowledgeth their power to take cognisance of seditious Persons and false Prophets, and doth not deny but such persons deserved to die, but denieth that he was a false prophet, or guilty of any design to stir up sedition, for he had said nothing but what God had sent him to speak; and therefore could not prophesie what was false, nor was to be charged with any seditious design.

13 Therefore now * amend your wayes and your doings *a*, and obey the voice of the LORD your God *b*, and the Lord will * repent him *c* of the evil that he hath pronounced against you.

* chap. 7. 3.
* Ver. 19.

a It is not that I have pronounced Evil against you, but the Lord who made both you and me: You rage against me, who am but Gods Instrument by whom he lets you know his Mind and Will, it were more advisable for you to reform your wicked Lives and Practices. *b* And that by a full obedience to what the Lord hath commanded you in his Law, and by me speaketh to you. *c* If you will do this, the Lord will change the course of his Providence, and do that which in men is called a repenting, and not bring those evil things upon you, which he by me his servant hath pronounced against you.

14 As for me, behold, I *am* in your hand *d*: do with me † as seemeth good and meet unto you *e*.

† Heb. *As it is good and right in your eyes.*

d That is, I am in your *power* (as hands often signifieth in Scripture) *Jeremiah* doth not by this acknowledge any power they had justly, thus to restrain, and question him. *e* Nor doth he dare them, to do what they had a natural power to do, by saying, do with me what seemeth good unto you, the phrase imports no more than that he could not hinder their doing with him what they pleased. The hands in which he was, were the hands of Violence, not of Justice, for though they had a just power against false prophets, yet they had no such power against any Prophet sent by God, let the matter of his Prophesie be never so threatening and ungrateful to them. Therefore he addeth,

15 But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon your selves, and upon this city, and upon the inhabitants thereof *e*: for of a truth the LORD hath sent me unto you, to speak all these words in your ears *f*.

e If you make this sedition, and put me to death for it, you have a natural power to do it, but you will get nothing by it, but further bring down the Vengeance of God upon you by shedding my blood without a cause, the guilt of which will be added to your other guilt, and lie upon you, and upon your City. *f* For you may think, and talk what you please, it is a certain truth, that I spake nothing out of any evil design, nor of my own head; but onely what the Lord sent me to speak.

16 ¶ Then said the princes, and all the people unto the priests, and to the prophets *g*, This man *is* not worthy to die: for he hath spoken to us in the name of the LORD our God *h*.

g The Judges in this case with the assent of the People acquit the Prophet, and vindicate him from the Charge of Sedition given against him by the corrupt Priests, and false Prophets, distinguishing *h* betwixt one who of his own head spreadeth false News, and threateneth evil to a place, and one who doth it by Authority from God or by Divine Revelation, which is here meant by *in the name of the Lord our God*. Thus the Civil Magistrates taught the Priests and Prophets a point of Divinity, which they ought not to have been ignorant of. Some may enquire how the Princes knew that *Jeremy* spake what he spake in the name of the Lord: to which it may be replyed, That *Jeremy* had been a Prophet now about 20 years, for he began in the 13th. of *Josiah*, *chap.* 1. 1, 2. *Josiah* reigned 31 years, 2 *King.* 22. 1. Then *Shallum* or *Jehoahaz* reigned three moneths, this was in the beginning of *Jehoiachims* Reign, in which time they had had a large Experience both of his *Doctrine*, and *Conversation*, and though the *Priests* and *Prophets* who had had the like experience, were filled with Malice and prejudice, yet the Princes, and a part of the People were more equal, and though the people were many of them led away with the Priests, yet hearing the Prophets defence, and the Princes judgment upon it, they concur with them to acquit the Prophet.

17 Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying *i*.

i Probably these Elders were some of the Court, or else Advocates, for they were wont to rise up, either to plead or to judge. *Isa.* 3. 13. *Acts* 5. 34. They rise up and apply themselves to the people to justifie their absolutory sentence.

18 Micah the Morasthite *k* prophesied in the days of Hezekiah king of Judah, and spake unto all the people of Judah, saying *l*, Thus saith the LORD of hosts: Zion shall be plowed *like* a field, and Jerusalem shall become heaps, and the mountain of the house, as the high places of the forest *l*.

k This was that *Micah*, whose prophesies are part of holy Writ as appeareth by *Micah* 1. 1. and 3. 12. where are the very words of the Prophesie here mentioned. *l* The subsistance of that Prophesie was the same with this of *Jeremiah*, that *Zion* should be plowed up, and the place where the Temple stood should become to desolate that Trees should grow there, as in a Wood or Forest.

19 Did Hezekiah king of Judah and all Judah put him at all to death *m*? did he not fear the LORD, and besought the ‖ LORD *n*? and the LORD repented him of the evil which he had pronounced against them *o*? Thus might we procure great evil against our souls *p*.

‖ Heb. *faced the Lord.*

m The Interrogation here hath the force of a Negation; that is, *Hezekiah* and the *Sanhedrim* in his time did not go about to call him in question for his life, nor put him to death. His prophesie had a quite contrary effect on him. *n* It begat in him an awe and dread of that God, in whose name the Prophet spake, and quickened him to apply himself to God by earnest prayer, and the course he took had a very good issue. *o* The Lord did not do what he threatned to do. *p* Now, if we should take a quite contrary course, and put this man to death, we should do contrary to what that good Prince did (and that with good success) do our selves no good, but procure great evil against our Souls; that is against our selves both Bodies and Souls strictly taken.

20 And there was also a man that prophesied in the name of the LORD, Urijah the son of Shemaiah of Kirjath-jearim, who prophesied against this city, and against this land, according to all the words of Jeremiah *q*.

q This is a piece of story which we have recorded in no other part of Scripture. Some judge these words were the words of the same that spake before, but that is not likely, for then they had brought one instance for acquitting him, another, for the condemning of him. They are therefore rather to be interpreted as the words of some others, either of the Court who were Enemies to *Jeremiah*, or of his Accusers, or their Council, urging a later president, in the time of *Jehoiakim* the King that at this time reigned, who also pretended to speak in the name of the Lord, and whose prophesie was the same in substance with this of *Jeremiah*.

21 And when Jehoiakim the king, with all his mighty men, and all the princes heard his words, the king sought to put him to death; but when Urijah heard it he was afraid and fled, and went into Egypt *r*.

r When *Jehoiachim* our present King, and all his great men heard of it, probably by the information of others, they judged it a capital crime, and used means to apprehend him, in order to the putting him to death, upon which the Prophet being advertised of it, and fearing the issue, fled into *Egypt*.

22 And Jehoiakim the king, sent men into Egypt *s*, *namely* Elnathan the son of Achbor *t*, and *certain* men with him into Egypt.

s The innocent Prophet considered not the king of *Judahs* alliance with the King of *Egypt*, obliging him upon demand to deliver up any of his Subjects, who being charged with capital Crimes, should flee into his Country for Sanctuary, and fled thither, but the King *t* sent after him one of his great men (mentioned also *chap.* 36. 12.) with some others to his assistance.

23 And they fet forth Urijah out of Egypt, and brought him unto Jehoiakim the king, who slew him with the sword, and cast his dead body into the graves of the † common people *u*.

† Heb. *Sons of the people.*

u These persons sent by *Jehoiakim*, brought back the Prophet by force, he was tried and cast, judged worthy to die, and put to death, and ignominiously buried, not in the Sepulchers of the Prophets, or any men of Repute and fashion, but amongst the vulgar People. Which, as also his diligence to send for *Urijah* (fled into a foreign Country to save his life) shewed the great Malice of this Prince against the Lords true Prophets; though it had but very ill effects. The summe is (if we take these words as the speech of *Jeremiahs* Enemies) what do you tell us of what *Hezekiah* did, you have a later instance of it in our present Kings time, the cases of *Urijah* and of *Jeremiah* were fully parallel. So as the case is a judged case.

24 Nevertheless *w*, the hand of Ahikam the son of Shaphan, was with Jeremiah, that they should

should not give him into the hands of the people to put him to death *x*.

w Though *Jeremiahs* Enemies pleaded this instance of *Uriah*, which had this advantage of the other, because it was matter of fact done lately, and a case judged in this very Kings Reign, yet the hand, that is, the power and interest of one *Ahikam* who as appears from 2 *King*. 22. 12. was one of *Josiahs* Counsellors, and the father of *Gedeliah*, *chap*. 39. 14. who upon the taking of the City was made Governour. *chap*. 40. 5. was with *Jeremiah*. *x* So as through the good Providence of God, *Jeremiah* was not delivered into the hands of the people, some of whom were mutable, and malicious enough, ready to do any thing the *Priests* put them upon. And the after advancement of the Son of this *Ahikam* to be Governour of *Judah*, may justly be interpreted a reward in this life, which God gave him for his kindness to his Prophet.

CHAP. XXVII.

1 IN the beginning of the reign of Jehoiakim the son of Josiah king of Judah, came this word unto Jeremiah from the LORD, saying *a*,

a Here is a difficulty ariseth from this verse, which there have been various attempts to resolve, and whether any hath been fully satisfactory I doubt. It is said this word of the Lord came to *Jeremiah* in the beginning of the reign of *Jehoiachim*, and *vers*. 3. the Prophet is bid to send the *bonds* and *yokes*, by the hand of the Messengers which came to *Hierusalem* unto *Zedekiah* King of *Judah*, who began not to reign till about eleven years after the beginning of the Reign of *Jehoiachim*. To solve this difficulty, 1 Some think *Jehoiachim* was a common name to all the sons of *Josiah* and that *Zedekiah* is here called *Jehoiakim*, but I see no foundation for that conjecture from Holy Writ. 2 Others think it is an error in those that copied out the Prophesies, but it is dangerous to admit that. 3 Others think, that the Prophesie came in the beginning of the Reign of *Jehoiachim*, but was to be concealed until the Reign of *Hezekiah*. 4 I had rather agree with those who think that this command came to the Prophet first in the time of *Jehoiachim*, but was to be repeated by the Prophet often, and accordingly was so until, and in the time of *Zedekiah*; not that he always went about with Bonds and Yokes about his neck, but that by times, he put them on, and went about with them, as a Type of that Bondage, which the *Jews* were suddenly to indure.

2 Thus saith the LORD to me, Make thee bonds and yokes, and put them upon thy neck *b*.

b God commandeth the Prophet to procure, either by his own labour, or with his Money, some Yokes with Bonds to make them more fast; and to put some one of them upon his own neck, that therein he might be a Type both to his own people, and also the people afterward mentioned, that they should be in bondage to the King of *Babylon*, and their yoke should be so fastned with bonds, that they should not be able to slip them, or get them from off their Necks.

3 And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers, which come to Jerusalem unto Zedekiah king of Judah *c*.

c It was and is the custom of neighbour Princes, to send Embassadors into each others Countries to reside there and maintain correspondence on the behalf of their Masters. These Nations were Neighbours to the *Jews*, and their Princes had their Embassadors Resident at *Hierusalem*. *Jeremiah* is directed to carry each of these Embassadors a Yoke with a Bond, as a present from God to their Masters, the meaning he is also ordered to tell them in the following words.

|| Or, *concerning their masters saying*,

4 And command them || to say unto their masters, Thus saith the LORD of hosts the God of Israel *d*, Thus shall ye say unto your masters.

d The Lord of Hosts, who hath therefore a power over all the Creatures, who though he be in a special sense the God of *Israel*, yet his dominion is extended to your Masters Countries as well as unto *Israel*.

5 I have made the earth, the man and the beast that *are* upon the ground by my great power, and by my out-stretched arm, and * have given it unto whom it seemed meet unto me *e*.

* Dan. 4. 17, 25, 32.

e To evince to them that his dominion extendeth to them, he mindeth them, that he was the first efficient cause of all the Creatures, and made both all men, and all beasts that are upon the Earth, and therefore had a special property in them, and an universal power over them, it being in his power to dispose of what was at first the work of his hands. and accordingly in the methods and workings of his Providence he did daily dispose of Kingdoms, and Nations according to his pleasure without being for such disposal of them accountable unto any Person.

6 And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon my servant *f*, and the * beasts of the field have I given him also to serve him *g*.

* chap. 28. 14. Dan. 2. 38.

f By the former words God gave the Prophet Authority to assert his dominion, and right to dispose of all Creatures, by these he authorizeth him to reveal his Will concerning the disposal of the lands of *Edom*, *Moab*, *Ammon*, *Tyre* and *Sidon*, *viz*. that he had disposed of them to *Nebuchadnezzar* the King of *Babylon* whom he calleth his servant. *f* Because he did the work which he would have him to do; though as God said of the *Assyrian*, *Isa*. 10. 7. he *meanta not so*; he had nothing less in his thoughts then to obey any command of God. Wicked men being Gods Servants, as the Hawk is the prudent Faulconers servant, who maketh use of the Ravenous quality of the Hawk to get game for him. Twice more at least we find *Nebuchadnezzar* thus called, *chap*. 25. 9. & 43. 10. *g* God further adds that the *beasts* should serve him, by which he either means that the Cattel which were in the possession of the men of those Nations should also come into his power: or that God had also given the *Horses* and *Oxen* and other beasts which he should use in his Wars for Carriages, or conveniency, to him so as they should be really serviceable to him in his Conquests of those Countries.

7 And all nations shall serve him *h* and his son and his sons son *i*, * until the very time of his land come *k*: and *then* many nations and great kings shall serve themselves of him *l*.

* chap. 25. 12.

h That is, all *those* Nations, and some think that is expressed in the Article used here demonstratively, though not so taken notice of by our Translators. *i* And *Evil-Merodach* his Son, who succeeded him, *chap*. 52. 31. and *Belshazzar* his Grandchild, *Dan*. 5. 1, 11. *k* Until the period of his Kingdom shall come, (for *Nations* have their periods) which was after *seventy years*, according to *chap*. 29. 10. during which years some say four Princes ruled in *Babylon*, the Scripture mentions but three. *l* After that he shall himself be Conquered, as it came to pass in *Belshazzars* time, *Dan*. 5. 30. *Darius* the Emperour of the *Medes* taking his Kingdom.

8 And it shall come to pass, *that* the nation and kingdom which will not serve the same Nebuchadnezzar king of Babylon *m*, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand *n*.

m That is, that will not upon *Nebuchadnezzars* coming against them freely submit to his power, and yield themselves to his Subjection. *n* I will humble them by my fore judgments of *Sword*, *Pestilence*, and *Famine*; and make them yield, and they shall not avoid what through their stubbornness they study to avoid, but shall at last be brought under by his Power.

9 Therefore hearken not ye to your prophets *o*, nor to your diviners *p*, nor to your || dreamers *q*, nor to your enchanters, nor to your sorcerers *r*, which speak unto you, saying, Ye shall not serve the king of Babylon *s*.

|| Heb. *dreamers*

o It is uncertain whether these words were part of the message which *Jeremiah* by command from God, sent to the Kings above mentioned, or the Prophets words to the *Jews*, for as those *Pagan Nations*, had *divinors*, *dreamers*, *enchanters* and *sorcerers*; so the *Jews* had them also, *Isa*. 47. 12, 13. the meaning is, hearken to none of them that pretend as from God to foretel your escape from this Judgment, and not be brought in a servitude to the King of *Babylon*, for you shall serve the King of *Babylon*. By Prophets he means such as pretended to some Divine Revelations. *p* By Diviners, he means Soothsayers, of which were several sorts. *q* By Dreamers, such as pretend to Revelations in their sleep. *r* By inchanters and sorcerers, he means their Astrologers, and such as used *Necromancy*, or by any unlawful wayes and means, pretended to know the Mind and Will of God.

10 For they prophesie a lie unto you *t*, to remove you far from your land, and that I should drive you out, and ye should perish *u*.

t Let them come by their pretended knowledge which way they will, what they say is false. *u* And the issue of your belief

lief of what they say, will be nothing but your carrying into Captivity out of your own country, and your ruine and destruction.

11 But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the LORD, and they shall till it, and dwell therein *w*.

w Those that upon the first summons, or without making any hostile opposition shall yield themselves servants to the King of *Babylon*, they shall remain still, and be left in the land to Till the ground, and shall dwell therein. It is the time when God is resolved to put an end to the Kingdom of *Judah* for a time, and to the other Nations mentioned for ever: There is therefore no resisting of Gods Counsels; those that most quietly yield will be in the best condition.

12 ¶ I spake also to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him, and his people, and live *x*.

x Some think this was at another time but it is most probable it was the same time.

13 Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the LORD hath spoken against the nation that will not serve the king of Babylon *y*.

y That is, why will thou wilfully not onely ruine thy self, but thy innocent people by the Sword, the Famine, and the Pestilence? The word is spoken by the Lord, that all Nations who will not willingly yield to the King of *Babylon* shall be thus destroyed.

14 Therefore hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the King of Babylon: for they prophesie * a lie unto you *z*:

* chap. 14. 14. & 23. 21. & 29. 8.

z We shall find throughout all the *Jewish* story, that wicked Princes never wanted false Prophets, Ecclesiastical Ministers who would entitle God to what they spake in humour to their Governours. Such Ministers they would have, and usually they proved Fatal to them, so did *Ahabs* Prophets, that incouraged him to go up to *Ramoth-Gilead*, and *Zedekiahs* Prophets, who perswaded him not to submit to the King of *Babylon*; *Jeremy* perswades *Zedekiah*, not to hearken to them; that is, not to believe them, nor follow their advice; and he giveth him a good reason, because what they said was *false*.

† Heb. *in a lye* or *lyingly*.

15 For I have not sent them saith the LORD, yet they prophesie † a lie in my name *a*, that I might drive you out, and that ye might perish *b*, ye, and the prophets that prophesie unto you *c*.

a They make use of my name, and pretend to say what they say by commission from me, saith the Lord, but there is no such thing, I never gave them authority to speak any such things. *b* And though possibly they do not design your ruine by these practices, for none can be thought to design their own Ruine, yet that will be the end of it, for by this means your hearts are hardened against the Revelations of my Will, by which I shall be provoked to give you up to Ruine, nor shall they escape, for they shall be ruined with you.

16 Also I spake to the priests, and to all this people, saying, Thus saith the LORD, Hearken not to the words of your Prophets that prophesie unto you, saying, Behold the * vessels of the LORDS house shall now shortly be brought again from Babylon; for they prophesie a lie unto you *d*.

* chap. 28. 3.

d The Prophet, like Gods faithful servant, spared none, but faithfully gave warning to all sorts, to take heed of the false Prophets, that undertook to foretel that the Vessels of the Temple carried away in the time of *Jehoiachim*, and his Son *Jehoiakin* or *Jeconiah*, of which we read 2 *Chron*. 36. 7. 10. should be brought back again to *Hierusalem*, in a short time.

17 Hearken not unto them, serve the king of Babylon and live: wherefore should this city be laid waste *e*?

e Believe them not, but satisfie your selves as to Gods Providence with respect to you, and be content to be subject to the King of *Babylon*, so may you have your lives for a prey; though you be straitned as to your accommodations and plenteous and splendid way of life, if you do not, your City will certainly be laid waste, and why should you pull such a judgment upon your own heads?

18 But if they *be* prophets, and if the word of the LORD be with them *f*, let them now make intercession to the LORD of hosts, that the vessels *which are* left in the house of the LORD, and *in* the house of the king of Judah, and at Jerusalem go not to Babylon *g*.

f If they be true Prophets, and have any communion with God instead of foretelling the bringing back of the Vessels carried away, *g* Let them apply themselves to hinder the carrying away of what Vessels yet remain, and that either in the house of the Lord, or the Kings house, or in *Hierusalem*, which is to be done no other way, than by pleading with God to turn away his Wrath, and not to bring those Sore Judgments which he is most certainly bringing upon you.

19 ¶ For thus saith the LORD of hosts concerning the pillars, and concerning the sea and concerning the bases, and concerning the residue of the vessels that remain in this city *h*.

h These were all parts of the Temple or Vessels used in it Vid. 1 *King*. 7.

20 Which Nebuchadnezzar king of Babylon took not, when he carried away * captive Jeconiah the son of Jehoiakim king of Judah, from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem *i*.

* chap. 24. 1.

i Concerning the persons and things which the King of *Babylon* then carried away. See 2 *King*. 24. 13, 14, 15.

21 Yea, thus saith the LORD of hosts, the God of Israel, concerning the vessels that remain in the house of the LORD, and in the house of the king of Judah, and of Jerusalem *k*.

k The Prophet inlargeth his prophetical threatning, and makes it extend to all other Vessels of price, in the houses of the King, the Nobles or more wealthy Citizens.

22 They shall be carried to Babylon, and there shall they be *l* until the day that * I visit them, saith the LORD *m*, then will I bring them up, and restore them, to this place *n*.

* 2 Chro. 36. 21. ch. 29. 10.

l See the fulfilling of this Prophesie, 2 *Kin*. 25. 13, 14, 15. 2 *Chron*. 36. 18. and that they abode in *Babylon* till the end of the Captivity appeareth from *Dan*. 5. 2. where we read of *Belshazzars* sending for them to drink Wine in, at his fatal Feast. *m* That is until the expiration of the time of the *Jewish* Captivity, which was 70 years. *n* The fulfilling of that part of the Prophesie, we have *Ezra* 1. 7, 8, 9. in these words. *Also Cyrus the King brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Hierusalem; and had put them in the house of his Gods. Even those did Cyrus King of Persia bring forth by the hand of Mithredath the Tresurer, and numbred them unto Sheshbazzar, the Prince of Judah. And this is the number of them, thirty chargers of gold, a thousand chargers of silver, nine and twenty knives, thirty basons of Gold, silver basons of a second sort four hundred and ten, and other vessels a thousand. All the vessels of gold and of silver were five thousand and four hundred. All those did Sheshbazzar bring up with them of the captivity, that were brought up from Babylon to Hierusalem.* So punctually was *Jeremiahs* Prophesie in this place fulfilled, and so exactly doth one part of holy writ agree with another, which are great arguments to prove the Divine Authority of the Holy Scriptures.

CHAP. XXVIII.

1 AND it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year *a*, *and* in the fifth moneth, *that* Hananiah the son of Azur the prophet which *was* of Gibeon *b*, spake unto me, in the house of the LORD, in the presence of the priests, and of all the people, saying *c*,

a Here is a great appearing difficulty, *viz*. how the *fourth year*, could be called the beginning of *Zedekiahs* Reign, who reigned in all but eleven years which if they be divided into three parts, the *fourth year* can hardly be in any propriety called the beginning of his Reign. Many things are said to untie this knot which by such as are curious may be read both in the *English Annotations*, and in Mr. *Poots Synopsis*, I shall only repeat what seemed to both them, and seemeth also to me the best solution. Though it be said *in the fourth year*, yet it is not said, in the fourth year of *Zedekiahs reign*; they therefore think, that the *fourth year of the sabbatical course* is here intended. The *Jews* had a kind of Jubilee every 7th. year, it was a year when the land was to rest and not be tilled, *Lev*. 25. 1, 2, 3, 4. and in that year they were to release their Debtors and Servants, *Deut*. 15. 1. which notion of this fourth year is very probable, if the year wherein the City was besieged was a Sabbatical year or year of rest. For if *Zedekiahs* first year were the fourth of the seven that made the *Sabbatical circle*, his third year was another sabbatical

barical year, and his tenth another, presently after which the City was taken. *b* Of this *Hananiah* we read no more in Scripture, it is probable from the place where he lived, which was one of the Cities of the Priests: that he was a *Priest*, but no more then a pretended Prophet. *c* He comes to *Jeremy* in the Temple, where he was wont to deliver his Prophesies to confront him in the presence both of the Priests and the people, saying.

2 Thus speaketh the LORD of hosts the God of Israel, saying, I have broken the yoke of the king of Babylon *d*.

d The false Prophet counterfeiteth the stile of the true Prophets, both in the names which he gives unto God, and in speaking of what God would do as if already done.

† Heb. two years of dayes.

3 Within two † full years will I bring again into this place all the vessels of the LORDS house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon *e*.

e It appeareth by what we met with *chap.* 27. 16. that this was the constant Song of the City Prophets at that time, but we read not of any but this *Hananiah*, who was so confident as to limit a time, nor doth he mention any long time, he saith within two full years, but he spake falsly, for it appeareth from *chap.* 52. 31. that he was there 37 years.

4 And I will bring again to this place, Jeconiah the son of Jehoiakim king of Judah, with all the † captives of Judah, that went into Babylon, saith the LORD; for I will break the yoke of the king of Babylon *f*.

† Heb. captivity.

f Only it is admirable, that being so nigh the Kings Court he should mention the return of *Jehoiakim* or *Jeconiah*, which had it been true; must have been to the prejudice of *Zedekiah*, for *Jeconiah* was the right Heir to the Crown, being the Son of *Jehoiakim*, *Zedekiah* his Uncle was put in by the Conquerour, but it is probable, he saw *Jehoiakim* was more acceptable to the people, and that the faction for the Nephew was greater then for the Uncle. False Teachers are always on the greatest side, either for number, or for power.

5 Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of the LORD.

6 Even the prophet Jeremiah said, Amen *g*: the LORD do so, the LORD perform thy words, which thou hast prophesied, to bring again the vessels of the LORDS house, and all that is carried away captive, from Babylon into this place.

g The true Prophet *Jeremiah*, speaks to this false Prophet with as much boldness as he had spake to him with impudence, and in the same presence of the Priests, and of the people, but with a preface of great Charity and Modesty. *Amen*, (saith he) which particle is used in Holy Writ, either as *a particle of assertion*, as it is most ordinarily used both in this single form, and doubled by our Saviour in the Gospel. Or as a particle of *wishing* and *praying*, upon which account it is used in the *Lords Prayer*, though there it signifieth more then here, *viz*, a *Faith* or *Belief*, that God will grant the Petitions, as well as a *desire* that he would grant them; here it signifieth no more then the latter, and is expounded by the next words: Nor indeed doth it, or can it here signifie so much as an absolute hearty desire, for *Jeremiah* could not heartily pray for that which God had told him he would not do. *Jeremy* therefore must be understood here, either to have spoken only as a man, testifying the kindness he had for his Country, then the sence is; If it be the will of God, or may it be the will of God; I wish what thou hast said might come to pass, or else in *sensu composita*. The Lord give unto this people an heart to reform and amend their ways, that the words which thou hast spoken may come to pass.

7 Nevertheless, hear thou now this word that I speak in thine ears, and in the ears of all the people *h*.

h The word which I am now about to speak concerneth thee, and not thee alone, but all the people, therefore do thou mark it well, and let them mark it also.

8 The Prophets that have been before me, and before thee of old, prophesied both against many countreys, and against great kingdoms, of war, and of evil, and of pestilence *i*.

i That is, thou and I are not the first Prophets, that have foretold to Countreys and Nations the great Judgments of God coming upon them, *War*, *evil*, *Pestilence*, by evil, some think is to be understood Famine, but it is not much material.

9 The prophet which prophesieth of peace *k*, when the word of the prophet shall come to pass, *then* shall the prophet be known that the LORD hath truly sent him *l*.

k by *Peace* is here meant *Prosperity*, all good, being by the *Hebrewes* usually understood under the notion of *Peace*. The Prophets either prophesied evil or good, according as God revealed his will unto them; what way was for them to discover whether the Prophets were truly sent of God yea or no? *l* It was known by the Event, this was the Rule God set *Deut.* 18. 22. *When a Prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken.* But this was not true on the contrary part, for a Prophet might speak a thing, which thing *might come to pass*, and yet he be none of the Lords Prophets, nor to be hearkened to, as appeareth from *Deut.* 13. 1, 2. Some have thought, that Prophecyes concerning good things always were brought to pass if the Prophet were a true Prophet, but it appareth otherwise from *chap.* 18. 9, 10. Prophecies both concerning good and evil, might not come to pass, and yet the Prophet be a true Prophet, in case the manners of the people altered, for in all promises or threatnings of temporal good or evil, there is a condition to be understood, God neither by his promises bindeth himself to do good to wicked men, nor by his threatnings tyeth up his own hands from shewing mercy to such as turn good, but some observe yet this difference, that good things are in Scripture never absolutely promised, but they come certainly to pass, and are fulfilled, but God for terrour often threatneth evil things, without expressing any condition, when notwithstanding a condition is understood, upon the fulfilling of which the threatning cometh not to pass, as it was in the case of *Ninineveh*, upon the prophesie of *Jonah*. But the greater difficulty is to determine by what rule they could judge one a true or false Prophet, if they might not always judge by the *event*, the coming, or not coming to pass of what he prophesied. I answer, they were to judge from the word of God, as well as from the Event. *Isaiah* 8. 20. therefore *Deut.* 13. 1, 2. the people were commanded not to hearken to that Prophet, which should confirm what he said by a sign or wonder, if his scope were by it to persuade people to Idolatry. So that if a Prophet prophesied good, and prosperity to any people, the people were to consider what his scope was, and whether what he prophesied was according to the Law of God, which speaketh no good to a wicked impenitent people, and though what he said came to pass, yet he was to be determined no true Prophet, if what he said were contrary to Gods revealed will, or his scope in speaking of it was to harden people in sinful courses, or to seduce them from the right wayes of God. *Jeremiah* here, as to the tryal of the truth of his, and *Hananiahs* contrary prophesies appealeth to the Event, telling him, that he as a man, heartily wished that his words might prove true.

10 Then Hananiah the prophet took the ** yoke from off the Prophet Jeremiahs neck, and brake it *m*.

** chap. 27. 2.

m The Prophet *Jeremyes* coming into the Temple, with a *yoke* upon his neck, as a type of the Yoke of the King of *Babylon*, under which the Jews were to come, gave occasion to the affront given him by the false Prophet, in a further degree of impudence, being thus confronted by *Jeremiah*, he pulls the yoke off *Jeremiahs* neck, and breaketh it in an high and impudent contempt of God, and his will revealed by this Prophet, and confirmed by this yoke as a sign, adding also the following words.

11 And Hananiah spake in the presence of all the people, saying, Thus saith the LORD, Even so will I break the yoke of Nebuchadnezzar king of Babylon * from the neck of all nations within the space of two full years *n*. And the prophet Jeremiah went his way *o*.

* chap. 27. 7.

n As God hath his Sacraments to confirm the truth of his word, of which his Ministers are the Stewards and Administrators; So the Devil hath his Sacraments, of which his Prophets are the Administrators. God by his Prophet *Jeremy* had revealed his will, as to the King of *Babylon*'s success against many Nations, and bringing them into his servitude, as a Sacrament or sign of this, he had commanded *Jeremiah* to put on a yoke with bonds. *Hananiah* the false Prophet, cometh in the name of God, and declares the contrary, that within two years God would break the King of *Babylon*, and free the Nations in subjection to him; and as a *Sacrament* or *sign* to gain credit to this falshood, he plucks off *Jeremiahs* yoke, and breaks it, and expounds himself, that God should so break the King of *Babylons* yoke from the neck of all Nations, and pretends he had a commission from God to say this. *o* *Jeremiah* not able to indure to hear such lyes, goeth away in testimony of his dissent from him, and adherence to what he had said.

12 Then the word of the LORD came unto Jeremiah *the prophet* after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah saying *p*:

p Some

p Some time after this, God taking notice of the affront put upon his Prophet *Jeremiah*, for faithfully discharging the message with which he had entrusted him, revealeth his mind unto *Jeremiah*, that he might declare it unto the people, and particularly to this false Prophet.

13 Go and tell Hananiah, saying, Thus saith the LORD, Thou hast broken the yokes of wood, but thou shalt make for them yokes of iron *q*.

q *Jeremiah* seeing the impudence of *Hananiah*, and that his further discourse with him would do no good, but it may be have caused more danger to himself, prophesying what was more ingrateful to the people, then what the false Prophet prophesied, and possibly desirous further to know the will of God withdrew himself. Soon after God sends him back to the people, and to *Hananiah* with this message; That he by his false Prophesie had done the people no good, but much hurt, further incensed God against them, and provoked him to make their judgment heavier, giving them iron yokes, instead of those of wood.

14 For thus saith the LORD of hosts, the God of Israel, * I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon, and they shall serve him, and * I have given him the beasts of the field also *r*.

* Deut. 28. 48.

* chap. 27. 6.

r For notwithstanding all he had said, God was resolved to justifie his word, and to bring them under subjection to *Nebuchadnezzar*, and to give all they had also into his power.

15 Then said the prophet Jeremiah unto Hananiah the Prophet, Hear now Hananiah, The Lord hath not sent thee, but thou makest this people to trust in a lye *s*.

s *Jeremiah* being a second time confirmed in the truth of his Revelation, and having likewise a special Revelation relating to this false Prophet, comes now and tells him his doom, *viz*, that he should dye within a year, because he had taught people to believe, and to hope for, and trust to what was false, and they were never like to see.

16 Therefore thus saith the LORD, Behold, I will cast thee from off the face of the earth: this year shalt thou dye, because thou hast taught * || rebellion against the LORD *t*.

* Deut. 13. 5. chap. 29. 32.

|| Heb. Revolt.

t And because by this his Doctrine he had made God a lyar, contradicting his will revealed by *Jeremy*, and by it taught people to hold out against *Nebuchadnezzar*, and not quietly to yield to him.

17 So Hananiah the prophet died the same year, in the seventh moneth *u*.

u That is within the compass of a year after that *Jeremiah* had spoken these words, within 2 months after that *Jeremy* had thus prophesied, as appeareth from *ver.* 1. so dangerous a thing it is for Ministers to teach people contrary to the revealed will of God.

CHAP. XXIX.

1 NOW these *are* the words of the letter, that Jeremiah the prophet sent from Jerusalem unto the residue of the elders, which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon *a*.

a There were two carryings into the captivity of *Babylon*, the latter about 11 or 12 years after the former, the first was in the time of *Jehoiachin*, of which we read in 2 *Kings* 24. 14. *When the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths were carried away*, as we read there, amongst whom were some Priests and Prophets.

2 After that * Jeconiah the king, and the queen, and || the eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths were departed from Jerusalem *b*.

* 2 Kings 24. 12. &c.

|| Or, Chamberlains.

b After this Captivity.

3 By the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon, saying *c*.

c *Zedekiah* the King of *Judah* having some occasion to send two messengers, named *Elasa* and *Gemariah* to *Babylon*, whether to carry his tribute money, or upon what other errand is not expressed. *Jeremiah* knowing that as there were some false Prophets at *Jerusalem*, who fed people with hopes of a speedy return, so there were some with them in *Babylon*, who did the like, (two of which he afterwards in this Chapter reflecteth upon) writeth the following letter, and sends it by these two messengers, to quiet the peoples minds, and to help to compose their spirits, disturb'd by these false Prophets, and raised up to vain and idle hopes for which there was no ground at all.

4 Thus saith the LORD of hosts the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem to Babylon *d*.

d So as this Letter was not wrote from himself advising them charitably, but he had commission from God, by whom he mindeth them, as the principal efficient cause they were ordered to be carried away, though their own sins were the meritorious cause and *Nebuchadnezzar* with his Captains and Souldiers were the instrumental cause.

5 * Build ye houses, and dwell *in them*, and plant gardens, and eat the fruit of them.

* ver. 28.

6 Take ye wives, and beget sons and daughters, and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters, that ye may be increased there, and not diminished *e*.

e That is, be not uneasie in your minds, not resolving what to do, through the prophesies of the false Prophets, that tell you the Captivity shall be but two years, or at least very short? But do all things which you would do, if *Babylon* were to be your fixed habitation, (as it is like to be for seventy years, say the Prophets, what they please) Marry, and give, and take in Marriage, do whatsoever it becometh prudent men to do, who would accommodate themselves in a place, where they are like to abide, and preserve their Families, that they might not be utterly extinguished. The words must not be understood as a precept, obliging all in the Captivity to do every of these things, which it may be they were not all able to do, but as a counsel and advice not to forbear any thing of this nature, which they would do, if they did fully believe they were to abide in a place seventy years.

7 And seek the peace of the city, whither I have caused you to be carried away captives *f*, and pray unto the LORD for it *g*, for in the peace thereof shall ye have peace *h*.

f That is, seek to God for it, or rather, live peaceably in it, and by all lawful means seek the welfare of it, do not raise any tumults or seditions, nor take part with those that do. *g* And while your Captivity lasts do you pray for it, (from whence those who think that Christ hath added new moral precepts, and reckon this precept of praying for enemies as one, may understand, that praying for enemies was but a branch of that love, to our Neighbour, which God required under the Old Testament) for it was lawful for them to pray against *Babylon* at other times, *Psal.* 137. 8. *Jer.* 51. 35. but when God hath put a yoke upon our necks, we must patiently wait until he takes it off. The Lawyers say that *Protection requireth Alligiance to Governours*; This Text lets us know also that it requireth our prayers for them; though they be Conquerours and Tyrants. *h* For God having by his providence cast us under their power, our peace dependeth upon theirs.

8 ¶ For thus saith the LORD of hosts, the God of Israel, Let not your prophets, and your diviners that *be* in the midst of you, * deceive you, neither hearken to your dreams which ye cause to be dreamed *i*.

* chap. 14. 14. and 23. 21. and 27. 15.

i The Lord knows that you have a company of false Prophets, that tell you other things, and promise you a sudden return out of your Captivity, pretending to know it by Revelation from God, or by divination, *&c.* or to have it discovered to them in dreams. It is the will of God that you should not hearken to them, for they do but deceive you, and ye are accessary to your own ruine, they see you are pleased to hear such stories, and that causeth them to dream, as *chap.* 5. 31. *The prophets prophesie falsly, and the priests bear rule by their means, and my people love to have it so*, thus *Isa.* 30. 10. *They said to the seers, see not, and to the prophets, prophesie not to us right things, speak unto us smooth things, prophesie deceits.* False teachers and guides of peoples souls are the greatest plague can befall a Nation, people from them expecting to hear the mind of God, and for the most part, people are accessary to their own ruine, in them it can indeed hardly be imagined, what other temptation, persons whose office it is to reveal the mind of God, should have to do otherwise, but the humouring and pleasing of a corrupt people, who through their fondness of their lusts are not patient of sound Doctrine, so as though the Church of God hath in all Ages been troubled with dreamers, yet it is a wicked people that causeth them to dream.

9 For they prophesie † falsly unto you in my name; I have not sent them, saith the LORD.

† Heb. in a lie.

10 ¶ For thus saith the LORD, that after seventy years be accomplished at Babylon, I will visit you, and perform my good word towards you, in causing you to return to this place *k*.

k From this Text appears that the seventy years Captivity were to be accounted from the first carrying into Captivity in the time of *Jehoiakim*, so that eleven years of it were elapsed, before *Zedekiah* was carried away. Whatever, saith the Prophet, these dreamers tell you, you must abide 70 years in *Babylon* accounted from your first going thither, it is therefore your Wisdom to acquiesce in the Will of God, and to compose your selves, and to incourage you, the Lord by me assureth you that after those seventy years shall be expired, as he hath now visited you with evil, so he will visit you for good, and fulfil the promise he hath made to you, and you shall return again to *Jerusalem*: we have the fulfilling of this recorded in 2 *Chron.* 36. 21. 22. *Ezra* 1. 1. The promise was before, *chap.* 25. 12. and 27. 22. *Daniel* understood it from the words of this Prophecy, *Dan.* 9. 2. which put him upon prayer, at the expiration of that time.

11 For I know the thoughts that I think towards you, saith the LORD, thoughts of peace, and not of evil, to give you an † expected end *l*.

† Heb. *end and expectation.*

l This deliverance will not depend upon your Merits, but upon my own Mercy, and kind thoughts and purposes I have for the seed of *Abraham* my servant, and I am resolved in my own thoughts what to do. I intend not the Blotting out of the name of *Israel* from the Earth, but to give such an end to their trouble as themselves expect and desire, though not so soon as they may expect it, being deceived by their Prophets. There shall be an end of your Captivity in my time, and that is after you shall have fulfilled seventy years in that Captivity.

12 Then shall ye * call upon me, and ye shall go and pray unto me, and I will hearken unto you *m*.

* Dan. 9.3. *&c.*

m I will not onely give you a temporal Salvation and deliverance, and bring you into your own land, but you shall go thither with new hearts, you shall worship Idols no more, but you shall worship me, and be serious and diligent in your addresses and applications to me, and I will listen to you in those applications.

13 And * ye shall seek me, and find *me*, when ye shall search for me with all your heart *n*.

* Lev. 26. 40. Deut. 30. 1.

n That is, sincerely; as *Psal.* 119. 2.

14 And * I will be found of you, saith the LORD, and I will turn away your captivity, and * I will gather you from all the nations, and from all the places, whither I have driven you, saith the LORD, and I will bring you again into the place, whence I caused you to be carried away captive *w*.

* Deut. 4. 7. Psal. 32. 5. & 46. 2. Isa. 55. 6. * chap. 23. 3.

w This verse containeth no more than was said before, onely it is repeated in a little different phrase, for the further confirmation of their Faith, and the promise is a little inlarged. God saith he will be *found of them*; that is, he will answer them. It is expressed in this notion to correspond with the term *seeking*, by which prayer is expressed, and to let us know, that those that will have Gods favour must *seek it*; which implyeth a seeking, and inquiry after it. The promise which before mentioned onely their return from *Babylon*, is inlarged, and made here to extend to all places whither they were driven, for though the body of the people were carried to *Babylon*, yet it is more than probable, that many of them shifted for themselves into other Countries, and were in Exile, but not in Captivity. *Cyrus* his Proclamation, 2 *Chron.* 36. 22, 23. extended to his whole Empire.

15 ¶ Because ye have said, The LORD hath raised us up prophets in Babylon *x*.

x The Prophet here turneth his speech to some wicked *Jews*, that were in *Babylon*, or in *Judea*, and more believed some false Prophets, who told them of a much quicker return, than *Jeremy* telling them the truth from the mouth of God.

16 *Know*, that thus saith the LORD, of the king that sitteth upon the throne of David *y*, and of all the people that dwell in this city, *and* of your brethren that are not gone forth with you into captivity.

y The word *know* is as some think needlesly supplied, for the following Particle might be as well translated, *for*, or *because*, or *therefore*. By the King he meaneth *Zedekiah*, whom he chuseth to express under the notion of him that sitteth upon the throne of *David* to take away the vain hopes which the *Jews* conceived from the promises which God had made to *David* and to his seed.

17 Thus saith the LORD of hosts, Behold I will send upon them the * sword, the famine and the pestilence, and will make them like * vile figs that cannot be eaten, they are so evil.

* chap. 24. 10.
* chap. 24. 8.

18 And I will persecute them with the sword, and with the famine, and with the pestilence, and * will deliver them to be removed to all the kingdoms of the earth, † * to be a curse, and an astonishment, and an hissing, and a reproach among all the Nations whither I have driven them *z*.

* Deut. 28. 25. chap. 15. 4. & 24. 17.
† Heb. *for a curse.*
* chap. 42. 18.

z These verses contain no more then the threatning which we have had more then once before, he had compared them to vile Figs, *chap.* 24. 8. and *ver.* 9. and 10. there threatned them with being made a *reproach*, a *proverb*, a *taunt*, and a *curse*; and *consuming* them with the *sword*, *famine*, and *Pestilence*, the same thing before delivered by word of mouth to those in *Judea*, is here repeated in a letter to that part of the *Jews* in *Babylon*, to take them off from giving credit to their false Prophets whither in *Judea* or in *Babylon*, who deluded them with the promises of a speedy return. Believe it (saith the Prophet) you shall be so far from returning whatever your idle Prophets tell you, that your Brethren that are here shall be brought to you or destroyed with the *sword*, the *famine*, and the *Pestilence*, or scattered into other Kingdoms, where they shall be made, a curse and an astonishment, and an hissing and a reproach.

19 Because they have not hearkned to my words, saith the LORD *a*, which * I sent unto them by my servants the prophets, rising up early, and sending *them* *b*, but ye would not hear saith the LORD *c*.

* chap. 25. 3. & 32. 33.

a A contempt of the word of the Lord was the cause of this peoples ruine, and will be the cause of ruine to any people. See *chap.* 7. 25. and 11. 7, 8. and 17. 23. *b* Left they should say that they onely disobeyed the Prophets, God mindeth them, that in not hearkning to them, they did not hearken to him. The same thing Christ saith of the Gospel Ministers, *Luk.* 10. 16. The not believing, or not obeying, what Ministers teach not in a due discharge of their office revealing the Will of God, is no contempt of God, but of them who for that cause deserve to be contemned, but supposing that what Ministers deliver be the Mind and Will of God revealed in holy Writ and but a true explication, and application of that, not to hearken to God, and not to hearken to them is the same thing. *c* Ye wilfully refused to believe them, speaking the Truth to you in my name, and to obey those monitions they gave you by my direction. All this was a not hearing God.

20 ¶ Hear ye therefore the word of the LORD, all ye of the captivity whom I have sent from Jerusalem to Babylon *d*.

d Those phrases *I have sent*, and *I have driven*, *&c.* are diligently to be observed by us. There is no evil in Cities or Nations which is an evil of punishment, but whoever be the instruments to bring it, God is the Author of it. These phrases also signified to those *Jews*, that God was likeliest to know best how long they should stay there because he sent them thither.

21 Thus saith the LORD of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesie a lye unto you in my name, Behold I will deliver them into the hand of Nebuchadrezzar king of Babylon, and he shall slay them before your eyes *e*.

e Of these two persons we read no more in Holy Writ; that they pretended to be Prophets, that they abused the name of God, pretending to reveal his Will, when as what they said was not the Will of God, but a falshood, we learn out of this verse, and that they were both of them burnt by the King of Babylon we find in *ver.* 22. what the falshoods they published were, is not expressed, but it is most probable they were some of those that pretended that God had revealed to them, that within two years, or a short time, the Captives carried away with *Jehoiakim* should return out of *Babylon*. God here tells those that were of the Captivity, that those two Wretches should themselves be carried unto the Captivity of *Babylon*, and there slain.

22 * And of them shall be taken up a curse by all the captivity of Judah, which *are* in Babylon, saying, The LORD make thee like Zedekiah, and like Ahab, whom the king of Babylon rosted in the fire *f*.

* See Gen. 48. 20.

f As false Teachers are of the highest sort of Transgressors, speaking lies in the name and under pretence of the Authority of

of the God of Truth: So God in his providence ordinarily makes them the greatest examples of his vengeance. God threatneth to bring them to an end that should turn into a proverb, that when men had a mind to curse others, wishing them the greatest evils, they should pray to God to make them like *Ahab* and *Zedekiah*, whom the King of *Babylon* burnt, or roasted in the fire, the word קלה signifieth both, *Levit.* 2. 14. and roasting signifieth only to burn by degrees, which probably was the specifical punishment of these two false Prophets, for we learn from the instance of the three children, *Dan.* 3. 19. That the consuming of persons slowly in a fiery Furnace, was a kind of punishment in use amongst the *Chaldeans*.

23 Because * they have committed villany in Israel *g*, and have committed adultery with their neighbours wives *h*, and have spoken lying words in my name, which I have not commanded them *i*, even I know, and *am* a witness, saith the LORD *k*.

* chap. 23. 14.

g The reason here given must not be understood as the reason of the King of *Babylon*'s punishment of them, but why God gave them up into his hands, because they had committed *villany* or *folly* in *Israel*. *h* Which is expounded by the next words, they had *committed adultery with their neighbours wives*. All sin is *folly*, and so called in Scripture, uncleanness particularly, *Gen.* 34. 7. here it is called *villany*, to denote the hainousness of it, especially in those whose office it was to teach others that they ought not to do it, *Rom.* 2. 22. Fallhood in discharge of a trust is ordinarily attended with debauchery of life, nor indeed can it be reasonably imagined, that those who, to humour men, have debauched their Consciences, and declared things as the will of God, which they know are not so, should be more true and honest in their conversation towards men. *i* The second crime of these false prophets was, what gave them their denomination, teaching people what God never bid them speak. *k* Now this saith the Lord *I know*, and am a witness to, their adulteries are in secret, but I am a witness to them; the poor people do not know that they teach them lies, but I know it. God will deal with men not according to what men like themselves know of them, and can prove against them but according to what he knowes, and can witness against them.

24 ¶ *Thus* shalt thou also speak to Shemaiah the ‖ Nehelamite, saying *l*.

‖ Or, *the dreamer.*

l We have no guidance from any other Scripture, to teach us who this *Shemaiah* was, but it is very probable that he was one of those who at this time were in the Captivity of *Babylon*, and so came to the knowledge of *Jeremiah's* Letter mentioned in the beginning of the *Chapter*, and wrote what followeth to *Zephaniah*, the Son of *Maaseiah* the Priest, and the rest of the Priests, to have *Jeremiah* punished; but why he is called the *Nehelamite* is not so evident, for that the word is derived from חלם a dreamer, is not very probable, we read of no such place in *Judea* as *Nehelam* or *Halam*, but we cannot imagine that the names of all the Towns in *Judah* are to be found in Scripture, he is thrice in this Chapter called the *Nehelamite*; so as it is probable that there was such a place as *Nehelam*, from whence he was.

25 Thus speaketh the LORD of hosts the God of Israel, saying, Because thou hast sent letters in thy name to all the people that are at Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying,

26 The LORD hath made thee priest *m* in the stead of Jehoiada the priest *n*, that ye should be officers in the house of the LORD, * for every man *that is* mad, *o* and maketh himself a prophet, that thou shouldst * put him in prison, and in the stocks *p*.

* 2 Kings 9. 11. Acts 26. 24.
* chap. 20. 2.

m That is High Priest, as some have thought, but it appears from 2 *Kings* 25. 18. that *Seraiah* was at this time the High Priest, and this *Zephaniah* was the second Priest, as he is there stiled; as also *chap.* 52. 24. nor must any think; that the *Jehoiada* here meant was the immediate predecessor of *Zephaniah*, for besides that *Jehoiada* was High Priest, which *Zephaniah* never was; there were near 200 years betwixt the death of *Jehoiada*, and this time, in *the stead* therefore here signifieth, that thou shouldst be like the good High Priest *Jehoiada*, unless some other *Jehoiada* was meant, who was turned out, and this *Zephaniah* put in his room. *o* That thou mighest have a care of Religion, and particularly take care of persons, who being mad or phrenetick make themselves Prophets. *p* The Priests had a power to restrain such persons by imprisoning them, or putting them *in the stocks*, by which most agree a particular punishment is expressed, but for the nature and way of it, it is not determined; those who in so incertain a thing, have a mind to read what hath been said, may find it both in Mr. *Poole's Synopsis Criticorum*, and the *English Annotations* upon this verse, but the Learned Author of them reciting what Authors have said, concludes it at last not with any certainty to be determined.

27 Now therefore, why hast thou not reproved Jeremiah of Anathoth, which maketh himself a prophet to you *q*.

q He means it of an active real reproof, as appears by what went before, he would have had *Jeremiah* imprisoned, or put to that punishment which they called the stocks, the nature of which we cannot determine, concluding him to be but a mad man, and one who was not made a Prophet by any immediate mission from God, but had only made himself a Prophet.

28 For therefore he sent unto us *in* Babylon, saying, This *captivity is* long, build ye houses, and dwell *in them*, and plant gardens, and eat the fruit of them *r*.

r The matter of fact was true, as appeared *ver.* 5. 6. but it was false that this was the effect of prophecy, or that he spake this of his own head, without commission from God, for he wrote nothing of this nature, but by order from God, as appeareth from *ver.* 4. where he began his Letter with; *Thus saith the Lord of hosts, the God of Israel.*

29 And Zephaniah the priest read this letter in the ears of Jeremiah the prophet *s*.

s It is incertain whether *Zephaniah* did this out of kindness to *Jeremiah*, for we read he was sent to *Jeremiah* upon messages, *chap.* 21. 1. and 37. 3. from the King, or because he would not apprehend him, before he heard him, and let him know that he did nothing against him, but upon information, *&c.*

30 Then came the word of the LORD unto Jeremiah, saying,

31 Send to all them of the captivity, saying, Thus saith the LORD, concerning Shemaiah the Nehelamite, because that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a lie *t*.

t This is the great mischief of false Teachers, they are the causes of peoples trusting in lies, and from hence the sins of false Prophets are ordinarily aggravated.

32 Therefore thus saith the LORD, Behold, I will punish Shemaiah the Nehelamite, and his seed *u*: he shall not have a man to dwell among this people *w*, neither shall he behold the good that I will do for my people, saith the LORD *x*, because he hath taught rebellion against the LORD *y*.

u Punishments of this life ordinarily are extended to the Children of sinful Parents, for the Parents sake, who are punished in their Children, being *Res parentum*, a considerable part of their Parents goods and portion. *w* He and his whole posterity shall be rooted out; *x* And neither he nor they shall live to the time of my peoples return from the Captivity of *Babylon*. *y* Because by the falshoods which he hath taught, he hath been an instrument to make people disobey the commands of God, we had the same clause, *chap.* 28. 16. such a kind of threatning we find *Amos* 7. 17. denounced by that Prophet against *Amaziah* the priest of *Bethel*, forbidding him to prophesie at *Bethel*, because it was the *Kings Court* and *Chappel*. To obstruct the Revelation of Gods will to people, or to publish what is contrary to it, to seduce people from believing it, or yielding obedience, are both crimes that have been, and will be of fatal consequence to them, and their Families, who are so hardy as to incur the guilt of them.

CHAP. XXX.

1 THE word that came to Jeremiah from the LORD, saying *a*.

a This Title is thought to extend to all we have, both in this and the next Chapter, both which mostly consist of comfortable promises of the restauration of this people, and teacheth us what ought to be the matter of our Sermons; we ought to speak nothing for substance, but what we can justifie to come from the Lord, which all Doctrine doth, that is bottomed on Scripture, though opened, and made more plain and intelligible by words formed in our own minds.

2 Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book *b*.

b It is incertain whether this was a command from God to *Jeremiah*, to record all the Revelation which God had made to him, or only the Revelation contained in this, and the following Chapter, which consist chiefly of promises of the peoples restauration, and so God might command them to be written, that they might not be forgotten, but be at hand for the people to read during their captivity, to keep up their faith and hope in God.

A Book

A Book in the *Hebr.* Dialect signifieth any parchment or rowl; God would have them recorded to testifie his Truth, and the truth of the Prophet when they should see the things accomplished.

3 For lo, the dayes come, saith the LORD, that I will bring again the captivity of my people Israel and Judah *c*, saith the LORD, and I will cause them to return to the land that I gave to their fathers, and they shall possess it *d*.

c The reason why God would have the prophesie written was for a memorial of Gods Truth in his promises. *Israel* never returned as to the body of the people, but those of the ten Tribes which were Gods People did return; we read *Luk.* 2. 36. of one *Anna* who was of the Tribe of *Asher*, and many more doubtless did return according to the Promises, *chap.* 3. 12. 14. & 23. 6. & 31. 1. 6. *Ezek.* 37. 21, 22. *d* It is uncertain whether this promise of returning to their own land, were fulfilled in those few of the ten Tribes who joined themselves with those of *Judah* after they were returned from *Babylon*, or remaineth yet in part to be fulfilled. The former is most probable, and that there shall be no such time when the *Jews* shall return again to *Jerusalem*, and possess their own land, for it is hard now to give an account where the posterity of the ten Tribes be, by whose return, the promise should be justified. Besides that the Phrase in the beginning of this verse. *For lo, the dayes come*, seem to import a more speedy fulfilling of the promise, then after some thousands of years, though it is certain the *Jews* feed themselves with some such expectations.

4 ¶ And these *are* the words, that the LORD spake, concerning Israel, and concerning Judah.

5 For thus saith the LORD, We have heard a voice of trembling, ‖ of fear, and not of peace *e*.

‖ Or, *there is fear, and not peace.*

e God here speaketh, but whether personating other Nations, or the *Jewish* Nation is not agreed, nor yet whether this Text refers to the times of the *Messiah* when the Nations should tremble, or the time when *Darius* invaded *Babylon*, or the times of *Gog* and *Magog* (of which read *Ezek.* 38.) Or the time when the *Chaldeans* invaded *Judah*, this last seemeth most probable, and that God by this intended onely to rowse the *Jews* out of their security, and put them off from expecting peace according to the flatteries of the false Prophets, assuring them that the times that were coming next were not times of peace, but such as should make them tremble.

6 Ask ye now, and see whether † a man doth travail with child? wherefore do I see every man with his hands on his loins, * as a woman in travail *f*, and all faces are turned into paleness *g*.

† Heb. *A male.*

* chap. 4. 31. and 6. 24.

f The voice which I hear is not the voice of women, but of men, and those the strongest and stoutest men, yet it is a voice like the voice of Women in travail, roaring out through their pains, and the posture I see the generality of men are in, is like the posture of Women in travail, who hold their hands upon their loins, hoping thereby to abate their pain. Was it ever heard that Males had the pains that use to attend Childbearing Women? *g* And all mens faces look as if they had the *yellow-jaundise*; or are of the colour of blasted Corn as the word signifieth, *Deut.* 28. 22.

7 * Alas, for that day *is* great, so that none *is* like it *h*: It *is* even the time of Jacobs trouble *i*, but he shall be saved out of it *k*.

* Amos 5. 18.

h It is no wonder that there is such a trembling upon all hearts, such a consternation and great complaining, for it will be a time of no ordinary calamity, but of great evil and misery, in the same sense as it is called a great day, *Joel* 2. 11. *great* and *terrible*; and *Zeph.* 1. 14. *&c.* there never was such a day before. *i* It will be a day of trouble to those that are the posterity of *Jacob*, both good and bad, they shall not be delivered from it, but they shall be delivered out of it.

8 For it shall come to pass in that day *l*, saith the LORD of hosts, *that* I will break his yoke from off thy neck *m*, and will burst thy bonds *n*; and strangers shall no more serve themselves of him *o*.

l Not in that great day before mentioned, but in the day when God should deliver the seed of *Jacob out of trouble*. *m* God threatens to break the yoke of the King of *Babylon*, that is to break that power of his which for 70 years he should exercise in keeping the *Jews* under. *n* And he would break the bonds in which they should be kept. *o* And foreign Nations should no more serve themselves upon the *Jews*.

9 But they shall serve the LORD their God, and David their king *p*, whom I will raise up unto them *p*.

p Who is here meant by *David* is not well agreed. Some think this promise was fulfilled in the rule of *Zorobabel*, and those after the Captivity of *Babylon*, of the family of *David* who ruled over the *Jews*, though not under the stile of Kings, others think that Christ is intended as in the other *Parallel* Prophecies, *Ezek.* 34. 23. & 37. 22. *Hos.* 3. 5. and that the deliverance here promised was spiritual, and indeed unless we so understand it, it will be hard to assign a time when the promise of the former and this verse was made good, for upon the return from the Captivity to the coming of Christ, and from his time to this day, other Nations have served themselves upon the *Jews*, and they have been in perpetual servitude, first to the *Persians*, then to the *Grecians*, then to the *Romans*, in a servitude to whom they were at the coming of Christ, and soon after miserably subdued by them, and since that time almost all Nations have served themselves of the *Jews*. Either therefore this prophesie must be understood in a spiritual sense of the Kingdom of Christ under which the *Jews* that received him were made spiritually free. Or else there is a time yet to come, when this ancient people of God shall be restored to a further Civil liberty, than they have enjoyed, ever since the Captivity of *Babylon*, and be more fully converted to Christ, than they yet are; towards which sense many Texts of Scripture, besides this, look; particularly *Rom.* 11. 25, 26.

10 ¶ Therefore * fear thou not, O my servant Jacob *r*, saith the LORD, neither be dismayed, O Israel; for lo, I will save thee from afar, and thy seed from the land of their captivity *s*, and Jacob shall return, and shall be in rest and quiet, and none shall make *him* afraid *t*.

* Isa. 41. 13. & 43. 5. & 44. 2. chap. 46. 28.

r You that are my servants, and the posterity of *Jacob*, though your Captivity be threescore and ten years, yet be not afraid that I have quite forgotten you, or my promise made to your Fathers. *s* For I will assure you that though I have for your sins sent you afar off, yet you are not beyond the reach of my saving Arm. *t* You shall return out of the Captivity of *Babylon*, and be at rest, as they were for 150 years during the time of the *Persian Monarchy*. A short History of which we have in the Books of *Ezra* and *Nehemiah*.

11 For I *am* with thee saith the LORD; to save thee *u*: * though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee *w*: but I will correct thee * in measure *x*, and will not leave thee altogether unpunished *y*.

* Amos 9. 8.

* Psal. 6. 1. chap. 10. 24. & 46. 28.

u To save thee, with a Temporal Salvation, and deliverance, and those of thee who are *Israelites* indeed with a spiritual, and eternal Salvation, but the first is, what is here principally intended. *w* God puts a difference betwixt the chastisements of his People, and the punishment of their Enemies, the latter he destroyeth with an utter, and total destruction, to make an end of them, but he chastens his People like a father for their profit, and will not bring them to utter ruine. *x* He corrects them in measure; the *Hebrew* word signifieth in judgment; that is, not in Equity onely, but in Wisdom, or with Moderation, whereas he is said to punish his Enemies in fury. There are many Texts of Scripture that mention this difference which God puts betwixt his punishing his people, and his punishing their Enemies, *Isa.* 26. 14, 19. & 27. 7, 8. *y* But yet God will not let his own people go altogether unpunished, that by it they may be reclaimed, and the World may take notice that God is of purer eyes than that he can in any persons behold iniquity.

12 For thus saith the LORD, Thy * bruise *is* incurable, *and* thy wound *is* grievous *z*.

* chap. 15. 18.

z Interpreters generally understand by *bruise* or *wound* here, the state that the *Jews* should be in, in the Captivity of *Babylon*, which would be miserable and so miserable that it would be incurable from any hand except the hand of God, but I do not understand why it may not as well be interpreted of their *sinful state*, with reference to Gods purpose, and interpreted by 2 *Chron.* 36. 16, where it is said *the wrath of God arose against them till there was no remedy*. They had sinned to that degree that God had resolved into Captivity they should go, and there should abide till the determination of 70 years.

13 *There is* none to plead thy cause † that thou mayest be bound up: * thou hast no healing medicines *a*.

† Heb. *for binding up or presses.*

* chap. 8. 22.

a Concerning the general design of the Prophet in these words, all Interpreters seem agreed that the Prophets Scope is to bring their uneasie thoughts to a rest, and make them rest satisfied with the Providence of God, for there was no resistance of the Will of God which he metaphorically expresseth under the notion of one miserably and incurably wounded, whom no Physician

Physician or Chirurgion could heal, and for whom there was no effectual Plaister, but concerning the particular sense of the *Hebrew words*, much is critically said, which I conceive not my work to repeat, nor is it of much moment to us to know, whether the word more properly signifies *healing medicines*, or *courses of cure*, or *plaisters*; those who are curious may read sufficiently about it in the *English Annotations* upon the Text. It may be more material to consider whether the Prophets meaning be, there was none would do it, or there was none could do it, or there was none should do it, that is, whom God would admit at present to do it, as he elsewhere saith, though *Noah*, *David* and *Job*, and though *Moses* and *Samuel* stood before him, they should save none but their own Souls; the Prophets design doubtless was to satisfie this people, that there was no present remedy for them but Patience, though some would in charity plead for them, and though their false Prophets might promise a cure, yet in very deed God would admit now of no plea for them, and all means that could be used for their more speedy restauration, would prove no healing medicines, but like medicines that make the Patients worse, and irritate, instead of allaying the distemper.

14 All thy lovers have forgotten thee *b*: they seek thee not, for I have wounded thee with the wound * of an enemy, with the chastisement of a * cruel one *c*, for the multitude of thine iniquity, * *because* thy sins were increased *d*.

* Job 13. 24. and 16. 9. and 19. 11.

* Job 30. 21.

* chap. 5. 6.

b In the time of thy prosperity thou hadst many friends, but now they have forgotten thee, very probably the *Egyptians* and *Assyrians*, whose help the *Jews* made often use of, are the lovers here intended, 2 *Chron.* 28. 21. *Hos.* 12. 1. indeed the *Egyptians* were before conquered, or very much brought low, by the King of *Babylon*. *c* They see the miserable case they are in, and now do not covet thee as formerly, they discern that I have wounded thee with such a wound, as cruel men use to give their enemies. *d* Though it be in me no act of cruelty, for it is but in a just punishment of your iniquities, which were increased to a very great multitude.

15 Why criest thou for thine affliction? thy sorrow *is* incurable *e*, for the multitude of thine iniquity: *because* thy sins were increased, I have done these things unto thee *f*.

e Why complainest thou of my dealings with thee? or as *chap.* 15. 18. The cause of thy sorrow is incurable, or as others, why complainest thou that thy sorrow is incurable. *f* Though it be so, yet thou hast no reason to complain of my dealings, for thy destruction is of thy self; I am just in what I have done, for I have but given thee that death which is the wages of thy work of sin, nor was I suddenly provoked, it is for the multitude of thine iniquities, and in that case the living man hath no just reason to complain, *Lam.* 3. 39.

16 Therefore *g* all they that devour thee * shall be devoured, and all thine adversaries, every one of them shall go into captivity, and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey *h*.

* Exod. 23. 22.

g The particle לָכֵן is thought here to be ill Translated *therefore*, for manifestly it is not a causal or illative, and those who interpret it *therefore*, refer it to what went before, *verse* 10. 11. It were better Translated *nevertheless*, or *notwithstanding yet*, so the learned Author of the *English Annotations* thinks it should be Translated, *Isa.* 7. 14. and 30. 18. and in many other Texts. *h* So this Text is a declaration of Gods free mercy, though this people had justly provoked the Lord by their iniquities to punish them, yet he would at length revenge them of their enemies, and those that spoiled them should feel his justice, and be themselves spoiled, so *Isa.* 10. 12. and 33. 1. God ordinarily punisheth those that have been enemies to his people, more severely then his people have been punished by them, the reasons are, because though they serve God in chastising his people, yet they do it not designedly; *Isa.* 10. 7. and commonly they exceed a measure in their executing Gods vengeance.

17 For I will restore health *i* unto thee, and I will heal thee of thy wounds, saith the LORD, because they called thee an Outcast, *saying*, This *is* Zion, whom no man seeketh after *k*.

i As the miserable state of this people was by the Prophet *verse* 12. 13. described under the similitude of a man wounded, and bruised, and sick, so their more prosperous state is described under the notion of health, and Gods action in restoring them, expresst under the notion of healing, both here, and in many other Texts, *Isa.* 6. 10. and 19. 22. and 57. 18, 19. *k* The particle here Translated *because* may so signifie here, for often the scorn and contempt of Gods peoples enemies, causeth God to make haste to their salvation, and deliverance, but many think that it were better Translated *although*, as it is, *Jos.* 17. 18. though the Heathens call thee one that I have cast off, as a man doth his Wife; yet they shall see the contrary, for I will heal thee of thy wounds, *k* Though they deriding say, this Zion whom none cares for: Some think that in this they alluded to the original signification of the word *Tsion*, which is a dry or waste place.

18 ¶ Thus saith the LORD, Behold, I will bring again the captivity of Jacobs tents, and have mercy on his dwelling places *l*, and the city shall be builded upon her own ‖ heap, and the palace shall remain after the manner thereof *m*.

‖ Or, *little hill.*

l This verse manifestly is a promise of the rebuilding of the City, and was fulfilled in the times of *Ezra*, and the term *captivity*, which in its proper sense relates to persons, not to places, being here applyed to places, signifies the miserable state of *Jerusalem*, upon the taking it by *Nebuchadnezzar*, which God promiseth to change or alter under the notion of *bringing again*: So we read of the captivity of *Job*, who yet strictly was never a captive, *Job* 42. 10. *m* Whether by the term *heap* be meant the heap of rubbish, into which the City was turned upon the taking of it by the King of *Babylon*, or the *hill* upon which the City was builded, is not much material; by the *Palace* is meant either the Kings house, or the Temple; So the verse is a promise of the building again of the City, the Temple, and the chief Governours house, all which was fulfilled by *Ezra*, *Nehemiah* and *Zorobabel*, the History of which we read in the books wrote by *Ezra* and *Nehemiah*.

19 And * out of them shall proceed thanksgiving *n*, and the voice of them that make merry *o*, and I will multiply them, and they shall not be few *p*; I will also glorifie them *o*, and they shall not be small *q*.

* Isa. 35. 10. and 51. 11.

n Thanksgiving to God, as *chap.* 17. 26. either thankofferings, *Lev.* 7. 12, 13. or vocal Thanksgivings. *o* Either in a religious sense, or in a civil sense, if it be taken in the former, it signifieth their mirth at their Religious Festivals, of which we read much in Scripture, *Psal.* 42. 4. and 118. 15 *&c.* if in the latter, it signifieth their happy and joyful state after their restauration. *p* Though they be diminished in the captivity, yet I will return to them in my wonted providences, and multiply them according to my promise to *Abraham*, so as they shall be for number *many*. *q* And as to their quality it shall be honourable, though during those 70 years they shall be a people of mean, and no reputation, yet after that time they shall recover their ancient reputation, and again be a people great for honour and glory.

20 Their children also shall be as aforetime *r*, and their congregation shall be established before me *s*, and I will punish all that oppress them *t*.

r Their posterity also shall be as happy, and in as much repute, as they were before this carrying into *Babylon*. *s* Their Church, or the body of the people of the *Jews*, shall from Generation to Generation be established. *t* And though in those times there will be some that will oppress them, yet they shall not escape my vengeance that do it, for I will protect and defend them.

21 And their nobles shall be of themselves, and their governour shall proceed from the midst of them *u*, and I will cause him to draw near, and he shall approach unto me *o*: for who *is* this that engaged his heart to approach unto me? saith the LORD *p*.

u This promise was made good in *Zorobabel*, and other Governours of the *Jews* after their return out of captivity, till they came to be subdued by the *Romans*. Some restrain this unto Christ, and make it a prophesie of Christ, being born of the Jewish Nation, it is he they say that was meant by *David*, *verse* 9. and it is not improbable that the sense of the Text may reach unto Christ, but it seems literally to be understood of *Zorobabel*, and to be opposed to *strangers* ruling over them, which was no small piece of their calamity, while they were in captivity. *o* That is he shall serve me, and I will favour him, or this people shall serve me, and I will favour them, and not be as one at distance, or far off from them. Some understand this of the civil Governour that should be after the Captivity, some understand it of the people, some understand it of Christ; those that understand it of the Governour, make it to signifie the special favour that Governour should be in with God, and his Religion. Those that understand it of the people, make it to signifie the Religion of the people, and the favour they should be in with God. Those who understand it of Christ, interpret it of his favour with God, by whom also the Saints have their access. *p* Interpreters are yet more divided about this phrase; some apply it to Christ, either as an admiration of his excellency, or as denoting that none but he could draw near to God in that manner as he did, nor had any such a delight in the sons of men as he; so as for him to be a Mediator betwixt offenders, and an offended God; None but he

durst look in the face of an Angry God. Others understand it of *Gods* people intimating that in the day when they should return out of Captivity there would be but few, that with any serious purpose of heart would apply themselves unto God, or signifying the impotency that is in man heartily to draw nigh to God, till (as it is before said) God causeth him so to do; and some think the words have a reference to the Covenant mentioned in the next verse.

* chap. 24. 7. & 31. 1, 33. & 32. 38. 22 And ye shall be * my people, and I will be your God *q*.

q God in these words declares, that in that day he would renew his Covenant with *Israel*, (at least the true *Israelites*) and they should be his People to serve, and to obey him, and he would be their God, to protect and bless them, with all temporal, and all spiritual Blessings.

* chap. 23. 19, 20. & 25. 32. † Heb. *cutting*. ‖ Or, *remain*. 23 Behold * the whirlwind of the LORD goeth forth with fury *r*, a † continuing whirlwind *s*, it shall ‖ fall with pain upon the head of the wicked *t*.

r The Vengeance of God compared to a *whirlwind*, for the suddenness of it, and because it should incompass them to their ruine, *a terrible whirlwind*. *s* Or, a continuing whirling, not a sudden blast of Wind, that shall presently go over, but a vengeance that shall abide. *t* The miserable effects of which in destroying shall be either upon the Heathen, or upon the wicked *Jews* that shall continue in their disobedience and stubbornness.

24 The fierce anger of the LORD shall not return, until he have done *it*, and until he have performed the intents of his heart *u*: in the latter dayes ye shall consider it *w*.

u He expoundeth in these words the continuing Whirlwind spoken of, *ver.* 23. and withal lets them know, that what the false Prophets said of a speedy return out of *Babylon* of those already there, or of the not going of those which as yet were in *Judea* was all but fallhood, for the Lord was angry, and was resolved to fulfil the purpose of his heart in punishing them. *w* And though at present they would not consider nor believe it, yet afterward, when they should see things come to pass according as he had said, then they should consider what he had told them.

CHAP. XXXI.

1 AT the same time, saith the LORD, will I be the God of all the families of Israel and they shall be my people *a*.

a When the Lords anger shall return, he having performed all the thoughts of his heart upon the wicked *Israelites*, he will declare himself not unmindful of the Covenant which he made with *Abraham* and his seed, but will be their God, and they shall be the people of his favour whom he will protect and bless. It is uncertain whether *Israel* here is to be taken in a more large sense as it signifieth the whole twelve Tribes or onely *Judah*, being that part of *Israel* which was before spoken of.

2 Thus saith the LORD, The people *which were* left of the sword, found grace in the wilderness; *even* Israel, when I went to cause him to rest *b*.

b God confirmeth the afore-mentioned promises and his peoples hope, and faith in them, by minding them of what he had anciently done for this very people, though God did in the Journey which the *Israelites* had from *Egypt* to *Canaan*, cut off many of them by the Sword for their iniquities, some by the *Amalekites*, *Exod.* 17. 8. some by the swords of their Brethren for the Idolatry they committed about the Golden Calf, *Exod.* 32. 28. yet, those that survived that, and other Judgments found favour in Gods eyes, while they were going to *Canaan* the Land of Rest, or while God going before them, brought them into *Canaan*. God parallileth his future Providences, and gracious purposes with his past gracious Providences.

† Heb. *from afar*. 3 The LORD hath appeared † of old unto me, *saying c*, Yea, I have loved thee with an everlasting love *d*, therefore with loving kindness ‖ have I drawn thee *e*.

‖ Or, *I have extended loving kindness to thee*.

c The word *saying* being not in the original hath given advantage to some to think that the first words are either the words of some of the people owning that the Lord indeed had of old appeared to and for them, but doubting whether the kindness of God still held toward them. Or else complaining that these were old stories. To which the Prophet replies by assuring them that Gods love was not a temporary love, manifested to a single generation, but it was an everlasting love, therefore he had drawn them with loving-kindness, he had all along dealt graciously with them, that way attemping to oblige them to that duty which they owed to him, this draying with loving kindness he calleth a drawing with *the cords of men*, *Hos.* 11. 4. who ordinarily are little wrought upon by force, but won by love.

4 Again * I will build thee, and thou shalt be built *f*, O virgin of Israel *g*, thou shalt again be adorned with thy ‖ tabrets, and shalt go forth in the dances of them that make merry *h*. * chap. 33. 7. ‖ Or, *Timbrels*.

f As upon their being carried into Captivity, both their Civil State and Church, which either of them were as a building framed together, were broken and pulled down, and they were scattered here and there like the Stones of a building pulled down. So Gods bringing them again together, and cementing them by a Political and Ecclesiastical Government is fitly compared to a Building. *g* The calling them the *Virgin Israel*, doth not signifie that the Body of that People had not been deflowred by Idolatry, but either signifies that this promise onely concerned such as had kept their Virginity: or else (which it may be is more probable) *Israel* is here called a *Virgin* with relation to the following words, they being *Virgins* which were wont to go out with tabrets, 1 *Sam.* 18. 6. and to dance in the time of their mirth and jollity, *Exod.* 15. 20. *Jud.* 11. 34. *h* The Virgins are said to be *adorned*, with their Tabrets, or Timbrels, either (as some think) because they were wont to tye Scarfs, or Ribbons about them, or because they looked comlily with these instruments of Musick in their hands, or should use them in a more handsom and comly manner than they had done before, when they used them at unseasonable times. That which is here prophesied is, a merry, joyful, pleasant time to this people when their Mirth should become them. Or the Restauration of their Religious Festivals at which they used Instruments of Musick to express their inward, spiritual joy and gladness. The Prophets, 1 *Sam.* 10. 5. came from the High-place with a *Tabret*, *&c.*

5 * Thou shalt yet plant vines upon the mountains of Samaria *i*, the planters shall plant, and shall † eat *them* as common things *k*. * Isa. 65. 21. † Heb. *profane them*.

i *Samaria* was the Metropolis of the ten Tribes, called so from *Shemer* who owned the Hill, *Omri* King of *Israel* bought it, and built *Samaria* upon it. Mountains in many places are judged the most convenient places for Vineyards, being free from shades and most exposed to the Sun. *k* God promiseth them a Liberty to plant, and that they should enjoy their Plantations, eating them as common things, which they could not do till the fifth year, as appears from *Lev.* 19. 23. The three first years it was to be accounted by them, as *uncircumcised*, that is unclean. In the fourth year it was to be *holy to the Lord*. In the fifth year they might eat the fruit of it, as any common thing, that was not unclean, nor yet devoted and consecrated to the Lord.

6 For there shall be a day, *that* the watchmen upon the mount Ephraim shall cry *l*, Arise ye, * and let us go up to Zion unto the LORD our God *m*. * Isa. 2. 3. Mich. 4. 2.

l That mount *Ephraim* was a part of the lot of the ten Tribes is out of question, whether by *Watchmen*, be to be understood *State Centinels* set to give warning of dangers approaching, or *Keepers of Vineyards*, seemeth not much material. *m* It is said they should call upon men to go up to *Zion*, that is, *to the Temple of the Lord* at *Jerusalem* to worship the Lord. The only question is, what time this Prophesie was fulfilled? for though *Judah* returned from the Captivity of *Babylon*, yet the *ten Tribes* (that we read of) never returned. Some think that it was fulfilled in the time of *Ezra* and *Nehemiah*, when though the body of the ten Tribes returned not, yet many, particularly persons of those Tribes, did return and join themselves with those who returned out of the Captivity of *Babylon*, and rebuilt both the City and the Temple. Besides it appeareth from *Josephus* l. 13. *cap.* 5. 8. That the *Demetrii* gave *Samaria*, *Galilee* and *Perea* to the *Jews*. But the best Interpreters judge that this Prophesie was fulfilled under the Gospel; for both *Galilee* and *Samaria* received the Gospel as appeareth from, *Acts* 8. 1. 5. 9. 14. and 9. 31.

7 For thus saith the LORD, Sing with gladness for Jacob, and shout amongst the chief of the nations, publish ye, praise ye, and say *n*, O LORD, save thy people, the remnant of Israel *o*.

n This grave, authoritative Preface, *Thus saith the Lord*, seemeth to be prefixed to put the people of God out of fear of the accomplishment of the good things he had before promised, and prophesied of. The verse in it self is either an exhortation to those amongst the *Jews*, who feared God, or to the Heathen, to sing and rejoyce on the behalf of the *Jews*, to whom God would certainly shew such mercy as they might *sing* for, before they had it in their hands, they might both publish the thing that it should certainly be, and also bless God for it. *o* But withal he minds them, that there would be occasion for Prayer as well as praise, there would be a remnant of *Israel*, that would have at least no present share in these mercies, through their impenitency, unbelief, and hardness of heart.

Hereby

hereby minding us that we ought not so to rejoice in our good things, as to forget those who are no sharers with us: The best of Gods peoples lot, while they are in this life, is such as will shew them a need of Prayer as well as Praise.

* chap. 23. 8. 8 Behold, I will bring them * from the north-country *p*, and gather them from the coasts of the earth *q*, *and* with them, the blind, and the lame, the woman with child, and her that travaileth with child together, a great company shall return hither *r*.

p By the North-Country, is unquestionably meant *Babylon*, and the land of the *Caldeans*, and those places which were *Northward* of *Hierusalem*, and *by the Coasts of* the Earth, all other parts into which any of the *Jews* had been driven. *r* The meaning of this is, that nothing should hinder such from returning, as had a mind to return, blind men that could not see their way, and lame persons, who had no strength to walk in it, though they saw it, and women with child, in regard of their heavinesse, and women travelling, in regard of their pain, are persons more unfit to travel long journeys then any others, but saith God, I will make such provision that some those circumstances shall come; that these phrases must be interpreted only into this general sense, appears, because such persons in a literal sense could not come, and though some worthy interpreters, understand it in a spiritual sense of ignorant and impotent persons, and such as are laden with the burden of their sins, and coming to Christ it seems not to be the primary sense of the Text.

‖ with faculties. 9 They shall come with weeping, and ‖ with supplications will I lead them *s*: I will cause them to walk by the rivers of waters *t*, in a straight way wherein they shall not stumble *u*: for I am a father to Israel, and Ephraim is my first-born *w*.

s Some think that it had been better Translated, they *went weeping*, for though the Verb be the *future tense* in the *Hebrew*, yet that tense hath often the signification of the *preterperfect tense*, thus it answereth, *Psal.* 126. 5. 6. *He that goeth forth weeping, carrying precious seed, shall doubtless come again rejoycing*, &c. but there is no need of it here, for there is a weeping for joy, as well as for sorrow, as we have it in the instances both of *Jacob* and *Joseph*, *Gen.* 29. 11. and 43. 30. and thus the Text correspondeth with that, *Zech.* 12. 10. *I will pour upon them the spirit of grace and supplication, and they shall look upon him whom they have pierced, and mourn. Weeping* also here may be understood for their past sins. *t* And they shall have no want as they had when they came out of *Egypt*, through the Wilderness, where they often wanted water. *u* Neither shall they have any rough wayes, nor turn backward and forward, as God made them to do in their passage through the Wilderness. *w* For as I have the affection of a Father for all *Israel*, so will I shew the care and kindness of a Father to them, and use them as a man useth his first born; so God anciently called the *Jews*, *Exod.* 4. 22. they being the first of all Nations, whom God owned, and took into Covenant, and who owned God, and Worshipped the true and living God only.

10 ¶ Hear the word of the LORD, O ye nations, and declare *it* in the isles afar off, and say *x*, He that scattered Israel will gather him *y*, and keep him, as a shepherd *doth* his flock *z*.

x God willeth his promises of good to his people, to be published and declared before hand, and that not to them only, but to other people, that the hand of his Providence when he brings them to pass may be more conspicuous, and it may be undeniably owned to be the work of God, being no more then what he had foretold long before. *y* God is not only the Author of those judgments which come upon his people, but of their mercies, and his power in scattering them is enough to confirm us in a belief of his power to gather them. *z* He will not only gather them, but keep and protect them when gathered, and thus God sheweth himself their shepherd; it is the work of a shepherd not only to call, and gather his sheep together, but to watch over them, protect and keep them, when they are so gathered together.

* Isa. 39. 24, 25. 11 * For the LORD hath redeemed Jacob *a*, and ransomed him from the hand of *him that was* stronger then he *b*.

a Because of the certainty of divine prophesies and promises, things in them are often said to be already done, which are not to be fulfilled of many years after, The sense is, God will as certainly do it, as if he had already done it, for whether it be understood of a deliverance from *Babylon*, or of the Salvation of the Gospel by Christ, which by a Metaphor is often also called *redeeming and ransoming*, it was to be accomplished long after this time. *b* By him that was *stronger then he*, some understand the *Chaldeans*, others understand the *Devil*, (interpreting the Text of the Spiritual Redemption of Gods people, by the blood of Christ, being the ransom given for them) but undoubtedly the Text is literally to be understood of their deliverance from *Babylon*, though (as the Apostle saith) *all things happened to them in a figure*. In their deliverance as well from *Babylon* as *Egypt*, they were Types of the deliverance of Gods people from spiritual *Babylon*, and *Egypt* by Christ, as well as in their entring into *Canaan*, they were (as the Apostle proveth, *Heb.* 3. and 4.) Types of the Some entring into the rest of which *Canaan* was a Type.

12 Therefore they shall come and sing in the height of Zion *c*, and shall flow together to the goodness of the LORD *d*, for wheat, and for wine, and for oyl, and for the young of the flock, and of the herd *e*: and their soul shall be as a * watered garden, and they shall not sorrow any more at all. * Isa. 58. 11.

c The particular phrases in this verse need not be strained, nor do they need a particular explication, all signifying but one thing, *viz.* the happy and prosperous state the *Jews* should be in, after their return from the Captivity, both as to their Religious and Civil State; The *heights of Zion* may either signifie *Hierusalem*, or the Temple more especially where those that returned, as well those of the ten Tribes, as those strictly of *Judah*, should come and sing praises to God; *d* And should there come to beg of God good things upon the account of his goodness, owning him as the God of their mercies, whether of a Spiritual or Temporal Nature. *e* Such as Corn, Wine, Oyl, and an increase of their Cattel, both Flocks and Herds. *f* And they should be a beautiful, flourishing, growing people, like a watered Garden that looks cheerily, and in which things grow and thrive (for Soul doth not seem here to be taken for mens spiritual and immortal part, but for the whole man) *g* And they shall be sorrowful no more in that manner as they have been, and for that Age and Generation, or many years, vide *Isa.* 35. 10. Some think that under these expressions, is also promised the spiritual joy which the true *Fear* of God should have under the Gospel, and the eternal joy they shall have in Heaven, when God not before all tears shall be wiped from their Eyes, for in a strict sense it was not fulfilled to the *Jews*, who at the taking of their City by the *Romans*, sixty years after Christ, met with more sorrow, then they had ever before met with.

13 Then shall the virgin rejoyce in the dance, both young men and old men together: for I will turn their mourning into joy, and will comfort them, and make them to rejoyce from their sorrow *h*.

h This verse containeth only a further variety of expressions, all signifying the same thing, *viz.* their happy state for some time after the captivity, we may understand, the *dancings* here of all sorts of people, either of their Religious rejoycing in their Holy Festivals, (for under the Old Testament in their Religious rejoycing they used these external expressions of joy, as appears from *Psal.* 150. 4. and from *David's dancing* before the Ark) or of their civil joy, where *dancing* was more usual; the last words of the verse expound all the former.

14 And I will satiate the soul of the priests with fatness *i*, and my people shall be satisfied with my goodness, saith the LORD *k*.

i By Priests some understand the Ministers of the Gospel, whom God here promiseth liberally to provide for, or rather by giving a success to their Ministry, and letting them see the fruit of their labours, make to rejoyce, in which Metaphorical sense I should rather interpret it, applying it first to the Priests of the *Jews* after the Captivity, of whom it is said. *Ezra* 6. 16. that they kept the *feast of the dedication of the second Temple with joy*, and *verse* 22. the Lord had *made the people joyful*. *k* Nor were the people for a short time only satisfied with the Lords goodness. In a secondary typical sense it may also signifie the spiritual success, and rejoycing of good Ministers under the Gospel, and the spiritual joy of Believers. This rejoycing is Metaphorically expressed by *fatness*, with allusion to the fat of the Sacrifices under the Law. It is an usual thing for God by his Prophets to express New Testament duties and privileges, by phrases borrowed from the worship of God, under the Old Testament, vide *Isa.* 65. 22, 23.

15 ¶ Thus saith the LORD, A voice was heard in Ramah *l*, lamentation *and* bitter weeping: * Rahel weeping for her children *m*, refused to be comforted for her children, because they *were* not *n*. * Matth. 2. 17, 18.

l Interpreters are much divided in the sense of these words, whether they should referr to the slaughter of the *Jews* belonging to the ten Tribes, upon their being captivated by the *Assirians*, or to the slaughter of the *Jews*, upon the siege and taking of the City by the King of *Babylon*, or to *Herod's* killing the infants in *Bethlehem*? Certain it is, the Evangelist *Mat.* 2. 8. applyeth them unto the latter, but whether the Evangelists application

plication of it be as a literal fulfilling of the Prophesie, or by way of allusion, or no, is the question. Those that think that it is primarily to be understood of the slaughter of the *Infants*, urge 1. That *Matthew* *cap.* 2. 18. so applyes it. 2. That women mourning for children seems rather to be for the loss of infants, (as was there) then expressive of the mourning of all sorts of people, in a general desolation. 3. That the place of the mourning seems to hint it, for *Ramah* was near to *Bethlehem*, and contained under the *Cities of Bethlehem*, mentioned by the Evangelist. 4. The words *because they were not*, they think make for them, for by being carried into captivity, they did not cease to be, though they ceased to be in that happy Estate they were in before. 5. Because they think that this is here propounded as a sign of his coming upon whose coming there promises of fidelity to the *Jews* should be fulfilled. These reasons are not unanswerable, for *Matthew* may apply it only by way of *allusion* speaking of such a Providence, when such a thing should happen as happened before, in which sense particular texts of Scripture, are in Scripture often said to be *fulfilled*, though they had their fulfilling before. 2 *Rachel* here doth not signifie a single person, no, nor a particular Sex, but is brought in as a *common Parent* lamenting the loss of her Offspring. 3. *Ramah* was indeed near *Bethlehem*, but it was a City in the Tribe of *Benjamin*, *Jos.* 18. 25. 1 *Kings* 15. 17. *Rachel* was buried hereby *Ramah*, and *Bethlehem*, *Gen.* 35. 16. 1 *Sam.* 10. 2. and it was also the place where *Nebuzaradan*, after he had taken *Hierusalem*, disposed of his Prisoners as we read *cap.* 40. 1. 4 Though the greater part of the *Jews* were not slain, but carried into captivity, yet doubtless many were slain, and those left at *Ramah* were not as to her, being now carried out of *Canaan* into a strange Land. 5 Although the promises in this *Chapter* made to the *Jews* were more eminently and fully made good under the Kingdom of Christ, yet it may be doubted whether any of these promises were primarily and fully fulfilled to them under the Kingdom of Christ, but literally, before that time, though more fully and largely then. In *Rama* therefore a voice was heard, that is in *Canaan*, and particularly in *Rama*, where *Nebuzaradan* *cap.* 40. 1. disposed of the Prisoners he had taken setting some at liberty (as *Jeremiah* in particular) ordering others to death, and carrying the rest away to *Babylon*, which caused a great weeping and lamentation. *m* *Rachel* is here brought in having been buried near that place, as if she were risen up from the Grave, and lamented the *Jewish* Nation which came out of her Loins (for to *Benjamin* did, which was one of the two Tribes that made the Kingdom of *Judah*) all the people of which Tribe are properly enough called her children. *Rachel* here signifieth all the *Jewish* women who descended from *Rachel*. *n* And like a pitiful woman she refused all arguments of comfort, because her children either *were not* absolutely, being slain by the Pestilence, the Famine and the Sword of the King of *Babylon*, or were no longer her children, being transplanted and removed into *Babylon*. So as I take this Text literally and primarily to refer to the lamentation upon the miseries the people suffered, upon the King of *Babylon* taking the City, to which mourning *Matthew* alludeth, there being a lamentation like this, when *Herod* caused the infants of two years old to be slain in *Bethlehem*, and in the Coasts about *Bethlehem*, of which *Ramah* was one.

16 Thus saith the LORD, Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD *o*, and they shall come again from the Land of the enemy.

o The Prophet in this, and the following verses is brought in as one appointed of God to quiet and comfort the *Rachel* beforementioned, calling to her to quiet her self, and not to mourn so excessively, for God would recompense her for her afflictions which are here understood by the terms *work* (as some think) but the *Heb.* word פעל is hardly found in Scripture taken for affliction, others therefore apply it to *Rachel*, for whose piety sake God would shew mercy to her Children, as a reward of Grace, though not of Debt, the best interpreters think that the terms of *work* and *reward* are here used onely to express the succession of a comfortable state, to their miserable state in Captivity, (as the wages useth to follow the work) which should make them amends for their long time of affliction; and so it is expounded by the last words of the verse.

17 And there is hope in thine end, saith the LORD, that *thy* children shall come again to their own border *p*.

p And again *ver.* 17. where, by *end* is meant the end of the *seventy years*, and the words are but a repetition of the promise of the return of the *Jews* out of the Captivity of *Babylon*, of which the Prophet had often before assured them and here onely repeats it, as an argument why they should not be immoderately afflicted, for their affliction was not endless nor their Captivity for ever, they shall return again into their own Land.

18 I have surely heard Ephraim *q* bemoaning himself *thus*, *r* Thou hast chastised me, and I was chastised as a bullock unaccustomed *to the yoke*: *s* * turn thou me, and I shall be turned *t*, for thou * Lam. 5. 21.
art the LORD my God. *u*

q The Prophet in this verse sheweth the change that should be wrought in the hearts of the *Israelites* preceding this turn out of their Captivity. God had made an ancient promise to this people in their Enemies hands. *Levit.* 26. 40. 41. *If they shall confess their Iniquity, and the Iniquity of their Fathers, with their trespass which they trespassed against me, and that they also have walked contrary unto me: 41. And that the Lord also hath walked contrary unto them, and that I have brought them into the land of their Enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their Iniquity.* 42. *Then will I remember my Covenant with Jacob, and also my Covenant with Isaac, and also my Covenant with Abraham, will I remember, and I will remember the Land.* The Lord to shew his faithfulness to his word, and also to mind them of what most first be done before the aforementioned promises could be fulfilled, and made good to them, and to quicken them to their duty, speaks of a thing yet to come as of a thing past foretelling that before their deliverance should come he should hear *Ephraim*, that is, the ten Tribes, or rather, those of all the twelve tribes that feared the Lord. *r* Bemoaning, or bewailing their miserable state or therselves both for that and their sins which has brought them into such a state and *s* acknowledging not only what God had done unto them that it was he who had chastised them and that justly, for, *s* They were as wanton Bullocks not used to the yoke, which ordinarily are very unruly when they are first put into it, but be use are more quiet under it. *t* And praying to God, that he would both change their hearts, and also their state; for without him it could never be done, and by him it would be done easily. *u* And to this purpose laying a claim to God as their God, and owning him as their God, promising him that though other Lords had ruled over them, yet hereafter he alone should be owned, acknowledged, worshipped, and obeyed by them.

19 Surely * after that I was turned I repented *w*, and after that I was instructed, I smote upon *my* thigh *x*: I was ashamed, yea, even confounded, because I did bear the reproach of my youth *y*.

w We must consider that we are not in an History, or a Narration of things done, but in a prophecy foretelling what should come to pass. The Prophet foretelleth that before this promised deliverance should come, the Israelites should be in another temper that their uncircumcised hearts should be humbled, they should accept of the punishment of their sins, confess God's Justice, and Righteousness, and their own Wantonness and Unruliness, pray unto God to change their hearts which would never else be changed, and change their conditions; which would depend upon that change of their hearts, having claim to God as their God, who had promised, *Deut.* 30 1, 2. That when the Blessings and the Curses spoken of cap. 28. and 29. should come upon them, and *They should call them to mind among all the Nations whither the Lord had driven them, if they returned unto the Lord their God, and obey his voice, according to all that he commanded them, they and their children, with all their heart, and all their soul, That then the Lord their God would turn their Captivity, and have compassion on them*, &c. Now saith *Ephraim after I was turned*, after God had changed our hearts, we repented and changed our practices. *x* After that God had instructed us, either by his Prophets, or by *Briers* and *Thorns* by our Affliction, or by his Holy Spirit we smote upon our thighs in testimony of our sorrow, and affliction. *Ezek.* 21. 12. *y* Then I was *ashamed* and *confounded* for my sins, understanding that I did but bear the just punishment of the sins which I had long ago committed, in the time of my wantonness, rebellion, and disobedience to God: this is expressed by the term *youth*, because ordinarily men and womens youth is their time of wantonness; persons ordinarily growing more considerate and sober as years increase upon them. Thus the Prophet foretelleth that God would prepare this people for mercy, in the next verses he sheweth how ready God's ear would be to hear.

20 *Is* Ephraim my dear son? *is he* a pleasant child *z*, for since I spake against him, I do earnestly remember him still: *a* * therefore my * Deut. 32. 36.
bowels are † troubled for him, I will surely have Isa. 63. 15.
mercy upon him, saith the LORD. Hos. 11. 8.
† Heb. *sound.*

z Interpreters run into a very great variety in their explications of this text, which seemeth to be the cause of it, is that amongst the *Hebrews* affirmative *Interrogations* are notes of the vehement denial of the thing, as to which the question is propounded, which leads some to interpret these words into a denyal, that *Ephraim* was his *dear son*, or a *pleasant Child*, and denying the truth of his professed Repentance, but certainly this is quite contrary to the whole scope of the Prophet. The *Reverend Author of the English Annotations* hath observed, that the affirmative Interrogation sometimes in Scripture doth imply a Negative, or the negative particle is suppressed, and הֲ is put for לֹא; so that is *Ephraim my dear son* here, is the same with *Is not Ephraim my dear Son?* He gives for instances 1 *Sam* 2. 27, 28.

27, 28. where *did I?* plainly is the same with did I not? so *Job* 20. 4. where we have supplied *Not*, *Knowest thou not?* &c. So *chap.* 3. 6. where *Hast thou seen?* is the same with *Hast thou not seen.* So *Ezek.* 20. 30. *Amos* 6. 2. So that though the particle prefixed הֲ, be an affirmative particle, yet it is often put for הֲלֹא and signifieth Negatively, the Negative being suppressed and to be understood. I have also sometimes thought that even here it may be fairly enough interpreted. Is *Ephraim* now become my dear Son, is he a pleasant Child? is his heart turned? so is mine. *a* For since I spake *against him*, or *with him*, or *of him*, I do *earnestly remember him*, מִדֵּי דַבְּרִי *A. Montanus* translateth it, *from the sufficiency* of my speaking with him; the reason of the difference is, דַּי signifies to *suffice*, and it signifies *time*. I see no reason to vary from our Translation, *since* or *from the time* as the same particle signifieth, 1 *Sam.* 18. 30. 1 *King.* 14. 28. *Isa.* 28. 19. I spake against him by my threatnings. I do remember him with the affection and compassion of a Father. *b* My *bowels are troubled for him*, is as much as I have pitied him; as the Bowels of Parents are turned and troubled for their children in Calamities; therefore saith God, *c* I will certainly shew him Favour.

21 Set thee up way-marks *d*, make thee high heaps *e*: set thine heart towards the high-way, *even* the way *which* thou wentest *f*: turn again, O virgin of Israel, turn again to these thy cities *g*.

d The latter part of this verse expounds the former. Thou shalt (saith God) return again to these Cities which thou now leavest, therefore take good notice of the way thou goest, set up some marks by which thou mayest know it again. *e* Make thee Pillars or some high heaps of Stone in the way, which thou mayest know again when thou comest at them. *f* Mind well the way that the *Assyrians* and the *Babylonians* carried thee, for thou shalt come back the same way. *g* Further to assure them they should return, he calls to them to *turn again*, and doubleth his words, for the further confirmation of the thing.

22 ¶ How long wilt thou go about, O thou backsliding daughter *h*? for the LORD hath created a new thing in the earth, a woman shall compass a man *i*.

h That the *Jews* are here meant by the backsliding daughter is out of question; but what *going about* is here intended, is not so plain. Some interpret it of their running after Idols; some, of their seeking help from foreign Nations, instead of applying themselves unto God. Others of their wandring up and down in Captivity. *i* But the greater difficulty is about this *new thing*, which the Lord saith he will *create in the new* Earth, a Woman *compassing a man*. Some by Women understanding feeble Persons that should prevail against strong men. But the two Interpretations of this difficult passage which seem most reasonably to contend for preference are, 1. The interpretation of those who think it contains a Promise both of the *Jewish* Church in its time, and of the *Gospel Church*, after the *Jewish* Churches period, prevailing over all its Enemies, whether Temporal or Spiritual, though considering the paucity of the Churches Members with the multitude of its Enemies and their power: it seemed as strange a thing, as for a Woman to prevail against a strong and mighty man. This the learned Author of the *English Annotations*, judgeth the true and genuine sense of these words. Others interpret this Woman to be the *Virgin Mary*, who was to inclose in her Womb the Lord Jesus Christ, to whom the converted *Jews* were to adhere; which sense neither Mr. *Calvin*, nor our learned *English Annotator* approve of. But it being the receiv'd sense of very many Interpreters, it is fit we should hear their Reasons, which are 1. They urge the particle כִּי, for God, they say, here gives the Reason why the *Jews* should desire to return into the country of *Judea*, because the *Messias* was to be born there. 2. They urge the term *created*, the body of Christ being not begotten by man, but created by God, though of the Flesh of the Virgin. 3. They say this indeed was a new thing. It was a new thing for a Virgin to become a Mother, still remaining a Virgin, and to be the Mother of him who was God blessed for ever, though not the Mother of the Divine Nature, for so Christ answered the Type of *Melchisedeck*, without *Father* as Man, without *Mother* as God. 4. All other incompassings of a man they say were as well out of *Judea* as in it, this was in *Judea* only. 5. The word translated *Woman* in Scripture, they say always signifies a particular individual Woman, which could be no other than the Virgin. *6.* They say the whole context refers to benefits coming by Christ, therefore he must certainly be the man here intended. 7. They urge that this Prophecy follows *ver.* 15. which *Matt.* 2. 8. is applyed by the Evangelist to *Herods* Murder of the Infants upon the Birth of Christ. But on the other side it is objected that the Verb סָבַב is never used in Scripture to signifie such an *incompassing*. 2. That the word translated *a man*, signifying *a strong man*, doth not properly agree to an Infant in the Mothers Belly. But it is again replied, that this is not the onely word in Scripture, that is but once read in the same sense. 2. That the word signifieth any incompassing, and may properly be applied to the Virgins Womb incompassing an Infant. And for the word translated *Man*, they say it is applied to a new born Infant, *Job* 3. 2. *Isa.* 9. 6. That it is applied to God *Deut.* 10. 17. and to Christ, *Zech.* 13. 7. compared with *Math.* 25. 31. In a matter wherein so many Learned men are divided, it is enough for me to give their Opinions and Reasons, leaving my Reader to his own judgment, in a matter wherein neither his Faith nor Holiness are much concerned, for the Question is not concerning the thing, whether Christ was incompassed in the Womb of a Woman, which is plain enough from other Scriptures, but onely whether that be the sense of the phrase here.

23 Thus saith the LORD of hosts the God of Israel *k*, As yet *I* they shall use this speech in the land of Judah, and in the cities thereof, when I shall bring again their captivity, The LORD bless thee, O habitation of justice, *and* mountain of holiness *m*.

k These Prophecies of the Restauration of the *Jews* are very ordinarily prefaced with these two Attributes of God, the one of which asserts his Power to do the thing promised; for what cannot be done by the Lord of Hosts? the other asserting his Goodness or good Will to this People, because he is their God, related to them, in Covenant with them, Ability and Love or Good Will to us, being the two Pillars of our Faith and Confidence in God, which requireth no more than that we should be assured that the Person whom we trust is able and willing to do what we trust to him for. *l* The particle עוֹד seemeth better translated *ver.* 5. *yet again they shall use*, &c. *m* Three things the Prophet here foretelleth. 1. That the cities which had formerly been the Habitations of bloody, unjust, cruel men should become the Habitations of men who should do justice to all. 2. That the City which stood upon Mount *Zion*, and had formerly been an habitation of Idolaters, and other unholy Persons should become a place, in which men should in a due and holy manner serve and worship the true God. 3. That they should be so famous both for Justice and Holiness, that men should take notice of it, and wish them well under that notion, and upon that account, as they had for their sins been made a Curse and a Proverb, so upon their Reformation they should be for a Blessing. By this we may observe that those who would be blessed by God and Men, must be just toward men, and holy towards God.

24 And there shall dwell in Judah itself, and in all the cities thereof together husbandmen, and they *that* go forth with flocks *n*.

n This whole Verse is but an expression of their peaceable state after their return, they should live innocently and peaceably. So *chap.* 33. 12.

25 For I have satiated the weary soul, and I have replenished every sorrowful soul *n*.

n *Thus* here is of the same significancy with I will, as ordinarily in prophetical Promises which are the words of him who calleth the things that are not as if they were; and would have his people look upon the things which he hath promised to do as certain as if they were already done. The words are onely a promise to the same sense as before, that God would give his people abundance of ease and plenty, and wipe all tears from their eyes.

26 Upon this I awaked, and beheld; and my sleep was sweet unto me *o*.

o Either this Revelation was made to *Jeremiah* in a dream, from whence he awaking, look'd about him, and he was very well pleased with his sleep at that time, because of the gracious Promises concerning *Judah* which the Lord had in that Dream revealed to him. Or else in a Vision, upon the sight and hearing of which he was as well pleased, as a man that had slept quietly, and had had no ill and unpleasing but sweet and delightful dreams while he slept.

27 ¶ Behold, the dayes come, saith the LORD, that * I will sow the house of Israel and * Hos. 2. 23.
the house of Judah with the seed of man and with the seed of beast *o*.

o That is, I will exceedingly multiply them, both with men and with Cattel, they are now laid waste, their men are destroyed, or gone into other lands, their profitable Beasts are destroyed and kill'd up, but it shall not be so always. I will again plant them, and there shall be as great plenty of either, as if they were sown, the multiplying both of Men, and of Beasts in Nations is Gods blessing.

28 And it shall come to pass, *that* like as I have watched over them to * pluck up, and to break * chap. 1. 10.
down and to throw down, and to destroy and to afflict; so will I watch over them to build and to plant, saith the LORD.

p Nothing can produce in God a change of Counsels, Purposes and Decrees, for he is not as man *that he should lie* or *repent*, he is *the God that changeth not*, but mens Reformation may produce in him a change of Providential dispensations. God is here set out as a Man that is vindicative, and his vindicative

nature prompts him to watch all opportunities of doing hurt, to the person against whom he is set. There is no fury nor revenge in God, but what he doth is justice; but here an angry God is set out, as taking all opportunities to punish sinners as if he had watched for them, whereas he never slumbreth nor sleepeth; But the time of their reformation, and his favour being come, God promiseth to be as diligent to do them good, which is here expresst by the metaphorical notions of planting and building them; as he was before to execute his justice upon them.

29 In those dayes they shall say no more; The fathers have eaten a sowre grape, and the childrens teeth are set on edge *q*.

q That is, we are punished for our Fathers sins, which yet God may justly do, and none questioneth the justice of man in the case, depriving children of their patrimonial Estates for their Parents Treasons, nor more then God threateneth in the second Commandment. God indeed *Ezek.* 18. 2. seemeth displeased at their use of this Proverb, but the reason is, because they so used it, as to acquit themselves, intimating they were guiltless, and suffered only for the sins of their Parents, whereas that was false, otherwise the punishment of children for the sins of their Parents, was no more then God had threatned, *Exod.* 20. 5. and 34. 7. *chap.* 15. 4. But saith God your captivity shall, as to you, expiate your Parents guilt pall, and you shall no more say so.

30 But every one shall dye for his own iniquity, every man that eateth the sowre grape, his teeth shall be set on edge *r*.

r But yet (saith God) you must not think that sinners shall escape my vengeance, but if men commit iniquity they shall dye, no mans teeth shall be set on edge, but his only, who hath eaten the sowre grape.

* chap. 32. 40. Heb. 10. 16. 31 ¶ Behold, * the dayes come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah *s*.

s The Apostles application of this, *Heb.* 8. 8. *9*, 10. puts us out of doubt, that this promise referred to the Gospel-times, it was not only made with the *Jewes*, but all those who should be ingrafted into that *olive*, but it is said to be made with them, either as those two terms signifie the whole Church, with whom that Covenant was made, (they being the whole Church which God had upon the Earth at that time) or because they were the onely people that had broken the first Covenant, the *Gentiles* being strangers at that time to the *covenant of promise*, *Eph.* 2. 12. Covenants being usually renewed upon one parties violation of them, or because it was at first made with the *Jewes*, though it concerned also those *that were afar off, even as many as the Lord should call*, *Acts* 2. 39, Neither is it called the new Covenant, because it was as to the substance new, for it was made with *Abraham*, *Gen.* 17. 7. and with the *Jewes*, *Deut.* 26. 17, 18. And it was then confirmed by the blood of Christ, though not actually shed, yet as he was *the lamb slain from the beginning of the World*, whose blood was Typified by the blood of the Paschal Lamb, and of all those living Creatures killed for Sacrifice, but upon many other accounts, thus enumerated by Divines. 1. Because it was new in the notion of a Testament, not confirmed by the actual death of Christ till Gospel times. 2. Because it was revealed and preached after a new manner, more fully and particularly, plainly and clearly. 3. Because it had no such mixture of promises of temporal blessings, as it had when first made with the *Jews*. 4. Nor was the Ceremonial Law any part of it, as it was to the *Jews*, who were obliged to approve themselves Gods people by a strict observance of that. 5. It was in the publication extended both to *Jewes* and *Gentiles*, which the former was not. 6. In regard of the efficacy of the Spirit attending the publication of it, in a much fuller and larger manner, with the distribution of its gifts and graces, inabling souls to fulfil it. See more in the *English Annotations* upon this Subject.

32 Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt *t*, which my covenant they brake *u*, ‖ although I was an husband to them, saith the LORD *w*.

‖ Or, *should I have continued an husband unto them.*

t Not in substance differing from it, but in circumstances vastly differing, as was shewed before, and is further declared afterward. The Covenant which God made with the *Jewes* when they came out of the Land of *Egypt*, was on Gods part the Law which he gave them, with the promises annexed to their observation of it; on their part (which made it a formal Covenant) their promise of obedience to it, of which see *Exod.* 24. 7, 8. *Deut.* 26. 17, 18. This Covenant God saith he made with them, when they were an impotent weak people, the care of whom he took upon him, and led them as a Parent leadeth the feeble child by his hand. None must imagine that this Covenant did not contain the promise of pardon, through the blood of the Messiah, upon their application to him, for to what purpose else was it confirmed by blood, *Exod.* 24. 8. *u* Which Covenant they are said to have broken, not because of every disobedience to the Law of God, for so every one daily breaketh it, but by their gross and eminent sinnings, so oft repeated, and continued in without repentance, and more particularly by their *Idolatry*, which is compared to *whoredom*, which breaketh the Covenant, and bond of Marriage, and causeth God to say unto a people, *Lo Ammi* you are not my people. *w* And this *Covenant breaking* is aggravated from Gods kindness to them, and care of them; who had for them the love, and declared the care of an husband, and gave them no temptation to go a whoring from him.

33 But this *shall be* the covenant that I will make with the house of Israel *w*, After those dayes, saith the LORD, * I will put my law in their inward parts, and write it in their hearts *x*, and will be their God, and they shall be my people *y*.

* Ezek. 11. 20. and 36. 26, 27. 2 Cor. 3. 3.

w That is, with those *Israelites indeed* who shall be without *guile*, (as Christ saith of *Nathaniel*, *John* 1. 47.) with those who are (as the Apostle speaks *Rom.* 2. 29.) *Jewes* inwardly, by the circumcision of the heart and spirit, spoken of, and promised by God, *Deut.* 30. 6. *x* In the times of the Gospel, Gods Law is not abrogated and made void, Christ himself came not to destroy the Law, but to fulfil it; but it is written in the hearts of Gods true Israel, by the finger of the spirit, not in tables of stone only, and they become obedient to it, not from compulsion and force, but from their secret approbation of it, and acknowledgment of it, as *holy*, *just* and *good*, the delight they take in it, *after the inward man*, *Rom.* 7. 22. but some may object, how was this a new Covenant? did not God of old write his law in the hearts of his people? did not *David*, and other the servants of God, (of whom we read in the Old Testament) serve God out of a principle of love, and delight in his Law? *Answ.* Undoubtedly *David* and others did so, and the Law of God was wrote in their hearts, but it was by vertue of this *new Covenant*, from the free and efficacious grace of God. Mr. *Calvin* I think judgeth right, that the Prophets design here is to expresse the difference betwixt the *Law* and the *Gospel*. The first sheweth duty, the latter bringeth along with it the *grace of Regeneration*, by which the heart is changed, fitted, and inabled for, and unto duty. All under the time of the Law that came to Salvation were saved, not from the Law, or by that, but by the Gospel, and this new Covenant, but this was not evidently exhibited, neither was the regenerating grace of God so common under the time of the Law, as it hath been under the Gospel, which maketh it look like a *new Covenant* with men, though it was the same Covenant which God was always in with his people, for what difference is there between the terms of the Covenant as recited here, *chap.* 24. 7. and 30. 22. and as made with *Abraham*, *Gen.* 17. 7. *Deut.* 30. 6. It is further observable, that God maketh the writing the Law in peoples hearts, his own work. There were no seed of Gods putting his Law into mens inward parts, if they had such an inward power (as some talk of) of themselves to do it, and could write it there with a pen of their own making. The *Papists* allow God a share in this work, only give man himself the greatest share. Others indeed give God nothing but the honour of giving man a *reasonable soul*, furnished with such a power, and that he hath done to Heathens, as well as those within the pale of the Church, and the *Preaching of the Gospel*; to those within the Church, as a further aid and assistance to them then Heathens have, to use their natural power well. But let any understanding person judge whether this be probably the sense of this Text, or comprehensive of all within the *Covenant* which God hath made with his people, or supposing this were true, what that is which differeth, one man living under the Gospel from another, but himself, and whether by this Doctrine man be not made a God to himself; that is the principal cause of all spiritual and eternal good, which how it comporteth with the honour and glory of God, or with this Text, and many others of like nature, I do not understand.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD *z*; for * they shall all know me, from the least of them unto the greatest of them, saith the LORD *a*, for * I will forgive their iniquity, and I will remember their sin no more *b*.

* Isa. 54. 13. John 6. 45. 1 Cor. 2. 12. 1 John 2. 20. * chap. 33. 8. Micah 7. 18. Acts 10. 43.

z This must not be so interpreted as if under the gospel, there should be no more need of ministerial teaching, for Christ himself sent out his Apostles to preach; nor yet as if there should be no more need of brotherly teachings, by instruction or correption; the contrary is commanded, *Col.* 3. 16. It is only an expression signifying the increase of knowledge, and of the fear of the Lord, that should be after the pouring out of the Spirit. we have such expressions, 1 *Joh.* 2. 27. The Learned Author of our *English Annotations* thinks this phrase signifies, that under the gospel there should be a greater measure

measure of means of knowledge, and of knowledge got by that means, and of clearness of understanding in persons, or ability to conceive things revealed, and a greater number of persons, that should be enlightned with the saving knowledge of God: Others say, that by *knowing the Lord*, is to be understood the first knowledge of God; Christians should not need be taught the first Rudiments; but the Apostle speaks otherwise, *Heb.* 5. 12. Others by *knowledge* understand the *fear of the Lord*. *a* God saith, they should all know him, but it must not be understood of the same degree, and measure but in a degree of sufficiency for the Duties which God expected from them upon their notion and apprehension of God. *b* God makes the root of all this Grace to be the free pardon, and remission of their sins.

35 ¶ Thus saith the LORD, which giveth the sun * for a light by day, *and* the ordinances of the moon and of the stars for a light by night, which divideth the * sea *c* when the waves thereof roar, the LORD of hosts *is* his Name.

* Gen. 1. 16. * Is. 51. 15.

c The word רגע is here ill translated *divide*, which hath led some Interpreters to think that God here hath a respect to his dividing the Red Sea, that the *Israelites* might pass over, which seemeth not at all here to be intended. The word indeed signifieth to *divide*, but it also signifieth to *quiet* and *bring rest*, and so is interpreted, *Job.* 30. 34. *Is.* 34. 14. and in this very *chap. ver.* 2. and doubtless were better here translated, which *quietteth the sea* when the waves thereof roar. All the acts mentioned, are acts speaking the Divine Almighty power, of him who is the Lord of all the Regiments in the Hosts of the Creation.

36 * If those ordinances *d* depart from before me, saith the LORD, *then* the seed of Israel shall also cease, from being a Nation before me for ever.

* Is. 54. 9. chap. 33. 20.

d There are ordinances of Worship, which are God's Laws relating to his Worship, and *Ordinances of Justice*, which are Gods laws, for the executing civil Justice, and Ordinances of Nature, which are God s establishments for the working of natural causes in their order; these are those here spoken of, *e* Which shall hold and continue to the dissolution of the world, the continuance of which God pawneth as a pledge of the continuance of *Israel* as a Nation *all the dayes* (so it is in the *Hebrew*) that is many dayes, or all the dayes they shall keep close with me, or which I have appointed, if we interpret it (as in our version) *for ever* it must be understood not of *Israel* according to the flesh, but, of the Church, the true *Israel* of God, which shall never fail.

* chap. 33. 22. 37 Thus saith the LORD *, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD *f*.

f That is, I will never cast off all the seed of *Israel*, (which promise the Apostle, *Rom.* 11. 1, 2. proveth to have been by God made good, notwithstanding the rejection of the great body of that people) for none but God can either measure the heavens, or pierce to the center of the Earth.

38 ¶ Behold the dayes come, saith the LORD, that the city shall be built to the LORD from the tower of Hananeel, unto the gate of the corner *g*.

g That is, it shall be built round, as largely as ever, we read of this Tower of *Hananeel*, *Neh.* 3. 1, and 12, 39. *Zech.* 14. 10. it was in the South, or rather the Eastern part of the City. We read of the *Gate of the corner*, 2 *Kings* 14. 13. *Zech.* 14. 10. most agree that it is in the North-East part of the City.

39 And the measuring line shall yet go forth, over against it, upon the hill Gareb, and shall compass about to Goah *h*.

h That is, it shall be built round about upon its old foundations, *vid. Neh.* 3. We are ignorant of the Ancient Situation of the City, so are the *Jews* themselves, therefore it is vain to pretend to an exact skill in these names of places, some say, *Gareb*, signifies a *scab*, and the Hill had its name from Leprous persons lying there.

40 And the whole valley of the dead bodies *i*, and of the ashes *k* and all the fields unto the brook Kidron, unto the corner of the * horse-gate towards the east *l*, *shall be* holy, unto the LORD *m*, it shall not be plucked up, nor thrown down any more for ever *n*.

* Neh. 3. 22.

i A valley so called (as some think) from the multitude of *Sennacherib's* Army slain there; or, (as others think) from the Bodies of Malefactors put to death at *Golgotha* (which was near) cast, or buried there. *k* So called (as is thought) from the ashes of the sacrifices carried thither. *l* Some think that the horse-gate had its name from the Kings horses led out at it. The sum is, the whole City shall be built. *m* All these places shall be parts of the Holy City, and Gods Name shall be sanctified and he shall be worshipped in them all. *n* And the City for a long time shall abide, and not be plucked up, nor thrown down, for we know after many years it was plucked up by the *Romans*. If we interpret the word *for ever* of a perpetuity. The Church of God must here be understood, against which the gates of Hell shall never prevail, as Christ hath promised.

CHAP. XXXII.

1 THE word that came to Jeremiah from the LORD, in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadrezzar *a*.

a That is something more then a year before the City was taken, for it was taken in the fourth moneth of the 11th. year of this Kings Reign, *chap.* 39. 2. This tenth year concurred with the eighteenth year of the King of *Babylons* absolute Reign, who began to to Reign in the third and fourth year of *Jehoiakim*, *Dan.* 1. 1. so as *Jehoiakims* last year was the seventh and eighth of *Nebuchadrezzar*, who is also sometimes called *Nebuchadnezzar* and *Nabuchodonosor*.

2 For then the king of Babylons army besieged Jerusalem *b*: and Jeremiah the prophet was shut up in the * court of the prison, which *was* in the king of Judahs house *c*.

* Neh. 3. 25.

b The *King* of *Babylon* (as appears from 2 *Kings* 25. 1. and *chap.* 39. 1.) besieged *Hierusalem* in the tenth moneth of the ninth year of *Zedekiah*, so as he had besieged it some time before the Revelation of this Prophesie came to *Jeremiah* *c* *Jeremiah* was at that time a prisoner, in a prison within the Kings house. The King could keep him from revealing Gods will to the people, but he could not keep God from revealing himself to him. Prisons hinder us from communion with men, but often contribute to Gods people, freer and sweeter communion with him. In the mean time the desperate hardness of this Prince, and these peoples hearts appear, that the fear of an enemy besieging them could not aw them from such outragious acts of persecution.

3 For Zedekiah king of Judah had shut him up, saying *d*, Wherefore dost thou prophesie, and say, Thus saith the LORD, Behold I will give this city into the hand of the king of Babylon, and he shall take it.

d We no where read that *Zedekiah* immediately commanded *Jeremiah* to be imprisoned, he seemeth rather to have been favourable to *Jeremiah*, and judicious interpreters think his present prison was a favourable prison, but God accounteth Princes to do that which their Ministers or subordinate Magistrates do with their connivance, and without their hinderance. Though it be wild Divinity for any to say, that inferiour Ministers or Subjects are excused by the command of the superiour, and the guilt lyeth only on them; yet it is as wild to say, they contract no guilt by the extravagant acts of subordinate Magistrates whom they put in place, and can punish, and remove from their places.

4 And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes.

5 And he shall lead Zedekiah to Babylon *e*, and there shall he be until I visit him, saith the LORD *f*, Though ye fight with the Chaldeans, ye shall not prosper *g*.

e Here the cause of the Prophets imprisonment is expressed. The things were true which *Jeremy* prophesied, and fulfilled, *chap.* 39. 5. 6, 7. and *Jeremy* could not forbear speaking them, because he was sent of God upon the errand, *chap.* 34. 2, 3. yet the King and Court could not bear his words. *f* Interpreters are divided, whether the *visitation* here mentioned were a visitation of *judgment*, and the same with *until he dye*, or of *mercy*; it is certain *Zedekiah* was not put to death, only his eyes put out, and he carried into *Babylon*, *chap.* 39. 7. where some think he afterward found favour with the King of *Babylon*, certain it is that he dyed in *Babylon*, and had an honourable burial, but whether he met with any other favour, or no, the Scripture saith not; some will have the words read, *until I visit this people*, and think that *Zedekiah* lived in prison in *Babylon* till the restauration; But he was 21 years old when he began to Reign, and reigned eleven years, so as he was 32 years old when he was carried to *Babylon*, 2 *Chron.* 36. 11. and must be then 92 years old when he dyed, which is hardly probable, considering the delicate education, and life of Princes, that he having

having lost his eyes, and seen so much misery, should continue 60 years longer. *g* Though you make many sallies out upon the *Chaldeans*, that are now besieging you, yet you shall be beaten in all, and not be able to drive them from your walls. Hitherto hath been but the preface to the prophetical type, and discourse in this Chapter, which now followeth.

6 ¶ And Jeremiah said, The word of the LORD came unto me, saying,

7 Behold Hanameel the son of Shallum thine uncle, shall come unto thee, saying, Buy thee my field that *is* in Anathoth *i*, for the right of redemption *is* thine to buy *it* *k*.

h From hence may be concluded the certainty of future contingency in Gods eye, the coming of *Hanameel*, was a future contringency, yet certainly known to God, so as he could tell the Prophet he would come. *i* *Anathoth* (as appears from *Josh.* 21. 18.) was one of the Cities of the *Levites*; hence arriseth a question, how it could be sold to *Jeremiah*, who by the Law might not possess it. *Numb.* 18. 20. being a *Levite*. Some excuse it from the command of God, who might dispense with his own Law, but this seemeth not enough, because it is said afterward, *The right of Redemption is thine.* 2. Others therefore say the *Levites* might have some small possessions, though no plowed land: They might have Houses, and Orchards, and Gardens, in Cities and Suburbs. But that these might be sold seemeth contrary to the Law, *Levit.* 25. 34. It is therefore rather thought to be meant of some small estate left to *Hanameel* from his Ancestors. *k* The right of *Redemption* belonged to the next of Kin, *Lev.* 25. 25. *Ruth* 4. 4.

8 So Hanameel my uncles son came to me in the court of the prison, according to the word of the LORD *l*, and said unto me, Buy my field, I pray thee, that *is* in Anathoth, which *is* in the country of Benjamin, for the right of inheritance *is* thine, and the redemption *is* thine, buy *it* for thy self: then I knew that this *was* the word of the LORD *m*.

l *Hanameel* came *freely*, none drave, or forced him, yet he came *necessarily* as to the *event*, he could not but go, else God had not told the Prophet truth. *m* When I saw it came to pass, knowing that God alone knew what was in mens hearts, and what they would do; I knew my former mentioned Revelation was from God.

9 And I bought the field of Hanameel my uncles son, that *was* in Anathoth, and weighed him the money, *even* ‖ seventeen shekels of silver *n*.

‖ Or, *seven shekels, and ten pieces of silver.*

n That is, about 2 *l.* 2 *s.* 6 *d.* a small purchase, which argues the field here mentioned to be but some *Orchard* or *Garden*, though we must allow the price of Land strangely fallen at this time, when the Enemy was besieging the chief City of the Country. It should seem they were wont there to make their payments, more by weight, then by tale.

10 And I † subscribed the evidence, and sealed *it*, and took witnesses, and weighed *him* the money in the ballances *o*.

† Heb. *wrote in the book.*

o I went through with the purchase, setting my hand to, and sealing the deed, and taking witnesses to it, (as is usual.)

11 So I took the evidence of the purchase, *both that which was* sealed *according* to the law and custom, and *that which was* open *p*.

p It is most probable, that upon such bargains and sales amongst the *Jews*, two instruments were made, the one sealed up, to be kept by the purchaser, the other open, to be shewed to the Judges, and by them ratified, and that this was the law and custom ordinarily amongst the *Jews* upon purchases; both which *Jeremy* kept, the one for his use, the other to produce in Court for Ratification. There is no certainty in the guesses that some others make, why there were two Copyes: Nothing appeareth but that the Prophet bought this little purchase with the same rites and circumstances that men ordinarily in that Country made purchases in times of peace, and civil order.

12 And I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah *q*, in the sight of Hanameel my uncles *son*, and in the presence of the * witnesses, that subscribed the book of the purchase, before all the Jews that sate in the court of the prison *r*.

See Isa. 8. 2.

q This *Baruch* (as appeareth from *chap.* 36. 4. 26.) was a Scribe, and an attendant upon *Jeremiah*, and one who wrote things for him, and from his mouth. *r* He made this purchase with all the usual formalities, to make it publick, he signed and sealed it before witnesses, and delivered it to *Baruch*, to keep in the presence of them all, and in the presence of the *Jews*, who casually were in the place when the thing was done.

13 ¶ And I charged Baruch before them, saying,

14 Thus saith the LORD of hosts the God of Israel, Take these evidences, this evidence of the purchase, both *which is* sealed, and this evidence *which is* open, and put them in an earthen vessel, that they may continue many days.

15 For thus saith the LORD of hosts the God of Israel, Houses and fields, and vineyards shall be possessed again in this land *s*.

s Here is nothing of any seeming difficulty in these verses, but only why the Prophet commandeth *Baruch* to put the evidences in an *Earthen Vessel*, which himself also expounds, that they might continue many dayes that is not defaced, had they been hid many dayes in the Earth, they would have been rotten, had they been above ground in a Box or Chest, they might have been lost, or taken away by the Soulders plundering houses, or at least burnt with fire. *Verse* 15. The Prophet expounds Gods meaning in this command to him, and his own design, in so formal a buying of so small a purchase, especially considering, that, very probably, *Jeremiah* was no great purchaser, nor very greedy of purchases; he lets them know that all this was for a sign of the truth of what God had revealed to him concerning the peoples return, though after many days, (sixty years from this time) and also of the firm assent he gave to that divine Revelation, That purchases should one day be injoyed again in *Judea*, and houses, fields, and vineyards in it, should be again possessed.

16 ¶ Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the LORD, saying *t*.

t What he prayed for; the matter of his prayer in the following verses will inform us, but it should seem by it, that he was not without his perplexities, though he yielded an absolute obedience to Gods command, yet he prayeth for a clearer revelation of his meaning in this thing.

17 Ah Lord GOD, behold, thou hast made the heaven and the earth by thy great power and stretched out arm, *and* there is * nothing ‖ too hard for thee *u*.

* Gen. 18. 14. verse 27. Luke 1. 37.
‖ Or, *difficult.*

u He beginneth his prayer with a recognition of Gods omnipotency, and the infinitenesse of his power, which was shewed in his first making the Heaven and the Earth, as we read, *Gen.* 1. *Psal.* 145. 6. God himself used this instance to confirm his peoples faith in his ability to do what he pleased, *chap.* 29. 5. It is observable that the servants of God in Holy Writ, used in their Prayers to give God such names, as might help to confirm their Faith as to what they asked. Nothing can further be necessary to confirm our Faith that we shall have what we ask; then for us to be perswaded that the person is *able* to do it, and also willing. The prophet beginneth with a declaration of his faith in God as to the first, then goes on to the second.

18 Thou shewest loving kindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them *w*, the great, the mighty God, the LORD of hosts *is* his name.

w This is the name which God gave himself, *Exod.* 34. 7. *Deut.* 5. 9, 10. and of this latter clause declarative of the vengeance of God in punishing children for their Parents sins, are many instances in Scripture, *Jos.* 7. 24. 1 *Sam.* 2. 33, 34. 1 *Kings* 14. 10, 11. and 21. 24.

19 Great in counsel *x*, and mighty in work *y*, (for thine * eyes *are* open upon all the wayes of the sons of men *, to give every one according to his wayes, and according to the fruit of his doings *z*.)

* Job 34. 21. Psal. 33. 13. Prov. 5. 21. chap. 16. 17.
* chap. 17. 10.

x Who dost nothing but in infinite wisdom, as if thou hadst taken counsel upon it, and art mighty in thy works of Providence, by which thou governest the world. *z* Whose eyes run to and fro the Earth, beholding the evil and the good, so that all things are naked before thee, and art not a meer curious and idle spectator of mens actions, but lookest upon them for that end, that thou mightest reward or punish them, accordingly as thou seest their actions good, or bad in thy sight.

20 Which hast set signs and wonders in the land of Egypt, *even* unto this day *a*, and in Israel *b*, and amongst *other* men *c*, and hast made thee a name as at this day.

a Who did st wonders of justice in the Land of *Egypt*, such as are remembred and made matters of astonishing discourse even to this day, *b* and wrought wonders of mercy in *Israel*, bringing them out of *Egypt* through the Red Sea, raining them down *Manna* and *Quails* from heaven, and fetching water out of the rock for them, *&c.* *c* And hast done also many wonderous works in other places, by which thou hast made thy self a Glorious Name.

21 And hast brought forth thy people Israel, out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror *d*.

* Exod. 6. 6.
2 Sam. 7. 23.
1 Chron. 17. 21.

d The History of this we have in the 11 or 12 first Chapters of *Exodus*, God sent 10 plagues upon *Egypt* one after another, before *Pharaoh* would let them go, and when he pursued after them, divided the Red Sea for them, that they might pass through, and then brought the Waters back upon the *Egyptians*, pursuing after them, through the Sea.

22 And hast given them this land which thou didst swear unto their Fathers to give them *l* a land flowing with milk and hony *m*.

l God owneth this Oath, *Exod.* 6. 8. *m* That is, abounding with all necessary things, and all pleasant things. *Canaan* is often thus described, *Exod* 3. 8, 17. and 13. 5. and 33. 3. *Lev.* 20. 24. *Numb.* 14. 8. and 16. 13, 14. *Deut.* 6. 3. and 11. 9, *&c.*

23 And they came in and possessed it *n*, but they obeyed not thy voice, neither walked in thy law *o*, they have done nothing at all that thou commandedst them to do *p*: therefore thou hast caused all this evil to come upon them *q*.

n In the former passage he acknowledged Gods goodness, here he owns his Truth and Faithfulness, so conducting this People by his Providence, that they came into the promised Land and possessed it. *o* Having acknowledged Gods Power, Omniscience, Goodness, Truth and Faithfulness, he comes to own his Justice, confessing that this People for whom God had done so much, had very ill requited him, not *obeying his voice*, which he expounds by *not walking in his law*; for the Law was Gods voice to them. *p* This he aggravateth by saying they had done nothing of what he had commanded, not breaking some particular Law, but the whole Law of God. *q* Therefore God was righteous in bringing this Sword, Pestilence and Famine upon them.

24 Behold the ‖ mounts *r*, they are come unto the city to take it *s*, and the city is given into the hand of the Chaldeans, that fight against it *t*, because of the sword, and of the famine, and of the pestilence *u*, and what thou hast spoken is come to pass *w*, and behold, thou seest *it*.

‖ Or, *Engines of war.*

r The word signifies *Ramparts*, or rather *battering Rams*, Engines of War which those Nations used to batter Walls, or to shoot great stones into places besieged. *s* They are already Besieging *Hierusalem*, and have been for some time. *t* And the City is even ready to be taken and cannot hold out. *u* So many daily are killed, either with the Sword of the Enemy, or by Famine for want of provision, or by the Pestilence. *w* Thou art just, and righteous in all this, and hast done but according to what thou threatnedst to do, to a sinful people that would not obey thy voice.

25 And thou hast said unto me, O Lord GOD, Buy thee the field for money, and take witnesses: ‖ for the city is given into the hands of the Chaldeans *x*.

‖ Or, *though*

x In this Verse again the particle ' is ill translated *And* and *For* in the latter Clause, the Learned Author of the *English* Annotations judgeth well, that it had been better translated *when as* in the second place, as *Gen.* 4. 11. *Psal.* 102. 5. or *albeit*, or *tho'* as it is translated, *Jos.* 17. 18. *Psal.* 23. 4. and *Tis* instead of *And* in the beginning, as it is *chap.* 23. 21. Lord! saith the Prophet, expound thy meaning to me, why, when the City is upon the matter ready to be yelded up to the *Chaldeans* and cannot possibly hold out long, thou shouldst set me to make purchases for thine enemies to possess.

26 ¶ Then came the word of the LORD unto Jeremiah, saying,

27 Behold, I *am* the LORD, the * God of all flesh: Is there any thing too hard for me *y*?

* Ver. 17.

y The Lord beginneth this Revelation for the Prophets satisfaction, with the Preface expressive of his power, and universal dominion, from which *Jeremiah* might understand that he could do whatsoever he pleased, and man that was but flesh, *Gen* 6. 3. could not hinder his effecting what he designed to do. God is also the God of the Spirits of all flesh. *Num* 16. 22. but he expressesh men here only under the notion of flesh as *Gen.* 6. 3. to denote his vilenesse and inconsiderableness as to any grappling with God, and incountring his purposes.

23 Therefore thus saith the LORD, Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it.

29 And the Chaldeans that fight against this city, shall come and * set fire on this city and burn it with the houses *z*, * upon whose roofs they have offered incense unto Baal, and poured out drink-offerings unto other Gods to provoke me to anger *a*.

* chap. 21. 10.
* chap. 19. 13.

z Thou judgest right, this City shall be taken, and that by this very army of *Chaldeans* which now besieged it, they shall set fire on it, and burn the houses: I have made all flesh, and I have power to dispose of it, I will give this City into their hands. *a* But in this execution of my vengeance I shall not act by prerogative, but as a just and righteous Judge, vindicating the violation of my laws, they have polluted their houses by Idolatry upon the roofs of them, they have *thereon* paid a Divine Homage to the idol *Baal*, and in them they have worshipped other Gods, therefore I will watch over, and protect them no longer, but send the *Chaldeans* by their fires to purge them.

30 For the children of Israel, and the children of Judah have only done evil before me from their youth: for the children of Israel, have only provoked me to anger with the works of their hands, saith the LORD *b*.

b If they had offended me only by some particular single acts, or by some few omissions, or but for a small time; I might have been judged too severe upon them, but from the time they first began to be a Nation, they have made it their business, course, and trade, passing from one Idolatry to another, *&c.*

31 For this city hath been to me *as* † a provocation of mine anger, and of my fury, from the day that they built it, even to this day *c*, that I should remove it from before my face *d*.

† Heb. *for my anger.*

c *Solomon* finished the Building of *Hierusalem*, and he at least suffered Idolatry in it, 1 *Kings* 11. 4. 8. People have always been so fond of *worshipping God* according to their own fancies and inventions, that even in *Judah* (except in *David's* time) the worship of God could hardly be preserved pure, during the entire Reign of one King. *d* As if they had done it on purpose to provoke me to destroy the City, and cast the people of it out. Nothing more easie than for people to keep close to the Divine Rules; as to External Acts in Worship, nothing is more provocative of God than their doing the contrary. Yet nothing hath been more rarely done in any Nation, as if men had set themselves to dare a jealous God.

32 Because of all the evil of the children of Israel, and of the children of Judah which they have done, to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem *e*.

e Still God maketh their destruction to be of themselves, as the meritorious cause, provoking him to that wrath he executed upon them. The whole head was sick, the whole heart faint. All orders of men were corrupted, so as there was no hope of their Reformation, or growing better.

33 And they have turned unto me the † * back, and not the face, *f* though I taught them, rising up early, and teaching *them*, yet they have not hearkened to receive instruction *g*.

† Heb. *neck.*
* Chap. 2. 27. and 7. 24.

f They have behaved themselves against me contemptuously, like men, who when they are spoken to, admonished, or instructed instead of looking towards those who instruct, or admonish them, turn their back upon them. *g* Yet their sin had not been so great and hainous, if I by my Prophets had not diligently instructed them, and they as stubbornly refused to be taught, or amended by their instruction.

34 But they * set their abominations *h* in the house which is called by my name to defile it *i*.

* chap. 7. 30. and 23. 11. Ezek. 8. 5, 16.

h Their Idols, which above all things the jealous God abhorreth, and therefore he calleth them *abominations* in the abstract for abominable things, *Deut.* 32. 16. 1 *Kings* 11. 5. 2 *Kings* 23. 13. *i* That is, *in the Temple*, which was ordinarily called the House of the Lord, and the Temple of the Lord.

35 And

35 And they built the high places of Baal which
* chap. 7. 31. 19. 5. *are* in the valley of the son of Hinnom, to * cause their sons and their daughters to pass
Lev. 18. 21. through *the fire* unto * Molech, which I commanded them not, neither came it into my mind that they should do this abomination to cause Judah to sin *k*.

k See the notes on *chap.* 19. 5, 6. where all passages we meet with here are fully opened.

36 ¶ And now therefore thus saith the LORD the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon, by the sword, and by the famine, and by the pestilence *n*.

n The Jews now began to see that the *Chaldeans* would take the City, and to be as dead hearted as before they were full of courage, and to give over themselves for ever as lost.

* Deut. 30. 3. chap. 23. 3. and 29. 14. and 31. 10.
37 Behold, I will * gather them out of all countreys, whither I have driven them in mine anger, and in my fury, and in great wrath: and I will bring them again unto this place, and I will cause them to dwell safely *o*.

o Though the City shall be taken and you shall go into Captivity, yet you shall not be utterly lost. I will gather you again, and you shall have as quiet an habitation as ever.

* chap. 24. 7. and 30. 22. and 31. 33.
38 And they shall be * my people, and I will be their God *p*.

p I will renew my Covenant with them, and keep my Covenant towards them, they shall serve me more faithfully, and I will own them and take care of them, and bless them.

* Ezek. 11. 19.
† Heb. *one way.*
39 And I will give them * one heart *q*, and one way *r*, that they may fear me for † ever *s*, for the good of them, and of their children after them *t*.

q I will give them union and concord, or an oneness of mind, and judgment; as to the things of God, they shall not be some for superstitious and idolatrous Worship, and some for my true Worship. *r* They shall all Worship me according to the rule I have given them. *s* That they may Worship me in Truth, as a people that have a dread of me upon their hearts. *t* This will be for the profit both of them, and their posterity, many dayes, even so long as they shall continue so to do.

* chap. 31. 31.
† Heb. *from after to them.*
40 And * I will make an everlasting covenant with them, that I will not turn away † from them to do them good *u*, but I will put my fear into their hearts, that they shall not depart from me *w*.

u This promise manifestly reflateth to those Jews that should receive the Lord Jesus Christ of that were *Israelites* indeed; for as to others, God did turn away from doing them good, when their City was taken by *Titus*; unless it be to be understood of a national conversion of the Jews, not yet effected. *w* My spirit which shall beget in them a dread of me, so as they shall not depart from me. Hence some conclude well that when once the body of the Jews shall be converted, they shall never again apostatize from God. It may well from hence be concluded that both *Conversion* unto God, and perseverance in the wayes of God are the gifts of God, we are kept *by the power of God, through faith unto Salvation.*

* Zeph. 3. 12.
* chap. 24. 6. Amos 9. 15.
† Heb. *in truth or faithfully.*
41 Yea, * I will rejoice over them, to do them good *x*, and * I will plant them in this land † assuredly, with my whole heart and with my whole soul *y*.

x I will not orely do them good, but I will take pleasure, as I delight in doing them good, and I will *y* certainly bring them to my Land, and constantly and freely do them good when they shall be there.

42 For thus saith the LORD, Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them *z*.

z You shall find me as true to my promises, as you have found me to my threatnings.

43 And fields shall be bought in this land, whereof ye say, *It is* desolate without man and beast.

44 Men shall buy fields for money, and subscribe evidences and seal *them*, and take wit-
* chap. 17. 26. nesses * in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah and in the cities of the mountains, and in the cities of the valley, and in the cities of the south, for * I will cause their captivity to return, saith the LORD *a*.
* chap. 33. 11. 25.

a Now, *Jeremiah*, thou understandest wherefore I commanded thee to buy the Field offered thee by *Hanameel* in *Anathoth* in the lot of *Benjamin*, it was to assure thee, that though at present the *Caldeans* shall prevail against *Jerusalem*, and the Jews shall be carried into captivity, and the Jews shall neither buy nor sell here at present, yet fields shall here be bought again; men shall buy and sell, and seal evidences in all parts of *Judea*, as they were wont to do in former times, for they shall return again out of the captivity of *Babylon* into their own Land, and have commerce one with another as formerly.

CHAP. XXXIII.

1 MOreover the word of the LORD came unto Jeremiah the second time (while he was yet * shut up in the court of the prison) saying *a*.
* chap. 32. 2.

a See the notes on *chap.* 32. 2. *Jeremiah* was forced out of the Temple, God followeth him to the Prison, and there revealeth his mind to him once and again. The wickedness of the Jews in persecuting the Prophet, could not make Gods promises of no effect for mercy to be shewed to the people, after the captivity, which though made before, are again confirmed a second time, for this chapter for substance contains no more then promises of the like nature with those in the foregoing chapters.

2 Thus saith the LORD the * maker thereof, the LORD that formed it, to establish it, the LORD *is* his name *b*.
* Isa. 37. 26.

b The maker thereof, that is say some of *Jerusalem* (so Mr. *Calvin*) or the maker of these promises (so others interpret it) his name is *Jehovah*, so as he hath a sufficiency in himself to make good his word to establish *Jerusalem*, or to establish the word spoken by him for the establishment of it.

3 Call unto me, and I will answer thee, and shew thee, great and ‖ mighty things which thou knowest not *c*.
‖ Or, *hidden.*

c God either speaketh to the people to pray unto him, or to the Prophet on the behalf of the people to pray, promising him he would shew him great things. *Object.* But how doth God say that *Jeremiah* did not know them, when God before this time had revealed them to the Prophet, and the Prophet had revealed them. *Sol.* He did not know them before God had revealed them, and though God had revealed them, yet by his Prayer in the former chapter it appears, he did not fully understand them, or firmly believe them as he ought to have done.

4 For thus saith the LORD, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, *which are* thrown down by the mounts, and by the sword *d*.

d That is which in part are thrown down and shall yet further be thrown down, by the engines of War which the *Chaldeans* use to batter down the City, see before *chap.* 32. 24. some read *for the mounts*, as if they were thrown down by the Citizens to make room for the Citizens to cast up defensive mounts, the word translated *Sword* may be as well translated *Hammers* or Mattocks, as it is 2 *Chron.* 34. 6. it is translated Axes, *Ezek.* 26. 9.

5 They come to fight with the Caldeans *e*, but *it is* to fill them with the dead bodies of men, whom I have slain in my anger, and in my fury *f*, and for all whose wickedness I have hid my face from this city *g*.

e It is very difficult to determine whether these words contain an entire sense in themselves, or what connexion they have with the foregoing words, not to repeat mens diverse apprehensions of which a large account is given by the Author of the *English Annotations*, I think they judge best who think they have an entire sense in themselves, and judge that the *They* here mentioned are the Jews of whom the Prophet faith *they come*, because he knew they would sally out and fight with their Enemies, but to no purpose, but to fill their houses with their own dead bodies whom he would cause in his anger to be slain. *g* For their wickedness which they had provoked God by, and caused him to hide his face from that City which had so much of his countenance formerly.

6 Behold, I will bring it health, and cure, and I will cure them *h*, and will reveal unto them the abundance of peace and truth *i*.

h The latter part of this verse expoundeth the former, for by health and cure, the Prophet meaneth peace, and truth we

met with the like *metaphorical expression*, *chap.* 30. 17. see the notes on that place, the miserable distressed state of a Nation being compared to wounds, and sicknes, the restoring of it to a peaceable prosperous state is fitly called its health and cure. *i* By truth here seems to be meant *faithfulness* or stability, not truth of propositions, I will after this great wound which I have given the people, bring them again into a quiet, and peaceable state in which they shall abide many dayes.

7 And I will cause the captivity of Judah, and the captivity of Israel to return, * and will
* chap. 24. 6. and 31. 4. and 32. 10. build them as at the first *k*.

k In this verse the latter part is expounded by the former the restoring of them is called *building them*, in opposition to the throwing them down, by the mounts mentioned, *ver.* 4. unless by building be to be understood not laying the foundation of their new state, but the further prospering of them in that state.

8 And I will cleanse them from all their iniquity, whereby they have sinned against me, and I
* chap. 31. 34. Micah 7. 18. will * pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me *m*.

m Here is but one thing expressed by two phrases, the word by us translated *cleanse* signifies to *expiate* or *purifie* with allusion to the legal purifications, so as cleansing must not be understood of *Regeneration*, but of that pardon which is mentioned in the latter part of the verse.

9 ¶ And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: *n* and they shall fear, and tremble, for all the goodness, and for all the prosperity that I procure unto it *o*.

n I will do so well by this people, that other Nations shall honour and praise me for my goodness to them. *o* And not only so but shall fear to engage against a nation so beloved and favoured by me, *Exod.* 15. 14, 16. others interpret it of a Religious fear, and trembling to which God; mercy to the *Israelites* should invite those people that should see, and hear of it, but I think the former is the most probable sense of the Prophet here.

10 Thus saith the LORD, Again there shall be heard in this place, which ye say *p shall be* desolate without man, and without beast, *even* in the cities of Judah, and in the streets of Jerusalem, *that are* desolate, without man, and without inhabitant, and without beast.

p Those of you who though you find no great difficulty to believe what I have prophesied concerning the *Chaldeans* taking this City, seeing it upon the matter already taken, yet find a difficulty to believe what I tell you about the peoples returning, and the rebuilding of it. The Lord speaketh the one as well as the other, there shall be Heard again in it.

* chap. 7. 34. and 16. 9.
* 2 Chron. 7. 3.
11 The * voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say * Praise the LORD of hosts, for the LORD *is* good, for his mercy *endureth* for ever, *and* of them that shall bring the sacrifices of praise into the house of the LORD; for I will cause to return the captivity of the Land, as at the first saith the LORD *q*.

q The sum of this verse is, that those that should be carried into captivity should return, and upon their return they should be in their former states, both as to Civil transactions, they should again marry, and give in marriage, and as to Civil and Spiritual joy, they should publickly praise the Lord as they were wont to do in the words of *David*, *Psal.* 106. 1. and 107. 1. and 118. 1. and 136. 1. (we have a record in Holy Writ of the fulfilling of this Prophesie upon the laying the foundations of the second Temple, *Ezra* 3. 11.) and offer sacrifices of Thanksgiving, see *Neh.* 12. 27.

12 Thus saith the LORD of hosts, Again in this place *which is* desolate *r* without man, and without beast, and in all the cities thereof, shall be an habitation of shepherds, causing *their* flocks to lye down.

r That is a great part of which is, and the other part shall soon be desolate. In all these places there shall be Flocks and Herds of Sheep, and Goats, which the Shepherd shall take care of as in former times.

* chap. 17. 26. and 32. 44.
13 * In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of *him* that telleth *them*, saith the LORD.

f So as to keep tale of them, as it is said they were wont to do both morning and evening in those Countries.

14 Behold, the dayes come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel, and to the house of Judah *t*.

t The Lord is not *yea*, and *nay*, he cannot lye nor repent, I speak not of the present time, but there shall be a time when God will justifie every good word of this nature, which he hath spoken to his ancient people.

15 ¶ In those days, and at that time will I cause the Branch of righteousness to grow up unto David *u*, and he shall execute judgment and righteousness in the land.

u Whatsoever the Jews and some others say, the *Branch of Righteousness* here spoken of can be meant of no other but Christ, who is called a *Branch* out of the stem of *Jesse*, *Isa.* 11. 1. The *Branch of the Lord*, *Isa.* 4. 2. A *Righteous Branch*, *chap.* 23. 5. (see the Notes on those places) *Zorobabel* though descended from *David* cannot be meant here, but the same who is thus called in all those parallel Texts, of whom yet *Zorobabel* (being a good man, and descended from the Family of *David* may be allowed to have been a Type) but this Text far more concerneth Christ, as he in whom all the promises are founded, and in whom they are all *Yea*, and *Amen*. The Kings they had hitherto had of the line of *David* were most of them unrighteous men, but God promiseth that after the Captivity, they should have a *Branch of David* that should execute judgment and righteousness in the Land, under the protection and government of those that feared him.

16 In those dayes, shall Judah be saved, and Jerusalem shall dwell safely *w*: and this *is the name* wherewith she shall be called †, The LORD our righteousness *x*.
† Heb. *Jehovah Tsidkenu.*

w It is the opinion of some that a spiritual Salvation and security is promised under these expressions, but the most and best Interpreters rather understand it of a temporal Salvation as primarily intended though typical of that Spiritual and Eternal Salvation which is often promised to the true *Israel* of God; as their rest in *Canaan* typified that *Rest* which remaineth for the people of God. *x* Our Translation of this phrase is something strange, the words in the *Hebrew* are וזה אשר יקרא לה יהוה צדקנו *Pagnine* Translateth them *And he who shall call it the Lord our Righteousness*, supplying the Verb substantive, *is*. He who shall call it *is the Lord our Righteousness*. We Translate it, *This is the name wherewith it shall be called*. &c. that which causes the difficulty is, that the pronoun זה which signifieth *he* is applied both to *persons* and *things*, and translated *he* or *it*, and the relative אשר is of all cases, so may be translated *who*, or *which*, or *with which*, those words which our translators have supplied, *is the name*, are not in the *Hebrew*. This hath made a great doubt amongst Interpreters whether, *The Lord our Righteousness* be the *name of Christ*, or the *name of the City*. I do incline to their opinion, who think that it is here mentioned as the name of Christ. In that sense there is nothing to be understood but the Verb substantive, *is*, which is ordinarily understood; so the words are thus. And *he who shall call it*, is, *the Lord our Righteousness*. The context seemeth to favour this, Christ being that Ruler mentioned v. 15. as he who shall execute *Justice, and Judgement in the Land*, besides that there is no such name any where given, either to the Jewish or Christian Church, as the *Lord our Righteousness*, but the full import of that name is spoken of Christ, *Isaiah* 45. 23. which Text is applied to Christ, *Rom.* 14. 11. *Phil.* 2. 10. he is called the just King, *Zech.* 9. 9. and our Righteousness, 1 *Cor.* 1. 30.

17 ¶ For thus saith the LORD, † David shall never * want a man to sit upon the throne of the house of Israel *y*.
† Heb. *there shall not be cut off from David.*
* 2 Sam. 7. 16. 1 Kings 2. 4.

y This is apparently a promise relating to Christ, for *David's* line had failed long since, had it not been continued in Christ, whose Kingdom is and shall be an everlasting Kingdom. So long as *Israel* remained a Kingdom, those of the line of *David* ruled over it, when that failed; Christ came in the flesh, who ruleth, and shall rule over the *Israel* of God for ever.

18 Neither shall the priests the Levites want a man before me, to offer burnt-offerings, and to kindle meat-offerings, and to do sacrifice continually *z*.

z The best Interpreters understand this of a *Ministry* to abide in the Church to the end of the World according to *Matth.* 28. 20. nor is it unusual for God in the Old Testament to express

promise relating to, and to be fulfilled under the Gospel by expressions, and terms proper to the Old Testament, as *Isa.* 66. 23. and in this sence it must be expounded, or restrained to the times immediately following the Captivity, but it is generally understood, as a promise for a Gospel Ministry to succeed the Ministry in the Jewish Church, and to abide to the end of the World.

19 ¶ And the word of the LORD came unto Jeremiah, saying,

* Isa. 54. 9. 20 Thus saith the LORD * If you can break my covenant of the day, and my covenant of the night *a*, and that there should not be day, and night in their season.

a By the *Covenant of day and night* here is meant the same with the *Ordinances* mentioned, *chap.* 31. 35. Gods Law established in the course of natural causes, by vertue of which the day; and night orderly succeed one another. These verses are but a further confirmation of what was said before, and the sense of them no more then this. That the succession of the Gospel Ministry in the Church of God to abide for ever, should be as certain as the succession of darkness and light, God had established the latter in a necessary course of natural causes, and he would by his Providence take care for the other, that the effect should be every whit as certain. Though the second causes are widely different, yet God who is the first cause of both is the same, and would as certainly bring the one to pass as the other.

21 *Then* may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne, and with the Levites the priests, my ministers.

* Gen. 13. 16. and 15. 5. and 22. 17. chap. 31. 37. 22 As the * host of heaven cannot be numbred, neither the sand of the sea measured, so will I multiply the seed of David my servant, and the Levites that minister unto me *b*.

b The former promise was for the stability, this for the multiplication of the Church, which is here expressed under the notion of the *Seed of David*, that is the members of Christ, the Jews were ordinarily called the seed of *Abraham*, *Isaac* and *Jacob*, but I do not remember they are any where called the seed of *David*, unless it be 1 *Kings* 11. 39. where it seems also to be understood onely of the Princes that came from *David*, nor indeed could they be so called in any proper sense; *David* being no common head to the whole Jewish Nation, as both *Abraham*, *Isaac* and *Jacob* were, but Christ is often called the *Seed of David*, *Joh.* 7. 42. *Acts* 13. 23. *Rom.* 1. 3. 2 *Tim.* 2. 8. and Christ is himself called *David*, whose *Seed* and whose *Levites* are multiplied in the multiplying of Christians, and of faithful Ministers under the Gospel, which certainly are the things here promised.

23 Moreover the word of the LORD came to Jeremiah, saying,

24 Considerest thou not what this people have spoken, saying *c*, The two families which the LORD hath chosen, he hath even cast them off *d*? thus they have despised my people, that they should be no more a nation before them *e*.

c *This people*, that is (say some) the Enemies of the Jews, but it may as well be interpreted either of the wicked Jews, wicked men being always full of groundless presumptuous hopes or sunk in despair. Or of such amongst them as were better, but weak in faith, that knew not how to give any firm assent to promises, the fulfilling of which seemed to the Eyes of sense and reason so improbable. *d* By the two *Families* here mentioned the Prophet either meaneth the Kingdoms of *Israel* and *Judah*, or which seemeth to me much more probable the Families of *David* and *Aaron*, mentioned before. *e* Thus saith God they have spoken scornfully of my people, as if they should never be a nation more having Rulers of themselves, and a Ministry.

25 Thus saith the LORD, If my covenant *be* not with day, and night, *and if* I have not appointed the ordinances of heaven and earth.

26 Then will I cast away the seed of Jacob *f*, and David my servant *g*, so that I will not take *any* of his seed *to be* rulers over the seed of Abra-
* verse 7, 11. ham, Isaac and Jacob, for * I will cause their captivity to return and have mercy on them.

f By the seed of *Jacob*, and of *Abraham* and *Isaac* are meant the Body of the Jews, to whom these three Patriarchs were common heads. *g* By the *Seed of David* persons lineally descended from *David* who should rule over the *Israel* of God. The sum of these two verses is plainly no more then God had said before, that a restauration of them to their own Land should as certainly succeed their Captivity, as the night succeedeth the day, or the day succeedeth the night. God had as certainly established, and ordained the one as the other, though not as yet to established the one in the order of natural causes as the other, God would certainly have mercy on them, and in shewing his mercy would take care that one of the seed of *David* should be their Ruler which was fulfilled in the *Messiah*.

CHAP. XXXIV.

1 THE word which came unto Jeremiah from * 2 King. 24. 1.
the LORD *a*, (* when Nebuchadnezzar chap. 52. 4.
king of Babylon, and all his army, and all the kingdoms of the earth † of his dominion, and all † Heb. the kingdom of his hand.
the people fought against Jerusalem, and against all the cities thereof) saying,

a The Revelation of the will of God to *Jeremiah* to be published to the people, during the time of the siege. The seven first verses are plainly a distinct prophecie from that in the latter part of the chapter. It was (as some think) for this prophecie that the Prophet was imprisoned (for in this prophecie the Sermons are much disordered in the placing of them) so as this prophecie shewing the cause for which the King imprisoned him, is set after others, *chap.* 32. which were during the time of his imprisonment.

2 Thus saith the LORD, the God of Israel, Go, and speak to Zedekiah king of Judah and tell him, Thus saith the LORD, Behold, I will give this city into the hand of the king of Babylon, and
* he shall burn it with fire. * chap. 32. 3.

3 And thou shalt not escape out of his hands, but shalt surely be taken, and delivered into his hand, and thine eyes shall behold the eyes of the king of Babylon, † and he shall speak with thee † Heb. his mouth to mouth, and thou shalt go to Babylon *b*. *shall speak with mouth.*

b We had all this *chap.* 32. 3, 4. see the notes there.

4 Yet hear the word of the LORD, O Zedekiah king of Judah, Thus saith the LORD of thee, Thou shalt not dye by the sword;

5 *But* thou shalt die in peace *c*, and with the burnings of thy fathers the former kings which were before thee: so shall they burn *odours* for thee, and they will lament thee *saying*, Ah lord! for I have pronounced the word saith the LORD *d*.

c This onely place informeth us concerning the manner of *Zedekiahs* Death, and that both negatively and positively. *Negatively*, That he did not dye by the Sword, the King of *Babylon* took him, killed his Sons before his Eyes, then put out his Eyes, and bound him in chains, *chap.* 39. 7. but killed him not, as we learn from this Text, but he died a natural death, which is here meant by *dying in peace*, *d* and had an honourable burial, which the *King of Babylon* would not allow *Jehoiakim*, as we read *chap.* 22. 18. he was buried *with the burial of an Ass*, and his Body was *cast out of the gates of Jerusalem*, and no man lamented for him; but as to *Zedekiah* they burned *sweet odors for him*, (after the manner of the burial of *Kings* 2 *Chron.* 16. 14.) and made *solemn Lamentation* for him. The Jews in their *Chronology*, called by them *Seder Olam*, give us the form of their Lamentation thus. *Alas! Zedekiah is dead, who drank the dregs of all ages*, That is, who was punished for the sins of all former ages.

6 Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem.

7 When the king of Babylons army fought against Jerusalem, an against all the cities of Judah *that were* left, against Lachish, and against Azekah; for these defenced cities remained of the cities of Judah *e*.

e The Prophet was not afraid to go and do the message God had intrusted him with to the King, upon which he was imprisoned as we read before *chap.* 32. 3. the time it should seem was after that the King of *Babylon* had invaded the Country, and taken the greatest part of it, onely three fortified places remained, which he was besieging. *viz. Jerusalem*, which was the chief City of that Countrey, and *Lachish* of the conquest of which we read, *Jos.* 10. 31. disposed of to the Tribe of *Judah*. *Jos.* 15. 39. and *Azekah*, which was a City of *Judah*, of which we read in the same chapters.

8 ¶ *This is* the word that came unto Jeremiah from the LORD, after that the king Zedekiah, had made a covenant with all the people which were at Jerusalem to proclaim liberty unto them *f*.

f This verse plainly beginneth a new Prophecie, but at what particular time, this Revelation, or the publication of it was, we

we are not told only the occasion of it is recorded. God had made a particular Law respecting the Jewish Nation. That if any *had bought an Hebrew servant, he should serve but six years, and in the seventh should go out free*, *Exod.* 21. 2. *Deut.* 15. 12. It came into *Zedekiahs* mind to make a Proclamation for the execution of this Law, what moved him to it we have not recorded. The learned Author of the *English Annotations*, observeth well that it was their usual course when they were in some great straits to make some partial Reformation, *Jud.* 10. 15, 16. *Psal.* 78. 34, 35. *Hos.* 6. 1.

* Neh. 5. 11. 9 * That every man should let his man-servant, and every man his maid-servant *being* an Hebrew, or an Hebrewess go free, that none should serve himself of them, *to wit*, of a Jew his brother *g*.

g This was the tenour of Gods Law mentioned in the abovenamed Texts, and it seemeth *Zedekiah* taking notice of the common violation of this Law, and the Jews ordinary oppressing those of their own nation this way, judging that this might be one of those sins for which the wrath of God was at this time kindled against them, he caused the people to make a Covenant, that they would give that liberty to their Servants of either Sex, which the Law of God required of which he made Proclamation.

10 Now when all the princes, and all the people which had entred into the covenant heard that every one should let his man-servant, and every one his maid-servant go free, that none should serve themselves of them any more, then they obeyed and let *them* go *h*.

h The Princes and the people, having first with the King agreed to the thing, upon the issuing out of his Proclamation, they at first yielded obedience to it.

11 But afterwards they turned, and caused the servants, and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for hand-maids *i*.

i Like a company of wretched hypocrites they reformed this abuse, only to serve a turn which when it was served, they returned again to their old oppression, and in this thing not the people alone, but the Government was to be blamed for their Judges in their Courts of Justice, ought to have executed the Law of the Lord, and to have restrained the covetous and oppressive humour of the people. The learned Author of the *English Annotations* thinketh that that which altered their minds, was a little alteration of their state, during the siege for *chap.* 37. 5. we read that the *Babylonians* and *Caldeans* hearing of an army coming out of *Egypt*, to relieve the City, left the siege for a time, and that the Prophet, *vir.* 21. of this chapter relates to that, when he prophesied, that the King of *Babylons* Army should return. But these wretched men, seeing the *Babylonian* Army raised from the siege, concluded they were now out of Gods hands, and repented of their Repentance in this particular, and would make all their servants return into their former servitude.

12 ¶ Therefore the word of the LORD came to Jeremiah from the LORD, saying,

13 Thus saith the LORD the God of Israel, I made a covenant *k* with your fathers, in the day that I brought them forth out of the land of Egypt, out of the house of bondmen *l*, saying,

k The Law of God is called often a Covenant, because it containeth the will of God which he would have them do to which (whether they express their consent or no) they are bound to consent, and agree. But to the *Jewes* all Gods Lawes given on Mount *Sinai* were a formal explicit Covenant, God explicitly telling them what he would have them to do, and they as explicitly promising they would do it, *Exod.* 24. 3. *l* It was a double aggravation of their sin, that this *Covenant* was made betwixt God, and them in consideration of his kindness in bringing them out of *Egypt*, and from the consideration that they were bondmen in *Egypt*, and so ought to have taught them the hearts of Bondmen. So as they should have compassionated them whom they kept in the like distress in which they had been themselves, and from which God had delivered them. We stand concerned to remember the Vowes we make to God in our distress, for God will not forget them, *Gen.* 35. 1. as also to compassionate them, who fall into the same distresses that we have been in, and out of which God hath fared us, God expecteth that we should shew the same compassion to others, *Matth.* 18. 33.

14 At the end of seven years, let ye go
‖ Or, *hath sold himself.* every man his brother ‖ an Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee *m*: but your fathers hearkned not unto me, neither inclined their ear *n*.

m This is but a Repetition of the Law, *Exod* 21. 2, *Deut.* 15. 12. which concerned such persons as were sold by others, or had sold themselves, God would not have his People take advantage of the sudden and rash acts of their brethren, which were the effects of passion. *m* Notwithstanding this law the *Jews* who were always a very covetous griping people, did otherwise.

15 And ye were † now turned *o*, and had † Heb. *to day*
done right in my sight, in proclaiming liberty every man to his neighbour *p*, and ye had made a covenant before me in the house † which is called † Heb. *upon the house which is called by my name.*
by my name *q*.

o That is, reformed in this particular, in which you had done the thing which I commanded you, proclaiming a liberty to your Servants. *q* And you made a Covenant in my Presence to that purpose, and that in the *Temple*, where it seemeth this Covenant was made.

16 But ye turned, and polluted my name *r*, and caused every man his servant and every man his handmaid, whom he had set at liberty at their pleasure to return, and brought them into subjection, to be unto you for servants and for handmaids *s*.

r You again licked up your vomit, and profaned my name, swearing by it to do that which you have not done, and forced your servants, though dismissed, to return again unto their former bondage and subjection to you.

17 Therefore thus saith the LORD, Ye have not hearkened unto me in proclaiming liberty every one to his brother, and every man to his neighbour *t*: behold, I proclaim a liberty for you, saith the LORD, to the sword, and to the pestilence, and to the famine, and I will make you † to be * removed, into all the kingdoms of † Heb. *for a removing.*
the earth *u*. * Deut. 28. 25.

t They had turned and given 2 liberty, *ver.* 20. how doth God say here they had not? So God accounteth none to have done those good acts, which they do in a fit, or meerly to serve themselves of God; he saith, they had not done it, because they did not persist to do it, in such a case mens Righteousness shall by God never be remembred, but they shall dye in the sins they have committed. *u* Seeing you have refused to manumise your Servants at my command, I will manumise you, and set you free from my Protection and care. You shall perish by the Sword, Famine and Pestilence, and those of you who escape them, shall see how pleasant a thing it is to be Slaves, and in servitude, for you shall be dispersed in many Nations; and be servants to the Rulers of them.

18 And I will give the men that have transgressed my covenant, which have not performed the words of the covenant, which they had made before me, when they cut the calf in twain, and passed between the parts thereof *v*,

v This was a Ceremony which they used in making of Covenants, not without something of a warrant from a Divine President, *Gen.* 15. 9, 10. it is said *ver.* 19. That same day the Lord made a *Covenant with Abraham* (that Covenant was a promise that *Abrahams* seed should possess the land of *Canaan*) *vir.* 8. *Abraham* said unto God *whereby shall I know that I shall inherit it*, *ver.* 9. God bids him *take an heifer of three years old, and a she goat of three years old, and a ram of three years old*, &c. *ver.* 10. it is said, that *he took them, and divided them in the midst, and laid each piece one against another.* Indeed we read nothing there of the Parties covenanting, passing betwixt the parts of the Beasts so divided, but this was afterwards used in making Covenants betwixt men, which had in it a secret imprecation or wishing that they might be cut in pieces like those Beasts, if they did not keep the Covenants which they made. It should seem that these *Jews* in the making of their solemn Promise or Covenant with God about releasing their Servants used this rite; they cause a calf, or heifer to be cut in pieces, and the parts to be laid in the Temple right over one another, then they recited this Covenant, and in the way of a solemn promise, or confirmation of their resolution to make their promise good, they passed betwixt the parts of the Calf, or Heifer to cut, silently agreeing that God should cut them in pieces like that Beast if they did not make their words good. Hence is the *Heb.* phrase of *cutting a covenant*, for making it. This was a Ceremony ordinarily used also amongst the Heathens, as we are informed by *Cicero*, *Livy*, and others.

19 The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all

the people of the land, which passed betwixt the parts of the calf.

20 I will even give them into the hand of their enemies, and into the hand of them that seek their life, and their * dead bodies shall be for meat un to the fowles of the heaven, and to the beasts of the earth *x*.

* chap. 7. 33. and 16. 4.

x God doth not threaten all the *Jews*; but those onely, who had made this Covenant, and formally confirmed it, by killing a Beast, and passing through the parts of it thus divided, and laid opposite one to another. Of these he spareth none but threatens both the King and Nobles and great Courtiers, as well as the People. That he would give them into the hand of their Enemies that thirsted after their blood, they should be slain, and their dead bodies should not be buried. Herein the Righteousness of God appeared, by doing to them as they desired (by passing betwixt the Calf) that God would do in case they did not keep to the promise they had made, and called God to witness, and challenging him to destroy them if they did not fulfil what they covenanted for.

21 And Zedekiah king of Judah, and his princes will I give into the hand of their enemies, and into the hand of them that seek their life; and into the hand of the king of Babylons army which are gone up from you *y*.

* chap. 37. 11.

y Here is nothing in this Verse, but what was said before, save onely in the last clause, where mention is made of the King of *Babylons* Army which was gone up from them, the occasion of which we shall meet with *chap.* 37. 5. because there was an Army came out of *Egypt* to assist the *Jews*.

22 Behold, I will command, saith the LORD, and cause them to return to this city *z*, and they shall fight against it, and take it, and burn it with fire, and I will make the cities of Judah a desolation without an inhabitant.

z I will put it into their hearts to return saith the Lord, and they shall come back again to the siege, and shall rise up no more till they have taken the City and burned it with fire, and made the whole country desolate. The motions of Armies are under the Government of Divine Providence, they are at Gods command; when he bids them come they come, what he bids them do they do, and shall certainly effect what God hath determined. When we come to *chap.* 39. we shall read of the fulfilling of this Prophecy.

CHAP. XXXV.

1 THE word which came unto Jeremiah from the LORD, in the dayes of Jehoiakim, the son of Josiah king of Judah, saying *a*,

a This is another evidence that the Prophecies of this book are not left us in that order wherein they were delivered, for those which we had in the two or three foregoing Chapters being in the time of *Zedekiah* must needs be ten or eleven years after this.

2 Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink *b*.

b These *Rechabites* had their name from *Rechab* their Father who as appears from 1 *Chron.* 2. 55. descended from *Hemah*, who was a *Kenite*, who is also called *Hobab*, *Jud.* 4. 11. (unless it may be *Hemah* who was the Son of *Hobab*) This *Hobab* was *Jethro* the Father in law of *Moses*, as appears from *Jud.* 4. 11. we read *Jud.* 1. 16. *That his children went up out of the City of Palm-trees, with the children of Judah, which lieth in the South of Arad, and they went, and dwelt among the people.* The *Rechabites* here mentioned descended from this Stock. *Jehonadab* mentioned 2 *King.* 10. 15. was of this Family; a man of some note, as appeareth by *Jehu* his taking him there into his Chariot. God commandeth the Prophet to bring some of this Family into the Temple, into some of the chambers (for in and about the Temple were several Chambers, for the Priests and where they disposed of the Holy Garments and several Oblations, 1 *King.* 5. 5. 6. 10. 1 *Chron.* 28. 11, 12.) God commands *Jeremiah* to bring these *Rechabites* into some of these chambers and to set *wine before them.* This was either for the more publicknesse of the thing, or it may be for the reproof of the Priests who drank too much Wine.

3 Then I took Jaazaniah, the son of Jeremiah, the son of Habaziniah, and his brethren, and all his sons, and the whole house of the Rechabites.

4 And I brought them into the house of the LORD, into the chamber of the sons of Hanan, the son of Igdaliah a man of God *c*, which *was* by the chamber of the princes, which *was* above the chamber of Maaseiah the son of Shallum, the keeper of the † door *d*.

† Heb. the or assist.

c This term, *the man of God* doth in Scripture signifie a Prophet sometimes, but whether it so signifieth here, and if it doth, whether it relateth to *Igdaliah* or *Hanan* is a question. *d* Probably by the chamber of the Princes is meant some chamber where the Princes were wont to meet in a Court, or for Counsel. Thither *Jeremiah* brings these *Rechabites*, and sets vessels of Wine before them, not commanding them to drink it, but only inviting them.

5 And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine.

6 But they said, We will drink no wine: for Jonadab the son of Rechab our father *e* commanded us, saying, Ye shall drink no wine, *neither ye* nor your sons for ever *f*.

e It is uncertain whether *father* here signifies their immediate Parent, or (which is more probable) their Progenitor; it is most likely it referreth to that *Jonadab* of whom we read 2 *King.* 10. 15. who was the father (that is the progenitor of this Family of the *Rechabites*, at 300 years distance.) *f* The reason why he left his Posterity this charge is uncertain, probably to warn them against the Luxury which he saw began to abound in *Israel*, and being desirous, that they should inure themselves to a more hardy and laborious life, being originally *Kenites*, and used to Husbandry, and keeping of sheep and other Cattel, he desired they should live according to their quality.

7 Neither shall ye build house, nor sowe seed, nor plant vineyard, nor have *any*: but all your days ye shall dwell in tents, that ye may live many dayes in the land where ye *be* strangers *g*.

g The last words of the verse probably give us a reason of the former, they were no Native *Jews*, but strangers amongst them, who commonly are envied, when they are observed to thrive too much, or to live splendidly; and that envy of the Natives of the place where they sojourn, exposeth them to their Hatred and Malice, so as their lives are made uneasie to them, *Jonadab* therefore cautiohs his Sons to avoid these inconveniencies by a thrifty, sober, laborious life, to which they had been bred, in keeping Flocks, and to avoid any thing might expose them to Envy or Hatred or Malice of the People amongst whom they were come to sojourn.

8 Thus have we obeyed the voice of Jonadab the son of Rechab our father, in all that he hath charged us, to drink no wine all our days, we, our wives, nor our sons, nor our daughters.

9 Nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed.

10 But we have dwelt in tents *h*, and have obeyed, and done according to all that Jonadab our father commanded us.

h Moveable Habitations, which they could with little labour remove from place to place, as they had convenience to feed their Flocks, this was their ordinary way of living until necessity compelled them to come and live in *Jerusalem*.

11 But it came to pass when Nebuchadrezzar king of Babylon, came up into the land *i*, that we said, Come, and let us go to Jerusalem, for fear of the army of the Chaldeans, and for fear of the army of the Syrians; So we dwell at Jerusalem.

i When the *Chaldean* Army came into the land, they saw there would be no quiet abode for them any where but in some fortified place. The *Syrians* joyned with the *Chaldeans* in this War, as we read 2 *King.* 24. 2. This they tell the Prophet was the reason why they who never used to dwell in Cities, nor fixed Houses, came to dwell at *Jerusalem*, to prevent being destroyed by the forragers for these Armies.

12 ¶ Then came the word of the LORD unto Jeremiah, saying,

13 Thus saith the LORD of hosts, the God of Israel, Go, and tell the men of Judah, and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the LORD.

14 The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are

are performed; for unto this day they drink none, but obey their fathers commandment: notwithstanding I have spoken unto you, * rising early, and speaking, but ye hearkened not unto me.

* chap. 7. 13. 25.

15 I have sent also unto you all my servants the prophets, rising up early and sending *them*, saying, * Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land, which I have given to you, and to your fathers: but ye have not inclined your ear, nor hearkened to me *k*.

* chap. 18. 11. and 25. 5.

k God in this Revelation of his Mind to the Prophet expoundeth to him, why he had set him to bring the *Rechabites* into the Temple, and commanded him to set Wine before them, and invite them to drink of it, that by their refusal of doing according to the invitation, in obedience to their Father *Jonadab*; he might convince the *Jews* of their disobedience to his commands, yet Gods commands were more advantaged, then the commands of *Jonadab* in that. 1. *Jonadab* was but an earthly Parent, and so had no absolute universal soveraignty over his children, but God was *the Lord of hosts, the God of Israel.* 2. *Jonadabs* command was not for the performance of a moral duty, but the doing of a thing which they might do, or leave undone. God required of them what was but their moral duty, and for which was the highest reason. 3. *Jonadabs* command had no promise annexed, Gods precept had a promise annexed, yet they had not yielded him that obedience which the sons of *Jonadab* had yielded him: He was their Father, but where was his honour.

16 Because the sons of Jonadab the son of Rechab have performed the commandement of their Father, which he commanded them, but this people hath not hearkened unto me;

17 Therefore thus saith the LORD God of hosts, the God of Israel, Behold, I will bring upon Judah, and upon all the inhabitants of Jerusalem, all the evil that I have pronounced against them: because I have spoken unto them, and they have not heard, I have called unto them, and they have not answered.

l This is but the same threatning confirmed, which we have often met with before, concerning the ruine of this people, only the meritorious cause of it is further amplified, their not paying that homage to God which these *Rechabites* paid to an Earthly parent, and had been steady in the payment of, now for three hundred years together.

18 And Jeremiah said to the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel, Because you have obeyed the command of Jonadab your father, and kept all his precepts, and done according to all that he hath commanded you.

19 Therefore thus saith the LORD of hosts the God of Israel, † Jonadab the son of Rechab shall not want a man to stand before me for ever *m*.

† Heb. *There shall not a man be cut off from Jonadab the son of Rechab to stand*, &c.

m For ever here signifies the *ever* of the Jewish State, or Church, whether the promise relates to the abiding of *Jonadab's Family*, when many Families of the *Jews* were quite rooted out, cut off, and extinct, or to some special favour that God would shew them, or to some place of Office, they should have in, or about the Temple (as some judge because 1 *Chron.* 2. 55. it appears they were *Scribes*) is uncertain: but it is a question of more moment. How God promiseth a reward to these sons of *Jonadab* for obeying the command of their Father, and whether they had sinned if they had not obeyed this command of *Jonadab*, which brings in another question: *Whether Parents have a power to oblige their children in matters which God hath left at liberty.* To which I answer, 1. *God might reward these* Rechabites, *for their Reverence and Obedience to* Jonadab *their Father, though they were not strictly by the Divine Law, obliged thus far to have obeyed him*: as he rewarded *David* for his thoughts in his heart to build him an house, though it was not God's will that he should do it, so as God's promise of the reward doth not prove their obedience in this particular to have been their Duty. Admit that it remained still a matter of Liberty, yet the General Honour, and Reverence they testified might be rewarded by God. 2. Unquestionably *Parents have not a power to determine Children in all things as to which God hath left them a liberty*, for then they have a power to make their children *slaves*, and to take away all their natural Liberty. To marry or not, and to this, or that person, is matter of *Liberty*. Parents cannot in this case determine their Children, *Bethel Gen.* 24. 58. asketh *Rebecah if she would go with Abraham's* servant before he would send her. 3. *In matters of civil concernment they have a far greater power than in matters of Religion*, All Souls are God's, and Conscience can be under no other dominion than that of God. 4. *In civil things Parents have a great power, during the nonage of Children, and after, also in matters which concern their Parents good*, as to command them to assist them, to help to supply their necessities, &c. 5. *Parents being set over Children, and instead of God to them as it is their Duty to advise their Children to the best of their ability for their good: so it is the Duty of children to receive their advice, and not to depart from it, which they for circumstances so mistaken by Parents, or so altered by the providence of God, as they may reasonably judge, their Parents, had they known or foreseen it, would not have so advised.* But that Parents have an absolute power to determine Children in all things as to which God hath not forbidden them, and that Children by the Law of God are obliged to an Obedience to all such Commands, however, they may see their Parents mistaken, or God by his Providence may have altered circumstances I see no reason to conclude. *Jonadab* had prudently advised his Sons as before mentioned, they were things they might do, and which by experience they found not hurtful to them, but of great profit and advantage, and that with reference to all the ends of mans life: Herein they yield Obedience, and paya Reverence to their Parent, this pleaseth God, he promiseth to reward them with the continuance of their Family, according to what he had said, *Exod.* 20. 12. in the Fifth Commandment, which the Apostle calleth the First Commandement with promise.

CHAP. XXXVI.

1 AND it came to pass in the fourth year of Jehojakim, the son of Josiah king of Judah, *that* this word came unto Jeremiah, from the LORD, saying *a*,

a Jehojakim was three years a Tributary to *Nebuchadnezzar*, as we read, 2 *Kings* 24. 1. then he rebelled, which three years are judged to be the 6, 7, and 8 years of his Reign, for *Pharaoh Necho* set him up, to whom he was first a Tributary as we read 2 *Kings* 23. 35. *Pharaoh Necho* having conquered him, *Jehojakim* became Servant to the Conqueror 3 years, then rebelled; upon which the Armies of the *Chaldeans* with the *Syrians*, &c. came up against him; and carried him away. This word of the Lord came to *Jeremiah* the first year that he was Tributary to the King of *Babylon*, which was the fourth year of his Reign.

2 Take thee a * roll of a book *b* and * write therein all the words that I have spoken unto thee, against Israel, and against Judah, and against all the nations from the day I spake unto thee, from the dayes of * Josiah even unto this day *c*.

* Isa. 8. 1.
* chap. 30. 2.
* chap. 25. 3.

b By a *roll of a book* is to be understood *parchments*, which anciently were their books, the art of binding books being not then known. *c* The precept is for recording all the Revelations he had from God for 22 years last past, for he began to prophesie in the thirteenth year of *Josiah*, who reigned one and thirty years, so as he prophesied 18 years, during *Josiah's* life, this was the fourth year of the Reign of *Jehojakim*. God would have them recorded, that there might be a memorial of them, that so the truth of them might appear, when God should bring them to pass, the time of which now drew very near.

3 It may be that the house of Judah will hear all the evil *d* which I purpose to do unto them, that they may return every man from his evil way, that I may forgive their iniquity, and their sin *e*.

d What we translate *it may be* ' ' 18 others translate *if perhaps* which better expresseth the sense. God knew what would be, but yet he would not be wanting in means by which they might be informed in his will, and so believe the thing, for believing and reforming are here meant by *hearing*, as the next words in part expound this term here. *e* Forgiveness of sin in Scripture sometimes signifieth the acquitting of a sinner from the obligation sin layeth the sinner under to Eternal death, sometimes the remission of a temporal punishment, it may here well be understood as comprehending both, though I think the latter to be what is here principally intended.

4 Then Jeremiah called Baruch the son of Neriah, and * Baruch wrote from the mouth of Jeremiah, all the words of the LORD, which he had spoken unto him, upon a roll of a book *f*.

* chap. 45. 1.

f We shall find this *Baruch* being one of *Jeremiah's* Disciples, more than once thus imployed as *Jeremiah's* Secretary or *Amanuensis*. None shall need ask how *Jeremiah* could remember all the prophesies he had prophesied for 22 years before past that considereth who it was that commanded him to do this. God undoubtedly revived the Prophets memory, or he could not have called all to mind.

5 And Jeremiah commanded Baruch, saying, I *am* shut up, I cannot go into the house of the LORD.

6 There-

6 Therefore go thou and read in the roll which thou hast written from my mouth, the words of the LORD in the ears of the people in the LORDS house upon the fasting day *g*: and also thou shalt read them in the ears of all Judah, that come out of their Cities.

g We do not read that *Jeremiah* was a prisoner in the fourth year of *Jehoiachim*, and therefore it is very incertainly guessed in what sense he here saith he was *shut up*; some think *Jehoiachim* had imprisoned him, or at least restrained him to his house, tho' we do not read of it. Others think he restrained himself, but in what sense he was shut up, is not certain, that he was so, is certain, he knew that God had not commanded his prophecies to be written for any other end, but that the people might have them recalled to their memories, he being not in a capacity himself at present to speak any thing to the people in so publick a place, sendeth *Baruch* to do it in his stead, chusing for it a day of publick Fast, not the day of the yearly fast mentioned, *Levit.* 23. 27. But on a fast day (of which we shall read more, *ver.* 9.) proclaimed by *Jehoiachim*, probably to avert the vengeance hanging over them from the *Chaldeans*, or rather from the drought. It was undoubtedly because of the concourse of people which the Prophet knew would that day be in the Temple that he chose that day, when some would be present from all parts of *Judah*.

7 It may be † they will present their supplication before the LORD, and will return every one from his evil way, for great is the anger, and the fury, that the LORD hath pronounced against this people *h*.

† Heb. *their supplication shall fall.*

h We had an expression like this, *ver.* 3. it teacheth us that the only means to turn away God's fierce anger ready to fall upon people is Prayer and Reformation.

8 And Baruch the son of Neriah, did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD, in the LORDS house.

9 And it came to pass in the fifth year of Jehoiachim, the son of Josiah king of Judah, in the ninth moneth, *that* they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the Cities of Judah unto Jerusalem.

i This fast was appointed upon a particular emergency, whether it was for a Famine which was then in the Land, or to avert the ruine which they justly feared from the king of *Babylon*, who had lately brought them under his servitude is not certain; the yearly fast, *Levit.* 23. 27. was to be kept in the seventh moneth, nor did God ever ordain any fast to be kept in the ninth moneth.

10 Then read Baruch in the book the words of Jeremiah in the house of the LORD, in the chamber of Gemariah, the son of Shaphan the scribe, in the higher court, at the * ‖ entry of the new gate, of the LORDS house in the ears of all the people *k*.

* chap. 26. 10.
‖ Or, *door.*

k This verse only attesteth *Baruch*'s obedience to the command of the Prophet *Jeremy* not only as to the thing, his reading it in the Temple, but as to the circumstance in as publick a manner as he could in *the chamber of Gemariah, &c.* most likely out of some window, or in some *Balcony*, the people being below, and hearing it.

11 When Micaiah the son of Gemariah, the son of Shaphan had heard out of the book all the words of the LORD.

12 Then he went down into the kings house, into the scribes chamber, and lo all the princes sate there, *even* Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes *l*.

l It is uncertain whether this *Micajah* went to make this Relation to the Princes who sate in the Secretaries Chamber, as a piece of news only, or out of a malitious design to accuse the Prophet, and *Baruch* for what was done as a seditious practice.

13 Then Micajah declared unto them all the words that he had heard when Baruch read the book in the ears of the people *m*.

m That is, the substance of all the words, for none can imagine that an hearer could remember every word, which shews the vanity of those who overstrain such universal particles to signifie every particular word or person.

14 Therefore all the princes *n* sent Jehudi the son of Nethaniah, the son of Shelemiah the son of Cushi unto Baruch, saying, Take in thy hand the roll, wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah, took the roll in his hand, and came unto them *o*.

n That is, all the Princes that at that time sate there in Council, sent a messenger with a command to *Baruch* to appear before them, and to bring the roll which he had read in the Ears of the people.

15 And they said unto him, Sit down now, and and read it in our ears, So Baruch read *it* in their ears *p*.

p The courage of *Baruch* is admirable, he was now before the Council, in the Kings house, the substance of the Prophecies, were threatning both to the King, and Court, and to all the people. The King as appears by all history, was of no good temper, we read *ch.* 25. *ver.* 23. of his sending for *Urijah* the *Prophet* out of *Egypt*, when he had fled thither for fear of the King, and slaying him. and we shall find that at this time, the Princes advised both *Jeremy* and *Baruch* to hide themselves, yet *Baruch* is not afraid, but reads the Prophecy in their Ears.

16 Now it came to pass, when they had heard all the words, they were afraid both one and other *q*, and said to Baruch, we will surely tell the king of all these words *r*.

q It is hardly to be imagined that all these Counsellors should sit still till they had heard all *Jeremiah*'s prophecies for 22 years read, but *all* signifies many, or the sence and substance of all the prophecies. *r* They were all of them afraid; *Jeremiah* had now been above twenty years a Prophet to this people, and doubtless in great esteem for 18 years of it, while *Josiah* was alive, and one whose prophecies they could not but observe had been oft accomplished, therefore they could not but be afraid that they should see these words also fulfilled, and took themselves bound in duty to acquaint the King with them. Some if not all of these probably had been great men in *Josiah*'s time, which was but four or five years before, and from him sucked in some good and religious principles which begat some aw of God in them.

17 And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth *s*?

s This now seemed but a reasonable question, considering they were the substance of what he had been prophecying for so many years. The thing seemed strange to the Princes, Prophets being not used to study and pen their discourses, but to speak them *extempore*.

18 Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote them with *ink* in the book *t*.

t This could not but add to the Princes fear and amazement. They must needs conceive that the thing was done from God, for without a special influence of God, it had been a thing impossible. that *Jeremiah* should have called to mind all that he had spoken at several times in so many years, and proceeding from the God of truth, they must needs fear, that they would have their certain and just accomplishment in their season.

19 Then said the Princes unto Baruch, Go, hide thee, thou, and Jeremiah, and let no man know where ye be *u*.

u This speaketh these Princes to have been men, of a much gentler temper, and better disposition, than those who succeeded them in *Zedekiah*'s time, they were not willing that any harm should come to the Prophet, nor to *Baruch*, and knew the fierce temper of *Jehoiachim*, and therefore advised *Baruch*, that both he, and the Prophet should hide themselves.

20 And they went in to the king, into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king *w*.

w They were obliged by their Office as Councellors to the King, to acquaint him with what they heard, which might be prejudicial to him, and his Nation, and indeed this was the very end, why God had commanded the enrolling of these Prophecies, that both the King, and Princes, and People might take notice of them, but they did not carry the book with them, but laid it up in the Secretaries Chamber.

21 So the king sent Jehudi to fet the roll, And he took it out of Elishama the scribes chamber, And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king *x*.

x It

x It appeareth by *v.* 14. that this *Jehudi* was a Messenger commonly imployed by the king, and Council, him the *King* sends to fetch the *Roll* (before called a book). then he imployeth him to read it.

22 Now the king sate in the winter-house in the ninth moneth, and *there was a fire* on the hearth burning before him *y*.

y The ninth moneth with them, answered part of our *November* and *December*, which was a time of the year called for fires.

23 And it came to pass *that* when Jehudi had read three or four leaves, he *z* cut it with the pen-knife, and cast *it* into the fire, that *was* on the hearth, until all the roll was consumed in the fire that *was* on the hearth.

z That is the king, not having patience to hear above three or four collumns, or periods, or titles took the pen-knife, that (it is like) *Jehudi* had, and cut it in pieces, and burned it in the fire that was before him, not considering that it was the Revelation of the will of God, but exalting himself above all that was called God. This shewed both the wickedness, and passionate temper of this Prince, and his high contempt of God and his Prophets.

24 Yet they were not afraid, nor * rent their garments, *neither* the king nor any of his servants that heard all these words *a*.

* 2 Kings 22. 11.

a So hardned were this peoples hearts that though they knew that *Jeremiah* was a Prophet of the Lord, upon the experience now of more than twenty years, and the whole scope of his prophecies had been to denounce the just Judgments of God, that now were coming upon this people, and they could not but understand, that God must be greatly assistant to *Jeremiah* in writing this *Roll*; all the matter of which he could not otherwise have kept in mind so many years, yet they had no serious fear of God upon their hearts working upon the hearing the dreadful matter of these prophecies, nor shewed any sign of remorse, or sense of their sins, or God's Judgments coming upon them as indications of his wrath.

25 Nevertheless Elnathan, and Delaiah, and Gemariah, had made intercession to the king, that he would not burn the roll, but he would not hear them *b*.

b These three Princes seemed to have had a greater dread of God upon their hearts than the rest, for so far as they durst, they interposed, and besought the King not to burn the Roll, but he would not hearken to their advice.

26 But the king commanded Jerahmeel the son of ‖ Hammelech and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe, and Jeremiah the prophet *c*: But the LORD hid them *d*.

‖ Or, *of the King.*

c The King was not satisfied with burning the Roll, but gives order to apprehend both *Jeremiah* and *Baruch*, and commandeth the three persons named in this verse to do it: *d* But God by his providence kept them both out of their hands; how the Lord hid them we are not told, the Princes (as we read before) advised *Baruch* that they should both hide themselves. This Phrase (probably) imports no more, than that God directed them to find such a place of recess as the Kings messengers could by no means find out, nor understand where they were, till the King's passion was a little over.

27 Then the word of the LORD came to Jeremiah after that the king had burnt the roll, and the words which Baruch wrote at the mouth of Jeremiah saying,

28 Take thee again another roll, and write in it all the former words that were in the first roll which Jehojakim the king of Judah hath burnt.

29 And thou shalt say to Jehojakim, king of Judah, Thus saith the LORD, Thou hast burnt this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come, and destroy this land, and shall cause to cease from thence man and beast *e*.

e It speaketh nothing but the impotency, and passion, and debauchery of humane Nature to swell against any Revelations of the Divine Will, the Counsels of the Lord shall stand, and men only further entangle themselves by struggling in the Lords net. *Jehojakim* burns one Roll, God will have the same thing wrote in another. *f* We learn here both what was the matter of *Jeremiah*'s prophecy, and the cause of the Kings anger he had prophecyed that the King of *Babylon*, should come, take *Jerusalem*, and lay the countrey waste, which as to *Jehoiachim*'s part, was fulfilled within six years after this, more fully in 18 years, but corrupt Princes can endure nothing that shall make their lives uneasie.

30 Therefore thus saith the LORD of Jehojakim the king of Judah, He shall have none to sit upon the throne of David *f*, and his dead body shall be * cast out in the day to the heat, and in the night to the frost *g*.

* chap. 22. 19.

f That is, none that shall be King any considerable time, *Jeconiah*, or *Jehoiachin* his son was set up, but kept his Throne but three moneths. 2 *Kings* 24. 8, 9, 10. *g* We no where read of the time, or manner of this Kings Death, but that he had an ignominious Burial, *ch.* 22. 19. like the Burial of an *Ass*; none accompanying his Corps, none mourning for him, and it appears from this Text, that wherever he dyed, his Body lay for a time unburied.

31 And I will † punish him, and his seed, and his servants, for their iniquity, and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them, but they hearkened not *h*.

† Heb. *visit upon.*

h As to the people God threatneth, they should feel, what they were not willing to hear, even all the evil which God by his Prophet had pronounced against them.

32 Then took Jeremiah another roll, and gave it to Baruch, the scribe, the son of Neriah, who wrote therein from the mouth of Jeremiah all the words of the book, which Jehojakim the king of Judah, had burnt in the fire, and there were added besides unto them many † like words *i*.

† Heb. *as they.*

i Wicked men get nothing by opposing themselves to the revealed will of God, how ungrateful soever it be to them, but the addition of guilt to their souls, and the increase of Divine Wrath, God's counsels shall stand, and what he speaks shall most certainly be accomplished. Here is another roll written with additional threatnings confirmative of what God had before said.

CHAP. XXXVII.

1 AND king * Zedekiah the son of Josiah *a*, reigned in stead of Coniah *b* the son of Jehojakim, whom Nebuchadnezzar king of Babylon made king in the land of Judah *c*.

a The History of this Succession we have 2 *Kings* 24. 17. 2 *Chron.* 36. 10. *Zedekiah*'s name was *Mattaniah*, the King of *Babylon* changed his name to *Zedekiah*. *b* He reigned in stead of *Jehoiachin*, the son of *Jehoiachim* who reigned but 3 moneths, 2 *Kings* 24. 8. his name was *Jeconiah*, 1 *Chron.* 3. 16. and in a way of derision, or contempt is here called *Coniah*. *c* The King of *Babylon* made this *Zedekiah* King, who is here called the son of *Josiah*, and 2 *Kings* 24. 17. *Jehoakim*'s *Brothers Brother*, to distinguish him from another *Zedekiah* son of *Jehoiachim*, as appears from 1 *Chron.* 3. 16.

2 But neither he, nor his servants, nor the people of the land, did hearken to the words of the LORD which he spake by † the prophet Jeremiah *d*.

† Heb. *by the hand of the Prophet.*

d This *Zedekiah* was little better than *Jehojakim*, he seemeth by his story to be of a little better temper, not so cruel, and bloody, but he no more regarded God's word by his Prophet than *Jehojachim* had done.

3 And Zedekiah the king sent Jehucal, the son of Shelemiah, and * Zephaniah the son of Maaseiah the priest, to the prophet Jeremiah, saying, Pray now unto the LORD our God for us *e*.

* chap. 29. 25. and 52. 24.

e This was apparently in the time of the siege for *v.* 5. we read of *Pharaoh*'s Army being come to relieve the besieged, whether it was before the *Babylonians* were departed, or no, is uncertain, but it is plain if they were departed, the King was afraid they would come back again. That which is most observable for us from hence is this, That wicked men of all ranks are desirous of the Prayers of those Ministers in their distresses, whose Counsels and Admonitions they never regard, while they are in a time of prosperity, which is an evidence of their acting contrary to the convictions of their Consciences, in obedience to their lusts, in their contempt of their instructions and admonitions. When Affliction hath cooled their Lusts, then their consciences can be heard in dictating their duty to them.

4 Now Jeremiah came in, and went out amongst the people, for they had not put him into prison *f*.

f We

f We shall read afterward, *ver.* 14. that he was imprisoned, and we have heard, *chap.* 32, of two *Revelations* he had while he was in Prison, but as yet he walked at liberty.

5 Then Pharaoh's army was come forth out of
* chap. 34.21. Egypt, and * when the Chaldeans that besieged Jerusalem, heard tidings of them, they departed from Jerusalem *g*.

g Zedekiah was set up by the King of *Babylon*, instead of *Jehoiachin*, whom the King of *Babylon* had carried into *Babylon*. *Zedekiah* (as is usual in those cases, and as it appeareth, *Ezek.* 17. 16.) had taken an Oath of *Allegiance* to the King of *Babylon*, but brake it, and the Covenant which he made with him, *ver.* 16. and *ver* 15. *rebelled against him, and sent his Embassador into Egypt for Horses, and much people.* Now the King of *Egypt* came in person no more after the great overthrow given him, in *Carcemish* by the River *Euphrates*, of which we read *chap.* 46. 2. which was 13 or 14 years before this, yet he sent an Army at *Zedekiah's* request to relieve him, at this time besieged by the Armies of the King of *Babylon*. The *Chaldeans* that were in the siege of *Jerusalem* hearing of it, raised the siege for a time, during which time (probably) it was that *Zedekiah* sent to the Prophet to pray for them.

6 Then came the word of the LORD to the prophet Jeremiah, saying,

7 Thus saith the LORD, the God of Israel, This shall ye say to the king of Judah that sent you unto me, to inquire of me, *h* Behold Pharaohs army which is come forth to help you, shall return to Egypt, into their own land *i*.

h The word *inquire* lets us know that *Zedekiah* did not send to the Prophet only to pray for him, but to *enquire* of God what the issue would be of this future contingence, it may be more desirous to know that; then that *Jeremiah* should interceed with God for them. *i* The Prophet tells them from God that the King of *Egypts* Army (should do them no service, it is exponded, *Ezek.* 17. 17. *He should not make for him in the war, by casting up mounts and building forts, to cut off many persons* Probably the *Egyptian* Army upon the sight of the strength of the *Chaldeans*, and the weak and impotent state of the *Jews*, were discouraged, and would not adventure to fight them, but by and by returned to their own land.

8 And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.

9 Thus saith the LORD, Deceive not your † selves, saying, The Chaldeans shall surely depart from us, for they shall not depart.

† Heb *souls.*

10 For though ye had smitten the whole army of the Chaldeans, that fight against you, and there remained † *but* wounded men among them: *yet* should they rise up every man in his tent, and burn this city with fire *k*.

† Heb. *thrust through.*

k The substance of the answer returned by the Prophet to the King is this. That whereas they pleased themselves with fancies that the *Babylonian* Army now withdrawn to meet with the Army of the *Egyptians* would return no more to the siege; it was a dream, he assures them from God, they should return, besiege the City, and take it, and burn it, and therefore they did but deceive themselves, to think otherwise; though they were gone, yet it was but for a very short time. He further assures them, that the poverty or impotency of the *Chaldeans* was inconsiderable, for if their whole Army were made up of *wounded men*, or if they could prevail so far as to wound all their souldiers, or thrust them through (as the word is translated, *chap.* 51. 4.) yet they should do the work. When God is resolved upon an effect, the instruments are very little to be regarded. It is not the arm of flesh, but the power of God which is in that case alone to be considered.

11 ¶ And it came to pass, that when the ar-
† Heb. *made to ascend.* my of the Chaldeans was † broken up from Jerusalem for fear of Pharaohs army.

12 Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, || to separate himself thence in the midst of the people *l*.

|| Or, *to slip away from thence in the midst of the people.*

l חָרַם The word we translate *separate* signifieth to *divideth sifters* or *make slippery*, which hath made interpreters vary in the exposition of it. But the general use of it especially in *Pihel*, (the conjugation in which it is here used) being to signifie a *dividing or separating*, and the latter signification being secondary, it seemeth most reasonably here translated to *separate*, or to withdraw: *Jeremiah* had no further revelation from God, which he was under an obligation to communicate, and knowing the City would suddenly be taken, and that he could be no further useful to the people, taking advantage of the withdrawing of the *Chaldean Army*, resolves to provide for himself, designing to go to his own Country, to *Anathoth*, which was in the land of *Benjamin*, and because he was a noted person, who might probably be stopt (as he was) if known, he attempts to slip out in the croud of people that were going out, this seemeth to me the most probable sense.

13 And when he was in the gate of Benjamin *m*, a captain of the ward *was* there, whose name *was* Irijah, the son of Shelemiah, the son of Hananiah *n*, and he took Jeremiah the prophet, saying, Thou fallest away to the Chaldeans.

m The gate of *Benjamin* was some gate that looked toward the inheritance of that Tribe: Or where those used to go out who went that way, we read of it, *chap.* 38. 7. *n* This man was a Captain of the guard that was set to watch at the gates, to keep people from going out, or at least some persons, for it should seem by *Jeremiahs* endeavour to go out in the croud; they suffered many to go out, as is usual in sieges, when victuals grow scarce; and though the *Chaldeans* were at present gone, yet they were not out of fear of their coming back. This Captain apprehends *Jeremiah*, as one who was about to desert the City, and fall off to the *Chaldeans*. That *Hananiah* the Grandfather of this *Irijah*, was the false Prophet we read of, *chap.* 28. who dyed, according to *Jeremiahs* Prophesie, and this his grandchild apprehended *Jeremiah* in some revenge of his Grandfather, is but incertainly guessed. But *Jeremiahs* so frequent prophesying that the *Chaldeans* should take the City, exposed him to this suspicion probably.

14 Then said Jeremiah, *It is* † false, I fall not † Heb. *falsehood* *or a lie.*
away to the Chaldeans *o*, But he hearkned not unto him, so Irijah took Jeremiah, and brought him to the princes.

o Though *Jeremiah*, as the Lords Prophet, faithfully revealed the will of God, that the *Chaldeans* should take the City, to warn the people (if possible) to prevent it by solemn addresses unto God, or at least to prevent what mischief might be prevented by a timely surrender to the King of *Babylon*, yet he had no design to fly to them, he was so far from delighting in their company, that when the City was taken, and the Captain of the guard offered him either to go along with him to *Babylon*, promising to *look well to him*, *coap.* 40. 4. 5. or to go back to *Gedaliah*, whom the King of *Babylon* had left as Deputy-Governour in *Judea*, he chose rather to go and dwell under *Gedaliah's* Government in a poor condition, then to mend his commons in an Idolatrous Country, But the Captain would not believe him but carried him before the Princes.

15 Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison, in the house of Jonathan the scribe; for they had made that the prison *p*.

p These Princes seem more fierce against the Prophet then those that were in the time of *Jehoiachim*, but they proceed here upon the Captains information, cause the Prophet to be beaten, and send him to Prison, a Prison within the compass of the Court, bad enough, as appeareth by *Jeremiahs* complaint of his condition there to the King, *verse* 20. and by what followeth in the next verse.

16 ¶ When Jeremiah was entred into the dungeon, and into the || cabins, and Jeremiah || Or, *cells.*
had remained there many dayes *q*.

q The *Hebrew words* which we translate dungeon, signifie the *house of the Lake*; they certainly signifie some pit, or deep hole, or place in the prison, where were some *cells* or apartments, in which they were wont to keep those whom they judged great Malefactors, or against whom they had some special anger, how many dayes the Prophet was forced to abide in this miserable place it is not said, but it should seem by *verse* 19. that it was until the *Chaldean Army* was returned to the siege.

17 Then Zedekiah the king sent, and took him out, and the king asked him secretly in his house, and said, Is there *any* word from the LORD *r*, and Jeremiah said, There is: for, said he, thou shalt be delivered into the hand of the king of Babylon *s*.

r That is, hath God revealed any thing to thee, concerning what will be the issue of the return of the *Chaldean* Army to the siege of the City? what needed *Zedekiah* to have asked this, to whom God by this Prophet had so often revealed his will in this case? wicked men are always more curious to know, then careful to believe, observe, and obey the will of God. *s* But God seldom or never speaketh good unto them; *Jeremiah* tells him there was, but it was a sad word, *viz.* That God would certainly deliver him into the hand or power of the King of *Babylon*.

18 Moreover, Jeremiah said unto king Zedekiah,

kiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison *t*?

t That is, what have I done worthy of bonds, I have faithfully heretofore revealed to you the mind and will of God, if this hath offended you, I am not to be blamed, I could not but execute Gods commands.

19 Where *are now* your prophets, which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land *t*.

t You now see what kind of Prophets they are, who fed you with hopes, that the King of *Babylons* Army should return no more to the siege of the City. I told you they should return, now who were the true Prophets, that told you they should not, judge, you who were the true Prophets. The Devil in all Ages had some that contradicted the true Prophets of the Lord: Three Hundred false Prophets contradicted one *Micaiah*, as to *Ahabs* going up to *Ramoth Gilead*, and prospering in that expedition. There were many that contradicted *Isaiah* and *Jeremiah*, and other true Prophets, as to the King of *Babylons* coming to besiege *Hierusalem*, and his return again to the siege when he had risen up from it, to meet the *Egyptian* Army; and as to the length of time in which the *Jews* should be in captivity; yet to let us see mens madness upon their lusts, as there still have risen up other generations of false teachers, and flatterers, so they have always found more favour then those that have dealt more faithfully in revealing Gods will.

20 Therefore hear now I pray thee, O my
† Heb. *Let my supplication fall.* lord the king *w*, † let my supplication, I pray thee be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I dye there *x*.

w Though *Jeremiah* had dealt very faithfully with the *King* and *Princes*, and they had dealt very harshly and cruelly with him, casting him for no just cause into a nasty prison, and *Jeremiah* knew well enough, that *Zedekiah* was very soon to be disarmed of his power, yet (to learn us our duty) he speaks with all due respect and reverence to his Soveraign, though a very bad man, and one who had dealt very ill with him. *x* This petition of *Jeremiah*, speaks the prison he was in a very inconvenient place, where he was in danger of his life.

21 Then Zedekiah the king commanded that
* chap. 32. 2. they should commit Jeremiah into * the court of the prison *y*, and that they should give him daily a piece of bread out of the bakers street, until all the bread in the city were spent *z*. Thus Jeremiah remained in the court of the prison *a*.

y So as he was a prisoner still, but in a freer air, where he did not suffer those inconveniencies which he indured in the hole or dungeon. *z* It is of no great moment to know whether the portion of bread allowed the Prophet by the King, were a *loaf* (as some think) or a piece of a loaf; it was such a proportion as could be allowed according to the proportion which others had, and the straits which the City was in, and so much as served to keep him alive. *a Jeremiah* remained here till upon the suggestion of the Princes, he was removed to a worse place, as we shall read in the sixth verse of the next Chapter; where he staid not long, but was again removed to the Court of the Prison, as we shall read there, *verse* 13 where (as it followeth there *verse* 28.) he continued until the City was taken.

CHAP. XXXVIII.

1 THen Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah, heard the words that Jeremiah had spoken to all the people, saying *a*,

a Here are four of the great men Councellors, or great officers to *Zedekiah* named, of whom we have no further mention in holy Writ, nor are they worthy of much inquiry after; *Jeremiah* being now removed into a little freer air, where his friends, or such as had a desire to see him, came to him, and it is very likely were inquisitive to know what God would do with the City, he could not but tell them what he knew of the mind of God in the case, and advise them the best he could. Some of them go to these Princes, and inform them of what they had heard from the Prophet.

2 Thus saith the LORD, He that remaineth in this City shall dye by the sword, by the famine, and by the pestilence, but he that goeth forth to the Chaldeans shall live: for he shall have his life for a prey, and shall live *b*.

b As to what is *verse* 3. it is no more then had for some time been the constant tenour of this Prophets prophesies. The crime seemeth to lye in this, that in such a time of extream danger, he should repeat this prophesie, and also advise the people to leave the City, and shift for themselves, by going out to the *Chaldeans*, telling them that if they did so, though the City would be lost, and their Estates in it lost, yet they should save their lives, which words might incourage many of low and cowardly spirits to desert their posts; which indeed had been crime sufficient in an ordinary time, and under ordinary circumstances, but was no crime, now that God had revealed his will to the King, Princes and people, that the City should be lost, there lay now no further duty upon any to contribute to its defence, but they were obliged to make as good provisions for themselves as they could; but these wicked Princes believed no such thing, therefore they make this a great charge.

3 Thus saith the LORD, This city shall surely be given into the hand of the king of Babylons army, which shall take it.

4 Therefore the princes said unto the king, We beseech thee let this man be put to death: for thus he weakneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the † welfare of † Heb. *Peace* this people, but the hurt *c*.

c The Prophet now seemeth under sad circumstances, the Princes seek his life, though for delivering no other doctrine then he had been preaching for 20 years, their pretence was; 1. His discouraging and weakening the military part of the City, letting them know that they laboured in vain, for the City was not defensible. This they interpret a seeking not the welfare of the people, but their hurt, though indeed their welfare was that alone which he sought, knowing there was no other way for any of them to save their lives, but by submitting to the *Chaldeans*; though the great men (being persons God had determined to ruine) would not believe it, and will have the welfare and hurt of the place determined by their opinions

5 Then Zedekiah the king said, Behold, he *is* in your hand *d*, for the king *is* not *he that* can do *any* thing against you *e*.

d That is in your power, either by the Established Law against false Prophets, or else I yield up my power to you, I surrender him into your hands; but neither of these seemeth very probable, for here is no mention of the sitting of the *Sanhedrim* to judge him as a false Prophet, nor of any judicial proceedings of that Nature: And it should seem by *Zedekiahs* relieving of him soon after from the dungeon, into which they threw him, that he had not surrendred *Jeremiah* so into their hands, but he referred to himself a superintendency upon them to correct their too severe dealings with him. The meaning seems rather to be, if you will do any such thing, I shall not oppose you, but I will not be the Author of it. *e* I see I am as it were no King, I can do nothing against you, you will do what you please. I incline to this sense from the consideration of the favour shewed him by *Zedekiah*, both before, and after this.

6 Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of || Hamme- || Or, *of the King's*
lech that *was* in the court of the prison *d*: and they let down Jeremiah with cords *e*. And in the dungeon *there was* no water but mire, so Jeremiah sank in the mire *f*.

d A place much of the same nature with that of which we read, *chap.* 37. 16. but in another prison. *e* It should seem there was no passage into it by stairs, so as they were forced to let him down with cords. *f* And in the bottom was nothing but mire, into which the Prophet sank, in respect of which circumstances, it was a much worse place then the dungeon in the prison, in *Jonathans* house appeared to be, though *Jeremiah* feared that he should dye there. It is probable these Princes thrust him into this place, designing he should dye in this hole a miserable death, but God otherwise provided for him.

7 ¶ Now when * Ebed-melech the Ethiopi- * chap. 39. 16.
an *g*, one of the eunuchs which was in the kings house *h*, heard that they had put Jeremiah in the dungeon *i*, (the king then sitting in the gate of Benjamin) *k*,

g Ebedmelech was unquestionably the name of the person, though some interpret it appellatively *a servant of the King*, it is particularly noted that he was an *Ethiopian* or a *Cushite*, to let us know that this Prophet of the Lord found more kindness from a stranger, that was a Native Heathen, then from his own countrymen. *h* Princes were wont to keep *Eunuchs* in their houses in those countries, 2 *Kings* 9. 32. *Dan.* 1. 9. *Acts* 8. 27. It should seem the Princes had privately put *Jeremiah* into this miserable place, but yet the noise of it came to *Ebedmelech's* ear, who was attending in the Court. *k* The Gates of the City were

were places where Princes were wont to sit to execute justice, and to receive Petitions, and give answers, 2 *Sam.* 19. 8. *Prov.* 20. 23. &c.

8 Ebed-melech went forth out of the kings house, and spake to the king, saying,

9 My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and † he is like to dye for hunger in the place where he is, for *there is* no more bread in the city *l*.

† Heb. *he will die.*

l The courage of this good *Eunuch* was very remarkable, he did not stay till the King came in, but went to the King, as he was sitting in the *gate of Benjamin*, administring justice, or receiving and answering petitions, where doubtless he was not alone, and probably was attended there, by some of those Princes, who had thrown *Jeremiah* into this miserable place: *Ebedmelech* was not afraid of them, but openly complains of their cruelty to the King, and tells him that *Jeremiah* would be starved to death, those that were alive in the City could not long subsist, for the stores were almost all spent, and though the King had appointed the Prophet an allowance, yet being in such an hole, and there being so little bread left in the City, it was not likely there would be much care taken of him.

10 Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men † with thee, and take up Jeremiah the prophet out of the dungeon before he die *m*.

† Heb. *in thine hand.*

m There are several guesses why the King commandeth *Ebedmelech* to take *thirty men* for the doing of that for which three or four were sufficient. I think they judge best, who think it was to guard him against any opposition. Things were now in a great disorder, the City being upon the matter taken, and the King himself was much in the Government of his Princes, and as may easily be judged by what went before, and what we shall hereafter meet with, could not rule them, but was in some fear of them, and he did not know but some of the most boisterous of them, might oppose the execution of this command of his. This King in his whole story seemeth to have been of a much better humour then his predecessors, and to have had a kindness for the Prophet, though he suffered himself to be miserably over-ruled by his Courtiers, who were of a much fiercer temper, and worse affected to the Prophet.

11 So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts, and rotten rags, and let them down by cords into the dungeon to Jeremiah.

12 And Ebed-melech the Ethiopian said unto Jeremiah, Put now *these* old cast clouts, and rotten rags under thine arm holes, under the cords. And Jeremiah did so.

13 So they drew up Jeremiah with cords, and took him up out of the dungeon, And Jeremiah remained in the court of the prison *n*.

n The sense of these verses is obvious. *Ebedmelech* having received a commission from the King presently puts it in execution, only because the dungeon was deep, and full of rain, and the Prophet possibly not over well cloathed, he prudently takes some old clouts, and rags, and lets them down with cords, that *Jeremiah* to prevent the galling and macerating his flesh, might put them under the cords, by which they drew him up: Thus he was restored to the *Court of the Prison*, where he was before this suggestion of the Princes, and where he did abide until the City was taken. The rest of the Chapter is spent in a private conference betwixt King *Zedekiah* and the *Prophet*, after he was restored to the *Court of the Prison*.

14 ¶ Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the ‖ third entry that *is* in the house of the LORD *o*; And the king said unto Jeremiah, I will ask thee a thing: hide nothing from me *p*.

‖ Or *principal.*

o Some think that this were better Translated, that is, *near the house of the Lord*, and that this *third entry* or *principal entry*, was that *ascent out of the Kings house* into the Temple, mentioned 1 *Kings* 10. 5. which was one of the things the *Queen of Sheba* admired, for it is hardly probable, that *Jeremiah* being in a prison within the compass of the Kings house, the King should especially at such a time go out of his house to so publick a place as the Temple, for a private conference with the Prophet. *p* The King desires him faithfully to tell him what he knew in a business he should inquire of him.

15 Then Jeremiah said unto Zedekiah, If I declare *it* unto thee, wilt thou not surely put me to death *q*? and if I give thee counsel, wilt thou not hearken unto me *r*?

q Jeremiah had reason to caution with the King for his life, considering the easie answer of the King to the Princes, moving for his death, *ver.* 4. 5. We must imagine *Jeremiah* at this time under no divine command, to reveal his will in this case unto the King. *r Wilt thou not*, is here, as much as *thou wilt not hearken unto me. Zedekiah* had often been advised by the Prophet, but would never take his advice, and the Prophet knew it would be the same case still, that the King would be overruled by a corrupt Court, and his own aversion, to change his state, as a King, for the state of a prisoner.

16 So Zedekiah the king sware secretly unto Jeremiah, saying, *As* the LORD liveth, * that * made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life *s*.

Isa. 57. 16.

s Zedekiah saith nothing to the latter part of *Jeremiahs* speech, promising nothing as to his hearing and obeying his counsel: As to the former he gives him the security of his Oath, that he would neither himself slay him, by giving any immediate command from himself, nor surrender him up into the hands of those malitious Princes, who he perceived sought his life. The form of his Oath is what was usual, *as the Lord liveth*, with an addition, the Lord that gave me my life, *if I put thee to death*, and *if I deliver thee*, which form carrieth with it a concealed imprecation. *Let the Lord do so to me*, and *more also*, or let the Lord that gave me this soul take it from me, if I do either of these things. Thus he secures *Jeremiah*, as to any hard measure for his telling him the truth, though it should be what might be interpreted a capital crime to publish.

17 Then said Jeremiah unto Zedekiah, Thus saith the LORD, the God of hosts, the God of Israel, if thou wilt assuredly go forth unto the king of Babylons princes, then thy soul shall live *t*, and this city shall not be burnt with fire, and thou shalt live, and thine house *u*.

t That is, thou shalt live. *u* And thou shalt save the City from being burned with fire, and thy Wives and Children from death. God did certainly know that *Zedekiah* would not do this, though it was in his power to do it, yet he doth not judge it vain for him to exhort him to do it, and to annex such a promise; for thereby he was left inexcusable, in his not saving the City, and his Relations lives.

18 But if thou wilt not go forth to the king of Babylons princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand *w*.

w As he before had used exhortations and promises, so here he useth threatnings to persuade him to that which indeed was in his power to do, but God infallibly knew that he would not do. The end of God in which could be no other then to leave him without excuse, in not obeying what God commanded.

19 And Zedekiah the king said unto Jeremiah, I am afraid of the Jews, that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me *x*.

x But if *Zedekiah* went out according to the Prophets advice, and delivered himself, what needed he to fear his Subjects, that had deserted the City, delivering of him? It seems rather therefore to be the sense, lest the *Chaldeans* when I have yielded my self to them, should deliver me into the hands of those *Jews* which have fallen to them, and they should mock me, so as he seems to be more concerned for his honour then for his own life, and his Families, and the whole City; thus often great persons are more patient of death, then of reproach and dishonour.

20 But Jeremiah said, They shall not deliver *thee y*: Obey, I beseech thee, the voice of the LORD, which I speak unto thee: so it shall be well unto thee, and thy soul shall live.

y The *Chaldeans* shall not do so base an act, but deal with thee as with a Prince. *z* Let not this therefore be a temptation to thee, to disobey the command of God, which if thou doest thou shalt live, though not in that splendor in which thou now livest, yet in a much more comfortable state, then thou wilt do if they take the City by storming.

21 But if thou refuse to go forth, this *is* the word that the LORD hath shewed me:

22 And behold all the women that are left in the king of Judahs house, *shall be* brought forth to the king of Babylons princes *z*, and those *women* shall say, † Thy friends have set thee on, and have prevailed against thee, thy feet are sunk in the mire *a*, *and* they are turned away back *b*.

† Heb. *men of thy peace.*

z Thou

z Thou that are afraid of the insultings of men that are thy Subjects, shalt fall under the insultings, and taunts of the Women, either the *Court Ladies* who were left when *Jehoiakim* was carried away, or the Women belonging to thine own court shall be taken and brought forth to the King of Babylons Princes, to be disposed of at their pleasure, and these Women shall deride thee, *a* And tell thee for this thou maist thank thy hearkening to thy Priests, and false Prophets called in the Heb. *the men of thy peace*, because they soothed up the King with the promises of peace. *a* Now they have left thee in evils out of which thou canst not escape. *b* And as for them whom thou believedst and trustedst to, and by whose words thou art brought into these snares, they have forsaken thee, every one shifting for himself.

23 So they shall bring out all thy wives and thy children to the Chaldeans, and thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon: and † thou shalt cause this city, to be burnt with fire *c*.

† Heb. *thou shalt burn, &c.*

c This is no more then what was said before, onely here repeated, as an Argument to persuade his Obedience in surrendring himself if not for the Cities sake, yet for his own sake, and for his Childrens sake, for he assures the King that not himself onely but his Wives and Children also would otherwise fall into the hands of the *Babylonians*, and their reflections upon him for the Misery he had brought upon them, would be no small aggravation of his Affliction.

24 ¶ Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not dye *d*.

d These words sufficiently let us know that *Zedekiah* stood in awe of his Courtiers, and we might probably think, that had it not been for them, he would have done better. This is the righteous judgment of God, those that will not sanctifie the Lord of Hosts, and make him their fear, shall fear men whom to fear is much more base and ignoble.

25 But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee *e*.

e It could hardly be imagined that *Zedekiah* should have this private discourse with *Jeremiah*, but some or other of his Courtiers would take notice of it, but yet it argues that this poor Prince was in a miserable subjection to them, that he could discourse with no body, but they must come and inquire what he said.

26 Then thou shalt say unto them, I presented my supplication before the king, that he would not cause me to return to Jonathans house to die there *f*.

f The king instructs the Prophet in case the Princes should be inquisitive to know what discourse passed betwixt the King and him, to tell them, that he petitioned him that he might be sent no more to the Prison in the house of *Jonathan*, of which he complained, and petitioned the King to be freed from it, *chapter* 37. 20.

27 Then came all the princes to Jeremiah *g*, and asked him *h*, and he told them according to all these words that the king had commanded *i*: So they left † off speaking with him, for the matter was not perceived *k*.

† Heb. *They were silent from him.*

g As the King suspected so it came to pass, the Kings private discourse with the Prophet took wind, and all the Princes then at Court came and inquired of *Jeremiah* what was the substance of his discourse. *i Jeremiah* answered them according as the King had directed. A man is not bound in all cases to speak the whole truth, much less to those who have nothing to do to inquire of us which these Princes had not. *k* By this means the Princes never knew the matter of this discourse.

28 So Jeremiah abode in the court of the prison, until the day that Jerusalem was taken, and he was *there* when Jerusalem was taken *l*.

l Thus God hath several ways to hide his people in an evil day, he hid *Josiah* from it in the Grave, he hid *Noah* in an Ark, *Lot* in *Zoar*, *Jeremy* in a Prison, which in probability was a safer place for him, than the Land of *Benjamin*, whither he would have gone, had not *Irijah* stopt him, *chap.* 37. 12, 13. Conquerors have commonly the greatest kindness, for those whom they find under the frowns of the conquered, especially when that which hath made them so hath been something spoken, or done in the favour of the Conquerors.

CHAP. XXXIX

1 IN the ninth year of Zedekiah king of Judah, in the tenth moneth, came Nebuchadrezzar king of Babylon *a*, and all his army, against Jerusalem, and they besieged it.

a This exactly agreeth with the historical part of Scripture, 2 *King.* 25. 1. and with the repetition of it, *chap.* 52. 4. This Moneth was called *Tebeth*, *Esther* 2. 15. and answers to part of our *December* and *January*. Princes are said to do that which is done by their great Officers by their Order, yet some think *Nebuchadrezzar* came first in Person, though he quickly left his Army, and was not there at the taking of the City.

2 *And* in the eleventh year of Zedekiah, in the fourth moneth, the ninth *day* of the moneth, the city was broken up *b*.

b The Siege lasted a year and half, for it was the 4th. Moneth of *Zedekiah's* eleventh year before it was taken, it is said here to be broken up, because their way of taking fortified places then, was by beating down the Walls of the Besieged with iron *Rams* and Engines, as we now do with great Guns. This Kingdom had now held 380 years, from *Rehoboam* their first King, in which they had had twenty Kings (besides *Athaliah*). The ten Tribes, had been now in Capivity 130 years so as the Kingdom of *Israel* stood but 250 years after the division in which time they had had 18 Princes, but of several Families all the Kings of *Judah* were of the house of *David*, lineally descended from him.

3 And all the princes of the king of Babylon came in, and sate in the middle gate *c*, *even* Nergal-sharezer, Samgar-nebo, Sar-sechim; Rab-saris, Nergal-sharezer, Rab-mag, with all the residue of the princes of the king of Babylon *d*.

c All the great men of *Babylon*, that were imployed in the conduct of the *Babylonian* Army (the City being taken by storm, or surprized) entred into it, but rested *at the middle gate*. The City they say was incompassed with two Walls, before they came to the Wall of the Temple, the gate in the inner Wall, is supposed to have been that which is called the *middle gate*, they would not at first adventure in further, the City being large and well fortified, there might have been some Traps laid for them, they would therefore have their Souldiers first clear the streets, and search all places, that they might enter further into the City without hazarding their persons. *d* Some Interpreters have examined the signification of the names of these Princes, but I know of no use it can be to us, whither they were the names of the Persons, or significative of the Offices they bare.

4 ¶ And it came to pass, *that* when Zedekiah the king of Judah saw them, and all the men of war *e*, then they fled, and went forth out of the city by night *f*, by the way of the kings garden, by the gate betwixt the two walls, and he went out the way of the plain *g*.

e It should seem that the City was taken by a surprize, the *Chaldeans* battering the Walls incessantly with their Rams and Engines of War, on a sudden made such a breach as gave them a liberty to enter in. *f* The King either heard of it, or possibly might be in some place where he might see it, then he begins to think of escaping, but for greater privacy stayeth till he had the covert of the Night, *g* and then goeth out towards the plains of *Jericho*, (for there the *Chaldeans* overtook him, as we read in the next verse) he is said here to have gone *by the way side of the Kings garden by the gate betwixt the two Walls*. It is very hard for us at this distance of time to pretend to any certainty in determining the way by which he made his escape. They seem to judge most probably, that think that the king had prepared for himself a private passage out of his Garden betwixt two Walls, leading to the Wall of the City, which they had before fowakened, as on a sudden they might dig it thorough, possibly, these particulars are the rather set down, to shew us how God verified what he had revealed in this matter to the Prophet *Ezek.* 12. where God see the Prophet, *ver.* 3. To prepare *stuff for removing*, and to *remove by day*, *in the sight* of the People from his own place to another place, and *ver.* 4. *To go out at even in their sight, as they that go out into Captivity.* To dig through *the wall in their sight*, and carry it thereby: *In their sight to bear it on his shoulders, and carry it forth in the twilight*; to *cover his face*, so as not to *see the ground*, and *ver.* 6. he told him, that in all this he was *to be a sign*; and *ver.* 10. tells him. *This burden concerneth the prince in Jerusalem* (who was this *Zedekiah*) *ver.* 12 *And the Prince that is among them, shall bear upon* his *shoulder, in the twilight, and shall go forth, they shall dig through the wall, to go out thereby*; *he shall cover his face, that he see not the ground with his eyes.*

5 But the Chaldeans army pursued after them, and overtook Zedekiah in the plains of Jericho, and when they had taken him, they brought him up to Nebuchadrezzar king of Babylon, to Riblah in the land of Hamath, where he † gave judgment upon him *h*.

† Heb. *spake with him judgments.*

b Thus God by his Providence fulfilled his threatning by his Prophet *Ezekiel*, *chap.* 17. 12. *Riblah* was upon the borders of *Canaan*, as appeareth from *Numb.* 34. 11. it was in the land of *Hamath* of which we read 2 *King.* 17. 24. being one of those Provinces in the dominion of the King of *Assyria*, from whence he brought men to place them in the land of *Israel* after that he had conquered the ten Tribes. It is not usual for Princes upon Conquests to sit in judgment upon Princes conquered, but the reason of it in this case was because *Zedekiah*, was a Tributary to the king of *Babylon*, and so subject to his power, having made a Covenant with him, and secured his Allegiance by his Oath to him, and then rebelled against him, as we read, *Ezek.* 17. 13, 14, 15, 16, 17, 18.

6 Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah *i*.

i Thus the stubbornness of this Prince, and his Nobles, proved the Ruine of his Family, and of themselves, and of the whole people. The Nobles were great Authors of this mischief and brought *Zedekiah* into that obstinacy which he shewed to the Prophets admonitions and exhortations upon them, therefore a more exemplary punishment is taken. The *Hebrew* calls the Nobles *white men*, either from their *white garments*, or from the *Candor of Spirit* which should be found in persons of their Quality.

† Heb. *with two brazen chains or fetters.*

7 Moreover he put out Zedekiahs eyes, and bound him † with chains to carry him to Babylon *k*.

k Thus the two Prophecies were fulfilled that of this Prophet, *chap.* 34. 4. that *Zedekiah* should not *die by the Sword*: and that of *Ezekiel*, that *he should not see Babylon, though he should die there*, *Ezek.* 12. 13. *Riblah* was at a great distance from *Babylon*, where the king was at this time probably to be nearer his army, while the siege lasted at *Jerusalem*, and to give orders about it, and to divert himself, the place being a pleasant place and the king not willing to trouble himself about the siege to go thither in person, but the siege being over, he now removeth to *Babylon*, and carrieth *Zedekiah* and the rest of the Prisoners along with him.

8 ¶ And the Chaldeans burnt the kings house, and the houses of the people with fire, and brake down the walls of Jerusalem *l*.

l Still it is observable, how punctual the Holy Ghost is in recording the fulfillings of the words of the Lord. This Prophet, had at least four times foretold that this would be one consequent of the Kings and the Nobles stubbornness, in not submitting to the King of *Babylon*. See *chap.* 37. 8. and 38. 18. 23.

‖ Or, *chief Marshal.* † Heb. *chief of the executioners, or slaughter-men* and so v. 12, 11.

9 Then Nebuzar-adan the ‖ † captain of the guard, carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained *m*.

m This *Nebuzaradan* was in that place, which we call the *Provost-Marshals*, with them it was call'd the *Captain of the Guards*, and here are two sorts of Prisoners reckoned up, whom he carried away. 1 Such as after the Armies were come into *Judea* had yielded themselves. 2 Such as when they took the City, remained in it not being before consumed by the Sword, Famine, and Pestilence; and so were taken upon the storming or surprizal of the City. Both sorts were carried away Prisoners although it is probable that the Conqueror treated the former much more gently than he treated the latter, as is usual in those cases.

10 But Nebuzar-adan the captain of the guard, left of the poor of the people which had nothing, in the land of Judah, and gave them vineyards, and fields † at the same time *n*.

† Heb. *in the same day.*

n This is usuall with Conquerors, for whose profit it is not that the Countries conquered by them, should lie wast, like wildernesse, but be peopled, and manured that they may render, some tribute to them, withall the Justice of God is often seen in this, thus restoring to them oft-times with advantage by the hands of Enemies that prove Conquerors, those Estates which in corrupt times their proper Magistrates by violence, and oppression took from them, or at least more than compensating their losses by acts of Violence and injustice.

11 Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah † to Nebuzar-adan the captain of the guard, saying,

† Heb. *by the hand of.*

12 Take him, and † look well to him, and do him no harm, but do unto him even as he shall say unto thee *o*.

† Heb. *Set thine eyes upon him.*

o It is more then probable, that *Nebuchadnezzar* shall been informed by some of the chief Commanders of his Army, who had it from some of the *Jews*, that had escaped out of the City to the *Chaldean Army*, that *Jeremiah* had constantly told the King, and the Nobles, that the *Chaldeans* should take the City, and as fleshly persuaded both the King and Princes and People to surrender it to them, and prevent the effusion of blood, and that he was imprisoned for this, and had bin a great sufferer that way, and that this made this Heathen Prince so kind to the Prophet, as to give this order. In the mean time the hand of God is to be taken notice of, who undoubtedly put this into the heart of this *Pagan Prince*, and we may learn, that none shall lose any thing at last by being faithful to the Commands of God, though they may be for the present loser. What we translate, *look well to him*, is in the *Hebrew*, *set thine eye upon him*; and expounded by the following words, commanding him to do him no harm, and to give or grant to him, whatever he desired.

13 So Nebuzar-adan the captain of the guard sent, and Nebushasban, Rab-saris and Nergal-sharezer, Rab-mag, and all the king of Babylons princes,

14 Even they sent, and took Jeremiah out of the court of the prison, and committed him unto Gedaliah, the son of Ahikam, the son of Shaphan, that he should carry him home: So he dwelt among the people *p*.

p The King of *Babylons* Officers were very Religious to their Princes order, and take the Prophet out of Prison, for the latter part of the 14 *ver.* it seems bat an anticipation of what we shall find related more fully, and particularly *chap.* 40. or else so ought to be translated *yet*, as appereth from the first verse of the next Chapter, from whence it is plain that the Prophet was also *bound in chains*, amongst *them that were carried away captive*; and not discharged until he came at *Ramah*, which probably might be in that hurry of affairs, though the Princes at first freed him from prison, the under Officers not so diligently observing their special charge relating to *Jeremiah*, the neglect of which the Captain of the Guard observing when he came as far as *Ramah* himself took care in it, as we shall find *chap.* 40. after which upon his choice, he was committed to *Gedaliah* the son of *Ahikam* whom the King of *Babylon* made Governour over the Country.

15 ¶ Now the word of the LORD came unto Jeremiah, while he was shut up in the court of the prison, saying *q*,

q These words let us know that these four verses (which contain mostly a promise to *Ebedmelech* for his kindness to *Jeremiah* while he was in the Dungeon of *Malchiah*, of which we read *chap.* 38. 6, 7, 8, 9, 10, 11.) mention a matter that happened before the things mentioned in the foregoing verses.

16 Go and speak to Ebed-melech the Ethiopian *r*, saying, Thus saith the LORD of hosts, the God of Israel, Behold, I will bring my words upon this city for evil and not for good, and they shall be *accomplished* in that day before thee *s*.

r *Ebedmelech* is here again called the *Ethiopian* to the reproach of the *Jews*, that a stranger should shew more kindness to a Prophet of the Lord than any of that Nation to whom he was specially sent, which was a Type of the calling of the *Gentiles*, and rejection of the *Jews*. *s* God assures *Ebedmelech*, the City should be taken and burnt, and the people carried into Captivity.

17 But I will deliver thee in that day, saith the LORD, and thou shalt not be given into the hand of the men of whom thou *art* afraid *t*.

t But promiseth *Ebedmelech* he should be delivered in that evil day, and whether he feared the *Chaldeans*, that he should lose his life by them when they should break up the City; or the *Princes* whom he had anger'd by complaining to the King of their hard usage of the Prophet, he should come into none of their Power.

18 For I will surely deliver thee, and thou shalt not fall by the sword *u*, but * thy life shall be for a prey unto thee *w*, because thou hast put thy trust in me, saith the LORD *x*.

* chap. 21. 9 and 45. 5

u For God would deliver him, so as he should not die by the Sword. *w* But how little else soever he saved, he should save his Life, *x* because he had *put his trust in God*, not fearing the wrath of men in the doing of what was his duty. We read no more in Holy Writ of this man, and so cannot tell how otherwise God dealt with him; only may be assured that he was not slain by the *Chaldeans*, And from this we may observe, 1 How kind God hath always declared himself to those who have shewed the least kindness, to those that have been his true and faithful Ministers. 2 That the root of such good works as God rewardeth must be Faith, a trusting in the Lord. 3 That those who do good works out of a principle of Faith, may yet be incumbred with slavish fears.

CHAP. XL.

1 THE word which came to Jeremiah from the LORD *a*, after that Nebuzar-adan the captain of the guard had let him go from Ramah *b*, when he had taken him being bound in ‖ chains among all that were carried away captive of Jerusalem, and Judah, *which were* carried away captive into Babylon *c*.

‖ Or, *Manacles*

a These

a These words refer to the foregoing Chapter, where begins the *Revelation* which *Jeremiah* had from God for all this Chapter and the next are no prophecies, but solely an Historical Narration of some passages after the taking of the City, and so cannot be called a prophecie, but are a piece of History previous to that prophecie. *b* *Ramah* was a City in the Tribe of *Benjamin* near *Gibeon*, Vide *chap.* 31. 15. *c* *Jeremiah* was by mistake and expresly contrary to the Kings orders, *chap.* 39. 11. manacled and carried away amongst the other prisoners, probably the Captain of the Guard at that place call'd over his prisoners, and amongst them he found the prophet contrary to his expectation.

2 And the captain of the guard took Jeremiah, and said unto him, The LORD thy God hath pronounced this evil upon this place.

3 Now the LORD hath brought *it*, and done according as he hath said, because ye have sinned against the LORD, and have not obeyed his voice, therefore this thing is come upon you *d*.

d This Pagan Commander could see that which the blind Jews would not understand; they said, *wherefore is this great evil come upon us?* *Nebuzar-adan* knew wherefore and gives God the glory of his Masters Victory, as also of his own faithfulness, saying God had but done what he said, brought the evil which he had pronounced against that City, he also acknowledgeth Gods Justice, that this evil was come upon them, because of their sins. Thus, the men of *Tyre* and *Sidon*, and of *Nineveh* (according to our Saviours words) shall rise up in Judgment, against the *Jews* that lived in our Saviours time; and *Nuzar-adan* another day shall rise up in Judgment against those *Jews* that lived in *Jeremiahs* time, and shall condemn them.

4 And now behold I loose thee this day from the chains which ‖ *were* upon thine hand: if it seemeth good unto thee, to come with me into Babylon, come, and † I will look well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear: behold, all the land *is* before thee: whither it seemeth good and convenient for thee to go, thither go *e*.

‖ Or, *are upon thine hands.* † Heb. *I will set mine eyes upon thee.*

e *Nebuzar-adan* like a faithful Servant remembers his Masters orders to him about the Prophet, *chap.* 39. 11. and offers *Jeremiah* greater favour than to any others of his Prisoners; he determined others by his right of conquest to what they should do, but he giveth the Prophet a liberty to chuse whether he would go to *Babylon*, or stay at *Jerusalem* in his own country, he promised him that if he would go to *Babylon*, he would take a particular care of him.

5 Now while he was not yet gone back *f*, *he said*, Go back also to Gedaliah the son of Ahikam, the son of Shaphan *g*, whom the king of Babylon, hath made governour over the cities of Judah, and dwell with him among the people: or go wheresoever it seemeth convenient for thee to go. So the captain of the guard gave him victuals and a reward, and let him go *h*.

f It is not much material whether we interpret the *He* here mentioned of *Jeremiah* or *Gedaliah* if we interpret it of *Jeremiah* the sense is, That before *Jeremiah* was gone out of the presence of *Nebuzar-adan*, he either by his silence or by some declaration of his Mind that is not here recorded, declaring that he was more inclined to stay in his own country, bid him *Go back, &c.* If we understand it of *Gedaliah*, the sense must be, Because *Gedaliah* is not to come back any more to me. *Go thou to him, &c.* *g* We read that the *King of Babylon* left *Gedaliah* as his *Vice-Roy* or Deputy in *Judah*. What he was, more then the son of *Ahikam*, and Grandchild of *Shaphan*, the Scripture tells us not onely that he was left by the *King of Babylon* as Ruler over the people he thought fit to leave, 2 *King.* 25. 22. probably he was one of them who during the Siege had gone out to the *King of Babylon*, to him the Captain of the Guard directeth the Prophet, bidgives him liberty to dwell where he pleaseth. *h* So sends him away with Victuals and a Reward. It is more then probable that the King of *Babylon* had heard from some of the *Jews* who during the Siege had made an escape to his Army that the Scope of the Prophets prophesies were for the delivery of the City, and the *Jews* submission to him as was before said.

6 Then went Jeremiah unto Gedaliah the son of Ahikam, to Mizpah *i*, and dwelt with him among the people *that were* left in the land.

i *Mizpeh* was built by *Asa*, 1 *King.* 15. 22. or rather enlarged or further built, for we read of it as a City belonging to the Tribe of *Benjamin*, *Jos.* 18. 26.

7 * Now when all the captains of the forces which *were* in the fields, *even* they and their men heard that the king of Babylon had made Gedaliah the son of Ahikam governour in the land, and had committed unto him, men women and children, and of the poor of the land, of them that were not carried away captive to Babylon.

* 2 Kin. 25. 23.

8 Then they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophatite, and Jezaniah the son of a Maachathite, they and their men *k*.

k It is most likely that these Captains with their forces, were no newly raised and formed companies, for to what purpose should that be when their City and whole Country was lost? but some Commanders of Parties, which either were within the City till it was taken, and then escaped out, or were about before somewhere in the Country, and were not so much regarded by the *Chaldeans*, who were more intent upon the conquest of the City, than pursuing these little Parties, who they knew could do them no hurt. These hearing that the business was over, and a Deputy Governour set up, who was of their own Country, and a man of a good ingenuous Temper, out of the love they had to their Native Country come unto him. Of these Captains we read little (save *Ishmael*, of whom we shall afterwards read more) nor are we at all concerned to seek their Genealogy.

9 And Gedaliah the son of Ahikam the son of Shaphan, sware unto them and to their men, saying *l*, Fear not to serve the Chaldeans, dwell in the land, and serve the king of Babylon, and it shall be well with you *m*.

l They might reasonably suspect that the *Chaldeans* would have a jealous Eye upon any conflux of people to *Jerusalem* especially Military men, and therefore be something suspicious of him who was the *Chaldean* Deputy Governour, the securing of them from fears on this account was the cause of this Voluntary Oath taken by *Gedaliah*. *m* He encouraageth them to be servants to the *Chaldeans*, and to dwell in the land, assuring them that if they would, they should fare well, he was well enough assured of the *Chaldeans* favour, that if they would live peacably in their own land, they should, they would not come any more to carry them away Captive.

10 As for me, Behold I will dwell at Mizpah, † to serve the Chaldeans, which will come unto † Heb. *To fetch us n*: but ye, gather ye wine and summer-fruits, and oyl, and put *them* in your vessels, and dwell in your cities that ye have taken *o*.

† Heb. *To fetch us before.*

n That is I have made choice of *Mizpeh* a City upon the Frontiers, where I intend to make my residence; it being a Convenient place for me to receive orders from the King of *Babylon* and to manage state matters. *o* But do ye live in the Country, and gather such fruits as the Country affordeth, do not fear being robbed or spoiled of them, but do as you use to do in the times of greatest peace, and security.

11 Likewise when all the Jews that *were* in Moab, and amongst the Ammonites, and in Edom, and that *were* in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam, the son of Shaphan.

12 Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah unto Mizpah, and gathered wine, and summer-fruits very much *p*.

p Probably upon the King of *Babylons* first invading *Judah*, many fled, and more as he went on in his conquests, over-running the Country, and it is likely at the taking of the City many escaped, and fled into several Countries, as they had opportunity or judged this or that Country would be safest; some fled to *Moab*, some to *Ammon* some to *Edom*, some one way, some another: but when they heard that the King of *Babylon* had set a Governour of their own Religion and Country over them they came back to him, and there being few people left in the Land which was of it self wonderfully fruitful, they gathered a great plenty of Grapes and other Summer-fruits which the Country produced.

13 ¶ Moreover, Johanan the son of Kareah, and all the captains of the forces that *were* in the fields, came to Gedaliah to Mizpah *q*.

q They had been with him before *ver.* 8, 9. but now they come to discover a conspiracy against his life.

14 And said unto him, Dost thou certainly know *r* that Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah ‖ to slay thee? *s* But Gedaliah the son of Ahikam believed *thee* in vain. ‖ Heb. *to smite them not t.*

‖ Heb. *to smite thee.*

r Doth him for doeſt thou not, for that is plainly underſtood as the ſenſe makes evident. ſ Whether this *Baalis* be a proper name of the King of the *Ammonites*, or as ſome think an appellative name, ſignifying the *Lady* or the *Queen Regent* is incertain, what made the Prince of the *Ammonites* do this can be but gueſſed, probably the old hatred they had to *Iſrael*, or hopes that they ſhould have the better fiſhing in theſe waters when they were troubled. t *Gedaliah* ſeems a man of a good humour not too credulous, and believes not the information.

15 Then Johanan the ſon of Kareah ſpake to Gedaliah in Mizpah ſecretly, ſaying, Let me go, I pray thee, and I will ſlay Iſhmael the ſon of Nethaniah, and no man ſhall know *it*: wherefore ſhould he ſlay thee, that all the Jews *which are* gathered unto thee ſhould be ſcattered, and the remnant of Judah periſh *u*.

u Diſcerning that *Gedaliah* took no great notice of his words ſpoken to him in the preſence of the other Captains, he goeth to him ſecretly, offereth him his ſervice to prevent the ſtroke, if he might have commiſſion from him; mindeth him that if he did not value his own life, yet he ought to conſider, in what a condition the people would be in, in caſe he were cut off, they were now but a ſmall remnant, and then that remnant alſo would periſh.

16 But Gedaliah the ſon of Ahikam, ſaid unto Johanan the ſon of Kareah, Thou ſhalt not do this thing, for thou ſpeakeſt falſly of Iſhmael *u*.

u Thus God demonſtrates thoſe whom he deſigneth to deſtroy. *Gedaliah* in this ſheweth an excellent temper, not to be over credulous and ſuſpicious, *Charity thinks no ill*, but not that Prudence which became a chief Magiſtrate. He ought to have been watchful againſt one, againſt whom he had received ſuch an information, which we ſhall in the next chapter find he was not, but was ſlain by him.

CHAP. XLI.

1 *NOw it came to paſs in the ſeventh month *a*, *that* Iſhmael the ſon of Nethaniah the ſon of Eliſhama of the ſeed royal *b*, and the princes of the king, even ten men with him *c*, came unto Gedaliah the ſon of Ahikam to Mizpah, and there they did eat bread together in Mizpah *d*.

* King. 25. 25.

a That is three moneths after the City was taken, *chap.* 39. 2. b The ſame *Iſhmael* that came to *Gedaliah*, *ver.* 8. 9. to whom he ſware protection, only here we are told that he was of the Royal blood, which might both raiſe his ſpirits, as having a more legal pretence to the Government, and rendred him a fitter inſtrument, for *Baalis* the King or Queen of the *Ammonites* to make uſe of; c ſome of the Princes, who had eſcaped the Army of the King of *Babylon*, they and their Retinue came in pretended complement to *Gedaliah*. d Who treated them kindly, they dined or ſupped with him.

2 Then aroſe Iſhmael the ſon of Nethaniah, and the ten men that were with him, and ſmote Gedaliah the ſon of Ahikam, the ſon of Shaphan with the ſword, and ſlew him *e*, whom the king of Babylon had made governour over the land *f*.

e Theſe ten men with their retinue fall upon *Gedaliah* and barbarouſly murder him. f Their quarrel againſt him was, that he was Deputy-Governour to the King of *Babylon*, ſo deſperately hardned were theſe Jews, they would not yet ſee that God had given their Countrey into the hand of the King of *Babylon*, who having now a right of conqueſt over them, had authority to ſet whom he pleaſed as his *Vice Roy* or Deputy Governour over them to whom they ought to have yielded all ſubjection and obedience.

3 Iſhmael alſo ſlew all the Jews that were with him *g*, *even* with Gedaliah at Mizpah, and the Chaldeans that were found there, *and* the men of war.

g It appeareth from *ver.* 10. that by *all the Jews* here muſt be underſtood onely all thoſe who were about the Court of *Gedaliah*, for it is there ſaid that he carried away many that were with him.

4 And it came to paſs the ſecond day after he had ſlain Gedaliah and no man knew *it h*,

h That is, no man who lived at any great diſtance from *Mizpah*, for *Iſhmael* was concerned what in him lay to keep this ſlaughter private for fear the newes of it ſhould have reached the ears of the King of *Babylon*, or the Commanders of ſome of his Forces, ſo as he ſhould not have had time to make his eſcape.

5 That there came certain from Shechem, from Shilo, and from Samaria *i*, *even* fourſcore men, having their beards ſhaven, and their clothes rent, and having cut themſelves *k*, with offerings and incenſe in their hands to bring *them* to the houſe of the LORD *l*.

i Samaria was the name both of a City and a Province. *Shechem* was a City within that Province, within the limits of the Tribe of *Ephraim*, *Joſ.* 20. 7. Theſe places were now inhabited by a mixt people, partly Jews, partly ſuch as the King of *Aſſyria* had upon his Conqueſt of the Ten Tribes brought to inhabit there; from thence came 80 men, k who poſſibly had not heard of the Temple being burnt, at leaſt when they came out, or if they had heard of it yet thought, hearing ſome *Jews* were left, that they might have erected ſome Altar for Sacrifices, or it may be they brought no beaſts. l For the Text ſpeaks onely of incenſe and offerings, they came with all indications of mourning uſed in thoſe Countries, *ſhaven beards*, *clothes rent*, and having cut themſelves in a barbarous faſhion uſed by the heathens, and forbidden the Jews, but yet practiſed by many of them.

6 And Iſhmael the ſon of Nethaniah, went forth from Mizpah to meet them † weeping all along as he went: and it came to paſs as he met them, he ſaid unto them, come to Gedaliah the ſon of Ahikam *m*.

† Heb. *in going, and weeping.*

m He cometh out weeping, the better to deceive them into his trap, that they might believe he was as they equally affected with Gods diſpenſations, and invireth them to the new Governour for protection; as if he had been one of his Courtiers, and Friends; by thoſe arts he concealeth his bloody deſign againſt them.

7 And it was ſo when they came into the midſt of the city that Iſhmael the ſon of Nethaniah ſlew them, *and caſt them* into the midſt of the pit, he, and the men that *were* with him *n*.

n When he had thus enticed them into *Mizpah*, he, and his followers ſlay them, and throw their dead bodies into a pit, with the aſſiſtance of thoſe bloody men that were with him.

8 But ten men were found amongſt them, that ſaid unto Iſhmael, Slay us not, for we have treaſures in the field, of wheat, and of barly, and of oyl, and of honey: So he forbare, and ſlew them not amongſt their brethren *o*.

o He ſlew 70 of them, but ten of them pleading for their lives urged that they had Eſtates in the Country, both of Corn, Oyl and Hony. His covetouſneſs prevailed over his cruelty, he ſpared their lives to become maſter of what they had.

9 Now the pit wherein Iſhmael had caſt all the dead bodies of the men (whom he had ſlain ‖† because of Gedaliah *p*) *was* it which Aſa the king had made for fear of Baaſha king of Iſrael, *and* Iſhmael the ſon of Nethaniah, filled it with *them that were* ſlain *q*.

‖ Or, *near to Gedaliah.* † Heb. *by the hand of Gedaliah.*

p The word which we tranſlate *becauſe of* מִיַּד ſignifieth *in the hand* of *Gedaliah*, which hath given *Criticks* a ſcope to vary in their notion of it, and to tranſlate it, *in the power of*. *By occaſion* of, &c. But the learned Author of our *Engliſh Annotations*, ſaith the ſenſe of the place is plain enough, *chap.* 38. 10. we have the ſame term twice, where we have tranſlated it, *with thee*, ſo here it doubtleſs ſignifies thoſe who were *with Gedaliah* under his power or charge. q What pit this was is not ſo well agreed, that is upon what occaſion made, the Text telleth us it was digged by *Aſa* King of *Judah*, and that it was made for fear of *Baaſha* the King of *Iſrael*, but whether it was to *receive water*, or to hinder *Baaſha*'s coming near ſome weak part of the City we are not told, and it is but vain to gueſs. We read 1 *Kings* 15. 22. of *Aſa*'s fortifying *Mizpah* with the ſtones of *Ramah*, but of this pit we read nothing.

10 Then Iſhmael carried away captive all the reſidue of the people, that *were* in Mizpah, *even* the kings daughters, and all the people that remained in Mizpah, whom Nebuzaradan the captain of the guard, had committed to Gedaliah the ſon of Ahikam, and Iſhmael the ſon of Nethaniah, carried them away captive, and departed to go over to the Ammonites *h*.

h By this verſe appeareth that *All the Jews*, *ver.* 3. muſt be underſtood in a reſtrained ſenſe concerning all thoſe about *Gedaliah*. For he carried many away as Priſoners, as alſo *Zedekiahs* Daughters, who either had concealed themſelves at the taking of the City, or were left behind by the Conquerors, as not like much to hurt them, and having done this he knew there was no abiding for him long there, ſo he haſtneth away to the *Ammonites*, who (as we had it before) imployed him in this murder.

11 ¶ But when Johanan the ſon of Kareah, and all the captains of the forces that *were* with him, heard of all the evil that Iſhmael the ſon of Nethaniah had done.

12 Then

12 Then they took all the men, and went to fight with Iſhmael the ſon of Nethaniah, and found him by the great waters that *are* in Gibeon *i*.

i Theſe great waters are ſuppoſed to be a Lake or ſome great Pool in *Gibeon*, the very ſame that is mentioned, 2 *Sam.* 2. 13. where *Joab* and the Servants of *David* met, the one keeping on one ſide of the Pool, the other on the other ſide.

13 Now it came to paſs, *that* when all the people which *were* with Iſhmael ſaw Johanan the ſon of Kareah, and all the captains of the forces that were with him, then they *were* glad *k*.

k To ſee a probability of their eſcape out of the hands of this bloody man who had ſlain ſo many of their brethren.

14 So all the people that Iſhmael had carried away captive from Mizpah, caſt about and returned, and went unto Johanan the ſon of Kareah.

15 But Iſhmael the ſon of Nethaniah eſcaped from Johanan with eight men, and went to the Ammonites *l*.

l When the people whom *Iſhmael* had carried away Priſoners ſaw *Johanan* coming with greater Forces, they contrived and wheeled about and went to him, onely *Iſhmael* and eight men which eſcaped and went to the Land of *Ammon*.

16 Then took Johanan the ſon of Kareah, and all the captains of the forces that *were* with him, all the remnant of the people whom he had recovered from Iſhmael the ſon of Nethaniah, from Mizpah, (after *that* he had ſlain Gedaliah the ſon of Ahikam) *even* mighty men of war, and the women and the children, and the eunuchs whom he had brought again from Gibeon.

17 And they departed, and dwelt in the habitation of Chimham, which *is* by Bethlehem, to go to enter into Egypt *m*.

m When *Johanan* had (as was before expreſſed) recovered the Jews whom *Iſhmael* had carried away as Priſoners, he came and dwelt with them in the habitation of *Chimham*, concerning this *Chimham* all that we read in Scripture is, 2 *Sam.* 19. 37, 38, 40. he was the ſon of *Barzillai*, whom *David* would have had to have gone along with him to his Court, but he being 80 years old excuſed himſelf, and deſired that his ſon *Chimham* might be accepted in his ſtead, v. 38. *David* agreeth it, and promiſeth him, and promiſed to do for him, whatſoever his Father ſhould deſire on his behalf, poſſibly *David* having an eſtate near thereabouts might give a portion of it to him, which though it returned to the family of *David* in the year of Jubilee, yet from *Chimham*'s Houſe there, might retain the name of the habitation of *Chimham*, into thoſe parts *Johanan* retired with a further deſign to go into *Egypt*.

18 Becauſe of the Caldeans; for they were afraid of them, becauſe Iſhmael the ſon of Nethaniah had ſlain Gedaliah the ſon of Ahikam, whom the king of Babylon made governour in the land *n*.

n Here was one ſlain whom the Conquerour *Nebuchadnezzar* had made Governour in the Land of *Judah*, and it was but reaſonable for them to think that *Nebuchadnezzar* would take the affront done to himſelf, he being conſtituted Governour by him, and though *Johanan* had nothing to do in that murder, yet he did not know but that the King of *Babylon* being ignorant of any parties amongſt the Jews, might look upon them all as guilty who were Jews, and revenge *Iſhmael*s blood upon all the remainder of that Nation, he therefore chuſeth them an habitation for the preſent, from whence they might in a ſhort time go down into *Egypt*, which was *Johanan*'s deſign as we ſhall read in the next Chapter.

CHAP. XLII.

THE three following Chapters give us an account of what happened to *Johanan* the Son of *Kareah*, and the reſt after the ſlaughter of *Iſhmael*, and their going to dwell in the habitation of *Chimham* in order to their going into the Land of *Egypt*. Their coming to *Jeremiah* to go and enquire of the Lord for them, his enquiry of God, with the Revelation of the Divine will unto him; that they ſhould not go into *Egypt*, promiſing Gods protection of them, if they did not go, threatning their deſtruction if they did go. Their proud anſwer to *Jeremiah* and reſolution to go, which they accordingly did, and there fell in with the Idolatry of the *Egyptians*, for which God by his Prophet threatneth them with an utter ruine.

1 Then all the captains of the forces, and Johanan the ſon of Kareah, and Jezaniah the ſon of Hoſhaiah, and all the people from the leaſt even to the greateſt came near *a*.

a After that this Captain *Johanan* (who now had made himſelf head of the Jews) had fixed their abode in the habitation of *Chimham* in the way to *Egypt*. with thoughts of going down to inhabit there for fear of the *Caldeans*, coming to revenge the death of *Gedaliah* upon all the remainder of the Jews, both theſe Captains and many of the people, or ſome of all ſorts of the people, (for it cannot be imagined that every particular perſon came) made their addreſs to the Prophet *Jeremiah* who probably was with them, carried away by *Iſhmael* and reſcued by this Captain.

2 And ſaid unto Jeremiah the prophet, Let ‖ we beſeech thee our ſupplication be accepted before thee *b*, and pray for us, unto the LORD thy God, *even* for all this remnant, (for we are left *but* a few of many as thine eyes do behold us *c*.)

‖ Or, *let our ſupplication fall.*

b Theſe men (though wretched Hypocrites) yet come to the Prophet with great reſpect, and reverence, firſt deſiring that he would allow them to make their requeſt to him, probably the evidence they had had ſo lately of his being a Prophet of the Lord, by the fulfilling of all that he had foretold againſt both the City and the Temple might in ſome meaſure occaſion this. c Their requeſt was that he would put up his prayer to God for the remnant, for now there was but a ſmall remnant of Jews left, a few of many.

3 That the LORD thy God may ſhew us the way wherein we may walk, and the thing that we may do *d*.

d The thing they would have him pray to God for was direction, what they ſhould do in this deſolate ſtate into which God had brought them. What could be more pious? A practice founded upon a divine precept, and encouraged by a promiſe, *Prov.* 3. 6. *Acknowledge him in all thy ways, and he ſhall direct thy paths.* But we may well apply here what God had ſaid to their forefathers, *Deut.* 5. 29. when they had ſo freely promiſed their obedience to the Law of God. *O that there were ſuch an heart in them*, &c.

4 Then Jeremiah the Prophet ſaid unto them, I have heard *you d*, behold, I will pray unto the LORD your God, according to your words, and it ſhall come to paſs *that* whatſoever thing the LORD ſhall anſwer you, I will declare *it* unto you, I will * keep nothing back from you *e*.

* 1 Sam. 3. 18. Act. 20. 20.

d That is I will do for you according as you deſire. e And I will be faithful in giving you an account of what God ſhall reveal to me to be his will on your behalf. They called God *Jeremiahs* God, here *Jeremiah* calls him *their God* both to mind them of Gods relation to them and their duty towards him.

5 Then they ſaid to Jeremiah, The LORD be a true and faithful witneſs between us, if we do not according to all things, for the which the LORD thy God ſhall ſend thee to us.

6 Whether *it be* good, or whether *it be* evil *f*, we will obey the voice of the LORD our God to whom we ſend thee; * that it may be well with us, when we obey the voice of the LORD our God *g*.

* chap. 7. 23.

f The preceding words are a perfect Oath, the form of which lies in a calling of God to witneſs the ſincerity of the heart of thoſe that ſwear, for a ſecurity to thoſe to whom the Oath is given, which alſo includeth a ſecret challenging God, to take vengeance upon the perſons that give that ſecurity, if they ſhould not do accordingly as they promiſe, which ſpeaketh the Atheiſm of the Heart of the falſe ſwearer, for did a man believe that there is a God, and that the divine being is infinite in power, and a true and faithful witneſs, it were impoſſible that he ſhould challenge him to be revenged on him for not doing what he never ſeriouſly intends to do, which was the caſe of theſe wicked men. g The thing they promiſe is a perfect obedience to Gods will, whether grateful or ingrateful to them, and they further declare a conviction, that if they did it, it ſhould be well with them according to that, *Deut.* 5. 29. which ſheweth the mighty power of luſts in unregenerate hearts, and the mighty operations of the evil ſpirit in the children of diſobedience, *Eph.* 2. 3. That although they be convinced that if they did obey the voice of God it would be well with them; yet they will not do it in things which they have a power to do.

7 ¶ And it came to paſs after ten dayes, that the word of the LORD came unto Jeremiah *h*.

h The word mentioned *chap.* 40. 1. To which all that we have met with from the beginning of *chap.* 40. is but an hiſtorical preface.

8 Then called he Johanan the ſon of Kareah, and all the captains of the forces which *were* with him,

him, and all the people from the least even to the greatest.

9 And said unto them, Thus saith the LORD, the God of Israel, unto whom ye sent me to present your supplication before him *i*.

i The Prophet after ten dayes, all which time some (but upon what ground I know not) think he spent in Prayer, receiveth an answer from God, which he presently communicates to the Princes and People, with a preface that containeth in it many arguments to have induced this compliance with it. 1. Because it came from the Lord. 2. From that God who as he was in Covenant with *Israel* so in all the course of his Providence had so carried himself to them, as they had no just reason to suspect either his kindness or his power. 3. From their imploying of him to seek God upon their behalf.

10 If ye will still abide in this land *k*, then will I build you and not pull *you* down, and I will plant you, and not pluck *you* up *l*: for I repent me of the evil that I have done unto you *m*.

k That is if you will not go into the Land of *Egypt*, as you are thinking, but abide where you are, or in any part of *Judah*, under subjection to the King of *Babylon* into whose power I have given you. *l* Then I will see to your security, and prosperity, and make you an happy people, the happiness and prosperity of people is in Scripture often set out under the notion of building, and planting, as on the contrary their misery or destruction is expressed under the metaphorical notions of pulling down, and plucking up. *m* For I am satisfied with the punishment your Nation hath undergone, and as to the remainder, if they do not destroy themselves by new disobedience, I will change the course of my providence.

11 Be not afraid of the king of Babylon, of whom ye are afraid: be not afraid of him, saith the LORD *n*: for I *am* with you to save you, and to deliver you from his hand *o*.

n I know whom you are afraid of, you fear that the King of *Babylon* will come and utterly root you out, because one of your Nation hath murdered his *Vice-Roy Gedaliah*, suffer not your passion of fear to rise too high in this case, and to make you fly into *Egypt*. *o* For you shall have my presence with you, to preserve and deliver you from his power if shall not be in his power to do you any harm.

12 And I will * shew mercies unto you, that he may have mercy upon you *p*, and cause you to return from own land *q*.

* Psal. 106.46.

p We are beholden to God for all the pity, and compassion which we meet with from men, God inclineth their Hearts, though we receive the kindness from their hands. *q* The mercy which God here promiseth these men, is that the King of *Babylon*, should give them a liberty to go every one of them to their own inheritances, for at present they were banished by their own fear, from their own houses, though not from their own Country.

13 But if ye say, we will not dwell in this land, neither obey the voice of the LORD your God *r*.

r Our Translation a little darkens the sense, translating the *Heb.* particle לרתי *neither* which signifies no more then *not* or by *no means*, *Numb.* 14. 16. 1 *Sam.* 2. 2. and 20. 26. *Hos.* 13. 4. and it is certain here is but one thing spoken of, for the thing wherein they disobeyed the voice of the Lord, was not continuing in their own land, but going into the Land of *Egypt*.

14 Saying, No, but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread, and there will we dwell *s*.

s The sense of the words is obvious, they thought that their life in the Land of *Judah*, would be at best an uneasie Life, where they should be continually allarum'd, with the noise of War, and though they could not fear the want of Bread in a Land that flowed with milk and hony, yet they also considered, that *Egypt* was a very fruitful Country, by the overflowing of *Nilus*, and the prospect of this made them quit that usual fondness which people have of their Native Country. From whence appears that their great sin was *unbelief*, they would not take the promise of God for a security to them for a quiet, and peaceable abode in *Judah*, but would fancy noises of Drums, and Trumpets, and fear where no fear was; the Prophet saw, they were resolved into *Egypt* they would go, to live a more certain easie Life (as they fansied) he therefore tells them, that if after their sending him to God to inquire for them, and promising a compliance with his will, and hearing now what that will was, this were their resolution he had another word from God to them.

15 (And now therefore hear the word of the LORD, ye remnant of Judah, Thus saith the LORD of hosts, the God of Israel, if ye * wholly set your faces to enter into Egypt, and go to sojourn there *t*.)

* Deut. 17. 16.

t This verse is wholly prefatory to what followeth. If, saith God, all your mind be upon *Egypt*, and you be resolved thither you will go.

16 Then it shall come to pass, that the sword which ye feared shall overtake you there, in the land of Egypt, and the famine whereof ye were afraid † shall follow close after you there in Egypt, and there ye shall dye *u*.

† Heb. *shall cleave after you.*

u In the general the Prophet threatneth them, that in *Egypt* they should meet with the very same evils the fear of which made them flee out of their own Countrey, the *Sword* and *Famine*. The Sword of *Nebuchadnezzar* who, after this, fully conquered *Egypt*, and a Famine through want of Bread, for although *Egypt* was a fruitful Countrey, yet we know there was a Famine there, against which *Joseph* provided, besides that scarcity of victuals commonly followeth great Armies. Those who shun dangers or think to shun them by acts of disobedience to God, ordinarily are suffered by God to take such courses as they fall into the same or worse dangers then what they labour to avoid.

17 † So shall it be with all the men that set their faces to go into Egypt to sojourn there, they shall die by the sword, by the famine, and by the pestilence, and * none of them shall remain, or escape from the evil, that I will bring upon them *w*.

† Heb. *so shall all the men.*

* see chap. 44. 28.

w Those words *that set their faces to go* may reasonably be interpreted as alimitation of the universal particle *all*, for as *eventually* we can hardly conceive that every individual person that went into *Egypt* did thus perish, so it can hardly be thought that the just God should order an equal punishment to those who were the ringleaders in this design, and those who were forced or overruled by them, or perhaps knew not how to live when the rest were gone, but faith God, for those who drive on this design, and go with their whole heart resolvedly against the contrary Revelation of my will, there shall none of them escape, one or other of my sore judgements, Sword, Pestilence or Famine. They shall not be the lot of one or two, but of all such persons.

18 For thus saith the LORD of hosts the God of Israel, As mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem; so shall my fury be * poured forth upon you, when ye shall enter into Egypt: and * ye shall be an execration, and an astonishment, and a curse, and a reproach, and ye shall see this place no more *x*.

* chap. 7. 20.
* Zech. 8. 13.

x If you would see your doom in a glass look upon *Jerusalem*, whom according to my word I have dealt so severely with, that amongst men it would be called fury, though in me it was but deliberate Justice, that my wrath declared against them, like liquid things melted diffused it self into all the parts of it: I will deal so with you soon after you shall have entred into that Land, where you promise your selves so much ease, rest, and prosperity, and as I threatned to make *Jerusalem* a curse, an astonishment, and a reproach, *chap.* 24. 9. and 29. 18. so I will deal with you, and in this I will (saith God) deal worse with you, that whereas those of your Brethren, that were carried from *Jerusalem* to *Babylon*, shall some of them come back again after 60 years, you shall see this place no more. There was this aggravation of the Jews to whom God was now by his Prophet speaking. They had lately seen the words of the Lord spoken by the same Prophet verified, and yet would take no warning, but ran into the same sin of Unbelief.

19 ¶ The LORD hath said concerning you, O ye remnant of Judah, Go ye not into Egypt: know certainly that I have † admonished you this day *y*.

† Heb. *testify against you.*

y The good Prophet knowing how much it concerned this people to listen unto him, and to believe and obey what he said repeats again the same thing which he had said before assuring them that it was the Lord commanded him to say this to them, Criticks note that the word which we translate *admonish*, in this form, signifieth to admonish before witnesses.

20 For ‖ ye dissembled in your hearts *z*, when ye sent me unto the LORD your God, saying, Pray for us unto the LORD our God, and according to all that the LORD our God shall say, so declare unto us, and we will do *it* *a*.

‖ Or, *have used deceit against your souls.*

z Or *you have used deceit*, either towards God, dealing falsly with him, calling him to be a witness to your sincerity in what you never intended any sincerity in, or towards *me*, sending me to enquire of God for you, and promising to do according to what I should reveal to you from God as his Will, when as you never intended it. Or towards your own Souls, as every sinner doth but deceive his own Soul. You made a pretence of what was not

in your hearts. *a* When you sent me to pray Gods direction for you and made me such a firm promise to do whatsoever I should reveal to you from God as his will in this case.

21 And *now* I have this day declared *it* to you *b*, But ye have not obeyed the voice of the LORD your God, nor any *thing* for the which he hath sent me unto you *c*.

b I have been faithful to you, I went according to your desire to enquire of God for you, I have told you what I was in this case, and now I have as faithfully told you what it is. *c* But *ye have not obeyed*. How did *Jeremiah* know this, for they had not yet declared their minds to him? he had either learned it from their discourses, during the ten dayes which God had made him to wait for the Revelation, or he had learned it from some contemptuous behaviour of them, when he delivered it, or (which is most probable) God had aforehand told it to him.

22 Now therefore know certainly, that ye shall dye by the sword, by the famine, and by the pestilence, in the place whither ye desire ‖ to go, *and* to sojourn *d*.

‖ Or, *to go to sojourn.*

d The Prophet ascertaineth that doom unto them, which *ver.* 14, 15, 16. he had threatned them with, in case they were resolved to go into *Egypt*, we must expect nothing but utmost disappointments upon actions done in disobedience to the revealed will of God: you think to avoid death by going thither for a little time to sojourn, but you shall dy there, and that by those very deaths which by going thither you seek to avoid.

CHAP. XLIII.

1 AND it came to pass, *that* when Jeremiah had made an end of speaking to all the people all the words of the LORD their God *a*, for which the LORD their God had sent him to them *even* all these words.

a The *Hebrew* word, which we translate *words* signifieth also *things*. The Prophet is very exact in letting us know that he had from the Lord what he delivered to them, he therefore twice repeats it, *the words of the Lord their God*, and for *which the Lord had sent him to them*, not that the Prophets always limited themselves to those syllabical words they had revealed to them, but to the matter only of the *Revelation*, which every Minister of the Gospel is still bound to do, delivering to people only *what they have received from the Lord*, as 1 *Cor.* 11. 23. as to the matter and substance of what they deliver, though they clothe it with words and phrases of their own.

2 Then spake Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men *b*, saying unto Jeremiah, Thou speakest falsely: the LORD our God hath not sent thee to say, Go not into Egypt to sojourn there *c*.

b Of *Johanan* we have before heard, but not of *Azariah*, unless under the name of *Jezaniah*, *chap.* 42. 1. but that is uncertain. These men are called *proud men*, either because they were the *great men*, or because *their conceit of themselves*, *led them into this fatal error*. *Pride* is nothing else but a mans mind swelling in an opinion of himself, and always takes its rise from some higher ground the person possessed of it thinks he stands upon, and a very little hillock will serve the turn, those who have nothing else of pretence will make a silk Coat, or a peice of Silver lace serve their turn. One mans spirit swells upon account of his descent, another upon account of his riches, a third upon the account of his Learning, Parts, and Wit, a fourth upon the account of his or her beauty; these men are called proud men, possibly upon account of their *greatness*, they were *Captains*, and the chief of the Jews now left; but chiefly upon account of the good opinion they had of their own Reason and Wit, by which they judged they knew better how to guide themselves for their own security, then *Jeremiah* could teach them; which *Pride* or good opinion men have of themselves, is a great root of disobedience, all men sin either through *passion* or *Pride*, or both, either gratifie their *sensitive appetite* or their *rational appetite* as it is in man since the fall. *c* Because it had been down right Atheism, and a disclaiming of God, to have said, they knew better what to do, then God could tell them, they only tell the Prophet God had not sent him. As in these times Hypocrites, whose Lusts will not allow them to do the Will of God, think to secure themselves by denying that to be the Will of God, and finding out other senses to put upon Scripture then are according to truth.

3 But Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Caldeans, that they might put us to death, and carry us away captives into Babylon *d*.

d *Baruch* was but a Clerk or Secretary to *Jeremiah*, so not very probable to overrule the Prophet to a falsifying of his trust, and a betraying of his Countrymen into the hands of their Enemies, but so fond are wicked men of their lusts, that they will say any thing in justification of them rather then deny themselves in them, and become obedient to the will of God.

4 So Johanan the son of Kareah, and all the captains of the forces, and all the people obeyed not the voice of the LORD, to dwell in the land of Judah *e*.

e That is they resolved not to obey the message God had sent them by *Jeremiah*.

5 But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah that were returned from all nations whither they had been driven, to dwell in the land of Judah *f*:

f This resolution they presently put in practise. Though it is certain that *Jeremiah* and *Baruch* were not willing to go along with them, and probably that many of the people were not willing, yet these rebellious Captains forced them all along with them. So as many of them were now a kind of Prisoners to their own Countrymen.

6 *Even* men, and women, and children, and the kings daughters *g*, and every person that Nebuzaradan the captain of the guard had left with Gedaliah the son of Ahikam, the son of Shaphan, and Jeremiah the Prophet, and Baruch the son of Neriah.

g Of the Kings Daughters here mentioned, see *chap.* 41. 10.

7 So they came into the land of Egypt *h*, for they obeyed not the voice of the LORD, thus came they *even* to * Tahpanhes *i*.

* Isa. 30. 4. called *Hanes.*

h *Egypt* at this time though it was humbled by the King of *Babylon*, by an inroad he had made into it, of which we read, 2 *Kings* 24. 7. yet it was a distinct Kingdom, and being near to *Canaan*, the Jews often fled thither for Sanctuary, and borrowed assistance against their Enemies from them, 1. Of this City we read little but in Holy Writ, 1 *Kings* 11. 19. we read of a Queen of *Egypt* called *Tahpenes* in honour to whom probably this City was builded, after whose name this City was called, of which the Scripture saith nothing, but in this Prophet *chap.* 2. 16. in this chapter and chap. 44. and 46. 14. it appears by *ver.* 9. that it was at this time the place where the King of *Egypt* made his residence, or at least had a Palace. Thither these Captains and the Jews came, forcing *Jeremiah* and *Baruch* along with them.

8 ¶ Then came the word of the LORD to Jeremiah in Tahpanhes, saying,

9 Take great stones in thy hand, and hide them in the clay in the brick-kiln, which *is* at the entry of Pharaohs house, in Tahpanhes, in the sight of the men of Judah *k*.

k God commandeth the Prophet to take these Stones, and to place them in the *clay*, &c. for a sign of what we shall meet with expounded in the next *verse*, it is plain from hence that the King of *Egypt*, called *Pharaoh*, either resided, or at least had a Royal Palace in *Tahpanhes*, *Jeremiah* is directed to fix these Stones at the entrance into this *Palace*. This hath made Interpreters divided about the true sense of the word, which is hear translated a *Brick-kiln*. That the word so signifies is out of doubt and is so translated, 2 *Sam.* 12. 31. All that troubleth some, is, that they fancy there should not be a *Brick-kiln* so near the Kings Palace; but possibly those Learned men do not enough consider the difference of times and places. Great Princes Sons and Daughters, do not use in our age to keep sheep, which yet we know *Jacobs* sons and *Labans* daughters did, the Grandeur of Princes was not so great, but it might admit of as plain a thing as this. Others say the Palaces of their Princes were very vast, so that the Brick-kiln might be at a distance from the entry into the dwelling-house, though it was at the entry of the place called by the name of the Palace. Others think it might be an house used not for making, but polishing Earthen ware. But the most ostensiveness of such kiln is with us, is from the smoke, of which they had none, drying their Bricks in the Sun. But it is a nicety not worth so many guesses.

10 And say unto them, Thus saith the LORD of hosts the God of Israel, Behold, I will send and take Nebuchadrezzar the king of Babylon * my servant *l*, and will set his throne upon these stones that I have hid *m*, and he shall spread his royal pavilion over them.

* See Ezek. 29. 18.

l Now God expounds his meaning in his former command, he ordered *Jeremiah* to take stones and hide them in a place near the King of *Egypts* Palace; now he tells them, that this was for a sign that *Nebuchadnezzar* should set his Throne, and spread his Pavilion in that place. This *Nebuchadnezzar* God calls his Servant, because he was to obey him in what he should do, though he intended not so. Thus *Assyria* is called the *Rod of his anger*, *Isa.* 10. 5. and *Nebuchadnezzar*, is so called, *chap.* 25. 9. and 27. 6. *m* God owneth the stones to be laid by himself because they were laid at his Command.

11 And when he cometh, he shall smite the land of Egypt, *and deliver* * such *as are* for death, to death, and such *as are* for captivity to captivity, and such *as are* for the sword to the sword *n*.

* Zech. 11. 9.

n He prophesieth the certain ruine of the *Egyptians* by the King of *Babylon*, some of whom the King of *Babylon* should slay, others of them he should lead away into Captivity as Prisoners of War. See the like phrases, *chap.* 15. 2.

12 And I will kindle a fire in the houses of the gods of Egypt *o*, and he shall burn them, and carry them away captives *p*, and he shall array himself with the land of Egypt *q*, as a shepherd putteth on his garments *r*, and he shall go forth from thence in peace *s*.

o God by his Prophet declares a particular hatred to the Idols of *Egypt*, that he would burn up their Temples, *i. e.* by the hands of *Nebuchadnezzar*. *p* He shall carry away both the Idols, and the inhabitants of *Egypt* Captives. *q* That is with the spoils and plunder of the land of *Egypt*, the King of *Babylon* shall clothe his Army. *r* Our unacquaintedness with the fashions of Shepherds causeth divers guesses at the sense of this phrase; that which the best Interpreters fix on as the best is, That as a shepherd that while he hath been attending his Flock goes in any Rags, and is careless of his Clothes, but when he goes home at night he puts on his Coat; so the *Babylonish* Souldiers when they have finished their work in the conquest of *Egypt*, shall go home clothed in the better habits of the *Egyptians*. *s* And the Armies shall go home in peace, as Conquerors not foiled in their undertaking.

13 He shall break also † the images of || Bethshemesh, that *is* in the land of Egypt *t*; and the houses of the gods of the Egyptians shall he burn with fire *u*.

† Heb. *Statues* or *standing images*.
|| Or, *the house of the Sun*.

t Beth-shemesh signifies *the house of the Sun*, and it is also the name of a City in *Egypt*, so most take it here as the name of a City, which had its name from a famous Temple builded in it to the honour of the *Sun*. This Idol is called *On*, *Gen.* 41. 45. By this it appears that the *Egyptians*, as well as other *Pagans* paid divine adoration to the Creature. *u* God threatens not only the destruction of the *Idolatrous Temples*, but the houses of the inhabitants of *Egypt*, by the King of *Babylon*; from whence these *Jews*, would they have believed might have understood, that they would not have the security which they promised themselves in the land of *Egypt*.

CHAP. XLIV.

1 THE word which came to Jeremiah concerning all the Jewes, which dwell in the land of Egypt *a*, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, saying *b*,

a The Patience and Goodness of God to this remnant of his ancient people is very remarkable, he leaveth them not even in their Rebellion, but sendeth *Jeremiah*, whom he had before sent to prevent their going into this Idolatrous Countrey, to try if in *Egypt* they would be brought to a better mind. *b* It should seem that the generality of the *Jews* that went into *Egypt* had planted themselves at these four places. Of *Migdol* we read *Exod.* 14. 2. and *Num.* 33. . from which places we may learn, it was a City or Town upon the borders of the *Red-sea*. We shall read of it again, *chap.* 46. 14. It was a place which might have minded them better of their duty and obligations to God, for upon their removal from thence, God divided the *Red Sea* for their Forefathers. *Noph* was another City in *Egypt*, of which we read, *Isa.* 19. 13. *Ezek.* 2. 15. and 46. 14. *Ezek.* 30. 13. 16. The *Greeks* and *Latins* call it *Memphis*; it is thought to be that City, which is now called *Cairo*, *Isa.* 19. 13. *Ezek.* 30. 13. *Pathros* was a Region or Province, some think it derived its name from *Pathrusim* the son of *Mizraim*, *Gen.* 10. 14. It is the same (as some think) which is since called *Thebais*.

2 Thus saith the LORD of hosts, the God of Israel. Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and beholds, this day, they *are* a desolation, and no man dwelleth therein *c*.

c He reflecteth to the late destruction of it by the King of *Babylon*, this remnant of the people was a brand pluck'd out of that fire, and their eyes had been Witnesses, to the desolations that God had wrought.

3 Because of their wickedness which they have committed to provoke me to anger, in that they went to burn incense, *and* to serve other Gods *d*, whom they knew not, *neither* they, you, nor your fathers *e*.

d As they were eye-witnesses to the effect so it was nothing but their unbelief made them strangers to the cause. for God by his Prophets had told them that the great moving cause was their paying a divine homage to Idols: *e* The sin of which is aggravated from this, that they were as much strangers to the Idols, as to the people with whom they joined in the worship of them, neither they nor any of their Fathers having had any experimental knowledge of what they had done or could do for such as adored them.

4 Howbeit * I sent unto you all my servants the prophets, rising early and sending *them*, saying, Oh do not this abominable thing that I hate.

* 2 Chro. 36. 15.

5 But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods *f*.

f These two verses contain another aggravation of this peoples sin, *viz.* That they did this against light, and admonitions to the contrary, God had by his Prophets let them know that this was an abominable thing, a thing which he hated, and that not with an ordinary degree of hatred, yet they would not hear, so as to yield obedience to God, but went on in their Idolatries.

6 Wherefore * my fury and my anger was poured forth, and was kindled in the cities of Judah, and in the streets of Jerusalem, and they are wasted *and* desolate as at this day *g*.

* chap. 42. 18.

g For these very reasons their Idolatry and contempt of my word by my Prophets, the very sins you are now committing, I have given *Judah* and *Jerusalem* into the hand of the King of *Babylon*, and it is (as you at this day see it) waste and desolate.

7 Therefore now thus saith the LORD, the God of hosts, the God of Israel, Wherefore commit ye *this* great evil against your souls? to cut off from you man and woman, child and sucking † out of Judah, to leave you none to remain *h*.

† Heb. *out of the midst of Judah.*

h What prudence can guide you to do such actions as these, by which you cannot hurt God, but your selves onely? you are now but a few of many, what love have you for your country, in taking courses which will certainly tend to the utter extirpation of those few, so as there shall be neither Man, nor Woman, nor child, nor sucking remaining of all the *Jewes*.

8 In that ye provoke me unto wrath, with the works of your hands *i*, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut your selves off, and that ye might be a curse, and a reproach amongst all the nations of the earth *k*.

i Idols are vitually thus defamed, and indeed nothing can argue a greater stupidity than for any to pay an homage (confessedly due to the supreme being) to what is the work of mens hands, and therefore must be made by one Superiour to that order of Beings in which Idols are. But how doth the Prophet say, that they worshipped the works of mens hands? for it is apparent from *ver.* 17. that they paid this homage to the *Queen of heaven*, which is not the work of mens hands. *Sol.* It was before Images which are but the works of mens hands. And this certainly was the Idolatry of the generality of the Heathens, they worshipped an unknown Divine Being before a Creature, either as representing it, or rather putting them in mind of it. *k* The term *that* doth not denote the Idolaters end of intention, for none ever did any act intentionally to ruine themselves, it onely signifies the end of their work that their utter ruine would be the certain consequent of their work.

9 Have ye forgotten the † wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem *l*?

† Heb. *wickednesses*, *sins* or *punishments*.

l God accounteth men and women to have forgotten that, the sight and reflection upon which hath made no such impression upon them, as to produce a practice suitable to those notices, according to the conduct of a reasonable soul, which reacheth every man, having notice of a great evil brought upon a man by such or such practices to avoid running into the like danger. It was the aggravation of this Peoples sins, that they were committed in the holy land, and in a City which God had more favoured than any other place, to have done these things in any place had been guilt enough, but more to do it in the *land of Judah* and *in the streets of Jerusalem*.

10 They are not † humbled *even* to this day, neither have they feared *m*, nor walked in my law, nor in my statutes that I set before you, and before your fathers.

† Heb. *contrite*.

m Neither they nor you are humbled, for the Prophets passing from the second person to the third, and by and by from the third Person again to the second, lets us know, that he intendeth what

what he spake as well of them to whom he spake, as of them concerning whom he speaks from, *n* whence we also learn, that *Reformation* and *obedience* is the first fruits of *contrition* or true humiliation, God accounteth those not *humbled*, but *hardened* who are not reformed, and become obedient to his Will let their pretended *attrition*, *contrition*, or *humiliation* be in outward appearance what it will.

11 ¶ Therefore thus saith the LORD of hosts the God of Israel *o*, Behold * I will set my face against you for evil, and to cut off all Judah *p*.

* Lev. 17. 10. chap. 21. 10.

o These names are frequently given to God, in threatning prophesies, partly to let this people know that God is able to make good his word, and to bring the threatned Evils upon them: and partly to let them know that the dealing thus with them would not make him quit his relation to *Israel*, but he was and still would approve himself the God of those who were his true *Israel*. *p* The meaning is my full design against you is to bring Evil upon you, this is expressed under the notion of *sitting his face*, and *Amos* 9. 4. *setting his eyes* against them.

12 And I will take the remnant of Judah, that have set their faces to go into the land of Egypt, to sojourn there, and they shall all be consumed, *and* fall in the land of Egypt, they shall *even* be consumed by the sword, *and* by the famine: they shall die from the least even unto the greatest, by the sword, and by the famine: and they shall be an execration, *and* an astonishment, and a curse, and a reproach *q*.

q This is no more than the Prophet had told these very persons before they went into *Egypt*, *chap.* 42. 16, 17. here he doubleth his words for the confirmation of the truth, of them to them now that they were there.

13 For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence.

14 So that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they † have a desire to return, to dwell there: for none shall return but such as shall escape *r*.

† Heb. *Lift up their souls.*

r There is a great variety in the reading of the words. *ver.* 14. some reading *besides such as have a desire to return*. Others, *Although* they have a desire to return. Others, *For they have a desire to return*. The words seem to hint that these *Jews* went into the Land of *Egypt* not with a design to live there alwayes, but to stay for a while till the heat of the *Chaldeans* in enquiring after the blood of *Gedaliah* should be over, then thinking to return into their own Country, which one would think were true, considering it not onely as their Native Soil, but also a place where was now room enough, and they might live in much greater plenty than they could in *Egypt*. The onely difficulty is in the last words, compared with what in the same Verse went before; it is said in the beginning of the verse that *none of them should escape*, and in the close, *none shall return but such as shall escape*. But reason will guide us to interpret the first *none* in a restrained sense, *i. e.* none of those who have been the Authors of this Counsel and Rebellion against God, and who went into *Egypt* willingly, for none can think that God involved *Jeremiah* and *Baruch* who were in *Egypt* (at least the first of them) in the same punishment with which he punished the Rebellious *Jews*. Or none of those who in *Egypt* have burnt incense to idols, and defiled themselves with the Idolatry of *Egypt*, but there shall some escape, such as have been forced into *Egypt* against their Wills; and such as being so forced when they came here did not fall in with the Idolatry of the *Egyptians* (for we may gather from the next verse, that all of them did not) these men shall again return into the Land of *Judah*. This to me seemeth the fairest and most probable sense of the words.

15 ¶ Then all the men which knew that their wives had burnt incense to other Gods *s*, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying *t*,

s The burning of Incense was a religious Rite, which God had appointed the *Jews* as a piece of Divine Homage to be paid to him alone, and by an ordinary figure is put for Worship. So as burning Incense to other gods, is the same with worshipping other Gods. *t* It should seem that all the *Jews* had not been thus far guilty, and those that did it were mostly Women, or at least they were the Leaders in this Idolatry, and one would think the phrase implieth, that those who were thus culpable did it with some *privacy*, so as all their Husbands did not know of it, but those that did were as bad as their wives, conniving at them, and justifying them in their Idolatry, and joyning with them in the following peremptory answer to, and contempt of the Prophet.

16 *As for* the word which thou hast spoken unto us in the name of the LORD, we will not hearken unto thee *u*.

u We read *chap.* 43. 5. *Johanan* and the rest onely denied that God had spoken such things and told *Jeremiah*, he had spoken falsely, but now these women and men rise higher, they acknowledge *Jeremiah* had spoken to them in the name of the Lord, but tell him in plain and direct terms they would not obey it. And indeed this is in the hearts of all sinners that are ruled by their Lusts, though they will sometimes pretend, that what they hear is not the Will of God, but spoken out of Malice and prejudice; yet they are pre-resolved they will not do it, let their understandings be never so well informed.

17 But we will certainly do * whatsoever thing goeth forth out of our own mouth *w*, to burn incense unto the || * queen of heaven *x*, and to pour out drink-offerings unto her, as we have done *y*, we and our fathers, our kings and our princes, in the cities of Judah, and in the streets of Jerusalem *z*: for *then* had we plenty of † victuals, and were well, and saw no evil *a*.

* Num. 30. 12. See *ver.* 25.
|| Or, *frame of heaven.*
* chap. 7. 18.
† Heb. *bread.*

w Here is the root of all sinners disobedience, their resolution to please and humour themselves, not knowing how in any thing to deny themselves, hence it is that derrying our selves is by Christ made the first law or condition of his Disciples. *x* By the *Queen of heaven* some here understand the *Sun*, which notion is favoured from the words being of the Feminine gender, which signifieth the *Sun* in *Heb.* others reading it not the *Queen*, but the *frame of heaven*, by it understanding the *Sun*, *Moon* and *Stars*. *y Drink-offerings* were a Divine Homage which God had commanded to be paid to him, *Lev.* 23. 13. *Num.* 6. 17. *z* Their argument for it was Custom and Antiquity, they and their Fathers had used to do it. 2 The Example of their Kings and Princes. *a* The Plenty and prosperity they had while they did so, as if their Idolatry had been the cause of it.

18 But since we left off to burn incense to the queen of heaven, and to pour out drink-offerings unto her, we have wanted all *things*, and have been consumed by the sword, and by the famine *b*.

19 * And when we burnt incense to the queen of heaven, and poured out drink-offerings unto her, did we make her cakes to worship her, and pour out drink-offerings unto her without our || men?

* chap. 7. 18.
|| Or, *Husbands.*

b Their last Argument is drawn from the evils that had befallen them since they had left worshipping the Sun, Moon and Starrs; thus strangely their omission of that, the cause of their sufferings, their former doing of which was indeed the true cause, they had lost their Husbands in the Siege, and in Battels, and had suffered Famine and Hunger, and all because they had burnt Incense to other Gods, they interpret these Providences into a punishment of them for not doing it as they had formerly used to do. So bad Interpreters are those of Gods Providences, who indulge their lusts in opposition to Gods Law.

20 ¶ Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him *that* answer, saying,

21 The incense that ye burnt in the cities of Judah, and in the streets of Jerusalem, ye and your fathers, your kings and your princes, and the people of the land, did not the LORD remember them, and came it *nor* into his mind?

22 So that the LORD could no longer bear, because of the evil of your doings, *and* because of the abominations which ye have committed: therefore is your land a desolation, and an astonishment, and a curse without an inhabitant as at this day.

23 Because you have burnt incense, and because ye have sinned against the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his statutes, nor in his testimonies, therefore this evil is happened unto you, as at this day *c*?

c There is in these verses nothing of difficulty, nor any new phrases to be opened. That which is observable is, that though the Prophet was but one against many, yet he feareth not their faces: The substance of what he saith is this; That they interpreted Gods voice in his Providences toward their Country directly contrary to the true sense of it. They concluded that their omission of late to burn incense to the Sun, Moon and Stars was the cause why it was so ill with them: as if these were animate beings, and the supreme Being, whereas they were but Creatures. Or as if it were the will of the supreme Being to be adored and worshipped in them, or before Statues and Images represented by them, whereas the Will of God was directly contrary,

11 And when he cometh, he shall smite the land of Egypt, *and deliver* * such *as are* for death, to death, and such *as are* for captivity to captivity, and such *as are* for the sword to the sword *n*.

* Zech. 11. 9.

n He prophesieth the certain ruine of the *Egyptians* by the King of *Babylon*, some of whom the King of *Babylon* should slay, others of them he should lead away into Captivity as Prisoners of War. See the like phrases, *chap.* 15. 2.

12 And I will kindle a fire in the houses of the gods of Egypt *o*, and he shall burn them, and carry them away captives *p*, and he shall array himself with the land of Egypt *q*, as a shepherd putteth on his garments *r*, and he shall go forth from thence in peace *s*.

o God by his Prophet declares a particular hatred to the Idols of *Egypt*, that he would burn up their Temples, *i. e.* by the hands of *Nebuchadnezzar*. *p* Hesthall carry away both the Idols, and the inhabitants of *Egypt* Captives. *q* That is, with the spoils and plunder of the land of *Egypt*, the King of *Babylon* shall clothe his Army. *r* Our unacquaintedness with the fashions of Shepherds causeth divers guesses at the sense of this phrase; that which the best Interpreters fix on as the best is, That as a shepherd that while he hath been attending his Flock goes in any Rags, and is careless of his Clothes, but when he goes home at night he puts on his Coat; so the *Babylonish* Souldiers when they have finished their work in the conquest of *Egypt*, shall go home clothed in the better habits of the *Egyptians*. *s* And the Armies shall go home in peace, as Conquerors not foiled in their undertaking.

13 He shall break also † the images of ‖ Bethshemesh, that *is* in the land of Egypt *t*; and the houses of the gods of the Egyptians shall he burn with fire *u*.

† Heb. *Statues* or *standing images*.
‖ Or, *the house of the Sun*.

t Beth-shemesh signifies *the house of the Sun*, and it is also the name of a City in *Egypt*, so most take it here as the name of a City, which had its name from a famous Temple builded in it to the honour of the *Sun*. This Idol is called *On*, *Gen.* 41. 45. By this it appears that the *Egyptians*, as well as other *Pagans* paid divine adoration to the Creature. *u* God threatens not only the destruction of the *Idolatrous Temples*, but the houses of the inhabitants of *Egypt*, by the King of *Babylon*; from whence these *Jews* would they have believed might have understood, that they would not have the security which they promised themselves in the land of *Egypt*.

CHAP. XLIV.

1 THE word which came to Jeremiah concerning all the Jewes, which dwell in the land of Egypt *a*, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, saying *b*,

a The Patience and Goodness of God to this remnant of his ancient people is very remarkable, he leaveth them not even in their Rebellion, but sendeth *Jeremiah*, whom he had before sent to prevent their going into this Idolatrous Countrey, to try if in *Egypt* they would be brought to a better mind. *b* It should seem that the generality of the *Jews* that went into *Egypt* had planted themselves at these four places. Of *Migdol* we read *Exod.* 14. 2. and *Num.* 33. . from which places we may learn, it was a City or Town upon the borders of the *Red Sea*. We shall read of it again, *chap.* 46. 14. It was a place which might have minded them better of their duty and obligations to God, for upon their removal from thence, God divided the *Red Sea* for their Forefathers. *Noph* was another City in *Egypt*, of which we read, *Isa.* 19. 12. *Ezek.* 30. 2. 15. and 46. 14. *Ezek.* 30. 13. 15. The *Greeks* and *Latins* call it *Memphis*; it is thought to be that City, which is now called *Cairo*, *Isa.* 19. 13. *Ezek.* 30. 13 *Pathros* was a Region or Province, some think it derived its name from *Pathrusim* the son of *Mizraim*, *Gen.* 10. 14. It is the same (as some think) which is since called *Thebais*.

2 Thus saith the LORD of hosts, the God of Israel. Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and behold, this day, they *are* a desolation, and no man dwelleth therein *c*.

c He refereth to the late destruction of it by the King of *Babylon*: this remnant of the people, was a brand pluck'd out of that fire, and their eyes had been Witnesses to the desolations that God had wrought.

3 Because of their wickedness which they have committed to provoke me to anger, in that they went to burn incense, *and* to serve other Gods *d*, whom they knew not, *neither* they, you, nor your fathers *e*.

d As they were eye-witnesses to the effect so it was nothing but their unbelief made them strangers to the cause. for God by his Prophets had told them that the great moving cause was their paying a divine homage to Idols: *e* The sin of which is aggravated from this, that they were as much strangers to the Idols, as to the people with whom they joined in the worship of them, neither they nor any of their Fathers having had any experimental knowledge of what they had done or could do for such as adored them.

4 Howbeit * I sent unto you all my servants the prophets, rising early and sending *them*, saying, Oh do not this abominable thing that I hate.

* 2 Chron. 36. 15.

5 But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods *f*.

f These two verses contain another aggravation of this peoples sin, viz. That they did this against light, and admonitions to the contrary, God had by his Prophets let them know that this was an abominable thing, a thing which he hated, and that not with an ordinary degree of hatred, yet they would not hear, so as to yield obedience to God, but went on in their Idolatries.

6 Wherefore * my fury and my anger was poured forth, and was kindled in the cities of Judah, and in the streets of Jerusalem, and they are wasted *and* desolate as at this day *g*.

* chap. 42. 18.

g For these very reasons their Idolatry and contempt of my word by my Prophets, the very sins you are now committing, I have given *Judah* and *Jerusalem* into the hand of the King of *Babylon*, and it is (as you at this day see it) waste and desolate.

7 Therefore now thus saith the LORD, the God of hosts, the God of Israel, Wherefore commit ye *this* great evil against your souls? to cut off from you man and woman, child and sucking † out of Judah, to leave you none to remain *h*.

† Heb. *Out of the midst of Judah.*

h What prudence can guide you to do such actions as these, by which you cannot hurt God, but your selves onely? you are now but a few of many, what love have you for your country, in taking courses which will certainly tend to the utter extirpation of those few, so as there shall be neither Man, nor Woman, nor child, nor suckling remaining of all the *Jews*.

8 In that ye provoke me unto wrath, with the works of your hands *i*, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut your selves off, and that ye might be a curse, and a reproach amongst all the nations of the earth *k*.

i Idols are usually thus defamed, and indeed nothing can argue a greater stupidity than for any to pay an homage (confessedly due to the supreme being) to what is the work of mens hands, and therefore must be made by one Superiour to that order of Beings in which Idols are. But how doth the Prophet say, that they worshipped the works of mens hands? for it is apparent from *vers.* 17. that they paid this homage to the *Queen of heaven*, which is not the work of mens hands. *Sol.* It was before Images which are but the works of mens hands. And this certainly was the Idolatry of the generality of the Heathens, they worshipped an unknown Divine Being before a Creature, either as representing it, or rather putting them in mind of it. *k* The term *that* doth not denote the Idolaters end of intention, for none ever did any act intentionally to ruine themselves, it onely signifies the end of their work that their utter ruine would be the certain consequent of their work.

9 Have ye forgotten the † wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem *l*?

† Heb. *wickedness of fathers.*

l God accounteth men and women to have forgotten that, the sight and reflection upon which hath made no such impression upon them, as to produce a practice suitable to those notices, according to the conduct of a reasonable soul, which teacheth every man, having notice of a great evil brought upon a man by such or such practices, to avoid running into the like danger. It was the aggravation of this Peoples sins, that they were committed in the holy land, and in a City which God had more favoured than any other place, to have done these things in any place had been guilt enough, but more to do it in the *land of Judah* and *in the streets of Jerusalem*.

10 They are not † humbled *even* to this day, neither have they feared *m*, nor walked in my law, nor in my statutes that I set before you, and before your fathers.

† Heb. *contrite.*

m Neither they nor you are humbled, for the Prophets passing from the second person to the third, and by and by from the third Person again to the second, lets us know, that he intendeth what

what he spake as well of them to whom he spake, as of them concerning whom he speaks from, *n* whence we also learn, that *Reformation* and *obedience* is the first fruits of *contrition* or true humiliation, God accounteth those not *humbled*, but *hardned* who are not reformed, and become obedient to his Will let their pretended *attrition*, *contrition*, or *humiliation* be in outward appearance what it will.

11 ¶ Therefore thus saith the LORD of hosts the God of Israel *o*, Behold * I will set my face against you for evil, and to cut off all Judah *p*.

* Lev. 17. 10. chap. 21. 10.

o These names are frequently given to God, in threatning prophesies, partly to let this people know that God is able to make good his word, and to bring the threatned Evils upon them: and partly to let them know that the dealing thus with them would not make him quit his relation to *Israel*, but he was and still would approve himself the God of those who were his true *Israel*. *p* The meaning is my full design against you is to bring Evil upon you, this is expressed under the notion of *setting his face*, and *Amos* 9. 4. *setting his eyes* against them.

12 And I will take the remnant of Judah, that have set their faces to go into the land of Egypt, to sojourn there, and they shall all be consumed, *and* fall in the land of Egypt, they shall *even* be consumed by the sword, *and* by the famine: they shall die from the least even unto the greatest, by the sword, and by the famine: and they shall be an execration, *and* an astonishment, and a curse, and a reproach *q*.

q This is no more than the Prophet had told these very persons before they went into *Egypt*, *chap.* 42. 16, 17. here he doubleth his words for the confirmation of the truth of them to them now that they were there.

13 For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence.

14 So that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they † have a desire to return, to dwell there: for none shall return but such as shall escape *r*.

† Heb. *Lift up their souls.*

r There is a great variety in the reading of the words. *ver.* 14. some reading *besides such as have a desire to return*. Others, *Although* they have a desire to return. Others, *For they have a desire to return*. The words seem to hint that these *Jews* went into the Land of *Egypt* not with a design to live there alwayes, but to stay for a while till the heat of the *Chaldeans* in enquiring after the blood of *Gedaliah* should be over, then thinking to return into their own Country, which one would think were true, considering it not onely as their Native Soil, but also a place where was now room enough, and they might live in much greater plenty than they could in *Egypt*. The onely difficulty is in the last words, compared with what in the same Verse went before; it is said in the beginning of the verse that *none of them should escape*, and in the close, *none shall return but such as shall escape*. But reason will guide us to interpret the first *none* in a restrained sense, *i. e.* none of those who have been the Authors of this Counsel and Rebellion against God, and who went into *Egypt* willingly, for none can think that God involved *Jeremiah* and *Baruch* who were in *Egypt* (at least the first of them) in the same punishment with which he punished the Rebellious *Jews*. Or none of those who in *Egypt* have burnt incense to Idols, and defiled themselves with the Idolatry of *Egypt*, but there shall some escape, such as have been forced into *Egypt* against their Wills; and such as being so forced when they came here did not fall in with the Idolatry of the *Egyptians* (for we may gather from the next verse, that all of them did not) these men shall again return into the Land of *Judah*. This to me seemeth the fairest and most probable sense of the words.

15 ¶ Then all the men which knew that their wives had burnt incense to other Gods *s*, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying *t*,

s The burning of Incense was a religious Rite, which God had appointed the *Jews* as a piece of Divine Homage to be paid to him alone, and by an ordinary figure is put for Worship. So as burning Incense to other gods, is the same with worshipping other Gods. *t* It should seem that all the *Jews* had not been thus far guilty, and those that did it were mostly Women, or at least they were the Leaders in this Idolatry, and one would think the phrase implieth, that those who were thus culpable did it with some *privacy*, so as all their Husbands did not know of it, but those that did were as bad as their wives, conniving at them, and justifying them in their Idolatry, and joying with them in the following peremptory answer to, and contempt of the Prophet.

16 *As for* the word which thou hast spoken unto us in the name of the LORD, we will not hearken unto thee *u*.

u We read *chap.* 43. 5. *Johanan* and the rest onely denied that God had spoken such things and told *Jeremiah*, he had spoken falsely, but now these women and men rise higher, they acknowledge *Jeremiah* had spoken to them in the name of the Lord, but tell him in plain and direct terms they would not obey it. And indeed this is in the hearts of all sinners that are ruled by their Lusts, though they will sometimes pretend, that what they hear is not the Will of God, but spoken out of Malice and prejudice; yet they are pre-resolved they will not do it, let their understandings be never so well informed.

17 But we will certainly do * whatsoever thing goeth forth out of our own mouth *w*, to burn incense unto the ‖ * queen of heaven *x*, and to pour out drink-offerings unto her, as we have done *y*, we and our fathers, our kings and our princes, in the cities of Judah, and in the streets of Jerusalem *z*: for *then* had we plenty of † victuals, and were well, and saw no evil *a*.

* Num. 30. 12. See *ver.* 25.
‖ Or, *frame of heaven.*
* chap. 7. 18.
† Heb. *bread.*

w Here is the root of all sinners disobedience, their resolution to please and humour themselves, not knowing how in any thing to deny themselves, hence it is that denying our selves is by Christ made the first law or condition of his Disciples. *x* By the *Queen of heaven* some here understand the *Sun*, which notion is favoured from the words being of the Feminine gender, which signifieth the *Sun* in *Heb.* others reading it not the *Queen*, but the *frame of heaven*, by it understanding the *Sun*, *Moon* and *Stars*. *y Drink-offerings* were a Divine Homage which God had commanded to be paid to him, *Lev.* 23. 13. *Num.* 6. 17. *z* Their argument for it was Custom and Antiquity, they and their Fathers had used to do it. 2 The Example of their Kings and Princes. *a* The Plenty and prosperity they had while they did so, as if their Idolatry had been the cause of it.

18 But since we left off to burn incense to the queen of heaven, and to pour out drink-offerings unto her, we have wanted all *things*, and have been consumed by the sword, and by the famine *b*.

19 * And when we burnt incense to the queen of heaven, and poured out drink-offerings unto her, did we make her cakes to worship her, and pour out drink-offerings unto her without our ‖ men?

* chap. 7. 18.
‖ Or, *Husbands.*

b Their last Argument is drawn from the evils that had befallen them since they had left worshipping the Sun, Moon and Starrs; thus strangely their omission of that, the cause of their sufferings, their former doing of which was indeed the true cause, they had lost their Husbands in the Siege, and in Battels, and had suffered Famine and Hunger, and all because they had burnt Incense to other Gods, they interpret these Providences into a punishment of them for not doing it as they had formerly used to do. So bad Interpreters are those of Gods Providences, who indulge their lusts in opposition to Gods Law.

20 ¶ Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him *that* answer, saying,

21 The incense that ye burnt in the cities of Judah, and in the streets of Jerusalem, ye and your fathers, your kings and your princes, and the people of the land, did not the LORD remember them, and came it *not* into his mind?

22 So that the LORD could no longer bear, because of the evil of your doings, *and* because of the abominations which ye have committed: therefore is your land a desolation, and an astonishment, and a curse without an inhabitant as at this day.

23 Because you have burnt incense, and because ye have sinned against the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his statutes, nor in his testimonies, therefore this evil is happened unto you, as at this day *c*?

c There is in these verses nothing of difficulty, nor any new phrases to be opened. That which is observable is, that though the Prophet was but one against many, yet he searcth not their faces: The substance of what he saith is this; That they interpreted Gods voice in his Providences toward their Country directly contrary to the true sense of it. They concluded that their omission of late to burn Incense to the Sun, Moon and Stars was the cause why it was so ill with them: as if these were animate beings, and the supreme Being, whereas they were but Creatures. Or as if it were the will of the supreme Being to be adored and worshipped in them, or before Statues and Images represented by them, whereas the Will of God was directly contrary,

trary, and as he in the second Commandment had forbidden any such worship, because he was a jealous God; so he had for the breach of that Commandment by their burning Incense to these Creatures, burned up their Houses and Temple and brought their Nation into that misery into which they were come: From whence may be observed how ill an Argument for any Religious Worship *Antiquity* is, unless we by it mean what is most ancient; as also that *Prescription* in that which is false, in the Worship of God justifieth none. Nor is it a good conclusion that those who lived nearest to the primitive Institution are most likely to have done best, as having the best means to know what is truly Primitive. Idolatry was as old as *Laban*, and the worst of idolatry (offering Children to *Molech*) was older than the *Levitical Law*, if not as old as *Serug*. In matters of Worship the Word of God is a sufficient rule, we need not plead *antiquity* nor the *practice of our fathers*. Error is not capable of being justified by Tradition or Prescription.

24 Moreover, Jeremiah said to all the people, and to all the women, Hear the word of the LORD, all Judah that *are* in the land of Egypt *d*.

d That is all you men and women that belong to *Judah*, and are now come to inhabit in the land of *Egypt*.

25 Thus saith the LORD of hosts, the God of Israel, saying, * Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows *e* that we have vowed, to burn incense to the queen of heaven, and to pour out drink-offerings unto her: ye will surely accomplish your vows, and surely perform your vows *f*.

* Ver. 15. *&c.*

e Those words *הגדלתן* are in the *Hebrew* of the feminine Gender which giveth good reason to some interpreters to conclude the Women were first and principal in this Idolatry, and the mens guilt lay in conniving at them, and suffering themselves to be seduced by them. Ye, saith the Prophet, have spoken it, and ye have been as big as your words, and for a cover you pretend the Religion of a *Vow*, as if a *Vow* could be a bond of iniquity, and it were possible by a vow to oblige your selves to a forsaking of the true God and a committing of Idolatry. *f* The latter words seem *Ironical* as to have this sense, you are resolved upon it, and there is no moving you from your resolution, God hath resolved too.

26 Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt, Behold I have sworn by my great name, saith the LORD *g*, that my name shall no more be named in the mouth of any man of Judah, in all the land of Egypt, saying, the LORD God liveth *h*.

g Seeing you are so fixed and peremptory, God is as resolved as you are, and as you think you must be Religious to your wicked vows, so he assured God will be as Religious to his Oath, because he can swear by no greater, he hath sworn by himself, *Heb.* 6. 13. 16. (*for* to name signifieth here). *h* There shall not any be left of the *Jews* that are in *Egypt*, to swear *The Lord God liveth*, (for it should seem, that the *Jews* yet retained something of the Religion of their Country, and swore by the Name of the living God, according to the Precept, *Deut.* 6. 13. and 10. 20.) God threatneth there should be none of them left alive to do it, he would not have his holy Name polluted by those mouths that had been used to bless Idols.

27 Behold, * I will watch over them for evil, and not for good *i*, and all the men of Judah that *are* in the land of Egypt shall be consumed by the sword, and by the famine, until there be an end of them *k*.

* chap. 1 12.

i God here either sets out himself as one who would be industrious and solicitous to bring evil upon them, as men who are so in any business watch opportunities to do it, or else he derides their vain confidence as to his protection of them, and care for them (saith God) I will watch over them, but not to *build* and to *plant* as *chap.* 31. 28. but as it is in the former part of that verse, to *pluck up*, and to *throw down*, and *to destroy*, and *to afflict*. *k* For so it follows, *they shall be consumed by the sword and by the famine.*

28 Yet * a small number that escape the sword, shall return out of the land of Egypt into the land of Judah *l*; and all the remnant of Judah that are gone into the land of Egypt to sojourn there, † shall know whose word shall stand, † mine or theirs *m*.

* Ver. 14.

† Heb. *from me* or *from them*.

l This justifieth the restrained interpretation of *none of the remnant*, *ver.* 14. for here it is plainly said, that some should escape and return. *m* But for the rest they should there perish, and by that it would appear whether Gods word or theirs should stand, and have its accomplishment, they promising themselves security, God threatning them with utter ruine and destruction.

29 ¶ And this *shall be* a sign *n* unto you, saith the LORD, that I will punish you in this place, that ye may know that my words shall surely stand against you for evil,

n Signs are usually antecedent to the thing signified, but the word is taken in a larger notion in this place for that which should attend the thing signified by it, as *Exod.* 3. 12. besides though their destruction, and the destruction of *Pharaoh Hophra* were things immediately following one another, yet the latter was in order before the other.

30 Thus saith the LORD, Behold, I will give Pharaoh-hophra king of Egypt *o* into the hand of his enemies, and into the hand of them that seek his life, as I gave Zedekiah king of Judah into the hand of Nebuchadnezzar king of Babylon his enemy that sought his life *p*.

o *Pharaoh* was a name common to all the *Egyptian* Kings, as may be learned from *Gen.* 12. 15. and 41. 1. *Exod.* 1. 8 11. but they had besides that name another peculiar to them, whether this *Hophrah* was *Vaphres* or *Apries*, is not much material, nor is there any certainty when this Prophesie was fulfilled. Whether *Pharaoh Hophra* were (as *Herodotus* saith) slain by *Amasis*, one of his Subjects who rebelled against him and slew him (as the aforementioned Author tells us) or *Nebuchadnezzar* who *Josephus* saith came about five years after he had taken *Jerusalem*, and over-ran *Egypt*, and slew this *Pharaoh Hophra*, whole overthrow was a certain sign of the *Jews* destruction, it being not like that the King of *Babylon* should spare these *Jews* who had fled to this King of *Egypt* for shelter, considering also that the *Jews* had slain *Gedaliah* his Deputy Governour in *Judea*. How God delivered *Zedekiah* into the hand of the King of *Babylon*, we read *chap.* 9. Here now ends the story of these *Jews* that had fled into *Egypt*.

CHAP. XLV.

1 THE word that Jeremiah the prophet spake unto Baruch the son of Neriah, * when he had written these words in a book at the mouth of Jeremiah *a*, in the fourth year of Jehoiakim, the son of Josiah king of Judah, saying, *b*.

* chap. 36. 4.

a This Chapter ought to have, been annexed to the 36 *chap.* or immediately to have followed it for the writing of *Jeremiahs* prophesies we read of there, *b* it was 18 years before this time that the Prophet thus spake to *Baruch* upon the writing of those Prophesies which as we read there brought both *Jeremiah* and *Baruch* into a great deal of danger which probably gave *Baruch* the occasion of the complaint we shall read of, *ver.* 3.

2 Thus saith the LORD the God of Israel unto thee, O Baruch *c*.

c *Jeremiah* had in his former discourses revealed the Will of God, concerning Nations, here he revealeth it as to *Baruch* his Secretary or Clerk, upon which account some compare him to *Paul* writing to *Philemon* as well as to Churches.

3 Thou didst say, Wo is me now, for the LORD hath added grief to my sorrow, I fainted in my sighing, and I find no rest *d*.

d Upon *Baruchs* reading the Prophecies after he had wrote them from the mouth of *Jeremiah*, both he and *Jeremiah* were sent for before the Princes, and advised to hide themselves, as we read *chap.* 36. 15, 19. This probably disturb'd *Baruch*, and made him lament his condition in such like expressions, of which the Prophet had heard, probably by Revelation from God.

4 ¶ Thus shalt thou say unto him, The LORD saith thus, Behold, *that* which I have built will I break down, and that which I have planted I will pluck up, even this whole land.

5 And seekest thou great things for thy self? seek *them* not *e*: for behold, I will bring evil upon all flesh, saith the LORD *f*: but thy life will I give unto thee * for a prey, in all places, whither thou goest *g*.

* chap. 21. 9. & 38. 2. & 39. 18.

e What great things *Baruch* was seeking is not expressed, and impossible to be determined with any certainty; they could not be honour, or riches; the time of *Jehoiakims* Reign was no time for any pious Rational Man, to expect any thing of that nature: He might expect to have been a Prophet, as *Elisha* was, who first was but a servant to *Elijah*. Or at least he might expect rest and protection, when others met with disturbance, but it may be the meaning is no more than, dost thou expect what none meeteth with, or is like to meet with who seareth God? never think of it. *f* I am bringing Calamities, and Misery upon the whole Nation wherein thou livest. *g* I will preserve thy life, that is all thou art to expect, and thou shalt live to see the time, that thou wilt judge that a great Booty, that thou shalt have lent thee, whithersoever the Wind of my Providence shall happen to drive thee. This message of God to *Baruch* teacheth us that God expects from his People a spirit fitted to his dispensations, and that they should keep their spirits low in a time of publick Judgments, not making

making to themselves any great promises of freedom from their share in the publick calamities of that Nation or Kingdom in which they are, but contenting themselves with such allowances as God proportioneth to them at such a time without discontent or murmuring, but blessing God, for any marks of gracious Providence which God in such times will please to set upon them, and being thankful for them and satisfied with them.

CHAP. XLVI.

1 THE word of the LORD which came to Jeremiah the prophet against the Gentiles *a*.

a This verse contains the Title to all the ensuing discourses of this Prophet, for though there be some particular verses in these chapters that relate to the Jews, yet they are all concerning their restauration. The Prophesies of Judgments from the beginning of this chapter to the 52. chapter are all against forreign Nations, which are called Gentiles. As to whom God revealed his Will for the punishment of them for the relief and satisfaction of his people to whom the most of them had been bitter Enemies. The 52 chapter is by most concluded not to have been wrote by *Jeremiah*, who it is not probable would have repeated what he had related before *chap.* 39, but it was wrote (as it is supposed) by some of the Captives in *Babylon*, as a preface to the Book of *Lamentations*. This particular chapter containeth the Revelation of the Will of God, concerning *Egypt* whither some of the Jews fled for refuge after this time, and which had been a great occasion of sin to the Jews before not onely through the Jews too many leagues with them, and confidence in them, but from their communicating their Idolatry to them, *Jer.* 2. 16. *The children of Noph and Tahapanhes, broke the crown of thine head.*

2 Against Egypt, against the army of Pharaoh Necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah *b*.

b *Pharaoh Necho* was King of *Egypt* in *Josiahs* time, it was by his Army that *Josiah* was killed at *Megiddo*, 2 *Kings* 23. 29. it was he that made *Jehoiakim* King of *Judah* taking away *Jehoahaz*, *ver.* 34. but though he prevailed at that time, and that was one time when he came out against *Carchemish*, 2 *Chron.* 35. 20. yet he was overthrown by *Nebuchadnezzar* in a Battel with him afterwards as appears from 2 *Kings* 24. 7. and *Jehoiakim* was made Tributary to *Nebuchadnezzar* as we read 2 *Kings* 24. 1. and the King of *Egypt*, was brought so low by that victory that *he stirred no more out of Egypt for the King of Babylon had taken from him all from Nilus*, the great River of *Egypt* to *Euphrates*, and this saith this *verse* was in the 4th. year of *Jehoiakim*. This prophesie must be before that time. *Carchemish* appareth from *Isa.* 10. 9. to have been a place in *Syria* where the *Egyptian* Army had been in *Josiahs* time and then went away conquerers as appears from 2 *Chron.* 35. 20, &c.

3 Order ye the buckler, and the shield, and draw near to battel.

4 Harness the horses, and get up ye horsemen and stand forth with *your* helmets, furbish the spears, *and* put on the brigandines *c*.

c Art hath so much improved all things, in latter ages, that it is very hard to determine of what form the several weapons, and pieces of Armour, whether offensive or defensive in use at this time were, the most here mentioned seem to have been *defensive*, and the whole speech of the Prophet directed to the *Egyptians*, seems to be *Ironical*, calling to this Army of *Pharaoh Necho* to get ready to defend themselves, for they were to encounter with an Enemy would put them very hard to it, so as they had need, to have their *Helmets* and *Bucklers* and *Shields*, and *Brigandines*, all in a readiness, and know the use of them well, the horses for War had need be Harnessed, the Spears furbished, and the riders got up.

5 Wherefore have I seen them dismayed, *and* turned away back? and their mighty ones † are beaten down and are † fled apace, and look not back *for* fear *was* round about, saith the LORD *d*.

† Heb. *broken in pieces.*

† Heb. *fled a flight.*

d God had either in a vision shewed *Jeremiah* this Army of the *Egyptians* flying, or else had revealed to them that they should be put to flight, which the Prophet here publisheth, God made a fear to fall upon the *Egyptians*, so as when the King of *Babylon* came to join Battel with them, they were not able at all to stand, but turned their backs and their greatest commanders, were either kill'd, or fled away as fast as they could.

6 Let not the swift flee away, nor the mighty man escape, they shall stumble and fall toward the north by the river Euphrates *e*.

e That is, it is in vain for the swift to flee away, the mighty men shall not escape, but they shall stumble, and fall at *Carchemish* which was near the River *Euphrates* and *Northward* from *Egypt*.

7 Who *is* this *that* cometh up as a flood, whose waters are moved as the rivers *f*.

f The next verse expoundeth this.

8 Egypt riseth up like a flood, and *his* waters are moved like the rivers, and he saith I will go up, *and* will cover the earth, I will destroy the city and the inhabitants thereof *g*.

g The Prophet compareth the *Egyptians* fleshed with their former victory obtained against *Josiah* at *Megiddo*, and now preparing to another expedition, to a *flood* (with allusion probably to the River *Nilus*, whose waters used to rise to a great height) both for the multitude of their souldiers, and for their rage; they were resolved to carry such numbers as should cover the Earth, and to take *Carchemish*, or some other City which their design was against. It should seem both by this Text and that *Exod.* 15. 9, 10. That the *Egyptians* were a people much given to vaunt and boast of the great things they would do, boasting when they were putting on their Harness as if they were putting it off, not considering how uncertain the events of War were, nor yet that wherein they talked proudly there was one that could be above them.

9 Come up ye horses, and rage ye chariots, and let the mighty men come forth *h*, † the Ethiopians, and the † Libyans that handle the shield *i*, and the Lidyans * that handle and bend the bow *k*.

† Heb. *Cush.*

* Jer. 46. 9.

h Their ancient way of fighting was with Chariots and Bows, the Prophet calls in the name of the Commanders of the *Egyptian* Armies, to the Horses and Chariots to come on, and engage in the fight. *i* The *Ethiopians* were the *Cushites* who were neighbours to the *Egyptians*, so were the *Lybians* both of them it should seem were famous for handling the Shield, the *Lybians* were descended from *Put*, both the *Cushites* and the *Putites* or *Lybians* were descended from *Ham*, *Gen.* 10. 6. *k* The *Lydians* were as famous for the use of the Bow in War, they were descended from *Misraim* or *Shem*, *Gen.* 10. 13. 22. the *Lydians*, here meant are thought to be those descended from *Misraim*, and some think these were *Ethiopians*. They were all auxiliaries to the *Egyptians* in this expedition.

10 For this *is* the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries *l*: and the sword shall devour, and it shall be satiate, and made drunk with their blood *m*: for the Lord GOD of hosts * hath a sacrifice in the north countrey, by the river Euphrates *n*.

* Zeph. 1. 7. see Ezek. 39. 17.

l Or, *But this is the day of the Lord*, &c. *Pharaoh*, is mistaken in accounting this day his own, because of the multitude of his Forces, this is *the day of the Lord*, who as he is the Lord of all the hosts of his Creatures, so hath a particular rule and government over hosts of men; this is further explained by the next words, *a day of vengeance*, which God hath set apart, in it to be avenged upon his Enemies. *m* These phrases only metaphorically signifie, the great slaughter God would make that day amongst the *Egyptians*. *n* This the Prophet declares that God would do for his honour and glory, therefore he calls it *a sacrifice* by which also he declareth his Justice in this punishment of the *Egyptian*, and for the further repute and credit of his Prophesie, telleth them to whom he spake and the place it should be in, *viz.* near the River *Euphrates*, where *Josiah* was slain by him, 2 *Kings* 23. 29.

11 Go up into Gilead and take * balm, O virgin, the daughter of Egypt *o*: in vain shalt thou use many medicines: *for* † thou shalt not be cured *p*.

* chap. 8. 22.

† Heb. *no cure shall be available.*

o Great States are ordinarily in Scripture called *Virgins* for their beauty, and pleasant state; *Gilead* was a most famous place for *Balm*. The Prophet ironically calls to the *Egyptians* to go to *Gilead* for Balm. *p* But tells them it would be to no purpose, God was about to wound them beyond all help of medicines.

12 The nations have heard of thy shame *q*, and thy cry hath filled the land, for the mighty man hath stumbled against the mighty, *and* they are fallen both together *r*.

q The Prophet keepeth to his old prophetick stile, speaking of things that were to come to pass some years after, as if they were already past, because of the certainty of them, in this sense he saith other Nations had seen, because they should see the shame and confusion of the *Egyptians* upon their overthrow, and the cry of their slain and wounded men would fill other Lands. *r* For the *Egyptians* should certainly be overthrown, either by the *Chaldeans* stumbling upon the *Babylonians*, or the *Babylonians* on them, or they (flying) for haste stumbling one upon another, so as both those that went before, and those who followed after, should both fall together.

13 ¶ The word that the LORD spake to Jeremiah the Prophet, how Nebuchadrezzar the king of Babylon should come *and* * smite the land of Egypt *s*.

* Isa. 19. 1.

s A Re-

f A Revelation different from the former in this, that the former only foretold the overthrow of the King of *Egypt* in a particular Battel in *Carchemish* near *Euphrates*, of which we read that the thing was done, 2 *Kings* 24. 7. This foretells the Kings of *Babylon* overrunning all the Land of *Egypt*, and was not fulfilled till some years after *Zedekiah* was carried away Captive, but prophesied of *chap.* 43. 10. and 44. 30. to come to pass in the time of *Pharaoh Hophra* as we heard before, and more largely foretold by the Prophet *Ezekiel*, *Ezek.* 29. and 30, and 32. to happen after the overthrow of *Tyrus*, *Ezek.* 29. 18, 19.

14 Declare ye in Egypt, and publish in Migdol, and publish in Noph, and in Tahpanhes *t* say ye, Stand fast, and prepare ye, for the sword shall devour round about thee *u*.

t Concerning these three Cities of *Egypt*, see the Notes on *chap.* 44. 1. the meaning is publish this Prophesie over all the Land of *Egypt*, or perhaps these three were the chief places whither the Jews that went with *Johanan* the son of *Kareah*, &c. went, and where they fixed themselves, many more places in *Egypt* are named by *Ezekiel*, *chap.* 28. 29. *u* Look to your selves and prepare your selves for Battel, for the Nations are destroyed round about you, (so it is in the *Hebrew*) and you have reason to expect that the Sword should come next into your Countries.

15 Why are thy valiant *men* swept away? they stood not, because the LORD did drive them *t*.

t The Prophet first propounded a question, then returneth answer to himself. *Egypt* was full of valiant men, yet saith the Prophet they shall be swept away, or broken down as fruit, or grass is beaten down with a violent storm of Hail, (so the word is used, *Prov.* 28. 3.) how comes this to pass (saith the Prophet) he answereth himself because it was of God to destroy *Egypt*, who worketh and none can let him, when he strikes none can stand before him; none can stand up against him.

† Heb. *multiplyed the fallers.*

16 He † made many to fall, yea, one fell upon another *u*, and they said, Arise, let us go again to our own people, and to the land of our nativity from the oppressing sword *u*.

u God before spoken of and *Nebuchadnezzar*, as an instrument in the hand of God, and being armed with his commission and power, made many to fall, yea God caused such a fear to fall upon them, that in their flight they fell upon one another. *w* And though they had many Souldiers that came to help them from *Cush*, and *Put*, and *Lybia*, yet all was too little, the Prophet foretells they should all be glad to go home again, and should speak to one another to that purpose for the success of the King of *Babylon* Sword, should be such, as they should quickly see there would be no standing before it.

17 They did cry there, Pharaoh king of Egypt *is but* a noise *x*, he hath passed the time appointed *y*.

x That is the *Ethiopians* and *Lubims* that should come to help the king of *Egypt* should cry, or the *Caldeans*, or the *Egyptians* themselves should cry *Pharaoh* is but a noise, that is, hath made a great noise but it cometh to nothing, others make the sense *Pharaoh* is a man of noise, or tumult, that hath made a great deal of disturbance to himself and us. *y* That is say the most he hath passed the time himself fixed whereat he would come, and fight the *Caldeans*. But these words compared with the next verse incline others to think, that either *Pharaohs* Souldiers, or his Allies are here brought in mocking at *Pharaoh*, promising himself that the *King of Babylon* would not come, and laughing at *Jeremiah's* Prophesie, saying, *the time appointed was past*, that is the time of his coming mentioned by *Jeremiah* was past. *Jeremiah* foretells that *Pharaohs* Army and Confederates would see reason to cry out, *Pharaoh*, in saying so, was but a *noise*.

18 *As* I live, saith the king, whose name *is* the LORD of hosts, surely as Tabor *is* amongst the mountains, and as Carmel by the sea, *so* shall he come *z*.

z That is, he shall as certainly come and incompass you with his Armies as *Tabor* is encompassed with mountains, and as *Carmel* is by the Sea, or as *Barak* going down from mount *Tabor* destroyed *Sisera's* Army, or as surely as the Rain came which *Elijah* first discovered from Mount *Carmel*, 1 *Kings* 18. 41, 42. there are other guesses at the sense of this comparison, but the sense is undoubtedly no more then that *Nebuchadnezzar* should certainly come against *Egypt*, how vainly soever the *Egyptians* flattered themselves to the contrary supposing the time past which the Prophet spake of.

† Heb. *make thee instruments of captivity.*

19 Oh thou daughter dwelling in Egypt *a*, † furnish thy self to go into captivity *b*: for Noph shall be wast and desolate without an inhabitant *c*.

a That is, O you inhabitants in the Land of *Egypt*. *b* Make ready to go into another Country as Prisoners of War, for your Cities shall be destroyed. *Noph* particularly shall be wholly depopulated, and laid wast and have none to dwell in it.

20 Egypt *is like* a very fair heifer, *but* destruction cometh: it cometh out of the north *d*.

d That is, *Egypt* is now in a thriving prosperous condition, having not used to be under any yoke like an Heifer, that is fair, and fat but the will not be so long, the is but as a beast fatted for the slaughter, and there are slaughter men, coming out of *Caldea* that will kill this fair Heifer and make her a sacrifice to the Justice of God.

21 Also her hired men *are* in the midst of her, like † fatted bullocks *e*, for they also are turned back, *and* are fled away together; they did not stand *f* because the day of their calamity was come upon them, *and* the time of their visitation *g*.

† Heb. *as the fatted.*

e The mercenary Souldiers also which the *Egyptians* have hired from *Cush* and *Put*, and other parts are at present in a flourishing prosperous state. *f* We have translated ‘ here ill, it had been better translated *but*, for that is manifestly the sense. Though they at present lying in Garrisons be fat and flourishing, like bullocks in the stalls, yet when it cometh to it they shall not stand but turn back, and flee as well as the rest. *g* Because the time is come when God resolveth to punish them, and bring calamity upon them. When the time is come which God hath set in his counsels, wherein he will punish persons or nations: no probabilities to the contrary are much considerable.

22 The voice thereof shall go like a serpent *h*, for they shall march with an army, and come against her with axes, as hewers of wood *i*.

h *Egypt* is now like an Heifer that makes a great bellowing, but the time shall come when she shall make a lesser noise like the hissing of a Serpent, when it seeth it self set upon. *i* For the *Caldeans* shall come with a great Army, armed with *Battle-Axes*, as if they came to fell down some Wood in a Foreft, or Wood.

23 They shall cut down her foreft, saith the LORD, though it cannot be searched *k*, because they are more then the grasshoppers, and *are* innumerable *l*.

k *Egypt* is compared to a foreft either for the multitude of Cities, or of people in that Countrey, and to a thick Foreft, because as it is an hard thing to make ones way through a Foreft, so it was judged as hard for an Enemy to make his way into that Countrey, in humane probability *Egypt* could not be searched, yet (saith God) the *Caldeans* shall cut down this Foreft, and it shall be no more to them then for hewers of Wood, with Tools fitted for the purpose, to make their way through a foreft. *l* For the Army of the *Caldeans* shall be as numerous as the inhabitants of *Egypt*, more then the Grasshoppers which come in such Troops, as in a short time they devour every green Herb in a place.

24 The daughter of Egypt shall be confounded, she shall be delivered into the hand of the people of the north *m*.

m That is, into the hand or power of the *Caldeans*, it is the same thing which the Prophet had before said again and again, and repeats it so often only for the further confirmation of the truth of the prediction, notwithstanding the appearing improbability of any such thing.

25 The LORD of hosts, the God of Israel saith *n*, Behold, I will punish the || † multitude of No *o*, and Pharaoh, and Egypt, * with their gods, and their kings, even Pharaoh, and *all* them that trust in him *p*.

|| Or, *nourisher.* † Heb. *Amon.* * chap. 43. 13. Eze. 30. 13

n These names are often in conjunction given unto God, the first signifying his Power, or ability to do what he either promiseth or threateneth, the other speaking his kindness and near relation to the Jews. *o* There are great critical disputes about this phrase, whether the word translated *multitude*, signifies so (as it doth, *chap.* 52. 15.) and if so whether it should not be the *multitude from No.* Or whether it signifies the *nourisher*, (as some would have it) because *No* (which most think is the same City with that at this time called *Alexandria*, being a great place of Merchandise) nourished all the adjacent parts, but it is no easie thing to resolve the question, nor is the resolution of it much moment to us. *p* By those that trusted in *Pharaoh* the Jews are most probably meant, who all along in their prosperity put too much confidence in *Egypt*, and after that *Hierusalem* was taken, some of them (as we before heard) fled into *Egypt* for Sanctuary.

26 And I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants: And afterwards it shall be inhabited, as in the dayes of old, saith the LORD *q*.

q The former part of this verse is but the same which the Prophet hath often before said. The latter part is a promise for the restauration of *Egypt* to some degrees of its former prosperity, and

and Liberty. The determinate time for the fulfilling of this Prophesie is told us, *Ezek.* 29. 13. 14. *viz.* at the end of forty years; this we are told by Civil Historians fell out in the time of *Amasis* a King of *Egypt* conquous with *Cyrus*, who was overcome by *Cyrus* his son *Cambyses*, who brought *Egypt* to be a *Province* belong ng to the *Medes* and *Persians*. by the fulfilling of which prophetie the truth both of *Jeremiahs* and *Ezekiels* prophecies are justified.

27 ¶ * But fear not thou, O my servant Jacob, and be not dismayed, O Israel; for behold, I will save thee from a far off, and thy seed from the land of their captivity, and Jacob shall return, and be in rest and at ease, and none shall make *him* afraid.

* Isa. 41. 13. and 42. 5. and 44. 2.

28 Fear thou not, O Jacob my servant, saith the LORD, for I *am* with thee, for I will make a full end of all the nations whither I have driven thee, but I will not make * a full end of thee, † but correct thee in measure, yet will I || not leave thee wholly unpunished *r*.

* chap. 10. 24. † Or, *not utterly cut thee off.* Or, *in making thee empty: I will not make thee empty.*

r See the notes on *chap* 30. 10, 11. where is the substance of what is said in these two verses, and almost the very words are repeated: the great thing to be observed by us, is the difference which the just and righteous God maketh betwixt his punishments of his Church and own people. and his punishments of wicked men who are their Enemies. as there is a great difference in the root of such dispensations, God dealing them out to his people out of love, that they might not be condemned with the wicked; so there is a great deal of difference in the measure and duration of their punishments, the rod of the wicked shall not always lye upon the backs of the righteous, and they are corrected in measure.

CHAP. XLVII.

1 THE word of the LORD, that came to Jeremiah the prophet * against the Philistines, before that Pharaoh smote † Gaza *a*.

* chap. 25. 20. † Heb. *Azzah.*

a In the former chapter the prophet foretold the Judgments of God upon the *Egyptians*, who were the Jews Accusing Friends, but their real Enemies. as they were occasions to them of Idolatry, and of a sinful confidence in them. He comes in this chapter to foretell the Judgments of God upon the *Philistines* who were inveterate Enemies to the Jews against whom also *Balaah*, *chap.* 14. 29. *Joel* his Prophesie, and *Ezekiel* an *Amos* prophesied, *Ezek.* 25. 15 *Amos* 1. 6. and also *Zephaniah* in *chap.* 2 4. 5. of his Prophetie. When the King of *Babylon* took *Gaza*, one of the five Cities of the *Philistines* the Scripture doth not tell us. Some think it was either in his way to *Carchemish*, or as he came back a Conquerour from he Battel at *Megiddo* where *Josiah* was slain. The time when *Jeremiah* had this Revelation is set down to let us know, that it was in the time of the *Philistines* prosperity, when the Prophet could see no such effect existent, or probable in its causes.

2 Thus saith the LORD, Behold, * waters rise up * out of the north *b*, and shall be an overflowing flood, and shall overflow the land † and all that is therein, the city, and them that dwell therein *c*, then the men shall cry, and all the inhabitants of the land shall howl *d*.

* Isa. 8. 7. * chap. 1. 14. † Heb. *the fulness thereof.*

b Calamites and afflictions are often in Scripture set out under the notion of Waters, and as the miseries of *Egypt* were set out by the overflowings of their great River *Nilus*. So the calamities of the *Philistines* are expressed by the overflowings of the great River *Euphrates*, those miseries coming upon them by the *Caldeans*, which were a Northern people, their waters are said to rise up out of the North. *c* It is said to be an overflowing flood that should over flow the Land. because it was to be a sweeping judgment, which like a flood should carry all before it. *d* which should produce amongst the inhabitants of *Gaza* a great howling, and lamentation.

3 At the noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at* the rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands *e*.

e This is all but a description of the march of an Army, so terrible as should make Parents forget their natural affection, and flee away to save themselves looking upon themselves, as lost, and unable to protect their children.

4 Because of the day that cometh to spoil all the Philistines *f*, *and* to cut off from Tyrus and Zidon every helper that remaineth *g*: for the LORD will spoil the Philistines, the remnant of † the country of Caphtor *h*.

† Heb. *the sea-coast.*

f The day which God hath set, and appointed for the ruine of the *Philistines*. *g* *Tyre* and *Sidon* were neighbouring to the *Philistines*, as appears from *Gen.* 10. 14. 15. *Joel* 3. 4. and so were often called to their help, God threatneth both to destroy them and also those that helped them; it appeareth from *Gen.* 10. 14. that the *Philistines* and *Caphtorims* were related to their first Progenitors *Philistim* and *Caphtorim*. were both the sons of *Mizraim* the son of *Ham* one of the sons of *Noah*. It appears from *Deut.* 2. 23. that they expelled the *Avites*. and dwelt in *Hazerim* to *Azzah*, whether their Countrey be what was afterwards called *Cappadocia* or *Damiata* is not much material for us to know, they were a people confederate with the *Philistines*, whom God here threateneth to destroy with them.

5 * Baldness is come upon Gaza, * Askelon is cut off *with* the remnant of their valley *g*: how long wilt thou * cut thy self *h*?

* Mic. 1. 16. * chap. 25. 20. and 48. 37.

g Both *Gaza* and *Ashkelon* were two principal Cities belonging to the *Philistines* taken by *Joshuah*, *Judges* 1. 18. we read of them 1 *Sam.* 6. 17 both *Amos*, *Zephaniah*, and *Zechariah* prophesied their ruine. *Amos* 1. 8. *Zephaniah* 2. 4, 7 *Zech.* 9. 5 as well as this Prophet, by the remnant of their valley, most understand those who lived in the Valleys near about *Ashkelon*. *h* Concerning the last clause in this verse there is some difference, yet for the words should be joined with the next verse, and read *how long wilt thou cut thy self, O thou Sword of the Lord* (or as they lye in our Bibles) then the sense is, why will you in so desperate a case afflict your selves, when all your mourning will do you no good.

6 O Thou sword of the LORD, how long *will it be* ere thou be quiet, † put up thy self into thy scabbard, rest, and be still *i*.

† Heb. *gather thy self.*

i Some make the words of the 6th. verse to be the words of the *Philistines* in their mourning and crying themselves, crying to God to stop the Sword drawn against them and to return it again into its Scabbard: Others make them the words of the Prophet, lamenting the hard usage which the by the eye of Prophetie law was like to be made amongst the *Philistines* by the *Caldeans*, (for good men are affected with the miseries even of the worst of men)

7 † How can it be quiet, seeing the LORD hath given it a charge against Askelon and against the sea shore? there hath he appointed it *k*.

† Heb. *How saith thou.*

k The former verse must be expounded according to the former, for if the words of the former verse be understood as the words of the *Philistines* those of this verse must be understood as the words of the Prophet putting them out of the hope of the Swords stopping, because what he did was by commission from God, which it must execute if the word of the former verse be to be understood as the Prophets words, the words of this verse are further the Prophets words correcting himself, and concluding that this Sword could not be quiet, because it was edged by God himself, who had given it his commission which it must execute: O, the words of God, letting the prophet know that he had given this Sword its commission, and therefore it could not stop till *Askelon* and the people on the Sea shore were destroyed by it.

CHAP. XLVIII.

THE Prophet having chapter 46. denounced Gods Judgment against *Egypt* and against the *Philistines*, *chap.* 47. in this chapter he cometh to do the like against the *Moabites*. *Moab* the Father of these *Moabites* was the son of *Lot*, *Gen.* 19. 37. The *Moabites* Countrey lay in the way the *Israelites* went to *Canaan*, *Numb* 21. 11, 13. near the Countries of the *Ammonites*. *Balak* was King of it when the *Israelites* passed by it, who sent for the Sorcerer *Balaam* to curse them *Num.* 22. 4. who *chap.* 24. 5 &c blessed them. They seduced the *Israelites* to *Adultery* and *Idolatry*, *chap* 25.

1 Against * Moab, thus saith the LORD of hosts, the God of Israel, Woe unto Nebo *a*, for it is spoiled: Kiriathaim is confounded, *and* taken, || Misgab is confounded and dismayed.

* Isa. 15. and 16. ch 25. 21. and 27. 3 Ezek. 25. 9. Amos 2. 1. || Or, *the high place.*

a *Moab* was a large Countrey and had many Cities, we shall have diverse of them named in this Chapter, the first that we read of it in Holy Writ is, *Numb.* 32. 3, 38. *Reuben* built both that and *Kiriathaim* as may be read there, *ver.* 38, 39. it was also the name of a mountain *Deut.* 34. 1. it should seem that in *Jeremiahs* time, the *Moabites* had got both the possession of *Nebo*, and *Kiriathaim* and *Misgab* of which we read no more in Scripture. it seems to be a City built upon some Hill or *High place*, the Prophet threatneth ruine to all these three Cities.

2 *There shall be* no more praise of Moab: In Heshbon they have devised evil against it *b*; Come, and let us cut it off from *being* a nation *c*; Also thou || shalt be cut down, O Madmen, the sword shall † pursue thee *d*.

|| Or, *be brought to silence.* † Heb. *go after thee.*

b *Heshbon* was formerly the City of *Sihon*, *Numb.* 21. 26. it became afterward one of the principal Cities of the *Moabites*. as appeareth from *Isa.* 15. 4. which maketh the learned Author of our English Annotations think, our Translation not so good, for why should they devise evil in *Heshbon* against *Moab*, unless the Enemies sate there in Counsel, when they had taken it, against the other parts of the Country? but possibly the sense is, they shall no more in *Heshbon* magnifie *Moab*, or *Moab* shall no more

glory of *Heshbon* for the Enemies had contrived the ruine of it. *d Mad-men* was another City in the Country of *Moab*. Some think the same with *Ptolomies Madmana*. To that City also the Prophet threatneth ruine, and destruction by the Sword.

3 A voice of crying *shall be* from Horonaim *e*, spoiling and great destruction.

e Another City of *Moab*, mentioned onely in this place, and in *Isa.* 15. 5. Some think it the same with *Haron*, where *Sanballat* was born, *Neh.* 2. 10. *and* 13. 28. The Prophet threatens also ruine and destruction to this City.

4 Moab is destroyed, her little ones have caused a cry to be heard *f*.

f Moab was both the name of the whole Country, and of a principal City in it. Some by it here understand the City; by her *little ones*, some understand little children; others, inferior Magistrates, or the common people.

† Heb. *weeping with weeping.*

5 For in the going up of Luhith, † continual weeping shall go up; for in the going down of Horonaim the enemies have heard a cry of destruction *g*.

g Of *Luhith* we read only in this place, and *Isa.* 15. 5. It was a City of *Moab* and situated upon an Hill, as appears both here and where it is mentioned in *Isaiah*, some think that to this City the *Moabites* fled for Sanctuary from the *Chaldeans*, and flying made so great an outcry that their Enemies who pursued them heard their cry.

‖ Or, *naked tree.*
* chap. 17. 6.

6 Flee, save your lives, and be like ‖ the * heath in the wilderness *h*.

h It is of no great moment whether we understand these as the words of the *Moabites* calling one to another to flee, and save their lives, though they lost all they had, and left themselves as bare as a naked tree, or as the words of the Prophet, speaking to the *Moabites* to the same sense.

7 ¶ For because thou hast trusted in thy works and in thy treasures, thou shalt also be taken *i*, and Chemosh shall go forth into captivity *with*
* chap. 49. 3. his * priests and his princes together *k*.

i Whether by *works* in this place be meant their riches got by the labour of their hands; or *their Idols* which often are called by way of Defamation, the works of their own hands, or their *fortifications* is not much considerable, a confidence in Creatures opposed to a confidence in God is doubtless the sin here intended, what ever the ground of it was, whether their Idols, or Riches or fortified places. *k Chemosh* was their principal Idol as appears by *Num.* 21. 29. *Jud.* 11. 24. 1 *King.* 11. 7. 33. 2 *King.* 23. 13. God sheweth them the vanity of this Idolatry, by telling them, that this Idol should go into Captivity, and be so far from being able to protect them, that he should not be able to protect himself or his own Priests, or the Princes that favoured him.

8 And the spoiler shall come upon every city, and no city shall escape: the valley also shall perish, and the plain shall be destroyed, as the LORD hath spoken *l*.

l That is all the parts of the Country of *Moab*, and all the Cities as well those that flood upon Hills, and mountainous places, as those that flood in Valleys, *because* or *for* the Lord had said it, (for so the particle we translate *as* is better translated.)

9 Give wings unto Moab, that it may flee, and get away *m*: for the cities thereof shall be desolate, without any to dwell therein *n*.

m That is, the *Moabites* had need of wings like a Bird to escape that ruine which is coming upon them. *n* Yea, if they had wings they should not escape, for the Lord is resolved that the Cities of *Moab* shall be all brought to desolation, so as no inhabitants shall be left in them.

* See Judg. 5. 23.
‖ Or, *negligently.*

10 * Cursed *be* he that doth the work of the LORD ‖ deceitfully *o*, and cursed *be* he that keepeth back his sword from blood *p*.

o These words seem like the words of the Prophet to the *Chaldeans*, inciting them to go on valiantly against the *Moabites*, calling it the *work* of the Lord, which he would have done, and to which he had called them. *p* There is a time to withhold our hands from shedding blood, and that is always when we have not a special Authority, and call from God to it; and there is a time when God will curse those that do so withhold their hands, that time is, when God doth require the shedding of it.

11 ¶ Moab hath been at ease from his youth *q*,
* Zeph. 1. 12. and he hath * settled on his lees *r*, and hath not been emptied from vessel to vessel, neither hath he gone into captivity *s*: therefore his taste
† Heb. *flood.* † remained in him, and his sent is not changed *t*.

q The *Moabites* ever since they began to be a people, have been a quiet people, not exercised with Wars, and Enemies making inroads upon them. *r* Like to a cask of Wine, that hath not been Rack'd, but hath continued in the same state. *s* He follows the metaphor of Wine which is drawn out from Vessel to Vessel, when it is drawn off the Lees, it is expounded by the next words neither hath he gone into Captivity. *t* And this is the reason why they retain their old sins, Pride, Presumption, Luxury, and old wickednesses, as Wine while it remaineth in the Lees retains more its nature, strength, and colour, then when it is once racket.

12 Therefore behold, the dayes come, saith the LORD, that I will send unto him wanderers, that shall cause him to wander *u*, and shall empty his vessels, and break his bottles *o*.

n By the *wanderers* here mentioned, the *Chaldeans* are most certainly understood, who wandered from their own country to conquer other people, the word is variously translated, *Vagrants, Travellers, Removers*, &c. who shall conquer the *Moabites*, and carry them into captivity. *o* He had before compared the *Moabites*, to Wine settled upon the Lees, here he saith, that God would send those that should not only disturb and roil them, but ruine and destroy them.

13 And Moab shall be ashamed of Chemosh *p*,
as the house of Israel was ashamed of * Bethel their * 1 Kin. 12. 29.
confidence *q*.

p It is a natural, or a penal shame which is here spoken of, we are naturally ashamed when we have repoled a great confidence in, and made great boasts of a thing, which when it comes to be tried, proveth of no use, but mischievous to us. *Chemosh* was their great Idol, in which the *Moabites* had great confidence, and of which they boasted, the Prophet tells them they should be ashamed of this Idol, or for this Idol; *q* as the *Israelites*, that is the Ten Tribes were ashamed of, or for the golden Calves, which *Jeroboam* set up at *Dan* and *Bethel*, which were the cause of ruine to those Tribes. Confidences in any thing but in God alone in a time of danger will bring both natural and penal shame.

14 ¶ How say ye, * We *are* mighty and * Isa. 16. 6.
strong men for the war *r*.

r How can ye justifie what you say, or why say you so, or to what purpose do you brag of your valour.

15 Moab is spoiled *s*, and gone up *out of* her
cities *t*, and † his chosen young men are gone † Heb. *the choice*
down to the slaughter *u*, saith the king whose *of.*
name *is* the LORD of hosts *w*.

s Your Country will be wasted, and spoiled. *t* The Inhabitants of it shall be all driven out of their Cities. The *Heb.* is *and her cities*, it or *he is gone up.* So the sense may be *Moab* and her Cities are all spoiled, and *he* (that is) the Enemy is gone up. *u* And the strong, and mighty men she boasted of, and gloried in, are gone to the Battel, as oxen or sheep to a slaughter-house. *w* I do not speak this of my self, I cannot of my self tell things that shall come to pass hereafter, but the words I say are the words of him who is the Lord of all the Armies of Heaven and Earth, who both knoweth what shall be, and is able to effect what he saith.

16 The calamity of Moab *is* near to come, and
his affliction hasteth fast *x*.

x Josephus tells us this destruction came upon the *Moabites* five years after the siege of *Jerusalem*, but if it were longer we must consider that he who speaketh is that God to whom a thousand years is but as one day.

17 All ye that are about him bemoan him, *y*,
and all ye that know his name, say, How is the strong staff broken, *and* the beautiful rod *z*.

y The Prophet having spoken of *Moabs* calamity, as already come upon her, or at least very near, calls to her Friends to come and condole with her, as is usually done in case of some calamity befallen to a friend. *z* All ye that know how terrible *Moab* hath been to others and how famous for mighty and strong men. Say, how is this potent Nation, and this People that hath been such a Rod against others, or hath ruled over so many others, broken; for both a *Staff* and a rod are as well Ensigns of Power and Government, as instruments to punish offenders.

18 Thou daughter that dost inhabit Dibon,
come down from *thy* glory *a*, and sit in thirst *b*:
for the spoiler of Moab shall come upon thee *c*,
and he shall destroy thy strong holds.

a Of this *Dibon* we read, *Num.* 21. 30. It was a land for cattle, *Num.* 32. 3. both *Dibon* and *Aroer*, and *Ataroth* were built by the children of *Gad* to whose lot it fell, *ver.* 24. as also to the *Rubenites* in part, *Josh.* 13. 17. It should seem that the *Moabites* were now come into the possession of it, either by conquest, or upon the *Assyrians* taking the Ten Tribes. *b* It was a place well watered (otherwise it had not been fit for Cattel) God threatneth that she should be *in thirst*, that is driven into some dry, barren Countries. *c* For the King of *Babylon* whom God had

had appointed to spoil all *Moab*, shall destroy thee also, and thy strong holds shall not secure thee.

† Heb. *inhabitress.*

19 O † inhabitant of Aroer *d*, stand by the way and espy, ask him that fleeth, and her that escapeth, *and* say, What is done *e*?

d Aroer was a City in the Lot of *Gad* and *Reuben*, *Num.* 32. 34. In *Davids* time it was in the hand of the *Jews*, 1 *Sam.* 30. 28. but in *Isaiahs* time, it belonged to *Syria*, *Isa.* 17. 2. and here it is reckoned to the *Moabites*. *e* The Inhabitants of it, are call'd to stand by the way, and seeing the *Moabites* flying, to ask what News? Others think that *Aroer* was at this time a City of the *Ammonites* and here called unto to see their Neighbours the *Moabites* fleeing before their Enemies.

20 Moab is confounded, for it is broken down:
* howl and cry, tell ye it in Arnon, that Moab is * Isa. 16. 7.
spoiled *f*.

f Arnon was the name of a River, *Num.* 21. 14 *Deut.* 2. 35. *Jos.* 12. 1. It was the border of *Moab* whither *Balak* went to meet *Balaam*, *Num.* 22. 36. probably the adjacent Country or City might take its name from the River.

21 And judgment is come upon the plain country; upon Holon, and upon Jahazah, and upon Mephaath.

22 And upon Dibon, and upon Nebo, and upon Beth-diblathaim.

23 And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon.

24 And upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near *g*.

g God threatneth Vengeance to come upon all *Moab*, which had great *plains*, *Num.* 31. 12. and 33. 48. For the names of these Cities, and those mentioned *ver.* 22, 23, 24. Some of them we read of in other places of Holy Writ. Others we read not of neither is it material for us to know their situation, they are not at this day to be known by their old names, they are all here mentioned as Cities at this time belonging to the *Moabites*, to whom this Vengeance is threatned, and not to them onely, but to all other Cities of the Land of *Moab* wherever situate.

25 The horn of Moab is cut off, and his arm is
broken, saith the LORD *h*.

h That is the *beauty* and the *strength of Moab*. So these two termes often signifie in Holy Writ, the horn being much the Beauty of some Beasts, and that part of their Bodies by which they both do injury to others, and defend themselves from the assaults of others. God here declares, that *Moab* should both lose its glory and beauty, and also all the power it formerly had to defend it self, or offend others.

* chap. 25. 27.

26 * Make ye him drunken *i*: for he magnified *himself* against the LORD *k*: Moab also shall
wallow in his vomit, and he also shall be in derision *l*.

i Either make ye her to slagger like a drunken man (the cause being put for the effect) or fill her with the intoxicating Wine Cup of Gods vengeance, with the effects of Gods wrath. *k* Because of her Pride, and exalting her self against the Lord, as if she had been stronger than he and so out of the reach of Gods power. *l* As drunken men vomit, and slagger, and fall, and wallow in their vomit, so let the *Moabites* fall by the sword, wallow in their blood, and like drunken men be mockt at, and had in derision by all those who see what their Vaunts come to, and what Vengeance they have pulled upon themselves.

* Zeph. 2. 8.

27 For * was not Israel a derision to thee *m*?
‖ Or, *thou movedst thyself.*
was he found among thieves *n*? for since thou
spakest of him, ‖ thou skippedst for joy *o*.

m It is an ill thing to mock at the miseries of others especially such as we have some relation to, the *Moabites* were descended from *Lot* who was nearly related to *Abraham* the father of the *Jews*, and ought not to have mocked at them, but to have pitied their neighbours and kindred, they either mocked at the ten Tribes when they were carried into Captivity by *Salmanasar* or at *Judah* captivated by the King of *Babylon*. God threatneth the *Ammonites*, *Ezek.* 25. 6. and the *Edomites* by *Obadiah* for the same misdemenour. *n* Why didst thou deal by *Israel* as men deal by thieves, when they are brought to shame? ought not he to have been by thee accounted in a better rank then thine of thieves? *o* Instead of compassionating the *Jews* in their Calamity, thou never spakest of them but with joy and triumph. Others make a quite other sense, viz. *For those words against him, thou thy self shalt wander.* But the learned Author of the *English Annotations* observes well, that the word in the form here used will not so well bear it, though the Verb doth in its primary sense signifie to *wander*.

28 O ye that dwell in Moab, leave the cities,
and dwell in the rock *p*, and be like the dove *that*
maketh her nests in the sides of the holes mouth *q*.

p Still the Prophet speaks of the *Moabites*, as a people whose Armies were routed and calls to them to leave their houses in Cities, not promising themselves any security, either to or from their houses, or from the Walls of their Cities, but to get them to Rocks, which are naturally fortified and from whence (if from any place) security might be promised. *q* And he commends to them the natural sagacity of a Dove, which being a feeble Creature, and not able to incounter an *Hawk* or *Eagle*, makes her self a nest in the sides of some rock where she may be at safety.

29 We have heard the pride of Moab, (he
is exceeding proud) his lostiness and his arro-
gancy, and his Pride, and the haughtiness of his
heart *r*.

r There is a passage, *Isa.* 16. 6. *&c.* concerning *Moab*, very little differing from this. *Isaiah* lived some years before this Prophet who yet complaineth of them for the same sins. so as they were not at all reformed. God saith he had heard of their Pride and Arrogancy; a Vice which commonly attendeth ease and prosperity, and is exceeding odious in the sight of God, so as a wicked man is often in Scripture set out under the notion of a proud man.

30 I know his wrath, saith the LORD *s*, but
it shall not *be* so *t*, ‖ his lies shall not so effect ‖ Or, *t'ai ne*
it u. *whom he sent.* (Heb. *his lies*) *do not right.*

s I know his Rage, either against *Israel*, or other people, *t* but he shall never execute it, or bring to pass what he thinks to do. *u* There is no trusting to what he saith, his boastings and his confidence are but lies, and shall never effect his designs.

31 Therefore will I howl for Moab, and I will
cry out for all Moab, *mine heart* shall mourn for
the men of Kir-herez *w*.

w Though wicked men rejoyce, and Triumph in the ruine of good men, yet their Charity suffereth them not to do the like, but ingageth them to mourn for them in the day of their Affliction. *Jeremy* declareth his compassion toward these *Moabites*, tho' they derided the *Jews* when they were carried into Captivity. Nay he mourns upon the prospect of their Misery at some distance when the sight of the *Jews* present Calamity would not affect the *Moabites* with any compassion at all, we find the like compassion in another Prophet *Isaiah*, *chap.* 16. 11. *ver.* 7. there it is called *Kir-haraseth*, which was a City of *Moab* as we read, 2 *King.* 3. 25.

32 O vine of Sibmah *x*, I will weep for thee
with the weeping of Jazer *y*; thy plants are gone
over the sea *z*, they reach *even* to the sea of Ja-
zer *a*, the spoiler is faln upon thy summer fruits,
and upon thy vintage.

x We read of this Vine of *Sibmah* also *Isa.* 16. 8, 9. both *Sibmah*, and *Jahaza* were places in the portion of *Reuben*, *Jos.* 13. 18, 19. *Sibmah* was doubtless a place famous in those dayes for Vines, and Vineyards. *y* This *Jahaza* or *Jazer* was as it should seem first taken, and carried into captivity, which caused a great Lamentation. The Prophet foretells such a weeping for *Sibmah*, as was for *Jazer*. *z* By plants he means the Inhabitants of *Sibmah*, which he prophesieth should be carried into capivity over the dead Sea. *a* As an Aggravation of the Judgment that should come upon them, God by his Prophets tell them that the spoiler should come upon them in their *Vintage* and harvest time.

33 And * joy and gladness, is taken from the * Isa. 16. 10.
plentiful field, and from the land of Moab, and I
have caused wine to fail from the winepresses,
none shall tread with shouting, *their* shouting *shall*
be no shouting *b*.

b The time of Harvest and Vintage being times when the Husbandmen were wont to reap the fruit of all their labours the preceding year, were times of great joy ordinarily, but the Prophet foretells them of a year when there should be no such rejoycing, for they should have no wine from the Winepresses, there should be no shouting as used to be in the time of Harvest and of Vintage.

34 From the cry of Heshbon *even* unto Elealeh,
and even unto Jahaz have they uttered their voice,
* from Zoar *even* unto Horonaim, *as* an heifer of * Isa. 15. 4, 5, 6.
three years old *c*: for the waters also of Nimrim
shall be † desolate *d*. † Heb. *desolations.*

d Heshbon, and *Elealeh*, and *Jahaz*, and *Zoar*, and *Horonaim*; were all Cities of *Moab* who are here all threatned with ruine; with the Country about *Nimrim*, which *Nimrim* is mentioned no where in Scripture, but here, and in *Isa.* 15. 6. nor are interpreters well agreed, whether in this place it be the name of a River, or a Lake, or a City. The sense is, the whole country of *Moab* shall be destroyed, the Cry shall reach from one part of the country to another, either the cry of the inhabitants, or of their Enemies pursuing them with a great noise.

35 Moreover, I will cause to cease in Moab,
saith the LORD, * him that offereth in the * Isa. 13. 2.
high 16. 12.

glory of *Hesbon* for the Enemies had contrived the ruine of it. *d* Mar-*men* was another City in the Country of *Moab*. Some think the same with *Ptolomies Madiana*. To that City also the Prophet threatneth ruine, and destruction by the Sword.

3 A voice of crying *shall be* from Horonaim *e*, spoiling and great destruction.

e Another City of *Moab*, mentioned onely in this place, and in *Isa.* 15. 5. Some think it the same with *Horon*, where *Sanballat* was born, *Neh.* 2. 10. *and* 13. 28. The Prophet threatens also ruine and destruction to this City.

4 Moab is destroyed, her little ones have caused a cry to be heard *f*.

f Moab was both the name of the whole Country, and of a principal City in it. Some by it here understand the City; by her *little ones*, some understand little children; others, inferior Magistrates, or the common people.

† Heb. *weeping with weeping.*

5 For in the going up of Luhith, † continual weeping shall go up; for in the going down of Horonaim the enemies have heard a cry of destruction *g*.

g Of *Luhith* we read only in this place, and *Isa.* 15. 5. It was a City of *Moab* and scituated upon an Hill, as appears both here and where it is mentioned in *Isaiah*, some think that to this City the *Moabites* fled for Sanctuary from the *Chaldeans*, and flying made so great an outcry that their Enemies who pursued them heard their cry.

[Or, *naked tree.*
* chap. 17. 6.

6 Flee, save your lives, and be like [] the * heath in the wilderness *h*.

h It is of no great moment whether we understand these as the words of the *Moabites* calling one to another to flee, and save their lives, though they lost all they had, and left themselves as bare as a naked tree, or as the words of the Prophet, speaking to the *Moabites* to the same sense.

7 ¶ For because thou hast trusted in thy works and in thy treasures, thou shalt also be taken *i*, and Chemosh shall go forth into captivity *with*
* chap. 49. 3.
his * priests and his princes together *k*.

i Whether by *works* in this place be meant their riches got by the labour of their hands; or *their Idols* which often are called by way of Defamation, the works of their own hands, or their *fortifications* is not much considerable, a confidence in Creatures opposed to a confidence in God is doubtless the sin here intended, what ever the ground of it was, whether their Idols, or Riches or fortified places. *k Chemosh* was their principal Idol as appears by *Num.* 21. 29. *Jud.* 11. 24. 1 *King.* 11. 7. 33. 2 *King.* 23. 13. God sheweth them the vanity of this Idolatry, by telling them, that this Idol should go into Captivity, and be so far from being able to protect them, that he should not be able to protect himself or his own Priests, or the Princes that favoured him.

8 And the spoiler shall come upon every city, and no city shall escape: the valley also shall perish, and the plain shall be destroyed, as the LORD hath spoken *l*.

l That is all the parts of the Country of *Moab*, and all the Cities as well those that stood upon Hills, and mountainous places, as those that stood in Valleys, *because* or *for* the Lord had said it, (for so the particle we translate *as* is better translated.)

9 Give wings unto Moab, that it may flee, and get away *m*: for the cities thereof shall be desolate, without any to dwell therein *n*.

m That is, the *Moabites* had need of wings like a Bird to escape that ruine which is coming upon them. *n* Yea, if they had wings they should not escape, for the Lord is resolved that the Cities of *Moab* shall be all brought to desolation, so as no inhabitants shall be left in them.

* See Judg. 5. 23.
[Or, *negligently.*

10 * Cursed *be* he that doth the work of the LORD [] deceitfully *o*, and cursed *be* he that keepeth back his sword from blood *p*.

o These words seem like the words of the Prophet to the *Chaldeans*, inciting them to go on valiantly against the *Moabites*, calling it the *work* of the Lord, which he would have done, and to which he had called them. *p* There is a time to withhold our hands from shedding blood, and that is always when we have not a special Authority, and call from God to it; and there is a time when God will curse those that do so withhold their hands, that time is, when God doth require the shedding of it.

11 ¶ Moab hath been at ease from his youth *q*,
* Zeph. 1. 12.
and he hath * settled on his lees *r*, and hath not been emptied from vessel to vessel, neither hath
† Heb. *flood.*
he gone into captivity *s*: therefore his taste † remained in him, and his sent is not changed *t*.

q The *Moabites* ever since they began to be a people, have been a quiet people, not exercised with Wars, and Enemies making inroads upon them. *r* Like to a cask of Wine, that hath not been Rack'd, but hath continued in the same state. *s* He follows the metaphor of Wine which is drawn out from Vessel to Vessel, when it is drawn off the Lees, it is expounded by the next words neither hath he gone into Captivity. *t* And this is the reason why they retain their old sins, Pride, Presumption, Luxury, and old wickednesses, as Wine while it remaineth in the Lees retains more its nature, strength, and colour, then when it is once rackt.

12 Therefore behold, the dayes come, saith the LORD, that I will send unto him wanderers, that shall cause him to wander *u*, and shall empty his vessels, and break his bottles *o*.

n By the *wanderers* here mentioned, the *Chaldeans* are most certainly understood, who wandered from their own country to conquer other people, the word is variously translated, *Vagrants*, *Travellers*, *Removers*, &c. who shall conquer the *Moabites*, and carry them into captivity. *o* He had before compared the *Moabites*, to Wine settled upon the Lees, here he saith, that God would send those that should not only disturb and roil them, but ruine and destroy them.

13 And Moab shall be ashamed of Chemosh *p*, as the house of Israel was ashamed of * Bethel their
* 1 Kin. 12. 29.
confidence *q*.

p It is a natural, or a penal shame which is here spoken of, we are naturally ashamed when we have repoſed a great confidence in, and made great boasts of a thing, which when it comes to be tried, proveth of no use, but mischievous to us. *Chemosh* was their great Idol, in which the *Moabites* had great confidence, and of which they boasted, the Prophet tells them they should be ashamed of this Idol, or for this Idol; *q* as the *Israelites*, that is the Ten Tribes were ashamed of, or for the golden Calves, which *Jeroboam* set up at *Dan* and *Bethel*, which were the cause of ruine to those Tribes. Confidences in any thing but in God alone in a time of danger will bring both natural and penal shame.

14 ¶ How say ye, * We *are* mighty and
* Isa. 16. 6.
strong men for the war *r*.

r How can ye justifie what you say, or why say you so, or to what purpose do you brag of your valour.

15 Moab is spoiled *s*, and gone up *out of* her cities *t*, and † his chosen young men are gone
† Heb. *the choice.*
down to the slaughter *u*, saith the king whose *of.*
name *is* the LORD of hosts *w*.

s Your Country will be wasted, and spoiled. *t* The Inhabitants of it shall be all driven out of their Cities. The *Heb.* is *and her cities*, it or *he is gone up*. So the sense may be *Moab* and her Cities are all spoiled, and *he* (that is) the Enemy is gone up. *u* And the strong, and mighty men the boasted of, and gloried in, are gone to the Battel, as oxen or sheep to a slaughter-house. *w* I do not speak this of my self, I cannot of my self tell things that shall come to pass hereafter, but the words I say are the words of him who is the Lord of all the Armies of Heaven and Earth, who both knoweth what shall be, and is able to effect what he saith.

16 The calamity of Moab *is* near to come, and his affliction hasteth fast *x*.

x Josephus tells us this destruction came upon the *Moabites* five years after the siege of *Jerusalem*, but if it were longer we must consider that he who speaketh is that God to whom a thousand years is but as one day.

17 All ye that are about him bemoan him, *y*, and all ye that know his name, say, How is the strong staff broken, *and* the beautiful rod *z*.

y The Prophet having spoken of *Moabs* calamity, as already come upon her, or at least very near, calls to her Friends to come and condole with her, as is usually done in case of some calamity befallen to a friend. *z* All ye that know how terrible *Moab* hath been to others and how famous for mighty and strong men. Say, how is this potent Nation, and this People that hath been such a Rod against others, or hath ruled over so many others, broken; for both a *Staff* and a rod are as well Ensigns of Power and Government, as instruments to punish offenders.

18 Thou daughter that dost inhabit Dibon, come down from *thy* glory *a*, and sit in thirst *b*: for the spoiler of Moab shall come upon thee *c*, *and* he shall destroy thy strong holds.

a Of this *Dibon* we read, *Num.* 21. 30. It was a land for cattle, *Num.* 32. 3. both *Dibon* and *Aroer*, and *Atarob* were built by the children of *God* to whose lot it fell, *ver.* 34. as also to the *Rubenites* in part, *Josh.* 13. 17. It should seem that the *Moabites* were now come into the possession of it, either by conquest, or upon the *Assyrians* taking the Ten Tribes. *b* It was a place well watered (otherwise it had not been fit for Cattel) God threatneth that she should be *in thirst*, that is driven into some dry, barren Countries. *c* For the King of *Babylon* whom God had

had appointed to spoil all *Moab*, shall destroy thee also, and thy strong holds shall not secure thee.

† Heb. *inhabitress.*

19 O † inhabitant of Aroer *d*, stand by the way and espy, ask him that fleeth, and her that escapeth, *and* say, What is done *e*?

d Aroer was a City in the Lot of *Gad* and *Reuben*, *Num.* 32. 34. In *Davids* time it was in the hand of the *Jews*, 1 *Sam.* 30. 28. but in *Isaiahs* time, it belonged to *Syria*, *Isa.* 17. 2. and here it is reckoned to the *Moabites*. *e* The Inhabitants of it, are call'd to stand by the way, and seeing the *Moabites* flying, to ask what News? Others think that *Aroer* was at this time a City of the *Ammonites* and here called unto to see their Neighbours the *Moabites* fleeing before their Enemies.

20 Moab is confounded, for it is broken down:
* Isa. 16. 7.
* howl and cry, tell ye it in Arnon, that Moab is spoiled *f*.

f Arnon was the name of a River, *Num.* 21. 14 *Deut.* 2. 36. *Josh.* 12. 1. It was the border of *Moab* whither *Balak* went to meet *Balaam*, *Num.* 22. 36. probably the adjacent Country or City might take its name from the River.

21 And judgment is come upon the plain country; upon Holon, and upon Jahazah, and upon Mephaath.

22 And upon Dibon, and upon Nebo, and upon Beth-diblathaim.

23 And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon.

24 And upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near *g*.

g God threatneth Vengeance to come upon all *Moab*, which had great *plains*, *Num.* 31. 12. and 33. 48. For the names of these Cities, and those mentioned *ver.* 22, 23, 24. Some of them we read of in other places of Holy Writ. Others we read not of neither is it material for us to know their situation, they are not at this day to be known by their old names, they are all here mentioned as Cities at this time belonging to the *Moabites*, to whom this Vengeance is threatned, and not to them onely, but to all other Cities of the Land of *Moab* wherever situate.

25 The horn of Moab is cut off, and his arm is broken, saith the LORD *h*.

h That is the *beauty* and the *strength* of *Moab*. So these two termes often signifie in Holy Writ, the horn being much the Beauty of some Beasts, and that part of their Bodies by which they both do injury to others, and defend themselves from the assaults of others. God here declares, that *Moab* should both lose its glory and beauty, and also all the power it formerly had to defend it self, or offend others.

* chap. 25. 27.

26 * Make ye him drunken *i*: for he magnified *himself* against the LORD *k*: Moab also shall wallow in his vomit, and he also shall be in derision *l*.

i Either make ye her to flagger like a drunken man (the cause being put for the effect) or fill her with the intoxicating Wine Cup of Gods vengeance, with the effects of Gods wrath. *k* Because of her Pride, and exalting her self against the Lord, as if she had been stronger than he and so out of the reach of Gods power. *l* As drunken men vomit, and flagger, and fall, and wallow in their vomit, so let the *Moabites* fall by the sword, wallow in their blood, and like drunken men be mockt at, and had in derision by all those who see what their Vaunts come to, and what Vengeance they have pulled upon themselves.

* Zeph. 2. 8.
[Or, *thou moveſt insesse.*

27 For * was not Israel a derision to thee *m*? was he found among thieves *n*? for since thou spakest of him, [] thou skippedst for joy *o*.

m It is an ill thing to mock at the miseries of others especially such as we have some relation to, the *Moabites* were descended from *Lot* who was nearly related to *Abraham* the father of the *Jews*, and ought not to have mocked at them, but to have pitied their neighbours and kindred, they either mocked at the ten Tribes when they were carried into Captivity by *Salmanasar* or at *Judah* captivated by the King of *Babylon*. God threatneth the *Ammonites*, *Ezek.* 25. 6. and the *Edomites* by *Obadiah* for the same misdemeanour. *n* Why didst thou deal by *Israel* as men deal by thieves, when they are brought to shame? ought not he to have been by thee accounted in a better rank then that of thieves? *o* Instead of compassionating the *Jews* in their Calamity, thou never spakest of them but with joy and triumph. Others make a quite other sense, viz. *For those words against him, thou thy self shalt wander.* But the learned Author of the *English Annotations*. observes well, that the word in the form here used will not so well bear it, though the Verb doth in its primary sense signifie to *wander*.

28 O ye that dwell in Moab, leave the cities, and dwell in the rock *p*, and be like the dove *that* maketh her nests in the sides of the holes mouth *q*.

p Still the Prophet speaks of the *Moabites*, as a people whose Armies were routed and calls to them to leave their houses in Cities, not promising themselves any security, either to or from their houses, or from the Walls of their Cities, but to get them to Rocks, which are naturally fortified and from whence (if from any place) security might be promised. *q* And he commends to them the natural sagacity of a Dove, which being a feeble Creature, and not able to incounter an *Hawk* or *Eagle*, makes her self a nest in the sides of some rock where she may be at safety.

29 We have heard the pride of Moab, (he is exceeding proud) his loftiness and his arrogancy, and his Pride, and the haughtiness of his heart *r*.

r There is a passage, *Isa.* 16. 6. *&c.* concerning *Moab*, very little differing from this. *Isaiah* lived some years before this Prophet who yet complaineth of them for the same sins. (so as they were not at all reformed. God saith he had heard of their Pride and Arrogancy; a Vice which commonly attendeth ease and prosperity, and is exceeding odious in the sight of God, so as a wicked man is often in Scripture set out under the notion of a proud man.

30 I know his wrath, saith the LORD *s*, but *it shall* not *be* so *t*, [] his lies shall not so effect
[Or, *t'o'e or whom he speaks.*
it u.

s I know his Rage, either against *Israel*, or other people, *t* but he shall never execute it, or bring to pass what he thinks to do. *u* There is no trusting to what he saith, his boastings and his confidence are but lies, and shall never effect his designs.

(Heb. *his bars do not right.*)

31 Therefore will I howl for Moab, and I will cry out for all Moab, *mine heart* shall mourn for the men of Kir-herez *w*.

w Though wicked men rejoyce, and Triumph in the ruine of good men, yet their Charity suffereth them not to do the like, but ingageth them to mourn for them in the day of their Affliction. *Jeremy* declareth his compassion toward these *Moabites*, tho' they derided the *Jews* when they were carried into Captivity. Nay he mourns upon the prospect of their Misery at some distance when the sight of the *Jews* present Calamity would not affect the *Moabites* with any compassion at all, we find the like compassion in another Prophet *Isaiah*, *chap.* 16. 11. *ver.* 7. there it is called *Kir-haresth*, which was a City of *Moab* as we read, 2 *King.* 3. 25.

32 O vine of Sibmah *x*, I will weep for thee with the weeping of Jazer *y*; thy plants are gone over the sea *z*, they reach *even* to the sea of Jazer *a*, the spoiler is fain upon thy summer fruits, and upon thy vintage.

x We read of this Vine of *Sibmah* also *Isa.* 16. 8, 9. both *Sibmah*, and *Jahaza* were places in the portion of *Reuben*, *Jos.* 13. 18, 19. *Sibmah* was doubtless a place famous in those dayes for Vines, and Vineyards. *y* This *Jahaza* or *Jazer* was as it should seem first taken, and carried into captivity, which caused a great Lamentation. The Prophet foretells such a weeping for *Sibmah*, as was for *Jazer*. *z* By plants he means the Inhabitants of *Sibmah*, which he prophesieth should be carried into captivity over the dead Sea. *a* As an Aggravation of the Judgment that should come upon them, God by his Prophets tell them that the spoiler should come upon them in their *Vintage* and harvest time.

33 And * joy and gladness, is taken from the
* Isa. 16. 10.
plentiful field, and from the land of Moab, and I have caused wine to fail from the winepresses, none shall tread with shouting, *their* shouting *shall be* no shouting *b*.

b The time of Harvest and Vintage being times when the Husbandmen were wont to reap the fruit of all their labours the preceding year, were times of great joy ordinarily, but the Prophet foretells them of a year when there should be no such rejoycing, for they should have no wine from the Winepresses, there should be no shouting as used to be in the time of Harvest and of Vintage.

34 From the cry of Heshbon *even* unto Elealeh, *and even* unto Jahaz have they uttered their voice,
* Isa. 15. 4, 5, 6.
* from Zoar *even* unto Horonaim, *as* an heifer of three years old *c*: for the waters also of Nimrim shall be † desolate *d*.

† Heb. *desolations.*

d Heshbon, and *Elealeh*, and *Jahaz*, and *Zoar*, and *Horonaim*; were all Cities of *Moab* who are here all threatned with ruine; with the Country about *Nimrim*, which *Nimrim* is mentioned no where in Scripture, but here, and in *Isa.* 15. 6. nor are interpreters well agreed, whether in this place it be the name of a River, or a Lake, or a City. The sense is, the whole country of *Moab* shall be destroyed, the Cry shall reach from one part of the country to another, either the cry of the inhabitants, or of their Enemies pursuing them with a great noise.

35 Moreover, I will cause to cease in Moab,
saith the LORD, * him that offereth in the
* Isa. 15. 2. & 16. 12.
high

high places, and him that burneth incense to his gods *e*.

e That is every one or some of all orders, (for the *Moabites* generally were Idolaters) though the expressing it under this notion may hint to us also one great cause of this Judgments coming upon them, *viz.* their Idolatry.

* Isa. 16. 11. 36 Therefore * mine heart shall sound for Moab like pipes, and mine heart shall sound like pipes for the men of Kir-heres : because the * riches *that* he hath gotten are perished *g*.

* Isa. 15. 7.

g The Prophet means such Pipes as they were wont to use at Funerals, and other sad occasions to play doleful Lessons upon. See *Isa.* 15. 5. because of the great change in the state of this poor people, which had got together a great deal of wealth which is all perished.

* Isa. 15. 2,3. chap. 47. 5. † Heb. *diminished.* 37 * For every head *shall be* bald, and every beard † clipt : upon all the hands *shall be* cuttings, and upon the loyns sackcloth *h*.

h These Phrases are expounded in the beginning of the following verse, There shall be Lamentations *generally upon all the houses of Moab.* Shaving of the hair, and clipping the beards, and cutting themselves were Rites and Ceremonies of Mourning used by these Heathens.

38 *There shall be* lamentation generally upon all the house-tops of Moab, and in the streets thereof: for I have broken Moab like a vessel, wherein *is* no pleasure, saith the LORD *i*.

i We met with the same phrase applied to *Coniah, chap.* 22. 27. The meaning is, I have broken Moab all in pieces, as people use to do vessels they care not for, they never go about to mend such a vessel, but dash it in pieces against some stones or walls.

† Heb. *wofully.* 39 They shall howl, *saying*, How is it broken down? how hath Moab turned the back † with shame *k*? so shall Moab be a derision, and a dismaying to all them about him *l*.

k Those that formerly lived in *Moab* when it was in its glory shall lament to see how the case is altered with it, that all its glory is broken down, and they that were wont to conquer their Enemies, turn their backs with shame upon their Enemies. *l* And *Moab* that was wont to be the praise and admiration of all people, was become an astonishment, and an object of derision and scoffing to them.

* Deut. 28. 49. chap. 49. 22. Dan. 7. 4. Hos. 8. 1. Hab. 1. 8. 40 For thus saith the LORD, Behold, * he *m* shall fly as an eagle, and shall spread his wings over Moab *m*.

m Nebuchadnezzar shall come upon *Moab* swiftly, and as an Eagle covereth the prey which he hath taken with his wings, so *Nebuchadnezzar*, shall spread himself over *Moab*.

‖ Or, *the cities.* * chap. 49. 22. 41 ‖ Kerioth is taken, and the strong holds are surprised *n*, and the * mighty mens hearts in Moab at that day shall be as the heart of a woman in her pangs *o*.

n Whether *Kerioth* here be the proper name of a City, as it is *ver.* 24. Or an appellative Noun signifying Cities, is doubtful. The latter seems best to agree to this place, *The Cities and the* strong holds are all taken, and *o* though *Moab* hath in it many mighty and valiant men, yet their hearts will be full of fear, or ready to fail them, like a womans who is in her travail and hath great, and sore pains.

42 And Moab shall be destroyed from *being* a people *p*, because he hath magnified *himself* against the LORD *q*.

p That is for a time; see *ver.* 47. Or being such a people as it hath been, so full of splendor and glory. *q* The reason given is the same with that *ver.* 26.

* Isa. 24. 17, 18. 43 * Fear, and the pit, and the snare *r*, *shall be* upon thee, O inhabitant of Moab, saith the LORD.

r These three words *Fear, Pit, Snare*, signifie no more than a variety of dangers that should be on all sides of them, so as if any escaped one danger, he should presently meet with another, for this was the time when the Lord was resolved to punish all the inhabitants of the land of *Moab*.

44 He that fleeth from the fear, shall fall into the pit; and he that getteth up out of the pit, shall be taken in the snare : for I will bring upon it, *even* upon Moab, the year of their visitation, saith the LORD.

45 They that fled stood under the shadow of Heshbon, because of the force *s* : but * a fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and shall devour the corner of Moab, and the crown of the head of the † tumultuous ones *t*.

‖ Heb. *children of noise.*

s Heshbon was a great City, and as it should seem, a place of some force, the War being in the Country, they made *Heshbon* the place of their Sanctuary. *t* But the Prophet applying to the *Chaldeans* what was said in *Moses* his time. *Num.* 21. 28. prophesieth, That *Heshbon* also should be destroyed and the fire should devour the crown of the head, that is the glory of the brave *revelling* Gallants, called in the *Heb.* the children of *Noise.*

46 * Wo be unto thee, O Moab, the people of Chemosh perisheth, for thy sons are taken † captives; and thy daughters captives *u*.

* Num. 21. 29. † Heb. *in captivity.*

u The Prophet closing the threatning part of his Prophesie against *Moab*, repeateth the same thing, which he had often said, that the *Moabites* should be carried into Captivity by the King of *Babylon*, and denounceth a *wo* unto them upon that account.

47 ¶ Yet will I bring again the captivity of Moab in the latter dayes, saith the LORD *w*. Thus far *is* the judgment of Moab *x*.

w Some think this Prophesie was fulfilled upon the return of the *Jews* out of *Babylon*, when the *Jews* inhabited the land of *Moab, Zeph.* 2. 9. but this doth not seem to be the bringing again the Captivity of *Moab*, but of *Judah*, besides in that place it is said that *Moab should be as Sodom, and the children of Ammon as Gomorrah, even the breeding of Nettles and Salt-pits, and a perpetual desolation.* It is therefore rather to be understood of a spiritual reduction of them, by calling some of them under the Kingdom of the *Messiah* as the *Jewish* Doctors themselves interpret it. Some think this a prophesie rather respecting the *Jews* than the *Moabites*, it is said *ver.* 2. 9. That the remnant of the Lords People should possess *Moab*, and *ver.* 11. that all the *Isles of the heathen should worship God.* *x* These last words are doubtless to be interpreted rather as a conclusion of this Prophecy against *Moab*, then (as some would have it) as a limitation of the time how long this Judgment on *Moab* should indure, as if thus far, were as much as *thus long.*

CHAP. XLIX.

1 ‖ Concerning the * Ammonites *a*, thus saith the LORD, Hath Israel no sons? hath he no heir *b*? why then doth ‖ their king inherit * Gad *c*, and his people dwell in their cities *d*.

‖ Or, against. * Ezek. 21. 28. and 25. 2. Zeph. 2. 8, 9. ‖ Or, Melcom.

a The *Ammonites* were the posterity of *Ben-Ammi, Lots* incestuous child, by his younger daughter *Gen.* 19. 38. Their country was near the *Jews* country, the *Jews* in their journey from *Egypt* to *Canaan* to possess it, passed by their Country, but were by God forbidden to meddle with it because he had given it to the children of *Lot, Deut.* 2. 19. but they proved bad neighbours to the *Israelites* when in *Canaan.* They assisted the *King of Moab* against them, *Jud.* 3. 13. and made War against them *Judg.* 10. 9. and 11. 4. *Nahash* their King made an inroad upon them, 1 *Sam.* 12. 12. *David* fought with them in his time, 2 *Sam.* 8. 12. and destroyed them, 2 *Sam.* 11. 1. *Jehoshaphat* also, and *Jotham* fought with them, 2 *Chron.* 20. 1. and 27. 5. During the long tract of time that there were Wars betwixt the *Jews* and *Ammonites*, the land of *Gad* and *Reuben* which lay beyond *Jordan*, fell into the hands of the *Syrians, Moabites* and *Ammonites* (whence it is that in the former Chapter we read of many Cities of *Moab*, which were upon the division of *Canaan*, in the Lot of *Gad* and *Reuben.*) This Prophesie cannot be well understood without a previous understanding this. *b* Hence it is that the Prophet saith, Hath *Israel no Sons?* God had given that country of *Gilead* to *Manasses* and *Reuben* and *Gad, Num.* 32. 39. *Jos.* 13. 29, 30. *c* and as mens Estates ought to descend to their Heirs, so this land should have continued and descended to the Posterity of these Tribes, but the *Ammonites* had by force taken away a part, and *Melcom* possessed it. *Melcom* is their King, or the name of their Idol to whom they gave the name of King, as other Heathens called their idol *Baal*, that is Lord. *d* And the people of the King of the *Ammonites*, or of *Melcom* the idol of the *Ammonites* dwelt in the Cities belonging to *Gad*, which was one of the Tribes of *Israel.*

2 Therefore behold, the dayes come, saith the LORD, that I will cause an alarum of war to be heard in Rabbah *e* of the Ammonites, and it shall be a desolate heap, and her daughters shall be burnt with fire : then shall Israel be heirs unto them that were his heirs, saith the LORD *f*.

e Because the *Ammonites* had violently seized upon some part of the *Jews* land, and (as we have it *Amos* 1. 13, 14.) cruelly *rip up the women with child in Gilead, that they might enlarge their border.* God threatens a War to *Rabbah, Amos* 1. 14. calls it a fire which should make *Rabbah* an heap. Of this *Rabbah*, as the head City of the *Ammonites*, we read, *Deut.* 3. 11. *Jos.* 13. 25. and 15. 60. It was there, where in *Davids* time, *Uriah* was slain, 2 *Sam.* 11. 1, 17. *chap.* 12. 26. It is threatned by *Jeremiah* in this Chapter, and *Ezek.* 25. 5. and *Amos* 1. 13, 14. we read not, how or when this Prophesie was fulfilled, whether by the *Maccabees*, 1 *Mac.* 5. 6. or rather after the coming of Christ, when most

most of these Nations were destroyed. *f* God threatens not only their *metropolis* which was *Rabbah* their Mother City, but all the other Cities belonging to the *Ammonites* which were as it were daughters to *Rabbah.* But how the last clause of this Prophesie was ever fulfilled if it were not in the time of the *Maccabees* I cannot understand, for though they were swallowed up afterward by the Roman Empire, yet *Israel* being also subdued by them, and scattered into all parts, it is not likely that many of them were suffered to abide in any considerable numbers in a Country so near their own.

3 Howl, O Heshbon, for Ai is spoiled *g*, cry ye daughters of Rabbah *h*, * gird ye with sackcloth : lament, and run to and fro by the hedges *i*, for their ‖ king shall go into captivity, *and* * his priests and his princes together *k*.

* Isa. 32. 11. chap. 4. 8. and 5. 25. ‖ Or, *malcom.* * chap. 48. 7. Amos 1. 15.

g Heshbon was formerly a City of the *Amorites* of whom *Sihon* was King who resided here (but it appears by *ver.* 26. that it was taken from *Moab*) it is probable that was at this time a City of *Moab*, the Prophet calls to them to *howle* for *Ai* a City of the *Ammonites* not the same mentioned *Jos.* 7. 2. for that was on the other side of *Jordan.* *h* It is incertain whether by the *daughters* of *Rabbah* be to be understood other lesser cities, or the younger women that inhabited *Rabbah*, he calls to them all to mourn. *i* And for all the indications or signs of mourning, such as girding with sackcloth, running up and down like persons distracted, by the hedges, where they might be hidden and not so easily seen. *k* For they shall all go together in capativity, their *Malcom* which may signifie their Idol to whom they gave that name or their King, or else their supream Magistrate, with their *Priests* and *Nobles*, all orders of persons.

‖ Or, *thy valley floweth away.* 4 Wherefore glorieſt thou in the vallies, ‖ thy flowing valley *l*, O backsliding daughter *m*? that trusted in her treasures, * *saying*, Who shall come unto me *n*?

* chap. 21. 13.

l It should seem that this Countrey was full of very fruitful valleys, which we know are always the most fertile places, lying lower and at greater distance from the Sun then Mountains, and also receiving at second hand the moisture that falls upon the Hills, and being usually watered with Rivers, from whence they may be called *flowing Vallies* either as flowing with receptacles of Water, or plenty of Corn, and Grass, though some read it (and it seems rather more agreeable to the *Hebrew*) thy *Valley floweth*, either with the *blood* of men slain, or *floweth away*, the fertility of it *ceaseth* or *decayeth.* Or, *Floods of waters* shall destroy the fruit of thy rich Vallies, &c. *m Ammon* having never been in Covenant with God, the word in the *Heb.* (though it comes from מוּשׁ which signifies to return) seemeth ill translated *back sliding* thou that hast turned thy self away from God. Thou that trustedst in thy riches, or in thy Vallies full of riches, and promisedst thy self security from the situation of thy rich Countrey thinking none could come at thee.

5 Behold, I will bring a fear upon thee, saith the Lord GOD of hosts, from all those that be about thee *w*, and ye shall be driven out every man right forth *x*, and none shall gather up him that wandereth *y*.

w As secure as you think your selves I will cause you to be afraid, and your Enemies shall be all those that are round about you. *x* And you shall be driven out every man, either right forth into some Countrey opposite to you, or apart one from another, or so that you shall be glad to flee right forth, and never look back, but onely forward, for any place of safety that appeareth next before you. *y* And when you are wandering, being driven by your Enemies you shall find none who will be willing to receive or intertain you.

* chap. 49. 39. 6 And afterward * I will bring again the captivity of the children of Ammon, saith the LORD *z*.

z Such a promise we read of *chap.* 48. 47. concerning *Moab*, but when this was fulfilled the Scripture saith not, *Josephus* tells us something, but it is rather thought to refer to the conversion of some of the *Ammonites* as well as other heathens unto Christ.

* Obad. v. 8. 7 ¶ Concernihg Edom, thus saith the LORD of hosts *a*, *Is* wisdom no more in Teman *b*? is counsel perished from the prudent? is their wisdom vanished *?

a The *Edomites* were the posterity of *Esau* the eldest son of *Isaac*, but disinherited, the blessing being given to his younger brother *Jacob* who was the head of the twelve Tribes of the *Israelites, Gen.* 27. 29. God there *ver.* 39. promised him that he should have a fat, and plentiful Country, though his Brother shoutld be his Lord, and foretold, that he should break his brothers yoke from off his neck, the *Land of Seir* was his Country, *Gen.* 32. 3. they coasted southward upon *Canaan*, the *Israelites* passed by their Coasts to go into *Canaan*, their way lay through *Edom*, but their King refusing to suffer them to go through, God ordered them to go another way. *Balaam* prophesied their ruine, *Num.* 24. 18. they were Enemies to the Israelites in *Saul's* time, 1 *Sam.* 14. 47. and in *Davids* time, 2 *Sam.* 8. 14. and in *Amaziahs* time, 2 *Kings* 14. 7. who slew of them ten thousand, and took *Selah* calling it *Jokteel*, many of the Prophets foretold their ruine, *Jeremiah* in this place, *Ezek.* 25. 12, 13, 14. *Joel* 3. 13. *Amos* 9. 12. *Obadiah* 1. 8. *Mal.* 1. 4. *b Teman* was a City of *Edom* mentioned also *Ezek.* 25. 13. *Amos* 1. 12. *Obad.* 9. *Eliphaz*, *Jobs* Friend was of this place, *Job* 2. 11. It was a place famous for wise, and prudent men of which *Eliphaz* was not the meaneſt. *c* The Prophet askes what was become of all their counsel and wisdom for which the *Arabians*, the *Temanites* in particular were so famous? Now they were at their wits end.

8 Flee ye ‖, turn back, dwell deep, O inhabitants of Dedan, for I will bring the calamity of Esau upon him, the time *that* I will visit him *e*.

‖ Or, *they are turned back.*

d Dedan was the son of *Jokshan*, 1 *Chron.* 1. 32. from which it is probable that the City *Dedan* had its name, it is reckoned *chapter* 25. 23. with *Tema* and *Buz*, and is mentioned *Ezekiel* 27. 15. 20. and 38. 13. It was a City of *Arabia* joyning on *Idumea, Isa.* 21. 13. they being neighbours to the *Edomites* are called to *flit*, and to get into caves and holes of the Earth, where they might dwell deep in the Earth and be in some security, which they would not be in their own City so near to the *Edomites* Countrey, for God was resolved to bring misery upon the *Edomites* a time of calamity in which he would visit them with his judgments. There are other critical readings of these words, but this seemeth to be the plain sense of them.

9 If grape-gatherers come to thee, would they not leave *some* gleaning grapes? if theeves by night, they will destroy † till they have enough *f*.

† Heb. *their sufficiency.*

f We have much the same *Obadiah* 4. the scope of the Prophet in this place is onely to shew that *Edom* should be totally destroyed, their destruction should not be like the gleaning of Grapes, where the gatherers content themselves with taking the principal clusters, but for single grapes, or small clusters they leave them : nor yet like the robbings of theeves, who take for their hunger, and when they have got enough leave the rest.

10 But I have made Esau bare *g*, I have uncovered his secret places *h*, and he shall not be able to hide himself *i* : his seed is spoiled *k*, and his brethren and his neighbours, and he *is* not *l*.

g But the *Edomites* should be left bare. *h* And though they sought to hide themselves in secret places, yet God would there find them out. *i* And there should be no places sufficient to hide them. *k* All their children should be destroyed *l* and the *Moabites* their Kinsmen, and the *Philistines* their Neighbours should be ruined as well as they.

11 Leave thy fatherless children, I will preserve *them* alive; and let thy widowes trust in me *m*.

m The onely question upon this verse is whether in the whole of it, it be a promise, or a threatning; if it be a promise the sense is that though this great destruction should come upon the body of the *Edomites*, yet God would take care of some of their *fatherless children*, whose Parents being carried into captivity they had none to provide for them : if it be taken as an *ironical threatning* it foundeth ruine to those as well as the rest, and *I will* is as much as I will not, but others think that these are rather to be understood with the supply of some other words. *There is not*, or *there shall be none to spy, leave thy fatherless Children*, &c. and whoso considereth those words in the text. verse, *his seed shall be spoiled*, will see reason to judge it rather a threatning (whether by way of *Irony* or no) then a promise.

12 For this saith the LORD, * Behold, they whose judgment *was* not to drink of the cup *n*, have assuredly drunken, and *art* thou he *that* shalt altogether go unpunished, thou shalt not go unpunished, but thou shalt surely drink *of it*.

* chap. 25. 29. Obad. 16.

n That by the cup is meant the Wine cup of the Lords wrath, and that by those whose judgment was not to drink of it, are meant the Jews is not to be doubted, but the question is how the Prophet saith, that it was not the judgment of the Jews to drink of this cup? the word here used is of so various significations as makes the fixing the sense of it here difficult, it cannot here signifie *Justice*, for in that sense it was the Jews *Judgment* to drink of it, nor can it here (as it often doth) signifie the effect of justice, Gods judicial dispensation; for they had drank of it, so it was their judgment. It must be taken in the favourablest sense imaginable. Either they who in regard of their relation to God, and Gods relation to them might have looked upon it as none of their portion, yet have drank of it. Or they who in comparison with others did not deserve to drink of the cup, yet have drank of it, and can you think to escape, no thou shalt not escape, but most surely drink of it, 1 *Pet.* 4. 17. *The time is come, that judgment is begun at the house of God*, and if it first begin with that where shall the end of others be? When an Israelite hath not escaped the justice of God, an *Edomite* must not expect it.

13 For I have sworn by my self, saith the

LORD, that Bozrah shall become a desolation, a reproach, a wast, and a curse, and all the cities thereof shall be perpetual wastes *o*.

o As men when they would confirm their promise or threatning to do any thing, add an *Oath* to it, so doth God, who, having no greater to swear by, sweares by himself, *chap.* 44. 26. that which God would here confirm was his threatning against *Edom*, expressed under the ruine of *Bozrah*, (a part for the whole) *Bozrah* being its principal City, *Isaiah* 63. 1. as well as a City of *Moab*, (as we found in the foregoing chapter) and that which he threatens it with was not being a reproach, a wast, and a curse for a time, but for ever.

* Obad. ver. 1. 14 * I have heard a rumour from the LORD *p*, and an embassador is sent unto the heathen *q*, *saying*, Gather ye together, and come against her, and rise to the battel *r*.

p Obadiah beginneth his prophesie much with such words. God hath revealed his will to me in a vision, or a dream. *q* He speaks after the manner of earthly Princes, who use to send their Embassadors to other Princes to declare their minds to them. The meaning is God hath made such impressions upon other Nations, he hath inclined them, or set them on work, to get together in Armies to come against *Edom* in Battel.

15 For lo, I will make thee small amongst the heathen, *and* despised among men *s*.

s Obadiah in his prophesie against *Edom*, *ver.* 2. hath much the same words importing that God would bring the *Edomites* very low, and make them very contemptible.

16 Thy terribleness hath deceived thee, *and* the pride of thy heart *t*, O thou that dwellest in the clefts of the rock *u*, that holdest the height of the hill; though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the LORD *w*.

t Obadiah in his Prophesie against *Edom* useth much the same expressions, *ver.* 3, 4. the word that is here used being of the number of those which are but once found in Scripture hath given Interpreters liberty to abound in their senses of it; some translating it *Arrogance*, some, thine *Idol*, but the best Interpreters understand by it their terribleness to others, their being so potent that others were all afraid of them, this deceived them, making them to conclude themselves secure, and out of danger. To which is also added the *pride* of the heart. *u* The Countrey of *Edom* being mountainous they are said to dwell in the clefts of the Rocks, that is in places impregnable, and inaccessible as they thought in the heighths of the hill. *w* But the Lord lets them know no place was to his power inaccessible or impregnable, for if they dwell as high as the Eagle which the Scripture tells us *Job* 39. 27, 28. *Maketh her nest on high, and dwelleth and abideth upon the rock, upon the crag of the rock*, yet he would bring them down.

17 Also Edom shall be a desolation: every one that goeth by it, shall be astonished, and shall hiss at all the plagues thereof *x*.

x The like is said of *Babylon*, *chap.* 50. 13. it appears from 1 *Kings* 9. 8. that it was a kind of *Proverbial expression*, when they would express a great desolation, or great plagues, that those who passed by such a place, should *be astonished*, and *hiss at it*.

* Gen. 19. 25. Deut. 29. 23. Amos 4. 11. 18 * As in the overthrow of Sodom and Gomorrah and the neighbour *cities* thereof, saith the LORD: no man shall abide there, neither shall a son of man dwell in it *y*.

y Sodom and *Gomorrah*, and the Neighbour Cities were utterly destroyed, and therefore are set down both here and *chap.* 50. 40. as patterns of an utter ruine and desolation.

* chap. 50. 44. * chap. 12. 5. 19 * Behold, he shall come up like a lion from thee * swelling of Jordan, against the habitation of the strong *z*: but I will suddenly make him run away from her *a*, and who *is* a chosen *man that* I may appoint over her *b*? for * who *is* like me *b*? * Exod. 15. 11. Job 41. 10. and who will ‖ * appoint me the time? and who *is* that shepherd that will stand before me *d*? ‖ Or, *convent me in judgment.*

z This verse is very variously interpreted, some by *he* understand the *Jews*, some understand *Nebuchadnezzar*, some understand the *Edomites*, I think the last is most probable to be here meant, because of the next words. The *Edomites* shall come out against the *Caldeans*, *like a Lion*, as Lions lurking about *Jordan* when it overfloweth, come out to take their prey. *a* These words are variously understood, those who by *he* in the former part of the verse understand *Nebuchadnezzar*, interpret the running here mentioned, of his running over the whole Countrey of *Edom*, to me it appeareth a much more probable sense to interpret it of the *Edomites* running away from *Nebuchadnezzar* out of their own Country, which seems to be understood by *her*, all that makes a difficulty is the particle *from*, which yet makes the sense good enough, if by *her* we understand the *Edomites* own Land. In the *Hebrew* it is *I will break, them*, or *I will quiet them*, and make them *to run*. *b* Whom shall I set over *Edom*? into whose hands shall I give that Countrey that he may rule over it? *b* For I can do whatsoever I please. *c* And who will appoint me a time to plead with men, so *Job* 9. 19. or a time to fight. *d* What is that King or Potentate of the Earth that will stand before me?

20 Therefore hear the counsel of the LORD, that he hath taken against Edom, and his purposes that he hath purposed against the inhabitants of Teman *e*: Surely the least of the flock shall draw them out *f*, surely, he shall make their habitations desolate with them *g*.

e Edom and *Teman* in this verse signifie both the same thing, God calls to men to hear the resolutions he had taken up against the *Edomites*, resolutions as wise and steady as if they had been taken upon the wisest counsels, and deliberation. *f* God is resolved to drive out the *Edomites*, and the least of *Nebucadnezzar*'s Forces shall drag them out of their lurking places, and God will make the place where they dwell a desolation.

21 The earth is moved at the noise of their fall: at the cry, the noise thereof was heard in the † Red-sea *h*. † Heb. *voice Sta.*

h That is, the ruine of the *Edomites* shall be so great, that all nations round about it shall be affected at the noise of their fall and though the *Red-Sea*, or the weedy Sea be at a great distance from them, yet their noise shall reach thither.

22 Behold, * he shall come up and flie as the eagle, and spread his wings over Bozrah: and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs *i*: * chap. 4. 13.

i See the Notes on *chap.* 48. 40, 41. where the very same thing, and under the same phrases, was spoken against *Moab*. That which is threatned is the Enemies coming swiftly upon the *Edomites* and preying upon them, and the fear that should surprize them which should make their hearts faint as the heart of a woman that hath an hard labour.

23 ¶ * Concerning Damascus *k*, Hamath is confounded, and Arpad *l*: for they have heard evil tidings, they are † faint-hearted, *there is* sorrow ‖ on the sea, it cannot be quiet *m*. * Zech. 9. 1. † Heb. *melt.* ‖ Or, *as in the Sea.*

k The Prophet comes to denounce the judgments of God against *Syria*, another nation of the Gentiles, *Damascus* was the head City of *Syria*, *Isa.* 7. 8. and 17. 3. or *Aram* (as in the *Heb.*) because it was a Country inhabited by the posterity of *Aram* one of the sons of *Sem*, part of it lay betwixt *Babylon* and *Arabia*, and was called *Mesopotamia*, lying betwixt the two Rivers of *Tigris* and *Euphrates*. *Laban* and *Naaman* were of this Countrey, *David* had War with them 2 *Sam.* 8. 5. and 10. 18. So had *Ahab* 1 *King.* 20. 20. and *Jeram* 2 *Kings* 8. 28. And *Ahaz Isai.* 7. 2. after Gods long patience with them he threatens them with ruine, as by *Jeremiah* in this place, so by *Amos* 1. 5. *Damascus* being the head City of this Country is sometimes put (as here) for the whole Countrey. *l Hamath* and *Arpad* were two Cities also of *Syria*, 2 *Kings* 18. 34. *m* The Prophet foretels that they also should hear of ill news, an Enemy that is coming against them, and that they should be melted through fear, and their courage should fail them, they should be as troubled as the Sea is in a storm, or their inhabitants that lived near to the Sea should be troubled.

24 *n* Damascus is waxed feeble, *and* turneth her self to flee *o*, and fear hath seized on *her p*: * anguish and sorrowes have taken her, as a woman in travail *q*. * chap. 4. 31. and 30. 6.

n Syria whose head is *Damascus* hath lost her old courage and valour; it was wont to be a formidable Country to its Neighbours. *o* But now they flee before their Enemies. *p* They are seized, and overpowred by their own fears. *q* Great sorrows are ordinarily in Scripture expressed by the similitude of the pains of a woman in travail, we have met with it often in this Prophesie, *chap.* 6. 24. and 22. 23. so *Psal.* 48. 6. *Micah* 4. 9.

25 How is the city of praise not left, the city of my joy *r*?

r It is called the City of praise, because it was a City so much praised, a City of great renown, which the Prophet seeing like to be destroyed, lamenteth either in the person of the *King of Syria*, or of the *Syrian Inhabitants*, wondering that the conquerours should not spare so famous and renowned a City in which so many did rejoyce.

26 * Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the LORD of hosts *s*. * chap. 50. 30.

s The Hebrew particles are not always well rendred in our Translation, and our Learned English *Annotator* hath rightly observed this place, as one instance, for לכן cannot be here an illative, but is

is much better translated *surely* as a note of assertion. God threatneth the *Syrians* with a certain ruine, and desolation.

27 And I will kindle a fire in the wall of Damascus *t*, and it shall consume the palaces of Benhadad *u*.

t I will bring a judgment that shall burn in *Damascus* like a consuming Fire, and it shall reach to the Royal seat of *Benhadad*, either that which was the Royal seat of *Benhadad*, 2 *Kings* 8. 7. or else *Ben-hadad*, (signifying the son of *Hadad*) (which was their Idol) was the common name of all the Kings of *Syria*, as *Pharaoh* was to the Kings of *Egypt*, *Amos* 1. 4.

28 ¶ Concerning Kedar *w*, and concerning the kingdoms of Hazor *x*, which Nebuchadnezzar king of Babylon shall smite, thus saith the LORD *y*, Arise ye, go up to Kedar, and spoil the men of the east *z*.

w Kedar, *Gen.* 25. 13. was one of the Sons of *Ishmael* whose posterity inhabited part of *Arabia Petræa*, See *Isa.* 21. 13, 17. we read of it *Psal.* 120. 5. *Cant.* 1. 5. *Ezek.* 27. 21. *x* We read of *Hazor*, *Josh.* 11. 1. *verse* 10. it was the head City to several Kingdoms in *Joshua*'s time, *Jabin* was King of it in the times of *Deborah*, *Judg.* 4. 2. *y* The Prophet foretels that *Nebuchadnezzar* should also conquer these Kingdoms. *z* And saith he heard the Lord call to *Nebuchadnezzar* to go up against them.

29 Their tents and their flocks shall they take away *a*, they shall take to themselves their curtains and all their vessels, and their camels *b*, and they shall cry unto them, Fear *is* on every side *c*.

a That is, the *Chaldeans* shall take away the *Kedarens Tents*, for they being a people whose Cattel, had no fixed houses but Tents which were moveable habitations, covered with skins of Beasts. *b* And the curtains which they used to draw before those Tents, and served them as sides, as gable ends of houses serve us, and all the furniture of their Tents or Tabernacles, and their Cattel, and either their Enemies should fright them with terrible noises and outcryes, or they should themselves cry out that they were surrounded with objects of fear.

† Heb. *flit greatly.* 30 ¶ Flee, † get you far off, dwell deep, O ye inhabitants of Hazor, saith the LORD *d*; for Nebuchadrezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you *e*.

d The words seem to be the Prophets words of advice to this people, to make all the haste they could away, and to secure themselves as well as they could because the King of *Babylon* had certainly been taking counsel against them, and was resolved to disturb them. See *ver.* 8. where the like counsel is given to the *Edomites*.

§ Or, *the nation that is at ease.* 31 Arise, get you up to the ‖ wealthy nation that dwelleth without care, saith the LORD, which have neither gates nor bars, *which* dwell alone *f*.

f The supposed result of *Nebuchadnezzars* counsels, giving charge to his Armies to march against the *Kedarens*, which lived at ease and quiet; and took no care. That had no Cities, nor Gates, nor Barrs to keep their Enemies out, nor were near any Neighbours that could assist them, nor very near to one another living in Tents, so might easily be overrun, and conquered, and made a prey to Enemies.

32 And their Camels shall be a booty, and the multitude of their cattel a spoil *g*, and I will scatter into all winds * them *that are* † in the utmost corners, and I will bring their calamity, from all sides thereof, saith the LORD *h*. * chap. 9. 26. and 25. 23. † Heb. *cut off into corners*, or, *that have the corners of their hair polled.*

g These words found like a part of the King of *Babylons* supposed speech incouraging his Souldiers from the booty they should get, which should be a great multitude of Camels and other Cattel. *h* The latter words are the words of the Prophet in the name of the Lord threatning ruine to these *Kedarens* and *Hazorites*, though they lived in corners, and might upon that account think themselves secure, God saith, he would fetch them out of their utmost corners, and bring calamity from all parts upon them.

* chap. 10. 22. 33 And Hazor * shall be a dwelling for dragons, *and* a desolation for ever; there shall no man abide there, nor *any* son of man dwell in it *i*.

i That is, the whole Countrey subject to the King of *Hazor*, shall be desolate, see *Isa.* 34. 13. *chap.* 9. 11.

* chap. 49. 25. 34 ¶ The word of the LORD, that came to Jeremiah the prophet against * Elam, in the beginning of the reign of Zedekiah king of Judah saying *k*.

k Elam was the son of *Sem*, *Gen.* 10. 22. his posterity were called *Elamites*, these were the *Persians* as is most probable, though some judge that the *Persians* were at too great a distance from the Jews to be the people meant here, but we read of no other *Elam* in Scripture but in *Persia*, *Dan.* 8. 2. and though they were indeed at a great distance, yet it is probable that *Nebuchadnezzar* having conquered the *Assyrians* might also make some inroads into *Persia*, the Emperour of which afterward conquered *Babylon*. This Prophesie being in the first year of *Zedekiah* must needs be long before the thing was done, for it was ten years before the King of *Babylon* took *Hierusalem*.

35 Thus saith the LORD of hosts, Behold, I will break the bow of Elam, the chief of their might *b*.

b All those Eastern people were famous for the use of the bow, the *Elamites* in special, *Isaiah* 22. 6. those bows were the chief of their offensive armour, though by *the chief of their might* may also be meant their most mighty and strong Warriours. This Prophesie is probably judged to be fulfilled when the *Persians* made a defection from the King of the *Medes* who was son in Law to *Nebuchadnezzar*. Others think that this Prophesie was accomplished by *Alexander* the *Emperour* of *Greece*, or rather by his Successors.

36 And upon Elam will I bring the four winds, from the four quarters of heaven, and will scatter them towards all those winds; and there shall be no nation whither the outcasts of Elam shall not come *c*.

c The Prophet threatneth the destruction of the *Persians*, by a Confederacy of Enemies, suppose *Babylonians*, *Medes*, &c. which should assault them on all sides, as when the wind blows at the same time from all quarters, which causeth a whirlwind which driveth the dust every way hither, and thither, so he saith the *Persians* should be scattered into all nations.

37 For I will cause Elam to be dismayed before their enemies, and before them that seek their life: and I will bring evil upon them, *even* my fierce anger, saith the LORD, and I will send the sword after them, till I have consumed them *d*.

d We met with the like threatnings, *ver.* 5, 24, 29. as to *fear*, and as to their destruction we have often met with the like threatnings.

38 And I will set my throne in Elam *e*, and will destroy from thence the king and the princes, saith the LORD *f*.

e God here calls the throne of *Nebuchadnezzar*, or *Cyrus*, or *Alexander* (who ever he was that conquered the *Persians*) his throne. 1. Because God gave it the Conquerour. 2. Or, because God shewed himself the Lord of hosts, or the Lord of the whole Earth, by disposing the Kingdom of *Persia* at his pleasure. *f* He doth not threaten the destruction of the whole Nation, but the making of it all Tributary, so as it should have no Kings nor Princes of its own.

39 ¶ But it shall come to pass in the latter dayes, *that* I will bring again the captivity of Elam, saith the LORD *g*.

g We had the like promise as to *Moab*, *chap.* 48. 47. and as to *Ammon ver.* 6. the same latter dayes either signifie after many dayes, or in the time of the *Messias*. In the former sense it may refer to *Cyrus*, who conquered *Persia*. In the latter sense it is referred to the spiritual liberty which some of these poor heathens were brought into by the Gospel, we read *Act.* 2. 9. that some of these *Elamites* were at *Hierusalem* at *Pentecost*, and were some of those converted to Christ.

CHAP. L.

1 THE word that the LORD spake * against Babylon, *and* against the land of the Caldeans † by Jeremiah the prophet *a*. * Isa. 13. 1. † Heb. *by the hand of Jeremiah.*

a The Prophet having from the 46th. chapter been denouncing the Judgments of God against the other Gentiles, the *Egyptians*, *Moabites*, *Philistines*, *Ammonites*, *Edomites*, *Syrians*, *Kedarens*, *Hazorites*, *Elamites*, or *Persians* (the most of which had been Enemies to the Jews) in these two chapters he denounceth Gods judgments against the *Chaldeans* and *Babylonians*. These were to execute Gods vengeance on all the rest, and therefore are themselves threatned in the last place to be destroyed by the *Medes*, the Prophesie against them, is mixed with many gracious promises to the Jews.

2 Declare ye among the nations, and publish, and † set up a standard, publish, *and* conceal not *b*: say, Babylon is taken, * Bel is confounded *c*, Merodach is broken in pieces, her idols are confounded, her images are broken in pieces *d*. † Heb. *lift up.* * chap. 51. 44.

b The Prophet calls to men to publish it amongst other Nations, and to set up a *Standard* to make some signal, to gather all people together to hear what he had to say from God against *Babylon*, which had been an instrument of great mischief unto most people that lived about them, to whom it would therefore be

glad and joyful News to hear that *Babylon* their common Enemy was ruined. *c* That by *Bel* and *Merodach* are meant two principal Idols of the *Babylonians*, most think; but what, is not so well agreed. Some think that *Bel* is *Baal* by contraction, but they judge most probably, who think it was the image of one *Belus*, who was formerly a King of *Babylon*, and they judge the like of *Merodach*, we find in Scripture that *Merodach* was some of their Kings Names, *Isa.* 39. 1. *chap.* 52. 31. those who desire to be further satisfied about these Idols may read the *English Annotations* upon *Isa.* 46. 1. and our *Annotations* upon that verse. It was an ordinary practice amongst the Heathens when they had any *Princes* died, that had been famous in their Government, to pay a Divine homage to their Images and Statues. These Idols are said to be confounded, *d* Either because they should not be able at this pinch to help their suppliants, or because they should be destroyed together with the silly people that adored them.

3 For out of the north there cometh up a nation against her *e*, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart both man and beast *f*.

e From *Media* which lay Northward to *Babylon* and *Assyria* through which *Cyrus* his way to *Babylon* lay. *f* This Prophesie seemeth not to relate only to *Cyrus* his first taking of *Babylon*, who dealt very gently with it, but to a second taking of it by *Darius* the King of the *Medes*, who upon their defection from the *Persian* Monarchy, came and made an horrible devastation amongst them, hanging up (as some tell us) four thousand of their Nobles, and slaying multitudes of the common People, or of the mischief did them afterward by *Seleucus Nicanor*, who is said to have built a City which he called *Seleucia*, within fourscore, and ten miles of *Babylon*, by which means he brought *Babylon* to an utter desolation.

4 ¶ In those dayes, and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah together, going and weeping *g*: they shall go and seek the LORD their God *h*.

g In the dayes wherein God shall begin to execute judgment upon *Babylon*, which was in the time of *Cyrus* Emperor of the *Medes* the children of *Judah* shall come out of Captivity and some of the Children of *Israel* (*viz.* those of the ten Tribes) hearing that their brethren were gone out of the Captivity of *Babylon* went also from the several places into which they were disposed by the *Assyrians*: weeping either for sorrow in the sense of their sins which had brought the miseries of Captivity upon them, or for joy that God ever should shew them such a mercy as to bring them home again into their own Country. *h* And those that feared God, whether of the Ten Tribes, or of the Kingdom of *Judah*, worshipped God at *Jerusalem*, after their old accustomed manner.

5 They shall ask the way to Zion with their faces thitherward, *saying i*, Come and let us joyn our selves to the LORD in a perpetual covenant, *that* shall never be forgotten *k*.

i That is, those of *Judah* and *Israel* that fear the Lord shall seriously and steadily seek the true God, and the true way of his Worship. *k* And being sensible that they had broken the Covenant which their Fathers had formerly made with God, with a desire to renew their Covenant, and that not for a time, but for ever. See *chap.* 31. 31. The onely question is whether this promise be yet accomplished or no, or when it was, or shall be fulfilled? *Answ.* It was without doubt in a great measure fulfilled upon the *Jewes* coming out of the Captivity of *Babylon*, when those of the Kingdome of *Judah* returned to *Jerusalem*, and were very zealous for reforing the true worship of God, and renewed their Covenant with God, (as we read in the books of *Ezra* and *Nehemiah*) but Mr. *Calvin* thinks it was more eminently fulfilled under the Kingdom of the *Messiah*, when though many believed not, yet many others did believe, and were added to the Church and whether a further fulfilling of it be not yet to come, time must shew.

6 My people hath been lost sheep *l*, their shepherds have caused them to go astray *m*, they have turned them away *on* the mountains *n*: they have gone from mountain to hill *o*, they have forgotten their † resting place *p*.

† Heb. *place to lye down in it.*

l All men are compared to sheep that go astray, *Isa.* 53. 6. here it is applied to the *Jews* who are called the Lords people by reason of the ancient Covenant God made with their Fathers they are said to be lost either with respect to their Captivity being cast out of the Land which God gave them for Pastures, or in respect of their Idolatry. *m* Their Civil and Ecclesiastical Governours have been a cause of it. The former by their wicked commands forcing them to Idolatry and Superstition, or at least by their wicked Example setting them an Example, and by their ill government conniving at them in their Idolatrous practices for which they are gone into Captivity. Their Priests, and Ecclesiastical Governours, teaching them such practices and incouraging them by their own examples, and promising them impunity, and security in them. *n* Either they have bin a cause of their offering Sacrifices to idols upon the Mountains, or of their being carried into Captivity over the Mountains. *o* Either wandring up and down in a strange land, or in their way thither, or running from one species of Idolatry to another. *p* They have forgotten the land of *Canaan* which I gave them for a resting place after their toilsome travail in the Wilderness, or (as some would have it) they have forgotten we who am their rest.

7 All that found them have devoured them *q*, and their adversaries said, We offend not, because they have sinned against the LORD *r*, the habitation of justice *s*, even the LORD, the hope of their fathers *t*.

q As they be in the condition of lost sheep, so they have been under the fate of lost sheep, which every Dog, Fox, Wolf devours. *r* And those that are their Enemies have pretended that in destroying them they have done no ill because they had sinned, so as the sins of the *Jews* did both expose them to the Wrath of God, and also emboldned their Enemies, and encouraged them to think that they did God Service in destroying them. *s The habitation of Justice.* Some think this is a name here given to God, who indeed is the habitation of Justice, but whether the *Chaldeans* would call him so may be a question. Others therefore think the preposition *in* is understood, making this the aggravation of the *Jews* sins, that they were committed in a land which ought to have been an habitation of Justice, as *Isa.* 26. 10. it is said that the wicked man *in a land of uprightness will deal unjustly.* Mr. *Calvin* hath another notion, *viz.* That the Prophet here incouragth himself against what the Adversaries had promised themselves because the people had offended God: *viz.* that notwithstanding this, God was a righteous God, in whom Justice dwelt, and who would be faithful to his Promises. *t* And he was their hope, and had been he in whom their Fathers before them had hoped, and that not in vain.

8 Remove out of the midst of Babylon *u*, and go forth out of the land of the Chaldeans, and be as the he-goats before the flocks.

u These words immediately following the other, confirm Mr. *Calvins* notion. God by his Prophet commanding his people to remove out of *Babylon*, and to go forth chearfully and skipping like the He-goats of the Flock leading the way, and setting an Example unto others. We find much such a call, *Isa.* 48. 20. *chap.* 51. 6. which is applied to Spiritual *Babylon*, *Rev.* 18. 4. where the coming out is to be understood of a separation from them as to any religious communion, which also was their Duty as to old *Babylon* but that is not the coming out here spoken of.

9 ¶ For lo, I will raise and cause to come up against Babylon, an assembly of great nations from the north-country, and they shall set themselves in array against her *w*, from thence she shall be taken: their arrows *shall be* as of a mighty ‖ expert man: none shall return in vain *w*.

‖ Or, *destroyer.*

w He means the *Medes* and *Persian* (as it is expounded afterward) *w* I will so direct their arrows, that every arrow they shoot shall pierce one or another. Or, (as some rather chuse to interpret it) no Soldier of that assembly of great Nations, that shall come up against *Babylon* shall return without some Booty or other. The reason of the different reading noted in the Margent, is the difference of a point in the *Heb.* which if set on the right side of the letter, the word signifieth a *destroyer*: if on the left side, an *expert man* as we translate it.

10 And Chaldea shall be a spoil: all that spoil her shall be satisfied, saith the LORD *x*.

x Satisfied with spoil and plunder, for *Babylon* and *Chaldea* was at that time one of the richest places in those parts of the world. She was abundant in treasure, *chap.* 51. 13.

11 Because ye were glad, because ye rejoyced *x*, O ye destroyers of mine heritage *y*, because ye are grown † fat, as the heifer at grass, and ‖ bellow as bulls *z*.

† Heb. *big, corpulent.*
‖ Or, *Neigh as steeds.*

x They rejoyced at the ruine of the *Jews*, the same thing is laid to the charge of the *Edomites*, *Obadiah* 12. The *Chaldeans* were Gods Rod to scourge the *Jewes*, but when men are made use of by God, as his Rod and scourge, they ought not to put off Humanity, but to behave themselves decently, and as persons that are sensible of the miseries which their brethren suffer. *y* God calls them his heritage, because they formerly were a people whom he owned above all other people. *z* There is some difference amongst critical interpreters, whether the heifer here mentioned be to be understood of a heifer at grass (as we translate it) or an heifer used to tread out the Corn, or whether it be to be understood of a *horse-nighing*, (as the words may be interpreted) or an heifer. But these are things of very small moment. The cause for which Babylon is threatned, was doubtless their luxury of all sorts commonly attending great wealth and prosperity meeting with hearts unsanctified.

12 Your mother shall be sore confounded, she that bare you shall be ashamed *a*: behold, the hindermost of the nations *b* *shall be* a wilderness, a dry land, and a desert.

a Your

a Your chief City *Babylon*, or your Country, which is the common Mother of all the *Chaldeans* shall be destroyed, or shall be ashamed of you, who are not able to defend her. *b* The sense here seems a little difficult, because it appears no such strange thing that the hindermost of the Nations should be a Wilderness. It is therefore probable that the words *shall be*, are to be understood before *the hindermost of the Nations*, our Translation supplieth them after, so the reading will be *it shall be the hindermost of the nations, a wilderness*, &c. That is, *Babylon*, that hath been so famous, and accounted the head of the Nations, shall become the meanest of all Nations, a meer Wilderness, and a dry land, and a Desert.

13 Because of the wrath of the LORD, it shall not be inhabited, but it shall be wholly desolate *c*: every one that goeth by Babylon, shall be astonished, and hiss at all her plagues *d*.

c The same thing was threatned against *Babylon*, *Isa.* 13. 20. *It shall never be inhabited, neither shall it be dwelt in from generation to generation.* *d* It seemeth to be a proverbial speech made use of to express the miserable state of a place; we had it before, *chap.* 49. 17. applyed to *Edom*. It is according to the threatning, *Deut.* 28. 37. See *chap.* 25. 9, 11. and 29. 18. and 42. 18. *Ezek.* 5. 15.

14 Put your selves in array against Babylon round about *e*: all ye that bend the bowe, shoot at her, spare no arrows *f*: for she hath sinned against the LORD *g*.

e The Prophet calls to the *Medes* and *Persians* with those who should come with them to their assistance to put themselves in Military order ready to come up against *Babylon*. *f* The *Persians* (as was noted before) were very famous for the Bow, therefore he speaketh unto them as an Army of Archers, to shoot at the *Babylonians*, and to spare no arrows. *g* Because *Babylon* had sinned against the Lord exceedingly, as *Gen.* 13. 13. By their Idolatry, *Luxury*, and cruel usage of the *Jews*, &c.

15 Shout against her round about *h*: she hath given her hand *i*: her foundations are faln, her walls are thrown down *k*: * for it *is* the vengeance of the LORD *l*: take vengeance upon her; as she hath done, do unto her *m*.

* chap. 51. 6, 11. Rev. 18. 6.

h Either as Souldiers use to shout when they fall upon their Enemy, or as they use to shout and Triumph when they are entred a City, or when their Enemies fly. *i* Either acknowledging themselves overcome, and yielding themselves to the power of their Enemies, or as some think confederating with the *Lydians*, but the former is more probable. *k* That is, she is wholly subdued and conquered, as if her Walls were thrown down, for literally her Walls were not beaten down by *Cyrus*, for he took the City by surprize. *l* God is he who brings this Vengeance upon *Babylon*, though it be by your hands. *m* It is very observable, that there is hardly any sins which the Lord so ordinarily punisheth in the like kind, as those which are offences against the Laws of *Justice* and *Charity*. The common fate of cruel and uncharitable men, is to meet with others to do to them, as they have done to others, unmercifal men find no mercy. See *Psal.* 137. 8, 9. *Judg.* 1. 6, 7. *Adoni-Bezek* acknowledged Gods Justice in it.

16 Cut off the sower from Babylon, and him that handleth the ‖ sickle in the time of harvest *n*: for fear of the oppressing sword, they shall turn every one to his people, and they shall flee every one to his own land *o*.

‖ Or, *Sithe.*

n We are told that *Babylon* was so large a City that within the Walls of it there was much plowed ground: or else the threatning imports that God would deal more severely with *Babylon* than Conquerors use to do with places which they Conquer, who use to spare and leave behind them. Plow-men, and such as use to Till the ground, but in the destruction of *Babylon*, it should not be so. *o* He speaks either of such strangers as for commerce had their abodes in *Babylon*, or such Assistanes as the *Babylonians* had gotten against their Enemies, who upon the coming in of the Enemies should make as much haste home as they could.

17 ¶ Israel *is* a scattered sheep *p*, the lions have driven *him* away *q*, first the king of Assyria hath devoured him *r*, and last this Nebuchadrezzar king of Babylon hath broken his bones.

p By *Israel* is here meant the whole 12 Tribes (though sometimes it signifieth the ten Tribes in opposition to *Judah*) they were all wandering sheep, they became penally scattered sheep. *q* Enemies as fierce and cruel as lions, had seized them, and carried them into Captivity. *r* First the King of *Assyria* devoured the Ten Tribes which were strictly call'd *Israel*, 2 *Kin.* 17. 6. Then *Nebuchadnezzar* the King of Babylon took *Jerusalem* as we heard *chap.* 39. and carried away the People, and burnt the Temple, which the Prophet here calls a breaking of *his bones*.

18 Therefore thus saith the LORD of hosts, the God of Israel, Behold, I will punish the king of Babylon, and his land *r*, as I have punished the king of Assyria *s*.

r God may justly punish those who do the things which he hath commanded them to do, if they do it not in that manner which he directeth, or, if what they do, be not done in obedience to his command, but in satisfaction to their own lusts, which was the case of the *Assyrians*, *Isa.* 10. 7. *s* Some refer this to the punishment of the *Assyrians* in the destruction of *Sennacherib* and his Army in the time of *Hezekiah*, but the Prophet seemeth here to speak of a destruction of *Assyria*, which followed after his devouring of the Ten Tribes, from whence we may conclude, that *Assyria* was destroyed before the time of this Revelation.

19 And I will bring Israel again to his habitation *t*, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead *u*.

t This must be understood of *Judah*, which was part of that people who were called *Israel*, for to this day we have neither read nor heard of the ten Tribes being brought back again to their habitation. *u* The onely difficulty is how it is said that the *Jews* upon their return should feed upon *Carmel* and *Bashan*, and mount *Ephraim* and *Gilead*, which were places that belong'd not to the Tribes of *Judah* and *Benjamin*: to which it is answered, that these places were granted to the *Jews* by *Demetrius* the Father and the Son, as we are told by *Josephus*, *l.* 13. *c.* 5. 8. These places were rich Grounds for feeding Cattel, therefore it is said *they shall feed on Carmel* and *Bashan*, &c.

20 In those dayes, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and *there shall be* none: and the sins of Judah, and they shall not be found *w*, for I will pardon them whom I reserve *x*.

w Some here restrain the term iniquity to *the idolatry* of the *Jews*, which indeed was their great sin, which God did more especially punish them for, and after the Captivity of *Babylon*, we do not read of their offending in that kind, which was according to the Prophesie of *Isaiah*, *Isa.* 27. 9. that when God should make the stones of the Altar as Chalk-stones that are beaten asunder, the Groves and the Images should not stand up. *x* But the last words seem to guide us to a larger sense of the term *iniquity*, and to point us to another sense of the whole former phrase, *viz.* That God would no longer punish the sins of the *Jews* they should be sought for as to punishment, and not found. And those words *and none* must be understood *as if none*, they shall be punished no more than if they had none. *x* For as to those whom I save from the Captivity of *Babylon*, *I will pardon them*, not that they were all excused from the obligation their sins laid them under as to Eternal death, but that their *Temporal* punishment was remitted to the whole Body of the *Jews*: and those that were truly penitent also, should be discharged from their obligation to Eternal death. The obligation that sin layeth the sinner under to Eternal death may be remitted, and yet the temporal punishment due to them may remain, 2 *Sam.* 12. 13, 14, &c. And on the other side the punishment in this life, may be suspended or remitted, and the obligation, sin layeth the sinner under to Eternal death, may remain.

21 ¶ Go up against the land of ‖ Merathaim *y*, even against it, and against the inhabitants of ‖ Pekod *y*, waste and utterly destroy after them, saith the LORD, and do according to all that I have commanded thee *z*.

‖ Or, *of the Rebels*, or *Rebels.*
‖ Or, *Visitation.*

y There is some disputes amongst interpreters whether the words here *Merathaim* and *Pekod* be to be taken as common nouns, the one signifying *Rebels* or *Rulers*, the other *Visitation*, because the *Chaldeans* were Rebels against the Lord, and were great Rulers over all the contiguous Nations: Or whether they be proper Names of some Places which *Cyrus* passed by, or it may be took in, and conquered in his way to *Babylon*. *z* The latter are Gods words by his Prophet, like the former commanding him with his Armies to go up, and destroy them flying away, or them that should succeed after them, their whole posterity; intimating Gods design utterly to destroy them which destruction was gently begun by *Cyrus*, and perfected by *Darius*.

22 A sound of battel *is* in the land, and of great destruction *a*.

a That is in the land of *Caldea*.

23 How is the * hammer of the whole earth cut asunder and broken? how is Babylon become a desolation among the nations *b*?

* chap. 51. 20.

b The latter part of the verse expounds the former, God had made the *Babylonians* his Hammer, to break other Nations in pieces, now it was it self broken, the particle *how?* may be understood either as expressing triumph and rejoycing, or admiration, or as inquiring how such a thing could be in the last sense, the next verse is an answer to this.

24 I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware, thou art found, and also caught *c*, because thou hast striven against the LORD *d*.

c We

e We are told that *Cyrus* with his great Army diverted the River *Euphrates* fo as his Army paſſed over and ſo ſurprized the City,ſo ſuddenly that thoſe in the midſt of it, did not know it when part of the City was already taken. God directed *Cyrus* to this Stratagem for the taking of the City, which the Prophet calls a *ſnare*, wherein the *Babylonians* were taken when *d* the reaſon of this unexpected ruine to this great people was their ſinning againſt the Lord *ver.* 14. which is here call'd a *ſtriving* againſt him, as indeed all ſin is.

25 The LORD hath opened his armoury, and hath brought forth the weapons of his indignation: for this *is* the work of the LORD God of hoſts, in the land of the Chaldeans *e*.

e *Babylon* was ſo rich, and potent a Nation, and had been ſo great a conquerour, that people looking onely with the eye of ſenſe, and judging according to probabilities in the eyes of men, might well ask how theſe things could poſſibly be? to which the Prophet here anſwereth. That the hand of God was to be eyed in the caſe, this was the Lords work upon the *Chaldeans*; God had opened his Armoury, and the *Medes* were to make uſe of the weapons of his indignation. He who threatned this deſtruction was able to carry it through, and it was no great matter what weapons either the *Babylonians* had to defend themſelves, or the *Medes* to offend them,it was Gods power and ſtrength was onely to be regarded.

† Heb. *from the end.* || Or, *tread her.*

26 Come againſt her † from the utmoſt border *f*, open her ſtore-houſes *g*: || caſt her up as heaps *h*, and deſtroy her utterly: let nothing of her be left.

f The Prophet in the name of God calleth to the Enemies of *Babylon*, the *Medes*, to come up, from the furtheſt parts of their dominions, or from all parts, to fight againſt *Babylon*. *g* To open the Granaries, or Storehouſes or Treaſuries of the *Babylonians*. *h* And to caſt up the Cities as *heaps* of Rubbiſh, and utterly to deſtroy the City with ſuch a total deſtruction that nothing of it ſhould be left.

27 Slay all her bullocks: let them go down to the ſlaughter *g*: wo unto them, for their day is come, the time of their viſitation.

g By Bullocks in this place Interpreters generally underſtand the great and rich men of *Babylon*.

28 The voice of them that flee and eſcape out of the land of Babylon * to declare in Zion the vengeance of the LORD our God, the vengeance of his temple *h*. * chap. 51. 10, 11.

h The Prophet here, brings in the poor *Jews* that had been Captives in *Babylon* going back upon *Cyrus* his Proclamation of Liberty, towards *Zion* there joyfully to declare the Revenge which their God had taken for them, and for his Holy *Temple*, which the *Chaldeans* had burnt and deſtroyed.

29 Call together the archers againſt Babylon *i*: all ye that bend the bowe, camp againſt it round about; let none thereof eſcape, recompenſe her according to her work; according to all that ſhe hath done, do unto her: for ſhe hath been proud againſt the LORD, againſt the holy One of Iſrael *k*.

i The word tranſlated *Archers* ſignifieth alſo *many*, and is by divers ſo tranſlated, but the following words more juſtifie our tranſlation. *k* The cauſe of Gods calling for *Babylons* Enemies againſt her, is aſſigned to be her Pride againſt the Lord.

30 Therefore ſhall her young men fall in the ſtreets, and all her men of war ſhall be cut off in that day *l*, ſaith the LORD.

l See *Chapter* 49. 26. where we met with the ſame words.

† Heb. *Pride.*

31 Behold, I *am* againſt thee, *O thou* † moſt proud, ſaith the LORD God of hoſts, for thy day is come, the time *that* I will viſit thee *m*.

m *Babylon* is particularly branded for Pride, which is the ſwelling of a mans heart in a ſelf opinion, cauſed from ſome thing wherein he excelleth, or thinks that he excelleth another. We have a large account of the Pride of *Babylon*, *Iſa.* 14. 12, 13, 14. and particularly of one of their Kings, *Dan.* 5. 20, 21. The ſinner exalteth himſelf againſt God, and either judgeth himſelf wiſer, or more mighty than he.

† Heb. *Pride.*

32 And the † moſt proud ſhall ſtumble and fall, and none ſhall raiſe him up: and I will kindle a fire in his cities, and it ſhall devour all round about him *n*.

n *Babylon* before called *the moſt Proud*, here *Pride* in the abſtract (which ſpeaketh this people exceſſively faulty in this thing) ſhall fall, and ſo fall, as never more to be recovered and raiſed up.

¶ 33 Thus ſaith the LORD of hoſts, The children of Iſrael and the children of Judah *were* oppreſſed together *o*, and all that took them captives held them faſt, they refuſed to let them go *p*.

o Not together in reſpect of times, for there was 150 years difference betwixt the time of *Iſraels* and *Judahs* captivity, nor by the ſame Enemy *Iſrael* was carried away Captive by the *Aſſyrians*, *Judah*, by the *Caldeans*. *Together* in this place ſignifies no more than that they were both oppreſſed, or alike oppreſſed. *p* And ſome may think that my Prophecies are but Flatteries, and vain words, for thoſe who have them in their hands are able to keep them, and will not be willing to let them go.

34 Their redeemer *is* ſtrong, the LORD of hoſts *is* his name *q*, he ſhall throughly plead their cauſe *r*, that he may give reſt to the land, and diſquiet the inhabitants of Babylon *ſ*.

q The Lord whoſe name is the Lord of Hoſts, is he that is their Avenger: (for ſo the word ſignifies, and he is as ſtrong as any of thoſe that hold them faſt, and will not let them go. *r* He will plead their cauſe,not like a Lawyer,but actually,and really effect it, as pleading is often taken, as *chap.* 25. 31. *Ezek.* 17. 20. *Joel* 3. 2. *ſ* Theſe are the two ends which God aimeth at, to give his people reſt, and to puniſh *Babylon*.

35 ¶ A ſword *is t* upon the Chaldeans, ſaith the LORD, and upon the inhabitants of Babylon, and upon her princes, and upon her wiſe *men*.

t That is, there ſhall come a ſword, the ſword of the *Medes*, upon *Babylon*, and all the Land of the *Chaldeans*, and all orders of Perſons in it.

36 A ſword *is* upon the || † liars, and they ſhall dote *u*: a ſword *is* upon her mighty men, and they ſhall be diſmayed *w*. || Or, *diſtroy.* † Heb. *lies.*

u The word here tranſlated Liars, is by ſome tranſlated *barrs*, by ſome *liars*; and in the *Hebrew* it hath both ſignifications; which makes ſome think it is to be underſtood of the chief men who are the Props, Stays and Bars of a place whoſe Wiſdom God threatens ſhould fail them; ſo as they ſhould dote, and ſhew themſelves Fools. Others Tranſlating it *liars* as we do, underſtand it of their Soothſayers and Wizzards whom he calls *liars*, becauſe they divined falſe, and faith they ſhould dote, not foreſeeing what ſhould be. *w* And though they were full of valiant mighty men, yet, their hearts ſhould fail them when this day came, and all be deſtroyed amongſt the reſt.

37 A ſword *is* upon their horſes, and upon their chariots *x*, and upon all the mingled people that *are* in the midſt of her *y*, and they ſhall become * as women *y*, a ſword *is* upon her treaſures, and they ſhall be robbed *z*. * Nah. 3. 13. Iſa. 13. 15. chap. 46. 16.

x Though they be full of Chariots and Horſes, the Enemy ſhall deſtroy them. *y* By the mingled people ſome underſtand thoſe whom the *Babylonians* had hired to their Aſſiſtance from other Nations, others, ſuch ſtrangers as lived amongſt them; others a people under the power of the *Chaldeans*, made up of People of ſeveral Countries. See *chap.* 25. 20, 24. *Ezek.* 30. 5. they ſeem to ſignifie a people that were not Native *Caldeans* but under their dominion. *y* That is, faint-hearted. *z* And though *Babylon* hath great Treaſures, yet thoſe ſhall not ſecure her, ſhe ſhall be robbed of them.

38 * A drought *is* upon her waters, and they ſhall be dried up *a*, for it *is* the land of graven images, and they are mad upon *their* idols *b*. * chap. 51. 36.

a Some think that this phraſe hath a ſpecial reference to *Cyrus* his Stratagem uſed in the ſurprize of *Babylon*, one part of it was fortified by the great River *Euphrates*, running on one ſide, which *Cyrus* diverted by cutting ſeveral Channels, till he had drained it ſo low, that it became paſſable for his Army to go over: Others think that a want of Rain is here threatned. *b* God gives the reaſon of this Judgment which was their Idolatry, and exceeding zeal for it.

39 Therefore * the wilde beaſts of the deſerts with the wilde beaſts of the iſlands ſhall dwell *there*, and the owls ſhall dwell therein: and it ſhall be no more inhabited for ever: neither ſhall it be dwelt in from generation to generation. * Iſa. 13. 21. & 34. 14. chap. 51. 37. Rev. 18. 2.

40 * As God overthrew Sodom and Gomorrah, and the neighbour *cities* thereof, ſaith the LORD: ſo ſhall no man abide there *c*, neither ſhall any ſon of man dwell therein. * Gen. 19. 25. Iſa. 13. 19. chap. 49. 18.

c The ſubſtance of both theſe verſes is, that *Babylon* ſhould be totally ruined, as *Sodom* and *Gomorrah*, ſo as there ſhould be no Habitations for men, but wild beaſts onely of all ſorts ſhould inhabit and lodge in it. The fulfilling of this we have not in holy Writ,

Writ, only the beginning of its accomplishment, it being taken by *Cyrus* who only made them Tributaries, and took away their Government. But they rebelling againſt the *Emperour* of the *Medes*, *Darius Hyſtaſpis* a ſucceeding Emperour pulled down their walls. And about 250 years after *Seleucus Nicator* a Grecian Prince the *Medes* being before conquered by *Alexander the Great*, utterly deſtroyed *Babylon*, ſo as in the time of *Hadrian* the Roman Emperour, there was nothing left ſtanding of that great City but ſome pieces of walls.

* chap. 6. 22.

41 * Behold, a people ſhall come from the north, and a great nation, and many kings ſhall be raiſed up from the coaſts of the earth *d*.

d The *Medes* and *Perſians* with their Armies, who ſhall alſo have many other Kings, who from the ſeveral parts of the earth ſhall join with him and help him.

* Iſa. 5. 30.

42 They ſhall hold the bow and the lance *e*: they *are* cruel and will not ſhew mercy *f*: * their voice ſhall roar like the ſeas,and they ſhall ride upon horſes, *every one* put in array like a man to the battel, againſt thee, O daughter of Babylon *g*.

e Theſe were the two uſual weapons of Souldiers in thoſe Countries, *chap.* 6. 23. *f* The *Perſians* were a cruel bloody people. *g* Theſe phraſes ſignifie no more, then that the Enemies ſhould come upon *Babylon* in a terrible manner, and prepared to deſtroy them.

* chap. 49. 24.

43 The king of Babylon hath heard the report of them, and his hands waxed feeble: * anguiſh took hold on him, *and* pangs as of a woman in travail *h*.

h The *Medes* ſhall not be more prepared to deſtroy the *Babylonians*, then they ſhall be unprepared to make any reſiſtance, as God will animate their Enemies, ſo he will diſpirit them, ſo as they ſhall faint upon the report of their coming, and be like a woman upon whom ſtrong pangs of travail are.

* Job 41. 10.

44 Behold, he ſhall come up * like a lion from the ſwelling of Jordan, unto the habitation of the ſtrong: but I will make them ſuddenly run away from her: and who *is* a choſen *man that* I may appoint over her? for who *is* like me? and who will || appoint me the time? and who *is* that ſhepherd that will ſtand before me? || Or, *ordain me to plead.*

45 Therefore hear ye the counſel of the LORD, that he hath taken againſt Babylon, and his purpoſes that he hath purpoſed againſt the land of the Caldeans: ſurely the leaſt of the flock ſhall draw them out: ſurely he ſhall make *their* habitation deſolate with them *i*.

i See the notes on *chap.* 49. 19. where we have applied unto *Edom* all that is here ſpoken againſt *Babylon*.

46 At the noiſe of the taking of Babylon the earth is moved, and the cry is heard among the nations *k*.

k We have much the ſame ſpoken with reference to *Edom*, 49. 20. The words are only expreſſive of the greatneſs of the deſtruction of *Babylon*, which ſhould be ſuch as ſhould make all that part of the World ſhake, and the noiſe of it would ring throughout all the Nations in that part of the Earth.

CHAP. LI.

1 THus ſaith the LORD, Behold, I will raiſe up againſt Babylon, and againſt them that dwell in † the midſt of them that riſe up againſt me, a deſtroying wind *a*. † Heb. *in the heart.*

a In this chapter the propheſie of the deſtruction of *Babylon* is continued under new Metaphors, he begins with that of a Wind, a deſtroying Wind, (as northerly winds are ordinarily very pernicious,) but the *Hebrew* idiom ſo ſit ſuiteth that of other Languages that it is no eaſie matter poſitively to aſſert the ſenſe of the words uſed. In the *Hebrew* they are *and to, or againſt thoſe that inhabit the heart of thoſe that riſe up.* Some would have it thoſe that are wiſe in their own opinion and are therefore ſaid to dwell in their heart. Others, thoſe that are ſecure, but the beſt Interpreters judge our Tranſlation to have beſt hit the ſenſe, —*them that dwell in the heart, i. e.* that is in the midſt of the *Caldeans* who are here ſaid to have riſen up againſt God, to ſtrive againſt God, *chap.* 50. 24.

* chap. 15. 7.

2 And will ſend unto Babylon * fanners, that ſhall fan her, and empty her land *b*: for in the day of trouble they ſhall be againſt her round about *c*.

b Wicked men are compared to chaff, *Pſal.* 2. 4. Such as execute judgment on them are called *fanners*, *Jer.* 15. 7. So *Mat.* 3. 12. becauſe as the fanner keepeth what is in the fan unquiet in a continual motion and agitation, by which (advantaged by the Wind) he empteth it of the chaff: ſo the executioners of Gods vengeance, by a ſucceſſion of judgments keeps a people from quiet, till all their chaff be winnowed out, and the fan be emptied of all but the more ſolid grain. *c* For (he ſaith) as the fanner firſt ridleth what he hath in his fan one way, then another, firſt throweth it up, then lets it fall into the fan, ſo the Enemies ſhould be round about *Babylon*, and God would be on every ſide and every way deſtroying them.

3 Againſt *him that* bendeth, let the archer bend his bow, and againſt *him that* lifteth up himſelf in his Brigandine *d*? and ſpare ye not her young men, deſtroy ye utterly all her hoſt *e*.

d What ever Arms the *Babylonians* ſhall be armed with, they ſhall meet with their matches, thoſe that are Archers, ſhall meet with Archers to bend the Bow againſt them, and thoſe who are otherwiſe armed ſhall meet with perſons prepared to incounter them at their own weapons. *e* Their whole hoſt ſhall be deſtroyed both young and old men.

4 Thus the ſlain ſhall fall in the land of the Caldeans, and *they that are* thruſt through * in her ſtreets *f*. * chap. 49. 26.

f Thus all of them ſhall be deſtroyed,ſome in the Fields,ſome in the Streets of their Cities.

5 For Iſrael *hath* not *been* forſaken, nor Judah of his God, of the LORD of hoſts *g*; though their land was filled with ſin againſt the holy one of Iſrael *h*.

g That is, not utterly forſaken, for in a ſenſe they were forſaken as to ſome gradual manifeſtations of Gods love to them; but *Judah* and *Iſrael* were not left as a Widow, or were not divorced from God. *h* The word tranſlated ſin ſignifies a moſt heinous ſinning, or deſolation and the beſt Interpreters judge that *ſin* here ſignifieth the puniſhment of ſin. God hath not forſaken the Jews utterly, though as they were formerly filled with grievous ſins, ſo they be now filled with grievous judgements becauſe of their ſins.

6 * Flee out of the midſt of Babylon, and deliver every man his own ſoul: be not cut off in her iniquity *i*: for * this *is* the time of the LORDS vengeance, he will render unto her a recompence *k*. * Rev. 18. 4. * chap. 50. 15, 28.

i It is a matter of no great moment whether we underſtand theſe words as ſpoken to the Jews in the Captivity of *Babylon*, as *chap.* 50. 8. or to thoſe whom the *Chaldeans* had hired to help them. Or to ſuch ſtrangers as for their ſeculer advantages lived in *Babylon*, by *Soul* here ſeemeth to be meant *Life*, and by *Iniquity* the puniſhment of the *Babylonians* iniquity (as the *Heb. word* oft ſignifies) though in the New Teſtament theſe words be uſed as a monition to people to ſeparat from the Idolatries of myſtical *Babylon*, yet they ſeem here to be onely a warning to others to remove out of the reach of *Babylons* fall. *k* For the time is come when God hath determined to take vengeance on *Babylon*, and to recompence to her all her ſin, and that cruelty which ſhe ſhewed to the Jews in particular.

7 Babylon *hath been* * a golden cup in the LORDS hand, that made all the earth drunken *l*: the nations have drunken of her wine, therefore the nations are mad *m*. * Rev. 14. 8. and 17. 4.

l A *golden Cup*, becauſe of her great riches and plenty, God hitherto had made uſe of *Babylon*, as a rod in his hand, and had given her riches and power, and proſperity proportioned to the ſervice he had for her to do, what ſhe did by commiſſion from God, therefore this golden cup is ſaid to have been in the Lords hand, ſhe had made all the nations about her drunken with the Lords fury. *m* Conquering them all, and making them mad through the miſery and ſmart they felt from her. *Babylon* in *Daniel* is compared to an head of Gold, and *Rev.* 17. 4. She is ſaid to have had a golden cup in her hand, but the meaning is no more then this. That God had raiſed up *Babylon* to great degrees of dignity and ſplendor intending to make uſe of her to execute his vengeance upon many other people, and he did accordingly ſo uſe her, to give the cup of his fury to many Nations to the enraging of divers people, but now the courſe of his Providence toward her was altering, &c.

8 Babylon is ſuddenly * fallen and deſtroyed *n*: howl for her, * take balm for her pain, if ſo be ſhe may be healed *n*. * Iſa. 21. 9. Rev. 14. 8. and 18. 2. * chap. 46. 11.

n That is, ſhe ſhall ſuddenly fall and be deſtroyed, you may try all the probable wayes for her cure, but they will all be uſed to no purpoſe.

9 We would have healed Babylon, but she is not healed *p*, forsake her, and let us go every one to his own country *o*, for her judgment reacheth unto heaven, and is lifted up *even* to the skies *p*.

p The Prophet here seemeth to personate the mercenary Souldiers that should come to help the *Chaldeans*, as if they should say this, they would have helped *Babylon*, but there was no healing for her. *o* And therefore they call one to another to leave her to her self, and return each man to his own Countrey. *p* For her punishment was very great, her case too sad for them to help. The reaching of things to the Heavens, and lifting them up to the skies are phrases used to signifie high and great measures, and degrees of things so expressed *Gen.* 11. 4. *Deut.* 1. 28. *Psal.* 107. 26.

10 The LORD hath brought forth our righteousness, come and let us * declare in Zion the work of the LORD our God *q*.

* chap. 50. 28.

q These words are spoken as in the person of the Jews owning the destruction of *Babylon* to be the mighty work of God. 2. An act of justice and judgment pleading the cause and revenging the wrongs of his people and owning the Jewish Religion, and calling one to another to go to the Temple to declare what God had done for them, and to give thanks unto him for it.

11 * Make † bright the arrows *r*, gather the shields *s*, the LORD hath * raised up the spirit of the kings of the Medes *t*, for his device *is* against Babylon to destroy it, because it *is* the * vengeance of the LORD, the vengeance of his temple *u*.

* chap. 46. 4. † Heb. pure. * Is. 13. 17. * chap. 50. 28.

r Prepare the Arrows for fighting, whether by feathering, sharpning or polishing and cleansing of them, is not much material. *s* You that are *Chaldeans* gather all the Shields you have together, you will have need of them all: or you that are the Enemies of the *Chaldeans*, gather you together your Shields. *t* For God hath put a Spirit into *Cyrus* and *Darius*, &c. and his design is against *Babylon* to destroy it. *u* It is a day in which God is resolved to take vengeance on *Babylon*, to take vengeance for the indignities they have offered to, and the horrible profanation of his Temple.

12 Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the † ambushes *w*: for the LORD hath both devised and done that which he spake against the inhabitants of Babylon.

† Heb. *liers in wait.*

w Some judge these words spoken to the *Medes* declaring the Will of God, that they should use all probable means to conquer *Babylon*, or (as some would have it) display their Banners upon the Walls of it, as signs of its being already conquered: but certainly it is more reasonable to conclude them the Prophets words to the *Babylonians*, either rousing them out of their security (for it appears they were strangely secure from *Dan.* 5. Historians tell us that the City was fortified by Walls fifty cubits high, and 2 hundred cubits broad, and by a very deep and large ditch, besides that on one it had the River *Euphrates*) or at least quickening them to make all the preparation they could, though all would be to very little purpose, for God had resolved upon what he would do upon *Babylon*, and it was already as good as done.

13 O thou that dwellest upon many waters *x*, abundant in treasures *y*, thine end is come, *and* the measure of thy covetousness *z*.

x *Babylon* is said to dwell upon many waters because upon the great River *Euphrates*, which they say did not onely run by it, but almost incompass it, branching it self into many smaller Rivers which made several parts of the City, Islands. *y* It is a City much noted in Scripture for wealth, and made much more wealthy then it was by traffick by the conquest of many Nations. *z* The Prophet tells them that now their gathering time was over, there was now a boundary set to their covetousness, in the *Hebrew* it is the cubit of thy *covetousness*, which is by our translators well translated a *measure*, because it was amongst the Jews the common measure of height and depth. The word by us translated covetousness, as *Exod.* 18. 21. may either signifie *riches* the object of their covetousness, or prosperity, or that unlawful desire of having more which is properly called *Covetousness*, either because they should be destroyed utterly, or because they should prosper no more, there was no end put to the *Babylonians* lusts, but there was an end put to the satisfaction of their lusts.

14 The LORD of hosts hath sworn by † himself, *saying*, *a* Surely I will fill thee with men, as with caterpillars *b*; and they shall † lift up a shout against thee *c*.

† Heb. *his soul.* † Heb. *utter.*

a The Lord that is able to bring to pass what he saith, hath sworn by his Life, or by himself, see the like phrase *Isa.* 45. 23. *chap.* 22. 5. & 44. 26. & 49. 13. *Amos* 4. 2. & 6. 8. that is the thing next mentioned shall come to pass as certainly as that there is a God in Heaven, or that God liveth. *b* I will bring against thee a great Army, that shall be like a swarm of Caterpillars, and shall come against thee in such numbers as Caterpillars use to come, and for the same end to eat thee up, and destroy thee, and as Souldiers use to do when they go on to fight their Enemies, or to assault Cities, they shall make a great shout against thee.

15 * He hath made the earth by his power, he hath established the world by his wisdom, and hath * stretched out the heaven by his understanding.

* Gen. 1. 1. chap. 10. 12. 13. 14, 15. * Job 9. 8. Psal. 102. 2. Isa. 40. 22.

16 When he uttereth *his* voice *there is* a ‖ multitude of waters in the heavens, and he * causeth the vapours to ascend from the ends of the earth, he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

‖ Or, *noise.* * Psal. 135. 7.

17 * Every man ‖ is brutish by *his* knowledge, every founder is confounded by the graven image: for his molten image *is* falshood, and *there is* no breath in them.

* chap. 10. 14. ‖ Or, *is more brutish than know.*

18 They *are* vanity, the work of errors: in the time of their visitation they shall perish.

19 * The portion of Jacob *is* not like them, for he *is* the former of all things, and *Israel* is the rod of his inheritance: the LORD of hosts *is* his name *d*.

* chap. 10. 16.

d We had these five verses all in the 10th. chapter, verse 12, 13, 14, 15, 16. See there the explication of the several passages in them, the scope of which is only to convince those to whom the Prophet spoke that notwithstanding all the power, and Riches, and Greatness, and Alliances of the *Chaldeans*, yet that God who had threatned this ruine to them was able to bring it upon them, and all their Idols were vanities, things of nought that should not be able to protect them, and from whose power or impotency, they must not measure nor make up a judgement of what God was able to do, for *Israels* God was that God who made the World, and the Lord of all the Armies of the Creatures whether in Heaven or Earth.

20 * Thou *art* my battle-ax *and* weapons of war: for ‖ with thee will I break in pieces the nations, and with thee will I destroy kingdoms *e*.

* chap. 50. 23. ‖ Or, *is thou by thee.*

e Interpreters are here divided, whether by *thou* or *thee* in this and the following verses to understand *Cyrus*, whom God made use of to destroy *Babylon*, and many other places, or *Babylon*. Our Translators understand it of *Cyrus*, and therefore speak of the future tense, *will I*. The *Hebrew* Text will not resolve us; I rather incline to interpret it of *Babylon*, as indeed the most do, and so it should be, *Thou hast been*, and *art*, for that is the sense, *Cyrus* and *Darius* were not yet in being. God had made use of *Babylon* like an *Hammer* or Battle-Axe to break many nations in pieces.

21 And with thee will I break in pieces the horse and his rider, and with thee will I break in pieces the chariot and his rider:

22 With thee also will I break in pieces man and woman, and with thee will I break in pieces old and young, and with thee will I break in pieces the young man, and the maid.

23 I will also break in pieces with thee the shepherd, and his flock, and with thee will I break in pieces the husbandman, and his yoke of oxen, and with thee will I break in pieces captains and rulers *f*.

f The sense of all these three verses is the same, *viz.* That God had made use, and was still making use of the *Babylonians* to waste and to destroy many nations, to spoil and impoverish much people, wasting their goods, routing their Armies, killing all sorts of their inhabitants.

24 And I will render unto Babylon, and to all the inhabitants of Chaldea, all their evil that they have done in Zion, in your sight, saith the LORD *g*.

g The particle in the front of this verse which our Translators (understanding the four former verses of *Cyrus*) render *and*

and in a copulative sense, must be rendred *now* or *but*, if the four former verses be understood of *Babylon*, and the sense is this. Though I have hitherto made use of *Babylon*, and shall yet for a time make use of the *Chaldeans* and *Babylonians* to destroy several other nations, yet now the time is come that I will punish them, and recompence to them all the mischeif they have done to the Jews and some of the Jews shall live to see it.

25 Behold, I *am* against thee, O destroying mountain, saith the LORD, which destroyest all the earth *h*, and I will stretch out my hand upon thee, and roll thee down from the rocks *i*, and will make thee a burnt mountain *k*.

h *Babylon* is not here called a Mountain because it was situated upon any Hills or Mountains, for it appears from *Genesis* 11. 2. that it was seituated in a plain, and we read *verse* 13. that it dwelt upon many *Waters*, but because it was very high for its Power, and Greatness and had very high Walls and Towers, that it looked at a distance like an high rocky Mountain, and as some say (being a very large City) was full of Trees. They had destroyed many people of the Earth that lay near to them. *i* God threatens to destroy them notwithstanding their Towers, and great Fortifications, as many times they threw down Malefactors from high Rocks, Mountains, and Precipices. *k* And to make them like *Ætna* or *Vesuvius*, or like some other Mountains of Sulphur, or other bituminous matter fired, which are alwayes burning or else he threatenetth that their Cities and Towers which appeared like a Mountain should be burnt.

26 And they shall not take of thee a stone for a corner, nor a stone for foundations, but thou shalt be † desolate for ever saith the LORD *l*.

† Heb. *everlasting desolations.*

l God threatneth to *Babylon* an utter ruine, and desolation so as they should not have a stone left fit to lay a Foundation; or to make a corner stone: or as some others interpret it, that City should never be built again, there should never from the Rubbish of it be taken a stone to lay the foundation, nor to lay upon the corners of new Houses, new Walls, new Towers in that place. Foundation Stones, and Corner Stones, are principal Stones in Buildings. Nothing shall be left in *Babylon* of any worth, value, or considerablenesse.

27 Set ye up a standard in the land, blow the trumpet amongst the nations *m*, prepare the nations against her, call together against her the kingdoms of Ararat *n*, Minni, and Aschchenaz *o*, appoint a captain against her *p*, cause the horses to come up as the rough caterpillars *q*.

m These former words of this verse are expounded by those that follow, setting up of standards and blowings of Trumpets, are preparatory to bring Armies together. The setting up of Standards, and blowing of Trumpets are Military signs of the Will of those *Princes* or *Captains* General whose those Standards are, and to whom those Trumpets belong, that those Souldiers who are under their Command should gather themselves together to the places where those Standards are set up, and those Trumpets blown. *n* What this Kingdom of *Ararat* was, *o* And those of *Minni* and *Aschchenaz* is very hard to determine, we read of a mountain called *Ararat*, where the Ark rested after the Flood, *Genesis* 8. 4. Of *Minni* we read no where else; most Writers think these were two Kingdoms within *Armenia*. *Aschchenaz* descended from *Noah* by *Japhet*, *Genesis* 10. 3. certain it is that the Emperour of the *Medes*, had the Dominion of these places, from whence it is very probable that either *Cyrus* or *Darius*, or both drew out Souldiers to help them to conquer the *Chaldeans*. *p* After people are gathered together for War, the first thing to be done is to put them into Military Order, constituting a Captain General. *q* *Let the Horses come up like the rough Caterpillar.* Others read it like the wasting Caterpillar, or like the horrible affrighting Caterpillar. Great disputes there are amongst critical Interpreters what *Caterpillars* are here meant, the Caterpillars being generally smooth; but as we know not the complexion of Insects over all the World, so even amongst us we see some Caterpillars that look a little rough, that which alone we are here to attend is why the *Median Horses* are compared to these Insects, undoubtedly it is either with respect to their numbers, for Caterpillars in those Countries used to come in vast numbers. 2. Or in regard of the horror and trembling caused by them in people when they came, being a great Plague to the places which they infested.

28 Prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion *r*.

r Here the Prophet declares those particular Princes, and Nations that should be Gods instruments to destroy *Babylon*, *viz.* *Cyrus* and *Darius* the Emperours of the *Medes*, with all the Forces under their Command, and people under their Dominion.

29 And the land shall tremble and sorrow *s*; for every purpose of the LORD shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant *t*.

s That is, *Babylon* or the Land of *Chaldea* shall tremble and sorrow. *t* For God hath determined to destroy it, and to leave it wholly desolate, so as none should dwell in it.

30 The mighty men of Babylon have forborn to fight, they have remained in *their* holds, their might hath failed *, they became as women *s*: they have burnt her dwelling places, her barrs are broken *t*.

* Jer. 19. 16. chap. 50. 37.

s When God hath determined an end, he ordereth means proportionable to that end. *Babylon* had many valiant and mighty men, and it is very probable the *Babylonians* tried very much to them, but when it came to, God took off their courage so as they had no heart to fight but kept themselves in their strong holds, and, if at any time they came out, their courage failed them, and they behaved themselves more like Women then Men of War, so as their Enemies burnt their Cities, brake down their Fortifications, and made what havock they pleased.

31 One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at *one* end *u*.

u We have had occasion once and again to recite what we have in Civil Historians about the taking of *Babylon* by *Cyrus*, *viz.* That it was taken by surprize, by the *Median* Emperours unexpected diverting the River *Euphrates* by divers Channels which he cut; as also that *Babylon* was a very vast City, the greatness of which might admit of Post, and Messengers from one end of the City to another to acquaint the King what was done at the other end of the City in which himself was Resident, and it is said that the King of *Babylon* when his City was taken, did not know of his danger until the Enemy had entred the City.

32 And that the * passages are stopt *w*, and the reeds they have burnt with fire *x*, and the men of war are afrighted *y*.

* chap. 50. 38.

w This was part of the message which the Prophet saith the Messenger should carry to the King of *Babylon*, that was in the other part of the City, that the passages over the River *Euphrates*, or any other passages by which the *Babylonians* might, upon the Enemies entrance, make their escape, were all stopped, and guarded with Souldiers, or otherwise so as there was no hope of any making an escape. *x* The word translated *Reeds* signifies also standing Pools of Water, and that some judge the sense, the water is drained out of the pits or pools so as it could not hinder the entrance of the Enemies, those that adhere to the translation of it *Reeds*, say that upon the borders of the River *Euphrates* were vast quantities of great and tall Reeds, which with the mud in which they stood, were as another Wall to the City, but the *Medes* had burnt up them so as the way was open to the Walls, and the Men of War, *y* Seeing these reeds burnt up, and the water drained from them, were afrighted, so as their hearts through fear failed them.

33 For thus saith the LORD of hosts, the God of Israel, The daughter of Babylon *is* like a threshing floor *z*, ‖ *it is* time to thresh her: yet a little while, and the time of her harvest shall come *a*.

‖ Or, *in the time that he threshesh her.*

z *Babylon* had been a threshing instrument, by which, and a *threshing floor* in which God had threshed many other Nations, God now intended to make it as a threshing floor wherein he would thresh the *Chaldeans*. *a* Some think because of the next words that the words were better translated *it is time to tread her*, (so the word properly signifies) as men use to prepare their threshing floors against the time of Harvest, for the time of this Harvest was near, *her Harvest* signifieth the Harvest which the Justice of God would have from the ruine of the *Chaldeans*.

34 Nebuchadrezzar the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out *b*.

b The Prophet speaketh this in the name of the Jews complaining of the *King of Babylon* as the author of all the miseries they had indured, which he expresseth by several phrases signifying the same thing, *viz.* That it was the King of *Babylon* that had ruined them, and filled himself and his Souldiers with their delicate things, and cast them out of their Land dealing with them as Wolves or other Beasts of prey, that eat what

they please of other Beasts they have preyed upon, and leave the rest in the Fields.

† Heb. my violence. || Or, the remainder. † Heb. inhabitants.

35 The † violence done to me, and to || my flesh, *be* upon Babylon, shall the † inhabitant of Zion say; and my blood upon the inhabitants of Chaldea, shall Jerusalem say *c*.

c The words are either a Prayer, or a prediction of Gods vengeance upon *Babylon*, so *Psalm* 137. v. 7, 8. God hath laid vengeance is his and he will repay it. The Church of the Jews here commits its cause to God, and prayeth him to execute vengeance for her. How far it is lawful for us to pray against our Enemies, we have heard once and again.

36 Therefore thus saith the LORD, Behold, I will plead thy cause, and take vengeance for thee *d*, and I will * dry up her sea, and make her springs dry *e*.

* chap. 50. 38.

d Men had need take heed how they give cause of appeals to God against them, especially the appeals of such as are a people that have a Covenant relation to God. God in those cases ordinarily sheweth himself a *swift witness* and *Judge*; and gives a speedy judgment in such causes. Behold saith God I will plead thy cause, not with words, but actually with my judicial dispensations, therefore it is expounded by taking vengeance. *e* The vengeance which God threatneth is expressed *metaphorically* under the notion of *drying up her Sea*, and making her *Springs* dry, which signifies the depriving her of all necessaries, nor only of the abundance of her Men, Riches, Treasures, but of her Springs. Thus I had rather expound it, then as referring to the particular stratagem by which *Cyrus* took *Babylon*, *viz.* By drying up in some measure the River *Euphrates*, that is turning it into other Channels.

* Isa. 13. 22.

37 And Babylon shall become heaps *d*, a * dwelling place for dragons, an astonishment and an hissing without an inhabitant *e*.

d Heapes of Rubbish. *e* See the Notes on *chap.* 50. 39, 40. where the same thing was before said.

|| Or, *shake their heads.*

38 They shall roar together like lions: they shall || yell as lions whelps *m*.

m It is incertain whether this be to be understood of the *Medes*, making horrible roarings and noises when they took *Babylon*: Or. of the *Babylonians*, who upon the taking of their City (as is usual) made horrid outcries as being a people quite undone, some think it referreth to the drunken noises of the *Babylonians* at their Festival, during the celebration of which we are told their City was taken, but to this one would think the comparison of *Lions whelps* (which ordinarily yell for want of victuals, or for some mischief done them, not when their bellies are full) should not so well agree.

39 In their heat I will make their feasts *n*, and * I will make them drunken, that they may rejoyce, and sleep a perpetual sleep, and not awake, saith the LORD *o*.

* verse 57.

n When they shall grow hot with Wine, I will put or give, or make them a Feast of another nature. Interpreters judge that the Prophet referreth to the Feast made by *Belshazzar*, *Dan.* 5. 1. *To a thousand of his Lords*, when he and his Wives, and Concubines drank Wine in the vessels belonging to the Temple, during which Feast the City was taken. *o* So they were made drunk with the wine cup of Gods fury, because the Lord had designed them to utter ruine, and destruction, that as men filled with Wine are merry, and shout, and then fall asleep; so the *Chaldeans* being drunk with the Wine of the Lords wrath, while they were merry with their Cups of Wine might fall into such a sleep as they should never awake out of.

40 I will bring them down like lambs to the slaughter, like rams with he goats *p*.

p That is, they shall be destroyed before they are aware of it.

41 How is Sheshach *q* taken? and how is the praise of the whole earth surprized *r*? how is Babylon become an astonishment among the nations *s*?

q We meet with this term *Sheshach* only here, and chapter 25. 26. both places leave it doubtful whether it be to be taken for an Idol which they called by the name of *Shach*: or a name given to the City of *Babylon* which worshipped that Idol, to the honour of which the *Babylonians* kept a yearly Festival for several dayes. In the time of which Festival they say it was that *Cyrus* took the City of *Babylon*. *r Babylon* that was so famous over all the World for her splendor. *s* And so it is interpreted in the next words, wherein *Babylon* for the punishment brought upon it is said to be an astonishment to all Nations, which makes it probable that *Babylon* is what was called *Sheshach*, by the doubling of a letter, because she worshipped *Schach*.

42 The sea is come up upon Babylon: she is covered with the multitude of the waves thereof *t*.

t A multitude of Enemies, that are like the Sea in which there is a multitude of waters or that will over-run them as the Sea overfloweth the shore, or any land into which it once breaketh.

43 Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth *any* son of man pass thereby *u*.

u See *chap.* 2. 6. and 9. 12. the words are all of them descriptive of an utter desolation, that should not onely be the fate of *Babylon* the head City, but of all the inferiour Cities that were as daughters to that mother City.

44 And I will punish Bel in Babylon *w*, and I will bring forth out of his mouth that which he hath swallowed up *x*, and the nations shall not flow together any more unto him *y*, yea the wall of Babylon shall fall *z*.

w Bel was the principal *Babylonian Idol*, of which see what is noted *chap.* 50. 2. *x* All the Vessels of the Temple 2 *Chron.* 36. 7. and what ever gifts the *Babylonians* had presented to him. *y* It was the custom of other Nations to send presents to the Gods of those Nations whom they were in subjection to, or whom they would appease; whence it is that we read the *Philistines* when they had the Ark would not send it home without a present, 1 *Sam.* 6. 11. God by his Prophet foretelleth that the time should come when the Nations should come no more to *Babylon*, either to pay an homage to their chief Idol, nor yet to bring offerings unto him. *z* And the City of *Babylon* should be also ruined.

45 * My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD *a*.

* chap. 51. 6. and ver. 8. Rev. 18. 4.

a These words are an exhortation to the *Jews* to be willing upon the first proclamation of Liberty by *Cyrus*, to go out of *Babylon*, notwithstanding the pleasantness of the place, and that now their stakes had been pitched there many years, because of the ruine which should most certainly come on that place.

46 And lest your hearts faint, and ye fear for the rumour that shall be heard in the land *b*: a rumour shall both come *one* year, and after that in *another* year *shall come* a rumour, and violence in the land, ruler against ruler *c*.

b And lest they should be affrighted by the Succession of Evils year after year that should come upon *Babylon*. Some think it were better translated, *And let not your hearts faint.* Though you should hear of *Cyrus* his coming year after year, yet faint not (for they say *Cyrus* was one year preparing, and that he spent the second year in passing through *Assyria*, so as he came not at *Babylon* till the third year) no not though you should see or hear of successive troubles, and a great deal of violence in the land by the opposition of great Princes one to another, for none of them shall do you any harm, but this doth not so well suite to the former verse, where they are bidden to make haste out, and to save their own lives, I do therefore prefer the sense of our interpreters and their Translation of it, as making another Argument to persuade them to make haste out, because they would by reason of the successive evils year after year coming upon the *Babylonians* live there very troublesome and uneasie lives.

† Heb. I will visit upon.

47 Therefore behold, the days come, that † I will do judgment upon the graven images of Babylon, and her whole land shall be confounded *c*, and all her slain shall fall in the midst of her *d*.

c I will do, that is, I will execute Judgment upon the Idols of *Babylon*, and the whole land of *Chaldea* shall be confounded, when they shall see that their Idols will do them no more service. *d* Some in stead of *her slain*, would have it read *her dancers* (for the City was taken while *Belshazzar* and his whole court were Revelling) but the learned Author of the *English* Annotations tells us the word will not bear it.

48 Then * the heaven, and the earth, and all that *is* therein shall sing for Babylon *e*, for the spoilers shall come unto her from the north, saith the LORD *f*.

* Isa. 44. 23. and 49. 13. Rev. 18. 20.

e All the Creatures in Heaven and Earth shall rejoice at the Vengeance which God shall take upon *Babylon*, which had been the destroyer of so many of their People. *f* The *Median* Souldiers are those here called spoilers from the *North*.

49 || As

|| Or, both Babylon is to fall, O ye slain of Israel, as well with Babylon, &c. ‡ Or, the country.

49 || As Babylon *hath caused* the slain of Israel to fall, so at Babylon shall fall the slain of ‡ all the earth *g*.

g The words in the *Hebrew* have some difficulty which is not so obvious to those not acquainted with that Language, but hath given occasion to Interpreters to vary in their particular Translations of it, but they mostly agree in the general sense, *viz.* that these words are given as a reason why the whole earth should so much rejoyce in the ruine of *Babylon*, because *Babylon* had caused *Israel* to fall, the latter term *all the earth* must be understood in a restrained sense, for *that earth*; the *Chaldeans* coming up from all parts of *Chaldea* to help *Babylon*, should be slain there, as by the means of *Babylon* the *Israelites* were slain that came up from all parts of *Judea* to help *Jerusalem*.

50 Ye that have escaped the sword, go away, stand not still *h*: remember the LORD afar off *i*, and let Jerusalem come into your mind *k*.

h It is hard to resolve whether the Prophet here speaks to the *Chaldeans* or the *Medes* or the *Jews*, though most understand it of the *Jews* whom God would have leave *Babylon* as soon as they should have a liberty proclaimed. *i* And to remember when they came in to *Judea* the great things both of Justice toward the *Chaldeans*, and Mercy toward them, which God had done. *k* And keep *Jerusalem* in their mind, as the place where they were to worship God according to his direction, and for which God had so wrought.

51 We are confounded, because we have heard reproach *l*, shame hath covered our faces: for strangers are come into the sanctuaries of the LORDs house *m*.

l The words of this verse seem to prove that the *Jews* were the Persons intended in the former verse whom God would have to go away, and not to stand still, for it is out of doubt, that it is of them the Prophet here speaketh, and whom the Prophet brings in here, saying, *we are confounded*, that is, *ashamed* (as it is expounded in the next words) to hear the Enemies reproaching us, for our God, or for our Religion, as *Psal.* 137. 3. And *m* because Pagans that were strangers to the Commonwealth of *Israel*, who *Numbers* 1. 51. might not come near the Tabernacle of the Lord, were come, and that not to *worship*, but to plunder and rifle in the *Sanctuaries of the Lord*, even into the Court of the Priests and of the *Israelites*, and into the most Holy Place, those whose very presence in these places had been a pollution of them.

52 Wherefore behold, the dayes come, saith the LORD, that I will do judgment upon her graven images, and through all her land, the wounded shall groan *n*.

n For which complaints of my people, or rather for which profanation of my Holy Place, I will be revenged upon their Graven Images, and not onely upon their Idols, but upon the Worshippers of them, and cause a groaning of wounded men over all the country of the *Chaldeans*, I will cause them to know that their Idols are not able to protect them from my Power and Justice.

* Obad. 4.

53 * Though Babylon should mount up to heaven, and though she should fortifie the height of her strength, *yet* from me shall spoilers come unto her, saith the LORD *o*.

o We are very prone to measure things by the measures of our own Reasons, and to judge of events which are to be the effects of Divine Power, by humane probabilities, therefore God is pur to use many words to the same purpose; he saw the *Jews* saying in their hearts, How can these things be? *Babylon* hath impregnable Walls, two hundred foot high (so Historians report) and of a great breadth, and it hath very strong, and high Towers; God by his Prophet tells them, that if they could mount up as high as Heaven, if they could make their Towers much stronger than they were, yet the *Spoilers* were to come from him, and he could and would send spoilers, who would pull down her Walls, and break down her Towers.

54 A sound of a cry *cometh* from Babylon, and great destruction from the land of the Chaldeans *p*.

p To assure them that what God threatned should certainly be; he calls to the *Jews* to listen as if already there were a cry from *Babylon*, and a sound of a great destruction from the land of the *Chaldeans*.

55 Because the LORD hath spoiled Babylon *q*, and destroyed out of her the great voice *r*, when her waves do roar, like great waters, a noise of their voice is uttered *s*.

q The sword is not so much the sword of the *Medes* as the sword of the Lord. It is he who is to be looked at, as the spoiler of *Babylon*. *r* And hath made to cease in that great City the noises caused from multitudes of people in it walking up and down, and traffiquing together. *s* The noise of her Enemies that shall break in upon her shall be like the noise and roarings of the Sea, when it dashesh upon the shore or upon some Rocks. That shall be the onely noise shall be heard in her, instead of the Noises wont there to be made from the multitude of people, or from Revellers.

56 Because the spoiler is come upon her, *even* upon Babylon, and her mighty men are taken, every one of their bows is broken *t*, for the LORD God of recompenses, shall surely requite *u*.

t Little more is said here than was before, onely the words hint the taking of *Babylon* by a surprize when the King, and the Inhabitants were not aware of it, which we had before also told us, *verse* 39, 40. *w* In this the Prophet saith, that God would act but as a just God, a *God of recompenses*, where Gods people suffer wrong, and either cannot revenge themselves, or may not do it, being private Persons (to whom God hath given no power of the sword) if they can exercise Faith and Patience, they shall find God a God of *Recompenses*, that can and will requite their Enemies, and plead their cause.

57 And * I will make drunk her princes, and her wise *men*, her captains and her rulers, and her mighty men, and they shall sleep a perpetual sleep, and not wake, saith the king, whose name *is* the LORD of hosts *w*.

* Ver. 39.

w Drunken men use to fall asleep. The Prophet speaks here metaphorically. His meaning is, that the Lord would fill them with the *wine* of his *fury* mentioned *chapter* 25. 15, 16. and upon the drinking of it they should sleep their last sleep, the effects of it should be their utter ruine and destruction. Yet there seemeth to be an allusion to the posture the King of *Babylon*, and the Thousand of his Lords mentioned, *Daniel.* 5. 1. was in, when their City was taken (which as was before said) was in the time of the Festival of their Idol *Sheach*) when they were drinking wine in the Bowles that were brought from the Temple at *Jerusalem*, *verse* 3. *verse* 30. it is said, *In that very night was Belshazzar the King of the Chaldeans slain.*

58 Thus saith the LORD of hosts, || The broad walls of Babylon shall be utterly || broken, and her high gates shall be burnt with fire *x*, and * the people shall labour in vain, and the folk in the fire, and they shall be weary *y*.

|| Or, *the walls of broad Babylon.* || Or, *made to yield.* * Hab. 2. 13.

x Incredible things are told us by Historians of this great City. They say the compass of it was threescore Miles about. That her Walls were in height two hundred foot, in breadth such as two Chariots might drive a breast upon the top of them, that it had an hundred great Gates, many of them of Brass, God threatens the breaking down of these Walls, and the burning of these high Gates and Towers. *y* And that though the People should labour to quench this fire, or to rebuild this City, yet it should be all lost labour, and they should give over their enterprise, as being weary.

59 ¶ The word which Jeremiah the prophet commanded Seraiah, the son of Neriah, the son of Maaseiah *z*, when he went || with Zedekiah the king of Judah into Babylon *a*, in the fourth year of his reign *b*, and *this* Seraiah *was* a || quiet prince *m*.

|| Or, *on the behalf of.* || Or, *Prince of Menuchs* or *chief chamberlain.*

z Of this *Seraiah* we read no more than we have in this verse, though *Chapter* 36. 26. there be mention made of another *Seraiah*. *a* We no where read of any journey *Zedekiah* made into *Babylon* till he was carried a Prisoner thither, it is therefore probable that *with* should be translated *from* as the same particle is in other places, *Genesis* 4. 1. and 44. 4. it being not usual with great Princes to make visits one to another at such distances, though the *Jews* tell us a story of some such thing. *b* The expressing of this Circumstance of time, lets us know that this Prophecie was many years before *Babylon* was destroyed, for it was seven years before *Jerusalem* was taken; so as it must be above sixty years before it was fulfilled in the first degree. *m* The *Hebrew* word admits of various Interpretations, some think that *Menucha* was a place over which *Seraiah* had some Authority under *Zedekiah*, the same with *Manahah*, 1 *Chronicles* 8. 6. Others think it was a name of Office, and signified *Lord Chamberlain*, but the best Interpreters see no reason to vary from our Translation, the sense of which is that he was a man of a moderate quiet temper, that persuaded to peace.

60 So Jeremiah wrote in a book all the evil that should come upon Babylon, *even* all these words *that are* written against Babylon.

61 And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words *n*.

n Nor to the *Chaldeans*, nor possibly is it to be understood of a meer private reading of them to himself, but to the *Jews*, that were in *Babylon*, acquainting them with what God had spoken against *Baylon* by the Prophet.

62 Then shalt thou say, O LORD, thou hast spoken against this place to cut it off, that none shall remain in it, neither man nor beast, but that it shall be † desolate for ever *o*.

† Heb. *desolation.*

o Thou shalt testifie that thou believedst what thou hast read to be what shall most certainly come to pass, by speaking words to this Sense.

63 And it shall be when thou hast made an end of reading this book, *that* thou shalt bind * a stone to it, and cast it into the midst of Euphrates.

* See Rev. 18. 21.

64 And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her *p*: and they shall be weary *q*. Thus far *are* the words of Jeremiah *r*.

p It hath been often said that *Euphrates* was that great River which ran by the Walls of *Babylon*; into this *Seraiah* is commanded by *Jeremiah* to throw this Roll of Prophesie against *Babylon*, (symbolically to teach the *Jews*, that according to the Tenor of his Prophesie the time should come after some years, when *Babylon* should be destroyed never to rise again to any great view, or degree of splendor, no more than that Roll with the Stone tied to it should rise from the bottom of *Euphrates*. *q* Some read though they weary themselves, that is do what they can, or (as it is here) and they shall be weary with that weight of Judgment which shall be upon them: *r* Either the words of *Jeremy* relating to *Babylon* reach thus far, or all the words of *Jeremiah* remaining on Sacred Record (for it is thought that the next Chapter was rather penned by some other Holy Man.) Or (which seemeth the best) the Prophetical words of *Jeremiah*, for the matter of the next Chapter is Historical, and the book of *Lamentations* is not Prophetical; as to the main of it, though there be in it three or four Prophetical passages, *Lam.* 4. 21, 22, *&c.*

CHAP. LII.

1 ZEdekiah *was* one and twenty years old when he † began to reign, and he reigned eleven years in Jerusalem; and his mothers name *was* Hamutal, the daughter of Jeremiah of Libnah.

† Heb. *reigned.*

2 And he did *that which was* evil in the eyes of the LORD according to all that Jehoiakim had done.

3 For through the anger of the LORD it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon *a*.

It is generally thought that what we have in this Chapter was not penned by the Prophet *Jeremiah*, who it is not probable would have so largely repeated what he had related before *chapter* 39. and could not Historically relate, what happened after his time as some things did which are mentioned towards the end of the Chapter, from *ver.* 31. to the end. They therefore rather think it penned by some or other of those in *Babylon*, and put in here as a Preface to the Book of *Lamentations*. What we have in the three first verses is intirely taken out of 2 *Kings* 24. 18, 19, 20. See the Notes there.

a Here the wicked actings of *Zedekiah*, and particularly his Rebellion against the King of *Babylon* who had made him King, as 2 *Kings* 24. 17. and to whom he had given an Oath of Fealty, is ascribed to the *wrath of the Lord*; God not putting any such wickedness into his heart, but suffering him so to miscarry, having a design to send *Judah* into captivity. Princes are often by God suffered to miscarry, for the sins of their People which should oblige us when we think we have cause to complain of the Errors of our Rulers, to consider whether we have not by some sinful courses provoked God, which hath made him leave our Rulers so to miscarry in order to our Ruine and punishment.

4 ¶ And it came to pass in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadrezzar king of Babylon came, he and all his army against Jerusalem, and pitched against it, and built forts against it round about.

5 So the city was besieged unto the eleventh year of king Zedekiah.

6 And in the fourth moneth, in the ninth *day* of the month, the famine was fore in the city, so that there was no bread for the people of the land.

7 Then the city was broken up, and all the men of war fled, and went forth out of the city by night, by the way of the gate, between the two walls, which *was* by the kings garden, (now the Chaldeans *were* by the city round about) and they went by the way of the plain.

8 ¶ But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho, and all his army was scattered from him.

9 Then they took the king, and carried him up unto the king of Babylon to Riblah, in the land of Hamath; where he gave judgment upon him.

10 And the king of Babylon slew the sons of Zedekiah before his eyes, he slew also all the princes of Judah in Riblah.

11 Then he † put out the eyes of Zedekiah, and the king of Babylon bound him in ‖ chains, and carried him to Babylon, and put him in † prison till the day of his death *b*.

† Heb. *blinded.*
‖ Or, *fetters.*
† Heb. *in the house of the Wards.*

b This History is found, 2 *King.* 25. 1, 2, 3, 4, 5, 6, 7, 8. much in the same words. See the Annotations on that Chapter. *Jeremiah* also hath the substance of it, *chap.* 39. 1, 2, 3, 4, 5, 6, 7. onely neither of those places have the last words, from whence we learn that *Zedekiah* died in *Babylon* a Prisoner.

12 ¶ Now in the fifth moneth, in the tenth *day* of the moneth, (which *was* the nineteenth year of Nebuchadrezzar king of Babylon) came Nebuzar-adan ‖ † captain of the guard, *which* † served the king of Babylon, into Jerusalem.

‖ Or, *chief Master of the guard.*
† Heb. *stood before.*

13 And burnt the house of the LORD, and the kings house, and all the houses of Jerusalem, and all the houses of the great *men* burnt he with fire.

14 And all the army of the Chaldeans, that *were* with the captain of the guard brake down all the walls of Jerusalem, round about.

15 Then Nebuzar-adan the captain of the guard carried away captive *certain* of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude.

16 But Nebuzar-adan the captain of the guard left *certain* of the poor of the land for vine-dressers and for husbandmen *c*.

c See the Notes on 2 *Kings* 25. from *ver.* 8. to the 13. where all this is related, onely with a small difference as to the day of the moneth when *Nebuzar-adan* came to *Jerusalem* and burnt the Temple. In the *Kings* it is said he came the seventh day, here it is said he came the tenth day. See the solution of it in the *Annotations* on 2 *Kings* 25. probably he might come into *Jerusalem* the seventh day, and not burn the Temple till the Tenth. Much of it also is related by *Jeremiah*, *chap.* 39. The *Provost Marshal* about a moneth after the taking of the City, returned with a part of the Army, burnt the Temple, the great Mens houses in the City and many other Houses and carried away divers prisoners, but left some of the poorer sort of the people to dress the Vineyards, and Till the Grounds, which is a thing very usual with Conquerors, for their own advantage, that their conquests may yeild them some Revenue.

17 Also

17 Also the pillars of brass that *were* in the house of the LORD, and the bases, and the brasen sea that *was* in the house of the LORD, the Chaldeans brake, and carried all the brass of them to Babylon *c*.

c The particular enumeration of the parts and Utensils of the Temple mentioned in this, and in the following Verses may be conceived to have been to justifie the Prophesie of *Jeremiah*, *chapter* 27. 19. where there is a particular mention made of the *pillars*, the *bases*, and the *Sea*, that they should all with the residue of the Vessels of the Temple be carried into *Babylon*. Of these Pillars we read 1 *Kings* 7. 15. they were of brass eighteen Cubits high, they were in the porch of the Temple, *ver.* 21. of the Bases we read there also largely from *ver.* 27. to *ver.* 38. they also were all of brass; and of the *Sea* from *ver.* 23. to *ver.* 27. These being all made of Brass were for conveniency of carriage broken by the *Chaldeans*.

18 * The Caldrons also *d*, and the ‖ shovels *e*, and the snuffers *f*, and the ‖ bowls *g*, and the spoons *g*, and all the vessels of brass wherewith they ministred, took they away.

* Exod. 27. 3.
‖ Or, *Instruments to remove the ashes.*
‖ Or, *basons.*

d These were called Pots, 2 *Kings* 25. 14. *e* Which were to remove the ashes from the Altar. *f* Some think that this word in this place were better translated *Tongs*, because he is speaking of Instruments of Brass, and that those Utensils are not here understood with which they snuffed the Lamps, because they were of Gold. *g* Or *basons*, it is uncertain which is here intended there being in the Temple, both Bowles to drink in, and also *basons* to receive the blood of the Sacrifices. *g* The word is such as may signifie Ladels, or Cups, or Dishes.

‖ Or, *Censers.*

10 And the basons, and the ‖ fire-pans, and the bowles, and the caldrons, and the candlesticks, and the spoons, and the cups; *that* which *was* of gold *in* gold, and *that* which *was* of silver *in* silver, took the captain of the guard away *h*.

h Some of these Utensils were onely of Brass; Others, were some of them Brass, some of Gold, the Captain of the guard carried away all, both those of Silver, and those of Gold, and those of Brass.

20 The two pillars, one sea, and twelve brazen bulls, that *were* under the bases which king Solomon had made in the house of the LORD: † the brass of all these vessels was without weight *i*.

† Heb. *their brass.*

i *Solomon* made two Pillars, 1 *Kings* 7. 15. which *ver.* 21. he called *Jachin* and *Boaz*, *ver.* 23. a *molten Sea*, ten cubits broad, this *ver.* 25. stood upon twelve Oxen, and had ten bases, *ver.* 25, 27. the making of all these took a vast quantity of Brass, as any one will easily judge, who 1 *Kings* 7. 27. readeth the dimensions of these things.

21 And *concerning* the pillars, the height of one pillar *was* eighteen cubits, and a † fillet of twelve cubits did compass it, and the thickness thereof *was* four fingers: *it was* hollow *k*.

† Heb. *a thread.*

k This agreeth with 1 *Kings* 7. 15. where what is called here a *fillet*, is called a *thred*, concerning the height of the Pillars we read the same 2 *Kings* 25. 17. 2 *Chron.* 3. 15.

22 And a chapiter of brass *was* upon it, and the height of one chapiter *was* five cubits with net-work, and pomegranates upon the chapiters round about, all *of* brass, the second pillar also and the pomegranates *were* like to these.

23 And there were ninety and six pomegranates on a side, *and* * all the pomegranates upon the net-work, *were* an hundred round about *l*.

* See 1 Kin. 7. 20.

l There are some differences as to the measure of these Chapiters betwixt 2 *Kings* 25. 17. and this Text, here the height of them is made to be five Cubits, there it is said to be three Cubits, that which is said to resolve this difficulty is, That there were three parts in the Chapiter, the *first*, the *belly*, and the *crown*, and that this Text gives an account of the whole; but that Text 2 *Kings* 25. 17. gives an account onely of the *billy* and the *crown* which were no more than three Cubits. The like difference there is betwixt this Text, and 1 *Kings* 7. 20. and 2 *Chron.* 4. 13. about the number of the *Pomegranates*. In the book of *Kings* it is said the Pomegranates were in number *two hundred*, 2 *Chron.* 4. 13. they are said to have been *four hundred*. The meaning is, There were an hundred in a row, in the two rows two hundred, in the four rows (two upon each pillar) four hundred. Some other difference also there is about the particular number of Pomegranates on a side, which are here said to be but ninety six, which make on the two sides but one hundred ninety two, on the four sides but three hundred eighty four, and comes up neither to the two hundred mentioned in the book of Kings, nor to the number of four hundred mentioned in the book of *Chronicles*. Vide the *English Annotations*, where the learned Author hath observed that in the *Hebrew*, what we translate *of a side*, is word for word *Wind-ward*, that is, toward the four Winds, so as the *square* Table was *square*, and also the *bases*, and there were twenty four on each side which made ninety six in all, to which four being added one at each corner this made an hundred. But these are niceties a satisfaction in which is of no great concernment to us, unless to satisfie such as would make use of these little things to question the authority of the Scriptures, because of these seeming contradictions of how little concernment so ever they be as to our Faith and Holiness.

24 ¶ And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the † door *m*.

† Heb. *door of threshold.*

m See the notes on 2 *Kings* 25. 18. where we have the same words. This *Seraiah* was not he mentioned *chapter* 51. 59. but the son of *Azariah*, 1 *Chron.* 6. 14. By the *second Priest*, Interpreters understand him that supplied the place of the High Priest in case he were sick, *&c.* he that was sent by *Zedekiah* to the Prophet, *chapter* 21. 1. and whom *Shemaiah* chode by his Letters *chapter* 29. 25. for not setting *Jeremiah* in the Stocks. It is probable there were more keepers of the door, but the Captain of the Guard took onely three of the Principal.

25 He took also out of the city, an eunuch, which had the charge of the men of war, and seven men of them that † were near the kings person which were found in the city, and the ‖ principal scribe of the host, who mustered the people of the land, and threescore men of the people of the land, *that were* found in the midst of the city *n*.

† Heb. *saw the face of the king.*
‖ Or, *the scribe of the captain of the host.*

n See 2 *Kings* 25. 19. onely there is mention but of *five men*, here there is mention of seven, but probably two of them were of less note.

26 So Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah.

27 And the king of Babylon smote them, and put them to death in Riblah, in the land of Hamah. Thus Judah was carried away captive out of his own land *o*.

o See 2 *Kings* 25. 20, 21.

28 This *is* the people whom Nebuchadrezzar carried away captive; in the seventh year, three thousand Jewes and three and twenty *p*.

p That is in the time of *Jehoiachin*, 2 *Kings* 24. 12, 13, 14. here it is said to be in the seventh year, there in the eighth year, it might be in part of both. But there is a difference in the number of the captives which are here said to be 3023, and 2 *Kings* 24. 14, 16. seven thousand, or eight. It is thought by some that the number here mentioned were such as properly belonged to *Judah*, and the number mentioned 2 *Kings* 24. were the number of the Captives of *Judah* and *Benjamin*.

29 In the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two † persons *q*.

† Heb. *Souls.*

q That was the year when the City was broken up.

30 In the three and twentieth year of Nebuchadrezzar, Nebuzar-adan the captain of the guard carried away captive of the Jews seven hundred, forty and five persons: all the persons *were* four thousand and six hundred *r*.

r Of this we read nothing in holy Writ, some judge it to have been upon occasion of *Ishmael's* killing *Gedaliah*, but this was four years after the taking of the City, and we are not certain what at this time brought again the *Chaldean* Forces.

31 ¶ And it came to pass in the seven and thirtieth

thirtieth year of the captivity of Jehoiachin king of Judah *s*, in the twelfth moneth, in the five and twentieth *day* of the moneth *s*, *that* Evil-merodach king of Babylon, in the *first* year of his reign, lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison *t*.

s Jehoiachin began his reign at eighteen years of age, 2 *Kings* 24. 8. and reigned but three Moneths, but that he yielded himself to the King of *Babylon* besieging him *ver.* 12. in the eighth year of the King of *Babylons* Reign. He was a prisoner in *Babylon* (as appeareth by this Text) in which circumstances he continued *t* as appears from this Text) about thirty years; which was during the whole reign of *Nebuchadrezzar*, sometimes called *Nebuchadnezzar*, sometimes *Nebuchadonosor*, *Evil-Merodach* was son to this *Nebuchadrezzar*, who in the twelfth Moneth of that year, the 25th. day of the Moneth (saith this Text, but 2 *Kings* 25. 27. it is the *twenty seventh day*, but that difference may easily be reconciled, the Penman of this part of Holy Writ, might count precisely from the day of his Fathers death, and the penman of the book of *Kings* from the time of the Coronation of *Evil-Merodach*, or when he openly shewed himself as King; or the one might reckon from the day that *Evil Merodach* decreed the thing, the other from the day when he put it in Execution). *t Lifting up the head* signifies in Scripture the altering of ones estate that is in Misery, *Gen.*40. 20. which is all that is here meant, for his bringing him out of *Prison* is mentioned in the next words. The Reason of this favour is variously guessed at. The Reverend Author of our *English Annotations* fancieth, that *Evil-Merodach*, might be much of the same Age with him, and that *Jehoiachin* got into the Acquaintance of this *Evil-Merodach*, during his thirty years Captivity, who considering his long imprisonment, and that now there was no danger of his heading the *Jews* (whose City had now been destroyed twenty five years and upward) this Prince out of his Humanity might shew him this favour, nor are such things unusual in Nations upon their changes of Princes and Counsellors.

† Heb. *good things with him.*

32 And spake † kindly unto him, and set his throne above the thrones of the kings that *were* with him in Babylon *u*.

u The King of *Babylon* might have other Kings his Prisoners; his Father having been so great a Conqueror, or he might have other Kings his Subjects, that might reside at his Court, either out of a particular kindness he had to *Jehoiachin*, or in regard of the Fame of *David* and *Solomon*, from whom *Jehoiachin* lineally descended, he might do him this Honour.

33 And changed his prison-garments: and he did continually eat bread before him all the days of his life.

34 And *for* his diet, there was a continual diet given him of the King of Babylon, † every day a portion, until the day of his death, all the dayes of his life *w*.

† Heb. *the ser vice of the day in his day.*

w He treated him like a Prince with a respect becoming his former state, took care both for his Habit and Diet, for his Habit, that it should be decent, such as became a person of his quality, though a Captive: for his Diet, that he should have it in his Court, thereby learning others that Humanity which becometh all men to treat others with that are fallen under their power; that Decency, which becometh them as men, and as men whose circumstances have been better; doing to others, as we would they should do unto us. Thus *Jehoiachin*'s Lot was different from that of his Father *Jehoiachim*, whose body was cast out as we heard before: as also from that of his Uncle *Zedekiah*, who did not onely dye in *Babylon*, but died a *prisoner*, his Nephew *Jehoiachim* died there, and a Captive, but not in durance. These four last verses are found also 2 *Kings* 25. 27, 28, 29, 30. and being found here in a *Narrative form*, related as a piece of History relating a thing done: not in a *prophetical stile*, are an Argument (as was said before) that this whole Chapter, is no part of the Prophesie of *Jeremiah*, and probably not wrote by him, for he beginning his Prophesie in the thirteenth year of *Josiah*, who reigned thirty one years, and continuing it three months during the reign of *Jehoahaz*, and eleven years during the reign of *Jehoiachim*, and three months during the reign of *Jehoiachin* (or *Jeconiah*) and eleven years during the reign of *Zedekiah*; and *Jehoiachin*, outliving the reign of *Zedekiah* twenty five years, it must needs be sixty five years and an half after the word of the Lord first came to *Jeremiah* before the death of *Jehoiachin*; so as the Prophet if he lived to that time must be near an hundred years old, which is not probable. Here now endeth the History of the Kingdom of *Judah*: I shall onely note the severe judgment of God upon this people, whose Kingdom was made up of the two Tribes of *Judah* and *Benjamin*, and half the Tribe of *Manasseh*. In the numbering of the persons belonging to these two Tribes, *Numb.* 1. (counting half of the number of the tribe of *Manasseh*) we find *One hundred twenty six thousand one hundred*, *Num.*26.we find of them *One hundred forty eight thousand four hundred and fifty*.Here *v.*30.we find no more of them carried into Captivity, than *four thousand and six hundred*. From whence we may judge what a multitude of them were slain by the Sword or killed by the Famine and the Pestilence, though we make a great allowance for such as were left in the land to dress Vineyards, and to till the ground. It is a dreadful thing to fall into the hands of the living God, to *mock his messengers, despise his words*, and *misuse his Prophets, till there be no remedy*, as this People did, 2 *Chron.* 36. 16.

THE

THE

LAMENTATIONS OF JEREMIAH.

The ARGUMENT.

THis Book in Greek, Latine, *and* English *hath its name from the* Subject-matter *of it, which is* Lamentation. *So also amongst the* Hebrew *Writers, but in the* Hebrew *it hath its name from the first word of the Book, as also the five Books of* Moses *have.*

That it was *Wrote by* Jeremiah *none can reasonably question, because in the* Hebrew *it is stiled* The Book of Jeremiah.

There is little controversie about the Time, *or* Occasion *of the Writing of it. That the Occasion was the miseries of the People, by reason of the Famine, Sword, and Captivity is evident to those that read any part of it; but whether they were those miseries which began with the death of* Josiah, *and held on till the City was taken, which was two and twenty or three and twenty years after. Or those onely which began with the Siege and followed on many years, hath been doubted by some. That* Jeremiah lamented for Josiah, and all the singing men, and singing women spake of Josiah in their Lamentations *is plain from* 2 Chron. 35. 25. *But that these were the forms they used, or that they were composed upon that sad account appeareth not, and the miseries, which the Prophet mentioneth befell not the people in the time of* Josiah, *but during the Siege, more then twenty years after* Josiahs *death. Nor is there any thing which looks like a Lamentation for* Josiah *through the whole Book, unless* chap. 4. 20. *which (as we shall shew) may also be fairly interpreted of* Zedekiah: *Some think that* Jeremiah *began to write them upon the death of* Josiah, *and continued his stile to the time of the Captivity, setting down all the miseries the People suffered all along that time.*

The Scope of the writing as to those whom it immediately concerned, is plain and obvious, viz. *to affect the People with those judgments which came upon them for their sins: as to us (upon whom the ends of the World are come) to mind us to take heed of their sins least we be sharers in their plagues.*

The book is made up of Complaints *of their lamentable condition;* Petitions *unto God for Mercy, and* Prophesies *both of their* better estate, *and the* ruine of their Enemies.

In the four first Chapters *are several Alphabets of Letters beginning the several verses, each verse beginning with a new letter onely* Chapter 3. *every three verses begin with a new letter; the mystery of which we do not understand, nor possibly was there any mystery intended in it, onely the Chapters were so composed for the advantage of our memories.*

The whole Book lets us see from what an height of dignity, to what a depth of misery sin may bring Nations, how much soever interested in God, and likewise directs us our duty in such states of Affliction and Misery if we would obtain Mercy.

CHAP. I.

1 HOw doth the city sit solitary, *that was* full of people *a*? *how* is she become as a widow *b*? she *that was* great among the nations, *and* princess among the provinces, *how* is she become tributary? *c*.

a The interrogative particle *how*? once expressed and twice more understood in this verse doth not so much inquire the cause or reason of the effect, as express admiration, or lamentation. The Prophet admires the miserable state of the City, which was full of People beyond the proportion of other Cities, and now was solitary, so thin of people that scarce any could be seen in her streets. *b* She that had a King, or rather a God, that was an Husband to her, now was forsaken of God, her King taken from her, and she like a poor Widow. *c* She that was like a Princess amongst the Nations, that sometimes (as in *Davids* time) had the *Moabites*, *Ammonites*, &c. tributaries to her was now a tributary her self.

2 * She weepeth sore in * the night, and her tears *are* on her cheeks *d*: among all her lovers she hath none to comfort *her*, all her friends have dealt treacherously with her, they are become her enemies *e*.

* Jer. 13. 17.
* Job. 7. 3. Psal. 6. 6.

d All her houres are hours of sadness, she doth not onely mourn in the day time but in the night also when she should rest, her cheeks are like the grass in the morning hanging full of drops, as if her head were a fountain of Water, and her eyes Rivers of tears. *e* In her prosperity she had a great many friends that fought, and courted her favour, with whom she made leagues and confederated (such were the *Egyptians*, *Assyrians*, &c.) but they were now so far from helping the Jews that they helped their Enemies, and dealt treacherously with them becoming themselves Enemies instead of assistants to them.

3 Judah is gone into captivity, because of affliction, and † because of great servitude *f*: she dwelleth among the heathen, she findeth no rest *g*: all her persecutors overtook her between the straits *h*.

† Heb. *for the greatness of servitude.*

f This is expounded as the cause why the Jews were carried into Captivity, because of the servitude, and oppression exercised amongst them, oppression by their Rulers, and servitude more

more generally, keeping their servants beyond the year of *Jubilee*, when they ought to have set them at liberty, and that this was one cause appeareth from *Jer.* 34. 17. or if *because of afflicti-on*, &c. be joined to the next words, the sense is plain *she dwelleth amongst* the Heathen, by reason of her low condition, and the state of servitude she is in. *g* Where she (that is the Jews) have neither any satisfaction nor quiet in their own minds, nor are they by their Enemies suffered to be at quiet any where. *h* Those that pursued them with all violence to destroy them, overtook them in places where they could not escape them, as Huntsmen and others take their game by driving them into strait and narrow places.

4 The wayes of Zion do mourn, because none cometh to the solemn feasts *i*: all her gates are desolate *k*: her priests sigh *l*, her virgins are afflicted, and she *is* in bitternes *m*.

i The wayes that lead to the Temple, have as unlovely a complexion as mourners, being overgrown by reason that none goeth up as usually to the Feasts of the Passeover, of Tabernacles, &c. Either all the Gates of *Jerusalem*, or the Temple, or all her Cities are very thin of people, the places that use to be so full. *l* Her Priests that were wont to be so fully imployed at Festivals receiving the peoples Oblations, and offering Sacrifices they mourn having now nothing to do. *m* The Virgins who in those Feasts were wont to play with Timbrels, *Psal.* 68. 25. they now mourn, and persons of all Ages and ranks are in bitternes.

* Jer. 52. 28. 5 Her adversaries are * the chief, her enemies prosper: for the LORD hath afflicted her *n*; for the multitude of her transgressions, her children are gone into captivity before the Enemy *o*.

n God hath fulsilled his threatning, *Deut.* 28. 43. The Enemy is got *above us*, and *we are brought very low*, for the multitude of our sins, directly contrary to his promise in case of obedience *ver.* 13. *o* Not only our young and old men, but the little Children, have been driven like Sheep before the Enemy into a miserable Captivity.

6 And from the daughter of Zion all her beauty is departed *p*: her princes are become like harts *that* find no pasture, and they are gone without strength before the pursuer *q*.

p All the inhabitants of *Zion* have lost their former beauty, whatsoever splendor the City had, whether from the multitude or gallantry of her inhabitants it is all gone, her Nobles are become thin, and ill-favoured like beasts almost starved, their Enemies pursue them to destroy them, and they have no strength to oppose or resist them.

7 Jerusalem remembred in the dayes of her af-
‖ Or, *desirable.* fliction, and of her miseries, all her ‖ pleasant things that she had in the dayes of old, when her people fell into the hand of the enemy, and none did help her *r*, the adversaries saw her, *and* did mock at her sabbaths *s*.

r The inhabitants of *Jerusalem* now, that they are in affliction, and misery, have time to remember their former mercies, and with how many desirable things God had once blessed them, and compare her former state before she fell into the Enemies hands, with her present state now she is in their power. *s* Now it is an affliction to them to hear her Enemies mock at her Sabbaths, which while they enjoyed they abused.

8 Jerusalem hath grievously sinned: therefore
† Heb. *become a removing*, or *a wandering.* she † is removed: all that honoured her, despise her, *t*, * because they have seen her nakedness: yea she sigheth, and turneth backward.
* Jer. 13. 26. Ezek. 16. 37. and 23. 29.

t She is carried out of her own Land into an Enemies Countrey, and made an hissing and scorn to those who before reverenced her, in all this God is righteous; for all orders of men have grievously sinned, because they have seen the Lord stripping her of all her blessings, and exposing her to the scorn and reproach of all men as strumpets are exposed.

* Deut. 32. 29. 9 Her filthiness *is* in her skirts *w*, she * remembreth not her last end, therefore she came down wonderfully: she had no comforter *x*: O LORD behold my affliction: for the enemy hath magnified *himself y*.

w He persisteth in his comparison of the Jewish people either, to a sluttish nasty Woman, or to an impudent Woman that is not ashamed to expose her nastiness or wickedness to the view of all. *x* That is the Jews never considered or would not believe what those degrees of sin would at last bring them to, and that hath been the cause of that prodigious calamity into which God had brought them. *y* The Prophet turns himself to God whom he desires to behold the affliction of this people, that is with a pitiful compassionate eye. It is a very usual thing in Holy Scripture, to signifie the acts of the heart by the acts of the *inward* and outward senses, those especially of the *Memory*, *Eye* and *Ear*, because objects must be first brought in by the senses before they can affect the Soul. Hence (the Scripture speaking of God after the manner of men,) the Servants of God desiring God to have compassion on them, they them favour, &c. desire him to *behold* and look upon their affliction.

10 The adversary hath spread out his hand upon all her ‖ pleasant things *z*: for she hath seen ‖ Or, *desirable.*
that the heathen entred into her sanctuary, whom thou didst command *that* they * should not enter * Neh. 13. 1.
into thy congregation *a*.

z That is, hath got them into possession. By *pleasant things* are here to be understood the *Ornaments* of the Temple, upon which the Enemy had laid violent hands, so this phrase of *spreading out* the hand is taken, *Isa.* 25. 11. The things of the Sanctuary are always pleasant things to those that feared God. Possibly those that little valued them before, now looked upon them in their true notion. We seldom know our mercies till we come to be deprived of them. *a* He means the *Ammonites*, and *Moabites* whom the Law concerned, *Deut.* 23. 3. Some of whom probably assisted the *Babylonians* in the conquest of *Judea*.

11 All her people sigh *, they seek bread *b*, * Jer. 52. 6.
they have given their pleasant things for meat to
‖ relieve the soul *c*: see, O LORD, and consi- ‖ Or, *to make the soul to come again.*
der, for I am become vile *d*.

b He speaketh probably with reference to the siege, after which the people had scarcely any pleasant things to exchange for Bread. The whole body of the people was in a sad condition, and in a Land that ordinarily flowed with Milk and Hony they were at loss for bread to eat. *c* And gave any thing for something to satisfie their hunger. *d* The Prophet sends up a sudden ejaculation to God much like that *ver.* 6. The argument he useth is drawn from the misery the people were in, expressed under the notion of being become vile, that is miserable or contemptible.

12 ¶ ‖ *Is it* nothing to you, all ye that † ‖ Or, *is it a thing.*
pass by? behold, and see, * if there be any sor- † Heb. *pass the way.*
row like to my sorrow: which is done unto me, * Dan. 9. 12.
wherewith the LORD hath afflicted *me* in the day
of his fierce anger *e*.

e The Prophet speaks in the name of the Jewish Church, as a Woman in misery sitting by the way side, and calling to passengers that came by to have compassion on her, suggesting to them, that her affliction was no ordinary affliction; nor the effect of a common and ordinary providence, but the effect of the Lords fierce anger, a most severe punishment.

13 From above hath he sent fire into my
bones, and it prevaileth against them *f*; he hath
spread a net for my feet *g*, he hath turned me
back: he hath made me desolate, *and* faint all
the day.

f By Fire he means a judgement as consuming, and as afflictive as Fire in the *Bones*, which had consumed the strength of the Jews. *g* That is God had brought them into a condition wherein they were entangled, and could not get out. The Holy man owneth God as the first cause of all the evil they suffered, and entitles God to their various kinds of afflictions; both in Captivity, and during the siege, looking beyond the *Babylonians* who were the proximate instrumental cause.

14 The yoke of my transgressions is bound by
his hand *h*: they are wreathed, *and* come up upon my neck *i*: he hath made my strength to fall; the
LORD hath delivered me into *their* hands, *from whom* I am not able to rise up *k*.

h Still the Prophet eyeth God in all, and acknowledgeth his Justice while he calls their afflictions the *yoke* of their *transgressions*; that is, which was put upon their neck, upon the same account that yokes are put about the necks of beasts that use to break hedges, &c. and bound to keep them fast. *i* My punishments are twisted as Cords, to make them more strong; I have a complication of judgments upon me, Sword, Famine, Pestilence, Captivity, they are not onely prepared for my neck, but they are already put upon it. *k* All my valiant men the strength of my nation is broken, and I am so fallen that I am not able to rise again.

15 The LORD hath troden under foot all
my mighty *men* in the midst of me *l*: he hath
called an assembly against me, to crush my young
men *m*: the LORD hath troden ‖ the virgin, ‖ Or, *the press of the virgin.*
the daughter of Judah, *as* in a winepress *n*.

l In the midst of me, may be interpreted either as *pleonastical*, or as denoting the place in which they lost their valiant men, *viz.*

viz. in the midst of the City during the siege not in the Field. *m* Instead of those solemn assemblies that were wont to be called together within *Hierusalem* by sound of Trumpet for the solemn Worship of God: God had called an assembly of *Chaldeans* as Adversaries against the City, to crush the inhabitants of it. *n* God had trodden upon the Jews as men use to stamp Grapes in a Winepress, where they use to crush them to pieces to get out the juice, and then they throw the husks that are good for nothing upon the dunghills. These are but various expressions to set out the misery which God had brought this people for their Sins into.

* Jer. 13. 17. and 14. 17. chap. 2. 18. † Heb. *bring back.* 16 For these *things* I weep, * mine eye, mine
eye runneth down with water *o*, because the comforter that should † relieve my soul, is far from
me *p*, my children are desolate, because the enemy hath prevailed *q*.

o For these sore afflictions, and for my sins that have caused them, and for these impressions of divine wrath which I discern in them Lord! I that am thy Prophet, and we that are *Israelites* indeed weep, and that plentifully *p* having neither thee present with us as formerly to be our hope or comfort, nor any Friend that will deal by us as Friends sometimes do, by others in swooning fits to fetch back their souls. *q* Either the other Cities of *Judah* (*Jerusalem* was the mother City) or my people, my inhabitants, are wasted destroyed, and made desolate, because the Enemy hath prevailed.

* Jer. 4. 31. 17 * Zion spreadeth forth her hands *r*, *and*
there is none to comfort her *s*; the LORD hath
commanded concerning Jacob *that* his adversaries
should *be* round about him *t*: Jerusalem is as a
menstruous woman amongst them *u*.

r The same in this verse is meant by *Zion*, *Jacob* and *Jerusalem*, unless *Zion* more specially signifieth the *Jews* considered as a Church, because of the Temple built upon it. She spreadeth out her hands as in a posture of mourning, and bewailing her self. *s* But she had none that could afford her any comfort. *t* God had commanded concerning the Jews who were descended from *Jacob*, (their twelve Tribes from his twelve Sons) that their Enemies should incompass them. *u* They were become loathsome and filthy even in the eyes of their Enemies like Women, which were separated from the Congregation during their legal uncleanness.

* Dan. 9. 7. 1 Sam. 12. 14, 15. † Heb. *a.* 18 ¶ The LORD is * righteous, for I have
rebelled against his † commandment *w*: hear,
I pray you, all people, and behold my sorrow:
my virgins and my young men are gone into captivity *x*.

w The Prophet either directeth those that feared God what they should say, or expresseth what many of them did say in the name of the rest, acknowledging both the Lords justice, and faithfulness, because they had been disobedient to the Commandments of God. *x* In these words the Prophet onely personates a passionate *Woman* begging pity of all because her children were taken from her.

* Jer. 30. 14. 19 I called for my lovers, but they * deceived
me *y*; my priests and mine elders gave up the
ghost in the city, while they sought their meat to
relieve their souls *z*.

y I desired help of my Allies and Confederates who courted my Friendship and Alliance in my prosperity, but they failed mine expectation, none of them either would or could succour me. *z* My misery was such through the Famine, that not only my common people but those of the best rank in the City, Magistrates and Priests fainted as they went along the street seeking bread to satisfie their hunger.

* Isa. 16. 11. Jer. 48. 36. chap. 2. 11. Hos. 11. 8. * Deut. 32. 25. Ezek. 7. 15. 20 Behold, O LORD *a*, for I am in distress;
my * bowels are troubled; mine heart is turned
within me, for I have grievously rebelled: * abroad the sword bereaveth, at home *there is* as
death *b*.

a The Petition is of the same nature as before, a petition for mercy as the product of that pity and compassion which extream misery begets in good souls (and is ascribed unto God though found in him in a much more perfect degree, *Psal.* 78. 38. and 86. 15. and 111. 4.) through the eyes affecting the heart. *b* The argument the Prophet useth is drawn from the misery this people was now in which he expresseth metaphorically telling us their bowels were troubled, their heart turned signifying the more inward disturbance of their mind, or more plainly, and that both generally saying they were *in distress*, and more particularly by the great judgments of the Sword, and Famine. the Sword in the Field, the Famine in the City, unless the Sword alone be meant both without and within the gates of the City. In all this the Church justifieth God, confessing this was but the righteous product of her sin, by which she having formerly subjected her self to God had grievously rebelled, for as all men are born subjects to God. so by their sins they are become Rebels, so it is a great aggravation of mens Rebellion against the Lord, when they have formerly taken an Oath of fealty to the Lord, and as *Moses* said, avouched the Lord as their God.

21 They have heard that I sigh *c*, *there is*
none to comfort me *d*: all mine enemies have
heard of my trouble, they are glad that thou hast
done *it e*: thou wilt * bring the day *that* thou * Isa. 13. 8. &c.
hast ‖ called, and they shall be like unto me *f*. Jer. 45. 8. &c. ‖ Or, *proclaimed.*

c The Nations contiguous to me *Egypt*, &c. those that before courted me, as pretended Friends haven been no strangers to my bitter afflictions, that have brought forth sighs from me. *d* But there is none of them can or will comfort me, but give me over as in a desperate case. *e* The *Edomites*, *Obad.* 1. &c. and *Moabites* and other heathen Nations with whom I have had hostility, they are glad at the great misery that hath befallen me. *f* But thou hast declared thy pleasure for their destruction also and hast by me proclaimed it, *Jer.* 49. and 50. and thou shalt in that day bring them into as sad a condition as the Church of the Jews are now in. As they seldom in themselves feel those miseries, which they have felt and compassionated in others: so men hardly escape their own share at last in those evils which they have rejoyced to see brought upon Gods people.

22 Let all their wickednes come before thee:
and do unto them, as thou hast done unto me for
all my transgressions: for my sighs are many, and
my heart is faint *g*.

g This verse is another prophetical curse or imprecation, several of which we meet with in Holy Writ, *Psal.* 109. 6, 7, 8, 9. and 137. 8. *Jer.* 11. 20. and 18. 23. and in many other Texts, which would incline us to think that our Saviours precepe. *Matth.* 5. 44. to pray for those that persecute us, backt by his own example, *Luke*, 23. 34. and *Stephens*, *Acts* 7. 60. is either to be interpreted of praying for the *forgiveness* of their sins, (we ought to desire the eternal condemnation of none:) or to be restrained to such as are our personal Enemies, not the common Enemies of the Church of God. Our Saviours precept most certainly is not to be so interpreted: but that we may lawfully pray for such evils to the implacable Enemies of the Church, and people of God as may restrain and weaken their hands, and put them out of a capacity of wasting the Lords heritage, we are only obliged by it to wish well to their Souls, and to desire no evil against them out of private revenge or malice, but onely out of Love to God, and zeal for his Glory, but for their outward prosperity in their courses of enmity we ought no more to pray, then against their eternal Salvation; for this were to beg of God to encourage his Enemies in their enmity against him And though *Jeremiah* were a greater Prophet then any of us can pretend to be, and had revelations of particular future contingencies which we have not; yet every one may prophesie a ruine to the Enemies of Gods Church and People, and such as rejoyce in their ruine. God never using a rod against his people which he doth not at last burn, nor ever countenancing inhumanity in any, but much less when it is rooted in a malice against himself, and his interest in the World.

CHAP. II.

1 HOw hath the LORD covered the daughter of Zion with a cloud in his anger *a*,
and cast down from heaven to the earth the
daughter of Israel *b*, and remembred not his foot-
stool in the day of his anger *c*!

a It hath been formerly observed that great States and Kingdoms are often in Scripture expressed under the notion of *daughters*, *Psal.* 37. 8. *Isa.* 47. 1. 5. chap. 4. 21, 22. *Jer.* 46. 11. *Isa.* 10. 30. the meaning is, how hath God obscured all the beauty and glory of the Church and State of the Jews. *b* That is thrown them down from the highest pitch of glory, and honour to the meanest degree of basenes and servitude. *c* The Earth is called the Lords foot-stool, *Isa.* 66. 1. *Matth.* 5. 35. *Acts* 7. 49. but here Plainly the Temple is understood called Gods foot-stool, 1 *Chron.* 28. 2. and the whole *Temple* seems rather to be understood, than the *Ark*, for we read of no indignity offered to the Ark of the *Chaldeans*, more then to any other part of the Temple (God had suffered the *Chaldeans* to burn the whole Temple, and it may justly be doubted whether those other Texts that mention a worshipping at Gods foot-stool, *Psal.* 99. 5. and 132. 7. be not to be understood of worshipping in the Temple, for it was not the priviledge of all the Jews to come so near the Ark as to worship before that, the reason of the complaint is Gods permission of the *Chaldeans* to burn the Temple. See *Jer.* 52. 13.

2 The LORD hath swallowed up all the habitations of Jacob, and hath not pityed *d*: he
hath thrown down in his wrath the strong holds

† Heb. made to [illegible] of the daughter of Judah *e*: he hath † brought *them* down to the ground: he hath polluted the kingdom and the princes thereof *f*.

d As he hath had no respect to his own house, so he hath had much less respect to the common habitations of the *Jews*. *e* Their military fortifications have been of no use to them, he hath made them to touch the ground, *i. e.* suffered the Enemies to batter them to the Earth. *f* That is, Either delivered them into the hands of Pagans whom to touch they judged a legal pollution, or else dealt with them as with a polluted thing, cast them off, or brake them in pieces. All this is made the effect of Gods wrath, and his work; for as a man is said to do that which he incourageth others to do, and assists them in doing; so God is said to have done this, because he did not onely suffer the *Chaldeans* to do it, but used them as a Rod in his hand, inclining them to do it, and assisting them in the Execution of his wrath.

3 He hath cut off in *his* fierce anger all the horn of Israel *g*: he hath drawn back his right hand from before the enemy *h*, and he burned against Jacob like a flaming fire, *which* devoureth round about *i*.

g That is, the beauty and strength of *Israel*, so horn signifieth by an usual metaphor in Scripture, *Psal.* 75. 4. *Jer.* 48. 25. *&c.* the horn being much the beauty of the Beast, as also that member by which the beast puts forth its strength in assaulting its adversary. *h* Either God hath drawn back his assistance which he was wont to give the *Jews* against their Enemies. Or *Israel* through Gods leaving of them, hath drawn back his right hand, but it seems rather to be understood of Gods weakening the *Israelites* right hand, so as they were not able to hold them up (as before) against their Enemies. *i* God had consumed them, not in this or that part, but round about, as a fire siezing an house or heap of combustible matter at once, on all sides.

4 He hath bent his bow like an enemy: he stood with his right hand as an adversary *k*, and † slew all *that were* pleasant to the eye *l*, in the tabernacle of the daughter of Zion: he poured out his fury like fire *m*.

† Heb. *the desirable of the eye.*

k That is, God, (whom by their sins they had provoked and made their Enemy) behaved himself as an Enemy, bending his Bow, and stretching out his right hand, *l* and slew their young Men, and Maidens who were pleasant to look upon. *m* And had brought Judgments upon them like fire which devours without any discrimination.

5 The LORD was an enemy; he hath swallowed up Israel, he hath swallowed up all her palaces; he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation *n*.

n See *ver.* 2. Several pathetical expressions signifying the same things, properly imitating the dialect of Mourners whose passion suffers them not to speak according to Art, but frequently they say the same things over and over.

6 And he hath violently * taken away his ‖ tabernacle, as *if it were of* a garden, he hath destroyed his places of the assembly *p*: the LORD hath caused the solemn feasts, and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest *q*.

* Isa. 5. 5.
‖ Or, *hedge.*

o The word translated *Tabernacle* (say some) signifies an *hedge* or *fence*, and they would have it here so translated, and so the phrase should denote Gods withdrawing his protection from the *Jews*, but it is no where so translated. It is another word used, *Psal.* 80. 12. and 89. 40. The most judicious interpreters think that the word here signifieth the *Temple*, and the rather because of what followeth. *p* By the *places of the assembly* may be understood the Synagogues. *q* By the King and the Priest are meant persons of greatest Rank and Eminency, though it is thought here is a special reference to *Zedekiah* the King of *Judah*, and *Seraiah* who was the High Priest, the former of which was miserably handled, the latter slain.

7 The LORD hath cast off his altar: he hath abhorred his sanctuary *r*: he hath † given up into the hand of the enemy the walls of her palaces *s*; * they have made a noise in the house of the LORD, as in a day of the solemn feast *t*.

† Heb. *shut up.*
* Psal. 74. 4.

r By *Altar* and *Sanctuary* seemeth not to be meant strictly here the places or buildings so called, which are said to be the Lords, because he directed the making of them, and they were dedicated to his service, and used for no other use, but the stated Worship and Communion of the Church of the *Jews*; as *Altar* is taken 1 *Cor.* 10. 18. God by his suffering the place to be destroyed where alone they might Sacrifice, seemed to have abhorred his own Institutions, as it is said, *The prayers of the wicked are an abomination to the Lord.* *s* He saith the Lord also had destroyed the most stately of their Civil Edifices. *t* And the Enemies with their Triumphs and Blasphemies, had made as great noise, to the reproach and dishonour of God, as before those that sang holy Songs, or plaid on instruments were wont to make in the Temple to the honour and glory of God.

8 The LORD hath purposed to destroy the wall of the daughter of Zion *u*; * he hath stretched out a line *w*, he hath not withdrawn his hand from † destroying *x*: therefore he † made the rampart and the wall to lament; they languished together *y*.

* 2 Kin. 21. 13. Isa. 34. 11.
† Heb. *suffering.*
† Heb. *loosing up.*

u The term *Wall* in this verse seemeth to be taken in a metaphorical sense, for the strength and security of the *Jews* (the strength and security of a place lying much in its Walls.) *w* Artificers use with lines not onely to mark out places for building, but also for destruction, to direct them what to cut off, such a line is here meant. *x* God had gone on in destroying them. *y* And had made their Walls and Ramparts feeble, and to shake like a man under some languishing distemper, that had no strength left.

9 Her gates are sunk into the ground *z*, he hath destroyed and broken her bars *a*, * her king and her princes *are* among the Gentiles *b*; the law *is* no *more c*, her * prophets also find no vision from the LORD *d*.

* 2 Kin. 24. 15. and 25. 5, 7.
* Psal. 74. 9. Ezek. 7. 26.

z That is, the Gates of *Jerusalem* are destroyed, and covered over with rubbish. *a* The bolts of the Gates are broken. *b* *Zedekiah* and the Nobles of *Judah* that were not slain were in miserable Captivity. *c* The Law was no more read and opened, nor was there any more Sacrifices offered according to the prescript of it, nor any solemn Feasts kept according to the direction of it. *d* They had but very few Prophets amongst them from this time to the time of the Gospel, and very few of those at this time alive had any Revelations from God, we read onely of this Prophet, *Ezekiel*, *Daniel*, and three after the Captivity, *Haggai*, *Zechariah* and *Malachy*.

10 The elders of the daughter of Zion sit upon the ground, *and* keep silence *e*: they have * cast up dust upon their heads; they have girded themselves with sackcloth; the virgins of Jerusalem hang down their heads to the ground *e*.

* Job 2. 12.

e Sitting upon the ground, keeping silence, throwing dust on their heads, girding themselves with Sackcloth, hanging down the head, were all of them postures and actions and gestures of Mourners. The meaning of this whole Verse is, that the whole City of *Hierusalem* was in a very sad state and condition, and all persons in it in a mournful posture. Not the common people onely, but the gravest of their Magistracy and Ministry. Those who were wont to sit in the chairs of Magistracy and of Teachers. Their young Women also which used to be most brisk and frolick, those whose condition was furthest off from sorrow, and who were least disposed to it, were now, all of them drowned in floods of it.

11 Mine eyes do fail with tears *f*, * my bowels are troubled *g*; my liver is poured upon the earth *h*, for the destruction of the daughter of my people *i*, because the children and the suckling ‖ swoon in the streets of the city *k*.

* chap. 1. 20.
‖ Or, *faint.*

f This whole verse is but expressive of the Prophets great affliction for the Miseries come upon the *Jews*. He wept himself almost blind. *g* His passion had disturbed his bodily humours, that his Bowels were troubled. *h* His gall lying under his liver upon this disturbance was vomited up, they are all no more than expressions of very great affliction and sorrow. *i* For the miseries befallen the *Jews*, he had mourned for their sins before, and for their Plagues too which he had in prospect *Jer.* 9. 1. he now mourns for them as being come upon them; which mourning considered onely as for their miseries, spake no more than the Prophets good nature and love to his Country: but considered as the indication of Gods wrath, and displeasure was also a *godly sorrow*. *k* The Children and sucklings fainted and swooned, either for want of water, or bread, or milk in their Mothers or Nurses Breasts during the Famine, occasioned by the long siege of the City. This appears in the next Verse.

12 The

12 They say to their mothers, Where *is* corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers bosom *k*.

k The little Children ignorant of the cause of the failure of their usual food called to their mothers for it as formerly, being ready to faint and die as men mortally wounded for want of Spirits and Blood use to faint, and died in their Mothers arms; for so I had rather interpret the phrase *poured out their souls*, then (as some) understanding by *souls* the desires of their souls, for he is speaking of *sucklings* as well as more grown children, the phrase is capable of both senses.

13 What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach *is* great like the sea; who can heal thee *m*?

m The sum of this verse is, That the miserable condition of the people was both *incomparable* and *incurable*. There was no people whose miserable condition was in any degree parallel to the misery of the *Jews*. It is some comfort to persons in misery to consider, that others are, and have been as miserable as they, but the Prophet had not this Topick from whence to fetch an argument of comfort to the *Jews*, there were none to whom he could liken them, nor was there any present cure for them, their breach was like a *Sea-breach* where the waters come in with such a torrent, that while the Tide abates there is no making any bank or defence against them.

14 Thy * prophets have seen vain and foolish things for thee *n*, and they have not discovered thine iniquity, to turn away thy captivity *o*; but have seen for thee false burdens and causes of banishment *p*.

* Jer. 2. 8. & 5. 21. & 14. 14. & 23. 16. & 27. 14. & 29. 8, 9. Ezek. 13. 2.

n Not the Lords Prophets in thee, but those Prophets to whom you chose rather to hearken and whom you believed rather than me, and others sent by God to reveal his Will unto you, came and told you idle and vain stories, that those who were carried into Captivity, should after two years return, *&c.* *o* And by telling you such smooth and pleasant things tickled your humours instead of discovering your Sins, which were bringing these judgments upon you, whereas they ought to have dealt freely, and faithfully with you, and have made you sensible of your sins, and this might have prevented your miserable Captivity. *p* But they rather spent their breath in telling you false stories to incourage you in your sinful courses, and so proved to you the causes of your Banishment; or else they told you false stories which they pretended to be the causes of the Captivity of your brethren, in the mean time concealing the true causes, and suffering you to run on in the same errors till you came to be more miserable than those that went into Captivity before you.

15 All that † pass by, * clap *their* hands at thee; they hiss and wag their head at the daughter of Jerusalem *q*, *saying*, *Is* this the city that *men* call * the perfection of beauty, the joy of the whole earth *q*?

† Heb. *pass by the way.*
* Ezek. 25. 6.
* Psal. 48. 2. & 50. 2.

q This was according to Gods threatnings, 1 *Kings* 9. 8. *Jer.* 18. 16. and 19. 18. God had poured out all his blessings upon this people, whatsoever might adorn them, or make them happy, so as all people blessed the *Jewish* Nation: but now the case was so altered, that all people scoffed at them, and hissed, and admired at the change which God had made.

16 * All thine enemies have opened their mouth against thee: they hiss, and gnash the teeth: they say, We have swallowed *her* up: certainly this *is* the day that we looked for: we have found, we have seen *it r*.

* chap. 3. 46.

r As strangers that had had no quarrels with, nor prejudices against the *Jews*, passing by their Country, and their great City *Jerusalem*, despised and scorned it, so their Enemies with whom they had former quarrels, and who had taken up prejudices against them, they reproached and abused them, and triumphed in their ruine, and in the success of their Arms against them, and blessed themselves as having now seen the day they had looked and wished for.

17 The LORD hath done *that* which he had devised: he hath fulfilled his word that he had commanded in the dayes of old: he hath thrown down and hath not pitied: and he hath caused *thine* enemy to rejoyce over thee, he hath set up the horn of thine adversaries *s*.

s God hath not surprized us by these Providences, he gave us notice what he would do, and hath done no more than what he threatned long since, *Lev.* 26. 16. *&c.* *Deut.* 28. 15. *&c.* It is true he hath severely punished us, so as in his dispensation there appear no prints of pity, he hath set up our Enemies and hath made them to triumph over his people, but in all this he hath bar justified his truth, and fulfilled his word.

18 Their heart cried to the Lord *t*, O wall of the daughter of Zion, * let tears run down like a river day and night; give thyself no rest, let not the apple of thine eyes cease *u*.

* Jer. 14. 17. chap. 1. 16.

t They cried unto God seriously, though not sincerely, from their heart, though not with their whole heart; either by the Wall, or upon the Wall, or (which is judged most probable) by occasion of the breaches made in the Wall. Upon this he turnes his discourse to the *Wall* it self, and calls to it, or to those that were upon it, or near it incessantly to mourn. In the *Heb.* it is *let not the daughter of thine eye* cease, we call it the *apple*. The Latines, the *Pupil*, or *Babe* of the eye.

19 Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the LORD: lift up thy hands toward him, for the life of thy young children, that faint for hunger in the top of every street *w*.

w The Prophet calls upon the *Jews* not to be slothful in this their very evil day, but to rise up from their Beds, and either at the beginning of the four Watches, or at the beginning of each Watch, at all times in the night, to berake themselves to God by Prayer, and that not in a cold lazy manner, but so as to pour out their hearts with their words, and he moveth them to it, as for their own sake so for the sake of their young children who every where, were starved to death.

20 ¶ Behold, O LORD, and consider to whom thou hast done this *x*: * Shall the women eat their fruit, *and* children ‖ of a span long *y*? shall the priest and the prophet be slain in the sanctuary of the LORD *z*?

* Lev. 26. 29. Deut. 28. 53. Jer. 19. 9. chap. 4. 10. Ezek. 5. 10.
‖ Or, *swaddled with their hands.*

x That is, not to Heathen who never owned thee, nor were called by thy name, but to thine own people called thy portion and thine heritage, let thy former relation to us, and our former acknowledgements of thee, prevail with thee. *y* Wilt thou suffer, or should such a thing be, as for women to satisfie their hunger with the fruit of their own Bodies, and that when they are very young. *z* And shall thy Ministers be slain and that in thy Sanctuary? any humane Blood polluted it, shall not the blood of those that were the Ministers of God be judged a polution, and profanation of it?

21 The young and the old lye on the ground in the streets, my virgins and my young men are fallen by the sword: * thou hast slain *them* in the day of thine anger, thou hast killed, *and* not pitied *a*.

* chap. 3. 43.

a None of what Sex or Age soever are spared; though the hands of the *Chaldeans* have done this, yet they have been set on and assisted by thee, and have been but the Executioners of thy wrath and displeasure.

22 Thou hast called as in a solemn day, my terrors round about *b*, so that in the day of the LORDs anger none escaped, nor remained: those that I have swadled and brought up, hath mine enemy consumed *c*.

b As my People were wont to be called together from all parts in a solemn day, when they were to meet at *Jerusalem* from all parts of *Judea*, so now by thy Providence my terrible Enemies, or terrible things are by thee called together against that Holy City, whither thy People were wont to be called to thy solemn Worship. *c* Thou hast made me as a great mother to bring up many inhabitants that were my Children, and now the Enemy hath consumed the far greater number of them.

CHAP. III.

1 I *Am* the man *a that* hath seen affliction by the rod of his wrath *b*.

a Some understand this of the Prophet, some of the People, who were before set out under the Notion of a Woman, a Daughter, here *of a man*. *b* Affliction must here be taken *Emphatically* for eminent degrees of affliction, caused not meerly from the power and malice of the Enemy, but from the wrath

of God, though brought upon them by the *Chaldeans* who were to the two Tribes, the Rod of Gods wrath, as the *Assyrians* are called with reference to the ten Tribes, *Isa.* 10. 5.

2 He hath led me, and brought *me into* darkness, but not *into* light.

c Darkness in Scripture (metaphorically taken) signifies *Ignorance, Sin* and *Misery*; and *Light* signifies *Knowledge*, a *state of Grace*, or a state of *mirth* and jollity, they are both here taken in the latter sense, as light is taken, *Esther* 8. 16. *Micah.* 7. 8. *Job* 18. 5. *Psal.* 97. 11. and also Darkness is used, *Jer.* 13. 16. 2 *Sam.* 22. 29. *Prov.* 20. 19. *Joel* 2. 2. *Ezek.* 32. 8. the sense is God hath not brought me into a joyful and prosperous, but into a sad and calamitous estate and condition.

3 Surely against me is he turned, he turneth his hand *against me* all the day *d*.

d The course of Gods Providence toward me is quite altered, his hand, that is his power was wont to be with me and for me against my Enemies, is now turned against me, nor is it for a moment, or for one stroke or two, but his hand is continually against me.

4 My flesh and my skin hath he made old, he hath broken my bones *e*.

e I was a *Virgin*, young and fair, but I am quite altered, and am now as an old woman whose flesh is decayed, and my skin wrinkled; all my beauty is gone, and all my strength is gone, my *bones*, those in whom my strength consisted are slain and broken.

5 He hath builded against me *f*, and compassed me with gall and travel *g*.

f He hath not builded with me increasing my prosperity, and protecting my houses, but he hath builded Forts and Batteries and Castles, (military buildings) to batter down my Walls and Houses, *Isa.* 29. 2, 3. *g* Or with Poison, Venom and Misery (as some translate it) and it seems more proper than *gall* and *travel*, which have no cognation one with another. We are not well acquainted with the ancient Dialect of other Countries, the sense is obvious, God had surrounded them with misery and Calamities.

5, 6. 6 * He hath set me in dark places, as *they that be* dead of old *h*.

h The Prophet compareth their state in *Babylon* to the state of bodies in the Graves, or in some *Charnel* house, which are places of darkness, full of rottenness and dead mens bones. Such was the state of the *Jews* in *Jerusalem* during the time of the siege before the City was taken, when *Jerusalem* was a most miserable place by reason of the multitudes slain by the Enemy, or by the Famine: such was their estate in *Babylon*, where the company of Heathens made their state, as the state of the living amongst the dead.

* Job 3. 23. & 19. 8. 7 * He hath hedged me about, that I cannot get out *i*: he hath made my chain heavy *k*.

i The use of an hedge about an inclosed field, is twofold: To keep out other beasts, which belong not to the owner of the ground; in this sense God set an hedge sometimes about *Canaan*, *Isa.* 5. 5. 2 To keep in those beasts that are within, thus God had now hedged them in, into a barren place where they had no pasture, but were continually pushed at by other beasts with whom they were mixed, and who were stronger than they, and they could not get out. *k* God had dealt with them as with grievous Malefactors, who are loaded with heavy Chains. He had made their affliction heavy and insupportable.

8 Also when I cry and shout *l*, he shutteth out my prayer *m*.

l In the condition I am in, I cannot help my self, no creatures can help me, I have no hope but in God, I take the ordinary course in that case, which is prayer, I pray fervently and aloud, as those that are serious and importunate for what they desire (for shouting here signifies no more than making a loud noise, not a loud noise of Joy and rejoycing, as it mostly signifies) but he deals with me as great persons that have no mind to listen to Suitors, and shut their gates against them, he shutteth out my supplications, which made their case wholly desperate and remediless.

9 He hath inclosed my wayes with hewen stones *n*, he hath made my pathes crooked *o*.

n Wayes in Scripture ordinarily signifies mens Courses, and methods of Counsels, and actions if the term be taken in that sense here, it signifieth Gods defeating all their methods and counsels taken for their own security in the purlint of which they met not with ordinary, but with insuperable difficulties like Walls of hewen stone. *o* Nay God had not onely defeated their Counsels, but had made them prove fatal and pernicious to themselves, which seemeth to be intended, by making their wayes crooked, which should have led right on to the end intended.

10 * He *was* unto me *as* a bear lying in wait, *and as* a lion in secret places *p*. * Job. 16. 9. Isa 38. 13. Hos. 5. 14. & 13. 7, 8.

p That is, he hath taken all advantages against me to destroy me.

11 He hath turned aside my wayes, and pulled me in pieces, he hath made me desolate *q*.

q The same thing is repeated in other Phrases, which was before said, *viz.* That God had pleased by his Providence to frustrate all the designs and counsels of the *Jews*, and miserably to destroy them, as a Lion, or a Bear (the wild beasts mentioned before) tear in pieces the Beasts they prey upon.

12 He hath bent his bow, and * set me as a mark for the arrow *r*. * Job 7. 20. 15. 12.

r He hath prepared himself for acts of vindicative Justice, and he hath made me the object of it.

13 He hath caused the † arrows of his quiver to enter into my reins *s*. † Heb. *Sons.*

s That is, he hath made his judgments, to pierce the most inward parts of the nation; or he hath mortally wounded me. In the *Heb.* it is the *daughters of his quiver*, a way of speaking very usual in *Hebrew*, to express any thing that comes from another as the effect either of a natural or moral cause, so sparks are called the *Sons of the quick coal*, *Job* 5. 7. and corn the *Sons of the floor*. &c.

14 I was * a derision to all my people, *and* * their song all the day *t*. * Jer. 20. 7. Job 30. 9. Psal. 69. 12. Ver. 63.

t Though some think the Prophet speakes this of himself, yet, considering he hath all along spoken in the name of the people it is not probable, which makes a difficulty, how the people could be a derision to themselves? It seemeth therefore ill translated, and that it should have been, *I was a derision to all people*, leaving out *my*, that is, to all forreigners, to whom the *Jews* were made a derision and an hissing, there onely wants the last letter in עמי, and it is well observed by the learned Authour of the *English Annotations* that the like defect is to be found as to the same word, 2 *Sam.* 24. 43. compared with *Psal.* 18. 43. so that י is not a *Pronoun affix* (upon which supposal our Translators go) but one of the Letters that form the plural number, the other being left out, and עמו put for עטים.

15 He hath filled me with † bitterness, he hath made me drunken with wormwood *u*. † Heb. *Bitternesses.*

u That is, he hath filled me with severe and bitter dispensations, wormwood is a bitter herb, but it is also a wholesome herb, and therefore some think that the *Hebrew* word should rather be translated *Henbane*, and that it signifies some herb whose juice is intoxicating and poisonous.

16 He hath also broken my teeth with gravelstones, he hath ‖ covered me with ashes *w*. ‖ Or, *rubbed in the ashes.*

w These are but more metaphorical expressions signifying the unpleasant difficult condition into which God had brought this people. They were like men that lived upon gritty bread, more fit to break their teeth than to nourish them, they were in the state of Mourners, and no ordinary Mourners, who were wont to throw ashes on their heads, they were all over covered with ashes.

17 And thou hast removed my soul far off from peace *x*: I forgat † prosperity *y*. † Heb. *good.*

x Peace, here signifieth *prosperity*, rather than a *freedom from war*. Though during the siege they were far from peace in a strict sense, yet in their captivity they had that peace, but both their minds were far off from quiet, and their persons from prosperity, the Prophet owneth God as the cause of this. *y* They had in *Canaan* lived prosperously, but now they thought of it no more, nor understood what such a thing meant.

18 And I said, My strength and my hope is perished from the LORD.

19 ‖ Remembring mine affliction and my miserly, the wormwood and the gall *z*. ‖ Or, *remembring.*

z If according to our translation we read *Remembring*, or *while I remember*, these two verses contain but one sentence; in the former part the Prophet in the name of this People expresseth their despairing condition; in the latter he gives the reason of it. *viz.* the Peoples poring upon their great, and heavy afflictions

afflictions, which he compares to *wormwood* and *gall*, two things excessively bitter, and often made use of to signifie great affliction, *Psal.* 69. 21. *Jer.* 8. 14. and 9. 15. and 23. 15. *Rev.* 8. 11. But it may as well be read *imperatively*, *Remember* mine affliction, so the first of these two verses expresseth the dejection of the Peoples minds in their Captivity caused through their proneness to despair of any better condition that their angry God would bring them into. The 29th. *verse* is a prayer directed to God, which shewed that though they were mightily perplexed, yet they were not in utter despair; and to this sense the following verses seem to incline.

20 My soul hath *them* still in remembrance: and is † humbled within me *a*. † Heb. *Bowed.*

a That is, I cannot forget them, and the thoughts of them sink my spirits.

21 This I † recall to my mind, therefore have I hope *b*. † Heb. *I make to return to my heart.*

b This, not what was already said, that made them despair, and their souls to bow down; but *this*, that which followeth, concerning the Nature of God, and other good Providences. I see nothing in the circumstances of my condition to comfort me, but I see somthing in Gods Nature, and in some other dispentations of his Providence, which gives me ground to hope for better things than an utter ruine and destruction.

22 ¶ * *It is of* the LORDs mercies that we are not consumed, because his compassions fail not *c*. * Mal. 3. 6.

c Mercy is nothing else but love flowing freely from any, to persons in misery, and differs from compassion onely in the freeness of the emanation. It is not because God had not power enough utterly to have consumed us, nor because we had not guilt enough to have provoked his Justice to have put an end to our lives, as well as to the lives of many thousands of our Countrymen, but it is meerly from the Lords free love and pity to us in our miseries. If God had not a blessing in store for us, how is it that we are captives and not slain as many others were during the siege?

23 *They are* new every morning, great *is* thy faithfulness *d*.

d These compassions of God are renewed day by day, to declare the great faithfulness of God in fulfilling his many promises made for Mercy to his people.

24 The LORD *is* my * portion, saith my soul, therefore will I hope in him *e*. * Psal. 16. 5. & 73. 26. & 119. 57. Jer. 10. 16.

e God is the portion of his People, and they have chosen him as their portion, he hath declared himself to them as such, and they have accepted him as such, This gives them ground both for Patience under his Providences, and also of expectation of good from him in their lowest and meanest state.

25 The LORD *is* good to them that wait for him, to the soul *that* seeketh him *f*.

f Good is a term of a very comprehensive notion. The nature of it lieth in a suitableness to the thing or person to whom it relateth. So it signifieth *profit* and *pleasantness*. There is in God an essential goodness, which is his absolute perfection; but this Text speaketh of a communicative goodness, which floweth from him to his Creatures, and is seen in his suting their various necessities and desires with satisfactory dispensations of Providence. Though God be in one degree or other good to all, yet he is more especially good to the true worshippers of him, yet possibly not in their seasons or times when they expect or would have God shew himself so to them, in this or that way, but alwayes to those who wait for him, patiently indituring trials and afflictions until God please to send them deliverance.

26 *It is* good that *a man* should both hope, and quietly wait for the salvation of the LORD *g*.

g Good here either signifies *honestum*, what becomes men, and is their duty; or *Utile*, what is profitable, and will turn to good account to them. *Hoping* and *waiting* differ but as the *mother* and *daughter*. Hope being the Mother of Patience and Waiting, or as the *Habit* and *Act*. Hoping and Waiting being much the same, flowing from a gracious power and habit given the Soul to wait. *Quietness* is necessary to *waiting*, for all turbulency and impatience of Spirit under sad Providences is opposed to waiting. The Salvation of the Lord refers to the outward man; in preserving or delivering us from dangers. Or to the Soul and inward man, in preserving us from, and delivering our souls out of dangers they fear, or evils they are pressed with. Now for a man in the midst of all evils to hope in God, and without turbulence or disorder in himself, to wait for a preservation from, or a delivery out of any evils is what becometh a man (a child of God especially) and will turn to a good account to them.

27 *It is* good for a man that he bear the yoke in his youth *h*.

h Good here must be expounded in the same sense as in the foregoing verse. It is not pleasant, but it is profitable, it is honourable, what becomes us, and is our duty, quietly and patiently to bear what afflictions God will please to lay upon us, to restrain our wild and wanton spirits when they are most prone to be too brisk and lascivious. Some by *yoke* understand the Law of God, called a yoke (because indeed it is so to flesh and blood) *Matth.* 11. 29. It is not so easie to bend a neck stiffened with Age, or change an heart made hard by Custom. *Solomon* bids us to train up one in their youth in the way we would have them to walk; and whether God will tame us when young, by his Word or by his Rod, it is of advantage to a man: It is also laudable, and what becomes a man, early to bear the yoke of Gods Law, or to bear afflictive Providences, to have his heart betimes humbled to the Will and feet of God.

28 He sitteth alone and keepeth silence, because he hath born *it* upon him *h*.

h Our *English* Annotations supplying *That*, makes the connexion clear, It is good for a man, that he *sitteth alone*, *Jer.* 15. 17. not doing what he doth to be seen of men, but sitting alone, and when he is alone, suppressing the mutinies of his Spirit and keeping his soul in subjection to God, because God hath humbled him by his Rod, humbling himself to his Will.

29 He putteth his mouth in the dust, if so be there may be hope *i*.

i If *that* may be supplied, or *when* (as *Pagnine* translateth כי *ver.* 28. the connexion of these words with the former is very fair and easie, for then those words, *ver.* 27. *It is good that* must be repeated in the beginning of *ver.* 28. and 29. however both th s and the former Verses let us know the duty of persons under afflictions in order to their obtaining Mercy at the hand of God, and admirably give us the Character of Persons under afflictions preparing for Mercy. They *hope*, and *quietly wait for Gods Salvation*, *ver.* 26. *they bear Gods yoke*, *ver.* 27. because he hath laid it upon them. *They sit alone and keep silence*, *ver.* 28. and here they put *their mouthes in the dust*, that is, humble themselves to the feet of God, and to the Will of God; not being too confident of deliverances in this life, but if peradventure *there may be hope*.

30 He giveth *his* cheek to him that smiteth him *k*: he is filled full with reproach.

k According to our Saviours precept, *Matth.* 5. 39, he doth not take any private Revenge, he is reproached and reviled, but when he is so he *revileth not again*, 1 *Pet.* 2. 23. he is filled with reproach from others, but his mouth is not filled with the reproachings of others.

31 For the LORD will not cast off for ever *m*.

m This is that which beareth up his spirits, that though the Lord may for a time estrange himself from his people, yet he will not alwayes forsake them.

32 But though he cause grief, yet will he have compassion according to the multitude of his mercies *n*.

n But though as a prudent Parent he may see reason to cause grief in, and to afflict his own people, yet as a tender good Father, that pitieth his children in Misery he will have compassion upon them, having not onely mercies, but a multitude or abundance of Mercies.

33 For * he doth not afflict † willingly, nor grieve the children of men *o*. * Ezek. 33. 11. † Heb. *from his heart.*

o In the Hebrew it is he doth not afflict *from his heart*, that is with pleasure and delight; or (which seemeth the best sense to me) not from his own meer motion without a cause given him from the persons afflicted. Hence Judgment is called Gods *strange work*; shewing Mercy is his proper natural work, which floweth from himself without any cause in the Creature. Judgment is his *strange work* to which he never proceedeth but when provoked, and as it were forced from the Creature, whence it followeth that he cannot delight in it.

34 To crush under his feet all the prisoners of the earth *p*.

35 To turn away the right of a man before the face of ‖ the most High *q*. ‖ Or, *a superior.*

36 To

36 To subvert a man in his cause, the LORD
‖ Or, *sitto not.* ‖ approveth not *r.*

p Here are three things mentioned, of all which it is said, that God approveth them not, neither all, nor any of them. The first is to *crush the prisoners of the earth*, he hath power to crush all men in the world, they are his prisoners, and cannot fly from him, but he delighteth not in it, some think it spoken with special reference to the *Jews* who now were all Captives. *q* A second thing which it is said God approveth not, is *turning away the right of a man before the face of the most high.* Some, by the most high understand *God*, and make the sense to be *in the sight of God*. Others think that a Superiour Magistrate is understood, who *Eccl.* 5. 8. is called *the Highest*; and that seemeth the most probable sense. The turning away the right of a man before them, signifieth the use of any arts to deprive them of their just right by misrepresenting their cause aspersing their Persons, *&c.* *r* The third thing mentioned is the *subverting a man in his cause*, either by art, and Rhetorick, making it to appear bad when it is not so, or by meer Will and Power overruling it contrary to right and justice.

* Psal. 33. 9. 37 ¶ Who is he * *that* saith, and it cometh to pass, *when* the LORD commandeth *it* not *s.*

s The sense of these words is doubted by none. That nothing cometh to pass in the World, but by the disposal of Divine Providence either effecting it by an immediate influence, but to what end these words are brought in this place is not so generally agreed. Some think they are brought in to check the Blasphemy of some that spoke of what had befallen the *Jews* as a thing which God had no hand in. Others think they are brought in as expounding that term that went before, *The Lord saith not.* Though God doth not approve of sinful actions, nor incline any mans Heart or Will to them, yet God hath an hand in the permission of the most cruel and unjust actions, which he could easily hinder. I should rather incline to interpret them as an argument brought by the Prophet in the name of the People of God, arguing themselves into a quiet submission to the afflictive Providences under which they laboured from the consideration of the Superior hand of God in them, as Christ told *Pilate*, Thou couldst not have had any power against me, if it had not been given thee from above: *Shall there be evil in a city, and the Lord hath not done it, Amos* 3. 6.

38 Out of the mouth of the most High proceedeth not * evil and good *t?*
* Isa. 45. 7.

t In the *Heb.* the form of these words is interrogatory, as much as if he should say doth not evil come out of Gods mouth from his direction and command, and from his Providence, as well as good? He speaks of evils of punishment, judicial afflictive dispensations; so it agreeth with *Job* 2. 10. *Amos* 3. 6. It is no reproach unto God to make him the Author of his own punishments, though we call them evil.

* Prov. 19. 3. 39 * Wherefore doth a living man ‖ complain *u?* a man for the punishment of his sins *w?*
‖ Or, *murmur.*

u This verse admits of various senses, caused from the various interpretation of the Hebrew word which we translate *complain*, which also signifies to mourn or grieve, so some render it; why doth a living man grieve or vex himself? but the word is noted most generally to signifie *complaining* or murmuring. *w* The word also which we translate *Sin*, sometimes signifieth that oblique act which we call sin; and those who interpret the former word *grieve* or *vex*, thus understand the word translated *sin*, supplying some such words as these, *Let him mourn for his sin?* why doth he mourn for his afflictions and plagues, let him rather spend his Tears upon his sins. But the word also signifies the *guilt of sin*, or obligation to death, which it layeth men under. *sin lieth at the door*, *Gen.* 4. 7. so also *Gen.* 20. 9. and also any punishment brought upon men for sin, *Gen.* 4. 13. where we translate it punishment. This sense our translators follow. The Prophet then in the person of the *Jews*, checks himself in his complaints for their punishments from the consideration, that nothing had befallen them, but what was the just reward of their sins.

40 Let us search and try our wayes, and turn again to the LORD *x.*

x Seeing God doth not grieve us willingly, nor delight to crush us though we be his Prisoners, and seeing the hand of God is in these things upon us, and that justly to recompense our iniquities into our bosoms, instead of murmuring and fretting against God, which is not reasonable, nor will be of any profit to us, Let us examine our thoughts, words and actions and consider what they have been, and reform, and turn again to the Lord, by apostatizing from whom we have brought these evils upon us.

41 Let us lift up our heart with *our* hands unto God in the heavens *y.*

y Let us apply our selves unto God by Prayer, often expressed under this notion in Scripture from that gesture ordinarily used in Prayer: and let us not do it in hypocrisie, but joining our hearts with our hands, praying seriously and fervently.

42 We have transgressed and have rebelled, thou hast not pardoned *z.*

z The Prophet doth not dictate words, but sense to them; teaching them the matter of their Prayer first by way of *confession*. Sin is called a transgression because it is going aside from the way of Gods precepts, it is called *Rebellion*, because it is an act contrary to that Allegiance and duty, which we owe unto God, and the Covenant we have made with him. By pardoning here is meant, the discharge of the guilty persons from the temporal punishment due for sin (as it is often taken in Scripture) so it signifies, thou hast plagued us according to the just desert of our sins.

43 Thou hast covered with anger *a*, and persecuted us; * thou hast slain, thou hast not * chap. 2. 21.
pitied *b.*

a Either thou hast covered thy self with anger, or covered thy own face with anger so as not to look upon us to move thy pity, or (which is more probably the sense) thou hast covered, that is *overwhelmed us* with thy wrath. *b* Thou hast pursued us to a fatal ruin without shewing us any pity.

44 Thou hast covered thy self with a cloud, that *our* prayer should not pass through *c.*

c God had covered them with wrath, overwhelming them with afflictions so as they had no way to escape; and whereas in this distress they had nothing else to do, but onely to apply themselves to God, he had hid his face from them, so as they could get no comfortable sight of him, he was as one covered with a Cloud that could not be discerned through that opacous body. What is meant by this cloud, whether, his fixed resolution to punish them, or his fresh remembrance of their sins, or his just will to be revenged on them, seems too curiously inquired. The Phrase is a metaphor, and signifies no more than that God would not hear their prayers in their distress.

45 Thou hast made us *as* the * off-scouring * 1 Cor. 4. 13.
and refuse in the midst of the people *d.*

d That is, thou hast made us to all Nations extreamly contemptible, so as they value us no more than the sweepings of their Houses, or the most vile, refuse, and contemptible things imaginable.

46 * All our enemies have opened their mouths * chap. 2. 16.
against us *e.*

e That is, to mock, scoff, and reproach us.

47 * Fear and a snare is come upon us, desolation and destruction *f.* * Isa. 24. 17. Jer. 48. 43.

f All manner of misery was come upon them. They were seized first with fears and terrors, going to escape these they fell into a snare, or (as it is in the *Heb.*) into a *pit*, out of which they could not get, they were wasted, made desolate and destroyed.

48 * Mine eye runneth down with rivers of * Jer. 4. 19.
water, for the destruction of the daughter of my & 14. 17.
people.

49 Mine eye trickleth down, and ceaseth not,
without any intermission *g.*

g The Prophet was deeply affected upon the prospect of this evil before it came, *Jer.* 9. 1. and was now much more affected when he saw the judgment was come, he wept plentifully and constantly, as for their sins which had brought these judgments upon them, so for the judgments themselves as indications of Gods displeasure and wrath against them for their transgressions.

50 Till the LORD look down, and behold
from heaven *h.*

h That is, until the Lord sheweth me some favour. See the Notes on *chap.* 1. *ver.* 9.

51 Mine eye affecteth † mine heart, ‖ because † Heb. my soul.
of all the daughters of my city *k.* ‖ Or, *more than all.*

k The eye and the ear, are those organs of the body, by which the soul exercisseth its senses to bring in all objects whether pleasant or sad to the understanding to judge of them, according to the judgment of which upon them it is affected, with joy or sorrow, desire or aversation, *&c.* and the eye is the chiefest of these because its evidence is more certain, and less

less subject to deceit. The Prophet, and most of the *Jews* were eye-witnesses to the Evils which had befallen the *Jewes*, and which at present were upon them. So as their hearts were the more affected. The word translated *affects*, is by some noted to signifie to *waste* and *consume*, which are the effects of a deep affecting the heart with sad and miserable objects. *k* Our Margent tells us, that it may be also read *more than all the daughters of my City*; according to which the sense is, that he was more affected with the state of *Jerusalem*, then the tenderest woman that had lived in it; but it is as well, if not better in this place rendred causally; shewing the reason of his deep affliction, *viz.* all those miseries he had seen fall upon all the *Jewish* Nation, or upon all the inhabitants of *Jerusalem.*

52 Mine enemies chased me sore like a bird,
* Psal. 35. 7, 19. & 69. 4. & 109. 3. & 119. 161. * without cause *l.*

l As Boys beat a Bird from bush to bush, suffering it to rest no where, so mine Enemies to whom I gave no cause pursued me.

53 They have cut off my life in the dungeon,
and cast a stone upon me *m.*

m Dungeon seemeth not to be here taken literally for the lowest and nastiest place in Prisons, which probably was the portion but of a few of the *Jews*; but metaphorically for the lowest and saddest condition of misery. Their Enemies had brought them into the deepest Miseries to the cutting off of their lives, and as men use to roll great stones upon the mouthes of Dens and Pits, where they have shut up Persons to make them sure from escaping out, so their Enemies had dealt with them, doing what lay in them to make their condition remediless and desperate.

* Psal. 69. 2. & 124. 4, 5. 54 * Waters flowed over mine head *n*, *then*
* Psal. 31. 22. Isa. 38. 10, 11. * I said, I am cut off *o.*

n Afflictions often in Scripture are called waters, *Isa.* 28. 17, 18. and 59. 19. *o* That is, I am utterly undone, there is no hope for me.

* Psal. 130. 1. 55 ¶ * I called upon thy name, O LORD,
out of the low dungeon *p.*

p That is, out of my deepest affliction, as *Jonah* out of the *belly of Hell*, *Jonah* 2. 2. I cried unto God, and called upon him for mercy.

56 Thou hast heard my voice *q*, hide not thine
ear at my breathing, at my cry *r.*

q I in former great afflictions applied my self unto thee, and thou didst hear me. *r* Shew me now the same favour. Our former experiences of Gods goodness to us in hearing our Prayers, ought to hold up our hands in prayer, and beget a confidence in us that we persisting in our duty, shall find God the same God, yesterday, this day, and for ever.

57 Thou drewest near in the day *that* I called
upon thee *s*: thou saidst, Fear not *t.*

s There was a time when I was in distress, and called upon thee, and thou didst draw near unto me. God is never far off from any of us, as to his essential presence; nor is it possible that he should, for he filleth all places. But he is said to be near us or far off from us, as he manifests or doth not manifest his goodness to us by acts of gracious Providence; of that drawing near the text speaketh. God being infinite in goodness and mercy, is spoken of as absent from those persons and places, where he is not shewing mercy, and present onely there where he sheweth forth his goodness, and to be drawing nigh to them to whom he beginneth to shew Mercy. *t* Thou didst incourage me formerly upon my prayer.

58 O LORD, thou hast pleaded the causes of
my soul *u*, thou hast redeemed my life *w.*

u Thou hast been wont to take my part against my Enemies, not like a Lawyer by word of mouth, but actually and really pleading my cause. *w* Thou hast saved me from many a danger which looked fatally upon me.

59 O LORD, thou hast seen my wrong *x*,
judge thou my cause *y.*

x Thou hast a perfect knowledge of mens perverse, and unrighteous dealings with me at this time. *y* Do thou judge betwixt me and mine Enemies, and deal with them according to what shall appear just to thee.

60 Thou hast seen all their vengeance *z*, *and*
all their imaginations against me *a.*

z Thou hast been a witness to all their fury and rage. *a* And all their malicious and bloody contrivances against me.

61 Thou hast heard their reproach O LORD!
and all their imaginations against me *b.*

b What ever knowledge men get of things done from their Eye or Ear, thou hast from thy omniscienty, thou knowest not only their malitious actions, but words and thoughts.

62 The lips of those that rose up against me
and their device against me all the day *c.*

c That is thou hast observed and noted the motions, or products of my Enemies lips, and their secret devices, before they came out of their lips.

63 Behold their sitting down, and rising up, * * Ver. 14.
I am their musick *d.*

d That is at all times when they sit down, and rise up I am their song. Though probably the words have a special reference to their sitting down at Feasts, and at their merry meetings, I am all the subject of their discourse, they spend their time in mocking and scoffing at us, and at *Jerusalem* we are they that make them sport.

64 ¶ * Render unto them a recompense O * Psal. 28. 4.
LORD, according to the work of their hands *e.*

e These three last verses are all but the same general petition, though expressed in various phrases, the Prophet had prayed *verse* 59. that God would judge his peoples cause, here he prayeth that he would also judge his Enemies, he only desireth justice against them, a recompense of the work of their hands.

65 Give them ‖ sorrow of heart *f*, thy curse ‖ Or, *obstinacy of heart.*
unto them.

f The word translated sorrow of heart is found no where else in Holy Writ, which makes a certain particular explication of it to be difficult, and hath given Interpreters a strange liberty in translating it, *shield, sorrow, and grief, stubbornesse or hardnesse of heart, perplexity, abjection or breaking of heart*; the best guides we have to direct us in the sense of it are. 1 *The other things joyned with it*, *persecution, destruction*, a recompense according to their works, so that some afflictive evil of an heavy nature is certainly signified by it. 2. The *Analogy of Faith* which restraineth us from wishing or praying for spiritual or eternal evils against our worst Enemies, it therefore probably signifies, such perplexity of mind, and breakings of mind as commonly attend a state of great affliction.

66. Persecute them and destroy them in anger
from under * the heavens of the LORD *g.* * Psal. 9. 5.

g Bring them to a temporal ruine and destruction. How far such petitions are lawful we have before shewed, in our Notes on *Psal.* 69. 22, 23, 24. &c. and 109. 6, 7, 8, 9, 10. &c. *Jer.* 11. 20. & 15. 15. See also *chap.* 1. 22. It is hard to interpret all passages of this nature which we meet with as Prophesies, though some of them are so, and others may be both Prophesies and Prayers.

CHAP. IV.

1 HOw is the gold become dim! *how* is the most fine gold changed *a*! the stones of the sanctuary are poured out in the top of every street *b.*

a Though some take Gold here metaphorically as signifying the most precious things, yet the most and best interpreters take it in its native sense, for the Gold which adorned the Temple either in its ceiling or in its vessels, the house of the Lord being burnt by *Nebuzaradan*. *Jer.* 52. 13. the Gold in and about the Temple must needs be discoloured, *How*! is here a note of admiration. *b* That is, are tumbled down and scattered in the head of every Street about the City.

2 The precious sons of Zion *c*, comparable to
fine gold, how are they esteemed as earthen pitchers,
the work of the hands of the potter *d.*

c Either the Nobles and Great Men, or the Priests, or the good men amongst the Jews *d*, that for their intrinsick worth, and value may be compared to Gold, are lookt upon no better then earthen vessels, the workmanship of an ordinary potter. God carrying *Jeremiah* down to the potters house, *Jer.* 18. 2. and 19. 1. had taught them that in his hand they were no more in his hand, he now proveth it by his providence, they were indeed made so, and as miserably and irreparably broken in pieces.

3 Even the sea monsters draw out the breast,
they give suck to their young ones: the daughter ‖ Or, *Sea-calves.*
of my people *is become* cruel *f*, like the ostriches
in the wilderness *g.*

i The learned Author of our English Annotations, well observeth that what ever creature is here intended by the word Translated *Sea monsters*, yet our Translation is not proper, the Text speaking of Creatures of Gods making, Monsters, properly signifying such as have something beyond their natural bulk and proportion. What Creatures are signified by the *Hebrew* term, whether *Sea Calves*, or *Dragons*, or *Serpents*, or *Whales* is very hard to say, the Hebrew word signifying some Creatures occurring so rarely as it is not easie to determine the *Species*, from the word used to express it. He certainly speaks of some brute beasts, and those that are most savage, he saith there are none such, but by a natural instinct feed and nourish their young ones. *j* But the Jewish Women were become cruel to their Children, either forced to appear so, having through the Famine no milk to give them nor any thing to relieve them, or were indeed so, killing them to make Food for themselves as *chap.*2.20. *g* Like *Ostriches. Job* 35.14,15.17. that lay their Eggs, and leave them in the sand, and are *hardned against their young ones*, (as *Job* speaks) some think a kind of *Owles* are intended, which for want of meat eat up their young ones as the Jewish women now did, See *ver.* 10.

4 The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, *and* no man breaketh *it* unto them *h*.

h As the farness of the Mothers milk makes it instead of Bread and Flesh to the sucking Child, so the moisture of it makes it to be as drink to allay its heat, the Children wanting this moisture their mouths were hot and dry; it was a time of Famine, the little children understanding not the case of the City, were importunate for something to eat, but none had enough for himself much less for others, See *chap.* 2. 12, 13.

5 They that did feed delicately are desolate in the streets: *they that were* brought up in scarlet, embrace the dunghills *i*.

i This judgment reached not only to the common people, but to persons of the highest rank and order, whose misery was now so much the greater because so contrary to their former splendid state and way of living. They were wont to fare deliciously now they wanted bread to eat, and were desolate in the Streets. They were wont to eat upon Scarlet Carpets, or to lodge upon Scarlet Beds, and Couches, now they searcht for their meat upon, or were glad to lye upon dunghills.

‖ Or, *iniquity.*

6 For the ‖ punishment of the iniquity of the daughter of my people, is greater then the punishment of the sin of Sodom, *that was* * overthrown as in a moment, and no hands stayed on her *k*.

* Gen. 19. 25.

k The word Translated *punishment* signifies also *iniquity*, (as was said in the notes on *ver.*29.) the sins of the Jews are compared to the sins of *Sodom*, *Isa.* 3. 9. *Ezek.* 16. 46, 48, 49. hence their Rulers are called *Rulers of Sodom*, *Isa.* 1. 10. either their sins were specifically the same (as they were) as to many sins, *Ezek.* 16. 49. or they were of an equal magnitude, and provocative nature. The Prophet here complains that they were punished like *Sodom*, *Amos* 4. 11. yea and their punishment was greater because more lingring, and gradually, whereas *Sodom* was overthrown in a moment, and that by no humane hands that abode upon her, causing her a continued torment, as there did upon the Jews. *David* said it is better to fall into the immediate hand of God, then into the hands of men.

7 Her Nazarites *l* were purer then snow, they were whiter then milk, they were more ruddy in body then rubies, their polishing *was* of sapphire *m*.

l By *Nazarites* in this place the most and best interpreters do not understand persons, who were of the Religious order of *Nazarites*, the Laws of which order are to be read, *Numb.*6.2. and of whom we read *Amos* 2. 11, 12. for here is a beauty described (under several *metaphors*) which could never agree to them: but persons that were nobly and ingenuously bred. The word *Neser* signifying a crown, or Enfign of honour, 2 *Sam.* 1. 10. 2 *Kings* 11. 12. The name *Nazarite* was given to persons splendid for their breeding, and education or honour and dignity, it is given to *Joseph*, *Gen.* 49. 26. we translate it *separate from his Brethren*, *Deut.* 33. 16. so *Nahum* 3. 17. Her *Nazarites* in this place signifieth her *separated ones*, who either in respect of birth, education, estate, places of Magistracy or the like, were distinguished from the rest of the people. *m* He expresseth their former splendid estate by the Metaphors of *Snow*, *Milk*, *Rubies* and *Sapphires*.

8 Their visage is † blacker then a coal *n*: they are not known in the streets *o*: their skin cleaveth to their bones: it is withered, it is become like a stick *p*.

† Heb. *darker than blackness.*

n They that in the prosperity of the City were fair, plump, and ruddy, look now black for want of fit nourishment, and through sorrow, and grief. *o* Insomuch that those who before knew them by their countenances, garbs, and habits did not now know them. *p* And by reason of the Famine, (for he speaketh with relation to the Famine during the siege), they are almost starved, their skin is withered, and hard, and even sticketh to their bones.

9 *They that be* slain with the sword, are better then *they that are* slain with hunger *q*: for these † pine away, stricken through for *want of* the fruits of the field *r*.

† Heb. *flow.*

q During the siege many were killed by the Enemies sword: many more perished by Famine, the Prophet saith the condition of those who perished by the Sword was much better then the condition of those who perished by Famine, because they had a quicker death, and were sooner dispatched and put out of their pain, whereas *r* they who perished by hunger, dyed a miserable lingring death, gradually pining away, because they wanted Corn and Herbs, the Fruits of the Field, to uphold their souls in Life.

10 * The hands of the pitiful women have sodden their own children, they were their meat in the destruction of the daughter of my people *s*.

* chap. 2. 20.

s This was according to what God had threatned in case of disobedience, *Deut.* 28. 57. and a thing which hath often happened in sieges, 2 *Kings* 6. 29. such things did happen in the last destruction of *Jerusalem*, as we read in *Josephus*, and though we read of no such thing happening in the siege of it by *Nebuchadnezzar*, yet that there were some such sad instances appears from this Text.

11 The LORD hath accomplished his fury, he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof *t*.

t An unusual fire, which burns up not onely the roof, and superstructure but the foundations, leaving no bottom for hopes of being restored, see *Deut.* 32. 22.

12 The kings of the earth, and all the inhabitants of the world would not have believed, that the adversary and the enemy should have entred into the gates of Jerusalem *u*.

u Jerusalem was so naturally and artificially fortified, and so favoured by God, and taken notice of as a place which the Lord cared for, and watched over, that it could not have entred into the thoughts of any of those that were Enemies to it, that they should ever have been able to make themselves masters of it.

13 ¶ For the sins of her prophets, and the iniquities of her priests, that have shed the blood of the just in the midst of her *w*.

w Not for their sins alone who were the *false Prophets* and *Baals Priests*, but for their sins in an eminent degree, they were the Ringleaders, either incouraging the people to the wickednesses they committed, or not restraining them, and denouncing the wrath of God against them. So though they were the corrupt Magistrates that had shed the innocent blood, yet the Priests and Prophets became guilty of it, either incouraging the Magistrates to it, or soothing them up in their bloody courses, or by burning the Children that were burnt in the Valley of *Hinnom*. The Ecclesiastical men were a great cause of the first and last destruction of *Jerusalem*, and so they are of most other places that come to ruine through their neglect of their duty, or incouraging others in their wicked courses, which both sheweth us how great a blessing to a people a godly, conscientious ministry is: and how great a plague and curse a ministry is which is otherwise, see *Jer.* 5. 31. and 23. 21.

14 They have wandred *as* blind *men* in the streets, they have polluted themselves with blood, ‖ so that men could not touch their garments *x*.

‖ Or, *in that they could not but touch.*

x A variety of Interpreters hath made this text much more difficult then it is. Certainly nothing can appear more reasonable then to interpret the pronoun in the front of the verse relatively and to fetch the antecedent from the former verse. *They*, that is the Prophets and the Priests wandred up and down the streets like *blind men* being spiritually blind, polluting themselves with blood, either the blood of the Children which they slew, or the *just men* mentioned *ver.* 13. the slaughter of whom they either incouraged, or at least did not discourage; so as one could not touch a Prophet or a Priest but he must be legally polluted, and there were so many of them, that men could not walk

walk in the streets but he must touch some of them. Some thinking the discourse of the Priests done with interpret *They* of the blind men in the City who could not walk up and down the streets without touching the Bodies of some that were slain. Others interpret the words of the common people: who during the siege could no more avoid touching bodies slain and so polluting themselves with blood, then blind men could, so as they abhorred to touch their own garments. The first sense to me seemeth most natural and easie.

‖ Or, *so polluted.*

15 They cried unto them, Depart ye ‖, *it is* unclean, depart, depart, touch not when they fled away and wandred *y*: they said amongst the heathen, They shall no more sojourn there *z*.

y The various application of the pronoun *They* by Interpreters, makes them as much divided in the sense of this as of the former verse. Either the Jews that made conscience of keeping to the Law against *touching dead bodies*, cried to the other Jews to leave the City as themselves did, the City being now so full of dead bodies that they could not stay in it without polluting themselves. Or the Priests called to them to that purpose. Or their Enemies spake in that Language to them. *z* For their Enemies had resolved they should not stay in *Jerusalem*.

‖ Or, *face.*

16 The ‖ anger of the LORD hath divided them, he will no more regard them *a*: they respected not the persons of the priests, they favoured not the elders *b*.

a These words seem to be the language of their Enemies triumphing over them, as discerning that their God was provoked against them, and would have no more regard or respect unto them; and that *b* they had misused his Prophets which agreeth with 2 *Chron.* 36. 16. But others rather think these latter words (if not the former also) are the Prophets words expressive of the cause of their miseries, *viz.* The Lords anger who had divided them, &c. and the effect of it. Their enemies having no regard to the most grave and venerable persons amongst them.

* Isa. 30. 6, 7. Ezek. 29. 16.

17 As for us, * our eyes as yet failed for our vain help: in our watching, we have watched for a nation *that* could not save us *c*.

c That is, in expectation of the *Egyptians*, whom they waited for to raise the siege, it was a long time before they came, and when they did come they could do them no service at all, *Jer.* 37. 5, 7, 8.

* 2 King. 25. 4, 5.

18 * They hunt our steps that we cannot go in our streets: our end is near, our days are fulfilled, for our end is come *d*.

d The *Chaldeans* imployed in the siege are so close upon us that we cannot stir a foot about our businesses, nor look out at our doors, nor walk in safety in the streets, we are ruined, there is an end of our Civil state. Our period is come, and the time of our prosperity is elapsed.

* Deut. 28. 49.

19 Our persecutors are * swifter then the eagles of the heaven, they pursued us upon the mountains, they laid wait for us in the wilderness *e*.

e Our Enemies who pursued us to destroy us were very swift in their pursuit of us, *(as swift as an Eagle*, was a proverbial expression) we would no where be safe, if we fought refuge in the mountains they followed us thither, if we fled from them into the Wilderness, they laid wait for us there.

* Jer. 52. 8.

20 The breath of our nostrils, the anointed of the LORD * was taken in their pits *f*, of whom we said, Under his shadow we shall live amongst the heathen *g*.

f That he calls some Prince here the breath of their nostrils, that is their Life, *Gen.* 2. 7. is out of doubt, and though some of the Jews would have it understood of *Joseph*, yet who so considereth that he was not taken but slain, and that not by the *Chaldeans* but by the *Egyptians* 23 years before the City was taken will see reason to conclude that he meaneth *Zedekiah*, who though a bad man yet was a King and of *David's* line, and afforded some protection to the Jews. *g* We promised our selves that though the Land of *Judah* was encompassed with Pagan Nations, yet through *Zedekiahs* valour and good conduct in Government we should live comfortably, he being a covering and refreshing to us, but saith the Prophet he also is fallen into Enemies hands.

* Jer. 25. 15, 16, 21.

21 Rejoyce and be glad, O daughter of Edom, that dwellest in the land of Uz *h*, * the cup also shall pass through unto thee *i*: thou shalt be drunken and shalt make thy self naked *k*.

h The *Edomites* were descended from *Esau* the Elder Brother of *Jacob*, and dwelled in a part of *Arabia* that obtained the name of *Uz*, probably from *Uz* the son of *Dishan* who descended from *Seir*, *Gen.* 36. 20 28. they out of their old hatred to the Jews rejoyced at their ruine, as we learn from the Prophesie of *Obadiah*, who upon this account was sent to prophesie against them, the Prophet here *ironically* saith *Rejoyce* in the same sense as *Eccles.* 11. 9. *Solomon* bids the young man *rejoyce*, but their joy should be but for a little time. *i* For God was dealing out the cup of his fury to more then the Jewish Nation, and amongst others to the *Edomites*. *k* And they should be filled, and intoxicated with it, and *make themselves naked* as drunken men sometimes do in their debauches.

22 ¶ * ‖ The punishment of thine iniquity is accomplished, O daughter of Zion *k*, he will no more ‖ carry thee into captivity *l*: he will visit thine iniquity, O daughter of Edom, he will discover thy sins *g*.

* Isa. 40. 2.

‖ Or, *thine iniquity.*

‖ Or, *carry thee captive for thy sins.*

k O *Jacob*, thy punishment is past, but the punishment of *Edom* is yet to come. The Jews were to abide many years in captivity, but they were now suffering their last punishment from the *Chaldeans*, they were only for some years to continue in that state of Captives. *l* After thy term of Captivity shall be expired, thou shalt not for thy old sins suffer any more punishment, not that their present Captivity should be all their punishment in case they went on in sinful courses, (as they did in rejecting Christ, and causing him to be Crucified) for for those new wickednesses after many years they were destroyed by the *Romans*. But the Prophet hints that there should at present, or for their past sins no more wrath be poured out upon them, nor would God ever detain them in this Captivity. *g* But for the *Edomites* their punishment was yet wholly to come, God was yet beginning to punish them, and would do it, *discovering their sins*. As the pardon of sin is in Scripture set out under the notion of covering it, *Psal.* 32. 1. so the punishment of sin may be expressed by *discovering it*, *Job* 20, 27. but the learned Author of the *English Annotations*, conceiveth the *Hebrew* may be better read, *He will discover thee for thy sins*, because of the particle ‏לעון set before *thy sins* (though our Translation taketh no notice of it.) *He will discover upon thy sins*, and so it answereth, *Jer.* 49. 10. (as he conceiveth) *I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself.*

CHAP. V.

1 REmember, O LORD, what is come upon us: consider and behold our reproach *a*.

a It hath been before observed that it is very frequent in Scripture to express those acts which are reasonably consequent to the exercise of our exterior or interior senses, by terms which signifie the exercise of those senses. That which the Prophet here prayeth for is Gods freeing the Jews from those calamities which oppressed them, this he prayeth for under the notion of Gods remembring them, and *beholding* their reproach.

2 Our inheritance is turned to strangers, our houses to aliens *b*.

b What our Fathers inherited as given them by thee, and we as left to us by them, is come into the hands of the *Chaldeans*.

3 We are orphans and fatherless, *c* our mothers *are* as widows *d*.

c We are all of us without a *King* (who is the common Father of the Country) we are deprived of thy fatherly care and protection, many young Children amongst us are left without an earthly Parent. *d* Either our great Cities are like Widows wanting Magistrates. Or our Women that were married are left Widows.

4 We have drunken our water for mony, our wood † is sold to us *e*.

† Heb. *comath for price.*

e This seemeth to refer to the state of the Jews in *Babylon* where it is probable their adversaries made them buy both Water and Wood, which in the Land of *Canaan* they had plentifully and without any further charge to them, then fetching the one, and cutting down and bringing home the other.

5 † Our necks are under persecution, we labour and have no rest *f*.

† Heb. *on our necks we are persecuted.*

f As the generality of Prisoners of War, are made slaves and put to hard and incessant labour, so in probability the most of the Jews were at first at least.

6 We have given the hand to the Egyptians, and to the Assyrians, to be satisfied with bread *g*.

g The

g The ten Tribes were all carried Captives into *Assyria*, many of the Kingdom of *Judah*, as we have heard, fled into *Egypt* after the taking of *Jerusalem*. *Giving the hand* may either signifie working with their hands, and labouring for them. Or yielding up themselves to their power, or lifting up the hands as supplicants to them, or striking hands and making Covenants with them, or lending them their hands to help them, and all to get any thing to live upon.

* Jer. 31. 29. 7 * Our fathers have sinned and *are* not, and we have born their iniquities *h*.

h We must not understand this in the same sense as *Ezek.* 18. 2. where God reflecteth upon them for using a Proverb to this sense. It is the Prophet who here speaketh, and in the name of the Godly *Jews* who would not excuse themselves, as if they suffered meerly for their forefathers sins. But the Prophet confesseth and bewaileth that God had punished their iniquities and the iniquities of their forefathers together, and it was better with their forefathers who had sinned, and were dead and gone, than with them upon whom the punishment of their iniquity did abide, and was like so to do a long time.

8 Servants have ruled over us *i*: *there is* none that doth deliver *us* out of their hands *k*.

i Either those who sometimes were our servants, tributary to us, or the posterity of *Cham*, condemned of old to be Servants to our forefather *Sem*, *Gen.* 9. 26. Or the servants of those masters whom we serve in *Babylon*. *k* And none will help us and give us more liberty.

9 We gat our bread with *the peril of* our lives, because of the sword of the wilderness *l*.

l The Enemies lay incamped in all the plains, so as they could stir out no way but the sword of the *Chaldeans* was upon them, and what Victuals they gat they adventured their lives for, during the time of the siege.

* Job. 30. 30. Psal. 119. 83. ‖ Or, *Terrors or storms.* 10 Our * skin was black like an oven, because of the ‖ terrible famine *m*.

m The want of bread caused leanness, and paleness, and ill colours in their faces.

11 They ravished the women in Zion, *and* the maids in the cities of Judah *n*.

n Usual outrages of barbarous Souldiers. The *Heb.* is, They *humbled*, a modest term to express those actions by.

* Isa. 47. 6. 12 Princes are hanged up by their hand *w*: * the faces of elders were not honoured.

w Most probably by the Enemies hands, though some would have it by their hands intimating a more sharp and lingring death. Hanging was an ancient way in the Eastern Countries of putting malefactors to death, *Gen.* 40. 19.

13 They took the young men to grind, and the children fell under the wood *x*.

x Their base servile condition is expressed by the labour they were put to, which was either grinding in the Mill (an ordinary employment of Slaves in those Countries) or carrying Millstones, and the younger Children, in carrying great burdens of wood under which they fell, as being not able to stand under the burdens laid upon them.

14 The elders have ceased from the gate, the young men from their musick *y*.

y Our grave men were wont to sit and execute judgment in the gates, but now there is no such thing. Our young men were wont to play on Musick, and to have their merry meetings, but they are also ceased.

15 The joy of our heart is ceased, our dance is turned into mourning.

z Either our rejoycing at our solemn Festivals, and dancings there, which were usual as appareth from many Scriptures. Or all our joy and dancings as well at other times as in our Solemn Festivals.

16 † The crown is fallen *from* our head *a*: wo unto us that we have sinned *b*. † Heb. *the crown of our head is fallen.*

a Or, *the crown of our head is fallen*, by which is not onely to be understood the cessation of their Kingdom, but all their honour, splendour and dignity, (*Crown* being taken in a metaphorical Notion). *b* We must thank our selves for all this, this wo is come upon us because of our sins.

17 For this our heart is faint; for * these *things* our eyes are dim *c*. * Psal. 6. 7.

c Either for our sins these miseries are befallen us: or for these miseries our Spirits fail us, and we are almost blinded with weeping.

18 Because of the mountain of Zion which is desolate, the foxes walk upon it *d*.

d Foxes and other wild beasts, which fly from places inhabited for fear of men inhabiting, and are much in desolate places. The Mountain of *Zion*, where the temple once flood, and people met to worship God, was now a desolate unfrequented place, so as wild beasts ran up and down there.

19 Thou, O LORD, * remainest for ever: thy throne from generation to generation *e*. * Psal. 9. 7. 10. 16. & 12. 10. & 102. 12. & 135. 13. Hab. 1. 12.

e That is, Lord though for our sins thou suffereſt these things to be done unto us, and our throne be through thy righteous Providence thrown down, and thy throne in thy Sanctuary amongst us be thrown down; yet thou art still the same God, thy power is not diminished, nor thy goodness abated. Thou ruleſt the world, and shalt rule it for ever and for ever.

20 Wherefore doest thou forget us for ever, *and* forsake us † so long time *f*? † Heb. *for ever of days.*

f Wherefore dost thou in the dispensations of thy Providence carry thy self as if thou hadst forgotten us, and forsaken us, and that for a long time.

21 * Turn thou us unto thee, O LORD, and we shall be turned *g*: renew our days as of old *h*. * Psal. 80. 3. 19.

g See the like expression *Jer.* 31. 18. Turn thou us unto thee by giving us Repentance, and then our condition will be altered, or receive us into thy favour, and then it shall be well with us. *h* Restore us to our former estate, that it may be with us as it hath formerly been.

22 ‖ But thou hast utterly rejected us; thou art very wroth against us *i*. ‖ Or, *for thou utterly rejectest us.*

i Our Translators have here so rendered the particle כי that the words seem to express some diffidence in the Prophet of Gods Mercy in restoring the people to their former state, some expressions of which nature we find falling from the most eminent Servants of God in an hour of great Temptation: but where such a sense is not necessary, it is hard to put it upon a Text. Some therefore expound אם כי in this place by *But if*. Others translate them, *Although thou hast*, &c. Mr. *Calvin* preferreth the translation of them by *Nisi*, *unless thou hast utterly rejected us*, and thinks that by this expression the Prophet confirmeth himself against Temptations of diffidence, because it was impossible God should utterly cast off his People, *Rom.* 11. 2. Others read it *Interrogatively*, *Hast thou utterly rejected us?* which doth not suppose that the Prophet believed he had, though his present Providence shewed him very angry with them.

THE

ANNOTATIONS ON EZEKIEL.

The ARGUMENT.

EZekiel *was by descent a Priest, and by Commission a Prophet; and received it from Heaven, as will appear from the first, second, and third Chapters. He was, and had been a Captive in* Babylon *five years when first call'd to this Office, and there he met with many things that were occasions of grief to himself, and occasion of this Prophesie. For in* Babylon *there were many that did repine at their state, repented they had rendred themselves, call'd into question the Truth and Integrity of* Jeremiah, *and himself, and were ready to do violence to him, and not onely thus but they continued so to sin, that the name of God was blasphemed because of them: And these things both grieved and weakned the hearts of the best, and hardned the worst. To redress these is* Ezekiel *both extraordinarily Called, Commissioned, Qualified and Assisted in the Prophetick Office, in discharge of which he doth reprove and calm the discontented, that they might return to a right frame of Patience and Hope. He calls the profane and wicked to acknowledge Gods just and equal, and their own unequal wayes. He directeth the honest hearted who enquire that they might do their duties. He encourages that handful of Godly ones among them, with many comfortable promises of good in their own Land, and of more grace from Heaven, and confirmeth what* Jeremiah *had Preacht, advised, and foretold in* Jerusalem, *exactly harmonizing with him though the one at* Babylon, *the other at* Jerusalem, *destitute of all means of conferring with each other. In all these particulars he is sometimes very plain, sometimes speaks in riddles, in which kind he is more frequent then any other of the Prophets, in them all deep and mysterious, to the quarrelling and froward these are dark, but to the humble, and teachable more significant and clear. In his three first Chapters he opens his Commission. In the next one and twenty Chapters he doth sharply preach against the sins of the Jews, which they dislike and grow weary of, and violent against the Preacher, who for some time is ordered to forbear, and leave them to that severe Sermon which the King of* Babylons *Army should Preach to them in the destruction of Country, City and Temple, which should open the Eyes of some, and wound the heart of all the Jews. So the Prophet doth by order from the Lord preach against the Heathen round about, through the 25th. Chapter and on to the end of the 32th. Chapter, after which he is sent to preach Repentance and Pardon, with Grace and Favour to* Israel, *to proclaim the* Messiah's *Kingdom, and to assure them of the wonderful overthrow of their Enemies, the Rebuilding the City and Temple in greatness beyond what ever was upon condition they become a Reformed People, ashamed for former sins, loath themselves, and love the Lord their God and keep his Ordinances; which they did not after their return, as is evident from the complaints, menaces, and reproofs which do every where sound in the mouths of* Haggai, Zachary, *and* Malachy *who lived after the joyful return from Captivity, and saw the sinful deportment of these return'd Captives. Much of the Prophets discourses in the 33th. 34th. 36th. and so on to the end are Typical and Mysterious, and refer to the return, as to the Emblem of our Spiritual deliverance out of Spiritual Captivity.*

CHAP. I.

1 NOW *a* it came to pass that in the thirtieth year *b*, in the *c* fourth *month* in the *d* fifth *day* of the moneth (as I *was e* among the † Captives *f*,) by the River *g* Chebar *h that* the Heavens *i* were opened *k*, and I saw *l* visions *m* * of God *n*. † Heb. *Captivity.* * Chap. 5. 3.

a This does not referre to any particular time before mentioned though sometimes this English particle *now* connotes particular time *Heb.* is, *And* so the *Gr. Lat.* but is a phrase in use on entring upon discourse. *b* Of the Prophets age, or from the finding the Book of the Law in the eighteenth year of *Josiah* when the threats were read which now were executed on the Jews, according to 2 *Kings* 22. 16. from which date to the fifth year of the Captivity are thirty years; or in the thirtieth year of the *Chaldean* Monarchy, founded by *Nabopollassar*. Other accounts omitted, you are left to your own thoughts which of these two latter are more probable, both have very weighty authority for them. And indeed they both concurre and meet in the fifth year of the Capeivity, and so either computation may without mistake be followed. *c* The original hath onely *in the fourth* concisely but 'tis certainly the Month, but whether in account from *Marsheuan*, *October* with us, to *Sivan*, *January*, or from *Nisan*, *March*, unto *Thamuz*, *July*, is more questionable, the latter I guesse to be the rightest account; so from *Nisan* which is part of our *March* and *April* to *Tamuz* part of our *June*, and *July* will be the fourth month, and this account in Church things best suits the Prophets design. *d* 'Twas the third day of our *July*, probably it was the Sabbath day, when the Jews would be free from labour and at leisure to hear the Prophet, and indeed such declarations of the Will of God are an entertainment suitable to the Consecration of the seventh day to God. *e Heb.* And I &c. Though a Priest and Prophet, the first by Birth and Lineal descent, the other by extraordinary Commission, yet I also found as little respect as my Country-men. *f* In the midst of the Captivity so the *Heb.* idiom, perhaps the Prophet rather useth the abstract it self, then the concrete to expresse the grievousness of it. They were Captive, nay Captivity rather, under extream bondage as darkness for dark. *g* Either there commanded to dwell, or thither retiring that more freely they might lament their own sins, and *Jerusalem's* desolation; or what if it were to keep, as they might, their Sabbath in which the spiteful *Babylonians* interrupt them, and with scorn require them to sing a Temple Song, *Psal.* 137. 3. *h Chebar* a branch of *Euphrates*, or that part which *Chebar* advised should be made to divert the violence of *Euphrates*, lest it damnifie the City *Babylon*. Or rather a River now called *Gindah*, arising out of the Mountain *Massius*, and falls into *Euphrates*, somewhat below a

City called by the same name *Giulap* or *Chaboras*; as *Forarius* and *Hotoman* observe. *i* The Firmament or lower parts of the Celestial arch either really did, or to appearance seemed to divide, and the contiguous parts withdrew as a Curtain, to give the Prophet the view of what was within; or as folding doors set open that he might look into that apartment where this unusual sight was prepared. *k* Expreſs thus in the paſſive to let us see that there was a ſupreme, ſovereign and divine Power and Authority, by which this was done; 'tis not ſaid the Heavens did open, but they were opened. It was no Meteor, Chaſma, or Yawning, which is naturally a figur'd ſemblance of a breach in the viſible Heavens, whence appears a gulph or deep and wide pit to the eye. It was not thus but a ſupernatural and extraordinary aperture or opening, wrought by the immediate power of God, who was now appearing to the Prophet, and Commiſſioning him. It might probably be ſomewhat like that which appeared to the Proto-Martyr *Stephen*, *Acts* 7. 56. *l* I had a diſtinct, full, and clear ſight of what appeared, I was awake and with my eyes diſcerned what I ſhall now write, the things I am about to publiſh, how ſtupendous ſoever they are, what I am ſure I ſaw, and am as ſure they will be accompliſhed. *m* In the plural, either becauſe they were many diſtinct Viſions, or becauſe it was made of many diſtinct parts, each part might ſeem to be one Viſion. *n* Of God. Excellent and wonderful, ſo by the name of God, *Heb.* expreſſe any excellency as Cedars of God, Man of God, or of God, wherein I ſaw God who appeared to the Prophet, or elſe of God, *i. e.* which God did make me to ſee. It was not a dream of man's brain, twas a Divine Viſion, either Corporeal or Intellectual.

2. In the fifth *o day* of the moneth *p* which was the fifth *q* year of King Jehojachin *r* Captivity *ſ*.

o The *Heb.* hath onely *fifth* according to its conciſe ſtile we do well to ſupply, day, as in *verſe* 1. *p Thamuz*, as *verſe* 1. anſwering to our *June* and *July*. *q* This account obſerved will guide us in computing the times this Prophet referred to *ver.* 1. theſe five of *Jehojachin*, and the eleven of his predeceſſor added to fourteen of *Joſiah's* Reign, after he found the Law make up 30 years, *ver.* 1. which likely might be the Jubilee, the moſt fit for ſo ſolemn a Paſſover as *Joſiah* kept. *r* Who is alſo called *Jeconiah*, and *Coniah*, whoſe Father *Jehojachim* was ſlain by the *Chaldeans*, and he after three Moneths ſhort reign, voluntarily yeilded up himſelf to the *Chaldees*. Of which rendition of himſelf, and his we read, 2 *Kings* 24. 12. *&c.* *ſ* Though this man yielded up himſelf yet the *Babylonians* made him Priſoner, and carried him and his into Captivity, and ſo *Heb. Avers*, tho ſome diſtinguiſh this from Captivity by calling it a tranſmigration, the *Heb.* calls it *Captivity*.

3 The word *t* of the Lord *u came* *x* expreſſely unto ‖: Ezekiel *y* the Prieſt *z*, the Son of Buzi *a*, in the Land *b* of the Chaldeans, by the River Chebar *c*, and the hand *d* † of the Lord was upon him *e* there.

‖ Jehezkel.

† chap. 3. 22. and 37. 1.

t What was *Viſions*, *ver.* 1. is here the *Word*, both as ſignifying and declaring the mind of God what he would do, and as containing his commands to *Ezekiel* and to the people, to whom theſe Viſions ſpake by ſigns. *u* Leaſt the Prophet ſhould want his warrant, or the Jews except to his advice, it is plainly told them that *Jehovah* the Sovereign Lord and Eternal God by *Ezekiel* counſels, warns, commands and threatens. *x* Emphatically tranſlated as 'tis emphatically expreſt in *Heb. Being with him*. 'twas with him, ſo long he might diſcern, ſo clear he might underſtand, ſo near he could not be deceived, or eaſily forger what he was to tell them. *y Ezekiel* ſignifies either the ſtrength of God, or ſtrengthned by God, and in a few ſyllables contains what is more largely ſet forth, *ch.* 3. *ver.* 8, 9. He ſpeaks of himſelf in a third Perſon. *z* Who therefore ſhould be regarded as one whoſe intereſt among the Prieſts at *Jeruſalem*, would be beſt promoted if better things might be hoped and ſhortly expected, then he muſt now tell them; it was likely he dealt truly with them, when he muſt ſhare ſo much in the ſad things foretold. He was of the Prieſts originally, he was a Prophet by extraordinary call. *a* Of a contemned man, ſo the Etymology of the *Heb.* which gave the *Rabbi's* occaſion to apply it to *Jeremiah*, and to account the Prophet either Son or Servant to *Jeremiah*. But 'tis a proper name. *b* Enemies to, and now maſters of poor Captived Jews, Church of God, their God makes him a Prophet, who was an ordinary Prieſt in the Land of *Iſrael*. *c* Tho' a River of *Miſopotamia*, yet here ſeems placed in *Chaldæa*, becauſe *Miſopotamia* was part of the Kingdom of the *Chaldeans*, ſo *Chibar* or *Chobar* was in the Land, *i. e.* within the Kingdom of *Chaldæa*, but particularly in *Miſopotamia* a Province of that Kingdom. *d* The divine impulſe moving with power and efficacy on *Ezekiel* for the work, and clearly confirming and demonſtrating to the Captive Jews, that he was the Prophet of the Lord, and ſpake to them in his name, the Spirit of Propheſie as the *Ch. Par.* *e* God is not confined though moſt Prophets were in the Land of *Iſrael* yet here in *Chaldæa*, alſo appears a great Prophet, and ſhould be hearkned unto.

4 And I looked *f*, and behold *g*, a Whirlewind *h* came *i* out of the North *k*, a great cloud *l*, and a fire *m* infolding † it ſelf, and a brightneſs *n was* about it, and out of the midſt thereof *o* as the colour *p* of Amber *q*, out of the midſt of the Fire *r*.

† catching it ſelf.

f I did very diligently ſurvey the things that were repreſented to me in the Viſion. *g* This calls us to conſider what he had ſeen and repreſented to us. *h* A mighty, ſtormy, and turbulent wind, a wind that bears away, or bears down all before it, this denotes the indignation and judgments of God, a quick, impetuous and irreſiſtable vengeance. Moſt grievous judgments, repreſented as here, ſo 1 *Kings* 19. 11. *Job* 38. 1. *Pſal.* 104. 4. *i* Came as if it knew its way, and notwithſtanding its impetuoufneſs and irregularities, yet held its direct courſe. *k* From *Babylon* which in Scripture Geography is laid Northward from *Judea*, and the Prophet, though now in *Babylon*, does ſpeak of the Jews, as if they were in *Jeruſalem*. *l* Againſt which this Cloud, on which an angry God did ride, haſtening vengeance on them, which they ſhould be as little able to divert or withſtand, as to ſtop the courſe of the Clouds, or their breaking upon us, it was the Army of the *Chaldeans* made up of multitudes of People (as the Cloud is made by the concourſe of multitudes of exhalations and vapours.) *Jer.* 4. 13. *m* Burning in a dreadful manner, very fierce, fed by fuel within it ſelf, breaking out and flaſhing with terror, though it had ſeemed to rebate, and encircling all things near it, and threatning to devour all. Such was the Anger of God againſt this ſinful Nation. *n* Though this terrible, yet round about it was not ſmoak and darkneſs, but a clear light or ſplendor. The Majeſty, Holineſs, Juſtice of God appeared to the Prophet, and might be ſeen by the ſuffering Jews to humble them, that they might ſeek him. *o* Either of the Whirlwind or Cloud, or the Fire rather, as in the end of the verſe. *p Heb.* As the Eye, the aſpect, or appearance. *q* The *Heb.* word is variouſly interpreted, and its loſt labour to ſearch the *Rabbins* here. *Ambr* is either Natural, which if in the Fire loſeth its brightneſs; or Artificial made of Gold and fine Braſs mixt, which will brighten in the Fire, and of equal value with Gold (as the *DD. Bochart* obſerves) of which *Joſephus* ſaith *Solomon* did make the Sea of Braſs, and the ſacred Veſſels; ſomewhat like the *Corinthian* Braſs, known now only by its name, exceeding ſplendid, and very hard, the one ſpeaking the glorious Maſeſty to be reverenced, the other ſpeaking the invincible Power of God to be feared; both adviſing this people and us to repent and amend, and return and meet him. *r* Which the Prophet ſaw, and in which the Jews were to be melted or conſumed.

5 ¶ Alſo out of the midſt thereof *ſ came* the likeneſs *t* of four living creatures. And this * *u was* * chap. 1. 8. their appearance, they had the likeneſs *x* of a man.

ſ Of the Fire, or that *Amber* which appeared, as having four Wheeles. *t* Theſe were not indeed living creatures, but the appearance of them, and ſignifie with ſome the four Monarchies; with others the four chief Leaders in the four quarters of the Camp of *Iſrael*; with others the four Evangeliſts; with others more likely, the Holy Angels, whoſe attendance beſpeaks the Majeſty of God, and the terribleneſs of Judgements to be executed on the Jews, and they are four, either to denote the ſufficient number of them, or to ſhew God would uſe the four chief of his Angels, or perhaps to let the Jews know he had as many ways to puniſh, and as many Officers of his wrath, as they could find corners of the World to fly unto. Or, ſince the appearance of a Chariot in the midſt of this Viſion is ſuppoſed, 'twas fitteſt that four living Creatures ſhould anſwer to the Wheeles thereof. *u* The form in which theſe four each appeared to the firſt view, or at ſome diſtance. *x* The Stature, the greater part of them appeared of human ſhape, for they had Face, Hands, and Thighs, and the poſture was erect in ſtanding, or motion as mans is.

6 And every *y* one had four *z* Faces *a*, and every one *b* had four *c* wings.

y Of thoſe four living Creatures which appeared to the Prophet. *z* This Hieroglyphic though it ſeems to preſent us with a monſtrous ſight, yet does not unbecome the Divine Wiſdom, nor doth it want like repreſentations, as *chap.* 10. 14. and *Revel.* 4. 6. and 5. 6. And ſpeaks either the full ſtrength of Angels to do Gods Commands in all things and occaſions, or the Perfection of their nature and Obedience; or the univerſal Dominion of God, and the univerſal ſubjection of the Creatures. *a* Some would have this not literally underſtood of that part of the body which is properly the face, though I ſee no cauſe for it, but as theſe living Creatures had wings, ſo they had Faces, and what thoſe were the 10th. *verſe* does tell us. *b* If there every Face had four wings, each living Creature would have ſixteen wings, but tis every one of the living Creatures had four wings. *c* With two they did fly noting the ſpeed of their obedience, and with two they cover their Body, denoting the reverence of their mind, and obedience.

7 And their feet *d* †, *were* ſtraight *e* feet, and † a ſtraight the ſole *f* of their feet was like the ſole of a calves *g* foot, and they ſparkled *h* like the colour of burniſhed braſs.

d Heb. Expreſſeth the parts below the Belly by Foot, their Thighs, Legs, and Feet (as by Hand is meant the whole Arm.) were of humane ſhape. *e* Not bowed to this or that part, which argues weakneſs; here is moſt elegantly deſcribed, the unconquered firmneſs wherewith Angels do the Commands of God Their readineſs and their wiſdom alſo in doing it, nothing low or bruiſh in their Actions. *f* That which is properly the Foot. *g* Divided hoof ſpake the cleanneſs of the Creature. The Oxe patient of Labour, a Beaſt for Sacrifice to God, in theſe things Angels Servants of God well reſembled, what if we ſhould adde a ſlowneſs in pace, Bleſſed Angels are not over forward to Executions, yet ever go when bid. *h* It may refer to either the Living Creatures or to their Feet, it ſpeaks either their Anger againſt an obſtinate ſinful people, or the terrour of executing Gods Judgements, or the ſelf diſcovering light of his Juſtice, or the zeal of Angels in a ſpeedy performing the Will of God, in which their ſwiftneſs enkindles theſe ſparkes.

8 And they *i had* the hands *k* of a man *l* under *m* their wings on their four *n* ſides, and they four *o* had their faces and their wings.

i Each of the four living Creatures. *k* Hands in every Language, eſpecially in the Oriental imply power, and being the chief inſtruments of Action, are here aſcribed to theſe active inſtruments that execute the Commands of God. *l* This is added to denote the Wiſdom, Dexterity, and Vigilance where with they diſcharge their Miniſtry. *m* Their power and manner of exerting it is ſecret and inviſible, and 'tis put forth as God pleaſeth to move them. *n* On each ſide of the Chariot one of theſe living Creatures ſtood, and ſo on each ſide hands were ready to act as they were moved, and though 'twas to all parts of the World, yet were they moſt ready and prepared. *o* 'Tis doubled to confirm the truth and certainty of the thing, and to intimate the greatneſs of their Power, Agility and Wiſdom.

9 Their wings *were p* joyned one to another, they turned *q* not when they went, they went *r* every one ſtraight forward.

p The wings of the living Creatures, when ſtretcht out to fly, were joyned together, ſo the wings of thoſe two Cherubims which went foremoſt, and the wings of the two hindermoſt were joyned together when they moved. It ſeems to refer to that *Exod.* 25. 20. It ſignifies however the equal and uniform readineſs of Angels, their concord, and union with conſtancy to do the Will of God, and it ſhews us the exact harmony that is between the works of God. Theſe wings and their being joyned is expreſt, *Heb.* by the union of loving Siſters with each other. *q* They loſt no time in a difficult or tedious turning as we ſee in other Chariots, for which way ſoever they were to go thither they had Faces, directed, and ſo readily moved forward on their way whether Eaſt or Weſt, North, or South, and held on till they had finiſht their courſe, but then were ready for further action, and returned as quick to their ſtation, where they might receive new Commands as Lightning does, ſo this and that *verſe* 14. there they did return, here they did not, are reconciled. *r* This explains the former and confirms it to us aſſuring us that every one of thoſe living Creatures are ready, faithful, and unwearied in doing the pleaſure of their Creator, in his Government of the World. *Vid. v.* 12.

† See *Rev.* 4. 7.

10 As for the † likeneſs *ſ* of their faces, they four had the face of a man, and the face of a lion on the right ſide, and they four had the face of an oxe on the left ſide, they four alſo had the face of an Eagle.

ſ Here the Prophet doth more expreſſely ſet forth what was more darkly mentioned in the 6. *verſe*, and deſcribeth their faces both by the proper reſemblances, and by their reſpect to the local differences of Eaſt and Weſt, or right and left hand. But ſince ſuch differences are in themſelves of little moment, and undeterminable, unleſs we were certain what proſpect theſe living Creatures ſtood in, whether looking to the Prophet, or to *Jeruſalem*, or toward *Babylon* we ſhall ſay no more of it; what theſe ſignifie is more material. Each Face is compared to what is moſt excellent in its kind, Man excels in Wiſdom, Lyons in Strength, the Oxe in Patience and Conſtancy of Labour, the Eagle in Speed, and high Flight. So in the Miniſtry of Angels, and Government of the World by the Providence of God, what is moſt excellent may be obſerved.

11 Thus *were* their faces *t*: and their wings * *were* ſtretched *u* upward *x*, * two *wings* of every one *were* joyned one to another, and two covered *y* their bodies.

* Heb. *divided above.*

t If you make a full point at *Faces*, it ſhould ſeem better joyned with the former verſe, and this text will be more eaſie, for 'tis ſomewhat harſh to ſpeak of Faces ſtretcht as Wings are, but if their Faces as well as Wings muſt be ſtretcht upward, we muſt underſtand their Faces looking upward to the Great and Glorious Governour of the World, who ſate upon the Throne above the Firmament, which was over their heads, *ver.* 22, 23, 25, 26. admiring, and adoring, and waiting his pleaſure to do it. *u* Were divided above, ſo each Face appeared diſtinct above the Shoulders, and there the Wings divided from each other were united to the body of the living Creature. *x* Which ſtretching two upward joyned them, to the Wings of that living Creature which ſtood by its ſide, to teſtifie their readineſs, concord, and cheerfulneſs in their office. *y Iſaiah* 6. 2. With twain they covered their Feet, either in deep humility, and for decency, or becauſe of infirmity of humane nature, for whoſe relief they appear in what they do, but muſt not appear what they are becauſe they would be too glorious for our ſight.

12 And they went every one ſtraight *z* forward: whither the ſpirit *a* was to go, they went *b*: *and* they *d* turned not when they went.

z Vid. verſe 9. Which way ſoever they went, each living Creature had one Face looking ſtraight forwards, and their other Faces looking toward other coaſts of the World, if the ſore right were to the South, the other Faces looked one to the Eaſt, one to the Weſt, and the other to the North. Thus with rectitude, conſtancy, wiſdom and univerſal care Providence rules and guides Affairs of the World, and eſpecially of the Church to the Glory of God. *a* The Wind moved, ſay ſome, but if there were a gale of Wind, which blowing gently on theſe living Creatures ſtirred them in the ſight of the Prophet, it was emblematical; and repreſented to his view, the power and influence of the ſpirit of God, which moved and acted theſe admirable Creatures. The will, command, and breathing of the Spirit of God, both gave and guided their motions, to ends he himſelf deſign'd. *b* Going is attributed here to the Spirit of God by alluſion and not properly, for who is ever in every place cannot properly be ſaid to go from or to any place. *c* The living Creatures readily obſerved the impreſſions of the Spirit of God, and obeyed. *d Vid. verſe* 9. They lookt not back as unwilling, they turned not out of the way as froward, they gave not over, till they had compleated their courſe.

13 As for the likeneſs *e* of the living creatures, their appearance *was* like burning *f* coals of fire *g*, *and* like the appearance of lamps *h*: it went up *i* and down among the living creatures, and the fire was bright *k*, and out of the fire went forth lightning *l*.

‖ He farther deſcribeth what he had more briefly ſpoken of *verſe* 6th. There you had their ſhape and make, here you have their colour. *e* In which they were ſeen by the Prophet. *f* Their aſpect was of a fiery colour to affright and alarm ſecure ſinners. That God who had hitherto appeared moſt patient and long-ſuffering now makes diſcoveries of himſelf in dreadful diſpleaſure, which would burn, as *Num.* 11. 1, 2, 3. Or *Iſa.* 10. 17. Or *Jer.* 4. 4. That would conſume their Glory, and there be none to quench it, *Jer.* 7. 20, *and* 21. 12. *g* God doth by his Prophet here foreward them of very great miſeries coming on them Wrath as Fire, as Coales, and burning, every word adding weight to the phraſe. It notes alſo the zeal and fervent affection of theſe living creatures, doing the Will of God. *h* It was not a furious and unbounded Fire, it was as that which burneth in the lamp, limited, it ſhould not devour but the wicked. Or it may note the care and wiſdom wherewith theſe executions ſhould be made, as if all were done in the light of Lamps, as in dark places we take Candles to light us in our work; or it may intimate the hope for the good among the Jews as Lamps doth, *Iſaiah* 62. 1. and deſtruction of Enemies, as *Zech.* 12. 6. Or if it may be interpreted by *Dan.* 10, 6. where the Lamp that burneth expreſſeth the Divine Wiſdom and Love, and poſſibly the Knowledge and Love of Chriſt, as *Revel.* 1. 15. 'Twill well ſuit with the whole Viſion, and with what next follows. *i* This Fire, or the burning Lamp, or both went up and down, ſtood not ſtill, nor was carried, but as the *Heb. Made it ſelf walk up and down.* It moved it ſelf, which is too much to aſcribe to Creatures; God only is an immoved mover, ſo 'twill lead our thoughts to God, who moved all theſe living Creatures. *k* It was not the dark and ſoofty Fire of malice and hell. It ſhined as always Gods zeal for his own Glory, and as Angels zeal for the Glory of their God doth. Or 'twas ſo bright as to diſcover it ſelf in more then ordinary glory. *l* With this God gave the Law, *Exod.* 19. 16. Contends with Enemies, 2 *Sam.* 22. 15. *Zech.* 9. 14. Theſe Lightnings as they are terrible to ſinners, and ſtrike an aw upon Saints; ſo they tell both, that there is more then ordinary of God to be lookt to in them. His Judgements as Lightning call upon us to fear, ſeek, and ſhelter our ſelves with God.

14 And the living creatures *m* ran *n*; and returned *o* as the appearance of a flaſh of lightning *p*.

m Angels miniſters of the Divine pleaſure, as above *verſe* 5. *n* Were ſpeedy in their motions, this ſignified by this expreſſion figuratively appli'd to Angels. *o* Yet *verſe* 9, 12. 'tis ſaid they return'd not, where this ſeeming contradiction is reconciled, the 9th. and 12th. *verſe* deny their turning aſide from their work, this 14th. affirms they returned, *i. e.* when they had done their work. *p* Very quick, with vehemency, ſplendor, and irreſiſtible efficacy.

15 ¶ Now *q* as I beheld *r* the living creatures, behold *ſ*, one wheel *t* upon the Earth *u* by the living creatures *x*, with his four faces *y*.

q Or, *and*, 'tis a tranſition from the former to the latter part of the Viſion. *r* Conſidered and obſerved. *ſ* It calls for our attention. *t* Or a certain wheel of ſpherical form as ſome, of a circular form as the wheels of Chariots ſay others. It is one wheel intimating that all the different cauſes, and motions how many ſoever in themſelves, yet work the ſame work and are governed

governed as easily in their various motions, as one single wheel might be, and that God doth so govern them. *u* Not that we tread on, but that which in this Vision, was represented to the Prophet, for twas here as tis in Landskips or Pictures drawn, there is that which represents the Earth, on which Trees, Men, or Chariots seem to be upon. *x* By each of these living Creatures stood one wheel so that they were four in number, according to the number of the living Creatures. *y* By this it appears each wheel had its four faces, of which more in the 17. *v.* where what is here called faces is there called sides.

16 The appearance *z* of the wheels, and their work *a* *was* like unto the colour of a Beryl *b*: and they four *c* had one likeness *d*, and their appearance and their work *was* as it were a wheel in the middle *e* of a wheel.

z The form in which these wheels were seen. *a* All that was wrought, whether engraved or otherwise was of one colour, *b Heb. Tarshish*, a Sea-green, some say this colour here was of a Carbuncle, or Chrysolite, or Hyacinth, but tis better rendred a Sea-green colour, which if it note the instability, and changeableness of sublunary affairs, and of the outward concerns of the Church, it may note also the inherent vigor, and beauty of the Church, and the frame of earthly things, when they are in a calm course not disturbed first with sin, and then with punishment of sin. *c* By this it appears what was the number of the wheeles. *d* Exactly of the same make for dimensions, colour, frame, and motion, so that who sees and knowes one, sees and knows all, hereby noting the Harmony and likeness which is in Gods works, which are all framed, managed and governed by the same Wisdom, and consequently the same uncertainty in all things under the Sun. *e* 'Tis somewhat difficult to unfold this. It is probable the Wheeles were framed so as to be an exact sphere or Globe, which is easily rowled to any side or quarter, since it toucheth the Earth or Basis on which it stands in a point, and is exactly orbicular, it is fitter we note. 1. The unsearchableness of Divine methods. 2. The curious frame of them. 3. The connexion of one part with other. 4. The seeming interfering and real harmony, what would seem to hinder shall further Gods work. 5. How easily God can change affairs and move for or against a people.

17 When they *f* went, they went upon their four *g* sides: *and* they returned *h* not when they went.

f The living Creatures, indeed the Wheeles moved according to the motion of the living Creatures, but it will as well agree with the Truth as it better agrees with the Grammar of the words to, say this (they) *i.e.* the Wheels. *g* The Wheeles being supposed spherical or round every way as a Globe, by an exact and curious framing of two Wheels one in the other; the four semi-circles which are in two whole wheels, may be well reckon for these four sides on which these wheeles do move, and such a wheel will readily be turned to all points of the compass, as a Ball on a Billiard Table. *h* They needed not go back to turn as we see other Chariots or Coaches must do, putting back somewhat to alter their course, or returned not till they came to their journeys end, or nothing could divert them, or put them out of their course. So firm and sure are the methods, so unalterable and constant the purposes of God, and so invariable the obedience and observance of Holy Angels. So subject to the just sovereign Will of God are all second Causes.

18 As for the rings *i*, they were so high *k* that they were dreadful *l*, and their rings *m* || *were* full of eyes *n* round about *them* *o*.

|| Or, *strakes*.

i The circumference of the Wheeles, the whole compass of the Wheeles, or the valleys (as *Carter* calls) the whole roundle of his wheeles.) *k* The two strakes, the thickness of Hub and Valleys, give us the heighth of a wheel from the Earth on which it stands. *l* Their very heighth imprest a fear on the beholder but if we may suppose one near these wheels which so readily changed course, so easily overbearing all that none could turn them aside, (which might possible be the Prophets case in this Vision) 'twould increase the terrour. *m* The whole circumference or circle of these wheels. *n* This added to the dreadfulness of their appearance, so unusual and supernatural a sight could not but affect the Prophet, who in so mighty a wheel might expect multitudes of Nailes, but instead thereof discovers as great a multitude of Eyes, one Eye seen or imagined to be seen suddenly and in the dark, hath amazed many an one, how much more so many as would fill up the circumference of these wheeles, for they were round about. *o* Every one of the four wheeles were thus filled with Eyes. Now this is too narrowly confined by some Interpreters, who would have the greatness, and policy of the *Chaldean* fer out hereby; whereas the wheels, their motion, their height and Eyes, signifie the height, unsearchableness, wisdom, and vigilance of the Divine Providence, in governing the affairs of the World and the Church.

19 And when *p* the living creatures went, the wheeles went by them *q*: And when the living creatures were lift *r* up from the earth *s*, the wheeles were lift up.

p The wheeles their motion, or standing depended on the motion and assistance of some higher agent which excited and guided them, when therefore the living Creatures the Angels Ministers of Gods will moved, then did those affairs expreft by wheeles move also. *q* There was an exact accord between these they were as well joyned in motion as they were in station. *r* Moved higher above our ordinary reach. *s* That basis on which both the wheels seem'd to stand, and from which sometime they seemed to lift up themselves, as if to fetch a new Commission and Order from him that sate upon the Throne.

20 Whithersoever the spirit *t* *was* to go *u*, they went *x*, thither *was their* spirit *y* to go, and the wheeles *z* were lifted up over against them for the spirit *a* of the † living *b* creatures *was* in the wheeles.

† Or, *of Life*.

t Either the will and inclination of the living creatures, or rather the Spirit of God which moved the living creatures, gave them motion and guided it, these Angels in their Ministery punctually observed both the impulse and the conduct of Gods spirit. *u* Of this phrase applyed to the spirit, see *ver.* 12. *x* The wheeles, those inferiour agents and second causes. *y* The inclination and will of the wheeles concur'd with the spirit of the living Creatures, so that there was a hearty accord between those superiour and inferiour causes, they agreed in the same design. *z* There seems to be an Ellipsis here, the latter part of the speech expreft, and the former implyed onely as twas in the progressive motion, so in the motion upward they accorded, and kept the same order. *a* One and the same spirit was in both the wheeles and living creatures, and so the same inclination and motion too. *b* Of life *Heb.* the quickening, enlivening spirit, hence some will have the wheeles to be living creatures, but without this tis enough to represent to the Prophet what was the frame and course of Providence, and who did preside and manage all. An undiscerned, yet Divine, mighty, wise, just and holy, and ever living Power, Spirit, and Being, actuated all, and governed all to the execution of Justice on the wicked, and protection of the Godly.

21 When those went, *these* went; and when those stood *these* stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature *was* in the wheels.

This verse is a confirmation, and farther illustration of what is said in the 20th. and being almost word for word the same with the 20th. needs no distinct paraphrase. I shall onely note how God doth fully assert his over-ruling, and ever-ruling wise Providence in the affairs of his Church, and the World, both against the 1. Prophane Thoughts of Atheists and Epicures, which ever abound in those times, when sinners of the World and Church are ripe for harvest. 2. Against the distrust and fears of his own suffering people.

22 And the likeness *c* of the firmament *d* upon *e* the heads of the living creatures *was* as the colour *d* of the terrible chrystal *f*, stretched forth over their heads above.

c The appearance, or resemblance; of which word before, *ver* 16. and 13. *d* The living creatures, the wheels and these upon the Earth our Prophet had seen and mentioned, now he speaks of the Firmament which must be supposed to be stretche forth above the Earth, as the Prophet saw the one so he saw the other. This Firmament was not that we behold, it was emblematical and representative. It appeared but much more August and wonderful then the Natural. *e* Not resting upon, but over their heads stretcht out, and the *Heb.* were better read, over. in this place and on this occasion. *d Heb.* Eye a word twice already here use and in the same sense, the aspect and shape or form, as *ver.* 8. 16. *f* For splendo r, purity, and solidity all that was above thele creatures and wheels was beautiful and very majestical as indeed 'twas meet it should be, and 'tis therefore called terrible, because it impresseth a veneration upon the mind of the beholders, is dazleth eye and overpowereth it, the same word is used concerning the name of God, holy and revered, *Psal.* 99. 3. and 111. 9.

23 And under *g* the firmament *were* their wings straight *h*, the one toward the other *i*; every one had two which covered on this side *k*, and every one had two, which covered on that side their bodies *l*.

g Below at a great, which is but one, distance of Angels, and Creatures and Servants to their God, Creator and Lord, stood these living creatures. *i. e.* Two of each living creature as appeareth by the phrase, one toward the other. *h* Stretcht forth ready for motion if commanded and with equal straightness and heighth, in close and affectionate union, joyning in the work appointed them. *i* Each of the four living had two other wings with which they covered their bodies. *k* The two living creatures on the one side of the Chariot, and two living creatures on the other side. So that in what position soever the Prophet look towards them, their lower wings covered them. *l* Bodies here ascribed to them representatively and as all the rest visionally.

24 And

24 And *m* when they went, I heard *n* the noise *o* of their wings, like the noise *p* of great waters, as the voice of the Almighty *q* the voice of speech *r* as the noise of an host *f*: when they stood *s* they let down their wings.

m So soon and as often as they *i.e.* the living Creatures moved, were on their work executing Gods commands. *n* Heard and attended to know what twas. *o* Tho some of Gods judgments are executed with silence and are in the dark, yet here is an Alarm and they may be heard. *p* When the Sea rageth and swells as though it would overwhelm the Earth, so when the just and dreadful judgments of God are executed they threaten the overflowing of all. *q* Thunder called Gods voice, *Psalm* 29. 3. *r* The Prophet heard the voice in articulate manner declaring the will of God, as if the wings had tongues to speak as well as power to fly. *f* This voice was not of Friends saluing each other, or comforting, but it was the voice and noise of an Host, a tumultuous voice of men, a confused noise of warlike weapons and instruments, some suppose 'tis meant of the Army of the *Chaldeans*, which those winged living Creatures had now fetcht in to spoil their Jews, which they did with terrible outcries as enraged, merciless adversaries use to do. *t* Having done their Office they present themselves before God, and let down their wings not out of weariness, but out of sense that they must never act but by Commission. And now with wings let down and covering their bodies, they do humbly watch as Servants for the Commands of their Lord.

25 And *u* there was a voice from the firmament that *was* over their heads when they stood, *and* had let down their wings.

u Or, *for*, so the *Lat.* two senses may be of these words in this *verse*. Either 1. These living Creatures thus let down their wings and ceased from acting, because they were commanded so to do by the voice from above the firmament, which they readily obey. Or, 2. That they stood, let down their wings, and hush't the noise, that the Prophet might hear what was spoken from above, the former comes nearest the sense of the *Lat.* the latter nearer to our English, and either may well enough suit the text and context.

26 And above the firmament *x* that *was* over their heads *y* *was* the likeness of a throne *z*, as the appearance of a Saphyre stone; and upon the likeness of the throne *was* the likeness as the appearance of a man *b* above it.

x The Chrystalline Firmament which appeared in the Vision, not the vast expanse or Firmament in which are Sun, Moon, and Stars. *y* Heads of the living Creatures which moved the wheels and stood by the Chariot. *z* In view appeared a Saphyre stone, like or in likeness of a Throne, so the *Heb.* though we transpose the words somewhat in our Version; the Saphyre speaks splendor, and pretiousness; the Throne speaks the Authority and Power of him who sitteth thereon. *b* Christ God-Man who here appears as King and Judge to vindicate his own honour, to punish Rebels, and to give warning by his Prophet ere he execute his just but severe indignation.

27 And I saw as the colour of Amber *c* as the appearance of Fire *d* round about within it, from the appearance of his loines even upward; and from the appearance of his loines even downward *e* I saw as it were the appearance of fire, and it *had* brightness *f* round about.

c See *verse* 4. and what is said there to this phrase. In this colour does Christ now appear against the rebellious Jewes, he that would have been a Saviour to them clothed with the Garments of Salvation, now puts on the Garments of vengeance, and is clad with that zeal which is best but not fully expreft by such Metaphors. *d* Of most intense degree, as that Fire which shut up in Oven or Furnace, so this was the appearance of a Fire which had a house to it round about (as the *Heb.*) The Just indignation of Christ, and his glorious Majesty are hereby set forth, to us also, which appear within the Amber. *e* As was his upward part so the lower parts also, they appeared as Fire. Provoked to wrath and proceeding to Judge, he comes in flames of Fire taking vengeance, 2 *Thess.* 1. 8. *f Verse* 4. where the phrase is explained, majesty, justice and unstained Holiness shine round about Christ though he comes in greatest wrath against Enemies.

28 *g* As the appearance of the bow *h* that is in the cloud in the day of rain, so *was* the appearance of the brightness round about: This *i* *was* the appearance of the *k* likeness of the glory of the LORD: and when I saw it I * fell *l* on my face and I heard the voice of one *m* that spake.

* Chap. 3. 23.

g Here more particularly is described the brightness before mentioned. *h* A Rainbow the Fire being resplendent and clear cast its rays on the thick Cloud below. And this is mentioned no doubt to assure the Prophet and those among the Jews that did tremble and wait for God, that God would not forget his Covenant though he came to execute severest judgments, *Gen.* 9. 13. A like appearance of Christ in a surrounding brightness as of the Rainbow you have, *Rev.* 4. 3. Mercy, and Truth, and both according to Covenant and Promise are about the Throne of Christ. This a brightness of Mercy and Grace that enlightens, that comforts. *i* This the conclusion of the Vision. *k* It was not the full glory of God, it was not the splendor of unveiled Majesty, it was the likeness of his Glory, such as the Prophet might bear, and tell to us, the fulness of his Glory, is inaccessible light, the Prophet could not see it, and unspeakable Majesty and the Prophet could not tell it to us. *l* 1. Astonished at such a sight, as *Genesis* 17. 3. *Danil* 7. 15, 28. With 2. Deep Humility and Reverence he cast himself down. 3. 'Tis a posture of Prayer, and possibly the Prophet might sue to know the meaning of all this. *m* Such was the voice and such the things spoken, that the Prophet seems to confess he could not say whose voice 'twas, but 'twas Divine, Powerful, Astonishing, as being such as is described, *ver.* 25. such the voice he hears.

CHAP. II.

1 AND *n* he said unto me, Son *o* of man; *p* stand upon thy feet and I will speak *q* unto thee.

n That sate upon the Throne Jesus Christ, whose messenger *Ezekiel* must be to the Jewish Captives, now gone into Captivity to *Babylon*. *o* A phrase very || familiar with *Ezekiel* in this Prophesie, and he useth it for distinction being now among Angels, perhaps to keep him humble who had such great Revelations, which might occasion him to think of himself above what this Prophesie was meet, as 2 *Cor.* 12. 7. *p* Arise, resume thy wonted strength of Soul and Body which seem lost by thy fall to the ground. Fear not my coming to punish thee, I come to send thee forth a Prophet arise therefore and be as other Prophets, ready to receive the Divine Oracles, which usually came to Prophets standing, and with command God sent forth a power enabling him to arise and stand. *q* Get thy self into a fit posture and readiness, and I will speak, what that was appears in what followeth, *ver.* 3.

|| בן אדם 95 times as least used in

2 And *r* the * *s* spirit *t* entred into me *u*, when *x* he spake unto me, and set me upon my feet that I heard him *y* that spake unto me.

* Chap. 3. 24.

r So soon as the encouraging command went forth, immediately. *s* The vital Spirit or Soul of the Prophet (say some) but these suppose the Vision had strook *Ezekiel* dead, which neither can be supposed, other prophetick Visions did not prove deadly, nor did this; others will have it the Spirit of courage, some an Angel, but 'tis indeed the Spirit of God, the Holy Ghost, *Ezek.* 3. 24. The same Spirit which actuated the living Creatures and Wheels, enters the heart of the Prophet. *t* Gave the Prophet special, and suitable qualifications for his Office. The Spirit entred that he might abide with the Prophet as a constant assister and guide to him. *u* While the words were speaking, or so soon as they were spoken. The efficacy of the Spirit, and his accompanying the word of Christ here appears. *x* Either Christ who from the Throne spake to the Prophet, or the Holy Spirit newly entred into the Prophet. *y* Opened his ear that he heard what was spoken, it is the Spirit which is the fountain of all our Abilities, and which also actuates them, without it there is neither Life, strength or motion.

3 And *z* he said *a* unto me, Son *b* of man, I *c* send thee to the *d* children of Israel *e*, to a rebellious *f* nation † that hath *g* rebelled against me: * they and their fathers have transgressed against me, even unto this very day *h*.

† Heb. *Nations*.
* Jer. 3. 25.

z Vid. *ver.* 2. *a* Either vocally or by impression upon his mind. *b* The Prophet had seen *v.* 26. of the former chapter, a very glorious person on a Throne above the Firmament, and now the Prophet is called Son of Man, perhaps as the Jews conjecture to encourage the Prophet in his prophetick work, and to assure him he should be owned by that glorious one, who appeared as a man, and calls *Ezekiel* Son of man, it is certain he would never forget what he had seen, and 'tis likely this some hope however that God would redeem them *Psal.* 29. 22. would be good unto them, *Psal.* 72. 1. His Dominion was over them, *Psal.* 114. 2. and they were a peculiar people, *Ps.* 135. 4. 12. *f Heb.* Nations that are rebellious, very disobedient; as rebellion is the highest crime against the supream Magistrate, so were *Israels* sins against God: Hence fame will have *Ezekiel* to be commissioned a Prophet to denounce Gods judgements against the Heathen, who are in Scripture called by the word here used. But though *Ezekiel* did Prophesie against the Nations, as against *Egypt*, *Babylon*, *Gog* and *Magog*, yet here

there

these Nations in this third *cast* are the Jews who were like the Nations in their Idolatry and Manners, they had degenerated from their Father *Israel*, and rebelled against *Israels* God, if the Title *Israel* be comfort to the best, the appellation given to the rest they were a rebellious Nation, is terror and menace as well as rebuke to the worst, and God intimates they were what they accounted the Gentiles to be, polluted, prophane and hated of God. *g* This was implyed in the former word, but thus expressely added to ascertain the charge, and to aggravate the crime of this people, who were from their fathers days to this very day rebelling against God. It was the glory of St. *Paul* he served God with pure Conscience, it is the shame of this Nation they have rebelled from their Fathers. *h* Their Fathers before them, and they with their Fathers, and all successively, God was provoked at once with two Generations of Rebels; Fathers who gave example, and Children which took it.

* Heb. *hard of face.*

4 For *they are* † impudent *i* children and stiffe *k* hearted *l*: I do *m* send thee unto them, and thou shalt say unto them *n*, Thus saith the LORD GOD.

i Shamelesse, who cannot blush else they could never have transgressed so highly, constantly, and obstinately; *Sodom* in her day did not hide her sin, nor blush, so did the Jews in *Isaiahs* times, so they did to the dayes of their Captivity, and under the Capativity. *k* Hard hearted, resolute and strongly bent to do what ever liked them. Of disposition that relenteth not but rather more confidently going on in evil. *l* Who appeared in so much glory, and on the Throne. *m* Give thee Authority that thou mayest, and I give thee charge that thou must go to them, and say unto them, what I shall say unto thee. They will scoffe and persecute, but I command and remember whom thou hast been, who is with thee. *n* Be sure to tell them who sends thee, read the Commission, *Thus saith*, &c.

* Chap. 3. 11.
* Chap. 3. 25, 27.
* Chap. 33. 33.

5 And they *o*, * whether they will *p* hear, or whether they will *q* forbear (* for they are a rebellious *r* house) yet * shall *s* know there hath been a Prophet *t* among them.

o Though the omniscient God knows which they will do, yet lets not the Prophet know, but enjoyns him his duty, affords these sinners the mercy of warnings, and calls and expects that they act like men, hear and obey. *p* They only hear that comply with Gods Counsel, and as for others they hearing hear not. *q* Either forbear their ways of sinning, and cease to do evil, or forbear to hear thee, be not too much dejected about it, some perhaps may hear and forbear to sin, others will forbear to hear thee but not forbear to sin, the greatest part will shew themselves a rebellious house. *r* Family, House put for the whole Nation; yet wait the event, do thy duty. *s* All of them shall know, they that hear and obey shall know by the good that I will do to them, I will blesse them and bring them back. Those that will neither hear what they should do, nor forbear doing what they should not do, shall know by the evil which I will bring upon them. *t* Thy Truth, and name will I vindicate and prove thee a Prophet, to the comfort of thy self and others, who are obedient, but to the shame and confusion of the evil and wicked.

* Jer. 1. 8, 17. Luk. 12. 4.
‖ Or. *rebels.*
* Jer. 6. 28. Mich. 7. 4.
* Chap. 3. 9.
1 Pet. 3. 14.

6 And thou Son *u* of man * be not afraid *x* of them, neither be afraid of their *y* words, though ‖ * briers *z* and thornes *be* with *a* thee, and thou dost dwell among scorpions *b*: be * not afraid *c* of their words, nor be dismayed at their looks though they *be* a rebellious house.

u Thou a Prophet, sent by him whose Throne is highest, whom thou sawest as the appearance of a Man in glory, and provided with power to protect thee. *x* Cast away discouraging fear, be not dismayed at their Persons; Rulers, Priests, and pretended Prophets will oppose, but yet in the delivery of thy message fear none of them. *y* *Heb.* Will bear Counsels, or words, misreports, accusations, threats, flouts, or whatever else an envious and malicious heart can suggest to the Tongue. *z* Here two words in the *Heb.* are used the first used onely in this place, though frequently used in the *Chaldee*-Paraphrase, where it expresseth contumacy, as *Exod.* 7. 14. of *Pharaoh* refusing to let *Israel* go, and *Jer.* 5. 3. Obstinate refusing to learn. But our Translators guided by the proper signification of the other word have rendred it Briars, which usually run up among Thorns and are a very fit Emblem of the frowardness, and boldness of sinners against God and his Prophet, and of the sore destruction which will befall these Briars and Thornes when God shall send his Judgments like Fire amongst them. *a* Against these. *b* Some say this is an Herb which because it is every way armed with sharp, pricking stings hath this name given it; but if we retain the more common interpretation, it Speaks the rage, and heat: The poysonous malice, and the sly lurking craft, and irreconcilablenes of these Apostate Jews, and of all other, contemners of God and Religion. These men like Scorpions undiscerned wound, torment and kill. *c* The admonition against sinful fear is repeated, least *Ezekiel* should forget, or we in like case should fail of our duty, it is four times given in charge.

7 And thou shalt speak my words *d* unto them whether *e* they will hear, or whether they will forbear, for they *are* † most *f* rebellious.

† Heb. *rebellion.*

d Declaring what I shall shew thee and in words, which I will put into thy mouth. *e* Vid. *ver.* 5. *f* *Heb.* Rebellion in the abstract by which the *Heb.* (as some other Languages do) expresseth the superlative degree, as we have it rightly Translated.

8 But thou Son of Man, hear *g* what I say unto *h* thee; Be not thou rebellious *i* like that rebellious house: open *k* thy mouth and eat * that I * Rev. 10. 9.
give thee.

g Obey when thou hearest. *h* Harden not thy self in a seeming modest declining the Office of a Prophet, wed not thine own resolution herein. *i* House of Rebellion, as *verse* 7. *k* Some take this figuratively, as if here the Prophet had been called to open the Powers of his Soul and mind, to receive, retain all that God speaks, but I rather think that the Prophet is required to open his mouth to eat what was put into his hand, *i. e.* the Book, insinuating his divine call and inspiration, and the bitterness of the Jews calamity. A visionary book and a visionary eating here is spoken of.

9 And when I looked *l*, Behold, an hand *m* was sent *n* unto me, and lo, a roll *o* of a book *was* therein.

l The Prophet newly come out of that astonishing trance wherein he lay, and gotten upon his feet, hearing what was spoken, and possibly looking if he might see who spake, he discovers an hand. *m* Either of one of those Angels which Ministred before the Lord, or the hand of God, or of Christ this might fortifie the Prophet when he saw a hand, so soon with him as he was ready to hear and obey, power and skill to defend and guide him will ever be as ready. *n* An Eastern idiome of speech. *o* Their Books were not of that fashion and make as ours now are, but written in Parchment and in the length of it, and so one piece fastened to other, till the whole would contain what was to be written, and then was it wrapt or rolled about a round piece of wood, fashioned for that purpose hence Books are Volumes.

10 And *p* he spread *q* it before me, and it *was* written within *r* and without, and *there was* written therein *s* lamentations, and mourning, and wo.

p *Ver.* 9. 'Twas the hand, here 'tis the Person, he who held out his hand. *q* Unrolled it within that distance the Prophet might read what was written therein. *r* On both sides, on that side which was inward when rolled upon its roundle, and on that side also that was outward, and as 'twere the back side. A long Roll, and full on both sides, so would the sorrows of the Jews be. *s* Such things as would make the stoutest heart lament, inwardly grieve, and mourn, expresse it in visible tokens; and wo; sad thoughts and guesses at worse to come; so this Prophets message would be a most heavy burthen to the Jews and other Nations against which he prophesied.

CHAP. III.

1 MOreover *a* he said unto me, Son of man *b* eat that thou *c* findest; *d* eat this roll and *e* go *f* speak unto the house of Israel.

a Who sate on the Throne and directed the Chariot or Cherubins, the Lord Jesus Christ, who also spake to him in the Chapter before. *b* This was done in a Vision. *c* In the hand which was sent to him, *ch.* 2. *ver.* 9. this explains the former and being ingeminated, doth require the Prophets greatest resolution and diligence. Read attentively, Meditate throughly, Impresse the things upon thy Soul deeply, for thou must declare them with very great affection and tenderness, with exact faithfulness and fearless courage. *e* For then art thou fitted for, and Commissioned to undertake the Prophetick function. *f* Publish to them of the Captivity in *Babylon*, what I have declared to them, tell them what they should do, and what I will do.

2 So *g* I *h* opened my mouth, and he *i* caused me to eat that roll.

g And *Heb.* So soon as he had heard he must eat it. *h* Not to discusse points, but to obey, to shew my readiness indeed, and to do what lay on me to do. *i* Not by a force compelling me, but by a concurrent help in what the Prophet was ready to do.

3 And *k* he said unto me, Son of man, cause thy *l* belly to eat *, and fill thy *m* bowels with this * Rev. 10. 9.
roll that *n* I give thee: *o* Then did I eat *it*, and See Jer. 15. 16.
it was in my mouth as *p* honey for sweetness.

k In this *verse* is confirmed and explained what was spoken *ver.* 1. which see. *l* The mouth is the proper instrument of eating, but when meat is eaten and digested, the Belly is said to Eat, the Prophet must not just taste but he must chew, swallow down, retain, and fill his Belly with Gods word. *m* This is the same repeated unless it add to the other the measure, the fulness of the measure wherewith we should read, meditate, and digest the Word of God, and his Works. And since Bowels are the seat of Compassion, 'tis likely the Lord would have his Prophet be affected with pity toward that Captive people, whose miseries he must foretell, and he foresees they must suffer.

n The

n The Roll and all that was in it came from God, and *Ezekiel* must remember this. *o* And I did eat it, *Heb.* *p* Upon the palate 'twas sweet, (this done in Vision still) as Honey, if you wonder that such bitter Tydings could be sweet to the Prophet, if it be doubted how this could be since, *chap.* 2. *ver.* 10. 'Twas full of Lamentation, &c. *Resp.* It was sweet to receive such things by Revelation from God, and so to converse with God; 'tis sweet to foresee future events, and to foretell Gods just judgments against sinners, and to have prospect of a vindication of the honour of God and credit of the Prophet, who seeing all these things with a well composed mind, and just zeal for God, could not but approve, and be pleased therewith, Or, It was sweet, as usually the first part of the Ministerial work is pleasant, but at last wicked mens opposition and persecution make it bitter, as *ver.* 14. And *Jer.* 15. 16, 17, 18. And *Rev.* 10. 10.

4 And *q* he said unto me *r*, Son of man *s* go, get thee unto the *t* house of Israel, and *u* speak with *x* my words unto them.

q See *ver.* 1. *r* See *ch.* 2. 1. *s* Either the first word, *go*, intimates the awakening and rousing him, and the latter, *get thee*, directs him whither to go when on his Legs, or else 'tis an idiom of the *Heb.* Language, or an *hendiadis*, an ingemination of the same command. *t* See *chap.* 2. *ver.* 3. *u* See *ver.* 1. *x* In my Name and Authority, so some, but then it would have been in the singular number not plural. Better and fuller 'tis by others thus, what things I shall shew thee, and in what words I shall declare them to thee; these declare to the Captives in *Babylon*. They perhaps do expect to hear somewhat else and their flattering false Prophets, suggest other matters, but look to it, thou goest on my errand, speak therefore, in my words, as *Heb.*

† Heb. *deep of speech and heavy of tongue, as in* verse 6.

5 For *y* thou *art* not sent to a people of a *z* † strange speech and of an *a* hard language *but* to the house of Israel *b*.

y Though the divine Command is reason enough, why we should obey readily, yet God is pleased to give the Prophet arguments to persuade and ushers them in here. *z* Who cannot skill of thy speech, nor thou speak (without gift of Tongues) to them, shift not off thy work as if with *Jonah* sent to a people of barbarous Tongue, in which are dark and profound idioms, but as horrid to thy Ear, as deep and dark precipices and gulphes to the eye, as *Heb.* deep of lip intimates. *a* The same repeated in other words, they will need no interpreter to tell them what thou sayest to them, nor wilt thou need an interpreter to tell thee what answer they give. Thy work will be the easier, neither difficult as things that lye deep to be dig'd out, nor as things of great weight and heaviness to be lifted, as both Metaphors imply; this is his first argument. Next implyed in it I send thee to thine own Country men, whose welfare thou shouldst readily seek, and in their own Tongue thou mayst expresse thy care for them. *b* They still are a Family that God owneth he hath not broke up house-keeping, there is further incouragement, and they are *Israels* Seed the posterity of *Jacob*, and under Covenant Mercy, go therefore readily for *Israel* shall be gathered.

† Heb. *deep of lip, and heavy of language.*
‖ Or, *Is I had sent thee, &c. would they not hear hearkened unto thee?*

6 Not to many *c* people of a *d* strange speech, and of an † hard language, whose *e* words thou canst not understand: *f* ‖ surely, had I sent thee to them they would have hearkened unto thee.

c This verse is much what the former. yet strengthens and illustrates what is laid down there. Many people here may be according to the comprehensiveness of the *Heb.* word, either numerous, whose multitudes would be their pride and tempe them to deride thee. Or, Mighty in valour and feats of War and Policy, whose might would harden them. Or, Far off, who would wonder a stranger should come to tell them their destiny. Or, Diverse Nations, that thou shouldst need diverse Tongues, to speak to them all in their own Language. This difficult work is reserved to those whom *Shilo* will send, 'tis kept to the times when the Spirit poured forth shall enrich with the gift of Tongues in Gospel dayes. *d* Deep lip, &c. *vid. ver.* 5. *e* Words are articulate and significant, and when understood they are words to the hearer, but whilest not understood they are but empty and barbarous sounds, as the Apostle observes in 1 *Cor.* 13. *f* Surely, in the *Heb.* the words occasion difficulty and variety of Translations, but all of no great moment. Some would refer it to the Jews and make this sense, hadst thou gone in any name but mine they would have heard, so parallel it with *John* 5. 43. but 'tis better, and more agreeable with the Text to refer it to many Nations mentioned, who would have heard what the house of *Israel* refused to hear, (of which *Jonahs Ninivites* are pregnant proofs) and to them I would have sent thee, (say some) but that they did not understand thee; this is but a very slender guesse and ill consists with the Power of God, which can give thee Tongue, if he would have sent the message, as he intimated to *Moses* unwilling to go. Our Version hath well read and referred the words; with that asseveration surely they have expresst what some will have the *Heb.* אם לא *Jonahs* Ninivites are pregnant proofs) and to them I would have sent thee, (say some) but that they did not understand thee; this is but a very slender guesse and ill consists with the Power of God, which can give thee Tongue, if he would have sent the message, as he intimated to *Moses* unwilling to go. Our Version hath well read and referred the words; with that asseveration surely they have expresst what some will have the *Heb.* אם לא to be, a form of an Oath, God assures the Prophet the message is such that any men in their wits would hear, go therefore to thy people, try whether they will act like men and hear, especially when their condition is quite other wise then that I now suggest of the Nations, for the Jews are few, weak, reduced to this by neglecting to hear in reason, they should now hear, repent, seek me, do my word, and live.

7 But *g* the house of Israel *h* will not hearken unto thee, * for *i* they will not hearken unto me, * Joh. 15. 20.
for *k* all the house of Israel *are* *l* † impudent and † Heb. *hard of forehead and hard-hearted.*
hard-hearted *m*.

g And *Heb.* but adversatively is rightly rendred *but*. *h* Have no mind or will, the original is not here, as mostly 'tis elsewhere, content to expresse it by the word in the Tense, which concludeth the event. *But* the original first points out their want of a will and inclination, they have no propensity to hear, they are obstinate in their refusal, next adds what 'twas their wills were obstinately averse to, *i. e.* hearing and obeying. *i* This passage confirms the prediction, and with all fore-arms the Prophet that he humble not at their scandalous refusal and abusing of him, so they have used their God and his, and no wonder if they consent as little to him as they have to God. *k* *i. e.* The far greater part, not every particular Person, there were of the Captives some few like good Figs, &c. *l* Have hardened their Faces, they are not ashamed, nor can they blush now, as *Jer.* 3. 3. Brazen faced is no new phrase or Anglicisme, but as old as *Isaiah* 48. 4. nay as old as habitual sin. *m* This the root whence the other springs, and what hope from such whose hearts are as far from relenting as their Faces from blushing? How can it be expected they will hear who se Hearts are deafer then their Ear.

8 Behold *n*, I have *o* made thy face strong against thy faces, and thy *p* forehead strong against their foreheads.

n This may be to remove the objection of the Prophet, who might plead the softness of his own mettal, and pretend shameless sinners will scoffe a young Prophet out of Countenance. Behold says God consider. *o* Given. They have given themselves this impudent Countenance, I have given thee true courage, constancy, and manly carriage. *p* The same answer in words very little varying, God will qualifie and gift him for this work among this people, and edge his own tools to cut into the hardest mettal. So *Isay* 50. 7. *Jer.* 1. 18. and *Mic.* 3. 8.

9 As an *q* Adamant harder then flint have I made thy forehead: *r* fear * them not, neither * Jer. 1. 8, 17.
be *s* dismayed at their looks, though they *be* a Chap. 2. 6.
t rebellious house.

q If their foreheads be hard and cutting as the Flint, if they wound the soft and tender, if they sparkle with Fire against those of harder mettal, yet be not afraid I have made thee as the Adamant harder then Flint able to cut, and to break it. But what if here should be allusion to the Talmudic Rabbinical Tradition about their supposed worm *Schamir*, the word here used, if the Tradition be as old as *Ezekiels* time twill carry some probability with it. This *Schamir* was say they a worm, which by secret vertue would, when applied, cut or form hard Stones, and divide the greatest, that *Moses* used it to prepare the precious Stones for the Breast-plate, and *Solomon*, say they, used it to fit the Stones without Hammer for the Temple; well then *Ezekiel* fear not thou shalt be a *Schamir* to the Jews in Captivity, and fit some of them to be either rich Ornaments in the Breast-plate, or beautiful Stones in the Temple, go about thy work, it shall not be, though it seem, successless. *r* Let no prevailing fear take thee quite off from thy work. *s* Let not any lesser surprises and sudden discomposures of mind when thou appearest before them, unfit thee for this work I set thee about. *t* As a House that is Rebellion it self.

10 Moreover, he said unto me, Son of man, all my words that I shall speak unto thee, *u* receive in thine heart, and hear *x* with thine ears.

This verse is a Repetition of the charge given to the Prophet, to deal faithfully and undaunedly in the delivering his message, to deliver always what God should speak, to speak nothing else, and to speak all that. These repetitions in the abundance of the same words, are from the usage and custom of the people of those Countries in which the Jews were now Captive. *u* This explains the Visionary Eating of which *ver.* 3. *x* Hearing is first, and Receiving into the Heart follows, but with the Jews such transpositions are very usual.

11 And *y* go, get thee to them of the *z* captivity, unto *a* thy people, and *b* speak unto them, and tell them, *c* Thus saith the Lord GOD; *d* whether they will hear or whether they will forbear.

y Vid. *verse* 4. *z* Of the first Captivity under *Jeconias* Reign, who succeeded his Father *Jehoiakim*, slain for his Conspiracy with *Egypt* against *Nebuchadnezzar*, as 2 *Kings* 24. 1. with 6, 7. These are those good Figs, *Jer.* 24. 5, 7, 8. of whom such good is spoken and to whom those Promises are made. *a* The Sons of thy people, *Heb.* Some will have God speaking here of this people as no more his, but I think it rather is to be interpreted of some that were amidst them who were discovered of God, and were now but Children or Sons of the People, the Apostate Idolaters and debauched sinners, which might possibly have embraced the Conqueror's Religion and Manners. *b* Here again the Command is repeated and doubled. *c* As before *chap.* 2. *ver.* 4. *d* *Chap.* 2. *ver.* 5. which see.

12 Then the * spirit *f* took me up, and I * Chap. 8. 3.
heard *g* behind me a *h* voice of a great rushing,
saying,

saying, *i* blessed *be* the glory of the LORD from his *k* place.

e The Spirit of God which governed the Wheeles and the living Creatures, *chap.* 1. *ver.* 3. *f* Either raised him up to nearer approaches to see and discern, to hear and learn. Or, carried him to his Countrey-men to whom he was to speak. *g* His Face toward the North while he saw the Vision, now that he is carried South to his People the voice is behind him. *h* An Articulate found and intelligible, but with great commotion for it was the voice of Angels, attended with the rushing noise of the Wheeles added to the noise of their wings, and a mighty Wind which might likely accompany all this. *i* Praised, and magnified be the gloriously holy and just God, riding on the glorious Chariot of his sovereignty in prescribing Laws, appointing Ordinances, threatning Sin, and punishing sinners. *k* Either coming down from Heaven, or departing from his Temple. In brief the glorious Angels, and all the Saints of God blesse, *i. e.* Praise, admire, and justifie God in all the ways of his Judgments among the Sons of Men.

† Heb. *kissed.*

13 *I heard l*, also the noise of the wings of the living creatures that *m* † touched one another, and the noise of the wheeles *n* over against them, and a noise of a great rushing.

l I heard, added to connect the verses and to make the reading full, hath I think somewhat perplext the words, and occasioned enquiry after two different sounds or voices, whereas if we read them as in the *Heb.* and as the *Lat.* And the noise was of the wings, &c. so the 13th. verse will explain the 12th. and tell you what was that great rushing which *Ezekiel* heard behind him. *m* See *chap.* 1. *ver.* 9. *n* See *chap.* 1. *ver.* 19, 20.

† Heb. *bitter.*
† Heb. *hot anger.*

14 So *o* the *p* spirit *q* lifted me up, and *r* took me away, and *s* I went † *t* in bitterness, in the † heat of my spirit, *u* but the *x* hand of the LORD was strong upon me.

o And *Heb.* or then, at that very time. *p* The Spirit of God, as *ver.* 12. which see. *q* Either from that prostration which the terrible Vision had caused, when he fell to the ground. Or, rather caught him, who before was on his Legs and well come to himself, up into the Air. *r* Carried me, *s* as was *Philip* when carried away from the Eunuch.) and brought me to the place where I was to deliver my message, the place where the Captive Jews were crouded together. *t* Hitherto nothing appears of the Prophets concurrence, but the verse seems to speak, constraint and force, but now you have his voluntary concurrence with the motion of the Spirit. He went when so moved and assisted. *t* Bitter in the heat of my Spirit, *Heb.* Grieved, sad, and my Spirit within me was as all in a heat of anger. Either 1. Enkindled within by the sympathy he had with his Countrey-men in their sufferings and calamities. Or, 2. Because of those wickednesses he saw and reproved in them. Or, 3. Because he must be the unwelcome messenger of such unwelcome news. 4. Or, Because of the danger he was exposed to among enraged desperadoes, which way ever you explain it, *Ezekiel* weakness and distempered humour will appear in it, *Jonas*-like will be angry. *u For*, as some others. And as *Heb.* *x* Either in general the Power of God, which cannot be resisted. Or, the Spirit of Prophesie, which as a Fire shut up will break forth, as in *Jer.* 20. 7, 8, 9. indeed both concurre.

* Job 2. 13.

15 ¶ Then I came to *y* them of the captivity at *z* Tel-abib, that dwelt by *a* the river of Chebar, and I * sate where *b* they sate, and remained there *c* astonished among them *d* seven dayes.

y Verse 11. See there. *z* The name of a place in that part of *Mesopotamia* which was shut up within *Chibar* Westward, and *Suacra* Eastward. This was divided into Superiour called *Gozan*, and Inferiour called here *Tel-abib*, a low Country and unprofitable because spoiled by waters, and secure to keep Captives in, and so it afforded matter of labour and toil to the Captive Jews, and was as a Prison to them that lived they should escape, and in both pleased the *Babylonians*. *a* On or near to that part of the River *Chibar* which runs *Westward* of this *Tel-abib*, here then is no more contradiction then is in this, if I should name a place between two Rivers, and say the place is near one of those Rivers. *b* Sate sad and astonisht, where I found and saw them sitting astonished, for sitting sometimes is a posture of mourning and sadness, as in *Lam.* 1. 1. and *Job's* Friends, and *Psal.* 137. 1. *c* Either at the sight of that woful change of the Jews from freedom and honour, to servitude and shame. Or, astonisht at foresight of that which the Roll contained, or at the Jews impenitence and unreformed manner of living under all these afflictions. *d* Mourning no doubt all that while, and waiting till the Spirit of Prophesie should open his mouth, and till he might know Persons, their inclinations, vices, and temper in them and till he might speak somewhat of personal knowledge against their wickednesses.

16 And it came to pass at the end of seven dayes, that the word of the LORD came unto me, saying,

This Verse gives us sufficient account why the Prophet stayed these seven days, it was because the particular word he was to speak to them was not yet declared to him. He had a Call and Commission to be a Prophet, and comes in this character to these Jews, but till seven days are ended he receives no particular word, when by his carriage among the Jews it appeared he was more then a common man, that he was full of matter more then ordinary, then came the word of the Lord, saying.

* Chap. 33. 7.
* Isa. 52. 8. & 56. 10. & 62. Jer. 6. 17.

17 * Son *e* of man *f* I have *g* made thee * a watchman to the *h* house of Israel: therefore hear the word at my mouth *i*, and give them warning *k* from me.

e Chap. 2. 1. which see. *f* The Person that appeared to him, *chap.* 1. 26. 'Tis the great and glorious one. *g* Appointed by Commission, I have qualified by gifts, I have actually sent thee forth, &c. *h* Night and day to observe whether the Enemy approach, and to give notice on pain of death. *i* See *chap.* 2. 3. *k* I will give thee notice, thou art then to give warning unto them, and let them know it comes from me, and in Mercy to prevent their final ruine, be not as a Prognosticator, as one that consults the Stars, and foretells from the Conjunction of them, but own the things thou art to warn them of as from my mouth.

18 When I say *l* unto the *m* wicked, thou shalt surely *n* dye, and thou *o* givest him not warning, nor *p* speakest to warn the wicked from his *q* way to save his life *r*: the same wicked man shall dye *s* in his iniquity; but his blood will I require *t* at thine hand.

l Either by the menaces of my Law, or by motion of my Spirit stirring thee up to reprove and warn. *m* Any wicked one whatever rich or poor, mean or mighty. *n* Such courses will certainly end in death, and in damnation if not left. *o* Frequently and with repeated monitions, as the word signifies, and as the Apostle, *Acts* 20. 31. this to those that will hearken. *p* Some will prophanely scoffe and deride, yet speak to warn them, till it do appear they are such as will turn again and rent you. Or else 'tis the same thing repeated. *q* Men must be told of their own sins these are their dangers. *r* That thou mayst preserve his Life, his Soul, and recall him at once from Sin and Death. *s* The man who is not warned by thee will certainly dye in his sin, the sinners ignorance will not be sufficient to prevent his death, but thy not admonishing him will involve thee also in guilt and death. *t* I will punish thee, who possibly mighest have saved by warning, however oughtest to have warned.

19 Yet if thou warn the wicked, and he turn not from *u* his wickedness, nor from his *x* wicked way, he shall dye in his *y* iniquity; but *z* thou hast delivered thy Soul.

u This may denote the sinfulness of his Mind and Heart, which is the spring of all. *x* His actual sinful courses, the practices of Sin and the habits of Sin must be left. *y* The punishment of his unrepented Sins shall be death. *z* There is no danger unto the watchman, the Prophet and Minister who did his duty and warned the sinner.

* Chap. 33. 14.
† Heb. *right ousnesse.*

20 Again *a* when a * righteous *b* man doth *c* turn from his † righteousness, and commit *d* iniquity, and I *e* lay a stumbling block before him, *f* he shall dye: because thou hast not given him warning he shall dye in his sin, and his *g* righteousness which he hath done shall not be remembered but his blood will I require at thy hand.

a What must be done to sinners is said now for those that have been righteous take thy directions. *b* Either one that hath for some continuance of time professed the way of Righteousness, but is now overcome of vices. Or, who is Righteous onely in appearance, as *Prov.* 18. 17. *Ezekiel* 18. 24. 26 and 33. 13. *Matth.* 9. 13. *c* Gives just cause to fear he not onely hath committed some particular Sin, but that he hath changed the course of Life, the thoughts and purposes from good to evil, hath forsaken the way of Righteousness. *d* Gives himself up to a sinful life, wallowes in sin. *e* Dispose affairs so by a just and punishing Providence that what did restrain is taken away, or what will be occasion of greater sinning is not removed or any other way, I give such an one up to his own hearts lust, so that he continue in sin. *f* Shall perish in his Sin. *g* Either external, and seeming. Or, his partial and temporary Righteousness which he himself or others ascribed to him and thought to be in him. *h* Shall not be profitable to him, he that Apostatizeth is the worst of men, because he falls from known ways of Goodness and Holiness. Yet such must be warned else their blood will be required at the hand of those who were to warn them.

21 Nevertheless, if thou *i* warn the *k* righteous man, that the righteous *l* sin not, and he *m* doth not sin, he shall surely *n* live, because he is warned: also thou hast delivered thy soul.

i As often as need. *k* The truly and really pious, the regenerate man. *l* Deliberately, customarily, habitually. *m* Takes warning and departs further from sin, and keeps better to the wayes of God. *n* Be accepted with God and happy, and both warner and warned have delivered their Souls.

22 ¶ And the *o* * hand of the LORD was * Chap. 1. 3.
p there

p there upon me, and he said unto me, Arise, go forth into *q* the plain, and I will there *r* talk with thee.

o See *chap.* 1. 3. and 3. 24. *p* At *Tel-abib.* *q* Withdraw from the multitude and retire into the opener place, likely 'twas some spatious level in that low Country which lay between the Rivers. *r* To comfort, encourage, direct and communicate further of the Divine Will and Counsels to the Prophet.

23 *s* Then I arose, and went forth into the plain, and behold, the *t* glory of the LORD stood *u* there, as the glory which I * saw by the river of *x* Chebar: and I *y* fell on my face.

* Chap. 1.

s So soon as commanded. *t* See *chap.* 1. 28. with foregoing verses. *u* In the Plain whither he is now come. *x* It overpowred him now as then, and he could bear it no more now then before he could.

24 Then the *y* spirit entred into me, and set me upon my feet, and spake with me, and said unto me, go *z* shut thy self within thy house.

y See *chap.* 2. 2. *z* Some say this is to be an interrogation wit thou, &c. Others add this as an Irony upbraiding him, but I see no ground for either, 'tis as we read it a plain command which appears, in that with the command God giveth strength to do what is commanded, and he is to shut up himself. To learn of God what he must foretell, to foresignifie the shutting up of Jews in *Jerusalem*.

* Chap. 4. 8.

25 But thou, O *a* Son of man, behold, *b* * they shall put *c* bands upon thee, and shall *d* bind thee with them, and thou shalt not go *e* out among them.

a See *chap.* 2. 1. *b* Tis not said who shall do this, therefore Interpreters gheste variously at it, some say tis figurative noting the malice of the Jews, who would not suffer him quietly to converse with them, their malice was like Bonds. Others understand the words as they found and refer to. 1. Angels as if they bound him. 2. To his Friends and Domesticks, who would take his intensenes and earnestnes in continued, retired thoughtfulnes to be madness, so Prophets were mistaken and misreported, 2 *Kings* 9. and *Mark* 3. 21. 3. To the ruder and more violent of the Jews, who on all occasions were ready thus to confine their Prophets, when they foretold unwelcome Tydings, and to stir up their Governours hereto, as 1 *Kings* 22. 27. *Jer.* 32. 2. and 37. 15. and 38. 6, 7. Tis not improbable that the rabble should incense the (Ἀρχιερεῖς καὶ οἱ πρεσβύτεροι) Presidents of the Captivity to do this. *c* Signifying the bonds and chains of their future Captivity who were yet at *Jerusalem*. *d* This I suppose denotes the severity with which the Conqueror would treat them, he would bind their bonds fast, close, and this will be pain and grief to the bounden. *e* A *Hebraism*, thou shale be denied a free converse.

* Chap. 24. 27.

26 * And I will *f* make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them † *g* a reprover; for they *are* a *h* rebellious house.

† Heb. *a man reproving.*

f Either by forbidding thee to speak, I will make thee as dumb, as if thy Tongue did cleave to the roof of thy mouth. *g* Or, possibly God did suspend his influence, and leave the Prophet dumb as one who could not move his Tongue, the use whereof is taken away. *g* A man to reprove (as *Heb.*) shale tell them as little of their faults, and danger as a dumb man can do. God hereby giving the Prophet some respite, signifying the future state of the Jews would be such they should no more dare to mutter or whisper, and punishing the refractory deafness of the Jews with taking away their reprover, &c. *h* Verse 5. 7. of *x. chap.* See.

27 But *i* when I speak with thee, *k* I will open thy mouth, and thou *l* shalt say unto them, Thus saith the Lord GOD, he that heareth, *m* let him hear, and he that forbeareth, let him *n* forbear, for they *are* a rebellious house.

i When ever I shall reveal any thing to thee. Or, when I shall have discovered all to thee which thy people should be informed in. *k* Then I will open thy lips and loose thy Tongue, and give thee power to speak. *l* In point of Duty thou must tell them what I speak, and tell them as from me who am eternal and sovereign Lord of Heaven and Earth, and in this state the Lord speaks above eighty times in this Prophesie. *m* Tis his duty and safety, and I propose it to his consideration, let him think what he hath to do herein. *n* Tis at his own peril, thou hast warned him and now trouble not thy self, neither be grieved much at it. They a Rebellious house act like themselves in sinning, and thou hast acted like thy self a faithful admonisher; I will act like my self in punishing and giving them up into the hands of cruel, ravenous and devouring Enemies, who shall destroy them.

CHAP. IV.

1 THOU also Son of man, take thee a *l* tile, and *m* lay it before thee, and *n* pourtray upon it the City, *even* Jerusalem.

Hitherto the preface containing the Call and Commission of the Prophet, now he begins; this is the first Prophetie, and tis against *Jerusalem*. *l* Or brick, or any square Tablet on which he might engrave or carve. *m* As Carvers use to do, as Engravers and Painters do. *n* Draw a Map of *Jerusalem*, delineate or describe the City *Jerusalem* whence they were come, who now are in *Babylon*, and probably repented that they had left *Judea* and *Jerusalem*, and murmured against them that advised to it. But let them know by this sign that *Jerusalem* should suffer much more then ever they suffered, that those who remained there sinning against God should bear a long Siege, a very grievous Famine, and cruel Slaughters.

2 And lay † siege against it, and *o* build a fort against it, and cast a *p* mount against it: set the *q* camp also against it, and set ‖ *battering* rams against it round about.

‖ Or, *chief leaders.*

† Draw the figure of a Siege about the City. *o* Raise a Tower and Bulwarks which may annoy the besieged. and defend the Besiegers, from which may be shot either darts against men, or mighty stones against the Walls and Towers of the City. *p* Which made large, high, and strong and near as they can, might thence by help of Galleries get over the Walls and enter the City. *q* Lay out the ground also for the Army of the *Chaldeans* to pitch their Tents in, and to form their Camp. *r* The *Chaldee* Paraphrast understands the Captains and Chief Leaders among the Souldiers, but its better understood of those Engines wherewith Besiegers did batter the Walls and Towers of a besieged City; an Engine of great use in days of old among all Warlike Nations, invented say some in the Siege of *Troy*.

3 Moreover take thou unto thee an *s* ‖ Iron *t* pan, and set it *for* a wall *u* of iron between thee and the City, and set *x* thy face against it, and it shall be besieged, and *y* thou shalt lay siege against it: this *shall be* a *z* sign to the house of Israel.

‖ Or, *a flat plate, or slice.*

s To signifie the hardness and obstinacy of the Besiegers. *t* Probably a Frying pan, on the plain part of which the Tile bearing the pourtrait of *Jerusalem* lying, the Iron edges or brims compassed it round about, as a line drawn round a besieged City, out of which the distressed could not fly, into which no relief could be brought. It plainly noted the cruelty of the *Chaldeans* and future tortures of the Jews, who were like to be fryed or broiled in this Iron Pan, as *Jer.* 29. 22. and 2 *Mac.* 7. 5. *u* That it may resemble a wall of iron, for as impregnable as such a wall, should the courage, resolution and patience of the *Chaldeans* be attacking it. *x* Fix thy displeased countenance against it, in token of my displeasure. *y* If the Prophet do represent him that sent him, then it speaks Gods appearing against these wicked ones. *z* All these things are signs and emblems usual with all, most usual with this Prophet, who in this Hieroglyphick foreshews the state of those that lived at *Jerusalem*.

4 *a* Lie thou also upon thy *b* left side, and *c* lay the iniquity of the house of *d* Israel upon it: *according* to the *e* number of the dayes that thou shalt lye upon it, thou shalt *f* bear their iniquity.

a A posture which was to signifie the settled resolution of the Besiegers, who had taken up their abode till the Siege were finisht in taking *Jerusalem*. *b* To note out the less worthy part, the ten Tribes, or *Samaria* which was from *Jerusalem* toward the left hand, and was head of the Ten Tribes. *c* Take upon thee in the representation thereof both guilt and punishment, bear both not to expiate but to exemplifie what they should suffer. *d* Distinguisht from *Judah* 'tis the Ten Tribes. *e* By that proportion of time thou shalt know and intimate to them how long I have born patiently with their sins, and how long they shall bear their own punishment. *f* Signifying that as the Prophet in the sign, so God in very deed had patiently born with them.

5 For I have *g* laid upon thee the years of their iniquity, according to the number of the days, *h* Three hundred and ninety days: so shalt thou bear * the iniquity of the house of Israel.

* Num. 14. 34.

This verse explains the former. *g* I have pointed out the number of years wherein Apostate *Israel* sinned against me, and I did bear with them according to the number of dayes, wherein thou must lye on thy left side. *h* See v. 4. There is some difference, though of no great moment, in fixing the periods of beginning and ending these Prophetick dayes, these years some begin them at *Solomon's* falling to Idolatry, in the 25th. year of his Reign, and end them in the fifth of *Zedekiah's* Captivity. Others begin at the fourth year of *Rehoboam*, and end them in the 21th. year of the Captivity. Others begin them in the first of *Rehoboam* and *Jeroboam* when the Kingdom was divided

and then they must end about the 17th year of the Captivity. The first computation to me is much the likeliest, and agrees nearest with the year wherein this Prophet begins his Prophecie It is not altogether unlikely that the Prophet may intimate though obscurely the continuance of the Siege of *Jerusalem*, which the *Chaldeans* begun on the 10th day of the 10th moneth of the 9th year of *Zedekiah*, and lasted the remaining two moneths of the 9th year, and the whole 10th year, except some five months wherein the *Babylonians* retired to fight the *Egyptians*, beat them, spoiled them and returned to the Siege of *Jerusalem*, which lasted to the 9th day of the 4th moneth of *Zedekiah* 11th year. So that one whole year, and three weeks, and 4 days; or 13 moneths, at 30 days in each month, taking up 390 days, and discounting the five moneths and odd days in the *Egyptian* expedition, you come to the continuance of 390 days in the threatned Siege, and possibly this may be the intent of the Prophesie.

6 And when thou hast *i* accomplisht them, lie *k* again on thy right side, and thou shalt *l* bear the iniquity of the *m* house of Judah *n* forty dayes, I have appointed thee * † each day for a year.

* Num. 14. 34. † Heb. *a day for a year, a day for a year.*

i Almost accomplisht, or when about to accomplish them, *i. e.* 40 days, before the 390 do expire, at the end of 390 days turn thou to thy right side, and bear the iniquity of the house of *Judah*, and that this is the true account appears from this *verse* compared with *chap.* 1. two first verses, and *chap.* 8. *ver.* 1. say some and those very Learned men. Others will have the 40 days distinct from the 390 and reckon them by themselves, and so the better and Grammatical construction in the *Heb.* seems to carry it, for it speaks in the Perfect-tense, and lying a second time. But be these numbers distinct or but one is no great concern, either way they do plainly speak Gods wonderful patience with *Israel* and *Judah*, and point out the time of the miseries of both for their sinfulness. *k* A second time *Heb. l Vid. ver.* 4. *f.* *m* Of the two Tribes say some, of the Royal Family say others, and countenance it with, *Isai.* 22. 21. and then *Israel* distinguished is the whole body of the Two Tribes, and the Remnant of the Ten Tribes that escaped and embodyed with the Two Tribes, as some did at first division, others afterward in *Asa*, *Jehosaphat*, *Hezekiah* and *Josiah* time, leave their places and came to *Jerusalem*. *n* Tis plain they are so many years, but not so plain where to begin them, whether from *Manasses*, or more probably from *Josiah's* renewing Covenant, until the destruction of the Temple which is 40 *Ann.* during which time God deferred to punish expecting whether they would keep Covenant and walk with God, or retain their Idolatries and wicked ways, which latter they did for 13 *An.* of *Josiahs* Reign, for 11 of *Jehoiakim*, and 11 of *Zedekiah's* Reign, and five of his Captivity, which amount to just 40 years, and they are mentioned a part say some from the 390 because they were more wickedly abused to promote sin.

7 *o* Therefore thou shalt *p* set thy face toward the siege *q* of Jerusalem, and thine *r* arm *shall be s* uncovered, and *t* thou shalt prophesie against it.

o And Heb. *p* While thou liest on thy side thou shalt fix thy countenance on the pourtrait of besieged *Jerusalem*, with angry and menacing looks. *q* Not which was in the Land of *Judah*, but on that described in the Tile, the Emblem of the other. *r* Thy right arm the stronger and more ready to act. *s* Naked and stretcht out as being ready to strike and slay. *t* This very Emblem doth threaten, which is a visional prediction, and no doubt *Ezekiel* unfolded these riddles on just occasions, and this was a Prophesying to them, sometime by signs and sometimes by words.

8 And behold, *u* I will lay *x* bands upon thee, and thou shalt not turn thee † from one side to another, till thou hast ended thy *y* siege.

† Heb. *from thy side to thy side.*

u Who ever were the persons that laid bonds on *Ezekiel* in *chap.* 3. *ver.* 25. here tis plain that the Lord doth it. *x* If the Prophet represent the Besieged Citizens who must be Captives in Bonds, then tis likely these Bonds were visible and material, that they might be a teaching sign and admonition, that as they saw the Prophet in them, so certainly he should see that come to pass which was signified by them. If he represent the *Chaldeans* as those who were by divine power as fast bound to this siege, till the City be taken, as he was tyed to the place whence he could not stir a foot; then invisible bonds which none feel or see but the Prophet, may suffice, these assuring him that those could move no more from the Seige then he from that side he lay on. And though the *Egyptian* Army make some diversion, yet it is very like the Seige was not quite raised, but they kept the City blocht up, whilest the grosse of the Army drew off to fight *Pharaohs* Army, according to that *Jer.* 37. 9. the *Chaldeans* shall not depart. *y* Plural *Heb.* Seiges, either because 'twas like two Seiges by that little interruption of 3 or four moneths or else because of the length and sorenesse thereof.

9 ¶ *z* Take thou also unto thee, *a* wheat, and barly, and beans, and lentils, and millet, and ‖ fitches, and put them in *b* one vessel, and make thee bread thereof, *according* to the number of the days that thou shalt lye upon thy side, three hundred *c* and ninety days shalt thou eat thereof.

‖ Or, *fetch.*

z Provide thee Corn enough: for a grievous Famine will accompany the Seige. *a* Whereas all sorts of grain are to be provided, it assures us all would be little enough, Wheat and Barly would not outlast the Seige, coarser and meaner must be provided though less fit for Bread. *b* Mix the worst with the best to lengthen out the best, that the mixture may render them useful in such necessity. *c* He mentions only 390, the 40 days either concurre with them, or else because they referre to the time after the City was taken, whereby such as survived and got some liberty to go abroad found food for themselves, if they escapt the Sword of the Enemy and were got into the Countrey, they wanted not Bread.

10 And thy *d* meat which thou shalt eat, *shall be* by *e* weight *f* twenty shekels a day: from *g* time to time shalt thou eat it.

d The mean and course Bread which thou must eat and be content with. *e* Not full, as once, not as much as you will, but a small pittance delivered by weight to all, which bespeaks the extream penury the City should be brought to. *f* Some say 5 ounces; others say 10 ounces, the greater of the two scarce enough to maintain Life, and yet 'tis probable enough 'twas but 5 ounces of Bread which was his allowance. A hard case when the Law of the 12 Tables allowed a pound of Bread to Prisoners daily for their diet. But here the Prophet hath but half that allowance if the twenty shekels were shekels of the Sanctuary, and he hath but a quarter of that allowance if they were common shekels, by which his allowance was weighed. *g* At set hours this was weighed out, and no more could be had at any other time, whether Morning or Evening, once in four and twenty hours, or once in twelve hours, still at the appointed hour; and possibly there might be different hours appointed to different persons, and every one must observe his own time.

11 Thou shalt drink also *h* water by measure, the *i* sixth part of an hin: from time to time thou shalt drink.

h Not Wine or cordial drinks, but cold and thin Water, nor a belly full of this. *i* About six ounces of Water, and that measured out by others to him that drinks it, scarce enough to keep the man alive. Such proportions of Bread and Water rather fed death then the man, yet more could not be had when the Besiegers were Masters of both Fields and Fountains, and cut off all from the City.

12 And thou shalt eat it *as* barley *k* cakes, and thou shalt bake it with dung *l* that cometh out of man in *m* their sight.

k These were delicacies with them when they could temper and make them right, but now these pirisul things should be to these half starved bodies as delicates. Or, rather because they were greedy, could not stay till they were baked. Or, least any should take it from them. Or, because they never had enough to make a loaf with, they eat them as Barley Cakes. *l* There would be no wood left for such necessary uses, nor yet dung of other Creatures, they would be all consumed by the length of the Seige too, what loathsome food was this, yet in this streitness of the Siege they are brought to it. *m* Openly that any might see it, from this passage some conclude this was actually done, and not only represented in a vision.

13 And the LORD said, Even *n* thus * shall the children † of Israel eat their defiled bread *o* among the Gentiles, whither I will drive them.

* Hos. 9. 3.

This Verse is a key to the former. *n* Scanty, mean, ill dresst, and polluted in the very dressing, loathsome to any but starved bellies. † Not onely the House of *Judah*, but all the rest of the Children of *Israel*, not in the Seige only, but this misery should pursue them. *o* Who would be ready enough to upbraid them, and twit them as breaking the rules of their Religion, to fill their bellies; thus their sins would bring them to extreamest want and shame.

14 Then said I, * Ah *p* Lord GOD, behold, my *q* soul hath not been polluted: for from my *r* youth up even *s* till now, have I not eaten of * that which *t* dieth of it self, or is torn *u* in pieces; neither came there abominable flesh into my mouth.

* Act. 10. 14. * Lev. 11. 2. Deut. 14. 7.

p He deprecateth this and intreats it may not be enjoyned him. *q* He proposeth his legal purity, as one argument in obedience to ceremonial precepts, he had kept himself clean, and now prays that he may not have his obedience tried by enjoyning to Eat what is abominable. *r* He took early care of this. *s* Had persevered to this age therefore prays mitigation, and some change in his diet or dressing of it. *t* Forbidden as polluted, *Exod.* 22. 31. *Lev.* 17. 15. and *Ezek.* 44. 31. *u* Forbidden by the Law also, as *Exod.* 22. 31.

15 *x* Then he said unto me, Lo, I have given thee cows dung for mans dung, and thou shalt prepare thy bread therewith.

x So soon as he prayed God answered, and condescends to *Ezekiel* that he should use what was less abominable then mans dung, but it was not granted to the Jews, who in the Seige at *Jerusalem* did much worse things, and more detestable, reduced to it by straits, as *chap.* 5. 10. *Lament.* 1. 11. and 2. 11, 12, 20.

16 Moreover, he said unto me, Son of man, behold, I will break the * staff of bread in *y* Jerusalem, and they shall eat bread by weight *z*, and with † care, and drink water by ‖ measure, and with * astonishment.

* Lev. 26. 26. Isa. 3. 1. Chap. 5. 16. and 14. 13.

Here the Lord confirms his threat of Famine by a solemn protestation, that he would break the staff of Bread; either take their Harvests away, and deny them Bread, or withhold his blessing the strength of Bread, that it should not nourish and refresh, as *Lev.* 26. 26. *y* That sinful City. *z* See *ver.* 10. † Afraid and doubtful whether or where they shall have any more. ‖ See *ver.* 11. * Amazed at the strangeness of their condition and the wounds and death of many that fell by the Enemies hand, attempting to fetch a little water, or astonied, their very eyes failing for thirst.

17 That they may want bread and water, and be astonied one with another, and * consume away for their iniquity.

* Lev. 26. 39.

The Lord will take away their provision that they may die with want, punished for all their sins, and disappointed of all that their false Prophets promised them and under strangest disappointments, be filled with strangest amazements and horrours, at the woful miseries of one another, and falling dead in each others helpless fight.

CHAP. V.

1 *a* AND *b* thou Son of man, *c* take thee a *d* sharp knife, take thee a *e* barbors razor, and *f* * cause *it* to pass upon thy *g* head, and upon thy *h* beard, then take thee *i* balances to *k* weigh and divide the *l* hair.

* Isa. 7. 20.

a It is not unlikely that this command was given to the Prophet, so soon as he had understood the former chapters vision. *b* Vid. *chap.* 2. 1. *c* Procure it by any means. *d* A Sword or Knife very sharp, as *Heb.* so the grievous judgment is expresst, *chap.* 21. 9, 10, 11, 14, 15, 16. and here the speedy, irresistible, and sweeping judgment against this people is aptly set forth. *e* This in different words is the same thing, and explains the former, and makes the Emblem more exact, for by hair shaved and destroyed is the destruction of *Jerusalem*, and its people represented to us. Now that this may appear in the certainty of it, both a Sword for strength, and sharp for cutting, nay, a Razor much sharper, that shaves close, leaves nothing behind it and cannot be resisted by the weak hair, so shall it be here with this people. *f* A *Hebraism*, shave close with it. *g* The Chief as King, and Rulers, the City. *h* The common Citizens. Or, The Towns round about. *i* Just and exact scales, an emblem of Divine Justice and Equity. *k* The Prophets weighing represents God weighing these men and their ways. *l* These light vain and worthless ones, inhabitants of this sinful City, 2 *Sam.* 10. 4, 5. *Jer.* 41. 5. and 48. 37. Thus foretell them their mourning, reproach, and deformity that is coming, for all this is signified by this shaving head and beard.

2 Thou shalt burn *m* with fire a third part in the midst of the *n* City, when the days of the siege are *o* fulfilled, and thou shalt take a *p* third part, *and* smite about it with *q* a knife, and a *r* third part *s* thou shalt scatter in *t* the wind, and I *u* will draw out a *x* sword after them.

This verse tells you into how many parts the hair was to be divided, and how to be disposed of, and so plain it needs little explication. *m* So either Pestilence, or Famine with the displeasure of God, and the burning of the City, and of the Citizens is noted out. *n* Described on the Tile, *chap.* 4. 1. a Type of what should be done in *Jerusalem*. *o* When the 390 days of thy lying against the Pourtrait of City shall be ended, for when *Jerusalem* shall be taken at the end of the siege, the City shall be burnt, and who can say that none of the Inhabitants were burnt, as the two false Prophets *Ahab* and *Zedekiah*, *Jer.* 29. 22? To be sure many that hid themselves under ground, in Vaults and Cellars, were burnt with the burning of the City. *p* This not necessary this part should be equal to the former, if it be proportional 'tis enough, perhaps it might be somewhat less then the first third. *q* For these were such as fell, in either defending the Walls or fallying out during the siege, or were found in Arms when the City was taken, or were overtaken in their flight, with their most unhappy King, or by Law Martial were adjudged to die by the Conqueror, these many yet weak ones, Women and Children which died in the siege by Famine and Pestilence might be a greater third. *r* Those that fell to the *Chaldeans*, or fled to *Egypt*, or other Countreys though they scape somewhat longer, yet carrying like sins are at last overtaken with like evils. *s* Though these disposed of themselves, yet there was Gods hand also in it, he scattered those that of their own accord did fly. *t* Violent, uncertain, and troublesome should their Enemies prove to them. *u* God will pursue them. *x* Figuratively 'tis wasting punishment, literally 'twas fulfilled, *Jer.* 42. 16, 17, 22. and 43. 10, 11. and 44. 27.

3 Thou shalt also take *y* thereof a † few ‖ in † number, and * bind them in thy † skirts

* Heb. *wings.*

y i. e. Of the last third which were to be dispersed. † Or small quantity. ‖ Or by number as it may be read, tell out a small parcel of the Hair. * As men eye up in handkerchief, or in the skirt of their garment what they would not lose. So some few shall be kept, God will not cut off the whole house of *Israel*, but reserves a remnant.

4 *a* Then take of them again, and *b* cast them into the midst of the fire, and burn *c* them in the fire, *d for e* thereof shall a fire come forth into all the house of Israel.

a Another division make of that little little number, the preserved remnant *b* Throw some of them into the Fire, they are not all to be saved, who are delivered at the end of the siege. *c* Literally burn the Hair, but signifie the burning them that are meant by it. *d* Of Gods displeasure, and of Civil War or private conspiracy, as in *Ismael* against *Gedaliah*, *Jer.* 40. 41. 42, 43. *e* From their sin against God, their discontents at their state, and conspiracies against their Governour, appointed by *Nebuchadnezzar*, evil like another Fire shall break out which shall devour the most, and be near consuming all the House of *Israel*, as happened to them after *Gedaliah's* death, and their going down to *Egypt*, as *Jer.* 40. 41. 42. 43. 44. 46. under *Johanans* revolt, which the *Chaldeans* did revenge at last.

5 ¶ *f* Thus saith the Lord GOD, *g* This *h is* Jerusalem: I have *i* set it in *k* the midst of the nations and countreys *that are* round *l* about her.

f This solemn declaration in Gods name, the Prophet useth by express order *chap.* 3. 11. *g* This pourtrayed City. *h* Is Typically *Jerusalem*, and her Inhabitants. *i* Placed her in a most delightful situation, chose out the best part of the known World for her. *k* In a Neighbourhood, to most rich and plenteous Countries, with whom she might have conversed and spread forth my name. *l* Either as Servants about a Mistress. Or, as meaner Houses about the Palace or Mannour of a Lord. Or, as Traders about an Empory, much to advantage of *Jerusalem*.

6 And *m* she hath *n* changed my † judgments into *o* wickedness more then the *p* nations, and my *q* statutes more then the countries that *are* round about her: for *r* they have refused *s* my judgments and my statutes *t* they have not walked in them.

m Jerusalem the Metropolis, where the Temple and the solemn Feasts and Sacrifices were, which in likelihood was forwardest, fullest, and most expensive on other invented modes of Worship, she who was most obliged to me. *n* The *Heb.* includes a Rebellion and contumacy, and these were cause of her changing, as Rebels change the Laws of a Kingdom. † The Laws of Holy, Righteous, and Sober living; the exact rules of manners. *o* Improbity, and injustice toward each other, and impiety and irreligion against God himself. *p* There is more honesty, truth, and righteousness among the Nations then among the Jews. *q* The Precepts and Rules of Religious observances which I gave them, they have less valued, been less constant to, then the Nations have been to theirs, received from men and invented by man. So *Jer.* 2. 9, 10, 11. *r* The Jews. *s* With scorn and abhorrence as what their mind abominated. So vile were they grown, that they loathed the excellent Law of God, and were weary of it, as *Heb.* implieth. *t* As for my Statutes in matters of Religion, they have refusted to walk in them, and have modelled Religion to their own fancy, built Altars, adopted new Gods, and appointed new Worship more gay or easie as their humor was.

7 Therefore thus saith the Lord GOD, Because ye *u* multiplied more then the nations that *are* round about you, *and* have *x* not walked in my statutes, neither have kept *y* my judgments, neither *z* have done according to the judgments of the nations that *are* round about you.

u There is some difficulty in assigning what 'tis they multiplied in, either numbers of People, benefits received from God, Luxury, Pride, Tumultuousness, with increase of your Riches. Or, in Idols, superstitions, and appendant wickednesses, this last seems most agreeable with the Text, the rest may not be excluded. *x* See *ver.* 6. *y* See *ver.* 6. *z* While you have exceeded the Nations in Superstition and Idolatry, you have fallen short of them in the moralities of their Life, and done less good, then they taught by a far more imperfect Law, than you, *Rom.* 2. 21, 22, 24.

8 *a* Therefore, thus saith the Lord GOD, *b* Behold, I even I *am* against thee, and *c* will exe-

execute judgements in the midst of thee, in the sight *d* of the nations.

a It is very just what God doth, he hath cause more then enough given him to do so. *b* Take notice and consider me, not as now for you but against you, you look to the instruments, to the rod, but behold, I am even I am against you, against thee O *Jerusalem*. *c* I will act in severities that shall convince you 'tis my hand that wields the Sword, you despised my Holy Law, my Judgments rule of Life, but you shall now feel my judgments that you shall die under. The *Chaldeans* will kill you, but I condemn you. They, I'le be cruel but I'le be just in the execution, and who can be for thee when I will be against thee in this dreadful manner? *d* As notorious as thy sins so shall thy punishment be. The very Heathen shall see my hand in it and own my justice.

9 And I will do in thee that which I have *e* not done, and whereunto I *f* will not do any more the like, because of all thine abominations *g*.

e Though the old World perisht by Water and the Judgment was greater in its extent, and *Sodom* destroyed by Fire, yet neither one or other was so lingering a death. These poor Jews were long dying and feel themselves dying. Read the Lamentations as Commentary on this Text, or *Josephus* Wars of the Jews. Though in the Siege of *Samaria* Women Eat their Children, yet the City was not taken, sackt and burnt as *Jerusalem* was after a long siege. *f* No doubt God keeps his word though we should not be able to shew how. And though the siege of *Jerusalem* under *Vespasian* was grievous, yet not in every thing equal with this, the *Romans* were not so cruel to the Jews. *g* Their sins were abominations, and God delivers them into the hands of men that did hate, loath, and abhor the Jews so much that they thought they could not be cruel enough against them.

10 Therefore *h* the fathers *i* shall * eat the sons in the *k* midst of thee, and the sons shall eat the fathers, and I will execute judgments in thee, and the whole *l* remnant of thee will I scatter in all the winds.

h And this explains what is above threatned. *i* No History that I know of that does mention any thing like this, barbarous *Indians* fell one another, and some report (as I take it) that Children among them unnaturally murther aged Parents, but they eat them not. *k* It may intimate their doing this publickly. *l* This was verified when ye were fetcht away, who were left at the departure of the Besiegers, and when the very small remnant with *Johanan* fled into *Egypt*.

11 Wherefore, *as* I live, *m* saith the Lord GOD, surely because thou hast *n* defiled my *o* sanctuary with *p* all thy detestable things, and with all thy abominations, therefore will I also *q* diminish *thee*, * neither shall mine *r* eye spare, neither will I have pity *s*.

m A form of an Oath becoming none but the living God, used often in Scripture and in this Prophet. *n* Violated and profaned. *o* My Temple. *p* Not that all they did abominably was done in the Temple, but either because they never heeded how they were polluted, but with legal pollutions on them came to the Temple. Or, rather brought in their Idols, all their detestable counterfeit Gods, as *Jer.* 7. 30. and in 2 *Kings* 16. 10. and 23. 12, 13. Their own Altars as *Ahaz* and *Manasseh*. All their Idolatry and Wickednesses expressed by two words of like Emphasis. *q* Lessen, break to pieces, cut up by the roots such stinking weeds. *r* There shall not be the least sign of pity in my eye, though I see all their misery. *s* Ner yet will I retain any affection of kindness for them, my Heart, as my Eye, shall be far from all pity and commiseration towards them.

12 ¶ * A third part of thee shall die with pestilence, *t* and with famine *u* shall they be consumed in the midst of thee, and a third part shall fall by the sword *x* round about thee, and I will scatter a third part into all winds, and I will draw *y* out a sword after them.

From this to the end of the chapter we have a particular and more express declaration, how God would execute these severe judgments upon this people. *t* No doubt though 'twere not mentioned or threatned as *Jer.* 34. 17. we might conclude it could not but be in such a Besieged City, where blood, putrifying Carcasses, &c. annoy. *u* Signified by Fire for it parcheth and withereth men. *x* As they did in their assaiting the Besiegers round about the Walls, and as they did fall under the assault, when the Enemy attempted to take the City, &c. See more *ver.* 2. of this chapter. *y* When the *Babylonians* Sword hath cut off all about *Jerusalem*. I will draw out my Sword and pursue the rest which *Nebuchadnezzar* could not reach.

13 *a* Thus shall mine *b* anger be accomplished, and I will cause my *c* fury to *d* rest upon them, and * I will *e* be comforted: and *f* they shall know that I the LORD have spoken *it* in *g* my zeal, when I have accomplished my fury in them.

a In this terrible and relentless manner already declared. *b* My provoked justice, not passion, shall be executed to the full of that I intend and have spoken. *c* After the manner of man is this spoken and implies the great and hot displeasure of the Lord. *d* My bowels were troubled how to spare, and yet to punish, but now I will rest from such struglings between my Mercy and my Justice, this shall be glorified and I will be at ease. *e* I did what in reason they could expect, and more then I was bound to, for their preservation; but nothing would prevail, Oh *Israel*, thou art destroyed, but tis my satisfaction thou hast destroyed thy self, and canst not charge it on me. *f* These ruined ones by sad experience shall know. *g* In that indignation against your sins, which the love of my own glory stirred up within me. In my provoked jealousie I spake, and will act against a persisting, perfidious and adulterous Wife, and it shall be known when I have finisht my work.

14 Moreover, I will make thee *h* waste, and a *i* reproach among the nations that *are* round about thee, in the sight of all that pass by.

h Judgments should empty the Land of Men that might till and Manure it, and so your fruitful Land shall be turned and continued a waste and desolate Land. *i* *Jer.* 24. And *Jer.* 29. 22. a reproach or curse, men should taunt at them, and in wishing the worst they can wish their Enemies like the Jews. So twas *Lam.* 2. 15, 16.

15 So it shall be a *k* * reproach and a *l* taunt, an *m* instruction and an astonishment unto the nations that *are* round about thee, when I shall *n* execute judgments in thee in anger and in fury, and in furious rebukes: *o* I the LORD have spoken *it*.

k See *Verse* 14. *l* A very Proverb among men. *m* Sinners like thee shall learn by thy miseries, what they may expect from me, and they shall acknowledge Divine Justice in all. *n* In highest degrees of severity. *o* I, who can do it because Almighty, who may do it because provoked, who will do it because they repented not, I have spoken and will do it, as *Jer.* 25. 9.

16 When I shall *p* * send the evil *q* arrow of famine, which *r* shall be for *their* destruction, *and* which I will *s* send to destroy you: and I will *t* increase the famine upon you, and *u* break your * staff of bread.

p It is a messenger goes not till God sends, and ever goes when he sendeth, he sends cleanness of Teeth. *q* Either because of cause Thunder, Tempests, Locusts, Blastings, &c. which cause Famine, are sent by him, and fly like Arrows. Or, because like Arrows shot forth they pierce deep and kill. *r* Is mortal, and destructive in its nature. *s* That it may be sure to destroy and attain that effect, I design it for that very end. *t* To make sure work against such I will increase the Famine, either by sweeping away the little supplies expected, or continuing it longer then ordinary. Or, I will summon in penury as an Army against you. *u* Withdraw the strengthning Property of your Bread. See *chap.* 4. 16.

17 So will I send upon you famine, and * *x* evil beasts, and they shall *y* bereave thee, and pestilence and blood shall *z* pass through thee, and I will bring the sword upon thee: I the LORD have spoken *it*.

x *Evil Beasts Heb.* either the King of *Babylon* which like a ravenous and insatiable Beast tore and devoured all. Or, literally, Lions, Bears, &c. which are one of his four fore judgments, *Ezek.* 14. 21. *y* Of your Children, Friends, and your own Life, when you fly to Mountains and Caves for fear of the *Chaldees*, where you seek your safety you shall find your death, and be torn to pieces. *z* Thy Land shall be the common Road and Highway for Pestilence and Blood, as the *Heb.* denotes, and they shall lodge in thy Cities in *Jerusalem*, as if they were the appointed receptacles for these guests. Here are the four fore Plagues which God wastes Nations with, all sent out against the Jews, and their Commission signed from Heaven with a witness, Our self. I have spoken it saith the Lord.

CHAP. VI.

1 AND the *a* word of the LORD *b* came to me, saying,

a This Revelation or Prophesie. *b* Came in the sixth year of *Jeconia*'s Captivity on the 21th. day (being the Sabbath day) of the fifth month, a twelve moneth and fortnight after the first Vision, *chap.* 1. 2. and probably it came so soon as 390 dayes were ended.

2 *c* Son of man, *d* set thy face towards the * mountains of *f* Israel, and *g* prophesie against them.

c See *chap.* 2. 1. *d* Put thy self towards the Mountains in a posture of one who is going to speak, look toward them. *e* Hereby (as *Isaiah* did *chap.* 12.) upbraiding the deafness of the Jews whom he now left to speak to Mountains. Or, rather to the Inhabitants of the Mountains who were secure in their fastnesses and great Idolaters, who chose the high Hills, &c. for places of Idolatrous worship. *f* The common name to all that now remained since the Ten Tribes were captivated by *Salmanasser*. *g* Declare my judgments against them.

3 And say, Ye *h* mountains of Israel, *i* hear the word of the Lord GOD, Thus saith the Lord GOD to the mountains and to the hills, to the *k* rivers and to the *l* valleys, Behold, I, *even* I will bring a sword upon *m* you, and *n* I will destroy *o* your high places.

h Ye that dwell in the Mountains, ye secure, fearless, and rude Mountaineers. *i* Hear and consider what God speaks against you, for thus saith the Lord God to you, on Mountains and Hills of *Israel*, ye dwell and commit Idolatry. *k* To those who either by Rivers sides worshipt idols, or who accounted Rivers among their Gods. *l* To those that worshipt their Idolsin low and shaddowy valleys. In all these places the Jews had, either their several Gods, or performed a several kind of Worship, or, contrary to command, worshipt their God and set up Altars to him there. *m* That shall slay you inhabitants, waste your Mountains and Valleys, destroy your Altars, and abolish your Worship. *n* I, by the Enemy, will do this. *o* Places of your Idolatrous or Superstitious Worship, by the Sword of those that serve Idols your Idols shall be destroyed and you with them, unlesse ye repent.

4 And your *p* altars shall be *q* desolate and your *r* ‖ images shall be *s* broken, and * I will *t* cast down your slain *men* before your altars.

‖ Or, *sun-images*, and so ver. 6.

p Gods Altar was onely at *Jerusalem*, these were their Altars. *q* No Priest to attend, no Sacrifice offered, nor a Votary come to them. *r* Statues, and perhaps the particular Images made to the Sun, as the *Heb.* word including heat may signifie. Or the open places on tops of your Houses where you worshipt the Sun, 2 *Kings* 23. 5. and *Isaiah* 29. 9. mentions this piece of Idolatry. *s* Either tore down from their places to be carried Captives, which was a part of Heathen Conquerors insolence, or torn in pieces in contempt and to be destroyed. *t* My hand shall guide the pursuing Enemy who shall slay your men before the Altars of those Idols they worshipt formerly, and to whom, as senseless as the Idols, they fly to for refuge, as perhaps *Senacherib* did. *Isa.* 37. 38.

5 And I will *u* † lay the dead *x* carcases of the children of Israel before their idols; and I will *y* scatter your bones *z* round about your Altars.

u Expose to open shame, while the Carcases of Idolaters recal to mind their shameful folly and sin. *x* Either of such as are newly slain. Or, such as the *Chaldeans* did dig out of their Graves in spite, contempt, or covetousness, hoping to find some costly Ornaments buried with them, so God fulfills that of *Lev.* 26. 30. *y* You shall thus be a desilement to your supposed sacred Altars and Worship, and an abhorrence to beholders. *z* As unworthy to be laid up in Earth, who had so highly provoked the God of Heaven; they are made dung who served dunghill Gods.

6 In *a* all your dwelling places the cities shall be laid waste, and the *b* high places shall be desolate, that your altars may be laid waste and made defolate, and your Idols *c* may be broken and cease, and your images *d* may be cut down, and your *e* workes may be abolished.

a Mountains and Hills with their Altars were doomed, now the Cities that were of less note then *Jerusalem*, seem particularly to be threatned, because they were Idolatrous, according to the number of Cities were there Gods, *Jer.* 11. 13. *b* High places and Altars set up to the honour of those Idols shall be laid waste. *c* The Idols of those lesser Cities shall be utterly destroyed. *d* Or, Statues that were usually fastened on some Pedestal somewhat high, shall be cut down. *e* All your costly works for idols and your pompous preparation for them shall, with your Cities, be abolisht for ever as your sins and abominations deserve.

7 And the slain shall fall in the midst of you, and † ye shall know that I am the LORD.

When the slain shall fall thus in your sight, you shall know two things, you would not regard before. 1. That Idols are vanity and snares. 2. That I am the Lord who do avenge the quarrel of my Covenant. Or, may it not be turned, and the prophane shall fall, i. e. The Idols and Altars and other implements of Idol-worship, made holy by unholy men, shall be prophaned and cast down, defiled and trod under foot in the sight of the Jews, as God threatens, then they shall know God is the onely Lord and God. I conjecture at this by *Ezekiels* being among the *Chaldeans* some years, who had gotten somewhat of their Tongue, and the word here used, which is rendred slain, and I render prophane, doth in the *Chaldee* signifie prophane, and is so rendred *Ezekiel* 21. 25. if here so rendred, 'twill better suit with the foregoing verse and more fitly summe up that discourse and close it. † See *verse* 10, 12.

8 ¶ * Yet will *f* I leave a *g* reminant, that ye may have *some* that shall escape *h* the sword among the nations, when ye shall be *i* scattered through the countries.

* Chap. 2. 5, 14.

f It is the Lord that preserves a remnant, the Enemies rage would destroy all, and 'tis a act of deliberate and voluntary resolution not by chance, but by choice. *g* Some few in comparison with the greater multitudes that are cut off. *h* Though he promiseth an handful shall remain, yet in that condition that they are little more then escaped, a poor and small remnant left, as *Zeph.* 3. 12. *i* Either by your own choice, flitting from Countrey to Countrey, Or, else dissipated by the order of the proud oppressing Conqueror, who will scatter Families, least they should be a little comfort to one another, and great Jealousie to him, he will scatter to prevent conspiracies.

9 And *k* they that escape of you shall remember *l* me among the *m* nations, whither they shall be carryed captives, *n* because I am broken with their † whorish heart which *o* hath departed from me, and * with their *p* eyes which go a whoring after their idols: and * they shall *q* loath themselves for the *r* evils which they have committed in all their abominations *s*.

* Num. 15. 39.
* Lev. 26. 39.
Chap. 36. 31.

k Some of them, not every one of them, for several of the escaped did not bethink themselves, as appears *Jer.* 42. 43. and 44. *l* My precepts which they violated, my mercies which they abused, my threats which they despised, my promises which they refused, my Prophets whom they persecuted, my judgements which I have executed, and shall consider and return, and seek me in their affliction. *m* In their own Land they forgot and sinned in a strange Land, they shall remember and weep. So the remnant is bettered by afflictions, at liberty they were Captives to Sin and Idols, when in Captivity, they shall shake off that bondage and become my Servants. *n* Here we meet very different Reading. The *Chaldee* paraphr. and *Syr.* Version Read it actively, so does the *vulg. Latin.* Because, or, when, I have broken, &c. and if this vary from the Grammatical Construction, yet it carrieth very good sense and agreeable to the foregoing words. Their Whorish hearts would still have forgotten God if he had not broken their hearts with judgments, but they remembred; when broken, and this breaking was the occasion of cause of their remembring God. Others read this passively, as our Version, and as the *Heb.* form most usually beareth. I am broken tis an allusion to a missed Husband whom a Treacherous Wife hath broken. Either 1. His Peace and Content. 2. His Love and Tenderness. 3. His Patience and Forbearance. 4. His Purposes. 5. His Offers and Promises, so that as overcome with Grief and Anger, he doth, contrary to his natural Disposition, lay aside his courting her Love, and in his Jealousie takes revenge, and then he bethinks her self. So here. † *Their Heart of Whoredom*, *i. e.* Idolatrous Heart which was full of that sin, addicted to it, delighted in it, and wedded to it. *o* Idolatrous Hearts do actually depart from God, as an Adulterous Wife actually departs from her Husband. *p* As it vexeth a Husband to see his Wife fixing her Eyes with delight on the Adulterer, and turning them with scorn from him, as this breaks the Husbands Patience; so in this case *Israel's* Eyes were to Idols and delighted in them, expected help from them, were ready to serve them. All which broke their Husbands, *i. e.* Gods Patience and provoked his severe revenges. *q* With a mixture of grief towards God offended, of indignation against themselves offending, of abhorrence of the offence, and shame before all for it shall they shew their Repentance. *r* *Wickednesses*, or as *Psal.* 32. 5. *Iniquities of sin*, the deepest and darkest part of sin, the complicated evils that were in each act. *s* 'Tis a Hypocrites Repentance which is but for some, this of the reserved remnant shall be found, 'tis for all abominations, for all kinds of their abominations.

10 And they shall *t* know that I *am u* the LORD, *and that* I have not said in *x* vain that I would do this evil unto them.

t See, acknowledge, and believe it too. *u* The onely one whom they should Worship, depend on, who can claim their Hearts, their Fear, Love and Trust, as rightfully due. Just in my wales, true both to Threats and Promises. *x* Either, 1. Without cause, the sufferers gave him just cause to pronounce all that evil. Or, 2. Without effect and to no purpose, I told them that the evils I would bring should make them know that I am the Lord, and these sufferers at last find this effect wrought in them. Their sins were the cause, and their instruction is the effect of their sufferings.

11 ¶ Thus saith the Lord GOD, *y* smite * with thine hand, and stamp with thy foot, and *z* say, Alas, for all the *a* evil abominations of the house of Israel: for they shall fall *b* by the sword, and by the famine, and by the pestilence.

* Chap. 21. 17.

y Here are two actions commanded, and both signifie a mixture of affection in the Person, as wonder and amazement, indignation and displeasure, grief and sorrow, pity and compassion.

feration, all which are required in the Prophet, to shew both the evil of sin, he did see, and the evil of sufferings which he did foresee, on *Israel*. *z* Tell them what thou meanest by such unusual gestures, speak with grief. Alas! *a* Sins in full growth, ripe to the Harvest, make him cry out. *b* Grievous miseries coming on his People and on his Kindred, the House of *Israel* must fall, be ruined, laid desolate, and carried Captive.

12 He that is farr *c* off shall die of the pestilence *d*, and he that is near *e* shall fall by the sword, and he that remaineth *f* and is besieged shall die by the famine: thus will I accomplish *g* my fury upon them.

c Either by his early and voluntary flight from his own Country. Or, He that is carried away Captive, and sent by the Enemy into a far Country. *d* The Arrow I will shoot after them. *e* Who stales in his own Country, or dwells near to *Jerusalem*, or would retire to it when the *Babylonians* approach, but is taken before he can get thither. *f* That survivetb those slain, but is shut up and besieged where he fought safety. *g* I will satisfie my just displeasure and give them full measures of punishment, I will fulfil my threats.

13 Then shall ye know *h* that I *am* the LORD, when their slain *men* shall be among their idols round about their altars, upon every high hill in all the tops of the mountains, and under every green tree, and under every thick oak, the place *i* where they did offer sweet savour to all their idols.

h See *ver.* 3, 4, 5, 6, 7, 10. *i* Each of which was accounted a fit place for such superstitious Rites, and in all which some or other of you did commit Idolatrie, and shame to speak it; burnt Sweets, rich Spices which God had given them, to dunghill Gods, stinking idols which the Devil had commended to them, *Deut.* 32. 17.

14 So will I stretch *k* out my hand upon them, and make the land *l* desolate, yea *m*, ‖ more desolate then the wilderness *towards* Diblath, in all their habitations, and they shall know *n* that I *am* the LORD.

‖ Or, *desolate from the wilderness.*

k This noteth the greatness of the blow, God striketh hard when he stretcheth out his hand, and therefore you find a mighty hand joyned with outstretched arm. *l* A desolation *(a Hebraism)* for most desolate. *m* And a desolation greater, or above the desolation of that most horrid Wilderness of *Moab*, which is here called *Diblath* mentioned in a *Dual* form, *Num.* 33. 4, 6. and *Jer.* 48. 22. as some think, and described by *Moses*, *Deut.* 8. 15. 'Twas that wherein the fiery Serpents so much annoyed *Israel*. Or, I will lay their habitations waste and desolate from *Jerusalem* unto *Diblath* the borders of *Moab*, and the Land all along shall be as desolate, as that very Wilderness, so the Lord will turn a most fruitful Land into barrenness for the sins of the People. *n* Some instructed and bettered shall own me and fear me, the rest convinced and astonied shall confess, that God hath done this great thing against them.

CHAP. VII.

1 *o* MOreover, the word of the LORD, came unto me, saying,

o This introduceth a continuation and confirmation, with some illustration of what Judgements were denounced in the former Chapter.

2 Also thou son of man, thus saith the Lord GOD unto the land *p* of Israel, An *q* end, the end *r* is come upon the four corners *s* of the land.

p The inhabitants who had sinned, and also to the Land wherein they sinned. *q* End of Gods Patience, of the peace and welfare of the People, and of the plenty, beauty and, desireableness of the Land it self, is come, or is near at hand. *r* That dreadful end I threatned against you, and which you will find in the execution of the menaces pronounced against you by the former and latter Prophets. *s* It is an overflowing misery that spreads over all the Land.

3 *t* Now *is* the end *come* upon thee, and I will *u* send mine anger upon thee, and *x* will Judge thee *y* according to thy wayes, and will † *a* recompence upon thee all thine abominations.

† Heb. *give.*

t There shall be no more delays, mine anger is upon thee. *u* It is I, who send the *Chaldeans*, the Pestilence, Famine, &c. These are Commissioned by me. *x* Punish. *y* As thou deserves. *a* *Give, Heb* unto thee as the wages of thy iniquities, or lay all the guilt, and all the punishment of all thy sins upon thee.

4 * And mine *b* eyes shall not spare thee, neither will I have pity, but I will recompence thy wayes upon thee, and thine *c* abominations shall be *d* in the midst of thee, and ye † shall know that I *am* the LORD.

* Chap. 8. 18. & 9. 10.

b Vid. *Chap.* 5. 11. *c* Not onely the punishment and smart, but the vileness, loathsomeness and harefulness of thy sins shall be. *d* Ever before thee, and openly known to others also, or shall reach thy very heart, † See *Chap.* 6. 10, 12.

5 Thus saith the Lord GOD, An *e* evil, an onely evil *f*, behold, it is come.

e An evil and fore affliction, one misery enough to ruin the whole, so that there will be no need of another. Or, as the *Chald.* paraphr. one evil after another, and this beseeks the extream sadness of their condition who suffer under this evil. *f* Open your eyes you will see it is at the doors and breaking in upon you.

6 An *g* end is come, the end is come, it *h* † watcheth for thee, behold, it is come.

g Thus frequently is it repeated to shew the certainty of the thing, the heainess of the judgment, the great apprehensions they should have of it, and yet the great security they are under. *h* Gods vengeance seems to slumber, and sinners dream 'twill never awake, but here the Prophet assureth the sinners of *Jerusalem* and its People, that God hath awakened his vengeance which now watcheth to take the first opportunity, or rather to hasten it.

† Heb. *watcheth against thee.*

7 The *i* morning is come upon thee, O *k* thou that dwellest in the land: the time is come, the day of trouble *is l* near, and not the *m* ‖ founding again of the mountains.

‖ Or, *Echo.*

i The word is variously rendred and accordingly variously applied, it is, say some, of a *Chaldee* original, and signifies to cry out, to encompass, and to rise betimes in the morning, very fitly applicable here. With the morning Starr which ushers in the light thine Enemies, and thy sorrows are risen, have compassed thee about, and the cry of their shoutings, and the cry of thy distressed people is raised, a long day of sorrows threatens thee; is upon thee. *k* Upon every one that dwelleth in the Land. *l* As the day near to the morning, so near are thy troubles, thy great, perplexed, and tumultuous troubles, as the word implies, like that *Isai.* 22. 5. and *Zeph.* 1. 14, 15, 16, 17. *m* Either it means the Eccho, which Mountains make, and is an empty sound, makes great noise and onely startles Children; the noise and report of your calamities are real, yea dreadful. Or, else thus on the Mountains were your Vineyards, and in vintage time your Grape-gatherers were wont to shout for joy and fill the Neighbourhood with their joys, but no such foundings shall you hear now. Or, it may allude to the Musick with which their Idol Worship was celebrated in Mountains, high places, in vallies, &c. whence the sound was heard and eccho'd from Hill to Hill. Those foundings from the Mountains shall cease, 'tis a long day of vengeance for those sins.

8 Now will I *n* shortly *o* pour out my fury upon thee, and accomplish my anger upon thee, and I will *p* judge thee according to thy ways, and will recompense thee for all thine abominations.

n Or from a near distance, as well as in a short time, that the Flood of my wrath may bear all down before it. *o* My wrath shall not be poured out as water from a Cloud at mighty distance, but like the breaking out of the Sea on the Neighbouring Villages, which swallows them up Houses, Cattel and Men without remedy. *p* See *chap.* 5. *ver.* 13. and *verse* 3. of this Chapter.

9 And mine eye shall not *q* spare, neither will I have pity: I will recompense † thee according to *r* thy ways, and thine abominations *that s* are in the midst of thee, and ye shall know that I *am* the LORD that *t* smiteth.

† Heb. *give.*

q See *chap.* 5. 11. *r* Worse then the wayes of Heathens, and thy punishments shall be worse. *s* Still thou retainest the old, and addest new abominations, these to this day are in thee not hidden, but openly. *t* You look onely to the Hand and Sword of the *Chaldeans*, but i'le not cease till you feel and acknowledge my hand smiting, that you may accept punishment, repent and return to me.

10 *u* Behold the day, behold, it is come, the morning is gone forth, *x* the rod hath blossomed, *y* pride hath budded.

u If you will open your eies you may see the lowring day of vengeance, see *ver.* 7. *x* This and what follows may refer either 1. To *Nebuchadnezzar* and his *Chaldeans*, the rod of Gods anger, they flourish, are strong and heavy, like to last too long in their strength to break *Israel*. *y* As they flourish in strength they exceed in pride and arrogance, which buddeth forth in the haughty designs they lay, of raising themselves on the ruines of all Countries.

11 *z* Violence is *a* risen up into a rod of wickedness: none of *b* them *shall remain*, nor of their ‖ multitude, nor of any of ‖ theirs, * neither *shall there be* wailing *c* for them.

‖ Or, *tumult.* Or, *their multitude.*

* Jer. 16. 5.

z With fierceness which is their natural temper, *a bitter and hasty Nation, Heb.* 1. 6. with eagerness and impetuous vigor in executing, and with injustice and violence oppressing all. *a* Is grown up to be though a rod to punish bad men, yet to be worse then those it punisheth; in brief, you may expect the very worst from the Power, Pride, and Violence of those I am now letting in upon you. Or, 2. It may refer to *Israel*; thus your Tribe (or rod the same word) blossometh but tis in sin, and that in Pride and Violence, so grown that tis a most wicked rod of injustice and oppression to your Neighbours, Brethren, Servants, &c. as *Jeremiah*, *Hosiah*, and other Prophets as well as *Ezekiel* complained, and now your sins thus ripe your sorrows must be very near, as tis not many months between the budding of the Tree and the ripening and gathering of the Fruit. *b* This also is fairly applicable to both *Chaldeans* and Jews, the Jews should be utterly wasted first for their sins, which God will punish by this violent, proud, mighty Enemy, and afterwards he will destroy root and branch of that mighty oppressor, and *c* so sad shall the sufferings of both be, that the living shall not bewail their dead Friends, because they shall judge the dead in better case then the living. And though the words may have this double aspect yet I take them to refer principally, and first to the Jews, and their near approaching sorrows.

12 The *d* time is come, the day draweth near, let not the *e* buyer rejoyce, nor the seller *f* mourn, for *g* wrath is upon all the multitude thereof.

d See *Verse* 2, 3. 6, 7. *e* Though he honestly possesse what his money purchased, yet let him not hug himself in the thought of his riches. *f* Men usually part with their Estates grieving that they must transmit their right to others, but let sellers now think how little a while they could have kept them, and how little time they shall keep them who have bought them. *g* Such wrath from God an offended judge, and from insolent Enemies, that Buyer and Seller shall find their state much alike.

13 For the seller *h* shall not *i* return to that which is sold, † although they were *k*, yet alive: for the vision *l is* touching the whole multitude thereof, *which* shall not return, neither shall any *m* strengthen himself ‖ in † the iniquity of his life.

† Heb. *though their life were yet among the living.*

‖ Or, *whose life is in his iniquity.* † Heb. *his iniquity.*

h He that now selleth is of that age, that can scarce promise himself to live till the 70 years Captivity expire. *i* Either out of Captivity, or at the Year of Jubilee, he shall never with grief behold another in possession of that he was forced to sell. Nor doth this contradict *Jeremiah* who promiseth a return, for he foretelleth the return to Children and Posterity, *Ezekiel* denies the present Generation shall return, *Jeremiah* speaks of a return to the Land of *Canaan*, *Ezekiel* denieth a return to ancient particular Rights, Estates and Possessions. *k* For if any should survive the Captivity, yet the Conqueror wasting and destroying all would confound all distinct Titles, and ancient Boundaries. *l* The evils foreseen and threatned are designed against all the multitude of *Israel*, whose sin and impenitence have involved them in these Judgements, and miseries, as I am assured by Vision which cannot fail of accomplishment, which shall not return vain, and not performed. *m* Nor shall any one man of them all be able to fortifie himself and secure his state against these threats by his obstinacy and sin, or by any sinful contrivances.

14 *n* They have blown the trumpet, even to make † all ready, but *o* none goeth to the battle, for my *p* wrath is upon all the multitude thereof.

n The House of *Israel* have publisht their resolution for War, and summoned in all fit for Arms, so, if the words be read as here. Or, if in the imperative Mood, *blow ye*, &c. They are a smart Irony against the preparations the Jews can possibly make for repelling the Enemy, and defending their City. † Persons fit for the War and all warlike provisions, a thing necessary in case of Invasions, but in their case a vain attempt. *o* There is not a man going to the War (as the *Heb.*) all are backward in this danger. *p* That displeasure which takes away their Prudence and Courage, that these men of might sleep, and none finds his hands or weapons, *Isa.* 29. 14.

15 * The sword *is q* without, and the pestilence, and the famine *r* within, *s* he that is in the field shall die with the *t* sword, and he that *is* in the city, famine and pestilence shall devour *u* him.

* Deut. 32. 25. Lam. 1. 20.

q In the Countries. *r* The Besieged City. *s* Whoever is in the Field. *t* Of the *Chaldean* Souldier. *u* Shall eat him up; you, O Jews! shall be food for unsatiable Pestilence and Famine, heavy Tydings to sinful *Jerusalem!*

16 ¶ *x* But they that escape of them shall escape, and shall be on the *y* mountains like doves *z* of the valleys, all of them mourning, *a* every one for his iniquity.

x As we read the words they are a prediction, some shall escape, and a promise of some mercy in the escape. But if we read them as we may thus. And *fly ye that are escaped of them*, in the imperative, they are a command to, or direction for such as would escape, like that *Jer.* 21. 9. *y* Wandring out of their proper place and uneasie. *z* That are frighted out of their nests and fly among the wilder sort of Doves, which give them trouble and danger, such will be the state of escaped ones among salvage Idolaters. *a* Bemoaning themselves and making a mournful noise, *Nah.* 2. 7. *b* Either for the punishment of their iniquity, so the worst of those that escape. Or, for their iniquity cause of their punishment, so the best among them. Or, for both together, the mourning though on different motives yet should be universal, every one weeping.

17 All *c* * hands shall be feeble, and all knees † shall be weak *as* water.

* Isa. 13. 7. Jer. 6. 24. † Heb. *go into water.*

c With which they should hold the instruments of Fortification, the Weapons of War, the tools of working, and that should carry away their Goods, that they shall not be able to work at the Ramparts, nor fight in the Battel, nor earn their Bread, or carry away their substance on which they might subsist. *d* Which bowed to idols shall now fall under the punishments of Idolatry, shall be neither strong to stand in Battel, or to fly from the drawn Sword, and this weakness was on all as 'tis twice repeated.

18 They shall * also gird *e themselves* with sackcloth, and *f* horror shall *g* cover them, and shame *h shall be* on all faces, and baldness *i* upon all their heads.

* Isa. 15. 2, 3. Jer. 48. 37.

e A very general usage in the Eastern parts in deepest sorrows and distresses to put Sackcloth on, and to gird it close to their bodies. *f* Either dreadful apprehensions of growing evils, or continued shakings from impressions of what formerly they felt according to *Lev.* 26. 16. 36. *g* Be on every side, no side safety or quiet, and confidence. *h* Of disappointment which breeds consternation and shame of conscious guilt and unbecoming deportment which fills the countenance as much with blushing, as it fills the Conscience with guilt and sin. *i* Either by pulling off the hair amidst their sorrows. Or, cutting off their hair in token of greatest mourning, *Isa.* 15. 2. *Jer.* 7. 29. and 48. 37. *Amos* 8. 10.

19 *k* They shall cast their silver in the streets, and their gold shall be *l* † removed: their * silver and their gold shall not be *m* able to deliver them in the day of the wrath of the LORD: they shall not *n* satisfie their souls, neither fill their bowels: ‖ because it is the *o* stumbling block of their iniquity.

† Heb. *for a separation*, or, *uncleanness.* * Pro. 11. 4. Zeph. 1. 18. Ecclus. 5. 8. ‖ Or, *because their iniquity is their stumbling block.*

k Either 1. The Jews themselves, that they be the lightest to fly, and might stop the pursuer whom they hope Silver may stop a while, and give them some space to get away. Or, might occasion quarrels among Souldiers of Fortune, which might set them one against another till the distressed Jew could get away from them all. Or, 2. The *Chaldeans* who in this day of their own rage and Gods wrath against the Jews did (as the *Medes* and *Persians* shall *Isa.* 13. 17.) not regard Silver or Gold, *Prov.* 11. 4. Or, 3. Because *Nebuchadnezzar* might possibly reserve it all to himself having those vast thoughts of enlarging his Empire by Arms, which could not be done without great Treasures. *l* Carried away into *Babylon* to the Royal Treasury. Or, laid aside as despised when offered a ransom of their Life. Or, hid by the Jews in polluted places, which perhaps the Jew might think would be secureſt from searching, forasmuch as the *Chaldean* knew their Law forbad them to touch any uncleam thing. *m* This is the sum of it, these Treasures shall stand them in no stead. *n* If the self flattering Jew should think much Silver and Gold might ransom their Life, when the City is taken, the Prophet removes this confidence and tells them they should not have enough to buy Bread to fill their own Bellies. *o* This Silver and Gold they valued too much, coveted immeasurably, abused to Pride, Luxury, Idolatry and Oppression, this, that they stumbled at and fell into sin, this now that they stumble at and fall into deepest misery and danger.

20 ¶ As for the *p* beauty of his ornament, he set *q* it in majesty: but they made *r* the images of their abominations, *and* of their † detestable things therein: therefore have I ‖ set it *s* far from them.

‖ Or, *made it unto them an uncleam thing.*

p Their riches the Ornament of a Nation, their Silver, Gold, &c. Or, rather the Temple and Ark and all that pertained to it, which was the Beauty and Glory of that Nation, and they accounted it so. *q* God commanded, it should be stately, beautiful and rich very magnificent, said *Solomon*, great, 2 *Chron.* 2. 5. and God gave the Riches with which 'twas built, 1 *Chr.* 29. 11, 12, 13, 14, 15, 16. *r* Either set up their Idols which God so much abhorred in his Temple, and provoked him with spiritual Adulteries to his Face, as if a Wife should commit Adultery before the Eye of her Husband. Or, made their Idols, those abominable images, those detestable things, of the Silver and Gold which I adorned them with. *s* I have parted between them, sent them from the Temple, and their Gold and Silver from them.

21 And I will give it *t* into the hands *u* of the strangers *x* for a prey, and to the wicked *y* of the earth for a spoil, and they shall pollute it *z*.

t My Temple. *u* Power and Possession. *x* Foreigners who by direction of my Law were excluded coming to it, they now shall enter into it, and take the riches of it as lawful prey. *y* This description of these men, strangers by their distance of place, and the worst of Men on Earth by the proud, cruel, and fierce disposition. *z* Enter, spoil, tear down, and use the

Temple

Temple as a vile place, and make no difference between this and other places. This I think the proper sense, some say the Text speaks of the rich Idols which the Idolaters accounted most holy, and on which they laid out their Treasure, and which now the *Chaldeans* should plunder and pollute.

22 My face will I turn *a* also from them, and they shall pollute my secret *b* place: for the ‖ robbers *c* shall enter into it and defile it.

‖ Or, *burglers.*

a Either from the Jews who cry under such violence and profaneness. Or, from the *Chaldeans* who act it, neither relieving the one nor restraining the other. *b* Either, 1. My enclosed Land of *Judæa*. Or, 2. My City *Jerusalem*. Or, 3. The Temple. And 4. The Holy of Holies, all which the *Babylonian* Conquerors trampled under their conquering feet. *c* The Souldiers who in Truth robbed the Temple, and here have their true stile given them, are Robbers that used the Temple and it, consecrate Gifts without any reverence or respect. They should break all open and rush into the places, Jews, Levites, and Priests might not enter.

23 ¶ Make a chain *d*; for the land is full of bloody *e* crimes, and the city is full of violence.

d Either to signifie that like criminals they should be brought in chains before God their Judge. Or, as guilty and condemned should be led away in chains. Or, else as Captives in chains carried away in triumph, because Murthers, and Oppressions abounded in them. Or, *e* Because the crimes which deserved death abounded among them.

24 Wherefore I will bring the worst *f* of the heathen, and they shall possesse *g* their houses, I will also make the pomp *h* of the strong *i* to cease, and ‖ their holy *k* places shall be defiled.

‖ Or, *they shall inherit their holy places.*

f The most violent, proud and bloody men, such the *Chaldeans* shewed themselves. *g* Not only dwell in their houses, but by right of Conquest account them their own, and descending to theirs after them. *h* The excellency, magnificence and glory, what ever they boasted of, either literally, the Pride, or figuratively, the Temple that the Jews gloried in. *i* Of the Jews who thought *Jerusalem* too well Fortified by Art and Nature, and the Divine presence, it being the City of God, ever to be overthrown. *k* All that pertains to their Religion, and exercise of it, persons, places, things, which now by their abuse of them are theirs, not mine, shall be polluted.

† Heb. *cutting off.*

25 † Destruction *l* cometh, and they shall *m* seek peace and *there n shall* be none.

l Such as an angry, provoked power makes when it cuts off all root and branch. *m* Either by enquiring of Prophets. Or, rather suing to *Nebuchadnezzar*, whom, after so many affronts, they will attempt to pacifie. *n* No such thing can be had, they should seek it elsewhere and appease their God who could give them peace, as for the *Chaldean*, he will not, because God doth not.

* Jer. 4. 20.
* Psal. 74. 9.
Lam. 2. 9.

26 * Mischief *o* shall come upon mischief, and rumour *p* shall be upon rumour, * *q* then shall they seek a vision of the prophet *r*: but the law shall perish from the priest, and counsel from the antients *s*.

o Loss upon loss, one sorrow on the neck of another. *p* Dreadful news one post after another of the Enemies threats, preparations, marches, successes, and cruelties, wounding the Heart of the stoutest. *q* In this multiplied perplexity they will enquire, its likely, of their false Prophets, hating the true, whom if they consult, they will not like their answer. Or, rather there shall be no Prophet, as *Psal.* 74. 9. No Revelation from Heaven for them. *r And Heb.* rather then, *But.* When they consult the Priest their ordinary director by the Law, alas! If any remain they are Ignorant of the Law, nor have they Sacrifices to bring to them to offer unto God. Religious men can afford them no comfort. *s* Nor shall their Senators know what to advise.

27 The *t* King shall *u* mourn, and the *x* prince shall be clothed with desolation, and the hands of the people *y* of the land shall be *z* troubled: I will do *a* unto them after their way, and † according to their deserts will I judge them, and they shall know that I *am* the LORD.

† Heb. *with their judgments.*

t Zedekiah. *u* Droop and despair. *x* Every Magistrate shall despond. *y* See *verse* 17. *z* Hang down, and melt away. *a* I will no more forbear what they have deserved, I will repay and they shall know my vengeance.

CHAP. VIII.

1 AND it came to pass in the *a* sixth year, in the *b* sixth *moneth*, in the *c* fifth *day* of the moneth, *as* I *d* sat in my house, and the *e* elders of Judah *f* sate before me, that * the *g* hand of the Lord GOD fell there upon me.

* Chap. 3. 22.

a Of *Jeconiahs* Captivity. *b* They had been almost seven years in Captivity, 'twas *Elul* or our *August*. *c* The Sabbath day, as *chap.* 1. 2, *d* Abode in my house, probably he lay on his side the 390 daies not yet expired. *e* The chief of those that were now in Captivity. *f* They were come either to spend the Sabbath in Religious exercises such as the present state of affairs permitted, to hear somewhat from the Prophets mouth, expounding the Law or declaring their duty, or to enquire what would become of their brethren in *Jerusalem*, whether they should be subdued and captivated, or whether any good news for them from Heaven, and how they should behave themselves in these sad times. *g* The spirit of Prophesie exerted it self with a mighty divine power which enlightned me at that very time, and in that very place. See *chap.* 1. 3.

2 Then I beheld, and lo, a *h* likeness as the appearance of *i* fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of *k* brightness, * as the colour of amber.

* Chap. 1. 4.

h Of a man; that man whom he had seen upon the Throne, *i. t.* Of Christ. *i* See *chap.* 1. 26, 27, 28. This Fire denotes the Wrath of God against *Jerusalem*, and it is observed 'twas Fire downward, wrath already coming down upon the Jews. *k* To signifie the Majesty and Glory of Christ. See more, *chap.* 1. 27.

3 And *l* he *m* put forth the form of a * hand, and took me by a lock of mine head, and the *n* spirit *o* lift me up *p* between the earth and the heaven, and brought me in the *q* visions of God to Jerusalem, to the door of the *r* inner gate, that looketh *s* towards the north, where *was* the seat of the *t* image of *u* jealousie, which provoketh to jealousie.

* Dan. 5. 5.

l Christ. *m* Visionally this was acted, not corporally or actually, and so all that is here spoken of to the end of the 16th. *verse.* *n* Which indeed is the hand which took him by the head, gently but with mighty strength. *o* Very probably in the sight of the Elders who were with him. *p* He seemed to fly as a swift Bird through the Air. *q* Carried me to see *Jerusalem*, where in Visions strange and glorious I beheld what was done there, this was no delusion but a Revelation from Heaven, though all was done in an Ecstasie, yet he was fully assured of every particular he saw done in the Temple, whither he was carried in his Spirit not Body, by the hand or Spirit of Christ. *r* To the door of the gate of the inner Court, or Court of the Priests, 2 *Chron.* 4. 9. *s* The Temple Courts had four Gates towards the four quarters of the World, and this was the North Gate, which opened into the great Court where *Ahaz* had set up his *Damascus* Altar, 2 *Kings* 16. 11. and where the Idols were set up too. *t Baal* which *Manasseh* had set up, 2 *Kings* 21. 7. and *Josiah* had destroyed, and succeeding Kings had again set up. *u* Because it was so notorious an affront to God who had married *Israel* to himself, that above all other it provoked him to anger against this people.

4 And behold, the *x* glory of the GOD of Israel *was y* there, *z* according to the vision which I saw * in the plain.

* Chap. 1. 3.

x See *chap.* 1. 28. and *chap.* 3. 23. *y* Whither he carried me, and there it shewed me what I saw. *z* Like that which gave farther confirmation to the Prophet, and encouraged him in his work, and call.

5 ¶ *a* Then said he unto me, son of man, *b* lift up thine eyes now the way towards the north: so I lift up my eyes the way toward the north, and behold, northward at the gate *c* of the Altar, this image *d* of jealousie in the entry *e*.

a When he had in vision brought me hither. *b* Observe diligently and exactly every thing which thou mayest see Northward first. *c* So called because *Ahaz* had removed it from the middle of the Court where by Gods command 'twas placed by *Solomon*, but now *Ahaz* setting it near this North Gate, it gave name to the Gate. Or possibly because of an Altar erected there to some Idol by *Manasseh*. *d* See *ver.* 3. &c. *e* In the very midst of the Court, in the very passage to the Temple, to affront the Worship of God.

6 He said furthermore unto me, son of man, *f* seest thou what *g* they do? *even* the great *h* abominations which the house of Israel committeth *i* here, that I *k* should go far off from my sanctuary *l*? but turn thee yet again, *and* thou shalt see greater abominations.

f Doest thou observe. *g* The Inhabitants, the generality of the Jews. *h* The notorious Idolatries. *i* In this Court in view of my Temple, and where all that come, as most did this way to Worship Me, see it, so shameless is it! *k* Not that they designed

designed this but eventually 'twas so, and in all reason could be no otherwise expected. *l* That I chose but am not confined to that, I shall leave not by local distance, but by rejecting and casting it off, and laying it desolate.

7 ¶ And he brought me to the † door of the *m* court; and when I *n* looked, behold, a † hole in the wall.

† The second door, for there were two in the Northside. *m Verse* 3. Some say 'twas the Court into which the *Levites* only, not the People might enter, and round about which were the chambers of the Priests. *n* Probably being at the door of the Court he might espy such a hole in the opposite Wall that was toward the Temple, whereon were built the Treasury Chamber, and Chambers for Tithes, and for other necessaries; which these Abominations were acted. † Or little blind window through which he might see somewhat though not much of what was done within.

8 Then said he unto me, son of man, *o* dig now in the wall: and when I had digged in the wall, behold a door *p*.

o Beside that, the hole he saw in the wall was not quite through, it was not great enough for him to go through, therefore he is commanded to dig one large enough to come at the door mentioned in this verse. *p* Some very private door by which the Idolatrous Priests entred into the Chamber of their imagery, to perform idolatrous Worship to their Images, the door of the Treasury.

9 And he said unto me, *q* go in, and *r* behold the *s* wicked abominations that they do *t* here.

q This was to secure him, he need fear, neither the violence which Idolaters usually shew against those that discover them, nor yet any legal impurity by coming so near these abominable things. *r* Look diligently that thou maist particularly reprove these, and denounce my just judgments against them. *s* The most abominable wickednesses, these are loathsome in their nature, and multiplied in number before me. *t* Are doing here. *Heb.* before the evil day appeared so near, they did, and under the approach of Judgments, they are still doing at this day, in this very place under the walls of my Temple.

10 So I went *u* in, and saw, and behold, every *x* form of creeping things, and abominable *y* beasts, and all *z* the idols of the house of Israel, *a* pourtrayed upon the wall † round about.

u According to the Vision. *x* Of such Creatures as the *Egyptians*, or any others with whom the Jews had acquaintance did Worship. *y* The Beasts are here called abominable because Idolaters had abused them to unlawful uses, making Idols of them. *z* The Jews had multiplied to themselves Idols of their own besides those borrowed from their Neighbours. Or, they are called the Idols of the House of *Israel*, because they had adopted them, and because *Israel*'s Idolatry was so much more brutish and provoking than that of the other Nations, who had not the Law of God given to them as to the Jews. *a* Possibly they did thus picture their Idols on the wall, vainly thinking this was not a breach of the Law which forbad graven Images, and molten Images, but every likeness of any thing made for to Worship is forbidden, and such pictures are to be destroyed, *Numb.* 33. 52. † Possibly they had the same set of Idols, by different givers, and by different Painters, drawn on the walls of the Chamber or house of Idols.

11 And there *b* stood before them *c* seventy men of the *d* antients of the house of Israel, and in the *e* midst of them stood Jaazaniah the son of *f* Shaphan, with *g* every man his censer in his hand, and a ‖ thick cloud of *h* incense went up.

b Offering incense before the Idols. *c* Either the *Sanhedrin* or Council of 70, who should have preserved Religion pure and untainted to which their office bound them. Or, else 70 of the more aged heads of the Tribes or Families, who should have been examples by their Pure and Constant affection to true Religion, but these are Ring-leaders in this Idolatry. *d* By Age or Office, or both. *e* Either accompanying them in their Idolatry. Or, rather as chief of the Council or *Sanhedrin* in the Chair, the Seat of the Chief, Prefect, or Principal next to the High Priest. *f* Mentioned 2 *Kings* 22. 9. as most likely, a Person that seems forward in Reforming under *Josiah*, and his Son as forward now in corrupting the Worship of God. *g* All were actors in this Idolatry, and either Priests to these Idols, or very Bigots in the service. ‖ Or Abundance of a Cloud, or Rich (as the word among Rabinical senses) Cloud, or, since the word whence this comes signifies to pray or supplicate, A Cloud of Incense offered with the Prayers of these deluded Idolaters, who were used to put both together. *h* Whether simple and uncompounded, or compound, it was always of sweets and very costly too. Indeed Idolatry as Adultery will be lavish.

12 Then said he unto me, son of man, hast thou *i* seen what the *k* ancients of the house of Israel do in the *l* dark, *m* every man in the *n* chambers of his imagery? for they *o* say, The * *p* LORD *q* seeth us not, the LORD hath *r* forsaken the earth.

* Chap. 9. 9.

i Observed and throughly considered. *k* See *verse* 11. *l* Whether ashamed to act openly what was most absurd, or whether out of blindness doting in secret on what heathens secretly derided, though for interest they acted it openly, owning that Religion which awed the People among them and deriding it at home, but Idolatrous Jews blush in publick and retire into Corners to be Idolaters, as thou seest in this Chamber. *m* Every one of those Antients, for still God had his remnant that kept close to God. *n* Secret, closet, or Bed Chamber. *o* Most shamelessly would give a reason for their unreasonable practices. *p Jehovah* the Everlasting, and Almighty God. *q* Either they deny his Providence and act what they durst not if they thought the Lord knew and noted it, as if they accounted *Jehovah* no better then Idols that have eyes but see not. Or else they deny Gods care of them and their affairs, tradice him as if he minded them not, and therefore they must chuse some or other God for Patron them who would better help then he had done? This seems to explain the meaning of that *he sitteth not*, and so with Atheism more then ordinary they would cast the blame of choosing other Gods on God himself.

13 ¶ He said also unto me, Turn thee yet again, *and* thou shalt *s* see *t* greater abominations that they *u* do.

s Represented to him in this Vision. *t* Either because added to all the rest. Or, Because some circumstances in these make them more abominable then what before was represented. Or, It may be taken for very great, as when the word is applied to Cities, *Deut.* 1. 28. and 6. 10. and 9. 1. To Stones, *Josh.* 10. 11, 27. 1 *Kings* 7. 10. *Davids* Wars, 1 *Chron.* 22. 8. Kingdoms, *Jer.* 28. 8. And to the marvelous works of God, *Job* 5. 9. and 9. 10. *Psal.* 136. 4. and generally our Version keeps to the positive degree though here they render it by the comparative, and in the 6th. *verse* of this *chapter*, the very self same expression is rendred great (not greater) abominations, we need not then perplex our reader with a long discourse, to shew wherein these latter sins are greater then the former mentioned, they are all very great. *u* Now they are doing these things, instead of Worshipping the true God on the Sabbath, as he required all his People, the Leaders of the People are on the Sabbath of the Lord offering Incense to their detestable Idols.

14 Then he *x* brought me to the door of the *y* gate of the LORDS house, which *was* towards the ‖ north, and behold, there sat *z* women *a* weeping for *b* Tammuz.

x Not by real and corporal change of place, but in vision and by representation. *y* Of the outer Court, or Court of the Women, so called because they were allowed to come into it, as were all the Laity of the Jews; but 'tis more likely, the Gate of the Inner Court, the Court of the Priests, next to the house of God, whither none save Priests might come but in this very great corruption of the state, others were admitted into it which makes this sin the greater. ‖ He enters at first by the North Gate, and so passeth on to what places were next to the Temple on that side. *z* Contrary to the Law were they come thither, led by their blindest, because the vilest, and most impudent superstition, and waiting (expressed by *sitting*) ready to commit most lewd wickednesses as part of their obscene and beastly Rites. *a* This is the only part which is specified of their irreligious Religion commemorating with Tears, an infamously lustful, and unclean Whoremonger, or Votary of *Venus*, snatcht from her by an unhappy wound of a Boar, say some, this weeping implieth all the beastly Rites of that Idol. *b* A Magician, say some, a handsome young man but notorious for Love of Women, say others; an Adulterer (say some) slain by his brother King of *Egypt*, and mangled in pieces, his torn Members were thrown into the River, but gathered up by the fond Adulteresses, and Rites of Worship fitted to so lewd an Idol; whose Adulteries, lascivious practises, and immodest gestures these the Priests acted over before the Idol with men of like lewdness, of whom what they received, as rewards of their prostituting themselves, was offered to *Venus*, by this means Gods Temple was turned into a lewd stews.

15 ¶ Then said he unto me, Hast thou seen *this*, O son of man? turn thee yet again, *and* thou shalt see greater Abominations *c* then these.

c Besides these thou hast seen, thou shalt again see great abominations. Or, if the expression be strictly comparative, then these latter wickednesses may be accounted greater, because acted in a more sacred place.

16 And he brought me into the *d* inner court of the LORDS house, and behold, at the *e* door of the temple of the LORD, between the *f* porch and the *g* altar, *were* about *h* * five and twenty men, with *k* backs toward the temple of the LORD, and their faces toward the east, and they worshipped the *l* * sun toward the east.

* Chap. 11. 1.
* 2 Kings 23. 5, 11.

l The innermost that which was next to the Temple called here the Inner house. *e* Before he saw abominations in the Gates of the Courts now he is come to the very house itself. *f* That stately large Porch beautified with the high, curious, and mighty brass Pillars, *Jachin* and *Boaz*, of which see 1 *Kings* 6. 3. and 7. 15. 21. *g* The brazen Altar for burnt-offerings, which was placed in the Court before the front of the Temple, and is here represented in its proper place, 2 *Kings* 16. 14. This is not contradictory to that *verse* 500. which speaks of the place where *Ahaz* had wickedly placed the Altar, but this *verse* 1610. speaks of the same Altar as supposing it to be where it ought, as God commanded it should be, and *Solomon* placed it, 2 *Chr.* 8. 12. *h* An indefinite and undetermined number. *i* Either some principal men. Or else some Priests, if these, the greater sin in them to turn Idolaters, if the other, the Idolatry committed by them in a place they should not have entred appears presumptuous and greatly wicked. *k* In contempt of God, with an open and designed abrenuntiation of God and his Worship. *l* Though God had prohibited this *Deut.* 17. 3. with *Deut.* 4. 17. 18, 19. Yet in imitation of the *Chaldeans*, *Persians*, *Ægyptians*, *Phænicians* and the Eastern Idolaters, these Jews turn the back on God who Created the Sun, and Worship the Creature in contempt of the Creator.

17 ¶ *m* Then he *n* said unto me, Hast thou seen *this*, O son of man? ‖ Is it a *o* light thing to the house of Judah, that they commit the abominations, which they commit here? for *p* they have *q* filled the Land with *r* violence, and have *r* returned to provoke me to anger; and lo, they *s* put the branch to their nose.

‖ Or, *Is there any thing lighter to do to commit*

m After the Prophet had seen all and had time to consider all he saw. *n* God appeals to the Prophet. *o* Doth the House of *Judah* think these no sins, or but little sins, or that I account not those provocations to anger. Do they so sottishly undervalue me and my Law and Ordinances, &c? *p* These Idolaters as others of the same stamp are great oppressors. *q* Every where their oppressions may be found in great and high degrees. *r* All injustice is here meant towards all sorts of men, whom they first despise and next destroy. *r* From Injustice against man they return to impiety against God. *s* Conferate first these branches in the Sun and then next prize them, as what had toucht the Idol and was bettered by it. Or, perhaps took some branches out of the Garland, wherewith they decke the idol-the Altar, the victim, or themselves, and as the *Orgyasts*, *i. e.* Worshippers of *Bacchus* did wave their *Thyrsus*, the stalk or stem wrethed with Ivy about it, carrying it in their hands whilst they danced, bowed their bodies and often kissed the branches, so did these Idolatrous Jews.

18 Therefore will I also *t* deal in *u* fury: mine *x* eye shall * not spare, neither will I have pity: and though they *y* cry * in mine ears with a loud voice, *yet* will I *z* not hear them.

* chap. 5. 11. and 7. 4.
* Prov. 1. 28.
Isa. 1. 15.
Jer. 11. 11.
Mic. 3. 4.

t What I will do is greater then to be expresst. *u* They with a furious heat for their Idols provoked me, and I will with a just indignation provoke them, nay destroy them. *x* See *chap.* 7. 3, 8, 9. *y* The Prophet doth not give it the name of praying, but 'tis a cry, a loud cry after the manner of other Idolaters, who think to be heard for the noise they make. *z* Yet doth not this at all prejudice the Truth or the Mercy of God to those that pray, nor may it discourage from the duty but it should awaken us that we pray with heart, and not only cry loud with voice.

CHAP. IX.

1 *a* HE cried also in *b* mine ears with a loud voice, saying, *c* † Cause them that have *d* charge over the city, to draw near, even every *e* man *with* † his destroying weapon in his *f* hand.

† Heb. *Let the visitations of the City approach.*
† Heb. *instruments of his destruction.*

a The man whom he had seen upon the Throne, Christ who is Lord and Sovereign. Or, the Glory of God, or the God of Glory, or an Angel by order from God. *b* Either a *Hebraism*, he cryed to, that I distinctly heard; or rather to intimate that *Ezekiel* only heard what was spoken; the Elders who were now with him hearing nothing of what was spoken. *c* Approach ye visitations, *i. e.* ye fore, wasting, unparalleld Judgments; so the Concrete in the superlative degree is sometimes expresst in the abstract, as here 'tis, or these Judgments are already near at hand: It may point at the Chief Commanders in the *Babylonish* Army, *d* not those that were now Officers under *Zedekiah* and Commissioned by him, but those whom God hath appointed to destroy the City; Angels, say some; The *Chaldean* Commanders think others; *e i. e.* Every one; 'tis an *Hebrew* idiom. † Each of these had a weapon proper for that kind of destruction which he was to effect; and so, some to slay with Sword, another with the Pestilence, another with Famine; each had his proper work herein, and 'tis called his destruction: *f* Denoting both readiness unto, expedition in, and strength for the work.

2 And *g* behold, *h* six *i* men came from the way of the *k* higher gate, which † lieth toward the *l* north, and every man a † slaughter-weapon *m* in his hand; and one man *n* among them *was* clothed with *o* linnen, with a writers inkhorn by his † side: and *p* they went in and stood beside the *q* brazen altar.

† Heb. *which turned.*
† Heb. *a man of his destruction in his hand.*
† Heb. *by his loyns.*

g So soon as Command was given out, these Ministers of God's just displeasure appear ready to execute. *h* That was the precise number, neither more nor fewer. *i* In Appearance and Vision they were men, and the Prophet calls them as he saw them, whether Angels in the shape of Men; or whether really men, needs not much enquiry, they come without delay; *k* either because being more inward, 'tis higher than the outward, as in all Buildings upon ascents, where you go up by steps from the outward parts towards the inmost Building, or because it was built more lofty than the other, enlarged likely by *Jotham*. 2 *Chron.* 27. 3. *l* Insinuating whence their destruction should come, from *Babylon* came that Whirlwind, *chap.* 1. *v.* 4. which was to overthrow *Jerusalem*. And this North-Gate was the weakest both by their sins there committed, and by its Scituation, which invited *Antiochus* and *Titus* to pitch their Tents on that side when they besieged it, and on this side the *Chaldeans* did first enter. *m* See *vsr.* 1. *n* Not Companion, but as one of great Authority over them, who are as Officers waiting on him on every side. *o* A Garment proper to the Priesthood, whether Ordinary Priest, or High Priest. *Exod.* 28. 42, 43. *Lev.* 6. 10. in this habit appeared the Angel. *Dan.* 10. 5. and 12. 5, 7. and a very fit resemblance of Christ, who is the only Saviour of his Elect, whose Names he knows as if written by him. *p* All the seven, both the six Executioners, and the signal Man clothed in Linnen, went into the Inner Court where they stand waiting, till the word be given for Execution: *q* Either shewing that they were ready to offer up many Sacrifices to the just revenge of God; or to shew their value, zeal, and constancy to God's appointment, for they are not where *Ahaz* Altar was in the middle of the Court, but near the Brazen Altar of God's own direction.

3 And the *r* glory of the God of Israel was *s* gone up from the *t* cherub whereupon he *u* was, to the *x* threshold of the house; and he *y* called to the man clothed with linnen, which *had* the writers inkhorn by his side.

r Either a Glorious brightness, such as sometimes appeared above the Cherubins in the most Holy place, or the Glorious God of *Israel*, who is the Lord that speaks, *vsr.* 4. or that Glory which the Prophet saw, *chap.* 1. *vsr.* 28. and *chap.* 3. 23. and *chap.* 8. *vsr.* 4. which see, and which brought him into the Temple; *s* withdrawn in part, departing from the place he had so long dwelt in: *t* Or Cherubins, for 'tis here Singular instead of Plural. *u* Either wont to sit and appear, or else on which he was when he appeared unto *Ezekiel*, as *chap.* 8. *vsr.* 4. *x* Of the Holy of Holies, or of the Temple, towards the Brazen Altar; in token either of his sudden departure from the Jews because of their sins; or that he might come nearer to those seven, to give them Orders about wasting the City; *y* with a plain and loud voice, declaring his purpose to proceed to judge and execute his Righteous Judgment; but yet first providing for the safety of the good.

4 And the *z* Lord said unto *a* him, *b* Go through the *c* midst of the City, through the midst of Jerusalem, and † set a *d* mark * upon the *e* foreheads of the men that *f* sigh, and that *g* cry for *h* all the abominations *that be* done in the midst thereof.

† Heb. *and set a mark.*
* Exod. 12. 7. Revel. 7. 3.

z Spake from the midst of that Glory. *v.* 3. *a* man clothed in linnen, *i. e.* to Christ. *b* Pass through as men use to go, who keep an even steddy pace. *c* The chief Street of the City: *d* 'Tis too curious, and as useless to enquire what mark this was, it is groundless to confine it to the sign of the Cross, whatever some discourse of the antique form of the Letter Thau. It is sufficient, that after themanner of man's speaking, the Lord assures us his Remnant are safe, as what is under a Seal, which none can or dare break open, *e* As the Faithful Servants of God, in allusion perhaps to the custom in the East, that Servants wore their Masters name in their foreheads, or to let us know that now this deliverance wo'd be not as in *Egypt* by whole Families, but by single and selected persons. *f* out of inward grief for other men's sins and sorrows. *g* Express their grief by vocal lamentations, who dare openly bewail the Abominations of this wicked City, and so bear their testimony against it. *h* Not as if these mourners knew every particular abomination, but they mourned for all the kinds of wickedness which they knew of.

5 ¶ And to the *i* others *k* he said in † my hearing, ‖ go ye after him *m* through the City, and *n* smite: let not your eye spare, neither have ye pity.

† Heb. *mine ears.*

i the six slaughter men. *k* God of Glory, or Christ who appeard in great Glory. *l* a note of certainty of the thing. ‖ Linger not e're you set forward against the wicked, yet still go after, that you destroy none that are to be sealed; so also *Rev.* 7. 3. *m* This Order must be observed through the whole City, and through the whole Execution. *n* Strike each with his Weapon of Perdition, so let every one fall by the Sword, or Famine, *&c.* *o* Do all with severity, act the *Chaldeans* part indeed, and without remorse execute my just displeasure by your cruelty.

† *to sin affliction.*

6 *p* Slay † utterly *q* old *and r* young, both *s* maids and little children, and women: but *t* come not near any man upon which *u* the mark; and *u* begin at my sanctuary: then they began with the *x* ancient men which *were y* before the house.

p My purpose is to exterminate and make desolate, therefore slay all that are design'd to destruction; *q* whose venerable age if innocent, might have awed you, whose wisdom might preserve them and themselves, *r* who shou'd be a seed-plot, or nursery for posterity, out them off too, *s* regard no State or Sex, neither the loveliness of the Virgin, nor the prettiness of the Infant, nor the comeliness, and gravity of the Matron, spare none; *t* yet in your fervours of revenge look you come not near to any sealed forehead; you may see them, though they blush for their own sins, and for the sins of others, yet they look up to me and wait for me in the way of my Judgments, they will lift up their heads, and look you in the faces; *u* both the execution, and the distinction at the Sanctuary, there are the great Sinners, and the abominable sins which have brought this on them, and that all *Israel* may know, nothing but Repentance can secure them. *x* The Seventy, or Sanhedrin, *ch.* 8. 10, 11. *y* Who were Governours in the Temple, and House of God by Office, but Idolaters by Practice and Principles.

7 And he said unto them, *z* Defile the house, and *a* fill the *b* courts with the slain, *c* go ye forth: and *d* they went forth, and *e* slew in the city.

z Regard not the Holiness of the Temple: Idolaters whom you are to slay, have defiled it with the Blood of Idols, Sacrifices, do you desile it with the Blood of the Idolatrous Sacrificers: Slay them where you find them, for there they sinn'd against me. *a* Make a great Slaughter, let every place be stained with their blood. *b* There were the Priests, the Levites, and the womens Courts, and there will be found persons of a different character, but unless my mark be upon them, forbear none of them. *c* Make haste, do not ye, for I do not delay, nor will I. *d* Here as before they shew their ready Obedience. *e* This slaughter was visional in the eye of the Prophet, and a Preface to the saddest Butcheries *Israel* ever bled and groaned under.

8 ¶ *f* And it came to pass *g* while *h* they were *i* slaying *k* them, and I was *l* left, that I *m* fell on my face, and *n* cryed, and said, *o* Ah, Lord GOD, wilt thou destroy all the *p* residue of Israel, in thy pouring out of thy fury upon Jerusalem?

f This is a most usual transition, and Scripture phrase. *g* There was some space of time taken up in the execution. *h* The six slaughter men; *i* not bodily and actually, but visionally, and in prophetick representation. *k* Those about the Sanctuary, and in the City; *l* Either survived the slaughter, or left alone now both the Sealer, and the Slayers were gone, or left alone sealed of all the Priests, the rest being exposed to destruction. *m* In most humble and earnest manner addressing to God as one that won'd intreat mercy for a ruined State; *n* importunately pray'd, and the prayer follows; *o* An expression of the greatest compounded affection of Pitty, Desire, and Zeal for the afflicted; and what follows, is a complex of arguments for pity and sparing mercy; fr m God himself, from his peculiar hand in this, from his people, the remnant of them, and from the sad and mournful state *Jerusalem* was already in: Must all *Israel* drink thus of the Cup of thine Indignation? *p* So called, because many were already in Captivity with *Jeconiah*, and had been so about six or seven years, or else in respect to Eleeing Love of God, who ever reserved a Remnant to himself.

† Heb. *Exceeding exceeding.*
† Heb. *filled with bloods.*
‖ Or, *wrestling of Judgement.*
* Chap. 8. 12.

9 *q* Then said he unto me, The iniquity of the house of *r* Israel and *s* Judah *u* † exceeding great, and the land is † full of blood, and the city full of *t* ‖ perverseness: for they *u* say, The * LORD hath *x* forsaken the earth, and the LORD *y* seeth not.

q God gives him a speedy answer, *r* of those who either joyned themselves to the house of *David*, when the ten Tribes fell off, or those that escaped when *Shalmaneser* carried them Captive. *s* The two Tribes, though only one is expresst, the other is included † Grown beyond all measure that my Justice cannot, and my mercy must not longer forbear; ‖ Very much innocent Blood is spilt, or there are many bloodshedders among them. *t* All Judgment is perverted; in Judges, to injustice, in Priests, to Idolatry; in all, to Scepticisme, or Atheisme; *u* They argue and dispute against my concerning my self in the Government of the World, and the Church. *x* Cast off the care of his people, and so they spoil him of his Dominion; *y* deny, his Omniscience, and make him as Idols for Ignorance, just as *Psal.* 10. 11: and 94. 7.

10 And *z* as for me also, mine *a* eye shall not

* spare, neither will I have pity, *but* I will *b* recompence their way upon their head.

* Chap. 5. 11. & 7. 4. & 8. 18.

z My resolution is fixed: *a* That Eye, they thought did not see to govern, shall see to punish. *b* They shall find me a Sovereign to vindicate my self, and do justice against their injustice. See *chap.* 5. *vsr.* 11. and *chap.* 7. *vsr.* 4.

11 And *z* behold, the *a* man *b* cloathed with linnen, which *had* the Inkhorn by his † side, *c* † reported the matter, saying, I have done *d* as thou hast commanded me.

† Heb. *loins.*
† Heb. *returns the word.*

z While God gave the Prophet the account of the peoples sins, and of his own resolutions, *a* Christ *b* innocent one, and our Priest, *c* as 'twere came in, or returned from doing that work most delightful to him. *d* The *Hebrew* Text is *according*, or *as* but the reading is with (*Al*) added, according to *all that which thou O my Father hast commanded me*; as *Job.* 14. 31.

CHAP. X.

1 *a* THen I *b* looked, and behold, in the *c* firmament * that *was* above the head of the *d* cherubims, there appeared over them, as it *were* a *e* saphire stone, * as the appearance of the likeness of a *f* throne.

* Chap. 1. 22.
* Chap. 1. 26.

a Or *And*, which connecting this with the Ninth Chapter, will connote the time, wherein he thus saw *b* in Spirit or Vision, and this Vision is the same of *chap.* 1 repeated, or very little differing from it, and with some particular design, which that of *chap.* 1. did not express, *viz.* a design of leaving the Temple and City desolate. *c* See *chap.* 1. *vsr.* 22. and 26. *d* Called living Creatures, *chap.* 1. 5. which see. *e* See *chap.* 1. *vsr.* 26, 27. where these things are spoken to.

2 And *g* he spake unto the *b* man clothed with linen, and said, *i* Go in *k* between the wheels, *even* under the cherub, and *l* fill thy † hand with coals † of fire from between the *m* cherubims, and *n* scatter *them* over the city. And he went *o* in in my sight.

† Heb. *hollow of thy hand.*
Psal. 99. 1.

g That sate on the Throne; *i. e.* God who rules the World and Church. *b* To Christ as before, *chap.* 9. 2. *i* It is said *chap.* 1. *vsr.* 18. that the rings of the wheels were dreadful, but here is a Divine Command which incourageth and insureth, and lessons the dread and terror. *k* Whether between the four, or between the two foremost, or hindermost, or either between the wheels, that made up one wheel is not material to enquire. *l* This expresseth the fulness of vengeance which would overtake them, and the certainty, and speediness of Judgments for such a quantity of Coals in the hand ready to be scattered abroad, will very soon setall in a flame. *m* Either to intimate to us, that this fire was the vengeance of God upon them; for he sits between the Cherubins, and is consuming fire to sin; or to intimate, that the vengeance was for sins against the Grace of God, who sate between the Cherubims, and thence gave out his Grace toward *Israel*. *Exod.* 25, 20, 21. and *Heb.* 9. 5. But abused Grace will kindle into fire. *n* That it may take fire in all parts, and none may escape, so cast the fire, that the Coals may fall on every part. *o* Which assur'd the Prophet of the certainty, and intimated to the speed of the effect, which will be within five years space.

3 Now the cherubims *p* stood on the *q* right side of the house, when the *r* man went in; and the *s* cloud filled the *t* inner court.

p As Servants, and ready, waiting for Orders. *q* The North side, *i. e.* say some, the side toward *Babylon*, from whence the desolation, that fire came which consumed the City. *r* Christ the Lord of Angels, who now attend his coming and commands. *s* As the sign of God's presence, so an Emblem of the troubles, and darkness of afflictions coming upon *Jerusalem*. *t* The Court of the Priests, who were, as it appears, chief in the Apostacy and Idolatry, and shall now be chief in the misery and ruine which overwhelmed them about five years after.

1 Kings 7. 39.

4 Then the *u* * glory of the LORD † *x* went up from the cherub, *and y* stood over the threshold † of the house; and the *z* house was *a* filled with the *b* cloud, and the *c* court was full of the brightness of the LORDS glory.

* See *vsr.* 18.
† *was filled up.*

u Either the visible token of the Presence of the God of Glory; that which *chap.* 1. *vsr.* 28. and *chap.* 3. *vsr.* 23. and *chap.* 8. 3, or Christ, who is the Glory of the Temple, and of his People, Nay, is the brightness of his Fathers Glory. *x* In displeasure, and in token of his departure from the Temple. *y* shewing both his unwillingness to leave, and giving them time to bethink themselves, and return by Repentance; and he stands where he might be seen, both by Priests and People, that both might be moved to Repentance. *z* The Temple-the most venerable and priviledged place. *a* There had been a fulness of sin, there is now a fulness of sufferings. *b* A very great darkness followed upon Christ's departure from the house. *c* Not to reside there, but when Christ did turn his back upon

the Temple, and was coming through the Court, a light of Majesty shines before him. *Psal.* 18. 12. 13.

† Heb. *voice.* 5 And the *d* † found * of the cherubims wings
* chap. 1. 24. was *e* heard *even* to the *f* utter court, as the voice
of the *g* Almighty God when he *h* speaketh.

d There was a great and dreadful noise to awaken, or stop the mouthes of Sinners; whether this was an applause of Christ's righteous procedure, or any sound of alarum, or both let your own judgment determine. See *chap.* 1. *ver.* 24. *e* Such as might well be heard, and as the Vision represented such a great sound to the Prophet, he reports it to the *Jews*, not that the Elders now with *Ezekiel* did hear this, or that such an audible sound was heard in *Jerusalem*, but 'tis all represented to the Prophet, and by him to them *f* This was the Court of the Women. *g* As a mighty and terrible thunder, which is *Psal.* 29. 3, 4, 5. the voice of the Lord. *h* As when he spake on Mount *Sinai*, which made them all fear, and the sight so terrible, that *Moses* himself trembled. *Heb.* 12.

6 And it came to pass, *that* when he *i* had commanded the man clothed with linen, saying, Take fire from between the wheels, *k* from between the cherubims; *l* then he went in, and *m* stood beside the wheels.

i Verse 2. See it. For that *verse* and this are the same in effect. *k* What is said to be between the Wheels, is said also to be between the Cherubims; which represent Angels the Ministers of God's Providence; and so what now is observed to be among the Wheels, in the effects or order of God's Providence, is among or between the Angels, the ministerial causes thereof. *l* Readily obey'd. *m* Either as one that defer'd Execution to try whether the City wo'd repent, or as one that was to give some farther order to Angels, that were to be the Ministers of his just displeasure? and whereas, *ver.* 3. the Cherubims stood as Servants waiting; here Christ stands as a Lord commanding; they obey him, he obeys his Father.

† Heb. *sent forth* 7 And *n one* cherub † stretched forth his *o* hand
from *p* between the cherubims unto the *q* fire that
|| Heb. *gave it.* was *r* between the cherubims, and *r* took *thereof*,
and || put *it* into the *f* hands of *him that was* clothed with linen, who *t* took *it*, and *u* went out.

n One of the Four. *o* Which was under his wing, as *chap.* 1. *ver.* 8. which see. *p* This that reached the Fire to Christ, stood among the Cherubims, and putting forth his hand, or exerting his strength and power, serveth Christ our Lord, and his. *q* Vid. *ver.* 2. and *chap.* 1. *ver.* 13. *r* As a Servant that reacheth what his Master would have and use. *f* Both hands, for 'tis in the *Plural Number*. *t* Received it of the Angel as one who might employ it when he would. *u* From amidst the Angels, and out of the Temple; or from the threshold, where all this Vision appear'd as on its stage; and he goes into the City to prepare all, that nothing be done too soon, or too late.

8 ¶ And there *x* appeared in the *y* cherubims,
the *z* form of a mans † hand under their * wings.

x To the Prophet. *y* The Ministring Spirits. *z* Shaped to speedy, accurate working; 'tis therefore a man's hand. † One hand was put forth to reach the Fire, and that one is mention'd, though the Angels had hands under their wings. * The manner of Angels working is hereby insinuated, for 'tis secret, and speedy; secret, as hidden under wings, and speedy, as effected by the swiftest motion; the very speed hideth it.

9 And when I *a* looked, behold, the *b* four
wheels by the *c* cherubims, one wheel by one cherub,
and another wheel by another cherub; and
the appearance of the *d* wheels *was* as the colour
of a *e* beryl-stone.

a Attentively viewed. *b* Mention'd *chap.* 1. *ver.* 15, 16. and there explained. *c* One wheel by one cherub, so four cherubims, and four wheels. *d* The revolutions and effects among worldly and sublunary Affairs; as wheels unstable, yet Governed by a sure Wisdom. *e* Of Sea green, to note the instability in a more pregnant simile.

10 And *as for* their *f* appearances, *g* they four
had one likeness, as if a wheel had been in the midst
of a wheel.

f Though there might be various aspects, and faces of things, yet in this great variety there was great Harmony, all of one likeness; vide *chap.* 1. *ver.* 16. and move to one great end. *g* Wheels.

11 *h* When *i* they went, they *k* went upon their
four sides; they turned not as they went, but to
the place whither the *l* head looked *m* they followed
it; they *n* turned not as they went.

h Wheresoever they did go, what occasion soever they had to go. *i* The Wheels moved by the cherubims, or that Spirit of Life which moved the living Creatures. *k* These Wheels were so framed, that they could move on all four sides without the difficulty and delay of turning. See *chap.* 1. *ver.* 17. *l* Of the living Creatures looked, The Spirit, as *chap.* 1. *ver.* 12, 20. an admirable wisdom did guide and manage all.

m The wheels do certainly and orderly follow. *n* Divert not from the designed course, and work till finished.

12 *o* And their whole *p* † body, and their backs, † Heb. *flesh*
and their hands, and their wings, and the * wheels * chap. 1. 18.
were full of eyes round about, *even* the wheels that
they *q* four had.

o Now he describes both cherubims and wheels as full of Wisdom, and as governed by an excellent Wisdom. *p* Angels have not bodies of flesh, but body here is figurative, so back, and wings, and hands, the two latter are expressly ascribed to the cherubims, *ver.* 8. the two former not mention'd before (as I think.) but all full of eyes; *i. e.* Wisdom, foresight, watchfulness, and diligence. *q* The four cherubims had to move, govern, and direct.

13 As for the *r* wheels || it was *s* cried unto || Or, *They was called in*
t them in my hearing, O wheel. *hearing, Wheel*

r As to their frame and motion, however 'twas, *s* Still there was one who guided as by vocal direction. *t* To each of them, as appears by that O wheel, and the Prophet is ear witness of it. *or Galgal.*

14 And every *u* one had four faces; the first
x face *was* the face of a *y* cherub, and the second
z face *was* the face of a man, and the third the
face of a Lyon, and the fourth the face of an
Eagle.

u Of the living Creatures, *chap.* 1. *ver.* 6. the cherubims in this chapter. *x* Which each had. *y* In *Babylon*, at the River *Chebar*, he saw somewhat a different face, in the Temple he seeth a cherub, one of the faces, which leads us to look on Angels imploy'd in those revolutions. *z* The second which each cherubim had, was a man's face, *&c.* vid. *chap.* 1. *ver.* 6, 10.

15 And the cherubims *a* were lifted up: this *is*
the * *b* living creature that I saw by the river * chap. 1. 5.
Chebar.

a Or lifted up themselves, ready to attend on the Lord of Glory, who was now departing from his polluted and impenitent people. *b* See *chap.* 1. 13, 14, 15, 19, 20, 21, 22.

16 And * when the cherubims went, the wheels * chap. 1. 19.
went by them; and when the cherubims lift up
their wings, to mount up from the Earth, the
same wheels turned not from beside them.

17 When they stood, *these* stood; and when
they were lifted up, *these* lifted up themselves *also*:
for * the spirit of the living creature *was* in * chap. 1. 14.
them. 20, 21.

These two Verses are explained, *chap.* 1. *ver.* 20. which see. A perfect harmony between second causes in their dependance on, and subjection to the one Infinite, Wise, Good, Holy, and Just God.

18 Then the Glory of the LORD *b* departed
from off the threshold of the *c* house, and stood
d over the cherubims.

b The *Jews* dream't that God could not depart from his Temple, indeed, whilest 'twas his, and used as his, he did not, nor would he depart, but he will abandon it, when profan'd, and thereby made not his *c* Temple he had withdrawn out of the Sanctuary, stood a while at the door. *d* On the right side of the house, where the cherubims were in the Inner Court, *ver.* 3.

19 And the cherubims lift up their wings, and
e mounted up from the earth *f* in my sight: when
they went out, the wheels also *were* besides them:
and *g every one* stood at the door of the *h* east-gate
of the LORDS house; and the glory of the God of
Israel *was* over them above.

e The Glory of the Lord, *ver.* 18. is said to have stood above the cherubims, and here the cherubims mount, get farther from the Earth, and by nearer access declare their readiness to attend the Lord of Glory. *f* That he might assure the *Jews* of the danger of their losing God's presence. *g* The Glory, the cherubims, the wheels all stood, respiting execution, and giving opportunity of preventing the approaching misery. *h* The last Court, the Court of the People, or Laity of *Israel*.

20 This *is* the living *i* creature that I saw under
the *k* God of Israel, by the River of Chebar, and
I *l* knew that they *were* the cherubims.

i Yet four in number, but one in form, mind, and work. *k* Appearing as he did, *chap.* 1. *ver.* 26, 27, 28. in form of a man it leads us to conclude it meant of Christ. *l* Either by special assurance as a Prophet, or by comparing them with those which he had often, as Priest about the Temple, seen there.

21. *m* Every one had four faces apiece, and
every one had four wings, and the likeness of the
hands of a man *was* under their wings.

22 And the likeness of their faces was the same
faces which I saw by the River Chebar, their appearances,
and themselves, they went every one
strait forward.

m See *verse* 14. and *chap.* 1. 10. *verse.* These two verses are a full repeated attestation of the Prophets that God had appeared to him, foreshewed fiery judgments coming, and 'tis so repeated to awaken a stupid and senseless people. They have been already explained.

CHAP. XI.

1 Moreover, the *a* spirit *b* lift me up, and
brought me to the *c* East gate of the
LORDS house, which looketh *d* East-ward: and
behold at the door of the gate *e* five and twenty
men; *f* among whom I saw *g* Jaazaniah the son
of Azur, and *h* Pelatiah the son of Benaiah,
i princes of the people.

a The Spirit of God, as *chap.* 2. *ver.* 2. *b* As at first so still it supports him, and removes him from place to place. *c* Either of the East Gates, whether that which leads into the first Court, or into the second Court, or into the House of the Lord, may be here understood, though probably this last. For this number you find there *chap.* 8. 16. if you will suppose the Prophet was brought to the East gate where the Glory of the Lord now departing was gone up from the Temple, it is much at one. *d* A pleonasm or redundance of expression. *e* Some enquire whether these were the same with those 25. chap. 8. 16. To me 'tis most like they were, for in that same place we find them and likely about the same work, worshipping East-ward her are the two arguments urged by some conclusive against it, nay one of the two is plain for it, *viz.* that quoted from chap. 8. *v.* 16. *f* As forward Ringleaders and Chief among them; *g* This man by his Fathers name added appears to be another, not he that is mentioned *chap.* 8. *ver.* 11. *h* Named here for no good quality, but for that dreadful sudden death whereby he became a warning to others. *i* Either as publick Officers, or as heads of their Families.

|| *Vanity.* 2 *k* Then said *l* he unto me, Son of man,
these *are* the † men that *m* devise *n* || mischief,
and *o* give wicked counsel in the city.

k So soon as the Prophet had seen and observed how many, and who they were. *l* The Lord sitting on the cherub, *chap.* 10. *verse* 4. † Not the only men but indeed the most notorious. *m* Frame and contrive with craft and false reasonings. *n* Vanity, so the thing was, and mischief the fruit of it. *o* They perswade the people that the City shall not be burnt, but that they may safely build, and long dwell in their Houses; this vain hope exhausts that money with which they might have provided for themselves, and this proves a mischief. *o* This may be explication of that he last spake. Or, possibly it may note their activity and diligence going about the City and counselling their acquaintance to put off the evil day. Or, perhaps they treat a compliance and coalition with the *Chaldean* superstitions to save themselves, 'tis not impossible they might give counsel to unhappy *Zedekiah*. The *Chaldee* Paraphrast here useth a word whose first notation is to foreign or be a King, the second sense to give Counsel, whose Counsellors so ever they were, their counsel tended to shame and losse.

* 2 Pet. 3. 4. 3 Which *p* say, *it is* not *q* near, * let us build
houses: This *City* is the *r* Caldron, and we *be* the
flesh.

p What Counsel was by these men given appears by their words. *q* Either the threatned danger and ruine by the *Chaldeans*. Or, else build, but not in the Suburbs not near, but in the City that your houses may not shelter the Enemy. *r* This is an impious scoffe, yet mixt with some fear, of the Prophets, *Jer.* 1. 13. and *Ezekiel* 24. 6. They deride the Prophets, yet secretly dread the thing, *Jerusalem* is the pot, we the flesh that are to be boiled therein, but this will take up sometime however, we were better be to destroyed then to fall by the hands of the *Chaldeans*, who perhap may roast what is not boiled here.

4 *s* Therefore *t* prophesie against them, *u* prophesie, O Son of man.

s For this their Atheistical temper and words. *t* Tell them before hand what they shall suffer. *u* The charge and command is doubled both to engage the Prophet and to intimate a doubled misery coming upon them, a misery they shall not have courage to laugh under, though they now dare contemptuously laugh at.

* Chap. 2. 2. 5 And the * *x* spirit of the *y* LORD *z* fell
upon me, and *a* said unto me, Speak, Thus *b* saith
the LORD. *c* Thus have ye said, O house of Israel:
d for I know the things that come into
your mind, every one of them.

x The spirit of Prophesie again moved him. *y* Which is here called the Spirit of the Lord Or, the spirit the Lord as the *Heb.* will bear. *z* Descended, by its own act powerfully, sweetly, and prevailingly entred the man. *a* Inclined me that I could not but speak. *b* As thou goest by my appointment so be sure to use my name and authority. *c* Prophanely with scoffs as hath been reported, *ver.* 3. *d* Ye may be assured all that ariseth up in your mind is known to me, I see each one of the imaginations of your mind so soon as ever they peep up in your heart. Your thoughts I know afar off, *Psal.* 139. 2.

6 Ye have *e* multiplied *f* your slain in this
city, and ye have *g* filled the streets thereof with
the slain.

e Many murthers, and great ones (for the *Heb.* includeth both) have you committed, either with frauds, or violence, and sometime with colour and pretence of Law. *f* So called because they were such as God had not commanded to be cut off but the Jews did it without warrant from God. *g* Either left them murthered in the streets. Or, rather by an Hyberbole. The streets are full, every where some or other in every street, you have condemned and killed. 'Tis an expression the Scripture much useth to set forth the bloody effects of the Jewish rage, and of others.

7 *h* Therefore thus saith the Lord GOD *, * chap. 24. 3,
i your slain, whom ye have *k* laid in the midst 6, 9, 21.
of it, they *are* the *l* flesh, and this *city is* the cau- Mich. 3. 5.
dron: but *m* I will *n* bring you forth out of the
midst of it.

h Your murthers are the cause of my severity, and such sins first or last are surely punisht. *i* See *verse* 6. Or your slain because when they might, and would have saved their Life by a seasonable submission, you perswaded them to an obstinate opposition against the *Chaldeans* to their destruction. *k* Or placed (as the word bears) 'tis not unlike that they who perswaded all to stay, did provide or at least help, as many as did stay, to habitations, and placed them in Houses or Lodgings. *l* The pieces which are to be cast into the Cauldron, and here be punished. *m* That is the mighty, eternal, and just God. *n* Not in mercy but in wrath by the conquering hand of *Babylon*, I will draw you out to greater torment.

8 Ye have feared the sword *o*, and I will bring
a sword *p* upon you, saith the Lord GOD.

o Sinfully and forgetting God, you would have escaped the Sword of the *Babylonians* and attempted it by an Idolatrous compliance. *p* For this very cause will I send that Sword upon you, and it shall slay your Wives, Children, and Fellow Citizens.

9 And *q* I will bring you out of the midst thereof,
and *r* deliver you into the *s* hands of *t* strangers,
and *u* will execute judgements among
you.

q Though the *Chaldeans* are the means, or instruments by which tis done, yet I will so appear against you that it shall be confessed that I did it rather then the *Chaldeans*. *r* Defeating all your projects for escape; so was *Zedekiah* when he secretely fled and his Company with him delivered unto Enemies and Strangers. *s* It denoteth a full power over them. *t Babylonians* and others who assisted in this war. *u* Strangers will use you hardly but the most severe part of the judgment will be from a provoked God, who would have pardoned, but impenitence refused the pardon.

10 Ye shall *x* fall by the sword, I will *y* judge
you in the border of Israel, and *z* ye shall know
that I *am* the LORD.

x The Enemies Sword shall slay you. *y* My just Judgments shall pursue you whither soever you fly, and overtake some of you. *z Zedekiah* and others who were judged at *Riblath*, 2 *Kings* 25. 20.

11 This *a city* shall *b* not be your cauldron,
neither shall you be the flesh in the midst thereof;
but I will *c* judge you in the border of Israel.

a Jerusalem though it suffered unparalel'd hardships. *b* Shall not be the place of your sufferings; greater are reserved for you, you shall be tortured in a strange Land. *c* Do more against you at *Riblath* whereas 2 *King.* 25. 6, 7. the Captive King had his Children and others with them first murthered before his Eyes, and then his own Eyes put out, and *Riblath* is called here the Border of *Israel*, for that *Syria* was adjoyning to *Israel* on the North, and *Riblath* or *Antioch* was a pleasant City towards the frontiers of *Syria*, upon the River *Orontes*, which arising in *Antilibanus* runs through part of *Syria*, and for the delicacy of the seats it had many Cities built on it. And here *Nebuchadnezzar* in his Royal state, and amidst the pleasures of the place expects the issue of the siege.

12 And *d* ye shall know that I *am* the *e* LORD:
|| for ye have not *f* walked in my *g* statutes, nei- || Or, *which*
ther executed my *h* judgments, but have done *have not walked*
after the *i* manners of the heathen that *are* round
about you.

d Tho you would not believe my threats nor fear them, you shall feel them and then you shall know, thus the wicked learn. *e* Whom you should have obeyed, feared and returned to, and who now convinceth you of his and his Prophets Truth in all that was foretold you. *f* A Scripture phrase expressive of the course of mans Life. *g* The rules for Religious observances. *h* Refer to the Political and Civil state where equity and justice

should have been ministred. *i* In matters of Religion you have turn'd down right Idolaters, and with the greatest contempt of your God, the only true God, you have changed him for Gods of the Heathen round about, and taken in their Modes and Abominations. And as to Civils you have been as unjust, oppressive, and perfidious, as these Nations that know not my Law.

13 And it *k* came to pass that *l* when I prophesied, that Pelatiah the son of Benaiah *m* dyed, *n* then fell I down upon my face, and *o* cryed with a * loud voice, and said, *p* Ah Lord GOD, *b* wilt thou make a *r* full end of the *s* remnant of Israel.

* Neh. 9. 4.

k Either this refers to some particular prediction of the Death of this man; as *Jeremiah* did of *Hananiah*'s death, *Jer.* 28. 17. though I do not remember that *Ezekiel* had spoke of it before, and therefore I take the words for a usual transition. *l* If you suppose the first, gheis at the meaning of, *It came to pass*, then this will be best interpreted by, *According to*, or, *Even as*; if you adhere to the latter, then this *When* is *Whilst*, or, *As I was prophesying*. *m* And so was a pledge, or presage of the following Death of the other Twenty four. *n* Immediately, in most humble manner, as that people were used to do: *Josh.* 7. 10. 2 *Chron.* 20. 18. He fell down upon his face, in order to pray. *o* With intense and earnest mind he prayed, as well as with a loud voice. See *chap.* 9. *ver.* 8. Much like phrase is that in *Esther* 4. 1. *p* An expression of his tender compassions for them. *q* A very usual way of interceding; and so common in Scripture, that 'tis a wonder any should find fault with it, who know the Scripture. *r* By staying all as this man is cut off. *s* This man's name implyeth one that escaped, or delivered by God's good hand; and perhaps; the Prophet alludes to it, however, is very solicitous, as others were for the remnant, which was ever least. 2 *King.* 19. 30, 31. *Isa.* 10. 21, 22. *Jer.* 23. 3. and 31. 7. and in this manner do'es *Ezek. chap.* 9. *ver.* 8. intercede for the *Jews*.

14 *t* Again the word of the LORD came unto me, saying,

t It was a seasonable word to stop the mouths of the Insulting *Jerusalemites*, and to encourage the Captives at *Babylon*.

15 *u* Son of man, thy *x* brethren, *even* thy *x* brethren, the † men of thy y kindred, and all the z house of Israel wholly, *are* they unto whom the Inhabitants of Jerusalem have *a* said, ‖ *b* Get ye far from the LORD: unto *c* us is this *d* land given in *e* possession.

† Heb. *men of redemption.*
‖ Or, *yet are gone.*

a See *chap.* 2. *ver.* 1. *x* Thy nearest kindred, which it seems were left in *Jerusalem*, and were grown as bad as the rest, though theirs were of a Priestly Lineage. Their degeneracy and unjust censure is more noted in the repetition of the word Brethren. *y* Of the same Parentage to whom thou hadst right of Redemption if either their person or Estate was to be sold: Men who should have been as tender in Affection, as they were near in Blood. *z* All that are now in Captivity, be they more or less, of whatsoever condition and rank, these are the men of whom the *Jerusalemites* speak. *a* That is, censure, and condemn as greatest sinners, and unworthy longer to dwell in the Holy Land, and tacitely infer that they were better, and should be safer now they were rid of them. *b* Ye, or they, are gone far from the Lord; you are Apostates, or irreligious, a company of back-sliders; much as the Heathens accus'd the Christians of Atheism. *c* Who keep to the Temple and Holy City, and have not yielded to the *Babylonish* Tyranny, who stand for our Ancient Privileges, are not as you Betrayers of our Countrey; thus you may suppose they boast. *d* Promised, Holy, Blest Land, *Canaan*, where our Fathers dwelt. This Land is ours. *e* We shall never be put out of possession, but still it shall be our Inheritance.

16 *f* Therefore *g* say, thus saith the Lord GOD, Although *h* I have cast them far off *k* among the † heathen, and although I have *l* scattered them among the countreys, yet will I be to them as a *m* little Sanctuary in the countreys whether they shall come.

† Nations.

f In Apology and vindication of them backt with excellent promises in the following verses. *g* Say to them, and of them in *Babylon*. *h* The obstinate *Jews* at *Jerusalem* will call them Apostates and Renegadoes; but let such false accusers know that they were sent thither, and that I the Lord sent them thither, and will own them there too. *i* Not from my self, but from you, your polluted Land, and dreadful approaching Judgments. *k* The *Chaldeans*, or such as the *Chaldeans* placed them among. *l* Dispersed and separated them from one another in many Countreys which were under the King of *Babylon*: Yet they are dear to me, and my purposes are for them more gracious than yours are for them, or then mine are for you. *m* For a little while; *i. e.* during the Seventy years Capivity; or for a few of them, the remnant was ever little: Or, as it refers to the Sanctuary, a little one in opposition to that great, rich, splendid and admired Temple at *Jerusalem*, which when they need most, shall help least; but I, saith God, will be really to my Captives what the proud self-deceiving *Jews* promise their Temple shall be to them; both for Glory, Defence, and for Worship, which shall with heart and love be given by these I have sent away, and wherever they are, their Prayers, Synagogue-Worship, and Obedience shall be to me as well-pleasing as they shall desire. They at distance weep on *Chebar* Banks: You O Rebellious! Pollute the Temple by your Idolatries; I will comfort the Mourners, I will punish you Polluters of my Temple and Worship.

17 Therefore *o* say, Thus saith the Lord GOD; *p* I will even *q* gather you from the people, and *r* assemble you out of the countreys where ye have been scattered, and I will *s* give you the land of Israel.

o Add to the former Apology this Promise. *p* The Faithful and Eternal God, the Supream and Soveraign Lord. *q* By my advise and hand they were scattered, and by my hand they shall be gather'd. *r* And to confirm them, 'tis added in different words, and the promise is repeated, and thus it was punctually performed. *Ezra.* 1. 1, 2, 3, 4. with *chap.* 8. *ver.* 15. *s* Though your Brethren do say you are not to dwell at *Jerusalem*, nor inherit the Land, yet my purpose is otherwise, and I do promise you, that you who followed my counsel, and now are in *Babylon*, you, or your seed shall return, and inherit *Canaan*. All this was so worded, that some have thought it no groundless enquiry whether any of those that went with *Zedekiah* into Captivity, or only such as went with *Jeconiah*, did return out of Captivity, and though 'tis most probable some did, yet of the returners, the far greater part whereof those, that with *Jeconiah* were gone into Captivity.

18 And *t* they shall *u* come thither, and they shall *x* take away all they detestable things thereof, and all the abominations *z* thereof from thence.

t The gathered, who assembled upon *Cyrus*'s Proclamation first, and then again upon *Darius*'s, Proclamation; of which *Ezra chap.* 1. and *chap.* 8. they met together somewhere in the Land of their Captivity, and had a long Journey to *Jerusalem*. *u* They shall overcome all difficulties, and escape dangers, and dispatch the long Journey, and come safely to their own Land. *x* Abolish Superstition and Idolatry from the Temple, *Jerusalem*, and from the Priests. *y* See *chap.* 11. 18. *z* Of the Land and City; and who reads *Ezra*, *Nehemiah*, and the Prophets *Zecharia*h, and *Haggai*, will see this Reformation carried on with success.

19 *a* And *b* I will *c* give them *d* one *e* heart, and I will † put a *f* * new spirit within you, and I will take the *g* * stony heart out of their *h* flesh, and will give them an heart of *i* flesh.

† Heb. *will give.*
* Heb. *a new spirit.*
* Heb. *the stony heart.*

a This may be understood causally, and so gives an account how the Reformation, mentioned *ver.* 18. should be effected. *b* The Lord himself, and he assumeth it to himself thrice in this *ver.* *c* Of free Grace 'tis that this renewed heart is in any one, length, soreness, and multiplicity of troubles will not, cannot work it, unless God frame and renew it. *d* They were scattered abroad through the *Babylonish* Kingdoms, were under various Circumstances which might divide them, and keep them from each other, and from centering in a return, but I will stir up their heart, and with one heart they shall gather together, when the return shall be proclaimed, *Cyrus* shall first give them leave, and I will next give them a heart to return; and on their way shall there be great unity; and when come to *Jerusalem*, they shall own me, and my Laws, *&c.* they shall with one consent build *Jerusalem*, the Temple, and restore true Religion; as *Jer.* 32. 39. and *Ezek.* 36. 26. *e* That is Judgment, and understanding, Mind, and Will, Affections and Conscience; all fixed only on God, and their Obedience to him, as *ver.* 20. This one heart is called a New Spirit. *f* An Excellent, Regenerate, Holy, and Sincere Soul; they were of a base, corrupt, and hypocritical Spirit, dividing between God and Idols; but when God brings them back, they shall be of another frame, quite changed, and made new. *g* That hard, inflexible, undutiful, incorrigible disposition which was in their Fathers, who refus'd to be amended; I'le take that away. *h* Flesh in Scripture sometimes speaks an unrenewed, carnal, sinful state, as *Rom.* 7. 18. sometimes for the Body, as *Psal.* 38. 3. sometimes for the whole man; so *Luke.* 3. 6. *Rom.* 3. 20. and thus in this place speaks the persons, and whole man. *i* not like the old, hard, and stony, but consellable, tractable, that will hear, consider, obey, do commanded Good, and forbear forbidden Evils, submit to my Law, and reform on Admonitions. All which in part, and so far as concern'd those times, was fulfil'd in the *Jews* that did return from *Babylon*, and fullier is made good to us in these Gospel dayes.

20 *k* That they may *l* walk in my *m* statutes, and keep mine *n* ordinances, and do them; and they shall be *o* my people, and I will be their *p* God.

k This is the end Grace aimeth at, converting us to God, that we may walk with God. *l* See *ver.* 12. *m* The Rule of Religious Worship. *n* Standard in Civil Affairs and matters of Right and Wrong with Men. *o* They shall give themselves up to me for to be my people, to Love me, Trust me, and to Wor-

Worship and obey me, and I will take them to be mine, I will approve, encourage, bless, guide and protect them that it shall be seen they are my peculiar people. This contains all duty and privilege as including both, and is again inculcated in the other part of the promise. *p* To pardon Sin, give Grace, imply wants, guide their ways, accept their duties, defend their persons, and lead them to Glory. See *Ezek.* 36. 25, 26, 27. 28. and *Jer.* 31. 33. where *Jeremiah* contemporary to *Ezekiel* proposeth the same promise to this people.

21 *q* But *as for r them* whose *s* heart *t* walketh after the heart of their detestable things, and their *u* abominations, * I will *x* recompense their *y* way upon their *z* heads, saith the Lord GOD.

* Chap. 9. 10.

q For all those promises and in best times some there will be who will refuse to own God and obey him, whose state shall as much differ as their practices did from the people of God. *r* Who are they be. *s* Soul and Affections, whose choice and love *t* Either secretly adhereth to, or provideth for the service of Idols called here detestable things, as *ver.* 18. *chap.* 5. 11. and to expresse the obstinacy of this Idolatry 'tis called a *heart walking after a heart*. Idolatry is a bewitching sin and steals away the heart, and the promoters of Idolatry propose the plausible st arguments, as if Idols had hearts and affections toward their worshippers to do them good, the expression in the *Heb.* is somewhat unusual and harsh to our ear, but this I take to be the meaning. *u* Their Idols, and Idol worship and dependences. *x* Pay them in their own coin, they forsake me, I will forsake them, they profane my name and Temple, I will give them up as common to be profaned by the *Chaldeans*. *y* Their way tends to this, and shall end in this, and nothing more just. *z i. e.* On each man, and in such manner as shall destroy the contumacious. Or, on those that are as heads of the people and Ringleaders in obstinacy of mind such as the 25. ver. 1. and who shall be examples of my speedy and irresistable vengeance, as *Pelatia* was.

22 ¶ *a* Then did the cherubims lift up their wings, and the wheels besides them, and the glory of the God of Israel was over them above.

a The whole 22 verse is in the same words almost you have in chap. 10. 19. which see.

23 And the *b* glory of the LORD went up from the *c* midst of the city, and stood *d* upon the *e* mountain, which *is* on the east side of the city.

b See *chap.* 3. 23. and 8. 4. and 9. 3. and 10. 18, 19. *c* The glory of the Lord removes now out of the City, over which it had stood some space of time waiting for their Repentance, but no fruits of this and God now departed from them. *d* Above it. *e* It was mount *Olivet* as the description of it in this place and elsewhere doth clearly shew.

24 ¶ *f* Afterwards the *g* spirit took me up, and brought me in *h* vision by the spirit of God into Chaldea, to them of the captivity: so the vision that I had seen *i* went up from me.

f After all this. *g* The same spirit of God which carried him to *Jerusalem*, and to the Temple, now brings him back in like manner to his Captive brethren in *Chaldea*. *h* Not corporally but in an Extasie or rapture of his spirit by the power of the spirit of God. *i* It was a vision from Heaven, all that was represented to the Prophet was as 'twere let down from Heaven, and he having fully viewed it, 'tis taken up again to Heaven.

25 *k* Then I spake unto *l* them of the *m* captivity, all the things that the LORD had shewed me.

When the extasie was past. *l* Either the Elders who came to him, *chap.* 8. 1. Or, to the body of the people. *m* Who were in those parts where *Ezekiel* was, for many were scattered into other parts of *Chaldea*. *n* Here is his faithfulness both to God and the people who were concerned to know, for God had shewed them to the Prophet, that he might shew them to the people, and, that this might surely be done, God hath commanded him to speak to them plainly and fully.

CHAP. XII.

1 THE *a* word of the LORD also *b* came unto me, saying,

a A Divine prediction of what was both sure and near to come to pass. *b* In the 6th. and 7th. years of *Jeconiahs* Captivity, and of *Zedekiahs* Reign, in the latter end of the 387 of *Ezekiels* lying on his side three years before the fatal siege began.

2 Son of man, thou *c* dwellest in the *d* midst of a † *e* * rebellious house, which have *f* * eyes to see, and *g* see not: they have *f* ears to hear, and *g* hear not: for they *are* a rebellious house.

† Heb. *house of rebellion.*
* Chap. 2. 3, 6, 7. & 3. 26, 27.
† Isa. 6. 9. & 42. 20. Jer. 5. 21.

c The Prophet knowing the Captivity would be long, had settled his habitation, and probably found some favour with the Enemy, that he might be accommodated for his abode. *d* The Jews who gave up to the *Chaldeans* found that kindness mentioned *Jer.* 29. 4, 5, 6, 7. with 24. 5. 6. and so were indifferently well placed together, and the Prophet dwells among them, in the Land of *Chaldea*. *e* In their Captivity too many of them retained their stubborn murmuring and rebellious humour, and blamed, quarrel'd and condemned them who gave them counsel to yield, and themselves for yielding, and 'tis likely furred up them at *Jerusalem* to hold out, and save themselves and rescue their brethren, these will ridicule thy words, yet speak them for they are mine and shall be accomplisht. *f* They have wit enough, they are of a capacity well enough fitted, if they would, to understand, and consider what thou speakest, expressed by a double phrase which signifies one and the same thing. Eyes, and Ears, *g* They contemptuously refuse to see and hear, they will not consider, lay to heart, repent and reform. *h* They have conspired together, and all they will resolve or design, is to do what ever is good in their own eyes, and what ever their wild imaginations, raised by false Prophets, suggesteth.

3 *i* Therefore, thou son of man, *k* prepare thee † stuff *l* for ‖ removing, and *l* remove by † Heb. *Instruments* day in their sight, and thou shalt remove from thy place to another place in their sight: *n* it may be they will consider, though they *be* a rebellious house.

† Heb. *Instruments.*
‖ Or, *captivity.*

i And. *k* Make ready in the sight of some of those which live about thee, that they may tell others. *l* Vessels or instruments, wherein thou mayst put what is portable, and you, with leave from the Conqueror, may carry for your conveniencies, pack up what thou canst that may be of use in thy Captivity. *l* Go thy way, leave that place wherein thou now art, and go to another, with thy pack upon thy back not on Horses or Asses. *m* At noon-tide when the most may see what thou doest, and be instructed. *n* It is not impossible that some may enquire what is the import and meaning of all this uncouth and obscure matter.

4 *o*. Then shalt *p* thou bring forth thy † stuff † Heb. *instruments.* *q* by day in their sight, as *r* stuff for removing: *meats* or *vessels.* and thou shalt go forth at *s* even *t* in their sight, as † they that go forth into captivity. † Heb. *as the goings forth of captivity.*

o Having made all ready, as *verse* 3. thou shalt proceed to bear it away. *p* Not employ Servants and Labourers to do it, but thou thy self shalt do it. *q Verse* 3. *r Verse* 3. *s* This circumstance added to what was *ver.* 3. speaks the secresie, and shame with the danger of their coming out in the evening in the dark, when night may soon conceal them, and they gain a nights Journey before the Enemy hath notice to pursue. *t* Before 'tis quite night, that they, who should learn by this sign, may see it and consider it.

5 *t* ‖ Dig thou through the wall in their sight, and carry out *u* thereby.

‖ Or, *dig for thee.*

t Come not through the door, but as one who knows there is a Watch and Guard upon the door, get to some back part of thy house and dig there ver. 7. thy self, either to make the greater haste, or to keep all secret; for all will be little enough for them that must act what thou dost represent. *u* Through the hole thou hast dug.

6 In their sight shalt thou bear *it* upon *x* thy shoulders, *and* ‖ carry *it* forth in the twilight: thou shalt *y* cover thy face, that thou see not the ground: *z* for I have set *thee for* a sign to the house of Israel.

‖ Or, *dig it forth.*

x Verse 4. *l. p.* in Testimony of the servitude they shall be reduced to, who then must do what Servants or beasts were wont to be employed in. ‖ Either the stuffe or thy self, thou shalt go forth in the twilight, when there is a little light to guide thy way, but more darkness to conceal thy person and thy flight. *y* As full of shame, and exceeding unwilling to be seen or known. *z* There is good reason why thou shouldest do this, how strange, unmanly, or ridiculous so ever this may seem; the moral concerns the house of *Israel* and its King; I have set thee for a sign to them, and thou shalt tell them the meaning of these Hieroglyphicks in due time.

7 And I did so as I was commanded: I brought *a* forth my stuff by day, as stuff for captivity, and in the even I † digged through the wall with *b* mine † Heb. *digged* hand; I brought *it* forth in the twilight, *and* I *bare it* upon *my* shoulder in their sight.

a Either out of the house into some court or yard, through the wall whereof he digged. Or, else here is a transposing of his Actions, and rehearsal of that in the first place which was acted in the second place. *b Verse* 5. *l. t.*

8 ¶ And in the *c* morning came the word of the LORD unto me, saying,

c In the Evening, he packt, digged through the wall, and removed in the sight of the people, next morning enquiry is made how the people resent it.

9 Son of man, hath *d* not the house of Israel, the rebellious house, said unto thee, What doſt thou?

d What are none come to thee, are they all ſo ſtupid, and regardleſs of my word and judgments? Do none enquire that they may know, and do, what is neceſſary in their circumſtances? Do not thy fellow Captives think theſe actions are ſignificative? Do they not aſk whether they in *Babylon*, or their Fellow Citizens at *Jeruſalem* are concerned in what thou doeſt.

10 *e* Say thou unto them, *f* Thus ſaith the Lord GOD, *g* This burthen *concerneth* the *h* prince in Jeruſalem, and *i* all the houſe of Iſrael that *are* among them.

e Though they regard not to enquire yet give them to know what I mean hereby. *f* This to add weight and authority to the word. *g* This dreadful prognoſtic, this Propheſie is a burthen which the Kingdom ſhall groan under and your King and the Inhabitants of *Jeruſalem* with him. *h* *Zedekiah*. *i* None may be excepted.

11 Say, *k* I *am* your ſign: like as I have done, ſo ſhall it be done unto them: they ſhall *l* † remove *and* go *m* into captivity.

† Heb. *by removing go into captivity.*

k My Perſon is the emblem of yours and my actions in theſe caſes are ſigns of that you ſhall do, and where you do not actively the like, yet the like ſhall be done to you, oh inhabitants of *Jeruſalem*. *l* Change their habitations and carry away their Goods, ſuch as the clemency of a Conqueror will permit. *m* You to whom I tell theſe things ſhall ſee them come from *Jeruſalem* unto *Babylon* as dejected, ſpoiled and naked Captives.

12 And the *n* prince that *is* among *o* them ſhall *p* bear upon *his* ſhoulder in the twilight, and ſhall go forth: they ſhall dig *q* through the wall to carry out thereby: he ſhall *r* cover his face, that he ſee not the ground with *his* eyes.

n *Zedekiah*. *o* In *Jeruſalem*. *p* Diſguiſed no doubt as a common ordinary Servant, in hope ſo to eſcape, but to conceal himſelf he flies in a diſguiſe, and chooſeth the twilight as the time that would beſt favour his deſign, ſo 2 *King*. 25. 4. *q* Fulfilled when they broke down the wall to fly, as *Jer*. 39. 4. probably they had built up ſome ſleight wall to blind the Enemy which now they break to fly through. *r* Partly out of grief, partly out of ſhame, partly preſiguring *Zedekiah's* future loſſe of his eyes and his blindneſs which the inſolency of *Nebuchadnezzar* afflicted him with, but *Zedekiah* did by this chiefly aim at concealing himſelf in diſguiſe and covering his face.

13 *s* My net * alſo will *t* I ſpread upon him, and he *u* ſhall be taken in my ſnare: and I *x* will bring him to *y* Babylon *to* the land of the *z* Caldeans, yet ſhall he not ſee *a* it, though he ſhall die there.

* chap. 17. 20.

s In the diſguiſe this fugitive might poſſibly eſcape from the net of *Nebuchadnezzar*, and of his Captains. But poor *Zedekiah* doſt thou not at laſt ſee that the *Babylonians* are employed of God, and that God will bring thee into his own and into *Nebuchadnezzars* Net. *t* In alluſion to thoſe that take Birds or Fiſh in Nets, they ſpread it to its full extent, ſo will God ſpread his net that it ſhall cover *Zedekiah* and his followers. *u* Mentioned as the principal though he was not taken alone, many were taken with him. *x* The *Chaldeans* carried him, and God brought him to *Babylon*, ſo ſecond cauſes cowork with the firſt. *y* Which was the Metropolis of the Kingdom. *z* That ſtrange Land where they were Captives whom God ſent before, and whither obſtinate *Jeruſalemites* muſt now go. *a* Neither the Land nor the City, though he ſhall ſpend the reſt of his days there and there die, but the *Babyloniſh* Tyrant will put out his eyes at *Riblah*, 2 *King*. 25. 6. and *Jer*. 39. 5.

14 And * I will ſcatter toward every wind all that *are* *b* about him to help him, and all his *c* bands, and I * will *d* draw out the ſword after them.

* chap. 5. 10.
* chap. 5. 2. 12.

b Either the *Egyptians*, who came to help him. Or, rather thoſe that did ly with him, as the choice and flower of his valiant and truſty Servants, who would guard him through all dangers in the flight till he might reſt ſome where in ſafety, This was verified 2 *King*. 25. 4, 5. and *Jer*. 39. 5. *c* Whether Auxiliaries or his own trained Souldiers. *d* Send the Enemy after them with drawn Sword wherewith they ſhall be ſlain, *Jer*. 42. 22. and 43. 9, 10.

15 And they ſhall *e* know that I *am* the LORD, when I *f* ſhall ſcatter them among the nations, and diſtreſs them in the countreys.

e They ſhall ſee, confeſſe and be ſenſible of my power, juſtice, and truth who make good my threats againſt obdurate ſinners as well as my promiſes to Believers. *f* Two expreſſions of the ſame thing which is frequent in Scripture, and as it uſually magnifieth the good or evil, ſo enſures either.

16 But *g* I will leave † a few *h* men of them from the ſword, from the famine, and from the peſtilence, that they *i* may declare all their abominations among the heathen, whither they come, and they *k* ſhall know that I *am* the LORD.

† Heb. *men of number.*

g I will reſtrain the rage of the *Chaldeans*, and move them to ſome compaſſion towards ſome of the Jews, ſo that ſome, yet but few ſhall remain, the Sword ſhall not ſlay them for I Commiſſion it, and twill not exceed its Commiſſion, I ſend the famine but ſome I will feed, and the Peſtilence is my arrow and hits but where I direct it. *h* Including the Women alſo. *i* Either by relating thoſe ſins which were committed among them in *Jeruſalem*, for which God was juſtly angry, and for which he puniſhed them, though they were his own people. Or, eſſe that though they ſhould be ſilent, yet the very thing ſhould ſpeak it ſelf, and their miſeries ſhould proclaim the wickedneſſes they had acted againſt God in their own Land. Or, by their wicked practices which in Capivity, and under the eye of the Heathen they commit, they will manifeſtly ſhew to the Heathen that God was juſt in all his ſeverity. *k* Either the Jews or rather here the *Chaldean* Heathens.

17 *l* ¶ Moreover, the word of the LORD came to me, ſaying,

l He was a ſign to them in digging and bearing his ſtuff, now he muſt be a ſign to them in another manner.

18 Son of man, eat thy bread with *m* quaking, and drink thy *n* water with trembling and with carefulneſs.

m With commorion or ſhakings, as one whoſe apprehenſion of danger brings as twere an Earthquake upon him, and this trembling is the ſame thing, but in other words. *n* Here is no mention of the delicious and generous Wines, but Water, ſo low ſhould they be reduced, and yet enjoy this very little, becauſe of the great inward fears that ſhake them.

19 And *o* ſay unto the *p* people of the *q* land, Thus ſaith the Lord GOD, of the *r* inhabitants of Jeruſalem, *and* ſ of the land of Iſrael; They ſhall *t* eat their bread with carefulneſs, and drink their water with aſtoniſhment, that *u* her land *x* may be deſolate from † all that is *y* therein, because of the *z* violence of all them that dwell therein.

† Heb. *theſt.*

o Explain the meaning of this unuſual and uncomfortable manner of eating and drinking. *p* The common ſort of people diſtinguiſht from rulers. *q* Of the Land of *Chaldea* in which the Jews were Captives, tell thy Fellow Captives who grudge and repent their coming hither, where they have much ſorrow yet ſome ſafety, plenty and reſt. *r* Who are yet not captivated, their ſorrows are coming, and their ſtate will be worſe then yours. *ſ* Nor will it be better with thoſe that dwell in the Countries round about *Jeruſalem*, they will ſly for refuge into *Jeruſalem* and there periſh. *t* Their very comforts ſhall be uncomfortable to them. *u* *Jeruſalems* Land ſo called becauſe 'twas the head City thereof. *x* Becauſe that 'tis already or ſhortly ſhall be waſte. *y* Emptied though twas full of Inhabitants, wealth and plenty. *z* Injuſtice, Oppreſſion and Tyranny of the Jews toward one another, *Jer*. 6. 7. and 20. 8. *Ezekiel* 7. 23. and this grown an Epidemical ſin, *chap*. 22. 9, 12. from higheſt to loweſt.

20 And the *a* cities *that are* *b* inhabited ſhall be laid *c* waſte, and the land ſhall be deſolate, and ye *d* ſhall know that I *am* the LORD.

a The leſſer cities up and down the Land. *b* Which now are and will be inhabited when *Jeruſalem* is deſtroyed. *c* Waſted with the Sword as the word ſeems to imply. *d* Then ſhall you, who are now in *Chaldea* know how the goodneſs of God brought you hither, that you had no real cauſe to complain, that your condition was worſe then your Brethrens in *Judea*. You ſhall know the truth and ſeverity of God againſt ſinners.

21 ¶ And the word of the LORD came unto me, ſaying,

22 Son of man, *e* what *is* that *f* proverb *that* *g* ye have *h* in the land of Iſrael, * ſaying, the *i* days are *k* prolonged, and every *l* viſion faileth?

* chap. 18. 3.
Amos 6. 3.

e After the manner of man God ſpeaks with man, what is, Or, it is a comely tranſition to a new ſubject of diſcourſe. *f* That ſhort ſaying taken up as undoubted truth, and in a very common manner uſed by all. *g* He ſeems to include the Prophet as being one of the body of the people though he uſed it not, may ſhewed the falſhood and impiety of it. *h* *In*, ſo the Prophet and thoſe with him are reckoned as if they were in the Land of *Iſrael*, for, that is their Countrey. Or, rather, *concerning*, as the *Heb*. (בעל) here uſed). *i* Of ſevere puniſhments of wrath and vengeance. *k* Are to come a great while hence, let them fear who are like to feel them, theſe Prophecies cannot be imagined to look to our times; thus Atheiſts, and contemners of the Prophets, hardned one another into ſin and ſecurity. *l* Threatning viſion which *Jeremiah* at *Jeruſalem*, and *Ezekiel* here in *Chaldea* do dream of and would fright us with. *m* Comes to nothing, it is periſht or dead in the neſt.

23 Tell *n* them therefore, Thus ſaith the Lord GOD, I will make this proverb to *o* ceaſe, and they ſhall no more uſe it as a proverb in Iſrael: but *p* ſay unto them, the *q* dayes are † at hand, and the *r* effect of every viſion.

† Heb. *draw near.*

n Either who uſe the proverb, or are ſtumbled at it, tell the one to convince, the other to inſtruct them. *o* Thus they abuſe my patience and affront my truth, and deride my juſtice, but when my patience at its period, calls in my juſtice to vindicate it, and when calamities felt, prove my truth and the preſence of theſe ſorrows, there can be no more place for ſuch a proverb, the groundleſneſs of it being diſcovered to all. *p* Aſſure them. *q* *Verſe* 22. They draw near indeed, when within ſome three years and *Jeruſalem* ſhall ſee the Enemy beſieging it, and feel his Sword cutting down her choſen men. *r* All that which the viſion contained ſhall ere few years are over clearly appear accompliſhed according to what my Prophets foretold.

24 For * there ſhall be *ſ* no more any vain viſion, nor flattering divination *t* within the houſe of Iſrael.

* chap. 13. 23.

ſ Theſe Proverbialiſing ſcoffers compared the true Prophets with the falſe, theſe predict proſperity and return of the Captives from *Babylon* within few years, and before *Jeruſalem* be deſtroyed, ſo they flattered the people. The true Prophets foretold long Captivity, bloody ſlaughters, ſtrait ſiege, a burnt City and Temple. Now theſe ſcoffers bear up themſelves on theſe flatteries, and argue againſt the Divine menaces, and are ready to enquire, why may not *Ezekiels* viſion be as vain as he ſaith theirs is, and, if one why not both; well theſe fools are capable of no better anſwer, then that which will deſtroy at once their doubts and their hopes, judgment executed ſhall convince the falſe Prophets of their lying divination, and theſe Atheiſts of their illogical inferences. *t* For this many years, for 70 years to come, and till wickedneſs ſhall again take root with the proſperity of the returned Captivity.

25 For I *am* the *u* LORD: I will ſpeak, and the word that I ſhall ſpeak *x* ſhall come to paſs: it *y* ſhall be no more prolonged: for in your days, O rebellious houſe, will I ſay the word, and will *z* perform it, ſaith the Lord GOD.

u I can diſcover the vanity of flattering Prophets and will do it, by making good what my true Prophets have foretold. *x* No length of time ſhall make me forget it, no pretences of ſelf-flattering Prophets, or people ſhall divert it, no power can hinder me, nor council defeat me. *y* What *Jeremiah*, what *Ezekiel* have foretold I will now accompliſh in theſe dayes, and defer no longer. *z* I will not preach to you by my Prophets the fatal ſorrows of your Childrens children, who ſhould cry out of calamities when you are paſt feeling them, but the ſame age that hears the threat, ſhall feel the execution; the Enemy I raiſe againſt you ſhall burn your City and Temple, ſpoil your Goods, famiſh you in the ſieges, and lead you Captives after the ſiege, and all this and a thouſand times more ſhall come upon you in your dayes, O rebellious houſe! When all this comes to paſs your Proverb will be ſure to ceaſe indeed. Hitherto he anſwers the ungodly uſers and abetters of this Proverb.

26 ¶ Again, *a* the word of the LORD came to me, ſaying,

a For inſtructing ſome that were ſeduced by thoſe ſcoffers forementioned.

27 Son of man, *b* behold, *they of* the houſe of Iſrael *c* ſay, The *d* viſion that he ſeeth *is* for many dayes *to come*, and he propheſieth of times *that are* far off.

2 Pet. 3. 4.

b Some of the leſs judicious, and the more credulous are abuſed by theſe ſort of men. *c* Think and hope and ſo diſcourſe it. *d* That the Prophet is a good man and true Prophet, but ſurely his viſions look to after times, we do not think his viſions vain but we hope they are not to come on us, and in our dayes, now theſe God will have his Prophet to inſtruct in this matter, which he doth in the next verſe.

28 *e* Therefore *f* ſay unto them, Thus ſaith the Lord GOD, There ſhall none of my words be prolonged any more, but the word which I have ſpoken ſhall be done, ſaith the Lord GOD.

e Since 'tis an erroneous opinion they are brought into, 'tis not from contempt of my truth, but from weakneſs. *f* Warn them mildly, tell them the days are very near indeed, and there will be no adjournment. Now twill be done as ſoon as ſpoken almoſt, and God will make a ſhort work with them in Righteouſneſs, and a very few days will bring his judgments to light.

CHAP. XIII.

1 AND the *a* word of the LORD came unto me, ſaying,

a This firſt verſe is the commiſſion, by vertue whereof *Ezekiel* acteth as a Prophet, and 'tis in the uſual ſtile near forty times in *Ezekiel* as here 'tis.

2 Son of man, *b* propheſie againſt the *c* prophets of *d* Iſrael * that † *e* propheſie, and ſay thou unto them that propheſie *f* out of their own * hearts, *g* hear ye the word of the LORD.

* verſe 17.
† Heb. *are prophets.*
* Jer. 14. 14. and 23. 16.

b Declare aforehand what I will do. *c* Againſt Prince and People firſt, next againſt Prophets and propheteſſes, againſt the former in the foregoing chapters, againſt the latter in this chapter. *d* Becauſe approved of *Iſrael*, encouraged by *Iſrael* and followed, but not Prophets of the Lord, he ſent them not, whether theſe were in *Babylon*, or in *Jeruſalem*, ſome enquiry is made, probably theſe falſe Prophets were in both places. *e* Foretel what is pleaſing to the Jews, a ſuddan return out of Capivity, with the veſſels of the Lords houſe, and proſperity in their own Land. *f* But all their promiſing words are of themſelves, out of their own deceiving hearts, not from God, and ſo all will be lies. *g* Ceaſe to deceive my people, and attend now to what God ſpeaks of you.

3 Thus ſaith the Lord GOD, *h* Wo unto the *i* foolish prophets, that † follow their own *k* ſpirit, and ‖ *l* hav eſeen nothing.

† Heb. *walk after.*
‖ Or, *and things which* they have not ſeen.

h They ſhall be doubly miſerable, ſuffering with the deceived, and ſuffering by the inraged, when their lies are detected. *i* Either in a moral ſenſe, *i. e.* wicked, or in a literal ſenſe unwiſe. Tis both foolishly wicked and imprudent to pretend Revelations, and yet have none from God. *k* In contradiſtinction to the Spirit of God, the true ſpirit of propheſie, they ſtrongly phanſie what they would have, and then preſumptuoſly propheſie that it ſhall come to paſs. *l* God hath ſhewed them no viſion, nothing of all they pretend to is from God.

4 O *m* Iſrael, *n* thy prophets are like the *o* foxes in the *p* deſerts.

m A pathetical exclamation to awake *Iſrael*, both the dwellers at *Jeruſalem* and thoſe at *Babylon*. *n* Thy Prophets not mine as *ver*. 2. *o* Hungry, and ravening, craftyy, and guileful, and living by their wits, but not one whit helpful to thoſe they deceive ſuch are falſe Prophets. *p* Where want of prey makes them more eager of their prey, and where other devouring Beaſts endanger Travellers, but no defence to them from Foxes, theſe fly into their holes betimes, and leave the endangered ones. Or thus, O *Iſrael* thou art like the deſert ſpoiled and robbed, and thy falſe Prophets like Foxes hungry and hunting for ſome prey, live upon what they can catch, but will be no more profitable to thee then Foxes are to the Wilderneſs.

5 *q* Ye have not *r* gone up into the ‖ gaps, neither ſ † made up the hedge for the houſe of Iſrael, to *t* ſtand in the *u* battel in the day of the LORD.

‖ Or, *breaches.*
† Heb. *hedged up a hedge.*

q Vulpin Prophets. *r* As in a beſieged City whoſe wall is broken down and the Enemy ready to enter, a valiant, faithful, and vigilant Souldier would run up into the breach to repell the Enemy, ſo true Prophets do partly by Prayer, and partly by Doctrine, and partly by perſonal Reformation, labour to preſerve Gods people, but Fox like they have ſhifted out of harms way. *ſ* The houſe of *Iſrael* is the Lords Vineyard, through the hedge whereof many breaches are made, through which wild and waſting beaſts come in and devour the Grapes and ſpoil the Vines, but you have not ſtopt thoſe breaches, but Fox like come in and pulled off the render grapes, and done the moſt miſchief, you have increaſed ſin and danger thereby. And when the Lords wrath ſhall give up the City, you will not ſtand to oppoſe the Enemy breaking in, ſo uſeleſs will theſe be at laſt. *t* Not with Armes but with Faſting, Prayers, Repentance laying hold on the arm of the Lord, and interceding for his people. *u* Which God will by the *Chaldeans* Fight againſt the houſe of *Iſrael*, in that day of the Lord the weapons of War will not prevail againſt the *Chaldeans*, unleſs Prayers, Tears, and Amendment prevail with the Lord to withdraw the battel and be at peace with *Iſrael*.

6 They have *x* ſeen *y* vanity and lying divination, ſaying, the LORD *z* ſaith, and the LORD hath not *a* ſent them: and they have *b* made *others* to hope that they would confirm the word.

x They pretend to have ſeen but ſtill they ſee nothing, as *ver*. 2. The Prophet ſpeaks as if indeed they had ſeen, but the very ceaſiure of the things they ſaid they ſaw, clears it, that all was but pretence. *y* Things that have no ground or foundation, and which will never be, and are therefore called vanity and lying Divinations. *z* Foreteleth and promiſeth. *a* Never revealed any ſuch thing to them, or bade them tell the Jews any ſuch thing. *b* By their pretences, and arguments they have wheedled ſome into a belief of their word, and into a hope of that they promiſe, and ſo the credulous Jew is undone by his Prophet, who tells him all is well and needs no alteration, and all will be well, and they need fear no deſolation.

7 † Have ye not ſeen a vain viſion, and have ye not ſpoken a lying divination, ‖ whereas ye ſay, the LORD ſaith *it*, albeit I have not ſpoken?

† Heb. *Have not ye ſeen a vain viſion, and have ye not ſpoken a lying divination, whereas ye ſay, the LORD ſaith it, albeit I have not ſpoken?*

† Consider with your own Consciences, do they not tell you, that all is vain pretence which you make, can you think *Jerusalem* can escape, or the first Captives be returned and all this so soon? Is not this vain to be imagined, and they vainer that imagin and believe it? ‖ if it should come to pass, which it never shall, yet herein you are convicted lyars; you say the Lord saith when as he hath said no such thing, nay the contrary hath God spoken to what you speak, and the event shall be as contrary to your expectation, which is of Good, but behold evil cometh out of the North, and great destruction.

8 *c* Therefore thus saith the Lord GOD, Because ye have spoken vanity, and seen lies, therefore behold, I *d am* against you, saith the Lord GOD.

c The whole verse speaks the dreadful anger of God against those false Prophets, it is unspeakable wrath and we are left to gheſſe at it by the manner of speech here used, which is mistatory. *Ezek.* 21. 3. & 25. 2. concealing the greater part intended an Apoſiopeſis. *d* This is more particularly exemplified in the next verse.

9 And mine *e* hand shall be upon the Prophets that see vanity, and that divine lies: they shall not be in *f* the assembly of my people, neither shall they be *g* written in the writing of the house of Israel, neither shall they *h* enter into the land of Israel; and ye shall ‖ know that I *am* the LORD.

e My power striking them, so that it shall be evident they fall under divine revenge, as *Pelatiah, chap.* 11. 13. and *Hananiah, Jer.* 28. 15, 16. Or if they escape this stroke. *f* Have no seat among the Rulers, nor voice among the councellours, nor credit among the judges of my people; but as false fellows, teachers of lies, be branded with infamy after the return from Captivity. Or, they shall not be among those that return, dead before, or rejected as dangerous seducers and blasphemous abusers of the name of God. It may also refer to the excluding them out of the assembly of glorified ones in Heaven. *g* Not registred among those that return, of which registry, *Ezra* 2. 1. 2. but blotted out for their impiety, this literally; mystically it may be an obliterating, or blotting them out of the book of Life, they shall not be written with such as shall escape, spiritually, they shall not be found among the elect that shall live for ever. *h* They shall never more come into the Land of *Israel*, not survive the Captivity. Or, with disgrace cast off that die in strange Lands. In brief the approaching prosperity which they promise the people none shall see, *Jer.* 29. 21, 32. but the prosperity after 70 years captivity, which I promise, my people shall see, but these false Prophets never shall see, my hand shall be so against them. They shall not be written in the books of Eternal Life, which is written for the just ones of the house of *Israel*, saith the *Chaldee* paraphrast. ‖ See *Chap.* 12. *verse* 15.

10 ¶ Because, even *i* because they have *k* seduced my people, saying, *l* Peace, * and *there was* no peace: and *m* one *n* built up a wall, and lo, others * daubed it with untempered *morter*.

* Jer. 6. 14. and 8. 11.

* chap. 22. 28.

i The verse is a transition to a new subject, or rather to a new manner of discovering and condemning the sin of the false Prophets. *k* Made my people to err, both in their apprehension of their sin and danger, and of my displeasure and threats, as if all were less then was, and there needed no Repentance, or submission to the *Babylonish* king. *l* All will be well, no war or else victory, no more going into captivity, but a speedy return of those that are in captivity, when nothing of all this but the contrary was to be told them, universal calamity was at the door, and these varlets promise universal tranquility and plenty. *m* Some one or other chief among the false Prophets, as *Hananiah, Jer.* 28. 15. and *Shemaiah, Jer.* 29. 31. Or *Ahab* Son of *Kolaiah, Jer.* 29. 21, 22. *n* When the state of the Church was shattered and ready to fall, these chief false prophets would undertake to repair and build it, but indeed all was a meer contrived cheat, like as if a pretended Architect should promise to build a wall substantial and sound, but a pack of deceitful builders in confederacy with this one set to laying the stones, and then with dirt instead of morter, with melting and dissolving mire instead of holding, and well tempered Cement, daub the wall, so the chief seducers cry peace, peace and all the kennel of lesser cheats follow full cry, peace, peace, within two years shall the King of *Babylon* cease saith one, *Jer.* 28. 11. and all the inferiour Prophets applaud the conjecture, and persuade the people to believe it, but the end will evince them Lyars, as in the following verse.

11 Say unto *o* them, that daub *it* with untempered *morter*, that it shall *p* fall: there shall be an *q* overflowing showre, and ye, O *r* great hail stones, shall *s* fall, and a stormy wind shall rent *it*.

o The meaner and less noted, who follow the Arch-false-Prophets, and are as under workers in this wall. *p* Most certainly its fall shall be the shame and loss of the builders and those that hoped its duration. *q* Abundant, violent, and continued showers shall soak into your wall and dissolve the cement, and this showre is the *Babylonish* invasion, which all your provision shall be no more able to withstand, then mire in a wall can keep the stones together when drenche with showers. *r* I will summon in the storms of hail, which with mighty stones shall beat upon the ruinous wall. *s* *Vis.* Upon the wall. *t* A whirlwind to shake the tumbling stones, which without much shaking would ere long drop down, but to hasten the downfal, soaking showres, storms of Hail and violent Winds shall meet, so shall your crazy state, O deceived Jews, come down to ruine.

12 Lo, when the wall is fallen, shall it not *u* be said unto you, Where *is* the daubing wherewith ye daubed it?

u Will not men thenceforth laugh you to scorn, you that built, you that daubed, you that applauded the wall, will they not upbraid you with your folly?

13 Therefore thus saith the Lord GOD, I will even rent *it* with a stormy wind in my fury: and there shall be an overflowing showre in mine anger, and great hail-stones in *my* fury to consume *it*.

This confirms what was said verse 11th. where 'tis explained, this verse addeth that God will do this by his hand and in anger and fury, taking vengeance on this scoffing, Atheistical, and secure generation in his just displeasure, he will execute the fierceness of his anger upon Prince, Prophets, People, City, and all their Confederates.

14 So will I *a* break down the wall that ye have daubed with untempered *morter*, and bring it *b* down to the ground, so that the *c* foundation thereof shall be *d* discovered, and it shall fall, and ye *e* shall be *f* consumed in the midst thereof; and ye shall know that I *am* the LORD.

This verse with very little variation repeats the same dreadful procedure of God against this people, and these false Prophets, and their false ill-grounded confidences. And this repeating these things is to give us to know the certainty of the thing, the terrour wherewith God will do it, and the stupidity of the Jews bewitcht by the flatteries of their false Prophets. *a* Pull it down stone by stone. *b* Level it with the ground. *c* The unsoundness of the foundation, what ever it may seem to be. *d* To every one that will look on it, and this to the utter shame of the builders. *e* Who deceive and are deceived by it. *f* Shall perish in the midst thereof, (all that hearkened to these false Prophets, rebelled against *Nebuchadnezzar*, Fortified the City, and obstinately stood it out, fell with the ruines of the City and perisht, and then felt the stroak of Gods hand, and truth of his Prophet.

15 *f* Thus will I *g* accomplish my wrath upon the wall, and upon them that have daubed it with untempered *morter*, and will *h* say unto you, the *i* wall *is* no *more*, neither they that daubed it.

f In this dreadful manner by my hand visible in doing it. *g* Fulfill what my Prophets foretold and performs my word and theirs, and fully pour out my wrath, so that it shall be fully according to the just displeasure they have provoked in me. *h* I will deride them in their ruine, as *Psal.* 2. 4. and *Prov.* 1. 26. *i* God curseth confidences in an arm of flesh, and will destroy them, for they are set up in direct opposition to his justice and sovereignty, to his threats and truth of them.

16 *To wit*, the prophets of *k* Israel which prophesie concerning Jerusalem, and which *l* see visions of peace for her, and *there is* no peace, saith the Lord GOD.

k See *ver.* 2. 4. *l* See *ver.* 7.

17 ¶ Likewise thou son of man, *m* set thy face against the *n* daughters of *o* thy people * which *p* prophesie out of their own heart, and prophesie thou against them.

* verse 2.

m Now turn thy self and discourse against the Prophetesses, fear them not, see the phrase, *chap.* 4. 3. *n* Some would have the Prophets words to be intended against the effeminate men, who were of no value, and by contempt called the Daughters of his people, but I see no cause why the Prophets words should not be directed against the Women who pretended to be Prophetesses. *o* That were with him in *Babylon*, Or, rather, because they were Jews they are called daughters of his people. Or might they not be daughters of Priests, and so more nearly of kin to *Ezekiel*. *p* There were Women who had the gift of prophesie, *Exod.* 15. 20. *Jud.* 4. 4. and 2 *Kings.* 22. 13. and *Joel* 2. 28. and brought messages from God, but these in the text pretend themselves to be Prophetesses, and speak their own imaginations, and fasten their lies on the God of truth.

18 And say, Thus saith the Lord GOD, *q* Wo to the *women* that sew *r* pillows to *s* all ‖ arm-holes, and make *t* kercheifs upon the head of every *u* stature to *x* hunt *y* souls: *z* will ye hunt

‖ Or, *lies*.

hunt the souls of my people, and will ye save the souls alive *that come* unto you?

q Calamities of all sorts shall fall upon them. *r* A figurative speech expressing their flatteries and security, which the Women promised to every one that came to them to know the fate of themselves and others, in token of which safety and ease, either these Women did put them for these enquirers to sleep on. Or, else to lean on as they lay on their side at meat, or else these Gypsies, fortune-tellers, did sleep or pretend to sleep on those Pillows and thereby signifie the peace, safety, and ease, which this people should have. *s* All comers had the same answer, these Women made not any difference. *t* Either vailes, or triumphal Hats or Caps, which were made by these Prophetesses, and these were put upon the head of every one who consulted them, and by these habits the deceived enquirer was either persuaded he was made fit to receive the Oracle, or was to interpret the sign as promise of victory over the *Babylonian*, and a triumphant rest in *Judea*, perhaps they might use both, the vailes were put on to signifie the shame with which their Enemies faces should be covered; the triumphant Caps to note the joys of the Jews, but the event shewed which belonged to the one and other. *u i. e.* Of every age, whether younger or elder, which usually is somewhat seen by their stature or growth. *x* All this is a pretence, while really 'tis spreading a net, as Hunters do, to catch the prey and devour it. *y* The Persons, Life, Estate and all to enrich or maintain themselves. *z* Dare you promise they shall live when I do promise no such thing? Or can you preserve them alive whom you deceive by your promises? Are you no whit afraid thus to prophane my name and to ensnare my people?

19 And will ye *a* pollute me among my people * for *c* handfuls of barley, and for *d* pieces of bread, to *e* slay the souls that should not die, and to *f* save the souls alive that should not live, by your *g* lying to my people that hear *your* lies?

* See Mic. 3. 5.

a Profanely contradicting what is indeed spoken in my name, and pretending my name for that I never spake, nor will do. *b* Who are my peculiar, who have my Word and true Prophets, by which your lies are discovered, and farther will be, what shameless impudence is this to abuse my name, counterfeit my hand and seal to them that do or might know both! *c* For a mean reward, tell fortunes for a penny! but there may be herein a Provision made against the Famine which was threatned and would come, this grain might be kept. *d* Bread and morsels of Bread, mercenary Sorceresses! That thus make sale of their predictions for to feed their hungry bellies. *e* You denounce evil to the best, perhaps threatned those in *Babylon* with death, whom God will keep alive there. *f* Declaring safety, plenty, prosperity, peace without War or victory in the War, included in that they live. *g* Most falsely flattering those that come to you, and most maliciously threatning those that come not, because they know you speak your own lies. You save whom i'le kill, and kill whom i'le save.

20 Wherefore thus saith the Lord GOD, behold, I *h am* against your *i* pillows wherewith ye *k* there hunt the souls, ‖ to make *them l* fly, and I *m* will tear them from *n* your arms, and *o* will let the souls go, *even* the souls that ye hunt to make *them* fly.

‖ Or, *into gardens*.

h The same phrase *ver.* 8. *i* The Rite, and its signification too. *k* Either at *Jerusalem*, or where ever you give out answers, *l* In this sense the word is no where else used, and thus used here renders the interpretation obscure, elsewhere 'tis to bud as *Nun.* 17. 8. and *Ezek.* 7. 10. to blossom, *Isa.* 27. 6. to spring up as a Flower or Vine, *Psal.* 92. 7. and *Cant.* 6. 11. to grow, as *Hos.* 14. 8. Thus the sense is obvious, by these lying Ceremonies thus applied you promise a flourishing, growing state to all enquirers, and this is the net with which you hunt souls, 'tis possible these Prophetesses might bring their deceived ones into pleasant Gardens, and (if well paid for it) entertain with all the pleasures of Flowers and Fruits, and might not these Prophetesses be the Priests of *Flora*, and seduce young, fair, wanton ones to the Idolatry and brutish pleasures of the *Floralia*? *m* With some violence, and suddenness that may express an indignation, as 2 *Kings.* 5. 7. when the King of *Israel* rent his clothes at the hearing the letter of *Benhadad* King of *Syria*, so in wrath will God suddenly tear your enchanting and divining habits. *n* Either from the arms of such as put them on when they consulted with these seducers. Or, may be the seducers might ordinarily wear them to be known what they were. *o* You held the souls of those that heard you as Captives. Or, as bewitched with your enchantments and pleasures, but I will set them free, some I will enlighten to discover your frauds; others I will undeceive by sending them into Captivity.

21 Your *p* kerchiefs also will I tear, and deliver *q* my people out of your *r* hand, and they shall be no more in your hand to be hunted; and ye shall know that I *am* the LORD.

p See *v.* 18. *q* God owns them, at least some among them, tho all were not his, yet he had a people among them. *r* Power of their seductions.

22 Because with *s* lies ye have made the *t* heart of the *u* righteous sad, whom I have not *x* made sad; and * strengthned the hands of the wicked, that he should not return from his ‖ wicked way, by ‖ † promising him *y* life.

* Jer. 23. 14.

‖ Or, *that I should save his life.*

† Heb. *by quickening him.*

s Diametrically opposing what my Prophets told to my people in my name. *t* The Soul, which in weak ones received some sadning impressions from your lies; in the strongest and wisest 'twas matter of grief, to see so many contradict the Lord to their own ruin. *u* Who keep my Law, and have respect to all my precepts though none can fulfil the Law, the upright and just. *x* Against whom you do thunder out your woes, but I know better how to distribute my orders, I never commissioned, nor ever will commission any Prophet to sadden the heart of a just one, who needs and is fit for encouragement, or to threaten where they should promise. *y* Your flatteries persuade the worst to think they are in a good way, need not repent, and return, and so, their hearts hardned in wickedness, their hands do work it, God would convince and turn the wicked, but you confirm them that they return not from sin, you affirm them, but 'tis with lying words, that they shall not dye by Pestilence, nor Famin, nor Sword, but live and prosper.

23 Therefore * ye shall see *z* no more vanity, nor divine divinations: for I will deliver my people out of your hand, and ye shall know that I *am* the LORD.

* Mich. 3. 6.

z See *chap.* 12. 24. Either these Prophetesses with the Prophets of the same stamp shall perish in the day of calamity, and the miseries that they perswaded others to sleight and contemn. Or, else, if they live, they shall live to see all their predictions of prosperity vanish, to see the righteous, whom they threatned, escape, and the wicked, whom they spake good of, fall under miseries, this shall so confound them, they shall cease for ever, and pretend no more visions. Your credit shall be gone, and you found false dreamers, you shall never more be able to keep up any power over, or interest in my people. Not one just righteous soul shall ever grieve, or apprehend cause of fear from what you threaten, and the unrighteous shall no more joy in the expectation of these lying promises. All shall know that I am the Lord, who fulfil promises to the just, and execute threats on the bad.

CHAP. XIV.

1 *a* THen * came † certain *b* of the elders of *c* Israel unto me, and *d* sate before me.

* chap. 20. 1.

† Heb. *men of the elders.*

a And Heb. That we need not enquire the precise time of this Prophesie. *b* Men of note, that were in office and power among the Jews, called here Elders, &c. *c* Who were yet in *Jerusalem*, not the Elders who were now, and had been sometime in *Babylon*. *d chap.* 8. 1.

2 And the word of the LORD came unto me, saying,

3 Son of man, these *e* men have *f* set up their *g* Idols in their heart, and put the *h* stumbling block of their iniquity before their face: should I be *i* † enquired of at all by them?

† Heb. *shall I be enquired, inquirers.*

e Who probably were come from *Jerusalem*, sent by *Zedekiah* mentioned by *Jeremiah, chap.* 51. 59. some of the Courtiers who more out of curiosity, then Religion, give a visit to this famous Prophet. *f* Resolved Idolaters, their heart was totally addicted to their idolatrous Worship and Ceremonies, immersed in it. *g* Dunghill Gods. *h* Their Idols so expreſs, because they were both the object of their sin, and occasion of their ruin, they account these Idols to be Gods, and worship, fear, trust in, and plead for them; this is their sin, and ere long this shall bring ruine on them. *i* Can these men seriously consult me? Is it fit I should give counsel to obstinate, resolved sinners, who come to enquire but will not hearken? Should I help them in their distress, who depend on Idols which I hate?

4 Therefore *k* speak unto them, and *k* say unto *l* them, Thus saith the Lord GOD; † Every *m* man of the house of Israel *n* that setteth up his idols in his heart, and putteth the stumbling block of his iniquity before his face, and cometh to the prophet; *o*, I the LORD will answer him that cometh, according to the *p* multitude of his idols.

† Heb. *man man.*

k Mince not the matter, lessen not, neither vary, what I say unto thee, but declare fully and undauntedly. *l* Though great men and who will complement with thee. *m* Without exception, who ever be the man among the *Israelites*. *n* That hath his heart riveted to Idols, and yet comes to the Prophet, as if 'twere to know what were best to be done, and what will be the issue of these times and things. *o* I will answer him, but little to his satisfaction or safety, such answer shall such receive, as in seeing they shall not see, &c. *p* I will declare the greatness of

their sin and punishment: they multiplied Idols, this their sin, I will multiply their sorrows, they first run into darkness of Idolatry, I will force them to the darkness of misery. I will give answer but in just judgment, and with severe reproofs and menaces, and commands.

5 That I may *q* take the house of Israel in their own heart, *r* because they are all *s* estranged from me through their idols.

q Convince and pierce their very hearts, or lay open what is in their hearts, and discover their hypocrisie, and impiety. *r* Have thoroughly followed Idols, which now in their distresses, neither know the cause, or can frame a remedy, and what folly is it to choose such Gods, what greater impiety then this to adhere to Idols and forsake God the onely true God and Saviour? *s* Minds that increase their averseness to God, Idolatry draws the man more and more from the Lord.

6 ¶ Therefore say unto the *t* house of Israel, Thus saith the Lord GOD, *u* repent and *x* turn ‖ *your selves* from your Idols, and turn away your *y* faces from all your abominations.

‖ Or, *others.*

t To these men the Elders, who ere they are, give charge that they repent, and by them send word to the residue of the house of *Jacob* that they do so too. *u* Be sorry and testifie your sorrow for such sins. *x* Renounce them for future, cease to be Idolaters. *y* Let your visible carriage in reforming all be seen too. Amend heart and ways, let not your heart be towards Idols in point of Religion, nor your practice in point of outward deportment be vicious and immoral.

7 For | every one of the *z* house of Israel, or of the *a* stranger that sojourneth in Israel, which *b* separateth himself from me, and setteth up his idols in his heart, and putteth the stumbling block of his iniquity before his face, and *c* cometh to a prophet to enquire of him concerning me, I the LORD will answer him by my self.

†Heb. *man man.*

z Every Jew of the seed of *Abraham*. *a* Every Proselite. *b* Withdraws himself from me and worships Idols, keeps them in his heart to the increase of their own sin and my displeasure. *c* Yet forsooth comes to the prophet to enquire how his God resenteth what they do, and what God will do with them, what they should do what they may expect, yet all this while done on idols, and resolutely hold on in unjust practices, they shall find by the answer, 'twas not the Prophet, but the God of the Prophet that answered them, so dreadful, searching, and astonishing shall my answer be.

8 And I will set my *d* face against that man, and will make him a *e* sign * and a *f* proverb, and I will *g* cut him off from the *h* midst of my people, and ye shall know that I *am* the LORD.

* chap. 5. 15.

d My displeased face, my wrath which none can bear, the phrase *Lev.* 17. 10. and 20. 3. and *chap.* 15. 7. *e* Of divine vengeance provoked by sin and executed on the sinner. *f* Of whom every body shall speak with taunt and curse, *Deut.* 28. 37. *g* Either by an immediate stroke from Heaven, or else in an undeniably vindictive way, *Deut.* 20. 3. *h* Openly as what is done in the sight of all, or as one separated from Gods people by this dreadful Excommunication, and who shall have no portion with them in this or the next Life.

9 And if the *i* prophet be deceived when he hath spoken a thing, I the LORD have *k* deceived * that prophet, and I will *l* stretch out my hand upon him, and I will destroy him from the midst of my people Israel.

* 1 King. 22. 23.

i Viz. The Prophet who makes this his trade and gain, the false Prophet, who speaks all serene and quiet in hope of reward for his kind answer to those that desired to hear what might please them more then what God commanded, promised, or threatned. *k* Permitted him to erre, or justly left him in his blindness, that he shall not discern his own self deceivings, or else when such Prophet promseth good, and thinks concurrence of all second causes tend to it, yet I will disappoint and frustrate, as *Isa.* 44. 25. if the Confederacies to save were in likelihood sufficient, and were no presumption to hope the best, and if your Prophets on this ground promised you success yet they shall deceive you, for I would defeat and disappoint them and you; so the sense would not carry a Moral and culpable deceiving, but a just defeating and disappointing, or disabling second causes, on which, disappointment of hopes will follow. If *Egypt* Arms had so weakned the *Babylonian*, that none but wounded men remained, yet the promise of your escape should fail you, O *Jerusalem*, for *Jer.* 37. 10. 11. these should rise up and burn your City. *l* Remarkably punish his falsehood, and in severity destroy him.

10 And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh *unto him.*

There is so great parity in the folly and impiety of both seducing Prophets, and the seduced people, that us hard to say which sin is greatest, their punishment shall be by the Lord made as like as they made their sin, and both shall be cut off and destroyed.

11 *m* That the *n* house of Israel may *o* go no more astray from *p* me, neither be *q* polluted any more with all their transgressions: but that they *r* may be my people, and I may be their God, saith the Lord GOD.

m Afflictions ever tend to a good and necessary effect or end for Gods glory, and his peoples good, and so 'tis here. *n* Which are the seed of *Jacob*, and my people. *o* They have wandred as sheep, which naturally ere apt to go out of the way, and much more when seduced, and drawn out of the way, but afflictions tend to reduce them from sheepish wandrings. *p* Their onely God and Saviour. *q* Idolatry is a great pollution, and ever attended with other transgressions and immoralities, which defile also, now by their present calamities God will open their eyes to see and abhor them. *r* In name and external profession they were Gods people, but they had forgotten their relation, and the duty of it to Godward, now by these present corrections they shall be disposed to own, and love, to obey and walk with him as he is their God and they his people. This effect the rod will have on my own people.

12 ¶ The word of the LORD came again to me, saying,

13 Son of man, *s* when the *t* land sinneth against me by † trespassing *u* grievously, then *y* will I stretch out mine hand *x* upon it, and will break the staffe * of the bread thereof, and will send famine upon it, and will cut off man and *z* beast from it.

† Heb. *prevarication.*

* Lev. 26. 26. Isa. 3. 1. chap. 4. 16. and 5. 16.

s At what time soever. *t* Put for the men that dwell in the Land. *u* As an hypocritical back-sliding people, that give fair promises, but perform them not, rather act contrary to their professions, as the *Hebrew* intimateth. *x* Against it. *y* Scarcity and Famine are effects of the power of God, which makes that barren for the sins of a people, which otherwise would be fruitful. *z* Make the Land utterly desolate by famishing the Cattle as well as their owners.

14 Though these *a* three * men *b* Noah, *c* Daniel and *d* Job, were in it, they should *e* deliver *but* their own souls by their righteousness, saith the Lord GOD.

* Jer. 15. 1.

a Most eminent for holy and upright walking with God, very dear to God, exceedingly desirous of the welfare of others, powerful in Prayer. *b* Who 'tis probable prevailed with God to spare the World for some years, and saved his near Relations when the flood came. *c* Who prevailed for the life of the wise men of *Chaldea*, and *d* who daily offered sacrifice for his Children, and at last reconciled God to those that had offended. *e* These should not prevail for any one of this wicked generation, it should suffice them, that their Righteousness saveth themselves, this contumacious generation of sinners I would not be intreated for.

15 ¶ If I *f* cause † noisome beasts to *g* pass through the land, and they ‖ spoil it, so that it be desolate, and no man may *h* pass through because of the beasts.

† Heb. *the evil beast.*

‖ Or, *bereave.*

f Noisome beasts are one of the great plagues, or armies that God hath always at his command. *g* To range over the land and spoil their Cattel, devour their Servants and Children, and destroy Travellers, and make it as a Wilderness. *h* Without much danger, and great Guards that may repel the wild raveningbeasts.

16 *Though* these three men *were* ‖ in it, *as* I † live saith the Lord GOD, they shall deliver neither *k* sons nor daughters; they only shall be delivered, but the land shall be *l* desolate.

‖ Or, *a defile.*

† Heb. *in it midst of it.*

i A form of speech in which God by oath confirms what he speaketh, and 'tis such an oath as becomes him onely who is life and cannot die. *k* Neither sons that should perpetuate their families and are the support of houses, nor daughters the tenderness of whose Sex, and age does make and keep parents affections fervent towards them. No near relation should escape on their account. *l i. e.* Most desolate, as the *Hib.* use by an abstract to express the superlative degree, *Isa.* 1. 7. and 6. 10.

17 ¶ Or if I *m* bring a *n* sword upon *o* that land, and say, sword, *p* go through the land; so that *q* I cut off man and *r* beast from it.

m He is Lord of hosts, and hath the Militia of all the world in his hand, the Sword is the right of the King of Kings. *n* Raise War, and send Enemies to invade it. *o* What Land soever it be. *p* Though inanimate things have not ears to hear, yet God speaks of them sometimes as if they had ears to hear, and understanding to discern; hereby intimating to us his overruling power, witdome, justice and sovereignty. *q* Men cut off men in War, yet here God takes it to himself, he doth it by men. *r* Tho Wars chiefly destroy men, yet the beasts of the field go to wrack too, the beasts that are serviceable in wars

wars are waste as Horses and Beasts of burthen. The Eastern Nations have brought store of Camels, and many Elephants into the Wars, beside the slaughter of these in Fight; the spoiler wasting his Enemy doth often destroy whole Heards and Flocks.

18 Though these three men *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither sons nor daughters, but they onely shall be delivered themselves.

19 ¶ Or *if* I *s* send a *t* pestilence into that land, and *u* pour out my fury upon it *x* in blood, to cut off from it man and *y* beast:

s Diseases are sent when ever they come, especially wasting diseases, which empty Nations and Cities apace. *t* Gods Arrow that flyes from Gods Bow. *u* Not drop, or distil on a people in small measures and by leisure, but in great measures and hastily, as waters are poured out of a vessel all at once almost. *x* Sometime blood does denote war, but here, and in many other places, it denotes death and destruction of men, though not by the Sword. *y* Not that Beasts dye of the same Pestilential disease which kills man, but, either death of men by Pestilence emptieth the Nation, that there are not men to take care and provide for the Beasts. Or, rather because, when Pestilence wasteth men, Murrains and Plague of Cattel, from the same infected Air, and from the hand of God waste the Beasts also.

20 Though Noah, Daniel and Job *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall *but* deliver their own *z* souls by their ‖ righteousness.

‖ Or, *also when.*

z Their Person, their Life. ‖ Not meriting the deliverance, but yet the Justice and Mercy of God, shall surely keep them from falling in the punishment, who were kept from the sin.

21 For thus saith the Lord GOD, *a* ‖ How much more when I send my four fore judgments upon Jerusalem, the sword, and the famine, and the noisom beast, and the pestilence, to cut off from it man and beast?

a Those three men with their best interest, should not be able to keep off one of the four, much less able to keep off all four when I commission them all to go at once, as I will, nay have done against *Jerusalem*, to cut off the obstinate, incorrigible ones amidst it.

22 ¶ Yet behold, *b* therein shall be left *c* a remnant that shall be *d* brought forth, *both* sons and daughters: behold, they shall come forth unto *e* you, and ye shall *f* see their *g* way and their doings: and ye shall be *h* comforted concerning the evil that I have brought upon Jerusalem, *even* concerning all that I have brought upon it.

b In *Jerusalem* it self and in the Land. *c* Some that escape, for though none could prevail with God to prevent the emptying the City and the Land and cutting off the most, yet this was not to extend to the utter cutting off and destruction of all. *d* By the proud, cruel, and barbarous Conqueror bringing them in nakedness, chains, and in contempt more grievous then death it self. *e* Those naked, hunger starved, derided Captives through heats and colds, through sands and tedious travels shall come though with great regret to you, to *Babylon* whose condition they will either envy or wish it their own. *f* See them and consider and know. *g* What it hath brought them, how sinfully evil 'twas against God in their own Land and how miserably evil 'tis and must be with them in the Enemies Land. *h* Not rejoyce in your brethrens misery, but comforted in remembrance of the good hour you resolved to obey God, in yielding up to the *Chaldeans*, comforted in the sense of your state much better then theirs, and in the vindication of you from the black aspersions the false Prophets and their followers cast on you. And finally comforted in that your return at set time promised, shall in its time be as surely made good as you see the threats are made good, God will be as true in his Mercies as he hath been in his Judgments, this is matter of present affliction and grief, that of comfort and hope.

23 And *i* they shall *k* comfort you, when ye see *l* their wayes and their doings: and ye *m* shall know *n* that I have not done without cause, all that I have done in it, saith the Lord GOD.

i That survive the Siege, Famine and Ruin of *Jerusalem*, and are brought to *Babylon*. *k* Either confessing their faults in not doing as they had done, justifying the wise course they took who yielded, condemning the folly of hardning themselves against God, his Judgments, and his Prophets, or be matter of comfort, affording to you just ground of comforting your selves. *l* Understand it in the effects of it upon the ruined Jews. Or, in the relation which they will make both of your fine and sufferings in the Land of *Canaan*. *m* You of the first Captivity, you that obeyed my voice and submitted to the *Babylonian* yoke. *n* Be fully satisfied that I have had but too much cause, and most just reason for all that I have done against *Jerusalem* and its land, and inhabitants of both, you shall know my hand, and as you feel the weight to you shall see the Justice of it too against them, and the Mercy of it towards you.

CHAP. XV.

1 AND the word of the LORD came unto me, saying,

2 'Son of man, What is the *a* vine-tree more then any tree, *or then* a *b* branch which is among the trees of the forest?

a The house of *Israel* is often compared to a Vine, which when barren or fruitless, is very contemptible and unprofitable. This the Prophet minds them of to humble them, and awaken them to fruitfulness, will you boast your selves of this. *b* One single branch of a tree in the Forest, is of more use and worth then the whole Vine Tree is, except for its Fruit.

3 Shall *c* wood be taken thereof to do any work? or, will *men* take a *d* pin of it to hang any vessel thereon?

c Is there one good piece of Timber in the whole Vine fit for building a house, or ship, as there is in the Oak, Elm or other wild Forest Trees? Will it furnish the Husbandman, or Soldier, or Seaman with fit materials for their use, in peace, war, or sea? *d* Will it afford a pin to, drive into a wall or post, on which you may safely fasten any weight? It is so weak, that 'tis useless as to this.

4 Behold, * it is *e* cast into the fire for *f* fewel; the fire devoureth both the ends of it, and the midst of it is burnt: is it † meet for *any* work?

* John 15. 6.

† Heb. *will it profit.*

e When for its barrenness 'tis cut down tis fit onely to be burnt. *f* Nor is it a choice fewel neither, a little branch of a tree of the Forest is better and affords more fewel.

5 Behold, when it was whole it was † meet for no work: how much less shall it be meet yet for *any* work, when the fire hath devoured it, and it is burned?

† Heb. *made fit.*

6 ¶ Therefore thus saith the Lord GOD, as the vine-tree among the *g* trees of the forest, which I have *h* given to the fire for fewel, so will I *i* give the inhabitants of Jerusalem.

g Either thus when the Vine is, as the wild Trees of the Forest, barren and fruitless is less worth then the Forest tree, so are you, O House of *Israel* in my account; Or else as trees of the Forest are for the fire in all the less valuable parts of them, so are all the branches and body of the barren Vine, which you are oh *Jerusalemites*. *h* Designed and doomed for food to the fire. *i* For by their sins they have kindled a fire, which shall burn every barren branch in the degenerate and fruitless Vine.

7 And * I will *k* set my face against them: they shall *l* go out from *one* fire, and *another* fire shall devour them; and *m* ye shall know that I *am* the LORD, when I set my face against them.

* Lev. 17. 10.

k I will look upon them with an angry and displeased countenance, which is enough to destroy them, or to fill them with terrours. This phrase is *chap.* 14. 8. which *see*, my wrath shall kindle a fire among them. *l* Either shift themselves, and fly from one evil which as fire consumed them, or else be cast by others, by their Enemies, out of one evil into another, from a less which troubled them to a greater which devours them, *1 Kings* 19. 17. *Jer.* 48. 43, 44. *Amos* 5. 19. *m* You that are in *Babylon* and hear what mischiefs are heaped on *Jerusalem* one after another, shall know tis my anger and fury poured out upon them.

8 And I will make the land † *n* desolate, because they have ‖ committed a *o* trespass, *p* saith the Lord GOD.

† Heb. *a desolation.*

‖ Heb. *trespassed a trespass.*

n Chap. 6. 14. *see.* *o* Not one single trespass, but they have been so perpetually trespassing that it seemed a continued act, and all done with greatest aggravation.

CHAP. XVI.

1 AGain *a* the *b* word of the LORD came unto me, saying,

a Hib. And, frequently and properly enough rendred as here *Again*, not pointing out any particular time wherein it came to the Prophet. *b* Both commanding and directing him what to speak, and it is a very elegant description of Gods dealing with the

the Jews, and their carriage toward God, his dealing was kindness and tender compassion in the most unparalled'd expressions of it toward the Jews; theirs to God was the most unthankful, undutiful and rebellious.

2 Son of man, *c* cause Jerusalem to know her *d* abominations.

c Declare to them that are with thee, and to them that are at *Jerusalem*, to these declare by letter, to those by word of mouth. what state theirs was in their infancy, what I did for them, for the whole nation of the Jews, for so I take *Jerusalem* here to signifie, make them know, it was not in his power to give them understandings, and to enlighten their minds, but his declaring to them is here called making them to know, because it was sufficient to have brought it to their knowledge. *d* Her multiplied transgressions which were increased beyond number, and her great, foul sins, called here abominations, her Idolatries, spiritual adulteries, and unexemplified folly in her lewdness changing her God and Husband, *Jer.* 2. 10, 11, 12, 13.

3 And say *e* thus saith the *f* Lord GOD unto *g* Jerusalem; Thy *h* † birth, and thy nativity *is* of the land of Canaan: * thy *i* father *k* was an *l* Amorite, and thy *m* mother an Hittite.

† Heb. *cutting out*, or, *habitation*.
* verse 45.

e The proud and blinded Jews thought their original more pure then that of the Heathen; this was an old tradition among them, now that the Prophet is to acquaint them with the truth of their polluted original, which they'l storm and fret at, he comes thus prefacing his discourse with a divine Commission. *f* Who is omniscient, knows all we are and do, who is so just and true, speaks not any thing but the very truth, who is supream Judge and determiner of controversies. He tells the Prophet what they were and commands him to tell them. *g i. e.* The whole race of the Jews as *verse* 2. Or, perhaps in more special manner the Inhabitants and Natives of that proud City, who thought it singular priviledge to be born there, which the Jews counted more holy then the rest of the Land of *Canaan*. *h* Thine *habitation* and thy *kindred*, so our English of 2 *Eliz.* time. Thy root whence thou didst spring, the rock whence thou wast cut, the place where thou grewest up, the company and commerce thou didst use, all were of the Land of *Canaan*, and thou hast a fulness of their vicious nature, manners and practices, both in civil, and religious things, as vile and obnoxious to my curse as *Canaan* it self. *i* If the Prophet refer to *Abraham*, it must be understood of his state, and Religion before God called him, when he, as his Father and Kindred, worshipped strange Gods beyond the River, *Jos.* 24. 14. with ver. 2. If the Prophet refer to those that were in *Ægypt*, the Jews Ancestors that dwelt there; it is certain that many of them forgot *Abrahams* God, closed with the *Ægyptian* Idolatry, and were polluted with Idols, *Jos.* 24. 2. if you refer it as a figurative speech and call them Fathers whom we reverence, consult, obey and imitate, as well we may call such Fathers; these were not the best and holiest of men, *Matth.* 3. 7. and 12. 34. and 23. 33. Oh ye Jews be it known to you, what ere you think, you have no cause to boast of your nobler or purer descent, your fountain was corrupt and poisonous. *k* Might have been for likeness of manners. *l* Either because this comprehended all the rest of the cursed Nations. Or, because the *Amorites* as most powerful and mighty, so most wicked among them; it was the *Amorites* which were filling up their sins, *Gen.* 15. 16. *m* Sometimes the ill nature of a Father is corrected in the child by the sweetness of the Mother, but you Jews were not so happy, your Mother as bad every whit as your Father; both prodigiously vile in their inclination, civil converse, and choice of their Religion and in the practice of it. The daughters of *Heth* were women of ill fame, and worse manners, *Gen.* 27. 46. enough to make a good soul weary of life. Such is your race, O ye Jews.

4 And *as for* thy nativity, *n* * in the day thou wast born, thy *o* navel was not cut, neither wast thou *p* washt in water to || supple *thee*: thou wast not *q* salted at all, nor *r* swadled at all.

* Hos. 2. 3.
|| Or, *when I looked* upon thee.

n Either in the day I called *Abraham* to leave his Idolatry. Or, when in *Ægypt* you began to multiply into a Nation. Or, when you were brought out of *Ægyptian* bondage. Or, whether you fix any other time, it was a helpless and miserable state they were in. *o* As the new born infant cannot do this for its own preservation, and as there is great danger if not carefully and skilfully done, as 'tis the early care of the hand that delivers the Child, so was the care and love of God towards this people when they could not, and others would not help them, and this will be declared in a continued allegory. The prevening mercy of God was shew'd in this. *p* Born in blood, unpleasant to behold, thou must have weltred therein, and perisht, none washt thee, that thou mightest be handled, but I; I purged away the blood and uncleanness of thy birth, took thee up, nurst, provided for and disposed of thee. *q* Salt is of a drying, astersive and cleanting nature, and was used to purge, dry, & strengthen the new born child, to make it the more lovely and lively. *r* This usage for the continued preservation of the infant, for strengthening it, setting its limbs, and keeping them in their right and orderly posture, is most necessary to be observed, and yet there was none that would do this for this infant, so forlorn was the state of the Jews in their birth, without beauty weltring in blood, without strength, new born, without friend, that might act Mother, or Midwifes office.

5 None *s* eye pitied thee, to do *t* any of these unto thee, to have *u* compassion upon thee; but thou wast *x* cast out in the *y* open field to the *z* loathing of thy person, in the day that thou wast born.

s A confirmation of what was said *verse* 4. no hand helpe, because no eye pitied them, neither *Terahs* family to *Abraham*, nor the *Ægyptians* to sojourning or departing *Israel*, shewed any bowels of pity to help. *t* Though all those particulars toward an infant had not been done, if the more needful were done, it might be well enough, but poor infant, it hears of no body to do any one of them for its health and life. *u* To shew any tenderness of heart towards it. *x* Put out of doors, exposed to perish and starve with hunger and cold. *y* As far from likelihood of relief as from the sight of men, not laid in the street of City or Town, not at some mans door, but in the open wide field, where devouring wild beasts are likest to come first and rent the helpless wretch to pieces. *z* In contempt of thee as unlovely, and worthless; and in abhorrence of thee as loathsome, putrifying, and offensive to the beholder.

6 ¶ And when I *a* passed by thee, and *b* saw thee || *c* polluted in thine own blood, I *d* said unto thee *when thou wast* in thy blood, Live: yea, I *e* said unto thee *when thou wast* in thy blood, *f* Live.

|| Or, *trodden* or *spoiled*.

a After the manner of man God here speaks, alluding to some Traveller, or walker abroad, like *Pharaoh's* Daughter, or the good *Samaritan*, that lighted on this poor forlorn infant. *b* In such manner as to pity, and consider how to relieve; to omniscience every thing is seen, but here compassion is included in this seeing, this was the onely eye that pitied. *c* Most exact emblem of mans sinful and miserable state, his filthiness and death arising from himself, as the death and filthiness of one wallowing in his own blood. *d* I purposed to save thy life, I declared my purpose and wrought the effect, I took care of thee, that thou mightest not die. *e* This is repeated, both to set forth the freeness and abundance of Gods love, and to work our heart to a suitable resentment thereof, and to intimate the stability and stedfastness of the purposes, and effects of Grace. *f* It sounds like a command, but 'tis such a command as sends forth a power accompanying it to effect what is commanded, he gave that Life he spake and it was done.

7 * I *g* have † caused thee to multiply as the *h* bud of the field, and thou hast *i* increased, and waxen *k* great, and thou art come to *l* † excellent ornaments: *thy m* breasts are fashioned, and thine hair *n* is grown, whereas thou *wast* *o* naked and bare.

* Exod. 1. 7.
† Heb. *excellencies*.
† Heb. *ornaments of ornaments*.

g The Lord who chose *Abraham* and his seed, by his blessing this people, were increased as by millions; how inconsiderable is a Clan of 75 persons? So many went with *Jacob* into *Ægypt* where in 250 years they grew to six hundred thousand and three thousand and 550 beside Women and Children under age of 20, and men above 60 years old, so the promise *Gen.* 12. 2: and 15. 5. and 17. 2, 4. was fulfilled. *h* For multitude they are compared to the numberless buds of the Herb, for flourishing, they are like the bud in the beauty of its spring, and both include the goodness and richness of the Land they dwelt in. *i* Grown up to maturity or full age. *k* And in stature thou hast come to full, just proportions, or grown strong, mighty, and terrible to thy neighbours who were enemies, but honourable, and a defence to thy friends. *l* As Jewels and rich vestments set off a beautiful person, so the successes in enterprizes, rich returns in merchandise, fruitfulness of the Country it self, were the lustre of thy beauty, which all thy neighbours courted, thou wast adorned with the choicest blessings of divine Providence. *m* The Prophet farther describes the beauty, and glory of the Jewish nation grown up and fashioned under Gods own hand in order to be solemnly affianced to God. *n* Which is an ornament when well set, whereas baldness is a deformity. *o i. e.* When in *Egypt*, poor and oppressed, and despised.

8 Now when *p* I passed by thee, and *q* looked upon thee, behold, *r* thy time *was* the time of love; and I *s* spread my skirt over thee, and covered thy *t* nakedness: yea, I *u* sware unto thee, and *x* entred into a covenant with thee, *y* saith the Lord GOD, and thou *z* became*st* mine.

p See *ver.* 6. of the phrase. This second passing by may well be understood of Gods visiting them and calling them out of *Ægypt*. *q* See the phrase *verse* 6. *r* The time of thy misery was the time of love and pity in me towards thee, and the time of thy grown beautified state was the time of my love of delight, when I rejoiced in thee, and espoused thee to be my Wife. Thy time *i. e.* The season fittest for the discovery of my purposes towards thee was the time of love, which is expresst in what follows in the verse, *s i. e.* letted thee alone, as *Ruth* 3. 5. and *Deut.* 22. 30. engaged by marriage to love, cherish, protect, and safeguard. *t* What was, and would be thy reproach, my love and bounty covered, I clothed thee with spoiles of *Egypt*, and gave thee Flocks, with the wool whereof thou mightest clothe thy self. If you take it figuratively, I covered all thy filthiness and washt it away. *u* Gave thee the greatest, most inviolable, and solemnest assurance of my conjugal love, care, and faithfulness. *x* This was done at Mount *Sinai*, *Exod.* 19. 5. *y* The Truth of all which the Lord doth avow in this form of asseveration. *z* By the obligations of my kindness thou couldst be no less, by thy own voluntary act, and consent, by promise and profession, *Exod.* 19. 7, 8.

9 *a* Then *b* washed I thee with water: yea, I *c* throughly washed away thy *d* † blood from thee, and I *e* anointed thee with oil.

† Heb. *bloods*.

a Heb. And, this continueth the allegory and declareth what more was done to prepare this Virgin for advancement by this marriage covenant. *b* It was a very antient custom among those Eastern people, as appears *Ruth* 3. 3. and *Esth.* 2. 12. to purifie Virgins who were to be espoused ere long; and 'tis likely the Prophet alludes to that *Exod.* 19. 10. *c* The same thing by a very usual figure repeated to confirm and illustrate what is spoken, the word in *Heb.* notes an abundant washing, a rinsing of what was washt to make it cleaner, it includes a bathing, as *Lev.* 15. 10. *d* Thy original and birth pollution, which rendred thee displeasing to the eye, and unfit for the familiar and loving entertainment of a Husband. *e* Not to Royal sovereign dignity, this is expresst by another word in the *Heb.* but anointed as they that were to be married, as *Ruth.* 3. 3. *Esth.* 2. 12. or as those who were to come into the presence of great and noble personages, as *Dan.* 10. 3. Or as such who would look with chearfuller countenances, and change their sad and mournful deportment, as 2 *Sam.* 12. 20. 'tis not improbable it may allude to the bounty of God toward the Jews in a land flowing with oyl. Spiritually these refer to our cleansing by the Blood of Christ, and by his sanctifying spirit.

10 I *f* clothed thee also with *g* broidered work, and shod thee with *h* badgers skin, and I *i* girded thee about with *k* fine linnen, and I *l* covered thee with silk.

f So miserably poor was this creature, that she had not clothes to her back, he gave them who married her. *g* Rich and beautiful, needlework of divers colours much above the state of an abject infant, and suited to the bounty and riches of him who gave them. *h* Those Eastern people had an art of curiously dressing and colouring the skins of those Beasts, of which they made their neatest festival shoes, and these were for the richest and greatest personages to use. *i* Both for strength, activity and ornament. *k* Both soft warm, and comely, such soft raiments used in Kings Courts, intimate the advancement of this abject to Royal state, as well as delicately clothed. *l* Either covered, as the upper garment covers all the rest, or as curtains of the bed cover one who is laid to rest within them, the vail this Virgin was covered with when she appeared abroad, and her furniture at home were very rich and proportion'd to her Lords grandure and riches.

11 I *m* decked thee also with ornaments, and I *n* put bracelets *o* upon thine hands, and a *p* chain on thy neck.

m If the inventory of this Virgins goods given to her were hitherto of such things as were needful for her comfort, now follows a particular of what served for state and magnificence, as the phrase *Job* 40. 10. it also expresseth the bravery of a Bridegroom, *Isa.* 61. 10. The curiosity and exactness wherewith such do dress themselves. *n Heb. I gave, i. e.* freely. *o* Which usually were of Gold as appears, *Gen.* 24. 22. and presents made of these bespeak greatest respects. *p* Of Gold in token of honour and autority. *Gen.* 41. 42. *Dan.* 5. 16.

12 And I put a *q* jewel on thy forehead, and *r* ear rings in thine ears, and a || beautiful *s* crown upon thine head.

|| Or, *crown of beauty*.

q It was many times of Silver, but most commonly of Gold, & was of circular figure hanging by a string fastned above the forehead in such manner, that it lay or rested on the nose, much esteemed among the Eastern people, though of no account with us.
r Golden ornament hanging in the fleshy part of the ear. *s* A very rich and beautiful crown, as Virgins espoused and married had crowns set on their heads, *Cant.* 3. 11. so to complete the solemnity, and make the magnificence of these nuptials full, a crown of beauty is set on the head of this Jewish Nation now married to God.

13 *t* Thus wast thou decked with gold and silver, and thy raiment *was of* fine linnen, and silk, and broidered work; thou didst *u* eat fine flower, and honey, and oyl: and thou *x* wast exceeding beautiful, and thou didst *y* prosper into a *z* kingdom.

t The Prophet sums up all again, partly to aver the truth thereof, partly to bring it to her remembrance, and partly to affect her with thankfulness for what she had received, and with shame for what she had done. *u* It was the constant course of thy diet, to be provided thus with the choicest food, which thou didst not by scanty allowance taste of, but wast filled with, these were royal dainties, as *Gen.* 49. 20. *x* Such diet with the additional ornaments would surely render a perfect beauty, and to such perfection did this espoused Virgin grow. *y* All affairs succeeded well, and events added to thy greatness. *z* Not onely compact in it self, but victorious over others, and so the was a mistress over Kingdoms, as in *Davids*, *Solomons*, *Jehoshaphats*, and *Hezekiahs* time.

14 And thy *a* renown went forth among the *b* heathen for thy *c* beauty: for it *was d* perfect through my comeliness which I had *e* put upon thee, saith the Lord GOD.

a Thy name was great and honoured. *b* Not only next Neighbours, but the uttermost ends of the Earth, as 'tis said of the Queen of *Sheba*, heard thereof. *c* The excellent order of thy Government, prosperity of thy Country, riches of thy Merchants, and abundance of thy peace. *d* The best of any upon Earth, no Nations had such Laws as they had, or God so near them, it was perfect in its kind. *e* The form of the Civil Government and its Laws, the Wisdom, Justice and Courage of the Governours, the due compliance of the governed, and the Holiness, purity and truth of their Religion; all which concurred to make up this beauty, and it was that God put upon them, or set before them, *Deut.* 4. 7, 8. The visible, outward, emblematick part of all was beautiful; the invisible, inward, and spiritual part was much more beautiful and ought to be duly considered. Thus far what God did for her.

15 ¶ *g* But thou didst *h* trust in thine *i* own beauty, and * *k* playedst the harlot because *l* of thy renown, and *m* poured*st* out thy fornications on every one that passed by; *n* his it was.

* Isa. 57. 8. Jer. 2. 20. and 3. 2, 6, 20. chap. 23. 3, 12.

g Hear O Heavens, and be astonished at the complaint God doth make against this unthankful, forgetful, and perfidious Woman! *h* Grew proud, laid aside humility, which became one raised from a most abject state, cast of the modesty, chastity, and fidelity which became a Wife. *i* It was not her own, but put upon her; she owed it to the love, bounty, and care of God, but, forgetting this, she accounts it her own and then disposeth of it as she list. *k* No doubt with the increase of wealth, and honour, the lewdness of Harlots and Adulteresses increased too, but here spiritual harlotry, *i. e.* Idolatry is meant; and to this course did the wanton, unstable, and ungodly Jews betake themselves betime from the dayes of the Judges and especially, in the latter dayes of their Kingdom, this people went a whoring after Idols. *l* Some would read it, against *thy renown*. to the blasting of thy honour, but rather her renown abroad drew to her Idolatrous strangers, who brought their Idols with them, and acquainted the Jews with the pomps of their idolatrous worship. *m* Didst readily and profusely lavish thy wealth, and prostitute thy self to them, thy Land, thy Cities, *Jerusalem* it self was full of the Idols, which the nations far and near did worship, every stranger, who passed through thee, might find room for his Idol, and Idolatry, and very like 'twas thou didst infect every one with somewhat of thine, as well as wast infected with their Idolatry. *n* Thy person, affection, riches, religion, all was at the command and service of every Adulterer, so impudently vile, and false was she to God.

16 And * of *o* thy *p* garments thou didst *q* take, and *r* decked*st* thy *s* high places with divers *t* colours, and playedst the harlot thereupon: *The u like things* shall not come, neither shall it be *so*.

* chap. 7. 20. Hos. 2. 8.

o Hers they were for use, by gift of God, but she looks on them as hers, without respect to either the giver, or use intended. *p* Those costly, royal robes, the very wedding clothes, and furniture. *q* As an Adulteress that parts with the rich gifts of her Husband to oblige an Adulterer. *r* By this it appears how shameless she was grown, that blush not to be known, one that had turned her Husbands bounty, that had abused the unparalled'd kindness of her God, to the open and publick service of her Adulterer, her Idol, thus she turned her glory into shame. *s* Where both the Idol his Altar, and worship were fixed. *t* With those beautiful clothes and furniture I put upon thee to adorn thee, these hast thou made the Carpets and Hangings for the honour and service of Idols. *u* So matchless is this Adulteress, that none shall be so impudent, and do like her, as there was none before her, that hath done so to be her example, so shall there be none to follow her in these things wherein she hath exceeded.

17 Thou hast also taken thy *o* † fair *p* jewels of *q* my gold, and of my silver, which I had *r* given thee, and *s* madest to thy self *t* images of † *u* men, and didst commit *x* whoredom with them.

† Heb. *instruments or vessels of my beauty*.
† Heb. *a male*.

o She forgot the propriety was in God, she reckon'd them her own. *p* The word in *Heb.* is of larger extent, and includes Vessels, Instruments, Furniture of all sorts, with which she was abundantly stor'd, ev'n from their departure out of *Egypt*, when they spoil'd the *Egyptians*; *Exod.* 11. *ver.* 2. where the self same phrase is used, and more since *Solomon* made Gold and Silver so common in *Jerusalem*, with which they made Vessels for use, and Furniture of all sorts for Ornament.

q The greater was the sin of this Harlot; her ingratitude, and her injustice that she rob'd God, committed Sacrilege, that she might have Idols with which to defile her self by her Idolatry. *r* Had she receiv'd them of any other hand, the wrong had been the less; but she received them, every one of them, of the hand of God: He gave her what the *Egyptians* lent, what *David* won from Enemies, and what *Solomon* brought in by Traffique; so *Hos.* 2. aggravates *Israels* Idolatry. *s* Brutish stupidity! to make an Idol, and account it a God! *t* Statues, Molten and Graven Images, not one single Image, but many; so Idolatry, as Adultery is boundless. *u* Idolaters had Males and Females Idols; and this Idolatress here, as mostly they did, doted on Male Idols. It is not unlike to that *chap.* 8. *ver.* 14. which see: And possibly the *Egyptian* Idolatry with *Osiris*, or *Adonis* may be noted. or some more lewd Image or Pourtrait of *Priapus*, which might be confirm'd from *ver.* 26. and *chap.* 23. *ver.* 19, 20. *x* Provoked by such representations to speculative uncleanness, and prepared for bodily uncleanness also, and proceeding to Spiritual Adultery with these shameful Images.

18 And tookest thy *y* broidered garments, and *z* coveredst them: and thou hast set mine *a* oil, and mine *b* incense before them.

y Mention'd *ver.* 10. given by him who espoused this Woman. *z* Did'st clothe the Adulteress, with whom thou didst commit lewdness, or did'st cloth the Images, which thou had'st made, as was the custom of Idolaters to suit clothing to their Idols. *a* Either in Lamps to burn before them, or used in their sacrificing to their Idols; or literally, did'st in thy Feast with thine Adulterous Lovers entertain them with the Oil I gave thee. *b* Burnt before the Idol Incense, being one part of what they offered to Idols, or burnt in the private house to make it the more grateful to the Adulterer; as *Prov.* 7. *ver.* 16, 17.

19 My || meat *c* also which I gave thee, *d* fine flour, and oyle, and honey, *wherewith* I fed thee, thou hast even set it before them for a *e* † sweet savour; and *f thus* it was, saith the Lord GOD.

|| Heb. *bread.* † Heb. *savour of rest.*

c The Bread, all that was necessary, and proper for thy sustentation in general which I gave thee, thou hast fed thy *Paramours* withal. *d* Here are particularly recounted the things God gave, and this Adulteress misimployed, both literally, and mystically: For I doubt not the *Jews* were lavish of the Fruits of the Divine bounty, bestowing them both on Adulterers, and on Idols. *e* To reconcile the Idol, or to prolong the favour of the Idol, or to give a pleasing entertainment to their Adulterers, or to provide for the Idolatrous Priests, and their Families, which could spend all this, though the Idol knew not of it. *f* All which is self evident, plain, and needs no proof, 'tis undeniable.

20 Moreover, thou hast taken *g* thy *h* sons and thy daughters *i*, whom thou hast *k* born unto me, and *l* * these hast thou *m* sacrificed unto them to be *n* † devoured: *is o this* of thy Whoredomes a small matter.

* 2 Kin. 16. 3. *Isa.* 57. 5. *chap.* 20. 26. † Heb. *to devour.*

g They were hers by Birth, and thou'd have been hers in Affection, Care, and Preservation; but as Idolatry is from the Father of Lies, the old Murtherer, 'tis even cruel, and spares neither Sons or Daughters. *h* That are usually the Fathers darlings, are always the strength and glory of the Family, without respect to him that begat them, were by this Adulteress design'd to please the Idol. *i* Usually the Mothers great delight, whose tender Sex required better usage, unregarded are by a cruel Mother in Idolatrous Abominations destroy'd. *k* Which were mine born within Covenant, before the lew'd Mother was divorced, born to be of my Family, and to serve and love me. *l* These very Children of mine, to my dishonour and grief; to provoke me to utmost anger hast thou destroy'd. *m* Not only consecrating them to be Priests to dumb Idols, Dunghil Gods, as *chap.* 20. 26. and 2 *Chron.* 33. 6. or Idolatrously purifying them, called lustration, or which is most inhumanely cruel, burning them in Sacrifice to *Molech*, which cruelty the *Jews* themselves did barbarously imitate. 2 *Chron.* 28. *ver.* 3. *n* To be consumed to Ashes, being made a Burnt-Offering to the Devil: as *Psal.* 106. *ver.* 37. *o* Were thy Whoredoms a small matter with thee, that thou hast proceeded to this height of unnatural cruelty? Or, is both Face and Heart so hardned by an impudent course of Adulteries, that thou can'st do this, as if it were no great matter? Will Spiritual Adulteresses as well as Bodily thus hunt the precious Life? Cou'd such commit the worst, who were forbid to commit any Murther?

21 That thou hast *p* slain my *q* children †, and *r* delivered them to cause them to pass through *the fire* for *s* them.

† Heb. *Sons*

p Thy blind Superstition call'd this Religion, and accounted it Sacrifice, but truth is, 'twas unnatural Murther; it is as if thou hadst cut their Throat, somewhat worse, because it put them to greater torture. The word is us'd *Isai.* 57. 5. and *Hos.* 5. 2. *q* Sons here are first born, which peculiarly were devoted to God, he reserved a special right in these, and yet this cruel Mother, this perfidious Wife, this sacrilegious Adulteress sacrificeth these to her Idols. *r* Either gave them to the Idols Priests, or rather with her own hands gave them, *i t.* led them through the fire, if lustrated, or put them into the Idols arms of Brass or Iron, which grasp't them fast whilest they were consum'd with fire, that made the Idol red hot. *s* For the Idols Worship, or possibly for the Parents, who did wickedly imagine this a way to preserve and prosper the rest of their Children.

22 And *t* in all thine *u* abominations, and thy *x* whoredoms thou hast not *y* remembered the days of thy * *z* youth, when thou wast naked, and || bare, *and* wast polluted in thy blood.

* Hos. 11. 1. || Heb. *naked.*

t Thou wast so intent upon, and delighted in thy lew'd courses, thou never thought'st what once thou wast, or what again thou mightest be. *u* Both Corporal and Spiritual. *x* This is the same thing charged thus on her, because she wou'd not consider, or lay it to heart. *y* Thou hast utterly forgotten, it is a form of speech, that contains more than the words seem to have in them, she had forgotten her self and her God. *z* The misery and loathsomeness of thy Birth, which is expresst very Elegantly. 1. Naked, as contemptible as poverty could make her. 2. Nay, she was Naked ness it self, as the word will bear, exposed to all the suffering that can befal such poor helpless wretches. 3. Bleeding to death in a most loathsome defiled condition, that none wou'd come near her, but ungrateful, she forgot all.

23 And it *a* came to pass after all thy wickedness, (wo, wo unto thee, saith the Lord GOD.)

a It shall come to pass; so the *Heb.* may be read, and then this verse will be a dreadful threat of misery to come upon the *Jews* for all their wickedness, when they have filled up the measure of their sins, God will fill them with his Judgments, and bring one wo after another upon them, as they proceeded from one wickedness to another: But as we read the words, They are an Introduction to a farther declaring of this peoples multiplyed wickedness, with a dreadful menace introduc'd somewhat abruptly to express God's great displeasure against them; the threat is doubled, because 'tis certainly coming, and will be great when come.

24 *That* thou hast also *b* built unto *c* thee an *d* || eminent place; and * hast made thee an high place in *e* every street.

|| Or, *brothel-house.* * Isa. 57. 5. Jer. 2. 20.

b With great charge and pains, as those do who build, hereby declaring thy purposes of continuing thy lewdness. *c* For thy self, grown so prodigiously publick, and followed with such numbers, and such great ones, that no common place was thought great enough, or stately enough. *d* Not only eminent for its Scituation, but for its Structure, that it might invite men in, and have room to treat them, unless you will refer the words that follow to the manner of the Building, and the former words to the height of the Scituation. *e* Idol Temples, and Brothel houses were in every street; so common were these sins with the *Jews*, in every large street capable of, and frequented with much Company. This in *Jerusalem* and her Cities.

25 Thou hast built thy high place at every *f* head of the way, and hast *g* made thy beauty to be abhorred, and hast *h* opened thy feet to every one that passed by, and multiplied thy whoredoms.

f Not content with what was done in the City, she built her Idol Temples, and shews in the Country, in places where many Ways or Roads met, wheresoever it was likely Passengers wou'd come. *g* As the Beauty of a shameless Whore is abhor'd by them to whom she offers her self: In her high Places every Passenger might meet his own God, and worship his own Idol, and then satisfie his Lust with lewd Women, common as the street, and this made men abhor that Beauty they wou'd have admir'd, dress in modesty, and dwelling retir'd: *h* A modest expressing of the most immodest practice of lewd and insatiable Adulteresses, and Whores, which are ready for every comer, and tempt such as tempt not them. *ver.* 32, 33.

26 Thou hast also committed *i* fornication with the Egyptians thy *k* neighbours, *l* great of flesh, and hast increased thy whoredoms, to provoke me to || anger.

i Both figuratively and literally understood, worshipe *Egypt's* Gods, made Covenants with them, kept up a Commerce of Trade with them, and prostituted themselves to their lusts too. *k* By cohabitation, while the servitude lasted, and by nearness of place, when in *Canaan*. The *Jewish* Nation retained too much inclination to those Idolatrous, and lustful Neighbours. *l* Politically they were great in power, and like to defend and help the *Jews*: Naturally of big make, and men of great stature, and such as insatiable Adulteresses wou'd covet; and these considerations induced Adulterous, and Idolatrous *Israel* to unite with them in Leagues and Religion. || To a fierceness of anger for its degree, and to an abhorring and contemning of the Person, against whom this Anger is stirr'd.

27 *m* Behold therefore, I have *n* stretched out my hand *o* over thee, and have *p* diminished thine ordinary *food*, and *q* delivered thee unto the will of them that hate thee, * the || daughters of the *q* Philistines, *which are t* ashamed of thy lewd way.

* 2 Chr. 28. 18. || Or, *Cities.*

m Open thine eyes thou secure and foolish Adulteress, see what hath been done against thee, and consider it is for thy lewdness. *n* I have chastis'd and punisht already in some measure. *o* It may be read against thee. In like phrase. *Isai.* 5. 25. and 9, 12, 17, 21. and 10. 4. expresseth the punishing of this people. *p* Abated of that plentiful allowance a kind Husband made, and an unfaithful Wife abus'd: It refers to scarcity and penury, with which God did punish Idolatrous *Israel*, and this more than once. *q* Stir'd up first such to fight against them, and then gave Victory to their Arms, yet they might use the conquered as they pleas'd; sent them into Captivity into an Enemies Land, where they, that hated them, ruled over them, and no doubt such would satisfie their own lusts on these Captives. *r* Either 'tis an Hebraisme, the Daughters of the Philistines for the whole Nation, or else some particular Cities, and Principalities of the Philistins, which quarrel'd with, and prevailed against the Jews, when God had been so provoked by the sins of the Jews. *s* Idolaters, but in this honester than the *Jew*: They were constant to their own God, and did not as the *Jew*, lewdly go a Whoring with every Idol they saw. *t* Will therefore be reproved, and teach thee some modesty and chastity.

28 * Thou hast *n* play'd the whore also with the *o* Assyrians, *p* because thou wast unsatiable; *q* yea, thou hast play'd the harlot with them, and yet *r* could'st not be satisfied.

* 2 Chr. 28. 23. chap. 23. 12, &c.

n Courted their friendship and alliance, and to obtain it hast entertain'd their Religion, Manners and Impieties, been an Idolatress with them, and committed Adulteries with them. *o* Though they were far from thee, when thou didst wickedly with thy Neighbours, it might admit some little colour of excuse, but it is inexcusable to run to remotest Nations. *p* without satisfying thy self, (and so the *Heb.* may be read) but our Interpreters refer it to the boundless Lusts of this lewd Adulteress, and not to the issue and event of her practices; and in the endless lustings of a wicked heart, Idolaters and Adulterers do agree. *q* 'Tis repeated to shame her, and make her blush, and repent. *r* Or wast not satisfied, *Assyrian* Gods proved, as other Idols, a snare, and a lie to the *Jews*. 2 *King.* 16. 9, 10. *Jer.* 2. 18, 36. *Hos.* 7. 11, 12. and *chap.* 14. *ver.* 3.

29 Thou hast moreover *s* multiplyed thy fornication *t* in the land of Canaan unto Chaldea, and yet thou wast not satisfied herewith.

s Both increas'd the number of thy Idolatries, and made them greater in that thou hast adopted the Idols of *Canaan*, and all that between them, and the *Chaldeans* are own'd or worshipt. *t Heb.* may be read *towards* as well as *in*: The Idolatry of the *Jews* worshipping *Canaan*'s Idols was most intolerable, because God had so fully declar'd the vileness of it, his abhorrence thereof, and so strictly charged the *Jews* to keep themselves from it. How monstrously wicked is it, that in prosperity possessed of the Houses and Wealth, which thy God gave thee out of the hands of the *Cananaites*, and their Idols, thou forgettest God, and worshippest their Idols; And in Adversity and Captivity do'st the like, and dotest on the Idols of thine Enemies.

30 How *u* weak is thy heart, saith the Lord GOD, seeing thou do'st *x* all these *things*, the work of an *y* imperious, whorish woman?

u Unstable, like water that melts away. Neither hast strength of Judgment to discern the truth, and purity of Religion, nor hast strength of resolution to hold fast to it. *x* Changest thy God and Religion, or dotest on all the gaudy pompous Religions and Idols thou hearest of. *y* A Woman, who think'st her self her own, that knows no superiour, nor will be either guided and governed to do good, nor reproved and reclaimed from evil, a Woman, whose lust is her Law, and her Husband her contempt, and burthen. Such will be boundless in her disorders, and shameless too.

31 || In that *z* thou buildest thine *a* eminent place in the head of every *b* way, and makest thine high place in every *c* street, and hast not *d* been as an harlot in that thou scornest hire:

|| Or, *In thy daughters is thine, &c.*

z See *ver.* 24. Whereas the Paramours of other lewd Women build for them, as it is reported of *Salomon*, 1 *Kings* 11. 7, 8, 9. Here on the contrary this unfaithful Nation forsake their God, commit fornication with strange Gods, and bear the charges both of building their Temples, and furnishing them with Sacrifices, and maintaining the Priests. *a ver.* 24. *b ver.* 25. *c ver.* 24. *d* Common Harlots make gain of their loosenesse, and live by that gain, these make a prey of the men that come into them; thou doest worse, thou lavishest out thy credit, wealth, and all for to maintain, and please thine Adulterers. *e* The Hebrew word is of two significations, and each opposite to other, for it bears as our Translation renders it; contempt, fighting, or disregarding; and so it suteth with what follows, *ver.* 32, 33, 34. It signifieth also to praise, value, and regard, as *Buxtorfs* observes, and it will as well, if not better, be so rendred here, and be the character of a common Harlot, which wandreth after her Lovers with a design of receiving the rewards of her lewdness; and thus the *Chaldee* Paraphr. reads it; so we shall need no Parenthesis, nor begin the Antithesis till the 32 *verse.*

32 *f But as* a wife that committeth adultery, *which* taketh strangers, instead of her husband.

f Here begins the Antithesis, A Wife, Adulteress, such as the Prophet resembleth this Nation by, which hath a most rich, bountiful and kind Husband, she differs from common Harlots in this point, she hunts not rewards, but forbidden pleasures.

33 *g* They give *h* gifts to *i* all whores: but thou givest thy *k* gifts to *l* all thy lovers, and *m* hirest † them that they may come unto thee on *n* every side for thy whoredom.

† Heb. *hireth.*

g Unclean Fornicators and Adulterers. *h* The word is of a restrictive sense, speaks not any kind of gifts in general, but peculiarly such gifts as are presented by a Woer, or Espouser of a Woman, with which she is enriche and adorn'd, and may perhaps imply the arts, pretences, and arguments, which are us'd by loose men to seduce and corrupt Virgins; they pretend Marriage design'd, make presents, and deceive. *i i. t.* To the most of them, 'tis usually so. *k* Thy Nuptial gifts, which thy generous, and bountiful Husband gave thee at the Espousals, or on the Wedding day. Those gifts which are most highly valued, most carefully preserved, and most unwillingly parted with by all vertuous Women, thou most unparallel'd Adulteress hast given to thy Husbands greatest Enemies, to thy beastly Adulterers. *l* Thou makest little difference, but as it happens, any one of thy lewd Companions may easily have these gifts of thy hand. *m* By large gifts, as bribes usually are, and the word used here signifieth, they flight thee, and have no desire after thee; like despis'd Adulteresses, they wou'd hate thee, but thy bribes change their behaviour, though not their minds and thoughts of thee. *n* Women have somewhat of modesty remaining amidst their lewdness for the most part, and if Adulteresses, yet have their Lovers in some corner or other, but thou as unstatiable, hast them every where round about thee.

34 And the *o* contrary is in thee from *other* women in thy whoredoms, whereas none *p* followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary.

o That which subverts the order of Nature, is contrary to the intent modesty of thy Sex. *p* Thou followest them, treatest, importunest, promiest, payest, and caresset them. Thus, as a shameless Adulteress, *Israel* had carried *x* toward her God who espous'd enricht, beautified and delighted in her; but she hired the Nations round about her to enter covenant with her; entertain'd and maintain'd all their Idolatrous Worship, gave the Nuptial gifts to hateful Idols.

35 *q* Wherefore, O harlot, hear the *r* word of the LORD.

q Her indictment and notoriety of all the charge against her we have heard; her crimes she was gallty of, with the aggravations of them, now follows sentence of condemnation against her. *r* Of just condemnation which thou must submit to, though thou refuseest the word of counsel and precept.

36 *s* Thus saith the Lord GOD; because thy || *t* filthiness was *u* poured out, and *x* thy nakedness discovered † through *y* thy whoredoms with thy lovers, and with *z* all the Idols of thy abominations, and by the blood of thy children which thou didst give unto them.

|| *money, wicked-craft, poyson.* † Heb. *in.*

s This august title is a preface to give weight to the sentence, and to affect her hearer with fear. *t* It might be rendred Money, with which she hired, and bribed her Lovers which she spent upon *Baal*, as *Hos.* 2. 8. Her Sorcery, with which she bewitch'd and enchanted them: Her Poyson infused into them she converst with: The Impudence of her carriage, as a Whore with a fore-head of brass, *Jer.* 3. 3. *u* It includes her eagerness, constancy, and abounding in her wickedness, and most modestly upbraids her with her most immodest lascriousness, and discovery of it. *x* Sometimeit is figuratively taken, so it may be here, though I rather think she is charged with such prostitution, as the discovering the parts Nature hath concealed, and modestly thou'd keep secret. *y* In thy playing the Harlot thou hast shamelessly incited thy Lovers by discovery of thy secret parts. *z* As before was observed, she doted on all the Idols of her Neighbours and Acquaintance, which become her Abominations by her loving them, when she thou'd have abhor'd them. *a vid. ver.* 20, 21. Adultery, Idolatry, Murther of her Children, is the sum of this charge drawn up against her.

37 *b* Behold therefore, * I will *c* gather all thy *d* lovers with whom thou hast taken *e* pleasure, and all *them* that thou hast loved, with all *them* that thou hast *f* hated; *g* I will even gather them *h* round about against thee, and will *i* discover thy nakedness unto them, that they may *k* see *l* all thy nakedness.

* Jer. 13. 22, 26. Lam. 1. 8. Ezek. 23. 22, 29. Hos. 2. 10.

b God calls her to consider what heavy Judgment he pronounceth, and will execute. *c* Whole heards and droves, for the word implieth such a gathering together. *d Chaldeans, Assyrians, Ægyptians.* *e* Unlawful pleasures of Body, Commerce, and Idolatrous Feasts in their Idolatrous Sacrifices.

Old pretended Friends now turned into vehement Enemies: And old Enemies, who have earnestly longed for such an opportunity to vent their malice; their hatred will heap on thee mischiefs, under which real friendship might somewhat relieve, but counterfeited friendship never will, thou shalt not have a friend to pity or help thee. *f* So shall my threats be fulfilled, *Lev.* 26. *ver.* 17. when I give thee up into their hands, who remember thy hatred against them, and renew the old hatred they had against thee. *g* It shall be very certain, and my hand saith God shall be seen doing it, I will do this. *h* All the Nations that are on every side, that there may be numbers enough to do this, and that there may be no escape for thee, when, which way soever thou flyest, still thou flyest into the mouth of thy Enemies, and who hate thee. *i* Lay open to view all thy shameless doings thou didst discover thy nakedness to allure, and then to satisfy thy prodigious lust; now it shall be discovered to nauseate them, and to provoke them to contemn thee, and to use thee as so vile a person deserveth. So God retaliateth, and punisheth Sinners, that their sin may be seen in the punishment. *k* With upbraiding, scorning, and hating of it, and them. *l* The odiousness of thy sinful courses, and the weakness of thy state.

† Heb. *with judgment of.*

38 And *m* I will *n* judge thee as † women *o* that break wedlock and *p* shed blood are judged; and I will *q* give thee blood *r* in fury, and jealousie.

m Who am thy Lord and Husband, whose Authority and kindness thou hast so contemned and abus'd. *n* Both condemn thee to suffer what thou deserveſt, and execute what thou art condemned to. *o* Who were sometimes strangled, sometimes stoned, sometimes burnt, were put to death to be sure. *Lev.* 20. 10. and *Deut.* 22. *ver.* 22. It may imimate the future destruction of her Adulterous Lovers, for both the Adulterer and Adulteresses were to dy. *p* She was guilty of the unnatural murther of her Children, and God will according to his own Law, *Gen.* 9. 5, 6. and *Numb.* 35. 31, 32. cause her blood to be shed. *q* The like phrase you have *Revel.* 16. 6. and elsewhere; the like judgment is expresst by watering the Land with blood, as *Chap* 32. 6. and by preparing one for blood. *Chap.* 35. 6. thou gavest the blood of thy Children to Idols in Sacrifice, I will give thee thine own blood to drink, thou didst it in contempt of my Law, I will do it in vindication of my Law. *r* Passions that do usually appear in the revenges, that abused Husbands take on their Wives, which have intolerably dishonour'd and wrong'd them, and God expresseth his great indignation, and the severity of his just displeasure by allusion hereunto.

39 And *s* I will give thee *t* into their *u* hand, and they shall throw *x* down thine *y* eminent place, and *z* shall break down thy high places: they shall *a* strip thee also of thy clothes, and shall take ‖ thy fair *b* Jewels, and leave thee naked and bare.

† Heb. *instruments of thine ornaments.*

s This particularly describes the manner in which God will do what he threatens. *t* As a Judge delivers the condemned into the hand of the Executioner. *u* Power and exasperated rage. *x* Undermine and utterly ruin. *y* Thy Idol Temples, and thy stews, *ver.* 24, and 31. which see. *z* The same in other Terms. *a* It is opprobry to a man to be stript, more to a Woman; this Jewish Adulteress shall be stript, that her nakedness appear. God's undeserved love covered her nakedness, *ver.* 8. his just displeasure will now discover her nakedness. *b* See *v.* 17.

40 And *c* they shall bring up a *d* company against thee, and they shall *e* stone thee with stones, and *f* thrust thee thorow with *g* their swords.

c The King of *Babylon*, and his Counsellors, and Captains. *d* An assembled Army, you had your Assemblies for your Idol worship, and I will have also an Assembly, but it shall be of *Chaldeans*, *Hab.* 1. 6. and others, to destroy you for your Idolatry. *e* The punishment by stoning was not inflicted on the condemned, but in the sight of the Congregation; so here is a Congregation of many Nations, before whom this just Judgment of God shall be executed on this Adulteress. It intimates the manner of battering of the Walls of *Jerusalem*, with stones cast out of their Engines. *f* When the Enemy shall assault, and take the battered City, he will in his fury slay and destroy with the Sword. *g* 'Tis so called theirs, because it might mind the *Israelites*, that the destruction wou'd be with the Sword of a cruel one, of either an old professed Enemy, or a new revolted Friend.

* Jer. 52. 13.

41 And *h* they shall *i* burn * thine houses with fire, and *k* execute *l* judgments upon *m* thee in the sight of many *n* women: and *o* I will cause thee to cease from *p* playing the harlot, and *q* thou also shalt give no *r* hire any more.

h That company mentioned, *ver.* 40. *i* As Harlots and Idolaters were to be punisht, intimating also the burning *Jerusalem*, the Temple and Houses in it, as 2 *Kings* 25. 9. 2 *Chr.* 36. 19. *k* As God's instruments to do his Will, and also as men that satisfie their own rage. *l* All kind of cruelty. *m* O! *Jerusalem*, and thine Inhabitants. *n* The people that were gathered to besiege, take and spoil *Jerusalem*, and the Daughters thereof. *o* 'Tis not said how this shall be done, whether by changing their minds, or by utterly ruining them, but this shall be done; this is the effect of the divine Judgments. *p* From Idolatry, and Adulteries which attend it. *q* Who hast been so lavish, and inclin'd to this course. *r* So poor, thou can'st not, or so ch anged, that thou wilt no more hire Paramours to come into thee.

42 *s* So will I make my fury towards thee to rest, and my jealousie shall depart from *t* thee, and I will be quiet, and will be no more *u* angry.

s It may admit a doubt, whether this be spoken in way of promise and kindness, or of menace and wrath. This latter seems intended, as if God said the Jealousie whereto you have provok't me, will never cease, till these Judgments have utterly destroyed you, and cut you off, as the anger of an abus'd husband ceaseth in the divorce, and publick punishment of the Adulteress. *t* I will no more concern my self for thee, nor be troubled at thy carriage, whatever it be, since thou art no more mine. *u* With the anger, which is in the breast of a Husband troubled for, and angry at the miscarriages of a Wife, he loved.

43 *x* Because thou hast not *y* remembred the dayes of thy youth, but hast *z* fretted me in all these *a* things; *b* behold therefore, * I also *c* will ‖ recompense thy way upon *thine* head, saith the Lord G O D, and *d* thou shalt not commit this lewdness above all thine abominations.

* chap. 5. and 11. 21. and 22. 31.

x This verse recapitulates the causes of God's great displeasure against Jerusalem. *y* Vid. *ver.* 22. *z* A mixt passion, in which is grief as well as anger, such as moves in the heart of a jealous Husband, or such as is the passion of one that is grieved, and angred at the rebukes of her folly, breaks out into disorderly carriage against the reprover, and tumultuating within her own breast, holds on her course. *a* Already mention'd and charged against thee. *b* Lay it now before thine eyes, and consider it. *c* Or have recompensed, for the Prophet speaks of the times when all he threatned from God shou'd be executed upon this people. *d* This passage is somewhat intricate, 'tis otherwise read by some, I have not done according to what all thine abominations deserve, or I have not executed such thoughts as all thy lewdness calls for. Some read, as we, in the second person, thou hast not, *&c. i. e.* made account, or thought with thy self what wou'd become of thee, or what thou should'st do after all thine abominations, therefore these sore Judgments have overtaken and ruin'd thee; as our version renders the words, they seem to be the same with that, *ver.* 41. After all God's judgments poured forth, such shou'd be their condition and state, they shou'd be so poor and despis'd, they neither shou'd have opportunity, nor ability to please their Idolatrous and Adulterous companions.

44 Behold every one that *e* useth proverbs, shall use *this* proverb *f* against thee, saying, As *is* the *g* mother, *so is* her *h* daughter.

e That delights to make parables, and useth to taunt at the vices of notorious sinners. *f* This might be read with the former phrase, and render us this sense, every one that would speak against thee, O *Jerusalem*, and tartly upbraid thee, shall use this proverb. *g* Old *Jerusalem*, when the seat of the *Jebusites*, or the Land of *Canaan*, when full of the Idolatrous, bloody, barbarous Nations. *h* *Jerusalem*, or Synagogue of the *Jews*, which is mere like in the wickednesses of those accursed Nations, then near them in places of abode. See more, *ver.* 3.

45 *i* Thou *art* thy *k* mothers daughter, that *l* loatheth her husband and her *m* children; and thou *art* the sister of thy sisters, which loathed *n* their husbands and their children: your *o* mother *was* an Hittite, and your Father an Amorite.

i The Nation of the *Jews*. *k* as much for her vicious inclinations, as for thy Original derived from her, the most wicked Daughter of as wicked a Mother. *l* That was weary of the best husband, that, while she doted on abominable Adulterers, did most contemptuously disregard her Husband, and forsake him. *m* Other lewd Women have had some love for their Children, because born of them, bread by them, and resembling them; so much of the Mother was in the Children, that some Adulteresses have loved themselves in the Children, but here's a loose Woman, an unnatural Beast, that loaths her own flesh, persecuting such as are constant to the Law of God their Father, and murthering others in Sacrifice to Devils. *n* It runs in the blood; as she mother, so the Sisters loved, and doted on strange flesh, were as inordinate in their Affections to others, as they were in their disaffection to their own Husbands and Children. *o* See *ver.* 3. He speaks of them collectively, and as the greatest part were.

46 And thine *p* elder sister *is q* Samaria, she and her *r* daughters, that dwell at thy *s* left hand: * And thy ‖ *t* younger sister, that dwelleth at thy *u* right hand, *is* Sodom and her daughters.

* Ezek. 23. 4. ‖ Heb. *thy sister thantha.*

p i. e. The greater for Power, Riches, and Numbers of people, not the Elder for years. *q* Metropolis, or Mother City of the revolted and Idolatrous ten Tribes. *r* Lesser Cities of the Kingdom of *Israel*, or the people who dwelt in them. *s* Northward as you look toward the East. *t* Or lesser, so the *Heb.* which consists of fewer people, is of less power. *u* Southward from *Jerusalem*. *x* *Sodom*, as chief City. *y* Either the Cities near in place, and joyn'd in Affinity, Idolatry, and other sins like *Sodom*, or the Inhabitants of those Cities.

47 *z* Yet hast thou not *a* walked after their waies, *b* nor done after their abominations: but ‖ as *if that were* a little *thing*, *c* thou wast corrupted *d* more than they in *e* all thy wayes.

‖ Or. *that was not* as a little thing.

z And Heb. *a* Lived and behaved thy self as they did, for they, all things considered, were less sinners than thou. *b* The same in other words, their doings were abominable, but thine have been worse. *c* Thou O *Jerusalem!* *d* Are deeper dy'd in sin. *e* These deep sins were more universal, if not, as to the Actors, for number, yet as to extent of the wickednesses tho'e actors committed.

48 *As I f* live saith the Lord G O D, * Sodom thy sister hath *g* not done, she nor her daughters, as thou hast done, thou and thy daughters.

Mat. 10. 15. and 11. 24.

f An Oath which God often confirms his word by, and certainly that may be believed, which the God of truth confirms by his own oath See this Oath explain'd, *chap.* 5. *ver.* 11. *g* Hath not equal'd thy sins, how little soever thou believeſt this; the disparity lieth in this, she the less, thou the greater sinner.

49 Behold, this was the *h* iniquity of thy sister Sodom; *i* Pride, fulness *k* of bread, and *l* abundance of Idleness was in her, and in her daughters, neither did she *m* strengthen the hand of the poor and needy.

h Iniquity either for iniquities, or the fountain and occasion of all amongst the *Sodomites*. *i* An haughty mind swell'd with the Excellency, Beauty, and Grandeur of their State, and vaunting of it above their Neighbours. *k i. e.* Luxury, and riotous excess in Eating and Drinking: Their plenty was not their sin, but they made it occasion of sin to themselves: They were very intemperate in their Diet. *l* Every thing so plenisful, that they little regarded to employ themselves, but were idle and sloathful, or deeply secure in their peace, plenty, and honour, neither fear'd God's wrath or mans Sword; the first was the fault of particular sinners, the latter was the sin and fault of the Community. *m* She refused to help Strangers, as appeareth in the History of the Angels entertainment; *Gen.* 19. nor was she mindful of helping the poor with counsel and defence, they were unmerciful, and hard hearted toward the poor amongst them; this was a great sin to those that abounded in Wealth, as the *Sodomites* did.

50 And they were *n* haughty, and * *o* committed *p* abomination *q* before me: therefore I took them *r* away as I *f* saw * *good*.

Gen. 18. 20. Gen. 13. 13.

n insufferably arrogant in their deportment towards good men, they vexed the Soul of Righteous *Lot*, and towards the Angels whom they assaulted in *Lot*'s house, and towards God himself, as both in this *verse*, and in *Gen.* 13. 13. *o* Worked, as if it were their Trade. *p* The whole of these mens Life was as one continued act of the highest wickedness. *q* Either against God, or openly and publickly as *Is.* 3. 9. *r* Destroy'd their State, Cities, People, and Country, turned them into a Lake of dead and deadly water, or rather, Bitumen and Sulphur. *f* In a way none could have suspected, and for ought I know, none ever saw before or since: If you enquire how *Jerusalems* sins were greater than *Sodoms*, I won'd answer, if nor in the things done, yet in the aggravating circumstances of them, against redeeming mercy, against the Law of God, which forbade what they did, and told them what they shou'd do, against admonitions by the mouth of Prophets, and against examples of God's vengeance on *Sodom*, and the Cities of the plain.

51 Neither hath *t* Samaria committed *u* half of thy sins; *x* but thou hast multiplyed thine abominations *y* more than they, and hast *z* justified thy sisters in all thine abominations which thou hast done.

t The ten Tribes, or Kingdom of *Israel* founded in Rebellion and Idolatry. *u* A proverbial Speech, usual in comparison to set forth the lesser part, as 1 *Kings* 10. 7. *x* This explains the former. *y* More, or Greater, the *Hebrew* word signifieth both. *z* Not made them Righteous, but declared them less unrighteous, than thou in thy abominations; of the two they are less faulty.

52 *a* Thou also, which hast *b* judged thy sisters, *c* bear thine own *d* shame for thy sins, that thou hast committed *e* more abominable than they: * they are more righteous than thou: yea, be thou confounded also, and bear

Jer. 3. 11.

p i. e. The greater for Power, Riches, and Numbers of people, not the Elder for years. *q* Metropolis, or Mother City of the revolted and Idolatrous ten Tribes. *r* Lesser Cities of the Kingdom of *Israel*, or the people who dwelt in them. *s* Northward as you look toward the East. *t* Or lesser, so the *Heb.* which consists of fewer people, is of less power. *u* Southward from *Jerusalem*. *x* *Sodom*, as chief City. *y* Either the Cities near in place, and joyn'd in Affinity, Idolatry, and other sins like *Sodom*, or the Inhabitants of those Cities.

47 *z* Yet hast thou not *a* walked after their waies, *b* nor done after their abominations: but ‖ as *if that were* a little *thing*, *c* thou wast corrupted *d* more than they in *e* all thy wayes.

‖ Or. *that was not* as a little thing.

z And Heb. *a* Lived and behaved thy self as they did, for they, all things considered, were less sinners than thou. *b* The same in other words, their doings were abominable, but thine have been worse. *c* Thou O *Jerusalem!* *d* Are deeper dy'd in sin. *e* These deep sins were more universal, if not, as to the Actors, for number, yet as to extent of the wickednesses tho'e actors committed.

48 *As I f* live saith the Lord G O D, * Sodom thy sister hath *g* not done, she nor her daughters, as thou hast done, thou and thy daughters.

Mat. 10. 15. and 11. 24.

f An Oath which God often confirms his word by, and certainly that may be believed, which the God of truth confirms by his own oath See this Oath explain'd, *chap.* 5. *ver.* 11. *g* Hath not equal'd thy sins, how little soever thou believeſt this; the disparity lieth in this, she the less, thou the greater sinner.

49 Behold, this was the *h* iniquity of thy sister Sodom; *i* Pride, fulness *k* of bread, and *l* abundance of Idleness was in her, and in her daughters, neither did she *m* strengthen the hand of the poor and needy.

h Iniquity either for iniquities, or the fountain and occasion of all amongst the *Sodomites*. *i* An haughty mind swell'd with the Excellency, Beauty, and Grandeur of their State, and vaunting of it above their Neighbours. *k i. e.* Luxury, and riotous excess in Eating and Drinking: Their plenty was not their sin, but they made it occasion of sin to themselves: They were very intemperate in their Diet. *l* Every thing so plenisful, that they little regarded to employ themselves, but were idle and sloathful, or deeply secure in their peace, plenty, and honour, neither fear'd God's wrath or mans Sword; the first was the fault of particular sinners, the latter was the sin and fault of the Community. *m* She refused to help Strangers, as appeareth in the History of the Angels entertainment; *Gen.* 19. nor was she mindful of helping the poor with counsel and defence, they were unmerciful, and hard hearted toward the poor amongst them; this was a great sin to those that abounded in Wealth, as the *Sodomites* did.

50 And they were *n* haughty, and * *o* committed *p* abomination *q* before me: therefore I took them *r* away as I *f* saw * *good*.

Gen. 18. 20. Gen. 13. 13.

n insufferably arrogant in their deportment towards good men, they vexed the Soul of Righteous *Lot*, and towards the Angels whom they assaulted in *Lot*'s house, and towards God himself, as both in this *verse*, and in *Gen.* 13. 13. *o* Worked, as if it were their Trade. *p* The whole of these mens Life was as one continued act of the highest wickedness. *q* Either against God, or openly and publickly as *Is.* 3. 9. *r* Destroy'd their State, Cities, People, and Country, turned them into a Lake of dead and deadly water, or rather, Bitumen and Sulphur. *f* In a way none could have suspected, and for ought I know, none ever saw before or since: If you enquire how *Jerusalems* sins were greater than *Sodoms*, I won'd answer, if nor in the things done, yet in the aggravating circumstances of them, against redeeming mercy, against the Law of God, which forbade what they did, and told them what they shou'd do, against admonitions by the mouth of Prophets, and against examples of God's vengeance on *Sodom*, and the Cities of the plain.

51 Neither hath *t* Samaria committed *u* half of thy sins; *x* but thou hast multiplyed thine abominations *y* more than they, and hast *z* justified thy sisters in all thine abominations which thou hast done.

t The ten Tribes, or Kingdom of *Israel* founded in Rebellion and Idolatry. *u* A proverbial Speech, usual in comparison to set forth the lesser part, as 1 *Kings* 10. 7. *x* This explains the former. *y* More, or Greater, the *Hebrew* word signifieth both. *z* Not made them Righteous, but declared them less unrighteous, than thou in thy abominations; of the two they are less faulty.

52 *a* Thou also, which hast *b* judged thy sisters, *c* bear thine own *d* shame for thy sins, that thou hast committed *e* more abominable than they: * they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters.

Jer. 3. 11.

a Jerusalem, and all the *Jews* with her. *b* Hast pretended 'twas wonder, a people shou'd sin as *Samaria*, or hast once condemned their Apostacy, whilest thou stoodest, or hast judged their punishment just, that they deserved all they suffered. *c* Shalt surely be loaded with punishments. *d* That shall be thy shame as well as smart. *e* See *ver.* 47, 48, and 51.

53 *f* When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, *g* then *will I bring again* the captivity of thy captives in the midst of them.

f 'Tis disputed whether this be a promise or menace; it is most like to be a Threat, and if you consider the difference between a Temporal and Spiritual restitution, and the difference between an intire and partial restitution, it will be evident, *Sodom* and *Samaria* never were restor'd to that state they had been in, nor were the two Tribes ever made so rich, mighty, and renowned, though God brought some of them out of *Babylon*, and yet were these words promisiory, both *Sodom*, *Samaria*, and the two Tribes would have been restor'd: The words seem to confirm irrecoverably a low, afflicted, despis'd state, as the future condition of the *Jews* for ever in their Temporals. *g* Then, not before, this doth not conclude a future full restitution, but is an argument that concludes against the consequence, but a Negation of the antecedent, as if 'twere said, if ever *Sodom* and *Samaria* may hope, then thou mayest hope for a restoring to thy former Glory, but *Sodom* and *Samaria* never shall, therefore neither thou, O *Jerusalem*, and deluded *Jews*. And this may have respect to the false Prophets, who deceived this people with promises of deliverance from being made Captives, or of sudden restitution of all to them.

54 That thou ‖ *h* mayest bear thine *i* own shame, and mayest be *k* confounded *l* in all that thou hast done, in that thou art a *m* comfort unto them.

‖ Heb. *for a reproach, or bearing.*

h Thou shalt, so the *Hebrew*, as well as *mayest*. *i* Punishment for Offences is ever reproachful, and some punishments are more so, than others. Such shall the *Jews* punishments be. *k* Some Offenders are hardened to an insensibleness of shame, but God will make these *Jews* to feel the smart, and blush under the shame of their punishments. *l* For all the wickednesses, from which the punishments of *Sodom* and *Samaria* shou'd have deterred them, for imitating and outdoing them. *m* Encouraging sinners like those of *Sodom* and *Samaria*, and being fellow-sufferers with them in as great, or greater judgments.

55 When thy sisters, Sodom and her daughters, shall return to her former estate, and Samaria and her daughters return to their former estate, then thou and thy daughters shall return to your former estate.

This *verse* is explained in the 53 *verse*, and needs not a repeated explication, it threatens a perpetual continuance of their low, abject, and miserable state in their outward concerns.

56 *n* For thy sister *o* Sodom was not ‖ mention'd by thy *p* mouth in the day of thy ‖ pride.

‖ Heb. *Prides.*

n This is the reason why their state shou'd be hopeless as that of *Sodom*. *o* The sins of *Sodom*, and her plagues were not *or excellencies.* minded by thee, though thou did'st write in thy prosperity, did'st not fear like misery, nor wou'd'st forbear like sins. *p* Thou shou'dst have told thy Children what *Sodom* did against the Lord, and what the Lord did against them, that thou and thy daughters might have repented, and returned, but no such things were told them.

57 *q* Before thy *r* wickedness was discovered, as at the time of *thy* * reproach of the daughters of Syria, and *s* all *that are* round about *t* her, the daughters of the Philistines, which *u* despise thee round about.

* 2 King. 16. 9. 2 Chr. 28. 18. Isa. 7. 1. and 14. 28.

q The time of her pride, security, and sin was when they were not afflicted, and despised by the *Syrians*. *r* Thy abominable doings were made known to thy self, to thy friends and Enemies too, by the execution of the severe menaces, and sad predictions of my Prophets, who foretold what punishments, and what shame this sinful people shou'd suffer, by the hands of the *Syrians*, who shou'd waste the *Jews*, and deride them, burn their Cities, and carry Citizens captives, as in the time of *Ahaz* over *Judah*, and *Rezin* over *Syria*. *s* The nations that were round about in vicinity, and combined in League against the house of *David*. *t* Either *Jerusalem*, or *Syria*, rather this latter, the chief whereof were the *Philistines* called here the daughters of the *Philistines*, as *Isa.* 9. 12. *u* Contemn thee, as an impotent, as well as wicked people, a people which had deserved to be enslaved, and over whom they might at pleasure make a King.

58 * Thou hast *x* † born thy lewdness, and thine abominations, saith the LORD.

* Chap. 23. 49. † Heb. *bare them.*

x What thou hast done I have imputed to thee, thou wilt not repent; therefore I account thee guilty and I have in part punished thee, and though what I have done seem grievous, yet worse is behind, as *verse* 40.

59 For *y* thus saith the Lord GOD, I will *z* even deal with thee as thou hast done, which hast despised the *c* oath in breaking the *d* covenant.

y This is uttered in with a most solemn and sacred asseveration. z Either thus thou hast despised the Laws and privileges of my Covenant with thee, and I will despise all thy pretentions to my favour by vertue of my Covenant, 'tis mutual, and who breaks it forfeits all benefit by it, or deal with thee according as thou hast done to other punisht sinners, over which thou hast insulted and condemned. *a* By wilful and contemptuous despite hast perjured thy self, which is a sin the nations about thee could not be guilty of, for they were not, thou only wast in Covenant with me. Or, else thou hast contemptuously slighted my bounty, and grace, and my faithfulness, and truth, and bound thy self by Covenant with Idols, and Idolaters, though I had so expressly forbidden them. *d* made in *Horeb*.

60 *e* Nevertheless, I *f* will remember *g* my covenant with *h* thee in the dayes of thy youth, and I will *i* establish unto thee an *k* everlasting covenant.

e The Lordhaving denounced a perpetual punishment to the stubborn, impenitent body of the Jewish nation, he doth now promise to the remnant, that they shall be remembred and obtain covenanted mercy, which makes up the last part of the chapter. *f* Properly neither remembering, or forgetting is in God, who is omnisicient, but after the manner of man this is spoken of God, who is said to remember, when he makes it appear that he hath regard to us, as *Psal.* 20. 3. and bleseth us. *g* In which I promised I would not utterly cast off the seed of *Israel*, nor fail to send the *Messiah*, the Redeemer who should turn away iniquity from *Jacob*. *h* In the loynes of *Abraham*, and solemnly renewed after their coming out of *Egypt*, which is the time, called the dayes of thy youth, *Isaiah* 44. 2. and 45. 3. and *Ezek.* 16. 43. *i* Confirm and ratifie, it shall be sure, and unfailing. *k* Everlasting, *i. e.* of a very long continuance, as to that part of the Covenant which respecteth their condition in the Land of Promise or *Canaan*, but in what is spirituall, and containeth heavenly things it shall be absolutely everlasting, *Jer.* 31. 31, 32, 33, 34.

61 *l* Then * thou shalt *m* remember thy ways, and be *n* ashamed, when thou shalt *o* receive thy *p* sisters, thine *q* elder and thy *r* younger: and I will *s* give them unto thee *t* for daughters; * but not by *u* thy covenant.

* chap. 20. 43.

* Isa. 54. 1. 60. 4. Gal. 2. 24 &c.

l When that new Covenant, made, and confirmed shall operate and take effect. *m* Consider and lay to heart, repent of, mourn for, loath and abhorre, and turn from all thy wicked wayes, all thy evil practices and doings. *n* Though whilst thou wast an Adulteress and false to thy Husband, thou didst not blush, now thou shalt with a deep shame remember and detest thy lewdness. *o* Admit into Church Communion, own them as members of the Church of God. *p* The Gentiles now strangers, but then sisters. *q* Or those that are greater and mightier then thou, or that by their Power, Wealth and Honour are as much above thee as the elder Children are above the younger. *r* Thy lesser or meaner sister. *s* They shall be to thee as a gift bestowed in love. *t* As daughters in duty hearken to, and obey, so shall the Gentiles brought into the Church hearken to the Word of God, which founded out from the Jews, from *Jerusalem*. *u* Not by that old Covenant which was violated, not by external Ceremonies which were a great part of the first covenant, but by that covenant which writes the Law in the heart, and puts the fear of God into the inward parts.

62 And *x* I will establish *y* my covenant with *z* thee; and thou shall *a* know that I *am* the LORD.

x This promise you have, *ver.* 60. *y* In distinction from that is called thy Covenant, *ver.* 61. *z* O *Israel* first, and then with the Gentile as thy Children, with all the genuine Children of *Abraham*, Father of the faithful. *a* This short sentence contains the summ of all our duty and priviledges, 'tis summarily a promise of grace, and glory; it is a sanctifying knowledge to fit us for obedience; and 'tis a justifying knowledge to deliver us from punishment, it is Evangelical knowledge of God, a knowledge which is unto eternal Life.

63 That thou mayest *b* remember and be *c* confounded, and never *d* open thy mouth any more, because of *e* thy shame, when I am *f* pacified towards thee for all that thou hast done, saith the Lord GOD.

b Vid. ver. 61. *c Ver.* 61. *d* Neither to justifie thy self, or to condemn others, or to quarrel with thy God, but as a true penitent, be silent under the judgments, sins have deserved, and God hath inflicted, to draw away from sin, and to bring a people to submit to God, and to give him Glory. *e* Such a confusion for thy sin will cover thee, that thou wilt readily justifie God, and blush in remembrance of all thine own wickednesses. *f* When I have pardoned, when I have covered all thy sins and am reconciled to thee, thou wilt ingenuously acknowledge, remember, and hate what thy God hath graciously pardoned, will no more remember against thee, or punish any more upon thee.

CHAP. XVII.

1 AND the word of the LORD came unto me, saying,

2 Son of man, put forth a *g* riddle, and speak a *h* parable to the house of *i* Israel.

These two verses are preface to what follows in the Chapter. *g* A dark saying, which calls for thorough consideration to understand, and apply it, because the meaning is different to the sound of the words. *h* The same thing redoubled in different words. And 'tis likely the Prophet is commanded to use a parable, because those Eastern People were much used to, and taken with this kind of discourse. *i i. t.* The remainders of the house of *Israel*, whether of the ten Tribes, or of the Two Tribes.

3 And say, Thus saith the Lord GOD; A great *k* eagle with *l* great wings, *m* long winged, *n* full of feathers, which had *o* || divers colours, *p* came † unto *q* Lebanon, and *r* took the *s* highest branch of the *t* Cedar:

† Heb. came during

k Nebuchadnezzar King of *Babylon*, as *ver.* 12. compared to a great Eagle, King of Birds, swift, strong, rapacious, and of a lofty flight. *l* Mighty Provinces on each side of his Kingdom. *m* His Kingdom was vastly extended, as *Dan.* 3. 3. and 4. 1. the greatest King then living. *n* His Kingdom was very full of People. *o* Were of divers Nations, Languages and Manners, so that this Eagle may be well thought to be that fort, which is greatest in the kind, and best resembleth him, who was the greatest Monarch in the World at that time. *p* Invaded with a mighty army; he came not as a Traveller to please his curiosity, but as an invader to enlarge his dominion. *q* Either the Temple built with Cedars of *Lebanon*, or *Jerusalem* the chief City of the Country where this great, fruitful and pleasant Hill was, or the whole Countrey set forth by its chiefest Hill, which runs about 125 miles in length, and encloseth the Land of *Judea* on the North side. *r* Took captive and carried away with him. *s* The King of *Judah*, *Jehojachin*. *t* Either the royal Family, or rather, the whole nation of the Jews.

4 *u* He *x* cropt off the *y* top of his young twigs, and carried it into a *z* land of traffick; he set it in a city of merchants.

u Nebuchadnezzar surnamed the great. *x* As a Gardiner that crops off the goodliest cions, and carrieth them away to graft on some other stock. *y* Both the King of *Judah*, now 18 years old, and the Nobles and Chief of the Land. *z* Into *Babylon* which was a City of mighty Trade, explained farther by being a City of Merchants, and peculiarly of Merchants that traded in sweet Spices and odoriferous gums.

5 *a* He *b* took also of the *c* seed of the land, and † *d* planted it in a *e* fruitful field; *f* he † placed *it* by great waters, *and* set it *as* a willow tree.

† Heb. put. *g* Heb. set it.

a Nebuchadnezzar. *b* Chose out one to be King instead of *Jehojachin*. *c* A Native, and which is more, one of the Royal Family *Mattaniah*, whom he called *Zedekiah*. *d* Setled him on the Throne of *Judah*. *e* A field fit for such a design, in the Land of *Judea*. *f* The Prophet goeth on in his allusion, and explains what he meant, compares this new made King to a willow, which grows no where so well as in a wet soil, and on banks of great waters.

6 And *g* it grew, and became a *h* spreading vine of *i* low stature, whose branches *k* turned toward him, and the *m* roots thereof were under him: so *n* it became a vine, and brought forth branches, and shot forth *p* sprigs.

g Both the King and Kingdom. *h* Took root, grew up to a tolerable condition of riches, plenty and prosperity. *i* But never reacht the height of the Cedar, *Nebuchadnezzar*, though he made *Zedekiah* King, yet kept him subject and dependent. *k* They grew and flourisht, while they owned their State tributary to *Babylon*. *l Nebuchadnezzar* as their protector, benefactor, and sovereign Lord. *m* All the firmness, fruitfulness, and life of this state, was in a subjection to the King of *Babylon*. *n* Thus, in this order and manner of dependence, both the Jews and their King had life, growth, and verdure. *o* Greater, and stronger boughs for present strength, beauty, and fruit. *p* Younger and tenderer springles, as Children the hope of future times.

7 *q* There was also *r* another great eagle with *s* great wings and many feathers: and behold, this *t* vine did *u* bend her roots towards him, and

and *x* shot forth her branches towards him, that he *y* might water it by the *z* furrows of her plantation.

q This is the second part of the Parable. *r i. e.* The King of *Egypt* whether *Apries*, or *Hophra*, or what other was his name we need not curiously enquire, 'twas King of *Egypt*, *ver.* 15. *s Vid. ver.* 3. *t Zedekiah*, his Nobles and People. *u* Sought the friendship and help of the King of *Egypt*. *x* Sent Embassadours, made a Covenant, and trusted to the power of *Egypt* to defend her branches. *y* That they might adde to their greatness, and prosperous condition, as Trees grow by due and seasonable watering them. *z* Alluding to the manner of irrigation used in *Egypt*, by furrows or trenches to convey the water unto their Plantations from the River *Nilus*.

8 It *a* was planted in a good || soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.

|| Heb. field.

a By *Nebuchadnezzar* in a very, hopeful condition, where it might have thrived, been fruitful, and flourished. But they, both King and People were unthankful, and discontented and by sinful courses seek to better themselves; they had no great or just cause to complain of *Nebuchadnezzars* usage towards them, but out of pride, ambition and ingratitude joined with perjury, they revolt, and provoke Gods wrath, and *Nebuchadnezzars* rage against them.

9 *b* Say thou, Thus saith the Lord GOD; shall *c* it prosper? shall *d* he not *e* pull up the roots thereof, and *f* cut off the fruit thereof, that it *g* wither? It shall wither in all the *h* leaves of her spring, even without *i* great power, or many people to pluck it up by the roots thereof.

b Tell them what will be the issue of all this, and tell it to them in my name. *c* This Vine, shall *Zedekiah* and his People thrive by this? 'tis a question that must be resolved negatively and with vehemency. *d Nebuchadnezzar*. *e* Utterly overthrow this Kingdom which he had set up, destroy the King thereof. *f* Put to the Sword and slay the Children of *Zedekiah* and of the Nobles. *g* Never be in possibility of springing, so much is threatned by the withering of the branches. *h* All the promising hope they had shall vanish as the hope of a Tree vanisheth, when all its buds and leaves wither in its spring. *i* The King of *Babylon* shall do this easily, and never need to imploy all his Power, and People to do this, utterly to root up this Vine.

10 *k* Yea, behold, *being* planted, *l* shall it prosper? shall it not utterly wither, when the *m* east wind toucheth it? it shall wither in the *n* furrows where it grew.

k Nay suppose this contrivance were successful, suppose this Vine were planted by the help of *Egypt*. *l* Could it possibly prosper, no, no. *m* When the King of *Babylon*, which like the blasting Wind comes from the North East, shall but touch it, twill utterly wither. *n* Even amidst its greatest and best helps to make it flourish. This discontent, ingratitude, and treachery, will occasion the utter ruine of this People.

11 Moreover the word of the LORD came unto me, saying,

12 *o* Say now to the *p* rebellious house, *q* know ye not what these *things mean?* tell *them*, Behold, the *r* king of Babylon is come *s* to Jerusalem, and hath taken the *t* king thereof, and the princes thereof, and *u* led them with him to Babylon.

o This is the order God gives to his Prophet to explain the Riddle. *p* To the house of *Judah*, which have been, and still are rebellious against me, and are now entring into rebellion against *Nebuchadnezzar*. *q* Are ye so blockish, that you do not know what is meant, or are you so secure, that you will not consider it, but run on your own ruine. *r* The King of *Babylon*, *Nebuchadnezzar* is that first great Eagle with part of his Power. *s Jerusalem* is the *Lebanon*, which he is come to. *t* The King of *Israel*, and his seed, and Nobles are the branches and twigs cropt off, these are taken, conquered, made captives. *u* Judging them unfit to be trusted any more, he will, though in chains, carry them to *Babylon*.

13 And hath *x* taken of the kings seed, and *y* made a covenant with him, and * hath || taken *z* an oath of him: he hath also taken the *a* mighty of the *b* land:

* 2 Chron. 36. 13. || Heb. brought him to an oath.

x First taken *Jehojachin*, and his Princes Captives, and next, taken out from amidst the Royal seed *Mattaniah*, and advanced him to the throne in *Jerusalem*. *y* By solemn agreement, and on terms approved and accepted by *Mattaniah*, for performance of which terms he hath obliged himself by publick Promise. *z* Because *Nebuchadnezzar* would be secure he made *Mattaniah* enter into an oath, changed his name into *Zedekiah*, as a fit memorial, who should avenge the crime, if this captive restored should perjure himself. *a* The rich, honourable, valiant, wise and who might (if rebellion ever arose among the Jews) be able to make head, and do mischief against the *Babylonian* King. *b* Of *Judea*.

14 *c* That the *d* kingdom might be *e* base, that it might not *f* lift it self up, || *but* that by † keeping *g* keeping of *r* his covenant *f* it might *t* stand.

† Heb. to keep his covenant to stand to it.

c So plainly and openly did *Nebuchadnezzar* deal with the Jews. *d* The tributary kingdom whereof *Zedekiah* is *Rabbelit*. *e* Low in Power. *f* Rise up into rebellion, or be so considerable, as to encourage any neighbour King to assist and confederate with them against *Babylon*. *g* Continuing faithful, and performing the conditions. *r* Either *Nebuchadnezzar's*, by imposing, or *Zedekiahs* by submitting to it, and obliging himself by it. *f* The Kingdom of the Jews. *t* Continue and flourish.

15 But *u* * he *x* rebelled against *y* him in *z* sending his ambassadors into *a* Egypt, * that they might *b* give him horses, and *c* much people: shall he *d* prosper? shall he *e* escape that doth such *things?* or shall he *f* break the covenant, and be delivered?

* 2 King 24. 20 * Isa. 31. 1, 3.

u Zedekiah. *x* Endeavoured to cast off the dominion of the conqueror. *y Nebuchadnezzar* who had advanced him, and obliged him. *z* This is that called bending his roots toward the second Eagle. *a* An old bitter Enemy, and an importent and false friend. *b* Beside the perjury, here was a cursed trusting to an arm of flesh, of which *Isa.* 31. 1. *c Zedekiah* had not men to set upon his hired horses; *Egypt* must help here too, how fortifully doth this unhappy *Zedekiah* act to run himself on the charge and hazard of a new War, in which who ever is the gainer, he and his are sure to be the losers. *d See ver.* 9, 10. *e* Can it be likely vengeance should not overtake such ingratitude. *f* Can perjury be the way for any mans deliverance? Can such notorious sinning end in any thing, but misery?

16 *g As*, I live, saith the Lord GOD, surely * *h* in the place *i where* the king *k dwelleth* that made *l* him king, *m* whose oath *n* he despised, and whose covenant he brake, *even* with him in the midst of Babylon he *o* shall die.

* Jer 32. 5. and 34. 3. ch. 12. 13.

g As sure as I am God, and live, I will punish this perjury. *h* A particular account of the Punishment. *i Babylon*. *k Nebuchadnezzar*. *l Zedekiah*. *m* The oath *Nebuchadnezzar* imposed. *n* Contemptuously, without any just cause given, and therefore this perfidious Prince could never expect more favour, but must in reason fear the greatest severities, under this fear *Zedekiah* shall spend the rest of his dayes. *o* He shall rather be alwayes dying, for though he lived a natural life, yet 'twas in such sadness, it is more properly stiled a dying, in blindness under the memorial of the most afflictive sight. The murther of his Children, which was the last thing his eye ever beheld.

17 Neither shall Pharaoh with *his p* mighty army and great *q* company make *r* for him in the war, *s* * by casting up mounts, and building forts, to *t* cut off many persons.

* Jer. 52. 4. chap. 4. 2.

p Let his army be made up of ever so many well disciplined Souldiers, if as many as the *Egyptian* can vainly promise, or the Jews more vainly hope. *q* Possibly it may refer to the multitudes, which usually attended the march of armies, or else tis a doubling the thing in doubled words. *r* If *Zedekiah* be the person, as our version carrieth it, it foretells the unprofitableness of the *Egyptian* army, that shall not do him any kindness, if *Nebuchadnezzar* be intended, as the version which renders the *Hebr.* particle (*against*) then it foretells the little hurt that the *Egyptians* shall do to *Nebuchadnezzar*. *s* When *Nebuchadnezzar* shall with so much speed, and skill cast up Forts and build Mounts, wooden Castles to annoy *Jerusalem*, secure his own Forces, and terrifie the *Egyptian* King from the difficulty of raising the siege, which could not be done without expence of much blood. *t* Of the besieged in *Jerusalem*, and of the *Egyptians*, if they attempt to raise the siege, this sense it bears in the French Version.

18 *u* Seeing he despised the oath by breaking the covenant, when lo, *x* he had *y* given his hand, and hath done all these *z things*, he shall not escape.

u This verse gives us the reason of this unhappy enterprise, which is summed up in wilful, presumptuous, and most unparalleled perjury. *x Zedekiah*. *y* A solemn confirming the oath, or covenant, and imployes the voluntary act of *Zedekiah* in swearing, which makes the perjury so much the fouler. *z* Too bad to be named, and most unbecoming any one that was a beneficiary, and had so much from the bounty of one, that was not obliged to do any thing for him.

19 Therefore thus saith the Lord GOD, *As* I *a* live, surely *b* mine oath which *c* he hath *d* despised, and my covenant that he hath broken, even it will I *e* recompense upon his *f* own head.

a Vid. 16. 48. *b* Made in my name, and of which I am both witness and avenger. *c Zedekiah*. *d Vid.* chap. 16. 59. and 17. 18. *e* I will punish, as it deserveth, and it shall appear by the punishment, that my hand doth execute it. *f* 'Tis probable some Courtiers might advise to it, but this will not excuse *Zedekiah*, his perjury was his own act, and on his own head, as I charge, so I will punish it.

20 And

* Chap. 32. 3. 20 And * I will *g* spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will *h* plead with him there for his trespass that he hath trespassed *i* against me.

g Vide *chap.* 12. *ver.* 13. where the former part of this verse is word for word. *h* Or be judged with him, *i. e.* The Heathen shall both see what I do against this man, they shall consider why I do so, and be judge whether I do more than this perjur'd King deserves, or else, I will punish him with continued punishments from my own hand, or by the hand of *Nebuchadnezzar*, suitable to the greatness of his trespass against me. *i* Falsehoods to men in breaking Oaths and Covenants, are in a high degree trespasses against God.

* Chap. 12. 14. 21 And *k* * all his *l* fugitives with all his *m* bands shall *n* fall by the sword, and they that *o* remain shall be scattered towards all winds, and *p* ye shall know that I the LORD have spoken *it*.

k Not strictly, but in large sense: All, *i. e.* the greatest part, as *Jer.* 13. 19. and 44. 22. *Mat.* 2. 3. and 3. 5. *l* Who, at the taking of *Jerusalem*, attempt to fly with their King. *m* His Guards probably of stoutest men reserved to convey him in safety from the pursuing Enemy. *n* The Enemy shall overtake, and cut in pieces. *o* The few that do escape shall be scattered abroad among Strangers, who will shew them very little kindness. *p* The miseries these people shall fall under, shall be of such weight and continuance, that all shall know 'tis the execution of an extraordinary wrath from Heaven against them.

22 *q* Thus saith the Lord GOD; *r* I will also take *s* of the highest branch of the high cedar, and *t* will set *it*; I will crop off from the top of his young twig, a tender one, and will *plant* it upon an high *u* mountain and *x* eminent.

q Whereas the Judgments threatned might seem to threaten the utter extirpation of the seed of *David*; now the Lord is pleased to assure its continuance, and the raising of the Messiah from that house according to promise. *r Nebuchadnezzar* took and planted, and I will also take and plant saith the Lord. *s* Of the royal seed of the House of David; of the highest branch that is Heir to the Throne, in the Type *Zorobabel*, in the Antitype, Messiah. *t* Both set or plant, and give increase go his Kingdom, that from a tender one, he should grow up to great strength, victory, and glory. *u* Upon Mount *Sion*, *Psal.* 2. 6. or as *Isa.* 2. 2, 3. *x* Not for outward splendor, but for spiritual advantages above other Nations in the Church, eminent.

23 In the *y* mountain of the height of Israel will I plant it; and it shall *z* bring forth boughs and *a* bear fruit, and be a *b* goodly cedar: and under it shall dwell all *c* fowl of every wing, in the *d* shadow of the branches thereof shall they dwell.

y Either the Church, or *Jerusalem*, whence the Law of Christ was to be published, and where the preachers of the Gospel were to continue till furnisht with abilities for that work. *z* Like a Tree that taketh root, and spreadeth forth into branches, so the Kingdom of Christ should grow. *a* Be fruitful in good works, not flourishing in boughs and leaves only, but much more in excellent fruits of Holyness, Justice, and Temperance, and in Joy, Peace, and Love. *b* The goodliest that ever grew, most excellent, and most durable. *c* All Nations, the Gentiles as well as the Jews, shall build, breed, and multiply under the Kingdom of Christ, it shall be no more confined to the Jews, but extend to the Gentiles also. *d* There they shall find peace and safety, and this repeated confirms the certainty of the promise.

24 And all the *e* trees of the field shall *f* know that I the LORD have brought down the *g* high tree, have exalted the *h* low tree; *i* have dried up the green tree, and have made the dry to flourish: I the LORD have spoken, and have done *it*.

e The great ones on Earth, all considering persons. *f* See and confess. *g Zedekiah* that would neither hearken to me, my Prophets, or to *Nebuchadnezzar*, or the Kingdom of *Babylon*, which was brought low indeed, when overthrown by *Darius* and *Cyrus*. *h* Either *Jehoiachin*'s lineage, or the Church which, of low, was exalted by the Lord, bending *Cyrus* to that work of restoring the Captivity from *Babylon*, and building the City and house of God; its meaning is the advancing the Kingdom of Christ, and suppressing the Enemies thereof. *i* The same thing expresst in somewhat different words. *k* The Power, Goodness, and Faithfulness of God, who can do what he pleaseth, and will do what he promisseth, is the assurance of the future accomplishment of his word.

CHAP. XVIII.

1 AND the *l* word of the LORD came unto me *m* again, saying,

l He did not entertain them with a dream of his own head, but the Holy Spirit of prophecy suggests this to him, which now he speaketh on God's behalf, and against the Jews. *m* He had often before spoke God's word in his Name, as *chap.* 6, 7, 13. and 12. 25. and now once more he is commanded so to do.

2 What mean *n* ye, that *o* ye *p* use this *q* proverb concerning the land of *r* Israel, saying, the *s* Fathers have *t* eaten sowre grapes, and *u* the childrens teeth are set on edge?

n What cause have you, or what would you have men think of your carriage to me, and of mine towards you. *o* You that are now in *Babylon* *p* Openly, unjustly, and impudently justifie your selves, and condemn your God. *q* Tart, but false accusation of his ways. *r* The two Tribes, not the ten. *s* Our fore Fathers. *t* Have sinned. *u* We their Children, who were unborn, do suffer now for their sins, and this was grown common both in *Babylon*, and also in *Jerusalem*, *Jer.* 31. 29. you would be thought innocent, and my proceedings against you unjust and cruel.

3 *As x* I live, saith the Lord GOD, ye shall not have *y occasion* any more to use this proverb in Israel.

x See *chap.* 17. *ver.* 16. *y* Either you, who use it, shall die for it, or because I will vindicate my proceedings so, that all, who consider your punishments, shall see you deserve all that you suffer.

4 *z* Behold, all *a* soules are mine, as the soul of the father, so also the soul of the son is mine: the *b* soul that *c* sinneth, it *d* shall die:

z There can be no colour of partial Judgment in the proceedings of God, who is equally God to all; who hath as great interest in the Son, as in the Father, and as kindly would deal with the Son as with the Father, and how can it be thought likely I should punish the Son for the Fathers offence, or the Father for the Sons offence. *a* All persons, which are frequently called Souls, *Lev.* 7. 18, 20, 21. and *Josh.* 20. 3. and so it is *ver.* 20. and *Jer.* 31. 30. *b* The person, whether Father, or Son shall die, shall bear his own punishment; this Text gives no colour for the opinion of the mortality of man's Soul. *c i. e.* Obstinately, and yet will pretend his own innocency, who so sinneth, shall suffer for his own sin. *d* You querulous Jews suffer then for your own sins, and had you been, as you say, you are Innocent, the sins of your Fathers should not have hurt you, and for the future know, I will keep to that rule of Equity; no Innocent person shall be prejudiced by the guilt of Nocent ones. And if one that is, for ought we can discern, absolutely innocent, yet suffers for another mans sin, 'tis most certain such a sufferer is not absolutely innocent, but someway or other is guilty of the sin, for which he suffers.

5 *e* But if a *f* man be *g* just, and do *h* that which is || lawful and right. || Heb. judgment and justice.

e So far is God from perverse, and froward partiality in his Judgments, that none ever had cause to complain hereof. *f* Without respect of persons every one, whoever he be, *g* If faultless and unstained, which may refer to his temper, and disposition of mind. *h* If his conversation hath agreed with the Law of God, and rule of Justice in all points, in private, and publick Affairs among men.

6 *And* hath not *i* eaten upon the mountains, neither hath lift up *k* his eyes to the idols of the house of *l* Israel, neither hath * defiled his *m* neighbours wife, neither hath come *n* near to a * menstruous *o* woman, * Lev. 18. 19. and 20. 18.

i Hath not committed Idolatry, first, offering Sacrifice, and eating of the things sacrificed to Idols, whose Temples and Altars were on Mountains, *chap.* 20. and 28. *Hos.* 4. 13. and where the Idolaters did use to feed one another in honour of the Idol. *k* Neither adored, nor expected help from the Idols; this is a Religious posture, as *Psal.* 121. 1. *l* They had Idols of their own, and some that despis'd the Heathen's Idols, yet were polluted with their own Idolatry, which was a great sin, whatever the blind Idolater thought of it. *m* Hath not broken out into Adultery and defil'd another man's Wife, for every man is here included in Neighbour, as *Luk.* 10. 36. *n* Abstain'd from both familiar converse, and from conjugal acts, observing the Law of God herein. *Levit.* 15. 19. and 18. 19. *o* Who is, and ought to be set a part because of her monthly courses.

7 And hath not *p* oppressed * any, *but* hath *q* restored to the debtor his pledge *, hath *r* spoiled none by violence, hath *s* given his bread † to the *t* hungry, and hath *u* covered the naked with a garment. * Exod. 22. 26. Lev. 19. 13. and 25. 35. Deut. 24. 6.

Deut. 15. 7. Isa. 58. 7. Matth. 25. 35.

p By rigorous dealing, grieve, injure, or damnifie and cause them to cry out; *chap.* 22. 9. *Zech.* 7. 10. which is done many wayes, and how ftly soever 'tis done, yet 'tis a crying sin. *Exod.* 22. 21, 22, 23, 24. *q* Much of oppression is in detaining what was laid in pawn, which was alwaies of greater value, than the thing that was taken up on it; and the poor often pawn'd their most necessary Utensils, and oftentimes needed them e're they could redeem them; in such cases God will not the pledge be detain'd; as *Ex.* 22. 26. and *Deut.* 24. 6, 10, 11, 12, 13, 17. but here Mercy ought to be prefer'd above profit, nor might the pledge be any way lessened by imbezelling it. *r* Nor by force rob'd any one, and taken out of the hand of the Owner, as the Thief doth: Whoso hath forbore these courses of inhumanity and injustice. *s* With compassion hath given to the necessitous, communicating to them as their case required, and our ability will reach, bread here is largely to be taken. *Isa.* 58. 7. *t* Such as truly want, are not able to help themselves; and we may with reason think, have none to help them, if we do not. *u* Clothed the naked, who else are like to perish for want of clothing; as *Job* 31. 19. Who are such, and live so just, so holy, so inoffensive, so beneficent a Life among men shall not suffer for the sins others commit.

8 He *that* hath not *x* given forth upon *y* usury, * neither hath taken *z* any *a* increase, *that* hath withdrawn his hand from *b* iniquity, hath executed *c* true judgment between man and man. Ps. 15. 5.

x Lent or put into anothers hand, on condition of returning not the same, or equal value, but much more. *y* Biting usury (as the word implieth) which no doubt is prohibited, because of the injury it doth to the borrower, and the undue gain it brings to the lender. A rigorous imposing conditions of gain for the loan of Money, or Goods, and exacting them without respect to the condition of the borrower, whether he gain, or lose; whether poverty occasioned his borrowing, or whether visible likelihood of gain by imploying the borrowed Goods; which fore of usury is against both the Law of Charity, as well as against the express Will of God, who prohibits it. *Exod.* 22. 25. *Lev.* 25. 35, 36, 37. *Deut.* 23. 19, 20. *z Ayg*, is not in the *Hebrew*, though Interpreters here insert it for the greater Emphasis, and weight. *a* This increase here mentioned is by the Criticks in the *Hebrew* said to be, either a receiving of the borrower some gratuity for lending that, for which the borrower must pay usc also; a kind of oppression too common among us, called Procuration, or Continuation; or else when the Buyer is required to increase the price, or return the thing he bought, which growing dearer than at the time he received it, proves an oppression to him. And this I suppose was usual among the Covetous Traders, who sold and gave day for payment, but if the Commodity grew dearer, they exacted the thing again, or the increased price. *b* This I think is not here to be taken in the larger sense, as if it refer'd to all iniquity, but in a restrictive sense, and as it refers to the iniquity, and injustice of Lenders and Sellers; he that with care, and conscience hath withdrawn his hand from all indirect, or direct ways of forbidden usury. *c* This refers to this particular case of usury and taking increase; as if the Prophet would make every man judge of the case e're he takes any thing, and requires him to judge according to truth, whether any, or how much may be expected, and received, whether no wrong be to the lender or borrower in the case. And so the whole will amount to this, he that in his lending hath truly weighed the borrowers case, and used him with kindness as he would be used himself, this man is no Usurer.

9 Hath *d* walked in my *e* statutes, and hath kept my *f* judgments, to deal *g* truly; he *is h* just, he shall surely *i* live, saith the Lord GOD.

d Framed his Life, and managed his Conversation conform'd to the good, just, and holy ordinances of God. *e* In matters of Religion, hath kept to the direction of God's Law. *f* In matters of civil concern between man and man. *g* To act sincerely, with an honest heart according to the best of his knowledge and judgment. *h* is just comparatively, so far righteous, that he shall not feel, nor needs he fear to suffer what others sins bring upon them, he shall not suffer what he hath not deserved. *i* Shall be delivered from Famine, Pestilence, and Sword, shall see good dayes: as *Psal.* 34. 12, 13. his Teeth shall not be set on edge, whatever quarrelling sinners say, or think, but the righteousness of the righteous shall be upon him.

10 If *k* he beget a son *that is* a † *l* robber, a *m* shedder of blood, and *that* doth the *n* † like to any *o* one of these things. † Heb. *bloods*.

k The just man before describ'd, who transmits his nature, but cannot transmit his vertues to his Son. *l* That by force and violence breaks over the Law of God and man, takes away what is another mans; such a Thief as sticks not to destroy, that he may rob. *m* That is a Murtherer; for shedding of blood here, is not less than Murther, as by the phrase, *Gen.* 9. 6. *Deut.* 21. 7. 1 *Sam.* 25. 33. *Psal.* 79. 10. *n* The *thing that is brother*, to one of these, as the *Hebrew* may bear; there are things like these, which destroy either the Life or Estates of our Neighbour; for there are many methods and artifices, which such violent ones use. *o* It might seem to speak one such single act unpardonable; but I refer this Text to that, *Gen.* 9. 6. and *Numb.* 35. 31. The Law doth condemn such to death, man must not, though God may pardon such a one.

11. And that *p* doth not *q* any of *r* those *duties*, but even hath eaten *s* upon the Mountains, and *t* defiled his neighbours wife.

p In the former verse sins, which are violations of the Law by a man's doing the evil, which was forbidden, in the former part of this verse, the sins which are omissions of good required, are mentioned. *q* neglects all, frames not to do them. *r* Vid. *ver.* 6, 7, 8. *s* Vid. *ver.* 6. *t ver.* 6.

12 Hath *u* oppressed the *x* poor and needy, hath *y* spoiled by violence, hath not *z* restor'd the pledge, and hath *a* lift up his eyes to the Idols, *b* hath committed abomination,

u Vid. on *ver.* 7. *x* In the seventh *verse* the words are more large, condemning the oppressing of any one; here they do more particularly condemn oppressing the poor, which have little to maintain, and less to defend themselves, and needy is added to render us more sensible of the greatness of this sin, which takes away slight where we should shew Charity. *y* See *ver.* 7. *lit. v.* *z* See *ver.* 7. *lit. q.* *a* See *ver.* 6. *lit. k.* *b i. e.* Come near to a menstruous woman, which is *ver.* 6. expresly named, and here pointed at, or else Idolatry.

13 Hath *c* given forth upon usury, and hath *d* taken increase: shall he then *e* live? he shall *f* not live; *g* he hath *h* done *i* all these *k* abominations, he shall *l* surely die, his † *m* blood shall be upon him. † Heb. *bloods*.

c See *ver.* 8. *lit. x*, and *y*. *d* See *ver.* 8. *lit. z*, and *a*. *e* do you think his Fathers Righteousness shall preserve him from the punishment his own unrighteousness deserveth, my Law threatneth, and my Justice inflicteth? Shall he not with other sinners be spoiled, besieged, dy by the Sword or Famine, or languish in a long Captivity, and there dye? *f* A decisive answer to the former question; such a one shall not prosper, nor long escape the stroaks of my Justice, and the answer is parallel with that, *chap.* 17. 10. *g* Is personally involved in the sins which are worthy of Death, and which are so expresly threatned by Law and Prophets. *h* Not only wink at, or not hindred, but hath been a forward, voluntary, active doer of them. *l* That are here, and elsewhere in this Prophet, and in others, charged on the *Jews* as the cause of their calamities at this day. *k* Great enormities, sins to be abominated and hated, not practiced and justified by shameless sinners. *l* Most certainly dy, or if you suppose such an one finally impenitent, he shall surely dye under Temporal Judgments; and so by first Death fall under the second Death also: Dying, he shall dye, a *Hebrew* phrase, and very full. *m Heb.* 'Tis plural, bloods; both the blood of the Innocent which he murthered, and his own blood which thereby he forfeited, the blood of his own Soul and Life, that is the whole blame of his misery in Time and Eternity, shall ly upon himself, who brought all those sorrows on himself by his own wickednesses.

14 Now *n* lo, *if* he beget a son that *o* seeth *p* all his fathers sins which he hath done, and *q* considereth, and doth not the like.

n A third instance in a supposed Sons Son to clear the case fully: The just Father lives, his unjust Son dyeth, but the Grandson of the just seeing his Fathers sins, and flying them, lives. *o* It is rare that the children of debauched Parents do think, or discern evil in their Parents courses, but blindly follow them, without putting difference between what is good, and what is bad, in that the Father doth, such suffer for their own sins more than for their Fathers; but if it be so that the Son of a wicked Father act like a man, bring his Fathers doings to the rule, and thereby discover the wickedness, and danger of them, and do not the like, he shall not suffer for his Fathers sins. *p* The kinds, or many of the several sorts of his sins, for 'tis not possible the Son should see all the particular acts of sin done by his Father. *q* Looks throughly into these things, and weighs the importance of them, considers God is our Sovereign, ought to be obeyed, will bless the obedient, will punish the disobedient, that his blessing is the Life and welfare, his curse is the death and misery of Souls, that every man should look particularly to his own duty and happiness, that 'tis better be happy with God, obeying him, than to perish with a Father by imitating his vices, That God will be gracious to the obedient, according to his rich grace, though they be the Children of irreligious Idolaters, and Adulterers, *&c.* on which, or such like considerations, if the Son choose holiness, and walk in it, he shall live, his end shall not, because his doings were not, be like his Fathers.

15 *That* hath not eaten upon the mountains, neither hath lift up his eyes to the idols of the house

house of Israel, hath not defiled his neighbours wife,

16 Neither hath oppressed any, hath † not withholden the pledge, neither hath spoiled by violence, *but* hath given his bread to the hungry, and hath covered the naked with a garment.

† Heb. *not pledged the pledge, or taken to pledge.*

These two verses are explained already in the same words, see *ver.* 6, and 7.

17 *That* hath *r* taken off his hand from the poor, *s that* hath not received usury, nor increase, hath executed my judgments, hath walked in my statutes; he shall not dye for the iniquity of his father, he shall surely live.

r Withdrawn his hand from hurting, or wronging the poor, though he had power and might to do it securely. *s* See *ver.* 8, 9. where these particulars are explain'd.

18 *As for* his father, because he *t* cruelly oppressed, spoiled his brother by violence, and did *that* which *is* not good among his people, lo, even he shall die in his iniquity.

t Oppressing, he oppress; and spoiling, spoiled; did all the mischief he could, he shall dy.

19 *u* Yet, say *x* ye, why? doth not the *y* son bear the iniquity of the father? When the son hath done that which is lawful and right, *and* hath *z* kept all my statutes, and hath done them, he shall surely live.

u Notwithstanding this method of the Divine Justice, which renders to every one his own work, and gives to every one the fruit of his own doings. *x* Proud, quarrelling, selfjustifying, debauchees, Idolaters, Adulterers, Murtherers, Usurers, oppressors will not see your own sins, for which you are punisht, but cry you are innocent, that your Fathers sin'd, and you suffer. *y* The Prophet here brings in what he met with among them, still every where they insist on't, that they deserved not by any sin of their own what they now suffered, and so would cast the sin and guilt on their Fathers, and the rigour and severity on God, and clear themselves to all, which the Prophet answers by a recapitulation of what he had more largely spoken, and avows it, That the righteous Son of an unrighteous Father shall live, and not dye. *z* As *Psal.* 119. 44.

20 The *a* soul that sinneth, it shall die: * the son shall not bear the *b* iniquity of the father, neither shall the father bear the iniquity of the son; the *c* righteousness of the righteous shall be upon him, and the *d* wickedness of the wicked shall be upon him.

* Deut. 24. 16. 2 King. 14. 6. 2 Chron. 25. 4. Jer. 31. 29, 30.

a Vide *ver.* 4. *lit b.* *b* This is a most unquestionable Truth, and though perhaps it may seem otherwise in some cases, yet could we see perfectly the connexion between persons and persons, and how they are one; cou'd we see the connexion of sins and sins, and how easily, secretly, and undiscerned men become guilty of the same sins, we should, 'tis likely, see Father and Son, though perhaps one of them might nor do the Evil, both guilty, and neither punisht for the sin farther, than the sin was his own; nor do the Scriptures, *Ex.* 20. 5 and *Deut.* 28. 18. Menace innocent Children, nor doom persons to punishment for sins from which they are fully and wholly free; but if Children shall follow their Fathers in sin, or justify them in it, or not mourn for it, or not deprecate, or whatever way there is by which Children may make the sins of Progenitors become their own; then if they die for those sins, 'tis for them, as they are their own sins, not as they are their Fathers. *c Isa.* 3. 10. will fully explain this passage, it shall be well with the Righteous, for he shall eat the fruit of his doing, he shall be rewarded as a Righteous one. *d* The reward of wickedness, *i. e.* woful punishment shall be executed upon the wicked, as *Isa.* 3. 11.

21 *e* But * if the *f* wicked will *g* turn from *h* all *i* his sins that he hath committed, and keep *k* all my statutes, and do that which is lawful and right, he shall *l* surely live, he shall not die.

* chap. 33. 12.

e So far is God from punishing the sins of nocent Parents on innocent Children, as in the last instance, *ver.* 14. to the end of *ver.* 20. appears, that he doth not punish the guilty for their own sins, which they repent of, and forsake. Our God who mercifully pardoneth the Penitent all their own sins, will not, cannot be supposed to charge innocent ones with the sins are not their own. *f* Or a wicked man, any wicked man among you O *Jews*! Who charge me with such severity, if the most notorious sinner. *g i. t.* Repent, for 'tis expresst by that word, which implies Repentance, and by the subsequent fruits of Repentance. *h* It must be a total renouncing of sin. *i* The Penitent are most afflicted with the remembrance of their own sin, that which they committed, and watcht most against it for the future. *k* Resolve to endeavour seriously and diligently for in God's merciful Judgment, a gracious penitent Soul keeps what he would keep, keeps all his statutes in that he would transgress none of them. *l* He shall be pardoned, escape punishments, it shall be well with him, and this is the constant method of God's proceedings with his people; he calls them to himself by promises of pardon, he never frights them from him by threatning to punish others faults on their backs. Leave your own, and you shall never suffer for others sins.

22 *m* All *n* his *o* transgressions that *p* he hath committed, they shall not be *q* mention'd unto him: in his *q* righteousness that he hath done, he shall live.

m Not one of all, so the *Hebrew* is, every one shall be forgiven. *n* Personal, actual sins in which he was not accessary, but principal. *o* Though great sins. *p* Formerly did commit, but now repenteth for. *q* Not remembred, *i. t.* Imputed to, or punisht on him. They shall be as forgotten; so when God promiseth to pardon, he promiseth that he will not remember our sins. *q* This penitent, whose last works are Righteousness, proper Fruits of Repentance, shall live, be rewarded, and blessed for his Righteousness, yet without merit. Life should be the fruit of his Repentance, and Righteousness.

23 Have * I any *r* pleasure at all that the wicked should die? saith the Lord GOD: *and* *s* not that he should return from his wayes, and live?

* chap. 18. 23.

r Now, O ye perverse *Jews*! If by these truths you will judge of me, could it enter the thoughts of any one of you, that I should as delighting in the Death of sinners, impute other mens sins to you, that you might die for them, when I could not slay you for your own? Think not thus of the God of mercy, who pities, forbears, and though at last hath punisht obstinate sinners, yet never delighted in their death. *s* Is it not my command that you and other sinners repent? Have not you, and others found mercy upon seeming Repentance? And as for that Repentance which is found, it ever had a full pardon: And the promise of Life and Pardon hath been repeated and confirmed to you again and again; so that 'tis the most unjust, unreasonable, and impious quarrel, you, oh *Jews*, have taken up against your God, who would have you repent of your own sins, and you should live, but if you repent not, you shall die, but for your own sins, not your Fathers. Since therefore I have no pleasure in the death of him that dieth, saith the Lord God, Turn your selves, and live ye, as 'tis *ver.* 32. for this 23 *verse* equally declares God's Mercy, and our Duty; the one in his pleasure at our return, the other in our pleasing him herein.

24 *t* But * *u* when the *x* righteous *y* turneth away from *z* his righteousness, and *a* committeth iniquity, *and* doth *b* according to all the *c* abominations that the *d* wicked man doth, *e* shall he live? *f* All his righteousness that he hath done shall not be *g* mentioned: in his trespasses that he hath *h* trespassed, and in the sin that he hath sinned, in *i* them shall *k* he die.

* chap. 18. 24. and 33. 12.

t After the stating the Equity of God's waies in his dealings with Parents and Children, and his mercy in dealing with Sinners, that return according to his own promise, he proceeds to vindicate the equity of his waies in another case. *u* Or *it*, should it so happen at any time. *x* One who really had observed the commands of the Law, not done the Abominations the wicked do, but done the good which the Righteous doth, and in the sight of man appears as righteous, and as good as any one; whose Apostacy is first full proof of his unsoundness and hypocrisie. *y* Changeth his course into sinful practices, like the wicked. *z* There is a Righteousness which is of God, and there is a Righteousness which is a Man's own, such as doe's arise from a Man's own Reason and Will, improved by common Grace, or Education, or awed by fears, or swayed by interest, or maintained by some failing spring which may easily dry up; these Righteous ones easily fall away, and of such, the Prophet speaks *a* Makes sin his work and business, *John* 8. 34. 1 *John* 3. 8, 9. *b* Forgets all better rules, derides his own former precisenesse, and shakes off all restraints that he may run to the excess of sin. *c* Recounted *ver.* 10, 11, 12, 13. *d* See *ver.* 21. *e* Do you think I will be so partial as to acquit him from real wickedness committed with his whole heart, from his last works which are abominable? Do you think his first heartless, partial, temporary Righteousness will counterballance his last and final Apostacy? I tell you nay; but he shall dye in it. *f* Though he could produce his own Righteousness (as *Heb.*) and these multiplyed to many; All, and that they were really done, yet these should not avail before a just Judge, who by a Law that requires Man should ever be and do what he was and did at best is to determine his rewards or punishments according to what the man is at last, not according to what he was and did at best is to determine his rewards or punishments according to what he leered to be at first. *g* The parable tells us *Mat.* 25. 44, 45. some will plead that they did what they had opportunity of doing, and others, *Mat.* 7. 22. will mention what they have done. But, though they may mention these, the just Judge will not, nor the Law by which they are to be judged, will not allow it for a good and sufficient plea: See the phrase, *ver.* 22. *h* This expression shews that this mans heart was on his sin: in his transgression he transgressed with full bent of mind, with delight, and consent he did what he did, and could not say I do what I would not; or, so then 'tis no more I that do it, but sin that dwelleth in me; as *Rom.* 7. 17. lest any stumble at sight of infirmities in all, or needlessly disquiet themselves with fears of wrath at last, because they cannot be sinless, yet they do not fall under the character of such as here are threatned. *i* In these great, willful, continued, and multiplyed sins. *k* Every such obdurate, and final Apostate shall be condemned and punished temporally, and eternally, and therefore look to it ye wicked Jews, and consider ye sinful Christians.

25 *l* Yet ye * say, the *m* way of the *n* LORD is not *o* equal: *p* Hear now, O *q* house of Israel; Is *r* not my way equal? are not your *s* wayes unequal?

chap. 33. 17.

l You persist in your hard, unjust, and ungodly sentiments of an inequality in my waies, and are not afraid to speak as much. *m* 'Twere too much for sinners to charge God with inequality in a single act, but here are some dare censure the way, the whole management of affairs. *n* Strange frowardness, own him for Lord, yet condemn his Government, grant his Sovereign Authority, and yet arraign the exercise of it. *o* Not right, steddy, or consistent with his own Declaration and Law; so the word *Heb.* This prodigiously wicked assertion they build upon a most gross Ignorance, and intolerably proud conceit of their own Righteousness: We, say, they are Righteous, not Wicked, yet punisht, unheard of pride to condemn God, with whom is no Iniquity, and acquit themselves, in whom is all Iniquity. *p* Consider what I have propos'd to clear my justice, hear me and my defence e're you condemn me, weigh well my defence. *q* Both you that are in *Jerusalem*, and you also that are in *Babylon* at *Tel-abib.* *r* Do you speak what you think, do's your judgment thus conclude, when you know or might know, that this is the general rule I proceed by, the Righteousness of the Righteous is upon him, and the wickedness of the wicked is upon him? Can there be inequality here. *s* Which you choose, keep, plead for, and obstinately hold to, these are the crooked, unsteddy, and unjust wayes: for the question is to be resolved into a vehement asseveration.

26 *t* When a righteous *man* turneth away from his righteousness, and committeth iniquity, and dieth in them: for *u* his iniquity that he hath done, shall he die.

t See *ver.* 24. where the whole of this verse is explained.

27 *u* Again, when the wicked *man* turneth away from his wickedness that he hath committed, and doth that which is lawful and right, he shall save his soul alive.

u See *ver.* 21, 22. where this verse is interpreted.

28 *x* Because he *y* considereth, and *z* turneth away from all his transgressions that he hath committed, he ‖ shall surely live, he shall not die.

x God's promise is to pardon, spare, and preserve the Penitent, such therefore shall not dye. *y* See *ver.* 14. *lit. q.* *z* Converteth, see *ver.* 21. *lit. g.* ‖ Secure selfjustifying sinners misapprehend the justice of God, as we have heard, and repenting Sinners are apt to mistrust the mercy of God, and therefore 'tis doubly assur'd in this promise.

29 *a* Yet saith the house of Israel, the way of the LORD is not equal! O house of Israel, are not my wayes equal? are not your wayes unequal?

a This is the third or fourth appeal to the very consciences of *Israel*, on whose side the injustice lieth, the words are already unfolded *ver.* 25. and the justice of God, and the wickedness of such quarrellers declared.

30 *b* Therefore I will *c* judge you, O *d* house of Israel, *e* every one according to *f* his wayes, saith the Lord GOD: *g* repent, and *r* turn * ‖ *your selves* from all your transgressions; so *f* iniquity shall not be your *t* ruine.

* Matth. 3. 2. ‖ Or, *others.*

b Since you persist to implead me of Iniquity in my Judgments, after all I have said to clear my self, there is nothing left by which I may be cleared, but this, to proceed with you according to your doings. *c* I will debate, determine with you. *d* Who do keep up this opinion of me, the proud contemners of God, and justifiers of themselves. *e* None shall be overlooke, or excused, every one shall be judged. *f* Your wayes shall be the standard and measure; if they are good, you shall receive good, if evil, you shall suffer evil; and then there can be no colour of complaint. *g* 'Twill be safest for you that are proud quarrellers, be therefore advised, repent, and venture not your life and welfare on selfjustification; some others there were of better temper, they are exhorted by repentance to prevent wrath, and prepare for the mercy which the Lord ever sheweth to the Penitent, as *ver.* 21, 22 *r* Or return your selves, persuade others also. (*Your selves* is not in *Hebr.*) *s* Neither your singodly practices, nor your unjust opinions of me and my wayes, saith the Lord. *t* The cause of your Temporal and Eternal misery, or thus, cease from sin, then you'l judge aright, and not be stumbled at the supposed inequality of my Judgments; who leave sin, can see what mercy spared, pardoned, saved them, but who live in sin, will have soft thoughts for sin, and hard thoughts of God.

31 *u* Cast away from you all *x* your transgressions, whereby ye have transgressed, and *y* make you a new * heart, and a new spirit; for why *z* will ye die, O house of Israel?

* Jer. 32. 39. chap. 11. 19. and 36. 25.

u Not only cease from sin, but with indignation throw it away as a loathsome, pernicious thing, or as a burthen that will sink you. *x* As God requires, so 'tis the property of true Repentance, that it does frame the heart against its own sins. *y* Open your eyes, and let the clear convincing light of my words, arguments, and proceedings shine upon you, do not obstinately harden your hearts, that you should retain your old prejudices against my Justice and Mercy, but receive new opinions and tenets concerning the things I have been clearing to you, That new Judgment may produce a renewed and reformed course of Life. Your old heart is made up of strange Notions of your Innocence, and the inequality of the wayes of your God, and this influenceth your Spirit to pride, quarrelling with God, who might have convinced you by severer methods, which should have put you as far out of doubt about the cause of your punishment, as out of hope of deliverance from it: Or else this, I have proposed enough to change a considering heart, to renew the Spirit of any thinking man, cooperate with me. See your sin, guilt, punishment, all yours, and from your selves repent of sin, confess your guilt, deprecate your punishment. *z* There is no other way for you to be delivered; your old ways, and heart will end in Death; this is an argument taken from their danger by old sins.

32 *a* For I have no * pleasure in the death of him that dieth, saith the Lord GOD: Wherefore ‖ turn ‖ *your selves*, and *c* live ye.

* Lam. 3. 33. and chap. 33. 11. 2 Pet. 3. 9. ‖ Or, *others.*

a An other argument to persuade to Conversion, taken from the gracious Nature of God, who taketh pleasure in the return of a sinner: for that is the meaning of the words, sinners displease God, when they undo themselves, they please him when they return. *b* Do what you can, leave what sins you have loved. *c* 'Tis a promise.

CHAP. XIX.

1 *a* Moreover, take *b* thou up a *c* lamentation for the *d* princes of *e* Israel.

a And Heb. *b* Son of Man, *Ezekiel*, declare what lamentable state the Princes of Israel are falling into, propound it by parable. *c* 'Twas usually expresst in verse, as *Jeremiah* did in his Lamentations, and as appears 2 *Chron.* 25. 25 but the Prophet is here directed to an Hieroglyphick, as *ver.* 2. *d* Though they were Kings, yet, because subject to *Babylon*, or *Egypt*, they are by a diminutive, lessening term called Princes, and these were *Jehoahaz*, *Jehoiachin*, *Jehoiachin*, and *Zedekiah*. *e* Though they had but the two Tribes under them, yet because some of *Israel*, that escap't the captivating power of *Shalmaneser*, were joyned with the two Tribes, they are called by the name of *Israel*.

2 And say, *f* what *is* *g* thy *h* mother? a *i* lioness: she *k* lay down among lions, she *l* nourished her *m* whelps among young *n* lions.

f What resemblance shall I use to set out the Nature, Deportment, and State of the Mother of these Princes? An unhappy Mother of unhappy Children. Or alas! thy Mother, *&c.* *g* One of these was upon the Throne at once, and therefore the Prophet speaks to one at a time in the singular number. *h* The Land of *Judea* and *Jerusalem*, the chief City of it, the Royal Family of *David*. *i* Though chosen of God to execute Justice, defend the Poor, to be his Vicegerents, and to delight in Mercy; yet once advanced, they soon degenerated into the fierce and ravening nature of the Lionesses, and as violently fiezed the prey. *k* Associated, couch't, and grew familiar with, by leagues, commerce, and intermixture of Marriages with Neighbour Kings, call'd here Lions; thou didst learn their manners, and greweest fierce and bloody, as they; *l* the *Heb.* includes both her bringing forth many, and her advancing them to greatness, the Royal Family of that Nation had many Kings, and some very great, but the time the Prophet points now at in particular, was after *Josiah*, whose Character given *Jer.* 22. 16. is, that he judged the poor and needy, but his Successors were of another temper, as *Jer.* 22. 13. 14. 15. 17. *m i. e.* her Sons, Successors to the Crown, which cou'd be call'd nothing else to keep the decorum of the parable. *n* Either Foreign Princes and Kings, or else some of the fiercer, unjuster, aspiring and tyrannizing Princes at home; for some such there were in these, as well as in *Rehoboam's* times, who would have the Sons Finger thicker than the Fathers Loins.

3 And *o* she *p* brought up *q* one of her *r* whelps: it *s* became a young lion, and it *t* learned to *u* catch the prey, it *x* devoured *y* men.

o See ver. 3. ier. *h*. *p* Not as a Nurse, the word is of other import but advanced, promoted. or caused him to take the throne after the slaughter of *Josiah*. *q* This was *Jehoahaz* the second Son of *Josiah*, of whom 'tis said 2 *Kings* 23. 30. and 2 *Chron.* 36. 1. the people made him King; for God had not made him to by primogeniture, and right of succession. *r* They look upon him as a warlike Prince, fitter for sustaining the troubles of those martial times, then his eldest brother, and therefore strain a point of Law, and right. *s* Soon shewed his fierce, haughty, cruel, and bloody disposition, as appears 2 *Kings* 23. 30, 31, 32. though he continued but three months, and some odde dayes, wherein to play his pranks. *t* Had Tutors, and counsellors that shew'd him the method, and he an apt Scholar in an evil school learnt a pace. *u* To seise first, and then to tear the prey, by frauds and violence to hunt, take, and devour that he took, as Lions use. *x* Eat up as the word notes, lived upon. *y* Man. *Adam* the weaker sort, or it may be in those divided times *Adam* may imply such, as were crushts, because they were not of the tyrannising faction, at that time *Pharaoh* had some, that inclined to him, and perhaps these were used hardly by *Jehoahaz*.

4 The *z* nations also heard of him; he was taken in their *a* pit, and they brought him with *b* chaines unto the land of Egypt.

z The *Egyptians* heard and considered what he did, they had intelligence of *Jehoahaz* rigours against them and all that abetted their interest, this made them (as Neighbours do when a Lion is reported to waste their flocks) gather together against him. *a* Or in their net, as hunters in those parts dig pits, and spread nets, into which they drive the hunted Lion, or Bear. So here or else thus. This Lion was taken at laft though he did some mischief first to the *Egyptians*, so the word may bear. *b* The story of it you have, 2 *Kings* 23. 33. these barbarous Conquerors used him as men use a Lion, put and keep him in chains, carried him captive into *Egypt*, where he died, *Jer.* 22. 10, 11, 12. with 2 *Kings* 23. 34.

5 *c* Now when she saw that she had waited, *and* her hope was lost, then *d* she took another of her whelps, *and* made him a *e* young lion.

c Upon the ill success of *Jehoahaz*, *Jerusalem* and the Jews in the Land fell from their hopes, under great disappointments, for *Jehoahaz* is taken, deposed, carried captive by the *Egyptians*, instead of shaking off the *Egyptian* yoak. *d* Yet 'tis said 2 *Chr.* 36. 4. and 2 *Kings* 23. 34. That the King of *Egypt* made the next King, both true, the Jews with *Pharaohs* liking, or *Pharaoh* with the Jews consent, advance him, whether 'twere *Jehoiakim*, or *Jehoiachin*. *e* King and infused the lion-like maxims for his rules.

6 And *f* he went *g* up and down among the *h* lions, he became a young *i* lion, and learned to catch the prey, *and* devoured *k* men.

f *Jehoiachim*. *g* This is said of him, because he continued 11 years, on the throne, and so many years as a Lion, tore and devoured; whereas *Jehoahaz* was taken as soon almost as he first ventured out to hunt the prey. *h* Carried it after the manners and usages of the Heathen Kings, those barbarous Tyrants, with whom he entred leagues, as he saw good, laid aside the Law of God which was to guide King and People. *i* Grew strong, fierce, ravenous, unfriable. *ibid. ver.* 4. where the rest is explained. *k* Either his neighbours the *Ammonites*, and *Moabites*. or he devoured his own subjects, impoverisht, and eat out their Estates, spared not the Prophets, or their Prophese, *Jer.* 26. 1, 2. and *Uria* he slew, what *Jehoiakim* was appears, *Jer.* 22. 13, 14, 15, 17.

7 And *l* he *m* knew their || desolate *n* palaces, and he laid *o* waste their cities; and the *p* land was desolate, and the fulness thereof by the noise of his *q* roaring.

|| Or, widows.

l *Jehoiachim*. *m* On view not only heard of them, but setting on them violently, and taking them he came to know their Palaces, which are here called, what he made them, desolate, so the word *Isaiah* 13. 22. *n* Or it may be rendred widows, and then 'twill refer to such, whose Husbands this Lion devoured, and thereby occasioned their petitioning to him, and thus he knew them, whom he made desolate, but the former best suits what follows. *o* Pilling, polling and by exactions driving the inhabitants out be his cruelty, and Tyranny. *p* The whole Land, or the Countrey sped as ill as the Cities and so 'twas emptied of men, riches and strength. *q* By the perpetual violent threats of this cruel King, which are called his roaring, and so *Prov.* 19. 12. which terrified his neighbours in the three years revolt which are mentioned, 2 *Kings* 24. 1, 2.

8 Then * the *r* nations set *s* against him on every side from the *t* provinces, and * *x* spread their net over him, *y* he was taken in their pit.

* 2 King. 24. 2.
* 2 Chro. 36. 6.

r Which were feudatory to *Nebuchadnezzar*, and were bound to assist him in his Wars. *s* By order of the King of *Babylon* gathered together to hunt this Lion, to make War on this revolting King. *t* Surrounded him that he might not scape. Which belonged to the *Babylonish* Kingdom, and were governed by Presidents, or petty Kings, vassals to *Nebuchadnezzar*. *x* Soon got him into their toiles, as Huntsmen get a Lion, or other wild beast into their net. *y* See *ver.* 4. *litt. a.*

9 And *z* they put him in *a* ward in || chains, and *c* brought him to the *d* king of Babylon; they brought him into *e* holds, that his *f* voice should no more be heard on the *g* mountains of Israel.

|| Or, bands.

z The armies of the several Nations, or the chief Commanders of those Armies. *a* In grates, or great Cage, as wild beasts are conveyed. *b* 'Tis reported they put an Iron collar on his neck, and fastned an iron chain to it. *c* He was carried that long Journey in chains, enough to change his roaring Lion like into the roarings of a desperate, miserable Captive. *d* Wherever he was (for some dispute it whether now in *Babylon*, or else where with some of his armies) however, 'tis this unhappy King was carried to *Nebuchadnezzar*, or died on the way perhaps, by Command of *Nebuchadnezzar* so used, that hard usage killed him, and then they cast him out unburied, as *Jer.* 22. 18, 19. foretold. *e* Kept him safe that he should not escape, or brought him to *Babylon*, which, though one City, yet so large, and had so great, and many Forts about it, that it seemed to be made up of many strong holds. *f* That he might never more either affright, or kill, or devour any of his people, and subjects in the Land of *Israel*. *g* In a comely observance of the Parable the Kingdom is the Mountains, when the King is the Lion, that rangeth, and roareth on them, Two more Lions of the same temper, and alike miserable in their end, I doubt not, are included in this emblem, and by these the Jews might know what would become of *Jeconiah*, called also *Jehoiachin*, and of *Zedekiah*, who was called *Mattaniah*.

10 *h* Thy *i* mother *is* like a *k* vine in *l* thy || blood, planted by the *m* waters: she was *n* fruitful and full *o* of branches by reason of many waters.

|| Or, grapes.

The 10th. verse begins the second part of the chapter. *h* O thou Prince of *Israel*. *i* See ver. 2. *k* Frequently so compared *Psal.* 80. 8. 14, 15, 17. *Isa.* 3. 14. and 5. 2. and 27. 2. *l* Either when thou wast first-born, as *Ezekiel* 16. 6. or the Royal line thy Kingly race, or in the vigour of thy strength. *m* In a very fruitful soil. *n* And accordingly she did thrive, and brought forth much fruit, see chap. 17. 8. Though she lost many thousands carried away, yet more were born, bred up, and trained up to useful arts, and imployments say some, but this too general. The Royal Family did spring like a Vine well watered. *o* Full of Children when *Josiah* died, he left four behind him, beside other branches of the Royal line.

11 And she had strong *p* rods for the scepters of them that bear rule, and her *q* stature was *r* exalted among the thick *s* branches, and she *t* appeared in her height with the multitude of her branches.

p Many excellent persons endowed with qualifications befitting Kings, that they might sway the Scepter, and rule the People with equity. *q* The grandure of the Kings and Kingdom. *r* Exalted above the ordinary majesty of other Kingdomes. *s* The goodly Cedars and their thick branches, *i. e.* This Kingdom equaled, if not excelled, the greatest neighbour Kingdoms, and her Kings as *David*, *Solomon*, &c. exceeded all their neighbour Kings, in Riches and Power. *t* Like a mighty Tree, that over tops all the forest, so did this goodly Kingdom over all Kingdomes, and it was seen and noted according to Gods promise that it should be the head, and not the tail, and to that *Deut.* 4. 6, 7, 8.

12 But *u* she was *x* plucked up in fury, *y* she was cast down to the ground, and *z* the * east wind *a* dried up her fruit: her strong *b* rods were *c* broken, and withered; the *d* fire consumed them.

* chap. 17. 10. Hos. 13. 15.

u This flourishing Vine first degenerated, brought forth fruit to it self not to God, and grew proud, abused Gods mercies to all manner of sin. *x* Was violently, suddenly, and totally rooted out, tore up by the roots, so was the once flourishing Kingdom of the Jews overthrown. *y* Had she been again set, there might have been some hope, but plucket up root and branch together 'tis perisht for ever. *z* To hasten the utter destruction hereof an East-wind, that blasting, piercing wind blows upon her, the King of *Babylon* with all his Power raised of God to pull up this sinful Kingdom. *a* Blasted all her fruit, deposed her King, captivated him, his Family, and the whole Kingdom. *b* All the choice men, the Councellours, Warriors, Artificers, all that were like to be the strength of the Kingdom. *c* By *Nebuchadnezzars* hand plucket away, and removed into *Babylon*, where they lay as withered branches. *d* Called fury in the former part of the verse, Gods displeasure for their sins, their adversaries rage, and their own animosities burnt them up; their Houses, and Palaces, their City, and Temple all burnt,

yet

yea and some persons with this fire were consumed also, beside some that the Conqueror rosted.

13 And *e* now *f* she *is* *g* planted in the *h* wilderness, in a *i* dry, and thirsty ground.

e At this present time. *f* But, alas! how unlike what she was? a brand pulled out of the burnings, a few of the branches of the last pruning, or a few smaller roots taken up by the provident hand of the Lord of the Vineyard, a remnant that might be a Nursery, a seed plot, but the much greater part of the Vine is, as said, destroyed. *g* It is not said who planted them, but it is easie to conjecture *Nebuchadnezzar* planted them in policy, and for his advantage, they planted themselves out of necessity, and God planted them there in just correcting mercy, and will give them root, and make them thrive, and transplant them after 70 years, and set them on the mountains of *Israel* again. *h* So it was to the Jews a forlorn, dangerous, and necessitous state, though *Babylon* was in a very fruitful place yet the salvage cruelty, and the insulting pride of the *Babylonians* made it to the Jews, as terrible, as a wilderness, besides there were some barren places of this Kingdom to which some of the Jews might be carried and confined. *i* This and the other expression are a description of the nature of a Wilderness, and illustrate what the Prophet had spoken, or may be paraphrased by that of *David*, *Psal.* 63. 1. 'twas dry and thirsty where no one stream ran from that River which made glad the City of God, *Psal.* 46. 4.

14 *k* And *l* fire is gone out of a *m* rod of her branches, *which* hath *n* devoured her fruit, so that she hath no strong *o* rod *to be* a scepter to rule. *p* This *is* a lamentation and shall be for a lamentation.

k This verse doth give you account of the immediate cause of this hasty, furious torall pulling up of this Vine. *l* Of rebellion will be kindled by *m* *Zedekiah*, who is of the blood Royal, made King by *Nebuchadnezzar*, and who swore Allegiance to him. *n* Brought the Land, City, Kings Palaces, and Gods Temple to utter desolation. *o* The regal dignity is ceased and shall no more rise, you shall never have a crowned head to rule you more. *p* This I have told you is the subject of my mournful thoughts. *q* And the execution of these things, which shall be much more terrible, shall make you lament at sight of them, and at remembrance of them as long as you live.

CHAP. XX.

1 AND it came to pass in the *r* seventh year, in the *s* fifth *month*, the *t* tenth *day* of the month, *that u* certain of the *x* elders of Israel came to enquire of the *z* LORD, and *a* sate before me.

r Of *Jeconiahs* Captivity and *Zedekiahs* Reign, two years and five months before *Nebuchadnezzar* did besiege *Jerusalem*. *s* *August.* *t* Which answers to our 27th. *u* Men *Heb.* Some of note among the Elders, and Rulers of *Israel*. Either some of the Captives in *Babylon*, as most likely they were who *chap.* 8. 1. came to him, or some of those, who were sent from *Zedekiah* to complement, or carry tribute to *Nebuchadnezzar*, as most like they were *chap.* 14. 1. *v* Not of the Priests, or Levites, but of the Laity, civil Magistrates and Officers, who might be sent to view the state of *Babylon*, and to observe what posture things were in, the better to resolve on that *Zedekiah*, and his Councils were forming, whether 'twill be advisable to shake off the yoke of the King of *Babylon* by a Rebellion, or patiently bear it; And I conjecture this might be the main enquiry they made now, which was two years, and five months before the siege began, during which two years, and five months I suppose the design was resolved on, framed, provision made of all sorts, and at last a rebellion raised. *y* Yet resolved before-hand what they would do, as will appear. *z* Prophets neither did pretend to, nor could they resolve such enquiries, but the Lord whom the Prophets did consult. *a* Whether it speak the quality of the persons that did not stand as mean persons, or their resolution to wait for answer, or be a phrase proper with the Jews to express the common deportment of the Countrey, I leave you to guesse.

2 *b* Then came the word of the LORD unto me, saying,

b While these men were with *Ezekiel*, God gives him instruction what to say to them.

3 Son of *c* man, *d* speak unto the *e* elders of Israel, and say unto them, Thus *f* saith the Lord GOD; * Are *g* ye come to enquire of me? *As* I *h* live, saith the Lord GOD, I will not be enquired of by *i* you.

* chap. 14. 3, and ver. 31.

c See *chap.* 2. 3. *d* Speak plainly, boldly, and to their faces. *e* Fear not their frowns, if they are Deputies from *Zedekiah*, yet let not that character make thee meal mouthed. *f* This expression carries enough to encourage him. *g* Are ye in good earnest? Nay but you act a deep Hypocrisie, being already resolved on your own course, and yet now pretend you would know my counsel, it is a sharp reproof of their wickedness, and God utterly refuseth to be enquired of by such. *h* See *chap.* 14. 16. *i* Prophane hypocrites, that abuse my Propher, and tempt his God, they are, as all Politico's who have lest of Religion, then worldly Wisdom, willing to hear whether the Prophet will flatter, and fawn, and encourage them, if so then he is a wise, able, honest man, else a fot, to be slighted.

4 Wilt thou * *k* || judge them, son of man, * wilt thou * judge *them*? *m* cause them to know the *n* abominations of their fathers.

* chap. 22. 2. and 23. 36.
|| Or, plead for them.

k Either wilt thou judge charitably, and supposing they are upright, and teachable wilt thou plead with me for them, as *chap.* 14. 3. or as *Jer.* 14. 9. or else thus, wilt thou argue with them, convince them, and reprove them? This is fitteſt to be done, and do this, handle them severely as they deserve. *l* 'Tis repeated to whet the Prophet, and quicken him to this work, and to intimate to us the great contumacy of the people. *m* Tell them somewhat that they may go away wiser then they came. *n* They expect to know what will be their fate, tell them what hath been their fathers carriage towards me, which they imitate, nay exceed. Their curiosity, and perlexity would be informed what is to come, but their consciences need more to be informed; what their Fathers have done, they approved, and outdone, by that let them know what to do, what to expect.

5 ¶ And say unto them, Thus saith the Lord GOD; In the *o* day when * I *p* chose *q* Israel, and || lifted *r* up my hand unto the *s* seed of the house of Jacob, and made my *t* self * known *u* unto them in the *x* land of Egypt, *y* when I lifted up mine hand unto them, saying, I *am* the *z* LORD your GOD.

* Exod. 6. 7.
|| Or, sware.
* Exod. 3. 8. and 4. 31.

o At the time, the season, it speaks not of that precise portion of hours, which make up the natural day, but of the time, wherein God began to shew them his great mercy. *p* It includes, mercy without merit in them, and it refers to Gods declaring by his kindness to them, that he had chosen them, it supposeth the free eternal election, but it expressely refers to a temporal, and seasonable selecting them from others; chosen as *Isaiah* 14. 1. again *Deut.* 7. 6, 7. or possibly thus, when I went to make them a choice people by refining them from their dross, and Idolatries contracted in *Egypt*, so the word *Isa.* 48. 10. and selecting them. *q* Not personally considered, but nationally. *r* Either assuring them by oath, that he would now make good his promise, and bring them out of bondage, 'tis the gesture of one, that solemnly sweareth, and Scriptures frequently mention it as ver. 15. and *Deut.* 32. 40. Or else stretcht out, and made bare my arm, *i. e.* magnified my power for your deliverance. *s* This explaineth, and tells us who *Israel* was. *t* By the Miracles, which he wrought: for 'tis not to be understood of making known, or discovering his essence, and incomprehensible being. *u* 'tis not unlikely that many of them, either were ignorant, or forgot God, now by his wonders wrought for their deliverance he brings them to remember him, and look to him, *Moses* his question in *Exod.* 3. 13. seems to intimate this ignorance of this people. *x* As this expressly directs us to the place, so it points out the time too, when *Israel* was chosen, selected. *y* Shewed my power in performing my oath, and promise in what was now to be done, and assuring them of doing what was farther promised by him, and expected by them, and to assure them the more, 'tis doubled. *z* So *Exod.* 3. 13. 15, 17. Yours from your Progenitors, yours by promise, by covenant, and now am come to be your God by actual, and punctual performing my word to you, bringing you out of the Land of *Egypt* by a lifted up hand and arm.

6 In the day *that* I lifted up mine hand unto them to bring them forth of the land of Egypt, into a land that I had *a* espied for them, flowing with milk and honey; * which *is* the *f* glory of all lands.

* Psal. 48. 2. Dan. 8. 9. and 11. 16.

a After the manner of man, God speaks, as if he had been the spie to go from place to place to search out the best, and to appoint it for them, it was his wise, and good providence, which assigned this land to them. *b* Litterally Milk, and Honey in abundance were in the Land of *Canaan*, and continued till this fruitful Land was turned into barrenness, for the sins of its inhabitants. Proverbially it speaks the choicest, best, the most useful, and pleasant, and the plenty and abundance of all these blessings for Life, and to to be here taken, and though the whole Countrey in the utmost extent of it, as proposed for *Israel*, (whose sins kept them out of much of it) were naturally a fruitful Land, yet this great plenty was more from the special favour, and blessing of God. *f* Makes every Countrey desireable.

7 Then *g* said I unto them, *h* cast ye away every man the *i* abominations of his eyes, and defile *l* not your selves with the idols *m* of Egypt: I *am* the LORD *n* your GOD.

g *Heb.* *And*, which connects the words, and though we read it *Then*, this doth not point out the time, when God spake thus, though 'tis certain, when he had brought them out of *Egypt* he

gave

gave them his Ordinances and Laws of Worship; Nay, 'tis sufficiently included, in that they were to go out, that they might serve the Lord. *b* Let every one of you, man by man, and family by family, cast away with abhorrence and indignation; the word is used *Chap.* 18. 31. *i* Which your eyes should have abhor'd, but you rather lifted up your eyes to them, and looked for help from them, and it includes their own voluntary act in this Idolatry. *k* This explains the former passage. *m* Which were in veneration among the *Egyptians*, and with whose worship too many of them had been enstnared and polluted while they were in *Egypt*. *n* The only true God, and therefore you should worship none other. *o* See *ver.* 6. *lit. z.* You are my Covenant People, and therefore ought to have no other God, as *Exod.* 20. 3. Thus God prepared them, by his Mercies, and by his Law, for himself.

8 But they *p* rebelled against *q* me, and *r* would not hearken unto me: *s* They did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt. Then I said *t*, I will *u* pour out my fury *x* upon them, to *y* accomplish my anger against them in the midst of the land of Egypt *z*.

p So great a sin is Idolatry, 'tis against God, as open hostility is against a Soveraign, whom Subjects fight against. *q* All sin is against God, but Idolatry is much more so. *r* Their wills were alienated from God, they refused to hear and obey in this. *s* 'Tis probable there were some among them, that carried with them, (as *Rachel* did her Father's) the Idols of *Egypt*. *t* I was just upon resolving. I was very near saying. *u* As a storm, or mighty shower. *x* Just, and severe wrath. *y* To make an end of them. *z* That they should have perisht in *Egypt*, and never come out.

9 But I *a* wrought for my *b* names sake, that it should not be *c* polluted before the *d* heathen among whom they *were*, in whose sight I made my self known unto them in bringing them forth out of the land of Egypt.

a According to my Promise, my Infinite Mercy, and the hopes of those few that heard and obeyed. *b* For my Glory, had you been used, as you deserved, you had died Slaves in *Egypt*, and there had been your graves, but the Glory of God's Mercy and Faithfulness is the motive of his sparing them. *c* Reproached, blasphemed, and lessen'd among the Heathen. *d* The *Egyptians*, amongst whom *Israel* had sojourned 215 years, in which time many of the Children of *Israel*, no doubt, had discourst of their hopes of going out of *Egypt* to the Land promised to *Abraham* for them, and were apt to boast of their God, and that Country, and to render the thing credible in the Eyes of the *Egyptians*, would speak of the Mercy, Power, Faithfulness, and Wisdom of the Lord to effect this, the Glory of which would have been eclipsed, and the Heathen blasphemed, if God had not brought them out; when it was thus God wrought for his names sake.

* Exod. 13. 18. 10. *e* Wherefore I *f* caused * them to go forth out of the Land of Egypt, and *g* brought them into the *h* Wilderness.

e Heb. *And.* *f* removed all obstacles, furnisht them with all necessaries, went before them, and shew'd them the way they should go, as is expressed *Exod.* 13. 17. *g* I brought, 'twas not *Moses* errour, though *Pharaoh* thought so, *Exod.* 14. 3, 4. but the peculiar conduct of God, *Ex.* 14. 2. *h* A barren, sandy part of the Country, the borders of *Egypt* towards the red Sea; yet having Mountains, which shut them in on both sides, and frontier Garrisons near them, and as he brought them in, so he conducted them out of these straits, though here it is not mentioned.

† Heb. *made them to know.* * Lev. 18. 5. Rom. 10. 5. Gal. 3. 12. 11 And *i* I *k* gave them my *l* statutes, and † shewed *m* them my *n* judgments, which *if* a *o* man * do, he shall *p* live in *q* them.

i Who spared them in *Egypt*, had brought them forth, and owned them as the Children of *Abraham* my Friend; God gave his Law by *Moses*, and now *Israels* Laws are really of Divine Origine, when others did but pretend it. *k* Appointed and commanded by my Authority, and communicated out of my love, and kindness to them. *l* The Law on Mount *Sinai*, containing their Duty. *m* Plainly declared, spake so that they might know. *n* Not the terrible executions of his wrath, but Judgments here are the Rules that God gave them to walk by. *o* If any one without partiality, whosoever should keep these Statutes and Judgments, for with God is no respect of persons. *p* Not that any ever did or could by sinless keeping the Law, attain the Eternal blessedness; Grace gives that, but it surely points out a future prosperity, and flourishing state in this Life to all that are careful to keep these Statutes and Judgments as they can; such should not be cut off, nor brought into Captivity, but live and rejoyce in their own Land. *q* Both in the fruit of them already obeyed, and in the continuance to do them for the future.

* Exod. 20. 8. and 31. 13, 16. c. and 35. 2. Deut. 5. 12. 12 Moreover also, I *r* gave them my *s* * sabbaths, to be a *t* sign between me and them, that they might *u* know that I *am* the *x* LORD that sanctifie them.

r Both commanded, and also sanctified those portions of time to be holy rests. *s* Either the weekly Sabbath which recurring every seventh day, soon multiplyed into many, and was to be the Commemoration of God's rest from his Labour, *Israels* delivery out of *Egypt*, *Deut.* 5. 15. and an awakening of their hopes of the Eternal rest with God: Or it may, as most like it doth, include all the solemn Dayes of God's Worship, every of which was a Sabbath, and no work to be done in it. *t* Of their being peculiarly my people, select from all other, to walk with me, to rest in me, and receive more grace from me. *u* This was a teaching sign, they might by other wayes know, and by this also. *x* In this see my Authority, and my Holiness, who by such means do promote, and attain such holy purposes and ends. *y* That have withdrawn them from the prophane and common herd of the heathen, and made them by this relatively holy; or else, that have changed the heart and filled it with holy, pure, and gracious inclinations, and so made them really holy.

13 But the *z* house of Israel *a* rebelled against me in the *b* wilderness: they walked *c* not in my statutes, and they *d* despised my judgments, *e* which *if* a man do, he shall even *f* live in them; and my sabbaths they greatly *g* * polluted: *h* then I said I would pour out my fury upon them in the wilderness to * consume *i* them.

* Exod. 16. 27. * Numbers and 25. 3.

z Not a few, this I might have born in silence, but most of them they were as we are, a rebellious house. *a* Provoked me bitterly to idolatry by their contumacies, and that frequently, as *Exod.* 17. 7. *Numb.* 20. 24. *Deut.* 1. 26, 43. a stubborn, and rebellious generation. *Psal.* 78. 8. with *ver.* 40. *b* Where they most needed my care and favour, where the preserving their Life from destruction by the noxious Creatures, and from famine by the barrenness of the Wilderness was a continued miracle, which requir'd their obedience, and dependance. *c* Made not them the only Rule of their Religion, and exercise of it as they should have done, but fram'd Religion to their own, or their Neighbours Idolatrous inclinations. *d* Slighted first, as of little excellency, refus'd next, and cast off with disdain and loathing. *e* The equitable, and necessary rules for Government of their civil Affairs, which were framed to the safety and wellfare of a people. *f* See *ver.* 11. *lit. a.* *g* Prophaned with working what was prohibited, misimploying those dayes on Idols, or on any common ordinary business as *Exod.* 16. 27. *Numb.* 15. 32. and *Jer.* 17. 22, 23. *h* See *ver.* 8. *lit. t.* *i* To cut them off from being a people, as *Numb.* 16. 21.

14 But I wrought for my names sake, that it should not be polluted before the heathen, in whose sight I brought them out.

See verse 9th, where these words are paraphras'd.

15 *k* Yet also I *l* lifted up my hand unto them in the *m* wilderness, that *n* I would not bring *o* them into the land which I had *p* given *them*, *q* flowing with milk and honey, * which is the glory of all lands. * verse 6.

k Moreover also, as the same particles are rendred *ver.* 12. *l* See *ver.* 5. *lit. r.* sware in his wrath against them. *Psal.* 95. 11. *m* Of *Paran*, where the *Israelites* pitched and abode in several parts of it many dayes, during which time they lust for flesh, *Numb.* 11. 4, 5. and murmur against the Lord, *Moses*, and the two faithful spies, who had searched out the Land: Here 'twas they would make them a Captain, and return to *Egypt*, *Numb.* 14. 4. *n* So 'tis recorded, *Numb.* 14. 11, 12. and *ver.* 21, 22. and again, *ver.* 28, 29, 30, 31, 32. so all the murmuring, disobedient, unbelieving generation was excluded, and their Children were brought in, which well noted, reconciles the seeming contrariety between the Oaths of God. *o* Those rebellions and murmuring ones. *p* Promised to the seed of *Abraham*, but not confin'd to that generation, the promise was made good, though to the next Generation. *q* See *verse* 6. *lit. b.*

16 Because they *r* despised my Judgments, and walked not in my Statutes, but polluted my sabbaths: for their *s* heart went after their Idols.

r See the whole former part of this verse explained already, *ver.* 13. *lit. c. d. e. g.* *s* Their Will, and Affections, their Zeal and Resolution were for their Idols which they served in *Egypt*, and which they had brought with them out of *Egypt*.

17 Nevertheless *t* mine eye spared *u* them from destroying them, neither did I make an end of them in the wilderness.

t Though they did highly provoke God, and deserved to be cut off, yet his eye pityed them: They provoke his wrath, he stir'd up his compassions. *u* Not all of them, for many did dye in the Wilderness, and among these, some by immediate wrath,

wrath, but how many soever they were, yet the growing Generation was spared, and the Nation was not extirpated.

18 *x* But I said *y* unto their children in the *z* wilderness, walk ye not *a* in the statutes of your *b* fathers, neither observe their *c* judgments, nor defile your selves with their Idols *d*.

x *Acad.* or, *Thus* I said, the Fathers were refractory, and deaf, would not hearken, therefore God turns his advice to Children. *y* Though the particular place is not specified, yet among the calamities of that mournful Age, and at the Funerals of so many as then dyed, there were some that had Piety, Zeal, and courage enough to warn the survivers, and *Psalm.* 90. 7, 8, 9, 10, 11. verses affords us ground enough to believe *Moses*, did warn and advise. *z* In that part of it, where their Fathers murmured, and where some were cut off by the hand of God, and in other parts through which they travelled and suffered. *a* 'Tis both counsel, as from Love, 'tis a command, as from Power, live not as your Fathers, for they walkt contrary to Reason, Religion and their own Good, as much as they walkt contrary to me. *b* Though Fathers, they may not command contrary to Gods Command, nor be imitated in what they do contrary to Gods Law. *c* 'Tis observable, the Prophet forbids them to imitate the Customs, Rights, and Usages of their Fathers; these included in judgments, and thence passeth to forbid their imitating their Fathers in their Idolatry. *d* Idolatry is fruitful, when it so multiplyed in *Egyptian* bondage, and in the desolate state of a People in the Wilderness.

19 I *am* the *e* LORD your *f* God. Walk in my statutes, and keep my judgements, and do them.

e The only God; Idols, though your Fathers Idols, are no Gods, therefore let them never be that to you, they are not, cannot be in themselves, the objects of Worship, and Trust, and Love. *f* By Covenant, by Redemption out of *Egypt*, by Adoption, and giving you the Law; therefore own me as such, by keeping mine Ordinances and Judgments to do them, I am most your Father.

20 And *f* hallow my sabbaths; and they shall be a *g* sign between me and you, that ye may know *h* that I *am* the LORD your God.

f Remember to keep them holy, imploy them on holy works of God's solemn and publick worship, and cease from servile and worldly businesses. *g* See *ver.* 12. *lit. t.* As the *Friday* observed a rest is the sign of a *Turk*, the seventh day observed is the sign of a *Jew*, and distinguisheth: So 'twas of old, so 'tis now: The Christian Sabbath is a sign between Christ and us. *h* More fully, acknowledge it more openly, and in waiting on mine Ordinances, may know by experience what the Almighty Grace of your God can do.

21 *i* Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which *if* a man do, he shall even live in them; they polluted my sabbaths. Then I said I would pour out my fury upon them, to accomplish my anger against them in the wilderness.

i These unhappy Children do, even as their Fathers in all points of disobediences to God, are as deaf to his Counsel, and as averse to his Law, which here is point by point recounted, and is the same with verse 12th, where see it explained.

Isa. 48. 38. 22 * *k* Nevertheless, I withdrew *l* mine hand, and *m* wrought for my names sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth.

* *Heb. And.* *l* God seems to take to himself the posture of one that was just going to smite, yet draws back that he might spare, and act like his own infinite goodness, not suitable to the sin of this generation. *m* This is explained verse the 9th: *lit. a* which see.

Ezek. 9. 16. 23 I *n* lifted up mine hand unto them also in the wilderness, that * I would *o* scatter them among the heathen, and disperse them through the Countreys.

n This solemn gesture, and signification; see *ver.* 5. *lit. r.* and *y.* Here 'tis an Oath added to a threat, to make it more dreadful to them, and to make it successful in keeping them from the sin threatned. *o* Foretold them of a Captivity, which should come upon them for their sins, which 'tis probable was often inculcated in their hearing before *Moses* pen'd it for them *Deut.* 22. 15. and so to verse 42. and *Levit.* 26. 31, 32, 33. and 'tis insinuated to make it pierce the deeper, and affect them the more.

24 *p* Because *q* they had *r* not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their *s* fathers idols.

p The whole 24th verse is already explained *ver.* 16. which see. *q* That travelled through the Wilderness. *r* In all that 40 years, wherein their Fathers were to be wasted, and by which their Children should have learn'd, kept, and done God's Judgments, but did them not. *s* Which their Fathers chose in *Egypt*, and retain'd with them, and now their Children serve the same, even the *Egyptian* Idols.

25 *t* Wherefore I *u* gave them also *x* statutes *that were* not y good, and judgments *z* whereby they should not live.

t Because they did by such perverse obstinacy reject the statutes, I did in mercy give them my good Laws and Judgments, saith God, they despised; for this cause God proceeds to punish them in a dreadful kind and manner. *u* Not by appointing, or enjoyning, but by permitting them to make such for themselves, much like that *Rom.* 1. 24. giving *up to a reprobate sense*, or that 2 *Thess.* 2. 11. and *Psal.* 81. 11, 12. as a Governour, or Father after long, and fruitless strivings with an obstinate, and unruly youth, gives him up at last, as hopeless, and casts off the care and guidance of him. *x* Orders, and Rules about their Religious Worship, which they first invented, next approved, and lastly made their Establishe Religion, where all they could love in it, was, that 'twas their own. *y* Had nothing in them that was morally good, pious, or suited to the spiritual Nature of God; That were unprofitable, and ministred nothing to the edifying, and bettering of men, nor could commend the users of them to God: That were indeed pernicious to the users, and increaseth their sins, being Superstitious and Idolatrous: So the not good is very bad, inconvenient, and hurtful. *z* If it be not explicatory of the former, it may, 'tis possible, refer distinctly to the inconvenient, oppressive, and unsafe courses, decrees, and edicts about civil matters; which were such as they could never thrive under; for however some Heathen Nations have thrived under an evident blessing from Heaven, though their Religion were Idolatrous, yet I do not remember, that an Apostate Nation ever retain'd their good Government, and civil prosperity under their Apostacy from God; thus the Judgments given were such, they could not live in them; they made grievous and destructive Laws for themselves and theirs.

26 And I polluted *a* them in their own *b* gifts, in that they caused to pass * through *the c fire* * 2 Kin. 17. 17. and 21. 6. 2 Chron. 28. 3. and 33. 6. all *d* that openeth the womb, that I might make them desolate, *e* to the end that they might know † that I *am* the LORD.

a Either I permitted them to pollute themselves, or discovered, that they had polluted themselves, or treated them with loathing, and abhorrence, as polluted persons. *b* Either in their gifts, which they pretended to bring to me, or rather in their Sacrifices, they offered to whom, or at least in what manner they, not I had chosen; or, which is most likely, Gifts are here their first born, which are more than other Children accounted Gifts. *c* See *chap.* 16. 20, 21. *d* Most insufferable affront to God to see those Children inhumanely offered to the Devil, which, in remembrance of his Redeeming the Fathers, were consecrate to God. *Exod.* 13. 2. And possibly this was first done when they offer'd to *Baal-Peor*, *Numb.* 25. 2. *e* To provoke God so to afflict, weaken, and waste by his Judgment, till it should undeniably appear, that God had, by signal displeasure against them for their sins, brought them to desolation. † Be convinced, and forced to own, that the Lord is a mighty King in punishing those, that might, but would not have him a gracious King in governing, and guiding them.

27 ‖ Therefore, son of man, speak unto the house of † Israel, and say unto them, Thus saith the Lord GOD; *e* Yet in this your fathers have blasphemed *f* me, in that they have † committed a trespass *g* against me. † Heb. *trespass.*

‖ Since all this evil, and wicked carriage in *Egypt*, in the Wilderness, is too true, and cause of a Divine Wrath against them, go on; tell what the deportment of those was whom I brought into the Land. † To those Elders, that were now come to him, that they might tell others at *Jerusalem*. *e* Or farther yet, beside all the rest, this is added by them. *f* Profanely, and frowardly lessen'd my Mercy, my Law, my Worship, cast a reproach upon it all, as less desirable, then that of their own: Their's more august, and stately, more taking, and pleasing; or thus reproacht; my Wisdom as if it needed their additions to compleat Religion, and Divine Worship, or reproacht my bounty as if, not I, but their Idols, give them what they enjoyed, as *Hos.* 2. 5, 7, 8. the word speaks a reproach, and blasphemy, that comes from an heart full of Enmity, as where 'tis used, *Numb.* 15. 30. 2 *Kings* 19. 22. *Psal.* 44. 16. *Isa.* 37. 23. and 43. 28. they spitefully reproached. *g* Grievously sin'd, as the phrase is rendred, *chap.* 14. 13. what this was is particular the next verse will accoune to us.

28 *For* when *h* I had brought them into the land, *for* the which I lifted *i* up mine hand to give it to them, then they saw *k* every high hill, and all the thick trees, and they offered there *l* their sacrifices *m*, and there they presented the provocation of their *n* offering: there also they made their * sweet *o* savour, and poured * chap. 15. 13. out there their drink *p* offerings.

b So soon as settled in the Land promised to *Abraham*, and his seed. *i* See *verse* 5. *lit.* r and y, and *verse* 23. *l. n.* *k* Looke-est after them, and when seen, liked, and prepared after the manner of the Heathen; though this was forbidden, yet this thou did'st, buildest thy high places, and thou fest up thy Groves every where. *l* Not where God appointed, but where they listed. *m* Either to God, as sometimes some did, or to their own Idols, as the most did, which is here called the presenting the provocation of their Offering. *n* Which being presented to their Idol, was a provocation unto God. *o* Burnt sweet Odours to their Idols, which did stink in the Nostrils of God. *p* Wine was a part of the Offering, that Sacrificers offered, and so did these Idolatrous *Jews* here, they violated the whole Law of Sacrifice, and did all that to Idols, they should have done only to God.

|| Or, *I told them what the high place* was, or *Bamah*.

29 Then *q* || I said *r* unto them, what *s* is the high place whereunto ye *t* go: and the name thereof is called Bamah *u* unto this day *x*.

q When they were intent upon this horrid course of sin. *r* God pleaded by his Messengers, and Prophets, and Law, and some faithful Priests. *s* What mean you, that ye go to the high place, should you not go to the Altar of God? and bring your Sacrifices to the Temple? Or what God better than *Abraham's* do you expect there? What profit by attending upon those Sacrifices offered dayly? How often have you, by such like means poured contempt on God, and his Law? *t* Leaving my Temple, and the Service I prescrib'd, and in other places unrequired, doing their supposed Duties. *u* High place, the very word tells them their wickedness, that they acted against the express Will of God, and fram'd themselves to Idolaters of the Nation. *x* And this they did with obstinacy continue in to the dayes of *Josiah*. 2 *Chron.* 24. 3. thus far the Narrative of their great wickednesses.

30 Wherefore say unto the *y* house of Israel, thus saith the Lord GOD *z*; Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations?

y Those Elders, that were come to him as verse 1. which see. *z* They come to make enquiry, and now the Prophet enquires of them, that their own Conscience might make answer, and tell them what to expect: Your Fathers, where are they? What became of some, that bore their Iniquity? And what had become of the rest, if God had not withdrawn his Hand? And all this hath been no warning to you, but, as they, so you have polluted your selves, and been Idolaters.

31 For when ye offer your *a* gifts, when ye make your sons to pass through the fire, ye pollute your selves with all *b* your idols even unto this
* ver. 3. *c* day: and * shall I be enquired *d* of by you, O house of Israel? *As* I live, saith the Lord GOD, I will not be enquired of by you.

a See verse 26. *b* It seems they took a compendious way to increase sin, and wrath; they worshipt many Idols at once; and *c* This they did still to *Ezekiel's* time, to that very day. *d* Are you fit to come, and ask council of me, whom you have so shamelessly, so obstinately forsaken and reproacht? Can you expect, I should answer you? My Prophet knew you not to be Hypocrites, but his God, who knows you, and all your abominations, hath put the answer into his mouth, which you must be content with. I will answer you as little as you regard me. So God refuseth them.

32 And *e* that which cometh into your mind shall not be *f* at all, that ye say *g*, We will be as the heathen *h*, as the families of the countreys, to serve wood and stone.

e God by his Prophet to convince and recover them, tells them what they think and have purposed. *f* Shall be quite frustrated. *g* You have consulted, and come to a resolution herein. *h* Unite in Habitation, Covenants, Marriages, Commerce, and Religion too; and then ye shall be more safe among them, thrive with them, and all the displeasure they have against you, will cease; these are your Imaginations, and contrivances of you at the Court of *Zedekiah* in *Jerusalem*. But I tell you, that this shall not be at all. This design'd Apostacy to Gentilisme, if you do act it, shall not prosper with you, or help you, be blind, hardned, senseless Atheists.

33 *As i* I live, saith the Lord GOD, surely with a *k* mighty hand, and with a stretched out *l* arm, and with *m* fury *n* pour'd out will I *o* rule over you.

i See *v.* 3. *k* So mighty, that you shall never wrest your selves out of it, you think to revolt, and get out of my hand, but you shall hereby discover your own folly, malice, and weakness. *l* Which reacheth every where, whence you can never flee, which shall be most visible. *m* In hot, but just indignation. *n* As an inundation from a mighty River, or like a violent storm poured from the Clouds, or, as a full Vessel emptied all at once. *o* Retain my right over you, and exercise it on you, as on combined Rebels, since you will refuse my Rule, as over-Loyal Subjects. If you will not be my free Subjects, you shall be fettered Slaves; the chains of Affliction, the restraints of Providence crossing you, the Execution of my Menaces shall be too sharp, and thick hedge for you to break through; I'le make every place, where you are, a Prison for strength to confine you, and I will make it a Prison for the sorrows, and hardships you shall there endure, and all this in my fury.

34 And I will bring you out from the people *p*, and will gather *q* you out of the countreys wherein ye are scattered *r*, with a mighty hand, and with a stretched out arm, and with fury poured out.

p *Sidonians*, *Ammonites*, *Moabites*, &c. who ever they were, to whom the house of the Apostate Jews betook themselves, where they thought to lurk, God will bring them thence into *Babylonish* Captivity. *q* The same thing doubled for greater Emphasis. *r* You dispersst your selves for your supposed safety, and wellfare. *s* See *ver.* 33. My Power, and Arm, shall execute my just displeasure on you.

35 And I will bring *t* you into the wilderness *u* of the people, and there will I plead *x* with you face to face.

t Drive you, and since you think of such a course of ease to your selves by casting me off among the Nations, I will bring you among such, as you shall be soon weary of. *u* Into the most horrid, barbarous, and salvage parts of the inhabited World; into the Mountainous barren parts of *Media*, *Hyrcania*, *Iberia*, *Cassia*, and *Albania*, and *Scythia*, inhospitable Nations, and moral Enemies to strangers. *x* Debate, pass Sentence, and execute it also on you. *y* Not, as Rabbins dream, to conceal the dishonour of the *Jews*, but indeed plainly, openly, and so as my hand shall be seen.

36 Like as I pleaded with your fathers *z* in the wilderness *a* of the land of Egypt, so will I plead with you, saith the Lord GOD.

z Who died there, and never entred *Canaan*. *a* Which lay on the farther side of the Red Sea, over against the land of *Egypt*, and is from it called, as here, though it be *Arabia Deserta*; in which, within the space of less than 40 years, all the Rebellious murmurers died, so will I plead with you.

37 And I will *b* cause you to pass under the *c* rod, and I will bring *d* you into the || bond of the covenant. || Or, *ceasing*.

b I will bring you out by Number, yet so as you shall, either by a voluntary submission own my Scepter, and Government, or by a conquer'd subjection, yield to my Sword, and Power. *c* Either referring to the manner of Shepherds in that Countrey, which did tell their Sheep in, and out of the Fold; or rather, as a King, whose Scepter protects some, and dasheth others, and maintains his own right. I will difference persons and persons, that I may deal with each suitable to their state and carriage. *d i. e* The voluntary and obedient into Covenant with my self.

38 And I will *e* purge out from among you the *f* rebels, and them that transgress against me: I will bring them forth out of the countrey where they sojourn, and * they shall not enter * Jer. 44. into the land of Israel, and ye shall *g* know that I *am* the LORD.

e Cull, and pick out, that they may be rejected, as they deserve, or brought forth to shame, and punishment. *f* The contumacious sinners, who harden themselves against God, his severe wasting Judgments shall find them out in their hiding places, and drag them out, but not to return them to *Canaan*, they shall no more return thither. *g* By which it shall appear, that though Apostates may change their Religion, and deny their God, yet he hath not less Power to restrain, nor less Right to govern, nor less Soveraignty to dispose of them.

39 *h* As for you, O house of Israel, thus saith the Lord GOD; *i* Go ye, serve ye every one his Idols, and *k* hereafter *also*, if ye will not hearken unto me: but pollute *l* ye my holy name no more with your gifts, and with your Idols.

h In short you have done wickedly as you could, and I have done what was sufficient to reclaim you, I have foretold you what will be the final event; oh house of *Israel*, and farther I will not strive with you. *i* Ironically spoken, or, as is usually said to unreclaimable ones, take your course, which also is not, nor commands, but threatens the evil course of such a one; or 'tis a Divorce of this Adulterous house, an utter casting them off for their Idolatry. *k* It seems an abrupt, vehement speech which includes some heavy sentence, but 'tis suppreſt as too great to be uttered, or to leave room for doing more than the offender expected. *Eccles.* 11. 9. *Amos* 4. 4. *Matth.* 23. 23. You take yours, I will take my course, and see whose word shall stand. *l* But while ye are such Idolaters, and notorious sinners, forbear to take my Name into your Lips, bring me none of your gifts, and Sacrifices to your Idols, and pretend you bring them ultimately to me.

40 For *m* * in mine *n* holy mountain, in * Isa. 2. 2. the mountain of the *o* height of Israel, saith the Lord

Lord GOD, there shall *p* all the house of Israel *q*, all of them in the *r* land, serve me *s*: there will I *t* accept them, and there will I require your *u* offerings, and the || first fruits of your oblations, with all your holy things. || Or, *chief*.

m The gifts of Idolaters, and all their painted stuff God rejected in the former verse; now he encourageth the upright, those that feared, and obeyed, and waited on him. *n* *Sion*, Holy Hill, *Psal.* 2. 6. Holy by designation, and God's own appointing it for his Temple and Presence. *o* The Hypocrites, you have your high places, I abhor them; my Church hath its high place, but 'tis the Mount *Sion*, I have loved and chosen, called the height; 'twas the Glory of *Israel*, and, though lower than many other Hills; yet 'twas above them all for God's peculiar presence there. *p* Redeemed me, whom I have brought out of *Babylon* according to promise, the returned Captivity. *q* 'Tis doubled to ensure them. *r* Their own Land, and their Fathers Land. *s* Not Idols, but the God of their Fathers. *d* Delight in them, and in their Sacrifices. *u* When I have brought you into, and blest you in the Land, then I will require your offerings as formerly; your first Fruits, your Tithes, in a word, all your Holy Gifts: You shall see my Temple built, *Jerusalem* filled with Inhabitants, the Land of *Israel* planted with seed of Man, and Beast, my Worship restored, and you shall go up with joy, carrying your holy things, and I will there accept them.

41 *x* I will accept you with your † *y* sweet savour, when I bring you out from the *z* people, and *a* gather you out of the countreys wherein ye have been scattered; and I will be sanctified *b* in you before *c* the heathen. † Heb. *savour rest*.

x Same gracious promise for substance repeated. *y* Incense of a pure, and obedient heart. *z* From *Babylon*, and the parts of that Kingdom, where they had been scattered these seventy years. *a* By *Cyrus's* Proclamation, and my secret impulse on the Spirits of the faithful, and constant *Jews*, while Apostates stay behind. *b* Magnified and praised for the good I do to my people, and on occasion of their love, fear, and obedience to me. *c* Heathens shall see, and say as *Psal.* 126. 1. God hath done great things for them, their God is the Great, the Merciful and faithful God, who hath remembred his Servants.

42 And ye shall *d* know that I *am* the LORD, when I *e* shall bring you into the land of Israel, into the country *for* the which I lifted up mine hand to give it to your fathers.

d More fully by experience that he is your God, who is the Great, Good, Wise, and Faithful God, who performs his Word; you shall Know, and Love, Fear, Obey, and Worship him alone, and according to his Will. *e* Of the rest of the verse, see *ver.* 5. 23, and 28. where these passages are spoken to.

43 And *f* * there shall ye *g* remember your *h* wayes, and all your doings wherein ye have been defiled; and * ye shall *i* loath your selves in your own *k* sight, for all your evils that the have committed. Chap. 16. 61. Lev. 26. 39. Ep. 6. 9.

f In your restored State, and in your Prosperity, in the Land whither you are returned. *g* Review your former wayes with sorrow, remember, and grieve. *h* Of your folly explained by their Doings which defiled them. *i. e.* All their more notorious sins. *i* See *chap.* 6. *ver.* 9. *k* Your own heart, and Conscience shall see what you have done, and they shall take shame, and be humbled though none else see it.

44 And ye shall know *k* that I *am* the LORD when *l* I have wrought with you for my names sake, not according to your wicked wayes, nor according to your corrupt doings, O ye house of Israel, saith the Lord GOD.

This 44th verse doth summarily acquaint us, that all God did for this people was of free meer mercy, and for his own sake, not theirs. *k* Experimentally with Affection, and Obedience. *l* The Hypocrite secretly thinks somewhat in himself, and works that God had regard to, but an honest good heart when God hath wrought, oweneth the mercy wrought to be free and undeserved.

45 Moreover, *m* the word of the LORD came unto me, saying,

m A new prophesie, and which pertains, say some, to the next *chap.* which is a large Comment on this short Prophesie in the three last verses, for the 45, and 46 are Introductory. Chap. 4. 3. 7.

46 Son of man, * *n* set thy *o* face toward the south, and *p* drop *thy word* toward the south, and prophesie against the *q* forest of the south field. Ep. 5. 2. 17.

n He was now in *Babylon* North from *Jerusalem*, and being commanded to look toward the South, 'tis toward Jerusalem, and the Land of *Canaan*. *o* Thy courage, and undaunted mind manifest in prophecying as thou art Commissioned. *p* Let thy word distil, begin with foster words, e're thou showr down with the vehemency of a storm; prophesie so, *Amos* 7. 16. and *Mich.* 2. 6. *q i. e. Jerusalem*, which was become like a Forest for multitude of Inhabitants, for barrenness, wildness, degeneracy, and sheltring wild Beasts, Murderers lodged in her.

47 And say to the forest of the *r* south *s*, hear the *t* word of the LORD, thus saith the Lord GOD; Behold, I *u* will kindle a fire in thee *x*, and it shall devour every *y* * green tree * Luke 23. 31. in thee, and every dry tree: the *z* flaming flame shall not be quenched, and all faces from the south to the north shall be burnt therein.

r *Judea* and *Jerusalem*. *s* Hearken diligently, and consider. *t* What God foretells, shall be done. *u* I will bring an evil like fire, the *Chaldean* Forces. *x* In the midst of the Land. *y* All that flourish, and all that are poor. *z* It will be a raging, and swift fire. *a* All means that can be used, will not avail to quench this fire, till it hath burnt up all. *b* Persons, and Orders of men expreſt by faces. *c* From one end of the Land to the other, the length of *Judea* did so fly from South to North. *d* With Terrors, Labours, Flight, Famine, and Sickness occasioned by this mighty invasion, all persons shall wither, and be as parched, or burnt.

48 And all *e* flesh shall *f* see that I the LORD have kindled it: it shall not be quenched.

e That is, all the Nations round about, near to them. *f* Clearly see, openly own it, as God's own work, both kindling this fire, and continuing it till it hath consumed all which God would destroy by it.

49 *g* Then said I, ah Lord GOD, they say of me, Doth he not speak parables?

g When the Prophet had done his Duty, and prophesied, and they should have heard and understood, he returns with a complaint of their quarrelling, censuring, flouting, and reproaching him for it: One while they account him mad, out of his wits, taken up with raptures and extasies, or else otherwise doting and dreaming; Thus they fortifie themselves in their Atheisme, Infidelity, Idolatry, and all other sins, and fear not thy word, but contemn thy Servant.

CHAP. XXI.

1 AND the *h* word of the LORD came unto me, saying,

h A Command, or Direction to speak plainly, that none might quarrel with his obscurity.

2 Son of man, *i* set thy face *k* toward Jerusalem, and drop *l* *thy word* toward the holy *m* places, and prophesie against the *n* land of Israel.

i Put thy self in a posture may bespeak thy going to prophesie. *k* Or against *Jerusalem*, called *chap.* 20. 46. Forest of South-field. *l* Of the phrase see *chap.* 20. *ver.* 46. *lit. p*, as Rain from Heaven, so distil my word. *m* Either the Temple, and all the parts of it, which were three, the Porch, the Holy, and Holy of Holies, or their Synagogues, in which they met to Worship, and Read the Law, which were burnt up by this fire. *Psal.* 74. 8. *n* Not only against *Jerusalem*, but the whole Land of *Israel*, from the South thereof to the North. As *chap.* 20. *ver.* 47.

3 And say to the *o* land of Israel, thus saith the *p* LORD; *q* Behold I *am* against *r* thee, and will draw *s* forth my *t* sword out of his *u* sheath, and I will cut off *x* from thee the *y* righteous and the wicked.

o Publish it to all the people of the Land, if any will consider it. *p* 'Tis not the severe and morose conjecture of a disturbed and injured man, let them know God the Lord speaks it. *q* Weigh this, I say 'tis of great Importance. *r* You think your selves more righteous than those that come against you, that they are Heathen, you my peculiar People, that my Temple is with you, and that I will be on your side; but be not deceived, for I am, and I will be against you. *s* As an Enemy resolved to slay. *t* The *Chaldean* Army under Captains that are skilful to destroy. *u* I will bring them out of their Land, where they are now quiet, and at rest. *x* This Army shall not vanish, but effect what 'tis raised for, it shall make a general havock. *x* Or take away, out of the midst of thee, partly by the Sword, and partly by Captivity, or by Famine. *y* Some say here's meant such as seemed to be, but were not, just; but 'tis no unusual thing that in outward troubles, and publick calamities those who are indeed Righteous should be involved with others, nor do'es this contradict any places, which seem to promise a security to them; they may be chastised, but shall not be condemned. *z* Profane, ungodly, and vitious ones, who shall be cut off with double destruction.

4 Seeing *a* then that I *b* will cut off from thee the *c* righteous, and the *d* wicked; therefore

fore shall my sword *e* go forth out of his sheath against *f* all flesh from the *g* south to the north.

a 'Tis both my purpose and threat. *b* To do that by the *Chaldeans* in such manner as it shall appear, I did it. *c* Signified by the green tree, *chap.* 20. *ver.* 47. *d* The dry tree, *chap.* 20. *ver.* 47. *e* Have a Commission, such as I gave *Nebuchadnezzar*, as large as is necessary for this work. *f* All the *Jews*, that dwell in the Land; it may somewhat reflect upon the Nations near about the *Jews*, as *Moab* and *Ammon*. *g* As it doth certainly denote the whole of the Land of *Judea*, it may intimate the rise, and spring of this evil from the South, *i. e. Babylon*, and its progress Northward.

5 That *h* all flesh may know, that I the LORD have drawn forth my sword out of his sheath: it *i* shall not return any more.

h They that smart and suffer may see, and own God in their just sufferings, they that see and hear it may confess God's doings herein. *i* In *chap.* 20. 48. 'tis expressed thus, it shall not be quenched, for there 'twas a fire, here it shall not return into the scabbard till it hath done full execution.

6 *k* Sigh therefore, thou son of man, with the *l* breaking of *thy* loins; and with bitterness *m* sigh before *n* their eyes.

k Thereby express to them deepest sorrows for what is present, and most piercing fears of what is to come. *l* Like a Woman in Travel, or as one whose griefs are ready to break his heart. *Isa.* 21. *ver.* 3. *m* With bitterness, with all sorts of the most bitter cries, and tears. *n* Who were now with him in *Babylon*, and who, as they easily could, so surely would send word to them in *Jerusalem*, and *Judea*.

7 And it shall *o* be, when they say unto thee, *p* wherefore sighest thou? that thou shalt answer, For the tidings; because it *r* cometh: and every *s* heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees † Heb. go into water. shall † be weak *as* water: behold it *t* cometh, and shall be brought to pass, saith the Lord GOD.

o This directs the Prophet what account to give them, when they shall, as they certainly will, enquire what he meaneth by such unusual sorrows. *p* Is it any private misery, that makes thee sigh thus, or do'est bode evil to others, or to us? *q* For the News that is told me from Heaven, for the certain Rumour of *Nebuchadnezzars* preparations, and march against you. *r* The saddest News you ever heard is coming, 'twill most assuredly come. *s* The courage of the stoutest heart shall fail, which shall appear in the feeblenesse of their Hands, dejectednesse of their Spirit, and their Knees not able to support the Body; such Terrors shall seize them as shall make them unable to shift from, or to make head against the evils, that come against them. *t* None can prevent it. *u* It shall have its full effect, nothing shall be wanting to your compleat undoing, and then, as I do for a sign to you, so you, and yours shall do under the sorrows signified, sigh, and weep, to their breaking your very heart.

8 Again *x* the word of the LORD came unto me, saying,

x This I suppose is a farther explication of what was said already of the Sword God draweth out against them; with a farther direction, or command how the Prophet should note out the nearness of the evil, is bade to speak plainly, and tell them they may see it.

9 Son of man, prophesie, and say, thus saith the LORD, Say, * a *y* sword is *z* sharpened, and also *a* furbished. * Deut. 32. 41. ver. 15. 18.

y As if he pointed to it, crying out as one, that suddenly seeth some dreadful sight. A mighty Sword or many, so the ingemination may imply the Forces of *Nebuchadnezzar* and his Confederates. *z* Prepared to wound, slay, and that with greater speed, and furiously. *a* To terrifie the weaker courage, to dazzle the Eyes of such as encounter it: In a word, the danger is as near, as if an army come up in array, and their swords in their hands ready to go on, and fight.

10 It is sharpned to make a sore slaughter *b*; it is furbished, that it may *c* glitter: should we ‖ Or, It is the d then make *e* mirth? It *f* ‖ contemneth the rod of my son, as every tree.

b To slay many, and with as little regard, as men kill beasts or to offer whole herds of wicked men in sacrifice to the offended justice of God; much after this stile both *David*, *Psal.* 44. 22. and *Isaiah*, *chap.* 34. 6. *c* And strike a terrour into the Enemy. *d* Shall we allow our selves in jollity, in Feasts, or Dances, or Songs? This would be very uncomely. *f* This great, sharp, and glittering Sword appointed to cut off.

11 And he *g* hath given it to be furbished, that it may be handled *h*; the sword is sharpened, and it is furbished, to give it into the hand of the slayer.

g Slights and despiseth all the resistance that can be made against it, and reckons all former chastisements were, but as the Rod, wherewith a Son is corrected, but now the Sword of an Enemy is drawn out, and will cut off all: Or, *Nebuchadnezzar* despiseth your King the Royal Family, and Nobles which are compared to Gods. *chap.* 19. 10, 11. and would use them as he would every common tree of the Wood, as it appears he did, when he put out *Zedekiah's* Eyes, and bound him in chains as a Slave. *g* Either God, whose Sword it is, or *Nebuchadnezzar*, God's Servant herein. Some refer it to Christ who is Lord, and Soveraign of his Church, and Governour of the World. *h* Be the fitter for use in the hand of the Slayer, *i. e.* the *Chaldæan*.

12 *i* Cry and howl, son of man: for *k* it shall be upon my people, it *shall be* upon all the princes of Israel: *l* ‖ terrours, by reason of the *m* sword, shall be upon my people; * smite therefore upon *thy n* thigh. ‖ Or, terrours. * Heb. smite my hand.

i As one in great distress, nay how unseemly soever it may appear, howl, that they may by this know what sorrows are coming on them, and how they, like wild Beasts taken in the Toiles, and Gins, shall howl. *k* The devouring Sword of *Babylon* shall certainly be upon all, high, and low. *l* Surrounding terrours, out of which no way to escape. *m* That Sword God will draw against them. *n* In token of thy sense of what they must suffer, and to presignifie what their sorrows shall be, when they must express them by signs, because too great for words.

13 *o* ‖ Because *it is* a trial, and what *p* if *the sword* contemn even the rod? it shall be no *more*, saith the Lord GOD. ‖ Or, so trial shall be, because thy sword long to sighing.

o It is a sore Tryal, therefore shew all the signs of grief, and sorrow, or it may refer to what follows in the verse thus, since this is the exploration, or Tryal, which I will make in so severe manner to bring them to Repentance, mourn for them, lest they should harden themselves. *p* The addition of Sword, which is not in the Original, hath perplexed the words in my thoughts. I would read them thus: *And what if the Rod contemn?* It shall be no more, That the sense run thus; But if the King and Kingdom of *Judah* despise this Tryal, and harden themselves against this Sword, both shall be destroyed and be no more, for nothing, but a right use of this last Tryal could help them. Or else, if we must adhere to our version, what if it amount to this. All this is for probation, and tryal, not for utter extirpating *Israel*, saith God to his Prophet, who might propose this, what if the Sword contemn those bounds, and despise the King and Kingdom, and resolve to destroy them from being a Nation, as *Isa.* 10. 6, 7. to this God gives answer thus; This he shall never effect, and in due time this Sword shall be no more; *Babylon* shall be destroyed; in so perplext a place I rather conjecture, than affirm.

14 Thou therefore, son of man, prophesie, and *q* smite *thine* † hands together; and let the sword be doubled the third time, the sword of the slain *s*: it *is* the sword of the great *men t that are* slain, which entreth *u* into their privy chambers. † Heb. hand.

q Either in token of amazement, and sorrow, or else to signify what pleasure it should be to see justice executed on obstinate Rebels, or rather as *ver.* 17. clap thy hands to awaken and hearten the *Babylonians* on to the slaughter. *r* Perhaps 'tis too curious to search out, what particular Calamities are pointed out by this trebled Sword; whether 1. *Zedekiah's* Captivity with many of the Princes. And 2. Taking of the City, 3. killing of *Gedaliah* and those with him: To be sure it speaks both the certainty of the thing, and the greatness of the Affliction. *s* Wherewith many shall be slain. *t* Which were Princes, and Captains, and Rulers. *u* Searcheth the most secret rooms, where they flew such as they found hidden in hope to escape.

15 I *x* have set the ‖ point of the sword against *y* all their gates, that *their* heart may faint, and *their* ruines be *a* multiplied: Ah, *it is* made bright *b*, *it is* ‖ wrapt *c* up for the slaughter. ‖ Or, sword. ‖ Or, fire.

x The Lord hath gathered them together round about *Jerusalem*, with their Swords sharpned and drawn at every gate to slay who so attempt to come out, or to slay all they meet with when they take the City. *y* Both of meaner Cities, of their Palaces, and private Houses. *z* As what heart can be thought able to retain its courage, when beset with Death by an Enemies sword, which killeth all that come out, and entreth to kill all that stay within. *a* For Number made many, for Nature made very great. *b* Prepared, brightned, and sharpned. *c* And hath been carefully kept in the Scabbard, that it might keep its edge, and not be blunted.

16 Go thee *d* one way, or other, *either* on the right hand, † or on the left, whithersoever thy face *is* set. † Heb. set thy head.

d O Sword, take thy own course, O ye Slaughter men, ye *Babylonian* Sculdiers, allis open before you, go which way you will;

will, I have brought you to waste the Land from South to North, begin where you will, and proceed as you will, none shall be able to resist you.

17 I will also smite my hands *e* together, and I will cause my fury *f* to rest. I the LORD have said *it*.

e In token of my approbation, and well-pleasednesse in those executions, which the *Chaldeans* shall finish against you, those hands, that were used to restrain and check, shall excite, and encourage your Enemies. *f* See *chap.* 5. 13. *let.* c. d.

18 ¶ The word of the LORD came unto me again, saying,

19 Also thou son of man, appoint *g* thee two ways, that the sword of the king of Babylon may come: both twain *h* shall come forth out of one *i* land, and choose *k* thou a place, choose *it* at the head *l* of the way to the city.

g Paint, mark out, or describe on Tile or Tablet as chap. 4. 1. two roads, and set it before they Countrey-men in *Babylon*, and let them know that the Arms, and Sword of *Nebuchadnezzar* are designed for exploits, where those ways lead them, thus Typically *Ezekiel* foretells the Invasion, the King of *Babylon* would make. *h* The ways, though two in the course, they lead as streams that divide, and multiply, yet *i* must take their rise from one and the same Land, that is *Babylon*; there the Prophet must begin to mark out the way, which is to be drawn out, till it divide into two. *k* Pitch on some convenient place, where thou mayst place *Nebuchadnezzars* Army, he, and his council of War consulting where this one way divides into two, which was on the edge of the Desert of *Arabia* as *Nebuchadnezzar* pursued his march from *Babylon*. *l* Either, where the way begins at *Babylon*. Or rather at the head where each distinct way runs out, toward either *Rabbath* of the *Ammonites*, or *Jerusalem*; for there *Nebuchadnezzar* will cast lots,

20 Appoint a way, that the sword may come to Rabbath *m* of the Ammonites *n*, and to Judah *o* in Jerusalem the defenced.

m This Royal City of the *Ammonites*, it seems, the King of *Babylon* had a quarrel with, as well, as with *Jerusalem*, and he was resolved, when he came out of *Babylon*, to set upon one of them. There were two or three Cities of this name *Rabba*, or *Rabbath*, one in the Tribe of *Judah*, one in *Issachar*, one in *Moab*, but this in the Text is distinguisht by *Rabbath* of the *Ammonites*. *n* They were the Children of *Lot's* daughter by incestuous mixture. *o i. e.* The Jews, the Land for the people of the Land. *p* Particularly against *Jerusalem*. *q* Whose Fortifications do now as little discourage, as they shall ere long hinder *Nebuchadnezzar* from taking the City and destroying it.

21 For the king of Babylon *r* stood at the † parting of the way *s*, at the head of the two wayes, to use *t* divination: he made *his* ‖ arrows *u* bright, he consulted *x* with † images, he looked *y* in the liver. Heb. mother the way. Or, forkes. † Heb. teraphim.

p The Prophet by reason of the certainty of the thing speaketh of what shall be as if 'twere already, he stood *i. e.* he will make a halt, pitch his camp, and consult. *s* On the borders of *Arabia* the Desert, to which one Road brings Travellers from *Babylon*, but henceforward it divides, and becomes two, one leading to *Jerusalem*, the other to *Rabbath*. *t* To consult with his Gods, and to cast lots and here the Prophet foretels what divination he useth. *u* This, the first kind of divination he used by Arrows, (βελομαντεια) either writing on them the names of the Cities, and Countreys, then putting them into a quiver, and there mixing them, and thence drawing them out, and concluding according, as the names were, which were on the Arrows, or perhaps by shooting the arrows and judging by the flight, or casting them up in the air, and divining by their fall, as beggars are said to go, as their staffe falls. So then if *Jerusalem* were on the first arrow drawn out of the quiver, or if the arrows best flew, or most fell that way, toward *Jerusalem*, *Nebuchadnezzar* will take that way. *x* The next way of divining was by asking counsel of his idol, or image, which being made artificially by the skill of their jugling Priests, and Conjurers with little help they could give answers, and the image spake aloud what the Sorcerer spake more softly, somewhat like the artificial whispering places which convey the voice from unseen persons, or by a divine permission, the Devil gave them answers from those Images. *y* The third divination is by Sacrifice, and judging of future prosperous or unprosperous events by the Entrails, and more especially by the Liver its position and colour. All these he used, that with greater confidence of success he might proceed.

22 At his right hand *a* was the divination for Jerusalem * to *b* appoint ‖ † captains *c*, to open the mouth *d* in the slaughter, to lift up the voice with shouting *e*, to appoint *battering* rams *f* against the gates *g*, to cast a mount *h* *and* to build a fort *i*. chap. 4. 2. Or, battering ram. Heb. rams.

a Either the divination, which concerned *Jerusalem* was managed on his right hand, that way the arrows thrown, the images stood, and sacrifices were offered, or else the lot drawn with the right hand of the Priest came forth for *Jerusalem*. The promising lot, encouraging tokens were those which directed this superstitious Idolatrous King to attacque *Jerusalem* first, and this by the overruling providence of God, who determined by infinite wisdom what seemed to blind men to be the event designed by their divinations. *b* Now *Nebuchadnezzar* sets all in order pursuant to his observance of the Diviners. *c* The commanders of his Forces, and their particular charges in the march, and siege he did, 'tis probable, assign them by lot, as is ordinary where greatest dangers attend the charges. *d* To assault the City where breaches were made, and storm the battered Walls to slay the defenders, and to run the hazzard of being slain by them. *e* So all the barbarous fierce nations did with shouts, and hideous noises assault, and fight their Enemies, and with this they hoped to terrifie, and amaze them, and so more easily master them, and so these *Babylonians* did, as may be collected from *Psal.* 137. 7. and *Jer.* 51. 14. where *Babylon* shall be repayed her shouts. *f* Engines made to beat down walls, and they had this name from the Iron or Brass-head, which usually was at the end of it like unto the head of a Ram. *g* Which might more easily be broken, and beat down. *h* In a siege of some length Mounts must be raised to offend the besieged by shooting from the tops of them into the City, and to defend the Besiegers, and the toil, and danger hereof seems here to be cast on both overseers, and labourers too by lot. *i* Wooden Towers, now all these works being thus by lot disposed, the wary Tyrant prevents the murmurs of his Commanders, and Souldiers, and insinuates a courage into them by the pretences of assured success, and his Idols approving them.

23 And it shall be unto them *k* as a false divination in their sight ‖ to them that have sworn *l* oaths: but *m* he will call to remembrance *n* the iniquity *o*, that they *p* may be taken. ‖ Or, for the oaths made unto them.

k The Jews who shall, either not believe, that *Nebuchadnezzar* did so consult, or else that 'tis a vain, false and lying divination, which will delude him, that believes it, but never hurt them who deride it. *l* *Zedekiah* his Princes, and Nobles who swore Allegiance to the King of *Babylon* first, and afterward conspired with *Egypt*, and by new, and contrary oathes perjured themselves, provoke, as well as dishonoured God, and enraged *Nebuchadnezzar* to revenge their perfidiousness, these perjured persons will contemn all predictions of the Prophet, and all the preparations of the King of *Babylon*. *m* *Nebuchadnezzar*. *n* Will think on, and throughly weigh, and impart it also to his Council, as the ground of his War. *o* The great wickednesse of their perjury, and rebellion. *p* Both *Zedekiah*, and the Jews with him may be subdued, taken Captives, and the Kingdom overthrown, the City burnt, and they sent into *Babylon*.

24 Therefore thus saith the Lord GOD; Because ye have *q* made your iniquity to be remembred, in that your transgressions *r* are discovered *s*, so that in all your doings *t* your sins do appear, because *u*, *I say*, that ye are come to remembrance, ye shall be taken with the hand *x*.

q Either referring to God, who saw still their wicked perjuries, and other sins, which they persisted in, or rather referring to *Nebuchadnezzar*, and his Ministers of state, and war, to whose memory all the falsehood of the Jews was still kept up fresh by repeated disloyalty with reproach to God, whose oath the King, and inhabitants of *Jerusalem* had violated. *r* Against God, and against the King of *Babylon*, whose yoke you submitted to with promised obedience. *s* Visibly to all in Court, City, and Countrey. *t* Publick manage of matters of the Kingdom, and private too, you add sin to sin, and that without blushing for them, or hiding them. *u* The whole summ'd up for confirming the threats. *x* As Birds, or Beasts taken in the net encompassed therein, that they cannot get away, are taken with the hand, so shall you, and be carried into *Babylon*.

25 ¶ And thou *y*, profane *z* wicked prince *a* of Israel, * whose day *b* is come, when iniquity *c* * verse 29. *shall have* an end.

y *Zedekiah*. *z* Tainted with secret deep irreligious opinions, whence he despised God, and his oath, and prophaned the name of God. *a* So much was his royal dignity lessened, that indeed he was rather a Prince subject, and dependent, then a King. *b* Day of sorrows, and sufferings, and punishment is at hand. *c* The irreligion, which is spread by thee among thy Courtiers shall cease to spread it self, because of thy low estate. Or, when iniquity shall bring the fatal ruine of King, and Kingdom, and both shall be destroyed, and with the overthrow of your state the opportunities, and means of sinning shall end too.

26 Thus saith the Lord GOD, Remove the diadem *d* and take off the crown *e*: this *shall* not *be* the same *f*, exalt *him g that is* low *h*, and abase *him i that is* high *k*.

d Either God speaks to the Prophet to declare the thing, or to *Nebuchadnezzar* to do the thing, to take away the Diadem, the Royal tire of the head, which the King did ordinarily, and dayly wear. *e* Which was a Royal ornament used on solemnities, and more then ordinary occasions. Or, it may be one thing in doubled expressions of the deposing of *Zedekiah*. *f* The

Kingdom, and Crown shall never be what it hath been, as we say of one greatly altered, he is not himself. So here. This shall not be the same, 'twas great, glorious and flourishing but hereafter small, dependent, ignoble, and withering. *g Jeroboam*, 'tis probable the Prophet foretels the advance of this Captive King, which came to pass in the 37th. year of *Jeroboam* Captivity in the first year of *Merodach*, 2 *Kin.* 25. 27. 28. 29. and *Jer.* 52. 31. who exalted his seat above all the Captive Kings in *Babylon*. *h* Now in captivity in *Babylon*. *i Zedekiah*. *k* Not now on the Throne of *Judah* strengthned with the Confederacy of *Egypt*, on which he relieth, and exalteth himself, and bears himself high against the Prophet, the King of *Babylon*, and which is most insolent against the God of Heaven.

† Heb. *perverted, perverted will I make it.* 27 † I will overturn *l*, overturn, overturn it, and it shall be no *more*, *m* until he come, whose right it is, and I will give it *him*.

l As this triplication of the threat speaks the certainty of the event, so the gradual, successive troubles, and overthrows, that this Kingdom should ever after be afflicted with. *m* Never recover its former glory, and strength, but consume, till the Scepter be quite taken away from *Judah*, and way be made for the *Messiah*, who is he that is to come, whose is the Dominion and to whom the Father will give it, so the final desolation of the temporal Kingdom of the seed of *David*, which was most heavy tidings to the carnal Jew is threatned, and the eternal Kingdom of the *Messiah*, most joyful tidings to the believing Jews, is promised.

28 ¶ And thou, son of man, *n* prophesie, and
* Zeph. 2. 9. say, Thus saith the Lord GOD * concerning the *o* Ammonites, and concerning their reproach *p*; even say thou, the sword, *q* The sword *is* drawn, for the slaughter *f it is* furbished, to consume because of the glittering *t*.

n In ver. 19. and 20. you had the mention of *Rabbath* chief City of the *Ammonites* in equal danger with *Jerusalem*, but while *Jerusalem* is threatned, *Rabbath* is no farther minded, till now God directs the Prophet to declare the ruine thereof. *o* A flour, but proud, injurious, and insulting people. *p* Wherewith they reproacht *Israel* in the day of *Israels* afflictions as *Jer.* 49. 1. and chap. 25. 3, 5, 6. and blasphemed the God of *Israel*. *q* All warlike preparations are made against you. *r* The War is declared. and your enemy hath drawn the Sword, *vid.* 9, 10, 11. *f* To make waste, by avenging former quarrels, and affronts the *Babylonish* King comes out with bloody mind against you O *Ammonites*! you countenanced *Ismael*, who slew *Gedaliah* Vicerov by *Nebuchadnezzars* appointment, and you would have set *Ismael* on the Throne, this affront you shall satisfie for with your blood. *t* Verse 9, 10.

* chap. 22. 28. 29 *u* Whiles they * see vanity unto thee, whiles they divine a lie unto thee, to bring *x* thee upon the necks of *them that are* slain, of *y* the wicked whose day is come, when their iniquity *shall have* an end *z*.

u War, and desolation indeed hasten on thee, though in mean while thy Astrologers, and Soothsayers promise peace, and prosperity, and deceive thee with fair, but false divinations, of which *Jeremiah* warns them, *Jer.* 27. 9. *x* To bring thee under the Sword of the *Chaldeans*, and to destroy thee as the Jews are, who already are fallen under the destroying Sword, to make thee stumble and fall on their necks, as men, that fall among a multitude of slain. *y i. e.* both Jews, and their King, as *ver.* 25. *lat. h.* *z Ste ver.* 25. *l. c.*

‖ Or, *cause it to return.* * Jer. 47. 6, 7. 30 *a* ‖ * Shall I cause *it* to return into his sheath? I will judge *b* thee in the place where thou wast created *c*, in the land of thy Nativity.

a Some read it without interrogation, as an advice to the *Ammonites* to put up the Sword they had drawn for their defence, as being to no purpose to resist, if it be an interrogation, 'tis such as more vehemently denieth. God will by no means suffer the Sword to be sheathed, in this sense it refers to the Sword of the *Chaldeans*. *b* Plead, condemn, and execute too. *c* Explained by that which follows, though they might boast of their antient original, and their safe and impregnable strengths, yet God will bring a Sword into those very places, and there they should perish.

31 And I will pour out *d* mine indignation upon thee, I will blow *e* against thee in the fire of my wrath, and deliver *f* thee into the hand of
‖ Or, *burning.* ‖ brutish men, *and* skilful to destroy.

d As a flood sweeps all away, so God will let out his indignation to overwhelm the *Ammonites*. *e* As those who melt down mettals blow upon the Mettal in the Fire, that the Fire might burn the fiercer, and consume the dross. *f* Or, as there is no hope to one delivered up to barbarous, merciless ruffians, whose Trade is to destroy, so will God deal with these *Ammonites*.

32 Thou *g* shalt be for fewel *h* to the fire, thy blood shall be in the midst of the land, thou shalt be no *more* remembered *k*: for I the LORD have spoken it.

g Rabbath, and thy people. *h* Which is soon, and unavoidably consumed in such a furnace. *i* Thou shalt no where be safe, or thy blood shall not be covered, nor thou buried. *k* Thy name shall perish.

CHAP. XXII.

1 MOreover, the word of the LORD came unto me, saying,

2. Now thou, son of man, * wilt thou judge ‖, * chap. 20. 4. and 23. 36.
b wilt thou * judge *c* the ‖ bloody city? yea, ‖ Or, *first* 7. chap. 24. 6. Nah. 3. 1.
thou shalt † shew *e* her *f* all her abomi- ‖ Or, *city of bloods.*
nations. † Heb. *make to know.*

b Some would have the Prophet here to be questioned, whether he would, and why he would, plead for such a City. Other, that God doth forbid him to plead for it, or be solicitous about it. I rather think God doth awaken him to more vigorous reproving of this sinful people, and threatning them for sin. *c* The question is doubled to awaken the Prophet more fully, and to quicken him to his work. *d Jerusalem*, which is guilty of the murthers of innocent ones, of Prophets and holy men. *e* Make her know, as left tell her by writing: For the Prophet was at *Babylon* now, and could not speak to them at *Jerusalem*, but he might, and must send word to them what their abominations were. *f* All the kinds not all individual acts of them

3 Then say thou, Thus saith the Lord GOD; The city *g* shedderh *h* blood in the midst *i* of it, that her time *k* may *l* come, and maketh idols *m* against her self to defile her self.

g Jerusalem. *h* Is shedding blood, 'tis her present practice as well as her former, murthers are committed by her, and 'tis said the City did it, 'twas done with publick consent, and probably under, pretext of judiciary process to colour it, as in *Naboths* case, and as they would have done to *Jeremiah*. *i* This aggravates their murthers, and makes them more bloody, in that 'twas done where so many were, that should have been safety to the innocent, 'twas not done in a Wilderness. *k* The time of ripeness in her sins, and of execution of judgments on her for them. *l* This they did not design, they rather took away innocents, whom they surmised were dangerous to their state, to prevent, but this hastned the punishment. *m* Either maketh new images of their old Idols, or repaireth the decayed beauty of them. Or, raketh in new Gods of their Neighbours, who might help them, but all this is against themselves, for this doth more defile them, and provoke God to wrath against them.

4 Thou art become guilty in thy blood *n*, that thou hast * shed, *o* and hast defiled thy * Ezek. 9. 9.
self *p* in thine idols *q* which thou hast made; and thou hast caused *r* thy dayes to draw near, and art come *f even* unto thy years, therefore *t* have I * made thee a reproach *u* unto the hea- * Deut. 28. 37. chap. 5. 14.
then, and a mocking to all countries *x*.

n Greatly or deeply guilty. *o* In abundance, cruelly and perfidiously. *p* As a polluted thing loathsome to be seen or touch. *q* Danghil gods. *r* Hastned the days of thy sorrows, and punishment, of thy desolation in *Judea*, and of thy Captivity in *Babylon*, thou hast shortned thine own peace, and my patience. *f* Grown up now to the eldest years in sin, beyond which thou wert not to go, 'tis the same in effect with that went before. *t* For thy old sins thou art given up to be a reproach. *u* To be scorned by them, to be branded as a most perfidious, irreligious, unconscionable sort of people, not worthy to live. Or else to be a taunt, and by-word among all Nations; thus 'twas *Psal.* 44. 13. and *Jer.* 24. 9. *x* That were round about them, or farther off had heard of them.

5 *Those that be* near, *y* and *those that be* far from thee, shall mock thee, which *are* † infamous *as* † Heb. *full of name or vexation.*
and much vexed *b*.

y As the *Idumeans* or *Edomites* who insulted over *Jerusalem* when 'twas taken, *Ammonites*, and *Moabites*, and *Philistines*. *z* The barbarous *Medes*, *Iberians*, *Hircanians*, &c. to whom thou shalt be carried captive, whose Land is far off. *a* Of a most infamous name. *b* Afflicted, impoverisht, and ruinated above what was ever done to any City.

6 Behold, *c* the princes *d* of Israel, every one *e* were in thee to their † power *f* to shed † Heb. *their arm.*
blood *g*.

c He was *verse* 2. commanded to shew the Jews all their abominations. Now he is directed to begin with the greatest first, either those of the Royal Family. Or else such as adhered close to the interest of them, and were advanced to places of great trust. Or, who were heads of Families. *e* Not one to be found of a juster, or more merciful temper. *f* According to their

their ability, and opportunity. *g* For murthering all they hated, or that stood in their way.

7 In thee *h* have they *i* set light by *k* father and mother: in the midst of thee they *l* have dealt by ‖ oppression *m* with the stranger: in ‖ Or, *deceit.*
thee have they *n* vexed the fatherless, and the widow.

h In *Jerusalem*. *i* It's plural, and agrees with Princes, they whose better disposition, whose Education and greatness (besides the Command of God) should have advanced their vereable thoughts, and deportment towards Parents. *k* Have contemned Father and Mother, though God threatens to curse such as do so. *Deut.* 27. 16. *l* The Princes still, as the construction in the Original, carrieth it, *m* By Force, and fraud; for the oppression here mentioned is made up of both; where either the Fox, or Lyon could apart, or else both joyned, they have oppressed the Stranger expressly against God's command. *Exod.* 22. 21. *n* Still the same Great Men, and Rulers, who should as *Isai.* 1. 17. have defended, pleaded for, relieved, and comforted the Fatherless, and Widow, but contrarywise they oppress, disquiet, and make a prey of them.

8 Thou *o* hast despised *p* mine holy *q* things, and hast profaned *r* my sabbaths.

o All the Land, or thou O *Jerusalem*, or thou O *Zedekiah* the chief of the Princes; or else, having spoken of them all in the Plural; now changeth number, and so speaks to each in particular. *p* Hast had very low esteem of them, as if mean, and ridiculous. *q* All my Institutions. Temple Sacrifices, Feasts, and Priests, &c. *r* Spent them in prophane work, or bestowed them upon Idols, and their Service.

† Heb. *men of slaughters.* 9 In thee † are * men that carry tales *f* to shed blood: and in thee they eat *t* upon the
Exod. 23. 1. Lev. 19. 16. mountains: in the midst of thee they commit lewdness *u*.

f Informers, and Trapanners, or persons that corrupted with Money, give in false witness against the Innocent, and Princes of *Israel* had hand in it. *t* Offer Sacrifice on the Mountains, and feast there, celebrating the honour of their Idols. See *chap.* 18. 6, 11, 15. *u* Enormous, contrived mischiefs, as the word imports.

Lev. 18. 8. 10 In thee have they * discovered *x* their
Deut. 20. 11. fathers nakedness: in thee have they humbled *y* her that was set a part for pollution *z*.

x Like wild *Arabians*, worst of Heathens there have been, and are some that incestuously defile their Fathers bed. *y* It seems to imply a force, and violence offered to the persons, whether Virgins, or Married, whom at unseasonable time they forced to satisfie their lusts. *z* Forbidden, *Lev.* 18. 19. and *c hap.* 20. 18. and that on very just reasons, and for preventing many mischiefs, which follow such unseasonable commixtures.

Or, *in my eyes.* Lev. 18. 20. Deut. 20. 10. Deut. 22. 22. Or, *every one.* Lev. 18. 15. * Deut. 20. 10. Or, *by lewdness.* Lev. 18. 9. Deut. 20. 17.

11 And ‖ one *a* hath committed abomination *b* with his neighbours * wife; and ‖ an
* other *c* hath ‖ lewdly defiled his daughter in law; and an other in thee hath humbled his
* sister, his fathers *d* daughter.

a i. e. Some, or the man of Quality, State, and such as were of high Degree, as the word is translated; *Psal.* 62. 9. Or what if it were translated as *ver.* 6. every one, 'twas grown a most general vice, as *Jer.* 5. 8. *b* Adultery, which God doth, and man should abhor. *c* Horrible shamelesse doings, the Father in law committing incest with the Wifes Daughter. *d* And Brothers defile their own sisters; all this against the light of Nature, the Law of civilized Nations, and the Law of God. And, if our conjecture be right, all this done in their lewd Idolatrous Feasts kept to the honour of *Tammuz*, and in the very Temple, or near to it, compare this with the 9th *verse*, and with *chap.* 8. *ver.* 14.

Deut. 16. 19. Exod. 23. 8. Deut. 27. 25. Exod. 22. 25. Lev. 25. 35. Deut. 23. 19. 12 In thee * have they *e* taken gifts to shed
blood, * thou hast taken *f* usury, and increase, and thou hast greedily *g* gained of thy neighbours
by extortion, and hast forgotten me, saith the Lord GOD.

e Judges who should have saved, have sold the Life of Innocents, who sate on God's Tribunal, have acted the Devil there, and murthered Innocents contrary to *Exod.* 23. 8. *f* Vid *chap.* 18. *ver.* 8. *lat. x, y, z. a.* *g* With unsatiable thirst of gain torn to pieces, and devoured thy Neighbour, so hast thou been an oppressing extortioner, where thou should'st not have been a moderate usurer, and thus forgotteth thy God.

chap. 21. 17. 13 *h* Behold, therefore I have * smitten
i mine hand at thy dishonest *k* gain which thou
hast made, and at thy blood *l* which hath been in the midst of thee.

h Hear therefore, and mark ye wicked Jews. *i* In testimony of my abhorrence of your wayes, as threatning to punish you, and setting on the fierce *Babylonian* upon you to execute my just displeasure. *k* Thy Covetousness, the root of all the evils in thee thy cursed, insatiable hunger for wealth. *l* Which thou didst shed, that thou mightest then seize their Estates, kill *Naboths*, and take possession.

14 Can *m* thine heart endure *m*, or can thine
hands *o* be strong in the dayes *p* that I *q* shall
deal with thee? * I the LORD have spoken *r it*, * chap. 17. 24.
and I will do *it*.

m This question is a vehement Negation, thou canst by no means endure. *n* Withstand, and repel the evils that are coming; or bear them when come, will thy courage hold out, and conquer? Nay 'twill be with thee, as *chap.* 21. 7. your hearts shall melt. *o* To hold the Sword, and manage the warlike Provisions against *Nebuchadnezzar* and his Army your hands shall be exceeding feeble, *chap.* 21. 7. your Weapons fall out of your hands, your hearts first melting with fear. *p* The Times of long and multiplyed sorrows, and furious indignation. *q* The *Babylonians* are but men, but I the Lord your God, whom you have provoked, am with them, they are my weapons of War, and I strike by them, and thou shalt never be able to subsist under it. *r* Flatter not thy self, the Lord will do it as he hath spoken it.

15 And * I will scatter *s* thee among the * Deut. 4. 27, and 28. 25 64.
heathen *t*, and disperse thee in the countreys *u*, chap. 12. 14.
and * will consume thy filthiness out of thee *x*. * chap. 23. 27.

s As the wind scatters Chaff. *t* Worst of the *Babylonish* Vassals. *u* Doubled for certainty of the thing. *x* Some take it for a threat by a fire, that shall consume the filthy Sinners, 48.
the filthy sins will cease, or else, that by removing them out of *Jerusalem* into Captivity, and reducing them to a very low condition they should not any more commit, but for ever loath their wickedness; some take it for a promise of purging mercy to better them, *i. e.* the remnant of them when the rest are destroyed, and wasted.

16 And ‖ thou shalt take thine inheritance ‖ Or, *shalt be profaned.*
y in thy self in the sight *z* of the heathen, and
thou shalt know that I *am* the LORD.

y Whereas I was thine Inheritance, and thou enjoyedst all riches, delight, safety, peace, and honour in me so long, as thou were a holy, obedient people: Now that you are polluted a very sink of all filthiness, for which I have cast thee off, and sent thee into Captivity. There be to thy self what thou canst be, for I will not be thine Inheritance. *z* And this forlorn, abject, helpless state shall be so visible, that the very heathen shall discern, and know, that you are rejected of your God, and he very just in doing so.

17 And the word of the LORD came unto me,
saying,
18 Son of man, the * house *a* of Israel *b* is * Isa. 1. 22.
to me become *c* dross: all they *are* brass *e*, and Jer. 6. 28, &c.
tin *f*, and iron *g*, and lead *h* in the midst of the
furnace *i*; they are *even* the † dross of silver. † Heb. *drosses.*

a Not a few among many, but universally the whole house of *Israel*. *b* The seed of him that was a Prince with God, the Covenant people of God. *c* Are strangely degenerate, and corrupted as if purer, and richer mettals should by worse and worse turn to dross. *d* From the King to the peasant, The Priests, and Prophets, and people. *e* Impudent in sin. *f* Hypocrites, and mixt as Tin. *g* Hard, cruel, and oppressive as Iron. *h* Stupid and senseless as Lead. Though I rather think this particular accommodating these Mettals somewhat too curious. I judge the Prophet chargeth them with a continued degeneracy from bad to worse, by this gradation. *i* The Afflictions I have laid upon them have not bettered them, they retain their Corruptions and Vices. *k* While they kept Covenant, adhered to my Law, kept my Worship pure; and loved mercy, did justly, walks humbly with their God; they were as silver, now they are degenerated, and are but the dross of silver, vile of price, and of little use.

19 Therefore, thus saith the Lord GOD, because ye are all *l* become dross, behold therefore, I will gather *m* you into the midst of Jerusalem.

l From one end of the Land to the other, *m* From all parts thereof I will by a secret over-ruling providence bring you together into *Jerusalem*, as into a Furnace where you may be melted and consumed.

20 † *As* they *n* gather *o* silver, and brass, and † Heb. *according to the gathering.*
iron, and lead, and tin into the midst of the furnace, to blow *p* the fire upon it, to melt *it q*;
so will I gather *r you* in mine anger *s*, and in
my fury, and I will ‖ leave *t you there*, and ‖ Or, *rest.*
melt *u* you.

n Founders, who melt down Mettals to prove them. *o* If these different kinds of Mettals be to be gathered into one, and the same Furnace, it speaks the involving all promiscuously in the same Afflictions, if it be meant as each distinct Mettal is tryed by the fire in the Furnace, but by fire proportion'd to the stubbornness of the Mettal, then it bespeaks the future Affliction shall be such, as shall melt down the hardest of the

degenerate Idolaters and Hirelings. *y* To raise the fierceness of the fire. *z* Till it be melted. *y* See *ver.* 15. *lit. m.* *f* In great, but just displeasure called fury, too true, and elsewhere; such were the sins of this people, that they had kindled a fire against them, which should surely consume them. *t* Or I will sit down, and refine, as the founder, when he hath taken pains to gather in the metal, heap up the wood, kindled the fire, and blown it to its full height, rests himself observing how the Metal melts down: God will so rest himself, after the manner of men, spoken; the like phrase *chap.* 5. 13. and *chap.* 16. 42. which see. *u* He will take care the fire go not out, till you are melted, either to the purging away, or consuming you with your dross.

21 Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof.

22 As silver *x* is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know *y* that I the LORD have poured out my fury upon you *z*.

These verses are an ingemminating of the same Menaces the more to affect the *Jews* with fear, and due apprehensions of their danger, and make them think of returning to God. *x* This seems to intimate the Divine care over some few, that in the midst of the rest were precious, and God would purifie not destroy them. *y* See, own, and submit to God's afflicting hand, and comply with him, parting away your drosse. *z* Promiscuously with others, among which you have suffered the same outward troubles, though the end be different, which intimates the escape of a Remnant.

23 And the word of the LORD came unto me, saying,

24 Son of man, say unto her, *a* thou art the land *that* is not cleansed *b*, nor rained *c* upon in the day of indignation *d*.

a The Land of *Israel*. *b* Though God's Judgments have been as violent fires, and floods, though they have been as hottest fires. *c* Yet neither thy filth hath been carried away, nor thy dross melted out of thee by them, still thou retainest both. *d* Therefore is indignation kindled against thee, and thou shalt be deprived of the dews of Heaven, the rain, that should cool thy thirsty Land shall be withholden, that rain that should make the ground fruitful, shall not descend.

* Hos. 6. 9. 25 * *There is* a conspiracy *e* of her *f* prophets in the midst thereof *g*, like a roaring *h* lyon ra-
*Matth. 23. 14. vening the prey: * they have *i* devoured souls:
* Mic. 3. 11. * they have taken the treasure *k* and preci-
Zeph. 3. 3, 4. ous *l* things; they have made *m* her many widows in the midst thereof.

e A Contrivance, or framing among themselves a design to speak all alike flattering, smooth words, and give out promises of peace, and safety, when there was no peace; they would have the *Jews* believe in little time the Vessels of the Lords house, and the Lords people in *Babylon* should be brought back: As *Jer.* 28. 1, 2, 3. and whereas *Jeremiah* faithfully told them, that it would be no such thing, but that the rest of the Vessels, and *Zedekiah*, and the people should be carried away into *Babylon*, they conspire against him and such as he was. *Jer.* 20. 2. and 26. 8. and 29. 25, 26. and persecute them with one consent and mind. *f* Hers not God's Prophets, the false Prophets, such as *Hananiah*, *Jer.* 28. 1, 2. *g* Of the Land, but principally in *Jerusalem*, the Metropolis, and residence of the Court, where were such as loved to be flattered, and of whom flatterers might make gain. *h* Whom hunger enragedth, and maketh roar in most dreadful manner, as some observe of them, when they hunt their prey, and when they have seized, and are tearing it, so did these false Prophets with cruelty, and fierceness pursue the true Prophets, and such as believed their Word, feared the Judgments, and mourned for the sins of a self-ruining people. *i* Have eat up, impoverisht, and sucke dry men, that relieved, and maintained them, the guise of all false Prophets, or they have taken, in their comforting, and swallowed down whole the persons that disbelieved and opposed their lies. *k* They did not, without reward tell their lies, nor would prophesie without a reward out of the treasures of those that advised with them, so they drained the people of their riches. *l* Either 'tis a farther explication of what he had said, or possibly it may tell us, that where Money was not to be had, these false Prophets would demand something of Value; and, if where Moneys worth, they were then for bartering the Prophesies, so they gull'd these sots. *m* One while by raising Persecutions, and cutting off Husbands from their Wives; another while, and which most agrees with the Place, Persuading, Encouraging, and bewitching *Zedekiah*, and the Princes, and People to hold out the War, and run all hazzards, and extremities of that Siege, which filled *Jerusalem* with dead Husbands, and forlorn Widows.

† Heb. *offered violence to.* 26 Her *n* priests *o* have † violated *p* my law, and have profaned *q* my holy *r* things: they have put no * difference *s* between the holy, and prophane, neither have they shewed *difference* *t* between the unclean *u* and the clean, and have hid *x* their eyes from my *y* sabbaths, and I am *z* profaned among them.

n God owns them not as his, they were Priests that suited such a people. *o* Men by Office bound to reverence the Law, to study it, and to preserve it from all corruptions. *p* Wrested it to oppression, and impiety, and to maintain errors, and made it speak what they would, not what it did. *q* Light by esteemed, as if they had been but common things, and accordingly use them. *r* Sacrifices, and Oblations, which were consecrate to holy uses, should be offered with holy hearts, and hands, and be eaten by holy persons in due time, and place. All this neglected with prophane Spirits. *s* This, and the following clause may be an exegesis, explication of the former, or else thus; Neither have they in their own practice difference holy and prophane, nor in their teaching acquainted the people with the difference, nor in the exercise of their Authority separated the profane from the holy, either persons, or things, but with promiscuous intermixtures of every thing, and all persons have been alike to them, whether holy, or prophane, *i. e.* of common, and ordinary use. *t* Have not made the people know, so the word. *u* Things and Persons, what things might be touch't, or eaten, or what might not, what persons might not be approach't, and conversed with, and what might; all which was the Duty of the Priests, the neglect whereof spread the uncleanness of the *Jews* over the whole Land. *x* Despised, and would not see the Holyness of the Sabbaths, nor would look on such as observed them aright to encourage them, or on those that profan'd them to reprove them, so they did not see what they would not see. *y* Though they are expresly commanded to be kept holy, and with great care and exactness, *Isa.* 58. 13. *Jer.* 21, 22. though the Portion of time I consecrated to my service, they sacrilegiously direct to other uses, and grudge it me, nay, rob me of it. *z* Contemned, dishonoured, disobeyed, and, all my Laws represented as trivial, and light things.

27 Her *a* * princes *b* in the midst thereof * Mic. 3. 9. Zeph. 3. 3.
are like wolves *c* ravening their prey, to shed
blood *d and* to destroy souls *e*, to get *f* dishonest gain.

a As before, *ver.* 26. *lit. d.* and *ver.* 22. *lit. f.* *b* Rulers of all sorts, who should have crushe oppressors, and defend the oppressed. *c* Creatures greedy, bloody, and crafty, resembling Dogs that men make use of to defend their Folds; so Authority which God had given to defend, is by these Hypocrites perverted to satisfie the bloody, and greedy Appetite of Tyrannical Governours among the Jews, possibly the Prophet may tax the degeneracy, and basenesse of these Rulers hereby. *d* Innocent blood, a crying sin in Princes, who have God's Power committed to them to preserve the Innocent. *e* Undo, and ruine Families, cutting off the Fathers, and impoverishing the Widow, and Fatherless. *f* Confiscating Estates not forfeited.

28 And * her prophets *g* have daubed *h* them * chap.
with untemper'd *mortar*, * seeing vanity, and di- * chap.
vining lies *k* unto them, saying, thus saith the Lord GOD, when the LORD hath not *l* spoken.

g False Prophets. *h* Flattered their oppressing bloody Princes in their wayes of sin, and violence. *i* With Promises and Encouragements, that like ill tempered Morter, will deceive them, though all seems for present, smooth and safe. *k* Pretending they had by vision from God all the good they promised, whereas it was all a notorious lie, and falsehood, *l* God never spake to those Prophets, and what by his own Prophets he spake, was of quite another tenure, 'twas evil, not good.

29 The people *m* of the land have used *n*‖ op- ‖ Or, *in*
pression, and exercised robbery *o*, and have vex-
ed *p* the poor and needy *q*; yea, they have op- ‖ Heb. *robbery.*
pressed the stranger *r* † wrongfully *s*.

m The common people. *n* Greatly, continuedly, and cruelly oppreste one another, wrong each other by fraudes, and violence. *o* On every occasion turned down right Thieves, and Robbers. *p* By these oppressions. *q* See *chap.* 18. *ver.* 7. *lit. s. t.* *r* Without any colour of Justice, Reason, or so much as hearing him, as the phrase seems to import.

30 And * I sought *t* for a man *u* amongst * Jer. 5.
them *x*, that I should * make up the hedge *y*, * chap.
and * stand in the gap *z* before me, for the land, * Psa.
that I should not destroy it; but I found none *a*.

t Very earnestly, and diligently spoken of God after the manner of man. *u* Any one. *x* Among Princes, Prophets, Priests, or People. *y* To repair the breach, and prevent farther mischief. *z* That might interpose between a sinful suffering People, and their offended God, and intreat for Mercy, that the Land might not be destroyed. *a* All were corrupted, not one, but obstinately went on to sin, and provoke me.

31 There-

31 Therefore *b* have I poured *c* out mine indignation upon them, I have consumed *d* them with the fire of my wrath; their own way *e* have I recompensed upon their heads *f*, saith the Lord GOD.

b Thus provok't by all. *c* As a Flood to sweep them away. *d* Kindled a fire against them, that will destroy them. *e* Sinful abominable waves. *f* Brought these as a Net on them, when as wild Beasts taken in the Pit to be destroyed.

CHAP. XXIII.

1 THE word of the LORD came again unto me, saying,

2 Son of man, there were two women *g* the daughters of one mother *h*.

g *Judah*, and *Israel*, the two Kingdoms. *h* Sprung from *Sarah*, or, as some, Daughters of the Synagogue. They rose from one Family, these two were Daughters, that is parts, and the Mother is the whole posterity of the 12 Tribes.

Lev. 17. 7. 3 And * they committed whoredoms *i* in
Jup. 20. 8. Egypt, they committed whoredoms in their
youth *k*: there were their breasts pressed *l*,
and there they bruised the teats of their virginity.

i When they came down into *Egypt*, and sojourned there, possibly they might commit Bodily Whoredoms, but Spiritual Whoredoms; *i. e.* Idolatry they did certainly commit, as appears *Job.* 24. 14. and *Ezek.* 20. 7, 8. which see; in a low condition by converse with the Idolatrous *Egyptians*, they fell in with their Idolatry. *k* Early, though 'tis no where said when they began, yet by this it appears, that 'twas not long after their coming down into *Egypt*. *l* This and what follows is an allusion, which illustrates what was before spoken; while they were constant to God, and his Worship, they were as Beautiful, chast, and lovely Virgins, when seduced to Idolatry, they became as loathsome Harlots, or Strumpets.

4 And the names *m* of them *were* Aholah *n*
chap. 16. 8, * they were mine *q*, and they bare *r* sons and
daughters: thus *were* their names: Samaria *s is* Aholah, and Jerusalem *t*, Aholibah.

m That we might know them, they are described, *n* Which rendred in *English*, is his own Tabernacle, for *Israel* falling off from the House of *David*, fell also off from the Tabernacle, or Temple of God, so that all the Temple, and Worship they had amongst them, was of their own making. *o* Greater for number of Tribes, being Ten of Twelve, and greater for Power, Wealth, and multitudes of people. *p* This rendred in *English*, my Tabernacle in her: The Two Tribes had the Temple and Worship of God with them; God's own Tent was pitcht there, and his solemn Services. *q* By solemn Marriage Covenant, *Ezek.* 16. 18. *r* Were fruitful, and brought forth Children to me, saith God, they increased in Numbers of people, and among these, some there were, that were Children of God by Faith, Love, and Obedience. *s* The chief City of the Apostate Ten Tribes. *t* *Jerusalem*, the chief City of the Two Tribes.

5 And Aholah *u* played the harlot *x* when she
was mine *y*, and she doted *z* on her lovers *a*,
on the Assyrians *b her* neighbours *c*.

u The Kingdom of *Israel*, or the Ten Tribes. *x* United in confederacy in civil concerns, and in Idolatry as to Religious concerns with the *Assyrians*. *y* When under my Government, and Protection, or in my presence, or before I had abdicated, and cast her off. *z* Were madly inamoured with the *Assyrian* Idols, Temples, and manner of Worship. *a* Whom she loved, not that I find they so much loved her. *b* So often mentioned, nothing needs be said of them. *c* So they were now by their siezing of *Syria*, and possessing it as their own, 2 *Kings.* 15. 19.

6 *Which were* cloathed with blue *d*, captains *e*,
and rulers *f*, all of them desirable *g* young men,
horsemen *h* riding upon horses.

d Richly apparelled, and, as the humour of that Nation, in rich and beautiful blue, very magnificent to the eye. *e* Daring valiant men, and fit for Wars, who might defend the *Jews* in time of danger. *f* Worthy of Authority, and fit to govern in times of peace. *g* Young, and vigorous, full of beauty, and strength to commend them to the desire, and choice. *h* Skilful in riding, and well furnisht with choice Horses, on which these deluded apostatizing *Israelites* relyed for help, as appears, *Hos.* 14. 3.

7 Thus *i* she † committed her whoredoms
with them, with all them *m that were* the
† chosen men of Assyria, and with all *n* on

† Heb. *followed whoredoms with them.* † Heb. *choice of children of Asshur.*

whom she doted *o*: with all their idols she defiled her self.

i By the eye, and familiar converse she fell to Idolatry. *l* See *ver.* 2. *lit. i.* *m* She embraced the Friendship, and Religion of all of them, and relied on the *Assyrian* Idols for deliverance, and peace. *n* *i. e.* Other Nations with whom she had Commerce, and made Leagues. *o* Like an Adulterous Wife, she was mad in her love to them, to their Persons, Customs, Idols, and Religion, with all which she poisured her self.

8 Neither left *p* she her whoredoms *brought*
q from Egypt: for in her youth they lay *r* with
her, and they bruised the breasts of her virginity,
and poured their whoredom upon her.

p Though she took in so many Gods of the *Assyrians*, yet she did not renounce, or cast off the Gods of *Egypt*, but kept them too. *q* It is plain, the *Israelites* learnt Idolatry in *Egypt*, carried it with them out of *Egypt*, and retained it to the last. *r* See *ver.* 3. *lit. k, l.*

9 Wherefore *s* I have delivered *t* her into the
hand of her lovers, into the hand of the * Assy- * 2 Kings. 17. 3.
rians, upon whom *u* she doted. 4. 5. 23.

s For this boundless Idolatry, and Lewdness. *t* Long agone I have delivered the Ten Tribes: First, *Pul* put them under Tribute, 2 *Kings* 15. 19. 20. about 200 years before our Prophets time: Then *Tiglath-Pilnesser*, 2 *Kings* 15. 29. and finally into *Salmaneser's* hand, who destroyed the Kingdom, 2 *King.* 17. 6. *u* Punisht them for their sins by those, were fellow sinners with her.

10 These * discovered her nakedness *x*: * chap. 16. 37.
they took *y* her sons and her daughters, and
slew her with the sword *z*: and she became
† famous *a* among women; for they *b* had † Heb. *a name.*
executed *c* judgment upon her.

x Used her as lewd Women deserve, stript her naked, and exposed her to shame, as *ver.* 26. God her Husband had clothed her, and covered her nakedness, but she lightly esteemed her God, doted on Idols, and Idolaters strip her. *y* Made them Captives, and carried them away as Slaves to serve the Lusts of barbarous Conquerors, so both Sexes were used. *z* As a person slain with the Sword ceaseth to be, so this Kingdom of *Israel* under *Hoshea* was by the Sword of *Salmaneser* utterly destroyed. *a* Her lewdness made her infamous, and God's judgments for it made her more known in the world. *b* The *Assyrians* a proud, bitter, and violent Enemy. *c* Had executed their own malicious revenges, but God's just displeasure upon her.

11 And * when her sister Aholibah *d* saw * Jer. 3. 8.
this e * she † was more *f* corrupt in her inor- * Jer. 3. 11.
dinate love than she, and in her whoredoms chap. 16. 47, 51.
† more than her sister *g* in *her* whoredoms. † Heb. *corrupted her inordinate love more.*

d *Judah*, yet Two Tribes. *e* Both the sins and punishments of the Kingdom of *Israel*, which should have been her Admonition. *f* Ran more violently into both Friendship, Confederacies, and Idolatries with the *Assyrians*. *g* *Samaria*, *Jerusalem* † Heb. *more than the whoredoms of her sister.*
had more Idols in it, and more abominable Idolatry, than any we read of in *Samaria*, that, as present, I can remember.

12 She doted upon the * Assyrians *her* neigh- * 2 King. 16.
bours, captains and rulers, clothed most gorge- 7, 10. chap.
ously, horse men riding upon horses, all of them 16. 28.
desirable young men.

This verse is the same with verse 6. which see; only the cloathing there of Blue, is here clothing of Beauty, *i. e.* most beautiful.

13 Then *r* I saw that she was defiled *s*, *that*
they *took* both *t* one *u* way.

r When she took not warning, neither feared. *s* Her heart was already on her Idols. *t* *Samaria*, and *Jerusalem*. *u* Chose the same Idols, and Idolatry.

14 And *that* she increased *x* her whoredoms:
for when she saw *y* men pourtrayed upon the wall,
the images *z* of the Chaldeans pourtray'd with
vermilion *a*,

x Added to the number of her Idolatries. *y* Where ever 'twas, the Jews saw there 'twas they doted on their persons and habits; it is probable enough they might see them in the Idol Temples, or in the House of the King of *Judah*, or of the great men, who promoted the friendships, and Leagues with these Nations. *z* The counterfeits of Strangers, and such as were far off, as the *Chaldeans* were. *a* Which as 'tis a very glossy and shining colour, so duly mixt with Ceruse, doth lively express the colour of mans flesh.

15 Girded with girdles *b* up on their loines, exceeding in died attire *c* upon their heads, all of them princes *d* to look to, after the manner *e* of the Babylonians of Chaldæa *f* the land of their nativity.

b With

b With Souldiers belts about their Loins, which includes the rest of the garb, dress, or habit of Souldiers. *c* Both rich, comely, large, and of divers colours, and those of the choicest, that art, or money could prepare. *d* Of princely aspect, and majesty. *e* Agreeable to the garments of the rich, and proud *Babylonians*. *f* Which probably was the most fruitful part of that Kingdom, and most pleasant, and were the pride and luxury of the inhabitants, exceeded others.

* 2 King. 24. 1. chap. 12. 29. † Heb. *at the sight of her eyes.* 16 * And † as soon as she saw them *g* with her eyes, she doted upon them, and sent messengers *i* unto them into Chaldea *k*.

g The pourtraits of them. *h* Like an insatiable, and most impudent Adulteress she fell into most inordinate affection for their persons on sight of their pictures. *i* Courted the love of those strangers, and woo'd their embraces, sent to make alliances with them, prostituted her self to them. *k* Though 'twas a long journey, troublesome, and costly; all this hinders not this extravagant lewd woman, the sends to their remote parts, and forgets her God.

† Heb. *children of* Babel. 17 And the † Babylonians came *l* to her into the bed of love, *m* and they defiled *n* her with their whoredom *o*, and she was polluted *p* with them, and * her mind was † alienated *q* from them.

* verse 28. † Heb. *loosed*, or *disjointed*.

l The Prophet prosecuteth the Allegory, the Adulteress sent, and invited, and here the *Chaldeans* comply with it, they came, Embassadors no doubt first to make a Confederacy, and then free intercourse in Trade and Religion too. *m* So the impudently lascivious call the polluted, forbidden bed, as the Harlot, *Prov.* 7. 18. It is like with this commerce, and Confederacy the lustful *Babylonians* did spread that disease, the Jewish nation were too much inclined to corporal Adulteries, and Fornications, but metaphorically, it is a delightful communicating with them in their Idolatry in their Idol Temples, and Feasts. *n* Made her unclean, and loathsom. *o* Spiritual and corporal. *p* Greatly defiled, as the doubling the expression imports. *q* Like an arrant Adulteress, wearied, but not satisfied with her Adulterers, she changeth mind, and friendships, and seeks new ones. So did this people weary of the *Chaldeans* seek new confederates.

18 So *r* she discovered *s* her whoredomes, * and discovered her nakedness *t*. * Then *u* my mind was alienated *x* from her *y*, like as my mind was alienated from her sister *z*.

* Jer. 6. 8.

r By this unstablenesse and change of Lovers. *s* Made it appear to all far, and near, that she was a most notorious, and infamous strumpet. *t* Her weakness, and her shame. *u* When I saw the lewdness, impudence, and boundlesness of her Adulteries. *x* Turned from her with abhorrency, I could no longer endure it. *y* *Jerusalem*, the land of *Judea*, the Kingdom of the Two Tribes. *z* *Samaria* the Ten Tribes, and I resolved to destroy them both alike by their Lovers.

19 Yet *a* she multiplyed *b* her whoredomes, in calling to remembrance *c* the dayes of her youth *d*, wherein she had played the harlot in the land of Egypt.

a *And Heb.* *b* Added more, and greater to her former sins of Idolatry, and Whoredomes, and persisted in them. *c* This may refer, either to the Jewish nation remembring their Idolatries in *Egypt*, their alliances with, and reliance upon it days past, which she now resolves to act over again; or it may refer to God, who, by these continued courses of *Judahs* lewdness, is provoke to remember, and punish old perfidious and idolatrous practices. *d* *Verse* 3. *lit. k.*

20 For she doted *e* upon their paramours, * chap. 16. 26. *f* * whose flesh *is as* the flesh *g* of asses, and whose issue *is like* the issue of horses.

e *Verse* 5. *lit. e.* *f* *Egyptians*, and the nations, that were Confederate with the *Egyptians*, looking on them as able to defend by their power, enrich by their Trade and make prosperous by their Friendship. *g* In these terms the Prophet expresseth the vehement desire of the Jews to *Egyptian* Idolatry compared to whoredom, and may, for ought I know, tax the lustful impudence of some of the Jewish Women in their corporal uncleannesses with the *Egyptians*, who were it seems (by report of Authors) naturally disposed for that vice, and fittest for unsatiable lustful women. *See chap.* 16. 26. *lit. l.*

21 Thus thou calledst to remembrance *h* the lewdness of thy youth *i*, in bruising thy teats *k* by the Egyptians, for *l* the paps of thy youth.

h *See ver.* 19. *lit. c.* *i* *Sevver.* 3. *lit. k.* *k* *Vid.* 3. *lit. l.* *l* The beauty & loveliness of them, when God had formed them, allured the *Egyptians*, this may be understood, both politically of the growing state of the Jewish Commonweal, or literally of the beauty of their young women.

22 ¶ Therefore, O Aholibah, *m* thus saith * chap. 16. 37. the Lord GOD; * Behold, I will raise up thy lovers *n* against thee, from whom thy mind is alienated *o*, and I will bring *p* them against thee on every side *q*.

m *See ver. lit t.n* Thy Confederates. *o* Whom thou hast first loathed and forsaken, and thereby enraged them against thee. *p* Be not only an exciter to stir them up against thee, but I will be a guide, and conductor of them. *q* So no way left for thy escape.

23 The Babylonians and all the Chaldeans *r*, Pekod *s*, and Shoa *t*, and Koa *u*, *and* all *x* the Assyrians with them: all of them delireable *y* young men, captains, and rulers, great lords, and renowned *z*, all of them riding upon horses.

r These are known. *s* Some reckon these the Titles of some of the great Commanders in this Army, which come against *Jerusalem*, but they are names of distinct Countries, or Provinces under the *Babylonish* Government, and to *Pekod* is the Province between *Tigris*, and *Lycus* Rivers; in this was old *Ninive*, and was the principal Province of the Kingdom, though some others think *Pekod* was *Bactriana*, now called *Usbeck*, and *Corassan*, fierce thievish, and barbarous of old. *t* Either *Sia* in *Armenia*, or the *Sohai*, among which were the *Adiabeni*, and this contained the middle part of the Kingdom of *Babylon*, and was *Assyria Mesliana*. *u* This bordered on *Media*, the inhabitants called *Kobai*, and dwelt about *Arbel*, or *Arbelis*, or *Arbela*, and comprehended *Ganyamela*, where a Fortress *Ganga* looks like this *Koba*, being easily changed from *Koa* to *Ganga* by change of the original Letters ק into G. and ע into G, a people too like enough to be cruel, and barbarous by their very situation. *x* All these Sons, or subjects of the *Assyrian* Monarchy, or Confederates. *y* Most of these are already explained *ver.* 6. where these were objects of love, now they are objects of terrour, so God turns the occasions of mens sins into occasions of greater terrour, and punishment. *z* *Heb.* called, or invited first by the Jews to sin with them, *ver.* 15. *lit. i.* now called of God to punish their fellow sinners.

24 And they *a* shall come against *b* thee with chariots *c*, wagons *d*, and wheels *e* and with an assembly *f* of people, *which* shall set against thee buckler, and shield, and helmet *g* round about: and I will set *h* judgment before them, and they shall judge *i* thee according to their judgments *k*.

a Mentioned before *ver.* 23. *b* Or upon thee, surprize thee with a speedy march, for they were swift in their course. *c* *Heb.* is of larger sense, and more properly speaks all kind of Arms for the War, a thorough furniture, so the *Chaldee Paraphr.* with instruments of War, or Arms. *d* *Heb.* Chariot, and is oftner so rendered, for expedition, for ease of their Commanders on their march, and for strength against the Enemy in the Battle. *e* Whether distinct from all other, or whether prepared, lest in their march the carriage wheels should break, and they be at a stand, therefore beforehand store of these were provided. *f* A mighty confluence of people, and a mixture, where the worst, and cruellest are the most numerous. *g* Yet for their own defence well armed. and with armature fitted to defeat the Arrows, and offensive weapons of their Enemy, and to maintain a siege, such as they should weary *Jerusalem* with. *h* Give them a power by their victory, and in right of conquest over their Rebels, as well as mine, and I will give them a spirit of judgment to discern the greatness of this peoples sins. *i* Plead with thee, convince, condemn, and execute sentence upon thee. *k* To their will, power, wrath, and custom against Rebels, for these are their rules of judgment, all which appeared when the chief of all the people were condemned to slavery, the wise Counsellers, and valiant Commanders sentenced to dye, *Zedekiahs* Children slain, his own eyes put out, and City and Temple to be burnt.

25 And I will set *l* my jealousie against thee, and they shall deal furiously *m* with thee: they shall take away thy nose, *n* and thine ears; and thy remnant *o* shall fall by the sword: they shall take *p* thy sons and thy daughters, and thy residue *q* shall be devoured by the fire.

l As a jealous provoked Husband, I will be as much against thee as they are, their fury shall avenge my quarrel. *m* Their disposition naturally is to furious wrath, my jealousie shall enkindle it more. *n* As thou hast prostituted thy beauty like an harlot, so they shall use thee as such, and marre thy beauty, and brand thee for ever, as thou deserved, and that thou mayst be as loathsome in thy deformity, as ever thou wast thought lovely in thy beauty; this punishment of Adulteresses is known to have been used, and is yet in use. *o* Or else at last, thy latter end shall be to fall by the Sword, those, that do not live under such reproach, shall dye by the Sword of the Enemy. *p* For Captives and Slaves for work, and somewhat a thousand times worse. *q* Either the people, who did hide themselves in vaults and cellars, and came not out, or else what remains of that the *Chaldeans* cannot carry away, all this shall be devoured by fire as when the City was burnt.

26 Then they shall also strip *r* thee of thy clothes, † Heb. *ornaments of thy ing.* and take away thy † fair jewels *s*.

r Both

r Both as lewd disgraced Harlots, and as Captives are used. *chap.* 16. 39. *lit. a.* *s* All thy rich, beautiful ornaments. *chap.* 16. *ver.* 17. *lit. p.* They shall be prey, and plunder to the Enemy. *t* By these destroying judgments, which shall make thee cease to be a people; I will put an end to the lewdness thou wouldst never have put end to, thou shalt never have opportunity, if thou had'st heart to do the like. *u* Idolatries. *x* When thou camest out under my hand. *y* With desire and affection toward them, as once, when thou dotedst on them. *z* With Love, Truth, Imitation, and desire of Commerce with her, but all thy remembrance of *Egypt* shall be with deep shame, and loathing.

28 For thus saith the Lord GOD; Behold I will deliver *a* thee into the hand *b* *of them* whom chap. 16. 37. thou * *c* hatest, into the hand *d* *of them* * from whom thy mind is alienated.

a Give thee up. *b* To the Power, and Will. *c* Those shall be thy Masters, and Domineer over thee, whom of all men thou didst most desire might not. *d* 'Tis doubled for certainty of the thing, and to make deeper Impression, they shall certainly Lord it over thee, whom of all men thou dost most loath.

29 And they shall deal *e* with thee hatefully *f*, chap. 16. 39. and shall take away all thy labour *g*, and * shall leave thee naked *h* and bare: and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms.

e Use thee, and ever demean themselves toward thee. *f* In hatred, whatever drudgery, hardship, base, and vile employment their spite and hatred can invent, they shall cast on thee. *g* Spoil thee of all thou hadst got in *Judea*, as they did when they conquered, and plundered. And deprive thee of all the right, and comfortable use of all thy labour, which they will exact of thee in Captivity, and make thee know a Slave hath no right to any thing. *h* Both literally, thou shalt not have clothes to cover thy nakedness, and figuratively, thou shalt be left in a most disgraced state, and the shame of all thy sins shall cover thee: All this, as this Prophet usually doth, is doubled to affect the more.

30 I will do *these* things unto thee, because thou hast gone a whoring after the heathen, *and* because thou art polluted with their idols.

This verse gives the same reason, which hath been often given, why the Lord proceeds in this severity, because as an obstinate, lewd, untractable Adulteress abuseth the best Husband, till none can forbear, so had the Jews dealt with God, and God will deal with them.

31 Thou *i* hast walked *k* in the way of thy sister *l*, therefore will I give her cup *m* into thine hand.

i O *Jerusalem* and *Judah*. *k* Hast run into the same sinful enormities. *l* *Samaria*, and the ten Tribes, both great Idolatresses. *m* Of judgments, and sorrow expressed frequently by a Cup, *Psal.* 75. 8. and *Jer.* 25. 15. I will punish thee with punishments like hers, since thou hast made thy self in sins like her.

32 Thus saith the Lord GOD, Thou shalt drink *n* of thy sisters cup deep *o*, and large *p*: thou shalt be laught *q* to scorn and had in derision; it *r* containeth *s* much.

n Thou shalt not put it by, and shift it off. *o* Towards the dregs where the bitterest poyson of it lieth. *p* In great quantity; thy punishment shall be most grievous who must drink so deep of this cup of astonishment. *q* When sick, as heart can hold, and needest pity, and help to relieve, instead hereof thou shalt be derided, and abused, these will be cruel mockings. *r* The Cup. *s* Is large, and contains what will last many years till the 70 years be expired, and of this Cup thou shalt still drink, and be derided.

33 Thou shalt be filled *t* with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria.

Psal. 75. 8. Isa. 51. 17. *t* Thy afflictions shall be as great, as thou canst hold, as a vessel filled with liquor.

34 Thou shalt * even drink it *u*, and suck *it* out *x*, and thou shalt break *y* the sheards thereof, and pluck off thine own breasts *z*: for I have spoken *it*, saith the Lord GOD.

u Thou shalt stagger with sorrows, that shall intoxicate, and astonish, in the verse each part explains the other, sorrow explains drunkenness, astonishment explains sorrow, desolation explains astonishment, and the cup of *Samaria*. elsewhere called the line of *Samaria* explains all: *Samaria* was made a heap, *Mic.* 1. 6. so shall *Jerusalem* be. *u* Nothing shall divert the punishment. *x* The dregs shalt thou drink, and multiply thine own sorrows. *y* Either out of indignation, or to suck out what was imbibed. *z* Which tempted others, and undid thy self, for which cause thou now revengest thy self upon thy self.

35 Therefore thus saith the Lord GOD; Because thou * hast forgotten *a* me, and * cast * Jer. 2. 32. & thy lewdness and thy whoredomes. 3. 21. & 13. 25. ; King. 14. 9. Neh. 5. 25.

a *Chap.* 22. 12. which is here explained by what follows, 'twas a willful forgetting of God, and voluntary despising his Law, Ordinances, Worship, Favour, and Presence, so God is cast behind a sinners back. *b* The guilt, I will impute it, the punishment, I will not pardon it, and the shame, for I will pour out contempt upon thee, bear both sorrow and reproach of thy sins.

36 ¶ The LORD said moreover unto me, Son of man, wilt thou * ‖ judge *c* Aholah and Aholibah? yea, declare *d* unto them their abomina- * chap. 22. 2. tions. ‖ Or, *plead, jor.*

c Excuse or plead for such Adulteresses? So *chap.* 22. 2. *lit. b.* *d* Plainly, fully tell them, what they have been, and what they must expect for all their abomination.

37 That they have committed adultery *e*, and * chap. 16. 38. blood *f* *is* in their hands, and with their idols have they committed adultery *g* and * have also chap. 16. 36. caused *h* their sons, whom they bare unto me, to 45. & 20. 25, 31. pass for them through *the fire* to devour *i* *them*.

e This seems to referre to corporal uncleannesses. *f* Innocent blood of the murthered Prophets, and just men. *g* Spiritual Adultery, *i. e.* Idolatry. *h* Most unheard of cruelty, and unnatural murthers under pretext of Religion thus *chap.* 16. 20. *i* They destroyed, took away the life of their sons in barbarous manner.

38 Moreover this *k* they have done unto me: They have defiled my sanctuary *l* in the same *m* day, and * have profaned my sabbaths *n*. * chap. 22. 8.

k Which is declared in the following words, 'twas some great injury, or affront done to God. *l* My Holy things, House, Altar, Sacrifices, and Oblations; one part of the Temple put for all parts of the holy things of God. *m* When they had newly polluted themselves with most horrid crimes, Idolatry and Murther they thrust into the Temple, whereas by the Law, if they had been but unclean by touch of a dead body, they must have been cleansed by sacrifices before they ought to come into company with the Jews. *n* By offering Sacrifices to Idols, and doing that on those dayes, which God, Nature, and all Civil Nations abhorre, onely the Devil is pleased with, who is a murtherer from the beginning, promotes such bloody cruelties.

39 For when they had slain *o* their children to their idols, then they came the same day into my sanctuary to profane *p* it, and lo, * thus have * 2 Kings 21. 4. they done in the midst *q* of my house.

o See *chap.* 16. *ver.* 20. *let. m, n.* *p* Using my Holy Temples, as if 'twere a common, and unclean place. *q* Nay, these things have been done in my house, they have offered to their Idols in the house, where my name alone should be called upon.

40 And furthermore, that ye have sent *r* for men † to come from far *s*, unto whom a Mes- † Heb. *comings* senger *t* *was* sent; and lo, they came *u*; for whom thou didst wash *x* thy self, painted'st thy eyes *y*, and deckedst *z* thy self with ornaments.

r See verse 16. *let. i.* *s* From *Chaldea*. *t* An Embassy from the King of *Judah*, with advice of his Princes, no doubt. *u* See ver. 17. *let. l*, and *m*. *x* After the manner of Harlots got'st all fine, clean, and delicate against thy paramours came, so Idol Temples built, Altars beautified, Sacrifices prepared, all to commend thy self to their alliance, and help. *y* Like a decayed Harlot madest up thy defects with paint. *z* Put'st on the rich clothing I gave thee, and with thy Husbands Bounty allured Adulterers to thy Bed; so *chap.* 16. 13, 14. thus was God abused, and provoked.

41 And sitest *a* upon a † stately *b* bed, and † Heb. *honourable.* a table *c* prepared before it, * whereupon thou * Prov. 7. 16. hast set mine *d* incense, and mine oyl.

a 'Tis a Table gesture, as appears, she was prepared to feast them. *b* A magnificent rich Bed, on which Women sate to Feast, when men leant on their sides, which would not have been a comely posture to a Woman. *c* Table furnisht with choicest provision, such as made for Feasts, when solemn Sacrifices were offered, or when vows were paid, as the Harlot, *Prov.* 7. 14, 15. *d* This assures us that Idolatrous Worship was acted by her in complyance with the *Chaldeans*, offered to their Idols, and then feasted the Idolaters, with what God had given her, when they confirm'd their Leagues, and swore by false Gods.

42 And a *e* voice of a multitude being at ease *f* *was* with her *g*; and with the *h* men of the † common *i* sort *were* brought ‖ Sabeans † Heb. *multitude of men.* from the wilderness, which put bracelets upon their

‖ Or, [illegible]

their hands, and beautiful crowns upon their heads.

e A shout for joy, that there was treaty of peace between the Jews, and the *Chaldeans*, or Songs of gladness for the peace made, and confirmed not in God's Name, but in the Name of the Idols. *f* Free now from the tears of any Wars to disquiet them. *g* About the Altar first, where the peace was sworn, about her Bed next, where the feasted her new Allies, that were Great Princes, and Nobles. *h* And to these worthy the Name of men, or beside these Great, and Famous ones. (*Et viri ex hoc est*) as the *French* Version. *i* Messengers were sent to, or received, or entertained, and carefted from the Roaring *Sabæans*, who lived on Robberies, and Spoiling the Merchants, these were brought to *Jerusalem* from the Wildernesses, Deserts of *Arabia*, a rude, barbarous, and Idolatrous scum of men described by their ill properties in Geographers, of these were they, that destroyed *Job*'s Servants in the verse described by their Ornaments, Bracelets about Necks and Arms, and Crowns on their Heads, which some think they bestowed upon this Harlot.

† Heb. *his whoredoms.*

43 Then said *k* I unto *her l that was* old *m* in adulteries, will they now commit † whoredoms with her, and she *with them*?

k After the manner of man God seems to stand musing, or saying to himself, or it may be supposed that God speaks to his Prophet, asking him. *l* Or rather of her, concerning her. *m* Such usually are out of request with Adulterers, and now *Samaria* and *Jerusalem* had been long Spiritual Adulteresses, and one would think her Lovers would be weary of her, if she were not weary of them.

44 Yet *n* they went in *o* unto her, as they go in unto a woman that playeth the harlot: so went they in unto Aholah and unto Aholibah the lewd women.

n This resolves the doubt of the former Chapter. *o* In this Metaphor the Prophet expresseth the Confederacy of the Jews, against God's express command with the Nations round about them. The Jews enter League with these Robbers, and admit their Idols, and so commit whoredom with them, and these *Sabæans* probably admit some of the Jews Idols too, and so commit whoredom with her, expresst in the last words of the 43 verse.

45 And the righteous *p* men, they shall * judge them after the manner of adulteresses *q*, and after the manner of women that shed blood; because they *are* adulteresses, and blood *is* in their hands.

* chap. 16. 38.

p Men that kept the Law of their God: for some such there were about *Aholibah* her self, or Prophets, such as *Jeremiah* and *Ezekiel*, and some few more; or else the *Babylonians*, who in the present Controversie between *Jerusalem*, and its King on the one part, and *Nebuchadnezzar*, and the *Babylonians* on the other part, were comparatively the Righteous men. *q* Which was to be put to death by stoning, *Lev.* 20. 10. and Murther was punisht with Death.

* chap. 16. 40.

46 For thus saith the Lord GOD; * I will bring up a company *r* upon *s* them, and will give them † to be removed *u*, and spoiled *x*.

† Heb. *for a removing and spoil.*

r The *Babylonian* Army. *s* Against the Jews, the Children of this *Aholibah*. *t* The Inhabitants of *Judea*, the Citizens of *Jerusalem* with Princes, and Royal Family. *u* To be carried away Captive into the Land of *Chaldea*. *x* By the rapine of the Souldiers in their own Land, and by the cruelty of their Masters to whom they shall be slaves in a strange Land; this is the plain sense of the verse, though possibly there may be an allusion to the solemn proceedings of a Court of Judicature coucht in the proper import of many of the *Hebr.* words.

47 And the company *y* shall stone *z* them with stones, and ‖ dispatch them *a* with their *b* swords; they shall slay *c* their sons and their daughters *d*, and burn up their houses *e* with fire.

‖ Or, *fetch them out.*

y Congregation, Hebr. the *Babylonian* Army. *z* The Punishment of an Adulteress, and this was in manner done, when the Engines, which cast mighty stones into the besieged City, dasht out the brains of some, and when Chimneys, or Walls, or Towers beat down by those stones cast out of the Engines, fell on others, and buried them alive, *a* Some of them, who escaped the stones, fell under the Sword. *b* Of the *Babylonian* Souldier. *c* Either in Fight, or when they break into the City, or light on them wandring on Mountains, or hiding in Dens, and Caves. *d* Either in sacking the City, when they regard no Sex, or because they choose to dye, rather than yield to the lust of those vile ones. *e* As the Cities, and Houses abroad in the Country; so the *Babylonish* Army destroyed what they could not carry away with them; as verse 25. let. *n*.

* chap. 22. 15.

48 Thus * will I cause lewdness to *f* cease out of the land, that all women *g* may be taught not to do after your lewdness.

f See verse 27. let. *r*. Hereafter in this Land such like abominations shall never be committed more, as indeed we do not read of any such after their return out of this Captivity. *g* Countreys, Kingdoms, and Cities may be warn'd by your examples of sorrows, destruction to fear God, do justly, love mercy, and bare violence.

49 And they *h* shall recompence *i* your lewdness upon you, and ye shall bear the sins *k* of your idols: and ye shall know *l* that I *am* the Lord GOD.

h The *Babylonians*, and their Confederates. *i* As God's Ministers of just vengeance shall judge you worthy, and execute on you what you are worthy of, all that may make you desolate, a derision, and scorn. *k* The guilt of the sins you committed in Worshipping of, and relying upon Idols, and you shall bear the punishment of Idolatery, which by the Law of God is Death without Mercy. *Deut.* 13. 6, 7, 8, 9, 10. *l* By what you suffer you shall know, that I am justly displeased with your sins, am true to my threats, and have made good my word, *Deut.* 8. 19, 20. if thou do at all forget the Lord thy God, and walk after other Gods, and serve them, *&c.* ye shall surely perish.

CHAP. XXIV.

1 AGain in the ninth year *a*, in the tenth month, *b* in the tenth *day c* of the month, the word of the LORD came unto *d* me, saying,

a Of the Captivity of *Jechoniah* and those that were carried away with him, it falls in also with the year of *Zedekiah*'s Reign, though the Prophet, and the Captives now in *Babylon* reckon not by this, but by the former. *b* Which answers to part of *December*, and *January*. *c* About our 29th of *December*, when the Winter was well over with them. *d* The Prophet was now in *Babylon* many Leagues from Jerusalem.

2 Son of man, write *e* thee the name *f* of the day, *even* of this same day: the King *g* of Babylon set *h* himself against Jerusalem * this same day.

* Jer. 52.

e Set it down, and in such manner with such witness, that it may be proved. *f* Most punctually, set it down. *g Nebuchadnezzar* who in person, 'tis like was there at first to encourage, direct, and settle the Siege, though he withdrew from it for his delights, when he perceived 'twould be a long siege; as on *chap.* 11. 11. *let. d.* the issue whereof he expected at *Antioch* on the Banks of *Orontes*. *h* Sate down to beliege.

3 And utter a parable *i* to the rebellious *k* house, and say unto them, thus saith the Lord GOD; Set *l* on a * pot, set *m it* on, and also * pour water *n* into it.

* Jer. 1. 13. chap. 11. 3.

i In somewhat a dark yet apt similitude, or in an Allegory declare what they should know, and consider. *k Chap.* 2. verse 3. 6. *l* Set upon the fire a Pot, or Cauldron. *m* Do it quickly, be sure to do it; this Pot is *Jerusalem*. *n* Fill it with water; for as the Pot full of Water, on the fire till the water be throughly heated, so shall *Jerusalem* be filled with the Judgments of God.

4 Gather the pieces *o* thereof into it, *even* every good *p* piece, the thigh, and the shoulder *q*, fill *r it* with the choice bones *f*.

o Which are to put into this pot. *p i. e.* All the chief of the Inhabitants of the Land, the wealthiest, who in the time of this Invasion will fly from their Country Houses to live in safety in *Jerusalem*. The most warlike, who will betake themselves to *Jerusalem* for its defence. *q* As these are the principal parts for support, motion, defence, and strength, so those Citizens, Souldiers, Rulers, that are strength, defence, and glory of this people are here signified by those parts. *r* Fill the Pot, *Jerusalem*, let no place be empty. *f* With those pieces, that are biggest, fatest, fullest of marrow, and which are divided according to the Bones; these are the principal Members of this Jewish State, King, Princes, Priests, Magistrates, and wealthy Citizens.

5 Take *t* the choice of the flock, and ‖ burn *u* also the bones *x* under it, *and* make it boil welly, and let them seethe the bones *z* of it therein.

‖ Or, *heap.*

t Pick out the very best in the flock, that is, the greatest, richest, most powerful for Authority, and Interest in the Nation, and City. *u* Or, heap together, in order to burn, to make a fire with. *x* The Bones, not of the pieces to be boiled, but the bones of the many Innocents murthered in *Jerusalem*, and in the Land, for their blood cryeth for vengeance

geance, and their bones scattered on the face of the Earth, will both make, and maintain this fire. *y* Let the Fire be so great, and the Pot so long over, till all within it be boiled thoroughly, till boiled that all the strength and marrow be wasted, and the very flesh drop to pieces, so shall this people be wasted by this Judgment. *z* See *ver.* 4. *let. f.* this is doubled to assure us, however the meaner sort died, the more considerable part of the *Jews* should not scape; in this Allegory there may lie couche an exact correspondence between the sins, and punishments of this people; Their sin was the slaying the best, or by oppressing them, broke their bones, boiled out the marrow, suckt them dry, and now God will retaliate to these men.

6 Wherefore thus saith the Lord GOD; Wo *a* to the bloody *b* city, to the pot whose scum *c is* therein, and whose scum is not gone out *d* of it; bring it out piece by piece *e*; let no lot *f* fall upon it.

a All this Allegory contains woful, and heavy tydings, misery and desolation to them that are represented by it. *b Chap.* 22. 2, 3. *Jerusalem*, which is this Pot. *c* Filthiness, her abominations, all her lewdness are still within her, they have not been punisht, restrain'd, or cast out by the Execution of just, and good Laws; but the Citizens have with obstinacy, impenitence, and with impudence continued in them. *d* The same thing repeated for confirming what was said. *e* Let them know, it shall be a lingring destruction to them, yet a total, one piece after another, till all be consumed. *f* Lots are for saving some, and determining who they shall be, but here shall no such discrimination be made, no sparing any, and slaying others by lot, who do not dye, shall go into Captivity.

7 For her blood *g* is in the midst *h* of her: she set it upon the top of a rock *i*; she poured it not upon the ground to cover *k* it with dust:

g Innocent blood which she hath shed. *h* Openly, and publickly without fear, or shame, or reluctancy. *i* Where it might be long seen, cared not to hide her Murthers as the next words clear it. *k* With cruelty, and inhumanity they did murther, for when the Law directed, that the Blood of Beast or Fowl kill'd should be poured on the Earth, and covered with dust, *Lev.* 17. 13. these Butchers of Innocent ones leave their blood uncovered, whether in boasting manner, or for terrour, I will not say, but this aggravates the sin.

8 That it might cause fury *l* to come up *m* to take vengeance *n*, I have set *o* her blood upon the top of a rock that it *p* should not be covered *q*.

l This provoked the Anger of the Lord, and raised his fury against them. *m* Into the face of God, (after the manner of man) as *Ezek.* 38. 18. *n* To God it appertains to take vengeance, to punish such sinners according to the nature of their sin. *o* God will openly punish, and in such manner, as shall not be soon forgotten, they set it on a rock, when they shed it with cruelty, God will set it on a rock, when he punisheth it with severity. *p* That it be not forgotten or go unpunished. *q* Nor yet punisht in a corner; All this Inquisition, and Execution shall be publick in the sight of many Nations.

Neh. 3. 1. Ch. 2. 12.

9 Therefore thus saith the Lord GOD *s*; Wo *r* to the bloody city: I *s* will even make the *t* pile for fire great.

r Verse 6. *let. a.* *s* God's hand shall be seen inflicting all those sore Afflictions on them. *t* Judgements are a fire, the Fuel whereof is to be great; for 'tis a fire to consume the wicked, and God will make it sufficiently great to do this, I will bring the mighty Army of the *Chaldeans* which as a pile of wood set on fire, shall burn them up.

10 Heap *u* on wood *x*; kindle *y* the fire, consume *z* the flesh, and spice *a'* it well, and let the bones be burnt *b*.

u Either God's word, what he will do pursuant of the 8th verse, or his word to the Prophet to typifie to the people what should be done, or to the *Chaldean* Army to hasten what they were to do in destroying the City. *x* Make full preparations. *y* Begin the Execution of Judgment. *z* 'Tis a fire, not gently to dress or prepare Meat, but to destroy, and burn up. *a* Either to take away the noisom smell, or to express the pleasing favour of this Justice to God, and men whom he appointed to this work. *b* In such fires the bones hold out longest, but this fire shall at last consume these also, that the destruction may be universal, the greatest, strongest, and firmest of these Jews shall perish in this fiery indignation.

11 Then set it *c* empty *d* upon the coales *e* thereof, that the brass *f* of it may be hot *g*, and may burn *h*, and *that* the filthiness *i* of it maybe molten *k* in it, *that* the scum *l* of it may be consumed.

c The *Hieroglyphick* Pot. *d* The Water, Flesh, Bones all consumed, *i. e.* the Citizens all wasted with Sword, Famine, or Pestilence, the City left as an empty overboil'd Pot. *e* Signifying the burning of the City it self, after the emptying of its Inhabitants. *f* Perhaps he alludes to the impudence of their sins, in that the City is likened to a Pot of Brass. *g* God's Judgments would increase upon them, as heat doth in a Pot set on Coals. *h* Which is the highest Degree, so should these miseries increase. *i* Type of the sinfulness, the unreformed sinfulness of the City. *k* That their wickedness may be taken away with their Persons, and Cities, they should have been purged by gentler meltings, which God used since they were not, nor would be purified, now they shall be melted to the utter destruction of them. *l* Vide verse 6. let. *c*.

12 She *m* hath wearied *n her self* with lies *o*, and her great scum went *p* not forth out of her: her scum *q shall be* in the *r* fire.

m The Nation of the Jews, and the City *Jerusalem*. *n* Either her ‖ God by her repeated sins, and pertinacy in them as elsewhere. *Isa.* 1. 14. and 7. 13. and 43. 24. or wearied others by injuries done against them; or, as we read it, her self, spent much time, and taken great pains, laid out much treasure in making alliances for her security. *o* Her Allies, their Promises, their Forces, and their Idols, on which these unhappy Jews relyed, all prove a lie to the house of *Judah*. *p* She repented not, nor did she reform her wayes. *q* Her unrepented sins, *r* shall be punisht in the fire that burns their City.

‖ So the French *Transl.*

13 In thy filthiness *s is* lewdness *t*: because I have purged *u* thee, and thou wast not purged *x*, thou shalt not be purged *y* from thy filthiness any more, till I have caused my fury to rest *z* upon thee.

s In thy sinning. *t* Deliberate resolution grown up to obstinacy, and boldness, with impudence that will not be corrected. *u* Used all sorts of proper means to purge, advice, reproof, chastisements, threats of sorer sufferings, by Prophets, by the Rod, sometimes gentler, sometimes roughier, 2 *Chron.* 35. 15. *Jer.* 18. 11, 12. *x* Wouldst not part from thy sins, and purifie thy heart, and waies. *Jer.* 25. 3, 4, 5, 6, 7. *y* All further use of means shall be forborn; I'le preach no more by Prophets to call thee to Repentance, but to condemn thee for not repenting; God will from henceforth refer them to his fore destroying Judgments, which are his fury, and which shall cease, when this sinful Kingdom destroyed can no longer provoke God, as they had done formerly. *z* See *chap.* 5. 13. and *chap.* 16. 42. and 21. 17. and *chap.* 6. 12.

14 I the LORD have spoken *a* it; it shall come to *b* passe, and I will do *it*; I will not go back *c*, * neither will I spare *d*, neither will I repent. *e* According to thy wayes *f*, and according to thy doings *g* shall they *g* judge thee, saith the Lord GOD.

* chap. 5. 11.

This Verse scarce hath its like I think in the Book of God; so fully doth it ratifie and confirm all, and prevents all their evasions. *a* This is *Ezekiel*'s saying, Nay, 'tis the Lord that hath spoken it. *b* But perhaps it may not be, yea, but it shall; for I will do it, who have spoken it. *c* But God hath relaxed, as in *Nineveh*'s case, but he will not go back from this word. *d* But he will be merciful in the midst of Judgment; Nay, but God, will not spare, or mitigate his wrath. *e* Yet e're all are consumed, will he not as *Amos* 7. 3? No, he will not repent, your burnt Flesh and City shall be a spiced Sacrifice pleasing to his Justice. *f* Finally, as thou deservest, God will use thee, but then we shall be in his hand. *g* Nay they, thy inveterate Enemies shall judge thee.

15 ¶ Also the word of the LORD came unto me, saying,

16 Son of man, behold *h*, I take *i* away from thee the desire *k* of thine eyes with a stroke *l*; yet neither shalt thou mourn *m*, nor weep *n*, neither shall thy tears *o* † run down.

† Heb. *go.*

h Consider what I tell, and will do. *i* By Death I take from thee, but 'tis I the Lord, and I take her to my self, though from thee. *k* Whether it refer to the beauty of her person, or no, it certainly refers to the amiableness of her disposition, and the agreeableness of her to the Prophet. *l* A sudden stroke, whether Pestilence, or what else is not so much as hinted at, I think it was God's own immediate hand. *m* Make no solemn mourning for her, though it will look only in the sight of thy people. *n* Let no lamenting voice be heard from thee, cry not out in bewailing thy loss. *o* Neither let thy eyes pay any tribute to her, forbear even tears also, at least, let them not run down, if one chance to drop, check the rest.

17 † Forbear *p* to cry, make *q* no mourning for

† Heb. *be silent.*

for the dead, bind the tire *r* of thine head upon thee, and put on thy shoes upon thy feet *s*, and cover not *thy* † lips *t*, and eat not the bread of ‖ men *u*.

† Heb. upper lip. ‖ Or, sorrowful men.

p Restrain, and curb thy sorrows, neither sigh, or lament. *q* When thou carriest her out to Burial, make no mourning for her. *r* Adorn, and trim up thy head, as thou wast used to do; go not bare-headed, as *Lev.* 10. 6. and 21. 10. a Mourner. *s* In great Mournings the Jews went bare-footed, 2 *Sam.* 15. 30. and *Isa.* 47. 2. but do not thou so, put on thy shoes. *t* 'Twas a custom among them to cover, either the upper lip, or mustachios, as *Lev.* 13. 45. the Leper did, and *Mich.* 3. 7. and this also is forbidden the Prophet. *u* Either of Mourners, or, rather of thy Neighbours, and Friends who were wont to visit, and feast their mourning Friends, and sent in both choice, and, abundance of provision to their Houses, *Jer.* 16. 7. and this was a custom with *Scythians*, *Græcians*, *Athenians*, and *Romans*. Eat thou thine own, as if no mourning occasion in thy Family.

18 So I spake *x* unto the people in the *y* morning: and at even my wife died; and I did in the *z* morning as I was commanded.

x Told them what God had told me, and which I expected would be. *y* 'Tis likely he had this Revelation in the night, or evening before, and he tells them betimes in the morning, what God would do in taking away his Wife, and what he must not do when she is dead, and to be buried. *z* The next morning after her death he observed God's Command, and without any sign of sorrow, or mourning for his great loss.

19 And the people *a* said unto me, Wilt thou not tell *b* us what *these things* are to us, that thou doest *so*?

a Some of the ordinary sort, the People, not Rulers, or Priests. *b* Explain, and declare whether there be not, and what it is that we are to learn by this: These are Types, but what do they mean?

20 Then I answered them, The word of the LORD came unto me, saying,

21 Speak *c* unto the house of Israel *d*, Thus saith the Lord GOD: Behold I will prophane *e* my sanctuary, the excellency of your strength *f*, the desire of your eyes *g*, and † that which your soul pitieth; and your sons *h* and your daughters whom ye have left shall fall by the sword.

† Heb. *the pity of your soul.*

c Now he is commission'd to declare the meaning of that he did. *d* To them at *Babylon* by word of mouth, but to them at *Jerusalem* by Letter, or Messenger. *e* Cast off, and put into the hands of Heathens, who will regard it no more, than any other common Building, though 'tis, and hath been long my Sanctuary; but you, O Jews! first profaned it with your sins, and now in my just displeasure against you, I will suffer it to be prophaned by the *Chaldeans*. *f* So 'twas whilst God's presence was there, and whilst the *Jews* kept it undefiled, it was their confidence, and they trusted in it, though they were fallen from God, *Jer.* 7. 8. *g* As much your desire, as my Wife was mine, saith the Prophet, most dear to you, as she to me, but this shall be burnt. *h* The Children, which survive to you after these grievous Calamities, and in whom you hoped for comfort, and posterity shall die by the Conquerors Sword too. *chap.* 23. 47.

22 And ye shall do *i* as I have done: * ye shall not cover *your* lips *k*, nor eat the bread of men *l*.

* Jer. 16. 6, 7.

i When you are in Captivity, where you cannot, may not use your own Customs, and Rites on these, or any other occasions. *k* See verse 17. let. *k*. *l* See verse 17. let. *n*.

23 And your tires *shall be* upon your heads *m*, and your shoes upon your feet *n*: ye shall not mourn *o*, nor weep *p*; but * ye shall pine *q* away for your iniquities *r*, and mourn one towards another.

* Lev. 26. 39. chap. 33. 10.

m Verse 17. let. *r*. *n* Verse 17. let. *s*. *o* Vide verse 16. let. *m*. *p* Vide 16. let. *n*. *q* You shall languish with grief, and secret sorrow, when you shall not dare to shew it openly, lest you irritate your Tyrannical Masters, who will expect that nothing grieve you, that rejoyceth them. *r* The Punishment of your Iniquities, which have made your Land, City, Temple, and Families desolate, and miserable. *s* In secret, Jew with Jew you shall bewail, what you durst not openly.

24 Thus Ezekiel is unto you a sign *t*; according to all that he hath done, shall ye do: and when this cometh *u*, ye shall know *x* that I *am* the Lord GOD.

t In what he doth you may see what you shall do, se *chap.* 4. *ver.* 3. and 12. *chap.* 6. And so was *Isa. chap.* 8. 18. *u* When your Necessities, and Enemies shall force you to do as I have done, make you write after this Copy. *x* Confess the Justice, Power, Wisdom, and Truth of God in all threatned, and executed against you.

25 Also thou Son of man, *shall it* not *be y* in the day *z* when I take *a* from them their *b* strength, the joy of their glory, the desire of their eyes, and † that whereupon they set their minds, their sons and their daughters;

† Heb. *the lifting up of their soul.*

y The question is to be resolved affirmatively, it shall be. *z* In the day of the taking the City of *Jerusalem*. *a* Though *Nebuchadnezzar* was the means, or instrument God did act by him, who did God's work more than his own. *b* The Kingdom dissolved, the King taken, City sack'd, the Temple burnt, which is by the following characters described, as the only thing they valued. Though those particulars may be applyed to Sons, and Daughters in the close of the verse: However, it amounts to this in that Day, wherein all their publick and private joys and hopes shall be destroyed in the destruction of the Kingdom, and their Children, one that escapeth shall bring the News to the Prophet.

26 *That* he *c* that escapeth *d* in that day, shall come *e* unto thee, to cause *thee* to hear *f* it with *thine* ears?

c So few escape, that the Prophet seems to confine it to one. *d* The common destruction when *Jerusalem* was sacke. *e* Purposely to declare how God hath made good his threats. *f* To give thee a Narrative of all he had seen, and observed; and this particular prediction, which I doubt not *Ezekiel* imparted to many, who might see it fulfilled, was accomplished in the twelfth year, tenth month, and fifth day of the month, *Ezek.* 33. 21. with *Jer.* 52. 6. after the City was taken, (which happened in the eleventh year, and fourth moneth, ninth day of *Zedekiah*'s Reign, and *Jeconiah*'s Captivity) one whole year, five months, and twenty four dayes.

27 In that day shall thy mouth be opened *g* to him which is escaped, and thou shalt speak, and be no more dumb *h*: and thou shalt be a sign *i* unto them; and they shall know that I *am* the LORD.

g To speak freely to him, that brings the news, and to the Jews afterward. *h* From this prophesie for eighteen months during the siege he doth not prophesie of *Israel*, but of other Nations. *i* Until the event, confirmed by eye-witness, shall convince the *Jews*, thou shalt by sign signifie to them, what is coming, and when 'tis come, to pass according to thy word, they shall confess thou wert a true Prophet sent of me, and they shall see that I am the Lord.

CHAP. XXV.

1 THE word of the LORD came *k* again unto me, saying,

k Though he had order no more yet a while to prophesie against the Jews, he was to be dumb as to them, yet he hath Commission to foretel sad tidings to other Nations round about the Jews.

2 Son of man set thy face *l* against * the Ammonites *m*, and prophesie *n* against them:

* Jer. 49. 1. &c. ch. 21. 28. Amos 1. 13.

l The phrase you have, *chap.* 20. 46. *let. o.* It includeth Anger, Menaces, and intention of mind. *m* The posterity of *Lot* by the younger Daughter, near Neighbours, but bitter Enemies to the Jews. *n* Leave recorded what heavy things shall befall them in after dayes.

3 And say *o* unto the Ammonites, Hear the word of the Lord GOD *p*; Thus saith the Lord GOD; * Because thou saidest, Aha *q*, against my sanctuary *r*, when it was prophaned *s*, and against the land of Israel *t*, when it was desolate *u*, and against the land of Judah *x* when it went into captivity *y*;

* chap. 26. 2.

o Either tell *Ammonite* Merchants, or Travellers of which some might likely be in *Babylon* for Trade, or to see its State: or else, send by Letter to them of their Nation, who may serve in *Nebuchadnezzars* Camp, which was in that time a School of Armes, that they may tell others: or else, so plainly declare it, that in time they may know this. 'Tis not the ambiguous, or delusive Oracle of your Idols, but the plain, and true, and unfailing word of the only true God, the God of Israel, as *Zeph.* 2. 8. *q* When thou thouldest have pitied, and been sorry, thou didst rejoyce, and proudly didst insult, magnified thy self, and reproachedst my people, were glad that so great Calamities were come upon them. *r* Both the Temple, and the Worship of God, 'tis like in their pride, they boasted their Idols power to Preserve their Temples, and blasphemed God as unable to preserve his Sacred Rites, and Worship. *s* When the Heathen entred into, and when they burnt it. *t* They insulted on the Ten Tribes, the Kingdom of *Israel* when afflicted. *u* Wasted by *Pul* and *Tiglath Pilneser*, and captivated by *Salmanezer*. *x* The Two Tribes, the Kingdom of *Judah*. *y* First, with *Jehoiakim*, then with *Jeconiah*, and which was worse, then both these, when it was captivated with *Zedekiah*, and the City burnt; a most mournful sight, and at which none, but inhumane barbarous men could do less, then weep, but these rejoyce, and cry, *Aha*.

4 Behold, therefore, I *z* will deliver thee to the † men of the east *a* for a possession *b*, and they shall set their palaces *c* in thee, and make their dwellings *d* in thee: they shall eat thy *e* fruit, and they shall drink thy milk *f*.

† Heb. children.

z The God whom thou hast despised, whose People thou hast reproacht, whose Worship thou hast vilified, I will avenge my self, and deliver thee up. *a* The *Medes* and *Persians* say some, the *Babylonians* say others, but this suits not well with Geographie; *Arabians* say others, associates of *Nebuchadnezzar*, who 'tis likely, recompenced their labour and service with giving them this Country when it was conquered, as 'twas five years after the desolation of *Jerusalem*. *b* They shall settle on it, as a very convenient Country for their Sheep and Camels, and possess it, as their Inheritance. *c* The word Palaces seems little to agree with *Arabians*, who dwelt in Tents, but this manner of dwelling many of them would be ready to change, where they might to so great advantage, as in that Country, which was fruitful, as this was; beside the word signifieth, what is fenced, as *Isa.* 2. 15. and is paraphrased by Camp, and *Arabians* had their Munitions and fortified Camps, and these they shall set here, while they stay. And I add this also that the next words explain these. *d* They shall set up their Tents, as the word properly; their Tents and Habitations they would fortifie in some manner, or other, that in their Camp they might be safe, if they did not build Cities in the Country. *e* The Fruit of that Land was once thine, of the Trees thou plantedst. *f* Which in so fruitful Land, and rich Pastures they had in abundance from the multitude of their Kine, and 'twas a drink that well suited with those hot Regions.

5 And I will make Rabbah *g* a stable *h* for Camels *i*, and the Ammonites *k* a couching place for flocks: and ye shall know *l* that I *am* the LORD.

g The Royal City, and Seat of the Kings of *Ammon*, called since *Philadelphia*, from *Ptolemeus Philadelphus*, King of *Egypt*, who built it. *h* Turn it from a Royal Palace to be a receptacle of Camels, and their drivers. *i* Wherewith not the *Chaldeans*, and *Bactrians*, but the *Arabians* also were well stored; all the men of the East, as appears in *Job*, using them for conveying Merchandize, and for Travels. *k* The people for the Land they dwelt in. *l* Then shall you know, I was able to have defended my own People, House, and Worship, as I was able to destroy your Gods, your Cities, and your People

6 For thus saith the Lord GOD; Because thou hast clapped *thine* † hands *m*, and stamped with the † feet *n*, and rejoyced in † heart *o* with all thy despight *p* against the land *q* of Israel *r*.

† Heb. hand. † Heb. foot. † Heb. soul.

m Expresst thy joy in that insolent manner. *n* And added this sign of more, then ordinary Joy at this. *o* It was that which affected thy heart with gladness, thy soul, and mind were in this thy rejoycing. *p* Hatred and contempt, thou wast heartily glad, such vile people, as thou countedst them, were made, what thou thoughtest they best deserved, Slaves, Beggars, and Captives. *q* For the people. *r* Either the Ten Tribes, or rather the Two Tribes with the small remnant of the others, that kept to the House of *David*.

7 Behold therefore, I will stretch *s* out mine hand upon thee, and will deliver thee for a ‖ spoil *t* to the heathen *u*, and I will cut thee off *x* from the people, and I will cause thee to perish out of the countrey: I will destroy *y* thee; and thou shalt know *z* that I *am* the LORD.

‖ Heb. a prey.

s Thou stretchedst out thy hand in Joy, I will stretch out mine in Wrath, thou, against my people, I, against thee. *t* For a prey, or for meat, so the word will bear. The greedy covetous Souldier shall make thy wealth his prey; the hungry Enemy shall eat thee up. *u* *Babylonians*, and their Confederates. *x* Explained by that follows, *Ammon*, thou shalt no more be accounted among the Nations, but cease from being a people. *y* So shalt thou be destroyed. *z* Vide *ver.* 5. *let. l.*

8 Thus saith the Lord GOD; * because that Moab *a*, and Seir *e* do say, Behold, the house of Judah *c* is like *d* unto all the heathen.

* Ezek. 35. 15. and Amos 2. 1.

a The Children of *Lot* by the Elder Daughter, the whole Nation going under the Name of the first Father of them, near but evil Neighbours to *Israel*, and *Judah*. *b* The seed of *Esau*, who are, *Edom*, *Idumæans*, or *Seir*, from the Mountain, where they first planted themselves; near of Kin in blood, but bitter Enemies to the Jews, though both here joyned, yet *Moab* is first doomed here, *ver.* 9, 10, 11. and *Seir* next, *ver.* 12. 13, 14. *c* The peculiar people of God, who had his Law, Temple, Worship of his own appointment among them. *d* Are no more a select people than others; their Religion no better, nor their God, but as the Gods of their Neighbours. And they no more benefited by their worshipping of him, thus Atheist like, they dethrone God, and debate him to an equality with their own Idols, more particularly *Moab*'s sin is set out. *Jer.* 48. 1.

9 Therefore, behold, I will open *e* the † side *f* of Moab from the cities *g*, from his cities *which are* on *h* his frontiers, the glory *i* of the country Bethjeshimoth, Baalmeon *l*, and Kiriathaim *m*.

† Heb. shoulder.

e When the Lord will open the Gates of Iron, and say, the Gates shall not be shut, as *Isa.* 45. 1. 2, Every attempt shall be easie, and his Souldiers shall break through the defences, that were vainly boasted impregnable. *f* That part of his Country, which was best fortified for the safeguard of the whole. *g* From the Cities of strength, called here his, because he gloryed, and trusted in them such as *Heshbon* and *Aroer* seated on *Arnon*, very strong Garrisons. *h* Or from his Frontiers, (for 'tis the same construction *Hebr.*) or from his outmost bounds, I will lay all open to the *Chaldeans*, they shall over-run it, as if 'twere an open Countrey, as easily, as if no Fortresses to impede them. *i* So the great, strong, and beautiful, or regularly built, and fortified Cities are ever accounted the Glory of the Countrey, and these are reckoned beside *Ar* and *Aroer*. *k* Bethjeshimoth, an ancient City, and formerly *Reuben*'s lot, *Josh.* 13. 20. its name tells you, it was a fortress toward the desert, which watched, lest any should, through those wastes, make an inroad on the Countrey. *l* Called also *Meon*, and *Baliith*, and *Beth-Baal-Meon*, Mansion-House of *Baal*, word for word; it was scituate on the North Coast of *Moab*, as the other on the West. *m* A City, which probably consisted of two Cities, or principal parts, a very strong Frontier Town, but not able to keep out those that God would lead in.

10 Unto the men *n* of the east ‖ with *o* the Ammonites, and will give them in possession *p* that the Ammonites *q* * may not be remembred among the nations.

‖ Or, against the children of Ammon. * chap. 21. 32.

n See *ver.* 4. *let. a.* *o* Rather *against*, and so the *Hebr.* and the sense is plain, or as our Translation reads it, *with i. e.* as I have given *Ammon*. so I will with them give *Moab* to the *Chaldeans* first, who will give *Moab* to the *Arabians*. *p* *Ver.* 4. *let. b.* *q* I suppose here is either an *ellipsis*, thus, that as the *Ammonites* should so perish, as not to be remembred, so should *Moab* also, or else *Ammon* is appellative here, and speaks the numerousness of *Moab*, which yet should so cease as to be forgotten.

11 And I *r* will execute judgment *s* upon Moab; and they *t* shall know that I *am* the LORD.

r Tho' the *Chaldeans* do it, 'tis by God's direction, and he is principal therein. *s* The judgment passed by my Prophet. *t* Those brutish Nations shall know this is my hand.

12 Thus saith the LORD; * Because that Edom *u* hath dealt against the house of *x* Judah by taking vengeance *y*, and hath greatly offended *z*, and revenged himself upon them;

* Jer. 49. 7, 8. chap. 35. 2. Amos 1. 11.

u The *Idumæans* Children of *Esau*. *x* The Kingdom of *David* after the division of the Tribes, when but two remained constant to the House of *David*. *y* For the old quarrel, because *Jacob* got the blessing from *Esau*, or rather in revenging a later quarrel, which they had against *Judah* for the Slaughter, spoil, and captivity they suffered by *David*'s conquering Sword. *z* Both in the thing it self; for vengeance belongs to God, and in the manner and measures of executing it, as appears, both from *Psal.* 137. 7. and the prophesie of *Obadiah* 10. to 15. wesee, and consider.

13 Therefore thus saith the Lord GOD; I will also stretch out *a* mine hand upon Edom, and will cut off man *b* and beast *c* from it, and I will make it desolate *d* from Teman *e*; and ‖ they of Dedan *f* shall fall by the sword.

‖ Or, they shall fall by the sword unto Dedan.

a See *ver.* 7. *let. s.* and *cap.* 16. *ver.* 27. *let. n, o.* *b* By the Sword of the *Chaldeans*, and by other wasting evils, which accompany Wars as Famine, Pestilence, and other Diseases. *c* Either their Cattel should be driven away by the plundring Souldier, or devoured by the mighty numerous Army of *Nebuchadnezzar*,

chadnezzar, or wasted with murrain, or all should concur to unstock their pastures. *d* A desolation, *i. e.* most desolate. *e* From the South, fo the *Chald. Paraph.* but 'tis rather the Name of the Region, called by the name of *Esau*'s Grandson *Teman*, who also gave name to the Metropolis of *Idumæa*, and probably 'twas in the Southern Coast of *Edom* Countrey. *f* The *Dedanites*, who were of *Abraham* by *Keturah*, *Gen.* 25. 3. and these were Neighbours to *Edom*, on *Arabia* side, or else intermixt with the *Edomites* in Habitation and Commerce, so that it might be a City reckoned; either to *Edom*, or *Arabia* from *Teman* to *Dedan*, the *Chaldean* Sword should waste all.

14 And I will lay my vengeance *y* upon Edom by the hand of my people Israel *z*; and they *a* shall do in Edom according *b* to my anger, and according to my fury *c*; and they *d* shall know my vengeance, saith the Lord GOD.

y Which as 'tis great, so just, sure, and opportune, their foot finideth in due time, *Deut.* 32. 35. *z* No History mentions the fulfilling of this, as it sounds in the letter of it, unless *1 Mac.* 5. 3. and 2 *Mac.* 10. 16, 17. some therefore interpret; *by the hand*, by *the same hand*, that I used in punishing my people *Israel*; others refer it to a spiritual meaning, as *Is.* 11. 14. and *Jer.* 49. 2. and *Obad. ver.* 21. *a* The Instruments God used, whether *Maccabees* in after times, or the *Chaldeans* in that present age. *b* My just displeasure, as it see them on work, shall give them their strength, and measures; they shall do as much as I intended against *Edom*. *c* Redoubled to affect the more, and confirm the revolution. *d* Both *Edom*, my people, and those I employ shall see this was my quarrel, which I threatned to revenge, and now have done it, and *Edom* shall know, I am not like their Gods, though they said so, *ver.* 8.

15 Thus saith the Lord GOD; * Because the Philistines *e* have dealt by revenge *f*, and have taken vengeance with a despiteful *g* heart, to destroy *h it* || for the old *i* hatred.

* Jer. 25. 20. and 47. 2. Amo. 1. 6.

|| Or, *with perpetual hatred.*

e Next Neighbours to the *Jews*, between whom, many quarrels, wars, and mutual spoil, slaughter, and injuries happened, as ever among Borderers, who make all their own they can catch. *f* Took the opportunity to revenge themselves, when the Jews were weak and low. *g* With hatred to them, and contempt of them. *h* This tells us what their hatred appeared in, 'twas a hatred to the Name, and being of *Israel* they would cut them off; as *Psal.* 83. 7. *i* With a perpetuated endless enmity pursuing them.

16 Therefore thus saith the Lord GOD; Behold, I will stretch out *k* mine hand upon the Philistines, and I will cut off the cheruthims *l*, and destroy the remnant *m* of the || sea coast *n*.

|† Or, *Haven of the Sea.*

k See *chap.* 6. *ver.* 5. *lit. f.* and *chap.* 16. *ver.* 27. *lit. n, o.* *l* Either a name for all the *Philistines*, 1 *Sam.* 30. 14. or else the principal Souldiers, expert Bowmen, the strength of *Philistia*. *m* Which had escapt the sword of *Samuel*, *David*, *Hezekiah*, and of *Psammeticus* King of *Egypt*. *n* *Mediterran* about *Ashdoth*.

17 And I will execute great † vengeance *o* upon them with furious *p* rebukes: and they shall know that I *am* the LORD, when I shall lay *q* my vengeance upon them.

† Heb. *vengeances.*

This verse is a confirmation of all spoken against the *Philistines*, and is in all the particulars explained in what went before. *o* Great for measure, and many for number, *vengeances*, as *Heb.* *p* In fierceness of anger, and without pity. *q* They, as other stupid Nations, will not see, till they feel, and then they shall confess 'tis the hand of an angry, but just, and mighty God.

CHAP. XXVI.

1 AND it came to pass in the eleventh year *a*, in the first *day* of the month *b*, *that* the word of the LORD came unto me, saying,

a Of *Jeconiah*'s Captivity, the 5. *ver.* wherein *Jerusalem* was taken. *b* That Month, which followed the taking *Jerusalem*, *i. e.* the fifth month; for *Jerusalem* was taken on the fourth month, ninth day, and in twenty days after the news was brought to *Tyrus*, which behaved her self, as the Prophet will declare.

2 Son of man, * Because that Tyrus *c* hath said *d* against Jerusalem, * Aha *e*, she is broken *f that was* the gates *g* of the people: she *h* is turned unto me: I shall be replenished *i*, *now* she is laid waste.

* Isa. 23. Jer. 25. 22. and 47. 4. Amo. 1. 9. Zech. 9. 2.
* chap. 25. 3.

c The City for the *People*, 'tis probable it was a universal joy, therefore ascribed to the whole City built on a Rock, and Island of the same name, not far distant from the Continent, a very great Traded Port, and City. *d* Either God revealed this to the Prophet so soon as these insulting *Tyrians* spoke it, or else *Ezekiel* speaks of it prophetically, and as if 'twere done. *e* Shew'd great joy at the fall of *Jerusalem*, and triumphs over her. *f* By *Nebuchadnezzars* Army. *g* Near to the Gates of the Cities were usually the great Merchants, and to here *Jerusalem* is called the great Mart of Nations and People from all parts resorting to her for Trade, or Religion. *h* Trading interest will turn to me, they, that did carry Merchandize to *Jerusalem*, will now bring it to me. *i* Have full Trade, my Haven full of Ships, Streets full of Buyers and Sellers, Shops full of Wares, Houses full of Lodgers, and Purses full of Money. *k* She reflected on wasted *Jerusalem* with Joy, which was impious, injurious, and inhumane to rejoyce in the ruine of her Neighbour.

3 Therefore thus saith the Lord GOD; Behold I *am l* against thee, O Tyrus, and will cause many *m* nations to come up against thee, as the sea causeth his waves to come *n* up.

l And if God be against them, they'l soon have Enemies enough too against them, God purposeth, threatneth, and assureth them, he is, and will be against them. *m* For Number, and Mighty for Strength, Riches, Authority, and Fears of War already done. *n* With such Violence, Constancy, swelling in height, and making thee fear the issue, so shall the *Babylonians* come.

4 And they shall destroy *o* the walls of Tyrus, and break *p* down her Towers *q*: I will also scrape *r* her dust from her, and make her like the top of a rock.

o Batter and demolish with their mighty Engines, which shall shake, disjoint, and beat down the strongest parts of their Walls. *p* Undermine, that they may tumble at once, or else employ hands to take them down, as men pull down Buildings. *q* Watch Towers, and those that were for defence, and safety of their City, which from their greatness have their name, *Migdol*. *r* I will leave thee nothing, thou shalt be scrape, and brushit, and swept, that not so much as dust shall remain to thee. *t* As bare as was the Rock, on which thy City is built before Wealth, Beauty, Buildings, and strength was brought to it by mans industry.

5 It shall be *a place for* the spreading *t* of nets in the midst of the sea: for I have spoken *it*, saith the Lord GOD; and it shall become a spoil *u* to the nations *x*.

t As barren sandy Isles in the midst of the Sea, good for nothing, but to dry Fishermens Nets, shalt thou be. *u* A prey, though the contexture of the words place this after its being made so bare, and poor, yet we are to observe, that these last words give us account how this poverty and barrenness shall come upon thy rich City; the Nations shall spoil her with thirteen years long siege, interruption of Trade, living on the quick stock, and finally taken on surrender. *x* *Babylonians*, and their Confederates, who made the *Tyrians* pay the reckoning.

6 And her daughters *y* which *are* in the field *z* shall be slain by the sword †; and they shall know that I *am* the LORD ||.

y Either the lesser Cities, which were as Daughters to *Tyre*, a phrase most familiar to the Scriptures, or else their Virgins, and Daughters of the Family. *z* On the firm Land, if you mean *Cities*; or surprized in the fields, whether taking the Air, or seeking to escape, if you mean *Daughters* in the latter sense. † Barbarous Souldiers shall spare none. || *Cap.* 25. *ver.* 17.

7 For thus saith the Lord GOD; Behold, I will bring *a* upon Tyrus Nebuchadnezzar King of Babylon, a king *b* of kings, from the north *c*, with horses *d*, and with chariots *e*, and with horsemen *f*, and companies *g*, and much people *h*.

a *Vid. chap.* 23. *ver.* 46. *b* So he stiled himself according to the vaunting manner of those Countreys, and indeed, by the right of Conquest, he was king of Kings, having many Tributary Kings under him, and many Captive Kings with him in *Babylon*. 2 *Kings.* 18. 28. *Jer.* 52. 32. *c* So was *Babylon* accounted to lye, as observed, *chap.* 1. *ver.* 4. though it did not lie full North, but had some points of the North from *Tyre*. *d* Those Eastern Kings had store of horses, and used many in their Wars; see *ver.* 11. *e* See *chap.* 23. *ver.* 24. *lit. d.* *f* See *chap.* 23. *ver.* 12. *g* An Assembly of all sorts, from all parts of the large Kingdom of *Babylon*. *h* A mighty Army for fighting, and mighty train of hangers on, who were ready enough to do mischief to the Country, though not very fit to assist the Army, if need required, these would sweep all before them where ere they came.

8 He shall slay with the sword thy daughters in the field *i*: and he shall make a fort *k* against thee,

Or, *pour out engines against*

thee, and || cast a mount *l* against thee, and lift up the buckler *m* against thee.

i See *ver.* 6. *lit. y.* *k* See *chap.* 4. *ver.* 2. *lit.* o. and *chap.* 17. *ver* 17. *lit.* f. *l* He shall draw a line round about thee, and build Bastions, raise Sconces to defend the lines, to keep in the besieged, and secure the besiegers, or he shall pour out the shot, mighty stones, or the like out of the Engines framed, and placed on the Forts before mentioned, for so did they of old build mighty wooden Towers, there placed Engines, out of which they could sling mighty stones, or darts against the besieged, who were much annoyed from these high Towers, overlooking their Walls and Streets that none could stir out. *m* See *chap.* 23. *ver.* 24. *lit.* g.

9 And he shall set engines *n* of war against thy walls, and with his axes *o* he shall break down thy towers.

n These were mighty Engines, whatever form made of, and had their description here from the irresistible Force, wherewith they cast stones, and beat down all before them. *o* Whatever made of Iron, and framed to demolish Buildings; see *chap.* 16. *ver.* 39.

10 By reason of the abundance of his horses, their dust *p* shall cover *q* thee, thy walls shall shake *r* at the noise of the horsemen, and of the wheels *s*, and of the chariots, when he *t* shall enter *u* into thy gates, † as men enter into a city, wherein is made a breach *x*.

Heb. *according to the entering of a city that is ay.*

p The dust they raise in their marching, or in their exercising, in their riding to and fro, but whether while on the Land, or when they entred the City may be doubted. *q* As a cloud it shall cover the City. *r* As Buildings do with great noise, motion, or beating on the ground. *s* Of their Engines, or Waggons, or Chariots. *t* *Nebuchadnezzar*. *u* Without fear shall enter and possess his Conquest, which *Tyre* at last yielded to him after thirteen years hard siege. *x* Whose Walls altered and levelled, there is nothing left to defend the Citizens who therefore yield, or offend the besieger, who therefore fearless entreth.

11 With the hoofs of his horses shall he tread down *y* all thy streets, he shall slay *z* thy people by the sword, and thy strong garrisons *a* shall go down to the ground *b*.

y In proud, flately, and menacing posture shall the King of *Babylon* ride through all the streets of thy City, to the grief, and sorrow of the *Tyrians*, and as he, so shall his Troops do too. *z* In the Wars some of thy people shall fall by his sword, but that no wonder, I rather think that 'tis meant of giving judgment against some of the most valiant, constant, and active Citizens, which were the cause of the Cities holding so long out against *Nebuchadnezzar*, as he did with some of the Nobles of *Jerusalem*. *a* Bastions, or Forts about the City, or Triumphal Arches built by *Tyrians*, or Statues erected in honour to some eminent Citizens, or to the Kings of *Egypt*, their antient Allies: Enemies to the *Chaldeans*, or the Statues of their Gods *Hercules*, and *Apollo* chain'd, that neither in ill nature, and angry, nor yet charmed with other mens songs, should depart, and leave their Pupils without a guard. *b* Shall be all cast down together.

12 And they *c* shall make a spoil *d* of thy riches, and make a prey of thy merchandise *e*, and they shall break down thy walls *f*, and destroy † thy pleasant houses *g*: and they shall lay *h* thy stones, and thy timber, and thy dust in the midst of the water.

Heb. *houses of delight.*

c *Chaldean* Souldiers. *d* Hinder thy Trade during the War and plunder thee in the end of the War. *e* Intercepting much, as 'tis coming to thee whilst besieged, and taking what they find, when they conquer. *f* See *ver.* 4. 9. there he speaks of the Walls of the City, here of the Walls of private Houses, as appears by that which follows. *g* That the *Tyrians* dwelt in with delight, or diverted themselves in as Houses of Pleasure, Summer Houses. *h* It had been a quicker way, and easier to have burnt all, but 'tis like the greedy Souldier might dream of Treasure hid in Walls, or under the Timber, and therefore they take the pains to pul all down, and throw it into the Sea; the very dust too, thus God fulfills his word, and scrap't *Tyrus*.

13 And * I will cause the noise *i* of thy songs *k* to cease; and the sound of thy harps *l* shall be no more heard.

Isa. 24. 8. Jer. 7. 34. and 16. 9.

i A Populous, Wealthy, Antient, and much frequented City in the midst of great security, no doubt, had all sorts of Musick, and loud Musick on the Water especially. *k* And Songs to their Musick, but God will dash it all. *l* This particular Musick mentioned as one of the noblest, and most in request, but no more shall be heard in *Tyre* after it is taken by *Nebuchadnezzar*.

14 And I will make thee like the top of a rock *m*: thou shalt be *a place* to spread nets upon *n*; thou shalt be built no more *o*: for I the LORD have spoken *it*, saith the Lord GOD.

m See *ver.* 4. *n* See *ver.* 5. *lit.* t. *o* Either not this long time, or else not built in greatness, and Glory, or not raised to be a Kingdom, or not by the Inhabitants of old *Tyre*, or not with the same Laws, Customs, and Usages; indeed, though there was a City of that name built, yet 'twas built on the Continent, and in propriety of speech, was another City, not Old *Tyrus*.

15 Thus saith the Lord GOD to Tyrus, Shall not the isles *p* shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee?

p Isles, which are places from the danger of Invasions, and in those dayes thought themselves safe, will shake themselves in danger, and shake with fear, when they hear, that *Tyre* is fallen, 'twill amaze, and affright them all, when they hear thy men were wounded, and slain in the midst of thee who dwellest in the Sea.

16 Then * all the princes *q* of the sea shall come down *r* from their thrones, and lay *s* away their robes, and put off their broidered *t* garments: they shall clothe themselves with † trembling *u*, they shall sit upon the ground, and shall tremble *every* moment, and be astonished at the.

* chap. 32. 10.

† Heb. *trembling.*

q Who were Lords of the Islands in that Sea, and who Traded with *Tyrus*, and there were many such, or Sea Commanders, who, in their wooden world, are so many petty Princes, but rather the former, the crowned heads whose Kingdoms were so many Islands. *r* In token of sadness, and condolence. *s* As farther sign of grief. *t* This is added also to shew, how greatly they were affected with sorrow at this sad fall of their Allie, and Friend. *u* This laying aside of their gallantry shall not be in complement, as now in such cases of condolence, but they shall be heartily afraid of their own concerns, and astonisht in the midst of their fears.

17 And they *x* shall take up *y* a * lamentation for thee, and say to *z* thee, how *a* art thou destroyed, *that wast* inhabited of sea faring men, the renowned *b* city, which wast strong *c* in the sea, *she* and her inhabitants, which cause their terrour *d to be* on all that haunt it?

* Revel. 18. 9.

x Princes of the Sea, *ver.* 16. *y* Solemnly, heartily, and for many dayes bewail thee. *z* By a *Prosopopeia*, or Fiction of persons, personate a dismal, sorrowful songress with fallen *Tyre*. *a* Alas, is it so? Can it be true? How is it that thou art destroyed? Who hadst so many Friends, so much riches, &c. *b* For thy Strength, Wealth, and Wisdom. *c* Strong indeed, and thought impregnable. *d* Who durst set on thee, who overawest all the bold adventurers at Sea?

18 Now shall the isles *e* tremble in the day of thy fall *f*; yea, the isles *that are* in the sea *g* shall be troubled *t* at thy departure *u*.

e Or Ships, so it might be rendred, whether one or other, 'tis the thing for the men, as *Isles* for *Islanders*, or *Ships* for *Mariners*. *f* Apprehending that nothing can stand, if *Tyre* fall, and that they are in danger too. *g* At great distance, and farther from Land. *t* Grieved and perplext. *u* Leaving thy antient dwelling, which from eldest Ages thy people had enjoyed with liberty to go into Captivity.

19 For thus saith the Lord GOD; When I shall make *x* thee a desolate city, like *y* the cities that are not inhabited; when I shall bring up the deep *z* upon thee, and great *a* waters shall cover thee.

x Have made thee what now I threaten I will make thee. *y* In the same state with Cities, that have not any to dwell in them, whose Walls are broken down, and into whose Streets all solitary wild Beasts may come at pleasure. *z* *Figurativeli*, *Nebuchadnezzars* Army, *Literally*, when thy Walls, and Ramparts are so broken down by the *Chaldeans*, that the *Sea*, at high Tides, and in stormy swelling Seas overflows part of thine Antient *Seat*. *a* Either *Literally*, as the deep coming up, or *Metaphorically* great Afflictions shall flow over thee.

20 When I shall bring thee down *b* with them that descend into the pit *c*, with the people of *d* old time, and shall set thee in the low *e* parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set *f* glory in the land of the living *g*.

b Destroy

b Destroy thee, say thee, and *c* Bury thee, throw thee into the Grave. *d* Who are long since dead, and gone to Eternity, the people of Eternity. *e* Another Description of the grave, from the situation, and from the solitudes, or desolation of it. In brief when *Tyre*, as a dead man, shall be buried, forgotten, and perish utterly, and my hand hath done it, then it shall be known my hand hath avenged, and punisht all her Insolence, inhumanity, and covetousness, that she discovered, when she rejoiced at *Jerusalems* fall. *f* Restore the Beauty, Strength, Wealth of *Israel*, bring them back to *Jerusalem*, to worship in a rebuilt Temple, where they shall enjoy me. *g* Land of *Judæa*, called *Land of the Living*, because a Land, where God will bless, and give Life by his Word, Ordinances, and Spirit: Thus different shall *Tyre's* Captivity, and *Jerusalem's* be.

* chap. 27. 36. 28. 19. † Heb. *terrors.*

21 * I will make thee a † terrour *h*, and thou *shalt be* no *more i*: though thou be sought *k* for, yet shalt thou *l* never be found again, saith the Lord GOD.

h Or Consumption. I will utterly consume thee, with more, than one kind of destruction will I destroy thee, and make thee thereby a terrour to all, that hear the bruit of thee. *i* See *ver.* 14. *lit.* o. *k* If any will be so curious, as to enquire, if come to seek out the Footsteps of this Ancient *Tyre*, they shall lose their labour, no signs of it on the Rock, where once it stood. *l* Rich, Populous, Potent, Wise, renowned *Tyre*, as once thou wast, shalt never more be found, and alas that, which is now on the Continent, is not fit to bear its name, much less to be counted the same City.

CHAP. XXVII.

1 THE word of the LORD came again unto me, saying,

2 Now thou son of man, take *a* up a lamentation for Tyrus *b*.

a Pen a mournful Narrative of *Tyrus* fall, tell the World what she was, and what she is come to. *b* Both City, and Citizens too.

3 And say unto *c* Tyrus, O thou that art situate *d* at the entry *e* of the sea, *which art* a merchant *f* of the people for many isles, thus saith the Lord GOD; O Tyrus, thou hast said *g*, *I am* * of † perfect *h* beauty.

* chap. 28. 12. † Heb. *perfect of beauty.*

c Personate *Tyrus* as near thee, and hearing what thou say'st unto, or of her, describe her, that she may know thou speakest to her. *d* That dwellest, so *Heb.* *e* *Entrances Heb.* the was but four Furlongs, or five hundred Paces, or half our *English* mile from the Continent, as 'twere in the very door of the Sea, far enough off to have convenient Harbours between her, and the Continent, and to be out of danger of sudden, or easie surprises. *f* A rich and populous Emporie, or Mart for all Commodities, either to vend or buy to Islanders, or those that dwell on firm Land. *g* In thy Riches, Strength, Alliances, and Trade, thou art grown proud, thou hast thought, and said too, a great deal more, than becomes a changeable State. *h* Thou hast boasted of the excellency of thy Government, the strength of thy City, the inaccessibleness of thy scituation, nearness, strength, and obligations of thy Allies, and as if nothing were wanting to perpetuate thy Glory, and Happiness, poor self-flattering *Tyre!* But let's view particulars.

† Heb. *heart.*

4 Thy borders *i* are in the † midst of the seas, thy builders *k* have perfected thy beauty.

i Weak Borders, which an Enemy easily breaks through, are a great defect in a state; well *Tyre*, thou art well secured here, thine are in the Sea that surrounds and secureth thee. *k* Thy first founders, whoever they were; *Agenor* King of *Phænice* chose wisely to build a City in safety; or by Builders may be meant such, who in after times did add to the first Foundation: These were Masters of their Art, and added this to the Natural strength, and beauty of the place, thus thou art perfected at home.

† Heb. *built.*

5 They *l* have † made all thy *m ship*-boards of fir-trees *n* of Senir *o*: they have taken cedars *p* from Lebanon *q* to make masts for thee.

l Thy Shipwrights. *m* The Planks and Benches, or Transomes for their Ships. *n* Of the best, and finest firr-trees. *o* *Senir*, *i. e. Hermon*, *Deut.* 3. 9. *p* For height, strength, durablenes, and pleasing smell, beside smoothness of grain, and fitness for curious carvings, best of Trees. *q* whose Cedars excelled others.

‖ Or, *they have made thy hatches of ivory well trodden.* † Heb. *the daughter.*

6 Of the oaks *r* of Bashan they made thine oares: the ‖ *s* † company of the Ashurites have made thy benches *of* ivory, *brought* out of the isles of Chittim.

r Of Pines, say some of Chestnut-trees, say others; but, since Oakes, and those of *Bashan*, are famous in Sacred Dendrology, I know not why we should not keep to our own version, since the primary notation of the *Heb.* leads us to it. *s* As we read these words, there arise many difficulties in the expounding them, if the conjecture of the Learned *Bochart* be well considered, 'twill seem very probable, the words would be better rendred thus; Thy benches they have made of Ivory with box brought out, *&c.* For the Isles of *Chittim* afforded much and large box trees, whereas Ivory, or the Elephants tooth, we know, is the Merchandize of other Countreys, and the Elephant a Foreriger to all the parts of *Europe*; nor are the Teeth of Elephants of that largeness to afford breadth for seats, and benches, nor shall we find any such company of *Assurites*, if we enquire for them. I shall therefore subscribe to that Learned Man in the opinion, That here are two words read divided, and by mistake Translated as divided words, which ought to have been read in one word, and so translated as 'tis in *Isa.* 41. 19. where we translate תְּאַשּׁוּר *box*, then all is plain, and the sense this, That from the Isles, and parts about the *Ionean*, *Ægean*, and other Seas of the *Mediterrane*, where this Box Tree is a Native, as in *Corsica*, *Apulia*, *&c.* and of great growth, and firmness, fit to saw into boards for benches, they were conveyed to *Tyrus*, where their artists inlaid these box boards with Ivory, and made them beautiful seats in their Gallies, and Ships.

אשורים *Ashurites.* תאשור *box.* אשורים *Ashurites.*

7 Fine linnen *t* with broidered *u* work from Egypt *x* was that thou spreadest forth to be thy sail, ‖ blue *y* and purple from the Isles of *z* Elishah was that which covered *a* thee.

‖ Or, *sails.*

t Whereas Thrift teaches us to use the course Linnen for like purposes, these prodigal *Tyrians* used the finest silken sails, as we may render the words. *u* Divers Figures, curiously drawn with the needle in this fine Linnen, which made exceeding costly sailes, yet pride, and wantonness in some of them went to the charges of it. *x* Where was much of this fine linnen, and many of these neat embroiderers. *y* Or violet colour, and purple both rich, and noble colours: The Garments of Great Men and Princes were made hereof, *Gen.* 41. 42. *Pr.* 31. 22. see *chap.* 16. 10. *lit.* i. *z* Either from the Sea Coast of *Æolis* in the lesser *Asia*, the Inhabitants whereof were excellent in the skil of dying wool, or from *Peloponnesus*, in which is one Country called *Elis*, famous for fine Linnen, and about the mouth of the River *Eurotas*. The fishing for the purple fish was famously known, so that it might be this place beside the Isles of the *Ægean* and *Cretan* Seas, as *Cos*, *Nysirus*, (called from its purples *Porphyri*) *Cythera*, and the *Cyclades*, which are many; some 12 of better note we might name, as now called *Andro*, *Pario*, *Zea*, *Sdili*, *Micoli*, &c. *a* the speaks not here of Garments, but of the Coverings they used in their Ships, or Gallies; Their Tilts, as our Boatmen call them, the clothes they spread over their heads on Ship-board, to keep them from Sun and Weather, were such as befitted Kings, and Princes for costlinesse, and beauty.

8 The inhabitants of Zidon *b* and Arvad *c* were thy mariners *d*: thy wise *men e* O Tyrus, *that* were in thee, were thy pilots.

b An antient Town and Haven of *Phænicia*, not far from *Tyre*. *c* Better known by its other name *Aradus* an Island belonging to *Phænicia*, some say 20. other say seven furlongs from the Continent. *d* Rowers in thy Gallies, the Rich *Tyrians* would not employ their own in such servile works, they hired Strangers, these *Zidonians* and *Arvadeans*, or *Aradins* once thy equals, thou hast now outstript, and makest thy servants, with pride enough. *e* Thy learned men; for Navigation was the great Study of the *Tyrians*, and who were best skilled in this were the learned, or wise men among them, whom they had of their own, and trusted to be Pilots, which employment carryed honour in it to suit the proud humor of the *Tyrians*.

9 The antients *f* of Gebal *g* and the wise *men h* thereof were in thee *i* ‖ † thy calkers *k*: all the ships *l* of the sea with their mariners were in thee to occupy thy merchandise.

‖ Or, *thicke.* † Heb. *strong.*

f Old experienced workmen. *g* A Town of *Phænicia* near the Sea, one of the four principal Towns, to which belonged a jurisdiction over a fourth part of *Phænicia* mentioned *Psal.* 83. 7. among the Conspirators against *Israel* and the *Gibliites*, 1 *Kings* 5. 18. Natives of *Gebal* are called stone squarers, people fitted for hard, and servile works. *h* Skilful in their Trades. *i* Hired and dwelt in *Tyrus* for gain sake, that they might be still imployed. *k* Shipwrights to build no doubt, as well as repair, and strengthen their Ships. *l* Ships from all parts of the Sea, full of Mariners, not only to manage the Ships at Sea, but to offer their service to the *Tyrians* for bringing in, or carrying out of their wares, so that they might reap the profit, whilest others did undergo trouble and danger of trafficking by Sea. Factors, and Warehouse-Keepers, and brokers.

10 They of Persia *m*, and of Lud *n*, and of Phut *o* were in thine army, thy men *p* of war: they

they hanged *q* the shield *r* and helmet *s* in thee, they *k* set forth thy comelinesse.

m *Persians* excellent Archers. *n* *Lydians*, not those *Croesus* was King over, but those, that dwelt in *Egypt* about the Lake *Marcotis*, or higher towards *Æthiopia*, if they were not of that Countrey, *Æthiopians* themselves. *o* *Libyans* a People of *Africa*, these were their hired Souldiers, and ever served in their army under *Tyrian* Commanders. *p* Stationary Souldiers in time of Peace, and who were sent out by Sea, or Land as occasion required in a time of War. *q* In time of Peace, or might they not so often as they came off the Guards bring each man his Armour, and hang it up in the publick Armory? *r* Which defended the body. *s* Which covered the head. *t* These stout expert, well armed Guards were an honour to the State they served, and their Arsenal especially did prove the gallantry of this *Tyrian* State.

11 The men of Arvad *u* with thine army *x* were upon thy walls round about *y*, and the Gammadims *z* were in thy towers: *a* they hanged their shields upon thy walls round about *b*; they have made thy beauty *c* perfect.

u See *verse* 8. *lit.* c. *x* Mixt with other hired Souldiers made up this Military Forces. *y* Kept Guard upon the Walls. *z* Some say Pigmies or Dwarfs, because the word *Heb.* is a Cubit, but the whole story of such Cubit-men is fabulous. Others think it is men bold, and couragious, and the word of *Syriac* origine, and sense, and so fitly expressing the temper of *Syrian* or *Syrophenician* Souldiers. Or else the men who came from *Gammade*, a Town of *Phænicia*. Or possibly such as came from *Ancon* another Town of *Phænicia*, and this Town had its name from its situation on a piece of Land, that resembles the Cubit, *Grecke*, Ἀγκών, and in the *Hebrew*, גומד. *a* Which were many, erected for strength, and defence. *b* By this it appears these Towers were also publick Armories, whence they fetched Armes, when needful, and where they laid them up, when no farther use of them. *c* Added much to her beauty, a well Armed State being among states as beautiful, as a proper well armed Souldier among men.

12 Tarshish *d* was thy merchant, by reason of the multitude of all *kind* of riches; with silver *e*, iron *f*, tin *g* and lead *h*, they traded in thy fairs.

d The City or Countrey for the Inhabitants, some say *Carthaginians*; others *Tarsus* in *Cilicia*; others with more probability say it is *Tartessus*, an antient Town on the mouth of the River *Betis*, or rather, over against it, in an Island, (where *Gades* now *Cadiz*) a convenient Port to Export the rich Metals, that were brought down *Betis* from the Countrey abounding with them, and through which their *Betis* ran, and the inhabitants of this *Tartessus* furnisht the *Tyrians* with them. *e* *Spain* was full of. *f* Iron they had, *Spanish* Iron is well known these were the product of the Countrey. *g* It is probable, they fetcht this from some Islands over against the *Spanish* Coast called *Cassiterides*, one of which a late Geographer names *Zigarga*. *h* Lead they had from the same place, and carried all to *Tyrus* and sold it to them; for they kept Market, and Traded in the Fairs of *Tyrus*, at this day our own Countrey is most noted for Tin, and Lead, which some say, was fetcht by the *Phenicians* if so, for ought I see to the contrary, the *Tartessians* who were a People before ever the *Tyrians* came into those parts, might first Trade here, and fetch it hence, and carry it to *Tyre*, the Voyage being neither long, or dangerous enough between that Island, and our *Cornwall*, to render the thing difficult, or the conjecture improbable.

Jacobus Cappellus in loco. univ. in Cassiterides.

13 Javan *i*, Tubal *k*, and Meshech *l* they were thy merchants*: they traded the ‖ persons *m* of men and vessels of brass *n* in thy ‖ market.

‖ Or, *souls.* * Or, *merchandise.*

i The *Grecians*, particularly the *Ionians*. *k* The *Asiatick Ionians*, &c. The *Albanians* toward the *Caspian* Sea. *l* The *Cappadocians*, with the *Moschi*, who dwelt about *Cholcis*, the Countrey now called *Mengrelia*. *m* Brought men to sell for slaves, to the Greeks did the *Mancipia Ionica*) *Ionian* Slaves were known, and valued in the East, especially the handsome Girles to wait on great Ladies, the too great desire hereof in *Atossa*, *Darius* his Queen, is said to be the chief cause of his War on *Greece*, and as to the other, beside their servile inclinations, they were so barbarous, and inhuman, and had opportunities to sieze Men, Women, and Children to sell, them, that no doubt the Market at *Tyre* was full of them. *n* Of which Mettal there was great store, they say, in *Cappadocia*, and *Iberia*, which they brought with them.

14 They of the house *o* of Togarmah *p* traded in thy faires with horses *q*, and horsemen *r*, and mules *s*.

o Of the Countrey. *p* *Armenia* the lesser, or *Phrygia*, *Galatia*, or *Cappadocia*, or *Paphlagonia*. *q* All which Countreys, as they are Neighbours to each other, so they abounded in Horses, and as they had many for number, so they had good for quality, and furnisht their Neighbours, as is reported the *Cappadocians* paid 2000 Horses yearly Tribute to the *Persians*. And as they bordered on each other, 'tis likely, they might be reckoned thus together. *r* It is like with either many Horses, or some choice ones, which they sold, they might sell their Grooms, as best able to manage, and keep those Horses. *s* The Countreys above mentioned, especially *Cappadocia*, had many Mules, which they sold to their Neighbours, *Multa*, which are a mixt Creature of a Mare, and He-Asse.

15 The men of Dedan *t* were thy merchants, many Isles *u* were the merchandise of thine hand: they brought thee *for* a present *x*, horns *y* of ivory *z*, and ebeny.

t Vid. *chap.* 25. *ver.* 13 *lit.* f. This *Dedan* was in *Arabia*, built by *Dudan* the Son of *Regma*, not far from the *Persian* Gulf, and now called *Dadin*, whence through the Red Sea they might convey their own Merchandise. *u* In the *Indian* Seas, and in the Red Sea Traded with thee. *x* Knowing how acceptable they were to get thy favour, they either made presents, and gave these things, or brought them to sell. *y* Elkes horns, or Wild Goats, some think tis meant of the Unicorn, but the first is likest. *z* Ivory, not of, the *Heb.* is not in *Regimine*, but in *apposition*, and should be read they brought thee Presents, Horns, Ivory, and Ebeny, which is a very solid, heavy, shining and black wood, fit for many choice workes.

16 Syria *a* was thy merchant, by reason of the multitude of † the wares of thy *b* making: they occupied in thy fairs *b* with emeralds, purple *c*, and broidered work *d*, and fine linnen *e*, and coral *f* and † agate *g*.

† Heb. *thy works.* † Heb. *Chrysoprase.*

a Well known to all. *b* The abundance of the *Tyrian* Manufacture for all uses, which the *Syrians* could have no where else. *b* Rather for Emralds, a rich, and lovely stone, or carbuncles, as others have it. *c* Or violet coloured clothes. *d* Vid. *ver.* 7. *lit.* u. *e* See *ver.* 7. *lit.* x. *f* Men think this may be Rubies, Carbuncles, or chalcedonies, or chrystal with which they made Looking Glasses. *g* A stone well known to us, but not so well known, whether it exactly translate the *Hebr.* כַּדְכֹּד here used; some say 'tis the chrysoprase, a stone mixt with gold colour, and green, and some such mixture may be seen in some Agates.

17 Judah *h*, and the land of Israel *i*, they *were* thy merchants: they traded in thy market wheat of Minnith *k*, and Pannag *l*, and honey *m*, and oyl *n*, and ‖ Balm *o*.

‖ Or, *rosin.*

h The Two Tribes, or Kingdom of *Judah*. *i* The Kingdom of *Israel*, or the Ten Tribes until their dispersion. *k* The name of some rich, and excellent wheat Country, 'tis mentioned in *Judg.* 11. 33. on occasion of *Jephthah's* slaying the *Ammonites*, as lying on their borders, and 'tis said there is a Town of that name still in being about four miles from *Esbus* (or *Sabasant* as now called) in the way toward *Philadelphia*, formerly *Rabbath*. *l* Some doubt, whether this be a proper name of any Country, or Region, but if 'tis, they conclude it must be *Phænicia*, but do not tell us how *Judah* and *Israel* should trade their Wheat in *Tyre* Market. It may be 'twas some more obscure place, which now is forgotten. *m* With which *Canaan* flowed. *n* In making and selling, whereof the labour, care, and profit of that Country did lie. *o* The choicest balms were those of *Gilead*, whence 'tis probable 'twas carried to *Tyre*; or it may be 'twas *Rosin*, of which they had great use. The *Chaldee* paraphrast interprets it by the word, that denotes wax, and so it may possibly be a good Commodity in *Tyre*.

18 Damascus *p* was thy merchant in the multitude of the wares of thy *f* making, for *t* the multitude of all riches: in the wine of Helbon *u*, and white wool.

p A very antient and wealthy City of *Syria*, and the Royal City. *f* See the phrase, *ver.* 16. *lit.* b. *t* Though the *Tyrians* had many rich and lovely Commodities, yet it pleased the *Damascens* to bring chiefly two of their Commodities in exchange richest Wines to please the Palat of the luxurious *Tyrians*, and finest Wool, to cloth their pride. *u* This place I meet no where else; *Ptolom.* hath *Chalibonis* in *Syria*, perhaps that may be it. Others to save travel, make it a common name sweet, or smooth, or fat Wine; for *Helbon* comes from a word that signifies fat.

19 Dan *x* also and Javan *y* ‖ going to and fro occupied in thy faires: bright iron *z*, cassia, and calamus were in thy market.

‖ Or, *Mizzal.*

x If there the Tribe of *Dan* it must be understood of a time before the Captivity of the ten Tribes, but there is a learned man tells us of *Dana* a City of *Taprobana*, or the Island *Zeilan* mentioned by *Ptolomy*, and this learned man will have this meant. *y* Not *Javan* or *Greece*, saith that learned man, but an other *Javan* in the Isle *Meroë* in remote parts of *Egypt* where is a principal Town *Uzal*, or *Asel*, from whence these Merchants came, and therefore stiled *Javan* of *Uzal*, or *Javan Mizzal*, and if the Cassia or Calamus mentioned in the verse, were the Wares

Wares brought in by the *Danites*, and *Javanites*, I should go as far as *Meroe* and *Taprobana* to send them, but if the Cassia and Calamus were brought up at *Tyre*, I would believe they lived nearer, that they were *Grecian* Pedlars, or in a Northern dialect Merchants, that bought them, and were meant in the Text; Polished, as we see now an art, which so much betters the common sort of Iron, and refines it, that 'tis of great value. *Cassia* and *Calamus* are sweet Drugs.

† Heb. *clothes of freedom.*

20 Dedan *a was* thy merchant in † precious clothes for chariots *b*.

a The posterity of *Abraham* by *Keturah*, who dwelt in *Arabia*, and were Sheep-Masters, and no doubt knew how to make fine Clothes of their Wool. *b* With which they lined their Chariots, and covered them, also they used them for Saddle Clothes, &c.

21 Arabia *c* and all the princes *d* of Kedar, they † occupied with thee in lambs, and rams, and goats: in these *were they* thy merchants.

† Heb. *they were the merchants of thy hand.*

c A large Countrey, and distinguisht into Desert, or Sandy, which cannot keep an honest man, it affords Thieves enough; next is the Stony or *Petræa*, which afforded good pasturage for Sheep and Goats, and the third *Fælix*, or happy, most remote from *Tyre*. *d* For there were many such among those *Kedrenes*, or *Scenites*, who dwelt in Tents, bred, and fed Cattel, and carried them to *Tyre* Market, furnisht the Shambles at *Tyre*, and their Altars too for Sacrifices.

22 The merchant of Sheba *e* and Raamah *d*, they *were* thy merchants: they occupied in thy fairs, with chief *e* of all spices, and with all precious stones *f*, and gold.

e A Countrey in *Arabia Fælix*, whence the *Queen* came that visited *Solomon*. *d* 'Tis read *Rhegma* by change of ע into ג as in *Gomorrah*, another people of the same *Arabia*. This *Rhegma* Brother to *Sheba*, settled near him in that fruitful Land, and built Towns there, and grew to fame. *e* This Countrey affords all sort of the best Aromaticks, or Spices, which were carried to *Tyre*. *f* Rich Jewels of all sorts, and Gold too.

23 Haran *g* and Canneh *h*, and Eden *i*, the merchants of Sheba *k*, Ashur *l*, and Chilmad *m* *were* thy merchants.

g *Haran* or *Charran* in *Mesopotamia*, where *Abraham* dwelt. *h* No where else mentioned, supposed to be the same with *Calneh*, *Gen.* 10. 10. afterwards *Ctesiphon*, a pleasant City on *Tigris*, some three miles from *Seleucia*, 'twas built by the *Parthians*, whose King resided there in the Winter, because of the mildness of the Air. *i* A pleasant Countrey, part of *Babylonia*, the *Chaldæ Paraphr.* calls it *Hadiab*, and leads us to *Adiabene*, which *Trajan* conquered in his expedition against *Babylon*. *k* Whether the same mentioned *ver.* 22. which see, or some other, is not certain, perhaps it may be *Saba*, whence *Sabæans*. *l* *Ashur*, the name of the Father of the Nation, for *Assyria*. *m* A Countrey or part of *Media*, between *Assyria* and *Parthia*, most likely to be *Gaala* of *Media*.

24 These *n were* thy merchants in ‖ all sorts *of things n*, in blue † clothes *o*, and broidered work *p*, and in chests *q* of rich apparel, bound *r* with cords, and made of cedar among *s* thy merchandise.

‖ Or, *excellent things.* † Heb. *foldings.*

n Either last named, or all that have been mentioned, though I conjecture the first is the true meaning, those rich, stately, and sumptuous Nations traded with *Tyre*. *n* Of rich precious things. *o* Which those Nations delighted in, especially the *Chaldeans* and *Assyrians*, *chap.* 23. 6. *p* Bought of *Egyptians*, sold to *Assyrians*, &c. *q* Chests of Cedar curious, yet strong made on purpose to carry sumptuous Apparel, bought up at *Tyre* and in those Chests conveyed to all parts of the *Assyrian* Empire, and to the Northern Nations. *r* It may refer to the Chests mentioned, or to other sort of rich Wares neatly made up, and bound for security with Cords. *s* By this it should seem, these Chests were not like our ordinary Boxes, but as choice Cabinets, and good Merchandise.

25 The ships of Tarshish *t* did sing *u* of thee in thy market *x*; and thou wast replenished *y*, and made very glorious *z* in the midst of the seas.

t The Ships from all parts of the Sea, which came to thee, and traded with thee, praised thee, boasted of thee. *u* Had their songs of praise, which were made to commend thy state. *x* As Mariners in the Ports, where they arrive usually do with Mirth, and Songs entertain one another, so at *Tyre*. *y* All Trading came to thee, none like thee in thy Warehouses, or publick Stores. *z* And to do thee right, thou wert very glorious, magnificent, and beautiful, none like thee: Hitherto the Prophet hath recounted *Tyrus* greatness, now cometh her fall, foretold, as if already come.

26 ¶ Thy rowers *a* have brought thee *b* into great waters *c*: the east-wind *d* hath broken *e* thee in the † midst *f* of the seas *g*.

† Heb. *heart.*

a Thy Governours and Counsellors. *b* Unadvisedly. *c* Dangers and difficulties, in which thou art like to be shipwracke, in which thou wilt perish. *d* Which is very tempestuous, and dangerous to Ships in those Seas; by this is meant the King of *Babylon* with his Army, whose march was somewhat by East to *Tyre*. *e* As surely will, as if he had already done it, he hath broken, it is the Prophetick stile. *f* Where thou art far from shoar, and must therefore sink and drown, or where thou thoughtest thy self impregnable. *g* Where many Seas meet, 'tis impossible for a half starved Creature to swim out, so shall *Tyrus* perish in the violent currents of many Seas, many Nations nerce, and cruel under *Nebuchadnezzar* shall swallow thee up.

27 Thy * riches *h*, and thy fairs *i*, thy merchandise *k*, thy mariners *l*, and thy pilots *m*, thy calkers *n*, and the occupiers *o* of thy merchandise, and all thy men of war *p* that *are* in thee, ‖ and in all thy company *q* that *is* in the † midst of thee, shall fall *r* into the † midst of the seas *s* in the day *t* of thy ruine *u*.

* Revel. 18.

‖ Or, *and all.* † Heb. *heart.*

h The vast Treasures of the publick, nor the great wealth of private Citizens shall purchase *Tyrus* a continued prosperity. *i* These shall be interrupted by the Siege, and none, that frequented them, shall prevail for access to them. *k* The stock of goods of all sorts now in thy Warehouses, and what thou hast trusted out. *l* *Vide* 8. *lit. d.* *m* *Vid. ver.* 8. *lit. e.* *n* *Vid. ver.* 9. *lit. k.* *o* *See ver.* 9. *lit. l.* *p* *Vid. ver.* 10. and 11. *lit q* All that are men fit for War in the multitudes of People, that are in thee, or all thy own Citizens, that are thy Militia, Trained Bands, or Artillery Company. *r* 'Tis plural, these all shall at once fall together. *s* See *ver.* 26. *lit. g.* *t* The time indeed was long preparing for the fall, but a day finishe it. *u* Utter desolation.

28 The ‖ suburbs *x* shall shake at the sound of the cry of thy pilots.

‖ Or, *seas.*

x The lesser Cities on *Terra Firma*, alarmed with summons of their Governours to put themselves in a posture of defence. Or, the Waves, an elegant *Hyperbole* thus read, the very Waves which roar, and terrifie shall hear, and tremble at a stranger, and more doleful cry, then their own. Or, as our Version, the Suburbs, which are neareſt the Sea shall first hear the outcries of Pilots, and Mariners despairing of escape, when, their Ship broken to pieces, all at once shreik out. So shall thy Citizens cry and fall.

29 And all that handle the oar, the mariners, *and* all the pilots of the sea; shall come down from their ships, they shall stand upon the land.

In the Allegory of a miserable shipwrack, the Prophet sets forth *Tyrus* fall, and in this verse he represents them all shifting out of the shattered sinking Ship, in great confusion, and greater fear, the Slaves quit the Ours, the mariners throw up the Tacklings, Pilots leave the Helm, all make for the long Boat, and the Land, where they bewail their undone condition. Or, it may be more literally understood thus, all Seafaring men, who got their living by service done for *Tyrus* at Sea, seeing her utterly broken, shall leave the Ships, get to Land, that elsewhere they may get employment, or by a timely flight save themselves, and bewail their old Masters fall.

30 And shall cause *y* their voice to be heard against *z* thee, and shall cry bitterly *a*, and shall cast up dust *b* upon their heads, they shall wallow *c* themselves in ashes.

y With greatest cries they shall make the Countrey eccho forth their sorrows. *z* Either standing on higher ground over against the shipwracke City, Or rather, *for this*, those Eastern People did use to lift up their voice in mourning, *Job* 2. 12. *Jer.* 2. 18, 19. and 31. 15. *Zech.* 11. 3. *a* Their weeping shall be from a deep sense of the misery of their Friends, and this expreſt by bitter cryes, so such sorrow is expreſt, *Zeph.* 1. 14. *Isaiah* 22. 4. and 33. 7. *b* Another expression of great distress, and sorrow proper to those Countreys, *Josh.* 7. 6. *Job* 2. 12. *Lam.* 2. 10. and *Jer.* 6. 25. *c* Roll themselves in ashes, which they used to do in their greatest mournings, as *Mic.* 1. 10. and *Jer.* 6. 26. as every Countrey hath its peculiar manners, and customs in mourning, so had these customs, that expreſt most vehement sorrows in gestures, which we are not accustomed unto.

31 And they shall make themselves utterly bald *d* for thee, and gird them with sackcloth *e*, and they shall weep for thee with bitterness of heart *f*, *and* bitter wailing.

d It was the custom of the Heathen, to either pull off with their hands, or cut off the hair of their heads in great mournings, which God forbad to his people, *Lev.* 18. 28. *Deut.* 14. 1.

Thus

1. thus do *Tyrus* mourners in baldness expreſs their sorrow, and despair. *e* Another usual Ceremony of mourners well known to all. *f* It shall be a hearty mourning, not a counterfeit one, this referring to the inward grief, the next bitter wailing refers to the outward expressing it.

32 And in their wailing *g* they shall take up *h* a lamentation for thee, and lament over thee, *saying*, What *city is* like *i* Tyrus, like the destroyed *k* in the midst of the sea *l*?

g In their sorrowful speeches of *Tyrus*. *h* Into their mouths, or with a composed, significant, and comprehensive form of speech to shew much grief in few words. *i* A few years since no city like her in beauty, riches, glory, and joy, now none like her in all the contraries. *k* Now no more *Tyrus* the flourishing, the renowned, the Mart of Nations, and the stately built; but now the destroyed, the silent overwhelmed with grief, which was full of Songs. *l* Alas! what was once her safeguard, is now her grave, what enricht her once hath now swallowed all up at once.

33 When thy wares *m* went forth out *n* of the seas thou filledst *o* many people *p*; thou didst enrich the kings *q* of the earth *r* with the multitude of thy riches *s*, and of thy merchandise.

m Brought home from all Coasts. *n* Were Landed, brought on shoar for the Mart. *o* There was enough to supply to the full. *p* Numerous, stately, sumptuous Nations, though their prodigality was great, thou furnishedst them, hadst wares rich, and stately enough for all of them. *q* Such influence had thy vast Trade, that not only meaner men and subjects, but Kings themselves were made more wealthy by it. *r* *i. e.* All Kings of the known World, or Kings of Nations far off, as well as neighbouring Kings. *s* The greatness of thy Trade, the variety of thy wares brought from all parts, were thy own riches, and enricht all thou didst Trade with; Kings were enriche by Customs, and Tolls paid to them by the enriching their subjects, who thereby were fitter to pay Taxes, or by furnishing their treasuries with all the peculiar Treasures of Kings, the rare, and precious Jewels, which they esteem; and since we know some Kings did Trade too, by this *Tyrus* increast their Wealth.

34 In the time *t* *when* thou shalt be broken *u* by the seas *y* in the depths of the waters *z*, thy merchandise *a*, and all thy company *b* in the midst of thee shall fall.

t So soon as, or ever after the unhappy day. *u* Shattered to pieces. *y* The Powers of the *Babylonians* that like Seas shall swell, roar, and break in upon thee. *z* In the deepest afflictions, and by foreſt oppressions, and violence. *a* All thy Trade. *b* The multitude of thy Citizens, of thy hired Souldiers, of thy Allies abroad, and of those, that came into thy Markets for Trade shall cease, wither, and perish too.

35 All the inhabitants of the isles *c* shall be astonished *d* at thee, and their kings shall be sore afraid *e*, they shall be troubled *f* in *their* countenance.

c Strictly and in a larger sense the Sea-Coasts. *d* Wondering, it ever should be effected, that *Tyrus* should fall. *e* Knowing how they are much less able to resist, and defend themselves, and not knowing where that mighty Conqueror would next trie his Arms, and Fortune. *f* They shall not be able to conceal the discomposure of their mind, but in their countenance a trouble made up of grief, fear, and indignation, grief for their Friends, fear for themselves, against that cruelty, and inhumanity, which without respect to any thing dear to mankind, ruined the glory of the World, destroyed, what could not be repaired by all the riches, and wisdom, and bounty of the *Babylonish* Kingdom.

36 The merchants among the people shall hiſſe *g* at thee: * thou shalt be † a *h* terrour, ‡ and never *shalt be* any more *i*.

* chap. 26. 21. † Heb. *terrors.* ‡ Heb. *shall not be for ever.*

g This usually is an expression of scorn, and contempt poured forth on the Person hist at, if thus understood the meaning is there should be some among *Tyrus* Customers that would rejoice at her fall, and flout at her, either, perhaps wronged by her in their Trade, *chap.* 28. 16. or else with envy, and expectation of her Trade to turn to them, return to her the wicked carriage she shewed to *Jerusalem* fallen, and sacked; if it be a sign of ought else, 'tis of wonder as, 1 *King.* 9. 8. *h* Matter of many fears, and to many People, who do, or shall hear how terribly thine Enemies have raged against thee and prevailed. *i* Vid. *c.* 26. 14, *lit. o.*

CHAP. XXVIII.

1 THE word of the LORD came again unto me, saying,

2 Son of man, say unto *a* the prince *b* of Tyrus, thus saith the Lord GOD; because thine heart *is* lifted *c* up, and thou hast said *d* I *am* a god *e*, I sit in the seat of GOD *f*, in the † midst of the seas, * yet thou *art* a man *g*, and not GOD, though thou set thine heart *h* as the heart of GOD:

† Heb. *heart.* * Isa. 31. 3.

a Of. *b* King, whose name was either *Ethbaal*, or *Ithobaal*. *c* Thou art waxen proud, and aspireſt above all reason, and boasteſt extravagantly in thy self, state, policy and power. *d* Thought, imagined, or flattered thy self. *e* Or the mighty and strong one, for so the *Heb.* is, and perhaps were better so rendred, he gloried in his strength, as if he were a God, the like you have, *Isai.* 14. 14. *f* As a Magistrate he did bear the name, and authority of God, but he thought not of this, he dreams of the statelinesse strength, convenience, safety, and inaccessibleness of his seat, as if he were safe and impregnable as heaven it self. *g* Subject to all the casualties, sorrows, and distresses of mans state and life, thou art *Adam* of Earth, not *El*, nor like unto the mighty one in Heaven. *h* Thou hast entertained thoughts, which become none but God, thou hast projected things, which none but God can effect, thou hast promised thy self perpetual peace, safety, riches, and happiness in thy self, and from thy self.

3 Behold, * thou *art i* wiser then ‖ Daniel, there is no secret that they *k* can hide from thee:

* Zech. 9. 2.

i In thy own thoughts of thy self. ‖ Who was then famous for his wisdom, which was imparted to him from Heaven, *chap.* 14. 20. *Dan.* 1. 20. and 2. 20, 48. *k* That any sort of men can conceal, that chine adversaries shall contrive against thee to thy danger, or hurt; all this Ironically said.

4 With thy wisdom *l* and with thine understanding thou hast gotten *m* thee riches *n*, and hast gotten *o* gold and silver into thy treasures.

l By thy policy in Government, and by thy skill in Trading, for he speaks of that kind of prudence, to which these names are given. *m* Or *made*, so the word. *n* Power, and might, so the *Heb.* as well as wealth, and riches, and so the *Gall.* Version reads *puissance*, the Princes of *Tyrus* had been prudent, and so increast their power, and interest. *o* Or made, procured. *p* Into both his own private purse, and into the publick Treasuries too.

5 † By thy great *q* wisdom, *and r* by thy traffick hast thou increased *s* thy riches *t*, and thine heart is lifted *u* up because of thy riches *x*.

† Heb. *by the greatness of thy wisdom.*

q Here the eminent degree of this Princes Wisdom is owned, *r* *And*, might as well be spared, for, as 'tis not in the *Heb.* so it rather obscures, then clears the Text, let it be read by thy great Wisdom in thy Traffick, and 'tis very plain, and so the French reads it. *s* Made great or enlarged. *t* Thy Power, as *ver.* 4. *lit. n.* *u* Exalts it self, carrieth it lofty, and proudly above thy Neighbours, which is not good, above thy self, which is worse, and above God too, which is worst of all, as *ver.* 2. *x* Thy puissance at home, and abroad by Nature and Art.

6 Therefore, thus saith the Lord GOD; Because thou hast set thine heart *y* as the heart of God *z*;

y Vide *ver.* 2. *lit. h.* *z* Who doth, as justly he may, design himself, his own glory in all he designeth and worketh, and take the glory to himself, thou hast done so too, designed thy own greatness, and gloried in it.

7 Behold therefore, I will bring *a* strangers upon thee, * the terrible of the nations *b*: and they shall draw their swords against the beauty *c* of thy wisdom, and they shall defile *d* thy brightness.

* chap. 30. 11. and 31. 12. and 32. 12.

a Cause to come. *b* A foreign People, called strangers for their multitude in the plural, and to intimate how little regard they would have to the *Tyrian* glory; these strangers were the *Babylonian* Forces. *b* A fierce, violent, and cruel Nation, *Hab.* 1. 7, 8. *c* Those beautiful things, in which thy wisdom appeared; either thy noble regular, and strong buildings, or thy beautiful well stored Arsenal, and Army, or the unparallel'd rarities, which all but rudest Souldiers, would esteem, and spare these Monuments of thy Wisdom. *d* Pour contempt and stain. *e* Thy Royal dignity, depose thee from thy Throne, and kill thy Autority and thy Person.

8 They *f* shall bring thee down to the pit *g*, and thou shalt die the deaths *h* of *them that are* slain in the midst *i* of the seas.

f These strangers shall slay thee, which is a blemish to the honour of a King thus to be brought to the Pit. *g* A usual *periphrasis* of Death and the Grave. *h* In the plural, because of the many Terrors, Dangers, and Wounds such meet with,

the successive deaths slain, drowned, eat of fish, cast upon shoar, and become meat to Sea Fowl. *i* If *literally* understood, Thou shalt dye as other common Marriners, and be cast overboard, if *figuratively*; Seas for great distresses, then amidst multitude of deep distresses thou shalt meet with more than one death, be often dying.

9 Wilt *k* thou yet say *l* before him that slayeth thee I *am* God: but thou *shalt be m* a man, and no God, in the hand of him that slayeth
‖ Or, *wounderth.* thee. ‖

k A cutting taunt, or sarcasm, what will become of thy Godship then? *l* Wilt thou then dream of Immortality, and Almighty power, when thine Enemy is cutting thy Throat? *m* Appear then to thy self, and others to be a mortal, weak, conquered man, who dieth a Sacrifice to the Conquerors pride and cruelty.

10 Thou shalt die the deaths *n* of the uncircumcised *o*, by the hand of strangers; for I have spoken *it*, saith the Lord GOD *p*.

n Vor, 8. *lit*, h. A Twofold Death, Temporal, and Eternal. *o* Of the wicked, or an accursed Death, the *Jews* do express a vile, and miserable Death thus, or the uncircumcised; i. *e*. Heathens, cruel, and merciless men shall slay thee, and this suits with what follows in the verse, and this was ignominious with the *Jews*, 1 *Sam*. 31. 4. *p* O thou proud, self-admiring Prince! Slight not what is threatned, for God, the God of truth hath spoken it.

11 Moreover, the word of the LORD came unto me, saying,

12 Son of man, take up a lamentation *q* upon the King *r* of Tyrus, and say unto him: Thus saith the Lord GOD; Thou sealest up the sum *s*, full of wisdom, and perfect in beauty.

q See *chap*. 27. *ver*. 2. *lit*. 2, 3. *r* Called Prince, *ver*. 2. *lit*. *b*. *s* In the search into the frame of thy Government, the manage of it, the prosperity thereof, and its Glory, Power, Riches, and Confederacies thou doest think thy self but just to thy Kingdom to account it the perfect Idea of a good Government, that in the *Tyrian* State nothing is wanting that might be required in a good Government, in the best Government, and so sealest to the premisses; thus vainly puf up thou wilt have it, that fulness of Wisdom, and perfection of Beauty are in thee, but neither thy Wisdom shall prevent, or defeat the attempts of thine Enemies, nor thy Beauty charme their rage, thou shalt fall by them.

13 Thou hast been *t* in Eden *u* the garden of GOD *x*: every *y* precious stone *was* thy covering *z*, ‖ the Sardius *a*, Topas *b*, and the
‖ Or, *ruby.* ‖ Or, *chrysolite.* *c* diamond, *d* the ‖ beryl, *e* the onyx *f*, and the
‖ Or, *chrysoprasse.* jasper *g*, the sapphire, *h* the ‖ emrald, *i* and the carbuncle, *k* and gold: The *l* workmanship of thy tabrets, and of thy pipes, was prepared in thee in the day that thou *m* wast created.

t Thou hast dwelt and reigned. *u* In the midst of all delights, and though nature made thy lot a very barren Rock; thy Art and Industry added to that of thy Progenitors have made it as Pleasant, Rich, and Beautiful, as *Eden*, that place of all desirable enjoyments. *x* This is explicative of the former. a Garden is a place of delight, and men have made some delightful to a wonder, but none ever like that God planted: This of *Tyre* came as near as any, and yet ungrateful, and Atheistical *Tyre* dreams of Divine Power, and Stability, forgetting Humane frailty, and uncertainty. *y* Every sort of Rich Stones. *z* Bought to adorn thy Crown, thy Robes, thy Bed, *&c*. *a* Of a Red, and by some said to be the Ruby. *b* Of a yellowish Green. *c* Of clear, waterish, sparkling colour. *d* Of a Sea-Green colour, the best. *e* Resembles the whiteness of the nail of a mans hand. *f* Of divers colours, but the best Green. *g* Of Sky colour, or blue. *h* Green interspersed with Golden spots. *i* Of flame colour. *k* Beside the abundance, of which in their publick Treasures much was used about the Clothes, and Robes of this proud Prince, 'tis like these precious stones were set in Gold, that they might the safer be put upon his Garments. This was the accoutrement of Solemnities, especially of the Coronation, as appears in close of the verse. *l* Now the Prophet notes their Joys, Musick, and Songs, both to Wind, or Loud Musick, and to softer Musick, as the Lute, and Tabret in the day of their Kings Coronation, and all this Musick on Instruments of most exquisite make, and of their own Artists work too, in this they exceeded as in the other. *m* Either born, for birth of Princes hath been celebrated with great Joys, or rather in the day of this Kings Coronation, or investiture in the Kingdom and Royal Dignity.

14 Thou *art* the *n* anointed cherub *that* covereth: and I have set *o* thee *so*: thou *p* wast upon the holy mountain of God: thou hast walked up and down *q* in the midst of the stones *r* of fire.

n I would rather keep the order of the words in *Hebr*. which the *French* also keep, thou art a Cherub, Anointed, a Protector, or one, who covereth for defence. For thy Wisdom, Power, and Excellency like a cherub, or Angel, for the Sacredness of thy Person, and Office, as the Anointed of God, for the exercise of thy Power and Office, as a Shield, as a Protector of the weak; thus thou art, or thinkest thy self to be, and pridest thy self herein. *o* I, whom thou forgettest, I have made thee so, set thee above others, this should have been matter of thanks and humility, not of pride, and Atheism. Thus the sarcasm is continued, and he is upbraided for his insolence. *p* Or thus, in the Holy Mountain a God thou hast been, so 'tis an *Ironie*. and suits the rest; or else, in pursuance of our version, thou wast advanced to Kingly Dignity, (which *David* calls a Mountain, *Psa*. 30. 7. *Jer*. 51. 25 *Dan*. 2. 35.) a Sacred Office, and of Divine Institution, and Consecration, and thou hast in pride exalted thy self above me, as well as above men. *q* In proud, and stately manner. *r* Surrounded every way in thy Chambers, and Beds, and Clothes with stones, that sparkle like fire, thy Crown, thy Throne, thy Chariots, thy Umbrellas, or Canopies glistering, and dazling Beholders; as if thus also thou wouldest contend with God, who is clothed with light.

15 Thou *wast* perfect *s* in thy waies *t* from the day thou wast created, till iniquity was found in thee.

s I think the Prophet continues his *Ironie*: The Prince of *Tyrus* would be a God, yes. Now God is perfect in all his wayes, or works: And thou, O Prince, were so too; were thou, and from thy Original? *t* But remember what a God is he, that hath a beginning that was created, that at last was found full of Iniquity? And this reproof, and taunt leads us to look with the Prophet from the proud claim of this Prince to his great miscarriages. If any else will think all these things in the 14th and 15th verses to be asserters of God's bounty to this Prince, and of his great magnificence and state in *Hyperboles* and allusions: Nothing I have said shall contradict them, for they have their Liberty as I have mine, to think what seems most like the truth.

16 By the multitude *u* of thy merchandise they have filled the midst of thee with violence, and thou hast sinned *y*: therefore I will cast thee as profane out of the mountain *a* of God: and I will destroy *b* thee, O covering cherub *c*, from the midst of the stones *d* of fire.

u By, or *in*, or *according* to (as the *Gall*. version) the multitude, or greatness of thy Trading, in *Tyrus* were Merchants, that Traded in very great Adventures, with vast Stocks, and in mighty Cargoes. *x* Thy Merchants have by crafts, where that would, and by violence where craft would not, compassed their unjust designs, as noted *chap*. 27. *ver*. 36. This injustice and violence grew, as their Trade did, and filled the City with guilt as fast, as that did with wealth. *y* Either as one Trading among them, thou hast violated Justice to premote thine own, and their gain, or hast connived at thy Merchants, when they oppreft all they could, or hast contrary to Justice, and Equity supported them in their violence, and judged for them against oppressed Strangers: Thou who were a King, and wouldest be thought a God, is this like to God, who hates violence, loves Justice, and relieveth the Stranger, and righteth the oppressed? *z* These abominable things hast thou done, and now, as an abominable thing, I will throw thee out. *a* Either of thy Throne, and Kingly Dignity, *vid*. *ver*. 14. *lit*. o, p. or thy fancied and imagined Heaven where thou wouldest be a God, for such Gods of violence, and injustice deserve to be cast out with the aspiring Angels. *b* Utterly destroy. *c Vid*. *ver*. 14. *lit*. n, o. *d* See *ver*. 14. *lit*. r.

17 Thine heart was lifted *e* up because of thy beauty *f*, thou hast corrupted thy wisdom *g* by reason of thy brightness *h*: I will cast thee to the ground, I will lay thee before Kings, that they may behold thee.

e See *ver*. 2. *lit*. c. d. e. and *ver*. 5. *lit*. a. *f* See *ver*. 12. *lit*. f. *g* Depraved, or lost thy Wisdom. *h* By reflecting and gazing on thy own Glory, State, Wealth, and Magnificence, and hast forgotten thou art a man; thou exaltest thy self above Man, above thy Neighbour Kings. *i* I will bring down thy pride, dethrone thee, and make thee fit in the dust, sully, and darken all thy brightness. *k* Or set thee before men of thy quality, who are, as thou, apt to forget men, themselves, and God as he, who, though he said not I am God, yet Atheist like askt, *who is God that I should obey him*. *l* Or that thou mayest be a spectacle, an example, and warning to them, or, that they see thee in chains, or an abused Captive, and despise thee.

18 Thou *m* hast defiled thy sanctuaries *n* by the multitude *o* of thine iniquities *p*, by the iniquity

quity of thy traffick *p*: therefore will I bring forth a fire *q* from the midst *r* of thee; it shall devour *s* thee, and I will bring thee to ashes *t* upon earth in the sight *u* of all them that behold thee.

m Thou who shouldest have kept all pure in Religion, as thou art King, pretending to Divinity, hast polluted it. *n* Still there is, as all along from the 14th verse I think there hath been, much of an *Irony* deriding this proud Prince, an allusion to his pretended Godship. A God hath his Sanctuaries, and thou thine, but they nasty polluted ones. *o* By the greatness, as as well as number. *p* Impieties, Irreligion, and Atheism of thy Merchants, as well as by their injustice, falsehood, and oppressions, by their perjuries, breaking Covenants confirmed in the Temples at the Altars, or in the name of their Gods, when thy Trade thrived by these, thou, and they have thought there was nothing Sacred, nor any God above thee. *q* Some civil dissension or occasion of thy injustice shall, like a fire, rise. *r* Among thy injured malecontents. *s* Which, like fire in the house, shall burn all up, and waste all, thou shalt never quench it; thy discontented Subjects applying themselves to *Nebuchadnezzar* with addresses for his Favour, Power, and Royal Justice to relieve them, and to right his own Subjects oppresst by *Tyre* in their Trade, shall enkindle *Nebuchadnezzar's* rage, and he shall never be appeased, but in thy ruine. *t* Thou shalt be burnt to Ashes, these cast on the Earth to be scattered abroad, and trampled under feet. *u* All this done, that all about thee may see, fear, and reverence the Justice, Power, and Holiness of the God of Heaven, who ruleth among men, and knows how to abase proud Atheists.

19 All they that know *y* thee among the
chap. 27. 36. people, shall be astonished *z* at thee: * thou
Heb. *terrors.* shalt be † a terrour *a*, and never *shalt* thou *be* any more.

y All, that have heard, seen, or formerly known, thy Riches, Power, Allies, Wisdom, and Vigilance. *z* Be amazed at the certain news of thy great fall from greatest Glory to greatest reproach. *a* To all, that hear the bruit hereof, *though thou hast been a terror*, so the *Hebr*. to others by thy puissance, and Arms, thou shalt never be so again for ever, and this word hath been made good; *Tyre* never rose to that greatness, as to be feared by her Neighbours.

20 ¶ Again the word of the LORD came unto me, saying,

c. 23. 4, 12. 25. 22. 27. 3. 21 Son of man, set thy face *b* * against Zidon *c*, and prophesie *d* against it.

b Vid. *chap*. 21. 2. *lit*. i. and *chap*. 20. *ver*. 46. *lit*. o. *c* Neighbour, and Confederate of *Tyrus*. *d* Declare her sins, approaching sorrows, and my Judgments against her.

22 And say, Thus saith the Lord God *e*; behold, I *am* against thee *f*, O Zidon *g*; and I will be glorified *h* in the midst of thee: and they *i* shall know *k* that I *am* the LORD, when *l* I shall have executed judgments *m* in her, and shall be sanctified *n* in her.

e To these Heathen, yet Neighbours of the Jews the Prophet might well suppose the name and greatness of the God of *Israel* was so known, as to command their attention, when he speaketh. *f* Provoked by thy sins, I am an adversary to thee, and as such, determine to proceed with thee. *g* A City in the Northwestfrom *Canaan*, at the foot of Mount *Libanus*, a Kings Seat of old, and from which *Tyrus* descended, as a swarm cast out of that Hive. *Ita*. 23. 2. for 'twas a great City in *Joshua's* time, *Josh*. 11. 8. and 19. 28. and built by *Sidon Canaan's* Son, *Gen*. 10. 15. and 1 *Chron*. 1. 13. a famous Mart full of Merchants like *Tyre*, and as full of sin as riches. *h* When my Judgments make my Justice, Power, Holiness, Sovereignty, and Truth appear, both you *Sidonians*, and others about shall confess my Glory, and ascribe Honour to me. I will vindicate my Honour, and Glory, which by thy sins thou hast eclipsed, and I by judgments will illustrate, as *Exod*. 14. 4, 17. *i* That dwell in thee, and round about thee, all that are concerned for thee. *k See chap*. 6. *ver*. 10. *l* So late do sinners come to any due sense of God's Power, Justice, and Majesty. *m* The hardned Sinners learn not by any other way, but this, and by this too in the rigours, and repeated executions of it. *n* Own'd as Holy, Reverenced as just, obeyed as Sovereign, and submitted to as Wise, and Mighty, and a hater of Violence.

23 For I will send *o* into her pestilence *p*, and blood *q* into her streets; and the wounded shall be judged *r* in the midst of her by the sword *s* upon her on every side *t*; and they shall know that I *am* the LORD.

o The Pestilence is one of God's Arrows, and he sends it wheresoever it walks, 'tis one of his sore Judgments, and wasteth where it cometh. *p* The most dreadful of Diseases, because most deadly, swift, and comes so immediately from the Wrath of God offended with men, this Pestilence attends on War, and seldom faileth to make havock in besieged Towns, or Cities. *q* Bloody War by an Enemy, that shall bring the War to the Gates, nay into the Streets of *Zidon*. *r* Fall, be cast down, punisht in the midst of the City. *s* By her Enemies Sword prevailing, and conquering. *t* A Description either of the Siege that *Sidon* should suffer by, or pointing out the multitude of her Enemies on every side agreeing against her.

24 ¶ And there shall be no more *u* a * pricking * Num. 33. 55. Josh. 23. 13.
briar *x* unto the house of Israel, nor *any* grieving thorn of all *that are* round about *y* them, that despised them *z*; and they shall know ‖ that I *am* the Lord GOD.

u The time intended here is, when after 70 years Captivity, loathing themselves for their Iniquities, and repenting, they return and settle in their own Land. *x* By these two Metaphors the Prophet points out the troublesom Neighbours of the Jews. *y* Such as *Moab*, *Ammon*, *Edom*, *Tyre*, and this *Sidon*, which on all occasions did grieve, wound, and reproach the Jews, and triumph in the fall of the Jews, and were ever ready, being near. *z* Contemning both in word and carriage, the Jews, their Religion, Manners, Laws, and their God. ‖ See *ver*. 22. *lit*. k.

25 Thus saith the Lord GOD; When *a* I shall have gathered *b* the house *c* of Israel from the people *d* among whom they are scattered *e*, and shall be sanctified *f* in them in the light *g* of the heathen, then shall they dwell *h* in their land *i*, that I have given *k*, to my servant *l* Jacob *m*.

a Seventy years is expired, which is the term of their Captive State. *b* Move the hearts of my people to come together upon *Cyrus* Proclamation, and from all parts of that vast Kingdom, prepare for a return to the Country most of them never saw, it was God, who moved *Cyrus* to give them leave; 'twas as much God's work to stir up the people to return. *c* The generality of them, those that were *Israelites* indeed. *d* Several Nations subjects to the King of *Babylon*. *e* By the *Babylonish* King at first, and afterward, by incident necessity, or their own choice. *f* Have vindicated my Name, which by them was blasphemed. *g* I was dishonoured by the Jews in the sight of the Heathen, and I will be honoured by the Jews in their sight, they shall be witnesses of my vindication. *h* Settle in peace, and for continuance. *i* In a Land that is theirs, *their own*, as 'tis often called. *k* Their Title is of me by deed of Gift, not of late. But *l* to one that was long since my Servant *m* To *Jacob*, Father to these returning Captives. The *Hebr*. repeats the Præposition, to my Servant, To *Jacob*, with an Emphasis to mind them of God's faithfulness.

26 And they shall dwell ‖ safely *n* therein, ‖ Or, *with confidence.*
and shall build houses, and * plant vineyards; * Jer. 31. 5.
yea, they shall dwell with confidence, when *o* I have executed judgments upon all those that ‖ despised them round about them; and they *p* shall know that I *am* the Lord their *q* GOD. ‖ Or, *spoils*

n Which is to be understood comparatively, safer than before, it must be accommodated to the circumstances of Humane condition, in such safety, as excludes continual inward cares, and fears, and perplexities, as 'tis said of *Laish*, *Judg* 18. 7. or as in the dayes of *Solomon*, 1 *King*. 4. 25. or as *Job* 11. 18, 19. *a* That seems to intimate, that there might be some attempts as by *Sanballat*, and *Tobias*, but God blasted these, or it may refer more properly to the destruction of *Babylon*, and the Nations Confederate with them, who ruined, and despised the *Jews*. *p* Returned Captives. *q* Shall own, and know by experience, that I am not only the Lord, but their God too.

CHAP. XXIX.

1 IN the tenth year *a*, in the tenth *month b*, in the twelfth *day* of the month, the word of the LORD came unto me, saying,

a Of *Jeconiah's* Captivity. *b* Which answers to part of our *December*, and part of *January*.

2 Son of man, set thy face *c* against Pharaoh *d* king of Egypt, and prophesie *e* against him, and * against all *f* Egypt: * Isa. 19. 1.

c Vide *chap*. 20. *ver*. 46. *lit*. o. and *chap*. 21. *ver*. 2 Jer. 25. 19. and 46. 2.
lit. 1 *d Hophra*, as the Scripture stiles him, *Jer*. 44. 30. the *Greek* Authors call him *Apries*, and *Vaphres*, most like he was Grandson to *Necho*, who slew *Josiah* in Fight, 2 *Chron*. 35. 23, 24. *e* In Prophetick stile, and Authority declare what shall be done to him in his person. *f* The whole multitude of *Egyptians*, for 'tis the place, for the people dwelling in it.

3 Speak, and say, Thus saith the Lord GOD *f*; Behold I *am* against thee *g*, Pharaoh *h* king of Egypt, the great *i* * dragon *k* that lieth *l* in the midst of his rivers *m*, which hath said *n*, my river *o is* mine own *p*, and I have made *it* *q* for my self *r*.

* Psal. 74. 13. 14. Isa. 27. 1. &c.

f That God that drowned one of thy Predecessors with his Army, Horsemen, and Horses in the Red Sea, at whose Name thou shouldest tremble, who ever fulfilled his word, and is the same, 'tis he foretells thee by my mouth what is to be. *g* See *chap.* 28. *ver.* 22. *lit.* f. *h* See *ver.* 2. *lit.* d. *i* It may refer, either to the Grandeur of this King, as if he had been *Pharaoh* the great, or to the largeness of this Creature, to which he is by this Hieroglyphick compared. *k* Some would have it the Whale, but that lies not in Rivers, as in his own place, 'tis surely the Crocodile, of which *Nilus* hath many; and *chap.* 32. 2. our Prophet doth, and to *Isa.* 51. 9. compare the *Egyptian* King to that devouring Serpent, or Dragon. *l* Not only at rest, but waiting for a prey, which never scapes, if this devourer lay any considerable hold of it. *m Nilus* was the chief River of *Egypt*, but, either there were some less Rivers, that run into *Nilus*, or some divisions of it, where it made some Islands, or the seven mouths of it, where it falls into the Sea, which may give the Name of Rivers to it, or those Channels that were cut large, and deep, to convey water into the Country, in all which these Crocodiles bred, and rested, and waited for their prey. *n* Which hath thought, accounted, and boasted, by which it appears, the Prophet speaks of a Dragon in a figurative sense. *o* Kingdom, Power, Riches, and Forces; signified here by a River: All the strength and glory of *Egypt* are mine, saith this proud King. *p* At my disposie, and will; 'tis probable, that this King of *Egypt* was an aspiring King, who aimed at absolute power, and though he had secured it to himself, for the River, the Emblem of the Kingdom is mine, saith he. *q* This seems to give some credit to the conjecture, that this King had raised the Prerogative Royal, and done what others before him would, but could not, and therefore assumes it to himself, as his own work, forgetting God who gives Kingdoms, and whose they are. *r* Somewhat like the proud boast, *I have built for the Glory of my Name. Dan.* 4. 30. and like to meet as sad an end.

4 But * I *s* will put hooks *t* into thy chaws, and I will cause the fish *u* of thy rivers to stick *x* unto thy scales, and I will bring thee up out of the midst of thy rivers *y*, and all the fish of thy rivers shall stick unto thy scales.

* Isa. 37. 29. chap. 38. 4.

s Thou art secure against all, but God will draw thee out of thy River to thy ruine. *t* The *Allegorie* is continued; Fish are drawn out with hooks and lines, and God hath Hooks for this proud Dragon, first *Amasis*, and next the *Babylonian* King: The expedition of *Amasis* in the head of the *Cyrenians* and *Græcians*, and the event of it is exactly represented in this Hieroglyphick in the Text. *Amasis* with those Forces mastered *Libya*, the King thereof applys for help to this *Pharaoh*, he gathers all the Power of *Egypt* out of *Egypt* with him into *Cyrene*, where he was defeated, lost all, but a few that fled with him, and on this occasion the *Egyptians* rebelled against him; now this short history opens the parable. The first Hook you see in the chaws of this Dragon, this drew him out of his River, *i. e.* his Kingdom. *u* These are the people of *Egypt*, the subjects of this Kingdom. *x* To adhere to their King in this War. *y* Both the King, and his Subjects, which made up his Army go out of the Rivers, leave *Egypt*, and march into *Cyrene* (which was part of that Kingdom now called *Barca*) with their King, as if they had been lit.e Fishes on the back of a mighty one. Thus far the Emblem, the rest follows.

5 And I will leave *z* thee *thrown* into the wilderness *a*, thee and all the fish *b* of thy rivers: thou shalt fall upon the † open fields *c*; thou shalt not be brought together, or gathered *d*; I have given thee for meat to the beasts of the fields, and to the fowls of the heaven.

† Heb. *face of the field.*

z When thus brought out, as a Fish out of the water, I will leave thee. God left this King. *a* The Deserts of *Libya* and *Cyrene*. *b* The whole Army of *Egyptians*. *c* There was this King and his Army ruin'd. *d* As usually the slain are to be buried, these were not buried, but left in the Wilderness, where they fell to be a prey to wild Beasts, and Birds of prey which haunted the Wilderness, and would soon gather to their prey.

6 And all the inhabitants of Egypt shall know that I *am* the LORD; because they *f* have been * a staff of reed *g* to the house of Israel.

* 2 King. 18. 21. Isa. 36. 6.

e This mighty overthrow shall be known through all *Egypt*, and as it shall fill them with fears and troubles, so it should be a convincing argument to them, that God had done this, and punish them, and their proud King, who used to say as *Herodote* reports, That God could not turn him out of his Kingdom. *f* Both King, Princes, Councellors, and people of *Egypt*. *g* Treacherously, as next verse, dealt with the *Jews*, whom they seduced to trust, and depend on them, and then perfidiously broke promise with them; It was the sin of the *Jews* to trust *Egypt*, it was *Egypts* great sin to falsifie promise with the *Jew*, and for this God now punisheth *Egypt*.

7 When they *h* took hold of thee by thy hand *i* thou didst break *k*, and rent *l* all their shoulder: and when they leaned *m* upon thee, thou brakest, and madest all their loins *n* to be at a stand.

h The *Jews* unable to stand on their own legs, as men ready to fall. *i* Catch thine hand to lean on, as when besieged by the *Chaldeans*. *k* It includes a designed, and voluntary failure: Egypt would not support. *l* Didst tear, and pierce, and wound Arm and Shoulder, didst them much mischief instead of benefiting them, as thou hadst promised. *Jer.* 37. 7. and 42. 17. *m* The same thing in words little different. *n* These are the strength of a man, thou hast put them to use all their strength to repel the Enemy, thou hast been chief occasion of their engaging against.

8 ¶ Therefore, *o* thus saith the Lord GOD; Behold, I will bring a sword *p* upon thee, and cut off man *q* and beast *r* out of thee.

o For thy Atheistical Pride, and thy perfidious mischief to the House of *Israel*, and other thy sins. *p* War, and the effects of it. First, a Civil war arose against this King *Hophra*, who weak, and contemned, and fallen under the jealousies, and disgusts of his Subjects after his overthrow in the Deserts of *Libya*, and *Cyrene* was again overthrown by his Rebel Subjects in a bloody Battel at *Memphis*, was taken in his flight towards *Sais* his Royal Seat, and sometime after strangled by the enraged rout. The next Sword brought on *Hophra's* Successor, and on the Land of *Egypt* was the Sword of *Nebuchadnezzar* in the same year after the overthrow of *Tyrus*, the Civil War of *Egypt* inviting him to take the occasion, and some few requests, 'tis likely from the Rebellious to assist them. *q* By the Sword in Battle, and Sieges, and by Famine. *r* Eaten up by a numerous Army invading, and prevailing, and which will drive away what they eat not. The same phrase you have *chap.* 14. *ver.* 12. *lit.* 2. and *ver.* 17. *lit.* r.

9 And the land *s* of Egypt shall be desolate † ‖ 'and waste, *and* they shall know that I *am* the LORD; because *u* he hath said, The river *is* mine, and I have made it.

‖ Heb. *desolation.*

s That part here intended, say some, and in the 10th verse bounded from *Syene* to the Borders of *Æthiopia*; nor is this inconsistent with that *ver.* 2. against all *Egypt*, for all *Egypt* suffered much, though all were not equally wasted, and turned into a desolation, as these parts shall be. *t* A Desolation, *i. e.* most desolate, and wastness by the Sword of the Enemie, and by drought, as the word imports both, and this latter part of the Judgment was executed by the folly of the 12 *Egyptian Noitelists*, who made a mighty Lake *Meris*, to fill which they much drained and weakned *Nilus* that it could not as before it did, water, and fertilize the Land suitable to *Isa* 19. 5. *u* See *ver.* 3. *lit.* n. o. p. q. r.

10 Behold therefore, I *am* against *x* thee, and against thy rivers *y*, and I will make the land of Egypt † utterly waste *z*, *and* desolate, * from the tower *a* of † Syene *b* even unto the border of Æthiopia *c*.

† Heb. *waste.* * chap. 29. † Heb. *Seven.*

x Chap. 28. *verse* 22. *lit.* f. *y Verse* 4. *lit.* y. *z Verse* 9. *lit.* r. *a* Thus as a common name, we, and the French, and others read it, but some account it a proper name of a Town or City, called *Magdalum*, for ought I know, the old *Migdal. Exod.* 14. 2. and *Num.* 33. 7, 8. 'twas on the Red Sea side, North-East of *Egypt*, from this part unto *Syene*. *b* A City on the East of *Nilus* over against *Arabia*, saith one, a City that is just below the great cataract or fall of *Nilus* toward *Æthiopia*, and such a boundary between *Æthiopia*, and *Egypt*, as admits dispute, to which it belongs. *c* Now, to dispute nothing of this Geography, it seems likely to me, that what we render *Æthiopia* is not so well, and plainly rendred, for *Syene* being so near to *Æthiopia*, we must look some place of *Egypt* at some greater distance from *Syene*, than this *Æthiopia* is, if then 'twere translated the border of *Cush*, to whom *Moses* assigns *Arabie*, *Gen.* 10. 7. Let us suppose then *Magdalum* instead of the Tower, as one term; *Syene* on the edge of *Æthiopia*, as another, and the opposite point on the Red Sea towards *Arabia*, and then almost all *Egypt* is comprised herein from North-east to South-east down the Red Sea, thence to the Westward, as far as *Æthiopia*, and thence up the *Nile*, as high Northward as *Magdalum*.

11 * No *d* foot of man shall pass through it, nor foot of beast *e* shall pass through it, neither shall it be inhabited *f* forty years.

* chap. 29.

d Not strictly to be taken, but in an accommodated sense, or

or comparatively to what once was, or so little Traffick and passing to, and fro, that no footsteps, or tracts of men found. It's a Scripture *Hyperbole*, as *Luk.* 19. 44. *Isa.* 14. 33. and *Ezek.* 26. 14. and 21. *e* Of profitable, useful, and tractable, as Sheep, Oxen, and Horses, but wild beasts, too many are in the desolate places of that part of the World. *f* Accounting these years from the first wastings of *Egypt* by their civil Dissensions and Wars some 9 or 10 years before *Nebuchadnezzar* subdued, and wasted it which he did in the 35th, 36th, and 37th years of his Reign, or thereabout. So that these forty years will fall in about the 30th year of *Jeconiah's* Captivity, and end with the 70th year of the Captivity, which was the first of *Cyrus*.

chap. 30. 7.

12 * And I will make the land of Egypt desolate in the midst of the countreys *that are* desolate, and her cities among the cities *that are* laid waste shall be desolate forty years; and I will scatter the Egyptians among the Nations *g*, and will disperse them through the countreys.

This verse is a farther repeated confirmation of what was said before, and needs no new explication, every thing in it being already spoken to in the former verses. *g* Some into Captivity, others by a timely retirement dispers't themselves, and got among their Neighbours, who escape, and where they kept, till the forty years expired.

13 ¶ Yet thus saith the Lord GOD; At the * end of forty *h* years will I *i* gather the Egyptians from the people *k* whither they were scattered.

* Isa. 19. 23. Jer. 46. 26.

h See *ver.* 11. *lit.* f. *i* By some eminent acts of Providence toward them, perhaps inclining the generous mind of *Cyrus* to favour them, and proclaim liberty to them, and under the Government of old *Amasis*, that Reigned 55 years saith *Diodorus*, some 10 or 12 of which might be under *Cyrus*, who had a kindness for the old man, and he, to repair the wastes; obtain'd and publisht great priviledges for the new replanters. *k Babylon*, *Æthiopia*, *Libya*, and other Countreys, that can be but conjectured to have been receptacles for them.

14 And I will bring again the captivity *l* of Egypt, and will cause them to return *into* the land of Pathros *m*, into the land of their ‖ habitation *n*, and they shall be there a † base *o* kingdom.

Or, *state.* ‖ Heb. *born.*

l Which *Nebuchadnezzar* led away into *Babylon*, *m* One Province, or Country of *Egypt*, it was a Southern part of *Egypt*, in which was the famous City *Thebe*, or *Thebais* known for its hundred Gates. *n* The Antient Habitation of the Fathers of the most of those that did return, forty years having eaten up almost all that had lived there before. *o* A low, tributary, dependent Kingdom subject to the *Persian* Kingdom as *Amasis* was to *Cyrus*, and though it did at length grow great, yet was it alwaies dependent on *Greeks* or *Romans*.

15 It shall be the basest *p* of the kingdoms; neither shall it exalt it self *q* any more above the nations: for I will diminish *r* them, that they shall no more rule *s* over the nations.

p The most abject, debased, and most underling, 'tis likely the Kings, to whom *Egypt* was Tributary, kept them lowest, as knowing how dangerous that Kingdom might be, as it recovered its antient greatness, and the word seems to intimate this, for 'tis more than the Kingdoms, it shall be depressed. *q* Its Masters would so watch and check it. *r* Beside the hard and cruel usages of the *Persian* Kings, which might be unjust enough, God's most just Judgment should follow them to lessen their Numbers, Power, Wealth, and Honour. *s* Though once they had subdued, and ruled, yet should they not any more, in the times of the *Ptolomey*'s, though 'twas considerable, yet then 'twas not a Kingdom, that ruled the Nations about her, though she made war upon them.

16 And it shall be no more the confidence *t* of the house of Israel, which *u* bringeth *their* iniquity to remembrance *x*, when they shall look y after them: but they *z* shall know that I *am* the Lord GOD.

t On every occasion the *Jews* were wont, against express prohibition, to renew friendship with *Egypt*, and make Leagues for defence by them, and here they sinfully rested, as *Isa.* 30. 2. and 31. 1. and 36. 6, 9. *vid. v.* 7. *u* Which sinful reliance on the arm of flesh provok'e God to call to mind other their iniquities, which accompanied this, *viz.* their Idolatry, and going a Whoring with these their Confederates. *x* God never forgets, but when he visits, punisheth, and judgeth a Nation for their sin, then that is come up into remembrance. *y* Or in their, *i. e.* the house of *Israel's* looking after, *i. e.* with desire that the *Egyptians* would, with hope they will, and with confidence, that they can relieve, rescue, and save them; when they forgot God, and respected *Egypt*. *z* The House of *Israel* shall know, that I am the Lord, and whom know him, will put their trust in him. *Psal.* 9. 10.

17 ¶ And it came to pass in the seven and twentieth *a* year, in the first *month* *b*, in the first *day* of the month, the word of the LORD came unto me, saying,

a Of *Jeconiah's* Captivity, the year after the Conquest of *Tyrus*, and the 35th of *Nebuchadnezzar*. *b* Part of our *March*, and *April*.

18 Son of man, Nebuchadrezzar king of Babylon caused *c* his army to serve a great *d* service against Tyrus: every head *was* made bald *e*, and every shoulder *was* peeled *f*: yet had he no wages *g* for his army for Tyrus, for the service that he had served against it:

c The Army, the inferiour Officers, and principal Commanders 'tis like were weary of the siege, and might advise the raising it, but the Authority, Presence, and immoveable Resolution of the King kept them on still, and made them hold on. *d* 'Twas service to the justice of God in punishing the *Tyrians* by the Ambition of *Nebuchadnezzar*, who would not endure any thing to stand against him. *e* 'Twas great Service both for hardness of work, heaviness of burthens, and unreasonable length of the siege, thirteen years together. *f* Either age, or sickness, (which often make men bald) or continued wearing of the Helmets, spoiled the best heads of hair amongst them, or perhaps it noteth the weeping bargain they had, though they mastered *Tyre*, where they got no booty, and both *Nebuchadnezzar* and his Army might shave their heads in token of mourning for their loss, rather than crown their heads with Garlands of joy for gaining of the City. *g* Either clothes wore out, they had scarce any to their backs in so long a siege, or galled and blistered with carrying Burthens, Stones, Timber, Iron and Earth for Fortifications, and to make a passage from the Continent to *Tyre*, which sores, when healed, left Scabs, or dead skin that peeled off. *g* For though *Tyrus* was very rich, when first besieged, no doubt very much wealth was carryed away by shipping at beginning, and during the siege, which none could prevent, very much spent and wasted in the Siege, and what was left preserved by Articles of surrender; for most conclude that it was delivered on composition, and the Conqueror had only victory for his pains, and charge.

19 Therefore thus saith the Lord GOD; Behold, I will give *h* the land of Egypt to Nebuchadrezzar king of Babylon; and he shall take her multitude *i*, and † take her *k* spoil, and take † Heb. *spoil her spoil, and prey her prey.* her prey *l*; and it shall be the wages *m* for his army.

h Yet 'tis certain that the Discontents of *Egypt* gave occasion, and the revolts of some of the Subjects from *Hophra*, or *Apries*, and their inviting *Nebuchadnezzar* gave him *Egypt*, but these were the irregularities of men, which God did wisely, and justly manage to effect what he design'd, and God gave, and men gave too; as the Ten Tribes gave, so God gave the Kingdom to *Jeroboam*, so the first cause, and second causes produce the same effect. *i* Common people, who shall be made Captives by the power of the Conqueror, and Servants, or Slaves next by the will of those that buy them of the Souldier. *k* Much of the *Egyptian* Riches were the spoil of other Nations, or the spoiles of one another in the late civil Wars between *Pharaoh*, *Hophra*, and *Amasis*, and now their disthonest gains shall be a prey to *Babylonians*. *l* That, which was once another's possession, whilest right prevailed, but became a prey when *Egypts* power mastered the possessors. *m* His Army could not have plunder of *Egypt*, because it was surrendred on terms, but now they shall, and this shall be their prey.

20 I have given *n* him the land of Egypt ‖ *for* his labour wherewith he served against it *o*, because they *p* wrought for me *q*, saith the Lord GOD.

‖ Or, *for his sake.*

n 'Tis as sure as in his possession; though he must fight for it, and it will cost blood, yet he shall surely have success. *o Tyre.* *p* The proud, revengeful, covetous, and cruel *Babylonians*. *q* They designed themselves, and did work for themselves, but God had farther, higher, and more excellent ends, his work was doing by them, who thought nothing less.

21 ¶ In that day *r* will I cause the horn *s* of the house of Israel to bud forth, and I will give thee the opening of the mouth *t* in the midst of them: and they shall know that I *am* the LORD.

r About that time, when *Egypt* was spoiled, *Nebuchadnezzar* returned to *Babylon*, his Wars first, and soon after his life ended, about four or five years after his return out of *Egypt* into *Babylon*; for about the 37th, or 38th of his Reign, he finisht his conquest of *Egypt*, and in the 43 year he dyed at *Babylon*. *s Jehoiakim* by *Evil Merodack* was advanced *Jer.* 52. 31, 32, 33.

beside dignities given to *Daniel*, the three Children, and many others, under whose Authority, and favour the Affairs of the *Jews* began, as a root that had life in it, to spring and flourish, and wh atever was the more immediate visible cause, that prevailed with *Evil Merodach* we are sure the principal cause was this, God's mercy, and veracity, who had promised he would do it, and foretold the time when he would begin to do it. *t* Thou shalt with greater Authority be heard speaking, when the sorrows thou foretoldest, and the joyes thou promisedst both come to pass; and both *Jews*, and *Babylonians* shall see, and own it, or thou shalt have liberty, and freedom as well, as will and cause to speak, to open thy mouth in comforting the good among them, and to give praise to God, who revived their hopes, and made them know him, as the Lord their God.

CHAP. XXX.

1 THE word of the LORD came again unto me, saying,

2 Son of man, prophesie and say, Thus saith the Lord GOD; Howl ye *a*, wo *b* worth the day.

a Inhabitants of *Egypt*, and who so are near enough in Friendship and Alliances to fall under the like calamities. *b* Ah the day! Oh sad and miserable times.

3 For the day *c* is near *d*, even the day of the LORD *e* is near *f*, a cloudy *g* day; it shall be the time of the heathen *h*.

c The time of such distresses, as never the like known by you. *d* It will begin in your overthrow in the *Cyrenaica*, and *Libye* deserts in very little time, next 'twill continue in your Civil war, and finally end in the *Babylonish* Conquest some two years, and you shall be miserably routed in the deserts of *Libya*, immediately after the Civil War for eleven years together shall waste you, and then *Nebuchadnezzar's* Forces will be upon you, so that, whereas there may be about 16 or 18 years between the Prophesie, and its fulfilling, here is 13 or 14 of them taken up with sorrows, and afflictions, fore-runners of the last. *e* Of the Lords fore displeasure against *Egypt*, and its Allies. *f* Within two years, as is said. *g* A dark day, so times of trouble are called, whereas prosperity is a day of light. Troubles like storms, violent storms are black. *h* Of the *Egyptians* to be wasted, and of the *Babylonians* to waste them, the day of the pride, cruelty, and revenges to the one, the day of falling, spoil, and destruction to the other.

4 And the sword *i* shall come upon Egypt, and great ‖ pain shall be in Æthiopia *k*, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down.

‖ Or, *fear.*

i See *chap.* 29. *ver.* 8. *lit.* p. *k* Next Neighbour, and Allie to *Egypt*, they shall tremble at so great danger, so near, and they uncertain whether 'twill come on them, but very certain to be ruin'd, if it does come, and as certain, that they have cause to suspect it will come on them. *l* When the *Egyptians*, under the eye of the *Æthiopians* shall fall in Battle, and at the taking of their Towns. *m* In miserable Captivity carry them to *Babylon*, by whole droves. *n* Their Government, Laws, Councellors, strong holds, which are to a Nation, as Foundations to a house, are destroyed.

5 Æthiopia *o*, and † Libya *p*, and Lydia *q*, and all the mingled *r* people, and Chub *s*, and the † men of the land that is in league *t*, shall fall with them *u* by the sword *x*.

† Heb. *Phut.*

† Heb. *children.*

o Heb. Cush, which are commonly thought to be the *Æthiopians* in *Africa*, but some more inquisitive *Geographers* have found them originally, and chiefly in *Arabia*, which was either Subject, or Allie to *Egypt* in its prosperity; and these were as *ver.* 4. in a panick fear, least the *Babylonian* should pass the Sea, and take them in his way home. *p Heb. Phut* hence the *Putean* or *Phutaans*, who afterwards were better known by *Libyans*, a part of whole Country was near to *Egypt*. *q Lydians*, not the *Asiatick*, but the *Africans* placed between some part of *Cyrene*, and *Egypt*. *r* The hired Souldiers from all parts, a confused mixture of Nations, such as the *Libyans* had got together; or all *Arabia*, so the word 2 *Chr.* 9. 14. *Isai.* 13. 20. or all that ravenous sort of people, that like Crows fly to slaughters, so Souldiers of Fortune follow the Wars, and the word *Heb.* is *Crow*, *Lev.* 11. 15. *Deut.* 14. 14. *Ps.* 147. 9. as well as mixt. *s Æthiopians* beyond *Egypt* south, the Inhabitants of the inmost *Libya*. which reached to the *Nigritæ Negros*; perhaps they may be the *Nubians* at this day, a Letter easily changed. *t* The *Sons of the Land of the Covenant*; some refer to the *Jews* Children of the Covenant, but this is forced, 'tis all the people of *Egypt* League; all the Allies of the *Egyptian* Kingdom. *u* With the *Egyptians*. *x* In War by the Sword of *Babylon*.

6 Thus saith the LORD; They also that uphold *y* Egypt shall fall, and the pride *z* of her power shall come down *a*: from the tower *b* of Syene shall they fall in it by the sword, saith the Lord GOD.

y Either the Princes, Councellors, and Martial men in *Egypt*, or those abroad, that favour her, and help her. *z* The Glory of all her strength, of which she was proud. *a* Be trodden under foot. *b* From *Magdalum* in the North-East part of *Egypt* toward the Red Sea, to *Syene* in the most South-west part of *Egypt*. See *chap.* 29. *ver.* 10. *lit.* a. b. c.

7 * And they *c* shall be desolate *d* in the midst of the countreys *that are* desolate, and her Cities *e* shall be in the midst of the cities *that are* wasted.

* chap. 29.

c All those before mentioned. *d* As much wasted, as any of them, that are most wasted, *e* Of *Egypt* equally wasted with other Cities, that have been sack'd, as *Jerusalem*, *Tyre*, *Sidon*, *Rabbath*. &c.

8 And they *f* shall know that I *am* the LORD, when I have set a fire *g* in Egypt, and *when* all her helpers shall be † destroyed *h*.

† Heb. *broken.*

f All that Act, and all that suffer in this Tragedy, shall by the evidence of the things be enforced to own God's hand, and ascribe Justice, and Truth, and Glory to him. *g* That War, which like increasing fire, consumeth all. *h* The destruction of so many, and powerful aides shall prove, that 'twas God's hand did it.

9 In that day *i* shall messengers *k* go forth from me *l* in ships *m* to make the careless Æthiopians *n* afraid, and great pain *o* shall come upon them, as in the day *p* of Egypt: for lo it *q* cometh.

i The day of Gods severe, but just Judgments, and *Egypts* fatal Desolation. *k* Such, as having seen, and escaped the Sword, shall tell the dismal news. *l* By my permission, and providence they shall go, as if sent by me. *m* Ships, that either carried them over into *Pectapolis* crossing the River *Nilus*, or rather going down the River into the *Mediterranean*, and so to any part of those North parts of *Africa*, and others by Ship through the Red Sea to *Arabia Rælix*, which is that *Æthiopia*, which is here meant, though 'tis possible, in those dayes the *African Æthiopia* might, as once it did, extend quite to the mouth of the Red Sea, on whose shore their Ancestors must needs first land out of *Arabia*, whence the *Habessines*, who are our present *Æthiopians*, do own their descent. So Messengers by Ships might carry the news to both the *Æthiopian*, *Asian*, and *African*, by the Red Sea. *n* In much security they had hitherto lived, the most potent, and formidable Neighbour having been their Antient Allie, till the news of so mighty an Enemy at their very Doors. *o* Apprehensions of Danger, that puzzles their Wisdom, weakens their Courage, makes them in perplexity, both sick, and astonished. *p* Either like that, which, when their Host was drowned in the Red Sea, seiz'd all *Egypt*, or rather like this latter fear, which arose from the Mighty Havock made by the *Chaldæan*. *q* A storm like that certainly cometh against you.

10 Thus saith the LORD GOD; I will also make the multitude *r* of Egypt to cease *s* by the hand *t* of Nebuchadnezzar king of Babylon.

r The numerous Families, and Tribes. *s* To dwindle, and decrease. *t* By the Army, Power, and Conduct of *Nebuchadnezzar*.

11 He *u* and his *x* people with him, * the terrible *y* of the nations shall be brought *z* to destroy the land: and they shall draw their swords *a* against Egypt, and fill the land with the slain.

* chap. 28.

u Nebuchadnezzar. *x* His own Subjects, not hired Souldiers. *y* This is the description of them. *Hab.* 1. 7. a fierce, and cruel people, as *Psal.* 147. 8, 9. *z* By the hand of God using means for that end, as before noted, *chap.* 29. *ver.* 4. *a* Readily, and with Resolution not to sheath them, till *Egypt* be filled with slain.

12 And * I will make the rivers † dry *b*, and sell *c* the land into the hand of the wicked *d*; and I will make the land waste, and † all that is therein, by the hand of strangers *e*: I the LORD have spoken it.

* Isa. 19. 5.
† Heb. *drought.*
† Heb. *its fullness.*

b Either by some extraordinary drought, or rather, by means of that mighty Lake, that, which drew so much water from *Nilus*, that all their Canals were ever after shallow, and the Lake, as the Oracle foretold, helpt their Enemy, and hurt their Friends: or the *Chaldeans* might divert them, and so their Fortified Towns would want one great defence. *c* God gave it, here he sells; the one is proper, the other a borrowed expression, indeed God seems to pay wages with it. *chap.* 29. *ver.* 19, 20. but hereby is intimated, that as Sellers deliver into the hand of the Buyer, so God would deliver *Egypt* into the hand of *Nebuchadnezzar* as surely, as if he had bought it, and we may conclude, the *Chaldæan* as a Buyer, will make the most of all he buyes. *d* Not of just, and compassionate, but of injurious, and merciless men. *e* Who leave nothing, they can carry away, eat up, or spoil. *f* 'Tis the Decree, and Edict of Heaven, which can't be broken.

13 Thus saith the Lord GOD; I will also * destroy *g* the Idols *h*, and I will cause *their* images *i* to cease out of Noph *k*; and there shall be no more a prince *l* of the land of Egypt: and I will put a fear *m* in the land of Egypt.

Jer. 43. 12.
Ezek. 26. 25.
Ezech. 13. 2.

g God did it by the *Babylonians*; those proud, and impious Nations did triumph over the Gods of the conquered, and out of contempt of them, burnt them, or broke them, as is well known, so *Sennacherib* threatned, 2 *Chr.* 32. 19. *Isaiah.* 37. 19, 24. against the true God, as he did to Idol Gods. *h Dunghill* Gods, as the words, fitter to be trod under foot, then to be deck'e, and respected. *i* These nothings, as the word imports, whoever destroyed the Image, destroyed the God, for 'twas nothing but an Image. *k Memphis* now grand *Cair*, the chief City of the Country, the seat of their Kings first, of their Priests by consequence, and of all their several Gods too; But the *Chaldeans* destroyed the nest, and birds too. *l* Either an *Egyptian* born, or, independent, or overall *Egypt*, or that shall have the Power, Wealth, or Honour like a former brave *Egyptian* King. *m* Of consternation, and cowardise that should disable them for counsel, and action in their most urgent Affairs.

14 And I will make Pathros *n* desolate, and will set fire *o* in ‖ Zoan, and will execute judgments in No *p*.

Or, *Tanis.*

n See *cap.* 29. *ver.* 14. *lit.* m. *o* It may be *literally* understood that *Zoan*, *Tanis*, for that is its name, should be burnt down to Ashes; or *Metaphorically* of War, and civil Dissensions. *p* A very great and populous City, scituate on one of the mouths of *Nilus*, and on the Sea, *Nahum.* 3. 8. Now *Alexandria* stands, where that did, but 'twas greater in sin than in people, and it was visited with very great, and dreadful judgments, *Nahum.* 3. 8, 9, 10, 11. which see.

Or, *Pelusium.*

15 And I will pour *q* my fury upon ‖ Sin *r*, the strength *s* of Egypt, and ‖ I will cut off the *u* multitude of No *x*,

Or, *when I have set.*

q See *chap.* 21. *ver.* 31. *lit.* d. *r* Either *Sain*, or more likely *Pelusium*, which was a Frontier, and secured the entrance of *Egypt* fromward the Desert of *Sin*. was the key of *Egypt*, and therefore alwaies well fortified, and strongly garrisoned, it was called *Damiata*. *s* One of the principal munitions of *Egypt*; for 'twas a good, and large Haven, and was strengthened with all needful Fortifications. *u* Or the Riches, and Tumultuous noise, which the multitudes thereof made. *x* If we read, as the Margin, 'tis plain, God does threaten *Pelusium* after *No* is cut off; if we retain our own Translation, we must think of another City of that name, which God threatens with *Sin*. Now this may be *Thebe Egyptiacæ*. or this City may be *Hamon No* called *Diospolis*, the City of *Jupiter*, possibly it may be the same mentioned already, and the threat repeated to confirm it.

16 And I will set fire *y* in Egypt: Sin *z* shall have great pain *a*; and No *b* shall be rent asunder *c*, and Noph *d* shall have distresses *e* daily.

y See *ver.* 14. *lit.* o. and *chap.* 20. *ver.* 47. *l.* u. x. and u. & *lit.* y. *z Ver.* 13. *lit.* r. *a* See *ver.* 9. *lit.* o. *b* See *ver.* 14. *lit.* p. and *ver.* 15. *lit.* x. *c* Her Walls, and Towers, and Fortresses battered, torn, and broken through by the continued violence of Engines, and by the assaults of the Souldiers. *d* See *ver.* 13. *lit.* k. *e* Being the chief City where King and Councels sate, whence Orders should be given, whither all intelligences were brought, all should be so bad abroad, that nothing, but fears, and distresses fill their Ears, Mouths, and Hearts, beside the wants, that would increase dayly on them.

Or, *Heliopolis.*
Or, *Bubastum.*

17 The young men *f* of ‖ Aven *g* and of ‖ Pibeseth *h* shall fall by the sword: and these *cities* *i* shall go into captivity *k*.

f 'Tis probable these might be a select Army of valiant youths in one body, collected out of these two Cities, that resolved to break the *Chaldean* Army, or fall in the Enterprise, or else that they did to the utmost, defend the Walls, and were put to the Sword when the City was taken by assault. *g Bethshemesh*, and *Heliopolis* an Idolatrous City, that Worshipt the Sun, and in which was a stately Temple built to the Sun; Its greatness was 150 Furlongs, 6 miles, and 3 quarters in compass, a very vain and sinful City, as its name *Aven* intimates. *h Bubastus*, and sometime called *Hephestus*, no inconsiderable place, and, I believe not far from *Aven*, it should seem to be some convenient pass. as I conjecture. *i* The Citizens, *Cities* put for *Citizens*. *k* Some of the first, it may be the very first, which put *Memphis*, at repore of it into a sick fit, with great pain; this being the first fruits of the sad coming harvest.

18 At Tehaphnehes *l* also the day shall be ‖ darkned *m*, when I shall break *n* there the yokes *o* of Egypt: and the pomp *p* of her strength shall cease in her *q*: as for her, a cloud *r* shall cover her, and her daughters *s* shall go into captivity.

‖ Or, *darkness.*
the day.
Or, *restrained.*

l A great, and goodly City of *Egypt*, *Tachpanes*, *Tachpanes*, *Tahapanes*, *Tahpanes*, *Chanes*, and *Hanes*, *Isai.* 30. 4. are Names given it, and this from a Queen of *Egypt* of that name in *Solomon's* time, 1 *King.* 11. 19, 20. it stood not far from *Sin* or *Pelusium*. and by the *Greeks* a little softening the Name, call'd *Daphne Pelusiaca*. 'twas a Royal City, in it *Pharaoh* had a house, to it many *Jews* fled, when forbidden of the Lord by the Prophet *Jeremy*. *chap.* 44. 'twas one of the first Cities you come to out of the Desert of Sin, and was one of the keys of *Egypt*. *m* A night shall come upon it, and such a night of sorrow, as shall grow darker, and darker, till the day, *i. e.* their day be *darkness*, or else word for word, *Darkness shall be the day*, and may bear this sense, shall be more welcome, more useful, more desired, then the day, whole light would discover their flight, which the night concealed. *n* As into shivers. *o* The Scepters; for there was one of *Pharaoh's* houses, and probably, some Sceptre, and other Regal Ornaments; or the Bars, which kept Enemies out, and secured the Citizens, and Country, such was this Frontier Town, or, when by giving this strong place into *Nebuchadnezzars* hand. I shall break the Kingdom of *Egypt*, that it no more oppress with yokes, *i. e.* burthens. *p* The Beauty, and Goodliness, with which the strength of this City was set out in her Buildings, Towers, Forts. *q* Shall be buried in her own ruines. *r* Sorrow by the success of the *Chaldeans* against her, compared often to a cloud. *s* Either *Mitaphorically*, *i. e.* the Towns, and Villages about her, or *literally*, her Children, her Daughters only mentioned, because her Sons were destroyed, and slain.

19 Thus will I execute judgments in Egypt: and they shall know that I *am* the LORD.

20 And it came to pass in the eleventh year *t*, in the first *moneth* *u*, in the seventh *day* of the moneth, *that* the word of the LORD came unto me, saying,

t Of *Jeconiah's* Captivity three Moneths, and two Days before *Jerusalem* was taken, *Jer.* 52. 4. *u* The fourth day of our *April*.

21 Son of man, I have broken *x* the arm of Pharaoh *y* king of Egypt, and lo, * it shall not be bound up to be healed *z* to put a roller to bind it, to make it strong to hold the sword.

* Jer. 46. 11.

x I have often told thee, I would break, now I tell thee I have broken, partly by the victory of the *Chaldæan* over *Pharaoh Necho*, partly by the victory the *Cyrenæans* got over *Pharaoh Hophra*, to raise the siege, from which attempt he fell with shame and loss, but more by Civil Wars. *y Hophra* or *Apries*. *z* And this wound is incurable, it shall never be bound up to be healed, his Arm shall never be strong and fit to encounter a potent Enemy, as once it was.

22 Therefore thus saith the Lord GOD; Behold, I *am* against Pharaoh king of Egypt, and will break his arms *a*, the strong *b*, and *that which was* broken *c*: and I will cause the sword to fall out of his hand.

a In the former verse God had broken the arm, in this he will break the Arms of *Pharaoh*, he will shew, he is still against *Pharaoh*, and will break him more, and more. *b* That part of his Kingdom which remains entire. *c* That, which was shattered before, That part of his Kingdom in *Syria*, taken from him from *Euphrates*, to the River of *Egypt*, that once was a strong arm, but now broken, and useless to him: And *Egypt*, whatever strength it now hath, shall be as weak, and useless too, thus all his power, and strength shall be destroyed.

23 And I will scatter the Egyptians among the nations, and will disperse them through the countreys.

Vid. chap. 29. *ver.* 12. *lit.* g. and *chap.* 20. *ver.* 23. *lit.* o. where the same expressions are.

24 And I will strengthen *d* the arms of the king of Babylon, and put my sword *e* in his hand: but I will break Pharaohs arms, and he *f* shall groan *g* before him *h* with the groanings of a deadly wounded *i* man.

25 But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down;

down, and they shall know, that I *am* the LORD, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt.

These two forgoing *verses* are a repetition of God's threats against *Pharaoh*, and of his promises to assist *Nebuchadnezzar* in the War, and every thing plain in them.

d Give the first strength, and continue it with new supplys, so that with strength from God, he shall proceed. *e* His strength shall have a weapon suited, and proportion'd to it, and what will be hard, where God's Sword and his strength are engaged to effect it? *f Hophra.* *g* Not only, as the stoutest must, when nature breaks, but cry out, and sigh, or howl not becoming a brave man. *h* King of *Babylon.* *i* Who hath given him his deadly wound, under which he roars, while he hath any strength, and groans, when his voice fails him. It speaks sore griefs, and deep sense of them; as *Exod.* 2. 24. *Judg.* 2. 18. *Job* 24. 12.

26 And I will scatter the Egyptians among the nations, and disperse them among the countreys; and they shall know that I *am* the LORD.

Vide ver. 23.

CHAP. XXXI.

1 AND it came to pass in the eleventh *a* year, in the third *moneth b*, in the first *day* of the moneth *c*, *that* the word of the LORD came unto me, saying,

a As *chap.* 30. *ver.* 20. *let.* t. *b* Our *June* 26th day *old stile*, the 15th day *new stile*; just one moneth, and eight dayes before the taking of the City on the 27th of *July*, *vet. stil.* but 17th of *July*, *new stile*. *c Tamuz.*

Calvisius. *Usserius.*

2 Son of man, speak unto Pharaoh *d* king of Egypt, and to his multitude *e*; * whom art thou like in thy greatness *f*?

d Apries, or *Hophra.* *e* His numerous Subjects, with the power, and Riches they Glory in. *f* Bethink thy self, what King of all before thee, art thou equal with, or else greater? On what surer, and more immoveable Foundation doth thy greatness stand? That thou dreamest of a perpetual quiet, and flourishing state in the midst of all thy sins, and wickednesses?

* ver. 18.

3 Behold the Assyrian *g was* a cedar *h* in Lebanon *i* † with fair branches *k*, and with a shadowing *l* shroud, and of an high stature *m*; and his top was among the thick *n* boughs.

† Heb. *fair of branches.*

g Kingdom, and its Kings were the greatest, the world ere knew before thee, they had longest time of growth through 1340, or 1360 years from *Belus*, who was *Nimrod*, or *Belus Assyrius*, to *Sardanapalus*, from 1719, or 1717, or 1718 to 3059. of the World. And they had as fair advantages, as reaching a foresight, and as unwearied diligence to advance the Kingdom; yet I brought it down. *h* Like a Cedar; Kings and Kingdoms ofr compared to Trees, both in profane, and sacred Emblems, or like the most Goodly Cedar for Strength and Beauty. *i* A great Mountainous tract from East to West, 125 miles in length, enclosesth *Canaan* on the North. *k* Which are the Beauty, Greatness, Strength of the Tree, so had this mighty Kingdom fair Provinces, as Branches springing from it. *l* What we render *shadowing* in the *Hebr.* may signifie, either *silent*, and *quiet*, or *framing*, and *modelling*, intimating, that this Kingdom, like a shady Tree, gave shelter to the weak, as if fram'd artificially to this, and 'twas a silent, quiet repose its Subjects had; as weak Creatures find shelter in a mighty wood, so these. *m* This Kingdom grew to great height, while its branches were so beneficial. *n* Or Clouds, for so the word will without violence bear; Cloud being called so from their thickness; however, the Head among the thick boughs speaks the magnificence, and greatness of this King compassed about with Tributary Kings, and Princes, and Mighty men.

4 The waters *o* ‖ made him great, the deep *p* ‖ set him up on high with her rivers running round about his plants *q*, and sent out her ‖ little rivers *r* unto all the trees *s* of the field.

‖ Or, *nourished.* ‖ Or, *brought him up.* ‖ Or, *conduits.*

o As Cedars grow great by the water courses, so this Kingdom by multitudes of people, convenience of Trade, by the plenty of the Country, if no Trade, for 'twas first planted in the fruitful fields among the sweet Rivers, *Euphrates*, *Tigris*, *Lycus*, *Diras*, and others. *p* The Sea sent out her Waters, which gave being to the Rivers, that water'd him, and improved him; whereas *Egypt*, thy Rivers arise out of a Lake, which, though great, not to be compared with the deep. *q* The Provinces of this mighty Kingdom, that are like plants about a great Tree. *r* Beneficence, Justice, Protection, encouragements, that Subjects need, and good Princes' disperse among them, so the deep filled this King, and he sent out his streams. *s* To all his Subjects in his Kingdom.

5 Therefore his height was exalted *t* above all the trees of *u* the field, and his boughs were multiplyed *x*, and his branches became long *y* because of the multitude of waters *z* ‖ when he shot forth.

‖ Or, *when he shot them forth.*

f His Power, Glory, and his Pride too, run up on high, a just administration of Laws for benefit of the publick, and a kind usage of the Subject, while 'twas here, made the King great, and his Kingdom famous. *u* Above all his Neighbour Kings, among whom oppressed weaklings still came to this Kingdom, while just, for shelter. *x* Many became his Subjects by voluntary choice, and his Native Subjects increast in numbers, and Wealth. *y* The Provinces reacht far and wide by the conquest of his armes, or attractives of his kindness brought to unite with him. *z* The many streams of Royal Justice, and Beneficence fent forth from the Throne of this Kingdom, so his Throne was advanced and established.

6 * All the *a* fowls of heaven made their nests *b* in his boughs *c*, and under his branches *d* did all the beasts of the field bring forth their young, and under his shadow *e* dwelt all great nations.

* Dan. 4.

a Not every individual, but all sorts, and kinds of Men and People, Nobles, Merchants, Husbandmen likened to *Fowles.* *b* Did settle their Habitations, and Families, expecting what they found, safety, and rest, and hoping, what did ensue, an increase of their Children and Posterity as Birds do in a quiet, and safe nest. *c* In his Kingdom, in the Cities, or Towns of it. *d* The very same thing expreft by a new *Hieroglyphick*: Beasts here are people, the Field is the Countreys round about, their bringing forth their young includes their making their Dens, that is mens building, begetting children, and breeding them under his branches, under his Government, and Protection. *e* This gives some light to the riddle. No Nation, that was great at that time in the World, but, either own'd the Dominion, or fought the Alliance, and Friendship of this King and Kingdom.

7 Thus was he fair *f* in his greatness *g*, in the length of his branches *h*: for his root *i* was by great *k* waters.

f Beautiful, lovely, and desirable. *g* Not exerred in Tyranny, and oppression, but exercised in the Royal Art of imitating the greatest, and best Being, who is King over all, for he doth good to all. *h* How far soever remote, yet the Justice, and Goodness of the Government appeared, the Beauty of those Provinces as well as of the whole Kingdom. *i* Whence he sprang, which supported, and supplyed the Kingdom, was Right, the Laws, Punishments, rewards, and encouragements, neither founded in cruelty, nor maintained by violence. *k* Not by blood, which is no proper kindly nourishment for such Cedars, but by Waters, which are kindly, and proper, and these great enough for his own growth, and to nourish others too.

8 The Cedars *l* in the * garden of God *m* could not hide *h* him: the fir-trees *o* were not like his boughs, and the chesnut *p* trees were not like his branches: nor any *q* tree in the garden of God was like unto him in his beauty.

* Gen. 2.

l Kings, the greatest, and most magnificent. *m* Either in the most fruitful Gardens, or in *Judah* and *Israel*, not *David*, not *Solomon*, *Jehoshaphat*, or *Hezekiah* could top, and shade him. *o* A meaner sort of Trees, emblem of lesser Kings, and Kingdoms, these were but like his boughs, though they grew to great height, and bulk. *p* The same in another *allusion*, Kings, like Chestnut trees, great, when by themselves, yet compared with this *Assyrian*, were but as branches of his boughs, all which in *Isaiah's* words, *cap.* 10. 7, 8. there was some truth, though more pride in this Speech of the *Assyrian*, which the Prophet reports. *q* All summed up, none like him in all the Kingdoms of the World.

9 I have made him fair *r* by the multitude *s* of his branches: so that all the trees of Eden, that *were* in the garden of God envied *t* him.

r All this greatness, Wealth, and Glory I have given him. *s* The numbers of his Provinces, and multitude of his Subjects, high, and low, great, and small. *t* Either did when they saw his greatness, or would have envied, if they had seen it, or, if there may be a seeming justisiablenesse in wondring at anothers Glory, and wishing it our own, here it might be found.

10 Therefore *u* thus saith the Lord GOD; Because thou hast lifted *x* up thy self in height, and

and he hath shot up his top among the thick boughs, and his heart is lifted up in his height;

u Now you shall hear the sin, and the fall of this great Kingdom of *Assyria*. *o* His mind could not longer bear so great prosperity, he lifts up himself, and in his pride forgets God, who lifted him up, and will cast him down, you have a *Specimen* of it in that of *Isa.* 10. 7, 8, 9. with the rest to the 20th *verse*, and *Isa.* 36. 9. 15, 18. this, as other best framed polities degenerated into pride, and violence against Neighbours, Subjects, Friends as well as against Enemies, though too much 'twas, to despise man, yet 'twas intolerably more insolent, to reproach God. It is but time to lop, nay cut down this Cedar, as *Isa.* 10. 33. with *Isa.* 37. 36, 38.

11 I have therefore delivered *p* him *q* into the hand of the mighty one *r* of the heathen: † he shall surely *s* deal with him; I have driven *t* him out for his wickedness *u*.

† Heb. *in doing shall do unto him.*

p No Prophetick stile, as some think, I have, because I will, for most certainly God would deliver. *q* Proud King of *Assyria*, who inherited all the vices of his Progenitors more, than their Kingdoms, infamous *Sardanapalus*. *r* Some say *Cyrus*, rather *Arbaces*, who first strook at the root of this *Cedar*, and cut him down, and well might this man, though no King when he attempted this, be stiled the mighty one of the Heathen, who could bring together four hundred thousand of *Medes*, *Persians*, *Babylonians*, and *Arabians* a power sufficient to besiege the *Assyrian* King two years in his own City, and Palace. *s* So he did, for he held him besieged without hope of relief, till at two years end, this vicious King burnt himself with his Palace. *t* With disgrace, for his lewd shamelesse courses, as a Wife is cast out by divorce for Adultery, *Lev.* 21. 7. *u* So *Sardanapalus* was cast out for his effeminacy, and lewdness; for 'tis reported, this gave *Arbaces* first encouragement to lay a design against him, who was driven out, as the Prophet words it, by the breach of two mile and half wideness, made by the mighty floods from continual Rains, which the walls of *Ninive* could not withstand, so God rather then man did drive this beast out.

12 And strangers *c*, * the terrible *d* of the nations, have cut him off *e*, and have left him *f* upon the mountains *g* and in all the vallies his branches are fallen, and his boughs are broken by all the rivers of the land: and all the people of the earth are gone down from his shadow, and have left him.

* chap. 28. 7.

c Foreigners, who regard neither justice, nor mercy, such were those, which made up this Army of *Arbaces* the *Mede*. *d* So these were for their strength, and valour much, but for their numbers, and barbarity, more to be dreaded. *e* Not *Israel*, for 'twas down before *Ezekiel's* time, about the time *Ezekiah* was born, and about 240 years before the destruction of *Jerusalem*, and the *Babylonish* Captivity. *f* Revolted or forsaken *Sardanapalus*. *g* As a Tree, that growing on the Mountains, which hang over the Valleys, when it falls, breaks, and its branches are scattered in the lower ground, on the banks of Rivers, that run in the bottom, so is this mighty Cedar, this King, and Kingdom fallen from highest power, and honour into deepest contempt and impotence, not able to repell his Adversaries, or escape out of their hands. *h* All, that were Tributary to him, have withdrawn their Tribute, and rejected his Dominion, and such as were his Allies, and depended on his Patronage, have quit their Leagues, and dependences, and left his shadow.

13 Upon his ruin *i* shall all the fowls *k* of the heaven remain, and all the beasts *l* of the field shall be upon his branches.

i His broken state. *k* Which built, and bred there, shall now despise the Tree, and triumph over it. *l* The same in another *emblem*, as *ver.* 6. Beasts, Fowls, People, and Nations, that were sheltred under the shadow of this Tree, shall all, as is the custom of all, of them, get from under it, and with the first insult and trample upon the body, boughs, and branches, Fowles get on it and both pick and defile, Beasts rustle through it and brouse on the broken branches.

14 To the end *m* that none of all the trees *n* by the waters *o* exalt *p* themselves for their height: neither shoot up their top among the thick boughs, neither their trees ‖ stand up in their height, all that drink water *q* for * they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit.

‖ Or, *stand upon themselves for their height.* * Psal. 82. 7.

m All this is designed to be a warning to mortals. *n i. e.* the Emperours, Potentates, Kings, or rich flourishing States. *o* Planted most commodiously, and furnisht most abundantly with Power, and Wealth. *p* Grow proud, because they are high, shoot out tops above all the thick boughs their Neighbours. This caution against pride, and self exalting is three times repeated, that all, especially great men, and this proud King of *Egypt*, to whom this Parable is propounded, should be humble. *q* For if by office they are Gods, yet by nature, they are men, and by the decree of God, who cannot die, these Gods must, as men, dye, be laid in the grave, forgotten like other men, like the Children of mean men, for that death, and the grave make no distinction. Be not proud, God will pull down such, be humble, you must dye.

15 Thus saith the Lord GOD; in the day when he *r* went down *s* to the grave, I caused a mourning *t*; I covered the deep *u* for him, and I restrained the floods *o* thereof, and the great waters *p* were staied: and I caused Lebanon *q* to † mourn for him; and all the trees of the field fainted *s* for him.

† Heb. *be black.*

r The King of *Assyria*, the tall Cedar, or the Kingdom of *Assyria*. *s* Was a man in grave; buried in its own ruins. *t* There was much lamentation. *u* I put the Sea, *i. e.* Either neighbouring States, or the body of his people, or the trading part of the World, into mourning for him. *o* All publick affairs; Commerce, and Friendly intelligences, were at a great stand. *p* The great traffick and wealth by it, which did flow, as great waters, were staid, and living Rivers were, as void of motion, as the dead Sea, all was out of course. *q* The field, in which this Cedar grew, *i. e.* the whole Kingdom of *Assyria*. *r* All the lesser Kings, and Princes about him *s* Fell into a swound at the News of this great, and unparallel'd downfall of this mighty King, and Kingdom, which hath been in sacred *Hyperbole* set forth to warn *Egypt*, and convince it, none can stand whom God will cast down. Whether there were any portentous signs in the Sea, and great Waters, and the Rivers, and among the trees, presages of this fall, and pointed at here, I enquire not.

16 I made the nations to shake *t* at the sound of his fall, when I cast him down *u* to hell, with them that descend into the pit: and all the trees *x* of Eden, the choice and best of Lebanon, all that drink water *y*, shall be comforted *z* in the nether parts of the earth.

t All that heard the noise of his fall trembled at it, 'twas, as God intended it should be, an astonishment to them all. *u* Brought the King, and Kingdom, as a dead man to the grave among them, that before were dead, and buried. *x* All Kings, and particularly the greatest, and richest called here the choice, and best of *Lebanon*. *y* Did enjoy great Power, Riches, and worldly Glory. *z* 'Tis a *Prosopopeia*, and he speaks of the dead with allusion to the manner of the living, who rejoice to see the proud brought, as low as the lowest, thus the Prophet, *Isa.* 14. 9, 10.

17 They *a* also went down into *b* hell with him, unto *them that be* slain with the sword; and *they c that were* his arm, *that* dwelt under his shadow in the midst of the heathen.

a Either his neighbour Kings and Princes, or those that were his own Subjects, but rich and mighty. *b* Were broken and perisht with him, and, went to hell; God had slain for their pride and wickedness. *c* His loyal and faithful Subjects and Friends abroad, who having been protected by him, remembred it, and adhered to him to support him; but all fell, are extinct, and gone down to the pit, where many proud, but no pride; where all know themselves dust and ashes, and God glorious, holy and just.

18 ¶ * To whom *d* art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down *e* with the trees of Eden unto the nether parts of the earth: thou shalt lie *f* in the midst of the uncircumcised, with *them that be* slain with the sword. This *is* Pharaoh, and all his multitude, saith the Lord GOD.

* verse 2.

d The mightiest, richest, and longest lived Kingdom I have represented, saith God, overthrown, and destroyed; a Kingdom thou canst not pretend to equal, and if not like this, what King or Kingdom art thou like, that thou shouldst be invincible? *e* Who ere thou art like in height, and power thou shalt be like them in thy fall, and ruine. *f* As unclean, despised, and loathsome in thy blood, like the slain with the Sword, not to be known, without an upbraiding inscription: *This is Pharaoh.*

CHAP. XXXII.

1 AND it came to pass in the twelfth year *a*, in the twelfth month *b*, in the first *c day* of the month, *that* the word of the LORD came unto me, saying,

a Of

a Of the Captivity of *Jeconiah*. *b* Answering to part of our *February*, and part of *March*, and called *Sabat*. *c* And was the 15th of *Febr.* vet. stil. and the 5th new stile.

2 Son of man, take *d* up a lamentation for Pharaoh *e* king of Egypt, and say unto him, thou art like a young lion *f* of the nations *g*, and thou *art* as a ‖ whale *h* in the seas *i* and thou camest forth with thy rivers *k*, and troubledst the waters *l* with thy feet *m*, and fouledst *n* their rivers.

‖ Or, *Dragon.*

d See *chap.* 19. *ver.* 1. *let.* a. b. c. and *chap.* 27. *ver.* 2. *let.* a. b. *e* *Hophra.* *f* This *Hieroglyphick* see *chap.* 19. *ver.* 3. *let.* f. and *ver.* 6. *let.* i. *g* Among, or to the Nations round about thee, spoiling all thou canst, a cruel devourer abroad. *h* A Crocodile, a devouring Dragon in thy Rivers at home, for there the Crocodiles lay, and did mischief, though sometimes they went down the River to the Sea. *i* That comes forth to seek prey, and devour, so a Lion at Land, a Whale, or Crocodile rather, at Sea, ravenous every where. *k* Raisedst mighty Armies, and didst lead them out against thy Neighbours, as in particular, *cap.* 29. 3, 4. *l* The People, Kingdoms, and Kings near thee. *m* With thy Souldiers. *n* Disturbedst, and muddedst their pleasant clearness, and madest them unfit to drink, *i. e.* Dist spoil all the pleasant and useful conveniencies of thy Neighbours.

3 Thus saith the Lord GOD; I will therefore * spread out *o* my net *p* over thee, with a company of many *q* people; and they shall bring thee up in my net.

* chap. 12. 13. and 17. 20.

o A large, long, and wide net, drawn out to full extent. *p* With which both Lions, and Crocodiles might be taken, and in which this Lion and Crocodile should certainly be taken; for God, whose hand never erreth, will spread the net. *q* In the Countreys, where these Creatures were hunted; for they went in mighty companies to the Game, as they accounted it. *r* Drag thee along to destroy thee, pull thee up out of the Pit, in which the Net was laid to take the Lion to kill him and draw this Crocodile up out of the water for the same end; In brief, War by land, and Sea by a confederacy of many people against *Hophra* shall be Gods net, wherein he shall be taken, kept a Prisoner, as he was, and at last strangled, see *chap.* 29. *ver.* 4. *let.* r.

4 Then will I leave thee *s* upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain *u* upon thee, and I will fill the beasts of the whole *x* earth with thee.

s Thy beaten Army shall be slain, see *chap.* 29. 5. *ver.* it was literally fulfilled in the Deserts of *Lybia*, where the slain of *Hophra's* Army were left to be devoured by Fowles, and Beasts. *Metaphorically* 'tis gathering a mixture of people, Souldiers, like ravenous Birds and Beasts from all parts to spoil *Egypt*. *u* They should not be removed, till filled with the spoils of *Egypt*. *x* The Foreign, and mercenary Souldiers shall be enriched by the slaughter, and plunder of the *Egyptians*.

5 And I will lay *y* thy flesh *z* upon the mountains *a*, and fill *b* the valleys with thy height *c*.

y Throw, or cast. *z* The Carcasses of thy slain men, and Souldiers. *a* Whither they retired for safety. *b* Not so fill them, as to equal them in height with Hills, but we say a man fills a place, who scatters much, or many things, though but on the surface, so here Valleys filled. *c* With the Carcasses of thy Princes, as the *Chald. Paraphrast* I think his right: And so the French (*Et remplirai les vallées de tes Glorieux qui ou aura abbatus.*)

6 I will also water *d* with thy blood the ‖ land wherein thou swimmest *e*, *even* to the mountains *f*; and the rivers shall be full of thee *g*.

‖ Or, *the land of thy swimming.*

d Most plentifully pour out thy blood, as water is poured out to water Land, when men float their grounds. *e* Either because of the plenty thereof, wherein they swim'd, as we speak, or else because this King was a Whale, or Crocodile, his dwelling must be the Waters, and in them he swimmeth. *f* An *Hyperbole*, blood shall be poured forth, as if it were to rise to the very mountains, and cover them, or thy blood shall be shed through all thy plain Countrey, to the very Mountains, which I think are toward the South-west parts toward *Æthiopia*; so they should be slain from *Migdol* or *Magdala* to *Syene*, as *chap.* 29. 10. *g* Of thy Blood, and of thy Carcasses cast into the Rivers by thine Enemies, or drown'd in attempting flight by water from the drawn sword.

7 And when I shall put ‖ thee *h* out, I will * cover *i* the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.

‖ Or, *extinguish.*
* Isa. 13. 10. Joel 2. 31. and 3. 15. Mat. 24. 29.

h As a Torch is extinguisht, *Isa.* 43. 17. so I will put out thy light, and turn thee into darkness. *i* Either by dark Vapours that arise from Blood, and putrifying Carcasses, which darken the Heavens, or 'tis a Description of great sorrows, fears, troubles, and perplexities; or else it may intimate particularly the total ruine of the whole Kingdom, in which the best, greatest, and noblest parts are, as Heaven, suppose the Government, the Sun, the King, the Moon, the Queen, the Stars, the Princes, and Nobles, Bright Lights, the most eminent of the Subjects for Wisdom, and Understanding, and then the Land, the Common People. All shall be covered with Clouds, and darkness of misery first, and sorrow next; or 'tis possible, that some unusual darknesses might be seen in the Heavens, and on the Earth about that time.

8 All the † bright lights of heaven will I † Heb. make † dark over thee, and set darkness upon thy land; saith the Lord GOD.

the lights of heaven.
† Heb. *to give darkness.*

These two foregoing verses contain the same thing four times *darkness.* with a little variation, repeated to affect the hearer, and to impress it the more deeply on their minds.

9 I will also † vex *k* the hearts of many *l* people, when I shall bring thy destruction *m* among the nations, into the countreys which thou hast not known *n*.

† Heb. *to anger* *grief.*

k It speaks a passion mixt, and made up with grief for what is done, fear of the consequence of it, Anger against him, that did it, and an astonishment at the report, and it seiseth the heart, and spirits of the hearers. *l* And great Nations. *m* Either the fame of it, or the remainders that fled timely from thy destruction, or thy Captives, who after thou art destroyed, are carryed away, and the news of thy fall with them, or when the like ruin and destruction shall fall upon them. *n* Such as were strangers to *Egypt*, and which *Egypt* had no Commerce with, shall be troubled with apprehension what mischief may come upon the World from so mighty a Conqueror, and by the accession of so great a Kingdom, and Power, as that of *Egypt*.

10 Yea, I will make many *o* people amazed *p* at thee, and their kings *q* shall be horribly *r* afraid for thee when I shall brandish *s* my sword before them; and * they shall tremble *t* at *every* moment, every man *u* for his own life *x*, in the day of thy *y* fall.

* chap. 26. 18.

o And mighty people too. *p* Astonisht and puzzel'd not knowing what resolutions to take, what advices to follow, or what to do. *q* Who usually are, and in reason should be undaunted, and discovers no signs of fear, shall discover mighty disorders of fear and doubt, both for *Egypt*, and themselves. *r* Vid. *chap.* 27. *ver.* 35. *let*, e. f. *s* Or make my sword pass with such speed, as if it did fly along their borders, or hover near them, and so threaten them. *t* Be greatly afraid, lest *Nebuchadnezzar*, who here is Gods Sword, should smite them. *u* Every one of the Kings, whose Kingdoms are near to *Egypt*, and by whose Borders the *Babylonish* Army must pass in their marches. *x* They should be solicitous, not for the outmost parts of their Kingdoms, or for their Subjects, but for their own life. *y* When they shall hear of *Hophra* beaten, taken, imprisoned, his Kingdom taken from him, and he dead by a shameful death, and all his people slain, captivated, spoiled, or fled.

11 For thus saith the Lord GOD; the sword *z* of the king of Babylon shall come upon thee *a*.

z See *chap.* 30. 24, 25. *a* Both King, and Kingdom of *Egypt*.

12 By the swords of the mighty *b* will I cause the multitude to fall *c*, * the terrible *d* of the nations all of them: and they shall spoil the pomp *e* of Egypt, and all the multitude thereof shall be destroyed *f*.

* chap. 28. 7.

b The Souldiers of *Nebuchadnezzar* helpt also by *Amasis*, and the rebellious *Egyptians*, that joined with *Amasis* and *Nbuchadnezzar* against their own King. *c* The people of the Land, which were numerous before they were wasted by these Wars. *d* See *chap.* 31. *ver.* 12. *let.* d. *e* Break her Strength, rob her Treasures, sack her Cities, captivate her People, and make the Kingdom Tributary, and so slain all her Glory. *f* From high to low, the great, and the mean promiscuously shall perish.

13 I will destroy also all the beasts *g* thereof from besides the great *h* waters; * neither shall the foot of man trouble them *i* any more, nor the hoofs *k* of beasts trouble *l* them.

* chap. 29. 11.

g The Sheep, and Oxen devoured by hungry *Chaldean* Souldiers, or else driven away: The Horses taken up to mount the Horsemen of the *Chaldee* Army, whose own Horses were tired, or spoiled. *h* The Pastures lying along the Rivers side, and along their Canals, should be emptied of all Cattel, with which once they were full. *i* There should be so few men left in *Egypt*, that they should not, as formerly, disturb the waters by digging, swimming, or rowing on them, or else, no more trouble the waters with the passing of mighty Armies over them to invade their Neighbours. *k* So few Horse or Cows, that they should not at watering times, or in heat of the day foul the waters by running into them, and stamping, or trampling in them: but the Waters shall continue pure, and undisturb'd.

14 Then will I make their waters deep *l*, and cause their rivers to run like oyl *m*, saith the Lord GOD.

l The sense *literally* this, the Waters undisturbed shall be clear, the mud settled at the bottom, and the waters above it of good depth, *m* Smooth, and softly, as oyl, glides along, which will be when, neither Men, nor Cattel disturb the Rivers: but *figuratively* waters, and Rivers are People, and Nations, and those near to, and once disturbed, and put into confusion by *Egypt*, at whose fall all those troubles shall cease, the people shall settle in quiet State, and Affairs shall, like a quieted River, run smoothly, and in great peace.

15 When *n* I shall make the land of Egypt desolate, and the countrey shall be † destitute *o* of that *p* whereof it was full, when I shall smite *q* all them that dwell therein, then shall they know *r* that I *am* the LORD.

Heb. *desolate* *in the fulness* *thereof.*

n The former verse assures us of what it foretold, and the assurance is the Word, and Truth of God; this verse tells us, when this shall be. *o* This phrase is *chap.* 12. 19. *let.* y. *p* Men, and Women, Cattle, Food, Wealth, and Peace. *q* By the Sword, the destroying Sword of the *Chaldeans*. *r* Then shall they confess it to the Glory of God's Power, and Justice.

16 This *s is* the lamentation *t* wherewith they *u* shall lament her: the daughters *x* of the nations shall lament her: they shall lament for her, *even* for Egypt *y*, and for all her multitude *z*, saith the Lord GOD.

s This heavy, mournful, and sad account, which the Prophet hath given of the State of Egypt. *t* The Funeral Speech of this Kingdom, for this, as Funeral Orations, tell us what was their Antient Glory, and what is now their miserable reproach and loss. *u* Her Friends, or the *Egyptians* themselves rather. *x* This may be expository of the former, and tell us who they are, that shall lament Egypt. The Provinces, and Cities of their Neighbouring Nations, or *literally*, the Daughters, the tender hearted Virgins, and Women abroad. *y* Ruin'd Egypt. *z* The common people, many of which suffered for what they could not prevent, a fort of people, that were fitter to be pitied, and spared, then to be rob'd, and slain, a fort of people, none but unrelenting hearts could be harsh to, or hasty with.

17 It came to pass also in the twelfth year *a*, in the fifteenth *day b* of the moneth, *that* the word of the LORD came unto me, saying,

a See *ver.* 1. *let.* a. b. *b* About the 9th of *February* New Stile, or the 1st. of *March*, Old Stile.

18 Son of man, wail *c* for the multitude of Egypt, and cast them down *d*, *even* her, and the daughters *e* of the famous nations, unto the nether parts *d* of the earth, with them that go down into the pit *e*.

c Prepare the Funeral Ceremonies at the burial of *Egypt*, compose a suitable Song or Speech, utter it with a like suitableness to the sad occasion. *Jer.* 9. 17, 18, 19. and *Amos* 5. 16. use the word, and the places read will explain this. *d* Either declare, that they shall be cast down from their height, and glory, or because this was done already, rather say them down as dead in the Grave, bring him to his Grave, as the word is used, with addition of *Shiol*. 1 *King.* 2. 9. and much like are *chap.* 25. 20. *let.* b. d. and *chap.* 31. 16. *let.* u. *e* And celebrate the Funerals of other Cities, and Kingdoms, that lie buried in their own ruines, and other mens oblivion. *d* A well known description of the state of the Dead, and the Grave. *e* Usually this is no more, than a common Description of mens going to the dust in their Burial, but here it includes more. The *Egyptians* affected to be buried, either in the Isle *Chemnis*, or in the *Pyramids*, their Kings, and great ones thus would be laid by themselves, but *Ezekiel* provides them their grave among common people, buryes them, where they fall; for they shall not have what they account so much of in their Funeral.

19 Whom *f* dost thou pass in beauty? go down *g*, and be thou laid *h* with the uncircumcised *i*.

The whole, from this verse, is a most Elegant personating of the Dead, as if sensible, and acquainted, and discoursing with, and rejoycing at the fall of proud Tyrants, who took not warning by their fall. Such a *Prosopopeia* you have *Isa.* 14. In this Chapter, the Actors are the Prophet, the King of *Egypt*, and his people, and their Auxiliaries. *f* The Prophet begins with this question Dialogue-wise, Art thou better than others, that thou shouldest not die, and be laid in dust, as well as all others; speak *Hophra*, if thou hast any priviledge to plead, what hast thou to say, why thou shouldest not go down to the Pit, as a despised mortal? *g* The Prophet hearing no plea of Priviledge, adjudgeth him to the Grave, or lays him down with somewhat a sarcasm, go down like others. *h* Take up thy Lodging, thy long, dark, and dismal recess where thy dust and bones shall never be known by any Royal Figure. *i* Among prophane and loathed Carcasses, such the uncircumcised were in the opinion of the circumcised, and *Herodotus* in *Euterpe* saith, the *Egyptians* were circumcised. However in Scripures, a Burial with the uncircumcised is a note of dishonour, and contempt; thus for the King and Princes.

20 They *k* shall fall in the midst *l* of *them that are* slain by the sword *m*: ‖ she is delivered *n* to the sword *o*: draw *p* her and all her multitudes *q*.

‖ Or, *the sword is said.*

Now the Prophet determines concerning the people, which die as others, fall undistinguisht, and, as such undistinguisht, must be laid in the pit. *k* The *Egyptians*. *l* In Battle shall die. *m* Of either one another in civil War, or of their Neighbours, they invaded, or of *Babylonians*, that invaded them. *n* The whole *Egyptian* Kingdom is given up of God. *o* Of wasting Enemies, especially of the *Chaldean*. *p* Make no Ceremony more than usually is made, when common Souldiers slain in the Field, where the Battle is fought, are drag'd by scores into mighty pits, and thrown into them promiscuously; or, as the enterlude will bear it, suppose any of them unwilling to stoop, draw them to it against their will. *q* Of Souldiers, and People, Subjects, Allies, and helpers of *Egypt*.

21 The strong *r* among the mighty *s* shall speak to him *t* out of the midst of hell *u* with them that help *x* him: they are gone down *y*, they lie *z* uncircumcised, slain by the sword.

The Prophet seems in this verse to introduce the next speakers in this Parlee, and bringing them in, gives their character. *r* The powerful, the valiant, whose natural strength of Body was great, and their courage greater, those that were strongest. *s* For Feats, they did, by which it appeared they might, compared with others, pass for Giants, Mighty Warriours, Conquerors, and Rulers. *t* The King of *Egypt*. *u* Or, rather the Grave, where they lie without strength, as dead Mortals, tho' while they lived, they bore themselves, as if Gods, and immortal. *x* Either these great ones shall speak to *Hophra's* helpers, or else these his friends slain in his quarrel, and dead before him, shall speak to him. *y* To the Grave, See *ver.* 18. *let.* d. *z* Neglected, and forgotten, or remembred with contempt, see *ver.* 19. *let.* i.

22 Assur *a is* there *b* and all her company *c*: his graves *are* about him *d*: all of them slain *e*, fallen by the sword.

a The famous, warlike, victorious Kings of *Assyria*. *b* In the state of the dead, in the Land of Darkness, and Oblivion. *c* Princes, Captains, Souldiers, Subjects, and Confederates. *d* Perhaps his the greater, yet a Grave, and they about him, who were slain with him. *e* Some in Wars, whilest the Kingdom began, grew, and flourisht, others, when the Kingdom was destroyed, these fell by the sword, a while their sword was longest, at last a longer sword, that of *Abaces* the *Mede*, with his complices wounds *Assur* to the heart, and he is brought to the Grave.

23 Whose *f* graves are set in the sides of the pit, and her company *g* is found about her *h* grave: all of them slain, fallen by the sword, which caused ‖ terrour *i* in the land of the living *k*.

‖ Or, *dismaying.*

f At least for Decorum here is supposed a spacious Vault, or Pit, in midst whereof the King of *Ashur* in a stately Tomb lies buried, and round about the Vault places to lay others dead with him, and in his cause, some of his more famous Captains, and Commanders. *g* The common Subjects, and Souldiers of the *Assyrian* Empire, all buried undistinguisht about her, see *ver.* 22. *let.* d. *h* The ruins of an Empire are its Grave, and so all the Subjects of this Empire lie buried with it. *i* Were a terrour to all they would be Enemies to, and proudly boasted of, and inhumanely used, their power now lie quiet, their dust little regarded, less feared, and least of all pitied. *k* While they were in the Land of the living, a *periphrasis* of life.

24 There *is* Elam *l*, and all her multitude *m* round about her grave, all of them slain *n*, fallen by the sword, which are gone down *o* uncircumcised *p* into the nether parts *q* of the earth, which caused their terrour *r* in the land of the living; yet have they born their shame *s* with them that go down to the pit.

l The *Persians*, and their great famous Kings, who lived in former days. *m* Ver. 22. *lit.* c. and *ver.* 23. *lit.* g. h. *n* Vid. *ver.* 22. *o* See *ver.* 20. *lit.* y. *p* Vid. *ver.* 20. *lit.* z. *q* Vid. *ver.* 12. *lit.* d. *r* See *ver.* 23. *lit.* i. *s* God, and him poured contempt upon them, and punishit them for their pride, and turned their Glory into shame, whose vices, and miscarriages are more remembred, then their Noble facts, and Glorious Atchievement.

25 They have set her a bed *t* in the midst of the slain *u* with all her multitude *x*; her graves *are* round about *y* him: all of them uncircumcised, slain by the sword: though their terrour was caused in the land of the living, yet have they born their shame *z* with them that go down to the pit; he is put in the midst *a* of *them that be* slain.

t Some conceive the Prophet may allude to the manner of burying with the *Persians*, who had their Coffins, or Sepulchral Chests, in which with balms and spices the dead were kept, and these Chests placed in midst of places provided for them; in such is the King of *Elam* here placed with his slaughtered Captains about him, vid. *ver.* 23. *lit.* h. *x* *ver.* 22. *lit.* e. *y* *ver.* 22. *lit.* d. *z* *ver.* 24. *lit.* f. *a* See *ver.* 22. *lit.* l.

26 There *is* Meshech *a*, Tubal *b*, and all her multitude: her graves *are* round about him: all of them uncircumcised, slain by the sword, though they caused their terrour in the land of the living.

t See *chap.* 27. *ver.* 13. *lit.* l. *b* Vid. *chap.* 27. *ver.* 13. *lit.* k. to which interpretation I still adhere, adding that in the full extent of these *Moschi*, and *Tibarni*, these *Cappadocians*, and *Mesopotamians*, the *Scythians* may be in laded, many of which were next Neighbours to them. *Josephus* of opinion that the *Scythians* are here meant, and so am I, but will be hard, they never had such a fetled Kingdom worth noting. 'Tis true or that barbarous people no account, that ere they were Lords of the World, yet they caused their terrour in the Land of the Living, were slain by the Sword under the Command and in the Expeditions of their Kings into *Asia*, who were accompanied with her multitudes. *Herodotus* reports they wasted *Asia* 330 years before *Rome* was thought of, and that's about 1082 years before Christ's birth. Again we find them in armes, (no doubt in numbers much like what they appeared in, when *Tomyris* their Queen destroyed *Cyrus*, or when they have moved against their Neighbours in later dayes) and with those armes wasted the *Cimmerii*, a people seated near them on the *Euxine Sea*, and *Mæotis palus*, and about that time they did under their Chief-ains waste *Asia*, they forced *Cyaxares* from the siege of *Nineve*'s, such considerable strength they were then of, this was 624 before Christ's birth, about 117 after *Rome* was built; about this time, or in this expedition, they took *Sardis* the Royal seat of *Croesus*, to which *Cyrus* gave the Title of Great, only the *Sardian* Castle held out. These *Scythians* in those days were a terrour to the Nations. Nay *Herodotus* tells me from *Herodotus*, that they had the Imperial Power, were Lords of *Asia* for 28 years, and it seems, that their power was such, *Cyaxares* was glad to decline plain dealing, and to overthrow them by a wile, as *Calisthenes* tells us ad *Ann. M.* 3344, and the help of *Halyattus*, King of the *Lydians*. These things were fresh in memory when *Ezekiel* prophesied thus against *Egypt*, for they fell out about the Eighth or Ninth year of *Pharaoh Necho*, some Fourteen years before *Pharaoh Hophra* came to the Crown; now about the Sixth year of his Reign, came this word of the Lord to *Ezekiel*; so that the Prophet might well mention these, as instances of Gods power abasing the pride, and destroying the Kingdoms of the Mighty, and these are with reason brought in among the *Persians*, and *Assyrians*.

Magnis tibi cum sæpe Scythæ cecinere malorum. Ad Ann. m. 3344.

27 And they shall not lie *c* with the mighty *that are* fallen of the uncircumcised, which are gone down to hell with † their weapons *d* of war, and they have laid their *e* swords under their heads, but their iniquity *f* shall be upon their bones *g*, though *h* *they were* the terrour of the mighty *i* in the land of the living.

† Heb. weapons of their war.

c The leaders of these *Scythians* were not buried with a pomp like that of *Abar*, or *Elam*, but surprised by the fraud of *Halyattes* and *Cyaxares*, were cut off with all their multitude, and tumbled into pits with the rabble. *d* A Ceremony observed in pompous Funerals of great Captains, to have their Weapons, and their Armour carryed before the Hearse. *e* Either, when carryed out to be buryed, or laid under their Head in their Graves; or perhaps under the Statues of them made, and laid on the tops of their Tombs; these Barbarous *Scythians* were not so buried. *f* The exemplary punishment of their iniquity. *g* Shall be seen upon their bones unburied, and cast out on the Earth by the just judgment of God. *h* Because they were cruel, bloody, ravenous, and mischievously Tyrannical, while they lived. *i* *Cyaxares*, and the *Persians*, that durst not again attempt *Nineve*, till the *Scythians* were fallen.

28 Yea, thou *k* shalt be broken *l* in the midst of the uncircumcised, and shalt lie *m* with *them that are* slain *n* with the sword *o*.

k Chief of *Masseb*, and *Tubal*, though not named. *l* Shall be killed with the rest of wicked followers. *m* Without regard, hurled into the pit with the common Souldiers, as thou fallest with them, *n* Whose Throats were cut after they were taken. *o* Of *Halyattes* and his *Lidyans*, in revenge 'tis like of the spoil done to *Sardis*, and by *Cyaxares*, in revenge of the affront they gave him, forcing him to quit the siege of *Nineve*, and by giving him Childs flesh to eat, pretending it was Venison taken by them in hunting.

29 There *is* Edom *p*, her Kings *q* and all her princes *r*, which with their *s* might, are † laid † Heb. by *t* *them that were* slain by the sword: they *ver.* 30. shall lie *u* with the uncircumcised, and with them that go down to the pit.

p The Posterity of *Esau*, the name of the Country too, in which they dwelt. *q* Which had been many, and some great Warriours, *r* Or Dukes, as *Gen.* 36. 20, 21. *s* Shew'd in the Assistance, they gave the *Assyrians*. *t* Are slain, and laid aside to be buried, as Commanders are usually after their Death regarded, and their Bodies kept for a Funeral. *u* Yet as the uncircumcised, so these must to the Pit, though no mention made of their being a terrour to the Nations.

30 There be the princes of the north *x* all of them, and all the Zidonians, which are gone down with the slain *y*; with their terrour *z* they are ashamed *a* of their might; and they lie uncircumcised *b* with *them that be* slain by the sword *c*, and bear *d* their shame with them that go down to the pit.

x Of all those Countreys, *Tyrians*, *Zidonians*, *Assyrians*, and *Syrians*, &c. which lay Northward from *Judea*, now swallowed up by the *Babylonian*. *y* Conquer'd, and slain. *z* Their terrour is buried with them. *a* When it appeared *a* vain confidence, and too weak to resist the Enemy, and save themselves. *b* Scorned, and cast out, as profane, and loathsome. *c* Of their conquering Enemy. *d* They lie under a shameful fall, from a seeming Glory, to a Real Ignominy.

31 Pharaoh shall see them *e*, and shall be comforted *f* over all his multitude, *even* Pharaoh and all his army slain by the sword, saith the Lord GOD.

e *Hophra* shall go to them by a like destruction, and, as if he did see them all ruined, as he was, shou'd *f* Be comforted, or rejoyce, others before him met with the same fatal end, and, what ere comfort this might be, 'tis all he shall ever have, did he know all those things, and persons, that are here represented, and personated to us.

32 For I *g* have caused my terrour in the land of the living: and he *h* shall be laid *i* in the midst of the uncircumcised with *them that are* slain with the sword, even Pharaoh and all his multitude, saith the Lord GOD.

g It is God that speaketh, who had punisht former Tyrants, and by a retaliation, that the World might see his just Judgments: They were a terrour to the world by their cruelty, oppression, and continued violence, by their Covetousness, Ambition, and Pride; And God hath made them a terrour by his just severities in their punishments; And so, saith God, will I do with *Pharaoh*; *h* That is, *Pharaoh Hophra*. *i* Shall suffer, as they, since he sinned, as they, he made himself like them by choice of their vices, and I will make him like them by like miseries, and justrecompences, and these shall be to his Subjects, as well as to himself. To *Hophra*, who was strangled, and likely cast out without Burial: To *Amasis*, who was taken out of his Tomb, and burnt to Ashes; so unlike the condition of the dead, which usually is rest to the body, was their condition after Death, who in life made it unlike, and imagined it was above the condition of Mortal men.

CHAP. XXXIII.

1 AGain the word of the LORD came unto me, saying,

2. Son of man, speak *a* to the children of thy *b* people, and say *c* unto them, † when *d* I bring the sword *e* upon a land, if † Heb. *If* the people of the land take *f* a man of their *when I bring a sword upon a land.* coasts, and set *g* him for their watchman:

a The

a The Prophet, after three years silence injoined him, now hath his mouth opened by new Commition. *b* To the *Jews* in General, to whom he had not spoke since what he spake in the 24th Chapter. *c* Propound a parable unto them. *d* If at any time *e* War, or any fore judgment. *f* Choose out a man, who lives on the Borders, knows the Avenues, and the wayes, the Enemy will most likely come to assaule them. *g* Appoint him to watch the Coasts, that they may not be surprised.

3 If when he seeth the sword *h* come *i* upon the land, he blow the trumpet *k*, and warn *l* the people;

h Of the Enemy, or any other danger, which he may foresee, in any of the causes, or forerunners of it. *i* *i. e.* Coming, approaching to the Land. *k* Sound the alarm, the sound of the Trumpet is a warning, yet to this sometimes 'tis necessary to add a warning by word of mouth, and tell people, brought together by the Trumpet, what he seeth.

† Heb. *He that hearing heareth.*

4 Then whosoever † heareth *m* the sound of the trumpet, and taketh not *n* warning; if the sword come and take *o* him away, his blood *p* shall be upon his own head *q*.

m Considers not, and minds not what he hears, who hears, and do's not consider, he turns a deaf ear to the meaning, tho' not to the sound of the Trumpet. *n* Apprehends not, nor will he made apprehensive of the danger, to provide for resisting, or flying the sword. *o* Destroy him. *p* The guilt and blame of his blood, of his death. *q* Shall never be charged on any, but himself.

5 He heard *r* the sound of the trumpet, and took not warning; his blood *s* shall be upon him: But he that taketh warning shall deliver *t* his soul *u*.

r He heard, as well as others who escapt, and he might have delivered himself, as they did, who took warning. *s* He is the only cause of his own death. *t* Shall save his life. *u* Himself, preserve his own person.

6 But if the watchman see the sword come, and blow *x* not the trumpet, and the people be not *y* warned: if the sword come and take away *any* person from among them, he is taken away in his iniquity *z*, but his blood *a* will I require *b* at the watchmans hand.

x Neglect his charge, which is to give the Alarm. *y* Burunwarned, are surprized by the Enemy. *z* Punisht by the Lord for his sins, and trespasses formerly done, and he is destroyed under the present fault of not watching, which is a fault in every one, that is so secure in time of War. *a* The guilt of that blood. *b* Charge upon, and for it punish the Watchman, who sinn'd in not giving warning.

7 So thou, O * son of man, I have set thee a watchman unto the house of Israel: therefore thou shalt hear the word at my mouth, and warn them from me.

* chap. 3. 17. &c.

8 When I say unto the wicked, O wicked *man* thou shalt surely die; if thou do not speak to warn the wicked from his way, that wicked *man* shall die in his iniquity, but his blood will I require at thine hand.

9 Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity, but thou hast delivered thy soul.

10. Therefore, O thou son of man, speak *c* unto the house of Israel *d*, thus ye speak *e*, saying, if our transgressions, and our sins *be* upon *f* us, and we * pine away in them, how should we then live *g*?

* chap. 24. 23.

c Declare to them from me. *d* The residue of the Two Tribes, which are brought to *Babylon*, or else to those already there, and hear their Brethren are on the way thitherward, since *Jerusalem* was taken. *e* Thus ye discourse among your selves, object against God, and his Prophet, and your own Duty, some of you out of infirmity, others out of perverseness. *f* The unpardoned guilt, and the unsupportable punishment of our sins, who were warned, and took not warning, do thus, as in the wasting our Country, burning our City, abolishing the publick Worship of God, come upon us, we shall pine away, consume, 'tis too late to hope, 'twill be better with us now, we should have heard, and followed the Counsel earlier, if we would have delivered our own souls: if the Prophet spake true at first, there is no hope, say the weaker, if there be hope now after so peremptory Menaces, and so great Execution, the Prophet did not speak truth say the perverse, and so concluded they would, as they were, run the hazard. *g* How can it be better with us, if the threats be true, and sure, 'twill be worse, if not true, how are his promises to be rested on, that 'twoud be better.

11 Say unto them, *As* I live, *h* saith the Lord GOD, I have *i* no pleasure * in the death of the wicked, but *k* that the wicked turn from his way, and live: turn *l* ye, turn ye from your evil ways; for * why will *m* ye die, O house of Israel.

* 2 Sam. 14. 14. Ezek. 18. 23, 32.
* chap. 12. 31.

h Vid. *chap.* 5. *ver.* 11. and *chap.* 16. *ver.* 48. *lit.* f. and 18. *chap.* 16. *lit.* g. *h* See *chap.* 18. *ver.* 23. and *ver.* 32. *lit.* a. *i* Here an *ellipsis*, but I have pleasure in the reasonable return, the Sinner makes from Sin to Holiness, and from Death to Life. *l* O leave sin, cease to do evil, be persuaded to repent, it will please me to pardon your faults, and to throw away the rod, and to save your persons. *m* Death is your choice, not mine, so long as you goon in the way that is not Good; whosoever sinneth against me, wrongeth his own soul, and love to me is interpretatively a love, and choosing of Death. 'Tis your culpable will, not my severe resolution, that you die.

12 Therefore, thou Son of man, say unto the children of thy people; The * righteousness of the righteous shall not deliver him in the day of his transgression: *n* as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth *o* from his wickedness: neither shall the righteous be able to live for *his righteousness* in the day that he sinneth *p*.

* chap. 3. 20. and 18. 24.

n See *chap.* 3. *ver.* 20. and *chap.* 18. *ver.* 24. *tot.* *o* Vid. *chap.* 18. *ver.* 21, 22. *tot.* *p* See *chap.* 3. *ver.* 20. and 18. *chap.* 24. where the same things are explained.

13 When I shall say to the righteous *q* *that* he shall surely live *r*; if he trust to his own righteousness *s*, and commit iniquity *t*, all his righteousness shall not be remembred *u*; but for his iniquity that he hath committed *x* he shall die *y* for it *z*.

q Who hath in his life, for what is past, kept the Law, and forborn evil, hath done what is right and good, and not done what is evil, both which parts of this Righteousness are described in *chap.* 18. *ver.* 5, 6, 7, 8, 9. *r* Make him promise of doing him good, and giving him Life, Peace, every Blessing, and Happiness. *s* If he conclude former Righteousness is sufficient, and therefore turn to ways of sin pleasing to an evil heart. *t* Give himself to doing evil, as 'twere his work. *u* No regard shall be had to what he had done, he doth himself practically renounce it, and interpretatively recant his doing it. *x* In his Apostacy, and backslidden state. *y* Shall be punished, his comforts shall be taken away, or die in his hand, he shall live, and die miserably. *z* His iniquity, and punishment of it, and this is *emphatically* repeated, as *chap.* 18. 25.

14 Again, when I say unto the wicked, thou shalt surely die; if he turn from his sin *a*, and do † that which is lawful *b* and right.

† Heb. *judgment and justice.*

a *Chap.* 18. *ver.* 21. *lit.* f. *b* *Ibid.*

15 *If* the wicked restore *c* the pledge, * give again that he had robbed *d*, walk in the statutes of life without committing *e* iniquity; he shall surely live *f*, he shall not die.

* Exod. 22. 1, 4. Lev. 6. 2, 4. Num. 5. 6, 7.

c *Chap.* 18. *ver.* 7. *lit.* q. *d* *Ibid. lit.* r. *e* 'Tis not a sinless life here required, or supposed, but a Life in which a man doth not habitually, and wilfully work iniquity. *f* Vid. *chap* 18. *ver.* 9. *lit.* i.

16 None of his sins that he hath committed shall be mentioned *g* unto him: he hath done that which is lawful and right, he shall surely live.

g See *chap.* 18. *ver.* 16. *tot.*

As the threat against a Righteous man that proves a presumptuous Apostate, was stated in the former part of the 12th, and in the whole 13th verse, so in these three verses the case of a Repenting and Reforming sinner is stated, and determined to his encouragement, and comfort, and they are the same with *chap.* 18. *ver.* 21, 22, and with *ver.* 27, 28. which see.

17 * Yet the children of thy people, say the way of the LORD is not equal: but as for them, their way is not equal ‖.

* ver. 20.

‖ These Impious, obstinate quarrelers will accuse, and do condemn the just, and Holy God, that they may acquit themselves, see this verse explained, *chap.* 18. *ver.* 25, 29.

18 When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby.

19 But

19 But if the wicked turn from his wickedness, and do that which is lawful, and right, he shall live thereby ‖.

‖ In these two verses the cases are so clearly stated, that 'tis as clear as the Sun, the ways of God are very just, and that none but ignorant Atheists, would think or surmise otherwise.

* chap. 18.25. verse 17. 20 Yet ye say, The * way of the LORD is not equal: O ye house of Israel, I will judge *h* you every one *i* after *k* his ways.

Still blinded prejudice quarrels. *h* Call you to account plead with you, and pass sentence. *i* This is added, to rouse every one up to repent of all sins, and of this particularly. *k* A terrible threat, and I know not how a greater could be denounced against sinners then this, God infinitely Holy, and perfectly just, will judge them according to their unequal, unrighteous, sinful ways, and according to his inflexible justice. And if God enter thus into judgment, who can stand in sight?

* chap. 1. 2. 21 ¶ And it came to pass in the twelfth year of * our captivity, in the tenth *month*, in the fifth *day* of the month *l*, *that* one that had escaped *m* out of Jerusalem came unto me, saying *n*, the
* 2 King. 25. city *o* is * smitten *p*.

l That is one year, and five months after the thing was done, and Temple burnt, and the City sacked. *m* One whose own care, but Gods wonderful Providence had much more befriended him, perhaps it might be one of those, that yeilded to the *Babylonians* before, but was resolved to see the upshot of all. *n* Likely giving a particular account of the whole. *o* *Jerusalem*. *p* Taken and plundered the inhabitants, or slain, or Captives, and the City sackt razed, and burnt.

22 Now the hand *q* of the LORD was upon me in the evening afore he that was escaped came, and had opened my mouth *r* until he came to me in the morning: and my mouth was opened, and I was no more dumb.

q The powerful influence of the Prophetick spirit, inspired me, and prepared me for what followed. *r* Not that the prophet was dumb through impotence, and inability to speak, for he had prophesied against many Nations, but he was forbidden to say any thing of the Jews, to threaten, warn, counsel, or command, *chap.* 24. 25 26, 27. and *chap.* 29. 21. but now the spirit moved me to speak, and continued his motion, till the messenger came, and ever after, for God did not command him silence any more.

23 Then the word of the LORD came unto me, saying,

24 Son of man, they *s* that inhabit those wastes *t* of the land of Israel speak, saying, Abraham was one, and he inherited *x* the land, but we *are* many; the land is given us *y* for inheritance *z*.

s Who were left behind, having either hid themselves but now come out of their holes, or returned from neighbour Countreys, whither they fled or permitted by the Conqueror to stay and plant Vineyards. *t* Places once very fruitful and abounding with people, but now by the spoil of the Souldiers emptied of inhabitants, and made as a desolate Wilderness. *u* Think and speak, thus with vain reasonings they deceive themselves. *x* Our Father had hereditary right to all this land, when but one, and he multiplyed to a great Company, and so they possessed the Land, we Children of *Abraham*, though diminisht, are many, and the Divine goodness will surely appear then, and continue to us both right, and possession, and we shall fill the Land, and recover our former state and priviledges *y* 'Twas given by promise to us the Seed, as well as to our Progenitour, nay more 'tis given us in possession, we dwell in it, when *Abraham* had not one foot of it in his possession. *z* The perpetual inheritance is ours. Thus with vain fallacious arguments they cheat one another.

25 Wherefore *a* say unto them, Thus saith the Lord GOD: * ye eat with the blood *b*,
* Lev. 3. 17. and 7. 26. and 17. 10. Deut. 12. 16. and lift up your eyes *c* toward your idols, and shed blood *d*; and shall ye *e* possesse the land?

a Remove them from this dangerous carnal confidence, and shew them what they do, by that, what they are, how far from *Abrahams* seed, his genuine Seed. *b* What ever might be the reason why, 'tis most certain, this was forbidden, *Gen.* 9. 4. *Lev.* 17. 14. and 19. 26. they sinned by violating this Law. *c* Honouring, praying, depending on, and committing your selves to the protection, and guidance of those dumb Idols. *Vid. c.* 18. 6. *lit. k.* *d* Innocent blood, ye are murtherers. *e* Polluted with such, and many other heinous sins, and what colour of hope can you have, that you shall possesse the Land? The question includes a peremptory denial.

26 Ye stand *f* upon your sword, ye work abomination, and ye defile every one his neighbours wife, and shall ye possesse the land?

f You trust to your Sword, and stand with it as 'twere drawn ready to kill and slay, you do all with violence, and force, not regarding what is right and equal and fear no restraints or punishments. *g* Idolatry, or other wickedness not to be named. *h* Adultery is so common among you, that 'tis no bold *hyperbole* to say, every one defiles his neighbours wife. *i* And can such sinners flatter themselves, that they shall inherit the Land promised to a holy and good Father, and to the like Seed? Will not the Land spew Jewish sinners out, as it did spew out such *Canaanitish* sinners?

27 Say thou thus unto them, Thus saith the Lord God; *As* I live, surely they that are in the wastes *k* shall fall *l* by the sword, and him that is *m* in the open field * will I give to the * chap. 39. 4. beasts to † be devoured, and they that *be* in † Heb. *to be devoured* the forts *n*, and in the caves shall dye of the pestilence.

k The ruinous heaps of Cities, or Towns, in which some sorry habitations might possibly be found by them. *l* The *Chaldean* Souldier ransacking all places, and either expecting, or by chance finding them there, shall kill in revenge of *Gedaliahs* death, and *Ishmael*, with others shall destroy some of them. *m* That wanders in the Fields shall be a prey to Lions, or other ravenous Beasts, that will multiply in that ruined Countrey. *n* Out of the reach of Men, and Beasts, my hand shall reach, I will send the Pestilence, that shall sweep them away.

28 ¶ For I will lay *o* the land † most desolate, and the * pomp *p* of her strength shall cease: † Heb. *fitted to a desolation* and the mountains *q* of Israel shall be desolate, that * chap. 7. 24. and 25. 11. and 30. 6. none *r* shall pass through.

o I do purpose to destroy utterly all in this Land, and what can escape, when salvage Beasts, cruel men, and a pestilential Air all concur to ruine the Land? *p* The stately, and pompous shews of her strength, and her former riches and power. *q* On which were Vineyards, and Olveyards, where the joyful sounds of the Vintage, and Harvests did glad the heart, there shall be utter desolation. *r* No man daring to venture for fear of wild Beasts, or Pestilential Air, or Famine in those wasted Mountains.

29 Then shall they know that I *am* the LORD ‖, when I have laid the land most desolate, because of all their abominations wich they have committed.

‖ I would have had them acknowledged me to be the Lord by my blessings, which beautifyed the Land, by my holy precepts, which directed to piety, and justice, by my Mercy and kindness towards them, but they despised my mercy, broke my law, abused my bounty, and now by the punishment of their sins, as I threatned, and by laying the Land most waste, they shall be constrained to own, and submit to me, as the Lord.

30 Also, thou son of man, the children *s* of thy *t* people still are talking against thee by the walls *u* and in the doors *x* of the houses, and speak one to another, every one to his brother, saying, come *z*, I pray you, and hear what is the word that cometh forth from the LORD.

s Captives in *Babylon*. *t* *Thy*, not my people, God doth debase, degrade, and disown them. *u* As men now do in Cities or Towns, so then they stood up to the Wall, when meeting in the Streets, they would talk together. *x* Others got into the porches or doors of their houses, this they did to tell each other what news of their Countrey. *y* And all ends in this at last. *z* Come I pray let us go up to the Prophet, the true Prophet, and enquire what God hath revealed to him, and what he may reveal unto us, whether any, or when will that end of our sorrows be.

31 And * they come unto thee † as the people *a* cometh, and they ‖ sit *b* before thee *as* my *c* people, and they hear thy words, but they will not do *d* them: for * with their mouth *e* they † shew much love, *but* their heart *f* goeth after their covetousness.
* ch. 14. 1. and 20. 1. † Heb. *comes* ‖ Heb. *sitting to thee* † Heb. *making of it* * Or, *myes for lovers* * Isa. 29. 13. † Heb. *with lovers, or lusts*

a Flocking to the School of some famous Doctor, or as Men and Women flock to hear some famous Preacher, or as they were wont to the Synagogues to hear their learned Scribes. *b* So we find the Elders of *Judah*, *ch.* 8. 1. which see at *lit.* f. so the Disciples of the great Rabbies sat at their feet, so is *Saul* said to be brought up at the feet of *Gamaliel*. *c* By their outward deportments, you might judge them to be my people, and hear seemingly very attentive. *d* They do orely hear what thou sayest, but they will not do it. *e* All their love is but from teeth outward, either to me, my word, or my Prophet, saith

saith God, *f* Their desire, love and care is about their gain, how to make thriving bargains, how to place out and secure their money with excessive, and intolerable usury and increase.

† Heb. *song of love.* 32 And lo, thou *art* to them as a very † lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.

These *Jews* esteem, and regard thee, and what thou sayest, as men regard a skilful Musician, who to a well tuned instrument hath sung the praises of vertue, or of vertuous men; it pleaseth their ear, but it doth not frame their hearts and life to vertue. They loved him for his eloquent lamentation, and reproof of their Enemies, and for foretelling that they should fall, and saying nothing against them, and their sins for these three years past, but when he exhort, or disswades them to duty, or from sin, they'l hear, not do.

33 And when this cometh to pass (lo it will come) then * shall they know that a prophet hath been among them.
* chap. 2. 5.

When all thou hast prophesied against the *Jews* shall, as that thou prophesiedst against the Nations, come to pass to their ruin, they shall know thou wast no Musician, but a Prophet sent of God, to forewarn you to fly from wrath, not imployed by Men, to please their wanton ear and fancy.

CHAP. XXXIV.

1 AND the word of the LORD came unto me, saying,

2 Son of man, prophesie against the
* Jer. 23. 1, 11. * shepherds *a* of Israel *b*, prophesie *c* and say unto them, Thus saith the Lord GOD unto the shepherds *d*; Wo *be* to the shepherds *e* of Israel that do feed *f* themselves: should not the shepherds feed *g* the flocks *h*?

a The rulers of the people, both *Political*, as Kings, Magistrates, and Princes, as also *Ecclesiastical*, Priests, and Prophets. *b* The two Tribes and the few, that out of the ten did adhere to the house of *David*. *c* The command is repeated to encourage, and engage the Prophet to his work. *d* *Ezekiel* speaks, but these Rulers must know 'tis God that speaks by him. *e* They have been principal causes of many sins, and exemplary actors in other sins, for which many woes were threatned, many already are come and the rest will come, in which woes these Rulers shall have more then ordinary share. *f* Contrive their own ease, advantage, honour, and ambitious projects. *g* Let the consciences of these Rulers *Ecclesiastical* and *Political* speak, ought they not as Shepherds take care of the Sheep committed to their care? *h* The Sheep, both whole Flocks and the single Sheep, whole societies, and particular members of them.

* Zech. 11. 16. 3 * Ye eat the fat *i*, and ye clothe you with the wool *k*, ye kill *l* them that are fed; *but* ye feed *m* not the flock.

i Rather the milk which insatiably, and without measure you devour: you exhaust their purses, and weaken their Estates by Tributes, exacted by extortions, so the *Temporal* Rulers, and the *Spiritual* Rulers had their methods, and arts to milk them dry, these lived on the sins of the people. *k* With best and finest, as best suiting with your pride, and luxury, on which you force the people to bestow so much, they have not to clothe themselves and theirs, this was mighty oppression. *l* Contrive methods for a seeming legal course to forfeit, first the Life, and next the Estate of the well fed, the rich and wealthy and then make merry and Feast, as voluptuous unfaithful shepherds feast on the fattest of the Sheep in their masters fold. *m* Take no care to lead, protect, provide for, and watch over them, but as idle shepherds, feasted with the fattest, let the rest starve for any thing they care.

4 The diseased *n* have ye not strengthened *o*, neither have ye healed *p* *that which was* sick, neither have ye bound *q* up *that which was* broken, neither have ye brought again *that which was* driven away, neither have ye sought *that which was* lost *s*; but with * force *t* and with cruelty *u* have ye ruled them.
* 1 Pet. 5. 3.

n The weak and languishing, such there are in the Church, and State. *o* With your hand, countenance and counsel, so these *Metaphorical* shepherds should as the other strengthen their sheep, with carrying them into good and quiet pastures. *p* The sheep in our Pastures are subject to many sicknesses, the sheep in Church and State to more, and Shepherds in both should be as Physicians to heal them, but here these did not so. *q* Sometime violent and ravenous beasts break their bones, sometimes the stronger and fatter sheep bruise or break them, these should the shepherds bind up, violent oppressours in the State, and such in Church broke many then, but these shepherds bound them not up. *r* Sheep are often driven out of the pasture, frighted, hunted, and pursued by Dogs, or other mischievous Creatures, these the Shepherd should find out, and bring back in Church and State, there were many such frighted and driven by fierce men like Dogs running upon them, but the Jewish Rulers took no care to enquire for them, or to bring them back to their own Countrey. *s* Sheep wander, and lose themselves, shepherds should seek such and bring them home, many political sheep among the Jews wandered from their Countrey, their King, Religion and God, and these careless Rulers never sought them. *t* With hard hand that held fast all, that should look like royal power and priviledge, and rigorously executed all their grievous Laws, and Edicts. *u* Such as the *Egyptians* used toward the Jews, *Exod.* 1. 13, 14. instead of acting like shepherds, these Tyrants in the Jewish Polity, acted like merciless butchers in Church and State.

5 And they *x* were scattered *y*, ‖ because *there is* no shepherd *z*: and they became meat to all the beasts *b* of the field when they were scattered *c*.
‖ Or, *without a shepherd*, so v. 8.

x My neglected Sheep. *y* By the inroads, and invasions of their Enemies, that broke in like devouring Beasts. *z* No vigilant, faithful good shepherd that loved the Flock, and of love studied its welfare. *a* Were made a prey of, and devoured by *Syrians*, *Ammonites*, *Moabites*, *Edomites*, &c. all their Neighbours might then devour them. *b* Signifie men, troops of Robbers, and spoilers. *c* As sheep scattered are easily devoured by every hungry Wolf or Fox.

6 My *c* sheep wandred through all the mountains *d*, and upon every high hill *e*: yea my *f* flock was scattered upon all the face *g* of the earth, and none did *h* search or seek *after them*.

c These shepherds forgot, the flock was not their propriety, but God will not lose his propriety in them, nor shall shepherds find at last they were more then Gods stewards and accountable. *d* When endangered, affrighted, pursued they got upon the Mountains by their own choice, or carried away by Enemies, or it may refer to their wandring after Idols Worshipped in High places, or perhaps to Kingdoms and States and great Cities, compared to Mountains, that there they might find what they could not at home, quiet and safety. *e* The same thing in like words. *f* They were if any among the Jews could be called so, my flock, that were so used, not the Swine, and Goats and unclean Beasts, that by whole Herds refled undisturbed, 'twas *Baruch* and *Jeremiah* were faint to hide. *g* They were dispersed through male-administration to all parts of the known World; 'tis an *Hyperbole* that speaks a mighty scattering. *h* The shepherds were contented nay glad they were rid of them, neither principal Officers searcht, nor inferior fought after them.

7 ¶ Therefore ye *i* shepherds, hear the word of the LORD.

i The Rulers, King of *Israel*, Princes, High Priest and Priests and pretended Prophets, hear ye; God speaks in the stile and manner of one greatly incensed.

8 *As* I live, saith the Lord GOD, surely because my flock became a prey, and my flock became meat *k* to every beast of the field, because *there was* no *l* shepherd, neither did my *m* shepherds search *n* for my flock, but the shepherds fed themselves *o*, and feed not *p* my flock:

k See *ver.* 5. *lit.* a. b. *l* *Ibid. lit.* z *m* Government and Governours are by Gods appointment, and here he owns the careless, worst of Rulers as his shepherds. *n* *Verse* 6. *lit.* h. *o* *Verse* 2. *lit.* f. *p* Vid. *ver.* 3. *lit.* p.

9 Therefore, O ye shepherds, hear the word of the LORD;

Vid. *verse* 7. *tot.*

10 Thus saith the Lord GOD; Behold I *am* against *q* the shepherds *r*: and I will require *s* my flock at their hand, and cause them to cease *t* from feeding the flock; neither shall the shepherds feed themselves *u* any more: for I will deliver *x* my flock from their *y* mouth, that they may not be meat *z* for them.

q They have provokt me to displeasure to be their Enemy, and I will appear, and act so, they are Enemies to my sheep, yet pretended to be shepherds, I will be an open Enemy to them. *r* To *Zedekiah* his Princes, the Priests, and Prophets, all the ruling part in *Jerusalem*. *s* I will require both account first, and next by severe punishing, as *Zedekiah* his Children, &c. found. *t* Turn them out of my service, that honourable employment, so was the King and Princes of *Judah* turned out of all by the King of *Babylon* by whom God made good this his word:

word. *z* Their prosit ceased with the ceasing of their Authority, and they could no more milk, fleece or slay the flock, when 'twas taken out of their hand. *x* They should have delivered them out of the hands of violence, since they did not I will deliver, save and rescue this flock which is mine. *y* This speaks that these Shepherds had been Lions or Bears, or Wolves more then Shepherds, and therefore out of their mouths not hands God will deliver. *z* So the flock shall no more be devoured by them.

11 ¶ For thus saith the Lord GOD; Behold, I, *even* I *a*, will both search *b* my sheep, and seek *c* them out.

a The construction is emphatical in the *Heb.* and well expresst here, I the owner, the lover, the maker, the great shepherd, even I, who committed them to your care, never submitted them to your rapine and cruelty, who am as angry with you for devouring them, as I am zealous for their welfare *b* Will demand them of you, I know how many I delivered to your keeping, and I expect an account of so many again, I will see in what state, and condition they are too. *c* Vide *ver.* 5. *lit.* s. and *ver.* 5. *lit.* h. under your hand many are, but under my hand, not one shall be lost.

† Heb. *according to the feeding.*

12 † As a shepherd seeketh out his flock in the day that he is among the sheep *that are* scattered *d*; so will I seek out my sheep, and deliver *e* them out of all places, where they have been scattered in the cloudy *f* and dark *g* day.

d He doth gently gather them together, countreth them, brings them to the fold, views what they have suffered, whether lame or torn and binds up, and healeth; if any are wanting, he looks till he findeth them, and does bring them back, so will I, saith the Lord, if the shepherd find the Wolf, or Lion among them or near them, he will either kill or drive him away, so will God if under-servants have been careless, they shall be warned or turned away. So here, &c. *e* They are wronged in all places where they were scattered, the places in which they are, and should not be, are part of that danger. I will free them. *f* When the storm first began to arise from abroad or at home here in persecutions, there in warlike preparations. *g* That the Land was invaded till the desolation of *Jerusalem*, the times of male administration of their own Governours, and violent irruption of their Enemies.

* chap. 28. 25.

13 And * I will bring *h* them out from the people, and gather *i* them from the countries, and will bring *k* them to their own *l* land, and feed *m* them upon the mountains *n* of Israel by the rivers *o*, and in all the inhabited *p* places of the country.

h When *Cyrus* Proclamation came forth that the *Jewes* might return, this prophesie was *literally* fulfilled, God did incline the minds of the *Jewes* to retire from the people, amidst whom they had dwelt seventy years, Vid. *Ezra* 1. 5, 6. and 7. 13. *i* Assemble them together, so they did in a place appointed without the Countrey, where they were, (as appears, *Ezra* 8. 15.) in their assembling at *Ahava* or *Diva* near where it falls into *Euphrates* in the Countrey *Adiabene* which was from the more inward recesses of the *Babylonian* Kingdom, onwards of their Journey to *Jerusalem*. *k* Lead, conduct and as a shepherd go before them, till I have put them into possession again of their own Land. *l* *Canaan*, their own by grant from the Crown of Heaven, antiently possessed by their Fathers, and out of which violence cast them. *m* God will provide maintain and nourish them. *n* Places proper for sheep, where now they shall once more be kept. *o* Water brooks, as *Psal.* 42. 1. which run down from the spring heads in the sides, and tops of the Mountains, with some impetuousness and noise, or if greater Rivers they are those that run by the foot of the Mountains, on which these sheep shall feed. *p* This may explain the former, on such hills by Rivers the returned Captives would first settle their habitations, and here these sheep would be safest, thus *literally*; *spiritually* it refers to the gathering the Elect by the Gospel out of the World, &c.

14 I will feed *q* them in a good *r* pasture, and upon the high mountains of Israel shall their folds *s* be: there *t* they shall lie in a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel.

q See *ver.* 13. *lit.* m. *r* In fat, sweet, plentiful Pastures. *s* To rest in there for safety, they shall settle their habitations upon their return, or there my Flock, my People, my Church shall dwell and rest, where Idolaters once had their high places thus *spiritually*. *t* This and what follows is a confirmation of what before was promised, and 'tis assured to them by the Lord who himself will see all this be done.

15 I will feed my flock, and I will cause them to lye down, saith the Lord GOD.

* Mic. 4. 6.

16 * I will seek *that which was* lost *u*, and bring again *that which was* driven away, and will bind *x* up *that which was* broken, and will strengthen *y* *that which was* sick: but I will destroy *z* the fat *a* and the strong *b*; I will feed *c* them with judgment.

In the 16th. verse former part God promiseth to his People, that he will do all the offices of a good, watchful, and tender, faithful shepherd, which those shepherds did neglect, *ver.* 4. which see. *u* *Vose* 4. *lit.* f. *x* *Idid. lit.* q. *y* *Idid. lit.* o. and r. *z* Severely punish which as threatned, so was fulfilled in the ruine of the Rulers of this People. *a* The powerful and rich, who by oppressing and devouring my People grew fat, proud, troublesome and dangerous to the poor sheep. *b* By their authority I gave, and by the encroachments they have made to increase their power. *c* 'Tis an *Irony*, I'le feed them but with Wormwood, and gall, my fore, but just judgments, and displeasure, to some; but others refer judgment here to reason, decency and fitness, the most convenient, beneficial, and safe way, as a wise shepherd will I feed these my sheep, and either may consist with the context.

17 And *as for* you, O my flock, thus saith the Lord GOD, Behold, * I judge *d* between † cattel and cattel, between the rams *e* and the † he goats.

* chap. 20. 38. Zech. 13. 8. Matth. 25.

d Make a different estimate, and judgment between Men and Men, between the smaller and weaker, that need more tenderness, and the greater and stronger, whose violence is to be restrained and as becomes me, and their different state requires † Heb. *he goats.*

† Heb. *cattel.*

I will do. *e* The *Hieroglyphick* of Rulers in the authority, but haughtiness and carriage toward their subjects, who are also observed, and shall be dealt with accordingly, when God makes good all this his word.

18 *Seemeth f it* a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep *g* waters, but ye must foul *h* the residue with your feet?

f God awakens them by this interrogatory to think first, and then speak what this is, when you are full fed, and others hungry, and ready to starve, who might live on that you leave, if you did not spoil it, do you think such killing is no crime? Is it not a very great cruelty, and a most barbarous inhumanity? You great ones, who have much more, then others, partly by the bounty of the Lord of the sheep, and partly by your injustice and rapine, you eat the fat, and sweet, and what you cannot eat, you waste, and spoil, and what would you say, if your proud, fat and spiteful Servants in your houses should do so to their weaker, leaner, and modester Servants? *g* Which are clear to the eye, and pleasant, which are sweet to their palate, which are wholsome to the drinker. *h* In spite as much as wantonness you stamp in them, raise all the mud from the bottom, that makes the waters unfit to be drunk, is this a trivial thing thus to starve and choak those you should feed and refresh? Such hath been the carriage of you rich powerful, ruling, and governing part of my people, who have been forced, either to live on what you made unwholsom, and noxious, or to starve at home, or seek somewhat abroad; this hath destroyed many, and dispersed more, but I will not always wink at, and bear this.

19 And *as for* my flock, they eat that which ye have troden with your feet, and they drink that which ye have fouled with your feet.

20 ¶ Therefore thus saith the Lord GOD unto them; Behold, *i* I, *even* I will judge *k* between the fat *l* cattel, and between the lean *m* cattel.

i See the phrase *verse* 11. *lit.* a. *k* *Vose* 17. *lit.* d. I am judge by office, and I will vindicate and right the poor by judgment. *l* The rich, voluptuous, and wanton ones. *m* The poor and indigent that are despised, oppressed, and injured, thus the *Chald. Paraphr.* between the rich man, and the poor man.

21 Because ye have thrust with side, and with shoulder, and pusht all the diseased with your horns, till ye have scattered them abroad;

22 Therefore *n* will I save *o* my flock, and they shall no more be a *p* prey; and I will judge *q* between cattel and cattel.

n In the 21th. *verse* those *metaphors* and allusions do express the unmercifulness, injustice, pride, cruelty, and wanton Tyranny of the Rulers in Church and State against the meaner People, that as you see the greater Cattle run against the lesser, and overturning, or laming, some way or other hurting them by shouldring against them; or as horned Cattel wound and tear the weaker, and make them run for it, so had these Rulers used their power to the hurt and scattering of the People. *o* Because I see they destroy who should defend. *p* I will interpose, they will not, but I will be so kind, just and faithful to my people, and promise, I will save, from Foreign violence, and home oppressions. *p* See *ver.* 5. *lit.* a and *ver.* 10. *lit.* y. *q* See *ver.* 17. lit. d. and *ver.* 2. *lit.* k.

Isa. 40. 11. Ezek. 37. 24. Hos. 3. 5. Mic. 5. 4. Zech. 13. 7. Joh. 10. 11. Heb. 13. 20. 1 Pet. 2. 25. Rev. 7. 17.

23 And I will set *r* up one * shepherd *s* over them, and he shall feed *t* them, *even* my servant David *u*: he shall feed *x* them, and he shall be their shepherd *y*.

r Advance, Establish, and make great; thus I will appoint and set up. *s* Formerly their many Shepherds destroyed, as *Jer.* 12. 10. now this one shall save, *literally*, and *historically* *Zerobabel* may be somewhat intended, but *principally*, and *plenarily*, as Christ is intended here, so in him 'twas accomplisht; for he is the great, good, chief, only Shepherd, that laid down his Life for his sheep. *t* Give them best, most abundant, and most seasonable food, he also shall govern them in Righteousness, and with equity: *u* *Messiah* (as *Kimchi* on the place) of the seed of *David*, the beloved one, who was typified by *David*, and in other places called by this name, as *Jer.* 30. 9. *chap.* 37. 24. and *Is.* 37. 35. *Hos.* 3. 5. *x* Do all the Office of a good, and faithful shepherd, and that for ever. *y* I will trust them in his hands, for he will keep them, that not one of them shall be lost, but shall go in, and out under his hand, and find pasture.

24 And I the LORD *z* will be their *a* God, and my servant *b* David *c* a Prince *d* among them: I the LORD *e* have spoken *it*.

z The Glorious, Gracious, Eternal one. *a* I to put them into Christ's hand, that still I am, and will be their God; yea, I will, through this my servant *David*, be their God. *b* Christ was in this great work his Fathers Servant. *Isa.* 42. 1. and 52. 13. *Ezek.* 37. 24, 25. *c* As *ver.* 23. *lit.* u. Christ called *David* there as well as here. *d* So Christ is Prince, and Saviour to his Church, *Acts* 5. 31. *e* God seals it with this as his oath, unchangeable.

Isa. 11. 6. and chap. 37. 30. Hos. 2. 18.

25 And I will make *f* with them a covenant *g* of peace, and * will cause the evil beasts *h* to cease out of the land: and they shall dwell safely *i* in the wilderness, and sleep in the woods.

f Renew, and confirm to them. *g* A Covenant of promises, which contain, and shall bring peace in *Mihr. dialect*, all good; this, as it refers to the state of this people after their return, comprehends that outward peace, and prosperity, that God gave them, but it hath an higher and more excellent import, better mercies of this Covenant established on better promises, *i. e.* best, because spiritual, and eternal. *h* During the *Babylonish* Captivity evil beasts had exceedingly increased through 70 years desolation in *Judea*, but on the replanting and increasing of men, these were diminished, and destroyed at last, thus *literally*, but *mystically* under the bondage of *Satan*, worse Beasts destroyed men, these *Christ*, who turns back that Captivity, will destroy: *i* Without danger, and without fear, see *chap.* 28. *ver.* 26. *lit.* n. *k* In which both wild, and hurtful beasts, and wilder, more hurtful Robbers, did haunt, there is somewhat of an *Hyperbole* here, after the temporal redemption from *Babylon* they should have that safety, they should account very great after such long and great troubles, in the spiritual Redemption they should have greater safety, when delivered from the hand of Enemies, they serve God in Holiness before him all their dayes. *l* Places where venomous, and devouring Creatures usually lurk, yet there shall ye venture confidently to sleep, and without much danger.

26 And I will make them *m* and the places *n* round about my hill *o* a blessing *p*: and I will cause the showr *q* to come down in his season: there shall be * showers of blessing.

Psa. 68. 9.

m My returned Captives, who were lookt upon as cursed, reproached, and hated. *n* All the Countrey. *o* *Jerusalem*, or the *Temple*, *Sion*, which is called a Holy Hill. *Psa.* 2. 6. *p* Very prosperous, that men shall report them to be in a Blessed condition, or a blessing to others, among whom they dwell, or a pattern of blessing others, whom we shall wish like to them, whom we wish greatest good to. *q* Their Land shall be most fruitful in the products of it, Corn, Wine, Oyl, *&c.* and all these blest to them, whereas formerly their blessings were curst, so they were no blessings, now they shall be blest, and so be double blessings to them.

Psa. 85. 12.

27 And * the tree of the field *r* shall yield her fruit, and the earth *s* shall yield her increase *t*, and they shall be safe *u* in their land, and shall know that I *am* the LORD, when I have broken *x* the bands of their yoke *y*, and delivered them out of the hands of those that served themselves *z* of them.

r Either those, that are planted by mans industry in the Field, or those that grow wild in the Field, and yield Fruit, as the Oak, Pine, *&c.* *s* Tilled by man. *t* Great increase, as formerly, when I blest it. *u* See *ver.* 25. *lit.* i. and *chap.* 28. *ver.* 26. *lit.* n. *x* The Power, and Tyranny of *Babylon*. *y* Which my people groaned under in Captivity. *z* Made them Slaves, and used them so.

28 And they shall no more be a prey *a* to the heathen, neither shall the beasts of the land devour *b* them; but * they shall dwell safely *c*, and none shall make *them* afraid *d*.

* Jer. 30. 10. and 46. 27.

a See *ver.* 5. *lit.* a. and *ver.* 10. *lit.* y. and *ver.* 25. *lit.* i. *b* See *ver.* 25. *lit.* h. *c* See *ver.* 25. *lit.* i. and *chap.* 28. *ver.* 26 *lit.* u. *d* Neither Beasts, nor Men, for these shall be restrain'd if they would, those be destroyed and cease that they cannot endanger them.

29 And I will raise *e* up for them a * plant *f* ‖ of renown, and they shall no more be † consumed with hunger *g* in the land, * neither bear the shame *h* of the heathen any more.

* Isa. 11. 1. Jer. 23. 5.
‖ Or *for renown*
† Heb. *taken away.*
* chap. 36. 3.

e Establish, and settle. *f* Or Plantation, so the word, so the *Chaldee Paraphrast*, so it best suits new Planters as they now were, 6, 15. however, as we read it, 'tis a promise of honour, and fame to their posterity, as in the *Maccabees* time, and, which is more, 'tis a promise of the *Messiah* to be raised for them. *g* By barrenness of a Land cursed, or by wastes made by Enemies, or by long siege, as formerly. *h* Who reproacht them, cast away, rejected of God, and accursed, so that they were a taunt, and proverb among the Heathen

30 Thus *i* shall they *k* know that I the LORD *l* their God *m* *am* with them *n*, and *that* they *o*, *even* the house of Israel, *are* my people *p*, saith the Lord GOD.

i By these many and great Blessings I give them. *k* The very Heathen, shall be convinced. *l* Who can do what I promise, and my people expect. *m* By Covenant, from their forefathers. *n* Present with them, and reconciled to them, and do bless them. *o* Whom they despised and injured, and e're while did make slaves, and used so. *p* My peculiar people above all people in the World, and that though he seemed to have cast him off, and they feared it, and the Enemies boasted he had, yet he owns them for his, and will not break his Covenant.

31 And ye my * flock *q*, the flock of my pasture *are* men, *and* I *am* your God, saith the Lord GOD.

* Joh. 10. 11.

q Now, That you, nor any else mistake the *Allegory*, note, saith God, This Flock of my pasture are not sheep *literally*, but they are men expresst by this emblem, and these men are those, I am a God to, and will be so for ever.

CHAP. XXXV.

1 MOreover the word of the LORD came unto me, saying,

2 Son of man, set thy *a* face against Mount *b* Seir *c*, and * prophesie *d* against it.

* Jer. 49. 7. Amo. 1. 11. Obad. 10. *&c.*

a Put thy self in a posture, looking towards Mount *Seir*, but with a stern and menacing Countenance, the phrase you meet, *chap.* 20. *ver.* 45. *lit.* n. and *chap.* 21. *ver.* 2 and *chap.* 25. *ver.* 2. *b* The *Country* for the *Inhabitants* of it, as is usual in Scripture; this was a Mountainous Countrey, yet fruitful. *c* So called from its old Lord of it, *Seir* the *Horite*, or Mountainer from *Hor*, whose posterity were outed of it by *Esau's* posterity, *Deut.* 2. 12. *d* Foretell what sad things are coming on them.

3 And say *e* unto it, thus saith the Lord GOD, Behold, O mount Seir, I *am* against *f* thee, and I will stretch *g* out my hand against *h* thee, and I will make thee † most *i* desolate.

† Heb. *a desolation, and a desolation.*

e By a *Prosopopeia*, or personating a Discourse with them; speak of them, as if thou wert speaking to them. *f* See *chap.* 28. *ver.* 22. *lit.* f. and *chap.* 34. *ver.* 10. *lit.* q. *g* *Chap.* 25. *ver.* 7. *lit.* f. and *chap.* 6. *ver.* 14. *h* Or over, denoting how inevitable the stroak will be, which God gives from above. *i* Wasted, forsaken, and nothing but solitariness left in thee.

4 I will *i* lay thy cities *k* waste, and thou shalt be desolate, and thou shalt know that I *am* the LORD.

i God doth what he stirs up his Servants to do, it was *Nebuchadnezzar*, who was appointed to do this, and who did it as *Jer.* 27. 36, 14, 17. *k* In the plural there were many, and strong Cities in *Edom*, yet all should be wasted, as *chap.* 25. 12, 13, 14. where he in like manner is threatned.

‖ Or, hatred of old.
† Heb. poured out the children.
† Heb. hands.

5 Because thou hast had a ‖ perpetual hatred *l*, and hast † shed *the blood m of* the children of Israel by the † force of the sword *n*, in the time of their calamity *o*, in the time *that their* iniquity *p had* an end *q*.

l Edom was of the same stock, brother to *Jacob*, and 'twas sin to disgust or envy, but greater to hate, and greatest to retain a perpetual hatred, an hereditary enmity from *Esau*'s time the Father of the *Edomites*, till now; near 1200 years had the Seed of *Esau* hated *Jacob* for inheriting the blessing, which yet I have some cause to think they, as little valued as their Father did before them. *m* By hidden incursions sometimes, by a formed war at other times, and by taking side with those, who warred upon him at all times, thus the sword of *Edom* was ever drawn, or ready against *Israel*'s seed. *n* With fiercenesse, cruelty, and burning hatred, as appears *Obad.* 11, 12, 13, 14. which see. *o* Deep st calamity when all was lost, and their City taken, and none to pity, or help, then did *Edom* cruelly execute his hatred. *Psal.* 137. 7. *p* When their iniquity was charged and punished on them. *q* Which brought them to final ruine. See 21. 25. *lit.* c.

6 Therefore, *as* I live *r*, saith the Lord GOD, I will prepare *s* thee unto blood, and blood *t* shall pursue *u* thee: * sith thou hast not hated blood *x*, blood shall pursue thee.

* Psal. 1[illegible].17.

r God is true and constant to his threats against hardned sinners, and will be so as sure as he lives. *s* He disposes all things for War against thee, for a bloody War, in which thy blood shall be shed. *t* Thy guilt and nay just revenges of innocent blood. *u* Never leave till thou die for it. *x* Thou hast loved, rather then hated blood-shed, therefore vengeance for it follows thee.

7 Thus will I make mount Seir most *z* desolate, and cut off from it him that passeth out *a*, and him that returneth.

z See *ver.* 3. *lit.* h. *a* All Travellers that go to, or from *Edom* Countrey, or his Cities, or possibly it may intimate the close Sieges with which his Cities should be so begirt, that none should attempt to go out, or go in, but it should cost them their life, to *Jaziah* close besieged none went in or out, *Joshua* 6. 1.

8 And I will fill *b* his mountains *c* with his slain *men*: in thy hills, and in thy valleys, and in all thy rivers shall they fall, that are slain with the sword.

b See this phrase ch. 30. 11. but explained *chap.* 32. 5. *lit.* b. *c* There they will fortifie, or thither they will fly, and there the Enemy shall take and slay his men every where, as it fellows in the words, slaughter shall be made of his men pursued by the eager *Chaldæans*, but more by the vengeance of God.

9 * I will make thee perpetual *d* desolations, and thy cities shall not return *e*: and ye shall know that I *am* the LORD.

* Jer. 49. 18. Mal. 1. 3, 4.

d Edoms sin was perpetual hatred, and *Edoms* punishment shall be perpetual desolations. *e Edomites* would never return into friendship with the *Israelites* but still hate and molest and waste them, now for just recompences *Edoms* Cities shall be wasted, and never return to their former glory.

10 Because *f* thou hast said, These two *g* nations, and these two countries shall be mine, and we will * possesse it *h* ‖, whereas the LORD was there *i*:

* Psal. 83. 4, 12.
‖ Or, *Gods were there.*

f Covetousness is here charged upon these *Edomites*. *g Israel* and *Judah* two ever after the revolt of the Ten Tribes. *h* With arrogance they determine what they will do, they reckon, the right was theirs as being the descendents of the Elder brother, and now the possession they say shall be theirs too. *i* Either thus, though God was with *Israel* Patron of them, and their right, this is blasphemous pride, to resolve thus against God himself, or though he was present among them, heard their resolutions, and would disappoint them.

11 Therefore, *as* I live, saith the Lord GOD, I will even do *k* according *l* to thine anger, and according to thine envy which thou hast used out of thy hatred against them; and I will make my self known amongst them, when I have judged *m* thee.

k Deal with thee. O Mount *Seir*. *l* I will take my measures from thy using of *Israel*, thou wast angry, and that very fiercely; in which anger thou didst smite. In fierce anger against thee I will smite thee, thou thoughtest with an envious heart, all *Israel* had was too good for him, and wouldst spoil him of all. And I know thee unworthy of all thou hast, and I will take it from thee. Thy hatred edged both thine anger and thine envy to extirpate, and root them out, and in my hatred against such sins, and obstinate sinners I will utterly destroy thee, and root thee out. *m* So God is known by the judgments that he executeth, when such wicked ones are taken in their own works, as snares, which themselves have laid.

12 And thou shalt know that I *am* the LORD, *and that* I have heard all thy blasphemies *n* which thou hast spoken *o* against the mountains of Israel, saying *p*, they are laid desolate, they are given *q* us to † consume *r*.

† Heb. eat.

n Thou didst reproach, scoffe, and vilifie my people, as if they had been the people of some deaf Idol, but I will make thee know I am the Lord, who heard all thy blasphemies, and can, for I have punisht them. *o* Not speaking this without insulting and rejoycing as *Tyre* did, *chap.* 27. *p* Their God hath left, either unable to rescue them, or changed in his kindness, and gone back from his word; or some such like impious thoughts, and discourses they had against God, whose City, and Temple they saw the *Babylonians* ruine, and which *Edomites* helpt in doing. *q* Either by the *Chaldeans* or else by God. *r* Utterly to consume and to satisfie our hatred against them in the destruction of them.

13 Thus with your mouth ye have † boasted *s* against me, and * have multiplied *t* your words against me: I have heard *them*.

† Heb. magnified.
* 1 Sam. 2. 3.

s Though the very words be not reported, yet 'tis certain from this passage, that they spake proudly against the God of *Israel*, boasting, what they would do will he, nill he. *t* And these blasphemous words or discourses were not once or twice, they multiplied them 'tis probable, not much unlike the words of *Sennacherib*, but they shall smart for all this and know 'tis for this, when God acts against them, who durst proudly speak against him. I have heard your words, you shall feel my Sword.

14 Thus saith the Lord GOD; When the whole earth *u* rejoyceth *x*, I will make thee desolate.

u The inhabitants of the Countries round about thee, the whole that thou knowest. *x* As in peace and plenty, and enjoy both, thou shalt want all, and then envy at the welfare of others shall break thy heart. Envy was thy sin, and now what is the object of envy shall be thy grief, *scil.* the prosperity of others.

15 As thou didst rejoyce *y* at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Idumea, *even* all of it: and they shall know that I *am* the LORD.

y Thou took'st pleasure in the ruin of my people, for this thy sin, I will ruin thee, and then do to thee as thou didst, I will retaliate, and rejoyce in thy ruin: thou helpest to make *Jerusalem* desolate, I will make thee so; thou criedst to ruin them all, to destroy all the land, all thy land shall be ruin'd, and by these Judgments I will be known to be the Lord.

CHAP. XXXVI.

1 ALso *a* thou Son of man, * prophesie *b* unto the mountains *c* of Israel, and say, Ye * mountains of Israel, hear *d* the Word *e* of the LORD:

* chap. 6. 2.

a And Heb. *b* Declare from me, and in my word. *c* The Inhabitants wasted, or in captivity speak concerning the Mountains, that is the land of *Judah*, and *Israel*, which was a country full of mountains, which were now horrid, unplanted. *d* What farther revenge I will take on *Edom*, and on other Nations, that wasted you, this continued to the end of the 6th. *verse.* And hear what good I will do to you; this from the 7th. *to the end of the chapter.* *e* The severe judgments against your Enemies, his gracious promises to you.

2 Thus saith the Lord God, Because the Enemy *f* hath said against you, Aha *g*, even the antient high places *h* are ours *i* in Possession *k*.

f Many were the Enemies of Gods people, but they so conspired in one design, with one consent, and were so one in their humours and enmity and carriage, the Prophet speaks of them as one, and particularly of *Edom*. *g* Rejoyceingly and with insulting Pride, as *Ammon* did *chap.* 25. 3. and *Tyre* did *chap.* 26. 2. which see. *h* The everlasting Hills, but this is common with other Hills, whose foundations, as the e of *Israel*, are from the beginning, and shall be to the end; That they aim at, is a deriding of *Israel*, who by promise from God claimed these mountains, as a perpetual inheritance, but were now cast out of it, and they hereby tax the God of *Israel* as not keeping his promise, so they blaspheme God, and insult over his people.

i Our

i Our Right, as of the elder house, now Conquerors, and Feudataries to him, that hath subdued them, thus they pretend right to justifie their injustice. *k* We are now where we should have been these 1160 years & more, where we thought we would be one time or other, in spite of them, and all their boasts of their God, we are where we will keep, and none shall put us out, Such impious brags were their Sin, and are implied in the words.

3 Therefore prophesie and say, thus saith the Lord GOD; † Because they *l* have made *you* desolate *m*, and swallowed *n* you up on every side *o*, that ye might be a possession to the residue *p* of the heathen, and ‖ ye are taken up in the lips *q* of talkers, and *are* an infamy *r* of the people.

† Heb. because they have made.
‖ Or, *ye are made come upon the lip of the tongue.*

l Edomites, and others with them. *m* First broken your strength, wasted your Cities, and burnt the Temple, and way lay'd you to cut off them that were escaped at last. *n* Devoured you, as hungry Beasts devour the prey. *o* From all coasts of the land through the whole. *p* That such of the heathen, who remain'd here, might have what they no where else could have, being the scum and worst of men, an inheritance, and possession, so unnatural was *Edom*, that cast out his own kindred, to bring in the vilest of men, and the most barbarous strangers. *q* You are the subject, on which wild, and foul mouths discourse, which is explain'd *r* In that the people ever talk'd of them with reproach, and branding them as infamous, this was foretold to *Israel*, *Jer.* 24. 9. and they were advised to prevent it.

4 Therefore ye mountains of Israel hear the word of the Lord GOD; Thus saith the Lord GOD to the mountains and to the *s* hills, to the ‖ rivers and to the valleys, to the desolate wastes, and to the cities *that are* forsaken, which became a prey and derision to the residue of the heathen that *are* round about.

Or, *bottoms, dales.*

s Now are added a particular of Hills, Valleys, *&c.* whereas before onely the Mountains were mention'd, but by them the whole land was understood, and to assure them thereof all parts are here particularly mention'd, all that the Enemy wasted, shall be repair'd, all that he took away, shall be restor'd in kind, and those he derided shall be vindicated. Their Estates repair'd, Cities rebuilt and filled, their credit, and honour clear'd, and vindicated. Their deliverance should be compleat and full.

5 Therefore thus saith the Lord GOD; * Surely *t* in the fire *u* of my jealousie have I spoken *x* against the residue *y* of the heathen, and against all Idumea *z*, which have appointed *a* my land into their possession, with the joy *b* of all *their* heart, with despiteful *c* minds, to cast it out for a prey.

* chap. 38. 19.

t In the *Heb.* 'tis in form of an oath. *u* In my hot displeasure. *x* Threatned ruin and desolation to them. *y* Against all the Nations that are and have been enemies to *Israel*. *z* The Land, in which the *Edomites* dwelt, the *Heb.* is *Edom*. *a* Have given, or delivered, help'd to take the land from my people and then left it in the hand of the *Chaldeans* in hope it should be given back to them for their possession. *b* Transported with joy, *Jacobs* children put out, though heathen came in to possess the Land. *c* With rancorous Minds swelling with hatred and from that acting with utmost Vigour, to slay the inhabitants, that there might be no pretenders to the land, but that they might inherit it.

6 Prophesie therefore concerning the land of Israel, and say *d* unto the mountains, and to the hills, to the rivers and to the valleys, thus saith the Lord GOD; Behold, I have spoken in my jealousie, and in my fury *e*, because ye have born the shame *f* of the heathen.

d See *ver.* 4. *lit.* f. which is the same with this *verse.* *e* See *ver.* 5. *lit.* u. no difference in the thing expresst, tho' a little difference in the expressing of it, there 'twas the fire of my jealousie, here in my jealousie, and in my Fury. *f* Which *ver.* 5. is, being a derision to the residue of the heathen, these loaded them with reproaches, and expos'd them to contempt, and *Israel* could not prevent it, they were forced to bear it.

7 Therefore thus saith the Lord GOD; I have lifted *g* up mine hand, surely the heathen that *are* about you *h*, they shall bear their shame.

g Sworn in my wrath, but in my truth also, *Deut.* 32. 40. and when men did swear solemnly, they did heretofore use this rite, *Gen.* 14. 22. *h Moabites*, *Ammonites*, and *Idumeans* shall be repay'd in their own Coin; I will, as sure as I am God, as sure as I can, so surely I will make them a Taunt, a Proverb, and a curse among men.

8 But ye, O mountains of Israel, ye shall shoot *i* forth your branches, and yield your fruit to my people of Israel: for they are at hand *k* to come.

i Shall be fruitful, and send forth the branches, Trees, Plants, Herbs, and Grass, that are proper for you, and these branches shall not have leaves onely, but they shall bring forth their fruit. *k* The time will come, yea is near, when my people shall come out of *Babylon* Captivity to resettle in their own land. I will perform my word, and give them assured peace, and this will not be long, ere 'tis begun at least.

9 For behold, I *am* for *l* you, and I will turn *m* unto you, and ye shall be tilled and sown.

l Favour you, and am pacified towards you, or I come towards you with Redemption, that your old inhabitants may return to you with singing. *m* Look towards you with regard to what hath been, and is your estate, your sufferings, which were less then you deserved, yet were the greater because ye are mine, your inhabitants gave me the back, and sinned against me, and I turn'd the back on you, and regarded you not, then all darkness cover'd you, now my face shall be towards you, and you shall prosper, and be fruitful to the comfort of those, that shall dwell in you, and plough and sow you.

10 And I will multiply men upon you, all the house of Israel, *even* all of it, and the cities shall be inhabited, and the wastes shall be builded.

11 And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better *n unto you* then at your beginnings; and ye shall know that I *am* the LORD.

These *Verses* contain much the same promise of future good, which God engageth to do for *Israel* after their return out of *Babylon*. He will multiply men upon the Mountains of *Israel*, he will increase them; now, lest any should reply there had been men too many on the Mountains, even all the heathen, God addeth, they shall be all of them of the house of *Israel*, *Jews*, and they should settle, build the wasted Cities, not *Jerusalem* onely, but other cities also, even wasted houses shall be built; you shall have large flocks of Cattle, that your condition shall be as in daves of old. *n* I will give spiritual blessings instead of Temporal, and *Messiahs* Kingdom shall hasten to you instead of that which was abolisht, in whatsoever this better consisted, 'tis certain God perform'd his word.

12 Yea, *I* will cause men *o* to walk upon you, *even* my *p* people Israel; and they *q* shall possess thee, and thou shalt be their inheritance *r*, and thou *s* shalt no more henceforth bereave *t* them of *men*.

o For years past since your Captivity, wild devouring beasts ranged up and down, but now men instead of such, shall walk up and down in the mountains of *Israel*, I will take away the beasts from off you, and bring men upon you. *p* A People, that are mine by covenant, whom I will own, my *Israel*. *q Edom* boasted, he would possess you, O Mountains, but not *Edom*, or Heathens, your own antient dwellers shall possess you, even *Abraham*'s seed. *r* For perpetuity, as inheritances are. *s* O land of *Canaan* *t* Consume and destroy thine inhabitants.

13 Thus saith the Lord GOD; because they *u* say unto you, thou *land* devourest *x* up men, and hast bereaved *y* thy Nations,

u The heathen round about, the enemies of *Israel* accuse the land of destroying its natives, and bring an evil report on it. *x* Either by intestine wars, or foreign invasions, or by unhealthful air, or by multitude of wild beasts, or by barrenness and Famin, thou killest them, are like a womb that conceives often, but almost as often miscarrieth, as the word implyeth. *y* Hast consumed thy nations, so the French, deprived them of their hope of increasing in numbers of men, as a miscarrying womb deprives a Family of hoped children.

14 Therefore thou shalt devour *z* men no more, neither ‖ bereave thy nations any more, saith the Lord GOD.

‖ Or, *cause to fall.*

z I will so bless thee, O land, that thou shalt bring forth and breed up many Sons and daughters, thou shalt see thy childrens children increase, and this reproach shall cease for ever.

15 * Neither will I cause *men* to hear in thee the shame *a* of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations *b* to fall any more, saith the Lord GOD.

* chap. 34. 29.

This *Verse* is a confirmation of what was promised in 12, 13, 14. *verses*, all which is doubled for more assurance, and each part already explicated. *a Ver.* 6. *lit.* f. and *ver.* 13. *lit.* u. x. *b Ver.* 13. *lit.* y.

16 Moreover, the word of the LORD came unto me, saying,

17 Son of man, when the house of Israel dwelt in their own *c* land, they defiled *d* it by their own *e* way; and by their doings *f* their way was before me, as the uncleanness *g* of a removed woman.

c In sulness, ease, and security as in days past they did. *d* Brought in much sin, and great guilt upon the land, *i. e.* on themselves, who dwelt there, and sinned greatly. *e* Leaving my Law, despising my Counsel, forsaking my Worship and Temple. *f* By their carriage, and practices in their whole conversation. *g* Or as one excommunicate, and cut off from the Congregation, because of some great sin. Or, since Idolatry is so often compar'd to Fornication, and Whoredom, possibly it may be here the filthiness of Spiritual Whoredom, I hated, and loathed the filthiness of their ways as I would the impurity of a whor'sh woman prostituting her self for gain. The word may include the reward of a Whore, as it doth *Ezek.* 16. 33.

18 Wherefore *h* I poured my fury *i* upon them for the blood that they had shed *k* upon the land, and for their Idols *l* wherewith they had polluted it.

h These and other sins were the true cause, that the land was emptied of men, there was no greatness for the Heathens calumny. *i* I was angry with them, and the effects of my anger were such, as made the land and cities desolate. *k* For Murthers committed in the land, and frequently charged on them, *Ezek.* 22. 3, 6, 9, 12, 27. and *chap.* 23. 45. *l* Idolatry was another of their sins, which brought desolation on them.

19 And I *m* scattered them among the heathen, and they were dispersed *m* through the Countreys: according to their way and according to their doings I judged them:

m My hand scatter'd them, and what hand can retain the inhabitants, that God will thing out? *n* Driven away as chaffe before the wind. *o* As their ways and doings provoked me, and deserved what I brought on them, so I judged them, and punish'd them with desolation.

20 And when they entred *o* unto the heathen whither they went, these * profaned *p* my holy name, when they *q* said to *r* them, these *f are* the people of the LORD, and are gone forth out of his land.

* Isa. 52. 5. Rom. 2. 24.

o When they were come into *Babylon*, and entred into familiarity with the inhabitants, as neighbours. *p* Did profanely sin against those precepts of my law, which heathens did know, venerate, and observe better, then the *Jews*, or it may include the misery, their sins had brought them to, which misery reflected upon their God in the opinion of the Heathen. *q* Their Heathen Neighbours. *r* The miserable and profane *Jews*. *f* With taunt, and cutting reprimand: These, These Captive Slaves, that are most forlorn of men, will have it, that their God is the Lord, the mighty, and the good God, the true and faithful one, that gave them the Land out of which they are driven. If he be good, as they boast, how comes it to pass his people are in such ill state? Or, is he not able to better their state? Was he weak, and could not keep them in their own Land? Or doth he falsifie his word? You miserable *Jews*, say what this meaneth. But, by their impure life, they open'd the mouths of the Heathen more to Blaspheme, and call the Holiness of God into question; when they saw his people so unholy, they concluded as is the people, so is their God, and this, as it was a great offence, and Scandal to the Heathen, so it was a great dishonour to God.

21 But I had pity *t* for mine holy name *u*, which the house of Israel had profaned among the heathen whither they went.

t I spared them, who in captivity continued to sin greatly against me, and for which sins I had just cause to cut them off; but I had pity. *u* For my own sake, and for the glory of my Name: had I destroyed them the heathen would have concluded against my Omnipotence, and my truth. I preserved, I reduced, I re-establishe them for the honour of my Mercy, Truth and Power.

22 Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not *this* *x* for your sakes, O house of Israel, but for mine holy names sake *y*, which ye have profaned *z* among the heathen whither ye went.

x Which I have done sparing you, and preserving you, and giving you favour in the sight of the Heathen: Nor do I that I am about to do for you, returning you to *Judea*, planting you, increasing you, and establishing you, and making you a blessing, I do not this for your sake, you deserve no such kindness from me. *y* My infinite Mercy is the spring and fountain, the vindicating my name from all imputation of weakness or unfaithfulness, and the magnifying the glory of my Goodness, Wisdom, Truth and Power, are the reasons, on which I do what I do for *Israel*. *z* Brought under suspicion with the Heathen, who think that the onely and almighty God, should do better for his own and onely people!

23 And I will sanctifie *a* my great *b* name *which was* profaned *c* among the heathen, which ye *d* have profaned in the midst of them, and the heathen shall know that I *am* the LORD *e*, saith the Lord GOD, when I shall be sanctified in you before ‖ their eyes.

‖ Or, upon.

a By clearing it up and removing the Objection that the *Jews* Sufferings and Sins among the *Babylonians* had raised. *b* They give the Heathen occasion to think meanly, and contemptibly of me, but I will shew I am as Great as Good, in both infinite. *c* See *ver.* 20. *d.* *p.* and *ver.* 22. *lit.* 2. *d* God chargeth the *Jews* with the Blasphemies the Heathen cast on God, the *Jews* were the cause of them, and they are therefore justly imputed to the *Jews*. *e* By what I do, the Heathen shall know what I am, and from the great and good things I do for you, performing my Promises, and purifying you, shall see I am Great, Good, Faithful and Holy; then shall I be sanctified in you, as I have been profaned by you in their eyes; and so 'twas, *Psal.* 127. 2.

24 For * I will take *f* you from among the heathen, and gather *g* you out of all countreys, and will bring you into *h* your own land.

* chap. 11. 17.

f The Heathen purposes, as *Pharaoh* did, to detain you Servants, think it impossible any power should take you out of their hand, or break the yoke, but I will do it, I will by omnipotent hand rescue you from their power. *g* They were dispersed to through 127 Provinces, that the heathen judged it impossible to reassemble them, but God will do this too. *h* So many difficulties lay in their way of getting into their own Land, that they thought them insuperable, so long Journey, so many Enemies, and strong, crafty, and malicious, so weak, poor, and unarmed people, *&c.* yet all these shall not prevent me; I will bring them safe to their own Land, and settle them. When this is done, they shall confess, and the Heathen shall confess, that I am Great, Good, Wise and Faithful to my promise; a God not like theirs, but worthy to be thought well of, and to be spoken well of, to be praised, and obey'd.

25 Then will I sprinkle *i* clean water *k* upon you, and ye shall be clean *l*: from all *m* your filthiness and from all your Idols *n* will I cleanse you.

i He alludes to the sprinklings under the Law, perhaps to that *Num.* 19. 9. which was for purification of sin; and 15, 20. *verses*. So God will purifie them from their guilt. *k* Some think it may refer to *Baptismal* water, if so, 'tis to the blood of Christ, signified by it, and this, say best Expositors, is here intended, and this is the blood of sprinkling *Heb.* 12. 24. *l* When Sin is remitted, the Person is indeed clean, both in account of God and Christ. *m* Tho' they have been many of all sorts, and among all ranks of men, yet multitude of sins shall not hinder me from pardoning. *n* That notorious great Abomination, your multiply'd Idolatry, I will pardon that also that ye may be clean. Thus Remission of Sin is promised.

26 A new *o* heart also will I give *p* you, and a new *q* spirit will I put within you: and I will take away the stony *r* heart out of your *s* flesh, and I will give you an heart of flesh *t*.

o A renewed frame of Soul, a disposition, and mind changed, from sinful to holy, from evil to good, from carnal to spiritual. See *chap.* 11. 19. *lit.* g. A heart in which the law of God is written as *Jer.* 31, 33. It is a sanctified heart, in which the Almighty Grace of God is victorious, and turns it from sin to God. *p* God takes it to himself, as indeed it is his onely work, vide *chap.* 11. 19. *q* This is *exegetical*, and tells us what the new heart is, 'tis a new holy frame in the spirit of man, which is put in him, not found in him, given to him, not wrought by his own power. *r* Stubborn, senseless, untracable heart, that receives no kindly impressions from Word, Providences, or the Spirit of God in its ordinary operations, and influences, that hardens it self in a day of Provocation, that is hardned by the deceitfulness of Sin; this evil heart shall be taken away, and God will do, who onely can do it. *s* Out of your flesh, put for the *man*. *t* That is a heart different from the stony hard heart, quite of other temper and frame, hearkning to Gods Law, trembling at his Threats, by gentlest Providences moulded to a compliance with his will; to forbear, do, be or suffer what God will, receiving the impress of God, as softned wax receiveth the impress of the Seal.

27 And I will put *u* my * Spirit *x* within you, and cause *y* you to walk in my statutes, and ye shall keep *z* my Judgments and do *them*.

* chap. 11. 19.

u Else-where *power on*, God will give, as freely, so abundantly. *x* The holy Spirit of God, which is the Immediate Principal cause of that change of an old heart into new, and of hard into soft, by the efficient cause we may know the effects, and understand what a New Heart is, and what the New Spirit is, when we know they are wrought in us by the Spirit of God, which is given to, and dwelleth in the Saints, which makes them Saints, and then abideth with them. *y* Sweetly, Powerfully, Successfully, yet without corruption; for our spirits, framed by Gods Spirit to a disposition suitable to the Spirits Holiness, readily concurreth, and co-worketh. *z* Be willing and ready, able and in your degree sufficient: to keep the judgments, and to walk in the statutes of God, which is to live Holiness.

28 And ye shall dwell *a* in the land which I gave *b* to your fathers; and ye shall be my *c* people, and I will be your *d* God.

a Spiritual blessings promised in *ver.* 25, 26, 27. are now followed with temporal blessings: to Earth doth follow Heaven, *ye shall dwell*; God adds this to his taking, gathering, and bringing into the land, *ver.* 24. when they are there, they shall settle and continue proprietors, possessing their own houses and Lands. *b* They were greatly pleas'd to think, *Canaan* their land was by God given to their Fathers; in this land under this character you shall dwell: The land that by promise to *Abraham*, was your right, 1345 years or near it. *c* As your Fathers were, who reverenced, loved, worshipped, obey'd and believed in me. *d* As I was their God to Protect, Guide, Comfort, and Enrich, *&c.* vide *chap.* 11. 20. *lit.* p. to perform promise to their Faith and Patience, and so you shall inherit the blessing.

29 I will also save you from all your uncleannesses *e*: and I will call *f* for the corn, and will increase it, and * lay *g* no famine upon you.

chap. 34. 25.

Perhaps the former part of this Verse would have been better joyned with the former *verse*, as a glorious fruit of Gods taking them to be his people, and his condescending to be their God. *e* Salvation from all uncleannesses includeth Justification in our Pardon, Sanctification the renewing our Minds, somewhat of Adoption in peace and hope, and a consummate Glorification in Heaven, that State of absolute purity, all this God gives, when he is our God. *f* Corn, all necessaries for aliment comprised in one, and these brought to them at Gods Call which they will hear, *Psal.* 105. 15, 42. *Hos.* 2. 21, 22. *g* This is Gods Arrow, he shoots it, where 'tis, he layeth it, but his people shall, neither have it their Misery or their Reproach any more: As in next *verse*.

30 And I will multiply the fruit of the tree, and the increase of the Field, that ye shall receive no more reproach of famine among the heathen.

The former part of this *verse* explain'd, see *chap.* 34. 27. and 8. 9, 10. *ver.* of this *Chap.* The latter part explain'd in *ver.* 29.

31 Then *h* * shall ye remember *i* your own evil *k* ways, and your doings that *were* not *l* good, and * shall loath *m* your selves in your own sight *n* for your iniquities and for your abominations.

chap. 16. 61. 63. Lev. 26. 39. chap. 20. 43.

h When I have given you my Spirit, renewed your hearts, brought you by miraculous mercy out of Captivity in a strange Land into Liberty in your own. *i* Call to mind, review, and examine all your past life. *k* Ways opposite to Gods, therefore both their own by choice, and also evil in their very nature, the ways the Prophets condemned, and threatned, as *chap.* 22. and *Jer.* 3. 5. &c. *l* It is a *Mithsis*, not Good, *i. e.* exceeding evil like, yea worse, then other Nations, *chap.* 5. 6. then *Sodom*, *chap.* 16. 48. *m* See *chap.* 6. 5. Your mind shall abhor what you loved, and deeply grieve at what you rejoyced in, when Swine, ye wallowed in mire, when made sheep, you shall as much fear, and fly from it. *n* Not in sight of others, but Repentance in the chief parts lieth more retired and inward, and loaths sins that are in the heart, tho' none ever knew them beside God and his own Soul. This fruit is the first and most sure sign of true Repentance.

32 Not for your sakes *o* do I *this*, saith the Lord GOD; be it known unto you: be ashamed *p* and confounded for your own ways, O house of Israel.

o To a Self-exalting people, who have too high thoughts of themselves, this is a necessary Monition; we are all like the *Jews*, proud of somewhat we have not, vide *ver.* 22. an old disease, and we long since warned of it, as well as they, *Deut.* 9. 5. 6. *p* Shame and Confusion, Self-abhorrence, and deepest Humiliation, that will become you, for you have walked stubbornly in your own ways, tho' I would have reclaimed you, and did call you back from them by my Prophets.

33 Thus saith the Lord GOD; in the day *q* that I shall have cleansed you from all your iniquities, I will also cause *you* to dwell in the cities, and the wastes shall be builded.

q Sin committed, that deserveth, and sin imputed, that doth bring down Judgments on the sinner, so did the *Jews* sins, and continued the Punishment in those Judgments, until a Pardon take away Guilt, and then Judgments will be removed; so here, pardoned Captives return to, and dwell in their own Cities; Sin unpardoned vexed the Countrey, but Sinners repenting and pardon'd shall build the wastes. Sin unpardon'd leaves the land Unrilled and Barren, but pardon'd ones shall Plough, Sow, Reap, and Eat.

34 And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

35 And they *r* shall say, This land *that was* desolate, is become like the Garden of *f* Eden *: and the waste and desolate and ruin'd cities *are become* fenced *t*, *and* are inhabited.

* Isa. 51. 3.

r Strangers, or Forreigners, who had heard or seen the sad wastes, and now either hear or see the replanting of it, and how it succeedeth. *f* See the phrase, *chap.* 28. 13. most fruitful, pleasant, and desireable. This is true of the Church of Christ without an *Hebrew*, but here 'tis to be accommodated by a comparative, thus, that good state the *Jews* are now in, compar'd with what they were in, is as an *Eden* to a Wilderness. *t* Not onely built for habitation, but fortified for defence.

36 Then the heathen that are left *u* round about you shall know, that I the LORD build the ruined places, *and* plant *that that was* desolate: I the * LORD have spoken *it*, and I will do *it*.

* chap. 17. 24. and 22. 14. and 37. 14.

u That were not carried away and dispersed, whether they were *Tyrians*, *Zidonians* on the North, or *Ammon*, and *Moab*, and the *Philistins*, and *Edomites* Eastward and Southward, these remnants of the heathen shall see and confess a Peculiar Providence of God toward the *Jews*, in their flourishing so greatly upon their return.

37 Thus saith the Lord GOD; I will yet *for* this be enquired *x* of by the house of Israel, to do *it* for them, I will increase them with men like a flock.

x Though I have repeated so often my promise to return them, to rebuild, to multiply them, yet they shall know, 'tis their duty to intreat it, to wait on me, and then I will give a merciful answer, and do it. Thus *David* pray'd, when he knew the return was sure and near. Or else it may be thus; Above all this, or yet more than all this, I will be found of them, when they do seek me, thus 'tis a promise made to their prayer, in the other 'tis a requiring them to pray, so they shall increase as a Flock.

38 As the holy † *y* flock, as the flock of Jerusalem in her solemn *z* feasts; so shall the waste cities be filled with flocks of men: and they shall know that I *am* the LORD.

† Heb. *flock of holy things.*

y Flocks designed to holy uses, as Sacrifices, and therefore farther described by the place where they are, *Jerusalem*. *z* The occasion, and time, solemn Feasts, either the three annual great Feasts, or you may take in the daily Sacrifices. These flocks were for quality, the best of all, and for numbers, very great, on the solemn Feasts. 30000 at once of Lambs and Kids in *Josiahs* time, and many more at the passeover in after times. Thus should men multiply, and fill the cities of replanted *Judea*.

CHAP. XXXVII.

1 THE hand *a* of the LORD was upon me, and carried me out in the spirit *b* of the LORD, and set *c* me down in the valley *d* which *was* full of bones *e*.

a Either the prophetick Spirit, as *chap.* 1. 3. and *chap.* 8. 1. *lit.* g. moving him to prophesie by this Emblem, or else the Spirit of God carrying him *visionally*, not *corporally* as in *chap.* 8. into such a prospect or landskip. *b* Either in the Power of the Spirit of God, or it may refer to the Prophets own Spirit, he was in his Spirit, or Mind and Apprehension. *c* So it seemed to me in the vision, that I was set gently down. *d* 'Tis vain to enquire what vally this should be, which was visional, not corporeal or real. *e* 'Tis as vain to enquire, whose bones these were, they are *visional* and *Hieroglyphicks* of *Israel's* present Condition.

2 And caused *f* me to pass by them round about

bout *g* : and, behold, *h there were* very many *i* in
‖ Or, *Champian.* the ‖ open *l* valley; and lo, *they were* very dry *m*.

f In the same manner I was made to go round about them, in which I was carried to see them. *g* Round, round, perhaps twice or oftner to view them well. *h* He reports, what he observed remarkable. *i* For number first, they were not only many, but very many, as *ver.* 10. that they made an exceeding great Army. *l* The place next, the face, or surface of the plain, exposed to wind, weather, and to violence, *m* The quality of them, dry, very dry, in which could be nothing that might promise life.

3 And he *n* said unto me, Son of man, can *o* these bones live? and I answered, O Lord GOD, thou knowest *p*.

n The Lord, who brought *Ezekiel* hither, asks him what he thought. *o* Either is it likely they should, or is it a future thing, that shall be, or possible, that they may live? *p* The Prophets answer refers all to God, to whom all things are possible, which argue power in doing, and who knows all he will do in time to come, the Prophets answer seems to own the possibility, and refers the futurity to the will of God.

‖ Or, *Over.* 4 Again he said unto me, prophesie *q* ‖ upon these bones, and say unto them, O ye dry bones, hear *r* the word of the *s* LORD.

q The Prophet had spoken often to things, that could as little hear, as these bones could, yet when they are deaf to a Prophet, they'l hear the Prophets God. *r* Alas what dry bones hear! no, not a syllable of this word. *s* But this they will hear observe, and obey it, his voice, who calls things that are not, and makes them to be, gives being by his Word.

5 Thus saith the Lord GOD unto these bones; Behold, I will *t* cause breath *u* to enter into you, and ye shall live *x*.

t My Prophet prophesied and spake, but I saith the Lord onely can. and I will surely give life to them. *u* When God had formed *Adams* body, as lifeless as these bones, he created him a living Soul, by breathing into his face the breath of life. by a creating power he brings breath into these bones too. *x* The effect shall be sure and speedy, when God brings his power to work it.

6 And I will lay *y* sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you; and ye shall live, and ye shall know that I *am* the LORD.

y Sinews tye the bones together. *z* Flesh fills up the hollownesses, and being full of Muscles, helps motion. *a* Skin as the upper silken Garment, covers all with a clear, and blushing colour. *b* Breath lastly must be added: all this God declares he will do, and I suppose, these promises are what the Prophet is to declare to these bones that they may revive.

7 So I prophesied *c* as I was commanded *d*: and as I prophesied *e* there was a noise *f*, and behold, a shaking *g*, and the bones came together *h* bone to his bone.

c Declared, or pronounced these promises, or gracious purposes of God concerning them. *d* Whether it was thus or some other way, the Prophet was commanded it, and so he did it, he spake to them, which could not but be deaf to him, and which could not but hear when God speaks. *e* Either according to the purport of my prophesie, or rather during the time, or while I was prophesying, or so soon as I prophesied. *f* Thunder say some; others, more likely, the noise was the rattling of the bones in their motion; such noise they could not but make where multitudes of them heaped, or laid together dispersed, and rowl themselves from one to other, till they meet their fellow bones. *g* There was a trembling or commotion among these bones, enough to make this noise, and to manifest a Divine Presence, and word from God working among them. *h* Crept, or with this shaking motion, glided nearer and nearer, till each bone met the bone, to which 'twas to be tied.

8 And when *i* I beheld *k*, lo, the sinews, and the flesh came *l* up upon them, and the skin covered them above *m*: but *there was* no breath *n* in them.

i The noise he heard would certainly make any one look, and consider what 'twas, *k* Looked carefully, and heedfully observing. *l* Came gradually spreading it self, is what grows wider and longer. *m* uppermost the skin covered them. So here were men in skin, with flesh, sinews, bones, but, like *Adam* before inspired with the breath of life. *n* The Spirit of life was yet wanting.

9 Then said he *o* unto me *p*, prophesie *q* un-
‖ Or, *breath,* or *spirit.* to the ‖ wind *r*, prophesie, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds *s*, O breath, and breathe upon these slain *t*, that they may live *u*.

o The Lord God. *p* To *Ezekiel* viewing, and no doubt wondring at the sight. *q* Declare to that, what my Will is. *r* Spirit *Heb.* and might be to rendred, but our version hath it *wind*, while the *French* hath it *Spirit*, *i. e.* the Soul, whose Emblem here is Wind, which, as it died gently blow upon these lifeless Creatures, they received, each inspired with its own Soul and Spirit. *s* Gather your selves from all quarters of the Earth under Heaven, unite to your own bodies, inspire them once more. *t* By sword of Enemy long since, some of them these 70 years. *u* Revive, and rise.

10 So I prophesied *x* as he commanded me, and the breath *y* came *z* into them, and they lived *a*, and stood *b* up upon their feet, an exceeding great *c* army.

x See *ver.* 7. *lit.* c. *y* The Spirit *Heb.* the Spirit of life, or the Soul. *Gen.* 2. 7. *z* Entered, took up it's abode. *a* Presently discovered, that they did live. *b* Rose with strength, able to support themselves. *c* A *Power.* so the *Heb.* or Army of strong, couragious, and well ordered Souldiers. The phrase in the *Heb.* is very full. A Power, or host great, very very great, thus they rise, that the Prophet and we might know, how safe in themselves, and how terrible they would be to their Enemies.

11 Then he said unto me, son of man, these bones are the whole *d* house of Israel: behold, they say *e*, Our bones are dried *f*, and our hope is lost *g*, we are cut off for our parts.

d The Hieroglyphick, or Emblem of the house of *Israel.* *e* Think, discourse, and conclude. *f* Their State as hopeless, as far from recovery, as dried bones scattered abroad first, and undistinguisht heap'd up at last, are from life. *g* The hope, not that false Prophets gave us, but that the true Prophets proposed to us, is utterly lost, and we are out of all expectation of a recovery.

12 Therefore prophesie *h*, and say unto them *i*, Thus saith the Lord GOD; Behold *k*, * O my people, I will open your graves *l*, and cause you to come out *m* of your graves, and bring you *n* into the land of Israel. * Isa. 25. 8.

h Tell them their mistake, and revive their hope by a new promise, and declaration of my purposes of mercy towards them. *i* These poor desponding, dejected *Israelites*. *k* Consider what my Prophet assures you he hath seen, dry bones miraculously revived. and standing up in power as a mighty Host, so shall you. *l* Though your Captivity be as Death, your Prisons and Confinements close as the Grave, yet I will open those Graves. *m* I will lift you out, lend you a hand to bring you out with life, and strength. *n* Be your guide, that you may know the way, be your support, that you may be able to go, and your Guard, and defence against dangers of the way, that you may certainly come into your own land.

13 And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves.

When your restitution to your own land. and your prosperity in your land, when your growth to strength and power, shall be so miraculously effected, then you shall acknowledge, and publish the glory of my Power, Faithfulness, Goodness, and Wisdom.

14 And shall put my spirit *o* in you, and ye shall live *p*, and I shall place *q* you in your own land: Then shall ye know that I the LORD have spoken *r it*, and performed *s it*, saith the LORD.

o See *chap.* 11. 19. *lit.* f. and *chap.* 36. 27. *lit.* x. *p* Joyful in, thankful for, and contented with your blessings I give. *q* Quietly, and in rest settle you in your own habitations, and in your antient Possessions. *r* This shall demonstrate the truth of my Promises. *s* Fulness, and punctualness of my performances.

15 The word of the LORD came again unto me, saying,

16 Moreover, thou son of man, * take thee * See Numb. one *t* stick, and write *u* upon it, For Judah *x*, *y*. 2. and for the children of Israel *y* his companions *z*, then *a* take another *b* stick, and write upon it, For Joseph *c*, the stick of Ephraim *d*, and *for* all the house *e* of Israel his companions *f*.

t Tablet, *i. e.* a writing Tablet or a Tally, such as is fitted to be written upon, or a Rod, or Staffe, on which thou may'st write,

write, the *Heb.* calls it *wood*, without describing it's form and fashion, but whatere it's fashion was, it must be but one, *u* The Inscription is not onely commanded, but the words also, in which 'tis to be written. *x* The Tribe, or possibly the Kingdom; if the latter, then the companions mentioned will be such as in process of time fell off from the ten Tribes, and united with the Kingdom of the house of *David*; if the former, which is most likely, then *y* His Companions are *Benjamin* and *Levi* in part. *z* Who kept with the Tribe of *Judah* their obedience to *David's* seed. *a* When thou hast written on the first stick, then take *b* A second stick, such as the first was. *c* He was Father of two Tribes, one of which was chief of the Ten Tribes, and is therefore mention'd here *d* *Ephraim* was the Son of *Joseph*, whom his Grand-father blest, and by Prophetick Spirit foretold, and promis'd that he should be one of the chief of all the Tribes; and *Ephraim* was most considerable in the Kingdom of *Israel* when divided from the other two. *e* The other Nine Tribes. *f* Who did at first side, and have continued still with *Ephraim*. Some say *Ephraim* was the whole Kingdom of the Ten Tribes, and that *f* His Companions were the Gentiles converted to the Faith of Christ, which I wish were well proved.

17 And joyn *g* them one to another into one stick; and they shall become one in thine hand.

g Some would have this done miraculously, but I do not think God bade the Prophet work a Miracle, were it so, God would rather have said, I will make them one, for he can do Miracles, 'twas enough if glew'd together, or but held in his hand, so that in his hand they were one.

18 And when *h* the children of thy *i* people shall speak unto thee, saying, Wilt *k* thou not shew us what thou *meanest* by these?

h So soon as they enquire. *i* To whom thou are watchman by office, and near of kin by natural descent. *k* There was some reason why they might doubt, whether he would, because they had carried it so frowardly toward him; therefore they request it by an Interrogatory. *What dost thou?* We shall never know the meaning unless thou unfold it, wilt thou not do it then?

19 Say unto them, thus saith the Lord GOD; Behold, I will take the stick of Joseph *l* which *is* in the hand *m* of Ephraim, and the tribes of Israel his fellows *n*, and will put them with him *o*, *even* with the stick of Judah, and make them one stick *p*, and they shall *q* be one in mine hand *r*.

l On which *Joseph's* name is written, and which represents *Joseph*. *m* Which was under the government of *Ephraim*, or thus, which is the Tribe of *Ephraim*, the latter explaining the former. *n* See *ver.* 16. *lit.* c. f. *o* *Judah* and his companions. *p* One Kingdom, one people, whereas these have been divided, and Enemies a great while. *q* Real, cordial in their union. *r* Under my Government, Care, and blessing. This is the meaning, God will make the two divided Kingdomes one in his hand, as I make these two sticks one in my hand.

20 And the sticks whereon thou writest shall be in thine hand before *s* their eyes.

s To affect them the more, and to assure them the sullier, let them see these two divided sticks made one in thy hand.

21 And say unto them, thus saith the Lord GOD; Behold, I will take the children of Israel *t* from among the heathen whither they be gone *u*, and will gather them on every side *x*, and bring them into their own land.

See this explain'd *chap.* 36. 24. *lit.* t The ten Tribes, as well as *Judah*, and *Benjamin*, at least, many of the ten tribes. *u* The expression seems to look to them that were gone among the Heathen by a voluntary peregrination, whether before the Captivity or after it, I will not conjecture, but 'tis likely enough to me, that among the *Jews* carried away, and among their children, there were some that were uneasie, where they were against their wills, who would ramble, and range over Countreys hoping to fare better, and perhaps these wanderers may be the persons meant by this *gone*, where they are, who walk't thither, as in the *Heb.* *x* The wind was to come from the four coasts of heaven. *ver.* 9. *lit.* f. thereby telling us, they should, as in this, be gathered on every side.

22 And * I will make them one *y* nation in the land *z*, upon the mountains of Israel; and * one king *a* shall be king to them all: And they shall be no more two *b* nations, neither shall they be divided into two Kingdoms any more at all.

Isa. 11. 13. Ezek. 37. 18. Jer. 3. 11. Hosh. 10. 15.

y They were one in *David's* time, who was Type of the *Messi-*

ah, and continued so to the end of *Solomons* time, where mine includes peace. So when the Beloved, the Peace-maker, the *Messiah* shall be King, and on his Throne exercising his kingly Power, they shall be once more one again. *z* Of *Canaan* called here, as elsewhere, the Mountains of *Israel*, a *Mystic* mark, and best, if not learnedst, interpreters understand not *Zerubbabel*, nor *Nehemiah*, nor *Judas Maccabeus*. *b* The union under the *Messiah's* visible and actual exercise of his Regal power shall be perpetual. On this place to full and express for a firm lasting union between the two Nations *Ephraim*, and *Judah*, and their being of two kingdoms made one in the land, whence they were scatter'd some take occasion to enquire whether it be fulfill'd already, or remaineth yet to be accomplish'd, the discussion whereof, as very alien to a literal paraphrase, and would be too prolix. I pass over, saying no more of it in the affirmative or Negative.

23 Neither shall they defile *c* themselves any more with their *d* idols, nor with their detestable *e* things, nor with any of their transgressions *f*: but I will save *g* them out of all their dwelling-places, wherein they have sinned *h*, and will cleanse *i* them: so shall they be my people *k*, and I will be their God.

c Idolatry is a very defiling sin, and the *Jews* in both Kingdom's exceedingly addicted to it, pertinacious in it to the utter ruin of both kingdoms, but after the return from *Babylon* Captivity, we find no where, that they fell to Idolatry. *d* It may refer to the Heathen, and then 'tis, they shall not defile themselves with the Idols the heathen did worship, or to the Idols of the *Jews*, their own Idols, with which they shall no more be defiled. *e* The same with Idols, and added to see our the loathsomness of the sin. *f* The former obstinate, bold, daring transgressors did that which these shall not defile themselves with, Vid. *chap.* 36. 25, 33. and *chap.* 11. 17. 18. *g* Whilest there I preserved them, and now I will bring them safe out of the places. *h* Where out of a bad fear, or worse choice, they fo'd, as did the Heathen with whom they dwelt. *i* Both sanctifie and make them holy, and justifie and give them pardon, *chap.* 36. 29. *k* Vid. *chap.* 11. 20. *lit.* p. and *chap.* 36. 25. *lit.* d.

24 And * David *l* my servant *m* *shall be* king *n* over them; and * they all shall have one *o* shepherd: they shall also walk in my judgments, and observe my statutes and do them *p*. * Isa. 55. 11. Jer. 23. 5. and 30. 9. Hos. 3. 5. Luke. 1. 32.

l See *chap.* 34. 23, 24. 'Tis the Son of *David*, who was the So his Lord, that is here intended. *m* The *Messiah* in his Mediatory Office is Gods Servant, and our Saviour. *n* Over their hearts, and rule there in spiritual manner. *o* This King shall be a shepherd, that feeds, not fleeceth the flock; but one chief shepherd, others, that feed and rule the flock are to by Commission from him. *p* It is both declaratory of Duty, and predictive of the Event, and promisory of ability and assistance to keep the holy Commandments of God, Christs Kingdom is that, which by law and precept commandeth Righteousness, and which by Grace, and power strengthens its subjects to this, and so the event is sure, and freest grace makes holiest lives. * Ver. 22. Joh. 10. 16.

25 And they *q* shall dwell in the land that I have given *r* unto Jacob my servant, wherein your fathers *s* have dwelt; and they shall dwell therein, *even* they and their children, and their childrens children for ever *t*: and my servant David *u* *shall be* their prince for ever.

q The Ten Tribes, and the two Tribes. *r* See *chap.* 28. 25. *lit.* h. i. *s* *Abraham* and *Isaac* and *Jacob*, whose memory you venerate, and greatly affect to be heirs more of their lands and houses than of their virtues and piety. *t* If this Prophesie or Promise be to be understood with the precedent verses in the letter of it, and not mystically and onely spiritually, I doubt not but to the end of the World, till Christs coming to Judgment, the *Jews* converted to Christ, and professing the Gospel, shall they and their seed after them, inherit this land of *Canaan* in much peace and glory. But I speak on supposition not asserting any thing herein; *u* Typically understood it asserts the everlasting Kingdom of our *Messiah*, and the everlasting happiness of all the faithful subjects of this King, Vid. *chap.* 34. 23, 24.

26 Moreover, I will make *x* a * covenant of peace *y* with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my † sanctuary *a* in the midst of them for evermore *b*. * Isa. 54. 10. Ezek. 34. 25. chap. 37. 26.

x As 'twas my kindness to your fathers to give them, so shall it be to you, to give you my blessings on the fire and inviolable security of a Covenant. *y* Comprehending all blessings that may give a People content, and render them happy. Peace with God in Heaven. Peace in your Conscience with your selves, with your brethren in the Church, with the Beasts of the Field, and with your enemies, who shall for fear, tho' not of love, keep peace with you, while your ways please your God.

7 The spiritual part is absolutely endless, the external part shall be for a long time as 'tis always to be interpreted where Temporals seem promised for ever. *a* Both Temple, and worship, not such as is typical of the *Messiah* to come, but such as may assert he is come, such as bring to the knowledge, love, and obedience of him. I will set up a spiritually glorious Temple, and worship amidst you. *b* Never to be alter'd, or abolisht on Earth, but to be consummated in Heaven.

* Joh. 1. 14. * chap. 14. 11. 27 * My tabernacle *c* also shall be with them; yea, I will *d* be * their God, and they shall be my *e* people.

c The Tabernacle of my presence, or wherein I will shew my presence among them. Their Fathers had a tabernacle of Witness, so shall they, that was brought by *Jeshua* into *Canaan*. But the *Messiah* shall bring with him a better, a spiritual, and heavenly. *d* See *chap.* 11. 20. *Rev.* 21. 1, 2, 3. *e* By my grace I will make them Holy, as the people of a Holy God ought to be, and I will make them happy, as the people of the ever blessed God expect and hope to be.

28 And the heathen shall know that I the LORD do sanctifie Israel, when my sanctuary shall be in the midst of them for evermore.

When Christ by his spirit in Gospel Ordinances is among them, it shall appear they are a consecrated and a sanctified People.

CHAP. XXXVIII.

1 AND the word of the LORD came unto me, saying,

* Rev. 20. 8. || Or, *Prince of the chief.* 2 Son of man, set thy face *a* against * Gog *b*, || the land of Magog *c*, the || chief *d* prince *e* of Meshech and Tubal *f*, and prophesie against him.

Since the two former Chapters had assured so great and wonderful blessings to the *Jews*, after the return out of *Babylon*, and the gathering them together in their own land: It is more then probable, the *Jews* would expect a full accomplishment of all these things quickly after their return, and if troubles should, as they did, intervene, and prove long, be discouraged, and quarrel with Providence, God doth in this 38th. and the 39th. *Chapters* forewarn them by telling what enemies and troubles would interpose themselves to the great losses, and dangers of the *Jews*, ere they should overcome them, and Go should fully and finally deliver them. *a* See *chap* 20. 46. *lit.* n. and 21. 2. and 25 2. and 35. 2. *lit.* a. *b* This cannot be it points out some one, by whom the troubles foretold were begun, yet the Successors of this one, who ere he was, and included, and designed by this Gog, nor is he to be limited to one certain nation, that he was King of, nor yet confin'd to one age, or (it may be) to two or three; Some will fix the beginnings of this *Gog* among the *Seleucidæ*, and take in the others, who divided the *Grecian* Empire among themselves, and who did much hurt to the *Jews*, the history of which in part you meet with in the Books of the *Maccabees*. But if we must account why these are called *Gog*, perhaps this may suffice: *Gyges*, who gave name to the land, Predecessor to *Crœsus* (for he was Grandson to *Gyges*) was conquer'd by *Cyrus*, deprived of the Kingdom; and this made and continued Tributary to the *Persians*, till taken from them by the *Grecians*; and when that Kingdom was divided, it fell among the Successors of *Alexander* in *Seleucus* line, and so the *Seleucidæ* may, not without some ground, be thought pointed at by *Gog*, whose countrey fell into the hand of *Seleucus* by the Successes he had against *Antigonus*. And of all the *Seleucidæ*, the sixth from *Seleucus* stands fairest for it, this was *Antiochus Epiphanes*, Type of *Antichrist*, and a fierce Enemy of the *Jews*. Others judge this War, in which *Gog* is Prince and Leader, refers to times much later, and there are several particulars that do not well suit with the times of *Antiochus Epiphanes*. They will therefore rather refer it to some *Scythian* King or Kings, and that the time is still to come, wherein this Prophesie is to be fulfilled. And that it must intend those Enemies of Gods Church who descended from the *Scythians*, and are now masters of *Cappadocia*, *Iberia*, *Armenia*, or are in confederacy with the *Tartars*, and those Northern Heathens. Now the Armes and Equipage here mention'd well suit with these *Scythians*, and they with the *Turks*, as like to make up part of this Army. But others think, that All the Enemies of *Israel* in all quarters, all, both open and secret Enemies are here intended, and that the *Antichristian* forces, and combinations are what the Prophet foretells; and if from a conjunction of affairs now, or lately on foot in the World, we might make our guess, the Invasions of the *Turks* on one side, and the contrivance of others on this side *Christendom* to extirpate the Northern Heresie, as some have called our Religion, we might be excus'd, if we erre, saying, The *Constantinopolitan Antichrist*, and the *Roman Antichrist*, with all their associates, and helpers, are this *Gog*. *c* *Magog* is, at least, part of *Scythia*, and comprehends *Syria*, in which was *Hierapolis* taken by the *Scythians*, and called of them *Scythopolis*. It is then that Country, which now is in subjection to the *Turks*, and may be extended thro' *Asia minor*, the Countreys of *Sarmatia*, &c. from those parts under more, then one in Succession of time and in the last times under some one particular active undertaking, and daring Prince, Enemy of *Israel*, all their power will be stir'd up against Christ and Christians. *d* Or Prince, who is Supream in Authority, most violent in opposition to the Church of Christ, and most active to attempt its ruine. *e* What we render Prince, may well be the proper name of *Araxes* in *Arabick*, principal River of *Armenia*, and so that the first Countrey mention'd under the command of *Gog*, or the *Scythians* of mount *Taurus*, which were called *Rhos*. *f* Vid. *chap.* 27. 13. *lit.* k. l.

3 And say, thus saith the Lord GOD; Behold, I *am* against thee, O Gog, the chief Prince of Meshech and Tubal.

4 And * I will turn *g* thee back, and put * 2 Kings. 19. 28. *h* into thy chaws, and I will bring *i* thee forth, and all *k* thy army, horses *l* and horsemen, * all of them clothed *m* with all sorts of * chap. 23. 12. *armour*, *even* a great *n* company, with bucklers *o* and shields, all of them handling *p* swords.

g The words seem to imply a diverting him from some other enterprise, or else intimate to us, when that mighty power come out, they are still under God's controul, and he will turn them back from what they intended, that they shall not effect it. *h* See this expression *chap.* 29. 4. *i* So dispose affairs, thou shalt leave thine own Countrey to invade and spoil, and destroy *k* The whole power thou canst make. *l* Those Nations *Sarmatæ*, or *Scythians*, *Cappadocians*, &c. or, which comprise all the *Turks* and *Tartars* are to this day strong in Horse, and their Armies consist much of Horsemen. *m* Their Leaders both rich and gaudy, yet well armed, and their Souldiers well provided too, and we know how they, and other Antichristian Souldiers march which all Winlike provisions. *n* In vast Armys far greater, then any of their Neighbours can bring out against them. *o* Bucklers for their foot, and shields for their Horsemen, as *Servius* observes the difference between the two latin words *scutum* and *clypeus*, if not misreported, I doubt whether the *Heb.* words do so differ, however these were for defence of those, that bear them, and to this day the *Tartars* use oblong shields for defence on Horseback, as the figures represent them to our eye. *p* That is very ready, expert and strong in using the sword, this to slay the Enemies, as the other to save themselves.

5 Persia *q*, Æthiopia *r*, and || Libya *s* with || Or, them; all of them with shield and helmet *t*.

q The Land for the People *Mahometans*, and Enemies to the Name of Christ. *r* Not the *African*, which is *Habussia*, or *Nubia*, or both the old *Macrobii*, but the *Asiatic*, or *Arabian* *Æthiopia* posterity of *Cush*, *Mahometans* too. *s* A People of *Africa* either now Subjects of, or Confederates with the *Turks*, and who are near enough to joyn, when the effect shall demonstrate this *Gog* who he is. *t* Prepar'd to save themselves what they can, tho' they slay their Enemies. Now some of all these were in the Armies of *Antiochus* against the *Jews*, and many more will serve in the last Army of *Gog*.

6 Gomer *u*, and all his bands; the house of Togarmah *x* of the *y* north quarters, and all his bands; *and* many people with thee.

u Inhabitants of *Galatia* called formerly *Gallogræci*, *Phrygians*, and *Bithynians* also these descended of *Gomer*. *x* *Paphlagonia*, and *Cappadocia*, see *chap.* 27. 14. *y* It might be read in apposition, and leave out *of*, so 'twill bring in many more to assist *Gog*, beside all those mentioned, the more Northern people, the numerous *Tartars* shall with all their bands fight for *Gog*. *z* Great, and mighty of Stature, and strength, and courage as well as many in numbers.

7 Be thou prepared *a*, and prepare for *b* thy self, thou and thy company that are assembled unto thee, and be thou a guard unto them.

a 'Tis an *Ironie*, God, the Prophet, and the Church deride this mighty preparation, as once the daughter of *Sion* laughit *Sennacherib* that proud *Assyrian* to scorn, and the scoffe is doubled. *b* Such a mighty Army will need great Magazines, and Granaries, and Good Watches, and Guards for their marching in safety, therefore awaken thy diligence, let nothing be wanting, for, O *Gog*, thou wilt find, I am against thee, saith the Lord.

8 After many dayes *c* thou shalt be visited *d*: in the latter *e* years thou *f* shalt come into the land *g* *that is* brought back from the sword, *and is* gathered out of many people against *h* the mountains of Israel, which have been always waste *i*: but it *k* is brought forth out of the nations *l*, and they shall dwell safely *m* all of them.

c Some refer this to the time of the *Maccabees*, about 200 years after their return, and finishing the repairs of the City Wall; others say, after the expiring of the 1000 years spoken of, *Revel.* 20. 7. But certainly the full accomplished dayes are yet to come, when *Gog*, and *Magog* shall be destroyed, and so these dayes are the latter dayes of the *Messiah's* Kingdom among men. *d* Be called to account, judged and punished for thy violence, and possibly convinced by thy overthrow, it may prove a visitation in mercy for Conversion. *e* These must be contemporary with the many dayes already mentioned, so that, where those, there these also are to be fixed. *f* *Gog* with all thy numbers. *g* The Land of the *Jews*, who were under this character in the *Maccabees* time, and will be under the same in these latter dayes, a people of God recovered from slavery, and captivity, into which the sword of their Enemy brought them, but God had now gathered out of the Countreys. *h* If it refer to *Gog*, 'twas against the Mountains, but, if it doth, as it may, refer to the people gathered, it should be *by*, not *against* the mountains. *i* Either designed to desolation by the rage, and malice of Enemies, or else because so long waste that it is beyond the memory of many living, 'twas 400 years and upwards from this prophecy to *Antiochus Epiphanes* Death, if he were *Gog*, but if the Ten Tribes, gathered to the two, and made one Kingdom, be this people, and the wasted Mountains refer to them, they may well be called Mountains always waste; for 'tis already 2400 years since the Ten Tribes were carryed away by *Salmanezer*. *k* The Land of *Canaan*, *i. e.* the people of it, *Land* being, as often before, put for *People*. *l* Among whom they were scattered, of which Nations, though we can give account of them, to whom the Two Tribes were in Captivity, we cannot so of them, to whom the Ten Tribes are to this day Servants, but if this prediction do as much concern them, as some confidently believe, these dry bones shall revive, and come together. *m* This began at least to be fulfilled, when, for some 380 years after their return, they lived tolerably quiet, afterwards *Antiochus* vext them, and did them much damage, what remains of longer, and fuller quiet, and prosperity after the slaying of *Gog*; time will discover to the people of God, whose lot 'twill be to stand up in those dayes.

9 Thou shalt *m* ascend and *n* come up like a storm, thou shalt be like a cloud to cover *o* the land, thou, and all thy bands *p*, and many *q* people with thee.

m Sometimes such phrase declares dury, and is preceptive, but here it declares the event, and is predictive, *Gog* will, tho' he should not. *n* The *Hebrew* might be read thus, *Thou shalt ascend as a storm, thou shalt come as a cloud.* This storm is violent with confused tumultuous noises, and with devastation, as the word implieth; and come, as a Cloud that is, as dark, as large, and as inevitable, and which continueth the violent waving storm. *o* *Gog*, and his bands shall be a storm, that over-spreads the whole Land. *p* Troops, or Wings. *q* Many in number, great in courage, and strength.

10 Thus saith the Lord GOD; it shall also come to pass *that* at the same *r* time shall things come into thy mind, and thou shalt || think *t* an evil thought. || Or, *conceive a wicked or pernicious purpose.*

r That the people are gathered together, settling in peace, before they have secured themselves, much like the Dragon waiting on the Child-bearing woman with purpose to devour her Child. *s* Projects or designs for mischief, as appears *ver.* 11. *t* And these mischievous thoughts thou shalt so manage, as to forecast how they may, and to set on the execution, till they do take effect. if *Antiochus Epiphanes* be this *Gog*, *Daniel* in *chap.* 11. *ver.* 24, 25. foretels the like thing of him against *Egypt*.

Jer. 49. 31. 11 And thou shalt *u* say, I will * go up *x* to the land of unwalled villages *y*, I will go to them that are at rest *z*, that dwell || safely *a*, all of them dwelling without walls *b*, and having neither bars nor gates. || Or, *confidently.*

u Thou wilt resolve in thy self, and declare it to thy Counsel. *x* Invade with all thy puissance. *y* Weak, and without any considerable defences, a scattered people that dwell in Villages, can make little, if any resistance. *z* Who will willingly be quiet. *a* Suspecting as little evil from others, as they intend little against others, and trusting in the protection of their God, who hath promised they shall dwell safely. *b* That may resist, and be too strong for my Forces, and Engines, though they have Walls, Bars, and Gates, yet *Gog* accounts as none against his mighty Armies.

12 † To take a spoil *c*, and to take a prey *d*; to turn thine hand *e* upon the desolate places *f* *that are now* inhabited *g*, and upon the people *that are* gathered out of the nations which have gotten *h* cattel and goods, that dwell in the † midst of the land. † Heb. *to spoil a spoil, and to take the prey.* † Heb. *natural.*

c The *Scythians*, and those other Nations in this Army, were from their original a violent, unjust, and thievish people, addicted to Robberies, and they now, under this *Gog*, follow the old trade. *d* The same repeated. *e* Either it speaks the ease, with which *Gog* presumeth he shall do, what he intendeth, or the sad desolation, which he would cause to return upon the *Jews*. *f* Made so by the *Babylonians*, and continued so, till of late years past. *g* Newly repeopled, and rebuilt upon their return out of *Babylon*. *h* Or which are now by your Husbandry, and diligence getting somewhat of Estate, and Riches, or, as we read it, *have got* it; for 'twas to *Antiochus Epiphanes* time from their return near 350 years, and from the finishing the Walls of *Jerusalem* by *Nehemiah* to *Antiochus* time, 200 years, so that in that time, the *Jews* might be grown rich enough to be accounted a great prey to him, if he were this *Gog*, however such the *Jews* will be thought, when *Gog* attempts this enterprise.

13 Sheba *i* and Dedan *k*, and the merchants of Tarshish *l*, with all the young lions *m* thereof, shall say unto thee, Art thou come to take *n* a spoil? Hast thou gathered thy company to take *o* prey? to carry away silver and gold, to take away cattel and goods, to take a great spoil?

i Vid. *chap.* 27. *ver* 22. this *Sheba* was Southward, and contains all of that Coast, which assisted *Gog*. *k* *Idumeans*, or the most easterly parts of *Arabia Deserta*, by these are noted the Eastern Nations, that assisted, say some. *l* The Inhabitants of the Sea Coast Westward, and *Magog* North. Robbers by Land on three sides, Pirates by Sea on the fourth in a confederacy to spoil the Church of God. *m* Young men thirsty of blood, but more of spoil flock to *Gog*, resolved to join, if they may, rob, and spoil for themselves. *n* This repeated enquiry made by these, I suppose, is not so much to found the intentions of *Gog*, as 'tis a capitulation and agreement to come to his assistance, and on condition they might have, possess, and carry away what they seize, they are for him, and they mention particulars, Silver, Gold, Cattel, Goods, are thus exact, out of foresight what little part they might have without such a compact.

14 Therefore son of man, prophesie, and say unto Gog, thus saith the Lord GOD; In that day *o* when my people of Israel dwelleth safely *p*, shalt thou not know *it q*?

o Vid. *ver.* 8. *lit. c.* *p* Vid. *ver.* 11. and *chap.* 34. *ver.* 25. *q* Thou wilt be informed how weak, yet how rich, how easie 'tis to make them a prey, and thou'lt believe, and try it.

15 And thou shalt *r* come from thy place *s* out of the north parts *t*, thou *u* and many *x* people with thee, all of them riding *y* on horses, a great *z* company, and a mighty army.

r Vid. *ver.* 9. *lit. m.* *s* Out of thine own Land. *t* From *Scythia*, from the *Euxine* and *Caspian* Seas, and Countreys thereabouts. *u* The Leader, and chiefrain. *x* Mighty and numerous, as *ver.* 6. and *ver.* 9. *lit.* q. *y* Ver. 4. *lit.* l. *z* Ver. 9. *lit.* q.

16 And thou shalt come up against my people of Israel, as a cloud to cover the land: it shall be in the latter *a* dayes, and I will bring *b* thee against my land, that the heathen may know *c* me, when I shall be sanctified *d* in thee, O Gog, before their *e* eyes.

The first part of the *verse*, see *ver.* 9. *a* See *ver.* 8. *lit. e.* *b* See *ver.* 4. *lit.* i. *c* *Gog* gathers all from all quarters to be with him to take the spoil, God brings them together to do that among them, which may make the Heathen see, and own his hand. They do it in proud contempt of God and his people, but God doth it to glorifie his own Name, and to vindicate his people. *d* Confessed to be a great God over all, a gracious and faithful God to his people, and a just, though dreadful Enemie, and avenger against the wicked, and proud Tyrants. *e* In the sight of all the Heathen, that are with *Gog* in his expedition, and much more in the sight of Gods own wonderfully delivered people.

17 Thus saith the Lord GOD; *Art* thou *f* he of whom I have spoken *g* in old time *h* † by my servants the prophets *i* of Israel, which prophesied in those dayes *many* years, that I would bring thee against them? † Heb. *by the hands.*

f Either by way of contempt from God upon him, and all his preparations, or by way of monition; all these enterprises I foresaw, have spoken of them, and I will as well defeat, as I did foretel them. *g* 'Tis not said 'tis written, though that be true also, but 'twas more spoken of. *h* In the dayes of those years past, or of their years, in the times, when those Prophets lived. *i* Not by Prognosticators, or South-sayers, but by true Prophets my servants, whom I sent. *Dan.* 11. and *Zech.* 14. now, though they had not foretold this when *Ezekiel* did, yet when the question shall be askt by the Church, 'twill

be so many 100 years past, it may well refer to these two Prophets; besides *Isa.* 26. 20, 21. with *chap.* 27. *ver.* 1. *Jer.* 30. 23, 24. *Joel* 3. 1. 15, 16. and *Mic.* 5. 5, 6. are Prophets cited, as those, who speake of this mighty Enemy, and his coming, and from which on understanding reader may soon collect, that this Foe was intended, as well as others, in the places.

18 And it shall come to pass at the same time, when Gog shall come against the land of Israel, saith the Lord God, *that* my fury shall come *k* up in my face.

k Gog comethup in fury against *Israel*, and God's fury, *i. e.* hot, yet just displeasure, comes up in his face against both the attempt, and the attempters, against *Gog*, and all his power, who think to find a weak people, but they shall meet with an angry God.

19 For in my jealousie *l and* in the fire of my wrath *m* have I spoken: surely *n* in that day there shall be a great shaking *o* in *p* the land of Israel.

l For my own people, that I may preserve them, and for mine own glory to vindicate that as *chap.* 39. 25. and *Zech.* 1. 14. *m* Against mine Enemies *Gog*, and all his herds. *n* Tis in *Hebr.* after the form of an Oath, as *chap.* 36. *ver.* 5. *o* To be sure a very great disturbance, and tumult like an Earthquake, as the word signifies, for such an Army, such threats, such assaults, and sieges will shake Cities, Towns, and Hearts of the stoutest. *p* Or against the Land of *Israel*, which for ought I know, will make the sense more obvious, the mighty preparations, and the proud threats of *Gog* against *Israel* will make many hearts to quake, as well as foundations of Cities.

* Hos. 4. 3. 20 So that * the fishes of the sea, and the fowles of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, shall shake at my presence, and the mountains ‖ Or. *towres*, or staires. shall be thrown down, ‖ and the steep places shall fall, and every wall shall fall to the ground.

Here is a lofty strain indeed, giving us the description of the tokens of God's presence against his Enemies, the effects of his displeasure against them are seen on all the Creatures sensible, that their maker is angry, though they know not with whom, or for what: if to be interpreted *literally*, we shall find some parallels, when our God marche before *Israel* through the Red Sea as the waters, so the Fishes saw trembled, and fled. *Psal.* 77. 16, 19. when he breaketh the Cedars, *Psal.* 29. 6. and discovers the Forrests the Birds that make their nests there, shake at his presence and power. When *Sinai* trembled, *Lebanon*, and *Sirion* skipt like a young Unicorn, the creeping things in them no doubt shook, and the Beasts, feeding on them, did no less. *Psal.* 29. 6. But men apprehensive of God's displeasure, and shaken with their own guilt, shall much more shake. But, I think, it is a very elegant allusive description of those strange troubles, and consternation of minds in men at that day, and so metaphorically to be understood. Mountains may be great ones, or, possibly, when God comes to judge *Gog*, he will by his mighty power give the world so great a shake, that shall be preface to his dreadful judgment day.

21 And I will call *q* for a sword *r* against him *s* throughout all my mountains *t*, saith the Lord GOD; every mans *u* sword shall be against his brother.

q Summon, and awaken. *r* My Army, the people of *Israel*. *s Gog*, and his powers. *t* From all parts of the Land, called here *Mountains*, because 'twas full of Mountains. *u* As 'twas in *Jehoshaphat's* time, indeed these swords may be meant by the *Sword*, God will call for through all, for they ranged all over his mountains.

* Psa. 11. 6. 22 And I will *x* plead against him with pestilence, and with sloud, and I * will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailstones, fire and brimstone.

x As Judge, and Avenger, and in most dreadful manner, whether you take the words *figuratively* or *literally*, as I slew others, *Sennacherib's* Army by Pestilence, probably this was the Angels Sword, others as *Ammon*, *Moab*, *Mount Seir* with blood by their own swords. The *Ammonites* with hail-stones, *Sodom*, and *Gomorrah* with fire, and brimstone, the *old World* with an overthrowing flood. Each single was dreadful, but all meet in the destruction of *Gog* to make it most terrible, whether these things are *Allegorical*, or *literal*, I will not determine, but I am sure, they tell us how great the final ruine of the Enemies of God, and his Church shall be.

* chap. 36. 23. and 37. 28. 23 Thus *y* will I * magnify *z* my self, and sanctifie *a* my self, and I will be known in the eyes of many *b* nations, and they shall know that I *am* the LORD.

y In this most dreadful manner. *z* Undeniably prove, that I am the mighty, just, faithful, wise, holy, and merciful God toward my people, and that I am the great, just, and terrible one against mine, and my Churches Enemies. *a* Declare I am holy, and true to my word. *b* Many Heathen Nations shall see this in the execution of my judgments, and own it to my praise, that I am, and none else is the Lord.

CHAP. XXXIX.

1 THerefore, thou son of man, prophesie against Gog, and say, thus saith the Lord GOD; Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal.

Vid. *chap.* 38. *ver.* 2, 3. where this whole verse is unfolded.

2 And I will turn thee *a* back, and ‖ leave ‖ Or, *fetch* thee *fifth* part of thee, and will cause thee to come *c* up from the † north parts *d*, and will bring *e* thee upon the mountains *f* of Israel.

a See *chap.* 38. *ver.* 4. *lit.* g. or else, when *Gog*, or his Assistants shall go into their Countreys to compose disorders risen since this enterprise was set on foot, they shall return to the rest of the Confederates. *b* Some read, as our Margin notes, I will draw thee back with a hook of six teeth, alluding to the drawing fish out of the water: Others, I will strike thee with six plagues, others, I will kill five of six, and leave but the sixth part of thee, let me conjecture too, I will leave in thy Countrey, but one in six, and I will bring forth thy people with thee in so great numbers, that five of six shall march on this expedition, this runs more complyant with what follows *c* By his alwise providence God will dispose things so, that *Gog* shall deliberately choose this expedition, so God will bring him, as *chap.* 38. 4. *d* Vid. *chap.* 38. *ver.* 15. *lit.* t. *e* See *chap.* 38. *ver.* 4. *f* See *chap.* 38. *ver.* 8. *lit.* k. and *ver.* 21. *lit.* t.

3 And I will smite *g* thy bow *h* out of thy left *i* hand, and I will cause thine arrows to fall *k* out of thy right hand.

g Make thy hand weak, not able to hold the bow, and thy heart faint, not daring to take it up again. *h* What is said of the bow rendred useless, is to be understood of all other Weapons of War, this one kind the Bow being most in use with these *Scythians*, is mentioned for all the rest. *i* The hand for holding the bow, while the right fits the arrow to the string, and draws to shoot. *k* Thou shalt throw away thine arrows that thou mayest the better fly for escape.

4 Thou shalt fall upon the mountains of Israel, thou *l* and all thy bands *m*, and the people *n* that *is* with thee: * I will give thee to the ravenous *o* birds of every † sort, and *to* the beasts *p* of the field † to be devoured *q*. * chap. 39. 17. † Heb. wings. † Heb. to eat.

∴ Thy Army shall be overthrown, and slain. *l Gog* himself the leader of this Army. *m* Thine own Souldiers, the old, trained Souldiers. *n* The several of the Nations, that had joyned in this enterprise with *Gog*. *o* Their Carcasses unburied shall be torn, and mangled by every ravenous bird of the Air. *p* Wild beasts, that range over the mountains for their prey shall eat them. *q* So many of them shall be denied a burial see a like place. *chap.* 32. 4, 5.

5 Thou shalt fall upon the † open *r* field: for I have spoken *it*, saith the Lord God. † Heb. *the field.*

r See *chap.* 16. *ver.* 5. *lit.* y. *and chap.* 32. *ver.* 4. *lit.* l. *and chap.* 29. 5.

6 And I will *s* send a fire *t* on Magog, and among them that dwell ‖ carelessly *u* in the ‖ Or, *safely.* Isles: and they shall know that I *am* the LORD.

s By an unusual judgement from God. *t* Either civil dissensions, as *Egypt* was consumed by, as *chap.* 30. 16. Or else the destroying pestilence, which always carrieth with it a burning distemper, or Fever. Or that Fire, and Brimstone mentioned, chap. 38. 22. Or whatever this Fire was, it should devour, and lay desolate. *u* Who perhaps thought their situation would be their safety, though *Gog* fell on the Land, the Ships, and Isles might escape not so, for the same hand will send the Fire on the Isles, and their inhabitants, which fore-tell *Gog*, possibly the *Tyrians*, and *Sidonians* may be aimed at.

7 So will I make my holy *x* name known in the midst of my people Israel, and I will not let *y them* pollute my holy name any more; and he shall

heathen *z* shall know that I *am* the LORD, the holy one in Israel.

In verse 6th. the Judgements executed on *Gog* make God known in the midst of the Heathen, here they make him known among his own people, in both glorious. *x* The destruction threatned against the wicked for their enmity against holiness, being executed, manifest, that God is holy, and the protection of such. Or, *Holy name*, for that he does in his Oath swear by his *Holiness*. So his *Faithfulness* is here commended, and illustrated. *y* I'le give them that new spirit, that due sense of my mercy, they shall not as formerly, prophane my name among the Heathen, *Ezek.* 20. 9. *lit.* c. *z* See *chap.* 38. *ver.* 23. *lit.* b.

8 ¶ Behold, it *a* is come *b* and it is done, saith the Lord GOD: this *is* the day *c* whereof I have spoken *d*.

a This Prophesie to be fulfilled in the destruction of *Gog*, rescue of Gods People, and magnifying the name of God. *b* As sure as if already come. Or as if already done, nor shall it be too long, ere in effect, and fully it shall be done. *c* That notable day of recompences against the last great Enemies of *Christ* and the *Church*. *d* By *Ezekiel* now, and by others. See chap. 38. ver. 17. *lit.* g. h. i.

9 And they that dwell in the cities of Israel shall go forth *e*, and shall set on fire *f*, and burn the weapons *g*, both the shields *h*, and the bucklers, the bows, and the arrows, and the ‖ hand staves *i* and the spears, and they shall ‖ burn *k* them with fire *l* seven years. ‖ Or, *javelins.* ‖ Or, *make a fire of them.*

e Out of their Houses and out of the Cities, with joy to see, and admire the great goodness of God towards them, and the greatness of his power against their Enemies. *f* This expression seems to intimate that they should burn these things in the open Field, or Mountains, where they found them, here is no mention made of the carrying any into City or Houses to burn in their Chimneys, it may be they should make those fires into token of Joy. *g* The warlike Provision, Instruments, Engines, Carriages, and Waggons, &c. as well as those recounted. *h Vid. chap.* 38. *ver.* 4. *lit.* o. *i* That either their Leaders used, like our half Pikes, or perhaps such as they cast like darts at the Enemy. *k* It may be wondered they burn these Weapons, which might be of use to them for defence and safety, but 'twas done, partly, because they were Weapons of the *uncircumcised*, partly because they were *Anathema*, as all *Jericho* was, but chiefly in testimony, that God was their safety and defence, on which they relyed, and would ever since he had so wonderfully delivered. *l* We might read the words thus, *they shall kindle with them a fire of seven years*, and then the sense would be plain, that there should be such store of Weapons, and warlike Utensils that heape together, they would last so long, being cast into the fire still by such as found them, for its not unlike they gathered up the Weapons, as they did scattered bones on their walks, as they did light on them. Others tell us, 'tis a certain number for an uncertain, others that 'tis somewhat a proverbial speech, they shall have enough by the spoil of the Enemy to make them and keep them warm, much as we sometimes say of one well provided, he is a warm Gentleman, and some others tell us, 'tis an expression of the Jews, who love to use this number in extraordinary cases, though they intend not precisely the same, as we say of a thing delay'd 'twill be seven years ere it come, or of a thing that will serve us a good while, 'twill last seven years. Or else, since the Hebrew hath not a distinct way of declaring what might be, or the Potential mode as the Latin, but they express *possible* by *future*, and say, *that shall be*, which we express by *that may be*, the meaning of these futures, *they shall*, in this and the next verse, is no more, then *they may or might burn for seven years*, and so *Kimchi* glosseth it as to countenance this last gloss. They shall be sufficient, and in such a Countrey, where the need of fire is much less then with us, it will not seem very incredible, that the warlike Utensils of so numerous an Army might be enough to furnish them with fewel for so many years, or more.

10 So *m* that they shall *n* take no wood out of the field, neither cut down *any* out of the forests; for they shall *o* burn the weapons with fire: and they shall spoil *p* those that spoiled *q* them, and rob *r* those that robbed them, saith the Lord GOD.

m Heb. *And* they shall not, &c. *n* This, as noted before, taken Potentially, or speaking what they might, not what they eventually should do, such store of fuel from the Weapons, and Utensils of War left by these *Gogites*, that the Jews will not need to go to the Forests to cut down Wood. Or else *comparatively*, as some will, what they shall need to fetch from the Forests shall be nothing in comparison to what they were wont to fetch. *o* They may if they will, 'tis not *precepticus*, to make it duty, nor doth it necessarily determin, that they must, but there were and would be for all that time, who would be burning these Weapons, and save the labour and cost of buying, and fetching Wood, and these, who should do this, I would look for among the poorer sort. *p* Strip the dead, rifle their Waggons, and Tents, searching what they may find of value and use, in which tis likely, the poor among the Jews would be earliest, and most diligent. *q* The Army of *Gog*, and his Followers. *r* 'Twas not Theft or Robbery in the *Jews* to do this, though 'twas Robbery in *Gog* and his Company to spoil the *Jews*, but for *decorum* of the phrase, the Prophet useth the same word in both cases.

11 ¶ And it shall come to pass, at that day *s*, *that* I will give unto Gog *t* a place there of ‖ graves *u* in Israel, the Valley *x* of the passengers *y* of the sea: and it shall stop the ‖ *noses z* of the passengers: and there shall ‖ they bury *a* Gog *b*, and all his multitude: and they shall call *it c*, the Valley of ‖ Hamon ‖ i. e. *the multitude of Gog.* ‖ Or, *graves.* ‖ Or, *noses.*

s When God shall have destroyed this Prince, and his formidable Army. *t* And to many of those, were with him, for some were *ver.* 4. given to the Birds and Beasts to be devoured. *u* Beside many other reasons for burying these slaughtered multitudes, the humanity that Religion is full of, would guide the *Jews* to it, and God tells us, that *Gog* shall have a grave in *Israel*. He came to take possession and so he shall, but not as he purposed and hoped, but as God intended, *Gog* shall possesse his house of darkness in that Land, which he invaded to make a prey of. He shall have one place there, a *grave* as the *Hebrew*. *x* This Valley hath here its name, and scituation, the name from the frequent Travels of passengers through it from *Egypt*, and *Arabia Felix* into the more Northern parts, and from these again into *Egypt* and *Arabia*. *y* By its scituation 'tis on the East-side of the *Dead Sea*, to distinguish it from the Valley, that is on this side *Jordan* Westward, in which is *Dotham*. Now in this Valley did the *Jews* discomfit the *Ammonites*, *Moabites*, *Tyrians*, and *Sidonians*, 1 *Macc.* 5. c. This might be a Type, or first fruits, and assurance of this great victory, but no more; for this was of a few against a few, and in this fight of some, but few fell, &c. *z* The stink of the putrifying Carcasses should make Travellers stop their Noses, offended with the ill smells. *a* Partly in doing the office of humanity, though to dead Enemies, and let their Enemies live, who would not (for want of others) be so civil to them when dead, but chiefly to remove the nuisance of Eye and Nose, and to prevent diseases, that rise many times from such smells: *b* This Prince whoever 'tis, shall there fall, and be buried with his multitude, *c* This shall give name to the Valley, which is to be called the Valley of *Hamon Gog*, which appellation I do not know to be given to any Valley as yet, probably because this Prophesie is not yet fully accomplisht.

12 And seven moneths shall the *d* house of Israel be burying of them *e*, that they may cleanse the land *f*.

d Many of the house of *Israel*, some voluntarily, others by appointment. *e* A little time would not suffice to bury so great multitude, make what haste they could. *f* Not in a legal sense, but in a natural, to clear the Land of hurtful stinks.

13 Yea, all *g* the people of the land shall bury *them*: and it shall be to them *h* a renown *i*, the day that I shall be glorified *k*, saith the Lord GOD.

g That dwell there about, or all, that came out to resist, and fight with this Army. *h* The house of *Israel*. *i* A commendation, matter of praise, that did like men, bury the dead, who otherwise must have been all dung on the face of the Earth, and the swelling Hill rising from their buried bones, shall be a Monument to the praise of *Israel's* Courtesie. *k* Or else thus, the day of my being glorified shall be a renown to *Israel*, as indeed 'tis an honour to be owned of God, to when God shews he owneth such, he gives them honour among all that observe it. *k* In the deliverance of *Israel*, and in the destruction of *Gog* by my wonderful power, in my just zeal against mine Enemies, and for my People.

14 And they *l* shall sever *m* out † men of continual employment, passing *n* through the land to bury with the passengers *o* those that remain *p* upon the face of the earth to cleanse *q* it: after the end of seven moneths shall they search. † Heb. *men of continuance.*

l The Rulers in *Israel*. *m* Choose out men who shall make it their work. *n* To go up and down over the whole Land, for many of *Gogs* wounded, flying Souldiers died in Thickets, and by corners into which they crept, when they could go no farther. *o* Whose assistance they would desire of courtesie, or command by order, and that with reason, all this care and labour for burying the dead tending to their good, that they might unofftended travel whether they were going. *p* Unburied by the publick labour of the house of *Israel* during the seven moneths. *q* A legal cleansing, if refered to *Antiochus Epiphanes* times, but not so with those, that refer it to a season not yet come; for all legal Ceremonies are ended, when *Gog's* Army shall

shall be destroyed and buried, the Land shall be cleansed from the flesh and noisomeness of these Carcasses. *r* These Officers begin their work after the first seven moneths are expired, for during the seven months there would be work for all of them to bury the dead, and flesh of *Gog*'s Army.

† Heb. *bulch.* || Or, *the multitude of Gog.*

15 And the passengers *s* *that* pass through the land, when *any* seeth a mans bone *t*, then shall he † set up a sign by it, till the buriers have buried it in the valley of || Hamon Gog.

s Order should be taken to inform Travellers, if they lighted on any bone, or bones of men; as they journeyed, that they were desired to set up some mark at them, that thereby the publick Officers appointed to gather and bury them, might find and carry those bones to the common burying place. *t* Many of *Gogs* Souldiers were torn by Beasts, which if some of the greater Beasts did, the lesser could not break and devour the bones, but with the flesh these were dragged about by Beasts, or scattered by the Eagles, and Vultures, and so lay divided from the body; of these the Prophet speaks.

|| Or, that is, *the multitude.*

16 And also the name of the city *u* *shall be* || Hamonah: thus shall they cleanse the land.

u Either, which is next to this common Tomb of *Gog*, as most likely, or the City *Jerusalem*, whose people, delivered, sanctified, grateful, and magnified in the eyes of the Nations by the wonderful mercy of their God shall be called by way of eminence, *The People*, or *Her People*, *Hamonah*.

† Heb. *to the fowl of every wing.* * Isa. 18. 6. and 34. 16. Jer. 12. 9. Zeph. 1. 7. Rev. 19. 17. || Or, *slaughter.*

17 And thou son of man, thus saith the Lord GOD; speak *x* † unto every feathered fowl *y*, and to every beast *z* of the field; * Assemble your selves *e*, and come; gather your selves on every side to my sacrifice *b* *that* I do *c* sacrifice for you *d*, *even* a great || sacrifice *e* upon the mountains *f* of Israel, that ye may eat flesh *g*, and drink blood *h*.

x Though they understand not thy word, yet speak, for they will understand my word, which shall go out with thine. *y* To all sorts of carnivorous birds, every kind of those, that eat flesh. *z* That are for the prey, little or great which either by craft, or power get their food out of the flesh of others. *a* Come in whole Companies, flocks and herds too, and this repeated twice more, come gather your selves, they have an earnest invitation, from all sides. *b* When sacrifices were offered, there usually was a feast to the Priest the sacrificer, and for what guests were invited, now God is about to make such, he invites his guests, resolved to entertain them plentifully. *c* The punishment of these God calls a Sacrifice, which he doth offer, *i. e.* to his own Justice, to satisfie that. *d* It was for higher ends, yet since God intends to fill them with the flesh and blood of it, he is pleased to tell them, he hath slain for their entertainment. *e* Where more thousands are offered at once, then ever were at any time offered, 'tis a Sacrifice so great, that none ever was, or will be like. *f* The land of *Canaan*. *g* The flesh of the sacrifice. *h* And the blood of it, this was entertainment fitting these invited guests.

† Heb. *great goats.*

18 Ye shall eat the flesh of the mighty *i*, and drink the blood of the princes *k* of the earth, of rams *l*, or lambs *m*, and of † goats *n*, of bullocks *o*, all of them fatlings *p* of Bashan *q*.

In these two, and the two following *verses*, God takes on him the person of one, that makes a Feast, invites his guests, and promiseth to satisfie them. Of the two former, the first is an *Enigmatical* invitation, or an invitation in a riddle, the latter is the Key to this character. *i* Who had great authority, great courage and strength the giantlike ones, Commanders of great note in the Army. *k* Many Princes came with their Countrey men, and subjects to assist in this War whose blood these Fowls should drink, and these compared to *l* Rams which lead the flock. *m* Lambs are the more ordinary in the Army. *n* Great Goats as the *Hebrew* denoteth, and these signifie the more lascivious, and impetuous among them. *o* Such as though more slow, were of great strength. *p* Well fed, 'twas no lean sacrifice made. *q* A mountain of most rich, and sweet soil, and that fed the best of any.

19 And ye shall eat fat *r* till ye be full *s*, and drink blood till ye be drunken of my sacrifice *t*, which I have sacrificed for you.

r Accounted best, and which shall here be plentiful. *s* None should fray them away, nor should any devour so much as to leave others hungry. *t* *Vid. ver.* 17. *lit.* c. d.

20 Thus ye shall be filled at my table *u* with horses *x*, and chariots *y*, with mighty men *z*, and with all men of war, saith the Lord GOD.

u In the Field where *Gog*, his Princes and Army are slain compared to a Table. *x* Horse put for Horsemen, not common foot Souldiers. *y* For the men that ride in them. *z* *Vid. ver.* 18. *lit.* i.

21 And I will set *a* my glory *b* among the heathen *c*, and all the heathen *d* shall see *e* my judgment *f* that I have executed, and my hand that I have laid upon them.

a I will advance and continue. *b* The glory of power, justice and wisdom against Enemies, and of power, mercy, and faithfulness, with wisdom toward his people. *c* Among whom my name was evil spoken of, they eclipsed, but God will clear up his glory. *d* That are either in *Gogs* Army, or in the Countries, to which the News shall come. *e* Not be able to deny, or doubt. *f* The punishment just and from heaven, called Gods hand laid upon them.

22 So the house of Israel shall know that I *am* the Lord *g* their GOD from that day *h* and forward.

g *Vid. chap.* 34. *ver.* 31. *lit.* l. m. *h* From the day of *Gogs* signal destruction, forward, while time shall be.

23 And the heathen shall know, that the house of Israel went into captivity for their iniquity *i*: because they trespassed *k* against me, therefore hid I my face *l* from them, and gave them into the hand *m* of their enemies: so fell *n* they all by the sword.

i The sottish heathen thought meanly of the God of *Israel*, and reckoned they came into Captivity, because the People of some greater God had by the power of their God, prevailed against *Israels* God, and his People, but by this overthrow given to *Gog*, they shall see 'twas not impotence in *Israels* God, but iniquity in *Israels* People, that brought them into Captivity. *k* Committed sin perversly, continually and with an high hand. *l* Withdrew my favour, would no more regard them, and then 'twas soon a night of trouble to them. *m* Into the power of their Enemy which could not have hurt *Israel*, if *Israel* had not first forsaken his God but then God forsook them. *n* When God withdrew his defence, as senceless, they fell under the Sword of the Enemy, for 'tis he, that subdueth enemies, and giveth victory.

24 According to their uncleanness *o*, and according to their transgressions have I done *p* unto them, and hid my face *q* from them.

o Whatever severity I have seemed to use, 'twas but according to their sins, yet less then their sins. *p* In punishing and hiding my face from them.

25 Therefore *q* thus saith the Lord GOD; Now *r* will I bring again the captivity of Jacob *s*, and have mercy *t* upon the whole *u* house of Israel, and will be jealous for my holy name.

q Since my Name, my Power and Justice are vindicated, and the heathen see 'twas *Israels* iniquity brought them into captivity, and *Israel* knows this too, *r* From this time of *Gogs* overthrow. *s* The seed of *Jacob* here called by their Fathers name. *t* This reducing Captive *Jews* is meer mercy; its very true, by sin they deserved to be made Captives, and 'tis as true, they never did, or could deserve a deliverance from Captivity, 'twas not extremity of justice, that so punisht, but 'twas the riches of mercy that so pardon'd, and redeemed. *u* On the ten Tribes with the two. *x* And all this in zeal for my holy name, by which I am engaged to be their God.

26 After *y* that they have born their shame *z*, and all their trespasses *a*, whereby they have trespassed against me, when they dwelt safely *b* in their land, and none made *them* afraid *c*.

y They have long suffered, and now shall suffer no longer: for it is enough my People know, and the heathen know, that I am the Lord. *z* Reproach for their sins cast on them by the heathen with great reflections on their God, this was part of the punishment of them all, and the greatest grief to the best among them, that their God was reproach. *a* The punishment of those trespasses, whereby they sinned against God, which this Prophet plainly and frequently chargeth them with. *b* And this done amidst that prosperity, and safety, which should have obliged them to love and obedience, but whenthey were safe at home, they sinned as if danger would never overtake them. *c* No Enemy to endanger and alarm them, strange ingratitude to cast off the fear of God, and his Law, when he had set them free from the fear of Enemies.

27 When I have brought *d* them again from the people, and gathered them out of their enemies lands *e*, and am * sanctified *f* in them in the sight of many nations. * chap. 36. 23.

d The phrase *chap.* 28. *ver.* 25. *lit.* b. the persons here are not the two Tribes onely, but the ten with them, as *ver.* 25. *lit.* u. *e* Where ever they were, they were among Enemies out of their own Countrey. *f* By their accepting punishment, repent-

repenting for sin, loathing their former wayes, and themselves for them, acknowledging God to be holy, his law holy, and his worship holy, and engaging themselves in Covenant of perpetual obedience to God, and keeping it, by these things God will be sanctified among the *Israelites*, and in sight of the Nations, when they see the furnace hath purified them.

28 Then shall they know *g* that I *am* the Lord *h* their GOD *i*, † which caused *k* them to be led into captivity among the heathen: but I have gathered them *l* unto their own *m* land, and have left none *n* of them any more there *o*.

† Heb. *to be led.*

g On fullest experiences, and clearest evidences, see, acknowledge, and publish to each other. *h* The mighty one, the just judge, who determineth righteously between men and men, yea, between them and himself. *i* Who in Covenant with their Fathers, hath remembred it for the good of their Children, who did assure them, that if they violated his Covenant he would punish, and when they repented he would shew mercy. *k* Who by his own hand raised up Enemies against, and then delivered them into the Enemies hand, so sent them into a sad and long Captivity. *l* But now done more for them, then when I brought them out of *Babylon*, whence the two Tribes (yet not all of them for some staid behind) and a few of the house of *Israel* returned, now the whole of the twelve Tribes shall be gathered. *m* That Countrey, they so dearly loved, somewhat for their Fathers sake, whose antient seat 'twas, but more for the goodness of it, which flow'd with Milk and Honey. *n* This recovery it seems shall be much more universal then the former in *Zerobabels* time, as coming out of *Egypt*, not a feeble person left behind, so nor here, if the words be to be literally explained. *o* In the Land of Captivity, the enemies Countrey.

29 Neither will I hide *p* my face *q* any more from them: for I have * poured *r* out my spirit *s* upon the house of Israel, saith the Lord GOD.

* Joel 2. 28. Act. 2. 17.

p See *ver.* 23. *lit.* l. I will not turn from them in displeasure. *q* From the whole house of *Israel* this is no assurance to any pretender of great interest in God, yet lives in sin. *r* In abundant measures of Wisdom, and Holiness. *s* Which is a spirit of sanctification to make them Holy, and a spirit of strength to confirm them in Holiness, and of Adoption to Sweet-en obedience to them, they shall not, they will not depart from me according to the promises, *chap*, 11. 19, 20. and 36. 25. 26, 27. and *chap.* 37. from 23. to 28. and *Jer.* 31. 31. &c. and 32. 37, 38, 39, 40. 'Twas sin, that caused God to hide his face, and now Grace shall be given to keep them out of sin, and to engage them to constant obedience, that God may rejoyce over them to do them good in this their latter end.

CHAP. XL.

1 IN the five and twentieth year of our captivity *a*, in the beginning *b* of the year, in the tenth *c* *day* of the moneth, in the fourteenth *d* year after * the city was smitten *e*, in the self-same *f* day the hand *g* of the LORD was upon me, and brought *h* me thither *i*.

* chap. 33. 21.

a Of those that with *Jeconiah*, who is also called *Jehoiachin*, were carried away into Captivity eleven years before *Jerusalem* was sacket, and burnt. And this falls in with the 3374th. year of the World, or near its about 574. years before *Christs* Incarnation. *b* In the month *Nisan*. *c* The day that the Paschal Lamb was to be taken up in order to the Feast on the 10th. day, on which *Israel* went out of *Egypt*. *d* Which appears thus, the City was smitten in the 11th, year of *Jeconiahs* Captivity, or 11th. year of *Zedekiahs* Reign, to which, if you adde fourteen, they amount to twenty five. *e* Taken, plundered, and spoiled by the *Babylonians*. *f* This is very particularly noted, as of some weight. *g* The spirit of prophesie, *vid. chap.* 1. 3, *lit.* d. and 3. 14. *lit.* x. and 8. 1. *let.* g. *h* Not by local motion carrying his body, but in visional representation, shewing the Prophet what he relates to us. *i* To *Jerusalem*, the place where it did stand, as appears in the next *verse*.

2 In the visions *k* of GOD brought *l* he me into the land *m* of Israel, and set *n* me upon a very high mountain *o*, || by which *was* as *p* the frame of a city on the south *r*.

|| Heb. *by which.*

k By this it appears 'twas not a corporeal transumption of the Prophet, *Vid. chap.* 8. 3. *lit.* q. *l* *Vid. verse* 1. *lit.* h. *m* The Land of *Canaan* was in a scheme represented to him. *n* Placed him in the most convenient situation for prospect. *o* 'Twere vain to enquire what mountain this was, since this is a vision, probably it was Mount *Moriah* here signified. *p* The Pourtrait, and model of a City. *q* A goodly fair City, or by way of Eminence *The City*, or of that City, which 14th. year agon was burnt. *r* On the south of the Mountain, where the Prophet was set, and this was the situation of *Jerusalem*, on whose North was Mount *Sion*, *Psal.* 48. 2.

3 And he *s* brought me thither *t*, and behold, *there was* a man *u* whose appearance *x* *was* like the appearance of brass, with a line of flax *y* in his hand, and a * measuring reed: and he stood in the gate *z*.

* Rev. 11. 1. and 21. 15.

s The Lord by his spirit, as *ver.* 1. *lit.* h. *t* *Ver.* 1. *lit.* i. *u* The same no doubt, which appeared to the Prophet, *chap.* 1. 26. *lit.* b. whose name is the branch, and who builds the Temple, *Zech.* 6. 12, 13. *x* Whose fashion and colour was like burnished brass, So *Rezel.* 1. 15. much like to that *chap.* 1. *ver.* 27 *lit.* c. and speaks glory and strength. *y* A plumb-line, a Masons line to discover the rectitude of the building or its defects. *z* Not the East-gate, but in the North-gate next toward the East.

4 And the man *a* said unto me *b*, * son of man, behold with thine eyes *c*, and hear with thine ears *d*, and set thine heart *e* upon all *f* that I shall shew thee: for to the intent *g* that I might shew *them* unto thee, *art* thou brought hither: declare *h* all that thou seest to the house of Israel.

* chap. 44. 5.

a See *Ver.* 3. *lit.* u. *b* *Ezekiel* called here, as many other places, the Son of man. *Vid.* *c* Diligently view, all accuratenesse is required here in looking into these things presented to the eye. *d* Like care, and attention use also in hearing what shall be spoken, these kind of phrases do bind us to greatest heedfulness. *e* Ponder and weigh with thy self, meditate, and study on them, though here is a supernatural Revelation, yet he is required to act the utmost part of a man to know the things revealed. *f* Nothing, is insignificant here, therefore all must be regarded. *g* This was the reason why thou wast brought hither, and why I am come to meet thee. *h* Plainly tell them that they may discern, and tell all, conceal nothing.

5 And behold, a wall *i* on the outside *k* of the house *l* round about: and in the mans hand *m* a measuring reed *n* of six cubits *long* *o*, by the cubit, and an hand breadth *p*: so he measured the breadth *q* of the building, one reed; and the height *r*, one reed.

i This was that outmost Wall, which did encompasse the whole ground, on which the Temple stood, and the Courts, that belonged to the Temple; a wall that encompassed the whole mount *Sion*, upon whose top the Temple stood. *k* This passage clears, which wall it was, *viz.* the outermost of three, which the floor of the Temple, and the mount was encircled with. *l* House of God, the Temple, as *ch.* 10. 4. and a *Chr.* 2. 1, 5. *m* The Prophet is called, to see and hear, but the standard is not put into his hand; Christ, who is this man, hath and keeps the Reed in his own hand, as the onely fit person to take the measures of all. *n* Or Cane, for this measuring Rod or Staffe was of those Canes growing in that Countrey, strait, long, and light, and which Architects did make use of. *o* Each cubit consisting of 18 inches in our common account, and though there is much wrangling about the exact dimensions of this cubit, I will not intermeddle with the dispute, it was about one Roman foot, and half, which comes very near to our English foot and half, or Eighteen inches, or one half yard. *p* Added to each six Cubits, not as some have supposed to each cubit. *q* The thickness of the walls which were one Reed, and one hands breadth, or three yards, and three inches thick. *r* And the height equal, taking the measure, not from the bottom of the wall in the Valley on the outside, which was of different heighth, as the Valley was of different depth, but taking the measure from the *Area*, or floor on the inside of the wall, it was in the whole circuit of equal height, as here.

6 ¶ Then *s* came he *t* unto the gate † which looketh toward the East *u*, and went up the stairs *x* thereof, and measured the threshold *y* of the gate, *which was* one reed broad; and the other threshold *z* of the *gate*, *which was* one reed broad.

† Heb. *whose face was the way towards the East.*

s When the Prophet had well observed the outer wall, and the measuring thereof. *t* The man with the measuring reed, *i. e.* Christ. *u* Either of one of the inner walls, or of the Temple it self. *x* Till he was got up, he could not measure the threshold, which was laid at the top of the stairs, and these were ten, if the Measurer be supposed in the gate of the house, or eight if in the gate of the Court of the Priests, or seven if in the Court of *Israel*, and each stair half a cubit in height, too high at lowest for him to take the measure of the threshold, if he did not go up the stairs. *y* It is like he measured the lower threshold first, as next hand. *z* *i. e.* The upper threshold, or lintel of the gate, which was of equal dimensions with the lower, a reed broad, or three yards and three inches broad, of thick.

7 And *every* little chamber *a* *was* one reed long, and one reed broad; and between the little

little chambers *were* five cubits *b* : and the threshold of the gate, by the porch of the gate within *c*, *was* one reed.

a Along the wall of the porch were chambers, three on one side, and three on the other, viz. of equal dimensions each one Reed square. *b* A space of two yards and one half between each chamber, either filled with some neat posts or pillars, or it may be quite void, and nothing in them. *c* The inward threshold as well as outward, were of the same measures, and curiously arched over head from side to side, and end to end, which was from East to West.

8 He measured also the porch *d* of the gate within, one reed.

d The posts, which were joyned together at the top by an arch, and so made the Portico, say some. The open space under the Arch between the Posts, or the ally, which leads from the gate into the more inward parts of the house, or to the inmost. So the French Version. *puis apres il mesura d' une canne l' allee qui menoit a la porte la plus en dedans.*

9 Then measured he the porch *e* of the gate, eight cubits; and the posts *f* thereof two cubits: and the porch of the gate *was* inward.

e This say some was another Porch, another gate distinct from that *ver.* 6th. But others more likely, refer this measuring to the same gate, but where as before the breadth, now the length is measured. *f* These were half columns, that from the floor to the heighth of the wall jetted out, as if one half of the column were in the wall, and the other without, which was both for beauty and strength, and the protuberance of this half column was one cubit, the other taken up in the wall.

10 And the little chambers *g* of the gate eastward *were* three on this side, and three on that side; they three *were* of one measure: and the posts had one measure on this side and on that side.

This is a repition of what the 9th. verse hath already acquainted us with, I only observe, *g* These chambers were for the Priests and Levites to lodge in during their ministration, according to their courses in the Temple, where they kept watch continually night and day. *h* The whole was framed in very great harmony, and just proportions.

11 And he measured the breadth of the entry *i* of the gate, ten cubits; *and* the length *k* of the gate, thirteen cubits.

i It is meant of the whole length of the entry, or walk through the Porch, which was so wide, and to which they ascended by stairs of a semi-circular form. *k* The height is meant but 'tis called its length, either because heighth is an erected length. Or rather because thirteen cubits is the greater dimension, and this Interpreters agree in, 'tis the heigth of the gate here measured.

12 The space *l* also before the little chambers *m* *was* one cubit *on this side*, and the space *n* *was* one cubit on that side: and the little chambers *were* six cubits *o* on this side, and six cubits on that side.

l The bound, limit, or railes, as some think, which were set up at a cubit distance from the front of these little chambers, and gave a beauty to them, or else the space of a cubit on the outside for convenient placing of benches for the Priests to sit on, while they observed who came in, and went out of the gate, *m* *Vid. ver.* 7. *n* Between the railes, or ballisters, and the chambers on each side, North and South. *o* There was no difference in the dimensions of these little chambers, they were all alike on each side.

13 He measured then the gate from the roof *p* of *one* little chamber to the roof of another: the breadth *was* five and twenty cubits, door *q* against door.

p From the extremity of one little chamber on the North-side of the gate, to the extremity of the opposite chamber on the South-side, and so one cubie, and half for the back wall of the one chamber, and as much for the back wall of the other chamber, with the length of the chambers, six cubits each and ten for the breadth of the gate, amounts to 25 cubits. *q* Either so placed, that the door of the first chamber on the North-side, answered to the door of the first on the South-side, or some think, the doors of the Chambers were two in each chamber in the East, and West parts, and so exactly set, that the doors being all open, you had a clear prospect through all the Chambers to the Temple.

14 He made *r* also posts, of threescore cubits *s*, even unto the post *t* of the court round about the gate.

r Measured and thereby shewed what kind of posts they should be. *s* If this might be interpreted by *Cyrus* Edict for building this fabrick 60 cubits high, it would be a clear confirmation of the divine mission of the Prophet, and the certainty of a future performance of the good he promised in Gods name, when it appears so evident, that he had so long before declared to what height the building should be raised by license from *Cyrus*. But more like 'tis, that it refers to the heighth of this gate built up two Stories above the Arch, and the Posts in their heigth are only mentioned, but imply all the rest of the building, over the East gate. *t* These high columns, or posts on the inner front of this gate were so disposed, that the last on each side was very near to the first Post, or Pillar of the Court on either side of the gate, and so the Posts, and buildings laid on those posts joyned on each side of this gate.

15 And from the face of the gate of the entrance unto the face of the porch of the inner gate *were* fifty cubits.

This verse seems to summe up all the dimensions at length, this gate, its porch, and thickness of its walls, and so summe the cubits, 5 in the thickness of the outer wall, 18 in the three chambers, 20 in the spaces between the chambers, and 6 cubits in the thickness of the inner wall of the porch.

16 And *there were* † narrow *g* windows to † Heb. *narrow*
the little chambers *h*, and to their posts *i* within the gate round about, and likewise to the arches *k* : and windows *were* round *l* about inward : and upon *each* post *were* palm *m* trees. ‖ Or, *Galleries*

g These lights were made through the thickness of the wall of the chambers, and the wall was sloped for that purpose, both within toward the chamber, and without toward the Closter, this outward sloping gathering the light from without, and the inward sloping did disperse it over all the chamber, so they were windows narrowed inward, to the middle. *h* The three on each side of the Porch. *i* The upper lintel of each door over which was a window to let in light from that side. *k* Windows under the arches between posts, and post to give light to the five cubits space between chamber, and chamber. *l* These were on both sides of the Porch within the gate exactly unlike. *m i. e.* Engraven with curious art for beauty, and whose upper branches spreading themselves along under the arches seemed to bear up the arches.

17 Then brought he me into the outward *n* court, and lo, *there were* chambers *o*, and a pavement made for the court round *q* about : thirty *r* chambers *were* upon the pavement.

n So called in regard of the more inward Court, between that where he was and the Temple it self, this Court here, called the outward Court, was at least the second, about the Temple, as you go through the first, and greatest Court, or floor encompassed with that wall of one reed high, and one thick, through the second which is the Court of the people, and which probably is this in our text. *o* Not only lodging rooms for the Priests, but also storehouses for Tithes and Offerings, these were Treasuries, and so rendered by some. *p* A very beautiful floor laid with cheker work, as some say of Marble, or of Porphyry, which is much richer. *q* 'Twas not laid as we see some Courts before great Houses with us, in a fair walk up from the gate to the door of the House, but the whole floor of this Court was thus paved. *r* That is fifteen on the Southside of the gate, and fifteen on the North-side, built over the pavement.

18 And the pavement *s* by the side *t* of the gates, over against the length *u* of the gates *was* the lower *x* pavement.

s That mentioned *verse* 17. *t* That part which lay on each side of the gate, and from thence spread it self towards the chambers, leaving a space of pavement of equal breadth with the porch, or gate in the middle. *u* This length was measured fifty cubits *ver.* 15. from the outside of the first wall to the outside of the inmost wall of the gate and porch, from which, on a pavement somewhat raised, as in other stately walks, this went on to the next gate of the next Court. *x* The side pavement was laid somewhat lower then this middle pavement, not onely for state, but for the more convenient keeping it clean, so the middle pavement rose with a little convex surface, and the edges sunk with a little declivity.

19 Then he measured the breadth *y* from the forefront of the lower-gate *z*, unto the forefront *a* of the inner court ‖ without, and hundred cubits east-ward and north-ward *c*. ‖ Or, *out.*

y Of the whole ground between the inner front of one gate and porch, to the outer front of the next gate more inward to the Temple. *z* Called so in respect to the next gate, which was on the higher ground, and into which the entrance was by flairs or steps. So the first of the fabrick was the lowest, the last was the highest, and the middle gates were the one higher then the other, as in all buildings, that stand upon such ascents, *a* To the outside front of the gate of the Priests

Priests Court, which was next to this gate now measured, that is from the west front of the lower to the east front of the upper gate. *b* This Court from the west front of the lower gate, was one hundred cubits in length to the east front of the gate of the inner Court. *c* And so was the space from the South front of the Court to the North front. So the Court was exactly square.

20 ¶ And the gate *a* of the outward court † that looked toward the north, he measured the length thereof and breadth thereof. † Heb. *which* *a* was.

d Now is this measurer giving account of the north-gate of this outward Court, in which is a most exact harmony with the measures, fashion and ornaments, of the east-gate, so that nothing needs be here repeated, who would know all particulars of this gate may find them in the east-gate.

21 And the little chambers thereof were three on this side, and three on that side, and the posts thereof, and the ‖ arches thereof were after the measure of the first *e* gate, the length thereof was fifty *f* cubits, and the breadth five and twenty *g* cubits. ‖ Or, *Galleries.*

e Called *verse* 22. East-gate. *f* See *verse* 15. *lit.* *g* See *verse* 13. *lit.* p.

22 And their windows *h*, and their arches *i*, and their palm-trees *k*, were after the measure of the gate that looketh towards the east : and they went up unto it by seven *l* steps ; and the arches thereof *m* were before *n* them.

h See *verse* 16. *lit.* g. *i* See *verse* 16. *lit.* k. *k* Ibid. *lit.* m. *l* 'Tis not said what number of stairs they went up to the east-gate, but by this it appears they were seven steps in number, and 'tis said by some, the form was semi-circular. *m* Of this Portico the curious vaulted roof. *n* Within or more inward, then the steps or gate.

23 And the gate *o* of the inner court *p* *was* over against the gate *q* toward the north, and toward *r* the east : and he measured from gate to gate an hundred cubits.

o The North-gate *p* Or Court of the Priests. *q* North gate of the outer Court, these were directly over right each other. *r* 'Tis concise, but thus to be expresst fully. The east gate of the inner Court was directly overagainst the East gate of the outer Court, and equally distant from each other.

24 ¶ After that *f* he brought me toward the south *t*, and behold, a gate toward the south *u*: and he measured the posts thereof and the arches *x* thereof according to these measures.

f Having finisht the measuring of the east-gate, and shewed the Prophet the sameness of the north-gates buildings, measures and ornaments, now he is informed of the South gate, and its exact symmetry with the other two, which consult in *verse* 5, 6. 7, 8, 9, 10, 11. *t* The South point of Heaven. *u* South part of the house. *x* Vide *ver.* 16. and 21, 22.

25 And *there were* windows *y* in it, and in the arches thereof round about like those windows *z* : the length *was* fifty cubits, and the breadth five and twenty cubits.

y Vide *ver.* 16. *lit.* g. *z* Which were in the east-gate, and already measured there.

26 And *there were* seven *a* steps to go up to it *b*, and the arches thereof *were* before them *c* : and it had palm-trees, one on this side, and another on that side *d* upon the posts thereof.

a See *ver.* 22. *b* The floor or square Court. *c* Vid. *ver.* 22. *lit.* n. *d* On the right and on the left hand posts, each post had one palm-tree.

27 And *there was* a gate in the inner court toward the south : and he measured from gate to gate toward the south an hundred cubits.

As before the East-Gate answered to East, and North, to North, so here one South Gate answers to the other in the confronting, or parallel walls, and in all points exactly uniform ; to prevent repetition I refer you to the particular measures, &c. of the East gate.

28 And he brought *f* me to the inner Court by the south-gate : and he measured the south-gate according to these measures.

f From the South-gate of the outer Court through the porch, and over the 100 cubit pavement to the South-Gate of the inner Court, which is here described by its harmony with the other Gates, which were before measured, and to them are you referred least we needlessly repeat the same things.

29 And the little chambers thereof, and the posts thereof, and the arches thereof according to these measures: and there were windows in it, and in the arches thereof round about : *it was* fifty *g* cubits long and five and twenty cubits broad *h*.

g Vide *verse* 15. *h* See *ver.* 13. *lit.* p.

30 And the arches *i* round about *were* * five and twenty cubits long, and five cubits † broad. * See *ver.* 21, & 25. & 32. & 36. † Heb. *breadth.*

i Here as once before, as *ver.* 11. *lit.* k. length is put for height.

31 And the arches thereof *were* toward the utter court : and palm trees *were* upon the posts thereof : and the going up to it *had* eight steps.

In this verse two things are mentioned, wherein this gate differed from the other, first in the Arches or Porch which stood not inward, but outward towards the outer Court, the reason whereof will appear in what follows. The next difference lieth in this, that the Ascent was by eight steps (more then the other, say some, and so make them fifteen) Now, if the Porch to this Gate built outward stood upon such ascent, 'twould be necessary the Pillars should be such as *v.* 30. expresseth them, 5 Cubits in the breadth of the Basis, and 25 Cubits high.

32 And he brought me into the inner court *l* toward the East *m* : and he measured the gate according to these measures *n*.

l The Court of the Priests, which was next to the House or Temple it self. *m* To the East gate of that Court, so he is brought from the South to the East Gate ; *n* As the other, so this, exactly like to the first in all dimensions of length and breadth.

33 And the little chambers thereof, and the posts thereof, and the arches thereof *were* according to these measures : and *there were* windows therein, and in the arches thereof round about : it *was* fifty cubits long, and five and twenty cubits broad.

Compare the 33th. *verse* with the *6. verse, &c.* to the 16th. where the form and dimensions are expresly set down.

34 And the arches thereof *were* toward the outward court : and palm trees *were* upon the posts thereof on this side, and on that side : and the going up to it *had* eight steps.

Vid. *ver.* 31. where this *verse* is explain'd.

35 And he brought me to the North gate *o*, and measured *it* according to these measures.

o From the East Gate, and taking the measures hereof, he passeth by order to the North Gate, where all is exactly conform'd to that in the South and East Gates.

36 The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about ; the length was fifty cubits, and the breadth five and twenty cubits.

37 And the posts thereof *were* toward the utter court ; and palm trees *were* upon the posts thereof on this side, and on that side : and the going up to it *had* eight steps.

38 And the chambers *p* and the entries *q* thereof *were* by the posts of the gates *r*, where they washed *f* the burnt-offering.

p Either the six, three on one side, and three on the other, as before in the Gates of the outer Court, or else Chambers built on purpose for the uses here specified, as some conjecture. *q* The doors, as well as the Chambers, were by the Pillars probably adjoining to them. *r* Though some have thought, the North Gate was that alone, where they washt the Burnt offering, yet others conceive 'twas done at the East Gate too, if not at the South also, and the plural number warrants us to look for an other Gate, beside the North, when 'tis said, these chambers were by the Posts of the Gates, Plural. *f* God commanded, that the legs and entrails of this burnt offering should be washed, *Lev.* 1. 13. now here they did that, and whether these chambers were built for this use onely, or put to this, as to other holy uses, is not greatly material to enquire.

39 And in the porch *t* of the gate *were* two tables on this side, and two tables on that side; to

* Lev. 4. 2. & 5. 2. & 6. 2. * Lev. 7. 1. slay thereon the burnt-offering, and the * sin-offering, and the * trespass-offering.

t Tho' the words seem so express, yet doubt is made whether any table were in the very porch it self, and think they would cumber the passage, but sure where only the Priests in course of Ministration entred, there would be no great croud; therefore I conceive, that these two pairs of Tables were set in the very porch of the Gate, which is the letter of the Text.

‖ Or, *at the step.* 40 And at the side without *u*, ‖ as one goeth up to the entry of the North gate, *were* two tables; and on the other side, which *was* at the porch of the gate, *were* two tables.

u On the right hand without, and probably in the open air, or else under the Cloister, that went Eastward, stood two, and on the left hand two, in like manner, for the same end, and use to slay the Sacrifices.

41 Four tables *were* on this side *x*, and four tables on that side, by the side of the gate; eight tables *y*, whereupon they slew *their sacrifices.*

x Either within the Porch two and without it two, on either side, or else, as some will, four without the Porch, and Gate in the Cloisters on the right and left hand of the gate. *y* How ere placed, they were eight for number, and design'd for slaying the Sacrifice on.

42 And the four tables *z* *were* of hewen stone *a* for the burnt-offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high *b*: whereupon also they laid the Instruments *c* wherewith they slew the burnt-offering and the sacrifice.

z Each four Tables for the Prophet speaks of all Eight, but names them Four, because they were coupled so, one four on the one side, and the other four on the other side. *a* 'Tis not likely these were mean worthless stones, but either best marble, or else some stone better than marble, and they are exactly square, a Cubit and half every way. *b* Here is nothing said of the thickness of these stone Tables, 'tis probable they were of a good thickness, which, added to the Cubit height, on which they were set, might raise them to convenient height for use. *c* When they were brought out for present use, at other times, we know they were laid up in Chambers, and Cupboards prepar'd for that end.

‖ Or, *Endirons.* Or, *the two hearth stones.* 43 And within *d* *were* ‖ hooks *e* an hand broad *f*, fastned *g* round about: and upon the tables *h* *was* the flesh of the offering.

d Within the House, Porch, or what ere the place be called, where these Tables stood. *e* Learned conjectures here, as in many other places, perplex more than explain. Hooks, on which the slaughtered Sacrifice might be hang'd, while they prepared it farther, were needful, and the word imports such Iron Hooks. *f* It is probable, that there might be two Hooks of Iron fastned to, or wrought out, where the place was so broad, and therefore called Hooks in the plural. *g* To Walls, no doubt, near these Tables. *h* They were careful to keep the holy Flesh from lying any where, that might look like common ground. It is like that the sacrifice was fastned to these Hooks, and rested on these stone Tables, while the Priests cut them into their pieces.

44 And without *i* the inner gate *were* the chambers *k* of the singers *l* in the inner court *m*, which *was* at the side of the north-gate; and their prospect *was* toward the south *n*; one *o* at the side of the East-gate *p*, *having* the prospect toward the North.

i When he was got through the gate of the Inner Court. *k* Several in a row. *l* Where they lodged both their Instruments and themselves during the time of their attendance. *m* Next to the Temple. *n* The back parts of these Lodgings were toward the Northwall of the Inner Court, and their Lights and Prospects to the South, and stood both on the North-east side, and on the North-west side. *o* One row of Chambers. *p* This row in length was from East to West, and how ever this row butted, 'tis certain the position of their Lights was to the North; so these Chambers must have their back parts on some building, that run out from the East Gate into the body of the Court Westward.

45 And he *q* said unto me, this chamber *r* whose prospect *is* toward the South, *is* for the Priests *s*, the * keepers *t* of the ‖ charge of the house.

* Num. 3. 27, 28, 32, 38. ‖ Or, *Ward*, or, *Ordinance.* So *ver.* 46.

q Who appear'd with measuring Line and Reed, *ver.* 3. *r* This range of Chambers for this single number refers to the whole row, not to one particular Chamber. *s* The Sons of *Aaron*, yet, I think, not excluding others, who had charge under the Priests. *t* While, according to their Courses, they had the charge of the House of God, and attended on the Service of it.

46 And the chamber *u* whose prospect *is* toward the North *is* for the Priests, * the keepers *x* of the charge of the Altar *y*. These *are* the sons of * Zadok *z* among the Sons of Levi, * which come near to the LORD to minister unto him.

* Ezek. 44. 15.

u See *ver.* 45. *let.* r. *x* See *ver.* 45. *let.* s. t, *y* To preserve the fire perpetually on the Altar, *&c.* *z* The High Priest, who was put in by *Solomons* depriving of *Abiathar*, in whose race the High-Priesthood continued, while Gods order was observed, his Sons especially among the Levites, had this charge, and in their turns took care of the Altar, which that they might the better do, they had those Chambers, whose prospect, I do suppose, was toward the Altar.

47 So he measured the court *a*, an hundred cubits long, and an hundred cubits broad, four square *b*; and the Altar *c* *that was* before the house *d*.

a The Inner Court, or Court of the Priests, who, according to their several charges, had lodgings in it as, *ver.* 45. *b* This Court was an exact æquilateral square. *c* Here the place of the Altar is onely mentioned, the measuring of it is *chap.* 43. from *ver.* 13. to *ver.* 18. this Altar was placed in the very Center of this square, in a direct line from the North, East, and South Gates, and might be seen from the lower Courts by those who stood there. *d* The Temple it self.

48 And he brought *e* me to the porch of the house *f* and measured *each* *g* post of the porch, five cubits on this side, and five cubits on that side *h*: and the breadth *i* of the gate *was* three cubits on this side, and three cubits on that side.

e From the measuring the Building, and Court. *f* That Porch which joined to the Temple, and was part of the house. *g* The Post, or Wall on each side of the Gate. *h* The thickness, or space between the out-side of the Wall, and the in-side of the Wall was five Cubits on each side North and South, if we suppose the breadth of the Porch from North to South, and the length from East to West. *i* The whole breadth was eleven Cubits, but the breadth of each leaf of this folding gate was three Cubits, and they met, or shut on an upright Post, set in the middle of the Gate space, and this one Cubit broad. And then each leaf hang'd on Posts two cubits thick, which amount to eleven Cubits.

49 The length *k* of the porch *was* twenty cubits, and the breadth eleven cubits, and *he brought me* by the steps *l* whereby they went up to it: and *there were* pillars *m* by the posts, one on this side, and another on that side.

k Tho' learned men dispute the position of the length, whether from East to West, or from North to South, express word determines the Dimensions of this length and breadth. *l* Eight say some, others eleven, and some say ten, others say twelve, but most say eight. *m* So soon as he was come into the Porch, he saw two Pillars, that stood off from the side Walls, not joined to them, as the posts were, much like *Jachin* and *Boaz* in *Solomons* Temple.

CHAP. XLI.

1 AFterward *a* he brought me to the temple, and measured the posts *b*, six cubits broad *c* on the one side, and six cubits broad on the other side, *which was* the breadth of the tabernacle *d*.

a After the measuring of the Courts, *&c.* now the Prophet is brought to see the Temple it self measured. *b* The thickness of the walls (called posts here as also *chap.* 40. 48.) on the North-side, and on the South-side of the gate. *c* One whole reed in thickness. *d* These walls in their thickness took up as much space, as the whole breadth of *Moses* his Tabernacle, *Exod.* 26. 22. where eight boards, each one Cubit and half broad, make just the breadth of the Tabernacle 12 Cubits.

2 And the breadth of the ‖ door *e* *was* ten *f* cubits; and the sides *g* of the door *were* five cubits on the one side, and five cubits on the other side: and he measured the length *h* thereof, forty cubits; and the breadth twenty cubits.

‖ Or, *Entrance.*

t Or the Aperture, the open space, which let in light, as well as men; properly the door of the Porch, *f* Between Post and Post, on which the folding doors did hang. *g* The space from the edge of the Wall by the Posts to the side Wall inward, was on each side five Cubits, on the North-side so many, and on the South to many, which make the content between Wall and Wall, as the verse hath it, twenty Cubits in breadth. *h* Of the Sanctuary from the Porch to the Partition between the Holy of Holies, and the inward Front of the Wall of the Sanctuary, was forty Cubits, unless we must take in the thickness of the Walls of both Sanctuary, and holy of holies, of which more may possibly be spoken.

3 Then went he inward *i*, and measured the post *k* of the door *l*, two cubits: and the door, six *m* cubits; and the breadth of the door, seven cubits.

i From the Porch thro' the body of the Temple, to the Partition between the body of the Temple and the holy of holies, or the Oracle. *k* Either the thickness of that Partition Wall, or of the Pylasters, which stood one on one side, and the other on the other side of the door *l* Or entrance out of the Temple into the Oracle. *m* This door was six cubits high, say some, but, more likely, 'twas six cubits broad, and an upright Bar or Post on which the leafes did meet, and which was of one Cubits breadth, make out the seven Cubits mention'd in the last words of this verse.

4 So he measured the length thereof *n*, twenty cubits; and the breadth twenty *o* cubits before *p* the temple. And he said *q* unto me, this *is* the most holy *r* *place.*

n Of the Oracle, or Holy of Holies. *o* It was an exact square, as was *Solomons*, 1 *King.* 6. 20. *p* Parallel with the breadth of the Temple. *q* The Prophet was commanded to hear, and now he shews us his attention. *r* As having the tokens of Gods more especial presence, in that the Mercy-Seat and Propitiatory were there so called *Num.* 7. 89. 'twas called also the *Oracle*, and 1 *King.* 6. 16. the inner house, *ver.* 15, 17.

5 After he measured the wall *s* of the house *t*, six cubits *u*; and the breadth of *every* side chamber *x*, four cubits, round about *y* the house on every side *z*.

s Having left the Holy of Holies measured in the 3d. *verse* now he is come to take the measures of the outer Wall. *t* The Temple it self. *u* Three yards thick was this Wall from the ground to the first story of the side chambers. *x* Of the lowest floor; for there were three stories of these, and they differ'd in their breadth, as the Wall of the Temple, on which they rested abated of its thickness; for the middle Chambers were broader than the lowest by a Cubit, and highest as much broader than the middle. *y* On the North, South and West parts. *z* On each side of every one of these three gates. The East-gate, and buildings about that were not faced with such facings.

Heb. *side-chamber.* Or, *three and thirty times,* or *thirty.* Heb. *be holden.*

6 And the side-chambers *were* three, † one over *a* another, and ‖ thirty in order *b*: And they entred into the wall *c* which *was* of the house for *d* the side chambers round about, that they might *e* † have hold, but they had not hold in the wall *f* of the house.

a In three Stories high. *b* How these thirty in a row were distributed, is not said, some guess twelve on the North side, as many on the South-side, and six on the West; but, as this may be, so possibly it may not be; but we are sure the whole number is Thirty in a row on each story, *i. e.* 3 times 30 or 90 in all. *c* Not the five, or six Cubit Wall, which was the Wall of the house, but another Wall of one Cubit thickness, on the top whereof was a rest, or ledge of one Cubit breadth, on which the ends of the Cedar beams were fastned. *d* 'Tis said this was built for the side-chambers, either from the foundation the Wall was made so thick, that at 5 Cubits from the ground they might rebate or draw in the thickness of the ascending Wall one Cubit, or else this Cubit-thick Wall was after added: but this, as not probable, I reject. *e* That the beams of the Chambers might have good, and firm resting hold *f* The ends of the Beams were not thrust into the main body of the Wall of the Temple, as we see beams laid into the body of the Walls of houses. But for each story a rebatement of one Cubit in the thickness of the Wall, so that six Cubits thick at the ground, up to the first floor, and five Cubits thick from that to the second floor, and four Cubits thick from the second to the third floor, so each floor rests on a ledge of one Cubit without the Wall, and each Story grows a Cubit broader than that is next lower.

Heb. *it was broader went round.* 1 *Kin.* 6. 8.

7 And † * *there was* an enlarging *g* and a winding about *h* still upward to the side chambers: for the winding *i* about of the house went still upward round *k* about the house: therefore the breadth of the house *l* *was still* upward, and so increas'd *m* *from* the lowest *chamber* to the highest by the midst *n*.

g *Viz.* of the side-chambers, so much of breadth added to the Chamber, as was taken from the thickness of the Wall; that is two cubits in the uppermost, and one Cubit in the middlemost, more than in the lowest Chambers. *h* Winding Stairs which enlarged as the Rooms did, and these run up between each two chambers, from the bottom to the top, so there were two doors at the head of each pair of Stairs, one door opening into one Chamber, and the other into the opposite Chamber; or else, you must make the chambers thorough fares, and suppose passages thro' all. *i* These Stairs, as they rose in height, enlarged themselves too. *k* *i. e.* On all sides of the house, where these chambers were, which, as observed, was on three sides of the house. *l* Of each Chamber. *m* Grew broader by one Cubit in every upper Room or Chamber. *n* From 5 in the lowest to 6 in the middle, and to 7 in the highest Chamber.

8 I saw also the height of the house *o* round about: the foundations *p* of the side-chambers *were* a * full reed of six great Cubits.

* chap. 40. 5.

o Of the Chambers, or the three stories of them, 'tis not the Temple. *p* The lowest chamber had properly a foundation laid on the Earth, but the floor of the middle, and highest story must be accounted here a foundation, so from the ground to the ceiling of the first room was 6 great Cubits, from the first Beams, Joices and Boards to the second, six great Cubits, and from the third floor to the roof of the Chamber, a like number, to which add we one Cubit for thickness of each of the three roofs or floors you have 21 Cubits for height, ten yards and half high.

9 The thickness of the wall which *was* for the side chamber without *q*, *was* five cubits: and *that* *r* which *was* left *was* the place of the side chambers that *were* within *s*.

q The outward Wall for these Chambers was five cubits in thickness, and was made of Stone, which added both beauty, and strength to the other part of the building, and served as Butteresses to the Temple-wall. *r* That space, which was left without this wall about five Cubits broad, and served for a walk before the chambers, or for a passage from one chamber to another. *s* The Walk and Wall.

10 And between the chambers *t* *was* the wideness of twenty cubits, round about the house on every side.

t That on one side joined to the Temple, and were publick repositories for offerings, and tithes, *&c.* and those other chambers, which were built on the wall of this Inner Court, and were lodgings for the Priests, there was a void space, or Pavement in the open Air twenty Cubits broad, and these round about on all sides of the Court, and probably some Railes, or Ballisters, or low Wall round too before them enclosing this space.

11 And the doors *u* of the side chambers *were* toward the *place that was* left, one door *x* toward the north, and another door toward the South, and the breadth of the place *that was* left *was* five cubits round about.

u The doors of the lowest row opened into this void paved space. *x* Beside the particular doors to each chamber, there were two, one on the North, where was a fair Stair-case, which did lead up to every story, and above these to the top of the Temple. And so another like this on the South, excepting that this South Stair-case lead not up to the top of all, as that North Stair-case did.

12 Now the building *y* that *was* before *z* the separate place *a*, at the end *b* toward the west, *was* seventy cubits *c* broad: and the wall of the building *was* five cubits *d* thick round about, and the length thereof ninety *e* cubits.

y This is a new building not yet mention'd, but now measured by it self. *z* Or over-against. *a* Either the *Temple* with all the appendant Treasury Chambers, or the *Oracle*, which was in the West end of the Temple, and separate from the rest of the Temple. Or that 20 Cubit space, which was cut off from the Chambers, and the five cubits space before them by a breast Wall, as some think. *b* Of either Temple, Oracle, or foresaid space, toward the West. *c* As men are not agreed about the Fabrick, and its dimensions here intended to be measured, so they are as little agreed how to compute the Measures, every one however makes out his account, whether the thing he measures be the right or mistaken. First, suppose the Temple and the West part of it from North to South, thus; 20 Cubits the Oracle, each side wall 6 cubits, breadth of Chambers on each side 4, the thickness of the out Walls of these chambers on both sides 5 Cubits each, a void space of 3 cubits compas-

fing the whole, and then the low, or breast Wall that enclos'd this space 5 Cubits thick on each side making up the third 10, produce the 70 Cubits. But they that think of a distinct building on the West-end of the Temple, do also in their method make out the account. *d* This seems to countenance their opinion, who conceive a distinct building meant. *e* These proportions are easily laid together, which will make up the total, and agree with the Temple thus; Temple and Oracle with their Walls 70 cubits, Porch eleven, and Chambers, and Walls nine Cubits. And who will have such a new structure here measur'd (which is more than was in the first Temple fabrick) will make all correspond to their *hypothesis*, and you may more easily object against another, then demonstrate your own guesse. The best is, the errour is not great if a man do err here.

13 So he measured the house *f*, an hundred cubits *g* long; and the separate place *h*, and the building *i*, with the walls thereof, an hundred cubits long *k*.

f The whole Temple, Oracle, Sanctuary and Porch with the Walls. *g* From East to West thus. Stairs of the East Porch, or the thickness of the Wall 6 Cubits; the passage through the Porch 11, Wall of the Temple within the Porch 6 Cubits, the Temple it self 40 Cubits, Partition Wall two Cubits, the Oracle 20 Cub. West Wall thick 6 Cub. the chambers at bottom of the West Wall 4 Cubits, and the outer Wall of the Chambers 5 Cubits. *h* See *ver.* 12. *lit.* a. *i* On both the North and South-side of the Temple. *k* Which is reckoned. The breadth of the Temple 20 Cubits, thickness of both Walls 12 Cubits, the bottom Chambers on both sides 8 Cubits, the outer Walls of these Chambers 5 Cubits a piece, the breadth of the place left out on each side 5, on both sides 10 (*i. e.* 5 each) and then the widenesse between this on either side 20 Cubits.

14 Also the breadth of the face *l* of the house, and of *m* the separate place, toward the east, an hundred cubits *n*.

l The whole Front of the house Eastward, the prospect of it being to the East. *m* This explains the other, say some, The house is the separate place, or else, as others, That other building on the West end of the Temple, which was of equal dimensions with the Temple. *n* Measuring from the North point along by the Eastern front to the South point, or corner of the buildings or Wall. The admeasuring the particulars I forbear, but since this side runs equal with the length of the whole from East to West, we need not doubt 'tis a hundred Cubits.

15 And he measured the length of the building *o* over-against the separate *p* place which *was* behind it *q*, and the ‖ Galleries *r* thereof on the one side, and on the other side, an hundred cubits, with the inner Temple *s*, and the porches of the court *t*.

‖ Or, *several walks*; or, *walks with pillars.*

o Possibly, that of the 12 and 13, or else the buildings of this Court next to the Temple, or else the West buildings behind the Oracle, or the buildings of the utter Court, of which in *chap.* 42. 1, 3, 7, 8. *p* See *ver.* 12. *lit.* a. *q* The buildings, that were behind on the West side of that supposed range of buildings, or else behind the Temple. *r* Either Chambers, or Porches, or Balconies, places supported by Pylasters, made for Beauty and Delight. *s* According to the measures of the Temple, and its appendant buildings.

16 The door posts *t*, and the narrow windows *u*, and the Galleries *x* round about on their three stories *y*, overagainst the door *z* † ceiled with wood round about, ‖ and from the ground *a* up to the windows, and the windows *were* covered;

† Heb. *ceiling of wood.*
‖ Or, *and the ground unto the windows.*

What are here recounted were all measured by the Angel, and with the same Reed, or Measure. *t* See *chap.* 40. 48, 49. 'Tis likely, he means the door posts of every Gate, or Porch in every Court. *u* See *chap.* 40. 16. *lit.* g. *x* See *ver.* 15. *lit.* q. and *ver.* 5. *lit.* z *y* Vid. *ver.* 6, 7. Or parts, or buildings, Temple, separate place, and on the Court Walls. *z* The *singular* for the *plural* number, the Doors, which were Ceiled with Wood, were measured, this Ceiling was with choicest Wood. *a* The height of these Windows were taken too. *b* Had lids, or Curtains to cover them, and Lettices too, say some.

17 To that above the door *c*, even unto the inner house and without, and by all the wall round about within and without, by † measure.

† Heb. *measures.*

c In the 15*th. ver.* the Prophet began his Catalogue, and continueth it through this verse, in which, in the Gross, he tells us all above the Doors, in every Porch, and Gate to the very Inner house, and all without, the Buildings about the Walls, were measured exactly though we have neither the particular account of what these were, either things or measures.

18 And *it was* made *d* with cherubims *e* and palm trees *f*, so that a palm tree *was* between *g* a cherub and a cherub: and *every* cherub had two faces *h*;

Now we are acquainted with the Ornaments, the beautiful carving, which in all parts mention'd, were to be seen. *d* Beautified. *e* Generally taken for the Pourtraict of Angels, and framed to the beauty of young Men with Wings. Yet is the description of them very different in different places as the curious observe in *Ezekiels* Vision, *chap.* 1. *Isaiahs* Vision, *chap.* 6. *Johns* Vision, *Rev.* 4. and in *Solomons* Temple. *f* A very beautiful, upright tree, from a strait well grown body, spreading its head with large boughs and branches, which were used on occasions of Joy, and were emblems of victory, *Joh.* 12. 13. and *Rev.* 7. 9. *g* These were so engraven, that each Palm-tree was between two cherubs, and each cherub between two Palm-trees, and this arises from the different aspect, or numbring them. *h* Curiously wrought on the same head, somewhat like a *Janus* Head, what these faces were the next *vers.* tells us.

19 So that the face of a man *i* *was* toward the palm-tree on the one side, and the face of a young lion toward the palm-tree on the other side: *it was* *k* made through all the house round about.

i This one face, the other of a young Lion. Now as to the aspect 'twas thus, the cherub between two Palm-trees, looked towards both trees, towards the one a mans face, towards the other, a young Lions face looked. *k* And thus it was through the whole house round about, and from bottom to top, as *ver.* 20.

20 From the ground unto above the door *l* *were* cherubims, and palm-trees made, and *on* the wall *m* of the temple.

l Some think 'tis the great East Gate, I think rather, here is an enallage, or change of Number, *Door* for *Doors*, and that every Porch was so beautifi'd, See *chap.* 1. 16, 22, 26, 34. *m* These beautiful Sculptures were round about the walls of the Temple, and Oracle too, tho' not expreſt here.

21 The † posts *n* of the temple *were* squared *o*, *and* the face *p* of the sanctuary; the appearance *of the one* as the appearance *q* *of the other.*

† Heb. *side.*

n On each side of the Gate or Door, both of Temple and Oracle. *o* Not round as some other were, and as the Posts of the door of the Tabernacle were, but of exact square. *p* The form of the door, or gate of the Temple was square, *i. e.* not arched, as the gates of our Churches ordinarily are, but with a flat beam, or upper Lintel laid on the top of the Posts, and so either made an aequilateral square, or an oblong square, *q* As was the form of the gate of the Temple in its larger, so was the form of the gate of the Oracle in its lesser dimensions.

22 The altar *r* of wood *s* *was* three cubits high *t*, and the length thereof two *u* cubits: and the corners *x* thereof, and the length thereof, and the walls *y* thereof *were* of wood, and he said unto me, This *is* * the table *z*, that *is* * Heb. *before* before the LORD *a*.

r Of Incense. *s* So the inward parts were made, and covered with Gold, *Exod.* 30. 1. —11. 1 King. 6. 20, 22. and from this covering of Gold 'twas called the *Golden Altar*. *t* One cubit higher, than that in the Tabernacle of *Moses*, *Exod.* 30. 2. *u* As long again as *Moses* Altar of Incense in the Tabernacle. *x* The Horns fram'd out of the four posts at each angle on top of the Altar. *y* The sides of this Altar, for it was made up on all sides, are here called the Walls thereof, made of wood, but covered with Gold. *z* Some say 'tis spoken of this Altar of Incense, others say, the Angel pointed him to the Tables of shew-bread, and spake of that. *a* In the Temple, not in the Oracle, or Holy of Holies, this Incense altar was placed without the Oracle, as appears from the Priests offering Incense at it by courses, whereas none but the High-Priest, might enter into the Holy of Holies.

23 And the temple and the sanctuary had two *b* doors.

b Each had one door, so there were two doors, and they were folding doors, or two leaved doors.

24 And the doors had two leaves *apiece*, two turning leaves, two *leaves* for the one door, and two leaves for the other *door*.

25 And *there were* made *c* on them *d*, on the doors of the temple *e*, cherubims *f* and palm-trees, like as *were* made upon the walls: and *there were* thick planks *g* upon *h* the face of the porch without?

c Carved. *d* The doors of both Temple and Oracle. *e* Including the Holy of Holies also. *f* Vid. *ver.* 10. *g* I suppose, these were boards of more, then ordinary thickness, which were fastned to the great Beams, whose ends came out beyond the wall of the Porch, and probably, were laid so, as to make a part of an arch over the entrance into the Gate, as we see over

ver some houses, and as sometimes under the Belconies, and here also in these thicker planks, 'tis like, were some Ornaments. *h* Or above the front of the Porch. *i* On the Court side of the Porch, that part that look'd outward.

26 And *there were* narrow *k* windows, and palm-trees *l* on the one *m* side, and on the other side, on the sides of the porch, and *upon* the side chambers of *n* the house, and thick planks *o*.

k Vid. *ver.* 16. *lit.* u. *l* See *ver.* 18. *lit.* f. *m* On the North, and on the South side, as you enter in from East toward the West, thus the sides of the Porch outward were garnished. *n* Which were go in a row, and three stories high, vid. *ver.* 6. *o* Alike carved and beautified, and alike strengthning, and defending the places where they were used.

CHAP. XLII.

1 THen *a* he brought me forth into the utter *b* court, the way toward the North *c* and he brought me into the chamber *d* that *was* over-against the separate *e* place, and which *was* before the building toward the North *f*.

a After a particular view of the Temple, and all its parts, with the inmost Court, and all in it, the Prophet is brought forth. *b* called so, in regard to that more inward, whence the Prophet now cometh; it is likely, if not certain, this was the Priests Court, which had two others more outward, but because the Prophet had been in one more inward, than that of the Priests, he giveth the name of outer to this Court. *c* Thro' the North Gate by which he descended into the Court, where the *stair case* was by which he went up into the chambers, built over the Pylasters, and Arches, so that underneath was a Cloyster, or Gallery. *d* Either the *singular* number for the *plural*, or chamber, for the row of chambers, or else, into one of the many, that were there. *e* Whether you take it for the Temple it self, or for that Building equal to the Temple, on the West part of the Temple, still this row of chambers faced the North part of it. *f* The South front of this Range of chambers lookt to the North front of the Temple, and its that side buildings, or to the North front of the separate place.

2 Before the length *g* of an hundred cubits *was* the north door, and the breadth *was* fifty cubits.

g The Temple of one hundred cubits long, and of fifty broad, was on the South prospect of these chambers, or, possibly, this North door did give entrance into buildings, that were one hundred cubits long, and fifty cubits broad.

3 Over against the twenty *cubits* *h* which *were* for the inner court, and over against the pavement *i* which *was* for the utter court, *was* gallery against gallery *k* in three *stories* *l*.

h The twenty cubits space of the Inner Court, or Court of the Temple faced the South front of this row of chambers their Southern lights look'd into this space, and to the North of the Temple. *i* Which was in the Priests Court, and on the North side of this building, into which pavement the North windows look'd. *k* That is a Gallery on the South part toward the Inner Court, and a Gallery toward the Pavement North-ward, and between the backs of these Galleries were chambers. *l* Either in height, or else in three ranks, as now placed, two Galleries on the sides, and a chamber in midst; or two rowes of chambers, and one long Gallery in the middle.

4 And before the chambers *m* *was* a walk of ten cubits breadth inward, a way *n* of one cubit; and their doors toward the North.

m This row of chambers had on the South side, or inward a walk of Ten cubits broad, which lay between the wall, on which these chambers were built, and the twenty cubits space, possibly it might be some Cloister, running along the wall on the inside. *n* before the Galleries, probably, was a ledge of one cubit broad, running the whole length from East to West, called here a way, though not designed for any to walk on it, such ledges we see in many great Houses. *o* Every chamber door opened to the North, and so the Entrance into these chambers was thro' the Gallery, which look't to the Pavement of the outer Court.

5 Now the upper chambers *were* shorter *p*: for the galleries *q* ‖ were higher then these, ‖ then the lower, and then the middlemost of the building.

did eat of *and the* *of the building mid-*

p At first view it should seem to refer to the length but indeed it refers to the height of the chambers, of which the lowest chamber was highest pitcht, from the floor to the ceiling, the second lower pitcht then the first, yet of greater height, then the uppermost between the floor and ceiling. *q* Possibly, there might be over the uppermost chambers a flat roof on which as on a gallery, they might walk from one end to another, and therefore, that floor was much lower, then the middle or lowest according to rule of Architecture, which directs, that the upper rooms take not up so much in their height, as the lower, that the weight of the Timber be not too heavy for the walls.

6 For they *were* in three *r* *stories*, but had not pillars as the pillars *s* of the courts: therefore *the building* *t* was straitned *u* more then the lowest and the middlemost from the ground.

r Built high one over another. *s* So thick and strong, as those were, but of the slenderer and weaker make. *t* The highest room of the building *x* was laid at nearer distance, then the middlemost from the lowest, or then the roof of the lowest from the ground.

7 And the wall *x* that *was* without over against the chambers *y*, toward the utter court *z* on the forepart *a* of the chambers, the length thereof *was* fifty cubits.

x Not of the chambers, but some wall at distance from them; perhaps some wall that might keep up a Terras walk. *y* Therefore was Northward from the chambers. *z* The Court of the men, or of *Israel*, which is called utter with respect to this, wherein this building stood, as this was called *utter*, *ver.* 1. and 3. with respect to the Court, that was more inward. *a* Which evidently shews, that the wall of fifty cubits stood North from these chambers. *b* Answerable to the length of this building from East to West.

8 For the length of the chambers that *were* in the utter *c* court *was* fifty cubits: and lo *d*, before the temple *were* an hundred cubits.

This *Verse* gives us a reason, why the wall over against the chambers was but fifty cubits, it might not be more or less, because 'twas to hold exact symmetry with these buildings, which it confronted, possibly this verse may give some light to the second verse latter part. *c* See ver. 1. *lit.* b. and ver. 7. *lit.* 2. *d* Some say the Angel, conducting the Prophet from these North chambers to the South, hath occasion given him to take notice of, and to measure a second time this space before the Temple; but what if the Angel, and the Prophet were now on the roof of this fifty cubits building, as they seem to be verse 5. measuring it, and thence the Angel might point to the hundred cubit space before the Temple, and bid the Prophet to mind it? The former most received suits best with the 11th. and 12th. verses.

9 And ‖ from under these chambers *was* ‖ the entry on the east-side, ‖ as one goeth into them from the utter court.

‖ Or, *from the place.*
‖ Or, *he that brought me.*
‖ Or, *as he came.*

I suppose this *Verse* describes the entrance into the South Chambers, that it was on the East point, and that whose would go into them, must go up the stairs (which probably were winding staires) at the East end of these builings, whose front was toward the South.

10 The chambers *e* *were* in the thickness *f* of the wall of the court toward the east, over against the separate place *g*, and overagainst the building *h*.

e Galleries also with them of this South building now measured. *f* Or the breadth of that wall of the Court, which was Eastward, and as an enclosure of the building. *g* Which was South from this building, whose length lay North and South, and its breadth East and West, what this separate place may be, *vid. ver.* 1. *lit.* c. *h* Vid. *ver.* 1. *lit.* f.

11 And the way *i* before them *was* like the appearance *k* of the chambers which *were* toward the north, as long as they, *and* as broad as they: and all their goings *l* out *were* both according to their fashions *m*, and according to their doors *n*.

i The walk, as *ver.* 4. *k* Exactly uniform with the fabrick on the North-side. *l* Every window and door. *m* Framed in the same manner. *n* According to the number of the doors in the one, was the number of the other, all in all things exactly like.

12 And according to the doors of the chambers that *were* toward the south *was* a door in the head of the way, *even* the way directly before the wall toward the east, as one entreth into them.

This verse is a particular description of the door, and way, that, from the East end of this south building, did lead either under the buildings, or through some part of them toward the West point as before, such a way from the North buildings did

lead to the South, nor do I think necessary to speak more of the words.

13 Then said he *o* unto me, The north-chambers *and* the south-chambers, which *are* before the separate *p* place, they *be* holy *q* chambers, where the priests *r* that approach *s* unto the LORD shall eat *t* the most holy things: there shall they lay the most holy things *u*, and the meat-offering *x*, and the sin-offering *y*, and the trespass-offering *z*, for the place *is* holy.

o The Measurer, Christ, Man in appearance as that time. *p* Vid. *ver.* 1. *lit. c.* *q* Set a part, consecrated to holy services and uses, as Vessels, Garments, and dayes may be holy. *q* And *Levites* too. *r* That were then in waiting, according to their courses for this approach is not only mentioned, as distinguisht from the distance the people were kept at, but as including the present actual approaches of the Priests, in their ministring before the Lord. *s* Together, as in a publick Refectory. *t* Things devoted to God, were these most holy, some parts whereof God gave to the Priests to live on. *u* In some of these chambers, the holy things that might be eat, were laid up as in a store house, and those, which were not for present use, were here to be reserved, till they were to be used; And whether 'twere more or less that was allowed to the Priests out of the Offerings, here it was to be kept, till used. *x* See what this was, *Lev.* 2. to *ver.* 12. and 6. 14, 15, 16 *y* See what this, *Lev.* 6. 26, 29, 30. *z* See *Lev.* 7. 2, 3. *&c.*

14 When *a* the priests *b* enter therein *c*, then *d* shall they not go out *e* of the holy *place f* into the utter court *g*, but there *h* they shall lay *i* their garments wherein *k* they minister; for they *are* holy *l*: and shall put on other *m* garments, and shall *n* approach to *those things* which *are* for *o* the people.

a At the time of their service. *b* And Levites also, who assisted. *c* Come into the Court of the Temple, or inmost Court in their Priestly Garments to offer Sacrifice, or to do any other part of their office. *d* When they have done their office. *e* In their Priestly garments. *f* The Court of the Priests, not of the Temple. *g* The Court of the people. *h* In some one of the chambers of South or North Buildings, which is a wardrobe for them. *i* Lay up, either for other Priests, whose course came next, or for themselves against the next return of their course. *k* Expressly directed by God, *Exod.* 28. 40, 41, 42, 43. *l* Consecrated, Ceremonially and Relatively Holy, for they are not capable of inherent Holiness. *m* When they go out of this Court into the outer, or outmost, they must put on common garments. *n* And so they may, as they have occasion, and see good. *o* Which common people may meddle with, which the Priests may in their ordinary garments intermeddle with, and not be guilty, but may not touch, while in the garments of their ministration.

15 Now when he had made an end of measuring the inner house *i*, he brought me forth *k* toward the gate, whose prospect *is* toward the east *l*, and measured it round about *m*.

i The Holy of Holies, the Temple, and all the buildings, that were in it, and its inner Courts. *k* Quite out to the outmost Court, and Wall of it, which compassed all the rest of the Courts. *l* To the East gate of the outside Wall, mention'd *chap.* 40. *verse* 5. which see at *lit.* i. and k. *m* i. e. The four squares of the wall for this, as the other walls, was square, not round, and therefore this round about is to be understood of measuring all four equilateral sides or parallels.

† Heb. *Wind.*

16 He *n* measured the east † side *o* with the measuring reed *p*, five hundred reeds, with the measuring reed round *q* about.

n The Angel, or Christ in the appearance of a man. *o* From the two opposite Angles of the inside North and South. *p* Which was of six cubits, and one hand, or three inches. *q* As *verse* 15. *lit.* m. The four square was 500 reed, that is each wall was 125 reeds (say some, yet this hath its difficulties, though I think it more likely then the conjecture of *L. C.* and for ought I see, the guess of *Villalp.* may be admitted, that the whole square was four times measured round about, from the East round, from the North round, *&c.* as this, the 17, 18, and 19 *verses* repeat it.

17 He measured the north side five hundred reeds, with a measuring reed round about.

18 He measured the south side five hundred reeds, with the measuring reed.

19 He turned about to the west side, and measured five hundred reeds with the measuring reed.

Here is nothing new added, but what is in the 16th. *versi.* I observe that the 16 and 17 *versis* expressly mention the measuring round about, which why I should doubt was twice done, when 'tis related twice, as done from different points, I know not, and then it is easie, and likely enough, that the double relation of this measuring in the 18 and 19 *verses*, will be the relation of the same way of measuring from other points, which I suppose, is the ground of *Villalp.*[illegible] opinion, and is far more agreeable to the *Hebrew* Text, and context, and account, and more agreeable to Divinity, then that of *L. C.*

20 He measured it *r* by *s* the four sides: it *t* had a wall round about, * five hundred *reeds* long *u*, and five hundred broad, *x* to make a separation *y* between the sanctuary *z* and the profane place.

r The whole wall. *s* Repeating the measure of the whole, according to the number of the sides. *t* The whole had such a wall, had each side been five hundred reeds, the Prophet must in propriety of speech have said, *They*, *i. e.* the sides, not *it*, *i. e.* the whole compass of the wall. *u* In such an equilateral square there is properly no length, for all sides are equal; but because in the Temple Structure there was length and breadth, therefore that *latus*, or side, which runs in strait line, parallel with the length of the Temple, is here taken for the length, the other, which was parallel to the breadth of the Temple, is the breadth of this Hopleuron, or equilateral square. *x* He speaks not here of the thickness, though sometime breadth and thickness are the same. *y* To distinguish, and accordingly to exclude, or admit persons, for all might not go in. *z* Not the Temple, this is not here meant, but we must remember here, that the *Jewes* accounted the whole Earth profane, *i. e.* common or unclean, compar'd with *Canaan*, and *Canaan* common, or less holy then *Jerusalem*, and every part nearer the Temple, the more Holy, and so here the outward Court was inclosed to distinguish it by its comparative Holiness, 'twas more holy then all without it.

Thus envelopt in clouds and darkness, thou hast good Reader, a conjecture at many things, which I need not blush to confess, are more above mine own comprehension, then above some others; The Mystical sense I refer to thy Thoughts.

CHAP. XLIII.

1 Afterward *a* he brought *b* me to the gate *c*, *even* the gate that looketh toward the East *d*.

a After that the Measuring of the Temple was finisht. *b* From the West Gate where the whole was finished, and where the 42 Chapter left the Prophet. *c* Which least we should mistake, is expressly described the East Gate. *d* Of the first Wall measur'd, where he began with the Angel; *chap.* 40. *ver.* 6. From this Gate, in a direct line, you have the fairest Prospect of the Temple.

2 And behold *e*, the glory *f* of the God of Israel came *h* from the way of the East: and * his voice *i* *was* like a noise *k* of many waters, and the earth *l* shined *m* with his glory *n*.

e Sometime this word is *expletive*, but here surely it stands for more, it expresseth no doubt, the joy the Prophet had to see this excellent sight, which should not be seen there more then sixty years; for in the sixth year of the Captivity, the Glory of God left the City, *chap.* 11. *ver.* 22, 23. and now the Prophet foreseeth its return after the settling the Temple, its Buildings, and Ordinances, which took up a great time, as is evident; *John* 2. 20. which time of 46 years, (*viz.* 30 in *Cyrus*, 8 in *Cambyses*, and some 6 in *Darius*) is very near accomplished. So that between the departure, and the return of the Glory of God, are about One Hundred, and Six, or Eight Years; And about Foursscore between this vision, and the accomplishment. *f* vid. *chap.* 1. *ver.* 28. *lit.* i. k. l. m. *g* Of him, who is an Infinitely Glorious Being, yet in Covenant with us, as a peculiar people of God. *h* When the Glory departed, it went Eastward, and now that it returns, it comes from the East. *i* Though by the Voice of God, Thunder is sometimes meant, yet here it was an articulate voice, as appears *ver.* 7. and 8. Perhaps this might be attended with Thunder, as usually in such cases. *k* Terrible. and a mighty voice, as the noise of mighty Waves of the Sea; so *chap.* 1. 24. and *Rev.* 1. 15. *l* Not the whole Earth, but that part about *Jerusalem*, and the Temple. *m* The Rays of Glory, like the Sun-Beams, made the dark Earth to shine with Glorious Light. *n* vid. *lit.* f. where reference is to the like place and Glory.

3 And *it o was* * according to the appearance *p* of the vision which I saw, *even* according to the vision that I saw, ‖ when I came * to destroy *q* the city: and the visions *were* like the vision that I saw at the river *r* Chebar: and I fell *s* upon my face.

o This Glory of the God of *Israel*. *p* Vid. *chap.* 1. *ver.* 4. *lit.* n. and *chap.* 1. *ver.* 28. *lit.* i. k. l. *q* To declare, that their sins would ruin their City, *chap.* 9. *ver.* 3. *lit.* r. and *chap.* 10. *ver.* 4. *lit.* u. which see. Here the effect seems ascribed to him, though he only declares it will be. *r* Vid. *chap* 1. *ver.* 1, 3. *s* Overwhelmed, and as 'twere swallowed up. Vid. *chap.* 1. *ver.* 28. *lit.* l.

4 And the glory *t* of the LORD came *u* into the house *x* by the way of the gate, whose prospect *y* is toward the east.

t Vid. *ver.* 3. *lit.* o. *u* The sins of impenitent *Israel* caused the Glory of the Lord to go out of his house, but now the Repentance of *Israel* is blest with the return of this Glory. *x* The *Temple* where before it dwelt. *y* Whose Front looks Eastward. Vid. *ver.* 2. *lit.* h.

5 So the spirit *z* took me up, and brought *a* me into the inner court *b*, and behold, the glory of the LORD filled *c* the house *d*.

z Vid. *chap.* 2. *ver.* 2. *lit.* f. *a* Carried me, at least supported, and moved. *b* The Court next to the house of the Lord, this was the innermost Court. *c* Either with Splendor and Brightness, or with a Cloud, such as formerly was, *Lev.* 16. 2. and 1 *Kings* 8. 10, 11. Token of his presence. *d* The Temple.

6 And I heard *e* *him* *f* speaking *g* unto me out of the house *h*, and the man *i* stood *k* by me.

e Distinctly, intelligibly, so that I am sure it was no delusion. *f* The Lord, who was in that Glory. *g* What was spoken appears in the next two Verses. *h* God speaks to his out of his Temple. *i* Christ Mediator. *k* To encourage, inform, and strengthen him.

7 And he *l* said unto me, son of man, the place of my throne *m*, and * the place of the soles *n* of my feet, where I will dwell *o* in the midst of the children of Israel for ever *p*, and my holy name *q* shall the house of Israel no more defile *r*, *neither* they *s*, nor their kings, by their whoredom *t*, nor by the carcases *u* of their kings in their high places *x*.

Chro. 28. 2.

l The glorious God of *Israel*. *m* His Throne, *i. e.* of Glory, and Majesty is in Heaven, but the Throne of his Grace is in his Temple, in the dispensations of Grace, God manifests himself a King. *n* After the manner of man God speaks, and expresseth his abode and rest, where 'tis in his Temple, as Type, in his Church, as the Antitype. *o* Not only shall my Ordinances be here administred, but I my self will dwell there. *p* For a very long time, till the age of infancy with the *Jewish* Church be over, and to Eternity with my Church, signified by this Temple and City. *q* Vid *chap.* 22. *ver.* 26. *lit.* z. and *chap.* 36. 20. *lit.* p. *r* Dishonour, and bring into contempt, as they have done. *s* The Priests, the false Prophets, and the common People, nor their Governours and Kings. *t* By Idolatries, and worshipping of strange gods, which after the Captivity, they did very punctually abstain from; as Stories assure us. *u* Either the dead Bodies of their deceased Kings, buried too near the Temple, less likely; Or by the Sacrificing of men to their Idols to *Moloch*; or *Idols* are here called *Carcases*, as dead, stinking, loathsome things in the sight of God. Or, if I had instances of any Kings, buried in the Temples of the Idols, I should incline to interpret this passage of the profane, and wicked burying Idolatrous Kings near the Idols they Worshipped. *x* Where Idol Temples, and Idol Worship were Celebrated.

8 In their setting of their threshold *y* by my thresholds, and their post by my posts, ‖ and the wall between me and them, they have even defiled *a* my holy name by their abominations *b* that they have committed: *c* wherefore I have consumed *d* them in mine anger *e*.

y The Idolatrous Kings of *Judah* and *Israel*, built Temples and Altars for their Idols, and these are called their *thresholds*. The *Jewes*, or people of *Judah*, and their Kings, Erected these in the Courts, or near the Courts of the Temple, and so in local nearness, their Threshold was by God's Thresholds, and their Posts by his that they were a nuisance to him. *z* And there was but a Wall between me and them, that under my Eye, and within my hearing, they have with greatest presumption defiled my name. *a* Despised my Ordinances, corrupted my Worship or forsaken it, used me as if I were neither great nor holy. *b* Abominable Idolatries, and wickednesses not to be named. *c* Acted boldly, and openly, against Precept, Threat, and Admonitions. *d* For which sins I brought destruction upon them; The *Chaldeans* ruin'd them, but they were the Rod of Gods Anger. *e* In great displeasure and wrath, *i. e.* in my provoked Justice, as *chap.* 20. *ver.* 13. *lit.* i. and *chap.* 23. *ver.* 31. *lit.* d.

9 Now let them put *f* away their whoredom *g*, and the carcases *h* of their kings far from me *i*, and I will dwell *k* in the midst of them for ever *l*.

This *Verse* is either *Prophetick*, or *Precepti*ve, for doth direct the *Jew*, what he should in duty do under this Temple, and foretel what the people of God will do under the Gospel. *f* Cast away, as impure and loath'some things should be cast away. *g* See *ver.* 7. *lit.* t. *h* Ibid. *lit* u. *i* My Temple and Worship. *k* As their sight, protection and glory, else promises which are made in these cases, enjoyn us duty 1. Shun sin away God's presence, and Blessings; cast away all sin that God cast not you away. *l* See *ver.* 7. *lit.* p.

10 Thou son of man *m*, shew *n* the house *o* to the house *p* of Israel, that they may be ashamed of their iniquities *q*, and let them measure the ‖ pattern *r*.

‖ Or, *form*; or, *manner*.

m *Ezekiel*, who is call'd thus above 80 times in this Book. *n* He could not lay a model before their eye, but he could, and this is requir'd, describe it to them in all the parts. *o* Temple, which he had seen, and exactly measured. *p* To the Rulers, Prophets and Priests especially, not excluding others. *q* When they shall blush to see what Glory their iniquities had ruin'd: How great losers they were by their sins, or else thus interpret the meaning of these things, and let the *Jewes* know what a Church God will erect among the *Gentiles*, that so the *Jewes* may be asham'd of their iniquities, which provoked God to cast them off, and to destroy their Church and State. *r* As thou declarest let them write down, delineate all, and then compute the whole, that they may fully comprehend it.

11 And if they *s* be ashamed *t* of all *u* that they have done, shew them the form *x* of the house, and the fashion *y* thereof, and the goings out thereof, and the comings in thereof *z*, and all the forms *a* thereof, and all the ordinances *b* thereof, and all the forms thereof, and all the lawes thereof: and write *it* in their sight *c*, that they may keep the whole *d* form thereof, and all the ordinances thereof, and do them.

s The house of *Israel*. *t* Repent, and shew it by manifest tokens. *u* 'Tis not true Repentance, which is ashamed of some only, but not of all sins. *x* The model of the Temple. *y* The manner of the Building, and fitting each part to other. *z* All the Alleys, Gates, Staires, *&c.* *a* Which ought to be observed, saith the *French Version*; Now though this be not in the *Hebrew*, yet the word may imply as much, it being an Idea, Pattern or Platform, to which a thing is to be conformed. *b* Rites and Orders, Rules of Governing Priests, and their services. These are again repeated in the next words of the *Vers*, which is usual in Scripture, and with this Prophet. *c* That it may be remembred, they shall have a draught of it from thy hand, and drawn in their sight, that they may enquire of any particular, wherein doubt ariseth. *d* As *Moses* and *Solomon* did, so must the Builders of this Temple, frame the whole to the Pattern, or Exemplar set before them, for not doing whereof, a heavy account lyeth on some in the Church.

12 This *is* the law *e* of the house; Upon the top *f* of the mountain, the whole limit thereof round about *shall be* most holy: behold, this *is* the law of the house.

e This is the first comprehensive rule. Holiness becomes Gods House or Temple, this relative holiness refer'd to personal, and real holiness, and requir'd it. *f* The whole circuit of this Mountain shall be holy, but the top of it, on which the Temple stands shall be most holy, into which only holy persons, and holy things shall be brought.

13 And these *are* the measures of the altar *g* after the cubits; the * cubit *is* a cubit and an hand-breadth *h*; even the † bottom *i* *shall be* a cubit, and the breadth *k* a cubit, and the border *l* thereof by the † edge *m* thereof round about *shall be* a span, and this *shall be* the higher *l* place of the altar.

* Chap. 40. 5.
† Heb. *Bosom*:
† Heb. *Lip*.

g Of burnt Offerings; for the Altar of Incense was within the Temple, and is called the Golden Altar, but this in this *verse* is the Brazen Altar, and stood in the Court of the house. *h* The great or sacred Cubit, three inches longer then the common Cubit. *i* The ledge or settle, or as a little bench fasten'd to the Altar on all sides at the bottom, shall be a Cubit in height. *k* From the edge of this settle, or bench on the outside to the edge, where it join'd the body of the Altar a Cubit, and this the breadth 21 inches, broad enough for the Priests to walk on round the Altar, as they had occasion. *l* A ledge going round on all the squares. *m* On the outer edge of this settle a span high, about 9 inches, which was to prevent the Priests that they slipt not down in walking on this settle. *l* This seems somewhat harsh Translated; the *French* harsh it, this shall be the back of the Altar, as the back bears burthens,

to

so this should bear the weight of the whole Altar; this the Basis or bottom, as called before, which was one Cubit in each square broader, then the next square frame or settle.

14 And from the bottom *m upon* the ground, *even* to the lower settle *n shall be* two cubits *o*, and the breadth one cubit *p*; and from the lesser *q* settle *even* to the greater *r* settle *shall be* four cubits *s*, and the breadth *one* cubit *t*.

m From the superficies of the first ledge, which was a Cubit broad, and a Cubit high from the ground. *n* To the top of that square settle, which is called lower, because another settle is raised upon it. *o* In height. *p* On every square, as first and bottom settle, which by this account was two Cubits larger in each square or side, then the middle settle. *q* From the highest edge of the uppermost settle, down to the Cubit broad ledge about the lower settle. The Prophet measures now downward. *r* So called, because it exceeded the upper settle a Cubit in breadth on each side. *s* In the height thereof, *t* As the two other were.

15 So † the altar *u shall be* four cubits *x*, and from † the altar *y* and upward *shall be* four horns.

† Heb. *Harel*, that is *the mountain of God*.
† Heb. *Ariel*, that is, *the Lyon of God*. Isa. 29. 1.

u This upper part is now called the Altar, though sometimes this name is given to the whole, as *verse* 13. *lit.* g. *x* In height for it was of much greater wideness, as in the next verse. *y* From the top of the Altar, at each corner shall be a horn, four in all.

16 And the altar *a shall be* twelve *cubits* b long, twelve broad, square in the four squares thereof.

a That which in the 15th *verse* is precisely determin'd to be the Altar, the uppermost and least settle. *b* An exact square, by which we may know the dimensions of the other two, the first of the two was wider by two Cubits, and longer by two Cubits, then the highest, and the lowest was as much greater, and larger, then the middlemost. The highest twelve Cubits square, the middle fourteen Cubits square, and the lowest sixteen Cubits square.

17 And the settle *c shall be* fourteen *d cubits* long, and fourteen broad in the four squares thereof, and the border *e* about it *shall be* half a cubit *f*, and the bottom *g* thereof *shall be* a cubit about, and his stairs *h* shall look toward the east *i*.

c So call'd now, since the uppermost carrieth the name of *Altar*, proper to it self. *d* As said in the former *verse*, nor can it be otherwise, since 'tis one cubit on each side broader then the Altar, which was 12 cubits square. *e* Or a border, or ledge, fastned to the edge of the outside of this bench, that goes round about the settle. *f* About eleven inches, being the half of this great cubit, now this border was for security to the Priests in their going round the Altar, that if a foot slipt, this border might stay it. *g* The superficies, on which the Priest treads, when he is doing any thing on the Altar, or the breadth of this bench within the border, a cubit. *h* Or steps, for such they needed, and probably each stair about one fourthof a cubit, to carry them up to the first and second settles. *i* These stairs placed Eastward, that who went up should have his face to the West, his back to the East, his face toward God, not toward the rising Sun, as they, who made the Sun their Idol.

18 And he said unto me, son of man, thus saith the Lord GOD, these *are* the ordinances *k* of the altar, in the day *l* when they *m* shall make it, to offer burnt-offerings *n* thereon, and to sprinkle blood thereon *o*.

k These are the measures and proportions for building the Altar. *l* Whensoever. *m* The returned Captives shall build and use it. *n* It appears then, this was the great Brazen Altar, of which see, *Exod.* 38. 30. and 39. 39. *o* According to the Law, *Lev.* 1. 5.

19 And thou shalt give *p* to the priests the Levites *q*, that be of the seed of Zadok *r*, which approach unto me, to minister *s* unto me, saith the Lord GOD, a young bullock *t* * for a sin-offering *u*.

* Lev. 8. 14, 15.

p Direct, or command that it be given; for the Prophet could not bestow such a gift on them. *q* Explaining who were meant by the Priests. *r* Who was put into *Abiathars* room. Vid. *chap.* 40. *verse* 45. and *chap.* 44. *verse* 15. *s* Vid. *chap.* 42. *verse* 13. *lit.* q. r. *t* The Sacrifice appointed, *Exod.* 29. 1, 36. at the Consecrating of the Priests. *u* An expiatory Sacrifice, to make an atonement for errors, and to reconcile the person that brought the Sacrifice. New consecration and reconciliation, needful after so long an interruption of their ministration, and for such as never were before consecrated.

20 And thou shalt take *x* of the blood thereof *y*, and put *it z* on the four horns of it, and on the four corners of the settle *a*, and upon the border *b* round about: thus shalt thou cleanse and purge *c* it.

x Appoint it to be taken. *y* Of the slain Bullock. *z* Not all, but some of the blood, on the horns of the Altar, as *Leo.* 4. 30. prescribeth, and as *Moses* did, *Lev.* 8. 15. *a* On which the Altar stood, which was two cubits high, and set upon one of a cubit high from the ground. *b* See *verse* 17. *lit.* c. *c* Make it legally clean, that it may be fit for so sacred an use, as this of Sacrificing was.

21 Thou shalt take *d* the bullock also of the sin-offering, and he *e* shall burn *f* it in the appointed place of the house *g* without the sanctuary.

d As *verse* 20. *lit.* x. *e* The Priest of *Zadok's* line, that by his course in ministration, ought at that time to offer the Sacrifice. *f* Either the whole, or so much as is commanded to be burnt. *g* The house here is not the Temple it self, but a place within the circuit of the most Consecrated ground; 'tis called the place of the house, because the place in which the house was built, which is the Sanctuary or Temple. This was done without the Gate, without the Camp, while the Tabernacle stood. Now 'tis to be done in the Court of the house, and on the Altar appointed and consecrated, this is the first days Sacrifice.

22 And on the second *h* day thou shalt offer a kid of the goats without blemish *i* for a sin-offering *k*, and they *l* shall cleanse *m* the altar *n*, as they did cleanse *it* with the bullock.

h The next days Sacrifice is here directed. *i* This was a qualification required in all Sacrifices, and there were Priests appointed to search whether they were perfect, in which search they were very punctual, and curious. *k* Vid. *verse* 19. *lit.* u. *l* The Priests in attendance, or course. *m* See *verse* 20. *lit.* c. *n* With the blood of the Kid put upon the Altar, as appointed, and as the blood of the Bullock, *verse* 20. *lit.* z.

23 When thou hast made an end *o* of cleansing *it*, thou shalt offer *p* a young bullock without blemish, and a ram *q* out of the flock without blemish.

o Of the first and second days Sacrifices, and cleansing the Altar. *p* On the third day, and so on, through seven dayes. *q* A Kid, *verse* 22. now a Ram, both, or either, as God appoints, there was no inherent excellency in either one or other to commend them to God, but a Male, and without blemish it must be.

24 And thou shalt *r* offer them before *s* the LORD, and the priest shall cast salt *t* upon them, and they *u* shall offer them up *for* a burnt-offering unto the LORD.

r Direct them to offer. *s* Not only to the Lord, but before the Lord, *i. e* before the Temple, so the Altar stood where the burnt-offering was to be offer'd. *t* So the Law, *Lev.* 2. 13. expresly requir'd, and the Priests salted every Sacrifice made by fire three times, they say in the Salt Chamber, at the bottom of the Altar, and when the Sacrifice was on the Altar. It may allude to the perpetuity of the Covenant thus made by Sacrifice, and salted; As *Numb.* 18. 19. and 2 *Chron.* 13. 5. *u* The Priests.

25 Seven dayes shalt thou prepare every day *x* a goat *for* a sin offering: they shall also prepare a young bullock, and a ram out of the flock without blemish.

x By this it appears, that there were seven dayes appointed for consecrating Altar and Priests, and that, either these three Sacrifices were every day of the seven offer'd up, and their blood sprinkled on the Altar, or at least the young Bullock every day, and one Goat, or one Ram with it, the word here is copulative, but possibly the sense disjunctive; for so this particle is often used.

26 Seven dayes they *y* shall purge *z* the altar, and purifie it, and they shall † consecrate themselves.

† Heb. *fill hands*.

y The Priests in course. *z* The same with what is said of the Priests, they and the Altar were thus Consecrated and Dedicated unto God, to be his in peculiar manner.

27 And when these dayes are expired *a*, it shall be *that* upon the eighth *b* day, and *so* forward, the priests shall make your burnt-offerings *c* upon the altar *d*, and your ‖ peace-offerings *e*, and I will accept *f* you, saith the Lord GOD.

‖ Or, *Thankfulness*.

a When

a When you have on every day of these seven offer'd the Sacrifices, as appointed, and for the ends mention'd. *b* Which begins a new week, and 'tis probable, the first of these seven dayes for Sacrifice, might be the Sabbath, and end on our Fryday, however, the first week is spent in solemn Consecration of Altar and Priests; all weeks after are to have day by day, the usual appointed Sacrifices. *c* Which were Sacrifices expiatory, and for atonement of sin. *d* Of burnt-offering, the great Brazen Altar describ'd in this Chapter, *verse* 13. 14, 15, 16, 17. *e* Sacrifices of Praise, and Thanksgiving unto God for his goodness. *f* Be well pleased with your persons, pardon your sins, smell a favour of rest in your Thanksgiving, and own you with signal tokens of my favour and kindness, I will shew my good will, and delight in you.

CHAP. XLIV.

1 THen *a* he brought me back *b* the way of the gate of the outward sanctuary which looketh toward the east, and it *was* shut *c*.

a When the Altar was measured, and directions given for Consecrating it at first, and for the perpetual use of it for future. *b* From the inner Court, where he had been viewing the Altar to the outer part of the same Court, and to the East gate thereof; Others say, 'twas to the Temple gate Eastward, and that the Temple is called *outward Sanctuary*, in respect of the Holy of Holies. *c* When, or by whom the Prophet sayes not, but he found it shut.

2 Then *d* said the LORD *e* unto me, this gate shall be shut, it shall not be opened *f*, and no man *g* shall enter in by it; because the LORD the God of Israel hath entred *h* in by it, therefore it shall be shut *i*.

d Likely the Prophet was surprised somewhat, and wonder'd, that the door should be shut, and while he musteth on it. *e* The Lord speaks to him out of the Temple, and informs him, and satisfieth him. *f i. e.* Shall not ordinarily stand open, but be shut till occasion requires it should sometimes be opened. *g* None of the common ordinary sort of people, or none but the Prince, Gods Vicegerent, and the ministring Priests. *h* What was the Glory of the God of *Israel*, *chap.* 43. *ver.* 2. is here the Lord God of *Israel*, that glory was the visible sign of his presence. His Glory is himself, and where that entred, he entred, *i. e.* gave evidence of a more then ordinary presence there. *i* Either kept shut with bars, or by a prohibition, be as if 'twere shut, that none should enter thereby.

3 *It is* for the prince *k*; the prince, he shall sit *l* in it to eat bread *m* before the LORD; he shall *n* enter by the way of the porch of *that* gate, and shall go out by the way of the same.

k For the King say some, if so, then the door shut was the door, not of the Temple, but of the East Gate of the Priests Court. The high Priest, and the second Priest, say others, and indeed this most likely. *l* The King might sit before the Lord, others might not, and the Priests stood ministring, as *Hebrews* 10. 11. Perhaps the High Priest might have some priviledge to sit, when others might not. *m* If understood of the King, 'twas his eating of the Sacrifice, that part of it which was allowed to the offerer, if this Prince be the High Priest, this bread was the shew bread, which it seems he might sit and eat in or near the Porch of the Gate, whereas other Priests were bound to eat in the common refectory, as appears, *chap.* 42. *verse* 13. *lit.* f. *n* He may, 'tis his priviledge, or he shall, that is, 'tis his duty to enter at this, and to come out at it, that the people may know which way to look, when they would see their High Priest enter to make atonement, which may be mystical, and include our looking to the great High Priest.

4 Then *o* brought he *p* me the way *q* of the north-gate before the house; and I looked, and behold *r*, * the glory *s* of the LORD filled the house of the LORD; and I fell *t* upon my face.

Chap. 3. 12. 43. 5.

o When he had been informed of the reason why the East Gate was shut, and when he perceived, he must not go out thereby. *p* The Angel, or Christ in the appearance of Man. *q* To the North Gate of the inner Court, whence he had a prospect of the Temple, though no door to it on that side. *r* Through the Windowes of the Temple he did discern that brightness and lustre which filled the Temple. *s* Vid. *chap.* 1. *verse* 28. *lit.* l. k. l. m. and *chap.* 43. *verse* 2. *lit.* c. *t* Vid. *chap.* 1. *verse* 28. *lit.* l.

5 And the LORD said unto me, Son of man, † mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances *u* of the house of the LORD, and all the lawes thereof, and mark well *x* the entring *y* in of the house, with every going forth of the sanctuary *z*.

† Heb. *Set thine heart*.

The whole of the first part of this verse is *chap.* 40. *verse* 4. where 'tis explained. *u* The prescribed rules for persons, and things in and about the Temple, these Ordinances are called Laws in this verse. *x* Set thy mind, that thou mayst comprehend them all. *y* Not so much the Gates and Porches, through which the entrance is to the house, as the persons who may, and who may not enter. *z* Taken here largely for the Holy Courts rather, then for the house it self.

6 And thou shalt say to the rebellious *a*, even to the house of Israel, thus saith the Lord GOD, O ye house of Israel, let it suffice *b* you of all your abominations.

a Vid. *chap.* 2. *ver.* 3. *lit.* f. and *ver.* 6, 7, 8. of that third Chapter. *b* Let the time you have spent on your sins, your many great sins and abominations, let them be thought enough, nay too much, as 1 *Pet.* 4. 3. do to no more.

7 In that ye have brought *c into my sanctuary* † strangers *d*, * uncircumcised in heart *e*, and uncircumcised in flesh *f*, to be in my sanctuary, to pollute it; *even* my house, when ye offer my bread *g*, the fat *h* and the blood *i*, and they *k* have broken my covenant *l*, because of all your *m* abominations.

† Heb. *children of a stranger*.
* Lev. 26. 41.

c Either by abusing your power you have licensed, or by conniving, you have permitted to come into my Holy Courts. *d* Forreigners and Heathen, who had their Idols in the very Courts of the Temple, and there worshipt their Idols, as *chap.* 8. *ver.* 5. 10, 14, 16. *e* The worst of them, profane and impious. *f* No uncircumcised one should come into the Court of the people, but you have brought them in to the very Sanctuary at the times of publick Worship, and when you have been offering my bread, *&c.* Some think, that the profane carelesness of the *Jewish* Rulers was such, they suffered uncircumcised ones to be Priests among them, and to approach to God's Altar, this done, in *Solomon's* degenerate dayes, and in the dayes of *Ahaz*, *Manasseh*, *Amon*. *g* Either the Meat-offering, or first fruits of Corn and Dough, and the shew-bread. *h* Which was taken off the Sacrifices, and burnt. *i* How let out, received into Vessels, sprinkled and poured out, the Priests and Rulers of my house, through a sinful familiarity with Heathens, have given them courage to aske, and you have not zeal and courage enough to refuse them, but you have satisfied their forbidden curiosity, and shewed them all these things; Or, as was said, have advanced some to be Priests in my house, and suffered others to be Priests of Idols standing, and worshipt in my Courts. *k* The whole Nation of the *Jews*, the people of the Land. *l* Turn'd Idolaters, mixt with Heathens, forsaken me and my Law. *m* Taking example from your practices, or complying with your Superstitious and Idolatrous inventions.

8 And ye have not kept *n* the charge of mine holy things: but ye have set keepers *o* of my ‖ charge in my sanctuary for your selves.

‖ Or, *ward*, or, *ordinance*. So *ver.* 14. and 16.

n You have not observed the Lawes I gave you for the careful, and exact keeping of my Holy things; House, Sacrifices, and Worship. *o* You have substituted others in your rooms, made Officials, and Surrogates, and Curats to look to the Gates, and these have let in the profane and unclean, your pride, or covetousness, or laziness, hath taken you off from your duty, and your charge, or you have, as you saw good, consecrated persons, whether fit or unfit, whether approved or not approved by me, so you have profaned my Name, and violated my Law, *Numb.* 18. 4.

9 ¶ Thus saith the Lord GOD, No stranger uncircumcised in heart, and uncircumcised in flesh shall enter into my sanctuary, of any stranger that *is* among the children of Israel.

Now God renews his former Law against the permitting of the wicked, and Heathens to enter his Sanctuary. None, of what quality soever, what interest soever they make, though Princes, Nobles, Learned, Travellers, that come to view Nations, and the rarities of them: None of these, or such like, shall on any colour of pretence be brought in to my Sanctuary. Perhaps *Solomon* shewed *Sheba's* Queen too much, we are sure *Hezekiah* shewed the Embassadors too much, yet we read not, that either of them shew'd the Sanctuary.

10 And the Levites *p* that are gone away far *q* from me, when Israel *r* went astray, which went astray away from me after their idols, they shall even bear *s* their iniquity.

p Priests intended here, and indeed the sons, or posterity of them is here intended; for this Apostacy among them was elder then the eldest of them all. *q* Idolaters go far from God, for they depart as an Adulterous Wife from her Husband, their hearts

hearts, and affections are far from God, they fell to heathenish Idolatry. *r* It may be worth our while to enquire what time, or near what time this was, I doubt *Baal Peor*, *Num.* 25. or from *Solomon's* time, when there was somewhat of this sin among the Priests. But of *Rehoboams* time 'tis said 2 *Chron.* 12. 1. All *Israel* forsook the Law of the Lord. And in *Ahaz* his time, when the Altar at *Damascus* so pleas'd him, and the High-Priest *Uriah*, that presently an Altar, like that is made, and set up between Gods House and Altar; and Orders, or, in our Language, injunctions from the King to the High Priest, and from him to the inferior Priests and Levites, who obey, 2 *King.* 16. 16. and *Manasseh* carried the Apostacy higher. Now account from any of these, from the last of them to the first return out of Captivity, is 114 years, to which we must add the 25 years, which each Priest must be ere they enter the Priests Office, 'twil amount to 139 years, and to these add 44 ere this Temple was repair'd, 'twill be 183 years, too great an age for any of the Priests to be of, therefore, as I said, the Priests that are now degraded, are the children of those Apostate Priests who were (as *Zech.* 1. 5, 6. said of the Fathers) dead. *s* Shall bear the punishment of this their Apostacy, be debased to meanest Services, subjected to others, and be deprived for ever ministring at the Altar. So 2 *King.* 23. 8, 9. and so God executed his threat against *Eli's* House. 1 *Sam.* 2. 13.

11 Yet they shall be ministers *t* in my sanctuary *u*, *having* charge at the gates *x* of the house, and ministring *y* to the house: they shall slay *z* the burnt-offering, and the sacrifice *a* for the people, and they shall stand before *b* them to minister unto them *c*.

t Servants, employ'd in the lowest, and least honourable work. *u* Not the Temple it self, but about the courts of it. *x* Shall be Porters to open and shut, and sweep, and ready to go on errands. *y* Probably made learn the Arts of Mason or Smith to mend and repair, to fetch Wood and Water with *Jebusites*. *z* Do that servile work for the sacrificing Priest. *a* All the sacrifices the People bring. *b Heb.* expression of Servants attendance. *c* To wait and obey the Priests.

12 Because they ministred *d* unto them before
† Heb. *were for a stumbling-block of iniquity unto, &c.*
their Idols, and † caused *e* the house of Israel to fall into iniquity; therefore have I lift up mine *f* hand against them, saith the Lord GOD, and they shall bear their iniquity *g*.

d Acted, as Priests to Idols, and in the name of Idolatrous Worshippers, sacrificed to the Idols. *e* Were first occasion of fall to some, when their Example was follow'd, and in after times they seduced, persuaded, and urged them to serve their Idols, and sacrifice to them for this was the gain of the Idol Priests. *f* Sworn against them, that they shall suffer for this their Iniquity. This lifting up the hand is the form of an Oath. *Exod.* 6. 8. *Deut.* 32. 40. *chap.* 20. 5. *Heb.* r. *g* The punishment of this Sin, so 'tis *chap.* 14. 10. and *chap.* 18. 19, 20. and 23. 35, 49.

13 And they shall not come near *h* unto me to do the office of a Priest unto me, nor to come near *i* to any of my holy things, in the most holy *place*: but they shall bear their shame *k*, and their abominations *l* which they have committed.

h They shall never be admitted to the office, nor employ'd in the proper work of a Priest, that ministers to me. *i* They shall not come into the Temple, much less into the Oracle, nor have any part in the offering up of Sacrifices on the Altar, tho' they have meat, drink, and lodging about the Temple, yet as discarded Servants, that are retained lest they starve. *k* They shall be little regarded, but disesteem'd, and put to shame, and this shall be part of their punishment. *l* They shall be dealt with according to their abominations, *i. e.* their Apostacy, and Idolatry, and bear the punishment hereof.

14 But I will make them keepers *m* of the charge of the house for all the service thereof, and for all that shall be done therein.

m Vid. *vrr.* 11. *Heb.* r. x. y. z.

* chap. 43. 19.
15 But the priests *n* the Levites *o*, the * sons of Zadok *p*, that kept the charge *q* of my sanctuary, when the children of Israel went astray *r* from me, they shall come near *s* to me to minister unto me, and they shall stand before me to offer unto me the fat *t* and the blood, saith the Lord GOD.

n So called from their office. *o* By descent from *Levi*, *Jacob's* son. *p* Who was of *Eleazar's* Family, to whose father *Phinees* a covenant of Salt ensur'd the High-Priesthood, and all the honour, privileges and advantages thereof *Num.* 25 12, 13. *q* Were constant, zealous and faithful in their Priestly office, and their duties in it. *r* This may possibly refer to that transgression in the matter of *Baal Peor*, of which *Num.* 25. 3. and *Psal.* 106. 28, 29, 30. Vid. *vrr.* 10. *Heb.* r. *s* Vid. *chap.* 40. 45. *t* To offer expiatory Sacrifices, to make atonement, and intercede for the People, this honour God put upon them for their integrity, and constancy in the things of God.

16 They shall enter *u* into my sanctuary *x*, and they shall come near to my table *y* to minister *z* unto me, and they shall keep my charge *a*.

u The High Priest and the other Priests shall have right and liberty of entring *x* Both to the Altar, to the Temple, and the High-Priest into the Holy of Holies. *y* To set the shew-bread on, and to take it off. *z* To offer Sacrifice at the Altar, and incense in the House, this the Priests did in their Course, and of this line, the High Priest alone once a year in the day of Expiation went in to Minister to the Lord in the Holy of Holies. *a* See *vrr.* 8. *Heb.* n.

17 And it shall come to pass *that* when they enter *b* in at the gates of the inner court *c*, * they
* Exod. 28.
shall be clothed with linnen *d* garments; and no wool *e* shall come upon them, whiles they minister in the gates of the inner court *f*, and within *g*.

b They must put on their Priestly garments in the chambers, that are appointed for Vestryes to them, where they put off the Garments, when the service was done, and where they put them on when they approached to the Altar, *chap.* 42. 14. *c* Where the Altar of Burnt-offering stood, and where the Temple, which is included stood. *d* According to the Law, *Exod.* 28, 42, 43. *e* The reason hereof is given in the next verse. *f* About the Altar of burnt-offering. *g* In the Temple it self, in every service of both.

18 They shall have linnen bonnets upon their heads, and shall have linnen breeches upon their loines: they shall not gird *themselves* ‖ † with anything that causeth sweat.
‖ Or, in
† Heb. *with sweat.*

This Verse recounts but two Garments of linnen, the Bonnet and the Breeches, but *Exod.* 28. 39. and 1 Sam. 2. 18. 28. and 14. 3. mention a linnen Coat, or Ephod, so they had three linnen Garments, and a Girdle of fine twined linnen about to gird the Coat fast, yet so, as not to make them sweat, or smell offensively.

19 And when they go forth into the utter court, *even* into the utter court † to the people, they shall put off their Garments wherein they ministred, and lay them in the holy chambers, and they shall put on other garments; and they shall * not sanctifie ‖ the people with their garments.
* chap. 42.

Vid. *Chap.* 42. 14. *tot.* where this *verse* is explained, yet here are two things, that *verse* hath not, of which a word. † This tells us in which court stood the chambers, wherein the Priests did attire themselves, into which also they retir'd, to unclothe themselves of the Priestly Garments. The chambers were in the court next to the court of the people, as *chap.* 42, 14. *Heb.* f. g. ‖ By the Law, common things, touching holy things, became consecrate, and to be no more for common use. If the Priests consecrated clothes touch'd the peoples, they must part with them, this would be inconvenient; so some. Or lest the people should think themselves the holier for such contact, and grow proud of it; so others. The *Chaldee Paraphrast* frames it to the last clause of the 14 *vrr.* of the 42, *chap.* they in holy Vests shall not intermix with the people, this would be a profaning the holy Vests. Or else thus, they shall not come out to bless the People in their Priestly garments, but, having finisht the Sacrifice, and all belonging thereto, they should change garments, and in their ordinary garments come out to the People, and bless them in that form, *Num.* 6. 23, 24.

20 Neither shall they shave *h* their heads, nor suffer their locks to grow long *i* they shall onely poll *k* their heads.

h It was forbidden, *Lev.* 19. 27. & 21. 5. Hair is given for an Ornament, and the Priests should not disfigure themselves nor imitate Idolatrous Heathens. *i* Priding themselves in it, as *Absolom*, giving ill Example by such excess. *k* When the hair is grown somewhat, they shall trim, cut the ends of their hair, and keep it in moderate size; Beside long hair was token of a Nazarites Vow, and God would have all Holy Things and Persons kept unmixt and distinguish'd from other common things.

21 Neither shall any *l* priest drink *m* wine, when they enter *n* into the inner court.

l Any one, on any pretence. *m* Or any other strong intoxicating Liquor. *n* When they go, either to trim the Lamps, or set the shew-bread in order, or to offer Incense in the Temple, or when they go to the Altar to offer a Sacrifice, which stood in the inner court; this prohibition you have *Lev.* 10. 9. which see, and 'twas to prevent all indecencies in the Service.

Lev. 21. 7.
† Heb. *thrust*
Heb. *from a*
22 * Neither shall they take for their wives a widow, or her that is † put away: but they shall take maidens of the seed of the house of Israel, or a widow † that had a priest before.

God allow'd them to marry, onely directs, it be not one of ill fame or divorced, *Lev.* 21. 13, 14. nor the widow of any deceased common person, yet a Priest might marry a Priests widow, but a Virgin rather commended to their choice; and whether Widow, or Virgin, it must not be as *Moses* married a daughter of a strange people, or as they did in *Babylon*, *Ezra* 10. 18. *&c.* and possibly this of *Ezekiel* was design'd, as a rule to direct *Ezra* in reforming this disorder, when they came from *Babylon*; Nor were they at liberty to marry any of any Tribe, but it must be one of their own Tribe too.

hap. 22. 26.
l. 2. 7.
23 And * they shall teach *o* my people *the difference* between the holy *p* and profane, and cause them to discern *q* between the unclean *r* and the clean.

o By their place they were bound to instruct the People, *Lev.* 10. 10, 11. this was part of their work to read the Law, expound it, and resolve questions arising about it. They were to be as Ministers ought now to be, apt to teach, 1 *Tim.* 3. 2. *p* Whether Legally, and Ceremonially so, or Morally and Really so, that they might keep the people from pollutions. *q* The same thing in other words, onely this seems to require Priests patient instructing, till the people have learnt to difference unclean and clean.

eut. 17. 8.
hron. 19. 10.
24 And * in controversie *r* they shall stand *s* in judgment, *and* they shall judge *t* it according to my judgments *u*: and they *x* shall keep my laws and my statutes in all mine assemblies *y*; and they shall hallow my Sabbaths *z*.

r In doubts about lawful and unlawful, in pretences of right and wrong in all contests. *s* If the controversie be brought to them, they shall hear and consider. *t* Shall determine, end the controversie, and reconcile parties. *u* Not as they favour and affect, or disaffect and hate, but according to what God hath by his Laws in that behalf directed. *x* Priests first, and people with them. *y* Publick congregations for worshipping of God. *z* With Holy care observe the Sabbaths, as days of holy work, to be spent in secret Family and Publick Worship of God, as he requires.

v. 21 11.
25 And * they *a* shall come *b* at no dead person to defile themselves: but *c* for father or for mother, or for son or for daughter, for brother or for sister that had no husband, they may defile *d* themselves.

a The Priests, who come near to minister before the Lord. *b* Neither touch, nor come into the room, or attend the funeral of the dead: *c* For this would be a legal and ceremonial defilement, and it is prohibited *Lev.* 21. 1. the *Jews* tell us, that who comes within four cubits of the dead is defiled, and the Law, tho' it determine not at what distance such are defil'd, it doth determine, that they are unclean, till evening by touch, or coming near the Carcass of any but man, and the defilement by coming near a dead man lasted 7 dayes. *c* The Priest was indulged in the death of so near Relations, as *Lev.* 21. 2, 3. where they are reckon'd up as in this verse. *d* Mourn for them, touch them, be at their Funerals, and shew their natural affections to them.

um. 6. 10.
9. 11.
26 And * after he is cleansed *e*, they *f* shall reckon *g* unto him seven dayes.

e After that for seven dayes he hath kept from the dead, by which the *Jews* accounted a man was cleansed, for, as nearness did defile, so absence did cleanse in this case. *f* The Priests, who are about the house of God. *g* Shall appoint seven days more to this defiled person for his cleansing before he is admitted into the Sanctuary.

27 And in the day that he goeth *h* into the sanctuary *i*, unto the inner court, to minister *k* in the sanctuary, he shall offer his sin-offering *l*, saith the Lord GOD.

h During the dayes of his uncleanness he kept out of the sanctuary, when the dayes of purifying are fulfilled, he then may go in. *i* Not the Temple it self, but as the next words have it, the inner Court. *k* To execute the Priests Office. *l* 'Tis not said what this should be, nor doth that *Lev.* 6. 21. refer to this. I think rather that *Lev.* 4. 3. a young Bullock was to be this Sin-offering in purifying as it was in consecrating him, *chap.* 43. 19.

um. 18. 20.
t. 10. 9. &
1, 2. Josh.
14. 33.
28 And it *m* shall be unto them for an inheritance *n*: I * *am* their inheritance *o*. And ye shall give them no possession *p* in Israel: I *am* their possession *q*.

m Sin-offering being mention'd immediately before gives the occasion of repeating the Provision made for the Priests, for under this one, all other offerings are couched, and if the Lord do so expresly require a desil'd Priest to bring his sin-offering, in which the ministring Priests had their share, he would expect the same of all *Israel*, which would amount to a great summe. *n* Insteadof Lands and Cities. *o* God is the inheritance of all his people, but specially of his Priests, and so what is given to God by him is assign'd to his Officers. *p* As the rest of the Tribes had. *q* the peculiar blessing of God on them, and their share in his offerings, was a very rich possession.

29 They shall eat the meat-offering *r*, and the sin-offering, and the trespass-offering: and every ‖ dedicate thing *s* in Israel shall be theirs.
‖ Or, *devoted.*

r We must not think, that the whole of these were eat, God had his part, and the Priest his part too; somewhat of each came to the Priest. *s* As first fruits, and tithes, *&c.* the Priest had part of them.

30 And the ‖ * first *t* of all the first fruits of all *things*, and every oblation *u* of all of every
‖ Or, *chiefe.*
* Exod. 13. 2. & 22. 29, 30. Num. 3. 13. & 18. 12.
sort *x* of your oblations shall be the priests: ye * shall also give unto the priest the first of your dough *y*, that he *z* may cause the blessing to rest in thine house.
* Num. 15. 20. Neh. 10. 37.

t So soon as the first fruits are ripe in the field, your Vineyards and olive yards, *&c.* Nay Redemption money for the first-born of man was theirs. *u* Whether Free-will offering, or prescribed. Of what sort soever, whether of flock, or herd, *&c.* *y* 'Tis conceiv'd, this was of every Mass of dough they made, and of the first of the dough, which every year they first made of the new Corn, as by the custom of the *Jewes* at this day, appears; who since they cannot give to the Priest, will burn a little cake of every bach in the Oven. *z* The Priest may bless and pray for thee.

31 The priests shall not eat of any thing that is dead of it self, or torn, whether it be fowl or beast.

This forbidden to all the *Jews* much more to the Priests, *Exod.* 22. 31. and *Lev.* 22. 8.

CHAP. XLV.

1 Moreover when ye *a* † shall divide by lot *b* the land *c* for inheritance ye shall
† Heb. *cause the land to fall.*
* offer an oblation *d* unto the LORD, an † holy *e* portion of the land: the length *shall be* the
* chap. 48. 8.
† Heb. *holiness.*
length of five and twenty thousand *reeds f*, and the breadth *shall be* ten thousand *g*: this *shall be* holy *h* in all the borders thereof round about.

a Ye returned *Jewes* restor'd to your own land. *b* It was not on the return divided by lot, as 'twas by *Joshua*, but lot, and inheritance are the same many times in the Scripture, and the expression alludes to the usual way of assigning inheritances. *c* Land of *Canaan*. *d* As 'tis fit God have his Portion first set out. *e* By it's Relation to God, and because dedicated to his service. *f* The *Heb.* doth not express either *Reeds* or *cubits*, our Translators supply *Reeds*, but the *French* reads it *cubits (coudees.) Rochel edit.* 1616. The *Gr.* keeps to the *Heb.* and adds not *reed* or *cubit*: could it be demonstrated which is here intended, we might proceed with greater clearness and certainty. 'Tis true *Reeds* are first mention'd, as the measure, but *Cubits* are also very often mention'd, as a known measure in measuring the Temple and Courts, as appears to any one that will read over these four Chapters, 40. 41. 42. 43. beside the second *verse* expresly saith *Cubits*, and I am apt to think, that it hath relation as well to the 25000, *vrr.* 1. as to the 500, *ver.* 2. I rather favour the *Cubit* Measure than the *Reed*, that so the whole content may not seem overgrown, for at Reed Measure this Portion contains at least 77 miles, and a little more in length; but at the Cubit Measure it amounts but to 12 miles and a half. This easily, the other hardly imaginable. *g Reeds* is at least 30 miles and a half, but Cubits amount to five miles in breadth, and this seems to me both likelieft to be intended, and easiest to be understood, however, since the first *ver.* mentions not the particular measure, I may as well borrow it from the second *ver.* as others fetch it from the 40 *Chap.* and I think, the third expresly limits us to the measure by Cubits, which see with Notes *let.* o. *h* Set apart for holy uses, the whole circuit thereof.

2 Of this *i* there shall be for the sanctuary *k*
* chap. 42. 20.
* five hundred *in length l*, with five hundred *in breadth* square round about; and fifty cubits *m* round about for the ‖ suburbs *n* thereof.
‖ Or, *void places.*

i Whole consecrate Portion of 25000 cubits long, or 12 miles and half, and 10000 broad, or 5 miles and little more. *k* For a platform for the Sanctuary, both House, and Courts.

l Five hundred cubits square, which is about one fourth of a mile square. *m* Which amount to 29 yards, and half a foot. This bears some proportion to the content of that square, which is one quarter of a mile in each side, but 50 cubits Suburb to that square, that should be supposed to have sides each a mile, a half and half quarter long. *n* Place round about this the five hundred cubits square mountain of the house.

3 And of *o* this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and in it *p* shall be the sanctuary *and* the most holy *place*.

o Or by or from this cubit measure, *verse* 2. shalt thou measure. So express that indeed I wonder a dispute can arise, and this justifies the *French Version*, which from this *verse* no doubt spoke the *Condes*, which they use in verse 1. *p* In the center or navel of this 25000, and 10000 shall the whole Sanctuary, Courts, Temple and Holy of Holies, or the oracle be built.

4 The holy *portion q* of the land shall be for the priests *r* the ministers of the sanctuary, which shall come near to minister unto the LORD, and it shall be a place for their houses *s*, and an holy place *t* for the sanctuary.

q The whole content of 12 miles and half long, and five broad. *r* Sons of *Zadok* who minister to the Lord, and others with them, who though degraded from the Priestly honour, yet lived upon Priestly provision. *s* In which twenty three of twenty four Courses of Priests may dwell conveniently, while the 24 minister at the Temple, as by order they did. *t* And how much God did reserve to himself for his dwelling is expressly mentioned. Thus God makes himself and what is his, the inheritance and possession of the Priests his Servants, as he told them, *chap.* 44. 28.

5 And the five and twenty thousand of length, and the ten thousand of breadth shall also the Levites, the ministers of the house have for themselves, for a possession, for twenty chambers.

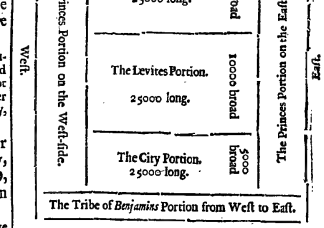
As we render the words they are a little clouded, but as they are rendred in the *French* they are plainer, we read them, as if the verse spake of the same 25000 long, and 10000 broad, which the Priests have, but the *French* thus; there shall be *other* 25000 in length, and 10000 in breadth, which shall appertain to the Levites, who do the service of the house with twenty Chambers, so they have abroad in the Countrey equal share with the Priests, and in the outer Court or Courts about the house twenty chambers or rows of them in which to abide for their conveniencies, when in their Courses, they attend the Services they were to perform, as Porters, Singers, and Attendants on the Priests.

6 ¶ And ye shall appoint *u* the possession *x* of the city five thousand broad *y*, and five and twenty thousand long over against *z* the oblation of the holy *portion*: it shall be for the whole *a* house of Israel.

u Order and measure out. *x* Land to be a possession to the Citizens of *Jerusalem*, and to be the content of the City. *y* About two miles, and half broad, and 12 miles and half long measured by the cubit, as *ver.* 3. directs. *z* This must run along parallel in length with the holy portion, though but half its breadth. *a* As the chief, and capital City, to which the Tribes resort, it must be large enough to entertain them too; and was to be framed with twelve gates to twelve streets, for the twelve Tribes, as *chap.* 48. *ver.* 31.

7 And *a portion b shall be* for the *c* prince on the one *d* side and on the other *e* side of the oblation of the holy *portion f*, and of the possession of the city, before *g* the oblation of the holy *portion*, and before the possession of the city, from the west side westward, and from the east side east-ward, and the length *shall be* over *h* against one of the portions, from the west border unto the east border.

b Though not said how much, 'tis like 'twas near fourfold to that of the City, Sanctuary or the Priests and Levites. *c* The King or supream Ruler. *d* One half of the Princes portion lay on the west side of those three already set out. *e* The other half lay on the east-side thereof, so the portion of City, Levites and Priests lay in the middle of it. *f* Of Priests and Levites and Sanctuary. *g* It lay parallel, as broad as these three were broad, and so run on both sides in its breadth from North to South, and had its length as the other from East to West, as in this *Diagramma*.



h What called now *over-against*, or parallel, or by the side all along is called *before* three times together. So now you have an exact square of 25000 cubits laid out for God, the Levites and City, which appears thus in the breadth.

10000 For the Priests.
10000 For the Levites.
5000 For the City.

And the length of each 25000, that is some 12 miles and half square.

And the Princes Portion embracing or bounding all at each end as a guard and defence both of Church and State, of Religion and the Civil Rights, which may fairly be intimated by this assigning him his Portion on each end of the other three.

8 In the land *i* shall be his possession in Israel; and * my *k* princes shall no more oppress *l* my people; and *the rest m of* the land shall they *n* give to the house of Israel *o* according *p* to their tribes.

i Either in that portion of Land set out for him, or as 'tis added, in *Israel*, *i. e.* in the Land of *Israel*. *k* Who own my favour in their advancement, and my Law in their Government. All Princes are in some sort Gods Princes, but all do not regard God, as Sovereign Lord of them, and their People, but God did raise up such at the return out of *Babylon*, who were and did recognize themselves, Gods Princes. *l* Both *Ezekiel* and other Prophets did reprove the injustices, cruelties, and oppressive methods of the Kings of *Israel*, and yet they took not off the yoke, but it shall be better after the days of *Babylonish* Captivity ended. *m* After God had his Portion, which was that the Priests and Levites had after the City and the Prince have theirs, the remainder is to be given to the Peeple. *n* The persons that are Officers appointed to divide the Land. *o* Two Tribes and Ten Tribes. *p* To the number of the Tribes, and their Right, we must be restored to them, or they compensated with an equal value.

9 ¶ Thus saith the Lord *q* GOD; let it suffice *r* you, O princes of Israel: remove violence *s*, and spoil *t*, and execute judgment *u* and justice *x*, take away your † exactions *y* from my *z* people, saith the Lord GOD.

q Princes are here in Gods name, and by advice from him, who made them Princes, counselled, exhorted, and commanded. *r* Be content, aim not at more, who gave no more can make this enough, and who will curse, and blast what you indirectly, and by sinful oppressive crafts wrest from others. *s* Put it far from your selves, do not you use it, and so discountenance in others, that neither common Subjects dare violate one another, nor your Officers violate any of them. *t* Either the same as violence, or effect of it violent courses, rob the oppressed and spoil them. *u* Judge righteously and then look the sentence be executed for terror to the unjust, and relief of the oppresst. *x* This is added for emphasis, though the same thing. *y* Heavy Taxes and Impositions on Estates or Trade. *z* Whom I must, if you will not, Right.

10 Ye *a* shall have *b* just balances *c*, and a just ephah *d* and a just bathe.

a Princes of *Israel*. *b* Though they were not Traders to use, yet they must have *i. e.* appoint, for to them as a privilege, it appertains to appoint standards for measure among their subjects. *c* Or weights and scales, by which to measure what is to be sold by weight, one and the same to all, that none buy by a greater, and sell by a lesser. So *Lev.* 19. 35. 36. *Prov.*

Prov. 11. 1. & 16. 11. *Mic* 6. 10, 11. so must the Prince remove oppressive cheating by divers weights. *d* To measure dry things, as Corn, Olives, Dates, &c. *e* This was a measure of liquid things, as Oyl, Wine or Water, and what each contained the next *verse* will acquaint us.

11 The Ephah and the bath shall be of one measure *f*, that the bath may contain the tenth part of an homer *g*, and the ephah the tenth part of an homer: the measure thereof shall be after the homer.

f One shall contain as much as the other, the *Ephah* shall contain as many gallons of dry, as the *Bath* doth contain of liquid things. *g* Which is commonly said to be 30 bushels or near it. So that the *Ephah* will be some 3 bushels in dry things, and the *Bath* 63 pints, or 8 gallons in liquid things.

Exod.30.13. Ver. 27. 25. Num. 3. 47.

12 And the * shekel *h shall be* twenty Gerahs: twenty shekels, five and twenty shekels, fifteen shekels shall be your Maneh *i*.

h Having laid down the standard for weight, and measure in less valuable things, and that are sold for money, now the Standard is set down for the current coin, which passed among them, and the valuation of which was part of the Prince his prerogative. The first mentioned in the text is the shekel, which saith the text contained twenty Gerahs, now every Gerah was one penny half penny English value, the shekel then was 2 s. 6 d. the twenty shekels was two pounds ten shillings, the 15 shekels was one pound 17 shillings and 6 pence, and twenty five was 3 l. 2 s. 6 d. *i* Some say 'tis one pound, and that the pound was either least, middle or greatest, according as there were more, or fewer shekels in it, the least or common pound was but 17 s. and 6 d. the next, which was the Royal was 50 s. and the greatest or pound of the Sanctuary, was sixty two shillings and six pence.

13 This *is* the oblation that ye shall offer *k*, the sixth *l* part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley.

k In the daily service the morning and evening Sacrifice, there must be Wheat and Barley flower. *l* Sixtieth part of an homer, about one half bushel and one peck, and one quarter of a peck, and three pints, or near it, so some. Others abate the odde measures, and say the Ephah was about our half bushel as indeed it can be no more, if the Homer were 30 bushels, the Ephah a tenth part of the Homer, that is three bushels the sixth part of the Ephah amounts to four gallons, or half a bushel.

14 Concerning the ordinance of oyl *m*, the bath of oyl, *n ye shall offer* the tenth *o* part of a bath out of the cor *p*, *which is* an homer of ten baths, for ten baths *are* an homer.

m Now for as much as Oyl was always offered with the meat-offering, here is direction what quantity shall be used at each offering. *n* Which contained about 24 gallons or very near it. *o* So the quantity of Oyl by this account will be two gallons, three pints, and a little more. *p* Which is here said to be an Homer, these were two names of one, and the same measure, and described by the Baths it contained.

15 And one ‖ lamb out of the flock out of two hundred, out of the fat pastures of Israel; for a meat offering, and for a burnt-offering, and for ‖ peace-offerings, to make reconciliation for them, saith the Lord GOD.

This *verse* prescribes the proportion, that is to be observed in bringing the Lambs for daily Sacrifice, they were bound to choose out of the best Pastures of *Israel* the best, and fatest Lambs, one out of two hundred, so favourable was God to them in these Cattel, taking so few out of so many. And these Lambs were designed for to be offered with the Meat-offering, either in expiatory Sacrifices, or in Eucharistical Sacrifices, thus daily Sacrifices kept up their peace with God.

16 All the people of the land † shall *give* this oblation ‖ for the prince in Israel.

The plain and summary meaning of this *verse* is, that this daily Sacrifice should be, as for the people, and the Prince, so should it be provided by a common purse of Prince and People, all should contribute to this charge. Though some think the People were to give this, and the Prince to give a like share, and I know some think, that this Prince is the High-Priest, and that all the people, joyning, and contributing to this Sacrifice, are here bound to bring it to the High-Priest.

17 And it shall be the princes part *q to give* burnt-offerings *r* and meat-offerings *s* and drink-offerings *t*, in the feasts *u* and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare *x*, the sin-offering and the meat-offering, and the burnt-offering, and the ‖ peace-offerings, to make reconciliation for the house of Israel *z*.

‖ Or, thank-offerings.

q Beside the share he gives to the daily Sacrifice in the common charge. *ver.* 16. the Prince is bound also on solemnities to give Sacrifices out of his own. *r* See *Lev.* 1. where these are described. *s* See *Lev.* 2. 1. &c. *t* *Exod.* 30. 9. and *Numb.* 15. 24. the Drink-offering was ever joyned with the Meat-offering, *Num.* 29. 11, 16. 19. 22. *u* Which he doth particularly recount, as new Moons, &c. of all particularly to treat would be too long. *x* Here lieth the main deciding circumstance, whether the secular, or ecclesiastical Prince be here intended, some say this preparing is a sacerdotal act in order to offering, if so it must be the High Priest, but I think they mistake. This preparing is nothing more then on the Princes charge, and by his care to see, that there be such Beasts ready at hand as are required at such solemnities, and so 'tis the secular Prince. *y* See *ver.* 15. *z* All the People.

18 Thus saith the Lord GOD; in the first *moneth a*, in the first *day* of the moneth, thou *b* shalt take a young bullock *c* without blemish, and * cleanse *d* the sanctuary.

* Lev. 16. 16.

a Of the year every New-years day, or the first New-years day after the Temple is built; a kind of Feast of Dedication, the former better agreeth with the following verses. *b* Procure, either bring out of his own flock, or buy with his Money, this the Prince must do. *c* Such the Law required both for kind, and quality, in what Sacrifice, or on what occasion soever the sacrifice was offered. *d* That by this offered according to the Law, the Temple might be cleansed.

19 And the priest *e* shall take *f* of the blood of the sin-offering *g*, and put *it* upon the posts of the house, and upon the four corners *h* of the settle of the altar, and upon the posts *i* of the gate of the inner court.

e Had the 17th. and 18th. *verse* intended by *Prince* the *High-Priest*, there would have been no need of changing the phrase, or of mentioning the *Priest*, it would have been enough to have said *and he shall*, but in those verses, the bringing and preparing is not Priestly, but ascribed to the Prince as it would be to any other, who offers a Sacrifice to the Lord. By the hand of the Priest. *f* Carry with him in some vessel or other, from the place where the bullock was slain. *g* *Levit.* 1. 5. *chap.* 43. 20. *let.* 2. *h* *Chap.* 43. 20. *let.* 2. a. *i* The blood of the Sin-offering was to be put upon the posts of the Temple door, and on the posts of the gate of the Inner Court, or that next to the Temple.

20 And so thou shalt do *k* the seventh *l* day of the month for every one *m* that erreth, and for *him that is* simple *n*: so shall ye reconcile *o* the house.

k The Priest must offer the like Sacrifice for cleansing the errors of the people, and reconciling them. *l* About a week before the passeover. *m* For all the errors of all the house of *Israel*, in all that had erred through ignorance. *n* That is of weak intellectuals, half-witted, or a fool, as the word signifies, or for one that was seduced. *o* *i. e. Cleanse*, as ver. 18. which legally or ceremonially was defiled by those errors done in the City, or Courts of the house, whither these persons might come, for 'tis not the Temple it self, I suppose, that is here meant.

21 * In the first *p moneth* in the fourteenth *q* day of the moneth, ye shall have *r* the passeover *s*, a feast of seven days *t*, unleavened bread shall be eaten *u*.

* Lev. 23. 5. Num. 9. 3, & 28. 16. Deut. 16. 1.

p *Nisan* which is part of *March* and part of *April* with us. *q* As was appointed of old by *Moses*, *Exod.* 12. at large. *r* Have, and slay, for so *Exod.* 12. 6. *s* The Lamb, which was to be eaten with thanksgiving for Gods sparing the *Jewish* Children, their first born, when he slew the chief of the strength of *Egypt*, and for bringing the whole house of *Israel* out of *Egypt*. *t* See the institution, *Exod.* 12. *u* Though here is an *Ellipsis*, yet the thing clearly speaks it self! through the whole Feast unleavened Bread was to be eaten under great penalty, *Exod.* 12. 18, 19. These things no doubt concerned the returned Captives, though they have Mystical meaning also.

22 And upon that day *x* shall the prince *y* prepare for himself *z* and for all the people *a* of the land, a bullock *for* a sin-offering.

x Upon the fourteenth day, on which the past-over was slain. *y* As before *ver.* 17. *let.* x. and *ver.* 18. *let.* b. *z* To expiate his own sins. *a* See *ver.* 17. where the same is found.

23 And seven dayes of the feast he shall prepare a burnt-offering to the LORD, seven bullocks, and seven rams without blemish, daily the seven dayes: and a kid of the goates daily *for* a sin-offering.

After the first dayes offering *ver.* 22. or else after the 15th. day was over, though first more likely. The Prince at his own charge, is to get ready day by day seven Bullocks, seven Rams perfect without blemish, as the Law required, and one Kid each day of the seven in all 49 Bullocks, as many Rams and seven Kids of the Goats. These the Priests were to offer to make atonement for the Prince, and his People.

24 And he *a* shall prepare a meat *b* offering of an Ephah *c* for a bullock, and an ephah for a ram, and an hin *d* of oyl for an ephah *e*.

a The Prince. *b* For the Sacrifice was not entire without this, and the Text proportions this also. *c* For each Bullock one *Ephah* of fine flower, three Bushels, and one half with the seven Bullocks of the first day, and so for the Rams. That is seven Bushels every day for seven dayes together, according to the number of Rams, and Bullocks. *d* This was about one gallon and three quarters of a pint. *e* To each *Ephah* of Meal, so every of the seven there were

7 Bullocks, 7 *Ephahs*, and 7 *Hins* of Oyl.
7 Rams, 7 *Ephahs*, and 7 *Hins* of Oyl.

49 of each kind of the Beasts in the space of the seven dayes, and 98 *Ephahs*, and as many *Hins* with them; a great, and costly service.

* Lev. 23. 34. Num. 29. 12. Deut. 16. 13.

25 * In the seventh *f moneth g*, in the fifteenth *h* day of the moneth, shall he *i* do the like *k* in the feast of the seven days, according *l* to the sin-offering, according to the burnt-offering, and according to the meat-offering, and according to the oyl.

f According to their Ecclesiastical account. *g Tisri*, which answers to part of our *August* and *September*. *h* On that day the Feast of Tabernacles began, and it continued seven dayes. *i* The Prince as before *ver.* 24. *k* In every respect for Sacrifices, and all that belonged to them. *l* As was required at the Passover, so at this Feast also, and therefore you are referred to the particulars of that Feast.

CHAP. XLVI.

1 THus saith the Lord GOD; the gate *a* of the inward court that looketh toward the east shall be shut *b* the six working dayes *c*; but on the sabbath *d* it shall be opened *e*, and in the day of the new moon *f* it shall be opened.

a 'Twas the East-gate of the Court next to the Temple, or which did lead into the inmost Court, where the Altar of burnt-offering stood. *b* This explains that of *chap.* 44. 2. *lit.* d. f. g. *c* Or every day that is a working day. *d* On that holy rest the prospect into the Temple and to the Altar shall be free. *e* The Priests should open it. *f* This one festival is named, but all the rest are included, this gate was to be shut onely on working dayes, therefore to be open on all holy dayes, which were dayes of holy Service to God.

2 And the prince shall enter by the way of the porch of *that* gate without *f*, and shall stand *g* by the post *h* of the gate, and the priests shall prepare *i* his burnt-offering and his peace-offerings, and he shall worship *k* at the threshold *l* of the gate; then he shall go forth *m*; but the gate shall not be shut until the evening *n*.

f He must come in at the gate, which is between the Court of the *Jews*, and the Court of the *Priests*, which is here called the *Gate without*, or the *outer gate* of that Court, and so go up to the gate within, which leads into the inmost Court, and rose by 10, or 12, or 15 stairs, say some. *g* While this solemn service was acting to make atonement for the Prince, or to offer Sacrifices of peace-offerings, for himself, he is directed to stand before the Lord. in other cases he might sit, the greatest should revere that God, whose mercy they need and seek. *h* One of the inward posts, where he might best see the Sacrifice offered up, but may not go into the Court, none might go in, but such as were, by Gods appointment, to minister before him. *i* Ver. 22, 23, 24. of the 45th. chap. 'tis said the Prince shall prepare, here the priests must prepare, but these places speak of different preparations, the prince prepared by buying, or bringing of his own the best for Sacrifice. The priest prepared by receiving, bringing the Sacrifice to the Altar, slaying and disposing of all things according to the rule. The Housholder prepares, so doth his Cook prepare the Feast, so that each prepare what is proper to them, and so 'tis here, the Prince prepares but doth not Sacrifice, the Priest prepares but doth not buy, or bring the Sacrifices. *k* He shall bow, (as *Heb.*) himself 'tis a praying posture, *Exod.* 12. 27. in which duty the Prince, as all others are to attend on God, while the expiatory Sacrifice is offering, while their reconciliation is to be made, in which posture the Prince is to be all the while the Priest is offering, 2 *Chron.* 29. 29. *l* Here he took his standing in the beginning of the service, here he is, when 'tis finisht at the inner Threshold of the gate, where his eye might see enough, if his understanding were enlightned with knowledge of these mysteries he need not approach nearer to God, then his Faith could now carry him while at the threshold. *m* Not stay to gaze, or talk, but as he came to Worship, so having worshipt, he must return *n* Till all the Sacrifices were offered, and the offerers reconciled, now each offerer was to bring his offering to this gate, and there give it to the Priest, and there lay his hands on the head of the Sacrifice, *Lev.* 1. 3, 4.

3 Likewise *o* the people of the land shall worship at the door of this gate before *p* the LORD, in the sabbaths *q*, and in the new moons *r*.

o And Heb. i. e. as the Prince had done, bringing, standing worshipping at the threshold of the gate, and departing when the Sacrifice was finisht, so must the people when they brought their Sacrifices, but one manner, one gate, one sacrifice, but one Saviour. *p* With due sense of Gods holy and glorious presence. *q* Both weekly and other holy dayes, which are called *Sabbaths* on good ground. *r* Which were solemn Feasts to the Jews in their generation, but these dayes priviledged them only to come thus near, who brought their particular offerings, for I suppose the people might not approach at pleasure to see the stated morning and evening oblation sacrificed, this would croud the gate, but at this time, they kept in their own Court.

4 And the burnt-offering *f* that the prince shall offer unto the LORD in the sabbath day *t*, *shall be* six Lambs *u* without blemish *x*, and a ram *y* without blemish.

f This is different from that *chap.* 42. 13. as appears both from the kind of Sacrifice, and the occasion of it, or the time of each. *t* Or weekly Sabbath by Sabbath, this was three times as much as was required, *Numb.* 28. 9. *u* Of the first year and Males, *ver.* 13th. and as the *Hebrew* implies. *x* Unblemisht Sacrifices were ever required, and so this *Numb.* 6. 14. *Lev.* 1. 3. *y* When 'twas more then a year old, the Jews accounted it a Ram.

5 And the meat-offering *shall be* an ephah *z* for a ram, and the meat-offerings for the lambs, † as he shall be able to give *a*, and an hin *b* of oyl to an ephah *c*.

† Heb. as his gift is.

z Three bushels of meal, for each Ram. *a* Rather as he shall see good, as much as he thinks fit in decency or in bounty. *b* One gallon and a pint, for a Hin did contain 12 logs, and each log contained three quarters of a pint, or thereabouts. *c* Which was three times 8 gallons, for each Ephah contained three bushels, see *chap.* 45. 11. *lit.* g. So then one gallon, and one pint of Oyl was required as proportion to three bushels of meal, in the meat-offering.

6 And in the day of the new moon *it shall be* a young bullock *d* without blemish *e*, and six lambs *f*, and a ram: they shall be without blemish.

In these verses nothing new occurs, but the appointing a Bullock with its meat-offering for the New Moon Sacrifice, of which also on other occasion already ver. 1. *d* Vid. *chap.* 45. 22. *e* Vid. *ver.* 4. *lit.* x. *f* See *ver.* 4. *lit.* u.

7 And he shall prepare a meat-offering *g*, an ephah *h* for a bullock, and an ephah for a ram; and for the lambs according as his hand shall attain *i* unto, and an hin *k* of oyl to an ephah.

g Vid. *chap.* 46. 24. *lit.* g. *h* Vid. *ver.* 5. *lit.* z. *i* Vid *ver.* 5. *lit.* a. *k* Vid. *ver.* 5. *lit.* b.

8 And when the prince shall enter *l*, he shall go in by the way of the porch *m* of *that* gate, and he shall go forth by the way *n* thereof.

l Into the gate of the Court next the Temple to offer his Sacrifice. *m* Go to the threshold, the inward threshold of the East-gate, that opens into the Court of the Temple. *n* None of the people might do so, onely the Prince, and the Priests, might go out the same way they came in.

9 ¶ But when the people *o* of the land shall come before *p* the LORD in the solemn feasts *q*, he that entreth in by the way of the North-gate to worship shall go out by the way of the south-gate *r*; and he that entreth by the way of the southgate shall go forth by the way of the north-gate: he shall not return *s* by the way of the gate whereby he came in, but shall go forth over against it.

o All

n All except the Prince, when they come to worship, must observe to go out at that door, that is overagainst the door, at which they came in. *p* Present themselves, and their Sacrifices. *q* The three great Annual Feasts, the New Moons, and the weekly Sabbaths. *r* The East-gate they might not enter at as already is observed, and what ever reason might be given besides, this passage in this verse gives one, they could not go right forward to go out at a west-gate; for the Temple, and the entrance into it stood in a strait line from every one of the east-gates from the outmost Court, so that if any should go strait forward, they would go into the Temple and Oracle, which was not to be. There were but two gates the people might enter at the South or North. *s* None might turn their back on the Temple, nor do that which looks like a going away from God, which may give us somewhat the meaning of *Jer.* 2. 27. and 32. 33. their turning the back on God.

10 And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth ∴

∴ The Prince and people must meet together at the same time, and when 'tis the time for offering the Morning or Evening Sacrifice, be ready to present their prayers to the Lord. And when they offer any particular oblations, on account whereof they go any whit nearer, then at other time, both Prince and people shall do it at the same time.

11 And in the feasts and in the solemnities, the meat-offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs, as he is able to give, and an hin of oyl to an ephah.

This verse is the same with the 5th. therefore see that, and with the 7th. which see.

12 Now when the prince shall prepare a voluntary burnt-offering or peace-offerings voluntarily unto the LORD, *one* shall then open him the gate that looketh toward the east, and he shall prepare his burnt offering and his peace-offerings as he did on the sabbath-day: then he shall go forth; and after his going forth, *one t* shall shut the gate.

In the 2, 4, 5, 6, 7. *verses* orders were given about those offerings, which were required, which the Prince *must* offer, in this, direction is given about those, that are *Free-will-offerings*, which in all points, must be prepared, as the other were on the Sabbath-day, which see in the forementioned verses. *t* One of the priest porters, as the gate was opened for this service onely on such a day, so the service performed, some priests porter shall shut it, for it must not stand open on ordinary dayes.

Exod. 29. 38. † Heb. a sew of year.

13 * Thou shalt daily prepare *u* a burnt-offering unto the LORD *of* a lamb *x* † of the first year without blemish: and thou shalt prepare it † every morning.

Heb. morning morning.

u See *verse* 2. *lit.* i. *x* See *ver.* 4. let. u.

14 And thou shalt prepare a meat-offering *y* for it every morning, the sixth *z* part of an ephah, and the third *a* part of an hin of oyl, to temper with the fine flour; a meat-offering continually *b*, by a perpetual *c* ordinance, to the LORD.

y See *v.* 7. *lit.* g. *z* Half a bushel of fine Meal. *a* Three pints of Oyl, for a Hin held nine pints. *b* Morning by Morning. *c* To continue till the *Messiah* comes who will set up a more spiritual Worship.

15 Thus shall they prepare the lamb, and the meat-offering, and the oyl, every morning, *for* a continual burnt-offering.

This verse is a ratifying of all prescribed in the 13th. and 14th. verse. These three verses direct the daily Sacrifice, and because they mention onely the Morning Sacrifice, and one Lamb, some think that here less is required then in that *Numb.* 28. 3, 4. but they forget that there is a parity of Reason for the evening Sacrifice and that this is included. They were to do in the Evening oblation as they did in the morning.

16 Thus saith the Lord GOD; if the Prince give a gift *d* unto any of his sons, the inheritance *e* thereof shall be his sons, it *shall be* their possession *f* by inheritance.

d Of houses or lands. *e* The right to those houses or lands shall descend to children children; the fee simple shall be to the Posterity of that Son, to whom 'twas first given. *f* They shall enjoy it, possess it, as Heirs possess an inheritance.

17 But if he give a gift of his inheritance *g* to one of his servants, *h* then it shall be his to the year of liberty *i*; after, it shall return to the prince *k*: but his *l* inheritance shall be his sons for them *m*.

g Of any part, or parcel of the Crown Land, or the Prince his Inheritance. *h* Whether such servant be strictly taken, a servant or bondman, or in more large sense any of his servants in the Court, and in office about it. *i* The year of *Jubilee*, as *Lev.* 25. 10, 13, 28. *k* Or his Heirs, if the Prince be dead. *l* This may be understood either of the Prince or the servant. Either thus, though the Land by gift go back to the Prince, or his Heirs, from the servant, yet what Lands this servant had of his own inheritance, shall descend to the Heirs of that servant, and be theirs: Or else thus, whatever lands of the Prince, by gift are given to servants, shall at the year of *Jubilee* revert to the sons of the Prince, who shall repossess them, forasmuch as they are lands of inheritance, and of right belong to the Heir. *m* And for theirs after them.

18 Moreover *, the Prince shall not take *n* of the peoples inheritance by oppression *o*, to thrust them *p* out of their possession; *but* he shall give *q* his sons inheritance out of his own possession; that my people be not scattered every man from his possession.

* Chap. 45. 8.

n Seize and escheat, as forfeited (like as *Ahab* dealt with *Naboth*, or *David* with *Mephibosheth*) to give to others, or keep for himself. *o* Whether fraudulent oppression, or by violent, whether under colour of Justice, or against all rules of Law. *p* That he may put in his own creatures, or children. *q* Provide for his own, out of that is his own. *r* That they may keep together in their own land.

19 After, he brought *s* me through the entry which *was* at the side of the gate, into the holy chambers *t* of the priests which looked toward the north: and behold, there *was* a place on the two *u* sides westward.

s We left the Prophet, *chap.* 44. 4. at the North Gate, and on the inside of it, now we find him going through a private way by the side of that Gate to the Holy Chambers appointed for the Priests. *t Chap.* 40. *verse* 45. and 46. *lit.* r. s. t. u. and *chap.* 42. *verse* 13. 14. *u* Rather on their sides Westward, that is on the West side of these chambers, which lookt toward the North, the 72. read it thus, behold, there was a place enclosed.

20 Then said he unto me, this *is* the place where the priests shall boil *x* the trespass-offering, and the sin-offering, where they shall bake the meat-offering; that they *y* bear *them* not out into the utter court *z*, to sanctifie *a* the people.

x Those that were brought Sacrifices for sin, were in part for the Sacrificing Priest, and he was to eat thereof, but 'twas to be dresst in the virge of holy ground, and so Kitchins, Boilers, Ovens, *&c.* Utensils were prepar'd to do it, and these Kitchins are here described, *y* The Priests, or the attending *Levites*. *z* Where the people were, and many times in great numbers, that this holy flesh must needs be very near many of them, if it were carried out. *a* See *chap.* 44. *verse* 19. *lit.* ||.

21 Then he brought me forth into the utter *b* court, and caused me to pass *c* by the four corners of the court; and behold, † in every corner *d* of the court *there was* a court *e*.

† Heb. *A court in a corner of a court, and a court in a corner of a court.*

b Either the court of the people, or more likely the court of the Priests, or Levites, called here utter court, because it was more outward then the court of the Temple. *c* To go about the whole square of the court. *d* Where the side Walls did meet in right angles. *e* A smaller court made up on the outersides with the walls of the greater square, and on the inside made with two walls, the one forty cubits long, the other thirty cubits broad.

22 In the four corners of the court *there were* courts || joined of fourty *cubits* long, and thirty broad: these four † corners *were* of one measure *f*.

|| Or, *made with chimnys.*
† Heb. *cornered.*

They were then an oblong Quadrangle. *f* All of equal capacity for length and breadth.

23 And *there was* a row *of building g* round about in them *h*, round about them *i* four, and *it was* made with boiling *k* places under the rows *l* round about.

g A range of building on the inside of the walls of the lesser Courts, or four ranges answerable to the four sides. *h* Added least any should think, the buildings were on the outside of the walls of these Courts. *i* Four Courts in the four corners.

k Places

k Places of stone raised on purpose, and framed for the more convenient boiling of that part of the Sacrifice, which was allowed to the Priest, or to the people, to eat before the Lord, and feast with. *l* These rowes of building were so framed, that the cauldrons and pots were placed under them, 'tis likely, they might be like Cloysters, over which was a roof to cover both the Priest, or *Levite* Cooks, and the Meats they dress: and they were either open as a Cloyster, or had windowes, out of which the smoke of the fire, or steam of the Meat passed.

24 Then said he unto me, these *are* the places of them that boil *m*, where the ministers *n* of the house *o* shall boil the sacrifices *p* of the people.

m Appointed to do the Cooks work. *n* Either *Levites*, or else degraded Priests, of which *chap.* 44. *ver.* 9. 10, 11, 12, 13, 14. which see. *o* The Temple of God. *p* Which they bring, particularly their Peace-offerings, of which the people were to have a portion, and to eat it before the Lord, which is the reason some think, these Courts, and Kitchins were in the corners of the Courts of the people. but I think, as the people bringing a Sacrifice were admitted into the Court, that was the Court of the Priests, and to the very Gates of the Court of the Temple, where they gave the Sacrifice to the Priest, saw him prepare, and offer it for them, so they might be admitted to feast on so solemn occasion in the Courts or Chambers, whither ordinarily they might not come; I cannot therefore determine these Kitchin Courts to have been in the Court of the people, 'tis more like they were in the Priests Courts.

CHAP. XLVII.

1 AFterward *a* he brought *b* me again unto the door of the house *c*, and behold, waters issued *d* out from under the threshold *e* of the house eastward: for the forefront of the house *stood* toward the east, and the waters came down from under from the right side *f* of the house, at the south side *g* of the altar.

a After that the Temple was measured. and the ordinances of it were settled, and what pertained to Prince and people assign'd, *&c.* *b* The Angel, or the Spirit of God, *chap.* 1. 3. and 3. 22. *c* The Temple it self. *d* Some do observe, that there were Aquæducts laid under ground, which from some Fountain were convey'd to cleanse and purge away the blood of Sacrifices poured forth. and the excrements of the slain beasts, of which some would remain after greatest care, however they would need much water about their Temple services, and this was conveyed in pipes from the Fountain *Etam*, as Dr. *Lightfoot* observes from their *Rabbins*. and from *Arist us* an eye-witness; these gave occasion or ground of this vision. *e* The Fountain lay to the West, the Conduit pipes were laid to bring the water to the Temple, and so must run Eastward, and perhaps, one main pipe might be laid under the East Gate of the Temple. *f* On the South side of the Temple, for so the South is to a man, whose face looketh toward the East. *g* Towards the South side of the Altar, for so it seems they were convey'd to run. till they came to the Altar, and were convey'd by the right side of it, into a room they called the *well* room. The spiritual meaning I refer to the private meditations of Christians; thus far of the Aquæducts.

2 Then brought he me out *h* of the way of the gate north-ward *i*, and led me about *k* the way without *l* unto the utter gate *m* by the way that looketh eastward *n*, and behold there *o* ran out waters on the right side *p*.

h Of the inmost Court, where he saw the waters running under the threshold, and by the South side of the Altar. *i* The East gate being shut, the Prophet in this vision is led to the North gate, out of which he goeth into the next Court, and so through them all, till he comes to the North gate of the outmost Court. *k* Caused him to go about from that gate to the East gate of the same Court. *l* Not on the inside of the Wall, but round on the outside of the Wall, which will appear presently, and the reason why. *m* The outmost North gate in the Wall, that compassed the whole Mountain of the Lords House. *n* When the Prophet was come quite out of all the Courts, and is on the outside of the last Wall, he is turned from the North gate towards the East gate, and walks up to that gate. *o* There he found the water course. *p* That is on the South side. *Vid.* verse 1. *let.* f.

3 And when the man *q* that had the line *r* in his hand, went forth *f* east-ward, he measured *t* a thousand cubits *u*, and he brought me through the waters *x*: the † waters *were* to the ankles *y*.

† *Heb. waters of the ankles.*

q This is he, who accompanied the Prophet, as his Guide all along, and of whom already hath been spoken in several notes. *r* Mentioned in *chap.* 40. *ver.* 3. but hitherto not used, for the Reed and Cubit hitherto were used only, at least only mentioned. *f* From the gate directly East, with whom the Prophet goeth. *t* By the Line in his hand. *u* Almost the third part of an English Mile, it wanted about 80 yards of a third part. *x* Went before him, as his Guide, and the Prophet followed, all this in vision. *y* Some five or six inches deep.

4 Again he measured a thousand, and brought me through the waters; the waters *were* to the knees: again he measured a thousand, and brought me through: the waters *were* to the loyns.

5 Afterward he measured a thousand, *and it was* a river that I could not pass over: for the waters were risen, † waters to swim in, a river that could not be passed over *z*.

† Heb. waters of swimming.

z This was all done in vision, and these waters thus encreased were visional waters, there was no such natural course of waters in the place, nor is it imaginable, that in three Miles, or thereabouts, which was the most of the current, the waters should so rise; but it is Emblematical, and hath a deep mysterious meaning, and includes spiritual things, and their wonderful growth from small beginnings, and these from the Temple also: But I refer this still to private meditations.

6 And he *a* said unto me, Son of man, hast thou seen *this* *b*? then he brought me, and caused me to return *c* to the brink of the river.

a The man with measuring line in hand. *b* Observed and considered this, hast thou well seen this? *c* 'Tis not said whether he was gone from the bank, though it be said, he returned to the brink, or, perhaps 'tis, he caused me to return along by the brink of the River.

7 Now when I had returned *d*, behold, * at the † bank *e* of the river *were* very many trees *f* on the one side and on the other *g*.

* Heb. at.
† Heb. lips.

d In his first coming he observed none, and no mention is made of any Trees, but it seems he found them on his return, though they do not really so soon grow, they might be visionally there. *e* Where usually for delight and ornament, for profit too men plant Trees. *f* The kinds are not mentioned, though the excellency of them is commended, *verse* 12. but the multitude of them is mentioned, and the growth intimated, in the *Hebrew*, and perhaps the uniformity of them, which seemed as of one Tree, for so 'tis the *single* number in the *Hebrew*. *g* On the North and South sides, for the River ran from East to West.

8 Then said he *h* unto me, These waters issue out toward the east-country, and go down into the *i* desert *k*, and go into the sea *l*: *which* || *being* brought *m* forth into the sea, the waters *n* shall be healed.

|| Or, when.

h Verse 6. *let.* a. *i* Some read it as a proper name, and so render it, they did run toward *Galilee* in the East, and the *Hebrew* bears it indeed, as to the sound of the word; but it cannot be the meaning of the place. for *Galilee*, neither the upper or lower were East, but North-West from *Jerusalem* toward *Tyre*: our Translation doth therefore better render it the East Country, or border, as the *Hebrew* properly. *k* To *Arabia* lay the 72. in their Gr. Version, if this were the course of the waters, they did run a course quite contrary to that of *Galilee*, which lay North and by West from *Jerusalem*, whereas *Arabia* lay South and by East from *Jerusalem*. 'Tis then the Champagne, plain country, or the desert, as we read it, and mystically be understood of the desert of *Maon*, or *Kadesh*, or *Ziph*, which lay on the *dead Sea*, and this suits well enough with *Engedi*, and *En-Eglaim*, mentioned as bordering on these waters, *verse* 10. *l* The Sea of *Tiberias* say some, others, the Sea called the *dead Sea*, or Lake of *Sodom*, which needed healing. *m* When they run into this Sea, or fall into it, which is our usual phrase. *n* The waters of the Sea shall be healed, made wholsome, where the Grace of God from his Temple and Altar flowes, as this water, it heals the corrupt vitious nature of man, and renders barren, horrid and terrible deserts, as a land of waters, and Gardens so represented here, and so promised by the Lord, *Isa.* 35. 1, 2. and 41. 19. and 43. 19, 20. and 51. 3. Once more to this verse let me add, that as the *Hebrew* Doctors do, so we may take it here, that these flowing waters do divide themselves, and that some flow toward one Sea, *i. e.* the Sea of *Tiberias*, this toward *Galilee*, other parts flow toward *Arabia* the Desert, and so in their way take their course by *Engedi* the desert of *Ziph*, and into the *dead Sea*.

9 And it shall come to pass, *that* every thing that liveth *o*, which moveth *p*, whithersoever the † rivers *q* shall come, shall live *r*: and there shall be a very great multitude *s* of fish, because these waters *t* shall come thither: for they shall be

† Heb. rivers.

healed *u*, and every thing shall live *x* whither the river cometh.

o As fish, so this universal is to be limited. *p* In the waters. so *Gen.* 1. 20. this kind of living Creatures are described. *q* These Rivers (by this it appears, the *Hebrew* Doctors have some ground for their interpreting the running of these waters in two Channels) flow. *r* Be preserved alive, or nourished, and thrive, whereas no fish can live in the dead Sea, as all reports assure us, and to which this of the Prophet alludeth. *s* Before none, now innumerable fish there. *t* These Temple waters, which have in them a healing vertue. *u* The poisonous waters of the dead Sea shall be made wholesome for fish. *x* Thrive, and multiply in the vertue of the healing streams of this Temple water. Thus Ænigmatically is the fruitfulness of the Grace of God in the Church set forth.

10 And it shall come to pass *that* the fishers *y* shall stand *z* upon it *a*, from En-gedi *b*, even unto En-Eglaim *c*; they *d* shall be a *place* to spread forth nets *e*, their fish shall be according to their kinds *f*, as the fish of * the great sea *g*, exceeding many *h*.

* Numb. 34. 6.

y Men whose trade is to fish for livelyhood and profit. *z* Shall dispose of themselves about these waters; either on the shore along the River side, or in boats on the Sea, to take the fish. *a* The Sea, whose waters healed become fruitful. *b* Which lay on the South-West of the Lake of *Sodom*, so near, that 'tis reported, that there are the Trees, which bring forth fruit beautiful to the eye, but touch with the hand fall into ashes; yet on those parts, more remote from this Sea, *Engedi* affords excellent Vines, *Canticles* 1. 14. or Gardens of Balsam Trees. *c* A City on the North-East of the *dead Sea*, near which place *Jordan* runs into it, and they say 'tis a boundary Town of *Moab*, others will have it no proper, but common name, and signifying the confluence of waters in any place, if so, 'twill be likelieſt to be understood of that part of the Red Sea, where *Jordan*, and two more lesser Rivers run into it, at North, and North-East end of this Sea. *e* All along on the West side of this Sea to dry them, and fit them again. *f* Of all sorts. *g* For number, growth, and goodness for use. *h* Or great, of exceeding great bigness in their several kinds. All this is mystical, and fulfilled since Christ hath made his Ministers, as he made his Apostles, fishers of men.

11 But the miry *i* places thereof, and the marishes *k* thereof || shall not be healed *l*, they shall be given to salt *m*.

and that it shall not be healed.

i Unsound, rotten parts, that are neither Sea, nor yet sound ground, a proper emblem of Hypocrites. *k* Low Land, sob'd with the overflowings of unhealthful waters, neither fit to breed fish as the Sea, nor bear trees as the Land. *l* These waters find them, and leave them corrupt and noxious. *m* Left to their barrenness, or used as salt to season, by being made examples to others.

12 And by *n* the river upon the bank thereof on this side and on that side, shall † grow *o* all trees for meat *p*, * whose leaf shall not fade *q*, neither shall the fruit thereof be consumed *r*: it shall bring forth || new fruit according to his months *s*, because their *t* waters they issued out of the sanctuary *u*, and the fruit thereof shall be for meat *x*, and the leaf *y* thereof || for medicine *z*.

† Heb. come up.
* Psalm 8. 16. Ver. 1. 3. Ver. 17. 8.
|| Heb. principal.
|| Or, for broises, or sores.

n All along this River, which way ever it runs, it shall make its banks so fruitful, that on both sides thereof it shall be abundantly planted with best Trees. *o* Take root, flourish, and be fruitful, as Trees that like their Soil. *p* They shall not be as Trees that are set only for pleasure, their Fruit shall be for food. *q* Ever green, and flourishing, as Trees in the Spring, and in their prime. *r* Never be so little as to be consumed, and spent, never rot and decay, there shall always be fruit, and enough. *s* These Trees have, as the Tree of Life, their fruit every Month, *Rev.* 22. 2. *t* Called their waters, because watered by this stream. *u* And so carried a blessing with them, these waters came from the Temple, and were indeed a spell against barrenness. *x* See *let.* p. *y* There are many Herbs of a healing property, none like the Leaves of these Trees. *z* Healing the Nations, as *Rev.* 22. 2. These Trees most likely were *Palmato* Trees, whence the Balm that healeth, the Fruit that feedeth, and Juice that refresheth, and allays our thirst. Thus the *latter*, the *mystery* I do not insist on, 'tis no hard matter for Private Christians to accommodate it to themselves.

13 Thus saith the Lord GOD: This *shall be* the border *a* whereby ye shall inherit *b* the land according to the twelve *c* tribes of Israel: Joseph *d* *shall have two* portions.

a The utmost bounds of the whole Land. *b* That is, shall divide for inheritance to the Tribes of *Israel*. *c* As 'twas at first divided into twelve portions, so now again. *d* That is the two sons of *Joseph*, *Ephraim* and *Manasseh*, and this pursuant of their Adoption by *Jacob*, as well as in fulfilling the will of *Jacob*, who gave *Joseph* a double share.

14 And ye shall inherit it, one *e* as well as another: *concerning* the which I || * lifted up mine hand *f* to give it unto your fathers *g*, and this land shall fall *h* unto you *i* for inheritance.

|| Or, *swore.*
* Gen. 17. 7, 8.

e By equal right each Tribe, and each Family shall inherit their assign'd Portion, by right of children descendant from a Father, whose 'twas by Letters Patents from Heaven. *f* Which by oath I bound my self, saith God, to give to you, see this form of oath: *Chap.* 20. *ver.* 5. *let.* r. and *chap.* 36. *ver.* 7. *let.* g. *g* First to *Abraham*, *Gen.* 13. 15. and 13. 18. next to *Isaac*, *Gen.* 26. 3. next to *Jacob*, *Gen.* 28. 13. and all three are frequently mentioned, as those, to whom the Lord sware in this thing, *Exod.* 33. 1. *Deut.* 1. 8. and 6. 10. *&c.* *h* So we speak of the inheritance which is sure, and firm by indefeasible right, and comes into actual possession, beside it may refer to the dividing by lot, which God will guide, that each may have their own. *i* Returned Captives, who were carried away, and used as if nothing were your own, and as if you never should have any thing, but in their sight you shall inherit.

15 And this *shall be* the border of the land toward the north-side *k*, from the great sea *l*, the way of Hethlon *m*, as men go to Zedad *n*:

k In bounding the Land, the Prophet is informed what is the North border first. *l* This called so, not that 'tis the greatest, for 'tis the *Mediterrane* here spoken of, but with respect to the *Jews*; this to them was the greatest they knew, or Traded on, from this Sea doth the measuring of the Land begin, from the West point along to *Hethlon*. *m* Which is called *Hethalon* by *Adrichomius*, in the Tribe of *Asher*, at the foot, or near the Mount *Hermon* or *Senir*, as chap. 27. 5. calls that Mount: This City was in the North-East of *Asher's* lot, and on the North-West of *Naphtali's* lot, in the old division of the Land. *n* Which is *Sedada* a small Town under the same Hill, and near the head of the River *Eleutherus*, antiently *Gebal*.

16 Hamath *o*, Berothah *p*, Sibraim *q*, which *is* between *r* the border of Damascus, and the border of Hamath; || Hazar-hatticon, which *is* by the coast of Hauran.

|| Or, *the middle Village.*

o Very near to the head of *Eleutherus*, or *Gebal*, and to *Sedada*: It is like to be that mentioned, *Isa.* 10. 9. scituate about the middle of the North boundary of the Land, called sometime *Epiphania*, from *Antiochus Epiphanes*, who repair'd it, and some say, now called *Enimas*. *p* Berothe a small and inconsiderable Town or Village, lying East of *Sedada*. *q* Or *Sabarim*, a place of no farther note then the former, known thus by being a boundary. *r* It lay between these two, *Hamath* to the West of it, and *Damascus* to the East by North, somewhat nearer to *Hamath* then to *Damascus*. *s* Though we render it as a proper name, some render it otherwise. The small Villages between them two, (so the *Fr.*) *i. e.* between *Hamath* and *Hauran*. *t* Or *Auran*, some miles beyond *Jordan*, Eastward from *Hamath*, which also gives name to the Country called *Auranitis*.

17 And the border *u* from the sea *x* shall be * Hazar-Enan *y* the border of Damascus, and the North northward *z*, and the border of Hamath: and *this is* the North side.

* Chap. 48. 1.

u The utmost Northern bounds. *x* Vid. *ver.* 15. *let.* l. *y* The Village *Enan*, or *Enon* near *Sedada*. *z* A line drawn from West to East, that shall distinguish the most Northern boundaries of *Israel* from the most Southern of *Syria Damascena*.

18 And the East side ye shall measure † from Hauran *a*, and from Damascus *b*, and from Gilead *c*, and from the land of Israel *by* *d* Jordan, from the border unto the East sea *e*; and *this is* the East side.

† Heb. from between.

a That was the North-East bound, where we must begin to measure the East side, and *b* This was more Northward than the City *Hauran*, but the country *Auranitis*, for ought I know might reach to *Damascus*, or near it, and so this more particularly direct the measuring: begin at *Damascus*, draw the line through *Auranitis*, and so on Southerly to *Gilead*. *c* A famous mountain about fifty miles in length from South to North where joins Mount *Libanus* at the East end of it, and hath many particular names in particular places, and seems to end his Southern progress at the Rock *Armon*. *d* From the out-side of the land of *Israel*, which lay beyond *Jordan*. *e* Thence to the *East Sea*, or *Dead Sea*, which lay on the East of *Jerusalem*. Thus a line drawn from *Damascus* through *Auranitis*, *Gilead*, the land of *Israel* beyond *Jordan*, to the East Sea, made the Eastern Frontier.

19 And the South *f* side southward from Tamar, *even* to the waters of || strife *g* *in* Kadesh, the

|| Or, *Meribhoth.*

‖ Or, *Valley.* ‖ Or, *toward Tamar.*

the ‖ river *h*, to the great sea *i*. And *this is* the southside ‖ southward.

f Shall begin at that point, which first vergeth Southward from the East sea toward *Tamar*, which is near *Engedi*, and known by the addition *Hazezon Tamar*, and so some place the lake of *Sodom*, that the greatest part will be this Southern Frontier. *g* From *Tamar* a line drawn to *Meribah* in *Kadesh*, of which *Num.* 20. 13. and 27. 14. *h* Called the river of *Egypt* and was on the South of *Judah*, lay directly in the way to *Egypt* from *Jerusalem*. *i* To the South-west part of the *Mediterranean Sea* near *Gaza*. This the Southern Frontier.

20 The west side also *shall be* the great sea from the border, till a man come over against Hamath .·. : This *is* the west side.

.·. This boundary begins where the River falls into the *Mediterrane*, a little South of *Gaza*, this the South point of the Western boundary, and the line runs all along the Sea shore Northward, till you come in a strait line to *Hamath*, and this is the Northern point of the West Frontier, over right *Sidon*, or little differing.

21 So shall ye divide this land *k* unto you according to the tribes *l* of Israel.

k Now bounded. *l* Into twelve parts or Tribes, to which all but what is allotted to Prince, Priests, Levites, and the City. This, as Holy, must be reserved; and when reserved, a very fair portion is left to the 12 Tribes, if you measure the Holy Portion by Cubits, and not by Reeds.

22 And it shall come to pass *m*, *that* ye shall divide it by Lot *n* for an inheritance unto you *o*, and to the strangers that sojourn *p* among you, which shall beget children *q* among you: and they shall be unto you as born in the countrey among the children *r* of Israel: they shall have inheritance *s* with you *t* among the tribes *u* of Israel.

m This directs what they should do, as well as foretels the event that shall be. *n* So 'twas divided before, so it must again, for thus all controversies shall be prevented, thus he will choose their inheritance for them, for the disposition of the Lot is of the Lord. *o* That are the Natural seed of *Abraham*. *p* Forreigners never had such priviledge before, tho' they might dwell, and trade among the *Jews* yet they were excluded all Hereditary right, could not purchase, nor possess inheritances, but now the constitution is altered, and by this temporal external incorporating them, a Spiritual and Heavenly is signified no doubt, They are put into capacity of Inheriting with *Israel* in both *Canaan*, in this below, in that above. *q* Who from their Birth should be invested with this right of inheriting. *r* Equally with the children of *Israel* in point of Right, and with that very Tribe, in which they sojourn. *s* Possess, and enjoy, as well as you. *t* This speaks the equal Title or Priviledge. *u* This directs where the inheritance of these strangers born among them, or that first came with them, when they came out of *Babylon*, should be assign'd them, *viz.* in that very tribe, where they sojourn'd which is fully express'd in the next Verse.

23 And it shall come to pass *x*, *that* in what tribe *y* the stranger *z* sojourneth, there shall ye give *a* *him* his *b* inheritance, saith the Lord GOD *c*.

x See *ver.* 22. *lit.* m. *y* Whether by choice, or chance the stranger fix'd in that Tribe, No stranger shall be excluded out of the Tribes inheritance, among whom he hath sojourn'd, and begotten children. *z* Every Proselyte or Gentile, that joyns himself to the people of God, *a* Neither the *Jew* might thrust a stranger out into another Tribe, nor might the stranger by choice go to another. *b* 'Tis called his, for so much as he had a right preceding the Assignation. *c* All this confirmed by Divine Authority.

CHAP. XLVIII.

1 NOW these *a* *are* the names of the tribes. From the North *b* end to *c* the coast of the way of Hethlon *d*, as one goeth to Hamath *e*, Hazar-Enan *f*, the border *g* of Damascus Northward, to the coast of Hamath *h*, for these are his *i* sides East *k* *and* West, a † *portion* for Dan *l*.

† Heb. *one portion.*

a Which follow in their Order. *b* As the Measurer began to bound the land first on the North-side, so he will first place the Tribe, to whom the most Northern Lot fell, or rather was assign'd by a Divine direction. *c* Along through the coast, that leads from the West or great Sea to *Hethlon*. *d* See *chap.* 47. 15. *lit.* m. *e* A Frontier City of that name; See *chap.* 47. 16. *lit.* o. antiently the Royal City of *Toi*, who congratulated *David* in his victory over *Hadadezer* King of *Syria Zobah*, 2 *Sam.* 8. 9, 10. *f* Vid. *chap.* 47. 17. *lit.* y. for I meet with no more concerning it. *g* And so on by the Border of *Damascus*, which lay farther Eastward, then *Enan*, as Geographers describe it. *h* This is *Syria*, and perhaps might have been best so translated, along bordering on this coast the rest of the Northern boundary did run. *i* The Land, or *Dan* mentioned immediately after. *k* That is from the East point, where Mount *Libanus* joineth to *Gilead*, to the West Point, which is supposed in the *Midland-Sea*, near the Hot Baths or *Sidon*; See *chap.* 47. 20. *l* The Tribe of *Dan*, and the strangers, that sojourn with him.

2 And by *m* the border of Dan, from the East side unto the West side a *portion* for Asher.

m That is all along on the Southside of *Dan*, from East to West in length shall the share of the Tribe of *Asher* lie.

3 And by the border of Asher, from the East side even unto the West side *n*, a *portion* for Naphtali.

n To the Northwest point where the dividing line ends being drawn from the North-East point to the North-west in the *Midland-Sea*.

4 And by the border of Naphtali, from the East side to the West side, a *portion* for Manasseh.

5 And by the border of Manasseh, from the East side to the West side, a *portion* for Ephraim.

6 And by the border of Ephraim, from the East side to the West side, a *portion* for Reuben.

7 And by the border of Reuben, from the East side unto the West side, a *portion* for Judah.

Hitherto you have seven of the twelve Tribes placed in the Northern part of *Canaan*, and reckoned as they lay in order, where nothing occurs new from the 2d. *ver.* to the 8th.

8 And by the border of Judah, from the East side to the West side, shall be the offering *o* which ye shall offer of five and twenty thousand *reeds* *p* *in* breadth, and *in* length as one of the *other* parts, from the East side to the West side *q*: and the sanctuary *r* shall be in the midst of it *s*.

o The Holy portion of which, *chap.* 45. 1. set out for Priests, Levites, and City, *chap.* 45. 4, 5. *p* *Reeds* is here supplyed by the Translators, but I rather think *Cubits*, for the greatness of the Portion measur'd by reeds will eat out the Tribes, or leave very little for them, as appears thus. The whole length from North to South was about 160 miles, the breadth some 60. Now 25000 reeds is at the least 77 miles, at one thousand paces to a mile. These 77 taken out of 160, there will remain but 83 for the 12 Tribes, which will afford not quite seven miles in breadth for each Tribe, when as 77 miles are allotted to the Priests, Levites, and City, so that there will remain but 83 miles for the 12 Tribes, that is to each one almost 7 miles. Now this to me would seem very much disproportion'd; but 25000 cubits reckoned doth give the holy portion and City 12 miles and half square as broad as long, and gives near as much in breadth to each Tribe, and five times almost as much in length to each Tribe, which appears thus, 12 times 12 makes 144, and 12 quarters makes 3 wholes; give then each Tribe 12 and a quarter, you divide 147 by 12 and a quarter: now to this add the Prinees, the holy portion, and the City land, which is twelve miles and a half, and you have 159 miles, and three quarters, which is the length of the whole land; thus the breadth of each portion for each Tribe, but the length of each exceeded the Prince by 12, and a half, and the Holy portion, as much as 60 exceeds 12 and a half. *q* That is Twenty five thousand in length, which amounts to twelve miles and one half. Now the residue of the land from the Sea Eastward abutting on the whole breadth of the Holy portion by equal proportion will be twenty three and one quarter, and as much from the other side measuring from the Eastern bounds of the Holy portion to the utmost bounds Eastward of the land, which is 60 miles from its utmost western bounds, as appears thus; take an oblong square, whose breadth is 12 and a half, its length 60, suppose in the very middle 12 and a half square taken up, there will remain at each end the half of 47 and three quarters, which is 23 and three quarters, according to this we conceive the prince hath assign'd him as much as two Tribes very near, and almost four times as much as the Holy Oblation; so that there is good reason for that *chap.* 45. 9. against oppression, and the command he be content. *r* The whole content of Suburbs, courts, and house. *s* Of the land laid out for the Holy portion, for God, and his Priests.

9 The oblation that ye shall offer unto the LORD

LORD *shall be* of five and twenty thousand in length and of ten thousand in breadth.

This Verse the same with the 3d. *ver.* of *chap.* 45. which see.

10 And for them, *even* for the Priests *t*, Shall be *this* holy oblation, toward the north *u* five and twenty thousand *in length*, and toward the West ten thousand in breadth *x*, and toward the East ten thousand in breadth *y*, and toward the South *z* five and twenty thousand in length, and the sanctuary of the LORD shall be in the midst thereof.

t Who are more particularly described, *ver.* 11. which see. *u* The North side in length from North-east to North-west. *x* From South-west to North-west-point between which points lay the West side. *y* Between North-east, and South-east points, which made the East border. *z* From South-east point by line drawn to South-west, the same measure with the North.

Chap. 44. 15. *Or, the sanctuary shall be for the priests.*

11 * ‖ *It shall be* for the priests *that are* sanctified, of the sons of Zadok; which have kept my ‖ charge, which went not astray when the children of Israel went astray, as the Levites ‖ *Ward*, or went astray.

Heb. *Ward.*

See this *verse* explained *chap.* 44. 15, 16.

12 And *this* oblation *a* of the land that is offered *b*, shall be unto them *c* a thing most holy, by the border *d* of the Levites.

a Which is as 'twere the *Primitiæ* of the land, 'twas order'd to be first set out for God. *b* Set apart, and dedicated to God. *c* In the account both of the Priests, and the whole people it shall be most Holy, on no occasion to be Servant unto any common uses. *d* It shall lie next to the *Levites* these lay Southward between the Priests, and the Cities Portion.

13 And over *e* against the border of the Priests the Levites *shall have* five and twenty thousand in length and ten thousand in breadth, all the length *shall be* five and twenty thousand, and the breadth ten thousand.

Vid. this *verse* explain'd *chap.* 44. 5. *tot.* *e* The Levites portion ran parallel with the Priests, whose Northern limits were next to the Southern limits of the Levites.

14 And they shall not sell *f* of it, neither exchange, nor alienate the first fruits of the land: for *it is* holy to the LORD.

f It is most holy, and therefore no price should be offered for it, nor any price set upon it, nor may they pass away any on pretence of getting greater, and more particularly serviceable to them, and their imployment, and so for conveniences part with Gods inheritance, this is forbidden, this is Holy, as the first fruits were under the Law, *Lev.* 25. 23, 24. 1 King. 21. 4.

15 And the five thousand *that are* left in the breadth over against *g* the five and twenty thousand *h*, shall be a profane *i* *place* for the city, for dwelling *k*, and for suburbs *l*; and the city *m* shall be in the midst thereof *n*.

g Or running along by the side. *h* Assign'd to the Levites. *i* A common, not consecrated place, in which the City should be built, a place for all Services, as men shall need, now as that is counted holy, which is set apart onely for the service of God, so that common or profane, that is for common uses. *k* Houses within the Walls. *l* Streets, and Dwellings, or Gardens without the Wall. *m* *Jerusalem*. *n* Of this common place, which is call'd here profane; so that ten thousand are left at each end.

16 And these *shall be* the measures *o* thereof *p*; the North-side four thousand and five hundred, and the South side four thousand and five hundred, and on the East side four thousand and five hundred, and the West side four thousand and five hundred.

o The extent, and proportions of the ground for the City, a square of 4500 shall be taken out of the middle of the 25000 for the *Area* or ground-plat of the City. So it shall be an equilateral square every side exactly the same North, South, East and West. 4500 a piece, by which measures the whole content is visible 18000 *Cubits*, not *Reeds*.

17 And the suburbs of the city shall be towards the North two hundred and fifty, and toward the South two hundred and fifty, and toward the East two hundred and fifty, and toward the West two hundred and fifty.

Here are the dimensions of the Suburbs, which added to those of the City thus, 250 added to the 4500 on the North side and 250 added to the 4500 on the South side makes 5000; so on the East add 250 to 4500, and then add 250 to the 4500 on the West it makes up a square equilateral 5000 in each side.

18 And the residue in length *p* over against the oblation of the holy *portion shall be* *q* ten thousand East-ward, and ten thousand Westward; and it shall be over against *r* the oblation of the holy *portion* and the increase *s* thereof shall be for food *t* unto them that serve *u* the city.

p Which remains on each side of the 5000 cubit square *Area*. *q* Will be 10000 on the East, and 10000 on the West. *r* Ly parallel, and even with the South side of the *Levites* Portion both on East and Weast. *s* Product, the Revenues of this land. *t* The Maintenance, both Salary, and allowances of Bread and Wine. *u* For the City officers, so that they may live by the City, whose life is spent for the City, that the Labourer may, as he is worthy of it, receive his wages.

19 And they that serve the city shall serve it out of all the tribes of Israel *o*.

o Either this service is a burthen, if so, 'tis fit all should bear their part in it, or 'tis a Priviledge, and advantage, and then 'tis as fit the advantage should be equally given to all the Tribes; all Tribes shall be capable of the Advantage, and liable to the Burthen.

20 All the oblation *shall be* five and twenty thousand, by five and twenty thousand *p*: ye shall offer the holy oblation four square, with the possession *q* of the city.

p Having particularly measur'd out 10000 for the Priests and 10000 for the *Levites*, and 5000 for the City broad-ways, these make in all 25000. And the length of each the same 25000 here is evident 25000 by 25000, that a perfect equilateral square whose sides are 25000 each side. *q* The land assigned for the City, being added to that of the Priests and Levites, makes their twice ten thousand to amount to twenty five thousand broad.

21 And the residue *r* *shall be* for the prince on the one side *s* and on the other side *t* of the holy oblation, and of the possession *u* of the city over against the five and twenty thousand *x*, of the oblation toward the East border *y*, and Westward over against the five and twenty thousand toward the West border, over against *z* the portions for the prince: and it shall be the holy oblation; and the sanctuary *a* of the house *b* *shall be* in the midst thereof *c*.

r Of the land, which is a great portion, for 'tis the remainder of 12 and a half taken out of 60; so that the remainder will be 47 and 1 half. *s* Suppose it be the East side, there will be 23 and 3 quarters. *t* On the West just as much, 23 and 3 quarters. *u* The residue of that, which is on each side, East and West of the 5000 square *area*. *x* Which amounts out of the Priests, Levites and City Portion. *y* Of the land of *Canaan*, all from the East side of the 25000 to the utmost bounds Eastward, shall be the Prince his portion, and so likewise on the West side Westward to the great Sea. *z* These 25000 on both sides lay over against, or run parallel with the breadth of the Princes portion, but the length of the Prince his portion on each side did exceed the length of the holy portion, and the City land as 23 and 3 quarters exceed 12 and a half. *a* The Holy mount. *b* Of the Temple of God. *c* Of the land assign'd to the Priests, which lay as described, bounded and guarded with the Prince his portion at East and West Ends.

22 Moreover from the possession of the Levites, and from the possession of the city, *being* in the midst *of that* which is the princes, between the border of Judah and the border of Benjamin, shall be for the prince .·. :

.·. That we may clearly understand this we must remember, that the portion of *Judah* was laid from West to East next to the Holy portion, and the portion of *Benjamin* is in *ver.* 23. laid likewise from West to East next to the possession of the *City*. So that on each side the extent of *Judah* and *Benjamin* run out to 23 miles and 3 quarters further then the holy portion, and possession of the City did and all the land contain'd between the borders of *Judah* and *Benjamin* were the Prince his Right, both the 12 mile, and half broad, 23 and 3 quarters long on the West, and the same proportion on the East; and this is the sum of the 22 *verse*.

23 As for the rest of the tribes, from the East side unto the West side, Benjamin ¶ *shall have* † *a portion.*

† Heb. *one portion.*

¶ We left with the Prophet the last assign'd portion to *Judah* in the 7th. *ver.* on the Northside of the Holy portions. now the first on the South side of the possession of the City is *Benjamin*, whose portion, as all the rest, runs in length from East to West and its breadth from North to South.

24 And by the border of Benjamin, from the East side unto the West side, Simeon *shall have a portion.*

25 And by the border of Simeon, from the East side unto the West side, Issachar a *portion.*

26 And by the border of Issachar, from the East side to the West side, Zebulun a *portion.*

27 And by the border of Zebulun, from the East side unto the West side, Gad a *portion* *.

* Thus all the Tribe have their Inheritances assign'd them, but their lot is not here as in *Joshua's* division; It was a New Church and State, that was here intended and accordingly many changes made in it, which differenced it from the old, which changes no doubt are instructive, but the particular instructions fall not within the design of a Paraphrase or Comment, that is to make the letter of the Text plain to ordinry capacities.

28 And by the border *a* of Gad, at the South side southward, the border *b* shall be even from Tamar *c*, unto the waters of † strife *in* Kadesh, *and* to the river *d* toward the great sea.

† Heb. *Meribah-Kadesh.*

a The South border of *Gad.* *b* Of the whole land Southward. *c* See *chap.* 47. 19. *lit.* f. g. h. i. *d* *Sihor*, say some, but if *Sihor* be *Nilus*, as *Ortelius* makes it, it cannot be the boundary, 'tis indeed a River, that arises, as some place it, out of the North part of the Mountains of *Paran*, and running a course West from its rise, passeth between *Gaza* and *Rhinocorura*, and after some 28 or 30 miles travel falls into the great Sea, better known in Scripture by the Name of the *River of Egypt*. But possibly, the true Rise may be from mount *Carmel*, and *Gaza* whence it may be some forty miles *English* to the great Sea.

29 This *e is* the land which ye shall divide by lot *f* unto the tribes of Israel for inheritance, and these *g are* their portions, saith the Lord GOD.

e Whose South bounds are here repeated, the North bounds, *ver.* 1. *f* Not casting lots, but assigning the shares. *g* Above described are the particular shares of each tribe.

30 ¶ And these *are* the goings out of the city on the North side, four thousand and five hundred measures *h.*

h Now the Prophet hath a general Topography of the City, which lay four square. The first side mention'd, is the North, for there he began to describe the land. or because 'twas nearest the Temple. 'Twas as *ver.* 16. which see. 4500 Cubits, *i. e.* about a mile, and one third of a mile.

31 And * the gates of the city *shall be* after the names of the tribes of Israel, three gates Northward; one gate of Reuben, one gate of Judah, one Gate of Levi *i.*

* Rev. &c.

i So then at equal distance from the Corners, and from each other 'tis probable these Gates were built.

32 And at the East-side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.

33 And at the South side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.

34 At the West side four thousand and five hundred, *with* their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.

35 *It was* round *a* about eighteen thousand *measures b*, and the name *c* of the city from that day *d shall be* † The LORD *is* there.

† Heb. Shame.

a Measuring all four squares. *b* Or Cubits as which proportion'd measures 'twas about five miles in compass if the measures were reeds it would be 30 miles and 325 yards in compass of the Walls which cannot be conceived credible, whereas the other is the proportion the City might have been built to, if the sins of the *Jews* had not prevented. *c* By which called known, and which shall be the honour of it, and its glory. *d* From the day of the Lords restoring this people, and rebuilding their City, and re-establishing his worship, and their thankful, holy, and pure worshipping of God there, from the day, that such unmatched mercy produceth a suitable return unto God, from that day it shall be said of *Jerusalem.* *e* The Lord, who as his name alone is *Jehovah*, so is the onely true God, faithful to Promise, rich in Mercy, glorious in Majesty, righteous in his judgments, wise and holy in his Government whose Presence makes us happy, whose withdrawing from us leaves us to misery. This God will, by his Favour, and Presence, repel Enemies, and protect his people, bring with him the Confidence of all Good to Persons Family and Cities; This God will be there to dwell, govern, defend, prosper, and crown. The people is blessed that is in such case, for their God is the Lord. *Ps.* 144. 15. Such was the case of Typical, Earthly *Jerusalem*, tho' not long such is, and shall be for ever the case of the Heavenly *Jerusalem*, the City of God, the true Church and Temple of God. Such the case of every true sincere believer, who may, where ever he is, in his way of Duty, still write Jehovah Shammah, My God is here, and 'tis best to be where he is, till he bring me within the Gates of the glorious City, where inconceivable light and love from the immediate presence of God give every one an Eternal Demonstration that יְהוָה שָׁמָּה; to him be glory for ever.

ANNOTATIONS ON DANIEL.

The ARGUMENT.

IN Daniel *and his Prophesie, observe these things for the better understanding of this Book, and the mind of God in it.* 1. *As to* Daniel *the Author or Penman.* 2. *As to the* Book *it self.*

First, As to the Author, *he was a Prophet, as appears in the little Stone cut out of the Mountain without hands, meaning* Christ *the* Messiah *and his Kingdom, what he should do,* chap. 2. *likewise* chap. 7. *to the end of the Book, the six first Chapters are* Historical, *the six last* Prophetical. *Secondly, As to his Lineage he was one of the Royal Seed. Thirdly, He was a Captive. Fourthly, He was rarely qualified for Piety, Wisdom, Beauty. Fifthly, As to his Education, he was trained for three years in Learning. Sixthly, His Advancement, for his Parts and Wisdom. Seventhly, He was faithful and blameless in the place of Honour to which he was preferred. Eighthly, His Care and Kindness for his Companions, he procured their promotion also. Ninthly, His singular Holiness and Power with God in Prayer,* Ezek. 14. 14. *Tenthly, His Faithfulness and Constancy in the Worship of God, maugre the Envy, and Persecution of his Enemies. Eleventhly, The strange Providence of God in his Preservation, and Deliverance. Twelfthly, His signal integrity, and flourishing state under several Kings Reigns, even in critical times, and great changes, unto his old Age, and beyond the seventy years of Captivity.* 5 Kings Reign Gtirg.

2. *As to the* Book *it self, both the* Historical *and* Prophetical *part of it, especially the latter, we find great variety in them.* 2. *Famous predictions, of the* Messiah; *of dreadful Wars, of fearful desolations to Countries, and the* Jewish *Nation in particular, for putting* Christ *to Death; great Persecutions of the* Church, *by the* Grecians *and* Romans *especially in which* Antiochus *and* Anti-Christ *are pointed at. These things are all of such weighty consideration, that our blessed Saviour calls for especial understanding in the reading even of one part of it,* Matth. 24. 15. *His Chronology and Calculations may be called the* Key of Time, *relating to the Churches Sufferings and Deliverances.* Daniel *was the greatest Favourite we read of namely of the King of Heaven,* Chap. 9. 23. *and* 10. 11. *and of the greatest Kings then on Earth. He was the noblest pattern of a publick heart, for the* Church of God, *for whose affliction he was deeply afflicted in the midst of his Court Honours, and Employments.*

CHAP. I.

1 IN the third year of the reign of Jehojakim King of Judah, came Nebuchadnezzar king of Babylon, unto Jerusalem, and besieged it *a.*

a Comparing this with 2 *Kings* 24. 1. and with 2 *Chron.* 36. 6. the meaning is, after the Lord had taken away that good King *Josiah* for the sins of *Judah* and *Manasseh*, which were very great, by *Pharaoh Necho* King of *Egypt*, the People of the Land took *Jehoahaz* the Son of *Josiah*, and made him King, he Reigned but three months, wherein he did so evil in the sight of the Lord, that the said *Pharaoh Necho* put him in bands at *Riblah*, and after carried him to *Egypt* where he dyed, and made *Eliakim* his Brother King in his stead, and turned his name to *Jehojakim*; he became *Nebuchadnezzars* Servant three years, for that King of *Babylon* had overthrown *Pharaohs* Army at *Carchemish* by the River *Euphrates*, and *Jehojakim* rebelling against *Nebuchadnezzar* which made him come up from *Babylon* and took *Jehojakim*, and bound him in fetters to carry him to *Babylon*; of whom, and his death, and burial you have a sad account, *Jer.* 22. 17, 18, 19.

2 And the LORD gave Jehojakim king of Judah into his hand, with part *b* of the vessels of the house of God *c*, which he carried into the land of Shinar to the house of his god *d*, and he brought the vessels into the treasure-house of his god.

b In this expedition *Nebuchadnezzar* carried away some of the vessels of the Temple, and some Captives, among whom was *Daniel* and his Friends. These Vessels he carried into the house of his God. *c* Which God was *Baal* or *Bel*, and *Nebo*, *Isa.* 46. 1. which words they put into the names of their Kings, and Favourites, of which more afterward. *d* These Vessels as spoils he put in the house of his God for his Honour, because he thought, he had gotten his victory by the help of his Idol God, 1 *Sam.* 31. 9, 10. as the Philistins did, *Judg.* 16. 23, 24. when as the Text saith the Lord gave all into his hand, *ver.* 2. The executioners of Gods wrath upon Gods sinful people have other thoughts then God hath about that, *Isa.* 10. 5. to *ver.* 16.

3 And the king spake unto Ashpenaz, the master of the eunuchs *e*, that he should bring *certain* of the children of Israel, and of the kings seed, and of the princes *f.*

e These here called *Eunuchs* were chief among the Kings Servants, and they are called *Eunuchs* because many of them were such as at this day and of old among all the Princes of the East, but they were not all such, *Jer.* 52. 25. The word translated *Eunuch* signifies also *Chamberlain*, such was *Hatach*, *Esther*, 4. 5. such were *Bigthan* and *Teresh*, *Esther*, 6. 2. and *Harbonah*, *Esther* 7. 9.

ber 7. 9. *Aspenaz* in the Text, the master of the Kings *Eunuchs*, who had set *Melzar* over *Daniel* and his companions, *ver.* 11. *f* Here was fulfilled what the Prophet *Isaiah* had foretold King *Hezekiah*, *Isa.* 39. 7. Some think *Daniel* and his Companions were made Eunuchs in a strict sense, which doth not appear to be probable; but rather to be bred up in the Court for Officers, and thereby to alienate their minds from the Religion of their Country, and from seeking the welfare and return of their people, but God had otherwise appointed by this Education of them, as appears in many signal testimonies of the presence, and power of God with them, for the conviction of Idolaters that God was above all gods.

4 Children in whom *was* no blemish, but well-favoured and skilful in all wisdom, and cunning in knowledge, and understanding science *g*, and such as *had* ability in them to stand in the kings palace *h*, and whom they might teach the learning and the tongue of the Chaldeans *i*.

g If Princes are so curious in their choice, no marvel that God was cautious in his, *Lev.* 21. 17. to 23. 21. and 22. 20. to *ver.* 25. The reason why they were so delicately trained up, was that they being in the flower of their Age should be allured with the delights of the Court, and should thereby be brought to forget their Fathers house, and their Religion; this hath been the artifice of the *Turk* in taking Christians Children, and making them *Mamalucks* and *Janizaries*, that thereby they may be come as *Renegadoes*, the greatest Champions for *Mahomet*, and Enemies to the Christians. *h* This makes men fit by their parts to give advice in arduous matters, 2 *Chron.* 10. 6. which shews that men only of promising abilities, and not incompetent should be admitted to the presence of Kings. *i* For this cause *Moses* was learned in all the wisdom of the *Egyptians* *Acts* 7. 22. yet it must be supposed that neither *Moses* nor *Daniel* learned any thing that was ungodly, but only to search nature, and that which was only moral; wherein both the *Chaldeans* and *Egyptians* were skill'd above any other nations of the Heathens. And although their *Magi* or Wisemen did at last degenerate into curious and vain Arts, yet *Daniel* had no further design to know their Wisdom then to chuse the good of it, and to shun, and reject that which was unlawful. The *Chaldean* Tongue differed from the Hebrew in dialect, and in pronunciation, which they learned in the right tone and accent, that they might be the more acceptable to the King, and Court by their conformity in Garb, Language and Manners; for which they had the space of three years allotted them.

5 And the king appointed them a daily provision of the kings meat *k*, and of † the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.

† Heb. *the wine of the drink.*

k Such as he had at his own Table, wherein his bounty and humanity appeared towards them, the more conspicuous, they being Captives by this preparation they were judged fit to stand before the King, *Prov.* 22. 29. men of ingenuity and proficiency are fit to stand before Kings.

6 Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah: *l*

l Doubtless most of them of the Royal Lineage of *Judah*, to which Tribe God had a special respect, upon the account of *David*, and this Tribe of *Judah* had the preheminence in many things.

7 Unto whom the prince of the eunuchs gave names *m*: for he gave unto Daniel *the name* of Beltesshazzar *n*, and to Hananiah of Shadrach, and to Mishael of Meshach, and to Azariah of Abednego.

m That is other Names, this was done by the subtle instigation of *Satan*, that they might renounce their names received in circumcision, by assuming names imposed relating to the Idol gods, being a profanation, and a further degree of their apostasie, for *Daniel* had the name of *Beltshassar* or *Baltasar*, from the great *Babylonian* Idol *Bazlor Bel*, &c. This was by the Kings Command, and herein he put forth an act of his soveraignty: Thus *Adam*, *Gen.* 2. 19, 20. Thus *Pharaoh* did, *Gen.* 41. 45. he gave *Joseph* the name of *Zaphnath-paaneah*. And *Pharaoh Necho* changed the name of *Eliakim* (*Josiahs* Son) to *Jehoiakim*, 2 *Kings* 23. 34. And the King of *Babylon* turned the name of *Mattaniah* to *Zedekiah*, 2 *Kings.* 24. 17. The Lord changed the name of *Sarai* to *Sarah*, of *Abram* to *Abraham*. Of *Jacob* to *Israel*. Thus the Lord changed *Simon* name to *Cephas* or *Peter*, *Mark* 3. 16.

8 ¶ But Daniel purposed in his heart, that he would not defile himself with the portion of the kings meat, nor with the wine which he drank *o*: therefore he requested of the prince of the eunuchs, that he might not defile himself.

n There may be several weighty reasons assigned why *Daniel* did this. 1. Because many of those meats provided for the Kings Table, were such as were forbidden by the Jews Law, whereof *Daniel* made Conscience. 2. *Daniel* knew these delicates would too much gratifie and pamper the flesh, and therefore would prevent the defilements which too often do arise from delicious fare, *Deut.* 32. 14, 15. *Ezek.* 16. 49. *Hos.* 13. 6. *Rom.* 13. 13. so that those who fare deliciously would practice this. 3. *Daniel* knew he should by this bait be taken with the hook which lay hid under it, and insensibly be drawn from the true Religion to a false by eating, and drinking things consecrated to Idols. 4. *Daniel* saw his people lye under Gods displeasure, by their Captivity, and therefore could not but be sensible how unsuitable a courdly Life would be in him to the afflicted state of Gods people, *Heb.* 11. 24, 25, 26. Therefore *Daniel* was herein a rare pattern of avoiding all the occasions of evil, which he did with purpose of heart, faith the Text, *Act.* 11. 23. he purposed in his heart to abstain.

9 Now God † had brought Daniel into favour and tender love with the prince of the eunuchs *p*.

† Heb. *into favour.*

p This is a special act of Gods favour to his afflicted people, to give them any favour in the eyes of them that do afflict them, *Psal.* 106. 46. he made them to be pitied of them that carried them Captive. This is the effect of sincere Holiness and Innocence, *Prov.* 16. 7. This is the effect of Prayer, 1 *King.* 8. 50. This is the effect of the special presence of God, *Gen.* 39. 3, 4, 21.

10 And the prince of the eunuchs said unto Daniel, I fear my LORD the king, who hath appointed your meat and your drink: for why should he see your faces † worse liking then the children which *are* of your ‖ sort *q*? then shall ye make *me* endanger my head to the king *r*.

† Heb. *sad.*
‖ Or, *your fellows.*

q 1. Because he believed their countenances would bewray them. *r* 2. Because the king having appointed it, he dares not disobey for his Life lay at stake.

11 Then said Daniel to ‖ Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

‖ Or, *Malzar.*

12 Prove thy servants, I beseech thee, ten days, and let them give us † pulse † to eat, and water to drink.

† Heb. *seeds.*
† Heb. *to eat, or, to drink.*

13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the kings meat: and as thou seest deal with thy servants *r*.

r By these words *Daniel* secures *Melzar* against fear, and danger only by ten days tryal, which was a fair and reasonable proffer which the servants of God must carefully do when they have good offices done them by the Servants of Princes, as *Elijah* was careful of good *Obadiah*, 1 *Kings* 18. 11, 12. to secure him from death.

14 So he consented to them in this matter and proved them ten dayes.

15 And at the end of ten days their countenances appeared fairer, and fatter in flesh, then all the children which did eat the portion of the kings meat *s*.

s There be three things here to be observed. 1. The hand of God in persuading *Melzar* to encline to *Daniels* request. 2. The goodness of God, to make good *Daniels* words. 3. That the blessing of God upon homely fare, affords often times more healthful nourishment and strength, then more costly fare to them that eat the fat and drink the sweet.

16 Thus Melzar took away the portion of their meat, and the wine that they should drink, and gave them pulse *t*.

t Which he could not but take well, for hereby he gained the costly provision of 4 men for the space of three years to his own use, and profit. Hence observe that Courtiers are no losers by the favours they procure for Gods Servants. 2. They are most willing to serve Gods Servants, when they can therein also serve themselves by it.

17 ¶ As for these four children God gave them * knowledge and skill in all learning and wisdom *u*; and ‖ Daniel had understanding in all visions and dreams *x*.

* Heb. *to them.*
‖ Or, *Daniel was skilled.*

u We must own this to come from God, *Jam.* 1. 5. These are beams of light shining in us from the Father of lights, and a man can receive nothing of this unless it be given him from above, *Joh.* 3. 27. *Object.* But was not this Magick, and was not

not this learning forbidden as abomination to the Lord, *Deut.* 18. 9, 10, 11, 12, 13, 14? *Resp.* The *Chaldeans* used lawful Arts and Sciences, and unlawful, these four young men, *Daniel* and his Companions used only those that were lawful; rejecting all that wisdom which is sensual, carnal, and devilish, *Jam.* 3. 15. *x* Not in idle vain, and lying, but in such as were sent of God, and Predictions of things to come as *Numb.* 12. 6. such as the Prophets had, such was that of *Nebuchadnezzar*.

18 Now at the end of the days that the king had said he should bring them in *y*, then the prince of the eunuchs brought them in before Nebuchadnezzar.

y At the three years end according to the Kings Command which *Melzar* punctually observed, and brought them in before the King.

19 And the king communed with them *z*: and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

z *i. e.* To try their proficiency this argues the Kings ability and judgment, how else could he discern their fitness, and their excellency above others, he examined all Candidates, he preferred those that outstripped others.

20 And in all matters of † wisdom *and* understanding that the king enquired of them, he found them ten times better than all the magicians *and* astrologers that *were* in all his realm *a*.

† Heb. *wisdom of understanding.*

a This is a further confirmation of the Kings noble endowments of mind, and of his great care whom he chose to be in offices of trust, namely persons excellently qualified to serve him in the great affairs of the Kingdom, not to serve his lusts of them for base jobs for which men of no abilities or honour are usually chosen.

21 And Daniel continued even unto the first year of king * Cyrus *b*.

* chap. 6. 28.

b *i. e.* In the Court of *Babylon* until *Cyrus*, and then he was in the *Persian* Court, and he lived in Honour and high employment all that time, yea after *Cyrus* began to Reign, for *chap.* 10. 1. he had Visions and Revelations, in the third year of *Cyrus*, he might live longer, for the word *until* doth not exclude things that follow after, *Psal.* 110. 1. and 112. 8.

CHAP. II.

In this Chapter are four principal parts. 1. *The Kings Dream*, ver. 1. 2. *The wisemens Ignorance and Danger*, to ver. 14. 3. *The Revelation and Interpretation of the Dream by* Daniel, to ver. 48. 4. *The advancement of* Daniel *to great Honour by that means*, ver. 48. 49.

1 AND in the second year of the reign of Nebuchadnezzar *c*, Nebuchadnezzar dreamed dreams *d*, wherewith his spirit was troubled *e*, and his sleep brake from him.

c Heb. *In the Reign of Nebuchadnezzar*, for this was properly in the fifth year of that Kings Reign, and of *Daniels* Captivity, and the ninth year of *Jehoiakim*, but in the second year after *Daniel* had by his three years preparation, been brought before the King and approved, then the King dreamed. *d* It was one dream, but of many parts, therefore called dreams; chiefly for what follows. *e* By reason of the strangeness of it, he was terrified and in great consternation, and this made him awake.

2 Then the king commanded to call the magicians, and the astrologers *f*, and the sorcerers *g*, and the Chaldeans *h* for to shew the king his dreams: so they came, and stood before the king *i*.

f These words signifie Astrologers or those that cast Nativities, that pretended great skill in natural, and supernatural things, and the *g* Sorcerers, or Necromancers, who used diabolical Arts. See *Exod.* 7. 11. and 22. 18. *Deut.* 18. 10. tho *Pharaoh* and *Nebuchadnezzar* made use of these as their great Counsellors, yet God baffled them by *Moses* and *Daniel*: and forbad his people the use or toleration of them, because they are an abomination to him, God will have his people ask counsel of him, and his words, and not of the devils Oracles. *h* This name the Magicians assumed as being national, and most noble, and whatever these Wise men or Wizards said, it was as if *Jupiter* himself had spoken it as the Roman Satyrist said of them, *Juv. Sat.* 6. *i* *Daniel* was not called among them. Why? because the King confided more in these his own old flanders, but chiefly God had thus ordered by his wise Providence that *Daniel* should not be in their number, for if he had, the interpretation would have been attributed to Astrology and Magick; and not to God as now it was.

3 And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream *k*.

k He remembred the fact in general but could not repeat it perfectly, much less know the meaning of it, yet it had left such impression on him, as put him into great perplexity. The Lord hath wayes to affright the greatest men in the World, in the midst of their security and jollity.

4 Then spake the Chaldeans to the king in Syriack *l*, * O king, live for ever *m*: tell thy servants the dream, and we will shew the interpretation *n*.

* chap. 3. 9. and 5. 6, 21.

l That is in the *Chaldee* Tongue for *Syria* or *Aram* is taken in a large sense sometimes, containing *Assyria*, *Babylon*, *Mesopotamia*, *Phenicia*, *Palestine*, 2 *King.* 18. 26. and from hence all is written in the *Chaldee* Language, and not *Hebrew*, because it most concerned that people, to the 8th. *Chapter*, and from thence in *Hebrew* again. *m* This was a salutation to Princes of old, 1 *Sam.* 10. 24. 1 *King.* 1. 25. their meaning was, let him live a long happy Life, for thus the word live is often taken, *Psal.* 24. 12. for this is agreeable to the desires of all Worldly men in their prosperity. *n* It is observed of old to this day, that there is not any sort of men who are such flatterers, as are impostors, so confident and arrogant are these Fortune-Tellers, that they promise to interpret a dream, which they never knew; this was boldly said of them, seeing the *Egyptian* Magicians could not interpret *Pharaohs* dream though he told it them, *Gen.* 41. 8.

5 The king answered and said to the Chaldeans, The thing is gone from me *o*: if ye will not make known unto me the dream, with the interpretation thereof *p*, ye shall be * † cut in pieces, and your houses * shall be made a dunghill *q*.

* chap. 3. 29.
† Chald. *made pieces.*
* Ezra 6. 11.

o This was of God that these impostors should be made infamous, by detecting their ignorance, and their arrogance, and that this should be a step to *Daniel's* honour for knowing the Kings dream, and interpreting of it, neither of which the *Chaldeans* could do. *p* If they do not both faith the King. *q* This was a usual punishment in those parts of the World, thus *Samuel* cut *Agag* in pieces, 1 *Sam.* 15. 33. 1 *Chron.* 20. 3. Thus *David* dealt with the *Ammonites*. And the like was in making *houses a dunghill*, the like we have *chap.* 3. 29. and thus they did to the house of *Baal*, made it a draught house to this day by *Johu's* Command, 2 *Kings* 10. 27. The like did *Darius* threaten to them that would alter his decree for building the house of God, *Ezra* 6. 11. This commination argued the Kings wrath to be excessive and furious in punishing for not doing what was above their humane strength, and which the *Chaldeans* never arrogated to themselves, yet was this a just reward to these men, that were so presumptuous.

6 But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts, and ‖ rewards, and great honour *r*: therefore shew me the dream, and the interpretation thereof.

‖ Or, *fees.* chap. 5. 17.

r As I threatned you with death for not doing, I promise you rewards and honour if ye perform it. This is in the power of Princes as they think, but all this would not do, therefore they are still where they were, they answered the King again.

7 They answered again, and said, Let the king tell his servants the dream and we will shew the interpretation of it *s*.

s But this the King could not do, they could not tell the dream, nor the King could not, yet both require impossibilities.

8 The king answered and said, I know of certainty that ye would † gain the time *t*, because ye see the thing is gone from me.

† Chald. *buy.*

t This ye do in policy, to escape punishment when taken up with other affairs, I may forget to make further enquiry after this thing, but it shall not serve your turn.

9 But if ye will not make known unto me the dream, *there is but* one decree for you *u*: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.

u That is, I will not retract my sentence, ye shall surely dye you are upon tricks, ye have prepared corrupt and lying words, for

for he that can interpret a dream can tell the dream, both come from a divine inspiration, which ye pretend to, but, I say, ye have it not.

10 ¶ The Chaldeans answered before the king and said, There is not a man upon the earth that can shew the kings matter; therefore *there is* no king, lord, nor ruler, *that* asked such things at any magician, or astrologer, or Chaldean.

11 And *it is* a rare thing that the king requireth, and there is none other that can shew it before the king except the gods, whose dwelling is not with flesh *x*.

x The *Chaldeans* bring three arguments to convince the King. 1. There is not a man upon Earth can shew the Kings matter. 2. There is no King requires such a thing of any Magician. 3. None but the gods can do this. The *Chaldeans* with other *Gentiles* did believe more gods then one, and the supream Deity or Deities did not meddle with the affairs of men, but had the cognisance by inferiour or intermediate *Demons*. So *Plato* and many of them held, the meaning then is this, seeing there are some things that God who knoweth all things will not communicate the knowledge of to men, and hath not done it to us, it is therefore a singular and unreasonable thing the King should require it of us, and that so suddenly, and upon such penalties.

12 For this cause the king was angry, and very furious, and commanded to destroy all the wise *men* of Babylon *y*.

y Tyrants are inexorable, and they rule according to their will, and being crost they are furious, and that brings forth death, the wrath of such is the *roaring of a Lion*.

† Chald. *and the wise* men *were about to be slain.*

13 And the decree went forth, † that the wise *men* should be slain, and they sought Daniel and his fellows to be slain *z*.

z This was unjust, that *Daniel* and his Fellows should have their share in the punishment, and yet be excluded from the other part which was the reward; the reason why they were not called was because of their youth, which the *Chaldeans* despised, wherein we have these three things observable. 1. The *Magicians* confessed this, that knowledge, and Revelation must come from God, and therefore what *Daniel* did was not by any humane strength, but divine only. 2, That the Lord held the Governours hands, so that he did not slay *Daniel* presently with the first. 3. That *Daniel* by his prudence and piety, saved all the *Magicians* lives.

† Chald. *returned.*

14 ¶ Then Daniel † answered with counsel and wisdom to Arioch the ‖ † captain of the kings guard, which was gone forth to slay the wise *men* of Babylon.

‖ Or, *Chief-Marshal.*

† Chald. *chief of the executioners, or slaughtermen.*

15 He answered and said to Arioch the kings captain, Why *is* the decree, *so* hasty from the king *a*? Then Arioch made the thing known to Daniel.

a So precipitate to slay the innocent who were never called, who knew nothing of it, this appears plainly from these words *then Arioch made the thing known to Daniel, ver.* 15. which was this, that the King had dreamed a strange dream that troubled him, that he had forgotten it, that he called all his wise men to shew both the dream and interpretation, but they could not. therefore the King decreed the death of all the wise men in *Babylon*, and *Daniel* with his Fellows among them, without saving the Life of one of them, and he *ofe. Arioch* had received Command to execute it presently. Thus there was but a step between him and death.

16 Then Daniel went in, and desired of the king that he would give him time *b*, and that he would shew the king the interpretation.

b There are four things here very strange and wonderful. 1. That *Arioch* instead of executing the Kings Decree speedily should make this stop. 2. That he should dare to see the Kings face when he was so wroth, instead of doing what his Commission eyed him to. 3. That *Daniel* should have the boldness to go into the King when he was in his fury. 4. That he should desire time and obtain it of the King, who had denyed the same thing to the wisemen. To which we answer, the signal hand of God was in all this. 2. In particular, *Daniel* was in great esteem with the King above all the wisemen, *chap.* 1. 19, 20. 3. He gave both *Arioch* and the King hopes, he would shew, and interpret the Kings dream.

17 Then Daniel went to his house *c*, and made the thing known to Hananiah, Mishael, and Azariah his companions *d*.

c According to the good hand of his God upon him who had shewn him favour thus far, and obtained the Kings leave he went to his house near the Palace, that he might seek God in secret for this great thing. For 1. Their lives were at stake. 2. It was not a small thing he was sure that God was about, wherewith he had troubled the Kings mind in such a manner. *d* Therefore reinforceth his strength calling his friends to help him, as Prayer in times of danger is the most seasonable and sovereign help. so in a common danger we must call in all the help we can to it.

18 That they would desire mercies † of the God of heaven concerning this secret *e*; ‖ that Daniel and his fellows should not perish with the rest of the wise *men* of Babylon *f*.

† Chald. *of heavens.*

‖ Or, *that we should not with Daniel, &c.*

e Observe here *Daniels* humility, he sought not to ingross this business, and the honour of it wholly to himself, but would have his Fellows share in it with him. Again they would desire mercy, *Heb.* The *Bowels of tender mercy*; the choicest saints desire to be saved by mercy, *Ps.* 51. 1. *f* The Lord hath a distinguishing care and love for his people, 2 *Thes.* 1. 6. 2 *Pet.* 2. 9. especially in common calamities, *Exod.* 14. 19. &c. *Apoc.* 18. 4.

19 ¶ Then was the secret revealed unto Daniel in a night-vision *g*; Then Daniel blessed the God of heaven *h*.

g It is not improbably conjectured that *Daniel* spent the night in Watching and Prayer, for night Vision is distinguished from dreams, *Numb.* 12. 6. whether sleeping or waking *Daniel* had the same thing revealed unto him, which King *Nebuchadnezzar* had, with this difference, the King remembred not his dream nor knew what it meant, but *Daniel* was able to tell his dream and give the meaning of it also. *h* He gave thanks and praise to the Father of lights, from whom all wisdom comes, who heard his Prayer, and revealed this secret to him. Note, this was revealed to *Daniel*, and not to his Companions, for he was Chief, and by this is signified by what steps he rose up to the Degree of a famous Prophet. Again, he calls the true God the *God of Heaven*, because he made Heaven, his Throne is there, and the Magicians and Heathen gods come not there, but were cast out thence being Devils of Hell; but the God of *Israel* is the *God of Heaven*.

20 Daniel answered and said, * Blessed be the name of God for ever and ever: for wisdom and ‖ ‖ Or, *and strength* might are his *i*.

* Psal. 113. 2.

i He blesseth God for two things. 1. *Wisdom*, he means chiefly the Wisdom God gave him in revealing this great secret to him, which the wise men could not attain to, because they knew not the true God, nor did seek to him for it, this is clear in *ver.* 21, 22, 23. 2. *Might is his*, that is, Almighty above, all mighty Potentates of the World, above *Nebuchadnezzar* and all the Kings of the Earth, for he sets them up and plucks them down at pleasure, *ver.* 21. as the interpretation of the dream and Vision shews.

21 And he changeth the times and the seasons *k*: * he removeth kings and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding.

* Job 12. 18.

k God made Time, God made the Sun, Moon and Stars, the measure of Time, he made the Day and the Night, and Seasons of the Year, yea the revolutions and change of Times; he can make bad times better, and turn night into day. He can make the Sun go backward or stand still, as in *Ahaz* and *Joshua's* time, it is the great part of Gods Power and Prerogative to change times. *Daniel* here attributes that to God which heathens attributed to nature, which they deified, or to chance; seeing that God only that made all by his power, doth rule, and sometimes overrule all by his Providence.

22 * He revealeth the deep and secret things *l*: he knoweth what *is* in the darkness *m*, and the light dwelleth with him.

* Job 12. 22.

l Both of nature, wherein are infinite depths, and secrets and of mens Hearts and Counsels which are very close, deep and secret, saying in themselves who can see us, and the deep, and secret things of Grace, and the mysteries of Christs Kingdom: All this is comfortable to the Saints, and glorious to God. *m* He knoweth what is in darkness, and dwelleth with him, and he in it. He sees and foresees the most hidden things; *Daniel* points at the Kings dream in the night, which he onely gave the King, and then took it from him, and then gave it *Daniel* for him again.

23 I thank thee, and praise thee, O thou God of my fathers *n*, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast *now* made known unto us the kings matter *o*.

n Here he gives his God another distinguishing title from all the gods of the Heathen, he calls him the *God of his Fathers* meaning the Covenant made with *Abraham*, &c. to whom and their Seed God revealed his saving knowledge, which he did not to the Heathen. God is the God of all by the Kingdom of his power, but the God of his Church, only according to the Kingdom of his grace. *o* In which words he intimates a twofold privilege; the

the one that as the Son of such Fathers, he obtained the grace and favour of God in giving him safety and wisdom; the other that he found him a God hearing Prayer, and that in a thing of a high nature, he *made known to him the Kings matter*.

24 ¶ Therefore Daniel went in unto Arioch *p* whom the king had ordained to destroy the wise *men* of Babylon; he went and said thus unto him; Destroy not the wise *men q* of Babylon, bring me before the king, and I will shew unto the king the interpretation.

p Being now prepared he goes to *Arioch* to go in with him to the King. *q* He bid him slay his hand, and not destroy the wisemen of *Babylon*. *Arioch* might plead the Kings Command, *Daniel* tells him that was because they could not tell the Kings dream: come saith he I will shew that, by that I take away the ground of thy Commission to destroy. *r Quest.* Did *Daniel* do well in desiring to have them spared, who deserved to dye for their unlawful Arts, Diviners, Necromancers, &c. *Ans.* Two things are usually answered to this. 1. They were not all such, some were innocent, studied arts and Sciences lawful and laudable. 2. Those that were otherwise, he pleaded not for them as such, but for justice, that they ought not to dye unjustly: and that was their case and cause.

25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, † I have found a man *r* of the † captives of Judah, that will make known unto the king the interpretation.

† Chald. *I have found.* † Chald. *children of the captivity of Judah.*

r How comes *Arioch* to boast of what he had found; as if he got him by great search, or by great chance. and as if *Daniel* had been some obscure unknown person, when *Daniel* had asked time of the King just before. It is the manner of Courtiers to be very officious, and to commend their own little deeds, that thereby they may signifie something with their Prince, and make themselves necessary to him, but possibly *Arioch* might not know that *Daniel* had been with the King, and therefore comes with this (Εὑρηκα.) I have found your man, here he is, behold him, he will give the King full satisfaction in all, concerning the Dream.

26 The king answered and said to Daniel, whose name *was* Beltesshazzar *s*, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof *t*?

s By this name of *Beltesshazzar* he had given *Daniel*, he took courage as if he might expect some great thing from him: for the word signifies the keeper of secret treasure, *i. e.* to lay up and bring forth. *t* As if he had said I question if thou canst seeing all my wise men cannot do it, canst thou presume to do more then all they.

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded, cannot the wise *men*, the astrologers, the magicians, the sooth-sayers shew unto the king, *u*.

u He reckons up here all sorts of divination, to shew that divine things, and the secrets of God, cannot be comprehended by man without special Revelation; and that those who presume to do it arrogate too much to themselves, and that it is too Tyrannical to require it of any, and that upon pain of death; for saith *Daniel* they cannot do it.

28 But there is a God in heaven that revealeth secrets *x*, and † maketh known to the king Nebuchadnezzar, what shall be in the latter days *y*. Thy dream, and the visions of thy head upon thy bed, are these;

† Chald. *hath known.*

x Hereby the Prophet gives God intirely all the glory, proving all the powers on Earth to come short in it, it being one of Gods peculiar Prerogatives to reveal secrets. Yea in great humility he denies himself to have any share in it, as also *ver.* 29. *y* Observe here the Prophets wisdom in this discovery, he doth not fall abruptly upon the dream, but first prepares this lofty King for it in general, and by degrees, he doth labour to win him to the knowledge of the true God, 1. By this his power. And 2. By his gracious favour to the King, in revealing to him the greatest secret in the World about the change of Kingdoms and Governments, and touching the power of Christs Kingdom over all in the latter dayes. See *ver.* 44.

† Chald. *came*

29 *As for* thee, O king, thy thoughts † came into *thy mind*, upon thy bed, what should come to pass hereafter; and he that revealeth secrets maketh known unto thee what shall come to pass.

Dan. 2. 15. 3. 12.

30 * But *as for* me, this secret is not revealed to me, for *any* wisdom that I have more than any living, but ‖ for *their* sakes that shall make ‖ Or, *that they* known the interpretation to the king *z*, and *might make* that thou mightest know the thoughts of thy heart.

right make known, So Gr.

z Some will have this relate to the *Jews* and the Church of God, by whose Prayers this was obtained, but the more plain sense is this, *viz.* that the interpretation may be manifest to the King, and that thou mayst know the thoughts of thy heart, that thou mayst be better instructed and satisfied in thy mind in this great secret, when thou seest the mind of God in it, and what it points at, and what thy duty is, and how to steer thy counsel and actions in this vast Monarchy, and towards the afflicted Church of God in it.

31 Thou, O king, † sawest, and behold, a great image *a*: this great image whose brightness *was* excellent, stood before thee *b*, and the form thereof *was* terrible *c*.

† Chald. *was shining.*

a Not a painted superficial image, but a massy one. a Statue in mans shape, great, splendid, majestical, thus they were wont to represent of old, great Emperors, and Empires, and worshipped them as gods, called here an Image, and in a dream all which is in shew, and shadow rather then in substance, and therefore vanishing. And that upright, of a prodigious height, noting the grandeur of those Monarchies. *c* Government is to be feared, *fear to whom fear, and honour to whom honour*, also some had rather be feared then loved. Some say the Image was to politick, that the face looked toward the King, and thus it might trouble and terrifie him.

32 This images head *was* of fine gold, his breast and his arms of silver, his belly and his ‖ thighs of brass.

‖ Or, *sides.*

33 His legs of iron, his feet part of iron and part of clay *d*.

d By this we see the World is much worse and far declined, every age degenerating from what it was of old, as the Poets which borrowed their fancy from this Image, have described the ages of the World from Metals, the first was golden, and so coming on courier, it ended at last as this Image in the Text in dirt.

34 Thou sawest till that a stone was cut out ‖ without hands, which smote the image upon his feet *that were* of iron and clay, and broke them to pieces *e*.

‖ Or, *which was not in hands, as ver.* 45.

e i. e. All of it to pieces, all vanished, *and the Stone became a great Mount and filled the whole Earth*, this is the dream; and the interpretation of all follows.

35 Then was the iron, the clay, the brass, the silver and the gold broken to pieces together, and became * like the chaff of the summers threshing floors, and the winds carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

* Hos. 13. 3.

36 This *is* the dream, and we will tell the interpretation thereof, before the king *f*.

f By this word *we* appears *Daniels* Piety and Modesty, for he declares by it, that he and his Companions had begged this skill from God, and therefore he did not, nor could arrogate it to himself excluding them, without injury; and dishonour to God that heard Prayer. Now begins the interpretation.

37 Thou *, O king, *art* a king of kings *g*, for the God of heaven hath given thee a † kingdom *h*, power, and strength, and glory *i*.

* Ezra 7. 12. Jer. 27. 6, 7. Ezek. 26. 7. Hos. 8. 10.

† Chald. *the kingdom, the power, &c.*

g He means *Nebuchadnezzar* in person together with his Successors, *Evilmirodac*, and *Belshazzar* the Prophet would not mind the King of any thing past, nor of any other Governments but those with whom his Church were then and to be concerned for the future, till the coming of the *Messiah*, by whose coming they should support and comfort themselves against all their sufferings by oppressors, and also God would have the Prophet mind *Nebuchadnezzar* of the Stone cut out of the Mountain without hands, growing and breaking in pieces all earthly power. *h* It came not to thee by thy Ancestors or by fortune, or by thy valour, but the great God of Heaven hath the bestowing of those, and giveth them to whomsoever he will. *i* Authority; victorious Armies, with great prosperity.

38 And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all *k*; thou *art* this head of gold *l*.

k i. e. I have given thee absolute dominion of all Creatures, Men and Beasts within the bounds of thy vast Kingdom, to hunt, catch, or kill for thy use, and pleasure. God as Lord

Para-

Paramount allowes thee his Vassal, and Tenant at will all this. This was not Universal overall the World, but only within his large Territories, which yet were bounded. *1* Why *head?* Because he was first in order, as the head is before the other parts, and the vision began in him, and descended downwards to the other three Monarchies. 2. *Why head of Gold?* Because of the vast riches wherein it abounded, and which the *Chaldeans* most coveted, and scraped from the spoiles and tributes of all Countries, *Isa.* 10 13. 14. *Jer.* 51. 41, 44. Also this is called the golden head, because it stood longest, 500 years, and was fortunate and flourishing to the last.

39 And after thee shall arise another kingdom inferiour to thee *m*, and another third kingdom of brass *n*, which shall bear rule over all the earth *o*.

m This was that of the *Medes* and *Persians*, inferiour in time and succession, in duration it lasted not half so long, as the *Assyrian* in prosperity and tranquility, for the *Persian* was fuller of trouble; yet was this wonderful rich and large for a time, *Esther* 1. 1. this was the Breast and Armes of Silver. *n* This was the *Grecian* Monarchy, under *Alexander* the great, who conquered the former, called the *City* because given so much to Luxury; *Brass*, because courser then the other, and their Armour was chiefly Brass, χαλκοχίτωνες. *o* Therefore this is also called an universal Monarchy; for *Alexander* marched into the *Indies*, and conquered much of that, by which he was said to conquer the World; and wept that he had not another World to conquer, yet this lasted not long for he was soon overcome, and kild by his worldly lusts.

40 And the fourth Kingdom shall be strong as iron: forasmuch as iron breaketh in pieces, and subdueth all *things p*: and as iron that breaketh all these, shall it break in pieces and bruise *q*.

p This is the Kingdom of the *Romans*; and was to last not only to *Christs* first coming, but under *Antichrist*, to his second coming, but still going down as to Pagan Worship, and at last to Antichristian and Papal power; for *verse* 28. *Daniel* tells the King, that God made known to him what should be in the latter dayes; therefore he intended a general History to the end of the World, *verse* 44. and *chap.* 7. latter end. and *chap.* 11. and 12. *q* This did break in pieces all other Kingdoms, being too strong for them, and was never in subjection to any, but brought all in subjection to it, till the stone fell upon it, of which afterward.

41 And whereas thou sawest the feet and toes, part of potters clay, and part of iron: the kingdom shall be divided *r*, but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

r Partly strong and partly weak; The *Roman* Kingdom was divided, partly because *Tyranny* followed *Aristocracy*, and the Government made up of both, partly their Civil Wars, when two Competitors strove each for dominion, the common people against the Senate, *Sylla* against *Marius*, *Cæsar* against *Pompey*, also, partly when conquered Provinces and Kingdoms cast off the *Roman* yoke, and set up Kings of their own, and so the Empire was divided into ten Kingdoms or Toes. The vision attributes two legs to the Image, and to the fourth *Monarchy*, because the *Romans* had sometimes *duumvirs*, two *Consuls*, two *Emperors*, one in the East, the other in the West.

42 And *as* the toes of the feet *were* part of iron, and part of clay; *so* the kingdom shall be partly strong, and partly ‖broken *s*.

‖ Or, *brittle.*

s This was plain in the Civil Wars of the *Romans*, the falling off of some Countries, especially in and towards the end of it.

43 And whereas thou sawest iron mixt with miry clay, they shall mingle themselves with the seed of men *t*: but they shall not cleave † one to another, even as iron is not mixed with clay.

† Chald. *this with this.*

t i. e. By Marriage, but they shall never sodder well together, because ambition is of stronger force, then affinity and consanguinity in Rulers.

44 And in † the days of these kings shall the God of heaven set up a kingdom, * which shall never be destroyed *u*, and the † kingdom shall not be left to other people, *but* it shall break in pieces, and consume all these kingdoms, and it shall stand for ever.

† Chald. *their dayes.*
* chap. 4. 3. 34. and 6. 26. and 7. 14. 27. Mic. 4. 7. Luc. 1. 33.
† Chald. *Kingdom thereof.*

u i. e. While the Iron Kingdom stood, for *Christ* was born in the Reign of *Augustus Cæsar*, Luc. 2. 1. *Shall the God of Heaven set up a Kingdom.* Now see the difference of Christs Kingdom from all other Kingdoms in the World. 1. In the rise of it, it was not by earthly succession, or armes, or policy. 2. It is Spiritual and Heavenly in the Lawes and Administration of it. 2. Jesus Christ was not a meer Man, but God-Man, he is the King, the Son of God. 4 It is stronger then all other, because it breaks them in pieces. 5. It is not bounded by any limits as Worldly Empires are, but truly Universal. 6 It shall be for ever, and never destroyed and given to others, as the rest were.

45 Forasmuch as thou sawest that * the stone was cut out of the mountains ‖ without hands, and that it brake in pieces the iron, the brass, the clay, the silver and the gold *x*, the great God hath made known to the king what shall come to pass † hereafter *y*: and the dream *is* certain *z*, and the interpretation thereof sure *a*.

* Is. 2. 34.
‖ Or, *without hands.*
† Chald. *after this.*

x 1. This notes the small beginning of Christs Kingdom visibly. 2. The different rise of Christ from all other; His Conception by the Holy Ghost, like as *Melchizedeck*, without Father and Mother, respectively as to his two Natures; *Isa.* 9. 6. who shall declare his Generation; his name shall be called wonderful. 3. This stone as a heavy Rock, tumbling down from the Mountain, brake the image in pieces, which could not be said any other did so. 4. Christ is a stone that grinds to powder those it falls on. He is the precious foundation and chief corner stone of his Church for ever. 5. He is a growing stone even to a Mountain, and therefore will fill the Earth, 1 *Cor.* 15. 24. *y i. e.* The great God hath shewn all this, who is above all the Kings of the Earth, and only knows, and decrees, and effects future things, who only doth great and wondrous things. *z i. e.* This dream is no ordinary dream, but an Oracle of God; it is sent from Heaven, and gives a perfect scheme and Prophetical History of things to come, about the special Providence of God, in changing Governors and Governments, with particular regard to his Church under them, and above all, about the Kingdom of Christ, and the growth of it, maugre all the enterprizes of Pagan and Antichristian *Rome*. *a* It is not a conjectural guess of the *Magicians*, and wise men of *Babylon*, who use to prepare lying words, because they have no knowledge of the true God, and therefore are wholly unacquainted with his secrets, which he revealeth to his Prophets by the Spirit of Prophesie, which he hath now signally imparted to me, which I have faithfully made known unto thee O King.

46 Then the king Nebuchadnezzar fell upon his face, and * worshipped Daniel, and commanded that they should offer an oblation, and sweet odours unto him *b*.

* See 1 Sam. 25. 41. 1 Kings 18. 28.

b This was strange, that so great a Monarch should thus worship his Vassal; thus was it sometimes done to men, as to *Elias* the Prophet, 2 *Kings* 1. 13. this was done in consternation and admiration, because he saw so much of God in the Prophet, and in the revelation of the dream; but why did *Daniel* suffer it to be done to him? 1. Though he could not hinder the King in his prostration, and in his word of command, yet doubtless he shewed his averseness with much zeal and abhorrence, as the *Apostles* did in the like case, *Acts* 14. 13, 14, 15. because it was high Sacrilledge and Idolatry. 2 It is not said they offered Sacrifice to *Daniel*, but only the King commanded it, which doubtless *Daniel* refused, because he was so careful in not defiling himself with the Kings dainties, *chap.* 1. 8. also, when he would not omit the Worship of God, though with the hazard of his Life, *chap.* 6. 10. therefore the King being instructed of *Daniel*, gives God all the glory, in the next words.

47 The king answered unto Daniel, and said, Of a truth *it is*, that your God is a God of gods *c*, and a Lord of kings *d*, and a revealer of secrets *e*, seeing thou couldest reveal this secret *f*.

c A God of Gods, the greatest and supream God of all the World, above *Baal*, or *Bel*, and above all other gods. *d* The word is *maron* or *maran*, which in the *Syriac* signifies *Lord*, or *high Lord*, seeing he is the highest King of all the earth. He makes, over-rules, and pulls down whom he will, 1 *Tim.* 6. 15. *Rev.* 17. 14. and 19. 16. by this he gathers, that God is a *revealer of secrets*, *Isa.* 48. 3, 5, 6, 7, 8. *e* Is supream God, because he knowes, and foreknowes, and decrees all things future. *f* Therefore *Daniel* had it from God, who revealed it to him, which here the King confesseth.

48 Then the king made Daniel a great man *g*, and gave him many great gifts *h*, and made him ruler over the whole province of Babylon *i*, and chief of the governors over all the wise *men* of Babylon *k*.

g Chald. *Rabbi* magnified him. *h* An estate suitable to his honour. *i Gnal col medina* over the chief Province of *Babylon*, which was head, because of the Metropolis, the word is also *Arabick*, and therefore used in *Spain* at this day. *k Chap.* 4. 9. *Daniel* was chief of them in wisdom, for he could unfold what none of the wise men could. Again, he was chief in place and power, he had the rule, and inspection of them, which were students and professors of wisdom and learning, into their studies and manners, like a perpetual Lord Chancellour, not that this Holy Prophet gave any incouragement to them in their unlawful arts and divinations, but rather discouraged and corrected them, teaching them the knowledge of the true God: thus doth the true Religion top all the World, and make the grandeur thereof stoop to it, for it is the wisdom of God, and the power of God.

49 Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego over the affairs of the province of Babylon: but Daniel *sat* in the gate of the king *l*.

l He substituted them as Lieutenants for the Kings service, under *Daniel*, which as the curious observe, was chiefly about agriculture, and gathering revenues and provisions for the Court, but *Daniel* he was as Privy Counsellour and Lord Chamberlain, about arduous affairs of the King and Kingdom, sitting sometimes in judgment, and also admitting and conducting persons and causes to the King, as there was need, to whom there was difficult access, according to the Magnificence and Majesty of the Kings of the East. Thus *Daniel* sate in the Kings Gate, to be near and ready for the Kings chiefest business, and it notes honour, also high favour, but especially we must look upon *Daniels* promotion to be for the service and protection of his brethren in their present state of Captivity, as *Mordecai* was, which shewes that God doth remember his people in their low estate, and doth not leave himself without witness to them, in raising up nursing fathers for them.

CHAP. III.

1 NEbuchadnezzar the king made an image *m* of gold, whose height *was* threescore cubits, *and* the breadth thereof six cubits *n*; he set it up in the plain of Dura, in the province of Babylon.

m This daring sin of *Nebuchadnezzar* was aggravated many wayes, by the greatness of the Kingdom, and Majesty God had given him, by the late discovery made to him when *Daniel* interpreted his dream, by his conviction and confession upon it of that great God, and his Sovereign power, this is the height of ingratitude, arguing his carriage before to be only a fit of astonishment, without the least change upon his heart. *n* The vast proportion of the *Statue* or *Idol*, was to shew his greatness, by the height and bulk of it, and his pride and magnificence in the richness of it, seeing it was of Gold, and to be a Monument to Posterity of his famous exploits. Some give this reason, that he might seem hereby to avert the face of his Empire, foretold by *Daniel*, and declare himself sole Monarch of the World, or head of Gold, because he made it of Gold, whether massy, or plated, or guilded, matters not. Likewise that he might seem no wayes to be inclined to the *Jewish* or their Religion, whereof the *Chaldeans* might be jealous, seeing he had owned their god to be greatest, and had preferred *Daniel* and his Friends to great honours. *Nebuchadnezzar* assured his wise men and Nobles, that he would still maintain the old Establishted Religion, without innovation or mixture: so *Mald. Menochius*, *Gutierius*, that they had a spight against the *Jews* is clear, *verse* 8. 12.

2 Then Nebuchadnezzar the king sent to gather together the princes, the governours, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the Provinces *o*, to come to the dedication *p* of the image which Nebuchadnezzar the king had set up.

o This great Statue whether *Nebuchadnezzars* own, or *Bel*, or any other of his gods, see *verse* 14. must be solemnly dedicated, and therefore all the Peers of the Realm are called to it, but whether these ranks of Men and Officers are truly rendred the *Chaldee* words, is hard to determine, and not worth disputing: *Etymologists* differ in it, this only is material, that the heads of all that vast Empire were summoned, of several Nations and Languages, to testifie their conformity to the *Emperors* will, and thereby give assurance of obliging the people under them to the same obedience, *i. e.* to the same Idolatrous Worship. *p* It was the manner of the Heathen to Consecrate their Idol before they worshipped it, and herein as in many other, *Satan* imitated the *Jews*, and their Temple dedication, *John* 10. 22. they held a feast: The *Popish* Church do the like, when they dedicated material Temples to particular Saints, with solemnity and jollity, from whence cometh the feasts of wakes and revels to this day.

3 Then the princes, the governours, and captains, the judges, the treasurers, the counsellours, the sheriffs, and all the rulers of the provinces were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up, and they stood before the image that Nebuchadnezzar had set up *q*.

q i. e. In the plains of *Dura*, where great multitudes might easily be gathered, and behold it lifted up on high, conspicuous to all, they beheld it with admiration, ready to adore it, in obedience to the Kings will and pleasure, for whatsoever pleased him, pleased them, *walking willingly after the Commandment*, as *Jeroboam* by his Calves made *Israel* to sin. Heathenish and profane men are unstable as water, and blown any way by every wind of Doctrine, suitable to their Princes, and to their own lusts. If the King had commanded Idols to be broken, and burnt, and the worship of the true God to be set up, this people would not have been so forward in their conformity, because men are generally more inclined to false Worship then true.

4 Then an herauld *r* cryed † aloud, To you it is commanded, O people, nations and languages *s*,

† Chald. *with might.*
† Chald. *they command.*

r It is likely there were many Heralds at the head of that great concourse, else they could not all hear. *s* Proclamation was made therefore in several Languages, to some of several Nations assembled there, and to the representatives of all.

5 *That* at what time ye hear the sound of the cornet, flute, harp, sack-but, psaltery, ‖ † dulcimer, and all kinds of musick *t*, ye fall down and worship the golden image, that Nebuchadnezzar the king hath set up *u*.

‖ Or, *singing.*
† Heb. *symphony.*

t i. e. Wind, and stringed instruments of various sorts and fashions, for we have here *Syrian* and *Greek* ones, as appears by the words, though in *Chaldee* letters, for this mighty Monarch was Lord over them all. *u* Mark, all that is required of them is only a gesture of Worship, without oral profession. The pomp and equipage, the solemn sound of the Musick, and the strict command, was enough to induce them to stoop and fall down to it: This is one of *Satans* great engines, to draw the World from Gods pure Worship, and the simplicity that is in Christ, dazzleing mens eyes, and bewitching them with a gawdy, whorish dress of Idolatrous service, as ye see in this example, and *Rev.* 17. 4, 5. all which arises meerly from hence, because men do not or will not see, that Gods Worship is wholly Spiritual, and most Beautiful and Glorious as such; 2 *Cor.* 3. 6. to the end, by this it excells all *Pagan*, *Jewish* and *Antichristian* Worship, all which is humane, bodily, uncommanded of God, therefore displeasing and provoking, unprofitable, ensnaring and destructive: Now Idolatrous gestures are sinful, because forbidden of God; *Exod.* 20. 5. because this satisfies and hardens Idolaters in their way also, because by this snare and critical mark their Proselytes are known and distinguished, as here, they that stood up, when others fell down; thus *Antichrist* and *New Babylon* hath her mark in the forehead, and hands of her followers, *Rev.* 13. 15, 16, 17. Primitive *Christians* would not offer a grain of Frankincense to a *Pagan* Idol, for fear or favour, nor true *Protestants* kneel to the *Host*, which the *Popish* Priest holds up to insnare them.

6 And whoso falleth not down and worshippeth, shall the same hour be cast into the midst of a burning fiery furnace *x*.

x This was a punishment usual among the *Chaldeans*, to scorch, rost and burn offenders with fire, *Jer.* 29. 22. see 2 *Maccab.* 7. 3. And this the King of *Moab* imitated, 2 *Kings* 3. 27. *Amos* 2. 1. This shewes the hellish malice and cruelty of wicked men, especially against those that cross their pride and superstition, which was visible in the tortures *Christians* were put to in the 10 persecutions, and in the fires which *Antichrist* hath kindled in all his Reign, against the witnesses of *Jesus*; witness the book of *Acts* and *Monuments*; whom they cannot allure with their gawdery, they fright with their fires and massacres, as ye see the effects of both in the verse following.

7 Therefore at that time, when all the people heard the found of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down *and* worshipped the golden image *y*, that Nebuchadnezzar the king had set up.

y The same methods hath *New Babylon* followed, in the long slavery of their false Catholick Church, for the whole *world wondred after the beast, and none could make war with him*, *Rev.* 13. 4, 7, 8.

8 ¶ Wherefore at that time certain Chaldeans came near, and accused the Jews.

9 They spake and said to the king Nebuchadnezzar, O king, live for ever.

10 Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery and dulcimer, and all kinds of musick, shall fall down and worship the golden image.

11 And whoso falleth not down and worshipeth, *that* he should be cast into the midst of a burning fiery furnace.

12 There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach and Abed-nego: these men, O king, † have not regarded thee, they serve not thy gods, nor worship the golden image which thou hast set up *z*.

† Chald. *have set no regard upon thee.*

z Now the Devils cloven foot appears, now ye have the bottom of the plot; one of these two is clear, these *Chaldeans* finding the *Jews* made Courtiers, and preferred to places of Trust and Honour, they either put the King upon this work, or else made use of it, both to satisfie their ambition, and wreak their malice against those three Worthies; as they dealt with *Daniel*, *chap.* 6. 4, 5. they accused the *Jews*, which word signifies to calumniate, and also to eat up, and devour, which is the design of envy and malice; see how they go to work; 1. They strike while the iron is hot, they take the King in his huff. 2. They read a Law Established. 3 Then they say the *Jews* do not observe the Kings Lawes, a people already obnoxious. 4. Yea, several of them despise the Kings Lawes and Authority. 5. They abuse the Kings great favour and indulgence to them. 6. They should give good example being in places of trust and dignity. 7. Yet behold, they declare their contumacy and rebellion in not conforming to the Kings Lawes. This set the King all in a flame of rage and fury, and *commanded to bring these 3 men before him.*

13 Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach and Abed-nego *a*; then they brought these men before the king.

a Why not *Daniel* too, because he was chief of all in honour? *Answ.* Because the King had a greater favour for him, and he was popular, and beloved for his great wisdom, and unblameable carriage; they would not meddle with him now, least by his knowledge and interest in the King, he might chance to spoil their plot.

14 Nebuchadnezzar spake and said unto them, ‖ Or *of purpose, Is it* true, O Shadrach, Meshach, and Abed-nego: do not ye serve my gods, nor worship the golden image which I have set up *b*.

‖ Or *of purpose, Is it*

a Exo. 21. 13.

b Now when these men were brought before the King though in rage, yet he doth not presently throw them into the fire, but makes inquiry by interrogatories, that he might see first if they were guilty, by hearing them speak for themselves, and telling them he expected obedience and conformity to his Lawes from them, and it was in vain to look for any indulgence from him, he would bate them nothing, they should be burned: What do ye make a jest of my gods, and my Religion, and my Commands; so the word *שׁדא* in the *Syriac* doth signifie to scoff or deride, as if he had said, is it true indeed, that ye refuse to worship my gods; what do ye do it in earnest, or in jest, it seems by your carriage, if it be true what I hear of you, that ye slight my gods, and make a mock of my Authority, but ye shall know there is no jesting with these edge-tools.

15 Now if ye be ready, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made, *well*: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who *is* that God that shall deliver you out of my hands *c*?

c Prodigious pride and blasphemy, for he doth not only insult over all gods in general, but particularly against the only true God, whom he lately confessed *chap.* 2. 47. to be a God of gods, and a Lord of Kings; so the King of *Assyria*, *2 Kings* 18. 30, 33. Thus all the Tyrants of the East, *Turk*, *Mogul*, *Cham*, whose very Titles are blasphemy; Its a wonder why these men Worship any God, seeing they set up themselves above all. Reason of State makes them set up somewhat to keep the people in awe, they themselves are exempt, and care for none. The root of *Nebuchadnezzars* arrogance lay chiefly here, he had burnt the Temple of the *Jews* god, and made slaves of his people, and he did not deliver either, and therefore thought he could not; and so presumes the same now; but God will make him quickly of another mind.

16 Shadrach, Meshach, and Abed-nego answered and said to the king, O Nebuchadnezzar, ‖ * we are not careful to answer thee in this matter *d*.

‖ Or, *need not, so Gr.*

* Mat. 10. 19.

d Heb. *We care not*, we may not, there is no need of any answer in this case, for it is in vain for us to deliberate and debate the matter; the King is resolved to have his will of us, and we are resolved on the contrary. For to obey him in this horrid thing, will be disobedience against our God, to the highest.

17 If it be *so*, our God whom we serve, is able to deliver us from the burning fiery furnace, and he will *e* deliver *us* out of thine hand, O king.

e They were indued with a strong Faith in their God, not only as to his power which was omnipotent, and unlimited but also as to his will, which readily inclined him to succour, his servants in their distress, for his name, according to his promise, and the Saints experience in the like cases of extremity.

18 But if not *f*, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up *g*.

f They add this, *but if not*, to shew they did not presume to tye God to this deliverance absolutely, for God is arbitrary, and knows how to deliver, and sometimes, to suffer his Saints to glorifie him by suffering. *g* It was therefore all a case to them, which way of the two God would honour himself, they were resolved to venture suffering rather then sinning, and leave the cause to God.

19 Then was Nebuchadnezzar † full of fury, † Chald. *filled with wrath* and the form of his visage was changed *h* against Shadrach, Meshach, and Abed-nego; *therefore* he spake and commanded, that they should heat the furnace one seven times hotter than it was wont to be heat *i*.

h Which appeared in his face, and in his words, taking this answer for the highest affront and provocation, which as the case stood he could not bear, the pride of his heart made his indignation boil over, and therefore he made the *Furnace seven times hotter*. *i* Tyrants would burn the people of God to Hell if they could.

20 And he commanded the most † mighty men that *were* in his army, to bind *k* Shadrach, Meshach, and Abed-nego, and to cast *them* into the burning fiery furnace.

† Chald. *of strength.*

k What did he think these three men would have refused? or that their God would defend them from this power, or that if he had, that the King and his mighty men could have prevailed, none of all this was in the case, for God purposed to shew his power, when the King did his worst, and to quench the violence of the fire, both of the Furnace, and of the King's fury at once; and in the thing wherein he dealt proudly, to be above him.

21 Then these men were bound in their ‖ Or, *coats*, their hosen, and their ‖ hats, and their ‖ Or, *upper* garments *l*, and were cast into the midst of the burning fiery furnace.

‖ Or, *coats*

‖ Or, *upper*

l This is observable and wonderful, that the fire should not catch their Garments, being the most obnoxious to it.

22 Therefore because the kings † commandment was urgent *m*, and the furnace exceeding hot, the ‖ flame of the fire slew these men that took up Shadrach, Meshach, and Abed-nego.

† Chald. *the king's word was urgent.*

‖ Or, *fire*

m Which made them the more hasty, and precipitate in their execution, and took less care for themselves, against the violence of the flame. *n* A signal hand of God upon such as execute wicked commands, who though mighty men, had no might to escape the flame at the mouth of the Furnace, when the other escaped in the midst of it.

23 And these three men, Shadrach, Meshach, and Abed-nego, fell down *o* bound into the midst of a burning fiery furnace.

o All this is expresst with emphasis, to make the power of God more Glorious in their preservation; for that flame that slew the Executioners, might much more easily have suffocated the three Children before they fell down.

24 Then Nebuchadnezzar the king was astonied, and rose up in haste *p*, and spake and said unto his ‖ counsellers, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king *q*.

‖ Or, *princes*

p This fear, perturbation and amazement, as the word signifies, surprized the King, being surprized with the strangeness of it, beholding something supernatural in it, together with the disappointment of his design and cruel commands. *q* The Lord extorted this confession from them, though enemies.

25 And

25 He answered and said, Lo, I see *r* four men loose, walking in the midst of the fire, and † they have no hurt; and the form of the fourth is like the son of God *s*.

† Chald. *there is no hurt in them.*

r The fire gave light to see them, though it had no power of heat to burn them. *s* A Divine, most Beautiful and Glorious Countenance; either of a meer Angel, or rather, of *Jesus Christ* the Angel of the Covenant, who did sometimes appear in the Old Testament before his incarnation, *Gen.* 12. 7. and 18. 10, 13, 17, 20. *&c*, *Exod.* 23. 23. and 33. 2. *Josh.* 5. 13, 14, 15. *Prov.* 8. 31. in all which places it is *Jehovah*, *Gen.* 15. 24. *Exod.* 3. 2. *Act.* 7. 30, 32, 33, 38.

26 Then Nebuchadnezzar came near *t* to the † mouth of the burning fiery furnace, *and* spake *u* and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth and come *hither*. Then Shadrach, Meshach, and Abed-nego came forth of the midst of the Fire *x*.

† Chald. *door.*

t As near as he durst come within hearing. *u* With a milder tone then before, God having abated the fire of his fury. Now he could at once confess and acknowledge the true God to be the most high above all gods, and the three Worthies to be his faithful servants. *x* They went out upon the Kings call, without which they would not have stirred.

27 And the princes, governors, and captains, and the kings counsellors being gathered together, saw *y* these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

y With great admiration, for the satisfaction of all by their sight of them, and by their smell. All the works of God are perfect, and there was nothing here wanting to make this wonderful deliverance compleat. Here was a pure act of Gods Omnipotence, to divide between the fire and its most intense heat, and to master any Creature in the World in its height, by working against and above Nature, whose utmost sphear of activity is limited by God.

28 *Then* Nebuchadnezzar spake, and said, Blessed *be* the God of Shadrach, Meshach, and Abed-nego, *z* who hath sent his angel, and delivered his Servants that trusted in him, and have changed the kings word, and yielded their bodies that they might not serve nor worship any god, except their own God *a*.

z Thus out of the mouthes of Blasphemers and Contemners of God, can the Lord ordain praise; yet all this did not draw off this King from his Idolatry, for he saith the God of *Shadrach*, *&c.* not his God. Wonders will not work Conversion, till God work upon the heart, *Deut.* 29. 2, 3, 4. *a* He blesseth God for four things. 1. For sending his Angel to deliver his servants that trusted in him. 2. That they changed the Kings Commandment, *i. e.* frustrated it, and made it void, and convinced the King, and brought him to a better mind. 3. Therefore yielded their Bodies to the fire, and to his fury, by passive obedience, rather then not obey God actively, by Worshipping any false god. 4. But only the true, whom they chose to be their own God. Observe also here the power of Faith, it quencheth the violence of fire, *Heb.* 11. 34. and the presence of God with his people, even in the fire, and in fiery Tryals, *Isa.* 43. 2. 1 *Pet.* 1. 7. and 4. 12.

29 Therefore † I make a decree, that every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, *b* shall be * † cut in pieces, and their houses shall be made a dunghill, because there is no other god that can deliver after this sort.

† Chald. *a decree made by me.*

† Chald. *error.*

* Dan. 2. 5.

† Chald. *made.*

b Observe here, that though he doth not resolve to worship the true God, nor command others to do it, yet he would not allow the God of the *Jews* to be evil spoken of, this was all that he came up to. He was resolved to hold fast to the Religion Established, his own Idols, nay the great golden Idol, which had been slurr'd and slighted by these three Worthies, he would not take down and relinquish; this was the best quarter the true God could get among them, not to be spoken amiss of under great penalty; though he confessed, no god else could deliver after that strange fort. *Bel* could not preserve his men out of the Furnace, God preserves his servants in the Furnace. All was one for that, *Bel* should be his God still.

30 Then the king † promoted Shadrach, Meshach, and Abed-nego in the province of Babylon *c*.

† Chald. *made them prosper.*

c They that honour God, them will God honour, to suffer, and suffer shame and pains for God, is to honour God, *John* 21. 19. 1 *Pet.* 4. 14. It is probable that the *Chaldeans* used to reproach the God of the *Jews*, and more upon this account, because for his sake, these his servants refused conformity to *Babylonish* Idolatry; and their common quarrel with the people of God was upon the account of their Religion; thus here in this instance, and thus in *Daniels* case, *Dan.* 6. 4, 5. thus *Haman*, *Esther* 3. 8. Also for that very thing they make them disloyal, and breakers of the Kings Lawes: Now God would vindicate his people herein, and made this great King to do it too, knowing it was a grief of heart for these men, *Shadrach*, *&c.* to hear the name of God abused by Idolaters, and profane wretches, and doubtless they complained to the King of it, who did them right by this severe decree, as long as it lasted, seeing the King moreover thought fit to promote them to honour, *i. e.* he did restore them to their places, as the word signifies, and made an addition to their former dignities.

CHAP. IV.

1 NEbuchadnezzar the king, unto all people, nations and languages that dwell in all the earth, Peace be multiplied unto you *d*.

The Prophet *Daniel* here sets down another strange story; after he had finished that of the three young men: This the Prophet sets forth not in his own words, but in the words of the Kings own Proclamation, that it might pass with undoubted credit, and without all dispute; being sent to all his vast Kingdoms, and questionless put into the Kings Archives, and Court rolls, as the manner was. These three first verses of this 4th Chapter, are improperly annexed to the end of the foregoing third Chapter, by some; seeing they are the Preface of the following History. *d i. e.* All health and happiness, this was always the form of greeting and salutation among the Eastern Nations, comprehending peace, plenty, with uninterrupted joy and felicity in all comfortable enjoyments; and from them it came derived down to the Penmen of the New Testament, and notes more, even peace with God in Jesus Christ, Spiritual and Everlasting: Now the reason hereof was that War being the root of all misery, especially where all Government was Tyrannical, and when once it brake forth, it made all desolate; therefore Peace was as Heaven in comparison of the Hell of War, which made the Heathens paint *Pluto* the god of Riches in the bosome of Peace.

2 † I thought it good *e* to shew the Signs and wonders that the high God hath wrought toward me *f*.

† Chald. *it was seemly before me.*

e I did upon mature thoughts judge it very becoming me, yea it was my pleasure to let all the World know it. *f* 1. Signs and wonders, 2. wrought by the high God, 3. toward me, wherein I was personally concerned, these were his reasons why he made it known to the World.

3 How great *are* his signs! and how mighty *are* his wonders *g*! his kingdom *is* * an everlasting kingdom, and his dominion *is* from generation to generation *h*.

* chap. 2. 44.

g These two words signifie in their roots, admiration and astonishment; it seems these works of God had that impression upon this King; a great cause whereof was his ignorance of the true God, together with his own excessive Pride and Epicurisme. God by this following dream, and *Daniels* instruction, had told him his fate, and that no Kingdom but God's Kingdom, was Everlasting, which he had told him once afore this, *Dan.* 2. 44. *h* This Confession of the King was upon conviction, and it looks somewhat like repentance, but the sequel proves him to be no changling, though God made prodigious mutations in his Kingdom, and in the form of his person, as ye see, *verse* 31, 32. of this Chapter; he was Metamorphoz'd to a monstrous beast, and then to a man again, and yet no convert.

4 I Nebuchadnezzar was at rest in mine house *i*, and flourishing in my palace *k*.

i At rest when his Warrs were over, which were great, and he victorious, then I sate down quiet, enjoying the spoiles of my enemies. *k* Which was most magnificent, there I lived in all delights and grandeur.

5 I saw a dream which made me afraid *l*, and the thoughts upon my bed, and the visions of my head troubled me.

l There is no felicity in this World lasting; a black Cloud big with storm and tempest, spoiles the fairest Sun-shine day. They that fear not God shall be frighted by him. God doth justly make Epicures and Tyrants uneasie in the midst of their fools Paradise, where if the fool saith in his heart there is no

God, he shall soon find in his heart to think otherwise.

6 Therefore made I a decree to bring in all the wise *men* of Babylon before me *m*, that they might make known unto me the interpretation of the dream.

m Though he had experienced before that these wisemen, were fool'd and could do nothing either in telling or interpreting his dream, *chap.* 2. yet he will try them once again, possibly because they might gain fresh credit with the King; or he would hear what they could do, and if they failed him, he would then make use of *Daniel* whom he had in reserve. Perhaps these *Chaldeen* Doctors, and Wizards shunned, and scorned *Daniels* Company, and he was as much shy of theirs; therefore they came not together, but God had disposed of this whole scene, and for the honour of his name, suffered *Daniel* not to be sent for till the last.

7 Then came in the magicians, the astrologers, the Chaldeans, and the sooth-sayers: and I told the dream before them, but they did not make known unto me the interpretation thereof *n*.

n And yet this was it they flood upon before, that the King should tell the dream, and they would interpret it, which now they could not do; this shews them to be meer Impostors, and that neither their natural skill, nor diabolical help could unfold Gods secrets.

8 ¶ But at the last Daniel came in before me *o* * whose name *was* Beltesshazzar, according to the name of my god, and in whom *is* the spirit ‖ of the holy gods *p*, and before him I told the dream, saying,

*chap. 1. 7. ‖ Or, *of the holy God*, Josh. 24. 19. So Gr.

o Whether sent for by the King, or brought in by another appears not, but he was last, that it might appear he had the true understanding of these secrets: for if he had come first before the rest had done their best in trying all their skill, in vain they would have said, they knew as well as he, and so God would not have had the glory, but now its plain the spirit of God in the Prophet did all. *p* He speaks in the *plural* like an Idolater, and because he calls him *Beltesshazzar* according to the name of his God, *i. e. Bel* or *Baal*, by the *Spirit of God* he means the Spirit of *divination*, or Prophesie of future contingent things which God only knows, and reveals by his Spirit as he pleaseth, which none of the *Magicians* were indued with.

9 O Beltesshazzar, * master of the magicians, because I know that the spirit of the holy ‖ gods is in thee *q*, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

* chap. 2. 48. and 5. 11. ‖ Or, *God*, so Gr.

q This argued he was convinced of *Daniels* great abilities, and that he truly deserved the title and dignity the King had honoured him with, and by this persuasion and confidence he had of him, *Daniel* would shew he answered both the opinion and expectation the King had of him.

10 Thus *were* the visions of mine head *r* in my bed, † I saw, and behold *, a tree *s* in the midst of the earth, and the height thereof *was* great.

† Chald. *I was seeing.* * Ezek. 31. 3.

r Because the fancy, and imagination is in the head; and he calls them *Visions* or *Sevings*, because eyes and sight are attributed to the understanding, and the thing seemed visible to him, as if he beheld it with his eyes. *s* Those that write of the Language of the *East* tell us, that a Tree denotes some excellent man. Thus the Prophet *Ezekiel*, *chap.* 31. throughout describes the King of *Assyria*, and *Pharaoh* King of *Egypt*, in their flourish, height and great fall, comparing them to huge Cedars.

11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth.

12 The leaves thereof *were* fair, and the fruit thereof much *t*, and in it *was* meat for all *: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

* Ezek. 31. 6.

t This notes the publick good and benefit of Magistracy: so that it is better living under Tyranny then Anarchy, as *Calvin* saith.

13 I saw in the visions of my head upon my bed, and behold, a watcher *u*, and * an holy one came down from heaven.

* chap. 8. 13.

u By Watcher is meant an Angel, a holy or good Angel, the instruments of God, and his Messengers to execute Gods judgments, which they watch constantly to perform, *Psalm* 103. 20, 21.

14 He cried † aloud, and said thus *x*, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit, let the beasts get away from under it, and the fowls from his branches.

† Chal. *with a cry.*

x Whereby is shewn the consent of the Angels, when one stirs up another to cut down, *i. e.* to cast out and take away.

15 Nevertheless leave the stump of his roots in the earth *y*, even with a band of iron and brass, in the tender grass of the field *z*, and let it be wet with the dew of heaven, and let his portion *be* with the beasts im the grass of the earth.

y Here he mitigates and corrects the former rigour of his sentence, that the Kingdom should remain, with hope of return, and readmission: God cuts off many flourishing Kingdoms to the stumps, by spoiling their riches, beauty and majesty. *z* Let the body of *Nebuchadnezzar* be preserved, and the Kingdom remain firm: though he be turned out to grass for a while among the beasts.

16 Let his heart be changed from mans, and let a beasts heart be given unto him, and let seven times pass over him *a*.

a Let him live seven years as a Beast in mans shape among Beasts of the Field, let him become brutish without humane sense and understanding, and this appeared much also in his outward shape; nailes like claws, and hair like Feathers. Some think that he was truly changed into a Beast but this cannot be, for then the *Chaldeans* would never more have owned or restored him. Others judge that he was not changed at all but in appearance only to the beholders and in their phansies, but this is a false construction of Gods works, when the Scripture saith it was truly done. It is probable he was mute, and bellowed only, that he went naked, and bowed, and eat grass among the Beasts, with whom his converse was a dreadful example upon the greatest man on Earth, for his brutish, and raging Tyranny, and inhumane carriage, abasing himself, and abusing his honours, and great prerogatives to wickedness, and savage cruelty, to be thus forsaken of God and Men, and to be made a Prodigy and spectacle to the World, and that upon Record to all Generations.

17 This matter *is* by the decree of the watchers, and the ‖ demand by the word of the holy ones *b*: to the intent that the king may know that the most High ruleth in the kingdom of men *c*, and giveth it to whomsoever he will, and setteth up over it the basest of men *d*.

‖ Or, *request.*

b The decree was Gods, and the demand was of the Holy Angels, if God would enact and ratifie it, the Angels as Commissioners had the dispensation of it put into their hands, and they all consent to it as a just judgment of God to be executed by them according to the will and pleasure of God: and they desire of God it may be done, alluding to the customs of some Nations, and speaking after the manner, for the holy Angels are zealous for Gods honour, and pray him to asser his own soveraigney against the bold encroachments of mortal men, especially rampant and savage Tyrants, to make them know themselves. *c* This *Nebuchadnezzar* and his flatterers conceited he was God in Earth, independant and unaccountable to any, and though he had notions of a supream God, yet he confined his Government to Heaven. *Jupiter* in Heaven, *Cæsar* in Earth rules all, said the Heathen Poet. But the great God will make all men know he rules all in Earth too; and sets up at his pleasure whom he will, and plucks them down again: All power is of God, *Rom.* 13. 1. who doth often make use of his power in this case, thereby declaring he only is Arbitrary and absolute; for instance; *d* He gives this dignity sometimes *to the basest of men*, as he took it from *Saul* and gave it *David* a poor Shepherds boy; *Psal.* 78. 70, 71. and made him a name among the great men of the Earth, 1 *Sam.* 2. 7, 8. 1 *Chron.* 17. 7, 8.

18 This dream I king Nebuchadnezzar have seen: now thou, O Beltesshazzar, declare the interpretation thereof, forasmuch as all the wise *men* of my kingdom are not able to make known unto me the interpretation: but thou art able, for the spirit of the holy gods *is* in thee.

19 ¶ Then Daniel (whose name *was* Beltesshazzar) was astonied for one hour, and his thoughts troubled him *e*: the king spake and said, Beltesshazzar, let not the dream, or the interpretation thereof trouble thee *f*. Beltesshazzar answered and said, My lord, the dream *be* to them that hate thee, and the interpretation thereof to thine enemies *g*.

e Because he foresaw such tragical things coming upon the King, for whom he had such reverence for the high favours and honours he had conferred on him, and he was afraid to declare them, these things coming upon him while he was acted by a spirit of Prophesie, doubled his consternation, and troubled his thoughts, *Dan.* 10. 16, 17. *f* Speak out freely let the event be what it will. *g* Though this King were a Tyrant, and an Enemy of God, and his People, yet the Prophet is grieved for him and prayed for him that God would avert his judgments from him and lay them rather upon his Enemies, *Jeremiah* 29. 7.

20 The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

21 Whose leaves *were* fair, and the fruit thereof much, and in it *was* meat for all, under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

22 It *is* thou, O king *h*, that art grown and become strong: for thy greatness is grown and reacheth unto heaven *i*, and thy dominion to the end of the earth *k*.

h Thou art he that is meant by it. The King is the Tree, the Branches are his Princes, Children and Nephews; the Leaves are his Nobles and Captains, the Fruits are his Riches and Revenues, the Shadow is the protection which his People had under him. See *Achmetes* of the Language of the East. Now in that he speaks plainly, and roundly the whole truth, this Prophet is herein a pattern to every faithful Minister of Christ. First to preach the Truth of God and to apply it without respect of persons, and yet with that Wisdom, and Moderation, that men may see they have a compassionate care for their souls. *i* Thou art High and Mighty in the majesty and splendor which God hath given thee. *k* Say some to the *Caspian Sea* North, to the *Euxine* and *Ægean* West, to the *Mediterranean* South, for it is not clear that it reached further, and this alone was great.

23 And whereas the king saw a watcher, and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it, yet leave the stump of the roots thereof in the earth, even with a band of iron and brass in the tender grass of the field, and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts of the field, till seven times pass over him.

24 This *is* the interpretation, O king *l*, and this *is* the decree of the most High, which is come upon my lord the king:

l This is the Decree of the Most High which is come upon my Lord the King. By saying these words, *my Lord the King*, he indeavours to sweeten the bitterness of this cup of Gods displeasure as much as he can.

25 That they shall * drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven *m*, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and * giveth it to whomsoever he will *n*.

* chap. 5. 21. * Gr. 27. 5.

m Because thou hast lived a brutish Epicurean Life, and were lifted up above the common race of mankind, in thy Heart, therefore thy fate shall be, not to be cast out to live among the basest, and meanest sort of men, which were hard enough, no not among Herdsmen as if that were too good for him, but among the Beasts to Herd with them. This was such a thundering peal, that it was wonderful the King could endure to hear without wrath, and fury boyling in his Heart, yet the Lord withheld him. *n* How hard is it for lofty Princes to learn this lesson, that God is the giver of all they have, and will call them to account severely for all they do, and make the Kings and Kingdoms of the World to know they are his, and not theirs, and that their Tenure is but at the Will of the Lord solely, who can alter and alienate the property of all their enjoyments being the High Lord Paramount above all.

26 And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee *o*, after that thou shalt have known that the heavens do rule *p*.

o There shall be no other King chosen in thy room all the time thou livest as a stump of a Tree, *Job* 14. 7, 8, 9. Thou shalt recover all again, young branches shall sprout out of thee. *p Verse* 34. 35, &c. If Princes will not learn and know this, God will beat it into them. This is the end of all Gods rods upon them, if they would hear the voice of them, and him that hath appointed them, 2 *Chron.* 33. 12, 13. *Psal.* 119. 67, 71. *Micah* 6. 9. Though *Nebuchadnezzar* never proved a converr, yet God made him acknowledge this Truth upon his Restoration.

27 Wherefore, O king, let my counsel be acceptable unto thee *q*, and ‖ break off † thy sins by righteousness, and thine iniquities by shewing mercy to the poor, if it may be ‖ a lengthening of thy tranquillity *s*.

‖ Or, *redeem.* Prov. 16. 6. So Gr. ‖ Or, *an healing of thine error.*

q These words *Daniel* addes out of his good will to the king if perhaps it might turn away this dreadful stroke from him: and give the King some hopes of mitigation at least, as it was with *Nineveh* and others. † The word is well translated *break off*, for so it properly signifies, and not redeem, as the Papists would wrest it, to establish their works of Satisfaction and Merit, and is no more then this, cease to do evil and learn to do well, change thy course, instead of oppressing the poor shew them Mercy. *s Daniel* was not certain of pardon for him, nor did he altogether despair of it, as *Peter* dealt with *Simon Magus*, *Act.* 8. 22. *Joel* 2. 14. *who knoweth if he will return and repent*, *Jonah* 3. 9. *Zeph.* 2. 1, 2, 3. Though *Daniel* gave not this counsel to elude, or null the Decree of God which was immutable, yet it might turn to the Kings good many waves, if he followed this counsel. 1. Hereby this judgment was shorter in the time, and easier in the rigour. 2. That he might acknowledge God to be gracious to him in this chastisement. And 3. That he might become by his reformation more capable of pardon, and prepared for it.

28 ¶ All *this* came upon the king Nebuchadnezzar.

29 At the end of twelve months *t* he walked ‖ in the palace of the kingdom of Babylon.

‖ Or, *upon.*

t Here we see God did forbear the execution of his judgment decreed the space of one whole year, which may be upon *Daniels* words, and he did reform somewhat, as *Ahab* was spared a good while upon his humiliation, 1 *King.* 21. 27. and God would try him by giving him space of Repentance, as he did to them before the flood, *Gen.* 6. 3. and to *Jezebel*, *Rev.* 2. 21. but it is most probable though he may be a little astonied at the first, when he heard Gods Decree against him; yet he having this respite he grew hardened and thought it was over, and therefore spreads his plumes and strutted in his pride as high as ever.

30 The king spake, and said, Is not this great *u* Babylon that I have built *x* for the house of the kingdom, by the might of my power, and for the honour of my majesty *y*?

u As to the greatness of this place it might be well called great, for most *Historians* and *Geographers* make it 45 miles about the walls, some 60; for the height of the walls, they affirm them to be a 100 cubits, and for their thickness such as six Chariots might go a breast upon the top of them. See *Bochart* in his *Phaleg.* *x* Which words of his are not true as to the first foundation of *Babylon*: For that was done by *Nimrod*, or *Bel* which is the same, *Gen.* 10. 10. but if ye speak touching the repairing, and inlarging of it after *Nineveh* was destroyed, so *Nebuchadnezzar*, might be said to build it, *i. e.* to make it so great and glorious as at last. *y* The manner of proud Tyrants is to ingross all honour to themselves, moreover he attributes nothing to the signal goodness of God to him, but takes all to himself. Now God that resists the proud, presently falls upon him, and down he comes while he stood crowing and pruning his gay feathers.

31 While the word *was* in the kings mouth, there fell a voice from heaven *z*, *saying*, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee *a*.

z This made the judgment more remarkable, and argued the sin more provoking, and the anger of God more just against him. Sudden judgments are most dreadful whereof we have many instances, as in *Herod*, *Elimas*, *Ananias* and *Saphyra*, &c. this voice was from God. *a* This voice was alowd and clearly perceived by the King, and them about him which the dream intimated more obscurely; not the Kingdom, but the administration of the Government was transferred to others.

32 And * they shall drive thee from men *b*, and thy dwelling *shall be* with the beasts of the field; they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

* verse. 25.

b From the Society and Conversation of men.

33 The same hour was the thing fulfilled upon Ne-

Nebuchadnezzar; and he was driven from men *b*, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles *feathers*, and his nails like birds *claws c*.

b Being bereft of his understanding, as a man distracted he fled, and betook himself to the woods, or was thrust and driven out either by popular tumults or conspiracy of his Nobles, or by his Son *Evilmerodac*, some think, when he raved he was bound with chains, and after turned off loose into the Woods among Beasts. *c* And his nailes like Birds claws, which might easily grow in seven years to a prodigious length and deformity.

34 And at the end of the days, I Nebuchadnezzar lift up mine eyes unto heaven, and mine understanding returned unto me *d*, and I blessed the most High, and I praised and honoured him
* chap. 2. 44. & 7. 14. Mich. 4. 7. Luke 1. 33. & that liveth for ever, whose dominion *is* * an everlasting dominion, and his kingdom *is* from generation to generation *e*.

d God shined upon his Soul, and gave him understanding to reflect upon his condition, to consider his sad state and the causes of it. *t* By Prayer and Praise adoring the Justice and Mercy of God towards him, giving God the glory of his soveraignty, and unchangeableness, *chap.* 4. 35.

* Isa. 40. 15, 17. 35 And * all the inhabitants of the earth *are* reputed as nothing *f*: and he doth according to his will *g* in the army of heaven, and *among* the inhabitants of the earth *h*: and none can
* Job 9. 12. Isai. 45. 9. stay his hand, or say unto him, * What dost thou *i*?

f A due consideration of Gods infinite greatness makes the Creature appear as nothing in comparison of God. Creatures are nothing to help, nothing to hurt, nothing absolutely, nothing in duration, nothing solid and substantial, nothing without dependance and influence, and support from God. God is *I am*, and there is none else, *verily every man in his best estate is altogether vanity, Selah, Psal.* 39. 5. Yea, *lift then vanity and nothing, Psal.* 62. 9. *Isai.* 40. 17. *g Psal* 115. 3. God only is arbitrary. *h* Being the Lord of Hosts, and the only absolute and universal Monarch of the World. *i* He is irresistable, and uncontroulable, *Job* 9. 12. *Isaiah* 45. 9. *Romans* 11. 33, 34. 35, 36.

36 At the same time my reason returned unto *k* me, and for the glory of my kingdom, mine honour and † brightness returned unto
† Gr. *form.* me *l*. and my counsellers and my lords sought unto me *m*, and I was established in my kingdom *n*, and excellent majesty was added unto me *o*.

k What is a Magistrate, yea, or a man without reason? A brute, as a Ship without a Pilot, as an Army without a Commander, as Flock or Herd without a Shepherd. *l* Instead of the shape of a savage Beast, I got the Majesty of a King in my Countenance. *m* They who before despised and rejected me now were glad to creep to me and to know their place and distance. *n* In my wonted power, and place, owned, and obeyed without Competitors by all; without question, or complaint, see *chap* 5. 18, 19. *o* He was the most August and Magnificent Prince on Earth, therefore the Lady of Kingdoms. *Isaiah* 47. 7, 8. so was his Kingdom called.

37 Now I Nebuchadnezzar praise and extoll and honour the king of heaven *p* all whose works *are* truth, and his wayes judgment *q*, and those that walk in pride he is able to abase *r*.

p Thus can the Lord make the stoutest hearts to stoop, and do him homage. This Doxology proceeds from his heart. *q* God is Truth essentially: He is the rule and standard of Truth, his Words are Truth, his ways are Truth; and they are judgment: He is wise and hath dealt justly with me for my pride, and in very faithfulness hath afflicted me, and in very tenderness hath restored me: I do and ever shall adore him for it. *r* As he hath declared upon me, in stupendious changes, which I proclaim to all the World to his glory. He had a just controversie with me, and I have no ground to quarrel with him, but to give him glory by this confession.

CHAP. V.

* Jer. 51. 39. 1 BElshazzar *f*, the king * made a great feast *t* to a thousand of his lords, and drank wine before the thousand.

f His name is from Riches and Power, they were wont, when they were promoted, to take new names, which also were significant, as this is. *Bilhazzar*, *Bil* hath or gives power and riches, this they attributed to the honour of their Idol, which belongs only to the God of Heaven. There is much contest among the learned who this *Belshazzar* was, let us mind the Scripture and not trust to heathen Historians, in the second *verse* here he is called the Son of *Nebuchadnezzar*, his Father, so verse the 11 twice, and ver. 13. 18. 22. if he were his Son then was he called also *Merodach* or *Evilmerodach*. Yet he might be called his Son though his Grand-Son, under these three was the Captivity, *Jer.* 27. 7. *Nebuchadnezzar*, *Evilmerodach*, and *Belshazzar*. *t* After the manner of the East who shewed their magnificence this way, and pleased the Epicurean Palates of his Nobles herein, it being no small piece of policy with some Princes to oblige their grandees by *Balls* and *Compotations*, this I believe: Yet I conceive also, this Feast was Anniversary for the honour of their Idol *Bel*, as *Herodotus* testifieth. But this is prodigious that he should carouse when the City was besieged, and ready to be taken by *Darius* the *Mede*, for saith the Text he drank Wine before the 1000. these *Bacchanalian* Feasts have often proved fatal and Tragical. *Esth.* 1.

2 Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels *u*, which his father Nebuchadnezzar had † taken out of the temple which *was* in Jerusalem; that the king and his princes, his wives and his concubines might drink therein. † Chald. *forth.*

u This King having the Wine, liked it so well, that he resolved to make a merry day of it, and in order to it, sent for the Vessels of Gods Temple. which he did in scorn, and contempt, triumphing thereby over God and his People, but this sport lasted not long, they had more honour for the Vessels of their own Idols, which they kept sacred, and untouch't; therefore the Prophet upbraids them with this insolent profaneness, for the Concubines also drank of them.

3 Then they brought the golden vessels that were taken out of the || temple of the house of God, which *was* at Jerusalem, and the king and his princes, his wives and his concubines drank in them. || Or, *holy ver.* 5

4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone *x*.

x At the same time insulting against the great God of heaven and earth, the name of God is never more profaned then among Drunkards and Epicures.

5 ¶ In the same hour *y* came forth fingers of a mans hand *z*, and wrote over against the candlestick, upon the plaister of the wall *a* of the kings palace; and the king saw the part of the hand that wrote *b*.

y By this it did appear what was the cause of the Kings punishment and ruine, namely his reproaching of God and profaning the holy Vessels. *z* The likeness of a mans hand, which *Rab Solomon* saith was managed by the Angel *Gabriel*, it is clear it was immediately from God: This was a plainer testimony then that of his fathers dream, for hereof were above a thousand witnesses besides his Conscience that shook him, a thousand more. *a* By this it appears how the Feast continued far in the night in which night *Babylon* was taken and *Belshazzar* slain, *verse* 30. *b* God intended it for him, and that he should see it with his own Eyes, and it should not be brought him by report which affords ground of doubting, but here was undeniable proof, and conviction, the visible hand of God was here, and it was also for terror to him, and spoiled his draughts of Wine and was a cooler to their jollities.

6 Then the kings † countenance † was changed, and his thoughts troubled him *c*, so that the || joynts of his loins were loosed, and his knees smote one against another *d*. † Chald. *brightness.* || Or, *joints.* † Chald. *it is.*

c His chearful countenance was turned to paleness, fear and horror, had quite blasted the Majesty of his face, like an Eclipse of the Sun. *d* So soon can the terrors of God shake the loftiest Cedars; it is like an Earthquake in the bowels: Thus can God terrifie the Tyrants of the Earth, that he who hath the Heart of a Lion shall utterly melt away. Thus can the Lord spoil the mad mirth of drunken Atheists in a moment, when they are in their cups, oh how valiant are they as the King of *Syria*, 1 *King.* 20. 16, 19, &c.

7 The king cried † aloud to bring in the astrologers, the Chaldeans, and the soothsayers *e*: *And* the king spake and said to the wise *men* of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with || scarlet, and *have* a chain of gold about his neck, and shall be the third ruler in the kingdom. † Chald. *aloud.* || Or, *purple.*

e To

e To read the hand writing with promise of *Scarlet Clothing, Gold chaines and Honours*. This is the old Trade, and the last refuge this poor Heathen Prince had, which yet failed him, for how can the devil help when God is against him, 1 *Sam.* 28. 15, &c. moreover he had his Fathers experience. *chap.* 2. 27. *chap.* 4. 7. Twice he tryed them, and they could do nothing and yet he will go to the Devils Oracle. Men naturally leave God and go to refuges of lyes, and God gives them up to strong delusions to believe their lies.

8 Then came in all the kings wise *men*, but they could not read the writing *f*, nor make known to the king the interpretation thereof.

f The *Rabbies* say, it was not the *Chaldee* character, though the words were *Chaldee*, but the old *Hebrew*, *Canaritish*, *Phoenician*, and *Samaritan* Letters; or else because only the initial Letters, M. T. P. were written. But God reserved this honour for *Daniel*, and to him that he might have all the glory. Besides this interpretation was figurative, about weighing in a balance.

9 Then was king Belshazzar greatly troubled, and his † countenance was changed, and his lords were astonied *g*. † Chald. *bright-ness.*

g The second time because his hopes in his wisemen made him ashamed, and God would give him so much grief as he had pleasure in his luxury, his *Lords astonied*. These were associates in sinning, and therefore must share in his consternation: so far were they from comforting of him.

10 ¶ *Now* the queen by reason of the words of the king and his lords, came into the banqueting house *h*, *and* the queen spake and said, O king live for ever: let not thy thoughts trouble thee, nor let thy † countenance be changed. † Chald. *bright-ness.*

h The Women in those Courts had always an apartment by themselves and this being Queen mother and aged, did not mingle herself with the Kings Wives, and Concubines but withdrew herself from those pleasures in banqueting, yet brake rule in coming in now upon this solemn occasion and fright.

11 * There is a man in thy kingdom *, in whom *is* the spirit of the holy gods *i*, and in the days of thy || father light and understanding and wisdom like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy || father, the king, *I say*, thy father made * master of the magicians, astrologers, Chaldeans, *and* sooth-sayers; * Dan. 2. 48. * Dan. 4. 8, 9. || Or, *grandfather.* || Or, *grandfather.* * Dan. 4. 9.

i This man was *Daniel*, but how come the King not to think of him. *Daniel* possibly was out of his place, by his own resignation, or his Enemies malicious contrivance, and was willing to withdraw himself from the Court, and from the company of the Soothsayers, and would not be reckoned one of them.

12 Forasmuch as an excellent spirit, and knowledge, and understanding, || interpreting of dreams, and shewing of hard sentences, and || dissolving of † doubts were found in the same Daniel *, whom the king named Beltesha zzar: now let Daniel be called, and he will shew the interpretation. || Or, *of an interpreter, &c.* † Or, *of a dissolver.* * Chald. *knotty.* * Dan. 1. 7.

13 Then was Daniel brought in before the king, *and* the king spake and said unto Daniel, *Art* thou that Daniel, which *art* of the children of the captivity of Judah, whom the king my || father brought out of Jewry. || Or, *grandfather.*

Though he was in high esteem for his skill in the dayes of *Nebuchadnezzar*, who had him in high honour, *for the Spirit of God in him*, yet he being dead, and other Kings coming on that had never tryed his abilities, nor known his merits as it was in *Josephus* case, *Exod.* 1. 8. Hereby he came to be neglected, and despised, as those words seem to import, ver. 13. *Art thou that Daniel of the Captivity of the Children of Judah*, &c.

14 I have even heard of thee, that the spirit of the gods *is* in thee, and that light, and understanding, and excellent wisdom is found in thee.

I have even heard of thee that the Spirit of the gods is in thee.

15 And now the wise *men*, the astrologers have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing.

16 And I have heard of thee, that thou canst † make interpretations, and dissolve doubts: now if thou canst read the writing: and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and *have* a chain of gold about thy neck, and shalt be the third ruler in the kingdom. † Chald. *interpretations.*

These things were spoken to before, *verse* 7, 8.

17 ¶ Then Daniel answered and said before the king, Let thy gifts be to thy self, and give thy || rewards to another *k*, yet I will read the writing unto the King, and make known to him the interpretation. || Or, *fee.* as ch. 2. 6.

k Did not *Daniel* receive gifts and honours from *Nebuchadnezzar*, on the like occasion? *Assuw.* He was then young, and the Captivity was to be long, and he by his place could be helpful to his poor brethren, but now the time of the captivity was near expired, and *Babylon* in distress, by invasion and siege, and that night King, City and Kingdom lost, and there the time was different, and the case also. Moreover *Daniel* would not receive a reward for so sad a message.

18 O thou king, the most high God gave Nebuchadnezzar thy father † a kingdom, and majesty, and glory, and honour *l*. † Chald. *the kingdom, &c.* so Gr.

l This the Prophet repeats, to put *Baltazar* in mind how God dealt with his father, for it is good for Kings to read over the story of their Ancestors, and take warning, and to take example, in the first they are sea marks in the second Landmarks.

19 And for the majesty that he gave him, all people, nations, and languages trembled and feared before him: whom he would he slew, and whom he would he kept alive, and whom he would, he set up, and whom he would he put down *m*.

m He ruled arbitrarily, and had power of Life and Death, he did what he would, his will was a Law. And this lifted up his Heart in pride, and hardened it as *Pharaohs*, for which being incorrigible, he was deposed from his Kingly Throne, as in the next verse.

20 But * when his heart was lifted up, and his mind hardned || in pride: he was † deposed from his kingly throne, and they took his glory from him *n*. * chap. 4. 30. || Or, *to deal proudly.* † Chald. *made to come down.*

n Which was opened before, all this *Daniel* minds him of to rub up his memory, that he might have the fuller blow in the application, *ver.* 22. for the aggravation of his crime.

21 And he was * driven from the sons of men, and || his heart was made like the beasts, and his dwelling *was* with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven, till he knew that the most high God, ruled in the kingdom of men, and *that* he appointeth over it whomsoever he will. * chap. 4. 32. || Or, *his heart equal.*

22 And thou his son, O Belshazzar, hast not humbled thine heart, though thou knowest all this *o*:

o Sins against knowledge, experience, and example, have the highest aggravation. Thy Father was punished for his pride most dreadfully, and thou knewest it, and behold thou art worse then he. God punisheth others for example and warning to us, that we *may hear and fear, and do no more wickedly*, but thou O King *Belshazzar* art more wicked then thy Father; he was restored, but thou art utterly destroyed. And now he goes on to tell for what.

23 But hast lifted up thy self against the LORD of heaven *p*, and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines have drunk wine in them, and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in * whose hand thy breath *is*, and * whose *are* all thy ways, hast thou not glorified. * Job 12. 10. * Prov. 20. 24.

p He instanceth in three or four things. 1. They have brought the Vessels of his house before thee to drink Wine in them, to profane them in your Idolatrous Feast, and ye have all polluted them with your filthy blasphemous mouths, Concubines and all. 2. Ye have praised the Idol gods of Mettal, Wood, and Stone, which cannot hear, nor see, nor know. 3. And hast not glorified the true God in whose hands thy breath is, and all thy wayes. Yea thou hast highly disHonoured, and affronted and reproached him.

24 Then

24 Then was the part of the hand sent from him, and this writing was written.

Mene, Mene, Tekel, Upharsin.

25 And this *is* the writing that was written, MENE MENE, TEKEL, UPHARSIN *q*.

q It is called part of the hand, because the hand appeared parted from the rest of the body.

26 This *is* the interpretation of the thing; MENE *r*, God hath numbred thy kingdom, and finished it.

r *MENE, MENE*, he hath numbred, or it is numbred, it is numbred, these words are doubled for the greater confirmation, to note that the number of his sins, and of his dayes both of Life and reign are full. It relates to the number of the 70 years Captivity now compleated, or to the 70 years for the overthrow of the *Babylonish* Empire, or the Translation of it to the *Medes* and *Persians*, foretold, *Isaiah* 13. and 14. *Jer.* 50. and in the dream, *Dan.* 2. 32.

27 TEKEL *s*, thou art weighed in the balances, and art found wanting *t*.

s Thou art weighed in a hanging balance, alluding to the weighing of goods exactly in scales, and God is said to weigh the mountains in scales, it shews his just proceeding, God is not hasty in punishing, but will give just allowance in weighing, he will hold the scales he will do it fairly before all the World. *t* Thou dost not hold weight, but comest shore vaslly. There is no weight nor worth in thee: Thou hast made light of God in his Honour, People, Vessels: and the Lord makes light of thee, thou art reprobate Silver, false coine; thou art of no value.

† Chald. *Madai and Paras.*

28 PERES *u*, thy kingdom is divided, and given to the † Medes and Persians.

u Separated, divided, broken. *Pharsi.* signifies two things, *broken off*, and *Persian*, noting that, First this Kingdom was broken from *Belshazzar* and his Line, and Family. Secondly, That it was given from the *Chaldeans* to the *Persians*. Then it was divided between the *Medes* and *Persians*, for *Cyrus* took *Babylon*, he was *Persian*, after that he gave part of it to *Darius* his Son-in-law, and he was a *Mede*, and so were as it were Partners. So this vast *Empire* that was one, sole, intire thing under *Belshazzar*, becomes now as it were two divided 'twixt the *Medes* and *Persians*, which thing is curious to observe, from this word *Phars*, *Pharsin*, *Peres*, which signifies not only *dividing* but *Persian*, as *Pliny* testifies, with the *Coxideans*, the *Persians* in Scripture, are called *Elamites*.

29 Then commanded Belshazzar, and they clothed Daniel with scarlet, and *put* a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom *x*.

x Though it were a sad unwelcome message to him, yet he would be as good as his word, and performed his promise: For his Princes were witnesses to it, and the Word of those Kings was counted sacred, besides it was a great thing that *Daniel* had unfolded, all were convinced of it as well as the King. *Quest.* But how comes *Daniel* to accept that now, which he seemed to refuse before, *ver.* 17. *Answ.* He refused before least he should seem to Prophesie for reward, which was dishonourable, now it is as it were forc't upon him, for the King commanded it, and there is as much danger and crime with some in refusing a favour, as boldness in begging.

† Chald. *the Chaldean*, so Gr.

30 ¶ In that night was Belshazzar the king † of the Chaldeans slain *y*.

y Which the Heathen Histories do also confirm. This shews the severity of Gods judgment against the highest offenders, *Psal.* 2. and 110. and 149. *Hos.* 10. 7. It also confirms the truth of Gods threatnings, and of the hand writing as *Daniel* interpreted. Some are fad instances of Gods veracity.

† Chald. he as *the son of*, &c.

31 And Darius the Mede took the kingdom, † *being* || about threescore and two years old *z*.

|| Or, *now*.

z There were two of this name one called the *Mede*, another *Darius* called *Persian*. This in the Text was he that with *Cyrus* besieged, and took *Babylon*: he gave himself the name *Darius*, being before called *Nabonnidus*, he was chief in the siege, and first in the quarrel against the *Chaldees*.

CHAP. VI.

1 IT pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom;

† Chald. *one* so Gr.

2 And over these, three presidents; (of whom Daniel *was* † first *a*) that the princes might give accounts unto them, and the king should have no damage.

a This was *Belshazzars* promise to *Daniel*, he should be the third Ruler in the Kingdom, *chap.* 5. 7, 16, 29. the first was general of the Army, the second President of the Palace, the third of the Land and Provinces.

3 Then this Daniel was preferred above the presidents and princes, because an excellent spirit *was* in him; and the king thought to set him over the whole realm.

b There were three things that made *Darius* greatly favour *Daniel*. 1. Because he Prophesied the destruction of *Belshazzar* and his Reign, for which cause the King of *Babylon* favoured *Jeremiah* the Prophet, *chap.* 39. 11. &c. 2. Because he saw so noble a spirit in him, *the spirit of the holy God*. 3. Because *Darius* himself was old and unfit for Government, and therefore took *Daniel* with him into *Media*, *Jos. Antiqu.* 10. 12. whereby the Lord by advancing *Daniel* made careful provision for his Church. This was an act of great wisdom in *Darius* to prefer men for their parts and merit, and to make them that have most of God in them to be their chief favourites, a thing rarely minded by the Princes of the World, who favour them usually most, that do most gratifie their lusts.

4 ¶ Then the presidents and the princes sought to find occasion against Daniel *c* concerning the kingdom *d*, but they could find none occasion, nor fault: forasmuch as he *was* faithful, neither was there any error or fault found in him.

c Made diligent enquiry, and set their wits a work about it, *who can stand before envy*. This disease always reigns in Princes Courts, every one would be uppermost, and chief Favourite, and quarrel all them that stand in their light: their eye is evil because their Princes eye is good. *d* And so to have made him guilty of Treason, or other High Misdemeanours, unfaithfulness, and falsenesse in the Kings business, but all their wit, and malice could find none, forasmuch as he was conscientiously faithful.

5 Then said these men *e*, We shall not find any occasion against this Daniel, except we find *it* against him concerning the law of his God *f*.

e These proud envious Courtiers. *f* *Pliny* said of old, it is the custom of Courtiers to study how to make innocent men faulty, and Scripture, and experience tells us that the most religious are accounted most dangerous to the Government, and that debauchery is loyalty: and that Flatterers ought to be the best Favorites, *Ezra* 4. 12, 13, 14. *Nehem.* 6. 5, 6, 7. *Esther* 3. 8. *Dan.* 3. 12. and this text, are plain proofs of it; besides the experience of every age to this day. This was for the honour of *Daniels* integrity, and for a brand of infamy upon his malicious enemies.

6 Then these presidents and princes || assembled together to the king, and said thus unto him, || or, *met* King Darius, live for ever.

7 All the presidents of the kingdom, the Governours, and the princes, the counsellers and the captains have consulted together to establish a royal statute, and to make a firm || decree, that || Or, whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

8 Now, O king, establish the decree, and sign the writing; that it be not changed, according to the * law of the Medes and Persians, which † and altereth not.

* Esth. 1. 19. † Chald. *and*

9 Wherefore king Darius signed the writing *m*, and the decree *g*.

g The summe of all was this; they had a plot against *Daniel*, and his people to throw him out of place and favour, to effect that, they fall upon him in the point of Religion. Which they would make to be Treason. How? They contrived an act of uniformity, by an unalterable Law, to ask no petition of any God or man but of the King for one month upon pain of death. They wheedled the King into it, and passed it into a Law. The King sees the plot to be against *Daniel*, and would have saved him, but they held the King to it, they were zealous for executing Laws of their own procuring; it was a net they had privily laid for this holy man, and had got him fast. 1. We see the horridness of this decree against God, for it was to unGod him for a time that *Darius* might be Deified. 2. It is marvellous that *Darius* should suffer himself to be persuaded to this Idolatry, blasphemy, and sacriledge, but that we know it was common to the Kings of the East to shew themselves willing to be accounted Gods. Some give three reasons why *Darius* was persuaded to it. 1. Because he was old, and had not much authority, and by this means, he would gain it highly. 2. Because by this the superstitious *Chaldeans* newly conquered would be the better kept under. 3. Hereby he would seem not at all to be beholden to *Cyrus* for the share of his Government. 3. The wickedness of this Decree appeared also in this, that it brake all the bonds of natures Laws, between superiors and inferiors for one month. 4. The craft of this curied *Cabal*, is seen in this, that they mind *Darius* that it was his honour, interest, and duty to see this Law executed, seeing it was the custom and constitution of the *Medes* and *Persians*, and he himself was a *Mede*. The *Babylonians* had no such Law and Custom, but the others had of old, *Esth.* 1. 15, 19. and *chap.* 8. 8. 5. The courage, zeal and sincerity of *Daniel* in not baulking the course of his devotion for fear of the Kings Edict, but as if he had not been concerned at all in it being overawed by the fear of God, who was superior to all the Gods and Princes of the World, he made the command and institution of God alone the rule of his Worship.

10 ¶ Now when Daniel knew that the writing was signed, he went into his house, and his windows being open in his chamber toward Jerusalem *h*, he kneeled upon his knees *i* three times a day *k*, and prayed, and gave thanks before his God || as he did aforetime *l*.

|| Or, *because he used to do so aforetime.*

h This was 1 *King.* 8. 47, 48, 49. according to *Salomons* Prayer, which doubtless all the devout Jews in their Captivity did observe. *Towards Jerusalem*, not towards the *East* which was the manner of the Gentiles, nor towards the Kings Palace, *lest that* in compliance with the Kings Edict, he should seem to Worship him, but towards the West and the *Temple in Jerusalem*, where the Holy of Holies stood in the West end, and because the Temple was the place where the Lord placed his name and worship, and promised to appear, and accept his people, and their sacrifices, all being a Type of Christ through whom only the Saints are accepted. Which doubtless *Daniel* by Faith had an eye to; believing also that God in his own time would deliver them out of this Captivity, and bring them back again, and that he faithfully minded these things in the midst of his Honours, and Riches, and Imployments. *i* This posture was always used in times of mourning and danger, not that we are tyed to this gesture, but it is a comely posture before the great God; noting of guilt at the bar of Gods tribunal and begging for our lives, by humble confession and humiliation, and craving pardon, and blessing God for his Mercies. *k* Thus *David*, *Psal.* 55. 17. There three times, were one at nine in the morning which was their third hour of the day. *Act.* 2. 15. the 6th. hour was at twelve a clock, then *Peter* prayed, *Act.* 10. 9. The 9th. hour was our three in the Afternoon, which was the time of the evening Sacrifice, 1 *King.* 18. 36. *Act.* 3. 1. it is called the hour of Prayer, and at that our Saviour *Christ* offered up himself a Sacrifice for us, *Matth.* 27. 46, 50. Now *Daniel* ordered his affairs so, though great, that they should not hinder his solemn devotions to God. *l* By which we see he was a holy man, also that he did not abate his Prayers for the Kings command, nor did he rashly break the Law, by doing it purposely, because he did no more then he was wont to do in serving his God. *Daniel* did not imprudently much less sinfully in this action. 1. Because he would have declared by it that he preferred Man before God. 2. It was against the Law of Nature, which commands God to be Worshipped. 3. Against the dictates and peace of his own Conscience. 4. Against the people of God, whom he would grieve and stumble by this forbearance. 5. Because his enemies, by hardning them in their evil way, and giving them occasion of triumphing, and blaspheming.

11 Then these men assembled, and found Daniel praying and making supplication before his God *m*.

m This design being laid by them, they watched narrowly, and it took, they came and found all open, he feared not to be found praying he prevented their breaking open doors, and rushing in, or making proof; he owned all, and freely offered himself.

12 Then they came near, and spake before the king concerning the kings decree, Hast thou not signed a decree, that every man that shall ask a *petition* of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions *n*? The king answered and said, The thing *is* true, according to the law of the Medes and Persians, which altereth not *o*.

n They had enough now, they came with open mouth, they pleaded the breach of the Kings Lawes, they tell the King he had signed it, and it could not be disannulled, the Kings Authority, and the honour of the nation lay at stake. *o* The King owned such a Law and it was unalterable.

13 Then answered they and said before the king, That Daniel *p* which *is* of the children of the captivity of Judah *q*, regardeth not thee, O king, nor the decree that thou hast signed *r*, but maketh his petition three times a day.

p Here they call him, *That Daniel* as verse 5. that *Daniel*, both by way of contempt, when they had laid him low in their thoughts and words, intending the King should have the same thoughts of him too, hereby they should have the finer blow at him. *q* A Prisoner at mercy, and yet rebelliously slights the King and his Laws. What? because he chose to obey God rather then men, and ungodly Laws, as this was in the height, well thats his great crime, that he prayes to his God 3 times a day. *r* Which we account dishonourable to thy greatness and unsufferable from such a mushrom as he is. What do all the Native Subjects of the King keep his Laws, and must this *Daniel* presume to break them and be indemnified? Wilt thou tolerate this, O King?

14 Then the king when he heard *these* words *, was sore displeased with himself *s*, and set *his* heart on Daniel to deliver him: and he laboured till the going down of the sun, to deliver him *t*.

* so Mark 6. 26.

s He was not wroth with *Daniel* as *Nebuchadnezzar* upon the Accusation against the three young men, *chapter* 3. 19. but he was angry with himself, that he should be so moved by his Courtiers, against an innocent person of so much Honour and Honesty. *t* This made him labour to save *Daniel* *till Sun set*. Sometimes blaming his own inadvertency, and levity in so rash and sinful a Decree. Sometimes considering the great reverence of so Holy a man. Then the cruelty and craft in laying snares by Laws made on purpose against the best people, in his Court, and Kingdom. Then withal how hard it was to break or elude a Law that was by custom unalterable, and how unsafe to reject his Princes when they pleaded for the King and his Laws.

15 Then these men assembled unto the king, and said unto the king, know, O king *u*, that the law of the Medes and Persians *is*, that no decree nor statute which the king establisheth, may be changed *x*.

u These were bold men they were resolved to follow their blows, and would have their will rather then the King should have his in this case, which on the Kings part was honourable, and royal to retrive an evil act, and to retract, at least to mitigate a rigid, and rash Decree. *x* Thus *Haman* contrived, and pleaded, yet there was a way found to prevent execution. *Esther* 8. Again this Law which they plead was fundamental to make all Lawes and Decrees immutable, was absurd, and impolitick for Laws should be essentially changeable by the Lawmakers, because they often see greater cause to change a Law when it grows obsolete, and burdensome, though before thought necessary then to make it at first: whereof we have sufficient instances in all Nations in all ages. Will any Legislative power in the World so bind their own hands as to entail a yoke upon themselves and nation, which they and posterity could not remedy, the intent of the Lawgiver is the Law, the equity of it is the obligation of it, which also is the true measure of its duration.

16 Then the king commanded, and they brought Daniel *y*, and cast *him* into the den of lions *z*: *Now* the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee *a*.

y He had a good mind to do *Daniel* a kindness, but he could not stem the Tyde of his Flatterers, who being croft might machinate some mischief against him, having this plausible pretense for it, they stood for the fundamental Laws of the Land, which the King endeavoured to null by his prerogative for the sake of one person his pure vassal being an alien, and of another Religion, which was contrary to that which was by Law establisht. *z* Thus the best man in the Kingdom, becomes a Sacrifice to the malice of the vilest men; the King consenting and commanding it against his Conscience, but for reason of State, being inexcusable, for assuming, the honour and worship of a God exclusive, to all other Gods and Worship, and for all that he was convinced of the true God, would not Worship him, nor suffer others to do it, under pain of death. *a* No thanks to him; why then did he cast the Servant of God to the Lions to try experiments upon him? no, to excuse himself, and to comfort *Daniel*; but to little purpose either.

17 And a stone was brought, and laid upon the mouth of the den, and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel *b*.

b They are resolved to make all fast, and sure: So did all Enemies of the three young men, by the hellish heat of the fiery furnace. So did the Enemies of *Christ*, *Matth.* 27. *chap.* 66. verse. So did *Herod* serve *Peter*, *Act.* 12. 4. &c. Thus *Paul* and *Sylas* were made sure, *Act.* 16. 23, 24. Thus the Heathen Persecutors that thought by variety, cruelty and universality of persecutions and torments, to drive the Christian Religion out of the World, and thus *Anti-Christ* by *Crusadoes*, *Massacres*

fasters and *Bearings*. In this *stalling of the Den* they took away all power from the King of delivering *Daniel* because they knew he favour'd him. By which the power and providence of God for his preservation and deliverance was the more signalized, *Acts* 4.26,27,28. Thus the Lord gratifies the enemies of his people oftentimes as if they had a Commission from him to do their worst; and they go agreat way in it, as far as they have rope, *Isa.* 10. 6, 7. *Luke* 22. 53.

18 Then the king went to his palace, and passed the night fasting *c*: neither were ‖ instruments of musick brought before him, and his sleep went from him.

‖ Or, *tables.*

c Yea, and without instruments of Musick, and Sleep. The King was in perplexity, he was under great Conviction that he had done very dishonourably and cruelly, by hearkening to the counsel of his wicked Courtiers, he should have rescinded his rash decree, and rated them for their Barbarity against *Daniel*, and have over-ruled them, and let him out; he is convinced of all this, and grieves for it, but to little purpose; many are displeased with themselves for their Vices, yet are drawn away with them; and upon point of honour or other carnal ground, never come to true Repentance, which consists in a change of heart and life. *Herod* was a like troubled for *John Baptist*, but for all that, for his Oath sake to a wanton wretch, and for the Companies sake, he sent and beheaded him, *Math.* 14 9.

19 Then the king arose very early in the morning *d*, and went in haste unto the den of lions.

d Warching, and grieving, and being between fear and hope longing to be satisfied.

20 And when he came to the den, he cried with a lamentable voice unto Daniel, *and* the king spake and said to Daniel, O Daniel, servant of the living God *e*, is thy God whom thou serveſt continually, able to deliver thee from the lions *f*?

e This was a commendation both of *Daniel* and his God, though he served both very coarily. *f* Is he omnipotent: surely if ever he will put forth his power, it will be in thy case. for thou serveſt him continually, thou wilt not be frightened from his service by savage beasts, by ramping and roaring Lions, now it will appear what thy God will do for his Servant. Ah poor King, God is a better Master to his Servants than thou art; even to *Daniel*.

21 Then said Daniel unto the king, * O king, live for ever *g*.

* chap. 2. 4.

g He prays for the Kings prosperity though he suffered under his hand.

22 My God hath sent his angel, and hath shut the lions mouths that they have not hurt me *h*: forasmuch as before him innocency was found in me *i*; and also before thee, O king, have I done no hurt *k*.

h He had his eye specially to him whose Cause and Honour was concerned in this matter. The Lord either took the Lions hunger away from them, or made *Daniel* appear terrible to them; or literally, shut their mouths. *i* Because by faith he trusted in the Lord, *Heb.* 11. 33. therefore the Papists from hence falsly conclude Justification by Works and Merits, assigning fallaciously a false cause instead of a principal, formal and meritorious Cause; for the word *forasmuch* or *because* in Scripture doth often signifie an occasion rather than a Cause, *Psal.* 25. 11. *Pardon my sin for it is great.* *Daniel* did not use to argue thus, but the contrary, *Dan.* 9. 7, 18. *Daniel* pleads the innocence of his cause to the King in Suffering, not the righteousness of his Person; and that the Lord delivered him to assert his Honour in his unjust Sufferings. *k* Nor have I sinned against thee, O King; the Fear of God is set before Honouring of Kings, 1 *Pet.* 2. 17.

23 Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God *l*.

l He trusted in Gods Power and Faithfulness, not to work a Miracle but commitred himself to him as a righteous Judge; who would deliver here, or save him hereafter.

24 And the king commanded, and they brought those men which had accused Daniel, and they cast *them* into the den of lions *m*, them, * their children, and their wives *n*; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

* See Deut. 24. 16. 2 Kin. 14. 6.

m Thus they digged a pit for another and fell into it themselves, which the Heathens say was a very just Law, the Law of Retaliation, which the Lord doth often observe, as in *Adonibezec*, and *Abels* cases, and many more. *n Darius* was yet cruel in this execution, because he cast in with them to the Lions, their *Wives* and *Children*. This is not without precedent in Scripture, as in *Corah* and his Company, *Achan* and *Haman*, for the greater terror; For the Kings Justice in this Fact, we need not trouble our selves, it being the Custom of the Arbitrary Tyrants of the East.

25 Then king Darius * wrote unto all people, nations and languages that dwell in all the earth, Peace be multiplied unto you.

* chap. 3. 31. and 4. 1.

o i. e. Of the known Earth then, being chiefly that great Empire; for what had he to do in all the World besides: It is usual with the *Turk*, *Tartar*, *Chinese*, to arrogate the same universality with the like Pride.

26 I make a decree, that in every dominion of my kingdom, men tremble and fear before the God of Daniel *p*: for he *is* the living God, and stedfast for ever, and his kingdom *that* which shall not be * destroyed, and his dominion *shall be ever* unto the end *q*.

* chap. 2. 44. 7. 14. 27.

p Take heed how they speak evil of this great God, but own and honour him as such; whereof he gives the reason following. *q* You would take *Darius* by these words to be a Convert; how far this went with him, and how long it lasted who knoweth. Surely if he were in earnest, he would forsake his Idolatry, and set up the Worship of the true God in his Kingdom, that his Subjects might turn from dumb idols, as inconsistent with the living God and his Worship. Howbeit, its clear that *Darius* had learnt this Doctrine from *Daniel*, whom he heard and honoured, and was the more convinced of it by this miraculous deliverance of *Daniel* from the Lions.

27 He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the † power of the lions.

† Heb. the hand of.

28 So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian *r*.

r Chap. 1. *ult.* Who was after *Darius* his death, which was called, say some, *Nabonnedus*. *Daniel* continued all this time in great Honour.

CHAP. VII.

1 IN the first year *s* of Belshazzar *t* King of Babylon, Daniel † had a dream, and visions of his head upon his bed *u*: then he wrote the dream, *and* told the sum of the ‖ matters.

† Chald. *saw a dream.*

‖ Or, *words.*

This Prophesie is written in *Chaldee*, to be a monument and document to him, of the Reverence his Father and Grandfather shewed towards God, who had done such mighty works for them, and against them to humble their Pride, and make them know that the high God ruled, and they reigned at his Mercy. Howbeit *Belshazzar* made no use of it, but lifted himself up in profaneness and pride till the Wrath of God pluck't him down. *s* Now *Daniel* begins to declare the Visions God shewed him at sundry times, therefore he goes back to the first year of *Belshazzar*. *t* It is observed by the Curious, that the word *Belshazzar* is here changed by the Prophet, one letter transposed, which alters the signification greatly; for in his name בֵּלְשַׁאצַּר, *chap* 5. 1. which signifies *treasures searched out and possessed*; but the word in the Text is this, בֵּלְשַׁצַּר, which *Bell is consumed with the fire of an enemy*, as was prophesied by *Jeremy*, *chap.* 50. 2. and 51. 44. See *Jer.* 51. 25, 58. The *Jews* used to change the Names of Idols and Idolaters, and it turned to a reproach to them, as *Grotius* proves well out of *Moses de Kotzi*. *u* These visions of *Daniel* were sent, and recorded by him in writing for the benefit of the *Church*, to rectifie their mistake; for they thought all things would succeed prosperously after they returned out of their Captivity: yet they should find a world of troubles in many Generations following, seeing of the 4 great Monarchies, which he calls Beasts, there was but one passed, and that they should find three more yet to come. This *Daniel* dreamed, saw, wrote, and told the sum of it.

2 Daniel spake and said I saw in my vision by night, and behold, the four winds of the heaven *x* † strove upon the great Sea *z*.

† Chald. *rose up.*

x What is meant by Winds because *Daniel* doth not expound, Expositors think there is room left for every ones conjecture wherein that seems most likely, that by the 4 Winds of the great Sea is signified commotions of contrary Nations and Fashions striving together by Wars, and producing these 4 Beasts successively. That this is often signified by Winds, see *Jer.* 49. 36. and 51. 1. In the destruction of *Babylon*, the first Monarchy;

chy; and of *Elam*. *i. e.* the *Persian* Monarchy. *z* The great Sea in Scripture is the *Mediterranean Sea*, called now, *Levant*, *Archipelago*, *Straights*, &c. 1. *Comparatively*, for the People, called Lakes, Seas, as the Sea of *Galilee*, *Genneareth*, *Cinneroth*, the *dead Sea*, or *Lake of Sodom*, but the *Mediterranean* was *Jamma rabba* the great Sea for his length and breadth; above all the Lakes put together, though it be it self but a Lake in comparision of the *Atlantick* and *Indian* Oceans. 2. *Great Sea*, because the great Stage of Action hath been on it, and adjoined to it: and all the four great Monarchies have been Masters of it. 3 *Allegorically*, for it is usual in Scripture to compare People to waters, and Nations to Seas, *Rev.* 13. 1. and 17. 15. called to from the confused noise of it, *Rev.* 10. 6. and from the unstablenesse of them, always running and rolling with every wind as it blows, indangering those that ride upon the backs of its swelling waves.

3 And four great beasts came up from the sea, diverse one from another *a*.

a That is four great Monarchies, great in comparison of particular Kingdoms that were little to them; Beasts for their Idolatry and Tyrannical Oppressions and Depredations.

4 The first *was* like a lion *b*, and had * eagles wings *c*: *and* I beheld till the wings thereof were pluckt *d*, ‖ and it was lifted up from the earth, and made stand upon the feet as a man, and a mans heart was given unto it *e*.

* Ezek. 1. 4. 8. 40. & 10. 12.

‖ Or, *wherewith.*

b One the king of Beasts, the other the King of Birds, for which he is called the golden head, as *Dan.* 2. 32, 38. This was the *Chaldean* or *Assyrian*; whose seat was first at *Babylon*, after at *Nineveh*, and then at *Babylon* again. *c* They were swift over-running many Countreys, and brought their Monarchy to a prodigious height in a short time. Thus *Jeremy* prophesied, he should come up as clouds, his Chariots shall be as a Whirlwind, his Horses are swifter than Eagles: in the 7th. verse call'd a *Lion* and here like *clouds*, *whirlwinds* and *Eagles* for swiftness, *Jer.* 48 40. *Ezek.* 17. 3. *d* Which was first in stopping the carreer of their Victories, and after in casting them out of their Kingdom, the Nation was not destroyed, but their Monarchy. *e* This was truly verified in *Nebuchadnezzar* after he was as a Beast turned out amongst Beasts. *Dan.* 4. 31. 32. 33. 34 and finished upon his Son *Belshazzar* for not taking warning, *Dan.* 5. 22.

5 And behold, another beast, a second like to a bear *f*, and ‖ it raised up it self on one side *g*, and *it had* three ribs in the mouth of it *h*, between the teeth of it: and they said thus unto it, Arise, devour much flesh.

‖ Or, *it raised a dominion.*

f Viz. The *Medes* and *Persians*, a fierce, grim, ravenous creature, and barbarously cruel. especially the Mountainous part. as of *Caucasus*, *Armenia* and *Media* by the *Caspian Sea* near the *Tartars*, and that which borders upon the *Mogul*, the *Usbeques*, and the *Sabaut*; read *Isa.* 13. 17, 18. *Jer.* 51. 48, 50 called spoilers. See *ver.* 11. *&c.* Thus God sent in the Northern Bears upon *Babylon* to devour flesh. See how God calls them against *Babylon*, *Jer.* 51. 20, 21, 22, 23. 27, 28. he reckons *Ararat*, *Nenni*, and *Ashkenas*, and the *Medes*, *i. e. Armenia*, *Parthia*, *Hyrcania*, *&c*, the rough Northern hungrey Bears. *g* On one side, *i. e.* the North side; for the *Mede* first arose and sent to *Cyrus* the *Persian* to come in and assist him against the *Assyrian*, and made him General. *h* Several of the *Babylonian* Subjects revolted from the *Babylonian* (and all these made the three Ribs) as the *Hyrcanians*, and *Gobrias*.

Xen. lib. 4. c. 3. & 77.

6 After this I beheld, and lo, another like a leopard *i*, which had upon the back of it four wings of a fowl, the beast had also four heads *k*, and dominion was given to it *l*.

i This Leopard was the *Grecian* Monarchy; a *Leopard* is less than a Lion, so was this Monarchy at first, but yet durst fight with a Lion; so did *Alexander* encounter *Darius* with a force very small to the other. A *Leopard* also for his swiftness; therefore described with *four wings* on his back. *k* Also because his Commanders that succeeded him were four of his chief Commanders, that divided that Empire into four parts between them; and these were the four Heads to whom Dominion was given, *Ptolomy*. *Seleucus*, *Philippus*, *Antigonus*. or as others, *Perdiccas* and *Meleager*, *Dan.* 8. 21, 22. *l Alexander* did this by the mighty power of God else how could he conquer *Darius* that had 600000 with 30000 and in so short a time go conquerer over *Asia* to the *East-Indies*; I mean that part which now the *Mogul* possesseth; where he fought with *Porus* and beat him.

7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly *m*; and it had great iron teeth: it devoured and brake in pieces; and stamped the residue with the feet *n* of it, and it *was* diverse from all the beasts that *were* before it, and it had ten horns *o*.

m This was the *Roman* Empire; for that followed the *Grecian*, and was monstrous as to his rise and progress, *n* As to the variety and cruelty of the Government. It made use not only of *Italians* but *Spaniards*, *Gauls*, *Germans*, *Britans*, which made their Armies hard, and hard as Iron, which broke in pieces the Gold, Silver and Brass. But its plain this is the last Kingdom of the four that was to be destroyed by Christs Kingdom, and this work was to be doing till the last age, *ver.* 13. *o i.e.* Kings, *ver.* 24. *Rev.* 17. 12. called *Horns*, *i. e* of iron, as the Teeth were, *i. e.* cruel and persecuting; as Beasts push and gore with their Horns.

8 I considered *p* the horns, and behold, there came up among them * another little horn *q*, before whom there were three of the first horns pluckt up by the roots *r*: and behold, in this horn *were* eyes like the eyes of a man, and a mouth speaking great things *s*.

* Ver. 21, 24. chap. 8. 9.

p Daniel considered, and this calls upon us to consider the matter. *q* Some will have the *Turk* meant, others before him, *Antiochus Epiphanes*, others *Julius Cæsar*, others *Antichrist*. Its certain the horn that riseth out of the He-goat, is *Antiochus*, *Dan.* 8. 9, 10, 11, 12. but the horn here mentioned riseth out of the fourth Beast, or under him. Therefore he must be the *Turk* as some will have it, or the *Romish Antichrist*; not the *Turk*, being the Horn signified only one King, *ver.* 24. 2. He must gain all the 4th. Kingdom. 3. He must reign before the Kingdom of Christ is erected. *r* Some will have *Ægypt*, *Asia*, and *Greece* to be the 3 which are possessed by the *Turk*; but though he hath got the *Egyptian* and *Constantinopolitan* which are two, must the *German* be the third? He hath pushed hard for it now of late. *s* This again some interpret of *Antiochus*, some of *Mahomet*, some of the *Cæsars*, others of *Antichrist*, all concerning their craft, and blasphemies, which properly can be meant but of one.

9 I beheld till the thrones were cast down *t*, and the ancient of days did sit, whose garment *was* white as snow *u*, and the hair of his head like the pure wool *x*; his throne *was like* the fiery flames *y*, *and* his wheels *as* burning fire *z*.

t By Thrones cast down must be meant the Kingdoms of this World, destroyed by Christ the King, and judge of all, called the *ancient of days* because of his Eternal Deity: *without beginning and end of days.* *u* Thus Kings *Vice-Roys* were clothed, *Gen.* 41. 42. as *Joseph* in fine Silk, and *Mordecai*, *Esth.* 8. 15. *x Rev.* 1. 14. Noting his innocence, and righteousness in Judgment, *Isa.* 42. 4. *y* This notes his Majesty in Judgment, see *Psal.* 50. 3, 4. *Mal.* 4. 1. *Rev.* 19. 11, 12. *z* Arguing the greatest and most formidable state of the last Judge, and judgment: alluding to the Kings who had moveable Thrones, and they had wheeles, it notes also Gods swiftness in Judgment, *Mal.* 3. 5.

10 A fiery stream issued, and came forth from before him *a*: * thousand thousands ministred unto him, and ten thousand times ten thousand stood before him *b*: the judgment was set, and the books were opened *c*.

* 1 Kin. 22. 19. Psal. 68. 17. Rev. 5. 11.

a Psal. 50. 3. Noting his Justice and Wrath, in giving Sentence and executing it. *b* This is the great Assize. *c Rev.* 20. 11, 12. This say some is spoken agreeable to the *Synedrium* or *Sanedrim*, and after the manner of men, and notes the book of Life, of Gods Eternal Decree, the book of Gods Omniscience, *&c.*

11 I beheld then, because of the voice of the great words which the horn spake: I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame *d*.

d This cannot but be meant of the Ruine and Judgment of *Antichrist* till the Beast was slain, and his body destroyed, and given to the burning flame, 2 *Thes.* 2. 8. *Rev.* 17. 8. and 19. 20. and 20. 10.

12 As concerning the rest of the beasts, they had their dominion taken away *e*: yet † their lives were prolonged for a season and time.

† Chald. *a prolonging in life was given them.*

e The Prophet chiefly intends the fourth Empire, and therein the proud, blasphemous Horn: yet did not wholly omit to speak of the three first Empires, and what became of them. He saith they were wholly taken away, that is successively, as Histories tell us. The Beast and the Horn perish together, for the holy Ghost tells us that the Horn shall prevail against the Saints till the ancient of dayes come to sit in Judgment, and because the Session of Judgment in *Daniels* vision was principally to pluck up by the Roots that wicked Horn, *ver.* 26. following, *Daniels* expectation had failed him, if the Horn had not perished with the Beast. Besides the state of the Beast under the Horn was to be a time, times, and the dividing, *ver.* 25. of which more when we come to it.

13 I saw in the night-visions, and behold, *one* like the son of man, came with the clouds of hea-

heaven *f*, and came to the ancient of dayes, and they brought him near before him *g*.

f That is, the Messiah; this is the same with the stone, *Dan.* 2. he came *with the clouds of heaven*, Mat. 24. 30. *i.e.* gloriously, swiftly and terribly. *Jer.* 4. 13. *g* This relates to his Ascension, *Acts* 1. 9, 10, 11. at which time though *King* before, Mat. 2. 2. yet now and not before he seems to receive his Royal investiture for the protection of his *Church* and curbing of their Enemies, which he sayes he had before, *Mat.* 28. 18. 1 *Cor.* 15. 25. *chap.* 2. 44.

14 And there was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion *is* * an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

* chap. 2. 44. Mic. 4. 7. Luk. 1. 33.

15 I Daniel was grieved in my spirit in the † Chald. *sheath.* midst of *my* † body, and the visions of my head troubled me *h*.

h I was transported even to astonishment with the vision, it was so strange, surprising and terrible to me.

16 I came near unto one of them that stood by *i*, and asked him the truth of all this *k*: so he told me, and made me know the interpretation of the things.

i That is to an Angel, that ministred, *Zech.* 3. 4, 7. *k* That I might learn of him the true and full meaning of this Vision; which the Angel readily told him.

17 These great beasts, which are four, *are* four kings, *which* shall arise out of the earth *l*.

l Men of the Earth, of earthly Principles, Idolatrous, Ambitious, Sensual, Tyrannical; who after they have acted their parts, shall be driven off the Stage into the Tyring Rooms of death and destruction.

18 But the saints of the † most High shall take the kingdom *m*, and possess the kingdom for ever, even for ever and ever.

† Chald. *high ones*, that is, *things, or places.*

m Jesus Christ being their King, they shall reign with him, *Rev.* 1. 6. and 20. and possess the Kingdom, for ever, *Mat.* 19. 28. 1 *Cor.* 1. 9. and 6. 3. 1 *Pet.* 2. 9. *Rev.* 5. 10. This shall be for ever, because Christs Kingdom is the last Kingdom, never any shall succeed after that.

19 Then I would know the truth of the fourth beast, which was divers † from all the others *n*, exceeding dreadful, whose teeth *were of* iron, and his nails *of* brass, *which* devoured, brake in pieces, and stamped the residue with his feet.

† Chald. *from all these.*

n I would fain know it more perfectly and exactly, because the *Jewish* Nation and Church were to be scatter'd, long, by, and under the fourth Beast.

20 And of the ten horns that *were* in his head *o*, and *of* the other which came up, and before whom three fell, even *of* that horn that had eyes, and a mouth, that spake very great things, whose look *was* more stout than his fellows *p*.

o What they meant: *p i. e.* He had more power and more fierceness. This is wont to be interpreted of *Antiochus*, and the persecuting Emperours, because it agrees well to them.

21 I beheld, and the same horn * made war with the saints, and prevailed against them;

* Rev. 11. 7. and 13. 7.

22 Until the ancient of days came, and † judgment was given to the saints of the † most High; and the time came that the saints possessed the kingdom *q*.

† Chald. *the judgment.* So Gr.
† Chald. *high ones.*

q This shews plainly the Horn is Antichrist of *Rome*, or the Whore that rides the Beast, and this is more apparent in the interpretation of the *fourth beast and the ten Kings.*

23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be divers from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24 And * the ten horns out of this kingdom *are* ten kings *r that* shall arise: and another shall rise after them, and he shall be divers from the first, and he shall subdue three kings *s*.

* Ver. 7, 8.

r Which *Junius*, *Piscator*, *Pelanus* make to be the Kings of *Syria*, and reckon ten of them, and that is not all neither; the 10th. *Antiochus*, but this cannot be. for he died 160 years before Christ. *s* Others interpret the other *that riseth after the ten, and that shall subdue three*, to be *Mahomet*; but *Maidonate* himself saith it agrees better to *Antichrist*, and 25 *ver.* too, where he speaks of *changing times and laws, which God hath set.* None of which things he could do, but that God gives him Commission for it, till Gods set time be fulfilled, which is three years and half, *i. e.* 1260 years; or 42 months which is all the time of the Witnesses prophesying in Sackcloth, of the Churches being in the Wilderness, and of Antichrists Reign, *Rev.* 11. 3. and 12. 6. and 13. 5, 6, *&c.* Mind those places, and compare this of *Daniel* with them, and the 26, and 27. How he shall be judged and executed. The sixth and seventh Vials will decide, and illustrate all this.

25 And * he shall speak *great* words against the most High, and shall wear out the saints of the † most High, and think to change times and laws: and they shall be given into his hand, until a time and times and the dividing of time *t*.

* chap. 8. 24. 25. 11. 36.
† Chald. *of the holy ones.*

t The numbers of *Daniel* and *John* seem to agree. *Daniel* was certainly prophetical in these things, and his prophesie reacheth to the end of times, even of *Antichrists* Reign. I will not deny but *Antiochus* might be a Type and fore-runner of *Antichrist*, and did many things against the *Jewish* Church, with Craft, Cruelty and Blasphemy: but he was no part of the fourth, but of the third Beast; whereas *Daniel* here points mainly at the *Roman* Power and Persecution, especially by the *little Horn*, which lasted to his ruine; after which it is clear the Lord Christ will Reign in and over his Saints much more gloriously, which the *Jews* will never be beaten from, because there are so many signal places in the Prophets speaking of it, yet unfulfilled, and in the *Apocalypse* to the wise Reader, after the Beast and Whore are destroyed with all their supporters. But enough of that at present.

26 But the judgment shall sit, and they shall take away his dominion, to consume, and to destroy *it* * unto the end.

* chap. 8. 25.

27 And the * kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the † most High, whose kingdom *is* an everlasting kingdom, and all ‖ dominions shall serve and obey ‖ him.

* Luk. 1. 33.
† Chald. *high ones.*
‖ Or, *princes.*

28 Hitherto is the end of the matter *u*. As for me Daniel, * my cogitations much troubled me, and my † countenance changed in me *x*: but I kept the matter in my heart.

* Ver. 15.
† Chald. *brightness.*

u i. e. Of the Vision, and the Angels interpretation. *x* 1 Because it became him so to be, as a holy wise man ought to be in that case. 2 By this impression made upon him, God would have it laid up in his heart to be drawn out occasionally, and delivered to his People, and that all these wonderful discoveries from God might engage him more earnestly in Prayer for the Church of God as he doth, *chap.* 9.

CHAP. VIII.

1 IN the third year of the reign of king Belshazzar *y* a vision appeared unto me, *even unto* me Daniel, after that which appeared unto me at the first *z*.

y This follows then in time after the former: Those things that were meet for the *Chaldees* to know, are recorded by *Daniel* in that Tongue, but now he writes in *Hebrew* which lasts to the end of the Book, because these things relate to the Church of *Christ*, *Jew* and *Gentile* to the end of the World. *z* In the other Vision he speaks of all the four Monarchies; here only of the three first: this vision being both as a part, and a Comment upon the first.

2 And I saw in a vision (and it came to pass when I saw, that I *was* at Shushan *in* the palace, which *is* † in the province of Elam *a*) and I saw in a vision, and I was by the river of Ulai *b*.

† Heb. *in the palace.*

a In his mind and thoughts, not bodily, and was by the River *Ulai*; some think he was locally there, being sent thither in Embassy by *Cyrus*; but *Daniel* was now at *Babylon*, when it was besieged and taken, *Dan.* 5. he was only there in Spirit, as the Prophet *Ezekiel* saith he was in *Jerusalem*, *Ezek.* 8. 1. Now *Daniel* had this Vision at *Susan*, because their deliverance was to come by *Cyrus* the *Persian*, or *Elamite*, for *Elam* is *Persia*. This City was called *Susthan*, *i. e.* a *Lilly*, for the pleasantness of it; such names they give also their Cities in *China*. *b* A River whose waters were so wholesome, that they were carried far, and the king drank of no other.

3 Then I lifted up mine eyes, and saw, and behold, there stood before the river a ram, which had two horns *c*, and the two horns *were* high *d*: but one *was* higher than † the other *e*, and the higher came up last.

† Heb. *the other.*

c By

c By which is meant the Kingdom of the *Medes* and *Persians*, as it is in *ver.* 20. where it is so interpreted. Before he was called a *Bear*, and here a *Ram*, both noting the same thing though by different expressions. A Ram because he is a fighting creature, pushing. *d i. e.* They were very powerful. *e i.e.* The *Median*, that it *came up last*; but afterward the *Persian* was much Superiour in magnificence and fame, which was verified in *Cyrus*; who had an incredible heap, even 50 Millions of Talents. See *Curtius* and *Strabo*.

4 I saw the ram pushing west-ward *f*, and north-ward *g*, and south-ward *h*: so that no beasts might stand before him *i*, neither *was there any* that could deliver out of his hand, but * he did according to his will, and became great *k*.

* chap. 11. 3.

f i. e. Towards *Babylon*, *Syria*, *Cappadocia*, *Asia the less* and *Greece*, all Westward from *Media* and *Persia*; for the *Persians* under *Darius* and *Xerxes* made War against *Greece*. *g i. e.* Against the *Armenians*, *Iberians*, *Lydians*, *Colchi*, *Caspians*. *h i. e.* Against *Æthiopia*, *Arabia*, *Ægypt*, which *Cambyses* invaded. *i* They prospered and conquered all as did *Cyrus*. *k* He prevailed against all that opposed, and did what he would without controul, and became the greatest King of the Earth then.

5 And as I was considering, behold, an he-goat *l* came from the west, on the face of the whole earth *m*, and ‖ touched not the ground *n*: and the goat *had* † a notable horn between his eyes *o*:

‖ Or, *moved not in the ground.*
† Or, *a horn of note.*

l Alexander the great King of *Macedonia*, and all *Greece*, called a *He-goat* because the *Greeks* were called *Egeans*, so was their Sea that Country and its Islands abounding in Goats, as the word, signifies *goatish*. The word *he-goat*, signifies a *young he-goat*; for so was *Alexander*, called *pilcus juvenis*. the he-goat goes before the Flock, *Jer.* 50. 8. This notes him to be the *Grecian* Captain and Leader. This He-goat answers to the Belly and Thighs of the Image, and to the Leopard and third Beast. *m i. e.* In that part of *Asia*, where he opposed *Xerxes*, and over-ran all the Eastern Empire. *n* Therefore called a *Leopard with wings*, for he conquered with incredible swiftness in a short time, for in six years space he overcame the *Medes* and *Persians*, *Babylon*, *Egypt*, and all the Countries round far and near, as if he had but travell'd over them, he so *came*, *saw*, and *overcame* them. *o* This was *Alexander* the great, the *Western* Emperour. Creatures that have one horn are therefore strong as the *Monoceros* or *Unicorn*, *Num.* 23. 22. *between his eyes*, noting his power, and policy; also his wise Council, Captains and Conduct, as *Parmeno*, *Clitus*, *Philotes*, &c.

6 And he came to the ram, that had two horns *p*, which I had seen standing before the river: and ran unto him in the fury of his power.

p i. e. The King of *Media* and *Persia*, and joined battel presently and furiously, *Jehu* like.

7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns *q*; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him *r*, and there was none that could deliver the ram out of his hand.

q Artaxerxes Mnemon, by aiding *Cyrus* against him; and then *Darius Codomannus*, these are the two horns, or the *Medes* and *Persians*. *r* He overthrew him utterly that he could never rise again. This was at *Granicum*, *Issum*, and *Arbela*.

8 Therefore the he-goat waxed very great *s*, and when he was strong, the great horn was broken *t*: and for it came up four † notable ones * toward the four winds of heaven *u*.

† Or, *of sights.*
* Ver. 5.
* chap. 11. 4.

s By conquering all the Eastern Empire and power even to *India*. *t* This was the mighty power of the Lord of Hosts, who is higher than the highest, and stronger than the strongest though they seem invincible: *Verily every man at his best estate is altogether vanity*, Selah. When *Alexander* the Great was greatest, in his Youth, not 33 years old; when he called himself the Son of *Jupiter*; when he was swoln with Victories, and successes; then was he broken, and that to pieces, for he, his Mother, Son, Brother, and all his kindred were destroyed. So weak are the greatest to bear prosperity long! for this wonder of Men, by Pride, Luxury and Passion, prepared himself for Ruine; he that wept because he had not another World to Conquer, and wanted breathing room in this, how soon was he tumbled into a Grave of 6 foot? *u* 1 *Antipater* got *Greece*. 2 *Asia* was possessed by *Antigonus*. 3 *Ptolomy* got *Ægypt*. 4 *Seleucus* had *Babylon* and *Syria*. All these were variously scituated, to the East, *Babylon* and *Syria*; to the South, *Ægypt*; to the North, *Asia the less*; to the West *Greece*.

9 And out of one of them * came forth a little horn *x*, which waxed exceeding great, toward the south *y*, and toward the east *z*, and toward the pleasant *land a*.

* chap. 7. 8. 11. 21.

x This little horn was *Antiochus Epiphanes*, he arose out of the *Seleucide* of *Syria*: Called a little horn, 1 Because he was much less than *Alexander*, called a notable Horn, *ver.* 5. 2 Little, because he was the youngest of his Brethren. 3 He was held a Prisoner and Pledge at *Rome*, whence he escaped. 4 Little, because he had nothing at first of Greatness and Heroick Nobleness in him, also of low Fortune. *y i. e. Egypt*, where he besieged and took many places from *Philometer*, till the *Romans* stopped him. *z i. e.* In *Syria*, *Babylon*, *Armenia*. *a Judea*, so called because of the Temple and People of God in it, and the fruitfulness of it, *Ezek.* 20. 6. *the glory of all lands.* So *ver.* 15. *Psal.* 48. 2, 3, *&c.* *Jer.* 3. 19. *Dan.* 11. 16, 41, 45.

10 And it waxed great, *even* ‖ to the host of heaven *b*, and * it cast down *some* of the host, ‖ and of the stars to the ground, and stamped upon them.

‖ Or, *against the host.*
* Rev. 12. 4.
‖ Or, *even of the stars.*

b i. e. The Church of God Militant, who worship the God of Heaven who are Citizens of Heaven, whose names are written in Heaven; and among these chiefly the Priests, and Nobles and Champions, who were as *Stars* shining above the rest; these he prophaned and slew cruelly.

11 Yea, he magnified *himself* even ‖ * to the prince of the host *c*, and ‖ by him the daily *sacrifice* was taken away *d*, and the place of his Sanctuary was cast down *e*.

‖ Or, *against.*
* Josh. 5. 14.
‖ Or, *from him.*

c Not only against the High-priest, *Onias*, whom he put from his Priesthood, and sold the High-priesthood, 2 *Mace.* 4. but against God himself, which shewed his daring insolence, and Gods Patience and permission for the sins of his people. *d* For he so persecuted the People of God, that he forced them to omit the Worship of God. *e* He took away the use of the Temple as to the Holy service and Sacrifices, commanding that it should not be called the Temple of God, but of *Jupiter Olympus*, whose Image he set up in it, and gave the Priesthood to wicked men, as *Jason* and *Menelaus*.

12 And ‖ an host was given *him* against the daily *sacrifice* by reason of transgression *f*, and it cast down the truth to the ground, and it practised and prospered *g*.

‖ Or, *the host was given over for the transgression against the daily sacrifice.*

f i. e. Either the Transgression of the Priests, for *Jason* perfidiously took away the Priesthood from his Brother *Onias*, and after *Menelaus* did the like by him. Or else for the sin of the people about the Worship of God. Or else *Antiochus* wickedly and in contempt of God put Souldiers into the City to hinder or break up the meetings of Gods people about his Worship, 1 *Mace.* 1. 47. *g* The Truth, *i e.* the law of God, called the *law of truth*, *Mal.* 2. 6. which *Antiochus* cut in pieces and burnt, 1 *Mace.* 1. 59. This was his practise, and it succeeded for a time as he desired.

13 Then I heard one saint speaking, and another saint said unto ‖ † that certain *saint* which spake *h*, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression ‖ of desolation *i*, to give both the sanctuary and the host to be troden under foot?

‖ Or, *the numbers.*
Or, *the wonderful numberer.*
† Heb. *Palmoni.*
‖ Or, *making desolate.*

h By the first is meant a Holy Angel, by the other is meant Jesus Christ *Palmoni*, a *numberer* or *revealer of secrets*, a *wonderful revealer*, *Isa.* 9. 6. of him the Angel asks this secret concerning the calamity of the *Church* how long it would last for *Daniels* sake and his People. For the Lord Christ is the Teacher of his people, the Wisdom of God and hath all this in his power by office, and as he stands in Relation to his *Church*, and for them. *i* The Lord knowes his suffering people are much concerned about the time of their Sufferings, because there is an appointed time for it, and the Lord doth sometime reveal it as we see here unto his considering ones, *ver.* 5. and praying Saints, *chap.* 9. they cry out in their agonies, how long O Lord! and its an addition to their sorrow that no man *knoweth how long*, *Psal.* 74. 9. How long shall *Antiochus* continue his Tyrannical vexations against the People of God, and the worship of God. This is the *treading down of the Sanctuary, and the host.*

14 And he *k* said unto me, Unto two thousand and three hundred † days *l*; then shall the sanctuary be ‡ cleansed.

† Heb. *evening morning.*
‡ Heb. *justified.*

k i. e. That Angel unnamed; why did he speak to *Daniel*, and not to the Angel that asked him? because *Daniel* and the *Church* to which he related, and was to communicate the answer, was most concerned in it, and the *Angel* that asked the question did it upon their account. *l* This seems to many learned men a very difficult place, *i. e.* where to begin, and where to end these dayes. 1. Some explain it thus, a year contains 365 dayes; then 2300 make six years 3 months and 18 dayes, reckoning in 2 days of the Leap-years gained, from the

the supernumerary hours and minutes. Now this time begins at *Antiochus* his first entrance into *Judea*, when he profaned the Priesthood, and takes in also his second coming in, when he interdicted their worship, set up an Idol in the Temple, and interrupted the daily Sacrifice. 2. Others count the 2300 days from the peoples revolt, which was procured by *Menelaus*, which began in the year 141. of the reign of the *Seleucidæ*, 1 *Mac.* 1. but *Antiochus* did not act his impieties till the next year after, viz. 142. in the 6th Moneth and the 6th day; from whence if we reckon to the 25th day of the 9th Month of the year 148, there will fall out precisely six years, three months 18 dayes. 3. Others reckon a little otherwise, from the beginning of *Antiochus* his profanations, to his death: From 143 to 148, taking in both years to the number. For though *Judas Maccabeus* recovered the City and cleansed the Temple in 148, yet *Antiochus* was not dead till 149, till when the work was not finished. 4. Others make it to begin in the year of the *Seleucides* 145, and to end *anno* 151, two years after *Antiochus*'s death, for the abomination of desolation was set up in the moneth *Chiflev*, 1 *Macc.* 1. 57. for not till two years after *Antiochus*'s death was *Nicanor* overthrown with all his Army. Thus *Jacob Capell*, and *L'Empereur*. 5. Others reckon not dayes but Sacrifices (at two every day) and restrain the time to fewer years, out of *Maccabees*, *Joseph*.

15 And it came to pass, when I, *even* I Daniel had seen the vision, and sought for the meaning *m*, then behold, there stood before me as the appearance of a man *n*.

m Having obtained the favour of knowing something, he longed for a more clear discovery of those things: and he had his desire granted. *n* Either the Angel *Gabriel* or *Michael* who appeared often in the shape of men, and are the messengers of God in the great things concerning his *Church*, *Heb.* 1. *ult.* others will have this Angel to be Christ.

16 And I heard a mans voice between *the banks of* Ulai *o*, which called and said, * Gabriel, make this *man* to understand the vision *p*.

* chap. 9. 21. Luk. 1. 25.

o i. e. Of him but now before mentioned, namely Christ. *p i. e.* By declaring it more plainly to him: this shews Christ to be God, in commanding and sending his Angel. *Gabriel* signifies the *strength of God*.

17 So he came near *q* where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man *r*, for at the time of the end *shall be* the vision *s*.

q He came near that he might speak more familiar to him, yet *Daniel* could not bear the glory of it. Mat. 17. 6. How much less can we bear the glory of God, and how graciously hath the Lord dealt with us to teach us by Men and not by Angels; and how vain are they who aspire to a converse with Angels here on earth. *r* He calls him son of man, to make him mind his frailty, and not to be lifted up with Visions, and this great condescension and familiarity of heaven with him. *s i. e.* In Gods appointed time, *i. e.* in the latter Generations, but not now in thy life time, but about 400 years hence. See *ver.* 26.

18 Now * as he was speaking with me, I was in a deep sleep o: my face toward the ground *t*: but he touched me, and † set me upright *u*.

* chap. 10. 9. Luk. 9. 32.
† Heb. *made me stand upon my standing.*

t Being terrified and astonished with the splendor and grandeur both of the messenger and message: by the sight and by the voice. *u* By one touch only. The power of Spirits is incomparably greater than the strongest of Men. Carnal, and Flesh and Blood in Scripture signifies *weak*, 2 *Cor.* 10. 3, 4.

19 And he said, Behold, I will make thee know what shall be in the last end of the indignation *x*: for at the time appointed the end *shall be y*.

x i. e. That God will raise up *Antiochus* to execute his wrath against the *Jews* for their sins, and that yet there shall be an end of that *indignation*; God will have the end of his *intention*, and the end of his *execution* in all his severe Providences relating to his People. *y* This he saith to make us wait patiently. He that believeth will not make haste.

20 The ram which thou sawest having two horns, *are* the kings of Media and Persia *z*.

z Or the Kingdom, *cap.* 7. 17.

† Heb. *Javan.*

21 And the rough goat *is* the king of † Greece *a*, and the great horn that *is* between his eyes is the first king *b*.

a Of *Javan*, or *Ion*, or *Joan*, which properly is *Asia the less* which was inhabited by *Javan*, *Gen.* 10. 2. but spread over all *Greece*, and all spake *Greek*, and the Sea was thence called the *Ionian Sea*. See more in *Bochart*. *b i. e. Alexander the great*; called the *Great* from his great power, success and possessions; and the *first King*, *i. e.* in *Asia*, and by his Exploits and Victories over the *Persian Monarchy*; for else there were other Kings of *Greece* before him, but none of them in the sense aforesaid.

22 Now that being broken *c*, whereas four stood up for it *d*, four kingdoms shall stand up out of the nation, but not in his power *e*.

c i. e. Broken by death, which breaks the horn of all pride, and earthly glory. *d* Four stood up for it, *i. e.* four Kingdoms of the Nation of the *Greeks*. *e* That is not in his Majesty, and Magnificence, but inferiour to him.

23 And in the latter time of their kingdom *f*, when the transgressors † are come to the full *g*, † Heb. *are consummate.* a king of fierce countenance *h*, and understanding dark sentences *i*, shall stand up.

f i. e. When they were come to the height, and beginning to decline; it notes that time when the *Romans* began to sieze part of the *Grecian* Kingdom, by *Emilius Probus* who subdued *Perseus* King of *Macedonia*, and thereby brought all *Greece* under the *Roman* Jurisdiction, which was 166 years before Christ was born, that very year *Antiochus* set up the *abomination of desolation*. *g* When the *Jews* were grown to an excess of wickedness, and called for punishment, then God suffered *Antiochus* to persecute them. *h* Such was he; the word is translated, *impudent*, *inhumane*, for the countenance is the discoverer of the mind and manners oftentimes. *i* Full of all subtilty, another *Julian*, to lay snares, and fetch over the inconstant and backsliding *Jews*: such a one all Histories declare this *Antiochus* to be.

24 And his power shall be mighty, but not by his own power *k*: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the † holy people *l*. † Heb. *people of the holy ones.*

k Not by any Heroick Deeds, or truly Regal qualities, but by making use of the *Jewish Factions*, and also through the Divine permission, and commission given him to punish a backsliding degenerate Nation; lastly by the help of *Eumenes* and *Attalus* by whose means and help he got up to this height, who being Kings, suspected the *Roman* Power and raised him to be a kind of check to them. *l* He shall by force, craft, and cruelty destroy many of Gods people, from the highest, to the meanest Ranks of them.

25 And through his policy also he shall cause craft to prosper in his hand *m*, and he shall magnifie *himself* in his heart *n*, and by || peace shall || Or, *by peace* destroy many *o*: he shall also stand up against the prince of princes *p*, but he shall be broken without hand *q*.

m He shall contrive many devices, and most of them shall take; he shall be a great master of those kind of artifices: all to circumvent and destroy, as Beasts and Birds of prey have a kind of craft to compass, and then devour their prey. *n* He shall take a pride in his wicked devices and tricks. *o* Under colour of kindness, and promising peace, and amity, shall lull men asleep, so as to fear nothing from him. *p* All this you find verified of him in the *Maccabees* and *Josephus*. He fought against God in removing the *High-Priest*, assronting Gods Laws, prophaning Gods Worship, Name and Temple, and setting up the Image and Worship of *Jupiter* there. *q* By a disease whereof he died, 1 *Macc.* 6. 8. 2 *Macc* 9. 5.

26 And the vision of the evening and the morning which was told, is true *r*: wherefore * shut thou up the vision *s*, for it *shall be* for many days.

* chap. 12. 4.

r i. e. Of the 2300 dayes before, *ver.* 14. This exposition of it is true, plain and certain, and therefore to be believed, and seriously minded. *s* Lay it up in thy heart, keep it secret, reveal it to none till it be fulfilled. He doth not mean that it should be concealed from the people of God that were wise in Heart, for they were concerned in it, and therefore it was revealed to *Daniel*. But he would not have it revealed to the *Chaldeans*, and profane Heathens, and therefore it was written in *Hebrew* and not in *Chaldee*. It was to be fulfilled in after times, and therefore to be safely laid up, and wisely to be thought on and improved. Therefore it is added, *for it shall be for many dayes*: 300 years after this in the time of the *Seleucides* long after *Daniels* dayes, and that Generation. See *Rev.* 22. 10.

27 And * I Daniel fainted, and was sick *t* * chap. 5. 9. *certain* days *t*: afterward I rose up and did the kings business *u*; and I was astonished at the vision, but none understood it.

t Greatly afflicted to consider the sad calamity that should befal the poor people of God. This he did in sympathy and compassion, with his People upon whom these sufferings should fall. 2 Under the dreadful apprehensions of Gods wrath provoked by his peoples sins, which made it an act of justice in God to punish them thus severely. 3 That *Daniel* should not be lifted up with this Vision and Revelation. 4 That hereby *Daniel* might be in a due frame of Humiliation and posture for prayer.

prayer. 5 To shew the powerful operations and impressions of the mind upon the bodies of men by the passions chiefly of fear and grief, causing often fainings, and consternation, which appears most in thoughtful good men, whereof are many instances in Scripture. *Heb.* 3. 16. *Rom.* 9. 1, 2, 3. *u* Having digested his grief and recovered strength, he minded his place, duty and Trust, and concealed the whole, that they might not see it by his countenance: though he had deep thoughts of heart about it.

CHAP. IX.

1 IN the first year *x* of * Darius the son of Ahasuerus, of the seed of † the Medes *y*, which was made king over the realm of the Chaldeans *z*.

Chap. 1. 21. & 6. 28.
† Heb. *Median.*
|| Or, *in which*
&c.

x That is immediately after the overthrow of the Kingdom of *Babylon*, which was also the year of the *Jews* deliverance from their 70 years Captivity. Therefore punctually here set down. The Lord hath carefully recorded the several periods of time that relate to his *Church*, and the signal providences both of Mercy or Judgment exercised towards it for hereby God is glorified in the signal displaying of his Attributes, and the Saints graces exercised, especially Faith and Patience by calling to mind what God hath done in time past, *Psal.* 77. 5, 6, 7. *y* This *Darius* was not *Darius* the *Persian*, under whom the Temple was built, as *Porphyrius* would have it, that thereby he might perswade unlearned men that *Daniel* lived long after the time that he did live in. Therefore this is called *Darius* the *Mede*, and by the *Greeks* called *Cyaxares*. *z* And this is confirmed by *Xenophon*.

2 In the first year of his reign, I Daniel understood by books *a* the number of the years, whereof the word of the LORD came to * Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem *b*.

* Jer. 25. 12. & 29. 10.

a By sacred Books, both of *Jeremy* the Prophet, *Jer.* 25. 11, 12. and 29. 10. so also the *Pentateuch*, which he had, as is plain *ver.* 10, 11, 12, 13, *&c.* by which we see this great Prophet did not disdain to study the Word of God, and the state of the *Church* of God, though he had the converse, and Revelation of Angels, and though he was in a Heathen Court, and in high office, which required great attendance. *b Jer.* 7. 34. and 22. 5. and 25. 18.

3 And I set my face unto the Lord GOD, to seek by prayers and supplications, with fasting, and sackcloth, and ashes *c*.

c Observe two things. 1 That deep revolving, and deep afflictions, calls for deep and solemn Humiliation. 2 Gods decrees and promises do not excuse us from Duty and Prayer, but include it and require it. God will be inquired of for those things which he hath purposed and promised to give his People, *Ezek.* 36. 37. And if it be objected by any (as it is by *Calvinists*) that Gods both threats and promises are absolute and not Hypothetical, as they will prove by *Jer.* 25. 11, 12. and 29. 10. Its answered that 1 Though it be spoken peremptorily and absolutely, yet not without a tacit condition and secret reserve in God, *Jon.* 3. 4. 2 God often speaks positively to put sinners in the more awe of his judgments, and to drive them to repentance, *Jer.* 18. 7, 8, 9, 10. 3 If God give a reason of his threatning, *viz.* because they have despised his Word and abused his Patience, 2 *Chron.* 36. 15, 16. *Luk.* 19. 42, 43, 44. then the Threat is absolute. 4 And if God add upon his threatnings such words as these, *I will not hear you, pray not for this people*; of which we have many instances, then its peremptory. 5 When the Threat and the judgment threatned is the fruit of Gods decree, then it is irreversible; not else. Mind all these Rules well in this Case.

4 And I prayed unto the LORD my God, and made my confession *d*, and said, O * LORD, the great and dreadful God, keeping the covenant *e*, and mercy to them that love him, and to them that keep his commandements:

* Neh. 1. 5.
|| Or, *covenant.*
Deut. 7. 9.
Neh. 1. 5.
Dan. 9. 32.

d By this it appeared he prayed in Faith, to the true God, and his God. 2 He made confession of Sin, when he prayed for deliverance, because hereby he justified God in the Captivity of his People. 3. He knew if God vouchsafed pardon of Sin, upon this Confession, that would be a sure foundation of future Mercy. 4 He set down here the words of his Prayer, because it is the Prayer of a righteous man, and one of Gods eminent Saints and Favourites in Scripture, who had great power with God in prayer, *Job* 42. 7, 8, 9. *Ezek.* 14. 14, 22. *Jam.* 5. 16. *e* He puts God in mind of his Covenant, *Deut.* 7. 8. *Neh.* 1. 5. he calls him *great and dreadful*, as to his severe Justice and Wrath; now though the Covenant hath promises and Mercy, yet it includeth obedience on our part, as here is express'd.

5 * We have sinned, and have committed iniquity, and have done wickedly, and have rebelled *f*, || even by departing from thy precepts and from thy judgments.

* Psal. 106. 6. Isa. 24. 5. & 57. 17.
|| Or, *and have departed.* So Gr.

f As if he had said, we are not only sinners but our sin is wickedness aggravated to the height, thus much the gradation here intimates, by doing wickedly and rebelling. In our confessions of sin to God there must be no mincing nor closing of sin, but a full and naked discovery, with self-judging and self-abhorrence. Note here, all along after, this holy man *Daniel* puts himself in the number of the greatest sinners: So when we are sumptuous, and penitent, we must include our selves in the general petition.

6 Neither have we hearkened unto thy servants the prophets *g*, which spake in thy Name, to our kings, our princes, and our fathers, and to all the people of the land *h*.

g For God to send his Prophets to his People, was their high priviledge, and the highest act of Favour to them, and of his Authority over them, for they were Gods Ambassadors, and came to them in the *Lords Name*, and therefore their sin and punishment was the greater. *h* Gods Embassadors have a large Commission, and general instruction to speak in the name of their Lord with all Authority, and without respect of persons. And this shews, 1 Gods Authority over all. 2 Gods Mercy towards all, of all sorts. 3 The aggravation of this sin, because it was of all sorts, as *Gen.* 6. 12, 13. 2 *Chron.* 36. 16. Now the abuse of Gods Embassadors hath by the Law of Nations ever been highly resented: 2 *Sam.* 10. and 12. 29, 30, 31.

7 O LORD, righteousness || *belongeth* unto thee, but unto us confusion of faces, as at this day, to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel *that are* near, and *that are* far off, through all the countreys whither thou hast driven them, because of their trespass, that they have trespassed against thee.

|| Or, *thou hast, &c.*

8 O LORD, to us *belongeth* confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee *i*.

i Here the Prophet after he had arraigned himself and his people upon their guilt, he passeth judgment for in this case every true penitent sits in judgment, and proceeds judicially, that is, solemnly and impartially; 1 *Cor.* 11. 31. for he judgeth for God, and proceeds according to Gods Law, and Conscience is witness; and this God takes notice of, and takes well, for it prevents his judging of us. See 2 *Cor.* 7. 11. and is a true sign of true Repentance.

9 To the LORD our God *belong* mercies and forgivenesses *k*, though we have rebelled against him *l*.

k How did God shew himself merciful, when he punished them so severely? Answ. 1 Because it was less than their sin deserved, for it was Rebellion. 2 Because their punishment was Gods chastisement which to his People is an act of Love and Mercy, as ye see *Heb.* 12. 6, 7, 8, 9. 3 Because God preserved them in their Captivity, and deliver'd them from it. *l* They therefore that pray to God under their sin, and misery, must eye Gods Mercies, as well as his Justice, *Psal.* 51. 1. and 130. 4. For as the one doth cast them down, so the other bears them up, and gives them hope, or else we might be swallowed up of too much sorrow and despair, 2 *Cor.* 2. 7, 11. wherein Satan would be too hard for us, as well as in dedolency or want of godly Sorrow.

10 Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets *m*.

m To be large in 1 Confession of Sin, especially in a day of Humiliation, is no vain repetition, for we offend commonly in being slight and perfunctory in our confessions; and God will have all out, and make us own it. 2 It was Gods Mercy not only to give his people a Law, which he did solemnly by *Moses*, but set it plainly and powerfully before them, and set it home upon them by the Expositions and Applications of all the Prophets for this was their work.

11 Yea, all Israel have transgressed thy law, || even by departing, that they might not obey thy voice *n*; therefore the curse is poured upon us, and the oath that is written in the * law of Moses the servant of God, because we have sinned against him *o*.

|| Or, *and have departed.* So Gr.
* Lev. 26. 14. Deut. 28. 15, &c. & 29. 20, &c. & 30. 15, 18. & 31. 17, &c. & 32. 17, &c.

n When sin is Epidemical, its sad and fatal to a Nation; as in *Psal.* 14. 3. *Rom.* 3. 12. so a deluge of Sin, brought a deluge of Judgment, *Gen.* 6. 12, 17. 2 This makes the gap great, and leaves none to stand in it. Then the Curse comes upon a people, *i. e.* the punishment of the breach

breach of Gods Law, *Jer.* 42. 18. *and* 44. 12. *o* This i shews the holiness of Gods Law. 2 It shews the sinfulness and hainousness of sin the breach of it. 3. It shews the necessity and excellency of Jesus Christ who was sent of God to bless us, in freeing us from the Curse of the Law by becoming a Curse for us.

* Lam. 2. 17.

12 And * he hath confirmed his words which he spake against us *p*, and against our judges that judged us *q*, by bringing upon us a great evil: for * under the whole heaven hath not been done, as hath been done upon Jerusalem *r*.

* Lam. 1. 12. and 2. 13.

p By this it appears that Gods Judgments threatned against sin are to be feared, because of the great and terrible God, *ver.* 4. *Deut.* 7. 9, 10. *Nehem.* 1. 8. *q* Whose place and duty it was to govern the People, to judge their causes, and to appoint others for it, wherein if there be a failure, as there often was, it was a sin, and judgment upon the people, and upon the Rulers and judges themselves also, of which we find many instances and complaints in Scripture, *Psal.* 2. 2, 9, 10. and 58. 1, 2. *r* A place priviledged many wayes above all others, chiefly by the signal presence of God there, and his promises to it, *Psal.* 76. 1, 2. yet when sin is found there, as it was in *Jerusalem*, to the height, as in *Sodom*, it was punisht to the height. Read the book of *Lamentations*.

* Deut. 28. 15. Lam. 2. 17. † Heb. *intreated we not the face of the*, &c.

13 As * *it is* written in the law of Moses *s*, all this evil is come upon us: yet † made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.

s Lev. 26. 14. to *ver.* 40. The sum of all this, as the Lord threatned and forewarned us long ago, so is it come to pass this day upon us, because we took no warning, we understood not, but sinned and returned not. The Lord is true and just in all that is come upon us: chiefly because we have not made our prayer unto God to prevent our Misery before it came upon us, nor to remove it when it lay heavy on us. See it in *Ezekiel*, who prophesied in the Captivity, and how they received him: and though they kept a formal Fast, yet what did that signifie? *Zech.* 7. 5, 6, 7.

14 Therefore hath the LORD watched *t* upon the evil and brought it upon us: for the LORD our God *is* righteous in all his works which he doth: for we obeyed not his voice.

t This notes, 1 Gods taking notice of all their wayes, even while men sleep in Carnal Security, and dream of no danger. 2 Gods watching here notes the fit wayes that he alwayes takes to punish Sinners. 3 It notes his haste in executing judgment duely and seasonably, when it makes most for the honour of his Justice. 4 That he may, like a careful watch-man, not suffer any to escape his hands.

* Exod. 6. 1. 6. & 32. 11. † Heb. *made thee a name.* * Exod. 14. 18.

15 And now, O LORD our God, * that hast brought thy people forth out of the land of Egypt with a mighty hand *u*, and hast † gotten * thee renown, as at this day; we have sinned, we have done wickedly.

u Daniel mentions this deliverance now, that God would please to put forth the same power in this deliverance out of *Babylon*, according to his promise, *Psal.* 80. 8. *Jer.* 16. 14. and 23. 7. this he grounds his Faith upon *Jer.* 32. 13. read thence to the end. 1 How the Lord assured them they should return out of Captivity, by the prophets making a purchase and sealing evidences, and laying them up safe. 2 How the Lord would certainly plague them notwithstanding, for their wickedness. 3 How he would deliver them as once out of *Egypt*.

16 O LORD, according to all thy righteousness, I beseech thee, let thine anger, and thy fury be turned away from thy city Jerusalem, thy holy mountain *x*: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people * *are become* a reproach, to all *that are* about us *y*.

* Psal. 44. 14. & 79. 4.

x As if he had said, Lord according to thy righteousness thou hast punished thy people, as they justly deserved; now also according to thy Mercies, which is the other part of thy Righteousness, save thy people though they deserve it not. See *Psal.* 143. 1, 2. For God hath promised, and therefore he will do it, yet in Mercy, and this is Faithfulness and Righteousness. See 1 *Joh.* 1. 9. *y* Now though sin is the *reproach* of any People and Nation, yet much more of the People of God, which should be a Holy People, because their God is a holy God, and his Laws are holy Laws, by which they excel all other people. Yet Lord, faith he, if *Jerusalem* be a *reproach*, this is a *reproach* to thee, because of their relation to thee, therefore I pray thee take away this double *reproach*; it is grievous unto us to bear it for thy Names sake, O let it be grievous unto thee, and therefore wipe it away.

17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary *that is* desolate, for the Lords sake *z*.

z 1 Here the Prophet is most concerned for the *Sanctuary*, and place of Worship, a Type nor only of the *Church*, and the Worship of God, but also of Christ; because in all these the Lord is greatly concerned in Honour, especially considering 2 His Argument; for the *Lords sake*: for Christs sake the Messiah: who is meant here, I prove, 1 because the concurrent Testimony of the best Interpreters is for this Interpretation; and the Synod of *Sardis*. 2 Because this construction is most agreeable to the Text and the *Hebrew*: the contrary, is against it; forced and figurative, when there is no need of it. 3 The plurality of persons is express'd thus. 4 The word *Lord* is often attributed in Old Testament to Christ, *Psal.* 110. 1. and New Testament, *Luk.* 1. 43. and 2. 11. *Joh.* 20. 28. *Rev.* 17. 14. 5 Because the *Jews* had none else to trust to for Salvation; *Joh.* 14. 13. *Act.* 15. 11. *Eph.* 3. 12 1 *Tim.* 2. 5. Thus in the Old Testament, *Psal.* 80. 15, 16, 17. for the Sons sake, whom he calls the Son of Man, *ver.* 17. for so the *Chald. Paraphrase*, for the King *Messiah*. So upon that place, *Psal.* 72. 1. *Give the King thy judgments, and thy righteousness to the Kings son*; *i. e.* the King the *Messiah*. 2 *Sam.* 7. 21. for thy *words sake*, *i. e.* Christ, *Joh.* 1. 1. 2 *Sam.* 12. 25. he called his name *Jedidiah*, because of the Lord of whom *Solomon* was a Type.

18 O my God, incline thine ear, and hear, open thine eyes and behold our desolations, and the city † which is called by thy Name *a*: for we do not † present our supplications before thee for our righteousnesses, but for thy great mercies.

† Heb. *upon which called.* † Heb. *fall.*

a Observe here, 1 How he intitles God to the City for his Name. It was the City of God, *Psal.* 48. 1, 2, 8, 9, *ult.* *Jer.* 25. 29. It is a good Argument in Prayer to entitle ourselves to God; yea to interest God to our selves, and to our cause. Observe 2 How careful and cautious the Prophet is to flee to Mercy, and to renounce Merit. Thus all the Saints.

19 O Lord hear, O Lord forgive, O Lord hearken and do: defer not for thine own sake, O my God *b*: for thy city and thy people are called by thy Name.

b Here 1 We have the effectual fervent prayer of a righteous man prevailing: he never gave over till he got it. 2 The Lord allows, and loves importunity in Prayer. 3 He and the People of God were under a fore Trial, for the 70 years Captivity were expired. Therefore he saith, defer not now Lord its high time for thee to have Mercy upon *Sion*, yea the set time is come, Lord hear for thine own sake, though not for ours. What hast thou forgotten? O Lord remember.

20 And whiles I was speaking, and praying, and confessing my sin, and the sin of my people Israel, and presenting my supplication before the LORD my God, for the holy mountain of my God:

21 Yea, whiles I *was* speaking in prayer, even the man * Gabriel, whom I had seen in the vision at the beginning, being caused to flie † swiftly *, touched me about the time of the evening oblation *c*.

* *Heb. the man Gabriel.* † Heb. *with weariness.* * *Heb. upon the evening sacrifice.*

c 1 By this we see *Daniel* used vocal Prayer, pouring out his soul. 2 That the Saints in prayer do parley with God; its an humble and holy and fervent unbosoming our soul to God. 3 That holy men in confessing the sins of the Nation, confess their own sins too, and that impartially, begging pardon for all. 4 That when a Child of God sets himself in earnest to seek God by prayer the Lord hears him. Compare *ver.* 20. with 23. 5 As the Angels are all ministring Spirits, so the chiefest Angels are sent in the chiefest messages relating to the Church of God. Thus *Gabriel* before *chap.* 8. 16. Thus here. Also to *Zachary*, and *Mary*, *Luk.* 1. 11, 19, 26. about the incarnation of Christ, and our Salvation by him. 6. God herein gives a great incouragement to prayer, and fulfills his promises made of old to his people in this behalf, *Lev.* 26. 40, 41, 42. *Deut.* 30. 1, 2, 3. *Isa.* 30. 19. and chap. 65. 24. *it shall come to pass before thy call I will answer, and while they are yet speaking I will hear.* 7 The Lord is quick in hearing, and helping his people. The Angel was made to fly swiftly, even unto weariness as fome translate it. Or to fly with flight, *Heb.* 1. 8. The time of the evening sacrifice, was a Solemn and set time of Devotion. Then God heard *Elijah* and did wonders. 1 *Kin.* 18. 36, 37, 38. and Jesus Christ the Saviour of the World was sacrificed for us at that time, about the ninth hour, *Math.* 27. 46. *Mar.* 15. 34. *Luk.* 23. 44, 46. all these three Evangelists mention Christs giving up the ghost at the ninth hour, which was the time of the evening Sacrifice. At this time *Gabriel* is sent to *Daniel* to tell him the time of the Messiahs death, and the consequents of it. See *ver.* 24. &c.

22 And

22 And he informed *me*, and talked with me, and said, O Daniel, I am now come forth † to give thee skill and understanding *d*:

† Heb. *to make thee skilful of understanding.*

d That is to make thee know great, and secret things concerning the City and Sanctuary of *Jerusalem*, of the Rebuilding of it and of the *Messiah*, &c.

23 At the beginning of thy supplications, the † commandment came forth *e*, and I am come to shew *thee*: for thou *art* † greatly beloved *f*, therefore understand the matter, and consider the vision.

† Heb. *word.* † Heb. *a man of desires.* Chap. 10. 11, 19.

e This thing was decreed before in Gods counsel: but not divulged, or ordered to be proclaimed till *Daniel* petitioned. *f* Heb. *A man of desires*, *i. e.* dear to God, *Luk.* 1. 28.

24 Seventy weeks *g* are determined upon thy people, and upon thy holy city *h*, || to finish the transgression and || to make an end of sins, and to make reconciliation for iniquity *i*, and to bring in everlasting righteousness *k*, and to seal up the vision and † prophesie *l*, and to anoint the most holy *m*.

Or, *to restrain.* Or, *seal upon.* Heb. *prophet.*

g These weeks are weeks of dayes, and these dayes are so many years: though neither dayes nor months, nor years are expressed, (which makes it somewhat the more obscure) but weeks only. It is yet plain and obvious that the *Angel* useth the number seventy to shew the favour of God towards them, that they might have so much liberty and joy as their seventy years bondage, and sufferings amounted to. Yet was this but a Type of the time of Grace which was to follow after by the coming of Christ. *h* Why doth he call them *Daniels* People. 1. Because they were his by Nation, Blood, Laws and Profession. 2. Thine because thou dost own them, and art so tender of them, and so zealous for them. *i* Note, The Angel discovers first the disease in three several words, פֶּשַׁע עָוֹן וְחַטֹּאת which contain all sorts of sin, which the *Messiah* should free us from by his full Redemption. See *Exod.* 34. 6, 7. *Matth.* 1. 21. *viz.* original, actual, of ignorance, presumption, &c. also fault and punishment, which we may prove by Scripture. 2. The Angel shews us also the cure of this disease in three words, *le cellos*, *le chotem*, *le capper*. 1. To finish Transgression. 2. To make an end of Sin. 3. To make Reconciliation. All which words are very significant in the original, and signifie to pardon, to blot out, mortifie, expiate. *k i. e.* To bring in justification by the free Grace of God in Jesus Christ the Lord our Righteousness, *Isa.* 53. 6. *Jer.* 23. 6. and 33. 16. 1 *Cor.* 1. 30. Called everlasting because Christ is eternal, and he and his Righteousness is Everlasting. Christ brings this in 1. By his Merit. 2. By his Gospel declaring it. 3. By Faith applying, and sealing it by the Holy Ghost. *l* To abrogate the former dispensation of the Laws and to fulfil it, and the Prophesies relating to Christ, and to confirm, and ratifie the New Testament or Gospel Covenant of Grace. The *Talmud* saith, all the Prophesies of the Prophets related to Christ. *m* By which alluding to the Holy of Holies which was anointed, *Exod.* 30. 25. to *verse* 31. and 40. from *ver.* 9. to *verse* 16. This Typified the Church, which is called anointed, 2 *Cor.* 1. 21. and Heaven into which *Christ is entered*, *Heb.* 8. 1. and 9. 24. and 10. 19. but chiefly Christ himself, who is the Holy One, *Act.* 3. 14. He received the Spirit *without measure*, *John* 3. 34. His humane nature is therefore called *the Temple*, *John* 2. 19. and *Tabernacle*, *Heb.* 8. 2. and 9. 11. moreover Christ is he that held the Law, by which the Will of God is revealed, the *Propitiatory*, appeasing God. The *Table* that nourisheth us, the *Candlestick* that enlightens, the *Altar* that sanctifies, the Gift and Offering. All these were anointed and Holy; by this word *Anointing* he alludes to his name *Messiah* and *Christ*, both which signifie *anointed*. Christ was anointed at his first *Conception*, and personal Union, *Luke* 1. 35. In his *Baptism*, *Matth.* 3. 17. to his *three Offices* by the Holy Ghost. 1. *King*, *Matth.* 2. 2. 2. *Prophet*, *Isa.* 61. 1. 3. *Priest*, *Psal.* 110. 4.

25 Know therefore and understand *n* *that* from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the prince, *shall be* || seven weeks *o*; and threescore and two weeks the street † shall be built again, and the || wall, even † in troublous times *p*.

Heb. *seven weeks.* Heb. *threescore and two weeks.* Heb. *street*, &c. so Heb. *shall* v. 6. Heb. *in strait times.*

n i. *e.* By deep consideration, upon a due search of Reason, and comparing of things, and minding what the Angel saith. Or, *towards*, or 2 From the publication of the Edict, whether of *Cyrus* or *Darius* to restore and to build, we shall see anon. *p* Noting the Enemy should create them much trouble in the building, and reparations of the Wall, City, and Temple which they did many wayes, as we read in *Nehemiah*, which the Spirit of God doth premonish them of, least they should think this their chief Deliverance and Redemption. These *seven weeks* are therefore mentioned by themselves, and repeated no more, because they contained the time of building the Wall, City and Temple of *Jerusalem*, at the end of which seem to begin the *sixty two weeks*.

26 And after the threescore and two weeks *q*, shall Messiah be cut off *r* || but not for himself *s*, and the people of the prince that shall come, shall destroy the city and the sanctuary *t*, and the end thereof *shall be* with a flood; and unto the end of the war || desolations are determined *u*.

|| Or, *and shall have nothing.* || Or, *it shall be cut off by desolations.*

q i. e. After the seven before, and after the sixty two that followed them which all make up sixty nine, referring the Angels seventy weeks, which is nothing though no week more be described, because it makes up the number a round number, after the *Jewish* manner of Calculation, and there might be some fragments in the particular reckoning, to make up the summe, or it might be finished in the 70th. week, and that was enough to call it 70 weeks, *ver.* 24. *r* Which word כָּרַת signifies cutting off, or cutting down as a Tree, *Isa.* 44. 14. *Jer.* 10. 3. Secondly 'tis used for cutting off by capital punishment, *Exod.* 12. 15. and 30. 33, 38. Whether this be by the signal hand of God, or by the Magistrate, for some hainous offence, *Lev.* 18. 29. and 20. 17. *Psal.* 37. 34. This foreshews that the death, of Christ should be as of a condemned Malefactor sentenced to death, and that justly. So did the *Jews* Christs executioners proclaim, that he died for *blasphemy*, and that he was a divelish Impostor, &c. Yea God himself charged sin upon him and the curse, *Isa.* 53. 4. 2 *Cor.* 5. *ult. Gal.* 3. 13. וְאֵין לוֹ Which being abrupt is variously rendred, and read. Some referring it to Christ and some to the people and others to both, and all with very probable conjectures, *Psal.* 22. 6, 7. *Isa.* 53. 3. *i. e.* would none of him for their *Messiah*; they see him at nought and would not have him live, and therefore he would not own them for his people, but cast them off, for thus dying is expressed in short not to be. Thus *Enoch*, *Gen.* 5. 24. *Joseph*, *Gen.* 42. 36. and *Rachels* Children, *Jer.* 31. 15. *Matth.* 2. 17, 18. But our English Translation seems to hit the truest sense, *i. e.* *not for himself*. He was innocent and guileless, he dyed for others not for himself, but for our sakes and for our Salvation. *s* The *Romans* under the conduct of *Titus Vespatianus*. Some will include Christ his people here, whom he should chiefly gallery and Worship. *u* God hath decreed to destroy that place and people, by the miseries and desolations of War, *i. e.* Sword, Famine, Sickness, Scattering. All this is signified by *Shomemoth*: also the prophaning of the Temple by Idols, which are called abominations that make desolate, this was done by the Greeks and Jews before, and the Romans at their siege, and after. *Quest.* But some will query, why the Angel who was sent to comfort *Daniel*, should insert here this Tragical business of destruction and desolation, being beyond the space of seventy weeks? *Answ.* 1. That *Daniel* might be informed of the judgments of God upon that place and people, and the reasons of it *viz.* their rejecting and killing Christ. 2. That the spirit of Gods people should not fail, when these Tragedies were acted being foretold, thereby they were prepared and fortified against it, and to expect it, and not to be surprized by it when it came.

27 And he *x* shall confirm the covenant *y* || with many *z* || for one week *a*: and in the midst of the week he shall cause the sacrifice and the oblation to cease *b*, and || for the overspreading of * abominations he shall make *it* desolate *c*, even until the consummation, and that determined shall be poured upon the desolate *d*.

|| Or, *is one week.* || Or, *with the abominable armies.* * Matth. 24. 15. Mar. 13. 14. Luk. 21. 20.

x This (*He*) is not *Titus* making truce with the *Jews* which he did not, though indeavoured to perswade them that he might spare them. I say then with *Grafter*, *Mede*, and others, that this (*He*) is the *Messiah*, and the Covenant he confirms is the New Testament or Covenant, called therefore the Covenant of the People, *Isai.* 42. 6. and 49. 8. and the Angel of the Covenant, *Mal.* 3. 1. and the Surety of the Covenant, *Hebrews* 7. 22. and the ancient Rabbins called the *Messias* אִישׁ בֵּינַיִם a *middle man*, or middle man between two. *Quest.* How did Christ confirm the Covenant? *Answ.* By Testimony. 1. Of Angels, *Luk.* 2. 10. *Mat.* 28. 2. *John Baptist.* 3. Of the Wisemen. 4. By the Saints then living, *Luk.* 1. 2. 5. *Moses* and *Elias*, *Matth.* 17. 3. 6. *Pharisees* as *Nicodemus*, *Joh.* 3. 2. 7. The Devils that confest him. 2. By his Preaching. 3. By Signs and Wonders. 4. By his Holy Life. 5. By his Resurrection and Ascension. 6. By his Death and Blood shed. הִגְבִּיר He shall *corroborate* it, as if it began before his coming to fail and be invalid. *z* Noting hereby the paucity of the Jewish Church and Nation, compared with the great increase and inlargement by believing Gentiles throughout all Nations and Ages of the World, *Isa.* 11. 9. and 49. 6. and 53. 11, 12. and 54. 2, 3. Mark 16. 15. *Act.* 13. 46. *g. d.* With many Jews first and last, and with many more of the Nations, yea with the many whom the *Rabbins* and *Pharisees* despise as the rable, the common people, *Isa.* 42. 3. Matth. 21. 31. *Joh.* 7. 48, 49. 1 *Cor.* 1. 25. 27. *a* By a figure, take the greater part of the whole, he shall, though rejected by the chief and bulk

bulk of the Jewish Nation, yet make the New Testament prevail with many in that time, *i. e.* at the latter end of the 70 weeks. *b Zebach* and *Minchah* bloody and unbloody to cease, *i. e.* All the Jewish Rites, and Levitical Ceremonious Worship, *i. e.* by the burning of the Temple before the City was taken, for they were only to offer Sacrifice in the Temple, nor had they where withal in the Siege. Yet is there more in it then this, *c.* That the Lord Jesus by his death, and by the execution of his wrath did abrogate, and put an end to this laborious service, and made it to cease for ever. *c* Desolate *for the wing*, for the manifold and great abominations stretching, and our Text hath it well *overspreading*. This abomination was the *Romes* Army with their Eagles, and with their superstitious Rites in approaching to besiege, and subdue any place, and this is executed by Christ upon them, *Matth.* 22.7. when he is called a King sending forth his Armies, and destroying the Murderers that destroyed him, and burning their City, and their coming is Christs coming, *Mal.* 3. 1, 2. *Joh.* 21. 22. *Jam.* 5. 7. therefore its said here, he shall make it desolate. *d* Here all this is made the effect of Gods Decree, and therefore irrevocable. This word *Shomes* notes that this people were bewitched, fortifiht superstitious, wanderers, banished, the astonishment and scorn of the World, all which did justly, and dreadfully befall them, and they verifie it to this day. They that will curiously search further into the seventy weeks and other numbers in *Daniel*, and have leisure and skil let them read *Grajotus, L' Empereur, Walmath, Mede, Willet, Wichmannus, Sanctius, Rainoldus Pererius, Deodatus, Broughton, Livitius, Helicius, Calovius, Grierus,* &c. Lege *Joseph Med. pag.* 861. &c. and *Bail. p.* 180. &c. This Scripture shews the coming of the *Messiah*, so clearly his sufferings, and the wrath of God so severely upon the *Jews*, for it, that it thorowly confutes their unbelief, and fully confirms our Faith in Jesus Christ.

CHAP. X.

1 IN the third year of Cyrus king of Persia *e*, a thing was revealed unto Daniel *f* (whose name was called Beltesshazzar) *g* and the thing was true *h*, but the time appointed *was* † long, and he understood the thing *i*, and had understanding of the vision *k*.

† Heb. *great.*

e This fell out in the 31 year, which was the last year of the Kingdom of *Persia*, but the third year after his seisure and Monarchy of *Babylon*; indeed its said *Dan.* 1. *ult.* that *Daniel* continued to the first year of *Cyrus*, *i. e.* in his place of Honour but he lived much longer. *f* Revealed by an Angel from Heaven, not in a dream, or in any more obscure and uncertain way, but plainly. This Chapter is but a general preface to what is more particularly declared in the next Chapter. *g* By this name *Daniel* was famous among many people, and they took notice of him by his honourable Place, Name and Prophesie. *h* Both in the matter, and that which was truely to come to pass, not feigned, nor a bare conjecture, וְאֱמֶת it was Truth. *i i. e.* For 300 years space, as was said *Dan.* 8. 26. or to the end of *Antiochus* his persecution, or of the World, *Dan.* 12. 2. *k* And he understood the thing and the vision. This is doubled to beget the greater credit, and assurance of the Truth of it.

2 In those dayes I Daniel was mourning *l* † three † full weeks *m*.

† Heb. *weeks of days.*

l There are several causes of *Daniels* mourning. 1. Because the *Jews* had Liberty to go out of Captivity, yet many of them staid still in *Babylon*. 2 Because when they were Building the Temple, Walls and City they were greatly hindred and molested, *Ezra* 4. 4. 3. Because he foresaw the many calamities of the *Jews* that would befall them for their sins, especially in destroying the *Messiah*, and rejecting his Gospel. *m* He fasted and mourned all that time, both to declare his deep sense of those calamities ensuing, and to be in a better posture to receive Divine impressions, which usually God reveals to humble Souls.

3 I ate no † pleasant bread, neither came flesh nor wine in my mouth *n*, neither did I anoint my self at all, till three whole weeks were fulfilled.

† Heb. *bread of desires.*

n Fasting and Feasting are very inconsistent, *Daniel* at other times lived magnificently according to the dignity of his Place, he had the best Bread, Flesh, Wine, and Anointing after the manner of the East, all which he laid aside, that by austerity he might afflict his Body, and quicken his soul suitably to the time of *Jacobs* trouble; and to a true Fasting frame.

4 And in the four and twentieth day of the first month *o*, as I was by the side of the great river, which *is* * Hiddekel *p* :

* Gen. 2. 14.

o It was the month *Nisan*, which is *March*. *p* This *Hiddekel*, was *Tigris*, which is a great branch of *Euphrates*; the Prophets had many of their Visions by Rivers.

5 Then I lift up mine eyes, and looked, and behold *q*, † a certain man *r* clothed in linen, whose loins *were* girded with fine gold of Uphaz *s*.

† Heb. *one.*

q He beheld wisily and with a composed mind. *r* Which *man* some will have an *Angel*, either *Gabriel*, who appeared to him before, or *Michael* chief among the *Angels*, *Jude* 9. *Archangel*, who is mentioned after. Or rather *Christ*, who was true Man. 1. He appeared to *Daniel* in Royal and Priestly Robes, which was nor proper for any Angel. 2. He appeared in so great brightness, and majesty which made *Daniel* astonied, and laid him prostrate. 3. Compare this place with *Dan.* 12. 6, 7. and you find him the same as here, revealing the secrets of times, and of Gods Providence towards his *Church*, which is Christ. *s* See *Rev.* 1. 13, 14, 15, 16, 17. where the Lord Jesus Christ is described as here in *Daniel*, and for the same end. Now he appeared thus (before his incarnation) in the Old Testament as a præludium of it, as the best Expositors grant it. By this appearance the Lord Christ held out clearly his three Offices of King, Priest, and Prophet. The girding of loines signifies his readiness to obey the commands, and do the work of his Father; besides the Ornament of the curious golden Girdle.

6 His body also *was* like the beryl *t*, and his face as the appearance of lightning *u*, and his eyes as lamps of fire *x*, and his arms and his feet like in colour to polished brass *y*, and the * voice of his words like the voice of a multitude *z*.

* Ezek.

t Which is of a Sea colour, others translate it, the Chrysopite, others the Jacinth, the word in the Text תַּרְשִׁישׁ like the Tarsis, this is a colour like the sea; the Beryl, which is Azure, and like the Heavens, shew Christ to be immortal and glorious, the Lord from Heaven heavenly, 1 *Cor.* 15. 47. See *Ezek.* 1. 16. and 10. 9. and 28. 13. *u His face as the lightning* quickens to succour his Saints and terrifie his Enemies, *Matth.* 24. 27. and 28. 3. *Rev.* 4. 5. *x His eyes like lamps of Fire*, signifie Omnisience, Splendor, and Terror in Christ. *y* Note his incredible power and swiftness to defend or to destroy invincibly. *z* By this the Lord would distinguish the Lord Christ from Creatures, and when he comes with a noise and a sound, to shew the grandeur and terrour of his Presence. And thus his Presence is wont to be ushered in before the Revelation of great things, *Ezek.* 1. 24. and 43. 2. *Act.* 2. 2. *Rev.* 1. 10, 15. and 14. 2, and 19. 1. By the example of *Moses*, *Isaiah*, *Jeremiah* and the Apostles, noting also the mighty power of Christ to tear.

7 And I Daniel alone saw the vision; for the men that were with me saw not the vision *a* : but a great quaking fell upon them, so that they fled to hide themselves.

a So *Luke* 24. 16. *Act.* 9. 7. 1. The Lord hereby shews his power over our sensES, both outward, and inward in a signal distinguishing way. 2. The weakness of mortals to see or hear heavenly things, unless he strengthen them. 3. Their flying and quaking argued the terrour of God upon them; and thereby the Truth and certainty of the Vision by hearing such a sound though they saw it not, *Act.* 9. 7, 8.

8 Therefore I was left alone, and saw this great vision *b*, and there remained no strength in me *c* : for my || * comeliness was turned in me into corruption *d*, and I retained no strength.

|| Or, *change.*
* chap. 5. 6.

b Great in the appearance, and great in the great things revealed. *c* By the recoiling of his Spirits inward. *d* His colour was changed into paleness, as one that is faint, and pining into a Consumption by terrour and consternation.

9 Yet heard I the voice of his words *e*, and when I heard the voice of his words, then was I in a deep sleep on my face, and my || face toward the ground *f*.

|| Or, *my face.*

e Nevertheless he made me to hear, here was power in weakness, and yet this added to his fear and frailty. *f* As one that swounded, or as one that slumbred, and as one that adored the ground.

10 ¶ And behold *, an hand touched me, which † set me upon my knees, and *upon* the palms of my hands *g*.

* chap. 8. 18. Rev. 1. 17.
† Heb. *made me to stand.*

g What a poor Worm is man to crush or to raise by the mighty hand of God! Thus dealt the Angel *Gabriel* with him before, *chap.* 8. 16, 17.

11 And he said unto me, O Daniel *, † a man greatly beloved *h*, understand the words that I speak unto thee, and † stand upright: for unto thee am I now sent; and when he had spoken this word unto me, I stood trembling *i*.

* chap. 8. 18.
† Heb. *I make thee to understand what I speak to thee.*
† Heb. *upon thy place.*
Rev.

h That

h That the Lord moulds and models us as Clay in his hands to receive his impressions. We are not fit for any great thing till we are abased, and yet when we are vilest in our eyes we are most precious in Gods eyes. Understand the words that I speak to thee, and stand upright. Thus *Saul* when he was struck down, and struck blind then he received his Call and Commission to be an Apostle, and to know the Mystery of Christ, see *Hab.* 3. 16. *i* The Lord doth not restore at once his Servants from their frailties, that they by gradual comforts, may prize every drop of Mercy, being not quickened at once, when they are mortified, but may be admonished by the remains of fears and frailties, to keep their hearts humble.

12 Then said he unto me, Fear not, Daniel: for from the first day *k* that thou didst set thine heart to understand, and to chasten thy self before thy God, thy words were heard, and I am come for thy words.

k The Lord is quick in hearing the fervent prayer of an humble Soul, though he doth not presently let them know it. God heard the first day though he sent not his Angel to tell *Daniel* of it till three weeks after. 2, A Soul that would obtain great things from God by Prayer, must be solemn, and fervent in seeking God. 3, The fervent and constant Prayers of the Saints, make God to *send from Heaven and save*. Thus in *Peters* case, *Acts* 12. 5, 6, 7. to verse 15. and here in *Daniels*.

13 But the prince of the kingdom of Persia withstood me one and twenty days *l* : but lo, Michael || one of the chief princes came to help me *m*, and I remained there with the kings of Persia.

|| Or, *the first.*

l This place hath some difficulty, therefore variously expounded. "Some expound it of earthly Princes, some of Angels, and among them some will have good Angels meant, who they say have the patronage of the Kingdomes and Provinces of the Earth, but who can imagine that good Angels should quarrel one with the other; therefore say others, they are bad Angels that oppose the people of God, and their deliverance, seeking rather their ruine, as *Michael* and the *Devil* strove, *Rev.* 12.7. now sometimes God permits Satan to do much this way. But I judge by the Prince of *Persia* is meant *Cambyses* who was an Enemy to the *Jews* and hindred the building of the Temple. Now he could not properly resist the Angel, but figuratively he did; Angels power is not unlimited, but by Commission, and Instructions from God, and their works successive. Therefore God suffered the wicked counsels of *Cambyses* to take place awhile; but *Daniel* by his Prayers, and the Angel by his Power overcame him at last: And this very thing laid a foundation of the Persian Monarchies ruine, *verse* 20. and doubtless that King was stirred up to his evil machinations against the people of God, by the Prince of the powers of darkness, that raleth in the Children of disobedience, *Eph.* 2. 2. *m* This we take to be *Christ*. 1. His name signifies who is like God. 2. He is the first in dignity above all the Angels, *Heb.* 1. 4, 5, 6, 7. &c. called *Archangel*, and the Churches Prince, *verse* 21. 3. The chief Champion of his Church, helping *Gabriel* not as his fellow but as his General. Thus we see what care God takes of his Churches safety against their potent Enemies, but doubling their succours, (when he could do it, if he pleased without means) thereby to consult his own glory in the World by defeating the counsels, and breaking the powers of the mightiest Enemies, after he had given them rope to do their worst.

14 Now I am come to make thee understand what shall befal thy people in the latter days *n* : for yet the vision * *is* for *many* days.

* chap. 8. 26.
2. 3.

n Now at last, with much ado, after the contest is over, I am come to give thee understanding touching all the purposes, and providences of God relating to his *Church*: this made amends for the delay; this was the comforable effect of effectual fervent Prayer; this was Gods overflowing kindness to his servant *Daniel*, to certifie him by so honourable a messenger as this, that God would not only give him the knowledge of the present times and dispensations towards his Church and their Enemies; but for a long time after even 490 years to the coming of the *Messias*, as he did to *David*, 2 *Sam.* 7. 19. By which we learn this solemn Truth, that God will never leave himself without witness to his people; but in the worst of times he will afford them sufficient discoveries of his care of them; as he did by this Prophesie in those dark days.

15 And when he had spoken such words unto me, I set my face toward the ground, and I became dumb *o*.

o He was not yet quite free of all his Fear, of which we heard *verse* 9. happily this pressed him down the more, when he considered the Majesty of the Angel, the greatness of the Vision, and his own frailty; this transported him with astonishment: and above all, that he saw so much of God in it, in his favor to him, and his poor *Church*.

16 And behold, *one* like the similitude of the sons *p* of men touched my lips: then I opened my mouth *q*, and spake, and said unto him that stood before me; O my lord, by the vision my sorrows are turned upon me, and I have retained no strength *r*.

p An Angel in the shape of a man, and no other but Jesus Christ, as before he that had humbled him, now helped and incouraged him. *q* Which cannot be till the Lord touch our lips, *Psal.* 51. 15. *Isa.* 6. 5, 6, 7. *Jer.* 1. 9. *r* Though the Angel appeared to him, and spake to him as a man, yet could not *Daniel* bear his presence without some dread.

17 For how can || the servant of this my lord talk with this my lord *s* ? for as for me, straightway there remained no strength in me, neither is there breath left in me.

|| Or, *this Servant of my lord.*

s The condition of the Church under the Gospel is a better dispensation then the Law and the Prophets, when God spake often by Angels; but now by his Son, and that not in Angelical shape and splendour, but as a mean man, in a meek and humble garb, and most familiar, *Isa.* 61. 1, 2, 3. *Job.* 13. 6. *Acts* 3. 22.

18 Then there came again and touched me *one* like the appearance of a man, and he strengthened me *t*.

t Daniel needed a second touch, and another word of incouragement before he could hear, and bear the Angels words as to the Vision and Prophesie; and now being fortified by degrees, he hath got Courage.

19 And said, * O man greatly beloved, fear not *u* : peace *be* unto thee, be strong; yea, be strong *x* : and when he had spoken unto me, I was strengthened, and said, Let my lord speak, for thou hast strengthened me.

* Ver. 11.

u The Lord is gracious and compassionate towards his Saints under their infirmities, *Psal.* 103. 13, 14. *x* And this tender carriage towards him, was a token for good to him and his People, that the Lord would be propitious to them.

20 Then said he, Knowest thou wherefore I come unto thee *y*? and now will I return to fight with the prince of Persia *z* : and when I am gone forth, lo, the prince of Grecia shall come.

y i. e. By what I have said already, and what I have further to tell thee upon thy prayers which God hath accepted, and hath given me in charge to reveal to thee as followeth to the end. *z Cyrus*, or *Cambyses*, who by their Counsels and Captains hinder the work of God; and to bring the Prince of *Greece* upon him, *viz. Alexander* the great, who utterly ruined the *Persian* Monarchy, which is ushered with the word *Lo*, because it was a wonder that the Prince of *Greece* with 30000 men should do it. Thus the Lord sets and disposeth the Fates of Empires, and changeth them as he lists: especially in his Churches quarrel.

21 But I will shew thee *that which is* noted in the scripture of truth *a* : and *there is* none that † holdeth with me in these things, but Michael your prince *b*.

† Heb. *strengthenth himself.*

a i. e. In the peremptory decree and purpose of God, more authentick and unalterable than the Lawes of the *Medes* and *Persians*. Now God hath appointed to deliver the *Jews* from the *Persians* by the *Greek*; and from the *Greeks* by the *Maccabees*, especially the *Seleucids* and *Lagids*; and how the *Romans* should come after, and plague the people of God long, both by the persecuting Emperors, and by *Antichrist*, and how that also should have an end. *b* Jesus Christ alone is the Champion, and Protector of his *Church*, and that all-sufficient; when all the Princes of the Earth besides deserted or opposed it. For it cannot be meant of *Angels* in any sound sense, as *Popish* Interpreters would have it, thereby to countenance their *Angel-worship*; for can we imagine upon rational and orthodox Principles, that the Angels of Heaven should be divided into Parties, and but two of them mind the cause of the Church of God, with other like absurdities, which accompany the *Popish* sense that *Maldonate*, a *Lapide*, &c. fasten upon this Scripture.

CHAP. XI.

1 ALso I in the first year of * Darius the Mede *c*, *even* I stood to confirm, and to strengthen him.

* chap. 5. 31.

This first verse should have been the last verse of the Tenth Chapter, for it pertains to it; and the second verse of this Chapter should have been the first; which neglect, those who divided the Scripture into Chapters have been found guilty of

more than once. *c* Thus speakes the Angel to *Daniel*; because *Darius* had the rule of *Babylon* by the consent of *Cyrus*, he settled the Monarchy of the *Medes* and *Persians* upon the Ruines of the *Babylonian*, for the verifying of Prophesies, and for protection and preservation of the *Church*.

2 And now will I shew thee the truth *d*. Behold, there shall stand up yet three kings in Persia *e*, and the fourth shall be far richer than *they* all: and by his strength through his riches he shall stir up all against the realm of Grecia *f*.

d This is that thing which *Daniel* saith *chap.* 10. 1., was *revealed unto him, and was true*; *i. e.* plain without any obscurity, and should suddenly and certainly come to pass. *e* Which notes their flourishing and strength; for after them that Monarchy declined. These three are *Cyrus*, *Smerdis*, *Darius Hystaspis*. Others put *Cambyses* for *Cyrus*; others add *Xerxes*, who is added as the fourth in this same verse, and made more potent than all the other three, because rather *Darius* had gather'd an incredible Mass for him, and he also himself drove the same trade for six years together before he made his expedition against *Greece*. There were more Kings of *Persia* besides those four, but they had no concern with the people of God: but those four had, either in hindring or helping the Building of the Temple. and therefore the Angels instructions from God to *Daniel*, was principally touching those four who are mentioned. *f* He had vast Territories from *India* to *Ethiopia*; He had a Navy of 1200 Ships, and an Army of 800000 as *Ctesias* writes, but *Herodotus* speaks of a prodigious Army that *Xerxes* had little short of five millions and near an half 5283000, and all against the Realm of *Greece*, where he made incredible Havock at *Thermopylæ* and *Athens*, as the *Greek* and *Latin* Histories mention.

3 And a * mighty king shall stand up, that shall rule with great dominion; and do according to his will *g*. * chap. 8. 4.

g This was Great *Alexander* the He-goat, who moved with choler for the *Persian* Invasion, run down the *Ram* and stamped on it, and got a golden Fleece from him by that, and after many Victories, after he did according to his will, even what he would without controulment by any. See *Dan.* 8. 7, 8.

4 And when he shall stand up, his kingdom *h* shall be broken *i*, and shall be divided toward the four winds of heaven, and not to his posterity *k*, nor according to his dominion *l*, which he ruled: for his kingdom shall be pluckt up, even for others besides those *m*.

h When he is come to his highest, as Monarch of the World, *&c.* *i* After he had enjoyed that Title a little while, his Kingdom *was broken* as the Text saith. So it was into four pieces whereof we have spoken, *Dan.* 7 and 8 Chapters. *k* But to four of his chief Commanders, who should reign in the four quarters of the World, *i. e. Alexanders* Conquest, though here he only mentions two of them, *Egypt* and *Syria*, *i. e.* the South and the North; *Alexander* had a Brother named *Aridæus*, and two Sons, *Alexander* and *Hercules*, besides others of his blood, but the Nobles destroyed them all, and so the whole race of *Alexander* was rooted out to fulfil this Prophesie; but judicially for his great Cruelty, Pride and Luxury. *l* They did not reign as Kings at first, but only as Captains; and as to the extent of their Dominion, it was far less than *Alexanders*, yea all four fell short of his. *m* Some lesser Commanders shared several parts of that Empire, as *Eumenes*, *Philotas*, with many more, at least ten; as Histories tell us.

5 And the king of the south shall be strong, and *one* of his princes *n*, and he shall be strong above him, and have dominion: his dominion *shall be* a great dominion *o*.

n This King was *Ptolomy* the son of *Lagus*, the first King of *Egypt* after *Alexander*, who is brought in, because he took *Jerusalem* by Treachery, for the Angel minds only those Persons, and things, which related to the *Jewes*, passing over many things that pertained not to them. *o* His Riches by Land and Sea, and his Territory besides *Egypt*, that *Theocritus* takes notice of it in *Idillio*, what this first *Ptolomeus* the father of *Ptolomeus Philadelphus* added, viz. *Cyprus*, *Phenicia* with many other Countreys to *Egypt*, and left all to his son with an incredible Treasure and an invincible Army. *One of his Princes*, *i. e.* either one of these *Ptolomies*, or *Antiochus*, or *Nicanor*, or *Seleucus Nicanor*; so called for his great Victories, who overcame *Demetrius*, and added *Asia* to his Empire; he overcame the King of *Thrace*, and a King of *India*, and built many Cities: And *Judæa* lying in the midst of them, was much afflicted by him, and his Antagonists and Allies.

† Heb. *shall associate themselves*

6 And in the end of years they *p* † shall joyn themselves together *q*: for the kings daughter of the south shall come to the king of the north to make † an agreement *r*, but she shall not retain the power of the arm *s*, neither shall he stand, nor his arm *t*, but she shall be given up, and they that brought her, and ‖ he that begat her, and he that strengthened her in *these* times *u*.

p i. e. The Successors of those first Kings of *Egypt* and *Syria* shall join and make leagues. *q* This Confederacy was two several times; The first peace was concluded between *Ptolomy Lagus* and *Antiochus Soter*. 2. The other (which is here meant) was between *Ptolomy Philadelphus* and *Antiochus Theo* the son of *Soter*. So *Junius* and *Polanus*. *r* *Bernice* shall come from *Egypt* and marry with *Antiochus Theus*, who was the Son of *Antiochus Soter* and Nephew to *Seleucus Nicanor*, for her Father brought her to *Pelusium* with an infinite Sum of Gold and Silver for her dowry. Here was nothing sincere on either side, for each pagan after the others Kingdom, and covered all with a league and a marriage; for *Antiochus* put away his lawful Wife *Laodice*, by whom he had two Children, that he might take her Sister to Wife. Thus sacred Wedlock and Leagues were violated. *s* She continued not in Favor and Authority. *t* For *Antiochus* now put away *Bernice* and took *Laodice* again, for she made away *Antiochus* by poyson, and set up her Son *Seleucus Callinicus* in his stead, who slew *Bernice*. From hence many cruel Wars and Tragedies arose between those two Kings. *u* See here the miserable fates of wicked Princes and Courts, where their fatal politicks most commonly end in their Ruine: for so it did to these two Families, which thing God by his Angel instructs *Daniel* in, to inform, and satisfie him about these wonderful Providences relating to his Church and their Enemies.

7 But out of a branch of her roots shall one stand up in his estate *x*, which shall come with an army, and shall enter into the fortress of the king of the north *y*, and shall deal against them, and shall prevail.

x i. e. Of *Bernice*, shall come *Ptolomeus Euergetes*; who shall be King, and revenge the wrong done to his Sister. *y* For he invaded *Syria*, and took many strong holds, with a great part of *Syria*, and *prevail*, *i. e.* shall be Conquerour, and destroy *Callinicus* with his mother, whose Treachery was hereby repaid.

8 And shall also carry captives into Egypt their gods, with their princes *and* with † their precious vessels of silver and of gold *z*, and he shall continue *more* years than the king of the north *a*.

z Which with other Vessels amounted to 2500 among which were the images which *Cambyses* long before had carried out of *Egypt* into *Persia*, for which good act the *Egyptians* called this *Ptolomeus Euergetes* the Benefactor. *a* He continued 46 years, and had subdued all *Seleucus* his Kingdom, had he not been recalled.

9 So the king of the south shall come into his kingdom, and shall return into his own land *b*.

b So he did with a Booty of 40000 Talents of Silver, without fear or danger.

10 But his sons ‖ shall be stirred up, and shall assemble a multitude of great forces *c*; and one shall certainly come, and overflow, and pass through *d*: then shall he return, and be stirred up *even* to his fortress *e*.

c He means the sons of the King of the North, *i. e. Antiochus*, and *Seleucus Ceraunus*, shall be incensed with the deeds of *Ptolomeus Euergetes*, and his Son *Ptolomeus Philopator*. *d* He means *Antiochus* the Great, because the other, *viz. Seleucus Ceraunus* is taken off by poison at the beginning, he shall pass through Syria and recover what the King of *Egypt* took from his Father. *e i. e.* To the entering of *Egypt Raphia*, which was check to many irruptions from *Arabia* or *Idumæa*, besides many other places. The cause of which Success was partly the *Egyptian* Kings Luxury, and the hatred his people had against him for his Cruelty in slaying his Father, Mother and Sister: called *Philopator* ironically and reproachfully.

11 And the king of the south shall be moved with choler *f*, and shall come forth and fight with him, *even* with the king of the north: and he shall set forth a great multitude, but the multitude shall be given into his hand.

f Inraged by his losses, and the affronts put upon him, fought with *Antiochus*, and slew 10000 of his Army, and took 4000 prisoners. So Historians relate of it; *Polybius* and *Strabo*.

12 *And* when he hath taken away the multitude, his heart shall be lifted up *g*, and he shall cast down *many* ten thousands: but he shall not be strengthened *by it*.

g He might have conquer'd and recover'd all again, but he grew proud of his Victory, and returned again to his Luxury. Entering *Judea* he entred into the Temple of God at *Jerusalem* and the holy place against the Law; yet *though he cast down many thousands, he was not strengthened by it.*

13 For the king of the north shall return, and shall set forth a multitude greater than the former *h*, and shall certainly come † after certain years with a great army, and with much riches.

† Heb. *after the ends of*

h Antiochus the great shall raise great forces, even from *Babylon* and *Media*; *Philopator* being dead, and *Ptolomeus Epiphanes* his Son yet a Child, under whom *Agathocles* a dissolute proud person *hated of all*, governed *Egypt* as his Viceroy.

14 And in those times there shall many stand up against the king of the South *i*: also † the robbers of thy people shall exalt themselves to establish the vision, but they shall fall.

† Heb. *children of violence.*

i i. e. Many of the *Greeians*, *Arabians*, *Edomites*, &c. and some add, many of the profane Apostate *Jewes* shall joyn with the rest for plunder and spoil, whereby they fulfil what was foretold of them by *Moses* and the Prophets.

15 So the king of the north shall come *k*, and cast up a mount, and take † the most fenced cities, and the arms of the south shall not withstand, neither † his chosen people, neither *shall there be any* strength to withstand.

† Heb. *the city of the strongholds.* † Heb. *angers.*

k Antiochus marched shall march on irresistably and victoriously, besieging, and taking fenced Cities, and strong Holds, as *Sidon*, *Samaria*, &c. nor shall all the power of *Egypt* withstand him.

16 But he that cometh against him *l*, shall do according to his own will, and none shall stand before him: and he shall stand in the ‖ † glorious land *m* which by his hand shall be consumed.

† Heb. *in the land of the glory.*

l i. e. Antiochus, *shall do after his own will*, as he listeth without controul. *m i. e. Judæa*, the word may be rendred *pleasant*, *desireable*, *noble*, *Dan.* 8. 9. *Antiochus* held all *Judea*, the *Jewes* not opposing, and with the provision and product of it maintained his Army; *Josephus*. And to win them to his side from the *Egyptians*, he gave them Liberties, as to their Religion, incouraging their Sacrifices, and easing their Taxes. For so *Josephus* translates כלה by τελειῶν *to consummate* and *make perfect*, and not to *consume*, as some render it; and thus the 70 likewise.

17 He shall also set his face to enter with the † strength of his whole kingdom *n*, and ‖ upright ones with him *o*: thus shall he do, and he shall give him the daughter of women *p* † corrupting her: but she shall not stand *on his side q*, neither be for him.

† Heb. *the strength of his kingdom.*

n He shall use all the force and fraud he can to master *Egypt*, and ingross it to himself, because *Ptolomy* was then young, and not able to match him. *o i. e.* Many of the Religious *Jews* joined with him, *Numb.* 23. 10. called righteous in opposition, to the rest of his Army which was composed of Idolaters, and a prophane rabble of rude Heathens. *p i. e. Antiochus* shall give *Cleopatra* his Daughter which was young, to young *Ptolomy* called the *daughter of women* for her beauty, and rare parts which she afterwards discovered; and gave in dowry with her *Cœlosyria*, *Phenice*, and *Judea*, dividing the Tribute and Revenues between them. As *Saul* gave *Michal* to *David* to be a snare to her husband, to betray him, and destroy him but she stuck to her Husbands interest, and not her Fathers.

18 After this shall he turn his face unto the isles, and shall take many *r*: but a prince † for his own behalf shall cause † the reproach offered by him to cease *s*; without his own reproach he shall cause *it* to turn upon him.

† Heb. *shall cause his reproach to rest upon him.*

r i. e. The Isles, and Sea-coasts of that part of the *Mediterranean* and *Ægean* Sea, as *Cyprus*, *Rhodes*, *&c.* also *Asia* the less with the *Grecian* coasts, for the *Hebrews* call Countreys bordering on the Sea, *Isles*; particularly *Greece* and *Italy*. The meaning is that this *Antiochus* crafily desisted for a time from his enterprize against *Egypt*, for fear of the *Romans*, and dissembling with them both, presumed he should outwit them all, and therefore perswaded as many of the *Greeks* as he could, to take part with him against the *Romans*, slighting and reviling them. *s i. e.* A brave *Roman* Embassador, and Commanders sent by the *Roman* Senate, *viz. Atilius*, and chiefly *Scipio*, beat *Antiochus* at his own weapons of power and policy, and turned the reproach *upon his own head*; for they fell upon him, because *Ptolomy* required help of them, who was besieged by *Antiochus*; they raised the siege, and recovered all that he had gotten from them; for the *Romans* were dexterous in protesting their *Allies*, and in retorting indignities and affronts offer'd them by incroachers and oppressours.

19 Then he shall turn his face towards the fort of his own land *t*, but he shall stumble and fall, and not be found.

t Being beaten in Battle by *Scipio*, with 30000 *Romans*, he himself having 70000, and rejecting the counsel of *Hannibal*, he yielded upon dishonourable terms to deliver his Ships and Elephants to the *Romans*, and all the places he had taken from them, which turned to his disgrace: Then he turned his face homeward, and made to be content with the narrow limits of the remotest corner of his Kingdom, and though he sported himself with his retirement, yet was he not in safety so, but was slain, when he sought to enrich himself by the Sacrilegious spoiles of the Temple. Thus *Antiochus* called *Magnus*, came to nothing.

20 Then shall stand up in his estate † a raiser of taxes *u in* the glory of his kingdom: but within few days he shall be destroyed *x*, neither in † anger, nor in battle *y*.

† Heb. *one that causeth an exactor to pass over.* † Heb. *angers.*

u This was *Seleucus Philopator*, a very covetous griper who peeled his Subjects; who being told by his friends, this would alienate his friends from him, answered, money was his best friend, and therefore spared not to rob the Temple, for which cause he sent *Heliodorus* to rifle that Treasury, 2 *Mac.* 3. 7. therefore said to raise taxes in the glory of the Kingdom. *x* For he lived not out the third part of his Fathers Reign. *y* Not by open force, but by poison or secret wiles, and treachery of *Heliodorus*; as some write of him; the seed of evil doers are never renowned in life or death.

21 And in his estate shall stand up a vile person *z*, to whom they shall not give the honour of the kingdom *a*: but he shall come in peaceably, and obtain the kingdom by flatteries.

z Antiochus called *Epiphanes*, *i. e.* illustrious; thus he was called by his flatterers and admirers: but the people of God accounted him contrary, *i. e.* infamous, base, treacherous, barbarous, such were his manners, and accordingly the Angel calls him here a vile person, the type of *Antichrist*, *Epimanes* a mad Persecutor. *a i. e.* Neither Peers nor people, nor was he the Heir, but his Nephew, or Brother, *Philopators* Son, but he cheated him of the Kingdom, and crope in by flatteries, *i. e.* he was a great flatterer of the *Romans*, as well as of his people, till he gat up, and shut out *Demetrius* the Son of *Seleucus*; so vile a flatterer was he, that he would bathe in the same bath, with mean people, to make them believe he was good natured, and not proud. He soothed and courted the Nobles with much kindness, and presents, and said he was but guardian to his Brothers Son the Heir, till he destroyed him.

22 And with the arms of a flood shall they be overflown from before him *b*, and shall be broken, yea, also the prince of the covenant *c*.

b i. e. The *Egyptian* force near *Pelusium*, where they fell by the power of *Antiochus*, with a great slaughter, and it was near the River *Nilus*. to which the Holy Ghost alludes here by the phrase, arms of a flood. *c i. e.* The High Priest with his place and honour, for he put out *Onias*, and set up in his stead *Jason* his Brother, ambitious of that honour. Thus he opposed the people and worship of God with the same stratagems as he did the King of *Egypt*.

23 And after the league *made* with him, he shall work deceitfully *d*: for he shall come up, and shall become strong with a small people.

d For he made a league with *Egypt*, and came with a few in comparison, (but they were chosen men) and he took the passes and set Garrisons, and put all in subjection to him.

24 He shall enter ‖ peaceably even upon the fattest places of the province *e*, and he shall do *that* which his fathers have not done, nor his fathers fathers, he shall scatter among them the prey and spoil, and riches; *yea*, and he shall † forecast his devices against the strong-holds *f*, even for a time *g*.

‖ Or, *into the peaceable and fat, &c.* † Heb. *think his thoughts.*

e He shall come in upon the *Egyptians* under pretence of peace, and in time of Peace, to a secure People in a plentiful, and delicious Countrey, and among a mass of Treasures which the Kings successively had heaped up, the greatest part of which this *Antiochus* took and distributed among his chiefest Confidents whereby he obliged them the faster to him, for he was large hearted and liberal. He did herein (saith the Text) *what his Fathers had not done*, the Kings of *Syria* before him could never attain to this success over *Egypt*, as he did. *f i. e.* Having succeeded thus far in the lesser places of the Countrey he shall proceed to the most important Cities and Places of greatest

strength

strength in that Kingdom. *g* That is till God put a stop to his carriere, for he held *Ægypt* not long, the *Ægyptians* found means to deliver themselves from his yoke when their King grew to riper years, yet against this did *Antiochus* fore-cast his devices, as saith the Text.

25 And he shall stir up his power and his courage against the king of the south with a great army *h*, and the king of the south shall be stirred up to battel with a very great and mighty army *i*; but he shall not stand: for they shall forecast devices against him *k*.

h Antiochus Epiphanes being emboldned by his former successes shall wage War against *Ptolomy* King of *Egypt*, with all his might, and with open force. *i* Being exasperated against *Antiochus*. *k* He might have prospered, if he had not been betrayed by *Eulæus*, *Lenæus*, and the rest of his Nobles being corrupted by *Antiochus*.

26 Yea, they that feed of the portion of his meat, shall destroy him *l*, and his army shall overflow: and many shall fall down slain.

l His most familiar Friends and Confidents, shall be False and Treacherous to him, for he shall be overthrown with a great slaughter, as when *Nilus* overflows the Countrey, for there was the Battle between mount *Casius* and *Pelusium*.

27 And both these kings † hearts *shall be* to do mischief, and they shall speak lies at one table *m*, but it shall not prosper *n*; for yet the end *shall be* at the time appointed *o*.

† Heb. their hearts.

m They shall meet under pretence of Peace, but with treacherous intents on both sides; they both plaid the Gipsies with each other at *Memphis*, where *Ptolomy* invited *Antiochus* to a feast: these interviews of Neighbour Kings jealous one of another, have ever proved fatal; though under the smoothest promises. *n* For neither shall *Antiochus* gain *Ægypt* by all his Artifice, nor *Ptolomy Syria*. *o Viz.* By the Lord whose purpose and counsel shall stand, whatever the devices of mens Hearts are.

28 Then shall he return into his land with great riches *p*, and his heart *shall be* against the holy covenant *q*: and he shall do *exploits*, and return to his own land *r*.

p Antiochus shall depart with his booty gotten in *Egypt*, into his Kingdom of *Syria*, and be content with the bounds of that, leaving *Ægypt* behind him. *q* Against the Law and Covenant of God, with the people that Worshipped God according to his Rule, and Will. *r* He shall greatly afflict and vex the People of God, yet was it a mercy they had this warning of this fore tryal. *Antiochus* was a fit instrument of the Devil for this work, being rich and proud, and thought he might take this in his way: God permitting this horn to push and gore, for his peoples sins, and for a preparation to his own ruine.

29 At the time appointed he shall return, and come toward the south *s*, but it shall not be as the former, or as the latter *t*.

s i. e. Ægypt, to fight against *Ptolomy* and his Wife *Cleopatra*, Sister to *Antiochus*. *t* This shall not be so prosperous as the two former Expeditions, but shall fail of his victory and booty.

30 For the ships of Chittim shall come against him *u*: therefore he shall be grieved and return, and have indignation against the holy covenant *x*: so shall he do, he shall even return, and have intelligence with them that forsake the holy covenant.

u i. e. The Romans out of *Italy*, and parts of the *Archipelago*, under them shall come with force and they shall vex and afflict him; for the *Romans* had Harbours for their Ships and Gallies in *Cilicia*, *Macedonia* and other Parts of those Coasts; whereby after they had subdued *Greece*, they pursued *Antiochus* in *Asia*, and sent into *Ægypt* to prevent his going into *Alexandria*, *Liv. l.* 45. This grieved and fretted him: For when he lingred and framed excuses, *Popilius* the *Roman* Embassador made a Circle about him with his rod, commanding he should not stir thence till he gave him a positive present answer, by which sore against his will he was fain to pack away out of *Ægypt*, and withdraw his Garrisons and Navy thence. This made his heart boyl with rancor, which he spit out all against the *Jews*, therefore its said, *he shall, &c.* *x* Especially being solicited to it by *Jason* first, and *Menelaus* after, who were Apostates, and betrayers of their Brethren, and the true Worship of God, 2 *Mac.* 4. 26, 27, &c. because *Onias* was in power, this they envyed, therefore went to *Antiochus*.

31 And arms shall stand on his part, and * they shall pollute the sanctuary * of strength *y*, and shall take away the daily *sacrifice z*, and they shall place the abomination that ‖ maketh desolate.

* chap. 8. 11.
* 12. 11.
* Ezek. 24. 21.

‖ Or, *that maketh desolate.*

y i. e. Antiochus shall come with armed power to assist the desertors, and force the faithful *Jews* by his Garrisons. *z* For he polluted the Sanctuary by taking away the Holy vessels, and forbidding the publick Worship, but he added a third pollution, by setting up in the Temple the *abomination of desolation*, i.e. The abominable Idol of *Jupiter Olympius*, with many more, 1 *Mace.* 1. 21, 22, 23, 41, *to the end.* 2 *Mace.* 5. 24.

32 And such as do wickedly against the covenant, shall he ‖ corrupt by flatteries *a*: but the people † that do know their God, shall be strong, and do *exploits b*.

‖ Or, *corrupt by flatteries.*
† Heb. *the people that do know their God.*

a For by Gifts, Preferments, and Promises he drew away great multitudes of this wretched people of *Judea*, always bent to backsliding, to his Idololatrical and Heathenish practises and interest. *b* They that adhere to the true Worship of God and are zealous for it, shall scorn *Antiochus*'s Gifts, and abhorr his Ways, and defie his force, not loving their Lives to the Death; as you have many instances, 1 *Mace.* 1. 62, 63. 2 *Mace. chap.* 5, 6, 7, 8. and also how *Judas Maccabeus* and his few followers did exploits against *Nicanor* and others.

33 And they that understand among the people, shall instruct many *c*: yet they shall fall by the sword, and by flame, by captivity, and by spoil *many* * days *d*.

* chap. 12. 3. & 12. 10.

c Such as *Eleazar* that old Scribe, 2 *Mace.* 6. 18. and some others Learned in the Lawes of God, and Holy in Heart, and Life shall instruct many in the Righteous ways of God, and retain them from Apostacy when others fall off. *d* Many of the People shall fall, yea of their pious and learned Teachers, as well as their Disciples, 1 *Mace.* 1. 32, 66. 2 *Mace.* 6.

34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries *e*.

e i. e. God in their affliction when it is great, wherein he never leaves himself without witness, shall raise up some succour, to be witnesses to this Truth, to vindicate his honour and save his people from utter destruction, *viz.* by the *Maccabees*. Read what *Mattathias* and his Sons did at *Modin*, 1 *Mace.* 2. read the chapter, who would not be flattered out of their Religion.

35 And *some* of them of understanding shall fall *, to try ‖ them *f*, and to purge, and to make *them* white, *even* to the time of the end: ‖ Or, *to* because *it is* yet for a time appointed *g*.

* chap. 12. 10.

f We see hereby that the best of men have some dross, which makes afflictions, yea fiery trials necessary for them, for the word signifies all kind of examination and tryals, either as Founders try Metals to purge them, or as Corn is winnowed to cleanse it from chaff, or as Fullers that wash and scour to take out spots, *Mal.* 3. 1, 2, 3. *g* Now mark here the spirit of God seems to slide into the *Roman* Monarchy, for this began in the Reign of *Antiochus*, so that he did begin that which the *Romans* afterward in process of time acted more highly against the *Jews* and *Christians* too. For *Antiochus* is made by all a Type of *Antichrist*; as *Maldonate* confesseth, and thus you find the Prophets, and our Saviour too; *David* brings in Christ, *Psal.* 72. 8. when the rest is spoken of *Solomon*. So *Psa.* 69. *Isa.* 49, 54, and 60. So our Saviour speaking of the *Temple*, speaks with it of the end of the World, and thus the end of this chapter is clearly of *Antichrist*, and this Prophesie of *Daniel* ends with the Worlds end. Therefore *Antiochus* is a Type of *Antichrist*, in his Pride, Covetousness, Craft, and Cruelty against the People of God, and blasphemies and Idolatries to the reproach of *Christ*. Therefore it is here added, *because it is yet for the time appointed.*

36 And the king *h* shall do according to his will *i*, and he shall exalt himself, and magnifie himself above every god, and * shall speak marvellous things against the GOD of Gods *k*, and shall prosper till the indignation be accomplished *l*: for that that is determined shall be done *m*.

* chap. 7. 25. & 8. 25.

h The King, i. e. The *Roman* Government, whether by the *Senate*, or by *Emperours*, or by the *Bishop of Rome*, who shall shove out the *Imperial* Power not only from *Rome*, but from *Italy*, and all the *Western* Empire as far as he could by striking in with the barbarous Nations that invaded it, who are called *Ten Kings*. Read for all this *Rev.* 17. 10, 11, 12, 13. as all the seven or eight Governments of *Rome* are called *Horns*, and the Horns, *Kings*, *ver.* 10, 11. The summe is this, though it is granted some of these things are applicable to *Antiochus*, yet the Angel speaks of him here and henceforward, but by the by and very lightly. His main scope is *Antichrist*, as will appear in the interpretation. *i Antiochus* did according to his Will: he shall be Arbitrary in his actions notwithstanding any checks of

Divine

Divine and humane Laws, the cause follows. *k* This is true of the *Romans*, who would defie what they please, and defie it or unsoul it. Most true of the Persecutors of Christ, and Christians in the time of the *Emperours*, but most notoriously of the *Roman* Antichrist. See how this agrees with that Prophesie, 2 *Thess.* 2. 3, 4. to verse 10. *Rev.* 17. 3. *l* Then shall Antichrist continue long and prevail, read for this, *Rev.* 13. *per totum.* *m* That which God hath decreed to be done by him against the Saints shall be done, and that which God hath purposed to be done upon him, shall be executed also to his destruction.

37 Neither shall he regard the God of his fathers *n*, nor the desire of women *o*, nor regard any god for he shall magnifie himself above all.

n He shall so far degenerate from the rule of Christ, and from primitive Christianity, that he shall be the head of that *Apostasy*, 1 *Tim.* 4. 1. 2 *Thess.* 2. 3. mark those places, the first whereof is fully opened by Mr. *Joseph Mede* in his Doctrine of *Demons*. The other by Bishop *Jewel* in his Com. on that place. *o i. e.* The desire of Wiving, *i. e.* forbidding to Marry, forbidding Priests marriage.

38 But in his estate shall he honour the God of ‖ † forces *p*: and a god whom his fathers knew not, shall he honour with gold, and silver, and with precious stones, and † pleasant things.

‖ Or, *protectors.*
† Heb. *of fortresses.*
† Or, *of delight, or desires.*

p Maozim of strengths or strong holds, the *Phenicians* Worshipped *Mars* the God of Wars, which *Antiochus* did Worship but we are come to the *Romans*; and though many have conjectured several senses of this מָעוֹז translated *God of Forces*, yet none comes nearer then Mr. *Mede*, who interprets it of *Dæmons*, or tutelar Gods which the *Romans* should Worship with Christ, supposing them to be Angels or Saints: This is not to be thought a novel opinion, for many of the Fathers say that this *Maozim* is the Idol that *Antichrist* should worship. So the meaning is that in Christs seat or place the Temple, they should worship Saints and Angels with Christ, as the preposition imports, together with Christ. Which its notorious they do, that which made this place obscure was, that men generally took this strange God for an Idol, which indeed the *Jews* call the Gentiles Gods so, and so doth V.T. often, because forein to the true God, which was their God, but the true God was forreign and strange to the *Romans* because their Gods was Idols. Therefore the Philosophers called Christ, ξένον δαιμόνιον, a strange God, this God they should honour with Gold and Silver and precious Stones; the vulgar Translates *Maozim Protector*, and we know too well how the Romanists adorn the Churches and Shrines of their their patrons and tutelar Saints, *Psal.* 27. 1. and 28. 8. and 31 3. And the Fathers sometimes fatally hit upon this expresion at the first setting, and honouring of *Martyrs*, calling them strong Holds, and strong Towers of defence, but the Council of *Constantinople* called them the Devils strong Holds, thus they called their *Images* also.

39 Thus shall he do in the † most strong holds with a strange god *q*, whom he shall acknowledge *and* increase with glory: and he shall cause them to rule over many, and shall divide the land for † gain *r*.

† Or, *fortresses.*
† Heb. *a price.*

q A confirmation and ingemination of what he said before he shall use all Art and Authority to propagate this Idolatrous Worship. *r* We have laid by the interpretation of these things of *Antiochus*, though *Polanus*, *Junius* and others apply all to him, but the Angel speaks of the *Romans*, and its plainly verified of Antichrist, who did not only take upon him to dispose of Kingdoms and Provinces by usurped power, for his profit, drawing incredible Masses of Money from them, but upon a pretended Religious account, appointing Tutelar Saints over them.

40 And at the time of the end shall the king of the south push at him *s*, and the king of the north shall come against him like a whirlwind with chariots, and with horsemen, and with many ships, and he shall enter into the countries, and shall overflow and pass over *t*.

s In the last times towards the end of the World, for it cannot be true of *Antiochus* who dyed the 11th. year of his Reign, and these things are joined to the last resurrection, *chap.* 12. 2. Therefore some understand the *Turks*, and *Saracen*, who is without the *Church*, as *Antichrist* beforementioned sate in the Temple, he extending his Dominions into *Asia* and *Africa* will be a great stop to *Antichrists* proceedings and incroachments. *t i. e.* The *Turks* from the North shall invade, and run down the *Saracen*, *Mede.*

41 He shall enter also into the ‖ † glorious land, and many *countreys* shall be overthrown: but these shall escape out of his hand: *even* Edom, and Moab, and the chief of the children of Ammon *u*.

‖ Or, *land of delight, or ornament.*

u When the Turk should subdue *Judea* those People of *Edom*, *Moab* and *Ammon* shall be less, because all along to this day these *Arabians* live partly by Robberies, and partly by *Turkish* Salaries to secure their *Caravans*, these shall live, and not be overthrown, by *Mahometans*.

42 He shall † stretch forth his hand also upon the countreys, and the land of Egypt shall not escape *x*.

† Heb. *shall send.*

x Though *Ægypt* (and the adjacent Countreys) long sloed out under the *mamelukes* yet was forced to submit to the *Ottoman* *Anno* 1517.

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps *y*.

y i. e. The parts West-ward from *Ægypt* along the *Barbary* Coast, and *Ethiopia*, not the *Abissines*, but *Arabia*.

44 But tidings out of the east, and out of the north shall trouble him *z*. Therefore he shall go forth with great fury to destroy, and utterly to make away many.

z The Christian Princes of the North, and the dispersed *Israelites*, and the Jews carried Captive into the North, *Jer.* 16. 14, 15. called also Kings of the *East* shall come and trouble him, and all his power shall not be able to withstand. See *Rev.* 16. 12.

45 And he shall plant the tabernacles of his palace between the seas *a* in the ‖ † glorious holy mountain; yet he shall come to his end, and none shall help him.

‖ Or, *garden.*
† Heb. *mountain of delight, or of flowers.*

a The *Euxine*, and *Mediterranean*, at *Constantinople* and even to the *Red Sea*, in the glorious holy mountain in the *Church* of Christ Eastern. So the *Turk*. Or in the Western Seas, *Mediterranean*, and *Adriatick*, so the *Pope* reaching to the Western Ocean; both Antichrists, one without, and the other within the *Temple* of God.

CHAP. XII.

1 AND at that time shall Michael stand up, the great prince which ‖ standeth for the children of thy people *b*, and there shall be a time of trouble, such as never was since there was a nation, *even* to that same time: and at that time thy people shall be delivered, every one *that shall be* found written ∴ * in the book.

‖ Or, *is set over.*
* Exod. 32. 32.

b Many interpret this of the heat of *Antiochus* his persecution Psal. 65. 28. but their arguments are not cogent, but the meaning is this as after the death of *Antiochus* the *Jews* had some deliverance and Isa. 4. 3. respite, so there will be yet a more famous deliverance to the Ezek. 13. 9. People of God when *Michael* your prince, *i. e. Messiah* the & Mal. 3. 15. Prince shall signally appear for your Salvation. He is called the Luk. 10. 20. *great Prince*, but these words in their contexture refer not to Rev. 3. 5. and the times of *Antiochus*, but to *Antichrist*, and to that part of them 13. 8. which are the last part. Yet I think the truest meaning is to interpret these words, *at that time*, of all the time of Christ, from his first coming to the last. These all are the last times wherein God spake to us by his son, *Heb.* 1. 1, 2, 3. to which *Michael*, answers well, *i. e.* who is like God, which notes his equality with God *Phil.* 2. 6. it was necessary *Christ* should now appear as a *Prince* to comfort his People against the oppression of *Herod*, and the *Romans*, by bringing in a glorious Salvation, which should wholly free the Elect *Israel* of God from the *Roman* yoke, both under the persecuting *Emperours*, and under *Antichrist*. Thus *this election* is called by a *metaphor* usual in Scripture, and drawn from the usage of men in many cases, namely writing some select mens names in a book, shewing that this Salvation shall not be National neither to *Jews* nor any *Gentile* Nation, but only a gathering together of the Elect of God which are scattered abroad called therefore a remnant, *Rom.* 9.

2 And many of them that sleep in the dust of the earth shall awake, * some to everlasting life, and some to shame *and* everlasting contempt *c*.

* Math. 25. 46.
Joh. 5. 28, 29.

c So inamoured are some of their notions though found false Act. 14. 15. and ill grounded that they will pertinaciously hold them, and seek still to prove one absurdity from another, as *Grotius* doth here, still expounding all of *Antiochus*, and so makes this Resurrection *metaphorical* and not the real ultimate one, whereas the most learned *Jewes* themselves are against him, as the late *Manasseh Ben Israel* in his Book *de Resurrectione*.

3 And they that be ‖ wise, shall * shine as the brightness of the firmament *d*, and they that turn many to righteousness *e*, as the stars for ever and ever *f*.

‖ Or, *teachers.*
* Math. 13. 43.

d Here the faithful are called *wise*, *i. e. to Salvation*, and so these two members, include Teachers, and Disciples that are truly taught the way of Salvation, *i.e.* such as are taught of God to learn Christ as the truth is in Jesus, *Joh.* 6. 45. *Eph.* 4. 21. *e* They that teach true justification by the *righteousness of Christ*, imputed to faith which is the sum of the Gospel, and expressed by righteous walking, they shall have high degrees of glory. *f* By being

diligent

diligent and faithful instruments in the Lords hand by the word of God, and a holy example of the conversion of Souls from an evil state from an evil heart, and from an evil Life unto God, They shall shine not in fame for a long time, as *Grotius* lamely renders it, but for ever and ever in heavenly glory as the words import.

* chap. 8. 26. verse 9. 4 * But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end *g*: many shall run to and fro *h*, and knowledge shall be encreased *i*.

g By these words the Angel doth not forbid all knowledge of the things here foretold, for *whatsoever is written, is written for our learning*, but the meaning is, that *Daniel* must take notice of the special favour of God to him to make so great discoveries of the Divine Secrets. 2. That they were intrusted with him to see the force and fruit of his humiliation and fervent Prayer. 3. That he should support and lay up these things for the support of the godly in their future deep afflictions. 4. That God would never utterly forsake his people, though their sins justly provoked his heavy hand upon them. 5. That these things be kept from the profane, who would make an evil use of them. 6. The Book was commanded to be sealed because it would be long ere the words would be all fulfilled, whereas those that were shortly to be fulfilled were forbidden to be sealed, see 2 *Chron.* 21. 12. *Isa.* 8. 16. *Rev.* 22. 10. *h* They shall diligently inquire and search these Prophesies concerning the fates of the Church, and shall see and admire both the Prescience and Providence of God concerning things to come; they shall know signs of the times, and waite upon God in the way of his judgements, see *Ps.* 77 5, 6, 7. *Isa.* 25. 8. 1 *Pet.* 1. 10, 11, 12. The miserable Jews pervert this Scripture, and forbid the people by dire threatnings to calculate times, namely least they find thereby that *Jesus Christ* is the true *Messiah*. Thus are they wilfully and judicially blinded, *Act.* 28. 26. *Rom.* 11. 8. *i* He means chiefly in Gospel times, which came by the preaching of Christ and searching the Scriptures about it.

† Heb. *lip.* 5 Then I Daniel looked, and behold, there stood other two *k*, the one on this side of the † bank of the river, and the other on that side of the bank of the river.

k Two Angels waiting and ministring on *Christ* to observe his commands, by the banks of the River *Tigris* or *Hiddekel* where this new vision was.

* chap. 10. 5, 6. ‖ Or, *from above.* 6 And *one* said to the man clothed in * linen *l*, which *was* ‖ upon the waters of the river, How long *shall it be* to the the end of these wonders *m*.

l To *Michael*, *chap.* 10. 5. *Christ* who seemed to stand between the Banks, *i. e.* in the ayr above the waters, or upon them, *Matth.* 14. 25. upon *many people* say some, *Rev.* 10. 2. *m* The Angels themselves inquire into these things, for they do not know all, yea they are ignorant of many things, *Matth.* 24. 36. *Eph.* 3. 10.

* Rev. 10. 5, 6. ‖ Or, *part.* 7 And I heard the man clothed in linnen, which * *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven *n*, and sware by him that liveth for ever, *o*, that *it shall be* for a time, times, and an ‖ half *p*, and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished *q*.

n Here he calls God to witness the truth of this thing; many reasons are given by sundry Expositors of it, why he held up both hands to Heaven. 1. For the more sure and solemn confirmation of it. 2. To denote the unchangeablenesse of Gods Decrees both for good to the Church, and for evil to her Enemies. *o* By God the Father, and by the Deity which was himself that liveth for ever, to shew the Eternal God only knew that decreed it, and would bring it to pass; that he only is master of the times, *Act.* 1. 7. *p* It shall be for a long time, and yet a definite time. Some will have all this to be and end in *Antiochus* time, but we have proved before that this is a great mistake, and the Text and this chapter disproves that conceit. *q* Which reacheth to the calling of the Jews upon the destruction of *Antichrist*, for till he be down the *Church* will suffer and will not be up, which will fall out upon the powring out the sixth vial, and after, *Rev.* 16. 17. &c. and the seventh vial, then all is finished, *ver.* 17. See also 2 *Thess.* 2. 3. The judgment of Christ will not come, till the man of sin come and fall.

8 And I heard, but I understood not. Then said I, O my LORD, what *shall be* the end of these *things r*.

r i. e. What is the meaning of all this, of the *times, time* and *half*, when they begin and end; and when the Enemies of the *Churches*, and the sufferings of the Church shall have their end.

9 And he said, Go thy way, Daniel: for * the words *are* closed up, and sealed till the time of the end *s*.

* ver. 4.

s They shall not be clearly understood, till the event make them good, see *ver.* 4. of this *chap.* and *chap.* 8. 26. God is choice in keeping the keys of time at his own girdle, *Act.* 1. 7.

10 * Many shall be purified and made white, and tryed *t*, but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand *u*.

* chap. 11. 35. Zech. 13. 9.

t Of this purging, and purifying you heard afore, *chap.* 11. 35. the meaning is, the great afflictions of the *Church* are to prepare them by taking away their filth, for the Bridegroom; as Gold and Silver are tryed and refined. *u* They shall be blinded, they know not what they do, *viz.* they shall not be bettered by the Word, or Rod, or any warnings of God, but be hardned to their ruine, but the godly shall be taught of God to understand the ways of Gods providence, foretold by the Prophets for this is it they are always minded of and commended for; particularly in this kind of wisdom, 1. Because it is obscure. 2. Because they are concerned greatly to know their safety, and Gods honour lies in it.

11 And from the time *that* * the daily *sacrifice* shall be taken away *, and the abomination that ‖ maketh desolate † set up, *there shall be* a thousand two hundred and ninety dayes.

* chap. 8. 11. * chap. 9. 27. ‖ Or, *astonishing.* † Heb. *to cause to be desolate.*

12 Blessed *is* he that waiteth, and cometh to the thousand *three* hundred and five and thirty dayes *x*.

x These days are either *natural* dayes, and properly so called, and so the times of *Antiochus* are hereby noted. Or 2. *Prophetical* dayes, a day for a year, *Ezek.* 4. 6. and thus 1290 days is 42 months, which if we multiply at 30 dayes the month make the sum 1290. Here many learned Expositors fall in together to that opinion of calculating these years by days, be ginning the 1290 dayes from the profaneing of the *Temple* to the Letter of King *Antiochus* to the *Jews*, 2 *Macc.* 11. 27. and so make them to end exactly then: and concerning the *abomination of desolation*, whereof see what is said, *Dan.* 7. 25. & 8. 14. & 9. 24. being the *Epocha* from *Apollonius* coming, who was called the Prince of *Abominations*, or from the Worship of God forbidden by *Antiochus*, and at last restored by *Judas Maccabeus*, and confirmed by *Antiochus* from thence to the death of *Antiochus* are 45 dayes, which added to 1290, make 1335, but this is a false account and contrary to the scope of this place, and to History, and Chronology, which the learned *Joseph Mede* hath proved at large, *lib. oper.* III. *pag.* 882. The *Jews* make these dayes to end, *i. e. years*, at the coming of *Christ* but uncertainly when to begin their reckoning, but have been often and grosly deceived. Sound *Christians* refer it to the second coming of Christ, Mr. *Mede* makes the chief Revelation of *Antichrist* to be in 1123. the latter number of 1335. ends in *An. Christi* 1168, and so the Type of *Antichrist* which is *Antioch. Epiph.* leads us by the hand to the Revelation of *Antichrist* which fell out *An.* 1106. to *An.* 1120. between which time the *Papal* power was highly mounted the *Church* greatly persecuted, after that great numbers of them had separated from the abominations of *Rome*, openly declaring it to be *Antichristian*: Therefore the Angel saith, the Saints by their tryals shall be *purified and made white*, that is by those cruel persecutions which befel them, from their ignorant and inraged Enemies, who went on to do wickedly and did not understand. How this is further cleared, and why the Angel makes use of the *Roman* supputation in this case namely by indictions, and how it answers, and resolves the case, see in the forecited Author.

13 But go thou thy way till the end *be y* ‖: for thou shalt rest, and stand in thy lot at the end of the dayes *z*.

‖ Or, *go.*

y Have revealed to thee of these things what I had in Commission, that thou and thy people should be prepared for the sufferings which will come upon them, and yet not without hope of a glorious deliverance. *z* In which hope thou shalt dye, and rest from fear or feeling of trouble; till the Resurrection of the just, to the joyes of another World. Which some make to be here after all Enemies are destroyed, at least to begin here and to be consummated in Heaven Eternally, comparing this with *Rev.* 19. 20, 21.

ANNO-

ANNOTATIONS ON HOSEA.

The ARGUMENT.

WIthout dispute our Prophet is one of the obscurest and most difficult to unfold clearly and fully; Though he come not as Isaiah *and* Amos *do sometimes, nor as* Ezekiel *and* Zechariah *do frequently, with Visions; yet his Sententions and Concise Stile, peculiar to himself, renders it many times difficule to find out first, and to declare next the genuine and undoubted sense of his Words. In Expounding this Prophet, the Expositor needs the Candor of his Reader, and the Reader owes his Expositor Thanks if he do make some darker passages fairly intelligible, though he do not demonstrate his Exposition to be the onely Sense of the place. This latter is not pretended to; the former 'tis hoped the Reader will find in the most, if not in every obscure passage. It was a very Debauched Age our Prophet did live in, and you will find him very sharp against the Vices of the Ten Tribes, and very plain and open in his threats for their sins, which he saw punish'd; for he lived to see* Samaria *taken and* Hoshea *made a Prisoner and the people carried Captives. As 'tis not agreed when he began, so nor is it agreed how long he continued to Prophesie.*

The Kings of Judah *and of* Israel, *in whose time he first appear'd a Prophet, were of long Reigns; the one forty one, the other fifty two; in which long space of time very different beginnings may be conjectured. All agree that he continued a Prophet very long, seventy years at least, and some adde more years, and make them up ninety. The sum of what he prophesied is here given us in short heads, rather than in a continued Discourse. And as 'twas preach'd in* Israel *(though we read not of the places where* Hosea *either lived or died, or did preach, it is most likely within the hearing of the Court) so it doth more particularly refer to* Israel *or the Ten Tribes: Declaring to them what were their Sins, advising them to Repent; promising them Mercy upon sincere Repentance; threatning grievous Judgments on their Impenitence; foretelling their Rejection if they did not amend; and, for the Comfort of the Godly, predicting Mercy to them; intermixing many Promises of the future Kingdom and Coming of the* Messiah *to whom many should be Converted, and by him be saved, and especially many of the two Tribes who hear from our Prophet a more comfortable Message* (viz. *of returning to their own Land*) *than* Israel *which must not expect any such return,* i. e. *for the whole Body of the People. And he closeth his whole Prophesie either with a form of Confession and Supplication for the remnant return'd, or a Prediction in what manner they would Return, Confess, Supplicate and Rely upon God alone; to which Duty performed, he adjoineth sweet and excellent promises containing both Temporal and Spiritual Blessings,* Chapter 14.

CHAP. I.

1 THE word *a* of the LORD *b* that came *c* to Hosea *d*, the son of Beeri *e*, in the dayes *f* of Uzziah *g*, Jotham *h*, Ahaz *i*, *and* Hezekiah *k*, kings of Judah, and in the dayes of Jeroboam *l* the son of Joash *m* king of Israel *n*.

a Or the command, and the thing commanded; or the prediction expressed in the very words God suggested by his Spirit to the Prophet, and the things too which are now foretold; for holy Men of God spake as they were moved, *&c.* 2 *Pet.* 1. 21. and the things that were shortly to come to pass were revealed also (in the words of *Rev.* 1. 1.) *Hosea* shewes the things, and speaks them in words which God hath suggested to him. *b* The Eternal, as *Gallic*, Jehovah, *Hib.* which expresseth the Eternity and Infinite Being of our God, together with his Soveraignty, and absolute Authority over all. This is especially added, to give warning to the Prophet to command audience, attention, reverence and submission in the hearers, and to intimate to them the certainty of execution if they repent not, and the certainty of performance of promise if they believe; for it is Jehovah who changeth not that speaketh both. *c* Or was with him, as it came to him so it did abide with him, made a deep impression upon his Mind. Prophets were too backward, rather than over-forward, to publish sad tydings to sinning People. *Moses* was unwilling to go to *Pharaoh*; *Jeremiah* pent up the Word till it grew like fire in his Bowels, too hot, and he could have no ease till he gave it vent. It is not unlikely the Prophet *Hosea* intimates by this expression some such effect the Word of God had on him, he was full of the Prophetick Spirit, its motions were ever with him, and stirring within him. *d* A name that carrieth most comfortable news in the letter and signification of it, being the same with *Joshua* or *Jesus*, and his word or message from God to the good was comfortable, it was assurance both of preservation and salvation, as will appear in process of his Prophesie. *e* Though some would have this *Beeri* to be the same with *Beera*, 1 *Chron.* 5. 6. it hath no probability, the Names being different; beside that *Beerah* was carried captive by *Tiglah Pilneser*, and 'tis probable his Family was carried away with him; or if *Hosea* had escaped his Fathers mishap, he would have given us at least some ground to believe by his words that he resented the unhappiness of his Family in that respect, but we know the name of the Prophets Father, we know not his Tribe or Country, or of what quality he was, where he lived, or when he died. *f i. e.* During the Reign, in the times; it is a Scripture expression of times. *g Uzziah* called *Azariah*, 2 *Kings* 14. 21. and *Ozias*, *Mat.* 1. 8.

8. the beginning of whose Reign is very variously ghessed at, and after all is left uncertain, but this is clear that *Jeroboam* was contemporary with *Uzziah* who began to Reign in the twenty seventh year of *Jeroboam*. reckoning thence to the forty first year of his Reign, which was the last of *Jeroboam*, there will be fourteen years of *Uzziahs* Reign in which *Hosea* prophesied; but if there was (as for ought I find there might be) some years of Viceroyship in which *Amaziah* reigned with his Father *Joash*, and the like between *Jeroboam* and his Father, then a longer synchronisme arisseth between *Uzziah* and *Jeroboam*, and a larger space of time for *Hosea* to prophesie in their dayes which I search not into. *b* Who succeeded *Uzziah* as Governour and judged the people while *Uzziah* being a Leper, was according to the Law retired from conversing with men, and dwelt in a separate house, retained the Royal Title and Authority; but it is uncertain how many years this was. Some say 15 years, others say four years (for we read 2 *King*. 15. 33. that he reigned 16 years; and in *ver*. 30 we have his twentieth year. Now the four here mention'd seem to be those years of his Viceroyship, or Government for *Uzziah*) yet others say his Governours power was of shorter date, and that *Uzziah* was struck with the plague of Leprosie in the last year of his age and reign, this seems scarce consistent with the report of *Jotham*'s being over the house of the King, judging the people; and the Leper-king dwelling in a separate house, till the day of his death, 2 *King*. 15 5. and 2 *Chron*. 26. 21. they mistake. I think, who place this stroke of Leprosie so late; and they do as much mistake who place it at the twenty fifth of *Uzziah*, and make him a Leper, and seclude him 27 years. *Jotham* hath the character of a good King, 1 *Chron*. 27. 2, 6. but he could not make his subjects good, 2 *Chron*. 27. 2. *i* The worst Son of a good Father, yet the Father of one of the best of Kings. He fain'd more in his distress, 2 *Coron*. 28. 22. and hastned Gods judgments on him and his. *k* Who reformed *Judah*, and walked so with God that above any of the Kings of *Judah* he was protected and rescued by the immediate hand of Heaven. How long *Hosea* prophesied in this Kings Reign appears not, but that he did prophesie a great while is most apparent, whether 50, or 65, or 70, or 75, or 90, which different computations have some to assert them, I determine not. *l* The Great-Grandson of *Jehu*, of whose greatness, and sins you read, 2 *King*. 14. 24. 25, 26. he was of the Religion of *Jeroboam* son of *Nebat*. *m* Whose story you meet with. 2 *King*. 13. 5, 10. though a great Idolater, and reproved for it no doubt by *Elisha*, yet gave a Visit to the dying Prophet, and with tears bewail'd the publick loss by *Elisha*'s death, and by the Prophet had a Legacy given him, three Victories over the *Syrians*; and more they should have been, had not *Joath* been sparing too much to his own great loss. I remember not any single Visit so Nobly and Magnificently repay'd. *n* Kingdom of the Ten Tribes, contra-distinguish'd to *Judah*, by this then it appears, *Hosea* was sent to prophesie against the sins of *Israel*. or the Ten Tribes, as well as against the sins of *Judah*; against *Israel* he prophesied during *Jeroboams* times, (and afterward left them to their obstinacy) but he continued to prophesie to *Judah* until his death.

2. The beginning *o* of the word of the LORD *p* by † Hosea *q*: and the LORD said *r* unto Hosea, * So, take *s* unto thee a wife of whoredoms *t* and children of whoredoms *u*: for the land *x* hath committed great whoredom *y*, *departing* from the LORD *z*.

† Or, *in*.
* So chap. 3.1.
* Psal. 73. 27.
Ezek. 23. 3, etc.

o This say some gives *Hosea* the precedence of all the Prophets which perhaps may be allow'd to him among all the Prophets that have written distinct Books of their Prophesies, but simply first of all the Prophets he was not; in *Davids* and *Solomons* times we meet with *Nathan* and *Ahijah* the *Shilonite*. Or this Beginning, may be as our ordinary phrase, so soon as God spake, or, at the very first of Gods speaking to *Hosea*, he commanded him to take such a wife, *&c*. *p* Vide *ver*. 1. *lit. b*. *q* In *Hosea*; denoting the impulse of the Spirit of Prophesie; the internal motions and influence of the Spirit in the Prophe Vid. *ver*. 1. *lit. c*. *r* Directed and commanded him, this was warrant to him, doing which, otherwise was unseemly for a Prophet to have done. *s* This was, say some, done in Vision, and was to be told to the people as other Visions were: It was Parabolically propos'd to them, and this might be sufficient to convince the *Jews*, would they have considered it well, as *David* considered *Nathans* Parable. Others say, it was Really acted, and that the Prophet did, as commanded, marry one who had been a Strumpet, or that proved to be so after she was married. And though this would have been unseemly in the Prophet, had he done it without this particular direction, now the scandal ceaseth, and it is very fit God be obeyed, and the Prophet may with credit enough do what God had by his command made a necessary duty to him, and marry one known to be a lewd whore. *t* An opinion noted whore, a notorious one to the *Heb*. phrase wife of whoredoms, as, a Man of bloods, or man of sorrows; a woman of many whoredoms. and very lively emblem of Idolatrous *Israel*. *u* Either, that born of such a mother, are, as she, addicted to lewdness; or else, with the Mother made his Wife, he is to receive and maintain the children she had by her Adulterer. And thus understood, it may lead our thoughts to Gods Rich Mercy towards their Ancestors, who were (*Abraham* himself not excepted) Idolaters when they dwelt on the other side the River, *Josh*. 24. 2, 3. yet God took them, and married them to himself. and did shew wonderful kindness to them, and theirs, all which is slighted and forgotten by their Posterity by you. O Idolatrous *Israelites*! Or it may refer more expressly to what God did for *Israel*, when he brought them out of *Egypt* and made Covenant with them in *Horeb*, which was as a solemn Espousing them to God. The Lord found them tainted with *Egyptian* Idolatries, yet, as the Prophet here, married them to himself, and covenanted with them to be faithful to him, but they broke the Covenant. *x* Land, *i. e*. the people of the Land, intimating the universal spreading of this sin, all or most of all so infected. *y* The phrase *Heb. playing the harlot*, hath played the harlot, speaks the continuance of this Idolatry among them, as well as the greatness of the whoredom. From their forefathers they had been Idolaters, while God was giving them his Law (from the Nuptial day to *Hosiahs* time) they committed spiritual whoredom, and first made, next worshipp'd the Golden Calf. *z* So they left their first husband, and doted on Adulterers, on Idols, as *chap*. 2. 5.

3 So he went and took *a* Gomer *b* the daughter of Diblaim *c*, which conceived and bare him a son *d*.

a As commanded, so he did, whether you take it parabolically or literally. *b* If you take it literally, this *Gomer* will be some known harlot, and perhaps she was famous for her beauty, and skill in the Curisms Art, as her name may import. If you take it as a parable, we must take this name for a made name assumed for its signification; both in the best sense *Israel* was perfect with the perfection which God did put upon her, *Ezek*. 16. 14. he made her *Gomer*; and in the worst sense he had made her felt *Gomer*, one who was drawing to her end, who had undone and consumed her self, thus the word, *Psal*. 12. 1. and so in one word, Gods bounty and Mercy, and *Israels* ingratitude and sin is set forth, together with her punishment hastening upon her. *c* Literally understood, this *Diblaim* must be either Father or Mother of this *Gomer*, or else the name of the place where she was born. Parabolically understood, *Diblaim*, *bunches of dried figs*, may imply the deliciousness of her provision made of God, such as was made for great Feasts. 1 *Sam*. 25. 18. so 1 *Chron*. 12. 40. thus 'twill sute *chap*. 2. 5, 9. and the places where the Fig is mentioned as fruit with which God had blessed *Israel*. All which abused to Luxury and sin, will now make her a daughter of *Diblaim*, of wilderness, desolate. *d* This seems to favour the literal acception of all this as really done, and not onely as represented in Vision, Parable or Hieroglyphic. But while either way it will be well apply'd to the purpose in hand, I shall leave it to the choice of every judicious Reader, to interpret and apply as best likes him.

4 And the LORD said unto him *e*, Call his *f* name Jezreel *g*; for *h* yet a little *while* and I will avenge *i* the blood *k* of Jezreel *l* upon the house of Jehu *m*, and will cause to cease the kingdom *n* of the house of Israel *o*.

e Hosea the Prophet who as in taking to wife an Adulteress, so in giving name to his son by her, was to prefignifie *Israels* future Calamities. *f* Thy Son now born. *g* The word is, *The seed of the Lord*, or *the arm of the Lord*, or *the Lord will scatter*; so it may insinuate that God by his own arm will scatter among the people, *i. e*. the *Assyrians* those who were his people or seed. But we have a surer guide to lead us through this, *i. e*. the history of what was by *Jehu* done in *Jezreel*; of which more presently. *h* This is the reason why the Prophets Son is so called. *i* 'Twas four generations of *Jehu* God promised the Throne to, and now the third that is now running, now near to an end we know not, but are sure 'twas within 28 years; for *Jeroboam* began his reign in the fifteenth of *Amaziah*, and so 13 years of his 41 are spent ere *Uzziah* comes to the Throne, 2 *King*. 14. 23. this one account, but 2 *King*. 15. 1. accounteth *Jeroboams* 27th. to be the first of *Uzziah*, and then there are not above 14 years to come, so little a while was this here spoken of, for in six monethis after *Jeroboams* death, *Shallum* conspired against *Zechariah* and slew him, and reigned a moneth; so *Jehu*'s seed was cast out of the Throne. *i* Enquire after and punish these Crimes, which were committed in *Jezreel*. *Heb. I will visit*, *i. e*. as a just and impartial Judge I will require an account, and execute punishments. *k* Murthers committed are in Scripture expressed thus by Blood, here are particularly meant the slaughters made by *Jehu*'s hand or by his Order, 2 *King*. 9. 10, 11. and 10. 1, 2, 3, 4, 5, 6, 7. in *Jezreel*, where he did with a Treacherous Mind, and aiming at his own Greatness, destroy *Ahabs* house, and slew *Ahaziah* King of *Judah* also, This was the just judgment of God upon that wicked house by *Jehu* executed, but he did it not with that Mind God requir'd. *l* The Town which *Ahab* chose above others to dwell in; where the dogs lick'd up *Ahab*'s blood, when his chariot was wash'd and cleans'd of the blood of that slain King, and where dogs did eat *Jezebel*, as the Prophet threatened, 1 *King*. 21. 23. *m* Which had now possessed the Throne (*Jehu* usurp'd) through the Reigns of *Jehoahaz*, *Jehoash* and *Jeroboam*, but the Usurper, and his Successors adhering to the Idolatry of *Jeroboam* the Son of *Nebat*, and adding other sins to it had now provoked God to declare a sudden extirpation of the

the Family, which God will in his just revenge make as like to *Jeroboam*'s Family as *Ahabs*, and they had made themselves like them in sin; all which came to pass when *Shallum* conspir ing against *Zechariah*, slew him, 2 *King*. 15. 10. *n* Not immediately, but soon after the death of *Zechariah*, the Kingdom of *Israel* did cease first to be free, for *Menahem* made it tributary to strengthen himself; so it is like it continued for ten years during his life, and two years during his son *Pekahiahs* Reign, after him *Pekah* the Conspirator and Murtherer usurp'd the Throne for twenty year., and probably was Feudatary to *Tiglath Pilesser*; to be sure *Hoshea* was so, and in his ninth year this word was fulfill'd in the Letter of it, the Kingdom of *Israel* after one and forty years tottering, fell to utter ruine and hath so continued to this day. *o* Or the ten Tribes divided from the house of *David*.

5 And it shall come to pass *p* at that day *q*, that I will break *r* the bow *s* of Israel *t* in the valley of Jezreel *u*.

p Most certainly this shall be effected. *q* When my vengeance hath overtaken the house of *Jehu*, when his great great Grandson shall be slain. *r* Weaken and by degrees quite break, *i. e*. by the Conspiracies, Seditions, and Civil Wars which will arise among themselves. *s* This was a warlike weapon they much used and were skilful in; this one weapon put for all their warlike provision, power and skill, possibly it may allude to the bow of *Jehu* who slew *Joram* with an arrow, and usurp'd his Throne, but now the bow of the house of *Jehu* and of *Israel* shall be broken. *t* See *ver*. 4. *lit. a*. *u* Next to *Samaria*, *Jezreel* was chief City of the ten Tribes, a very strong and fortified Town, and both situated in the large and pleasant valley that hath from *Joshua*'s time been known by this name, valley of *Jezreel*, *Josh*. 17. 16. In this valley it is probable the bloodiest battels in the Civil Wars were fought between *Zechariah* and *Shallum*, 2 *King*. 15. 10. and between *Shallum* and *Menahem*, 2 *King*. 15. 14, between *Pekahiah* and *Pekah*, 2 *King*. 15. 25. and *Pekah* and *Hoshea*, the reason whereof probably might be this, because whoever carried the victory in this place, were soon masters of *Samaria* and *Jezreel*, and consequently carried the Kingdom too.

6 ¶ And she *x* conceived again *y* and bare a daughter *z*; and *God* said unto him *a*, Call her name ‖ Lo-ruhamah *b*: for † I will no more have mercy *c* upon the house of Israel *d*: ‖ but I will utterly take them away *e*.

x Gomer, the Hieroglyphick Wife, who was to be a sign to *Israel*. *y* Whether Vitionally or really, it comes to one. *z* Which is to be a sign too, as was her Mother. It is too nice which *Ribera* observes, that the state grew weaker, as appear'd by the bringing forth of one of the weaker Sex. This Daughter was fit to be an Emblem, and therefore 'tis a daughter rather than a Son, though 'twill be next a Son and no Daughter. But *Lo-ruhamah* is Feminine, and in congruity of speech it must be a Female who bears this name. *a* As before God imposed, so now again he imposeth a name, signifying what he would do with *Israel*. Though God direct what it shall be, the Prophet is to give the name. *b* Not pitied. *Israels* name had been through many Ages *Ruhamah*, *i. e*. *Pitied*. God had with marvellous Patience forborn them, and with tender bowels pitied them, and saved them from Enemies, but now *Israel* should be no more pitied as formerly, God would throw them up to the Rage of Usurpers, and to the merciless hands of prosperous Conspirators, so *Menahem* merciless ript up women with child in *Tiphsah*, 2 *King*. 15. 16. And God gave up this bloody Tyrant into the hand of *Tiglath Pilesser*. *c* I was wont to add Mercy unto Mercy for *Israel*, I was never weary of shewing them Mercy, but I will do no more so for them; my pity saved them in *Jeroboams* time and raised them to a great height and glory, but now they shall, unpitied by me, sink lower and lower; Restraints of Divine Pity are sure fore-runners of destruction. *Jer*. 13. 14. *d* This to me seems a qualifying of the former threat; though the house of *Israel* as a body politick, as a Kingdom, under this character, shall no more be as it hath been, pitied, yet many among them may obtain Mercy in the days of Gospel Grace, and many of them had mercy shew'd to them by the Lord, when they join'd with *Judah* in the return from *Babylons* Captivity, but the whole house, the families of the ten Tribes, united in a Kingdom, shall no more be to God *Ruhamah*, but ever *Lo-ruhamah*, Thus it hath been through the long series of 2400 years and more. *e* Taking away, I will take away, till the whole Kingdom is utterly overthrown, and removed out of the land wherein it once had flourished. Thus some were taken away by the sword of Civil wars, some ruined by oppression of the prevailing Faction in those divided times, whole Cities and all the Land of *Naphthali* was taken away by *Tiglath Pilesser*, 2 *King*. 15. 29. and at last all swept away by *Salmanesser*, 2 *King*. 17. 3, 4, 5.

¶ But † I *f* will have mercy *g* on the house of Judah *h*, and will save them *i* by the LORD their God *k*, and * will not save them by bow *l*, nor by sword, nor by battel, by horses nor by horsemen.

† Or *and*, or *yet*.
f The Lord who threatneth *Israel*; proud, flourishing, secure and sinful *Israel*: He promiseth mercy to poor, oppressed, and impoverished *Judah*. *g* Prolonging that Kingdom 132 years after *Israel* ceased to be a Kingdom, preserving them from the combined powers of the King of *Syria* and the King of *Israel*, who combine to destroy them; raising them up to greatness and glory in the Reign of *Hezekiah*, in whose dayes the house of *Judah* was saved by a Miracle, beside all these, *Judah*'s Captivity was 70 years, *Israel*'s for ever; *Judah* returned to their own Land. *Israel* never did. By this as the Prophet would abate the Pride of *Israel*, so possibly he would secretly direct the best among *Israel* whither to go to find Mercy. *h* Including *Benjamin*, and such of the *Levites* as adhered constant to Gods Law and Worship, and as many of the other Tribes, as renounced the Calves, *Baal*, and all Idolatrous Worship, and worship God alone as he requir'd, all these, in this case are included in *Judah*, and so we find many such returning with *Judah*. *i* Preserve, that violence do not swallow them up, nor length of Captivity do not wear them out; and this preserved remnant shall return and be planted in their own land, and there kept in safety. This promise does seem to point out such temporal Salvation, but as a Type of a far better and more glorious Salvation. *k* Either by *Messiah*, who is the Lord and their God, or by God himself, as their God whom they did not as *Israel* forsake utterly. This passage buds so look to that extraordinary miraculous deliverance of *Hezekiah* and *Jerusalem*. Vid. *Isa*. 37. 36. and 2 *King*. 18. 13. and 2 *Chron*. 32. 1. *l* Here God removeth all force and might, whether their own or their Allies, all that might Eclipse the Glory of God in this Salvation. Now this was very fully performed in *Hezekiah*'s time, when *Sennacherib*'s Army was, *Isa*. 37. 35, 36. cut off in one night by an Angel, and in *Cyrus* time, and *Darius* the Captive *Jews* saw 'twas not by Power nor by Might, but the Lord saved them, so should it be here, as *Psal*. 44. 5, 6. *Isa*. 43. 7, 15. *Zech*. 4. 6.

8 ¶ Now when she had weaned Lo-ruhamah *m*, she conceived and bare a son *n*.

m Though some wrest the words to an Allegorical Sense. I think the Prophet keeps the Decorum in the similitude, and therefore, as women ordinarily conceive not whilest they give suck, so this *Gomer*, weaned her daughter ere she conceived the Son which is to be an Emblem of the final rejection of the ten Tribes. *n* To be a third sign to this incorrigible and self-undoing Kingdom.

9 Then said *God o*, Call his name *p* ‖ Loammi *q*, for ye *r* *are* not my peoples, and I will not be your *God t*.

o To the Prophet as before, *ver*. 4. and *ver*. 6. *p* The name of this new born son, the sign, or Type of the Ten Tribes who had rejected God. and would not be reclaimed. *q* Not my people, though once you were a peculiar people, you are so no more in my Account, you are cast off as you deserved. *r* Whole house of Apostate *Israel*, who first cast off the house of *David*, and my Temple, and at last rejected me that I should not be your God. *s* Though circumcised, yet have you cast off my Covenant, you neither worship me, nor come up to my Temple, nor keep my Law; *Baal*, the Calves, and the Idols of your Neighbours are your Gods, ye are their people; ye are neither mine as to the Civil Constitution, you made you Kings, and I knew it not. *Hos*. 8. 4. without my leave or liking. Nor as to Church Constitution are ye mine, for your whole Worship is the Politick contrivance of *Jeroboam* the son of *Nebat*. You have forgotten your Maker and build Temples, *Hos*. 8. 14. ye count the great things of my law strange things to you, I must count you strangers to me. *t* To protect you against dangers and enemies, or to replenish you with Blessings, the fruits of my wonted Goodness, or to pity you when you do either want or smart, or to counsel you in difficulties, or to hear your Cries, or pardon your sins, or accept an offering at your hand as you have long and long refused me and I have tried all ways for to prevent your final self undoing obstinacy, so now I do for ever reject you O house of *Israel*, and will be a God to you, no more than to any of the heathen Nations. This God executed when he gave them up into the hands of *Salmanesser*, who sent them where none now can find them; they are lost to Men, they know not where they are; they are lost to God, he loves not nor careth for them.

10 ¶ Yet *u* * the number of the children of Israel *x* shall be as the sand of the sea, which cannot be measur'd nor numbred *y*; and it shall come to pass *z*, *that* ‖ in the place *a* where it was said unto them *b*, Ye *are* not my people *c*, *there* it shall be said *d* unto them, *Ye are* the sons *e* of the living God *f*.

* Gen. 32. 12.
1 Pet. 2. 10.
‖ Or, *instead of that*.

u This may anticipate the carnal *Israels* objection, that thus God would fail of his word to *Abraham*, or he would lose his People, nothing so, yet, though ten Tribes be for ever Captivated, God will have his *Israel*. *x* Not *Israel* after the flesh, not those very Persons, Families that are carried Captive (though for ought I know, or any can tell to the contrary,

these may be so increased for *Abrahams* sake) but the *Israel* of God according to the Faith, the spiritual seed of *Abraham*, consisting both of *Jews* and *Gentiles*. *y* Innumerable, expressed by an elegant Proverbial Speech, alluding to the immensenesse of the sands, *Isa.* 10. 22, 23. and *Rom.* 9. 27. *z* The time is fixed. and the thing shall certainly be, God will bring it about in his time. *a* As we read it, 'tis plain, that in those places or Countries, where a people dwelt who knew not God, were not his people: There should be a people that should both be called, and be his people; the Heathen should be called into the Church, and in every place God should have his people. Or else thus, instead of being called the people of God, you shall be called the Children; so blessed a change, that who were once far off, and not a people, shall now be more then people, they shall be children. *b* The *Gentiles* and *Jews* unconverted. *c* In the state of unconverted ones, are far from God, without his Covenant, and no people. *d* Known, declared, men shall confess it, God will own it himself, and make it known to others. *e* Grace shall be enlarged, your relation nearer and sweeter, you shall be sons, not servants; have Communion with God as with your Father; and this shall be the common, or equal priviledge of this whole *Israel* of God: This is fulfilled in the Kingdom of the *Messiah* under the Gospel, as the Apostle argueth it *Rom.* 9. 25, 26. *f* Who is the fountain of life to all his children, and who giveth them lively affections to serve him, to offer living Sacrifices to the living God. So are we called, *Rom.* 12. 1, 2: and 1 *Thes.* 1. 9.

* Isa. 11. 13. Jer. 3. 18. Ezek. 37. 22. and 37. 15, 22.

11 * Then *g* shall the children of Judah *h* and the children of Israel *i* be gathered together *k*, and appoint themselves one head *l*, and they shall come up out of the land *m*: for great *n* shall be the day of Jezreel *o*.

This verse without doubt hath in it both an Historical sense, and a Mystical or Spiritual sense, it looketh somewhat to the return out of the *Babylonish* Captivity, and to their setling in *Canaan*; But it looketh farther to a more glorious deliverance from a more miserable Captivity. *g* In the type and history when the *Babylonish* Captivity is dissolved, and the Captives are loosed. *h* The children of the two Tribes, who adhered to the house of *David*, who were carried Captives, but under promise of a Redemption from it. *i* Some of the ten Tribes who either went over to, and did incorporate with the Kingdom of *Judah*, and so were carried captives with them, or some of the ten Tribes which the children of *Judah* found in the Kingdom of *Babylon*, which having swallowed up the *Assyrian* Monarchy, and now the ten Tribes captives to their conquering sword. Thus in Type, but it is spiritually and mystically to be understood of the whole *Israel* of God, *Jew* and *Gentile*, redeem'd by, and converted to Christ, in the day of his power. *k* By the power of God, by the decree of *Cyrus*, by each other heartening one another to return; so the Type, in the Antitype shall be gathered together by the Spirit of God, the Preaching of the Gospel, and mutual instruction, exhortation and encouragements of each other. *l* *Zerubbabel* in Type, who was appointed by *Cyrus*, yet with full approbation of the people, putting themselves under his conduct, to carry them up to *Jerusalem*. But in the Antitype Christ appointed by the Father head of his Church, whom Believers heartily accepting, may in large sense be said to appoint to themselves. *m* Literally out of *Babylon*, spiritually out of Captivity of sin and Satan. *n* Good, joyous and comfortable. *o* Of the Seed, or people of God, the Sons of God once dispersed, but now gathered by the Gospel.

CHAP. II.

‖ That is, *my people*.
‖ That is, *having obtained mercy*.

1 SAy *a* ye *b* unto your brethren *c* ‖ Ammi *d*, and to your sisters *e* ‖ Ruhamah.

In the two last Verses of the former Chapter, the Prophet did from God promise marvellous mercy to *Judah* and *Israel*, to that remnant of the seed of *Abraham*, who returned out of Captivity, and to the converted *Gentiles*, now in this verse he calls upon them to acknowledge the mercy, and to excite one another to mutual love and esteem. *a* Declare, own or publish. *b* Who of no people are made a people, who were once unpitied and unregarded, but now have obtained mercy; you that are the sons of the living God, whether *Jews* or *Gentiles*; you Christians, as the Apostle applyes the words, *Romans* 9. 24, 25. and so in the Antitype no doubt they are to be understood; But in the letter and type, the persons here mentioned are those wh among this people were pious, feared God, and fear his Law, some such there were among them. *c* To those of the ten Tribes, who are, and will be their forty years, your brethren. *d* Let them know that yet they are the people of God, and Repentance may remedy all, they are still within the Covenant of their Father *Abraham*, if they will as their Father walk with God, all shall be well. *e* In a decorum to, (what before was made Emblem of *Israel*) the Prophets daughters. *Ruhamah*, some are here directed to reason (as 'tis *Hos.* 2.) with her. *f* *Israel*, whose name is yet *Ruhamah*, and it may be so still, if *Israel* will retain it by returning to God.

2 Plead *f* with your mother *g*, plead *h*: for * she *i* is not my wife *i*, neither *am* I her husband *k*: let her therefore put away her * whoredoms *l* out of her sight *m*, and her adulteries *n* from between her breasts *o*.

* Isa. 50. 1. Ezek. 23. 2.

f Argue the case, state it aright between me and your Mother, then debate it fully; lay open either my displeasure, how great it is, or the effects of it already upon the house of *Israel*, or my menaces against them for the future, by my Prophet *Hosea*: And next recollect the carriage of your Mother of *Israel*; consider her sins, her lewdness, her adulteries, her unthankfulness how notorious, how long, how multiplyed and aggravated. *g* The Synagogues, the whole body of the people *Israel*, which were Emblemish'd in *Gomer*, the Wife of Whoredoms. *h* Ye that are Sons or Daughters of God amidst this degenerate Idolatrous Nation; you that have any resentments for your Father; debate, or at least deal plainly with her, which is called your Mother, and say how little right the hath to be called my Wife, and how little reason I have to own my self her Husband; *i* In point of right she is not, for by her adulteries she hath dissolved the Marriage Covenant, and so abolished the Relation, though in point of fact she is not cast off utterly; I have not sued out the divorce, nor turned her out of doors, but yet for all that she is no Wife, nor hath any right to honour, maintenance, or love of a Wife, *k* I do not account my self bound by any covenant of Marriage to love, maintain, comfort or protect her; Nor will I long do it, if by her continued lewdness she still violate her Faith, and abuse my Patience: Tell Idolatrous *Israel*, that her God will deal with her, as an abused Husband will deal with an unreclaim'd adulterous Wife. *l* When you have pleaded, then make an offer to her yet once more, counsel, persuade, intreat and incourage her to do what becomes a Wife that would not be divorced; Try if you can prevail with her to cast aside, and to remove from her all evil practices and inclinations, to cast off Spiritual Whoredoms, which all her Idolatrous practices are accounted to be. *m* Either remove the Idols, their Temples, Priests and gaudy rites for ever out of her sight, as they did. *Isa.* 2. 20. or else cease from her whorish looks, her unchast and immodest framing her face and gestures. *n* Idolatries which are Spiritual Adulteries. *o* By an immodest and lascivious manner of framing the breasts, and laying them open; these kind of Women here alluded to, did entice Adulterers, and so were Idolatrous *Israelites* grown impudent in their Idolatries, and courted others in shameless manner to turn Idolaters also.

3 Lest *p* I strip her naked *q*, and set her as in the day that she was * born *r*, and make her as a wilderness *s*, and set her like a dry land *t*, and slay *u* her with thirst *x*.

* Ezek. 16. 4.

p This little word suggests great hopes, if this treacherous Wife will cease her lewdness, and become chast, she may be forgiven; it reserves room for repentance and reconciliation, without these it threatens. *q* As was usually done by incensed Husbands, divorcing impudent Adulteresses, *vid. Ezek.* 16. 38, 39. and 23. 26. So God will strip her of all her ornaments which he gave, so he did gradually by *Israels* enemies the *Assyrians*, till at last by *Salmaneser*, she was stript to the skin, and led away captive, God cast her out thus by him. *r* 'Tis not much material to fix the period of this Birth, but 'tis enough God threatens, as sometimes we do, an extream, poor, desolate and comfortless condition, by a kind of Proverbial speeech, as naked as ever born. *s* This phrase may somewhat intimate the time of *Israels* birth, *viz.* between their going out of *Egypt*, and the giving of the Law, or their entring upon their travels in the Wilderness. Their state was poor enough then, now it shall be as bad, or worse, they shall be as the Wilderness, barren and desolate, affording nothing for life or delight, much less for profit; whereas Adulteresses ordinarily hunt after profit and delights. God will punish Adulterous *Israel* with denying both to her, she shall be like the Wilderness, horrid and starving. *t* This is much the same with the former, and added to confirm and illustrate it. *u* All this shall be done to the end she may be destroyed, of old God led his people through the Wilderness, to a City of habitation, now he will make them as the Wilderness, that they may perish in it. *x* A miserable end surely, thus to be scorcht up with parching heat, so will Gods wrath burn up these wicked Idolatrous *Israelites*.

4 And I will not have mercy *y* upon her children *z*; for they *be* the children of whoredoms †.

y Vid. chap. 1. *ver.* 6. *lit.* c. d. e. *z* By this expression particular persons are severally, as by mother the whole Nation was threatned, that none might flatter themselves with hope of better; 'tis observable they are called her children, not Gods. † Born in whoredom, and like the Mother addicted to whoredom, as if God had said they are none of mine by birth, not any whit like me in disposition, but a spurious and hateful brood, and as such I will use them.

5 For *a* their mother *b* hath played the harlot *c*: for she that conceived them hath done shamefully *d*: for she said *e*, I will go after *f* my lovers *g*,

vers *g*, * that give *h* me my bread and my water, my wool and my flax, mine oyl and my † drink.

* Jer. 17. 10. Ezek. 16. 19.

a This demonstrates the truth of the charge, and justifieth the severity of the punishment. *b Vid. ver.* 2. *lit.* g. *c* Doted on Idols, worshipt them, and brought forth, and educated children for them. *d* This practice in best circumstance it can be put, was dishonourable as well as dishonest; but here is an aggravation of it; 'twas done with shamelessness impudence, and openly avowed. *Jer.* 3. 3. with a whores forehead. *e* She took up resolutions, declar'd them, stood to them, none could alter her course. *f* When they came not to her, she will go to them; impudent Adulteress! forsaken, thou courtest and woest. *g* This spoken as if they loved her better then her husband loved her; this high degree of impudence. These are the Idols the worshipt, and the Idolaters she associated and traded with. *h* Whereas every mercy she enjoyed was God's gift to her, and a fruit of his covenant, love and faithfulness towards her; yet she denies (like an impudent strumpet) all his kindness, and in a manner chargeth him with such hardness, and ill usage, that she had starved, if her Idols, and Idolatrous friends had not maintained her, and gives out, the bred she eat, and water she drank and the cloaths she wore, all was of their kindness. This is shameful indeed; and the Prophet hath set it forth to the life; and now is there not good reason, why a Husband so abused should without pity cast off such a Mother, such Children, and leave them to live on their chosen lovers, or to perish under the hatred of their despised God.

† Heb. *new oyes*. ‖ Or, wherewith *they made Baal*.

6 ¶ Therefore *i* behold *k*, * I will hedge up thy way with thornes *l*, and † make a wall *m*, that she shall not find her paths *n*.

* Job. 3. 23. Lam. 3. 7, 9. † Heb. *wall a*

i Because she is so impetuous and shameless in her Idolatrous courses, nothing hath, and she resolves nothing shall hinder her, but she will follow them. *k* Take notice of it thou lewd woman, and all that stand by. *l* Thou wilt set no bounds to thy lusts, and thy wandrings to satisfie them; I will deal with thee as men do with unruly and rambling beasts; set a hedge of thorns about thee. *i. e.* compass thee in with wars, and other calamities, which shall wound and pierce thee, that though thou love thy sinful courses, and wilt follow them, thou shalt have little pleasure in them. *m* Another allusion to the method men take to keep in wilde Cattle which would break through hedges, but cannot break through Walls, God will make the calamities of this people as a strong and high Wall, over which they cannot leap, nor throw, which they cannot break: So was the *Assyrian* Army under *Salmaneser*, which coopt them up in a long siege of *Samaria*, and at last took them, and carried them into a long Captivity which now lasteth. *n* Wherein thou didst go when thou wentest to *Egypt*, or *Syria* for help; but by my judgments, and thine enemies power and watchfulness, always shall be watcht and guarded, thou shalt not find how to send to them for relief: These were her paths, whereas a chast Wife would to her Husband for relief.

7 And she *o* shall follow *p* after her lovers *q*, but she shall not overtake them *r*; and she shall seek *s* them, but shall not find *t* them: then shall she say *u*, I will go and return *x* to my first husband *y*, for then *was it* better with me then now *z*.

o Hedged in with many and great distresses; when under the judgments of God. *p* With earnest travel and with wearisome toil, she shall attempt every way to get to them, but to no purpose, affliction and sorrows surround *Israel*, these *Israel* can by no means break out of to these lovers, and they like false lovers hasten as fast and as far from this adulteress as they can. *q* Idols and Idolaters, her false friends, and false Gods. *r* They which hasten after such strange gods and helps, as this shameless harlot shall meet with sorrow, but never overtake their desired help. *s* As is the manner of immodest strumpets, it speaks also her obstinate resolution in her way, so *Israel* forsook a God that would have fought him to do him good, and by no disappointments would be (for a long time) taken off from this frantick Wildness, of seeking to Idols that could do him no good. *t* The final issue of all is at last, she is wearied in her folly, tired with fruitless labour, and sits down hopeless of ever finding help from Idols and Idolaters. *u* As the prodigal first think well on it, next resolve with her self. *x* Restless she will try one way more, happy she, 1. she had tryed this sooner, this would have been successful, she will return, come back, and seek to her Husband. *y i. e.* God who had Married *Israel* to himself, who was her Husband indeed, all others were as Adulterers, are deceivers and seducers, who abase the credulity of wanton Women first, and next abuse their Husbands Beds. *z* How much the time is changed? in *ver.* 5. all her gallantry, her feasts, her rich apparel, these are gifts of her Lovers; not a word of her Husbands greatest kindnesses: But now she sees and confesseth, the least of her Husbands kindnesses was better then the greatest kindness of these her Paramours, and at worst with her Husband, she was better then at best with Adulterers.

8 For † she *a* did not know *b* that I gave *c* her corn *d*, and † wine and oyl *e*, and multiplied her silver and gold *f*, ‖ which they *g* prepared for Baal *h*.

† Heb. *she*. ‖ Or, *which they made Baal*.

† This unexemplified Ignorance or inconsiderateness, was the cause of all this lost labour, and unthankfulness to God. *a* In her fulness and prosperity, as were the dayes of *Jeroboam*, in which much of this lewdness was committed, and in which the Prophet calls them to Repentance. *b* Considered not, but carried it toward God, as if indeed she did not know; nor did the own it, or acknowledge it by any suitable obedience, and thankfulness to the God of her mercies. *c* Without desert or worthiness, it was mercy, and this free, from whence all she had came. *d* Which is the stay and strength of our life, one necessary comfort put for all the rest. *e* These chear the heart, and include all provision for delight, and sweetness. *f* The treasures of Gold and Silver, and all precious things brought in by Trade, and increast among them, were the effect of mine undiscerned, and unacknowledged bounty and goodness. *g* The generality or body of the *Jews*, these idolatrous *Jews*. *h* First made the Idol with the Gold and Silver, and next Dedicated it to the service of the Idol. Sottish ignorance, that with one part of the Gold and Silver make a God, with the other part provide for Sacrifices to be offered to it. Thus one part is advanced to be a Deity, the other part of the same Mass, consecrated to the service of its fellow lump. What absurdities will not down with such fools and sots?

9 Therefore *i* will I return *k*, and take away *l* my *m* corn *n* in the time thereof *o*, and my wine in the season thereof, and will ‖ recover my wool and my flax, *given* to cover her nakedness *p*.

‖ Or, *take away*.

i Because I was not acknowledged, nor served as the giver. *k* Much after the manner of man doth God speak; he had left large Blessings behind him among this people, but their sottish ingratitude provokes him to resolutions of returning and freezing of all. *l* Take into my hands, or resume all I give, for all given was mine still, God never gives away his right. *m* It was here while thankfully received, and rightly used, but want of these forfeit that right, and the Propriety reverts to God. *n* See *verse* 8. *lit.* d. *o* Either when they should gather it in, as being ripe, or when they need it, as being ripe, or when they need it, and should use it: All they enjoy is mine, but since they so use me, as to serve *Baal* by it, I will either take all away from them, or make all useless to them. *p* When I take away my wool and my flax, she shall appear shamefully naked, not having one rag of her own.

10 And now *q* * will I discover her † lewdness *r*, in the sight of her lovers *s*, and none shall deliver her out of mine hand *u*.

* Ezek. 16. 37, and 23. 29. † Heb. *folly*, Or, *villany*.

q When I make a seizure, and strip her of all that is mine. I will expose her, or else I shortly will do so, ere long. *r* Folly and wickedness of her Idolatrous Worship, (and perhaps the corporal lewdnesses which Idolaters seldom were free from, may be here intended) *s* among whom most will loath her, and hoot at her, some secretly despise her, if any shall attempt to help at this dead lift, it shall be to no purpose. *u* They who would deliver her are few and weak, unable to rescue her from the infamy I adjudge her to. In short, as she hath like a strumpet shamelessly sin'd, so like a strumpet she shall be shamefully, with greatest infamy punished; and I saith the Lord, will see it done.

11 I will also cause all her mirth to cease *x*, her feast days *y*, her new-moons *z*, and her sabbaths *a*, and all her solemn feasts *b*.

x The jollity of *Israel* was certainly dampt, when *Tiglath Pilneser* took *Sion*, and other Cities, and captivated *Naphthali*, 2 *Kin.* 15. 29. which was some, yet but few years after this Prophesie: But sure all their joy ceased about ten or twelve years after, when *Samaria* was taken, and *Hoshea*, and all *Israel* made Captives, so the threat was executed in this sense; But the Prophet speaks (as by what follows appeareth) of their sacred or Religious joyes, which God will abolish. He did not set them up, but he will pull them down. *y* Though Apostate *Israel* was fallen to Idolatry, and renounced the true Worship of God, yet by this Text it appears they retain'd many of the rites and ceremonies that were used by the *Jews*, or else set up others like them, as their solemn Feast at setting up the Calves at *Dan* and *Bethel*, in *Jeroboams* time. *z* These were dayes of greater Sacrifices. *Numb.* 28. 11. and greater feasting, 1 *Sam.* 20. 5. *a* Their weekly Sabbaths. *b* The three Annual Feasts of Tabernacles, weeks, and Passeover, or others with them, all which should cease when these people were carried captive, as they were by *Salmaneser*.

12 And I *c* will † destroy *d* her vines and her fig-trees *e*, whereof she hath said, These *are* my rewards *f*, that my lovers have given me *g*: and * I will make them *h* a forest *i*, and the beasts *k* of the field shall eat them *l*.

† Heb. *make desolate*.
* Psal. 80. 12, 13. Isa. 5. 5.

c God will do it either by blasting, or by the *Assyrians*, who as other invaders, shall spoil all. *d* Make very desolate, or lay waste.

waste. *e* These two were mentioned, but all other Fruit-Trees are meant. *f* This was in peculiar manner the sin for which *Israel* was punisht thus, they gave the praise of the fruitfulness of these Trees, and the abundance of them, to Idols, rob'd God of the praise due for them, therefore God will take them away. *g* Their false Gods are here made the givers of all outward blessings to *Israel*, *vide ver.* 5. *h* Their Vineyards and Olive-yards, and places where they planted and fenced in their Fig-trees, and other fruitful Trees. *i* Wild and uncultivated, the Hedges, and Fences shall be thrown up, and all run into the wildness of a Forrest, as it came to pass in the *Assyrian* Invasion. *k* Salvage men, such as the *Assyrians* were, or rather in the letter the Beasts of the Field should break down their branches, and devour them, and pull off the Fruit as Foxes pull the Grapes, or wild Boars of the Wood root up, and eat the tender and lappy branches and springles. *l* The Trees and their fruits.

13 And I will visit *m* upon her *n* the dayes *o* of Baalim *p*; wherein she burnt incense to them *q*, and she decked her self with her ear-rings and her jewels *r*; and she went after her lovers *s*, and forgat me, saith the LORD.

m Punish, for the Prophet threatens them with this visitation, by which it evidently appears to be a visiting in wrath. *n* The Kingdom of *Israel*. *o* The sins of those dayes past. *p* *Baal* was the great God of the Ten Tribes, the chief of their Idols, their Lord, (as the word signifieth,) and patron; here it is plural *Baalim* either to denote the multitude of Idols which they worshipt, all call'd by this one Name, or perhaps because of the multitude of his Statues or Images, and of his Altars and Temples erected to *Baal* in all places of the Land. *q* Sacrificed, and Worshipt, for this was one kind of Religious Observance is put for all the rest. *r* To put the greater honour upon the Idol, they put on their richest and best attire, or it may be they blindly thought this rich habit would make them the more acceptable to their sensless Idol. *s* Deck't thus, Strumpet like, she went on by her spiritual Adultery to provoke me. *t* And slighted me, if she did at all think of me, Adulteress like.

14 Therefore *u* behold *x*, I will allure *y* her, and bring *z* her into the wilderness *a*, and speak || † comfortably *b* unto her.

|| Or, friendly. † Heb. to her heart.

u This particle seems to connect these following passages with those that went before as *ergo*, or *giving a reason why God* will do this, and so are distincter than if read as [לכן] might be *either as a particle that speaks order or time* of things, and is as much as, *afterwards*, so (will be easie, *I will visit*, &c. *afterwards I will allure*, first punish, next comfort, or else *it may be adversative* as much as, *yet*, or *but*, so 'tis plain, thus she like an Adulteress hath sin'd, and I have punisht. *But*, or *yet*, or *notwithstanding* I will allure, and *or else it is a particle that acts more strongly affirm*, so rendred, the place would be less obscure, thus, I will destroy her vines, &c. *Surely I will allure*, &c. thus לכן is used *Jeremiah* 5. 2. and *Zechariah* 11. 7. *x* With attention and wonder at the methods of Divine Grace. *y* With kind words, and kinder usage I will incline her mind to hear and consider what I propose, I will persuade by sweetest dealings like a kind Husband that makes use of the distresses of his disloyal Wife to commend his love to her, to win her to himself, and to waves that are the honour and happyness of a Wife. *z* *After that I have brought her into the wilderness*; (So the *French*) and some other versions, and so it is plainer than as we read it. *a* Deep distress or Captivity, with all the sorrows that attend Captivity; then 'tis likely she will hearken; or, by Wilderness may be understood a retired place, and solitary where shall be no diversions of her mind, no such temptations as formerly, where with best leisure she may consider and bethink her self, so understood our version is easily intelligible. *b* Things that are full of comfort, and in such manner too as is comfortable to the hearer: Here are glad Tydings, gracious promises, and wonderful mercy to the true *Israel* after afflictions have brought them to God, after they are Converted from sin, by these means.

15 And I *c* will give her her vineyards *d* from thence *e*, and the * valley of Achor *f* for a door of hope *g*, and she shall sing *h* there as in * the dayes of her youth *i*, and as in the day when she came up out of the Land of Egypt *k*.

* Josh. 7. 26. Isa. 65. 10.
* Jer. 2. 7. Ezek. 16. 22. 60.

c Reconciled to her *d* will both settle her, and abundantly enrich her with blessings, as the phrase implyeth. *e* Either from the place of their Exile and sufferings, or from the time of their hearkning to the Lord speaking to them in their distresses and sorrows; or if it refer to *ver.* 12. 'tis a promise to comfort them under that threat which swept away the blessings of Vines and Fig-trees, in their own Land, and here is a promise of Vineyards to them from the time of their Repentance, and from the place where they are Captives. *f* Which was a large, fruitful and pleasant valley near *Jericho*, and on the very entrance into the Land of *Canaan*, where after forty years Travels and Sorrows *Israel* first set foot on a Country, such as they expected. *g* As that Valley was a door of hope to *Israel* then, by that, *Israel* saw that he should enjoy the promised Land; so would God deal with repenting *Israel* in the times here pointed at. *h* Praises to their God for his Mercies, and sing forth their own joyes too, and answer each other, sing in responds, as the word signifieth. *i* As that Age is mest jocund, and expresseth it by singing, so shall it be as renew'd youth to *Israel*, full of blessings from God, and full of praises to God. *k* This passage explains the former, their youth is a time somewhat like the time of their coming out of *Egypt*, their mercies now like the mercies of that time, and their joyes and songs shall be like too: However these things were fulfilled to the Type of whose Repentance and return to God is not very eminent: They are all fully made good to Antitype *Israel* the Church of Christ in spiritual Blessings, chiefly here intended.

16 And it shall be at that day *l* saith the LORD *m* *that* thou *n* shalt call me || Ishi *o*, and shalt call me no more || Baali *p*:

|| That is, My Husband. || That is, My Lord.

l When through deep distresses I have prepared her to return, and she who was an Adulteress repents, and renews her Covenant of Love and Obedience, and in the day of my Blessings on her. *m* This confirmeth, and ensureth the thing. *n* My repenting *Israel*, *o* Both by Words, Affections, and Obedience shall own me as thy loving, tender Husband, and delight to call me so. *p* Though the word hath no ill in it self, yet 'tis so near to the name of the abominable Idols that I will no more be called *Baali*.

17 For *q* * I will take away the names of Baalim *r* out of her mouth *s*, and they *t* shall no more be remembered by their name *u*.

* Isa. 2. 17. Zech. 13. 2.

q It is my purpose to abolish the memory of *Baalim*. *r* This great Idol for all others, God will cut off all the remains of Idolatry from his Church. *s* So God required of old, *Exod.* 23. 13. *s* These false Gods, and provoking Idols shall be quite forgotten. *t* Their Names perishing with them, when God shall so cut off all Idolatry from his Church in Gospel dayes, 'twill be the final and fullest accomplishment of this prediction.

18 And in that day *u* will I make a * covenant *x* for them *y* with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground *z*: and I * will break the bow and the sword, and the battel out of the earth *a*, and will make them to lie down safely *b*.

* Isa. 54. 10. Ezek. 34. 25. 37. 26.
* Psal. 46. 9. Isa. 2. 4. Mic. 4. 3. Zech. 9. 10.

u See *ver.* 16. *let.* l. *x* Command, or Enjoin, and these Creatures shall as duly observe the Command as just ones keep a Covenant. *y* True Converts, the *Israel* of God. *z* With all the Creatures that might either serve or hurt them, it is a full and gracious promise of abundance of Peace, Safety, and Love among all, through the Creation, for the comfort of God's people. *a* But if Brute Beasts do not hurt, yet unless more brutish Creatures, bloody men be tamed, there will be little safety to the Church, therefore God will put an end to Wars, and make Men peaceable in their disposition, far more peaceable than heretofore they have been. *b* By a special care of, love for, and prefence with them, God will provide for their safety. Now I doubt not but all this in some measure was made good to the *Jews* returning out of Captivity, among whom were also some thousands of the house of *Israel*, who had their share in this promised peace, safety, and prosperity. But the full accomplishment is to be to the Church of Christ, and in spiritual Blessings shadowed out by these temporal Blessings.

19 And I *c* will betroth *d* thee *e* unto me *f* for ever *g*, yea I will betroth thee unto me *h* in righteousness *i*, and in judgment *k*, and in loving kindness *l*, and in mercies *m*.

c Thy God, who was offended, but now am reconciled. *d* Though I was divorcing thee, will now betroth, on new Terms enter Marriage Covenant with thee. *e* O *Israel*, who art my people, and leaveft thine Idolatries and Rebellions. *f* God of Mercy and Truth, who hath forgiven and changed thee, and made thee suitable to my self, and who will be as kind and gracious as thou canst desire, or need. *g* The former Covenant was broken, and the Marriage nul'd, but now it shall be an Everlasting Contract and Marriage between my *Israel* and their God. *h* This promise is repeated to confirm it, and to remove scruples and jealousies. *i* On equal terms on both sides. *k* With mature advice, or well informed and settled judgment and Resolution; This Covenant shall be, as a well taken Oath, finished with integrity of heart and judgment. *l* Without desert in her that is betrothed, of meer love, and freest kindness. *m* This though the same with the former, is added to ensure all to this new espoused Wife; or loving kindness is the never exhausted Fountain; Mercies are the never failing

failing-streams, the abundant fruits of that love toward the poor and undeserving objects of it.

20 I will even betroth thee unto me in faithfulness *n*, and * thou shalt know the LORD *o*.

* Jer. 31. 33.

n This verse is a third promise in the same words to comfort and encourage the true *Israel*, only faithfulness is here added a qualification of this new Marriage, which shall continue firm on a mutual faithful promise, love, and contract. *o* His just anger which hath punished, his rich Grace which hath now pardoned, and now taken into Covenant again, his faithfulness, and tender compassions, his All sufficiency, and Sovereignty that we may obey him, and rest satisfied in his love as 'tis our reward, and happyness.

21 And it shall come to pass in that day *p*, I will hear *q*, saith the LORD *r*, * I will hear the heavens *s*, and they shall hear the earth.

* Hos. 2. 12.

p In that day, when this new alliance is made, or in the day of Gospel Grace. *q* This general promise God gives us to encourage us to cry to him, he will so hear, as to answer. *r* This is the Seal to the truth and certainty of the things promised. *s* There is a subordination of causes, all second causes do in their ranks (like wheels in a curious Engine) move as moved by the first great spring, and so contribute to the good of such as any way depend on them. Thus here, God the first and universal cause will influence the Heavens, he will command their Dew, and Showers; they would be as Iron over us, if God did not command them to distill their Drops on the Earth when this is drie, parch't, and barren, it does as 'twere cry to the Heavens for refreshing showers, for fruitful rains; when the Seed sown, the Vings and Olives planted, are at a stand, take no rooting, they do as 'twere cry to the Earth for its kindly influences, and fatness that they may spring up, and yield Fruit for *Jezreel*, which may call, and cry, and wait, but never be satisfied if God do not hear them, and command his blessing of fructifying influences which God here doth promise to his people on renewing Covenant with them. God's seed, his gathered ones, his espoused Church shall be served to her comfort by all the Creatures. When Disobedience, Backslidings, Idolatries, and such like sins did provoke God to punish them with Famine and Scarcity. Now their Repentance and Obedience shall be blest with plenty, and God will set the frame of Heaven and Earth in due order to effect this, there shall be an harmony and correspondence between all subordinate causes moved by God the first great Cause, whence expected Events and Fruits shall certainly be produced for their good and comfort.

22 And the earth shall bear the corn, and the wine and the oil, and they shall hear Jezreel.

23 And * I will sow *t* her unto me in the earth *u*, and I will have mercy upon her that had not obtained mercy *x*, and I will say to *them which were* not my people, Thou *art* my people *y*; and they shall say, *Thou art* my God *z*.

* Hos. 1. 9. 10. 9. 25. 2. 10.

t Their sins, the Enemies Sword, and God's just displeasure had wasted and lessened their numbers, but now the Lord will bless them with wonderful increase of people, expreft with allusion to a seed sown in the Earth, which multiplyeth exceedingly; so the *Jews* multiplyed after the *Babylonish* Captivity, but much more are the numbers increas'd since the preaching of the Gospel, and the gathering in the dispersed Elect of God. *u* Either the Land of *Canaan*, if you refer this to the *Jews* after the Capcivity, or the whole Earth, all places, and Nations, if you do as you should, refer it to Gospel dayes, and so we have seen this promise fulfilled. *x* See *cap.* 1. *ver.* 6. *let.* b. c. and *ver.* 10. 10. *y* So great is the change Grace hath made, that a rejected people are once more taken to be a peculiar people: A remnant among them is saved. *z* Not in word only, but with hearty consent, joy, affection, and thankfulness they shall be my people, as well as call themselves so. This people of whom the Prophet here speaketh, shall openly confess the Lord is their God, Soveraign to Command, and Rule; and Saviour to deliver and save them. Their God to give them Law and Life; to direct their Obedience, and to be their exceeding great reward for it, their God to sanctifie, justifie, and glorifie.

CHAP. III.

1 Then *a* said the LORD *b* unto me *c*, * Go yet *d*, love a woman *e* beloved of *her* friend *f*, yet an adulteress *g* according to the love of the LORD toward the children of Israel *h*, who look to other Gods *i*, and love flagons of † wine *k*.

* Jer. 3. 1. 2.
† Heb. grapes.

a Or And, *Heb.* or furthermore. *b* Commanded. *c* *Hosea.* *d* Again, or once more, so it implyeth he had once already been commanded and done some such like thing. *e* In the former he was commanded to Marry; in this he is commanded to love; (the reason of which will appear in the application of the parable,) a Woman though describ'd by her Character, yet not named; and though her Character would suit well enough to *Gomer*, yet it was not she, for this Woman was to abide *v.* 3. for him, but *Gomer* was presently married to him or at least to represented; this was brought *Gomer* was not: *f* Her Husband, though some think it may be some other person, or lover. *g* Either already tainted, or that certainly will be tainted with that vice, a divorced Woman separate from her Husband because of her falsiness to him. *h* Let this be the Emblem of my love to the Children of *Israel*; by this I intend faith God, to let *Israel* know how I have loved, and how the hath loved; How greatly, dearly, constantly on my part. How slightly, inconstantly, falsely on her part. *i* When I adopted them to be a peculiar people to me, to take me for their God, and requir'd they shall have none other (which relation is well expreft by that of Husband and Wife;) they have look'd, liked, loved other Gods, and depended on them, and their hearts have been estranged from me, they have turned down right Idolaters. *k* Loved the Feasts of their Idols, where they drank Wine to excess, by too great measures: which, without dispute, was usual in the Idol Feasts. *Amos* 2. 8. 1 *Cor.* 10. 21. or else these flagons of Wine speak their loose, drunken, and riotous living.

2 So *l* I bought her *m* to me for fifteen pieces *n* of silver, and *for* an homer *o* of barley, and an † half homer of barley *p*.

† Heb. lethech.

l As I was commanded, I procured, or as we read it, bought: *m* Which exactly answers to the State of the *Jews*, when in *Egypt* tainted with *Egyptian* Idolatry, and poor, without a portion; bought or redeem'd to be affianced to God. *n* Whatever was the exact quantity and value of these pieces we need not here curiously enquire; but note we, it was half the value of a slave. *Exod.* 21. 32. and was some 27 *s. ed.* *o* This measure might be about 14 Bushel; so the whole will, for her Diet, amount to twenty and one Bushel. no great Provision for her Diet. *p* And 'tis Barley in both places, the meanest kind of Provision; and suited to a low condition. *Judges* 7. 13. *Ezek.* 4. 9. 12. all this the fuller to set forth *Israel's* indigence and ingratitude to God, and God's bounty to *Israel*.

3 And I said unto her, thou shalt * abide *q* for me many dayes *r*, thou shalt not play the harlot *s*, and thou shalt not be for *another* man *t*, so *will* I also *be* for thee *u*.

* Deut. 21. 13.

This verse is the form of Contract, or the Articles of Agreement between the Prophet and this Woman. *q* Dwell with me, and expect and wait in an unmarried condition, until I see it fit to espouse thee. *r* 'Tis not said how long, but a slave as she is represented here, may not think this severe. The preferment will compensate her waiting. *s* This the third condition she is to live chaste and modest, not to do as she had done. This was to settle her in a vertuous life, and to prove whether she would betake her self to a life praiseworthy. *t* She is bound to marry none other, nor to commit Adultery with any other. *u* In due time I will accomplish the contract, and as I wait, so I will be for thee: so the Deed is mutually seal'd and signed.

4 For the children of Israel shall abide many dayes *x* * without a king *y*, and without a prince *z*, and without a sacrifice *a*, and without † an image *b*, and without an ephod *c*, and † *without* Teraphim *d*.

* chap. 10. 3.
† Heb. *a standing*, or, *statue*

x Now the parable is unfolded, and made plain, it shall be with *Israel* much like as with such a Woman, They and She guilty of Adultery, both punisht with a Divorce, both punishe long with such afflicted State, both made Slaves, kept hardly, and valued meanly, yet in mercy at last pardon'd, reaccepted, and prefer'd, but this after long time of Probation. How long we cannot tell, nor list to dispute whether 70 years of *Babylons* Captivity, or whether these Seventy, and the One Hundred and Thirty years of Ten Tribes Capcivity before the Two Tribes went Capcives, *i. e.* Two Hundred years; or whether till Messiah's coming, or the general and last Conversion of the *Jews*, long 'twas to be no doubt. *y* None of their own Royal Line shall sit on the Throne, and Rule them; but Foreigners, Enemies, and they that had conquer'd them, should be Kings over them. So the Kingdom ceased as *chap.* 1. 4. *z* The Conquering Kings will not out of the *Jews* make their chief Officers to Rule the *Jews*, but Strangers shall be Princes and Governours over them. *a* Either right, and according to Law; (these Sacrifices they had long since cast off) or Idolatrous ones which they would choose. *b* They could carry none of their Images with them, and the *Assyrians* would not let them make new ones. *c* No Priest as well as no Ephod. *d* Idolatrous Images kept in their private Houses to Worship and Consult with like the *Roman Lares* and *Penates*, Houshold Gods; in one word, such should be the State of these Captives: They should have nothing of their own either in Kingdom and Civil Affairs, or in Church and Religion, but be wholly under the Power and Arbitrary wills of their Conquering Enemies.

5 After-

5 Afterward *c* shall the children of Israel return *d*, and seek the LORD their God *e*, and David their king *f*, and shall fear the LORD *g*, and his Goodness *h* in the * latter dayes *i*.

* Isa. 2. 2. Mich. 4. 1.

c After these long and sore troubles have broken their hearts and opened their eyes. *d* Repent; 'tis not promise of return into their own Countrey. *e* To know his way, and to live under his protection and blessing, to worship him, and they shall pray to him, depend on him, consult with him, with ardency and earnestness of desire. *f* Not son of *Jesse*, who was long since dead; nor *Zerubbabel*. But *Messiah* who is elsewhere called *David*, *Psal.* 132. 10. *Jer.* 30. 9. *Ezek.* 34. 24. and 37. 24, 25. which see; and *Amos* 9. 11. *g* With Reverence shall pray, depend and consult their God, and worship his son the *Messiah*, whom the Father sent out of his infinite Goodness and kindness towards us. *h* God and his Goodness, *i.* *e* the good and gracious God, such to us in Christ, God in Christ and with Christ shall be worship'd. *i* In the dayes of the *Messiah*, in Gospel times; and perhaps the last of these latter dayes.

CHAP. IV.

1 HEar *a* the word of the LORD *b*, ye children of Israel *c*: for * the LORD *d* hath a controversie *e* with the inhabitants of the land *f*, because *there is* no truth *g*, nor mercy *h*, nor knowledge of God *i* in the land *k*.

* Isa. 1. 18. & 3. 13. Jer. 25. 31. chap. 12. 2. Mich. 6. 2.

a Attend, consider, and duely weigh; it's the hearing of the Mind, as well as of the ear is here required. *b* He that speaks is the great God, though the Messenger be a man, the message is not Man's, but it is the Word, the Message of the Sovereign, Holy, Just and Mighty *Jehovah*, who ever speaks most important things; things that respect our duty and safety. *c* You of the ten Tribes with whose Ancestors my Covenant was made, who received the Law by the disposition of Angels, but have not kept it, you that have turned aside from your God to Idols. *d* Who knoweth your sins, who hateth, threatneth and will judge, and punish unless you repent, it is he that speaketh, and summoneth you to plead with him. *e* Just matter of debate or arguing against you, you have wrong'd him and he will right himself, yet so that he will be clear in his Judgment, all shall see that the just Lord doth justly, and that this peoples sins are the cause of all their sufferings, that God doth not delight to afflict the Children of men. *f* Who dwell in the Cities and Towns of *Israel* divided from the house of *David*, and from the house of God; ye that dwell with Idolatrous Neighbours; it is not a few, but the generality of the Inhabitants; 'tis the whole Land I have an action against. *g* No Faithfulness in their Minds, Words or Works; they cover falshhood with fair words, till they may fitly execute their designed frauds. There is neither plain heartedness, nor constancy in their purposes and words. *h* Kindness or gentleness of mind, all are hardned, and restrain their Bowels which should be open'd toward the indigent, and necessitous. There is neither Compassion nor Beneficence among them, they pity not, nor relieve any. *i* All generally are ignorant, know not what God hath done for them, or what God is in himself, or what candor and truth, or what tenderness and beneficence he requires in his word; if they have a sleight knowledge of those things yet they consider them not. They have raised the knowledge of God out of their Minds. *k* This speaks the universal Ignorance, mercilessness and unfaithfulness of that age.

2 By swearing *l*, and lying *m*, and killing *n*, and stealing *o*, and committing adultery *p*, they break out *q*, and † bloud toucheth blood *r*.

† Heb. bloods.

l Either falsly, or prophanely, or cursing, and wishing evil to one, instead of truth here is Perjury, instead of compassion here is execration, and evil speaking. *m* Of all kinds; affirming of falshoods, denying of Truths, defrauding, lessening good and representing it what 'tis not, greatning what is in others ill, and so flattering in some cases, and disfaming in other cases, *&c.* *n* Though God hath forbidden all kinds and degrees of Murther, this people through Ignorance of God do fill the Land with Murthers: with open, or secret; by cruelty withholding relief from some, by violence and falshood cutting off others; The temper of this people was toward killing, their designs laid for it, *&c.* *o* Injuring one another either by taking away what was anothers, or detaining what should have been his, or giving less to another than was his due: Every one incin'd to Frauds, many addicted to secret Thefts, and some openly practising it. *p* Which was a sin grown high among them, a sin directly against the Truth and Mercy which should have been among them. Under this, all degrees of Adultery, unchaste thoughts, words and gestures are included. *q* As waters that swell above all banks, or as unruly beasts that break over all hedges, so you, O *Israelites* have broken down the hedge of the Law, which expressly forbids what you daily practice. *r* Slaughters are multiplied; by Bloud the Scripture understandeth slaughter, *Gen.* 4. 10. *&c.* *Psal.* 51. 10. possibly the wrong done by the Adulterer, was (as *Amnon*) revenged with the slaughter of the Adulterer; or possibly it may refer to murthers committed in the very Court of the Temple; so the blood of the murthered touch'd the bloud of Sacrifices. It is too particular to refer it to the bloud of *Zacharias* slain between the Porch and the Altar, and which (some say) ran down to the Altar and touch'd the bloud of the Sacrifice. Or what if this should refer to what will be er'e long, when *Jeroboam* is dead, when *Zacharias* is murther'd by *Shallum*, 2 *King.* 15. 10. *Menahem* slays *Shallum*, *ver.* 14. and rip up women with Child in *Tiphsah*, *ver.* 16. when *Pekah* slew *Pekahiah*, and *Hoshea* slew him. These Kings being thus slain, no doubt much bloud was spilt; all which happen'd in less than forty years. For from *Zacharias* to *Pekahs* Usurpation, are but fourteen years, from *Pekahs* entrance on the Throne to *Hoshea's* Conspiracy are twenty years.

3 Therefore *s* shall the land † mourn *t*, and every one that dwelleth *u* therein shall languish *x*, with the beasts of the field *y*, and with the fowles of heaven †, yea the fishes of the sea also shall be taken away *z*.

s Since their sins are so many and so great, for those very sins already mentioned in the 1. and 2. *verses.* † Which the ten Tribes did now inhabit. *t* It is a Metaphorical expression, for properly it cannot be spoken of the senseless, and inanimate Creatures, but as Men and Women mourn under the loss of their Comforts and Joyes, as they neglect themselves in their Habits, and go less neat, so when the sins of the People shall bring an Enemy upon the land, when War shall first spoil their Cities, Townes, Vineyards and Oliveyards, and finally shall carry the people Captive, all shall run into horrid and saddest state, and in doleful plight. The same expression see in *Is.* 24. 4. and much like *Amos* 1. 2. *u* No sort of men but had provoked God and sin'd, no sort but should be punished; all that continue in the land till these threatned Judgments overtake them. *x* Shall with grief, and vexation pine away, what they see with their eye shall make their heart ake, and faint *Isa.* 15. 8. and *Joel* 1. 12. *y* These are elsewhere menaced, *Zeph.* 1. 2. which see; God punisheth man in cutting off what was made for Mans benefit and comfort; and 'tis probable that the tamer Cattle were starved for want of grass or fodder, all being eaten up and consumed by the wasting Armies. † The tamer and innocent either killd by Enemies, or offended with stench and noxious Air dye or forsake the Country, or are devoured by Eagles and birds of Prey, which in those Countries wait on Armies. *z* Whether by drying up the waters of Rivers, Lakes, and ponds, or by corrupting them with bloud and carcasses, or by what other way we know not he can do it, who saith he will; and we are sure it speaks the greatness of the threatned desolation.

4 Yet *a* let no man *b* strive *c*, or reprove *d* another: for thy *e* people *are* as they that strive *f* with the priest *g*.

a Though Judgments great and wasting are so sure, though the approaching Calamities will lay all utterly waste. *b* None of private Capacity; no Priest or Prophet any more open their mouthes to reason and debate with this People; let all know they are so obstinate and hardned 'tis to no purpose to warn any more. *c* Contend as in causes pleaded before a Judge, lay not the Law before them, who have so often refused to hear it. *d* No more chide, or sharply inveigh against their sins and wayes. Or this whole passage may be thus read, *Yet certainly there is none that may or can strive, &c.* All are so corrupted that there is none free who may with confidence argue against others. But our Version is better of the two. *e* Thy country-men, *Hosea*, if the former words be the words of God to the Prophet. Or else if they be the words of the Prophet to the People, then he speaks to them of the Temper of their Neighbours and people with whom they dwelt. It is much one which we take, for *Hosea* was now among them; and whether his people or no, they are still the same persons spoken of. *f* There is no ingenuity, modesty, or fear of God or man left among them, they will contend with their teachers, Reprovers, and Counsellors. They will justifie themselves, and condemn all reproof; they will adhere to sin and reject all better advice, just as they *Mal.* 1. 2, 7. and 2. 14. *g* This doth not suppose, much less assert, the Priests of *Baal* and the Calves to be true Priests; but were they as true as they are false, yet such is the temper of the People, they would not hear, consider and amend, whoever contested with them. Let them alone therefore to perish with obstinate sinners.

5 Therefore *h* shalt thou *i* fall *k* in the day *l*, and the prophet *m* also shall fall *n* with thee *o* in the night *p*, and I *q* will † destroy *r* thy † Heb. I will cut off.

mother *s*.

h Because thy sins are so many and so great, and thou art incorrigible in them. *i* The Prophet turns his speech to the People, thou O *Israel*; he speaks to them as to one person, they were all of one piece in sin, and should be so one in punishment. *k* Stumble, and fall, and be broken. *l* Or this day, *i.* *e.* very suddenly your fall shall be presently effected by your enemies power, vigilance and successes; it shall be no longer delayed. *m* Who spake smooth things, who prophesied lies; the false Prophets of *Baal* and the groves, *Jer.* 14. 13, 14, 15, 16. and 23. 15. *n* Be in as sad calamitous condition as any. *o* Either the Prophet that is with thee, that lived with, and prophesied to this people. Or as we read it, when the people are ruin'd and captivated, with them the false Prophet shall be likewise ruin'd and captivated. *p* Either proverbially taken, people and prophet shall continually fall; or allusively, both shall fall as a man that falls in the Night. Or else the Prophet shall fall in the darkest Calamities, he shall be covered with thickest Cloud, who falsly foretold and promised light unto such people. *q* The Lord against whom thou hast sinned. *r* Cut off, or make to cease, or be silent for ever; Vid. *chap.* 1. *ver.* 4. *lit.* n. *s* Both the State, or Kingdom; and the Synagogues, or mock Churches: The Publick is as Mother to private persons, so all shall be destroyed, which also came to pass before the Prophet *Hosea* died, he lived to see his Threats fulfilled.

6 ¶ My people *t* are † destroyed *u* for lack of knowledge *x*: because thou *y* hast rejected knowledge *z*, I will also reject thee, that thou shalt be no priest to me *a*: seeing thou hast forgotten the law of thy God *b*, I will also forget *c* thy children *d*.

† Heb. cut off.

t The divorce was not yet issued out, the ten Tribes yet were in some sense *Ammi*. *u* Not onely in the Prophetick Stile are, because e'r long they shall most certainly be destroyed, but in the Course of the History 'tis plain in matter of Fact, many of them were cut off by *Pul* King of *Assyria*, 2 *King.* 15. and many were destroyed by the bloody and cruel Tyranny of *Menahem*, and more were ruin'd in their estates by exactions, and impositions; The Civil Wars; the Seditions, the Usurpations of some, and the deposing of others were things the Prophet *Hosea* lived to see, and I believe speaks of here as things that had already destroyed many. *x* Of God, his Law, his Menaces, his Providences and Government of the World, had they known his Holy Nature, his jealousie for his own Glory, his hatred of Sin and his power to punish it. Had they known their God, they would either have forborn to sin, or repented of what sins they had committed, and so prevented his wrath. *y* The Prophet now turns his words from the people to the Priests among them. The people's Ignorance was much from the Ignorance and profane humour of their Priests; and this the Prophet doth tacitly charge on the Priests, to whom he speaks as to one particular person; Thou who callest thy self, arc accounted by the people, and goest under the name of a Priest. *z* Strange perverseness! they who should direct others, who should be Teachers, are and will be ignorant, will not know, reject knowledge; detestest to know, as the *Chald. Par.* *a* With equal dislike I will reject thee, I will destroy your Church Constitution, and with that, I'le destroy your Priesthood; and I will do this with detestation and abhorrence too. *b* O! *Israel*, and you O! Priests, you have all sinn'd together, slighted and dis-respected the Law, broken all the precepts of it, set up other Gods, other worship, other Priests than the Law directs. *c* I will pay thee in thy own Coin, I will forget, *i.* *e.* slight and disregard. *d* The people of *Israel*, the whole Kingdom of the ten Tribes; both those pretended Priests, and their Ghostly children with them.

7 As they *e* were increased *f*, so they sinned against me *g*: *therefore* * will I change *h* their glory *i* into shame *k*.

* Hos. 3. 19.

e Kings, Priests and People of that Age, that is, *Jeroboam*, second great Grandson of *Jehu*, who raised the Kingdom to it's highest pitch and glory. *f* Both multiplyed for number, and grew great in Riches, Power and Honour. Such temper were they of, *Isa.* 1. 2. *g* Sin grew with their Wealth and Honour, God who raised them was by them provoked the more, they turn'd his bounty into sin. Too usual a return from sinners to God. *h* Turn by a just retaliation. *i* They turn'd their glory, all that in which they might glory above others, into sin. *k* I will turn it into shame, that shall be their dishonour, which had it been well used might have been their honour. I will degrade the Priests, impoverish the people, captivate both.

8 They *l* eat up *l* the sin *m* of my people *n*, and they *o* † set their heart *p* on their iniquity *q*.

† Heb. lift up. *l* Sinful to their duty.

k The Priests who minister to the Idols. *l* Live upon with delight, maintain themselves and theirs. *m* Either by conniving at their sins, not reproving as they deserve, lest thereby they should disoblige persons and lessen their bounty to them. Or leave them to sin first, and next look for sacrifices for those sins, like some that make gain by the sins of people with whom they dispense. Or more plainly by sin is meant sin-offering, in which the Priest had his share. *n* See *ver.* 6. *lit.* n. *o* Covetous, Luxurious, Idolatrous Priests, the Priests of *Baal* and the Calves. *p* Watch to, and earnestly desire, hope and expect. *q* The people will sin, and bring offerings for sin, which is the iniquity as well as gain of these Priests.

9 And * there shall be like people, like priest: and I will † punish them for their ways, and † reward them their doings.

* Isa. 24. 2. † Heb. visit upon. † Heb. cause to return.

The summe of these words is this, that God will certainly punish; for the sins both of Priests and people are such that God will no farther forbear either, and when he comes to punish he will do it according to the wayes and doings of both, where sins have been equal, punishment shall be equal too, both priest and people shall be lead into Captivity, and there used without any differencing respect of one or other.

10 For *r* * they shall eat, and not have enough *s*: they shall commit whoredom *t* and shall not increase *u*: because they have left off to take heed to the LORD *x*.

* Lev. 26. 26. Mic. 6. 14.

r Or, *And*, *Heb.* This is another part of their punishment, and 'tis better render'd as a particular part of their Curse, than as a cause of that which was spoken in the former verse. *s* In *ver.* 8. they are said to eat up the sin of that people, *i.* *e.* by sinful Courses they project for their livelihood, now comes the Curse God will punish this sin with. He will with-hold his blessing, they shall not be nourished, not satisfied with what they eat. See *Hag.* 1. 6. *t* Though they multiply wives to relieve them under the Curse of barrenness and want of Children, or by Fornication seek to multiply their off-spring, though they do this which they ought not to do. *u* They shall not hereby increase the number of their Children, either the women shall not bear, or the children not live. *x* They have Apostatized and turn'd from the true God, from his Worship and Law.

11 Whoredom *y*, and wine, and new wine *z* take away the heart †.

y Unlawful converse with wanton women; the forbidden pleasures of an Adulterous Bed. *z* Excess of drinking, and indeed all immoderate pleasures; one kind being put for all. † Befot men and deprive them of the right use of their understanding and judgment; by these courses both priests and people here have disabled themselves to discern aright between good and bad; between safe and dangerous.

12 ¶ My *a* people ask counsel *b* at their stocks *c*, and their staffe declareth unto them *d*: for the * spirit of whoredom *e* hath caused *them* to erre *f*, and they have gone a whoring from under their God *g*.

* chap. 5. 4.

a Whom I chose, brought out of *Egypt*, and settled in this land who are not yet cast off, though they deserve it, who call themselves my people. *b* Enquire about future things, and what shall befall them; I threaten from Heaven, they believe not me, but flatter themselves 'twil be better than my Prophets say it will, and they enquire of their Idolatrous priests concerning their Fate. *c* Wooden Statues or Idols with which their priests consult, and make them give answer suiting to the hope of these people. *d* This was an other kind of forbidden consulting with the Devil; an art much in use in those times and places. You read of this *Ezek.* 21. 21. These were parts of their sottish Idolatry. So they thought, they believed what their false Prophets reported from the staffe or stock; unparallel'd folly not to believe God speaking from heaven, but at the same time believe a Stock or Staffe that knows not in whose hand 'tis, or what use 'tis put to. *e* A Heart addicted to, and ensnared with whoredoms Spiritual and Corporal. *f* Hath blinded, missed and deceived them. So *Isa.* 40. 20. and 44. 14, 18. *g* So they have left their God, refusing to be under his guidance, endeavouring to evade his Corrections, and to fortifie themselves, Rebel like, against his Armies raised to Chastise them, trusting herein to Idols.

13 * They *h* sacrifice upon the tops of the mountains *i*, and burn incense upon the hills ‖, under oaks *k*, and poplars *l*, and elms *m*, because the shadow thereof *is* good *n*: therefore *o* your daughters shall commit whoredom *p*, and your spouses shall commit adultery *q*.

* Isa. 1. 29. ‖ Ezek. 6. 13.

h Both priests and people. *i* Where their Altars were sometimes to God, sometimes to Idols these were the high places, chosen out by themselves, and where their Sacrifices offered to God were esteem'd little else than Idolatry, *Isa.* 57. 7. ‖ An other piece of Idolatry they practised, which as it usually was joyned to their sacrifices, so is it here added by the Prophet. This Idolatry abounded in *Israel*, where without controul it had been in use ever since they Revolt if not before. A wood so deep rooted, that the best Kings of *Judah* could not quite extirpate it. *l* Some say Pines, or the Alder. *l* The white poplar. *m* Or Lime-tree, or the Tree whose boughs stretch'd out together cast a pleasant shadow. Under all these 'tis certain the Antient Heathen did perform their Idolatrous services; so did this people choose all these great Trees which having many and great boughs, do afford the darkest and coolest

coolest recesses, *Ezek.* 20. 28. *n* Convenient for the Sacrifices, while the smoke and smell of the Sacrifice went up through the boughs, and the coolness of the shady place kept their persons from sultry heat, it may be they thought (as the Heathen did) that the *Numen*, Deity delighted to dwell, or be often in such places. *o* For their sins of yours, though you account them no sins, for your harmonizing with Heathenish Superstitions, for your leaving my Temple, and against my commands, Sacrifice where best liketh you. *p* Shall dishonour themselves, and their Families, by their lewdness and unlawful converse with Fornicators. The sin of the Fathers is thus punisht, that they might see Gods just hand punishing, and the sin punisht: Here is spiritual whoredom punisht with giving up Daughters to their wandring lusts. *q* Or spouses of your sons, as *Gallic.* Version. a great unhappiness to any Family to be disparaged and wronged by Adulteresses, and a grievous punishment where, or whensoever executed; and this is here foretold, ('twill be so) not countenanced.

‖ Or, *shall I not.*

14 ‖ I will not punish ‖ your daughters when they commit whoredom *r*, nor your spouses when they commit adultery *s*: for themselves *t* are separated with whores *u*, and they sacrifice with harlots *x*: therefore the people *that* doth not understand *y* shall ‖ fall *z*.

‖ Or, *be punished.*

‖ Or visit upon your daughters; God will not any more lay on them such restraints, as remarkable punishments are usually to all that observe them. They are threatned thus to be thrown up to their own hearts, and others lusts. *r* You have rejected my Law which directed the correction and punishment of such sins, and do you think I will by extraordinary courses restrain, where you cast off the ordinary? *s* You shall have no bitter water of jealousie to discover, convict and torment an Adulterous Wife, as *Judah* hath, *Numb.* 5. 12. nor will I by unusual strokes of my hand smite them. This impunity will increase your grief and shame, and so you shall be punisht. *t* The Husbands and Fathers are examples to Wives and Daughters; Those are separated with the lewd women, which either they took to them upon putting away their lawful Wife, which these men did to satisfie their lusts, or else separated, *i. e.* withdrawn from the company of their fellow Idolaters, that in privacy they might commit whoredom with the women they choose to themselves for that end. *u* Perform the rites of Sacrifices, both in offering first, and in feasting next, in which feasts wine and women would prove great and prevalent temptations to whoredom among those men. *y* By all this it is evident, this people is a sottish ignorant people, that know not God, as *ver.* 1. 6, 11. *z* Be utterly ruined, broken into pieces, and scattered, broken at home first by intestine wars, next by foreign invasions, and carried away at last by conquering enemies.

15 ¶ Though thou Israel play the harlot *a*, *yet* let not Judah *b* offend *c*, and come not ye *d* unto Gilgal *e*, neither go ye up to * Beth-aven *f*, * nor swear, The LORD liveth *g*.

* 1 Kin. 12. 29.
* Zeph. 1. 5.

a This summeth up the sins, the Idolatries of the ten Tribes, and is a transition to what next follows. *b* Either by way of exhortation or admonition, or Prayer, and wish for the two tribes which stuck to the house of *David*, as to the Temple. *c* Commit like sins as *Israel* hath done, imitate none of their Idolatry; possibly the Prophet saw *Judah* inclin'd to backslide, or this might be preacht in the beginning of *Ahaz* his Reign. *d* You of *Judah* who have the Temple and house of God with you, who have hitherto been preserved from *Israelitish* Idolatry. *e* A place near *Jordan*, where the twelve stones were pitched, *Josh.* 4. 9. the Camp was pitched, Circumcision revived, the Passover kept, *Josh.* 5. 2, 10. there *Joshua* divided the land, *Josh.* 14. 6. there the Tabernacle was at first pitcht after they came over *Jordan*, and there they Sacrificed. There was in *Ahabs* time a Colledge of Prophets, and now whether out of reverence to the place on these accounts, or for what other reasons it matters not. 'tis certain 'tis, this *Gilgal* was chosen out by *Jeroboam*, or by succeeding idolaters, for a place of publick Worship of their Idols, and grew famous for it. Go not up to partake of their idolatry, or to learn it. It is a concise speech, which forbids all the sins committed at *Gilgal*. *f* Which is *Betel* where *Jacob* lodged, had a vision of Angels, and a more comfortable vision of God, who appear'd to *Jacob*, who for this gave name to the place, and called it *Beth-el*, house of God; but when *Jeroboam* made it the place for his Calf Worship, it became, and is called *Beth-aven*, house of vanity or iniquity. Go not thither to worship, 'tis as the former, a prohibition of being of that Religion which was in use at *Beth-aven*, and had been the Establisht Religion for two hundred years, or thereabouts, *viz.* ever since *Jeroboams* time. *g* This is in it self a lawful Oath, and may be used, but in the circumstances wherewith 'tis here attended, its forbidden, because many who went thither yet pretended there to sacrifice only to the true God, that they own'd him the only living God, reverenced him, swore by him, though they went up to *Beth-aven* or *Gilgal*, yet they worshipt God there. This is a Synecdoche, a part being put for the whole worship of God, which the Prophet warns them not to blend and mix with idolatries, which yet was done before *Josiahs* time, *Zeph.* 1. 5. which see, with the Annotations on it.

16 For *h* Israel *i* slideth back, as a backsliding heifer *k*: now *l* the LORD *m* will feed them as a lamb in a large place *n*.

h There is just cause why *Judah* should not imitate *Israel*, and this cause is here assigned. *i* The ten Tribes. *k* Grown lusty, fed and wanton, will neither endure the yoke to work, nor be confined in her allowed Pastures, breaks over all bounds, casts off all service, so is *Israel*, as *verse* 7. which see. *l* Ere long, or suddenly, so *chap.* 2. *ver.* 12. *m* Offended by their sins, and provoked to displeasure. *n* In their sinning they were like an untamed heifer, boundless, strong, and flood upon their defence, but in their punishments, they shall be like a lamb, solitary, full of fear, in a large place or Wilderness, where no rest, safety or provision: Such shall be the condition of the ten captivated Tribes. This is a Proverbial speech, setting forth the forlorn state, which *Israel* ere long should fall under.

17 Ephraim *o is* joyned *p* to idols: let him alone *q*.

o The children of *Ephraim* were numerous and potent among the ten Tribes, a principal part of them, and out of which Tribe the first Idolater and Usurper did arise, 1 *King.* 11. 26. and therefore the whole body of the ten Tribes, and the rulers among them are here particularly pointed at. *p* Associated as friends to friends, or joined as lovers are joined to lovers; Married to Idols, and will not be taken off. *q* He is indeed obstinately bent on his old courses, and as such throw him up, he will not return, let him wander, but let it be alone, O *Judah* be not his Companion, his friend, go not with him.

18 Their drink is † fowre *r*: they have committed whoredom *s* continually *t*: * her † rulers *with* shame do love, Give ye *u*.

† Heb. † Heb.

r Though in their Idol Feasts they drink wine and strong drinks, yet this is either fowre and unpleasant, or corrupt and hurtful, there is no good savour in it; therefore O *Judah*, decline thou the intimate familiarity, and have nothing to do with the Idolatries of *Israel*. *s* Both spiritual and corporal. *t* Without ceasing from *Jeroboams* time to this day, 200 years, one King after another, and one Idolater after another; Not one, but either was an idolatrous worshipper of *Baal* or the Calves, *&c.* Beside all this there is shameful oppression and bribery among them, and what good then O *Judah* canst thou look for from society and friendship with them?

19 The wind hath bound her up in her wings *x*, and they shall be ashamed *y* because of their sacrifices *z*.

x The whirlwind of wrath from God hath already siezed this old Adultress, and carried some of her children away already, 2 *Kings* 15. 19. and 29 *ver.* Execution of Judgment is already begun, and therefore O *Judah* keep distance from *Ephraim*. *y* Greatly confounded and disappointed of their hopes, as thou O *Judah* wouldest prevent this shame, fly the society of these Idolaters. *z* What they made their confidence shall be their shame, their own Idols cannot help them, but their idolatry shall surely undo them. Their Idols which they worshipt and depended on shall be their shame and confusion, for thy God O *Judah*, hath cursed such people. Confounded be all they that serve graven Images, that boast themselves of Idols, *Psal.* 97. 7. if *Israel* do, yet O *Judah* do not thou so.

CHAP. V.

1 HEar ye this, O priests *a*, and hearken, ye house of Israel *b*, and give ye ear, O house of the king *c*; for judgment *is* toward you *d*, because ye have been a snare *e* on Mizpah *f*, and a net spread upon Tabor *g*.

a Proclamation is made, and the criminals are cited to appear, and attend their charge; amongst which the Priests are first summoned: Not of the Tribe of *Levi*, not Gods Priests, but *Baals* Priests, Priests of the high places, such they called themselves, so accounted by the people and Priests, they were as good as their constitution by *Jeroboam* Son of *Nebat*, could make them. *b* All the people of *Israel* hearken and consider duly. *c* All you of *Menahems* Court, and all you that are of the Royal Family. It is very probable, if not plainly certain, that *Menahem* was King at this time over *Israel*, and that *Hosea* points him out with his whole Family. *d* For to you it appertain'd to execute judgment, and do right, so some, but the most read it, as we do, judgment is toward, *i. e.* against you. You have sinned, and God will punish. Gods controversie, *chap.* 4. *ver.* 1. is with you all, but first with Priests who neglected to instruct the people, next with the body of the people, and lastly, with the King, Court, and his Family. *e* You O Priests and Princes, Nobles and Judges, have ensnared the people by your examples and practices, which have been Idolatrous, and the people have imitated you; it may possibly refer to that the *Jews* say was done, spies set to watch who went to *Jerusalem*, to worship, and to inform that they might be punisht:

nisht: Or else thus; By commending the Calves, and palliating the Idolatry committed in worshipping them, by persuading the people they might as well worship there as at *Jerusalem*; you have been a snare unto them, and drawn them into idolatry. *f* Either taken comparatively, as fowlers and hunters have taken many birds and beasts, by gins and snares out *Mizpah*, so you have entangled many souls in idolatry: Or by idolatries acted at *Mizpah* you have ensnared many, so at *Mizpah* there was an high place, and idolatrous worship performed there, whether at *Mizpah* in *Judah*, which is not very likely, or *Mizpah* part of *Libanus*, which is the more likely, I determine not. *g* A very famous mount for its exact roundness, and the height thereof, and as famous for the pleasantness thereof, which easily persuades me to think this hill must needs have some high place on it, and that where high places were so much in fashion, *Tabor* could not be omitted. Here, as in *Mizpah*, idolatry catcht men as birds or wild beasts are taken in a net, or briefly thus: The Priests and secular power did make Religion, and the civil Government, a snare for men, both so managed the lawes of each as to intrap all they could: As if Men were fowls and beasts, and Governours Civil and Ecclesiastical, hunters and fowlers; And their Laws nets and gins set to catch men, and make a prey of them. Thus 'twas in *Israel* at that day.

2 And the revolters *h* are profound *i* to make slaughter *k*, ‖ though I *l have been* † a rebuker *m* of them all *n*.

‖ *and see.* † *a corrector.*

h All those that have cast off the law of God, both in matters of Religion and Civil Government. *i* Dig deep to hide their counsels, or have taken deep root since their Apostacy from God, and revolt from the house of *David*. *k* All their Religion is but a butchering of Cattle, no Sacrifice to God; or which is worse, a murthering of Men. *l Hosea*. *m* a Preacher who in the name and word of God have sharply inveigh'd against their brutish Religion; and their bloody Slaughters. *n* None that have been guilty have escaped the reproof. I have declaimed against Idolatrous Priests, and bloody Usurpers, such as were in those times, *Shallum*, *Menahem* and *Pekah*.

3 I know Ephraim *o*, and Israel is not hid from me; for now O Ephraim thou committest whoredom *p*, and Israel is defiled *q*.

o These revolters neither are, or can be so deep as to conceal themselves, their designs, contrivances and practices from me: I throughly know *Ephraim*, the revolters are called *Israel* in this verse, who is not hid from me. It is an elegant repetition of the same thing in different words. *p* All thy fair pretences thou canst put upon thy devised Religion, cannot better it, still 'tis down right Idolatry, or spiritual Whoredom. *q Israel* here is *Ephraim*, and when *Israel* is said to be polluted, it is to be understood both of spiritual and corporal pollution which mostly are linked together, and draw on each other.

They will not, their doings will not them.

4 † ‖ They *r* will not frame their doings *s* to turn unto their God *t*: for the spirit of whoredoms *u* is in the midst of them *x*, and they have not known *y* the LORD *z*.

r Those revolters, polluted *Israelites*, and idolatrous *Ephraimites*, *s* they are so intent upon their idolatries and oppressions, they have been so long inured to these doings, that now they are become slaves to their own doings, insomuch that they neither have will or power to change them, as *Jer.* 13. 23. *t* To repent of those wicked courses, and to leave them, and so return to their God, who was once theirs by covenant, though now they have violated the covenant, and departed from God. They are in sin hardened to a hopelessness and remediless obstinacy and impenitence. *u Vid. chap.* 4. *ver.* 12. Their mind and inclination stands bent, and fixed upon spiritual whoredoms, and they are incited to it by the seducing spirit, allured by examples, and all these hurry them on. *x* It is an universal distemper among them, all fill'd with this spirit, it hath siez'd the heart of them. *y* They never did rightly know, nor would they ever know, they forgot, were willfully ignorant of the way of Holiness and pure Religion, contained in the Law of God. *z* Who is pure, zealous for his Glory, sovereign in his Authority, rich in his rewards, severe in his punishments, and true to his promises and threats; That nothing can be more prejudicial to a people then to forsake, nor any thing more conducive to the good of a people then to keep his Law.

Ver. 7. 10.

5 And the * pride *a* of Israel doth testifie *b* to his face *c*: therefore shall Israel and Ephraim *d* fall in their iniquity *e*: Judah *f* also shall fall with them *g*.

* Prov. 1. 28. Isa. 1. 15. Jer. 11. 11. Ezek. 8. 18. Mich. 3. 4. Joh. 7. 34.

a It might have been rendred the excellency or glory of *Israel*, and so refer'd to God, it would be prediction that God himself would witness against *Israel*. God is said to swear by the excellency of *Jacob*, *Amos* 8. 7. *i. e.* by himself; thus interpreted it would very well accord with what follows in this 5th. and in the 6th *verse*. But as it is here rendred, 'tis the haughtiness, carnal confidence of *Israel* grown great, under the long and prosperous Reign of *Jeroboath* the second, that they thought it impossible such calamities, as foretold by the Prophet, should overtake them, or that God should think so ill of that worship they thought so well of; they neither confess their sins, nor fear Gods judgments. *b* Is so full and evident witness against *Israel*, that no other Testimony need be produced *c* to convince and silence the most impudent and shameless among them: *d* The nine Tribes, and the head of them *Ephraim*, *e* be ruined for their sins of which they are guilty, but repent not. *f* The two Tribes under *Ahaz*, now lapsed to Idolatry. *g* Be captivated too, ere long, soon after sin will undo them.

6 * They *h* shall go with their flocks, and with their herds to seek the LORD *i*, but they shall not find *him* *k*: he hath withdrawn himself from them *l*.

h The people of *Judah* say some, but I rather think 'tis spoken of the *Ephraimites*, and either implyes by what they did support their confidence of escaping ruin, or else foretels that extremity of sufferings should force them at last to offer sacrifices to God, and the *Jewish* Doctors do tell us, that under *Hosha's* Reign *Israel* had liberty of bringing their Offerings and Sacrifices to *Jerusalem*, whether this were so or not; *i* 'tis certain they did not seek him in right manner, it was with their flocks and herds, but not with their hearts, nor with sound Repentance. *k* Whilst he might have been found they would not seek him, now as punishment, and to leave them remediless, God will not be found of them, he will not either accept a Sacrifice, or pardon their sin, or return to save them. *l* In displeasure hath withdrawn his favourable presence from them, and with resolution to leave them to the violences of the *Assyrian* powers.

7 They *m* have dealt treacherously *n* against the LORD: for they have begotten strange children *o*: now *p* shall a month *q* devour them with their portions *r*.

m The whole house of *Israel*, Priests, People and Princes, and their Kings with them. *n* Have falsified their word and promise of fidelity and constancy, of love and affection when they entred covenant with me, turned Idolaters, and have worshipt and rely'd on false Gods. *o* As if 'twere not enough that they were Idolaters, they have train'd up their Children in the same idolatry, partly by their instruction, and more by their examples. *p* Or therefore, or ere long, as *chap.* 2. *ver.* 10. *let.* q. *q* Either the new moon, one particular species of Ceremonial Superstitious Worship put for all the rest, as some interpret, or rather, a time not long, (as an Age) not as to the old world, nor as to *Nineveh*, 40 dayes, but a shorter time, possibly it may refer to *Shallum's* short time of usurpation, which lasted but a Moneth, a Moneth shall devour them: The *Assyrians* shall make a speedy conquest over you. *r* Not only persons, but their Goods and Chattels are exposed to speediest spoiling; and as a token of such future speedy desolation, the Prophet points out a short Reign of one of the Usurpers, and foretells the precise time of his continuance, that when they shall see this come to pass, they might believe the rest foretold by the Prophet should also come to pass. Nor is this conjecture without some ground, since we know that *Shallum* slew *Zetchariah* before the people, 2 *Kings* 15. 10. implying the peoples concurrence herein, and their accepting of *Shallum* with expectation of peace and prosperity; to the increase of their portion under his Government, all which was blasted at the Moneths end.

8 Blow ye the cornet *s* in Gibeah *t*, *and* the trumpet *u* in Ramah *x*: cry aloud at Beth-aven *y*: after thee *z*, O Benjamin.

s Ye watchmen, or who ever have the care and custody of these Fortified Towns, sound the alarm, for the enemy cometh. *t* a Town of *Benjamin* scituate on a Hill, built by *Asa*, 1 *Kings* 15. 22. made by him a frontier, and likely alwayes Garrison'd against the incursion of the ten Tribes. *u* Add to the sound of the Cornet, the Trumpet also, which is proper for war, and will be best understood by the people, lest they mistake the meaning of the Cornet, which is say some a Pastoral Instrument, proper for Shepherds, sound the Trumpet. *x* Of which there were three, one in *Naphthali*, and *Rama Sophim*, and this of *Benjamin* near *Gibeah*, and was an inlet into *Judah*, of great importance, as appears 1 *Kings* 15. 17, 21. a Town of strength, built on a high hill, and fit to be as a watch Tower. Be you upon your guard when the invader is so near. *y* As more concerned, cry out with more vehemency, awaken all to prepare for defence, or howl and lament for the things that are come upon thee, O *Beth-aven*. The *Assyrians* march will alarm thy Neighbours, but their success against thee will ruin thee utterly, let thine inhabitants therefore cry and howl; *Beth-aven*, if that scituate in the Wilderness; this passage foretels the destruction of it by the *Assyrians*, probably in the beginning of their invasion, if 'twere *Bethel*, 'twas the chief seat of Idolatry, and first or chief in miseries. *z* Thee, refer'd to *Beth-aven* speaks thus, after thy cryes, when thou hast howled, let *Benjamin* and *Judah* too begin theirs, for they shall also fall for their sin.

9 Ephraim *a* shall be desolate *b* in the day of rebuke *c*: among the tribes of Israel *d* have I made known *e* that which shall surely be *f*.

a The whole Kingdom of the ten tribes, all sorts and ranks of men among them. *b* A desolation, *i. e.* most desolate. utterly cut off, *c* When *Salmanasser* shall come up with his Forces, besiege, sack and captivate all thy Cities, and *Samaria* with the rest, when by these *Assyrians* I shall rebuke, *i. e.* punish. *d* To the house of *Israel* openly, so that all might be informed. *e* By my Prophets I have foretold what should be, and by some judgments already executed. I have farther made known to them, they are sufficiently warned, and should have considered in time, and prevented their own Calamities. *f* What is irrevocably determin'd and ratified, and they shall never evade, nor ever overcome.

10 The princes *g* of Judah *h* were *i* like them that remove the bound *k*: *therefore* I will pour out my wrath upon them *l* like water *m*.

g The great Men about the King and Court, the Rulers and Governours, who by the Law of God and Man should have been the maintainers of Equity, and Justice among the people. *h* Of the Kingdom of *Judah*, or the Two Tribes. *i* Have been, and now are, in the days of *Ahaz*, for to this mans time the Prophet now pointeth. *k* The antient bounds which limited every one, prevented controversies and oppressions of encroaching covetous men. The Prophet I doubt not aims at reproving the sin of thete great ones in changing the Laws of Religion, as well as altering the bounds of Civil Rights, whether by encroaching upon Forreigners, and enlarging the Kingdom of *Judah* by entrenching on the Neighbouring Kingdoms, or which is more certain by injustice and violence seizing what was anothers. *l* This was sin and forbidden, *Deut.* 19. 14. This practice is cursed, *Deut.* 27. 17. and God now will punish it. *m* Like an overflowing flood.

11 Ephraim *n is* oppressed *o* and broken in judgment *p*: because he *q* willingly walked *r* after the commandment *s*.

n The Subjects of the Kingdom of *Israel*, the Ten Tribes, the Prophet resumeth his Threat against them. *o* Supposing, as well we may, that this Prophecy respecteth *Ahaz* his time; it will appear that *Zechariah*, *Shallum*, *Menahem*, *Pekahiah*. and *Pekah*'s Reigns were part, which were unjust, Seditious, Bloudy, and Tyrannical times in which oppressions abounded; and of which our Prophet now speaketh. The Ten Tribes are by Seditions, Civil Wars, and Bloudy Conspiracies eaten up already almost. But to those God will add his displeasure, and the *Assyrians* shall be the Executioners, and shall oppress *Ephraim*. *p i. e.* Through fear of the partiality of the Judge, though his cause be equal and just, yet Money, or Moneys-worth is extorted, to prevent an unjust, or to procure a just Sentence; a known course in such dayes as these the Prophet lived in, or as the dayes of *Marius* and *Sylla*. *q Ephraim* spoken of as if one person perhaps to intimate the universal defection. *r* It was not a force upon them, they did willingly. Though there was a Law commanding, yet there was in the people a forwardness, and too great a readiness to comply and obey that Law which made Idolatry the Establishment in the Ten Tribes. *s* To forbear going to the Temple, and to worship the Calves at *Dan* and *Bethel*, as *Jeroboam* son of *Nebat* required.

12 Therefore *t* I *will be u* unto Ephraim as ‖ a moth *x*: and to the house of Judah *y* as ‖ rottenness *z*.

‖ Or, *a worm.*

t Or And *Heb.* *u* I am, it is concise in the *Hebr.* and might be thus expressed. But, or And, as for me I am, and will be to the Ten Tribes. *x* Moths do leisurely eat up and marr our Clothes, so God was then, and had been, from *Jeroboam's* Death to this day, weakning the Ten Tribes, their Seditions did eat them up. *y* The Two Tribes who now with *Ahaz* did as *Ephraim* cast God off. *z* Shall secretly consume and rot as wood doth by Worms; so God will punish both *Israel* and *Judah*, these shall be forerunners and preparatories to the final desolation of both; the one by *Assyria*, and of the other by *Babylon*.

13 When *a* Ephraim *b* saw his sickness *c*, and Judah *d* *saw* his wound *e*, then went *f* Ephraim to * the Assyrian *g*, and sent *h* to ‖ king Jareb *i*: yet could he not heal you *k*, nor cure you *l* of your wound *m*.

* chap. 12. 1.

‖ Or, *to the king of Jareb.* Or, *to the king*, that *should plead.*

a And, *Heb.* after that. *b* The King and Counsel, and Kingdom of the Ten Tribes, *Menahem* is surely meant, *vid.* 2 *Kings* 15. *c* Weakness, like a Consumption, threatning Death. Though *Menahem* had killed *Shallum*, and gotten into the Throne, yet he found himself unable to hold it against the opposite faction, and therefore sent for assistance from *Assyria* 2 *King* 15. 19. or at least purchased the Friendship of *Pul* who was come out as an Enemy. *d* The other Kingdom of the two Tribes. *e* A deep and festering wound; or a corrupting imposthume, which needs be opened, cleans'd and bound up, such was the state of the two Tribes at that day, ulcerous and full of danger, for *Ahaz* had done very wickedly, and wounded the Kingdom. *f* Made application. *g* Particularly to *Pul*, as 2 *King.* 15. 19, 20. Not one word of their going to God, he was not in all their thoughts: He did afflict sufficiently that they might seek him, but they forgot him still. *h* Embassadors, and presents to entreat and procure his help. *i* Whilest Interpreters agree not who this *Jareb* was, while some will have it be a proper, others an Appellative, Name, of a Person or Place, I think 'twill be surer course to compare times, who was King of *Assyria* when *Ephraim* was sick, and *Judah* was wounded, and both felt it, for whoever this will prove to be, he it is that is meant by *Jareb*. *Pul* in *Menahem's* time, *Tiglath Pilneser* in *Ahaz* time, or, what if *Jareb* be the sum of what *Ephraim* and *Judah* desired of this *Assyrian* King; they complain'd of wrong received, and sent to this Foreign King their complaint, and requested that he would judge, or in our modern termes be Arbitrator; so the word will bear. *k Ephraims* sickness grew worse by it, *Israel* was sicker for it. *l Judah*, *Ahaz*, and his wounded State. *m* The *Assyrian* King was either unable, or unwilling to heal the wound which he knew would as much profit him, as hurt his Patient.

14 For * I *n will be* unto Ephraim as a lion *o*, and as a young lion to the house of Judah *p*: I, *even* I, will tear *q*, and go away *r*: I will take away *s*, and none shall rescue *him t*.

* Isa. 5. 29.

n The Lord whose Power is infinite, whose Wrath they have enkindled, who hath threatned to extirpate them. *o* A Panther say some, a very swift Beast, wherein he excels the Lion, and a very fierce and ravenous Creature, wherein he equals the Lion, or a Lioness, say others: but to leave that, God will make the *Assyrian* a Chirurgion, such as a fierce ravenous Lyon would be to a wounded man. *p* Which is grown up to his strength for mischief, and retains his inclination to gamesomness, or to play with his prey; so should *Judah* find himself when caught by this Lion, first made a sport to please the Tyrannous humour, and after made a feast to feed his ravenous hunger. *q* The threat is doubled to ascertain it, and make it more dreadful: Divine Vengeance by the *Assyrian*, shall be as a Lyon tearing his Prey. *r* When satisfied, the Lyon goes away, flyeth not for fear. *s* Leaveth not any behind him, carrieth away what he did not eat, so should *Assyria* devour the Land, and carry away the People. *t* None have courage to attempt, or power to effect a rescue, the prey must hopeless perish; so 'twill be with *Ephraim* and *Judah*, when God appears as a Lion against them.

15 ¶ I will go *and* return to my place *u*, † * till they acknowledge their offence *x*, and seek my face *y*: in their affliction they will seek me early *z*.

† Or, *I will go and return to my place, till they acknowledge their offence, and seek my face.*

u After the manner of Man God speaks, he will do that which shall be like a Man's going away from such as refuse the help they need his help, he retires; God will withdraw his saving help. *x* Till they confess, humble themselves for their sins. *y* Me their God, my Mercy, and my Law; my Soveraign as well as Saviour. *z* In deep distresses they will, at leastwise will seek me diligently as indeed they did at the end of *Judah's* 70 years Captivity.

CHAP. VI.

1 COme *a*, and let us return unto the LORD *b*: for * he hath torn *c*, and he will heal us *d*: he hath smitten *e*, and he will bind us up *f*.

* Deut. 32. 39. Job. 5. 18.

a The former Chapter ended with a Declaration of God's Resolution to bring his own chosen ones, true *Israelites* by deep distresses to Repentance, and to seek him whom they had forsaken; This Chapter begins with a Declaration of the success of this project. The Prophet therefore brings them in, exhorting and calling upon one another, and encouraging each other; the phrase you have *Isa.* 2. 3. *Mich.* 4. 2, &c. *b* Let us be wiser at last, Idols have not profited us, they have been our fin, and our fall; we forsook the Fountain of Living water, when we did forsake the Lord. Let us now, with repenting hearts leave Idols, and return to the Lord; let us cast them off, and betake our selves to the Worship, Obedience, Love, and Fear of the Lord, the only true, and Eternal God. *c* We now see his hand in all we suffer, and as 'tis his, we own it very just; we, like froward Rebels fought our help from his enemies, and he, as he threatned, hath met us, like a Lion, and hath torn us; his voice in the judgment like the roaring of a Lion, hath awakened us; and our bleeding wounds have told us, that God hath done all this against us, and all this because we were departed from him. *d* For, beside his mercy inclining him, we know twas his design by this course to recover usto himself; and we are assur'd he hath withdrawn his hand, lest us in perplexities but till we would seek, till we would be willing to be healed; He will be our Physitian, and by his Lenitives will ease, and cure us, now his severer course hath abated our phrensie. *Assyrian* King could not, but *Israels* God and King can, and will heal. *e* The same thing in a different simile, God hath wounded. *f* As a skillful, and tender Chirurgion binds up with Plasters, and swathes to heal.

2 * After two dayes *g* will he revive us *h*, in the third day he will raise us up *i*, and we shall live *k* in his sight *l*.

* Ezek. 15. 4.

In this verse it is most certain we are to regard both the literal and historical sense, and distinguish it from the mystical and accommodated sense, in this latter, these words foretel the Death, and Resurrection, and future Glory of Christ, and Christians, as 1 *Cor.* 15. 4. and so are generally interpreted and applyed by Expositors. As to the Letter, his History 'tis in brief thus, *g* After some short time of sufferings for our sins, or rather when our sufferings have brought us to Repentance, and return to God, our God will soon after shew us his Grace and Favour, and revive our dead state: It is not needful we enquire how long time this two dayes intends, 'tis certain time for an uncertain, two dayes for a short time. God doth not delay long when we return to him. *Jer.* 31. 18, 19, with 20. and *Hos.* 14. 3. with 4. *h* Though we were as dead men, buried in our miseries, and neither deserved from God, nor could hope from any other hand a resurrection, and recovery to a better state; yet our merciful God will quicken us again, *Ezra* 9. 8, 9. expresseth their return out of Captivity in those words that might well paraphrase our Prophet. *i* Mercy recovers by degrees, and therefore a third day is added, in which this people shall be raised up, increased, established, and confirmed, possibly the Prophet may allude to the third day, which is said to be a critical day to the wounded, who conceive hopes when better on that day; or possibly it may refer to the third decree by *Darius* made to *Nehemiah* for building *Jerusalem*, and the two dayes may refer to the times of *Cyrus* reviving the *Jews* first by his Decree of Liberty, and command to build the Temple. The second day or time that of *Darius Hystaspis* to *Zerubabel* and *Jeshua*, for building the Temple, in which work his bounty revived the hopes of the *Jews*; however poor and unable, yet the Temple should be built, and the Worship of God restor'd. This was a great reviving, but their settlement was upon the third Decree, which was given out by *Darius Longimanus* to *Nehemiah*, *cap.* 2. *ver.* 1. *k* Flourish in peace, wealth, and joy; in pure Worship of God, in righteousness among our selves, in safety from Enemies. *l* The eye of our God being upon us for good, and we fill'd with the fruits of his favour, inheriting his Promises here till we fully possess them in the light of Glory.

3 Then *m* shall we know *n if* we follow on to know *o* the LORD: his going forth *p* is prepared as the morning *q*, and * he shall come unto us as the rain, as the latter *and* former rain unto the earth *r*.

* Hos. 6. 6.

m After that God hath revived, and raised his repenting, and enquiring Captives, brought them to his Temple, and City, restor'd his Worship, and his Law amongst them; (all which are Figures of more glorious things to be expected by the Church of Christ after his Resurrection.) *n* Be better instructed in the Law of our God, know what Worship he requires, is best pleased with: This knowledge of God shall be to us a spring of all holy, righteous, sober, and temperate Conversation; such knowledge, if we observe, the Scriptures was promised to the *Jews* after their return out of Captivity, and their seeking the Lord, *Jer.* 24. 5, 6, 7. and 31. 34. *Ezek.* 11. 17, 18, 19, 20. and 36. 23. *Hab.* 2. 14. *Zeph.* 3. 9, &c. *o* It shall be an increasing knowledge, which by a diligent attendance to the word, and works of God these shall attain, and improve by doing the will of God, and by worshipping him, they shall know experimentally, and practically how Holy, how Good, how Faithful God is, *Job.* 8. 31, 32. before this they knew not God, and sin'd, provoked God, and undid themselves; but now they shall know, obey, and please their God, and Saviour. *p* Before his people who know him, and endeavour to encrease that knowledge; His Gracious, Faithful, Holy, Just, and Wise Providences, and manifestations of himself in the Conduct of them for his peoples Good and Comfort. *q* As sure, seasonable, beautiful, grateful, and as clear as the Morning; which dispels the darkness, and proclaims its own approach. *r* Which reviveth, maketh it fruitful, beautifieth it, and gives a new face to all. So God will abundantly bless his Repenting *Israel*, his returning people, this blessing he promised over and over to the *Jews* after the Captivity. *Ezek.* 34. 25. *Hos.* 2. 18, 19. and 14. 5, 6. *Mal.* 3. 10.

4 * O Ephraim what shall I do unto thee *s*? O Judah what shall I do unto thee? for your goodness *t is* * as a morning cloud, and as the early dew, it goeth away.

* Psal. 78. 36, 37.

‖ Or, *Adam.* chap. 8. 1.

s The Lord now enters a debate with, both *Israel* (here called *Ephraim*) and with the Two Tribes with all that were his people anciently; much after the manner of men, who having to do with froward, and ungovernable Children, or Servants whom they pity, and would not cast off after much kindness and patience shewed to them, and abused by them, at last seem at a stand, what more to do, or appeal to by-standers whether more might be done, or demand of the untractable ones what they can desire more to be done? So *Isa.* 5. 3, 4, 5, 6. and *Mich.* 6. 3, 5. what is it I may do becoming my Holy, Just, and Wise procedures, with my reasonable Creatures? What should I do more to save you from ruine, and salve my own Honour, Truth, and Justice? Would you of the Ten Tribes, and you of the Two Tribes, have me cease to be God, and resign to your Idols? Or repeal my own Laws, and subscribe to your Idols rites? Or would you have Satan the wicked one, who hath seduced your Kings, Prophets, Priests, and People whom you Worship in your Idols, would you that he should still retain your Love and Service? And I maintain you in it? I would do, as appears by what I have done, any thing that may be done to reduce, reclaim, and reform you, who are as impudent Adulteresses, that will not be sincere and faithful to their reconciled Husband. *t* Or your kindness, your Love to me, my Law, Worship, and Honour, your promises of Love and Loyalty. *u* Vanisheth without effect, it is deceitful, you are Hypocrites, nothing but short and empty signs of Goodness, Piety, and Amendment; Their Hypocrisie and unconstancy elegantly expresst in this double allusion renders them uncapable of farther gentleness.

5 Therefore *x* have I hewed *them y* by the prophets *z*: I have slain them *a* by the words of my mouth *b*, ‖ and thy judgments *c are as* the light *that* goeth forth.

‖ Or, *that thy judgments might be.* &c.

x Because I would do for you whatever might be done, because I would cure you of your Obstinacy and Hypocrisie, and make you upright and constant. *y* I have severely, continually, and unwearidly by the Prophets reproved, warned, and threatned your hearts, have been like knotty Trees, or hardest stones: I have made my Prophets like Labourers, and my Words like Axes or Hammers to cut off the knots, and to hew off the roughness which make unfit for use, but all to no purpose, the desired effect hath not been attained. *z* Some that were before *Hosea*, *Jeroboam* first was by a prophet reproved, and threatned for this Idolatry in which *Israel* persisted, and to which *Judah* did too often fall, and through the space of Two Hundred years from *Jeroboam* the first, to *Hosea*'s time, many other Prophets were sent, whose Names, and some memoires of them, we have as *Ahijah*, *Jehu*, *Hanani*, *Elijah*, and *Elisha*. These and such like were the Prophets that did hew crooked, and knotty *Israel*. *a* Some say the false Prophets are the persons meant here, whom God did slay for their sin seducing *Israel* to, and confirming them in, Idolatry; indeed *Elijahs* sincere zeal did cut off so many, 1 *Kings* 18. 22, 40. and *Zehu's* counterfeit zeal cut off so many, 2 *Kings* 10. 21, 25. that it could never be forgotten among that people, so the thing is true, many false Prophets were slain for this sin, yet the persons in our Text were not these false Prophets, but they were the people of *Israel* and *Judah*, the Idolatrous refractory Hypocrites among them, whom God threatned with Death, and that by the sword of Enemies. *b* As he did by his word foretel, so he did effect too in due time. *c i. e.* The punishments threatned, the miseries foretold which fell upon this people, did so fully answer the prediction that every one might see them clear as the light, and as constantly executed, as the morning. So *Zeph.* 3. 5.

6 For *d* I desired * mercy *e* and * not sacrifice *f*: and the knowledge of God more than burnt offerings *g*.

* 1 Sam. 15. 22. Eccl. 5. 1. Matth. 9. 12, and 12. 7.

* Psal. 50. 8. &c. Prov. 21. 3.

d I so hew'd and slew them, because they did not what I most of all required, approved, and could accept of; they were full of Sacrifices, and spar'd them not, but either to idols, or else in formality, and pride. These Sacrificers were either abominable Idolaters as were they of *Ephraim*, or proud Hypocrites as were too many of *Judah*. *e* Compassion and Charity towards men, this one principal duty of the second Table put for all works of godly humanity pleaseth me, in this I delight, I had found little of this among you, nor could I perswade you to it. Though this was it that I required, *Mich.* 6. 8. *f* Rather then, or more than Sacrifice, for 'tis not an absolute, but a comparative Negative. Mercy to Man who needed it, without a Sacrifice to me, who need it not, was more pleasing; then a Sacrifice (though required) with cruelty to Man which I forbad. *g* Hearty affectionate knowledge of God, which fills the mind with reverence of his Majesty, Fear of his Goodness, Love of his Holiness, Trust in his Promise, and Submission to his Will; Knowledge of Gods Law the Rule of our Obedience, of his Favour the reward of our Obedience, and knowledge of his Omniscience, discerning and judging it, with those excellent effects, proper fruits hereof are more than all Sacrifice, as Though they were burnt Sacrifices, which of all other were intirely given to God. But truth is, who knows God aright, and doth keep his heart for God, gives God more than he that brings whole burnt Offerings; for these are but Ceremonies and signs, empty and insipid to God without the heart. In short these people acted all so contrary to this temper of their God, gave him so much of that he valued not, and so little of that he did most value, that he could not be too severe against them, nor is it wonder he was so displeased with their Sacrifices.

7 But *h* they like ‖ men *i* * have transgressed the covenant *k*: there *l* have they dealt treacherously against me *m*.

‖ Or, *Adam.*

* chap. 8. 1.

h I told

b I told them by my Prophets what I requir'd of them by Covenant, but I could not obtain it, they regarded not what I said. *i* Or, like *Adam*: Some take it for a proper Name, and so refer it unto the first Man, and his breaking Covenant; and for ought I see, it may well enough refer to him, who forgot, or slighted the threat; who judged of what he did, by what it appear'd, as a small matter; and so these forget and slight my threats, and judge of the place where, and the persons by whom, and the times when Sacrifices are to be offer'd as no Material circumstances, and therefore do choose what places they please, and appoint what Priest liketh them best to offer, or else transgress the Covenant, as if it were the Covenant of a man like themselves. *k* The Law of their God which directed and encouraged their obedience, and which threatned their disobedience and cursed it. *l* In that very place, the good Land which by Covenant I gave them, they have broken my Covenant, or in the things in which they thought they kept Covenant, in their Sacrifices, and observing of Feasts, in these things they transgress the Covenant. *m* Very frowardly, and with wilful resolutions perverted my Law; their transgressing was a design'd perfidiousness. I told them obedience, not sacrifice; they reply Sacrifice, and stop there, they give no Obedience, though they offer many Sacrifices.

8 Gilead *n is* a city of them that work iniquity *o*: *and is* ‖ polluted with blood *p*.

‖ Or, *cunning for blood.*

n One of the six Cities of Refuge, scituate in the Country of that Name, on a high hill, whence 'tis called *Ramoth Gilead*, now as a City of Refuge it was a City pertaining to the Priests and Levites as all the Cities of Refuge did, in what Tribe soever they were. *Numb.* 35. 6. *o* A Sacerdotal City where Priests did, and Religion; *i. e.* Knowledge of God, and mercy to man should dwell, but *Gilead* is a City full of most notorious transgressours, the Inhabitants though Levites and Priests, are a generation of men that work all manner of wickedness. *p* Murthers committed there have polluted it, or Murthers protected there against the Law of God, who provided these Cities a relief for such as unawares, without malice, by chance slew his Neighbour, not for wilful Murtherers; yet these for Money or Interest got in and were secured there. And probably many kept out or delivered up to the avenger of Blood contrary to the Law, thus *Gilead* by Name, and all the rest of the Cities of refuge intended too, were polluted with Blood.

9 And as troops of robbers wait for a man, *so* the company of priests murder in the way † by consent *q*: for they commit ‖ lewdness *r*.

† Heb. *with one shoulder.* or, *to Shechem.*
‖ Or, *enormity.*

q What is here charged upon these Priests, they turned Highway-men and Murtherers; some understand of their killing and spoiling those that were going up to Jerusalem to Worship God there; but more likely it is that in this *Gilead*, were many Murtherers who durst not go out, nor could get their livelihood within the City, but reduced to straits, took this wicked course for a livelyhood, Rob'd and Murther'd on the High-way, and then divided the prey with the Priests, whose consent to the thing made them deeply guilty. *r* And thus in this manner they act most lew'd things, or these things are done and encouraged by the Priests, because they make it their business, it is their Trade now to contrive and act wickedness, highest wickednesses; or if you rather like it in brief, the Priests by Companies lay wait, and rob, and Murther; like as do the Troops which rob towards *Shechem*.

10 I *s* have seen an horrible *t* thing in the house of Israel *u*: there *is* the whoredom *x* of Ephraim *y*: Israel is defiled *z*.

s It may be understood of the Prophet speaking what he had seen, or of God who seeth now, and hath seen. *t* A very horrible thing as some observe from the Word. *u* The Ten Tribes. *x* Idolatry. *y* Which was brought in by an *Ephramite* by *Jeroboam* the first 200 years agon, and 'tis there still. *z* It hath overspread all *Israel*, none free, but all defiled greatly with it.

11 Also O Judah *a*, he *b* hath set an harvest for thee, when I returned *c* the captivity of my people *d*.

This verse is confessedly very dark to Interpreters who agree not whether *Judah* be Vocative or Nominative, or who it is that setteth, whether *Ephraim*, *Judah*, or God, or what Captivity is here meant; whether one past, or to come: the conciseness of our Prophet makes him very obscure. *a* Or also *Judah*, *i. e.* As *Israel* is polluted, and must expect to be chastis'd; or O *Judah*, thou art like polluted *Israel* in sin, and mightest be every way like in punishment. *b* But thy God hath appointed an harvest for thee, thou shalt not as *Israel* be utterly cut off, a seed of thee shall be sow'd, and thou shalt reap the harvest with joy. *c* When I shall return, rather so it looks to what is to come, or else for as much as I will turn thy Captivity, *d* the house of *Judah*.

CHAP. VII.

1 When *a* I would have healed Israel *b*, then the iniquity *c* of Ephraim *d* was discovered *e*, and the † wickedness *f* of Samaria *g*: for they commit falsehood *h*: and the thief cometh in *i*, *and* the troop of robbers † Heb. *spoileth.* † spoileth without *k*.

a Whether this Chapter be a new Sermon, or a continuation of that begun *chap.* 6. we need not enquire, nor are there any particulars by which we can ghess at the time when this healing work was attempted, but so soon as 'twas endeavoured indefinitely 'tis spoken, and so to be interpreted *b* God doth assume the person of a Physitian or Chirurgion who compassionately endeavours to cure a people sick and wounded: Such was the house of *Israel*, the whole body of the people. *c* The hidden, old, and putrifying sores here called Iniquity, the impieties and injustice *d* Of *Israel* called *Ephraim*, or of *Ephraim* the chief Tribe of this revolting Kingdom, some would have it mean the Rulers, or principal men. *e* Broke out as many times in cures of old sores it happens, some deeper and more rooted Distemper unthought of by the Chyrurgion appears. *f* The great and many sins. *g* *Samaria* the Royal City of the Kingdom, where Citizens, Priests, Prophets and Courtiers as much outsin'd others as they exceeded them in wealth and ease. *h* Where lying and cousening each other is acted as if 'twere a business they were bound to attend. *i* Secret theft, or robbing others by subtle and undiscern'd methods. *k* And open violence by hands joyned to hands to spoil abroad. In a word, the strength and danger of their disease appears and increaseth more and more under endeavours to heal them.

2 And they *l* † consider not in their hearts *m* *that* I remember all their wickedness *n*: now their own doings *o* have beset them about *p*, they are before my face *q*:

† Heb. *and they do not.*

l They who are thus greatly wicked, notorious sinners *m* Do not remember, nor will they once seriously ponder this. *n* That I see all they do, and remember all I see, and that with more than an idle unactive looking on, or retaining in memory, I look on, and remember to call them to account, and to punish for their sins. They wou'd flatter themselves into an opinion that I take no notice of their wickedness, and that I will never require it. *o* The guilt and punishment, the iniquity, and mischief of the works they have done, their own doings, not their Fathers as Hypocrites, and the incorrigible are ready to complain. *p* As Cords wrap one taken in them, or as an Enemy invests and besiegeth a Town on every side, so these profligate people, Courtiers, Priests, Prophets and Citizens are all held enclosed with their own sins. *q* What they have done I do see, and what they suffer I do see, and it is but just they should suffer what their sins deserve; they hoped for impunity, because they thought I did not regard, but now by a just punishment, by full measures of sorrows heapt upon them, they shall find all their ways were under my eye, and that I weighed their doings.

3 They *r* make the king glad with their wickedness *s*, and the princes *t* with their lies.

r Either the Subjects in general, or rather the Courtiers in particular who were about the King. *s* The Kings of *Israel* every one of them, from first to last were addicted to vitious practices, and their minds were vitiated, deeply tainted with all kind of sins, and they it seems took pleasure in sins, both in their own and other mens, and here are a parcel of flagitious fellows that make it their work to invent pleasing wickedness, to acquaint their King with it, who is so far from doing his Duty in discountenancing it, that 'tis one of his delights to hear or see it. *t* Great men about the Court. *u* With false accusations brought in against the more Innocent, or by false reports made of their words and actions, representing them as ridiculous or foolish, drolling them into infamy.

4 They *are* all adulterers *x* as an oven heated by the baker *y*, ‖ *who* ceaseth from ‖ raising after he hath kneaded the dough until it be leavened.

‖ Or, *and on.*
‖ Or, *rise.*

x Both spiritually, and carnally, and this latter Adultery is that which here is charged on the Courtiers, and people of *Israel*. *y* This vice is grown raging hot among them as you see the fire in an Oven, when the Baker having called up those that make the bread, to prepare all things ready, and the whole Mass is leavened: He doth by continued supply of Fuel heat the Oven to the highest degree. So doth Adultery among this people grow by degrees to raging flames. The whole Mass of the people are leavened with this vice also, as well as the Court, and every one enflamed with this unclean fire, as the Oven heated by the Baker.

5 In the day of our king *z*, the princes *a* have made *him* sick with ‖ bottles of wine *b*, he stretched out his hand *c* with scorners *d*.

‖ Or, *pots.*

z Whether this day were any occasional day, that the King of *Israel* took to feast his Nobles as *Ahasuerus* did his; or whether the Anniversary of his Birth or Coronation, both which were usually celebrated, among most Nations, the Birth-day especially. So *Pharaoh*, *Gen.* 40. 20. and *Herod*, *Mat.* 14. 6. with eth

whether of these we enquire not curiously. *a* Who attended on the King to witness their joy in the remembrance of that day which made the publick glad, so great a blessing was bestowed upon them, and to wish many such dayes unto their King and the Kingdom. *b* In their excess of drinking healths no doubt; instead of a pious and thankful remembrance of God's Mercies, they run into monstrous impieties of luxury and drunkenness, and with Bottles of Wine drank off probably at one draught, enslam'd themselves, and their King, and drink him almost to Death while they drink and wish his life. *c* In these drunken Feasts it seems the King of *Israel* forgat him self, became too familiar a Companion, and used the formalities of these drinking Matches, stretcht out his hand, *d* Who deride Religion, and wish confusion to the Professors of it.

6 For *e* they *f* have ‖ made ready their heart like an oven *g*, whiles they ly in wait *h*: their baker *i* sleepeth all the night, in the morning it burneth as a flaming fire *k*.

e Surely. *f* Those Luxurious and Drinking Princes, *ver.* 5. *g* Do keep close some fire of Ambition, Revenge, or Covetousness, like as a Baker keeps a hot fire within his Oven. *h* Either against the Life or Estate of some of their fellow Subjects, or it may be as appears *ver.* 7. against the Life which they seem'd in their Cups to pray for. *i* He who should watch and prevent mischief, is swallowed up in the day with Feasting and Drunkenness, and sleeps in security all the night, never suspecting the projects of Conspirators. *k* But when he awakes too late, he seeth all in flames, and past quenching. Sedition and Rebellion is among these a sin as hateful to God, as dangerous to the publick; yet frequently acted by the Usurpers of those dissolute times.

7 They *l* are all *m* hot as an oven *n*, and have devoured *o* their judges *p*: all their kings *q* are fallen *r*, * *there is* none among them that calleth unto me *s*.

This verse is a Key to the former, and helps us to understand the true sense thereof. *l* See *ver.* 6. *lit. f.* *m* In a larger, and more vulgar sense, the most, or almost all of them, few excepted. *n* See *ver.* 6. *lit.* g. *o* As Fire destroys, so have these Conspirators, when successful, destroy'd. *p* Those that were Magistrates and Rulers, who having somewhat of Integrity, would not join with them, nor promote the Interest of Usurpers. *q* All that had been since *Jeroboam* the seconds Reign, to the delivery of this Prophecy, *viz.* *Zechariah*, *Shallum*, *Pekahiah*, *Pekah*; these four fell by the Conspiracy of such hot Princes, only *Menahem* died a Natural Death. *r* By Treason and Violence from such as would drink them sick with wishes of Health. *s* Not one of all these either fear'd, trusted, or worshipt God. By Profession all were Idolaters, in practice debauched, and by their Company they kept these latter Kings of *Israel* appear under a suspicion of men contemning God, and deriding Providence, but they are long since fallen, where they must lie for ever, under Gods Justice.

8 Ephraim *t* he * hath mixed himself among the people *u*: Ephraim is a cake not turned *x*.

t The Kingdom of *Israel*. *u* By Leagues and Commerce, by Imitation of their manners, and by either entertaining their Gods, and Sacrificing to them, or at least worshipping Idols as the Nations about them did; directly contrary to the express Law of God, *Deut.* 7. 2, 3, 4. and 12. 2, 3. this was their sin, and the greater because Voluntary; the expression seems to represent it as a thing of their own seeking, they did mix themselves with the Heathen, whereas had the Heathen sought it, 'twou'd in likelyhood have been said that the Nations mixed themselves with *Ephraim*; but this is in other words the same with *chap.* 2. 5, 7. or this passage may be (as some conceive) a threat that the *Ephraimites* should be scatter'd among the Nations, be Captives to them, and dispersed amongst them, with whom to ease their condition a little, they should endeavour to mix by Friendship and Alliances; if so, this is the punishment of their former sinful Confederacies. *x* Some interpret this of the Party-colour'd temper of *Ephraim*, by such a Proverb as ours, is neither Fish nor Flesh, neither *fratilla*, nor *Heathen*, but a Mungril; neither a Heathen Idolater, nor yet a worshipper of God, a hotch potch of different Religions and Policies, like them; 1 *King.* 18. 21. and *Zeph.* 1. 5. neither Bread, nor yet Dough, but partly both, as the unturned Cake on the coals is: But it better expresseth their danger and sudden ruine, whose hungry Enemies will eat them up quickly, as men do, who for haste will not stay the full baking of their Cake.

9 Strangers *y* have devoured *z* his strength, ‖ and he knoweth *it* not *b*: yea gray hairs are here and there upon him *c*, yet he knoweth *it* not *d*.

‖ Or, *and he knoweth it not.*

y Foreigners, whose aid *Ephraim* sought as 2 *Kings.* 15. 19, 20. when *Menahem* bought the Friendship of *Pul* King of *Assyria* for one thousand Talents of silver, and impoverisht the Land thereby. *z* Eat up, lived upon, as men live on Bread they eat. *a* The Riches, and Goods of the Kingdom of *Israel*, the Fruit of the Olive and Vine, the Fruit of the Earth, Corn; the increase of their flocks, and of their Herds; the most or best of all eaten up by Strangers; either Souldiers in Garrison among them, or else courted by Presents, and Rich Gifts sent to them. *b* Is not sensible either of the cause why, or the tendency of this hasty Consumption of all. Still they are secure, and sin as much as ever. *c* The manifest Symptoms of approaching Death, undeniable tokens of old Age, and declining Strength never recoverable are upon their Kingdom, like grey-hairs that are here and there intermixt on the head of a man, what with Domestick Seditions, and Forreign Invasions, and the fears, cares, and griefs from both, *Ephraim*, is turned grey-headed, his vital Vigour and Strength decayeth, and this is a Bore-runner of his Death. *d* So secure and stupid, that no notice is taken of this, nor any course thought of for preventing the dismal effects of this declining Consumptive state; none turn from sin, none seek to God the only Physitian that can heal.

10 And the pride of Israel testifieth to his face *e*, and they do not return to the LORD *f* their God *g*, nor seek *h* him for all this *i*.

e *Vid. cap.* 5. *ver.* 5. *lit.* a, b, c. Their proud contempt of God, and his Threats, of the Prophets, and their warnings is notorious; *f* They persist in sin without Repentance, run away from God rather than return to him; Of this phrase return see *cap.* 6. *ver.* 1. *lit.* b. *g* Who was theirs of old, who still would be theirs on fair Terms, of whom they talk and boast, *h* See this phrase *cap.* 5. 15. *lit.* y, z. they pray not, repent not, nor rely on God. *i* Though so greatly, continually, and severely punisht, though almost eaten up.

11 Ephraim *k* also is like a silly dove *l*, without heart *m*; they call *n* to Egypt *o*, they go to Assyria *p*.

k *Vid. ver.* 8. *lit.* t, and *ver.* 1. *lit.* d. *l* A deceived dove seduced by false Prophets, and Idolatrous Priests, whose weak arguments are soon believed, and whose unseasonable advice is too soon followed: *Ephraim* is now become like the Dove in Weakness and Fear, as well as in Imprudence and liablenes to be deceived. *m* This explains the former, whether heart here be judgment and discretion, as sometimes it is, or be resolution and courage as other while 'tis; This Dove, this *Ephraim* wants both. *n* They should in their perplexity call on God, who can help, but they do not, they call indeed, but not to their God, or to a Friend. *o* This *Hoshea* did, 2 *King.* 17. 4. and I remember not any mention of other application to *Egypt* since *Jehu*'s time. It is probable *Hosea* aims at this Embassy, and private Confederacy of which, as of a thing in hand he speaketh. They do call to *Egypt* whose King is called so, and, judged to be *Sabacon* the *Æthiopian*, who had lately conquered *Egypt*: By this also may we ghess at the time of this Prophesie about some four years before *Samaria* was taken. *p* So did *Menahem* when on the Throne, so did *Hoshea*, as is evident, 2 *Kings.* 15. 19, 20. with 2 *Kings.* 17. 3. Thus both bewrayed the greatest Imprudence depending for help on professed, old inveterate Enemies. So silly were they! *Vide chap.* 5. *ver.* 13. and *chap.* 14. *ver.* 3.

12 When they shall go *q* I will spread my net *upon* them *r*, I will bring them down as the fowles of the heaven *s*: I will chastise them *t* as their congregation hath heard *u*.

q Whensoever they shall send their Embassadors to seek aid of *Egypt* or *Assyria*. *r* As Fowlers spread the net, watch the Birds, and cast it over them to catch them, so will God do to *Ephraim*: So he did with *Israel* when he accepted the Alliance of *Salmanasser*, and turn'd tributary; and again, when *Israel* sought by *Egypts* help to get out of the snares of their Vassalage to *Salmanasser*, who revenged the Conspiracy with a total Captivity; nor can there be likelyhood or possibility these Fugitives should escape when 'tis Gods Net, and he spreads it; his Almighty Power, his All-searching Wisdom, his Just Vengeance that follows them. *s* Though they attempt to fly, yet as Fowls in the Net they shall certainly fall, I will bring them down as he did when they were gathered into *Samaria* as a Net, and there made Prisoners, and thence carryed Captives. *t* Thus they shall be punisht *u* Both from the Law of *Moses* which they had with them, and as they had heard from my Prophets which I have sent unto them. I will saith God make good my word.

13 Wo *x* unto them, for they have fled from me *y*: † destruction unto them *z*, because they have transgressed *a* against me: though I have redeemed them *b*, yet they have spoken lies against me *c*.

† Heb. *spoil.*

x It is the voice both of Menace and Lamentation, the Prophet doth at once forerel, and bewail their Miseries, *y* As if it were not enough that they did at first leave my Government, Temple, and Worship; they have gone farther from me, they have hastened herein, they flew from me *z* Birds on Wing: Their sin is Apostacy. *z* This explains the Wo already mentioned, such Wo 'twill be as ends in destruction. *a* Rebellious

cast off my Law and Government, much in State, more in Church matters, oppressors in one, Idolaters in the other, and incorrigible in both. *b* Out of *Egypt*, but that's long since, and the Prophet speaks of deliverance nearer to the times he lived in, God redeemed them partly by *Joash*, 2 *Kings* 13. but more fully by *Jeroboam* the second, 2 *Kings* 14. and would have compleated this deliverance, but they by sins hinder it. *c* Practically they belye me, flying to Idols, worshipping them, praying to them, as if I were not able or willing to help them; and ascribing praise of the good they enjoy to their Idols, *chap.* 2. 5, 6, 7. they belyed his corrections as if not deserved, or severer then need; they belyed the good done, as if too little, or not done by God, but by their Idol.

14 And they *c* have not cryed unto me *u* with their heart *x*. when they howled *z* upon their beds *a*: they assemble *b* themselves for corn and wine *c*, *and* they rebel against me *d*.

z Immersed in these troubles, taken in the net. *u* Either they cryed to their Idols, not to God; *vid. verse* 7. *lit.* 5. or else their tongues made noise, their hearts were silent, and that is in Gods account, no cry at all. *x* With affection, hope, humility and sincerity, but out of some trouble, and more fear, they cry'd out to be delivered out of their pain and fear, ‡ 'Tis therefore elegantly and properly called howling; Though they did thus howl, yet they pray'd not, they did not pour out a supplication to their God. *a* On their Couches, or in their Chambers. *b* In the houses of their Idols. *c* That they may have plenty of these to satisfie their appetite, to live luxuriously, and in jollity. *d* As in the use of these to excess, so in this manner of seeking these, they rebel against God; and give that honour to the Idol, is due only to God.

15 Though *e* I ‖ have bound *f*, *and* strengthened their armes *g*, yet do they imagine mischief against me *h*.

‖ Or, *chastised.*

e But as for me, or and I. *f* Or chastised, as the word will bear, or instructed, either notion will well suit the place. When I had chastized them for their sins, as in *Jehoahaz* his time, I strengthened them in *Jehoash* his time, and in *Jeroboams* time, and made them stronger then their enemies. Or I taught them, gave them wisdom and skill to handle their weapons, so *David* speaks, *Psal.* 18. 34. *who teacheth my hands to war*, and *Psalm* 144. 1. But the sense best suits with what he took upon him before, if we retain it as our version hath it, bound, as a Chirurgion binds up a weakned member, or having set a broken one, doth with swathes and bands bind it up; so did God for *Ephraim*, when the *Syrians* and other enemies had broken their arms. *g* As I took care to bind, so I did, what none else could, give strength to them, both courage of mind, and strength of body, and success added to both; so they, subdued them that had formerly wasted and spoiled them; what successes *Jehoash* had, or *Jeroboam* had, I gave, and they should have own'd it, and been thankful, but *h* they contrived, laid their heads together, and designed what evil they could against me, they imputed their successes to their Idols, to their way of worship and hardened themselves against all thoughts of Repentance, and returning to me; and devised mischief against my Prophets, and let loose the reins to all impieties. This is their requital for all my love!

16 They return *i*, *but* not to the most High *k*: they are * like a deceitful bow *l*: their princes *m* shall fall by the sword *n* for the * rage of their tongue *o*: this *p* *shall be* their derision *q* in the land of Egypt *r*.

* Psal. 78. 57.
* Psal. 73. 9.

i They sometimes have given some signs of returning, as when *Jehu* destroyed *Baal*, or *Hoshea* gave liberty to *Israel* to go up to *Jerusalem*, (if it be true which some affirm of him) and if I were sure *Hoshea* did this, I should think the Prophet aim'd at it, in this they return. *k* *Jehu* fell off to the Calves, and *Hoshea*'s Reign was wicked too much, though the reigns of other Kings were more wicked, what shew soever of Repentance among them, yet they never throughly repented, never fully embraced the law of God. *l* All was done (as the similitude elegantly sets it forth) in meer hypocrisie, though they seem'd bent for, and aiming at the mark, yet like a weak bow they carried not the arrow home, and like a false bow they never carried it strait toward the mark. *m* The Royal Family, principal Nobles and Magistrates, their brave Commanders and Leaders. *n* Be slain by either sword of base, false and bloody Traytors at home, or by sword of Foreigners, as the *Assyrian*. *o* Against God, his Prophets and Providence, which to decry with scorners was their usual diversion, *ver.* 5. *p* This said end *q* Shall be upbraided to them. *r* Among their Allies and seeming Friends.

CHAP. VIII.

1 S*Et* the trumpet to thy ‡ mouth *a*: *He b shall come* * as an eagle *c* against *d* the house of the LORD *e*, because * they have transgressed my covenant *f*, and trespassed against my law *g*.

‡ Heb. *the roof of the mouth.*
* Deut. 28. 49. Jer. 4. 13. Hab. 1. 8.
* Chap. 6. 7.

a The Lord here commands the Prophet to publish, as by sound of Trumpet, that which God will bring upon apostate *Israel*, awaken them with the alarm of war. *b* The King of *Assyria*, *Salmanesser*, who carried *Israel* captive. *c* Swift, hungry, surmounting all difficulties, and which from above seizeth his prey, so shall the *Assyrian* Army come. *d* Or up to, as far as, so some, but 'tis better as here against. *e* Either so called because the *Israelites* pretended their Temples were not Idols houses, but houses of *Jehovah*, and so the Prophet for once calls them so, perhaps to intimate to them that their sins would bring an enemy against those houses, though they were indeed what they pretend them to be, the house of the Lord, or else by house of the Lord is meant, the Family of *Israel*, or the *Israelitical* Church, which till unchurcht might be called the house of the Lord, or it may be a Sarcasm or Irony against their wilful brutish ignorance, who would not understand what was most plain, that his house was only at *Jerusalem*, or a softer derision of them, one of whose principal places of Worship was *Beth-el*, which in signification is near the same with this in the Text, house of God. *f* Taken other Gods instead of me, turned Idolaters. *g* This explains and confirms the former, Covenant and Law are synonymous, and so are transgressing and trespassing. They have violated the whole Law and Covenant, and are Apostates from their God, Rebels against him their King.

2 Israel *h* shall cry *i* unto me, My God, *k* we know thee *l*.

h The ten Tribes, *i* in deep distress, when the *Assyrian* rangeth over their Country, when *Samaria* is besieged, they will cry out aloud, but hypocritically; they will roar, but not pray. *k* Then they'l look to the antient alliance and league between their Fathers and me. *l* An only Saviour, be ours, for we are thine. Thus in hypocrisie will they carry it.

3 Israel *m* hath cast off *n* *the thing that is* good *o*: the enemy shall pursue him *p*.

This seems to be the answer God by his Prophet gives to *Israel*; in the first part of the verse he doth refute their pretence of a peculiar relation and interest in God, in the latter, he tells them what they must expect. *m* The whole house of *Israel*. *n* With an abhorrence, as an Adulterous Wife puts away her Husband. *o* Moral good to be done, all vertue and goodness; And the supream good to be enjoy'd, God, true Religion and vertue, all cast off for Idols, false Religion and debaucheries. Such a Nation cannot be my people, nor do they know me. *p* That enemy he would be deliver'd from, the *Assyrian* Army shall overthrow, and then pursue, till he hath coopt him up in *Samaria*, and till he have brought them Captives out of their own land into *Chalah*, *Chabor* and *Gozan*, &c. By this they shall know that I know them, their transgressions and hypocrisie.

4 They *q* have set up kings *r*, but not by me *f*: they have made princes *s*, and I knew *it* not *u* : * of their silver and their gold have * Chap. they made them idols *x*, that they may be cut off *y*.

q *Israel* the prevailing faction among them in *Hosea*'s time. *r* *Shallum*, *Menahem*, *Pekah* and *Hoshea*, who usurpt the Throne. ‡ Not by my direction, or with my approbation, they neither pray'd his blessing, nor asht his leave. And this may be applyed to the very first founding of the Kingdom of *Israel*, divided from the house of *David*. *s* Rulers and Magistrates, or Nobles. *u* He that will not approve any one evil when his omniscience discerns all, is pleased to say, he knew not what he did not approve. *x* Heathen like they have made them Gods, and set up Idolatry, so have perverted all in Church and State setled by me. *y* As if they were resolved to cut themselves off from being a people. By this they thought to establish themselves, but 'twill be quite contrary, these sins will be their ruin.

5 ¶ Thy calf *z*, O Samaria, hath cast *thee* off *b*; mine anger is kindled against them *c*: how long *will it be* ere they attain to innocency *d*?

z *Jeroboam* at first set up two Calves at *Dan* and *Bethel*, but 'tis probable, that in process of time there were more set up in other places, for when *Israel* forgot his God, he built Temples, *verse* 14. The Calf then here is the chief Idol set up in *Samaria*, and worshipped there; The Prophet in contempt of the Idol, and in derision of their folly, gives it its right name, 'tis no God, but a Calf, nor yet so much, for that it is senseless and without life. *b* Been the occasion of casting thee far off, in that by this thou hast provoked God to anger, and he hath cast thee off; Or else thus, if thy God, thy Idol, thy Calf, have done ought, 'tis mischief; thy Calf could not keep it self in *Samaria*, but is either carried a captive God, or broken into pieces, is carried piece meal into *Assyria*, and so hath cast thee off; it carryeth somewhat of Irony in it. *c* Now it is evident, that

that my anger as fire burneth against the Idols, Idol-makers, and Idol-Worshippers, and shall so burn till they are purified or consumed. *d* The Prophet is very concise, and perhaps here must be supposed some or other (some one of the people, or the Prophet himself) sighing out to God, how long shall thine anger burn? and answer return'd by God, how long will it be ere they be cleansed?

6 For *e* from Israel *f* *was* it *g* also, the workman *h* made it *i*, therefore it *is* not God *k*: but the calf of Samaria, shall be broken in pieces *l*.

e Or because *f* by their invention and authority. *g* Both the Idol and the worship of it. *h* The Founder, Silversmith, or Goldsmith *i* fashion'd the Calf. *k* You are sottish fools to think 'tis a God, if the making it will not convince you 'tis no God, yet I hope the destroying it will prove what ere 'twas made for, or whatever thought to be, yet 'twas not, nor could it ever be a God. *l* But when the Idol is broken into pieces, *Samaria* shall see 'twas but a Calf, and confess their folly in Worshipping it, however the destruction of it will be a perpetual witness of *Samaria*'s sin, and Gods just displeasure in its ruine.

7 For *m* they have sown the wind *n*, and they shall reap the whirlwind *o*: it hath no ‖ stalk *p*: the bud shall yield no meal *q*: if so be it yield the strangers *r* shall swallow it up.

‖ Heb. *standing*

m Since that, or for so much as, (or) verily, so the *Heb.* Particle is sometime used, *Isa.* 7. 9. *n* A Proverbial speech to denote either lost labour, or which is much worse, labour that will undo and tear to pieces him that laboureth, both these are in the verse; Mans life and labour is a seed that will bring forth fruit, but when this life and labour is laid out on sin, as here *Israels* was, 'twill bring forth that fruit the sinner is unwilling to reap. *o* A violent, tearing and dissipating tempest, which beareth down, and destroyeth all that is in its way; an emblem of the wrath of God breaking out against these vain and sinful men, so *Ephraim* reaped in his civil wars, and much more in *Assyrian* war, which ended in a Whirlwind; that hath scattered them into unknown Countries, and where they have layn buried in forgetfulness, above 2400 years. *p* Suppose this Seed should have its Harvest in no Whirlwind, it will end in loss and disappointment, as Seed that never springs up into a stalk, nor hath bud or ear; All your worship of, and dependance on Idols, and foreign assistance, will at best be as seed that yields neither stalk nor bud. *q* Or suppose it produced stalk and bud, yet 'twill be no profit, but all lost labour, for the bud shall be lank, shrivel'd and blasted, and never yield meal, so was the fruit *Israel* reaped, from *Pul* to *Menahem*, and from *Egypts* assistance to *Hoshea* against *Salmanesser*. *r* Or if yet *Meal* be found in the bud, *Israel* shall be never the better, Foreigners devour it, so did *Pul* and his, and *Salmanesser* and his *Assyrians* eat up all.

8 Israel *f* is swallowed up *s*: now *u* shall they be among the Gentiles *x* as a vessel wherein *is* no pleasure *y*.

f In the former verse the Prophet foretells the lost labour of such pains and seed as *Ephraim* bestowed: Now he addeth somewhat more dreadful, the Harvest is ruin and destruction to the seeds man, he is swallowed up, and this is the effect of the Whirlwind, *ver.* 7. ordinarily Whirlwinds scatter the fruit, but here's one swallows up both labour and labourer. *s* Very soon and irreparably, as a man that is swallowed alive by a mighty overgrown Shark. *u* Ere long, within three or four years at most, as I noted on *chap.* 7. *verse* 11. *lit.* 0. *x* Carried out of their own Country by *Salmanesser*, and dispersed at the pleasure of the Conqueror into *Chalah Habor*, &c. *y* As worthless and useless cast out of doors, or if of any use, yet in basest and most contemptible; so shall these Captives be among the Nations whom they must serve, or *Israel* impoverisht by chargeable confederates, is now lookt upon with contempt by them all, and cast off.

9 For *z* they are gone up *a* to Assyria *b*, a wild asse *c* alone by himself *d*: Ephraim * hath hired ‡ lovers *e*.

* Isa. 30. 5. Jer. 15. 33.
‡ Heb. *to it.*

z The Prophet gives now an account why *Israel* was so impoverisht, and why they should be so severely punisht, why so punisht of God, and why so slighted by man. *a* Either gone, *i. e.* have sent Embassadors with rich presents to purchase assistance from *Assyria*, or gone with their tribute to procure the continuance of the *Assyrian* confederacy and aids. This confidence and trust in *Assyria* was accompanied with a casting off their dependance on, and subjection to God, this their sin was very great, and their punishment shall as their sin, be very great. Others refer this going up, unto their going into Captivity into *Assyria*, and it surely may be a prediction of what shall be (if it be not a Narrative of what is) done. *b* It was at that time a mighty Nation, whose Kings were very great, and yet more proud then great, as appears in *Sennacherib's* deportment toward God and Man: This Kingdom had now grown on through *Pul*, *Tiglath Pileser*, *Salmanesser*, and *Sennacherib's* Reigns, was a terrour to enemies, and the vain confidence of this foolish and sinful people, for which they are particularly threatned, and severely punished. *c* This is differently applyed by interpreters, some refer it to the King of *Assyria*, who is fierce, swift and haughty as the wild Ass, and all for himself, thus the *Fr. Vno* interpret it: So it suits well, *Israel* thou wilt be disappointed in thy expectation from *Abur* a wild Asse, who seeks himself only. Others do refer wild Asse to *Israel*, who wild, untamed, and burning in lust, (as is reported of the wild Asse) rangeth far and wide for lovers; seeks every where for aids and succours. *d* Solitary, or in a Wilderness, where is no path or track; this will well suit them in their Captivity, when they shall be left as in a Wilderness, and may, as perhaps many did, fly into more remote and desolate places, and ramble into uninhabited places, and there take rooting, and give being to Nations which are now known to us, though we know not whence they descended. Or alone by himself, in a posture fit to become a prey to the Lyon of *Assyria*, so 'tis reported the Lions make a prey of the wild Asses in the Wilderness, so will *Assyria* make *Israel* a prey. *e* Hath dearly bought the Friendship of *Assyria* in *Pul* and *Salmanesser's* time, and more dearly bought Friendship of *Egypt* in the time of *So* or *Sabacon* or *Sevechus*; for beside all the treasure they laid out on this, they parted with their God for it, and set him against *Israel*.

10 Yea, though *f* they have hired among the nations, now * will I gather them *g*, and they * chap. 10. 10. shall ‖ sorrow a little *h* for the burden *i* of the ‖ Or, *begin.* king of princes *k*.

f Or yea, because they think this the way to prevent their calamities, but it shall appear, this was the ready way to bring their calamities upon them, and for as much as they have hired the aid of the Nations to secure them against their God and his Judgments, therefore &c. *g* Bring *Israel* together by a secret and unfailing train. I will, saith God, assemble and herd them together, that they may be taken and destroy'd together. Others say God will gather the Nations together against *Israel*. *h* For a while before their final Captivity, they shall complain and be grieved; *i* The Tribute laid on them *k* by the King and Princes *i. e.* of *Israel*, but better as we read it, 'tis King of *Assyria*, the great King who boasted of his Princes.

11 Because *l* Ephraim hath made many altars *m* to sin *n*, altars *o* shall be unto him to sin *p*.

l This refers to what follows. *m* Multiplyed either to many Idols, every one having his Altar, or multiplyed Altars in several places to the same Idol. They had many high places and Altars in all of them. *n* Both as acting against the Law of God which required but one Altar, and also these Altars were to sin, in that they were for Sacrifices to be offer'd on them to Idols. These persons did not intend them for sin, but their good intention did not, could not change the thing, 'twas sin however they intended. *o* Either those here erected, or those they shall find in *Assyria*, when they come Captives thither. *p* Either because forced in captivity to worship *Assyrian* Idols, and to attend their Altars and Sacrifices, or else by a just and dreadful judgment from God, delivering them over to their wilful blindness, and Idolatrous heart, since they would never be reclaim'd, nor taken off from sinful multiplying Altars, let them follow their own hearts, and set up what they will, much like that, *Revel.* 22. 11. Or else thus, Altars shall be the occasion of his greater guilt and punishment, his Altars, *i. e.* his idolatrous worship shall be that sin that ruins him.

12 I have written *q* to him the great things *r* of my law, *but* they *s* were counted as a strange thing *t*.

q Some read it in the future, and by way of question, shall I write? but most read as we, in the perfect or past Tense, I have written, by *Moses* first, by other Prophets afterwards, the Law was given to them, as well as to the two Tribes. *r* For their importance, weighty; for their excellency, precious; and for multitude of precepts, counsels and directions, sufficient; my Law had all this in it for their conduct in all Righteousness towards God and Man. *s* All these things I have written. *t* *Israel* looks on them as nothing to them, they are a distinct Kingdom, and have a distinct establishment, their Lawes are now become unpracticable to us, and we have by the wisdom of our Governours, other Lawes establisht for our worship: let *Judah* keep to theirs, we will keep to our Laws. After 200 years desuetude, would it not be madness to introduce *Judah's* Laws, and innovate all in *Israel*, thus they contemned the excellent things of Gods Law, as if they were nothing concern'd in them. And thus all their sins at last become incurable diseases, which nothing but utter destruction of the sinners can put an end unto.

13 ‖ They sacrifice *u* flesh *for* the sacrifices of ‖ Or, *In the sacrifices of mine* mine offerings, and eat *it*; *but* the LORD ac- *offerings they* cepteth them not *x*: now will he remember their *&c.* iniquity, and visit their sins *y*: * they shall re- * chap. 9. 3. and 11. 5. turn to Egypt *z*.

u Or as for Sacrifices, my gifts, so some taking the words absolutely,

absolute, and in opposition read them and perhaps they are plainer and closer connected with the former when so taken. I have written to them, and they count it a strange thing, and the sacrifices and gifts which they call mine, I tell you what I account them to be; as for sacrifices, which now they pretend to give me, it is flesh they sacrifice and eat it when they have done, and I account no more of it: they sacrifice that they may feast and fill themselves with Wine and Mirth, and what is that to me? *x* Neither owneth them as his, nor taketh any pleasure at all in them. These sacrifices shall never expiate their sins nor reconcile me to them, saith God; I think here is a Meiosis in these words, they may be a softer expression of Hatred and detestation, which God bears towards such. *y* In his just and hot displeasure, he will reckon with them, and by punishing them for all, make them know he remembers all their sins. Here remembering and visiting are the same, and include punishment. *z* Either alluding to their Bondage in *Egypt*, so *Assyria* shall use them. Or else it is an upbraiding them, for and minding them of their perfidiousness to *Salmanasser*. They had been ever Covenant Breakers with God and Man, this last part of treachery God will punish. Or else they shall return to *Egypt*, *i. e.* many shall to save their lives fly from the *Assyrian* into *Egypt*, and there seek their safety, and if they preserve their life there, the punishment of their sins shall follow them. Exile, with misery as bad as Captivity shall be their lot there. So *chap. 9. 6.*

14 For Israel *a* hath forgotten *b* his Maker *c*, and buildeth temples *d*: and Judah hath multiplied fenced cities *e*: but I will send a fire upon his cities *f*, and it shall devour the palaces *g* thereof.

a The ten revolted Idolatrous Tribes. *b* The same with *chap.* 2. 8. which see; or *chap.* 4. 1. and 6. *ver.* Either remembers not at all, or 'tis without love, thankfulness and consideration what becomes him towards God. *c* Who made, who preserved, who advanced them and gave them all those privileges wherein they excel other nations, who brought them out of *Egypt*, *&c.* *d* The word will bear Palaces, or Towers. It is like their Idol-Temples were Magnificent that they might boast of them, and strong like towers that they might for need Garrison and Fortifie them, and trust in their strength in a day of War and trouble. *e* On like designs and motives doth *Judah* multiply strong holds fortifying against threatned Judgments, making flesh their arm whilest their heart (as at this time of *Ahaz* his Reign and Apostacy) did depart from the living God. *f* Bring an enemy upon them that shall besiege them in their Cities, and burn them which was effected by *Nebuchadnezzar* and his Armies about 130 years after. *g* The stately Palaces of their Princes and Nobles in their Cities, these shall be burnt too, *Judah* hath imitated *Israel*, and made himself like to *Israel* in sin, and God will make them like in sufferings; the Fire which their sin hath kindled, shall consume both.

CHAP. IX.

1 Rejoice not *a*, O Israel *b*, for joy *c*, as *other* people *d*: for thou hast gone a whoring from thy God *e*, thou hast loved a * reward *f* || on every corn-floor *g*.

* Jer. 44. 17.
|| Or, *in*, &c.

a This might seem a morose humour of a discontented fallen Preacher; what, forbid a people to rejoyce when things prosper with them? when should a people rejoyce if not then? the Prophet who had a deeper reach, and took a larger prospect of things, had good cause to advise, or warn, or forbid as he doth, for he saw more cause to grieve then to rejoyce and to mourn than to be merry, the reason you will have presently. *b* You of the ten tribes. *c* For any thing that is counted just matter of Joy, though at present you prosper either under *Jeroboam* 2d. his victorious Arms, or under *Menahem* and the safety he hath procured by a Confederacy with *Assyria*, though at other times these might be matter of rejoycing, now in thy circumstances, O *Israel*, 'tis not meet thou shouldst shew any gladness. *d* With Feastings, publick Games, and Triumphs, or with solemn Sacrifices of thanksgiving, or with erecting Statues to the memory of your great and brave Commanders, or for continuing the remembrance of their atchievements. *e* With thee, O *Israel*, 'tis as unseemly as 'tis for an Adulteress wife to rejoyce and be jovial, whilest the guilt of her Adulteries, and the shame of her lewdnesses and the displeasure of her Husband fly in her face and whisper reproofs in her ear. *f* Such as is given by Adulterers to lewd women. *g* Thou hast loved to see thy floor full and hast thought and said thy Idols had so furnished thee, and therefore thou didst love them. Though mirth might become an honest woman, it doth not so well suit with a dishonest Adulteress; the very place, the company and occasion do upbraid such an one rejoycing with her lewd Adulterers: beside, this Adulteresses joys will be short, and end in sorrows and shame, so will thine, O *Israel*.

2 The floor *h* and the || wine-press *i* shall not feed *k* them *l*, and the new wine shall fail in her *m*.

|| Or, *wine-fat.*

h The Corn which is gathered into the floor and that is threshed there, that plenty which these sottish Idolaters have, and think they have it from their Idols, the bread they eat. For here is the floor put for the Corn, and the bread made of it. *i* By the same figure, put for the Wine that is prest out in it, though there is great plenty, and the fats overflow as well as the press full. *k* All this plenty shall not nourish and strengthen them. Since they think their Idols give them their Corn and Wine, let them give also, what I will not give, a blessing on these that they may support, and refresh them; they shall be lean and half-starved in their plenty unless their Idols can do this for them, *i. e.* bless their food. *l* Who seek to Idols for Corn and Wine, and praise their Idols as givers of it. These I will blast, their provision shall be as theirs, *Hag.* 1. 5. *m* Or lie unto her, or fail her expectation. *Samaria* and all *Israel* expect a fair and full vintage, but they expect it from their Idols which are a Doctrine of Lies, and in this as in all other will Lie.

3 They *n* shall not dwell in the LORD's land *o*: but * Ephraim shall return to Egypt *p*, and * they shall eat unclean *things* in Assyria *q*.

* chap. 8. 13. & Deut. 12.

n Who worship Idols, and give my glory to them, depending on them, and ascribing to them what I alone give them. *o* Though they have been in possession many years, and though now they seem out of fear of losing it, being great at home and in peace with neighbours abroad, yet in midst of this prosperity and security, let them note it, they shall not much longer dwell in the Lords Land, which God gave them according to promise, with express condition that they should obey him and fear him, and him onely, *Deut.* 6. 2, 3. and with express menace of Exile and ruine if they forgat God, *Deut.* 8. 19, 20. This land which is the Lords property, and theirs onely on condition, and this condition broken, shall be their possession no longer. *p* Many of *Ephraim*, for 'tis not meant of all or the most part, but of the more timorous, wary, and who consult their safety before-hand many shall fly into *Egypt*, and shift out of the Enemies reach. So again *ver.* 6. *q* The residue who fly not into *Egypt*, shall be carried captives, and in *Assyria* be forced to eat forbidden meats, called here unclean, such polluted the eater.

4 They *r* shall not offer wine-*offerings* *s* to the LORD, neither shall they be pleasing unto him *t*: their sacrifices *shall be* unto them as the bread of mourners *u*: all that eat thereof shall be polluted *x*: for *y* their bread *z* for their soul shall not come *a* into the house of the LORD.

r Captived for their Idolatry and other sins. *s* These were by the Law appointed to be offered with the morning and evening sacrifice, the sacrifice representing Christ, and pardon by him, the Wine offering represented the spirit of Grace, the sacrifice repeated daily continued their peace and pardon. The Spirit of Grace supported, guided, comforted and refreshed, all which shall be withheld from these Captives, the Law of God forbidding on one account, the Law of their Conquerors forbiding on other account. *t* Or if any should venture to do it and think thereby to appease Gods anger, they shall miss their aim, 'twill not please God. *u* Their Eucharistical sacrifices in which they were use to feast with joy shall be to them as the bread of Mourners, as if they had buried a father or mother, and to comfort or support their sadned spirits did force themselves to some larger allowance and choicer meats, so great should be their grief in midst of their Joys. Or else thus their sacrifices should as much pollute them and displease God as if one mourning for the dead, and forbidden to sacrifice in Tears and mourning should yet venture to do it, and against Law, sacrifice to his God, when polluted by the dead, *Num.* 19. 11, 12, 13, 14. and *Deut.* 26. 14. *x* So far shall these mens sacrifices be from expiating and purifying that they should increase their guilt and danger, and incur the penalty threatned against the polluted, *Deut.* 26. 13. and *Num.* 19. 13. *y* Or surely the particle is not here causal but assertive, as in many other places 'tis. *z* Their *Mincha* or bread, which they always offer'd and were bound to offer with their sacrifices. Or else the first fruits of their Corn, which were to be brought to the Lord, and which being rightly offered did sanctifie and ensure the rest to them, with a blessing. This should not be done, they should be at that distance from the Temple, and under the confinement of Captives, so that they should not be able to do it if they were willing. *a* Be brought in to the Priest in the Temple, *Deut.* 26. 2, 3. &c.

5 What will ye do in the solemn day, and in the day of the feast of the LORD?

Think with yourselves what you are likely to do then, on those dayes you were wont to cease from your labours, to offer sacrifices to God (as you thought and said) to feast with one another, all was full of seeming Religion, and real Feasting and jollity on those dayes in your own Country, but will your hard Masters that love their own profit, that hate your persons, and despise your Religion, will they lose your labour, indulge your ease

ease, incourage your Religion, and suffer you to exercise it? Is this imaginable?

6 For lo, *b* they are gone, because of † destruction *c*: Egypt shall gather them up *d*, Memphis *e* shall bury them *f* ||, † the pleasant *places* for their silver *g*, * nettles shall possess them *h*: thornes *i* *shall be* in their tabernacles.

† Heb. *spoil.*
|| Heb. *their spoil shall be the treasures.*

b Mark it well, and observe the event. *c* Some of the wary and timerous are already withdrawn from the desolation that cometh on their Country, and more will fly from the *Assyrian* invader, and 'tis very near, and very certain, expressed therefore in the perfect Tense. *d* In *Egypt*, and *Egyptians* shall lay them out, and bury them in their Grave. So this phrase, *Jer.* 8. 2. and *Ezek.* 29. 5. *e* Which elsewhere is called *Noph*, *Isa.* 19. 13. a very greatly traded City in those dayes, and at this day also known by the name which speaks its greatness, Grand *Cairo*: *f* Many of the Ten Tribes flying their own wasted Country, did no doubt remove so far as *Memphis*, partly for safety, that they may be out of the *Assyrians* reach, but more principally for convenicency of a Trade, that they might at least get a livelyhood, if not grow rich on their Trade; there many of these Fugitives dyed, and perhaps by the Pestilence (which is a disease that frequently sweeps that City) multitudes of them might be swept away into their Graves in and about that City. *g* Their beautiful and strong Houses built for keeping their Wealth in. *h* They shall be ruin'd, and lie long in Rubbish, till Nettles grow up in them. *i* Or Briars, or whatever (one kind for all) worthless, and hurtful shrubs use to grow in perpetuated desolations. *k* In their dwelling places, their houses which here retain the Name of their ancient Habitations when they dwelt in Tents.

Isa. 32. 13.
Jer. 4. 26.
Zeph. 2. 9.

7 The dayes of visitation are come, the dayes of recompence are come *l*, Israel shall know *it m*: the prophet *is* a fool *n*, the † * spiritual man *is* mad *p*, for the multitude of thine iniquity *q*; and the great hatred *r*.

† Heb. *man of the Spirit.*
Joph. 3. 4.

l The Prophet doubleth the same thing both to confirm the certainty of it, and to awaken the stupid *Israelites*, the days of God's just displeasure, in which he will punish, and render to these incorrigible Idolaters, and abominable debauchees as their wickedness deserveth, are come, they are very near, within four years at most. *m* *Israel* will not believe it, though God hath often told them of it, but when 'tis come, and they feel it, they shall then know indeed as Fools know when they smart for their folly. *n* That their false Prophets were all, to a man of them Fools and rash, judging by present greatness or alliances of *Israel*, not observing what were their sins and Gods wrath; Now when *Hosea* preacht what was contained in this ninth *chap.* *Israel* had made a League with *So* King of *Egypt*, cast off the *Assyrian* and not sought to God, but vainly trusted to the *Egyptian* Succours; now any wise man might imagin that likely which the Prophet *Hosea* did foretel as certain, that the *Assyrian* with all his Power would fall upon the Revolters; none but Fools would promise such a people a time of safety when the War was falling upon their heads. *o* That pretends to be full of the Spirit of prophecy, and foretels good to them. *p* Whom we thought a true Prophet, but now find by sad experience that we believed a mad man, one much out of his wits, yet were we more to believe what he promised. *q* God was highly displeased with the multitude of their iniquities, and began his punishments in giving them over to believe the lies of their false Prophets, and to expect what peace those Prophets did promise. *r* Which God had against your sins and wayes: You would walk in wayes which God hated, yet would have Prophets to foretel peace and plenty; such you have had as described *Mic.* 2. 11. and you believed them and God, out of his just dislike, suffered this to be, lest you to your choice.

8 The watchman *s* of Ephraim *was* with my God *t*: *but* the prophet *u is* a snare of a fowler *x* in all his wayes *y*, *and* hatred || in the house of his God *z*.

|| Or, *against.*

s The old true Prophets indeed were with God, heard what he spake, and told it to the people; they were for God, for his Honour, Law, Worship, and Temple; and so should Prophets now be. *Ephraim* once had such Prophets, such were *Elijah* and *Elisha*, but none such now, or *Ephraim* cares not for them. *t* The Prophet speaks of God the true God, as his God, in opposition to Idols on which *Ephraim* doted now, whose pretended Oracles they believed. *u* The Prophets now adays, who call themselves Prophets, and are so accounted by the people have, as the people, lest God, and do no more consult with God. *x* Their pretended predictions and promises are but a snare, such as Fowlers lay to take Fowl in, and these Impostors are conscious to themselves that they are deceivers; or least they cannot but know that the true God never gave them answer at any of their Images, yet they pretend he hath done it, and that he will prosper them; so they entrapp the people first in sin, next in punishment. *y* And all they design and endeavour by all means is to keep the people in this opinion and hope. *z* So is hatred in the sight of God, he doth hate such Deceivers, and he is hatred; *i. e.* e're long will be hatred in the sight of the people he deceived, they shall hate their false Prophets, who from the house of their God, by answers from the Idols in their Temples confirm'd the people in their Rebellion, and hardned them against returning to God, which ends in their ruin, or else hatred, *&c. i. e.* cause of the peoples hatred against God, and one another.

9 They *a* have deeply corrupted *themselves* *b*, as * in the dayes of Gibeah *c*: *therefore* he *d* will *remember *e* their iniquity, he will visit their sins *f*.

* chap. 10. 9.

a The People of the Ten Tribes, Prophets, Priests, Princes and People *b* have strangely, and horribly debauched one another; beside all their Idolatry there is more than brutish filthiness among them. *c* The story whereof you have *Judg.* 19. 18. *d* God who hateth such workers of iniquity. He will not pardon their iniquity, but charge it upon them; when God saith he will not remember, 'tis a promise of pardon. when he threatens he will remember, 'tis a threat of not pardoning. *f* He will punish, see *ver.* 7. *let.* 1.

10 I *g* found Israel like grapes in the wilderness *h*: I saw your fathers *i* as the first ripe in the fig-tree at her first time *k*: *but* they went to * Baal-Peor *l*, and separated *m* themselves *n* to that shame *o*; and *their* abominations *p* were according as they loved *q*.

* Psa. 106. 28.

g The Lord speaks of himself *h* in the person of a Traveller, who unexpectedly in the wilderness findeth a Vine loaded with Grapes, which are most delightful and welcom to him; such Love did God bear to *Israel*, *i. e.* a very strong and hearty love; the simile expressetth the greatness, not the cause of the Divine Love. *i* Not *Abraham* or *Isaac*, and *Jacob*, but your Fathers whom I brought out of *Egypt*. *k* As the earliest ripe Fruit, either of the Fig-tree as our Version, or the First-ripe of any sweet and delicious Fruit-Tree as the word will bear, which are most valued and desired; so was *Israel* dear and valued. *l* This evinceth that the Prophet speaketh not of *Abraham*, *Isaac* and *Jacob*, but of those who were brought out of *Egypt*, as appears in the story of their deportment in *Shittim*, *Numb.* 25. 1, 2, 3. where they committed Idolatry with *Baal-peor*, of whose rites Authors do variously discourse, some reporting them to have been practised with shamelessness, as the rites of *Bacchus*, *Venus*, or *Priapus* among the *Romans*; others say, this Idol of *Moab* had his Name from a Mountain in *Moab* where he was worshipped, and had a stately and famous Temple; this Mountain is mentioned *Numb.* 22. 41. with 23. 28. and this is the more likely opinion. *m* They did consecrate, and dedicate themselves; *n* Possibly some turn'd Priests to the Idol, however, they addicted themselves to, and worshipt the Idol, and brought their Sacrifices. *o* By way of contempt and detestation the Prophet speaks of this Idol, and gives it the name of shame in the abstract to express the greatest degree of detestation of it, and of that they did. *p* Their Idols and way of worshipping them. *q* Either as they fancied, or as the Idolatress Women whom they loved were multiplyed; so their Idols were, for they took the Idols with them.

11 *As for* Ephraim, their glory *r* shall fly away *like* a bird *s*; from the birth *t*, and from the womb *u*, and from the conception *x*.

r Their Children or posterity, which was as much the glory of *Israel*, as their multiplying was above the common race of other Nations multiplying; it was to them a singular blessing, and performing of promise, and they did greatly rejoice, and glory in this blessing, *Psal.* 128. *ter.* *Prov.* 17. 6. *s* 'Tis proverbial, and speaks a sudden and unexpected loss of Children, which vanish, and are gone as a Bird. *Prov.* 23. 5. where sudden loss of riches is expresst in the same Proverb. *t* Shall die so soon as born. *u* Prove abortive, their Mothers shall not bring the Fruit of the womb to perfection, or alive into the World. *x* Through barrenness their Wives shall not conceive.

12 Though they bring up their children *y*, yet will I bereave them *z*, *that there shall* not *be* a man *left a*: yea, wo also to them when I depart from them *b*.

y Or suppose neither of these but that their Children live, grow up, and come to some maturity, yet God provoked by their sins, will deprive them of their Children by Famine, or by Civil Wars which were long and bloody on each other; or by Pestilence, or by Captivity, and dispersing them among Enemies, to whom they shall be Slaves; and as Slaves beget Children not to themselves, but to their Masters. *z* There shall be a total extirpation of them, and their memory, or else I will cut them off from among men as the phrase will bear. *b* To compleat their misery, I will leave them, I will depart from them. It is sad to lose Children, it is sadder to lose their God.

13 Ephraim *c*, as I saw Tyrus *d*, *is* planted in a pleasant place *e*: but Ephraim shall bring forth his children to the murtherer *f*.

c Kingdom of *Israel*. *d* of which see *Ezek.* 26, 27. and 28. *cap.* a very rich, well fortified, and pleasant City; and secure too, that afterward held out thirteen years siege against all the Power of the *Babylonian* Empire in *Nebuchadnezzars* time. *e* Is now well provided seems invincible, is as secure, as *Tyrus* was in her prosperity; perhaps reckons either strength shall break the Enemies, or money buy friends; or the magnificence and beauty of their places, and dwellings shall be some safety to them; but all this shall avail nothing. *f* Though multitude of Children to send forth in mighty Armies against the Enemy, yet twill be but a sending them out to the slaughter; God is departed from them, and will not go out with their Armies, so they shall fall by the sword of the Enemy, as they needs must, whom God doth not befriend in a War.

14 Give them O LORD *g*: what wilt thou give *h*? give them † a miscarrying womb *i*, and dry breasts *k*.

† Heb. *a womb that casteth the fruit.*

g It is an abrupt but very pathetical speech of one that shews his trouble for the state of a sinking, undon Nation, it is an intercession for them. *h* As if he should say he knew not what to ask, or how to pray for them; he knew God had peremptorily determin'd to punish them with a total extermination, and in most dreadful manner, as describ'd *ver.* 11, 12, 13. Now give some mercy; the dayes are coming when the barren womb will be a blessing; give this O Lord!. 'tis less misery to have none, than to have all our Children murther'd by a barbarous Enemy. *Luk.* 23. 29. *h* Not to starve the Children born, but 'tis further explication of the former; dry Breasts are Symptoms of a barren womb, whether by Abortion, or non-Conception; by one or other: Prevent these woful Effects of our Enemies unjust rage, and of thy most righteous displeasure against us, O Lord.

15 All *l* their wickedness *m* * *is* in Gilgal *n*: for there I hated them: for the wickedness of their doings *p*, I will drive them out *q* of mine house *r*, I will love them no more *s*: * all their princes *t* *are* revolters.

* chap. 4. 15. and 12. 11.

* Isa. 1. 23.

l The chief, or summ, or beginning, it is not to be understood exclusive to other places, for every City was full, there was all kind of sin elsewhere. *m* In rejecting God and his Government; here *Saul* was made King, and *Samuel* was rejected. Here they begun to turn the remarkable Blessings God gave them in this place into a Superstitious and Hypocrical Veneration of the place, and began their Will Worship and Idolatries: If all the Impiety of *Ephraim* may be reduced to their horrible degeneracy and Corruption in State and Church, here it began, and so all was here. *n* Where *Israel* first pitched their Tents after they passed over *Jordan*, &c. *Vid. cap.* 14. *lit. t.* *o* As there they began to sin so notoriously, there also I began to shew that I hated them *p* for the continued wickedness which from their first beginning there they have propagated to other places, and increased dayly, and with obstinacy. *q* As men thrust out of their houses one that is altogether unworthy to dwell longer with them. *r* By a Synechdoche, the House for Land, or out of their House, which tho' theirs for use, was yet Gods propriety, and when God casts *Ephraim* out of his House, he sends him into Captivity. *s* I will cease to express any more love to thee, it is a *Meiosis*, I will add no more to love them, *i. e.* I will add to hate them, and punish them, I will leave them in the hand, and under the fury of their Enemies in a strange Land. *t* Their Kings, Rulers both Civil and Ecclesiastical. *u* Are and have been Idolaters ever since the Division in *Jeroboam* Son of *Nebat*, not one of their Kings but were Idolaters, and obstinate, and perverse in it also.

16 Ephraim is smitten *x*, their root is dried up *y*, they shall bear no fruit *z*: yea, though they bring forth *a*, yet will I slay *even* the † beloved *fruit* of their womb *b*.

† Heb. *desires.*

x This gives us some ghess at the time of this prophecie, which was after *Jeroboam's* Death, in whose Life, and Reign, *Ephraim* was as a very flourishing Tree, whose roots were full of Sap and Life; but after the Death of this King they were as here 'tis expreſt a Tree smitten, as if scorcht with Lightning, or burnt up with a vehement and continued heat and drought by day; blasted they were, what ever was the means; or possibly it may refer to those Seditions, Civil Wars, and Rebellions Conspiracies which (say some) did for some years afflict the Kingdom of the Ten Tribes, which unnatural Wars were as an Ax to the Root of this Tree, and gave *Pul* King of *Assyria* opportunity and courage to set upon them, of whom they were forced to buy their peace at a dear rate, *viz.* a thousand Talents of silver; or to the captivating of *Naphtali*, and taking many fortified Towns out of *Pekah's* hand by *Tiglath Pilneser*, who came up to the rescue of *Ahaz*. 2 *Kings cap.* 15. *y* This hath dryed up the very Roots of this Tree; this blast from Heaven hath not only scorcht the top boughs, but rended the very body of this *Israelitish* Tree, and hath spoiled its Roots; or Civil Wars first, and Foreign Wars next have cut up the Roots of this Tree, the strong and valiant young men, who were to perpetuate the life and beauty of this people. *z* As such a dead root cannot spring out; so these *Ephraimites* never shall spring forth, they shall ever be barren. *a* Suppose they should yet bring forth, (such a supposition you meet with *ver.* 12. *which see*) they shall not grow to maturity and greatness. *b* Either by Diseases which are legibly from God's hand, or by the sword of one another, or of a Foreign Invader, if you do not enumerate all the ways God will take; we are sure he will take ways enough to make good his own word, and slay their Beloved Children, those Children that were the more beloved, for that their Parents had either few, or else had lost some they had before.

17 My God *c* will cast them away *d*, because they did not hearken unto him *e*: and they shall be wanderers *f* among the nations *g*.

c No more thy God, O *Ephraim*, thou canst no more have hope on that account, but my God, saith the Prophet, my God who hath revealed his purpose to me, and who will accomplish it, who will make good the word I have spoken against you. *d* Your sins have been a weariness, a loathing to my God, and now as a vile, loathed, and wearisom thing is cast off by a man, so shall you be cast off from your God. *e* Neither did hearken to God to prevent Apostacy, nor would ever after hearken to God at first to repent and turn to him like a wilful Adulteress, they would not keep faithful to their Husband, nor return to him when once departed from him. *f* Have no City of their own, no settled dwelling place, as much suspected, hated, ill used, and punished as Vagabonds are in well-order'd Commonwealths, all which is fully come upon them. *g* Gentiles were such the proud Circumcision did despise and hate; but now the sins of the circumcised shall bring them under as much contempt with the Nations; nay these proud Apostates from God, were cast off; and wanderers shall account it a favour to be admitted to neighborate with, and so to grow up Heathens among Heathens, as after long time they did.

CHAP. X.

1 Israel † *is* * an ‖ empty vine *a*, he bringeth forth fruit unto himself *b*: according to the multitude of his fruit *c*, * he hath increased the altars *d*, according to the goodness of his land *e*, he hath made goodly † images.

* Nitzo. ‖ Or, *a vine that is emptied.* † Heb. *of fatness.*

† *Israel* and *Ephraim* are terms our Prophet doth ordinarily use, and they signifie the same people, the Ten Tribes revolted from the house of *David*, and from the true worship of God. *a* A Vine wasted and spoiled, that hath lost its strength to bring forth any Fruit, or that is rob'd and pill'd of the Fruit it doth bring forth; this partly for want of the Divine protection, and benediction, which they were wont to have, and partly from an inherent barrenness, and weakness in this Vine. *b* What ever Fruit was brought forth by its remaining strength, was not brought forth to God, for his Service and Honour; but for themselves, for their own use, for service of a State Interest, to make Presents, and to pay Tribute; or which is yet worse to maintain the worship of Idols. *c* When the Land yielded more plentiful increase, this plenty was impiously employed on multiplyed Idols, or on multiplyed Altars, built to the same Idols. *d* Of their Idols either by adding to the number of Altars, or encrasing to the Numbers of Sacrifices offer'd to the Idols on their Altars. *e* Idolaters sottishly imagined that the goodness of their Land was a blessing on them from their idols; thus sacrilegiously they rob'd God, and on this mistake they proceed to further impiety. *f* More starely, more curiously wrought, more richly adorn'd, and it is most likely more for number too, accounting it a great Devotion to have many, and rich Statues of their Idols.

2 ‖ Their heart is divided *g*, now shall they be found faulty *h*: he *i* shall † break down *k* their altars, he shall spoil their images *l*.

‖ Or, *Their heart is divided.* † Heb. *cut off.*

g From God and his Worship, or between God and *Baal*, such as *Zeph.* 1. 5. speaks of, or else divided one from another by Parties and Factions, and Civil Wars, which tended to their ruine. *h* As this was their sin, so the effects hereof should manifestly prove them faulty. *i* Either God, or the King of *Assyria* stir'd up by God to invade and destroy *Ephraim*. *k* Utterly pull down those Altars which they had multiplyed to their Idols, the *Assyrians* shall as other Conquering Heathen Idolaters rage against the Gods of the people they conquer as well as against the people; such was the Pride and Atheism of these men. *l* Waste, or destroy them, how goodly soever they had seemed to be, yet they should be broken to pieces, and were made of rich Materials, as Silver and Gold; or if adorned with it, the Enemy should the sooner spoil them, and then 'twill appear how sottish this people were to trust in them, or ascribe any praise to them, when *Baal* cannot defend his own Images, or People.

3 For *m* now *n* they shall say *o* * We have no king *p*, because we feared *q* not the LORD: what then should a king do to us *r*?

* chap. 7. 7.

m Surely. *n* Ere long. *o* See, and feel, and be convinced too of this Truth. *p* Either no King at all, as in an interregnum, or no such king as we expected, and hoped; our dependance was much upon the wise, valiant, and successful Conduct of our King; but he is either less wise, and valiant, or less successful in his Enterprises. *q* Worship not, kept not his Law, depended not on God, therefore we have no King, or one next to none, not able to help us. *r* And now if we had our King, were he as powerful, wise, and successful as *Jeroboam* the second; yet twould be too late, the *Assyrian* power hath so far prevailed, and God is so far departed from us: Kings are not able to save without the God of Kings.

4 They *s* have spoken words *t*, swearing falsely *u* in making a covenant *x*: thus judgment *y* springeth up * as hemlock in the furrows of the field *z*.

* See Deut. 29. 18. Acts 2. 23. Heb. 12. 15.

s The Nobles, and great men in *Israel*, the heads of the Parties, or the Counsellors of the Kingdom. *t* Have in long and repeated consultations and debates, contrived and laid forth the designs most like to help us; but all in vain; all is but words, or thus they have deceived one another, and ruin'd all; and this latter seems exactly to suit with what follows. *u* By perjury deceiving those they treated with, *x* Either among themselves, accepting an Usurper, promising, and swearing fealty to him: or with their Allies, as with the *Assyrian* King, whose Covenant they perjuriously broke, and contrary to Oath sent to, and confederated with *Sua*, or *So*, King of *Egypt*. *y* Judgment, *i. e.* Divine Revenges do so abound everwhere, or else unequal and sinful projects, counsels, and resolutions of their Rulers are instead of just, wholsom, and saving, turn'd into bitter, poysonous, and pernicious as hemlock: *z* A proverbial speech, expressing the greatness of this pernicious evil. So this will be explain'd by *Amos* 6. 12. oppression, injustice, and all sins spread (as hemlock quickly overruns a Field) over all the Kingdom.

5 The inhabitants of Samaria shall fear *a* because of the calves of Beth-aven *b*: for the people thereof *c* shall mourn over it *d*, and the ‖ priests thereof *e* *that* rejoiced on it *f*, for * the glory thereof *g* because it is departed from it *h*.

* Hos. 4. 15. Amos 4. 4. 5. 5. ‖ Or, *idolatrous priests.*

a The Citizens who dwelt yet safe in *Samaria*, but knew that the *Assyrian* invaded the Kingdom, beat *Israel's* Army, and took his City; these Idolatrous Citizens, were in bodily fear for their Gods, least the *Assyrians* should rudely spoil their Godships. *b* Some give the reason of their fear, because they had sinned by these Calves, and provoked God, therefore should this fear seize them; but 'tis more likely this doth speak the object of the *Samaritans* fears, their Cow-calves (as by way of contempt in the *Hebr.*) were the goodly Deities they were afraid for, yet they trusted in these for aid against Enemies; and now fear they have not power enough to defend themselves; what brutes are Idolaters! Of this *Beth-aven* principal Seat of the Calf God, see *cap.* 4. 15. *lit. b.* *c* They who dwelt at *Beth-aven*, who had gain and profit by the Idol; to which many resorted; or else they that were addicted to this Idol, worshipt it, and trusted in it. *d* Howl and cry over the endanger'd God; so let all their sorrows be multiplyed that hasten after any strange God. *e* That were to attend and offer Sacrifices to these Calves; the Priest were like to lose their livings with their Idol. *f* These Priests formerly were fed, cloathed, enriched, and got into credit by these their Idols, this made them right glad. *g* All its credit, and veneration *h* is vanish'd, twas once taken for a God, but now the case is altered, 'tis turned into a Captive, and with loss of Liberty hath lost its Deity also, the *Assyrians* have either broken it, or carryed it in Derision into *Assyria*.

6 It *h* shall also be carried unto Assyria *for* a present *k* to king Jareb *l*; Ephraim shall receive shame, and Israel shall be ashamed *m* of his own counsel *n*.

h The Golden Calf made by *Jeroboam* the First, 1 *King.* 12. 28. Though it hath feet, it cannot go, it must be born; as *Isaiah* derides the Idols of *Babylon*, *Isa.* 46. 2, 7. and *Jer.* 10. 5. and it is carried in triumph, *k* According to the custom of conquering Generals, the rich and rare things of the conquered people were reserv'd for gifts to their Kings; and here is a rarity indeed, a Captive God, and 'tis rich, for 'tis made of Gold. *l* *Vid. cap.* 5. *ver.* 13. *lit.* i. *m* The great confusion of this people is here foretold, and the certainty of it by the ingemination of the phrase, the *Assyrians* shall upbraid them with their brutish folly, to think that a God which could not keep it self from becoming a prey to insolent Soldiers, and when thus taunted, *Israel* shall have nothing to answer, but must be silent with shame. *n* Which is expresly mentioned, 2 *Kings* 12. 28. it was against the Counsel of God, and as they began, so they persisted in it by the same Counsel.

7 *As for* Samaria *o*, her king *p* is cut off *q* as the foam upon † the water *r*.

† Heb. *the face of the water.*

o After three years siege she shall be cut off. *p* For all the rest of the Kingdom was lost, and nowhe is pent up there also; he that was once the confidence of the Ten Tribes, and King of a mighty people, is now spoiled of all but one only City where he is rather a Prisoner than a King, kept close till made a Captive. *q* Shortly will be cut off, 'tis not unlike this prophecy should be delivered when *Samaria* was besieged. *r* As a contemptible, weak, and light thing; 'tis a proverb, and foretels how contemptibly the *Assyrians* should use them.

8 The high places *s* also of Aven *t*, the sin of *u* Israel shall be destroyed *x*: the * thorn and the thistle shall come up on their altars *y*; and * they shall say to the mountains, Cover us, and to the hills, Fall on us *z*.

* chap. 9. 6. * Isa. 2. 19. Luk. 23. 30. Rev. 6. 16. and 9. 6.

s The Temples and Altars of *Baal*, and other Idols. *t* For *Beth-aven* say most Interpreters, what if *Aven*, vanity, folly, be here put for all Idol-Worship, and rites, *u* which was notoriously the sin of *Israel* *x* utterly overthrown, *y* and ly in long waste and desolate, that thorns and thistles shall spring up out of the ruins where their Altars once stood within their stately Sanctuaries. *z* When this shall be brought to pass, the Idolatrous *Israelites* shall be in such perplexity, that they shall wish the Mountains and Hills might fall on them, and bury them alive, that they might escape the troubles that they did forcesee were coming upon them; for it may be an upbraiding them for praying to lifeless stocks or statues, and telling them in their distress, and when their Gods are gone, cannot help, they should cry to deaf Mountains to cover them.

9 O Israel *a*, thou hast sinned from *b* the * dayes of Gibeah *c*: there they stood *d*: the battel in Gibeah against the children of iniquity did not overtake them *e*.

* chap. 9. 9.

a You of the Ten Tribes with such content have sin'd that you seem to do it as one man. *b* Ever since the dayes so we, but as *Rivet* observes, it will bear a comparative thus, *thou hast sinned above or more than.* The Ten Tribes were greater sinners than those *Gibeonites*, to the Prophet compareth the sins of the present Age, and that past. *c* *Vid. Judges* 19. where the story is set down at large. See also *Hob.* 5. 8. *lit.* t. the place described. *d* In that day a and War some blood, who were a seed for raising up the Tribe; so I refer this passage to the Six Hundred Men which fled to the Rock *Rimmon*. *e* That fatal Battle did not reach them; but now *Israel* shall be more severely punisht; for who escape the Sword, shall be carryed Captives, and they shall be no more a people, or Kingdom, or else thus; *Israel* hath sin'd more than the *Gibeonites*, I will therefore punish them more than the *Gibeonites*: They stood once or twice, but *Israel* now shall be ever beaten, and put to flight; in that War *Israel* had heart to rally, and after two defeats, were victors in the third encounter; but it shall not be so now, a War shall overtake them now, not such to *Israel* as was that against the *Gibeonites*, for in that they had at last the better, but in this they shall be totally ruin'd.

10 *It is* in my desire that I should chastise them *f*: and * the people shall be gathered *g* against them *h*: when ‖ they shall bind themselves in their two furrows *i*.

* chap. 8. 10. ‖ Or, *I shall bind them for their two transgressions.*

Our version leaves this verse somewhat obscure, but our *ours* or, *is* reading in the margin doth much clear the words, and maketh them much more easily intelligible. *f* I am resolved to punish them as I see good, they have deserved the utmost that I shall lay upon them, and therefore I will punish as I see meet. *g* The Forces of the *Assyrian* Empire shall be gathered in Arms against them, I will bring *Shalman-Eser* upon this sinful Idolatrous Nation, *h* *Israel* or *Ephraim*. *i* When I shall bind them, or when they shall be bound for their two transgressions; so the Marginal reading; and then 'tis plain, if once it appear what were their Two transgressions; either corporal, and spiritual Adultery; and what it were their Revolt from *David's* house, their Antient Rebellion and Idolatry; or revolt from God; these were the two main spring heads of their other particular sins, and for these they shall be bound as Prisoners and Captives, and carried away into *Assyria*.

11 And Ephraim *is as* an heifer *k* that is taught *l*, *and* loveth to tread out *the corn* *m*, but I passed over upon † her fair neck *n*, I will make Ephraim to ride *o*: Judah shall plow *p*, *and* Jacob shall break his clods *q*.

† Heb. *the beauty of her neck.*

k An young and wanton heifer, unaccustomed to the yoke, not used to hard labour. *l* Used to, and so skill'd in or acquainted with. *m* What we do by threshing, the *Jews* did by these Heifers or Oxen, tread out the Corn, and in doing this the Law provided that the Oxe should not be muzled, but should eat what it would: So it was with *Ephraim*, he loved that work that was so pleasant, which so well fed him: And God doth let *Ephraim* know, that he had been very much indulged herein, God had given them all abundance and prosperity, and with little labour or care. And he expected thankfulness for it, but no such thing was done by *Ephraim*, he grew more insolent, untractable and perfidious. *n* When I found it so, I did pass over upon her fair neck, laid some lighter yoke upon her, brought

brought some gentler afflictions upon that people to tame them, and make them serviceable, but this hath not prevailed. *o* I will now deal more rigorously, I will try another course, and as horses are brought to work by one that can bring them to bear, and carry the rider, so I will deal with *Ephraim*, I will ride on *Ephraim*, and tame him, *i. e.* by the *Assyrians* who should subdue and enslave them. *p* *Judah* though less sinful hath been used to harder labour, and more rugged treats; hath plow'd when *Ephraim* hath reapt, yet I have spared *Ephraim* more. *q* The same in other Proverbial Speech repeated, their work at present harder, but there is an Harvest follows, though *Judah* plow, and *Jacob* break his clods, labour hard, and for their sins suffer, yet they sow in tears when harassed by *Ephraim*, or going unto *Babylon*, and shall reap in joy at the return. But *Ephraim* who abused all my bounty and kindness, who workt only for his own profit shall be more severely punisht, and when he goeth forth shall return no more.

12 Sow to your selves in righteousness *r*, reap
Jer. 4. 3. in mercy *s*: * break up your fallow ground *t*:
for *it is* time to seek the LORD *u* till he come *x*,
and rain righteousness *y* upon you *z*.

r The Prophet continueth his care of their welfare, by exhorting them yet at last to repent, which as learned interpreters observe, the Prophet doth here in the same elliptick speech which is used before these imperatives, and is to be made up thus, the Lord hath said by his Prophets, sow *&c.* this same duty hath been pressed on them formerly, and is again commended to them, sow in righteousness, in universal righteousness, towards God in piety, towards man in equity, and herein see that ye sow plentifully, that is, exercise your selves in these works. *s* This is refer'd both to the divine Mercy, and so a-mounteth to a promise, and to the mercy we should shew to man, and so is direction for another part of duty, both may well have place here. *t* Your hearts, O ye *Ephraimites*! have been, and still are, as ground over run with weeds, which needs be plowed and broken up, that good seed may be sowed in them, that you may bring forth fruit in holy life, from a holy heart, and obtain mercy of God. *u* It is full time if you consider it aright, or it is yet time, you may seek and find he is not quite gone, still he calls you, therefore hearken, and follow seasonable advice, seek ye the Lord whilst he may be found. *x* Seek with patience and faith until he doth, as certainly he will, come, for this passage is a vertual or implicite promise, that God will come to them if they seek him, *i. e.* he will bless, favour and love them, in these he will appear to them, which is his coming to them. *y* Plentifully pour out the fruits of his own goodness and mercy which he hath promised, and having promised, 'tis a righteous thing they should be given according to promise, thus the mercies of God to us are his righteousness to us. *z* Who repent and obey his counsel by his Prophets.

* Job 4. 8. Prov. 22. 8. Gal. 6. 7.
13 * Ye *a* have plowed wickedness *b*, ye have
reaped iniquity *c*, ye have eaten *d* the fruit of
lies *e*: because thou didst trust in thy way *f*, in
the multitude of thy mighty men *g*.

a You O *Israelites*, subjects of the Kingdom of the ten Tribes. *b* Instead of repentance, and a life of righteousness, you have lived in wickedness, and propagated it, you have increased all manner of impieties, thus you have abused and perverted the fruits of Gods goodness. *c* The wickedness you have sown hath sprung up, and ripened into iniquity, or you have met with a recompence worthy of this your labour. God hath punisht you for your wickedness, the first seems most agreeable to the Text. *d* Fed your selves with vain hopes. *e* Maintained your selves upon a carnal sinful confidence, forsaking the fountain of living waters, and these lies the Prophet doth in following words reduce to two heads. *f* Dependance on Idols worshipping them, and seeking to them, their way was their Idolatry, committed with the Calves. *g* The next lie on which they lived was the wisdom and valour of their great men, their King, Nobles, Captains and Counsellors, in confidence of sufficient help by them, they held on in a way of sin and wickedness.

14 Therefore *h* shall a tumult *i* arise among
thy people *k*, and all thy fortresses shall be spoil-
* 2 King. 18. 34. and 19. 13. * chap. 13. 16. ed *l*, as Shalman *m* spoiled * Beth-arbel *n* in the
day of battel *o*: the * mother was dashed in
pieces upon *her* children *p*.

h Since such are their sins, and such will be their disappointments, since their refuges will be so vain, and their Enemies so many and strong. *i* A discontent, murmure and outcry as of men affrighted, not knowing what course to take when the alarm is given, and certain newes cometh, that *Salmanesser* comes with his Army against the Kingdom of *Israel*. *k* The *Israelites* among all sorts of people, among all the Tribes of the Kingdom, *l* Every one of thy strong holds, those impregnable fortifications on which thou hast laid out all, that art and diligence could, to make them able to break the power of the enemy that dares besiege them, these, every one of them (as *Hebr.* construction bears it) shall be wasted. *m* It is most probably spoken of *Salman-eser*, though abbreviated, which is usual in all writings of History, so *Alexander* or *Pompey*, without the addition of Great, and so here *Salman* without *eser*, or Surnamed Prince. *n* Possibly *Arbel* here may be the name of a man whose house and Family *Shalman* destroyed, and so this passage might be read, *the house of Arbel*, but the more likely reading is, as we read it, so 'tis the name of some Country, or City, or both. We meet with a City of this name, famous for the overthrow which *Alexander* gave to *Darius*, and probable it is, that this might be that *Arbel* or *Beth-arbel* here spoken of, rebuilt and grown great again, since the sack of it by *Shalman*, which was at least 400 years before the overthrow of *Darius*: It was a City of *Assyria*, and gave name *Arbelis* to a Country or Region, part of *Assyria*, and lay somewhat below *Arpad*. *o* Of this war we no where else read, it is likely 'twas not long before the war with *Samaria* and the ten Tribes, that the memory of that severity was fresh, and the particulars then well known. *p* All were put to the sword, and the City utterly destroyed.

15 So *q* shall Beth-el *r* do *s* unto you *t*, be-
cause of † your great wickedness *u*: in a morn-
† Heb. of your ing *x* shall the king of Israel *y*, utterly be cut
off *z*.

q Mercilessly and universally ruin. *r* One place put for every one, and the place put for the Idolatry committed there. *s* Procure, bring your Idolatry and sins, do all this evil against you. *t* O *Samaritans*, and the rest of the ten Tribes. *u* This Idolatry, and the concomitant sins are here summed up in their total summe, great wickedness, exceeding great. *x* Suddenly, or so soon as 'tis day, possibly the *Assyrians* might assault the City towards Morning, and master it. *y* *Hosea*. *z* His power broken, for his Life was spared, and he made a Prisoner, 2 *Kings* 17. 4.

CHAP. XI.

1 When Israel *was* a child *a*, then I loved
him *b*, and called * my son *c* out of * Exo.
Egypt *d*. 4. 22.

a In the infancy of *Israel*, which is here dated equal with his being in *Egypt*. *b* Manifested that tender and paternal affection which I did bear to him, increasing him in numbers, wealth and honour. *c* Adopted him to be my Son, and as my son provided for him, and brought him out of servitude; I so loved him as to give *Egypt* for his ransome, *Isa.* 43. 3. *d* Where they had sojourned 215 years, and in them suffered many outrages from the *Egyptians*, who were their enemies, and aim'd at extirparing *Israel*; Now amidst such enemies, God own'd them to be his Sons, his eldest Son, and redeemed him out of bondage, a fruit of wonderful love never to be forgotten. This in the Letter and History is exceeding plain, but there is difficulty in the application of this unto Christ, and his call out of *Egypt*, of which many interpreters treat at large, which may not now be so much as summarily toucht; It is too little to say that the Evangelist doth *Mat.* 2. 15. allude to this place, and I think 'tis too much to say this place is cited by *Matthew*, as in the History of the thing, referring only to Christ, being called out of *Egypt*, but if you will make *Israel* the first adopted Son, Type of Christ, the first born, and the history of *Israels* coming out to be a Type of Christs future coming out, you then give to both their proper share in these words, and the Letter and History is verified in both, and the principal import of the words will refer to Christ as principally intended in them, yet not excluding the Type.

2 *As* they *e* called *f* them *g*, so they *h* went
from *i* them *k*: they sacrificed unto Baalim *l*,
and burnt incense to graven images *m*.

e *Moses* and *Aaron*, and other Prophets, and holy zealous Judges and Priests, as *Samuel &c.* *f* advised, persuaded, intreated, and urged by exhortations. *g* The whole house of *Israel*, and among these the ten Tribes, or *Ephraim*. *h* *Israelites* called and intreated, especially they of that Age, when the division was made, and ever since. *i* Frowardly, and most disingenuously apostatized more and more, as the Prophet, *Isa.* 1. 5. horrible ingratitude so to requite God! *k* From the Prophets counsel and commands delivered as they came from God. *l* In the desert they began this Apostacy, join'd themselves to *Baal Peor*, *Numb.* 25. 3. and worshipt the Calf, *Exod.* 32. 4, 5, 6. and held on with obstinacy in it. *m* Images of their Gods, before which they performed another part of Religious Worship, burning incense before them.

3 I taught Ephraim also to go *n*, taking them
by their arms *o*, but they knew not that I healed
them *q*.

n As a Mother of Nurse doth help the child, and with tenderest care doth guide and form its steps, and by long continued patience waits on it; Such like was the tenderness of God toward *Israel* in his Childhood. *o* Supporting and bearing them up, as Nurses bear up the child in their hands, taking them up by the arms, giving strength for motion, till the child should grow to strength. *q* Unthankful, foolish and heedless ones, neither would see nor acknowledge me in it, but

Exod. 32. 4. within few Moneths time ascribe their deliverance to a Golden Calf; thus foolishly they require the love of their God.

4 I drew *r* them with cords of a man *s*, with
bands of love *t*, and I was to them as they that
† take off the yoke on their jaws *u*, and I laid
meat unto them *x*.

r I found them backward and unapt to lead. I therefore in my pity laid my hand on them, and as a Father or Friend, drew them gently to me, *s i. e.* with such obliging kindness as best fits and most prevails with a man, with reason. *t* These arguments of love, which might as strong bands hold them fast to my Law and Worship for their good. I used all manner of kindnesses towards them to fix them in good. *u* As a careful Husbandman doth in due season take the yoke from his labouring Oxe, and takes off the muzzle with which they were kept from eating, when at work, gives them time of rest and feeding: So did God with *Israel*. *x* Brought them provision in their wants, as the careful Husbandman brings fodder and provender for his wearied labouring Oxe, by which plain simile God doth inform *Israel* in *Hosea*'s time, what antient, tender, constant and vigilant love he had shewed to *Israel* to their predecessors, and to them also, and hereby discovers their unheard of ingratitude, and wickedness, which began in their Fathers, and hath continued with increase to the dayes of their final ruin.

chap. 9. 3. 5 ¶ * He *y* shall not return into the land of
Egypt *z*, but the Assyrian shall be his king *a*, be-
cause they refused to return *b*.

y *Ephraim* thus provided for by me, thus indulged, or else *Ephraim* punished. *z* Either needed not have courted *Egypts* friendship, or desired that assistance; I would have kept them safe enough, and sufficiently provided for them, so if you refer this to *Ephraim*, not threatned or punisht, but if *Ephraim* be here threatned, then you have it foretold, that though *Ephraim* flatters himself with false hopes of a refuge in *Egypt*, it should not be *a* conquering and captivating them should make himself their King, and rule them with rigour and cruelty. *b* The reason of all is, their obstinacy in Idolatry, and their impenitence, refusing to return to God, which two latter passages are also explicable as the former; thus, if they would have returned unto me, *Assyria* should not have been their King.

6 And the sword *c* shall abide *d* upon his ci-
ties *e*, and shall consume *f* his branches *g*, and
Jer. 16. 6. devour *them n*, because of * their own coun-
sels *i*.

c Either intestine or foreign warrs, or both. *d* Shall be long, not be as a sudden incursion, which doth much mischief to surprised and unfortified places, but it shall be a lasting war; Three years *Samaria* was besieged, so the sword did abide. *e* All the Cities of *Ephraim*, the enemy should have courage and leisure to attend the siege of every one of them. *f* Shall prevail to take, sack, burn and ruin the branches. *g* Lesser Towns and Villages. *h* Which he shall swallow up with speed and ease, without remedy. *i* Which they first took, 1 *King.* 12. 28. and ever since irreclaimably have followed in opposition to all the good counsels the Prophets gave them from time to time, to all which they have turned a deaf ear; they have sued for *Egypt* and *Assur*'s favour, and slighted mine.

7 And my *k* people are bent to backsliding
from me *p*: though they *m* called them to the
Vulgatus most High *n*, † none at all *o* would exalt *him p*.
Heb. not.

k Yet God owneth them for his, he had not cast them quite off, or since they call themselves his, he is willing to encourage them by owning all in them that looks toward him. *l* Or continue in suspence doubtful and unresolved what to do, or rather inclined most to an aversion from me; though the Lord's Prophets have persuaded them earnestly to return by Repentance, yet they continue unresolved what is best to be done, whether to adhere to their Idol Gods, to make sure of *Egyptian* aids, or to turn to God, and cast off the other; this they most dislike, and continue as 'twere tackt and fastned to their Rebellion as the *French* version. *m* The Prophets *n* invited, exhorted, and encouraged them with many fair promises to give Glory to God by returning. *o* Not one of many, scarce any one in those great numbers in *Israel* would hearken and obey. *p* God in his holiness, justice, goodness and truth, all which a repenting people do magnifie, but these will not. They retain their Idols, depend on *Egypt*, and put all on that cast, and will neither believe, nor try Gods goodness.

6. 4. 8 * How shall I give thee up *q*, Ephraim? *how*
shall I deliver thee Israel? how shall I make thee
14. 8. as * Admah? *how* shall I set thee as Zeboim?
29. 23. mine heart is turned within me *r*, my repentings
4. 11. are kindled together.

After such unparallel'd abuse of infinite mercy and patience, what could be expected, but unrelenting wrath and fiercest indignation, but here is a wonder above all the rest. Bowels troubled, and struggling with anger, and contesting on behalf of most inexcusable sinners. *q* O *Ephraim*, thou hast deserved to be destroyed for ever, thy sins call for this, and my Justice threatens it, I may do it, but my mercy interposeth, and I would rather spare in mercy, then destroy in justice, there is still a debate between these two; How shall I give up to Justice, saith Mercy, and How shall I not give up (saith Justice) into the hands of enemies? Justice must be executed that I must do, saith God, and Mercy shall be Magnified that I will do, but how shall this be done, if I deliver thee, O *Israel*, to thine enemies, they will utterly destroy, and where then is mercy? If I deliver thee not, thy sins will not be chastised, and where then is Justice? If I punish thee, as I punisht *Admah* and *Zeboim* with fire from Heaven, I do what is just, but then I shew no mercy; for these are two of the four Cities which suffer the vengeance of Eternal Fire, of these, *Genesis* 19. 24. *r* After the manner of man God speaks, we know what 'tis to have a heart turn'd from wrath into kindness and compassions, so God speaks of himself here, and *Isa.* 63. 15. *Jer.* 31. 20. *s* Still like a compassionate man, he could with his threats in again, his bowels are now as in a flame for them.

9 I will not execute the fierceness of mine
anger *t*, I will not return to destroy *u* Ephraim;
for I *am* God, and not man *x*, the holy One in
the midst of thee *y*, and I will not enter into
the city *z*.

t Here Mercy rejoyceth against judgment, and God declareth this purpose to spare, he promiseth that he will not execute according to utmost severity, *u* This promise he confirmeth by doubling it, though in somewhat different words, I will not do as men, who having beat down an enemy, and wounded him, do return again to see whether he breathe, and to make an end of him, or conquerours that plunder the conquered City, carry away the wealth of it, and after some time return to burn it; God will not do so. *x* His infinite compassions, his unchangeable goodness; he remembers all his promises to every one, and now seeth who among *Israel* believe, and hope for his grace and mercy; these he must spare as he is just Judge of the whole Earth, and for their sakes he will spare many others. *y* A Holy God, and in Covenant, though not with all, yet with many among you, and those that are in Covenant with God are holy ones too: I will not make them as *Admah* or *Zeboim*, for the case is different, in the Cities of the plain there were no righteous ones, but here are some, though not many, and so *Rivet* renders the words, there is a Holy One in the midst of thee, where the singular is used for plural, as in that passage, there is none righteous. *z* I will not come amongst you, as I came into *Sodom, &c.* Here is comfort for Gods remnant.

10 They *a* shall walk after the LORD *b*: * * Amos 1. 2.
he shall roare like a lion *c*: when he shall roare,
then the children shall tremble *d* from the west *e*.

a Whom infinite mercy spareth, the choice remnant *b* shall hear and obey, worship and depend on the Lord, on the *Messiah*, of whom these, and the words of the next verse do certainly speak. They refer also to the return out of Captivity, in both History and Type, of our deliverance out of Spiritual and Eternal Captivity. *c* Christ the Lyon, of the Tribe of *Judah*, shall send out his Gospel, this meant by the Lyons roring, *Joel* 3. 16. of whom 'tis observed, that he doth by roring gather his Whelps, and others of his kind to the prey; by the mighty voice of the Lord in the Gospel, the Elect shall be gathered to partake of Eternal Life; *d* The spirit by its power awakening them to the sight of sin, shall make them fear and tremble, *e* to the ends of the earth. This is the mystical sense, yet the literal I think, refers to the return of the *Jews* out of Captivity, when many out of *Assyria* and *Egypt* returned, and some report 100000, from *Ethiopia Cusea*, and the parts toward *Arabia*; and possibly this hath particular respect to *Darius* his decree, on the behalf of those that follow'd *Haggai* and *Zecharias*'s counsel, finisht the Temple, restored the Worship of God, reformed strange and unlawful Marriages, paid their Tithes, *&c.* in these they followed the Lord; And *Darius* made a decree for them, terrible to the children of the West, as the roaring of a Lyon. Let this work go forward, *Ezra* 6. 7. *&c.* who dares to hinder, let Timber be taken out of his house, and a Gallowes made thereof, and such be hanged thereon, *ver.* 11. 12. All this filled the inhabitants of those parts with great fear, when God thus gathered his dispersed ones; but what I conjecture at I do submit to better Judgments.

11 They shall tremble as a bird out of Egypt,
and * as a dove out of the land of Assyria: and * Isa. 60. 8.
I will place them in their houses *f*, saith the
LORD.

The summary of the first part of this verse seems to be, That some should hasten, yet with solicitude, out of *Egypt*, whither they fled for shelter, like as a bird that hath been cast out of her nest hasteth to it; others like doves shall hasten out of *Assyria* unto *Judea*, but with fear and solicitude, which cannot but attend them in a land though their own, yet now desolate and horrid under 180 years devastation since *Salmanesser* transported

orted them, *i. e.* 110 years before and 70 years concurrent with the *Jews* Captivity in *Babylon*. *f* They'l find none but I will place them in houses, and they shall be theirs too. It is a very seasonable and comfortable Promise, and suited to the state and wants of those returning Exiles and in the letter of it refers to them, and they as Types of what is more Mysteriously and more darkly contain'd in them; *viz.* the gathering of Believers from all quarters to Christ with the Alacrity and speed which Birds make in flying to their nests, and Gods providing Mansions of rest for them. Well resembled here in these similes.

12 Ephraim *g* compasseth me about with lies *h*, and the house of Israel with deceit *i*: but Judah *k* yet ruleth *l* with God, and is faithful with the ‖ saints *m*.

This Verse might better begin the next Chapter, and by most Interpreters I have seen, it is the first verse of the next Chapter; but since we find it here we will here consider it. *g* Many, or the most of *Ephraim*. *h* Play the Hypocrites with me still, yet give me good words call themselves my people, and say I am their God, and that they worship me and seek me but they flatter we with their mouths and lie unto me with their Tongues, as *Psal.* 78. 36. So God upbraids them with this their sin. *i* The same thing in an ingeminated phrase to affect and ascertain the more. *k* The people of the two Tribes, under the Government of the house of *David*. *l* While Idolaters are Vassals and slaves to the Devil and to their own superstitious fears; the true worshippers of God like Princes rule with God. Or rather keeping to the house of *David* retain'd the Government in state affaires which was *Theopolitia*, a Government set up of God, when *Ephraim* made Kings and Princes but God did not know it, *i. e.* did not advise, nor approve it. *m* Retains also purity at least truth of Worship, and in the holy things of God keepeth to his word, and comparatively is faithful; whereas *Ephraim* is Hypocritical and false, *Judah* adheres to God's holy Prophets, Priests and other saints of God.

CHAP. XII.

1 Ephraim feedeth on wind *a*, and followeth after the east-wind *b*: he daily increaseth lies *c* and desolation *d*, and they do make a covenant with the Assyrians *e*, *and* oyl is carried into Egypt *f*.

a It is a proverbial speech denoting the self-flattery of *Ephraim*, his supporting himself with hopes as unfit to sustain him, as the Wind is to feed the body and nourish it, in his Religious pretensions he did, hypocrite like, compass God with lies, and now in his civil concerns he compasseth himself with lies. *b* In those Countreys the East winds were most vehement, dangerous and blasting, *Psal.* 48. 7. *Jonas* 4. 8. a very apt Emblem to represent the self-destroying course which *Ephraim* took, which though yet he will not believe, shall ere long scorch, blast, rend and tear him as the tempestuous East-winds do the weaker and unfenced plants. *c* By making new leagues, and fortifying himself with them against the menaces of God by his Prophets, he increaseth Friendships, but all of them will prove lies to him at last like the wind he feeds on. The like you have *chap.* 10. 13. and *Isa.* 57. 9, 13. *d* This is worse than merely to be disappointed by a lie, as before the East-wind was hurtful and did him mischief, so here his purchased friendships shall hasten and increase his desolation. The League made with *Sua* or *So* King of *Egypt*, was accounted a conspiracy in *Hoshea*, and this brought *Salmanasser* upon *Israel* which war ended in *Israel's* ruin, and final desolation. *e* With purpose to defeat the threats of God, and to secure themselves in their courses. Thus they sinfully confederate as before, *chap.* 5. 13. and 7. 11. and 8. 9. they forsake Gods Covenant and trust not him, but make a Covenant with Enemies and trust them. *f* Not common oyl for trade, but rich and precious oyles, presents and price to procure friendship there too, though forbidden, *Isa.* 30. 2, 6. & 31. 1.

2 The LORD hath also a controversie *g* with Judah *h*, and will † punish *i* Jacob *k* according to his wayes *l*: according to his doings will he recompence him *m*.

† Heb. visit upon.

g Though *Judah* compar'd with *Ephraim* be faithful, yet when considered in his wayes and doings he is found faulty in many things and God hath just matter of complaint against *Judah* in point of manners; in publick worship *Judah* was faithful, kept to God, and the Temple though not without some defects, but in their lives there were many more and greater faults, about which God will contend that *Judah* may be reformed: *h* The two Tribes *i* Or visit with chastising to amend, else to destroy; there is hope of *Judah* that he will be reclaimed, therefore I will try by gentler visitations, by fatherly corrections, yet I will not leave him as hopeless, nor as faultless. *k* Not the Patriarch, but those who are of him; his children, but that have degenerated from his wayes of love, fear, trust and obedience. Both *Ephraim* and *Judah* are of *Jacob*, but both have corrupted themselves, and therefore will I proceed against both, and if *Judah*, the less faulty, escape not, *Ephraim* can have no hope to escape; if *Judah* be whipt with rods because a disobedient son, *Ephraim* may fear a sword because he hath been and still is an obstinate Rebel. *l* Neither can justly complain then, since their different ways are made the Standard of the different proceedings of God against them, he will not lay upon either more than is equal; who suffers most, hath deserved more, and who suffers lest needed so much to amend him. *m* This is an elegant and very usual ingemination of the same thing which doth assure it will be done, and should affect us the more.

3 ¶ * He *n* took his brother *o* by the heel in the womb *p*, and by his strength *q* he † had power with God.

* Gen. 25. 26.
† Heb. princes.

n Jacob. *o Esau*. *p* The matter of Fact you have *Gen.* 25. 26. the design of mentioning it in this place is to mind them of that Goodness which God shew'd to them in their Father *Jacob* who was by a Miracle foretold to be superior to *Esau*, that he and his should have the Birth-right, this should never be forgotten. The true Worship of God they should have preserved, since in the Priesthood, part of the Primogeniture it was included both as Priviledge and Duty; Justice and Equity they should have maintained as a flower of the Crown and Kingly Authority included in the Birth-right, and a double portion or share in God's blessings was theirs too. But all these blessings forfeited by their Apostacy, for which at once they should blush, repent, and humble themselves and at last remember their Primogeniture, and labour to recover to a temper worthy this their original. *Jacob* strove for the blessing in the womb, but you profanely neglect it in full age. *q* This strength was not of nature but of grace, a fruit of the divine Love and Election, strength from God. *r* Strength received of God was well improved betimes, in it he wrestled for and obtain'd the blessing. But you let it slip out of *your* hands, and sin it away. There was somewhat of Heroic, a Conqueror from his Birth, but you are Revolters from the womb.

4 Yea, he *s* had power *t* over † the angel *u* and prevailed *x*: he *y* wept *z* and made supplication unto him *a*: he *b* found him *c* in Bethel *d*, and there he *e* spake ‖ with us *f*.

s Your famous Progenitour of whom you boast. *t* Behaved himself as a Prince with God. *Gen.* 32. 28. † With, the Angel was willing to be conquered, or *Jacob* could not have gotten the Victory. *u* Called *ver.* 3. God, and *ver.* 5. is *Jehovah* Lord of hosts. He was no created Angel but the uncreated Angel Christ, the Messiah, Eternal God by Nature and Essence, Angel by Office, and voluntary undertaking. *x* Got the victory, went out of the Field a Conqueror, but not by such Armes, and Methods as you use. You are conquer'd by man because of your sins, he conquer'd with God by Faith and Prayer. *y* Not the Angel, as some through mistake but your father *Jacob*. *z* By this we know he pray'd with Tears though the story say not so with sense of his own unworthiness, with earnestness for the mercy he desired, and apprehensive of the Majesty of him with whom he wrestled. But you quite contrary proud as if worthy, regardless of the best part of the blessing, and earnest onely for the meaner part, seek it not of God but Idols. *a* It is Christ who is here intended, it was no meer creature, *Jacob* might not have pray'd to such, but 'twas the Creator of Angels and the Redeemer of Man, the blessed Jesus, to whom every knee ought to bow, *Phil.* 2. 9. *b* God. *c Jacob* full of wearinesse, fears and solicitude on his Journey to *Laban*, *Gen.* 28. 12, 20. when prayers obtain'd a blessing, but with this, and more directly, when on his return after this wrestling bout, *Gen.* 35. 1. *&c.* God appeared to him, *ver.* 7, 8. to 15. and blessed him. *d* Formerly called *Luz*, but by *Jacob* new named and called *Bethel*, *Gen.* 28. 19. *e* God. ‖ Renewed his promise and confirm'd the blessing. *f* By the current of the words in their grammatical order it should be, *He spake to him*; but 'tis, not without good reason, changed to the plural first person, us, as Posterity were in *Jacobs* Loins, and blessed with him, Yet more where God appeared to *Jacob* he commanded him to build an Altar there to God, to restore Religion and reform his Family from Idolatry, *Gen.* 35. 4. which he did. But you children of this *Jacob* by natural descent are of another, and far different humour, though you have been call'd and exhorted to leave your Idols, yet this 200 years you have kept them and will, I see, keep them, this is your sin, and in it you are obstinate, and I will punish such a *Jacob* as you.

5 Even *g* the Lord *h* GOD of hosts *i*, the LORD *k* is his memorial *l*.

g Or, And he that appear'd and spake, who promis'd the blessing, and commanded the Reformation at *Bethel*, was *h Jehovah* the eternal and unchangeable God, who still promiseth with like commands. *i* Who can both perform his promise and execute his threat, who is a most terrible enemy and most desirable friend, all being to us as he is. *k Jehovah* repeated for confirmation. *l* By this he will be known, by this name, by such methods of his Sovereignty and Grace, *Exod.* 3. 15.

6 Therefore *m* turn * thou to thy God *n*: keep mercy *o*, and judgment *p*, and wait *q* on thy God continually *r*.

* No more vainly boast of *Jacob*; but, as he, do you approve your selves to God. *n* Repent, leave Idols, and all sins. He worships God alone, do you so, he cast Idols out of his family, do you so too; be *Jacobs* children herein. *o* Shew kindness to all who need it, cast off cruelty and inhumanity, and be merciful to the afflicted, this contains all the duties we owe to any that are in strairs. *p* Wrong none; but with Justice in dealings, in judicatures, and publick Offices render to every one their due. Acquit the Innocent, and condemn the Guilty, and let none have just cause to complain of Injuries. *q* In publick Worship, and private duties of Praver, and seeking God, him onely serve and trust, let not Idols have either Sacrifice, Prayer, Praise or trust from you. *r* And let your hope and worship, be perpetuated, for ever continued towards God, till he save and rescue, trust, pray, and resign your selves to him who will be yours as he was *Jacobs* God, on these termes and no other. This short phrase *wait* on thy God, includes all duties of the first Table of the Law, all Religious Worship of the true God, do this and the Lord will be to you as to *Jacob*, defence against danger and fulness in your wants.

7 ¶ *He is* a ‖ merchant *s*, the balances of deceit *t* *are* in his hand: he loveth to ‖ oppress *u*.

Canaan. deceitfu.

s Ephraim, of whom here, is so far from being *Jacob*, or as *Jacob*, that you may call and account him a *Canaanite*, a subtile Merchant. *t* What he cannot gain by fair Trading, he will by down right cheating, he is covetous, and very unjust. *u* Where violence, calumnies, and false accusations, are needful to compass his covetous and couzening designs, he will not stick at them; this way of gain he loveth, his heart is upon it, though God hate the false balance, and false witnesses, and the violent man, yet *Ephraim* loves them all for his gain.

8 And Ephraim said *w*, * Yet I am become rich *x*, I have found me out substance *y*: ‖ *in* all my labours they shall find none iniquity in me, † that *were* sin *z*.

11. 5. Ye have said. Ye have made it a vie.
† Heb. which.

w This covetous, oppressive merchant reckon'd with himself, or discours'd with himself upon the whole of his Trading. *x* Whatever is said by some, or thought by others, yet I get what I aim at, either 'tis good and lawful and prospered to me by the blessing of God on it because 'tis just and righteous; or 'tis not so bad as morose Prophets and Preachers make it, or at worst (which I will venture faith *Ephraim*) it lessens my innocency but improves my stock, and this is more to such Merchants then all the Poor innocence in the World. *y* The same thing with a vain boast of what is not in his wealth and substance. If in his gain, he assumed his own onely to himself, it were praise-worthy; that is, if he took to himself with shame the sinful manner of acquiring it, but he takes the praise to himself and forgets God; boasts of his wit, though he cannot of his honesty. *z* Finally he hugs himself in the apprehension of close, and crafty carriage of all his Affairs, that no great fault, no crime can be found in it to deserve a reproach or punishment, *that* he hath more reason to believe all is well since it doth prosper, than to suspect any great miscarriage which should deserve punishment. So this People do at once flatter themselves into security fearless of punishment, and into hardned obstinacy in sin uncapable of amendment.

9 And *a* I * *that am* the LORD thy God from the land of Egypt *b*, will *c* yet make thee to dwell in tabernacles, as in the dayes of the solemn feast.

* Ch. 13. 4.

a Or *But*, I the Lord thy God, who forbad thy frauds and gave thee wealth, and am forgotten in both, thou fearest not mine anger and sinnest; thou forgettest that I give thee power to get wealth, and taketst glory to thy self; but wouldst thou, as thou shouldst, remember, thou wouldest know *b* that all thy blessings from thy coming out of *Egypt* to this day are from me; I give more, than thou getteest; thou boastest of what is not mine and if thou wilt glory, remember it should be in my goodness and bounty. *c* Hitherto have made, *&c.* thy peace, safety, plenty and joy here expresst proverbially in allusion to the joy and security which they enjoyed in the days of the Feast of Tabernacles) was all through my goodness, presence and faithfulness. And darest thou, O *Ephraim*! thus sacrilegiously rob me of the praise and glory? darest thou be thus unthankful? Or else thus I would still make thee to dwell, *&c.* I take what course is fittest to prevent thy dangers, sorrows and ruine, but all will not do, thou wilt undo thy self. I am *Jehovah*, I change not, I am thy God still, and have been so ever since thou camest out of *Egypt*, I gave thee plenty, peace, safety, joy, and would willingly continue it all, as will appear by what I have done to prevent thy sin, and continue thy obedience. Some tell us 'tis a threat that God will bring them into the condition of wanderers again, others make it a promise of future mercy, and in various conjectures we have ventured on what will suit the contexture of the words, at least tolerably well, if it be not the best, it best pleaseth at present.

10 I have also *c* spoken by the Prophets, and I have multiplied visions *d*, and used similitudes *e*, † by the ministery of the prophets.

c And, *&c.* *i. e.* Since I would have continued *Eden* peaceful state, I have spoken to them by my Prophets, *&c.* have warn'd them of their danger, reproved them for their sins, intreated them to repent, and do their Duty, as I would have establish'd them, my Prophets spake plainly to them. *d* By many visions and representations of my mind, the duty of the People, what would be safe, what dangerous, by lively Emblems set before the Prophets and by them told to *Israel*. I have advised and warn'd that I might yet settle them. I would have had them dwelt still in the peace, safety, and joy of Festivals therefore I have sent such as *Hosea*, *Isaiah*, *Jacob*, &c. *e* Parables, Examples, Actions; *Isaiah* goes barefoot, names his son *Maher-shalal-hash-baz* to warn *Israel*. *Bethshemesh*'s desolation is mention'd to prevent *Samaria's*. *Hosea* takes an Adulterous Wife to bring *Israel* to sight and sense of their sin. All this and much more by my Prophets because I had compassion and would have made them dwell in peace and safety under my Government. And yet unconsistable, and unthankful *Israel* will not understand and comply, will not own their sins and Repent.

11 *Is there* * iniquity in Gilead *f*? surely they *g* are vanity, they sacrifice bullocks in * Gilgal; yea their altars *are* as heaps in the furrows of the fields *h*.

* chap. 6. 8.
* chap. 4. 15. & 9. 15. Amos 4. 4. & 5. 5.

f In this concise interrogatory the Prophet warns the refractory ungodly *Israelites* by an Example of Gods wrath on them. About *Ann. M.* 3264. at *Ahaz* request and charges *Tiglath Pilneser*, 2 *King.* 15. 29. came up against *Israel* and took *Gilead* among other Towns, leading the inhabitants Captives, now some 15, or 17 years after doth our Prophet mind the sinful and secure *Ephraimites* what they must expect, and doth it in this pungent question, is there iniquity in *Gilead*? *i. e.* is there onely? or is there more? much like that of Christ's. *Luke* 13. 2. *Suppose ye them greater sinners?* Be it. *g* Captive *Gilead* was all iniquity, and *Gilgal* is no better. *g* That come up to *Gilgal* to Sacrifice, are Idolaters, they sin against God in offering to them, and against their own welfare in trusting to them, both ways they appear to be vanity; whilest they multiply these Altars and Sacrifices, they multiply their sins, Gods displeasure is increased, and the danger more near and dreadful. *h* Idolatrous *Israel* thou abounded in Altars, but if they are for number like heaps of stones, gathered out of plowed land and laid in furrows, they are as common too *i. e.* as far from sacred, as far from commending any offering to God, or atoning his displeasure. And canst thou *Ephraim* hope to escape whose sins exceed the sins of captive *Gilead*! wilt thou never be wise, never warn'd, never repent?

12 And Jacob *i* fled into the countrey of Syria *k*, and Israel *l* * served *m* for a wife *n*, and for a wife he kept *sheep o*.

* Gen. 29. 20, 23.

i The Patriarch. *k* For fear of *Esau*. *l* Though honour'd with that great Name. *m* Stoopt to the condition which is next door to slave. *n* A Wife was his wages. *o* Of *Laban*. All which in the History is related *Gen.* 29. at large.

13 * And by a prophet *p* the LORD brought Israel *q* out of Egypt *r*, and by a prophet was he preserved. *s*

* Exod. 12. 50, 51. and 13. 3.

p By *Moses*. *q* Your forefathers. *r* Where they had been bondmen 215 years or near upon it, old Slaves, or Vassals for some descents. *s* In the Wilderness, *Exod. cap.* 2, 3, *&c.* Now the drift of the Prophet herein to me appear's to be this, to prevent their vain Pride and boasting of their Ancestors, their vainer shelring themselves under Ancestors Merits against Gods just displeasure on them for their sins. And the sottish plea of what their fathers did at *Bethel*, and *Gilgal*. There are many things which arise on consideration of what their fathers were, suffered, enjoyed and did, to aggravate their sins and ensure them of punishment, but nothing to secure them against judgment to come, or to lessen judgments when they come.

14 Ephraim provoked *him* to anger † most bitterly *t*: therefore *u* shall he leave his † blood upon him *x*: and his reproach *y* shall his Lord *z* return unto him.

† Heb. with his bitternesses.
† Heb. bloods.

t After all the means used from time to time to reclaim Idolatrous sinning *Israel*, yet still they provoked God to indignation by their Idolatries, perjuries, oppressions, murthers and all manner of sins which use to be rife among Idolaters, these things were bitternesses unto God. *u* Seeing he will incorrigibly persist as he hath begun, and end in sin and misery. *x* He shall bear the guilt and punishment of all his blood, his murthers of the innocent, of those that testified against him and as one who hath murther'd himself shall bear his own guilt too. *y* Which *Ephraim* hath cast upon the Prophets, and pious worshippers of God, all the reproach *Ephraim* hath cast on God, preferring Idols before him. *z* Either God who is Lord of all, or the *Assyrian* King and his Princes, Lording it over captive *Ephraim*, God shall by these return the shame on *Ephraim* which he cast on God, his Worship, Temple and Prophets.

CHAP. XIII.

WHen † Ephraim *a* spake *b*, trembling *c*, he exalted himself in Israel *d*; but when *e* he offended in Baal *f*, he died *g*.

† So soon as, or according as *Heb.* phrase bears it, and implicith, there was a time when according to the word of *Ephraim* there was deep impression on the hearers. *a Jeroboam* son of *Nebat* an *Ephraimite* say some, but this is wide of Truth, nor suits the text which refers to their worshipping of *Baal*, and this came into use in *Israel* in *Ahab's* time, 1 *Kings* 16. 31. his wife *Jezabel*, daughter to *Ethbaal* King of the *Zidonians* prevailed with him to take her Country Idol and adde to *Jeroboam's* Calves. *Ephraim* here is either the Tribe of *Ephraim* which was of all the Ten Tribes most powerful, and when angry and discontented made the other tribes afraid; or rather the whole Kingdom of *Israel* called frequently in *Hosea*, *Ephraim*. *b* When he consulted, commanded, threatned, or sent out his Proclamation, 'tis a speaking like a King, or Kingdoms speaking, which is back'd with power sufficient to act as they speak. *c* The Tribes, and the neighbouring Kingdoms apprehended danger, were put into a fear of the consequence too, all men felt a commotion within them. Such once was the Authority, Power, and Glory of *Ephraim*. *d* Was magnified, advanced, and made glorious, the Kingdom flourish'd in multitudes of People, in abundance of Wealth, in the successes of their counsels, and in their credit abroad. In this flourishing state *Ephraim* a principal Tribe, and which first set up for the Royal Dignity and carried it had principal share, and is said to exalt him in, or with *Israel*. *e* So soon as he sinned. *f* By taking *Baal* to be their God, added this Idolatry to their former sins. *g* Undid himself, lost his Power, Glory and Bravery, as a dead man.

† Heb. *add to sin.*

2 And now *h* they † sin more and more, and * have made them molten Images of their silver *k*, *and* Idols according to their own understanding *l*, all of it the work of the craftsmen *m*: they *n* say of them *o*, Let the men that sacrifice *p* * kiss *q* the calves.

* chap. 2. 8. and 8. 4.

* See 1 King. 19. 18.

h Though they are admonish'd, threatned and in part punish'd. Yet now that *Baal* is taken in for a God and worshipped. *i* They go on to sin, and adde new Idolatries to the old, they increase the number of their sins; in some respect their new sins are greater than those committed formerly but the Prophet here speaks not of greatness of sins, but the number. *k* These were the figures and representation of the Gods they worshipt, and were multiplied as Families, able to go to the cost, did multiply, every one got their Houshold Gods, Heathen like, and most of these puppets were made of Silver. Or the phrase may imply, That at their own charge these people made them Gods; so though 'twas a strait Ash, or wood that would not soon putrifie which was formed into the Idol, yet because bought with their silver it may by a Metonymy be called their silver. *l* Every one as he fancied, as he thought most comely and proper to represent a Deity, perhaps these Idolaters vied with each other who should have the handsomest god. As *Ahaz* would vie Altars, and therefore made new ones. Perhaps some of these Idolaters melted down their old less handsom gods to run them into more pleasing Features. *m* Whatever is of the Image is of the workman, who gave it shape but could not give it breath, still 'tis a lifeless lump or Image. *n* Either the Kings of *Israel*, or the Priests of these Idols, or the people. *o* Of the Idols. *p* Let every one that sacrificeth, all that bring their offerings to these Idols. *q* Reverence, Worship or Adore, and shew they do so by kissing the Calves. They'l make them give full worship to their Idols.

3 Therefore *r* they *s* shall be *t* * as the morning cloud, and as the early dew that passeth away, * as the chaffe *that* is driven with the whirlwind out of the floor, and as the smoke out of the chimney.

* chap. 6. 4.

* Dan. 2. 35.

r For these sins in multiply'd Idolatries and trusting to Idols. *s Ephraim* his King, his Captains, his Fortresses and Aids. *t* In the day of the *Assyrian* invasion, suddenly, easily, totally and finally dispersed, expressed here by four similes, every one very apt and full, clear and easie to be understood.

4 Yet *u* I * *am* the LORD *x* thy God from the land of Egypt *y*, and thou shalt know no God but me *z*: for * *there is* no saviour beside me *a*.

* Isa. 43. 11. chap. 12. 9.

* Isa. 45. 21.

u Though thou hast so revolted, and chosen other Gods, it is not occasioned by any change in me, I am what I was. *x* The Lord, the mighty God, the everlasting God, *Jehovah*. *y* Thy God who alone brought thee out of *Egypt*, and who hath maintain'd thy Lot, the Calves and *Baal* were not known amongst you then. And since, I alone brought thee out of *Egypt*, and saved thee with wonderful salvations many times since, why dost thou seek Gods thou needest not, Gods that cannot help? *z* I forbad thee to know any other God but me, in gratitude thou shouldst know no other, if there were any other, in point of Interest thou shouldst have known, *i. e.* worshipt, trusted, and obey'd none but me. And finally by woful experience thou shalt know that Calves, and *Baal* are no Gods, they cannot save thee nor themselves, thou shalt know I am God alone who can destroy those who would not obey me. *a* When thy Idols cannot save thee out of the hands of those I deliver thee up to; then thou shalt see, what now thou wilt not, that there is no Saviour but me. None who can deliver from all evil, and who can enrich with all blessings, who can pardon sin and save the sinner.

5 ¶ I did know *b* thee *c* in the wilderness *d* * in the land of † great drought *e*.

* Deut. 32. 10.

b Own'd, took care of, guided and supply'd. *c* O *Israel* in my thy Fathers. *d* Through which for forty years together thou hast wast moving, and foundest nothing for thy sustenance but what my miraculous Goodness and Power gave thee, through those many deserts thou never didst want. *e* In the parched sands where no refreshing showers, no Rivers or Springs of water to suffice so many Cattle and Men, where thou wentest as 'twere through flames and on sands, scorching as Embers of a fire, a place fit for none but fiery Serpents, or Salamanders (if any such.)

6 According to their pasture *f* so were they filled *g*: they were filled *h* and their heart was exalted *i*: therefore * have they forgotten me *k*.

f When they were come into *Canaan*, that Land of Springs, Brooks, and Rivers, that land of Wheat, Barly, Vines, Olives, and Figs, as *Deut.* 8. 7. 8, 9. when they had abundance of all things for delight, as well as for necessary sustenance, when I had, like a good, careful and wise Shepherd brought them into this rich pasture *g* they like hungry beasts eat to excess, run into Luxury and Riot; Epicure like, gorged themselves with sweet wines and delicious fare. *h* Either this is a replication of the charge to confirm it, I say, they thus luxuriously lived, or else 'tis elliptical, and to be made out thus, *As so soon as they were filled*; and thus 'twill be parallel to that *Jeshurun* waxed fat, *Deut.* 32. 13, 14, 15. *i* Grew proud, entertained high thoughts of their Progenitors worth, their nobleness by descent, their worthiness, and righteousness above other people; thought of God as of man, that he proportion'd his blessings to what excellency was found in those he did good to *k* So they have forgotten me who found them in slavery, poverty, reproach, and tears in *Egypt* out of which I saved them, and they have most scandalously made them Gods, worship'd them, and with sacrilegious unthankfulness given the praise of all I did for them to dumb Idols, though I wam'd them of it before-hand, *Deut.* 6. 11, 12. and 8. 13, 14.

7 Therefore *l* * I will be unto them *m* as a lion, as a leopard *o* by the way will I observe *p* them.

* Heb. *as a lion.*

l Since they have so abused my gifts by Luxury, Pride and Atheistical forgetfulness of me, of what I had done for them, what I deserved and expected from them, I will use them as is meet, and take my revenge upon them. *m* Unthankful, Apostate, Idolaters, sottish Drunkards, Belly-gods, who live to eat and drink, and forget me. *n* Vid. *cap.* 5. *ver.* 13. *lit.* o. that is, in his fullest strength, of a middle Age, swift in pursuing, and that can continue the chase till he overtake his prey; and which is strong, couragious and proud of his strength and success, that will dreadfully roar over his prey, as if he challenged any one to attempt its rescue. *o* A very fierce, swift, sly, and watchfull Creature, *Jer.* 5. 6. and *Hab.* 1. 8. *p* Watch for them, that I may be sure to take them.

8 I will meet them *q* as a bear *that is* bereaved *of her whelps r*, and will rent the caul of their heart *s*, and there will I devour them *t* like a lion *u*: the † wild beast shall tear them *x*.

* Heb. *as the lion.*

† Heb. *the beast of the field.*

q I know their haunts, their walks, I will not fail to meet them there. *r* Rob'd of her whelps newly taken away which makes her mad with rage, so great rage is proverbially expressed, *Prov.* 17. 12. *s* First kill, next tear in pieces, pull out the very heart, it is probable this fierce creature may by instinct hasten to tear up the prey that it may drink the blood before that it run to waste. *t* Where I find them, and seize them, like the hungry and fearless lion which feasts on his prey where he catcht it, draws it not into his Den, but devoureth it immediately. *u* An old Lion that hath his great Teeth, his Grinders, and hath still whelps, fierce, *Gen.* 49. 9. and terrible that will either call in his whelps to divide the prey, or drag the prey to his Den for them, and what proportion of any thing to be spared, when you fall into such hands. *x* It is said of the Lion, that he calls by his roaring the wild Beasts together to the prey, when he hath taken it, so you shall be devour'd by the whole Troop of wild Beasts. Or it may be a general threat added to those particular ones before, every wild Beast shall prey upon them. All this God executed on them by the *Assyrians* who in their fiercenesse, cruelty, greedinesse, and courage answered the character here given to them, the particular resemblances I leave to any who may easily suit them.

9 ¶ O Israel, thou hast destroyed thy self *y*, but in me † *is* thy help *z*.

† Heb. *against me.*

y After these menaces it might seem I had destroyed thee: but thou thy self hast done it by thy sins, it is the rebel that destroys himself though he fall by the Sword of his provoked sovereign; thou art cause and authour of thine own ruine? Or, *for*, I was always ready, and able to help thee and would certainly have saved thee but thy sins, thy wickedness carried thee toward other helps which were lies and have disappointed thee, and now thou dost perish under thine own choice, whereas hadst thou chosen me I would have helpt and saved thee. Or else thus the whole verse. This hath destroyed thee O *Israel*, for thou hast rebelled against me, against thy help, and so *Sol. Jarchy.*

10 I will be thy king *a*: * where *is any other* that may save thee in all thy cities *b*? and thy judges *c* of whom thou saidst, Give me a king *d* and princes *e*?

a I would have been thy King to Govern and save thee but thou refusedst me in both, yet I will be thy King to punish thee, I will not lose my right, and honour by thy rebellious carriages against me, I will be a King and subdue such; or else 'tis a taunting question where is thy King, on whose Counsel, Wisdom, Power, and conduct thou hast relied, let him now save thee if he can, so it runs smooth with the next words. *b* Or who is there, what wise, valiant, and successful Commander in any of thy Cities, that can deliver thee first out of my hand, and next out of the *Assyrians* hand. *c* Where are they? Thy Magistrates have sinned with thee, and shall be destroyed with thee, thy Rulers or inferiour Governours. *d* Whom thou didst importune and solicit, in a manner forcedst to meet, consult and resolve in seditious times who should be King next, when Treasons had taken away him that was. *d* Some refer this to their first asking a King, but 'tis better referred to the times either after *Jeroboam* the first. Or, to the times after *Jeroboam* the second between whose death and *Hoshea's* time, some say, there was an *Interregnum* of Twenty or near twenty years, during which a turbulent people as the *Israelites* were, would be frequent and earnest in all likelihood in moving for a King. *e* Necessary to assist the King.

11 I gave thee * a king in mine anger *f*, and I took *him* away *g* in my wrath *h*.

* Ezek. 19. 12.

f Such as *Shallum*, *Menahem*, *Pekah*, *&c.* but in displeasure against you. *g* The *Hebrew* says not what, I think, their Kings mentioned. *h* God was angry when he gave such Kings to *Israel*, and he was no better pleased when he took them away; they were punishments when given, and 'twas punishment to *Israel* when they were taken away. If you read the eleventh verse in the future tense as you may, I will give them a King in my anger, it may refer to Gods giving the King of *Assyria* the rule over them, making them his vassals, and I will take away, *i. e.* you, O *Israelites*! in my wrath, I will destroy some and send others into Captivity, take all away out of your Land, and send you in wrath to the Grave or Captives into *Assyria*.

12 * The iniquity *i* of Ephraim *k is* bound up *l*: his sin is hid *m*.

* Job 14. 17.

i In the singular, instead of the plural, all the iniquities and sins. *k* The Kingdom of the Ten Tribes. *l* As indictments drawn up and tied together against the day of trial, or as Bills and Bonds tied up that they may be ready against the day of account when all must be paid. Or, as sins unpardoned, for to loose sins is to forgive, and to bind sins is to charge them upon the sinner, *Matth.* 16. 19. O! *Ephraim* thine unpardoned sins lie in account against thee, thou shalt hear of them and smart for them. *m* Not from God but laid up with God against the day of recompence, as *Job* 21. 19. so *Rom.* 2. 5. and *Deut.* 32. 34.

13 * The sorrows of a travelling woman *n* shall come upon him *o*, he † *is* an unwise son *p*, for he should not stay † long in *the place of* the breaking forth of children *q*.

* Isa. 13. 8. 30. 6.

† Heb. *a time.*

n By this simile well known in Scripture, the Prophet assures *Ephraim* that the punishment of his sins will overtake him suddenly, with very great anguish and with as great certainty, *Micah* 5. 3. *o* As suddenly, inevitably, and with as much danger too if he be not the wiser, and return to his God. † *i. e. Ephraim.* *p* A very foolish Son, an inconsiderate Child who endangers himself and his mother. *q* As a Child that sticks in the birth, so *Ephraim* just at the birth, hæsitateth, one while will, another while will not return to God, thus dieth under the delay.

14 * I *r* will ransom *s* them *t* from † the power of the grave *u*: I will redeem them from death *x*: * O death, I will be thy plagues *y*, O grave, I will be thy destruction † ; repentance shall be hid from mine eyes *z*.

* Isa. 25. 8. Heb. *the hand.*

1 Cor. 15. 55.

Some Interpreters render this Text not in the future absolute, but in the subjunctive and conditionally, I would have ransomed, I would have redeemed, &c. if *Israel* had been wise, so 'twill well cohere with the 13th. and 15th. verses. And if the words be considered as spoken of the whole body of *Israel*, they will be most intelligible as they include a condition and are subjunctive. But the Apostle doth and most Christian Interpreters with the Apostle interpret them as an absolute promise made for the comfort of the pious and elect among these *Israelites*, and labour not to connect them with the foregoing or following words, but suppose them to be in a Parenthesis between them. And so we take them. *r Jehoiah* or *Messiah*, the Father promiseth the *Messiah*. *s* By power and purchase, by the price of the blood of the Lamb of God, and by the power of his Godhead. *t* That repent and believe, and wait for Redemption through Christ the *Messiah*. *u* He conquered the grave, and rose out of it as our Captain and Head, and he will at the great day of the Resurrection by his Almighty power open those Prison doors, and bring them out in glory, immortality and incorruption, whom he Redeemed by an inestimable and invaluable price. *x* From the curse of the first death, henceforth they that dye in the Lord shall be blessed, and from the second death which shall have no power over them; I will take away the sting of death which is sin, *i. e.* in dominion and guilt of it; now Christ redeems from the one by sanctifying Grace, and from the other by justifying Grace. *y* Thus I will destroy death, and defeat him that had the power of death, it is a Metaphor as the next. † I will recover, the prey out of the mouth of the Grave. I'le pull down those prison Walls and bring out all that are confined there, of which the bad I will remove into other kind of Prisons, the good I will restore to glorious liberty. The wicked shall have a worse Prison, the godly shall for ever be freed from prison, and so I will raze this Prison the grave to the very foundation. *z* This Grace toward the godly toward believers among *Israel*, and in the Church, through all ages is unchangeable, I will never, as man that repenteth, change my word, and purpose saith the Lord. In either sense they speak the Grace of God toward us, he is ready to pardon and save all that will repent, and he will most certainly and eternally save from death, grave, sin, and Hell, all that do repent and obey the *Messiah*, an abundant comfort to pious ones who should yet die Captives in *Assyria*, but rise by the power of the *Messiah* to eternal glory in the day of the general Resurrection.

15 ¶ Though he *a* be fruitful *b* among *his* brethren *c* *, an east-wind shall come *d*, the wind of the LORD *e* shall come up from the wilderness *f*, and his spring *g* shall become dry *h*, and his fountain shall be dried up *i*: he *k* shall spoil the treasure *l* of all † pleasant vessels *m*.

* Ezek. 19. 12.

† Heb. *vessels of desire.*

a Ephraim, *b* At present as a flourishing Tree seems to be fruitful, things in state seem to be well settled; peace at home, under *Hoshea*; and peace abroad with *Assyria* and *Egypt*. *c* And all his brethren surround him, either the rest of the Tribes, or the nations who by league are become as his brethren. *d* An Enemy as pernicious to his estate as the east-wind is to fruits, shall certainly come. *e* A mighty and violent Enemy called here the Wind of the Lord, the usual superlative among the *Hebrew*. *f* Which lay South East from *Canaan*, and so it speaks a more pernicious quality in these Enemies, as the South East Winds in that Countrey were of all most hot and blasting coming over those hot dry sandy Deserts. *g* Springs of Water which were most needful, and highly valued. *h* Shall fail and be cut off, dry up that there shall be no waters in them. *i* The same thing in different words confirming the certainty hereof. This the resemblance of the *Assyrian* and the mischief he shall do to *Israel*, he shall lay *Ephraim* desolate and dry up all his fountains which were the comfort of that Land. *k* The *Assyrian* Army, *Salmanasser* *l* Shall rob their Treasuries, *m* And carry away all desireable vessels, and furniture, out of all their Houses and Wardrobes, thus all the glory of *Ephraim* shall wither whilest 'tis seemingly flourishing and well rooted too.

16 Samaria *n* shall become desolate *o*, for she hath rebelled against her God *p*: they shall fall by the sword *r* *: their infants shall be dashed in pieces *s*, and their women with child shall be ript up *t*.

* 2 King. 8. 12. chap. 10. 14. Nah. 3. 10.

n The chief or Royal City of the Kingdom of *Israel*. *o* Besieged, taken, plundered and sackt probably 'twas razed to the foundation by the *Assyrians*, provoked by the treachery first and by the obstinacy next of *Hoshea* maintaining the siege against *Salmanasser* three years, 2 *Kings* 17. 5. *p* Cast off both his worship and set up Idolatry and also shak't off the yoke of *Davids* house and set up new Kings, and maintained both long against God: *q* The inhabitants of *Samaria*, and also the subjects of the Kingdom of *Israel*. *r* Be cut off in War by the prevailing arms of the King of *Assyria*. *s* A most barbarous piece of cruelty, yet usually practised in those Countries when they were enraged against a people. *t* Another kind of like or greater inhumanity. Thus *Shalman* raged against *Arbel* in the day of Battle, and this confirms what the Prophet saith *chap.* 10. 0. 14. And this was no doubt executed upon *Samaria* when it was taken, so their Springs, Women and Children which are as fountains were all dry'd up.

CHAP. XIV.

1 O Israel *a*, * return *b* unto the LORD *c* * thy God *d* for thou hast fallen *e* by thine iniquity *f*.

* chap. 12. 6.

a You that are the true *Israel* of God, you that are the remnant amidst so great a Body of incurable Rebels. *b* Repent *c* throughly, not hypocritically, turn *ye* from all your sins in which with others you have been defiled, and turn to the Lord. *c* The Everlasting living God, who is worthy to be worshipt and obey'd; your Idols were never worth your love, but the Lord, the Fountain of Being and Life is worthy of it. *d* Turn to him as thy God in covenant with thee, to get pardon for past sins according to Covenant promise, to renew Covenant for time to come, and to engage thy self sincerely and heartily to be his people. *e* Thy sins against the Lord thy God have enkindled his Wrath against thee, have involved thee in endless troubles, have turn'd thy prosperity into extream adversity; sin hath cast thee from the height of Glory to the depth of reproach and contempt, thus thou art fallen. *f* It is singular number either because all their sins were so link't together, they were as one huge mass of sin, or it refers particularly to their Idolatry, which is by way of eminency, and above any one other sin, a falling from God, and here punishe with a fall into calamities.

2 Take with you *g* words, and turn *h* to the LORD *i*, and say unto him *k*, take away all iniquity *l*, and ‖ receive *us m* graciously *n*: so will we render the calves of our lips *o*.

‖ Or, *give good.*

g Be think your selves what words will best set out your sins, Gods patience towards you, and your present sorrow and Repentance for sin; prepare your selves to make Confessions, Petitions, Vows, and Praises to God, *h* with words join deeds, let your hearts be in your words, turn, do not as the incorrigible Hypocrite. *i* See *ver.* 1. *lit.* c. *k* Pray, present your Petitions to him who heareth Prayer; here is no mention of Sheep or Oxen, or any legal Sacrifices, True Repentance is required which is much better, faith and hope through the great Sacrifice, in vertue of which these Converts expect the Grace they need and seek. *l* This Petition for pardon of sin includes confession of it, sorrow for it, hope that God will of meer Grace forgive it, and take away the guilt, prevent the punishment, and abolish the power of sin, not of some, but of all; Sincere Converts seek full justification, and full Sanctification. *m* Into thy protection, guidance, and benediction. *n* And this of thy meer Grace and Goodness, having taken away sin, take also graciously our persons as reconciled, and well-pleasing to thee. *o* This will qualifie and encourage us to give the Sacrifices which are to God much more pleasing than an Ox that hath horns and hoofs; *Psal.* 69. 31. with these calves of our lips we will give our hearts also, for those praises of the lips are fruits of what praise the heart of the Convert first gives, and these here are signs of their heart given to God, that so they may be Spiritual Sacrifices, such as *Ps.* 50. 13. or *Heb.* 13. 15.

3 Assur shall not save us *p*, * we will not ride upon horses *q*, neither will we say any more to the work of our hands, *Ye are* our Gods *r*: for in thee *s* the fatherless *t* findeth *u* mercy *x*.

* Ps. 33. 17. Isa. 31. 1.

p It had been one great sin of *Israel* that they did trust to an arm of flesh, *Assur* is particularly named for that he was the last with whom they made a Covenant fairly, or aboveboard, but any other Foreign aids and friendships may be here understood. God promis'd his peculiar protection, and would have continued it if they had not cast him off, and trusted to man. *q* Another fault of theirs was, they multiplyed horses, and trusted to their strength which God forbad, this includes their home, strength, and provision of all sorts. *r* They had most brutishly thought their Idols would be Gods to help them; this the particular confession of their great comprehensive sins which brought on many others with them; Now they renounce as well as confess them, and such renouncing is necessary, and grounded on hope of finding mercy; as appears by *s* The reason they give of their renouncing these sins, and vain confidencies in God, to whom they return, in him onely there is help to be had. *t* All that are destitute of strength in themselves, and destitute of help from others; all that being sensible of their own helpless condition, look for it from God who hath Power, Mercy, and Wisdom to help and relieve. *u* Obtaineth as often as he doe's rightly sue for. *x* Both Fountain and streams of goodness too, Free Grace, and rich bounty.

4 I will heal *y* their backslidings *z*, I will love † them freely *a*: for mine anger is turned away from him *b*.

y It is a usual Metaphor in Scripture, sin is our Disease, God is the Physician who healeth us, *Psal.* 103. 3. and *Jer.* 3. 22. and he doth it through Christ, in whom this promise is made to returning Backsliders. This promise God maketh by his Prophet to encourage them to hearken to his advice of repenting. *z* Aversions, voluntary and willful turning away from God; well expresst here, and called rebellions by some other Interpreters, these voluntary, continued, and obstinate aversions, or backslidings are instances of greatest sins and sinners, yet God promiseth to heal these old putrifying sores, that we might be assur'd that he will heal all other lesser wounds: He will fully heal by pardoning and purifying. † Though before he hated, could take no pleasure in them, now he will shew that his mind and heart are towards them to accept them, and do them good. *a* Without their desert, and without bounds of time or measure, or kind. All kinds of Mercies fruit of his Love, Infinite Mercy in Grace and Glory, Eternal Mercies his Love will afford to them. This is liberal love indeed, this promised here. *b* I am reconciled to them, my displeasure is turned away.

5 I *c* will be as the dew *d* unto Israel *e*: he shall ‖ grow as the lilly *f*, and † cast forth his roots as Lebanon *g*.

‖ Or, *blossom.* † Heb. *his roots.*

c The Lord, who have pardoned, am appeased, *d* refresh and water, that they may grow, and that they may be fruitful, and flourish as the dew in those Countreys, where 'twas more abundant than with us, and for some Moneths together supplyed the want of rain; God will refresh and comfort, and make fruitful in good works, through his Grace, such as return to him. *e* Those that do unfeignedly, not hypocritically confess, pray, and repent. *f* Which grows apace, is fragrant, beautiful, and delights in Valleys, often grows among thorns, so the *Israel* of God among troubles in low state, yet comely, and fragrant to the Lord, and grows up in him speedily. *g* Put for the Trees of *Lebanon*, as those Trees spread forth their Roots, grow up to strength, are most beautiful, odoriferous, and durable, Cedars in *Lebanon* are these Trees, so shall the true *Israel*, converted Backsliders be blessed of God: So flourishing, and happy shall the Church be under Christ.

6 His branches *h* shall † spread *i*, and * his beauty shall be as the olive-tree *k*, and his smell as Lebanon *l*.

† Heb. *go.* * Heb. *Or.*

h His tenderest branches which are new sprung out, shall gather strength, not be broken off, but by these shall they multiply in number of boughs, *i* grow great and beautiful, and excellent for shade; *k* which retains his verdure all the Winter, and is rich in Fruit; so the true *Israel* of God shall flourish not in fruitless beauty, and flatelines, but in desirable and lovely Fruit, even in Winters of Afflicktion and Troubles. *l* The Mountain famous for Cedars, where also were the Trees that afford the Frankincense, which sweat out that excellent aromatick, and where many more sweetest flowers grow, and perfume the air, such shall the spiritual Fragrance of the Church be to God and man.

7 They that dwell under his shadow *m* shall return *n*, they shall revive *as* the corn *o*, and ‖ grow as the vine *p*, the ‖ sent thereof *shall be* as the wine of Lebanon.

‖ Or, *go out.*

m As many as unite to the Church, are members of it, shall dwell under these spreading Trees: The Churches planted and spreading shall be to new Converts, as such Trees to fainting Travellers, almost spent with toyl and heat; they shal find rest in this shadow, which may refer to Christ and the Church. *n* Revive and recover new strength and life; to do souls weary and heavy laden with sin and fears find comfort and life coming to Christ, conversing with such as have been cafled and comforted by christ in like manner formerly. *o* Which dyeth ere it liveth to bring forth fruit, so converts die indeed to sin that they may live to God, die to all legal Righteousness, that they may live on rich Grace; or else it may refer to the increase of the Church, which shall be as many stalks from one ear of Wheat, *p* which in Winter seems dead, is pruin'd, and promiseth little to the eye, but yet life, sap, and a fructifying vertue is in it, and it will spring and bring forth Fruit, so the Church of Christ is used that it may bring forth Fruit more abundantly, *Job.* 15. 2, 3. *q* The Savour of it to God and good men shall be pleasing as the scent of the delicious Wines of *Lebanon*, which are mentioned by prophane Authors with a great praise for their sweetness and deliciousness.

8 Ephraim *r shall say*, What have I to do any more with idols *s*? I have heard *him*, and observed him *t*: I *am* like a green fir-tree *u*, from me *is* thy fruit found *x*.

r Not the whole Body of *Ephraim*, but converted *Ephraim* those who *ver.* 1, 2. were sensible of sin, confessed it, and sued for pardon; *si. e.* I have no more to do with them, nor ever will; they have been, first, my sin, and next my sorrows; and my sorrows have been multiplyed by hasting after other Gods; I will no more do so, and with detestation against Idols doth *Ephraim* speak as the question implyeth. *t* Some refer these words to *Ephraim*, owning what he had found, and observed in God; what Grace, and Mercy in pardon, deliverance from miseries, and comfortable revival of his State: Others refer it to God, and make it a gracious promise from God of hearing Prayers, and taking especial care of converted *Ephraim*, either way suits the words and matter. and I leave it to your choice. *u* These words also as the former are either *Israels* giving praise to God, who had on *Israels* return changed his Dead, withered state into a flourishing, lovely, and beautiful state; others say 'tis God's Promise to be to *Ephraim* as such

such a tree is to a weary Traveller, who may with delight and safety sit under the shadow of it. A tree say some, that grows with very thick boughs, that rain, or heat pierceth not, and who'se smell drives away wild beasts; so there is safety and refreshment under the protection of the Lord, under his shadow. *x* This also is differently interpreted, *Israel* confesseth that the fruit of Gods grace is seen from what *Israel* now is, and doth; others say, God promiseth the fruits of comfort *Israel* enjoyes, and still shall enjoy from God, and his Grace toward *Israel*. I determine neither, but sure I am, such is the correspondence of Gods grace to the converted, that they cannot more readily acknowledge what God hath done for them, nor more readily engage to do what God adviseth and requireth, then God is ready to encourage them by gracious, and rich, and suitable promises.

Ps. 107. 43. Jer. 9. 12. Hos. 12. 10.

9 * Who *is* wise, and he shall understand these *things y*? prudent, and he shall know them *z*? for the wayes of the LORD *are* right *a*, and the just shall walk in them *b*: but the transgressors *c* shall fall therein *d*.

y Though not many wise, yet some methinks, now of those few who is there that will consider what sins God complains of, and threatens to punish in his people, what sins God forbad them, so much as once to commit and peremptorily commanded them to turn from when once committed; what duties he required, what promises he proposed, what patience he used toward them, while any hope of their amendment, what severity upon their incorrigible sins. Who so with any tolerable degree of wisdom will view these things, and seriously consider of them, they will understand, and know that the Prophet hath given best advice, and that 'tis safest course to follow it. *z* The same thing doubled with elegancy and to confirm the word as is usuall in Scripture. *a* The wayes which he would have us walk in towards him, his Law, his Ordinances of Worship, his whole doctrine which directeth our walk are all Righteous, and equal. And the wayes wherein God walketh toward us in corrections for sins committed in suspending his promises of Grace on conditions of duty, in afflicting or comforting are all righteous and very equal. *b* Will approve them all justifying the Righteousness of Gods displeasure, and confessing he remembreth mercy in the midst of judgment. And justifying the Righteousness of his precepts by endeavouring to observe them. *c* Wilful, obstinate, and inconsiderate sinners. *d* Eventually it proves so, they stumble and are offended somewhat at his precepts and commands but more at his severe judgments, they cast off the one, and vainly hope to shift off the other, till at last they fall under the weight of their own sins and Gods wrath.

JOEL.

The ARGUMENT.

Since so many undeterminable points of less moment occur in our Prophet, as of what Tribe he was, whether his Father were a Prophet, whether he Prophesied in Jeroboams *or* Hezekiahs *time, whether contemporary with* Hosea, Amos, *and* Isaiah, *whether he Preacht to Ten Tribes, or to the Two Tribes, or to both, whether the Locusts are litteral onely or Typical and significative of Enemies, or how many years they continued, what Nations they did prefigure, when the execution began, when it ended, or when he began, or how long he continued to Prophesie? We may well rest our selves contented in the undisputable things of greater moment such as are: The Divine Authority with which he came, attested by himself,* chap. 1. ver. 1. *and confirmed to us by the Apostle,* Acts 2. 17. *and* Rom. 10. 13. *and by Christ himself,* Matth. 24. 29. Mark 13. 24. *and* Luk. 21. 25. *All he spake is the Word of God. The pernicious consequences of National sins, such as were visible on Gods own People at this very time in parching Droughts, devouring Locusts, and Famine. The onely method for removing these Judgments Fasting, Prayer, and amendment of our Life. The successive sufferings of the Church under the several Monarchies till the coming of the* Messiah, *with the wonderful preservation of the Good during those times. The just and final decisions God will make for his against their oppressors in those Kingdoms, doing it by raising the succeeding Empire to punish and overthrow the precedent. The Conversion of the Jews, the calling of the Gentiles. The advancement of the Kingdom of the* Messiah *and Communication of Gifts and Graces to his Church. The final and universal decision of all things that concern God and his Church on the one side, and their Enemies on the other. The general Judgement of Quick and Dead are the great subjects he doth in plainer or darker terms set before us. In unfolding of the whole, who so excludes the Letter and Historical reference will fail on one hand, and whoso excludes the Typical and Mystical reference will erre as much on the other hand. In a due and just application of both lieth the true mean, which hath been aimed at in this enterprise, and how farre attained is submitted to the judgment of those that read the ensuing Annotations.*

CHAP. I.

1 THE word of the LORD that came to *a* Joel *b* the son of Pethuel *c*.

a Since this Preface is word for word the same with that of *Hosea*, *chap.* 1. *ver.* 1. see it there explained. *b* Supposed to be of the Posterity of *Reuben*, therefore could not be (as the *Jews* suppose) *Samuel's* Son, nor will his time fit to 1 *Chron.* 5. 4, 8. but of what Tribe soever, we know he came from God, and with his authority, and is so cited by the Apostle, *Acts* 2. 16. *c* More of this man I know not, and 'tis possible he might be, as the *Jews* suppose, very eminent, because he is named, however 'tis an honour to be reported a Prophets Father. The time of his Prophesying, though not demonstrable, is with greatest probability laid about the latter end of *Jeroboam* the second his Reign over *Israel*, and in the dayes of *Uzziah* over *Judah*.

2 Hear this *d*, ye old men *e*, and give ear all ye inhabitants *f* of the land *g*: Hath this been in your dayes *h*, or even in the days of your fathers *i*?

d He is about to report a very wonderful occurrence, and desires all to consider it, mark it well, and tell me what you know. *e* The oldest among you who can remember things done in your dayes, when you were young, some scores of years past. *f* It is an appeal to all that may possibly know more then others, and remember better then others can. *h* Did you personally ever know the like? *i* Did your Fathers ever tell you of such a thing happening in their dayes? was there ever such a thing known among them? Have you ever heard them speak of it?

3 Tell ye *k* your children of it, and *let* your children *tell* their children, and their children another generation.

k Declare it very particularly, or record it, write it as in a book, that your children may know it, and the memory of it may be perpetuated, for as it was a very wonderful and unusual thing; so it was for to mind us of the cause of it, and what it taught, or should have taught them and us.

4 † That which the palmer-worm hath left, hath the locust eaten; and that which the locust hath left, hath the canker-worm eaten; and that which the canker-worm hath left, hath the caterpillar eaten.

† Heb. *the residue of the palmer-worm.*

Four sorts of Insects pernicious to all sorts of Trees, Corn and Herbs, are here mentioned, which did succeed each other, and devoured all that might be a future support to the *Jews*, whence ensued a grievous famine for four years together, say the *Jewish* Interpreters, though there is no cogent reason in what

what they mention for proof hereof. These insects might in the same year succeed each other, the one as is usual might come sooner, the rest successively, each in its season, and so spoil the springing of all things, which they did (I do believe) really, and though these might be Emblems of some future devastation, yet it seems most agreeable to reason, and the Context, that there should really have been such caterpillars, and other vermine, and that they did devour all that was green; and though this is no where else mentioned, as I remember, in the sacred History, yet it is likely 'twas done, as here told, and as so done was a figure of some greater devastation made by Foreign Powers, as by *Tiglath-Pileser*, *Salmaneser*, *Sennacherib* and *Nebuchadnezzar*.

5 Awake *l* ye drunkards *m* and weep, and howl *n* all ye drinkers of wine *o*, because of the new wine *p*, for it is cut off from your mouth *q*.

l Great drinkers of intoxicating liquors are apt to sleep, and be secure, the Prophet doth therefore here call to them, as to sleepers, and by one apt word expresseth a double duty, vigilance of mind, as well as of the body, so may this be parallel'd with *Rom.* 13. 11. 1 *Thes.* 5. 6. 1 *Pet.* 5. 8. or *Eph.* 5. 14. *m* Riotous livers, such as *Prov* 23. 30, 31, 32. and *Isa.* 5. 11, 12. whose life is nothing but a continued feasting with choicest Wines, and in excess, such as *Amos* 6. 4, 5, 6. describeth. *n* Lament your condition with sober tears, for the sorrowes coming upon you are just matter of weeping, nor will an ordinary degree of weeping suffice. Cry out, and howl like men surprized with unsupportable miseries, *Isa.* 13. 6 and 14. 32. and 15. 2. *o* Who offend by an inordinate use of Wine, for it is not to be understood of every one that drinketh Wine, but of such as before are called drunkards, who are in love with Wine. *p* Which is sweet and pleasing to the taste, and no doubt drank without stint or measure by men of that Age, against which *Joel* Prophesieth. *q* Suddenly cut off, even when you are ready to drink it, and totally all cut off by these devouring vermin; which as 'twas a Narrative of what was already done, refers to that waste and famine by the locusts, as 'tis Allegorical and Predictive, 'twill be more dreadfully fulfilled when the enemies of *Judah* shall destroy all.

6 For a nation *r* is come up *f* upon my land *t*, strong *u*, and without number *x*, whose teeth *are* the teeth of a lyon *y*, and he hath the cheek teeth of a great lyon *z*.

This verse countenanceth their conjecture, who take the locusts and vermin to be Emblematical in part as well as literal; for it seems not very suitable, to call their teeth, teeth of a Lyon. *r* An innumerable multitude of locusts and caterpillars, called a Nation here, as *Solomon* calls the Conies and the Ant, *Prov.* 30. 25, 26. A pregnostick of a very numerous and mighty Nation, that ere long will invade *Judah*. *s* Or suddenly will come *t* upon *Canaan* which God calls his land, or more particularly the two Tribes, *Judah* strictly taken, *u* Mighty in power, and undaunted in courage, if you refer it to the *Assyrian* or *Babylonians*; if to those vermin, they are, though each weak by it self, yet in those multitudes which come, strong enough, and irresistible, and shall do Gods work, that is, waste the Land, and devour all before them. *x* Not simply numberless, but in such multitudes none of you shall be able to recount them. *y* A strong Lyon, of the middle Age, that hath Whelps, and hunts the prey for them. *z* Which is old, and the more fierce and terrible in his looks, no way lessened in his strength, and that preys for his young ones, now what waste such Lyons make, such these Locusts will make, such *Assyrians* will make.

† Heb. laid my fig-tree for a barking.

7 He *a* hath laid my vine waste *b*, and † barked *c* my fig tree: he hath made it clean bare *d*, and cast *it* away *e*, the branches *f* thereof are made white.

a That Nation of locusts *verse* 6. both literally and mistically understood. *b* Made it a desolation, *i. e.* most desolate, which is more particularly declared in what followeth. *c* Peel'd off the bark, which is certain destruction to the Tree. *d* Eat of all the rind, and green bark, and left the body of both Vine and Fig-tree bare and stript. *e* As vermin cast out of their mouth, the chewings of what they spoil, so here, *f* all the branches of both Vine and Fig-tree are by these devouring vermin made white, all their green being eaten off; so miserably desolate will the enemy signified by these locusts, make *Judah*, Gods Vine.

8 ¶ Lament *f* like a virgin *g* girded with sackcloth *h* for the husband of her youth *i*.

The vicious and wicked among the *Jews* were alarmed and threatned in the former part of the Chapter; Now the Prophet bespeaks the good and Godly among them to prepare for mournful times. *f* This is minatory, and threatens calamitous times shall come, as well as directive, what to do when they are come, when God calls for weeping, we must not rejoyce. *g* This tells us to whom the Prophet directs this part of his Sermon, 'tis to those who amidst the *Jews* were like chast and modest Virgins, whose heart was fixed on one, her own, her chosen beloved Husband. *h* In deep mournings the people of those Countries did use sackcloth in their mourning habit, and wore it girded close to their skin. *i* Either married to her in youth, or espoused to her, but snatcht away from her by an untimely death, which the doth most bitterly lament.

9 The meat-offering *k* and the drink-offering *l* is cut off *m* from the house of the LORD *n*; the priests *o* the LORDS ministers *p* mourn *q*.

k Which by divine appointment was to be of fine Flower, Oyl and Frankincense, as *Lev.* 2. 1. *&c.* and 6. 14. *&c.* This meat-offering was necessary to every Sacrifice offered under the Law; so that without the Mincha, or meat-offering, the Sacrifice was maimed and illegal. *l* Required daily, as appears *Exod.* 29. 40, 41. and *Numb.* 28. 8. a fourth part of a hin of wine, for one lamb, *Numb.* 28. 7. *m* By the destruction of the vines, by the locusts forementioned, all that wine (out of which they ought to offer the drink-offering) did fail. *n* It was to be poured out if Wine, and part of the meat-offering was to be burnt on the Altar, so both were disposed according to the Law, in the house of the Lord. *o* Sons of *Aaron*, with the *Levites*, *p* who did serve the Lord in the services of the Temple. *q* Grieve inwardly, and express it by outward signs, these had more cause then others to mourn, for as they had equal cause with others in respect to God, whose service hereby failed, so the Priests, in respect to their private gain and maintenance had more cause to mourn, their provision was by this means shortened.

10 The field is wasted *r*, the land mourneth *s*; for the corn is wasted *t*: the new wine is ‖ dryed up *u*, the oyl *x* languisheth *y*.

r The soil that was wont to be fat and fruitful, and did flout with fruits, now lyeth waste, horrid to look upon, and such as promises no fruit, the famine in their houses, and the ceasing of the Sacrifices in the house of God, is like to be perpetuated. *s* The inhabitants of the Land by an usual figure, here called the Land. *t* The Wheat and Barley, their bread corn is eaten up in its greenness by these devouring locusts, whether in the letter by vermine, or in the figure by the *Babylonians*. *u* The word may as well be rendered is *ashamed*, or *confounded*, 'tis then a figurative expression, which this Prophet useth, *verse* 12. 17. in the last of which 'tis rendered, *withered*, if you retain as well you may, our Version, it plainly tells us, the heats and drought with them was so great, that the Vines were withered, and all their hopes of new wine by this means cut off. *x* The Olive-Trees as the Vines fade too, and promise very little Oyl. *y* Neither able to send sap from the root to maintain its verdure, nor to put forth berries, or to bring them to maturity. Now as these words declare what barrenness was now upon the land; so 'tis a plain account of the reason why the Priests are called to mourn, and why the meat-offering and drink-offering are cut off, these must cease when that ceaseth, which made them up Corn, Wine and Oyl.

11 Be ye ashamed, O ye husbandmen *z*: howl, O ye vine-dressers *a*, for the wheat, and for the barley; because the harvest of the field is perished *b*.

z Some read it assertively, the Husbandmen are ashamed, and as to matter of fact, 'tis true, they were ashamed, but the Imperative Mood, or by way of Exhortation is better will suit the Context; They are now called upon to blush, repent and search into the cause of this barrenness, and loss of their labour in plowing, sowing and manuring their Tillage, the Prophet aims at this principally, to bring them, as well as the Priests to Repentance. *a* A sort of men so well known with that people, as Gardiners are with us, men whose work was to plant, water, prune and manage Vineyards, and whose labour (unless sin blasted) did usually succeed to a great increase. *b* Your sins have brought upon you this woful scarcity, your harvest in which you expected your labours and cares should be recompenced is perished, quite destroy'd, as the word imports. This is just cause why you O Husbandmen should lament and farther enquire why God is so displeased with you.

12 The vine is dryed up *c*, and the fig-tree *d* languisheth, the pomegranate-tree *e*, the palm-tree *f* also, and the apple-tree *g*, *even* all the trees of the field *h* are withered *i*, because *k* joy is withered away from the sons of men.

c See *ver.* 10. *lit.* u. *d* A Tree well known, and the fruit of it was usually a great advantage, and benefit to the people of those Countries. *e* A pleasant tree, as appears *Cant.* 4. 13. and 7. 12. and its fruit lovely, therefore fit for ornaments about the pillars of the Temple. These in the common drought and by locusts have lost their beauty, and fail the hopes of him that planted them. *f* Of great beauty in the height, and uniformity of its growth, and that doth rise under the weight which would depress it, *Psal.* 92. 12. with these *Ezekiel's* Temple was adorned, *chap.* 40. 16, 22, 26. with the branches of these, triumphant shews were also made, but these are wither'd and dry. *g* The fruit whereof was very useful, and did ordinarily well recompence the care of the Planter, but now as other trees fail them.

them. *h* None so hardy and able to bear unkind seasons, but are now destroyed by the judgments of God in drought and locusts. *i* Not as in *Autumn*, when the leaf falleth, but because the root fails is either dead or dying. *k* Or therefore, or surely, for the particle here used is oftentimes assertive, not causal. *l* All mirth and livelyness of men is blasted with this dismal blast upon their labours and hopes, they cannot rejoyce who foresee they shall be, nay, are already pincht with want and famine.

13 Gird *l* your selves, and lament *m*, ye priests *n*: howl † ye ministers of the altar *o*: come, lie all night *p* in sackcloth, ye ministers of my God *q*: for the meat-offering, and the drink-offering is withholden from the house of your God *r*.

l Bind your mourning sackcloth close to you with a girdle, that it may be more troublesome to the flesh, for though in *Heb.* 'tis only gird, the phrase is well known in the Scripture, on these occasions, to include sackcloth, as what is girded on the mourner, and *verse* 8. sackcloth is expresly mentioned, and in many other places, *Isa.* 15. 3. *Jer.* 4. 8. *Lam.* 2. 10. *Ezek.* 7. 18. and 27. 31. *m* Weep bitterly as they do who mourn for the dead, lament over your dead joyes, let it be a hearty grief, as that of *Abraham* for *Sarah*, *Gen.* 23. 2. of *Jacob's* children and friends sorrowing for his death, *Gen.* 50. 10. or of *Israel* lamenting their brave Judge, 1 *Sam.* 28. 3. *n* That you may be example to others, and because they had, as observed *verse* 9. a double cause to mourn, one more then the rest of the people. † See *ver.* 5. *lit.* n. *o* *Verse* 9. *lit.* p. They were the Lords Ministers, now Ministers of the Altar, they served the Lord in the things of the Altar. *p* The case needs a continued fasting, weeping and supplication in the most humble posture, and with all the tokens of an afflicted spirit. The Priests should above others mourn, if they mourn in the day, the Priests should mourn night and day. *q* Who having sent me to speak to you in his name, doth call you to this, that he may pardon and bless you when you repent. *r* *Vid. ver.* 9. *lit.* k. l. m. n.

Chap. 2. 15. Jev. 23. 36. day of re-

14 * Sanctifie ye *s* a fast *t*, call * a ‖ solemn assembly *u*, gather the elders *x*, *and* all the inhabitants of the land *y* *into* the house *z* of the LORD your God *a*, and cry unto the LORD *b*.

s You Priests, Ministers of my God, set apart a day, or more dayes, appoint a time, forbid all servile work, and sensual pleasures, do what you may to prepare for such a necessary work. *t* Wherein to afflict your selves, confess your sins, repent of them, and sue out your pardon, return to God, that he may remove your present calamities, and prevent the future. *u* Proclaim and publish it, that every one may know they are restrain'd from common, daily work, and that they are commanded to come together, most solemnly to seek the Lord. *x* Both for Age and for Authority, Magistrates and Rulers who possibly had been by their sins, more then others, cause of these grievous calamities, and should now be examples to others in repenting. *y* Make this Fast as publick universal as you can, command all the people of the land, all that dwell with you, perhaps the Prophet intends Proselytes of the Law, and those of Commerce as well as the *Jewes*. *z* Courts of the Temple. for Priests only might go into the Temple it self, the Court of *Israel*, where the people were wont to pray. *a* Remember the Covenant by which you are his people, and he is your God. that you may plead his promises as well as wait for his mercies *b* With tears of Repentance, with Prayer of Faith, cry more with the broken heart then loud voice.

Ver. 30. 7. Ezek. 13. 6.

15 * Alas *c* for the day *d*: for * the day of the LORD *e* *is* at hand *f*, and as a destruction *g* from the Almighty *h* shall it come *i*.

This verse and the three next may be lookt upon either as a particular declaration of the grounds of this Fast, or as a direction how to manage the Fast, a suggesting to the people what they should spread before the Lord, or else as the words of the Priests, bewailing the calamitous state of the Land, *c* It is a very 'pathetical bemoaning themselves, which speaks their sense of the evil they suffer'd, *d* The day of trouble, sorrow and great distress, *e* This explains the former; It is a day of greater troubles then yet they felt, troubles which God will heap upon them, a day in which God will be Judge, and punish by the locusts, by the drought, and by *Babylonians*, unless you repent. *f* Great calamities were now upon them, and greater were approaching to them, if the Prophet *Joel* aim at the Captivity either, of the two Tribes, it was 180 years off, if of the ten Tribes it was about 60 years off, for he Prophesieth about the latter end of *Jeroboam* the second; it is likely therefore he aimeth at some other calamities. *g* A total overthrow of the Kingdom, the worship of God, and all your labours in your land. *h* Whole displeasure as a consuming fire, can and will burn up all before it, his power and hand will do it, and then nothing can resist it. *i* Most certainly and speedily nothing can retard, or divert it, unless Fasting, Prayers and Tears, and amendment do it.

16 Is not the meat † cut off *k* before our eyes *l*, *yea*, * joy and gladness from the house of our God *m*?

† The question does most vehemently affirm our food, what we should eat, *i. e.* all provision we should live upon. *k* Devoured by locusts, or withered with drought, 'tis perish'd. We see it, 'tis not so far off as what is foretold, 'tis under our eye. *m* Sacrifices fail much, and Priests have scarce enough to live upon, while free will Offerings, first Fruits and Tithes, amount to very little, not sufficient to feast the Sacrificers and Offerers, who on such occasion did use to rejoyce in the house of God.

17 The † seed *n* is rotten *o* under their clods *p*, the garners *q* are laid desolate *r*, the barns *s* are broken down *t*; for the corn is withered *u*.

† Heb. grains.

n Called so from the seeds-man's scattering it abroad when he soweth it, and in this place only so used, for ought I can observe, and yet this use of it here is justified by all the following words; the grain which is sown for the seed against next spring. *o* Is putrified, grown musty and fruitless, nor is this word any where else used in Scripture. *p* And Earth, from under which the seed covered should spring up, but now as unsound, rotten and fruitless seed is lost under it. *q* Or Storehouses, Treasuries of Corn, in which 'twas kept for future use, *r* Either run to ruin, because the owners discouraged with the barrenness of the seasons, would not repair them, this will intimate that this judgment lasted some years, and is better ground for it, than the four sorts of vermin repeated one after another, in *verse* 4. or else desolate, being pull'd down, and the materials employed for other uses, till they may have Corn to keep in them. *s* In which they lodged their unthreshed Corn. *t* Neglected, and without repair. *u* There was no use of them, no Corn to be laid up, all withered, and therefore the Barns were not regarded.

18 How do the beasts groan *x*? the herds of cattel *y* are perplexed, because they have no pastures; yea, the flocks of sheep *z* are made desolate.

x So great was the penury and want of sustenance, that the beasts in the field pincht with hunger, groaned, made dismal noise for fodder and water, the first word, *beasts*, is general, and contains all sorts. *y* The greater Cattel which go wandering about, and range over all places, yet can find no pasturage. *z* Which led by Shepherds, might likely be supposed better secured, yet their Shepherds find no Pasture, and the sheep pine away, and starve. These things are mentioned, either as convincing men of their stupidity, who were less sensible of present miseries then brute beasts were, or to provoke them to lay to heart the pressing calamities, or as arguments that he would pity and relieve innocent brutes, though he punisht sinful brutes.

19 O LORD *a*, to thee will I cry *b*: for the fire *c* hath devoured the ‖ pastures *d* of the wilderness *e*, and the flame *f* hath burnt all the trees *g* of the field.

‖ Or, habitations

a Maker and preserver of these poor famisht Cattel. *b* Either 'tis the Prophets Prayer he maketh, or a form prescribed for the Priests. *c* The immoderate heats, or else the scorching and blasting flashes of fire in the air, which in those hot Countries are more frequent and more pernicious then in colder Climates. *d* The fruitful and pleasant places where Shepherds pitcht their Tents, and were use to feed their sheep, all are parcht and dryed as if burnt with fire. *e* Either because the Shepherds chose to pitch their Tents far from Cities and Towns, or else, because in those vast Wildernesses there were some fruitful Pastures scattered up and down, some lower places of Springs and Water-courses. *f* The flashes of fire from the Clouds, or in the Air, without Thunder, or else Lightenings with Thunder. *g* That they neither afford their fruit, their shade, or their green boughs for broute for the relief of man or beast. This extream desolation should affect them all, it doth shame the sinfully sensless among them, and it is a good argument to use with God, whose creatures they are as well as man:

20 The beasts *h* of the field * cry *i* also unto * Psal. 104. 21. thee *k*: for the rivers of waters are dryed up *l*, and the fire hath devoured the pastures of the wilderness *m*.

h *Vid. verse* 18. *lit* x. *i* The wilder sort, that rove about many miles seeking their lively hood, find no sustenance, they look up to God, and cry to him, these creatures that can better shift for themselves, yet can make no good shift; they utter their complaints in their sad tones, they have a voice to cry, as well as an eye to look to God. *k* Who only canst open thy hand, and fill them, learn ye brutish among men, look and cry to God; And again, have pity O God, many of thy sinless creatures perish without relief, hear them, though thou shouldst not hear men. *l* Most extream and tedious drought, which hath dryed up the Rivers themselves, there is no drink for the Cattle, they must perish without help, unless thou O God send a plentiful and fruitful rain. *m* Vid. this explain'd above *verse* 19. *lit.* c. d. e.

CHAP.

CHAP. II.

1 BLow ye *a* the ‖ trumpet in Zion *b*, and
sound an alarm *c* in my holy mountain *d*:
let all the inhabitants of the land tremble *e*:
for the * day of the LORD cometh, for *it is* nigh
at hand *f*.

‖ Or, *cornet.*

* Zeph. 1. 14, 15.

a The Prophet continueth his advice or exhortation to the Priests, who were by office appointed to summon the solemn Assemblies, and to call them together by sound of Trumpet or Cornet, and so would he have the Priests to gather the people together to fast, and weep, and pray. *b* Which taken largely is the same with *Jerusalem*, though strictly taken, it is the hill on which the City of *David*, or his Royal Palace did stand. *c* Give notice that all may be prepared against the enemy, let it be known that the enemy is coming, what danger attends his coming, and what provision should be made *d* in *Jerusalem*, in *Moriah*, on which the Temple did stand. *e* Stand in awe of Gods Majesty, fear his displeasure, and do this with a penitent heart, all you that dwell in the land of *Canaan*, the parcht and burnt land. *f* See *chap.* 1. *ver.* 15. *lit.* e. f. g. h.

2 * A day of darkness and of gloominess *g*, a
day of clouds, and of thick darkness *h*, as the
morning spread upon the mountains *i*: a * great
people *k*, and a strong *l*, * there hath not been
ever the like, neither shall be any more *m* after
it, *even* to the years of † many generations *n*.

* Amos 5. 18.

* ver. 11. 25.

* Exod. 10. 14.

† Heb. *of generation and generation.*

g Metaphorically taken for a time of exceeding great troubles and calamities, according to the stile of the Scriptures, which express prosperity by the Metaphor of Light, and adversity by darkness, which certainly is intended here, and the synonymous termes are here multiplyed, to intimate the extremity and length of these troubles. And this passage may well allude to the day of Judgment, and the calamities which shall preceed that day. *h* Thick darkness does undoubtedly imply, as the gradual approach, so the dismal effects of Gods Judgments and the *Jews* miseries. See this word used 2 *Sam.* 22. 10. with 12. 13, 14, 15, 16. and *Psal.* 18. 9. 11. It was such terrour with which God gave the Law, and in such he will punish the Transgressours of his Law. *i* As the Morning spreads it self suddenly over all the Hemisphere, and as it first spreads it self upon the high Mountains, so should the approaching calamities overtake this people. *k* This seems more directly to intend the *Babylonians* rather then locusts, yet both are numerous, as the word imports. *Hebr.* see *chap.* 1. *ver.* 6. *lit.* r. u. x. *l* Bold to attempt, and mighty in strength to execute, both true of *Assyrians*, or *Babylonians*, or the Locusts. *m* Locusts emblem of the warlike Nations, and the spoil done by both are here described the greatest that ever yet were known, and of the *Assyrian* or *Babylonian* spoil made in *Judea*, the History doth ascertain this. *n* If ever the like be, it shall not be in many Ages to come.

3 A fire *o* devoureth *p* before them *q*, and be-
hind them a flame burneth *r*: the land *is* as the
* garden of Eden before them *s*, and behind
them a desolate wilderness *t*, yea, and nothing
shall escape *u* them.

* Gen. 2. 8. and 13. 10.

o Either the heat of the Sun vehementer then usual, or the locusts, or *Chaldeans* and *Babylonians* resembled by locusts, as fire shall devour, *p* utterly consume and eat up *q* that people, *ver.* 2. *lit.* k. l. *r* What is left behind them is as burnt with a flame, all that the locusts leave behind them is as that which the flame hath scoreht, dry'd, and turn'd into Chark-coal; or all the *Chaldeans* and *Babylonians* leave behind them is (as is customary with the barbarous invaders) set on fire, and what they cannot eat or carry away, they destroy with fire. *s* 'Tis every where most fruitful and pleasant, a Land where they have not yet come. This is expreſt in that Proverbial speech, as the garden of *Eden*, see *Isa.* 51. 3. *Ezek.* 36. 35. *t* But where ever these locusts, or the armies they signifie come, all is turn'd into most desolate Wilderness. *u* Nothing that was for beauty and pleasure, nor any thing for necessity and support of life.

4 The * appearance of them *is* as the appear-
ance of horses *x*, and as horsemen, so shall they
run *y*.

* Rev. 9. 7.

x Their carriage for fierceness, agility and irresistibleness, is like that of horses trained up to the Wars, of which *Job* 39. 20. *y* This gives light to the former expression, and by it we see these locusts are not resembled to the horse for shape, but for their nimblenesse in motion. And as were these Types, so should the Armies which were typified be also.

5 * Like the noise of chariots on the tops of
mountains shall they leap *z*, like the noise of a
flame of fire that devoureth the stubble *a*, as a
strong people *b* set in battel aray *c*.

* Rev. 9. 9.

z Such Warlike Chariots on resounding Mountains, do with their rapid motions, and shaking their Irons about them, make a great and dreadful noise. so should these locusts in their flight. By which they shall terrifie the people before they come to them, for the noise of them may be heard say some at six miles distance. *a* Which does with continued crackling burn what is under the flame, and threaten speedy and inevitable ruin to what is before it, all shall be endangered by it, as if surrounded with flaming fire. *b* So *ver.* 2. *lit.* l. *c* Prepared to assault and destroy, in pursuance of this Metaphor, see *verse* 7. 8, 9, 10, 11.

6 Before their face *d* the people *e* shall be
much pained *f*: all faces shall gather black-
ness *g*.

d At the sight of these locusts both literally and figuratively considered *e* of the Land; *f* As a woman in travel is in pain, their fears shall be very great, lest these devouring creatures should sieze and destroy whatever was for support of their life, and life of their Families. *g* Such as is the colour of dead men, or, as is the dark palenesse of men frighted into fits and swoons.

7 They *h* shall run *i* like mighty men *k*, they
shall climb the wall *l* like men of war *m*, and
they shall march every one on his ways, and they
shall not break their ranks *n*,

h Locusts, and they who by the locusts are signified, *viz.* *Chaldeans*, *Assyrians* or *Babylonians*, *i* with speed, fierceness and irresistible power against their enemies. *k* Valiant and strong men, or Giants. *l* No walls of any fortified Towns shall be high enough to keep them out, strange locusts that assault Cities, but arm'd and commission'd of God, they shall vigorously act their part, and do what he appointeth, and commandeth them to do. *m* Who fear no power, that from within the Cities might oppose them, they shall valiantly and skilfully manage the assault. *n* Naturalists restifie the truth of this in the stories of these insects, and their marshalling of themselves, of which also, see *Prov.* 30. 27. and *Nahum* 3. 17. This skill in ordering, and steadinesse in keeping order, like exactly trained souldiers, foretells the terrour and strength both of the Armies signified by these locusts, and of the locusts themselves. As these them did, so the *Assyrians*, *Chaldeans* or *Babylonians* should proceed in arms against this people.

8 Neither shall one thrust *o* another, they
shall walk *p* every one in his path *q*: and when
they fall upon the ‖ sword *r*, they shall not be
wounded.

‖ Or, *upon a bayonet against them.*

o The Prophet in pursuance of the Allegory, both tells us how this Army of locusts do move without disorder, so shall they who are hereby Typyfied, it is much the same with the last clause of the former verse. *p* Before 'twas run, *i. e.* for speed, now 'tis walk for stedfast and even motion. *q* The track he first takes to, follows his leader exactly, and observe rank and file. *r* The sword shall not be a weapon to destroy them, they shall run among swords, yet not be wounded; literally verified in the locusts, and verified in the strange preservations and escapes from dangers in midst of the most desperate adventures made by *Assyrians* or *Babylonians*.

9 They shall run to and fro *s* in the city *t*:
they shall run upon the wall *u*, they shall climb
up upon the houses *x*: they shall enter in at the
windows *y* like a thief *z*.

In this verse we must discern what is any whit proper to the locusts, and what is applicable more fitly to the Souldiers figured by them. *s* This seems not proper to these insects which move forward, and alter not their course in such limited and streightened bounds as a City, but this well suits with souldiers that conquer a City, and search all places for plunder and prey. *t* In every City that they take; *u* To clear the wall of all the besieged who did defend it, to help up others that were scaling the Wall, and to sieze Towers which were built upon the Wall; this is better fitted to souldiers that take a City then to locusts. *x* Either forsaken and thus left up by the inhabitants before they left them, or houses defended by such as are in them, as is usual in Cities taken by assault. *y* Where they can find the first entrance, there they will through, and nothing shall keep them out. *z* Suddenly, unexpectedly, to spoil at least, if not to kill and destroy, locusts and souldiers will do this.

10 The earth *a* shall quake before them *b*, the
heavens *c* shall tremble, the * sun *d* and the
moon *e* shall be dark *f*, and the stars shall with-
draw their shining *g*.

* Isa. 13. 10. Ezek. 32. 7. Matt. 24. 29.

a Literally taken, 'tis an elegant description of most unparallel'd Armies of locusts, sent of God to waste this sinful people, in the description whereof the Prophet hews his lofty stile, and in a divine hyperbole warns the people, but there is another sense of the words, we must look to; these locusts in this Prophesie are Hieroglyphicks and Emblems, and so are the Earth, Heaven, Sun, Moon and Stars. By Earth thus considered, the vulgar mean multitudes are many times set forth, here the common people among the *Jewes*. *b* Locusts first, and Armies of Forreign Enemies afterwards, and that ere long. *c* Grandees, Rulers and Counsellors, or the whole frame of the Kingdom and Government, shall shake and tremble, their hearts shall sink within them who should be a support to others. *d* Their King, *e* their Queen, who may as particularly be here pointed

pointed at as the Queen of *Nineve* is *Nah.* 2. 7. *f* Overwhelmed with amazement from the greatness of their troubles. *g* The Courtiers, and men of eminency that were as Stars for glory and brightness, shall be covered with clouds, and these thick and black; all this miserable confusion threatned against them for their sins, and in this emblem of vast multitudes of Locusts presented to their thoughts.

11 And the LORD *h* shall utter his voice *i*
before his army *k*: for his camp *is* very great *l*:
for *he is* strong *m* that executeth his word *n*, for
the * day *o* of the LORD *is* great *p*, and very
terrible *q*, and who can abide it *r*?

Jer. 25. 30. Amos 1. 2. Joel 3. 16.

h Jehovah the Eternal and Almighty God, Lord of Hosts. *i* Summon them in, and encourage them as a General doth encourage his Souldiers ingaging in fight, God commands their attendance, and countenanceth their attempts. *k* Of locusts and insects, and of *Assyrians*, *Chaldeans* or *Babylonians* signified by locusts. *l* Very numerous, and strong, and therefore described by the Prophet in a manner almost above belief; it is the Host which God gathers together, and by which he will do great things. *m* He giveth strength to his Army, and is among them the strong one, he doth by them execute his own purposes and threats, and so shews his strength. *n* What he hath declared and threatned to do. *o* See *chap.* 1. *ver.* 15. *lit.* d. e. f. g. *p* Wherein great sinners are punisht, great judgements are executed, by great power in the instruments, and by greater power in the hand that useth them. *q* Full of terrour and such as will make the stoutest heart quail. *r* Neither King, Nobles or Warriours, but all faces gather blackness, as 'tis *verse* 6, 7, 9, 10.

12 ¶ Therefore *s* also now saith the LORD,
* Turn ye *even* to me *t* with all your heart *u*,
and with fasting *x*, and with weeping *y*, and with
mourning *z*.

Jer. 3. 1.

s Since so great displeasure is conceived against you for your sins, and so terrible execution is shortly to be made upon you, and there is no way of resistance or escape left. *t* Repent of your sins whereby you have departed from me, all this preparation made against you is made not to destroy you utterly but to awaken you to Repentance, whilst you may find mercy upon Repentance be advised to it, and prevent your final desolation. *u* Not hypocritically, with divided heart, but sincerely and with full purpose of amendment, let your heart, your whole heart first be turned to me your God and sovereign. *x* Publick fasting as well as private, such fasting as *chap.* 1. *ver.* 14. is required. *y* Make it appear that you are sensible of, and deeply affected with your former sins in the jollity of your sensual Life, now weep for it; tears do well become a fast but they must not be tears onely. *z* But a mournful frame of Heart within, a fountain of these tears is expected and indeed required.

13 And * rent your heart *a* and not your
garments *b*, and turn unto the LORD your
God *c*: for * he *is* gracious *d* and merciful *e*,
slow to anger *f*, and of great kindness *g*, and re-
penteth him of the evil *h*.

Ezek. 33. 6. Dan. 9. 18. 19. Jonah 4. 2.

a Lay them open as Chyrurgeons lay open putrifying sores that they may be throughly cleansed, remove iniquity from your heart, as the *Chaldee* Paraphrast. *b* As hypocrites do who in sudden or great troubles easily stoop to tear a lose garment, but hardly are brought to rent their Hearts, what God expecteth most they cannot be persuaded to, but what he careth lest for they are ready to do. Be not such Hypocrites before God who cannot be mocked, nor spare them who dare do it; let your Garments scape if you please, but your hearts break them, circumcise them, *Deut.* 10. 16. *c* In repenting keep hope alive, look to God as your God, who by Covenant hath promised to shew you Mercy on your repenting, and turning to him, *Deut.* 13. 17. *and chap.* 30. *ver.* 8, 9. *Isa.* 55. 7. *Jer.* 31. 18, 20. *and* 32. 38, 39, 40. *d* Gentle, easie to be intreated, and ready to forgive the guilty. *e* Compassionate and ready to shew pity and relieve the indigent, you are both guilty and afflicted return to your God, who is gracious to pardon your guilt, and merciful to relieve your miseries. *f* Who hath spared, doth still spare, and waits purposely that you might have time to repent, and turn and live. *g* Your provocations are many and great, yet return for his mercy is great, his kindnesses are many. *h* Not as man but as becometh his own holy, just and immutable nature, he turneth from executing the fierceness of his wrath, *Jer.* 18. 7, 8, 9, 10, be wise and obedient, and follow my counsel repent and make your peace with God.

14 * Who knoweth *i if* he will return *k*, and
repent *l*, and leave a blessing behind him *m*, *even*
a meat-offering *n*, and * a drink *o* offering un-
to the LORD your God?

Sam. 12. 22. Jer. 5. 15. 18. 2. 3. Zeph. 1. 5.

i None need be discouraged as if 'twere too late to seek and hope for mercy, God will pardon the truly penitent and deliver them from eternal miseries, and it is possible he may deliver from present temporal calamities also. If you obtain not all you would, you shall obtain enough to shew that it was worth your while to seek God. *k* God doth not locally move from one place to another, but when he withholds his blessings, the fruits of his favour he is said to withdraw himself, so when he gives out his blessings he is said to return. *l* *Ibid. ver.* 13. *h.* *m* Cause the locusts to depart before they have eaten up all that is in the Land. *n* *Vid. chap.* 1. *ver.* 9. *lit.* k. *o* *Ibid. lit. l.*

15 ¶ * Blow the trumpet in Zion *p*, san-
ctifie a fast *q*, call a solemn assembly *r*.

* Numb. 10. 3.

p *Vid. ver.* 1. *lit. a. b.* *q* *Vid. chap.* 1. *ver.* 14. *lit. f. t.* *r* *ibid. lit. u.*

16 Gather the people *s*: sanctifie the congre-
gation: assemble the elders *t*: gather the chil-
dren *u*, and those that suck the breasts *x*: * let
the bridegroom go forth of his chamber *y* and
the bride out of her closet *z*.

* 1 Cor. 7. 5.

s *Ibid. lit. y.* *t* *Ibid. lit. x.* *u* Though they understand little what is done, yet their cries under the affliction of a fast ascend, God hears and with pity looks on their tears. *x* Let your fast be most universal, spare not sucking Children bring them with you, their tears and cryes may perhaps move the Congregation to greater mourning and earnest supplication to God for Mercy; or will be a fit object to present unto the God of mercy to move him to shew Mercy. So the *Ninevites*, *Jon.* 3. 7, 8. *y* Let the new married man leave the mirth of the Nupcials and lay aside his bravery a while, and afflict himself with the rest. *z* Or Chamber in which with the Virgins she adorned her self or caressed them. That these may more earnestly seek the Lord let them at this season forbear lawful delights.

17 Let the priests, the ministers of the
LORD *a* weep * between the porch *b* and the
altar *c*, and let them say *d*, Spare *e* thy people *f*,
O LORD, and give not † thine heritage *g* to
reproach *h* that the heathen *i* should ‖ rule *k*
over them: * wherefore should they say among
the people, Where *is* their God *l*?

* Ezek. 8. 16.

‖ Or, *use a byword against them.*

* Psal. 42. 10. and 95. 10. Micah 7. 10.

a *Vid. chapter* 1. *ver.* 13. *lit. l. m.* † *n.* *b* That stately Porch built by *Solomon*, 1 *King.* 6. 3. and *Ezek.* 40. 48, 49. *c* Not of Incense for that was in the Holy place, but the great brazen Altar, or Altar of Burnt-offering, which stood at some distance from this Porch, and here are the Priests commanded to stand, fasting and praying, whence they might be heard and seen by the people in the next Court, in which the people were wont to pray *d* With loud voice and with louder heart and affection, after this manner let them pray and intercede with God. *e* This includes confession of sin, acknowledging Gods Justice, laying themselves at the foot of God for mercy and imploring of mercy, though we have sinned and deserve severe wrath yet spare, deal not with us as we deserve. *f* This includes all they can plead from the Covenant of God with them, his grace, promise, faithfulness, &c. we are thy peculiar people, thou art our God therefore spare, &c. † Thou onely canst expose us to Famine and servitude, and both will come upon us if thou first give us up to these predooming locusts they will consume all, and if thou after give us up to those Nations which as locusts are innumerable, & irresistable. Oh give us not up to them. *g* Chosen, redeemed, possessed through many ages by thee, O Lord, even since we came out of *Egypt* thou hast owned us for thine heritage; though whilest we were impenitent, and sin'd high against thee we deserved to be cast off; now we return, repent and pray, be gracious to us and continue to own and bless thine heritage; since thou canst make it fruitful and beautiful, command it to excel in both, cultivate, fence, and watch over it, 'tis thine heritage. *h* It is a reproach to any Land that it starves or eats up the inhabitants thereof, *Ezek.* 36. 30. and *Num.* 13. 32. and Famine though by Locusts will be a reproach to this thine heritage, it will be greater reproach to be slaves to the Nations signified by the Locusts, therefore of mercy deliver us from both one and the other. *i* Whether *Assyrians*, or *Chaldeans*, or *Babylonians*. *k* Conquer first and then enslave thy people, or as the word will bear, take them up for a taunt and proverb when they shall know that they leave their own Land as too barren a place to maintain them, or seek their Bread at a dear rate in Heathen Lands. *l* Nay these barbarous people will not so much consider our sins, or justifie our God, but they will reproach God, our God, the great God as if unable to maintain us. Oh spare for thine own glory sake, never let them as *Psal.* 115. 2. deride thee our God.

18 ¶ Then *m* will the LORD be jealous *n*
for his land *o* and pity his people *p*.

m When you follow my advice, faith *Joel*, and heartily repent you of your sins, and turn to God, &c. *n* Will shew his love and zeal, for the credit of his Land. *o* The Land of *Canaan*. *p* Consider their prayers, their arguments, and tears, and upon the whole will deal so with them that they shall know I do own them for my people, and that I will do them good.

19 Yea, *q* the LORD will answer *r*, and say *s*
unto his people *t*, Behold *u*, I will send *x* you
corn, and wine, and oyl, and ye shall be satis-
fied therewith *y*: and I will no more make you a
reproach among the heathen *z*.

q Or *and* Heb. *r* Before 'twas he would pitty, *ver.* 18. not as men many times pity and profess to have compassion for the miserable who cry to them, yet do nothing; but God will pity their

their case and hear their request, nay grant their request and relieve them. *f* Speak to and work for his people. *t* His Covenant, praying, repenting, and reforming people. *u* What he doth for such a people shall be visible, remarkable, and such as they may observe. *x* Fruitful seasons shall come when God sends them, his command to the Heavens to pour down their sweet and fruitful influences shall certainly be obeyed, these must hear God, and then the Earth shall bear the Corn, and and Wine, and Oyl, as *Hos.* 2. 20, 21. *y* You shall have abundance, to fill and satisfie you, that you may rejoice in your habitations and know no want. *z* Your heathen neighbours shall no more insult over you my people, nor over me your God. Obey my Prophet, turn from your sins, and I will do you all this good I promise, or you need and ask.

* See Exod. 10. 19. 20 But *a* I * will remove far off from you the northern *army b*, and will drive him *c* into a land barren and desolate, with his face *d* toward the east sea *e*, and his hinder part *f* towards the utmost sea, and his stink shall come up, and his ill † Heb. *magnified to do.* savour shall come up *g*, because he *h* hath done † great things.

a And Heb. *b* That part of these numerous locusts which are towards the North shall be removed far from you no more to annoy you on that quarter, some say this refers to the dissipation of *Sennacherib*'s army, which came up from the parts which lay somewhat Northernly from *Jerusalem* and *Judea*. *c* Some other part of this locust Army shall be driven away into the Southern Deserts here described by a barren and desolate Land. *d* The van of this Army here called the face shall be driven into the East Sea. *e* The Sea of *Tiberias*, or the Salt-sea, or the Dead Sea, East of *Jerusalem*. *f* The Rear of this Army of Insects shall be driven into the Great, the west Sea, here called the utmost Sea in the Letter and History, the total destruction of this Army of Insects is here foretold which no doubt came to pass if *Sennacherib*'s Army and its dissipation were here shadow'd out, it is fairly accommodable to this place, when upon his death and the rout of his Army from Heaven, his Forces retir'd out of *Judea* on all quarters with loss of men as is ever the fate of an invading Army beaten in the Heart of the invaded Countrey. *g* The stench of these locusts destroy'd and lying putrified on the face of the Earth, or the Corpses of the *Assyrians* slain and unburied. *h* Some refer this to the locusts, and those whom they signified, he i. e. this Army of locusts, or *Assyrians*, others refer it to God, thus, *for he will do great things*, as indeed the utter destroying of this devouring Army, and removall of this dreadful Famine was a great work and marvellous, and 'twas an answer to their Fasting and Praying; though 'twas not all done which is contained in this conditional promise for that this people never performed the condition.

21 ¶ Fear not, O land *i*, be glad and rejoice *k*: for the LORD *l* will do great things *m*.

i Verse 10. The Land is said to quake at the approach of this devouring Army, now at the approach of mercy 'tis encouraged, and commanded not to fear, by the same figure and in the same sense, it should not fear now as before it did quake. *k* This tells us that *fear not*, was a Metosis, shout for joy express the greatest confidence. *l* Who is your God whom you seek, who by me assureth you 'tis his gracious purpose to do great things for your good. *m* Either this explains that last clause, *ver.* 20. or is Antitheton to it, the locusts, God's messengers and Servants did great things against, but now God will recall these and do great things for *Israel*.

22 Be not afraid, ye beasts of the field *n*: * Zech. 8. 12. for * the pastures of the wilderness *o* do spring *p*, for the tree beareth her fruit *q*, the fig-tree *r*, and the vine *s* do yield their strength *t*.

n Chap. 1. 18, 19, 20. The poor beasts were represented as in greatest perplexity, for want of Pasture they were like to perish, but now they are (as if capable of fears, or joy from foresight of what was coming toward them) encouraged, they should find Pasture, both the tamer which are under mans hand, and the wilder which range the Mountains, *o Vid.* chap. 1. ver. 19. *let.* d. e, *p* Begin to look green, and the grass fresh promiseth food for you. *q* All sorts of Trees, though chap. 1. ver. 12. they were withered, and seemed to be dead, now they recover their strength and bring forth fruit. *r* Does not, as chap. 1. 12. languish. *s* The Vine is not as before dried up but with change of season hath changed its hue. *u* Both these Trees do mightily bear are full of fruit, and bring forth as much as ever they are able to stand under.

23 Be glad then ye children of Zion *x*, and rejoyce in the LORD *y* your God *z*: for he hath given you the ‖ former rain moderately, ‖ Or. *a teacher of*, Heb. *according to Righteousness.* and he will cause to come down for you the * rain *a*, the former rain *b*, and the latter rain *c* in the first *moneth d*. * Jam. 5. 7.

x In the former verse the Prophet by a usual figure, and with known elegancy called on Land, and Beasts though they understood him not, now he addresseth himself to them that can understand their work as well as their advantage, and the Children of *Zion*, all the Inhabitants of *Jerusalem* and *Judea*, who were called to fast, and weep. *y* Show your selves sensible of your mercies, thankful to that free bounty which gave you mercies, rejoyce but not onely in your Barns, Garners and Bellies full, but in the Eternal God who hath been found of you. *z* As such you were advised to seek him, as such own him, rejoice in him, and ascribe glory to him who keepeth Covenant to thousand generations, and hath remembred his Covenant for you in this your low estate. ‖ The Heb. will bear it, *a Teacher of*, or *unto*, or *according to*, *righteousness*. Either some eminent Prophet, or Prophets, as *Isaiah*, or *Joel* himself, but as forerunners, and types of the great Prophet Christ, so the words will be a promise of the *Messiah*, and lead these Children of *Zion* to the *Messiah*, as fountains of all the blessings they receive of God in Temporals as well as Spirituals; it is usual in Scripture thus to pass from Temporal to Spiritual, and from Spiritual to Temporal Promises and Blessings, so *Isa.* 7. 4. &c. with 14, 15, 16. but since our best Interpreters retain as ours this Version, *rain moderately*, or in due measure, we adhere to it also; God had sent sweet, gentle, yet sufficient showers to make the Earth fruitful, and these showers have made Pastures, and Corn to spring, flourish and be fruitful. *a* As he hath already given some so he will give more, as the Earth and Trees shall need, *b* The Autumn Rain which is needful to mellow the Earth and fit it to receive the Corn, and Fruits, and to Plant and sow them about *September*, *c* Needful to bring forward and ripen the Fruits planted or sown, accounted the latter Rain because these Husbandmen & vinedressers reckoned from seed time unto Spring and Harvest. *d* That is our *March*, both these Rains as promised *Deut.* 11. 14. and *Levi.* 26. 4. shall be given from Heaven.

24 And the floors *e* shall be full of wheat *f*, and the fats *g* shall overflow *h* with wine and oyl *i*.

e Where they threshed their Corn. *f* The best, and most useful grain, the Bread corn for mans life and support. *g* The vessels into which the Liquor ran out of the presse. *h* There shall be of the Grape and Olive enough to fill the Vessels, nay to make them run over, though the care of good Husbands will save it. *i* For what was *ver.* 22. said, is here fulfilled the Vine doth yield its strength.

25 And I will restore *k* to you the years *l* that * the locust hath eaten, the cankerworm, * Chap. and the caterpiller, and the palmer-worm *m* my great army *n* which I sent *o* among you.

k Make up to you or compensate the lean years of *Egypt* did eat up the fat, but with you now the fat years shall feed, and enrich the lean ones. *l* By this it appears that this dreadful Famine by these Insects was longer then of one years continuance, and perhaps countenanceth the Jewish conjecture of four because four sorts of Insects are mentioned. These in the late years devoured the fruit of the Earth, but now God will restore the fruits. *m* All recounted, *chap.* 1. 4. with little variation of the order wherein named. *n Vid.* ver. 3, 4 & 6 7, 8, 9, 10, 11. *o* There was somewhat extraordinary in these Armies of Insects by which the people then living and afflicted by them, might see they were sent immediately from Heaven, though History do not report it to us.

26 And ye shall eat *p* in plenty *q*, and be satisfied *r*, and praise the name *s* of the LORD *t* your God *u*, that hath dealt wondrously *x* with you: and my people *y* shall never be ashamed *z*.

y Enjoy and live upon. *q* Not with scarcity as when Water is measured to them, and Bread is given by weight, *Ezek.* 4. 16. *r* The Bread they eat shall refresh them, maintain their strength, not be as that, *Haggai* 1. 6. *s* Ascribe the Glory to the Mercy and Faithfulness, to the Power and Wisdom of your God, ye shall speak of it to his praise, stop the mouths of insulting Heathens. *t* See *ver.* 23. *let.* l. *u* See *ver.* 23. *let.* c. *x* In one year giving as much as the locusts wasted in the years foregoing, whether three or four or more. *y* You that are my people demeaning your selves as becometh my people. *z* Neither disappointed of your hopes, or refused when you pray, or necessitated to seek relief among the Heathen who will reproach you.

27 * And ye *a* shall know *b* that I *am* in the * Chap midst of Israel *c*, and *that* I *am* the LORD your God *e*, and none else *f*: and my people *g* shall never be ashamed *h*.

a Who repent, pray, are blessed with such answer to your prayers, *b* by experience shall see, and acknowledge. *c* My true *Israel*, obedient *Israel*, I am with them to bless them, defend them, guide them, and provide for them. *d* The Almighty and Everlasting God. *e* As I was the God of your Father *Abraham*, yours in peculiar manner by covenant, and to redeem you from evil. *f* That there is not a God beside me, that the Idols you formerly doted upon were no Gods, that the Idols the heathen boast of are a doctrine of lies, and deceive them that trust on them. *g* See *ver.* 26. *let.*). *h* *ind let.* z.

28 * And

44. 3. 39. 29. 28 * And it shall come to pass *a* afterward *b*, . 17. *that* * I will pour *c* out my spirit upon all flesh *d*, . 12. 10. and your sons and your daughters shall prophesie *e*, your old men shall dream dreams *f*, your young men shall see visions *g*.

a Most certainly this shall be done, *b* on the latter dayes, after the return out of *Babylonish* Captivity, after the various troubles and salvations by which they may know that I am the Lord, their God in the midst of them, when those wondrous works shall be seconded by the most wonderful of all, the sending the *Messiah* in his day, and under his Kingdom. *c* In large abundant measures will I give my Holy Spirit, which the Messiah exalted shall send, *Joh.* 16. 7. in extraordinary power and gifts in the Apostles and first Preachers of the Gospel, and in ordinary measure and Graces to all Believers, *Eph.* 4. 8, 9, 10, 11. *d* Before these gifts were confin'd to a few people, to one particular Nation, to a very small people, but now they shall be enlarged to all Nations, *Acts* 2. 33. and 10. 45. to all that believe, all that are regenerate. *e* This was in part fulfil'd according to the Letter in the first dayes of the Gospel; but this promise is rather of a comparative meaning, thus by pouring out of the Holy Spirit on your Sons and your Daughters they shall have as clear and full knowledge of the deep Mysteries of God's Law, as Prophets before time had. The Law and Prophets were till *John*, and during this time the gifts of the Spirit were given in lesser measures, and of all Men the prophets had greatest measures of the Spirit, but in these dayes, the least in the Kingdom of God is greater than *John*. *f* No difference of Age to old men who had been long blind in the things of God, the Mysteries of Grace shall be revealed, and these shall know as certainly and clearly as if God had extraordinarily revealed himself to them by dreams sent of God upon them. *g* Many young men shall be as eminent in knowledge, as if the things known were communicated by vision. In a word, all knowledge of God and his will shall abound among all Ranks, Sexes and Ages in the Messiah's dayes, and not only equal, but surpass all that formerly was by Prophesie, Dreams, or Visions.

29 And also *h* upon the servants, and upon the handmaids *i* in those dayes will I pour out my spirit *k*.

h With equal freeness *i* upon the meanest believers, see *Gal.* 3. 28. *Col.* 3. 11. *k* Of Sanctification and Adoption.

30 And I will shew wonders *l* in the heaven, and in the earth *m*, blood *n*, and fire *o*, and pillars of smoke *p*.

l As he promiseth such Grace to believers, so he warneth them that they should not be surprised with those alarming prodigies which in those dayes God would shew, which would usher in the hard times that should be chastisement to the best, and destruction to the worst; whose will read and observe what Historians and Naturalists report of those times, will see this fulfilled in the very letter, and *Mat.* 24. 7. 29. and *Mar.* 13. 24. *Luk.* 21. 11, 25. *m* Above men, and under their feet, all which signs are particularly named, and first the signs on the Earth. *n* Possibly eruption of blood, as some Fountains have been reported to have run with blood, and these prefiguring the great effusion of blood by the sword and Wars following, or by Antichristian persecutions. *o* Either breaking out of the Earth, or else unusual Lightnings, and unparallel'd flashes of lightnings in the lower Region of the Air, setting many things on fire. *p* From those burning things fired by lightnings, or by extraordinary flashes a smoke shall go up like a Pillar. Particular instances of these may not here be gathered together, but *Hottinger* that learned and painful Historian hath gathered many together of the first Age, and so of the following Ages of the Church, in his Ecclesiastical History, which who desireth, may consult.

f. 10. 31 * The sun *q* shall be turned into darkness *r*, 3. 15. and the moon into blood *s*, before the great and the terrible day of the LORD come *t*.

q Having mentioned the Prodigies which were to be wrought on Earth, now the Prophet specifieth what shall be done in Heaven, where the great Luminaries shall be wonderfully affected, the Sun shall be greatly obscur'd. *r* Shall seem to be turned from a Body of Light to meer Darkness; *s* Either by Eclipse, or by the intervention of Vapours drawn up from the places where was great slaughter and effusion of Blood; however as to manner, 'tis most certain as to the Event; the Moon shall seem to be blood. *t* Great to all, terrible to the rejecters and persecutors of Christ. This day was the day of *Jerusalems* destruction and burning of the Temple, and slaughter of the *Jews* for their violence against, and murther of the Messiah, for their sins against the Gospel: This was fulfilled partly in the devastation of *Jerusalem*, but shall fully and finally be fulfilled in the day of Judgment, and at the Consummation of the World.

om. 10. 13. 32 And it shall come to pass *u* *that* * whosoever shall call on the Name of the LORD *x* Ibad. 17. shall be delivered *y*: for * in mount Zion *z*, and in Jerusalem *a* shall be deliverance *b*, as the LORD hath said *c*, and in the remnant *d* whom the LORD shall call *e*.

u Yet when Nature seems out of course, and such terrible Convulsions overthrow all States and Kingdoms, and nothing but ruin and destruction appears on every side, yet then most certainly it shall come to pass. *x* Who heareth the Gospel repenteth of sin, believeth in Christ, and prayeth for Grace, Peace, and Glory; whose worshippeth the Father through the Son in Truth and Faith; *y* Either delivered from those sad outward Afflictions, or else which is infinitely better from Eternal Miseries, which will swallow up the unbelieving and impenitent World; when the *Jews* who rejected Christ were destroyed by the *Romans*; all, (as *Eusebius* reports) the *Jews* that believed in Christ, and submitted to the Gospel, escaped. *z* In the true Church typified by *Zion*, the City of *David*; *a* Not local *Jerusalem*; there was the chief place of slaughter, blood, fire, and death; but mystical *Jerusalem*, the Church and City of the *Messiah*. *b* Salvation whether Temporal, or Eternal, or both; *c* According as God hath promised, and this promised deliverance gives the Believer satisfaction, and rest, whether in life, or by death. *d* Not of the *Jews* only, but of the *Gentiles* also; *e* called of God to be his peculiar people; called to the knowledge of Christ to profess his Name, to believe in Christ, and by him to wait for Eternal Life and Glory, *Job.* 10. 16. Acts 13. 45. Rom. 11. 4, 5, 7.

CHAP. III.

1 FOR *a* behold *b* in those dayes, and in that time, when I shall bring again the captivity *c* of Judah *d* and Jerusalem *e*.

a Though our dividing this Chapter from the former seems to some a beginning of some new matter, yet indeed the Prophet prosecutes his old Subject, and proceeds to declare how that great thing mention'd in the last *ver.* of the second *chap.* should be effected, and in this verse you have a Transition to that thing. *b* It is a note of great attention, and heeding what is to be here spoken. *c* When I shall by *Cyrus* the Type bring *Judah*'s people out of *Babylonish* Captivity; the emblem of a greater and worse Captivity *d* after the flesh as the Type, but, according to the mystery of it, *Judah* signifieth the whole remnant, or residue of those God will save, *e* Both literally and typically understood, so that beside what refers to the History of the Two Tribes or Kingdom of the House of *David* restored out of Captivity by *Cyrus*, here is the bringing back the Captivity of the whole *Israel* of God by Christ the Messiah to be considered, and all along through this Chapter.

2 I will also gather all nations *f*, and will bring them down *g* into the valley of Jehoshaphat *h*, and will plead with them *i* there *k* for my people *l*, and *for* my heritage Israel *m* whom they have scattered among the nations *n*, and parted my land *o*.

f In the Type it is not simply all Nations, but all those Nations that have with hostile minds oppressed, and scattered *Judah* in the Anti-type, 'tis all Nations that have been Enemies to Christ and the Church. *g* This is spoken with respect to the low situation of the place, being a valley, and we descend into low parts; so here they are caused to go down. *h* Much difficulty Interpreters find in explaining this; we must look to it as a Type to somewhat signified by it, and so apply. The valley of Blessing where *Jehoshaphat* 2 *Chron.* 20. 22, &c. discomfited mighty and numerous Enemies, and then triumpht in God with praises to him: So the whole Church may be this Valley of Blessing, and in this God will judge the Enemies of his people, and give them occasions of praising God for his righteous Judgments, and Jerusalem his Church shall see this as the Inhabitants of *Jerusalem* might see what is done in the Valley of *Jehoshaphat*, if they would be at a little pains to go out of the city, *i* after the manner of a just and impartial judge I will debate my peoples cause, and do them right *k* in midst of my Church signified by the Valley of *Jehoshaphat*, the Valley of the judgment of God. *l* *Judah* Two Tribes, but as in their History bearing a Type of the Church of Christ; *m* purchased and possessed by me ever since they were brought out of *Egypt*; though many times invaded and injur'd by their unjust Neighbours who were so much their Enemies because they were my peculiar people, and kept to my worship. *n* Either by force driving them out of their Habitations, or else carrying them into Captivity, and dispersed them into their insolent humour, of which dispersion more follows, *ver.* 3. 6, 8. *o* Divided among themselves the Land I gave to my people to hold immediately of me, so 'twas my Land that they divided, their robbery and spoil was sacrilege: Such is the injustice and oppression of Persecutors of the Church now, and so God will judge them in due time.

3 And they have cast lots for my people *p*, and have given a boy for an harlot *q*, and sold a girl *r* for wine, that they might drink *s*.

It was customary with Conquerors to divide the Captives by lot, and so did these Enemies of the *Jews*, *Obad. ver.* 11. and

so did the *Chaldeans* on the Captive *Ninevites*, *Nah.* 3. 10. tho' this was grievous, yet 'twas the common lot of Captives. *q* Either procur'd a boy to bestow on some harlot or other which they kept, or gave a boy, instead of money, the price of an Harlot to be enjoy'd by lewd Souldiers. *r* A young girl which being Captive, fell to their lot they have valued at a base, low price, and sold it for Wine, *s* so much as at one sitting one of them could drink; or perhaps for one draught of Wine when the barbarous Souldier was dry or minded to be drunk.

4 Yea, and what have ye to do with me *t* O Tyre *u* and Zidon *x*, and all the coasts of Palastine *y*? will ye render me a recompence *z*? and if ye recompence me, swiftly *and* speedily *a* will I return your recompence on your own head *b*.

t What just cause of quarrel have you against me? Have I done you any wrong which now you avenge upon my people? Or do you begin to violate the Laws of Neighbourhood, and Friendship, and think to escape? Do ye think you have to do with a poor oppreſt people, my people, and I nothing concern'd at it? *u* A great Mart Town which Neighbour to the *Jews*, and ought to be Friends, either joyn'd Forces with the Enemy against them, or retaining Friendship with the Enemy, bought the *Jews* for Slaves, and sold them again to strangers, to *Græcians*; this in his Man Trade, *Tyre* was accustomed to, *Ezek.* 27. 13. *x Zidon* a famous antient Empory, whose Merchants also bought up Captive *Jews* at cheap rates of these barbarous Souldiers *y* which lay along the Midland Sea, among which were Towns of Trade, and Merchants that bought and sold these Captives. *z* Do ye this by way of reprisal? Have I or my people so dealt with you or yours? *a* I will, since you deal so with my people, and with me, certainly and speedily avenge my self and my people on you. *b* As you have used them, they shall use you. It is probable this may refer to the *Assyrian* Invasion, when *Senacherib* took all the fenced Cities of *Judah*, and might sell the Captives, or to *Salmanesers* time when he captived the Ten Tribes, or it may be a prediction of what *Tyre* and *Zidon*, and these Cities of *Palestine* would do in the *Babylonish* successes; and a threat what God would do against them for it; but to whatever particular History it refer, who sees not this in it that God will plead the cause of his oppressed Church, and avenge it as his own cause?

5 Because ye have taken *c* my silver and my gold *d*, and have carried into your temples *e* my goodly † pleasant things *f*.

† Heb, *desirable.*

e You *Tyrians*, *Zidonians*, and *Philistines* have received at the hands of those you confederated with, you have taken them either as part of the spoil, or as part of your pay. *d* Silver and Gold Vessels dedicated to my Service in the Temple; and about the Altar. *e* And in contempt of me with proud insulting have presented them in your Temples to your Idols, as if they were mightier and more glorious than I; so did the *Philistines* carry the Ark into *Dagons* Temple, but it cost *Dagon* his head, 1 *Sam.* 5. 4. and *Nebuchadnezzar* carried away the sacred Vessels when he spoiled the Temple. *f* God speaks of these after the manner of man, and so accounteth of these things.

6 The children also of Judah *g*, and the children of Jerusalem *h* have ye *i* sold unto the † Grecians *k* that ye might remove them far from their border *l*.

† Heb. *sons of the Grecians.*

g The *Jews* who dwelt in the Land, *h* The Citizens of *Jerusalem*, or perhaps the young ones, Boys and Girls, as *ver.* 3. both of City and Country. *i Tyrians*, *Zidonians*, and *Philistines*, though Neighbours, and oftentimes befriended by the *Jews*, yet you have done this, *k* Or sons of *Græcians*, who either employed them as Slaves in *Greece*, or else sold them to other Nations for Slaves; *l* that there might be no hope to these poor Captives ever to return to their Countrey, nor fear to the *Tyrians* and *Zidonians* of being call'd to account for the injury by them 'twas done unto. *Amos* 1. 6, 9. mentions this sin of the *Philistins*, and God's displeasure at it.

7 Behold, *m* I will raise *n* them out of the place whither ye have sold them *o*, and will return your recompence upon your own head *p*.

m Observe it well, for as 'twill be strange when done, so it shall certainly to your joy be done O my people, and to the astonishment of your Enemies. *n* Awaken and raise them, though they lay sleeping, or as dead men, I will stir up some shall befriend them. *o* Fulfilled when *Alexander Magnus* and his Successors, as *Josephus lib.* 13. *cap.* 5. reports dismiss'd all *Jews* that were Slaves in *Greece*, and gave them leave to return to their own Country. *p* And more than this, I will pay you in your own Coin, you shall read and know your sin in your punishment.

8 And I will sell *q* your sons and your daughters into the hand of the children of Judah *r*, and they shall sell † them to the Sabeans *s*, to a people afar off *t*, for the LORD hath spoken *it u*.

q Give them up into the hands of the *Jews*, who thereby shall have opportunities of disposing of them as they see good, so you did with my people, so I will recompence you. *r* To the *Jews*, the posterity and kindred of those you sold. † Either as Factors for *Nebuchadnezzar*, or *Alexander* the Great and his Successors; or else as Merchants Trading on their own account, shall make this one part of their Trade to sell *Græcians*, *Tyrians*, &c. Now though we should not have any particular History that relates the transactions of these people in this kind; yet we may rest assured 'twas done since God said it should be done; nor can we expect, or is it necessary it should be, that the *Jews* should by a conquest of these people bring them Captives, and sell them; The *Zidonians*, *Tyrians*, and *Philistins* did not so against the *Jews*, but they bought particular persons out of the hands of *Syrians* and *Assyrians*, who took the *Jews* Captives; so when *Tyre* and *Zidon* and the *Philistins* shall be captivated by the *Babylonish* power, or by the *Græcian*, these shall sell their Captives either into the hands, or by the hands of the *Jews*. *s Sabeans* were a people in the parts of *Arabia* most remote from *Tyre* and *Zidon*, they were accounted the ends of the Earth; *Mat.* 12. 42. and spread themselves along by the Sea-Coast on both sides of the *Arabian* Bay or Red Sea, and past over that Sea, and planted in *Africa*, and were part of that Country which now doth, or lately did belong to the Emperour of *Abassia*, who (as the King of *Spain* in both *Indies*) glorieth in being King of both *Sabeans*, and Successor to the Queen of *Sheba*; to one or both of these *Sabeans* did the *Jewish* mensellers dispose of those slaves. *t* This may be an elliptick speech thus to be filled up, and the *Sabeans* shall sell them, (*i. e.* whom they bought of the *Jews*) unto another Nation far off from the *Sabeans*; or else 'tis an additional description of this people and their Country. *u* Then 'twas done, whether we know when, or by whom, or how many were sold or no.

9 ¶ Proclaim *x* ye this *y* among the Gentiles *z*: † prepare war *a*, wake up the mighty † Heb. *sanctify.* men *b*, let all the men of war draw near *c*, let them come up *d*.

x Publish, or make known, as by sound of Trumpet, some say 'tis an Ironie, I rather think 'tis a Declaration of what is to come to pass through some Ages before the coming of the Messiah, as will appear probable from what followeth; *y* Or these things which I am purposed to do in retaliating to the Enemies of my people, proclaim Wars which may make Captives for sale under the hand of my people, *z* the *Assyrians*, *Chaldeans*, *Babylonians*, and *Græcians* successively. *a* Make ready for Wars against the Enemies of my people, who shall by these be corrected, but their Enemies at last shall be destroyed. *b* The valiant men who dare attempt any thing, and are of great strength to execute what they attempt. *c* All the Captains, and experienced Souldiers, let them appear at the rendezvouz. *d* When marshal'd, let them march up on their design, toward the seat of the War which will now for many ages be in or about the Valley of Vision, the Church, the Valley of Judgment from the Lord.

10 * Beat your plow-shares into swords *e*, and your ‖ pruning-hooks into spears *f*, * let the weak † say I *am* strong *g*.

* Mich. 4. 3. ‖ Or, sickles. * Zech. 12. 8. † Heb. *say.*

e Here is a prediction of War, and such as should continue, with some intermissions, through many years, as on the contrary when swords are to be beaten into plow-shares, and spears into pruning-hooks; it was a prediction of peace, *Isa.* 2. 4. lay aside your Husbandry in ploughing and sowing, *f* and let Gardiners, Vine-dressers, and Planters think of getting spears instead of pruning-hooks. † Either of Body through sickness or natural weakness, or else weak of mind, fearful, and cowardly *g* Put on strength and valour greater than he hath, let none be absent from this War.

11 Assemble your selves *h*, and come all *i* ye heathen, and gather your selves together round *k* about: thither *l* ‖ cause thy mighty ones to come down *m*, O LORD *n*.

‖ Or, let thy mighty ones fall down.

h The War proclaimed *ver.* 9, provision made *ver.* 10. now hasten to the general Rendezvouz, embody your selves as you march, and hasten what you can as the word imports; *i* Not simply and in utmost latitude, but all that are here concerned; *k* All round about *Judea*, the Nations near about this Valley of Vision *l* toward *Judea* and *Jerusalem*; the Church, and Heritage of God. *m* Direct and lead them by thy providence, that they may pitch their Tents, or encamp there; let all thy mighty ones, whether Enemies of thy Church gathered against it, or Friends of thy Church, and gathered for its defence; let them all here encamp, or all those mighty Warriors which thou wilt make use of successively to punish the proud oppressours of thy Church; so the *Chaldeans* punisht *Assyria*, *Persians* and *Medes* punisht *Babylon*. *Alexander* punisht the *Persians*, and the divided Captains Successors plagued one another with Wars within sight (as 'twere of *Jerusalem* and *Judah*) *n* With which the Prophet comforts himself and God's people, intimating that all these mighty ones are under God's conduct, and he is in the midst of them to save his own people.

12 Let the heathen *p* be wakned *q*, and come up *r* to the valley of Jehoshaphat: for there *s* will I sit to judge *t* all the heathen round about *u*.

p The several Nations in their appointed time, and perhaps the *Assyrians* are first to awake and stir under *Salmanesar*, next under *Senacherib* both which came up against this Valley of *Jehoshaphat*. *q* By the sins, and divisions of God's own people, by their own ravenous and turbulent disposition, and by a secret hand of Providence. *r* In Hostile manner, either against the Church and people of God intended here by this Valley, so *Sennacherib* did in *Hezekiah's* time. *s* In the midst of my People and Church *t* to plead with, condemn and punish by the sword; *u* not all the World, but all the Heathen round about *Judea*, which was oppressed by these Heathens; their God judged *Senacherib* by his own hand; their God punisht the *Egyptians* by *Nebuchadnezzar* who defeated *Neco*. And within sight of the *Jews* were all the punishments God inflicted on the *Assyrian*, *Babylonish*, *Persian*, and *Grecian* Monarchies executed, and God all this while in midst of his people preserved them as a bush all in a flame, yet not consumed, so did the Lord lead his mighty ones, and limited their power.

Rev. 14. 15, 19. 13 * Put ye *x* in the sickle *y*, for the harvest is ripe *z*; come, get you down *a*, for the press is full *b*, the fats overflow *c*, for their wickedness *is* great *d*.

x Ye mighty ones, ye men of War, Executioners of Divine Vengeance. *y* Begin to reap, cut down sinners ripe for Judgment, let *Tiglath Pilnizer* and his Souldiers cut down *Syria* and and its King *Rezin*, 2 *King.* 15. for their Violence against my People. Let *Cyaxares* and his Armies begin to cut down *Assyria*, with *Nineveh*, and its King for their sins are ripe to Judgment. Let *Nebuchadnezzar* put in the sickle and cut down *Moab*, *Ammon*, mount *Seir*, *Egypt*, *Tyre*, *Zidon* and the *Philistines*; after this let *Cyrus* reap down the ripened *Babylonians*, and *Alexander* with his mighty ones reap down *Medes* and *Persians*, and let divided *Grecian* Captains cut down one another, till the *Romans* cut them down: And when this is done God will have mighty ones still to cut down his enemies persecutors of his Church when the harvest is fully ripe, and till the final and universal Judgment wherein all Gods Enemies shall for ever be destroy'd. *z* The sins of those several nations are fully ripe. *a* In another Metaphor the Prophet declares the cutting off the Churches Enemies. *b* As the Grape-gatherer cuts off the bunches and brings them into the press till it be full and then they are trod, so here the Enemies of Gods people ripe in sin and brought together to be punisht, are to be troden in the Wine-press of Gods displeasure. *c* a mighty execution is made and the blood of slaughter'd men runs as Wine prest out in greater abundance than the Fats can hold from the press: verified in the slaughter made at the overthrow of the Kingdoms here intended. *d* The violence, and all manner of sins of these Kingdoms is grown exceeding great.

14 Multitudes, multitudes *e* in the valley of ‖ decision *f*: for the day of the Lord *g is* near *h* in the valley of decision.

‖ Or, consision, threshing.

e Whether prediction or exclamation with wonder, 'tis doubled to intimate the mighty numerous Armies contending one against another, and threshing each other, overthrowing numberless men between the conquered and conquerour, so each kingdom was overthrown successively. The *Assyrian* overthrown by *Arbaces* and *Pul-belochus*, conspiring against *Sardanapalus*, where the Multitudes were so great that the blood of the slain is by *Diodorus Siculus* reported to have colour'd the water of a River and the number of the Conspirators Army before *Nineveh* is said to be four hundred thousand. After this we meet *Senacheribs* mighty hosts against *Egypt*, and the *Philistines* to neither of which could he march but either through part of *Judea*, or very near to it, and after this he hath 185 thousand slain in one night before *Jerusalem*, beside *Necho's* Army marching toward *Carchemish*, and *Nebuchadnezzars* Army in pursuit of the routed *Egyptian*; and the Armies of *Alexander M.* and after these the Armies of the *Seleucida* and the *Lagida*. *f* Where God having by wise Providence gather'd them, did by just determination of the victory decide their quarrels and by the Conqueror punish'd the conquered for their sins against God and his people. *g* The day of vengeance and righteous recompences upon Enemies. *h* If it begin in the punishment of *Nineveh* and the *Assyrian* Kingdom, by the cutting off *Senacheribs* Army. 'Twas in *Joels* time not above sixty four years, supposing *Joel* prophesied in *Jeroboam* the second time, and probably not quite twenty years to this day of the Lord if *Joel* prophesied this in *Hezekiahs* time, or after the Captivating of the ten Tribes by *Salmanesar*, which was *An. M.* 3283. and *Senacheribs* overthrow was 3294. 11 years after the deportation. As the DD. Arch-bishop *Usher* in his Annals.

15 The sun and the moon shall be darkned, and the stars shall withdraw their shining.

Vid. *cap.* 2. *ver.* 10. *lit.* d, e, f, g. when God doth in the valley of decision punish any of the Kingdoms which persecuted and oppreſt his Church, the punishment shall be so great as to darken the glory of such Kingdoms, it shall be to the utter overthrow of those Kingdoms and Governments, and so it was effected on *Babylon* by the *Mede* and *Persian*; so on this by the *Grecians* and on them by their inteſtine wars, and by the *Romans* at last on these, and on the Murtherers of *Messiah*.

Ezek. 25. 30. Rev. 1. 2.

Isa. 2. 6. Heb. place of fear, or, hair.

16 The LORD *i* also shall * roar *k* out of Zion *l*, and utter his voice *m* from Jerusalem *n*, and the * heavens *o* and the earth *p* shall shake *q*; but the LORD *r will be* the † hope *s* of his people *t* and the strength *u* of the children of Israel *x*.

i Who *chap.* 2. *ver.* 27. is the Lord in the midst of *Israel* or in the midst of his Church. *k* When he brings forth his mighty ones the men of War, and commands them to march out against his, and his Churches Enemies He will strike the Enemy with astonishment and fear as the roaring of the Lion doth astonish the weaker beasts of the Forrest. Fear shall surprise them when God shall speak against them *l* The place where God choosesth to dwell, Emblem of his Church, and of the Kingdom of Christ. *m* In Wrath and Indignation against those he will destroy, because they have destroy'd his Church. *n* Typical, so God roar'd and uttered his voice against *Senacherib*; Mystical, so he hath often already and still will farther discover his displeasure against his Enemies, and he will, as one who dwells in a place for the defence of it, rebuke and check those who assault it, so God dwells in his *Jerusalem*, as 'tis *ver.* 17. *o* Metaphorically the States and Kingdoms, the great ones in those States. *p* The common sort of people, the inferiour ranks of men, the foundations of those Kingdoms shall be shaken and overthrown. *q* And fly as affrighted, so the word signifieth. *r* But at that time and in the midst of all those commotions, the Eternal and Almighty God, who fills the Enemy with fears and astonishment *s* Shall be the object of his peoples expectation, they shall look for good from him by all these troubles, and so God was to his after their return out of Captivity, through the *Medo-Persian* Reign, through the *Grecian* rule under *Alexander*, and under the times of *Alexanders* Successors. *t* Of them that believe his Word and obey his Law *u* Strong defence and Fortress to his *x* Here call'd the children of *Israel*, those that are *Israelites* indeed.

17 So *y* * shall ye *z* know *a* that I *am* the LORD your God *b* dwelling in Zion *c*, my holy mountain *d*: then *e* shall Jerusalem *f* be † holy *g*, and * there shall no strangers *h* pass through her any more *i*.

* chap. 2. 27. † Heb. *holiness.* * Zech. 14. 21. Rev. 21. 27.

y By these effects of my presence with my people, by my anger against their Enemies, by punishing them by each other, overthrowing oppressours, by fulfilling what is foretold. *z* Ye that suffer for my sake, but hope in my word and support your selves on my strength. *a* By most comfortable and unquestionable experience. *b* That I have remembred my Covenant for you, and acted according to the power and mercy of an Almighty and All-gracious God. *c* Very graciously present with you, and ever watching over you, and delighting to save you, as a man would do his dwelling house, *d* Which is chosen and separated from all others to be the place of his Habitation, as *Psal.* 2. 6. which he loves above all places, *e* After these things are finished, when Enemies are destroyed, and the remnant is saved, and the Messiah is come (for to him and his days do these things finally and ultimately refer) and the Gospel is preach'd. *f* The Church of Christ, the spiritual *Jerusalem*. *g* Be much more holy and pure than now, being made so by the Word and Spirit, and Afflictions too. *h* No profane and unclean Persons shall pass through it as formerly, and bring their strange fashions, rites, worship, or doctrine. *i* Though they have done it formerly, as in *Solomon's* dayes, and *Ahaz*, and *Manasseh's* time they shall do so no more for ever.

18 ¶ And * it shall come to pass in that day *k*, *that* the mountains *l* shall drop down *m* new wine *n*, and the hills shall flow with milk *o*, and all the rivers of Judah shall † flow with waters *p*, and * a fountain *q* shall come forth of the house of the LORD *r*, and shall water *s* the valley of Shittim *t*.

* Amos 9. 13. † Heb. *go.* * Ezek. 47. 1. Zech. 14. 8. Rev. 22. 1.

k When Afflictions, amidst which they were preserved, from which delivered, and by which they were purified. *l* The Vines planted upon the mountains which were, *chap.* 1. 12. dried up shall now be full of juice and fruit. *m* Shall come down as the showers or dew sweetly and plentifully. *n* Sweet and delicious. *o* So fruitful shall the Hills be, and keep so many Cowes, Sheep and Goats, that Milk shall abound every where, as it 'twere a current that ever runs down. *p* In the great drought Rivers dried up, now the Rivers shall be full of water and ever flow. *q* The Prophet alludes to those waters which were convey'd from some spring through Conduit pipes towards the Altar, of which *Ezek.* 47. 1, 2, 3. for the use of the Temple, in which water the Priests wash'd what was to be washed. This no doubt is a shadow of the purifying blood of Christ, and his sanctifying Spirit and Word. *r* And in that it is said to come from the House of the Lord, it intimateth that these glad tidings, this saving Grace shall be first preach'd from *Jerusalem*, and by the Church which is the house of God, shall be published to others. *s* Refresh, purge and make fruitful in all Holy Works. *t* It was a place in the Plains of *Moab*, on the Borders of *Israel* towards the South-east, *Num.* 33. 49. and *Josh.* 3. 1. not far from the dead Sea. These spiritual waters shall flow down to the dry and thirsty, the barren and fruitless Gentiles, and make them fruitful.

19 * Egypt *u* shall be a desolation *x*, and * Edom *y* shall be a desolate wilderness *z*, for * the violence *against* the children of Judah *a*, because

* Isa. 19. 1. * Obad. 10.

cause they have shed innocent blood in their land *b*.

u It was in *Egypt* that the people of God were long kept in Bondage which defiled *Israel* too with its Idolatries, contrived the ruine of *Israel* by a barbarous and unparallel'd Cruelty, murthering all the new born males, and with utmost obstinacy resisted the Deliverer who came to fetch *Israel* out of Bondage. By *Egypt* understand we then all the Enemies of the Church of Christ who carry it toward the Church, as *Egypt* carried it toward *Israel*. *x* Most desolate, when God shall judge and punish. so shall Spiritual *Egypt*, *Rev.* 11. 8. *y* The posterity of *Esau*, of near kin to *Israel* according to the Flesh, whose first Father envied *Jacob* the blessing and vow'd his Death, and made him fly from his Fathers house and become a servant in a strange Land, and was the first who denied *Israel* a friendly passage, and the common Civility of necessaries for their money, and came out in Hostile manner to fight them, *Num.* 20. 18. *&c.* It was *Edom* of whom you read in *Obad. tot.* a most bloody implacable Enemy to *Judah* in his greatest distress. And all who come under *Edom*'s character are here intended and threatened under this name. *z* Most desolate, and which Art cannot repair; desolate houses or vineyards may, but Wildernesses cannot, by Art be repair'd. *a* The people of God, his Churches. *b* Where distressed *Jews* should have found safety, they met their death; in *Egypt* and *Judea*.

20 But *c* Judah *d* shall ‖ dwell *e* for ever, and Jerusalem *f* from generation to generation *g*.

‖ Or, *abide*.

c And, or yet. *d* The chosen, peculiar, redeemed of the Lord, his Church. *e* No more be captivated and driven from home, but in their own land and houses abide safely, and perpetually; This typifieth the Eternal Peace and Rest to which Gods people are redeemed. *f* City of God. *g* Through many generations on Earth, through Eternity in Heaven. Some shadow of this possibly we may find in the dayes of *Maccabees*, but the fulness of this we expect when that Day, great, dreadful and finally decisive Day, which Interpreters refer this Chapter to, shall destroy all the wicked, and put the Godly into possession of Eternal Mansions of Glory.

21 For *h* I will cleanse *i* their blood *k* that I have not cleansed *l*; ‖ for *m* the * LORD dwelleth in Zion.

‖ Or, *and*.

h And, *Heb.* *i* Purge away both by the spirit of Sanctification and by free Pardon in the blood of the Redeemer, by their Sufferings also, by the waters of Affliction, as well as by the washing of Regeneration, and Renewing of the Holy Ghost. *k* Their moral pollutions and sinfulness compar'd here unto blood, as also *Ezek.* 16. 6, 9. and so men in sinful state are called flesh and blood, *Matth.* 16. 17. and *Gal.* 1. 16. God will pardon and purifie Believers, and when they are pardoned and purified nothing attempted against them shall succeed. *l* Which before I had not taken away, what was wanting in their Sanctification or Justification, and Reconciliation I will make up in them and to them. *m* And I am *Jehovah* dwelling in *Zion*, whence the Law of Grace was publish'd, where the wonders of Pardoning and Sanctifying Grace are wrought, that *Israel* might be a people with whom the Holy God might dwell. Now whereas this can be done but in part here on Earth, there is a *Sion* above, whither *Jehovah* who dwells there will take every Saint after the day of Judgement, having first vindicated, acquitted, and pronounced them holy and meet for enjoyment of the Holy One.

AMOS.

The ARGUMENT.

If we might be allow'd to make a conjecture at the quality of our Prophets Sermons by the signification of his Name, we must conclude that they contain heavy Tidings and grievous Judgements coming upon them to whom he is sent to Preach; Amos *in the* Hebrew *coming from a word which signifies to Burthen*; *to lay a weight, or load on one. But we have a surer Rule to judge the Contents of his Prophesie by: He is by some antient Writers, erring in this point, said to be the Father of* Isaiah; *but besides that* Isaiah *was contemporary with* Amos, *which fairly argues it unlike that* Isaiah *should be* Amos *his Son*: Amoz *the Father of* Isaiah *is quite another name different from* Amos, *both in Letters wherewith each is spelt, and in signification also. And if* Isaiah *were of the Royal line (as some say he was) Nephew to either* Amaziah *or* Uzziah *by a Brother*; *it cannot be conceived how* Amos *a plain Herdsman of* Tekoa *should be his Father. It is certain he was either by Birth or Education, or Employment or in all these respects of the Tribe of* Judah, *and as certain that by an immediate Call from God he was taken off the Herdsmans work and made a prophet*, Chap. 7. 14, 15. *He did in deed, as he professed in word, come from the Lord and in his name delivered his Message to all those whom God sent him unto. And pursuant hereto he preacheth first against those Nations who were borderers, and had been bitter, oppressive, and old Adversaries to* Israel *and* Judah, Chap. 1. 3. *to the end, and* Chap. 2. 1, 2, 3. *By this express course, declaring future just executions upon* Syria, Palestine, Tyre, Edom, Ammon, *and* Moab, *the Prophet doth much prevent the prejudices which* Israel *and* Judah *might have had against his Person and Doctrine. Now he may more freely and plainly reprove and threaten the sins of Gods own people, since he hath so plainly reproved and threatned their Enemies, and they who easily believed him a Prophet in his predictions against forreigners, must in reason as easily believe him a Prophet in his Reproofs and Predictions against themselves. He doth bestow the far greater part of his discourses on* Israel *or the Kingdom of the Ten Tribes to whom he was principally sent, yet he doth Prophesie against* Judah *also, and to both he is very sharp in his Reproofs, Impartial in his Censures, earnest in his Persuasions to Repent, very full in his encouragements to this Duty, and demonstratively evident in his charging Sin upon them. He had* Isaiah, Joel *and* Hosea *contemporary with him though it appear not how long.*

He is in many places Sententious and Concise, which makes the passages the more obscure; *though he do bring with him many things from his Countrey Imployment in his Reproofs, Allusions, and Arguments, yet fitted with admirable Skil, and beautified with an unimitable Eloquence, and fortified with that lofiness of Stile, that proclaims it self to be from him who gave man both Judgment, Fancy, and Tongue, which is an intrinsick Character of Divinity in our Prophets Writing. He was a Person of most undaunted Resolution, of a prudent Conduct, and of spotless Integrity as appears by the contest he had with* Amaziah *chief of the Priests of* Bethel, Chap. 7. 10. *&c.*

He lived when Judah's *affairs were tolerably well and prosperous, but when* Israels *were in the highest Meridian, when they thought themselves secure against all the dangers he foretold,* Uzziah *had pretty well recover'd* Judah, *and settled it,* Jeroboam *had highly advanced* Israel's *Fame, Riches and Power. With their growth in these, sin grew as fast and as exorbitant, and called for Judgments, which our Prophet foretells very plainly in express words,* Chap. 7. 11. 17. *and in very significant Hieroglyphicks,* Chap. 7, 8, 9. *He foretells the Earth-quake,* Chap. 1. 1. *an Emblem of those Civil Dissensions which shook their foundations, and half ruin'd them before the* Assyrian *conquer'd and captivated them. Which misseries lasted through an* interregnum *of eleven years (say some) to be sure through the Reign of* Zechariah, Shallum, Menahem,

hem, Pekahiah, Pekah *and* Hoshea *in whose time all these miseries were swallowed up in a greater, their perpetual Captivity, which came upon them about* 54 *or* 65 *years after the death of* Jeroboam *the second, near to whose Court and within their hearing* Amos *preach'd many, perhaps most of his Sermons, and therefore you may observe his Reproofs, Threats, and Predictions seem to be calculated for that Court which was highly guilty of the sins he reproved, and were called to repent of them, which because they did not, they did deeply suffer both in the Civil Wars under those four Usurpers and Conspirators,* Shallum, Menahem, Pekah *and* Hoshea. *And most deep in the* Assyrian *Captivity. In the* Annotations *you will find there is some reference to those times with somewhat more particular application of the Prophetick Text to the Circumstances of times he aimed at then hath been by any Learned Pen, I have happened to peruse*; *And would the brevity to which these Annotations are bound, have born a larger account of those times, and a fuller accommodation of them to the Prophetick Discourses, I do not doubt but the truth of the Prophets Charge, Reproofe, Threats and Predictions against* Israel *would appear to every Reader. Lastly, Our Prophet as others, closeth the sad Tragedy of this fleshly sinning* Israel *with promise of a Spiritual State under the* Messiah *full of Grace and Peace.*

CHAP. I.

ap. 7. 14. THE words *a* of Amos *b*, * who was among the herdmen *c* of Tekoa *d*, which he saw *e* concerning Israel *f*, in * the days of Uzziah *g* king of Judah *h*, and in the dayes of Jeroboam *i* the son of Joash *k* king of Israel *l* two years before the * earth-quake *m*.

a The Holy Ghost doth in this expression comprehensively take in all the Sermons, Visions, and Predictions, which *Amos* preach'd, and publish'd; all the Exhortations to duty, the Menaces against sins, the warnings of Dangers coming, and the promises of Mercy to them that hear and obey his words. Vid. *Hag.* 1. 12. and so what *Jeremiah* preach'd to his auditors are the words of *Jeremiah*, *chap.* 1. 1. and the Instructions and Counsel of *Solomon* are *Eccl.* 1. 1. the words of the Preacher. Both the things spoken, and the words wherein they are spoken are included. *b* Who so think this was father to the Prophet *Isaiah* either discern not the difference that is in the two *Hebrew* words, or pronounce hastily without Considering what each is in the *Hebrew*, in which Tongue these words have but two Letters the same. *i. e. M* and *O.* the other are quite different; as also is the signification of each; for the one imports *strength* or *might*, the other imports a *burthen* or *heavy weight*. *c* Or shepherds, but whether one of the meaner, or one of the chiefer, whether a Master Herdman or a Servant, the word imports the former, yet because the Scripture doth not say, we shall not enquire, since it conduceth little to our profiting, nor will it adde to his Authority, since 'tis God who sent him. *d* Whether it belonged to *Zabulon*, *Asher*, or *Judah* is not much material, though this last be most likely, for 2 *Chron.* 11. 5, 6. we read of *Rehoboams* building Fortresses in *Judah*, among which *Tekoa* is mention'd. It was situate on a Hill on the North of *Judah*; as a learned pen describeth it. *e* Received by Revelation, this tells us that the things as well as words were to be understood, when 'tis said, that these were the words of *Amos*. *f* The Kingdom of the Ten Tribes revolted from the House of *David*, and now under the Government of *Jeho's* great Grandson. *g* Called also *Azariah* who was smitten with a Leprosie for intruding into the Priests Office, 2 *Chron.* 26. 16, 19. *h* Including the Tribe of *Benjamin*, and such of the *Levites* as did adhere to the house of *David*, the Kingdom of the house of *David*. *i* Not Son of *Nebat*, but Grand-son of *Jehu*. *k* Who had some Successes against *Syria* according to the Prophesie of *Elisha*, by which successes *Israel* was rais'd from a declining, to a thriving, prosperous State. *l* See *lit. h. m* Of which, onely this Text, and *Zech.* 14. 5. do make particular mention, and where somewhat is spoken of it; which see. It is the Tradition of the *Jews* that this Earthquake happen'd when *Uzziah* Usurpt the Priests work and offered incense in the Temple, against which violation of Divine Rites God testified thus from Heaven say they. Farther than this we need not enquire in this matter. It was a great and dismal Earthquake, and perhaps by this God did smite the Winter and Summer houses, as *chap.* 3. 14. however as 'twas foretold, two years before it came, so we are sure it did come according to the time prefix'd by the Lord.

2 And he *n* said, the LORD *o* will roar *p* from Zion *q*, and utter his voice *r* from Jerusalem *s*: and the habitations of the shepherds *t* shall mourn *u*, and the top of Carmel *x* shall wither *y*.

n Amos. *o* The Almighty and Eternal whom you of the Ten Tribes have forsaken, and thereby have provok'd to displeasure. *p* The Prophet alluding to what was dreadful, dangerous, and sport rousing to Shepherds, the roaring of an hungry Lion that comes out of his Den for prey, doth express the danger of *Israel*, and wou'd awaken them to a sense of it that they might prevent it by Repentance before the Lord tears them in pieces as a Lion tears his prey. *q* Either the Temple in opposition to *Jeroboams* Idolatrous chappels. Or intimating their defection and sin in leaving *Sion* for *Dan* and *Bethel*. *r* This explains and confirms the former Metaphorical expression of Gods wrath. *s* The City God had chosen where he dwelt, the seat of Gods instituted Worship in the matters of Religion, and the Royal Seat of the Kingdom as God had settled it, from which in both respects the Ten Tribes had revolted. This whole Paragraph you have *Joel* 3. 16. which see; and *Jer.* 25. 30. *t* Where the Shepherds found convenient pasturage they pitcht their Tents, or built them Cottages, and dwelt therein, that they might attend the care of their Flocks for which they also made Folds. And this was the delight and wealth of these men; now by allusion to these *Amos* expresseth all the Wealth, Greatness, and Delightfulness of the Kingdom of *Israel*. Princes are in the *Greek* Dialect Shepherds of the People, People are the Flock; Towns and Cities are the habitations of both, and so the Scripture, *Jer.* 2. 8. and 3. 15. *Ezek.* 34. 2, 7, 8, 9. *Nah.* 3. 18. useth the expression; which see. *u* Be made desolate and reduced to a sad, mournful and lamentable state, in which men shall see nothing but matter of sadness and tears. *x* There were two places of this name, and though distant from each other, yet both very fruitful, and much used by Shepherds, the one was in the Northern parts of *Canaan* whither *Elijah* resorted, the other in *Judah* the Southern parts of *Canaan*, now this was nearer *Tekoa*, better known to *Amos*, and therefore some think this to be here intended, but the other was in *Israel* which is here threatned, and therefore fitter to be the Emblem of the Ten Tribes, and meanc here say others; which ever you choose 'tis no hard thing to accommodate it to the Prophets purpose of *Carmel*, Vid. *Nah.* 1. 4. *y* Either blasted, or else dried up with drought, and turn'd into barrenness. So the whole Kingdoms of the people threatned, and of the Ten Tribes, though as fruitful and pleasant as *Carmel* should be made horrid and desolate as a dry and barren wilderness. Vid. *Joel* 1. 12. and 17.

3 Thus saith the LORD *z*, For three *a* transgressions of * Damascus *b* ‖ and for four, I will not ‖ turn away *c* the punishment thereof: because they *d* have * threshed *e* Gilead *f* with threshing instruments of Iron *g*.

* Isa. 8. 4. & 17. 1. Jer. 49. 23. Zech. 9. 1.
‖ Or, *yea for four*.
‖ Or, *convert it*, or *let it be quiet*.
* 2 King. 13. 7. so *ver.* 6. &c.

z Amos speaks not by conjecture, or of his own head but as he comes in the Name of the Lord, so he assures us of it by this most solemn attestation. *a* This certain number is put for an uncertain, Three, *i. e.* many, especially when as here 'tis join'd with Four; their Transgressions are so multiplied, grown to such height and number. *b* It was the chief City of the Kingdom of *Syria*, and very antient, *Abrahams* steward was of this City, North-east from *Canaan* conquer'd by *David*, lost by *Solomon*, recover'd by *Jeroboam* the second, though soon after lost again, and was in *Ahaz* time the Seat Royal of *Rezin* whom *Tiglath Pilese* slew, 2 *King.* 16. 9. while it was in its Power and greatness it mightily oppreſt *Israel*; it is here by a Synechdoche put for the whole Kingdom of *Syria*. *c* Some refer this to the suffering *Damascus* to be quiet; God threatens that she shall not have rest; others say 'tis a threat that God would not convert it, but leave the *Syrians* to their impenitent heart; but our Version is full and plain, it is a threat of punishment which they should certainly fall under. God would no longer continue to be patient and gracious towards such sinners, nor divert the menaced punishment foretold by the Prophet, deserved by the people, and which shall be executed by an impartial hand. *d* The *Syrians* comprized in the word *Damascus*, by a Synechdoche. *e* First gathered (as Husbandmen gather Sheafs into a Floor) next trod them under foot, beat them small, *i. e.* with utmost cruelty destroyed the Persons, Towns and Cities. *f* Of this name there was a great Mountain 50 miles in length, saith my Author, there was also a Country of this name, and a City possessed by the *Reubenites*, *Gaditis* and *Manassites*; Now the *Gilead* in this Text is by a very usual figure put for the inhabitants of this Country and City, whom *Hazael* King of *Syria*, as was foretold by *Elisha*, 2 *King.* 8. 12. did most barbarously murther, as appears by the words of this Text. *g* Rakes or Flails, or Harrows or Saws, or heavy wheels of Iron, which soever of these were the Instruments intended, 'tis most certain it was a very barbarous and cruel manner of using them.

4 But * I *h* will send a fire *i* into the house *k* of Hazael, which shall devour *l* the palaces *m* of Benhadad *n*.

* Jer. 49. 27.

h The

h The Lord, avenger of mine oppressed *Israel*, *Jehovah*, as *verse* 3. *lit.* 2. *i* Either literally understood, or figuratively Famine, Pestilence, Wars Foreign, or intestine, effects of Gods great, but just displeasure, which destroys all like fire. *k* The Family, or the material house in which he dwelt, or both; *Hazael*'s stately dwelling place should be consumed by fire, and his whole Family be cut off. *l* Eat up, so as to leave nothing remaining of either. *m* The Royal Palaces, or those that descended from *Hazael*, and dwelt in them. *n* Whether this were some one of the *Syrian* Kings be one *Hazael*, or the *Benhadad* slain by *Hazael*, or Son and Successour to *Hazael* is uncertain, nor can we know particularly who this was by this name *Benhadad*, which to the *Syrian* Kings was a common name, as *Pharaoh* to the Antient *Egyptian* Kings, *Cæsar* to the *Roman* Emperours, and *Czar* to the *Muscovite* at this day: Three *Benhadads* are mentioned in the Books of the *Kings*, as 1 *Kings* 15. 18. and 2 *King*. 8. 7. and 13. 3.

5 I *o* will break *p* also the bar *q* of Damascus *r*, and cut off † the inhabitant *s* from the || plain of Aven *t*, and him that holdeth the sceptre *u* from the || house of Eden *w*: and the people of Syria *x* shall go into captivity unto Kir *y*, saith the LORD *z*.

† Or, *Bikath-aven.*
|| Or, *Bith-Eden.*

o The mighty God, as *verse* 4. *lit.* h. *p* Weaken and shake into pieces. *q* Literally the bar with which the City Gates were shut, and both fastened and strengthned, *Judge* 16. 3. *Neh.* 7. 3. and *Psal.* 107. 16. Metaphorically it contains all the Munitions, Fortresses and Strength of a place or people; so here. *r* *Vid. verse* 3. *lit.* b. It is put here as before for the whole Kingdom, of which 'twas the Metropolis. † By the judgments of War, Pestilence, Famine, or diseases, all commissioned to do this. *s* For inhabitants, the Singular used for the Plural, and may possibly denote the universal excision, and destruction of the *Syrians*, who shall perish as one man, see the like use of the single number, *Exodus* 8. 6. *Jeremiah* 8. 7. *t* It is possible this may refer to some peculiar manner which the *Syrians* observed in their choosing the Valley or Campagne for the place of Worship to their Idols; *Israel* chose high places, the *Syrians* chose Valleys 'tis likely, and therefore though beaten in the hills where they thought the Gods which *Israel* worshipt were strongest, yet are confident that in the Valleys where *Syrians* Worshipt their Gods, The *Syrians* would find their Gods the stronger, 1 *King*. 20. 23. for this reason the Valley or Plain hath its name the Plain of *Aven*, of iniquity and vanity, because in it they Worshipped vain Gods, and their Religion was highest Idolatry, or it may be that *Bikath-Aven* was the name of some City of *Syria* well known then, but whose memory is perisht with it a great while ago. *u* A description of the King of *Syria*, whose Royal Dignity shall be no security to him. *w* Some Royal Seat, where the Kings of *Syria* did think good to build them a house or Palace, for pleasure and delights, and therefore gave it this name *Beth-Eden*, or the house of Pleasure; all their pleasant seats, the Kings Summer-houses shall be laid waste. *x* The main body of the subjects and people of *Syria*; this explains *Damascus*, *verse* 3. *lit.* b. and in this verse. *y* *Cyrene* of *Egypt* say some, but without any probability in this place, there was also *Kir* of *Moab*, *Isa.* 15. 1 but this not *Kir* in the Text, this was *Kir* of *Media*, *Isa.* 22. 6. now under the *Assyrian* yoke, and thither did *Tiglath Pilneser* carry the conquered *Syrians*, 2 *Kings* 16. 9. and placed them Captives in that barren Mountainous Country, about fifty years after it was foretold by *Amos*. *z* This gives us an assurance that all here threatned should at last be executed.

6 ¶ Thus saith the LORD, For three transgressions *a* of * Gaza *b*, and for four, I will not turn away *the punishment* thereof *c*, because they || carried away captive *d* the whole captivity, to deliver *them* up to Edom *e*.

* Jer. 47. 4. 5. Zeph. 2. 4.
|| Or, *carried them away with an entire captivity.*

a *Vid. ver.* 3. *lit.* a. *b* The principal City of the Philistines, all the rest are to be understood, and here the City is named, but the Inhabitants are meant also with the City, antient and strong, the seat of the *Anakims*, conquered by *Judah*, yet lost soon after to the old inhabitants. *c* *Vid. ver.* 3. *lit.* c. *d* This refers to the inroad by the *Philistins* and *Arabians*, made upon *Judah* in the dayes of *Jehoram*, the son of *Jehoshaphat*, the violence and cruelty of which, is set forth 2 *Chron.* 21. 16, 17. about the 3115th year of the World, and this is that which is here threatned, as a sin that should be punisht. *e* The posterity of *Esau*, who were inveterate enemies to the posterity of *Jacob*, and as ill neighbours are, so were these, the worst enemies the *Jacobites* had, as appears *Ezek.* 25. 12. and *Obad.* 10. 11, 12, 13, 14. and *Psal.* 137. 7. These *Edomites* were ever ready to oppress, enslave, and tyrannize over the *Jews*, if by any means they could by force or fraud get them into their hands.

7 But I will send a fire *f* on the wall *g* of Gaza *h*, which shall devour † the palaces thereof *i*.

f *Vid. ver.* 4. *lit.* h. i. desolating judgments expresst here by fire. *g* Which was strong, and a mighty defence to the City, this onely mentioned, but all the power and strength of *Gaza*, and of whole *Palestina* is here included, and the judgment denounced is here intended against all the municipals of that people. *h* *Vid. verse* 6. *lit.* b. † *Vid. verse* 4. *lit.* l. *i* *Vid. verse* 4. *lit.* m. What is here foretold was fulfilled partly by *Cyrus*, 2 *Chron.* 25. 6, 7, 8. and partly by *Hezekiah*, 2 *Kings* 18. 8. and partly by *Sennacherib*, *Isa.* 20. 1.

8 And I will cut off the inhabitant *k* from Ashdod *l*, and him that holdeth the sceptre *m* from Ashkelon *n*, and I will turn mine hand against *o* Ekron *p*, and the remnant of the Philistines *q* shall perish *r*, saith the Lord God *s*.

k *Vid. verse* 5. *lit.* q. r. *l* *Vid. Zeph.* 2. 4. and *Zech.* 9. 5. This was one of the five Cities of the *Philistines*, and had its Roiteler. It was afterwards called *Azotus*, *Acts* 8. 40. In this City was *Dagon*'s Temple and Statue, 1 *Sam.* 5. 1, 2, 3. the like threat against *Ashdod* did *Jeremiah* denounce, *chap.* 25. 16. with 20. *m* *Vid. verse* 5. *lit.* t. *n* Another City of the *Philistines* Pentarchy, and a very strong one, of which see *Zeph.* 2. 4. and *Zech.* 9. 5. 6. which shall perish with the King, and inhabitants thereof, which (besides what *Sabacho*, *Sennacherib* or *Sargon* Kings of *Assyria* did, and besides what *Hezekiah* did against *Ashkelon*) had some accomplishment in *Nabopolassar*, and *Nebuchadnezzar*'s time, and in *Alexander* the great, to whom this City, as well as *Gaza* and *Ashdod* became subject. *p* Having destroyed these, saith the Lord, I will proceed on to *Ekron*, another of the five Cities of the *Philistines*, strong, but as the rest, cruel to *Israel*, and very sinfully Idolatrous, worshipping *Baal-Zebub*, for which this shall be destroyed also, see *Zeph.* 2. 4. and *Zech.* 9. 5. *q* What remaineth either of Cities, Towns or People, not already expresly mentioned and threatned. *r* Be cut off, and wasted utterly. *s* When all this shall be done, though perhaps ye may not know, yet know ye this, that assuredly it shall be done in its time, for the Lord hath said it.

9 ¶ Thus saith the LORD, For three transgressions of * Tyrus, and for four I will not turn away *the punishment* thereof *t*: because they delivered up the whole captivity to Edom *u*, and remembred not the † brotherly covenant *x*.

The Prophet having foretold the destruction of the *Syrians*, and the *Philistines*, for their inhumanity and barbarous cruelty against the *Jews*, he doth now in the same manner and words foretell the destruction of the *Tyrians*. *t* *Vid. ver.* 3. *lit.* 2. a. c. *u* *Vid. ver.* 6. *lit.* d. e. where these passages are already explained. *x* Which was between *Hiram* on the one part, and *David* and *Solomon* on the other part, on account whereof these *Tyrians* ought to have befriended the *Jews*, and not betrayed them, so some; others thus, The nearness of Blood between *Israel* and *Edom* should have been remembred by the *Tyrians*, and they should therefore have persuaded *Edom* to carry it, as became a Brother, and by their mediation, the *Tyrians* should have made peace between *Israel* and *Edom*, but they did not so, they took advantage of times, and made Merchandize of *Israel*, sold such as either fled for refuge from other enemies, or such as fell into the hands of the *Tyrians*, joyning with *Hazael* and *Benhadad* in their wars against *Israel*. What other sins *Tyrus* added to this between this time and *Nebuchadnezzar*'s besieging and subduing *Tyrus*, were then punisht, when after 13 years siege it was taken, of which see *Ezek.* 26. 27, and 28. *chap.* where at large *Tyrus* is spoken of.

10 But I will send a fire on the wall *y* of Tyrus, which shall devour the palaces *z* thereof.

y See *verse* 4. *lit.* h. i. and *verse* 7. *lit.* g. *z* *Vid. verse* 4. *lit.* l. m.

11 ¶ Thus saith the LORD, For three transgressions *a* of * Edom *b*, and for four, I will not turn away *the punishment* thereof *c*: because he did pursue *d* his brother *e* with the sword *f*, and did cast off † all pity *g*, and his anger *h* did tear *i* perpetually *k*, and kept his wrath for ever *l*.

a See *verse* 3. *lit.* a. *b* *Vid. verse* 5. *lit.* e. *c* See *verse* 3. *lit.* c. *d* Watch for, and laid hold on every occasion to oppress *Israel*. *e* *Jacob* and his Posterity here are meant, as is *Esau* and his Posterity; *Esau* personally considered was an enemy to the person of *Jacob*, and vow'd his ruin, forced him to fly into *Padan-Aram*, and on his return thence frighted *Jacob* too by coming out with four hundred men armed; the Posterity of *Esau* behaved themselves no whit more friendly. *f* Either joyning with the enemies, as *Psal.* 83. 5, 7, 8. and 137. 7. or setting a war on foot on their own account, as 2 *Chron.* 28. 17. against them. *g* Common humanity was by *Edom* cast off, when *Jacobs* posterity needed it, as appears by their denyal of passage, and selling to them necessaries for their relief in Travelling by their Country, *Numb.* 20. 14. to 21. nay, they arm'd against *Israel*, *verse* 20. Common pity would have forbom strangers travelling by our Coasts, how much more Brethren? The inhumanity of the *Edomites* appeared yet farther in this, that they were Chapmen to buy all the Captive *Israelites*, and to sell them to the Heathen for slaves, which is certainly the height of inhumanity; *h* Which is expresst by fiercenesse, and with vehemency, *i* as a ravenous, hungry and fierce Lyon tears the prey, to the word. *k* Though sometime this anger did intermit for want of opportunity, yet on every occasion it revived,

vived, and shewed it self again. *l* Least the fire of his wrath should extinguish, *Edom* did record, treasure up, and reserved the seeds of his displeasure, as men take up fire in ashes to blow it up into a flame, such was *Edom*'s wrath, a wrath that exceeded all bounds, as the word imports, and never ceast.

12 But * I will send a fire *m* upon Teman †, which shall devour the palaces *n* of Bozrah.

* Obad. 9. 10.

m *Vid. verse* 4. *lit.* h. i. and *ver.* 7. *lit.* f. † Metropolis of *Idumæa*, called from *Esau*'s Grandson of that name; of this see *Ezek.* 25. 13. and *Hab.* 3. 3. And this here taken Synecdochically implyeth the Inhabitants of this City, and of the whole Country which shall perish, when the Judgment here threatned shall be executed. *n* *Vid. verse* 4. *lit.* m. *o* A City bordering on *Moab* and *Idumæa*, and which sometime belonged to the one sometime to the other, as events of war determined. It may be there might be two Cities of this name, the one in *Moab*, the other in *Edom*, or *Idumæa*; however this was a very strong City, and one of the chiefest in the whole Kingdom, so that in the menace against *Bozrah* and *Teman* the strength and glory of *Edom* is threatned with an utter overthrow, as of that which is burnt up by fire.

13 ¶ Thus saith the LORD, For three transgressions of the * children of Ammon †, and for four, I will not turn away *the punishment* *p* thereof: because they have || ript up the women with child *q* of Gilead *r*, that they might enlarge their border *s*.

* Jer. 49. 1. Zeph. 2. 9.
|| Or, *divided asunder.*

p *Vid. verse* 4. *lit.* 2. a. c. † This is the fourth Kingdom threatned: A people descended from *Lot*, by his younger Daughter, of near Kin to *Israel*, and much like Neighbours, as the *Edomites*, bitter enemies to the *Jews*; vid. *Ezek.* 25. 2. *q* A most inhumane practice, yet usual in those times and places, of which mention is made 2 *Kings* 8. 12. and 15. 16. and *Hosea* 13. 16. which see: When, or in what particular place this was done, is not reported in the History of the Bible. Probably 'twas when *Hazael* harrassed *Israel*, 2 *Kings* 8. 12. with whom the *Ammonites* perhaps joined, but the thing was done, though we read not in any particular story when and where; all could not be written which was done in those Ages. *r* *Vid. Hos.* 6. 8. and *Zech.* 10. 10. Name both of City and Country about it, and very rich in excellent Spices and Balmes. *s* By destroying all that dwelt in it, and that hereafter might claim or pretend a title to it.

14 But I will kindle a fire in the wall *t* of Rabbah *u*, and it shall devour the palaces thereof *x*, with shouting in the day of battel *y*, with a tempest in the day of the whirlwind *z*.

t *Vid. verse* 4. *lit.* h. i. where the phrase is explained, as to the time when this Prophesie was fulfilled, 'twas partly when the *Assyrian* Kingdom flourisht, and partly by *Nebuchadnezzar*, as was foretold by *Ezekiel*, *chap.* 25. 1, 2, 3. *&c.* which see. *u* The chief City of the Kingdom of *Ammon*, 2 *Sam.* 11. 1. and 12. 26. which by an usual figure comprizeth all the *Ammonites*, and all their strength, wealth and glory, all which shall be devoured. *x* *Vid. verse* 4. *lit.* l. *y* A mixt and horrid noise of Trumpets, and alarms of War, with howlings of the distressed, groans of the dying, and acclamations of the Conquerours. *z* *i. e.* With irresistible force, and surprising swiftness, as the similitude imports.

15 And their king † shall go into captivity, he ||, and his princes † together, saith the LORD *.

† Or, *Milcholm*, or *Molach* the Idol of the *Ammonites*, so it signifieth, as well as King. I suppose the Prophet may intend both, their God as well as their King shall be carried captive, as was customary with Conquerours, 1 *Sam.* 5. 2. and *Isa.* 45. 2.
|| This repeats and confirms the threat, whether it refer to the Idol or the King. † Either Nobles and Ministers of State, who attend and serve the King, or the Priests and Ministers of the Idol, here both may be included, and the utter overthrow of their Affairs in Religion, and State be signified and foretold.
* This, as elsewhere doth ratifie and ensure all; it shall so be, for God hath spoken it.

CHAP. II.

1 THus saith the LORD, For three transgressions of * Moab, and for four, I will not turn away *the punishment* thereof *a*: because he *b* burnt the bones *c* of the king of Edom *d* into lime *e*.

* Jer. 48. 1. Ezek. 25. 8. Zeph. 2. 8.

a In this form the Prophet began, *chap.* 1. *verse* 4. which see. Here he doth threaten a Nation of some Kin to *Israel*, *&c.* as was *Ammon*, and almost as much an enemy; they appeared early enemies to *Israel*, and took most wicked ways to ruin *Israel*, first hired *Balaam* to curse them, *Numb.* 22. 23. when this did not succeed, he next acts a vile part, and by lewd harlots draws *Israel* to sin, *Numb.* 25. 1, 2. *&c.* that so he might do against sinful *Israel*, what could not be done against innocent *Israel*. *Moab* also was the second oppressour of *Israel*, who for their sins were delivered into the hands of *Eglon* King of *Moab*, who oppresst them eighteen years, *Judg.* 3. 14. for which, and other hostile carriages they are here threatned, yet their inhumane cruelty to *Edom*'s King is only expresst, the other hostilities to *Israel* are implyed. *b* The King of *Moab* who particularly this was, is not here, nor elsewhere mentioned, though some say 'twas *Mesha*, and refer this to 2 *Kings* 3. 4. yet 'tis not very likely that this was the King, who acted such cruelty. *c* It had been barbarous to have burnt the Flesh and Nerves of an enemy, but to make the fire so hot, and continue it so long as to burn bones into ashes, is much more barbarous. *d* This somewhat aggravates the cruelty, he was no common man, but a King, who was so used, his name, the time when 'twas done, whether 'twere some King alive or dead, and his bones dig'd up, is not mentioned, but every way 'twas barbarous, though 'twere done to bones dig'd out of the Grave, as some conjecture. *e* Or ashes, calcin'd the bones, reduced them by fire into fine dust, and (as others conjecture) used these ashes instead of lime to plaister the walls and roofs of his Palace, and this was done in hatred and contempt of the King of *Edom*.

2 But I will send a fire *f* upon Moab *g*, and it shall devour the palaces *h* of Kirioth *i*, and Moab *k* shall dye *l* with tumult *m*, with shouting *n*, *and* with the sound of the trumpet *o*.

f *Vid. chap.* 1. *verse* 4. *lit.* h. i. *g* Some think, but I know not on what ground, that there was a City of this name, and meant here, but on better reason we conclude it to be the whole Country, or by a Metonymie the people, who were the posterity of *Lot* by his elder Daughter. *h* *Vid. verse* 4. *lit.* l. m. *i* A strong and principal City of this Country, or the Cities, so the word will bear, and then the threat is against all their Cities. *k* The *Moabites*, all sorts and ranks of them. *l* Be destroyed, and perish utterly. *m* Such as Souldiers in fight or assaults make, when they carry all by force, bearing down all opposition, and slaying all opposers, with that rigour which in such cases is very usual. *n* As Conquerours shout to the end they may dishearten the enemy, and animate their fellow Souldiers. *o* This added partly to explain, and partly to confirm what the Prophet had foretold.

3 And I will cut off *p* * the judge *q* from the midst thereof *r*, and will slay all the princes *s* thereof with him *u*, saith the LORD *x*.

* Num. 24. 17.

p By the sword of the enemy. *q* The Governour, *i. e.* every one of them; the singular being put for the plural, to intimate the destruction of all of them. *r* Either of *Kirioth* the Metropolis, or of every City in which were Judges appointed to govern, and minister Justice to the people; and these should be cut off in these Cities, and in the midst of their Government. *s* Either by Birth, or by Office, or by excellent endowments, the chief among the *Moabites* people. *u* With the supreme Governour before threatned, *lit.* p. *x* Noting to us the certainty of the thing, the irrevocable sentence past upon *Moab*, its King, Princes and Judges, who being cut off, the people must needs perish, and come to nothing.

4 ¶ Thus saith the LORD, For three transgressions of Judah, and for four, I will not turn away *the punishment* thereof *y*, because they have despised *z* the law of the LORD *a*, and have not kept his commandments *b*, and their lies *c* caused them to err *d*, after the which *e* their fathers *f* have walked *g*.

y God hath in the former verses threatned the enemies of his people, for their outrages against his people; now he does threaten his people for their obstinacy in reiterated sins, *vid. chap.* 4. *verse* 3. *lit.* 2. a. c. *z* First slighted it as if no excellency were in it, and next rejected it, as if 'twere not worthy of their observance; thus they refused with an abhorrence and detestation, *a* the whole Law, partly by their immoralities and transgressions against the just commands of it, and partly by their false Worship and Idolatry: That Law which was given with so much majesty and terrour on Mount *Sinai*; from which they should not have departed either to the Right-hand, or to the Left; that Law which was perfect, holy and useful, with which no fault could be justly found. So much the greater were their sins, because committed against so clear, full, and pure a Law; *b* *i. e.* They have greatly violated, as the *Hebr.* phrase importeth, *Neh.* 9. 34. *Dan.* 9. 5, 10, 11. *c* Idols which are a lye, whether commended to them by their false Prophets, or chosen according to their own humour and phansie; all their false Superstitious and Idolatrous Worship. *d* Their Idolatry was first their errour, and this blinded them, made them more sottish and brutish, which was partly from the natural tendency of this sin, and partly from the just judgment of God, *Rom.* 1. 24. and 2 *Thes.* 2. 10. 11, 12. *e* Idols or lies. *f* First in *Ur* of the *Chaldees*, before *Abraham* was called, afterwards in *Egypt*, the Wilderness, and in the land of *Canaan* it self. *g* Successively, one Generation after another, Idolatry and Superstition, and will-worship have been old hereditary sins, and now shall be punisht.

5 But I will send a fire *h* upon Judah *i*, and it shall devour the palaces *k* of Jerusalem *l*.

h *Vid. chap.* 1. *verse* 4. *lit.* h. i. *i* In the Kingdom of the two Tribes, *Benjamin* is to be included with *Judah*, as elsewhere hath been already often observed. *k* *Vid. chap.* 1. *ver.* 4. *lit.* l. m

l The chief City of *Judah*s Kingdom, the City of God, where was the Temple of God, and where were the seats of Judicature; the Holy City, but now to be destroy'd for its sins, as well as other incorrigible Nations. Now this was fulfilled by *Nebuchadnezzar*, about 200 years after this Prophesie of *Amos*.

6 ¶ Thus saith the LORD, For three transgressions *m* of Israel *n*, and for four, I will not turn away *the punishment o* thereof: because * they *p* sold † the righteous *q* for silver *r*, and the poor *s* for a pair of shoes *t*.

* chap. 8. 5.

m Vid. chap. 1. *ver.* 3. *lit.* 2, 4. *n* The Kingdom of the Ten Tribes under the Government of *Jeroboam* the second at this time, against which the Prophet was chiefly sent, though he began with *Syria* and others, by the threats against which Nations he prepared both *Judah* and *Israel* to hearken and consider. *o Vid. chap.* 1. *ver.* 3. *lit.* c. *p* Those who by the appointment of the Law had power to heat, and decide causes between man and man; Judges and Witnesses like the corrupt Judges; † for bribes were their aim, and they would at any time sell Justice to the highest bidder. *q* The Innocent, or those who had a just and righteous cause, for the Prophet here speaks of the justness of the cause, not of the exact justice, or absolute righteousness of the person. *r* Money was the most current and prevailing commodity with these Judges, but money-worth would do the feat too, if money were out of the way. *s* When poor men went to law with poor men before these Judges, and the thing they contended for was of small value, the contenders too had light purses, and could not give a considerable bribe; *t* a very poor bribe expreft here proverbially, would sway with these Judges, who gaped still after somewhat of Gain from all.

7 That pant after the dust of the earth on the head of the poor *u*, and turn aside the way of the meek *x*: and a man, and his father, will go in unto the *same* ‖ maid *y* to profane my holy name *z*.

‖ Or, *young woman.*

u Or swallow up, as the word is most frequently turned by our Interpreters, and so perhaps more plainly is their cruelty and violence set forth, in that they make a prey of the poor who walk with dust on their heads by reason of distresses that are upon them, and without any compassion towards them greedily, and as at once swallow up and devour the poor whom by the Law of God, and the Office they bear (as Judges) they should deliver out of the hand of the oppressor. *x* Perversely, and maliciously misinterpret the Actions, Words, and Designs of the humble and meek; of the compassionate and merciful who pity the poor in these streights and dangers. *y* These corrupt Judges, and violent oppressors are also shameless Adulterers and Fornicators; they commit that lewdness which the better tutor'd Heathens abhor and forbear; a kind of incestuous pollution; the Father and Son keep the same Harlot, and go in unto her. *z* Thus they profanely dishonour me by casting off my Law, and doing that which is so shamefully undecent, and unlawful; and giving Heathens occasion to blaspheme my Name, and either think, or say, like people, like God.

8 And they lay *themselves* down *a* upon clothes laid * to pledge *b*, by every altar *c*, and they drink the wine of ‖ the condemned *in* the house of their God *d*.

* Exod. 22. 26.

‖ Or, *sweet as have fined*, or, *mulcted.*

a The *Jews* of old did not, as we, sit upright at their feasts, and meals, but in a posture of greater ease did lean, or lay on one side, so here they lay themselves down, *i. e.* put themselves in a feasting posture, *b* of which the Law had expresly said, none should detain them all night, *Deut.* 24. 12, 13. *c* Impudent sinners, who dare thus before the Altar where they suppose that God is present, bring their crying inexcusable oppressions; and feast in sacred places, on sacred viands with bloody minds and oppressive practices; and seek mercy from God when they shew no mercy to the poor. *d* To compleat their wickedness, they offer their drink offerings in Wine which they bought with the fines and pecuniary mulcts laid on the innocent and guiltless, and thus rejoyce in their violence whilest God hates robbery for a burnt-offering.

9 ¶ Yet * destroyed I *e* the Amorite *f* before them *g*, whose * height *was* like the height of the cedars *i*, and he *was* strong as the oaks *k*, yet I destroy'd *l* his fruit from above *m*, and his roots from beneath *n*.

* Num. 21. 24. Deut. 2. 31. Josh. 24. 8.

* Num. 13. 28, 32, 33.

e Whom they have ungratefully forgotten and forsaken, and set up Idols in competition with me; nay cast off my Law and Worship, and embrac'd Idolatry, worshipt Idols that never could do them good, nor destroy their Enemies, this they did after I had destroyed their Enemies. *f* The mightiest Nation of all the *Canaanites*, and therefore expresly mentioned as instance of God's great mercy, and *Israels* great ingratitude; by this Nation mention'd all the rest of *Canaanitish* Nations are to be understood. These *Amorites* dwelt beyond *Jordan*, between that and *Moab* and their Land fell by lot unto *Reuben*, *Gad*, and half Tribe of *Manasseh*. *g* The Children of *Israel* under the conduct of *Moses*, *Deut.* 2. 24, &c. and 3. 1. to *ver.* 14. at the very sight of whom these mighty men fled, for God had struck them with a terrour that they might not stand before *Israel*. *h* The *Amorites* were men of largest size, they were of the race of the Giants, *Numb.* 13. 32, 33. *i* This is a proverbial speech, and sets out the *Amorites*, exceeding ordinary men in stature as much as the Cedar exceeds ordinary trees in height. *k* Another proverbial speech denoting their great strength above the strength of other men, *l* utterly rooted them out, *m* trees propagated by Fruit are diminished, by destroying the Fruit which is the seed of them, so God cut off the children of the *Amorites*, and thereby prevented all succession. *n* This refers to the destroying the old standards, that present generation; this last clause refers to the command God gave, *Deut.* 7. 2.

10 Also I * brought you up *o* from the land of Egypt *p*, and led you *q* fourty years *r* through the wilderness *s* to possess *t* the land of the Amorite *u*.

* Exod.

o You did not rescue your selves out of the hands of your Enemies I did in meer mercy with a mighty arm save, and rescue you, and brought you out *p* where you were oppressed servants, and exposed to ruin *q* As a shepherd leads his flock, nay, miraculously conducting by the Pillar of a Cloud, and Fire, and feeding with Manna from Heaven. *r* Reckoning from their coming out of *Egypt*, *f* they passed through many Wildernesses named in Scripture according as they were then called, but all these lay so contiguous each to other, that they all made up one great Wilderness, as the many names given to parts of the Sea make us know what particular part is spoken of, but all make one Sea. *t* As an Heir possesseth that he hath an hereditary right to, *u* including all the rest of the accursed, and dispossessed Nations.

11 And I raised up *x* of your sons for prophets *y*, and of your young men *z* for Nazarites *a*. *Is it* not even thus *b*, O! ye children of Israel *c*? saith the LORD *d*.

x Gave prophetick endowments, stirred up their minds, commissioned them to prophesie, and carried them through by an undaunted courage given to them that they should not fear to set upon, or faint in attending to their office. *y* Did not employ strangers whose Affections you might with some colour of reason suspect, but your own Sons, whose affections to you and to their own Countrey are unquestionable, were sent Prophets to tell you of your sins, to foretel your dangers, and to importune you to repent of your sins, and to prevent your dangers. *z* Though that Age be generally inclin'd to please their own fancies, to walk after the sight of their Eyes, *Eccl.* 11. 9. yet did God change the mind of some of them in their youth, and inclin'd them to eminency in Religion, to be examples to others; *a* which were religious persons under vow bound to a very sober, abstemious, and holy life; either for some certain limited time, or for their whole Life; see *Numb.* 6. 1, 2, *&c.* These were not to drink any strong or intoxicating Liquors. *b* God appeals to them in this matter whether he had not done this for them, given Prophets to teach them, and *Nazarites* to be examples to them, in both which God shewed his love and care of them. *c* Apostatised *Israel*, you of the ten Tribes. *d* This added to excite them to serious pondering what is said to them.

12 But ye † gave the Nazarites wine *e* to drink, and commanded *f* the prophets *g*, saying, Prophesie not *h*.

† For whose benefit both *Nazarites* and Prophets were raised, you who should have heard their word, and imitated their Example. *e* Importun'd, urged, or it may be (as is custom of excessive drinkers) forced them to drink Wine, to violate their vow, and contemn Gods Law too, *Numb.* 6. 3, 4. *f* By this passage it appears that they were men in Authority who did this; it is not probable that mean persons who had no Authority would enjoin silence on the Prophets, *Isa.* 30. 10. *cap.* 7. 13. *Mic.* 2. 6. it is evident *Amaziah* was chief Priest in *Bethel*, and by vertue of his jurisdiction there silenceth the Prophet. *g* The true, faithful, and plain-dealing Prophets, who rebuked their sins, required them to repent, and threatned judgments if they did not repent. *h Vid. Isa.* 30. 10. *Mic.* 2. 6, 11. and *cap.* 7. 13.

13 Behold *i*, I *k* am ‖ pressed *l* under you as a cart is pressed *that* is full of sheaves *m*.

‖ Or, *I groan under you as a cart groaneth.*

i Hitherto the Lord by the Prophet had declared the sins of the Kingdom of the ten Tribes, now he is about to pronounce judgment against them; he calls for their attention, and diligent weighing what he is about to speak. *k* The Lord who have so multiplyed mercies to this people; *l* some read this passage actively, and make this the sense, I will load you with these judgments as a Cart is loaded, and you shall cry and groan under these judgments, as a Cart heavy-loaded makes a noise in its motion under such pressures. *m* Perhaps sheaves, the loading of a Harvest season, are mentioned to intimate the ripeness of their sins, and Gods reaping them, or cutting them down by his judgments, and carrying them together to be threshed by further judgments.

14 Therefore *n* the flight shall perish from the swift *o*, and the strong *p* shall not strengthen his

his force *q*, neither shall the mighty *r* deliver

Heb. his soul, † himself.

n Because they first loaded God with their sins, and now he loads them with punishments, no way of escape shall be left: *i* Not by swiftness of Foot flying from the Judgments, for their Enemies shall be swifter than they, *Isa.* 30. 16. *p* Natural strength of body shall not deliver. *q* Such, though they might do more than weaker men; yet shall not save themselves, for they shall not know how to use their strength, they shall want courage to do it; *r* the valiant, and man of greatest courage shall not be able to deliver himself, his courage shall fail.

15 Neither shall he stand *s* that handleth the bow *t*, and *he that is* swift of foot shall not deliver *himself u*, neither shall he that rideth the horse *x* deliver himself.

s Though at distance from the Enemies, yet shall not dare to keep his place. *t* Much used in the Wars of those times, and used by strong and valiant men, but now both strength and valour should fail, *Israels* bow-men. *u* This is the same, and explains that in the 14th verse *lit.* o. *x* Here the Prophet foretels that the swiftness of the Horse which some will make use of shall as little avail, nor his strength joyn'd with his speed shall deliver the Rider; Neither the strength of the Horse shall carry him through, nor his swiftness carry him away from the hand of the pursuer.

16 And *he that is* † couragious among the mighty *y*, shall flee away naked *z* in that day, ‖ saith the LORD †.

Heb. strong of hearts.

This verse is not a bare repetition of what he had said before, to confirm it, but he doth foretel an inevitable ruin to those who were the most likely to escape, and a most shameful manner of flight. *y* A description of the most famous Warriours amongst *Israel*, such as were known for valour among the mighty and valiant ones, like *David*'s Worthies, such as had the heart of a Lion. *z* Either without his clothes and furniture, or without his Weapons and Arms which were cast away to expedite his flight. ‖ When God will by the *Assyrians* under the conduct of *Tiglath-Pilnesser* first, and finally under the conduct of *Salmanesser*, straiten these sinners, and besiege them in their Cities. † All confirm'd under the seal of Heaven.

CHAP. III.

1 HEar *a* this word *b*, that the LORD hath spoken *c* against you *d*, O children of Israel *e*, against the whole family *f* which I brought up from the land of Egypt *g* saying.

a With ear, and mind, consider it well, for this is to hear indeed, *b* which is spoken, and the thing decreed too of God. *c* The Lord who did shew you greatest kindness, and whom you have repaid with greatest ingratitude, the Everlasting God, who changeth not, hath determin'd and declared his determinate purpose; *d* or to, or concerning, for if menaces are words against them, yet Advice, Exhortations, and Promises are to, and concerning those to whom they are spoken. *e* Subjects of *Jeroboam* 2d now King of the Ten Tribes. *f* And let the two Tribes consider too how far they are concern'd in the Prophets reproving for sin, calling to repent of sin, and threatning if they do not repent. *g Vid. cap.* 2. *ver.* 10. *lit.* o. p.

2 You only have I known *h* of all the families of the earth: * therefore *k* I will † punish you for all your iniquities *m*.

* Matth. 22. Luke 17. Rom. 1 Pet. 1.

† Or, *visit upon.*

h Chosen, made near to my self, adopted to be my peculiar ones, to be Sons and Daughters to me; to you only have I revealed my whole will, and given you my Law for your Rule and Direction, and my promises for your encouragement, and requir'd you have no other Gods before you. *i* This possibly may intimate Gods choosing them when they were but a small Family as in *Abraham*'s day, and when other Families were as considerable as that of *Abraham* was; the growth of which into a mighty Nation was from the favour and blessing of God performing his promises to their forefathers; and this will aggravate their Apostacy from God, which in the next words he threatens to punish. *k* Here is an ellyptick speech, for God doth not punish his peculiar people, because they are so near and dear to him, but for that being so, they had forgotten their duty and obligations to God, and had abus'd all these his mercies. *l* My hand shall punish certainly whoever are the means, and whatever is the manner, of which you shall hear more, but I will certainly visit for it *m* All your Idolatries, and sins against the precepts of the first Table, and all your injustices and sins against the second Table; all your descrings of the Law of Piety and justice; None of their works shall ever be forgotten, *Amos* 8. 7.

3 Can two walk together except they be agreed?

Here the Prophet threatens this people, that God would begin his visitations, and their punishments in his forsaking them, and doth by this interrogatory endeavour to convince them that they could not with any reason expect better from him; It could not be they should long have Gods presence with them, or that he should walk among them, and bless them while they walk so contrary to him; They could not in reason hope that there should be any friendly commerce, where was so little agreement and friendship; a retaliation they must expect from the Lord; he will forsake them who have forsaken him.

4 Will a lyon rore in the forrest when he hath no prey? will a young lyon † cry out of his den if he have taken nothing?

† Heb. gives forth his voice.

In this verse by a double similitude *Amos* certifieth the *Jews* of near, and inevitable punishment; first by similitude of a Lyon roaring at sight of his prey, which seldom escapes when the Lyon roareth against it: The Lyon usually is so nigh to his prey when he roareth, that he leapeth on it presently, and devoureth it. So here God would have sinning *Israel* know that their sins had provok'd him to wrath, and that his judgments were near at hand: Nay nearer yet, like a prey drag'd by the old Lion into the Den for the young Lyons to feed on, so was their case, their Enemies, the *Assyrians* should as certainly devour them as the young Lyons in the Den do devour the prey which is brought to them. If the departure of God from them affect them not, perhaps the fierceness of Lyon-like Enemies may affect them.

5 Can a bird *n* fall in a snare *o* upon the earth where no gin is for him *o*? shall *one* take up a snare from the earth, and have taken nothing at all *p*?

n A Sparrow properly, one kind put for all sorts. *o* These are taken by nets spread on the earth for that end, and these nets are watched by the Fowler, attending till the Birds are within the shrape, then he draws the Net over them: So here, for your sins, O *Israel*! God will spread his Net, he will as a watchful Fowler attend and keep his eye upon you, and cast the Net over you. *p* Flatter not your selves as if you should finally escape because you have so long been safe and prosperous; though the Fowler doth long wait, he will not take up the snare before all the prey, or some of it at least be taken in it, so the Lord against whom you have sinned, and who hath spread his Net for you, will certainly let it lye till you are taken in it.

6 Shall a trumpet be blown *q* in the city *r* and the people not be ‖ afraid *s*? * shall there be evil *t* in a city *u*, ‖ and the LORD *x* hath not done *y* it?

‖ Or, *run together.*

* Isa. 5. 7.

q When an alarm is sounded, by which notice is given of danger approaching, of an Enemy invading the Land. *r* Any City, but particularly in a frontier City, in which were Watchmen on the Walls and Towers to give notice of an Enemy, *Isa.* 52. 8. *Ezek.* 3. 17. and 33. 7. *s* Affected with the danger, to weigh how great 'tis, how near 'tis; whether it be best to prepare to resist it, or to fly from it, such like Affections doth the Alarm of War work in the minds of men ordinarily, and there is good reason for it. But though God hath sounded the alarm, yet brutish, stupid, and sinful *Israel*; fear not, neither consule what the best course to prevent the danger *t* of affliction and forrow, such as plague, famine, &c. *u* Or any where else. *x*. The Eternal, holy, and righteous Governour of all in Heaven and on earth. *y* Either immediately by his own hand, or mediately by the hands of those he imploys; the evil of punishment he will execute and bring upon *Israel*; he will by the hands of the *Assyrians* in due time execute.

‖ Or, *And shall not the LORD do somewhat.*

7 Surely † the LORD God will do nothing *z*, but * he revealeth *a* his secret *b* unto his servants *c* the prophets *d*.

* Gen. 6. 13. and 18. 17. Psal. 25. 14. Joh. 15. 15.

† Since that, or, for as much as, *z* Usually the Lord doth no great thing for or against his people, neither brings great Judgments upon them for sin, nor bestows great good upon them for their encouragement to duty. *a* But he foretelleth the one and the other by his prophets to his people, that they may by repentance prevent the evil threatned, and by constancy in obedience attain the good promised. *b* His purpose and determinate Counsel which would never be known aforehand if he did not reveal it. *c* Who fear the Lord, and do his Will in the midst of worst of times; they are holy men of God to whom the Lord revealeth his will. *d* By office called of God to this, and by gifts fitted for this, and by extraordinary assistance carried through this work.

8 The lion hath roared *e*, who will not fear *f*? the Lord GOD hath spoken *g*, who can but prophesie *h*.

e God hath threatned, and as a Lion roareth when near his prey; so God hath terribly threatned what is near to be done; *Amos* lived and prophesied in *Jeroboams* time about the 3150th year of the World, and these threatned judgments began to come upon *Israel*, when the conspiracies and usurpations of *Shallum*, *Menahem*, &c. filled all with blood and confusions about 3179th year of the world. *f* What wise man, who that is solicitous for his own good and safety, or that hath any affections for the good of others, will do less than reverence and

fear, and prevent by a speedy repentance. *g* This is plainly what was before figuratively set forth, God had spoken to his Prophets but dreadful things against *Israel*. *h* They dare not conceal them, *Amos* cannot but speak what he had heard. *Jer.* 1. 17. *Acts* 4. 19. and 5. 25.

9 ¶ Publish ‖ in the palaces at Ashdod *i*, and in the palaces in the land of Egypt *k*, and say, Assemble your selves *l* upon the mountains of Samaria *m*: and behold *n* the great tumules *o* in the midst thereof, and the ‖ oppressed *p* in the midst thereof *q*.

‖ Or, *oppressions.*

‖ You Prophets whom I have sent to threaten the sins of my people *Israel*, now invite strangers to come and observe what just cause I have to do what I threaten. *i* One of the principal Cities of the *Philistines*, *cap.* 1. *ver.* 8. *lit.* l. and *Zeph.* 2. 4. let those that are in the Court at *Ashdod*, and have a mind to travel a while out of their own land, let them know what strange sights they may see in their neighbour land. *k* Let the young Noble-men of *Egypt* come too, yea let as many as will come; *l* by an appointment (if it may be) let them meet together, and make their observations, and then judge between their doings and their sufferings. My Judgments and the cases of them. *m* Either the whole Kingdom of *Samaria*, or the Ten Tribes, or else it may denote the great men and Cities of *Samaria*; let *Egyptians* and *Philistines* in their Travels up and down over the Kingdom of *Israel* associate themselves with the great men, and converse in the Cities. *n* Take an exact view of all done by them and in them. *o* The seditious counsels, and rebellious conspiracies begun amongst them on the Death of *Jeroboam* 2d, and continued one after another for many years like mad men, bent on ruining one another to the undoing of all; besides all former violences of *Baasha*, *Zimri*, *Omri* and *Jehu*, who took the Kingdom out of the hands of their Masters; Those of *Shallum*, *Menahem*, *Pekah*, and *Hoshea* acted in the times *Amos* pointeth at. *p* Multitudes of oppressed ones in those times, when the Usurpers took it to be their interest to crush all they fear'd or suspected. *q* *Samaria* the chief City of the Kingdom, and in other Cities; yea, rather through the whole Kingdom of *Samaria*.

10 For they know not *r* to do right *s*, saith the LORD, who store *t* up violence *u* and ‖ robbery *x* in their palaces *y*.

‖ Or, *spoil.*

‖ Who oppress others, do it as unlearn'd Lawyers and Judges do, they are shamefully ignorant of the Law of God. *r* What is equal between man and man they will not consider, nor do they care whether it be done or not. *s* As men lay up wealth in their treasures, they fill their houses. *u* Perverting judgment, first condemning the innocent, next seising all as forfeited by Law; so they did no doubt in those times of Rebellion and usurpations, sequestrations and decimations, *&c.* were then too. *x* The true name of all their proceedings however palliated. *y* This intimates to us that the greatest among them were chief Actors herein, *vid. Zeph.* 1. 9. but as they stored up violence, they also treasured up misery and desolation too, as the *Heb.* elegantly imports.

11 Therefore *z* thus saith the Lord GOD, An adversary *a* *there shall* be even round about the land *b*: and he shall bring down thy strength from thee *c*, and thy palaces shall be spoiled *d*.

z Because of all the violence and rapine with other crying sins multiplyed against God in the midst of them. *a* The *Assyrian* with united Forces *b* on all sides shall beset thee, the whole Land shall be but as one besieged City, out of which none or so few as next to none shall escape, *c* Lay low all thy fortresses, break all thy power, kill thy valiant men, destroy thy Armies; and by force take thy strong holds. *d* Where thou laidst up thy spoils gotten by violence and oppression; there thy Enemy shall find them, and take them away as lawful plunder, and when thy riches are carried out, they shall burn the palaces themselves too.

12 Thus saith the LORD, As the shepherd † taketh out of the mouth *e* of the lion *f* two legs *g*, or a piece of an ear *h*: so shall the children of Israel *i* be taken out that dwell in Samaria *k*, in the corner of a bed *l*, and in ‖ Damascus *m* *in* a couch *n*.

† Heb. *delivereth.*

‖ Or, *on the beds feet.*

In brief, this verse foretels how few, and with what difficulty they shall escape, who are not swallowed up of the approaching Judgments, and it is elegantly expressed in the following similitude. *e* As the Shepherd doth hardly rescue a small part of a Sheep or Lamb, when the Lion hath seised and torn it. *f* The fiercest, strongest, and boldest Creature, not a Bear or Wolf, *g* which are parts the ravening Lyon less regardeth, and hast eateth. *h* Less considerable than the Legs, *i* Some of the Children of *Israel*, or some of the Ten Tribes, but the poorer, meaner, and more worthless of them *k* shall escape when *Samaria* is taken. *l* Lying in some dark corner, and on a piece of a bed as the poor do in most places. *m* The chiefest City of *Syria* taken by *Tiglath-Pilneser* much about the time when he wasted *Israel* in aid of *Ahaz* against *Rasin* and *Pekah*. *n* Some few of the poorer among them also shall escape, pitied by the Enemy when he findeth them weakly and sick upon their Couch.

13 Hear ye *o*, and testify *p* in the house of Jacob *q*, saith the Lord GOD *r*, the God of hosts *s*.

o Prophets. *p* Publickly declare, and witness, make what proof you can of this thing. *q* To the Ten Tribes as first and most nearly concerned herein, and to the two Tribes also, who as guilty of many and great sins, so are in danger of many and great judgments, and these hastning on them. *r* Assure them the message comes from the Lord God. *s* Who is Lord of all, and hath all Power in his hand, when he commands all the hosts of Creatures attend to execute his commands, so that what he threatneth, he will surely execute.

14 That in the day *t* that I shall ‖ visit the transgressions of Israel upon him *u*, I will also visit the altars *x* of Beth-el *y*, and the horns of the altar *z* shall be cut off *a*, and fall to the ground *b*.

‖ Or, *in the day that I shall visit.*

t In the appointed time, and within compass of a little time too, God will in his set time make quick work with them; *u* The many and great transgressions of the Ten Tribes, these God will as he hath foretold by his Prophets severely punish and in particular their Idolatry *x* erected unto the Calves, and on which they offered Sacrifices to those Idols by *Jeroboams* appointment at first, and by the continued commands of their Idolatrous Governours. It is possible there might be Altars to other Idols too, see 2 *Chron.* 34. 4. and *Hos.* 8. 11. and 10. *ver.* 1. which see. *y* Anciently called *Luz*, but after *Jacob* on his comfortable vision did change its name into *Bethel*, twas in the Tribe of *Benjamin*, and one of the two places *Jeroboam* first set up his Idolatrie in. *z* Whether more sacred part in their account I know not, but who fled to the Altar and laid hold on the horns of it, found them a Sanctuary 1 *Kings* 2. 28. but these now should not be safety to themselves. *a* The Altars shall be pulled down, *b* be cast out as common, and trodden under foot with contempt.

15 And I will smite *c* the * winter house *d* with the summer house *e*, and * the houses of ivory *f* shall perish *g*, and the great houses *h* shall have an end *i*, saith the LORD.

c By the greatness of the desolation it shall appear that God did smite though by the *Assyrian*; or perhaps it may refer to the Earthquake foretold two years before it came, *cap.* 1. *ver.* 1. *lit.* m. *d* Which probably was in the chief City, where the rich and great men retired in the Winter time as more for their delight than the Country horrid and cold, and stript of its Glory. *e* The houses of pleasure, where the Nobles and rich men of *Israel* spent the summer time. *f* Not built with, but beautifyed with Ivory, or the Elephants Tooth called here, and elsewhere by way of eminency the Tooth. *g* By the violence of the Enemies, these stately houses shall be ransackt first, and pull'd down next, and left in rubbish: *h* Or many, for the word includes both. The Magnificent Palaces of Princes, and the Nobles of *Israel* i shall cease for ever either be utterly wasted, or cease to be theirs whose once they were. *k* All this shall infallibly come to pass, and be fulfilled in due time.

CHAP. IV.

1 HEar *a* this word *b* ye kine of Bashan, that *are* in the mountain of Samaria *c*, which oppress the poor *e*, which crush the needy *f*, which say to their masters *g*, bring *h* and let us drink *i*.

This verse is an Introduction to all that follows in this chapter. *a* Attentively, and consider the consequences of it; weigh both what and whose it is that is spoken. *b* Prophesie, or sermon of reproof and threatning, *Vid. chap.* 3. *ver.* 1. *lit.* a, b, c, d. So *Amos* bred among Cattel, compares the mighty, proud, wanton, and oppressive Rulers of *Israel* to those full fed, strong, and wanton Beasts which in the herds did push at, hurt, and disturb the weaker Cattle. Some will by this understand the Court Ladies of *Israel* in those times; but this perhaps is too nice, though as in *Ahab's* time *Jezabel* was at Court, and a promoter of oppression and violence, so there might be in after times some like her, and perhaps these may be intended secondarily, yet surely *Amos* intends the great Men and Governours whom he calls kine of *Bashan*, a fruitful Country, of which see *Ezek.* 39. 18. and *Nah.* 1. 4. *d* In a decorum to his first allusion he calls their places of Power, Authority, and Office in the Kingdom of *Israel*, Mountains, for as those beasts grazing on Mountains grew fat, so these men by their fees, perquisites and bribes grew insolent and mischievous, *Vid. cap.* 3. *ver.* 9. *lit.* m. *e* The meaner sort of the people, the commonalty under their jurisdiction by colour of Law. *f* By force and open violence break in pieces the afflicted, who have neither power nor friend to relieve them. *g* Husbands say some, so the *Hebr.* will bear, or it may refer to some of the greatest Officers in *Israel*, who had inferior Officers under them, or the Masters of the poor. *h* Get us Commission, or bring them into our Court and Office. *i* We will get, by them to feast on, and revel in drink.

2 The Lord GOD hath sworn by his holiness *k*, that lo the dayes † shall come upon you *m*, that he *n* will take you *o* away with * hooks *p*, and your posterity *q* with fish-hooks *r*.

† Or, *behold.*

k I have often told you that God had spoken, now I assure you that the Mighty and Eternal God hath sworn the thing, and you must therefore needs conclude it sure and certain. He hath sworn by his Holiness, by himself, as he is the Holy God, and cannot lye, see *Psal.* 89. 35. † Of darkness, slaughter, famine, desolation and captivity threatned against you. *m* Oppressours that crush the poor. *n* God by the *Assyrian* Army under *Salmaneser*, nay, before that time you shall be taken, as fish are taken with the hook, during the intestine wars that are coming upon you. *o* Who now live, and hear the word of *Amos* and *Hosea*, but notwithstanding do continue to act the same violence still. *p* Or Thorns, as the *Hebr.* with which they did pierce the greater fish, before they had the skill of making Iron dares, as some observe. *q* The children of these oppressours, *r* Shall be taken as filly fish, and as easily carried away; The enemy shall with delight ensnare and destroy them.

3 And ye *s* shall go out *t* at the breaches *u*, every *cow at that which is* before her *x*, and ‖ ye shall cast *them* into the palace *y*, saith the Lord GOD.

‖ Or, *we shall cast them away the dung of the heart.*

s Kine of *Bashan*, oppressours distressed by the just hand of God, and by the violent hand of your enemy, *t* endeavour to make your escape by flight. *u* Which the besieging enemy made in your Walls, when *Samaria* is besieged. *x* It shall be an universal flight, and with great consternation, they not able to forecast where the safest, but taking which way is readyest. *y* Either cast away all the riches and ornaments of your Palaces, or the prey and bribes you had laid up there, or ye shall abandon the Palaces ye dwelt in.

4 ¶ Come to Beth-el *a* and transgress *b*, at Gilgal multiply transgression *c*; and bring your sacrifices every morning *d*, *and* your tithes after † three years *e*.

† Heb. *three years of days.*

a The known place of the *Moscholatria*, Calf-Worship. See *chap.* 3. *verse* 14. *lit.* y. *b* This clears it to be an Irony, either throwing them up to their obstinate way of sinning, giving them over as hopeless and incorrigible sinners, or deriding their trust and dependence on Idols, to which they sacrificed at *Beth-el*, see what will be the issue hereof, how you shall succeed herein. *c* *Gilgal* was a place also where much Idolatry was acted, *vid. Hos.* 4. 15. and 9. 15. and 12. 11. Since you will not be warn'd, go on, try whether God likes your Sacrifices there as well as you like them, and whether they will be a means to preserve from judgments, or sins hastening judgments on you. *d* In the same Irony God doth by *Amos* express his own displeasure, reprove their sin, and threaten it, though they imitate the Instituted Worship at *Jerusalem*, *Exod.* 29. 38, 39. *Numb.* 28. 3, 4. *e* God had *Deut.* 14. 28. commanded every third year that all the tithe of that year should be brought, and laid up in a publick Storehouse to this Law, with the same Irony doth the Prophet allude here.

5 And † * offer a sacrifice of thanksgiving with leaven *f*, and proclaim *and* publish the free-offerings *g*; for † this liketh you *h*, O ye children of Israel *i*, saith the Lord GOD *k*.

† Heb. *offer by* [illegible] *ver.* 9. 13. *so ye*

f As all the rest of your will-worship, so this also against the express Law, *Lev.* 2. 11. but yet you will persist in it, and do so at your peril, try whether it end in good to you. *g* Publickly, frequently and earnestly perswade your people to voluntary Sacrifices, in which you think to please me, but you offer them all to Idols, this your Religion is impiety. *h* As you invented it, so it pleaseth you, and you will not be reclaimed; *i* Ye Idolatrous Apostate *Israelites*, *k* for these you shall be punisht by the Lord your God.

6 ¶ And I *l* also have given you cleanness of teeth *m* in all your cities *n*, and want of bread in all your places *o*: yet have ye not returned unto me *p*, saith the LORD.

l The Lord who gave many Blessings to win you to Repentance, hath also tryed what might be done by Judgments. *m* This is a description of Famine by one effect of it, where meat fails the teeth are not fouled, as where it is eaten. *n* It was a general famine, and probably twas that 2 *Kings* 8. 1. long Famine. *o* If there were some bread, yet twas very scarce every where, this passage explains the former. *p* Yet this starving people repented not of their Idolatries, nor cast off their Idols; left not their sins of oppression and cruelty, *&c. Vid. Joel* 2. 12, 13. what you did like returning was partial and hypocritical, and not lasting.

7 And I also have withholden the rain from you *q*, when *there were* yet three months *r* to the harvest, and I caused it to rain upon one city *s*, and caused it not to rain upon another city *t*: one piece *u* was rained upon *x*, and the piece whereupon it rained not *y* withered *z*.

q Your vanities could not, and because ye did so greatly sin against me I would not give you rain, I forbad the Clouds from above, and they thus prohibited did withhold their rain as I threatned, *Deut.* 28. 23, 24. *r* At a season when your Countrey most usually had, and as then it ever did most need, rain, vid. *Joel* 2. 23. Three months drought then as twas unusual in the course of nature, so twas an extraordinary curse and punishment on them. *s* That you might see my hand in it and be instructed, I gave rain to one City. *t* And withheld rain from the next Neighbour City. *u* Nay one part of a Field the same field *x* watered and flourisht. *y* Another part dry and withered. *z* All this to convince and turn you.

8 So two *or* three *a* cities *b* wandred *c* to one city *d* to drink water; but they were not satisfied *e*: yet have ye not returned unto me, saith the LORD *f*.

a A certain for an uncertain number. *b* The places for the inhabitants by an usual Metonymie. *c* It seems to imply that they travelled at some uncertainty, as they do who wander and rove about. *d* It is not unlikely but that in the Prophets times the story might be well known and fresh in memory, though here no mention is made of these Cities. *e* Either that City they went to had not enough for them, or durst not part with it, or though they quencht their thirst, yet because they must return back to their own dry and waterless Cities, or because God withdrew his blessing they were never the better or else not much or long the better. *f* *Vid. ver.* 6. *lit.* p.

9 * I have smitten *g* you with blasting *h* and mildew *i*, ‖ when your gardens *k*, and your vineyards *l*, and your fig-trees *m*, and your olive-trees *n* increased *o* * the palmer-worm *p* devoured *q* *them*: yet have ye not returned unto me, saith the LORD *r*.

* Deut. 28. 22. Hag. 2. 17.

‖ Or, *the multitude of your gardens, &c. did the palmer-worm, &c.*

* Joel 2. 25.

g To other judgments inflicted on you I have added this also, my hand hath been heavy upon you, I have smitten. *h* The excessive heat and drought have turned your Corn into black and parched smoot or ashes. *i* A bane to Corn through too much wet, the Seasons were extreamly unkind, and all spoiled with it. *k* About your houses for convenience and pleasure. *l* Planted for your support and to enrich you, to chear your heart. *m* Which were excellent, of very great use, and profit in those Countries. *n* A principal commodity arose from their Olive-yards, all that was for delight, profit and necessary use. *o* When they were seemingly most fruitful. *p* *Vid. Joel* 1. 3. 10, 11, 12. *q* Eat up all as is the manner of that Worm. *r* *Vid. ver.* 6. *lit.* p.

10 I have sent *s* among you the pestilence *t*, after the manner of Egypt *u*: your young men have I slain *x* with the sword *y*, and † have taken away your horses *z*, and I have made the stink of your camps to come up unto your nostrils *a*: yet have you not returned unto me, saith the LORD *b*.

‖ Or, *in the way.*

† Heb. *with the captivity of your horses.*

s You have died of Plague, but I commissioned the Disease, I sent it, and it swept you away in such manner, that any observant eye might have seen the hand of God against you in it, and might have read the Commission. *t* Arrow of God, that walketh in the dark, that wasteth at noon day. *u* In which there was somewhat extraordinary, it swept away both Men and Beasts, say some, probably twas this Disease which by the stroke of the Angel seised the First-born in *Egypt*. Others interpret this with particular respect to the Death of them in going down to seek aid of *Egypt*, or in their return from *Egypt*, as if the Prophet minded them of many that died on the way to or from *Egypt*, but the phrase in the way is better rendred by our Translators after the manner. *x* God was their Enemy and slew their young men the choice of their strength and hope. *y* In War and by their neighbouring Enemies in *Jehoahaz* his time, and *Syrians* since that too, 2 *Kings* 13. 3. and 15. 16. and 19. compared. *z* Not by Murrain but by what was worse to you by the hand of those who did ride them, and these being slain the Horses were taken by the Enemy, and added to their strength, and your danger. *a* So great slaughter hath been made in your Camp that there were not sufficient to bury the slain before they stunk and offended you. *b* *Vid. verse* 6. *lit.* p.

11 I have overthrown *c* *some* of you *d* as God overthrew * Sodom and Gomorrha *e*, and * were ye as a fire brand pluckt out of the burning *f*, yet have ye not returned unto me, saith the LORD.

* Gen. 19. 24, 25. Isa. 13. 19. Jer. 49. 18. † Zech. 3. 2.

c Utterly consumed and destroyed your Houses and Goods. *d* Though it was a total consumption to those it fell on, yet twas but on some who might be warnings to others, and by which others might see how easie twas for God to destroy them all. *e* We no where else read such Fire from Heaven, yet tis possible some such judgement might fall on some of their Cities, and not be recorded; but I do rather understand it proverbially spoken, denoting most grievous and desolating Fires, or

or judgments. *f* Such of you as escaped were yet in very great danger and as Fire-brands in midst of the Fire, where you were with others burning till infinite mercy saved a remnant, and pluckt you out. *g Vid. chap.* 4. *vers.* 6. *lit.* p.

12 Therefore *h* thus will I do unto thee *i*, O Israel *h*: *and* because I will do this unto thee *l*, prepare *m* to meet thy *n* God, O Israel.

h Because none of my former methods have succeeded as in reason might have been expected i in some more terrible manner will I now proceed against thee. *k* You of the ten Tribes. And therefore my last advice to you is to consider it well, if you think well of it possibly you may see and prevent the threatned evil. *m* If you humble your selves and so return 'twill be mercy to you, but if you proudly and sinfully refuse to return, know ye that you must perish, for you can never make good your cause against God, and yet you must meet him, for he will ere he hath done with you end the controversie. *n* Who once was thy God, and whom thou still ownest for thy God, and who would yet be thine if thou repent.

13 For *o* lo, he that formeth the mountains *p*, and createth *q* the ‖ wind *r*, and declareth unto man, what *is* his thought *s*, * that maketh the morning darkness *t*, and * treadeth upon *u* the high places *x* of the earth, the LORD, *y* the God of hosts *is* his name *z*.

‖ Or, *spirit.*
* chap. 5. 8.
* Deut. 32. 13. & 33. 29.

o To move them to act for their safety, the Prophet tells them how great and dreadful God is, the most dreadfull and terrible Enemy, but the most desireable Friend. *p* When there was not a Mountain or Hill, or the least dust of either, thy God O *Israel* formed them, and it is wisdom to return to him for he can remove difficulties and pressures were they as heavy as Mountains, and so he can mend all with you quickly, and if your considences in sinful wayes were as strong as Mountains he can overthrow them, return therefore and repent. *q* Giveth being by an Almighty will. *r* Which for its instability seems of contrary nature to Mountains, which doth shake them and overturn foundations, that wind which we feel, and hear though we see it not, that makes hideous noises, and works dreadful effects. The Storms you are threatned with O *Israel*, are like the Wind, dreadful irresistable, but as the Wind raised and ruled by God, who can soon with one word lay them all asleep, return therefore to him. *s* Think not by any counsels to prevent what God determines against an impenitent and sinful nation, as his power is infinite in creating, his wisdom is infinite too and unsearchable and he can and will take sinners in their incorrigible wickednesses and punish them, be wise therefore and return to him by Repentance. *t* Can as easily turn outward prosperity into extream adversity as he can turn a glorious morning into a dark disinall and overcloaded day, so will do against you if you repent not, and can turn a cloudy morning into brightness, and misery into happiness if you Repent. *u* Can tread under foot the Idols that are worshipt on high places of the Earth, and trample on high and mighty Potentates, exalted above ordinary men as highest Hills are above lowest valleys. *x* In this lower World. *y* Who alone am the Lord the Eternal and mighty God. *z* Whose soveraign power and command all Creatures obey, and act for or against us as he willeth.

CHAP. V.

1 HEar ye this word which I take up against you *a*, *even* a lamentation *b*, O house of Israel.

a This preface you have in the same words, *chap.* 3. *ver.* 1. *lit.* a: b. c. d. and in part also *chap.* 4. *ver*, 1. *lit.* a. b. to which I now add that the person here speaking may refer to the Prophet and to the Lord who sent him, both speak this word. *b* Which is very sad and mournful to all concerned in it, woful news to the Kingdom of the Ten Tribes.

2 The virgin *c* of Israel is fallen *d*, she shall no more rise *e*: she is forsaken upon her land *f*, *there is* none to raise her up *g*.

c This name is given to her not for her purity and integrity, for she was an Adulteress, but either ironically, or because her present Riches, Glory and Beauty seemed to be that of a Virgin that had her Portion, Strength, and Honour untouch't, or else by a figure as properly may it be applyed to *Israel* as to *Babylon*, *Isa.* 47. 1. or to *Egypt*, *Jer.* 46. 11. to *Sidon*, *Isa.* 23. 12. *d* Or shall ere long fall, the thing put as done already because of the certainty of it. Or rather is already falling by civil Wars, and conspiracies which prepared way for the final ruine of *Israel*; it is possible this Sermon of the Prophet might be about the time that *Shallum*, or *Menahem* usurpt the Throne. Or else it may refer to the times of *Jehoahaz*, when that of the third verse will appear to have been fulfilled, this seems most probable. *e* Though they might by Repentance have risen again, yet the Prophet considering their obstinacy speaks of it as a thing that should never be, as eventually it proved, also for *Israel* never recovered the fall by *Salmanasser*. *f* Broken to pieces upon her own Land and so left as a broken vessel, or she shall be by home divisions first broken and afterwards carried Captive. *g* None at home among all her Princes, Councellors, and Rulers, nor any Friend among her Allies, all leave her to sink.

3 For thus saith the LORD God *h*, The city that went out *by* a thousand *i* shall leave an hundred *k*, and that which went forth *by* an hundred shall leave ten to the house *l* of Israel.

h This solemnly attesteth the certainty of the thing. *i* That sent out one thousand Souldiers as the quota they were assessed at to help against an invader. *k* Shall lose nine parts of Ten, so great shall the slaughter be which the prevailing Enemy shall make upon *Israel*, and here the Prophet useth a certain number to express an uncertain, or proverbially scarce a tenth man shall escape. *l* The Kingdom of the ten Tribes, and this perhaps may refer backward to *Jehoahaz* his time, 2 *Kings* 13. to be sure its fulfilled in the wars of *Salmanasser* and the taking *Samaria*.

4 ¶ For *m* thus saith the LORD *n* unto the house of Israel *o*, Seek *p* ye me, and ye shall live *q*.

m Or yet, truely. *n* Amidst all those threats there is still a reserve, a conditional proviso, and the Lord here does by his Prophet declare it. *o* Though Apostate both in sacred and civils, though polluted and defiled greatly, and this through many scores of years yet after all Repentance would help them. *p* Enquire for my Law and repent of your despising it, obey it in all things for future, enquire diligently what promises I have made and wait for them, believe, obey, and repent for this is to seek the Lord, when a people have turned from the Lord, as you have done O house of *Israel*. *q* It shall be well with you, your Persons, Families, and the whole Kingdom shall prosper as the *Heb.* phrase importeth.

5 But seek not * Beth-el *r*, nor enter into Gilgal *s*, and passe not to Beersheba *t*: for Gilgal *u* shall surely go into captivity *x* and Beth-el shall come to nought *z*.

* chap. 4.

r Consult not, worship not, depend not on the Idol Calf at *Bethel*, or seek not God at *Bethel* but at *Jerusalem* where he will be found; cast off Idolatry, return to the true God and to his instituted Worship, so shall ye live. *s* A City of great Idolatry, a place where God will not be sought nor found by you, *Vid. Hos.* 4. 15. and 9. 15. and 12. 11. where it is more fully explained. *t* Though God of old did, *Gen.* 26. 24. appear there to *Isaac*, though *Abraham* dwelt there, *Gen.* 21. 31, 32, 33. and *Jacob* sacrificed there with acceptance, *Gen.* 46. 1, 2, 3. yet now God appointeth *Jerusalem* and the Temple the onely places of his solemn worship, and of your seeking him. *u* The Inhabitants of *Gilgal*, for the place could not go into Captivity, it is a Metonymie, the place put for the people. *x Salmanasser* and his *Assyrians* shall certainly carry them away Captives. *y* Both City and People. *z* Shall be vanity and disappointment to all that trust to the Idols of it.

6 Seek the LORD, and ye shall live *a*, lest *b* he break out like fire *c* in the house of Joseph *d*, and devour *it e*, and *there be* none to quench *it* in Bethel *f*.

a The Prophet repeateth his Exhortation to Repentance with the repeated promise of a good issue hereon, *vid. ver.* 4. *lit.* p. q. *b* This is a new argument to perswade with them to do their duty, for unless they do it Gods judgments will break out upon them. *c* Suddenly with strength, and prevalence, as the *Heb.* word here rendred, *break forth*, importeth. *d* The Kingdom of the Ten Tribes, the chief whereof was *Ephraim*, who was the younger Son of *Joseph*, and the first erector of this Kingdom was at *Ephraimite*, 1 *King.* 11. 26. *e* Utterly consume it as Fire useth to do, where it gets head and prevaileth. *f* If once this Fire break out from God all your Idols in *Bethel* shall not be able to quench it, no tears from your eyes there shed, no blood of sacrifice there offered shall quench it.

7 Ye *g* who * turn judgment *h* to wormwood *i*, and leave off *k* righteousness in the earth *l*.

* chap. 5.

g Rulers and Judges. *h* The righteous sentence of the Law, the equity of it which is sweet and pleasing to just men, and safe for all. *i* Proverbially understood bitterness, grief, injustice and oppression. *k* Make to cease in your Courts of Judicature and tread it under foot. *l* Or among men, in the Land, the latter part of this verse explains the former.

8 *Seek m him* that maketh the * seven stars *n* and Orion *o*, and turneth the shadow of death into the morning *p*, and maketh the day dark with night *q*, that * calleth for the waters of the sea *r*, and poureth them out upon the face of the earth *s*, the LORD *u* his name *t*.

* Job 9. 9. & 38. 31.
* chap. 9. 6.

m Tho this be not in the *Hebrew* 'tis well supplyed by our interpreters. *n* A famous Constellation, and whose rising about *September* was usually accompanied with Rains and sweet showers, which as *chap.* 4. *ver.* 7. had been withholden, whence want of Water and Bread, now the Prophet adviseth to seek the Lord who can give them Rain and corn, by the kindly influences of that watry constellation, which as he made so he guides and manageth

manageth. This I take to be the most natural meaning of the place. *o* Which arising about *November* brings usually Cold, Rains and Frosts intermixt with much uncertainty, but very seasonable for the Earth, to make it fruitful, this mentioned to perswade these people to repent, who were afflicted with such barrennesses and unfruitfulness as brought famine with it. *p* Proverbially, that turneth greatest adversity (which is here called shadow of death) into as great prosperity, here called the Morning, *Psalm* 23. 4. *q* Metaphorically this expresseth a change of prosperity into adversity; ye house of *Israel* think well of it, you are in a dangerous state advised to seek him, who can turn your Morning into Night, or your Night into Morning; who can on a sudden remove all evil from you, and bring all good upon you; seek him therefore, and seek not Idols. *r* Either to raise them to terrible swellings and rage, or rather calls up waters out of the Sea, by commanding the vapour to ascend, which he turneth into rain; *s* and then poureth out from the Clouds to make the Earth fruitful. *t* He only is God and the Lord, who doth thus seek him.

9 That strengtheneth the † spoiled *u* against the strong *x*, so that the spoiled *y* shall come against the fortress *z*.

† Heb. שד.

u You have been exceedingly weakened and spoiled by your enemies; yet return, repent, seek God, for he can renew your strength, that you shall spoil your spoilers who are strong. *x* The mighty, victorious and insolent. *y* Those that had lost their strength, and were as conquered. *z* Shall rally, re-embody and form a siege against their besiegers, so God whom you should serve, will soon turn all from dark and dismal into light, and pleasing unto you, and yours; in your Apostacy all will be misery and darkness, but in your return all shall be well and prosperous with you.

10 They *a* hate him that rebuketh *b* in the gate *c*, and they abhor him that speaketh uprightly *d*.

a Either this is the Prophets complaint of them without farther expecting their complyance with his advice, or he foretels what they will do, Judges and people. *b* They both hate them that rebuke; Judges hate the Prophets, who rebuke corrupt Judges, and the people hate impartial Judges, if any such be among them; *c* Where Judges sate, and where the Prophets did many times deliver their message. *d* They cannot brook any one that deals plainly and honestly with them, whether Judge, Prophet or private person.

11 Forasmuch therefore as your treading *e is* upon the poor *f*, and ye take from him *g* burdens of wheat *h*; * ye have built houses *i* of hewen stone *k*, but ye shall not dwell in them *l*: ye have planted † pleasant vineyards *m*, but ye shall not drink wine of them *n*.

* Ph. 1. 13.
† Heb. חמדות. delight.

e Their oppression was more then ordinarily proud and tyrannous, expresst here by treading. It was very heavy on the poor, an effect of fraud, and executed with tyrannical insolence, as the word, and its Paraphrase imports. *f* Who have not power to withstand your violence, nor money to buy your friendship. *g* Receive when offered, and ye force them to offer, yea extort from the poor. *h* Great quantities of best Wheat, on which the poor should live, either making bread of it to feed them, or else making money of it to serve other occasions. It is not said what burthen, but probably as much as the poor man was able to carry. *i* Perhaps these corrupt Judges had built for their children; so one greedy and ravenous Judge might build as many houses as he had Sons, or these Judges being many had built many houses. *k* Intimating the greatness, beauty and strength of them, and they flatter themselves, that they and their posterity shall long dwell at ease, and multiply in these goodly houses. *l* You by oppression build, but God will by his just hand, and by the *Assyrians* violence, turn you out of those houses, and make you captives in a land where your enemies please to carry you, you shall find that *Deut.* 28. 30. fulfilled on you, *m* Most desireable for scituation, for fruitfulness, for sweetness and goodness of the Grape; every way delightful. *n* Either they shall not bear, or the enemy shall devour, or you shall be carried away into captivity. The threat *Deut.* 28. 39. shall be executed:

12 For *o* I *p* know *q* your manifold transgressions *r*, * and your mighty *s* sins: they afflict *t* the just *u*, they take a ‖ bribe *x*, and they turn aside the poor in the gate *y*, *from their right* *z*.

* Job 35. 6. & 36. 17.
‖ Or, a gift.

o Wonder not at the threatned severity, as if 'twere too rigorous; it is but proportioned to your sins. *p* The Lord whom you provoke, who have threatned you, *q* clearly, fully, and in all the circumstances of them, what moves you to do so, what pretences of Law you make, all your evasions are vain and foolish. *r* The increased number of your sins, and the greatness of them too, as the word importeth. *s* Which mightily wrong, and break the poor and needy. *t* Besiege, or with hostile minds watch against, and gladly take any occasion to wrong, and grieve the just. *u* Not absolutely and sinlesly just, but such as are comparatively just, or those whose cause is just, or those that live with regard to all the commands of God, and follow Righteousness: It was the mighty sin of the corrupt Rulers in *Samaria* and *Israel* at that day, that they were enemies to all righteousness. *x* In civil causes bribes carried it, *vid. chap.* 2. *vers* 6. *lit.* p. † q. r. t. u. here bribes set criminals free, a ransom, as the word *Hebr.* buyes off the punishment appointed by the Law against Murtherers, Adulterers, *&c.* *y* The poor, who appear in their Courts for Justice, they turn them away, or delay to hear, or hear and judge unjustly, and so send them away wrong'd and crying. *z* These words fully express the Prophets meaning, and are therefore well supply'd in our Version.

13 Therefore *a* the * prudent *b* shall keep silence *c* in that time, for it *is* an evil time *d*.

* chap. 5. 12.

a Because that men are so universally impatient of hearing reproof, and yet their sins so much abound, and so much deserve reproof; since they will sooner turn against the speaker, then turn from the sin spoken against. *b* The wise men, Prophets say some, but I rather think other private men are here meant, whose private capacity alloweth them to keep silence, when others must speak, *c* Be forced to it, (say some) they shall be silenced; this true, but rather here is a voluntary, chosen silence toward vile corrupters of Law and Justice, who will nothing mend though reproved, or a silence before God, owning his Justice in punishing such sinners. *d* Both for the sinfulness of it, which provoketh God to wrath, and for the sorrowes, troubles, wars and captivity of this people, by the *Assyrians*.

14 Seek good *e* and not evil *f*, that ye may live *g*: and so the LORD the God of hosts shall be with you *h*, as ye have spoken *i*.

e Turn to the law of God, study it, that ye may do the good it requireth in works of Piety, Justice and Charity. *f* You have devised evil, and done it in works of impiety, injustice and cruelty. Or this may be the same with *verse* 4. 5. 6. which see. *g Vid. verse* 4. *lit.* q. *h* The Eternal Glorious God, who is Lord of all, and can help you, having all the Hosts of Heaven and Earth at his disposal; He will be with you to bless and save you yet, notwithstanding all your former sins. *i* You have boasted his being with you, you think he is bound to be with you, and own you, so he will indeed, but 'tis if you repent, cease from Idols and violence.

15 * Hate *k* the evil *l*, and love the good *m*, and establish judgment in the gate *n*: it * may be that the LORD God of hosts will be gracious *o* unto the remnant *p* of Joseph *q*.

* Psal. 34. 14. and 97. 10. Rom. 12. 9.
* Exod. 32. 30. Joel 2. 14.

k Slight dislikes will do little in this case, you Rulers and Judges must heartily hate, and shew that you hate, *l* both wayes, doings, contrivers and abettors of the evil among the people, and your selves. *m* Countenend, encourage, defend and reward all good in others, and do it your selves, let your heart be toward good things, and good men. *n* By this its evident the Prophet speaks to Governours and Judges among them, what the import of the phrase is see, *verse* 10. *lit.* b. c. and *verse* 12. *lit.* y. Set up honest and upright Judges in every Gate, where Judges did sit in those dayes. *o* Possibly he will forgive, or abate, or respite the evil dayes, possibly he may give you his gracious presence, and yet save, *p* what the invasions of enemies, or the Civil Wars have spared, and lest *q* in *Samaria* and *Israel*, the ten Tribes, *Vid. chap.* 5. *verse* 6. *lit.* d.

16 Therefore *r* the LORD the God of hosts, the Lord saith thus *s*, *wailing t* shall be in all streets *u*, and they shall say in all the high-ways *x*, Alas, Alas: and they shall call the husbandman to mourning *y*, and such as are skilful of lamentation *z*, to wailing.

r The Prophet foreseeing their obstinacy in their sins, and their refusing to obey his Counsel from the Lord, doth proceed to denounce Judgment against them. *s* That there might be no doubt made of the truth of the Prophets words, he doth in most solemn manner attest it to be from the Lord, and that he might awake them to Repentance and Humiliation, he proclaims the majesty and power of God who calls them to it. *t* Lamentations uttered in words and gestures, *Eccl.* 12. 5. *Jer.* 4. 8. *Ezech.* 12. 10. shall every where be seen and heard in the broad streets of your Cities, as when the *Assyrians* prevail'd and cut off the Forces of *Israel*, besieged and took their strong holds. *u* Of great Towns or Cities. *x* Abroad in the Country, and on the road all shall cry out as undone, dispirited and hopeless men, Alas! alas! *y* This sort of men are little used to such Ceremonies of mourning, but now such shall their state be, that they shall be called upon; Leave your toil, betake your selves to publick mourning. *z* And to make all sound doleful, call in those whose art lyeth in acting the part of mourners, and can move hardest hearts to lament and bewail. See these *Jer.* 9. 17, 18. and *Mat.* 9. 23.

17 And in all vineyards *a shall be* wailing, for * I will pass through thee *b*, saith the LORD.

* Exod. 12. 12.

a In these places was usually the greatest jollity, and they gather'd their Vintage with joy, but now 'tis quite contrary, either Vines are blasted, or eaten up, or destroy'd of the enemy.

b As

b As an incensed God punishing all, every where, who have sinned against him, and therefore every place now shall be full of sorrow, because every place hath been full of sin.

18 * Wo unto you that desire *c* the day of the LORD *d*; to what end *e* *is* it for you? the day of the LORD *is* darkness *f*, and not light *g*.

* Isa. 5. 19. Jer. 17. 15. and 30. 7. 2 Pet. 3. 4.

c Scoffingly, or not believing any such day would come, the Prophets had long threatned such a day, but these scoffers thought no such thing could overtake them, and if it did they would know the worst of it, alter their course they will not, whatever comes on it, and they are confident the Prophets fright them with bug-bears, but wo to such scoffers. *d* *Vid.* Joel 1. 15. and 2. 2. and *Zeph.* 1. 15. *e* What do you think to get by it? What good can you expect when darkest calamities overwhelm you? *f* All adversity most black and doleful, therefore called in the abstract darkness. *g* No joy, hope or comfort in it.

19 * As if a man did flee from a lyon, and a bear met him *h*; or went into the house *i*, and leaned his hand on the wall *k*, and a serpent bit him *l*.

* Jer. 48. 44.

h Here Proverbially is expresst the continuance and succession of evils one after another; it will be a long calamity when your civil dissensions waste you first, next Gods Armies of Locusts and Palmer-worms, and the *Assyrians* too, until all ends in final Captivity; you may escape one, but shall fall into another calamity, and worse then that you escaped; abroad your miseries shall be like a Lyon or Bear. *i* At home you may hope for safety from such open dangers, but there other kind of mischief shall meet you. *k* Weary and faint shall think to ease and support himself. *l* Whose biting insuseth a deadly poyson, which suddenly corrupts the whole mass of blood, and kills the man. If Conspirators at home be Lyons, the *Assyrians* will be as Bears to you.

20 *Shall* not the day of the LORD *be* darkness, and not light? even very dark, and no brightness in it *m*?

m All these things considered, ye secure, profane and Atheistical scoffers, speak your selves, will not that day be as dark as I have described, and as little to your comfort?

21 ¶ I * hate *n*, I despise *o* your feast-days *p*, and I will not ‖ smell *q* in your solemn assemblies *r*.

* Jer. 6. 20. ‖ Or, *smell your holy days.*

n Impure and unholy they are, whatever they seem to be, and therefore the Lord hateth them, they are abomination to him, *Prov.* 15. 8. and *Isa.* 1. 13, 14. *o* Worthless and contemptible they are, and as such God rejecteth them, *Isa.* 1. 10, 11, 12. *&c.* There is no goodness that I should value in them, there is all that vileness in them which attends deep hypocrisie, for which I do hate them. *p* The Apostate *Israelites* imitated the *Jews* in many things, amongst which they retained their Festivals, in which they multiplyed their Ceremonial Sacrifices, and yet God owns them not as His, but brands them with this, they are yours, therefore unwarrantable, will-worship, and displeasing to God. *q* A savour of rest or delight, I will not accept and be pleased with, *Gen.* 8. 21. *r* Appointed, as you think, on very weighty reasons, and by sufficient Authority, and Celebrated with rich Sacrifices, in mighty crowds, and in excellent order, all is yours, not mine.

22 Though ye *s* offer me burnt-offerings *t*, and your meat-offerings *u*, I will not accept *them x*: neither will I regard the ‖ peace-offerings *y* of your fat beasts *z*.

‖ Or, *thankofferings.*

s That have departed from my Temple, Law and Institutions, you of the ten Tribes. *t* Which was wholly burnt on the Altar; no part due to any but God; of this these Hypocrites had a high esteem, *Micah* 6. 6. because they accounted it an entire gift to God. *u* To your burnt-offering add the other, your meat-offering also, as *Lev.* 2. 1, 2. *Numb.* 6. 17. Vid. *Joel* 1. 13. and 2. 14. *x* It may be a Meiosis, I will as *ver.* 21. hate them. *y* Your Thank-offerings too, of which *Lev.* 6. 12. and 7. 15 your praises for your prosperity is no better pleasing neither. *z* In these Peace-offerings, though you bring the best, the fatteſt, yet you bring nothing but a beast, for you leave your hearts with your sins, and you have no warrant from God to do this, nay, you are prohibited, for you are to offer only at *Jerusalem*, and at the Temple.

23 Take thou away from me the noise *a* of thy songs *b*, for I will not hear *c* the melody of thy viols *e*.

a By way of contempt and loathing, God calls their songs noise, how harmonious, delightful and ravishing soever they might be to their ears, they were not pleasing unto God. *b* Used in their Sacrifices, and their solemn Feasts, herein they imitated Temple-Worship, but all was unpleasing to the Lord. *c* This is not to be taken absolutely, for God heard the noise, but 'tis taken in a qualified sence, he did not hear with delight and acceptance. *d* The pleasing harmony, the sweet concents. *e* This one kind of Musical instrument put for all the rest, in a word, your Hypocrisie, Idolatry and Injustice spoils all your services, and makes God weary of you and them.

24 But *f* let judgment *g* † run down as waters *h*, and righteousness *i* as a mighty stream *k*.

† Heb. *as.*

f And *Hebr.* *g* Some interpret this of Pænal Judgment, by God threatned against these Hypocrites, but 'tis better understood of Justice to be administred by Rulers, whose office was to determine between party and party. *h* Freely, constantly, speedily, and for common benefit of all, as waters run. *i* Equity, relieving Justice, the want of which hath been notorious among you. *k* Which bears down all that opposeth it, be hindered by none from doing every one right, do this and you may yet be accepted.

25 * Have ye *l* offered *m* unto me *n* sacrifices *o*, and offerings *p* in the wilderness fourty years *q*, O house of Israel *r*?

* Acts. 7.

l Their Fathers and they, though at so great distance of time are one people, and so the Prophet considers them in this place. *m* Did you not frequently omit to offer, and yet were not reproved or plagued for the omission, when your frequent removes, and many other difficulties made it unpracticable, so little is Sacrifice with your God! and yet when you did offer, *n* was it to me only, or did you not sacrifice to Idols and false Gods, and provoked me? Will worship and Idolatry have been hereditary diseases in your Generations; and it is well known too, that these Idolaters fell in the Wilderness, and are made admonitions to you. *o* Of beasts slain, as the word properly speaks. *p* *Minchah* in general is any gift or present made, but particularly here it is a gift or present of fine flower, Oyl and Frankincense unto God with the Sacrifice. *q* It was a broken number of years in exact account, that is 38 *Ann.* and 11 Moneths, but as is common in such cases, the full and round number is taken, and so the account runs here, and in *Acts* 7. 42. fourty years. *r* You of the ten Tribes.

26 But ye *s* have born *t* the ‖ tabernacle *u* of your Moloch *x* and Chiun *y*, your images *z*, the star of your God *a*, which ye made to your selves *b*.

‖ Or, *tents.*

s The Idolatrous Children of Idolatrous Fathers. *t* Carried along with you in the Wilderness; *u* Or little Chappel, or shrine, or Canopy in which the Image of their Idol was placed. Though others conjecture this to be the proper name of an Idol, I conjecture 'tis the name of the Portable Temple or Chappel in which the supposed Deity was placed. *x* The great Idol of the *Ammonites*, as *Jupiter* was of the *Greeks* and *Romans*; Some antient King among them, who was a famous Founder, or Raiser, and Benefactour to their Nation, though we know not who this was. *y* Perhaps if we understand the whole apparatus, or florehouse of their Images, we shall not err. Their grand Idol was *Moloch*, whose Image they kept, and carried about in a Sacellum, or Consecrated portable Chappel, and with him the rest of their petite Deities, in their Images placed orderly, as they fancied, about their great Deity; others will have *Chiun* to be *Saturn*. *z* What ere these were 'tis plain God accounts them their Inventions, and their Gods. *a* What Star this was we need not enquire, the Idolaters appropriated the Stars to their Gods, and probably did in the roof of their Gods Tabernacles, frame the Star over the Image of their God, or the Star your God, or which you worship. *b* All which Deities you have found out and established to your selves.

27 Therefore *c* will I cause you to go into captivity *d* beyond Damascus *e*, saith the LORD, whose name *is* the God of hosts.

c For all your Idolatry and other sins in which you have obstinately continued, *d* you shall certainly be subdued and captivated, and this shall be done, so that my hand shall appear evidently in it. *e* Into *Assyria*, and into parts beyond *Damascus*, but 'tis not certain into what corners of the World they were sent; but probably to those parts that lay about the *Caspian* Sea; more remote from their own Country, then ever to hope they may get back again: Or thus, you shall be carried into a Captivity more grievous, by *Salmanasser*, then was the captivity of those whom *Tiglath Pilneser* led captive when he slew *Rezin*, took *Damascus*, and wasted *Israel* in the dayes of *Pekah*, when some *Israelites* were carried Captives, but this shall be a more grievous Captivity.

CHAP. VI.

1 WO *a* * to them *that* ‖ *are* at ease *b* in Zion *c*, and trust in the mountain of Samaria *d*, *which e are* named * ‖ chief of the nations *f*, to whom the house of Israel *g* came *g*.

* Take heed. ‖ Or, *are.* * Exod. 24. 9. ‖ Or, *princes.*

a This comprises many and great sorrows, all that God intends against these sinners. *b* Who live in abundance, eat, drink, sleep, and are secure, that think too morrow shall be as this day, and neither fear nor believe the threatned judgments of God. *c* By a Synecdoche put for the Kingdom of the two Tribes, and principally the inhabitants of *Jerusalem* and *Zion*, the Ten Tribes were hitherto threatned, now the Prophet warns the Two Tribes. *d* Wo to them also who rely upon

upon the Strength, Wealth, and Policy of the King, Princes, Cities, and Kingdom of *Samaria* or *Israel*. *e* Which two Cities, and Kingdom of *Samaria*. *f* Accounted Chief Cities among the known Cities of that part of the World. Others refer this passage to the Nobles, Wisemen, and great men of each place, men that were heads among their own people. *g* To which places all *Israel* had recourse, to the two Tribes went up to *Zion*, the Ten Tribes went to *Samaria*, or to whom *i. e.* to which Nobles and Rulers the People of each Kingdom did go on all occasions for Judgment, Counsel or Refuge.

2 * Pass † ye unto Calneh *h*, and see *i*: and from thence go ye unto Hemath *k* the great: then go down to Gath *l* of the Philistines: *be they* better than these kingdoms? or their border greater than your border *m*?

Gen. 10. 8.

† Run over the History of that Great, and antient City, as go to *Shilo*, *Jer.* 7. 12. *h* Built by *Nimrod*, *Gen.* 10. 10. and after a long growth to Power, Wealth and Security, through near 1300 years was at last ruin'd, as is probable in the Civil Wars which ended in the utter ruin of *Sardanapalus* by *Arbaces*, and *Phul-Belochus*, Grandfather to *Salmanasser* who Captivated *Israel*, the story of which, fresh in the days of *Amos*, is thus referr'd unto for warning to *Israel*. *i* Consider well what befel that City built on *Euphrates*, Rich, Delightful, and, as you, full of Sin. *k* Head of the *Syrian* Kingdom, lately overthrown by *Tiglath-Pilneser*, and very fresh instance of Gods just indignation against secure sinners, and a very fit warning to *Israel*. *l* The chief City of the *Philistines* a few years before wasted by the Armes and Cruelty of *Hazael*, 2 *King.* 12. 17. by these Examples learn to amend your wayes or expect to perish in them. *m* The reading this passage interrogatively renders it darker than if twere read assertively, yet they were better, *i. e.* greater than these Kingdoms of *Israel* and *Judah*, and their borders, *i. e.* the bounds of those Kingdomes, greater than these of *Israel* and *Judah*. But if you retain our Version, it will amount to this; are they. *i. e.* *Israel* and *Judah*, better, more just, thankful and merciful than these Kingdoms that they should hope to escape? or is the border of these two Kingdoms greater that they should hope to stand by power?

Amp. 5. 12. Exclamation. Isa. 24. 2.

3 Ye *n* that put far away the * evil day *o*, and cause the ‖ seat *p* of violence to come near *q*.

‖ Or, *to cause the seat of violence to come near.*

n Wo to you that flatter your selves that the day of darkness and misery foretold is far off, as *Ezek.* 12. 27. which see. These were great ones too, that the Prophet here threatneth, who thus postpon'd the day of *Israel* and *Judahs* Calamities. *o* Not as if it should be a short calamity, as a day, but it speaks the determinate fixed time, and the haste wherewith the Execution shall be made. *p* The Throne, or Judgment-Seat which should relieve the oppressed, condemn the wicked, and acquit the Innocent, this is made a seat of violence where unjust Judges condemn the just, and take Bribes. *q* Thus you draw the judgments of God on your selves, by acting violence against the poor, and contemning the Threats of the Prophets.

4 That lie *r* upon beds of Ivory *s*, and ‖ stretch themselves upon their couches *t*, and eat *u* the lambs out of the flock *x*, and the calves *y* out of the midst of the stall *z*.

‖ Or, *lie and stretch themselves upon their couches.*

r The wo is to be added to them that either out of Lazinesse or Luxury, and to please the flesh lay themselves to rest *s* on beautiful rich Beds, bought with the gain of Bribes and Oppression. *t* This somewhat explains the former; they did extremely indulge their Pride and Luxury, and on Beds or Couches laid themselves to Feast, when God called them to mourn and weep. *u* With excess, as *Mat.* 24. 37, 38. and *Luke*, 12. 19, 20. *x* The very best in all their Flock, and probably they chose them out first, before they set out Lambs for Sacrifices, or else these Gluttonous Judges and Rulers eat the best Lambs, not of their own, but out of poor oppressed mens Flocks. *y* Those that were fatteſt too. *z* Kept on purpose to make them most delicious and nourishing meat.

Isa. 5. 12. Or, *quaver.*

5 * That ‖ chant *a* to the sound of the viol *b*, *and* invent to themselves instruments of musick *c*, like David *d*.

‖ Or, *sing.*

a Wo to them that in a time of deepest Mourning, do entertain themselves with Songs, and with greatest skill sing to their Musical Instruments as if they had no greater thing to mind. *b* Or Lute or Guitern, one kind put for every one used in their Feastings at this time of *Amos*. *c* Not content with known, old-fashion'd Musick, they find out new Instruments, New Songs and Tunes. *d* In imitation of *David*, as they profanely pretend, or else emulating his skill, and preferring their own Feast Songs and Musick, before his Temple Musick and Songs. We may imagine what Songs such ungodly, cruel, voluptuous men would sing, and what Tunes they would set too, on such occasions, *viz.* loose, profane and impure enough.

Ps. 5. 9. Or, *in bowels of.*

6 That *e* drink ‖ wine in bowles *f*, and anoint themselves with the chief ointments *g*, but they are not grieved for the † affliction of Joseph *h*.

‖ Heb. *wine.* † Heb. *breach.*

e The Prophet continues the wo still to these Riotous Feasters; the jovial, banquetting, dancing, and singing Judges. *f* Not in little Vessels, not in moderate glasses, or cups as beseemed sober men, but in great Vessels, called Bowls, and it is likely they drank these filled as full as they could hold too, and in deligh to drink each other down. *g* In those hot Countreys this anointing was needful to refresh and strengthen the Limbs and 'twas much used. But here the effeminate use of it, at such a time, and by such men, at Feasts is condemned as a great excess, and provoking sin which God will punish. *h* Nothing affected with or troubled for the publick calamities of their Countrey, though they were sore ones brought on them by the *Syrians*, and by their own divisions and civil Wars, both Kingdoms of *Judah* and *Israel* were in a very low afflicted state, but these Rulers and Grandees live, feast, sing and dance, as if no sad occasion called for other Carriage.

7 Therefore *i* now shall they go captive *k* with the first that go captive *l*, and the banquet *m* of them that stretched themselves *n* shall be removed *o*.

i For this sin of unseasonable Feasting added to all former sins; much like that, *Isa.* 22. 14. *k* Who ruled others, and whose Character you have *ver.* 1, 2, 3, *&c.* who put far from them the evil day, *&c.* these shall certainly be carried Capive. *l* And as they deserve by their sins, so shall they be carried away the first of any, Gods hand in punishing them shall be as eminent as their hand was in sinning. *m* The Feastings of voluptuous ones shall cease. *n* Vid. *ver.* 4. *lit.* *o* God will send the *Assyrians* to take away the Banquet, and to bring in a Bill, a reckoning, for these secure sinners, who shall be removed too as well as their Banquet is, they shall go into Captivity, and there in sorrows dearly pay for all their luxury, inhumanity and security.

8 * The Lord GOD hath sworn by himself *p* * Jer. 51. 14.
saith the LORD the God of hosts *q*, I abhor *r* Heb. 6. 13, 17.
the excellency of Jacob *s*, and hate his palaces *t*:
therefore will I deliver up the city *u*, with † Heb. *the fulness thereof.*
all that is therein *x*.

p The secure, incredulous and Atheistical among the Judges of *Israel*, are here spoken to, especially, and the Prophet assures them that God had sworn by himself that they should be punished, and in the manner he had foretold. *q* God assureth his Prophet, that the Prophet might attest it to his Hearers. *r* I look with detestation, and remember with loathing. *s* All that the seed of *Jacob* accounts a glory and excellency to them, and in which they do put their trust, all their external privileges and ceremonious Worship. *t* In which violence is stored up, in which luxury abounds. *u* *Jerusalem*, *Samaria* and all the other Cities. *x* Both Persons and things. *Assyria* first shall sweep away all out of *Israel* and *Samaria* and *Babylonians* next shall carry away *Judah*, *Jerusalem* and all in it.

9 And it shall come to pass *y*, if there remain *z* ten men in one house *a*, that they shall die *b*.

y The thing is decreed, and shall take effect. *z* Or escape the Enemies Sword, or the famine of *Samaria* besieged three years. *a* Many men for 'tis a certain number expresst, though in uncertain be understood. *b* Either of Pestilence or by some other stroke of Gods hand, though they escape a while they shall not finally escape, 2 *King.* 17. 5.

10 And a mans uncle *c* shall take him up *d*, and he that burneth him *e*, to bring out the bones out of the house *f*, and shall say *g* unto him that *is* by the sides of the house *h*, *Is there* yet *any* with thee *i*? and he shall say *k*, No: then shall he say *l*, * Hold thy tongue *m*; for ‖ we may not make mention of the name of the LORD.

* chap. 5. 13. and 8. 3. ‖ Or, *they will not*, or, *have not.*

c Or some near Kinsman. *d* Instead of those Mercenaries who were wont to do this, and were paid for it, but now none of these to be had, the next to the dead must as well as he is able take him up on his shoulders, and carry him, *i. e.* the last of the Ten, the other nine being dead. *e* Though the *Jews* mostly buried yet in some cases they burned the dead bodies as in this of wasting Pestilence when they could not carry them out either for fear of infecting others or for want of help. *f* All that remain'd. The flesh of the dead being consumed to Ashes; the Bones are reserved to be buried, and laid up in some Sepulchre of their Ancestors. *g* He that doth this Office for the last of his dead friends shall enquire *h* Of one he seeth either dwelling near, and by the sides of the house out of which the bones are carried, or else of some that lay undiscerned in the corner of the house where so many died. *i* Is any one living in this your house, hath any one escaped? *k* The Man of whom the Uncle, or whoever carried out the bones, enquireth. *l* Then shall the Enquirer say. *m* Either murmur not against God, or mourn not, for so sad is the time that the dead are happier than the living, or say nothing left all be rifled from thee. For such inhumanity was among them that there were those who would dare to rifle infected houses. Or

else which suits next words be silent under Gods just displeasure. *n* Now 'tis too late to seek God who is executing his immutable Decree and Sentence which we were advised to prevent, but did not in season.

11 For behold *o* the LORD commandeth *p*, || Or, *droppings.* and he will smite the great house *q* with || breaches *r*, and the little house *s* with clefts *t*.

o Consider this well: it seems to be the continued speech of him who took care of the dead, *ver.* 10. *p* God provoked by our sins hath sent out thy Enemies: War, Famine and Pestilence all come commission'd of God and when the Arrow is shot 'twill hit and kill. *q* The Palaces of great men, and their Families, *r* shall have great breaches made in them, by which they shall be ruin'd. *s* The Cottages, and lesser dwellings of poor men with their Families. *t* Shall by lesser stroaks be ruin'd, their Clefts shall be enough to do this. All shall be overthrown, and we must submit to it.

12 ¶ Shall horses run upon the rock *u*? will *one* plow *there* with oxen *x*? for * ye *y* have turned judgment *z* into gall *a*, and the fruit of righteousness *b* into hemlock *c*. * Hos. 10. 4. chap. 5. 7.

u Would it not be dangerous to Horse and Rider? if Prophets and Pious men exhort, threaten or advise, they endanger themselves, it does no more good then if you would run your Horse on the slippery Precipices of Rocks. Or all is lost labour on these hardned Sinners. *x* Your hearts are hard as the Rocks; my Prophets Preaching, my lesser Judgments warning you, all gentler means used are but as a Husbandmans Plowing the Rocks. These shall therefore be torn up by the Roots, your State and Kingdom shall be utterly overthrown. *y* You Judges, and Governours in the Ten Tribes, and in *Judah* too. *z* Vid. *chap.* 5. *ver.* 7. *lit.* g, h, i. *a* Or poyson, by those Laws they took away life, and forfeited Estates which had the Laws been rightly executed, had saved both. *b* All that fruit which Equity and Justice would have produced by due application of the Law, hath been wormwood, grief and complaints by your wresting and perverting the Law. *c* A deadly and pernicious weed, so the course of your Courts have been.

13 Ye which rejoyce *d* in a thing of nought *e*, which say *f*, Have we not taken to us horns by our own strength *g*.

d Glorying with a Joy and Satisfaction, with Hope and Confidence. *e* In your Victories, Alliances, Fortifications and Idols, all which draw you away from God, and from seeking him as he will be found. *f* Tell the Prophets that reprove you and foretell your downfall, you say to them, notwithstanding all that God threatens, yet *g* you have rais'd your selves to dominion and Greatness by your Wisdom, Courage and Success, and by the same you will maintain it, and so you put off the day of Evil.

14 But *h* behold *i*, I will raise *k* up against you a nation *l*, O house of Israel *m*, saith the LORD the God of hosts *n*, and they *o* shall afflict *p* you from the entring in of Hemath *q*, || Or, *valleys.* unto the || river of the wilderness *r*.

h Notwithstanding all your boasts and carnal confidences. *i* Observe and weigh well what is said. *k* Awaken, call together, strengthen, succeed and prosper in the attempt against you. *Pul* hath, and *Tiglath Pilneser* hath or now doth afflict and break you, but *Salmanasser* shall utterly destroy you if his strength were not enough of it self, mine arm should strengthen him to bring all your hopes to nought. *m* Kingdom of the Ten Tribes. *n* Who doth what he saith, who does command and 'tis done, whom none can resist. *o* The *Assyrians* and their Confederates. *p* Distress you and press you hard on all sides, it shall be a great and an universal oppression of you. *q* A City of *Syria* bordering on the land of *Israel*, North-east and was an inlet into *Syria*, from the North of *Canaan*. *r* Which is *Sichor* in the most South-west parts of *Canaan* towards *Egypt*. So all your Country, *Judah* and all shall be oppressed by that Nation which I will raise and strengthen against you.

CHAP. VII.

1 THus *a* hath the LORD God shewed *b* unto me, and behold *c*, he formed *d* || grasshoppers *e* in the beginning of the shooting up of the latter growth, and lo, *it was* the latter growth *f* after the kings mowings *g*. || Or, *green worms.*

a Sometime this refers to what went before, here it refers to what the Prophet saw and is about to declare. *b* This is the first of five Visions or Prophetick Representations of what was coming upon this People for their sins. The Lord gave *Amos* a clear sight of the future calamity by this Vision. *c* I could not but observe, and it is worthy your observance too. *d* It is not said he called for them, but he formed, or created them, probably intimating somewhat extraordinary in them, either in their bigness or number, or rather sudden appearing of them. So the plague signified by them should suddenly come upon them. *e* In our Country grasshoppers are not hurtful, but those in our Text were Locusts and so rendred, *Isa.* 33. 4. and *Rab.* 3. 17. and the word used by *Amos* here is Paraphras'd by the *Heb.* Criticks by a word that properly Notes Locust. *f* The shooting up of the first growth being too luxuriant they did either mow off the tops, or eat it down with Cattel, and this was done for preserving the Corn and increase of the Harvest, but if the second growth were cut off or eat up, it marred the whole Harvest, and these devouring Locusts were formed in such time as to do this, and so to bring a famine upon the land. *g* It is supposed that the first mowing of the luxuriant Corn in the blade was for the Kings use, and after this the second springing grew up to the Harvest. It may possibly intimate, that though the Kings of *Israel* did as 'twere mow the luxuriant Riches, yet they grew again, but when *Assyrian* Locusts come all is devour'd.

2 And it came to pass, *that* when they had made an end of eating the grass of the land *h*, then I said *i*, O Lord GOD, forgive, I beseech thee *k*, || by whom shall Jacob arise *l*? for he *is* small *m*. || Or, *for.* *is.*

h Either visionally, the whole Scheme represented both Locusts, Grass, Herbs and Corn, and it represented the Grass as almost all eaten up and the Locusts ready to fall upon the Corn, and all that remain'd. Or else really, it was acted, and the Grass was devoured. Though the former seems most likely, I leave it to every ones judgment. *i* *Amos* interceded by Prayer for this People in this case. *k* And he sueth for Mercy, intreats for Pardon, hereby justifying Gods proceedings, and though this people for whom he prays is insensible of their condition, yet the prophet is deeply affected with it, and deprecates the displeasure of God, and implores his Mercy; to God belongs forgiveness, to them nothing but shame. *l* How shall any of *Jacob* escape, or if thou O God of *Jacob* dost cast him down, who will or can lift him up? he must needs perish if thou be still angry and shew not pity. *m* Weak in strength, few in number, not able to resist his Enemies the *Assyrians*.

3 * The LORD repented *n* for this: It *o* shall not be *o*, saith the LORD. * Jon.

n This spoke after the manner of man, is to be understood as becomes the Immutability and omniscience of God, what a man when he repenteth doth, desisting from the thing, so God desisting or suspending his own Act doth tell us he repenteth. *o* This explains the former, That fore Famine like to be caused by these Locusts came not, *Amos* prevailed by Prayer and the Judgment was diverted.

4 ¶ Thus hath the Lord GOD shewed *p* unto me, and behold *q*, the Lord GOD called *r* to contend by fire *s*, and it devoured *t* the great deep *u*, and did eat up a part *x*.

p In Vision or Hieroglyphic, Vid. *ver.* 1. *lit.* b. *q* Vid. *ver.* 1. *lit.* c. *r* Declar'd he would judge as by fire. *s* Literally say some, God would from Heaven by fire punish. Others say meraphorically, by drought which should scorch up all fruits of the Earth, and dry up Fountains and Rivers. Or else by very fore, wasting, and irresistable judgments that like Fire should consume all, hereby denoting the *Assyrian* rage. *t* Eat up, *i. e.* Visionally, or in the Emblem. *u* Not literally, but as the other, *ver.* 2. in Hieroglyphic. So it appear'd to *Amos*. *x* Of the Land too, it seem'd to sieze on the Earth; now this in vision awakens the Prophet as before to pray earnestly.

5 Then said I, O Lord GOD, cease, I beseech thee; by whom shall Jacob arise? for he *is* small.

6 The LORD repented for this: this also shall not be, saith the Lord GOD.

These two verses are almost word for word the same with *ver.* 2. and 3. which see.

7 ¶ Thus he shewed me, and behold *y*, the Lord *z* stood *a* upon a wall *made* by a plumb-line *b*, with a plumb-line in his hand *c*.

y Vid. *ver.* 1. *lit.* b. c. *z* The Great God, who had long tried *Israel* and often spared. *a* Possibly it may denote his fixed purpose now to proceed to demolish this State. *b* Strongly, regularly and beautifully built, as art could build it. *c* Ready as an Artist to take the measures of this Wall to discover all the defects of it, and how much 'twas varied from what it was at first built. This shall be the last measuring it, and on this measuring what ever is faulty shall be pulled down though to the very Foundation. This was Visionally represented to the Prophet.

8 And the LORD *d* said unto me, Amos, what seest thou *e*? and I said, A plumb-line *f*. Then said the LORD, Behold, I * will set a plumb-line in the midst of my people Israel *g*, I * will not again pass by them *h* any more. * See Lam. 2. 8. * chap. 8. 2.

d Who did before shew *Amos* the Emblem in Landskip or Vision. *e* This God asketh not as if he were ignorant what *Amos* saw, or as if he would be informed whether he saw aright, but it is introductory to that follows. *f* Or perpendicular to which Masons first build, and frame Walls of Houses, and by which they do at any time measure them whether they stand upright, or any way belly out, and decline. *g* I will exactly measure my people *Israel*, the whole Fabrique of the Ten Kingdoms. I will take a particular view of all, and how far 'tis right, or how far 'tis out of Order. *h* I will no more forbear, but I will pull down all that is faulty, though I pull up the very Foundations, and this is confirm'd in what followeth.

9 And the high places *i* of Isaac *k* shall be desolate *l*, and the sanctuaries of Israel shall be laid waste *m*; and I * will rise *n* against the house of Jeroboam *o* with the sword *p*. Kin. 15. 10.

i The Temples on high Mountains built to Idols, or for the Worship of God, though he forbad them. *k* The Father is here named, but his Children are intended all the seed of *Isaac*; I cannot, though some do, think the Prophet alludes to *Isaac*'s being offered upon a High Mountain. *l* Shall be rased to the Foundation, or left to moulder and fall with length of time, and assaults of storms and weather. *m* This explains the former, and speaking after the custom of those times the Prophet calls the Idol Temples Sanctuaries, whether in *Dan* and *Bethel* or elsewhere. *n* God will, but not immediately, rise up: He will stir up some or other to do what he threatens. *o* In the days of *Zachariah* (son of *Jeroboam*) murthered by *Shallum*. *p* First of a Conspirator *Shallum*, next of Civil War.

10 ¶ Then *q* Amaziah *r* * the priest *s* of Bethel *t*, sent *u* to * Jeroboam *x* king of Israel *y*, saying, Amos hath conspired against thee *z* in the midst of the house of Israel *a*: the land *b* is not able to bear all his words *c*. Kin. 12. 32. Kin. 14. 23

q After that *Amos* had expressly and peremptorily foretold the ruin of Idolatry and Kingdom of *Israel* for their sins. *r* It appears not what Family he was of, nor is it much material we should know, 'tis probable he might be of some mean Family, or possibly an Apostate Priest of the Tribe of *Levi*. *s* By way of Eminency, no common Priest, but the chief Priest. *t* To the Calf at *Bethel*, and tis like he was Præfect or Governour for the King in the Civil Affairs of that City and Countrey. *u* Gave information by Messengers sent. *x* The second of that name of *Jehu*'s Race the third from *Jehu*. *y* At that time living and on the Throne of *Israel*. *z* He accused the Prophet of High Treason, and conspiring to raise War against his Sovereign. *a* Openly, and publickly, or hath endeavour'd to raise all *Israel* into Sedition or Rebellion against their own King. *b* Either thus, if what he threateneth should come to pass 'twill be ruin and utter desolation to all. Or thus; The People are incensed so much against this Prophet for his harsh predictions, that he must be made an Example to quiet and content them. *c* What he saith will come, if it doth come will certainly ruin all, high and low, and a well order'd Government may not bear such a Prophet. Thus far the general Accusation.

11 For thus Amos saith *d*, Jeroboam shall die by the sword *e*, and Israel shall surely be led away captive of out of their own land *g*.

d So *Amaziah* falsely reports the Prophet. *e* He no where said so, nor did he insinuate so much, but spake of his house distinguish'd from his Person, as *ver.* 9. *f* This indeed he foretold, but did no more contribute to it, or contrive it, than the Physician doth who foretels the death of an unconsellable Patient, sick of a mortal Disease. *g* This is added to signifie the greatness of the Captivity.

12 Also Amaziah said unto Amos *h*, O thou seer *i*, go, flee thee away into the land of Judah *k*, and there eat bread *l*, and prophesie there *m*.

h It is probable enough that this Arch-Priest of *Bethel* did send this advice, or gave it to the Prophet so soon as he had accus'd the Prophet to *Jeroboam*, and perhaps he thus intended to insinuate a great good Will towards the Prophet, presuming the Prophet knew nothing that *Amaziah* had accused him. *i* Whether this be spoken in scorn, or giving him the respect due to a Prophet, I determine not. *k* Be advised, stay not here, but with all speed flee out of the Kingdom, get thee into *Judah* whence thou camest, there thou mayst be safe. *l* Thou wilt never get thy Bread here by this kind of Preaching, in *Judah* 'tis likely thou mayst get thy livelihood by thy Prophetick art; thither go. *m* There thou mayst freely declaim against our Vices, and predict our fall, which we do as little, as thou dost much believe.

13 But * prophesie not again any more at Bethel *n*, for it *is* the kings || chappel *o*, and *it* is the † kings court *p*. * 2. 12. || Or, *house of God.* † Heb. *house of a king.*

n As a Friend I advise thou do not, and as having Authority from the King, I do declare thou shalt not Prophesie in *Bethel*: *o* Where I am by the Kings Authority empowred to give Licence, or impose silence, and to see that none but fit persons preach before the King, who doth there pay his Devotions, *p* where all his Nobles attend him, and where no ordinary, obscure, and uncourtly Doctor may appear, beside such preaching so near to the Kings Court, will be speedily punith, therefore as thou lovest thy self *Amos* follow my advice, and let the Kings Court, and this Country hear no more of thee.

14 Then *q* answered Amos, and said *r* to Amaziah *s*, I was no prophet *t*, neither *was* I * a prophets son *u*, but I was an * herdman *x*, and a gatherer of || sycomore fruit *y*. * 1 King. 20. 35. * chap. 1. 1. || Or, *wild figs.*

q So soon as this false accuser had under the vizzard of friendship given advice, and withal intimated his resolution to use his Authority to make *Amos* desist if he did not do it voluntarily; *Amos* gives him answer *r* readily, boldly, and yet smoothly, and out-shoots the Court Pontif in his own bow. *s* Not fearing his person or his power. *t* Not originally, or by succession, or by study, or by any humane designation and preparation; as many have been, *u* My Father was no Prophet, nor was I bred up in the school of the Prophets, such as 2 *Kings* 2. 3, 5, 7, 15. and 4. 38. and 6. 1. Though you call me seer, whether ironically or seriously, I matter not, but assure you I am not such by Art, or Trade, or for a livelihood. *x* By breeding, choice, and occupation I was and still am an herd-man, and have my concerns in that mystery in or near *Tekoah* in *Judah*, on which I can live, though I prophesie without stipend or salary, I needed not to run into the Prophets work for my bread. *y* The Tree and Fruit is known by one Name, *Palestine* abounded with both, and the Fruit was sweet, not large, yet good for food for man, or cattel, as some Fruits are with us; on these I could still, as I formerly did, live, and be content.

15 And the LORD *z* took me *a* as † I followed the flock, and the LORD said unto me *c*, Go *d*, prophesie *e* unto my people Israel *f*. † Heb. *from it behind.*

z The great and jealous God whom you oppose by Idols, *a* by an extraordinary power of his Spirit took me off from my old, mean and private employment and recess, and I could not withstand him. *b* A description of a shepherds employment; *c* Commanded whether by voice from Heaven, or extraordinary irradiation of his mind, or impulse of the Divine prophetick Spirit comes all to one, his Authority is Divine. *d* Out of *Judah*. *e* As a Prophet instruct, threaten, promise, invite, and forewel. *f* The Ten Tribes which with like civility are called by *Amos* Gods people as he called *Steer*.

16 ¶ Now *g* therefore hear thou *h* the word of the LORD *i*: Thou sayest *k*, Prophesie not against *l* Israel, and drop *m* not *thy word* against the house of Isaac *n*.

g When forbidden, *Amos* undaunted prophesieth to him that forbad him. *h* *Amaziah* who hast accused, yet pretendest to wish and advise my safety, *i* Who sent me, whom thou contradictest, from him I have somewhat to say to thee, and of much concern also to thee. *k* Usest thy power to silence me, *l* Preach not Sedition, or what tends to it under pretence that God speaks it against *Israel*, if thou canst speak good of us, and to us, this may be good for thee, but if thou wilt speak sad news against us, it will not be believed, it may hurt thee, it will do no good to others. *m* Distil not, *Vid. Ezek.* 21. 1, 7. and *Mic.* 2. 6. *n* The posterity of *Isaac*, this explains the former, and is an Hendiadis, or elegant ingemination.

17 * Therefore *o* thus saith the LORD, Thy wife *p* shall be an harlot *q* in the city *r*, and thy sons and thy daughters shall fall by the sword *s*, and thy land shall be divided by line *t*; and thou shalt die *u* in a polluted land *x*, and Israel *y* shall surely go into captivity forth of his land *z*. * See Jer. 28. 12. and 29. 21, 25.

o Because thou hast so directly, and strenuously oppos'd the Lord, *p* which to a man of sense is a great affliction. *q* A common whore, *r* A notorious one that plays not the Adulteress in secret at home, but so that all take notice of it, and brand her for it; *s* Which in all likelyhood doth intimate their slaughter by *Shallum* when he slew *Zachariah Jeroboam*'s Son, with whom no doubt but his friends fell, among which this Family was, or else by the sword of *Menahem*, who slew *Shallum*. *t* Thy Estate, which no doubt was large, shall be shared among the Souldiers and Courtiers of *Menahem*. *u* Thy dishonour by a lewd Wife, thy childless solitariness, and thy Poverty shall come on thee e're thou die, its probable he fled to save his Life. *x* Among the Heathen, where thou mayest be sure my word was true. *y* Ten Tribes. *z* See *ver* 11. *lit.* f. g.

CHAP. VIII.

1 THus hath the Lord GOD shewed unto me; And behold *a* a basket *b* of summer fruit *c*.

a Vid. *chap.* 7. *ver.* 1. *lit.* b. c. and *ver.* 4. and *ver.* 7. a hook say some, with which the gatherer might either pull down the bough, or pull off the ripe Fruit; or a basket into which

which the ripe fruit gathered was put to be carryed away. *c* Not the early ripe fruit, but that which as it needed, so had the whole Summers heat to ripen it, and was gathered in at the end of the Summer.

2 And he said, Amos, what seest thou *d*? And I said, A basket of summer-fruit *e*. Then said the LORD unto me *f*, The end *g* is come upon my *h* people Israel, I will not again pass by them any more *i*.

d The like Question you have, *cap.* 7. *vvr.* 8. which see in *lit.* d. e. *e Vid. vvr.* 1. *lit.* b. e. *f* The meaning of this Hieroglyphick as not very plain in it self, the Lord doth here explain it in the following words, *g* Of Gods patience towards *Israel*, of their peace, growth, and glory, the end of their ripening, they are now as fruit fully ripe, in the end of the year fit to be gathered, *h* So they were once, so they boast themselves, so the Nations about them account *Israel* to be the people of God. *i Vid. chap.* 7. *vv.* 7. *lit.* h. God had with admirable patience spared and tried, but now he will with just severity punish, neither pardon, nor spare.

3 And the songs † of the temple *k*, † shall be howlings *l* in that day *m*, saith the Lord GOD *n*, there *shall be* many dead bodies *o* in every place *p*, they *q* shall cast *them* forth † with silence *r*.

† Heb. *howl.*

† Heb. *be silent.*

† Which were composed by choicest wits, and set to sweetest Tunes, and chanted out by most skilful singers to the best musical instruments, *k* either to take in *Judah*, and foretel the desolation of their Temple, or else by an Ironie, the Idol Temples, or else of the Palace, as the word in the *Hebr.* All Court mirth and jollity, Balls and Musick entertainments; I shall howl, *Hebr.* be turned into the hideous out-cries of undone and despairing men, *m* when God shall execute his Judgments threatned as he did begin on the Death of *Jeroboam*, and continued that day of vengeance till *Salmanser* finished the work in the ruine of *Samaria* and its Captivity. *n* This added to assure *Israel*, that what *Amos* did foretel, should be accomplisht, for God spake it. *o* So there were when *Shallum* slew *Zacharie*, so there were when *Menahem* slew *Shallum*, when he came with his Army against *Samaria*, when he ript up the women with child in *Tiphsah*. 2 *Kings* 15. 16. and when other usurpers prest through blood and treason to the Crown, beside the howlings when *Pul*, *Tiglath-Pilneser*, and *Salmanser* cruelly wasted all *p* In Cities, Towns, and Country, in Palaces, and Temples too, in all which, the bloody effects of Enemies Swords, the wastes of Famine and Pestilence should be seen, *q* Who howl, who see this, *r* either shall secretly bury them, so some, or to rid themselves of that trouble, shall cast them out wherever they can, with silence, that none may observe them; so great calamitous mortality, that the living suffice not to bury the dead, or so great cruelty by the Enemy used against them, that they dare not bury them, or if they do, it must be undiscerned, see *chap.* 6. *vvr.* 10.

4 Hear this *s*, O ye that swallow up *t* the needy *u*, even to make the poor of the land to fail *x*.

s Though the Prophet had several times told them what were the sins for which God would thus punish *Israel*, yet on a repeated threat he repeateth the rehearal of the sins which draw down these judgments on their heads, so here, attend, and consider it *t* greedily and cruelly devour, that do like the greater fish swallow up the lesser fry: In this one word the Prophet includeth all the methods of their cruel oppression, wasting the poor; *u* Such as were objects of your mercy, had you been just and honest, as well as rich and great. *x* Either to root them out, or to enslave them while their necessities force them to sell themselves for bread.

5 Saying, When will the new moon be gone *y*, that we may sell *z* corn? and the sabbath that we may † set forth wheat *a*, * making the ephah small *b*, and the shekel great *c*, and † falsifying the balances by deceit *d*.

† Heb. *open.*

* Mich. 6. 10.

† Heb. *perverting the ballances of deceit.* Hos. 12. 7.

y Yet that could wish there were nothing to interrupt your Marketing, your irreligious impatience, and your eagerness after the world; look on solemn times of Divine Worship as very burthensom, such was the first day of every Moneth, and the weekly sabbath. *z* No servile work might be done on new Moons, no Markets kept, or Corn brought forth publickly to be sold. *a* They were also bound very Religiously to observe the Sabbath, and on that day they might not buy or sell, now they are weary of the Sabbath, as of the new Moon, and on the same account wish it over, *;* here was irreligious gaping after gain. *b* The Ephah was a measure for dry things, and contain'd about half bushel and one pottle *English* measure. Now these covetous Corn-Merchants measured the Corn they sold by an Ephah that was too little, the poor Buyer had not his due. *c* They weighed the Money which they received, and these rich men had no more pity and justice, than to make their shekel weight greater than the Standard; so the poor were twice oppressed in the same way, had less than was their right, and paid more than they ought to pay; and thus they undid the poor, and eat him up. *d* Deceitfully pervert the ballances that the Money or Shekel weighed, though of full weight, yet appeared too light on the ballance, and they who paid it, were forced to add more silver to it.

6 That we * may buy the poor *e* for silver *f*, * chap. 2. 6. and the needy for a pair of shoes *g*, *yea*, and sell the refuse *h* of the wheat.

e Either it speaks the aim of these men in oppressing the poor thus, that they might at last buy their persons for Servants and Drudges, or else it speaks the reason why they would have new Moons and Sabbaths over, that they might to Market to buy the poor. *f* i. e. a little silver, at undervalue, as *Amos* 2. 6. *g* This explains the former, and shews us that these cruel oppressours lay in wait for the needy to buy them for a very trifle, when these poor owed but for a very little and cheap Commodity, as suppose a pair of shoes, these merciless men would take the advantage against them, and make them sell themselves to pay the Debt. All which practices are most directly against the Law of God. *h* That which is fitter for hogs to mouse, or for horses to eat, the poor must at dear rate either buy or starve, and this another kind of oppression, corrupted Wares at excessive rates, sold to those that were necessitous.

7 The LORD *i* hath sworn *k* by * the excellency of Jacob *l*, Surely *m* I will never forget *n* any *o* of their works.

* Heb. *the excellency of Jacob.*

i Who changeth not, whose words and purposes are immutably true and stedfast, hath often told you, that unless you repent, he will punish for your sins *k* now he hath sworn it, and sends you word by me, that he hath in most solemn and irrevocable manner determined, publisht, and expressly declared that he will visit all your sins upon you *l* by himself, for God cannot swear by any greater, and he is called the excellency of Jacob, *Psal.* 47. 4. *m If Hebr.* If I am a God, I will remember and punish, *n* or let pass unpunisht, I will never remit the punishment by an act of pardon, nor ever omit to punish by an act of forgetfulness, *o* Not one of all these their abominable injustices, and irreligion, not one of these cruelties.

8 Shall not the land *p* tremble for this *q*, and * every one mourn *r* that dwelleth therein *s*? * chap. 9. 5. and it *t* shall rise up wholly as a flood, and it *u* shall be cast out, and drowned *x*. as *by* the flood of Egypt.

p Either literally, are not such sins and judgments enough to shake the very foundations of the Earth? Or, metonymically the land for the people of it, as after in the verse they that dwell therein. *q* This that you have done O house of *Israel* in sinning, and this that God will do in punishing, enough to melt the earth, as *Psal.* 46. 6. *r* Since every one hath sinned too much, and every one shall suffer in this approaching calamity, every one at the news may well mourn, and lament, *s* In the Land of *Israel*, *t* or by an interrogation shall it not, i. e. shall not the judgment the invading Troops of *Assyria*, the displeasure of God, rise and grow as a mighty wasting flood? or else thus the whole Land shall rise up, fob'd in these judgments, it shall seem to swell and grow greater ready like an hydropick to burst asunder, or else 'tis an Hypallage, the Land shall rise up, i. e. The flood shall rise over the Land, or which I rather incline to, the whole judgment shall rise as a flood. *u* The Land, the State, People, and what they have shall be as in a Shipwrack, or mighty flood which breaks all down before it be tossed in the Surges and Waves, *x* and at last by the continuance of this Tempest drowned all as the overflowing of *Nilus* doth drown all the plains of *Egypt*.

9 And it shall come to pass *y* in that day, saith the Lord GOD *z*, that I *a* will cause the sun *b* to go down at noon *c*, and I will darken *d* the earth *e* in the clear day *f*.

y Most certainly 'twill be, *z* when God begins to execute these his just and severe judgments on the Ten Tribes. *a* The great, just, holy, and terrible God who is provoked by these sins, and hath denounced these judgments, my hand shall be evident in it, *b* literally say some but erroneously, by Sun I understand rather the setled state of their prosperity under their present Government in the house of *Jehu*, or it may refer particularly to their King and Court, which *Jeroboam* at his death left like the Sun at Noon in the height of their Glory, as all know, who know the History of those times. *c* So *Israels* Sun did as at Noon set under the dark Cloud of home bred Conspiracies and Civil Wars by *Shallum*, *Menahem*, *Pekah*, and *Hosea* till the midnight darkness drew on by *Pul*, *Tiglath Pilneser*, and *Salmanser*. *d* Bring a thick cloud of Troubles and Afflictions. *e* The common people, the whole Body of the Nation, so the Sun speaks the Royalty, Nobility, and great ones of this Kingdom by an allusion well known in Scripture, and the Earth speaks the common sort of people, and all are here threatned. *f* When they did think (as in *Jeroboam's* time) all was safe, sure, and well setled, far from the night of sorrow and trouble, then will God bring all this he threatneth upon them.

10 And I will turn your feasts *g* into mourning *h*, and all your songs into lamentation *i*, and I * will

* will bring up sackcloth *k* upon all loins *l* and baldness upon every head *m*, and I will make it as the mourning of an only *son n*, and the end *o* thereof as a bitter day *p*.

* Lev. 23. 27. Ezek. 7. 18.

q Religious, though Idolatrous in your Temples, *Vide vvr.* 3. *lit.* † and k. and l. and your ordinary civil feasts in your Palaces. *h* See *vv.* 3. *lit.* l. *i* This ingemination doth assure the thing, and forebode the sadness of their state. *k* As all inwardly shall be sadness, so all that appears outwardly shall speak their sorrow and sadness. *l* All sorts of persons should put on this mourning, and gird it close to their loins that it might afflict them the more, a custom very general in those times and places. *m* Partly pulling off the hair of the head through anguish, or shaving the head and beard in sign of greatest sadness as the Eastern people did, *Vid. Mic.* 1. 16. *n* This is accounted the greatest mourning, and seems properbially to express such mourning, *Jer.* 6. 26. and *Zech.* 12. 10. which see; so God will afflict this people with greatest sorrows, and fill them with greatest mourning. *o* You may hope these troubles will over, and come to an end, but that will be little to your comfort. *p* A bitter day, which ye shall wish you had never seen, shall succeed your dark night, as indeed it doth to this day.

11 Behold *q* the dayes come, saith the Lord GOD *r*, that I will send a famine in the land *s*, not a famine of bread, nor a thirst for water *t*, but of * hearing the word *u* of the LORD.

* 1 Sam. 3. 1.

q Note well what now I shall declare to you, and consider it. *r* Surely, speedily, and according to the threats of God. *s* By a signal hand of Divine displeasure it shall appear to be from God, that such a famine cometh upon them of *Israel*. *t* A Spiritual Famine joyn'd with a corporal Famine, their bodies were pin'd with Famine, destitute of bread and water; and this God sent too, but the Famine of the Soul is worse and more grievous, *u* Either the written word which *Israel* had among them till their Captivity, but afterwards should ever want both it, and those who should interpret it to them, or else the word of Prophesie, now they despise it, though they have it, but then they shall desire it, and have it not. They shall hunt after Prophets, to tell them when their troubles shall end, though now they hate Prophets who warn them, that their Troubles might not begin: Now *Israel* despiseth a Prophets Counsel, then they shall hunt for it, but not have a Prophet to give them counsel, as *Psal.* 74. 9.

12 And they shall wander from sea to sea *x*, and from the north even to the east *y*, they shall run to and fro *z*, to seek the word of the LORD, *a* and shall not find *it b*.

x Search all places for a Prophet or a Preacher, from the *Syrian* or *Midland* Sea to that of *Tiberias*, to the Dead Sea, and to the Red Sea. *y* That mountainous tract, whether persecuted *Elijah* fled, and perhaps other Prophets in like Circumstances retired, proverbially they shall search all Corners for a Prophet. *z* Shall diligently and speedily on every report that a Prophet is, on hear-says in such or such a place, hasten thither as *Ahab* in his search for *Elijah*, 1 *Kings.* 18. 10. *a* hoping to hear some good news of an end of their miseries from God by a Prophet. *b* They persecuted, and slew such as foretold the beginning of this misery, and now 'tis come, they shall neither hear the news, nor see the hopes of an end. God did tell them it would be utter ruine, and no Prophet of God can tell them any better news.

13 In that day shall the fair virgins and young men faint for thirst.

∴ It is probable these in their strength and vigour would seek earnestly to know what end they might expect, whether they should out-live this famine of the word, and the famine of bread and water, but both should faint with thirst and hunger, neither finding the word of the Lord for their comfort, they should faint with despair, nor finding bread and water, should faint and dye with weakness, so *Israel* should be extinguisht.

14 They that * swear *c* by the * sin *d* of Samaria, and say *e*, Thy God, O Dan, liveth *f*, and, The manner *g* of Beersheba liveth, even they shall fall *h*, and never rise up again *i*.

* Hos. 4. 15.

* Deut. 9. 21.

c Who now do as formerly they have done, trust in, sacrifice to, and swear by; who are obstinate Idolaters, and trust to those lies. *d* That which was the sin, the occasion of the sin of *Samaria*. The Calves at *Dan* and *Bethel*. *e* Think, profess, and swear too that *f* the Idol at *Dan* is the true and living God. *g* The Idols at *Beersheba* to which the zealous, mad, and bigotted Idolaters in *Israel* made their Pilgrimages *h* be consumed by Famine, Sword, and Captivity, *i* Never return out of Captivity, nor recover of this Consumption.

CHAP. IX.

1 I Saw *a* the LORD *b* standing *c* upon the altar *d*, and he said *e*, Smite the ‖ lintel of the door *f*, that the posts may shake *g*: and ‖ cut * them *i* in the head *k* all *l* of them: and I will slay the last *m* of them with the sword: * he that fleeth of them shall not flee away *n*, and he that escapeth *o* of them, shall not be delivered *p*.

‖ Or, *wound, chap.* 2. 13.

* chap. 2. 14.

a As before *chap.* 7. 1, 4, 7. and *cap.* 8. 1. so here the Prophet hath a fifth vision, *b* The great, glorious, just and holy God in some visible tokens of his Majesty; *c* either ready to execute sentence, or ready to depart, *Ezek.* 9. 3. and 10. 1, 4. indeed here he will do both, execute his own sentence, and depart from this people. *d* Of Burnt-Offering before the Temple at *Jerusalem*; here the scene is laid, this Altar and Temple *Israel* had forsaken, and set up others against it; and here God in his jealousie appears prepared to take vengeance; possibly it may intimate his future departure from *Judah* too. There *Ezekiel chap.* 9. *vvr.* 2. saw the slaughter-men stand. *e* Commanded. *f* Or the chapiter, knop, ornament, that was upon the lintel of the door, which is supposed to be of the Gate of the Temple or possibly door of the Gate that led into the Priests Courts, and though the Party that smites be not named, 'tis likely 'twas an Angel, or possibly the Prophet seemed to do it, for this is to do in vision. *g* Which were the strength and beauty of the Gate. *h* Wound deep. *i* The people which were visionally represented as standing in the Court of the Temple, *k* That it may more fully signifie the destroying of the chief of the heads of this sinful people. *l* Spare not one of these. *m* God will slay by the Enemies Sword, the meanest of them, or the last, i. e. the posterity of them. *n* Or get out of danger *o* for present out of Battel or besieged City, *p* shall yet at last fall into the Enemies hand, or by his Sword.

2 Though they dig into hell *q*, thence shall mine hand take them *r*: * though they climb up to heaven *s*, thence will I bring them down *t*.

* Job 20. 6. Jer. 51. 53. Obad. 4.

When *David* would describe the omnipresence of God, *Psal.* 139. 7, 8, 9, 10, 11, 12. he doth it most elegantly in almost the same manner as our inspired Herdman here doth, wherever these seek to hide themselves from the pursuing vengeance they shall be found, he is with them, from whom they hide. *q* The deepest recesses, the heart and center of the Earth or the Grave, or literally, so so we may lay the supposition, were it possible to be done to hide in the center of the Earth, or the depth of Hell *r* For Hell is naked to God, and the Grave did not hide some of these sinners, when dead and buried, the rage of Famine, or of the Enemy might dig some out of their Graves. *s* Could they fly up to Heaven, they would be out of the reach of men: *t* But there they would meet an offended God, and he would cast them down.

3 And though they hide themselves in the top of Carmel *u*, I will search and take them out thence *x*; and though they be hid from my sight *y*, in the bottom of the sea, thence will I command the serpent *z*, and he shall bite † them.

u One high woody Mountain, shelter and hiding place for wild Beasts, by a figure put for all the rest, if they think to be safe where wild Beasts find a refuge, they are deceived. *x* I will saith God hunt them out, and take them. *y* This an *Ironie*, like brutish Atheist they think to hide themselves in the bottom of the Sea. *z* Crocodile or Shark, some Sea Monster, † devour them. Miserable *Israel* to whom nor Sea, nor Mountains, nor Heaven nor Hell will afford an hiding place.

4 And though they *a* go into captivity *b* before their Enemies *c*, * thence will I command the sword and it shall slay them *d*: and I * will set my eyes upon them *e* for evil *f*, and not for good *g*.

* Deut. 28. 65.

* Lev. 17. 10.

Jer. 44. 11.

a Those excluded from safety every where else, may perhaps hope that yet the Enemy may spare. *b* Captives are the slaves, the possession of their conquering Enemies, these make profit of them by selling them to others, or imploying them in labour and service. *c* This seems to intimate some voluntariness in these people going before the Conqueror, whom they hope hereby to mollifie and sweeten that he may use them well; yet this hope shall fail them too. *d* The Enemy should either out of cruel humour, and hatred against them, or on any slight occasion and disgust slay them as if they had commission from me so to do, neither propriety in them, nor service by them, nor profit in the Sale of these poor and miserable Captives should be safety to them, they should be accounted as sheep for the slaughter. *e* I will perpetually watch over them, and then be sure no opportunity will be let slip. *f* To afflict and punish them, *g* for their benefit. Thus was the course of God's providence against them from the dayes *Amos* aimeth at unto this very day, and God hitherto hath, and still doth make good his threat against this idolatrous, cruel, oppressing people.

5 And the Lord *h* GOD *i* of hosts *k* *is* he that toucheth *l* the land *m*, and it shall melt *n*, and all that dwell therein shall mourn: and it shall

shall rise up wholly like a flood, and shall be drowned as by the flood of Egypt.

The Prophet having foretold such sad, universal desolations, miseries beyond what this secure people could think possible, and such as the Atheists among them censur'd, and derided as impossibilities, as ver. 10. now in this and the following verses to the 16th, the Prophet confirms his word, and the certainty of these future judgments. *h Adonai* the Soveraign Lord, *i Jehovah* who speaks and doth, and need no more than will to work and accomplish; so he made, sustaineth, and disposeth of all. *k* All the Creatures are his Army, and do what he commands them to do against his Enemies. *l* a light touch of his hand, he needs not as man to take great pains to break and dissolve hard mettals, a touch of his finger will do this. *m* Either the Inhabitants, or rather the Land it self in which they dwelt, the Land of *Canaan*, or more likely the whole Earth how firm, and hard soever it seem to be. *n* As show before the Sun in its hottest influences, or as wax before a mighty fire, who can do this, can do all that I have denounced against you oh *Israel*. The rest of the *ver. vid. cap.* 8. *ver.* 8. *let.* r. s. t. u. x.

|| Or, *spheare.* † Heb. *ascensions.* ‖ Or, *bundle.*

6 *It is* he *o* that buildeth his || † stories *p* in the heaven, and hath founded *q* his || troop *r* in the earth, he that calleth *s* for the waters of the sea *t*, and poureth them out upon the face of the earth *u*: the LORD *is* his Name *x*.

o He that threatens and will execute his just severities on you is that mighty, glorious King, *p* whose Palace inconceivably surpasseth all the Royal Palaces of the mightiest Monarchs on Earth; his Chambers as *Psal.* 104. 3. are in the Heavens; he by a word of his mouth prepared, and garnisht those Rooms of State, where is Glory that ravisheth the mighty Angels, how easily can he demolish and ruine your Cells, and with the breath of his nostrils by one command, blow away and scatter your little dust heaps, which you call Cities, fortresses, and impregnable munitions? *q* He laid the foundations of this lowe world, and can as easily shake, or overturn as at first he laid them. *r* All that is below the Royal pavilions of God are but as a little bundle which he can soon unty and scatter about, nor are the things tied up of such worth and value that he should lose by doing it, how much more easie is it for him to destroy (as he hath spoken) your land and Cities which are a very small thing compared with the whole World, and this as a point, compared with the unmeasurable greatness of the Heavens. You see a value on your selves, and are proud, and think that God will not lose such Jewels, as if a king in his Royalty should fear to lose a pins head, or one atome of dust that lyeth on his Foot-stool. *s* The easiest way a man can take to get any thing done, nothing so easie for man to do, as 'tis easie for God to drown a sinful Nation or World; possibly God by this may mind them what seeming impossibility he did when he called for the Waters of the Sea to drown the old World, and would hereby make them see that he can now do the like: *t* Either by wholesale in judgment to drown, or by retale by vapours in mercy to give rain. *u* In storms and violence, or in gentler showers to punish or refresh. *u* Either particular Nation, or the whole World. *x* Eternal, Unchangeable, Almighty and Just. *Vid. chap.* 5. *ver.* 8. *let.* r. s. t.

7 *Are* ye *y* not as children of the Æthiopians *z* unto me *a* O children of Israel, saith the LORD? Have not I brought up Israel out of the land of Egypt *b*? and the * Philistins *c* from Caphtor *d*, and the Assyrians *e* from Kir *f*?

* Jer. 47. 4.

y Who glory in your descent from *Abraham*, and are in truth the Natural descendants of *Israel*, and think very highly of your selves on this account, slighting all other Nations, and presuming that God neither will, nor can, because of his Covenant destroy you, whatever Prophets say. *z* Not that remote Nation beyond *Egypt*, but those of *Arabia Petræa*, a wild, theevish, and servile Nation, such as now inhabit those parts base, bloody, and theevish *Alarbis*, hated and despised of all their Neighbours, and so by the *Israelites* their Neighbours accounted at that day. *a* I did make them, as you, they are my Creatures as you, wherein sover you excel them, you owe it to me, who made you both as Creatures, and have distinguisht you by my free Mercy, and rich Grace, giving most to you, of which you boast, and giving less to them for which you despise them: *b* And whereas you boast my kindness to you, bringing you out of *Egypt*, and thereupon conclude, God cannot leave you whom he hath so redeemed; you argue amiss, for these things aggravate your sin, and render you less capable of hoping or obtaining mercy since you abuse such Grace; remember *Amos* 3. 2. You think I cannot, must not now root you out of your Land, because I brought you out of *Egypt*, as if you were the only people that ever were brought out of Bondage; *c* but *Moses* tells you the *Philistines* were captivated by the *Caphtorims*, who dwelt in their land, yet the *Philistins* were restored, and you found them in the land when you came to possess it; their expulsion you read *Deut.* 2. 23. though I remember no particular mention of their deliverance in any History, yet this hint is enough to assure us of the matter of Fact. *d* An Antient people, inhabiting a large Country, and known by several distinct names. *f* Conquered by some potent Enemies, probably the Antient *Assyrians*, and sent away to *Kir* a City or Country of *Medie*, yet delivered at last, should these Nations, as you do, argue themselves to be out of danger of Divine Justice, and severe punishments, because I had done this for them? Certainly you would not allow such argument in them, nor will I allow it in you.

8 Behold *g* the eyes of the Lord GOD *h are* upon the sinful kingdom *i*, and I will destroy it from off the face of the earth *k*: saving that *l* I will not utterly destroy the house of Jacob *m*, saith the LORD *n*.

g Consider things better, and argue more like men of Reason. *h* God of infinite purity and knowledge whose Nature hateth all sin, and whose Office 'tis to punish sinners, his eyes behold all the children of men, they run to and fro, as 2 *Chron.* 16. 9. *i* Every sinful Kingdom, and on the Kingdom of the Ten Tribes as notoriously the sinning Kingdom. as *Hob.* *k* And I will ruin any such Kingdom for their sins, that it shall cease to be a Kingdom on earth. *l* And so would I do with the Kingdom of *Israel*, but that I have by Covenant with their Fathers engaged to be their God for ever, which promise I will keep to a remnant of their seed for ever. *m* The seed of *Jacob* which God will not utterly extirpate, though he do extirpate other Nations, *Jer.* 30. 11. *n* This is added to confirm the gracious word concerning the remnant which shall be spared.

9 For lo *o* I will command *p*, and I will † sift the house of Israel among all nations *q*, like as *corn* is sifted in a sieve *r*; yet shall not the least † grain *s* fall upon the earth *t*.

† Heb. 2.

o As this confirms what the 8th *verse* promiseth, so it requireth a very diligent and full attention of us. *p* Or give a charge to all Nations whether these exiled persons shall come, and they shall observe the charge, it shall as surely be done, as 'tis spoke. *q* Though *Assyrians* and other Nations be the means and instruments, yet Gods hand is principal, whilest they would toss, and scatter *Israel* with violence, yet God will hold the sieve, and guide their hands, and set bounds to their violence, *r* by a skilful and careful Husbandman who designs to separate the Chaff from the Corn; to preserve this, to tread the other under Foot, *s* Though covered under much Chaff, though tumbled and tossed with the greatest violence, and without any regard to it, yet the smallest, and least regarded good grain, shall not be lost or destroyed with that fire which consumeth the Chaff. *t i. e.* perish, or be lost, so the phrase 1 *Sam.* 26. 20. and 2 *Sam.* 14. 11. and 1 *Kings* 1. 52. here is a promise of Preservation as great and wonderful, and as hardly comprehended as was the threatned punishment.

10 All the sinners *u* of my people shall die by the sword *x*, * which say, † The evil *y* shall not overtake ‖ nor prevent *z* us.

* chap. 5.

u The great, notorious sinners, Idolaters, Oppressors, Perverters of Law and Equity, cruel and inhumane Judges and others, *x* either at home in the Wars, or abroad by barbarous men that Captivate them; as *ver.* 4. *let.* d. † In their hearts thinking or hoping, or in their words discoursing the Impossibility of what *Amos* did foretel. *y* The sad, miserable, and desolating end; ‖ As a pursuing Enemy, we will slee from it, *vid. ver.* 1. *let.* n. *z* It is far off, we shall die first, and be safe in the Grave, a Kingdom in its prosperity, and well settled as this Kingdom was in *Jeroboam's* time, cannot soon be brought to such confusion, we shall never see it. This favour'd rank of their Atheisme, and these shall certainly fall and perish, and never rise.

11 ¶ In that day *a* I will raise up *b* the tabernacle of David *c*, that is fallen *d*, and † close up the breaches *e* thereof, and I will raise up his ruines *f*, and I will build it as in the dayes of old *g*.

† Heb. hedge, or, wall.

This promise I nothing doubt hath a double aspect both to the return out of Captivity, and to the Messiah his Kingdom, and each part is to be considered by us, if we would duly explain this and the following verse, let us look first to the letter and historical reference, and next to the mystical and spiritual sense of the words. *a* A very usual phrase in Scripture, whereby a time fixt and certain, yet unknown to us, is intended in the set time which God hath prefixt. *b* Lay the Foundation, and build up, reduce out of Captivity, and re-establish in their own Lind. *c* The House of *David*, and those that did adhere to *David's* Family, which are here called a Tabernacle, partly for that it never did after the Captivity rise to a free, and independent Kingdom, and partly because he would distinguish the *Jews* from the Apostate *Israelites*, who did wholly forsake *David's* house. *d* By a revolt of Ten Tribes in Twelve, whereby their State is low, and as fallen to the ground. *e* Which are in it by that long Division, since *Jeroboam* the First's time, which breaches shall upon the return out of Captivity, be made up by the voluntary union of the remnant of the Ten Tribes which shall return with the Two Tribes out of the *Babylonish* Captivity. *f* Disposing the minds of the Kings of *Persia* to advance *David's* Line to the Government of the restor'd Captives, and continuing it in the supream Power till *Messiah* coming, and by rebuilding *Jerusalem*, and the Temple, and setling true Religion

ligion amongst them. *g* Much what 'twas before the sack of the City, and Temple, and the carrying the People Captive. All which, as far as they are Temporal concerns, do suppose and did require a sound turning to God; as did the like promises made by other prophets. And how far so ever they fell short of these Promises 'twas through unbelief, and other sins as *Haggai*, *Zechariah* and *Malachi* complain in their Prophecies. Now as it refers to *Messiahs* Kingdom, 'tis a Prophesie of the Conversion of the Gentiles as appears *Acts* 15. 16, 17. of which no more here, because that our work is to give the literal sense of the Text; Who would see more may consult larger Commentators on this place, and on *Acts* 15. 16, 17.

Obad. 19. Num. 24. 18. Heb. נחל from my name *Edid.*

12 * That they *h* may possess *i* the remnant *k* of * Edom *l*, and of all the heathen *m*, † which are called by my name *n*, saith the LORD *o*, that doth this *p*.

h Literally and Historically the *Jews*, or they of the Two Tribes, and with them, such as of the Ten Tribes did unite to them, and return'd to *Jerusalem*. *i* Both the lands of *Edom*, and some of the Posterity of *Edom*. these as Servants the other as their Propriety. *k* Left by *Nebuchadnezzar*, or that fled out of his reach and lived privately where they could find a hiding place till *Israel's* return. *l* The Posterity of *Esau* wasted by *Nebuchadnezzar*, and ruin'd so that they never did recover to be a Kingdom, but who remained of them did shelter themselves as retainers to other Nations, and among these some did betake themselves to the *Jews*, and lived under them. Though formerly they had been desperate Enemies to the *Jews*, *Edomites*, who cry'd rase, rase, *Psal.* 137. 7. shall now assist as Servants in laying the Foundations, and building *Jerusalem*. *m i. e.* Round about as *Moabites*, *Ammonites*, *&c.* by usual phrase called *All the Heathen*. *n* These words either must refer to Heathen, and *Edomites* proselyted, or they are by a Trajection laid here, but in Construction are to be joined with the foregoing words thus, *That they which are called by my name may possess, &c.* *o* This immutably confirms the Promise. *p* Who saith and doth, who willeth and effecteth, whose Command is Almighty. That this is a prophecy of setting up the Kingdom of the *Messiah*, and bringing in the *Gentiles* is very certain, but appertains to the Mystic sense not to the Literal, which is our work.

Lev. 26. 5.

13 Behold *q*, * the dayes come *r*, saith the LORD, that the plowman *s* shall overtake the reaper *t*, and the treader of grapes him that † soweth seed *u*, and the mountains *x* shall drop ‖ sweet wine *y*, and all the hills shall melt *z*.

† Heb. draweth. ‖ Heb. new wine.

Here is another promise made literally for assurance of abundant plenty to the returned Captives, and mystically of abundant Grace poured forth in Gospel dayes. But of the Letter and History. *q* Mark well ye poor captiv'd *Jews*, *r* The time will certainly come, nay it hasteth, and who so lives to return shall see this word performed. *s* Who breaks up the ground; and prepares it for sowing. *t* Shall be ready to tread on the heels of the Reaper who shall have a harvest so large that before he can gather it all, in, it shall be time to plow the ground and prepare it for the seed for next years Crop. So God will take away the reproach of Famin (in *Ezekiels* phrase) from the mountains of *Israel*. *x* So great shall their Vintage be that e're the Treaders of Grapes can have finish'd their work, the Seed-man shall be sowing his seed against next harvest Season. *x* The *Jews* did plant the Mountains and Hills of *Canaan* with Vines, *Isa.* 5. 1. there were their Vineyards. *y* The Vineyards shall be so fruitful, and new wine so plentiful as if it did like trickling streams run down from the Mountains. *z* Or as if whole Hills were melted into such Liquors. Vid. *Joel* 3. 18. It is a lofty strain, and very elegantly expresseth the abundance of outward blessings promis'd to this People here spoken of. If any will object it appears not that ever it was so. I answer it is certain the sins of the returned Captives did in very great degrees prevent these blessings which are here promised under a tacit condition which they never did fulfil.

14 And I will bring again *a* the captivity of my people of Israel *b*, and they * shall build the waste cities *c*, and inhabit *them d*, and they shall plant vineyards, and drink the wine thereof *e*; they shall also make gardens, and eat the fruit of them *f*.

* Isa. 65. 22.

What is contained in this Verse is an express promise of a Return to Captive *Israel*, and it is an implicit stating of the time when those former promises *ver.* 11, 12, 13. should be fulfilled. *a Cyrus* was the person who proclaimed liberty of return to captive *Israel*, but God stir'd up his Spirit to do this, and it was Gods eminent work; he was seen in it, as *Psal.* 126. 3, 4. *b* Of those *Salmanesser* carried captive and those *Nebuchadnezzar* carried captive, both falling under the disposal of *Cyrus* by his conquest over *Babylon*; by which means *Israel*, the remnant of the Ten Tribes, as well as the Two Tribes had leave to return. *c* Of *Judah* and of *Israel* too, as well as *Jerusalem*, many of which we meet with in the latter Histories of the *Jews* and their wars. *d* So they did from the time of their return till the *Roman* captivity, and were not by the space of 600 years pull'd out of their habitation. *e* Be blest in the increase of them and enjoy it, freed from that Curse, *Deut.* 28. 39. *f* These planted for delight should be blessed too, both Vineyards and Gardens should be fruitful, and they that planted them should dwell in their houses safely, and eat the fruit of them.

15 And I will plant *g* them upon their land *h*, and they shall no more be pulled up *i* out of their land, which I have given *k* them, saith the LORD thy *l* God.

g Or plant, settle them as Trees that are well rooted. *h* By antient Gift, and by late Restitution to it by the Lord. *i* By the violence of their Enemies which promise is an implicit condition that they seek, and not forsake the Lord, and was on Gods part with admirable constancy and Patience to that sinful Nation performed through 600 years, perhaps the longest time of freedom from captivity they ever knew. *k* Of free gift without their merit. *l* God, thy God and thy Lord will do it for his Covenant sake, therefore surely and fully will he do it.

OBADIAH.

The ARGUMENT.

THis short Prophesie will not need any long Prefatory Argument; He concerneth his Nation, Family, and place of his Birth and Abode, which he would not have done, had it much concern'd us to know, or would it have added any thing material to the Authority and Efficacy of his word. Yet perhaps we should be thought too slight, if we did not tell you, That some thought him to be a proselyted Edomite, *fill'd with the Prophetic Spirit that he might be sent to declare Gods Judgments against* Edom, *but this suggestion will no more prove him an* Idumæan, *then 'twill prove* Jonah *or* Nahum *to be proselyted* Assyrians; *or* Isaiah, Amos, Jeremiah *and* Ezekiel *to be of so many different Countreys, because they prophesied against so many different Nations. Some others will have him the same, that was great with* Ahab, *but greater with God, hiding and feeding his Prophets by fifty in a Cave, But this is too early for this Prophet, as is noted in the* Annotations, *and that he was Captain of the Band of Fifty whom, on his request,* Elijah *spared. Or that he was one of those sent by* Jehoshaphat, 2 Chron. 17. 7. *to instruct the* Jews, *as is said by some, hath more against than can be said for it. But it is certain he was a prophet sent of God, and that his Diligence and Faithfulness answered his Name,* Obadiah, *i. e.* the Servant of the Lord, *whose Message he delivered though we are not certain when, in what Kings Reign, or what Prophets he was contemporary with, Jeremiah, and they think the* 37 *and* 39 Chapters, *besides* Lam. 4. 21. Edom, *which were in due time fulfilled, though we cannot precisely define the time. It is indisputable, that*

Edom's

Edom's *Cruelty, Perfidiousness, Pride and Rapine against* Jacob *were the principal Causes of this Divine Anger against* Edom, *and yet it admits some dispute when 'twas* Edom *did so barbarously lay wait for, cut off, or deliver up the flying* Jews, *whether when* Shishak *spoil'd* Jerusalem, *or when* Nebuchadnezzar *Sacked it and led the Citizens Captives. I rather think it had been a constant course observed by* Edom *to run in with all that invaded* Judea, *whether* Philistines, Syrians, Assyrians *or* Chaldeans, *who were cruel enough, but yet* Edom *was more cruel; for this cause our Prophet both threatens punishments upon them, and warns them of their approaching ruine, some think the Prophet warns* Edom *that they should not do what is here specified, I think he threatens because they had done it. In brief the accommodating the particulars of this Prophecy to their particular times and persons concerned as it requires some good diligence and skill, so it will ever leave room for modesty towards those that it's likely will differ from us in accommodating them.* Edom, *Type of all the Churches Enemies, shall be destroyed, and Christs Kingdom shall be set up; as* Obadiah *foretells, the Church believeth, and so should'st thou* Reader.

1 THE vision *a* of Obadiah *b*. Thus saith the Lord GOD *c* * concerning Edom *d*, * We *e* have heard a rumour *f* from the LORD, and an ambassador is sent *h* among the heathen *i*, Arise ye *k*, and let us rise up against her in battle *l*.

a Which the Prophet received immediately from the Lord; so Prophets are called *Seers*, 1 *Sam.* 9. 9. and *Amos* 7. 12. and their Prophesie is Vision, *Isa.* 1. 1. and *Joel* 2. 28. *b* Who this was, appears not on any certainty, or when he Prophesied. That 'twas not *Obadiah* who hid and fed the Prophets of the Lord in *Ahabs* time, is evident, for that the Prophet doth threaten *Edom* for their Cruelty against *Jerusalem* in the day ,twas taken and sack'd, which was three hundred and thirty or forty years, after *Ahab's* time; he began to Reign about 3025, and *Jerusalem* was sack'd about 3363. year of the World; his Name speaks a Servant or a Worshipper of the Lord. *c* This includes his Authority, the certainty of the things he speaks of *d* or against *Edom*, both People and Countrey are so called from their Progenitour or Founder, *Esau* called *Edom*, *Gen.* 25. 30. This Countrey is called *Idumea*, *Isa.* 34. 5, 6. *Ezek.* 25. 15. which see; 'twas a part of *Arabia Petræa*. *e* Other prophets, as I, have heard this News to tell to *Edom*, or to send to them, *Isa.* 11. 14. *Jer.* 27. 3. *Joel* 3. 19. and *Amos* 1. 12. *f* Not an uncertain, and vain report but it comes from God by his Prophets. *g* An Herald, or Muster-master, who should gather forces together for this Expedition. *h* By the Lord first, and next by *Nebuchadnezzar* who executed on *Edom* what is here foretold. God stir'd up the Spirit of *Nebuchadnezzar* to make War on *Edom*, which was (as well as other Nations) given up to *Nebuchadnezzar*, *Jer.* 27. 3. *i* Or Nations, both those that were Confederate with, or subject to *Nebuchadnezzar*, whom all Nations served, *Jer.* 27. 5, 6. *k* This is a Summons to them from *Nebuchadnezzar* that they send in their proportions of Souldiers. *l* This seems the voice of Souldiers willing to and desirous of the War.

2 Behold *m*, I have made thee small *n* among the heathen *o*: thou art greatly despised *p*.

m Ye *Edomites* lay it to heart, and consider it well; be not secure amidst such dangers. *n* Thou art a small people for number, thy Land Mountainous, Rocky, and Barren, and 'tis little that which is of it, situate very incommodiously for any Trade, which makes people great and famous; a Countrey fitted for Moss-Troopers, or *Banditi*; and as such Out-laws and Robbers thou art proud, and promisest great things to thy self. *o* In comparison with other Nations. *p* By those that do hear of thee, who know thy Situation, Government manner of Life, and what thy Forces are, and how usually employed. Whatever these *Edomites* had been, now they are despised, and ere long should be more despicable, when as *Jer.* 49. 20. the least of *Nebuchadnezzar's* Army shou'd pull them out of their Caves, Houses, and Strongholds.

3 ¶ The pride of thy heart *q* hath deceived thee *r*: thou *s* that dwellest in the clefts of the rock *t*, whose habitation is high, that saith in his heart *u*, Who shall bring me down to the ground *x*?

q The *Edomites* were, as most Mountainers are, a rough hardy, and daring People, necessitated sometimes to extraordinary Adventures, and many times succeeded in attempts which others would not venture upon, hence they did swell in Pride and Confidence, and their hearts were bigger than their Atchievements, and they proud above measure. *r* Magnifying thy strength above what really it is. *s* People of *Edom*. *t* Houses, Fortresses, Towns and Cities, built upon inaccessible Rocks, which neither could be undermined or scaled. Or dwellest in dark, deep, and unsearchable Caves amidst the Rockes. *u* Who think with themselves, and are upon Report of an Invasion ready to say, *x* It is not possible for Armies to approach to us, nor bring their Engines to shake or batter our Walls. Who shall, *i. e.* none can.

4 * Though thou exalt *thy self* *y* as the eagle, and though thou set thy nest among the stars *z*, thence will I bring thee down, saith the LORD †.

y *Edom* boasted of his strength from the height of the Rocks he dwelt on, *v.* 3. but here he is answered if he could build his nest as the *Eagles*, which build and fly much higher than any other Bird, neither the height of the nest should save the young ones, nor the height of his flight save the old one. *z* Nay yet in a more lofty strein, suppose you could lodge your brood among the stars for safety, and there fly above the reach of man, yet should you not be out of the reach of danger. † God who is in the Heavens would throw thee down, when men could not Marshal Armies against thee, Stars should fight in their Courses against thee. Nothing can stand which God will cast down, *vid. Jer.* 49. 16, 17.

5 * If thieves *a* came to thee, if robbers by night *b*, (how art thou cut off *c*!) would they not have stollen till they had enough *d*? if the grape-gatherers came to thee, * would they not leave ‖ *some* grapes *e*?

In the fifth verse the Prophet doth in an abrupt manner of speech, mixt of wonder and doubt, express the strange havock and desolation made in *Edom*, as if he had said who have been here? or in what posture wast thou found, O *Edom*! that such strange desolation is found in thee? *a* If Theeves by day had spoil'd thee they would not have thus strip'd thee. *b* If Robbers which practice their violences in the night had been with thee, they would have left somewhat behind them. *c* Here is either a Trajection, this placed here which must be read first in the Verse, or an Exclamation of one as in haste to know whence such unexpected events. Or an insulting derision of that Pride which boasted so much and performed so little in self Defence. *d* Theeves and Robbers take till they have what is sufficient for them at present and leave the rest, but here is nothing left. *e* If *Edom* be a Vine, and gathered, some gleanings would be left by Grape-gatherers; but alas here have been those that have cut up the Vine! and is all thy confidence and boasting come to this?

6 How are *the things* of Esau *f* searched out? *how* are his hid things sought up *g*?

f The Father of this people, and here put for his Posterity. *g* All that the *Edomites* had laid up in the most secret places, in unsearchable Caves, and deep Abysses of hollow Rocks, how are all his Treasures found out, seised and brought forth a prey to greedy Souldiers! how durst they adventure here!

7 All the men of thy confederacy *h* have brought thee *even* to the border *i*: the men † that were at peace with thee † have deceived thee *k*, *and* prevailed against thee *l*: † *they that eat* thy bread *m* have laid a wound under thee *n*: *there is* none understanding ‖ in him *o*.

h They who by league had bound themselves to assist with Men and Arms, who had made an offensive and defensive League. *i* Either have conducted in honourable manner through their Countrey the Embassadors thou didst send, concluded first a confederacy, and next convey'd home the Embassadours who made it. Or else have counselled thee to meet the War before it entreth thy Countrey; and have marched as confederates with thee until thou wert come to the Borders of thy countrey, as if they would there fight for thee against the Enemy. † This is Ingemination, or repeating of the same thing before mentioned, unless men of thy peace be men that did make peace and accept the Terms thou didst propose for thy advantage. *k* Proved treacherous, nay designed to betray thee. *l* Either thus their Plot took, or else they turned to the Enemy, and under his colours destroy'd thee. *m* Thy friends, those thou hast maintain'd, the Souldiers thou kept'st in pay. *n* Have laid a snare armed with some sharp and piercing instrument that wounds so soon as thou fallest on the snare. *o* Either no prudence to foresee and prevent this, or to manage, and lessen it.

8 * Shall I not *p* in that day *q*, saith the LORD, even destroy *r* the wise *men s* out of Edom,

Edom, and understanding out of the mount of Esau *t*?

p This Interrogation is a strong Assertion, I certainly will. *q* Of War and desolation of *Edom*, when *Nebuchadnezzar* with his Armies shall invade *Idumea*. *r* Either by War or Sicknesses take the Wisemen out of *Edom*, they shall die, or deprive them of places of trust where they might help to save *Edom*. Or else turn their Wisdom into Foolishness, as *Achitophels* was. *s* Men of found Counsel and good Conduct in the Affairs of Peace and War. *t* An elegant Ingemination for illustrating and confirming the Prediction. All *Edom* shall miserably perish, not a wise man left to foresee and prevent it.

9 And thy mighty men *u*, O Teman *x*, shall be dismayed *y*, to the end that every one of the mount of Esau may be cut off by slaughter *z*.

u Valiant Commanders and Souldiers, who were never blemish'd with Cowardice, who formerly durst adventure on greatest dangers and Encounter most formidable Enemies, and were never daunted with a flow approaching Enemy how much soever over number to them, nor with any sudden surprizing accidents. Men of invincible Courage, and most ready minds. *x* A principal City and Munition of *Idumea*. Vid. *Ezek.* 25. 13, and *Hab.* 3. 3. and *Amos* 1. 12. † *y* Astonish'd and surprised with such fear as disableth from action and counsel, shall neither dare to resist, or hope to escape but tamely give up all to the Enemy. *z* Thus all shall be expos'd to slaughter when they dare not fight, who should have saved themselves and defended others. Deplorable is their condition, who surrounded every way with Enemies have neither strength nor Counsel to resist their power or defeat their Malice.

10 ¶ * For *thy* violence *a* against thy brother *b* Jacob *c*, shame shall cover thee *d*, and * thou shalt be cut off for ever *e*.

a Though *Idumeans* were guilty of many other and great sins they are here charged with this as the great crying sin, inhuman Cruelty and Perfidiousness, they did mercilessly spoil and basely betray the *Jews* which will be particularly mention'd in following verses. *b* *Edomites* the posterity of *Esau*, and the *Jews* posterity of *Jacob* are here called Brothers for that the Fathers of both people were Brothers, Twins, and this nearness of Blood should have been remembred, and kindness, should have still run through the blood and kindred. It is a great sin to be cruel and false to any, but greatest sin to be so to a Brother. *c* Put for his Children. *d* Contempt, and Reproaches shall by all men be cast upon thee, and cover thee as a garment, or swallow thee up. God and man shall pour shame upon thee, thy memory shall be retain'd with condemnation to shame, and thy end shall be in shame too. *e* Never more be a Nation or Kingdom, which was in a very great degree fulfilled in the cutting them off by the Sword of *Nebuchadnezzar*. Vid. *Isa.* 34. 5. 10. *Ezek.* 35. 9, threatens the like desolation.

11 In the day *f* that thou stoodest on the other side *g*, in the day that the strangers *h* carried away ‖ captive *i* his forces *k*, and forreiners entred into his gates *l*, and cast lots ‖ upon Jerusalem *m*, even thou *n* wast as one of them *o*.

f During the war which the *Babylonians* made upon *Judea*, or in the day of Battel when *Jews* fought with *Chaldeans*. *g* Tookest up thy stand over-right them observing with delight how they were worsted, slaughter'd, and toured; or didst set thy self in Battel Array against thy brother *Jacob*. *h* The *Babylonians* and the mixed Nations which joyned with them. *i* First master'd the *Jews* and then made them Captives and sent them away out of their own land, a sight which should have moved compassions in thee. *k* His strength, his Troops, or multitudes that survived and were taken, and their Wealth and Riches too. *l* That invaded, slew the Inhabitants, and forced the besieged places to open their Gates. Or took the Fortresses by assault. ‖ So Robbers divided their prey, and Conquerors, *Prov.* 1. 14. *Joel* 3. 3. which see. *m* Upon the Citizens and their Goods which were found in *Jerusalem* when 'twas taken by the *Chaldeans*. *n* A Neighbour, who wast not molested by *Israel* when they marched through other Nations from *Egypt* to *Canaan*, who wast a Brother by descent, *ver.* 10. *let.* b. *o* As merciless and insolent as any of those barbarous Forreigners.

12 But ‖ thou shouldest not have looked *p* on the day *q* of thy brother, in the day that he became a stranger *r*: neither thouldest thou have rejoyced *s* over the children of Judah *t*, in the day of their destruction *u*: neither shouldest thou have † spoken proudly *x* in the day of distress *y*.

p With secret joy and satisfaction to thy eyes and mind, if thou wouldst have looked, it should have been with tears and grief, not with joy and gladness at the sight; so the word, *Psalm* 37. 34. and 54. 7. and *Prov.* 29. 16. *q* On the affliction and sad misery which fell upon thy Brother *Jacob*; so *day* in Scripture, thus absolutely put, doth often signifie, *Psal.* 37. 13. *Micah* 7. 4. *r* Having by the misery of War been made a Captive, and lost his former right and liberty in his own Country, was now looke upon as a stranger, *i. e.* one who had no more right to any thing in the land. *s* This explains the former. *t* This expounds Brother. *u* This tells us what day meant. *x* Vaunting over the *Jews*, insolently upbraiding and reproaching them with virulent words, and exulcerated malice, *y* when *Jerusalem* was taken.

13 Thou shouldest not have entred *z* into the gate *a* of my people *b* in the day of their calamity *c*; yea, thou shouldest not have looked on their affliction *d* in the day of their calamity, nor have laid *hands* on their ‖ substance *e* in the day of their calamity.

z As an Enemy, a Conquerour. *a* By Synecdoche, City is meant by Gate; The *Edomites* warring among the *Babylonians*, did with them enter the Gates of conquered *Jerusalem*. appear'd a proud insulting enemy over *Judah*. *b* Thou shouldest have remembred that the *Jews* thy brethren were my people, my peculiar people. *c* When their City was broken up, their King imprisoned, and captive with his Nobles, and other Subjects. *d* As before *verse* 12. *let.* p. *e* Or strength, the word notes both, *Edom* siezed the persons of the *Jews*, and made them Prisoners, and they plundered the City, siezed the Goods of the Citizens; this they did with delight, but God will punish for it.

14 Neither shouldest thou have stood in the cross-way *f*, to cut off *g* those of his that did escape *h*; neither shouldest thou have ‖ delivered up *i* those of his *k* which did remain *l* in the day of distress *m*,

f Or in the breaches *viz.* of the Walls, by which when the City was taken, some might have made their escape from the enemy, thou didst, though thou shouldest not, spitefully and cruelly watch at such breaches, and prevented their flight; or else thou didst post thy self at the head of the waves, where thou mightest sieze flying *Jewes*. *g* Either kill if they would not yield, or cut off their hopes of escape, by making them Prisoners. *h* Out of the City, and were flying farther for safety. *i* Reserved them Prisoners, and brought them back into the hands of the *Chaldeans*. *k* Of thy Brother *Jacobs* Posterity. *l* Survived the taking of the City, and were fairly like to escape, but thou foundst them, and betrayedst them. *m* When they could no longer defend their City, nor had any hope but in a flight through all the secret wayes they knew; but thou didst watch these wayes, and didst cut off many who sought to fly through them.

15 For the day of the LORD *o is* near upon all the heathen *p*; as thou hast done *q*, it shall be done *r* unto thee, thy reward *s* shall return *t* upon thine own head *u*.

o Of just revenge from the Lord upon this cruelty of *Edom*; the time which the Lord hath appointed for the punishing of this, and other Nations. *p* Which God had given to *Nebuchadnezzar*, and which by this mans armes God would punish, as *Jer.* 27. 2, 3, 4, 5, 6, 7. and that day may justly be accounted near, which shall come within the compass of one mans life, and that well advanced in years, as *Nebuchadnezzar* now was. *q* Perfidiously, cruelly and ravenously against *Jacob*, with an hostile revengeful mind. *r* It shall be done by thine enemies to thee. as *verse* 7. and this came to pass on *Edom*, within five years after *Jerusalem* was sacke and ruined, within which space of time *Obadiah* Prophesied, reproving *Edom*, and threatening him for what he had done against *Jerusalem*, and its Inhabitants. *s* The punishment or retribution of evil, for the evil thou hast done to *Jacob*. *t* By Gods just hand, and by thy enemies cruel hand shall be poured out upon thee. *u* Thy chief men, chief in the cruelty shall be chief in suffering, for the measure thou hast measured shall be measured to thee, as *Psal.* 137. 8. *Ezek.* 35. 15. *Joel* 3. 7, 8.

16 For *x* as ye *y* have drunk *z* upon my holy mountain *e*, *so* shall all the heathen drink continually *b*, yea, they shall drink, and they shall ‖ swallow down, and they *c* shall be as though they had not been *d*.

x This, with some, is a confirmation of what is threatned against *Edom*, yet others make this verse the beginning of the Consolatory Sermon to *Judah*, and either suits well with the Context. *y* O *Edomites*, or ye O *Jewes*. *z* If you interpret this drinking as feasting, revelling and carousing, 'tis to be applyed to the *Edomites*, and others, who triumphe first by their armes, next in their cups over conquer'd *Judah*. *a* Either the whole land, or *Jerusalem*, or the Temple, for all these are called by this name, and here these proud and insolent conquerours did drink confusion to the *Jewes*. *b* The Nations, enemies to *Edom*, shall on Mount *Esau* conquer first, and then triumph in their revelling Feasts, and drink continually, till they have swallowed up *Edom*. *c* *Edomites* *d* shall by this means perish utterly, and

their memory cease with them, so it suits with *Ezek.* 25. 14, 15. which see. Others refer the words to the *Jewes*, thus, ye have drunk the cup of astonishment in your land, and in *Jerusalem*, my Holy Mountain; So now ere long the Nations which afflicted you shall drink of the cup of astonishment, long, yea drink the dregs of it, so that they shall perish, and be no more, when your day of dark affliction shall end in a day of light and salvation, and when other Nations do this, *Edom* shall much more, because most deeply guilty above others, *Vid. Jer.* 49. 17, 18. 21, 22.

* Amos 9. 8. ‖ Or, *they shall escape.* ‖ Or, *it shall be holy.*

17 ¶ But *e* upon mount Zion *f* * shall be ‖ deliverance *g*, and ‖ there shall be holiness *h*, and the house of Jacob *i* shall possess their possessions *k*.

e Or *and* Heb. *f* Historically, and in the letter this refers to the people of the *Jewes*, to the inhabitants of *Jerusalem*, and those who worshipt God in the Temple. In the Mystical sence or Typical, it refers to the Gospel Church, and the setting up the Kingdom of Christ, and the Salvation and Redemption of Gods *Israel*. *g* A remnant that shall escape the enemies sword, and which after 70 years Captivity shall be delivered and restored by *Cyrus*: An Hieroglyphick of *Israels* Redemption by Christ. *h* Or it shall be Holy, the Temple, the City rebuilt, the people returned from Captivity shall be Holy to the Lord; They shall obey his Law, attend his Temple Service, and offer a pure Offering to the Lord, *&c.* All this Typical and accomplisht in the Christian Church, though not fully and perfectly till the Church is glorified in Heavenly *Sion*. *i* Literally the Survivers of the two Tribes in the *Babylonish* Kingdom, and some others of the ten Tribes, but including the elect of God, the house of *Jacob* in the extent of it, as taken in *Isa.* 59. 20. and *Rom.* 11. 26. *k* Either the possessions of the Heathen, their enemies, or rather their own antient possessions, out of which the violence of their Enemies did cast them when they were led captive, and dispossessed of all.

* Zech. 12. 6.

18 And *l* the house of Jacob *m* * shall be a fire, and the house of Joseph *n* a flame, and the house of Esau for stubble *o*, and they shall kindle in them *p*, and devour them *q*, and there shall not be *any r* remaining of the house of Esau; for the LORD hath spoken *it s*.

l Besides what *Nebuchadnezzar* shall do upon his particular quarrel against *Edom*, bringing them to a very desolate condition, there shall (though it be not owned) intermixed be the quarrel of God for *Israels* sake, which the *Chaldeans* shall avenge, or else, after the return out of Captivity, and some settled state in their own land, *Israel* himself shall destroy the remnant of *Edom*, *Joel* 3. 16. with 19. and *Ezek.* 25. 14. *m* Either the Kingdom of the two Tribes, or else the whole twelve Tribes, the residue of the ten Tribes joined with the two in their return from *Babylon*. *n* The ten Tribes particularly here mentioned to comfort them, and assure them, that they should not be cast off, though they were more notoriously guilty of Idolatry, and along Apostacy. *o* As unable to resist or secure themselves, as stubble is to resist the flame. *p* This was fulfilled in part by *Hircanus* and the *Maccabees*, 1 *Mac.* 5. 3. but more fully to be accomplisht in the mystical sense, when the Lord shall make his Church as a fire to all its enemies, and *Jerusalem* a burthensome stone to all Nations. *q* As flame eats up the stubble. *r* No considerable number or body of them, or none shall continue *Edomites*, but turn *Jewes*, and be Circumcised, be added to the Church. *s* However or when ever this is done, it shall be done, because the Lord hath spoken it; this assures us of the thing.

* Amos 9. 12.

19 And *they t of* the south * shall possess the mount of Esau, and *they of* the plain *u*, the Philistines *x*; and they shall possess the fields of Ephraim *y*, and the fields of Samaria *z*, and Benjamin *a* *shall possess* Gilead *b*.

t The *Jewes* who lived in the South parts of *Canaan*, which was next to *Idumea*, shall after their return and victories over *Edom* possess his Country, called here the Mount of *Esau*. *u* The *Jewes* who dwelt in the plain Country, which was next to *Palestina*, *Josh.* 15. 33. *x* Shall enlarge their borders, and possess the *Philistines* Country, together with their antient inheritance, now of the possession of Esau by the *Jewes*, saith *Grotius*, it was most fully accomplisht by *Hircanus*. *Josephus Lib.* 13. *chap.* 17. reports the matter thus, that the *Idumeans* were commanded either to depart their Country, or be Circumcised. If this were the time of fulfilling the one, 'twas also the time of fulfilling the other also. *y* And all the land which the ten Tribes once did possess, shall again be possessed by the *Jewes*. *z* The fields also about *Samaria*, how greatly soever wasted, shall be replanted, and that by the *Jewes* too. *a* Either apart, or jointly with *Judah*. *b* A Country beyond *Jordan*, assigned to the Tribes of *Reuben*, *Gad*, and half *Manasseh*, wasted by *Hazael* and *Tiglath Pilesser*, some time before *Samaria* was taken, but should be inhabited by the *Benjamites*; And probably *Gad*, *Manasseh* and *Reuben* did enlarge upon the *Moabites* and *Ammonites*. Here is promised a larger possession then ever they had before the captivity, and it doth no doubt point out the enlargement of the Church of Christ in the times of the Gospel, and particularly when Antichrist Typified in this Prophesie by *Edom* shall be destroyed; but we are to give the literal meaning, and think we do not miss of it.

20 And the captivity of this host of the children of Israel *c* *shall possess* that of the Canaanites *d*, *even* unto Zarephath *e*; and the captivity of Jerusalem *f*, ‖ which *is* in Sepharad *g*, shall ‖ Or, *is* in Sepharad. possess the cities *h* of the south.

c Those of the ten Tribes that were carried away captive by *Salmanesser*, One Hundred and Thirty years before that *Jerusalem* was taken by *Nebuchadnezzar*. *d* All the Countrey they antiently possessed with this addition also, that what the *Canaanites* held by force, and the *Israelites* could not take from them, shall now be possessed by these returned Captives. *e* Called *Sarepta* *Luke* 4. 26. near *Sidon*. *f* The two Tribes, carried captive when *Jerusalem* was taken by *Nebuchadnezzar*. *g* The Modern *Jewes* call *Spain Sepharad*, but without any good ground, nor was it so called antiently, nor doth the *Chaldee Paraphr.* so interpret it; nor do I meet with any thing better then a tacite confession, that most believe 'tis a City of *Chaldea* or *Assyria*, and toward the Northern and farthest bounds of it, but where 'twas exactly they know not. *h* All the Cities which were once their own. *i* In *Judea*, which lay Southward from this *Sepharad*, where the captives dwelt, and whence they return.

21 And *k* * saviours *l* shall come *m* upon mount Zion *n* to judge *o* the mount of Esau *p*, ‖ and the * kingdom *q* shall be the LORDS *r*. * Ta. 3. 5. ‖ Ex. 3. 5. * Luke 1. 33.

k Or *for*, so the *Gallick* Version, Printed at *Rochel*, 1616. *l* Deliverers, literally the Governours or Leaders of those captive Troops, who shall come up from *Babylon* to their own Country, such as *Zerubbabel*, *Ezra*, *Nehemiah*, of whom 'twas said he came to seek the good of the *Jewes*, *Neh.* 2. 10. and successively after these many others, to the times of *Hircanus*, and the *Maccabees*; Mystically Christ and his Apostles, and other Preachers of the Gospel. *m* Literally, with leave and commission from the Kings of *Persia*, such as *Cyrus*, and *Darius Hystaspis*, to manage the affairs of the returned Captives. *n* In *Judea*, at *Jerusalem* and the Temple, and whatever might concern them, with their Neighbours round about. *o* To avenge *Israel* upon *Edom*, to fight, subdue, and give lawes to them, as *Hircanus* did when the *Edomites* were glad to be circumcised to keep their Country. *p* The whole Country, so called from the Father of that Nation, who chose those Mountainous countryes for his habitation, as most suitable to his wild and rambling humour, which delighted in hunting. *q* The Government, called here the Kingdom, shall manifestly appear to be set up, maintained and prospered by a power, wisdom and goodness greater then humane. *r* The God of *Israel*, who is *Jehovah*, shall be honour'd, obey'd and worshipt by them, and they shall not as formerly rely on Idols, or Foreign Aids. All which most fully is accomplisht by Christ the Saviour, and now known in the Christian Church, who do believe he will, and pray that he would save his *Sion*, and destroy *Edom*, *i. e.* Antichrist and his Kingdom.

JONAH.

The ARGUMENT.

OUR Prophet owns himself by both his Fathers Name, and by his Country, of this latter no great doubt is raised, though it appear not whether he was Born in Gath-Hopher, *or whether 'twas the place of his abode, when he was called to go Envoy to the great City* Nineveh; *of the former, some do enquire whether it be an assumed name, and carry in it the Character of some Grace or Vertue which was eminently in the man, or whether it were the proper name of the Person.* Amittai *in the* Hebr. *denotes Truth, Veracity or Faith, with the Pronoun Possessive of the first Person; My Truth, though* Jonah *a Dove by name, denounce dreadful things against* Niniveh, *yet he doth it as Gods Prophet, and God tells us by* Jonahs *Pen; He is the Son of his Truth. Whether* Obadiah *were his Father, and had this significant name* Amittai *given him for his owning the truth of God, and his true Prophets, in the times of* Ahab's *Apostacy; and whether his Father were that Widow, whose Son* Elijah *did raise from the dead; whether he were the Person sent by* Elijah *to anoint* Jehu, Elisha *and* Hazael, *as the* Jewish *Writers affirm, is of no certain demonstrability, and if demonstrated, would be of no great moment, or use to us: It is clear that (though this be the only Book left under his Name, yet) he was imploy'd a Prophet in* Israel *before he was sent into* Assyria; *for* 2 Kings. 14. 25. *He Prophesied the future prosperous successes of* Jeroboam *the Second, enlarging and establishing the borders of* Israel; *yet is it not certain to us, whether he appeared a Prophet before* Jeroboam's *time, or in the beginning of his Reign. Not far from this time we are sure we may date his time, and range him among the first of the Prophets, who have left their intire Volumes behind them. By this also may we guess who was the King of* Assyria, *who gave such a rare example of Repentance to all succeeding Monarchs: It admits a dispute, whether it was* Sardanapalus *or* Belesus, *otherwise* Phul Belochus, *and* Phul *in Scripture History, if the time do not best suit to the latter, (as I think it may) rather then to the former, yet I am sure the unparallel'd retiredness of* Sardanapalus *reported in History, seems to me a reason why it must be some Monarch, that more like a gallant man, lived more free, open, and of easie access, that the newes might, as 'tis suggested it did, come to his hearing in the first day, such temper, it is like,* Phul Belochus *was of; whoever was the King,* Jonah *little expected the success he did find, he thought so great a King and City would not mind him, or else would deride or punish him; or else if they believed him then they would repent, God would spare them, and* Jonah *would be cryed out on, as a false Prophet; upon this he declines the Embassy, and till God taught him his duty in little ease, he will not do it. When a Miracle hath set him on his work, and succeeds it, he growes passionate, and will dye; God spares and pardons him as well as* Niniveh, *(which yet falls to sin, and falls under the ruin foretold by* Nahum*) and so leaves him a Type of Christs Burial and Resurrection, and an instance how far a good man may sometime be from his Duty, and that great Passions may be in a Prophet.*

CHAP. I.

Matth. 12. 39. Luke.

1 NOW *a* the word of the LORD *b* came *c* unto ‖ Jonah *d* the son of Amittai *e*, saying,

a *And Hebr.* *b* Which is a usual description of Prophesie, what God had to speak against *Nineveh*, he here does reveal to *Jonah* with command that he publish it to those concerned in it; *c* Or was with. *d* Called *Jonas*, *Luke.* 11. 30. which signifieth a Dove; he was of *Gath Hepher* a Town of *Zebulon*, 2 *Kings* 14. 25. but no more is added, by which I conjecture it was some obscure place, to which *Jonah* gave more light than it could to him. *e* Of what rank he was, appears not.

Ezra. 9. 6. Jer. 18. 9.

2 Arise *f*, go *g* to Nineveh *h* that great city *i*, and cry against it *k* for * their wickedness is come up before me *l*.

f Forthwith prepare thy self, and get all in readiness, and with hearty resolution set upon the work. *g* So soon as thou art ready, fest forward on thy journy, make not any delay. *h* The chief City, or Metropolis of the *Assyrian* Kingdom built by *Ashur*, *Gen.* 10. 11. if this verse be not better translated, thus He (*i. e. Nimrod*) went out into *Assyria*, and builded *Nineveh*, so *Nimrod* the Founder, and first Builder. *i* It may be easily conjectur'd a great City, which was scituate on such a River as *Tigris* is, had continued so many hundred years from 1719 of the World in which 'twas built, unto 3124, about which time *Jonah* was sent to Preach against it; during which long growth it may be conceived as great as 'tis ordinarily described, 150 Furlongs in length, that is eighteen miles, and three quarters of a mile of our *English* measure, and eleven miles and one quarter of the same measure in breadth. *k* Earnestly, and publickly, preach against the sins, and denounce the sudden ruin of that City unless they repent. So cry that all may hear, or at least all may come to the knowledge of what is threatned. *l* Their many and great sins, as 'tis said of *Cain*'s sin when he had slain *Abel*, *Gen.* 4. 10. and *Sodoms* sins, *Gen.* 18 20, 21. and the sins of oppressours, *James.* 5. 4. cry aloud, the cry enters Heaven, and justice must no longer defer, yet I will give them warning, *Jonah*, go thou, and tell them plainly, their great sins shall be greatly punisht.

Josh. 15. 46. Chron. 2. 15.

3 But *m* Jonah rose up *n* to flee *o* unto Tarshish *p* from the presence of the LORD *q*, and went down to * Joppa *r*, and he found a ship going *f* to Tarshish, so he paid the fare *u* thereof, and went down into it *x*, to go with them *y* unto Tarshish from the presence of the LORD.

m *And Heb.* *n* He was commanded to arise, *ver.* 2. so here *Jonah* did, but 'twas to run from his business, not to do it; 'twas a rising against God. *o* Whatever was the cause which moved *Jonah* to do this. It is strange that he should fall into a fixt opinion, that he might, and a fixt resolution that he would, thus fly from his God, and from his Duty. *p* To Sea, as some, but this seemeth too ranbling a humour, to *Cilicia* say others, and particularly to *Tarsus* no mean City of *Cilicia*, *Act.* 21. 39. others say 'twas *Tunis* or *Carthage* in *Africa*, to which *Jonah* minded to fly, either of these carry such probability with them, that we will not determine for our reader. *q* I cannot suppose *Jonah* dream't of flying from the omnipresence of God, he knew how *David* described this *Psal.* 139. 7, 8, 9, 10, 11. and Natural reason told him he could never fly from this; but this presence of God is to be interpreted of the place where God usually had shewed himself present by revealing his word and will to his Prophets, who are Servants to the Lord, and as such did stand before the Lord ready to receive his commands; now this command to *Jonah* being displeasing to him, and yet whilest he was in his own Country, the vally of Vision, he is still put upon the work, now he resolves to shift off the work by shifting place; perhaps he might think God would not put him upon it, when he was gotten into a strange and remote Country, where were no Prophets, nor prophetick impulses. *r* A well known haven on the *Mediterrani*, now called *Jaffa*, antiently *Japho*, *Jos.* 19. 46. *s* Bound for, and ready to set sail for the place he designed. *t* *Carthage* or *Tunis*, or *Tarsus* in *Cilicia*. *u* Forthwith agreed with the Master of the ship, and though unusual, paid presently, staid not till he came to the Port designed. *x* Immediately went a ship-board, and in a melancholy discomposed humour gets into a Cabin, or under deck, *y* waiting the time when they should go, that he might be sure to go with them. *z* *Vid. lit.* q.

4 ¶ But the LORD *a* † sent out *b* a great wind *c* into the sea *d*, and there was a mighty tempest in the sea *e*, so that the ship † was like to be broken *f*. † Heb. *cast forth.* † Heb. *thought to be broken.*

a The Almighty and Eternal God from whose work *Jonah* flieth. *b* God keepeth the winds as in Store-houses, or treasuries, and now brings one forth to fetch back a Fugitive, and obstinate refuser of his Command, *c* the greatness of it, with the suddenness of its rising, and manner of its working, undeniably shew'd that 'twas supernatural. and from God displeased with all, or with some one or other of them. *d* The winds did not blow alofe over the sea and ship, but as if they had intermixt with the very waters of the Sea, and like an unheard of Hurricane shaked the very keel of the ship; *e* That part of the Sea where *Jonah*'s ship was, this Messenger soon finds out *Jonah*, and speaks in most dreadful manner to all in the ship, who all saw and owned it to be from Heaven, the finger of God. *f* The Master, and Mariners thought they, Ship, and Goods, and all should be lost; the *Hebr.* expresseth it as if the Ship had sense of God's anger, as if the ship could think, and did think of its own weakness, and God's mighty hand.

5 Then *g* the mariners *h* were afraid *i*, and cryed *k* every man *l* unto his god *m*, and * cast forth the wares that *were* in the ship *n* into the sea to lighten *it* of them *o*, But Jonah *p* was gon down into the sides of the ship *q*, and he lay, and was fast asleep *r*? * So Act. 27. 18, 19.

g When this præternatural Tempest fell with all its violence into the Sea, *h* Passengers are not here named, who unaccustomed

med to Sea, might be too apprehensive of danger, but the men that were acquainted with the Sea, and had seen many a Tempest, and weathered many a storm, *i* heartily afraid, full of apprehensions that they should be wrack'd. *k* With loud voice and earnest petitions, as the manner of such men is, when danger awakens them to the Duty they neglect whilest safe. *l* Not a man of them but feared, nor a man of them but cryed out, by which it is evident it was a most dreadful storm. *m* By this it appears that the ships crue was a mixture of men who worshipt several Gods, and every one doth now cry to the God whom he Worships, what ever God it might be. 'twas not he that did raise, nor could allay the Tempest. *n* When Prayer to their false Gods doth no good, but their danger continued and threatned them with foundring in the Sea; to prevent this, they lighten the ship, as is usual in such cases, and cast the Wares out; not as Sacrifice to the God of the Sea, or as repenting of Piracy by which the Goods were gotten, though some conjecture so, but the Text tells us 'twas to lighten the Ship, *o* that it may bear up its head, and work with the Sea better than when heavy laden. *p* The greatest weight, and only danger to Ship and Sea-men *q* was under the hold in some Cabin or other in the side of the Ship, whither he went before the storm arose *r* in a very deep sleep, as the word imports.

6 So the ship-master *s* came to him *t*, and said unto him, What meanest thou, O*sleeper *u*! arise *x*, call upon thy God, if so be that God *z* will think upon us *a*, that we perish not *b*.

s Who had the conduct of the Vessel, and from whose mouth such a reproof was seasonable, *t* misling him, when all the rest were toil'd with labour, and had been crying mightily to their false Gods, but *Jonah* appeared not. *u* A very decent yet sharp reproof to him. What metral art thou made of? Or, What God dost thou fear? Or, Art thou deaf to all the menaces of Heaven? *x* Awake, get up, *y* Pray to that God thou worshippest, as we have already each done, for possibly thy God may be mightier than our Gods, and may lay the Tempest that lyeth so heavily upon us. *z* They had lost their labour seeking to other Gods, yet think it adviseable, that *Jonah* should try his God too, if so be, *&c. Vid. Joel* 2. 14. and so *Amos* 5. 15. *a* With pitty, care, and favour, and do for us in this our strange distress, *b* that Ship, Goods, and Men too, may not be lost.

7 And they said every one to his fellow *c*, Come † and let us cast lots *d*, that we may know for whose cause this evil *e is* upon us: So they cast lots *f*, and the lot fell upon Jonah *g*.

c After they had prayed, which was necessary in such cases, as being a religious means, and cast out the Goods which loaded the Ship, which was a proper natural means of safety, but none appeared, still the Tempest, and their Danger with it continued, a shrew'd Symptom that there was one or other amongst them whose sins had provoked God to do this, and that 'twere fit to be known who this was, and who e're first moved for making the search, all agree in the expedient. † 'Tis like that it was upon the thoughts of many of them, and so expresst here. *d* It is extraordinary danger we are in, all ordinary means fail, let us try that which hath somewhat extraordinary in it, though many times used, let the lot decide among us who is the cause of all this; lots are an appeal to Heaven in doubtful cases, and therefore not to be used on trifling, or unnecessary cases, but where the matter is great, difficult, or undeterminable in any other way, as Scripture instances of lots do inform us. *Lev.* 16. 8, 9. *Numb.* 26. 55. *Josh.* 14. 2. and 18. 6. and 21. 4, 5, *&c.* 1 *Sam.* 10. 20. &c. *Neh.* 10. 34. and 11. 1. *Saul* chosen by lot, and *Acts* 1. 26. *e* Very great, unusual, and præternatural Tempest, not one among them but had deserved more, yet they surmise some notorious offender amongst them, or this had not been. *f* They act according to what was proposed. *g* God determins and singles out *Jonah*.

8 Then said they unto him *h*, Tell us we pray thee *i*, for whose cause this evil *is* upon us *k*? what *is* thine occupation *l*? and whence comest thou *m*? what *is* thy countrey *n*, and of what people *art* thou *o*?

h When the lot pointed out *Jonah*, these Mariners all are satisfied that he was the man; that Heaven had determined that grand Enquiry, and accordingly they treat with him. *i* They do try what fair means will do with him, and desire to have the account from his own mouth; so *Joshua* dealt with *Achan*, *Josh.* 7. satisfied in the person, next they do with commendable justice, and calmness enquire into the thing. *k* What hast thou done, for which God is so angry with thee, and with us for thy sake; sure thou canst not but know what 'tis, and now frankly tell us *l* what course of Life hast thou lived, or what Imployment dost thou now profess to follow, that we may guess by that whether thou art one of flagitious, or of honest Life? *m* E're he give answer to this, probably another asketh whence he cometh, what Company he had kept; by this they conjecture at the man. *n* Another starts a third Enquiry, what Country or Nation he is of. to those Poris Persons of different Nations flockt, pollibly they hoped some or other in the ship might be his Country-men, and so fitteest to examin him. *o* This seems to be the same question repeated, or else an Enquiry where he dwelt. These the heads of the Questions askt him.

9 And he said unto them *p* I *am* an Hebrew *q*; and I fear *r* the LORD *s* the God of heaven *t*, which hath made the sea *u*, and the dry land *x*.

p *Jonah* freely and readily gives account of himself. *q* One that am descended from *Heber*, whose Off-spring by *Abraham* are well known, and probably to these Mariners, he saith not a *Jew*, because he was not in strictness of speech, for he was of the Tribe of *Zebulun*, nor an *Israelite* distinguishe from the *Jews*, lest he should seem to own himself of that Idolatrous Faction. *r* I worship and serve the true God only, or possibly it may imply that his employment was in the immediate service of God, as a Religious person that had abdicated the World, and dedicated himself to God. *s* The Eternal, and Almighty God, yours are upstart Gods, and have no power or might, nor can they do any thing. *t* Who first made, now raleth, and ever will rule the Heavens which none of your Gods can pretend to, those Heavens from whence you see this storm falleth. *u* That Sea which now threatens you for my sake, and threatens me for my sin, my God hath raised the Sea in his quarrel to contend thus furiously, and he can, and none but he can command it to be still. *x* A Description of the Earth, you would get thither, but all your Gods cannot bring you thither, or give you to set one foot upon it if my God say no. This is the sum of what *Jonah* declares, by which he intimateth his innocency from any flagitious Crime as they might imagin him guilty, and yet confesseth the greatness of his fin which he had before told them, though they understood it not, or thought light of it, he fled from the presence of the Lord.

10 Then *y* were the men † exceedingly afraid *z*, and said unto him, Why hast thou done *a* this? for the men *b* knew that he fled from the presence of the LORD *c*, because he had told *d* them.

† Heb. *great fear.*

y When *Jonah* had declared his God, whose power and wrath these Mariners saw and heard in the Tempest, and what sin of his was now punisht, and how they had taken him into their ship, knowing that he did run away from this mighty God. *z* Their fear was doubled, every thing now represents horrour to them, their own danger, *Nineveh's* approaching dismal ruin which they believe by what they see; satisfied, that he so tremendously punisht the refusal to deliver the message, was able, and certainly would execute the sentence which he commanded should be delivered. *a* Now they ask a reason for that of which no reason can be given; It was most unreasonable that *Jonah* had done, and we find no answer to this interrogatory, though the foregoing questions were answered; others think 'tis a reproof of him for so doing, I rather think it mixt of both; 'twas a real reproof to him-self while he more particularly explains the great sinfulness of this prank of his; and 'tis an enquiry made for satisfaction to them, who no doubt thought of *Jonah's* God as they did of their own, that 'twas no hard matter to be done, nor any great sin, if done, to run from their presence. These likely were their thoughts of the thing when he first told them; but the dreadful storm that *Jonah's* God sent after this fugitive Servant of his, makes them more curious to know what great sin it was, and so *Jonah* explaining the whole, confesseth his sin, humbleth himself, and takes the reproof to himself, and informeth them aright. *b* The Master of the Ship, and the Mariners. *c* In these words 'tis probable he told them, now though they knew this was the thing yet they apprehended not what was in it, but did judge of this by their own Gods, and their presence, *d* when they enquired the cause of his Travels, as 'tis very like they would do, e're they took his fare.

11 ¶ Then *e* said they unto him *f*, What shall we do unto thee *g* that the sea † may be calm *h* unto us? for the sea‖ † wrought and was tempestuous *i*.

† Heb. *went forth.* ‖ Or, *grew and went.* † Heb. *rose.*

e When they heard all that *Jonah* had declared to them, and well weigh'd it all, and saw it looks, all of one piece, most credible. *f* A Prophet fitteest in that respect to tell them what should be done, and a Party so highly concerned in it. *g* If thy God will by thee declare his Will, and we do it, we shall not provoke him, and if thou submit to his Will, and direct us, we shall not injure thee. *h* Cease its rage; and return to its former calmness for us to make our Voyage. *i* Though *Jonah* had recounted all, and given Glory to God, taken shame to himself, and satisfied the Sea-men, yet the Sea grew higher and higher, more tempestuous in its self, and more dangerous to them, and they were sensible that somewhat must be done with *Jonah* to quiet all. *e* Their fear was lest they should mistake herein, and therefore they ask his Counsel.

12 And he said unto them *k*, Take me up *l*, and cast me forth into the sea *m*, so shall the sea be calm unto you *n*, for I know *o* that for my sake *p* this great tempest *is* upon you *q*.

k He

k He readily gives them advice for their safety. *l* This he spake as a Prophet directed of God, and not as some *Jewish* Rabbi thinks choosing to die rather than to go to *Nineveh*. *m* Throw me overboard into the Sea, no other way must you deal with me than this, and this way I not only direct as expedient, but from God I give you it as a Command, and you must do it, thus my God will punish my disobedience and contempt. *n* As a Prophet I assure you the Tempest shall cease, and you be safe, and by that you may know I being in the ship, endanger'd you all. *o* I am assured of this, and though I have been your danger, and this was my fault, yet it shall not be any fault if you be drowned. *p* For my sin which God will punish, but not by my own act, I must not leap over board, 'tis a crime God will punish by that Justice which is in this place, *q* and will be till you have executed God's sentence on me, which I willingly submit to.

13 Nevertheless *r* the men † rowed hard *s* to bring *it* to land, but they could *t* not; for the sea wrought, and was tempestuous against them *u*.

† Heb. *digged.*

r *And, Heb.* but rightly to the proper sense of the phrase rendred here *nevertheless*, not withstanding the lot fell on *Jonah*, he confessed his fault, directs them to cast him over board, and in all this avoweth himself to be a Prophet of God, and assures them of a calm Sea if they do this, yet very willing to save him. *s* They contrived all wayes, and are willing to be at any labour to save him; they ply their oars, and strain their strength with deep strokes to force the Ship to shoar. *t* All was lost labour, God had given other order to his Servants, the Wind and Sea, both obey him, and both keep *Jonah* a Prisoner, self condemned, and desirous of what the Mariners were very unwilling to. *u* *Vid. ver.* 11. *lit.* 1. the Sea toft it self more violently, and by unsteddy motions like some Hurricane every moment endangered them.

14 Wherefore *x* they cryed *y* unto the LORD *z*, and said, We *a* beseech *b* thee *c*, O LORD, we beseech thee *d*, let us not perish for this mans life *e*, and lay not upon us innocent blood *f*: for thou, O LORD, hast done *g* as it pleased thee *h*.

x Since all their labour and skill to carry the ship to shore, was successless, and they saw no remedy, but they must either follow *Jonah's* advice against himself, or drown with him. *y* With importunity of mind, and with loud voices too in prayer. *z* Not now as in beginning of the Tempest every man to his God, but better instructed now they all do cry to *Jonah's* God, to *Jehovah* the true God. *a* They all join in Prayer, *b* sue to Mercy for Mercy, they plead not innocency, or merit, but pray for mercy, and that free. *c* All sue to God, not to Saints, or intermediate *Dæmons*. *d* 'Tis repeated to note their vehemency in prayer, *e* Though he is pointed out by lot, hath advised us hereunto, yet if possible let the tempest cease, and we all be safe, let not him perish, nor we for him, so their first Prayer is for safety to *Jonah* and all in the Ship. *f* This the next suit that if God by the continued Tempest do peremptorily and irreversibly require *Jonah's* Life, a person innocent among them, and had, since he came to them so demean'd himself, so that should they throw him overboard, before they had tryed all kind of means for preserving him, they might be justly accounted barbarous Murtherers, and God would certainly charge innocent blood upon them; This they deprecate with all earnestness, and imploreth mercy. *g* Sending the Tempest, arresting the Prophet by it, detecting him by lot, sentencing him by his own mouth, and confirming the condemning sentence by the continuance of the storm, and so leaving us to perish with this offender against thee, or to be thy Executioners, this is thine own doing, and 'tis just because thou doest it: *h* Though it be secret to us, and strange in our opinion, yet 'tis very just and necessary we know, or it would not please thee it should be so.

15 So *i* they took up Jonah *k*, and cast him forth into the sea *l*, and the sea † ceased from her raging *m*.

† Heb. *stood.*

i *And, Heb.* *k* As he advised with regret to themselves, though with full consent of *Jonah*, at last they yield. *l* *Vid. ver.* 11. *lit.* m. *m* As *Jonah* had assured them, so they find the Sea all on a sudden calm and friendly, which we must understand includes the wind sent into the Sea, though it be not mentioned here.

16 Then *n* the men *o* feared the LORD *p* exceedingly *q*, and † offered a sacrifice *r* unto the LORD, and † made vows *s*.

† Heb. *sacrificed.* † Heb. *vowed.*

n When they saw God approved the thing, and confirmed *Jonah's* word, as of a true Prophet, and had spared them. *o* The Sea-men, and all others, if any others were in the ship *p* With a deep reverence of his Power, Wisdom, and Justice against *Jonah*, and of his Mercy towards them. What was the final effect of this, and whether they were by it throughly turned to God, I enquire not now, it may best become our charity that as *Jonah's* casting overboard was Type of Christ's Death, so the effect it had upon the Mariners might be a Type of the conversion of the Heathen from Idols to God. *q* Their fear before was exceeding great, but that was a fear of the danger, and for themselves a natural fear; but now they do fear the Lord and his Majesty and Mercy, it is a Religious fear. *r* What they had in the ship to offer to God, or how they could offer there, appears not to us, but the Scripture affirms they did sacrifice, not to Idols, but to the true God: Some suppose the words are to be interpreted that they would sacrifice at *Jerusalem*, where they now know that the God of *Jonah* was worshipped. *s* Vows are a part of Natural Religion, and here these persons bind themselves by vows to recognise God's goodness in their deliverance. It is not improbable that here is a Trajection as many times in Scripture, that placed last which in construction is to be first. They vowed Vows and Sacrificed, *i. e.* vowed they would do it, would be Proselytes, and ever Worship him, *Jonah* preacht to them, Creator of Heaven and Earth.

17 ¶ Now *t* the LORD had prepared *u* a great fish † to swallow *x* up Jonah. And * Jonah was in the † belly of the fish *y* three dayes, and three nights *z*.

* Matth. 16. 4. Luke. 11. 30. † Heb. *bowels.*

t *And, Heb.* *u* Greated at first say some, but what need that when a mighty overgrown fish of a double age may do this by God's will and appointment attended the ship, and follow'd it in the storm, expecting a prey, and ready to receive the Prisoner. † A Whale as we read, *Matth.* 12. 40. others say 'twas a shark, a fish common in those seas. *x* Not to chew upon him, but to take him down whole, *y* in safe custody, *z* that he might rightly typify Christ's Burial in the Grave.

CHAP. II.

1 THen *a* Jonah prayed *b* unto the LORD *c* his God *d* out of the fishes belly *e*.

a *And, Hebr.* at that time when he lay by the heels a close Prisoner in a Prison, whence none before or since ever came out alive. *b* Sent his Petition in all humble and submissive manner unto God; *Jonah* wonderfully preserved alive, and in full exercise of his judgment and memory now betakes himself to Prayer, and in this exercise eth his Graces; his soul follows hard after God, when he was shut up in this Dungeon. *c* That was angry, and now was punishing of *Jonah*, the Lord who had committed him to this Prison. The Almighty God, who can do for *Jonah* all that he can need or desire. *d* Though *Jonah* in his froward fit flies from his God, yet now by the rod taught better he flyes to God, nay as his God, and remembers his particular interest in God. If *Jonah* prayes by Faith grounded on God's Almightiness, now he prayes with assurance and hope of Faith, looking to God as his God; if the Power of the Lord and his Mercy keep *Jonah* alive in the fishes belly, the same Power and Mercy can deliver him out of this danger, and the Prophet believes he is kept there for an enlargement, as miraculous as his confinement was; *e* where he was a Prisoner under many miracles, and all concur to awaken him to Prayer and Faith; he calls it the belly of Hell, or the Grave; *ver.* 2. implyed his time well there.

2 And said *f*, *I cryed *g* ‖ by reason of mine affliction *h* unto the LORD *i*, and he heard me *k*; out of the belly of ‖ hell cryed I *l*, *and* thou heardest my voice *m*.

* Psal. 120. 1. ‖ Or, *out of mine affliction.* ‖ Or, *the grave.*

The former verse was a general account that he pray'd, this word in the front of this verse is a transition to a more full account of his Prayer, what for substance, and somewhat of the words also. *g* Not with a loud voice of the Tongue, as 'twas not ordinarily feisable in so close a Prison, so, nor was it necessary he should, where none were to hear but his God, who heareth the strongest desires, and accounts them the strongest cries; so *Jonah* cryed with his whole heart. *h* Distress, or straits with which he was encompassed, and close besieged, nor was there ever closer siege laid to any one, his Body and Mind both shut up, the one by the monstrous dungeon of the Fishes Belly, and the other by the terrours of the Almighty. *i* It was in many respects fit *Jonah* should Petition God, for he was committed by his special Warrant, and none either had power or authority to deliver him but God. *k* Though *Jonah* say not how God did hear, in what particular, yet he knew both how, and in what the support of his person, the exercise of his reason, the workings of his heart toward God, and a hope or assurance that he should be delivered, were part of the mercy God gave, and he prayed for. *l* *Grave*, so *Sheol*, so it was as dark to *Jonah*, and had been as destructive too, if mercy had not prevented. This is doubled to intimate both the Prisoners earnestness, and the greatness of the mercy given to one that was as shut up in the Grave. *m* Of his Soul, whilest he was in that dismal Dungeon, as let. *g.*

3 For *n* thou o hadst cast *p* me into the deep *q*, in the † midst of the seas *r*, and the floods *s* compassed me about, all thy billows and thy waves passed over me *t*.

† Heb. *hearts*

n This introduceth the account of his distress, mentioned *ver.* 2. *o* The Almighty offended by my frowardness and obstinacy. *p* Though the Mariners hands heaved me over-board,

'twas

'twas thy hand that did it and preſt me ſore. *q* The bottom of the Sea, by what follows it is probable *Jonah* was caſt into the Sea far from ſhore. *r* Or heart of the Seas, but more literally and ſtrictly in the midſt of the Seas, then that *Ezek.* 27. 4. *ſ* Either the mighty Rivers which run into that Sea, or the Floods, the mighty currents, which the rowling Sea and Winds with Tyde made. *t* The ſurges of the Sea, which explains what before he called the Floods. Here is an elegant deſcription of the violence and horrour of the Seas into which *Jonah* was caſt, which toſſed his body and ſignified the terrours wherewith his Soul was diſtreſt from Gods immediate hand, as *Pſal.* 42. 7. Thy waves, *Jonah* ſeeth Gods hand, and ſovereignty in all this, intimating that he prayed for what he knew his God could do for him.

4 Then *u* I ſaid *x*, I am caſt out of thy ſight *y*, yet I will look *z* again towards thy holy temple †?

u Though this word with us ordinarily denoteth time, yet here it denoteth order and connexion, the Hebrew is *And.x* With my ſelf, I thought in the midſt of my fears and ſufferings. *y* Cut off from all hope of Life among men, rejected, forſaken, and as 'twere forgotten of my God, and left by this death to paſs to a worſer death. Thus he was wracht with ſenſe of preſent danger from Gods diſpleaſure, and is almoſt carried away with a deſpair of ever ſeeing the face of God again with comfort, much as *Pſal.* 31. 22. and *Lam.* 4. 22. *z* His Faith begins to recover it ſelf, he will not as deſpairing ones any more look toward loſt hopes, but with reviving hope he will hope againſt hope, and never yeild to ſuch deſpairs. † Where the Ark of the Covenant, where the mercy ſeat, where propitiatory ſacrifices are offered, where is Gods High Prieſt, Types of the Great Redeemer, Mediator, and Saviour, by whom ſin is expiated, ſinners pardon'd, grace and favour communicated, where God commands the bleſſing, Life for evermore, he will look and hope to appear in the material Typical Temple, and to find there grace diſpoſitive for, as well as ſignificative of Glory in the heavenly Temple, he hopes for both.

* Pſal. 69. 1. 5 The * waters *a* compaſſed me about *even* to the ſoul *b*: the depth cloſed me round about *c*, the weeds were wrapt about my head *d*.

The former part of the 5 *verſe* ſeems to be an ingeminating of what was ſaid *ver.* 3. and bears the ſelf ſame meaning and interpretation. *a* Litterally the waters of the Sea, metaphorically afflictions, myſtically Temptations, theſe laſt ariſing from his own guilt, and from the tokens of Gods diſpleaſure againſt him in ſo unuſual a manner. *b* To the endangering his Life, and were forerunners (as he apprehended) of worſe miſeries, the foretaſts of an eternal damnation, 'twas a miracle of providence to preſerve my Life, 'twas no leſſe wonder of free Grace to ſave my Soul. *c* He was carried to the bottom of the Sea, lay as in the deepeſt hole of the Sea. *d* Not immediately as ſome conjecture by the Fiſh pulling them from the bottom of the Sea and ſwallowing them down, where they wrapt *Jonahs* head, but mediately when the Fiſh ſwam amidſt theſe, or rather it is a comparative ſpeech, I was no more likely to eſcape drowning, then a man in the depth of the Sea wrapt up in, and held faſt down by, the Weeds in the bottom of the Sea.

† Heb. *cuttings.* 6 I went down *e* to the † bottoms of the mountains *f*, the earth with her barrs *was* about me for ever *g*: yet *h* haſt thou brought up *i* my life *k* from ‖ corruption *l*, O LORD *m* my God *n*.

‖ Or, *the pit.*

e The Fiſh carried him down. *f* As deep in the Sea as are the bottoms of the mountains, or into thoſe depths out of which might be ſuppoſed that mountains were thence drawn out by the Roots, an elegant deſcription of fathomleſs depths, whirlepools of the Seas. *g* I ſeemed to be impriſoned where the bars that ſecured me were as great and durable as the Rocks, which they were made of. *h* Notwithſtanding all theſe inſuperable difficulties, and my own fears. *i* By what was firſt my danger thou haſt wonderfully ſecured me, what I thought ſhould have been my Grave, was made a ſafety to me, by the Fiſh *Jonah* is in due time fairly and ſafely ſet on ſhore. *k* His Life of nature, his Life of comfort, and peace, and joy too. *l* Or the pit, a deſcription of the ſtate of the dead whoſe bodies turn to putrefaction and ſtench. *m* O Almighty and Eternal Being, Lord and Soveraign over all. *n* Mine ſaith *Jonah* by particular choice, Faith and Hope, whom I had ſerved and ſhould not have diſobey'd, to whom I pray'd, who hath pardoned, whom I will adore, obey and love for ever.

7 When *o* my ſoul fainted *p* within me, I remembred *q* the LORD, and my prayer *r* came in unto thee *ſ* into thine holy temple *t*.

o So ſoon as, and ſo often as. *p* Heart perplexed with variety of fears, ſorrows, temptations and difficulties, when ever I did foreceaſt, and deviſe what way I might likely eſcape out of this forlorn condition, I was diſpirited, heart ſunk within me, *Pſal.* 22. 14. and 42. 4. and I had fainted if I had not remembred the mighty, faithful, wiſe and gracious God who could ſave me, and on whoſe mercy I relyed, who had promiſed the beſt of two deliverances, the eternal, whatever he did with me as to the temporal deliverance. *q* With Faith, and Prayer, for 'tis not a bare recalling of God to his mind, but a recalling his mercy, and promiſe to his mind *r* made in the Fiſh Belly, in his priſon more diſmal then ever was that of *Manaſſes.* *ſ* Did enter the Ears of the Lord, he heard and readily anſwered. *t* Typically the Temple at *Jeruſalem* to which *Jonah* looked, but principally Heaven the Temple of his glory, whence God gives the command for his delivery orders the Goaler to ſet him ſafe on ſhore.

8 They that * obſerve lying vanities *u* forſake *x* their own mercy *y*. * Pſal. 31.

u Who ever they are that do, as the Heathen Marriners ſeek to, depend upon and wait for help from Idols, falſe Gods, whoſoever chooſe them for their aſſiſtance, and Worſhip them, do depend upon moſt falſe grounds, wait for moſt lying and deceiving objects, and this of the Prophet is true of, and applicable to all our Creature dependencies, to all truſt repoſed in any but God himſelf, theſe dig to themſelves ciſterns, broken ciſterns that can hold no Water, *Jer.* 2. 13. *x* Turn away from, and do really and practically forſake God, as he leaves the Eaſt who goeth on to the Weſt, truſt in God, and Idols are as oppoſite, as is the Eaſt to the Weſt. *y* The Lord, who is to all that ſeek him, and depend on him, the fountain of Living Waters, who is an eternal fountain of mercy and flows forth freely to all that wait for him.

9 But *z* I will ſacrifice *a* unto thee *b* with the voice of thankſgiving *c*, I will pay *d* that that I have vowed *e*: ſalvation *f* is of the LORD *g*.

z *Jonah* here doth intimate his adherence to God, his aſſurance that he ſhould find God to be a fountain of mercy to him, that God would hear his prayer. *a* In moſt ſolemn manner recognize the mercy I receive, I ſhall have juſt ground to do it, and I will certainly be juſt to the mercy of my God and do it; who wait on Gods that cannot deliver, ſhall never have cauſe to ſacrifice to them, if they do the thing they do ſacrilegiouſly rob God. *b* Excluding all others, who ſhall have as little ſhare in the praiſe as they had in the thing for which praiſe is offered. *c* Including the heart alſo; for ſuch is the ſacrifice with which God is beſt pleaſed, *Pſal.* 50. 14, 23. and 116. 17. *Hoſ.* 14. 2. *Heb.* 13. 15. *d* Vows are, when made, debts we owe to God, and muſt, as juſt debts, be paid. *e* It is not ſaid what 'twas he had vowed, probably 'twas a more obedient heart and deportment, likely he reſolved to go to *Nineveh* and preach what God commanded him; he will perform his promiſe to the Lord in all things he did engage to do. *f* Power to ſave, and actual deliverance from all dangers, in all diſtreſſes, when none of the Gods the Marriners invoked, neither any one apart, nor yet all together could quiet the tempeſt, and ſave from the danger of the Sea, *Jonah:* God could do both, he could by his own ſingle power deliver *Jonah* out of the Belly of hell. *g* He onely can ſave, none elſe can as he can, *Pſal.* 3. 8. and 68. 20.

10 ¶ And *h* the LORD *i* ſpake *k* unto the fiſh *l*, and it vomited out *m* Jonah on the dry land *n*.

h Or, as the particle is ſometimes rendred, *then i. e.* after *Jonah* had prayed, and acted his Faith though in the Whales belly. *i* Who made Heaven and Earth, and commanded both, who is God of Salvation. *k* Commanded, ſignified it to be his pleaſure, as the ſame word prepared the Fiſh and brought it to give attendance to receive the Priſoner, ſo now it doth diſcharge the Keeper, and requires him to ſet his Priſoner at liberty. *l* Though Fiſhes are deſtitute of Reaſon and underſtand not as man, yet they have ears to hear their Creator, and readily obey. *m* It preſently obeys the word, it could no longer keep *Jonah* a Priſoner. *n* The command required this, nor could it be a deliverance without this, had he been caſt out of the Whales belly any where elſe in the Sea he had been drowned, but now that which was his danger ſhall be his ſafety, a Ship now to Land him which before was like to be his Grave. The Scripture doth not ſay where he was thus ſet on ſhore, but conſidering he was to go to *Nineveh* and Preach Repentance to them, it is a very obvious conjecture that any man might make, that the Whale ſet *Jonah* on ſhore in ſome place of the *Syrian* ſhore neareſt to *Nineveh*, and on view of the Charts any indifferent Geographer would conjecture that 'twas ſomewhere on the Bay or Gulph of *Laiazzo*, anciently the *Sinus Iſſicus*, or ſomewhat near to *Alexandette* as the *French*, or *Scanderoon* as the Turks call it, whence, though a long, yet by the Maps appears to be the ſtraiteſt journey to *Nineveh*, as for ſome who conjecture 'twas on the *Euxine* Sea; they conſider not the ſtrait paſſage of the *Propontis*, nor the length of 1600 miles from *Joppa* to that part of the *Euxine* which is next to *Nineveh*, nor the length and difficulty of the paſſage thence by Land to *Nineveh*; but he that ſaid *Jonah* was landed on *Ninevehs* ſhore was much wider out in his gheſſe, and never conſidered that *Nineveh* was built on *Tigris* ſome hundreds of miles by land from *Joppa*, and, if the Fiſh brought him thither, it was by a compaſs of many thouſand miles which would require ſome months to run over. beſides that the Fiſh would be too great to ſwim up the River, their con-

jecture biddeth faireſt who confine it to ſome places of the *Syrian* Sea and not far from *Scanderoon*.

CHAP. III.

1 AND *a* the word of the LORD *b* came *c* unto Jonah the ſecond time *d*, ſaying,

a After that *Jonah* had been well diſciplined for his contumacy, and was ſet at liberty. *b* The command or the Prophetick Spirit, *Vid.* chap. 1. ver. 1. *lit.* b. c. *d* The firſt time *Jonah* rebels againſt the command, now better prepared and humbled he is tryed again, God doth give him the gift of Prophetie, and by that ſignifies his reconciliation to him, and admits him into his old ſtation.

2 Ariſe *e*, go *f* unto Nineveh that † great city *g*, and preach *h* unto it *i* the preaching that I bid thee *k*.

e Vide chap. 1. ver. 2. *lit.* f. *f Vid.* chap. 1. ver. 2. *lit.* g. † *Ibid. lit.* h. *g Vid.* chap. 1. ver. 2. *lit.* i. great in extent of ground, in ſtrength of its fortifications, height, and breadth of their Walls and multitude of their Towers, great in the multitude of its numbers and riches of its Citizens, and every whit as great in the multitude of its ſins, but let nothing retard or diſcourage thee, ariſe and go. *h* Publickly, plainly, boldly, cry *chap.* 1. *ver.* 2. *lit.* k. *i i. e.* Againſt it publiſh the near approaching ruin of it, preach to them the neceſſity of their Repentance, and awaken them to it by the terrours of the Lord. *k* Either which I did bid thee at firſt, as *chap.* 1. *ver.* 3. or what I ſhall ſuggeſt and communicate to thee when thou art come thither.

3 So *l* Jonah aroſe and went unto Nineveh *m* according to the word of the LORD *n* (now Nineveh was an † exceeding great city *o* of three dayes journey *p*.)

† Heb. *of God.*

l And Heb. as God commands and directs, ſo *Jonah* with ready, reſolved, and obedient mind ſets about the work. *m* Tho it was a long journey yet three weeks or three months travel by Land, is more eligible then three days in the belly of Hell. *n* Every way complying with the command of God, ſpeeding thither reſolved to preach whatſoever Sermon God ſhould put into his heid, encouraged with aſſurance that God who did ſend would be with him whitherſoever he was ſent. *o* The greateſt City of the known world at that day, it was then in its flourihing ſtate greater then *Babylon*; whoſe compaſs was three hundred ſixty five or three hundred eighty five furlongs, but Nineveh was in compaſs four hundred and eighty, her walls an hundred foot in height, her walls broad enough for three Coaches to meet and ſafely paſs by each other, had fifteen hundred Towers on its walls, and theſe Towers two hundred foot high, and one million and four hundred thouſand men imployed continually for eight years to build it, if our author be not miſtaken. *p* There is ſome difference in accounting how this City was three days journey, if we account the length of it at one hundred and fifty furlongs, this will amount to eighteen miles and three quarters, this ſeems too little to be three days journey, unleſs it be ſuppoſed the Prophet account his leiſurely progreſs, and takes in the many ſtops that would neceſſarily and unavoidably retard him in his walking and preaching ſuch ſtrange news, if we conſider this, 'tis not unlike ſix miles would be as far as he could go in a day, preaching to all and diſcourſing with many, others will account it three days journey to go through the ſtreets and lanes of this City, but on the ſuppoſition 'twas eighteen miles in length, and eleven miles in breadth 'twill be more then three dayes journey, or a weeks journey, for ſuppoſing in a miles breadth but eight ſtreets from end to end through eighteen miles length, 'twill amount to four hundred ſixty four miles. Others account by the compaſs of the walls ſixty miles, and allow twenty miles to each dayes journey too far for any one to walk, preach, diſpute or reaſon, and account for himſelf, the firſt account ſeems moſt probable.

4 And *q* Jonah began to enter into the city a days journey, and he cryed, and ſaid *r*, Yet forty days and Nineveh ſhall be overthrown *ſ*.

q The former verſe gives us intelligence of *Jonah's* arrival at *Nineveh*; now, ſo ſoon as come, he preacheth. *r* To walk through and to preach the dreadful threats of God againſt *Nineveh*, and he proclaimed openly and plainly what God commanded; he feared not to tell all what concerned all, he did it with earneſtneſs as deeply affected with what he ſpake from God againſt this mighty City. *ſ* A very ſhort time, ſome might think, for this great City, but 'tis more time then God was bound to give, or then they could deſerve, or then God gave to *Sodom* and *Gomorrah*, the ſins of which Cities were no doubt found in *Nineveh* now *Jonah* preached, and grew ripe by that time *Nahum* came to foretell their ruine, *vid. Nahum* 1. the threat is expreſs and peremptory in its form and words; though there be a reſerve with God on condition of Repentance which operated in due time, and manifeſtly proved that God intended mercy to repenting *Nineveh*, though he threatned an overthrow to impenitent *Nineveh*, how it ſhould be overthrown is not expreſſed, ſome conjecture by a foreign Enemy, which carrieth unlikelihood with it, others gueſs by fire from Heaven, but ſince 'twas not deſtroyed we need not enquire how it ſhould have been, and had they not repented the event would have informed us fully.

5 ¶ So *t* * the people *u* of Nineveh believed God *x*, and proclaimed a faſt *y*, and put on ſackcloth from the greateſt of them even to the leaſt of them *z*. * Matth. 12. 41. Luk. 11. 32.

t And Heb. *u* The inhabitants who heard, they firſt believed who firſt heard, and ſucceſſively others as ſoon as they heard. *x* Speaking by his Prophet, they knew their own ſins. *x* Though *Jonah* were a ſtranger to them yet becauſe coming in Gods name, he did very particularly, fully, and to the Life enumerate, decipher, and lay open their ſins, with what they deſerved, what might be expected, what God threatned from Heaven, all which concurring wrought them to believe their danger, Gods mercy, and the poſſibility of eſcape if they repent, whether the fame of *Jonah's* deliverance came to *Nineveh* before him, appears not, nor is it likely it ſhould come ſo far and ſo faſt though 'twere known on the *Syrian* Coaſt, and about *Tyre* and *Zidon*, poſſibly *Jonah* might publiſh it in *Nineveh*. *y* Every one called upon other to faſt, or cry'd out 'twas high time to faſt, repent, and ſupplicate God, ſo ſome think, but this paſſage is an Anticipation, tells us what was done, and will tell us afterwards on what grounds, authority and example 'twas done. *z* A ceremony very uſual in mournings private or publick in thoſe Countreys, and a token of their true mourning, this all did, great and ſmall, rich and poor.

6 For *a* word came to the king *b* of Nineveh, and he aroſe from his throne *c*, and he laid his robe from him *d*, and covered him with ſackcloth *e*, and ſat in aſhes *f*.

a This now accounteth for the peoples proclaiming a faſt *ver.* 5. they did it becauſe 'twas commanded, and they had the Kings example herein. *b* Whether *Jonah* did particularly ſpeak to his hearers to ſend word to the King or whether the ſtrangeneſs of the thing might move ſome or other to report it to the Courtiers, and they to the King is not ſpecified, certain 'tis that the King had word brought him, and it was conſidered by him, nor is it ſaid who this King was, *Sardanapalus* ſeems too early, *Phul Belochus* is with more probability thought to be this King. *c* Came down from his Royal ſeat. *d* Put off his rich, gorgeous and luxurious apparel. *e* Put on the rough, and uneaſie garments of a mourner. *f* As *Job* 2. 8. and 42. 6. *Eſth.* 4. 13.

7 And he *g* cauſed *it* to be proclaimed *h*, and † publiſhed *i* through Nineveh (by the decree of the king and his † nobles) *k* ſaying, Let neither man *l* nor beaſt *m*, herd nor flock taſte any thing *n*, let them not feed, nor drink water:

† Heb. *ſaid.* † Heb. *great men.*

g The King. *h* Took a particular care to have ſpeedily a Faſt ordered, and notified to the people by thoſe publick Officers, who were wont to proclaim the Decrees and Edicts of the King and his Counſel. *i* This ingemination confirms the thing, and adds ſomewhat for ſhewing the deep ſenſe the King had both of his own, and his peoples ſins danger, and dury in this exigent. *k* It was an Act of the King and Counſel, and that which paſſed them with good liking, they reliſht the thing as the *Hebrew* phraſe importeth. *l* Men have ſinned and provok'd God to this high diſpleaſure it does moſt principally concern them to repent, faſt and mourn for their ſins that God may pardon and ſpare them. *m* Theſe comprised in the threat and like to be involved in the common danger are put under a faſt, this the general which is afterwards expreſt more particularly Herd and Flock, let none of theſe whether at home in the ſtall or abroad in the Fold and Herd. *n* This referred by ſome to the ſtrictneſs with which men were bound to keep this Faſt, but this may be a general prohibition explained by what follows, let all Man and Beaſt forbear to eat or drink, that the Faſt might be moſt ſolemn, that the cry of man ſeconded with the cry of hungry Cattel, might enter the ears of God who preſerveth Man and Beaſt.

8 But let man *o* and beaſt *p* be covered with ſackcloth and cry mightily *q* unto God *r*; yea, let them *ſ* turn every one *t* from his evil way *u*, and from * the violence *x* which *is* in their hands *y*. * Iſa. 59. 6.

o Every man from greateſt, the King on the Throne, to the leaſt, the beggar on the dunghill, put off his uſual and ſofter habit, and afflict themſelves in courſeſt garments. *p* Their Horſes in which they gloried much, their Camels alſo, both which they adorned with rich and coſtly clothing in their Stables, and with as rich furniture for Saddles, Bridles, and Trappings when they were uſed abroad, now all in Teſtimony of an hearty repentance muſt clothe with Sackcloth, the clothing of beaſts muſt witneſs for men. *q* Beaſts in diſtreſſe and ſtarving cry

cry to God as the young Ravens and hungry Lions, and so here Beasts of the Herd and Flock cry. But 'tis to be referred to men lamenting their sins, deprecating judgments, imploring mercy with all earnestness and vehemency of desire, called here a crying mightily to God, as *chap.* 1. 5. *r* The inhabitants of *Nineveh* whether Traders, or who live at their ease and pleasure there let them reform and amend their doings. *t* The Edict for ceasing from violence is as full and particular as the Edict for Fasting, all are commanded to be just and righteous. *u* Not cease from single acts onely but change the course and habitual manner of life called here their way every one was vicious, and each one almost had some particular method of sin, which was his way of sinning this must they turn from. *x* Oppression and rapine as a chief sin is here particularly mentioned, compare this with *Nah.* 3. 1. *y* Which acted by them is still in their hands both in the guilt of it, the effects of it, and as publickly known as what is seen in a mans hands, *Vid. Psal.* 7. 3.

9 Who can tell *z if* God will turn and repent *a*, and turn away from his fierce anger *b*, that we perish not?

z Here is the ground of the *Ninivites* Fasting and praying, there is a possibility that they may escape, there is fairly argued a probability, for why should the ruine beforehand be threatened but to give warning, so many days ere it come, unless it be to try us, whether we will Fast, Pray, Repent and amend? and though *Jonah* had no commission to promise them a deliverance, yet 'tis very like he acquainted them with the merciful and gracious nature of his God. This speech of theirs, *Vid. Joel* 2. 14. and 2 *Sam.* 12. 22. it includes both faith and doubt, yet Faith prevailing to use of means. *a* If we return by Repentance, to which God would now call us by this minatory admonition, he may perhaps return to us in mercy, and by the event shew 'twas not an irrevocable sentence past against us. *b* Forbear to execute that terrible menace of overthrowing us in his just and hot displeasure against our sins, this explains that which he had called repenting before, which being here as elsewhere 'tis attributed to God after the manner of mans speaking must be interpreted as becometh his immutability, and majesty. *c* Suddenly, exemplarily, temporally and eternally all which impenitent sinners deserve, *Ninivites* were in danger of, and the provoked justice of God would have brought upon them if they had not repented.

10 ¶ And God saw *d* their works *e*, that they turned from their evil way *f*, and God repented of *g* the evill *h* that he had said *i* that he would do unto them *k*, and he did *it* not *l*.

d Not onely with naked and single intuition, but he saw and approved, was singularly well pleased with that he saw. *e* Works not words are sure signs of what men are, humbling themselves to the dust, extraordinary Fasting, and crying unto God these were some of their works, but God saw more then these external professing work. *f Vid. ver.* 8. *let.* u. they did heartily, presently and universally turn from the ways of impiety against God, of injustice against man, from the ways of luxury and pride, from all their violence against man, without this all the rest had been not worth the observing nor would God have regarded it. *g* This is spoken as before, *ver.* 9. *let.* a. (and as his seeing is attributed to him) after the manner of man, and must be applied unto our unchangeable God, so as may not reflect any blemish upon his Truth, constancy or immutability. Though he is said to repent 'tis not as man doth who may through frailty of his nature lie, but our God is not a man, or as the Son of man that he should change or lie. *h* Of punishment. *i* Threatned by *Jonah*'s mouth. *k* To sinning *Ninivites*, who did rightly conjecture that 'twas possible, this dreadful message might be a minatory warning, and might be big of a merciful condition of pardon if they repented, and there was no other way to make the discovery of this but that they took. For he will not deal with penitent sinners as with impenitent, though his justice would not have spared unrepenting Citizens, his Mercy is so great he will not destroy repenting sinners.

CHAP. IV.

1 BUT *a* it *b* displeased *c* Jonah exceedingly *d*, and he was very angry *e*.

a And Heb. *b* The Divine forbearance sparing the great and sinful *Nineveh*. *c* Was very unagreeable to *Jonah*'s hasty and fierce temper, to his love of his own credit, and it afflicted him to see *Nineveh* survive the forty dayes limited for their continuance. *d* 'Twas a great affliction to him, so highly distemper'd is *Jonah* at Gods Goodness to a repenting City. *e* This kindled a fire in his Breast which was made up of Envy, Indignation and Grief, for that it was not done, and desire that yet it may be done. *Jonah* would yet have *Nineveh* a Sacrifice to Gods Justice and an eternal Monument of his Truth who foretold it's Ruine.

2 And he prayed *f* unto the LORD, and said *g*, I pray thee, O LORD *h*, *was* not this my saying *i*, when I was yet in my own countrey *k*? Therefore I fled *l* before unto Tarshish *m*: for I knew *n* that thou *art* a * gracious *o* God, and merciful *p*? those to anger *q*, and of great kindness *r*, and repentest thee of the evil *s*. * Psal. 86. Joel 2. 13.

f In a strange distempered humour sets about this work, and accordingly manageth it, when he designs to pray, his turbulent Affections hurry him into unseemly contests and quarrels with God, yet since he fell on his knees with purpose to pray to God, the Scriptures report it as his Prayer to the Lord. *g* Either spake it out in words, or else thus reason'd within himself, and now leaves it recorded what were his words, or his thoughts. *h* This begins his complaint, or quarrel against the Lord. *i* Did I not think of this? was I not apprehensive that it would be so? I should preach avenging Justice, and thou wouldst exercise pardoning Mercy; thy Pardon would contradict my Preaching. *k* Either in *Canaan*, or *Galilee*, or in *Gath-Hepher*, where had I died, and never been a Prophet to *Nineveh*. I had ever had the Reputation of a true Prophet, but now at *Nineveh* I shall be reported a false dreamer. *l* There was reason for what I did when I declined the message, and fled away from thy presence, he seems to justifie that flight which God condemn'd in him by a miraculous punishment inflicted on him. *m* Vid. *chap.* 1. *ver.* 3. *let.* p. *n* He might know it by Gods dealings with so exorbitantly passionate a man as *Jonah* himself was, but he knew it from Gods account of himself, *Exod.* 34. 6, 7. and many other places of the Scripture. *o* Who hath bowels of compassion, a heart that is a fountain of tender mercy. *p* Readily expressing his compassions toward sinners that need and sue for Mercy. *q* Who dost wait long for the sinners return, and dost not hasten thy Executions. *r* And when provoked thou art yet of an infinite Goodness, lenity, and kindness, and forgivest the sinner that repenteth. *s* Vid. *chap.* 3. *ver.* 9. *let.* a. and *ver.* 10. *let.* g.

3 * Therefore *t* now *u*, O LORD *x* take, I beseech thee, my life from me *y*: for * *it is* better *z* for me to die than to live †? * Heb. *it is* Ver. 8.

t And, Heb. *u* Now presently, let no time slip. *x* Who art, as onely Author, so the great Arbiter of Life. The mighty and eternal God; His Sovereignty was enough to command *Jonah*'s Reverence, but *Jonah* forgets himself and his God. *y* In a peevish humour *Jonah* is weary of his life and prays for death, yet in this request some mixture there is of Grace with Passion, somewhat of Mercy from God to *Jonah* in that he doth not give him up to his own Passion. And *Jonah*, as weary as he is, yet will live till God will take away his life. *z* 'Tis more desireable to me to die and be buried, for then my Prophesying that never came to pass will be soon forgotten, however I shall never more blush at the rebukes the world will cast upon me. † Disgraced and upbraided by Atheists, and hardned sinners who will reflect the lye upon me or on my God.

4 ¶ Then *a* said *b* the LORD *c*, ‖ Doest thou well to be angry *d*? ‖ Or, *art thou angry*.

a So soon as *Jonah*'s haste had sin'd against his God and his own life *b* Either by voice audible to *Jonah*, or rather by his Spirit, that Spirit which gave *Jonah* order to go and preach, now takes order to debate the case. *c* Who is now, as *Jonah* needed he should be, Gracious, slow to Anger, and of great kindness toward *Jonah*, else he had not lived a moment longer to repent him of his last sins in this matter. *d* Is thy vehement anger warrantable? or will this anger of thine do good to thy self or others? Think well of it whether thou dost act like a Prophet, like one that feareth God or like a man in this thine anger?

5 So *e* Jonah went out of the city *f* and sate *g* on the east-side of the city *h*, and there made him a booth *i*, and sat under it in the shadow *k*, till he might see what would become of the city *l*.

e When the Lord had taken notice and reproved the passions of *Jonah*, and made some impression on his mind for the present. *f* Discontented in himself, and doubtful of the issue whether God would be more tender of the life of multitudes or of *Jonah*'s Credit, the Prophet withdrew himself, and waits, How long we have not any ground of conjecture. *g* Put himself into a posture of waiting, and therefore to repose himself, rather sat than stood. *h* Which in likelihood was some higher ground, the City standing on the East-banks of *Tygris*, the farther he went East the higher the ground was, and the safer from the uncertain manner of the Cities overthrow. *i* Some small and mean shed for shade and shelter usually made of green boughes. *k* These boughes thus pitch'd and made into a Booth afforded some shadow in which *Jonah* reposed himself. I by this passage it should seem the forty dayes were not fully expir'd nor yet wanted much of expiring, and *Jonah* seems resolved there to expect the event of the City.

6 And the LORD God prepared *m* a ‖ † gourd *n*, and made *it* to come up *o* over Jonah, that ‖ Or, *a* † Heb. *Kikaion*

that it might be a shadow over his head *p*, to deliver him from his grief *q*. So Jonah was † exceeding glad *r* of the gourd *s*. † Heb. *rejoyced with great joy*.

m Commanded that in the place where *Jonah*'s booth stood, this Herb, or spreading plant should spring up to be a shade when the gathered boughes are withered. *n* 'Tis not certain what this was, some say Ivy, others say 'twas *Palma Christi*, or five leaved, whose leafs are so set as to resemble a mans hand, or a wild Vine or *Colocynthis*, nor is it very material we should search farther into the nature of this קִיקָיוֹן in the Text 'twas some wild Plant with long and broad leaves which suddenly grew, spread it self, and made a good shade. *o* God gave it a speedy growth, and directed the growth that it should cover the top of the gourd. *p* And be a shade to *Jonah* against the vehemence of the Sun which did shine very parchingly hot in those Countreys. *q* To give some ease to his Mind, refresh his Natural Spirits, much discomposed by the violence of his Passions and by the violent heat of the Sun. 'Tis probable this Grief was some extream fit of continued Head-ach. *r* As vehement in his Joy, now as in his Grief before, he was a man of great Affections whatever moved them. *s* His ease by the gourd made him glad of it, and I observe that here is no mention made of *Jonah*'s seeing God in it.

7 But God prepared *t* a worm *u* when the morning rose the next day *x*, and it smote *y* the gourd that it withered *z*.

t By the same power which caused the gourd suddenly, and to *Jonah*'s great Joy, to spring, grow and spread it self, as a Canopy, prepar'd also. *u* What, is not said, some contemptible grub that was not seen by *Jonah*. *x* Which early next morning, *i. e.* by break of day. *y* Bit the root, *z* so that the whole gourd suddenly withered.

8 And it came to pass *a*, when the sun did arise *b*, that God prepared *c* a ‖ vehement east-wind *d*, and the sun beat upon the head *e* of Jonah, that he fainted *f*, and wished in himself to die *g*, and said, * *It is* better for me to die, then to live *h*. ‖ Or, *sirocco*. * Ver. 3.

a After all these passages both in chastising and refreshing *Jonah*, and after all *Jonah*'s deportment under them, but more immediately after the withering of the Gourd and the loss of the shadow. *b* With the rising of the Sun, so early in the morning as the Sun arose. *c* By a particular command from God. *d* A dry, scorching blasting Wind wherever it blows, but more than ordinarily, so in those Climates, and most so when sent out on such an errand by the Lord. Silent, saith the *Hebrew*. Ruffling Winds usually cool the Air, but the silent which blow with even Tenour, rather increase the heat of the Air. However this Wind was sent to do so, and certainly did it. *e* Did perpetually and vehemently shine, or point its burning beams upon the undefended head of *Jonah*. No Wind to cool, no shade to cover scorched *Jonah*. *f* Overcome by the heat, he was no longer able to stand, but as a fainting man fell down ready to die. His strength of body, and his courage of mind also failed him. *g* In this weakness and pain, in this perplexity of body and mind he comes once more to a down right impatience and weariness of life. *h* And here he will justifie his Passion, 'tis best of the two, but *Jonah* must be wiser, and humbler, and more merciful too ere he die. Before God hath done with him, he will teach him to value his own life more, and to be more tender of the life of others.

9 And God said to Jonah, ‖ Doest thou well to be angry *i* for the gourd *k*? and he *l* said *m*, ‖ I do well to be angry *even* unto death *n*. ‖ Or, *art thou wrath angry*. Or, *I am great-ly angry*.

i Vid. *ver.* 4. *k* God adds this to the same question before propos'd, that *Jonah* might be his own Judge, and at once condemn his own Passions, justifie Gods patience and mercy, and submit himself with Satisfaction in that God had spared *Nineveh*. *l Jonah m* Passionately answers for himself, whereas *ver.* 4. he was silent, now he is out of all patience and quarrels highly against God, who had spared *Nineveh*, which *Jonah* thought should have been consumed as *Sodom*, or as the old world, but he feels in himself a heat almost as devouring as he wished to the *Ninivites*, thus unexpectedly crossed he flies out against God himself. *n* If in the violence of this passion I should die (as we know some have) yet were I not to blame, thus he tacitely charge:h God with hardly using *Jonah*, and breaking his heart, though he had come a long Journey to deliver a message, he would fain have been excused from. So exorbitant and unreasonable is *Jonahs* anger.

10 Then *o* said the LORD *p*, Thou *q* hast ‖ had pity *r* on the gourd *s*, for the which thou hast not laboured *t*, neither madest it grow *u*, which † came up *x* in a night and perished *y* in a night *z*. ‖ Or, *spared*. † Heb. *was the son of the night*.

o When *Jonah* had shew'd his Affection of Love and Pity to the Gourd. *p* Shewed *Jonah* the little reason he had to concern himself for the Gourd, and the great reason God had on his side in pittying and sparing *Nineveh*. *q* Thou a man, of narrow, and uncoven compassions. *r* Hast both had and shewed. *s* A common and worthless weed. *t* 'Twas not the work of thy hand to see it. *u* Nor didst thou water, and give growth to it; 'twas not thine. *x* As a Mushroom, was the birth of one night. *y* Died, and was onely fit for the fire when wither'd. *z* With equal suddenness withered.

11 And should *a* not I *b* spare Nineveh *c* that great city *d*, wherein are more then sixscore thousand persons which cannot discern between their right hand, and their left hand *e*, and also much cattel *f*?

a May not I by virtue of my Sovereignty, pity, spare, or pardon if I well, or is there not good reason to incline me to do it and to justifie my doing it. *b* God of infinite Compassions, and goodness. *c* A mighty City. *Jonah* thou hast pity on a sorry shrub, and shall thy God be by thee confin'd that he should not have pity on a vast and mighty City? *d* A stately structure, which cost immense Treasures, was the labour of almost one Million and half of Labourers, through eight years, the great wonder of that world. Thy Gourd. *Jonah*, may not be named in the day with this, onely in a Passion this must be ruin'd to please thee, and thy Gourd must not least it displease thee. Is this equal? wouldst thou have me less merciful to such a goodly City, than thou art to a weed? *e* It was a single Gourd *Jonah* pittied, and is angry that it was smitten; here are many hundred thousands of Men and Women, which I have pitied and spared. Here are more than sixscore thousand Innocents who are Infants, who are my Creatures made for Eternity, who grow slowly under my care and charge; whom I value as my own; and peevish *Jonah*, wilt thou not allow me, (who can) to shew Pity to mine own invaluable Creatures, when thou pitiest what is neither thine nor valuable? had it been thine this might have required thy Affection, had it been of worth this might have excus'd thy earnestness for it, but all this aggravates thy fierce and cruel passion against *Nineveh*. *f* Beside Men, Women and Children who are in *Nineveh*, there are many others of my Creatures that are not sinful, and my Tender Mercies are and shall be over all my works. If thou wouldst be their Butcher, yet I will be their God. I know what becomes me, God of Prophets; and though once I hearkned to *Elisjah* to send fire from heaven on contemptuous sinners, yet it is not meet to send fire from heaven upon repenting *Nineveh*, I know how to impress their Minds with a continued belief that *Jonah* came from God to Preach Repentance, and that it was their Repentance prevented their overthrow, I can salve thy credit *Jonah* and yet not humour thy Cruelty. Go *Jonah*, rest thy self content, and be thankful: That Goodness, Mercy, and Kindness which spared *Nineveh*, hath spared thee in this thy inexcusable frowardness. I will be to Repenting *Nineveh* what I am to thee, God Gracious and Merciful, slow to Anger and of great Kindness, and I will turn from the evil thou and they deserve.

M I C A H.

The ARGUMENT.

IT is by custom become Necessary in writing the Arguments on the several Prophets to tell of what Country the Prophet was, and, where the Holy Ghost observes it, we may not slight it, our Prophet was no doubt of the Tribe of Judah, *but of what note his Family was for Riches, Authority or Credit appears not to us, these might be eminent for any thing I know, but not mentioned because his Call to, his Abilities for, and his Discharge of, the Prophetic Offices needed no Credentials or Countenance from any such External Advantages. It is unquestionable he came from God; and his whole Prophesie is of Divine Authority,* Jeremiah *gave Testimony to it, and cites some considerable Authority from the opinion of certain Elders of that time who held him to be a Prophet sent of God, and* Jer. 26. 18, 19. *He was not, as some were, confin'd to one Kingdom, but had his Commission enlarged to preach to the Kingdom of* Israel *and* Judah, *which were now grown old in Sin, and universally corrupted with Idolatry, and Impiety, with Inhumanity and Cruel Oppression, with Falsehood and Deceits, Ingratitude to God and forgetfulness of him, vain confidences in the lying Promises of False Prophets, and in their Ceremonial Services, all which* Micah *doth (as faithful in his office) openly, severely, and impartially discover, reprove and threaten in Princes, Prophets and all the people of both Kingdoms; which are so closely join'd by the Prophet that it requires a very steady and quick eye to discern which of the two is most directly concerned in the Prophets discourse, or whether both are equally intended, yet so as in order of time* Israel *first, and* Judah *next. His Phrase and Connexions and Transitions are many times obscure and fairly capable of different accounts as every one will see, who can and will read the* Hebrew *Text and the Paraphrases or Commentaries of men learn'd in that kind of Learning. The Prophets Stile is very lofty, as is his contemporary* Isaiah, *many times, and I little doubt they were acquainted and conversed each with other; his discourses have a very particular respect to the temper of those times he lived in, and will be clearest understood by those that do distinctly read over and digest the history of* Israel *and* Judah, *as they are reported in the* 1 Kings, *and* 2 Kings *from the first Apostacy of* Israel *from God and their revolt from the house of* David. *But more especially the stories of* Judah *through* Jotham, Ahaz *and* Hezekiah's *Reign; and of* Israel *through* Zechariah, Shallum, Menahem, Pekah *and* Hoshea's *times, in which most of the sins here reproved and threatned did Reign, and which were (whilest* Micah *lived) punish'd according to his word with Sword, Famine, Pestilence and Captivity, he lived to see* Israel *made a desolation and an hissing, and survived this dead Kingdom above ten years;* Judah's *Calamity followed surely and not slowly, for within* 130 *or* 133 *years* Jerusalem *was ruin'd and the* Jews *carried Captives to* Babylon. *Many passages of our Prophet have both their Literal and Historical Reference, and their Spiritual and Mystical: In this latter I have been sparing because the design of the present work was to give the plain literal sense, yet I have seldom (if ever) omitted to point out the mystery. If any one see more into this, and be larger in it than the Author; let such one know, the Author had his Reasons why he said so little, though he saw more, of the Mystical Reference of the words to the Messiah, his Birth, his Kingdom, the Redemption of the Elect, the Calling of the Gentiles, and other Evangelical Truths contained in our Prophet, who did certainly Preach the Gospel, as well as the Law to his Hearers.*

CHAP. I.

1 THE word of the LORD that came *a* to
* Jer. 26. 18. * Micah *b* the Morasthite *c* in the
days *d* of Jotham, Ahaz *e*, *and* Hezekiah *f*, kings of Judah *g*, which he saw *h* concerning Samaria *i* and Jerusalem.

a Thus *Hosea* begins his Prophesie, *chap.* 1. 1. and *Joel* 1. 1 and *Jonah* 1. 1. and *Zeph.* 1. 1. which see. *b* Though *Hieronus, Epiphanius* and *Dorothius* are said to report this *Micah* to be the same with the Son of *Imlah*, 1 *King.* 22. 8. yet *R. Sal. Jarchi*'s reason why this could not be is satisfactory, for one generation and almost half interven'd between *Ahab*, and *Jotham*, *Ahab* died about 3046. year of the World; *Jotham* began to reign about 3190. by which it appears there were one hundred fourty and four years between *Micaiah* the Son of *Imlah*, and *Micah* our Prophet. *c* Whether *Marethah*, rebuilt by *Rehoboam*, 2 *Chron.* 11. 8. (called also *Beth-gederim* in after time) of which *Cap.* 14. of this Chapter. Or whether *Moresheth* (of which *ver.* 15.) gave him this surname, and whether because *Micah* was born there or else did dwell there is not easily resolved, nor material if twere resolved. *d* It is not said what year of *Jotham* this Prophet begun, it is probable 'twas about the beginning of *Jotham*'s Reign, *An M.* 3190. of which we have this Character, 2 *King.* 15. 34, 35. he did right, *&c.* yet the high places were not removed. Religion was not wholly corrupted as in *Israel*, yet was it exceedingly abased with their own mixtures. *e* The very worst of all *Judah*'s Kings, all things considered, he brought the *Basilitical* Idolatry into *Judah*. *f* The best Son, of the worst Father, who reformed *Judah*. How long *Micah* prophesied during his Reign, we can but conjecture, probably till the fourteenth year of *Hezekiah*. So this Prophet may be supposed to have prophesied sixteen years in *Jotham*'s time, as many under *Ahaz*, and fourteen under *Hezekiah*, in all forty six years, and survived the Captivity of *Israel* ten years, which he lamented as well as foretold. *g* *Judah* onely named, but *Benjamin* is included. *h* Vid. *Amos* 1. 1. *lit.* *e.* *i* The Metropolis of the Kingdom of the ten Tribes, and by a well known figure put for the whole Kingdom, as *Jerusalem* chief City of *Judah* is, by the same figure, put for the whole Kingdom. As both had link'd together in sinning, God doth link them together in Suffering, and commands *Micah* to do so.

2 † Hear *l*, all ye people *m*, hearken, O † Heb. ye people all of them.
earth *n*, and all that † therein *o* is, and let the † Heb. be witness against them.
Lord GOD *p* be witness against you *q*, the Lord from his holy temple *r*.

l The Prophet here by Proclamation requires earnest attention to his word. So *Moses Deut.* 4. 26. and 30. 19. and 32. 1. So the Psalmist, *Psal.* 50. 1, 4. and so *Isa.* 1. 2. and 34. 1. *m* Either all the people of both Kingdoms, all *Israel* and *Judah*, or else universally all people of all Kingdoms whatever both of that present Age and all of future Ages. *n* It may be taken for the meaner sort of People, the Commonalty, but I rather incline to interpret it as both a tacit reproof of the deafness of this sinful, and hardned People, with whom *Micah* now contends, and an Appeal to the senseless Creatures, or a Summons to bring them in Evidences for God against those Kingdoms. *o* animate or inanimate Creatures, all that are on the Earth: If we interpret Earth for the meaner sort of People, then this sulness of the Earth will be the whole multitude of the People. It is a lofty strain, such as those of *Moses, Deut.* 32. 1. *David, Psal.* 50. 1. *Isaiah, chap.* 1. 1, 2. and *Jeremiah, chap.* 6. 19. *p* The mighty, holy, gracious and faithful God, Lord of Heaven and Earth; who knows all your wayes, who is a just Judge, and a severe Avenger of obdurate sinners. *q* By his Word, the voice of his Law, by his Prophets whom he hath sent, by the Judgments he doth execute according to his Menaces, as by his Sovereignty, he is supream Judge, so by his Omnisience and Truth he is an authentick witness against you O house of *Jacob*. *r* Either from his Temple at *Jerusalem*, or else from Heaven, as *Psal.* 11. 4. and *Hab.* 2. 20.

3 For

Isa. 26. 21. Psal. 115. 3. Deut. 32. 13. Job 33. 29.

3 For behold *s*, * the LORD cometh forth *t*
out * of his place *u*, and will come down *x*, and
tread upon *y* the * high places of the earth *z*.

s There is great reason for my earnestness with all people, and therefore once more I advise you to consider it well. Behold, attend to what is said. *t* Who is Judge himself, *Psal.* 50. 1, 4. whose Holy Majesty you have provoked to displeasure, who is a jealous God, and hath an Almighty Power to dash his Enemies into pieces. He cometh forth as a Judge prepared to hear, determine and punish; Now when God who is in all places at all times is said to come forth, 'tis not to be meant of his leaving a place where he was, to come to a place where before he was not; but 'tis to be understood of his discovering his Presence by some effects of it, which before in that place were not discovered. *u* Heaven, the place of his glorious Throne. *x* Shew by the effects of his Power, Justice and Wisdom that he is more eminently present there. *y* Trample under foot, slain, abase and break. *z* All that is high, excellent, and matter of your glorying, whether flourishing state of your Kingdomes, or power of your Kings, or strength of your Fortresses, and Temples, Altars, or Cities and Palaces. In that day the haughtiness of man shall be laid low, and the Pride of man shall be brought down, *Isa.* 2. 17. your sins will procure this to you, O *Samaria*, and *Jerusalem*, of which God is my Witness, I have plainly told you.

Psal. 97. 5. Isa. 64. 1, 2. Amos. 9. 5. Heb. descent.

4 And * the mountains *a* shall be molten
under him *b*, and the valleys *c* shall be cleft *d*:
as wax *e* before the fire, *and* as the waters *that*
are poured down a † steep place *f*.

a If literally understood, we know it hath been so; when God will kindle that fire which shall burn up the Earth, and the works of it, as he will when he cometh finally to Judge the World, it shall be done again. But figuratively Mountains are mighty States and Kingdoms, flourishing with Prosperity, and which do think the foundation of this sure as Mountains. So *chap.* 6. 1, 2. *Hab.* 3. 6. *Isa.* 2. 14. Or possibly these mountains may be by a Synecdoche put for those who dwell on them, Mountaineers who were usually more fierce, secure, hardy and of difficult access, and therefore less regardful of Threats and Punishments. *b* Which way so ever you take Mountains, yet the effect of Gods powerful Anger and Justice shall be this, they shall be no more able to bear his Indignation, or withstand it, than that which like wax melts before a strong fire. *c* Which either are Emblems of the lower sort of men, or the men that dwell in the Valleys with their Cities built there, which might hope to escape the storm lying more under covert. But such shall be the sweeping, searching, and rapid storm of Gods Judgments, that no places, no persons shall either withstand or divert them. *d* Or rent in sunder, broken up, as the sword *Gen.* 7. 11. and slide away. *e* Which doth easily and speedily dissolve, and run before the fire. *f* Which immediately spreads it self and runs down the precipice, not able to keep together in one body, but scatter'd one part from other, loseth it self without remedy, so shall the glory and strength of *Samaria* melt away before the fire of Gods displeasure executed by *Salmanasser*, and by *Sennacherib* and *Nebuchadnezzar* on *Judah*.

5 For the transgression *g* of Jacob *h* is all
this *i*, and for the sins of the house of Israel *k*.
What *l* is the transgression of Jacob *m*? *is it* not
Samaria? and what *n* are the high places of
Judah? *are they* not Jerusalem *o*.

g The singular for the plural, the many transgressions committed amongst them, but especially that cloud of iniquity which springing up in *Samaria* did overflow the whole Kingdom, Idolatry, pride, luxury, cruelty and oppression. *h* The sons of *Jacob*, the Ten Tribes most likely are here meant by *Jacob*. *i* All these, many, and great, inevitable and irresistible Judgments of God foretold, and which will overtake, and utterly ruin these Sinners. *k* The people of the Kingdom of *Judah* called here by the name of *Israel*. Or else this and the former phrase may comprehend the Twelve Tribes which were fallen from Gods Law and Worship, and be an elegant ingemination to confirm the thing spoken. *l* Or, *who is? i. e.* the spring, and cause of that overflowing Transgression, who brought in the abominable Idolatry? *m* Here is meant the Kingdom of the Ten Tribes, the head of which was *Samaria*, where the Kings of that Kingdom had their Royal Residence, where they worshipped Idols, whence they issued our their Edicts, and which became Example to the rest of the *Israelitish* Kingdom. *n* Or, *who is, i. e.* cause of the high places, and the Idolatry there practised? *o* Which was chief City of that Kingdom, and place where their Kings dwelt, had the same influence of that Kingdom as *Samaria* had on the Ten Tribes, there was the Example they imitated, thence the Laws they obey'd contrary to Gods Law.

Chap. 2. 12.

6 Therefore *p* I * will make *q* Samaria *as* an
heap of the field *r*, *and as* plantings of a vine-
yard *s*; and I will pour down the stones thereof
into the valley *t*, and I will discover the founda-
tions thereof *u*.

p For these sins of *Samaria*, and the Kingdom of *Israel*. *q* Not by an immediate hand from Heaven, but by the *Assyrians* under the Conduct of *Salmanasser*, they shall do it as my Servants saith the Lord. *r* Much like *Isa.* 25. 2. that beautiful City shall be made, and so left as a ruinous heap in the field. *s* In planting Vineyards, they did dig up the earth, and cast it up in hillocks, cast out all the stones, so shall they make this City; *t* The City was built on a high Hill, and a deep Valley beneath it, now when 'twas sacke by the *Assyrians*, they pull'd down the buildings, and cast the stones thereof into that Valley, so God did by them throw down the stones of *Samaria*. *u* Rate the Walls, Fortresses, and publick buildings of this City to the very foundations of it, nor leave one stone upon another, as *Mat.* 24. 2. and *Luke.* 19. 44. in a word, here is foretold an utter desolation upon *Samaria* for her sin, such a desolation as shall not leave the least footsteps of *Samaria* in the place where once it stood.

7 And all the graven images *x* thereof shall be
beaten to pieces *y*, and all the hires *z* thereof
shall be burnt with the fire *a*, and all the idols
thereof will I lay desolate *b*: for she *c* gathered it
d of the hire of an harlot *e*, and they *f* shall re-
turn to the hire of an harlot *g*.

x Erected in honour to the Idols they worshipt, which usually were the Images or similitudes resembling their Idols, their Gods of silver, gold, or stone and brass, or wood. *y* Pull'd out of their Chappels, Shrines, or Repositories by the conquering *Assyrians* who would, as was customary with such Nations, deal with the Gods as with Enemies conquered, trample upon them, and use them most contemptibly, and when they break into pieces Idols of rich materials, 'twas to carry it away with them as their booty, others were broken in contempt of them. *z* Or rewards, or gifts which Idolaters thought their Idols gave them as *Hos.* 2. 5. or the rich gifts given for the honour and service of the Idols by deceived Idolaters; or all the wealth *Israel* got by leagues with Idolaters *a* When their Cities or Temples are burnt, as no doubt many were burnt by the *Assyrian* before he could reduce them to obedience, in which conflagrations many rich donatives belonging to Idols were consumed to ashes, or melted down. *b* Thus shall the Idols of *Samaria* be made desolate, *i. e.* their Temples burnt, their Images either beaten in pieces in contempt, or to be carryed away (if the materials they were made of were worth the carriage.) however they shall neither remain, nor be worshipt any more in *Israel* or *Samaria*, but be carryed away Captives with their Captive Worshippers. *c* The Kingdom of the Ten Tribes or *Samaria*. *d* Their Wealth, or the rich Presents made to their Idols, or both. *e* As Harlots get rich gifts of their Lovers; so did this deceived people think, and say, that their Idols gave them the wealth they had; or else as impudent Adulteresses that hire lew'd men to come into them; so this hire was that these blind Idolaters, (like shameless Adulteresses.) gave to their Idols. *f* These rich Presents *g* shall be either turn'd by the *Assyrians* to the service and honour of their Idols, presented as gifts in acknowledgment of their greatness, and prosperity to be the blessings their Idols have given to them, as *Hos.* 10. 6. or else thus, as what is got by Harlots, brings shame, and a curse with it, and never continues long, but is as basely wasted as 'twas gotten, so shall it be with all the ill gotten Goods of these *Samaritan* Idolaters, and all their wealth.

8 Therefore *h* * I will wail, ‖ and howl *i*, * Isa. 21. 3. and 22. 4. Jer. 4. 19.
I will go stript and naked *k*: I will make a wail-
ing * like the dragons *l*, and mourning as the * Job 30. 29.
† owles *m*. Psal. 102. 6.

h Because of those dreadful slaughters and devastations made in *Israel* and Samaria. ‖ Solemnly, as when they who are skilful in lamentation do at Funerals bewail in most affective manner to stir up the like sorrow in others, *vid. Amos* 5. 16. *lit.* *t.* *i* The same in a word of like sense to ascertain the thing, and to intimate the doubled sorrow, the multiplyed miseries of this people. *k* As one spoiled of his Clothes by force, or as one that in bitterness of passion hath cast off his upper Garment, or as if discompos'd in mind through the greatness of his vexations, now this the Prophet either speaks as fellow-sufferer with them, or as intimating what they should be reduced to at last: So *Isa.* 20. 2, 3. whether of these, or whether both, I determine not. *l* *Vid. Mal.* 1. 3. rather *Jakals* which haunt desolate places, and make great and hideous noise by night, and by their wailing, or doleful cryes in which 'tis said they answer one another, and fill the Air with the sound, and travellers with fear, these Creatures are between a Fox and Wolf for bigness, and seem somewhat like each in qualities, and probably their noise may be as mixt of the barking of the Fox, and howling of the Wolf. It is possible the Prophet by this kind of wailing would intimate the near approach of the *Assyrian* Lyon hungering and thirsting, and pursuing the prey, as the Jakals runs a little before the Lion, so this wailing of the Prophet should be followed very suddenly with the roaring of the Lyon. *m* A melancholy Creature, and loves night, and makes a most unpleasant noise, haunts desolate places, and is fitly is an emblem of *Israels* doleful, desolate state: Others render it Ostrich, which makes a doleful cry in the Deserts, either will fit the place.

9 For her ‖ wound *is* incurable *n*, for it is
come unto Judah *o*: he *p* is come unto the
gate

‖ Or, *for its grievous stripes.*
† Heb. *daughters of the owls.*

gate *q* of my people, *even* to Jerusalem.

a The Wounds of *Samaria*, and the Ten Tribes her own sins, God's just displeasure, and the Enemies rage have deeply wounded her, she is senseless, impenitent, and furious against her Physitian, and she shall at last dy by Sword, Famine, Pestilence, and Captivity. *o* The contagion of her sins, and the indignation of God against it, and the Enemies successes, *viz. Sennacherib's*, or *Nebuchadnezzar's* like a flood have reached to *Judah* also, and this is reason why the Prophet foretels such mourning, and is willing to perfonate it to awaken both Kingdoms to repent, and turn to God. *p* The insulting, conquering, and cruel Enemy, or in the feminine Gender it *i. e.* the evil is come, *i. e.* in the Prophetick stile will certainly and suddenly come. *q* Either signifying the *Assyrians* befieging *Jerusalem*, as *Sennacherib* Son of *Salmanesser* dont some few years after the sack of *Samaria*, or else by Gate of my people is meant the City where the Sovereign Court of Judicature to the whole Kingdom is, denoting the Victories of the *Assyrian* over the rest of the Kingdom of *Judah*, or else the Victories of *Nebuchadnezzar*. *r* This seems added to explain the former phrase.

10 ¶ Declare ye *it* not at Gath *s*, weep ye not at all *t*: in the house of ‖ Aphrah *u* * roll thy self *x* in the dust.

‖ Or, *dust.*
* Jer. 6. 26.

s Do what you can to keep your griefs to your selves, let them not be publick, that the *Philistines* your bitter Enemies should know how sad 'tis with you and rejoice at it, *Gath* was a principall City of the *Philistines* and though this onely is mentioned the rest are understood, such phrase you have, 2 *Sam.* 1. 20. *t* You that are of *Israel* or *Judah* make no publick weeping, that your eyes and tears should inform your Enemies in *Palestine* how deplorable your state is, let not your griefs be their joyes. *u* We render it as a proper name of some City or Town, though of no great note, yet we meet with one. 1 *Sam.* 13. 22. in the Tribe of *Benjamine*, a second we find in *Manasses's* lot, and was the place where *Gideon's* father dwelt, *Judg.* 6. 11. these Towns were somewhat remote from the *Philistines*, and there the Prophet does direct them to weep with the greatest expressions of it, and to keep it private from the *Philistines*. Others account the word to be a common name denoting *dust*, and so give the sense in the *house of dust*, roll thy self in *dust*. *x* Or. *I have rolled my self*, *viz.* in compassion to the miserable *Israelites*, or as a pattern to which they shall conform, so the word as written, but as by direction of the *Masorets* it is read, and as here 'tis rendred *roll thy self*, it directs and foretells, it foretells what they shall do at last, and directs what they should do at present. They shall be brought to sit, nay to wallow in the dust, and in foresight of this it would become them to sit in the dust now.

11 Passe ye away *y* ‖ thou † inhabitant of Saphir *z*, having thy * shame naked *a*; the inhabitant of ‖ Zaanan *b* came not forth *c* in the mourning of ‖ Beth-ezel *d*, he † shall receive of you his standing *e*.

‖ Or, *O thou that dwellest fairly.*
† Heb. *beautiful.*
* Isa. 20. 4. and 47. 2, 3. Jer. 13. 22.
‖ Or, *out of story as it is.*
‖ Or, *a place without.*

y The imperative is here put for the future, and the Prophet does here foretel and threaten what shall befall this people, they shall go before the Enemy into Captivity. *z* Denotes either the beautiful, and pleasant habitation, and so may be applyed to any pleasant seat, such as were many in *Judea*, such was *Samaria* and *Jerusalem*, which perhaps are here intended. Or else 'tis the proper name of some particular Town or City, who read *Eusebius* will meet such a village in the Mountains between *Aliphon* and *Hebron* or (as later 'tis called) *Elcatheropolis*. *a* Strip by thy conquering Enemy, so that thou shalt not have so much left as shall cover thy nakedness; with shame shalt thou be thus led into Captivity, and change all thy beauty into shameful nakedness. *b* A place rich in pastures and Sheep say some, others take it for the proper name of a particular place in the Tribe of *Judah*, it is likely at this time it might be some considerable Garrison full of people and Souldiers. *c* Neither sent out succours to relieve their neighbouring besieged Town *Beth-ezel*, but stood on their own guard, nor yet durst send out any to condole the Captive state of their neighbours. *d* A strong Town taken and wasted by the *Assyrians* the people carried Captive under the eye of the inhabitants of *Zaanan*, who mean time dare not stir or make many signes of sorrow. † The invading Enemy say some, others say 'tis the inhabitant of *Zaanan*. *e* Who refer this to the Enemy make this the sense, *viz.* That the Enemy should make his stay among them till he had conquered, spoiled, and captivated them. Or, that he should by severe dealing make them pay dear for their obstinacy in defending their town against his Forces, that he should strip them of all to recompence his expences of treasure, time and blood in taking them. But they that refer this to *Zaanan* and its inhabitants make this the sense, That they should take their measures and judge what the Enemy would do against them, by that which he had done against *Beth-ezel* their neighbour.

12 For *f* the inhabitant *g* of Maroth *h* ‖ waited carefully *i* for good *k*, but * evil *m* came down *n* from the LORD *o* unto the gate of Jerusalem *p*.

‖ Or, *was grieved.*
* Amos 3. 6.

f Yet, or certainly, as the *Heb.* particle is often to be rendred. *g* Or put for all, because all fled for safe ally. *h* Some say 'tis by transposing the letters put for *Bamoth*, others say 'tis as the word imports, the glittering unbattered Cities, either take it for the improper name of some place in *Judah*. *i* Longearnestly and patiently. *k* For peace, prosperity, and what might make them happy. *m* Of trouble, sword, famine, and pestilence, all sorts of evil comprised in this one, in mighty tempests or as a sweeping Rain. *o* By his special command and charge, and as a just punishment inflicted on them from Heaven. *p* The flood of affliction by the *Assyrian* swallowed up other Towns and Cities, and swelled high to the head City *Jerusalem*, as partly by *Sennacherib's* invasion, but more fully by *Nebuchadnezzar's* besieging and taking *Jerusalem*, and carrying the Citizens captive to *Babylon*.

13 O thou inhabitant of Lachish *q*, bind the chariot to the swift beast *r*: she *s* *is* the beginning of the sin to the daughter of Zion *t*, for the transgressions *u* of Israel *x* were found in thee *y*.

q A very strong Fortress on the confines of *Judah* towards the Kingdom of the Ten Tribes, and which as it did to the last stand out against *Sennacherib*, so 'tis very probable they did boast of their strength and valour. *r* Either to fly from the Sword of the Enemy, and to seek safety in another Country forsaking their own. Or else by way of derision, you will be besieged and coopt up by the *Assyrian*, and then you may harness your Horses or Mules to carry you in Chariots about your own Streets; or else the Prophet foretels *Sennacherib's* commanding Post-chariots to carry his messengers to summon *Jerusalem* to yield up all to him. *s* *Lachish*. *t* From thence Idolatry spread it self into *Judah* and *Jerusalem*. *Lachish* nearest to Idolatrous *Israel* took the infection of them and conveyed it to *Judah*, or *Jerusalem*, here called the daughter of *Zion*. *u* Not only the Idolatry but other sins also. *x* Of the ten Tribes. *y* Thou didst receive and worship the same Idols that *Samaria* did.

14 Therefore *z* shalt thou † give presents *a* ‖ to Moresheth-*b* gath: the houses of † Achzib *c* *shall be* a lie *d* to the kings of Israel *e*.

‖ Or, *to Marasha.*

z For so much as thou hast imitated *Israel* in sin, and been at least an occasion to *Jerusalem*, and the Kingdom of *Judah* to commit the same fins. † *Lachish*. *a* Though I do not remember the sacred story reporting this in matter of fact, we read not what Presents were given, or by whom sent, or when: yet as 'twas foretold by the Prophet so no doubt it was fulfilled, and the inhabitants of *Lachish* courted the assistance of the *Philistines* against the *Assyrian*, and possibly against the *Babylonian*. *b* A known City or Town of the *Philistines* called here *Moresheth-Gath* to distinguish it from a Town of the same name in the Tribe of *Judah*, and in the valley of *Zephatha*, where *Asa* smote *Zerah* the *Ethiopian* King who invaded *Asa* with a million of men. *c* This was also a City of the *Philistines* not far from *Mareshah*, *Ashkelon* and *Gaza*, it was a Maritime Town and strong. There was another City of that name toward *Tyrus* also, but of this the Prophet doth not speak in this place. *d* A lying refuge or a prop that should break under them that leant upon it, as *Egypt* proved a broken Reed to *Judah*, when trusted to, in the *Heb.* there is an elegant allusion, which the Translation cannot express. *e* Some say 'tis meant of the Kings of *Judah*, but we find not that *Hezekiah* made any use of the Houses of *Achzib* when *Sennacherib* invaded him. It is more probable the Kings of the Ten Tribes are meant, and that *Hoshea* did rely on *Gath*, *Achzib*, &c. and on the friendship of the rest of the *Philistines* to join with the *Egyptians*, or to give them a quiet passage through their Country to help *Israel* against the *Assyrian*.

15 Yet will I bring *f* an heir *g* unto thee, O inhabitant of Mareshah *h*: ‖ he shall come unto Adullam the glory of Israel *k*.

‖ Or, *I will yet bring.*

f The Lord God will cause the *Assyrian* to rise up and prosper in his Wars, to the subduing and possessing of the Cities of *Israel* and the *Philistines*. *g* The *Assyrian* who in the right of conquest shall possesse and account himself heir of what he possesseth. *h* Most think the Prophet speaks of *Mareshah* in his own Country, but I think the *Assyrian* did not inherit that, though he might inherit that of the *Philistins*. *i* Famous for its strength say some, but I rather think it better known for the Cave where *David* lay hid, 1 *Samuel* 22. 1. 'Twas made a Town of defence by *Rhehoboam*, 2 *Chronicles* 11. 7. 'twas once a Royal City, and had several Villages belonging to it, *Josh.* 12. 15. *k* Ironically (say some) called thus, mocktorily threatning that the glory of *Israel* should be brought as low, into as mean condition, as *Adullam*; others think it should be read, and to the glory of *Israel* that is *Jerusalem*, to there should be an Ellipsis of (לְעַד) the particle conjunctive. Others think 'tis the Prophets deep sigh at the thoughts how the glory of *Israel* is laid in the dust. Others think it was then considerable enough at that time to be called the glory of *Israel*, though we know not how.

16 Make thee * bald *l*, and poll thee *m* for thy delicate children *n*, enlarge thy baldness *o*

* Isa. 22. 12.

as the eagle *p*, for they *q* are gone into captivity from thee *r*.

l O *Judea*, and *Israel* in token of sorrow for these wasting judgments tear off thy hair with thine own hands, *m* Shave off with the Razor, and by others hand what thou canst not tear off. *n* For the loss of them, some being slain, others starved, or swept away with Pestilence, and the residue carried Captive, express thy deep sorrow for these miseries conformably to the custome of bitter mourning, *Job* 1. 20. *Isa.* 3. 24. and 15. 2. *Jer.* 7. 29. *o* Make thy baldness greater then usual for the occasion does require and will justifie it. *p* Which loseth at once her strength, courage and beauty and languisheth in her baldness. *q* Thy delicate children. *r* Never to return more, or not till a long captivity expire.

CHAP. II.

1 WO *a* to them * that devise iniquity *b*, and * work evil *c* upon their beds *d*: when the morning is light *e* they practice it *f* because it is in the power of their hand *g*.

* Prov. 4. 16. Mic. 7. 3.
* Isa. 32. 7. Jer. 23. 14. Ezek. 11. 2. Hos. 7. 6. Zeph. 3. 3.

a The Prophet now denounceth judgment against oppressours in particular, of which sort of men *Judah* had too many, and *Israel* had many more at that day. *b* Contrive and frame mischiefs to others, how they may be ruined, as appears *vers.* 2. and all the gain can be made of their fall may be brought into the hand of the contrivers, which was the sin of the great ones in *Israel*, who for near forty years together were plotting to undo one another. *c* Here is a dislocation of the words, unless the Prophet would intimate to us, that in Gods account the resolving to do evil is doing it. *d* When they should rest from making trouble to others, as well as they rest from their labour and troubles of the day, when they should praise God for their own ease, safety and rest, then their inhumanity and cruelty is forecasting how to grieve, vex and swallow up others. *e* So soon as they rise, and that is early when such practices are in design, these cannot sleep till they make them fall on whom they fix their designes, *f* Finish or execute their mischievous purposes. *g* And care not whether there be either Justice or Reason for what they do, if they have power enough to do they will take confidence to do it, and never blush.

2 And they *h* * covet fields *i*, and take *them* by violence *k*; and houses *l*, and take *them* away *m*: so they ‖ oppress a man and his house *n*, even a man and his heritage *o*.

* Isa. 5. 8.
‖ Or, *defraud.*

h Who devised mischief, *verse* 1. *i* First set their minds upon their meaner Neighbours Estate, think how convenient it lieth to theirs, as *Ahab* thought *Naboths* did for him. *k* By power wrest the Estates out of their hands, at their own rate; or if they will not so part with them, these mischievous oppressours will act a *Jezebel's* part with *Naboth*, which was no hard matter to do in *Israel*, during the times that ran parallel with *Jotham*, *Ahaz* and *Hezekiah's* times. *l* In which their poorer and innocenter Neighbours dwelt, but perhaps these houses spoil'd a prospect, or straitned the great one, who right or wrong will have them, that they may enlarge their own Houses, Orchards or Gardens. *m* They tear, devour and swallow up the poor man. *n* His Family, which by this means is left to poverty and beggery. *o* This explains the former, and addeth somewhat to the greatness of their sin, that this is done against antient right and possession which the oppressed plead, nay, in a case where God hath forbidden them to sell their heritage, *Lev.* 25. 23. *Numb.* 36. 7. and 1 *King.* 21. 3.

3 Therefore *p* thus saith the LORD, Behold *q* against this family do I devise an evil *r*, from which ye shall not remove your necks *s*, neither shall ye go haughtily *t*, for this time *is* evil *u*.

p For this great, inhumane, cruel oppression. *q* The Lord by his Prophet declareth what he will do, and adviseth them to consider it, for 'tis a most manifest retaliation or punishing the offenders, so that every one may see God deals with them, as they dealt with their oppressed Neighbours. *r* They devised, now God will devise, theirs was evil against others, God will devise evil against them, theirs was evil of sin, Gods is an evil of just punishment, against their Family, as they devised evil against the Family of their poor Neighbours. God will bring the *Assyrian* power upon them. *s* They laid snares where open force would not suffice, so that the poor could not get out of their hands, but were empoverisht and enslaved, so God will deal with them by the *Assyrian*, from whose power they shall not escape. *t* You have made others hang the head, so shall you now. *u* You great ones have made it an evil time, evil for sin against me, and the innocent, and for cryes and griefs to the poor, I will make it an evil time, full of penal calamities and miseries on the whole Family or Posterity of *Jacob*.

4 ¶ In that day *x* shall *one* take up *y* a parable *z* against you, and lament with a † doleful lamentation *a*, *and* say, we be utterly spoiled *b*; * he *c* hath changed the portion *d* of my *e* people: how hath he removed it from me *f*? ‖ turning away *g* he hath divided our fields.

Lamentations 1. 1.
‖ Or, *instead of restoring.*

x When God shall retaliate, as *verse* 3. when he shall by the *Assyrian* Captivity fulfil what here is threatned by the Prophet. *y* There shall be taken up, or be in common ordinary use among those that know what is befallen you. *z* Or taunting, scorning Proverb, this tells them how their *Assyrian* Conquerours should reflect reproach and shame upon captive *Israel*, much like that *Psal.* 137. 3. which the *Babylonians* used toward captive *Judah*. *a* Your Friends for you, and you for your selves, shall mourn most bitterly, as the import of the *Hebrew* is, *Lamentabit a Lamentatione*, So though all are not alike affected, yet every one shall carry it towards miserable *Israel*, according as they are affected, condoling their sad state, or insulting over them. *b* This is the sum of their mournful lamentation over their own state, our Land wasted, our Friends slain, our Cities taken, plunder'd and sacke, our houses and goods either taken away from us, or burnt, and our persons no more our own, but Captives, under the power and will of our enemy, thus spoiled, nothing is any longer ours. *c* The *Assyrian* say some. God saw others; indeed God did it by the *Assyrians*. *d* The Estate, Wealth, Plenty, Freedom, Safety, Joy and Honour, into Poverty, Famine, Servitude, Danger, Grief and Dishonour. The Land of *Canaan* was the inheritance, and all the conveniences it afforded were part of the portion of *Israel*, but O doleful change! These all taken away from *Israel*, and given to others. *e* It is either the Prophet, who calls them his people, or rather, every one of *Israel* that useth this lamentation, who such *my people*. *f* How dreadfully hath God dealt with *Israel*? removing their persons into Captivity, and transferring their right and possession to enemies? *g* Either thus turning away from us in displeasure, God hath divided our fields among others, given them to the enemy, and he hath divided them to others, the peasants, to his own people and souldiers; Or else this word *turning away*, may be rendred *returning*, and be spoken of the enemy, when he returned he did divide our fields, or as the Margent of our Bibles, *instead of restoring* our fields, which we hoped, and our mistaken leaders promised, God hath given the enemy success and power to divide our fields, and to allot them to others.

5 Therefore *h* thou *i* shalt have none that shall * cast a cord by lot *k* in the congregation of the LORD *l*,

* Deut. 32. 8, 9.

h Because your sins so great, universal and incorrigible, have provoked God to frame and design this desolation against you, and because he will punish you according to your wayes. *i* Either oppressour, spoken thus as to one, that it might comprehend every one of them, who are described *verse* 2. or else this *Tion* is the whole Family, spoken of *verse* 3. perhaps both these may best be meant here. *k* None that shall ever return to this land, to claim an inheritance there, or to see it allotted by line, and given to them to possess it; the Prophet here alludes to the manner of dividing fields, and inheritance of old in use among them, as in *Joshua's* time; so both the whole Family in general, and the great ones, oppressours and extortioners, are more particularly menaced with an utter and perpetuated exclusion out of the Land in which they formed, and whence they are carried Captives; whosoever do, neither they, nor their posterity, shall possess inheritances in it. *l* They should no more be the Congregation of the Lord, nor should their children be so, or stand in the Congregation of the Lord at any time hereafter, to claim their portion among Gods people. Thus they are rejected and disinherited, and this to this day is verified on the main body of this people.

6 ‖ † * Prophesie ye not *m*, *say they*, *to them* *that* prophesie *n*: they *o* shall not prophesie to them *p* *that* they shall not take shame *q*.

‖ Or, *Prophesie not as they Prophesie.*
† Heb. *drop.*
* Isa. 30. 10. Amos 7. 16.

m It is manifest that our version here intends this as an interdict, or prohibition laid upon the true Prophets whose hearers were so far from amending and turning unto God in compliance with his Counsel, and obedience to his Commands given out by his Prophets, that Rulers and People agree to silence the Prophets, and expressly forbid them to distil or drop their severe predictions against the Kingdom. *n* Faithfully as *Isaiah*, *Hosea*, *Joel*, and *Micah* now did. Or my true Prophets saith God, *p* shall cease from farther troubling, and terrifying these people, who fear not my judgments, and will not by repentance prevent their miserable Capivity, and shame. So God doth in his displeasure grant their desire, and gratifie the interdict in judgment against them. *q* That they may as they seem resolved to put off all blushing and shame, go on without checks or rebuke, till they be utterly ruin'd; they are impatient of that shame they should take to themselves for their sins, and therefore would not hear the truth, so it shall be, and they shall not be shamed to repentance, but they shall be shamed in their ruine; this seems the meaning of the words in our version, and I will not add any other, though there are several versions which somewhat vary from ours.

7 ¶ O *thou that art* named *r* the house of Jacob *s*: is the spirit *t* of the LORD ‖ straitned *u*? *are* these *x* his doings? do not my words do good *y* to him that walketh † uprightly *z*?

‖ Or, *shortened.*
† Heb. *upright.*

r You are in name, not in truth, you call your selves, and would be called by others the seed and posterity of *Jacob*. *s* You glory in *Jacob*, whom God blessed, guided, and preserved, and you think he should so bless you, but you nothing think how *Jacob* teared, obeyed, and worshipped God, you are not honest, plain hearted, and upright with God as he. *t* The Power, Goodness, Wisdom, and Kindness of God is not less now then formerly, he is as merciful to design good, as gracious to promise, as great and good to perform his word, but the reason he doth not promise Good to you, but threatens punishment upon you by his Prophets is all from your selves, 'tis for your sins, you do the things that must be discountenanced, and if you would hear better things by the Prophets, you must do better, you must do what God requires by them. *x* Are these severer proceedings against you, the doings your God delighteth in? Doth he choose to take this way? Doth not mercy better please him? He would be more pleased to speak comfortably to you, do you as *Jacob* did, and God will deal with you as he did with him. *y* My words promise all Good, and my Prophets declare Good to those that are indeed the house of *Jacob*. All the wayes of God are in an even tenor, mercy and truth to such as keep his Covenant, and Testimonies to do them, as *Psal.* 25. 10. *z* That with honest hearts walk in the wayes of God, but froward sinners, and dissembling Hypocrites cannot with reason expect the same usage from God, who will give peace, and shew mercy to *Israel*, whilest the workers of iniquity are led out to punishment, this whole verse is excellently cleared by the Prophet *Isaiah.* 59. 1, 2, 3, *&c.*

† Heb. *yesterday.*
‡ Heb. *over against a garment.*

8 Even † of late *a* my people is risen up *b* as an enemy: ye pull off the robe, ‡ with the garment *c* from them that pass by securely *d*, as men averse from war *e*.

This verse to me seems to be designed as a proof of the perversenesse and iniquity of this people, and consequently a justifying of God, and his Prophet threatning severity against them, they flattered themselves, and were angry with the Prophet, but God doth in these words convince them, that they could not with reason expect better tydings. For *a* from a long time since they have revolted from me, and of later dayes they have renewed with addition of new violence to their old. *b* All of them have risen up, and acted hostilities among themselves: *Israel* against *Judah*, and *Judah* against *Israel*, and of late the Ten Tribes have conspired against one another, Subjects against their Kings, and great ones against the meaner sort, all places are full of the sins and woful effects of Civil Seditions, and the Treasonable practices of violent men. *c* You strip those to their skin, take away their clothes, and leave them naked: *d* That in peace and fearing no evil, go about their private affairs, *e* disliking such rebellious, bloody, and oppressive courses and wishing every one might enjoy his right without plunderings, sequestrations, confiscations, and decimations for not being of their party. All which we may easily believe attended the Factious and Rebellious times which succeeded after *Jeroboam's* Death, briefly mentioned 2 *Kings* 15. 8. *&c.* which read with this verse, and diligently consider how it paints out those times of *Israels* sinning.

‖ Or, *wives.*

9 The ‖ women *f* of my people *g* have ye cast out *h* of their pleasant houses *i*, from their children have ye taken away *k* my glory *l* for ever *m*.

f The poor disconsolate Widows, whose Husbands you had first slain with their sword of War, or unjustly condemned to Death, or else the Wives of Husbands whom you had oppressed, and by preverted judgment had condemned to forfeit their Estates. *g* This aggravates the sin that this was done against *Israelitish* women not strangers, against those that were by peculiar provision of God's law to be tenderly and mercifully dealt with, *Exod.* 22. 22. *h* Dispeise, and turn out, as if unworthy to dwell longer in their old habitations, which they pretend forfeited as Paradise by *Adam*, who was therefore in this very word cast out, *Gen.* 3. 24. or as *Hagar* out of *Abraham's* Family, *Gen.* 21. 15. *i* Either pleasant for situation, such seats were to these as dangerous as *Naboth's* Vineyard was to him, or else pleasant to them, because they were their own, where they enjoyed their Husbands and Children, and wisht no more preferment, content with their beloved habitation, and domestick conveniencies. *k* You have by your violence, and oppression ruined their Posterity, turn'd their Children out of Houses, and Estates, which were secured by the Law of God from any legal alienation, and sale beyond the Jubilee, you have confiscated them for ever. *l* Which was the Glory of my bounty to them, in use of which they did give glory to me, and by continuance of which they might have lived above contempt, *m* either continually you have done this, or what you have done, you intend to stand for ever.

10 Arise ye and depart *n*, for this *is* not *your* rest *o*: because it is polluted *p*, it shall destroy *q* *you*, even with a sore destruction *r*.

n You Inhabitants of *Israel*, especially you oppressours, bestir your selves, and prepare for your departure out of this Land; for, will ye, nill ye, so 'tis, you shall be carryed away, the words also may fairly be applyed to the oppressed, to lessen the troubles they were under, and to advise them to retire out of this Land. *o* Though 'twas given this people for a rest under God's wing; yet 'twas on condition of continued Obedience, but since they do not observe the condition, they shall never find the expected rest; one trouble shall succeed another, until the Capivity, sweep them all away, both oppressours and oppressed, these therefore should grieve the less at their present trouble, nor grudge to transplant themselves; *p* with many, and great, and old sins, *q* Spue them out as a burthen intolerable to the earth that bears them, as *Lev.* 18. 25. this polluted Land shall be destroyed; *r* Such as may will require a lamentation, such as *ver.* 4. a grievous desolation, such as never shall be repaired.

11 If a man ‖ walking in the spirit *s* and falsehood *t*, do lie *u*, saying, I will prophesie unto thee of wine, and of strong drink *x*, he shall even be the Prophet *y* of this people *z*.

‖ Or, *walking after the spirit.*

s This people were weary of true Prophets, and silenced them *ver.* 6. but they were fondly taken with the false Prophets, and what these promised them, and these, as here described, are by a dreadful judgment on this people permitted, or left to deceive them: Prophets that pretend to walk in the Spirit, *i. e.* to have the Spirit of prophesie, *t* And on that pretence takes the boldness to promise pleasing things in God's Name, whereas he never received such promises of Good from God. *u* Against God, and to the people. *x* *Micah*, and his male-contented Brethren foretel scarcity, war, dismal calamities, and an *Assyrian* Captivity of all for ever; I tell you these are idle dreams, you shall have plenty, and good dayes, and may eat, drink, and be merry, such times of evil you shall never see. *y* By a just and dreadful judgment from God, as well as by an unhappy and fatal choice of the people. 1 *Kings* 22. 6, 10, 11, 12. with *ver.* 34. *Ezek.* 13. 3, 10. *z* Doomed to unparalled misery by God for their sins, and pulling it upon themselves by their obstinate impenitence, and blindness.

12 ¶ I *a* will surely assemble *b*, O Jacob *c*, all of thee *d*: I will surely gather the remnant of Israel *e*; I will put them together *f* as the sheep of Bozrah *g*, as the flock in the midst of their fold *h*: they shall make great noise *i* by reason of *the multitude of* men *k*.

There are three different interpretations of this *verse*, of which 'tis hard to say, which is most agreeable to the intent o this Scripture, I will propose all three, and, leave each reader to choose for himself. First, Some will that these words be a continuation of the false Prophets preaching prosperity and good dayes. So the words are a promise made to them contradictory to the Menaces of the Lord by *Micah*, he foretold all would end in destruction; the false Prophet foretels the assembling of all the seed of *Jacob* into their Land and Cities, and bringing back the remnant of the Captive *Israelites*, carryed away by *Tiglath-Pilneser*, and their safety in their own fold as the flock of *Bozrah*, and should make great noise of joy and rejoycing in their multitudes. All which spoken by the false Prophet *Micah* refutes in the 12th verse. Secondly, Others make it an Evangelical promise of the restitution of *Israel* by the *Messiah*, and many *Jews* agree with Christian Expositors herein, though the *Jews* refer it to a temporal restitution, not yet fulfilled: the Christians refer it to a spiritual partly fulfilled, yet more fully to be accomplisht hereafter, and suitably to this hypothesis they interpret all the passages of this Text, and the 13th *verse*, both which will very fairly bear the sense by these put upon them, and may be the mystical sense of the words, but we who inquire into the literal meaning, think it adviseable not to swell the Volum by long digressions. A third opinion ought to be considered e're we can choose which we shall adhere to: now the third opinion in expounding the Text, makes it a commination or dreadful threat against this people, and thus suits it. *a i. e.* God offended with them. *b* By his providence will cause to come together. *c* He calls to the house of *Israel* to consider it. *d* Who were flying, shall upon hope of what their false Prophets promise to return to their own Land and Cities, *e* The same thing in little different words repeated to assure us the truth of the thing. *f* All that remain of the Ten Tribes, (for some were before carryed away by *Tiglath-Pilser*) shall most assuredly be gathered together, that they may all be in one Covey covered with the *Assyrian* net. *g* In multitudes like those flocks. *h* whence none of the sheep can get and make their escape, so should this people be enclosed and taken. *i* Of cryes and lamentation for their distresses, and lost condition. *k* Such great multitudes coopt up, shall hideously lament their own condition like multitudes that suffer shipwrack together; all this God will bring upon them by the multitude of the *Assyrian* Souldiers which come up against them.

13 The breaker *l* is come up *m* before them *n*: they have broken up *o*, and have passed thorow the gate *p*, and are gone out by it *q*, and their king *r* shall pass before *s* them *t*, and the LORD *u* on the head of them *x*.

In the opinion of those, who account the 12th *verse* to be part

part of the flattering discourse of false Prophets: This *verse* is the Prophet *Micah's* reply to those false Teachers; so far is it from truth, that God will restore the remnant, and establish them, that he assures them the contrary will surely and suddenly befall them; and these do in some manner expound the words as they of the third opinion, mentioned *ver.* 12. thus. *l* The *Assyrian* with his mighty host, *i. e.* *Salmaneser* and his Army. *m* The *Preteet* (put after the stile of the Prophets) for the *Future*, because the thing was near, and very certain. *n* The people of *Israel* might see them, would they open their eyes, the preparations for this expedition are visible to all that would observe what is doing abroad. The mighty Army of the *Assyrian* King shall e're long approach the confines, enter the Land, invest the Cities, yea, the Metropolis of *Israel*. *o* No Frontiers shall be strong enough to keep them out of the Land. *p* No Cities so strong with Walls and Gates, which the *Assyrian* shall not take and possess, and enter in through the Gates, as of his own Cities. *q* And securely go out too. *r* *Salmaneser.* *s* In triumphant manner. *t* His own Army, and the Caprive *Jacob*, *u* offended with the *Jews*. *x* Leading, and succeeding the *Assyrians* in this War.

CHAP. III.

1 AND I said *a*, Hear *b*, I pray you *c*, O heads of Jacob, and ye princes of the house of Israel *d*; *is it* not for you *e* to know *f* judgment?

a In further discharge of his Prophetick Office, and his direction from the Lord, the Prophet proceeds to preach. *b* Attend diligently, and give good ear. *c* Being to address to Governours, he intreats their attention as we have the *Hebrew* particle here rendred, which might have been rendred now, and so the *Gallic* Version doth render it, and the particle signifieth both. *d* You that are by birth heads of the Families, and by office, Princes, and Rulers in *Israel* and *Jacob*, *i. e.* in the Kingdom both of the Ten Tribes, and more particularly the Two Tribes, as appears from the last *verse* of this *chapter*. *e* Are you not bound by Office? Do not men expect? Doth not God require? doth the publick-weal engage you to be well-skilled in the Laws of God? *f* Understand, approve, conform to, and Rule by Equity, and the just Laws of your God. You Princes, Magistrates, and Ruling Officers, ought to know, and do Judgment and Justice, you of all men should know and do right.

2 Who hate the good *g*, and love the evil *h*, who pluck off their skin from off them *i*, and their flesh from off their bones *k*.

g In practice and affection these Rulers were directly contrary to what they should have been and done, they hated not onely to do good, but they hated the good which was to be done, and those that did it; and what kind of men may we judge they were who hated good men, and what was good, and by consequence hated also God himself. *h* Choose, embrace, encourage, delight in, and prefer both evil works and evil workers, and take pleasure to do evil your selves. The worst character that can be given of any sort of men. *i* You by Office are Shepherds, and should feed, guide, heal, protect, and love the Flock, but you use them as cruelly as the shepherd, who instead of shearing of the Fleece, would pluck off the skin, and flay them. *k* Another proverbial speech of the same import, and chargeth highest injustice, and inhumanity upon these Princes and Rulers, *Vid. Ezek.* 22. 27. *Zeph.* 3. 3.

Psal. 14. 4.

3 Who also * eat *l* the flesh *m* of my people *n*, and flay their skin from off them *o*, and they break their bones *p*, and chop them in pieces as for the pot, and as * flesh within the cauldron *u*.

Ezek. 11. 7.

l Maintain themselves and their followers, nay, live in Luxury and excess, reveling in Banquets and Feasts as the word is many times used, *Amos* 6. 4. *m* The Estates, Goods, and Livelyhood of their Subjects, Neighbours, and Brethren, *n* whom I have chosen, maintained, and allotted an inheritance unto, of whom I once said, who toucheth them, toucheth the apple of mine eye, *Deut.* 32. 10. *Zech.* 2. 8. *o* With barbarous cruelty, and unheard injustice strip off (as Butchers strip the sheep they kill) the very skin; or as hunters, which having taken the prey, wearied, and worried first by their Dogs, do strip off the skin to sell, and eat the flesh in feasts and riotous banquetings. *p* An allusion to Wolves, Bears, or Lyons which devour the flesh, tear the skin, and break the bones of the innocent, weak, and defenceless Lambs or sheep, thus our Prophet tells these Rulers plainly what they were, did, and how barbarously cruel and wicked. *q* These bloody Murtherers, Princes, and Chieftains are here compared to Cooks, and the Subjects, weak Neighbours, are compared to the bare bones which the Cook doth by his Art prepare for pot, and to the flesh cut small for the Cauldron, that all might be boil'd and extracted out to make portage, and delicious brothes or jelleys: thus the great ones used the meaner sort, who lived under their Jurisdiction, possibly the Prophet may aim at the bloody, cruel, and devouring times under *Sennacherib*, *&c.* or to that reported of *Menahem*, 2 *Kings* 15. 16. *viz.* when probably much of this was done according to the very letter.

4 Then *r* shall * they *s* cry unto the LORD *t*, but he will not hear them *u*: he will even hide his face from them *x* at that time *y*, as they have behaved themselves ill in their doings *z*.

* Psal. 18. 41. Ezek. 8. 18. Zech. 7. 13.

r When that time, and those miseries which *Micah* foretels shall come upon them, *chap.* 2. 6, 7, 8. and 2. 3. when God shall retaliate and pay these great ones in their own coin. *s* The cruel oppressours, these Tyrannical Judges that pityed none, devoured all, and feared not the Divine vengeance. *t* As if they were his, and as if he were bound to deliver; they then shall own he can, and none else can deliver them, and they will expect a saving hand after all their Rebellions against, and contempts of God. *u* As they heard the cry of the oppressed, but would not hear; so God will hear the cry of their distresses, but not hear the requests they make; he will do no more for them, then as if he did not hear them, he will be as a stranger to their case. *x* They turned away their face from beholding and pitying the poor, now God will turn away his eye from them, and as if unconcern'd, leave them to their own distresses, and their Enemies rage and cruelty. *y* This added to assure them they should have least respect from God, when they need it most, so they shall receive what they gave, judgment without mercy, as 'tis *Jam.* 2. 13. *z* This speaks both the reason why, and the manner how God will thus leave them to the oppressour, the greatness of their sin deserved this, and such was the quality of their sins, that nothing fitter than a retaliation to punish the sin, convince the sinner, teach the world righteousness, and to vindicate God.

5 ¶ Thus saith the LORD *a* * concerning the prophets that make my people err *b*, that * bite with their teeth *c*, and cry, Peace *d*: and * he that putteth not into their mouthes *e*, they * even prepare war against him *f*.

* Isa. 56. 10, 11. Ezek. 22. 25.
* chap. 2. 11.
* Ezek. 13. 18, 19.

a Now *Micah* in the Name of the Lord foretels what shall become of false Prophets, he had frankly dealt with the seculars, now he deals as plainly with the Ecclesiasticks. *b* Tho' he give them the Title they assume to themselves, yet he doth very fully describe them, and shews they are false Prophets, they err, and make others to err with them. *Israel* is too apt to mistake his God, and his wayes, these false Prophets make them err more, both concerning their former wayes of Religion, and civil policie, and concerning their present danger and duty; and concerning future judgments and punishments. *c* When they are furnisht with gifts, and well fed. *d* They promise great prosperity, they pretend to give assurance from God, that all shall go well with *Israel*, and none of the dismal woes threatned by *Micah*, and such like Prophets should ever be verifyed on them. *e* But those who will not feed these false Prophets, that bid them not welcom to their Tables, nor make good chear for them. *f* They do threaten with war, and all calamities that attend it, or else as Enemies prepared, they work them all the mischief they can, and shew what God they serve, even the God of this world, and their own bellies.

6 * Therefore *g* night *h* *shall be* unto you *i*, † that ye shall not have a vision *k*, and it shall be dark *l* unto you, † that ye shall not divine *m*, and the sun shall go down over the prophets *n*, and the day shall be dark *o* over them.

* Ezek. 13. 23.
† Heb. *from a vision.*
† Heb. *from divining.*

g Because of their irreligious, and Atheistical pretences to Divine Revelations, and to come from heaven with promises directly contrary to Gods purpose and word, even when their consciences told them they did lie herein. *h* Of ignorance, and loss of gifts, but since they had none such as they pretended to, I see not how they could lose them. I rather take this night to be a night of distresses, a time of great Calamities upon these Prophets more than ordinary, and upon all the people they seduced. *i* Deceivers, and false Prophets. *k* You shall no more pretend to have a vision, you shall not dare any more to foretel any thing to this people. *l* Very calamitous time to all, but most to you who lived upon lying Visions, and now shall starve for want of them. *m* Have neither skill, nor will any more to set up for your selves in that Trade, being found great Impostors, and such as have seduced this people into sin first, and misery next, they will be inraged against you, and you shall not safely appear among them. *n* A proverbial speech, and contains much the same, that night and dark do contain. Perhaps this intimates the visible hand of God extraordinarily against them, and making their sorrows the more dreadful, as darkness by the Sun going down at Noon, would speak it self an extraordinary judgment, and most terrifie the world. *o* The best circumstances any of them shall be in, shall be so sad and woful, that they shall not know which way to take for themselves, or direct for others.

7 Then

7 Then *p* shall the seers *q* be ashamed *r*, and the diviners confounded *s*: yea, they shall all cover † Heb. upper lip. their † lips *t*, for *there is* no answer of God *u*.

p In the dayes of this Calamity, which shall confute all the flattering promises of these Prophets. *q* Who call'd themselves, were accounted by others, and were advised with as men that had Visions from God, were Prophets in name and repute with the deceived people. *r* Their Impostures being detected they shall be covered with shame, the people shall talk what they are, and tell them to their faces where ever they meet them that they are false and lying Varlets, not worthy to live, and the very Consciences of these men shall then fly in their faces and upbraid them. *s* Diviners here are seers, and being confounded the same with ashamed, this ingemination adds to the thing spoken, at least a fuller verification of it. *t* So Lepers did, *Lev.* 13. 45. and men ashamed, and Mourners did thus, *Ezek.* 24. 17, 22. So these shall mourn and pine in their shame. *u* God doth not answer them, rather because the Answer they had formerly given and pretended to be from God now appears not to have been from him, they should therefore by the sentence of the Law be stoned, *Deut.* 13. 10. & *Zech.* 13. 3. so *Elijah* dealt with *Baals* Prophets, and 'tis like these false Prophets detected might fear the like from those they had deceived.

8 ¶ But truly *x* I am full of power *y* by the spirit of the LORD *z*, and of judgment *a*, and of might *b*, to * declare unto Jacob his transgression *c*, and to Israel his sin *d*. * Isa. 58. 1.

x Notwithstanding this shame, and silence covering these false Prophets, yet saith *Micah*. *y* Courage, Vivacity, and Ability becoming a Prophet of God. *z* Not from himself but from the Spirit of God given to him, and duly qualifying him to the faithful discharge of the Prophetic Office, and without fear, flattery, by-respects or self-seeking I have already and still do, and will declare the sins, duties and dangers of this People that they may repent, and be saved, or my God may be justified when he judgeth, and this people may know the difference between a false and true Prophet. *a* A Spirit of Judgment to discern aright times, and seasons, to discern right from wrong, truth from lies and pure worship of God from Idolatry, and what are the consequents of all these to a people who decline from the way of truth and purity, or adhere to it. *b* Resolution, undaunted in speaking Gods word to the greatest of men, as I have dared, I still do dare to tell the Heads of *Jacob*, and princes of *Israel* what they do against God, and what God will do against them. *c* With impartial Reproofs, with severe menaces from God to preach against *Jacob*'s Transgressions. *d* The same repeated. All the Twelve Tribes have sinn'd and God will visit.

9 Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment *e*, and pervert all equity *f*.

This Verse is word for word the same in the former part of it, with the former part of the first *verse* of this Chapter; we refer thither for explication of it. The Prophet having asserted his Divine Call and avowed his Faithfulness in the Prophetick Office, *ver.* 8. he here gives us one more proof of it dealing roundly with the Magistrates in both Kingdoms, *Israel* and *Judah*. *e* Whereas judgment should be their great delight, as it is of every good Magistrate; these had hearts that detested it, were weary of the directions of Gods Law in their Policy, and hated to be controuled by it. *f* Where you can, you wrest the Law to countenance your unequal proceedings, and wrong those you should right, and acquit those you should condemn. And there is many a wo denounced against such.

10 They *g* build up *r* Zion *s* * with † blood *t*, and Jerusalem with iniquity *u*. * Ezek. 22. 27. Zeph. 3. 1. † Heb. bloods.

g Heads, Princes, Judges and great-ones among them. *r* Enlarge or beautifie, and fortifie *s* The houses in *Zion*, or perhaps may be meant the Temple and its buildings, and the Royal Palace of the Kings of *Judah*. *t* With Wealth and Gifts which these Builders made themselves masters of by violence taking away the life of the Owners, or else fining and amercing them. By this course they wrested part of their Estates from them, by the other they seised all; they also for gain sometimes acquitted the Guilty, and freed them in capital Cases, and so sold the blood of the Innocent. *u* By such Injustice *Jerusalem* was brought to Ruin at last, though some particular Persons and Families did raise themselves, their Houses and Palaces to a present largeness and stateliness.

11 * The heads thereof judge for reward *x*, and the priests thereof teach for hire *y*, and the prophets thereof divine for money *z*: yet will they lean upon the LORD *a*, † and say *b*, *Is* not the LORD among us *c*? no evil can come upon us *d*. * Isa. 1. 23. Hos. 4. 18. chap. 7. 3. † Heb. saying.

x Whereas the Judges were Gods Deputies, to hear and determine Causes, as the merit of the Causes were found, without respect of persons; they should have been careful to give such judgment as God would give, for the judgment is the Lords, and he sits in the midst of the Judges. These corrupt Judges attended little to the Cause, but much to Rewards, and with them the greatest Bribe made the justest Cause, and he was most guilty who was poor and could not, or honest and would not, give the expected reward. This was most directly against the Law of God, *Exod.* 23. 8. *Deut.* 16. 19. and expresly cursed, yet 'twas the common course and practice with them. *y* These men should have impartially declared the Law of God to all, told them what was clean or unclean, what was prohibited, what permitted, what commanded; what was safe to them, being pleasing to God; and what dangerous to them, being offensive to their God; but these for hire would direct them how to please themselves, and though they broke the Law, not be guilty; to extort, yet not be guilty of Usury; to kill an Enemy, yet not be guilty of Murther, nor break the sixth Commandment; to be unnatural to Parents, yet not sin. Who paid them well should find them most excellently skill'd in the Casuistical Divinity the *Jesuites* at this day are Masters of. *z* Which being extraordinary persons raised of God, and sent by him to deliver his Message impartially to all his people, to all Rankes of men among them without fear, flattery, prejudice, or any by-respects. There were in this people at this day a sort of men called prophets, but were indeed meer Fortune-tellers, as we call a vagabond sort of persons among us, and these made a Trade of Divining, and as if 'twere in their power to frame future things to the mind and humour of men, for a good round sum of money they would sell prosperity to them; for they never told great good to come to any but such as gave a great reward, and little money with them never purchas'd the news of a great advantage, and who so had first the mistery to be poor, that they could not buy, or else were wiser than to believe these Impostors, these were sure to be told a sad story of troubles and afflictions. Many Disciples of *Balaam*, 2 *Pet.* 2. 15. they loved the wages of unrighteousnes. *a* Whilest Magistrates, Priests and Prophets are thus abominably corrupt, yet they will presumptuously lean upon the Lord, and flatter themselves that he is present with them, that he owneth them as his peculiar people. *b* Yea, they boast so. *c* As our God, our Shield, whereas he was among them, but provoked to be their Enemy, though they will not believe it. *d* So they do fally conclude against all the word of God, and against all his true Prophets admonitions. No evil of affliction such as War, Famine and Captivity can come upon them. Thus far these corrupt *Jews*.

12 Therefore shall Zion *e* for your sake *f* be * plowed *as* a field *g*, and Jerusalem *h* shall become heaps *i*, and the mountain of the house *k* as the high places of the forrest *l*. * Heb. plowed.

e By this it appears, that this Sermon was preach'd to *Judah* and its Governours, Priests and Prophets who were thus wicked in *Ahaz* his time, and probably continued so in the beginning of *Hezekiah*'s time; *Jeremiah* does put this out of all doubt, *chap.* 26. 18. saying that *Micah* spake these words to all *Judah*. As for the time, it was in all likelihood before the thirteenth year of *Hezekiah*, say some; I rather think 'twas in the very beginning of *Hezekiah*, and that this might awaken them of that Age to comply with *Hezekiah* in the Reformation. *Zion* here is threatned as endangered, may ruin'd by the sins of Magistrates, Priests and Prophets, they thought that *Zion* should be their safety, howe'er they sin'd, God by his Prophet assures them the quite contrary, their sins should be the danger and destruction of *Zion*. *f* Because your sins are so great and many, God would have spared *Sodom* for the sake of righteous men, these may be safety to a City; but God will not spare the wicked for any places sake, nor shall a Temple be more security to a wicked people, than Heaven was to sinning Angels. Though these flagitious men cry'd out against *Micah*, and such like men, as a publick danger, Truth is, the Injustice, Idolatry, and Inhumanity of publick persons were the great danger. *g* Either by the Enemy, and Conquerour, thereby forbidding it to be plowed without his leave, or by such as remained after the body of the People were carried Captive. *h* One of the goodliest Cities of the World, proud in its lofty, and beautiful buildings, the City of the great king. *i* Shall all lie in rubbish, its stately buildings shall be demolished and lie buried in their own ruines. *k* Holy mountain, on which the Temple, one of the Wonders of the World, did stand, beautified with rarest Buildings. *l* Shall lye so long waste, as to be run over with Wood as a Forrest, and be a Lodge of wild Beasts.

CHAP. IV.

1 BUT *a* * in the last dayes *b* it shall come to pass, *that* the mountain of the house of the LORD *c* shall be established *d* in the top of the mountains *e*, and it shall be exalted above the hills *f*, and people *g* shall flow unto it *h*. * Isa. 2. 2.

a This particle which ushers in the following promise doth also bid us look to somewhat before spoken, of a very different Complexion; that was news of a Total and a long continued Desolation, but this is of a happy Restitution, which doth refer both to a Temporal Deliverance out of *Babylons* Captivity, and to a Spiritual Deliverance out of Ignorance, Superstition and all

all other ways of false Worship. This latter is the principal, the former is Typical, and so shall we consider them. *b* Or the latter dayes, at the expiring of the seventy years Captivity, (near 200 years from *Micah*'s time) as Type of the dayes of the *Messiah*'s Kingdom, which are most usually call'd the last dayes. *c* The City *Jerusalem*; or, more particularly, the Mountain on which the Temple did stand, called the House of the Lord, the Hieroglyphick of the Church of Christ in Gospel times. *d* Literally, and in the Type fulfilled when the second Temple was built by the *Jews* return'd out of Captivity. Spiritually and in the Antitype accomplish'd, when Christ did establish his Church by the Preaching of the Gospel, and laid the Foundations of it so that the Gates of Hell should never prevail against it, and made it this promise. *f* As the mountain, or hill on which the Temple stood, was by this honoured above other mountains and hills, so shall it, after desolation and reproach of 70 years, be honoured with the Temple rebuilt upon it for Gods true Worship, whereas on other hills the Heathens worship Idols. So the Gospel Church and the way of Worship to God shall excel all modes of Religion. *g* The Gentiles as Antitype, those who came up with *Israel* out of *Babylon* said to be servants and maids, *Ezra* 2. 65, above 7337. many, if not all, of them proselyted to the *Jewish* Religion and a Type, as well as first fruit of the Gentiles to be converted in the times of the *Messiah*. This number we are sure of; as for that *Josephus* reports of 4074 of a mixed multitude, we look on with no more credit given than to his report of four millions six hundred and twenty eight thousand of *Judah* and *Benjamin*, *lib.* 11. *cap.* 4. of *Antiq.* *h* Come in freely, continually, and in multitudes, which in the Type was fulfilled, partly at the return out of *Babylon*, and partly in after dayes when *Darius Hystaspis* favoured the *Jews* and encouraged them, as *Josephus* reports, *Antiq. lib.* 11. *cap.* 4. consonant with *Ezra* 6. from *ver.* 3. to the 12. and we have reason to believe that God so disposed *Darius*'s mind to favour them, that it might occasion some to embrace the *Jewish* Religion. But all this Type was eminently fulfill'd in the Conversion of those multitudes we read of brought in to Christ by the Preaching of the Gospel in the Apostolical times.

2 And many nations *i* shall come and say, Come *k*, and let us go up to the mountain of the LORD *l*, and to the house of the God of Jacob *m*, and he will teach us of his wayes *n*, and we will walk in his paths *o*: for the law shall go forth of Zion *p*, and the word of the LORD from Jerusalem *q*.

i This was in part, and as Type fulfilled when so many proselyted and circumcised servants of several Nations amassed in the *Babylonish* Kingdom left their native Countrey, and in love to their *Jewish* Masters, and more to the God of the *Jews* and his Law, came up with them to *Jerusalem* and the Temple; afterwards, when the wonderful deliverance of the *Jews* and the advancement of their Countrey-man *Mordecai* in the *Persian* Court, brought the people and their Religion into repute, and credit, many turn'd *Jews*; through the 127 Provinces, *Esth.* 8. 17; were circumcised, became Proselytes of Righteousness. And in the times succeeding through the Reigns of five Kings, for 50 years the *Jewish* affairs and Religion continued in a tolerable good condition. In *Alexanders* time, and under the *Maccabees*, also this prophesie was partly fulfilled when *Ishmaelites*, *Moabites*, *Ammonites* and *Idumans* submitted to the *Maccabees*, and by *Hyrcanus* his command, and with their own consent, the *Idumans* were circumcised; as *Josephus lib.* 13. *cap.* 17. *Antiq.* This, notwithstanding the words, had a fuller accomplishment, and still shall have under the Gospel days in these times of the *Messiah*, to which as to the Antitype and principal mark they are levelled no doubt. *k* So the captive *Jews* by *Cyrus* and *Darius* Decree released from captivity, did certainly call, persuade and encourage each other to leave the strange lands in which they had been captives, and to go up to *Jerusalem*, and to build that and the Temple, and to restore the Worship of God. And zealous Proselytes did, as the Eunuch Lord Treasurer to Queen *Candace*, came up to *Jerusalem* to Worship. So that we meet many Proselytes at *Jerusalem*, *Acts* 2. 5. 10, 11. whither they were wont to come before the Gospel was publish'd. Now as this was a fulfilling of this Prophesie in part, so the conversion of the multitude of the *Gentiles* to Christ is much more eminently a fulfilling of it. *l* To the Temple at *Jerusalem*, Type of Christ and the Gospel Church. *m* This explains the former passage and doth, as that, respectively look to the Worship of God at *Jerusalem*, and in Gospel dayes. *n* Out of his Law both in points of Worship and Judicature, by such as *Ezra*, *Nehemiah*, by such as *Zecharias* and *Haggai*, and by Scribes acquainted with the Law of God, this to last till *Elias*, forerunner to Christ, should prepare his way and the *Messiah* should come to teach his people, and publish the Gospel of the Kingdom, by Apostles, and succeeding Preachers. *o* As was the duty of returning captives, and as, indeed, many of them did after their return walk more exactly in the wayes of God, and especially kept themselves from Idolatry, yet this was a fulfilling of this Prophesie in Type presignifying what hath been done this 1600 years and more, under the preaching of the Gospel, before *Jacob* onely, now all Nations see the Salvation of God. *p* In *Jerusalem* and *Zion* is declared the only way of worshipping God before *Messiah* comes, and from thence the onely Law of right worshipping God shall go forth, when *Messiah* is come. *q* An elegant ingemination of the same thing in somewhat different words which as they do respect both Type and Antitype so must be applyed, to each respectively.

3 ¶ And he *r* shall judge *s* among many people *t* and rebuke strong nations afar off *u*: and * they shall beat their swords into plowshares, and their spears into ‖ pruning-hooks *x*: nation shall not lift up a sword against nation *y*, neither shall they learn war any more *z*. * Joel 3. 10. ‖ Or, *Sickles*.

r God by those Governours, High-priests and Prophets (taking his word for their Rule) set up of God, Types and Servants of the *Messiah*, who in due time and in a fuller accomplishment of this Prophesie shall by himself during the dayes of his dwelling in flesh, and by his Spirit, and Word, and Officers he hath appointed, unto the end of the Word. *s* Judge, rule persons, determine controversies, appoint Ordinances, inlighten minds, convince sinners, and convert them, as *Psal.* 2. 8. *t* As the knowledge of God, and the worship of God after the Restitution of the Captivity was somewhat more extended by the coming in of many proselytes, as is noted *ver.* 1, 2. and this as Type presiguring the largeness of the Kingdom of the *Messiah* or the Gospel Church, so when Christ set up his visible Kingdom, and commissioned his Apostles, it was *Matth.* 28. 18, 19. to teach all Nations. *u* By the captive *Jews* he did convince some of those mighty Nations among whom the *Jews* did live 70 years, and though they were far off from God, his Law, his Temple, and true Worship, he brought them over, they were made proselytes to the true God, so now much more is this fulfilled in the turning the mighty Nations, the *Roman* Empire and many other Nations from dumb Idols to serve the living and true God, and to wait for his Son from heaven, 2 *Thes.* 1. 9, 10. *x* All that do heartily Embrace the Gospel shall be of a peaceable disposition both in their private and publick capacities, and shall, as much as in them is, follow peace with all men. They shall gladly see Wars cease and turn their weapons of war and slaughter into instruments of Husbandry. *Isa.* 2. 4. *y* Which receive and obey the Gospel shall not, unless necessitated to it, enter into a course of War and bloodshed. *z* To make it the employment of their life for their maintenance, or the chosen way to Riches and Honour.

4 But they *a* shall sit every man under his vine, and under his fig-tree *b*, and none shall make *them* afraid *c*; for the mouth of the LORD of hosts hath spoken *it*.

a The redeemed of the Lord, redeemed from *Babylonish* Captivity, and brought back into their own Land, the Type of a greater Redemption by Jesus Christ. *b* The planting Vines and Figtrees was one part of that Husbandry which the *Jews* made great profit by, to this Husbandry they were much addicted in times of peace, 1 *King.* 4. 25. and when Peace, Security, and Riches or Plenty are promised, among other wayes of expressing it, this is one. so *Zech.* 3. 10. So in the Type, the *Jews* returned, (whilst they walked in the wayes of the God of *Jacob*) did enjoy safety and plenty, as *Ezek.* 34. 25, 26, 27, 28, and 36. 8, 9. *&c.* This was made good in the Gospel dayes more universally and fully, both in outward and inward peace under the Messiah. *c* Those that were once enemies shall be friends, the Wolf shall dwell with the Lamb, and the Leopard shall lye down with the Kid, *Isa.* 11. 6, 7, 8, 9. These Proverbial allusions do assure us, that they who are redeemed out of *Babylon*, and the servitude of sin, should enjoy their own with great safety and security, which literally was performed to the returned, restored Captives, and spiritually or mystically is made good among those that are redeemed by Christ, and who do embrace the Gospel. *d* This gives us the greatest confirmation and assurance of the future accomplishment of the prediction and promise; the Merciful, Wise, Faithful and Almighty God hath spoken it, he hath promised it, whose word spoken, commanding it should be, can make their state what he saith it shall be.

5 For *e* all people will walk every one in the name of his god, and * we will walk in the name of the LORD our God, for ever and ever *h*.

e This is either a reason why they should be so safe, or else a declaration of their resolution to take this course, that it may be so with them, and so the *Hebr.* Particle may be rendered certainly. *f* It is a received rule, that they ought, and 'tis a constant practice with the Nations they will pray to, depend on, and serve their Gods, and think by this course to receive their expected Blessings; they are constant to their Gods, *Jer.* 2. 11. *g* Seek the Lord, embrace his Law and Worship, wait on him as the fountain and giver of all good, as he is the Lord who can give us Vines and Figtrees, and can give us safety under them, as he is our God, and engaged by promise to do all this for us, in his name we will walk, and so shall we be safe and

enjoy all good from him; we will have no other lovers, nor go after them, though we have done so, *Hos.* 2. 6, or 7. This was in letter, and in part fulfilled, when upon their return out of Captivity they did abandon all false Gods, and worshipt God alone. And 'tis fulfilled more eminently in all the *Israel* of God, who turn from dumb Idols to serve the living and true God. *b* Unchangeably, through the succession of Ages among the restored *Jews*, and the redeemed *Gentiles*.

* Ezek.14.16. 6 In that day, saith the LORD *i*, * will I assemble *k* her that halteth *l*, and I will gather her *that is* driven out *m*, and her that I have afflicted *n*.

i Called *verse* 1. last, or latter dayes, *lit.* b. *Vid.* in the day wherein I shall restore my captived people, and in the day I shall redeem mine Elect. *k* First, and in part by the Edicts of *Cyrus*, *Darius* and *Artaxerxes* for the release of the Captives, their return to *Jerusalem*, and for the rebuilding the Temple, and for restoring the worship of God; But more fully by the Preaching of the Gospel, publishing Salvation by Christ, to whom the gathering of the *Gentiles* was to be, *Gen.* 49. 10. *l Vid. Zeph.* 3. 19. weakened with the hard usages of oppressing conquerours; who were as lamed ones, unable to walk, such were the impoverisht *Jews* in the *Babylonish* captivity, utterly unprovided for so long a Journey, and its likely, they were unresolved too, whether to go or not go, halted between a desire of going, and a fear of the difficulties that would unavoidably attend their poverty. Now the bounty and favour which God moved in the *Persian* Kings toward the *Jews*, was such, that these poor were encouraged to set forward on the Journey. This word is to this day fulfilled, in that Christ doth by the power of his word and spirit make his people a willing people, determines their resolution, and enables them to perform it, and to give up themselves to God. *m* In this phrase, *I will gather*, does God by *Ezek.* 28. 25. promise the recovery of his people from Captivity, and so does *Jer.* 31. 8. almost in the same manner promise the restoring of Captive *Judah*. Here they are said to *be driven out*, *i. e.* of their own Land, into a strange Land, where they are Captives, *Jer.* 8. 3. and 16. 15. and 23. 3. and 24. 8, 9. and 29. 15. and *Ezek.* 4. 13. The Lord will by his power and goodness gather those whom *Nebuchadnezzar* scattered through his Kingdom, and Christ will much more gather to his fold those who were Captives to Satan. *n* This in the letter refers to wasted and impoverisht *Israel*, on whom God laid an affliction of seventy years.

7 And I will make her that halted *o*, a remnant *p*, and her *that was* cast far off *q*, a strong nation *r*; and * the LORD shall reign over them in mount Zion *s*, from henceforth even for ever *t*.

* Dan. 7. 14. Luke 1. 33.

o See this phrase opened, *Zeph.* 3. 19. and in this Chapter the 6th. verse, *lit.* l. *p* Which as they were preserved for a seed, so they should as fruitful feed take root and increase, and continue to the coming of the *Messiah*. *q* That was cast off by God, and by the hands of *Babylonians* were carried away captives into remotest parts of the *Babylonish* Kingdom. *r* So the *Jews* did grow up in multitudes and strength, as appears by the *Jewish* Wars, which were by them waged in the dayes of the *Maccabees*. *s* The true God, Lord of Heaven and Earth shall be their God alone, him they shall obey in his Worship, Law, and Temple in *Jerusalem*. *t i. e.* To the end or period fixed for the *Mosaic* and Legal Institutions, for a very long time, not simply for ever. This was partly fulfilled to this people in their return, and reestablishment in their own Land, and in *Jerusalem*, but the final, full and eternal accomplishment hereof, is now fulfilling, and shall continue so, under the Messiah, till fulfilled in the gathering all the Elect to Christ in Grace on Earth, and in Glory in Heaven.

8 ¶ And thou, O towre of the flock *u*, the strong hold of *x* the daughter of Zion *y*, unto thee shall it come, even the first dominion *z*, the kingdom shall come to the daughter of Jerusalem.

u Some refer this to that Tower *Edar*, in the Neighbourhood of *Bethlehem*, built there for the Shepherds convenientcer watching over their flocks. The Prophet may possibly allude to this. In the Church Christs flock, there is a Tower built for defence of his flock, but 'tis that name which is a strong Tower, to which the righteous run, and are safe. But there was a Tower of this denomination in *Jerusalem*, through which Tower the flocks of Sheep were driven into the Sheep Market, this one Tower by Synechdoche put for the whole City *Jerusalem*. *x Ophel*, as 'tis *Hebr.* and perhaps were better rendred a Proper name of that impregnable Fort, 2 *Chron.* 27. 3. another considerable part put for the whole. *y* Or, O Daughter of *Zion*, so 'twill be an explication of what the Prophet before meant by the Tower *Edar* and *Ophel*, *i. e.* O *Zion*, O *Jerusalem*, both in the Typical, and in the Mystical sense. *z* The former dominion, not in outward splendor, but because the Government and supream Dignity among this people was restored (after seventy years captivity) to the former Royal Family, and continued in it till *Shiloh* came. This in the Type was fulfilled upon the settlement, under *Zerubbabel* and his Successours; but the whole Antitype concerns the Messiah's Kingdom, and the Gospel *Jerusalem*, and is fulfilled in the Spiritual Glory of it. Christs Kingdom is the antient, supream and most glorious Kingdom, and by his redeeming us from Bondage of Hell, is set up, and shall be continued firm and unmoveable, more then *Edar*, *Ophal*, *Zion* or *Jerusalem* Typical, as *Luc.* 1. 32, 33. and more large then ever *David's* or *Salomon's* Kingdom, *Dan.* 7. 14. and therefore greater in Glory, for Christ is King of Kings, *Rev.* 17. 14. and 19. 16. This Spiritual Kingdom came first to the *Jews*, *Act.* 13. 46. It was necessary that the word of God should first have been spoken to you. The Gospel was to be Preached first to the Daughter of *Jerusalem*. There the Preacher of Repentance and Remission of sins was to begin, and thence they were to publish it to all Nations, *Luk.* 24.47. This Text, and such like, the blinded *Jew* doth take in a literal sense only, as if it promised a Temporal Dominion over all Nations, and Worldly Kingdom to the Messiah, in which they expect a large share; but what is literal, and concerned the *Jews* alone, was limited to them that came out of *Babylonish* Captivity, and hath been fulfilled to them.

9 Now *a* why dost thou cry out aloud *b*? *is there* no king *c* in thee? is thy counsellor perished *d*? for pangs have taken thee as a woman in travail *e*.

a Now that I have from the Lord promised such great good things to you, after the seventy years Captivity, and in the dayes of the Messiah. *b* As if this case were desperate, or as if it would be ever night with thee, or as if thy hopes would not outweigh thy fears, or thy future Joy would not counterballance thy present griefs. *c* Thou hast lost thy King *Zedekiah*, and now art become Tributary, but thy God, thy King is with thee, and will be with thee to preserve, restore, establish, enlarge, enrich, and to beautifie thee with Salvation, and to reign over thee in Mount *Zion* for ever. *Verse* 7. Thy loss at present is great, but thy future advantage may well stop thee outcryes. *d* Hast thou none among thy wise Counsellors left in thee? Hath *Nebuchadnezzar* cruelly slain all he took of them, and are the rest fled? Yet the wonderful Counsellour is with thee, doth consult and resolve that thou shalt not be undone, and perish for ever. Messiah, the wisdom of his Father, hath the conduct of thy sufferings, deliverance and re-establishment, in which thou mayest at last glory. *e* This great distress of Spirit appears by thy outcryes, like those of a woman in travail, of which no great reason can be given, all things considered. No more then a Woman at her full time, and bringing forth the fruit of her Womb, to the present increase, and future honour of the Family; whose pains end in joy, *John* 16. 21.

10 Be in pain, and labour to bring forth *f*, O daughter of Zion *g*, like a woman in travel *h*: for now *i* shalt thou go forth out of the city *k*, and thou shalt dwell in the field *l*, and thou shalt go *even* to Babylon *m*, there shalt thou be delivered *n*: there the LORD *o* shall redeem *p* thee from the hand of thine enemies *q*.

f It may be read, *Thou shalt be in pain, and thou shalt labour*, &c. so it will be a prediction of the troubles, sorrows, and dangers that they shall meet with in the Wars against the *Babylonians*, and in their Captivity under them. *g* All the house of *Judah*, particularly you that dwell in *Jerusalem* and near mount *Zion*. *h* Whose sorrows are very sharp, but somewhat mitigated by expectation of a good delivery, and the birth of a living child, let your hopes so mitigate your sorrows too. *i* Ere long, within a few years you will see or hear that *Israel* is carried Captive, (which *Micah* lived to see,) this may be admonition, it is certainly a token that you shall be Captives too, and this came upon them one hundred and thirty years after, when in *Zedekiahs* time the daughter of *Zion* was deplorably wasted, conquered and captivated by *Nebuchadnezzar*. *k* Forced thereto by the prevailing power of the *Babylonians*, who took *Zedekiah* and those that accompanied him when they stole out of the City, these did go out when they could keep in it no longer. *l* As conquered, made prisoners, and held so in the Fields under a strong Guard untill all the conquered were brought together, that they might in one body be led away. In their journey to *Babylon* they were forced to lodge in the Fields, also exposed to all the inconveniencies of heat in the day, and of cold in the night, weary, hungry, thirsty and faint near to death. *m* O daughter of *Zion* thou shalt certainly be carried Captive to *Babylon*, where thy dwelling shall be little bettered, thou shalt dwell by the River, without the City. *n* By *Cyrus* first, and by *Darius Hystaspis* next, and by *Artaxerxes* in *Nehemiahs* time, all this as Type of a greater deliverance, *o* The Everlasting God, thy God, whose servants the *Persian* Kings that favoured the Jews were, and by whose motion they did incline to release them. *p* The *Heb.* word points out a Redemption by the next Kinsman, and so fairly minds us of the *Messiah* the great Redeemer of the Church. And to him and the Redemption of the Church by him do these deliverances ultimately and principally point. *q* Who would have detained the People of God longer in slavery, or who would have hindred the Rebuilding of the Temple, and the re-establishment of the Worship of God, proportionably to this Type doth the Antitype answer, *Luke* 1. 74, 75.

11 ¶ Now *r* also many nations *s* are gathered against *t* thee, that say *u*, Let her be defiled *x*, and let our eye look upon *y* Zion *z*.

r i. e. Ere long, the time is near at hand. *s* Many for number and great for name, mighty in power, all that were at that time confederate with, or feudatary to *Senacherib* King of *Assria* or else to the King of *Babylon*. *t.* The present tense for the future, in the Prophetick stile, to express the certainty & the nearness of the judgment, they will all of them assemble and come up against *Judah* and *Jerusalem*, as *Sennacherib* did when he besieged *Jerusalem*, or as *Nebuchadnezzar* did when he took it. *u* Propose it as their design, hope for it as their end, and boast of it as easie. *x* Let us use her contemptuously, tread her under foot as a common and polluted thing, let us destroy her with such spite and scorn as a defiled thing deserveth. So the phrase 2 *Kin.* 23. 8. let her be polluted with blood, and without respect to her former holiness let us enter, sack and destroy her Temple and Palaces. *y* With delighting our selves in the ruine, let us feed our envious revengeful eye. *z* Upon *Jerusalem* the Royal Palace, and the sacred Temple buried in their own rubbish.

12 But they *a* know not *b* the thoughts of the LORD *c*, neither understand they his counsel *d*: for he shall gather them *e* as the sheaves into the floor *f*.

a The gathered confederate Nations, *Zions* Enemies. *b* Neither discern nor consider. *c* The design of the holy, just, gracious and faithful God who is God of his people, of *Israel*, who will humble but not extirpate, who will purifie by, but not consume in, the Furnace; Gods thoughts to *Israel* is to give him an expected end. *d* The same thing in somewhat different phrase, this elegancy ever is added to confirm the thing foretold. *e* By his secret, just, and effectual providence disposing all things to facilitate their gathering together, that they shall do, and yet God also shall do it, he as the first cause, they as the second, he moves according to his own pleasure, they move as they are second and dependent Agents, they shall as a fire purge out the drosse, or a wind blow away the chaff and lightest Corn, which is that God intendeth, but they consult onely to extinguish the people, to cut them off that they be no more a Nation. *f* A plain and very intelligible simile. The Husbandman gathers the sheaves into the floor to thresh them; so God gathers, *i. e.* in due time he will do this and bring his Enemies, and his Churches Enemies together that they may be bruised, broken and destroyed utterly. This seems to look to *Sennacherib* gathering his power against *Jerusalem*, and the circumstances well enough suit this, yet is not this to be confined or restrained to *Sennacherib*, but perhaps to the slaughter made on the Enemies in one hundred twenty seven Provinces in *Esthers* time, looking to somewhat that is farther off, indeed running through all ages of the Church, and shall be finally accomplisht in the ruin of the Antichristian Kingdom, then shall that of *Zech.* 12. 3. be fulfilled, when though all Nations gather themselves against *Jerusalem*, yet 'tis that they may be cut in pieces, when the Vine of the Earth shall be gathered into the Winepress of Gods wrath, *Revel.* 14. 19, 20. and *chap.* 19. 15, 16, 17, 18, 19, 20, 21.

13 Arise *g* and thresh *h*, O daughter of Zion: for I will make thine horn Iron *i*, and I will make thy hoofs brass *k*, and thou shalt beat in pieces *l* many people *m*: and I will consecrate *n* their gain *o* unto the LORD *p*, and their substance *q* to * the LORD of the whole earth *r*.

* Zech. 4. 14. and 6. 5.

g This imperative may be read in the future tense, and so be an express promise, it is however an implicite promise made to the Daughter of *Zion*, the Jewish Church, Type of the Gospel Catholick Church, that she shall be raised out of a captive, low and oppressed state, and this shall be by the reviving power of her God. *h* So in a decorum to the Metaphor *ver.* 12. used to express the gathering of the Enemy into the floor to be broken. the future strength of the Church employed successfully, (more by the arm of her Redeemer then her own) in the subduing and breaking her Enemies is here foretold and promised, as 'tis also *Isa.* 41. 15. Christ will thus punish his Enemies, so *Babylon* Typical as threatned *Jer.* 51. 33. was beat to pieces, and so shall Antitypical *Babylon* in due time be broken as straw that is thresht into smallest pieces like chaff. *i* Some taking this for the horny part of the hoof of the Oxe which did tread out the Corn, make it to be in sense the same with the hoofs made brass, but they that take it as our Version doth for the horn properly taken, with which the horned beasts do push and thrust down, break or wound, do express the power and strength of the Church firm as iron to beat down her Enemies. *k* By this figurative speech is the strength of *Zion* expressed, by which she treads under foot, and breaks the power of Enemies into pieces that it shall never be repaired, as straw that is thresht in the floor and broken like chaffe. *l* In the times after the rebuilding of *Jerusalem* the Jews grew to such strength that in their Wars they did especially in the *Maccabees* times break their Enemies in pieces. But here is a mystical and spiritual sense of these words, as they refer to the *Messiah's* Kingdom in which he will break hard hearts by the power of his word, and convert sinners to himself. And by the power of his Almighty arm will defend and support his own subjects, whilst he doth by invincible strength throw down and trample into dust his and their Enemies, and this power he hath sometimes evidently exercised already in the various deliverances he hath wrought for his people which stand recorded in the Church Histories, of this strength you may truly say what is recorded of the inscription in the cross appearing to *Constantine*. *In this thou shalt conquer*. *m* Such as were Enemies in disposition and carriage towards the Jews though Neighbours in their scituation, these were both many and mighty Enemies, such Christs Church hath to contest with, and such Christ will conquer for his Church, for he 'tis who *goeth forth conquering and to conquer*, *Revel.* 6. 2. *And all his Enemies shall be made his footstool*, *Psal.* 110. 1. *n* Some refer this to the Church, and so it may well enough be applyed. The Redeemed of the Lord should by their own act and deed become the Lords. Others refer it to the Lord, he will consecrate, its best, but both together the Lord will, and therefore the Church will, God requires it, they consent to it. *o* The spoils of their conquered Enemies, what they get out of their hand. So the Tabernacle was enricht with the spoils of *Egypt*, and the Temple built with that which *David* did dedicate of the Spoils of Enemies; and *Persian* bounty built the second Temple. *p* To the true God, for his honour and in his service. *q* Their power, glory and wealth, all they have and are. *r* With humility and low thoughts of all we do as done to him that doth not need it, being Lord of all.

CHAP. V.

1 NOw *a* gather thy self in troops *b*, O daughter of troops *c*: he *d* hath laid siege against us *e*: they *f* shall smite the judge *g* of Israel *h* with a rod upon the cheek *i*.

a This verse is, say some, a sharp sarcasm against *Israels* Enemies. Others will have them to be a repetition of the evils, and a description how far those evils should prevail, that were ere long to come upon *Judah* and *Jerusalem*, by either *Sennacherib* and his *Assyrians*, or by *Nebuchadnezzar* and his *Babylonians*, to whom Gods people seem thus to speak, we have heard what we must suffer for a time, and how we shall be delivered, and triumph at last, and since that is the order, first afflictions, afterwards Salvation, delay not O thou Enemy, but now. *b* Summon in thy Forces, appoint thy rendezvous, bring thy spoiling wasting Troops, thy merciless and bloody Troops, and form thy Army, O *Assyrian*, of whom much like this doth *Isaiah* Prophesie, *Isa.* 8. 6, 7, 8, 9, 10, 11. And this passage of *Micah* may also farther refer to the *Babylonian* Army under *Nebuchadnezzar*, under the violence of both which they were to suffer, and from both which the Jews should have a glorious deliverance ere long. *c* O *Nineveh* daughter of Troops, from her first founder she was a City full of Troops that spoiled, cut off, and destroyed, and had been more then ordinarily, so under *Pul*, *Tiglath-Pilneser*, *Salmaneser*, and *Sennacherib* for ninety five years together in the successive reigns of these four Monarchs. *Babylon* also in her time was as troublesome to *Judah* and must be this daughter of Troops also. *d* That is the Enemy, either *Assyrian* which had taken all but *Jerusalem* and did invest *Jerusalem* too. Or *Babylonian* which afterward besieged and took *Jerusalem*, sackt the City, burnt the Temple, and captivated the People. *e* Hath in prophetick stile, certainly will lay siege against the inhabitants of *Jerusalem* the onely people of God at that time; both King, Judges, and Citizens were all enclosed in the Siege. *f* The proud, successful and oppressive Enemy. *g* The King, supream Judge. *h* Not the Ten Tribes though they are usually called by this name, but the two Tribes that adhered to *Davids* Family. *i* This is a proverbial speech expressing a very contemptuous usage of the person spoken of, and 'twas fulfilled partly when *Senacherib* General *Rabshakeh* did so villifie good *Hezekiah*, and not content herewith villified the God of *Israel* also as 2 *Kings* 18. 19. &c. and *Isa.* 37. 23. It was more fully and literally accomplisht when *Zedekiah*, his children, his counsellors, and his Officers of State were most barbarously used by the insulting *Babylonians*, 2 *Kings* 25. 6, 7. 2 *Chron.* 36. 13. 17, 18, &c. and *Jer.* 52. 6. &c. since all this must be done against us, make haste O thou proud Enemy, and do it for 'twill end in our deliverance and thy ruine.

2 But *k* thou * Beth-lehem *l* Ephratah *m*, * *though* thou be little *n* among the thousands of Judah *o*, *yet* out of thee shall he come forth *p* unto me *q*, *that is* to be ruler *r* in Israel *s*: whose goings forth *have been* from of old, from † everlasting.

Joh. 7. 42.

† Heb. *the dayes of eternity.*

k And Heb. *l* Not in the Tribe of *Zebulun*, *Josh.* 19. 15. but in the Tribe of *Judah*, stiled therefore *Beth-lehem* of *Judah*, *Mat.* 2. 1, 6. *m* So called say some from *Caleb's* Wife, but that's not probable, for it had the name long before *Caleb's* Wife was thought of, as appears, *Gen.* 35. 19. It is more likely to be called *Ephratah* from the richness and fruitfulness of the Land

where it was scituate, the *Heb.* word whence this is derived importing fruitfulness, whence also 'twas called *Beth-lehem*, the house of Bread. *u* Some read this as an interrogation, are thou little? which ought to be resolved by a negative, thou art not little, and so reconcile *Matth.* 2. 6. to this of the Prophet. Some do read it in the Neuter Gender, *It is a little thing for thee to be among the thousands*, to have a Captain, or Ruler of a Thousand in *Judah*, it is much greater honour which shall be put upon thee, out of thee shall come he that is to be chief Ruler and Head of all the people of God, the *Messiah*, much like phrase is that 2 *Kings* 20. 10. and *Isa.* 49. 6. there is an exposition of the word *Tsair* in the Text, as denoting the contrary to our usual notion of it, so *Jer.* 48. 4. the *Chald.* Paraphr. explains it by Sultans or Princes, but I question whether one instance from the Scriptures can be given in which *Tsair* signifies great, notable or chief, our Translators have better rendred it with supplying the adversative *though*! and make the sense plain and easie as for *Beth-lehem Ephratah* she is so little that she is scarce to be ranged among the Cities of *Judah* which go out by a thousand, or are led out by one that is Head, Prefect or Captain of a thousand. *v* This was the Royal Tribe from which the *Messiah* was to rise, this (as other Tribes) was divided into thousands, and a Head appointed to each thousand, and of these the thousand, or in our language, the Regiment of *Beth-lehem* was one of the least to the eye. *p* Out of the Tribe of *Judah*, and out of the City *Beth-lehem* shall he come *i. e.* be born. *q* For to do that great work God hath designed to do by the *Messiah*. *r* King and Soveraign. *s* Amidst the *Israel* of God, the whole *Israel* as well that after the Faith, as that after the Flesh. Christ the Lord in the midst of them, *chap.* 4. 7. *t* Whose generation as he is the Son of God equal with his Father is eternal, this asserts the Eternity of his Divine Nature.

3 Therefore *u* will he *x* give them up *y*, until the time *z* *that* she that travelleth *a* hath brought forth: then the remnant of his brethren *c* shall return unto the children of Israel *d*.

u Or nevertheless as the particle will bear. *x* God the God of *Israel*. *y* To the *Chaldeans* to be wasted by them, and to be led into Captivity, and to be afflicted there for their sins committed in their own Land against God, *z* Until 70 years be expired, this the time appointed for the punishing the Jews. *a* The daughter of *Zion* compared here to a Woman in Travel. *b* Be delivered out of Captivity compared here to a Womans bringing forth, as *chap.* 4. 9, 10. *c i. e.* The brethren of the *Messiah*, those of *Judah* and *Benjamin* who were carried Captive. *d* Being set free by *Cyrus* shall return to their own Land and be there established, and they shall return *with Israel* rather then *to* all this referring in the letter to their Redemption out of *Babylon*, (which was the effect of the Messiah's Power and Mercy towards them, as *chap.* 4. *ver.* 10. and *chap.* 5. *ver.* 2.) hath a farther reference to a more glorious Redemption, and to intervening afflictions which should fall upon the *Jews* from after their restitution, and resetling in *Canaan*, unto the coming of Messiah in the flesh, when born of the Virgin, and that of *Isaiah* 7. 14. shall be fulfilled, when *Messiah, Ben David* shall set up his Kingdom, and deliver the whole *Israel* of God from their Captivity under Ignorance, Sin, and Hell, and shall bring in the *Gentiles*, that remnant of his Brethren, and unite them to the true *Israel*, and make them one Church to God.

|| Or, *rule.*

4 ¶ And he shall stand *e*, and || feed *f* in the strength of the LORD *g*, in the majesty *h* of the name *i* of the LORD his God *k*, and they shall abide *l*: for *m* now *n* shall he *o* be great unto the ends of the earth *p*.

e The Ruler born in *Bethlehem*, the Messiah, *shall stand*, sometimes this posture denoteth the ministry of a Servant, but here it speaks the readinesse, chearfulness, firmness, and stability, of both the Ruler, his Government, and Kingdom. *f* As a Shepherd that does diligently watch over, guide, preserve, and feed his sheep, or as Rulers are called Shepherds, Christ is that good Shepherd, *John* 10. 14. and he is the righteous and holy Governour, and his Government shall have no end. *Isa.* 9. 7. *g* In the assistance which God shall give him, for Christ man was carryed through this great work, redeeming, setting up, establishing his Church by the Power of the Father, who was with him, and upheld him, as was promised *Isa.* 61. 1, 2, 3. All Power in Heaven and Earth was given to Christ our Mediator, who being Eternal God, of equal Power with his Father, doth in his own strength overcome all Enemies, removeth all difficulties, gatherethand governeth his Church, and will do so to the end of the World *h* Such visible, convincing tokens of a Divine Power and Glory working in him, and with those he sendeth to preach the Gospel, I mean, Apostles, and all managed to the Glory of God. *i* By Commission from the Lord, in whose Name Christ came, preacht, wrought Miracles, and instructed his Gospel Church. *k i. e.* God the Father. *l* His Sheep, his Subjects, his Redeemed *Israel*, his Church made up of Converted *Jews*, and *Gentiles* shall continue, the Gates of Hell shall not prevail against them. *m* The Church is so redeemed, and establisht, that Christ the Messiah might be glorifyed, God will give him *a* glorious name, therefore these things are disposed in this manner. *n* Either e're long, or in due time, at the set time. *o* Messiah. *p* Whose redeeming Grace shall be publisht to the ends of the Earth, and his Dominion, his Spiritual Kingdom shall be enlarged wide as the World it self. All here spoken in this *verse* is too great any waies to be applyed to *Zerubbabel*, as some *Jews* themselves confess.

5 And this *q man r* shall be the peace *s*, when the Assyrian shall come into our land *t*: and when he shall tread in our Palaces *u*, then shall we *x* raise against him seven shepherds *y*, and eight † principal men *z*.

† Heb. princes of men.

This verse. as the former, is abstruse, and the particulars are not easily accommodated to times and things. *q* So the *Hebrew*, and it may be read as the Neuter Gender, and be refer'd to time, or thing, or both, following in the Text, thus, At that time this thing shall be our peace, *viz.* when the *Assyrian* shall invade us, we shall raise by our Prayers sufficient strength against him, here expreſt by seven Shepherds, *&c.* our verſion supplys the defect of the Substantive with *Man*, *r i. e.* the Messiah the Ruler, who stands and feeds in the strength of the Lord. *s* Which is promised to, and expected by the people of God, all their preservation, and deliverances are not only for the sake, but effected by the Power of the Messiah. *t* As *Sennacherib* did within a few years after this Prophesie was delivered, and then by the Power and Authority of Messiah was *Sennacherib* and his Army defeated, and *Judea's* peace was secured. *u* Which the *Assyrian* did in all the Cities of *Judah*, except *Jerusalem*, against which he could do nothing, because God-Man the Messiah was with *Hezekiah* and *Jerusalem*, as foretold, *Isa.* 8. 8, 9, 10. and *chap.* 37. 32, 33, 34, 35. *x* *Hezekiah*, and with him the Prophets and People by prayer to God shall prevail with God to send deliverance, and salvation to them. *y* The number is certain, but put for an uncertain, and the quality of those raised is expreſt by Shepherds in a decorum to the representation of the people of God by the Metaphor of sheep, or flock, of which Shepherds do particularly take care. *z* Here again a determinate number is put for an indeterminate, and for a sufficient number, that the effect may be sure. God will raise a sufficient number of deliverers for his people, this the import of this phrase as elsewhere six troubles and seven, *Deuteronomy* 32. *verse* 9. *Job.* 5. 19. Thus in the letter and historical reference I suppose the words do look to the wonderful deliverance of *Hezekiah*, and *Jerusalem* from the *Assyrian*, but I doubt not they have a mystical and spiritual reference, and contain a prediction of that peace Christ did make, and doth maintain for his Churches against all Enemies typified by the *Assyrian*. Beside this Exposition given, I must not pass over that note, *viz.* The word rendred Peace, signifieth also Recompence, and so might be rendred. This shall be the Recompence of the *Assyrian* by the seven Shepherds rendred for his invading and spoiling *Judea*, and for attempting against *Jerusalem*.

6 And they *a* shall † waste the land of Assyria with the sword *b*, and the land of Nimrod *c* in || the entrances *d* thereof: thus shall he † deliver *us e* from the Assyrian *f* when he cometh into our land, and when he treadeth in our borders *g*.

† Heb. or, *feed.*

|| Or, *in its gates.*

a The seven Shepherds, and eight principal men, *i. e.* those great, wise, and successful instruments of God's revenge, and of his Churches deliverance. *b* This passage seems to point to the *Babylonians*, who did invade, waste, and subdue the *Assyrian* Kingdom under the Conduct of *Merodach Baladan*, King of *Babylon*, called also *Berodach*, 2 *King.* 20. 12. he sent the Congratulatory Embassy to *Hezekiah* newly by miracle cured of his mortal Disease, and delivered from the *Assyrian*, *Isa.* 39. 1, 2. This *Merodach* taking the opportunity of the weakness of the *Assyrian* Kingdom, partly by the great slaughter of *Sennacherib's* Army, and the Murther of that mighty daring Monarch, and partly by the civil Wars which ensued between the *Rigicides* and *Esachaddon*, took arms, and succeeded in the attempt, subduing the *Assyrian* Kingdom with force and bloodshed enough. *c* The same say some with the Land of *Assyria*, but others perhaps with better reason refer this to *Babylon*, and the Kingdom thereof, which by *Nebuchadnezzars* hand destroyed the *Jews*, *Jerusalem*, and Temple, and was afterwards destroyed by the *Medes* and *Persians* whom God raised to punish *Babylon*, and release the *Jews*. *d* As we read it denoteth both the fortified Frontiers, the Garrisons which keep all the entrances of the Kingdom, it denoteth also their Cities, through the Gates of which was great entrance, or their Courts of Judicature which were kept in the Gates, both their military power should be reduced, and their Civil Power also by the prevailing Conquerour. † In this manner shall He, *i. e.* the Messiah deliver *e* the *Jews* his people, *f* both as Type of all other Enemies, and he an Enemy to the people of God. *g* See this explained, *verse* 5. *lit.* 11. I add that what is rendred *when*, might be rendred *because*, and note our the reason why the Lord Messiah doth so deal with *Assyria* first, and *Babylon* next.

7 And the remnant of Jacob *h* shall be in the midst of many people *i*, as a dew *k* from the LORD *l*, as the showers upon the grass *m*, that tarryeth not for man, nor waiteth for the sons of men *n*.

b Both the remnant which survivedth the sacking, and burning of their City and Temple, and carried captive, live in a scattered condition; and the whole remnant, according to the Election of Grace, whether of *Jacob* after the Flesh, or after the Spirit. *i* Either among the several people under the *Babylonish* Dominion, which may well be called many, when 'tis said of *Nebuchadnezzar*, that God gave him all Nations and Kingdoms, *Jer.* 27. 6, 7, 8. (or else amidst the Nations) their Neighbours after their return and resettablishment in their own Land. This remnant wherever they are, *k* either subsisting and multiplying as the dew, or else as the dew refresheth the grass, and is beneficial to it, so where this remnant is, it should be a Blessing to those about them, that use them friendly, so *Hos.* 14. 5. *l* It shall be the peculiar work of God, as dew hath no other Father or Fountain, so the Blessings on *Jacob*, and the blessing by him on others shall be from the Lord; So God blesseth those that bless *Abraham's* Seed, *Gen.* 12. 3. So *Cyrus* received his Blessings, and his *Persians* with him, *Isa.* 45. 1. 2, 3, 4. *m* The same thing in a different, but very apt expression, Nations kind to *Jacob* should for this spring and flourish, as the grass doth by the dew and showers. *n* It shall be the only work of God, he shall by his immediate hand bless such, as he alone, without the help of man, giveth dew and showres. As this was fulfilled in the Type, before the Gospel of the Kingdom was Preached to all Nations, so it hath been, now is, and ever shall be fulfilled in Ages to come. Gods remnant shall be a Blessing to the places they live in; and the persons they live with, as *Jacob* was to *Laban*, *Gen.* 30. 27. and *Joseph* was to *Potiphar*, and to the keeper of the Prison.

8 ¶ And the remnant of Jacob shall be among the Gentiles, in the midst of many people †, as a lyon *o* amongst the beasts of the forest, as a young lyon among the flocks of || sheep *p*, who if he go through, both treadeth down *q*, and teareth in pieces *r*, and none can deliver *s*.

† *Vid. verse* 7. *lit.* i. Who are enemies, that do injure them.

|| Or, *goats.*

o For strength and courage, which the beasts of the Forrest dare not oppose, and cannot resist, so should this remnant, much like that *Lev.* 26. 8. *p* A second allusion of the same import, but yet with some greater Emphasis, in the former comparison, the greater Cattle called *Behemoth*, in this Sheep much lesser and weaker Cattle are compared with the Lyon and young Lyon. *q* Overbeareth, and throws down by his strength, and treads under foot with as much ease as a man would tread on worms, or tread down straw for the Dunghil. *r* To devour, satisfie his hunger, and repair his strength for a new assault on his prey. *s* That dares attempt a rescue, but the prey is left under the Lyons paw, to satisfie the hungry beast, so shall *Israel* be after their return out of Captivity, and while they keep the wayes of the Lord, so they were in *Esther's* time against such as would have destroyed them, so in the *Maccabees* time, when they subdued the Nations about them. But the Conquering power of the Word, the Rod of Christ's strength, doth greater wonders than the sword of the *Maccabees* ever did. It is the mighty conquering Power of the Gospel that is here shadowed forth to us.

9 Thine *t* hand *u* shall be lift up upon thine adversaries *x*, and all thine enemies *y* shall be cut off *z*.

o Messiah, or a people of God, nay both, for as much as whatever these can do, they do it, not in their own power, but in Christ's power. *u* Thy strength and power, for so does the Scripture usually express strength or might. *x* Shall be greatly exalted, and shall be wonderfully successful against Enemies, who in great multitudes did set upon the people of God; such were those who fought the *Maccabees*, and were defeated by them. *y* Who do obstinately hold on in the enmity of their natures, waies and doings. *z* Finally, certainly, eternally, and dreadfully perish. This hath a partial fulfilling now, but its full completion will be when Christ will appear the judge of quick and dead, when all his Enemies shall be made his footstool, *Psal.* 110. 1.

10 * And it shall come to pass in that day *a*, saith the LORD *b*, that I will cut off thy horses *c* out of the midst of thee, and I will destroy thy chariots *d*.

a When the threats against the Enemies, and the promises to the people of God, shall be made good. *b* This is added for assuring the performance of the things foretold. *c* Not in judgment, but in mercy, for there shall be no such need of them, nor shall the Church of God any more rely on them, so *Hos.* 14. 3. *We will not ride upon horses*, though we have put confidence in them, we will do so no more. *d* Warlike Chariots prepared for War, as God alone is, so they will make him their only trust.

11 And I *e* will cut off the cities *f* of thy land, and throw down *g* all thy strong holds.

e The Lord thy God, and thy Saviour. *f* Cut off the occasion of thy fortifying thy Cities as heretofore thou hast done, thou shalt dwell in unwalled Towns, and need no other defence than what I am to thee. *g* Demolish all thy Forts, and Watch-Towers, and Frontier-Guards: These here mentioned are means of defence against Enemies assaults in which *Israel* had too much trusted, the others before-mentioned, *ver.* 10. are offensive preparations for annoying the Enemy; but in the day of that Peace here spoken of, there should be no Enemy should invade the people of God to put them on their defence, nor should they have any need to attempt upon their Enemies, and though these means are lawful to be used, yet shall it be the happiness of Gods people nor to need them, for their God, their Lord is their Saviour in midst of them, and he will cut off Enemies round about them, so that vertually this is a promise to *Israel*, that his Adversaries should be destroyed, and so his fears disappear.

12 And I will cut off witchcrafts *h* out of thine hand, and thou shalt have no *more* soothsayers *i*.

h In this verse the Lord foretels the downfal of all unlawful arts which had been in use, though forbidden by the Law of God, *Lev.* 20. 27. though *Israel* should have consulted with God alone, yet they did consult with Sorcerers. So did *Manasseh* and before him, 2 *King.* 17. 17. *i* The very art shall be out of use, and none shall openly as formerly consult with them, or they make profession of foretelling events, or what a lucky day or hour to set upon an enterprise, or to curse, as *Balaam* would have done, an Enemy to make way for Victory, no more of these, the Oracles ceased when Christ was born; much to this purpose, *Zech.* 13. 2. and *Mal.* 3. 5. God will in mercy to his people take away these stumbling-blocks, these occasions of sin.

13 Thy graven images *k* also will I cut off, and thy || standing images *l* out of the midst of thee *m*: and thou shalt no more worship the work of thine hands *n*.

|| Or, *statues.*

k Which were for the matter of them made of Wood or Stone, smoothed, and fashioned to the Images, which the blind Idolater thought did well represent his God. *l* Statues erected in places chosen for the purpose, fixed that they move not, had this different name from their posture the matter still the same, *m* O *Israel* in the Type, and O *Israel* Antitype, this verified among the *Jews*, who to this day hate Images for Divine uses, and learnt this in their Captivity; and 'tis verifyed in the Church of Christ, which condemns all Religious use of Images. *n* 'Twas once the great sin of the *Jews*, to Worship, and Rely on Idols, but when God shall by the Messiah redeem both his *Israels*, they shall no more sin thus, *Hos.* 14. 3. for they shall know he is the only true God, and there is no Saviour beside him.

14 And I will pluck up thy groves *o* out of the midst of thee: so will I destroy thy || cities *p*.

|| Or, *enemies.*

o The Groves where some of them abused in down right Idolatrous Worship, others of them used superstitiously, thus beside the word; the other way, quite against the word; But after the return from *Babylon*, there was a great Reformation in this point, and after the appearing of the Messiah there hath been a greater Eradication of Idolatry. *p* Or thine Enemies, for the word here used indifferently, signifieth both, and they will either agree to this place. If Cities, they are those devoted to Idolatry, which *Deut.* 13. 15. were to be destroyed, if you interpret it Enemies, 'tis either an argument to confirm them that they shall not need Horses and Chariots, or defenced Cities, or a farther blessing promised upon the reforming from Idolatry, this an effect or fruit of it, God will destroy their Enemies when they have destroyed these Idols which are his Enemies.

15 And I will execute *q* vengeance *r* in anger and fury *s* upon the heathen *t*, such as they have not heard *u*.

q God speaks to our capacity, he will proceed, or act as the *Heb.* word signifieth, He is supream judge, to whom vengeance belongeth, and when he hath passed the sentence, and his instruments execute it, he takes it to himself; so when the *Babylonians* revenged the wrongs by the *Assyrian* done to the *Jews*; and when *Cyrus* with his *Persians* and *Medes* avenged the injuries of *Babylon*, this prophesie was partly fulfilled, and in succeeding times it was farther fulfilled, and is now fulfilling, and so will be, until the final destruction of the wicked. *r* This spoken after the manner of man; it includes the greatness of Gods just displeasure, and the effects of it, which are resembled to what we do when furiously angry, act with utmost strength, and in the most terrible manner we can; so God will with as great severity and terrour as flesh and blood can bear proceed against these Heathens. *t* Literally the Nations under the *Assyrian* Monarchy first, next the Nations under the *Babylonish* Kingdom in the full import of the words. All the Nations that are Enemies

mies to the Lord, to his Christ, and to his peculiar people, who know not God, nor obey the Gospel. *n* With unparalleld terrour, and so they shall be made warning pieces to others.

CHAP. VI.

1 HEar *a* ye now *b* what the Lord saith *c*, Arise *d*, contend thou *e* || before the mountains, and let the hills hear thy voice *f*.

|| Or, with.

a Vid. chap. 1. *ver.* 2. *lit.* l. m. n. *b* Whilest the Lord is willing to debate with you, before it be too late for you. *c* Though 'tis a man like your selves, who speaketh, yet he comes from the Lord, and with the Lords message, and 'tis the Lord who speaketh by *Micah*. *d* This is Gods Command to *Micah*, who is bidden to arise; so *Jonah chap.* 1. *ver.* 2. which see. Prophets as other men could be content to sit at ease, and neither be troubled by others, or troublesom to others; and perhaps the little success of *Micah*'s preaching had occasioned him to retire and sit down; now God rowseth him, get up, prepare thy self, *e* plead *Micah* the present cause, argue the case that is between thy God Plaintif, and thy people Delinquents. *f* Plead openly, vehemently, let there be witnesses to hear the case which is so clear on Gods side, and so full against thy people, that the very Mountains and Hills on which they have sinned against me notoriously, on which I have blessed them abundantly, had they eyes and ears, and voice, would testify that I have planted them with Vines, Olives, Fig-trees, and clothed them with Grass and Flocks, and stored them with Springs, and beautified them with Cedars, Oaks, and all pleasant Trees of the Forrest; this I have done upon the Mountains and Hills for my people, and there they have made their Groves, set up their Idols, sacrificed to Devils, and committed other lewdnesses not to be named. O *Micah*, speak as if thou wouldest make Mountains hear thee to testifie for me, *Deut.* 32. 1. *Isa.* 1. 2.

2 * Hear ye, O mountains *g*, the LORDS controversie *h*, and ye strong foundations of the earth *i*: for * the LORD hath a controversie with his people *k*, and he will plead with Israel *l*.

* Psal. 5. 1, 4.
* Isa. 1. 18. and 5. 3, 4. and 43. 26. Hos. 4. 1.

g In the first verse God directs *Micah* to take the Mountains and Hills for Witnesses; now in this verse he doth call upon those Mountains to hear: It is a Prosopopeia, an Elegant personating of Hearers and Witnesses, as *Deut.* 32. 1. *Isa.* 1. 2. and 2. 2. some by Mountains understand Princes and Nobles, and by strong Foundations of the Earth inferiour Magistrates, as *Psal.* 75. 3. but it may as well, or better be an appeal to these Creatures in so just a cause for their Creator. *h* Whose Soveraign Majesty may well command what he pleaseth, and expect to be obey'd, and whose unparallel'd Goodness to *Israel* ought to have been uncontroverted motives to obey him in all things, yet the Sovereign Goodness is slighted and disobeyed, on which he now impleads his people, brings his Action against them. *i* Call'd before Hills: It is an explanation of the former, Mountains, or it may be an appeal to those deep foundations which are hid from any Eye, and which seem most remote from what is done on Earth, but the ill carriage, the disobedience, and sin of *Israel* is so notorious, that the whole Creation may be Sub pœna'd Witnesses against them. *k* Covenant, Redeemed, and only people, as *Amos* 3. 2. *l* No longer put off the cause, nor forbear to punish them, and right himself, he will bring the cause to hearing Judgment, and Execution too.

3 O my people *m*, what have I done unto thee *n*? and wherein have I wearied *o* thee? testifie against me *p*.

m You whole house of *Israel*, my people chosen in *Abraham*, *Isaac*, and *Jacob*, multiplyed in *Egypt*, and by many Miracles owned, redeemed, and carryed through the Wildernesse, and settled in the promised Land. *n* If I have done onely good, why art thou weary of me, if thou know any evil I have done, declare it, say what iniquity hast thou found in me, as *Jer.* 2. 5. 31. *o* What grievous, or burthensom impositions that thou mightest justly groan under. *p* Speak, declare, spare not, thou who canst not recount all the Good I have done for thee, and who canst not find out one evil I ever did to thee, declare what 'tis hath caused thee to be weary of me?

4 For * I *q* brought thee up out of the land of Egypt *r*, and redeemed *s* thee out of the house of servants *t*, and I sent before thee Moses *u*, Aaron *x*, and Miriam *y*.

* Exod. 12. 51. and 14. 30. and 20. 2.

q Look as far back as thy coming out of *Egypt*, near seven hundred and forty years agone, with an out-stretched arm. *r* Where by Servants thou wert oppresst, where thy oppressours did plot thy utter extirpation, where thou servedst in the iron Furnace. *s* Deliver thee by mighty Power, and gave *Egypt* for thy ransom, I made them pay dear for their detaining thee, and ill using of thee, *t* being off-spring of *Canaan*, they were in their Fathers curse doomed to be Servants, and were, (as servile minds are) most barbarously cruel to *Israel*, as appears by the bloody edict against the Male-Children, and by requiring brick without straw, their bondage was a cruel bondage under which they groaned, *u* A man excellently qualified to be a conduct to them, a very learned Martial, and experienced Man he improved his first forty years by the advantages of a Royal Education first, and next by the great employments which such persons are called to, for his Wisdom, and Learning, his Might, and Valour you have witness, *Acts* 7. 22. the *Hebr.* Tradition is, that he fought, and got many Battels, in which he commanded as Generalissimo for *Pharaoh*. *Moses* was beside this admitted to extraordinary consults with God, by this means their Model of politie was made very exact. *x* A Person called to the exercise of the highest Office in the Priesthood, to offer Sacrifice, and make atonement for the sins of the people, and to be a Type of the great intercessour. *y* A Prophetess to be assistant to her Brothers last mentioned, to be Example and Counsellor to the Women; God furnisht them with Magistrate, Priest, and Prophet.

5 O my people remember *z* now what * Balak king of Moab consulted *a*, and what Balaam *b* the son of Beor answered *c* him from * Shittim *d* unto Gilgal *e*, that ye may know the righteousness of the LORD *f*.

* Rev. 2. 14.
* Jos. 2. 1. Mich. 6. 5. lit. Acacias.

z O *Israel* think well of it, what I did then, was worthy of a grateful remembrance to this day. *a* This man though a great, and warlike Prince, yet would not adventure by plain force to set upon *Israel*, he wisht their ruin, he contrived it, and had he succeeded in his first attempt to bring *Israel* under a curse, he was resolved next to attacque them by force. *b* A Man accounted to be a Prophet, and a holy man able to blast any by his curse, and able to advance any affairs by his blessing, but really he was a Soothsayer, and a man of pernicious Counsels. *c* Forced against his interest and inclinations to bless *Israel*, *Deut.* 23. 4, 5. and *Josh.* 24. 10. and to confess he could not prevail with God to curse *Israel*, so also remember how *Balaam* counselled *Balak* to draw your Fathers to sin, how this snare took, and how it cost twenty four thousand lives. The story at large you have, *Numb.* 22. 23. 24. and 25. *chap.* *d* This the place where *Balak* began by fair, but lewd Women of *Midian* to debauch *Israel* as *Balaam* had counselled, and so continued to *Gilgal* all along the borders of his Dominion, or else thus remember, O my people how I spared thee in the matter of *Baal-Peor*, for which thou deservedst to be destroyed at *Shittim*, remember also the mercies I gave under the conduct of *Joshua* after *Moses*'s his Death, which fell out whilest you abode at *Shittim*, *Josh.* 3. 1. *e* Where *Israel* first took possession of the promised Land, and saw visibly the faithfulness of their God. *f* The mercy, justice, uprightness, veracity as it signifies, but here it rather denotes the right on God's side in this Controversie with his people.

6 Wherewith *g* shall I *h* come before the LORD *i*, *and* bow my self before *k* the high God *l*? shall I come before him with burnt *m* offerings, with calves † of a year old *n*?

† Heb. years.

In the foregoing part of the Chapter you have, God's resolution to have a hearing, *ver.* 1, 2. and his plea for himself against an ungrateful people, *ver.* 3, 4, 5. Now in this verse you have the result which is either an unfeigned Submission, and Justification of God's just proceedings made by some of the best of this people, or else an enquiry made by men among them, who did yet retain some opinion of their own integrity much like those, *Isa.* 58. *ver.* 3. they were ready to say, we have offered Sacrifices as required, *&c.* what would God have us do more? Or else 'tis an enquiry what the Prophet would farther direct them to do in this case, with an intimation that they were ready to offer any Sacrifices God should require of them, or else this *verse* is the Prophets supposition that some among them would be ready to enquire how they should in this case behave themselves, and so this Prosopopeia fairly makes way for farther direction to this people. *g With what Heb.* what preparation shall I make for a due and right address unto God? *h* In the person of all the people, or else in the person of the most thinking among them, this *I*, is the people of the *Jews*. *i* It is a Temple phrase, and contains the solemn attendance on God in his Worship, well paraphrased, in the *Chald. Par.* with what shall I serve before the Lord? *k* This is exegetical to the former phrase, when I come to bow my self, and worship the Lord, with what shall I appear? *l* Such was the God of *Israel*, Heaven his Throne, the Earth his Foot-stool, Idols are Dunghill Gods, our God alone is the God who dwells on high. *m* Shall these suffice for testimony that I owe my all to God, or appease his displeasure, which justly might devour me as the fire the sacrifice. *n* It is probable this repeats (as is usual in Scripture to confirm and affect us the more) the thing before mentioned.

7 * Will the LORD be pleased with thousands of rams *o*? or with ten thousands of rivers of oil *p*? shall I give my first born *q* for my transgression *r*, the fruit of my † body for the sin of my soul *s*?

* Heb. ten thousands of rivers of oil.
† Heb. the.

o The

o The Law did direct the offering of Rams, single Beasts for single Sacrifices; if this be too little they shall be multiplyed, we will give many, very many, for the phrase is an Hyperbole. *p* Oyl was required too in their Sacrifices in the Meat-offerings of them, but in no great quantities, a log, or hin, *i. e.* half a pint or three quarts, but we know such gifts are infinitely short of the divine goodness bestowed on us, he who is our God is worthy of Rivers of Oyl, multiplyed to thousands, had we such store it should be all his. Such like Hyperbole you meet in *Isa.* 40. 15, 16, 17. *q* This is proposed not as a thing practicable by any rule of Reason or Religion, but as a proof of their readiness (as *Abraham*) to offer up their first born, as he did offer up his *Isaac* to God. It is much to part with any of our children, but 'tis more to part with the strength and glory, and hope of our Families; yet right Hypocrites, or like unnatural Heathen, this they would do, rather than what would please the Lord. *r* To appease the anger of the Lord for my sins, would these be Expiatories? The question is repeated to affect us the more; the words would bear this reading, Shall I give my first born? *This would be* my sin. The fruit of my Body? *This would be* the sin of my soul.

8 He *t* hath shewed thee *u*, O man, what *is* good *x*: and what doth the LORD require of thee *y*, but * to do justly *z*, and to love mercy †, and to † walk humbly with thy God *a*.

* Deut. 10. 12. Heb. humble thyself to walk.

t The Prophet answers the enquiry made, *verse* 7. otherwise then these enquirers did expect; you who make this enquiry might have spared this pains. God himself hath already plain enough told you this. *u* O *Jewes*, every one of you might from the Law of God know what would please your God, and with what you ought to come before him, you might have read, 1 *Sam.* 15. 22. that he delighteth in your obeying his word, and more early, *Deut.* 10. 12, 13, 22. the same practical rule was laid down *x* in it self for you, and well pleasing to your God, from his own mouth your Holy and Righteous Fathers did know, and so might you, what is that good, with which you should appear before God. *y* What so much? Or what without; Or doth he require any thing without? It is a question that must be resolved in a Negative, Comparative or Absolute; The Lord doth not require Sacrifice without Moral Duties, nor doth he require Sacrifice so much as such duties after mentioned. *z* To render to every one what is their due, Superiors, Equals, Inferiors, to be equal to all, and oppress none, in Body, Goods or Name; in all your dealings with men carry a Chancery in your own Breasts, and do according to equity. † Be kind, merciful and compassionate, towards all that need your kindness, do not use severity towards any, though the Laws of man did not require you to remit of your pretences, and if you exacted all your right you did not break the Laws of men, yet you should have respect to the Law of Love, and shew mercy with delight in shewing it, *Rom.* 12. 8. and 2 *Cor.* 9. 7. *Heb.* 13. 16, * In all duties which immediately refer to the Precepts of the first Table, in all Religious exercise and deportment toward God, keep the heart sincerely humble toward God, think highly of Him, his Lawes and Determinations, murmure not against the final determinations God by his Providence makes, complain not of any of his Precepts, know and own it, thou art an unprofitable servant if thou hast done all, *Luke* 17. 10.

9 The LORDS voice *a* cryeth *b* unto the city *c*, and *the* || *man of* wisdom *d* shall see thy name *e*; hear *f* ye *g* the rod *h*, and who hath appointed *i* it.

|| Or, thy name shall see that wisdom.

a Either by his Judgments, each of which is the Lords voice, he speaks by them, or rather by his Prophets, and whether people hear it, or forbear, the Lord himself is concerned in it. *b* As to deaf, or to sleepy and secure men, who will not hear the milder and softlier calls, the Prophet must cry to them in the loudest manner he can speak. *c* To every City in *Israel* and *Judah*, but principally to *Jerusalem* and *Samaria*, places of greatest concourse, and where the men of greatest sense may reasonably be supposed to dwell, who should hear and consider. *d Man* is supplyed to make the sence intire, but without that supply the sense might have run plain, *And wisdom will hear*, which must have been resolved some way like to our Translation, and I know none that better fits, then that our Learned Translators have supplyed. I know not but that the Abstract used here for the Concrete, may express a Superlative Degree, Wisdom, *i. t.* the wisest will hear, *&c.* *e* Rightly apprehend and duty reverence the Holiness, Justice and Nesciarise's of the proceedings of the Lord, with his Power and Majesty in the Execution of his just displeasure, on brutish hardened sinners. *f* Consider well and discern. *g* Citizens both of *Jerusalem* and *Samaria*, and every other City in the Twelve Tribes. *h* The punishments that God is now sending, by which he will plead his cause. These are called the rod, either because they are from God, who once was, and still would be, a Father to them, or because 'tis a comprehensive word, which takes in the various punishments inflicted. *i* Hath commissioned it, handleth the rod, hath chosen it out, and strikes with it, whether it be *Assyrian*, or *Babylonian*, or both, at several times. This is the plain literal sence, others there are which are omitted, because they suit not the design of this work.

10 ¶ || Are there yet *k* the treasures of wickedness *l* in the house of the wicked *m*, and the † scant measure *n* *that is* abominable *o*?

|| Or, is there yet into every man an house of the wicked, &c.
† Heb. measure of scantness.

k After so many express Lawes, peremptorily forbidding so many examples of punishments on such, after so many reproofs, menaces and exhortations by so many Prophets, dare you still do so unjustly? *l* Gotten by injurious oppressive courses, ill gotten Wealth, here called Treasures of wickedness, the wickedness wherewith they raked their Wealth together is laid up, with their Wealth, as the like is said, *James* 5. 3. *m* None have thought of restoring their ill gotten goods, the wicked Fathers, who heapt them together, laid them up in their houses, and the Children retain them; The House, *i. t.* Family of these do as their Fathers, store up violence, and so do directly contrary to the first rule, *verse* 7. do justly. *n* Which is less then Standard, *vid. Amos* 8. 5. by which these unrighteous ones did both offend against God, and cousen their Chapmen. *o* God abhors such injustice, *Prov.* 11. 1. and 20. 10, 23. and *Deut.* 25. 13, 14. 15. 16. It is most hateful in his sight.

11 || Shall I *p* count *them* pure *q* with * the wicked balances *r*, and with the bag *s* of deceitful weights *t*.

|| Or, shall I be pure with &c.
* Hos. 12. 7.

p It may have some reference to the Prophet, as speaking of himself, appointed of God to be a reprover, and impartial censurer of the sins of this people, when I am so to judge of them by their doings, shall I flatter them, and say they are better then they are? But it better refers to God himself. *q* Approve, justifie, or acquit them, as if they were righteous, and not worthy to be punisht? Shall I let them escape who are such unjust persons? This question implyeth a strong Negation. *r* This kind is put for all the rest, wherewith things bought and sold were apportion'd, and by which buyers and sellers were ascertain'd how much they bought. *s* In which they both kept their weights at home, and carried them about with them. *t Heb.* stones of deceit, they did, (as in many places with us men do) use stones for weights, and this unjust people did cheat both at home and abroad, both the balance and its weights were deceitful, and condemned, *Lev.* 19. 35, 36. *Deut.* 25. 13, 14, 15, 16.

12 For *u* the rich men *x* thereof *y* are full of violence *z*, and the inhabitants *a* thereof *b* have spoken lies *c*, and * their tongue is deceitful in their mouth *d*.

* Jer. 9. 8.

u This is given as an evidence of the truth of the charge, and of the justness of the resolution God had declared to punish them. *x* Who of all men had lest temptation to deal unjustly, they were so well provided for, that without a Trade they might live, and in Trading they should have been content with honest gain; They should have been examples of charity and bounty, but these are the men deepest in this guilt. *y* Of *Jerusalem*, *Samaria*, and of every Traded City in the Land. *z* Full of principles, practices, and fruits of violence and rapine, their minds inclined to cheatings and dishonesty, their practices managed with fraud and falshood, and their riches heapt up through violence. *a* The disease is universal, not some few rich men, but they that dwell in the City, are wholly oppression, or perhaps thus, who come to dwell among them, soon catch the disease, and learn these wayes. *b* Of all the Cities of the Land of *Canaan*. *c* Have accustomed themselves to speak falshood, there is no truth in their affirmations, or negations. *d* There's not a man of plain heartedness, integrity and honesty among them. So *David* complains of his times. *Psal.* 12. 2, 5.

13 Therefore *e* also will I make *thee* sick *f* in smiting thee, in making *thee* desolate *g*, because of thy sins *h*.

e For these many sins of violence, frauds and lies. *f* Some read, I have begun to smite thee, so it suits well with the history of the Wars, rapine, captivity or desolation by the *Syrians*, *Assyrians*, *Arabians*, *&c.* brought upon *Israel* and *Judah*, which were the beginnings of their sorrows, and Gods just punishments, but as we read it sick in smiting, it will as well suit with the Grammatical construction of the words, with the History too, and thus 'twill give the greater Emphasis to the words; God will ere long so smite, that the strokes of his rod should reach the very heart, and make *Israel* heart sick of his wounds, inflicted on him by the Lord. *g* This was fully accomplisht, when the Kingdom of the ten Tribes was overthrown by *Salmaneser*, and the Kingdom of the two Tribes captivated by *Nebuchadnezzar*. *h* Multiplyed, aggravated, obstinately retain'd and not repented of.

14 * Thou shalt eat *i* but not be satisfied *k*, and thy casting down *l* *shall be* in the midst of thee *m*, and thou shalt take hold *n*, but shalt not deliver *o*: and *that* which thou deliverest †, will I give up *p* to the sword *q*.

* Hos. 4. 10.
† Heb. bring forth.

i Both

i Both literally and figuratively taken for using what they have. So God threatens, *Lev.* 26. 26. So God did punish the *Jews*, *Hag.* 1. 6. which see. *k* Not be filled with sweetness or strength in the eating, or using of what thou hast, thy sins shall bring either bitterness or insufficiency upon all thou hast, by both all shall be made useless to thee. *l* Thy destruction, partly by thy dissensions, conspiracies, violences and conspiracies within thy self, and partly by the enemies breaking in upon thee, and bringing the war into thine own bowels. *m* Thou shalt be weakened at home by thine own hands, and be wasted utterly by thine enemy, besieging thee in thy Cities, and taking them. *n* Though there is some variety of readings here, yet the plainest and most obvious sense is as we render it, whether you do refer this *Laying hold* to persons, as Wife, Children or Friends, whom (though they endeavour to save out of the enemies hand, yet) they shall not be able to save, or if refer'd to things, goods, their most valuable and most portable goods and wealth; as men in distress, and flying out of the reach of enemies, pack up their best moveables, lay hold on their Children, and carry them away into some remoter place, or strong hold; so 'tis likely this people did when invaded. *Jer.* 35. 11. *o* Where thou lodgest thy children, and layest up thy wealth thither the enemy shall pursue thee, there besiege thee and thine, or if thou fly into other countryes, it shall not be a safe refuge to thee. † Thou dost for a little while, for a few Weeks or Moneths, preserve from the enemy, that thou thinkest is safe. *p* By unexpected and unthought of accidents to you, yet guided by the unerring and unresistible hand of divine wisdom and power, shall be given up, fall into the hands of enemies: so that any considerate eye may see God's hand in it. *q* To be cut off by either Domestick and Civil Wars, or by the invading, conquering and wasting troops of the *Assyrians*.

15 Thou shalt * sow *r*, but thou shalt not reap *s*: thou shalt tread the olives *t*, but thou shalt not anoint thee with oyl *u*; and sweet wine *x*, but shalt not drink wine *y*.

* Deut. 28. 38, 39. Amos 5. 11. Zeph. 1. 13. Hag. 1. 6.

r Be at great pains and cost in Tilling and Sowing. *s* It shall either not thrive to a Harvest, or if it does, an enemy shall reap it. *t* Lay out thy labour, and weary thy self in it, plant the Tree, gather the Fruit and tread it, and when thus prepared to use it, an enemy shall rob thee of it. *u* Which in those countryes was much in use, because of the great refreshment it gave to the whole body. *x* Here is an Ellipsis, and must be thus supplyed, thou shalt tread the Grapes which afford sweet Wine. *y* In this, as in the other two, thou shalt be disappointed, thou shalt not enjoy thy labour, nor shall thy heart be chearted with new Wine, nay, thou shalt be sick with vexing, to see thine enemies hearts glad with the Wine thou hadst prepared for other guests.

16 ¶ For the ‖ statutes of Omri *z* are kept *a*, and all the works of the house of Ahab *b*, and ye *c* walk in their counsels *d*, that I should *e* make thee a ‖ desolation *f*, and the inhabitants thereof *g* an hissing *h*: therefore ye shall bear the reproach of my people *i*.

‖ Or, *it doth much keep* &c.

‖ Or, *astonishment*.

z Of which you read, 1 *King.* 16. 25, 26, 27, 28. He built *Samaria* to be a Royal City, and Seat of Religion, brought in by *Jeroboam*; thus he both strengthened, and put more credit upon the Idolatrous Worship which was set up by *Omri* in a Royal City, whereas by *Jeroboam* 'twas set up in places of meaner account. *a* Diligently very much. *b* Sum'd up, in establishing *Jeroboam*'s Idolatry, introducing the Idolatrous Worship of *Baal*, 1 *Kings* 16. 31, 32, 33. cutting off the Prophets of the Lord, 1 *Kings* 18. 4. and 19. 10, 14. and abolishing the true Worship of God; besides the barbarous contriving the death of the innocent, and seizing the Estate, 1 *King.* 21. 8, 9. *&c.* *c* Of the house of *Israel*, though under the Government of Families, which had no great reason to value the house of *Ahab*, yet you have done their works of Idolatry and Oppression, and you also of the house of *Judah*, have degenerated and done like their works. *d* Literally fulfilled in *Jeroboam*'s Reign, Acts and Counsels, 2 *Kings* 8. 17, 18. and in *Ahaziah*'s, who was Son of *Jeboram*, and Grandson of *Jehoshaphat*, 2 *Kings* 8 27. and so did *Jehu*, and his Successours, all persist in the Idolatry of the Calf-Worship, and in oppression of the poor; thus instead of walking humbly with God, they did openly depart from him, contrary to what God required of them. *e* Eventually this was the end, or in necessary tendency it could not end otherwise, though they did not intend this; nor did God will them to do so, that it might so end. *f* An utter waste, such as should astonish those that saw it. *g* Of the City or Land. *h* In token of abhorrence and derision, *Deut.* 28. 37. *Jer.* 25. 9, 18. and 29. 18. *i* The reproach threatened in the Law, if my people forsake me, or *Jerusalem* shall be as much reproacht as *Samaria*, or as *Ezek.* 36. 20.

CHAP. VII.

† Heb. *the gatherings of summer.*

1 WOe is me *a*, for I ‖ am as † when they have gathered the summer fruits *b*, as the grape-gleanings of the vintage *c*: *there is* no cluster to eat *d*: my soul desired *e* the first ripe fruit *f*,

a All are agreed in the scope and meaning of these words that they are designed a complaint for the great scarcity of men that feared God, did Justice, and loved Mercy; and so the Prophet begins with a pathetical complaint, *wo is me!* ordinarily this phrase is Mipatory, but here 'tis Lamentation, as every eye may see, who discerns the propriety of the *Heb.* ‖ Either the Prophet in his own person, or else in the person of the good man, or by a usual figure, the Land may be brought in, complaining, that whereas 'twas once well stored, now it hath few right good in it. *b* All the fair, goodly, and ripe fruit gathered, none left, or none but evil fruit, such as the labourers thought not worth gathering up. So is the Harvest of *Israel* and *Judah* too, though I and other Prophets have sown good Seed abundantly, yet goodness comes up very thin and scarce, so *Isa.* 24. 13, 16. *c* The same complaint in a like elegant Metaphor, drawn from the Vintage-gatherer, who leaves but few scattering single Grapes; So *Israel* and *Judah* which in bringing forth good men, should have been as a fruitful Vine full of clusters, but barren they have been, and are; and good men, *i. e.* just, compassionate and humble men, are as Grapes after the Vintage is gathered. *d* Such good mens converse would as much delight, refresh and encourage me, as a fair cluster of Grapes doth a thirsty and hungry person, but there is not one such cluster. *e* It speaks a vehement desire. *f* It is an Ellipsis or Aposiopesis, and to be supplyed thus; *but there was*, or *I found none*.

2 The * ‖ good *man* *g* is perished *h* out of the earth *i*: and *there is* none upright *k* among men: they all lie in wait for blood *l*, they hunt *m* every man his brother *n* with a net *o*.

* Heb. *the good.* Isa. 57. 1. Or, *pious man.*

g Who loves, and is kind to men in need, and is so from the sense of Gods goodness, and in a designed imitation of God, is Godly in the frame of his heart, and course of life towards God, and beneficent to men for God's sake. *h* Is dead and gone, and left no Heir of his godlike vertues. *i* Out of *Israel* and *Judah* too, though *Hezekiah* was (probably) now their King. *k* An honest, plain hearted man, who thinketh no deceit, but speaketh the truth, that is, without crooked and perverse designes, such one may possibly, but not easily, be found among the people of the ten, and of the two Tribes. *l* This proves the Prophets charge against this people, for the good and upright man imagineth not evil against any, but it is evident that in *Israel* (and *Judah* too) the temper of the most was fly, designing and watching to do mischief, to the ruining of Families, the murthering of Innocents, and siezing their Estates, *Ahab* like, 1 *Kings* 21. *Prov.* 1. 19. *m* They proceed with all diligence, craft and power, as a Hunter that hath set his Toils, and is now by all his arts endeavouring to bring the prey into the Toils, that he may make his advantage by it. *n* Were they strangers they so hunted, 'twere barbarous, but this is inhumanely barbarous, these bloody men hunt and destroy their brethren, the Seed of *Jacob*, the Worshippers of the God of *Jacob*, their own Circumcised Brethren. *o* Which is spread before hand, and laid close; so 'tis secret premeditated cruelty and rapine, they do universally exercise against each other.

3 ¶ That they may do evil with both hands earnestly *p*, * the prince *q* asketh, and the * judge *r* *asketh* for a reward *s*: and the great *man* *t* he uttereth *u* his † mischievous desire *x*: so they *y* wrap it up.

* Heb. *the* Princes. Isa. 1. 23. chap. 3. 9. † Heb. *the desire of his soul.* Sid.

p As we render the words, their plain sense will be, that all their diligence, that with both hands they can use, is to set forward evil and mischief. Possibly the first clause might bear this Reading, *Both hands are towards evil*; and then the following clause thus, *To do good the Prince asketh.* *q* The chief Ruler who Commissioneth the Judge, and should awe him from perverse Judging, who should charge the Judges as *Jehoshaphat* did, 2 *Chron.* 19. 5, 6. but contrarily here the Prince set a price upon his own Act in evil. *r* The inferiour Magistrate Commissioned to be Judge. *s* Shamelessly injustice! to sell the Innocent, and condemn their cause and persons, and to acquit the guilty, and pronounce them just; for a bribe to make Gods Authority which is in them, to act so directly against it self, is abominably wicked, for Gods Authority to them is given, that they might relieve the poor oppressed, and acquit innocency, but here innocency must buy its safety, or else is sold to danger. *t* Either the Advocates in their Courts of Judicature, or the great men of interest at Court, who can do what he will there. *u* Is bold to speak plainly what bribe he will have, he makes his own demand, whereas they did (whilest a little modest) treat by others; and a servant or under-officer must make the bargain. *x* His unjust, oppressive design and purpose, knowing that his greatness and interest will bear him out in whatever violence he attempts against poor, weak and unbefriended innocence; he dares for gain set any thing forward. *y* All three, Prince, Judge and great man. *z* Or twist it together, consent each to other, and jointly promote violence and bloody cruelty.

4 The best *a* of them *b* *is* * as a briar *c*: the most upright *d* *is* *sharper* then a thornhedge *e*: the day of thy watchmen *f*, *and* thy visitation *g* cometh *h*; now *i* shall be their perplexity *k*.

* Ezek. 2. 6.

a Among all naught, who is left naught passeth for best, and so must it be here, not one Good; but the best evil man is by the Prophet called the best. *b* Of People, Prophets, Judges, Great Men and Princes. *c* Mischievous and hurtful to all that meddle with them; and perhaps the Prophet alludes to Briars insolded in each other that shall so be devoured at last. *d* In the same sense upright as they are said to be best. *e* The same in different words. *i. e.* hurtful and mischievous to all. *f* Literally taken for such as on the Watch-towers observe whether Enemies approach, the day in which they shall give the affrighting intelligence, and sound the Alarm. Or else Figuratively, watchmen, *i. e.* Governours, Prophets, and Teachers either good and faithful, or evil and unfaithful. The day which the true Prophets foretold would come, which faithful Teachers confirm'd, good Governours believed, fear'd, and as *Hezekiah* endeavour'd to prevent, will certainly overtake you, that day of evil which your sins have provok'd God to appoint. Or else that day of good, which your false Prophets have promis'd, your corrupt Princes, Judges, Great Men do expect and hope for. *g* Shall be a day of grievous punishment, by which the falsehood of flattering Prophets shall be discovered, and the Truth of *Micah*, and *Isaiah*, *&c.* true Prophets be confirmed. *h i. e.* Surely, speedily, and unavoidably on impenitent ones, how many or how great soever. *i* When the day is come as to *Samaria* in its captivity, by the *Assyrian* Tyrant, and to *Jerusalem* in the *Babylonish* captivity, by *Nebuchadnezzar*; and in many other *News* intervening between the time of *Micah*'s Minatory predictions and the full accomplishment of them. *k* The astonishing ever-whelming sorrows, fears, and confusions which shall wrack these great, notorious, and impudent Oppressors, hunters and sellers of Justice. They shall be perplexed because the sore evils foretold by the true Prophets of God shall overwhelm them, and because the peace and prosperity promis'd by the false Prophets is unexpectedly turned into troubles, desolation, and utter ruine to their State, Cities and Families.

5 * Trust ye not in a Friend *l*, put not confidence in a guide *m*: keep the doors of thy mouth *n* from her that lyeth in thy bosom *o*.

* Jer. 9. 4.

l Most prodigiously treacherous were the people of that Age, and since none upright, all lay in wait for blood, and were turn'd hunters of brethren, it is but necessary caution that they trust no friendship. *m* Either Governour, who ought to guide, or Equal, who being of intimate Familiarity usually do guide, or a Husband, as the word imports. *n* Watch thy words, let not thy tongue discover any secret or utter any words which may be danger to thy self or give an advantage to thine enemy. *o* A Periphrasis of a wife in honest times, but whether in debauched times as these are of which the Prophet did speak, it may not import somewhat like that *Prov.* 5. 20. I will not say; a wife one may rationally suppose will never disclose a Husbands secrets to ruine him, yet such were the Treacheries of that corrupt Age that it would be imprudence to trust a Wife.

6 For *p* the * son *q* dishonoureth *r* the father *s*, the daughter *t* riseth up against her mother *u*, the daughter in law against her mother in law *x*; a mans enemies *y* *are* the men of his own house *z*.

* Ezek. 22. 7. Mal. 1. 6. Mat. 10. 35, 36.

p The Prophet here gives us a reason of his advice to be wary how and whom they trust. *q* Who received his being, maintenance, education and inherits the honour as well as Estate of his Father, the Son obliged by most inviolable Laws to please, preserve, and honour his Father, *r* seeks to accuse, vilifie, endanger and ruine. *s* Whose dishonour and loss, or ruine is also the Sons dishonour and ruine, yet unnatural Treachery will be so rife in those times, that the Father had need keep his guard upon his very Son. *t* Whose love and affection usually more tender than the Sons towards Parents, yet will forget their duty. *u* That bare them, that nurst them, that more than Fathers, tend, indulge and bear with them. So monstrous shall the perfidiousness of that Age be. *x* In Consanguinity there was not any faithfulness, in Affinity much less may you expect it. *y* The worst and most perilous Enemies, who will be most ready and most able to mischief them. *z* Among Relations and Retainers, who by Law of God and Nature should have been faithfullest Friends. So it fell out through the Civil Wars of the *Jews*, in their Seditious, and in their calamitous days. Much like to this is that of Christ, *Mat.* 10. 21, 35, 36.

7 Therefore *a* I will look *b* unto the LORD *c*: I will wait *d* for the God of my salvation *e*: my God will hear me *f*.

a Since times are so calamitous, and all sorts of men are so perfidious, since no sure comfort or relief from those that are nearest Relations, and should be dearest Friends. *b* As one set in a watch Tower looks round about, and diligently observes all that stirreth. So will the Prophet speaking in the person of the Faithful, the *Israel* of God; so did they who in *Israel* and *Judah* feared the Lord and walked with him. *c* The God of Mercy, Power, Truth and Wisdom, who can and will help. *d* Though he do not presently appear for me (faith the Church) I will with patience expect. *e* Who onely can, and who graciously hath promis'd to save his Church. *f* He doth hear my cry and will deliver me.

8 ¶ * Rejoice *g* not against me *h*, O mine enemy *i*: when I fall *k*, I shall arise *l*; when I † sit in darkness *m* the LORD *shall be* a light *n* unto me.

* Lam. 4. 21.

The Prophet in this verse personates the Church and brings her in bespeaking the Enemy in this manner. *g* Let it be no pleasure or matter of glorying to thee, that the day of Calamity hath overtaken me. *h* *Israel* of God, the remnant, the faithful, which are the Church of God. *i* O *Assyrian*, *Edom*, or *Babylon*. *k* Into a low condition, into deepest distresses. *l* I shall not always lie in them, God will raise me out of them. † The Prophet intends the good, the few righteous ones among those degenerate multitudes. *m* When Affliction, War, Famine, and Captivity as a dismal cloud shall cover us, and benight the daughter of light, when fallen as low as a captive, *n* shall support, comfort and deliver me, his presence and favour shall, as the Sun rising, dispel the darkness of the night. This is spoken more especially concerning *Judah*.

9 I will bear *o* the indignation of the LORD *p*, because I have sinned against him *q* until he plead my cause *r*, and execute judgment for me *s*: he *t* will bring me forth to the light *u*, *and* I shall behold his righteousness *x*.

o Patiently, and submissively. *p* The just and chastising anger of the Lord in the effects of it upon me. *q* Greatly, continually, both against his Law and Precepts thereof and against his love and the effects thereof *Judah* was guilty of Idolatry, Ingratitude against God, and of injustice, unsatisfiednes, and unmercifulness against one another, and these sins deserved sorer punishments then they suffered, therefore the righteous ones here justifie God, and humble themselves. *r* Against mine Enemy, for that he will er'e long do, as well as now he doth plead his own cause against me. He will be as well a just Judge against mine Enemies, to avenge me on them, as he is a just God, by my sins provoked to chastise me. *s* When that day comes, he will certainly and evidently declare his judgment to be against mine insulting Adversaries, my cruel Enemies, and that he doth so punish them for my sake, as *Psal.* 137. 7. *Isa.* 10. 5. 12. *Jer.* 30. 8. *Zech.* 1. 12, 15. *t* The Great and glorious, the Holy and Just God, who now chastiseth me. *u* as a Prisoner brought out of a dark prison or dungeon into the light, is set at liberty, advanced and beautified, so shall the Church be delivered and made to prosper. *x* The truth and Riches of his promised Salvation. This made Good, partly in order of *Cyrus* and *Darius*, and partly before this in *Hezekiah*'s refuse from *Senacherib*'s pride and rage.

10 ‖ Then *y* *she that is* mine enemy *z* shall see *a* *it*, and shame *b* shall cover her *c* which said unto me *d*, * Where is the LORD thy God *e*? mine eyes *b* shall behold her *i*: now *k* † shall she be troden down as the mire of the streets *l*.

‖ Or, *and thou wilt see her, that is mine enemy, and cover her with shame.*

* Psal. 42. 3, 10. and 79. 10.

† Heb. *she shall be for a treading down.*

y In the time of this hoped deliverance, when God shall, as I expect he will, plead my cause. *z* What Nation or people soever, whether *Assyria*, *Edom*, or *Babylon*, or whoever. *a* As they did when *Hezekiah* was Miraculously saved, and *Jerusalem* with him, out of the hand of the *Assyrian*, and as in the return out of *Babylon*, when the Heathen said among themselves, God hath done great things for them, *Psal.* 126. 2. *b* Reproach and confusion, self-condemning reflections. *c* Shall on all sides be cast upon her for her pride, cruelty and inhumanity against the *Israel* of God. *d* Which with insulting pride and Atheisme derided my Faith and my God. *e* So the heathen either denied the Omnipresence and Omnipotence of the true God, or preferr'd their Idols above him, and as if he had been a conquer'd and captiv'd God, as well as his people were a captive people. So *Psal.* 115. 2. and *Joel* 2. 17. *b* The Church speaketh assured of the Truth of Gods avenging her upon her Enemies. *i* With delight or well-pleasednes the people of God shall see their Enemies laid as low for their cruelty against them as ever God suffer'd the Enemy to lay his people low for their sins against him, and his Mercies. So the like expression. *Psal.* 59. 10. *chap.* 4. 11. *let.* x. *k* Either shortly she shall, or else when that time of full deliverance is come, the Church shall in that day rejoice in her God and say *Now*. *l* Be accounted and used as most contempible and useless, the conquering Enemy shall then tread the *Babylonians* in the Dirt, and use them despitefully, and without more regard than that we have for the dirt under our foot, and this was accomplish'd by the *Medes* and *Persians* in their Conquest of *Babylon*.

11 *In* the day that thy * walls *m* are to be built *n*, *in* that day shall the decree *o* be far removed *p*.

* Amos 9. 11, &c.

These words are variously expounded, but the plainest, and most suiting with the Letter and History to me seems to be this. *m* O *Jerusalem*, the dayes shall certainly come, that thy Walls overthrown and rased by the *Babylonians* shall be rebuilt. *n* Which was first in part fulfilled under *Cyrus*, but more fully under *Darius Hystaspis*, and *Darius Longimanus* who commission'd *Nehemiah* to repair the walls of *Jerusalem*. *o* Either the Decree of *Artaxerxes*, who is also called *Cambyses*, and who forbad the building of the Temple, or else the Decree of *Darius Hystaspis* reviving *Cyrus* his Decree for the return of all the *Jews* that would return. *p* For ever cease if referr'd to *Cambyses* Decree, this shall no more hinder, or else shall be disperses far and wide among all the Provinces, if you mean *Cyrus* Decree that all may return.

12 *In* that day *q also* he *r* shall come even to thee *s* from Assyria *t*, and ‖ *from* the fortified cities *u*, and from the fortress *x* even to the river *y*, and from sea to sea *z*, and *from* mountain to mountain ‖.

‖ Or, *even to.*

q After the *Jews* return out of Captivity, and *Jerusalem* rebuilt. *r* He who is of *Jewish* Race, and proselyted Gentile. *s* O *Jerusalem* seat of Gods solemn worship, Type of the Gospel Church, restored to thy promised Glory. *t* In which many *Israelites* were found Captives when the *Babylonian* Kingdom swallow'd up the *Assyrian*, and were continued in that servitude by the *Babylonians* till the *Medes* and *Persians* overthrew the *Babylonians*, and proclaimed a Release to all captive *Jews*, then from *Assyria* did captive *Israel*, *i. e.* some of them, go up to *Jerusalem*. *u* In which 'tis probable many *Jews* were kept for servile works, *Salmaneser* did place the captivity of the Ten Tribes in the cities of the *Medes* which for ought I know may be the cities here spoken of. *x* One mention'd for all the rest, and I suppose these fortresses might be frontier Garrisons made for defence of the countrey, where the *Jews* were in policy placed by the *Assyrian*, from these places and through all the Countrey *y* To *Euphrates* or *Chobar* where also were of the captive *Jews* *z* From the *Caspian* to the *Persian* and to the *Midland* Sea. ‖ On which many of the disperses *Jews* did in all likelihood settle themselves in process of time for security and retirement, as the persecuted *Waldenses* and *Albigenses* settled in the Mountainous parts bordering on *France*, *Savoy* and *Italy*. Or from Mount *Taurus* to mount *Libanus* or *Carmel*. In brief from all parts of their captivity they shall return to their own Countrey, a singular Type of the Redemption of the Church by Christ, the bringing in the *Gentiles*, and enlarging the *Messiah*'s Kingdom.

13 ‖ Notwithstanding *a* the land *b* shall be desolate *c*, because of them *d* that dwell therein *e* : * for the fruit of their doings *f*.

‖ Or, *after that it hath been.*
* Jer. 21. 14.

a Heb. *And*, but well rendred here *Notwithstanding*, *viz.* these promises of Restitution, and gathering in the disperses *Jews*, *&c.* which took not place till more than 200 years after they were first made by the Lord to his People accounting thus 133 years from the captivating of *Samaria*, to the captivating of *Jerusalem*, 70 years the *Babylonish* captivity lasted, to which add the years to *Darius Hystaspis* er'e the Temple was built and the years to *Darius Longimanus* er'e the City was built and the walls repair'd, 'twill amount to a considerable sum of years. *b* Of *Canaan*. *c* Laid so by *Salmaneser*, *Sennacherib* and *Nebuchadnezzar* in the ruins of this last 70 years. *d* The sinful *Jews*. Which now in *Micah*'s time did, or hereafter shall dwell in it. *e* In *Canaan*. *f* As punishment for their evil doings.

14 ¶ ‖ Feed *g* thy people *h* with thy rod *i*, the flock of thine heritage *k*, which dwell solitarily *in* the wood *l*, in the midst of Carmel *m*: let them feed *in* Bashan *n* and Gilead *o*, as in the dayes of old *p*.

‖ Or, *Rule.*

g That this verse contains good tydings to the people of God, both to his antient people, Type of his Church in Gospel dayes, and to the Church of the converted *Gentiles*, is agreed on all hands, for they are either a direction and command to those God doth appoint by office to be Shepherds over his Flock, or a Prayer to God that he would please to take the care of them, which doth include somewhat more than the bare Petition for the blessing. Or it is a Prediction of what shall be done for them after their return out of *Babylonish* captivity, or a Promise made to assure and comfort them during their captivity. *Feed*, so Christ directs his Officers, or God appointeth Christ to do this or so the Prophet for the people, or the people for themselves pray to God that he would be their shepherd and feed them. Or the Prophet doth in the imperative, instead of the future, tell them what shall be, which is a promise express enough for their support and comfort. *h* Literally *Israel* after the flesh return'd out of captivity. Mystically the whole *Israel* of God redeemed out of a worse captivity ; both a people peculiar to God through Grace by covenant, and through Christ. *i* In allusion to the usage of shepherds who guided their sheep by a pastoral staffe ; the peculiar and gracious Providence of God over his sheep is hereby expressed, and desired or promised. *k* They are as sheep weak, not able to defend, or provide for themselves, a Flock of innocent ones compar'd with their Enemies, and however they have been scattered they are thine Heritage still, which thou O Lord hast purchased of old. let them be so still, and do thou both possess, rule, feed and preserve, *Deut.* 4. 20. and *chap.* 32. 9. *Psal.* 100. 3. *l* Feed, graciously protect and guide those that in their present captive state are solitary, compassed with dangers from wild beasts, so thy people are in danger by cruel Enemies, worse than wild beasts. *m* A fruitful place and well inhabited whether you take it for *Carmel* which *Elijah* frequented, or where *Nabal* dwelt, and where was rich Pastures and safe feeding. *n* A place of note for fruitfulness in *Canaan*. *o* Equal with any of the other for plenty and safety. *p* Before the sins of the people caused their capivity own them for thine and prosper them, O Lord, in their own land, a much like promise or prediction you have, *Jer.* 50. 18, 19. and *Ezek.* 34. 25.

15 According to the dayes *q* of thy coming out of the land of Egypt *r* will I shew unto him *s* marvellous things *t*.

These words are by all look'd on as the answer made to the Prayer made in the 14th. *verse*. *q* You *Jews* do often reflect on the wonders your fathers saw in *Egypt* some hundreds of years since, and some of you think that such wonders would both establish your hope and engage your obedience for ever to God, you pray that you may be fed as in dayes of old ; It shall be so according to what I have done, I will again do. *r* There I shew the First-born er'e they would let thee go free ; that stroke of the Angel I will parallel with the destruction of *Sennacherib*'s host in one night, and so I will preserve my people and city. *Pharaoh* and his host were drown'd in the *Red Sea*. And the *Babylonish* Kingdom shall be swallowed up by *Medes* and *Persians* to make way for my Ransom'd ones. *s* The person changed, as is usual in Scripture. *t* As indeed the rescuing *Jerusalem* from the *Assyrian* power was marvellous, and the bringing *Israel* out of *Babylon* was a marvellous work of God stirring up the spirit of *Cyrus* and *Darius* and others to release, and set free, nay to furnish this captive people with necessaries for their Journey, and for the work they were to do. So *Psal.* 126. 2. 'twas a work all wondred at, by those passages, *Jer.* 16. 14, 15 and 23. 7, 8. it seems more wonderful, but the great Redemption by the *Messiah* here typified is a most wonderful fulfilling of this.

16 ¶ The nations *u* shall see and be confounded *x* at all their might *y* : they shall lay their hand upon *their* mouth, * their ears shall be deaf *z*.

* Job 21. 5. Job 29. 9. Job 40. 4. Prov. 30. 32.

u The Heathen, Enemies to the *Jews*, as *Psal.* 126. 1, 2, 3. *x* Amazed at what they see and know done amongst these Nations for the deliverance of his People. The Enemy shall neither be able to bear the sight, nor deny the certainty of the thing ; it will make them enviously look on the prosperity of the good and godly among the *Jews*. *z* As men seldom fail to hear the first report of what they desire, and as seldom open their Ears to that they like not ; so shall it be here, though they will not speak of it, nor desire others should speak of it, yet they should to their great grief, see their poor Captives raised out of depth of shame to the height of honour, from a contemptible remnant to a mighty Nation. As this had its Typical complement in the reduction of *Israel* out of *Babylon*, so it had its Anti-typical completion in our Redemption by Christ. As 1 *Cor.* 2. 9.

17 They *a* shall lick the dust *b* like a serpent *c*; they * shall move out of their holes *d* like ‖ worms of the earth *e* : they shall be afraid *f* of the LORD our God *g*, and shall fear because of thee *h*.

* Psal. 18. 45. ‖ Or, creep.

a The proud and cruel Enemies of *Israel*, the *Babylonians*. *b* In the most submissive, servile manner testifie their satisfaction, promise to serve and honour the Jews released out of Captivity, it is an expression which alludes to the servile manner of those Eastern complementers, *Psal.* 72. 9. *Isa.* 49. 23. and was fulfilled in the dayes after the return when the Kings of *Persia* favoured the Jews, and (as manner of Courtiers is) in compliance with their Kings the Grandees forwarded the prosperity of the Jews, as may easily be conjectured from the 6th. and 7th. *chap.* of *Ezra*. *c* Condemned to eat the dust and perpetually to crawl on the dust, it seems to intimate the perpetuity of slavery and subjection that the Enemy should fall under, and that it should be on them as a curse like that on the Serpent. *d* So the strong-holds, and fastnesses of the *Babylonians* who kept *Israel* in Captivity are called. *e* Which do with trembling and haste wriggle themselves out of their holes, when the earth is shaken about them, or as when Ants tumultuously in their fright run about from the Ant-hill scattered with the foot, so should these Enemies of *Israel* fly out of their Holds, and leave them to conquering *Persians*, as *Isaiah* foretold *chap.* 45. 1, 2, 3, 4. *f* A panick fear, expressed by the loosning of the loyns of Kings *Isa.* 45. 1. so did the conquering *Cyrus* proceed in the course of his victories, as *Isai.* 41. 2, 3. God strengthned his arm, and left the heart of *Babylonians* sinking within them. *g* Who did powerfully work for *Cyrus* in order to the delivering out of Captivity. It was our God (saith the Prophet in the person of *Israel*) for his promise sake made to us, who did those great things by *Cyrus* and for us. *h* So that the name of Jews, their power, and greatness shall be terrible to their Enemies.

18 Who *is* a God like unto thee *i*, that pardoneth iniquity *k*, and passeth by *l* the transgression *m* of the remnant of his heritage *n* ? he retaineth not his anger for ever *o*, because he delighteth *in* mercy *p*.

Lest what hath been spoken of this wonderful change in the affairs of the Jews, should on one hand be thought to be made for the Righteousness or worthiness of this people. Or else on the other hand should seem too great to be done for a sinful people, and so any should doubt whether it should be done at all, the Prophet in this and the two following verses proposeth the ground of all this laid on the unparallel'd grace of God toward his people, who pardoneth their unrighteousness, and then of free Mercy delivers them from their afflictions, and distresses, changing their darkness into light. *i* Some observe that *El* here used signifyeth the Mighty God, and so render it thus, the French *le Dieu fort*, none but the Sovereign Mighty God can, or doth forgive iniquity, it is a Flower of the Crown of Heaven, *Exod.* 34. 6, 7. and *Numb.* 14. 18. and *Mark* 2. 7. This Interrogatory and admiration is a strong Negation. *k* Taketh away the guilt, and punishment too by his pardon. *l* A form of speech used amongst us when we promise not to pursue an offence, or not to exact the punishment of it, or as if we either saw it not, or voluntarily winked at it, being resolved that we would not make it a cause of quarrel or breach. *m* It will not suit our brevity to enquire the difference between iniquity and transgression, or whether they are here Synonymous, and explicatory of each other, God passeth by the forfeits we make and strips us not of our mercies. *n* This intimateth the reason why God doth, as well as the persons to whom he doth, pardon sin ; That Grace which made them his heritage and reserved them to himself in the common destruction, the same grace doth as freely pardon and pass by, that it may do them good. No worthyness in them to whom 'tis done, and yet greatest certainty it shall be done, as *Rom.* 4. 16. *o* Though in his just displeature God did send them into Captivity, yet because he doth not retain his anger for ever, their Captivity shall not be for ever, he will chastise his remnant but not consume them. *Ezek.* 1. 3. *p* All from the exceeding riches of his mercy, it is his delight to shew mercy, and we need enquire no farther, our God is so wonderfully merciful that 'tis his pleasure to shew mercy, and if a man sometime may give this as a reason why he doth a thing, surely our God may well expect that we should acquiesce in this account of his doing so. He delighteth to do it, *Psal.* 103. 8, 9. *Isa.* 43. 25. and 57. 16. *Jer.* 3. 5, 12. *Rev.* 4. 11.

19 He will turn again *q*, he will have compassion upon us *r* : he will subdue *s* our iniquities, and thou *t* wilt cast all their sins *u* into the depths of the sea *x*.

q Spoken after the manner of man who in his anger went away resolved to right himself, but on second thoughts laying aside his Anger turns again to be reconciled and forgive. So the next words explain these. *r* With tender bowels he will shew himself gracious to us, *Jonah* 3. 9. *s* As our Enemies and his, God will break the power, abolish the dominion of sin which whilst it reigned provoked God and undid us, it polluted and ruined us, but God will pardon the guilt and abrogate the Law of sin and so restore his people suitable to that *Ezek.* 36. 29. to 34. *t* Here is an Hypallage of the person from the third to the second person, yet without any lessening the sense in strength or clearness. *u* A usual expression in Scripture to set forth the full and eternal pardon of sin, here 'tis emphatical *All their sins*. *x* Whence ordinarily we account things, can never rise or be found more.

20 Thou *y* wilt perform *z* the truth *a* to Jacob *b*, *and* the mercy *c* to Abraham *d*, which thou hast sworn *e* unto our fathers *f* from the days of old *g*.

y O God of Mercy, Wisdom, Power and Faithfulness, who ever are honoured with being thine instruments and servants in doing somewhat herein, the work is thine, thou wilt raise up a deliverer, *Cyrus* shall be thine anointed to do this great work. *z* Give *Heb.* actually bestow what thou hast in Mercy promised. *a* Nothing certain as the Word of God, it is the truth by way of eminency, his promise is yea and amen. *b* The posterity of *Jacob*, he was that plain hearted man who gives now name to all the upright and honest among his seed which God will never finally cast off, though now carried Captive they shall be restored, rebuilt and re-established shall flourish, as *verse* 10, 11, 12. and this as they are a Type of a more gloriously redeemed people. *c* It was meer grace in God to promise *Abraham* and his Seed such excellent priviledges which *Abraham*'s natural Seed did inherit, but both this Seed, and this Mercy, lookt beyond the natural descendents of *Abraham*, and beyond their return to the Land of *Canaan* whence they were carried. The Mercy to *Abraham* was that in his Seed all Nations should be blessed, *Luk.* 1. 54, 55. and 68. and holpen. *d* Not onely as Father to *Israel* after the Flesh, but to him as Father of the faithful. *e* Not that there was on Gods part any need of such confirmation but that on our part all doubt might be removed, and we by the immutable things of God might have strong consolation, as *Heb.* 6. 18. *f* Because this Mercy was frequently repeated in the promises to the Fathers after *Abrahams* time, by which promises a Mercy to be perpetuated in *Abraham*'s Seed till the Redemption of the *Israel* of God by the *Messiah* (of which all temporal deliverances of *Israel* were figures) should be effected. *g* Ever since *Abrahams* days and Gods gracious adopting his Seed to be the peculiar people of God, into this we do as *Israel* did, resolve our assurance of final deliverance, *Amen*.

NAHUM.

The ARGUMENT.

THe Prophet Nahum *is one of those Prophets whose Family and Countrey is concealed, and it would be more labour then profit to spend time on the enquiry after the one or other, he is stiled the* Elkoshite, *and possibly born and bred in* Elkosh *a Town of* Galilee, *an obscure place of which perhaps we had heard no more, had it not been written that this man was born there, to allude to that of the Psalmist,* Psal. 87. 5. *The time of his appearing in publick to discharge his Prophetick Office is much more material, being a key to the whole Prophesie ; now it is certain that* Nahum *was a Prophet in Office, whilest the Kingdom of* Assyria *was not onely standing but whilest it was standing in its glory, and intire strength, whilst it was dangerous and terrible to its neighbours, It is to me evident, that* Nahum *prophesied before the destruction of* Sennacherib's *Army, for he foretelleth the death of* Sennacherib, chap. 1. 14. *it is certain also he appeared after* Hoshea *and the ten Tribes were carried Captives by* Salmaneser. *This was either in* Anno Mundi 3229. *as* Helvicus, *or* 3283. *as Arch Bishop* Usher, *and Doctor* Lightfoot *in the ninth year of* Hoshea *which was the sixth of* Hezekiah, 2 King. 18. 10. *and some few years before the death of* Salmaneser, *whose Son* Sennacherib *succeeded, and invaded* Egypt *and* Judah, *in the* 14th. *year of* Hezekiah, *eight years after* Samaria *was taken and the ten Tribes were captivated, within which time and probably toward the fifth of those eight* Nahum *is sent a Prophet to quiet, support and encourage* Hezekiah *and his Subjects against all the threats and power of the* Assyrian *Tyrant, who threatned to destroy* Judah *and* Jerusalem, *from accomplishing whereof the Tyrant shall be so farre that God will turn it to his ruine and here as a very fit season the Prophet declareth the final and utter ruine of the* Assyrian *Empire and its capital City* Nineveh *as a just revenge for all their oppressions of their neighbours, but especially in revenge of their reiterated violence against* Israel *and* Judah, *on account of which good tydings the Prophet hath his name* Nachum, *which in the* Hebrew *is from a word signifying to comfort. And also to repent, indeed Repentance is preparatory*

preparatory to comfort, and though his preaching against Nineveh *be the comfort of* Jerusalem, *no doubt he called* Jerusalem *to Repent, which is probably collected from* chap. 1. ver. 15. Keep thy solemn feasts, O Judah, perform thy vows. *This whole Prophesie except the 15th. verse of this chapter is directed against* Nineveh *head City of the* Assyrian *Kingdom, and against the whole Kingdom, which with all sorts of Men and Women in it are threatned with very sore and heavy judgments, with final Desolation, or Captivity for their sins; all which was fulfilled by the Lord using the* Babylonian, *and* Median *power to overthrow this power of* Assyria, *and particularly by the joint Forces of* Nabopollaser *and* Astyages *as is by the most Learned Arch-Bishop* Usher *observed, in the* Anno Mundi 3378. *Yet others tell us the final ruine of the* Assyrian *Kingdom foretold by* Nahum *came much sooner, and that in the death of* Esarhaddon, *or* Assaradinus *the* Assyrian *Monarchs did expire. But though I determin not the number of years during which this threatned Monarchy did stand, yet be they fewer or more,* Nahum's *Prophesie was fulfilled in the destruction of* Nineveh, *and the subversion of the* Assyrian *Monarchy, and the Jews were no more infested by the* Assyrian *though they were by the* Babylonish *Kingdom; the things then spoken of by* Nahum *do in the Letter and Historical part of them concern the times between the* 12*th. or* 14. *of* Hezekiah, *and the ends of the* Assyrian *Monarchy. And a skilful observer of the Histories of those times would be best able to interpret this Prophet, nor shall any do it tolerably well without recourse to those Histories which though not cited here at large (which brief Annotations admit not) yet have not been quite neglected, and what errors in applying the Histories and computation of times, are here committed. All will candidly excuse who know the obscurity and uncertainty of those times.*

CHAP. I.

1 THE burthen *a* * of Nineveh *b*, The book *c* of the vision *d* of Nahum *e* the Elkoshite *f*.

* Zeph. 2. 13.

a When the Prophets were sent to denounce future Judgments against a Nation or City, the word was usually called the burthen of that Nation or City; as the burthen of *Moab*, *Isa.* 15. 1. of *Egypt*, *Isa.* 19. 1. of *Babylon*, *Isa.* 13. 1. of *Damascus*, *Isa.* 17. 1. So here the calamities foretold are called the burthen of *Nineveh*. *b* It was the Mother City of the *Assyrian* Kingdom, and so by a Synechdoche, is here to be interpreted, as including the whole Kingdom, which is threatned with destruction, in the destruction of *Nineveh*, a City very antient, built by *Assur*, Son of *Nimrod*, repaired and enlarged by *Ninus*, giving name to the City he repaired *Nineveh*, *Anno Mundi* 1905, or 1908. *c* Either because written, and sent to *Nineveh*, or else because written, and left to be read by Posterity. *d* Or Prophesie, for Prophets were of old called seers, 1 *Sam.* 9. 9. and their Prophesies were called Visions, or it may include the manner in which *Nahum* was informed what was coming upon *Nineveh*, God revealed, and the Prophet foresaw the things. *e* His name speaks a comforter, but 'tis to Gods people, to whom he gives notice of the destruction of their oppressours, his Family, place of Birth, and time of Prophesying, are somewhat uncertain, perhaps he might Prophesie in the time of *Hezekiah*, when the ten Tribes were carried captive by *Salmanasser*. *f* Whether this speaks *Nahum*'s Family, or Town where born, or his Country in general, is not certain, but probably 'tis the Village *Elcesh* in *Galilee*, by which he is here called.

2 ‖ God *g* is * jealous *h*, and the LORD *i* revengeth *k*, the LORD revengeth *l*, and is † furious *m*, the LORD will take *n* vengeance on his adversaries, and hereserveth *o* wrath for his enemies.

‖ Or, *the Lord is a jealous God, and a revenger*
* Exod. 20. 5.
† Heb. *that hath fury.*

g The mighty God, so the *Fr.* Version, and the *Hib.* אל implyeth it. *h* His Love is fervent for his people, his displeasure hot against his, and their Enemies, whose Idolatries he will not long bear against himself, nor their cruelties and rage against his people, but as jealous for his peoples good, and for his own Glory he will appear and act, so *Isa.* 42. 13. *Ezek.* 39. 25. and Zech. 1. 14. and 8. 2. *i Jehovah*, the Everlasting and Unchangeable God, the same always towards his people, *k* As Supream Governour, who by Office is, and accounts himself bound, to right the oppressed, and to punish the oppressour, so vengeance is the Lords, and he will repay. *l* 'Tis repeated for confirming the truth, and to affect the wicked with terrour, and to awaken them to a timely Repentance, to affect Gods own people with joy and hope that they may wait on him till they see the vengeance from God mighty, judge, zealous, unchangeable, and eternal. *m Heb.* is Lord, or Master of Fury, not like furious men, who cannot Command or govern their anger, but grow suddenly furious, and as suddenly pour it forth whether reasonably, or unreasonably they regard not; but God who here threatens Enemies, and comforts his friends, is as much Lord of his Anger, as he is Lord of Power and Wisdom to execute his displeasure in fittest time. *n* When it is most seasonable he should do it, he most certainly will do it. *o* This explains the former phrase, *Lord of fury*, God restrains and keeps in his own anger which grows greater by the sufferings of his people, and sins of his Enemies.

3 The LORD *is* slow *p* to anger *q*, and great in power *r*, and will *s* not at all acquit *t* the wicked *u*: the * LORD *hath* his way *x* in the whirlwind *y*, and in the storm *z*, the clouds *are* the dust ‖ of his feet †.

* Psal. 12. 7.
Hab. 3. 5. 11.
12.

p Not slack, as some count slackness, 2 *Pet.* 3. 9. either in performing promise, or executing threats; but very wisely patient, and long suffering which is ever temper'd with great mercy, and both are joyned together in his Providence, and in his word; see *Exod.* 34. 6. *Numb.* 14. 18. *Neh.* 9. 17. *Psal.* 103. 8. and 145. 8. *Joel* 2. 13. *Jon.* 4. 2. *q* Just displeasure conceived and expressed; the Lord doth not presently entertain resentments of displeasure, nor make sinners feel them, He doth now, as he long hath forborn, you oh sinful *Ninevites*! Oh cruel *Assyrians*, but consider it, his slow anger will be the heavier when it falls on you. *r* Most mighty in Power, which restrains the rage of Enemies, defends and supports his oppressed ones, and in a moment can destroy those that have deserved, yet fear not his Anger; that the *Assyrians* are not yet destroyed is the effect of Patience, not of impotence, in the God of *Israel*. *s* This is spoken to awaken the secure Kingdom, in which many, 'tis like, were as the Scoffers, 2 *Pet.* 3. 4. ready to say all things do continue as they were, there will be no change, no judgment against the wicked. But our Prophet assures such, that as there is great Power with God, he can, so there is exact justice, and stedfast resolution, he will judge. *t* Neither pronounce them innocent by sentence of judgment, nor let them escape as if innocent by a perpetuated forbearance in the course of his Providence; but sooner, or later, in due season the wickedness, or righteousness of men shall be upon them. *u* The incorrigible, hardned, and persisting sinner. *x* Either the methods of his Providence, his usual path; or else his way intimating the unerring steddiness of Providence, the straight, and known path; however to us it may seem, yet certainly God knows and keeps the right way. *y* Which riseth suddenly, and with violence beareth before it all things that stand in its way, which none can prevent, which no man can calm, which is attended with terrour and amazement, *Job* 27. 20. *Isaiah* 17. 13. and 29. 6. *Amos* 1. 14. so will destruction from the mighty and just displeasure of God come upon his Adversaries, and on you *Ninevites* and *Assyrians* when you shall fall before this Whirlwind, and Tempest, so all impenitent sinners perish, *Prov.* 1. 27. *z Heb.* Speaks a dreadful Tempest which makes men full of horrour; 'tis an elegant ingemination of the same thing to affect hearers the more. ‖ Though he be surounded with darkness, yet as an Army afar of is discovered by the dust that their feet raise, so will God at last appear as an Enemy with great Power marching against his Enemies. † And from above, as well as from the darkness & clouds destroy them, this is spoken after the manner of man, and must be applyed as beseems God.

4 He rebuketh *a* the sea *b*, and maketh it dry *c*, and dryeth up all the rivers *d*: Bashan *e* languisheth *f*, and Carmel *g*, and the flower *h* of Lebanon *i* languisheth *k*.

a He once did rebuke, as *Exod.* 14. 22. he still can, as a Lord rebuketh his Servant, or a General rebukes his Souldier, by word, or look, *Isa.* 50. 2. *b* Literally understood, or figuratively, it imports still that he can deliver his people, and destroy his adversaries, as of old he did. *c* His word or will doth as speedily do this thing, as it doth proceed from God; he commands, and 'tis done. *d* So *Jordan* saw, or heard the rebuke of our God, and fled, or was driven back; *Josh.* 3. 15, 16. and *Psal.* 114. 3. And what he once did upon *Jordan*, that he can do on all other Rivers, and so are we to understand the words. *e* It lay Eastward of *Jordan*, was the Kingdom of *Og*, it was famous for Oakes, *Ezek.* 27. 6. for Cattle also, as Bulls, *Psal.* 22. 12. and Rams, *Deut.* 32. 14. and was given to the half Tribe of *Manasseh*. *f* Grows barren, as if under a Consumptive languishing, is not longer sufficient to feed the Cattle that were wont to feed, and grow fat upon it. *g* A very fruitful Mountain, either in the confines of *Zabulon* and *Asher* Northward, *Josh.* 12. 22. where *Elijah* by fire from Heaven contended, and convicted the *Baalites*, or else, this *Carmel* might be that

that where *Nabal* dwelt, 1 *Sam.* 25. 2. famous for its rich Pastures; this was more Southward then the other, and not far from *Hebron*. *h* Whatever flourished, and was beautiful, Trees, their Blossoms, and the Flowers which were wont to be the glory of it. *i* A mountain that runs from the Coast of the *Phenicians* Sea Westward, for 125 Miles more or less Eastward, and verging toward *Arabia*, it is the North boundary of *Judea*, and divides it from *Syria*, famous for its fruitfulness, as for its height. *k* Loseth its strength and vertue; both the Product, and the very Soil that produceth too, soon fall into a Consumption.

5 The * mountains *l* quake *m* at him *n*, and the hills *o* melt *p*, and the earth *q* is burnt *r* at his presence, yea the world *s*, and all that dwell therein.

* Jeb. 37. 5.

l The more known Mountains of that Country were mentioned *verse* 4. now the Prophet doth extend his Speech to all Mountains, how great soever, and how fast soever their Foundations are laid. *m* Tremble at his rebuke, not only are shaken by Earthquakes from natural causes, disposed by Gods power and wisdom, but are shaken and tremble under the effects of his extraordinary presence, *Judg.* 5. 4. *Job* 9. 5. *Psal.* 29. 6. *Jer.* 10. 10. *n* By his power, or at his displeasure, or indeed at his presence, *Psal.* 68. 8. and so the *Chald.* Paraphrast. *o* The lesser Hills distinguishe from Mountains, or else 'tis a confirming ingemination of what he had said. *p* Gods Rebuke is as fire, Mountains and Hills like wax melt down before it, *Psal.* 114. 6, 7, 8. *q* Which seems to be secure against the fury of the fire, yet proves combustible under the fire of Gods wrath. *r* Or else is taken away, withdraws its self, lifts up it self, as sometimes in Earthquakes, or as the *Gallick* Version, mounteth up in fire; the *Heb.* imports all these. *s* The Habitable world. *t* Whether they be far off, or near to *Israel*, both men, and all the rest of the Creatures, whose abode is on Earth, are wonderfully shaken, affrighted and overwhelmed at the tokens of God's rebuke.

6 Who can stand before his indignation *u*? and who can † abide *x* in the fierceness *y* of his anger? his fury *z* is poured *a* out like fire *b*, and the rocks *c* are thrown down by him.

† Heb. *stand by.*

u Since God can do all this who among the *Assyrians*? who among the *Ninevites*? What Kingdom, or Monarchy is mighty enough to resist, or defeat the Counsel and Power of this God, who will e're long rebuke, and pour out his indignation upon them? *x* Be able to endure, or continue in flourishing, peaceful, safe, or joyful state? 'Tis much the same with standing before mentioned. *y* This explains the former, the heat of his anger, is his indignation, and no Creature can bear it. *z* Fury in man speaks somewhat culpable, and blame-worthy, but in God it cannot be so, it is the intensenesse of his just, and wise displeasure, *a* with most righteous and wise direction by God himself, who is as *ver.* 2. *lit.* m. which see. *b* Not in the unstedfastness and unruliness, but in the vehemency, spreading Nature, and irresistible force of it, as in *Sodoms* overthrow. *c* Though Foundations do support other things, yet cannot support themselves against their God when once angry.

7 The LORD *d* is good *e*, a ‖ strong hold *f* in the day of trouble *g*, and he * knoweth *h* them *i* that trust *k* in him *l*.

‖ Or, *strength.*
Jeb. 1. 5.

d Though so terrible to his Enemies, to obstinate sinners, yet he is as gentle, kind, and good to his people, to *Israel*; so the *Chl. Paraphr. e* In his just severity he continueth to be good, None of that consuming anger comes from any want of goodness in God: Yea, 'tis as much an effect of his goodness, as just punishments on incorrigible Malefactors are the effects of goodness in a Judge, or Magistrate. But here the Prophet intends rather the kindness and grace of God towards his people to whom he doth good, and will do more, *Psal.* 73. 1. and 119. 68. *f* It might have been rendred good to be a strong hold, as the *Hebr.* affix imports, and is sometimes rendred. Though *Israel* seems to be exposed to the violence of Enemies, and to be without any munition or fortress, yet verily the Lord their God is for a defence and fortress to them, *Psal.* 31. 3. and 61. 3. *Prov.* 18. 10. and is their strength also in that fortress. *g* At all times of affliction and danger, when outward pressures fill us with anguish and fears. *h* Discerneth, approveth, owneth, and will make it appear that he doth preserve, that he may deliver his peculiar ones. He knows the wicked, and will restrain, rebuke, and destroy them; he knows the good, and will protect, rescue, and save them. *i* Whether you consider them in a Body and Community, or by themselves, a part, or singly. *k* Believe, depend, and wait on God, they that depend by Faith, and wait with hope. *l* On God, or on Christ, or on the word and promise of God. So God was to those that trusted in his word of promise in *Hezekiah*'s time.

8 But *m* with an overrunning flood *n* he *o* will make an utter end *p* of the place thereof *r*, and darkness *s* shall pursue *t* his enemies *u*.

m Or *And*, or *therefore*, since God is so good to *Israel* opprest by *Assyria*, and so terrible, just, and mighty to punish oppressors. *n* His judgments like a mighty flood that overfloweth all banks, and scorns all that might check it, shall swallow up *Assyria* and *Nineveh*, which was in part effected by *Pharaoh* about the 3312 *An.* of the World, and in part by his Son *Cyaxares* who broke the *Assyrian* Kingdom, and took *Nineveh*. *o* The Lord by the *Medes*, *p* will destroy, so that it shall never recover, or be rebuilt. *r* Of *Nineveh*, that is. *Nineveh* it self, so in Scripture sometime the place is said to perish when the thing it self doth; as *Dan.* 2. 35. *Revel.* 12 8. and 20. 11. *s* Troubles, desolating afflictions, extream evils; in Scripture stile are called darkness, *Job* 15. 22. and 17. 12. *Psal.* 35. 6. and 55. 6. *Eccl.* 5. 17. *Isa.* 42. 7. and 59. 9. *Ezek.* *Joel* 2. 2. *t* Not a single calamity which is soon at an end, but indeed a succession of calamities, continued course of them shall pursue; so *Pharaoh* began, *Cyaxares* continued, *Scythians* helped on, and *Astyages* finally with Four Hundred Thousand Men finishe the pursuit in the Sack and Ruin of *Nineveh* after Two years siege. *u* The *Ninevites*, and *Assyrians*.

9 What do ye imagine *x* against the LORD *y*? he will make an utter end *z*: affliction shall not rise up the second time *a*.

x Having declared the dreadfulness of God's Power and Anger against the wicked; his goodness towards his people, and denounced future destruction against the *Ninevites*, and *Assyrians*: He doth now expostulate with them, would know what 'tis they think of God, what 'tis they design against him, and on what ground they flatter themselves into such an attempt? *y* The God of *Israel*, for however you O *Ninevites*, and *Assyrians*! will look only upon a poor, afflicted people, (weakned by many Wars,) and design to swallow them up, yet they are the people of the Lord, and you design against him what you design against them. *z* He will make your utter desolation to be the issue of your projects, and the punishment of your sins, vid. *ver.* 8. *lit.* p. *a* When that storm which shall overthrow you is past, no other shall arise, because you shall be no more; as if the Prophet had said, God will at once, and for ever destroy your Empire and City.

10 For *b* while they be folden together *c* as thorns, and while they are drunken *d* as drunkards, they shall be devoured as stubble fully dry *e*.

b This gives us account how this desolation shall be effected; *c* They should be like thorns easily burnt, and like thorns folden together, which burn together, and help to destroy each other, or are altogether cast into the fire. *d* As men drunken, and unable to help themselves, are easily destroyed, so shall the *Assyrians* be, or drunk with pleasures, and pride, they shall be surprised, and ruined, and easily overthrown. *e* This fully expresseth the speedy, irresistible, and total destruction, that the anger of God will bring upon them, as the fire burns up all the dryed stubble, so shall the wrath of God destroy the Enemies of *Israel*, and of *Israel*'s God.

11 There *is one f* come *g* out of thee *h* that imagineth *i* evil against the LORD *k*: † a wicked counsellour *l*.

† Heb. *a counsellor of Belial.*

f This is a very usual Dialect to express an uncertain number; several are contain'd in such, *Ors*, though if you will determine it to one single person, it is very like it may be *Sennacherib*, or *Rabshekah*. *g* From *Nineveh* he set forth on that Expedition against *Judea* in the dayes of *Hezekiah*. *h Nineveh*. *i* Consulteth, hath formed, and resolved upon it. *k* So 'tis evident by his Blasphemies against the Lord, *Isa.* 36. 7, 18, 20. and 37. 10, 24, 29. 2 *Chron.* 32. 14, 15, 17, 19. And he imagin'd evil against the people of the Lord, 2 *Chron.* 32. 1. *l* One whose councels, and projects are without any regard to right and equity, who by injustice and oppressions, who by frauds and deceits, by blood and slaughter designs his own greatness, and the ruin of his neighbours.

12 Thus saith the LORD *m*, ‖ Though *n* they *o be* * quiet *p*, and likewise many *q*, yet thus *r* shall they be † cut down *s*, when he *t* shall pass through: Though *u* I have afflicted thee *x*, I will afflict *y* thee no more *z*.

‖ Or, *if they would have been at peace, so should they have been many, and so should they have been shorn, and he should have passed away.*

m This addeth weight to his prediction, it comes under the great Seal of Heaven. *n* Or if they would have been quiet and peaceable towards my people *Israel*, they, *i. e.* the *Assyrians*, should have been many, *&c.* but I think 'tis nearer to the intent of the place to retain our Version. Though *o* Citizens of *Nineveh*, and people of *Assyria* *p* Be secure, and fear no danger, because of their strength and Victories. *q* As appears by the mighty Army with which they besieged *Jerusalem* in which 185000 were cut off in one night. *r* Irresistibly, suddenly, and universally as is foretold, *ver.* 10. *s* The Prophet varieth his phrase, for *ver.* 10. he speaks of it as done by fire, here he speaks of cutting down, intimating that 'twas the Sword, which should cut them off. *t* Either God, the mighty and terrible one, passing over as a flood, as 'tis, *ver.* 8. Or else the Angel of the Lord, as 2 *King.* 19. 35. *u* The Lord who am good to my people. *x* O *Israel*, *y* chastised by the *Assyrians*, the Rod of mine Anger, hast thou been, O my people! but I will no more use that Rod. *z* For they should soon cease to be a Nation that ruleth, and be conquer'd, and oppresst by

* Heb. *shorn.*

13 For *a* now *b* will I break *c* his yoke *d* from off thee *e*, and will burst thy bonds *f* in sunder.

a The Lord confirms the Prediction, by declaring how it should be done. *b* Er'e long, and in few years after this was done, though we cannot precisely determine how soon it was. *c* As that which is broken into pieces. *d Sennacherib's*, or rather the Tyranny and Oppression of the *Assyrian* Kingdom. *e O Israel*, and *Jerusalem*. *f* Those unjust impositions, and edicts, which as strong bonds fastned his heavy yoke upon thy neck. They are the bonds of *Assyria*, as laid upon *Israel*, they are *Israels* bonds as born by *Israel*.

14 And the LORD *g* hath given a commandment *h* concerning thee *i*, *that* no more of thy name be sown *k*: out of the house *l* of thy Gods *m* will I cut off *n* the graven image *o*, and the molten image *p*: I will make thy grave *q*, for thou art vile *r*.

g God of *Israel*, against whom thou imaginest evil, *h* Determin'd with himself, and given charge to the *Medes*, which in due season they will observe, and with assistance of the *Chaldeans*, will sully execute. *i* Or against thee *Sennacherib*, thy Royal Family, and the whole Kingdom of *Assyria*. *k* Tho' *Esar-haddon* son to this *Sennacherib* did succeed his Father, yet may it be rather said he was never sown, he never took root, but like seed that falling on the surface of the Earth, there withers and dies, or else none shall bear thy Name, and Title; but hereafter thy Kingdom shall be swallowed up by the Power, and silenced in the Name of *Babylonian* or *Chaldean* Monarchy. *l* Temples built for their Heathenish Worship. *m* Idols intimating the number of them, and the chiefest of them. *n* Destroy, and abolish, so Idolatrous Conquerours were Gods Servants to cut off Idolatrous Worship, and Idols of the Conquered Nations; so did this *Sennacherib*, 2 *Kings* 18. 33, 34. *Isa.* 37. 19. destroy the Idols of the Conquered, so should they do against the *Assyrian* Idols who were appointed of God to wast *Nineveh*. *o* Either it respecteth the universal destruction of the Idols all cut off, not one left: or rather some one more noted, depended on, worshipt, called *Isa.* 37. 38. *Nisroch*, by some thought to be the Sun, but nothing in particular is elsewhere recorded of this Idol, or its Worship. *p* Added either to intimate that all Idols should fall in the future ruine of the Kingdom, or to let us know that the worth of the Metral of which the Image was made, and the curiosity of the work, nor yet the pretext of Sacred as a God, should be any safeguard to it. *q* Thou shalt not have a Royal Magnificent Tomb made by thy Successor, or, such as honour thee, but thou shalt be either buried in obscurity, or else thy Tomb shall relate thy vilenesse, as 'tis reported it did by this Inscription under *Sennacherib's* Statue in an *Egyptian* Temple, Ἐτ ἐμὲ ὄψιν ἀνοσιοῦς ἔτω. Learn to fear God who lookst on me. *r* Despised since thy defeat before *Jerusalem*, or rather hast been a vile prophane despiser of God, whom thou hast blasphemed, and reproacht, and an oppressour of men whom thou hast slain, or enslaved, unworthy of Life, and unworthy of a Grave when dead.

15 * Behold *s* upon the mountains *t* the feet of him that bringeth good tydings *u*, that publisheth *x* peace *y*: O Judah, † keep thy solemn feasts *z*, perform thy vows *a*: for † the wicked *b* shall no more pass through *c* thee, he *d* is utterly cut off *e*.

* Isa. 52. 7. Rom. 10. 15.
† Heb. *feast.*
† Heb. *Belial.*

s As this speaks some unexpected thing, so it calls for our heedling and minding of it, *t* Over which he must needs come that either came from the *Assyrian* Camp where the miraculous slaughter was made, or from *Nineveh*, where the Fugitive defeated Tyrant was slain, many Mountains invironing *Jerusalem*, and lying dispersed in *Judea*, over which the Messengers came, who brought news of *Sennacherib's* Death, or downfall of the *Assyrian* Kingdom. *u* Good news indeed to an oppressed, and weakned people, at which they might well rejoice indeed if it be considered what this Tyrant intended, vid. *Isa.* 10. from *ver.* 5. to the end of the *chap.* Now he is dead, who designed the mischief. *x* Proclaimeth, and tells to every one he meets. *y* Not by league or friendship with the *Assyrian*, but as the consequent of his Death, and overthrow of his Kingdom. *z* Be careful to serve God, and Worship him ye that are his people. *a* Made in thy deep distress when all seemed lost and forlorn. *b* That wicked Counsellor, *ver.* 11. the violent oppressour, proud *Sennacherib*, who shall fall by the Sword, or rather is fallen by it, in his own Land, when this Messenger of glad Tydings came, *Isa.* 37. 7. with 37, and 38 *versis*. *c* Neither as a conquerour who beareth all down before him, nor as a Triumpher glorying in his acquists which in progress he takes view of. *d* Murther'd by his Sons, his Kingdom shaken by intestine troubles arising on the slaughter of his Army, and an Anarchie, or interregnum whilest the two Brethren Parricides war'd with the third for the Crown, and all three were in that juncture as in an opportune season, invaded, subdued, and destroyed by *Merodach Baladan* King of *Babylon*, vid. *Isa.* 10. *tot.*

CHAP. II.

1 HE *a* that † dasheth in pieces *b* is come † Heb. up before thy face *c*: keep the munition *d*, watch the way *e*, make *thy* loins strong *f*, fortifie *thy* power *g* mightily.

Dispersing.

a Some by mistake refer this to *Sennacherib*; 'tis more rightly refer'd to the *Medes* or *Scythians*, or to the *Chaldeans* all which did somewhat against the *Assyrians*. *b* That as a heavy and strong hammer breaks into pieces, and then with his arm scattereth the broken pieces, so shall the destroyer of *Nineveh* do, as a *Maul* (so the word *Prov.* 25. 18.) or as the wind scatters smoke, so the word *Psal.* 68. 2. *c* Against thee, and is within sight, from thy Watch-Towers on thy Frontiers thou mayest descry his Avant Guards. *d* The Prophet derides *Nineveh*, and foretells all will be to no purpose; she shall never be able to withstand, so as to conquer, re-enforce thy Garrisons, yet they shall fall. *e* Knew which way he comes, that thou may'st barricado the way, or set Ambushes. *f* Encourage thy Souldiers, and make them valiant as thou canst, choose out the ablest and most undaunted. *g* Gather up all thou canst for the War, increase thy Armies, fill up thy Companies, engage assistance from abroad, nothing shall avail thee.

2 * For ‖ the LORD hath turned *h* away the ‖ excellency *i* of Jacob *k*, as the ‖ excellency of Israel *l*: for the * emptiers *m* have emptied them out *n*, and marred *o* their vine-branches *p*.

* Heb. *to.*
* Hos. 10. 2.

‖ This confirms the Prophets Threat, either declaring that now, since God had sufficiently punisht *Jacob* and *Israel*, he would next punish the proud *Assyrian*, as *Isa.* 10. 12. or else, 'tis a confirmation by argument from the greater to the less; *Israel* and *Jacob* were more to God, yet he did punish them, much more will he punish *Nineveh*. *h* Laid low, or captivated, as no doubt *Sennacherib* did when he took so many fenced Cities, he did not slay all, he sent many into Captivity, and threatned *Jerusalem*, her Citizens with the like, *Ia.* 36. 17. *i* The Wealth, the Valiant Men, the Wise Men, all that *Jacob* could (with any colour of reason,) and had (with no more than enough) gloried in. *k* The two Tribes. *l* The ten Tribes spoiled, conquered, and captivated by *Salmanasser*. *m* *Assrian* who invaded, plundred, and robbed them, both *Israel*, and *Jacob*. *n* Quite exhausted them: *o* Either corrupted them in Religion and manners, as 2 *Kings*. 17. 24, &c. or destroyd, and cut up, the race of *Israel* to destroy them utterly. *p* It may literally be meant that the *Assyrians* did cut up the Vines to impoverish the Vine-dressers, or else figuratively for the Nation which is often compared to a Vine, so the branches are Men and Women.

3 The shield *q* of his *r* mighty men *s* is made red *t*, the valiant men *are* in ‖ scarlet *u*: the chariots *x* *shall be* with ‖ flaming torches *y* in the day of his preparation *z*, and the fir-trees shall be terribly shaken *a*.

Or, chariots.

q One part for the whole of the Armour, and Furniture, or Harness. *r* *Medes* or *Chaldeans*. *s* Souldiers more particularly the brave, and stout ones, who were the choice men of the Army. *t* Either coloured red by the Dyer, or else dyed red with the blood of the slain. *u* This colour shine the former, they used this colour much, either to terrifie the Enemy, or to conceal their own wounds when the Blood on other colour would have disclosed them. *x* Much used in the Wars of those Countreys, and the great men usually fought in them. In those dayes. *y* Either because they did force fire out of the flouses, by their swift motion over them, or rather because there were Torches always carryed in them, to light them that rode in them by night, and to be in readiness to fire the houses of Cities, or Tents in the Camp they did break into. *z* When he shall muster his Armies, and bring together his Magazines, and prepare his Engines. *a* By Axes cutting them down for several uses in the War, for Torches, for Lances, for Building Forts, and many other uses. This parallel with *Isa.* 14. 8. whole Forests sometimes destroyed by great Armies, which cut them down for their service.

Or, cypresses.

4 The chariots *b* shall rage *c* in the streets *d*, they shall justle *e* one against another in the broad ways *f*, they † shall seem like torches *g*, they shall run like the lightnings *h*.

† Heb. *seem.*

b Of the *Chaldean* Army, or the Riders in the Chariots by their fierceness, and carriage, by their cryes and calls hearning one another, and threatning the *Assyrians*. *c* Shall seem to be more like mad-men, than well order'd Souldiers, and act as if they were possessed with furies, do more than man can do. *d* Either of the Towns they pass through, or rather of *Nineveh* when taken. *e* By reason of their multitude, haste, and fury, they shall hit one against another. *f* Where is most room, shall be most of these Chariots, and yet scarce room for them to move in. *g* What with sparkling fire caused by their Horses and Chariots shod with Iron; and what with the glittering of the polisht Iron about the Chariots, and what with the light of flaming Torches carryed in them, the Chariots shall look like so many great Flambeaus, very dangerous, and terrible. *h* Both for speed, irresistablenesse, and terrour against which no defence, from which no flight, or hiding.

Or, gallants.

5 He *i* shall recount *k* his ‖ worthies *l*; they shall stumble *m* in their walk; they shall make haste to the wall *n* thereof, and the defence *o* shall be prepared.

i This verse may indifferently refer either to *Nineveh* and its King making their defence, or to the *Chaldeans* and their King, maintaining the siege, both act with vigour and diligence. *k* Muster, and give orders. *l* Approved Officers and Commanders. *m* Shew such forwardness, make such haste, that they shall not stand to pick their way, and there shall be so many, that they shall stumble for want of room. *n* The *Assyrians* to defend, the *Chaldeans* to assaule the Walls of *Nineveh*. *o* What might defend the besieged, and what might defend the besiegers; all shall be ready on both sides, and what men can do, both will do.

Or, water.

6 The gates *p* of the rivers *q* shall be opened *r*, and the palace *s* shall be ‖ dissolved *t*.

p Of the City toward the River. *q* For River, or because of the greatness of *Tigris*, upon which *Nineveh* stood. *r* It is reported by *Diodorus Siculus Biblioth*: l. 3. c. 7. that when the *Chaldeans* besieged *Nineveh*, a mighty Deluge of Waters overthrew the Walls of *Nineveh*, by the space of twenty Furlongs, or two miles and half, through which breach the besiegers made their entrance; so *Josep.* 1. *ver.* 8. *Usher* Annal ad *An. M.* 3257. the overrunning flood may be literally understood; here the Prophet expresly declares how *Nineveh* shall be ruin'd. *s* Either the Royal stately Palace of the *Assyrian* Monarch, or the more stately Temple of *Nisroch*, or *Jupiter Belus*, or some mighty Bulwark raised there for defence. *t* As if melted, it shall drop to pieces, and they that were in, whether Servants of the Court, or Votaries to the Idol, or Souldiers for defence of the Fort, shall in haste, with fear of the danger fly away.

Or, that which was established, or, there was a decreed waste.
Or, dissolved.

7 And ‖ Huzzab *u* shall be ‖ led away captive *x*, she shall be brought up, and her maids *y* shall lead *z* *her*, as with the voice of doves *a*, tabering upon their breasts *b*.

u This is variously taken, but the most probable guess is, that, it is meant of the Queen, who kept close in the Palace, or Temple, as where she might be most safe in the strength, and supposed sacredness of the place. *x* Without due respect to her Royal Dignity shall be hurried into a strange Land with other Captives, and (as they) be exposed to danger and insolence. *y* Ladies that waited on her in her Royal State, now shall be her Companions in Captivity. *z* Support their sorrowful, weary, and fainting Queen, spent with such travel as she had not been used unto. *a* Sighing out the complaints they durst not speak out. *b* These maids of honour should now in Captivity strike on their breasts, but with such caution and fear of being discovered in their lamenting their state; as should be but like the noise of a Taber lightly strucken, or else instead of Musical Instruments on which they were used to play, and to which they were used to sing, now they strike their own breasts, and sigh out their sorrows.

Or, from the day that she hath been.
Or, as a stagnant pool.

8 But Nineveh *is* ‖ of old *c* like a pool of water *d*, yet they *e* shall flee away, Stand, stand *f*, *shall they g cry*; but none shall ‖ look back *h*.

c A very ancient City, of great renown and strength, *d* Very populous, like a Pool of Water which hath been long breeding of fish, and is full of them. *e* Yet these multitudes shall not be a safety, or protection to *Nineveh*, they shall flee away discomfited and terrified; *f* As Officers call to flying Souldiers, and 'tis doubled to shew the earnestness of the Commanders desiring the Souldier to stand and fight. *g* The Chiefrain, and most valiant among the *Ninevites*: *s* A Panick fear shall so possess them, that non of them shall dare to turn again, nor to look back upon the Enemy.

Or, and their spoile store.
Heb. vessels of Gut.

9 Take *i* ye *k* the spoil of silver, take the spoil of gold: ‖ for *l* *there is* none end of the store *m*, *and* glory *n* out of all the † pleasant furniture.

i God speaks by his Prophet, commanding that it be done, and foretelling that it certainly shall be done, and *Scythians*, *Medes* and *Chaldeans*, or who ever else did associate in the War, and sacking of *Nineveh*, may be supposed to encourage one another in the plundering of the City, *k* conquering Souldiers, you that come together in hope of this booty. *l* Here's enough for you all, *Nineveh* hath been long gathering, and hath gathered much treasure, it is uncountable; therefore take all you can lay hands on, possibly it may be the foretelling of the chief Commander, his giving his Souldiers leave to take what they could, for so much as after all, they would leave enough, a great treasure for him. *m* Of all sorts, both for use and Luxury, both for necessity and superfluity. *n* Splendid and rich Furniture in their Temples, Palaces, publick Ædifices, and private Houses. Their rich Vessels, costly Hangings, and gaudy Apparel, in their Ward Robes, in their Closets, and in their Shops, all delightful to the eye, and rich in the real value.

10 She *o* is empty *p* and void *q*, and wast *r*, and * the heart melteth *s*, and the * knees smite *t* together, and much pain *u* *is* in all loins *x*, *and* the * faces *y* of them all gather blackness *z*.

* Isa. 13. 7, 8.
* Dan. 5. 6.
* Joel. 2. 6.

o *Nineveh* taken, and under the proud insultings of the barbarous Souldiers. *p* Though once full of all store, yet now she is empty enough, many hands have been employed to spoil her. *q* Citizens are either slipt away, or carried Captives, *r* desolate, and shall continue so. Here is a threefold expression to ascertain the thing, and to intimate the greatness of *Nineveh's* desolation. *s* This Devastation hath broken the hearts of the *Ninevites*, *t* Not able to go steddily, ready to fall through weakness, and faintness of Spirits. *u* Acute pains and griefes caused by their troubles, losses, dangers, and frights *x* Which in those that are well, are their strength, and which to diseased, and broken bodies are the seat of pains and griefs. *y* Which were wont to be haughty, and scornful, and as it were sparkle with briskness of Spirit. *z* Now are clouded, sorrowful, and dejected, every one may see their desperate state in this Symptom.

11 Where *a* *is* the dwelling *b* of the lions *c*, and the feeding place *d* of the young lions *e*? where the lion, *even* the old lion *f* walked *g*, *and* the lions whelp, and none made *them* afraid.

a It is the insulting, or deriding speech of all that see, and note it. *b* *Nineveh* compared to a Lions Den. *c* Tyrants and bloody Warriours, as *Pul*, *Tiglath-Pilneser*, and *Salmanasser*. *d* *Nineveh*. *e* Princes the Children of those Tyrannical Kings. *f* The King of *Assyria*. *g* In his pride, in safety, and his Princes with his rapines about him, which none durst disturb.

12 The lion *h* did tear *i* in pieces enough for his whelps *k*, and strangled for his lionesses *l*, and filled his holes *m* with prey, and his dens *n* with ravine *o*.

h The Prophet continues the Metaphor, this Lion is the King of *Assyria*. *i* Formerly did fall upon his Neighbour Nations, broke their strength, and rob'd their Treasuries, and store-houses, and broke them in pieces. *k* The young brood of the *Assyrian* Royal Family. *l* Queens, Concubines, or Ladies in the *Assyrian* Court. *m* His Treasuries, Magazines, and Royal Seats, called Dens in a decorum to the speech he had used. *n* Ingeminating what was before spoken. *o* Spoils which his ravenous mind and hand could lay hold on; all was prey that he could take.

13 Behold *p* I *q* *am* against thee *r*, saith the LORD of hosts *s*, and I will burn her *t* chariots in the smoke *u*, and the sword *x* shall devour thy young lions *y*, and I will cut off thy prey *z* from the earth, and the voice of thy messengers ‖ shall no more be heard †.

p This calls for our attention. *q* The God of *Israel*, whom thou hast despised and blasphemed. *r* *Assyrian* Kingdom, and *Nineveh*, *s* whose command all must obey. *t* *Nineveh*. *u* In wrath, or suddenly, or what if when the City first plundered, then burnt these Chariots, were burnt in that smoke. *x* Of the conquering Enemy. *y* Young Princes that either are found in Arms, or else are cut off in the places of their retirements for safety. *z* Cause thee to cease from making a prey any more, or destroy all thou hast gotten by thy prey. ‖ Either Embassadors sent forth, or Tribute Gatherers, or Muster-Masters to list Souldiers, or Heralds to proclaim Edicts. † None shall concern themselves with one or other of them. None obey or fear thee.

CHAP. III.

1 WO *a* to the * bloody † city, *b* it *is* all *c* full of lies *d* *and* robbery *e*, the prey *f* departeth not *g*.

* Ezek. 24. 9.
† Heb. *city of bloods.*

a A comprehensive threat of many, and great calamities coming. *b* *Nineveh*, the chief City of the *Assyrian* Kingdom. Vid. *chap.* 1. *ver.* 1, *lit.* b. *c* Every part, Officers and Rulers; Traders, both Buyers and Sellers; Shops, Houses, Judicatories, all fill'd with falsehood and lies. *d* Cheating in their Trades, and false Witnesses before the Judges. *e* Their gain, though they count honest, is no better in Gods, account than robbery or rapine, as is that the Lion taketh, teareth, and devoureth, as the word *Heb.* implies. *f* Unjust acquists by fraud and force; extortions and violent taking away what was not theirs. *g* As they did so long since, they continue still so to do, no change from injustice to justice.

2 The noise of a whip *h*, and the noise of the rat-

rattling of the wheels *i*, and of the prancing horses *k*, and of the jumpings *l* chariots.

The *French* reads this verse with a Negative distributive, and so links this and the next verse with the former negative, *ver.* 1. thus the prey departeth not, nor the noise of the whip, nor, *&c.* intimating the long continuance of the *Chaldeans* insulting over the *Nineites*. *h* With which the Charioteer guided, and animated the Horses which drew the Warlike Chariots. *i* By the swift motion of the Horses *k* in the Chariots proudly and stately trampling. *l* made to jump by the swiftness, and strength of the Horses which drew them.

3 The horseman *m* lifteth up *n* both the bright † sword *o*, and the glittering ‖ spear, and *there is* a multitude of slain *p*, and a great number of carcasses *r*; and *there is* no end of *their* corpses *s*: they *t* stumble *u* upon their corpses.

† Or, *flame of a sword*. ‖ Or, *lightning*. *l* Or, *leaping*.

m The *Chaldeans*, and *Medes*, or their Confederates in the War. *n* Hath his sword not only drawn, but in a posture ever ready to smite, wound, or kill. *o* These Warriours kept their weapons in such manner, that they were fit both to cut and kill, and also to dazle the eye, and affright. *p* In *Nineveh*, and the streets of it. *q* By the sword of the prevailing besiegers. *r* The slain lay in the streets unburied. *s* None knew the numbers of the slain. *t* Both Invaders, and invaded, all within the City, *u* are ready to fall at them, not able to avoid them.

4 Because *x* of the multitude of the whoredoms *y* of the wellfavoured *z* harlot, the mistress of witchcrafts *a*, that selleth *b* nations *c* through her whoredoms *d*, and families *e* through her witchcrafts.

x God is just, *Nineveh* hath deserved all this. *y* Her crafts and her policies are in which she resembled those lewd Women, as they by their wiles abuse, and deceive men; so did *Nineveh* or the *Assyrian Kingdom* deceive, impoverish, and enslave Nations by state policies, so *Isa.* 23. 17. and *Revel.* 17. 2. or else, by Whoredoms here may be meant Idolatries which were multiplyed by the many people that served the *Assyrian* Idols, or by their multiplying of Idols which probably they did by taking into the Muster-Roll of their Gods those Idols which the conquered Nations worshipt, or Whoredoms literally understood; for this sin undoubtedly did abound where Wealth, Luxury, Ease, and long continuance of these were to be found. *z* The Glory of their State and Government, or the splendour of their Idols, Temples, and Sacrifices, or the comelinesse and beauty of the lewd, and whorish Women among them. *a* Bewitching Policies, and enchanting Counsels confederacies, and promised Favours, or it may be literally taken for Witchcrafts or Necromancies, which sin abounded no doubt among the *Assyrians* *b* disposeth of them as imperically, and absolutely as men do slaves which they buy, or else drawing them into the Wars for pay, exposed them to slaughter by the Enemies sword, as if they had bought their persons to sell their lives, that thereby their own Country men, and Citizens might be spared, and escape. Or selleth, *i.e.* corrupteth them to abound in sin, for which God in his just judgment selleth them into the Enemies hand. *c* Whole Kingdoms. *d* See *lit.* y. *e* Either 'tis an elegant illustration of the former passage, or perhaps it may intimate the seducing of some particular and eminent Families to engage themselves in an hereditary and perpetual service to the *Assyrian* Idols, or to Witchcrafts, in which the Devil imitated God's institution, in taking a Family to his service, so the chief Families had the Authority of Ruling, and the burthen of an Idolatrous Priesthood. *Gr. Tertullian.* de Rep. lib. 4. Sect. 9. and lib. 8. c. 2. Sect. 6, and 8.

5 Behold *f* I *am* against thee saith the LORD of hosts, and * I will discover *g* thy skirts upon thy face, and I will shew the nations *h* thy nakedness *i*, and the kingdoms thy shame.

* Isa. 47. 2, 3. Jer. 13. 22, 26.

f See *chap.* 2. *ver.* 13. *lit.* p. q. r. s. *g* *Nineveh* as an Harlot had been proud, and appeared beautiful, and gay in the gifts of her Lovers; but now God will deal with her according to her ways, (and as men provoked use to do with Harlots) strip her naked, and expose her to greatest infamy, or deal with thee as inhumane Souldiers do deal with Captive Women, *Vide Annot. in* Ezek. 16. 37. *h* Which once did reverence thy greatness, shall now abhor thy nakedness which they behold *i* thy vileness and thy shame as in the next words.

6 And I will cast *k* abominable filth *l* upon thee, and make thee vile *m*, and will set thee *n* as a gazing-stock *o*.

k By the *Chaldean* and *Medish* Army which God will stir up against the *Assyrian* Monarchy. *l* As is done to lewd Women. *m* *Nineveh* had made her self morally evil, and vile by sinning: now the shall be made penally vile. *n* O *Nineveh*. *o* At which they shall wonder, and be astonished, some shall take warning too; so *Zenacherib's* Tomb was a standing Monument to put men in mind that God is to be feared, and that men looking on it may reflect on their insolence, and decline it. So *Sennacherib's* Tomb-stone with his Statue: Of which *chap.* 1. *ver.* 14.

7 And it shall come to pass *p* *that* all they that look upon *q* thee, shall flee *r* from thee, and say *s* Nineveh is laid waste *t*, who will bemoan *u* her? whence *x* shall I seek comforters for thee?

p It will most certainly be. *q* So soon as ever thou art seen, and discovered O *Nineveh* in thy vileness, *r* With hatred, loathing, and abhorrence for her former pride, and wickedness, and for her present miseries. *s* With wonder, scorn, rejoicing, and spreading the News. *t* Taken, sackt, emptied of Inhabitants, yea, utterly subverted, that it may be no more a rival with *Babylon*, 'tis certain that 'tis not now where it once stood. *u* Whose Bowels will be moved for her that had no Bowels for any one, who will move soot or hand toward her relief? *x* From what place? She hath wronged all her Neighbours, and ruin'd some of them, from amidst these, surely not one may be seech't to speak comfortably to her; these do with reason upbraid her former cruelty and pride, and rejoyce in her present calamity and ruine, and strangers will not be concern'd for her.

8 * Art thou *y* better *z* then ‖ † * populous No, that was scituate among the rivers *a*, *that had* the waters round *b* about it, whose rampart *c* *was* the sea *d*, *and* her wall *was* from the sea.

* Amos 3. 6. † Heb. No-Amon. ‖ Heb. Jeor. Jer. 51. 13.

y O *Nineveh*. *z* 'Tis generally supposed, that this was what we now call *Alexandria*, a City full of people, and as full of Luxury and Uncleanness, the sins whereof had brought it to ruin, though the History of it do not specifie time, person or means, *&c.* Art thou greater, stronger and wiser, more able to resist an enemy, and preserve thy self? Yet all her power was broken, her riches spoiled, and her glory buried in ruines. This known in those dayes, was a fit example to be set before the *Ninevites*, and though some conjecture the Prophet foretells what should befall populous *No*, to awaken the *Ninevites*, yet it seems incredible, that the Prophet should take an instance to terrifie secure *Ninevites* from somewhat to come to pass in after Ages. *a* In a place where the seven streams of *Nilus* very fairly might be accounted so many Rivers, and near to one of these streams toward the Sea, was this mighty and rich City seated. *b* Though at some distance, yet at no great distance. *c* Or defence of its walls on one side. *d* That part of the midland Sea which was *Mare Egyptiacum*, and was Northward from the City. *e* A mighty strong wall built from the Sea, on the pars Landward, where need was.

9 Ethiopia *f* and Egypt *g* *were* her strength *h*, and *it was* infinite *i*, Put *k* and Lubim *l* were † thy *m* helpers.

† Heb. *Lib.*

f 'Tis not very probable that this *Ethiopia* should be that remote country that lay South of *Egypt*, though in truth 'tis possible, and while *Egypt* was in friendship with *No-Amon*, or *Alexandria*, the aids might in length of time come from *Ethiopia*, or *Habissia*. But there was a *Cush*, an *Ethiopia* in *Arabia*, near to *Egypt* and *Alexandria*, whose people were likest to undertake the assistance of *Alexandria* their Neighbour. See 2 *Chron.* 14. 9. *Ezek.* 30. 4, 5. and *Hab.* 3. 7. *g* This *No* or *Alexandria*, was either a City subject to, and was part of *Egypt*, or if (as some conjecture) 'twas a free City, 'twas in league with *Egypt*. *h* Furnishing Souldiers and Warlike Assistance on all occasions to *Alexandria*, which relyed on these confederates. *i* They never made an end of their confederacies and warlike provisions. It is reported that when *Amasis* Reigned, Egypt reckoned twenty thousand Cities, and when *Zerah* King of *Ethiopia* came against *Asa* it was with an Army of ten hundred thousand men, and three hundred (thousand) chariots; these were the associates of *Alexandria*. *k* Or *Phuttans* or the *Moors*, who lye along Westward of *Alexandria*. *l* The people that inhabited the parts of *Africa*, and thought to be that which is now called *Cyrene*, Vid. *Ezek.* 30. *m* O *Alexandria*.

10 Yet she *was* carried away *n*, she went into captivity *o*; her young children *p* also were dashed in pieces *q* at the top of all the streets; and they cast lots *r* for her honourable men *s*; and all her great men *t* were bound in chains *u*.

n It is probable this might be about thirty years before; for about 3207, as *Calvisius*, or 3277, as Arch-Bishop *Usher*. *Sabacon* King of *Ethiopia* invaded *Egypt*, took *Bocchoris*, and burnt him, which was not likely to be done without slaughter of men, and sacking of Towns, among which time *No* might be ruined, Now as *Calvisius* and *Helvicus* account about 3238, or as *Usher* 3307 *An. Mund. Nahum* appears, and flourisheth. *o* This ingemination confirms the certainty of the thing, and intends to affect the *Ninevites* the more. *p* Their innocent age was no safeguard to them. *q* First barbarously murthered, and then trod under foot in the streets, as was usual with those cruel bloody Souldiers, 2 *Kings* 8. 12. *Psal.* 137. 9. *Isa.* 13. 16.

r Either to put a scorn upon them, or else to prevent any contest about them, being risen among many others together, and none could say this is my Prisoner. *s* Citizens of note, or some Officers or Governours. *t* Great in Place, Strength, Valour, Wisdom, and so likely to do the Conqueror a displeasure, should they not be secured. *u* of iron or manacled, used as worst Slaves.

Psal. 75. 8. Jer. 25. 17.

11 Thou *x* also * shalt be drunken *y*, thou shalt be hid *z*; thou also *a* shalt seek *b* strength because *c* of the enemy.

x O *Nineveh*, 'tis not only taste, but drink deep, yea, be drunk with the bitter Cup of Gods displeasure, and thine Enemies rage, *Isa.* 29. 9. *Obad.* 16. *y* Either hide thy self, or be so weakned, and diminisht, that thou shalt no more appear, or else be as contemptible, laid by in some obscure place, fear and shame shall cover thee. *z* O *Nineveh* as well as *Alexandria*, *b* shalt sue for, and intreat assistance, *c* or from the Enemy, *i. e.* Either thus in thy distress thou shalt seek for strength from such as are really thine Enemies, though they make a league with thee; or thus, thou shalt beg protection from thy Enemy that hath capivated thee, and rely on the mercy of him against the rage of others.

Rev. 6. 13.

12 All thy strong holds *d*, *shall be like* * figtrees *e* with the first ripe figs *f*: if they be shaken *g*, they shall even fall into the mouth *h* of the eater.

d Castles, and fortified places, not one or two, but all of them *e* easily shaken, *f* whose weight, and ripeness will bring them quickly to the ground *g* if but very lightly touch't, *h* into the hand of devouring, and hungry ones.

Jer. 50. 37.

13 Behold *i* * thy people *k* in the midst of thee *l* *are* women *m*: the gates *n* of thy land shall be set wide *o* open unto thine enemies *p*, the fire shall devour *q* thy bars *r*.

i This may seem strange, but attend diligently, thou shalt see how this will be. *k* Those thou hiredst, and are thine for pay; those that are born thine, all thy Warriours *l* where very Cowards use to be valiant, or where necessity makes Cowards valiant, where they sho'd shew most valour, *m* weak, afraid, flee away, and hide themselves, *Jer.* 48. 41. and 51. 30. God wo'd fill them with terrour, and they shall not dare to keep their Gates shut against the Enemy. *n* The Cities, but especially the strong fortified Frontiers which should keep out the Enemy, *o* shall either through fear or treachery be opened, wide opened to admit the Enemy. *p* *Chaldeans*, and their Confederates. *q* When the Enemy is thus admitted, he shall burn either the City or the Gates and Bars, he will never trust, nor spare thee. *r* With which the Gates were both shut and strengthened, 1 *Sam.* 23. 7. *Psal.* 147. 13.

14 Draw thee waters *s* for the siege *t*, fortify *u* thy strong holds: go into clay, and tread the morter *x*, make strong the brick-kill *y*.

s Fill all thy Cisterns, and make more, that thou want not for drink, ye draw the waters into the ditches, or graft about every Fort *t* which thine Enemies will lay against thee. *u* Repair all decays, and strengthen all that is weak. *x* Set thy Brick-makers on work to prepare store of strongest Bricks, *y* that the materials for thy Fortifications may be firm and good, all this is spoken with an *Ironie*, or derision of their fruitless labour.

15 There *z* shall the fire *a* devour thee: the sword *b* shall cut thee off: it shall eat *c* thee up like the canker worm *d*: make thy self many *e* as the canker worm, make thy self many *f* as the locusts.

z In the very Fortresses. *a* Either literally, or figuratively, the wrath of the Enemy hot as fire, or the Pestilence, or all together *b* Of the *Chaldeans*, their Wars (after all that the *Scythians* have done against thee) these shall utterly destroy thee. *c* This tells us the manner how the *Ninevites* shall be destroyed, they shall be eaten up: *d* Either the Enemy shall as easily eat thee up, as the Canker worm eats the green Herb; or thou shalt as soon be devoured as Canker worms are destroyed by storms, rain, fire, or change of weather. *e* They are innumerable, be thou so if thou canst be, all will be to no purpose. *f* The same *Ironie* repeated, when the *Ninevites* have done all they can, they shall as easily, and suddenly be destroyed as these Vermin are.

16 Thou hast multiplyed *g* thy merchants *h* above the stars *i* of heaven: the canker *k* worm ‖ spoileth *l* and fleeth *m* away.

‖ Or, *spoiledish*.

g For number; and as the word may import, thou hast greatned them, thou relieft on their purse, and interest. *h* Either literally or figuratively, thy great men, Princes and Rulers, which sold and bought, *chap.* 3. *ver.* 4. or thy Confederates, who by vertue of such Leagues have free Commerce with thee, and this most like to be the meaning. *i* Proverbially taken for a very great number, *k* This seems an abrupt speech, and may be thus made up, whatever thou thinkest of these, which thou both multiplyest, and magnificst; I tell thee, O *Nineveh*! They are like the Canker worm, and Locust; which spoil where ever they come, and do the greater mischief where they are greater in number, for they come for spoil, while they get by thee, they continue with thee. *m* When no more is to be gotten, they take wing, and flee away, leaving waste, and stench behind them, so will these serve thee O *Nineveh*.

17 Thy crowned *n* *are* as the locusts, and thy captains *o* as the great grasshoppers, which camp *p* in the hedges in the cold day *q*, *but* when the sun ariseth *r* they flee away *s*, and their place is not known *t* where they *were*.

n Thy rich and wealthy Citizens, or thy Confederate Kings and Princes, or thy Tributary Princes. *o* Hired, or humborn, rather the former, Commanders and Officers for number, and briskness, are like Locusts and great Grasshoppers, but 'tis all for shew, nothing for help to thee; *p* As if they would guard the Grounds, about which they settle. *q* This lasts while the season suits them. *r* When Trouble, War, and Danger, like the parching Sun scalds them. *s* They shift from the hedge they eat up. *t* Thou shalt never know where to find them when thou needest, and they should help thee.

18 Thy shepherds *u* slumber *x*, O king of Assyria *y*: thy ‖ nobles *z* shall dwell *in the dust a*; thy people *b* is scattered *c* upon the mountains *d*, *ver.* and no man gathereth *e* *them*.

‖ Or, *valiant*.

u Subordinate Magistrates, Rulers, and Counsellors, or Officers set over the Kingdom. *x* Are remiss, or mistake, or are heartless or dead, they cannot, or will not mind the publick concerns, *y* His Name I meet not with, *Asaradinus*, or as the Scripture calls him *Esarhaddon*, may possibly be the Name and Man intended *z* The brave, valiant, and famous men. *a* Either be buried as dead, or ly on the dust as faint, and weary, or be trampled on as worthless and useless, *b* Thy Citizens, and Subjects in their great numbers. *c* Partly through fear, shame, and astonishment; partly by violence of the invading Enemy. *d* Where is neither safety nor provision against danger and want. *e* No one that will concern himself to preserve thy dispersed ones; so thou and they are left hopeless, and ruined, for the shepherds are some dead, and cannot, the rest slumber and will not, lay to heart their condition.

19 *There is* no † healing *f* of thy bruise *g*: † Heb. *wrick*. thy wound is grievous *h*: all that hear the bruit of thee *i* shall clap the hands *k* over thee: for upon whom *l* hath not thy wickedness *m* passed *n* continually *o*.

‖ Or, *spoiledish*.

f In a word, thou *Nineveh*! must die, thy bruise he will not heal who gave it, and others cannot. God by the *Chaldeans* hath wounded thee, and thy friends cannot bind up the wound. *g* Shiver'd, and broken State. *h* Hath brought a weakness on thee, thou art sick with thy wound, and fainteft, not able to bear a cure. *i* Of thy former carriage, and present calamities, *k* insulting and rejoycing over thee. *l* No Kingdom, State, City or Family almost round about thee; not one can be named. *m* Thy Sins, thy Idolatry, Luxury, *&c.* Thy Tyranny, Pride, Oppression and Cruelty; Thy illegal; unprefidented violence *n* without any bounds, and in most vehement and fierce manner, *o* either alwaies treading down, and trampling upon those whom thou hadst subdued, or else having conquered and spoiled one State, didst forthwith fall upon some other. Thus all suffered by thee, and all rejoyce at thy utter downfal; and as none have cause to befriend thee, so none will find hearts to pity thee, or hands to help thee, but every one is ready to wish, that all who are, as thou wert, Enemy to Mankind, and Justice, may, as thou, perish without help or pity.

HABAKKUK

The ARGUMENT.

THE *Prophesie of* Habakkuk *seems to be an exact stating of that perplexed case, touching the seeming unequalness of the Proceedings of God, in the Government of the World, in which the good suffer Evil, and the Evil rejoyce in Prosperity; the more righteous are afflicted, and the more unrighteous prosper; nay, the worst domineer over the best, among men. This case baffled the wise among Philosophers, and it much troubled* David *and* Jeremiah, Psal. 73. 2, 3. &c. Jer. 12. 1, 2. *and hath ever been matter of some wonder to the best and wisest of men, as here 'twas to* Habakkuk, *who lived in the times of great impieties against God, and of great injustice amongst Men. 'Tis most probable He lived and Prophesied in the dayes of* Manasseh, *when the wicked devoured the man that was more righteous then himself, and this is the subject of his complaint,* chap. 1. ver. 1. 2, 3, 4. *Those grievous sins which then abounded, he declareth shall be punished by the* Chaldeans, *at which he again wondereth; it grieveth him to see in* Judah, *the best afflicted by the worst; and it is as much grief to him to foresee the wicked Nation of the* Chaldeans, *prosper in the ruins of a more righteous Nation, from the* 5th. *to the* 11th. ver. *of the first Chapter, which God commandeth him to foretell. On this He proposeth the case expresly, from* ver. 12. *to the end of the Chapter, and which God resolveth for him in the second Chapter, where the sins of* Judah, *and the sins of the* Chaldeans *are enumerated, and at once both are threatned with punishment, when the* Chaldeans *have punished* Judah's *sins, the* Medes *and* Persians *shall punish the same sins in the* Chaldeans; *In all which the unspotted Righteousness, and the admirable wisdom of God is seen, in the Government of his Church chastised for her sins against God, and in his Government of the World, sinning highly against God, and with greater wickedness acting the same, or worse things then those, for which by their means God had before punisht his Church. In fine, the Prophet with steady Faith, and fervent Prayer, addresseth to God, and in most elegant manner recounting God's Mercy and Faithfulness to his people,* chap. 3. *leaves it both a Foundation to our hope, and Pattern for our practice. He doth resolve as we should, to wait for, rejoyce in, and submit to the Lord, in greatest distresses, and darkness of Providence. An excellent subject for our meditations at this day, as well as in the dayes of our Prophet, whose name seems to imply his wrestlings with these difficulties, or his laying hold, embracing of God; our safest course in such circumstances, being to adhere to God. We can but guess at the time of his Prophesying, and that we think is rather in the time of* Manasseh, *then of* Hezekiah, *or* Josiah, *though possibly he might live and be a Prophet in the first part of* Josiah's *Reign: What Tribe, or what Family he was of, we pretend not to tell you, since we cannot pretend to know; but we are sure he was not the pretended Messenger that carried a mess of Broth out of* Judea *into* Babylon, *for* Daniel's *Dinner; and we think it a wonder, any thinking man should now believe it, as it would at that day have been if really done.*

CHAP. I.

1 THE burden *a* which Habakkuk *b* the prophet *c* did see *d*.

a Vid. *Nahum* 1. *ver.* 1. *lit.* a, to which we may here add, as proper to this time and place; That the Prophet seems to speak of the grievous things here intended, as a burden to himself, a trouble he did feel and groan under. *b* Here we might as others guess at his Country, Parentage and Tribe; but no certainty appears in these, his name may perhaps intimate somewhat, either Actively one that embraceth, or Passively one embraced, and so may refer to God, or to his people, and intimate good to a people, whom God will ere long embrace, or it may speak one that is puzzled with the intricacy of affairs, and therefore expostulateth, as *verse* 2. 3. *c* Not he that is mentioned in the Apocryphal Book, but a Prophet called, and sent of God. *d* Not only in the future certainty of it on others, but did also feel in the present trouble and perplexity wherewith it affected him.

2 O LORD *e*, how long *f* shall I cry *g*, and thou wilt not hear *h*! even cry *i* out unto thee *k of* violence *l*, and thou wilt not save *m*?

e Unto God alone he makes his Application, as only able to redress all grievances. *f* It may be some years he had Preacht, and in Preaching had complain'd and cry'd out against wickedness. *g* Unto men in thy name, and unto thee in Prayer and Supplication. *h* Give answer by correcting or punishing the bad; and by rescuing and delivering the good; by appearing a just Arbitrator and Judge of both. *i* With submission, not murmuring, not impatient, nor distrusting the Justice or Mercy of God. *k* Who art more displeased, then I or any one else can be disquieted, with that I complain of, who art by office and word bound to restrain violence, *&c.* *l* The unjust and wicked oppressions which I see others feel, and all good people are endangered by. *m* By changing the bad, or restraining them, or by overthrowing them, and setting up just and upright men in their room, both in *Jerusalem*, and in *Judea*, and every where else.

3 Why dost thou shew *n* me iniquity *o*, and cause *me* to behold *p* grievance *q*? for spoiling *r* and violence *s* *are* before *t* me: and there are *that* raise up *u* strife and contention *x*.

n It is a most unpleasing sight, and that which troubles me, and every good man, to see unjust and injurious men without controul, and unpunisht, to act their iniquity; and yet, O God, thou not only permittest it to be done, but to be done in sight, and to the grief of thy servants; thus God sheweth it, and 'tis not without just cause, though the cause be hidden. *o* Men of iniquity and vanity; unrighteous toward men, and vain in their thoughts and practices of Religion toward God. *p* This explains the former, *lit.* m. *q* So 'tis in regard of the effect it hath upon beholders, and such as suffer by this iniquity; 'tis grief and sorrow to them, 'tis a grievance they groan under. *r* Such as wasteth, and undoeth them that fall under it. *s* Perverting Judgment, and turning it into Wormwood; or else 'tis a *Hebraisme*, spoiling and violence, that is most violent robbing and spoiling each other. *t* Every where I see it, to the breaking of mine heart. *u* Or, and there is strife, that is, listleesse but strife among men, occasioned by these oppressive practices. *x* So 'twill be a *Hebraisme*, expressing endless contentions. It would bear, *and Judgment is taken away*, which suits the next verse.

4 Therefore *y* the law *z* is slacked *a*. and judgment *b* doth never *c* go forth: for * the wicked *d* doth compass about *e* the righteous therefore wrong ‖ judgment *f* proceedeth.

y Because the wicked go on with impunity, and the punishment they deserve is deferr'd. *z* Of God, given to this people by the hand of *Moses*, the whole Law Moral, Ceremonial and Judicial. *a* Is slighted, weakened, and little studied, and less obeyed by all sorts; *b* Not only private men neglect the Law, but Magistrates, Judges and publick Officers pervert, or divert, or obstruct it also. *c* Heb. *To the end*, or *unto victory*, with prevalence to restrain the unjust, and to protect the innocent, which is the end of Magistracy, *Rom.* 13. 3. *d* The unjust, and violent man. *e* As 'twere besiegeth, surroundeth, with design to oppress and ruin by false witness, interest or bribery. *f* Perverse Judgment, wherein innocence is condemned, and the nocent are acquitted; So the Judges are Swords in the Bowels, when they should be Shields over the Bodies of the Righteous.

5 ¶ * Behold *g* ye among the heathen *h*, and

* Job 21. 7. Jer. 12. 1.
‖ Or, wrong

* Acts 13. 41.

and regard *i*, and wonder marvellously *k*: for I *l* will work *m* a work in your dayes *n*, *which* ye will not believe *o*, though it be told *you p*.

g Here God begins to answer the Prophet, and calls for a very particular and exact consideration of the thing, see and ponder. *h* What judgments, what punishments have been executed upon the Heathen, for like sins. *i* Weigh it well in all its tendency and consequence, for it is a warning to you, it assures you judgment will overtake you also. *k* As astonished at judgments, too great to be expresst in words, and so strange that 'twill seem too much to be believed. *l* The Great and Glorious God, the just and supream Judge. *m* Begin, continue and finish a work; A work I am working, a work of equal severity and justice. *n* It shall no more be deferr'd, *Ezek.* 7. 5. *&c.* *o* You wicked violent oppressours, will not believe tho' the Lord by his Prophets foretel it. *p* Described how, and by whom, and when.

6 For lo *q*, I raise up *r* the Chaldeans *s*, *that* bitter *t* and hasty *u* nation, which shall march *x* through the † breadth † of the land, to possess *y* the dwelling places *z* *that are* not theirs.

q Now the Prophet declares particularly what 'tis that the Lord will work. *r* Awaken to action, animate them in it, and strengthen them to accomplish their design. *s* Who had subdued other Nations, and had already ruined the *Assyrian* Monarchy. *t* Cruel, and without Mercy. *Jer.* 6. 23. and 21. 7. *u* Speedy and quick in executing their mercyless purposes, as *Isa.* 5. 26, 27. *x* *Heb.* walk without fear, and in order, as a Conquerour doth in his conquests. † Through all parts of the Land, no corner shall escape his search or cruelty. *y* Not to spoil and be gone; but to take and keep possession, as Lord and Proprietor in the right of conquest. *z* Houses, Towns, Cities, *Jerusalem* itself, which they had no right to, till *Jewish* sins gave occasion for the dispossessing of the *Jews*, and the introducing of the *Chaldeans*.

† Heb. breadths.

7 They *are* terrible and dreadful *a*: their ‖ judgment *b* and their dignity *c* shall proceed of themselves.

‖ Or, the judgment of them shall proceed of themselves.

a To affect the incredulous *Jewes* with greater fear, 'tis doubled, they are of all Nations most terrible; in the fierceness wherewith they assault, and cruelty with which they use their Captives. *b* The Law they observe is their own Will, and what they please you must submit unto, nor complain of wrong done, for as much as they do it. *c* Their Authority and Superiority for which you must reverence them, the Lordliness of their deportment toward you, or the Right they assume to send you Captives, all is from themselves, without respect to any other Law or Rule whatever? How miserable are you like to be, when enslaved to such a barbarous cruelty, and unbounded pride!

8 Their horses also are swifter *d* then the leopards *e*, and are more † fierce *f* then the evening wolves *g*: and their horsemen *h* shall spread *i* themselves, and their horsemen shall come from far *k*, * they shall fly *l* as the eagle *that* hasteth *m* to eat.

† Heb. sharp.

Jer. 4. 13.

d They will be sooner upon you then you think, and when once among you, they will be swifter then you can fly from. *Isa.* 30. 16. and *Lam.* 4. 19. *e* A fierce creature, ravenous as the Lyon, and much swifter, a watchful and fly beast, from which 'tis very hard to shift. *f* More eager after, and more cruel to the prey. *g* Which with long fasting in the day, do come out in the Evening, more fierce on every thing that may be a prey for them; see *Jer.* 5. 6. *Ezek.* 22. 27. *Zeph.* 3. 3. *h* Excellent Riders, that can manage the speed and fierceness of their horses. *i* All over the Land, so many shall they be, and so active, and all strong, and hale as some think the word implyeth. *k* As far from liking your customs, pitying your persons, or understanding your Language, as they are far remote from your Country; Men that will make you pay the charge of their long and tedious Journey. *l* Least you should dream of escape by flight, your enemies (O miserable *Jewes*) shall be so swift, you'l think they flew on wings, on Eagles wings, the swiftest of flight, and quickest in espying her prey. *m* Hunger makes her flight the quicker, and her seizure of the prey more bold and daring, *Job* 9. 26. *Ezek.* 17. 3. so shall your enemies be to you.

9 They *n* shall come all *o* for violence: ‖ † their faces *p* shall sup up *as* the east-wind, and they shall gather the captivity *q* as the sand *r*.

‖ Or, that opposing their faces, or, their faces shall look and the east. wind, the opposition of their faces, or, as the east. wind.

n *Chaldeans*, and in particular these fierce and swift Horsemen; *a* With one purpose, on the same design, to enrich themselves by making a prey of all. *p* Either thus, their very countenances shall be as blasting, pestiferous and dangerous, as is the East wind in those countreys, or thus, all they can sup up, or lay hold on, they will carry Eastward. Or thus, when you are devoured they shall see their faces Eastward to devour others in those Coasts. *q* Prisoners or Captives, called here the Captivity, to express the extremity thereof. *r* Both for easinesse of gathering, and the multitudes of captives gathered.

10 And they *s* shall scoff *t* at the kings *u*, and the princes *x* *shall be* a scorn unto them *y*: they shall deride every strong hold, for they shall heap dust and take it *z*.

s Both the King of *Babylon* and his Souldiers. *t* Deride and contemn. *u* Which either confederated with the *Jewes*, or else opposed the designs of the *Chaldeans*, as the Kings of *Egypt*, of *Tyre*, *&c.* Or the Kings of the *Jewes*, as *Jehoiachin* and *Zedekiah*. *x* Governours, Councellours, valiant Commanders and Officers. *y* To the whole Army of the *Chaldeans*. *z* By mighty Mounts cast up, or by filling up the Trenches about your Cities and Fortresses, shall master them.

11 Then *z* shall *his* mind *a* change, and he shall pass over *b*, and offend *c*, *imputing* this his power *d* unto his god *e*.

z It notes both the time and cause of what happened; extraordinary successes, and a continued series of them, attending the designs and attempts of the *Chaldean* Kings, at last made them so haughty and proud, as to trample on Kings, *verse* 10. and when their pride was at this height, it stops not here. *a* The Spirit or Wind, as *Heb.* and so some think the Prophet does foretel the change of his prosperous Gales, his downfal; but 'tis more natural to understand it of the change of mind in the prosperous *Chaldean*, he will think other thoughts of himself, his affairs, and of other men. *b* Break over the bounds of all sober and modest sentiments, exceed in his value of himself, and of his achievements, as *Sennacherib* first did, 2 *Chron.* 32. 17, 18, 19. and next *Nebuchadnezzar*, Sirnamed the Great, *Dan.* 4. 29, 30. *c* This pride was a great sin, and highly provoked God; for the insolent Tyrant Idolized himself. *d* The strength by which he had done all his great exploits, or the might and power to which he had advanced himself. *e* This at first seems a little tolerable, it seems to favour somewhat of Religion, yet 'tis a great offence thus to ascribe his grandeur to a dumb Idol, but 'tis worse to reckon his strength to be his God, as the words will express it in the *Heb.* Vid. *Dan.* 4. 29, 30.

12 ¶ *Art* thou not from everlasting *f*, O LORD *g* my God *h*, mine holy one? we *k* shall not dye *l*: O LORD *m* thou hast ordained *n* them *o* for judgment *p*, and O † mighty God *y*, thou hast † established *r* them for correction *f*.

† Heb. Rock. Deut. 32. 4.
† Heb. founded.

f In Being, thou art that God who art not like the gods of the Nations, upstart, and Novel; but before the Mountains were brought forth, thou wast God; thou hast permitted, born with, restrain'd, overthrown and punisht such proud, bloody and sacrilegious wretches. In thy works of old, before this proud *Chaldean* Monarch was thought of, thou wert as now, wonderfull, just and good, and thy Saints found support in the remembrance thereof, *Psal.* 74. 12. and 77. 6, 12. and 143. 5. *Isa.* 45. 21. In Covenant with thine *Israel*, which Covenant is not of late years, it is an anti-nt Covenant, and as it hath, it still shall be kept for our good. *g* The Sovereign Lord and Ruler of the World, who only art *Jehovah*. *h* Judge and Vindex by Office; as Judge, engaged to defend, rescue and avenge the oppressed; and my God or Judge, whether the Prophet speaks only in his own, or in his peoples name, he hath a respect to that peculiar relation he or they had to God, much like that, *Isa.* 63. 19. He refers to the antient Covenant relation which God had taken them into, and implyes his hope and expectation of help from God, their Judge and Vindex. *i* Holy in thy Nature, Law and Government, in thy Mercies, and in thy Judgments, who dost intend to make thy Holiness appear in due time by saving us, though thou seem to forget, or at least to delay the work, yet thou art the Holy One in the midst of us, *Isa.* 12. 6. and we wait for thee. *k* Who are thine, and oppressed, threatened and exposed to the avarice and cruelty of the *Chaldean*. *l* Be utterly cut off, and destroyed, for the death of a Nation is the destruction or desolation of it; Thou who hast made us thine by an Everlasting Covenant of Mercy, wilt shew us such Mercy that we shall outlive the rage of our enemies. *m* With humble reverence he doth look towards God, and discerneth what quieteth his Spirit, and confirms his Faith and Patience. *n* Set up, maintained and designed. *o* The *Chaldean* Kingdom, as *verse* 6. *p* To execute this Judgment, which is ever attempered with Mercy, which ever betters, never destroys thy people, *Vid. Isa.* 10. 5. *&c.* *Babylon* as *Assyria* was rod of God's Indignation, *&c.* *q* This he repeats for confirmation and illustration, and intimateth God to be his peoples Rock and Refuge. *r* Strengthened and Fortified. *f* To chastise and discipline, not to destroy.

13 * *Thou t art* of purer *u* eyes *x* then to behold evil *z*, and canst not look *a* on ‖ iniquity: wherefore lookest *b* thou upon them that deal treacherously *c*; *and* holdest thy tongue *d*, when *e* the wicked *f* devoureth *g* *the man h that is* more righteous *i* then he?

* Psal. 5. 5.
‖ Or, grievance.

i O Lord

t O Lord who hast rais'd, and increased the *Chaldean* Kingdom. *u* Of Infinite Purity and Holiness. *x* Ascrib'd unto God to express his knowledge; so his eyes run to and fro, and his eye is upon the righteous. *y* His Omnisience doth behold all things, and so *David* expresseth it, *Thou beholdest mischief and spite to requite it, Psal.* 10. 14, But he doth not, will not, cannot, see with delight, with approbation. *z* Of sin and violence. *a* The same thing repeated to confirm us. All this the Prophet doth lay down as most undoubtedly true, and on which he stays himself; (though he be amazed with the darkness of Providences) and by this he will repress all undue murmurings, when he debates with God about his Providences, most Just and Holy! But why thus or thus? *b* Seest all the violence done, and bearest with them that do it, why doth not thy hand remove, and avenge what thine eye is offended at, and thy heart abhorreth? *c* The *Chaldeans* who were a perfidious Nation, and ruin'd many by their Treacheries; Fraud and Force were both alike to them. And 'tis likely they deale very falsly with the *Jews*. *d* Seemest unconcerned in such a degree as to be silent and say nothing. *e* Or whilest, it might seem a fit season to speak, when the violent are about their violence, when the Prey is between the Teeth and not swallowed. *f* The *Chaldean*, an oppressor, bloody and treacherous against men, an Atheist, or Idolater against God. *g* Swalloweth down whole, as the word imports, *Num.* 16. 30. and *Psal.* 124. 3. *h* The *Jew*, or almost every one of us, as the phrase imports. *i* Though the *Jewes* were a very corrupt Nation, yet, compared with the *Chaldeans*, they were the better, and of the two the *Jew* was the less evil. Now this Riddle he desired might be unfolded, why is the juster oppresst by the unjuster?

14 And makest *k* men *l* as the fishes *m* of the sea *n*? as the ‖ creeping things *o* *that have* no ruler *p* over them.

‖ Or, *moving.*

k Not insusing cruel, ravenous, and unstatiable Appetites, but permitting them to act according to such appetite which was already in them. *l* Who should be just to all, and wrong none, who were once fram'd for mutual help in civil Societies, and whose life should be Beneficence. *m* Of which the greater live on the lesser, and do greedily, and all the day long feed on the smaller fry. *n* Where the devourers are more for number, of greater bulk, and swallow greater numbers of the lesser. *o* Which in the waters are food for the lesser fry; so the world, like the sea, is wholly oppression. *p* None to defend the weak, to restrain the mighty and to give law to all.

15 They *q* * take *r* up all *s* of them with the angle *t*: they catch them in their net *u*, and gather *x* them in their ‖ drag *y*; therefore they *z* rejoice *a* and are glad *b*.

* Amos 4. 2.

‖ Or, *flat-net.*

q Either more generally oppressors every where, or else particularly the *Chaldeans*. *r* Draw them out slily, and craftily when they are taken by his bait. *s* Without distinction, all alike good or bad. *t* It may refer to the delight these oppressors took in these courses, or to the more private way of destroying. *u* Another method of the *Chaldean* Rapine, like catching of Fish, not singly and one by one but destroying many together. *x* As if they could never have enough, these *Chaldeans* do, fisher-like, drive men into their nets and snares. *y* This is a third way of destroying Fish. The *Chaldeans* would use all ways to devour the *Jews*. *z* The greedy and cruel *Chaldeans*. *a* Both in their own gain, and in the *Jews* Ruine. *b* 'Tis doubled to shew the certainty of the thing, and probably to intimate the double joy they took in their prosperous oppression.

16 Therefore *c* they sacrifice *d* unto their net *e*, and burn incense *f* to their drag *g*: because by them their portion *h* is fat *i*, and their meat *k* ‖ † plenteous *l*.

‖ Or, *dainty.* † Heb. *fat.*

c Because they prosper and thrive, in which they should see and acknowledge thy wise, and mighty Providence. *d* Idolize and pay divine honours; ascribe the praise of his Victories and acquired glory. *e* To his own contrivances, diligence, and power, as if the Fisher-man should make his Net his God, and offer Sacrifice for a good draught of Fishes taken, to the Net that took them. *f* Another part of Divine honour, and mostly used in giving thanks and Praises. *g* To their Policy and Power their own Counsel, conduct and Arms, expresst in the Metaphor of a Fishermans drag. *h* State, condition, or interest. *i* The great and flourishing. *k* The Revenues of the Kingdom in general, and the Revenues of particular subjects, especially of the Commanders, and Military Officers; those who help to spread, draw, and empty the Net. *l* *Abundant*, that it might seem a sufficient provision, as well as a pleasant mess, sufficient for quantity as sweet in quality. It is like these self admirers did not onely eat the fat of the land they wasted, but laid up in store for themselves.

17 Shall they *m* therefore *n* empty their net *o*, and not spare *p* continually to slay *q* the nations *r*?

m The *Chaldeans*, *Nebuchadnezzar* and his Armies. *n* Shall former success be pledge of future, they have prosper'd, and they think they shall; wilt thou confirm this to them? *o* As Fishermen empty the full Net to fill it again, and cast out what they had taken to take in more, shall these proud and cruel *Chaldeans* do so still? *p* Shall they, as endlessly as mercilessly waste. *q* Murderer-like, kill. *r* Not single persons, but whole Kingdoms, and people at once: wilt thou, O most just, and mighty God, and Judge! Suffer these things always? the Prophet by the question intimates to us that God most certainly will not suffer it always. The Lord will in fit time arise and break the oppressors arm, and save the oppressed Church and People of God.

CHAP. II.

1 I Will * stand *a* upon my watch *b*, and † set *c* me upon the † tower *d*, and will watch *e* to see what he *f* will say *g* ‖ unto me *h*, and what I shall answer *i* † when I am ‖ reproved *k*.

* Isa. 21. 8. † Heb. place. Or, tower. Or, *to my reproof.*

a The first Chapter ended with that difficult and perplexe question, why God suffers the wicked so long to prosper in their oppressions of the righteous? This Chapter represents the Prophet waiting, and musing, studying with himself what account he might give to himself, and waiting what account God would give him of it. He will stand in a posture of meditating, observing and waiting. *b* Possibly the Prophet may have respect to the manner of the *Jews*, who in their solemn Prayers and waiting on God had their stations and watches (as DD. *Buxtorf* observeth in *verbo* ‏עמד) in their Synagogues, or at *Jerusalem*. But I rather think the Prophet resolveth to be like one that is to be a watchman, as Prophets are, *Ezek.* 3. 17. for the People of God, Or passively in my Watch, *k.* *d.* where my adversaries like besieging Enemies observe and watch me. It contains his diligent and persevering expectation and observing. *c* Fixedly and with resolution not to leave my station, as the *Heb.* implieth; 'tis the same thing more emphatically expresst than in the word stand. *d* Either Watch-tower, or besieged Tower, or within a circle out of which I will not stir till I receive an answer. *e* Most attentively observe. *f* The Lord, *chap.* 1. 12. *g* Or signifie unto me. *h* Waiting for mine own satisfaction, and for the information of others. *i* There are many that are perplexe at the intricacy of Providence, and some enquire to be instructed; some propose doubts, and fears; and others do quarrel, and perversly wrangle with God, and his Prophets: And how I may answer these from the Word of God, is that I wait for, saith our Prophet. *k* When called to give an account of the mysteriousness of Providence; when either to satisfie doubters, or to silence quarrellers.

2 And the LORD *l* answered *m* me, and said, Write *n* the vision *o*, and make it plain *p* upon tables *q*, that he may run *r* that readeth it.

l On whom he waited, and who ruleth all Affairs. *m* Did hear my desire, and gave direction what I should do. *n* What is onely spoken is soon forgot, but what is written is more lasting, therefore write then the Vision shew'd to thee. *o* The things thou seest, or which thou shalt see. *p* Make the writing very plain, engrave it, as was their manner. *q* What was of publick concern, and therefore to be publish'd, was anciently written or engraven upon Tables, smooth stones, or wood. and then hang'd up in a publick place to be read. *r* That none may need to make a stop, but hold on his course, in the greatest haste of business, every one may plainly and clearly discern what is written.

3 For *s* the vision *t* *is* yet for an appointed time *u*, but at the end *x* it shall speak *y*, and not lie *z*: though it tarry *a*, wait *b* for it, because it will * surely come *c*, it will not tarry *d*.

* Heb. 22.

s The reason why it must be written is because it should not be forgotten, whilest the appointed time is somewhat far off; write it that it may be preserved in memory. *t* The accomplishment of the things shew'd unto thee, what thou seest is coming, and what thou foreteliest to them, will take effect. *u* Determin'd and fixed with God though unknown to men. *x* When the period appointed of God shall come, then, and not till then, 'twill be accomplished. *y* Be accomplished, and fully made good. *z* Not disappoint your expectation. *a* From the times of the Prophets seeing it, which was about *Manasseh's* time or from about the time of captivating the Ten Tribes, until *Cyrus* his time. *b* Expect it, then 'twill speak out that every one who hath an ear to hear it. *c* When the ruine of *Babylon*, never to be more built, shall proclaim the Justice of God against his, and his Church her Enemies, and what difference there is between corrections on his people, and destruction upon Enemies. *d* Not beyond the appointed time, which reckon'd from the captivity of the Ten Tribes, was 160 years, or from *Manasseh's* captivity, was about 120 years, more or less to the destruction of *Babylon* by *Cyrus*, when the riddle was fully unfolded.

4 Behold *e* his soul *f* *which* is lifted *g* up is not

Hab. 3. 16. Rom. 1. 17. Gal. 3. 11. Heb. 10. 38.

not upright *h* in him: but * the just *i* shall live *k* by his faith *l*.

e Note it, there are two sorts of persons who concern themselves in this puzzling question of the Divine Providence; some object and quarrel, correct with God, proudly, discontentedly and impatiently. Others enquire humbly, submitting themselves to God, and waiting for him. *f* The heart and mind of every such one. *g* Thus proudly contests with the Justice and Wisdom of the Divine Providence, that sleights promises of deliverance at so great a distance and provides for his own safety by his own Wit. *h* Is very corrupt and wicked, full of, (not onely distrusts, but) positive conclusions against Gods future punishing the wicked, such one is so wicked that he thinks God will not punish the violent, and bloody; the superstitious and Idolatrous *Babylonian*. *i* The humble, upright, and comparatively Righteous one, who adores the depth of Divine Providence, and is persuaded of the truth of Divine Promises, and doth approve the Season God chooseth. *k* Supports himself, and quiets his own heart, whilest he foreseeth the approaching deliverance of *Sion*. *l* His well grounded dependence on a persuasion of the truth of Gods Promises touching the Relief of the Faithful Servants of God, whose deliverance he believes to be certain, and so waits for the performance of Promises made to him and them.

Or, *how much more.*

5 ‖ Yea also *m* because he *n* transgresseth by wine *o*, *he is* a proud *p* man, neither keepeth at home *q*, who enlargeth his desire as hell *r*, and *is* as death *s*, and cannot be satisfied *t*, but gathereth *u* unto him *x* all nations *y*, and heapeth *z* unto him all people.

‖ Or, *moreover, furthermore.*

m Or *moreover, furthermore*. *n* The King of *Babylon*, or every one of them. *o* Which Vice destroys Kings and Kingdoms, and in the excesses of Luxury the *Babylonian* King *Belshazzar*, his City and Kingdom of *Babylon* fell a prey to *Darius* and *Cyrus*. *p* Insolent in his behaviour towards all both retainers, subjects, strangers, and conquer'd Enemies, such pride shall have a fall. *q* Is ever abroad warring upon some or other which though it enlarge his Countreyes, it weakneth his Kingdom, and gives advantage to Malecontents and Conspirators, beside that it exposeth him to imminent, and continual dangers. *r* Is most insatiably greedy to devour all, as far from saying 'tis enough as the grave is. *s* As pernicious, and ravenous. *t* All is too little for him, and there is no possibility to satiate his appetite. *u* Addeth one after another. *x* To his Kingdom. *y* That are round about him, all he knows, are design'd upon, and he purposeth to engross them. *z* Another expression of the same import. Now all this foretold of the future temper of the *Babylonish* Kings and Kingdoms are sure presage of their no long continuance in grandeur, but that shortly Divine Vengeance will overtake them. This might be answer to disputers.

Or, *He, it.*

6 Shall not *a* all these *b* take up a parable *c* against him *d*, and a taunting *e* proverb against him? and say: ‖ Wo *f* to him that increaseth *g* *that which is* not *h* his: how long *i*? and to him that laden *k* himself with thick clay *l*?

a The Prediction is moulded thus in a Question to give it emphasis and make it more affective. *b* Who have been oppresst, contumeliously used, and perfidiously deceived; all the people who have fear'd the power and policy of *Babylon*. *c* Turn him and his state into a By-word, and Scorn. *d* The King of *Babylon*, a while since the Terrour, now the scorn of nations. *e* Short, but smart, wounding scoffes, and whereas men usually bewail and condole the mishaps of great, brave, and just Kings or Kingdoms; All people shall exult, and triumph, in the miseries of this oppressive, luxurious and base Kingdom. *f* Either 'tis a threat of like vengeance on all such Transgressors, or it may be a publishing the miseries come upon *Babylon*. *g* By Rapine, frauds, and injurious dealings multiplieth his Treasures, as the King of *Babylon* did. *h* 'Twas not his, though he had it; 'twas not his right though 'twas in his possession. Or else thus, one misery of the *Babylonians* shall be, they increase Wealth, but not for themselves, but for the *Medes* and *Persians*. *i* This seems to be the sigh of the oppressed who think it long ere the oppressor fall. *k* Wo to him that is a burthen to others, while he burthens himself with unjustly Treasures gather'd by Extortion, and grievous unjust Taxes. *l* Gold and Silver, so called to lower the overvalue of them, and perhaps to mind the Tyrant of a Clay-bed.

7 Shall they not *m* rise up *n* suddenly *o* that shall bite *p* thee, and awake *q* that shall vex *r* thee, and thou shalt be for booties *s* unto them *t*?

m This question doth more fully ascertain the thing. *n* Either grow up, or else as men who resolve to do a thing throughly get upon their feet and stand to it. The *Medes* and *Persians* were growing to Power and would ere long rise up to ruine *Babylon*. *o* And surprize it in security, so they were down ere they did perceive themselves falling and such sudden ruine is most dreadful. *p* Devour and eat thee up. *q* Thou, O *Belshazzar*, (and *Babylon* with thee) wilt in drunken slumbers (unable to resist) fall into the hands of the awakened *Medes* and *Persians*. *r* As thou hast been, O *Babylon*! vexation to others by thy proud and insolent behaviour by scoffes and cruelties, so others shall now be a vexation unto thee. *s* Not onely your lands, houses and goods; but your persons, and those of your Relations, shall be booties taken, and sold for Slaves, to the profit of *Medes* and *Persians*.

8 * Because *u* thou hast spoiled *x* many † nations, all *y* the remnant of the people shall spoil thee *z* * because of mens † blood *a*, and *for* the violence *b* of the land *c*, of the city *d*, and all that dwell *e* therein.

* Isa. 33. 1. * Ver. 17. † Heb. *bloods.*

u The Prophet proceeds to give account of the Reasons on which the Divine *Nemesis* moves in this Affair, and these may convince and confirm us in it, *x* Slain their People, sack'd their Cities, rob'd their Treasuries, led captive the Subjects, and deposed Kings, and done this to many Nations, whose Cry is come up to heaven. † *Jer.* 25. 9. and 27. 3. recounts some six or seven Nations, It is like all the Nations that lay round about this Kingdom were spoil'd by it. *y* Now shale thou be paid in thine own coin: The remnant of the Nations unspoiled by thee, shall combine against thee, and execute the Lords just Sentence, and spoil the spoiler. *z* O *Babylon*. *a* Either shed by private Murthers which cry'd to heaven for Vengeance, or shed by ill application of the Sword of Justice, or continual needless Wars upon her Neighbours. *b* Injustice and Oppressions. *c* Of the whole land of *Chaldea* if you understand it actively, or else if passively taken, 'tis the violence done by *Babylon* to the land of *Judea* especially. *d* Either *Babylon* which oppreſt *Jerusalem*, or *Jerusalem* oppreſt by *Babylon*. *e* This also as understood actively, or passively is applicable to either *Babylon's*, or *Jerusalems* Citizens and Inhabitants.

9 Wo *f* to him *g* that * ‖ coveteth an evil covetousness *h* to his house *i*, that he may set his nest *k* on high *l*, that he may be delivered *m* from the † power *n* of evil *o*.

* Jer. 22. 13. ‖ Or, *that giveth an evil gain.* † Heb. *palm of the hand.*

f It is a generaland comprehensive threat against all Tyrants, and oppressors. *g* Every one that is guilty of the sin *h* Or driveth a trade of oppression, to gain by what means soever, right or wrong. This is evil of sin and will end in evil of trouble. *i* His Family which he would enrich, and greaten by raising it on the ruins of oppressed Innocents. *k* A proverbial speech in allusion to birds of prey which build their nests in the greatest heights, *Obadiah* 4. greatness and an advanced estate gotten by rapine and prey may seem, but never can be a security to any Monarch. *l* Higher then God, and justice set him. *m* Kept secure, and out of danger from all below him. *n* *Heb.* from the palm of the hand of evil, that no evil may fasten on, though it may attempt against them.

10 Thou *o* hast consulted shame *p* to thy house *q* by cutting *r* off many people, and hast sinned *f* *against* thy soul *t*.

o *Nebuchadnezzar* King of *Babylon*. *p* Hast mistaken thy measures, thoughtst to advance thy glory, and to illustrate thy name; but 'tis in very deed the shame of thy reign that it hath been bloody. *q* Or Family, thy Royal Family. *r* Destroying and impoverishing multitudes of men and cities. *f* It was thy sin what ever thou didst think of it. *t* Or life of thy person, and posterity, this blood and cruelty will surely ruine thy house.

11 For the stone *u* shall cry out *x* of the wall, and the ‖ beam *y* out of the timber shall ‖ answer *z* it.

‖ Or, *tiles*, or, *fastning.* ‖ Or, *Witness against it.*

u The strength of thy house accuseth thee. *x* As if it had a voice it cryeth to God for vengeance. *y* On which thy chambers are laid. *z* Confirms the charge against thee, and that fabrick can not be long a safe, or a beautiful habitation, whose stones and beams are shaken with the strong cries of innocent blood, and families ruin'd by the oppression of the builder.

12 * Wo to him that buildeth *a* a town † with † blood *b*, and stablisheth *c* a city *d* by iniquity *f*.

* Jer. 22. 13. Ezek. 24. 9. Nah. 3. 1. † Heb. *bloods.*

a Whosoever he be that lays foundations in blood, is here threatned, and none so great as to keep off the wo, deserved, and menaced. *b* *Heb.* City. *c* In the guilt and with the cruelty of murthering the innocent, it is the worst cement which is tempered with blood of murther'd Men, Women, and Children. *d* Goeth about, or thinketh to stablish the foundations of a City. *e* *Babylon* in particular. *f* By force and fraud, by riches extorted from the just possessor.

13 Behold *g*, *is it* not of the LORD of hosts *h*, * that the people *i* shall labour in the very fire *k*, and the people *l* shall weary *m* themselves ‖ for very *n* vanity?

‖ Or, *in vain.*

g The Prophet calls for attention, and that we observe who 'tis

t O Lord who hast rais'd, and increased the *Chaldean* Kingdom. *u* Of Infinite Purity and Holiness. *x* Ascrib'd unto God to express his knowledge; so his eyes run to and fro, and his eye is upon the righteous. *y* His Omnisicience doth behold all things, and so *David* expressesth it, *Thou beholdest mischief and spite to requite it, Psal.* 10. 14, But he doth not, will not, cannot, see with delight, with approbation. *z* Of sin and violence. *a* The same thing repeated to confirm us. All this the Prophet doth lay down as most undoubtedly true, and on which he stays himself; (though he be amazed with the darkness of Providences) and by this he will repress all undue murmurings, when he debates with God about his Providences, most Just and Holy! But why thus or thus? *b* Seest all the violence done, and bearest with them that do it, why doth not thy hand remove, and avenge what thine eye is offended at, and thy heart abhorreth? *c* The *Chaldeans* who were a perfidious Nation, and ruin'd many by their Treacheries; Fraud and Force were both alike to them. And 'tis likely they dealt very falsly with the *Jews*. *d* Seemest unconcerned in such a degree as to be silent and say nothing. *e* Or whilest, it might seem a fit season to speak, when the violent are about their violence, when the Prey is between the Teeth and not swallowed. *f* The *Chaldean*, an oppressor, bloody and treacherous against men, an Atheist, or Idolater against God. *g* Swalloweth down whole, as the word imports, *Num.* 16. 30. and *Psal.* 124. 3. *h* The *Jews*, or almost every one of us, as the phrase imports. *i* Though the *Jews* were a very corrupt Nation, yet, compared with the *Chaldeans*, they were the better, and of the two the *Jew* was the less evil. Now this Riddle he desired might be unfolded, why is the juster oppressed by the unjuster?

14 And makest *k* men *l* as the fishes *m* of the sea *n*? as the ‖ creeping things *o that have* no ruler *p* over them.

‖ Or, *moving.*

k Not insusing cruel, ravenous, and unsatiable Appetites, but permitting them to act according to such appetite which was already in them. *l* Who should be just to all, and wrong none, who were once fram'd for mutual help in civil Societies, and whose life should be Beneficence. *m* Of which the greater live on the lesser, and do greedily and all the day long feed on the smaller fry. *n* Where the devourers are more for number, of greater bulk, and swallow greater numbers of the lesser. *o* Which in the waters are food for the lesser fry; so the world, like the sea, is wholly oppression. *p* None to defend the weak, to restrain the mighty and to give law to all.

15 They *q* * take *r* up all *s* of them with the angle *t*: they catch them in their net *u*, and gather *x* them in their ‖ drag *y*; therefore they *z* rejoice *a* and are glad *b*.

* Amos 4. 2.

‖ Or, *sean-net.*

q Either more generally oppressors every where, or else particularly the *Chaldeans*. *r* Draw them out slily, and craftily when they are taken by his bait. *s* Without distinction, all alike good or bad. *t* It may refer to the delight these oppressors took in these courses, or to the more private way of destroying. *u* Another method of the *Chaldean* Rapine, like catching of Fish, not singly and one by one but destroying many together. *x* As if they could never have enough, these *Chaldeans* do, fisher-like, drive men into their nets and snares. *y* This is a third way of destroying Fish. The *Chaldeans* would use all ways to devour the *Jews*. *z* The greedy and cruel *Chaldeans*. *a* Both in their own gain, and in the *Jews* Ruine. *b* 'Tis doubled to shew the certainty of the thing, and probably to intimate the double joy they took in their prosperous oppression.

16 Therefore *c* they sacrifice *d* unto their net *e*, and burn incense *f* to their drag *g*: because by them their portion *h* is fat *i*, and their meat *k* ‖ † plenteous *l*.

‖ Or, *dainty.*
† Heb. *fat.*

c Because they prosper and thrive, in which they should see and acknowledge thy wise, and mighty Providence. *d* Idolize and pay divine honours; ascribe the praise of his Victories and acquired glory. *e* To his own contrivances, diligence, and power, as if the Fisher-man should make his Net his God, and offer Sacrifice for a good draught of Fishes taken, to the Net that took them. *f* Another part of Divine honour, and mostly used in giving thanks and Praises. *g* To their Policy and Power their own Counsel, conduct and Arms, expresst in the Metaphor of a Fishermans drag. *h* State, condition, or interest. *i* The great and flourishing. *k* The Revenues of the Kingdom in general, and the Revenues of particular subjects, especially of the Commanders, and Military Officers; those who help to spread, draw, and empty the Net. *l Abundant*, that it might seem a sufficient provision, as well as a pleasant mess, sufficient for quantity as sweet in quality. It is like these self admirers did not onely eat the fat of the land they wasted, but laid up in store for themselves.

17 Shall they *m* therefore *n* empty their net *o*, and not spare *p* continually to slay *q* the nations *r*?

m The *Chaldeans*, *Nebuchadnezzar* and his Armies. *n* Shall former success be pledge of future, they have prosper'd, and they think they shall; wilt thou confirm this to them? *o* As Fishermen empty the full Net to fill it again, and cast out what they had taken to take in more, shall these proud and cruel *Chaldeans* do so still? *p* Shall they, as endlessly as mercilesly waste. *q* Murderer-like, kill. *r* Not single persons, but whole Kingdoms, and people at once: wilt thou, O most just, and mighty God, and Judge! Suffer these things always? the Prophet by the question intimates to us that God most certainly will not suffer it always. The Lord will in fit time arise and break the oppressors arm, and save the oppressed Church and People of God.

CHAP. II.

1 I Will * stand *a* upon my watch *b*, and set *c* me upon the † tower *d*, and will watch *e* to see what he *f* will say *g* ‖ unto me *h*, and what I shall answer *i* † when I am ‖ reproved *k*.

* Isa. 21. 8.
† Heb. *place.*
Or, *tower.*
Or, *fortress.*
Or, *reprov'd.*

a The first Chapter ended with that difficult and perplexed question, why God suffers the wicked so long to prosper in their oppressions of the righteous? This Chapter represents the Prophet waiting, and musing, studying with himself what account he might give to himself, and waiting what account God would give him of it. He will stand in a posture of meditating, observing and waiting. *b* Possibly the Prophet may have respect to the manner of the *Jews*, who in their solemn Prayers and waiting on God had their stations and watches (as DD. *Baxtor* observeth in *verbo* מִשְׁמֶרֶת) in their Synagogues, or at *Jerusalem*. But I rather think the Prophet resolveth to be like one that is to be a watchman, as Prophets are, *Ezek.* 3. 17. for the People of God, Or passively in my Watch, *i. e.* where my adversaries like besieging Enemies observe and watch me. It contains his diligent and persevering expectation and observing. *c* Fixedly and with resolution not to leave my station, as the *Heb.* implieth; 'tis the same thing more emphatically expresst than in the word stand. *d* Either Watch-tower, or besieged Tower, or within a circle out of which I will not stir till I receive an answer. *e* Most attentively observe. ‖ The Lord, *chap.* 1. 12. *g* Or signifie unto me. *h* Waiting for mine own satisfaction, and for the information of others. *i* There are many that are perplext at the intricacy of Providence, and some enquire to be instructed; some propose doubts, and fears; and others do quarrel, and perversly wrangle with God, and his Prophets: And how I may answer these from the Word of God, is that I waite for, saith our Prophet. *k* When called to give an account of the mysteriousness of Providence; when either to satisfie doubters, or to silence quarrellers.

2 And the LORD *l* answered *m* me, and said, Write *n* the vision *o*, and make it plain *p* upon tables *q*, that he may run *r* that readeth it.

l On whom he waited, and who ruleth all Affairs. *m* Did hear my desire, and gave direction what I should do. *n* What is onely spoken is soon forgot, but what is written is more lasting, therefore write thou the Vision shew'd to thee. *o* The things thou seest, or which thou shalt see. *p* Make the writing very plain, engrave it, as was their manner. *q* What was of publick concern, and therefore to be publish'd, was anciently written or engraven upon Tables, smooth stones, or wood, and then hang'd up in a publick place to be read. *r* That notice may need to make a stop, but hold on his course, in the greatest haste of business, every one may plainly and clearly discern what is written.

3 For *s* the vision *t* is yet for an appointed time *u*, but at the end *x* it shall speak *y*, and not lie *z*: though it tarry *a*, wait *b* for it, because it will * surely come *c*, it will not tarry *d*.

* Heb. *coming.*

s The reason why it must be written is because it should not be forgotten, whilest the appointed time is somewhat far off; write it that it may be preserved in memory. *t* The accomplishment of the things shew'd unto thee, what thou seest is coming, and what thou foreseest to them, will take effect. *u* Determin'd and fixed with God though unknown to men. *x* When the period appointed of God shall come, then, and not till then, 'twill be accomplished. *y* Be accomplished, and fully made good. *z* Not disappoint your expectation. *a* From the times of the Prophets seeing it, which was about *Manasseh*'s time or from about the time of captivating the Ten Tribes, until *Cyrus* his time. *b* Expect it, then 'twill speak out that every one who hath an ear to hear it. *c* When the ruine of *Babylon*, never to be more built, shall proclaim the Justice of God against his, and his Church her Enemies, and what difference there is between corrections on his people, and destruction upon Enemies. *d* Not beyond the appointed time, which reckon'd from the captivity of the Ten Tribes, was 160 years, or from *Manasseh*s captivity, was about 120 years, more or less to the destruction of *Babylon* by *Cyrus*, when the riddle was fully unfolded.

4 Behold *e* his soul *f which* is lifted *g* up is not

not upright *h* in him: but * the just *i* shall live *k* by his faith *l*.

Hab. 3. 36.
Rom. 1. 17.
Gal. 3. 11.
Heb. 10. 38.

e Note it, there are two sorts of persons who concern themselves in this puzzling question of the Divine Providence; some object and quarrel, contest with God, proudly, discontentedly and impatiently. Others enquire humbly, submitting themselves to God, and waiting for him. *f* The heart and mind of every such one. *g* That proudly contests with the Justice and Wisdom of the Divine Providence, that sleights promises of deliverance at so great a distance and provides for his own safety by his own Wit. *h* Is very corrupt and wicked, full of, (not onely distrusts, but) positive conclusions against Gods future punishing the wicked, such one is so wicked that he thinks God will not punish the violent, and bloody; the superstitious and Idolatrous *Babylonian*. *i* The humble, upright, and comparatively Righteous one, who adores the depth of Divine Providence, and is perswaded of the truth of Divine Promises, and doth approve the Season God choose th. *k* Supports himself, and quiets his own heart, whilest he foreseeth the approaching deliverance of *Sion*. *l* His well grounded dependence on a perswasion of the truth of Gods Promises touching the Relief of the Faithful Servants of God, whose deliverance he believes to be certain, and so waits for the performance of Promises made to him and them.

5 ‖ Yea also *m* because he *n* transgressetb by wine *o*, *he is* a proud *p* man, neither keepeth at home *q*, who enlargeth his desire as hell *r*, and *is* as death *s*, and cannot be satisfied *t*, but gathereth *u* unto him *x* all nations *y*, and heapeth *z* unto him all people.

Or, *how much more.*

m Or *moreover, furthermore*. *n* The King of *Babylon*, or every one of them. *o* Which Vice destroys Kings and Kingdoms, and in the excesses of Luxury the *Babylonian* King *Belshazzar*, his City and Kingdom of *Babylon* fell a prey to *Darius* and *Cyrus*. *p* Insolent in his behaviour towards all both retainers, subjects, strangers, and conquer'd Enemies, such pride shall have a fall. *q* Is ever abroad warring upon some or other which though it enlarge his Countreyes, it weakneth his Kingdom, and gives advantage to Malecontents and Conspirators, beside that it exposeth him to imminent, and continual dangers. *r* Is most insatiably greedy to devour all, as far from saying 'tis enough as the grave is. *s* As pernicious, and ravenous. *t* All is too little for him, and there is no possibility to satiate his appetite. *u* Adderh one after another. *x* To his Kingdom. *y* That are round about him, all he knows, are design'd upon, and he purposeth to engross them. *z* Another expression of the same import. Now all this foretold of the future temper of the *Babylonish* Kings and Kingdoms are sure presage of their no long continuance in grandeur, but that shortly Divine Vengeance will overtake them. This might be answer to disputers.

6 Shall not *a* all these *b* take up a parable *c* against him *d*, and a taunting *e* proverb against him? and say: ‖ Wo *f* to him that increaseth *g* *that which is* not *h* his: how long *i*? and to him that ladeth *k* himself with thick clay *l*?

Or, *He, he.*

a The Prediction is moulded thus in a Question to give it emphasis and make it more affective. *b* Who have been oppressed, contumeliously used, and perfidiously deceived; all the people who have fear'd the power and policy of *Babylon*. *c* Turn him and his state into a By-word, and Scorn. *d* The King of *Babylon*, a while since the Terrour, now the scorn of nations. *e* Short, but smart, wounding scoffes, and whereas men usually bewail and condole the mishaps of great, brave, and just Kings or Kingdoms; All people shall exult, and triumph, in the miseries of this oppressive, luxurious and base Kingdom. *f* Either 'tis a threat of like vengeance on all such Transgressors, or it may be a publishing the miseries come upon *Babylon*. *g* By Rapine, frauds, and injurious dealings multiplieth his Treasures, as the King of *Babylon* did. *h* 'Twas not his, though he had it; 'twas not his right though 'twas in his possession. Or else thus, one misery of the *Babylonians* shall be, they increase Wealth, but not for themselves, but for the *Medes* and *Persians*. *i* This seems to be the sigh of the oppressed who think it long ere the oppressour fall. *k* Wo to him that is a burthen to others, while he burthens himself with unstaffed Treasures gather'd by Extortion, and grievous unjust Taxes. *l* Gold and Silver, so called to lower the overvalue of them, and perhaps to bind the Tyrant of a Clay-bed.

7 Shall they not *m* rise up *n* suddenly *o* that shall bite *p* thee, and awake *q* that shall vex *r* thee, and thou shalt be for booties *s* unto them *t*?

m This question doth more fully ascertain the thing. *n* Either grow up, or else as men who resolve to do a thing throughly get upon their feet and stand to it. The *Medes* and *Persians* were growing to Power and would ere long rise up to ruine *Babylon*. *o* And surprize it in security, so they were down ere they did perceive themselves falling and such sudden ruine is most dreadful. *p* Devour and eat thee up. *q* Thou, O *Belshazzar*, (and *Babylon* with thee) wilt in drunken slumbers (unable to resist) fall into the hands of the awakened *Medes* and *Persians*. *r* As thou hast been, O *Babylon*! vexation to others by thy proud and insolent behaviour by scoffes and cruelties, so others shall now be a vexation unto thee. *s* Not onely your lands, houses and goods; but your persons, and those of your Relations, shall be booties taken, and sold for Slaves, to the profit of *t Medes* and *Persians*.

8 * Because *u* thou hast spoiled *x* many † nations, all *y* the remnant of the people shall spoil thee *z* * because of mens † blood *a*, and * for the violence *b* of the land *c*, of the city *d*, and all that dwell *e* therein.

* Isa. 33. 1.
* Ver. 17.
† Heb. *bloods.*

u The Prophet proceeds to give account of the Reasons on which the Divine *Nemesis* moves in this Affair, and these may convince and confirm us in it, *x* Slain their People, sack'd their Cities, rob'd their Treasuries, led captive the Subjects, and deposed Kings, and done this to many Nations, whose Cry is come up to heaven. † *Jer.* 25. 9. and 27. 3. recounts some six or seven Nations, It is like all the Nations that lay round about this Kingdom were spoil'd by it. *y* Now shale thou be paid in thine own coin: The remnant of the Nations unspoiled by thee, shall combine against thee, and execute the Lords just Sentence, and spoil the spoiler. *z* O *Babylon*. *a* Either shed by private Murthers which cry'd to heaven for Vengeance, or shed by ill application of the Sword of Justice, or continual needless Wars upon her Neighbours. *b* Injustice and Oppressions. *c* Of the whole land of *Chaldea* if you understand it actively, or else if passively taken, 'tis the violence done by *Babylon* to the land of *Judea* especially. *d* Either *Babylon* which oppresst *Jerusalem*, or *Jerusalem* oppresst by *Babylon*. *e* This also as understood actively, or passively is applicable to either *Babylon*'s, or *Jerusalems* Citizens and Inhabitants.

9 Wo *f* to him *g* that * ‖ coveteth an evil covetousness *h* to his house *i*, that he may set his nest *k* on high *l*, that he may be delivered *m* from the † power *n* of evil *o*.

* Jer. 22. 13.
‖ Or, *that gaineth an evil gain.*
† Heb. *palm of the hand.*

f It is a general and comprehensive threat against all Tyrants, and oppressors. *g* Every one that is guilty of the sin *h* Or driveth a trade of oppression, to gain by what means sover, right or wrong. This is evil of sin and will end in evil of trouble. *i* His Family which he would enrich, and greaten by raising it on the ruins of oppressed Innocents. *k* A proverbial speech in allusion to birds of prey which build their nests in the greatest heights, *Obadiah* 4. greatness and an advanced estate gotten by rapine and prey may seem, but never can be a security to any Monarch. *l* Higher then God, and justice see him. *m* Kept secure, and out of danger from all below him. *n Heb.* from the palm of the hand of evil, that no evil may fasten on, though it may attempt against them.

10 Thou *o* hast consulted shame *p* to thy house *q* by cutting *r* off many people, and hast sinned *s against* thy soul *t*.

o Nebuchadnezzar King of *Babylon*. *p* Hast mistaken thy measures, thoughst to advance thy glory, and to illustrate thy name; but 'tis in very deed the shame of thy reign that it hath been bloody. *q* Or Family, thy Royal Family. *r* Destroying and impoverishing multitudes of men and cities. *s* It was thy sin what ever thou didst think of it. *t* Or life of thy person, and posterity, this blood and cruelty will surely ruine thy house.

11 For the stone *u* shall cry out *x* of the wall, and the ‖ beam *y* out of the timber shall ‖ answer *z* it.

Or, *piece*, or, *fastning.*
Or, *Witness against it.*

u The strength of thy house accuseth thee. *x* As if it had a voice it cryeth to God for vengeance. *y* On which thy chambers are laid. *z* Confirms the charge against thee, and that fabrick can not be long a safe, or a beautiful habitation, whose stones and beams are shaken, with the strong cries of innocent blood, and families ruin'd by the oppression of the builder.

12 * Wo to him that buildeth *a* a town *b* with † blood *c*, and stablisheth *d* a city *e* by iniquity *f*.

* Jer. 22. 13.
Ezek. 24. 9.
Nah. 3. 1.
† Heb. *bloods.*

a Whosoever he be that lays foundations in blood, is here threatned, and none so great as to keep off the wo, deserved, and menaced. *b Heb.* City. *c* In the guilt and with the cruelty of murthering the innocent, it is the worst cement which is tempered with blood of murther'd Men, Women, and Children. *d* Goeth about, or thinketh to stablish the foundations of a City. *e Babylon* in particular. *f* By force and fraud, by riches extorted from the just possessor.

13 Behold *g*, *is it* not of the LORD of hosts *h*, * that the people *i* shall labour in the very fire *k*, and the people *l* shall weary *m* themselves ‖ for very *n* vanity?

* Jer. 51. 58.
‖ Or, *in vain.*

g The Prophet calls for attention, and that we observe who 'tis

'tis will execute vengeance on bloody Cities and Kingdoms, *Babylon* is a mighty City, and the Kingdom is over match to any Kingdom, and perhaps it may be thought none can give *Babylon* blood to drink, or kindle a fire in her, that shall consume her. *h* Though men cannot the Lord of hosts can, and is not this vengeance his? will not he repay? *i* Either *Babylonians* and their Confederates, labour for that the fire shall consume. Or the adversaries of *Babylon* shall be able to endure a service for God against *Babylon*, not as if they laboured in the fire. *k* Either literally taken, or figuratively will well consist with the Text, *l* Either *Medes* and *Persians* against *Babylon*, or the *Chaldeans* for *Babylon*. *m* Spend their strength, and life, *n* The one to preserve what shall never profit them, which they laid up in vain, the other to destroy all (though they lose their booty by destroying it) in the fire, yet all this from the Lord of hosts justly punishing *Babylon* for all her cruelties.

* Isa. 11. 9 || Or, *by knowing the glory of the LORD.*

14 For * the earth *o* shall be filled *p* || with the knowledge *q* of the glory *r* of the LORD *s*, as the waters cover *t* the sea.

o The Land of *Chaldea*, of the *Medes* and *Persians*, and their Confederates, the Lands oppressed by the *Chaldeans*, but *Judea* more particularly. *p* Every eye shall see, or ear hear, or tongue speak what they know. *q* Sight and sense of the *r* just and glorious proceedings of God against *Babylon*, for when God shall appear to execute his just judgments upon his own, and his Churches Enemies he will appear glorious indeed. *s* The God of *Israel*, their Holy One, as *chap.* 1. 12. *t* It is a proverbial speech expressing the general notice, and deep sense all should have of Gods Justice, Truth, Power, and zeal against mighty Oppressours, such as *Babylon* was full of.

15 ¶ Wo unto him that giveth his neighbour drink *u*: that puttest thy bottle *x* to *him*, and makest *him* drunken *y* also, that thou mayest look on their nakedness *z*.

u Another publick and crying sin of this *Chaldean* Kingdom was excessive drinking, and making one another drunk, and for this God will severely punish. *x* Forcing them by importunity or threats to drink by greater measures then they can bear. *y* Never givest over till thou hast made him vile and loathsome, as well as senseless in his drink. *z* Designing to put the greatest abuse on them, exposing them to view, scorn and derision, or to beastly, or not to be named uncleanness, which vice the *Babylonians* are charged with by *Herodotus* and *Ctesias*.

|| Or, *more with shame, then with glory.*

16 Thou *a* art filled *b* || with shame for glory *c*: * drink *d* thou also, and let thy foreskin be uncovered *e*: the cup *f* of the LORDS right hand *g*, shall be turned *h* unto thee, and shameful spewing *i* *shall be* upon thy glory.

* Jer. 25. 26. and 51. 57.

a O King of *Babylon*. *b* shortly shalt be, and 'tis as sure as if already done. *c* As much filled with shame by the contempt they shall cast upon thee whom thou didst once vilifie and contemn; thy shame shall be greater then ever was thy glory as the *Heb.* seems to import. *d* Thy sin was that thou didst drink, and madest others drink to shamelefs excess too; now thy punishment shall be to drink of the cup of Gods wrath, which will fill thee with astonishment, and calamities. *e* Let thy shame be laid open before all, this retaliation is just and necessary. *f* A Scripture phrase, expressing the just judgements and corrections of sinners. *g* 'Tis said to be in his right hand, here and in his hand, *Psal.* 75. 8. *h* They turned the cup of pleasure about, God will carry the cup of indignation about also, and make them drink deep of it, they shall not escape. *i* Then shalt thou be as much loath'd as a shameful drunkard is in his vomit.

17 For the violence of Lebanon *k* shall cover thee *l*, and the spoil of beasts *m*, *which* made them *n* afraid, because *o* of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

k This is added to all the rest, that Gods people might know this was the times of recompences for *Sion*, that the violence by *Babylon* done to *Judea* and its inhabitants, should be avenged and no longer defer'd, but now should overwhelm *Babylon*, in which should be made as great devastations as ever she made in the fruitful, and beautiful mountain *Lebanon* supposed in *Deut.* 3. 25. to express the Land of *Canaan*, or else by *Lebanon* may be meant the Temple, and House of the Sanctuary (as the Chaldee paraphrast) because it was built of the Cedars of *Lebanon*. *m* *Babylon*. *n* Such spoil as by hunters is made among wild Beasts, when they endeavour to destroy the whole kind of them, such havock, and by all the wayes and methods that art, and subtlety can invent to extirpate them, such wastes shalt thou suffer; for thou art to be destroyed. Or else thus, such desolations shall thine Enemies make in thee as wild, ravenous, and unstaiable Beasts make where they prevail, they shall tear and devour all they seise, and seise all that peep abroad, and this shall make all men afraid continually. *o* *Vid. ver.* 8. *lit.* a. b. c. d. e.

18 ¶ What *p* profiteth the graven *q* image, that the maker *r* thereof hath graven it: the molten *s* image and a * teacher of lies *t*, that the † maker *u* of his work *x* trusteth thereto make *him* dumb *z* idols?

* Zech. 13. Heb. an teacher of lies.

p Here the Prophet removes the confidences of *Babylon*, she would boast of her gods, and depend on them, but this will be vain and unprofitable, it is not imaginable that these Idols should help these persons. *q* Carved in Wood, or Stone, for of such materials did these Idol makers sometimes make their Gods. *r* It is brutish folly in any one to value, or desire to be helpt, by such lifeless Idols, but 'tis greatest folly for him that makes the image, that remembers how it was hewed, plained, tumbled about, and all this without the least degree of sense, or feeling of what it suffered, and can that be sensible of my sorrows which feels not any thing it self? *s* Idols made of Gold or Silver, or any other fusile mettal were framed out of the mettal first melted, and are therefore called molten images. *u* But whether graven or molten, yet all such images are but teachers of lies, *Jer.* 10. 8, 14. They withdraw the mind from God our true, and onely helper, and bewitch men to trust to Idols in which is no help, which ever proved lies to all that trusted on them. *u* Who knows, for he saw that there was no Life, Strength or Wisdom in one or other, it is shamelefs in any, but most in him that made the Idol to worship his own work and rely upon that which he knows hath no eyes, or hands, or ears, but what his tool framed for it. *x* His own work and yet his God! The product of his art, and yet the hope of his Soul! O brutish folly. Self contradiction! *y* Resteth confident of defence, and rescue from evil by it. *z* Which neither can answer a question, nor give a direction in a streight, can neither promise good to a Friend, nor denounce a threat against an Enemy,

19 Wo *a* unto him that saith to the wood *b* Awake *c*; to the dumb stone, *d* Arise *e*, it shall *f* teach: Behold *g*, it *is* laid over *h* with gold, and silver. and *there is* no breath at all *i* in the midst of it.

a In the former verse the Prophet declared the uselesness, and unprofitableness of the Idols of *Babylon*, now he threatens the Idolaters. They sin'd greatly by placing their confidence in them, and they should suffer the more for it. *b* What ever shape Art may give it, or whatever veneration blind Idolaters may bear to it, 'tis still Wood, no better; a log, a worthless block. *c* This expresseth the Idolaters prayer to his Idol awake what? Is he a sleepy God? No not so much, 'tis a lifeless log and its eyes never did see. *d* Another fort of their useless Idols, senseless as the stones, and still as unable to rise, or help as before they were graven and carved, 'tis a stone, no God. *e* An other form of praying to this Idol, and when the Idol can rise *Babylon* shall be helpt, till then it must abide its sorrows. *f* Sottish men! in misery to hope that lifeless Idols shall counsel and direct, what dumb, and without sense, and yet teach! *g* Look ye self deceiving Idolaters, consule your own senses, see what matter they are made of. *h* See the facings, or plates are different from that which is under, and can that be a God that is made up of such different materials? it were more like men to pull off the Gold and Silver, and with these to purchase your safety. *i* Not so much as the soul of a brute in them.

20 But *k* * the LORD *l* *is* in his holy temple *m*; †, * let all the earth *n* keep silence *o* before him *p*.

* Psal. 11. 4. Heb. is all in a rest for him. † Heb. 1. 9. Zech. 2. 13.

k What Idols are, he had already shew'd, a Doctrine of lies, impotent, and lifeless Statues. But the God of *Israel* is not like them. *l* He is *Jehovah* fountain of Being, Life, Power, and Salvation to his people, he can do all he will, for, or against a people. *m* Or Palace of his Holiness, he is in his Temple and in Heaven, every where at all times, though his people be in *Babylon*, yet he is where he doth hear, see, and discern their state and whence he promised to relieve and help them. *n* Both *Chaldea* the oppressive, and *Judea* the oppressed, and *Medes* and *Persians* and all their Confederates, let all these Nations. *o* Fear, submit, pray, wait for and depend on him; let his Enemies be silent, fear, make their peace, and prevent his displeasure: let his people be silent, reverence, hope, pray and wait for him, who will arise and have mercy on them, and destroy their enemies, who will make it to be well with the righteous, and again will make it ill with the wicked, who will fully and satisfactorily solve the doubts, and unfold the riddles of his own Providence.

CHAP. III.

1 A Prayer *a* of Habakkuk *b* the prophet *c* upon || Sigionoth *d*.

|| Or, *in a mode of Hebrew Sigionoth.*

a The Prophet required the Earth should be silent before or into God, and now gives them example; he waits on and prays to God in his Holy Temple, some say 'tis a Prayer of intercession, and that the word carrieth it so. *b* *Vid.* chap. 1. ver. 1. *c* *Vid.* chap. 1. ver. 1. *lit.* c. *d* A musical note, say some, and such note as the Jews have no certain knowledge of. Others say

say *Sigionoth* is ignorances, which the Prophet doth confess, and sueth for the pardon of; both he and the people had erred, were offended at the darkness of divine providences, and needed pardon as well as instruction, or it may be a Prayer on occasion of the many and great changes Providence wrought in the affairs of the World and the Church.

2 O LORD, I have heard *e* thy † speech *f*, and was afraid *g*, O LORD || revive *h* thy work *i* in the midst of the years *k*, in the midst of the years make known *l*, in wrath *m* remember *n* mercy.

e Received answer to the inquiry made *chap.* 1. *ver.* 13. 14, 15, 16 and 17. whether by voice from Heaven, or by inward illumination or irradiation of the mind, or any other way of impression from the Prophetick Spirit, needs not be enquired. *f* The report or declaration God made to him concerning the future corrections of his own people, and the devastations *Babylon* would make among them; And next the destruction which should fall upon the *Babylonians* by the *Medes* and *Persians*, which is summarily set down, *chap.* 2. *g* Trembled at the apprehension of these sad things, which both we and they were to suffer; He saw them as certain and grievous. *h* Not only keep alive, but somewhat refresh, renew, give some new strength to thy Church and People, who wait for thee. *i* Thy Church called, *Isa.* 45. 11. as here Gods work in an eminent manner above other people, so the Apostle, we are his workmanship, *Ephes.* 2. 10. or else by work may be meant, the returning of the Captivity, and restoring them to their own Land, which was the great thing God did promise to do for them; and the Prophet prays for some kindness from the Lord, that may be a revival of the hope, assurance and joy of it. *k* 'Tis not needful we report the different account of these years, and the precise midst of them assigned by some, perhaps it may point to that time when *Evil Merodach* exalted *Jehoiachin* out of Prison, which 2 *Kings* 25. 27. was in the 37th year of their Captivity, but I rather think 'tis more vulgarly to be taken for any time within the term of the sad and troublesome dayes which would last seventy years. *l* It is an affectionate request, and (as such often are) somewhat abrupt, make known either thy Truth, or Wisdom, or Power, or Compassion, or all, make it known that thou art our God, and we thy people, that thou still hast a care of us, or what next follows makes the sense full. *m* Whilst thy just displeasure burns against us for our sins. *n* Make it appear thou hast not forgotten to be gracious, let thy people see thou remembrest mercy toward them.

3 God *o* * came *p* from || Teman *q*, and the holy one *r* from mount Paran *s*, Selah *t*, His glory *u* covered *x* the heavens *y*, and the earth *z* was full of his praise ||.

* Deut. 33. 2. || Or, *of Israel's praise.*

o The God of our Fathers, our God *p* appeared, discovered himself, for that is his coming, who since he fills all places at all times, cannot be said to come by any change of place. *q* Either Appellatively the South, or else as a proper name of a Mountain or Country, so called from *Teman*, Son of *Eliphaz*, and Grandson of *Esau*. It is also called *Seir*, or is one particular Hill among those many, which make up Mount *Seir*. It was not far from Mount *Sinai*, where the Law was given, and the Prophet hath respect to that *Deut.* 33. 2. where God appeared in a manner equally Glorious and Terrible. *r* Of *Israel*. *s* Which was a name to Wilderness, Plains, and a Mountain, of which the Prophet here speaketh, and in *Deut.* 33. 2. 'tis said God shined thence. This the Prophet mentions as a support of his Faith, as an encouragement to others, as a motive why God should renew his work among them, since he so Gloriously appeared among their Fathers, and made a Covenant with them. *t* To the Argument he addeth this to awaken us to attention. *u* Lightnings and Thunders, and Fire and Smoke, tokens of the Power, Majesty and Greatness of God, at the sight whereof *Moses* himself trembled. *x* Overspread, intercepted and obscured. *y* That part of the visible Heavens, under which *Israel* then encamped. *z* That part of the Earth where this was done. || Or works which deserved then, and still do deserve to be had in remembrance, with praise to God who did them.

4 And *his* brightness *a* was as the light *b*, he had || horns *c* *coming* out of his hand *d*, and there *e* was the hiding *f* of his power *g*.

|| Or, *rays of his light.*

a That Lustre in which God appeared, that unparallel'd splendour which shined from him. *b* Pure, clear as the Sun, but much more dazling and overcoming. *c* Some read it Beams or Rayes of Light, and so the *Heb.* will bear, and thus 'tis plain. *d* Our God is all Glory and Light, *Moses* face shined, the Face, yea, Hands of our God, shine with Glorious Light; He dwelleth in Light. *e* Either in that place where he thus appeared, or in that Light wherewith he appeared. *f* One would think his brightness should have discovered, not hid his Power, it did both, it discovered much of it, but hid much more; it was Light inaccessible, and therefore a hiding Light. *g* Strength or might, by what was there done it did evidently appear, God who was there could do much more, but it could not appear how much he could do.

5 * Before him *h* went the pestilence *i*, and burning coals *k* went forth *l* at his feet *m*.

* Nah. 1. 3. || Or, *burning diseases.*

h When God was leading the *Israelites* out of Egypt into *Canaan*, he made the Pestilence to go before him, so preparing room for his people. *i* Which wasted the inhabitants of *Canaan*, swept them out. *k* Burning Feavers, and other distempers of fiery and destructive Nature, which destroyed the accursed Nations. *l* As sent, and observing the way he directed. *m* Kept even pace, or waited on him, were his immediate forerunners: All this mentioned as arguments to prevail for somewhat like these for *Israel*, and against *Israel*'s enemies. O God, revive some such work amid st us.

6 He stood *n* and measured *o* the earth *p*: he beheld *q*, and drove asunder *r* the nations *s*, and the everlasting mountains were scattered *t*, the perpetual hills did bow *u*: his wayes *are* everlasting *x*.

n Gave his presence with *Joshuah*, and others, as one that stood by while the work was done. *o* He divided to them their inheritance, and did this without toil or difficulty, his very presence with his people was enough to make it known what he allotted to them. *p* The promised Land. *q* Looke with a frowning countenance, with anger in his eye. *r* Cast them out, or caused them to fly, as many did out of that Country, his Eye did this, for he lookt on them, and did this. *s* The cursed Nations. *t* Either literally understood, as *Nahum* 1. 5, and may relate to that the Psalmist minds, *Psal.* 114. 4, 6. when the whole Mount, all the Mountainous parts of *Sinai* tremble, *Exod.* 19. 18. *&c.* or figuratively, the state of these Nations, seeming as immoveable as Mountains, yet soon shook and dissolved, before the rebuke of the Lord. *u* An elegant immutation of the phrase, to illustrate and confirm the same thing. *x* The wisdom, goodness, justice, holiness, faithfulness and power of God, which he sheweth in the methods of his governing his Church and People, are everlasting, they are the same, and where the same circumstances concurr, the same effects of his power may be hoped for; So the Prophet pursueth the argument; They are everlasting loving kindnesses with which he embraceth his Church.

7 I saw *y* the tents *z* of || Cushan *a* in affliction *b*, *and* the curtains *c* of the land *d* of Midian *e* did tremble *f*.

|| Or, *Ethiopia.* || Or, *under affliction*, or, *vanity.*

y Not with the eye, but with his mind and understanding in reading the History of *Israels* Travels. *z* For the people that dwelt in them. *a* Some say of *Cushan Rishathaim*, in *Othniels* time, and under his victories over them; But I rather think 'tis meant of the *Æthiopians*, on the confines of *Arabia*, that Land of *Cush*, near whose borders *Israels* march through, and incampings in the Wilderness, had very often lain. *b* In fear and pain, least that mighty people under the conduct of their General, (famed for Miracles) should as a violent storm fall on them, and dispoil them. *c* For those that dwelt within them; These people dwelt in Tents, and these made up on the sides with curtains. *d* People of the Land. *e* A people sprung from one of *Abraham*'s Sons, by *Keturah*, who gave his name *Midian* to the Land, as well as to the people. *f* Were sore afraid of the armes of *Israel*, which at last by Gods express direction, were employed against *Midian*, and cut off five Kings, and destroyed the Country, These terrible things our God, whose wayes are Everlasting, hath done to carry our Fathers from *Egypt* to *Canaan*, let him who is our God still revive his work, *&c.*

8 Was the LORD displeased *g* against the rivers *h*? *was* thine anger against the rivers? *was* thy wrath against the sea *i*, that thou didst ride *k* upon thine horses *l*, *and* || thy chariots *m* of salvation?

|| Or, *thy chariots* were *salvation.*

g The Prophet recalls to memory the miraculous dividing of the Red Sea, and *Jordan*, when God divided them to make a passage for his people, when by a miracle he made the devouring Element to be a safeguard to his people, when 'twas not displeasure against the Sea or the River, but favour to *Israel*, that moved him to do this. The Prophet repeats the question to impress the mind of the Captive *Jews*, with deeper apprehensions of the Mercy of their God. *h* See *Nahum* 1. *verse* 4. *lit.* d. *i* The Red Sea. *k* As a General in the head of his Army, leading them forward on some great exploit. *l* Alluding to the manner of men, with whom horses are of greatest, strongest and statelieft preparations against an enemy, but these were not designed against the Sea as against an enemy. *m* But with these Horses are joined (for the decorum of the figure) Chariots, that are Chariots of Salvation for his people; chear up then, the Lord hath the same love and power still.

9 Thy bow *n* was made quite naked *o*, *according* to the oaths of the tribes *p*, *even thy* word *q*. Selah *r*. || Thou didst cleave the earth with rivers *s*.

|| Or, *thou didst cleave the rivers of the earth.*

n One part of Armour put for the whole, or else the Lord here is represented as armed, in readiness to smite through all enemies.

enemies, having his bow in his hand. *o* The case taken off, that when 'tis to be used, there might be no delay. *p* In pursuance of his Oath made to our Fathers, he promised, and confirmed the promise by Oath, that he would drive out the *Canaanites*, and this Oath is here called Oaths, because repeated and renewed at several times, and 'tis Oaths of, *i. e.* to the Tribes, to raise their hope in their present low condition; Not *Adrian* here mentioned, lest they should be upbraided with degenerating and losing the right to the Promises; but 'tis Tribes, the right is in them. *q* Of promise. *r* Note it well. *s* When they were to march through a dry and thirsty Land, where no water was, how should they subsist? what good to be defended from perishing by the sword of an enemy, and be left to perish for want of refreshing waters? This then is added to compleat the Mercy, our God made Rivers in the desert for them, and satisfied them with streams out of the flinty Rock.

* Psal. 75. 5. Mich. 1. 4. 10 * The mountains *t* saw *u* thee, *and* they trembled *x*: the overflowing *y* of the water passed by *z*: the deep *a* uttered his voice *b*, *and* lift up his hands *c* on high *d*.

t Litterally taken 'tis an ellegant Hyperbole, expressing to us the glorious effects of Gods power and presence, and thus *Sinai*, and the contiguous Hills, the whole Mount, *Exod.* 19. 18. are intended, or if you take it figuratively, these are Kings and States, whose Hieroglyphicks in Scripture are Mountains. *u* Were sensible of, shewed they were affected with his approach and presence. *x* Were grieved, so 'twill well suit to Mountains Metaphorically taken, it was grief to the Kings and States to see God own, conduct, and prosper *Israel*, *Numb.* 22. 3. *Josh.* 2. 9. 10, 11. or trembled, *i. e.* were shaken as with an Earthquake, *Exod.* 19. 18. and *Psal.* 68. 8. and 114. 4. 6. so it suits the letter of the Text. *y* The inundation which at that season was wont to be very great, the mighty floods on *Jordan*. *z* Passed away, *i. e.* at the word of God the waters below flowed, and ran away from those above, which stood on a heap to make a path for *Israel*. *a* Either the deep Channel in which *Jordan* flowed, the very bottom of the River appeared, or the deep, *i. e.* the Red Sea *b* with dreadful roaring like a mighty voice, parted its waters; divided, but with great and terrible noise, in this unusual commotion. *c* Testified its Obedience to the command of God, as by lifting up the hand, one doth at distance signifie his ready complyance with the command, or direction, or hands, *i. e.* sides: so when the upper waters stood on *a* heap both in *Jordan*, and the Red-Sea, they appeared as with sides or flankers unto the *Israelites*. *d* Like a Mountain, visible, and conspicuous to all.

11 The sun *and* moon stood *e* still in their habitation *f*: || at the light of thine arrows they went *g*, *and* at the shining of thy glittering spear.

|| Or, *thine arrows walked in the light*, &c.

e Though he rejoice as a Giant to run his race, and had constantly come out of his chamber to run it about 2500 years past, yet now stops his course, and with his stay puts stop to the motion of Moon and Stars at the command of Gods Minister, and *Israels* Captain, *Josh.* 10. 12, 13. *f* So the *Psalmist*, *Psal.* 19. 4. speaks of a Pavilion or Tabernacle pitch't for the Sun, where now at *Joshua's* word, seconded with the word of *Joshua's* and *Israel's* God, he makes a halt as 'twere, stands at the door of his Tabernacle to behold and forward the strange work, the miraculous overthrow of the five conspiring Kings. *g* As we read the words they seem somewhat obscure and perplext, yet very intelligible in this paraphrase *at the light*, according to the light which thine arrows gave by their glittering heads, polisht shafts, and bright Feathers; in their flight thine arrows O God, for these were the arrows of *Israel*, and thine arrows too, as the sword of *Gideon* was the sword of the Lord, *Troy*, *i. e.* Sun and Moon, *went*, directed their course, and took their way compliant with the flights of these arrows, not hastening to the place of their going down whilest *Israel* had arrows to shoot, or Enemies that day to discomfit, whilest they were to lift up a spear against any Enemy that day. The Marginal reading of these words is much plainer. Thine arrows walked in the light, (which was miraculously continued) and thy spears walked in the brightness of the lightning, (as I venture for once to read the words from the *Hebrew*) so dreadful was that day to the Enemy, so joyful to *Israel*, O let some such day arise on Captive *Jews*, revive thy works of old, so the Prophet prays.

12 Thou *h* didst march *i* through the land *k* in indignation *l*; thou didst thresh *m* the heathen *n* in anger.

h Our God. *i* as the victorious Conqueror leading still thine Armies, the Tribes of *Israel*, *k* of *Canaan*, to subdue the remainders of thine Enemies and theirs, and to give thine *Israel* possession of the promised Land. *l* Against them for their sins. *m* Break to pieces. *n* the Nations devoted to destruction, these were cut in pieces by the sword of *Israel*.

13 Thou wentest forth *o* for the salvation *p* of thy people *q*, *even* for salvation *r* with thine anointed *s*, thou woundedst the head *t* out of the house *u* of the wicked *x*, by † discovering the † Heb. foundation *y* unto the neck. Selah *z*. *raising*

o Pursuant of his Metaphor the Prophet speaks of God as marching in before his people, or it may refer to the Ark, a token of God's presence before the people. *p* To compleat the Salvation begun in bringing them out of *Egypt*, and carrying them through the Wilderness, and to be finish'd in settling them in *Canaan*. *q* Thy chosen people, the Tribes of thine Inheritance. *r* 'Tis repeated for confirmation, and to affect us with the greatness of the mercy; *s* or for thine anointed, *i. e.* all *Israel*, or under the Conduct of thine anointed, *Joshua*, Type of the *Messiah*, by whose hand all these great things were done. *t* Gave it a deadly wound to the Princes and Kings of *Canaan*, Enemies to *Israel*, who were cut off, and their Families utterly destroyed. *u* Royal Palaces, or antient dwellings, and settled habitations of which slaughter of *Canaanitish* Kings, *Psal.* 136. 17, 18, 19. *x* The Courts of these Kings were houses of greatest wickednesses, for which they were destroyed; *y* razing the Foundations of their Power, and destroying all from foot to head. *z* All which is to be heeded, and well minded.

14 Thou *a* didst strike through with his staves *b* the head of his villages *c*: they *d* † came † Heb. out as a whirlwind *e* to scatter *f* me: their rejoicing *g* was as to devour *h* the poor *i* secretly *k*. *rushed*

a O God, *b* either meant of the staves or arms of the *Canaanitish* Kings which they listed up against *Israel*, thereby provoking *Israel* to fight; in which being overcome, they perisht by their own Arms taken from them, or it may be meant of the Weapons of *Joshua*, and *Israel*, called Staves, for that they were Arrows and Spears, which are armed Staves, or it might be translated Tribes; so with the Tribes of *Israel*, the Tribes of Gods anointed, or by them were these *Canaanites* destroyed. *c* All the Cities, and all the unwalled Towns; for so *Israel* destroyed the Daughters with the Mothers; *i. e.* the Villages with the Cities. *d* The Inhabitants of *Canaan*, but particularly the five Kings, *ver.* 11. *Int. F.* of whose conspiracy you read *Josh.* 10. which see. *e* With violence invading every side; a Tempest made up of contrary Winds and Exhalations, moving as violently as irregularly *f* to disperse and drive away from the Earth. *g* The joy they took was such as is the joy of men, who take the spoil of Enemies, and come to feast, not fight. *h* They dreamt of nothing else but eating up Gods people as they would eat bread. *i* Helpless and Friendless as they seemed to be, poor *Israel*. *k* Either by secret Conspiracy, or by secret execution of the Plot they laid against *Israel*.

15 Thou *l* didst walk *m* through *n* the sea with thine horses *o* *through* the || heap *p* of great waters *q*. || Or, *through*

l O God, or thou O *Israel*, notwithstanding all Plots and Opposition. *m* Heldest on thy way, and walkedst from thy entring on the East of the Land, to the West thereof; from *Bethel*, *Jordan*, and *Jericho* on the East where they entred the Land that lay within *Jordan*. *n* Rather to, (as *J. Tr.* and *Gran.*) the most Western parts of all the Land God gave, they took possession from East to West, to the great Sea. The Western Sea, the mightiest Sea the *Jews* of that time knew, called here by way of Eminency the heap of great Waters. *q* Called *Ezek.* 47. 10, 15, 19, 20. the great Sea, as *Job.* 9. 1. so was fulfilled what was promised, and they took possession of that was estated on them, *Josh.* 1. 3, 4. I rather refer this 15th *verse* in this manner, then with most Interpreters to the Red Sea, which is to me a repetition unseemly for so short and elegant an enumeration of Gods wonderful deliverances, and blessings to *Israel*, from their leaving *Egypt*, to their setting in *Canaan*.

16 When I heard *r*, my belly † trembled: my lips quivered at the voice *t*: rottenness entred into my bones *u*, and I trembled in my self *x*, that I might rest in the day of trouble: when he cometh up *z* unto the people *a*, he will || invade *b* them with his troops *c*. † Or, *was*

r What dreadful desolations God threatned against *Israel*, in *chap.* 1. *ver.* 5, 6, 7, 8, 9, 10, 11. for of those he now speaketh of and meditateth on, having finisht his elegant description of Gods wonderful works of mercy toward *Israel* of old, and left them as a Foundation of comfort and hope. † Or heart, or Bowels, or inward parts, *Prov.* 20. 27. *s* An other effect and sign of surprising fears and astonishment *t* at the mere report. *u* A Consumption, and decay of all my strength; a languishing of my Spirits, and a declining of my vigour, a very usual effect of great fears. *x* I was all shaken, as with an Earthquake, no part was free or unshaken. *y* These fears awakened my remembrance of that God, and those wonders which I have recounted, these fears have occasioned my search into this Mystery of Providence, that understanding it, I might, as I do, betake my self to God, and his Covenanted Mercies, that I may rest in him who will make it go well with the Righteous, even with those righteous who shall live to see, and feel the troubles of those days. *z* The King of *Babylon*, with all his bitter

bitter and cruel Nations bent on violence and rapine. *a* Against the *Jews*, my people, saith the Prophet *b* with mighty force, and cut in pieces, make most bloody work among them. *c* With numerous Armies and spoil in Troops, where what one leaves, another will take; where none escape the fury of some or other in the Troops, see this accomplishe 2 *Kings*, *chap.* 25.

17 Although *d* the fig-tree *e* shall not blossom *f*, neither *shall* fruit *be* in the vines *g*, the labour *h* of the olive shall † fail *i*? and the fields *k* shall yield no meat *l*, the flock *m* shall be cut off *n* from the fold *o*, and *there shall be* no heard *p* in the stall. † *lie.*

d To War foreseen the Prophet supposeth Famine, and describeth the most grievous, as indeed it fell out. *e* Which was in that Country a very considerable part of their Provision to live upon; *f* Not give the least sign of bringing forth fruit, *g* which were also the Riches, and Provision of those Countreys, *h* Either labour bestowed upon the Olive, or the Fruit which the Olive brings forth, called here labour by an allusion to our labour. *i* Disappoint the expectation of both dresser and eater, *k* ploughed and sown *l* Corn for Bread. *m* Of Sheep kept out in the field. *n* Either by Wolf, Murrain, or by the wasting *Babylonians*, *o* where they were wont to be safe; now are in greatest danger, and that because they may be swept away all at once. *p* Greater Cattel kept in the stall for labour, or for feeding.

18 Yet I *q* will rejoice *r* in the LORD *s*: I will joy in the God *t* of my salvation *u*.

q As for my part, I will, saith the Prophet *r* look for joy, expect matter of rejoicing in the Lord, *s* who will preserve a remnant and redeem them, who will rebuke *Babylon*, and will very strangely destroy it. *t* The Prophet renews his own Faith, and confirms ours. *u* All shall end in Salvation to him, and Believers.

19 The Lord GOD *is* my strength *x*, and he will make my feet like * hinds *feet* *y*, and he will make me to walk upon mine high places *z*. To the chief singer † on my † stringed instruments. * 2 Sam. 22. 34. Psal. 18. 33. † Heb. *Nigginoth*

x The Prophet had in his own, and in the name of all the Godly, made a full profession of his Faith, and resolution to behave himself with joy in midst of troubles, *ver.* 17. 18. now he gives us account on what ground he speaks so, 'tis not in his own strength, he can do it, but it is because the Lord God is his strength. *y* That I may escape to God my refuge, to that safe Mountain of Salvation, that I may at last fly from *Babylon* to *Judea*, to *Jerusalem*. *z* To my Native Country, to my Beloved City, and thy more Beloved Temple which were built like high places to that Munition of Rocks, *&c. Deut.* 32. 13. *Isa.* 33. 16. My God will return my Captivity, and when I am set at Liberty as I shall be by *Cyrus*, my God will be my strength, that as a hind let loose, I may hasten to the Mountains of *Israel*. † Let this be kept on record for publick use, this be pattern for others as well as 'tis declaration of my Faith, Hope, Desire, and Prayer.

ZEPHANIAH.

The ARGUMENT.

THis Prophet by somewhat larger account of his pedigree gives us ground to guess of what family he might be, the last named may possibly be the Good King Hezekiah; *the Names are the same in* chap. 1. ver. 1. *and* 2 Kings 18. 1. *by his freedom with Princes, and the Kings Children reproving them,* ver. 8. *and threatning them with the loftiness of his stile, may fairly be admitted a conjecture at somewhat more than ordinary in his descent, but whether of Royal Blood or no, he came with a Divine Warrant, and with a Prophetick Spirit, sharply reproving all ranks of men for their sins, of which in particular, Idolatry, Apostacy, and neglect to enquire for the true Religion, and the true God, and the sinful fashions of great ones in their habits, and the violent oppression of the great ones are named* chap. 1. 5, 6, 8, 9. *which sins, and many others which then abounded amongst them, are threatned with severe punishments, and with utter desolation, which had already befallen some of the neighbouring Nations named, and proposed as Examples to the* Jews, *to move them to consider, repent, amend, and prevent the threatned judgments, which unless they repent, will come suddenly. The Prophet therefore affectionately exhorteth, and presseth them to Repentance,* chap. 2. *by Examples of those he mentioneth, whose Impenitence added to their sins, ruin'd them. By promises, and encouragements to expect mercy upon their hearkening to his Council, foretels the coming of the* Messiah, *the calling of the* Gentiles, *the preserving of a Remnant of them amidst all the troubles, and wasting Judgments that should follow them, and a return out of Captivity, with the re-establishing them as the Church and People of God, which promise closeth his Prophesie, and for which he calls on them to be thankful to, and rejoice in their God, who in the midst of their sins, and his wrath for those sins, yet remembred his own Mercies and Covenant for them.*

CHAP. I.

1 THE word *a* of the LORD *b* which came *c* to Zephaniah *d* the son of Cushi *e*, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the dayes of Josiah *f* the son of Amon *g* king of Judah.

a The Declaration of the purpose of God, either spoken audibly, or clearly manifested by signs. *b* God of *Israel*, here is the Divine Authority of this Prophesie with which the Prophets word is seconded. *c* The precise manner how it came, we need not enquire into; *Zephaniah* did not hammer out of his own brain any such news, he received from God what he communicated to them. *d* By derivation of the Name, it is one hidden of the Lord, whom God doth hide, or God's Secretary, or else one that is Gods Watch-man, whom God hath set over the house of *Judah*, as *Ezek.* 3. is said to be. *e* His Pedigree here gives us no certainty what his Progenitors were; whether as some think him the great Grandson of *Hezekiah*, the Name being the same, or whether Prophets, or only eminent known men. *f* Before the Captivity he was then contemporary with *Jeremiah* and *Ezekiel*, prophesied before the Captivity, and foretels much like, what *Jeremiah* or *Ezekiel* did. *g* Whose Reign was very full of Impiety and Idolatry, and hastned the Captivity upon *Judah*. This *Amon* sacrificed to all the carved Images which *Manasseh* had made, 2 *Chron.* 33. 22.

2 † I will utterly consume *h* all *things* from off † the land *i*, saith the LORD *k*. † Heb. *by taking away. I will make an end.*

h Heb. Gathering up, I will gather up, or take up, intimating particularly the manner how all should be consumed, *i. e.* swept away as a prey to the *Babylonians*. *i* Of *Judah*. the two Tribes. † Heb. *the face of the land.*

k This is added to confirm, and assure the truth hereof.

3 * I will consume man and beast *l*: I will consume the fowls *m* of the heaven, and the fishes *n* of the sea, and the || stumbling blocks *o* with the wicked *p*, and I will cut off man *q* from off the land *r*, saith the LORD. * Hos. 4. 3. || Or, *Idols.*

l The former verse denounced the future desolation in general terms. This verse specifieth what desolation in particular

God would bring upon the Land. Man shall be consumed for his own sin, and the beasts consumed for mans sake; Men by the Pestilence and Famine, the Beasts by Murrain, and devoured by multitudes of hungry Souldiers that shall make greater havock than any Murrain ordinarily doth *m* Either by some unknown Disease among them, or else by a distast at the stench of putrifying Carcases they fled away, so that none, or very few appeared, insomuch that it lookt as if it were all consumed. *n* By Sea, some understand Ponds, Lakes, or smaller Seas, such as that of *Genezareth* and *Tiberias*, the Waters whereof might be made noisom to the fish by the streams of blood, and Carcasses which might possibly be cast into them, or God might destroy the Fishes by some consuming Disease too. He hath ways to do it, who hath once said he will do it. *o* The Idols. *p* The Idolatrous Priests, and others who worshipt them. *q* All shall disappear. *r* Of *Judah*.

4 I will also *f* stretch out mine hand *t* upon Judah *u*, and upon all the inhabitants *x* of Jerusalem *y*, and * I will cut off the remnant of Baal *z* from this place *a*, *and* the names *b* of the Chemarims *c* with the priests *d*.

* 2 Kin. 23. 5.

f And I will, or, *And I have*, *Hebr.* so Prophets speak of what shall most certainly be, as if already done. *t* This seems to intimate some immediate stroke from God, He speaks so in *Jer.* 51. 25. *Ezek.* 6. 14. and 14. 13. and 25. 13. *u Benjamin* is included, though *Judah* only is named. *x* It will be universal destruction of them either by Sword, Famine, Pestilence, or Captivity; both Citizens and Sojourners, all shall perish, or suffer by some or other of these wayes *y* Though 'twas the Holy City beautified with the Temple of God, yet all should not secure it, *Jer.* 7. 4. and *Ezek.* 9. 6. *p* Whatsoever remains of the Idolatry of *Baal*, both the Idols, their Temples, Sacrifices, Priests, Ornaments, and Worshippers, whether this refer to times after the Reformation by *Hezekiah*, or to times before it, needs not scrupulously be enquired into. *a* This Idolatry had filled *Jerusalem* it self, *b* both the persons, and the memory of them also, for names includeth both. *c* Either call'd so from their black Garments they went in, or, from their swarthy colour occasioned by the black smoke of Incense, which they were almost continually in, or Door-keepers, Sextons of *Baal*, or voluntary Servants; or such as the Popish Monks; some Ministers of *Baal* distinct from the Priests. *d* Either the Priests of *Baal*, or the Apostates of *Aaron*'s house, who (though Priests by birth and Office) should have been stedfast to, but had fallen from the True God and his Worship to *Baal* and his Worship.

5 And then * that worship *e* the host *f* of heaven upon the house tops *g*, and them that worship, *and* that swear ‖ by the LORD *h*, and that swear by Malcham *i*.

* 2 Kin. 23. 12. Jer. 19. 13.

‖ Or, *to the LORD.*

e Those among the people that adhered to this Idolatry. *f* The Sun, Moon, and Stars frequently in the Scripture called the host of Heaven. *g* Openly, as the manner of those Idolaters was, either because they thought those Deities they imagined to dwell in the body of those Stars better saw them, or were better pleased thus, or because these places were nearer Heaven. On the flat roofs of their houses they were used to have their Altars and Worship. *h* Or, to the Lord, (as the *Heb.* bears) persons that mix Idol Worship, and the Worship of the true God; that devote themselves to God, and *Baal*, or *Malcham* i called *Milcom*, and *Molech*, and *Moloch*, *Amos* 5. 26. probably 'twas their chief Idol, fancied to be King of Gods and Men.

6 And * them that are turned back *k* from the LORD, and *those* that have not sought *l* the LORD, nor enquired *m* for him.

* Isa. 1. 4. Jer. 15. 6.

k Apostates, who have forsaken the Lord and his Worship, or that are turned Atheists, or that in matter of Religion have taken up not what is purest and truest, but what is nearest and most in fashion. *l* Sluggishly neglected to examine pretended Religions, according to the Law which they might, and ought to have done, and who have embraced a false Religion instead of the true. *m* Though the Prophets have preacht against this Apostacy, and called the Priests and People to forsake the Idols, and enquire after God, yet they would not enquire, these also are here doomed to destruction.

7 * Hold thy peace *n* at the presence of the Lord GOD *o*: for the day of the LORD *p is* at hand: * for the LORD hath prepared a sacrifice *q*, he hath † bid his guests *r*.

* Hab. 2. 20. Zech. 2. 13. * Isa. 34. 6. Jer. 46. 10. Ezek. 39. 17. † Heb. *sanctified*, or *prepared*.

n Thou that murmurest in discontent, or disputest out of frowardness against God, his Worship, and his Government, that thinkest of him but little better then of *Baal* or *Malcham*, cease all thy quarrels and disputes, stand in awe. *o* Who is Almighty, Omniscient, who ruleth and will avenge. *p* A day of vengeance from the Lord, *q* The wicked among the *Jews*, whom he will sacrifice by the *Chaldean*'s sword. *r* Summoned in Beasts of the Field, and Fowls of the Air, to eat the Flesh, and drink the Blood of slain *Jews*, whom the *Babylonians* slew.

8 And it shall come to pass *s* in the day of the LORDS sacrifice *t*, that I *u* will † punish the * princes *x*, and the kings children *y*, and all *such as are* clothed with strange *z* apparel.

* Jer. 52. 10.

s It shall most certainly be fulfilled, what I threaten I will most surely execute. *t* Of slaughter to be made by the *Babylonians*, called here a day of Sacrifice, that we might see clearly the just and exemplary proceedings of God; these people sinned in Sacrificing to strange Gods, and God will punish them, making them a strange Sacrifice to his Anger. *u* The punishment shall appear to be from my hand, as he threatens often by *Ezekiel*. *x* Nobles about the Court, the great ones, who dreamt of shifting better then others, but fell with the first, 2 *Kings* 25. 19, 20. 21. *y* Sons and Grandchildren too of good *Josiah*, *Jehoahaz* dyed a Captive in *Egypt*, 2 *Kings* 23. 34. *Jehoiakim* dyed on the way, or in *Babylon*, buried with the burial of an Asse, *Jer.* 22. 18. *Jeconiah* carried to *Babylon* died somewhat, yet but little better; there he dyed a Captive: As for *Zedekiah* and his Children, these were slain before his face, then his Eyes put out, and he led into miserable captivity. *z* Some say the strange Apparel of Idolatrous Priests, others say, and more likely, the garb of Forreigners, imitated by the wanton *Jews*.

9 In the same day *a* also will I punish all those that leap on the threshold *b* which fill their Masters *c* houses with violence *d* and deceit *e*.

a Not to be taken for a single day, but more largely for that time wherein God would visit and punish. *b* Insolently, and with rage break open the doors of such whose goods they seise, upon pretence of forfeitures or fines, a sin that *Ezekiel* both taxed and threatned, *chap.* 8. 17. and 12. 19. and 45. 9. *c* Either the oppressing Kings, whose Officers these were, or publick Officers and Judges, whose Servants thus did (to enrich their Masters) spoil the poor, and the oppressed *d* goods taken away by force, and kept as much against right, as at first taken away without right *e* by false accusations, and by suborned evidence for proof, and by perjuries.

10 And it shall come to pass in that day *f*, saith the LORD *g*, *that there shall be* the noise *h* of a cry from the fish gate *i*, and an howling *k* from the second *l*, and a great crashing *m* from the hills *n*.

f See *ver.* 9. *let.* a. *g* To assure us of the certainty of the thing. *h* The voice *Heb.* of a cry, *i. e.* a very great outcry and lamentation. *i* Which was on the west side of *Jerusalem*, through which Gate they brought in fish from *Joppa*, and other Sea Towns on the West Sea, or great Sea, now the *Mediterranean*, at which Gate the *Babylonians* are said first to enter into the City, when they took it thus, it will be a predition at what Gate the Enemy should enter. *k* The great, horrid, and confus'd lamentations of desperate and undone multitudes crying out, and bitterly bemoaning themselves. *l* Gate which was in the second Wall of *Jerusalem*, which on that side was fortified with three Walls, or second part of the City, or the middle City, for 'twas divided into three parts. Others read *Second* as a Proper Name, and make it the School, College, or University, and so render the howling of the University, *i. e.* of Students either slaughter'd, or captivated by *Chaldeans*. *m* Breaking in pieces, or the noise of what is broken into shivers; possibly the noise of Doors, Windows, Closers, and Chests broken up, or burning *n* in the houses of Nobles, likned here to hills, or more literally in *Gareb* and *Goath*, on which the flying *Jews* pursued by the *Chaldees*, lost what they carryed with them, and their life too; so all places were full of miserable slaughter, and out-cryes.

11 Howl *o* ye inhabitants of Maktesh *p*, for all the merchant people *q* are cut down; all they that bear silver *r* are *s* cut off.

o Cry aloud, and bitterly. *p* Some read it appellatively: The Mortar in which of old, before the Corn-Mill was known and used, they did pound and beat their Corn for Bread. They also pounded Spices: Others say 'tis the lower Town, or Valley of *Cedron* in *Jerusalem*, a deep Valley that surrounded the Mountain of the Temple, which fancied like a deep Mortar, they gave the name *Maktesh* to it. *q* Who were wont either to lodge in this place when they came to Trade, or, if *Jewish* Merchants, dwelt there, which was much to the advantage of the place, but now by the invasion of the Land, and by the siege, all trade is cut off, and many Merchants either slain or made slaves. *r* That brought it with them to pay for what they bought up, and so enricht the Inhabitants of this *Maktesh*, all that traded and payd ready money, are cut off, as *let.* q. Others say, the Money-changers, or Bankers are here meant by them that bear silver, persons that furnisht all sorts of people with silver, for Goods laid to pledge, or bartered. *s i. e.* shall be as surely, as if 'twere already done.

12 And it shall come to pass at that time *t*, *that* I will search *u* Jerusalem with candles *x*, and punish

punish the men *that are* † settled on their lees *y*: that say in their heart *z*, the LORD will not do good, neither will he do evil *a*.

† Or, *curdled.*

t 'Twas day, *ver.* 10. which see *let.* a. *u* God speaks after the manner of man who searcheth dark places with Candles in hand; God's Omniscience seeth all things, and needs no help for discovery, but by this expression foretels how fully he will search and discover, and punish. *x* It is like enough this was literally fulfilled when the *Chaldeans* did search the Vaults, and Sellars, and sewers of *Jerusalem* for Men, or Goods hidden in them. *y* In allusion to Liquors which not being poured out from Vessel to Vessel to refine them, grow thick and settled; so men that have known none or little changes settle in security, and fear no menaces. *z* Entertain an opinion, or begin to flatter themselves into thoughts. *a* No providence to countenance the good, or to punish the bad: No God, or none that regardeth what is done on Earth, or as they, *Ezek.* 8. 12. think God hath forsaken the Earth. These Atheists God will punish severely, as the sin well deserveth; they shall see, it shall be well with the righteous, and ill with the wicked.

13 Therefore *b* their goods *c* shall become a booty *d*, and their houses a desolation *e*: * they shall also build houses, but not inhabit *them f*; and they shall plant vineyards, but not drink the wine thereof.

Amos 5. 11.

b As a punishment for other sins, so for this secure Atheistical denyal of Providence, though they have denyed, they shall feel, and confess, that the evil they suffer is both just, and from my hand too. *c* Stores in their Shops and Warehouses, Furniture in their Cambers, and Ward-robes. *d* A Prey divided among the *Babylonish* Souldiers, invading, prevailing, wasting Villages and Cities. *e* That they may remember the curse threatned in the Law, executed on them, and acknowledge that who gave the Law Rules by it. *f* According to that *Deut.* 28. 30, 39.

14 The great *g* day of the LORD *h is* near, *it is* near *i*, and hasteth greatly *k*: *even* the voice *l* of the day of the LORD: the mighty man *m* shall cry there bitterly *n*.

g Not the day of general Judgment, but the day in which the great God will bring his great Armies against *Judah* and *Jerusalem*, and do great things by those Armies *h* Appointed, foretold, and now actually brought on them by the Lord. *i* Very near, it is doubled to shew the nearness of it, and to assure us it is so. *k* Your Enemies eagernesse for the prey, your sins and security, and the Lord's justly provoked anger hasten this day. *l* 'Tis within hearing, the sound of it is in mine ears, *methinks* you might hear it also. *m* The valiant, and stout hearted among the *Jews*, they who should sappport others, shall be ready to sink themselves, and as much need a Cordial themselves. *o* Their courage broken, they shall cry out most vehemently, or like hopeless Women.

Jer. 30. 7. Joel 2. 2, 11. Amos 5. 18.

15 * That day *o is* a day of wrath *p*, a day of trouble and distress *q*, a day of wastness and desolation *r*, a day of darkness and gloominess *s*, a day of clouds, and thick darkness *t*.

o Great day, *ver.* 14. *p* From the *Chaldeans*, and from the Lord, actively, upon the *Jews* passively. *q* Here the Prophet heapeth up words of much the same sense to express the grievousness of the troubles of those times which shall suddenly come upon them, most distressing trouble, none knowing how to bear it, or where to hide from it. *r* Most desolate wastness in City, Villages, and Fields; every where the spoiling Souldier shall lay waste, carrying all he can, and destroying what he cannot carry away. *s* Possibly it might be so as to the temper of the air dark, and gloomy, but figuratively I am sure it was so. *t* Either literally from the Heavens clouded over them, or (if it refer, as it may to the day of sacking *Jerusalem*, and effects of it) darkness, gloominess, Clouds, and thick darkness arising from the smoak and fire of the City every where fired by the Enemy, but Metaphorically these speak the most unparallel'd calamities.

16 A day of the trumpet *u*, and alarm *x* against the fenced cities *y*, and against the high towers *z*.

u Gods Trumpet calling the *Chaldeans*, the *Chaldeans* trumpet also gathering together their Troops. *x* Threatening and affrighting *y* of *Judah*. *z* Stately Palaces, and strong Munitions fortified with high Towers, built at the Angles of Walls, and therefore *Heb.* calls them high Corners, it may mean also the great men which (as corners well built) are the strength and beauty of a Wall; so they of a State, *Judg.* 20. 2. *Zech.* 10. 4.

17 And I will bring distress *a* upon men *b*, that they shall walk like blind men *c*, because they have sinned against *e* the LORD: and their blood shall be poured out as dust *f*, and their flesh as the dung *g*.

a Cast them into, and surround or besiege them with distress; Calamities which shall greatly trouble, and perplex. *b* The chiefest among them, the richest, and who think themselves safest; the mighty men, as *ver.* 10. *let.* m. like blind men, shall neither know what to do, or where to fly, neither be fit for Counsel or Action. *c* All this for their great sins against the Lord, these men of note have been as much greater in sin as in state above others, and shall be as much deep in distress. *f* As freely, abundantly, and as contemptibly, as dust in the High-way. *g* Shall be spread as dung on the face of the Earth to fatten and improve it, their life shall be of no more value than dust, their honour no more regarded than dung, and they shall be so used after death.

* Prov. 11. 4.

18 * Neither their silver nor their gold *h* shall be able to deliver *i* them in the day of the LORDs wrath *k*, but the whole land shall * be devoured *l* by the fire of his jealousie *m*; for he shall make even a speedy riddance *n* of all them that dwell *o* in the land *p*.

* Ezek. 7. 19. * chap. 3. 8.

h Sometimes these have purchas'd friends, and redeem'd a life at the hand of greedy Souldiers, who have spared on premise of money, but now it shall not be so, neither silver or gold shall help. *i* To pacifie the enraged Sultan of *Babylon* who had been formerly appeased which Presents, and Tribute Money, but will no more. Nor shall his Souldiers dare to spare or save any when they are charged to slay man, woman, and child as in the taking of *Jerusalem* 'tis probable they were charged, *Psal.* 137. 7, 8, 9. *k* Were it the wrath of man onely, gifts might appease it, but 'tis the wrath of God who is a Righteous Judge, and receives not gifts. *l* Utterly ruin'd, its wealth carried away, its provisions eat up, its stores exhausted, and its stock (which should continue their Provision) utterly destroy'd as *vers* 1. *m* To which their sins provoked the Lord, which their sins inkindled, and now it burns that none can quench it, Vid. *Deut.* 28. from 15. *ver.* to the end of the Chapter; all which God will now make good against them. *n* Though he had with wonderful patience waited and forborne, now he would wait no longer, but with speedy executions fulfill his threats and accomplish his wrath which he did within less than twenty years after this Prophesie, as is most like, on the accurateest computation we can make of the times of *Zephaniah*'s prophesying and *Nebuchadnezzar*'s taking the City.

CHAP. II.

1 GAther your selves together *a*, yea, gather together *b*, O nation *c* ‖ not desired *d*,

‖ Or, *not desirous.*

a Call a solemn assembly, as *Joel* 1. 14. proclaim a fast. Let all have notice given to meet on this work, and being gather'd together, search your selves, hearts, and wayes and repent. *b* Repeated to affect them the more and to hasten them to it, and make them serious in it. *c* Of the *Jews*, yet a people, yet my people, though next door almost to being no people. *d* Neither desirous to return, nor desirable in your return, foolishly unwilling to return, and utterly unworthy to be received on your return, yet gather together, search your wayes, and try what you may do for your safety.

2 Before the decree *e* bring forth *f*, *before* the day *g* pass as the chaffe *h*: before the fierce anger of the LORD come upon *k* you, before the day of the LORDs anger come upon you.

e The word of the Prophet which declares the purpose of God against this sinful people. *f* The decree is pregnant, nay hath gone a great while, but is now like a woman near her full time ready to bring forth, be you speedy in your Repentance, lest your Miseries break forth of the Womb of Divine Vengeance and destroy you. *g* The day of your calamities, *Babylon*'s rage, and Gods just displeasure. *h* Carry you away as the Wind carrieth chaffe away for the fire, while the good grain is gathered and preserved. *i* The heat of Anger. It was Jealousie like fire, *chap.* 1. 18. and here 'tis the heat of that fire, intimating the greatness of the Anger. *k* As a storm from on high with violence irresistible and destructive, and the warning is doubled to make them take it.

3 Seek *l* ye the LORD, all ye meek *m* of the earth *n*, which have wrought his judgment *o*, seek righteousness *p*, seek meekness *q*: * it may be *r*, ye shall be hid *s* in the day of the LORDs Anger.

* Joel 2. 14. Amos 5. 15. Jonah 3. 9.

l Turn to him with sound and true Repentance, pray for pardon, engage in new obedience, enquire in the Law what is your Duty and do it; fear, worship, depend on the Lord alone. *m* Ye humble ones who have not hardned your selves with the stubborn, proud, Idolatrous Hypocrites, but have trembled at the Word of the Lord. *n* Of *Judea* which is here spoken of, as *chap.* 1. 2. *o* Obey'd his precepts, so doth the Scripture express obedience to the Law of God by doing judg-

ment, *Deut.* 4. 5. *Psal.* 119. 121. *p* Enquire, and know the righteousness which God commandeth which you ought to persist in, and continue ye in it. *q* Carry it humbly towards God, and patiently under his Corrections, so want on the just, and merciful God. *r* This is sufficient to raise hope, if it be not sure, if it be hard, yet 'tis not impossible. *s* Under the wing of Divine protecting Providence kept safe, from, or in, these troubles, they shall be either averted or abated.

* Amos 1. 6. Zech. 9. 5. 4 For *t* * Gaza *u* shall be forsaken *x* and Ashkelon *y* a desolation *z*: they *a* shall drive *b* out Ashdod *c* at the noon day ‖, and Ekron *d* shall be rooted up *e*.

t It is time to seek some refuge, high time to seek it in God, for your neighbours, as well as you, shall be destroy'd, there shall be no refuge for you among your neighbours. *u* A chief City of the Philistins, very strong by its situation, and by art fortified, a Frontier toward *Egypt*, and not full three miles from the Sea. *x* When the conquering Army of the *Chaldeans* shall come against it, shall be forsaken either by the flight or captivity of the inhabitants. *y* Another of the strong Cities of the *Philistines* which fell to the Tribe of *Dan*, and was a Maritine Town. *z* Utterly wasted, so the abstract doth imply. *a Babylonians.* Vid. *Ezek.* 25. 15, 16, 17. *b* Into captivity, cast them out of their own and force them into a strange land. *c* A strong fortified City of *Palestina* called in after times *Azotus*. ‖ It shall be taken by force at Noon, or the Citizens led away captive in the heat of the day, and under parching heats. *d* Famous for its infamous Idolatry where *Baalzebub* was worship'd, the chief Seat of Devil-worship. *e* Utterly extirpated, no more to spring up. Vid. *Jer.* 47. 4, 5. it shall be as a Tree pull'd up by the Roots, or maimed, as Horses that are houghed, as *Josh.* 11. 9.

5 Wo unto the inhabitants *f* of the sea-coasts *g*; the nation of the Cherethites *h*: the word *i* of the LORD *is* against you: O Canaan *k*: the land of the Philistines, I will *l* even destroy thee, that there shall be no inhabitant *m*.

f Now all the *Philistines* are threatned, whereas before he named onely those four Cities. *g* The Coasts of the great, or western Sea, now the *Mediterrane*, on which the *Philistines* of old did dwell. *h* Or destroyers, men that were stout but fierce and perhaps terrible to Neighbours and Forreigners that had the hard hap to be forced on their Coasts by violence of Sea. They were great Souldiers, and lived *Switzer*-like, Guards to *David*, it may be to other Kings also. *i* His purpose, his threats too by his Prophet. *k* That part that the *Philistines* did by force keep from the *Jews*. *l* Though the *Chaldeans* be the men shall destroy, yet the Lord will do it also; they his servants, he chief, in doing it. *m* No more Cities, nor Citizens to dwell therein.

6 And the sea-coast shall be dwellings *and* cottages for shepherds *n*, and folds for flocks.

n This confirms the former, tells us what shall be in those parts, instead of Cities full of rich Citizens, there shall be Cottages for shepherds watching over their flocks.

7 And the coast *o* shall be for the remnant *p* of the house of Judah *q*, they shall feed *r* thereupon, in the houses of Ashkelon *s* shall they *t* lie down in the evening: ‖ for the LORD *u* their God *x* shall visit *y* them, and turn away their captivity *z*. ‖ Or, when.

o The Sea-coast, the land of the *Philistines*. *p* Either that escaped, as some did, or else survived the Captivity. *q* The Two Tribes, one nam'd, both included. *r* Their flocks. *s* In places where houses of *Ashkelon* formerly stood. *t* Both Shepherds and Flocks too. *u* The everlasting *Jehovah*. *x* From their Fathers by Covenant. *y* In mercy remembring his covenant with them. *z* Or shall send to receive their Prisoners, or Captives, or return their Captivity, and by the command of *Cyrus* give them liberty of returning into their own Countrey.

8 ¶ I have heard *a* the reproach of Moab *b*, and the revilings of the children of Ammon *c* whereby they have reproached my people *d*, and * magnified *e themselves* against their border *f*. * Jer. 49. 1.

a Either the Prophet for himself, or for the People, speaks this, or else more likely in the name of God, assures the *Jews* that God had heard, observed, resented, and was highly displeased with that he heard. *b* A people of near kin to the *Jews* born of *Lot*'s daughter, seated Eastward of *Canaan*, upon the Dead Sea, and *Jordan*, a powerful people and as proud; whose Pride broke out on all occasions against the *Jews*, as appears from first to last, *Isa.* 16. 6. and *Jer.* 48. 27, 30. brand them as very proud. *c* A people as near as *Moab* to *Jewish* blood, and as bitter against them, *Neh.* 4. 2, 3. bitter scoffers, and Jearers. *d* Either in the War, or at the taking of *Jerusalem*, or when the captive *Jews* were led by their borders into captivity: *Ezek.* 25. 3. puts these all together. *e* Either boasting what they themselves were, or what they would have done, or what they will do against *Israel*, recovering their old pretended Right and Estate. *f* Invading their Frontiers, and spoiling them with insolence.

9 Therefore *as* I live saith *g* the LORD of hosts *h* the God of Israel *i*, Surely * Moab shall be as Sodom *k*, and * the children of Ammon as Gomorrah, *even* the breeding of nettles *l*, and salt-pits *m*, and a perpetual desolation *n*, the residue *o* of my people shall spoil *p* them, and the remnant of my people shall possess them *q*. * Isa. 15. * Amos 1. 13.

g The most solemn Oath, fit for none but God himself to use. Vid. *Ezek.* 14. 16. *h* Who have all things at my disposal and can arm all Creatures against these proud Revilers. *i* Who by Covenant am *Israel*'s God, and *Israel* is my people, in whose reproaches I am reproached. *k* This is a proverbial speech in Scripture phrase to speak great destruction, as *Isa.* 1. 9. *Moab* and *Ammon* were not destroy'd by fire, as *Sodom* and *Gomorrah*, but the next words are an explication of these. *l* Not Cultivated, but run over with Nettles, as if 'twere onely to breed them. *m* A salt, dry, barren Earth fit onely to dig salt out of it. *n* Never more to be manured and inhabited, or not for a long, a very long time. *o* Either the few left with *Gedaliah*, or the Remnant that return'd out of *Babylon*. *p* Provoked by the injuries of *Moab*, and *Ammon*, shall take Arms, overcome, and spoil them. *q* Settle upon their Lands, and dwell in those parts that are fit for habitation.

10 This *r* shall they have * for their pride *s*, because they have reproached *t*, and magnified *themselves u* against the people of the LORD of hosts *x*. * Ezek. 35. 15. Jer. 48. 29.

r This grievous ruin like *Sodoms*, this just Retaliation, they insulted over *Israel*, *Israel* shall tread on them. *s* Haughty mind and carriage. See *ver.* 8. *lit. e*. *t* Defam'd, spoke lies, and scandals against the *Jews*, lessening them. *u* Their Persons and Exploits. *x* Against the onely people of the Lord of Hosts who suffer'd reproach with his People and in them, for *Moabites* and *Ammonites*, as others boasted of their Gods above the True God.

11 The LORD *will be* terrible *y* unto them *z*: for he will † famish *a* all the gods *b* of the earth *c*, and men shall worship him *d*, every one from his place *e*, *even* all the isles *f* of the heathen *g*. † Heb. emaciate.

y Or, The Lord who is to be feared is against or above them, and will make it appear that he is terrible in his doings. *z* *Moabites* and *Ammonites* and their Gods, of whom they gloried. *a* Starve; though now their Altars are filled with Sacrifices, and their bowles run over, as if they designed to make their Gods fat, but they shall want their Sacrifices and Drink-offerings, these shall be few or quite cease, and their Priests grow lean. There shall be a consumption among them all. *b* Idols, heathen Gods. *c* Of those Lands, *Dagon*, *Chemosh*, *Moloch*, *&c.* that are Gods no where else but on Earth, and among the deceived, or Gods of the Earth, as sons of the Earth, vile spurious Gods. *d* Of that Countrey whose Gods are undone, or all men shall know, own and worship the God of *Israel*. *e* Where he dwelleth, not onely at *Jerusalem*, or in this mount, but every where. *f* Either literally, as we now see it fulfilled, or as the *Jews* interpret Isles to be Transmarine places. So they wait for his Law, as foretold *Isa.* 42. 4. *g* Of all Nations in all parts of the World. This is eminently fulfilled by the prevailing of the Gospel.

12 ¶ * Ye Ethiopians *h* also, ye shall be slain *i* by my *k* sword. * Isa. 18. 1. and 20. 4. Ezek. 30. 4.

h The Prophet doth not speak of the *African Æthiopians*, south of *Egypt*, but of the *Arabian Æthiopians* much nearer to *Canaan*, whose Countrey was called *Cusæa*, with the addition *Æthiopis Cusæa*. See *Habak.* 3. 7. *lit.* a. *c* Punish'd by War, and your people cut off. *k* *Nebuchadnezzar* and his *Chaldeans* called here Gods Sword, for God imploy'd and prospered them.

13 And he *l* will stretch out his hand *m* against the north *n*, and * destroy Assyria *o*, and will make Nineveh *p* a desolation *q*, *and* dry like a wilderness *r*. * Isa. 10. 12. Ezek. 31. 3. Nah. 2. 13. and 3. 19.

l The Lord God of *Israel*, or the *Chaldean* Monarch as God's Servant herein. *m* Engage all his power, and use it to the utmost. *n i. e.* As follows *Assyria*, which lay Northward of *Judea*, but more due North from *Babylon* if I mistake not. *o* Overthrow that great and antient Kingdom of *Assyria*, of which more at large in *Nahum* 1. *p* Chief City of that Kingdom. Vid. *Nah.* 1. 1. *q* Most desolate, *Nah.* 3. 12. 13. 19. *r* Will turn those well-watered places into dry, thirsty and barren land as a wilderness.

14 And flocks shall lie down in the midst of her *s*, all the beasts *t* of the nations: both the ‖ * cormorant and the bittern *u* shall lodge in the ‖ upper lintels *x* of it: *their* voice shall sing in the windows *y*, desolation *shall be* in the thresholds *z*: ‖ for ‖ he shall uncover the cedar work. Or, *Pelican.* Heb. 34. 11, 14. Or, *hedgehog*, or, *bittern.* Or, *when he shall have uncovered.*

s *Nineveh* shall be so razed that Flocks of Cattel shall lie down in the midst of it, as before of the *Philistines*, *ver.* 6. *t* All sorts of beasts which are found in those Countreys, the tame under the guard of watching Shepherds, and wild ones seeking their prey will attend about those places. *u* Birds that are solitary, and delight in desolate places, in Ready Fens, where they seek their food, and are look'd on as unlucky Birds. *x* Shall either make their nests there, or seek and choose their Lodging there; they shall roost there in the night upon the Pillars, or Turrets or Pinacles. *y* These doleful Creatures shall make a more doleful noise, that shall be all the Musick to be heard in their desolate Windows. *z* The lowest part of their houses, from top to bottom nothing but wastes and ruine, instead of Beautiful Ladies looking out at Windows and Doors, and singing; now cormorants and bitterns, and their doleful Notes. ‖ Or when the *Babylonian* hath burnt the houses, or beat down the curious Roofs and coverings of Cedar, the beauty and the defence of their houses.

15 This *is* the rejoycing city *a* * that dwelt carelesly *b*, that said in her heart *c*: I *am*, and *there is* none beside *d* me: how is she become a desolation *e*, a place for beasts to lie down *f* in! every one that passeth by her, shall hiss *and* wag his hand *g*. * Isa. 47. 2.

a We may suppose the Prophet, or the *Jews*, or all passengers standing still and wondring, may upbraiding *Nineveh*, all Mirth and Jollity once, but now all sorrow and grief. *b* In so great confidence, and security, as if it had been impossible she should ever have fain from her glory. *c* Persuaded her self into an opinion very ill becoming any, but God himself. *d* None that can contend with me, that will be so hardy as to attempt against me, none able to overthrow me. Somewhat like *Tyrus*, *Ezek.* 28. 12, *&c.* *e* She thought none was like her in Glory, Power and Wealth: now there is none like her indeed, but it is for Misery, and Desolations. It may be either the speech of one that laments and wonders at it, or of one that rejoyceth at it. *f* Where Palaces for Princes stood, now are places for Beasts, where Nobles dwelt, now do ignoble Cattle couch. *g* Deride their arrogancy and condemn their ungodly pride and security, yet with some pity toward this desolate City.

CHAP. III.

1 WO *a* to ‖ † her that is filthy *b*, and polluted *c*, to the oppressing *d* city. ‖ Or, *rebellious.* † Heb. *she is filthy, &c.*

a The Prophet shew'd us *Nineveh* in ruins for her sins, from this doleful spectacle he brings us to take a prospect of what would come upon *Jerusalem*, which er'e long will be full of woes, because now full of sin. *b* Loathsom in her sins, so foul they are, and so abominably acted. A City, that, like an infamous Woman, is branded for her impudence in sin. Or wo to the great *Crow*, as pointing out the gluttony of *Jerusalem* literally, and their swallowing the poor who were a prey to the great ones. *c* Greatly polluted by this means. *d* Or the City foolish and seduced, as a silly Dove; so *Heb.* will bear, but our version is to be preferr'd, 'tis come to that pass, *Jerusalem* is a City that doth nothing but oppress, *Jer.* 6. 6. and *Ezek.* 22. *tot.*

2 She obeyed not the voice *e*: she received not ‖ correction *f*: she trusted not in the LORD *g*: she drew not near to her God *h*. ‖ Or, *instruction.*

e Of the Law, her prophets or her faithful Priests (which were too few yet some there were), nor of God by his Mercy and judgments crying loud, warning, inviting; persuading to return. *f* Or instruction, did not learn, would not be instructed, there is a Metosis in the words, the hated Instruction, as that wicked one, *Psal.* 50. 17. and *Prov.* 5. 12. and 13. 18. *g* Put her confidence in *Egypt* and *Ashur*, in any Carnal refuges rather than in her God, in her Kings, Princes, Counsellours, Warriors and Confederates, *&c.* *h* When revolted did not return, when in distress did not seek him, did not draw near with Prayer, *&c.*

3 * Her princes *i* within her *are* roaring Lions *k*, her judges *l are* evening wolves *m*, they gnaw not the bones till the morrow *n*. * Ezek. 22. 27. Zeph. 3. 5, 10.

i Persons of principal place and authority about the King, Chief Officers in Civil Matters, and which is worse her own Princes born, and bred among them who should have been most tender, and just. *k* Which hunt for prey, are ever tearing or for threatning, affrighting or devouring. Such the *Assyrian* Princes were *Nah.* 2. 11, 12. Such and no better are the Princes in *Judah* and *Jerusalem*. *l* Elders of Cities, Magistrates of lower rank. Or it may be the *Sanhedrim* * Most hungry insatiable and cruel like Wolves of the evening whetted with hunger and falling, *Hab.* 1. 8. *n* They leave nothing to be eat on the morrow, they devour all presently.

4 Her * prophets *o are* light † *and* treacherous persons *p*: * her priests *q* have polluted the sanctuary *r*; they have done violence *s* to the law. * Jer. 23. 11, 32. Hos. 9. 7. * Ezek. 22. 26.

o By education, profession and unwarranted practice called so, false Prophets such *Zedekiah*, and probably *Coniah*, *&c.* were, † Unstable and inconstant, ready to comply with humors which they should have reproved. 1 *Kings* 22. 12. ? Men of treacheries, what ever pleasing temper they seem to be of, yet still they design treachery, the *Heb.* seems to run it higher, treacheries in the abstract. *q* Of the house of *Levi*, of the flock of *Aaron*. *r* Bound by office to keep holy the Sanctuary have defiled it, and all that is Holy. *s* Wresting it by perverse interpretation to what sense best serveth a corrupt mind.

5 * The just LORD *is* in the midst thereof *t*: he will not do iniquity *u*: † every morning doth he bring his judgment to light *x*, he faileth not *y*, but the unjust *z* knoweth no shame. * Deut. 32. 4. † Heb. *morning by morning.* * Jer. 6. 15. and 8. 12.

t Though unjust Princes, Judges, Prophets and Priests do not think so, yet the Lord who is most just is in the midst of them possibly the *Sanhedrim*, he observeth all, condemneth their violence, and injustice, he is Sovereign as Lord, and just as Judge. *u* To him it appertaineth to judge all, therefore the unjust shall be punished as well as the just approved. *x* Daily he discovereth his displeature against the wicked and punisheth them. *y* Lets not one fit season slip to convince, and awaken secure sinners, by publick and visible punishments, or judgments. *z* But the wicked Jews proceed impudently, without shame and without fear or amendment, there is no hope of better, where is no shame for worst of doings, *Jer.* 3. 3.

6 I have cut off the nations *a*: their ‖ towers *b* are desolate *c*, I made their streets waste *d*, that none passeth by *e*: their cities *f* are destroy'd *g*, so that there is no man *h*, that there is none inhabitant. ‖ Or, *corners.*

a Of old the *Canaanites*, lately the ten Tribes, later yet, the *Assyrians*; and others have been cut off for their sins. *b* Either metaphorically Magistrates and great men, as *chap.* 1. 15. Or litterally strong Towers built on the angles of Walls or Palaces. *c* Razed and demolished. *d* I overthrew their houses, that there were no streets, *e* or none that walkt through them. *f* Small or great, capital or not capital. *g* Taken, plundered, burnt, and ruined. *h* All fled, or slain, or starved, or swept away with Pestilence, or carried into Captivity, not an inhabitant left in the places.

7 I said *i*, Surely thou *k* wilt fear me *l*: thou wilt receive instruction *m*, so their dwelling *n* should not be cut off *o*, howsoever I punisht them *p*: but they rose early *q and* corrupted all their doings *r*.

i I thought (speaking as man would) I concluded what was likely, what I might expect. *k* O *Jerusalem*, O *Judah*, *l* For the many and great judgments executed upon others in thy sight, thou wilt fear, by sinning still, to provoke me. *m* Wilt learn thy duty to do it, thy danger to prevent it, thy sins to repent of them, thy wayes, to amend them. *n* Houses, Villages, *Jerusalem* o sacke, and burnt. *p* What ever I had done against them however I had chastised them, had they been bettered, humbled, and amended, I would have spared, not destroyed utterly; *q* but they grew worse, more eager in the pursuit of their vile courses, as if the day would be too short for their sins, they rise early, and begin betimes, *r* designedly and out of set purpose did worse and worse, when smitten they revolted more and more *Isa.* 1. 5.

8 ¶ Therefore *s* wait ye *t* upon me, saith the LORD, until the day that I rise up to the prey *u*: for my determination *x is* to gather the nations *y*, that I may assemble the kingdoms *z*, to pour upon them mine *a* indignation, *even* all my fierce anger *b*: * for all the earth *c* shall be devoured *d* with the fire of my jealousie *e*. * chap. 1. 18.

s Since you will not be amended by all, since you grow worse and worse. *t* Ye refractory and incorrigible Jews, Rulers and People, attend my resolution, for I am resolved what I will do, and have set a day for it. *u* Until I as an Enemy rise up to destroy first, and next to take the spoil, you by your firs continue to be mine Enemies, and I will by my judgments, by the

the *Chaldeans*, who shall rise up against you, and destroy, and spoil you, shew my selfin arms against you, as an Enemy to you. *x* My fixed purpose, that which I have unalterably resolved upon. *y* All that are subjects to the Chaldean Monarchy. *z* Which are Confederate with, or tributary to the *Chaldeans*, these thus gathered, listed and marshalled in a mighty Army. *a* The obstinate incorrigible, and impious Jews first. afterwards I will punish *Babylon*.) *b* which by their sins they have kindled against themselves. *c* The whole Land of *Judea* and her Cities *d* consumed as if burnt up. *e* That jealousie wherewith God is jealous for his own Glory, for his Ordinances and Statutes, which Jewish people, princes, and their Prophets and their Priests had notoriously violated.

9 For then *f* will I turn to the people a pure † language *g*, that they may all call upon the name of the LORD *i*, to serve him *k* with one † consent *l*.

† Heb. *lip.*

† Heb. *shoulder.*

f Or then, *afterwards*, *i. e.* when my judgments have been executed, and have cut off the wicked. *g* I will give them a pure way of worshipping me, in Prayer, Praises and the issue of a purified heart, *Ezek.* 11. 17, 18, 19. 20: and 36. *verse* 26. *i* Perform all Religious service, all Religion being expreſt thus by calling on the name of the Lord. *k* The Lord their God not Idols, *l* With one heart, and according to his own Law and Will, with one *shoulder* shall they bear the Yoke of the Law, alluding to Porters that join shoulder to shoulder in carrying great burthens.

10 From *m* * beyond the rivers of Ethiopia *n*, my suppliants *o*, *even* the daughter *p* of my dispersed *q* shall bring mine offering *r*.

* Isa. 18. 1.

m The Coasts which lie beyond the Rivers of *India*, saith the *Chald. paraphrast*, but I doubt whether the Captive Jews were carried so farr, *n* in *Arabia*, bordering on *Egypt*, whether 'tis easie to conceive many Jews might betake themselves, who are here called dispersed, or dispersion, somewhat distinguisht from Captives. *o* Praying to me, saith one version. *p* This explains who the suppliant is. *q* The praying remnant of the scattered Jews, who had gotten into those parts of *Arabia* that were coasting along the Rivers which divided *Ethiopia Cuhæa* from the rest of *Arabia*. *r* Shall return to their Land and bring themselves an offering unto the Lord, which was done when *Cyrus* in league with these *Ethiopians* procured their favour for the dispersed Jews, that they might return to *Jerusalem*, meet the 1 Captive brethren, and offer a gift to God.

11 In that day *s* shalt thou not be ashamed *t* for all thy doings *u*, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride *x*, and thou shalt no more be haughty *y* † because of my holy mount *z*.

† Heb. *in my holy.*

s When pardoned Captives and dispersed ones, shall return and serve the Lord with one consent mourning for their sins, and seeking the Lord. *t* With a shame of reproach, and confusion, when sin is pardoned, and sinful hearts were purified, reproachful shame may well cease, *Isa.* 54. 4, 5. *u* Which are expounded in the following words, the Prophet speaks of the sins they formerly committed against the Lord. *x* Hypocrites, proud formalists that placed all Religion in the gaudy out-side, these removed, and those that Worship the Lord doing it in sincerity gathered together, the Lord will accept and beautifie them. *y* Thou O nation of the Jews, formerly full of haughty thoughts of your selves, your Sacrifices, and your privileges, but you shall no more boast, or glory, or vaunt your selves herein. *z* Either the City, or rather the Temple on which proud Hypocrites did bear themselves high formerly, when they lived in notorious sins, and yet cryed the Temple of the Lord, &c. *Jer.* 7. 4, with 9, 10.

12 I will also leave *a* in the midst of thee *b* an afflicted *c* and poor *d* people, and they shall trust in the name of the LORD *e*.

a The *Chaldeans* had spared none if the Lord had not preserved a remnant; 'tis he rather then they, which did leave a remnant. *b* To return and dwell in *Judea* and *Jerusalem*. *c* Or a people of a broken spirit, a meek, humble spirited people instead of that proud heart was once among them. *d* Not so much in outward respects as poor in spirit, such a people as the Lord can delight in. *e* Not in City or Temple, but in the Lord and in his mercy, faithfulness, and power.

13 The remnant of Israel *f* shall not do iniquity *g*, nor speak lies *h*: neither shall a deceitful tongue *i* be found in their mouth: for they shall feed *k*, and lie down, and none shall make *them* afraid *l*.

f Preserved in captivity and dispersion, purified in the furnace of affliction, and now returned to their own Land *g* Shall not commit the sins they formerly committed, not provoke God with their abominations as before, it is not a prediction of a sinless, but of a reformed state, they shall be righteous, and taught of God. no more Idolaters. *h* They shall love Truth, and speak Truth, or in larger sence shall be honest and upright amongst men. *i* A false accuser or witness, like *Doeg* or *Jezebel's* Evidences against *Naboth*, according to that, *Psalm* 15. 2. and 24. 4. *k* Or, they shall feed also, *&c.* so 'twill be a Blessing added as a Crown of their Piety and Truth; Or, if you read it, *for they shall feed*, &c. it gives you a reason why they shall not by frauds and lies, as formerly, sin against one another; They shall have a sufficiency by honest ways, and from Gods Blessing, and shall not be under any great temptation to dishonesty, and lying. *l* Frights made *David*, *Abraham*, and others to forget truth, here none should fright them, and they should not fear to speak the truth; Their lips pure, *ver.* 9. they trust in the Lord, *verse* 12. therefore shall not lie. Here's a cluster of Spiritual Promises with the Temporal.

14 * Sing, O daughter of Zion, shout O Israel, be glad and rejoice with all the heart, O daughter of Jerusalem.

* Isa. 12. 6. and 54. 1. Zech. 9. 9.

For all these mercies the Church is enjoined to be thankful, and to rejoice, and it is trebled, sing, shout and rejoice, O Daughter of *Sion*, *Israel*, and Daughter of *Jerusalem*; the same persons, the same duty, but differently expressed, but the whole heart required in all.

15 The LORD *m* hath taken away *n* thy judgments, he hath cast *o* out thine enemy *p*: the king of Israel, *even* the LORD, *is* in the midst of thee *q*, thou shalt not see evil any more *r*.

m Who kills and makes alive, acquits or condemns, and none can reverse the Judgment. *n* Abolished, and put an end to thy sufferings, the judgments thy sins brought upon thee; He hath pardoned thy sins, and ended thy sorrowes. *o* Cast the *Babylonian* out of the Throne, and placed the *Persian* in it. *p* The *Babylonian* who held thee Captive, and placed in his room *Cyrus* mine anointed, and thy friend who shall let thee go free, *Ezra* 1. 1. *q* Thus it is evident that the Lord who is thy King, O *Israel*, is with thee; that he taketh thy part, is reunited to redeem, and govern thee. *r* No more such great evil as thou hast seen; whilst thy carriage is as becometh thy mercy received, and my presence with thee, thou shalt neither fear, nor feel like evils.

16 In that day *s* it shall be said *t* to Jerusalem *u*, Fear *x* thou not: *and* to Zion *y*, Let not thine hands be ‖ slack *z*.

‖ Or, *sink.*

s The day or time of restitution, when the Captivity returned shall be settled in their Land. *t* By Prophets, or by Friends, congratulating them, or by each to other. *u* Inhabitants of *Jerusalem*. the place being put for the people. *x* Disquiet not your selves with fears, though you may apprehend some dangers, from *Sanballat* and *Tobiah*, &c. though troublous times, as *Neh.* 4. 1, 2. and *Dan.* 9. 25. *z* In the work of the Lord, building the City, and Temple, and restoring the Worship of God, take heart, O ye returned Captives, for God your King is with you.

17 The LORD *a* thy God *b* in the midst of thee *is* mighty *c*: he will save *d*, he will rejoice over thee with joy *e*: he will † rest *f* in his love *g*, he will joy over thee with singing *h*.

† Heb. *be silent.*

a The Everlasting one, who changeth not, *b* Thine in Covenant never to be forgotten, or repealed. *c* Can do all he will, can restrain, and destroy enemies, can support and defend his own people. *d* From thy fears, and thine Enemies rage. *e* Will greatly rejoice in thee. *f* Will take content and satisfaction in this his love. *g* The love he sheweth to thee shall be rest to him, not thy lovelinesse, but his own love shall satisfie him. *h* Shall shew greatest love, and joy in most affectionate manner, all expressions borrowed from the entirest love of man toward dearest relations, *Psal.* 103. 11, 13. and *Isa.* 62. 5.

18 I will gather *i* *them that are* sorrowfull *k*, for the solemn assembly *l*, *who* are of thee *m*, *to whom* † the reproach *n* of it *was* a burden *o*.

† Heb. *I will gather those that are sorrowful.*

i This promise removes an objection which might be made by dispersed ones, how can we return? I will gather you saith God. *k* Mourn in their distance from the solemn Worship of God, as *David*, *Psal.* 42. that are for want of God's Ordinances troubled more then for any thing. *l* Which three times every year in great solemnity they celebrated, but now for 70 years had wanted them. *m* These longing mourners are thy Children indeed, *Israelites* in whom is no guile. *n* The taunts of Enemies and Triumphs over God and Religion, such as *Ps.* 42. 3, 10. *o* Heaviest burthen or a Sword in their bowels.

19 Behold *p* at that time I will undo *q* all that afflict *r* thee, and * I will save her that halteth

* Ezek. 34. 16. Mich. 4. 6.

halteth *s*, and gather her that was driven out *t*, and I will † get them praise, and fame *u*, in every land *x* † where they have been put to shame *y*.

† Heb. *set them for a praise.*

† Heb. *of their shame.*

p Mark well. *q* I will deal with them, do their work for them as we say, I will break their power and dissolve their Kingdom. *r* *Babylonians* who afflicted the Jews, and who were undone by *Cyrus* and his *Persians*. *s* Who is in great trouble and ready to fall, as *Psal.* 38. 16, 17. who is under greatest distress, and hath least strength to bear, or get out. *t* By force of the Enemy, carried away Captives, and scattered into far remote Countries. *u* Vindicate them, as a people that are not rejected of their God, as the people of the great God of Heaven, and Earth, as *Psal.* 121. 2. *x* Among all people with whom they dwelt as strangers *y* were scorned and reproached as slaves and abjects whose God could not, or would not, help them, or had cast them off, and none other would tak care of them. But now gathered together by the Lord, shall appear to be still his peculiar people and his delight.

20 At that time will I bring you *again*, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.

This verse is a repetition of the promise for the greater assurance of it, and seems to adde but little to what was before promised, unless it be the speedinesse of what God doth for them, and the comprehensiveness of it, he will turn back their Captivities, *Heb.* plur. whether under *Manasseh*, or *Jehoiakim* or *Jeconiah*, or *Zedekiah*; all which is confirmed with the broad Seal of Heaven. Thus saith the LORD. Believe then and rejoyce in it.

HAGGAI.

The ARGUMENT.

HAggai is the first Prophet that appears in the name of the Lord of Hosts, to awaken, reprove, direct, exhort and encourage both the Governour, High Priest, and People, returned out of Captivity to the restoring and settling the Worship of God to the rebuilding the Temple, whose foundations, together with the Altar of Burnt-offering, had been laid seventeen or eighteen years agone, but the finishing of the Temple prohibited by Cambyses *all the time of his being Vice-Roy to his Father* Cyrus, *and dursing his own reign; and neglected, near two years in* Darius Hystaspis *his time, through the covetousness of many, the coldness of some, and the cowardice of others among the Jews, who were all bent on their own private concerns, and pleaded 'twas not time to set about the building of God's Temple, and who in all probability would have deferred it much longer had they been let alone; now therefore the Lord doth in Zeal for his own glory, and in Mercy to his People send his servant* Haggai *to awaken them to their Duty, which was this, The Building the Temple, and Restoring the pure Worship of God, reproves them for neglecting this, tells them this sin was the cause of the penury and scarcity which afflicted them these fifteen or sixteen years past, assures them that so soon as ever they begin the work, their Ground, their Cattel, their Vines and Olives should wonderfully increase their store, promiseth God's presence with them, and with it a supply of Gold and Silver which are his; and he will, as he did by the bounty of* Darius, *and the Contributions of others, bring into them. And though the external Glory of this Temple were less then that of the first Temple, yet this second Temple should exceed the first in glory for so much as their expected, longed for, and the Blessed* Messiah *should appear in it. All which as they were weighty arguments in themselves considered, so through the co-operation of the Spirit of God they prevailed with his hearers who set about the work, and when opposed by their Enemies, who sent to* Darius *to solicite him to renew the prohibition, he on the contrary confirms and enlargeth their Charter, granted by the grand* Cyrus, *and annexeth severe penalties on all that dare hinder this work, all which particularly, and at large, are set down in the sixth and seventh chapters of* Ezra, *and so in four years time the Temple is finisht, the feast of dedication is celebrated, and the final issue answers to the name of the Prophet who, sent of God, set it forwards,* Haggai, *who hath his name from the word that signifieth,* A Feast, *as if we should call him* Festivus. *He closeth all with a close prediction of many and long Wars, and Seditions to come among the Gentiles to the overthrow of the enemies of the Jews.*

CHAP. I.

1 IN * the second year of Darius *a* the king *b*, in the sixth month †, in the first day of the month, came the word *c* of the LORD † by Haggai *d* the prophet *e* unto * Zerubbabel *f* son of Shealtiel *g*, ‖ governour *h* of Judah *i*, and to Joshua *k* the son of Josedech *l* the high priest *m*, saying,

* Ezra 4. 24. and 5. 1.

† Heb. *by the hand of* Haggai. † Chron. 3. 17, 19.

‖ Or, *captain.*

a Of this name there were seven, *Darius Medus*, *Hystaspis*, *Longimanus*, *Nothus*, *Ochus*, *Artaxerxes*, *Codomannus*, one before *Cyrus*, viz. that *Darius* which is distinguisht from the other by (*Medus*) the *Mede*, the next *Darius* was son of *Hystaspis*, and third King of *Persia* (if we leave out *Smerdis* the cheat, who on *Cambyses* death counterfeited the true *Smerdis*, slain by *Cambyses* his order, got into the Throne, but was discovered and slain at seven months end,) of whom the Text speaketh; unless you can think *Joshua* High Priest through 144 years, and some considerable number of Jews to have lived 195 years, and the returned captives to have wanted a Temple for 112 years at least, which incredible things attend them who will have this *Darius* to be *Nothus*. *b* As being the greatest of that time, and by way of eminency above others. † *Elul* answering to part of our *August*, and *September*. *c* The command, or direction what they should do, and reproof for what they had omitted to do. *d* We read nothing of his Parentage or Countrey in the Scripture, he doted that thought him an Angel. *e* Inspired, sent, approved and assisted of God in his office. *f* Whose name speaks either his birth in *Babylon* or his interest and power there as some [illegible]ture, probably his birth in *Babylon* might be ground of trust[illegible]him with the Government of *Judah*, to which he had right. *g* Adoptive son to *Shealtiel*, being of the Royal Line, probably he was the chief branch thereof, (Uncle to him) but by Nature, or by generation, son of *Pedajah*, or else there were two *Zerubbabel*'s sons of two brothers, *Pedajah* and *Shealtiel*. *h* Appointed to this by the *Persian* King, under whose power the Jews were now fallen, and at whose pleasure Governours were placed or displaced *i* over the remnant returned out of *Babylon*, and once at last setled in the Land of *Judah*. *k* A Type of the great deliverer, one *Joshua* leads them into *Canaan*, another restores the Temple. *l* Whose name did portend good to this people, and bespoke Gods righteousness, his Father *Seraiah* was High Priest and

and slain by *Nebuchadnezzar*. *m* By lineal descent according to the Law, chief of power in Church matters, as *Zerubbabel* was chief in civil things, to these the Prophet is sent to stir them up to the building of the Temple.

2 Thus speaketh *n* the LORD of hosts, saying, This people *x* say *y*, The time is not come *z*, the time that the LORDS house should be built.

n By way of reproof, and to awaken the drowsie Jews; he who knew their heart tells them what they both thought and spoke. *x* Whom mercy preserved in, redeemed out of *Babylon*, and brought into their Land on purpose to build the Temple. This people whom *Cyrus* by Proclamation sent to do this, who seemed to long for a Temple when they were in *Babylon*. *y* Discourse thus among themselves, and discourage all that were forward. *z* The proper season of rebuilding the house of God seems to be not come, for since the prohibition by *Cambyses* in the days of *Cyrus*, and through all the time of *Cambyses* and in the first year, and part of the second of *Darius*, we have no Commission to do it, but are required not to do any thing in this affair without farther order, *Ezra* 4. 21.

3 Then *a* came the word of the LORD *b* by Haggai the prophet *c*, saying,

a When the people were thus sluggish, made excuses and delayed doing their duty, then at that time. *b Chap.* 1. 1. *lit.* a. *c Vid. chap.* 1. *ver.* 1. *lit.* d.

* 2 Sam. 7. 2. Psal. 132. 3. &c. 4 * *Is it* time *d* for you *e*, O ye, to dwell *f* in your ceiled *g* houses *h*, and this house *lie* waste *i*.

d You think it full time to build your own houses, you judge it seasonable enough to lay out much cost on adorning them, what pretence can you make that 'tis not seasonable to build my house? *e* Jews who were by a King (that knew not your God) sent to build my house, you unthankful and forgetful ones. *f* So settle your selves securely and for continuance with stateliness. *g* Arched and with Cedar Wainscote, curiously carved and covered, and as richly adorned, as if you were full of treasures. *h* It seems to intimate some of them had more then one house, a City, and a Countrey house, and whilst Gods house lay waste; they thus lavish out their wealth on private worldly conveniences, but grudge the charge on Gods House. Can you thus live without a Temple, an Altar, a Sacrifice, and yet cannot live without stately Houses? Do you owe so much to your selves and so little to your God? So much to your bodies, so little to your souls? *i* In its rubbish, or in bare, naked foundations without any superstructure.

5 Now therefore *k*, thus saith the LORD of hosts *l*, † Consider your ways *m*.

† Heb. *set your heart on your ways.*

k Or *And now*, or *but now Heb.* it is time for you to consider, to set your heart to that I propose. *l* The great God speaks hearken therefore. *m* Ponder well the course you have taken and the success of it, what you have designed how you have succeeded, what care, and what disappointment, what labour and how fruitless your labour hath been? Consider how you have carried it toward God, and how God hath carried it towards you.

* Deu. 28. 38. Hos. 4. 10. Mich. 6. 14, 15. 6 Ye have * sown much *n*, and bring in little *o*? ye eat *p* but ye have not enough *q*: ye drink, but ye are not filled with drink *r*: ye clothe you, but there is none warm *s*: and he that earneth wages, earneth wages *to put it* into a bag † with holes *t*.

† Heb. *pierced through.*

n The Prophet doth help them or directs them what in particular they ought to consider, and so debateth it with them, your labour; care and charge hath been great in ploughing and sowing, that you are sensible of. But what Harvest have you had? O your Barns have been far from full, you have reaped and brought in little, this is evident to all. *p* You feed on the fruit of your labour and product of the Earth. *q* But what you eat doth not nourish you, it doth not suffice; you are hungry and meagre still. *r* The like emptiness and unprofitableness in your drink, your warer quencheth not your thirst, your wine does not refresh your heart, or revive your spirit, or you dare not eat or drink sufficiently for fear you should not have enough, least your store should fail you. *s* Your wool and flax is not what 'twas used to be, sufficient to defend you from the cold, 'twill not warm you. *t* Who labours or trades to get and lay up, loseth all his labour, it runs from him as money put in a purse or pocket that hath no bottom, that cannot hold it. This fruitless labour you will soon discern, if you consider your ways, and what think you may be the cause of this?

7 ¶ Thus saith the LORD of hosts, Consider your ways *u*. Vid. *ver.* 4.

u Debate it with your selves, both as to what is already past, and what will be for time to come, it hath not been a chance, or an evil which none can tell whence it proceeds, 'tis from your neglect of God, his Temple and Worship.

8 Go *x* up to the mountain *y*, and bring wood *z*, and build *a* the house *b*, and I will take pleasure *c* in it, and I will be glorified *d*, saith the LORD.

x Delay no longer, speed ye up. *y Moriah*, or *Sion*, better, *Lebanon* where best, and greatest store of Cedars were to be had, whence came the goodly Cedars which built *Solomons* Temple, 1 *Kings* 5. 14, 15. and where they had (before the building was forbidden) furnished themselves, *Ezra* 3. 7. *z* Provide all sort of Timber for this future Edifice. *a* Goon with the work, the foundation whereof hath been laid some years, but the superstructure omitted. *b* Of God the Holy Temple. *c* This a very gracious promise revived, an assurance that God will dwell in it, and afford his presence there, I will meet you there, and there I will bless you, there I will accept your offerings, hear your Prayers, forgive your sins, and satisfie you with the fatness of my house, much the same promise with that, 1 *Kings* 8. 29. and 9. 3. *d* Shew my majesty and account my self glorified by you also.

9 Ye *e* looked *f* for much, and lo *g*, *it came* to little *h*, and when ye brought *it* home, I did blow *i* upon it: Why? saith the LORD of hosts. Because of mine house that *is* waste *k*, and ye run *l* every man to his own house *m*.

e O *Jewes*, you toiled, and were at great cost, as *verse* 6. *f* Expected, hoped, promised your selves a great increase, a plentiful Harvest. *g* But you saw, discerned, and were sensible that it answered not expectation. *h* All dwindled into a very little, you were losers by all, went backward still. *i* Did your little been as the righteous man's little, you might have lived on it, and rejoiced in it, but it had not such a Blessing upon it; it was blasted, and so was weak, and empty, and heartless, it profited little. *k* All this curse on your Estate and Labour was for your ungodly neglect of my house, leaving it waste. *l* Did with eagerness carry on your own particular Buildings, spared not care or cost for them, you stir not a foot about my house, you run with greatest earnestness about your own, *m* Domestick affairs and concerns, in which not one or two, or some few, but every one is culpable, scarce any free from this fault.

10 Therefore *n* * the heaven *o* over you is stayed *p* from dew, and the earth is stayed *from* her fruit.

* Lev. 26. 19. Deut. 28. 23.

n For your great intolerable neglect of God, his House and Worship. *o Heb.* Heavens. *p* Shut up, sealed, prohibited; God, whose they are, hath forbidden them, they drop not one Pearl of Dew, and the Earth must be barren, when dry without the fructifying influences of Heaven.

11 And * I *q* called *r* for a drought upon the land *s*, and upon the mountains *t*, and upon the corn, and upon the new wine, and upon the oyl, and upon *that* which the ground bringeth forth, and upon men *u*, and upon cattel *x*, and * upon all the labour of the hands *y*.

* Lev. 26. 19. * chap. 2. 17.

This verse is a particular Narrative of what was more generally expressed in the former Verse, and all things mentioned herein are very plain. *q* Your God whom you neglected. *r* Commanded or willed, which is call powerful enough to bring together any of his armed Souldiers, to punish rebellious and contumacious sinners. *s* Either the whole Land, or in distinction to Mountains, the lower grounds and Valleys. *t* Which in *Canaan* were fruitful in Pasturage, and rich in Vines and Olives, and Corn, all which for want of Rain, dryed up, and withered, languished and came to nothing, so the condition of these people was very desolate, a just punishment for a Temple desolate by their negligence. *u* The very Blood, Humours and Constitutions of Men were strangely changed hereby, and many diseases afflicted them. *x* Murrain, leanness and death among the brute beasts. *y* Whatever mans Industry planted, as Trees and Plants, were under this Curse, and languisht, dyed and were burnt up.

12 ¶ Then *a* Zerubbabel the son of Shealtiel *b*, and Joshua the son of Josedech *c* the high priest *d*, with all *e* the remnant of the people *f* obeyed the voice of the LORD *g* their God *h*, and the words *i* of Haggai the prophet as the LORD their God had sent *k* him and the people did fear before the LORD *l*.

a So soon as they heard this convincing and awakening Sermon. *b* Who is called *Salathiel*, 1 *Chron.* 3. 17. *Mat.* 1. 12. *c* Vid. *chap.* 1. *verse* 1. *lit.* k. l. *d* The Twenty fourth from *Aaron*, as some reckon, *Alfred. Chron.* but the first after the Captivity. *e* Either none were deaf to the Lords reproof and counsel, or else none durst appear so, when the chief Rulers in State and Church were so forward in obeying the Prophet. *f* The common people, the meaner sort. *g* Acknowledged that 'twas the Sovereign Lord who spake, who ought to be obeyed, because he is the Lord. *h* And therefore they ought to

to do his will, that they might receive the Blessings, which he, as their God, had promised to them; as God made this an Argument to Obedience, so do these now, we are thy people, thou art our God. *i* This interprets the former, the voice of the Lord was the words of *Haggai*, he added nothing of his own to them. *k* According to all for which the Lord had sent and Commissioned him, or particularly in all that concerned the speedy building of the Temple. *l* This speaks the right Religious frame of heart in this people at this time.

13 Then *m* spake Haggai the LORDS messenger *n* in the LORDS message *o* unto the people *p*, saying, I *am* with you *q*, saith the LORD *r*.

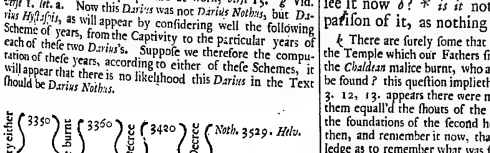
m When the people shewed their Obedience, and the willingness of their minds, then God encourageth them by his Prophet. *n* Legate or Envoy, the *Heb.* word signifieth also an Angel; but this is not sufficient to prove their opinion, who dream that *Haggai* was not a Man, but an Angel in the form of a man, the word here used (arising from a word that signifieth to send, and Paraphrased by a word that primarily signifieth to send as Messengers are sent) doth speak an Angel from his Office, and work as he ministreth before the Lord, and runneth swiftly on his Errand, it speaketh not the Nature or Essence of Angels, as they are Spirits. The *French* Version (which I use, Printed at *Rochel*, 1616) reads it, like ours, Ambassadour. So *Haggai* was Gods Messenger or Ambassadour to his people; no Angel. *o* As becometh an Ambassadour in the words of his Master, so *Haggai* delivered the Lords Message. *p* Not excluding the Governours, but the people are only mentioned, for that the Prophet spake to the whole Assembly, or because the Lord would encourage them most, who most needed encouragement. *q* A great promise, and which contains all they can need or desire, it ensureth Gods presence always with them, and his assistance always to them, and his Blessing always upon them. He will be always for, as well as always with them, and then *Tatnai*, *Sinthar Bo'nai*, *Sanballat*, and all other Conspiratours with them, shall not prevail to hinder the work; such a promise as this, *Vid.* Exod. 3. 12. and 4. 11, 12, 13. *Mat.* 28. 20. *Rom.* 8. 31. 2 *Cor.* 12. 9. *r* This solemn attestation addeth weight to the promise.

14 And the LORD *s* stirred up the spirit *t* of Zerubbabel the son of Shealtiel *u*, governour *x* of Judah, and the spirit of Joshua the son of Josedech *y* the high priest, and the spirit of all the remnant *z* of the people, and they came *a* and did work *b* in the house *c* of the LORD of hosts *d* their God *e*.

s This is the first notable effect of Gods presence with them, a sensible performance of his promise. God inclined their minds, fixe their resolutions, and inspired them with courage for this work, whereas the stourest of them before, had no mind to set on this work, now the weakest are forward to it, and bold in it. *t* The heart, mind or inclination. *u* See *verse* 12. *lit.* b. *x* See *verse* 1. *lit.* h. *y* See *ver.* 1. *lit.* l. and *ver.* 12. *lit.* m. *z* See *verse* 12. *lit.* e. f. *a* Immediately without delay, and unanimously without any visible dissent. *b* Every one set their hands to it in such manner as was fit for them, Governours did oversee, direct and encourage the workmen. Artificers framed and prepared, and the people all laboured. *c* Which was now to be built upon the old Foundations, laid some seventeen years before, when *Cyrus* gave the *Jewes* leave to return and build their City and Temple. *d* By which name he delights to be known among the returned Captives; and it was a name best suited to their present state compassed on all hands with enemies, and in perpetual danger by them. *e* Vid. *verse* 12. *lit.* h.

15 In the four and twentieth *f* day of the sixth moneth, in the second year of Darius *g* the king.

f It appeareth then that *Zerubbabel* and *Joshua* with the people, did resolve on the matter quickly; for in three weeks, and three dayes, they are at the work, as is evident *chap.* 1. *verse* 1. on the first day *Haggai* preacht, on the twenty fourth day of the Moneth the people are at work, *verse* 15. *g* Vid. *verse* 1. *lit.* a. Now this *Darius* was not *Darius Nothus*, but *Darius Hystaspis*, as will appear by considering well the following Scheme of years, from the Captivity to the particular years of each of these two *Darius*'s. Supposes we therefore the computation of these years, according to either of these Schemes, it will appear that there is no likelihood this *Darius* in the Text should be *Darius Nothus*.



This latter account begins the Captivity at the fourth year of *Jehoiakim*, the former begins it at the first of *Jeconiahs* Reign as *Ezechiel* also doth, *chap.* 1. 2. and 40. 1. Hence that difference which is in the account of the years between the beginning of the Captivity, and the burning of the Temple; the former account makes it eleven years, the latter makes it eighteen, for it begins seven years sooner. In what follows, we shall find both agreeing well enough to clear the unlikelihood of *Darius Nothus* being the King intended here.

Both Accounts make the Captivity to end in the seventieth year according to the Scripture. But now the former account makes it one hundred and nine years between *Cyrus* his Decree, and *Darius* his Decree; all which time the Temple by this account lay desolate, without a Prophet to stir them up to their Duty of building the Temple. Now is this probable? can it be reasonably suppos'd that the Temple should so long lie waste after they were sent out of *Babylon* purposely to build it? Or that they should be so long in that condition without a Prophet? But now the latter account reckons seventeen years between *Cyrus* and *Darius* his Decree for Building the Temple, a space of time easily conceived likely to pass while the *Jewes* did not build; nay were forbidden by *Cambyses* (in Scripture called *Artaxerxes*) Vice-Roy to his Father *Cyrus* (engaged in forreign Wars) all the time *Cyrus* lived after he gave out the Decree, which some make more, some less, but who make the likeliest guess for ought I know, make it five years; whether *Cyrus* taken up with these Wars, did know of this Prohibition, or thought not good to take it off till he return'd Conquerour, I know not; but he died and left this Bar on the work, which continued all *Cambyses* his Reign, and unto the second year of his Successor *Darius Hystaspis*. Now if this were seventeen, the most, some say but fifteen, others but twelve years, it is very probable, whereas One Hundred and Nine years is utterly improbable. Besides this, let us view what age those many or few were of, by these different accounts, who lived to see the Temple re-edified. If in *Darius Nothus*'s time they could be no less than 185 allowing them to be fifteen at the burning of the Temple thus, fifteen when the Temple was burnt, thence fixty to *Cyrus*'s Decree, and thence 109 to *Darius Nothus* his Decree. But by the latter account their Age amounts but to ninety five years, which appears thus; fifteen at the time the Temple was burnt, thence fixty to *Cyrus* his Decree, thence seventeen to *Darius Hystaspis* his Decree; in all ninety five, which though a great Age, yet not improbable, at that time, though the other (185) be improbable. Besides how few through 169 years can distinctly remember what they saw and took notice of at fixteen, or could make that judgment of the disproportion between the two Temples? *chap.* 2. 4. Or can it be supposed that *Zechariah*, *chap.* 1. 12. would have accounted but seventy years desolation, when he might have more than doubled the years, and have reckon'd 169 years? would not the argument thus have been more moving?

CHAP. II.

1 IN the seventh *a moneth*, in the one and twentieth *b day* of the moneth, came the word of the LORD † by the prophet Haggai *c*, saying,

† Heb. *by the hand of.*

a Which the *Hebrews* called *Tisri*, and *Ethanim*. and it answers to part of our *September* and to part of *October*. *b* Some seven weeks after the first, mention'd in the first Chapter, and about one moneth after they began to build, or at least prepar'd for building the Temple. *c* Vid. *chap.* 1. *ver.* 1. *lit.* c. d. e.

2 Speak now *d* to Zerubbabel *e* the son of Shealtiel *f* governour *g* of Judah, and to Joshua the son of Josedech the high-priest *h*, and to the residue *i* of the people, saying,

d Once again acquaint them with what I now impart for their encouragement. *e* Vid. *chap.* 1. *ver.* 1. *lit.* f. *f* Ibid. *lit.* g. *g* Ibid. *lit.* h. *h* Vid. *chap.* 1. *ver.* 1. *lit.* k. l. m. See also *chap.* 1. *ver.* 12. where these persons are mentioned. *i* See *chap.* 1. *ver.* 12. *lit.* e. f.

3 Who *is* left among you *k* that saw *l* this house *m* in her first *n* glory? and how do ye see it now *o*? * *is it* not in your eyes *p* in comparison of it, as nothing *q*?

* Zech. 4. 10.

k There are surely some that are of that Age as to have seen the Temple which our Fathers fins, Gods just displeasure, and the *Chaldean* malice burnt, who are they? and where may they be found? this question implieth there were such, and by *Ezra* 3. 12, 13. appears there were many, for the cries and sobs of them equall'd the shouts of the younger, who rejoiced to see the foundations of the second house laid. *l* Took notice of it then, and remember it now, that were of such age and knowledge as to remember what was standing in its glory (one hundred and fifty years ago if some conjecture aright, but what is nearer to truth) who remember some fourscore years past, who are about one hundred years of Age. *m* The house of God, the Temple built by *Solomon*. *n* In the stately structure of it, in the rich adornings of it, in the unparallel'd skill and curiosity

riosity of its Workmanship, when 'twas the Glory of the World. *o* Do you see the same Glorious Structure going forward? Have you expectation of one equal to the former Temple? *p* You cannot but recal the former to mind, and make your judgment of this by that. *q* Do you not judge this second nothing comparable with the first, you are ready to say (in proverbial speech) it is nothing to it.

* Zech. 8. 9. 4 Yet now *r* * be strong *s*, O Zerubbabel, saith the LORD, and be strong O Joshua son of Josedech the high priest; and be strong, all ye people of the land, saith the LORD, and work *t*: for I *am* with you *u*, saith the LORD of hosts.

r In this juncture, though old men weep for the disproportion of the two Temples, yet now. *s* Be of good courage your selves O *Zerubbabel*, and thou O *Joshua*, and encourage others by your Example, animate each other, that all the people of the Land may take heart with you. *t* Forthwith set about the building of the Temple. *u* Both to defend you from Enemies, to supply you with necessaries, to bless and accept you, vid. *chap.* 1. *ver.* 13.

5 *According to* the word *x* that I covenanted *y* with you, when ye came out of Egypt *z*, so my spirit *a* remaineth *b* among you: fear ye not *c*.

x Either the word of promise to give them his presence, and to carry them through all opposition, or, The word, the Son of God promised to them, and us, so it refers to Christ, in whom all the promises are Yea, and Amen. *y* In solemnest manner reduced to the Form and Model of a Covenant that it might be sure, and firm to you, as to your Fathers in whose time I made this Covenant, and with you in them. *z* When I brought you out of *Egypt*, the house of Bondage. *a* Of Strength and Courage, of Wisdom and Understanding, of Zeal and Fervency to carry you through this work *b* still doth dwell in you, shall be continued to you, and give direction and success. *c* Let no discouraging surmises settle in your mind, or weaken your hands. There were as many improbabilities lay in bar to your overcoming out of *Egypt*, yet my Word, Covenant, and Spirit overcame all; fear not therefore, I am the same, and with you, as with your Fathers.

* ver. 21. Heb. 12. 26. 6 For thus saith the LORD of hosts, * yet once *d*, it *is* a little *e* while, and I will shake *f* the heavens *g*, and the earth *h*, and the sea *i*, and the dry land *k*.

d After many repetitions and confirmations of the New Covenant one more repetition, and but one more rests to be made. *e* Comparatively 'twas little, though 517 years from the second of *Darius Hystaspis* to the incarnation of Christ, a long time to us who are short lived, and short sighted, but a little time compared with that between first promise to *Adam*, and Christ's coming; or take any other shorter period, as between *Abraham* or *David*, and *Christ*; this last period is short, a little while. *f* Whether it be metaphorical or literal, it was verified at the time of Christ's coming into the World. After the return of the Captivity, what with the commotions among the *Graecians*, *Persians*, and *Romans*, which began soon after this time; the Prophet points at this, was metaphorically fulfilled, all States were shaken either with Invasions from abroad, or Intestine Dissensions among themselves: Literally it was fulfilled by Prodigies, and Earthquakes, *&c.* as some have observed and recounted at the Birth, Death, and Resurrection of Christ. *g* Either States and Governments of the World, or Church Affairs, which in Scripture are called the Heavens, or the Material Heavens, and the Firmament, *h* which either figuratively, or literally taken, will agree well with the Text, and the History of times. *i* Sea, one part of, that is called Earth, this lower Globe *k* the other part of this inferior World, and both may as former Words be literally or figuratively taken, and which better, I do not undertake to determine.

7 And I will shake all nations *l*, and the desire of all nations shall come *m*, and I will fill this house *n* with glory *o*, saith the LORD of hosts *p*.

l Which was literally fulfilled in the overthrow of the *Persian* Monarchy by the *Graecians*, in the Civil Wars, and succeeding troubles among *Alexander* his Successours, the growth of the *Roman* Power by the subduing their Neighbours, and their dissensions and homebred Wars, all hushe by *Augustus* a little before Christ's birth. These convulsions began a little after this Prophecy, and continued long, in which the *Jews* under the *Maccabees* had their share. *m* Christ the most desirable, because the most helpful to all Nations, which some Proselytes in all ages did come to the knowledge of, and did earnestly desire, and who was desired by all that knew their own misery, and his sufficiency to save them, who was to be the light of the Gentiles as well as the Glory of his people *Israel*. The *Messiah's* coming (the *Jews* do own) is foretold in this Text, yet will they not see how this, yet a little while is long since past, and the true *Messiah* long since come, *n* which you now build, this second Temple. The first had a fulness of Glory in its magnificent Structure, rich Ornaments, and costly Sacrifices, but this was a worldly Glory, that which is here promised is a Heavenly Glory from the presence of Christ in it. He that was the brightness of his Fathers Glory, who is the Glory of the Church, appeareth in this second Temple. *o* Of my presence, preaching, healing, and comforting, saith the *Messiah*, the King of Glory, who entred these everlasting Doors, *Psal.* 24. 7, 8. This was before the desolation of this Temple by the *Romans* a Demonstration that the *Messiah* should come whilest this second Temple stood. But now the hardned *Jews* seeks to evade this Text. *p* This is a solemn sealing the certainty of the thing in this Prophet, and *Zechariah*, and *Malachi*, who stile him Lord of Hosts near an hundred times.

8 The silver *is* mine, and the gold *is* mine *q*, saith the LORD of hosts.

q The right as indisputable, the treasures of both as full and large, doubt not therefore but I will give enough to build this house, and I could beautifie it with these as much as the first Temple, but I intend a greater Glory. I am the Proprietor, others but Trustees, I have the full disposal of all.

9 The glory *r* of this latter house *s* shall be greater *t* than of the former *u*, saith the LORD of hosts: and in this place *x* will I give *y* peace, saith the LORD of hosts *z*.

r Which God intends to put upon this Temple, *Solomon*, and a rich people with incredible spoils taken from conquered Nations gave a Glory to the first house, but God himself will give the Glory of this House. *s* Which poor Captives, and feudatary Governours do build; this second Temple, the Prophet speaks of as if 'twere already a house, whereas 'twas now to be built. What God accounts a glory, must be somewhat better than Silver and Gold. *t* More truly glory, and in higher degrees, the least of Christ is greater Glory than all the Magnificence of *Solomon*. *u* There were no more but two houses built by God's appointment, into the latter of which the *Messiah* was personally to come, as *Mal.* 3. 1. therefore he came before that latter Temple was destroyed, that is 1684 years ago, when at two Months old he was presented in the Temple, embraced and confessed by *Simon* some 70 years before the Temple was burnt by the *Romans*. *x* In my house, Type of Christ, and who is glory of it. *y* A Spiritual, Internal, and Heavenly peace in pardoning guilt, and destroying sin, which displeaseth God, and disquieteth man himself. Christ made peace on his Cross, preached, or published it to the World, and gives it to them by the power of his Spirit. *z* Solemnly avowed by the Lord of Hosts, who cannot deceive, or be deceived.

10 ¶ In the four and twentieth *a day* of the ninth *month b*, in the second year of Darius *c*, came the word of the LORD by Haggai *d* the prophet, saying,

This tenth *verse* is an introduction to the fourth solemn discourse or Sermon the Prophet makes to this people, and there is nothing difficult in it but what hath been opened already. *a* Two Months and two days after the third Sermon, *ver.* 2. *b* Part of our *November* and *December*, *Kislev Heb.* *c* which *Darius* this was, see *chap.* 1. *ver.* 1. *lit.* a. and *ver.* 15. *lit.* f. *d* See *chap.* 1. *ver.* 3. *lit.* b. c.

11 Thus saith the LORD of hosts *e*, * Ask now *f* now the priests *g* concerning the law *h*, saying,

* Lev. 10. 10. Deut. 33. 10.

e The Prophet comes with his double parable, or problem, but not of his own head, but in the Name of the Lord of Hosts. *f* Consult with, desire the solution of the following case, *g* whose Office bound them to study the Law, and to answer all cases of Conscience, their lips should retain knowledge, *Mal.* 2. 7. *h* What the Law saith in the case, not what the Church, but what the Scripture saith.

12 If one *i* bear *k* holy flesh *l* in the skirt *m* of his garment, and with his skirt *n* do touch bread, or pottage, or wine, or oil, or any meat shall it be holy *o*? and the priests answered *p* and said, no.

i Any one *k* carry away from the Altar, or the Priests hands. *l* Part of the Sacrifice, legally, and ceremonially sanctified, or made holy by the Altar on which the whole was sanctified, of which a part is supposed to be carried away in the skirt of a garment. *m* In the lap of his Garment, or in any other Cloth or Napkin, *n* and this Cloth touch any common thing as bread, *&c.* shall *o* that common thing by such contact become legally, or ceremonially holy? *p* Who these Priests were, is not mentioned, but 'tis likely that there were some among the people, who did by the Prophets persuasion go, and propose the case, and they received the answer as here in the negative, for neither Mediate, nor yet immediate touch of holy things, could make common things, or unholy persons holy.

13 Then

13 Then said *q* Haggai, If *one that is* unclean *r* by a dead body *s* touch any of these *t*, shall it be unclean *u*? And the priests answered and said, It shall be unclean *x*.

q Now the second case is proposed for resolution, *&c.* *r* Ceremonially, or legally polluted, and unclean. *s* For such touch, though at unawares, did pollute, *Numb.* 19. 13. *t* Bread or Pottage, Wine, or Oyl, or Meat. *u* Shall that which the unclean (by touch of the dead) doth touch, become unclean, or no? Though a mediate touch of what is holy will not make holy, yet will not a mediate touch of what is polluted defile whatsoever it toucheth? *x* It is resolved affirmatively, it shall be polluted.

14 Then answered Haggai, and said *y*, So *z is* the people *a*, and so *is* this nation *b* before me *c*; saith the LORD; and so *is* every work of their hands *d*, and that which they offer there *e is* unclean *f*.

y Now is the case applyed. *z* As common things toucht by holy things, are not sanctified, and as polluted persons, touching what is clean, pollute it as holy things did, not by touch and bodily application make him legally holy, who was common; but a polluted person made all he toucht, and handled unclean; so unsanctified and polluted *Jews*, polluted God's Ordinances, while the outward performing of legal and ceremonial Duties, such as bringing, offering, eating; dragging about their legal sacrifices, left them as unholy in themselves, and as unacceptable to God as they were before; somewhat more than is to be done. The Soul is first to be purified, that they and we may offer up a pure offering. *a* The Body of the *Jews*, or the most part of them. *b* This ingeminateth the same thing to intimate to us how God resenteth it, and how we should be affected with it *c* in Gods account, or in his sight, who seeth indeed what men are, and what their actions are. *d* Whatever they do in Sacred or Civil matters, they make a shift to pollute all by polluted hands, by leprous touches. *e* What they do bring to the Altar with impure hearts, and hands, is more polluted by them, than sanctified by the Altar. *f* Really impure, though it seem externally clean and holy, 'tis unsurable to the purity of a holy God. In sanctified actions all is spoiled by unsanctified hearts. Thence 'tis that uncleanness is derived on their best works, and consecrated rites do not, cannot sanctifie prophane Spirits.

15 And now *g*, I pray *h* you, consider from this day *i* and upward *k*, from before a stone *l* was laid upon a stone *m* in the temple *n* of the LORD *o*.

g Furthermore consider: *h* He affectionately intreats them to observe *i* this twenty fourth day of the ninth month, *ver.* 10. *k* Through past years, trace year after year, and your successes and disappointments in them *l* observe all years past before you would set upon the re-building of the Temple after you had intermitted it, some years past, 10. or 15, or 20, or 40 (or more say some) between your surceasing from the work, and beginning to rebuild. *m* The Prophet meaneth either before they began to lay one stone upon another in the Foundation laid in *Cyrus* his time, or before they began to lay the Foundation of the Walls of the Courts and outward Edifices. *n* Either strictly taken for the house of God, or more largely for the rest of the buildings about the house; this tacitly reproves their sloth; 'twas the Temple they neglected, which they did long for in *Babylon*. *o* So much the greater their sin, for that 'twas the Lords Temple was slighted.

16 Since those *dayes p* were, * when *one* came *q* to an heap *r* of twenty *measures*, there were *but* ten *s*: when *one* came to the press fat for to draw out fifty *vessels* out of the press, there were but twenty.

* Hag. 1. 9. Zech. 8. 10.

p All that while the Temple lay neglected, and you were contented with maimed, and half Worship. *q* Men were disappointed half in half, *r* which he expected would prove twenty measures, Ephahs, or Bushels, or what other measure you please. *s* It proved but half your hopes, thus your Corn failed, but your Oyl much more failed, and you found but two where you expected five; this Barrenness you cannot be ignorant of.

17 * I smote *t* you *u* with blasting *x*, and with mildew *y*, and with hail *z*, in * all the labours *a* of your hands, ye you *turned b* not to me, saith the LORD *c*.

* Deut. 28. 22. Hag. 2. 17. Amos. 4. 9. Hag. 1. 11.

t My hand was visible in your losses, scarcity, and disappointments. *u* The persons put for their Labours, their Corn, Vines, and Olives. *x* Burning, and scorching Winds that blasted all. *y* Which with too much clammy moisture, that like glew cleaves to fruits, and turns to a corrupting of them, *z* which in these colder Countreys many times by its violence destroys Corn, Fruits, and Trees, but in those Countreys doth it oftner. Now here was in these somewhat more of the hand of God, and so the punishment was as more grievous, so more visible. *a* In your Plowing and Sowing for Harvest, in Planting of Olives and Vines for a Vintage. *b* You did not see my hand, though you felt it, you did not repent of your sinful neglect of me, my Worship, and Temple, nor thought of building my House. *c* This attested with Gods own hand for witness hereto.

18 Consider now from this day and upward *d*, from the four and twentieth day of the ninth *moneth*, *even* from the day that the foundation of the LORDS temple was laid *e*, consider *it f*.

d See *ver.* 15. *lit.* i. k. *e* See *ver.* 15. *lit.* m. Make your observation from the day when you began to build on the old foundation laid many years agon in the time of *Cyrus*. *f* Let that be the precise day from which you begin your reckoning, by this the Prophet excites them to believe, and wait, since he doth in the Name of the Lord so expressly promise a blessing, and tells them when it shall begin to come unto them, and would have them observe how truly he speaks.

19 *Is* the seed yet in the barn *g*? yea, as yet the vine, and the fig-tree, and the pomegranate, and the olive-tree hath not brought *h* forth: from this day *i* will I bless *you k*.

g Your Seed for the next Harvest is yet in your barns, unsown, and no one can make any conjecture, yet whether next years increase shall be great, and blest; or whether it shall be blasted and little, I do not speak, saith *Haggai*, on conjecture, but in the Name of the Lord foretel, and promise you, that it shall be a plentiful Harvest to you; *h* nor have your Fruit-Trees yet put forth, no sign yet appears what Vintage you shall have, what store of Wine, Oyl, Figs, and Pomegranates, which are your choice and rich Fruits, but in the word of God I tell you you shall be blest in them all, and have a large produce, a joyful Vintage. *i* See *ver.* 10, *lit.* a. b. and *ver.* 15. *lit.* i. *k* In all your labour, as before you were blasted in all, because you neglected; so now you shall be blest in all, because you diligently build the Temple of the Lord.

20 ¶ And again the word of the LORD came unto Haggai, in the four and twentieth *day* of the month *l*, saying,

l See *ver.* 10. *lit.* a. b. and *ver.* 15. *lit.* i.

21 Speak *m* to Zerubbabel governour of Judah *n*, saying, I will shake *o* the heavens *p*, and the earth *q*.

m My Word, and in my Name, saith the Lord. *n* See *chap* 1. *ver.* 1. *lit.* f. g. h. i. and *chap.* 1. *ver.* 12. *lit.* b. *o* Vid. *ver.* 6. *lit.* f. *p* ibid *lit.* g. *q* ibid *lit.* h.

22 And I will overthrow the throne of kingdoms *r*, and I will destroy the strength *s* of the kingdoms of the heathen, and I will overthrow the chariots and those that ride in them, and the horses and their riders shall come down, every one by the sword of his brother *t*.

r Now *Babylonians* are subjected to the *Persian* Power, and this standeth on the strength of many Kingdoms, and seems to be one Throne secured by all the Power of the known World, and can hardly be hoped to be hereafter better than an Enemy, and Opposer of the *Jews*, and their restoring of the Worship of God; for comfort in this case here is foretold God's overthrowing them, in case they oppose. *s* This seems an explaining of the former, and a confirming it too. Though the Gentiles, of many Kingdoms united in all their strength, set to hinder this work, this shall succeed so contrary to their expectation, that not you, but they shall find destruction as the end thereof; which was verified in the successive ruin of the *Persian*, *Graecian*, and *Syrian* Kingdoms, all which oppresst the Church, and were destroy'd for it. *t* This passage foretshews that God will, by suffering Civil Wars to arise among these Nations, ruine them by themselves, as in truth they did, now whilest those Commotions and overthrows perplex and hurt the *Jews*, yet they were au occasion sometimes of some respite to them; Their Enemies were engaged on other designs, and could not mind mischief to the *Jews*.

23 In that day *u*, saith the LORD of hosts, will I take thee *x*, O Zerubbabel *y*, my servant *z*, the son of Shealtiel *a*, saith the LORD, and will make thee as a signet *b*: for I have chosen *c* thee, saith the LORD of hosts.

u During those dayes of Troubles, Wars, and Destruction, and particularly towards the end of them. *x* Advance, Honour, Defend and own. *y* Personally understood it respecteth the beginning of those dayes. Politically understood, it refers to all those times in which God promiseth he would, and indeed did preserve, guide, and honour such Governours of his people, who were as *Zerubbabel* was; somewhat of which promise and performance you may observe in the times succeeding unto, and through, the *Maccabees* times, *Typically* this refers to Christ, and the setting up of his Kingdom, shadowed out by the Government of *Zerubbabel*. *z* The Stile changed seems to point to him who was Gods most beloved Servant, *Isa.* 42. 1. and 52. 13. *a* Who was one of the Progenitors of the *Messiah*, *Matth.* 1. 12. *Luke.* 3. 27. *b* Which is very highly valued, carefully kept, and used to confirm, and ratifie Gifts, Edicts, and Patents, *Dan.* 6. 17. So shall the Antitypical *Zerubbabel*, the *Messiah* be Advanced, Loved, and inviolably preserved King, and Supreme over his Church, *c* for he is the Chosen one, the Beloved one, in whom God was well pleased, as the *Chald. Paraphrast.* and *Matth.* 3. 17.

ZECHARIAH.

The ARGUMENT.

ZEchariah *is the second Prophet who cometh from God to the returned Captives, and his errand to them was both to second* Haggai's *Exhortations, and to reveal more fully, then he doth, all the future Revolutions and Events to the final desolation of* Jerusalem, *and the second Temple by the* Romans, *and the rejection of the* Jews *for their sins against all the Mercies of their God, and for their rejecting and murthering of the* Messiah, *who, rejected of the* Jews, *taketh in the* Gentiles, *and establisheth his Church amongst them, which is revealed unto* Zechariah, *and Communicated to the* Jews *by him, with a Declaration of the future ruine of the* Persian *Kingdom by the* Græcians, *and also of the Wars of the* Seleucidæ, *and* Lagidæ, *and their overthrow by the* Romans, *during the series of which times, the* Jews *shall be grown Numerous, Wealthy, and Powerful, and so long as they keep their Covenant with God, shall do wonderful things, and be eminently owned of God, and be either wonderfully secured amidst these troubles, or more wonderfully victorious over those that trouble them. And indeed what* Zechariah *foretold, or promised to them, was in its time made good amongst them, his predictions were punctually fulfilled, if the promises were not, it was because the* Jews *by their sins cut themselves off from the promises, which may be observed in those intervails of times between* Zechariah's *Prophecying, and the coming of the* Messiah; *now the first intervail was above Two Hundred years to the Death of* Alexander Magnus, *during which time, the* Jews *enjoyed the commonpeace with the Subjects of the* Persian *Empire, and the particular favour of* Alexander *the Conqueroun, during his Life. These years were years of growth to the* Jews: *The next intervail through the Wars of* Alexander's *divided Captains, and between the* Seleucidæ *and the* Lagidæ *was an intervail of some great troubles, and yet of greater preservation to the* Jews. *The next intervail is that of the* Maccabees, *during which, those Victories were gotten, which do almost exceed our belief, but whilest thus times were changed, the* Jews *continued much the same, unthankful to God, cold in Religion, and added to their sins dayly, till at last God delivered them into the hands of the* Romans, *whose General,* Pompeius Magnus *deposed* Hyrcanus *from the Throne, and restored the High Priesthood to him, from henceforth the* Jews *Sins and Miseries grow together till that* Zech 14. 2. *was accomplisht, the City* Jerusalem *taken, the Houses rifled,* &c. *thus by various intermixture of Providences, God did try the* Jews *whether they would, as became his People, repent of former sins, amend their future doings believe his promises, and obey his precepts, that he might bless them; so should all the good (foretold by this Prophet) have crown'd them. But if they fail'd, (as they did) in those points of Duty, then all the evil threatned should (as it did) overtake them, and as* Zechariah *foretold, continue on them as it doth to this day. This Prophesie then contains the Revolutions of the* Jews, *and the Empires of* Persia *and* Greece, *and the* Romans; *in whose times the* Jews *by killing the Lord of Life, filled up their measure, and by whose hands God punisht them, destroying their polity, razing their City, burning their Temple, and captivating the People, which lasteth to this day, the better to represent all these at once to your view, take this following Scheme.*

Zechariah *doth either*
- 1. *Exhort to present Repentance and Reformation,* chap. 1, 2, *and* chap. 7, 8.
- 2. *Promise*
  - *Present Blessings,* chap. 1, 2. *and* chap. 8, 9, *to* 15.
  - *Future Mercy, and that*
    - *under* Persian *Government,* c 8. 3, 4, 5, 6, 7.
    - Alexander *and the* Græcians, chap. 9. 8.
    - *In the* Maccabees *times.* chap. 9. 12, 13, 14, 15. chap. 12. 6.
- 3. *Encourage*
  - Joshua chap. 3.
  - Zerubbabel chap. 4.
- 4. *Threatens the*
  - *Enemies of the* Jews.
    - chap. 1. 21. chap. 2. 9.
    - chap. 9 *from* 1. *to* 8.
    - chap. 12. 1, 2, 3, 4, *and* 9.
  - *sinful and impenitent* Jews, ch. 4. ch. 11. 1. ch. 14. 1, 2.
- 5. *Foretel the*
  - Messiah's *coming* chap. 3. 8, 9, 10. c. 6. c. 8. 19, 20, 21. *and* chap. 9. 9, 10. chap. 13. 7.
  - Jews *rejecting him,* chap. 11. 10, 11, 12, &c.
  - *God*
    - *Avenging this sin on the* Jews, chap. 14. 1, 2.
    - *Calling in the* Gentiles, c. 8. 20, 21, 22, 23. c. 12. 10. *and* c. 3. 8, 9. *and* c. 6. 12, 13, &c.
    - *Continued Protection of the Church of Christ among the* Gentiles, chap. 14. *from* ver. 3. *to the end.*

All which either in dark, yet significant Types or Emblems is represented to us by this Prophet, or else in plain, and easily intelligible words.

CHAP. I.

1 IN the eighth moneth *a*, * in the second year of Darius *b*, came the word of the LORD *c* unto * Zechariah *d* the son ‖ of Barachiah *e*, the son of Iddo *f* the prophet *g*, saying,

* Ezra 4. 24.
* Ez. 5. 1.

a Called both *Marsheshvan*, and *Bul*, by *Hebr.* and answers to part of our *October* and *November*. Two Monethis after *Haggai* began to encourage the *Jews* to build the Temple. *b* Son of *Hystaspes*, and the third *Persian* Monarch. vid. *Hag.* 1. *ver.* 1. *lit.* a. and again *chap.* 1. *ver.* 15. *lit.* f. at large. *c* Here is his Warrant, and Divine Call, the Lord communicated to him what he was to communicate to others. *d* His Name bespeaks him a remembrancer of God, or it may speak God remembring him, and the rest of this people. ‖ The *Jews* call'd the Descendents in right line Sons, though they were Grand-Sons, or great Grand-Sons; and in this sense some say *Zechariah* is the Son of *Baruch*, and the Son of *Iddo*. Thus *Zechariah* is not he that is mentioned 2 *Chron.* 24. 20. this is too early by many years, nor is this *Zechariah* the Father of *John Baptist*, this is as much too late, but most likely 'tis that *Zechariah* whom the *Jews* slew between the Temple and the Altar, *Matth.* 23. 35. † This Name is expresly mentioned *Mat.* 23. and his time exactly suits the time, pointed at by the Evangelist. *f* One of this name you have 2 *Chron.* 9. 29. but this is too old to be this in the Text, for there will be found (as *Walphius* in *Ezra* notes) 450 years distance between *Iddo* the Seer, and this *Iddo* mentioned in the Text. *g* Whether *Zechariah*, or *Iddo*, I determine not.

2 The LORD *f* hath been † sore displeased *g* with your fathers *h*.

f The Holy, the Mighty one, your God, the just Governour of the World. *g* So long provoked, that his displeasure at last enkindled within his Breast, and broke out into that flame which hath consumed your Land, City, and Temple. *h* All that were Progenitors, fore-Fathers to the return'd Captives, from their entrance into *Canaan*, but specially since the Apostacy in *Jeroboam's* time, for many hundred years your Predecessours have provoked God by their notorious sins, even to the days of their Captivity.

3 Therefore *i* say *k* thou unto them *l*, Thus saith the LORD of hosts *m*, * Turn ye unto me *n*, saith the LORD of hosts *o*, and I will turn unto you *p*, saith the LORD of hosts *q*.

Jer. 25. 5.
Ver. 14.
Ch. 7. 13.
Ch. 3. 7.

i And, *Heb.* *k* Command, and Require. *l* Of the Captivity who are returned to their own land. *m* In my Name, by the Authority I have over them as Lord of Hosts, require they hear, and obey. *n* Repent ye of all your sins, leave them, see your hearts on my Law to obey it, on my Worship to give me it, on my Temple to reedifie it. *o* Who can punish your refusal, who can protect you in your return, and reward your Obedience *p* with blessings, with all blessings, which my presence brings to a repenting people. It was woe with you, and your Fathers, when I departed from them, but it shall be as well with them, when I return unto them. *q* That you may be assured hereof, I promise it to you, and will be engaged to perform, as Lord of hosts, as having all things at my disposal.

4 Be ye *r* not as your fathers, to whom the former *s* prophets have cryed *t*, saying, Thus saith the LORD of hosts, * turn ye now from your evil ways *u*, and *from* your evil doings *x*: but they did not hear *y*, nor hearken unto me *z*, saith the LORD.

Jer. 12. 11.

r You who have seen the sorrows of a long Captivity, who are wonderfully brought back, who are under the teachings of Rod and Staff. *s* All the former Prophets, 2 *Chron.* 36. 15, 16. *t* Preached earnestly, frequently, and compassionately. *u* Now to day, yet before 'tis too late: O! turn from vitious, sinful courses and wayes; from your Atheism, Idolatry, Murthers, Oppressions, and Adulteries. *x* It is repeated that it might be more impressive upon them. The Prophets importunately intreated them to cease from evil, *Isa.* 1. 16. and 31. 6. *Jer.* 3. 12. *Ezek.* 18. 30. and *Hos.* 14. 1. *y* They did not, because they would not, they regarded not what I said by my Prophets, neither could they be persuaded to it. *z* This obstinate disobedience is twice together charged on them, to make their sin appear in its greatness.

5 Your fathers: where *are* they *a*? and the prophets *b*, do they live *c* for ever?

a But where are your disobedient Fathers? Are they not buried in a strange Land? Did they not die of those Diseases? Were they not consumed with Famine, and the Sword, as was menaced against them? *b* Some apply this to the false Prophets who promised peace, but where are they now? But 'tis better understood of the true Prophets, who died as others; they do not, nor must live always to warn you.

6 But my words *f*, and my statutes *g* which I commanded *h* my servants the prophets, did they not ‖ take hold *i* of your fathers? and they returned and said *k*, * Like as the LORD of hosts thought to do unto us according to our wayes, and according to our doings, so hath he dealt with us *l*.

Ezek. 12. 28.
Zech. 1. 18.

f The dreadful Menaces which I spake by my Prophets. *g* The decreed Judgments which my provoked Justice resolved to execute on them, *h* which by my Prophets as my Heralds I proclaimed, and published. *i* Overtake as a pursuing Enemy overtakes, and seiseth on his Enemy, and spoileth him; have not my Judgments thus taken hold hold on your Fathers, and on you? *k* By this it should seem that *Zechariah* gave them time to consider what answer to give. *l* It is true as God said he would do, so he hath done against us, our Fathers, our Families, our Cities and Temples. God's words have not failed, they dived not, though our Fathers did: This may be an abstract of their Repentance.

7 ¶ Upon the four and twentieth day of the eleventh moneth, which *is* the moneth Sebat *m*, in the second year of Darius *n*, came the word of the LORD *o* unto Zechariah, the son of Barachiah, the son of Iddo the prophet *p*, saying,

m Which answers to part of our *January*. *n* Vid. *Hag* 1. 1. *lit.* a. b. and *ver.* 15. *lit.* f. *o* See *ver.* 1. *lit.* c. *p* Vid. *ver.* 1. *lit.* d. e. f. g. The first Sermon *Zechariah* preacht, was three Moneths before this, and that Sermon was reproof, which probably had good effect, as *ver.* 6. *lit.* k. l.

8 I saw *q* by night *r*, and behold *s* a * man *t* riding *u* upon a red horse *x*, and he stood among the myrtle trees *y* that *were* in the bottom *z*: and behind him *a were there* * red horses *b*, ‖ speckled *c* and white *d*.

* Josh. 5. 13.
* chap 6. 1. to 7.
‖ Or, *bay.*

q In a Vision God communicates his Word, Mind, or Will to the Prophet. *r* Either literally, it was by night that *Zechariah* had this Vision, or with this it may note the obscurity and misteriousness of the Vision, for it may be emblematical, as the Myrtles, and the bottom are. *s* Mark well what I saw, as now I relate it to you. *t* One in a humane shape, Christ Jesus in shape of a Man, so he appeared to *Ezek.* 1. 26. and 40. 3. and to *Daniel, chap.* 7. 13. *u* In a posture of readiness, speed and resolution to help his people, and to appear for them in some tokens of greatness and majesty. *Psal.* 45. 4. *x* Both the Beast is noted, Horse, bold, strong, speedy, and gallant; and the colour is noted also in the same colour he appeared to *Isaiah, chap.* 63. *ver.* 1, 2, 3. and *Revel.* 6. 4. This colour is a symbol of his coming to avenge his own just quarrel, and the unjust dealings of his, and his peoples Enemies. *y* He posterh himself in a convenient place to observe and be ready, (as needful) among humble, verdant, fragrant, pleasant, and much valued Trees, emblem of the flourishing, fruitful, and excellent Saints, and Servants of God. *z* This bottom or low Valley in which the Myrtles grew, (probably on some Rivers bank) is an emblem of the Church in a low, mourning, afflicted State, then 'tis most verdant, and fragrant as these Trees; or as Spices bruised in a Mortar. *a* Christ was as beheld a Captain, in the head, the rest as his Souldiers or Servants are behind attending on him. *b* Horses of the same colour, not without their riders, though they are not expresst, but 'tis a Synechdoche, Horses, and Horse-men are both intended, and these are Angels, *ver.* 10. now the colour of these Horses is 1. Red, denoting probably the bloody condition of States and Kingdoms by Wars one against another, either when God punisheth his Church, or when he avengeth himself, and his Church on his Enemies, and hers, which will appear on a survey of the times past, when *Assyrian, Babylonian, Persian, Grecian, or Roman* Empires, did successively by Wars do Gods work, his strange work, &c. *Isa.* chap. 10. and chap. 14. *c* A mixt colour, made up partly of white, red, and black, as some guess, an Emblem of Affairs of different complexion, not all prosperous, nor all unprosperous; not all dark, nor all light, as the day the Prophet describes neither day nor night, such times did the *Jews* know, during the 70 Prophetick weeks, from the beginning of them, to the *Messiah's* coming. *d* An Emblem of the best dayes and State the Church should be in, so *Revel.* 19. 11. 14. and the Empire too with it.

9 Then *e* said I *f*, O my lord *g*, what *are* these *h*? And the angel *i* that talked with me, said unto me, I will shew thee what these be.

e So soon as he had seen and observed, *f* *Zechariah*, *g* This was Christ the Lord of Hosts. *h* What is the meaning of these Appearances or Visions? *i* Christ, the Angel of the Covenant, so I take this Angel that promiseth to inform the Prophet to be the same that appears as a Man on the Red Horse among the Myrtles.

10 And the man that stood among the myrtle-trees *k*, answered *l*, and said, these *m* *are* they whom the LORD hath sent *n* to walk to, and fro through *o* the earth *p*.

k Vid. *ver.* 8. *lit.* t. u. x. y. *l* Gave answer to what I asked. *m* Horsemen. *n* A periphrasis of Angels, who are Servants, and Ministers of the Divine Providence in the Government of the World. *o* God is pleas'd after the manner of men to speak of his managing the affairs of the World; men must employ others, because they need them. God will employ Angels, though he needs them not. *p* The Empires which his Churches were either help'd or injur'd by; These were partly by the Pride of their Emperours, partly by the flattery of their Servants and Ministers, and partly by the Ignorance of the World at that time in matters of Geography thought to be the whole Earth; and the Scripture sometimes useth phrases, used and well known among men, though there be some impropriety in them.

11 And they *q* answered the angel of the LORD *r* that stood among the Myrtle trees *s*, and said, We have walked *t* to and fro through the earth *u*, and behold *x* all the earth sitteth still *y* and is at rest *z*.

q The

q The ministerial Angels, signified by the horses and horsemen. *r* Or rather the Angel, the Lord, the uncreated Angel, who sent them out, and receives account what they had done. *t* As men who would give an exact account, survey every part, so we have search'd all Nations, and Kingdoms; walk'd the length and breadth of them. *u* The World, but chiefly through the *Babylonish* Empire, which accounts it self Lord of all the Earth. *x* 'Tis wonderful to be seen, and therefore we beseech thee, O Lord, to behold, and consider this. *y* As having ended their Toil, or weather'd the storm, composed their differences, and sheath'd their Swords, are full of peace, and sit still to take their ease. *z* Either the same thing repeated, to heighten the quiet of these states, or to confirm the Truth of the thing, or to express the inward quiet of mind the people had with their outward quiet. The publick peaceable, and every ones mind satisfied, this is the state of the Earth, the Empire which at that time ruled all.

12 ¶ Then *a* the angel of the LORD *b* answered and said *c*, O LORD of hosts *d*, how long wilt thou not have mercy *e* on Jerusalem †, and on the cities of Judah, against which thou hast had indignation *f* * these threescore and ten years *g*?

* Dan. 9. 2.

a When the surveying Angels had made their report of the Prosperity of the Heathen. *b* The Angel, the Lord Christ, Mediator of the Church, and head of the Church. *c* Prays as one interceding. *d* Christ speaks to his Father, speaks as one much affected with the state of his afflicted Church. *e* It is the expostulation that well befits a praying Soul, it is not the enquiry of a discontented mind, but the request of one longing for mercy. So *David*, *Psal.* 13. 1, 2. and the souls under the Altar, *Revel.* 6. 10. † *Jerusalem*, thy chosen Mountain, heir of Promises to be re-edified, and on *Judah*'s Cities too, of whose rebuilding, peace and prosperity thou hast, O Lord, spoken great things, *Jer.* 30. 31. 32. and 33. Chapters, and *Ezek.* 36. and 37, *&c.* chapters. *f* They have felt thine anger and hot displeasure, it was just, and is so still; but it is not to be perpetual; thine anger hath smoaked against the sheep of thy Pasture. *g* The term prefixt for the captivity is fully come, 'tis the seventieth year of their miserable captivity; now shew mercy, build *Sion*, and glorifie thy self in doing it, for the set time is come. It is now 70 years since thy Temple was burnt, and *Jerusalem* sack'd. And full 80 years since *Jeconias* with many of thy people were carried captive into *Babylon*, and somewhat more, since many were carried with *Jehoiachim*, from which to the second of *Darius* are much about eighty eight, or nine years.

13 And the LORD *h* answered the angel *i* that talked *k* with me, *with* good *l* words, *and* comfortable *m* words.

h God the Father. *i* Christ, the uncreated Angel, Lord of Angels and Redeemer of *Israel*. *k* Who had first talked by signs and Visions, and next by explaining the mind, and meaning of them, and answering the enquiries *Zechariah* made. *l* Suitable, and seasonable. *m* The words minister'd comfort to *Jerusalem* and the Captives, the words imported deliverance and blessings.

14 So *n* the angel *o* that communed with me *p*, said unto me, Cry thou *q*, saying, Thus saith the LORD of hosts *r*, * I am jealous *s* for Jerusalem *t*, and for Zion *u* with a great jealousie *x*.

* chap. 8. 2.

n *i. e.* When the Father had heard the Son and answered him; this is spoken to our apprehension, and so must be understood. *o* Of the Covenant, the Lord Christ. *p* Vid. *ver.* 13. *lit.* k. *q* Now publish what thou hearest, preach by commission from me, and assure my poor, captive, impoverish'd Church, that God, my God and her God, will do good for her. *r* Publish what God, Lord of hosts, and Father of his People, promised to do for them. *s* I have been jealous against, but now am jealous for *Jerusalem*; my love is now heightened to a very high degree of compassion for my People, and of Indignation against her Enemies and Oppressors. *t* The City called by my name. *u* Where my Temple stood; those Gates of *Zion*, which I loved more than all the dwellings of *Jacob*. *x* That Zeal I bear, and now will shew for them is great, to a wonder; it is the Zeal of a God who infinitely loves and pitieth his people.

15 And I *y* am very fore displeased *z* with the heathen *that are* at ease *a*: for * I was but a little displeased *b*, and they *c* helped forward *d* the affliction *e*.

* Isa. 47. 6.

y The Lord of hosts, God of *Israel*. *z* Exceedingly angry and will shew it that they may see and feel it, my displeasure is grown up to the highest against them. *a* Secure in their strength, sing a requiem to themselves and trouble to *Israel*. See *ver.* 11. *lit.* y. z, *b* With mine own people, *i. e.* in comparison with the anger I bear against the heathen, 'twas little, *Psal.* 137. *tot.* *c* The Heathen, *Babylonians*. *d* Attempted to destroy whom I would but correct, *Isa.* 10. & 14. I whipt to smart, you wounded to blood, I did wound to bind up, you did wound to kill, *&c.* It is an *Anthropopathia*. *e* It was more than they could do to provoke me more against them than their own sins did; but what I permitted for a while, they did, and added to the Affliction of *Israel*. I would prune, but they struck at the root.

16 Therefore *f*, thus saith the LORD, I am returned *g* to Jerusalem with mercies *h*: my house *i* shall be built in it *k*, saith the LORD of hosts *l*, and a line *m* shall be stretched forth upon Jerusalem.

f Because the Enemy hath so barbarously and inhumanely added affliction to the afflicted, 'tis time to save and relieve. *g* When I was departed, and had withdrawn my Presence, thus cruelly were my people handled; but now I will return, I will be with them, my presence shall restrain the violent, and protect the innocent. *h* With tender, abundant, and promised Mercies now they shall be comforted indeed. *i* The Temple of God, the Excellency of *Jacob*. *k* Shall be finish'd, the impediments shall be removed, what glory I have promised by *Haggai*, *chap.* 2. 9. I will put upon this house of mine in *Jerusalem*. *l* This confirms the promise, and establisheth our Faith, if we know the import hereof. *m* The builders measuring line shall be stretch'd out, to mark out Walls, Gates, Palaces, Streets, and Houses in *Jerusalem*, that they may be built again in beauty, and strength, with skill, and art; and shall be once more the glory of the Earth, and Joy of *Israel*.

17 Cry yet *n*, saying, Thus saith the LORD of hosts, My cities *o* through † prosperity *p* shall yet be spread abroad *q*, and the LORD *r* shall yet comfort Zion *s*, and * shall yet choose Jerusalem.

† Heb. yet. * Isa. 14. 1. chap. 1. 12.

n The Prophets Commission is either enlarged, or more full instructions given to him, to raise the hope and establish the Faith of the People of God. *o* *Jerusalem*, and the Cities of *Judah* are mine, saith the Lord, and as mine I'le build, beautifie, enrich, fortifie, defend, and enlarge them. *p* Through increase of Families and Persons, they shall send forth Colonies, and plant new Towns and Cities, and through increase of Wealth, and Cattel be able to build their cities, and stock their Colonies. *q* Swarm as Bees, and send out their young ones. *r* Their God. *s* *Zion* his Church, with comforts fit for a Church. *t* Type of the civil State as here joyn'd with *Zion*; the Kingdom shall be blest in it self, and be a blessing to others, much like that *Hos.* 14. 4, 5. all this an effect of my choosing it, and dwelling in it.

18 ¶ Then *u* lift I up mine eyes *x*, and saw *y*, and behold four horns *z*.

u After I had seen those things, and heard those comfortable words, and received commission to publish all the good news I had heard. *x* He was so intent before, that he look'd on nothing else; now he lifts up his eyes. *y* Clearly, certainly, and distinctly. *z* Emblems of the Enemies of the *Jews*, for strength, fierceness, and pride, and for their number, from all parts of the World.

19 And I said unto the angel that talked with me *a*, What *be* these *b*? And he answered me, These *are* the horns *c* which have scattered Judah *d*, Israel *e*, and Jerusalem.

a The Prophet prays for Information from the Angel, from Christ, who is the best Teacher. *b* What may be the meaning of these horns, which I see, and know to be horns, and four in number. *c* Powers, States and Kingdoms, which have from all sides push'd at, broken and tossed my people, sorely bruised some, and destroy'd others, these Horns are probably on the North, the *Syrians*, *Assyrians*, and *Babylonians*; on the East, the *Moabites* and *Ammonites*; on the South, *Edomites* and *Egyptians*; on the West the *Philistines*. All which had many a time spoiled the *Jews*. *d* The Two Tribes which were the Kingdom of *Judah*. *e* The Ten Tribes carried away by *Salmanaser*, or the Reliques of *Israel*, which adhered to the house of *David*.

20 And the LORD *f* shewed *g* me four carpenters *h*.

f Jehovah, who before is the Angel, *i. e.* Christ, he is the Eternal one, the great God. *g* Both proposed the thing to be seen, and gave eyes to see, and discern it. *h* Known by their Garb and Tools to be Carpenters or Smiths, as the Hebrew bears it.

21 Then *i* said I *k*, What come these to do *l*? and he *m* spake, saying, These *n* are the horns which have scattered Judah, so that no man did lift up his head *o*: but these *p* are come to fray them *q*, to cast out the horns *r* of the Gentiles *s* which lift up *their* horn *t* over the land *u* of Judah to scatter it *x*.

i So soon as I could propose the question, immediately upon sight of the Carpenters. *k* *Zechariah*. *l* He saw they were men, enquires not who they be, but what was their business, and design; perhaps 'tis fittest for us to rest also in the knowledge of what they are to do, and enquire no farther who they were. *m* The Lord Christ inform'd the Prophet. *n* Christ doth in order to satisfie the enquiry first point to the four horns of which *ver.* 18, 19, as if he should have said look you there are four horns which have done mischief to *Judah*. *o* Keept them so under, none had either strength or courage to lift up the head, and thus these horns proudly and cruelly destroy'd my People. *p* These Carpenters or Smiths are Emblems of those Instruments God will employ in breaking these destroyers. Here are four carpenters to break the four Horns. *q* To strike a fear into them first; these Kingdoms signified by horns, shall lose their courage. *r* Then their Authority, and power shall be cast out easily. *s* Heathen round about *Judea*. *t* Have employ'd their Arms and strength against. *u* The whole Kingdom of *Judah*, Gods people. *x* To drive them out of Gods inheritance. See *ver.* 19. *lit.* d.

CHAP. II.

1 I *a* lift up mine eyes again *b*, and looked *c* and behold a man *d* with a measuring line in his hand *e*.

a *Zechariah*. *b* This is the third Emblem, or Vision he had seen. *c* Very diligently, and intently. *d* One in form of a man, some say 'twas Christ, others say a Type of *Nehemiah*, it was an Emblem of some Master-builder to be sure, and its probable the Prophet took him for no more than a man. *e* He appear'd ready and prepar'd to lay out the platform of *Jerusalem* for extent, form, and beauty.

2 Then said I, Whither goest thou *f*? And he said unto me, To * measure *g* Jerusalem *h*, to see what *is* the breadth thereof, and what *is* the length thereof.

Rev. 11. 1.

f It is evident, the Prophet did not in so bold a manner enquire before, which may possibly be for that he apprehended this man to be one lesser than an Angel; nor doth he ask the meaning of this Hieroglyphick, but understanding what it meant, the Prophet enquires onely where the platform was to be laid. *g* To take the exact dimensions of it, that it may answer Gods Promise, and be capable to receive its inhabitants. *h* The city which was to be built hereafter, but first the Temple is to be built.

3 And behold the angel that talked *i* with me, went forth *k*, and another angel *l* went out to meet him *m*.

i The great and glorious Angel, *i. e* Christ Jesus himself, which had so long talked with *Zechariah*. *k* From the midst of the Myrtle-trees, where he was first seen; whither he is going is not said, perhaps to stand by, direct, and encourage, the person that was going to measure *Jerusalem*. *l* A created Angel, or a Ministerial Angel, as became his office, offers his service to Christ. *m* Who is Lord of Angels.

4 And said *n* unto him, Run *o*, speak unto this young man, saying, Jerusalem *p* shall be inhabited *q* as towns *r* without walls, for the multitude of men and cattel *s* therein.

n Or, *And he said*. Or as the *French*, (*lequel lui dit*) *which said unto him*, so 'tis plain, that the Angel which now was going forth, spake to that Angel which came to meet him, or gave him orders what to do. *o* Since you come so seasonably, hasten with all diligence, and from me tell that young man, *Zechariah*. *p* Which hath so long lain in rubbish, which I once delighted in, which now seems desolate, and hopeless. *q* Filled with inhabitants. *r* The Suburbs of it shall be as Towns unwalled for greatness of extent, and for safety, and freedom, from enemies and danger; Their own multitudes of men shall be some safeguard to them. And they shall have my presence, a better safeguard. *s* Brought thither for sacred uses, for sacrifices.

5 For *t* I, saith the LORD *u*, will be unto her a wall of fire *x* round about *y*, and * will be the glory *z* in the midst of her.

Isa. 60. 19.

t What was promis'd or foretold in the former Verse is ratified in this by an account how it should be performed. *u* That a thing so much above the hope of a present dejected people, so much too great for so weak, and so few a people, might be believed and expected, God engageth he will perform the word. *x* Which cannot be scaled, it would consume them that attempt it; nor undermined, none could come so near it. Such a wall as once was *Elisha*'s Guard, 2 *King.* 6. 16, 17. *verses*; to which this place may possibly refer. Or 'tis allusion to the manner of Shepherds and Travellers in those Countreys full of wild beasts to make fires in the night to secure themselves. *y* No part shall be unguarded, or open to the Enemy. *z* My Presence, and favour shall make her glorious, *Isa.* 4. 5, 6.

Isa. 58. 20. & 11. Jer. 2. and 51. Rev. 18. 4.

6 ¶ Ho, ho *a*, *come forth* *b*, and * flee *c* from the land of the north *d*, saith the LORD: for I have spread you abroad as the four winds of the heaven *e*, saith the LORD.

a Since *Jerusalem* shall be safe, rich and glorious by the presence and blessings of her God, the Prophet calls to the sleepy *Jews*, as men that need be awakened. *b* Set upon your Journey for your own country and city, come out from your captive Prisons. *c* Make all the haste you possibly can, and flee as men do who are pursued with danger, as men that are earnestly bent to get out of harms way, as the man-slayer to the city of Refuge. *Heb.* hath onely *And flee*, but our Translators have by that guessed at what might fill up the expression, and read, *Come forth, &c.* *d* *Babylon* which lay North to *Canaan*. *e* As I executed my threats in scattering you, so I will perform my promise, and gather you from all quarters of the World; arise, come away therefore.

7 Deliver *f* thy self, O Zion *g*, who dwellest *h* *with* the daughter of Babylon *i*.

f The Proclamation for free return is publish'd, up then and be gone. *g* O ye people who should dwell in *Sion*, ye daughters of *Sion*. *h* Keepest in *Babylon* when thou mightest go to *Jerusalem*. *i* Perhaps this intimates that which kept many *Jews* in *Babylon*, Wives or Mistresses.

8 For *k* thus saith the LORD of hosts, After the glory hath he sent me to the nations which spoiled you: for he that * toucheth you, toucheth the apple of his eye.

* Deut. 32. 10. Psal. 17. 8.

k Some refer this to what went before, as a reason why the *Jews* should return, for God hath commanded it. I think 'tis an encouragement to the *Jews* to return, because God had promised to make them a glory, and now assures them that he will take a very particular care of them, therefore sends his Son, as a Judge, or Vindex, against the Nations that had spoiled the *Jews*, or God sends his Son to them to inform them that 'tis their interest to unite with the *Jews*, and become the people of God, and be partakers of the Glory, and safety of Gods *Israel*. However to let them understand that 'twill be dangerous to do violence to *Israel*, as it would be dangerous to any one to violate what is most dear to him that can destroy the offender; to tell them *Israel* is the Apple of Gods Eye.

9 For behold, I will shake *l* mine hand *m* upon them *n*, and they *o* shall be a spoil *p* unto their servants *q*, and * ye *r* shall know *s* that the LORD of hosts *t* hath sent me *u*.

* chap. 4. 5.

l Or lift up. *m* My power and strength. *n* Against the Nation and Kingdom that doth violence to the people, who are my glory, and I am theirs, saith the Lord. *o* Those people who comply not with him whom God sendeth. *p* Shall be overthrown and spoiled, and become a prey. *q* The *Jews* who were first spoiled by, and then made servants to the Nations who conquer'd, captivated and hardly used the *Jews*, and indeed this fulfill'd in *Esthers* days, and in the *Maccabees* times. *r* Either *Jews*, or Heathen, or both. *s* Be convinced and own it. *t* The great and faithful God. *u* Hath commissioned Christ to inform them who are to make their choice what to do herein.

10 ¶ * Sing and rejoyce *x*, O daughter of Zion *y*, for lo, I come *z*, and I * will dwell in the midst of thee, saith the LORD.

* Isa. 12. 6. & 54. 1. Zeph. 3. 14. * Lev. 26. 12.

x Now Christ calls them to Rejoice in the goodness shewed to them, and to sing forth the Praises of him who shewed it. *y* The whole Nation of the *Jews*, the peculiar, redeemed and restored people of God. They that had been in great and long captivity. *z* To execute Judgments on thine Adversaries, to complete thy deliverance and salvation, I come as foretold and promised, in the dispensations of Providence among the Nations, in the performance of Promises to you my people. *a* Pitch my Tabernacle, nay, build my Habitation, and House, and reside in it, give you my Ordinances, my Blessing, and my Presence. This was fulfill'd in part presently, and so through near 500 years, till Christ came, and ever since to his Gospel Church.

Ezek. 37. 27. Joh. 1. 14. 2 Cor. 6. 16.

11 And many *b* nations shall be joined to the LORD *c* in that day *d*, and shall be my people *e*: and I will dwell in the midst of thee *f*, and thou shalt know *g* that the LORD of hosts *h* hath sent me *i* unto thee *k*.

b And *great Heb.* implieth both multitudes, and greatness of Nations; or Heathen, and Gentiles; as the word beareth. *c* Become proselytes, enquire for, adhere to, and worship the God of *Israel*. *d* When God shall lift up his hand for his people against their Enemies, as *Esther* 8. 17. when Christ shall be come in the Flesh, and shall take down the partition wall. *e* Covenant-people, to love, fear, worship, and obey Christ. *f* See *ver.* 10. *lit.* a. *g* See *ver.* 9. *lit.* f. *h* The Sovereign Law-giver, and Almighty Ruler of Heaven and Earth. *i* The *Messiah*, and *Zechariah* his Servant. *k* Jew and Gentile.

12 And the LORD *l* shall inherit *m* Judah *n* his portion *o* in the holy land *p*, and shall * choose Jerusalem again *q*.

* chap. 1. 17.

l Jehovah, the God of *Abraham*, and of his seed, who had cast off *Judah*, and seem'd to quit his claim in his antient inheritance, by a dissession of 70 years. *m* Claim, recover, possess and delight, as a man doth in his paternal inheritance, *n* All his *Israel*, this Tribe mentioned, but all the rest included. *o* His Treasure and peculiar people; his lot and part. *p* Upon, *Heb.* holy, not by any inherent holiness, but holy and selected, and set apart for a holy people consecrated to God. *q* The Lord will as of old choose *Jerusalem* for his seat.

13 * Be silent *r*, O all flesh *s*, before the LORD *t*: for he is raised up *u* out of his † holy habitation *x*.

* Zeph. 1. 7.
† Heb. *the habitation of his Holiness.* Deut. 26. 15.

r Murmur not, you that love not *Zion*; dispute not, you that think these promises are too good, too great; but in silence, Reverence, and adore God in all his Excellencies and wayes; wait, and expect the accomplishment of all, by him who never utters more than he can and will do for his People. *s* Both *Jew* and *Gentile*; you are weak, short sighted, and worthless; you are flesh, be silent and wait. *t* The Wise, Mighty, Gracious, and Faithful one; who never suffer'd a word of his to fall unfulfill'd, nor will let any of these promises to fail. *u* He speaks to our capacity, God is said to be raised in allusion to men who get up, or rise up, and set about what they will do; so here God is on this work already. *x* Either Heaven, or his Temple.

CHAP. III.

1 AND he *a* shewed me *b* * Joshua the high priest *c* standing *d* before the angel *e* of the LORD, and ‖ Satan *f* standing at his right hand *g* to † resist him *h*.

* Hag. 1. 1.
‖ That is, *an adversary.*
† Heb. *to his adversary.*

a The Lord of hosts, whose Servant *Zechariah* was, and in whose name he spake. *b* In vision represented to me *Zechariah*. *c* For that office was by hereditary right descended on him, and how mean so ever his state was, yet still he was that great Officer of the Church, *d* Either as accused, and to make his defence; or rather Ministring in his office, according to his Duty. *e* This Angel was Christ, whose Minister, or Servant the High Priest was, as well as Type of him. *f* That Adversary, as we might render the word, either Satan the Devil, or some instrument of his stirr'd up by him, *Sanballat*, or *&c.* *g* Either because the accusation was true, or to hold his working hand from its work. *h* *Joshua.*

2 And the LORD *l* said unto Satan, * The LORD *m* rebuke *o* thee, O Satan: even the LORD that hath chosen Jerusalem rebuke thee: *Is* not this *p* a brand pluckt out of the fire *q*?

* Jude 9.

l i. *e.* Christ the great Redeemer, Restorer, Lord and Mediator of the Church. *m* The Great God Father of our Lord Jesus Christ, who as Mediator rather chooseth to rebuke him in his Fathers Name, then in his own; though this he could have done. *o* He who was accused, was Gods High Priest, and to minister in the Temple at *Jerusalem* the City which God had chosen, in which respect it was sure that God would take cognisance of the Matter and Judge aright. He would prohibit Satan's attempts. *p* This man, this *Joshua*. *q* Like a brand half burnt, or all smutty with long lying in the fire of Affliction? Reject him not for this

3 Now *r* Joshua *s* was clothed with filthy *t* garments, and stood *u* before the angel *x*.

r At the time *Zechariah* saw this Vision he saw also in what a mean, dirty, and totter'd garb he was, who represented the High Priest. *s* It was the Hieroglyphick of *Joshua*, not *Joshua* himself. *t* Emblem of a poor or sinful state, or both. *u* Vid. *vers.* 1. *lit.* d. *x* The Lord Christ called, The Angel.

4 And he *y* answered *z*, and spake *a* unto those that stood before him *b*, saying, Take away the filthy garments *c* from him *d*. And unto him he † said, Behold, I have caused thine iniquity to pass from thee *e*, and I will clothe *f* thee *g* with change of raiment *h*.

y The Lord Christ who purifieth his Church, who purgeth away her sin, and clothes her with rich and clean garments. *z* So the *Heb.* and so this Prophet speaks, though no question went before. It is an Idiom of that Language. *a* Commanded. *b* Some of the attendants, those Ministerial Angels, who were Christs Servants, and as such are represented standing before him. *c* Remove, or cause them to be removed, from him as altogether unbeseeming his Person, Office and employment; These filthy Garments those Angels took away, but another hand takes away what is signified by this Emblem. *d* From this High-priest *Joshua*. † Christ the Lamb of God. *e* What Angels could not take away, Christ did, he removed the filth of Sin, the guilt and stain of it. *f* Adorn and beautifie. *g* O *Joshua*. *h* Clean and Rich, Emblem of Graces, and spiritual Excellencies given to him.

5 And I said *i* Let them *k* set a fair * mitre *l* upon his head: So *m* they set a fair mitre on his head and clothed him with garments, *n* And the angel *o* of the LORD stood *p* by.

* chap. 6. 11.

i *Zechariah* takes the boldness to desire that for *Joshua*, which might adde to his Veneration, and Authority, and he asks the thing of Christ, or rather Christ commandeth this be done. *k* Who Minister before Christ. *l* A rich and beautiful ornament for the head of the High Priest, not a Crown, which is for Royal heads, but a Tire, a Pontifical Ensign. *m* As they were commanded by Christ at the request of the Prophet. *n* All the Garments which did appertain to the High Priest, of which you read *Exod.* 28. 4. which probably were put on though they are not expresly mention'd here. *o* The Angel who is the Lord Christ himself. *p* Withdrew not till all this was done.

6 And the angel of the LORD *q* protested *r* unto Joshua, saying,

q The Lord Christ. *r* Solemnly declared, and aver'd it, gave him to know.

7 Thus saith the LORD of hosts *s*, If thou *t* wilt walk in my wayes *u*, and if thou wilt keep my ‖ charge *x*, then thou shalt also judge *y* my house, and shalt also keep *z* my courts, and I will give thee † places to walk among these that stand by.

‖ Or, *rites.*
† Heb. *walks.*

s The Father whose will Christ reveals to us. *t* *Joshua*. *u* Obey the Precepts and holy commands of the Law. *x* The special charge, and office of the High Priest. *y* Be chief, and Ruler in the Temple, and in the things that pertain to the worship of God there. *z* Not as a door-keeper or Servant, but as the Chief, on whom others may wait, and give attendance, and at last shalt have place among glorious Angels, *Heb.* 12. 22.

8 Hear now *a*, O Joshua the high priest, thou, and thy fellows *b*, that sit *c* before thee: for they *are* * men † wondred at *d*: for behold, I *e* will bring forth *f* * my servant the BRANCH.

* Heb. *men of wonder.*
† Heb. *at the.*
* Isa. 4. 2.

a Hitherto thou hast been entertained with Emblems and Hieroglyphicks, but now O *Joshua*, hear what these mean. *b* The other Priests, thy Associates in the Priestly Office, tho' inferiour to thee. *c* As Assessors or Coadjutors in a Council, or Assembly, the High Priest as President, the other as Members of the Council face with him, to let them know what these Types mean. *d* The worldly, prophane, unbelieving and ignorant sort of *Jews* wonder at them, and their hopes; at their labour and expences in attempting to build such a house, with so little helps to raise such a Structure out of Rubbish. *e* God the Father *f* will bring forth a much more wonderful work. *g* Christ Messiah, the Branch, *Isa.* 4. 2. and 11. 1. *Jer.* 33. 15.

9 For *h* behold the stone that I have laid before Joshua: upon * one *i* stone *shall be* * seven eyes, behold, I will engrave *k* the graving thereof; saith the LORD of hosts, and I will remove *l* the iniquity of that land in one day.

* Isa. 28. 16.
* chap. 4. 10. Rev. 5. 6.

h Here is an Ellipsis, and to make it up we must repeat that of the 8th. *vers.* *Hear now*, &c. For behold, (pointing to a particular stone) that stone which I have laid, saith God, in the sight of *Joshua*, or which he saw laid in the building of the Temple. *i* On that one stone are seven eyes, and *Joshua* and his fellows are commanded to observe it, the meaning of which the Angel will suggest to them presently, it is not improbable this one stone might be a corner stone, and a principal corner stone, and the Eyes Engraven on it, so placed, that they might look many wayes; so 'twill be a more exact Emblem of Christ the chief corner stone, and of his perfect knowledge and wisdom, fitting him to govern his Church, and provide for it. *k* The Engraving Engraved, *i. e.* most artificially, lively, and with excellent contrivance. *l* Or, and I have removed, I have pardoned the iniquity of this Land at once. Thus the Emblem or Type, which I shall once more set before you in plainer words, then those of our Version. Hear now, O *Joshua*, thou and thy fellows, for behold there is one stone, and on that stone seven eyes, most curiously Engraved, and this laid in thy sight, and in the sight of thy fellowes; This learn by it, that the Temple, founded on such a corner stone, built by the wisdom of the chief Builder, guarded and watcht over by all-seeing Providence, is the blessing and honour of that people, whose sins are all forgiven. The farther spiritual meaning discovers the Messiah, the chief corner stone, the Gospel Church founded thereon, guided by perfect Wisdom, and preserved by never erring Providence, and blest with the pardon of all her sins, taken away in one day, by the Meritorious death of her Redeemer.

10 In

10 In that day *m* saith the LORD of hosts, shall ye call *n* every man his neighbour * under the vine *o*, and under the fig-tree.

* 1 Kings 4. 4.

m Of Building my Temple, when 'tis finisht, and in the day of removing the sins of my people, literally referring to the returned captive *Jewes*, Mystically, to the whole Church in Gospel dayes, when Christ the chief corner stone, shall have purged away sin, and establisht his Church. *n* Invite with love and peace, such as becomes Neighbours, who are partakers of the same Grace of God, and Blessings of a Redeemer. *o* To feast or refresh themselves under the pleasing shadow, and with the sweet delicious fruit of the Vine and Fig-tree, of both which there were ever greatest store, and of choicest taste, when the people of God; the *Jewes* did obey, worship and fear the Lord, and long for the Messiah, and loved each other.

CHAP. IV.

1 AND the angel that talked with me *a*, came again *b*, and waked *c* me, as a man that is wakened out of his sleep.

a Christ, who for some time had left *Zechariah*, and bestow'd some time on new dressing and cleansing, and adorning *Joshua*, the High Priest. *b* This is the fourth time of Christs revealing his mind to this Prophet by Vision. *c* Either roused him out of a drousie fit, and bodily sleep, or out of an extasie, or wonder, that surprising him, he was as if asleep, or shaked him out of a sluggish negligence, or an observance of these things.

2 And said unto me, What seest thou *d*? And I said, I have looked *e*, and behold, a candlestick *f* all *of* gold *g*, with † a bowl *h* upon the top of it *i*, and his seven lamps thereon, and ‖ seven pipes *l* to the seven lamps *m*, which *are* on the top *n* thereof.

d What dost thou discern, of that thou didst before half asleep, half awake see, but didst not observe. *e* Since awakened and rouzed; I have very diligently viewed, and observed, and I see. *f* By Gods appointment there was a candlestick to be made, as a Utensil and Ornament of the Temple, *Exod.* 25. 31. *g* So was the candlestick to be for the Temple, all of pure Gold, *Exod.* 37. 17, *h* Or Basin, or round, and large oyl cruet. capable of so much oyl, as would suffice to feed all the Lamps in the Candlestick. *i* On the highest part of the candlestick, on the top of the candlestick on the top of the staff, or on the head of the candlestick. *k* Either so many, because the Temple candlestick had just so many, or because of some perfection supposed to be in this Septenary Number. *l* One pipe to each Lamp, the mouth of which pipe joined to the Bowl or Basin, and received oyl from it; the other end of the pipe fastned to the Lamp convey'd oyl into the Lamp. *m* So each of the seven Lamps had a pipe reaching from it to the Bowl or Basin. *n* These Lamps were so see as to stand somewhat higher than the Body of the candlestick.

3 And two olive trees *o* by it, one *p* upon the right *side* of the bowl, and the other upon the left *side* thereof.

o Some say Branches; better Trees, which well rooted, will continue, and perpetually supply the Bowls, and that will supply the Lamps. *p* Not more, or fewer than two. *q* So placed that the candlestick stood between them, and each Tree stood at distance from the candlestick, on the right, and left hand thereof; that they might distil their oil into the Basin or Bowl. All which is an Emblem of the Church, both what it is made of, pure Gold; what made for, to be light in the World; to shine as Lamps that continually burn, maintain'd with pure oil, distilled from the Olive Trees, not pressed out by man but continually, freely, and abundantly dropping or flowing from these olive Trees.

4 So *r* I answered *s*, and spake to the angel that talked with me *i*, saying, What *are* *u* these my lord?

r After that I had seen and discerned. *s* See *chap.* 3. *vers.* 4. *lit.* 2. *t* See *chap.* 1. *ver.* 19. *lit.* a. and *chap.* 2. *vers.* 3. *lit.* i. *u* See *chap.* 1. *ver.* 9. *lit.* h.

5 Then *x* the angel that talked with me *y* answered, and said unto me, Knowest thou not *z* what these be? And I said *a*, No, my LORD *b*.

x When the Prophet had enquired into the meaning of these emblems. *y* See *chap.* 1. 19. *lit.* a. *z* 'Tis not a question either to upbraid the Prophet as an Ignoramus, Christ doth not reproach his for not knowing deep, and dark mysteries at first sight of them. Nor is it the question of one that was uncertain about the thing enquired into, Christ knew the Prophets ignorance though he ask the question, but 'tis to excite him to attend and learn. *a* *Zechariah* freely confesseth he knew not, he pretends not to know what indeed he did not know. *b* He owns the greatness and sovereignty of Christ.

6 Then *c* he *d* answered and spake unto me, saying: This *is* the word *e* of the LORD unto Zerubbabel *f*, saying, Not by ‖ might *g*, nor by power *h*, but by my spirit *i*, saith the LORD of hosts.

‖ Or, *army.*

c So soon as *Zechariah* had owned his Nescience. *d* Christ. *e* Or this word of the Lord is to *Zerubbabel*, 'tis particularly designed to him, and in an Emblem prefigureth what a Church, how precious as Gold, how full of light, how framed, how maintained it should be by God himself. This Hieroglyphick is a representation of what the Church should be. *f* The Governour, on whose hand much of the care and trouble of building the Temple did lie; yet let him not be discouraged, for this work lyeth on God. *g* Or by an Army, as the word bears, *Heb.* you may think you shall need an Army to defend you in carrying on this Building, which ill will of Neighbours about you hindereth, but I tell you there is no need of an Army. *h* Courage and Valour, all which make Armes considerable, no need of this neither. Or might and power here may be of the same impor: and added only for elegancy and assurance of the thing. *i* Which garnished the Heavens and can beautifie the Church, which moved upon the darkness in the Creation, and brought forth a beautiful and mighty structure, and can do as much now; by spirit we may understand either the Third Person of the Trinity engaged in Building the Church, with the Father and the Son; or by Spirit you may understand the power of God. Either is encouragement enough, and secureth the future effect, and promiseth a future State of the Church. pure and precious as Gold, full of knowledge in the Doctrines of God, as this Candlestick with seven Lamps full of Holiness from abundant measures of Grace, persevering in it by continued supplies from the Spirit of Grace in Ordinances, &c.

7 Who *art* thou, O great mountain *k*? before Zerubbabel *thou shalt become* a plain *l*, and he † shall bring forth the head stone *m* thereof *n* with shoutings *o*: *crying*, Grace, grace *p* unto it.

* Ezra 3. 11.
† Heb. *and he.*

k The Angel having resolved the question about building the Temple, either himself doth decide all the power of opposers, or the Prophet doth triumph over it. who art thou? *Sanballat* and Confederates, or Satan, or *Babylon*, or all put together what are you all? compar'd with the power of God the Lord of Hosts who by his Spirit will finish this work? *l* Thou standest in the way of my Servant, and thinkest his weakness, and poverty cannot remove thee, but if he cannot surmount thy height I will bring it down and make thee as a plain, and my servant shall as easily go on with my work as a Traveller goeth over a way plain'd before him. † *Zerubbabel* as the Servant of Christ. *m* Shall, as is usual, assist at the laying of the last finishing stone, as well as he saw and assisted when the first foundation stone was laid *n* of the second Temple. *o* With loud acclamations the signs of great joy, and satisfaction in the thing done. *p* Praying, and wishing all prosperity, and a long continuance of it, to the Temple and those that are to Worship God in it, as Grace and favour of God began, and finisht, so may the same grace ever dwell in it, and replenish it.

8 Moreover *q*, the word of the LORD came unto me, saying,

q Either at another time, or else at the same time was added what now *Zechariah* declares.

9 The hands *r* of Zerubbabel * have laid the foundation *s* of this house, his hands * shall also finish it; and * thou *t* shalt know *u* that the LORD *x* of hosts hath sent me *y* unto you *z*.

* Ezra 3. 10.
* and 6. 15.
* chap. 2. 9, 11.
and 6. 15.

r Perhaps (as is customary) he did lay the first stone with his own hands, or rather his direction, and command; and under his conduct. *s* In the second year of *Cyrus* perhaps fourty years agone, likelier seventeen, but be those years more or less, he shall finish it, thus the Prophet expresly promiseth from the Lord, both continuance of *Zerubbabels* Life, Care and Power, as also his success in this work to encourage both him, and the Jews. *t* Whoever thou art, that dost hear me, both *Zerubbabel* and all among the Jews *u* Shall be fully assured, and certainly know *x* God of Truth and Mercy, our God from our Fathers who remembers his Covenant, *y* commanded me to preach these things. *z* Returned Captives, and poor builders of this stately and magnificent house.

10 For who *a* hath despised the day of small things *b*? ‖ for *c* they shall rejoyce, and shall see the † plummet *d* in the hand of Zerubbabel, *with* those seven *e*, * they *are* the eyes of the LORD, which run to and fro through the whole earth.

‖ Or, *sith the seven eyes of the LORD shall rejoice.*
† Heb. *stone of tin.*
2 Chron. 16. 9.
Prov. 15. 3.

a And now for those that despised small beginnings, who they are is well known, and to them I say, and promise what they expected not. *b* Of which *Haggai* 2. 3. *c* Or *but*, not withstanding they so much undervalued the meanness of the second Temple, yet when finisht they shall with many others rejoice in it. *d* The perpendicular with which *Zerubbabel* shall try the finished work, or the work near finishing. *e* In subordination to, and co-working with the Divine Providence expreſt emblematically by the seven eyes, which were on that stone, of which *chap.* 3. 9. Though *Zerubbabel* were prudent in managing all the affairs of Jews, *Jerusalem*, and the Temple, yet not his prudence, but infinite wisdom of God gave success, and when the success appears in the finishing of the Temple then shall it be acknowledged an admirable work of the Divine Wisdom, and the Jews shall confess that the eyes of the Lord which run to, and fro through the whole Earth have been upon them in this work for good, and that God hath shew'd himself on their behalf.

11 ¶ Then answered I, and said unto him, What *are* these two olive-trees upon the right *side* of the candlestick, and upon the left *side* thereof?

In the eleventh verse the Prophet proposeth a question to which no answer is given, but he doth immediately proceed to ask one more question, though somewhat, yet not much different from the former, and in the answer to this latter question the Prophet acquiesceth. The explication of the 11th. verse you have *ver.* 3. of this *chapter*.

12 And I answered *f* again *g* and said unto him *h*, What *be these* two olive-branches *i*, which † through the two golden pipes *k* || empty *l* the † golden *m* oyl out of themselves *n*?

† Heb. *by the hand.*
|| Or, *empty out of themselves* oyl *into the gold.*
† Heb. *the gold.*

f I went on to discourse, which is the signification of the *Heb.* phrase here used. *g* *Heb.* a second time *h* The Angel that talked with the Prophet. *i* Two principal branches one in each Tree, fuller of berries, higher then the rest and hanging over the golden pipes. *k* These were fastened to the golden bowl, on each side one with a hole through the sides of the bowl, to let the oyl that distil'd into them from those Olive-branches, run into the bowl, and out of that bowl it was through so many golden pipes conveyed into the seven Lamps. *l* Freely without any violence offered, drop the oyl out of themselves, yet so that still there are full of oyl for perpetual supply to the Lamps. *m* Because of its preciousness, or from its colour. *n* A supernatural work and emblem of supernatural grace, these branches filled from the True Olive-tree, ever empty themselves and are ever full, so are the Gospel Ordinances filled by Christ, always filling his members true Christians, and even full for all Believers.

13 And he answered me and said, Knowest thou not what these *be*? And I said, No, my lord.

Vid. ver. 5. *hat.* 2. a. b.

* Rev. 11. 4.
† Heb. *sons of oyl.*
* chap. 6. 5.

14 Then said he, * These *are* the two † anointed ones *o*, * that stand by the Lord of the whole earth.

o Not *Enoch* and *Elijah*, nor the two witnesses, nor *Peter* and *Paul*, nor the two Churches of Jew and Gentile. Nor principally *Zerubbabel* and *Joshua*, though perhaps the exposition may glance upon them, and the two Orders Magistracy and Ministry, in them; as these are Types of Christ in his two Offices, King and Priest, or Christ and the Comforter, in this I determine nothing.

CHAP. V.

1 THen *a* I turned *b*, and lift up mine eyes *c*, and looked *d*, and behold a flying roll *e*.

a Or, *And*, *Hebr. i. e.* after I had seen those comfortable visions, and been instructed in the true meaning of them. *b* Changed his posture, though the occasion of it be not mentioned, nor the posture into which he put himself. *c* Look't up into the Air where the Vision appeared *d* very diligently, and discerned clearly. *e* A Volume, or book which in those days were not written as now our Books are printed and bound, but were written as deeds are now on large or long Parchments, and rowled up upon a neat round stick, or else rowled up on themselves, such the roll here seen, much as our large Geographical Maps are rolled upon rollers, and lodged in a convenient Cavity, so were their books of old. But probably here now the roll was spread out at large, flying in the Air swiftly, perhaps with some noise that might make the Prophet look about him.

2 And he *f* said unto me, What seest thou *g*? And I answered, I see a flying roll, the length thereof *is* twenty cubits *h*, and the breadth thereof ten cubits.

f The Angel, *chap.* 4. *ver.* 1, 5. *g* O *Zechariah*, *h* That is ten yards long, by this it appears the roll was spread out, for had it been rolled up, he could not have seen the length, tho' he did the breadth, five yards.

3 Then said he *i* unto me, This *is* the curse *k* that goeth forth *l* over the face of the whole earth *m*: for || every one that stealeth, *n* shall be || Or, cut off *o* as on this side: according to it *p*, and || every one that sweareth *r*, shall be cut off as on that side, according to it.

|| Or, that steal.
|| Or, that swear falsely.

i The Angel which instructed the Prophet. *k* This Roll or Book containeth the Curse, the menaced Punishment due to sinners, of which too many were still among the *Jews*. *l* That goeth speedily, for it flyeth. *m* Either the whole Land of *Judea*, or over all the world, where ever these sins are found; this curse will come upon the sinners, unless they repent. *n* Theft is here first mentioned, a sin that had abounded among them, and from which they were not free then, they rob'd one another, and they rob'd God, they were sacrilegious. *o* Shall be punished with an extermination of his house, as well as with cutting off his Life. *p* According to the just threats of the Law. *r* Profanely, or falsly, the perjur'd person shall be cut off too.

4 I will bring it forth *s* saith the LORD of hosts, and it shall enter *t* into the house *u* of the thief *x*, and into the house of * him that swareth falsly by my Name *y*: and it shall remain *z* in the midst *a* of his house, and * shall consume it with the timber thereof, and the stones thereof *e*.

* Heb. *to the house of him that swear.*
* Heb. *to it.*

s So exemplarily will I execute this Judgment, that it shall appear I do it, my hand saith God shall be seen in it. *t* None shall be able to keep it out, this curse shall come with commission from me, *u* where he laid up that he got by theft and thought to rejoice in it, or by house understand all his Estate and Goods with his Family and posterity. *x* The Robbers of God, and of their Neighbours, and every other notorious transgressour of the precepts of the second Table. *y* This doth explain that of the third *verse*, and 'tis plain that the perjur'd person is here threatned, every one that dares call God to witness to a falsehood, and imprecate themselves if they speak not truth. *z* This curse shall be a long curse, it shall stick close to them and theirs like *Gehazi's* Leprosie. *a* As in the heart and center of their house like a sword in the midst of the Bowels, or like a Disease that seizeth the heart. *b* Though it do not destroy suddenly, it shall destroy surely. *c* The strength of it, nothing shall remain as when both Timber and stones of a house are consumed and wasted. Such execution shall be done on those whose name and place shall be blotted out.

5 ¶ Then the angel that talked with me went forth *d*, and said unto me, Lift up now thine eyes *e*, and see what is this that goeth forth?

d Or went on, proceeded, or as we read it went forth from some more retired place, though he do not tell us what it was, or where he was with the Prophet when the last Vision appeared. *e* Now the Prophet was come forth with the Angel, he is commanded to look up and observe what he seeth going forth from *Jerusalem*, or the Temple.

6 And I *f* said, What *is* it? And he *g* said, This *is* an ephah that goeth forth *i*. He said moreover *k*, This *is* their resemblance *l* through all the earth.

f *Zechariah* knew not what this was he saw, so far was he from knowing what it meant. *g* The Angel, *h* the greatest, say some, of measures with the *Hebrews*, but their Corus was much greater, it was a great measure, and many times taken for any measure, when strictly taken, it held some three bushels. *i* Out of the Temple of *Jerusalem*. *k* Having told the Prophet what the thing was, the Angel addeth once and above. *l* This how dark soever it may seem to be, is a clear Emblem of this people every where. Thus there is a limited time and measure for them whilest they sin and are filling up the Ephah with their sins, they will find that the Ephah of Wrath filled up also to be poured out upon them, or as the *Hebr.* This their eye as the *Gallick* Version. This the eye I have upon them, *&c. i. e.* God's eye observes how they fill their Ephah with sin, that he may suitably punish, that his Ephah of Wrath may fill also.

7 And behold *m* there was lift up *n* a || talent of lead *o*: and this *is* a woman *p* that sitteth *q* in the midst of the ephah.

|| Or, *round.*

m Here is another part of this Vision, *n* Either lifted up from out of the Ephah, or brought thither to cover it. *o* A large piece of Lead of a Talent weight, large as the mouth of the Ephah. *p* A Woman, the third in the Vision or Emblem. *q* Se-

q Secure, shameless, and resolved of her way in increasing in sin.

8 And he said *r*, This *f is* Wickedness *t*, And he cast it *u* into the midst of the ephah, and he cast the weight of lead on the mouth *x* thereof.

r The Angel unfolds the Riddle. *f* This Woman that sits in the Ephah represents the sinful Nation of the *Jews*, is Emblem of their wickedness. *t* In the abstract, to express the greatness of the *Jews* wickedness, they will grow up to be most wicked. *u* The Angel cast down this Woman wickedness from the seat she sat on, *&c.* *x* And now she is down the weight of Lead, which she can never lift up, or remove is laid upon the mouth of the Ephah, she is shut up, as in a Prison to suffer the punishment of all her sins. This is their resemblance.

9 Then lift I up mine eyes *y*, and looked *z*, and behold, there came out *a* two women *b*, and the wind *was* in their wings *c* for they had wings like the wings of a stork and they lift up the ephah between the earth and the heaven *d*.

y Vid. ver. 1. *let.* c. *z* ibid *let.* d. *a* From the same place whence the Ephah came. *b* The sinful Nation was resembled to a Woman, and now to keep a decorum in the Vision. They who are to be God's Executioners, to punish that wicked Woman, are called Women; 'tis like enough to be meant of the *Romans*, a warlike and flout Nation. *c* They are set forth as having wings, like the wings of Storks, large and strong, and as flying before the wind with great swiftness, so should Divine Vengeance swiftly follow, and certainly overtake the *Jewish* Nation, when after their return out of Captivity they shall corrupt themselves, and fill up the measure of their sins. *d* The Judgments came thus flying, and so bare away with them those that are to be punished: It is a secret intimation of a future deportation, or carrying the *Jews* into captivity again for sin.

10 Then *e* said I *f* to the angel that talked with me, Whither *g* do these bear *h* the ephah?

e When I saw the Ephah, Woman imprisoned, and lead too on the wings of those two Women in motion. *f* *Zechariah*. *g* To what place, and how far. *h* Not as a Nurse carryeth the Child, but as Criminals are carryed to punishment.

11 And he said unto me, To * build it an house *i* in the land of Shinar *k*: and it shall be established and set there *l* upon her own base *m*.

* Ezra 5. 2.

The Angel gives him an answer fuller than his question, and first tells the Prophet what was to be done with it. *i* Not in Mercy, but in Judgment, as intending the next deportation should not be as the first for seventy years, but for ever, they should never return *k* Of *Babylon* whither many of the *Jews* fled, and so by voluntary exile fulfilled this prophesie, whither others of them were forced by the *Romans*. *l* There they shall be confined without hope of release, *m* not on the foundation of God's Promise and Covenant, but the base of their sins.

CHAP. VI.

1 AND I turned *a*, and lift up mine eyes *b*, and looked, and behold, there came four chariots *c* out from between *d* two mountains, and the mountains *were* mountains of brass *e*.

a See *chap.* 5. *ver.* 1. *let.* b. *b* Ibid *let.* c. d. *c* The appearance or Emblem is plain enough, we can easily conceive that; but the things signified hereby are most difficultly found out, and perhaps not found when we think they are; here then, if any were, all are bound to write modestly, and all are bound to read carefully, and to judge candidly; whether by these Chariots are meant. 1. The various changes made by Wars in the Nations, the Chariots as some say were Chariots for War, and drawn by several coloured Horses, and thus Wars and Mutations thereby might be signified. 2. Or, the four Monarchies of different temper and carriage toward the *Jews* and others, whom they ruled as very many Learned Expositors think. Or, 3. The four Gospels, with the Apostles and Preachers of the Gospel sent by Christ as others. Or, 4. Angels who are sometimes stiled Chariots of God, and who are by the Prophets, *Daniel*, *Ezekiel*, *Zechariah*, and by the Apocalypses introduced as great Ministers and Servants of Christ in the Affairs of his Church, I determine not, though perhaps all these might fairly be woven into one web, in which Angels as employed in the Affairs of Church and Empire, act their part in the revolution and changes of things, be these of what temper soever they will in both, till the Gospel be preached, by the *Messiah*, and his Apostles. *d* Out of a deep, shady, and dark Valley which here is laid between two Mountains. So God's Judgments are a great deep, whilest his Righteousness is as the great Mountains, *Psal.* 36. 6. *e* These Mountains appear to the Prophet very wonderful, for they were of Brass to denote the immoveable decrees of God, his steddy executions of his Councels, the insuperable restraints upon all Empires and Councels which God keeps within the Barriers of such impregnable Mountains, whence not one can stare till he open the way, and possibly it may import the pressures, difficulties, and distresses of the times signified hereby.

2 In the first chariot *were* red *f* horses, and in the second chariot black *g* horses.

There is no distinction made between Chariot and Chariot, nor any mention made of the drivers of these Chariots, though these are included in the Chariots. Now by the different colours of the Horses doth the Prophet distinguish the Chariots, and possibly that is all intended by the various colours, though generally Interpreters do guess by the colour of the Horses what should be the quality and temper of the times pointed at; of which a little, *f* may signifie bloody times, a fiery execution of wrath, *Rev.* 6. 4. *g* A time of Mortality, and wasting Diseases, *Rev.* 6. 5.

3 And in the third chariot white *h* horses, and in the fourth chariot grisled *i*, and bay *l* horses.

|| Or, *strong.*

h Joyful and prosperous Affairs, see *chap.* 1. *ver.* 8. *let.* d. *i* State of Affairs mixt of good and bad, *chap.* 1. 8. *let.* c.

4 Then I answered and said unto the Angel that talked with me, what are these my lord?

Vide *chap.* 5. *ver.* 5. and *chap.* 1. *ver.* 19.

5 And the Angel answered and said unto me, These *are k* the four || spirits *l* of the heavens *m* which go forth from * standing *n* before the LORD of the whole earth *o*.

|| Or, *winds.*
* 1 King. 22. 19. chap. 4. 14. Luk. 1. 19.

k Signifie or are the emblems of *l* Winds, *Heb.* to which the Empires are compared, *Dan.* 7. 2. and for the bustlings of them may be well compared so, and forasmuch as they are raised by the Lord, and are under his command may properly enough be called winds of Heavens, which blow as God orders. Or, *Spirits* of, *i. e.* Angels of Heaven, who have as Ministers of the Divine Providence, a great share in the manage of affairs both of Church and States. Or, the impulses of Gods Spirit moving as he pleaseth in the Kingdoms of men, and in his Church. Indeed this is the great spring which moves Angels and sets them on work about what is to be done by them, either for or against States and Kingdoms, especially in reference to the Church of God. *m* Which as they Reside in heaven, till employ'd, so go thence when imploy'd, and observe the will of their God in Heaven and having done their work return thither again. *n* They stand as Servants attending the Will and Command of their Lord. *o* Their God is Lord of all and their business to do his Will in all the Earth, not in one onely part, but every where, whitherfoever they are sent.

6 The black horses *p* which *are* therein *q*, go forth into the north-country *r*, and the white *s* go forth after them *t*: and the grisled *u* go forth toward the south country *x*.

p The Angel signified by the black Horses, the Executioners of God's just displeasure against sinners. *q* In the second Chariot, for nothing is said more of the first, (the red Horses) say some, because that bloody and cruel State was expired, but the sad things portended by the black Horse are to come next on the Scene. *r* *Babylon*, the whole Kingdom of *Babylon*, which lay so much North from *Judea*, and because the Metropolis lay North, the whole Kingdom is called the North Country, which must feel the effects of these black Horses, which was executed by the hands of the *Medes* and *Persians* assisted by that Squadron of Angels which appeared in the second place. *s* Ministers of Goodness, Mercy, and Kindness went after the black, and their business was, say some, to dispose Affairs for the benefit and joy of God's people in *Babylon*, whether these were sent to preserve them, to conduct them, and bring them back, and here was great work in this, for many staid behind till *Ezra*, and *Nehemiah's* time, *u* The Angels signified by these, and whose business as some guess, lay in managing the *Romans* power, which was a mixture of many different people, and which were sometimes favourable, sometimes fierce and severe to those they had to do with. *x* Egypt and *Arabia*, which lay South of *Judea*, and which the *Romans* did, though late, subdue, it may perhaps point at their invading *Africa* too, whose punishments were mixed somewhat with Kindness and Mercy more than the Punishments of *Babylon* were.

7 And the bay went forth *y*, and sought *z* to go, that they might walk to and fro through the earth *a*: and he said *b*, Get ye hence *c*, walk to and fro through the earth. So they walked *d* to and fro through the earth.

y From the place where the Prophet saw them at first standing as at the starting place, *z* Either asked Commission, or waited for it, *a* They had a larger Commission say some, the

whole Earth or a particular Commission to keep their rounds in the Land of *Judea*, and to take care of their affairs for the comfort of that people. *b* Christ who hath all power in Heaven and on Earth, *c* Stay no longer here, hasten to your charge, as you have desired, so do. *d* They obey immediately and do his Commands. These Bay horses are here represented as attempting, or making essay which at first seems to take little effect though at last by a full Commission empowered they do succeed in the attempt. This might give ground to suppose here is some Kingdom aimed at, which made some attempts to enlarge it self through all the Earth but failed in its attempt, which no wonder since the Angels which were to assist were not Commissioned to walk through the whole Earth, and they keeping to their commission gave no farther help for want of which the design failed. How far this may concern *Goths* and *Vandals*, or any more late Empires and Kingdoms, I have neither skill nor will farther to enquire. Nor yet to enquire whether these Bay horses were not emblems of Angels employed by the Lord, in the Government of the rest of the Kingdoms of the World remote from *Judea*, but not remote from Gods Wise and Sovereign Providence governing all the Earth. The known Empires here are supposed to have been managed by particular Angels represented according to the analogy between the colours of the Horses and the complexion of the Kingdoms. And it may seem likely that the rest of the World was not left without some to have care of them.

8 Then *e* cried he *f* upon me and spake unto me, saying, Behold, these that go *g* toward the north countrey *h* have quieted my spirit *i* in the north countrey.

e When the Prophet had been informed about the former vision. *f* The Angel that talked with the Prophet, *i. e.* The Lord Christ spake aloud, and called to him. *g* Or are gone, for he speaks of what was already past, 'tis likely he meanteth the Red horses. *h* Into *Babylon*. *i* Either by doing what I appointed them against the cruel *Chaldeans* in revenge of my peoples injuries, or bringing my people back out of *Babylon* into *Canaan*.

9 ¶ And *k* the word *l* of the LORD came unto me, saying,

k It appears not that this next thing hath any necessary connexion to that which the Prophet last saw. *l* The direction or command for the Prophet to do something out of hand.

10 Take *m* of *them of* the captivity, *even* of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou *n* the same day *o*, and go into the house of *p* Josiah, the son of Zephaniah.

m Gold and Silver, of those that are come out of *Babylon*. lately, to make their Oblation to the Lord, or to bring the Oblation of them, who yet were in *Babylon*, but remembred *Jerusalem* and the Temple. *n* Go fetch them if they lodge elsewhere, and bring them in thy company. *o* The same day in which they come, or else in the same day that I speak unto thee, delay not. *p* Some say he was a Goldsmith, others, that he was Treasurer for the Temple, and that these persons before named had brought a rich present to him for the Temple, and the service of the Lord.

* chap. 3. 5. 11 Then take silver and gold *q*, and make * crownes *r*, and set *them f* upon the head of Joshua *t*, the son of Josedech the high priest.

q This reiterating the command, both confirms and explains the former command. *r* Two, the one of Silver, the other of Gold. *f* Put both of them, *i. e.* one after the other. *t* Who now in this circumstance stands a Type of Christ, King and Priest for ever for his people, and this extraordinary Act was to represent something extraordinary in the Messiah.

12 And speak unto him *u*, saying, Thus speaketh the LORD of hosts, saying, Behold *x* the man *y* whose name *is* the BRANCH *z*, and he shall ‖ grow *a* up out of his place *b*, and he shall build the temple *c* of the LORD.

‖ Or, *branch up from under him.*

u Joshua but in hearing of others, and in the name of the Lord. *x* Consider throughly the import and meaning of this unusual Ceremony. *y* Thou *Joshua* art the Type or Figure, but he that is the man signified by thee, is that great person God hath promised, and you do expect, and who shall come. *z* Whom you know by the name of the Branch, who was called so long since, Messiah *Ben David*; This wonderful person is the man that is crowned, as King and Priest by Proxy, or in Effigy: Thou O *Joshua* art the Pourtrait he is the Branch it self, *chap.* 3. 8. *a* Though you may perhaps suspect the Root dry or dead, yet assuredly 'tis not, the Branch will spring up, Messiah King and Priest shall be born in due time. *b* Of the same Tribe and Family, and in the same place, foretold. *c* He it is, though unseen, that stands by you, that build the Material Temple: Neither *Zerubbabel* nor *Joshua*, nor all the *Jewes*, could do any thing without Christ in the present building, which is yet far inferior to the Spiritual Temple, which Christ will build, beautifie and preserve, and dwell in for ever.

13 Even he shall build *d* the temple of the LORD *e*, and he shall bear the glory *f*, and he shall sit *g*, and rule *h* upon his throne *i*, and * he shall be a priest *k* upon his throne, and the counsel of peace shall be between them both *l*.

* Heb. the counsel of peace.

d The promise is repeated to settle the *Jewes* in the assured expectation of the thing. *e* Your Material Temple as Type, and the Spiritual Temple as Antitype. *f* Of both Kingly Office, and Priestly, the glory of both those Crowns shall abide on him, the only person worthy of it. *g* Which speaks both His Royal Magnificence, and the Perpetuity of it. *h* Though he shall have many Attendants and Officers, yet he shall Rule, give Lawes, distribute Rewards and punish Offenders. *i* His by Birth, by Donation, by Purchase, and by Conquest, his most undoubtedly by best Right. *k* The great High Priest, to offer the great Sacrifice to God, to make reconciliation, to intercede for his People; This is that meant by the crowns set on thy head, O *Joshua*. *l* The peace made for Gods People shall rest upon these two, the Kingly and Priestly Office of Christ, by his Priestly Office he shall make their peace with God, by his Kingly Office he shall deliver them from Spiritual enemies; by Priestly Operation he shall expiate our sin, by the power of his Kingly Office he shall extirpate sin; as Priest he makes, as King maintains Peace; Purchase as a Priest, Protect as a King.

14 And the crowns *m* shall be to Helem *n*, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial *o* in the temple of the LORD.

m Those two crowns before mentioned, made of the Gold and Silver brought from *Babylon*, *verse* 11. *n* These Persons we know no more of with any certainty, but their names. *o* Of their incredulity say some, of their liberality say others, but these crowns were certainly to be memorials of the Messiah's certain and speedy coming, and to be reserved in the Temple, as a Memorial of this solemn Typical inauguration of *Joshua*, or Messiah in him.

15 And they *that are* far off *p* shall come and build in the temple of the LORD, and * ye shall know that the LORD of hosts hath sent me unto you *r*. And *this* shall come to pass *s*, if ye will diligently obey the voice of the LORD your God.

* chap. 2. 9. 11.

This verse hath certainly a double reference one to the Jews, and the building of the material Temple, which is the literal and historical sense, the other mystical, and refers to the bringing in of the Gentiles. *p* Such Jews as do now abide in *Babylon*, and *Persia*, or other remote parts. 'Tis also the character of the Gentiles, *Acts* 2. 42. *Eph.* 2. 13, 14. *q* The Jews did so with their gifts, came to *Jerusalem* and built with their brethren, the Gentiles are come in and build the spiritual Temple. *r* The accomplishment of this shall prove my words to be Gods word, and that I am sent of him. *s* The literal part shall come to pass in your day, if you will obey the voice of the Lord your God speaking by me. The mystical part shall come to pass also, and, if you will believe and obey, the Gentiles shall come in and be your Brethren, make up one Church with you, and help to build the Temple, the spiritual Temple. But if you obey not you shall be cast out and the Gentiles be taken in to be Gods people, and to build his Temple.

CHAP. VII.

1 AND it came to pass *a*, in the fourth year *b* of king Darius *c*, *that* the word of the LORD came unto Zechariah in the fourth *day* of the ninth month, *even* in Chiſlen *d*.

a A most usual form of speech introductory to what shall afterwards be spoken, *b* When the Jews had now been two years in building the Temple, and probably 'twas in good forwardness. *c* Son of *Hystaspis* about *An. Mundi* 3487. as Arch-Bishop *Usher* in his Annals. *d* Part of our *November* and *December*, when half the time of building the Temple was spent.

2 When they *e* had sent unto the house of God *f*, Sherezer and Regem-melech *g*, and their men *h* to † pray before the LORD *i*.

† Heb. *to pray the face of the LORD.*

e Either the Captives which still continued in *Babylon*, or the Jews returned out of captivity, but dwelt in the Country at a distance from *Jerusalem*. *f* Temple, which now half built began to be frequented by Priests and People, and where *Haggai* and *Zechariah* might be found true Prophets. *g* It appears not who these were, but no doubt they were eminent in dignity and piety. *h* Train either of Friends that accompanied them. Or, of

of Servants that waited on them. *i* In most solemn manner, and with Sacrifices no doubt, for the Altar was set up long ago. Now these come to intreat the face of the Lord by Prayer in the house of Prayer for pardon of what was past, and acceptance of them at present, and for answer to their enquiry.

3 *And* to speak *k* to the priests *l* which were in *m* the house of the LORD of hosts, and to the prophets *n*, saying, Should I weep *o* in the fifth month *p*, separating my self *q*; as I have done *r* these so many years *s*?

k To consult with. *l* They were to be the ordinary casuists, and ought to be able, and ready to answer all cases of Conscience, as *Mal.* 2. 7. *m* Had their residence in, or about the Temple. *n* These were extraordinary casuists, who might be supposed able to satisfie the enquiry, if the Priests could not. These Prophets were *Haggai* and *Zechariah*. *o i. e.* Fast, of which weeping was a part, 1 *Samuel chapter* 1. *verse* 7. and *Matth.* 9. 15. *p* In sad remembrance of the burning of the Temple on the 10th. day of that month. *q* From worldly cares and designs, and afflicting my self. *r* This intimateth their former practice, and seems to include in it some little boasting of it. *s* It had been easie for them to have reckoned up the exact number of years, but they choose rather to express it thus, to greaten their performance.

4 ¶ Then *t* came the word *u* of the LORD of hosts unto me, saying,

t When these men had proposed their case, and expected the Priests answer. *u* An answer from God which follows in the 7th. and 8th. chapters of this book at large.

5 Speak unto all the people *x* of the land *y*, and to the priests *z*, saying, When * ye fasted and mourned *a* in the fifth *b*, and seventh *c* *months*, even those * seventy years *d*, did ye at all fast * unto me *e*? *even* to me *f*?

* Isa. 58. 5.
* chap. 1. 12.
* Sect. 14.

x i. e. Either by their messengers who came in their name, or to all the Jews that were at *Jerusalem*. *y* By which it seems to be not the loiterers in *Babylon*, but the returned in *Judea*, that sent. *z* Some of these perhaps doubted; and others might overvalue, and dote on these voluntary services, and needed as well as deserved, a reproof. *a* Who prescribed this your Fast? and since you needs would, (as it was at liberty you might fast, and mourn) who was better for it? or did you do it to please me, when you displeased me by other, your sinful courses? *b* See *ver.* 3. *let.* p. *c* For the murther of *Gedaliah*, slain by *Ishmael*, *Jer.* 41. 1. *d* So many they were since *Gedaliah*'s death to this time of enquiry, which is made now as many years after the return as *Gedaliah* was slain after the beginning of the captivity. *e* What ever was in it. There was very little in it from me, no command, no honour, as you ordered it, you pleased your selves in it, not me; you wept mere for the inconveniences of the thing, then the sinfulness of it. Had you fasted to me, you would have abstained more from sin, which I forbad, then from meats which I did not forbid. *f* As if God had said, I put it once more to you, did you indeed fast to me?

6 And when ye did eat, and when ye did drink, ‖ did ye not eat *for your selves*? and drink *for your selves*?

‖ Or, *he we ye that, &c.*

I was as little minded by you in your Fasts, as in your Feasts, and I was as little pleased with your Fasts, as Feasts, self was all in both, you looke no higher. Such fasting commends none to God, you had not been the worse if you had forborn such Fasts, nor are you the better for such ill managed abstinence.

7 ‖ *Should ye* not *hear* the words *g* which the LORD hath cryed *h* † by the former prophets *i*, when Jerusalem was inhabited, and in prosperity *k*, and the cities thereof round about her, when *men* inhabited the south and the plain?

‖ Or, *are not these words.* † Heb. *in the hand of, &c.*

g You needed not have thus enquired had you heeded the word written, should you not remember? Or have you not read what *Isa.* 58. 3, 4, 5, 6, 7, determins in this very case? *h* Openly and loudly spoken. *i* Who have given you the true value of obedience to the great, and momentous precepts of the Law, who have called for Repentance, and sincere love to God, and Man, and have on just ballance shewed how light, and under weight formal services have been. *k* Did such observances preserve *Jerusalem* in its prosperity? Did they prevent the desolation of the Cities round about her? Were they sufficient to save the men, the multitudes that inhabited the South of the plain? Did they, or could they do no good when things were all safe and well? And do you foolily imagine they can profit you now all is in ruins? Can they restore a fallen state that could not support it falling?

8 ¶ And the word of the LORD came unto Zechariah, saying,

Vid. verse 4. *tot.*

9 Thus speaketh *l* the LORD of hosts, saying, * † Execute true judgment *m*, and shew mercy *n* and compassions *o* every man *p* to his brother *q*.

* Mich. 6. 8.
† Heb. *judge judgment of truth.*

l Or did speak, *i. e.* to your Fathers, and thus he doth speak to you now. *m* God required former Judges, and he requireth present Judges, without hatred, prejudice, partiality, or bribery, to give true sentence. *n* Be kind and beneficent to such as need. Wrong none, if you could, do good to all you can, *o* with tenderest, and most abundant pity; with a heart that feels their miseries. *p* As this is every mans duty, let it be every ones practice. *q i. e.* to every one that needs you.

10 And * oppress *r* not the widow *s*, nor the fatherless, the stranger, nor the poor, and * let none of you imagine evil against his brother in your heart *t*.

* Jer. 5. 28.
* chap. 8. 17.

r Do not first misreport their persons, their actions, and their cases, and on that pretence do them wrong, and oppress them: 'tis double oppression, to oppress by false information, and then condemn, the first is an oppression of Righteousness, the next is oppression of the Righteous. *s* A Catalogue of helpless ones who are under the peculiar tutelage of God, *Exod.* 22. 21, 22. *Deut.* 10. 18. and 14. 29. and 24. 17, 19. *Isa.* 1. 17, 23. &c. *t* Neither think ill of, or wish ill to, nor plot evil against, one another.

11 But they refused to hearken *u*, and † pulled away the shoulder *x*, and † stopped their ears *y* that they should not hear *z*.

† Heb. *they gave a backsliding shoulder.*
† Heb. *made heavy.*

u They willfully were ignorant would not consider nor understand. *x* Next they shift from doing their duty, withdraw their shoulder from the yoke of the Law, *Neh.* 9. 29. *Hos.* 4. 16. *y* And to make it highest contempt, they act the deaf man, stop their ears, and so turn their backs on God. *z* All this out of an obstinate resolution to be unacquainted with Gods will, and their own duty.

12 Yea, they made *a* their hearts *as* an adamant *b* stone, lest they should hear *c* the law *d*, and the words *e* which the LORD of hosts *f* hath sent in his spirit *g* † by the former prophets *h*: therefore *i* came a great wrath *k* from the LORD of hosts *l*.

† Heb. *by the hand of.*

a Though the heart of it self is far from taking impressions, and receiving kindly the Law of God, yet these desperate sinners think 'tis too pliable, they study how to harden it, and this was the fault of many of them. *b* The hardest of stones. *c* Which was peremptorily required of them, and they as peremptorily resolved against it. *d* Of God by *Moses*, of whom they boasted, whilst they despised his Law. *e* Counsels and Commands. *f* Which the Lord of Hosts their God spake, nay though they knew he spake they would not hear. *g* By his Holy Spirit in clear evidences, piercing convictions, powerful operation, and dreadful threatnings; yet they opposed and resisted, and sinned against his Spirit. *h* All of them acted by the same Spirit, and pressing them to the same duties, and foretelling the same miseries, and promising the same blessings, but all would not prevail. *i* For this great obstinacy, *k* which consumed the whole Land, and burnt against them 70 years together in *Babylon*. *l* In all which the hand of the Lord was most evidently seen, dealing to them according to their ways. Such were your Fathers, such their ways, such their sufferings, all which is well known to you who start such queries, and mean while runaway from the great commands of the Law.

13 Therefore *m* it is come to pass *that* as he *n* cried, and they would not hear: so * they cried *o* and I would not hear, saith the LORD of hosts.

* Prov. 1. 24. Isa. 1. 15. Jer. 11. 11. & 14. 12. Mich. 3. 4.

m This is the very cause, and 'tis just too. *n* My Spirit by the Prophets called, warned, intreated, and urged them to repent, obey, and live; but they would not; *o* by fasting and howling in their deep, but chosen distress, in the miseries they fell under after *Gedaliahs* death, yet I would not hear saith the Lord of hosts, is it not most just I should disregard their Tears for *Gedaliah*, when after his death they pretended to enquire that they might obey my word, *Jer.* 42. 2, 3. with 5, 6? yet then they gave my Prophet the lye, and contemptuously resolved to do contrary to my word by him, *Jer.* 43. 4. Thus you know my resentments of your Fasts held on with your sins, saith the Lord.

14 But I scattered them *p* with a whirlwind *q* among all the nations *r* whom they know not *s*; Thus the land *t* was desolate after them *u*, that no man passed through, or returned *x*, for they *y* laid the † pleasant land desolate.

† Heb. *land of desire.*

p When

p When they had so provoked me, I cast them out of their Habitations, pursued them with the Tempest of wrath that scattered them as I threatned. *q* Irresistibly, suddenly, and tearing all into pieces. as Whirlwinds do. *r* All the Heathen that hated them, and their ways. *s* Where they could have no pity, nor any relief, nor common commerce; but as barbarous usage as fierce and unintelligible Enemies can give them. *t* Once flowing with Milk and Honey; once full of Cities, Men, and Cattel, now waste as a wilderness. *u* Either the *Jews* cast out, or the *Chaldeans* who cast them out. *x* 'Twas not fit to make a Road through a Land so void of all necessaries, so full of wild, and ravenous Beasts, so unwholsome as to the Air, *&c.* *y* Sinful *Jews* by their Sins, fierce *Chaldeans* by their Sword, and God by his just displeasure, laid the pleasant Land most desolate and waste.

CHAP. VIII.

1 A Gain *a* the word of the LORD of hosts *b* came *to me*, saying,

a Or, *And*, *Heb.* as the word of reproof in the former Chapter, so the word of consolation in this Chapter was from God. *b* Hereby God assureth the *Jews* that what he promiseth he can perform, and therefore in this Chapter, where so many things, so great, are promised, this name is very many times repeated in this chapter, *viz.* 18.

2 Thus saith the LORD of hosts, I was *c* jealous for Zion *d* with great jealousie *e*, and I was jealous for her *f* with great fury *g*.

c I have been in time past in dayes of old before the captivity, and I have been so since the captivity for some years past. *d* Properly 'tis the Passion of a Lover or Husband, mixt of Love, Care, and Anger in their highest degrees for the Beloved, and against all that is hurtful to it, so God had greatly loved *Zion*, had been careful of her honour, and welfare, and displeased with her sins, (which first hurt her) and then with the *Chaldeans*, which violated her. *e* With great care that the should not, as formerly, sin against my love, and her own welfare and with a great love to do her good now, and to rescue her from her Enemies. *f* On her behalf, and not as formerly against her, I am jealous in favour to her (as the *Heb.* phrase importeth) *g* With heat of Anger against her Enemies, as *chap.* 1. 14, 15. which see.

3 Thus saith the LORD, I am return'd *h* unto Zion *i*, and will dwell in the midst of Jerusalem *k*, and Jerusalem * shall be called *l* a city of truth *m*; and the mountain of the LORD of hosts *n*, the holy mountain *o*.

* Isa. 1. 21, 26.

h I did in anger depart from sinful and incorrigible, and unhumbled *Israel*, and sent them into a long captivity, and a far distance from my house, but now I am pacified, they punished, and I will be no longer absent from them; I am returned, not by change of place, but by change of my dealings with them. *i* Literally to my place of antient Residence, where the Temple and City of *David* stood; spiritually to the Church wherefoever it was humbled in distresses. *k* Once more, as of old, I will fix my Residence, and afford my Presence there, as 1 *Kin.* 6. 13. and *Psal.* 68. 16. according to promise repeated to my people. *Jerusalem* shall be my dwelling place. *l* It shall be for I will make it, a *m* City of Truth, her Citizens shall love the Truth and speak it, shall worship me in truth of heart, as well as in the true manner prescribed to them, and they shall inherit the truth of my promises too; much to this, is that of *Ezek.* 37. 23, 24, *to the end of the chap.* *n* Either *Jerusalem* shall be called, *The mountain of the Lord of Hosts*, or Mount *Moriah*, on which the Temple was built. *o* Shall be called, and be the holy mountain, for that the Temple is rebuilt there, and the holy worship of God restored there, impure Idols which were worship'd there by your impure Fathers, and thereby was the Mountain defiled, shall now be cast out and none but the Holy God worship'd in his holy Temple.

4 Thus saith the LORD of hosts, * There shall yet old men *p*, and old women *q*, dwell in the streets of Jerusalem, and every man *r* with † He *multitude* his staffe in his hand for † very age *s*.

* *Sit* 1 Sam. 2. 31. Lam. 2. 20. *&c.* & 5. 11. 14.

† Heb. *multitude of days.*

p Very old Men, and very old Women; formerly War, or Famine, or Pestilence, and wasting Diseases, or wild Beasts, did cut off Men and Women before they grew to old Age; but now it shall be otherwise, I will bless with Health, and long Life, in a peaceful State. *q* Though naturally the weaker, though by Child-bearing farther weakned; yet there shall be many of these very old, or possibly it may intimate a very long life with their beloved Mates, and so old men will be ancient Husbands, old women their ancient Wives. However, this old Age shall be a crown of honour to this City. *r* Every one, as *Heb.* will bear it. *s* Through multitude of dayes, it shall not be from weakness, and diseases, that they lean upon their staffe but very Age shall bring them to it.

5 And the streets *t* of the city shall be full *u* of boys and of girls *x* playing *y* in the streets thereof.

t Every street. *u* Have many young ones healthful, strong, brisk, and lively, the present joy, and future hope of all. *x* So will I fulfil the promise of multiplying your Children. *y* *Jerusalem* shall be in that peace, health, and plenty, that Parents shall neither fear danger to their Children abroad, nor need their Labour at home. So shall that, *Psal.* 128. be fulfilled to them.

6 Thus saith the LORD of hosts, If it be ‖ marvellous *z* in the eyes *a* of the remnant of this people *b* in these dayes *c*, * should it also be marvellous *d* in mine eyes? saith the LORD of hosts *e*.

‖ Or, *difficult.* * Gen. 18. Luk. 1. 37. Rom. 4.

z These things promised may perhaps seem very strange and difficult if not impossible. *a* In the Judgment and opinion, or rather, to the unbelief of this people. *b* Few in number, exceedingly poor, and perpetually surrounded with dangers. *c* Which are dayes of small things. *d* Impossible? Or so much as difficult to me. *e* The Almighty God will do this.

7 Thus saith the LORD of hosts *f*, Behold *g*, I will save *h* my people from the east-country *i*, and from the † west-country *k*.

† Heb. *the sun rising and the sun setting.*

f Here again God engageth his Almighty Power to make of this good his Promise. *g* Contider well what power is to do this, *Behold.* *h* Bring them safe. *i* *Persia* and *Media*, which lay East from *Jerusalem*, and being now Masters of *Babylon*, and the captive *Jewes*, they are said to be brought out of the East, though otherwhiles they are brought out of the North, both very consistent. *k* No doubt some of the *Jewes* were carried Westward, the Trade of selling men was known in those dayes, and *Tyrus* is noted, and threatned for it, by *Ezek.* 27. 13, beside other Sea-towns West of *Canaan*, which would be ready to buy captive *Jewes*, and convey them Westward. But if this Promise should look to the *Roman* Empire, and secure the *Jews* a return from that captivity it is plain how their Empire lay west from the *Jewes*. Or perhaps 'tis a Synecdoche, these two parts of the World mention'd, but all parts intended, as *Psal.* 50. 1. and 113. 3. and *Mal.* 1. 11.

8 And I will bring *l* them, and they shall dwell *m* in the midst of Jerusalem, and they shall be my people *n*, and I will be their God *o* in truth and in righteousness *p*.

l Though many things interpose to hinder, none shall keep them from returning; I will lead the way, I will guard them in it, I will supply their necessities. I will give strength to the weak, and cheer up the dejected, I will gather and carry too. *m* Settle their Habitation in *Jerusalem*. *n* A peculiar people to obey and honour me, it contains very much, *Jer.* 30. 22. and 31. 33. and 32. 37, 38. *Ezek.* 11. 20. *o* I will own them, perform all my Promises to them. *p* Both on Gods part, and on their part; on Gods in Truth, on theirs in Righteousness, in obedience to Gods righteous Law.

9 ¶ Thus saith the LORD of hosts, * Let your hands be strong *q*, ye *r* that hear *s* in these dayes *t* these words *u* by the mouth of the prophets *x*, which *were* in the day that the foundation of the house of the LORD of hosts was laid *y*, that the temple might be built *z*.

* Hag. 2. 18.

q Be of good courage, and hearten on each other to the expectation of Gods Promise, and the doing your duty. *r* You returned Captives. *s* This is an Argument to revive their courage, they hear God by his word very fairly proposing great things. *t* In these dayes of *Darius Hystaspis*, some 12 or 15, or perhaps 18 years since the time I point at. In these dayes of hope from *Darius* favourably helping, but most from God assisting and blessing. *u* Promises, Exhortations, and Counsels. *x* *Haggai* and *Zechariah*. *y* In the second year of *Cyrus* which if reckoned from his succeeding of his Father *Cambysis* in the *Persian* Crown, and his Father in law *Cyaxares* in the Crown of *Media*; which happened near about, *Anno M.* 3465, unto the second of *Darius Hystaspis*, *Anno M.* 3485. that is 18 years agone, will make it likely that *Haggai* and *Zechariah* are intended here: But to lay it so that this Re-edifying of the Temple be in the second of *Darius Nothus* is to make these two Prophets either to be silent 112 years together or to preach with little success, and less complaint, for I do not remember that either of them chargeth this people with this particular fault. *z* According to Gods command and your Duty.

10 For before these dayes *a* ‖ there was no hire *b* for man, nor any hire for beast, neither *was there any* peace *c* to him that went out, or came in, because of the affliction *d*: for I *e* set *f* all men, every one against his neighbour.

‖ Or, *wages.*

a For eighteen years together. *b* Reward or Recompence, wa-

no profit by the Labour of Man or Beast, sowing or planting. Vid. *Hag.* 1. 6, 7, 8, 9, 10, 11. and *Hag.* 2. 15, 16, 17. and *Mal.* 3. 10, 11. Or else though the poor *Jew* laboured and received wages, it profited him nor, God blasted it. *c* No safety, or content, and rest at home, or abroad; nothing prosper'd as might be hoped, in Field or House; if they went out 'twas trouble to see all unprosperous there, if they came home 'twas not one whit better, perhaps it may intimate troubles by War, but I incline to interpret אין שלום as I have done with respect, partly to the *Hebrew*, partly to the twelfth *verse*. *d* Distress, or straitness, and want, through such great barrenness, as attended all their labour. *e* God just and holy. *f* Let out, or took off the restraints which kept men in some order, and when they were thus let out, they did discompose all, fell into Seditions, and taking of Parties, and breaking their own and others Peace.

11 But now *q* I *will* not *be* unto the residue of this people, as in the former dayes *i*, saith the LORD of hosts *k*.

g Since this people go about building the Temple and restoring my worship with some cheerfulness. *h* God changeth not, his not being what he was to this people is a change of his Providence and his dealings with them. Our affairs will be to us as God is to us. *i* See *ver.* 10. *let.* a. *k* See *ver.* 7. *let.* f.

12 For the seed *l* *shall be* † prosperous, the vine shall give her fruit *m*, and the ground shall give her increase *n*, and the heavens shall give their dew *o*, and I will cause *p* the remnant of this people to possess *q* all these *things*.

† Heb. *of peace.*

l Which before brought nothing, or very little forth, shall now prosper into a plentiful Harvest, such as *Mal.* 3. 10. *m* This was very much the Wealth and Support of that people, this had been blasted, as *Hag.* 1. 9, 10. now it shall be blest, and bring forth her expected fruit. *n* Summarily, the ground you plant shall abundantly bring forth her fruit to your satisfaction. *o* Which before were as Brass, and made your Earth as Iron, hard, barren, shall now drop down their Rain, and make the Earth fruitful. Much like that *Psal.* 72. 3. *Hos.* 2. 18. *p* By my special, singular providence, and blessing on them. *q* To enjoy, have the things, and the comfort of them, whereas before, though they eat, they were not satisfied, had not enough, *Hag.* 1. 6.

13 And it shall come to pass, *that* as ye were a curse *r* among the heathen *s*, O house of Judah *t*, and house of Israel *u*; so will I save you *x*, and * ye shall be a blessing *y*: fear not, *but* let your hands be strong *z*.

* Zech. 14. 11, 12

r As threatned *Deut.* 28. 37. and *Jer.* 24. 9. and 29. 18. all which came upon them in this seventy years captivity, and the miseries that preceded. *s* Nations who knew the Misery, which they heap'd on the *Jewes*, Nations among whom they were scattered. *t* Two Tribes. *u* Ten Tribes, or rather some of them which escaped *Salmanasser's* hand. and adhered to *Judah*; or some that from the division of the Tribes did keep close to the House of *David*, and the Temple Worship. *x* In such manner will I save you, so wonderfully, so graciously. *y* A form or model of Blessing, as *Zeph.* 3. 19, 20. *z* Be not discouraged, neither slack your hands, in the building of the Temple, and restoring the Worship of God, for God will be with you, and finish all by, and for you.

14 For thus saith the LORD of hosts, As I thought *a* to punish you *b*, when your fathers provoked *c* me to wrath, saith the LORD of hosts, and I repented not *d*.

a Determin'd first, then declared my resolution, in my threats and many warnings given. *b* *Jewes*, the Body of that Nation; you, one with your Fathers. *c* Highly, obstinately, and till there was no remedy, my wrath being kindled and continually increased by increase of your Fathers sins and yours. *d* I did not fail to do as I said I would, I neither changed my mind, for I am not a man, nor changed the course of my Providence, but executed my threats.

15 So *e* again have I thought in these dayes to do well unto Jerusalem, and to the house of Judah: fear ye not *f*.

e So with like steddiness of mind with an equal unchangeableness I have purposed and promised to do well to you, O inhabitants of *Jerusalem* and house of *Judah*. *f* For if in punishing, which I love not, I was constant; in blessing, which pleaseth me, I cannot but be constant.

16 These *are* the things that ye *g* shall do, * Speak ye every man the truth *h* to his neighbour *i*, † execute the judgment of truth *k*, and peace *l* in your gates *m*.

* Eph. 4. 25. † Heb. *judge truth and the judgment of truth.*

g You to whom I am return'd, whom I have promis'd to bless, you have something to do that the blessing may come upon you, and look you do it. Beside building the Temple and restoring publick worship in Sacrifices, these things ye must do. *h* Be true of your word, and lie not one to another, as becomes such a people, *Psal.* 24. 4. *Prov.* 12. 19. *Hos.* 4. 1. *i* To all men, it hath been the sin of your Fathers, they have lived, deceived, and cheated, not strangers but brothers and neighbours, but do not ye so; every one you deal with is your neighbour, do you speak truth to every such one. *k* Vid. *chap.* 7. *ver.* 9. *let.* m. *l* That may restore, settle, and promote peace among you as righteous Judgments will do. *m* Either referring to the places of Judicature where the Judges sate. Or more generally and comprehensively through the whole Land, *Exod.* 20. 10.

17 And let none of you imagine evil in your heart against his neighbour *n*, and love no false oath *o*: for all these *are things* that I hate *p*, saith the LORD.

n Vid. *chap.* 7. 10. *let.* t. *o* Vid. *chap.* 5. *ver.* 4. *let.* y. you that must not lie to a man, must not swear to a lie before God, *Psal.* 15. 4. *Ezek.* 17. 18, 19. *p* So that I cannot be reconciled to them, so that I must not, will not let them go unpunish'd, if you'l be blest as I promise, look you do as I prescribe. This is reason enough why you should not do them.

18 ¶ And the word of the LORD of hosts came unto me, saying,

19 Thus saith the LORD of hosts, The fast of the fourth *moneth* *q*, and the fast of the fifth *r*, and the fast of the seventh *s*, and the fast of the tenth *t* shall be to the house of Judah joy and gladness *u*, and chearful † feasts *x*; therefore love *y* the truth and peace.

† Heb. *Solemn*, or *set times.*

This nineteenth Verse is a final decision of the proposed Case, and the whole of this Verse stands on a Proviso or Condition, That they do those things required, *ver.* 16, 17. then shall their fasting cease, and turn into joy and feasts. *q* Wherein the City was taken by the *Babylonians*, who on the ninth day of this moneth broke into the City, *Jer.* 52. 12, 13. *r* Of which on the tenth day the Temple was burnt. *s* Wherein *Gedaliah* was killed, *Jer.* 41. 1. *t* On the tenth day whereof the King of *Babylon's* Army sate down before the City and besieged it. *u* Good dayes, in which they shall rejoice for all the goodness that God hath shewed them in their private, they shall rejoice. *x* for publick; these dayes of Fasting shall be turned into solemn, and publick Festivals, days of Thanksgiving to the Lord, for turning back their Captivity, and restoring Church and State. *y* Let your hearty Affection be set on Truth, in all concerns of Religion, and on Peace in all converse with your Neighbours.

20 Thus saith the LORD of hosts *l*, *It shall* yet *come to pass* *m*, that there shall come people *n*, and inhabitants of many *o* cities.

l This solemn attestation, that 'tis the Lord of Hosts who will do that great thing next promis'd, calls both for our heeding, and believing of it. *m* How low soever the State of my Church doth appear, and really is, yet a time shall come when it shall be more considerable. *n* People, that is, multitudes of People, for they shall be *o* Inhabitants of many and great Cities, which is added to explain what was more obscure in that one word, People, The *Gentiles* shall be added to the Church, and increase her greatly.

21 And the inhabitants of one *city* shall go to another *p*, saying, Let us go ‖ † speedily † to pray before the LORD, and to seek the LORD of hosts *r*, I will go also *s*.

‖ Or, *continually.* † Heb. *going.* † Heb. *to entreat the face of the LORD.*

p Great was the Zeal and forwardness of primitive Converts to bring others into the Church, and to acquaint them with the Doctrine of Christ, and this is here foretold under the Zeal, and forwardness of the *Jewes* to gather one another, and to ascend thus to the Temple. *q* In going let us go, set forth presently, hold on constantly and chearfully, *Isa.* 2. 3. *Mic.* 4. 2. *r* To call upon his name, entreat his Favour, or face as 'tis, *Heb.* one part of Religious Worship put for all, and explain'd by seeking the Lord for counsel and supply; for Grace, Comfort and Glory. *s* This foretels a readiness in the invited, they shall with as much zeal embrace the motion, as others made it.

22 Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem *s*, and to pray *t* before the LORD.

This Verse is both confirmation and illustration to the former, there 'twas people, here 'tis many people, and mighty, or great, not the Poor, and contemptible, and few, but people of a greater figure in the World. The Gospel first spread it self through the *Roman* Empire, and triumphed in *Rome* the Lady of the World. Strong Nations submitted to the Gospel. *s* Literally understood you have the first fruits of them mentioned in *Acts* 2. 10, 11, 12. Mystically, *Jerusalem* is the Church of Christ

Christ, or the State of it in the times of the Gospel, *Psal.* 110. 2. *Isa.* 2. 3. *t* To perform all Gospel Worship to the Lord.

23 Thus saith the LORD of hosts *u*, in those days *it shall come to pass x*, that ten men *y* shall take hold *z* out of all languages *a* of the nations, even shall take hold of the skirt of him that is a Jew *b*, saying, We will go with you *c*: for we have heard *d* * *that* God *e is* with you *f*.

*1 Cor. 14. 25.

The Lord seems delighted with the reporting what should be done in those dayes of the building up his *Jerusalem*, and therefore he bids his Prophet report it again, as he doth in this last *verse* of the *chap.* *u* Once more the Lord avows this as his design, so his work as his purpose, so he would effect it. *x* in the days which shall be the shadow of better; that shall be brought to pass which shall be proportioned to them; thus in the deliverance of the Church from *Haman*'s Conspiracy, many in the Provinces of that mighty Kingdom became *Jews*: But in the Gospel dayes it shall be more full. *y* That is, many men, *z* As Children lay hold on the Nurse, or Mothers skirt to go with them. *a* No Nation any longer excluded. *b* To whom the Gospel was first preached, nay, who were the first Preachers of it, as the Apostles, and the seventy Disciples. *c* We will go, that we may learn your Religion, and be of it. *d* And now see, believe, and are assured. *e* The true God, the only true God, whom to know is Life Eternal, is with you, our Gods are vanity. a Doctrine of lies, and a pernicious chaff, we will cast them off, and no more trust to Lies. *f* God is with you only, and we must be with you, and of you, that God the Saviour may be with us too, having hold on you, we will not let you go without us, we seek your God, and our God.

CHAP. IX.

1 THE burden *a* of the word *b* of the LORD *c* in *d* the land of Hadrach *e*, and * Damascus *f shall be* the rest thereof *g*: when *h* the eyes *i* of man, as of all the tribes of Israel *shall be* towards the LORD.

*Amos 1. 3.

a i. e. The heavy, sad, and grievous, the menacing prediction of future Evils coming upon a people, so burden in prophetick stile, *Isa.* 13. 1, and 15. 1. *Nah.* 1. 1. *Hab.* 1. 1 signifieth. *b* In which from Gods own mouth *Zechariah* threatneth. This might be read in Apposition thus, The burden, the word, for when the word of the Lord threateneth sad Afflictions, they will come as a heavy burden, they cannot decline without Repentance, nor shake off by their own strength. *c* O Hosts, the God of *Israel*, who determins what he will do against *Israels* Enemies, and none can alter his purpose. *d* Or, *of, against*, *Heb.* *e* Not *Messiah*'s Land as some, nor the Land of an *Idol*, called *Hadrach*, *i. e.* the Sun as others, nor yet the Land or Countreys that lye round about *Judea*, as others, or yet is *Arabia* here meant as others, but 'tis the name both of a City in *Celosyria*, and here signifieth the Country also, this Town was not far from *Damascus*, and about 25 miles distant from *Bostra*, a Sea Town of *Phenicia*, which is not far from *Byblos*, now called *Giblet*, or *Gibelletto*, says my Author, no farther mention is made of it in Scripture. It was likely an Enemy to the *Jews*, and had sin'd therein, and now must account for it, and be punished. *f* Chief City of that part of *Syria*, and whether *Abel* were slain there, or no, or whether that Murther gave it the Name, or whether the Etymology be rightly given (*Dam.*) blood, (*Sack.*) a bag. I say not. But 'twas no friend to God's people, *Isa.* 7. and here 'tis threatened among other their Enemies, the Countrey is intended here as well as the City. *g* This burden shall ly long as well as heavy on *Damascus*. *h* Rather, *For*, *Heb.* *i* *Eye*, *Heb.* as we read it, it is of some difficult interpretation, but more easie if read, as it may be thus, *For unto the Lord is the eye of man, and of the Tribes of Israel*, *i. e.* unto the Lord it belongeth to look to, and by his providence to dispose of all men as well as of *Israel*, and all mens appeals in cases of wrong are to Heaven, so they who have been wrong'd by *Syrian* injustice look to Heaven for right, and to be avenged, and God will do it.

2 And Hamath *k* also shall border *l* thereby, Tyrus *m*, and * Zidon *n*, though it be very wise *o*.

* Obad 10.

k A principal noted Town of *Syria*, once called *Epiphania*, it was near Neighbour to the *Jews*, for 'twas a boundary of the Land of Promise. *l* Shall be so near to this storm which cometh, that they shall be the worse for it. The Country call'd by this Name, in which *Riblah* was, and where the barbarous murther of many Nobles of the *Jews*, the murther of *Zedekiah*'s Children, and his Eyes were put out; all which cruelty, and such like *Hamath* must suffer, for now God rides his Circuit, and judgeth. *m* A famous Mart as ever the World had, on which *Ezekiel* bestows his 26, 27, and 28 *chap.* which see. *n* Another Mart, and on the same Sea, more antient than *Tyrus* and as much an Enemy to the *Jews*, threatned as here; so by *Ezek. chap.* 28. *Tyrus ver.* 3. *Zidon ver.* 21. which see. *o* Each of them, *i. e.* the People, the Governours, and Counsellors of both these Cities are subtle, and think by Craft to save themselves, but this shall not be, God derides their Wisdom, *Ezek.* 28. 3.

3 And Tyrus *p* did build her self a strong hold *q*, and * heaped *r* up silver as the dust *s*, * Job. and fine gold as the mire *s* of the streets.

p Which was naturally a strong hold, scituate on a great rock in the Sea. *q* Fortified her self mightily, and then thought her self impregnable. *r* Gather'd Treasure, and laid it up, so that there was no end of it. *s* 'Tis a proverbial speech, and speaks the very rich stores of their Gold and Silver, by which they might buy their peace, or maintain their War: So that here is Wisdom, Strength, and Treasure, the Master sinews of War, yet all these cannot profit them in the day of their calamities approaching.

4 Behold *t*, * the LORD will cast her out *u*, * Isa. and he will smite her power in the sea *x*, and she *y* shall be devoured with fire *z*.

t Observe it, for I tell you truth, though strange, 'twill be so. *u* The Lord will do this, he will eject and cast her out of her Inheritance, as the word in the *Heb.* and he will *inherit* her, as the word also bears. God will do both, he will seise into his hand by some or other, and so put them out of all. Her Fortifications shall not be able to secure her Possession. *x* The Lord declares how he will do what he threatens against *Tyrus*, where their strength lieth, he will break them, take away their shipping, and then both Treasures will waste Trade will fail, and Auxiliaries will not be gotten. *y* *Tyrus*, probably *Zidon* with her. *z* That is, by the Enemy in the siege, or at the taking of her. All which was done about *An. M.* 3672. one hundred eighty five years after this Prophesie, when *Alexander Magnus* master'd *Tyrus* at Sea with a fleet of 190, or 200 Ships, took the City, slew many Thousands of them, and as *Curtius* reports, burnt the City.

5 Ashkelon *a* shall see *it b*, and fear *c*: Gaza *d* also *shall see it*, and be very sorrowful *e*, and Ekron *f*: for her expectation *g* shall be ashamed *h*, and the king shall perish *i* from Gaza, and Ashkelon shall not be inhabited *k*.

a Threatned by *Zephaniah*, *chap.* 2. *ver.* 4. which threat was executed by the *Babylonians* soon after the *Jews* Captivity, when *Nebuchadnezzar* wasted the Sea-coast, and besieged and took *Tyrus*, but this threat of *Zechariah* was fully executed by *Alexander Mag.* as is most likely. *b* As Cities see the fall of Neighbouring Cities, they shall have the news of it, and know it, perhaps some *Ashkelonites* may be there and see the siege and tell it. *c* As men that have no power to defend themselves, nor means left of flying from the Enemy. *d* Another strong Town, a Principality of the *Philistins*, Enemy to *Israel*, which in *Nebuchadnezzars* time suffered with *Tyrus*, *Zeph.* 2. 4. *let.* u. and shall again so suffer in *Alexander*'s time, as here foretold. *e* At the news of *Tyrus* fall shall take a fright, and fall into sorrows of a travelling Woman, as the word imports. *f* A City famous for Idolatry, see *Zeph.* 2. 4. *let. d.* Shall as much fear and grieve as *Ashkelon* or *Gaza*. *g* Her hope that *Tyrus* would break *Alexander*'s Power, or hold out against it, and be a refuge to her Citizens, who could not hope to withstand the Conquerour. *h* Turned into shame and confusion. *i* The Government be overthrown, and perhaps this literally was fulfilled when *Alexander Mag.* took *Gaza* after two Moneths siege, and two slight wounds received, and finding *Betis* the King, or *Rostelet* advanced to that dignity by *Darius*, thought good to put him to a cruel Death, as *Curtius*, l. 4. *c.* 6. *e.* For some years it shall be as wafte, or, as 'twas, laid by the *Babylonian* according to *Zeph.* 2. 4.

6 And a bastard *l* shall dwell in Ashdod *m*, and I will cut off the pride of the Philistines *n*.

l Some fay *Alexander Mag.* was by *Olympia*'s confession declared to be a Bastard, and that he is here pointed at; but I think rather strangers, who have no right of inheritance, yet did dwell here are, meant, call'd Bastards, because not the rightful Heirs, but Intruders. *m* *Azotus* now a strong Town, a City of the *Philistines*, but still of the same temper with the rest against the *Jews*, and now as before, *Zeph.* 2. 4. must suffer with them. *n* In these strong Cities did the *Philistines* glory, and boast themselves as having been too hard for the *Jews* even at their first coming to *Canaan*, who could not take their Cities from them, but now the fatal change is foretold, God will cut off this pride of theirs as he did in the times of the *Grecians*, the *Seleucidæ*, and the *Maccabees*.

7 And I will take away his † blood out of his † Heb. mouth *o*, and his abominations from between his teeth *p*: but he that remaineth, even he *shall be* for our God; and he shall be as a Governour *q* in Judah, and Ekron as a Jebusite *r*.

o Though proud and warlike Nations have delighted to shed blood, nay, (if some judge aright) to eat the blood of their slain Enemies, yet now God will restrain, nay, overthrow their power; and take the prey out of their mouth, they shall neither

neither breathe out slaughter, nor act it with their hands. *p* This may possibly be explanatory of the former, but I think it rather is meant of their abominable Sacrifices which they offered and feasted on, so the word in *Deut.* 7. 27. with 26. 1 *Kings* 11. 5, 7. 2 *Kings* 23. 13. and by *Hos.* 9. 10. God will punish for these sins, Idolatries, and by his destroying the People and Cities of those abominations will remove them for ever. *q* The remnant, even that, (so it might be read) if so read, it points out that small select number who escape the Sword, and are reserved to be for God, to Worship, Obey, Honour, and Love him; such a remnant as *Isa.* 4. 3. or as *Isa.* 17. 5. or *Isa.* 24. 6. Those few *Jews* whom God preserved from the rage and cruelty of these bloody Idolaters, shall be the Lords peculiar ones. *q* For respect and honour which shall be given to them, 'tis not said they shall be Governours, but they shall be as like Governours. *r* The City for the People, and this one City and People for all the other: All the *Philistines* shall be as *Jebusites*, Servants to the people of God, or slain.

8 And * I will encamp *f* about mine house *t*, because of the army *u*, because of him that passeth by, and because of him that returneth *x*; and no oppressour shall pass through them any more: for now have I seen with mine eyes.

f Pitcht, not the Tents of Travellers and Shepherds, but of an Army, God in the midst of his own Hosts, and Angels among them, Guardians too. *t* This material Temple, but as 'tis an Emblem of the Church. *u* Of the *Persian* and *Grecian* Army, whose march lay either through or neir to *Judea*, and *Jerusalem*. *x* Armies are very troublesom, costly, and dangerous in all their marches, the people of God, his City, and Temple shall be as Garrison'd and Fortified, as if secur'd by an host. God will have Angels pitch their Tents round about those that fear the Lord. *Judea* was a thorough fare to the *Ægyptian* and *Syrian* Armies, to the *Grecian* and *Persian*, an unadvised attempt to stop *Pharaoh Necho* in his passage through once, cost *Josiah* his Life, but God will be a guard to his people, whilest their Enemies are moving. All this was accomplished in the times of *Alexander* and his Successors, in midst of whose Wars, though the *Jews* suffered somewhat, yet they were mightily defended by their God. *a* As formerly, when they had ingress, egress, regress at their pleasure, as if Lords of the Soil, and of the People too. *b* I ever saw it, but now I manifest that I take notice of it purposely to redress it: I see how vilely they use my people, they shall do so no more. I Behold, as *Psal.* 10. 14. mischief and spite to require it.

Isa. 11. 9 ¶ * Rejoice greatly *c*, O daughter of Zion *d*; Shout *e*, O daughter of Jerusalem *f*: behold, thy King *g* cometh unto thee *h*: he *is* just *i*, and || having salvation *k*; lowly *l*, and riding upon an ass *m*, and upon a colt, the foal of an ass *n*.

Zech. 10. || Or, saving

c The Prophet calls for such a joy as expresseth it self in outward gesture, as indeed the Daughters of *Zion* did in their *Hosannahs*, when this had its accomplishment. *d* *Jerusalems* Inhabitants, or the Church. *e* Proclaim aloud your joy at the news I now tell you. *f* Before it was Daughter of *Zion*, now it is Daughter of *Jerusalem*, both the Church and State among the *Jews* had great cause to triumph at this. *g* The Redeemer, Expected, Promised *Messiah*, Son of *David*, the only restorer of your lapsed State. *h* Christ cometh to thee, to redeem and save thee; he cometh for thee, as well as to thee. *i* The righteous one, who cometh to fulfil all righteousness, and to be our Righteousness. *k* Designs to save, and hath that in his eye, that he can save, 'tis in his power: He can save us as he did save himself, by raising himself from the Dead. *l* Low and mean of State, and meek or lowly of mind. *m* A Beast of no state or price, an emblem of his outward state. *n* In this some footsteps of Sovereignty appeared in the colts taking, and bearing him gaiety, *Luk.* 15. 35.

Zech. 9. 10 And I * will cut off the chariot from Ephraim *o*, and the horse from Jerusalem *p*, and the battel bow *q* shall be cut off, and he shall speak peace unto the heathen *r*, and his dominion *s shall be* * from sea *even* to sea *t*, and from the river *u*, *even* to the ends of the earth *x*.

o When the *Messiah* comes and sets up his Kingdom, he will need no external force, he will do that by the power of his Spirit; Chariots of War are for other kind of Kings and Kingdoms, but in promoting of his own Kingdom, he will make no use of such force. *p* Either literal, or typical. *q* Another Instrument of war, but not useful to the Prince of Peace, neither bow, nor Sword brought Salvation to him, nor shall they be mentioned in the day of his conquest. *r* Make peace for them, and then publish it to them; that on the Cross, this in the Gospel; the *Gentiles* shall through him be reconciled unto God, and one another, *Ephes.* 2. 17. *s* How mean soever on the Ass, yet hath a large Dominion, is King of the Universe. *t* From the Red Sea, and from the *Arabian* Gulf, to the *Syrian* Sea. *u* *Euphrates* utmost bound East *x* to the utmost end of *Canaan*, toward the *Mediterranean* Sea; a Type of all the world to be the Inheritance of Christ. These things promised here are of Spiritual Nature, and be blessings of a Spiritual Kingdom.

11 As for thee *y* also, || by the blood *z* of thy covenant *a*, I have sent forth thy * prisoners *b* out of the pit wherein *is* no water *c*.

|| Or, *whose covenant is by blood.* * Isa. 61. 1.

y Oh *Zion*, and *Jerusalem*, thou *Jewish* Church, these words are Christ's words to her, not the Prophets words to Christ, though Papists would have it so, to countenance a *Limbus Patrum*. *z* By my blood, faith Christ, *a* in which thy Covenant is confirmed; 'tis God's Covenant as made by him, 'tis *Zions* Covenant as made for her, 'tis Christ's also as made in him. *b* I have delivered and released *Cyrus* indeed by his Edict sent the *Jews* home, but in this he was Christ's Servant, and Christ was mindful of the Covenant, and to perform this, brought them up. *c* *Babylon*, compared to a Pit in which no water was, wherein the *Jews* must have perished, had not mercy from Christ visited them; here no *Limbus Patrum*, though some say so among the Popish Commentators.

12 ¶ Turn ye *c* to the strong hold *d*, ye prisoners of hope *e*: even to day *f* do I declare *that* I will render double *g* unto thee.

c The Prophet exhorts the *Jews*, both those in *Babylon* still, and those already in *Canaan*, to hasten up *d* to *Jerusalem* say some, which had been a strong hold, and which was now to be built again, as the high places of the Earth; or to Christ, who is the Salvation and High Tower of his Church. *e* Captives in *Babylon*, yet under a promise from God, and under an Edict from *Cyrus* that you shall return, this gives you hope, this maketh you Prisoners of Expectation. *f* In this day of lowest distress, I declare, *&c.* *g* Either more than thy Fathers ever received, or double, that is, twice as much good enjoyed, as ever was thy evil suffered, as *Isa.* 40. 2.

13 When I have bent Judah for me *h*, filled the bow with Ephraim *i*, and raised up thy sons, O Zion *k*, against thy sons, O Greece *l*, and made thee *m* as the sword of a mighty man *n*.

h In the days when *Judah* shall have recovered strength and courage, and be in my hand as a strong bow, ready bent. *i* *Ephraim* the remainder of the ten Tribes (which return'd with *Judah*) shall be for supply of Warriours; as the Quiver filled, is supply of Arrows to the Bow-man. *k* Explicatory to the former. *l* Against the *Grecians*, or *Ionians*, the sons of *Javan*, who had formerly oppressed the *Jews*, and bought them for Slaves, and did again oppress them in the Reigns of the *Seleucidæ*, and the *Lagidæ*, against whom the *Jews* took Arms and Courage under the Conduct of the *Maccabees*, to whom Christ made good much of this promise, *m* O *Zion* or *Jerusalem*, you O *Jews*! *n* A sharp Sword of a mighty man, or Giant, who cuts down all that stands in his way, as the *Maccabees* did.

14 And the LORD *o* shall be seen over them *p*, and his arrow *q* shall go forth as the lightning *r*: and the Lord GOD *s* shall blow the trumpet *t*, and shall go *u* with whirlwinds *x* of the south *y*.

o The Almighty God, the God of *Israel*, Lord of Hosts *p* shall manifestly appear for them by his works of Power against their Enemies. *q* Alluding to Warriours that then used the Bow; God's Judgments which slew his Churches Enemies, were swift, irresistible and sudden in striking and killing them. *r* Which breaks forth with violence, and runs from East to West in a moment, which is very terrible many times. *s* Their God, the God of *Israel*. *t* Give the Alarm to them to provide for the War, sound the Call to bring them together, and the March also for their moving, and sound the Charge too, God will infuse new courage, and give Directions *u* in the head of them as Captain General. *x* With fury and strength like that of Whirlwinds *y* In which the mightiest Whirlwinds are raised; or Whirlwinds of *Teman*, some think the Prophet alludes to the Tempest about *Sinai*, at the delivery of the Law when, all *Israel* and *Moses* too quaked for fear, *Deut.* 5. 23, 24, 25. ye quaked exceedingly, and desire to see no more such sight.

15 The LORD of hosts shall defend them *z*, and they shall devour *a*, || and subdue with sling-stones *b*, and they shall drink *c*, *and* make a noise *d* as through wine *e*, and they || shall be filled like bowls *f*, *and* as the corners of the altar.

|| Or, *subdue the stones of the sling.* || Or, *shall fill both the bowls.*

z In the most dangerous attempts the *Jews* under their Captains in the Wars against the *Grecians*, were preserved to a miracle according to this promise. *a* A few of them destroy many of their Enemies: *b* As we read this passage, it seems to refer to the slaughter of *Goliah* with a sling, by *David* a stripling; so weak means in the hand, and under the blessing of the great God, shall do mighty things: others read the words, they shall subdue the sling-stones, that is, conquer the *Grecians*, who

in their Wars used the sling, and that with great dexterity and success. *e* In their Festivals, when they offered Sacrifices of thanksgiving for their Victories. *d* Shout with shouts of Triumph, *e* Make a great noise, as men do whose hearts are glad with success, and chear'd with Wine. *f* Rather they shall fill, *i. e.* with the blood of the Sacrifices they offer both the bowles and corners of the Altars, all shall be full of the blood of Eucharistical Sacrifices.

16 And the LORD their God *h* shall save them *i* in that day *k* as the flock of his people *l*, for *they shall be as* the stones of a crown *m*, lifted up, as an ensign upon his land *n*.

h As in Covenant with them, not only as Lord of Hosts by his power, but as their God in mercy and faithfulness. *i* Fully deliver them, *i. e.* the sons of *Zion* *k* in the day of their contest, and wars with the sons of *Javan*. *l* As a shepherd saves his flock, as *David* saved his. *m* Or, seeing that they are precious; and of value with me as the stones of a Royal Crown, or as the stones of Trophey set up in memory of some Noble archievement. *n* Which ars as an Ensign lifted up, to which who so repair, may give thanks, and rejoice in their deliverance, a form of which, for ought I know, may follow.

17 For how great *o* is his goodness, *o*, and how great *is* his beauty *p*? corn shall make the young men ‖ cheerful *q*, and new wine the maids *r*.

‖ Or, *grow*, or, *speak*.

o Infinite Goodness is the fountain of all that good done for this people, the Prophet admires it, and suggests what is fit to be done by those that come and view those stones set up for Trophies. *p* How wonderful the beauty of Divine Providence in all the great effects of it in *Israels* deliverance and salvation. *q* Plentiful Harvests shall make the young men cheerful in sowing, reaping, labouring in Harvest work, as well as in eating the Fruits thereof. *r* Such plenty of Wine, that all young and old shall be cheared with it.

And now these are the sweet Fruits of Temporal Salvation, but the Fruits of Spiritual shadowed out by these, are much more glorious, refreshing, and worth our praise and wonder.

CHAP. X.

* Jer. 14. 22. 1 Ask *a* ye *b* * of the LORD rain in the time of the latter rain *c*, *so* the LORD shall make † ‖ bright clouds *d*, and give them *e* showers of rain *f* to every one *g* grass in the field.

‖ Or, *lightnings*.

a It was a time of great scarcity with the *Jews* while the Temple and City lay waste, and the Prophets from God assure them 'tis for neglecting to rebuild the Temple, to which work the Lord doe's earnestly call by *Haggai* and *Zechariah*, with promises of great Blessings which forthwith God would give to them, if they set to this work, and seek the Lord by Prayer, to which Duty he doth direct them in this *chap.* to the building of City and Temple they must add Prayer, for the Blessing is prepared, and shall be given when asked, *b* *Jews* returned from *Babylon*, settled in your City, and return'd to the Worship of God, and to whom many excellent promises are made you must pray. *c* Which usually came about Spring to fill the eared Corn, and to bring forth the grass to make the Trees and plants with their Fruit to be full and large, this latter rain made plenty of all provision, and is proverbially used to signifie a great blessing, *Hos.* 6. 3. † By making the Vapours ascend from the Earth, he will cover the Heavens with clouds, see how *Job* 38. 28. doth elegantly describe this work of God. *d* Clouds which bring rain, and pour it out abundantly, when they are opened with Thunders and Lightnings, which do as it were broach the Clouds, they unstop these Bottles, and they are bright Clouds through the Lightnings which break from them. *Job* 28. 26. and 38. 25. 26. *e* The *Jews* his people. *f* Plentiful showers of rain that shall fatten the Earth, and make it fruitful. *g* None shall miss it, nor the effect of it on Corn, or Grass; Corn for Man, and Grass for the Beast.

* Jer. 10. 8. Hab. 2. 18. † Heb. *teraphims*. ‖ Or, *answered that*, &c.

2 For the * † idols *h* have spoken vanity *i*, and the diviners *k* have seen a lie *l*, and have told false dreams *m*: they comfort in vain *n*: therefore they *o* went their away *p* as a flock, they ‖ were troubled *q*, because there *was* no shepherd *r*.

h Images which before the Captivity they venerated, and at them consulted their Idols about plenty, or barrenness, and concerning future events, *Judg.* 10. 14. *Isa.* 19. 3. *i* Their predictions were vain, nothing of certainty in them. *k* Soothsayers, and consulters with familiar Spirits. *l* Foretold good, when all issued in evil, no good came. *m* They pretended a revelation from Heaven, but 'twas a dream of their own head, or a cheat put on them by the Father of lies. *n* Their lies for the present comfort the deceived, but the vanity of these comforts soon appears in the disappointment which followeth. *o* Either they that consulted, or those who sent them, indeed almost all the *Jews* were thus foolish in consulting, and believing these Lyars, and so confounded at last, fell into all the misery they thought to escape. *p* They went into Captivity into *Babylon*, *q* miserably oppressed and afflicted, *r* without guide, or protection: without Ecclesiastical or Civil Governours, that would faithfully do their duty, and this was one reason that they were so afflicted and captivated.

3 Mine anger was kindled *s* against the shepherds *t*, and I † punished the goats *u*: for the LORD of hosts hath visited *x* his flock, the house of Judah, and hath made them as his goodly horse *y* in the of battel *z*.

s Though 'twas justly kindled against all, yet 'twas more hot, and fierce against the chief sinners among them. *t* Officers in Church and State, who neglected to keep the flock from straying, who were ring-leaders in Idolatry, and south-saying. *u* The wanton, lustful, and petulant Officers among them, which like he goats push, and wound, and trample under foot the feebler cattle, as *Ezek.* 34. 16, 17. these were more grievously punished, *Jer.* 29. 22. and 39. 6. *x* In favour and mercy. *y* With change of State hath changed their sheepish weakness and cowardise into strength, courage, and gallantry, like that of a goodly Horse, this appeared in the *Maccabees* Wars, *z* When all his courage is stir'd up, and he appears as *Job* brings him forth with neck clothed with thunder, *Job* 39. 19, to 26.

4 Out *a* of him *b* *came forth* the corner *c*, out of him the nail *d*, out of him the battel-bow *e*, out of him every oppressour *f* together.

a Or out from him, *b* from *Judah*, rather from the God of *Judah*, *c* which in buildings is strength and beauty, here 'tis the Prince or Ruler, which is in a polity as a corner stone in Buildings. *d* From God the nail which fastens the Tents of War, or fastens the Timber together in a house. *e* All Warlike Provision both of Men and Arms, Synechdochically expreſt by Bow. *f* Or Officer, Exactor, Collector of Tribute. It was from God that *Nebuchadnezzar* mighrily prevailed, and in the course of his Victories oppreſt *Israel*, and it is from God also that *Judah* is at last made free, grows up to such power, as to be able to cope with his Adversaries, to beat them, and to impose Tribute on them. He sets up, and pulls down as he pleaseth, *Psal.* 60. *tot.*

5 ¶ And they *g* shall be as mighty men *h*, which * tread down *their enemies* in the mire of the streets in the battel *i*: and they shall fight *k*, because the LORD *is* with them *l*: and the ‖ riders on horses shall be confounded *m*.

* Mal. 4. 3.

‖ Or, *makers ashamed*.

g The *Jews* under the Conduct of their Captains, such as the *Maccabees* *h* shall be valiant, mighty Warriours, *i* Shall take Cities, and beat down those that oppose them, and as usual in such cases tread the conquer'd as mire in the streets; *k* thus valiantly and successfully I fighteth for them, and against their Enemies. *m* This is the Character of the *Jews* Enemies, they came with armed men, and a mighty Cavalry, as *Antiochus*, and others did in which they trusted; but this availed little, these Horsemen were confounded, beaten, or fled away from a beating, when God was with *Judah's* Enemies, so they behaved themselves, and trod down *Judah*, now he is reconciled to *Judah*, and fighteth for *Judah*, *Judah* shall behave himself, and succeed against his Enemies as before they did against him.

6 And I will strengthen the house of Judah *n*, and I will save the house of Joseph *o*, and I will bring them again *p* to place them *q*; for I have mercy upon them *r*: and they shall be as though I had not cast them off *s*: for I *am* the LORD their God *t*, and will hear them *u*.

n God will give both courage and strength, courage to attempt, and also strength to go through and finish the attempt; in this they of the house of *Judah* were famous in the Wars of the *Jews* against the *Seleucidæ*, in which Wars they had wonderful difficulties, and as wonderful courage and success. *o* The remnant of the Kingdom of *Israel*, the residue of the ten Tribes, called the house of *Joseph*, for that *Ephraim* and *Manasseh* part of that Kingdom were the sons of *Joseph*. *p* Both *Judah* and *Joseph* out of *Babylon's* Captivity, *q* To settle them in their own Land, and in their own Cities, how far this doth warrant the expectation of an universal gathering of this people, I do not undertake to determine. *r* I pity them in what they have already suffered, and my mercy is not clean gone from them, I have yet rich mercy for them, and will shewit when they have built City and Temple, and restored Religion. *s* In every respect they shall so multiply, thrive, and prosper, that though they remember it with grief, and shame, yet the generations to come shall discern no fad marks of a rejected people: I am a perpetual Covenant which I never can, nor will break; I am and will be their God, they should, yea, shall be my people, as *chap.* 8. 8. *u* They will pray, and I will hear, for they are mine, they will seek me as their God, and I will save them as my people.

7 And

7 And *they of* Ephraim *x* shall be like a mighty man *y*, and their heart shall rejoice as through wine *z*: yea, their children shall see *it*, and be glad *a*, their heart shall rejoice in the LORD *b*.

x Vid. verse 6. lit. o. *y* See verse 5. lit. h. *z* Which warmeth the blood, cheareth the spirits, and adds Life greatly, where a good and joyful success concurreth as here it doth. *a* Either thus in the dayes of your Children this shall be, or rather when the time comes for these things they shall continue through your generations to Children that shall be born. *b* The goodness, power, wisdom and faithfulness of God shall be the cause of this Joy, and many of these people shall indeed rejoice in the Lord, and in the *Messiah*.

8 I will hisse for them *c*, and gather them *d*, for I have redeemed them *e*: and they shall increase as they have increased *f*.

c Though they are now scattered far off I will cause them to return, I will whistle, as a Shepherd, and they, as scattered Sheep, shall run with speed back to the flock, I called their Enemies so once and they came, *Isa.* 5. 26. and 7. 18, 19, and my people will come when thus I call to them. *d* This shall be enough to bring them together, or it shall be done as soon as spoke, so soon as I whistle they shall return. *e* I have been at the care and charge of Redeeming, I raised *Cyrus* to do it, I bestow'd all Nations and Kingdoms on him, and afterwards on *Darius Hystaspis* to do this, to restore my exiles, to replant *Judah*, to rebuild the City and Temple, and I will do this also which is much less, I will as a Shepherd with his Pastoral whistle, call them in. *f* A promise made by *Jer.* 33.22. and *Ezek.* 36. 10, 11, 37, 38. which see.

9 And I will sowe them *g* among the people *h*: and they shall remember me in far countreys *k*, and they shall live with their children *l*, and turn again *m*.

g It might seem impossible the Jews should so increase but to satisfie us herein God promiseth to sow them, so their increase should be like the increase of rich soil that hath much seed cast on it, *Jer.* 31. 27. and *Hos.* 2. 23. that Land shall soon be full of Men and Cattle, when God sows both. *h* The heathens, where disperſed, there they should multiply. *i* There they shall think of me, and long for me, and desire to return to *Jerusalem*, and to my Temple. *k* Whither soever they were driven in the farthest parts of the *Persian* Empire. *l* Though captives and poor, yet they nor their Children shall starve, nay their Children born to them shall live, and grow up with them, this young fry shall fill the Earth. *m* To me, my Temple, their City and Countrey. That this may also refer somewhat to the Conversion of the Jews to the Gospel, and to their spreading the Gospel unto others for multiplying of the seed of *Israel* according to the Faith, as I doubt not, so neither shall I particularly enquire, since the letter so fairly suits with history and matter of fact, as is evident from the multitudes that were gathered to the passeover when *Titus Vespasianus* coopt them up in a close siege.

Ezek. 11. 11. 10 * I will bring them again also out of the land of Egypt *h*, and gather them out of Assyria *o*, and I will bring them into the land of Gilead *p* and Lebanon *q*, and *place* shall not be found for them *r*.

n Into which doubtless some hasted by an early flight from the *Babylonians* before they wasted *Canaan*, and others fled though forbidden, *Jer.* 43. chap. where also in after days some Jews sought a repose and where they wonderfully increased if *Josephus* story be true of 120 thousand Jews set at liberty by *Ptolomeus Philadelphus* when he procured the 72 Elders to translate the *Hebrew* Bible into *Greek*. These *Egyptian* Jews shall be brought back. *o* In which many yet did linger, loth to depart but when God hisseth for them they shall come. *p* Which was the Eastern frontier of the Land of *Canaan*. *q* This was the North Frontier of the Land, and both fruitful and pleasant, they are here mentioned as part for the whole, as before *chap.* 8. *ver.* 7. *r* The Land should be too narrow for them, so *Isa.* 49. 20. *and* 54. 2, 3. which was in part fulfilled according to the Historical, and Literal part but fully in the spiritual part.

11 And he shall pass through the sea with affliction, and * shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.

The former part of this verse might be read in the Præterperfect tense, reporting what God hath done, and perhaps more agreeably with the context and design, which is no doubt to confirm the promise, and make it credible though so many, and great difficulties render it unlikely to reason; I will saith God, *verse* 10. I promise who am he that hath past through the Sea, the Red Sea, and brought my people through, who hath done this can do what he now promiseth. I am he that dried up the deeps of *Jordan*, (when at deepest by the floods, which was then upon the River) I can remove obstacles were they as great as these, and as easily lay low the pride of Enemies, or remove their Scepters as I did to *Assyria* and *Egypt*, so the whole verse is an allusion to what God had done in the two famous deliverances of his people under the hand of *Moses* and *Joshua* bringing them out of *Egypt* through the Read Sea, and through *Jordan*, and destroying the *Egyptians*, and delivering them out of *Assyrian* bondage, and in order thereto destroying that Kingdom.

12 And I will strengthen them *s* in the LORD *t*, and * they shall walk up and down *u* in his name *x*, saith the LORD.

* Mi. 4. 5.

s Vid. ver. 6. lit. n. *t* Their God, in Christ say some; and 'tis true enough, whether these words so mean or no; God and Christ are the strength of the Church, and of all believers. *u* Shall manage all their affairs Civil, and Military, Secular and Ecclesiastical. *x* By Authority derived from, by power received of him, by Wisdom given from above, to the glory of our God, and our Redeemer. Thus far the great things promised to the Jewish Church and which were to be fulfilled in the time from the Rebuilding the Temple and City to the coming of Christ through some 490 years, in which times if ought fell short of promise it was because the sins of the people provoked God to alter the course of his Providence toward them.

CHAP. XI.

1 Open thy doors, O Lebanon *a*, that the fire *b* may devour thy cedars *c*.

This Chapter is Minatory and foretells the ruine of *Jerusalem* and the Temple, this second Temple by the *Romans*, and the captivity of Jews under them for their rejecting of Christ, so the times of this chapter must be laid about the death of Christ and downwards.

a Either the Temple because built with Cedars of *Lebanon*, so the Temple is called, *Ezek.* 17. 3. and *Hab.* 2. 17. Or *Jerusalem*, or *Judæa* whose boundary Northward this Mountain was, if all these do not fully suit with the Text and Context, perhaps this added may. *Lebanon* a high and great Mountain boundary between *Judæa* and its Neighbours on the North, is here spoken to open its Gates, its Fortifications raised to secure the passages which through the hollownesses of the Mountain, the deep, and dismal straits lead into *Judæa*, and would be first attempted by the Enemy that first invades the Northern parts of *Judæa*. These Garrisons or Fortresses are foretold like to be easily taken as if they opened of themselves and the *Romans* would have easy entrance by this means into *Judæa*. *b* Either figuratively the rage of the Enemy, or the wrath of God, or literally Fire by the Enemy kindled in the Houses and Buildings in *Judæa*, and in *Lebanon* it self. *c* Palaces built with Cedars, or else figuratively Nobles, Princes, and eminent Men.

2 Howl fir-tree *d* for the cedar is fallen *e*; because the ‖ mighty are spoiled *f*: howl, O ye oaks of Bashan *g*, for ‖ the forest of the vintage *h* is come down *i*.

‖ Or, *gallants*.

‖ Or, *the defenced forest*.

d Either mean men, or Houses, and Towns built with Firres. *e* The greater and better escape not, much less shall the meaner and worse. *f* Howl because the mighty Men, Cities, Fortresses, and Munitions are taken, sackt, and ruined; or else held by Enemies which is worse, and of defences, and safety to us are become our greatest annoyances, and dangers. *g* Oakes either literally as they were used in that country, for building Palaces, Cities, Towns and Fortresses, or else figuratively the great men of that Countrey, a Land very fruitful and pleasant, of which *Nahum* 1. 4. *h* Either all strong places which were for guarding and defending the Vineyards. Or *Jerusalem* itself compared to a Forest in regard of the many and tall Houses in it, this best pleaseth most Interpreters. In short all are called to weep, and cry, and howl for the miseries that will come upon all sorts, high and low, on them and theirs; *i* is laid desolate.

3 ¶ *There is* *k* a voice of the howling *l* of the shepherds *m*, for their glory is spoiled *n*: a voice of the roaring *o* of young lions *p*; for the pride of Jordan is spoiled *q*.

k 'Tis as certain as if present, as sure all these shall howl, as if the things for which they do howl were already acted. *l* A most bitter, loud, passionate, and dismal howling. *m* Literally thus, the Enemy having broken in hath driven away, or eaten up their Flocks of Sheep, their Herds, and they undone, howl most bitterly on the Mountains where the eccho more doubles the horrour then the noise. Or figuratively Shepherds are Governours, Magistrates, and civil Officers, together with Priests and Prophets who are over the People as Shepherds over the Flocks. *n* What was their honour, their safety, their joy is spoiled, taken from them and given to others. *o* The dismall outcries. *p* Of men in Authority among the Jews who should have been Shepherds to defend but were as Lions to tear and

devour, and which lurkt in *Jerusalem*, and in the Cities of *Judea* wherefoever they could lie in wait to tear the poor and weak. *q* The great Forests on the Banks of *Jordan* called here the pride of *Jordan*, either because of the stately situation of them; Or because the Prophet would keep the decorum of his Allegory he calls these the pride of *Jordan*, for that the young Lions were wont to walk proudly, to range over it without fear. So did these men-lions, securely prey in *Jerusalem* and its fellow cities, but these are cut down, and now they must no more range through to seek a prey, to all from the North to the East of the Land of *Canaan*, is represented as wade a spoil:

4 Thus saith the LORD my God *r*, Feed *s* the flock of the slaughter *t*.

r God the Father. *s* O *Zecharish*, feed, comfort, rule; but rather the Father speaks to Christ the Son, and appoints him who is the eternal Shepherd to feed his Sheep. *t* Appointed to the slaughter by different hands, and for different causes. It speaks of the people of the Jews who were killed by many hands, during 450 years they were a flock of slaughter to the *Egyptians*, *Chaldeans* &c afterward to the *Romans*, who ruined their Common-Wealth, slew their Citizens, and burnt their City.

5 Whose possessours slay them *u*, and hold themselves not guilty *x*: and they that sell them *y*, say, Blessed *be* the LORD, for I am rich *z*: and their own shepherds pity them not *a*.

u Either their own Governours, or the *Romans* who in right of conquerors are their possessours, which way ever they got them into their hands, they ruined them, destroyed them both in Body and Estate. *x* think they do not sin in doing this, so low thoughts they had of this people, such extravagant thoughts they had of their own power and authority. *y* Betray their persons or liberty, or estate for profit, or sell them for slaves to Foreigners. *z* With profane ungodly hearts do give God thanks that they thrive by the most barbarous methods of cruelty and oppression, by bloody murthers, as if these were ways of his appointing to gain Wealth, as if he blest them. *a* Who by Birth, cast, and office were their proper Shepherds, the Governours of this poor People, the Princes, the Priests, had no pity on them in their slavery, or blood; look on as unconcerned, it may be glad, that either they got a booty, or were rid of a disaffected subject.

6 For *b* I will no more pity the inhabitants *c* † Heb. *make to hi found.* of the land, saith the LORD: but lo, I will † deliver the men every one into his neighbours hand *d*, and into the hand of his king *e*, and they shall smite the land *f*, and out of their hand I will not deliver *them g*.

b Their great sins have turned away Gods compassions from them, and men shew no mercy where God withdraws his. *c* The generality of the Nation, the body of this sinful people. *d* Leave to a turbulent, cruel, seditious and fraudulent temper one against another, to make parties each against other, to rob, imprison, banish or kill each other, as in the latter times of their state 'tis known they did. *e* The Roman *Cæsar* called here the Jew *his King*, for that they had chosen him to be so. Or else the head of the Faction. *f* Their King and his Armies shall destroy the Land, it may point to *Vespasian* and *Titus* who sacke *Jerusalem*. burne the Temple, captivated 97000 persons, and slew 600000 at least, though *Josephus* reckons 1100 thousand *g* They shall never more be by my hand delivered, or I will cast them off for ever, and so their captivity under the *Romans* continueth to this day.

7 And *h* I will feed the flock of slaughter *i*, ‖ *even* you, O poor of the flock *k*: And I took unto me two staves *l*; the one I called Beauty *m*, and the other I called ‖ Bands *n*, and I fed the flock *o*.

‖ Or, *verily the poor.* ‖ Or, *binde t.*

h Or but as the *Heb.* particle is sometime read, as for the greatest part they are so corrupt and obstinately disobedient I will cast them off; *But. I will feed*, &c. O therefore, so then, because it is the Will of God that the Flock of slaughter should be fed, I will feed, &c. the *French* Version seems this way inclined. *Ie mi suis donc mis a paistre les brebis exposées a tuerie.* I am sent then to feed the sheep that are exposed to slaughter. *i* Either by the violence of their Enemies, or by the monstrous negligence of their Shepherds. *k* This is explicatory of the former, and by the ingemination of it shews us that God doth in his charge to the Prophet Typically, and in his charge to Christ Antitype distinguish clearly between People, and People among the Jews, between those that were poor, and forlorn, and those that were Tyrannical, proud, cruel, and made a prey of them these are left out of the Pastoral charge, the other are taken care of. *l* Thus he enters on the actual exercise of his office, and takes two staves to himself, at the meaning whereof we can but guesse. Two say some to signifie the twofold way of Christs Governing his people by lenity and severity. Or say others to note his singular care and diligence in his office, when other Shepherds, content themselves with one, Christ takes two. Or what if here by Christ would be provided with one to guide the Flock, with an other to repel such as would seduce them to protest against widerness and to drive such as are mock. Christ hath his Golden Scepter for his loyal and obedient subjects, and his Iron rod for refractory rebels, and violent Enemies. *m* Or pleasantness, sweetness, and loveliness, this lay in the Holiness of his precepts, the excellency of his comforts, the glory of his reward. This is the first and answers to the character of the ways of wisdom. *Prov.* 3. 17. They are pleasantness, the Ordinances of God, and the enjoyment of them are the Beauty of the Lord, and our beholding it as *David*, *Psal.* 27. 4. *n* Either alluding to the lines wherewith the portion of the Holy Land was meted out to every one according to their lot. Or referring to the obligations Christ layes on men, to hold together in Peace and Unity. The Beauty of Grace and Glory, the Bands of Love and Peace. *o* With these in hand the Shepherd undertakes to feed and rule this flock.

8 Three *p* shepherds *q* also I cut off *r* in one month *s*, and my soul † lothed them *t*, and their soul also abhorred me *n*.

p Put for many, a definite for an indefinite number. *q* Negligent or greatly faulty. *r* Put out of office, or by discovering their faults made them lie hid and conceal themselves. *s* In a little time. *t* Hated their treachery, and Idleness. *u* Disgraced and turned out, they hated him, in which these Shepherds had too many of the Jews that sided with them, and that bore a hatred to the true Shepherd and to his impartial executing severity on the wicked Shepherds.

9 Then *x* said I, I will not feed you *y*: * that that dieth, let it die *z*: and that that is to be cut off, let it be cut off *a*: and let the rest eat, every one the flesh † of another *b*.

x After that time of his patient, and vigilant feeding the Flock, and after his cutting off the three unfaithful Shepherds, and after the ill resentment he met with for it; when he deserved love, and thanks for it he is repaid with disdain, and hatred, by the people, as well as by the Shepherds, when he saw all this, Then, &c. Thus they rejected Christ, the true Shepherd. *y* Next he rejecteth them, he will no more take care of them, or provide for them. *z* That which is ready to dye, and will not be cured, but hath rejected the Shepherds love, and skill, let it die, 'tis like that *if ye believe not, ye shall dye in your sins.* *a* Either the same repeated to confirm, and affect them more, or else it intends to leave them naked, and unguarded to their Enemy to cut them off by the sword, or Famine, &c. *b* Either live to be besieged till hunger and famine make the living eat the dead, or cruelly kill that they may eat as threatned, *Deut.* 28. 52. to 58. or else by seditions and bloody intestine quarrels destroy each other, all which happened to them in the siege of *Jerusalem* by the *Romans*.

10 ¶ And I took my staff, *even* Beauty *c* and cut it asunder, that I might break *d* my covenant *e* which I had made with all the people *f*.

c Which I gave that name to, which was the Beauty and Glory of them, the Covenant of God with all the blessings of it, his presence with them, his love to them and his protection of them, and his blessing on them. *d* Signifie and declare that they had rejected God and his favour, and refused his Covenant, and that now God would hold it for null'd, and not obligatory to him. *e* This somewhat illustrates the staff Beauty, which while unbroken the Covenant between God, and the Jews was whole, and unbroken; and 'tis to be noted, Christ calls it his Covenant, for he was the Mediator of it, to bring us to God in duty, and holy walking, and to reconcile God to us in Mercy, and Grace, which is the most Beautiful, and sweetest object we can see. *f* Here again all the people that is the generality in distinction to the poor and meek, the little remnant with whom the Covenant stood firm, though the body of the Nation were rejected, and cast off, for God not Christ have neither of them ever cast away his people, *Rom.* 11. 1, 2. whom he foreknew.

11 And it was broken *g* in that day *h*: and ‖ so the poor of the flock that waited upon me *i*, ‖ Or, *that* knew that it *was* the word of the LORD *k*.

g The Covenant was abrogated by the Jews obstinate refusal of it, and the Mediator of it. *h* It is not to be wondred 'twas done in one day at last, for the unthankful, unbelieving, Jew had been through many Generations breaking it, now a day doth it, when it came to that, *Not this man but* Barabbas, *and we have no King but* Cæsar, *and crucifie, crucifie him.* *i* Who knew the *Messiah*, believed in him, and obeyed him, observed his Doctrine, Miracles, and Life. *k* Saw, and owned God in all this. That he had justly cast off the Nation of the Jews for their sins, their bloody murther of the Lord of Life, and refusing his Government: they saw God would by the Roman power punish the Jews and lay waste their Land, City and Temple for this their and other sins. *l* All which was foretold according to his wise counsel an express word, these understood what among others this Prophet had 450 years before written of these things.

12 And I said unto them *m*, † If ye think good *n*, give *me* my price *o*, and if not, forbear, So they *p* weighed *q* for my price thirty *pieces* of silver *r*.

m Upon parting, Christ seems after the manner of men to mind them of his pains and care for them, and would have them reckon with him. *n* He puts it to them whether they thought he deserved ought at their hands and what it was. *o* Though I need not your money or pay, I deserve more then you will give, and therefore do in this as liketh you. *p* The Rulers of the Jews, the High Priest, Chief Priests and Pharisees. *q* Which was the manner of paying money in those dayes. *r* Which amounts to thirty seven shillings six pence, the value of the Life of a slave, *Exod.* 21. 32. this was fulfilled when they paid *Judas Iscariot* so much to betray Christ, *Matth.* 26. 15. and 27. 9.

13 And the LORD *s* said unto me *t*, Cast it unto the potter *u*: a goodly price that I was prized at of them *x*, And I took *y* the thirty *pieces* of silver, and cast them to the potter in the house of the LORD *z*.

s God the Father with detestation of so vile an affront and undervalue of his son said *t* to *Zecharish* in this Theatre personating Christ sometimes. *u* As being so little 'twould hardly purchase any thing but what was cheapest among them, a little earthen ware. *x* In an Irony God upbraids the Shepherds of his people who prized the great Shepherd no higher. *y* *Zecharish* who in this part now emblematically doth what *Judas* will with horrour do when he hath sold innocent blood, and betrayed it. *z* Or rather cast them into the house of the Lord for the potter, all which the Jewish Rulers act over in their prosecuting Christ unto death.

14 Then *a* I *b* cut asunder mine other staff, *even* ‖ Bands *c*, that I might break *d* the brotherhood *e* between Judah *f* and Israel *g*.

‖ Or, *bindes.*

a So soon as I saw what value they put upon me, or presently after the casting them off from the Covenant, and unchurching them. *b* Christ did it really, the Prophet did it in the Type. *c* Took no further care to keep them in civil peace among themselves, but left them to their seditious humours, and in humane animosities. Religion which is true, is the best bond of peace, Friendship, and Love, when the Jews cast off Religion, and murthered their Lord, next they fall to murthering one another. *d* Declare it broken, leave them to shew 'twas broken. *e* That Friendship which had been among them. *f* The two Tribes. *g* The remnant of the ten Tribes which fell into most unnatural seditions after the death of Christ, till the taking of *Jerusalem* by the *Romans*.

15 ¶ And the LORD said unto me, Take unto thee *h* yet the instruments *i* of a foolish shepherd *k*.

h O *Zecharish*. *i* Put on the garb and personate once more a shepherd quite different from him thou hast represented. *k* This foolish people have rejected the wisest and best Shepherd; let them see, what one they will choose, in seeing what part thou now actest.

16 For lo, I will raise *l* up a shepherd in the land, *which* shall not visit *those that be* ‖ cut off *m*, neither shall seek the young one *n*, nor heal *that that is* broken *o*, nor ‖ feed that that standeth still *p*: but he shall eat the flesh of the fat *q*, and tear their claws in pieces *r*.

‖ Or, *killed.* ‖ Or, *sound.*

l As a just punishment of their sin, refusing Christ, the wise and good Shepherd, his Government they would not accept to their Salvation, that they choose shall be to their ruine. *m* Or that are hidden, 'tis a foolish Shepherd, who seeks not out those that are lost to bring them home. *n* Which are apteft to perish through weakness, *o* But leaves it to die of its wounds. *p* Either not able to go forward, or hungry stops to eat, but the Shepherd will not wait while this is done. *q* Will Feast on the fatnest of the Flock. *r* And with cruelty extort all from them, tear off their skin to the very nailes, in brief a sluggish, negligent, covetous, riotous, oppressive and cruel government shadow'd out by a foolish Shepherd is the punishment of the sins of the Jews.

17 Wo to the idol shepherd *s* that leaveth *t* the flock: the sword *u* *shall be* upon his arm *x*, and upon his right eye *y*: his arm shall be clean dried up, and his right eye shall be utterly darkned *z*.

s To every one of them that are but the Images of Shepherds, worthless, and useless. *t* Casts off the care of the Flock, *Jer.* 23. 1. *Ezek.* 34. 2. *u* Of the enemy. *x* To break his strength. *y* Blind and besotted his counsels. *z* Power and Policy shall fail him, such shall be their Governours.

CHAP. XII.

1 THE burden of the word of the LORD *a* for Israel *b*, saith the LORD *c*, * which stretcheth forth the heavens *d*, and layeth the foundation of the earth *e*, and * formeth *f* the spirit *g* of man within him.

* Isa. 42. 5. * * Num. 16. 22. Eccl. 12. 7.

a Vid. This whole passage, *chap.* 9. 1. *let.* a, b, c. *b* Or touching, concerning, as *Gall. super* upon, against, *Heb.* bears it, and some take it in one, some in the other sense, though I think the main of the chapter persuades it is to be rendred, for, in the behalf of *Israel*, *i. e.* the Church of Christ among the Jews untill their reiection, and among the Gentiles ever since their vocation, both have their concern in the things here foretold, *c* Who giveth out promises of great things to a people in a very low state, and therefore to raise their hope tells them by his Prophet what he hath done. *d* As a curtain saith *Isa.* 40. 22. who did more easily spread abroad the Heavens, then any creature can spread forth a curtain about your bed, or a canopy over your head; by an Almighty power going along with the act of his will, saying let it be, all that immense body of the material, visible Heavens immediately spread forth it self. *e* Upon his own almighty word, on that the chief corner stones thereof do lye, *Job* 38. 4, 5, 6. *Isa.* 51. 13. *f* In admirable wisdom and with more especial artifice framed so *Heb.* imports, as *Isa.* 43. 7. and 45. 11. *g* The immortal soul, that spiritual Being which animateth us, who hath done all this he can do all that is here promised for *Israel*, and threatned against *Israel*'s Enemies.

2 Behold, I will make Jerusalem *h* a cup of ‖ trembling *i* unto all the people round about *k*, ‖ when they shall be in the siege *l* both against Judah *m*, *and* against Jerusalem *n*.

‖ Or, *slumber*, or, *poyson.* ‖ Or, *and also against Judah* shall he be *which shall be in siege against Jerusalem.*

h That weak, unwalled, poor, and thinly inhabited City Type of the Church, and much more the Church which is Antitype to *Jerusalem*. *i* They shall drink their own Sane whole Swords be drinking the blood of the inhabitants of this *Jerusalem*, there is poyson mixt in the cup of the wrath of God which he will put into the hands of such wicked ones and they must drink it off. *k* To the Heathen round about, to all of them, all have more or less at one time or other molested *Jerusalem* and God remembers it, and hath provided for them a cup of astonishment, against the day in which they besiege her, thinking then to finish all their attempts against *Jerusalem*. *l* Strange siege laid against a whole Countrey, and mighty powers will be little enough to do this, it requires a most extraordinary provision, now when all this is in readiness and no visible means of escape, then will God make them drink the Wine of astonishment and cast them into a dead sleep. *m* The Land of *Judah*. *n* Typical and mystical, the Church of Christ.

3 And in that day *o* will I make Jerusalem a burdensome stone *p* for all people *q*: all that burden themselves with *it* shall be cut in pieces *r*, though all the people of the earth *s* be gathered together against it.

o In the times of the Heathens afflicting the Church, from the repair of *Jerusalem*, till Christ's coming in the Flesh, and in succeeding times since, but the day of the full accomplishment of this Prophesie is a day known to the Lord. *p* Too heavy for them though many join together to remove it. *q* Though all people of this known World should burthen themselves with her. *r* They would be crushed to pieces, as a man that falls under a weighty and massy stone. *s* Many Nations have been confederate, now if you would suppose all through the whole World in league against *Jerusalem*, yet they could not stand under the weight of his displeasure who is provoked by such attempts, he would grind them to powder.

4 In that day *t* saith the LORD, I will smite every horse *u* with astonishment *x*, and his rider with madness *y*, and I will open mine eyes upon the house of Judah *z*, and I will smite every horse of the people with blindness *a*.

t Vid. *ver.* 3. *let.* o. *u* Horses are of very great use in Wars, they were the main strength of *Antiochus Epiphanes*; his best preparations. *x* A dull, sottish fear, and perplexity. *y* An impotency of mind both in the understanding, which is folly and imprudence, and in the will and resolution which is either Cowardice or unconstancy, like madmen that neither know how to resolve or act. *z* God will turn all their counsel into foolishness; their strength into weakness, their courage into fear, and so overturn them all. *z* A while I seem'd as one that slept or winkt at the proceedings of my Churches Enemies, yet now I will open mine eyes, and see all that is going forward against them, and I will watch over my people for good, against their

their Enemies to confound and destroy them, and their enterprizes, this eye of God open upon his people is his wise, powerful, gracious Providence, for them, *Psal.* 31. 22. *Jer.* 24. 6. *a* All their Warriours in their projecting, and consults shall be as full of improvidence, and have as little foresight, as a stark blind man hath of sight to see by.

5 And the governours of Judah *b* shall say in their heart *c*, ‖ The inhabitants of Jerusalem *d* *shall be* my strength in the LORD of hosts *e* their God *f*.

‖ Or, there is *strength to me* and *to the inhabitants*, &c.

b The Counsellors and Rulers at home, and the Leaders and Captains abroad, the *Maccabees* and others every one for himself *c* Shall think, believe, and reckon upon it, and be hearty in it. *d* Though but few, and poor, yet they shall be my strength, and these shall be ready and forward to go forth against their Enemies, with an handful of men to encounter mighty and numerous Armies, because their strength, and help lyeth in the name of the Lord of hosts. *e* Not in their own Power but in the power of the Almighty Sovereign Lord of all who can save by few as by many. *f* And because their God he will give them victory.

6 ¶ In that day will I make the governours *g* of Judah like a hearth of fire *h* among the wood *i*, and like a torch of fire in a sheaf *k*; and they *l* shall devour all the people round about on the right hand and on the left *i* and Jerusalem shall be inhabited *m* again in her own place *n* *even* in Jerusalem *o*.

g See *ver.* 5. *lit.* b. *h* A hearth throughly on which fire is kindled. *i* The more is laid on, the more is consumed and burnt up, so the enemies of *Judah* and *Jerusalem* shall be, their multitudes shall no more save themselves then much wood cast on a great fire in the hearth can preserve it self. *k* Which immediately sets the whole sheaf on fire, and it is consumed. *l* The Governours of *Judah* with their handful of men shall thus surely and speedily consume their Enemies which set upon them. *m* As indeed it was and continued so till Christs Death and forty years after, for of these times doth the Prophet speak, and not of times still to come. *n* Not built as *Ninevah*, *Tyrus*, *Babylon*, or *Rome*, in some place near to the old Cities of that name, but in the very same place where old *Jerusalem* did, shall re-edified *Jerusalem* again stand. *o* So you shall find *Jerusalem* in *Jerusalem*, or thus, spiritual *Jerusalem* shall be that *Jerusalem* in which you ought to look, and where you shall find the old Typical *Jerusalem* which though it lye waste, and I fear must never be built, yet is in more ample manner built up in the Church, spiritual *Jerusalem*.

7 The LORD also shall save *p* the tents *q* of Judah first *r*, that the glory of the house of David *s*, and the glory of the inhabitants of Jerusalem do not magnifie *themselves* *t* against Judah.

p Rescue from the power and rage of the *Antiochus*'s; nay, subdue their Armies, and put them to flight before the *Jews* *q* The unfenced places, the open Countrey, the Shepherd-like Cottages, or Tents of *Judah*. *r* Before he saveth *Jerusalem*, before he put *Jerusalem* into arms, or bring her Inhabitants into the field, to fight, and help the Countrey, and its Inhabitants; first the weaker are saved next the stronger. *s* That the illustrious house of *David*, and so the glorious Citizens of *Jerusalem*. *t* Boast of their Power, Policy, Courage, and forwardness, and how much *Judah* owed to these for their deliverance: This would exalperate *Judah*, and provoke God, who would do all this, so that all might magnifie their God, none think greatly of themselves.

8 ¶ In that day *u* shall the LORD defend the inhabitants of Jerusalem *x*, and he that is ‖ † feeble *y* among them, at that day shall be as David *z*, and the house of David *a* *shall be* as God *b*, as the angel *c* of the LORD before them *d*.

‖ Or, *abject*. † Heb. *fallen*.

u See *ver.* 3. *lit.* o. *x* As he had defended, and saved *Judah*, and the Tents thereof; so will he also defend *Jerusalem*, and its Inhabitants against all their Enemies, during the *Persian*, *Gracian*, and beginnings of the *Roman* Empire, during which dayes many Wars were raised against the *Jews*, but most visible was this, when the *Maccabees* succeeded so far, as to restore Religion, and cleanse the Temple. *y* Reeleth through weakness: *z* A mighty man of valour was *David*, so these through faith of the weak became strong, as *Heb.* 11. 34. *a* Those of the Royal Line shall be for Prudence, and Prowess in the Conduct of the Armies of *Israel* most excellent, expresst here in an Hyperbole. *b* Or as Angels, so *Elohim* is translated *Psal.* 8. 3. and so I find the *French* reads it (*Comme des Anges.*) *c* Nay, like the Angel of the Lord, which is head of Principalities, like Christ who is Captain of our Salvation. In these exploits, and in this deliverance of the Church they were *Types*, and so must have somewhat in them which may be sufficient to resemble them to him. *d* These excellent ones of the Royal Line were to be Leaders and Commanders in these Wars, and in their Conduct they should shew prudence and valour like that of an Angel, rather than that of an ordinary man.

9 ¶ And it shall come to pass *e* in that day, *that* I *f* will seek *g* to destroy *h* all nations that come against *i* Jerusalem *k*.

e This also shall certainly come to pass. *f* God the Defender and Saviour of *Israel*. *g* This speaks not any difficulty to God in the work, as with men, who sometimes do seek to do what they cannot do, but this implyeth God would throughly do it, his right hand should find out these his Enemies, he will hunt them out. *h* Not to restrain, but to overthrow and destroy. *i* Without partiality, every nation that sets it self to oppress and destroy *Jerusalem*, God will pay them in their own Coin, they said blot out her Name, but God will blot out theirs; let us, say they, cut them off from being a Nation, but this God will turn upon their own heads. *i* Combine, and attempt to destroy her, and this was evidently seen upon those that fought to destroy *Jerusalem*, and the second Temple before Christ's Incarnation: for by the *Romans* God destroyed the *Antiochian* Power which had often mischieted the *Jews*, and destroy'd the other Kingdoms which had been Enemies to the *Jews*, who were never in danger of being cut off from being a Nation, till their horrid murthering of the Lord of Life. *k* Literally and historically the City which the Captives returned from *Babylon* did build, but mystically the Catholick Church which God will never suffer to be destroyed, he will rather destroy all Nations, than suffer them to destroy his Church.

10 And * I *l* will pour *m* upon the house of David *n*, and upon the inhabitants of Jerusalem *n*, the spirit of grace *o*, and of supplications *p*; and * they *q* shall look upon me *r* whom they have pierced *s*, and * they shall mourn for him, as one mourneth for *his* onely *son u*, and shall be in bitterness for him *x*, as one that is in bitterness for *his* first-born *y*.

* Heb. I.
* Jo. 19. 37. Rev. 1. 7.

l God the Father, so *Acts* 2. 17, 18. and *Isa.* 44. 3. *m* In plentiful measures, as a plentiful rain is poured forth on a thirsty ground; this was fulfilled on Christ's Exaltation, when he received gifts for men, and being glorified, gave the Spirit, sent the Comforter to his Disciples and Believers, this is daylyperformed to the Children of God, and will be continually performed till we all are made perfect, and are brought to be with Christ for ever. *n* On some of that Royal Family, or Typically considered 'tis the whole Family of Christ, his House, who was the seed of *David*, and who is called *David* their King, *Ezek.* 37. 24. *Hos.* 3. 5. *n* Literally understood it was fulfilled extraordinarily, *Act.* 2. 4, 5. and no doubt in the ordinary manner, to many of whom no mention is made, mystically the Inhabitants of *Jerusalem* are all the Members of Christ, all believers of all ages. *o* Which is fountain of all Graces in us, and which makes us lovely in the eye of our God, Grace to purifie us, and to beautifie us, that God may delight in us. *p* Or Prayer, which is an early, inseparable Fruit of the Spirit of Grace by the Spirit, we cry, *Abba Father*, and *Rom.* 8. 26. and are helpt to perform this Duty. *q* All those who have received this Spirit *r* with an eye of Faith, and turn to Christ, love, obey, and wait for him. *s* Every one of us by our sins pierced him, but many of the *Jews* nailed him to the Cross, and actually murthered the Lord of Life. This, as foretold, so was very punctually fulfil'd and recorded in the account of his Death given by *John* 19. 34. 35. and 37. this hath then a particular respect to the *Jews*, though not confin'd to them. *t* Grieve, and heartily lament the crucifying the Lord Jesus Christ, not only as the sinful cruel act of their Fathers, but as that in which their sins had a great share. *u* With a very great and deep, with a long and continued sorrow, with an unfeigned and real sorrow, such as is the sorrow of a Father in the Death of an onely Son; they shall retain it inwardly, and express it outwardly, as in the Funeral Mournings on such occasions. *x* This speaks the inwardest affection of the Mourner, there may be tears in some cases without grief, or bitterness in the Spirit; but here both are join'd, true Repentance will bitterly lament the sins which brought sorrows and shame upon our Lord. *y* This bitterness compared to the grief of one who loseth his first-born, to confirm and illustrate what he had just before spoken of Christians mourning for Christ.

11 In that day *z* shall there be a * great mourning in Jerusalem, * as the mourning of Hadadrimmon in the valley of Megiddon.

* Heb. a great.
* 2 Chron. 35. 24, 25.

z When the *Jews* shall know, own, and mourn for their sins, and for that great sin in crucifying the Lord of Glory. *a* A very great mourning, which is expresst by the greatest the *Jews* ever were acquainted with, and which for its greatness grew up into a Proverb. The mourning of *Hadadrimmon*, or the mourning for *Josiah* slain at *Hadadrimmon* a Town in the Valley of *Megiddon*. Of this mourning, see 2 *Chron.* 35. 24, 25.

12 And the land *b* shall mourn, † every family apart *c*, the family of the house of David apart, and their wives *d* apart: the family of the house of Nathan apart, and their wives apart.

† Heb. *sits in.*

b Land put for the Inhabitants of it, and Land in General; for the Land of *Judea*, or that where the *Jews* dwelt who should every where bear a share in this mourning; Thus some of the *Jews* from every Country where they dwelt, being met at *Jerusalem*, were prick't at heart, and did mourn over the crucified *Messiah*, *Acts* 2. 5. with 37. and 41. *c* Or Family by family, expresst in *Hebr.* Families, Families. *d* The Royal Family in both branches of it, *Solomons* and *Nathan*'s, this Family as having greatest Portion in Christ, should have been most tender of him, who had been Heir on the Throne, if his Kingdom had been of this World, and by descent from *David*, but since they forgot him, neglected to do their duty to him alive, they remember him, and do their duty towards him dead; they mourn really and truly. *d* The manner of the *Jews* in mourning was by shutting up themselves, retiring from Company and Pleasure, here Families retire, nay, in the family, wives retire to bewail their sin, and their Fathers sin in rejecting Christ. Some there were of this Family who believed in Christ, and mourned when the Gospel was first publisht to the *Jews* before 'twas carried to the Gentiles.

13 The family of the house of Levi apart, and their wives apart: the family of Shimei apart, and their wives apart.

The sacerdotal Tribe was the most bitter and fierce Persecutors of Christ, they hired the Traytor, they sought witness; The High Priest, (head of that Family) condemned him to dy, for all which they shall one day reckon with God, and therefore above other Tribes they are particularly named as chief Mourners for their injustice and cruelty to Christ. Here is one particular branch of *Levi*'s Family mentioned, the Family of *Simei*, of whom 1 *Chron.* 6. 17. and 27. 10 These two Families had been deeply guilty, now they do as eminently concern themselves to mourn for him, to lament the sin, deprecate the fierce Wrath of God, and submit to his Kingdom, which their Fathers did not, would not do. In this Family where most were bitter, bloody Enemies to Christ, some had other thoughts of him, and mourned for him.

14 All the families that remain, every family apart, and their wives apart.

It would be somewhat tedious to repeat every Family and their Wives once, therefore a general comprehensive account may serve; some of every Family of the whole remnant of *Israel* mourn, believe, look to, and obey Christ the *Messiah*. So the mourning for Christ bears some proportion to their violent dealing against Christ, and they through Faith live by the blood they did spill, and get to Glory by him whom they loaded with reproaches; what will not Grace do when it converteth, accepteth, comforteth, glorifieth such offenders?

CHAP. XIII.

1 IN that day *a* there shall be a fountain *b* opened *c* to the house of David, † and to the inhabitants of Jerusalem *d* for sin, and † for uncleanness ‖.

† Heb. *for separation.*

a When the Lamb of God shall be offered up a Sacrifice for mankind, and the Gospel shall be preached in which the glad Tydings of our Redemption are publisht. *b* By water, and Ceremonial washings was legal pollution in many cases purged away, and much of the legal Service stood in divers washings, but all these were Shadows and Types, here is that they typified. The matchless healing, and purging Fountain, *i. e.* The Blood of Christ here is the true *Siloam* which never fail'd to heal any that rightly used it, 'tis Christ. *c* The Spouse is to Christ a Fountain sealed, but Christ is to sinners a Fountain opened; under the Law he was as the waters of the Temple, for the *Jew*; but now he is opened to us *Gentiles*, free to all, and of easie access, and of Soveraign vertue to heal. † He was every where nearest to them, and though his own Kindred did some of them slight him, and not believe in him, yet some others did, and it may intimate to us the first tender of Grace made to his own, to whom he came, though they received him not; or the Royal Family some of them will be benefitted by it, and all of them need it; no outward priviledge can secure us against poyson of sin, Grace alone, this Fountain only can purge it away in great, and noble; or mean, and base. *d* To all the *Jews* before the *Gentiles*, *To you first saith the Apostle; God hath sent his Son*, but in that 'tis opened, 'tis to us *Gentiles* also. *Jerusalem* as image of the whole Church, takes in the *Gentiles*, so Inhabitants of *Jerusalem* are all to whom the Gospel is preached, all penitents. ‖ For purging away of all manner of sins and uncleannesses of which men repent, and from which they depart, according to that *Prov.* 20. 9. 1 *Job.* 1. 9.

2 ¶ And it shall come to pass in that day *e*, saith the LORD of hosts, *that* I will * cut off the names of the idols out of the land *f*, and they shall no more be remembered *g*: and also I will cause the prophets *h*, and the unclean spirit *i* to pass out of the land *k*.

* Exod. 23. 13. Psal. 16. 4. Ezek. 30. 13. Hos. 2. 17.
* Mat. 12. 43. Mar. 1. 23.

e Vid. *ver.* 1. *lit.* a. *f* Utterly destroy Idols and Idolatry, *Satan fell from Heaven like Lightning*, as Christ tells us when the Gospel was preacht by those he sent, and 'tis known the Birth of Christ silenced the Devil, that he could no more give answer to those that enquired at his Oracles, the light of the Gospel is such, that none of the Idols can bear it. The Devil put it into the heads of the *Romans* to keep Christ from being received by publick allowance for a God, because he would turn out all the rest of them. *g* With veneration, sacrifices, gifts, erecting of Temples, depending on, or consulting with them; they shall be remembred and abhorred, whereas before they were remembred and ador'd. *h* Either those that being Priests to Idols, did consult with them, and pretend to forerel future events, or more likely the false Prophets among the *Jews*, who are Prophets as Idols are Gods. *i. e.* The Devil which sets the false Prophets on work, Christ cast many out of persons possessed, and by his Doctrine still doth cast out Satan.

3 And it shall come to pass, *that* when any shall yet prophesie *k*, then his father and his mother that begat him *l*, shall say unto him †, Thou shalt not live *m*: for thou speakest lies in the Name of the LORD *n*: and his father, and his mother that begat him, shall thrust him through *o* when he prophesieth.

k Whosoever he be that shall pretend hereafter to prophesie through the instigation of that unclean Spirit, for it can be from no other, when the Lord shall have fully revealed his mind to us. *l* His dearest friends, they who are by nature nearest to him who begat him. † Shall discourse him, and inform him what the Law of *Moses* directeth in this case. *m* Which I take to be not the sentence condemnatory, for being private persons, they could not condemn him; but it is a repetition of the Law which saith, such shall not live, and then it amounts to this, a false Prophet ought not to live, *Deut.* 13. 6, 8. what then dost thou do to break this Law, and endanger thy Life? Thou oughtest to dye for this by the Law; the Father and Mother thus should admonish and shew the matter of Law and danger, but not judicially pass sentence, and determin what shall be done. *n* Thou fallest under that Law, *Deut.* 13. 6. *o* Or, wound, chastise with stripes that may leave their marks behind them, or rather shall sharply reprove him, and with cutting words terrifie him from the like practice: You read of words that are piercing words, *Prov.* 12. 18. words that run through as a Sword, and the *Chaldee* Paraphrast on this of our Prophet allows the Father and Mother to deal sharply with their Son, they shall rebuke cuttingly; besides, if 'twere to be understood of killing, the Law directs to stone such a one, *Deut.* 13. 10. not to run him through with Lance or Sword.

4 And it shall come to pass *p* in that day *that* the prophets shall be ashamed *q* every one of his vision: when he hath prophesied; neither shall they wear a * † rough garment *r* † to deceive *s*.

* 2 King. 1. 8.
† Heb. *a garment of hair.*
† Heb. *to lie.*

p By this means it will come to pass, such sharp reproofs, such impartial threats, such convincing arguments will have a good effect. *q* These Prophets will see their Errour, and be ashamed, and give over what they blush at, and is their shame. *r* Such Garments the true Prophets were wont to wear, and these cheats had used them for a cover to their jugling Hypocrisie; but when throughly convinced, none shall need pull, they will themselves cast off those Garments. *s* By first seeming to be more holy and strict than they are; and next on such ill grounded opinion of the holiness of their persons draw them into their Opinions, Religion, and Practice. 'Tis an excellent work of the Grace of God to recover deceivers, and to make them turn off the deceiver, and deal plainly and faithfully with others, and themselves.

5 But he shall say, I *am* no prophet, I *am* an husbandman: for man taught me to keep cattel from my youth.

This verse is this reclaimed man's recantation, or renunciation of his former course, and his solemn promise to take up his own Calling, and become a plain honest man, and live upon his Labour, to which he was trained up from his youth, and is sorry he ever left it.

6 And *one* shall say unto him, What *are* these wounds *t* in thine hands? Then he shall answer *u*, *Those*, with which I was wounded *in* the house of my friends *x*.

t This verse continueth the account of the reclaimed Prophet, and supposeth what is usual that some will enquire what the

the meaning of the marks or impressions on his hands, whether they were not such as appropriated him to an Idol, or declared him a professt Diviner. *z* plainly and fully no such as you imagine. *a* But the scars of the wounds my stubbornness deserved, and the love of my friends gave me under a severe Discipline, to recover me from ruining my self and others by Impostures, and Lies.

7 ¶ Awake *y*, O sword *z*, against my shep-
* Joh. 10. 30. & 14. 10, 11. Phil. 2. 6. * Math. 26. 31. Mark 14. 27.
herd *a*, and against the man *b* * *that is* my fellow *c*, saith the LORD of hosts: * smite the shepherd *d*, and the sheep shall be scattered *e*: and I will turn mine hand *f* upon the little ones *g*.

Many words are spent by Interpreters to shew what they think to be the connexion of the words; it is easier to say what are the contents and design of them. It is possible they are subjoined to the former to vindicate Christ from the suspicion of an Impostor, though he was wounded, for this his Father did foretel by *Zechariah* 490 years more or less beforehand, so that these wounds are not marks of an Impostor, but testimonies of his Truth, and that he is the Messiah. *y* 'Tis God's Commission, or rather prediction, the Imperative put for the future. *z* *i. e.* Afflictions, Persecutions, and the Cross. *a* Who is my faithful shepherd, and will lay down his life for my sheep. *b* Who became man, that he might be my Servant and die, *c* or my equal who was ever with me, and my delights, *Prov.* 8. 30. Man my fellow speaks Christ man with us, and God with his Father, God-man in one person. *d* This great and good shepherd shall be smitten, *i. e.* die for my sheep, and before he dieth, shall suffer much for them. *e* As affrighted, destitute of one to look after them, and which must be partakers in sufferings with their shepherd. *f* God will, say some, turn his hand against the little ones, smite them too; but, others say, this turning the hand is in favour, and for protection, 'tis a hand turned over them, as if he would keep the blow off them, while others fitter to bear it do suffer. *g* New, and therefore weak Converts and Disciples.

8 And it shall come to pass, *that* in all the
land *h*, saith the LORD, two parts *i* therein shall be cut off, *and* die, but the third *k* shall be left therein *l*.

This *ver.* may be a prediction of the great slaughter *Titus* made among the *Jews*, and also an Emblem of the multitudes of them that perish, and paucity of them that are saved. *h* Of *Judea*, or the whole World. *i* Not precisely two, but more largely the greater part by far. *k* A Temporal Death, by the Sword of *Titus*, or an eternal death under unbelief and rejecting Christ. *k i. e.* A remnant, the lesser part, yet as many as are chosen. *l* Shall escape or be preserved and saved.

9 And I will bring the third part through the
* 1 Pet. 1. 6, 7. fire *m*, and will * refine them as silver is refined *n*, and will try them as gold is tried:
* Psal. 50. 15. * they shall call on my name *o*, and I will hear *p* them: I will say, * It *is* my people; and they
* Psal. 144. 15. shall say, The LORD *is* my God.

m That part that is preserved shall be brought into afflictions hot as fire. *n* These Afflictions shall purifie them, and so better them as Silver and Gold are bettered by the Furnace, made fitter to be Vessels of honour. *o* Pray to me and own me for their God. *p* I will answer them, and own them for my People, my purified People, *&c.*

CHAP. XIV.

1 BEhold *a*, the day of the LORD *b* cometh,
and thy spoil *c* shall be divided in the midst of thee *d*.

a Here are things of very great importance, and of very mysterious nature, proposed by the Lord to us, and therefore we are called upon to attend to them. *b* The day which the Lord hath appointed for punishing the sins of his antient people, day of his Sacrifice, *Zeph.* 1. 8. *let.* t. of vengeance *Jeri* 2. 1, 2. cometh, hasteth, or will soon overtake you, O sinful, unthankful! bloody! *Jews*; who first despised and next murther'd the *Messiah*. *c* All thou hast, O *Jerusalem*, shall become a prey to thine Enemy. *d* Thy conquering Enemies shall be such absolute Masters of thee, that in greatest security they shall divide among themselves what they take from thee, in the very place where they take it, *Jerusalem* is their own, and all in it, and where they find their own they will take it, so they reckon.

2 For *e* I will gather *f* all nations *g* against
Jerusalem to battel *h*, and the city shall be taken *i*,
* Isa. 13. 16. and * the houses rifled *k*, and the women ravished *l*, and half of the city shall go forth into captivity, and the residue of the people *n* shall not be cut off from the city *o*.

e This gives not the Reason why, but introduces an account how, this thing shall be done. *f* God will summon, and bring together his Army, they do it themselves by their own counsels, for their own works and ends: God also hath his work for them to do, and by his counsel, and at his call they shall come. *g* The *Romans* with the Power of their Empire which at that time had the Rule over all the known world, or over all the Nations of that part of the World. *h* To make War with the *Jews* which lasted some years and cost many thousand lives and ended at last as our prophet foretold. *i* By assault and force whereby all lay at mercy of the Souldiers who shew'd little to those who first refused the mercy of their God, and justly given up by God to their own blind obstinate wills, refused the mercy of their Enemy also. *k* All houses pillaged, and all in them worth taking was taken away. *l* Wives, Widows, and Virgins barbarously violated. *m* A certain part for uncertain, or in common speech, many, were it one half precisely it would be but a sixth part of what were before the Wars. Two thirds being cut off, as *chap.* 13. 8. and one third remaining, of which one half is for Captivity. *n* That small number of the *Jews*, which fled to *Pella*, and who were spared by *Titus*. *o* Literally were not forbidden to dwell in, or about the City, mystically were not cut off from the Church, nor ceased to be a Church, this the more likely, for *Titus* utterly ruin'd the City.

3 Then *p* shall the LORD go forth *q*, and
fight against those nations *r*, as when he fought in the day of battel *s*?

p After that he hath sufficiently punished *Jerusalem* and the rest of the *Jews*. *q* Out of his holy place (spoken after the manner of men) as a warrior prepared for battel. *r* Which had sack'd *Jerusalem*, and oppress'd his people. *s* As in any of those dayes past, when God fought for his people and gave them great Victories.

4 ¶ And his feet shall stand in that day upon
the mount of Olives *t*, which *is* before Jerusalem on the east *u*, and the mount of Olives shall cleave in the midst thereof *x* toward the east, and toward the west, *and there shall be* a very great valley *y*; and half of the mountain shall remove toward the north, and half of it toward the south *z*.

t Ver. 3. the Lord is said to come forth to fight for his people, this 4th. verse tells us where he will take his Post, or make a stand, *viz.* on Mount *Olivet*, which for its situation, its height, and nearness to *Jerusalem*, and the Temple might appear a convenient post for succours to post themselves on, God (speaking after the manner of men) promiseth succours to his Church, and assureth her of his nearness to her, and of the prospect he hath over all that is about her, or in her; that she might be encouraged to wait on God, who is so near to her. *u* A Geographical description of the situation of this Mountain with respect to *Jerusalem*. *x* As if it were sensible of the Majesty of God, who stands upon it, this cleaves, Shaken melted, at the presence of the God of the whole Earth. *y* The consequent of this dividing of the Mountain, a mighty valley appears running strait from East to West; so there should be plain and easie access from the place of the feet of the Lord unto *Jerusalem*. *z* As if it knew how to comply with the design of God, and withdraw on each hand far enough out of the way, and be no hindrance to the intended relief of the Church. So I Judge (if these things were not by Vision represented to the Prophet, which I will not avow though I may think so) the Prophet doth Parabolically set forth the future preservation and deliverance of the Church of Christ, and suppose we then what wonderful effects the Presence of God wrought of old when ever he appear'd to rescue his people; how mountains fled, or melted, or sunk into plains, or as here is said divided, and made a deep, and large valley, *i. e.* how every obstacle removed, that the relief might be sure and easie; so shall it be with the Church of Christ, the Gospel-*Jerusalem* in all times of its troubles, and though *Jewish-Jerusalem*, that antient City be ruin'd, never to be built, yet a more excellent City, the *Christian Jerusalem*, shall be built, guarded, rescued, and never ruin'd; for the feet of the Lord shall stand so near to her, as *Olivet* to *Jerusalem*, and the way plain and easie before him on purpose to save her. In this manner I understand somewhat of the Text, but I cannot suit it with particular accommodation of the events here mention'd, if I look on it as a prediction of what shall be done, according to the letter, or be matter of History. Nor do I meet with any that do tell me any such thing hath been done between the time of *Zechariahs* prophesying, and *Titus* wasting and sacking *Jerusalem*, nor shall any such thing ever be if material *Jerusalem* never be built.

5 And ye *a* shall flee *b* *to* the valley ‖ of the
mountains, ‖ for *c* the valley of the mountains shall reach unto *Azal*: yea, ye shall flee like as ye fled from before the earthquake *d* in the dayes of Uzziah king of Judah, and the LORD my God shall *e* come, *and* all the saints with thee.

‖ Or, *to the valley of the mountains.* ‖ Or, *to the valley of the mountains.*

a You

a You that are members of the Church, and whom God doth in wonderful power, and majesty come to save. *b* Fill'd with apprehensions of such strange things, and troubled at the convulsions, and struglings of Nations against God, and you; shall as in a great fear fly to some place of safety, and repose; you will fly the valley it self which God maketh; by terrible things in righteousness doth God answer, and his people tremble before him when he cometh to save them; so here are represented to us a people wonderfully saved, and astonished at the methods of it, God makes valleys in the midst of Mountains, and they (for whose good they are made) fly those valleys. So the words were better read, our Marginal readings and the *Gallic* Version do so read it. *c* Or *although*, or *notwithstanding*, this valley reach to *Azal*, which speaks say some a separate place, *i. e.* provided of God for their safety, a *Zoar* for *Lot*, or *Pella* for the Citizens of *Jerusalem*. They shall as is usual in great frights and consternation of mind not see how safe they are, or whither to go, but some will run for a while from or beyond their Refuge. *d* This was some dreadful Earthquake, and put the People into a mighty fear, and made them fly in all haste, 'tis mentioned *Amos* 1. 1. and the Prophet tells us, that when God shakes the Kingdoms of his Enemies, to make a plain, and level way for his ransom'd ones it shall make them fly for fear too. *e* As thus rendred it gives reason of this commotion of mind and this hasty flight. But it would be plainer if it were as it may be (I think) read. *And* or, *yet O Lord my God come, and bring all the Saints with thee.* As if were said, Though 'twill, O Lord, put us into such fears; yet without such wonderful works we shall not have our hopes, nor see thy Salvation; therefore, O Lord my God come, and bring thy Saints, holy ones, Angels with thee, and so will this be like that of St. *John*, *Rev.* 22. 20. shutting up the Visions of the New Heaven, and the New Earth, and the Appendages of them with, *Come Lord Jesus.*

6 And it shall come to pass in that day *f*, that
‖ Or, *shall shine.* the light *g* shall not be † clear *h*, nor † dark *i*.

f Whilest God is fighting with the Enemies of his Church, the Nations that fought against *Jerusalem*. *g* Good Estate, Peace and Welfare. *h* Unmixt good, all light, 'twill not be so well with the Church. *i* Not so sad as all darkness, there shall be a temper of both, some peace with some trouble; some prosperity with some adversity; some mercy in midst of Judgment to allay the bitterness of Judgment, and some Judgment with our Mercy to allay their sweetness.

7 But ‖ it shall be * one day *k* which shall
‖ Or, *shall be.* * *Isa.* 2. 5. *Ezek.* 20. 15. *Rev.* 21. 23.
be known unto the LORD *l*, not day nor night: but it shall come to pass *that* at * evening time *m* it shall be light *n*.

k One continued day, no setting of the sun to make it quite night, God will always act in order to the full Salvation of his spiritual *Jerusalem*. *l* The Lord knows when it shall begin, how long last, and how, and when it shall (not as other dayes end in a night, but) end in glorious light, till then 'tis enough for us that our God knows this day that is mixt of trouble and of peace. *m* When other dayes end. *n* This shall be all light and glory, *Isa.* 58. 8. *Psal.* 97. 11.

8 And it shall be in that day *o*, *that* living
* *Ezek.* 47. 3. 18. *Joel* 3. 18. *Zech.* 13. 1. *Ezek.* 47. 1. waters *p* shall go out *q* from Jerusalem *r*: half
of them toward the ‖ former sea *s*, and half of them toward the hinder sea *t*: in summer and in winter shall it be *u*.

o When the Gospel shall be preached, and the dayes of dark Ceremonies among the *Jews*, and darker Ignorance, and Idolatry among the Heathens, shall end. *p* Not only such as springs and fountains afford, living waters in opposition to standing, muddy and dead waters; but such as *Ezek.* 47. 1, 6, 7. give life. The quickning, saving Truths of the Gospel, with all its Ordinances in Purity. *q* Spread themselves or flow down as currents from good springs. *r* The Church of Christ, the true *Jerusalem*. *s* Or Eastern Sea, so far Eastward, as the Sea will give leave, and who knows that Sea. *t* Or Western Sea. Synechdochically 'tis both East, West, North and South so from *Jerusalem*, *i. e.* the Church, the Doctrine of the Gospel is preached abroad, and runs down as doth living water. *u* Perpetually without intermission or interruption, these waters should never drie away, nor ever lose their healing vertue.

9 And the LORD *x* shall be King *y* over all
the earth *z*; in that day *a* shall there be one LORD, and his name one.

x God, Father, Son and Spirit. *y* Acknowledged to be. Men shall confess, that as he onely is, so he ought to be owned onely true God, and King of his Church. *z* Over the Heathen, the *Gentiles* or *Roman* Empire, as well as once over the *Jewish* State. *a* Of deposing Idols, and advancing the true God, all his Churches shall cast off Idolatry, and agree in worshipping one God, in one way of Spiritual Worship, and hearty obedience.

10 All the land *a* shall be ‖ turned as a
‖ Or, *compassed.* plain *b* from Geba *c* to Rimmon *d* south of
Jerusalem *e*, and it shall be lifted up *f*, and ‖ inhabited in her place *g*: from Benjamins gate *h* unto the place of the first gate, unto the corner-gate, and *from* the tower of Hananiel unto the Kings wine-presses.

‖ Or, *shall abide.*

z The whole land of *Judea*, here is Type of the whole Earth, seat of the Catholick Church, filled with the knowledge of God, and abounding in multitudes of Converts. *a* All high, uneven places, all high thoughts, and imaginations, all Rocky, and barren ground, changed into fruitful vineyards. So the Church of Christ shall be fruitful, humble and lovely, as pastures rich in sheep, and rich for sheep. *c* North boundary of the land. *d* The South boundary of *Judea*. *e* Which taken here not literally but mystically, is the Church of Christ in Gospel dayes, and by the repair of all parts of this *Jerusalem*, as here described, is shadowed out the full, and compleat building of the Church on all sides North, South, West and East. *f* Raised out of the dust and rubbish to which Enemies had brought her, through Gods permission, but never should be able to keep her in that low state since God was resolved to raise her. *g* Still 'tis Emblematical of the Christian Church. *h* *Benjamins* Gate North-East. Corner-gate North-West. *Hananiel's* Tower South, Wine-presses North; that is in brief, compleatly round the City.

11 And *men i* shall dwell in it *k*, and there
‖ Or, *shall abide.* shall be no more utter destruction *l*, but Jerusalem *m* shall be ‖ safely *n* inhabited.

i i. e. Many for number, or eminent for worth. *k* As 'twas Type, this was verified, say some, when in League with *Maccabides*, and succeeding Kings. But in the Antitype, to which *Zechariah* looks, 'tis now, as it hath been, fulfilled, and more fully shall be, when the fulness of the *Gentiles* cometh in. *l* There may be afflictions and troubles, but no utter wasting of *Jerusalem*; the gates of Hell shall not prevail. *m* The Antitype, the Gospel Church. *n* Not secure from troubles, but secure enough from total destruction.

12 ¶ And this shall be the plague wherewith the
LORD will smite all the people, that have fought *o* against Jerusalem: Their flesh *p* shall consume away while they stand on their feet *q*, and their eyes shall consume away in their holes *r*, and their tongue shall consume away in their mouth *s*.

o Masciously to destroy, and waste, and extirpate *Jerusalem*; the Ringleaders, especially such as *Antiochus*, *Herod*, &c. *p* When they are fat, fleshy and strong, their flesh or strength shall utterly perish. *q* Either in Armes ready to fight, or so suddenly they shall not have time to sit down, a very sudden death is threatned to them. *r* A dreadful and exemplary blindness shall seise them. *s* In which Member, by strange judgments on them som persecutors also have felt Gods hand.

13 And it shall come to pass in that day *t*,
that a * great tumult *u* from the LORD *x* shall
* 1 Sam. 14. 15, 20. be among them *y*, and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against *z* the hand of his neighbour.

t When God punisheth those that invaded and wasted *Jerusalem*, his Church. *u* Confusion, Vexation and inclination to turn all upside down. *x* From the just displeasure of God, and in revenge on them for troubling his People, *y* The bloody, cruel, and insatiable Enemies of *Jerusalem*. *z* From Murmurs and Grudgings one against other they shall at last run into Civil Wars, and fight one with another, and so destroy themselves, and revenge *Jerusalem*. As did *&c.* *Judg.* 7. 22. and 9. 23.

14 And ‖ Judah *a* also shall fight *b* ‖ at Je-
‖ Or *thou also, O Judah, shalt.* rusalem *c*, and the wealth of all the heathen *d* round about shall be gathered together, gold ‖ Or, *against.*
and silver, and apparel in great abundance.

a The *Jews*, and particularly those of the Tribe of *Judah*, and possibly *Judas Maccabeus* might be intended too, as those who in that day were valiant Warriours, and successful against the Churches Enemies. And many such have been among the Christians too since those dayes. *b* With courage, good conduct and success. *c* Both in the Land of *Judea* and also at *Jerusalem*. *d* Nations round about them, who having by foreign War peeled and rob'd many Nations, had brought it home, and now God gave it to the *Jews*, and in like manner have many Christians spoiled those that spoiled them.

15 And so shall be the plague of the horse, of
the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

Those creatures which the Enemy in the Wars made use of against the Church shall by the hand of God be suddenly and strangely either destroyed or made useless, neither fit to annoy

the Church, nor to benefit their owners. As God destroy'd much of the cattel of the *Egyptians* by hail, and murrain, *&c.* So now shall it be with the cattel of these Persecutors they shall perish with their masters; The Horses, as the Horsemen, were drown'd in the *Rà Sea*.

16 ¶ And it shall come to pass, *that* every one *that is* left *e* of all the nations which came against Jerusalem, shall even * go up from year to year to worship *f* the King the LORD of hosts, and to keep the * feast of tabernacles *g*.

* Isa. 66. 23.
* Lev. 23. 34. 43. Hos. 12. 9. Joh. 7. 2.

e Such as escape the stroke, and are by mercy reserved, very many of them, among all the Nations, shall consider Gods hand, repent, and submit themselves to his Law, they shall (as many did) on sight of Gods hand for the Church, and against the Churches Enemies, convert became Proselytes and Christians. *f* By a ceremonial phrase and usage, which shadow'd out a better worship, the Prophet foretells the constant Zeal and care the converted *Gentiles* should have to worship the Lord. *g* One solemn Festival, by a figure, put for all the dayes consecrated to God for holy Worship, and this perhaps with an eye to Christ's Tabernacling with us, and may point to the Christian Sabbath.

17 And it shall be, *that* whoso will not come up *h* of *all* the families of the earth unto Jerusalem, to worship the King the LORD of hosts, even upon them shall be no rain *i*.

h If there be any more remiss than they ought herein, and neglect to worship the Lord. *i* They shall be punished with want of Rain, and with want of the blessings which plentiful and seasonable Rain produceth, their land shall be barren.

18 And if the family of Egypt go not up, and come not, † * that have no *rain k*: there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

† Heb. *upon whom there is not.*
* Deut. 11. 10.

k Egypt should think though they had no rain they should not be much losers by that, having *Niles* to water their ground and make it fruitful. God by his Prophet answers them, They shall fall under Penury and Famine, the very self same punishment which shall fall on other Nations, if they neglected his worship; the Lord hath more wayes than one to with-hold the fruits of the Earth, and send Famin among People.

19 This shall be the ‖ punishment of Egypt *l* and the punishment of all nations, that come not up to keep the feast of tabernacles.

‖ Or, *Sin.*

l And what he saith of *Egypt*, he saith of all contemners of his Law and Worship, their sin is the same, their punishment shall be the same, for with God is no respect of Persons.

20 ¶ In that day *m* shall there be upon the ‖ *n* bells of the horses *o*, HOLINESS UNTO THE LORD; and the pots ∴ in the LORDS house shall be like the bowls *p* before the altar.

m When the Nations are converted to God, as 'tis *ver.* 15. *n* Written as 'twere on every common thing; such as the Bells, Bridles or Collars, or Stables of Horses, in these very things, *i. e.* the use of them they should make it appear they were for God, and for his worship, wherefoever these things may serve, or promote it. *o* This was the inscription on the rich Mitre of the *Jewish* High Priest, denoting the great holiness of his Office, and how he was dedicated to God, and that he ought to keep himself holy in all things, especially in things of Divine Worship. Now in these dayes of the Gospel when *Gentiles* are converted to Christ, made Priests unto God, are made holy Nations, a Royal Priesthood, the grace of God shall so abound and prevail, that common ordinary things in the hands of Christians much more. Their persons shall bear the dedicating inscription of Holiness to the Lord, and by their study of holiness they shall make good their Motto. ∴ Which were used in the Kitchins of the Temple, for the use of the Priests, and were not accounted so sacred as the Utensils nearer to the sacrifices, and Altar. *p* Which received the blood of the Sacrifices, and retain'd it, until the ministring Priest had finish'd his service, and sprinkled it as commanded, now these as appropriated to be used nearer to the Altar were more esteemed as more holy, so should holiness in these dayes spoken of exceed the holiness of those former dayes.

21 Yea, every pot *q* in Jerusalem and in Judah *r* shall be Holiness unto the LORD of hosts *s*: and all they that sacrifice *t*, shall come and take of them *u*, and seethe therein *x*: and in that day there shall be no more the * Canaanite *y* in the house of the LORD of hosts *z*.

* Isa. 35. 8. Joel. 3. 17. Rev. 21. 27.

q The Utensils of private houses shall be so dedicated to Gods service that without scruple they shall on occasion be used, or might be used in the worship of God. *r* The Types, but the Gospel Church is the Antitype, in the times hereof every family shall be a Temple in which God shall be worshipped, and their house-pots in the Worship of God shall be in extraordinary Cases used without scruples. *s* See *ver.* 20. *litt.* m. *t* In absolution to sacrifices, the Prophet expresseth all Religious affections, practice, and worship, which shall be as pleasing to God, as were the sacrifices of his People offered up with divine warrant and approbation. *u* Freely, without scruple. *x* Seeth that part of the Sacrifice which pertaineth to the Priests, and to the offerer to feast on, in their house Pots. *y* Any of the accursed Nation, or one who makes Merchandise of Religion. In a word, by allusion used here, we understand, That time will come, when scrupulous adhereing to Ceremonies, shall not be as formerly 'twas deemed, so necessary, so material in the worship. *z* But all shall know that the Lord hath greatest pleasure in upright, hearty, and sincere Love and Holiness.

MALACHI.

MALACHI.

The ARGUMENT.

Concerning this Prophet, some have thought, (but without good and sufficient ground) that he was an Angel in the form of a Man; others, think him to be Ezra; *but as 'tis the plainer, so the surer, Opinion that he was a Prophet of that Name, and a man distinct from* Ezra, *and sent the last of all the Prophets. His time of appearing among the* Jewes *cannot be determined precisely, but 'tis best guessed, to have been about the times of* Nehemiah's *Reforming the strange Marriages,* Nehemiah 13. 23, 28. *with* Malachi 2. 11. *and when he Reformed the Sacrilegious detainure of Tithes,* Nehemiah 13. 10, 11. *with* Malachi 3. 8. *as Doctor* Lightfoot *observeth. Now this Reformation of* Nehemiah *was about the* Anno M. 3519 *as Doctor* Lightfoot, *or* 3545 *as* Helvicus, *or* 3589 *as Arch-Bishop* Usher's Annals. *Whatever was his time of appearing, 'tis certain he lived in a very vicious Age, in which both Priests, as well as People were leaven'd with either Perverse Thoughts of the Divine Providence, or Brutish Atheisme denying the Deity and Providence, Contemptuous thoughts of the worship of God, Sacrilegious Practices robbing God of Tithes and Offerings, Shameless justifying these their practices, Boundless or Monstrous unfaithfulness to their Wives, casting off* Jewish *to marry* Gentile *Wives, or else superinducing the* Gentile *women, and enslaving the* Jewish *to them, Casting off the Law of God, or which is equally bad (if not worse) wresting it to their own sinful sentiments. All which he doth severely Reprove, and requires them to Reform, and foretells the day of the* Messiah's *coming to sit as a refiner, and purifier; whose appearing, such sinners and sins would not be able to bear; and tells them of his forerunner, who in the Spirit, and power of* Elias *should come, and prepare a people for the* Messiah: *'Till then, (as their Duty was) he commands them in the name, and by Authority from God, that they remember the Law of* Moses, *which God commanded in* Horeb; *hereby intimating, some great change in the Law at the Coming of the* Messiah: *and intimating also, that they should expect no more Prophet till the Great Prophet himself should come unto them.*

CHAP. I.

1 THE burden *a* of the word of the LORD *b* to Israel † by Malachi *c*.

† by the Malachi.

a See *Zech.* 9. 1. *lit.* a. b. c. and *Nah.* 1. 1. *lit.* a. usually it imports sad threats against those concerned in it, though sometimes it may be no more then the Message of God. *b* The Authority was Divine on which this Prophet spake. *c* My Messenger (saith the Lord) so *Heb.* founds. My Angel as some, though they erre, who take him to be an Angel conversing with *Jewes* in the form of a man, but Angel, taken in the grammatical sense *i. e.* Messenger he was, and Gods Messenger, the last of Prophets sent to *Israel* before the great Prophet *Messiah* came. That he was *Mordecai* or *Ezra*, as some conjecture, without good ground, or who he was, of what Tribe, or Family the Scripture gives us no account, and we make no guesse. His Prophesie is of Divine Authority, and so cited by three of the four Evangelists, *Mat.* 11. 10. *Mar.* 1. 2. *Luke.* 1. 16. and by St. *Paul, Rom.* 9. 13.

2 I have loved *d* you *e*, saith the LORD *f*: yet ye say *g*, Wherein hast thou loved us *h*? was not Esau *i* Jacobs *k* brother? saith the LORD: yet * I loved Jacob *l*.

* Rom. 9. 13.

d God asserts his Ancient love, that which he had in many Generations past shew'd; I have time out of mind, yea, from before the birth of your Father *Jacob*, and in truth before *Abraham* was, designed more kindness to you than to others, and from the time of *Jacob* I have undeniably shewed it. And this deserved, what I have not found from you, a love corresponding somewhat to mine; but instead of such love, some are ready to say they saw no such thing, or to dispute perversly in what it appeared. *e* Both personally considered and relatively as you were in your Fathers and Progenitours. *f* Their ingratitude extorts this solemn protestation, they should readily have owned, and not put God to avow the love he had shewn them. *g* Or. *And*, you do querulously and with ignorance enough object to me, and put me on it to vindicate my love, and expose your ingratitude. *Wherein*, or for what? is there not some cause? did not *Abraham*'s love deserve a love for us his Posterity? most perverse pride; *h* Who have been Captives and groan'd under the miseries of it all our dayes till of late, is this love to us? *i* Since they are supposed thus to object, by caring questions God will give them answer; Was not *Esau Jacob*'s brother? had they not one and the same grandfather? was not *Abraham* as near to one as to the other? did not one Father beget them, and one Mother bear them? did they not lie together in the same Womb? was there not as much of *Abraham*, and *Isaac* in *Esau* as in *Jacob*? or what of Nature, Consanguinity, and outward priviledge was there in one more than in the other? whatever that was, *Esau* might claim, for he was the Eldest. In *Esau*'s Person his Progeny is included, as appears next *verse*. *k* The younger Brother, and your Father, O unthankful *Jewes*! *l* I preferr'd him to the Birthright, and this of free love, before any merit could be dreamt of, I did love his Person, and have loved his posterity, with an unparallel'd love, and shew'd it to all.

3 And I * hated *m* Esau *n*, and laid his mountains and his heritage *o* waste *p*, for the dragons *q* of the wilderness.

* Jer. 49. 17, 18. Ezek. 35. 7, 9. Obad. 10, *&c.*

m I loved not *Esau* or his Posterity, as I loved *Jacob* and his Posterity; this Not loving, comparatively is a hating; God shew'd not the same kindness to the Twin-brothers, the one was more enrich'd with the fruits of Gods Love, and had cause to be thankful, the other had no cause to complain, for God did him no wrong. *n* Containing his Posterity with him; for though the hatred or lesser love began towards *Esau*'s Person, yet the effects of it appear'd more manifestly in *Esau*'s Posterity. *o* Mount *Seir* with the neighbouring mountains gives to *Esau*, *Deut.* 2. 5. *Jeh.* 24. 4. for inheritance as here 'tis said, and which he and his Posterity did enjoy about 1200 years. *p* By *Nebuchadnezzar*'s Arms five years after the sacking of *Jerusalem*, as foretold by *Ezek.* 35. The people were slain or captivated, or forced to fly from the sword of the Enemy, their Cities taken, plundered, and burnt. It is possible that they might meet with worse usage than the *Jewes* met with herein, however their state seems equal, and here is no token of unequal hatred, but what follows doth manifestly discover it, for whereas *Jacob*'s Captivity returned, and their Cities were rebuilt, *Esau*'s never were. *q* Or *Jacbalis* or Owles, for the word is so used and explain'd by some, or all these with Dragons, doleful Creatures, which delight in desolate places, by which the utter desolation and the perpetuity of the desolation of *Esau* is signified.

4 Whereas Edom saith, We are impoverished *r*, but we will return *s* and build the desolate places *t*: thus saith the LORD of hosts,

They shall build but I will throw down *n*, and they shall call them, The border of wickedness *x*, and The people against whom the LORD hath indignation for ever *y*.

r Here the Prophet introduceth *Edom* reflecting on it's present low condition, and taking up resolutions of bettering their condition, we are now, as the *Jews* were five years before, exceedingly spoiled by *Nebuchadnezzar*. who hath rifled our houses, burnt our Cities, and captivated our Citizens. *s* This speaks their Insolence, or *shall*, this speaks their hopes of such a return as *Jacob*'s Posterity had after 70 years. *t* Repair their Cities as *Jerusalem* was repaired by the returned Captivity. *u* They may do so for a while, but saith God, I will throw it down, as he did in the times of the *Maccabees*. *x* They will be by their flagitious lives, after they a little recover themselves, a most wicked people and so notorious that all their neighbours shall brand them for it, and presage a Curse will follow them. *y* They will so highly provoke God, that his Indignation will be kindled against them, and will burn for ever.

5 And your eyes shall see *z*, and ye shall say *a*, The LORD will be magnified *b* ‖ † from the border of Israel *c*.

‖ Or, *upon*. † Heb. *from upon*, &c.

z You *Jews* who are now return'd from Captivity, and are blest with a Rebuilt Temple and City, who are settled in Civil and Sacred concerns, your eyes shall see, some of you must needs, more will, and all might observe what I have said, that my love is toward you whom I plant, build up, and prosper, while I root up, pull down and destroy your neighbouring Kindred *Edom*. *a* Ye should in point of duty, and some of you will take notice of it, and confess it. *b* Or let the Lord be magnified, let his name be great and his Praise great for his free love to *Israel*, for his great displeasure against the border of wickedness, for his truth in both. *c* Let *Israel* from all his borders give God this Praise.

6 ¶ A son honoureth *his* father, and a servant his master *d*. * If then I *be* a father *e*, where *is* mine honour *f*? and if I *be* a master, where *is* my fear *g*? saith the LORD of hosts, unto you, O priests, *h* that despise *i* my name *k*? And ye say, Wherein *l* have we despised thy name?

* Luk. 6. 46.

d This is a practical principle engraven on the hearts of mankind, a Law which all own, a Truth written with a Sunbeam, and which is violated by none, but unnatural brutish men. *e* This *if*, no way doubts; but 'tis made a supposition grounded on a confest, antient, and peculiar Adoption and Redemption, by verue whereof the seed of *Jacob* had God to their Father and Master; and this undisputed Relation if I be, *&c.* doth more piercingly affect the mind when 'tis demanded, where is your performance of duty, where the honour you give me? *f* The internal in high apprehensions and esteem with answerable affections, the external in dutiful behaviour and carriage, where the ready, ingenuous, and delightful obedience. *&c.* *g* Servants do fear their Masters, and this fear, though servile, yet is due to a Master, it is a quality fitting the Relation, and now where is either of them? *h* Had undutifulness, and irreverence been found among the ignorant people who knew not the Law, nor were in capacity of knowing me as you, it might have been a little excusable, yet a great sin: But you, O Priests, nearest of any to me, whose business is to know me, who live upon my Sacrifices, have me in a most peculiar manner your Portion, you have like *Eli*'s Sons despised me your selves, and made others do so too. *i* Thought and spoke contemptibly of what is most venerable. *k* God, his Sacrifices, and Oblations, his Law, and Worship. *l* Proud and hardned, they dispute it with God and his Prophets.

‖ Or, *bring unto*, &c.

7 ‖ Ye offer *m* polluted *n* bread *o* upon mine altar *p*; And ye say *q*, Wherin have we polluted thee? In that ye say *r*, The table *s* of the LORD *is* contemptible.

m You through covetousness take any the people bring, whether such as the Law requires or no. If *it* answer not the perfection of the Law, yet you first make it serve me, through your contempt of me, and then to serve your turn to feed you and yours. *n* Either by ill-managing it, and misordering what is good and allowable, or accepting what is disallowed and forbidden, because of its blemishes. *o* Either the shew-bread, of which *Exod.* 25. 30. or meat-Offerings. *Exod.* 29. 41. *Lev.* 2. *Numb.* 28. 5. or in a more large Sense, all that was to be offered unto God, Sacrifices, and Oblations. *p* By this it appears bread is to be expounded here of Sacrifices, and not to be confined to the narrow bounds of this one kind. *q* They stand upon their own Justification, and proudly contend with God, either implying they did not offer such polluted things, or if they were defective, and in law sence polluted, yet that this did redound to God, or affect him no more than the perfection of them could add to him. *r* Perhaps in words, however by your deeds you speak your thoughts and judgment; you think so, and then act so. *s* Before 'twas Altar, now it is Table, not to be opposed each to other, but comprehending both, and all that was offered unto God on both. *t* As if they measur'd Sacrifice and Oblation by the splendor, and Riches of the Temple and Altar, the first were more pompous than the second, and these Priests probably thought they might abate in the qualities of the offerings, as this Temple abated in its splendour, they contemned this, and then contemn those offerings.

8 And * if ye offer the blind *u* † for sacrifice, *v* *is it* not evil *x*? and if ye offer the lame and sick, *y* *is it* not evil? offer it now unto thy governour; *z* will he be pleased with thee, or accept thy person? saith the LORD of hosts.

u This *if*, it implies they had done so, it chargeth them with somewhat in matter of practice among them, the lame and sick also they had offered. *x* Is it not against the express Command of God, *Lev.* 22. 22, 23, 24. and *Deut.* 15. 21. the living God should have living Sacrifices, and God who is perfect, should have perfect Sacrifices. But the people bringing such, the Priests accepting such, do in effect tell the World, they thought such Sacrifices good enough for that God they were offered to; so great prophaneness runs through this whole carriage. *y* Not their King, for they had none; but Governours they had, and these the *Jews* reverenced, and would not dare do that to them, they do boldly with God dayly. *z* Your Governour would not thank you, he would be angry with you, and account it an affront, and shall not the Lord of Hosts much more account it an indignity offered unto him? People in bringing Priests, in accepting these blemished Oblations which were not good enough; for a man did sin greatly, and spake their apprehensions of God to be contemptible and slight.

9 And now I *a* pray you *b*, beseech † God *c* that he will be gracious unto us *d*: this *d* hath been † by your means *e*: will he regard your persons? saith the LORD of hosts?

a *Malachi.* *b* O Priests. *c* Intercede with God for this sinful people, among which (with the modesty that is usual among God's Saints) he ranges himself. intreat they may find Grace with God, and be pardoned. *d* Detestable contempt of God, his Altar, and Worship. *e* You O Priests have been great occasions of this, 'tis more your sin, though too much theirs, beg then, that it may be forgiven, repent and pray, or you will not be regarded: Some think the whole verse to be in Ironie against those Priests and their Sacrifices.

10 Who *is there* even among you that would shut the doors *for nought*? neither do ye kindle *fire* on mine altar for nought; I have no pleasure in you *f*, saith the LORD of hosts, neither will I accept * an offering at your hand *g*.

Some make this verse to be a kind of wish, that there were some among them that would shut up the doors of the Temple, and keep out such Sacrifices, and Sacrificers, it would be less displeasing to God, 'twere better not done at all, than so ill done, and so long as it is so ill done, God can have no pleasure in it or them. Others make it a reproof of the Priests upbraided for their prophane contempt of God, and for their inexcusable negligence while they are so well paid for all their service, be it ever so little, and inconsiderable as the lighting a fire on the Altar, or shutting the doors of the Temple, inexcusable dishonesty to receive large Wages, and neglect your work! *f* I cannot be pleased with such Servants and Services; or 'tis a *Mitiosis*, I am very greatly displeased with you *g* whilest you are thus prophane and contemptuous, I will never accept your gifts, but reject you and them.

11 For from the rising of the sun, even to the going down of the same, my Name *shall be* great among the Gentiles, and * in every place incense *h* *shall be* offered unto my Name, and a pure offering *i*: for my Name *shall be* great among the heathen, saith the LORD of hosts.

This verse is a very full and plain prediction or promise made on behalf of the Gentiles, that they should be a people to the Lord, and should exalt his Name, and Worship him in a pure way, and well-pleasing to the Lord. That when he casteth off Ceremonial Services, and Carnal Ordinances, he will set up Spiritual and Heavenly, and all Nations, from East to West shall submit to them, and sanctifie the Holy and Reverend Name of God in them. *h* A Law term for a Gospel Duty, and under this Type is contained the prayers and praises, nay, the whole Gospel Worship is that Incense which shall be offered unto God, which is in the verse called a pure Offering. *i* Both sincere in opposition to Hypocrisie, and holy in opposition to impurity, and purged from Superstition and Idolatry. The sum of this verse is contained in that *Job.* 4. 21, 22, 23, 24.

12 ¶ But ye *k* have profaned *l* it, in that ye say *m*, The table of the LORD *is* polluted *n*, and the fruit thereof, *even* his meat *o* is contemptible *p*.

k O Priests! principally and first, the people next by their Examples *l* used it as a common thing, and valued it at a strange undervalue, as if neither excellent or useful. *m* By your deportment you say so perhaps, you do not say so in words, this were too impudent indeed. *n* Not a sacred thing, or to be reverʼd. *o* Either the Meat which fell to the Priests share, and was for them to live upon, this they despised, or else the portion which did belong to God himself, and was laid upon the Altar; they were neither pleased with that the Lord did reserve to himself, nor with that he gave to them, but they found fault with both. *p* A poor, sordid allowance, scarce fit for meaner persons, and less service.

13 Ye said also, † Behold, what a weariness *q* *is it*? ‖ and ye have snuffed *r* at it, saith the LORD of hosts, and ye brought *s* *that which was* torn ‖, and the lame, and the sick: thus ye brought an offering *t*: should I accept this of your hands? saith the LORD *u*.

† Heb. *what weariness is it!* ‖ Or, *it is torn, or ravin, or stolen.*

† To those sins before mentioned, the Priest chiefly, and the people with them added this also, that they openly complained of Gods service. *q* What a toil and drudgery is it to observe every point of the Law about ordering our selves, and the Sacrifices! *r* In token of discontent, and that you thought it was all needless labour would not examin your Sacrifices as you should. *s* For want of value for the Ordinance and Patience in examining whether the Sacrifice were perfect and according to Law, you Priests accepted and offered the torn, and blind, *&c.* which are expresly forbidden to be made Sacrifices, vid. *ver.* 8. *let.* u. *t* With such minds snuffing at my service, and with such Sacrifices, unfit for mine Altar, have they wearied themselves somewhat, but their God more; should he receive this at their hands? *u* *i. e.* 'tis not at all fit to be accepted, nor will our God receive it.

14 But cursed *x* *be* the * deceiver *y*, ‖ which hath in his flock a male *z*, and voweth *a*, and sacrificeth *b* unto the LORD a corrupt thing *c*: for * I *am* a great king *d*, saith the LORD of hosts, and my Name *is* dreadful among the heathen *e*.

x Now comes a thunder clap from Heaven against sinners; who were before reproved, cursed be, *&c.* *y* The Hypocrite that doth deceive man, and would deceive God; the false heart that intends one thing, and pretends another, would seem to offer a Sacrifice of the best, but puts God off with the worst. *z* A perfect Male, such as God requireth, and accepteth. *a* In Vows God required very perfect and unblemisht Offerings, *Lev.* 22. 18, 19. but here are Juglers that vow corrupt things, when they have what is perfect, and should vow that *b* solemnly sacrificeth the worst, wholly unfit for acceptance. *c* Any thing, but the best we have, is this corrupt thing, for the best we have is justly commanded, and that only is acceptable to the Lord. *d* Very full of Majesty, and therefore will by no means be slighted. *e* Heathens Reverence this Name, and will do so when Converted, and you Jews ought not to undervalue it.

CHAP. II.

1 AND now, O ye priests, this commandment *a* is for you *b*.

a Either this which he had already minded them of, about the Sacrifices wh. it ought to be offered, and what refused, if the people brought defective Sheep or Oxen, they who were Priests, ought not to have admitted; they ought not to have offered them upon God's Altar; or this Commandement he now brings from God to them, and which is contained in this Chapter. *b* By especial Direction 'tis sent to you, and look to it that you obey it.

2 * If *c* ye will not hear, and if ye will not lay *it* to heart *d*, to give glory unto my Name *e*, saith the LORD of hosts, I will even send a curse *f* upon you *g*, and I will curse your blessings *h*: yea, I have cursed them already *i*, because ye do not lay *it* to heart *k*.

c This *if*, to the Prophet was dubious, but to God who sent the Prophet, 'twas not doubtful, but 'twas for monition to the Priests and Jews, and implyed a condition of mercy if they would yet hear, but an inevitable curse if they did not hear. *d* If you do not consider what you hear, to do the good, to forbear the evil. *e* By a due, and holy manner of sacrificing and offering Incense: in neglect of which you have greatly sin'd, and dishonoured me, and polluted my Name and Altar. *f* It is a comprehensive threat, many miseries in one word; it is a blast on their good hoped for, and 'tis poyson in the good possessed, and when 'tis, as here, sent of God, 'twill surely do both, 'twill be a blast on hopes, 'twill be poison in what is possessed and should be enjoyed. *g* All, both Priests, and people, but especially on the Priests. *h* All the good, sweet, necessary supports of Life, and Comforts of your selves and yours. *i* You have so long polluted my Name, and would not reform, that I have already sent out the curse, and 'tis in part upon you, though you are not sensible of it, nor will feel it, and this is forerunner of greater curses yet coming, unless you repent. *k* The sin was great, in that you polluted my Name, but it becoms much greater when you add impenitence to it, and harden your selves, and will not lay it to heart, therefore the curse is gone out with Commission from God to seize you.

3 Behold *l*, I will ‖ corrupt your seed *m*, and † spread dung upon your faces *n*, *even* the dung of your solemn feasts *o*, and ‖ *one* shall take you away with it *p*.

‖ Or, *reprove.* † Heb. *scatter.* ‖ Or, *it shall take you away to it.*

l Note it well, and consider. *m* Take away the prolificy, vertue and strength of it, that it shall bring forth none, or little Fruit; your seed you make plentiful, but you can not make your harvest so, nor will I, till you give me the Glory I contend for, and will have, e're I have done; I will rebuke, or check your seed, which will surcease to grow thereupon, tho' your vices checkt, thrive still; your seed for Harvest cannot grow up under my checks. *n* 'Tis an expression of greatest contempt cast upon a person; it is a token of utmost undervalue, and scorn, so I will expose you, as you have exposed my Name to contempt. *o* Your most solemn days and feasts, which are by you accounted most holy, and in which you think you offer the most holy and acceptable Sacrifices shall be as loathsome to me as dung, and shall make you, who offer them illegally, as polluted, unclean, and loathsome as if I had thrown the dung of those Sacrifices into your faces. *p* You shall be taken away with it, removed as unclean as the dung itself, as unfit as that to be in the Temple, as fit to be cast out to the Dunghill; so contemptible shall you be, if you lay it not to heart.

4 And ye *q* shall know *r* that I have sent this commandment *s* unto you, that my covenant might be with Levi *t*, saith the LORD of hosts *u*.

q O Priests! *r* By sence and feeling, by woful experience, or know ye *i. e.* but what I speak now, and will do among you. *s* Admonition, reproof, and exhortation, to look more carefully for future, that you do not dishonour me, and make mine Altar and Sacrifices contemptible; but repent of what is past, and for time to come amend all, this I call for at your hands. *t* That you do not null the Covenant of Priesthood made with *Levi*, and which I would have continued in his posterity, in you, and yours after you, which I would not have your sins and high provocations should abrogate; but if you will not thus confirm, settle, and keep *Levi*'s Covenant among you, I will make it firm as to what is on my part to be done herein, to punish the violators of it. *u* God Almighty, Lord of hosts hath spoken this, and will do it.

5 * My covenant *x* was with him *y* of life and peace *z*, and I gave them *a* to him * *for* the fear *b* wherewith he feared me, and was afraid * before my Name *c*.

* Num. 25. 12. * Deut. 33. 8, 9.

x Here is one Covenant that is more particular than any; a Covenant of Priesthood between God, and a particular Tribe. *y* *Levi* is named *ver.* 4. and I will rest there, though I know some would have it be *Aaron*, or *Phinees*. *z* Of long Life, and prosperous, by covenant under the provisoes therein contained, assured to the *Levites* in their due ministrations before God, *a* Both Lifes, the word is dual, or Life and Prosperity; *b* Religious fear, or that gracious qualification which appeared in the acts of it, for he feared before God. *c* Behaved himself with Reverence and trembling before God. It is the same repeated for confirmation of the former, or perhaps it may imply the habitual frame of Reverence from a contrite heart, which is here pointed at, and commended in this person under the name of *Levi*.

6 The law of truth *d* was in his mouth *e*, and iniquity was not found in his lips *f*, he walked with me *g* in peace *h* and equity *i*, and did turn many away from iniquity.

d The Law of God which is the Truth, the Doctrine of the Law according to the true meaning thereof. *e* He did teach it to the people, he resolved all cases by this Law, *Aaron*, *Eleazar*, *Phinees*, or as we must understand it, every one of those Godly Priests or Levites, in what Age soever they lived, who as *ver.* 5. feared God, and were humble. They taught the people (as was their duty) first to know the Law of God, and then to obey it; this by their Example, the other by their Instruction. The Law of Truth was in his mouth, he pronounced according to the Law truly, pronouncing that unclean which the Law determin'd unclean, and that clean which was clean. *f* He judged not with respect to persons, nor for bribes per-

perverted judgment, nor judged that lawful which was unlawful; or that unlawful which was lawful. *g* His whole Life was a continual walking with God, as *Enochs* was, and *Noahs* was, and as God required *Abrahams* should be, in holy fear of his majesty, in true love of his precepts, and reverend observing his Ordinances; he lived, with God, and to him. *h* With God, and with men, it was his aim to live peaceably towards others, that God might make them peaceable toward him, and God gave him much of that he desired. *i* In rectitude of mind, or in sincerity, and uprightness, free from Hypocrisie, or else in all righteousness among men. *k* By his instructions, and by his excellent example, he converted many from ways of sin.

* Deut. 17. 5, 10. Jer. 18. 18.

7 For *l* * the priests lips should keep knowledg *m*, and they *n* should seek the law at his mouth *o*: for he *is* the messenger *p* of the LORD of hosts.

l Those forementioned excellent Priests did so teach, and so live forasmuch as they did well consider 'twas their duty to be well acquainted with, and to have a great insight into the Law of God. *m* It is that their office binds them to; it is duty of all Gods people to know his Law, but the Priests duty to know it more then others, *Levi.* 10. 11. for they were to teach *Israel*, *Deut.* 33. 10. *n* The People of *Israel*. *o* In difficult cases, in controversies, &c. the people were to consult, and advise with the Priests, and enquire what the Law said in the case. *p* Interpreter, Ambassadour, or Legate of the Lord of hosts with the people, Leiger among them, and who therefore ought to be advised with, about his Lords mind.

‖ Or, *fall in the law.*

8 But ye *q* are departed *r* out of the way *s*, ye have caused many to ‖ stumble at the law *t*: ye have corrupted the covenant *u* of Levi, saith the LORD of hosts.

q Priests that now are in office, now live, when I *Malachi* am sent to preach. *r* Have shamefully degenerated and turned away from your duty, are Apostates *s* of Gods Law, and of those holy Priests your Predecessors, out of the way of Truth, Holiness, Peace, and Equity. *t* Your expositions of the Law, your manner of worshipping God, and your manner of living, all together were great scandals to very many, and too many of these that were offended by these things, these faults of yours, fell to sinning with you. *u* The Covenant of Priesthood, *Neh.* 13. 29: chargeth them with this sin, and therefore they have no reason to expect the blessings of this Covenant, *viz.* Life and Peace, since their making the Covenant void on their part had cut off all claim and right to the blessings promised in that Covenant, and had exposed them to the Curses God threatned them with.

* 1 Sam. 2. 30.

9 Therefore *x* * have I also made you contemptible and base *y* before all the people *z*, according as ye have not kept my wayes *a*, but ‖ † have been partial *b* in the law.

‖ Or, *lifted up the face against.* † Heb. *accepted faces.*

x Because you have corrupted the Covenant of *Levi*, and have dishonoured me, and made my sacrifices contemptible. *y* I have left you under the contempt of the people, who think as you deserve, basely of you, you have dishonoured me and I have made, and will make good my word, you shall be lightly esteemed. *z* There are none but account you an unworthy, unthankful, profane and unjust Generation, neither fit to serve God, or guide man. *a* Your punishment is as your sin, you forsook the Law of God, and made his Table and his Bread contempible, now I make you contemptible, you were weary of my service, and the people are weary of such Priests. *b* You have perverted the Law for to please great men, or to favour your selves, or to speak all in few words, you have declined the true judgment of Gods Law to serve some unworthy design, or other; so that none could be sure of a right interpretation, or of a just judgment, or of a safe and sure direction from you.

* Eph 4. 6.

10 * Have we † not all one Father *c*? hath not one God created *d* us? why do we *e* deal treacherously *f* every man *g* against his brother *h* by profaning *i* the covenant of our fathers?

† We Jews. *c* Either *Abraham*, or *Jacob*, (not *Adam* here intended) with whom God made the Covenant by which the posterity was made a peculiar people separated from other Nations, and on very weighty reasons forbid to join, and intermix with strange Nations. *d* The Prophet speaks of that great and gracious work of God, creating them to be a chosen people, a nation formed to shew forth his praise, *Deut.* 32. 6, 18. *Isa.* 43. 1, 7. and so we Christians are created in Christ Jesus, *Eph.* 2. 10. and are in him new creatures, 2 *Cor.* 5. 17. *e* The Prophet was not guilty of the fault, yet speaks as one of the community, partly to take off the envy of the Jews, and to cut off all occasion of quarrelling against his word, and partly to insinuate the sense he had of this thing, and the affection he had for them, though he reproved them. *f* Despise, so some, break our Faith in the Marriage Contract engaged, to carry it disloyally, against the duty we owe to Gods Law, which equally binds us, as our Wives to mutual Love, Honour and Faithfulness, and why then do we take Heathen Wives (tis bad if a Jew unmarried do it) but here now the case is worse) Jewish Wives being disliked, rejected, and so greatly despised? Why do we this against the bond of Consanguinity? And do we sons of *Abraham* abuse thus the Daughters of *Abraham*? Why do we so little regard the bond of Religion, we are People, Sons and Daughters of one God who hath called us, separated us from the Heathen to keep Religion pure, and unmixed, why then do we transgress thus? *g* The fault was very common, among the People and Priests too, and since their return out of *Babylon*. *h* This wrong was done immediately against the Wife, but the Father, Brothers or Kinsmen of the wronged Wife are mediately, and by consequence wronged, the whole Family of the Wife thus used is perfidiously abused, but Brothers as principal of the Family are named. *i* Violating the Covenant of God, the Law, which approves no Polygamy, and forbids marrying of Idolaters.

11 ¶ Judah *k* hath dealt treacherously *l*, and an abomination *m* is committed in Israel *n*, and in Jerusalem *o*: for Judah hath profaned the holiness *p* of the LORD which he ‖ loved *q*, and * hath married the daughter of a strange God *r*.

k Though *Judah* onely is named, yet the rest of the returned Captives are included. *l Vid.* verse 10. *latter* f. *m* Such treachery is a very abominable thing, God and all good men abhorre it, and yet here 'tis committed. *n* Who are Gods peculiar people and above others should have been holy. *o* Under the eye of the Governours the High Priest and Sanhedrim, nay under the eye of God who dwelt at *Jerusalem*, this could not but greatly provoke God. *p* Profanely violated the necessary ceremonial Law of Marriage confining *Israel* to marry within themselves, and not to endanger themselves, and Religion by joining affinity with Idolaters, who would draw them, and their Children from the Holy Law, Worship, and Temple of God, which are the holiness that he loved. *q* Which *he. i. t. Judah* once loved, so 'twas Apostacy in *Judah*. Or which *he i. t.* the Lord loved above all, so 'tis a neglect of a main duty, 'tis slighting what God so greatly loved. *r Ezra* 9. 1. and 10. 2. mentions what Nations they were whose Daughters were by these Jews taken for Wives, they were Idolatrous Nations, and the Women were Idolatresses when the Jews did marry them. This was bad, but these Jews had Wives before, and they cast them off. Or else took in these strangers and despised their former Wives, this is the treachery and abomination that is here committed.

12 The LORD will cut off the man that doth this *s*: ‖ *the master and the scholar *t* out of Jacob the tabernacles of Jacob *u*, and him that offereth an offering *x* unto the LORD of hosts.

s The Family of those who do this shall be destroyed utterly by the hand of God, he will punish this crime. *t* Him that calleth and him that answereth. There shall be left neither any to teach or any to learn, none to call, nor any to answer, all the living cut off. *u* This points to the People, or Laity who dwelt in the Cities of *Jacob*, they shall be rooted out of the Land. *x* The Priests that are guilty of this fault shall be put out of the Office of Priest and Minister no more before the Lord.

13 And this have ye done again *y*, covering the altar of the LORD with tears *z*, with weeping *a* and with crying out *b*, insomuch that he *c* regardeth not the offering any more *d*, or receiveth *it* with good will at your hand *e*.

y Beside that first fault, you have committed an other, you slight, misuse, and afflict your Jewish Wives whom alone you should have loved, and cherished, but you make them drudges, and slaves to Idolatresses, your new and illegal Wives. *z* Your despised and misused Wives fly to the Temple, weep, and cry out unto God for redress of their injuries. *a* This is added to shew the abundance of their tears. *b* With vehemency crying to God against such Husbands. *c* The Lord who seeth their tears and heareth their cries. *d* Valueth not such offerings made to him by such people, and such Priests. *e* Is not at all pleased with such offerings whether expiatory, or peace offerings, none of them from such people shall ever avail them.

14 ¶ Yet ye say, Wherefore *f*? Because the LORD hath been witness *g* between thee and the wife of thy youth †, against whom thou hast dealt treacherously *h*: yet *is* she thy companion *i*, and the wife of * thy covenant *k*.

f Though

f Though the fault was so great in the nature of it, and so notorious in the evidence of it, these impudent sinners will not see, but dispute, what just cause God hath to reject their offerings. *g* The Prophet answers them God was witness both of the Matrimonial contract, when you promised other deportment, and affections; and he is witness also of your violating this contract, and hath seen how false, and perfidious you have been, what inhumanity you have shewed against your Wives. *h* Whom in thy youth thou marriedst, and hast had the best of her time and strength, and in age thouldst love and deal kindly with. *b* See v. 11. *lit. f.* *i* Yet she is, what she was, by the Sacred Institution of God, made thy Companion, not thy Drudge, or Slave, thou art most unjust to her, thus to change thy affection and deportment when there is no change in her State and Relation. *k* Covenants ought to be very exactly kept, and those especially which are of our own freest, and most voluntary making, our Covenants, such was this between the unnatural Husband, and his despised Wife; all which as they should have been arguments to his Duty, so they are aggravations of his neglect of Duty, and provocations to God, and now judge ye disputing, quarrelling Hypocrites whether God hath not justest cause to reject your offerings.

15 And did he *l* not make one *m*? yet had he the ‖ residue of the spirit *n*: And wherefore one *o*? That he might seek a † godly seed *p*: Therefore take heed to your spirit *q*, and let none deal ‖ treacherously *r* against the wife of his youth.

l God our Creator. *m* But one Man, and one Woman. *n* Yet he could have made more Men, and Women, and if it had been good, and well-pleasing to him, he could have made many Women for one Man, but though by his Power he could, yet in his Wisdom, Goodness, and Holiness he would not make more; from the beginning Marriage was ordained to be between one Man, and one Woman alone at once. So Christ argued *Matth.* 19. 4, 5, 6. *o* One couple, and no more. *p* Or a *seed* of God, either an excellent seed, as *Hebr.* expresses the excellency of a thing by the addition of the Name God to it, or rather a holy seed born to God in chaste Wedlock, and brought up under the instructions, and vertuous examples of Parents living in the fear of God, and love of each other, which in *Polygamy* cannot be expected. *q* Keep your heart from wandring after strange Wives, as you tender your life and souls. *r* Though many have done so, let none now do it any more.

16 For *s* * the LORD the God of Israel saith ‖ that he hateth † putting away *t*: for *one u* covereth violence with his garment, saith the LORD of hosts, therefore take heed to your spirit *x*, that ye deal not treacherously *x*.

s The Prophet enforceth his former exhortation *ver.* 14. with the arguments laid here close together from the odiousness of the thing (heexhorts them to forbear) it is odious to the Lord who changeth not, resents this evil practice as much as ever. God, Judge of wrongs, and the wronged, hates such wrong. God of *Israel* by Covenant, and in peculiar Relation, and so much more engaged to punish it; and he now declares his hatred of these things. *t* Divorce, such putting away of Wives as these peculiar Jews used to make way for some new Wives. *u* rather, *And covering* violence, *&c.* which God hates as much as divorcing or putting away. This super-inducing of violence by a second Wife taken in upon, or with, or over the first Wife, called here a *Garment* God hateth. In Summe neither your Divorces, nor your Poligamy may with safety be practised, for God hateth both. *u* And therefore be advised, take heed as you love your Life, your Souls, your Peace, and Welfare. *x* Neither on dislike, divorce, nor yet, with unbridled Lust, take other Wife in to the former, both are perfidious Treachery against her, thy Covenant, and thy God, and what canst thou expect from such courses that God hateth, but to be cut off?

17 * Ye *x* have wearied *y* the LORD with your words *z*: Yet ye say, Wherein have we wearied *him*? * When ye say *a*, Every one *b* that doth evil *is* good *c* in the sight of the LORD *d*, and he delighteth in them *e*, or Where *is* the God of judgment *f*.

x Ye Priests and People, slight in your Religion toward God, unfaithful in your Covenant with your Wives. *y* After the manner of man this is spoken of God. *z* Your perverse reasonings, or impious quarrellings against God, among which, one most ungodly and Atheistical, does come to be remarkt on. *a* When your discourse and reasoning is managed to the overthrow (if 'twere possible) of all morality and goodness. *b* Not one excepted by these illogical Atheists. *c* That is a wicked man, and doth wickedness (as you Prophets preach to us) is mistreprefented by you, such are good men, and what they do is good; thus they call evil good; wo then to them! *d* In the account and judgment of God. *e* As appears (say these Atheists) by his prospering of them, did he not delight in them, would he so enrich and prosper them? *f* Or if they be evil, and their wayes, designs and doings be evil, and punishable; where is that God of Judgment? or why doth he delay execution of his displeasure against such men and wayes? I am apt to think that the irreligious sentiments of the Priests, their superficial managing of the solemn worship of God, their Adulteries, and multiplying of Wives hitherto unpunisht, had brought them either to think there was no such thing as Moral Goodness, or Moral Viciousness in mens Actions, or than if there were, since no punishment was laid on the vicious, nor any encouragement, or present reward bestow'd on the vertuous; that God did not, nor ever would concern himself to judge it; and so by an undue way of arguing, had concluded themselves into Atheism, the very height of wickedness. That this is likely enough, our Age confirms, in which unpunishe enormities, are Atheists Arguments against God and his Providence. And unless he damn them, they'l not believe the Being of a God; But such must remember, they shall know and believe it at last, if not too late.

CHAP. III.

1 BEhold *a* * I will send *b* my messenger *c*, and he shall prepare the way before me *d*: and the Lord † whom ye seek *e* shall suddenly come *f* to his temple *g*, even the messenger of the covenant *h* whom ye delight *i* in: behold *k*, he shall come *l*, saith the LORD of hosts *m*.

* Luke 1. 75.

The former Chapter, as we have it cast; ended with an enquiry made by vitious and ungodly Priests and People, who either doubted, or denyed the present Government, or future Judgment of God over the World. This being reproved in the last verse of the second Chapter; Now God condescends to give a very full and particular answer to this question, for the instruction and consolation of the good; whatever use the evil will make of it. *a* This note in this place, and on this occasion, requires our best attention, consider it well therefore all ye that enquire with doubt, and all ye that enquire with belief, that he will come, who is God of Judgment. *b* Or I am sending, I will shortly send; it is Christ who here speaketh, and who sendeth. *c* *John Baptist*, the forerunner of Christ, as evidently appears from, *Mat.* 11. 10. *Mark* 1. 2. and *Luke* 7. 27, 28. He is this messenger, whom some by mistake, have taken to be an Angel, but though the word so signifieth, it doth also signifie a Messenger, and so 'tis very fitly rendered in this place, *Vid. chap.* 1. *ver.* 1. *lit.* c. *d* By Preaching Repentance, because the Kingdom of Heaven was at hand, by Baptizing, by calling them to believe on the Messiah, who should now ere long be revealed, *&c.* so *John Baptist* made ready the people to entertain Christ, and to believe in him; this was he who came in the spirit and power of *Elias*, and such a one the *Jews* expected. † Messiah, who is Lord and Christ, *Act.* 2. 36. Lord of Lords, *Revel.* 17. 14. and 19. 16. *e* You ungodly disputers, seek, but not aright, for you seek, *i. e.* enquire whether there be such a God of Judgment? beside these, there are others also, who did seek, *i. e.* humbly, longing and praying that he would come, and waiting, assured that he will come; 'tis these chiefly intended. *f* After the coming of his forerunner; this suddenly in the Text, is not very fitly interpreted of a time, so long as between this Prophesie, and the coming of Christ, but it very well suiteth to the time between *John Baptists* appearing to prepare the way, and Christs appearing now the way was prepared. *g* That Temple, which was the second Temple at *Jerusalem*, lately built by *Zerubbabel* and *Joshua*, into which the Messiah was to come, and so he did; There old *Simeon* met him, there he disputed with the Doctors, thither he went to drive out buyers and sellers, and this according to what was foretold of him; *Hag.* 2. 7. and all the Religious *Jews*, who lived and dyed before the desolation of this second Temple, did believe, and did confess that the Messiah would come, whilest that house did stand. He is then come, for that Temple hath been ruin'd long since by the *Romans*. *h* The Angel of the Covenant, not *Elias*, but Christ, the Messiah, in whose blood the Covenant of Grace was confirmed, for whose sake 'tis performed to us. *i* You *Jews*, among whom, few there are, who do not please themselves to think of his coming, for the expectation of the best among the *Jews*, was fixt on Salvation, as that they hoped for by Christ. Others expected great, but worldly advantage by his coming, and setting up his Kingdom among them. *k* Behold again, saith the Prophet, consider throughly what is foretold. *l* At the time, to the place, in the manner foreshewed. *m* All confirmed by the word of the great God.

2 But *n* who *o* may abide *p* the day of his coming *q*? and who shall stand *r* when he appeareth? for * he *is* like a refiners fire *s*, and like fullers sope *t*.

* see Isa. 4. 4. Mat. 3. 10, 11, 12.

n And *Hebr.* *o* Among the *Jews* were two sorts of enquirers, after the day of the Messiahs coming, some enquired with doubt of the truth of the promises, that he should come to set all right like them, *chap.* 2. *ver* 17. *where is the God of Judgment?* Others enquir'd, hoping for preferment in the Kingdom of the Messiah, of these, who shall be able to endure? To abide this day? When the unparallel'd afflictions of that time

time shall cut off so many Jews, when the sword of the God of Judgment shall destroy the ungodly scoffers, when so many must in *Zech.* 13. 8, 9. *be cut off*, and so many must *pass through the fire*. This will be a terrible day to these ungodly ones. Nor will it be much better with those, who disappointed of the expected Worldly Grandeur of the Messiah, shall stumble and fall, and be snared and broken, who will reject that Messiah, who appears in a character so extreamly different from that they had preconceived, and when God shall punish for the rejecting the Messiah, it will be a dreadful day, as 'tis described, *Mat.* 22. 6, 7, 8. *&c. Mark* 13. 2, 8. 12, 13, 14. the righteous will scarcely be saved, what then will become of the sinner? *p* Think of, as *Pag. Lat.* the forethought of those calamities would be a burthen; who shall be able to stand under the heavy weight of those crosses which in that day will fall on all sorts of men? *q* This day was from his Preaching, till the utter destruction of the City *Jerusalem*, about seventy years after the Birth of Christ; dayes they were, had they not been shortened, would have worn out all; but for the Elect sake they were shortened, *Mat.* 24. 22. *r* An elegant ingemination to confirm the thing, and to affect us with it. *s* Some are like Mettals, which nothing but a fierce fire can purge, such fire shall the troubles of these dayes be. *t* Another allusion; Though this may express the troubles of those times somewhat more tolerable, yet troublesome enough. The boiling waters, into which sported Cloaths are thrown, where they lie soaking ere they are taken out; the rubbing of them with the soap by which the cloaths are whitened and cleansed indeed, but withall, fretted, weakened, and in time worn out; so that day of the Lord will prove to all, a day of great Tryal, to purge and refine.

* Isa. 1. 25. 3 And * he *u* shall sit *x* as a refiner, and purifier of silver †, and he shall purifie *y* the sons of Levi *z*, and purge them as gold and silver *a*, that they may offer *b* unto the LORD an offering in righteousness *c*.

u King Messiah, Christ Jesus our Lord. *x* As resolved to attend this work, he will set to it vigorously, and continue in it constantly, till 'tis finished. † Overlooking the Furnace, that it be hot enough to melt down the Silver and Gold, and to consume the dross, and purifie the best part of the Gold. *y* The effect of this fiery Tryal, of this foraging, shall be the thorough cleansing of the persons that are to pass through it: These sufferings, together with his word, shall by the power of the Spirit accompanying them, throughly purge the good, and they shall be a fire hot enough to burn up the wicked. *z* Either the Jewish *Levites*, or all Christians, who are made Priests unto God, to offer Sacrifices to him, even Prayers, Praises and Almes, *&c.* or such as should minister more immediately to God, in the services of the Spiritual Temple, as the *Levites* did in the Material Temple. *a* That they may be vessels of Honour, purified for holy employments. *b* By the Law Phrase is set forth Gospel Worship, for it cannot be meant of Legal Offerings, which the Messiah did abolish at his coming. *c* In right manner, purely and uprightly.

* chap. 1. 11. 4 Then * *d* shall the offerings *e* of Judah, and Jerusalem *f* be pleasant *g* unto the LORD, ‖ Or, *ancient.* as in the dayes of old, and as in ‖ former years *h*.

d When the Lord, Messenger or Angel of the Covenant, the King Messiah shall be come, and set up his Kingdom, framed his Gospel Church. *e* The services and duties required of the Church, and performed by it; expressed here, in an allusion to the Law services; such are now fervent Prayers. *Psal.* 141. 2. lively Praises, thankful memorials of the death of Christ in the Sacraments, attentive hearing the word, and giving up our selves, Soul and Body, a holy, living Sacrifice to God, *Rom.* 12. 1. and Almes, *Heb.* 13. 15, 16. *f* The whole Christian Church, expressed by the names of its Type. *g* Delightful as sweet odours to the smell, as savoury meats to the taste, as comely objects to the eye, every way acceptable to God. *h* This acceptance God will give, shall be as great and gracious as ever he gave to any of the Services of his Saints of old, we need not determine the precise times to which these expressions refer. It is certain, God did greatly delight in the Sacrifices and Offerings of his people, when they offered them in right manner. He will give as gracious acceptance still, which implyeth a continuance of these Sacrifices which he will accept, and inferreth that this coming of Christ is not his coming to judge the World, his last coming.

5 And I *i* will come near *k* to you *l* to judgment *m*, and I will be a swift witness *n* against the sorcerers *o*, and against the adulterers *p*, and against false swearers *q*, and against those that ‖ oppress the hireling in *his* wages *r*, the widow *s* and the fatherless *t*, and that turn aside the stranger *u from his right*, and fear not me *x*, saith the LORD of hosts.

‖ Or, *defraud.*

i Either God the Father, or Christ the Messiah, to whom the Father hath committed all Judgment, *John* 5. 22. *k* You have spoken as if you thought I was far off, but by what I do, you shall see, I am near to you, and you shall feel my hand, that you may believe I am a God of Judgment, and they happy who wait for him, and they miserable who fall under his Judgments. *l* O Jews, not those very persons *Malachi* preacht to, but those who should be then living, when the Messiah cometh, which was more than 400 years after *Malachi*'s preaching, by which time his Hearers were all dead. *m* Against the wicked to whom he would be what fire is to the dross in the Furnace, to the Righteous what the fire is to purer parts of the Gold: He will consume the Wicked, he will refine the good, he will be terrible to both in doing this. *n* In that he will be a Witness, they may be assured, that they should not be quitted in Judgment for want of Evidence, and in that a swift Witness they may be sure he will come in timely enough against them. And farther yet, he that comes near as Judge to call them to an account, was alwaies near them to observe all they did, all they spake, or thought, and he will be near, as Witness against them. *o* Sorcery was forbidden, and God testifies his detestation of the sin, and such as practice it, *Deut.* 18. 10, 11, 12, 13. 14. the people of God who may conspire with their God, his Word, and Prophets, do very abominably if they consult with the Devil; a sin their Fathers learnt among the *Egyptians*, a sin they had learnt among the *Chaldees* during the Captivity, and practised under the second Temple. *p* Who transgressed the Law of Nature, and of God, *Exod.* 20. 14. *Deut.* 5. 18. and 22. 22. and were by the Law to dy for it. *q* Perjury, against which *Zech.* 5. 3, 4. and God hateth this sin, *Zech.* 8. 17. *r* Either detaining it, or lessening it, *Jer.* 22. 13. *James* 5. 4. *s* Who should be relieved, *Deut.* 24. 19, 20, 21. not oppressed, *Isa.* 1. 17. *t* Such are not only those who have lost their Fathers by Death, but all friendless ones, God requires us to assist, and help such, not oppress them, *Psal.* 82. 1, 2, 3, 4. *u* Pervert Judgment, or wrest the Law, or admit false Witness against a stranger. Not doing right is ill, though to an Enemy, but 'tis a crying sin to do wrong to a Stranger, and God will punish it when it cryeth, as he did upon your Fathers, *Exod.* 22. 7. with 13, 14, 15, 16. *x* Neither reverence my precepts to keep them, nor tremble at my threats to prevent the execution of them by declining the sins I threaten. Irreligion is root of all these oppressions, and God will punish them.

6 For *y* I *am* the LORD, I * change not *z*, * therefore ye sons of Jacob *a* are not consumed *b*.

* Heb. from the face of I am.

y This introduceth the final, and full confirmation of what hath been foretold in the verses before, the God of Judgment will come, *&c.* *z* As he loved Righteousness, and hath purposed to defend and reward it, yea, hath promised, it shall be well with the Righteous, so he now loveth Righteousness, and purposeth to deal well with them that love, and practice it, these may rejoice, I change not. And so on the other hand I do as I ever have hated wickedness, and will as I have threatned, punish it, I change not, my mind toward the things or persons that are wicked, is the same. *a* Either taken for all the natural branches of *Jacob*, or taken for such as are the Sons of *Jacob* according to the Faith, who did indeed fear God. *b* Since the same hatred of sin, and resolution to punish is accompanied with the same long suffering, and patience, that you Sons of *Jacob* by Nature (but not by imitation) who have provoked me, and deserve to be destroyed, might yet have time to repent, and amend, since my long suffering changeth not, you are not yet consumed in your fins. So for the good, though they are oppresst, and suffer, yet not consumed, for God changeth not, he now doth love as he ever hath loved them, and preserveth them. In brief God is the same in his Wisdom to order the rewards of good and bad in fitnest season; and therefore neither the one or other are consumed, but both preserved to the season appointed of God, the just Judge, and then each shall be dealt with according to what they are.

7 ¶ Even from the dayes of your fathers *c* ye are gone away *d* from mine ordinances *e*, and have not kept *them f*: * Return unto me *g*, and I will return unto you *h*, saith the LORD of hosts: But ye said, Wherein shall we return *i*?

* Zech. 1. 3.

c We need not fix a particular time, or age wherein this Apostacy began; It is an old Apostacy that is here charged on them, and they were notoriously guilty of it. *d* Are turned away by the Examples, and by the corrupt Doctrines of your Fathers, and false Teachers; yea, you have voluntarily and of choice gone away. *e* Which either directed my worship, or your dealings one with another, so that you have sinned greatly by polluting my Temple with your own Additions, or diminutions, with Idolatry, or, corrupt manner of performing my Service, and you have sinned against one another by Injustice, Unfaithfulness, and Cruelty, since you have gone away from my Laws, which direct the way of Righteousness and Equity. *f* It is a farther asseveration confirming the Truth of the charge, and added to make them more sensible of their sin. Some tell us that this chargeth on them their sins against Negative precepts, as the other charged them with sins against Positive precepts, so the whole Law was now, and had long been broken by their Fathers, and themselves. *g* I

g It is the only course you can take, repent e're 'tis too late, return whilest there is hope. *r* I will yet pardon, accept you, establish, and bless you; amend your ways and doings, and I will soon amend the state of your Affairs. *s* As to other, so now to this advice, they return a proud, shameless, and self-justifying Question, wherein, or what is the evil from which we should return to thee? What is our sin?

8 ¶ Will a man rob God *t*? yet ye have robbed me *u*: but ye say, Wherein have we robbed thee *x*? * In tithes *y* and offerings *z*.

Neh. 13. 10.

t Among the many deviations from Gods Law (which they do not, because they will not, see) the Prophet chargeth them with this kind of Sacrilegious Theft, they had detained his Tithes, shortned him in that portion which he had reserved to himself, and for his Service, which is as our Version expresseth it a Robbing of God. And as the words lie in the original, they do by arguing from the less to the greater aggravate this sin; as they may be read, *will a man rob a great man?* or, *a Judge?* for the word us'd will bear these Notions. Or, *will a man rob the Gods?* i. e. do not Heathens abhor the foulness of such a fault, and fear the punishment of Sacrilege, and therefore would not rob their Idols? as an other Prophet ask'd once the question, have any of *the nations changed their Gods, which yet are no Gods? Jer.* 2. 11. so now, have the Nations rob'd their Gods? *u* But, blush ye shameless Priests! and *Jews!* you have rob'd not a great man, but the great God; not Judges, but the Judge of Judges; not an Idol, but the Living God. How great is your crime! *x* A question just like those *chap.* 1. 7. and 2. 17. and 3. 7. which see. *y* The People rob'd God not paying the full Tenth, which God appointed should be paid to him. The Priests rob'd God in Tithes while they took too much, or it may be all for their own particular, and family use, and did not distribute them to all that by Gods Law had a right to a proportion of them. *z* Either first fruits, or other oblations and gifts, which were appointed to be brought to the Temple for the service of God; in all which the People, and Priests had given him less then his due.

9 Ye *a are* cursed with a curse *b*: for ye have robbed me *c*, *even* this whole nation *d*.

a O Priests, your sin, your Sacrilege, of which you are guilty hath provoked me. *b* Are greatly cursed, and are likely still to be cursed, the curse shall continue whilest you continue in this sinful course. *c* This brought, increas'd and multiplied your curse. Or as some, *yet ye do rob me!* Strange that you dare sin, whilest I am punishing for this very sin! Or by way of question, and *do ye rob me?* will you go on thus to sin when you are under the curse for it? will you as *Ahaz*, sin when in distress? or *Pharaoh*-like, harden under the Judgment? *d* Like Priest like people, the priests and *Levites* did unduly imploy the tithes, and offerings, and the people did unduly pay, 'tis like the people observed how much of the Tithes were laid out otherwise than the Law directed, and they were ready to think they might do well enough to keep that for a use better (as they did think) than the use the Priests and *Levites* put it to, they thought 'twas ill spent by the Priests, and well laved by them, but this however seemingly excuse them to themselves, it leaves them guilty before God, the whole Nation is sacrilegious, and the whole Nation curs'd for it.

10 Bring ye *e* all the tithes into the storehouse *f*, that there may be meat in mine house *g*, and prove me *h* now herewith *i*, saith the LORD of hosts, if I will not open you the * windows of heaven *k*, and † * pour you out a blessing *l*, that *there shall* not *be room* enough *m to receive it.*

* Gen. 7. 11. † Gen. 7. 12. Heb. *emptyat.* Deut. 28. 12.

e If these persons spoken of, be the priests, then they are required not to detain the Tithes in their own hands, but as was their duty, to bring them into the publick storehouse. If the people are the persons, *ye, people*, it requires them to make a punctual and full payment of all tithes of corn, wine, oyl, *&c.* about this did *Nehemiah* contend with the Rulers, and made them honester, and all *Judah* obeyed and did the like, *Neh.* 13. 10, 11, 12, 13. *f* Which was one or more large Rooms built on purpose for this use, to lay up the tithes, and to keep them for holy uses. It was some large and stately chamber, for we find that *Eliashib* had befriended *Tobiah*, letting him have it for an apartment to dwell in, *Neh.* 13. 5, 6, 7, *&c.* *g* For the Priests and *Levites* to live upon, that they fly not, as many had done, from the service of God in the Temple, to take care of their countrey affairs, and by their industry provide maintenance for themselves and theirs, *Neh.* 13. 10. *h* Make the experiment, the prophet doth in the name of God offer to put it to a short Trial. *i* By doing your duty try whether I will not make good my promise and give you a blessing instead of a curse. *k* This form of Speech is used *Gen.* 7. 11. when those mighty rains that help'd to drown the world were poured forth, and now here plentiful and fruitful rains are promised in the same phrase, in a kind of proverbial speech, to express great abundance of the thing intended. *l* First of rain to water the Earth, and to make it fruitful, next a blessing of corn, wine and oyl, and all other products of the Earth, for the use of man and beast. *m* Your barns and storehouses shall not be large enough to receive it all. Your Fats shall overflow, *Joel* 2. 23, 24. Or as 'tis *Amos* 9. 13. you shall have Harvest work, and Vintage work, and Sowing work, as much, or more, than your Labourers can well finish in their Seasons.

11 And I will rebuke *m* the devourer *n* for your sakes *o*, and he shall not † destroy *p* the fruits of your ground *q*: neither shall your vine cast her fruit *r* before the time *s* in the field *t*, saith the LORD of hosts.

† Heb. *corrupt.*

m Lay a restraint upon, or prohibit, and the prohibition shall be effectual, if God so check, no Creature is or dares be deaf to it; such a check not only quiers the unruly Sea, but can dry it up. *n* All kind of devourers, the Locust, the Canker-worm, Caterpillar, *&c.* pests of those Countreys very often, though they are in mighty Armies and incredible multitudes, yet a rebuke from God will check them all at once as if they were but one. *o* Not for Merit in you, but for Good to you. *p* Consume and eat up, as those Vermin alwayes did wherever they came. *q* Corn sown by your hand, and Grass springing up of it's own nature, both which these Locusts devour wheresoever they come, and leave penury or famine behind them. *r* No blasting or burning Winds shall make them drop, no Frosts or Hailes shall destroy your Vines. This was once the Plague of *Egypt*, *Psal.* 105. 33, 34, 35, 36. *s* Your Vines shall carry their fruit till they are fully ripe. *t* Where they had large Vineyards and Oliveyards planted, and God will make them prosper if this People will return to him.

12 And all nations *u* shall call you blessed *x*: for ye shall be a delightsome land *y*, saith the LORD of hosts *z*.

u All, that are about you that know you, and see Gods dealings with you. *x* Praise the state and condition you are in, and pronounce you to be a very happy People, whose God is the Lord, and whose Mercies come thus from God. *y* Of delights, or desires able for its pleasantness; a Land so good man would desire it, and when purged, 'twill be a land the Lord will delight in, and give it the name *Hephtsibah*, *z* Added as an assurance that it shall be according to this promise, for so much as he who is Lord of hosts hath engaged his word to do it, and his word will do it, can make all Creatures cooperate for that purpose.

13 ¶ * Your words *a* have been stout *b* against me, saith the LORD: yet ye say *c*, What have we spoken *so much* against thee?

* Job 21. 14, 15.

a Your discourses concerning my Providences over you and others, your reasonings, censures, and verdicts, passed on your own wayes, and on the wayes of your God. *b* Proudly justifying your selves as deserving better usage from God, or insolently arraigning God for his kindness to others, who in your Judgment are worse than your selves, by such words as those *chap.* 2. 17. *c* You think you have spoken nothing so proudly and stoutly, and challenge me to tell you wherein, or with what words you have shew'd such insolence.

14 Ye *d* have said *e*, It *is* vain to serve God *f*: and what profit *is it*, that we have kept his † ordinances *g*, and that we have walked † mournfully *h* before the LORD of hosts?

† Heb. *observance.* † Heb. *in black.*

d Ye that are the children of forefathers, who had this good land given to them, and ever made fruitful while they feared and obeyed their God, you that have been well rewarded for your obedience, or you Priests who have Tithes, Sacrifices, Offerings, and First Fruits given you for your Services. *e* Have thought first, and next have discourse'd it, unthankful to your God, you have Atheist like maintained it in disputes, *f* That all is lost Labour, no profit to God, nor any to your selves; therefore better sit still, and do nothing, than to no purpose. *g* While what they have before their eyes, is the fruit of Gods goodness, and what they want is punishment of their not doing it better; whilest a very unsuitable observing the ordinances of God, hath so much profit for you, dare you say there is no profit? Sottish Atheists! who will not try what a more agreeable Service would do! *h* So the Hypocrites and Ungodly object against God, *Isa.* 58. 3. Yet their's, as *Ahab*'s, dissembled Mournings had their reward, and infinitely better than they deserved.

15 And now *i* * we call the proud happy *k*: yea, they that work wickedness are † set up *l*; yea, *they that* * tempt God are even delivered *m*.

* chap. 2. 17.
† Heb. *built.*
* Psal. 95. 9.

i Or now therefore, on these false reasonings of these deceived ones, they proceed to further impiety, and audacious blasphemy. *k* We, (say they) see before our Eyes, and must pronounce what we see; that the proud contemners of God and his Law, are the flourishing ones; they are at present happiest, and there appears no sign of any change of affairs to them. They do boldly and despitefully oppose God and yet prosper. And could this be, say they, if there were a God of Judgment to call men to account, and to deal with them according

to their wayes? *l* Who contrive, and then work wickedness; who choose it, study it, and glory in it, as the whole of their life; are built up, and are advanced to honours, and filled with Riches, and have fair probability that all this will last to them, and theirs. And could this be, say these Priests and *Jewes*, under the eye of a just and Sovereign Judge? where is the God of Judgment when such disorders are every where seen? *m* They that dare him to his very face, that do the highest affronts to God, purposely to prove whether he would or could punish the sinners amongst men. Those escape punishment though the Law and Prophets threaten them, and would you have us (say these men) believe there is such a God of Judgment, when all is so disorderly carried in the World? Thus far the proud behaviour of these against God.

16 ¶ Then *n* they that feared the LORD *o*, spake often one to another *p*, and the LORD hearkned *q*, and heard *it r*, and a book of remembrance was written before him *s* for them *t* that feared the LORD *u*, and that thought upon his name *x*.

n When Atheism and bold contempt of God was grown so high, and was so plainly and smartly reproved by the Prophet. *o* Those that were truly Religious that knew Gods Judgments were a great deep, and that his wayes were as high above our wayes as Heaven above the Earth. *p* Discoursed aright of Gods Mercy, Justice, Patience, Holiness and Wisdom in his Government, and manage of the Sons of Men; establish'd one another against the assaults of such proud contemptuous disputers; encouraged each other to wait for God in the way of his Judgments. Though 'tis not said what they spake, we have reason to believe it was as good of God and his proceedings as the discourse of the wicked was evil. The godly spake things that did as much become the wayes of God, as what the wicked spake did disparage the wayes of an omniscient, holy, patient and just God. *q* After the manner of man, the Lord is represented as if he did listen to hear more distinctly, and as if he did incline his Ear. *r* Clearly, perfectly, and fully understood and observed, and what the godly spake of him and for him. *s* A Registry was made of the persons and their discourses. This is after the manner of men, spoken of God whose omniscience seeth, knoweth, and remembreth all, but this Book is written before the Lord, he will have every good man, every good word of such, and every good thought such have for him, entred under his eye, that they may be assured of a comfortable reward for it. *t* On their behalf. *u* See *lit.* o. *x* With love, esteem and holy admiration.

* Exod. 19. 5. Psal. 135. 4. Tit. 2. 14. ‖ Or, *special treasure.* * Isa. 62. 3.

17 And * they shall be mine *y*, saith the LORD of hosts, in that day when *z* I make up my ‖ * jewels *a*; and I will spare them *b* as a man spareth his own son that serveth him *c*.

y Though now they seem to lie unregarded; as if they were not worth the owning, they shall appear to be mine. *z* The day wherein God will sever between Men and Men, and between Actions and Actions, which day, though ye know it not, is well known to the Lord, and beside, the great day of final discrimination, God hath several other dayes of Visitation, which are times wherein he will own his, as the good Figs, *&c. Jer.* 24. The day that God hath appointed, and will and did bring upon this people in the destruction of *Jerusalem* by *Titus Vespasianus.* *a* Or peculiar Treasure, that which I highly value and keep most safely, now they are packt up among things of no great value, but when the Casket is opened, these Jewels shall be laid up among the richest Treasures, as when they were all sent to *Pella*, not one Christian left in *Jerusalem*, and which shall be fully made good in the last great day of final Judgment, and in Heaven to Eternal Ages. *b* In the mean time they shall be spared, pitied, preserved, and loved. Now their weaknesses covered and pardoned; their good will approved and accepted, then their worth own'd, published, and rewarded. *c* As a tender Father doth with his Son, his own Son, that serveth him, so will God spare such, as in an Atheistical world do speak for God, do fear God, and highly value both his Law and Government, and so obey him.

18 Then *d* shall ye *e* return *f*, and discern *g* between the righteous and the wicked: between him that serveth GOD, and him that serveth him not.

d When that day of the Lord punishing the Jews by the *Romans* shall come, and he shall do thus for his Jewels. *e* The blasphemous Scoffers, proud Contemners of God and Religion, *e* Return to your Reason, enforced by the convincing power of Gods Judgments to come to your selves, or to change your opinion, of God and his Government. *g* Clearly see with envy towards them, with horrour and grief in your selves; the unexpected escape and happiness of the righteous who served God, and your misery that served him not, but were wicked, and perish now in your wickedness.

CHAP. IV.

1 FOR *a* behold *b*, the day *c* cometh *d* that shall burn as an oven *e*, and all the proud *f*, yea, and all that do wickedly *g* shall be * stubble *h*, and the day that cometh *i* shall burn them up *k*, saith the LORD of hosts *l*, that it shall leave them neither root nor branch *m*.

* Stubble.

a The words immediately foregoing, (which as we have the Chapters divided, did end the third Chapter) foretold a day to come then, though 'tis now long since past, in which such Judgments should be executed upon the *Jewish* Nation as should make the stoutest contemners of God to see and acknowledge his different respects and providences toward the good and toward the evil. Now in this verse (which continueth the discourse) he accounteth how it should be. *b* Mark well what now the Lord doth foretell. *c* Before mentioned, the day of visitation and discerning of men. *d* Though it be at some 400 years distance from you, yet 'tis coming and will overtake you and overwhelm you too about that time; nay you shall have some tastes of bitter cups before, some less and shorter troubles, the presage and assurance of that dreadful day I now speak of, saith our Prophet. *e* The Refiners fire, *chap.* 3. 2. is now represented to us as a fire burning more dreadfully, which really was more dreadful in the fulfilling then here it is in the prediction. When *Jerusalem* and the Temple were on Fire, and none could quench it, when the Fire raged every where, but burnt most fiercely where the arched Roofs did make it as in Ovens or Furnaces to double it self, and infold flames with flames, and with dreadful roarings increast its Terrors. This day may well be an Emblem of the Day of Judgment, and this place may be accommodated thereto, but it principally speaks of the times of vengeance on *Jerusalem* in its final desolation. *f* Such as *chap.* 1. 13. and 3. 13, 14, 15. are described. *g* This is another part of the character of these persons, and explicatory of the former passage, proud men, such as (the Text mentions) will be wicked workers, *h* Dried and cast into the Oven, consumed as soon as cast in. *i* Of which already, *chap.* 3. 15. and this *verse lit.* c. *k* Totally and speedily consume them. *l* Added to confirm the certainty of the thing, the Lord of Hosts hath said it shall be, and he can do what he saith he will. *m* In allusion to the utter extirpation of trees for the fire, whose branches lopt off, the body cleft, and the roots stock'd up, and all cast into the fire, so that nothing remains but the ashes, into which all is turned, and this was fully accomplish'd upon the irreligious *Jewes* when the *Romans* burnt their City and Temple, and destroy'd the people.

2 ¶ But unto you that fear my name *n*, shall the * sun *o* of righteousness *p* arise with healing ‖ in his wings *q*, and ye shall go forth *r*, and grow up *s* as calves of the stall *t*. *Vide Pellingelius.*

* Heat.

n So *chap.* 3. 16. are they described to us who were written in the book of remembrance, who loved the Law of their God, and kept it, who believed his Promises and rejoyced in expectation of the good promised, who believed his Threats and trembled at them, that they might rest in the day of trouble, as *Hab.* 3. 16. who walked humbly with their God. *o* Christ, who is *Luk.* 1. 78. the day-spring from on high. Or as most elegantly described *Isa.* 60. 1, 2, 3. who is very fitly compared to the Sun, fountain of Light, and vital heat to his Church, he enlightens and enlivens every one, *Joh.* 1. 4, 5. *p* And of Mercy and benignity; for the *Heb.* word imports both, and neither may be here excluded. His Justice is seen in Executions of Judgment on the proud and wicked, who are consumed in the Fire of his wrath, and his Righteousness and Mercy are seen in the preservation and remuneration of those that fear the Lord, so greatly different shall this time be, to the wicked and the godly; to these a day of benign light and kindly influences through the Mercy of God, to the wicked a day of destruction, and utter extirpation. *q* His beams and rayes shall bring health and strength with delight and joy, safety and security, it may be (as some have observed from the word) an intimation of the healing vertue that from Christ went forth to such as in faith touched the hem of his Garment, *Mat.* 9. 20, 21. and is as effectual for the healing of Soul Maladies and Infirmities as of Bodily Diseases. *r* Go out of harmes way, out of *Jerusalem*, before the fatal siege, obeying the Call from Heaven, *Go hence* to Pella, and that of Christ, *Mat.* 24. 15, 16. *s* In Strength, Vigour and Spiritual Stature. *t* Where they are safe guarded and well ordered. So will the Lord keep safe and look well to his preserved ones when the wicked are destroyed.

3 And ye *u* shall tread down the wicked *x*: for they shall be ashes under the soles of your feet *y*, in the day that I shall do *this z*, saith the LORD of hosts.

u Vid. *ver.* 2. *lit.* n. *x* Now the ungodly, proud, and Atheistical despisers of God, Providence, and future Judgments, do tread down those that fear God and are godly, but it shall not be so always; that word, *Psal.* 58. 10, 11. and that *Is.* 66. 24. and that *Rev.* 18. 20. shall be fulfilled in the overthrow of the bad, and in the Triumphs of the good. But more particularly this treading seems to be intended of those who, after the sacking and burning of *Jerusalem*, should return either to view the ruins, or to dwell there, and so should in going up and down, tread upon the wicked, either buried in the Ruins or consumed to Ashes. *y* By this it appears, that those preserved

preserved ones did not barbarously tread upon the entire Bodies of the wicked, but upon the ashes of those bodies by the fire consumed and turned into ashes, and mixt with the ashes of their Houses and Goods. *z* Burn *Jerusalem* and the Temple with the Citizens and Priests whose carcasses were slain by the Sword, or their persons surprised with the Flames, shall be burnt up. And so both this and much of the first verse may be literally understood, and was so fulfilled by *Titus* and his Souldiers, *Anno Christi*, 73.

22. 3. 4 ¶ Remember *a* ye the * law *b* of Moses *c* 4. 10. my servant *d*, which I commanded unto him * in Horeb *e* for all Israel *f*, *with* the statutes and judgments *g*.

a Now take leave of all Prophesie, for you shall have no more till the Great Prophet, till *Shiloh* come. and attend ye diligently to the Law of *Moses*, keep its precepts and directions. *b* In the full extent, the Moral Precepts, Rules of a Holy and Religious life for all. The Ceremonial Precepts; Rules of your Worship, so long as your Temple shall stand a Type of Christ to come. The Judicial Precepts; whilest you have any Government, or power of Judicatures. By a due keeping this you may escape future Judgments and obtain future blessings, *Lev.* 26. *Deut.* 28. beside, by this attending to the Law, they might be enabled to see the *Messiah*, and own him of whom *Moses* wrote in the Law. Now though the Law onely be expressly the Prophets are included, who also wrote of Christ, *Deut.* 18. 15. *Job* 5. 46, 47. *Acts* 13. 27. This was excellent advice to this People, who (had they taken it) had escaped the sins they ran into and the miseries they fell under; They had not crucified the Lord of Glory, nor rejected their own Mercy, nor pull'd fiery Judgments on their own heads, to their utter Ruine. *c* Whose memory you venerate, in whom you Glory, whose Law therefore ye ought to obey. *d* Who was my Servant, and delivered my commands to you. I do therefore expect that my Authority, and *Moses* his esteem among you prevail with you to study most carefully this Law. *e* With most Majestick circumstances to awe you to the observance of all its precepts and which was an Emblem of that Terrour and Majesty wherein the Lawgiver would appear to Judge, to give rewards or adjudge to punishments. *f* So long as they should be a people and Church. *g* Be not partial; Statutes and Judgments, *i. e.* the whole Law must you attend to, and remember it as God requires, not turn aside from any of its prescripts.

11. 5 ¶ Behold I will send *h* you * Elijah *i* the prophet *k*, before the coming of the great *m* and dreadful *n* day of the LORD *o*.

h Though the Spirit of Prophesie cease for 400 years, yet at the expiring of those years, you shall have one sent, as great as *Elijah*, and therefore he is now called *Elijah*, that shall prepare *Messiah's* way. *i* not the same in person, who reproved Idolatrous *Israel*, who destroyed *Baal*, though both *Jewes* and many Christians would gladly have it so, in favour of some errours they have adopted and would maintain. But this person here called *Elijah*, was *John Baptist*, as is clear from *Mat.* 17. 9, to 13. *Elias is come, and they have done to him whatsoever they listed.* ver. 12. *Then understood the disciples that he spake of John the Baptist.* And *he was that Elias if they would receive him, Mat.* 11. 10, 11, 12, 13. *Elias* was to come when *Malachi* lived; *Elias* was come, and the *Jewes* had ill treated him, and *Herod* had beheaded him, when Christ here lived; this *Elias* then was *John* the *Baptist*, who came in the Spirit and power of *Elijah Luk.* 1. 17. and therefore bears his name in this Prophesie. *k* Who foretold Christ the true *Messiah's* sudden manifestation, who indeed was already among them, but had not yet discovered himself, on whom he perswades the *Jewes* to believe, and receive his person and his Law, *Luk.* 1. 15, 16, 17. and *Mar.* 1. 7, 8. who was greater than a prophet, *Mat.* 11. 9. nor doth *John's* denying himself to be a Prophet, *Joh.* 1. 21. in their sense contradict this. *l* That is immediately before, so he was born six moneths before Christ, and began his preaching but few years before Christ began to exercise his publick office. *m* This day was great indeed, yet 'tis not the day of the last and great Judgment, though the *Jewes* perversly affirm it to evade the acknowledgment of *Messiahs* being already come. But this day of *Messiah* was great for the alterations he was to make in worship, and Church affairs, taking down the *Mosaic* Ceremonies and enlarging the Church; great for the Miracles he wrought and empowred others to do; great for the Reconciliation between God and man, for the conquering of Satan, and casting him out of his Throne. It was great too against the *Jewes* his obstinate Enemies. *n* It was a time of Vengeance, executed upon a people whose sins were full ripe and such sufferings fell on the *Jewes* at that time, as may very well be an emblem of the day of Judgment, and which may be remotely meant hereby. But the first, literal and plain meaning of the words refer to the times of vengeance upon the *Jewes* from either the Birth, or first Preaching, or Death of Christ to the final desolation of the City and Temple, and irrecoverable overthrow of their Government of which Christ speaks at large, *Mat.* 24. 1. and *Mar.* 13. to 32. *vir. &c.* which places point out first the sad and dismal Miseries of the *Jewes*, and next by accommodation, the end of the World and last Judgment. Such a description of this day, *Joel* 2. 31. by St. *Peter* interpreted and applyed to this day of Christ. *Acts* 2. 20. more fully clears this. *o* Jesus Christ preaching to the *Jewes*, calling them to Repentance, reproving their sins, encouraging their compliance, threatning their impenitence, and labouring to gather the children of *Jerusalem* together under his wings, but they would not, *Mat.* 23. 34. to 39. And therefore at last destroying by the *Romans* these obstinate and incorrigible sinners.

6 And he *p* shall turn the heart *q* of the fathers unto the children *r*, and the heart of the children to their fathers *s*, lest I *t* come and smite the earth *n* with a curse *x*.

p *John* the *Baptist*, who comes in the spirit and power of *Elias*. *q* It shall be his office and work to turn, as 'tis the office of every Preacher. The success is of God who also gives it as he pleaseth, and did give it to *Johns* Ministry, and so the words include the event of *Johns* Preaching which did, as here 'tis foretold he should, convert many. *r* There were at this time many great and unnatural divisions and quarrels among the *Jewes*, in which fathers studied mischief to their own children; they were divided and spitefully bent against them, in Civils and on account of Religion, and these turned hearts from dearest Relations. Some by *fathers* and *children* understand *Jewes* and *Gentiles*, whose Souls being converted to Christ, their hearts were turned one to another. *s* Undutiful children estranged by the same means and on the same accounts from their Fathers, but now by obeying the Call to Repentance, embracing the Doctrine of the *Messiah*, immediately to be revealed, and Baptised into it; Religious quarrels cease, and both Parents and childrens hearts unite to Christ first, and then to each other, and all to God. *t* God, or Christ who indeed first tenders the blessings of Grace and Peace, and gives them to such as accept, but this the *Jewes* would not; the Rulers, the Priests, the body of the People refused them, next thing Christ (Lord and King, rejected and disowned) will do, is to curse and destroy. *u* The Land of *Judea*, and the inhabitants of it. *x* Which brings with it, and ends in utter destruction: as at this day we read in the story of the *Romans* invading, subduing, captivating the *Jewes*, and razing their City and Temple. That the time is past now 1644 years since a stone was not left upon a stone, as was foretold by Christ, *Mat.* 24. 2. since those unparallel'd hardships and miseries, befell the *Jewes* which no heart almost can read, and not bleed at reading, (though at this distance of time) and the sufferers so deservedly endured such a curse as leaveth *Jerusalem* a desolate heap, and a perpetual monument of Gods displeasure, against a people that finally sin against his Sovereignty and his Mercy.

The End of the Prophets.

ANNOTATIONS

On the GOSPEL according to

St. MATTHEW.

The ARGUMENT.

THE whole Revelation of the Will of God to the Children of Men, is usually called The Bible, *that is,* The Book (*for the word* Bible *derives from the Greek* βίβλος or βίβλιον) *with a note of Eminency, being indeed the* Book *of* Books, *so as* Luther *said well that he should wish all his Books burn'd if he could know, that men by them would be kept, from* reading the Scriptures. *And to distinguish this from other Books, we have* (*in the ordinary* Titles *of our* Bibles, *added* Holy, *with respect to the Authority, the Matter and end of it. This sacred Book, with us Christians, is usually divided into the* Old *and* New Testament, *indeed the term* Testament, *doth not so properly belong to the* Law *and the* Prophets, *as to the* Books *of the* Evangelists, *the* Acts *and* Epistles, *&c. The Title of* New Testament *in Greek is,* ΤΗΣ ΚΑΙΝΗΣ ΔΙΑΘΗΚΗΣ ΑΠΑΝΤΑ. *That is the whole of the New* Disposition *or* New Law, *or* New Covenant, *or* New Testament. *The word,* Originally, *and* Primarily *signifieth a* Disposition of things: *In regard, that amongst men, Things are ordered, or disposed, by a* Law, *or by* Contract, *or* Covenant, *or by* Will *and* Testament, *the word hath been used to signific any of these. But in regard, that until a* Testator *be dead, a* Testament *is of no force, Christ having not confirm'd or dyed, before all the* Law *and the* Prophets *were* Finished (*I mean the Writings containing the Law, and what other Holy Men wrote by Inspiration from God, which the* Jews *call the* Prophets, *or the Holy Writings*) *it is not so proper* (*but that use hath now obtained*) *to call those Writings by the name of a* Testament. *Especially considering, that as part of them* (*which contained the* Ceremonial *Law*) *was abolished by the* Testator's Death, *and another great part of them, fulfilled, in his* Coming *and* Dying. *The name therefore of* Testament, *doth most properly belong, to the Books of the* Evangelists, *the* Acts, *and* Epistles, *which do not only contain the* New Law, (*so far as it is new, either in respect of the* full Interpretation *of the* Moral Law, *or in respect of the* Law concerning the Worship of God under the Gospel, *and the* Government of the Church) *but also the* New Covenant *which tho made with* Adam, *first revealed to him.* Gen. 3. 15. *yet is more fully* Revealed *in those Books, and they are indeed the* last Will *and* Testament, *of our blessed* Lord and Saviour. *These Books do obviously divide themselves, into the* Gospels, *the* Acts of the Apostles, *The* Epistles *of the* Apostles, *and the* Revelations. *The* Evangelists, *or* Gospels *are four:* Matthew, Mark, Luke, John, *whose Books are called the* Gospels, *that is, Books containing* The good Tidings (*for so the word* εὐαγγέλιον *signifies*) which was brought to all People; *by the* Coming, Life *and* Death of Christ, *the History of which, as also his* Resurrection, *and* Ascension into Heaven, *they relate. So as they are not called* Evangelists, *as the term signifieth, such an extraordinary Officer* (*as is mentioned,* Eph. 4. 11. *such a one as* Phillip *was,* Acts 21. 8. & Timothy, 2 Tim. 4. 5. *But as they were* Evangelical Historiographers, *writing the* History, *as well as publishing the* Mystery *of the* Gospel, *of these,* Matthew *and* John *were* Apostles, *the other two only* Disciples *to the* Apostles. *In the account they give us of* Christ, *what he did, and what he said, we are not to expect either a full account of all he did or spake* (*we are assured of the contrary,* John 21. 25.) *Nor yet an exact account of every Speech in any one* Sermon, *or all the* Circumstances *of any of his Actions: We must conceive of them, not as exact* Notaries, *but such who wrote from their Memories* (*not without the Inspiration of the Holy Spirit*) *Hence it is manifest, that altho they do not Contradict one another* (*that indeed were incompetent with the* Spirit of Truth, *their common Guide*) *yet one* Evangelist *hath, what another hath not, and in the same piece of his History, one hath more* Circumstances *than another: And hardly any of them relates all things in the same* Order *of time, in which they were* Spoke *or* Done, *but set them down, as their* Memory *did serve them, keeping to the* Substance, *and being less careful as to* Circumstances: *So as where more* Evangelists *relate the same* History, *or* Sermon, *what all say must be taken in to Compleat the* History, *or* Discourse, *so far as the Holy Spirit thought fit Christians should be acquainted with it; which is the* Method *I have taken in my Notes upon the* Gospel *according to* St. Matthew. Matthew *was the Son of* Alpheus, Mar. 2. 14. *called also* Levi, *his* Imployment *he was a* Publican, *that is one who gathered* Custom *for the* Romans (*which sort of People were generally hated, and perhaps none of the honestest Men*) *Christ called him* from the receit of Custom *to be* his Disciple, Mat. 9. 9. 10. Mar. 2. 14. 15. *He was sent out as one of the Twelve Apostles,* Mat. 10. 3. *So as he was both an* Eye *and* Ear-witness *of what he wrote, what became of him after Christs* Ascension *I cannot tell, not knowing what Credit is to be given to what* Ecclesiastical Historians *say in the Case, who wrote three or four hundred years after. The term of his writing this Gospel is ac incertain, some eight, some nine,*

tise, some fifteen years after Christs Ascension. *It hath been a Question also, whether he wrote in* Hebrew *or* Greek: *It is most probable that he (as the other* Evangelists) *wrote it in* Greek, *tho it hath been once or twice translated into* Hebrew. *Those who as to that* Question *have a Curiosity to know what is written, on both sides, (not to mention other Books) may read enough in Mr.* Pools Prolegomena, *to this Gospel in his* Synopsis Criticorum. *The matter of his* Gospel *is principally the* History *of the* Birth, Life, Death, *and* Resurrection *of our* Saviour: *The passages after his* Resurrection, *and before his* Ascension *are most fully related by St.* John, Luke *most fully relates the* History *of his* Birth *and what went before it. The History of the wise Men coming from the* East *to inquire for* Christ *is retlated by* Matthew *alone, so are some* Parables, *as that of the* Virgins Ch. 25. &c.

CHAP. I.

* Luke 3. 23 1. THE Book of * the Generation of Jesus Christ, the Son of David, the Son of Abraham.

The Book of the Generation, Signifieth no more than the *writing* containing the *Genealogy* or *Pedegree*; for the Jews called all writings *Books*. Thus, *Jer.* 32. 10, 11. *The Evidences of a purchase* is called the Book. So *Isaiah*, 50. 1. and *Mark*, 10. 4. the writings called a *Bill of Divorce* are both in the *Hebrew*, and the *Greek* called, a *Book of Divorce*. Thus in *Ecclesiastical Courts* still, the term *Libel* (which signifieth a *little Book*) is used. So as these words, are not to be lookt upon as the *Title* to the whole Gospel according to St. *Matthew*, but only to the following *Pedegree* of our *Saviours Ancestors, of Jesus Christ*, of that Person to whom the name of *Jesus* was given by the *Angel*, as we shall hear further, v. 20. 21. *Because he should save his People from their sins* (for *Jesus* as also *Josiah* signifies a *Saviour* or *Deliverer*) and who also was the *Christ*, or the *Messiah*, prophesied of by *Daniel*, *Dan.* 9. 25, 26. expected by the *Jews*, as doth appear from *Job.* 1. 41. (for *Messiah* and *Christ* denoted the same Person, *Job.* 4, 25. only *Messiah* was an *Hebrew* word, and *Christ* of *Greek* extraction, both signifying *Anointed*, and so God,s designation of a Person to the Office of a *Priest*, a *Prophet*, or a *King*. *The Christ* signifyeth a designation to all three, *The Son of David, the Son of Abraham*: Not the immediate Son of either, but by a long Traduction, lineally descended from both. *Abraham* was long before *David* but is here put after him, either because he was a *King*, or because, the *Jews* expected *Messiah*, was to be the *Son of David*; Or because the *Evangelists* design was to begin the *Pedegree* from *Abraham* whom he therefore last mentioneth. Both are named, because both were concerned in the promise of Christ. It was made to *Abraham*, *Gen.* 12. 3. & 22. 18. and to *David* renewed, and enlarged. *Psal.* 89. 36, 37. Hence it appeareth that the *Jews*, lookt that Christ should be the *Son of David*, *Mat.* 22. 42. *Mar.* 12. 35. Hence the Evangelist puts *David* in the front. From *Abraham* the *Jews* derived themselves, they usually Gloryed, they had *Abraham* to *their Father*. The Evangelist by proving Christ, to have descended from *Abraham* by *Isaac*, proveth him an *Hebrew* of the *Hebrews*, and to be descended from the *seed* to *whom the Promise was made*, and by proving him *the Son of David*, he proves him *David's righteous Branch*, or *Branch of righteousness* mentioned, *Jer.* 23. 5, 6. & 33. 15. and so to have descended from the *Royal Family*.

2. Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judas and his Brethren.

The Evangelist reckoneth the *Genealogy* of our Saviour, by three Periods; reckoning thrice fourteen Descents. The first *Period* began in *Abraham*, and ended in *David*. The second began in *Solomon*, and ended in *Jehoiachim*. The third began with *Jehoiachim*, and ended in *Christ*. *Luke* (as we shall see *in* its place) fetcheth our Saviours line, from *Adam*, from *Abraham* to *David*, there is no difference betwixt. *Matthew* and *Luke*, they both reckoned up the same fourteen Persons, *Luk.* 3. 32, 33, 34. But *Luke* repeating our Saviours Pedegree by his *Mothers side*, and *Mathew* by his supposed Fathers side, *Joseph*, after *David* they must differ, *Mary* descending from *Davids* Family by his Son *Nathan*, *Joseph* descending from him by *Solomon*. All *Interpreters* agree that there are great Difficulties, about the *Genealogy* of Christ, (especially in reconciling *Matheur* and *Luke*.) And the Enemies of Christianity have in all times, made their advantage of them, to weaken our Faith as to the Gospel, but Christians ought to consider, 1. *That the Jews had without doubt perfect Genealogies*; and were more especially exact in keeping them as to the Royal Tribe of *David*, which was *Judah*, and the *Priestly Tribe* of *Levi*, that they might have a right *King*, and *High Priest*, and it cannot be expected that after seventeen hundred years almost, we should make out *Genealogies* as they could. 2. *That they were very apt to make Strifes, about words, and endless Genealogies*. As appears by the Apostles cautioning both *Timothy* and *Titus* against it, *Tim.* 1. 4. & 6. 4. *Titus* 3. 9. 3. *That it had been a sufficiene exception against Christ if they could have proved he had not lineally descended from David*. 4. *Tho tho they cavilled at Christ for many things*, yet, *they never made any such Cavil*. 5. *Thus we are forbidden Strife, and endless Labour about Genealogy*. And therefore it is the most unreasonable thing imaginable for us, to make such little Dissatisfactions, Grounds for us to question, or disbelieve the *Gospel*, because we cannot unty every knot we meet with in a Pedegree, but in this first *Period*, no such Difficulties occur. Both the *Evangelists* are agreed, and the Old *Testament* agrees both: That *Abraham begat Isaac* (when he was an hundred years old) we are assured by *Moses*, *Gen.* 21. 2. 5. that *Isaac begat Jacob*, he also telleth us, *Gen.* 25. 26. So also that *Jacob*, begat *Judas* and his *Brethren*, *Gen.* 29. 35. *Judah* was *Jacob's* third Son by *Leah*, and that Son of whom dying *Jacob* prophesied, That *him should his Brethren praise, and to him should his Fathers Children bow down. That the Scepter should not depart from Judah, nor the Lawgiver from between his Feet, until Shiloh came, and unto him should the gathering of the People be*, *Gen.* 49. 8, 9, 10. Tho *Saul* who was the first King of *Israel* (*given them in wrath*) was of the Tribe of *Benjamin*, 1 *Sam.* 9. 21. yet *David* was of the Tribe *Judah*, in whose *Line* the *Kingdom* held unto the Captivity. (*and his Brethren*) the Brethren of *Judah*, are here mentioned, being the Heads of the *Jewish Nation*: Christ descended from *Judah*.

3. And Judas begat Phares and Sarah of Tamar and Phares begat Efrom, and Efrom begat Aram.

That *Judas* begat *Phares* and *Zarah* (they were Twins begot of *Thamar* his Daughter-in-Law, the relict of his Son *Er* whom God slew *Gen.* 38. 7.) appareth from *Gen.* 38. 27, 28, 29, 30. That *Phares* begat *Ezrom*, appareth from *Ruth* 4. 18. and 1 *Chron.* 2. 5. and from the same Texts appears also that *Ezrom* begat *Aram*, *Ruth* 4. 19. 1 *Chron.* 2. 9. where he is called *Ram*, some may possibly be offended that amongst all the Ancestors of Christ, there are but three *Women* named, and all of them such as had a great *stain* and *blot* upon their *Reputation*. Was *Thamar*, the Mother of *Phares* and *Zara* was blotted with *Incest*, and *Phares* was one of the Children begot in that *Incest*. *Rahab* also is mentioned, v. 5. whom the Scripture calleth an *Harlot*, *Josh.* 2. 1. and *Bathsheba* was stained with *Adultery*. But we ought to consider, 1. That (abating Original Corruption which we indeed all derive from our Parents) no man deriveth any intrinsick badness from the Vice of his Parents, tho he may derive, a blot upon his *Honour* and *Reputation*, from it. 2. That this was one degree of our Saviours *Humiliation*. 3. That it was no way incongruous, that he who came into the World to dye for great Sinners, should be born of some that were such.

4. And Aram begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon.

This exactly agreeth with the Old Testament, *Ruth* 4. 19. 20. 1 *Chron.* 2. 10. 11. only it is there said, that *Naasson*, was *Prince of the Children of Judah*, *Numb.* 1. 7. & 2. 3. and *Salmon* is there called *Salma*.

5. And Salmon begat Boaz of Rachab, and Boaz begat Obed of Ruth, and Obed begat Jesse.

6. And * Jesse begat David the King——— * 1 Sam. 16. 1.

This agreeth with *Ruth* 4. 22. and 1 *Sam.* 16. 2. 12. 2. 15. Here now ariseth the first Difficulty we meet with in this *Genealogy*, and it is rather an appearance of a Difficulty than a real one. *Salmon* being the Son of *Aminadab*, who was the Prince of the Children of *Judah* in *Moses* time, *Salmon* cannot be imagined to have lived later than in the times of *Joshua*. *Boaz* seemeth to have lived in *Elies* time, which (if *Chronologers* count right) was 300 years after, here are but four men named to take up these years. *Salmon*, *Boaz*, *Obed*, *Jesse*. *Ans.* The World according to *Chronologers* wanted but five of 2500 years old, when the *Israelites* (under the Conduct of *Joshua*) entred into *Canaan*: We will suppose *Salmon*, to have then been a young man. *Eli* is by them said to have lived about the 281 oth. So that the distance is 315 years. *David* is said to have been born in the 286 oth. So as from *Salmon* to *David* are 365 years. Admit *Salmon*, *Boaz*, *Obed* and *Jesse* to have each of them lived an *hundred years*, or upward and this is no Difficulty. Nor can be any absurdity in admitting this, if we consider the Age, and Vigor of Persons in that age of the World. *Moses* (tho a man spent with *Travels* and *Battels*) lived 120 years, *Deut.* 34. 7. *Caleb* at 85 years was strong, and as fit *for War*, as ever *Jos.* 14. 11. 12. If we allow these four men the Life of *Moses* they might live 480 years, which might allow to each of them 15 or 16 years apiece for the Concurrency of their Lives with their Parents, yet 365 years might be well allowed for all their time: Nor is it unreasonable for us to suppose that God might allow those whom he intended thus to dignifie a something longer Life, then the ordinary sort of men lived in that age of the World. So as the thing being neither naturally impossible (for in our Age we see particular Persons live upward of an hundred years) nor *morally improbable*, and directly affirmed in three or four Texts, they must have a great mind to quarrel with a *Divine Revelation* who quarrel the Truth of it upon such a pretence: Especially considering that the Lives of men in our declining, and Debauch age of the World, are no measures by which we can guess at the Lives of extraordinary Persons who lived near three thousand years ago. [*David the King*] possibly that term is added to distinguish the *David* here intended, from others of the same name, or because he was the *first King of the Tribe of Judah* to whom the Scepter of *Israel* was promised, *Gen.* 49 10. Or the *first King not given to the Israelites in wrath*, as *Saul* was upon their murmuring against *Samuel*, or to shew that *Christ descended from that Family*, to whom the Promise of the *Messiah* was made, *Jer.* 23. 5. and a *Kingdom* established for ever. *Psal.* 89. 36, 37. Thus our *Evangelist* hath given us the Names in his first *Period*, or fourteen Generations. *Abraham*, *Isaac*, *Jacob*, *Judas*, *Phares*, *Ezrom*, *Aram*, *Aminadab*, *Naasson*, *Salmon*, *Boaz*, *Obed*, *Jesse*, *David*.

6 And David the King begat Solomon of her *that had been the wife* of Uriah.

Solomon was not the eldest Child of *David* by *Bathsheba*, that dyed, 2 *Sam.* 12. 22, 23. He was born after *David* had taken *Bathsheba* (who had been the Wife of *Uriah*) for his Wife, v. 25. compared with 2 *Sam.* 11. 27. 1 Chro 3.10.

7 And * Solomon begat Roboam, and Roboam begat Abia; and Abia begat Asa.

This exactly agrees with the History of the *Old Testament*, 1 *Kin.* 11. 43. (where he is called *Rehoboam*) he Reigned but seventeen years and dyed, 1 *Kin.* 14. 21. and v. 31. *Abijam* his Son Reigned in his stead, he is here called *Abia*. But we shall observe frequent alteration of Names, both as to the *final Terminations*, and where the quiescent Letters in *Heb.* fall into the Name. *Abia* or *Abijam* Reigned but *three years*, and was succeeded by *Asa* his Son, 1 *Kin.* 15. 2. 8. *Asa* Reigned forty one years, 2 *Chron.* 16. 13. So as these three Princes Reigned *sixty years*.

8 And Asa begat Josaphat, and Josaphat begate Joram, and Joram begat Ozias.

Jehosaphat here called *Josaphat*, in the *Greek*, (they having no Letter to express the Hebrew ח by) was the Son of *Asa*, a good Son of a good Father, 2 *Chron.* 17. 1, 2. he Reigned twenty five years, 1 *Kin.* 22. 42. *Jehoram* (here called *Joram*) succeeded him in his Kingdom, he slew *his Brethren, he walked in the ways of Ahab*, 2 *Chron.* 21. 2. 6. he Reigned but eight years, lived, and dyed wickedly, and was buried infamously, 2 *Chr.* 21. 20. But here ariseth another Difficulty from what is said, *Joram begate Ozias*. It is certain that he did not beget him *immediately*, for *Uzziah* was the fourth from *Joram*. *Jeboram* or *Joram* begat *Ahaziah*, he was his youngest Son, he lived but one year as *King*, 2 *Chron.* 21. 1, 2. then *Athaliah* usurped the Kingdom for six years, not counting her Usurpation. *Joash* the Son of *Ahaziah* Reigned forty years, 2 *Chron.* 24. 1. He dies, 2 *Kin.* 12. 21. And *Amaziah* his Son Reigned in his stead, 2 *Chron.* 26. 1. He was the Father of *Uzziah* called *Azariah*, 2 *Kin.* 14. 21. So that when it is said: That *Joram* begate *Oziah*, we must only understand, that *Uzziah* lineally descended from *Joram*, thus, v. 1. Christ is called the *Son of David, The Son of Abraham*. Thus the *Jews* said, *We have Abraham to our Father*, and *Elizabeth* is said to be *of the Daughters of Aaron*, *Luk.* 1. 5. But it is a greater Question, why the Evangelist leaves out *Ahaziah*, *Joash* and *Amaziah* who were all three lawful Princes, and rightly descended from the *Family of David*. To pass by various Conjectures, the best account I find given of it is this. 1. It is manifest the *Evangelist* had a design to divide all the Generations from *Abraham* to *Christ* into three *Periods*. The first of which should contain the *Growing State* of the *Jewish Common-Wealth*, till it came at the height which was in *Davids* time. The second should contain its *Flourishing State*; which was from *Davids* time till the first carrying into Captivity. The third should contain *its declining State*, from the first carrying them into Captivity to the coming of Christ. 2. He designed to reduce all the Generations in each Period to fourteen, this appeareth from v. 17. Now altho the first *Period* contained exactly fourteen Descents or Generations, yet in the second there was manifestly seventeen, so as the Evangelist was obliged to leave out three to bring them to the number of fourteen; now tho it be a little too Curious to inquire why the Evangelist chose to leave out these three: *Ahaziah*, *Joash*, and *Amaziah*, rather then any other three, yet there is the probable good Account of it given by learned Men, who have waded into these Speculations. *Ahaziah* was the Son of *Jeboram* by *Athaliah* the Daughter of *Ahab*, 2 *Chron.* 21. 6. *Joash* her *Grand-child*, *Amaziah* her *Great Grand-child*. Now God had cursed the house of *Ahab*, and threatned to root out all his House, 1 *Kin.* 21. 21. This (as is supposed) made the *Evangelist*, who was necessitated to leave out three to bring the *Generations* to fourteen, rather to chuse to leave out these *Princes*, who were of *Ahabs* half Blood, then any others. If any say why then did he not leave out more? Besides that he was not obliged any other way (then as he would keep to his *number* to leave out these) he knew God,s *Threatnings* of Children, for the sins of Parents, usually terminate in the third, and fourth Generation.

9 And Ozias begat of Joatham, and Joatham begate Achaz, and Achaz begat Ezekias.

That *Jotham* succeeded his Father *Ozias* and Reigned sixteen years, agreeth with 2 *Chron.* 26. 23. and that *Ahaz* his Son succeeded him, agreeth with 2 *Chron.* 28. 1. he also Reigned sixteen years, *Hezekiah* his Son Reigned in his stead, 2 *Chron.* 28. 27. Some here have cavilled at the Truth of the History of *Holy-writ*, because it appareth from 2 *Kin.* 16. 2. that *Ahaz* dyed at thirty six years of Age, and that *Hezekiah* began to Reign at twenty five years of Age, doth also appear from 2 *Chron.* 29. 1. whence it appareth that *Hezekiah* must be *born* when his Father was but *eleven years of Age*, which they think improbable: But those who will question the Truth of what we have so good a Proof of, as the Revelation of *Holy-writ* is, are obliged not only to tell us of things in it that are improbable to their apprehensions, but either in Nature impossible, or at least in consistent with some other piece of *Divine Revelation*. Of the latter sort, we hear of nothing objected in this Case. Now tho with us it be not ordinary for Persons at that Age to beget Children, yet that it is not impossible in Nature, nor more then hath happened in the World sometimes, *Spanhemius* hath largely proved in his *Dubia Evangelica*, *Dub.* 5. and that by no less Authorities then those of *Hieronme* amongst the Ancients, and the learned *Scaliger* amongst the more Modern Writers, it is what may be. The Scripture telleth us it was so, that is enough for us, tho it be not a thing very ordinary.

10 And * Ezekias begat Manasses, and Manasses begat Amon, and Amon begat Josiah. * 2 Kin. 20. 21. 1 Chron. 3. 13.

All this exactly agreeth with the Scriptures of the Old Testament, these three Princes in a lineal Descent immediately succeeded each other, *Manasseth*, Reigning 55. *Amon*, 2. and *Josiah* thirty one years, all together eighty eight years.

11 And * Josias ‖ begat Jeconias and his Brethren, about the time they were carried away to Babylon. * 2 Kin. 23. 34. & 24. 1. 2 Chron. 36. 4. ‖ Some *read* *begate* Jakim, *gate* Jeconiah.

In this *Jeconiah* (who ever he was) determined the *Evangelists* second *Period* of *fourteen Generations*. But there is much Dispute, both about the *Jeconiah* who is here mentioned, and the Sons of *Josiah* as they are reckoned up, 1 *Chron.* 3. 15. where it is said, *The Sons of Josiah were the first born Johanan, The second Jehoiakim, The third Zedekiah. The fourth Shallum*, 2 *Kin.* 23. 31. 2 *Chron.* 36. 1. It is plain that *Jehoahaz* succeeded *Josiah* his Father: It is certain that amongst the *Jews* it was very ordinary for Persons to have two Names; thus King *Uzziah* in the Book of *Kings* called *Azariah*, 2 *Kin.* 14. 21. Most if not all of *Josiahs* Sons had two Names, it is plain that *Jehoahaz* his eldest Son is the same who in 1 *Chron.* 3. 15. is called *Johanan*, but he Reigned but three Months, probably set up by the People, and put down by *Pharaoh Necho*, in a Battle against whom *Josiah* was slain, he pursuing his Victory put him down and set up *Eliakim* his next Brother, calling him *Jehoiachim*, as he is called 2 *Chron.* 3. 15. he Reigned *eleven* years, 2 *Chron.* 36. 5. The *King of Babylon* puts him down, and setteth up *Jehoiachin* his Son, who is also called *Jeconiah*, and *Coniah*, 2 *Chron.* 36. 9. he Reigned but three Months, and ten days, and the *King of Babylon* fetcheth him away, and sets up his Uncle *Zedekiah* (called also *Mattaniah*) he Reigned *eleven years*, as appareth by 2 *Chron.* 36. v. 11. then the whole Body of the *Jews* were carried away Captive into *Babylon*. We do not read either in the Book of *Kings*, or *Chronicles*, that *Shallum* (*Josiahs* fourth Son) ever Reigned, yet it should seem that he did, by *Jeremiah*, 22. v. 11. Some think that he was set up in stead of *Jehoahaz*, when he was carried away. But the Scripture saith nothing of it, nor is it very probable that the Conqueror should skip over the *Second* and *Third* Son, and set up the *Fourth*. But it is not my present Concern, to inquire after *Shallum*, but only after *Jeconiah* mentioned in this Verse, and the other *Jeconiah* mentioned in the 12 Verse, as the Head of those Generations which make up the last *Period*. As to this *Jeconiah* the most probable Opinion is, that it was *Jehoiakim*, who was also called *Jeconiah*, and that the *Jeconiah* mentioned, v. 12. was *Jehoiakin*, the Son of *Jehoiakim*. In this I find some of the best Interpreters acquiescing, nor indeed is there any great Difficulty, in allowing *Jehoiachim*, the Father, as well as *Jehoiachin*

Jehoiachin the Son to be called *Jeconiah* (so near are the Names *Jakim*, and the *Signification* of both the same) but then the Question is, how *Josiah* could be said to beget *Jehoiachim*, *About* the time of *the carrying into the Captivity of Babylon*; for it appeareth by 2 *Chron.* 36. 5. That *Jehoiachim* was twenty five years *Old when he began to Reign, and he Reigned eleven years*; and in his time was the first carrying into *Babylon*, so that there must be thirty seven years betwixt the begetting of *Jehoiakim* and the first *Transportation into Babylon*. The Margent of our Bibles tell us of another Reading, *Josias* begat *Jakim* (*Jakim* and *Jehoiakim* are the same) and *Jakim* begate *Jechonias* (that is *Jehoiakim*.) *Beza* thinks this the truest reading taken out of an old Copy of *R. Stephens*, magnified by *Nazarenus* and *Bucer*. But he thinks it should be thus, *Josias begate Jakim, and his Brethren* (for we know that *Josiah* had four Sons) and *Jakim* begat *Jeconiah* (that is, *Jehoiakim*) *about the time of the carrying into the Captivity of Babylon*. For *Jehoiakim* or *Jeconiah* was not nine years old when himself was carried away, and his Father was carried away before [*about the carrying away into Babylon*] The *Greek* Preposition ἐπὶ doth not signifie any determinate certain time, but doth include sometimes many, and distinct times as it must do here, for *Josiah* began to Reign at eight years old, and Reigned thirty one years, so that he dyed at thirty nine years of Age, 1 *Chron.* 34. *v.* 2. *Jehoahaz* (or *Johanan*) his eldest Son succeeded him at twenty three years old, so he must be born when *Josiah* was sixteen years of Age. *Jehoiachim* began to Reign at twenty five years of Age. *Zedekiah* at one and twenty, as appareth from 2 *Chron.* 36. 1, 5, 11. so that *Zedekiah* must be but about nine years old when his Father dyed, which was not twelve years before *Jehoiachim* was carried into *Babylon*, as appareth by the History, 2 *Chr.* 36. Thus, the Persons in this *Period*, which) was the flourishing time of the Kingdom of *Judah*) are fourteen: *Solomon, Rehoboam, Abia, Asa, Jehosaphat, Joram, Uzziah, Jotham, Ahaz, Hezekiah, Manasses, Amon, Josiah, Jehoiachim*, only here is no mention made of *Jehoahaz* his Reign, who was *Josiah* his *eldest Son*, who it may be is not mentioned by the *Evangelist*: Either, because *Jehoiachim* (here called *Jeconiah*) was a *second Son* of the same Father, or in regard of his short Reign (for it was but three *Months and odd days*) or it may be, because in all Probability he was Tumultuously set up by the People, and not fixed in his Throne, before he was turned out by the Conqueror *Pharaoh Necho*, nor do we read of any Sons he left, to be sure he left none who could succeed him in the Throne, for *Jehoiachim* was set up, and his Son *Jehoiachin* succeeded him, as the History telleth us.

12 And after they were brought to Babylon,
*2 Kin. 24. 6. * Jeconia begat Salathiel, and Salathiel begat
*Ezra 3. 2. * Zorobabel.

This *Jeconiah* is generally thought to be *Jehoiakin* the Son of *Jehoiakim*, he is called *Jeconiah*, 1 *Chron.* 3. 16. as well as *Jehoiakin*, 2 *Chron.* 36. 8. so also *Jer.* 24. 1. he is called *Jeconiah* the Son of *Jehoiakim*, that this *Jeconiah* begat *Salathiel*, appareth from 1 *Chron.* 3. 17. It is here objected that God said concerning this *Jeconiah*, called also *Coniah*, *Jer.* 22. 30. *write you this man Childless*, how then did he beget *Salathiel*; but it is easily answered, for that Verse, *Jer.* 22. 30. will expound it self. *Write you this man Childless, a man that shall not prosper in his days, for no man of his seed shall prosper, sitting upon the Throne of David, and ruling any more in Judah*: So as that Text is plainly to be understood *without a Child that shall actually succeed* in the *Crown*, for the Text it self supposeth that he should have *seed* but none that should *prosper, sitting upon the Throne of David*, and *ruling in Judah*, which the Scripture, 2 *Chron.* 36. justifieth, for the King of *Babylon* set up *Zedekiah* his Uncle in his stead, who was the last *King* in *Judah*, in the eleventh year of whose Reign the *Jews* were all carried Captive. This *Jeconiah* had eight Sons as we read, 2 *Chron.* 3. 17. 18. *Salathiel* is there reckoned as his *second Son* (possibly *Assir* dyed young, or at least Childless) so as the right of the Crown was in *Salathiel*, who is the Person alone here named. But how *Salathiel* is here said, to have *begot Zorobabel* is yet a greater Difficulty; for, 1 *Chron.* 3. 19. it is said: The Sons of *Pedajah* (not of *Salathiel*) were *Zerebabel*, and *Shimei*, if *Zorobabel* were the Son of *Pedajah*, how could he be the Son of *Salathiel*? Several Answers are given to this. Some think that *Zorobabel*, because he descended lineally from *Salathiel* is called his *Son*, which were a sufficient Answer if the Supposition were true, that *Zorobabel* were lineally descended from *Salathiel*: But that it is not, for according to 1 *Chron.* 3. 18. *Pedajah* was not the *Son*, but the Brother of *Salathiel*. Others think that *Salathiel* is here said to have begot *Zorobabel*, because *Zorobabel succeeded him in the Kingdom*, but as that is a strange *Interpretation* of the word *begat*, So neither was *Salathiel* a *King*, tho possibly the Title of the Crown was in him, as the Great Grand-child of *Josiah*, nor did ever *Zorobabel* assume the Crown that we read of. Whereas others say, that there were two *Zorobabels*; and that this Son was the adopted Son of *Salathiel*, both these things are suggested without Proof. The most probable Opinion which I perceive the best *Interpreters* acquiesce in, is, That *Salathiel* dying without issue *Pedajah* his *Brother* married his Wife according to the Law of God, *Deut.* 25. 5. and begat *Zorobabel* of her that had been the Wife of *Salathiel*; and thence it is said *Salathiel* begat him. *Pedajah* so raising up seed to his *Brother* according to the Law aforesaid. To this it is objected by some, That the Law was, *That the Child should succeed in the name of the Brother that was dead*: So that if this were the Sense it should not have been, *Salathiel* begat *Zorobabel*, but *Salathiel* begat *Salathiel*. The Answer to this, is not Difficult: For *to succeed in the name of the Brother that is dead*, doth not signifie to be called by the very name with which he was called, but to be denominated his Son, as if begotten by him. And this is Evident from *Ruth* 4. 10. where *Boaz* hath these words, *Ruth the Moabitess, the Wife of Mahlon, have I purchased to be my Wife, to raise up the Name of the dead upon his Inheritance, that the Name of the dead, be not cut off from among his Brethren.* Yet *v.* 21. *Boaz* having a Son by *Ruth*, did not call his name *Mahlon*, by the name of his Father, but *Obed*.

13 And Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor.
14 And Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud.
15 And Eliud begate Eleazar, and Eleazar begate Matthan, and Matthan begate Jacob.

Here are divers Objections made to this last part of the *Genealogy*, and in a great measure caused from the difference between *Mathew* and *Luke*; but I shall not attempt any Reconciliation of those Differences, till I come to *Luke*, *ch.* 3. There is no *Abiud* reckoned amongst the Sons of *Zorobabel*, 1 *Chron.* 3. 19. 20. and for the others named, we have no certain Account of them, in any part of the Holy-writ. From the time of *Jehoiachim* were above five hundred years to the *Birth* of *Christ*: Of which seventy were spent in the *Captivity of Babylon*, *Zorobabel* was alive at the end of the *Captivity*, *Ezra* 5. 2. and, as it appears, the *Ruler of the Jews* tho not under the *Title*, and *stile* of *King*. For *Eliakim, Azor, Sadoc, Achim, Eliud, Eleazar, Mathan*, and *Jacob*. Tho we have no mention of them, in any *Canonical Books* of Holy-writ, but only this, yet *Mathew's* Credit in the Church of God, ought to out-weigh any other Writings, pretending any thing contrary to what he saith; we are therefore obliged to believe they all lineally descended from *David*, but living in a private State, and Condition, and Holy-writ not extending its History beyond *Zorobabels* time (the time when the *Jews* came out of *Babylon*) it is no wonder that we have no better means then we have, from Holy-writ to know their lineal Descent from the *Royal Family*. That *Mathew* in what he wrote was guided by the unerring Spirit, and that he had Rolls of *Pedegrees* which we want, we have reason to believe. This is enough for us Christians, who own the Books of the *New* as well as the *Old Testament*, to be wrote by Persons divinely inspired, so as to them we have nothing to do, but to reconcile *Mathew* and *Luke* both, whom we own to have had the same infallible Inspiration and Direction. If *Jews* or *Pagans* argue from any other *Topick* then this, it is enough to tell them, That the *Jews* kept exact Genealogies, and more especially as to the Descents in the Tribes of *Judah* and *Levi*, that they might never be at loss as to the *Messiah* whom they expected, as the *Son of David*, nor yet as to the true *High-Priest*. Tho these *Records*, and Rolls of *Genealogy* be now lost, yet we have no reason to believe they were so in *Mathews* time, of which Genealogies (as to this part) doubtless what *Mathew* saith was but a Copy, directed by that Holy Spirit, by which he was inspired.

16 And Jacob begat Joseph the Husband of Mary, of whom was born Jesus who is called Christ.

How *Luke* cometh to make *Joseph* the Son of *Heli*, we shall inquire (if God please) when we come to his third Chapter: But from this Verse ariseth a very *Grave* Question, *viz. How, or wherefore, the Evangelist in deriving the Pedegree of Christ, bringeth the line down to* Joseph, *from whom our Saviour did not descend*, being no *flesh of his Flesh*. Christ being the promised *Messias*, the *Prophecy*, *Isa.* 7. 14. must be, and was fulfilled in him. *A Virgin shall conceive and bear a Son, and thou shalt call his name* Emanuel. Now if *Joseph* were not the true, but only the *Legal* or *Supposed* Father of Christ: What had the Evangelist to do with his *Genealogy*? Many Answers are given to this, some think that the *Evangelist* accommodateth himself to the *Vulgar Opinion*, they took him generally for the true and natural Son of *Joseph*. They said, *Is not this the Carpenters Son?* But then the Holy Spirit, must have attempted to have proved a Conclusion true, from a *Medium* that was false, which must by no means be allowed: Besides, neither could this be *Mathews* design, who afterwards relateth the *Mystery* of our Saviours *Incarnation* plain enough; and tells us *v.* 18. That *Mary* was *found with Child before Joseph, and she came together*, others therefore say that amongst the *Jews* the *Genealogies* of Women use not to be reckoned. How universally true that is, I cannot tell, generally it is (very probable) as being usual almost with all Nations to reckon Descents from the *Males*. In the present Case it is granted by most that *Luke* derieveth the Descent of *Mary*. In the present Case, it seemeth of high Concern that the *Genealogy* both of *Joseph* and *Mary* should be counted: Tho our Saviours being the *Messias*, could not have been proved from his being the *Son of Joseph*, for then he could not have been the *Son of a Virgin* (yet admitting the Jewish error in that Case, not knowing the Mystery of Christs Incarnation) *Christ*, by their own Confession was confirmed to be the *Son of David*, because *Joseph* was so: On the other side, *Luke* deriving *Maries Genealogy* from *David*, and affirming Christ to be born of a *Virgin espoused*, confirmed him to all the World to be both the *Son of David*, descending from *Mary a Virgin*, that was a Daughter to one who was the Son of *David*, and also the true *Messiah* in whom the Prophecy was fulfilled, of a *Virgins conceiving and bearing a Son*; so that by the reckoning of the Generation of two Persons, both of which were lineally descended from *David*, he was proved to be the *Son of David* both to the generality of the *Jews*, who could not deny but *Joseph* was so, and to all believers both *Jews and Gentiles*, to whom God should give to believe the Mystery of the *Incarnation* by the *Conception of the Holy Ghost*. This to me seems a sufficient reason for the reckoning up our Saviours descent from *David* both by *Father* and Mother. Which is advantaged by considering that *Joseph* was not only the *reputed Father*, but the *legal Father* of *Christ*, and altho his being not the *Natural*, but the *legal Father* of Christ, will not prove him the *Son of David*, *further* then to the *Jews* who would have him to be the *Natural Son of Joseph*, yet the *Genealogy* reckoned from *Abraham to Joseph* will prove *Joseph* the Son of *David* (whom they judged Christs natural Father) so as they had nothing to say against that, and the other parts of this Gospel, and this Chapter indeed with the Genealogy of *Mary*, will prove that he was both the *Son of David*, and the true *Messias*, as a Son *born of a Virgin*. Whereas some say that *Mary* was of the Tribe of *Levi*, and think to prove it by her being Cousen to *Elizabeth*, who is expressly called a *Daughter of Aaron*, *Luke* 1. 1. Besides that *Luke ch.* 3. plainly proveth her of the Tribe of *Judah*, and of the Family of *David*, the Proof is by no means sufficient, for altho the Law, *Num.* 36. 8. 9. for the avoiding of a Confusion of Inheritances, commanded them to *Marry within their Tribes*, yet this Law concerned not the Daughters of the Tribe of *Levi*, for that *Tribe* had no Inheritance as the rest. So as that kindred might easily be, tho *Mary* was not of the Tribe of *Levi*, but of *Judah*, as indeed the was. But leaving this Question, let us come to the words of the Verse. And *Jacob begat Joseph, the Husband of Mary*, that is, the *espoused Husband* of *Mary*. Espousals make a Marriage before God: The Angel afterward saith to *Joseph* (but yet espoused) *Fear not to take unto thee Mary thy Wife*. And he was soon after the *Legal*, *Actual* Husband of *Mary*: Of *whom was born Jesus, who was called Christ*, that Person who was *called Jesus* by the Direction of the *Angel*, as we shall by and by see who was also called *Christ*, which as we said signifieth *Anointed*, and the same with *Messiah*. It is observed by some that the Name *Christ* was given to *Kings* of *Judah* (because of their anointing) before the Captivity, but to none after, till he came who was *the Christ*, God by that Providence (if the *Jews* would have understood it) pointing out to them, that the Person was now come who was promised them under the Notion of the *Messiah*, *Dan.* 9. 25. 26. and whom they expected, as appareth from *Joh.* 1. 41. & 4. 25. and no longer to be expected.

17 So all the Generations from Abraham to David *are* fourteen Generations; And from David to the carrying away into Babylon, *are* fourteen Generations, and from the carrying away into Babylon, unto Christ *are* fourteen Generations.

The Evangelist for reasons which we cannot fathom, reduceth our *Saviour's* Progenitors to *fourteen* in each *Period* of the Jewish State, and in the first *Period* determining with *David* there were no more. In the second, he leaveth out three Kings descended from the Daughter of *Ahab*. In the third which was *from the Captivity to Christ*, there were doubtless more, *Luke* reckoneth up twenty four (taking in *Christ for one*) and agreeth in very few with *Mathew*, who was forced to leave out some to keep to his number of fourteen. Nor doth *Mathew* speak any thing false, or contradictious to *Luke*, in saying there were fourteen tho there were more. Besides, there might be many more Progenitors of *Mary* than *Joseph*, whose Pedegree *Mathew* derieveth.

Luk 1. 27.

18 Now the Birth of Jesus Christ was * on this wise, when as his mother Mary was espoused, to Joseph, before they came together, she was found with child of the holy Ghost.

The Evangelist prefaceth this extraordinary Birth of our Saviour in this manner. Now, *the Birth of Jesus Christ was on this wise*, not in the ordinary Course and manner in which Children are conceived and brought forth into the World, but in this wonderful manner [*when his mother Mary was espoused to Joseph.*] *Betrothing*, or *Espousing*, was nothing else but a Solemn promise of Marriage made by two Persons each to other, at such a distance of time, as they agreed upon. It was a Decent usage approved of (if not ordained) by God, as appears by *Deut.* 20. 7. That we are obliged still to use it, I dare not say, it might be a prudential Order and Constitution of that State. There was nothing in it *Typical*, nothing to bring it under the Notion of a *Carnal Ordinance*, (as the Apostle calls some of their *Ordinances* relating to the Worship of God) It seemeth *Equitable*, that the Parties to be Married might have some Convenient time to think seriously of the great Change they are soon to make in their Lives, and more solemnly seek unto God for his Blessing upon them, as also that they might more freely Discourse together about their Houshold Affairs, and the Settlement of their Families, then the modesty of the Virgins of that age would otherwise have allowed them. It made them Man and Wife before God, tho they came not together for some time after: The distance of time, seemeth to have been left to the Agreement of Parties, and Parents. In this Case we cannot certainly assert the distance, but it appareth to have been such, as that the was *found with Child*, before they came together. *Mary* knew what the Evangelist here asserteth, that it was *by the Holy Ghost*: For as the mult know, that *she had not known Man*, as she told the *Angel*, *Luk.* 1. 34. So the Angel had satisfied her, saying, *v.* 35. *The Holy Ghost shall come upon thee, and the Power of the most high shall overshadow thee. Therefore also that Holy thing which shall be born of thee, shall be called the Son of God.* It cannot be doubted but that she revealed this to some of her Friends, but how it came to be found, or who found it we are not told. *Joseph* as yet had no such *Revelation*. God would have his Son to be born of a Virgin. 1. For the fulfilling of the Promise, *Isa.* 7. 14. 2. Of *the Holy Ghost*, that the Womb of the Virgin being sanctified by the Spirit of Holiness, there might be no Traduction of *Original sin*. *Of a betrothed Virgin.* 1. That he might not be under the Reproach of Illegitimacy. 2. Nor his Mother subjected to the Punishment of the Judaical Law. 3. That *Maries* flock might be by her betrothed Husband. 4. That Christ might have a Guard in his Infancy.

19 Then Joseph her Husband being a just man, and not willing * to make her a publick example, was minded to put her away privily.

It was found she was with Child (possibly her self, or some of her Friends told it to *Joseph*) her espoused Husband, it is plain from this Text, he came to the knowledge of it, for upon it, the Evangelist saith, *he was minded to put her away privily*; had *Joseph* at this time *heard* and *believed*, that the *Holy Ghost had come upon her*, and *the Power of the most High overshadowed her*, being a good Man, he would not have entertained Thoughts of putting her away: But tho she had before received this *Revelation*, and might possibly have Communicated it to some of her Friends, yet it is manifest that her Husband *Joseph* had not heard it, or at least was not easie to believe a thing of so unusual and extraordinary a Nature. That she was with Child, was Evident, how she came to be so, was as yet hidden from him, in Nature, and so incredible a thing, as it had argued too much of easiness of belief for him to have believed, had not *Joseph* had (as afterward he had) a divine *Revelation* for it, he therefore receiving such a Report, and finding it to be true, resolves to put her away in the privatest manner he could, rather then to expose her to a publick Shame, or to be made a publick Example. Their being betrothed was a thing publickly taken notice of, and he could not put her away so privately, but there must be Witnesses of it, the meaning therefore must be as privately as the Nature of the thing would bear. *Joseph* in this Case had the choice of three things. 1. *He might* notwithstanding this, *have taken her to his House, as his Wife*, for the Law of *Divorce* or *putting away*, was but a Law giving a Liberty in Case of a discerned uncleanness to put away the Wife, it did not lay any under an Obligation so to do. 2. *He might give her a Bill of Divorce, and* leave her with her Friends. Now those skilled in the *Jewish Writings* tell us this might be done; either, *more privately* before two or three Witnesses putting a Writing of that import into her Bosom, or more openly, and publickly before the Magistrate. 3. *He might according to the Law, Deut.* 22. 23. 24. *&c. have brought her forth to be examined, whether she had only suffered a Rape, or had her self Consented.* If it was done with her Consent she was by the Law to be stoned. Of these *Joseph*, in his first Thoughts upon the Matter, and before he rightly did understand the thing, chuseth the *Second*, and the milder part, and resolves to *put her away*, but in the most private manner the Law would in that Case allow him: He did this (faith the *Evangelist*) because he was a *just Man*, where the term δίκαιος signifieth *Equitable*, in opposition to *Severity* and *Rigour*; nor ought any to say *Joseph* in this shewed himself an unjust Man, because by the Law, he ought to have been *Stoned* to *Death*, for that is a mistake, supposing she had been with Child by man,

man, yet if she had been forced, the man only was to dye, *Deut.* 22. 28, 29. or he might have been with Child before her betrothing, in which Case she was only obliged to *marry him* that had so abused her: A kind, and Equitable man always presumeth the best, especially in a Case where Life is concerned, besides that no doubt *Mary* had by this time told *Joseph* the Truth, and what the *Angel* had said to her, to which (it being so incredible a thing as not to be believed, but upon a divine *Revelation*) tho *Joseph* was not obliged having as yet no seen *Revelation* to give a present easie Faith, yet he might reasonably give so much Credit as to resolve upon the mildest Course he could take, tho he was willing also to avoid the blot upon himself by taking her to him for his Wife according to his Contract. God will not leave so good a man long unresolved what to do.

20 But while he thought on these things, behold, the Angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her, is of the Holy Ghost.

What we have in this Verse assureth us, That *Joseph* was not only inclined, by the Kindness and Benignity of his own natural Temper, and by his *Charity* to that moderate resolution he had taken up, but also more immediately influenced by God, who was now sending a Messenger to him to tell him, what he would have him to do in this Case. Whether this *Angel* was the Angel *Gabriel*, who *Luke* tells us *ch.* 1. 26. was sent to *Mary*, to tell her *that the Power of the most high should overshadow her*, or some other Angel, none can assert, an *Angel* it was. He appeareth to *Joseph* while he was *asleep*, and in and by a *Dream*. *By Dreams* was one way by which God revealed his mind to People formerly, *Heb.* 1. 1. one of those ways by which God made himself known to Prophets, *Num.* 12. 6. and not to *Prophets* only but to *Pagan Princes* sometimes, as appeareth by the instances we have in Scripture of the Dreams which *Pharaoh* and *Nebuchadnezzar* had in Dreams, are either *Natural*, or *Supernatural*, or *Preternatural*. How to distinguish the former from the two latter, is not my work in this place, and possibly a difficult Task, especially in our times, when God having spoken to us by his Son, and given us his word as a perfect Rule, hath left off ordinary speaking to his *Prophets* by *Dreams* and *Visions*, tho not limited himself, but that he may sometimes so speak; we are assured of the Truth of a *Divine Revelation* to *Joseph*, by this way of *Dreams*, while his Head was full of Thoughts what he was to do in this Case. God thinks of us, when we sleep, and one way or other will not be wanting to our Inquisition in sincerity to know his Will, in the difficult Cases of our Lives. The *Angel* saith unto *Joseph*, *Joseph, thou Son of David*; By which Compellation he lets him know, he was to be the *Supposed* and *Legal*, tho not the *Natural Father* of the *Messias*, who was by the Confession of all men, to be the Son of *David*. *Fear not to take to thee Mary thy Wife*. She that is thy betrothed Wife, and so thy Wife in my sight, thou hast espoused her, and called me to Witness, that thou wilt Consummate this Marriage with her in a due time, and take her to thine House. I see what hath happened, which troubleth thy Thoughts, possibly thou art afraid lest thou should'st *offend me*, marrying one who appeareth unto thee, to be defiled, or thou art afraid of bringing a blot upon thy self if thou should'st Consummate this Marriage, but do not *Fear* any of these things, but go on, and *Consummate* thy Marriage, she is not as thou supposest, or may'st Fear, defiled by Man, *for that which is conceived in her is of the Holy Ghost*. That Holy thing, (as *Luke* speaks) that humane Body which is in her Womb, is created in her, and is, *of the Holy Ghost*. The Holy Ghost by his Almighty creating Power, hath supplyed what is wanting from the help of the Creature, as to ordinary Productions of this Nature.

*Luk. 1. 31. 21 * And she shall bring forth a Son, and thou shalt call his name Jesus: for he shall save his People from their sins.

When the usual time of *Women* is accomplished, she shall *bring forth a Son*, and *thou shalt call his name Jesus*. He shall not be thy *Natural Son*, but he shall be *her Son*, not begot by thee, but brought forth by her, so, *Flesh* of her *Flesh*, *His name shall be called Jesus* by thee, or by his Mother. It is the Will of God thou should'st give him that Name. *For he shall save his People from their Sins*. It was the Custom of the *Jews* (Gods Ancient People) to give Names to their Children, either expressive of the *Mercy* which God had shewed them in giving them their *Children*, or *of the Duty* which their Children did owe unto God. This name was given by God, expressing the *Mercy of God* to his People, in giving them this Child. For, *he shall save his People from their Sins* (faith the *Angel*) *Jesus* comes from an *Hebrew* word, which signifies *Salvation*. *Jesus* had his Name from the Office he had, because he was to be a Temporal Saviour to save the *Jews*, the whole Body of the *Jews* from the *Canaanites* their Enemies. This *Jesus* was to save *his People*, all that should *believe in his Name*, whether *Jews* or *Gentiles* from *their Sins*: Hereby the *Angel* hints the *mistake* of the *Jews*, in thinking the *Messias* should be a *Temporal Saviour*, who should save the *Jews* from their Enemies, minding them, that he was to save them not from their Bodily but Spiritual Enemies, *from their Sins*: The Guilt of them, and the Power of them, and from the eternal Danger of them, and he alone should do it; *Acts* 4. 12. *There is no other Name under Heaven given among st men, neither is there Salvation in any* other.

22. Now all this was done, that it might be fulfilled, which was spoken of the Lord by the Prophet saying.

23 Behold a Virgin shall be with child, and shall bring forth a Son, and ‖they shall call his name Immanuel, which being interpreted, is God with us.

‖ Or, *shall be called.*

By these great Acts of Divine Providence, that which was spoken, and Prophesied of by *Isaiah*, *ch.* 7. 14. speaking by Inspiration from God, *was fulfilled*: Tho things are said in the *Evangelists*, to be fulfilled when the *Types* have had their accomplishment in the *Antitype*, and when something cometh to pass much like, or bearing some Proportion to something which before happened in the World (as I shall shew hereafter) yet I take the Sense of *being fulfilled*, here to be *literally fulfilled*; believing so much of that Prophecy as is here quoted, did literally concern Christ, and none but him. But we must take heed of interpreting the Particle *that* as signifying the end of *Gods Action* in this great work of Providence; for the *End* for which God sent his Son into the World, was before expressed, *to save his People from their sins*, not to fulfil a Prophecy. *That* here only signifies the consequent of that Act of divine Providence, and the Sense is but only this: *By all this which was done, was fulfilled that which was spoken of the Lord by the Prophet*, &c. But the *Jews* so much Clamouring against the Application of that Text, *Isaiah* 7. 14. to Christ; and some learned Interpreters thinking the *fulfilling* mentioned to be no more then the fulfilling of a *Type* in the *Antitype*, it will be necessary that we make it appear that it was literally fulfilled. To which I know of but two Prejudices. 1. *That it could be no relief to Ahaz, nor to the Jews* against their Sense *and Fear of their present Danger*, to tell them that Christ *should be born of a Virgin eight hundred years after*. 2. That whereas *v.* 16. it is added. *Before the Child shall know to refuse the Evil, and chuse the Good, the Land that thou abhorrest shall be forsaken of both her Kings*. Supposing those two Kings, to be *Pekah King of Israel*, and *Rezin King of Syria*, who were at that time joyned in a Siege against *Jerusalem*, or at least preparing for it, and the Child mentioned *v* 16. to be the *Son of a Virgin promised*, *v.* 14. it could be no relief to *Ahaz*, nor any great News for the *Prophet* to have told *Ahaz* that they should both leave the Country before eight hundred years were Elapsed. Let us therefore first consider the History to which that Prophecy related, *Isaiah* 7. 1. we are told that in the time of *Ahaz*, *Rezin* the *King of Syria* and *Pekah* the Son of *Remaliah* the *King of Israel went up towards Jerusalem to War against it*, *v.* 2. *And it was told the House of David* (that is *Ahaz*) saying, *Syria is Confederate with Ephraim; and his Heart was moved, and the Heart of his People, as the Trees of the Wood are moved with the Wind*. The expedient which *Ahaz* thought upon in this Distress, was to get *Tiglah Peleser*, *the King of Assyria*, to joyn with, and help him (which he afterward did) hiring him with *the Silver and Gold found in the House of the Lord, and in the Treasures of the Kings House*, as we find 2 *Kin.* 1. 6, 7. This Conjunction with *Idolaters*, was what the Lord had forbidden, and had often declared his abhorrence of. To prevent it, *v.* 3. he sends his Prophet *Isaiah* to him, *Isa.* 7. 3. *Go forth now to meet Ahaz, thou, and Shear-jashub thy Son at the end of the upper Pool in the High-way of the Fullers Field. And say unto him. Fear not, neither be Faint-hearted*, &c. In short, he assureth him in the Name of the Lord, That the *Counsel of* these two Kings *should not stand, nor come to pass*, *v.* 7. that within threescore, and five years *Israel should not be a People*, &c. *Ahaz* knew not how to believe this. *Isaiah* offereth him from God to ask a *Sign* for the *Confirmation* of his word, either *in the heighth, or in the depth*. *Ahaz* refuseth it under pretence that he would not *Tempt the Lord*, as if it had been a tempting God to have asked a Sign at his Command, at this the Lord was angry as appeareth by the Prophets reply, *v.* 13. And he said, *Hear ye now* you House of *David*, *is it a small thing for you to weary Men, but will you weary my God also?* Then he goeth on. *Therefore the Lord himself shall give you a Sign. Behold a Virgin*, &c. There was nothing more ordinary in the *Prophets*, then to Comfort the People of God amongst the *Jews* in their Distresses, with the *Promise* of the *Messias*, this we find they often did with reference to the Captivity of *Babylon* and in other Causes of Distress and Trouble. And certainly that is the design of the Prophet here, in these words: *Behold a Virgin shall conceive, and bear a Son and shall call his Name Immanuel*. *Ahaz* had refused to believe the *Promise*, God gave him, to defeat the *Counsel* of these two Kings, he had refused to ask a Sign, for the *Confirmation* of Gods word. Well (saith the Prophet) God shall give you that fear him a

a Sign, he shall in his own time send you the *Messias*, whose name shall be called *Immanuel*, and *he shall be born of a Virgin*. Nor yet doth he leave *Ahaz* and his people Comfortless, as to their present Distress, for faith he *v.* 16. *Before the Child shall know to refuse the Evil, and to chuse the Good, the Land that thou abhorrest shall be forsaken of both her Kings*. The *Hebrew* is הנער which I think were better translated: *This Child*, then *the Child*, for הנ seems not to be a *Relative* (referring to the Child mentioned in *v.* 14.) but a *Demonstrative* referring to the Son of *Isaiah Shear-jashub*, whom God *v.* 3. Commanded the Prophet going to meet *Ahaz* to carry with him, (who probably) was a very young Child faith the Prophet. Here is a little Child whom God hath Commanded me to bring with me, before this Child be much older, this Land which thou art so much afraid of, shall be quitted of both those *Kings*, who have now some Possession of it, for at this time, 2 *Kin.* 16. 6. *Rezin* had taken *Elath* a City of *Judah*; and doubtless he, and *Pekah* had taken divers places, for they were come up to *Jerusalem* it self. And in deed if this be not the Sense, it is very hard to conceive, to what purpose God Commanded *Isaiah* to take *Shear-jashub* with him. *Isa.* 7. 3. When he went upon this Errand. So that *v.* 14. remains as a *Prophecy* respecting the *Messiah* only, and given not for any relief of unbelieving *Ahaz* as to his present Distress, but for some relief to Gods People among the *Jews*, with reference to their Posterity: This will appear a much more probable Sense than theirs, who think that *Maher-shalal-hashbaz* is the Son mentioned, *v.* 14. whom we read of, *Isa.* 8. 3. who was born to *Isaiah* of the *Prophetess*, who some think was at this time a *Virgin*, and was a Type of Christ, for the Scripture doth not tell us whether that *Prophetess* was a *Virgin*, or a *Widow*, neither was it any great wonder, that a *Virgin* being married should conceive, and bear a Son. Nor had this been any relief to *Ahaz*, as to his present Distress, for this Virgin (if she were such) was yet to be married, to conceive and bear a Son, so that according to that Notion, we must allow three or four years, before *Ahaz* could have expected relief. This is further advantaged by that passage, *Isa.* 8. 18. *Behold I and the Children which the Lord hath given me are for Signs*. Not the Child but *the Children*. *Shear-jashub*, was for a Sign of Gods deliverance of the *Jews* from those two Kings, *Maher-Shalal-hashbaz*, was for a Sign of the Destruction of the *Israelites*, *within five years*, and also of *Syria*, which fell out afterward thus, *v.* 14. remains a litteral *Prophecy* of Christ. For the Jewish interpretation of it, concerning *Hezekiah* (born sixteen years after) it is too ridiculous to be mentioned.

24 Then Joseph being raised from sleep, did as the Angel of the Lord had bidden him, and took unto him his wife.

25 And knew her not, until she had brought forth her first born Son. And he called his name Jesus.

The Will of God (as we heard) was revealed to *Joseph* in a Dream. It is God that giveth a Power to sleep, and a Power to *awake*: Therefore it is said, *being raised from sleep*, he shewed both his *Faith* and *Obedience*, his Faith in the *Divine Revelation*, a certainty of which he had doubtless by some extraordinary divine Impression and his Obedience to the divine Precept: *He took unto him his Wife*, that is, he took her unto his House (for betrothed Virgins, used to abide at their own Friends Houses, till the Consummation of the Marriage) and owning her as his Wife, yet not fully using her as such, for the Text faith *he knew her not* (a modest Phrase used from the beginning of the World, as appears from *Gen.* 4. 1. to express the Conjugal Act) *till she had brought forth her first born Son*. Some make a great stir in determining, *whether he knew her afterwards, yea or no*: Some of the Ancients were stiff in their Opinion, that he did not, so are the *Popish Writers*, and many *Protestant Interpreters*. Mr. *Calvin* I think determines best, That none will move such a Question, but such as are *unwarrantably curious*, nor *contend for either part*, but such as are *unreasonably quarrelsome*. For as on the one side, none can conclude that he had more Children from the Word *until*, further than, they can conclude from *Psal.* 110. 1. That *Christ shall not for ever sit at his Fathers right hand* (the word *Until* being a Particle only exclusive of a preceeding time, not affirming the thing in future time. Nor doth the term *First born* no cogent Arguments, to prove that *Mary* had no more Children by *Joseph*, we read of the *Brother of our Lord* *Galath.* 1. 19. and of his *Mother*, and his *Brethren*, *Math.* 12. 47. and tho it be true, *Brethren* may signifie *Kinsmen* according to the *Hebrew* dialect, yet that it doth so in these Texts cannot be prov'd. The Holy Ghost had made use of the *Virgin* for the Production of the *Messias*, why after to be his Wife, and not use her as such, I cannot tell, nor yet, what reproach it could be to *Mary* or to our Saviour, Marriage being God's Ordinance, and the *undefiled Bed Honourable*, and those who think our Saviour would have been dishonoured in any others lying in the same Bed, after him, seem to forget how much he humbled himself, in lying in that Bed first, and then *in a Stable*, and a *Manger*; we know he knew her not till Christ was born, whether he did afterward or no, we are willingly ignorant because God hath not told us. *And he called his* name *Jesus*: This is added to declare his Obedience to the Command received by the Angel. We shall meet with more Circumstances relating to the Birth of Christ, when we come to the two *first Chapters* of *Luke*.

CHAP. II.

1. NOw when * Jesus was born in Bethlehem of Judea, in the days of Herod the King, behold there came wise men from the East to Jerusalem. *Luk. 2. 6, 7.

That *Joseph* the *legal Father* of *Jesus*, was of *Nazareth* in *Galilee*, appears from *Luk.* 2. 4. where we are told that he went from thence *unto the City of David, which is called Bethlehem, because he was of the House and Lineage of David*: To *be taxed with Mary his espoused Wife*: For it seems, so was the Emperors decree, *v.* 1. and *Cyrenius* the Governour of *Syria* had ordered that every one should go to be taxed in his own *Tribe* and *City*; those words [of *Judea*] were added to distinguish the place, from another *Bethlehem*, which was in the Territories of *Zebulon*, *Jos.* 19. 15. the Verse further tells us, that this was in the days of *Herod the King*, these words [the *King*] are added to distinguish him from *Herod* the *Tetrarch*, *Mat.* 14. 1. or other *Herods*. This was that *Herod the great*, commonly called the *Ascalonite*, the Son of *Antipater*, there are three Opinions of learned Men concerning him. Some think that he was by Birth an *Idumean*, and that his Mother was an *Arabian*, and say he was the first Forreigner that ever Reigned in *Judea*, and that in him the *Prophecy* was fulfilled, *Gen.* 49. 10. *That the Scepter should not depart from Judah till Shiloh came*. Others contend that he was a Native *Jew*. A third sort, say he was Originally an *Idumean*, but that his Predecessors had for some Ages been Proselyted to the *Jewish Religion*: Which last Opinion is judged the most probable. *Judea* was at that time subject to the *Romans*, whose *Senate* made him *King* over it. *Christ* being born at this time. It is said, *There came wise Men from the East to Jerusalem*. How long it was after that he was born that they came, the Scriptures tell us not. Some think they came presently, Some think within thirteen days, some think it was two years after. It is certain they were directed to find Christ at *Bethlehem*, *v.* 8. 9. There he was born and *Circumcised* the *eigth day*, there his Mother accomplished the days of her *Purification*, *according to the Law*. Which days were thirty three, as may be seen *Levit.* 12. 2, 3, &c. *Luke* tells us, *ch.* 2. 22. that after the accomplishment of those days, they *brought him* to *Jerusalem*, to present him (as their first born) *to the Lord*, *Exod.* 13. 2. and to *offer a Sacrifice*, and he tells us, there of his meeting with *Simeon* and *Anna* and of their Prophecies, *v.* 25, &c. and *v.* 39. it is said, *When they had performed all things according to the Law of the Lord, they returned into Galilee to their own City Nazareth*. It is not probable that these Wise Men came before our Lord was carried to *Jerusalem* (which was about six Weeks after he was born) for besides that they had a long Journey to come, after such a noise made by the Wise Mens coming, it is no way probable, that *Joseph* and *Mary* would have carried him to *Jerusalem*. Where the enquiry was first made, especially considering *Herods* Trouble about it, and his sending Messingers presently to slay all the Children in *Bethlehem* and *in all the Coasts thereof*, *v.* 16. It is therefore most probable that it was near two years after the *Birth of Christ* before they came, for tho no such thing can be concluded from *Herods decree*, which was for the slaying those that were *two year old and under*, yet one would think the following words signifie some such thing, *according to the time which he had diligently inquired of the Wise Men*. He had then made inquiry about what time *this Child* should be born, possibly they could not tell him the exact time; but if they said a *year* or a year and half before, *Herod* (to make sure) might make his decree for all to be slain from *two years old and under*, but had they said a Month or six Weeks, it is not probable *Herod* would have been so Barbarous as to have slain all of two years old, so as if we wisely consider the History of Scripture it is no way probable, that they came before *Maries Purification* was over, and their offering him to the Lord, &c. mentioned *Luk.* 2. but then how should they find him at *Bethlehem*, for he went to *Nazareth*, *Luk.* 2. 39. *Ans.* God might order some motion of *Joseph* to *Bethlehem* (of which the Scripture is silent) it was a City within the Tribe, to which he related where probably he had Kindred. So as, tho it were a year or more after the Birth of Christ, before these Wise Men came, yet it is possible they might find him at *Bethlehem*, his Parents being as Guests there, the

the Inhabitants at *Nazareth*. This is enough to have spoken of the time when these Wise Men came, *viz.* At what distance from the Birth of *Mary*, considering that nothing can be in the Case certainly determined: It is yet a greater Question, who these *Wise Men* were, and from what part of the World (here called the *East*) they came. The incertainties of mens Conclusions in their points of Curiosity, rather than profit, let us know how vainly Men search for satisfaction, when God hath hidden a thing from them. They cannot agree in the number of these men, some will have them twelve, some but three, and they undertake to tell us their Names, tho neither can they agree in it: Some will have them to be *Kings*, and the *Papists* make us believe they have their Sepulchers with them to this day at *Cologne*; and by the number of the Tombs they know their number, and that Church hath a Festival for them (which is our twelfth day) these and an hundred more Fables there are about them. The Scripture saith no more than *Wise Men*, and telleth us nothing of their number, whether they were meer *Astrologers*, or such as were skilled in *magical Arts*, or more generally *Philosophers*, is vainly Disputed, only we have their observation of this extraordinary Star, together, with what the Scripture tells us of the use those Eastern Nations made of *Astrologers*, to guide us to think, they were such as were Famous in their Country, for *Astrology*: Tho others think them Persons skilled in *Divine*, and *Humane* Laws. The Scripture only calls them *Wise Men*. Whether they came from the Eastern parts of the World, or that part of the World which lay *Eastward* to the *City of Jerusalem*, is another unprofitable Quæstion; *Pagans* they were without doubt, whether *Persians* or *Arabians*, or of some other Country, is of no great Concern for us to know, and almost impossible to determine. These were the first Fruits of the Gentiles owning *Christ* as *King of the Jews*, whilst he came amongst his own, and they received him not: Nor do I know any thing more worthy of our observation concerning them, those that think it worth the while to read what more is said concerning them, may read enough in *Spanhem* his *Dub. Evang. Heinsius* his *exercitat.* Sac and *Poli Critica* which I rather chuse to name than the *Popish Writers*, because in some of these he will find the *Antidote* together with the *Poison* of those Fabulous Discourses, and be taught a Pious wariness of obtruding old Wives Fables into *Canonical* History, and lightly imposing upon the Faith of ignorant People.

2 Saying, where is he that is born King of the Jews? for we have seen * his Star in the East, and are come to worship him.

* Num. 24. 17.

Jerusalem was the *Metropolis of Judea*, thither they come, as to the most likely place, where to receive satisfaction. Of whom they inquired the Scripture saith not, but it is observable that they took notice that there was a Person born, who was to be an *Illustrious King* of the Jewish Nation, they speak not at all doubtfully as to that. This Information they doubtless had from a *Divine Revelation*, for altho there was an extraordinary *Star* appeared, which might let them know that God had produced, or was producing so extraordinary a work of Providence in the World, yet without a supernatural Interpreter, they could not have made so true and particular Interpretation of it, as upon the sight of it to have come with such a Confidence to *Jerusalem*, affirming that there was a *King of the Jews* born, and that this was his *Star*, a *Light* which God had put forth to direct that part of the World, to the true *Messiah*: All guesses at the Nature of this Star, and the means how the *Wise Men* came to know that the *King of the Jews* was born upon the sight of it, and its motion, are great incertainties, God undoubtedly revealed the thing unto them, and caused this extraordinary *Star* as at first to appear, to confirm what he told them, so at last to appear directing them to the very House in which the young Child with his mother were [*and are come to Worship him*] whether *Worshipping* here signifieth only a *Civil Honour*, which those *Eastern Nations* ordinarily gave unto great *Princes*, or that *Religious Homage* and *Adoration* which was due unto the *Messias*, is variously opened by Interpreters, it is said, *v.* 11. they *fell down and Worshipped him*, and *when they had opened their Treasures*, they *presented unto him Gifts, Gold, Frankincense, and Myrrh.* This might be upon a *Civil* or upon a *Religious Account*; and doubtless was according to the *Revelation*, which they had, concerning which nothing can be certainly determined.

3 When Herod the King heard *these things*, he was troubled, and all Jerusalem with him.

Herod was hardly warm in his Kingdom, and had taken *Jerusalem* by Force, and was therefore much concerned, to hear that there was a *new King* born, and supposing him to have been all his Life acquainted with the Jewish Writings and Records where were Prophecies of the *Messias*, under the Notion of a *King* and not knowing that the Kingdom of the *Messias*, was not to *be of this World*, but being possessed of the ordinary Notion of the *Jews*, that the *Messias* should restore a *Temporal Kingdom to Israel*, he could not but be troubled at the News of one born, who was to be the *King of the Jews*, especially having a Confirmation of it by such an extraordinary means, as Persons coming from a far Country, and being directed to their Journey by some extraordinary impulse, upon the sight of a *new Star*; which pointed to *Judea*, as the place to which it related; *Herod* upon this might justly think that his newly acquired Kingdom would not last long. And tho most People are quickly weary of Conquerors, yet their former miseries being fresh in their minds, and the renewing of them likely upon a Change in the Government, it is no wonder if the generality of the People, were also troubled.

4 And when he had gathered all the chief Priests and Scribes of the people together, he demanded of them, where Christ should be born.

In this Perplexity the King *Herod* calleth a *Synod* or *Convocation*, which was made up of the chief *Priests*, and *Scribes*, the single Question which he propoundeth to them, was to resolve him. *Where Christ should be born.* It is most likely this was an extraordinary Convention of such of these Persons as the King thought fit, who were best skilled in the *Law*, and other *Revelations* of *Holy-writ*, not any orderly meeting of the *Sanhedrim*, for the Question propounded to them was of meer *Ecclesiastical Concern*: and to be resolved from the *Prophecies* and *Writings* of the Old Testament. The stating of the *Question* to them, not *Where the King of the Jews*, but where Christ *should be born*, makes it manifest, that altho (that we read of) the Wise Men said nothing of *Christ*, yet *Herod* presently conceived, that this *King of the Jews*, that was born, must be the *Messiah* Prophecied of *Psal.* 2. and in *Dan.* 9. he therefore desired to know of them the place, in which according to their received Tradition, and Sense of the Prophecies of Holy-writ, the *Messiah* whom they expected (that is *Christ*) should be born.

5 And they said unto him in Bethlehem of Judea for thus it is written by the Prophet.

6 And thou Bethlehem *in* the land of Judah, art not the least * amongst the Princes of Judah: for out of thee shall come a Governour that shall || rule my people Israel.

* Joh. 7. 42.
|| Or, feed.

It was (as it seems) so received a Tradition, and Interpretation of *Micah.* 5. 2. that they gave him an Answer without any Hesitation, telling him. *He was to be born in Bethlehem of Judea*, this they confirm by the Prophecy of the Prophet *Micah ch.* 5. *v.* 2. So confirming the Son of the *Virgin Mary* (at unawares) to be the *Messiah* from the Testimony of the Prophet *Micah.* The words in *Micah* something vary from those here mentioned, they are thus. *But thou, Bethlehem Ephrata, tho thou be little amongst the Thousands of Judah, yet out of thee shall come forth unto me, one that is to be Ruler of Israel whose goings forth have been of Old from Everlastings.* We must know that the Writers of the *New Testament* in their Quotations out of the *Old Testament*, ordinarily quote only so much of them as makes to their purpose, and not always in the very terms in which they are found in the Old Testament, but keeping to the Sense. 2. That it is more than probable that the *Evangelist* keeps to the words, in which the Priests and Scribes delivered in their Answer to the King, for in this Relation he is but reciting their Answer. The sole Question propounded to them was, *What the place was where the Messiah according to their Records was to be born?* They Answer in *Bethlehem Judah*, they prove their Answer from the Testimony of the Prophet. If any object that the Prophet calls it *Bethlehem Ephrata* not *Bethlehem Judah.* The answer is, that it is in Sense the same, for *Bethlehem Ephrata* was within the Tribe of *Judah*, it should seem by *Gen.* 35. 19. and 48. 7. that it was formerly in *Jacobs* time called *Ephrah*, some think that it was a Town within *Calebs* portion, and called *Ephratah* from his second wife, whose name was *Ephrah*, or *Ephratah*, 1 *Chron.* 2. 19. 50. if it were not the same place only fortified anew. We read of another *Bethlehem* in *Judah* builded by *Rehoboam*, 2 *Chron.* 11. 6. whether it had this Addition, from its old Name, in *Jacobs* time, or from *Calebs* Wife, or to distinguish it from *Bethlehem*, belonging to the Tribe of *Zabulon* is hard to say, it is plain, that that *Bethlehem* is meant both by *Micah* and *Mathew*, which was in *Judah*, possibly in Tract of time the Addition *Ephratah* was lost, but say some there is a Contradiction betwixt, *Micah* and *Mathew*, *Micah* saith it was the least, *Mathew* saith *it was not the least.* *Ans.* Here is no Contradiction, consider *Bethlehem* it self, it was but a small City (if it were in *Calebs* Lot, it is not named) but in other respects it was not the least. It was of old, Famous for *Ibzan* one of the *Judges*, for *Elimelech*, *Boaz*, *Jesse*, *David*, and now last of all for the Birth of Christ with respect to which the *Evangelist* calls it *not the least*, or if he recited the *Scribes* and *Priests* words, they might call it *not the least* upon the account of *Boaz*, *Jesse* and *David*, all which were born or dwelt there; and particularly with respect to Christ, who was born there: The *Prophet* calls it the least with respect to its State in his time, the *Evangelist* not the *least* with respect to its State then, its State being magnified by the Birth of Christ. *Micah* saith amongst the *Thousands*, *Mathew* amongst the *Princes*. It is the same thing for *Num.* 1. 16. their Princes were *Heads of Thousands* in *Israel*. The *Jews* would by no means have their Text interpreted of Christ, but either of *Zorobabel* or *David*, but as to *Zorobabel* he was born in *Babylon* not in *Bethlehem*, and *David* was dead long before this Prophecy, neither could the following words [*whose goings forth have been old* even from *Everlasting*] agree to *Zorobabel*, or *David*: *Zorobabels* name tells us where he was born, and we never read that *Bethlehem* was thus celebrated with reference to *David*, tho he was born there, 1 *Sam.* 16. 1. & 17. 58. upon which account it is called the City of *David*, *Luk.* 2. 4. The Prophecy certainly related to Christ, and him only, and so is interpreted by the *Chaldee Paraphrast*, who some think was one of this Council called by *Herod* in this Cause.

7 Then Herod when he had privily called the wise men enquired of them diligently what time the star appeared.

Herod having heard the Answer of the *Priests* and *Scribes*, did not think fit to make any noise of it amongst the People, he knew the *Jews* were apt enough to *rebel*, and being so late a Conqueror had no reason to presume much of their good Will towards him, he therefore calls the *Wise Men privily*, and takes no notice of any *King* they talkt of, but only inquireth the time, *When this new Star first appeared*, to what end he made this inquiry, may be learned from *v.* 16. only that he might be able to Govern himself in his bloody Decree, that he might neither destroy more Children than would serve his present Design, nor yet leave this Child behind.

8 And he sent them to Bethlehem and said, Go, and search diligently for the young child, and when you have found *him* bring me word again that I may come and worship him also.

He tells the *Wise Men*, that *Bethlehem* was the place, wherein his Wife Men had informed him, that the *King of the Jews was to be born*, and sends them thither with these Instructions: That they should *go*, and *search diligently* there, *for the young Child*, whom he doth not call *King*, thereby dissembling his bloody Mind, and making as if he had no jealousie of him, yet withal he suggests to them, that he was like to be a *Great Prince*, or else he would never have pretended that he had a Design, when once he knew certainly where he was, to go *and* pay *an Homage to him.* This Text lets us see the Malignity of *Herods* Heart, and indeed of all wicked mens Hearts. *Herod* knew that the *Messiah* was born. The *Extraordinary Star*, and the coming of the *Wise Men*, the *Priests* and *Scribes Answer* to him could not but confirm him, that he was born, who was long since Promised, as a *King and Governour to Israel*, yet could he not obtain of his wretched Heart, to comply with the Counsels of God, but contrary to his own Convictions, shews the folly of his Heart, in thinking it was in his Power to *frustrate the Divine Counsels*, and be too hard for God himself, nor is his *folly* less remarkable, not sending any of his own Courtiers with them, whom he might better have trusted than meer Strangers to have come back, and brought him an account, but whether it was, that he durst not trust any of the *Jews*, or that he was over credulous in trusting to the innocent Simplicity of these Wise Men, being not made acquainted with his Intentions he fastereth them to go alone upon this Errand, whom he might possibly think would be least suspected of *Joseph* and *Mary*, so as at their return he should have a more full account of all Circumstances concerning him, than he could have expected from one who had been taken notice of, as one that belonged to his Court.

9 And when they had heard the King they departed, and lo the Star which they saw in the East, went before them, till it came, and stood over where the young child was.

They departed toward *Bethlehem Judah*, how long their Journey was we cannot tell, some wonder, that none of the *Jews* did attend them in their Journey, coming out of their own Country upon such a Discovery, and impute it either to the *Jews* Fear of the *Tyrant* under which they were, or to the blindess and hardness of their Hearts, for *St. John* tells us *he came amongst his own, and they received him not*; but it is possible that the *Wise Mens* immediate Applications were to the *Court*, as thinking that the most probable place to hear of one that should be born *King of the Jews*; and it may be questioned whether *Herod*, tho he called the *Scribes*, and the *Priests* together told them, that his Summoning of them was occasioned by the coming of the *Wise Men*, for the only Question he *propounded to them*, was *where Christ was to be born*, which they might understand without any Relation to the Wise Mens Question. Nor is it probable that *Herod* should be more open than needed in publishing the coming of these *Wise Men* or their Errand. Yet, the Text saying that not only both their Coming, and the Occasion of it, was noised abroad, more than probably *Herod* could have wished, but it is like their Dismission was so private, that if any of the *Jews* had, had an Heart and Courage enough to have gone with them, yet they might not have had Opportunity. It is more admirable, that *Herod* sent none that he could securely trust with them. But the hand of God was in this thing. *They shall be bid whom he will bide.* The Lord had prepared them a better Guide. The *Star* which probably had disappeared for a good time, while they were upon their Journey to *Jerusalem* (for they needed no Star to guide them, to so Famous a place) as soon as they were out of *Jerusalem* appeared again [*and went before them, till it came, and stood over where the young Child was*] probably, the Star appeared in the lower Region, and tho it could not point so directly that they should know the very House, yet it might point so near as by inquiry, they might easily find it, especially by the influence of God upon their Spirits, which doubtless they did not want, whether these Wise Men, were of the Posterity of *Balaam*, who Prophecied, *Num.* 24. 17. 19. of a *Scepter* that *should arise out of Israel, that should smite the corners of Moab*, one that *should have Dominion*, &c. Or this *Star* had any Relation to the Star mentioned there, *v.* 17. is very incertain: It is more probable that these *Wise Men* came a far further Journey, and that the *Star* there mentioned was not to be understood in a literal Sense, but better expounded by *Simeon*, *Luk.* 2. 32. *A Light to lighten the Gentiles and to be the Glory of his People Israel.*

10 And when they saw the Star, they rejoyced with exceeding great joy.

Joy is but the natural Consequent of Desire satisfied, they had in their own Country seen an extraordinary *Star*, which according to the Rules of their own Art, they might guess to be an *Indication* of a great *Prince born*; or by a *Divine Revelation* they might know to be so. This kindled in them a strong Desire, to go and pay an *Homage* to him, upon this they take a long Journey to *Jerusalem.* When they come there they were more fully confirmed, from the Answer of the *Priests*, and *Scribes*, that there was a *Christ* to be born in *Bethlehem Judah*, thither they go, in their Journey, the same *Star* they had before seen, appears to them again confirming both their former Apprehensions, and by its standing over *Bethlehem*, and a *particular* House in it (to their Apprehensions) they were fully confirmed, that they had right Instructions from *Herod* and rejoyced in the *Satisfaction* of their *Desires naturally*, and possibly rejoyced *Spiritually* in this matter of *Joy to all People*, if they had (as is probable) a *Spiritual Illumination*, and believed that this Christ was also *Jesus*, one come to save both *Jews* and *Gentiles from their sins.*

11 When they were come into the house, they saw the young child with Mary his Mother, and fell down and worshipped him; and when they had opened their Treasures, they || presented unto him Gifts, Gold, and Frankincense and Myrrh.

|| Or, offered.

How long the *Virgin Mary*, and her holy Child had been there, is not expressed, those that think, that these *Wise Men* came within six Weeks or two Months, judge that *Joseph* and *Mary* came thither from *Jerusalem* after that he had been there offered to the Lord, of which you read, *Luk.* 2. but they are forced to uphold this to interpret, *Luk.* 2. 39. which saith, *That after they had performed all things according to the Law of the Lord*, they *returned into Galilee to their own City Nazareth*: Of a considerable time after they had performed these things which seemeth something hard, and needless, especially considering *Nazareth* was *Josephs own City*, *i. e.* The City where his fixed Habitation was: It is most probable, that they after so long absence, went right home, and if the *Wise Men* (which is said) found them in *Bethlehem*, they were gone thither again to visit some Relations. *They saw the young Child with Mary his Mother*, under what other Circumstances the Scripture saith not, but questionless they were very *Poor* and *Mean*, which is a very strong inducement to us to believe, that they had a *Spiritual Divine Revelation.* That this was a *King*, whose *Kingdom was not of this World*, the true *Messiah*, and *Saviour of the World*, they would hardly else have treated a poor Infant, in an ordinary House and no more attended, at the *rare* they did, for the Text saith [*they fell down and Worshipped him*] an usual Homage indeed which the *Eastern Nations* paid to *Princes.* But they used then to have better Evidences of their *Royal State* and Dignity, than these Wise Men seemed to have had, if they had not besides the *Star* a Divine *Revelation*, what manner of *King* this was to be. We may therefore rather judge that their *Revelation* extended not only to the Birth of a *King*, but of such a King as indeed he was, the Eternal Son of God clothed with humane Flesh; and that their *falling down* and *Worshipping him*, is to be understood of a Divine *Worship* they paid to him, as the Saviour of the World: And so they were the first Fruits of the *Gentiles*, owning, and believing in the Lord Jesus Christ. And that their following Offerings to him were upon that Account, for opening their Treasures, they presented to him *Gold, Frankincense* and *Myrrh*, the Guesses of those, who think that they offered him *Gold*, as to a *King*, *Frankincense* as an *High Priest*, and *Myrrh* to sweeten the place where he was, I take to be but the Product of Luxurious Fancies. It is most certain

tain that those *Eastern* People, seldom came to their Princes without some Presents, and that their Presents were usually of the most choice things their Country afforded, This is plain from *Gen.* 43. 9, 11. and if what Naturalists tell us be true, that *Myrrh* was only to be found in *Arabia*, and *Frankincense* in *Sabea* (a part of *Arabia*) and that Country also had *Gold*, which it is plain that it had, from 2 *Chron.* 9. 14. it makes a very probable Argument, that these *Wise Men* came from *Arabia*, which was full of Men that were *Astrologers*. The Providence of God was wonderfully seen in these Presents, by them providing for the Sustenance of *Joseph*, and *Mary*, and *Jesus* in that Exile which they were soon after to indure, for other *Allegorical* and *Mystical* Significations of these Presents they are but Conjectures, and the Exuberancies of mens Fancies

12 And being warned of God in a dream, that they should not return to Herod, they departed into their own Country another way.

Now the wise God beginneth to defeat the crafty Counsels of *Herod*, whose bloody Hind he had stayed, till he should from the *Wise Men* have had a perfect Intelligence, concerning this new born *King*. God in a Dream appeareth to the *Wise Men*, and warneth them to go no more to *Herod* The *Wise Men* came with no intention to serve *Herod*'s bloody Deligns, but came in the *Simplicity* of their Hearts: This *Simplicity* of theirs, *Herod* would have abused, to have made them Accessaries to his Guilt. God will not suffer it: *He who walketh uprightly, walks safely*. Thus the *Integrity* of *Abimelech* in taking *Sarah* protected him from Guilt with reference to her, *Gen.* 20. 6. The word which we here translate *warned of God*, is used of Persons, whom God is pleased to honour, so far as to Discourse with: Either, *by himself*. or *an Angel*. *Luk.* 2. 26. *Acts* 10. 22. *Heb.* 8. 5. and 11, 7. Thus hath God honoured these *Wise Men*, whose Hearts were inclined towards him and his *Christ*. 1. *By giving them a Star*, to guide them. 2. *Confirming their Hearts by his Word*, from the Mouths of the chief *Priests and Scribes*, that they were not mistaken concerning the Star and its Indication. 3. *By speaking him free to them*, to keep them from any Guilt or being so much as Accessaries any way to that bloody Tragedy, which upon their departure he knew would be Acted: They take another way to go into their own Country, so we hear of them no more.

13 And when they were departed, Behold the Angel of the Lord appeared to Joseph in a dream, saying, Arise and take the young child, and his mother, and flee into Egypt, and be thou there, untill I bring thee word, for Herod will seek the young child to destroy it.

How long it was before this *Apparition* to *Joseph*, the Scripture saith not, but admitting what is affirmed by some *Geographers*, that *Bethlehem Judah* was but two days Journey from *Jerusalem*, it cannot be presumed long, for *Herod* had (doubtless) quick Intelligence of the Wise Mens motions Here was a second Temptation upon *Joseph*, who was of no great Quality. (a Carpenter) and might have anxious Thoughts how he in *Egypt* should maintain himself, his Wife and Child. but *Joseph* knew, *That the Earth was the Lords, and the fulness thereof*, tho *Egypt* therefore was a Land of *Idolaters*, and he had no Visible way of Subsistence there, yet we shall hear that none of these things made him hesitate. *Egypt* was near to *Palestina*, and the Dominions of another Prince, within which *Herod* had nothing to do, *Jeroboam* fled thither. 1 *Kin.* 11. 40. and stayed there till the Death of *Solomon*: Gods precept here, did not only indicate his Care and *Special Providence* for, and over this *Holy Child*, but included a Promise of *Sustenance* and *Supports* for it, and its Parents, and the Lord further assured *Joseph*, that he should not dye in that *Exile*, for he would likewise tell him the time when he should come back. *Christ*'s time to dye was not yet come, and therefore he would have him out of the way, for he who searcheth the Heart, and tryeth the Reins, and knoweth the Thoughts of Man afar off, did know that *Herod would seek the young Child to destroy him*, he should but seek it, for God had resolved to preserve it, but he would shew the Malice of his Heart in seeking of it, therefore God commands him to go away, and directeth him whither to go. The certainty of an Issue, from the *Divine Counsels*, or a *Divine Revelation*, ought not to incourage us in the neglect of any rational, and just means for the obtaining of it. Tho God will provide for his Church and People; yet it is his Will they should use all just, and Lawful means for their own Preservation.

14 When he arose, he took the young child, and his mother by night, and departed into Egypt.

15 And was there until the death of Herod, that it might be fulfilled, which was spoken of the Lord, by the Prophet. Out of Egypt have I called my Son.

True *Faith*, or assent to a *Divine Revelation*, always produceth *Obedience* to the Precept of it. Thus it did in the Wise Men, thus in *Joseph*, thus every were in Holy-writ: By which we may learn. That they indeed believe not the Scriptures to be the word of God, who take no Care to live up to the rule of Life prescribed in them. *Joseph* not only obeyed but *readily*, and *presently* obeyed: *When he arose he took the young Child, and Mary his Mother*. The Poverty of our Saviours Parents is not obscurely gathered from this hasty motion of *Joseph*. His motion was not delayed for the Picking up of Goods, gathering in of Debts, &c. if he lost any thing by his haste, yet he carried with him, the Promise and special Care of God for him, and his; yet he moves *Prudentially*, and therefore he beginneth his Journey *by Night*, when least notice could be taken of his motion. We are not to put God upon working Miracles for our Preservation, tho we have never so many sure Promises, when it may be obtained in the use of means. They are Gods Security given to Creatures, whom he hath indued with reason, and express that we should use it, while we yet trust in his word. We are not told into what part of *Egypt Joseph* went, nor how long he *staid* there: Some say six or seven years, others, but three or four Months. The Text saith: *He was there untill the Death of Herod*, some say that was before the *Paschal Solemnity* that year. But these things are great incertainties. It is certain he staid there till *Herod* dyed, but when that certainly was, we know not, nor is it material for us to be Curious in inquiring. [*That it might be fulfilled, which was spoken of the Lord by the Prophet. Out of Egypt have I called my Son*] That it might be fulfilled is a Phrase we often meet with in the *New Testament*, to declare the Harmony of Scripture, and the Faithfulness of God, in fulfilling the *Prophesies*, or *Promises* of the Old Testament. *Spanhemius* tells us, The Scripture is said to be fulfilled *Properly* or *improperly*. *Properly* two ways, either *Literally* or *Mystically*, *Improperly*, *Secondarily*, when some such like thing happeneth, as was before foretold or spoken of, or an *Example* is brought Paralel to some former Example. *Literally* the Scripture is said to be fulfilled. 1. When a thing before Prophecied of, or Promised, cometh to pass. Thus *ch.* 1. 22. the Prophecy *Isaiah* 7. 14. was Literally fulfilled, so *Micah* 5. 2. was Literally fulfilled, *Chap.* 2. 6. by Christ's being born in *Bethlehem*, so *Zech.* 9. 9. was Literally fulfilled, *Chap.* 21. 5. Or else 2. *When the Type is fulfilled in the Antitype*. Thus we read of many Scriptures of the Old Testament fulfilled in Christ, several things about the *Paschal Lamb*, the *Brasen Serpent*, *Solomon*, *David*, *Jonas*, &c. *Improperly* the Scripture is said to be fulfilled: When any thing is reported as done, which bare a Proportion to something before recorded in Holy-writ, as *spoken* or *done*, thus Christ appleth the same thing to the Hypocrites which lived in his time, which *Isaiah* spake of those who lived in his time, *Isa.* 29. 13. *Chap.* 15. 7, 8. so 13, 14. *Isa.* 6. 9. this Divines call a *Fulfilling*, *per Accommodationem*, *aut Transumptionem*. The Question is, whether this Scripture which is, *Hosea* 11. 1. was fulfilled in *Christ* being carried into *Egypt*, *Properly* or *Improperly*: There is a great Variety of Opinions, those possibly judge best who think that the *Israelites* going into, and coming out of *Egypt*, was a Type of Christ's going into *Egypt*, being preserved there and coming out again, *Matthew* saith *the Scripture was fulfilled*, whether *Properly* or *Improperly*, is not much material for us to know, I have only added thus much to shorten my Discourse hereafter where we shall meet with this Phrase.

16 Then Herod when he saw he was mocked of the wise men, was exceeding wroth and sent forth, and slew all the Children which were in Bethlehem, and in all the Coasts thereof from two years old and under. according to the time which he had diligently inquired of the wise men.

Herod now expounds what he meant by his coming and *Worshipping Christ* also, which he talked of *v.* 8. *When he saw that he was mocked*, &c. really mocked by their coming no more to him, not that they used any mocking Language, or designed by their Actions to deceive him, but Probably intended to have gone back according to his Desire, but that they were otherwise admonished by God in a Dream. [*He was exceeding wroth*] as great Persons use to be when they see any great Design, they have, frustrated by their Inferiors [*and sent forth and slew all the Children in Bethlehem, and in the Coasts thereof from two years old, and under*] he sent forth Soldiers, or Executioners and slew *all the Children*, there is a Tradition that amongst them he slew his own Son, and that *Augustus Cæsar* hearing it should say, *It was better to be Herods Hog than his Child*, because the *Jews* will eat no Swines flesh. Others say this is but a *Fable*, for his Son died very few days before himself, from two years old and under. If we take these words as they seem to sound, they would incline us to think that Christ was near two years old before the Wise Men came, but some very learned Men think they came within a year or little more, and that the term we translate *two years old*, signifieth Persons that had never so little entred upon the second year of their Age. So as if a Child were but a year and a Week old, he was Properly enough called *Bilnar*, one of two years old, that is who had began his *second year*. Hence they think that the *Star* appeared some little matter above a year before they came

came to *Bethlehem*, and considering at how great distance some parts in *Arabia* were from *Jerusalem*, they think that a year might well be ran out in their Deliberations about, and Preparations for, and dispatch of their Journey. Thus they interpret the next words [*according to the time he had diligently inquired of the Wise Men*] that they had told them, that it was something above a year, since the Star appeared first. This is now a middle way, betwixt those who (very improbably) think that they came within thirteen days, too short a time doubtless for such a Journey, and those that think they came not till near two years, which to some seemeth as much too long. I leave it to the Readers judgment.

17 Then was fulfilled that which was spoken by Jeremy the Prophet saying.

18 In Rama was there a voice heard, lamentation and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

The Text quoted, is *Jer.* 31. 15. this Prophecy was literally fulfilled when *Judah* was carried into Captivity: There was then a great mourning in the Tribes of *Benjamin* and *Judah*, for their Children that were slain and carried into Captivity: It was now *fulfilled*, that is, verified a second time. There is no need that *Rama* here should be taken *Appellatively*, as it signifieth an *High place*, from whence a noise is most loudly, and dolefully heard. There were several places so named, one near *Bethlehem* (formerly called *Ephrat*) *Gen.* 35. 16. 19 *Jud.* 4. 5. a City in the lot of *Benjamin*, *Jos.* 18. 22. The slaughter was in *Bethlehem* and the Coasts thereof, the noise reached to *Rama* which was close by, both *Benjamin*, and *Judah* made up the one Kingdom of *Judah*. *Rachel* was the Mother of *Benjamin*, a Woman passionately desirous of Children, therefore the fittest Person to have her name used, to express the sorrow of all those Mothers, who had lost their Children in this slaughter. The slaughter of these Children caused a lamentable Mourning by tender Mothers throughout *Benjamin* and *Judah*, such as the former Captivity caused to be mentioned, *Jer.* 31. 15.

19 But when Herod was dead, behold, an Angel of the Lord appeared in a dream to Joseph in Egypt;

20 Saying arise, and take the young child, and his mother and go into the land of Israel, for they are dead who sought the young childs life.

That is, as some say, within three or four Months (for *Herod* they say no longer out-lived this bloody Act) and if we may believe Historians, he was in his Death, made a dreadful Example of Divine Vengeance, but we cannot assert the just time how long he out-lived this bloody Act; when he was dead, God who had promised *Joseph v.* 13. to tell him by an *Angel* (as before) let *Joseph* know he might safely return: It is probable this Apparition was not immediately upon the Death of *Herod*, for *Archelaus* was reigning, who must be allowed some time to go to *Rome*, and to have this *Dignity* conferred on him, but soon after he was Dead, this *Apparition* was, with a Command to him, to return into the Land of *Israel*, to which he soon yieldeth Obedience.

21 And he arose, and took the young child, and his mother, and came into the Land of Israel.

22 But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: Notwithstanding being warned of God in a dream, he turned aside into the parts of Galilee.

The true King of the *Jews* being born, The singular *Providence* of God so ordered it, that there were no more constituted Governours of *Judea*, under the Title of *Kings*, tho they are said to Reign, because the *Tetrarchs* in their Provinces, exercised a *Regal-Power*: For tho *Archelaus* was by his Father Will declared his Successor in the Kingdom, yet the *Emperour* and *Senate* of *Rome* was to confirm him, who made *Archelaus Tetrarch* of *Judea*, as appears by this *Chap.* *Antipas* another of his Sons, called also by his Fathers name, *Tetrarch* of *Galilee*, *Philip*, another of his Sons, *Tetrarch* of *Iturea*, and *Lysanias Tetrarch* of *Abylene* and set a *Governour* over *Judea* which was *Pontius Pilate*, as appeareth by *Luk.* 3. 1. of all the Sons of *Herod*, *Archelaus* is said to be of the most fierce, and bloody Disposition, which made *Joseph* afraid to go thither. His Brother *Herod Antipas* is reported of a much milder Disposition, and more inactive Temper; so *Joseph* not without the Direction of God goeth into his own *Province* which was *Galilee*.

23 And he came and dwelt in a City called Nazareth, that it might be fulfilled which was spoken by the Prophets, he shall be called a Nazarene.

It appereth by *Luk.* 2. 4. That *Joseph* dwelt in *Nazareth*, before our Saviour was born, and *Luk.* 2. 39. after *Maries Purification* it is said, *They returned into Galilee, to their own City Nazareth*. and *Luk.* 4. 16. he was there *brought up*. Hence *Joh.* 1. 45. he is called by *Philip Jesus of Nazareth*, but the following words of this Verse afford as great Difficulties as any other in Holy-writ. 1. *How Christ could be called a Nazarene*, who apparently was born at *Bethlehem*. 2. *How the Evangelist saith that was fulfilled which was spoken by the Prophet, he shall be called a Nazarene*: When as there is no such saying in all the *Prophets*. There is a strange Variety of Opinions as to these Questions, *Spanhemius* acquieseeth in that which seemeth least liable to Exception, viz. That Christ was to put a Period to that Order of *Nazarites*, amongst the *Jews* whose Rules we have *Num.* 6. 2, 3. of which Order *Samson* was, as appears by *Jud.* 13. 7. and *Joseph* was called נזיר *Gen.* 49. 26. the very same word which is used *Jud.* 13. 7. Both *Joseph* and *Samson* were eminent Types of Christ. And it was spoken of Christ by the Prophets (the Holy men of God who wrote the Scriptures) that Christ should be called נזיר *Nezir*, as it is in the *Hebrew*, in that it was spoken of those that were his Types; who are both expressly so called. The word signifieth an Holy Person, one separated to God, and from ordinary converse with Men, Christ was to be such a *Nazarite*, separated to God, for the accomplishment of our Redemption, and like *Joseph* separated from his *Brethren*, *Isa.* 53. 3. he was *rejected of Men*: —*We hid as it were our Faces from him, and we esteemed him not*. God by his singular Providence so ordered it, that he who was the *Antitype* to all the *Nazarites*, and the true *Nezir* or Person separated, should be Educated at *Nazareth*, a poor Contemptible Town, *Jo.* 1. 46. *Nathaniel said, can there any Good come out of Nazareth?* That while his Education there gave the *Jews* an occasion to reproach him, as a *Nazarene*; because born at *Nazareth*, believers amongst the *Jews*, might understand him to be the true *Nazarite*, understood in *Joseph* and *Samson* called by this name, as Types and Figures of him who was to come, *separated by God* to a more Excellent end, and *from Men* in a more Eminent manner. So that what the *Prophets* spake of this Nature concerning Christ, they spake of those who were the true Types of Christ. Those who will read *Spanhemius*, and *Poole Critica*, will find large Discourses about the Difficulties of this Text, but this seemeth to be *Spanhemius* his Opinion, improving the Notion of Mr. *Calvin*.

CHAP. III.

1 IN those days came * John the Baptist, preaching in the wilderness of Judea, * Mar. 1. 4. Luk. 3. 2.

That is, in the 15*th.* year of *Tiberius Cæsar* (as *Luke* expounds it, *Luk.* 3. 1.) when *John* the *Baptist*, and *Christ* also were about *thirty years of Age*. *Luk.* 3. 23. for there was no great Difference betwixt the Age of *Christ*, and *John*, as may be learned from *Luk.* 1. 31. 41. 57. *In those days* while *Joseph* and *Mary*, and our blessed Lord dwelt in *Nazareth*, see *Exod.* 2. 11. This Phrase *in those days* is the same with *in those years*. It is an ordinary thing in the *Hebrew* to confound the Words signifying a *day*, and a *year*, and the *Greeks* did the same, as appears by the seventy Interpreters. 1 *Sam.* 1. 3. 7. The *Evangelists* pass over with a great deal of Silence our Saviours Minority, only mentioning *Luk.* 2. 42. his Disputing with the *Doctors in the Temple*. [*came John the Baptist*] *John* the Son of *Zacharias*, *Luk.* 3. 2. called the *Baptist*; either, because he *baptized Christ*, or because by him God instituted the *Ordinance of Baptisme*, which before that time the *Jews* used in the Admission of their *Proselytes*, [*Preaching*] according to his Commission, *Luk.* 3. 2. where it is said. The *word of the Lord came to him* [*in the Wilderness of Judea*] some parts of *Judea*, where Houses and Inhabitants were very few: None must think that the History of the second Chapter, is continued in this, there was a distance of twenty eight or twenty nine years. The Evangelist designing not to satisfie mens Curiosity, but only to give us that part of Christs story, which might be Profitable to us to know.

2 And saying; Repent ye, for the Kingdom of heaven is at hand.

The Evangelist only gives us the Sum, and Scope of the *Baptists* Doctrine, the other Evangelists give us a more full Account of his pressing also, *Faith in Christ*, *Joh.* 1. 29. & 3. 29. 36. so *Acts* 19. 4. *Repentance*, *Faith* and *new Obedience* ought to be the Substance and Scope of all our Sermons. *Repentance* signifieth *the Change* or *the Heart*, *and Reformation of the Life*: A turning from sin unto God [*for the Kingdom of Heaven* is at *hand*] That blessed State of the Church (foretold by the Prophets) under the *Messias*, wherein God will exhibit his Son, as the *King in Zion*, and exert his Power, and Kingdom, both *Extensively* subduing all Nations to the Obedience of his Gospel, and *Intensively* in all the Administrations of his Government: For the *Kingdom of Heaven*, is not to be understood here of the *Kingdom of Glory*, but of the *Kingdom of Grace*, in all the Administrations of it; this Passage containeth the Argument, upon which the *Baptist*

in his Sermons preſſed, *Repentance* and *Faith*, and *Obedience* to the Will of God revealed.

3 For this is he that was ſpoken of by the Prophet Eſaias, ſaying, The voice of one crying in the wilderneſs, prepare ye the way of the Lord, make his paths ſtraight.

It is not much material, whether we underſtand theſe words, as the words of the *Evangeliſt* concerning *John*, as it ſhould ſeem by *Mar.* 1. 3. and *Luk.* 3. 4. or the words of *John* himſelf, for he thus ſpake, *Joh.* 1. 23. As the words of the *Prophet* they are found, *Iſa.* 40. 3. The words are judged *Literally*, but *Typically* to concern *Cyrus* and *Darius*, and either theſe *Princes*, who were Inſtrumental in the reſtoring of the *Jews* to their Liberty from the Captivity of *Babylon*, or thoſe *Prophets* who incouraged them to their return, or upon their return to build the Temple, and City. But they are confirmed by all the four *Evangeliſts*, *Mar.* 1. 3. *Luk.* 3. 4. *Joh.* 1. 23. to have a ſpecial Relation alſo to *John the Baptiſt*, who was to come more immediately before Chriſt, and with the *Fervency*, and in the *Spirit of Elias*, *Luk.* 1. 17. crying, *Prepare you the way of the Lord, make his Paths ſtrait*, as the Harbingers of great *Princes* are ſent before them to call to Perſons, to remove things out of the way which may hinder their free Paſſage, ſo *John* was ſent before this great *King in Zion*, now coming forth to ſhew himſelf, and to ſet up his Kingdom in the World; to *Cry fervently* to all People by a true and timely Repentance, to caſt off thoſe ſinful Courſes, and to reject thoſe falſe Opinions, of which they were poſſeſſed, the holding of and to which, might hinder the Progreſs of this ſpiritual Kingdom.

4 And the * ſame John had his rayment of Camels hair, and a leathern girdle about his loyns, and his meat was locuſts and wild honey. * Mar. 1. 6.

There are great and inſignificant Diſputes, about the *Habit*, and the *Diet* of *John* the *Baptiſt*. The *Evangeliſts* doubtleſs deſigned no more, then to let us know, that *John Baptiſt's Habit* was not of *ſoft Rayment*, like thoſe who are in *Princes Houſes*, but a plain Country Habit, ſuited to the *Place* in which he lived, and his *Diet* plain, ſuch as the Country afforded. In vain therefore do ſome contend that *John* were *watered Stuff*, fine and ſplendid, as Art in our days hath improved *Camels Hair*; and others as vainly contend, that he went in a *Camels skin* raw, and undreſt: But he was habited in a plain Sute of *Camels Hair*, ſuch as ordinary Perſons of that Country uſed, or elſe ſuch a rougl; Garment as is mentioned, *Zach.* 13. 4. uſed by the Prophets. *Elijah* had much ſuch an Habit, 2 *Kin.* 1. 8. There is like wiſe a Variety of Opinions about theſe *Locuſts*, which *John* did eat, the moſt probable is, that they were true *Locuſts*, for *Locuſts* might be eaten, *Levit.* 11. 22. Nor is it to be thought that *John* did eat nothing elſe, all that is intended is, to let us know that *John* was a man not at all Curious as to his *Meat* or *Clothes*, but was Habited plainly, and fared ordinarily, as the Men of that Country fared, if there were any Difference in his Habit, it was to Proportion himſelf to *Elijah*, and the *Habit of Prophets*. In this the Evangeliſt teacheth us what the Miniſters of the Goſpel ſhould be, and do. They ſhould be Men contemning the Gawdry, and Delicacies of the World, and by their *Habit* and *Diet*, as well as other things ſet an Example, of Severity, and Gravity to others.

5 * Then went out to him Jeruſalem, and all Judea, and all the Region round about Jordan. * Mar. 1. 5.

The *Preacher* being deſcribed, the *Evangeliſt* proceedeth to tell us what Auditors he had. The term *all* here twice repeated, is enough to let us know, that it is often in Scripture ſignificative, no further then *Many*, for it cannot be imagined, that every individual Perſon in *Jeruſalem*, and the *Region* about *Jordan* went to hear *John* the *Baptiſt*, but a great many did: It is not to be admired that there went out ſuch a Con-courſe of People to hear *John* the *Baptiſt*. 1. If it be true, that from *Ezra's* time till now, no Prophet had appeared: Our Saviour ſpeaking of *John*, *what went you out for to ſee? A Prophet?* Seems to hint that a *Prophet* was a great Rarity amongſt them. 2. If we conſider the *Severity of his Life*. Our Saviour ſaith he came neither eating or drinking, that is as other Men. 3. If we conſider the new Doctrine he brought, and his Fervency in the preſſing it, he came to Preach the *Meſſias*, whom the *Jews* had long expected; to tell them his Kingdom was at hand. 4. Eſpecially if we conſider the new Rite of *Baptizing*, which he brought in. For admit their waſhing of *Proſelytes* in uſe before, yet he *baptized Jews*. *He was ſent to Baptize with Water*, *Joh.* 1. 33. So as from his time the *Inſtitution* of the *Sacrament* of *Baptiſm* muſt be dated, and he did *Baptize* many.

6 And were Baptized of him in Jordan confeſſing their Sins.

A great part of thoſe who went out to hear *John* were *Baptized*, that is, *Dipped* in *Jordan*, but from hence it will not follow, that *Dipping* is Eſſential to *Baptiſm*: The waſhing of the Soul with the Blood of Chriſt (the thing ſignified by Baptiſm) being expreſſed by *ſprinkling* or *pouring Water*, as well as by *Dipping*, or being *buried in Water*, *Iſa.* 44. 3. *Ezeck.* 36. 25. *Coloſſ.* 2. 12. whether they confeſſed their Sins, Man by Man, by word of Mouth, or by ſubmitting to the Doctrine of the Goſpel declared, their Renunciation of the Righteouſneſs of the Law, and their Engagement to an Holy Life is not expreſſed. But it is moſt certain, that a Profeſſion of Faith and Repentance, was ordinarily required before the *Baptiſm* of *adult Perſons*. It may be admired that this new Practice of *John* (if it were wholly new) made no more ſtir amongſt the *Jews*. Either (as ſome think) *Baptiſm* was in uſe before that time, as an Appendex to *Circumciſion* (tho Circumciſion only be mentioned) or they had ſome Notion that *Chriſt*, *Elias* and *that Prophet*, when they came ſhould Baptize: For *Joh.* 1. 25. they asked *John*? *Why Baptizeſt thou then, if thou be not that Chriſt, nor Elias, nor that Prophet.* That which ſeemeth to me moſt probable is, That before that time there was a *Baptiſm* in ordinary uſe amongſt them after *Circumciſing the Child*, beſide the *Baptizing of Proſelytes*. And as in the other Sacrament, Chriſt left out the *Typical part*, and *Bleſſed* the *Bread*, uſed at laſt in that *Adminiſtration*, and made uſe of that for the Inſtitution of the Sacrament of the *Supper*: So as to the Ordinance of *Circumciſion*, he in the Inſtitution of that Goſpel-Ordinance, left out *Circumciſion* (which was *Typical* alſo, and retained only the *waſhing of the Perſon with Water*, and ſo inſtituted the other Sacrament of the *New Teſtament*. But yet there was ſo much new in the *Baptiſts Practice* (for he did not baptize *Proſelytes* only, but *Jews*, nor did he uſe it as an Appendix to Circumciſion preceeding, but baptized adult *Jews*) that if the State of the *Jewiſh Church* had not been declining, and their Power of Diſcipline very little (if any) they would more then have ſent to *John*, to know by whoſe Authority he *Baptized*: But they were under the *Roman Power*, and their *Eccleſiaſtical Officers*, were more Pragmatical, then miſchievous God in the Wiſdom of his Providence, having ſo ordered it that the *Change of Worſhip* ſhould be at ſuch a time brought in, when it ſhould be leaſt potently oppoſed.

7 But when he ſaw many of the Phariſees, and Sadducees come to his Baptiſm, he ſaid unto them, O Generation of Vipers, who hath warned you to flee from * the wrath to come. * Luk. 3. 7. * Rom. 5. 9. 1 Thes. 1. 10.

We ſhall often meet with the mention of theſe *Phariſees*, and *Sadducees*: We will therefore inquire here a little more largely concerning them. There were three more eminent Religious Sects amongſt the *Jews*. The *Eſſenes* of whom we read nothing in Holy-writ, their main Doctrine was *Fate*, they aſcribed all things to it. The two others are here mentioned, and often, in other parts of the New Teſtament, we read of the *Phariſees* and *Sadducees*: The latter were moſt acceptable to the great Men amongſt the *Jews*, the former were more Popular, and acceptable to the People. The *Sadducees*, were directly oppoſite to the *Eſſenes*, they aſcribed nothing to Fate, but maintained the Liberty and Power of mans Will in the moſt Extravagant height, they denyed the *Immortality of the Soul*, the *Reſurrection*, *Angels*, &c. all which the *Phariſees* owned, this we may learn from *Acts* 23. 8. where *Paul* wrought his own Eſcape by ſetting theſe two Factions on quarrelling about theſe Points. In ſhort theſe were no better then *Athieſts* (for what muſt they be leſs that deny *Spirits*, and the *Reſurrection*?) The *Phariſees* as to their Doctrine, were much more ſober, they owned *Spirits*, and the *Reſurrection*, and tho they held much of the Freedom of, and a Power in mans Will; yet they alſo aſcribed much to the *Providence* and *Grace* of God: They were the *Interpreters* of the Law, and as Mr. *Calvin* thinks, had their Name from thence, not from their dividing and ſeparating themſelves from others (as ſome think) they ſpent much of their time in Faſting and Prayer, but, 1. *They held a Righteouſneſs by the Works of the Law, to be our Righteouſneſs, for which we are accepted of God.* 2. They made a very *jejune Interpretation* of the Law, as may appear from our Saviours Correcting it, *Chap.* 5. 3. *They held many unwritten Traditions of equal Force with the Law of God.* 4. *Fourthly, they were very Hypocrites in their Practice*, neglecting the weighty things of the Law, making long Prayers for a Pretence for their wickedneſs, and doing all they did, but to be ſeen of men. Some of theſe *Sadducees* and *Phariſees*, came to *John's Baptiſm*, and no wonder, for *Mar.* 6. 20. *Herod obſerved him, heard him, did many things, and heard him gladly*, but *Luk.* 7. 30. it is ſaid the *Phariſees* were not *Baptized of him*. It is like they came out of Curioſity [*He ſaid unto them, O Generation of Vipers*] the very Language which Chriſt uſed to them, *Chap.* 12. 34. and 23. 33. The *Viper* to which he compareth them, is the worſt and moſt dangerous of Serpents: We need give no Account of the *Baptiſts* treating them ſo roughly, becauſe our Saviour juſtifieth the term by applying it to them. *Corrupt Teachers* are the worſt of Men, and of all orders of Sinners, feweſt of them *Repent* and have their Hearts changed [*who hath warned you to flee from the Wrath to come*] what comes in your mind, who think there is

is no Reſurrection, no Hell, or who think you are ſo righteous that you need fear none, to do any thing that might teſtifie you are afraid of Wrath to come.

8 Bring forth therefore fruits meet ‖for repentance. ‖ Or. *anſwerable to amendment.*

You come here and thruſt your ſelves into a Crowd of Penitents, but this is not enough, true Repentance is not a barren thing, neither are your leaves of external Profeſſion a ſufficient Indication of it, you muſt bring forth the Fruits of Holineſs, Fruits that may anſwer the Nature of true Repentance. The proper Products of Habits, are called their Fruits, thus we read of the *Fruit of Sin*, and the *Fruit of Righteouſneſs*, *Fruits meet for Repentance*; are Works that are the proper Product of Repentance, or juſtly anſwering an external Profeſſion of Repentance. As *Faith*, ſo *Repentance without Works* is dead.

9 And think not to ſay within your ſelves, * we have Abraham to *our* Father: For I ſay unto you that God is able of theſe ſtones to raiſe up children unto Abraham. * Joh. 8. 33. Act. 13. 26.

All Hypocrites bear up themſelves upon ſomething, upon which they Promiſe good to themſelves, and a Freedom from the Judgments of God. The *Jews* reſted much upon their Deſcent from *Abraham*, as appeareth alſo from *Joh.* 8. 39. by which means they intituled themſelves to the Covenant, *Gen.* 17. extended *to his Seed*, as well as to himſelf, as alſo to the Name of the *Church*, *Abraham's* Poſterity by *Iſaac* being all the viſible Church, which God had upon the Earth at that time: It is the great work of Miniſters to drive Hypocrites from their vain Confidences. This *John* doth here, as if he ſhould ſay, I know what you truſt too, you think with your ſelves; that, becauſe you are the only Church of God upon the Earth, Judgment ſhall not come upon you, God would then have no Seed of *Abraham*, to ſhew Mercy to, and to keep his Covenant with, but miſtake not, God of ſtones if he pleaſe can raiſe up *Abraham* a *Seed*, to keep Covenant with *Papiſts*, and *Formaliſts* have much the ſame Preſumption, tho with this difference, The *Jews* were the true, the only Church of God, theſe do but arrogate the Name to themſelves.

10 And now alſo the Ax is laid to the root of the trees, * therefore, every tree which bringeth not forth good *fruit*, is hewn down, and caſt into the fire. * Joh. 15. 6, 7.

A Prediction as ſome think, of that dreadful *Deſtruction*, which within a few years came by the *Romans* upon the whole *Jewiſh Nation*. The Senſe is: The Vengeance of God is very near to be revealed, Men muſt *Repent Now* or *Never*, for *every Tree which bringeth not forth good Fruit ſhall be hewn down, and caſt into the Fire*, Judgment now is as nigh unto Men, as the Tree is to falling, to the Root of which the Ax is already applyed, whether it be to be underſtood of the Judgment common to all unbelievers, all that *know not God, and obey not the Goſpel of Chriſt*, as 2 *Theſſal.* 1. 8, 9. or the particular Deſtruction of this Nation of the *Jews*, I ſhall not determine, tho I rather judge the latter probable. The latter part of the Text is made uſe of by our Saviour, *Chap.* 7. 19. in the latter part of his Sermon upon the Mountain. It letteth us know, that it is not Improper, nor Diſſonant to the Stile of *John Baptiſt*, and *Chriſt*, and others the moſt eminent firſt Goſpel-Preachers, to preſs *Repentance*, *Faith*, and *Holineſs of Life*, *from Arguments of Terror*.

11 I indeed Baptize you with water * unto Repentance, but he that cometh after me, is mightier then I, whoſe ſhoes I am not worthy to bear, he ſhall baptize you with the holy ghoſt, and *with* fire. Act. 1. 5. & 1. 16. & 19.

I am not the Chriſt, *Mar.* 1. 8. *Luk.* 3. 15. 16. *Joh.* 1. 15. 26. I am but the Meſſenger, and forerunner of Chriſt ſent before him, to Baptize men with the *Baptiſm* of Water, in Teſtimony of their *Repentance*, but there is one immediately coming after me, who is infinitely to be preferred before me, ſo much, that I am not worthy to carry his Shoes, or unloose his Shoe-latchet: He ſhall *Baptize* men with another kind of *Baptiſm*, the *Baptiſme* of the *Holy Ghoſt* and *Fire*. *With the Holy Ghoſt* inwardly waſhing away their Sins with his Blood, and ſanctifying their Hearts, the Holy Ghoſt working in their Hearts like Fire, purging out their Luſts and Corruptions, *warming* and inflaming their Hearts with the Senſe of his Love, and kindling in them all ſpiritual Habits, or *with the Holy Ghoſt*, as in the days of *Pentecoſt*, *there appearing to them cloven Tongues like as of Fire*, as *Acts* 2. 3. thus the term Fire is made Exegetical of the term [the *Holy Ghoſt*] Or *with the Holy Ghoſt*, *and with Fire*, changing and renewing the Hearts of thoſe that believe in him, by the Operation of the Holy Ghoſt, and conſuming and deſtroying others, that will not believe, as with *Fire*.

12 Whoſe fan *is* in his hand, and he will throughly purge his floor, and gather his wheat into his garner: but will burn up the chaff with unquenchable fire.

Judea is at preſent Gods floor, the only Church he hath upon the Earth, but there is Chaff upon this floor, as well as Wheat. Now he is *come*, who will make a *Separation*, betwixt the *Chaff* and the *Wheat*: Who by his *Preaching the Goſpel* will diſtinguiſh betwixt *Iſrael*, and thoſe that are of *Iſrael*, *Rom.* 9. 6. betwixt thoſe who living in the true Expectation of the *Meſſias* ſhall receive him now he is come, and thoſe that by their not owning and receiving him, ſhall declare that they never had any true Expectation of him, ſhall ſeparate them into diſtinct *Heaps*, raiſing up a Go pel Church, and ſhall at the laſt day make yet a ſtrict Diſcrimination, and througly Purge his floor, taking true Believers into Heaven, and burning Unbelievers with *unquenchable Fire*, caſting them into Torments like unquenchable Fire.

13 * Then cometh Jeſus from Galilee to Jordan unto John to be baptized of him. * Mar. 1. 9. Luk. 3. 21.

Chriſt who now was about thirty years of Age, *Luk.* 3. 23. cometh from *Nazareth* a City in *Galilee* where *Joſeph* lived, *Luk.* 2. 4. and whither he went with *Joſeph* and *Mary*, *Luk.* 2. 39. and again after he had Diſputed with the *Doctors* at twelve years of Age, *Luk.* 2. 46. cometh from thence to *Jordan* the great River, where *John* was baptizing Diſciples, offering himſelf to be Baptized of him. He ſhewed his Humility by going to him, and alſo made the Action publick. If any ask to what end Chriſt, who had no ſin was Baptized, himſelf gives us an Account, *v.* 15. *To fulfil all Righteouſneſs* (of which more in its place) He thus owned *Johns* Miniſtry and Miſſion to *Baptize*, and confirmed the *Inſtitution of Baptiſm* by *Water*, and offered himſelf to that Teſtimony, which he knew his Father would give of him. He thus initiated himſelf in the Chriſtian Church, as by *Circumciſion* he had made himſelf of the *Jewiſh Church*, and ſo was both the Head of the believing *Jews* and *Gentiles*. He was not (as others) Baptized in Teſtimony of his *Repentance*, or for the *Remiſſion of ſins*, for he was *without ſin*.

14 But John forbad him ſaying, I have need to be baptized of thee and cometh thou to me?

He did not abſolutely repel him, but modeſtly excuſed himſelf for a time, knowing that Chriſt was already baptized with a more excellent *Baptiſm*, then he could Adminiſter to him, *for God gave him the Spirit not by Meaſure*, *Joh.* 3. 34.

15. And Jeſus anſwering said unto him, ſuffer *it to be ſo* now; for thus it becometh us to fulfil all righteouſneſs. Then he ſuffered him.

Jeſus ſaith unto him. *Suffer it now to be ſo.* The Queſtion is not whether thou or I be more *Excellent*: It is thy Duty to *Baptize* for my Father hath ſent thee to *Baptize*. It is my Pleaſure and Duty to be Obedient to my Father, whoſe Will I know tho it be hidden from thee. *Baptiſm* is a new Law of the Goſpel-Church, of which tho I be the Head, yet I muſt be conformed to the Members of it, concerning which my Fathers Will is, that they ſhould be *Baptized with Water*, as well as with the *Holy Ghoſt*, beſides that, I am to put an end to the Jewiſh Typical *Circumciſion*, and to put a new Face upon the Church, by Inſtituting another Sacrament of Initiation. It is therefore both *Juſt* and *Equal* that *I ſhould be Baptized*, (tho not for thoſe ends for which others, that are my Members, are Baptized, not for Remiſſion of ſins, but) for the fulfilling of all Righteouſneſs, in obeying my Fathers Will [*So he ſuffered him*] he that erreth through ignorance will correct his Error upon better Information. We may learn from this Example of Chriſt. That being *Baptized with the Holy Ghoſt*, will excuſe none for *Contempt*, or *Neglect* of *Baptiſm* by *Water*, becauſe it is the revealed Will of God, that all the Members of his Church ſhould come under that Ordinance, ſo as there is a *fulfilling of Righteouſneſs* in our Caſe, as well as in Chriſt's, tho in a different meature.

16 And Jeſus, when he was Baptized, went up ſtraight way out of the water, and lo the heavens were opened unto him, and he ſaw * the Spirit of God deſcending like a Dove, and lighting upon him. * Iſa. 11. 2. Joh. 1. 32. 33.

17 And lo a voice from heaven ſaying, * This is my Beloved Son in whom I am well pleaſed. * Pſal. 2. 7. Iſa. 42. 1. *Ch.* 3. 21. *Luke* ſaith that *Chriſt praying the Heavens were opened*. *Mark*, ſaith *cloven aſunder*. It is moſt probable, that the opening of the Heavens mentioned, (tho poſſibly far more Glorious) bare a Proportion to that *opening of the Heavens*, which we often ſee in a time of great Lightning, when the Air ſeemeth to divide to make the fuller, and clearer way for the Light [*unto him*] that is unto *John* [*and he ſaw the Spirit of God deſcending like a Dove, and lighting upon him*] The Spirit of God is an inviſible Subſtance, and cannot be ſeen by *Humane Eyes*, but the ſhape aſſumed by any Perſon of the *Trinity* may be ſeen, whether it 18. 17. 5. Luk. 9. 35. Col. 1. 13.

it was a *real Dove*, or only the appearance of a *Dove*, is little material for us to know. It was certainly one or the other, nor could any Representation at this time be more fit; either, to let the World know the *Dove like Nature* of Christ, *Isa.* 42. 2. or what should be the Temper of all those who receive the same Spirit, tho by measure, and are by it taught to be *innocent as Doves*, not that Christ had not received the Spirit before, but that his receiving of it might be notified to others. This *Dove* or appearance of a *Dove* lighted upon Christ, thereby shewing for whose sake this *Apparition* was. Christ was not confirmed only to be the Son of God by this appearance of the *Holy Spirit*, in the form of a *Dove*, and *lighting* upon him, but also by a *Voice* from the *Excellent Glory* saith *Peter*, 2 *Pet.* 1. 17. God forming a Voice in the Air which spake saying: *This is my beloved Son in whom I am well pleased.* The word signifieth, a *dearly beloved Son.* The same Voice was repeated at Christ's *Transfiguration*, *Matt.* 17. 5. *Peter* from it concludes the certainty of the Faith of the Gospel, in the aforementioned Text [*In whom I am well pleased*] The word signifieth a special and singular Complacency, and Satisfaction, I am pleased in his Person, according to that, *Prov.* 8. 30. I am well pleased in his *undertaking*, in all that he shall do and suffer in the Accomplishment of the Redemption of Man: *We are made accepted in the beloved. Eph.* 1. 6. This Text (as is generally observed) is a clear Proof of the *Trinity* of *Persons*, or Subsistences in the one Divine being: Here was the *Father* speaking from Heaven, The *Son baptized* and come out of the Water. The *Holy Ghost* descending in the form or shape of a *Dove*.

CHAP. IV.

1. THen was Jesus led up of the Spirit, into the wilderness to be tempted of the Devil.

This is mentioned by two of the other *Evangelists Mar.* 1. 12. and *Luk.* 4. 1. *Luke* saith that being *full of the Holy Ghost*, he returned from *Jordan*, and *was led by the Spirit*, &c. *Mark* saith *immediately the Spirit drove him*, Great manifestations of Divine Love, are commonly followed with great *Temptations*. Others observe, That *Temptations* usually follow *Baptism*, the beginnings of spiritual Life, and Covenants made with God. *He was led up*: Some think he was taken up, *Mark* useth the word ἐκβάλλει, the Spirit thrust him out, we must not understand an Act of *Compulsion*, doubtless he went voluntarily *of the Spirit*, the *Holy Spirit*, that lighted upon him as a *Dove into the Wilderness*. *Mark's* saying, *Mar.* 1. 13. That he was there with *wild Beasts*, lets us know that it was not such a Wilderness as *John* began to Preach in, *ch.* 3. 1. But an *howling Wilderness* full of wild Beasts. The end is expressed in the last words [*to be Tempted of the Devil*] thus his Temptations are distinguished from *Divine Temptations*, such as *Abraham* had, *Gen.* 22. 1. and by *Tempted* here is meant *sollicited*, or *moved to sin*, in which Sense *God tempteth no Man*, *James* 1. 13. The general Notion of *Tempting*, is *making a Tryal*, God makes a Tryal of his People for the *Proof*, and *Manifestation* of their Gracious Habit. *Satan* by moving to sin, makes a *Tryal* of *Corruption*, which was the reason, that altho Christ was Tempted: *That he might be able to succour those that are Tempted. Heb.* 2. 18. and that he might taste all those Evils to which we are exposed, and might *overcome* the *Devil*, yet when the *Prince of this World* came, he could effect nothing against him, because he found nothing in him, to comply with his Motions.

2 And when he had fasted forty days, and forty nights, he was afterwards an hungred.

He was in the Wilderness, a place of Solitude, and so fitter for Satans purpose, and he was an *Hungred*, which was another advantage Satan had. But he was not an Hungred, till *he had fasted forty Days, and forty Nights*. Here was the Divine Power miraculously seen, in upholding the Humane Nature of Christ, without any thing to eat: This was a Miracle, the like did *Moses* before the Law, *Elijah* under the Law. Christ doth the same in the beginning of the *Gospel*, nor did he fast as the *Jews* were wont, of whom we sometimes read, that they kept Fasts several days, they only fasted in the Day-time, but ate their Food at Night, or sometimes only *for bare pleasant Bread*, as *Daniel* did, *Dan.* 10. 2. 3. for three full Weeks. But Christ fasted from all Food, and that not only *forty Days*, but *forty Nights* also, from whence may easily be gathered, how idly if not impiously, the *Papists* found their fasting *forty Days*, in *Lent*. Here all Christs Acts (most certainly his Miraculous works) are not recorded for our Imitation: Some of them are only for our *Adoration*, all his miraculous Acts are so. There can be nothing more fottish, then for us to think, that because Christ (supported by the Divine Nature) fasted forty Days, therefore we are obliged to do it, and because we cannot fast forty Days, and forty Nights, without eating something, therefore we may eat Fish, tho no Flesh (when all know that to some Pallats, there is no more delicate Food, then Fish) or we are obliged to fast in the Day-time, tho not at Night. And because Christ once in his Life time fasted forty Days, and forty Nights, therefore we must do so every year, or that the Church hath any Power to injoyn any such thing. If *Papists* think, Christs fast of forty Days, and forty Nights, obliged them to imitation, let them keep them as he did (with such a Fasting I mean) and try whether they be able to do it, or whether four Days or Nights, instead of forty will not Convince them of their Folly. Christ fasted forty Days, and forty Nights, and thereby shewed he was *God-Man*, the Divine Nature supported the Humane, afterward he was *Hungry*, to shew that he was truly *Man touched with the feeling of our Infirmities, in all Points Tempted as we are, yet without sin, Heb* 4. 15.

3 And when the Tempter came unto him he said, If thou be the Son of God command that these stones be made Bread.

And when the Tempter. [*Satan*, the *Devil* as he is called *viz.*] *came unto him*, Probably in some visible shape. He forming an audible Voice of the Air said, *If thou be the Son of God*, not that he doubted it, which shewed his horrible Impudence. *Command that these stones*, this stone faith *Luk. ch.* 4. 3. *be made Bread.* The Temptation plainly was *to the use of means which God did not allow him, to relieve him in his Distress of Hunger*, to distrust the *Providence of God*, in supporting of him. A Temptation common to those who are the Members of Christ, and enough to instruct us, that we ought to look upon all Thoughts, and Motions, to the use of means not allowed by God, in order to a Lawful end, as are *Temptations vel a Carne*, vel *Hoste*, either from our own Flesh, for *James* 1. 14. *every man is Tempted, when he is drawn away by his own Lust*, and *enticed*; or from our *Grand Adversary* the Devil. It is not much material for us to know from which, they being both what we ought to resist, tho those from Satan are usually more violent, and impetuous.

4 But he answered, and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

So also *Luk.* 4. 4. There is no better answering the *Tempter*, then by opposing the Precepts of Holy-writ, to his *Motions to sin*. The word is called, The *Sword of the Spirit*, *Eph.* 6. 17. The *Papists* therefore denying People the use of the word, disarm them as to the *Spiritual Combate*. It is written *Deut.* 8. 3. Tho man ordinarily liveth by common Bread, such Food as men usually eat, yet God's Power is not restrained, he can uphold the Life of Man when that is wanting, as he supported the *Israelites* by *Manna* (to which that Text relates) nor is God obliged to create any extraordinary men, for his *Power* which is seen in creating such means, can produce the same Effect without such a man if it pleaseth him: His Power must be seen in creating the man, and in upholding the Proper Power and Faculty of the man, in order to its end, why cannot he by the same Power produce the Effect without any such man?

5 Then the Devil taketh him up into the holy City, and setteth him on a Pinacle of the Temple.

By the *Holy City*, is meant *Jerusalem*, once an Holy City, *Dan.* 9. 24. now tho a moist impure, and filthy City, upon many Accounts, yet upon other Accounts still an *Holy City*; being the only City in the World, which had then in it the true Worship of the true God, and in which God, doubtless, who in *Ahab's* time had seven thousand in *Israel*, had many Holy People, how the Devil took Christ into the *Holy City*, is variously argued, and judged, the word used in the Greek, are such as would incline us to think, he was not carried by Force, but followed the *Tempter* willingly, and set upon a place on the *top of the Temple*, higher then the other parts of it: The end of his being set there, the next Verse tells us.

6 And saith unto him, if thou be the Son of God, cast thy self down, for it is written, He shall give his Angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

Before the Devil had Tempted our Lord, to diffidence or distrust in Gods Providence, and the use of means not allowed by God to supply himself: Here he Tempts him *to an unwarrantable Presumption, and Confidence of, and concerning the Divine Protection*. In the former Temptation, the *Devil* used no Scripture, but having been repelled in that Assault, *by the Sword of the Spirit, which is the word of God*, *Eph.* 6. 17. He here takes up the same Weapon: The thing to which the *Tempter* sollicitieth our Saviour, was the *throwing himself down from a Precipice*, a *Temptation* in *Effect*, to destroy himself (which is one of those Fiery Darts, which he commonly throweth at the People of God, in their hours of *Melancholy*, or under great Pressures of affliction) but the usual Argument, which he useth to them, is *Deliverance from their Terrors*, the preventing of want, or avoiding Shame. The Argument he useth to our Lord is quite of another Nature, the *special Protection of God*, promised to Gods People, *Psal.* 91. 9 11, 12. herein he transformeth himself into an *Angel of Light*, according to 2 *Cor.* 11. 14. and lets us know that Truth may be abused to the Patronage of lyes, and that there is no hook more dangerous to the Members of Christ, than that which is baited with Scripture misinterpreted, and misapplyed: Which Holy-writ always is, when it is so interpreted, or so applyed as to be made an Argument to sin. This Portion of Holy-writ is both. 1. *Falsely cited*, and, 2 *As ill applyed*. In the Quotation the Tempter leaves out those words [*in all thy ways*] This was none of our Saviours *ways*, he had *no call, no Warrant* from God to decline the *Stairs* by which he might have gone down, and to throw himself down. God had never promised, nor ever gi, ven any the Protection of *Angels*, in sinful, and forbidden ways. 2 He *misapplyeth this Text*, using it not to instruct, but to deceive, dividing betwixt, Mans Duty, and Gods Providence, making this word a Promise to be fulfilled, upon Christs neglect of his Duty, extending the Promise of *special Providence*, as to Dangers, into which men voluntarily throw themselves. Putting God upon working Miracles to declare Christ to be his Son, where there was no need, and of which there was no use, mocking our Saviours true use of Scripture, with Scripture abused, and many other ways, but he had to do with one not ignorant of his devices.

7 Jesus saith unto him: It is written again, thou shalt not tempt the Lord thy God.

This is written, *Deut.* 6. 16. To make an *undue*, and *unwarrantable Tryal of God, is to tempt God*, whether the *Tryal* respecteth his *Power*, or his *Goodness*, thus the word used, *Num* 14. 22. *Psal.* 78. 18. *Isa.* 7. 12. *Chap.* 16. 1. By this Answer Christ lets the Devil know that he abused Scripture in his Quotation of it, such a casting of himself down, when he had a plain way to go down by the *Stairs*, would not have been an Act of *Faith*, but *Presumption*, not a *trusting* God upon his word, but a *Tempting* of God expressly contrary to his Command. *Deut.* 6. 16.

8 Again, the Devil taketh him up into an exceeding high Mountain, and sheweth him all the Kingdoms of the world, and the Glory of them.

9 And saith unto him, all these things will I give thee, if thou wilt fall down and worship me.

This is the third *Temptation*, by which the *Tempter* sollicitieth our *Saviour* to sin, and of all other the most Impudent. For what can be more Impudent, than for the Creature to expect an Homage to him from him who was his Creator. What Mountain this was, and how our Saviour was taken up into it, are things not revealed, and of very little concern for us to know. The Text tells us it was *exceeding high*, yet not high enough, from whence one Kingdom could be seen, in the extent of it. It is therefore most probable that Dr. *Lightfoot* judgeth most truly. *That the Devil, being the Prince of the Power of the Air, formed an Airy Horizon before the Eyes of Christ, carrying such Pompous, and Glorious appearance of Kingdoms, States, and Royalties in the Face of it, as if he had seen those very Kingdoms, and States indeed.* Such things the Devil can do, and doth do, by condensating the Air first, then shaping, and Figuring, and lastly so Colouring it, that it may represent what he intendeth. All these things he promised to give our Saviour, if he would fall down and Worship him. The same eminent Person well observes, that what *Luke* calls *Worshipping before the Devil*, *Matthew* calls *Worshipping the Devil*, and concludes solidly. *Thou if to Worship before the Devil, be to Worship the Devil Worshiping before an Image* (as the *Papists* do) *must be Worshipping the Image.* The *Devil*, here arrogates to himself, what was Gods alone to give, and such ordinarily are the *Devils* Promises, of things, as to which he hath no Power to fulfil what he Promiseth.

10 Then saith Jesus unto him, Get thee hence Satan, for it is written, * Thou shalt worship the Lord thy God, and him only shalt thou serve. * Deut. 6. 13.

As this was of all the three the most impudent Temptation, so our Lord receiveth it with the highest Detestation, saying. *Get thee hence Satan!* By which words, he doth not only shew his Detestation of this *Temptation*, but also chides *Satan!* know better things. *viz.* That a Religious Adoration, a *Creature*, no Worship is due unto thee: To *Worship before thee* (so *Luke* Phraseth it, *Luk.* 4. 7.) is to *Worship thee.* This is expressly contrary to the Command of God. *Deut.* 6. 13. and 10. 20. It is also observable, that our Saviour opposeth this to the Devils words, ἐὰν πεσὼν προσκυνήσῃς μοι. If thou falling down will Worship me, and that Christ answers, Τὸν θεὸν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις which shews the Idleness of the *Papists* distinction of *Doulia*, and *Latreia*, the first of which they say may be given to the Creature: The second only unto God, by which they justine their *Veneration* of Images: The thing, a *posture of Adoration*, before the *Creature* in an Act of Worship; Christ here interpreteth a *Worshipping* the Creature, if the Creature either exacts it of us, or we purposely set it before us, or chuse it as an object exciting, or moving us to such an Act of Adoration, which the *Papists* do not, that all *Prostration* before the Creature is an Act of *Divine Adoration*, there is a Civil, as well as a *Divine Worship*, and in Divine Worship, the Position of the Creature before us, may be merely for Convenience, or Accidental: But all *Prostration* in an Act of *Divine Worship*, is a *Posture of Adoration*, and where a Creature is chosen, and set before us in that Act or Posture, to excite or move us, it partaketh of the Homage. There is some little difference betwixt the words, *Deut.* 6. 13. and 10. 20. and those of St. *Matthew*, but that is said to be *written*, which is written as to the Subsistance and Sense, tho not in those Terms. *Moses* saith, *Thou shalt fear*, as *Matthew* quotes it, it is, *Thou shalt Worship.* The Term *Fear* applied unto God, signifieth any Act of Religion, whether *External* or *Internal*, and tho the last words in *Deuteron.* [*thou shalt swear by his Name*] be not mentioned in *Matthew*, yet enough are quoted for our Saviours purpose. *Falling* down and *Worshipping*, belongeth only to God (saith our Saviour) not to thee, let me therefore hear of thee no more.

11 Then the Devil leaveth him, and behold Angels came and ministred unto him.

Resist the *Devil* saith *James ch.* 4. 7. and *he shall flee from you*, thus he did from the Head, thus he shall do from the Members, but as he did not flee from Christ, till Commanded away, so neither till Commanded off by God, doth he leave the People of God, but upon our *resistance*, God will Command him off, that we may not be Tempted above our strength. The *Evil Angels* leaving him, the Good Angels came and ministred unto him, whether by bringing him Food, or bringing him off the Mount, or otherwise Executing his Commands, is not expressed, and it is too much Curiosity to inquire. God by this teacheth us, that our Lives are to have their Vicissitudes of Temptations, and Consolations, and that our Temptations shall have an happy Time, and that when ordinary means fail, we may expect extraordinary Influences, and Assistances. *Luke* saith, he *departed from him for a Season*: To let us know, that tho here was an end of his more eminent Temptations, yet he was not afterward without Satans Assaults.

12 * Now when Jesus had heard that John was ‖ cast into Prison, he departed into Galilee. * Mar. 1. 14. Luk. 3. 20.

John was some time after this cast into Prison, for his free reproving *Herod Antipas*, the *Tetrarch of Galilee*, for taking *Herodias* his Brother *Philips* Wife, and other Evils, *Chap.* 14. 3. 4. *Mar.* 6. 17. *Luk.* 3. 19, 20. *Jesus* heard of this accident, and *departed into Galilee*. There were many things happened betwixt Christ's *Temptations*, and this his Motion into *Galilee*, which are omitted by all the Evangelists except *John*; and by him recorded in his four first *Chapters*. Neither by *Galilee*, we must understand the nether *Galilee*, which was within the *Jurisdiction* of *Herod*, but the upper *Galilee* called *Galilee* of the *Gentiles*, *v.* 15. in the Borders of *Zebulon*, and *Nephtali*, which was in the *Jurisdiction* of *Philip*, a man of a less bloody Disposition. Others make it under *Herods Jurisdiction*, but where the *Pharisees* had less to do than in *Judea*. Our Saviour doth not out of Cowardiss avoid Danger, but he knew his time was not yet come. But some judicious Interpreters think that our Saviour first went into the lower *Galilee*, and from thence soon after into the upper *Galilee*, that which makes this more probable is the next words: And leaving *Nazareth*, *he came and dwelt in Capernaum*, so as it should seem he first went to *Nazareth*, which was in the lower *Galilee*.

‖ delivered up.

13 And leaving Nazareth he came and dwelt in Capernaum, which is upon the Sea-coast, in the Borders of Zebulon and Nepthalim.

By this (as was said before) it should seem that our Lord first went into the *Nether Galilee*, where *Nazareth* was, which after a time he left, and went to *Capernaum*, which *Capernaum* was a City near the Sea, in the Borders of *Zebulon* and *Nepthali*, whose Lots in the Land of *Canaan*, were contiguous, and by the Sea-side, as appeareth by *Josua* 19.

15 That it might be fulfilled, which was spoken by the Prophet Esaias, saying,

15 The land of Zebulon, and the land of Nepthalim, by the way of the Sea beyond Jordan, Galilee of the Gentiles.

16 The People which sate in darkness, saw great light, and to them which sate in the Region, and shadow of death, light is sprang up.

The

The Text in *Isaiah*, 9. 1. 2. where the words are, *Nevertheless the Dimness shall not be such as was in her Vexation, when at the first he lightly afflicted the Land of Zebulon, and the Land of Naphtali, and afterward did more grievously afflict her by the way of the Sea beyond Jordan, in Galilee of the Nations. The People that walked in Darkness, have seen a great Light, they that dwell in the Land of the shadow of Death, upon them hath a Light shined.* The *Jews* make a great many Objections against the Application of this Text unto Christ (as indeed they do against the Application of all Texts cited out of the Old Testament by the Evangelists) Christians believing that the Evangelists being Holy Men, who wrote not from a private Spirit, private Interpretations, have not any reason to regard what their Interest leadeth them to Object: But even Christian Interpreters are divided in their Sentiments whether these words are said to be fulfilled, in this Motion of Christ unto *Galilee*, in a *Literal*, or *Typical*, or a more *improper* and *Analogical Sense*, nor is it any great matter with which of them we agree, for my own part, I see no reason, why, *v.* 2. should not be Litterally understood of, and applyed unto Christ. There is nothing more ordinary in the *Prophets*, than after a threatning of Judgment, and Captivity unto the People to Comfort such as feared God amongst them with Promises of the *Messiah*, and the spiritual Salvation which was to be brought in; The Land of *Zebulon*, and *Naphtali*, suffered much by *Benhadad*, 1 *Kin.* 15. 20. and more by *Tiglath-Pileser*, 2 *Kin.* 15. 29. before the General Captivity of the ten Tribes, 2 *Kin.* 17. 6. The Lord by the Prophet, *ch.* 8. had been threatning this *general Captivity*, possibly the Prophet might say, the Affliction of those parts, should not be so great as the second mentioned, 2 *Kin.* 15. 20. because by the story it seems they were generally carried into Captivity, before the more *general Destruction* of the other Tribes there, saith he. This *Darkness* shall be abundantly hereafter compensated, by the coming of the *Messiah*, and Preaching amongst this People; who living at a great distance from *Jerusalem*; never had such a Light as some other parts of *Judea*, and first drank of the Cup of Gods wrath in their Captivity. It was called *Galilee of the Gentiles*, because it was near to the Men of *Tyre*, who were *Gentiles*, and had doubtless, in it a greater mixture of *Gentiles*, than any other part of *Canaan*, ever since *Solomon* gave *Hiram* twenty Cities in this *Galilee*, 1 *Kin.* 9. 11.

17 From that time Jesus began to preach, and to say, *Repent: for the Kingdom of heaven is at hand.

*Chap. 10. 7.

From the time of Christs Baptism, or from the time that he heard that *John* was committed to Prison, he, who before had Preached and taught privately, and more rarely, began to Preach more ordinarily, and publikely, and the sum of his Doctrine, was the same with that of *John* the *Baptist*, confirming his Doctrine, *Repent, for the Kingdom of Heaven is at hand.* See the Sense of those words, *ch.* 3. *v.* 2. *Mark* hath the same, *Mar.* 1. 14.

18 And Jesus walking by the Sea of Galilee, saw two brethren, Simon *called Peter, and Andrew his Brother, casting a net into the Sea for they were Fishers

*Mar. 1. 16. Joh. 1. 42.

Whether by the Sea, he here meant the Lake of *Gennesaret* or the *Ocean*, is not worth the arguing, for the *Jews* called all great Collections of waters the *Seas* according to *Gen.* 1. 10. *he saw two Brethren Simon called Peter, and Andrew his Brother*, whether natural Brethren, or called so because of their joynt Imployment, *casting a Net into the Sea*, either, for the catching of Fish, or for the washing of their Nets, see *Luk.* 5. 2. *for they were Fisher-men*, Sea-men (as the word seems to signifie) used to fish in the Sea; *Simon* had a Ship of his own, *Luk.* 5. 3. The Evangelists differing Relation of the call of *Simon* and *Andrew*, hath made a great deal of work for Interpreters. The greatest difference seemeth to be betwixt *Matthew* in this Text, and *John*, *ch.* 1. 35, 36, 37, 38. But certainly *John* speaketh of one *Call* in those Verses: The other *Evangelists* of another. According to *John*, they were *called* to the knowledge of, and first Acquaintance with Christ, this was while *John* was in the publike Exercise of his Ministry, for they were his Disciples, *Joh.* 1. 35, 36. and *v.* 39. they are said at that time, *to have abode with him that day*: Probably they again returned to their old Imployment, and when *John* was imprisoned, Christ walking by the Sea, saw them, and then called them to the Apostleship. There are other differences in their Call observed, betwixt *Matthew*, *Mark*, and *Luke*, but such as may be easily answered, by those who observe that there is nothing more ordinary, than for the *Evangelists* in reporting the same History, one of them to supply more largely what the other had recorded more summarily.

19 And he saith unto them, Follow me, and I will make you Fishers of men.

Here was their Call to the Office of *Apostles*. It is observable that Gods Calls of men to places of Dignity, and Honour, and his appearances of Favour to them, have ordinarily been when they have been busied in the honest Imployments of their Callings. *Saul* was seeking his Fathers Asses, *David* keeping his Fathers Sheep, when the Lord called them to the Kingdom: The *Shepheards* were feeding their Flocks, when they had the Revelation of Christ, he calleth four *Apostles* from their Fishery. *Amos* from amongst the Herdmen of *Tekoah*, *Matthew* from the receit of Custom, *Moses* when keeping *Jethroe's* Flock, *Exod.* 3. 2. *Gideon* from the Threshing floor, *Jud.* 6. 11. God never incouraged Idleness, but despiseth not Persons in meanest Imployments. *Follow me*, that is, to return no more to your Imployment. [*I will make you Fishers of Men*] Here is the work of Ministers set out, to gain Souls to God, they are not to *Fish* meerly for a Livelihood, much less for Honour and applause to themselves, but to win Souls to God, and are to bait their Hooks, and order their Nets to this end, which they will never serve, if either by general Discourses, they make the Muskes so wide, that all will dart through them, or if by their Wit, and Learning, they make their Discourses so fine, and curious, that few or none of their Hearers can understand them. Nor will all our Art make us Fishers of Men: *I will make you* (saith Christ) *Paul may plant, and Appollos may water, God must give the increase*: But yet we must order our Nets rationally, and probably in order to our end, and without that, cannot expect Gods blessings. Nor were the Apostles presently to enter upon the work of the Ministry, but first to *follow him*. And indeed such should all Gospel Ministers be, in the choice of *Matthias*, *Peter* limited the People in their Election, to *those that had accompanied with them all the time, the Lord Jesus went in and out amongst them*, *Acts* 1. 21. other Ministers commonly prove *Fishers* for something else not for the Souls of men.

20 And they straightway left *their* Nets, and followed him.

When Christ calls, Men shall obey, when he calls, he draweth. It is not of indespensable necessity, that men who exercise the Ministry should have nothing else to do, *Pauls hands ministred to his Necessities*. But nothing but a providing for our selves, and Housholds, can excuse Ministers, in intangling themselves with the things of this Life. *Churches* that are able ought better to provide for their Ministers, and Ministers so provided for, in if they do not *wholly give up themselves to their work*, 1 *Tim.* 4. 15.

21 And going on from thence, he saw other two Brethren, James *the Son* of Zebedee, and John his Brother in a ship with Zebedee their Father, mending their Nets, and he called them.

22 And they immediately left the ship, and their Father, and followed him.

There was another *James*, *Matth.* 10. 3. the Son of *Alpheus*, called *James* the less. Brother of *Joses* and *Salome*, *Mar.* 15. 40. this was *James* the Son of *Zebedee* [and *John*] who is thought to be the *Evangelist*. Christ *calleth* them, not with his *Voice* only, but by his *Spirit*, affecting their Hearts. So as they immediately left their Ship, and their *Father*, elsewhere the Disciples say, *Master we have left all and followed thee*, probably their Imployment with their Ship was their *All*. They left *their Father* also, but it was upon *Christs Call*, in which Case it is every Mans Duty (*and followed him*) to learn of him before they went out to *Preach him*, and to be Witnesses of his *Miracles*, *&c.*

23 And Jesus went about all Galilee teaching in their Synagogues, and Preaching the Gospel of the Kingdom, and healing all manner of sicknesses and all manner of disease among the People.

Jesus Christ having now called *four Disciples*, did not judge it sufficient to send them about, but himself went about all the places of that dark Country of *Galilee* [*teaching in their Synagogues*] the word signifieth both the *Congregation* convened, and the *Place*. Here it signifieth both: *Synagogues* were of old time, *Acts* 15. 21. How ancient we know not. Some think that they were no older than the return out of the Captivity of *Babylon*: But I am posed then in determining, where the Body of the *Jews* ordinarily worshipped God on the *Sabbath-days*, for it is certain they did not all go up to the *Temple* at *Jerusalem*. In the *Old Testament* we read of them only, *Psal.* 74. 8. as at that time *burnt up*: As to the order of them we only read. That they had some *Rulers*, *Acts* 13. 15. who directed those who were to speak *words of Exhortation*. The Scriptures were read in them, *Acts* 15. 21. the *Law* and the *Prophets*, *Acts* 13. 15. They *prayed* in them, *Mat.* 6. 5. they expounded Scripture in them, *Luk.* 4. 16, 17, 18, 19. Christ [*Preached in the Synagogues*] not only there, we shall find him Preaching on the *Mount* in the next *Chap.* and in *private Houses*, but he did not *decline* the *Synagogues*: Either, as to *Preaching*, *or Hearing*, not wholly separating from a *Church* corrupt enough through *Traditions*, but not *Idolatrous*, but *what* did he Preach? *The Gospel of the Kingdom*, the glad Tidings for lost Sinners, that was come into the World, by the Revelation of him, who was the true *Messias*, and the true and only way, by which Men

Men might come to the Kingdom of God, and be eternally saved: This is what all his Ministers should publish, not their own Conceits, or Dictates of Men, or things impertinent to the Salvation of Souls, but the *Gospel of the Kingdom, and healing all manner of Sicknesses, and all manner of Diseases amongst the People*. The *Greek* is all Diseases, and Sicknesses, yet surely some dyed in *Galilee*, in that time. This is another Text, to prove that the term *All* in Scripture doth not always signifie every *individual*, but some *individuals* of every *Species*. Christ confirmed his Doctrine, and Divine Mission, by these miraculous Operations.

24 And his fame went throughout all Syria, and they brought unto him all sick people, that were taken with divers diseases, and torments, and those which were possessed with devils, and those which were lunatick, and those which had the palsie and he healed them.

Syria, is said to be bounded on the North by *Cilicia* by *Egypt*, on the *South*, on the *West* with the *Sea*, and on the *East*, with *Euphrates*, and to comprehend within it all *Judea*, *Bethany*, *Galilee*, *Decapolis*, *Samaria*, *Idumea*, *Palestina*, *Syrophenicia*, *Syria*; of *Damascus*, and *Syria* of *Antioch*. Christs fame spread very far doubtless, because of the good he did, and the Miracles he wrought [*and they brought out to him, all such People, that were taken with divers Diseases*] *All* here again can signifie no more than *very many* that were indisposed, and ill affected as to their bodily Health, those that were Sick of, or detained in their Beds, or Houses by *divers Diseases*: Tho Christ shewed his *Power* in curing some Diseases, which Physicians judge incurable, yet he shewed his kindness also in relieving others, not so fatally Sick [and *Tormentes*] such as were troubled with great Pains, as if they were upon *Racks*, or in the hands of Tormentors, that set themselves to Torture them [*and those which were possessed with Devils*] Of these sorts of Persons we shall read often in the Gospel: This is the first time, we meet with the term. It is observed that in the Old Testament we read little of any such Persons (we read only of *Saul's* being vexed with an *evil Spirit*) we read much of them in the New Testament, and in *Ecclesiastical History*, for some years after Christ, they called them *Energumeni*. Some think God in those first times of the Gospel permitted, the Devil to this degree, that the *Power* of our *Saviour* might be the more seen in casting them out, and in giving Authority to his Disciples to cast them out, which was a great Demonstration of his Divinity: Others think, that God did it for a Demonstration of the Error of the *Sadducees*, who held *there was no Spirits*. The Gospel seemeth to hint two sorts of these Persons. Some upon whom the Devil had Power, no further than to *Wrack* and *Torture* them. *Mar.* 5. 3, 4, 5. *Luk.* 9. 39. others, in whom he dwelled Bodily, and Divined, and Prophesied in them, *Acts* 16. 16. [*and those which were Lunatick*] affected with such Diseases, as use to increase, in some times of the Moon, or at such times to seize Persons of this Nature, we know divers more particularly, the *Falling Sickness*, and *Dropsie* [*and those which had the Palsie*] a Disease caused by the Resolution of the *Nerves*. Those Diseases are mentioned, which Men account hardest to be cured, if capable of Cure by Men, Christ to shew his Divine Power *healed them*. Christ did not only cure these Bodily Distempers, but he also Preached the Gospel of the Kingdom to heal their Soul Distempers: We read of many came to him for Bodily Cure, but of none that said to him: *What shall we do to be saved?* How sensible are Men and Women of their Bodily Pains, and Diseases more than of their Souls wants?

25 And there followed him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judea, and *from* beyond Jordan.

They followed for the *Loaves*, for the benefit of the Bodily Cures, or out of Curiosity, tho some (probably) followed him out of Love, and to learn of him, *Decapolis* hath its name from ten Cities, comprehended in it. Here was a mixture both of *Jews* and *Gentiles* following Christ, who came to be a Saviour of them both, and to pull down the *Partition-wall* betwixt both, to make them both one *Gospel-Church*, *Eph.* 2. 14.

CHAP. V.

1 And seeing the multitudes, he went up into a mountain, and when he was set, his disciples came unto him.

2 And he opened his mouth, and taught them, saying,

The last Chapter concluded with telling us, that a great multitude followed Christ, which he observing, that he might with more Conveniency to himself, and Advantage to them, speak what he had to say, he went up into a *Mountain*; and sitting down, after the manner of the *Jewish Doctors* to shew their Authority, which our Saviour also at other times observed. *Matth.* 26. 55. *Luk.* 4. 20. *Joh.* 8. 2. his Disciples came to him, both those strictly so called, and others also, *viz.* the multitude, mentioned in the last Chapter or some of them, and he began to speak to them, with Freedom, so as the multitude might hear, Christ thought it as lawful to Preach in the *Mountain*, as in the *Synagogues*: Nor did his Disciples, doubt the *Lawfulness of hearing them*, where ever he thought fit to speak.

3 * Blessed *are* the poor in spirit for theirs is the kingdom of heaven.

*Luk. 6. 20.

Happy are they, who tho they be not Rich in this World's goods, yet have a Spirit suted to their State and Condition, not looking for their Consolation here, but having a Poor, and low Opinion of the World, and all that is therein, looking after more excellent Riches, and in order to it, are of broken and *Contrite Spirits*, for their manifold sins, and cannot entertain any Proud Opinion of their own Righteousness, but fly unto the free Grace of God, and the Righteousness of the Lord Jesus Christ. Not the Great, and Rich, and Proud Men of the World are happy, but these are the Blessed Men, for true Happiness lyeth not in Worldly Possessions, but in the Favour of God, and a right to the Kingdom of Heaven, and that these Men have, *Psal.* 34. 18. & 51. 17. *Isa.* 66. 2.

4. * Blessed *are* they that mourn, for they shall be comforted.

*Isa. 61. 3. Luk. 6. 21.

The World is mistaken in accounting the jocund, and merry Companions the only happy Men, their mirth is Madness, and their joy will be like crackling of Thorns under a Pot, but those are rather the happy Men who mourn, yea such are most certainly Happy, who mourn out of Duty in the Sense of their own sins, or of the sins of others, or who mourn out of choice rather to suffer Afflictions, and Persecutions with the People of God, than to injoy the Pleasure of sin for a Season. Tho such sufferings do excite in them natural Passions, yet it is a Blessed mourning, for those are the blessed Tears which God will wipe at last from Peoples Eyes, and such are these, *They shall be Comforted* either in this Life, with the Consolations of the Spirit, or with their *Masters joy* in the Life that is to come, *Isa.* 61. 3. *Joh.* 16. 20. *James* 1. 12. So as this *Promise*, and Declaration of Blessedness, is not to be extended to all Mourners, but only to such as God hath made so, or who in Duty have made themselves so, obeying some Command of God; for Sympathizing with Gods Glory, or with his afflicted People. *Rom.* 12. 15. or Testifying their Repentance for their sins, for there is a mourning, which is a meer natural effect of Passion, and a *Worldly sorrow which worketh unto Death*, as well as a *Godly sorrow, working Repentance to Salvation*, 2 *Cor.* 7. 10.

5 Blessed * *are* the meek, for they shall inherit the earth.

*Psal. 37. 11.

Men count the *Hectors* of the World happy, whom none can provoke, but they must expect as good as they bring, *an Eye for an Eye, and a Tooth for a Tooth*: But I tell you these are not truly Happy, they are tortured with their own Passions, as their hand is against every one, so every Mans hand is against them, besides that there is a God, who will revenge the wrongs they do But the *meek* who can be angry, but restrain their wrath in Obedience to the Will of God, and will not be angry, unless they can be angry and not sin: Nor will easily be provoked by others, but rather use *soft words to pacifie wrath*, and give place to the Passions, of others these are the *Blessed Men*; for tho others may by their Sword, and their Bow, conquer a great deal of Earth to their Will, and Power: Yet they will never quietly and comfortably inherit, or possess it, they are *Possessors malæ fidei*, forcible Possessors, and they will injoy what they have, as rapacious Birds injoy their's unquietly, every one hath his Gun ready Charged, and Cocke against them: But those who are of meek and quiet Spirits, tho they may not take so deep Root in the Earth, as others more boisterous, yet there will be no Worm at the Root of what they have, and they shall enjoy what God giveth them with more quiet, and certainty, and God will provide for them, *Veriily they shall be fed*, *Psal.* 37. 3. 11.

6 Blessed *are* they which do hunger, and thirst after righteousness, for they shall be filled.

You see many Men and Women, *Hungring*, and *Thirsting* after sensual Satisfactions, or after *sensible Injoyments*; these are unhappy miserable Men, they often *Hunger*, *and Thirst*, and are not *satisfied*: But I will shew you a more excellent way, a more excellent Object of your *Hunger* and *Thirst*, that is, a *Righteousness*, both a *Righteousness* wherein you may stand before God, which is in me, *Jer.* 23. 6. and is revealed *from Faith to Faith*, *Rom.* 1. 17. and the *Righteousness* of an Holy Life. Those are Blessed Men, who *first seek the Kingdom of Heaven, and the Righteousness* thereof, God will fill these Men with what they desire, *Isa.* 55. 1, 2. *Luk.* 1. 53. There are some who understand this Text, of an *Hungring* after the clearing of their Innocency towards Men. which is natural to just and innocent Persons falsly accused, and tra-

duced,

duced, and they have a Promise of being filled, *Psal.* 37. 6. but I see no reason to conclude this, the Sense of this Text.

7 Blessed *are* the merciful, for they shall obtain mercy.

The Men of the World bless themselves, if they can take Care of themselves, let others do what they will, and as well as they can: But I tell you, that those alone are the Blessed Men, who are touched with a true Sense and feeling of the Wants and Miseries of others, and that not out of a meer Goodness, and Tenderness of Nature, but out of a true Obedience to the Will of God, and a Sense of his Love to them, and Faith in his Promises, and moved from these Principles, do not only Pity, and Compassionate them, and wish them well, but extend their helping hand to them, suitably to their Miseries: For these Men shall obtain mercy, and that not only from Men, if they come into Straits and Distress, but from the hand of God. *Psal.* 37. 26. *Psal.* 112. 5. he doth not say they shall merit Mercy at Gods hand, but they shall be *Mercified*, they shall *obtain Mercy*.

* Psal. 24. 4. 8 Blessed *are* the *pure in heart, for they shall see God.

The Men of the World bless those who appear Pure, and Holy to men, and put on a Vizard, and Mask of Purity: Tho they be but painted Sepulchers, and their Hearts be as Cages of all unclean Birds: But those alone are Blessed, who being washed from their filthiness by my Blood, are of a *sincere* and *upright* Heart, tho they be not legally Pure, and free from all sin; yet are so Pure as that God will accept them, the bent of their Hearts being after Holiness. Who have not an Heart, and an Heart, no doubleness of mind, who are Persons in whom is no Guile. For tho no mortal Eye can see, and comprehend the Essence of God, yet these Men shall by an Eye of Faith, *see* and *enjoy God* in this Life, tho in a Glass more darkly, and *in the Life to come, Face to Face*, and *as he is*, 1 *Cor.* 13. 12. *Heb.* 12. 14. 1 *Joh.* 3. 2.

9 Blessed *are* the peace-makers, for they shall be called the children of God.

The World blesseth the boisterous unquiet Party of it, that can never be still, but are continually thinking of more Worlds to Conquer, and blowing up the Coals of *War*, *Division*, and *Sedition*. But they are Blessed indeed, who study to be quiet, seeking Peace, and pursuing it; and are so far from sowing the Seeds of Discord or blowing those Coals, that their great study is to make Peace between God, and Man, and betwixt a Man, and his Neighbour, doing this in Obedience to God, and out of a Principle of Love to God, and Men: For those that do so, shall approve themselves *like unto God* to be his Children, and so they shall be called. To be *called*, and *to be* is much the same, so what *Moses* said, *Gen.* 21. 12. is interpreted by *Paul*, *Rom.* 9. 7. 8. So what is said by *Matthew*, *Matth.* 21. 12. is interpreted, by *Luk.* 19. 46. what was said by *St. John*, *Chap.* 1. 13. is interpreted, 1 *Joh.* 3. 1. for God is the God of Peace, 1 *Cor.* 14. 33.

10 Blessed *are* they who are persecuted for righteousness sake, for theirs is the kingdom of heaven.

The Men of the World judge those Men very unhappy and miserable, whom their Rulers make the Objects of their *Wrath* and *Malice*, and pursue violently to the loss of their *Estates*, *Liberties*, or *Lives* never considering the Cause, for which they are so pursued: But they are quite mistaken. For that Man who is pursued by such *Violence*, and *hunted* upon this Account, because to please Men, he durst not sin against God, but Labours to keep a *Conscience void of offence*, *both toward God*, *and toward Men*, *Acts* 24. 16. is a *Blessed Man*, and if he be hunted out of the Kingdoms of the Earth, yet he shall be hunted but to Heaven, for to such Men belongeth the Kingdom of God in Glory, *James* 1. 12. 1 *Pet.* 3. 14. & 4. 13.

11 Blessed are ye when men shall revile you, and persecute *ye*, and shall say all manner of evil against you falsly for my sake.

Or, *lying for my name's sake.*

Reviling, and speaking Evil of Persons falsly, because of their Profession of Christ, and because they dare not sin against God, is a species of Persecution. *Gen.* 21. 9. *Gal.* 4. 29. tho the lowest Degree of it. It hath been the constant lot of Gods Servants, *David* said, *Psal.* 35. 11. that *false Witnesses* did *rise up*, and *laid to his Charge things that he knew not.* Thus *John* and *Christ* were served, *Matth.* 11. 19. *Luk.* 7. 34. nor is it to be wondred, that those whose Consciences are so feared, that they cannot feel the Guilt of Persecuting others for *Righteousness sake*, should not feel the Guilt of *Lying* and *false Swearing*. But faith our Saviour, you are *Blessed* when these things happen unto you, 1 *Pet.* 4. 13.

12 Rejoyce, and be exceeding glad, for great *is* your reward in heaven, for so persecuted they the prophets which were before you.

Be so far from being troubled, as to count it all *Joy*, when you fall into these Tryals, *James* 1. 2. Let it be Musick in your Ears, to hear that the *Drunkards* make you their Song. Rejoyce in your Hearts, express it in your Lips, and Behaviour, *for great is your reward*, not of Debt but of Grace, *for our light and momentary Afflictions are not worthy to be compared with an Eternal and exceeding weight of Glory*, where there is no Proportion, there can be no Merit: Especially, when *it is given to us on the behalf of Christ* to *suffer*, *Phil.* 1. 29. Peter upon this Argument saith, 1 *Pet.* 4. 14. *The Spirit of God and of Glory resteth upon us.* Our Saviour adds: *For so they persecuted the Prophets before you.* The Magistrates, and the *Rulers* of the *Jews* persecuted *Elijah*, *Micaiah*, *Jeremiah*, *Amos* and the rest of the Prophets whom you succeed, not in time only, but in the same Office of revealing the mind of God to the People.

13 Ye are the salt of the earth, But if the salt hath lost its savour, wherewith shall it be salted? It is thence forth good for nothing but to be cast out, and to be troden under foot of men.

In our Christian Course we are not to trouble our selves with what Men say of us, and do unto us, but only to attend to our Duty of Holiness, and an Exemplary Life, which is what our Saviour presseth plainly, *v.* 16. and leads his Hearers to it by four Comparisons, which he instituteth betwixt them and four other things, the first we have in this Verse, *ye are the Salt of the Earth.* The Doctrine which you profess is so, a thing as opposite as can be to the Putrefaction of the World, both in respect to corrupt Doctrine, and corrupt Manners (therefore by the way it will be no wonder, if they resist it by Reviling and Persecuting you) you are the *Salt of the Earth*, through the Grace of God bestowed upon you, *Mar.* 9. 50. *Col.* 4. 6. If it were not for the number of found and painful Ministers, and Holy and Gracious Persons, the Earth, would be but a stinking Dunghil of Drunkards, unclean Persons, Theeves, Murderers, unrighteous Persons, that would be a stench in the Nostrils of a Pure and Holy God. Look as it is in the World, if the *Salt* hath lost its savour, its Acrimony by which it opposeth Putrefaction in Fish, and Flesh, not the Fish or Flesh only will be good for nothing, but the *Salt* it self *so infatuated* (as it is in the *Greek*) will be good for nothing, but to be *cast upon a Dunghil and trodden under Foot.* So it is with Ministers of the Gospel, so with the Professors of it, if they have their soundness in the Faith, and Holiness of Life, they [illegible] no value, nay they are worse than other men. Money clipt in pieces, and hath lost its usefulness as Coyn, [illegible] use for a Gold-Smith, Meat corrupted, if it will not [illegible] Men, yet will feed *Dogs*, *Salt* is good for nothing more are pretended Ministers or Christians, their Ev[illegible] lyes in their favour, if that be lost, wherewith shall [illegible] salted: Of what use are they, unless to cause the Name of God and Religion to be blasphemed. Such another similitude the prophet useth, *Ezeck.* 15. 2. 3.

14 Ye are the light of the world, A city that is set on an hill cannot be hid.

You that are to be my Apostles, are so *Eminently*, but all you that are my Disciples are so also. *Christ is the Light of the World*, *Joh.* 1. 5. 9. but tho the Sun be the Light of the World, yet it doth not follow, that the *Moon* and the *Stars* also are not so, he is the *Original* Light, the great *Light* who hath Light from and in himself. The Ministers of the Gospel are the *Lights of the* World also, the Angels of Churches are *Stars*, *Rev.* 1. 20. and Holy Persons are *Children of the Light*, 1 *Thess.* 5. 5. *A City that is set upon an Hill cannot be hid.* The Church is often called the *City of God* Christ compares his People here not to a *City*, but to a City upon a Hill, so that all which our Saviour mentions a *City* here for, is the Conspicuity of a City so built. It is as much as if our Saviour should have said: You had need be Holy for your Conversation cannot be hid, any more than a City can that is builded upon an Hill, which is obvious to every Eye. All Mens Eyes will be upon you.

15 Neither do men light a candle, and put it under a ‖bushel, but upon a candlestick, and it giveth light unto all that are in the house.

‖ Mar. 4. 21. Luk. 8. 16. & 11. 33.

You ought also to consider the End, why I have Communicated of my Light unto you, it is in part the same with that of Men, when they light up a Candle in a Room, which is to shew Light to all those that are in the Room, they do not use to light it up to hide it under a Vessel, or a Bushel: So I have not Communicated my Truths, or my Grace unto you merely for your own use, but for others use. It is said of *John* (by our Saviour) he was a *burning and shining Light*: So is every true Minister of the Gospel, yea and every true Christian; not only a *burning Light*, burning with Love to God, and Zeal for God, and Love to, and Zeal for the Souls of others: But also a *shining Light*, Communicating his Light to others, both by *Instruction*, and an *Holy Conversation.* Others pretended Candles were never of Gods lighting.

16 Let your light so shine before men, that they

* 1 Pet. 2. 12. they may *see your good works, and glorifie your Father which is in heaven.

Our Saviour now plainly tells us, what he intended by the Comparisons before mentioned. Let the *Light* of that Doctrine which you receive from me, and the *Light* of your Holy Conversation (the latter by the following words, seemeth to be here Principally intended) so *shine before Men*, be so Evident, and apparent unto Men: *That they may* see your *Good works*, all sorts of Good works, whatsoever I have Commanded, or shall Command you, and as I Command you, and in Obedience to such Commands, otherwise they are no Good works, *and Glorifie your Father which is in the Heavens.* You are not in your good Actions to aim at your selves, to be seen of Men, as *Matth.* 6. 1. nor meerly at doing good to others, the *Good works*, *Tit.* 3. 14. are *to be maintained for necessary uses*, but having a Primary and Principal respect to the *Glorifying of your Father*, for *Joh.* 15. 8. *herein is my Father Glorified, if you bear much Fruit*: Not that we can add any thing to Gods essential Glory, but we may predicate and manifest his Glory. Which now we can do by *Good works*, if they proceed from meer Power, and *Liberty* of our own *Wills*, not from his *special Efficacious Grace*, is hard to understand. Our Father is said to be in the Heavens, because tho his Essential Presence filleth all places, yet he is pleased there more than any where to manifest his *Glory* and *Majesty*.

17 Think not that I am come to destroy the Law or the Prophets, I am not come to destroy, but to fulfil.

There are so many Adversaries, *Jews*, *Papists*, *Socinians*, *Anabaptists*, *Antinomians*, &c. That make their advantages of this Text, for the Establishing their several Errors, that it would require a Volume to vindicate it from their several Exceptions, those who desire Satisfaction may read *Spanhemii Dub. Evang.* 12. 3. The plain Sense of the Text is this: It would have been a great Cavil with the *Jews* especially (who had a great reverence for the Law) if either our Saviours Enemies amongst them, could have perswaded People, that Christ came to destroy the Law and the Prophets: Or his own hearers had entertained from his Discourse any such Apprehensions. Our Saviour designing in his following Discourse, to give a more full and strict Interpretation of the Law than had been given by the *Pharisees* and other Jewish Doctors, prefaceth that Discourse, with a Protestation against his coming to *destroy the Law*, and averring that he came to fulfil it. It is manifest by his following Discourse, that he Principally spake of the *Moral Law*, tho he also fulfilled the *Ceremonial Law*, he being the *Antitype* in whom all the *Types* of that had their Complement, and real fulfilling and Accomplishment. Saith he, I am not come to *Destroy*, and put an end to the *Moral Law*. I am come to fulfil it, not to *fill it up*, as *Papists* and *Socinians* contend, adding any new Precept to it, but by yielding my self a Personal obedience to it, by giving a fuller and stricter Interpretation of it, than you have formerly had, and by taking the Curse of it (so far as concerneth my Disciples) upon my self, and giving a just Satisfaction to Divine Justice for it. The greatest Objection urged against Christ destroying part of the Law, and adding new Precepts to the Moral Law, is that about the *Change of the Sabbath*, but this is none, if we consider, that the *Moral Law* required no more than one *Day of seven* to be kept as a Day *of Holy Rest*, not this or that particular Day, for the particular Day, the *Jews* learned it from the *Ceremonial Law*, as *Christians* learn theirs from Christ's, and the *Apostles Practice*. Nor is it any Objection against this, that the seventh Day from the *Creation* is mentioned in the Law, to those who know how to distinguish betwixt the *Precept* and the *Argument*, the seventh from the *Creation* is not in the *Precept*, but in the *Argument*. *For in six Days*, &c. Now there is nothing more ordinary than to have Arguments of a particular Temporary Concernment used to inforce Precepts of an eternal Obligation, where the Precepts were first given to that particular People, as to whom those Arguments were of Force, an instance of which is in the first Commandment, as well as in this: As on the other side Arguments of universal Force, are oft annexed to Precepts, which had but a particular Obligation, upon a particular People for a time. Thus in the many Ceremonial Precepts. *For I am the Lord thy God.*

Luk. 16. 17. 18 For verily I say unto you, till Heaven and Earth pass, * one jot, or one title shall in no wise pass from the Law, till all be fulfilled.

Amen I say unto you, so it is in the *Greek*, a Phrase as some observe never used, but by God and Christ himself who tho the Servants of God have sometimes used it, as an Adverb of willing. It is by most concluded a *form of an Oath*, *God* by it Swearing by his Truth and Faithfulness *till Heaven*, *and Earth*, &c.) that is the Law is the certain and unchangeable Will of God concerning reasonable Creatures, and it shall never be altered in the least Title, nor ever be abolished, you may therefore be secure that I come into the World upon no such Errand.

19 *Whosoever therefore shall break one of these least Commandements, and shall teach men so, he shall be called the least in the Kingdom of Heaven; but whosoever shall do, and teach *them* shall be called great in the Kingdom of Heaven. * James 2. 10.

Whosoever shall in his Practice violate but one of the Commandements of God, which the *Pharisees* judge of the *least*, and which possibly are so, compared with others, and shall teach Men that they may do, as he doth; making such false Interpretations of the Law, as may warrant such a Practice, he shall be accounted, of the least value, and Esteem in the Church of God, and shall never come in the Kingdom of Glory: But he who shall strictly and uniformly obey all the Commandements and teach others to do the like, by his Doctrine and Example, that Man shall have a great Renown, and Reputation in the Church which is the Kingdom of Heaven upon Earth, and shall have a great reward in the Kingdom of Glory hereafter.

20 For I say unto you, that except your righteousness * shall exceed *the righteousness* of the Scribes and Pharisees ye shall in no case enter into the Kingdom of Heaven. * Luk. 11. 39.

I am so far from giving a Liberty to the Violation of my Fathers Law, (as the *Scribes* and *Pharisees* may possibly suggest) that I assure you, that unless your *Obedience to it* exceed that Obedience, which the *Scribes* and *Pharisees* teach you, and themselves Practise, *you shall never come in Heaven.* What the Righteousness of the *Scribes* and *Pharisees* was, we cannot better learn than from St. *Paul*, who was himself a *Pharisee*, and bred up at the Feet of *Gamaliel* a great Doctor amongst them, *Acts* 23. 5. & 26. 5. *Phil.* 3. 5. That it was a *Righteousness of works* appeareth from *Phil.* 3. and the whole Epistles to the *Romans*, and *Galathians*, and their not owning Christ as the *Messiah*: Nor *believing* on him, *Joh.* 7. 48. made it impossible that it should be any other, that they lookt upon their meer Obedience to the *Ceremonial Law* as their Righteousness, cannot be proved, yea the contrary is enough Evident, by their Obedience to the *Moral Law*, according to the Interpretation they put upon it. But their Interpretation of the Moral Law was so short and jejune, that it is manifest that their *Righteousness*, was not only a Righteousness *not of Faith*, but *of Works*, but *Works* that were very *imperfect* and short of what the true Sense of the Law required, our Saviour afterward proveth. That is to say, it was *no Righteousness*, for *he that keepeth the whole Law, if he be Guilty in one Point is Guilty of all*, *Ja.* 2. 10.

21 Ye have heard that it was said by them of old time, thou *shalt not kill, and whosoever shall kill, shall be in danger of the Judgment. * Ex. 20. 13. Deut. 5. 17.

22 But I say unto you, That whosoever is angry with his Brother without a cause, shall be in danger of the Judgment, and whosoever shall say unto his Brother, Raca, shall be in danger of the Council, but whosoever shall say, Thou fool, shall be in danger of hell fire.

The *Pharisees* in their Lectures upon the Law usually thus prefaced, *It was said to them of old time*, this saith Christ, you have heard, *Thou shalt not kill*: This was spoken by God in Mount *Sinai*, it was the sixth of the ten words then spoke, and *whosoever shall Kill, shall be in danger of the Judgment*: This now was the *Pharisees* addition, for we read of no such addition to the Law, as delivered, *Exod.* 20. 13. Thus they mixed their Traditions with the word of God, which possible might be the reason of their saying rather, *It was said to them of old time*, than *it was said by Moses*: Or, *It was said in the Law of God*, for under that Phrase, *It was said to the Ancients*, they both comprehended the Law given by *Moses*, to the Ancient People of God, and also their own Traditions, and false Glosses, which tho not so Ancient as the Law, yet had obtained for some considerable time, in the corrupt State of the *Jews*: *Shall be Guilty of*, or *Obnoxious unto the Judgment*, not to the Wrath and Vengeance of God, of that they said nothing, but to those Courts of Judgment which sate amongst them, to administer Justice in criminal Causes. As if this Law of God had been only intended to uphold Peace, and to preserve humane Society, and Civil order. *Thou shalt not Kill* (that is, as they interpreted) thou shalt not without a Warrant from God, or from the Law, actually take away the Life of another. It appears by what followeth, that they extended not this Law, to unjustifiable *Passions* in the *Heart*, such as *rash Anger*, *Malice*, *revengeful Thoughts*: Nor to any *opprobrious* or *revengeful Words*. But *I say unto you*: I shall give you another Sense of this Law. The killing here forbidden is as well, *Rash and causeless Anger*, and *opprobrious*

probrious Threatning Speeches, as bloody Actions. *Whosoever is Angry with his Brother without a cause, shall be in Danger of the Judgment*, &c. Our Saviour (as most Interpreters judge) speaks this with Allusion to the three Courts among the *Jews*: The one was the *Court of three Men*, which only judged of smaller and lighter Causes, not in *Capital Causes*. Another was their *Court of twenty three Men*, which much answered our Courts at *Westminster*. The third was their *Sanhedrim* consisting of seventy Men, which answered our *Parliament*. Some think that by *the Judgment*, is meant the first or second of the Courts. By the *Council*, the *Superior Courts* amongst the *Jews*, but the Judgment of our *Reverend Dr. Light-foot*, seemeth much more probable, that by the *Judgment* is meant the *Judgment of God*. By the *Council* and *Hell-fire*, not only the *Judgment*, and *Vengeance of God*, but the *Judgments* and *Punishments*, that are inflicted in the Courts of Men, that are Magistrates, and bear not the Sword in vain; so as the Sense is this. I say unto you, that if a Man doth but in his Heart nourish *Wrath*, and *Anger* against another, without a *just Cause*, and lets it grow up into *Malice*, and *Thoughts*, and *Desires of private Revenge*, tho he be not by it obnoxious to Courts of Justice, who can only determine upon overt Acts, yet he is accountable to God, and liable to his Judgment, but if Men suffer their *Passions* to break out into Reviling terms, and Language, such as *Raca* (signifying a Vain Person) or *thou Fool* (speaking this from *Anger* or *Malice*) they are not only liable to the Eternal Vengeance of God, compared to the Fire of *Gehenna*, but ought to be subjected to the Punishment of the *Civil Magistrate*. Every civil Government being by the Law of God, in Order to the prevention of Quarrels, or Blood-shed (which often followeth Revilings each of other) obliged to punish such offences, as being the beginnings of *Murder*, *Provocations* to it, and *Indications* of *murderous Hearts*, Hearts full of that, which in the Eye of God is Murder.

23 Therefore if thou bring thy Gift to the altar, and there remembrest that thy Brother hath ought against thee,

24 Leave there thy Gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy Gift.

The *Jews* were to offer *Gifts*, and *Sacrifices*, *Heb.* 5. 1. Their Gifts were their *Free-Will-Offerings*, they were the most *frequent Oblations* amongst the *Jews*, as may appear from *Leviticus*, and what the *Priests* pressed with the greatest *Importunity*, as may appear from *Mar.* 7. 11. therefore our Saviour instanceth in these, rather than in other parts of their Worship. Bring unto God the best and most acceptable Sacrifices (in your or the Teachers judgment) that you can, if there be found *Malice*, or *rash Anger* in your Hearts, God will not accept them. Therefore, how near soever you be come to a Religious Action, if you there remember, that your *Brother* hath a just reason to be offended with you, for any *Malice* or *rash Anger*, shewed, or expressed by you, do not think this will discharge of your Obligation to pay your Homage to God, but forbear a while, *leave your Gift before the Altar*, and do what in you lyes to be reconciled to your Brother, to have a placable Spirit to him, to purge your Heart of *Wrath*, and *Malice*, and any Desire of Revenge, and then come and offer *your Gifts*, pay that Homage which you owe, and it was in your Heart to pay to God. It is a Text usually applyed with reference to *Communion* with God in the *Lords Supper*, but equally *Extensive* to any other part of Worship, *hearing the word*, *Jam.* 1. 21. and *Prayer*, 1 *Tim.* 2. God accepteth no Service, no Homage from an implacable, Malicious Heart.

25 Agree with thine Adversary quickly, whilest
*Luk. 12. 58. thou art in the way with him, lest at any time the adversary deliver thee *to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, until thou hast paid the uttermost farthing.

Forasmuch, as the overt Acts, and Expressions of injust Wrath and Malice, are iniquities, punishable by the Judge, let it be the Care of those that will be my Disciples, if by their Passions they have provoked any, and made him their Adversary quickly to agree with them, for you know the ordinary Course of enraged Adversaries amongst Men, is to bring their Actions, and to bring Men before the Civil Judge, and when the Judge upon inquiry hath found them Guilty, he useth to deliver them to the *Goaler* to be carried to Prison, until they have fully paid their *Fines* for such offences: And forasmuch, as not only the overt Acts, but the Passions which cause such Acts are culpable before God, and make Men obnoxious to his righteous Judgment, and God by them is made, an Adversary to the Soul; as having violated his great Command: *Thou shalt do no Murther*. Let all my Disciples, who have been, or may be overtaken with such Faults, by *Repentance* and *Faith in me*, make their Peace with God in this Life, lest dying in impenitency they be put under the Eternal Displeasure and Wrath of God, from whence they shall never be delivered, *Chap.* 6. 15. & 18. 35.

27 Ye have heard, that it was said by them of
old time, * Thou shalt not commit adultery. *Exod. Deut. 5. 18.

28 But I say unto you, That whosoever looketh
upon a woman to lust after her, hath committed adultery with her already in his Heart.

The *Scope* of our *Saviour* in these Verses, is the very same as in the Verses immediately preceding, *viz.* to Correct the Jejune Interpretation which the *Pharisees* had put upon the Divine Law, and to shew that he instead of coming to destroy the Law, came to *fulfil it*, as other ways so by giving a more strict, and true Interpretation of it; and whereas they interpreted it, only as to *Overt Acts*, which disturb humane Society, and break Civil Order, he sheweth that it reacheth to the inward Thoughts, and unlawful Desires of the Heart, and any means that have a Tendency to such prohibited Acts. It was said by God to those Fathers of the *Jews*, *Thou shalt not commit Adultery*, *Exod.* 20. 14. This Law (saith our Saviour) your *Doctors* expound, You shall not carnally lye with a Woman that is not your Wife, but there is a great deal more in it than so, for he that but secretly in his Heart desireth such a thing, or taketh Pleasure in such Thoughts, and casts his Eyes upon a Woman, in order to such a thing, is in the sight of God an *Adulterer*. Hence we read of *Eyes full of Adultery*, to avoid which, *Job* made a *Covenant with his Eyes*, *Job* 31. 1. and would not, *v.* 7. *Suffer his Heart to walk after his Eyes*: We must so interpret the Commandements of God, as not to extend them only to forbid, or command those Acts which are plainly mentioned in them, but the inward pleasing of our Hearts with such things as are forbidden, the Desires of our Hearts after them, or whatsoever is a probable means to give us that sinful Pleasure of our Thoughts, or further inflame such unlawful Desires in our Souls.

29 * And if thy right eye ‖ offend thee, pluck
it out, and cast *it* from thee, for it is profi- ‖ Or, causes to offend.
table for thee that one of thy members should *Mat. 18. 8. Mar. 9. 43.
perish, and not that thy whole body should be cast into hell.

30 And if thy right Hand offend thee, cut it
off and cast *it* from thee, for it is profitable for thee that one of thy members should perish, and not that that thy whole body should be cast into hell.

The sum of these two Verses is, That the Salvation of our immortal Souls, is to be preferred before all things, be they never so dear, and precious to us, and if that Mens ordinary Discretion teacheth them for the Preservation of their Bodies to cut off a particular Member, which would necessarily indanger the whole Body: It much more teacheth them to part with any thing, which will prejudice the Salvation of their Souls. Not that any Person is by this Text obliged to *cut off any bodily Member* (as some have done) because there can be no such necessity, but only to *mortefie their Members*, *Col.* 3. 5. the *Deeds of the Body*, *Rom.* 8. 13. *their inward Lusts*, which being *mortified* there will be no need of *Mutilating* our selves; for the *Members of the Body*, are but Commanded, and animated to their Motions, from the inward *Lusts of the Heart*: But if there could happen such a Case, as that a Man must *voluntarily* part with the most useful Member of his Body, or sin against God to the Damnation of his Soul, he ought rather to chuse the former than the latter. How much more then ought Christians to *Mortifie* their inward Lusts and unlawful Desires, which can be of no Profit nor Advantage to them: But will certainly make them to offend God, and so run them upon the Danger of Hell-fire?

31 It hath been said, whosoever * shall put
away his Wife, let him give her a writing of *Deut. 24. 1. Mat. 19. 7. Mat. 19. 3.
divorcement.

32 But I say unto you, that * whosoever shall
put away his wife, saving for the cause of fornication causeth her to commit adultery, and whosoever shall marry her that is divorced, committeth adultery.

The Law to which our Saviour referreth here, or rather the *Indulgence* and *Toleration* (for none was obliged to put away their *Wives* in Case of *uncleanness*) is that *Deut.* 24. 1. where we have it in these words. *When a Man hath taken a Wife and married her, and it cometh to pass, that she findeth no Favour in his Eyes, because he hath found some uncleanness in her, then let him write her a Bill of Divorcement and give it her in her hand, and send her out of his House.* The *Pharisees* had extended this *Toleration* which God gave Husbands amongst the *Jews* to other Cases, besides that of *uncleanness* or *Adultery*; so as they put away their Wives upon every slight occasion, interpreting those words [*if she find no Favour in his Eyes*] separately from the following words, *because he hath found some uncleanness in her*, and gave a Liberty for Men upon any dislike of their Wives *to put them away*, provided that they first gave them a *Bill of Divorcement*, and that in these Cases it was lawful for the Parties thus separated each from other, to Marry to whom either of them pleased, and this is expressed in terms in their Form of those Writings of Divorcement, in *Josephus* and other Writers. This indeed is a Case properly relating to the *Judicial Law*, but all the *Judicial Laws* are either *Appendices* to the *Moral*, or to the *Ceremonial Law*. This particular indulgence was an *Appendix* to the *Moral Law*, by the seventh Commandment, to which our Saviour is now speaking, and giving the true Sense of it. He here opposeth the *Pharisees* in two Points. 1. *Asserting that all Divorces are unlawful except in cause of Adultery*. 2. *Asserting that whosoever Married her that was put away committed Adultery*. It hath been a great Question, not so much amongst Divines as amongst Lawyers, *Whether it be not lawful in any Case to put away a Wife, unless for Adultery?* The *Canonists* have found out many Cases, in which they affirm it lawful. And the *Council of Trent* (from whom we may learn the Sense of the *Popish Divines*) *Anathematize* those who deny the *Church* a Power of determining other Cases of *Divorce*. But their *Blasphemous* Curse falleth upon him, who is above them, *God over all Blessed for ever*, who in this Text hath determined that Point. Nor indeed did *Moses* give a *Toleration* in any other Cases. There may indeed be a parting betwixt *Man* and *Wife* upon other Accounts: Either, *wholly* or in *part*. In Case one of them will part from the other, which the Apostle determineth, 1 *Cor.* 7. 11. 15. In which Case the Person departing is only Guilty, if he or she Marry again. In Case of an Error, through *ignorance* or *unadvertency* upon the Marriage, that it appereth, that the Persons married were such as by the *Law of Nature*, and of God ought not to have married, &c. But if we take *Divorce* for the *voluntary Act of the Husband, putting away of his Wife*: It is unlawful in any Case, but that of *Adultery*, which dissolves the Marriage knot and Covenant. 2. A second Question is also here determined by our Saviour, *viz. That it is unlawful for her, that is justly put away to Marry to any other, or for any other to Marry her wittingly.*

33 Again, you have heard, that it hath been
said by them of old time, * Thou shall not for- *Deut. 5. 11. *Deut. 23. 23.
swear thy self, * but shall perform unto the Lord thy oaths.

This was said, *Exod.* 20. 7. and more plainly, *Levit.* 19. 12. the substance was there said, tho the words be not *Verbatim* recited.

34 But I say unto you, Swear not all, neither
by Heaven for it is * Gods throne. *Isa. 66. 1.

35 Nor by the earth, for it is his Foot-stool,
neither by Jerusalem, for it is * the city of the great King. *Psal. 48. 2.

36 Neither shalt thou swear by thine head,
because thou canst not make one hair white or black.

Doth our Saviour here oppose himself to the Law of God, which saith *Deut.* 6. 13. 10. 20. *Thou shalt fear the Lord thy God, and swear by his Name*: Doth he condemn *Abraham*, who sware his Servant by *the Lord God of Heaven and Earth*, *Gen.* 24. 3. doth he destroy such an *useful mean*, for the end of Strife, *Heb.* 6. 16? None of all these: We must consider that our Saviour is here opposing himself to the Corruptions of that Age brought in by the *Pharisees*, who had taught People that *swearing* was nothing, if they did not *forswear themselves*, or at least *swearing by the Heaven*, by *the Earth*, by *Jerusalem*, by *their Head*, or in such like *Forms* was no sin, if they forbear the *Name of God*: That they were only obliged to swear by the Name of *God* in *publick Courts of Justice*, but they were not tyed up to it at other times. To these and such like Corruptions our Saviour opposeth these words, I say unto you *swear not all*, not at all *voluntarily*, but where it is necessary for *the end of Strife*; not at all *in your common Discourse*, *Ja.* 5. 12. and so it is expounded in the next Verse: The Law doth not only forbid *false Swearing*, but *common and ordinary Swearing*, needless *Swearing* which speaks a great want of Reverence in the Heart, of the Name of God. And let not your Teachers cheat you, in telling you God, or the Name of God is not concerned, in your Swearing by *Heaven*. Is not Heaven the Throne of God? Or *by Earth*, is not that the *Foot-stool of God*? Or by *Jerusalem*, is not that *the City of God*. Or *by your Head*, is it not God that hath given you your Life, and bodily Members? Is it in your Power to make *an Hair of your Head, White or Black*: So as the great thing here forbidden, is common and ordinary Swearing, where God calleth not us into it, for the Determination of that *Ordinary, Common, needless Swearing* is forbidden by God.

37 But let your communication be Yea, Yea,
Nay, Nay, for whatsoever *is* more than these cometh of evil.

St. *James* saith much the same, *Ja.* 5. 12. Let your ordinary Discourse in the World be meer Affirmations, or Denials of things in Terms, or *Phrases* of the same import, with *Yea and Nay*, tho you do not always use those Terms: Let *Forms* of *Swearing*, be preserved for *special times*, when the Providence of God calls to you for them to determine strife, and make some weighty matters which you assert credible unto others who will not take your bare Assertions, have such a Reverence for the Name of God, as not to use it for every trifle, and let not my Ordinance for the *end of Strife* be made of no use, by your common use of the Name of God, in ordinary Discourse, and common Talk, whatsoever is more than bare *Affirmations* and *Denials*, cometh of an evil Heart, or from the Devil, or from the Corruption of other mens Hearts. Some would make the *Communication* mentioned here, to be understood as if it were *Conversation*, or your ways of dealing with Men be plain without Fraud, and Guile, and so think our Saviour here strikes at the Root, and cause of so much idle and *vain Swearing*, viz. the common Falsehood, Frauds, and Cosenages of Men in their dealings; but it seemeth hard so to interpret λόγος in this place. Our Saviour especially being speaking concerning *Words* and *Forms of Speech*.

38 Ye have heard that it hath been said, An
eye for an eye, and a tooth for a tooth.

This was the Commandement of God to the Magistrate, in Case a *Woman with Child were struck*, and *any Mischief* came of it, *Exod.* 21. 24. & *Levit.* 24. 20. in *Case of Damage done to a Neighbour*, and in the Case of *False-witness*, *Deut.* 19. 21. But in the mean time God had said to private Persons, *Levit.* 19. 18. *Thou shall not avenge*, and it is said, *Prov.* 24. 29. *Say not, I will do to him, as he hath done to me.* The *Pharisees* had interpreted this Law of God, into a Liberty for every private Person, who had been wronged by another, to exact a Satisfaction upon him, provided that he did not exceed this Proportion of taking an *Eye* for an *Eye*, and a *Tooth* for a *Tooth*, doing no more wrong to another, than that other had done to him.

39 But I say unto you, * That ye resist not evil, * Prov 24. 29.
but whosoever shall smite thee on the right cheek, Luk. 6. 29.
turn to him the other also. 1 Cor. 6. 7.
1 Thes. 5. 15.
40 And if any man will sue thee at the law, 1 Pet. 3. 9.
and take away thy coat, let him have thy cloak also.

41 And whosoever shall compel thee to go a
mile, go with him twain.

The Apostle *Paul* giveth the best Exposition upon this Text, *Rom.* 12. 17, 18, 19. 21. *Recompense to no man Evil for Evil—if it be possible as much as in you lyes, live Peaceably with all Men. Dearly beloved avenge not your selves, but rather give place unto Wrath*, for it is written, *Vengeance is mine, I will repay saith the Lord*, *v.* 21. *Be not overcome with Evil, but overcome Evil with Good*, The general *Scope* of our *Saviour* is that which they must observe, who would understand the Sense of these words, they must not think that the particular things mentioned, are their Duty, but. 1. That it is the Will of their Lord, that they should not take any private Revenge, but leave the avenging of their injuries unto God, and to the publick Magistrate, who is God's Vice-gerent, before whom notwithstanding any thing here said, they may seek a *just Satisfaction*. 2. That in lighter Cases, we should rather remit the wrong done to us for Peace sake, than stand upon a Rigor of Justice, rather overcome Evil with Good, than suffer our selves to be overcome by the Evil of others. Rather suffer a blow on the other Cheek, than with our own Hands revenge the blow, which is given thus on our Cheek; rather loose our Cloak also, than contend for our Coat, taken away in Judgment from us, tho we be in that Judgment oppressed, No injury can deserve a private *Revenge*: Light injuries are not of that Nature, as we should contend for a publick Revenge of them.

42 * Give to him that asketh thee, and from
him that would borrow of thee, turn thou not away. * Luk. 6. 30.

In these words our Saviour presseth another piece of *Charity*, viz. *Liberality* to those who are *Poor*, who are of two sorts, some such as are never able to repay us, to those he Commandeth *Christians* to give, *to him that asketh*, who hath need to ask, and in that Order too which God hath directed, who hath Commanded us to *provide for our own Houshold*, and *to do Good to all, but especially to the Houshold of Faith*. The other sort are such as may have only a *Temporary want*. To these he Commandeth us to *lend*, and not to *turn away from them*, when they desire to borrow of us, and we can spare it. This was an Ancient Precept of God, *Deut.* 15. 7, 8, 9. confirmed by Christ, as a piece of his Will under the Gospel.

43 You

43 You have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

Thou shalt love thy Neighbour as thy self was the old Law of God, *Lev.* 19. 18. the other part, *and hate thy Enemy*, was the *Pharisees* Addition, or rather their *Collection*, because the Law only Commanded them to Love their Neighbour, So Ignifies sometimes a *Friend*, sometimes more largely any other Person; they took it in the strict Sense, yet they could not be so blind as not to extend it to all those of their own Nation, for *v.* 17. there are two Words used, one signifying *thy Brother*, the other *thy Countryman*, whom they are Commanded in that Verse not to hate in their Hearts. But it appeareth by *Luke* 10. 29. that they did not very well know their *Neighbour*. The Lawyer asked *who is my Neighbour?* Christ instructs him by the *Parable* of him that was *fallen amongst Thieves*, that they ought not to look upon those of their own Country only as *Neighbours*, for a *Samaritan* might deserve the Name better than a *Priest* or *Levite*. But they generally look upon all the Uncircumcised, as not their Neighbours, but their *Enemies*, whom the Precept did not oblige them to love.

* Luk. 6. 27. Rom. 12. 14. * Luk. 23. 34. Acts 7. 60. 1 Pet. 2. 23. & 3. 9.

44 But I say unto you * Love your enemies, bless them that curse you, do good to them that hate you, and * pray for them which despightfully use you, and persecute you.

That this is no Counsel of *Perfection* (as the Papists would have it) nor any *new Precept* added to the Law of God (as the *Socinians* would have it) is plain from *Prov.* 25. 21. where we find it commanded under the old Testament. Neither is it I *advise you*, but *I say unto you*, which argueth a Command. *Love* here doth not signify the Complacency of the Heart in an object, which is Love in the strict Sense, but be *Charitable unto, do good to* your *Enemies*, nor are we equally obliged to do good to our *Enemies* as to our *Friends*, but it is Expounded by the following Words, and to be understood. 1. Of not seeking unlawful private Revenge. *Bless them that Curse you*: do not return Reviling for Reviling, while they Curse, do you Bless. 2. Doing them common Offices of kindness. *Rom.* 12. 20. *If thine Enemy Hunger, feed him: if he Thirst, give him to Drink.* This is a *doing good to them that hate us*, relieving them in their pressing Necessities 3. *Doing them all the good we can for their Souls*: Pray for them who Despightfully use you and Persecute you. So did our Saviour *Lu.* 23. 43. and *Stephen*, *Acts* 7. 60. so did *David*, *Psal.* 35. 13, 14, 15. In the mean time we may hate those who are Gods Enemies, as such, *Psal.* 139. 21, 22. And for such, we may seek a due Revenge of God's Honour upon them, and for our Enemies, this Precept Prohibits not the *seeking of a just Satisfaction* for Wrongs done unto us in a way of Publick Justice, yet not without a Mixture of Charity.

45 That ye may be the children of your Father which is in heaven, for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and on the unjust.

As your Heavenly Father, hath a *common Love*, which he extendeth to all Mankind, in supplying their Necessities, with the Light and Warmth of the Sun, and with the Rain as well as a *special Love* and Favour, which he exercisseth only toward those that are good, and Members of Christ, so ought you to have, tho you are not obliged to take your *Enemies* into your Bosom, yet you ought to *love them* in their order, and as your Heavenly Father, tho he will one Day have a Satisfaction from Sinners, for the wrong done to his Majesty unless they Repent; yet to heap Coals of Fire on their Heads, gives them good things of *Common Providence*, that he might not leave them without Witness, yea, and affords them the *outward means of Grace for their Souls*: so also tho you are bound to seek some Satisfaction for Gods Honour and Glory, from *Flagitious Sinners*, and tho you may in an orderly Course seek a moderate Satisfaction for the wrong done to your selves, yet you ought to love them, with a love consistent with these things. That so you may imitate your Heavenly Father, and approve your selves to be his Children.

* Lu. 6. 32.

* 46 For if you love them that love you, what reward have you? do not even the publicans the same?

47 And if you salute you brethren only, what do you more *than others*? do not even the publicans so?

Reason obligeth you, who expect a reward from God for what you do, to do something more than those who know of no such reward; or at least live in no Expectation of any such thing, and you who Condemn others as great Sinners, and Men not worthy of your Converse, ought to do something by which you may outdo those whom you so Condemn, both in Offices of *Piety towards* God, and *Charity towards Men*. But if you only shew kindness to your *Relations*, and to your *Country-men*, you do no more than those who you look upon as Heathens, and the worst of Men, who act only from the Light and Law of Nature and know of no reward God hath to give, nor live in any such Expectation of it. By *loving* here is meant doing *good Offices*, either for the *Souls*, or *Bodies of others*. By *Saluting* is meant Common Offices of kindness, such as inquiring of our Neighbours Health, wishing them well, *&c.* The *Publicans* were Civil Officers appointed by the Romans, to gather up Publick Taxes and Revenues, the Chief Commissioners were *Knights* and *Gentlemen* of *Rome*, who either let out these Revenues to others, or imployed others under them in the Collecting of them, these thus employed were some *Jews* (such were *Matthew* and *Zacheus*) some *Romans*. These (as is ordinary) made their own Markets, and exacted of the People, upon which Accounts they were exceeding odious: and therefore ordinarily in Scripture we shall find *Publicans and Sinners* put together, *Coap.* 9. 11. & 11. 19. and they are joyned with *Harlots*, *Ch.* 21. 32. and the *Pharisee* in his Justification Gloried, he was not as *that Publican*, *Lu.* 18. 11. Those who Condemn others, ought to take care that they be better than others.

48 Be ye therefore perfect even as your Father which is in heaven is perfect.

Perfect here is not taken in that Sense, as it is taken in other Texts of Scripture, where it signifyeth *Sincerity* and *uprightness*, as *Job* 2. 3. or where it signifieth a *Comparative Perfection*, as Paul saith, he spake *to those that were Perfect*, but for an *absolute perfection*, such as is in our *Father which is in Heaven*, and so much is signified by the proposing of our Heavenly Father as our *Example*. Nor will it therefore follow, either that this is a meer *Counsel*, not a *Precept*, or that an absolute *Perfection* in *holiness*, is a thing in this Life attainable. But that it is our Duty to labour for it, *forgetting what is behind*, and *reaching forth unto those things which are before*, *pressing towards the Mark, for the Prize of the high Calling of God in Jesus Christ* (as the *Apostle* speaks) *Philip.* 3. 13, 14. *Pro perfecto est, qui perfecto Proximus.* God accounteth him Perfect, who is nearest to Perfection.

CHAP. VI.

1. TAke heed that you do not your alms before men to be seen of them, otherwise ye have no reward || of your Father which is in heaven. || Or, with

Alms are any Acts of kindness freely done by us, for the relief of any that are *in Destress* and *Misery*, which when they are done, from a Principle of *love to* God, his Precepts, commanding them Obedience in Faith to his Promises made to the giving of them, and that he may be Glorified, are truly *good Works*, Acts of Religion, and Acceptable to God, tho Meritorious of nothing from him. *Acts* 10. 31. otherwise they are meerly Acts of *Humanity* and *Morality* to the reward of which God is by no promise Obliged. Therefore Christs Disciples are Obliged, to take heed that in the doing of their *Alms*, tho they may do them before Men, that God may be Glorified, *Phil.* 2. 15. 1 *Pet.* 2. 12. yet they do them not before Men, on purpose that they should take notice of them, and Applaud them for them, for God rewardeth no Action, of which he is not the *End*.

2. Therefore when thou dost *thine* alms, do not sound a trumpet before thee, as the hypocrites * do in the synagogues, and in the streets, that they may have glory of men. Verily, I say unto you, They have their reward. * Or cause a Trumpet to be sounded.

3 But when thou doest alms, let not thy left hand know what thy right hand doth.

4 That thy * alms may be in secret, and thy Father which seeth in secret, himself shall reward thee openly. * Lu. 14. 14.

There are some who think that our Saviour here reflects upon some Practice of the *Pharisees* then in use, for *Ostentation*, who under a pretence of a mean to call People together, caused a *Trumper* to be founded, when they distributed their Alms, but those learned in their Writings assure us, they could never find in them any Foundation for such an Opinion. The Speech is rather *Metaphorical*, Prohibiting all *Ostentation* in *Acts of Charity*, and inviting other to take notice of them, as *Jehu* invited *Jonadab* to come and see his *Zeal*, 2 *Kings* 10, 16. As the 3d. *v.* is but a Proverbial Expression expounded *v.* 4. *That thy Alms may be in Secret.* Not that it is not lawful to give a poor Body Money, or Bread, *&c.* in the sight of others: but only to do it for that End, that *we might be seen of others*, the thing forbidden under the *Metaphorical* Expression is *Ostentation*, and seeking our

our own *Honour*, and applause. The thing commanded is *Sincerity* with Respect to our *End*. The Apostle calls it a *giving with Simplicity*, singly aiming at the Glorifying of God, by an Obedient performance of our Duty: He tells us those who give their Alms to be honoured of Men, *have their reward*, that is, all which they are like to have, Men applaud and cry them up, there's their reward: Others *shall have their reward from God, who seeth in secret*, and so needeth not such a Publication of our good Deeds, and he will reward them openly before Men, and *Angels* at the last day, *Chap.* 25. 34, 36, 37. and ordinarily in this Life, & 113. 9, 10. *Psal.* 37. 25. *Psal.* 41. 1.

5 And when thou prayest, thou shalt not be as the hypocrites *are*, for they love to pray, standing in the synagogues and in the corners of the streets, that they may be seen of men, Verily I say unto you, They have their reward.

Our Saviour here cautioneth them against the same thing in *Prayer*, as he had done before in *giving Alms*, viz. *Hypocrisie* and *Ostentation*, doing this Duty upon that Design meerly to be taken notice of, and applauded by Men, it was Lawful to pray *standing in the Synagogues*, but not to do it *meerly* to be taken notice of by Men, for devout Persons, nor yet to confine themselves to praying in the *Synagogues*, if they chose to pray *standing*, that they might be more Conspicuous, and in the *Synagogues*; because those places were more Holy (as they might Dream) Or, which seems rather to be here meant, because there most People would see them, for which purpose only, they chose *Corners of Streets*, as was the old *Popish Custom*, upon which Account they set up *Crosses*, at three way Leets, &c. these things were sinful, but to pray *standing* was usual, *Mar.* 11. 25. and to pray in the *Synagogues*, and *in the Temple standing* as usual, *Luk.* 18. 13. But those who do it meerly for *Vain-Glory, have their reward*, and must expect none from God.

* 2 Kin. 4. 33.

6 But thou, when thou prayest * enter into thy closet, and when thou hast shut to thy door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly.

By this, *Publick Prayer* is not Condemned, but *secret Prayer* is Established, and made every Christians Duty, and Christians are warned not to think that their *Duty of Prayer* is discharged by their going to *places of Publick Worship* and *Praying* there, but that which our Saviour here cautioneth us against, is *Ostentation*, by which Men may as much offend in their Closets as elsewhere, wherever we pray, we must take heed that our Ends be right, that the Glory of God be our Principal end, and yielding Obedience to his Command, and there is no better means in Order to this, than the right sesting of God before our Eyes, as he that *seeth in secret*, and knoweth the most secret Designs, Scopes, and Intentions of our Hearts, and who if we thus perform our Duty, will reward us of his *Free Grace and Mercy*; not as Persons, who by our Prayers have merited any thing at his hand (for what *Merit* can there be in our Prayers, but as having shewed our Obedience to his Will, and in the fulfilling of those many Promises which he hath made to those that seek his Face, for the hearing of their Prayers.

7 But when ye pray use not vain repetitions, as the heathens do, for they think they shall be heard for their much speaking.

8 Be not ye therefore like unto them, for your Father knows what things ye have need of, before ye ask him.

It appeareth from hence, and from what followeth also, that the *Praying* here spoken of, is *Vocal Prayer*, not the meer Homage which the Heart payeth to God, by a Recognition of him as the Fountain of all Good, and our secret Desires that God would supply our Wants, but the *Expression of those Desires* by the *words of our Mouths*, which is that Duty which the Scripture generally calleth *Prayer*, and is most certainly a Duty incumbent on every Person. Nor are *Repetitions* of the same Requests in Prayer, or *much speaking* (that is *Praying to some length of time*) here absolutely forbidden: Our Saviour before his Passion prayed thrice, for the same thing within a short Compass of time (tho he did not use the same words) and *Luk.* 6. 12. *he continued all Night in Prayer to God.* But that which is here forbidden, is an *Opinion* of being *heard, for over long Prayers*, and using *Vain Repetitions* as the *Priests* of *Baal*, continued from Morning to Night crying, O *Baal hear us*! O *Baal hear us*, (as if their God had been asleep, or gone a Journey, as the Prophet mocketh them, 1 *Kin.* 18. 27, 28) *Repetitions* are then *Vain*, when they are *affected* and flow from some irreverent Thoughts we have of God: Not when they are as it were forced from the *Heat* and *Intension of our Affections*. The like is to be *said* of *much speaking in Prayer*. Long Prayers are not to be Condemned, but the *Affectation* of them is, and *Long Prayers* upon Pretences, and Designs are: But when the mind is *attent*, and the *Affections fervent*, length of Prayer is no Fault, especially upon solemn Occasions, when we come not to ask a particular Mercy at the hand of God, nor for a particular Person, or Family. But Repetitions after the manner of Heathens, are Condemned as proceeding from irreverent Thoughts of God, as if he did not know what things we have need of, or were like a Man to be prevail'd upon by a multitude of Words.

9 After this manner therefore pray ye, * Our Father which art in Heaven, Hallowed be thy name. * Luk. 11. 2.

Not always in *these words*, but always to this Sense, and in this manner. None ever thought *Christians* obliged to use no other words than these in Prayer, tho none must deny the Lawfulness of using those words which Christ hath sanctified *After this manner*: First seeking the Kingdom of God, and begging those things which more immediately concern God's Glory, and then those things which more immediately concern your selves. Or, *After this manner*, praying only in *particular* for such things, as are more generally couched in the following Petitions. *Our Father which art in Heaven*: A Compellation speaking our Faith, both in the *Power*, and in the *Goodness* of God, our eying him as in Heaven, speaketh his Power, *Psal.* 115. 3. our considering him as *our Father*, speaks our Faith in his Goodness, *Mat.* 7. 11. *Hallowed be thy Name.* Gods Name is whatsoever he hath made himself known by, let the Lord be Glorified in every thing, whereby he hath made himself known.

10 Thy Kingdom come, Thy will be done in earth, as *it is* in heaven.

Let the Lord rule over all the Nations of the Earth, and let them be freely subject to his Laws, and to his Son Jesus Christ, let the *Gospel of the Kingdom* be published, and prosper by bringing all Thoughts into a Captivity to it And let the Kingdom of God come more within the Hearts of all Men, and hasten the *Revelations* of the *Kingdom of Glory*. Let the Will of the Lord be every where done, and that on Earth, with as much Freedom, and Cheerfulness, and with as little Reluctancy as it is done by the *Angels* and *Saints in Heaven*. These three first Petitions are of great Cognation one to another, God is then Glorified when his Kingdom is advanced, and his Kingdom is then promoved, when there is most free and cheerful Obedience yielded to his Will, the sum is: *Let God be Glorified.*

11 Give us this day, our daily bread.

And for as much as in thee, we live, and move, and have our Life, so the means for the upholding, and the preserving of our Lives, and the Blessing upon them must be from thee, we beseech thee to give us Food convenient for us, that which thou hast ordained for our Nourishment and Preservation, and that thou would'st preserve it to us, that we may have it from day to day, whilst we live in the World with thy Blessing upon it, that we may not be tempted to take Bread which is not Our's, nor be over solicitous, and careful for to morrow, but by daily Prayer, may obtain daily supplies from thee, so far as shall be necessary or convenient for us.

12 And forgive us our debts, as we forgive our debters.

Our Saviour here doth not teach us the Order, in which we should pray for good things for our selves, only in three Petitions comprehendeth whatsoever we should ask of God. For doubtless, we are obliged according to *Mat.* 6. 32. first to *seek the Kingdom of God*, and *the Righteousness thereof*: That by our *Debts* are here meant our *Sins*, is plain from *Luk*, 11. 4. as also from *v.* 14. of this Chapter, where they are called *Trespasses* The Sense is then, discharge us from that Obligation to Death, which our Sins have laid us under: Give us a Pardon for our sins past, and present (for who liveth, and sinneth not against thee?) *as we forgive our Debters*, not as *Perfectly, but in like manner*, as we according to the imperfect State of our Natures, forgive those who have done us injury, not seeking any Revenge upon them, nor bearing them any Malice, so as indeed those who retaining their Malice in their Hearts, put up this Prayer unto God, do in Effect pray down Divine Vengeance upon their Souls; well therefore doth the Apostle command 1 *Tim.* 2. 8. that we should *lift up pure Hands unto God without Wrath, or doubting.* So that not only *Faith*, but *Charity* also is necessary to our praying acceptably.

13 And lead us not into temptation, but deliver us from evil, * For thine is the kingdom, and the power, and the glory, for ever. Amen. * 1 Chro. 29. 11.

The term *Temptation* in the General signifieth a *Tryal*, and is sometimes used to express *Gods Tryals* of his Peoples *Faith* and *Obedience*, but most ordinarily to express Satans *Tryals* of us, by *Motions to sin*, which may be from our own Lusts, *Jas.* 1. Or, from the Devil, who is therefore called the *Tempter*, or from the World. These are the *Temptations* which we are Commanded to pray against, not that God leads any

Persons

Persons into such Temptations, unless *by the Permission of his Providence*. But *deliver us from Evil*, from the *Evil one*, as some read it, because of the Article prefixed, but others think it not *Material* whether we understand the *Devil*, who is the Evil one, or the *Evil of Temptations* which harm us not, if we be not overcome by them. For *thine is the Kingdom, the Power, and the Glory, for ever* Amen. These words are omitted by *Luke, ch.* 11. 4. but many think, that *Luke* speaks of another time, when he Dictated this *Prayer*: The words both shew us, that the *Honour and Glory of God* ought to be the *End*, and *Scope* of all our Prayers, and that we can expect no Audience, but upon the Account of Gods Grace and Mercy, and they likewise confirm our Faith, that God is able to grant, what we ask of him *Amen*: This in the close of a Sentence is a Particle of *Wishing*, and signifieth our Desire to be heard; and as it is a term that signifies *Truth* and *Certainty*, it likewise signifieth our *Faith* in God that we shall be heard.

* Mar. 11. 25. Col. 3. 13. 14 For * if ye forgive men their trespasses, your heavenly Father will also forgive you.

* Chap. 18. 35. Jam. 2. 13. 15 But * if ye forgive not men their trespasses, neither will your Father forgive you your trespasses.

Not that our meer forgiving our Brethren the Injuries done unto us, is all that God requireth of us in Order to the Forgiveness we expect from him, the contrary is plain from several other Texts, *Jo.* 3. 18. 36. *Acts* 2. 38. & 16. 31. &c. but that without this Forgiveness of our Brethren, God will not forgive us, *Mat.* 18. 35. It is one piece of that Obedience which we owe to God, and also of our Gratitude without the performance of which it is vain for us to hope for forgiveness from God.

16 Moreover when ye fast, be not as the hypocrites of a sad countenance, for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

17 But thou when thou fastest, anoint thine head and wash thy face.

18 That thou appear not unto men to fast, but unto thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly.

Our Saviour in these words returns to his former Work, to caution his Disciples against *Hypocrisie*, *Vain Glory*, and *Ostentation* in their *Religious Duties*, the doing them to be seen of Men, what he before said, as to *giving Alms*, and *Prayer* he here again applyeth, as to *Private fasting*, which is by this Discourse of our Saviour confirmed, tho not as a stated, yet as an occasioned Duty of Christians, in Order to, and as an Indication of their humbling of their Souls for their sins, or under the mighty hand of God, but he requireth that it should be *in Sincerity*, not in *Hypocrisie*, for *the Glory of God*, not for *Ostentation* and appearance unto Men: Our Saviour probably in this Discourse hath a respect to some Hypocritical usages of the *Pharisees*, using to Disfigure their Countenances, and look demurely, or sowrly upon their *Fasting days*, not that he prohibiteth here *Habits*, or *Gestures* suted to the Duty, himself sometimes Commanded the *Jews to put off their Ornaments*, nor was any thing more ordinary for good Men then to cover themselves *with Sackcloth*, and *put Ashes on their Heads*. All that our Lord prohibiteth is the *Affecting* of these things, to cover the *Hypocrisie* of their Hearts. Nor must we think, that it is the Will of God, that we on such Days, should indeed *anoint our Heads*, and *Wash our Faces*: Or (which is the same thing with us) *Adorn*, *Paint*, or *Perfume* our *selves*, or use any *Habits*, or *Gestures* unsuitable to *Mourning*, and not *Indicative* of afflicted Souls, but that we should rather do this, than the other, *viz.* put on a Mask and Vizard of sorrow for sin, when indeed we had no Sense of it, for still *we must appear to our Heavenly Father to fast*, which we cannot very well do, if our outward Habit and Demeanour, be not something proportioned to the inward Sorrow, and affliction of our Souls, for the putting on of fine Dresses and Ornaments, must be an imperate Act of the Soul; and not like to be Commanded by a Soul in affliction, it being natural to such a Soul to neglect the Culture of the Body, being wholly swallowed up with bitter Thoughts, relating to its own spiritual and eternal State. Our Saviour addeth the same Argument to press *sincere Fasting*, which he had before used concerning the Duty of *giving Alms* and *secret Prayer*, where I have before spoken to those Words.

* Prov. 23. 4. Heb. 13. 5. Jam. 5. 20. 19 Lay * not up for your selves treasures on earth, where moth and rust doth corrupt, and where Theeves break thorough and steal.

* Luk. 12. 33. 20 * But lay up for your selves Treasures in heaven, where neither moth, nor rust doth corrupt, and where theeves do not break through nor steal.

21 For where your treasure is, there will your heart be also.

A *Treasure* (according to the Notation of the Word) signifieth something laid up for to morrow, for *future time*, more largely it signifieth any Riches, or what we judge a valuable Portion, make not the things of the Earth, your Riches, or Portion, with reference to *future time*; for all the Riches of the Earth are perishing Contemptible things, *Silver* and *Gold* is what *Rust* will corrupt, *Clothes*, are what *Moths* will spoil, any other things are subject to Casualties; and amongst others, to the violence of unreasonable Men, who tho they have no right to them, will ordinarily take them from you. But let your *Riches*, your *Treasure* be that which is *Heavenly*, those Habits of Grace, which will bring you to Heaven, the things which *accompany Salvation*, *Heb.* 6. 9. which *make you meet to be partakers of the Saints in Light*, Col. 1. 12. be *Rich in good Works*, 1 Tim. 6. 18. *laying up in store for your selves, a good Foundation against the time to come, that you may lay hold on Eternal Life*, *v.* 19. *Chap.* 19. 21. & 25. 34. Luk. 18. 22. Those Treasures will not be liable to such Accidents as all *Earthly Treasures are*: Wherever you fix your *Treasure*, your Heart will be there also, thinking upon it, delighting in it, &c.

22 * The light of the body is the eye, if * Luk. 11. 34. therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness; how great *is* that darkness?

You had need look to your Hearts, your *Understanding*, *Judgment* and *Affections*, for look what Proportion there is betwixt your *Bodily Eye*, and the rest of the Bodily Members, with regard to their Guidance, and Conduct: The same Proportion there is betwixt your *Heart*, and whole *Conversation*, with reference to the Guidance of it, with relation to God: The Eye is the Window by which the Soul looks out to guide the Body, if that be not impaired by the defluction of Humours, &c. but be single, it directs all the Motions of the Body right; but if that be *Defective*, or any way impaired, the whole Body is at a loss how to move safely, and with Advantage to it. So if your Hearts be set right, if you have a right and sound Judgment, a true and sanctified Affection, they will influence, and guide all your Actions, your whole Conversation will be regular and Holy: But if that inward *Eye be Evil*, through *Covetousness*, too much adherence to the Earth, or *through Envy* (both which are called *Evil Eyes* in *Scripture*) or through the *Prevalence* of any other *Lusts or Passions*, your Darkness will be exceeding great: You will not be able to set one step right, for out of the abundance of the Heart the Mouth speaketh, and according to the Dictates and Affections of the Heart, the Hand, and the whole Man acteth.

24 * No man can serve two masters, for either * Luk. 16. 13. he will hate the one, and love the other, or else he will hold to the one, and despise the other, you cannot serve God and mammon.

No man can serve two Masters, that is two Masters that Command contrary things each to other, for that is the present Case of *God*, and *Mammon*. Or, No man with the like Diligence, and *Alacrity*, and *Faithfulness* can serve *two Masters*. It is a proverbial Speech, and in reason to be understood of contrary Masters, he will either hate the one, or the first, and love the second, or else he will cleave to the first, and contemn the other, that is, so in his Actions behave himself, that he will appear a true Servant but to one of them, and despise, or slight the other; *You cannot serve God and Mammon*. It is not improbable, that some of the Ancients have thought that amongst some of the Heathen, they had an Idol called *Mammon*, which they made the God of Money, thence *Mammon* by a Figure signifieth *Riches*, as *Luk.* 16. 9. So as it is of an Equivalent *Sense* to, no Man can serve God and *Bacchus*, or God and *Venus*: That is, none can be a Drunkard, or an unclean Person, and a true Servant of God. So no Man can *serve God*, and yet make the getting of *Riches* right or wrong, his Study, hence the Apostle calls *Covetousness*, *Idolatry*, *Col.* 3. 5. So that by *serving* here must be understood a giving up of our selves chiefly, or wholly to the Service of God, and to the business of getting the World: Or, serving the latter, in what it Tempteth or Commandeth us to, contrary to the Will of God.

25 Therefore I say, * Take no thought for * Phil. 4. 6. your life, what ye shall eat, or what ye shall Luk. 12. 22. Phil. 4. 6. drink, nor for your body, what ye shall put 1 Tim. 6. 8. on: Is not the life more than meat, or the body than raiment.

The Text must not be interpreted in a Sense Contradictory to those many other Texts, which forbid an idle Life, and Command us, in the sweat of our Face to eat our Bread, or to *Provide for our Families*, 2 *Thess.* 3. 10. 11. 2 *Tim.* 1. Pet. 5. 7.

1 *Tim.* 5. 8. nor did Christ himself live such a Life, he *went about doing good*, finishing the Work which his Father had given him to do, it must be therefore understood, 1. Of no such thoughts as are inconsistent with the Service of God, mentioned in the last Words. 2. Of no Anxious and Distracting thoughts. 3. Of no such thoughts as should shew any distrust, and diffidence in Gods providing for us. God hath given us our *Lives* and our Bodies, without our care for the Existence of them. Why should we in a lawful, and moderate use of means, distrust God for a Subsistence for them, he hath given us the greater, will he not (think you) give us the less?

Job 38. 41. Psal. 147. 9. Luke 12. 24. 26 * Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better then they?

God takes a care of all his Creatures. For Example, consider the *Fowls*, and those not the *Tame Fowls* about your Houses, but the Fowls of the Air, for whom the House-wives Hand doth not provide, neither hath God sitted them for any Labour, by which they can procure their Lively-hood, nor doth he require any such thing of them, nor do they labour, yet their *Creator* (who is *your Heavenly Father*) *feedeth them*. You have much more reason to trust in God, if you could not Labour, being hindred by his Providence, for you are more excellent beings then sensible Creatures, and you have a further Relation to God, then that of *Creatures* to the *Creator*, for God is your Heavenly Father, you are in the order of Nature, and especially considering that God is your Father much better than they.

27 Which of you by taking thought can add one cubit to his stature?

How Vain a thing is it to distract your selves with Anxious thoughts, about *your Body*, and *your Life*? all your thinking will not add a *Cubit* to *your Stature*; as your Being, and Existence deriveth from God, so the *increase of your Stature* dependeth upon him; likewise he maketh the Child to grow to the *just Proportion* which he hath intended him, and beyond that he cannot pass. If Gods Blessing be necessary to this, and so necessary that no thoughts, no means, will add any thing without the *Divine Blessing*, what reason have you to take any such thoughts, as you cannot expect he should bless to their desired Effect and Issue?

28 And why take ye thought for rayment? Consider the lilies of the field how they grow, They toyl not, neither do they spin.

29 And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

30 Wherefore if God so cloth the grass of the field, which to day is, and to morrow is cast into the oven, *shall* he not much more *cloth* you, O ye of little faith?

From *Sensitive* Creatures, our Lord proceedeth to *Vegetables*, an order of Creatures which have more then *meer being*, they have also *Life*, tho no *Sense*, but yet 2 Degrees beneath Man, wanting not only *Reason* but *Sense*. He shews us from an instance in these, that we have no more reason to be troubled and anxious about *Clothing*, then about *Meat*, or *Drink*, *Clothing* is of no other use, then for *Warmth* or *Ornament*, for such Clothing as will serve us for *Warmth*, a little care will serve the Turn, *Sudamus ad Superveacanea*, our Sweating thoughts are mostly for Superfluities in Clothing, if God see them fit for us, he will also give us them, without so many thoughts about them. Look upon the *Lilies* (whether he means what we call *Tulips*, or other Flowers called *Lilies*, which probably those Countries had in greater *Variety* and *Beauty*, is not worth the arguing) God designing to glorify himself in those Creatures, tho of meanest orders, hath given them a greater Beauty, then *Solomon* had in all his rich Array. To let us know that *Are* must not contend with *Nature*, and that *Beauty* and *Glory* in *Apparel* is no more then is to be found in Creatures much inferiour to our order, which made *Solon* (tho an Heathen) prefer the sight of a *Peacock*, to that of *Crœsus*; and therefore this is a thing not worthy of any Anxious thoughts, for if God seeth such things good for us, he thatso Clotheth the *Grass of the Field*, which is but of a few days Continuance, will much more Cloth us, and if we distrust him for such Provision, we shew our selves Persons of little *Faith*.

31 Therefore take no thought, saying, What shall we eat? or What shall we drink? or Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things.

Our Lord repeateth the Precept before given *v.* 25. wherein he forbids not all Moderate, and Provident thoughts for things necessary, but only such thoughts as shall argue our *distrust in God*, or perplex and distract our Minds or be inconsistent with our Duty, and employment of our thoughts about higher, and better things This he here presses by 2 Arguments. 1. *Because these are the things which People spend all their thoughts upon, who are not aware that they have Souls to take care for, or do notunderstand the Providence of God*, or have no such Relation to God, as Christians have who call God Father. 2. You have (saith he) *an heavenly Father*, who being the God of Heaven knoweth what you need, and being your Father will supply also your needs.

33 But * seek ye first the kingdom of God, * Luke 12. 31. and his righteousness, and all these things shall be *See 1 Kg. 3. 13.* added unto you. Pla. 37.

The *Kingdom of God, and his Righteousness* in this Verse are Terms Comprehensive of what soever appertaineth to the Honour and Glory of God, either as Means, or as the End, Let your Principal Care, and Study be, how to get to Heaven, and how to promove the Kingdom of God in the World; to bring your Hearts in Subjection to the Will of God, that the Kingdom of God may be within you, and how to bring others to the Obedience of Faith, and of the Will of God. And for the things of this Life, it shall fare with you as it did with *Solomon*, 1 *Kings* 3. 12. who asked not Riches and Honour, but had them. You shall have for your necessities, *Psal.* 37. 4. *Mar.* 10. 30. 1 *Tim.* 4. 8.

34 Take therefore no thought for the morrow, for the morrow shall take thought for the things of it self. Sufficient unto the day, *is* the evil thereof.

No such thoughts as before-mentioned, for God will provide for you to Morrow, when to Morrow cometh. Besides, every new Day will bring forth some new Cares, you know not what to morrow will bring forth; nor what to Morrow you will have need of, and if you did, why should you torment your selves before the time? it will be time enough when you feel the Evils of a succeeding time, you need not Torment your selves with Prophecying against your selves, what it may be shall never be, or if it be, you had not need Weaken your selves for the encountring such Evils, by a Previous Disturbance of your thoughts about them.

CHAP. VII.

1 * Judge not that ye be not judged. * Luke 6. 37.

2 For with what judgement ye judge, Rom. 2. 1. ye shall be judged; * and with what measure 1 Cor. 4. 3. meet ye, it shall be measured to you again. Jam. 4. 11. 12. 24. * Mark 4. 24. Luke 6. 38.

Our Saviour must not be understood here prohibiting any Judgment, which is elsewhere in Holy Writ allowed, for the Holy Spirit doth not Command, and Prohibit the same things; whence it is evident, that it is not to be understood of *Political* or *Ecclesiastical Judgments*, nor was our Saviour here Speaking to any such Persons, it is therefore to be understood of *Private Judgments*, nor of them *absolutely*, for it is lawful for us to *Judge our selves*, yea it is our Duty, 1 *Cor.* 11. 31. Nor is that Judgment of our *Neighbours opinions*, or Actions here forbidden, which terminateth in our selves, in our Satisfaction, as to the Truth or Falshood of the former, or the goodness, or badness of the latter, we ought so to *prove all things* in order to our *holding fast that which is good*, nor is all Judgment of our Neighbours Actions with reference to him, forbidden. How can we *reprove him* for his Errors, or restore him that is fallen, without a previous Judgment of his Actions? But that which is here forbidden, is either a *rash Judgment of his State*, or a *judging him* for *doing his Duty*, such was *Simons* judging the Woman, or the Disciples *Judgment* of that Woman, *Math.* 26. 6, 7. or a 2 *Judging of others*, for things which they Judge to be indifferent, forbidden, *Rom.* 14. 1, 2, 3. or a 3 *Judging* them for *secret things*, such as *inward habits of Grace*, when no apparent Fruits to the contrary are seen, or 4. Condemning others for single Acts, or a publick Censuring and Condemning others for private failings, or finally any open and publick Censuring the Actions of others, when and where it cannot conduce either to Gods Glory, or our Brothers good, *That you* be *not Judged*. This is Expounded in the next Verse, telling us either the ordinary Temper of Men, or the just Judgment of God, repaying such uncharitable Actions, *per legem Talionis*, with suffering others to do the like to us, *Lu.* 6. 37.

3 * And why beholdest thou the mote that is in * Luke 6. 41. thy brothers eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye, and behold a beam *is* in thine own eye.

5 Thou hypocrite, first cast out the beam out of thine own eye, and then thou shalt see

clearly to cast out the mote out of thy brothers eye.

Whether the Word Translated a *Mote*, signifyeth a *Mote* or a *Splinter*, is of no great concern to know. Our Saviour Expounded this Text, when he said to the *Pharisees*, bringing him a Woman taken in Adultery. *Let him that is Guiltless throw the first Stone.* So doth the Apostle *Paul*, *Rom.* 2. 1. the Text teacheth us these lessons. 1. *That those who are most Censorious* of others, are usually more *Notorious* and Culpable themselves, if not for the same Sins, yet for others or Equal, if not greater Magnitude. 2. *That it is Notorious Hypocrisy* to *spy* smaller *faults in others*, and not to see *greater in our selves*. 3. *That it is Notorious impudence to pretend to Censure and Judge others for Sins, in which we live our selves.* 4. *That there is no such way to teach us Charity in not hastily, rashly, or too severely judging others as to look first into our own Hearts, and wave, and seeing if we have not the same or greater failings.*

Our Charity in this kind should begin at Home.

* Prov. 9. 8. & 23. 9. 6 * Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rent you.

By *Swine* & *Dogs* our Saviour doubtless understandeth wicked men of several sorts either such as are more *rank Sinners*, Trampling upon Holy things, and with *Swine* wallowing in the *Mire of Lusts, and Corruptions*. *Pro.* 26. 11. 2 *Per.* 2. 21. By *Dogs*, more Malitious, Revengeful, Boisterous Sinners may be meant, whose Consciences will serve them to Bark, and Gnash the word of God, to mock at Holy things, to Persecute those that bring them the Gospel, and are their open Enemies, because they tell them the Truth. The Gospels to be Preached to every Creature, *Mark* 16. 15. But when the Jews were hardened, and Spake Evil of that way before the Multitude, *Ec. Acts* 19. 9. the Apostles left Preaching to them. The Precept doubtless is General, directing the Ministers of Christ to Administer the Holy things, with which they are entrusted, only to such as have a right to them, and under prudent Circumstances, so as the holy Name of God may not be profaned, nor they run into Needless danger.

* Ch. 21. 22. Mar. 11. 24. Luke 11. 9. Joh. 14. 13. & 15. 7. & 16. 23, 24. Jam. 1. 5. 6. 1 Joh. 3. 22. & 5. 15. * Pro. 8. 17. Jer. 29. 12. 7 * Ask, and it shall be given you, seek, and ye shall find, knock, and it shall be opened unto you.

8 For * every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened.

Here is a Precept Expressed by three Words, Ask, Seek, Knock, and a promise Annexed in three Distinct Terms. *It shall be given you. You shall find. It shall be opended unto you.* The thing commanded is *Prayer*, the thing promised is an Audience o. Prayer or an Answer to Prayer. The Multiplying of the Terms in which the *Precept* is expressed is not Idle and Superfluous, it lets us know our Averiness to the Duty, and that God in it requireth of us, *Faith, Diligence*, and *Constancy*, and *Importunity*. Christ had before told us, of whom we should ask *our Father*, it is not said what we should ask, both in regard we have a liberty to ask any thing we have need of, and he had *Chap.* 6. particularly directed the *matter of our Prayers*. The promise that we shall *have*, signifies an Answer, either in kind, or in value, the promise of *giving* lets us know, that our Prayers are not Meritorious. For every one that *asketh* the things he needeth, and in Faith, according to the will of God, and for a *right end*, receiveth, *Ec. James* 4. 3.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

* Gen. 6. 5. & 8. 21. 11 If ye then * being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven, give good things to them that ask him?

Asking is but a Verbal Expression of an inward desire, no Man desireth that which is *Evil*, but that which he at least apprehendeth to be good, (that is, suitable unto his wants) as Earthly Parents knowing that their Children, tho through weakness of understanding they may ask that which is really Evil for them, yet will not give them any such things, and gratify their Ignorance, so neither will your *Heavenly Father*, knowing what you truly need, and what is truly good for you, give you any thing which he knoweth is not suitable for you, but Noxious to you, but if you ask any thing which is either absolutely good for you; and cannot be Evil, or which your *Heavenly Father* knoweth to be good for you, under your present Circumstances, you may be assured, considering he is your *Father*, and hath as great a kindne's for you as an Earthly Father for his Child, and that he is your *Heavenly Father*, and therefore hath a sufficiency to give, will give good things to you asking them of him, and this you may be assur'd of from that good will, and inclination which you, tho you come infinitely short of the perfection and good inclinations of your Heavenly Father, find in your selves towards your Children; for you derive from him, as his Children, all that goodne's and Benignity which you have. If therefore we in Prayer ask any thing of God, which may be Good, or Evil under different Circumstances and receive it not, we may conclude, that tho we thought what we asked, Bread, yet indeed it was a *Stone*, tho we thought it a *Fish*, yet God saw it was a *Scorpion*, and account that God answered our General Desires, which were for some good by denying our *Specifical request*.

12 Therefore * all things whatsoever you would that men should do unto you, do ye even so to them, for * this is the law and the prophets. * Luke 6. 31. * Chap. 22. 40. Rom. 13. 8, 10.

Most interpreters think the Term *therefore* here redundant, as some such little Particles often are in holy writ, for it is hard to make out this to be a proper inference from the Premises. This precept contineth in it the Substance of all that is to be found in the Books of the Law, and the Prophets which concerneth us in reference to others, the Sum of the *Second Table*, which requireth only *Justice*, and *Charity*. Christ doth not say, this is *all the Law* and the *Prophets*, but this is the *Law* and the *Prophets*. There is no man but would have others deal justly, with him in giving him what is his own, whether Honour or Tribute, or Estate, *Ec.* neither taking, nor withholding his own from him. Nor is there any but if he stood in need of it, would desire the *Charitable help* of another, or a *Charitable Remission* from him of what he might in Exact Justice require. Do ye (saith our Saviour) the same unto them. And indeed this is but a Confirmation of the light and Law of Nature, no more but what Men would do, if they would harken to the *Light within them*. And without this in vain do Men pretend to Religion, as our Saviour teacheth, *Mar.* 7. 9, 10, 11, 12, 13. which makes some think that our Saviour by this reflects upon the *Pharisees*, who laid all their Religion upon *Ceremonies*, and some *Ritual Performances* in observance of their *Traditions*, and omitted the *weightyer things* of the Law, *Judgment, Mercy* and *Faith*, *Matt.* 23. 23.

13 * Enter ye in at the strait gate, for wide *is* the gate, and broad *is* the way that leadeth to destruction, and many there be which go in thereat. * Luke 13. 24.

14 ‖ Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it. ‖ Or, for.

Our Saviour having in this Sermon delivered many hard sayings to Flesh and Blood, here obviates a two fold Temptation they might have to the neglect of them 1. From their *Difficulty*. 2. *From the Paucity of them who live according to these Rules*. He here compareth Heaven to an *house* a stately House, into which a strait Gate leadeth to a City, the way to which is a narrow way. There is nothing more ordinary in holy Writ, than to call a common Course of Mens Actions *a way*. It is also compared to a *Gate*. The Sum of what our Saviour here faith is this, There are but two ultimate Ends of all men, *Eternal Destruction*, and *Eternal Life*. The Course that leadeth to *Destruction* is like a *broad way* that is obvious to all, and many walk in that. That Course of Life and Actions which will bring a Man to Heaven is *strait*, unpleasing to Flesh, and Blood, not at all gratifying Mens Sensitive Appetites, and *narrow*, the *Greek* is *afflicted*, a way wherein Men will meet with many *Crosses* and *Temptations*, and there are but a few will *find it*. You must not therefore wonder if my Precepts be hard to your Carnal Apprehensions, nor be Scandalized, tho you see but few going in the right Road to the Kingdom of Heaven.

15 * Beware of false prophets, * which come to you in sheeps clothing, but inwardly they are ravening wolves. * Deu. 13. 3. Jer. 23. 16. Chap. 24. 4.

The Term *Prophets* in holy Writ, is of larger Extent than Rom. 12. 6. to signify only such as *foretold things to come*, others also who Eph. 5. 5. taught the People, pretending Authority from God so to do, Col. 2. 8. were called Prophets. Thus *Ben-Jesus*, *Acts* 13. 6. is 1 Joh. 4. 1. called *a false Prophet*. A *false Prophet* is of the same Significancy with a *false Teacher*. Against those our Saviour cautioneth his Hearers, as being the most *fatal*, and *dangerous* Enemies to *Faith* and *Holiness*. Some of them indeed come in *Sheeps Clothing*, under very fair pretences, and a fair shew of Religion and Strictness, but they are *Ravening Wolves*, as dangerous to your Souls, as Ravenous Wolves are to a Flock of Sheep. Mat. 24. 5. 2 Tim. 3. 5.

16 * Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? * Luke 6. 43.

17 Even so * every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. * Chap. 12. 33.

18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

* every

* Chap. 3. 10. Joh. 15. 2. 6. 19 * Every tree that bringeth not forth good fruit is hewen down and cast into the fire.

20 Wherefore by their fruits ye shall know them.

A proper effect Discovereth the Cause: Lest his Disciples should ask, how shall we distinguish *True*, from *false Teachers*? Our Saviour tells them. *By their fruits you shall know them.* Our Saviour sends not his Disciples to inquire into the Truth of their *Mission*, whether that more *Internal* from God, of which they could not judge, or more *External from Men*, who may err and send out those whom God never sent, but you shall know them (saith our Saviour) by their faithful, or unfaithful Discharge of their Duty: If they be true Teachers by their discharging the Ministry, in a faithful Revelation of the Mind and Will of God, or by their Holy Life, living as *ensamples* to the Flock, by their Fruits of *true Doctrine*, and a *Holy Life* by the Discharge of their Ministry in good Conscience; for it is with Men, as it is with the Trees, good Trees bring forth good Fruit, corrupt Trees bring forth evil Fruit. If Men have the Root of the matter, the Seed of God abiding in them, they will in every Relation, bring forth the Fruits of *Truth*, and *Holiness*: If they have not, they will bring forth *Error*, and *Wickedness*. From whence we may learn, that our Lord expecteth from his People such a knowledge of the Scriptures, as they may be able to discern Truth from Falshood, and such a Diligence as to search the Scriptures, whether those things which their Teachers deliver to them, be according to them or no. *Acts* 17. 11. not taking divine Truths upon Trust, nor believing any thing, because Dictated by Teachers, using their *Teachers* not as Dictates, but only as *helpers of their Faith*.

* Hos. 8. 2. Luk. 6. 46. & 13. 25. Act. 19. 13. Jam. 1. 22. 21 * Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of my. Father which is in heaven.

Some that say unto Christ, *Lord, Lord*, shall be saved, being the true Disciples of Christ, but *every one* that owneth Christ by an external Profession, as his *Lord*, every one that prayeth tho he doth it often, and with some appearing *Zeal* and importunity shall not be saved; nor doth by it approve himself a true Disciple of Christ, but he alone who doth indeavour to fulfil the whole Will of God, both by *Faith and Holiness*, *Rom.* 2. 13. 1 *Thes.* 4. *Jam.* 1. 22. 23. 3. True Religion lyes in Obedience to the whole Will of God.

* Num. 24. 4. Joh. 11. 51. 1 Cor. 13. 2. 22 Many will say unto me in that day, Lord, have we not * prophecied in thy name? and in thy name have cast out devils, and in thy name done many wonderful works.

* Luk. 13. 25. 27. * Mat. 25. 12. 23 * And then I will profess unto them, * I never knew you, depart from me ye that work iniquity.

That by *that day* is to be understood, *the day of Judgment* is generally agreed by Interpreters: *We have Prophecied in thy Name.* That is, revealed thy Will unto People, and in thy Name, that is by thy Authority, and Power cast out *Devils*, and done many *wonderful Works*, that is, wrought many miraculous Operations, in the *Old Testament* we find *Balaam* and *Saul* Prophecying, who were both wicked Men: *Judas* was sent out (under the *New Testament*) both to *Preach*, and to *work Miracles*. So as none from Gifts, no not the most eminent and extraordinary Gifts, can conclude the Goodness of his State, or any special favour with God, *I will profess*, that is, I will openly declare to them. *I never knew you*, that is so as to approve you, or take Pleasure in you: *Depart from me, you Workers of iniquity*, Mat. 25. 41.

* Luk. 6. 47. 24 Therefore * whosoever heareth these sayings of mine, and doth them, I will liken him to a wise man, which built his house upon a rock.

25 And the rain descended, and the floods came, and the winds blew, and did beat on that house, and it fell not, for it was founded upon a rock.

Our Saviour maketh frequent use of that Ancient way of instructing People by Similitudes and Parables, which by their ease incurring into the Senses, give advantage to the Memory, he here chuseth a Similitude to conclude his excellent Sermon upon the Mount. The *Builder* intended, who our Saviour dignifieth with the name of a Wise Man; is, *He that does not only hear Christ's Sayings, but doth them*; under the Notion of hearing is comprehended, *understanding* and *believing* them, by *doing* them, he understandeth a *sincere Desire and Indeavour to do them*, with a Practice so far as Humane frailty will permit. The *House* intended, seems to be *an Hope for eternal Life and Salvation*, by the *Rock* is meant Christ, 1 Cor. 10. 4. *Eph.* 2. 20. 1 *Per.* 2. 4. Every wise Christian, before he buildeth up to himself an Hope of eternal Life and Salvation through Christ, must find that he is one who doth not only read, and hear the word of God, but so hears as to understand and believe them, that with an Operative Faith, working upon his Soul to the Obedience of the Will of God, or at least a sincere Indeavour to it. And he who doth so, tho his Hope may be sometimes assaulted with *Fears, Doubts, Temptations*, which are like the Assaults of an House builed on a *Rock*, by *Winds, Floods*, and *Storms*) yet it shall not fall, because it is truly founded on Christ, according to the Revelation of his Will, *Prov.* 10. 28. 1 *Joh.* 3. 3.

26 And every one that heareth these sayings of mine, and doth them not, shall be likened to a foolish man, which built his house upon the sand.

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it.

There are, and will be others, that as foolish Builders, run up an House in haste without looking to the Goodness of the Foundation, and happen to build it upon loose Ground: So they flatter themselves, with the *Hopes* of the House in the Heavens not made with Hands, 2 *Cor.* 5. 1. without looking to the bottom and Foundation of these Hopes, whether they be such as Christ hath warranted or no; but either, build their Hopes upon Gods infinite Mercy, or the sufficiency of Christ's merits, or their own works, hearing the word of God, and performing some other Duties of Religion, never regarding to live to the Obedience of the Will of God. And the same Event will be to these Men as to such foolish Builders, their Building may stand a while, but when a day of Visitation, or Death, or sharp Afflictions or Temptation comes, then their House, their Hopes, all fail and perish in a Moment: Because they had no good Foundation, *Job.* 8. 13, 14. & 11. 20. & 27. 8. *Prov.* 11. 7. *and great will be the Fall of it.* Their Misery and Calamity shall be the greater, by how much their *Hopes* hath been the stronger, the disappointment of their Expectation adding to their Misery.

28 And it came to pass, when Jesus had ended these sayings, * the people were astonished at his doctrine. * Mar. 1. 22. & 6. 2.

29 For he taught them as one having authority, and not as the scribes. Luk. 4. 32.

The same words also are repeated, *Mar.* 1. 22. *Luk.* 4. 32. They declare the Effect of this, and other of our Saviours Sermons, upon the Hearts of those that heard him, and the reason of it. *They were astonished*, affected with an *Admiration* at what they heard him in this, and other Sermons deliver; the Divine Verities revealed in his Discourses, the purity of his Doctrine, the convincing Power that attended it, his bold and free Speech without respect of Persons, the Simplicity of his Phrase, the Gravity of his Matter: The Majesty he shewed in his Discourses affected the People, and made him appear to them, one sent of God and Clothed with his Authority. He did not teach as the *Scribes*, the ordinary Teachers amongst the *Jews, from whom* they had the Discourses about *Traditions*, and *Rites*, and *Ceremonies*, *Cold*, and *dull Discourses*, of little or no Tendency, to their *eternal Salvation*.

CHAP. VIII.

1 WHen he was come down from the mountain great multitudes followed him.

2 * And behold there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. * Mar. 1. 40. Luk. 5. 12.

We heard of Christ's going up into the *Mountain*, *Mat.* 5. 1. and of *great Multitudes*, that followed him from *Decapolis*, and from *Judea*, and from *Jerusalem*, and from beyond *Jordan*: Whether the same Multitude, or others followed him upon his coming down, is not said. But *behold* (saith the Evangelist) there came a *Leper*, both *Mark* and *Luke* have the same Story, or one very like to it, *Mar.* 1. 40. *Luk.* 5. 12. of the *Plague*, or *Leprosie*, we read much in the Books of *Moses*. It was a White *Scab in the Flesh*, which *Gradually* consumed the Body, and was *Contagious*: The *Leper* and he who touched him, or any thing he came near, was Legally *unclean*, thrice we read of it inflicted as a severe Punishment, upon *Gehazi* for *lying*, and *taking Bribes*, and upon *King Uzziah*, *for offering Sacrifice*. It was a Disease of very difficult Cure, this *Leper* comes and *worshipperh Christ*. *Mark* saith, that he *kneeled down to him*: Whether he only *kneeled down*, or *prostrated himself* is not much material, for either of them might be done according to the Fashion of those Countries, in token either of a *Civil Respect*, paid to him as a great and eminent *Prophet*, or a piece of *Religious Homage* (if he had so early a Revelation, that he was the Son of God, which some doubt) saying. Lord! If *thou* will *thou canst*

make

make me *clean*. The term *Lord*, will not conclude his Recognizing Christ as *the Son of God*, being a term used by *Sarah* to *Abraham*, and afterwards to *Elijah*. The words import his desire, tho they be not a *Form of Prayer*, but an acknowledgment of the *Power of Christ*. The *Leper* acknowledging Christ's *Power*, sub mits himself to his *Will*, and so with the same Breath declareth his *Faith* and *Modesty*. He indeed declareth no *Faith* in the *Will of God*, nor can any Person exercise any such Faith as to any *Temporal Mercy*, any further, then as God shall judge it for our good.

3 And Jesus put forth *his* hand, and touched him, saying, I will, be thou clean-- And immediately his leprosie was cleansed.

By the Law of God, *Lev.* 5. 3. he that touched another, who was unclean (as the *Leper* was, *Levit. ch.* 13. *ch.* 14.) was *unclean*, how then doth Christ (who was subject to the Law) touch the *Leper*? Some say he did not touch the *unclean Leper*, but him that was a Leper, and by his touch made clean. But it is a better Answer, that what Christ did as he was God, (such were his miraculous Operations) he could not contract any ritual *uncleanness* by; and Possibly under the Law, the *Priest* was exempted from that uncleanness, for he came very near the *Leper*, in his Office about him expressed, *Levit. ch.* 13. *ch.* 14. Nor do we read of any uncleanness contracted by *Aaron*, in his performance of his Office to *Miriam* under her *Leprosie*, nor by the *Priests*, 2 *Chron.* 26. 20. tho it be said, *They thrust out Uzziah*. Christ by putting forth his hand, shewed his kindness to this miserable Creature: By healing him *with a touch*, he shewed his Divine Power, Saying, *I will, be thou clean*. He answereth him in his own term, *I will*, and then *Commands the thing*. How acceptable is Faith to God? And *immediately* his *Leprosie* was cleansed, that is, removed, the word *immediately* confirms the Miracle, it was not only a thing done without ordinary means, but without the ordinary time, requisite for such a Cure.

4 And Jesus saith unto him, See thou tell no man but go thy way, shew thy self to the Priest, and offer the gift that * Moses commanded, for a testimony unto them.

*Levit. 14. 3. 4. 10.

Some think that our Saviour, only commanded him *Silence until he had shewed himself unto the Priest*, and he according to the Law, *Levit.* 13. should have pronounced him clean, lest their Envy upon hearing of it, should have caused them to have obscured the Miracle, by delaying to pronounce him clean; but it is observable that this was not the only time when Christ commanded those upon whom he had wrought Miracles to say nothing of it, see *Chap.* 9. 30. & 12. 16. & 17. 9. It is therefore more probable, that this Precept was not to be understood with that *Limitation*, but that Christ did it, either that he might not be thought to seek his own Glory, or rather, because Christ judged it not yet time by his Miracles to be publickly made known: But he sends him to the *Priest*, both to teach him *Obedience to the Law*, and that the *Truth of the Miracle* might by a publick Record be confirmed, he also Commands him to offer the Gift appointed by the Law, *Levit.* 14. thereby both acknowledging his Cure to be from God, and Testifying his Thankfulness. *That Moses Commanded*, to shew that he came not to oppose *Moses*. *For a Testimony unto them*, that hereafter it may be a Testimony unto them, that I am more than the Son of Man, *Joh.* 5. 36.

*Luk. 7. 1.

5 *And when Jesus was entred into Capernaum, there came unto him a centurion beseeching him.

6 And saying, Lord, my servant lyeth at home sick of the palsie and grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered, and said, Lord, *I am not worthy that thou should'st come under my roof, but * speak the word only, and my servant shall be healed.

*Luk. 15. 19. 21.
*Psal. 107. 20.

9 For I am a man under authority, having soldiers under me, and I say to this *man*, Go, and he goeth, and to another Come, and he cometh, and to my servant Do this, and he doth it.

10 When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith no not in Israel.

Many think, that this story was in order before the other. It is related by *Luk.* 7. 1. with some larger Circumstances, there is only a Difference betwixt the two Evangelists, *Matthew* seems to speak, as if the *Centurion* at first came in Person to him, *Luke* saith, that he first sent the *Elders of the Jews* to him, then some *Friends*. But we are accounted ourselves to do that which we set others on work to do. *There came unto him a Centurion*, there came some Elders of the *Jews first*, then some particular Friends of one that was a *Roman Captain*, to him, to tell him that the Captain had a Servant at his house, that lay grievously sick of, and tormented with the Palsie. That which we usually call the dead Palsie, in which a fit of the *Apoplexy* usually ensueth, when it doth not presently kill. Our Lord promiseth to come, and heal him, therein shewing both his kindness, and how acceptable to him, the Humanity of this Centurion to his Servant was. The *Centurion* by his Friends, as *Luke* tells us, sends to him, desiring him not to trouble himself to that degree, telling him: 1. That it was a favour of which he was not worthy. The best Men have always the meanest Thoughts of themselves. 2. That it was needless, for if he would only *speak the word*, commanding out the Distemper, that was enough to effect the Cure. For he tells him, that he believed *Diseases* were as much at *Christ's Command*, as his Servants were at his Command. That they came at Gods Command, wrought according to their Commission from God, and went off when God commanded them off; so that if he, tho at a distance, would Command off his Servants disease, it would be as effectual as his Presence; whether this Captain were actually Proselyted to the *Jewish Religion*, or no, is incertain: It should seem by our Saviour's next word, that he was not an *Israelite*; but it is moist certain, that he had a right Notion of the *Power of the true God*, and it looks very probable, that he had a *Revelation of Christ*, as the true *Messiah* and *Son of God*. *When Jesus heard this he marvelled*. Admiration agreed not to Christ as God, but as man it did. And *said to those that followed him, Verily I say unto you. I have not found so great Faith in Israel*. That is, in the Generality of the *Israelites*, for if we speak of particular Persons, both *Joseph* and *Mary* had shewed a greater Faith. This Expression is enough to let us know, that the Centurion was no native *Israelite*, and make it probable he was not of the *Jewish* Church, which might be, tho he was so kind to the *Jewish* Nation as to build them a Synagogue, upon which Account, *Luk.* 7. 3. &c. the Elders of the *Jews* pleaded with Christ for him. This made our Saviour go on, Prophecying of a further Conversion of the *Gentiles*.

11 And I say you, that * many shall come from the east and west, and shall sit down with Abraham, Isaac and Jacob, in the kingdom of heaven.

*Mal. 1. 11.

12 But *the children of the Kingdom * shall be cast out into outer darkness, there shall be weeping and gnashing of teeth.

*Chap. 21. 43.
*Chap. 13. 42.

That is, in short, many of those who are now Heathens shall be saved: And many of the *Jews* shall be damned. Many, not all, shall come from the *East* and *West*, from all parts, from the remotest parts in the World. *Luke* saith, *East, West, North*, and *South*, *Luk.* 13. 29. so *Isa.* 11. 12. & 43. 5, 6. *and sit down with Abraham, Isaac and Jacob in the Kingdom of God*, in Heaven where *Abraham, Isaac*, and *Jacob*, the Heads of the *Jewish Nation* are, to whom the Promises were made. Or, in the *Church of God*, for the Church Triumphant, and Militant are both but one Church: They shall *sit down with them*, as Men sit down at a Banquet, an Expression oft used, to signifie, the Rest and Pleasure, the Saints shall have in Heaven, *Isa.* 25. 6, 7, 8. *Luk.* 22. 29, 30. But *the Children of the Kingdom*, the *Jews* who boast much that they are the Children of *Abraham*, and think themselves the only Church, and the only Heirs of Glory, and who are indeed the only Church of God, as yet. *Shall be cast out into outer Darkness*: Either, the Darkness of Errors, Ignorance, and Superstition, the Gospel-Light shall not shine upon them, they shall be no more the Church of God: Or the *Darkness of Hell*, where shall be nothing but Pain and Misery, and Lamentations for the Gospel, and the Grace thereof first offered to them, but unthankfully rejected by them, by which they judge themselves unworthy of the Grace of God, and of Eternal Life, *Acts* 13. 46.

13 And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee and his servant was healed in the self same hour.

Luke saith, *And they that were sent returning to the House, found the Servant whole that had been sick*, Luk. 7. v. 10. so as it seemeth, that what Christ *said unto the Centurion*, must be interpreted to those whom the Centurion sent in his Name. Go your way, your Business is done, the *Centurions* Faith hath obtained, it shall be done to him, as he hath believed; where *believing* must signifie, *A certain Persuasion of the Power of Christ*, with a *relying on his Mercy and Goodness*. The proximate Object of Faith is some *word of God*. How far this Centurion was acquainted with the Oracles of the Old Testament (tho he lived amongst the *Jews*, and as appears by his building a Synagogue for them, *Luk.* 7. had a kindness for their Religion) I cannot tell. It is most probable, that he had some immediate Revelation of God concerning Christ, which he is here said to have believed, and to have had a full persuasion of and trusted in. All Revelations

relations of God are the Object of Faith, tho the Scriptures being now written, are to us that have them, the Tests, and Touchstones to try such impressions by. *As thou believest*, not *because thou believest*. Our Faith is not meritorious of the least Mercies, but it is an Exercise of Grace which gives Glory to God, and receiveth the reward not of *Debt* but of *Grace*. The Miracle appeared in that the Disease was of an incurable Nature, and the Cure was wrought without Application of means, and in such a Moment of time as means, tho used, could not have wrought it.

14 And when Jesus was come into Peters house, he saw his wifes mother laid, and sick of a fever.

15 And he touched her hand, and the fever left her, and she arose and ministred unto them.

This Story is related with some further Circumstances. *Mar.* 1. 29. *Lu.* 4. 38, 39. *Mark* tells us, it was the house of *Simon*, and *Andrew* with *James* and *John* (it seems they lived there together) that *they told him of her Sickness*, after he had been there some time, *That he took her by the hand, and lift her up*. *Luke* saith, it was a *great Feaver that they besought him for her, That he stood over her and rebuked the Feaver*. Here is no Contradiction, only some Amplifications of the Story. It is plain from this Text, that *Peter* was a Married *Man*, and continued so, tho called to be an Apostle, and that he had a Family. Feavers are ordinary Distempers, and often cured by ordinary means, but this was a *great Feaver*. The Miracle here was not in the Cure of an *incurable Disease*, but in the way of the Cure, by a *touch of his hand*, or a *lifting her up*, and the *Suddenness* of the Cure, it *immediately left her*, and her *sudden recovery of Strength*, that she could presently arise and *Minister* to them; that she could do it, argued her Cure Miraculous; that she did do it, argues her sense of Christs goodness, and thankfulness, and teacheth us the use we should make of all Gods gracious Providences to us, to make us fitter for the Service of God, and to employ our selves in it; so taking the *Cup of Salvation*, and *praising the Name of the Lord*, *Psal.* 116. 13.

16 When the even was come, they brought unto him many that were possessed with devils, and he cast out the spirits with *his* word, and healed all that were sick.

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, * Himself took our infirmities, and bare *our* sicknesses.

*Isaiah 53. 4.

Mark hath much the same *Ch.* 1. 32. and *Luke Ch.* 4. 40. *Luke* adds, he *laid his hands upon them*, and *healed them*, we before *Ch.* 4. v. 24. shewed who were meant by Persons *possessed by Devils*. It is only observable that it is said, he cast out the Devils by *his word*, by the same power by which he made the World, and all things therein, *Gen.* 1. his Authoritative word: *he healed all that were Sick*, that is, all that were brought to him; *laying on* of his Hands, was but an external *Symbol*, or rite used *in blessing*, in *Miraculous operations*, and in *ordination of Ministers*. The great question is, how that which the Prophet *Isaiah* said *Ch.* 53. 4. was fulfilled by these Miraculous operations. The words are, *Surely he hath borne our Griefs, and carried our Sorrows*, and v. 5. *By his Stripes we are healed*; and the Apostle *Peter* referring to that Text saith, 1 *Pet.* 2. 24. *who bare our Sins in his Body on the Tree*. The words neither seem truly quoted, nor doth the Sense appear the same, the *Evangelist* applying what the Prophet seems to speak of our Sins, to our *Bodily infirmities*, and his *bearing them* to his *curing them*, whereas *Peter* seemeth to apply it to his bearing our Sins, that is, the punishment of our Sins, in his *Stripes*, and by his Sufferings on the Cross. What I observed before is here to be considered, that the *Evangelists* in their quotations out of the old Testament took themselves only concerned to keep to the Sense, not exactly to the Words (which is a liberty we ordinarily take in Quotations) 2. As to the *Sense*, *Grief* and *Sorrows*, are Terms capable of an Interpretation, as to whatsoever comes upon us, as the Fruit, and demerit of our Sins, so as the Prophet designed to express *Christs* Suffering all the punishment due to us for Sin, of which Nature are all the Afflictions of this Life, and Death itself, as well as the pains of Hell. The only question is, How *Matthew* is saying, *he healed* the peoples Diseases, answered the Prophets Expression, He *bare our Griefs*, and carried *our Sorrows*. This Scripture was twice fulfilled in Christ: as to their *Bodily Griefs and Sorrows*, that is mentioned by *Matthew*; tho he bare them not all in his own Body, yet he had Compassion on Men with Reference to them, and shewed himself Afflicted in their Afflictions, by his putting forth his Divine Power to heal them, and he bare the *Guilt* that was the cause of these and other *Griefs* and *Sorrows* upon the Tree, as is said by *Peter*, and he therefore healed them, that he might demonstrate himself to be the true *Messias* Prophesied of by *Isaiah*, who was to come, who was to *bear our Griefs, and to carry our Sorrows*.

18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

When Jesus did these things before mentioned, he was in *Capernaum*, v. 5. but the Multitudes pressing him, he gave order to pass over the Sea of Galilee, otherwise called the Sea of *Tiberias*, *Jo.* 6. 1.

19 And a certain scribe came and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests, but the Son of man hath not where to lay *his* head.

We have the same Story, *Lu.* 9. 57. only *Luke* saith it was *as they went in the way*: and faith, *a certain Man* thus said unto him. *Matthew* more particularly describeth the Man from his *Office*, or ordinary imployment. Both agree in what he said to our Saviour, *Master*! (so they usually called their *Teachers* to whose conduct they gave up themselves) *I will follow thee*, that is, I am resolved, or I am ready to follow thee, *whithersoever thou goest*. Thus men often take up suddain Resolutions, to walk with God and to be his Servants, upon Sinister Accounts, and before they have well considered what they are like to meet withal, who own themselves the Disciples of Christ. Our Saviour knowing his Heart, and that this Resolution was either bottomed in his Curiosity, to see his *Miracles*, or in an hope of some livelyhood from him, hits him with an Answer, letting him know what difficulties those that followed him must look to meet with. *The Foxes have holes, &c.* Alas! thou doest not know what it is to *follow me*, my External Condition is worse then that of the *Birds of the Air*, they have fixed Nests, or the Beasts of the Earth, the worst of them have holes, but I have no fixed Habitation on Earth. He both here and in many other Texts calls himself *The Son of Man* (a name never, that we read of, given to him but by himself) *To declare the truth of his humane Nature*, and that he had a Natural Compassion for Men, that he was a Child born, a Son given to us, *Isaiah* 9. 6. The Person Prophesied of as the *Messias*, *Dan.* 7. 13. The Person mentioned, who was to *have all things put under his feet*, *Psal.* 8. 6. 1 *Cor* 15. 27. *Heb.* 2. 8.

21 And another of his disciples said unto him, Lord, suffer me first to go, and bury my father.

22 But Jesus said unto him, Follow me, and let the dead bury their dead.

Luke repeating the same *History*, *Ch.* 9. 59, 60. saith, that Christ said to this Man *follow me*, he replyeth, Lord! Suffer *me first to go and bury my Father*, to live at home with my Father who is an old Man, till I have performed my last filial Office to him in burying him. Others think that he was already dead, and that this Disciple would not have begged leave for so incertain a time. Christ saith unto him *follow me*, not that our Lord disapproved the decent manner of burying the dead, but by this let him know, *that no Office of love and duty to Men, must be preferred before our duty to God*, to whom we owe our first obedience. It appeareth by *Luke* 9. 60. That this Disciple was called to Preach the Gospel, a work not to be omitted, or neglected for any Offices to men. Of old, the *High Priests*, and the *Nazarites*, were not to touch *dead Bodies*, *Numb.* 6. 6. because of their Separation to the more immediate Service of God, Preachers of the Gospel ought to keep themselves as free as they can from what may distract them, saith our Saviour, *Let the dead bury the dead*. There are enough to bury the dead, Persons that are spiritually dead, not alive to God, let them take care of those meaner Offices. I have higher imployment for thee than that is. Lawful, and decent Offices become sinful, when they hinder greater duties.

23 And when he was entred into a ship, his disciples followed him.

24 * And behold, there arose a great tempest in the Sea, insomuch that the ship was covered with the waves, but he was asleep.

*Mark 4. 37. Luke 8. 23.

25 And his disciples came to him, and awoke him, saying, Lord save us, we perish.

26 And he saith unto them, Why are you fearful, O ye of little faith, * Then he arose and rebuked, the winds, and the Sea, and there was a great calm.

*Psal. 107. 29.

27 But the men marvelled, saying, What manner of man is this, that even the winds, and the sea obey him?

It is apparent that the *Evangelists* did not set down all the Motions and Actions of our Saviour in order, as done by him, whether therefore this was the same *motion*, and over the *same Sea* of which mention was made before, is incertain, nor much Material for us to know. Nor yet whether the *Storm* which here arose was in the ordinary Course of *Providence*, or raised on purpose

purpose for our Saviour to shew his Power in quieting it. It is enough for us to know, that a great Storm did arise. It is expresly said that our Saviour was *asleep*; thereby he shewed himself to be *truly man*, subject to like infirmities with us, (Sin only excepted, *Heb* 4. 15.) That the Disciples came to him and awoke him, saying, *Lord save us, we Perish*, argued both their *Faith* in his Power, and their *Frailty* in not considering who was with them in the Ship, one who tho his *humanity* was asleep, yet was he who watcheth over *Israel, who never Slumbereth nor Sleepeth*. Our Saviour saith unto them, *why are you fearful O ye of little faith!* The Prevalence of fears in us upon imminent dangers, will not argue no Faith, but will argue a *weak Faith*. Which yet he that will not break a bruised Reed, nor quench a smoaking Flax will not discourage. He will therefore give them a Proof of his Divinity, *he arose and rebuked the Winds, and the Seas* let them know he was their Lord, and commanded them to cease, and *there was a Calm*. It is he that rebuketh the Waves of the Sea, when they roar and stilleth the ragings of the people. *The men*, either the Sea-men, or the Passengers or both Marvelled, saying, *What manner of Man is this, that even the Winds and the Sea obey him*, surely this is more than a Man, that can command, Winds and Seas.

28 And when he was come to the other side, unto the countrey of the Gergesenes, there met him two possessed of devils, coming out of the tombs exceeding fierce, so that no man might pass that way.

This History is related by *Mark, Ch.* 5. 1. 2, 3, 4, &c. and by *Luke Ch.* 8. 26, 27. more largely than by *Matth.* The other two *Evangelists* report it to be done in the Country of the *Gadarenes, Matthew* in the Country of the *Gergesenes*, they were the same People, sometimes denominated from one great City in their Territories, sometimes from another, who so reader the Story in all 3 *Evangelists* will easily conclude it the same, tho related with different Circumstances. *Matthew* saith, there was *two* of these *Demoniacks*. *Mark* and *Luke* mention but one, *Luke* saith, the Man *had Devils a long time, that he wore no Cloths, neither abode in any house but in the Tombs*. *Mark* saith, *There met him out of the Tombs a man with an unclean Spirit, who had his dwelling amongst the Tombs, and no man could bind him, no not with Chains. Because he had been often bound with Fetters, and Chains, and the Chains had been plucke asunder by him, and the Fetters broken in pieces, neither could any man tame him, and always Night and Day, he was in the Mountains, and in the Tombs crying, and cutting himself with Stones*. *Matthew* saith *he* came out of the *Tombs*, was *exceeding fierce*, so as none *could pass that way*. Divines agree, that the Power of the Evil Angels was not abated by their *fall*, they were only depraved in their *Will*. That the power of an Angel is much more, than is here mentioned, is out of question. That the Evil Angels do not exert this Power upon us is from the restraining Power of God, we live in the Air in which the Devil hath a Principality, *Eph.* 2. 2. why God at that time suffered the Devil more to Exercise this power over the Bodies of Men, we probably shewed before upon *Matth.* 4. 24. the World was grown very ignorant, and wicked, and Sottishly Superstitious: besides he was now come, who was to destroy the Works of the Devil, and was to shew his Divine Power in casting him out. The Jews buried their dead out of their Cities, the richer of them had *Tombs hewed out of Rocks, &c.* and those very large as may be learned from *Isaiah* 65. 4. *Jo.* 20. 6. The Devil chose these places partly to *affright Persons* through the horror of the places, and torment the possessed with Noysomeness of them, partly to cheat Men, with an opinion they were the *Souls* of the *Persons Deceased* that were thereburied.

29. And behold they cryed out, saying, what have we to do with thee, Jesus thou Son of God? art thou come hither to torment us before the time?

Mark saith *Ch.* 5.8. *That Jesus* (first) *said to him come out of the Man*, and *v.* 6, 7. *when he saw Jesus afar off, he ran and worshipped him, and cryed out with a loud Voice, what have I to do with thee, Jesus, thou Son of the high God? I adjure thee, that thou torment us not*. *Luke* Relation *Ch.* 8. *v.* 28, 29. is much the same with *Marks*. The Devils possessing these poor Creatures, hearing Christ to whose power they knew they were subject to command them out of this Man, or these two Men, said, *What have we to do with thee, Jesus thou Son of God?* The Devils knew Christ to be *the Son of God*, tho the *Jews* would not believe it, they say unto him, *what have we to do with thee?* an usual Phrase made use of, where men had no desire to be troubled with the Company, Converse or Importunity of others, *Jos.* 22. 24. 2 *Sam.* 16. 20. 2 *Kings* 9. 18. 2 *Chron.* 35. 21. *Joel* 3. 4. *John* 2. 4. when they came to him with some ingrateful motions, *&c.* *are thou come hither to torment us before the time?* either they look upon their Dispossession as a Torment, for the Devil is not at quiet, but when he is doing Evil, and as this is the Tempest of the old Serpent, so we shall observe that he Communicateth it to his Seed, *Prov.* 4. 16. or else the Devil was afraid lest Christ should have commanded him to his Chains, before the day of Judgment.

30 And there was a good way off from them an herd of many swine feeding.

31 So the devils besought him, saying, if thou castest us out, suffer us to go away into the herd of swine.

Both *Mark* and *Luke*, interpose here something more, *Mark* 5. 9. *And he asked him what is thy Name? and he answered and said. My Name is Legion, for we are many*, *Luke* saith. And *Jesus asked him, saying, what is thy Name?* because many *Devils were entred into him*. A *Roman Legion*, consisted of *twelve thousand five hundred Souldiers* Not that there were precisely so many Evil Spirits which had a power over this poor Man, but many had. A certain number is named for one incertain. Christ knew his case well enough, but probably asked him the question for the further Glorifying of his Divine power, in casting them out. *Luke* adds, *v.* 31. *And they besought him that he would not command them to go out into the deep*. I cannot think that the meaning of that is *into the Sea*, for surely the Devil did not fear drowning, the word is ἄβυσσον into the *Abyss*, that is into *Hell*, into the *bottomless Pit*, where he could do no more mischief, *Mark* saies, *Ch.* 5. 10, The *Devil besought him that he would not send them out of the Country*. Still upon the same Grounds, the Devil hath an insatiable Thirst to do mischief, and would gladly be where he may do it. In the mean time he knoweth it is in the power of Christ to send him whither he pleaseth. Now comes in the 30. and 31. *v.* of *Matthew*, they *saw an Herd of many Swine feeding*, Mark saith, *Ch.* 5. 11. *nigh unto the Mountains*. *Luke* saith *on the Mountain*. They beseech Christ to give them leave to *enter into the Swine*, and the Text saith. *He suffered them*. The *Devil* cannot so much as trouble a *Swine* without leave from God. The next *v.* tells us the Consequent of it,

32 And he said unto them, Go. And when they were come out, they went into the herd of swine, and behold, the whole herd of swine, ran violently down a steep place into the Sea, and perished in the waters:

Mark gives us much the same account, *Ch.* 5. 13. only adding, *they were about two thousand*. *Luke* differeth not only what *Matthew* calls a *Sea*, *Luke* calls a *Lake*, but the *Jews* call'd all great gatherings together of Waters *Sea*. The *Devil* is naturally so fond of doing mischief, that he will rather play at a small Game than stand out. This way of Executing his Malice, upon the Beasts, we have often Experienced of in the practice of Witchcraft. And it may teach Husbandmen, and those that trade in much Cattle, to whom they are beholden for the *Preservation* of their Cattle, and how rightly God is Styled, *he that preserveth both Man and Beast*, and what need they have to keep up *daily Prayer* in their Families, and to live so as they may not make God their Enemy, who hath *Legions of Devils*, as well as many *Legions* of less hurtful Creatures to revenge his Quarels.

33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

Mark and *Luke* in this differ not from *Matthew*, only they add, that they told it in the *City*, and *Country* Those that most serve the *Devil* are afraid of him, when he cometh to shew himself in his true Colours. These Men go, and publish abroad the Miracle, what had happened to the Man that was so famous an Object of the *Devils* malice, and what had happened to the Swine.

34 And behold the whole city came out to meet Jesus, and when they saw him,* they besought him, that he would depart out of their coasts.

* Acts 16. 39.

Both *Mark* and *Luke* here add much. *Mark* saith, *Ch.* 5. 14, 15, 16, 17, 18, 19. *And they went out to see what it was that was done. And they came to Jesus, and saw him that was possessed with a Devil, and had the Legion, sitting, and Clothed, and in his right mind, and they were afraid. And they that saw it told them how it befell to him, that was possessed with the Devil, and also concerning the Swine: And they began to pray him to depart out of their Coasts. And when he was come into the Ship, he that had been possessed by the Devil, prayed him that he might be with him. How be it Jesus suffered him not, but said unto him. Go home to thy Friends, and tell them how great things the Lord hath done for thee, and hath had Compassion on thee. And he departed and began to publish in Decapolis, how great things Jesus had done for him, and all men did marvel*. Luke saith, *Ch.* 8. 26. 28, 29. *Then the whole Multitude of the Country of the* Gadarens, *round about besought him to depart from them, for they were taken with great fear, and he went up into the Ship, and departed back again. Now the Man out of whom the Devils were departed, besought him*

him that he might be with him, but Jesus sent him away, saying, Return to thine own House, and shew how great things God hath done unto thee: And he went away, and published throughout the whole City how great things Jesus had done unto him: By the *whole City*, or the *whole Country*, we must understand a very great part of them *came out to meet Jesus*: *Mark* expoundeth it, *to see what which was done, and to beseech him to depart out of their Coasts*: They *saw him*, and not him only, but him that had been *possessed of the Devils, sitting at his Feet clothed, in his right mind*. A great Miracle wrought. They did not only see it, but they heard their Servants, the *Swine-Herds attesting* it, they had all the external *means of Faith* imaginable: How are they affected? The Text saith, *they were afraid*. An awe of this great *Person seized them*, and possibly they were afraid, lest he should have done them some further Evil. What is the effect of this Fear? Surely they will fall down at his Feet, beg his Grace and Favour, and that he would continue with them, and be the Author of more good amongst them. Tho they had lost two thousand Swine, yet they were delivered from the Fear of him that was possessed with the Devil. And that poor Creature was delivered from as great an Affliction as we can imagine. Nothing of all this. They *came* and *Prayed*, and *besought him to go out of their Coasts*: Certainly, our Saviour's knowledge of the Nature of this People, and what was in their Hearts, provoked him to give the *Devils* such a Liberty as he did, to destroy their *Swine*; we are ordinarily punished, in the thing wherein we offend, we need no more than our ordinary Wishes, and Prayers to ruin us: Who shall hereafter tell us of *a Power in Mans Will*, to do that *which is spiritually good*, upon a *Moral Suasion*, what higher *Moral Suasion*, could these *Gadarens* have had, than the sight of Christ, and what he had done, afforded, (yet for ought appears) they were Unanimous in this Desire, that Christ should be gone. They do not do what was in their Power to do, desiring him to stay. But oh! How dangerous a thing it is, for Men to reject Christ, he *immediately departeth*, and we do not read that he came here any more. But he out of whom the *Devils* were cast abideth with him, sits at his Feet, desires he may go along with him. How great a difference there is, betwixt *seeing* and *hearing of Christ*, and *Tasting* how good he is. The poor *demoniack*, would have left his Country, and gone with him. But Christ suffered him not, probably he saw it would be more for the Glory of God for him to stay, he therefore Commands him to *return to his House, and shew what God had done for him*, and *how he had Compassion on him*. We cannot more shew our Thankfulness to God, than by declaring his wonderful Works, and what in particular he hath done for us. This poor Man doth accordingly, and publisheth the Name of Christ in *Decapolis*, which Name comprehendeth a space of the Country, within which were ten Cities (as the word doth signifie) whereof *Gadara* (saith *Pliny*) was one, from which City these People had their Denomination of *Gadarenes*; that is, Citizens of *Gadara*: Or, Inhabitants of the Country adjacent to that City.

CHAP. IX.

1 And he entred into a ship, and passed over, and came into his own City.

Whether the same *Ship*, he came in or no, it is not material, he passed over the Lake of *Gennesaret*, and came into his *own City*, not *Bethlehem*, in which he was born, but either *Nazareth*, where he was brought up, or (which most judge) *Capernaum*, whither, leaving *Nazareth*, he went formerly to dwell, *Mat.* 4. 13. whither he is said to have entred, *Mar.* 2. 1. this was upon the Sea-coast of *Zabulon* and *Naphtali*, *ch.* 4. 13.

2 And behold they brought to him a man sick of the palsie, lying on a bed, and Jesus seeing their faith said unto the sick of the palsie; Son, be of good cheer, thy sins be forgiven thee.

The History of this Miracle is reported by *Mar. ch.* 2. from the second, to the 13. *v.* By *Luke, ch.* 5. from *v.* 18. to 26. by it. *Mark* saith, *He entred into* Capernaum *after some days, and it was noised that he was in the House, and straightway many were gathered together, insomuch as there was not room to receive them, no not so much as about the Door, and he Preached the word unto them, and they came unto him, bringing one sick of the Palsie which was born of four, and when they could not come nigh unto him for the Press, they uncovered the Roof where he was, and when they had broken it up, they let down the Bed where the sick of the Palsie lay, and when Jesus saw their Faith, he said to the sick of the Palsie, Son, thy sins be forgiven* nor our Saviours being Preaching, but faith: *And behold Men brought in a Bed, a Man which was taken with a Palsie and they sought means to bring him in, and lay him before them: And when they could not find by what way they might bring him in, they went upon the House top, and let him down through the Tiling, with his Couch into the midst before Jesus. And when Jesus saw their Faith, he said unto him, Man! Thy sins are forgiven thee*. All Interpreters agree it to be the same History. *Mark* in his Preface to the Report of the Miracle tells us where Christ was, viz. *in Capernaum*, what he was doing. *Preaching the word*, the occasion of the People breaking up the Roof of the House, viz. *the Press of the People*, so as they could not come nigh to Christ: All three Evangelists agree the sick Mans disease to be the *Palsie*, which being the resolution of the *Nerves*, besides the pain that attends it, debilitates the Person, and confineth him to his Bed, or Couch, which was the reason of his being brought in his Bed, and by four men. All the *Evangelists* mention *Jesus seeing their Faith*, their inward persuasion of his Divine Power, and their Confidence in his Goodness, both the *Faith* of the sick Person, and of those who brought him, he saw it *in their Hearts* for the inward Principles, and *Habits* are not visible to us, yet they are seen and known to him, who searcheth the Heart, and knoweth what is in the Heart of Man: He saw it in the *Fruits*, their indeavouring to lay him before Christ, *He said to the sick of the Palsie, Son be of good Chear thy sins be forgiven thee*: But what was this to his Palsie? Our Saviour by this lets him and those who brought him, know, that sin is the Root from which our Evils spring. 2. That being forgiven, bodily Diseapers (how fatal soever) can do a man no hurt 3. That his Primary end of coming into the World, was to save his People from their sins. 4. That in the hour wherein Remission of sins is granted to a Soul, it becomes God's *Son*, dear to Christ. 5. That Remission of sins followeth the Exercise of Faith in Christ. 6. Possibly, he begins with this to give the *Scribes*, and *Pharisees* occasion of some Discourse.

3 And behold, certain of the scribes said within themselves, This man blasphemeth.

Mark saith, *There were certain of the Scribes sitting there, and reasoning in their Hearts, why doth this Man thus speak Blasphemies? Who can forgive sins but God only*, *ch.* 2. 6, 7. *Luke* saith. *The Scribes, and the Pharisees began to reason saying. Who is this which speaketh Blasphemies? Who can forgive sins but God alone?* It should seem they did not speak it out, *Mark* saith, *They reasoned in their Hearts*. *Matthew* in the next Verse saith, *Jesus knowing their Thoughts*. It seemeth that it was then agreed on all hands, that *Forgiving of sins was the Prerogative of God alone*: And that for man to arrogate to himself such a Power as belonged to God alone, was no less than *Blasphemy*, as all ascribings of *Divine Perfections* to *Creatures* must be. It stands the *Pope*, and *Priests* in hand to clear themselves from this Guilt. It was also agreed by the *Scribes* and *Pharisees*, that Christ spake *Blasphemy* in pronouncing to the *sick of the Palsie*, that *his sins were forgiven*. The reason was, because they did not believe him to be the *Son of God*, but lookt on him as meer Man.

4 And Jesus knowing their thoughts, said, Wherefore think ye evil in your Hearts?

5 For whether is easier to say, Thy sins be forgiven thee, or to say, Arise and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins. Then saith he to the sick of the palsie, Arise, take up thy bed, and go unto thine house.

Mark repeats almost the same words, *Mar.* 2. 8, 9, 10. So doth *Luke, ch.* 5. 22, 23, 24. Christ here giveth the *Scribes*, and *Pharisees* a Demonstration of his *Deity*, by letting them know, that he knew their Thoughts. Jesus *knowing their Thoughts said*: A thing not competible to Angels, much less to one who is meer Man, yet these blind *Scribes* and *Pharisees* take no notice of it. *Wherefore think you Evil in your Hearts, Evil concerning me?* I did this, saith he, on purpose to let you know, that I, who am indeed *the Son of Man*, and whom you mistake in thinking to be no more than *the Son of Man*, hath Power, while he is upon the Earth, and so conversing amongst you, *to forgive sins*, and you may make suitable Applications to him for that end. It had been as easie for me every whit, to have said to this sick Man, *Arise*, and *Walk*: And that I will demonstrate to you. *Then saith he to the sick of the Palsie, Arise take up thy Bed, and go to thine House*. The same Power is required to the one, as to the other, God by your Confession can forgive sins, and God alone can raise Men from the Grave. The end of my miraculous Operations is to Convince you, that I am he who hath a Power to forgive Men their sins. I therefore chose to pronounce this Mans sins first forgiven, that I might have the advantage to confirm to you by a subsequent Miracle, this great Truth, that I am the *Son of God*, tho you think me no more than the *Son of Man*, and that I have a

Power

power to forgive Sins upon mens Exercise of their Faith and coming unto me. Now therefore believe, not because of my Word only, but because of the Sign I shew you Confirmative of it.

7 And he arose, and departed to his house.

8 But when the multitude saw *it*, they marvelled, and glorifyed God, which had given such power unto men.

Mark saith *v.* 12. *And he immediately arose, and took up his Bed, and went forth before them all, insomuch that they were all amazed, and glorifyed God, saying, We never saw it on this fashion. Luke* saith *Ch.* 5. *v.* 25, 26. *And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. And they were all amazed, and they glorifyed God, and were filled with fear, saying, We have seen strange things to Day.* They all agree in Sense tho not in Words. With Christs Word there went out a power, inabling him to do what he had commanded him. He immediately ·ands upon his Feet, takes up his Bed, or Couch, that whereon he lay (saith *Luke*) and went home in the sight of them all, so as none could doubt concerning the Cure. What effect hath this upon the People? They *marvelled*, saith *Matthew*; they were *amazed* and *filled with fear*, saith *Luke*. Here is not a Word of their *believing* and owning Christ as *the Son of God*, which was the great thing the Miracle was wrought to bring them to, but blindness was happened to *Israel*, seeing they saw, and could not perceive. The Miracle wrought in them an Aw, and Reverence of him as an Extraordinary Person, and put them into a kind of *Extasy* and *Admiration*: and the Text saith, *They glorified God*, but not aright; they praised God, not for sending his Son into the World, to save Sinners, but for *giving such a power unto men*, they would still own Christ no more than a Man, tho a Man to whom God had given great power. *No man can say Jesus is the Lord, but by the Holy Ghost, 1 Cor.* 12. 3. truly to believe, own, and receive Christ as our Lord, requireth the Operation of the Spirit of Grace, working such a Faith, and Persuasion in us.

9 And as Jesus passed from thence, he saw a man named Matthew sitting at the receit of custom, and he saith unto him, Follow me, and he arose, and followed him.

Mark hath the same Story, *Mar.* 2. 14. only he calleth him *Levi*, and tells us he was the Son of *Alpheus*. *Luke* also mentioneth it, and calls him *Levi*, adding that he was a *Publican*, and saith, *That he left all, rose up, and followed him. Luke* 5. 27, 28. This *Matthew* might have also the Name of *Levi*, all Interpreters agree him the same Man. All three *Evangelists* say, that when Christ called him, he was sitting in the *Custom-House* at the receit of Custom. This *Matthew* was one of the 12 Apostles, *Ch.* 10. 3. and the Pen-man of this Gospel; his Father *Alpheus* was honoured to have four of his Sons Apostles, *James* the less, and *Thaddeus* (called *Lebbeus*) *Simon* the *Canaanite*, and *Matthew*. He was a *Publican*, an Officer under the *Romans*, to gather the Publick Revenue; it was an odious Name amongst the Jews, but *Matthew* to magnify the Grace of Christ in calling him, is not ashamed thus to describe himself both here and *Ch.* 10. 3. *He saith unto him, follow me, and he arose and followed him.* His Word carried a secret Power with it, which *Matthew* obeyed by leaving his imployment, and going after Christ.

10 And it came to pass as Jesus sate at meat in the house, behold many Publicanes and sinners came, and sate down with him and his disciples.

Luke saith *Ch.* 5. 29. *that Levi made him a great Feast in his own House, and there was a great Company of Publicanes, with others that sate down with them. Mark Ch.* 2. *v.* 15. saith, *they were many: and they followed him. Matthew* touched with the Sense of the free, and infinite Love of Christ to him, maketh Christ a Feast: this speaketh him a Man of some Estate, he invites many to dine with him, some of them *Publicanes*, some noted Sinners. He designs Good undoubtedly to such as had been his former Companions, that they might also see the Lord, and be brought to follow him. Grace teacheth a Man to study the Conversion of others, and never dwelleth in a narrow Soul, nor studieth its Concealment from others.

11 And when the Pharisees saw it, they said unto his disciples, Why eateth your master with Publicanes and sinners?

Mark hath the same *Ch.* 2. 16. so hath *Luke Ch.* 5. 30. only he saith, *They Murmured.* The Pharisees having a perfect Malice to Christ, did not only seek all means to carp at him, but to bring him under a Popular *Odium*; this seemed a fair opportunity. The *Publicanes* being an order of Persons, who both for their employment, and perhaps also their ill Managery of it, were abominated by the Jews, and reckoned amongst the more Notorious Sorts of Sinners. They therefore come to his Disciples clamouring against their Master, That he kept Communion with Publicanes and Sinners,

12 But when Jesus heard *that*, he saith unto them, They that be whole need not a physician, but they that are sick.

13. But go ye and learn what that meaneth, * I will have mercy, and not sacrifice: For I am not come to call the righteous, but * sinners to repentance. * Mic. 6. 6, 8. Chap. 12. 7. * 1 Tim. 1. 15.

Mark, and *Luke* in the places before mentioned have the same Answer, only leaving out these Words, *Go ye and learn what that meaneth, I will have Mercy and not Sacrifice*, quoted from *Hosea* 6. 6. Our Saviour's reply to the Pharisees, to him that duly considers it, will appear very smart. 1. *They* were a Generation that laid all Religion upon *Rituals, Sacrifices and Traditions.* 2. That *justified* themselves, *Luke* 16. 15. and thought they needed no *Repentance.* Saith our Saviour, I am the Spiritual *Physician.* With whom would they have the *Physician* to Converse, but with such as are Sick? Those that are whole (as the Pharisees account themselves) think they have no need of my coming amongst them. By their Peevishness at the Acts of Mercy, which I do (and those of the highest Mercy too, healing Souls) they shew that they do not understand, what *Hosea* (a *Prophet* acknowledged by themselves) long since taught them, That the *Lord* desired *Mercy before Sacrifice* (for that appeareth to be the Sense of *not Sacrifice* in that Text, both by the next Words, *and the knowledge of God more then burnt Offerings*, and by the many Precepts by which God declared, that he did desire Sacrifices *For I came not to call the Righteous*: that is, those who are swelled in an *opinion* of their own *Righteousness*: but sensible *Sinners* to *Repentance*. First to Repentance, then to the receiving Remission of Sins through me, and Eternal Life.

14 Then came to him the disciples of John, saying, Why do we, and the Pharisees fast often, and thy disciples fast not?

15 And Jesus said unto them, Can the children of the Bride-chamber mourn, as long as the Bridegroom is with them? But the days will come, when the Bride-groom shall be taken from them, and then they shall fast.

16 No man putteth a piece of || new cloth into an old garment, for that which is put in to fill it up, taketh from the garment, and the rent is made worse. || Or, raw, or unwrought cloth.

17 Neither do men put new wine into old bottles, else the bottles break, and the wine runneth out, and the bottles perish, but they put new wine, into new bottles, and both are preserved.

Mark hath this same History, almost in the same Words, *Mark* 2. 18, 19, 20, 21, 22. only he saith, that some of the Disciples of the *Pharisees* came with the Disciples of *John*. *Luke* also hath it varying little, *Luke* 5. 33, 34, 35, 36, 37, 38. only he saith, *Fast often and make Prayers*, and, *The piece that is taken out of the new, agreeth not with the old.* And he addeth at last *v.* 39. *No man also having drank old Wine, desireth new, straightway*, for he saith, *The old is better.* Which I shall consider, it plainly belonging to this History. *Mark* beginneth his Narration of this History with telling us *Chap.* 2. 18. *And the Disciples of John, and of the Pharisees used to fast*; which is implyed, tho not expressed by the two other *Evangelists*; for the *Pharisees*, it is plain enough from the *Pharisees* boast, *Luke* 18. 12. *that he fasted twice in a Week. John* also used his Disciples to a severer Discipline then Christ did (of which we shall after ward hear more) It should seem that the *Pharisees* had a mind to make a Division betwixt the followers of *John*, and the *followers of Christ*, and set on *Johns* Disciples to go and ask an account of this. Hypocrites are always hottest for *Ritual things*, as things most fit to raise a Division about. There was no Precept of God for any *Fast*, but once in a Year, tho indeed God left People a liberty to fast oftner, as their Circumstances more fitted, and called for the Duty. The *Pharisees* had set up themselves a Method, and would fain have imposed it on Christs Disciples; especially considering *Johns* Disciples complyed with the Practice of frequent fasts, and seemed to suggest as if Christ set up a new, and more Jovial Religion. (As if *Religion* lay only, or Principally in *Rituals*, as to which God had set no Rule) The *Papists* are at this day the *Pharisees* true Successors in these Arts. Christ answereth them in two particulars. 1. *He tells them that his Disciples were not as yet under such a Dispensation, as called for fasting.* 2. *That his Disciples were new Converts, and to be brought on by degrees to the severer practices of External Discipline, and Godliness.* This is the Sum of *v.* 15, 16, 17, 18. this he delivers in Metaphorical Expressions.

Can

Can the Children of the Bride-Chamber mourn as long as the Bride-groom is with them? But the days will come when the Bride-groom shall be taken from them, then they shall fast. Your Master *John* hath compared me to a *Bride-groom*, *John* 3. 29. These my Disciples, are the *Children* of the *Bride-Chamber*. It is as yet a Festival time with them. *Fasting* is a Duty fitted to a Day of Mourning and Affliction. It is not yet a time of Mourning for my Disciples: yet do not envy them. There will shortly come a time when, as to my bodily presence, I shall be taken from them: then they shall Mourn, and Fast. The 2d. thing he saith, he illustrateth by two Similitudes. First (faith he) Amongst Men no discreet Person will put in an Old Garment, a new piece of Cloth, for they will not agree together, the Strength of the new Cloth will bear no Proportion to the Strength of the old, which by wearing is made weak, so as if the Garment comes to a Stress, the Rent will be the greater. So as to Wine, Men do not use to put New Wine into *Old Bottles*, that through much use are Weakened for fear of breaking the Bottles, and spilling the Wines, but they use to put new Wine into new Bottles, to Proportion the thing containing to the thing contained. My Disciples are newly converted. Should I impose upon them the severer Exercises of Religion, it might discourage them, and be a Temptation to them to go back. For as *Luke* addeth, *No Man having drank Old Wine, desireth New, for he saith the Old is better.* Custom is a great Tyrant, and men are not on the suddain brought off from their former Practices, but by degrees. This is a Portion of Scripture which much Commendeth Prudence to Ministers, both teaching their People as they are able to bear, and also putting them upon Duties, with respect to their Stature, and Proficiency in the ways of God. Especially in such things as are but *free will offerings to God.*

* Luke 8. 41. 18 * While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead, but come, and lay thine hand upon her, and she shall live.

19 And Jesus arose, and followed him, and *so did* his disciples.

Mark hath this History *Ch.* 5. 22. *And behold there cometh one of the Rulers of the Synagogue*, Jairus *by name, and when he saw him, he fell at his Feet; and besought him greatly, saying, My little Daughter lyeth at the point of Death, I pray thee come, and lay thine hands upon her that she may be healed, and she shall live, v.* 24. *And Jesus went with him, and much People followed him, and thronged him. Luke* hath it, *Ch.* 8, *v.* 42. *adding only that she was his only Daughter: Twelve years of Age.* Two *Evangelists* say, the was *at the point of Death*, or *dying*, *Matthew* saith, that he said, *she was dead*, (that might be according to his Apprehension) she was so near Death, that he concluded, that by that time he was got to Christ, she was dead. Others observe out of Greek Authors that the particle ἄρτι here used, doth not always signify *a time past*, but sometimes, *a time near at hand.* But the best answer is, That *Matthew* relates the Story Compendiously. It appears from *Luke* 8. 49. That the Maid did dye, *Matthew* reports that first, which the Messenger brought them the news of afterwards, as we shall see *v.* 23. of this Chapter. By the *Ruler* here both *Mark* and *Luke* tell us, is to be understood *Jairus*, not a *Civil Magistrate*, but one who was *the Ruler of the Synagogue* in that place, for in their *Synagogues* they had an order, there was one Chief who ordered the affairs of it, and they say the Interpretation of the Law belonged to him. [*And worshipped him*] with a *Civil Worship*, or *respect*, *saying*, *My Daughter is but now dead* or dying. One would judge the latter should be the *Evangelists* meaning of the Particle, because of what the other *Evangelists* say, *come and lay thine hand upon her and she shall live*. His Faith riseth not up to the *Centurions* Faith, who declared his Faith, that if Christ would but speak the word, his Servant should live. *Jairus* desires him *to come and lay his hand upon her. And Jesus arose and followed him, and his Disciples.* The Jews thrust Christs followers out of their *Synagogues*, he is more kind to the *Ruler* of their *Synagogue*, he presently goeth, *and his Disciples followed him.* They were to be Witnesses of his Miracles. *Mark* adds, *much People followed and thronged him*, which gave occasion to another Miracle, which Christ did in his way to *Jairus* his house, the Relation of which *Matthew* giveth us before he perfecteth the History of this Miracle.

* Luke 8. 43. 20 * And behold, a woman which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his garment.

21 For she said within her self, If I may but touch his garment, I shall be whole.

Mark added *Ch.* 5. 26. that *she had suffered many things of many Physicians, and had spent all that she had, and was nothing bettered, but rather grew worse; when she had heard of Jesus, she came in the press behind, and touched his Garment, &c. Luke* saith, *the Border of his Garment.* In the Croud there cometh a Woman, that had a bloody Flux twelve years. Inveterate Diseases are hard to be cured, nor had means been neglected, she had tryed many Physicians, and had spent all her Estate upon them. She came behind him, out of *Modesty*, and perhaps *Shame*, desiring not be taken notice of. That which induced her to come, was the Fame she had heard of *Jesus*, and a persuasion wrought in her Heart, (doubtless by the Spirit of God) that if she could but come to touch the *Hem or Border of his Garment*, she should be cured. In this she judged rightly, that Christ was *all Vertue*, and that his Vertue was not restrained to his *laying his hand upon her.* She believed that the Oyl powred on his Head, was like that powred on the Head of *Aaron*, which ran down to the Skirts of his Garment: But if she thought that she could thus steal a Cure, and that Christs Cures Flowed not from his *Grace* and *good Will*, but a kind of necessity, herein she wonderfully Erred, and Christ afterward let her know it, tho he pardoned her Mistake.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, * thy faith hath made thee whole. And the woman was made whole from that hour. * Luke 7. 50. & 17. 19. & 18. 42.

Matthew relates this Story shortly, as he doth many others, being only intent upon recording the Miracle. We must here supply something out of *Mark* and *Luke*, *Mark* saith, *Ch.* 5. *v.* 29. *And straightway the Fountain of her Blood was dryed up, and she felt in her Body that she was healed of that Plague. And Jesus immediately knowing in himself, that Vertue had gone out of him, turned him about in the Press, and said, who touched my Cloths? And his Disciples said unto him, Thou seest the Multitude thronging thee, and sayest thou who touched me? And he looked round about to see her that had done this thing. But the Woman fearing, and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. And he said unto her, Daughter, thy Faith hath made thee whole, go in Peace, and be whole of thy Plague. Luke* reports the same Circumstances with little Variation, *Ch.* 8. 45, 46, 47, 48. Christ was not Ignorant of this Womans coming, and touching his Garment, he doubtless influenced her to the Motion, his inquiry was therefore only that the Miracle might be taken notice of, he knew that *Vertue* was gone out of him, and had healed the Woman, for he had commanded it so to go out, or she had not been healed, but he desired that the People might take notice that she was healed by *his Grace*, not by any *Magical Vertue* in his Cloths. The Woman is brought openly to come, and confess it, that she had touched his Cloths, and that she was healed. She feared and trembled, lest she should have offended. Christ comforts her, by assuring her the Cure, and telling her; That her *Faith in him* as an Instrumental cause had effected it. We have met with Christ often before, as well as in this Text, and shall again often meet with him, ascribing much to the *Exercise of Faith.* And the *Faith* to which he ascribeth so much, seemeth not to be justifying Faith, or that Exercise of Grace, whereby a Soul in the Sense of its lost Estate, by reason of Sin, accepteth of him, as its Saviour, and relyeth upon his merits alone for Salvation; for we read nothing of the Persons Repentance for Sin, nor reliance upon Christ for the Salvation of their Souls, or any profession of any such thing. Is it then so valuable an Act of Faith to believe that Christ is the Son of God? Answer. 1. Tho *Faith* in Christ be the only saving Faith, yet a *Faith in God*, being persuaded of his power and trusting in him, is an Exercise of Grace, which God (as appeareth in Scripture) much rewarded with Blessings of this Life, it giveth God the honour of his Power, &c. 2. But secondly, The great truth *That Christ was the Eternal Son of God*, Was that, which God more especially aimed at to give the Worlds *Assent* unto, and *Persuasion* of at this time, and indeed Preliminary, and necessary to Peoples receiving of him as their Saviour, for *Cursed is he that trusteth in Man.* It was also the great truth which the *Pharisees* and the rest of the Jews did oppose. Hence our Saviour takes all occasions both to Confirm and to incourage this Faith, which was but a persuasion, that he was Clothed with a *Divine Power*, and did that which no Man could do, and that he had in him *Divine goodness*, ready to relieve mans infirmities, according to that Power. 3. It is hardly possible, that any should truly and seriously believe that Christ being apparently Man, and the Son of Man, should also Exercise a power, which none but God could do, and that they should not believe in him as the Saviour of the World, and be quickened to the use of those means, which he should reveal for their Salvation. For these reasons, amongst others, we may conceive that Christ Prelaceates this Faith so much in those in whom he found it. This Miracle being wrought by our Lord in his way to *Jairus* his house, after the first notice he had of the Dangerous Sickness of his Daughter, the *Evangelist* now goeth on to give us an account of his perfecting that Good Work.

23 And when Jesus came into the rulers house, and saw the minstrels, and the people making a noise,

Neither *Mark* nor *Luke* speak any thing of the Minstrels, but only of the Peoples wayling. Amongst the *Jews* we read not in any part of the Old Testament of *Musical Instruments* used at Funerals, but amongst the *Pagans* it was usual as we read in their Writers. Amongst the *Jews*, they had some Songs sang, as some gather from *Jer.* 9. 17. & 22. 18. & 34. 5. *Amos* 5. 16. It is very like that the *Jews* having long lived amongst the Heathens, had learned this usage from them. Before this *Mark* adileth. *Then there came some from the Rulers House, which said, thy Daughter is dead, why troublest thou the Master any further?* But, *Jesus as soon as he had heard the word that was spoken, said to the Ruler of the Synagogue be not afraid, only believe. And he suffered no man to follow him save Peter, and James, and John, the Brother of James, and he cometh to the House of the Ruler of the Synagogue, and seeth the Tumult, and them that wept, and wailed greatly. And when he was come in, he saith unto them, why make you this ado, and weep? The Damsel is not dead, but sleepeth. And they laughed him to scorn, but when he had put them all out, he taketh the Father and Mother, and them that were with him, and entereth where the Damsel was lying.* Luke saith, ch. 8. v. 51, 52. *when he came into the House, he suffered no Man to go in* [that is into the Chamber, where the dead Body lay] *save Peter, James, and John, and the Father and Mother of the Maiden. And all wept, and bewailed her: but he said weep not, she is not dead, but sleepeth. And they laughed him to scorn; knowing she was dead.* The History is plain, when Christ came into the House, there was a mixed noise of *Fiddlers*, or *Pipers*, and *Mourners*. Christ coming in with *Peter, James and John*, asketh them: what they made such ado for? The *Maid was not dead but asleep*: They apprehending that she was dead, *mocked him*. He desires to go into the Chamber, where the Corps lay: But would suffer none but *Peter, James and John*, and the *Father and Mother of the Maid*, to go in with him, the reason appareth afterward, because he did not desire that this Miracle should be presently published. The only question is, in what Sense our Saviour saith *she is not dead, but sleepeth*. When as they knew she was dead. 1. Some think our Saviour speaketh Ambiguously, for Death is in Scripture often called a sleep, 1 *Kin.* 14. 20. *Job.* 11. 11. *Acts* 7. 60. 1 *Cor.* 15. 6. with respect to the Resurrection. Others think that our Saviour speaks *ironically*, knowing that some of them would so diminish the Miracle, to calumniate him or abate his Reputation. But it is a better Answer, to say that he speaks with *Reference to their Opinion, she is not dead*, in that Sense you judge her *dead*, so as she shall not come to Life before the Resurrection, she is not so dead, but she shall come to Life again; as he said to *Mary* concerning *Lazarus*, *Joh.* 11. 23. Or, *To me she is not dead*: Or shall we say, as soon as Christ was come into the House, who *is the Resurrection and the Life? Joh.* 11. 24. her Soul again returned into her Body, which tho to their appearance it was separated from her Body, was not yet fixed in its eternal Mansion. In what Sense soever he spake it, they judged it Ridiculous, and laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And the ‖ fame hereof went abroad into all that land.

‖ Or, *this fame.*

Mark ch. 5. 41, 42, 43. saith. *And he took the Damsel by the Hand, and said unto her.* Talitha Cumi, *which is (being interpreted) Damsel arise: And straightway the Damsel arose, and walked (for she was of the Age of twelve years) and they were astonished with agreat Astonishment: And he Charged them straitly, that no Man should know it, and Commanded, that something should be given to Eat.* Luke saith, ch. 8. 54. *And he put them all out, and took her by the Hand, and called, saying Maid! Arise: And her Spirit came again, and she arose straightway, and he Commanded to give her Meat: And her Parents were astonished, and he Charged them, that they should tell no Man what was done.* It was the Power and Vertue that went out of Christ, which wrought the Miracles, he performeth them under a Variety of Circumstances, sometimes he used only his *Word* (as in the Case of *Lazarus*) sometimes he *touched* the Persons laying, his hand upon them, here he takes the Maid by the Hand, and also saith, *Daughter* or *Maid! Arise*, They were words of Power, and Authority, she presently arose, *Luke* saith, *her Spirit returned again. Luke* by this lets us know. That the Soul is not the *Corpse*: Or, some accident to the Body, but a *distinct Subsistence* of it self. For the Curious question of some where the *Soul* of this Maiden was, as also the Soul of *Lazarus*, of whom we read, *Joh.* 11. and others restored to Life, when Dead, were, in the time whilst they were separated from their Bodies. It is a matter of no great Concern to us, to know where: This we know, that God designed their return to their Bodies again, they were not therefore fixed in their *eternal Mansions*. Our Saviour hath taught us, that Souls departed are under the Conduct of *Angels*, to their Stations. *Lazarus*, his Soul was carried by Angels into *Abrahams* Bosom, what can be opposed if we say that it is probable, that the Souls of these Persons were under the Guard of *Angels*, about, or near the dead Bodies, waiting the Pleasure of God with reference to them? Until the Lord again Commanded the restoring of them to their Bodies [*he Commanded to give her Meat*] to confirm the Truth of the Miracle. Concerning our Lords Command, that they should not publish what he had done, we spake before in the Case of the *Leper*: Our Lords time was not yet come, and he was not willing his Enemies should take too publick a notice of him. But *Matthew* saith, *The Fame thereof went abroad into all that Land.* That is, *Galilee* at some distance from *Jerusalem*, which was the great Seat of his Enemies. where probably our Saviour did least desire any publick notice, should as yet be taken of him.

27 And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him; and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith, be it unto you.

30 And their eyes were opened, and Jesus straitly charged them, saying, * See that no man know it.

* Chap. 8. 4. & 12. 16. & 17. 9.

31 * But they, when they were departed, spread abroad his fame in all that country.

* Mar. 7. 36. Luke 5. 14.

This *Miracle* is reported only by St. *Matthew*, tho the other Evangelists tell us of some others of the same kind. *They followed him* in the way, *crying, and saying, thou Son of David have Mercy on us.* These are the first we read of in this Gospel, that made their Applications to Christ under the Notion of the *Messiah* (for so much that Compellation, *Thou Son of David*, importeth) He was to open the blind Eyes, *Isa.* 35. 5. & 42. 7. and was to be the *Son of David*, according to the *Prophecies* of him, nor can any reason be given, why they called him the *Son of David*, but this their belief, that he was the true *Messias*. *Have mercy on us*, their Petition is general, tho without doubt they had a particular Respect to their want of sight, and so our Saviour understood them. Others, that came to Christ for Cure before, lookt upon Christ, as a man to whom God had given great Power, and Glorified God upon that Account, as v. 8. Their *Courage* and *Boldness* in the Faith also appeared, in that they feared not the *Pharisees* Decree, made as appereth, from *Joh.* 9. 22. for *the Christ*, and the *Son of David* amongst the *Jews* at this time signified the same Person, as appears by *ch.* 22. 42. Christ listneth not unto them, till he came into the House, there he saith, *Believe you that I am able to do this?* Christ forgetteth not the Prayer of Faith, tho he doth not give a present Answer according to our Expectation, that he may continue us in our Duty, and quicken us yet to further importunity. Our Lord puts the common Test upon them, *Believe you that I am able to do this?* There is no absolute particular Promise, for good things of a temporal Concern. It is enough for us in those Cases, to believe that God is able to do the thing, and that he will do it, if he seeth it be for our good, he only therefore questioneth their Faith as to his *Power*, in their former owning him as the *Messiah*, the Son of *David*, they had declared that they believed his kindness to the Sons of Men. *They said unto him, yea Lord.* We believe thou art able; and we believe thee the *Messiah*, come to do good, and we have a Trust in thee thou wilt do it, for this cause we are come, we cry unto thee. *Then touched he their Eyes, and said, According to your Faith be it unto you.* See the mighty Power of the Prayer of Faith. *Their Eyes were opened*, that is, their visive faculty was restored, or given to them. And *Jesus straitly charged them: See that no man know it.* It was known they were blind, and Men must know that they now saw. But he Chargeth them not to publish it, as done by him. The word used signifieth to Command with Authority, and with a Threatning annexed, we have met with several such Commands to Persons cured, and none of them observed, nor the Persons blamed by Christ, for not observing them. We must say the Parties sinned in publishing the things, unless the Command was with some Limitations not mentioned by the Evangelists. But we are not able, either, to give a just Account, why, or how Christ commanded them: Nor how they published the things, or were excusable in doing of it.

32 * As they went out, behold they brought to him a dumb man possessed with a devil.

* See Chap 12. 22.

33 And when the devil was cast out, the dumb spake, and the multitudes marvelled, saying, It was never so seen in Israel.

Some think this the same mentioned, *Luke* 11. 14. as shortly as it is here: The word in the *Greek* signifies *Deaf* as well as *Dumb*, for all Persons who are Deaf from their Birth, are also *Dumb*. But it is probable this man was only accidentally Dumb, from the Power of the Devil, that had possessed him, and suppressed his Speech. It is observed that Christ cured, 1 Some that came on their own accord to him, as the *Woman* with her Bloody *Flux*. 2. Others that *could not come*, but were brought to him, as the *Paralytick* before mentioned in this Chapter, who was willingly brought. 3. Others, who *neither came, nor were willingly brought*, but he occasionally met, *Luke*, 7. 12. *Joh.* 5. 5. & 9. 1. *Others*, that were *brought without their Consent*, as the *Demoniack* before mentioned, and this, in this Verse; his Design was, by these Operations to shew himself *the Son of God*, and therefore did not always stay for Peoples voluntarily offering him occasions, but sometimes took them, when they were not voluntarily offered, to shew the freeness of his Grace.

34 But the Pharisees said, He casteth out the devils through the prince of the devils.

This was not the only time they said so. See *ch.* 12. 24. *Mar.* 3. 22. *Luke* 11. 15. I shall in my Notes on *ch.* 12. 24. speak more fully to this Text, where we shall also meet with our Saviour's Vindication of himself, from this imputation. At present, I shall only observe the miserable Effects of Blindness and Malice. The common People marvelled, and said, *There was never seen such things in Israel.* The Jewish *Doctors* are mad, and Charge our Saviour to have made a Contract with the Devil, and to have derived this Power from him. But how did this appear to them? Nothing appeared as to any thing which our Saviour had done that could Conduct their reason to such a Judgment: Nothing but what led their more charitable Neighbours to a quite contrary Judgment. But something they must say to defame our Saviours Reputation amongst the People, having nothing else, but what the People would have judged false, they thus Charge him; nor are the Children of the Devil to learn his Arts, who when they cannot Charge good and Holy Men with Profaneness, Charge them with Hypocrisie, of which it is impossible they should be competent Judges.

35 And Jesus * went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease amongst the people.

* Mar. 6. 6. Luke 13. 22.

We met with these words, *ch.* 4. 23. only there it was *all Galilee*, by which probably this Text ought to be expounded, see the Notes there.

36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, ‖ and were scattered abroad, as * sheep having no shepherd.

‖ *Were tired and in a Swoon.* * Num. 27. 17. Zech. 10. 2.

Mark hath something of this, *Chap.* 6. 34. It pitied him, who came down from Heaven to Earth to seek and to save lost Souls, to see what a Company of People followed him, willing to be instructed, because they were εκλελυμένοι, or as some read it, ἐσκυλμένοι, tyred and wearied with running after him to hear *the Gospel*, and ἐρριμμένοι, *Scattered abroad as sheep having no Shepherd.* Had then the *Jews* at this time no Ministry? They had the Temple at *Jerusalem*, *Scribes*, and *Pharisees*, and *Priests*. *Synagogues*, in other places, where the Law was read, and interpreted. Christ accounts those People to have no Ministers, who have no Good ones: But either, *Dumb Dogs*, that cannot Bark, or *Lazy* ones that will not. Such was the Generality of the Jewish Ministry at this time. This moved the Bowels of Christ (so the word signifies.) It is a great Misery when they have no true Prophets of the Lord to instruct them, 1 *Kin.* 22. 17.

37 Then saith he unto his disciples * The harvest truly *is* plenteous, but the labourers *are* few.

* Luke 10. 2.

38 Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest.

The plain Sense of these two Verses is this, *John* the *Baptist*, and *Christ*, had now been Preaching for some time, God inclined the Hearts of great multitudes, to follow both the one and the other: There was a great People prepared for the Lord, *Mat.* 11. 12. *From the days of John the Baptist, the Kingdom of Heaven had suffered Violence, and the Violent took it by Force*; men were exceeding fond of hearing the Gospel. *The Fields were white to the Harvest* (as our Saviour expresseth it) *Joh.* 4. 35. But there were few that would faithfully deliver the mind of God, there were abundance of idle *Pharisees*, and *Scribes*, and *Priests*, that spent their times in teaching People their *Rites* and *Ceremonies*, and *Traditions*, but the Labourers were few; such must be Gods Gift to the People, and they must be thrust out. No Arguments will be sufficient to persuade Men to the weighty work of them Ministry, with an intention to fulfil it, but the Power of God inclining their Hearts to it: You had need therefore *Pray* unto God, that he would send, nay that he would ἐκβάλῃ, thrust out Labourers into his Harvest. 1. The inclination and Desire of multitudes, to hear Divine Truth, is *Gods Harvest*. 2. Ministers work is a Labour, *Gal.* 4. 11. *Phil.* 4. 3. 1 *Tim.* 5. 17. if rightly discharged, it must be with *Labour*. 3. God is the Lord of the Harvest. Ministers ought to look upon him as so. 4. None ought to thrust themselves into the work of the Ministry, till God thrust them out, *Heb.* 5. 4. 5. *There always were but a few Labourers in Gods Harvest*. Hence *Chrysostome* thought that but a few Ministers would be saved. Our Saviour in this Chapter prefaceth his work, of which we shall Discourse in the next Chapter. *viz.* His sending forth his twelve Apostles.

CHAP. X.

1 AND * when he had called unto him his twelve disciples, he gave them power ‖ *against* unclean spirits to cast them out, and to heal all manner of sicknesses, and all manner of diseases.

‖ Or, *over.* * Mar. 6. 7. Luke 9. 1.

Mark ch. 3. v. 14. saith, *And he ordained twelve, that they should be with him, and that he might send them forth to Preach*, v. 15. *And to have Power to heal sicknesses, and to cast out Devils*, *Luke* repeats almost the same words, *Luke* 9. 1. Only he saith he gave them Power, and *Authority over Devils*, —and *to Preach the Kingdom of God.* This was the first Mission: Which the Apostles had, much different from that given them after his *Resurrection*, they were now sent only *to the lost Sheep of the House of Israel*, then they were *sent to all Nations*. They were not called *Disciples*, as that term signified, only the common Hearers of Christ, but in a more *Emphatical* Sense. He chuseth out twelve, that as the twelve Patriarchs begate the *Jewish Church*, so these twelve Men might be the Fathers to all the *Gospel-Church*. The number of twelve seems a sacred number. The new *Jerusalem*, *Rev.* 21. 12. described as having twelve Gates, and at the Gates twelve *Angels*, and to have written on the Gates the Names of the twelve Tribes, and v. 14. The Wall of the City is said to have had twelve *Foundations*, and in them the Names of the twelve *Apostles*, the Dimension, of it twelve *Thousand Furlongs*. The Power he gave to the Apostles was, 1. To *Preach the Kingdom*, that is, the *Gospel*, which as it sheweth the way to the Kingdom of Glory: So it was the means to gather the Christian Church, which is the *Kingdom of Grace*, and to subdue Mens Hearts to the obedience of Christ. 2. To *cast out Devils, and heal all manner of Sicknesses*. By which they gained repute amongst People, confirming People that they were sent of God, doing (tho not as Christ did them) things which none but God could do, by a derivation of Power from him; Christ did the same things, but by a Power inherent in himself. These twelve were ordinarily to be with Christ, and to go forth (as occasion served) clothed with his Power to Preach, and to work Miracles.

2 Now the names of the twelve Apostles are these, The first, Simon who *is* called Peter, and Andrew his brother, James *the Son* of Zebedee, and John his brother.

3 Philip, and Bartholomew, Thomas, and Matthew the publican, James *the Son* of Alpheus, and Lebbeus, whose surname was Thaddeus.

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

Mark reckoneth up the same Persons, *ch.* 3. 16. 17, 18, 19. with some Additions, which we shall consider as we come at the Persons whom they concern. *Apostles* signifies

fies Persons sent. the Term applyed to Christs Disciples signifies the Persons that were first sent by him to Preach the Gospel. It was reasonable for the *Evangelists* to set down their Names, because the whole *Christian-Church* was to be build-ed upon their *Doctrine*, *Eph.* 2. 20. The first, *Simon* who is called *Peter*, *Matth.* 16. 18. because the Term signifies a *Rock*, and the Confession of Faith which he made, our Saviour declares to be a *Rock*, on which he would build his Church. He is not here called *the first*, because he was *first called*, or *first believed*, the contrary is plain from *John* 1. 41. but when many are named, one must be first Named. He was *the Son of Jonas*; Christ gave him the Name of *Cephas*, which is *by Interpretation*, *a Stone*. He was called *Simon Peter* to distinguish him from *Simon* the *Canaanite*, afterward mentioned. So that it seems the *Papists* are put hard to it for Arguments to prove *Peter's Primacy*, and *Superiority* over the *Apostles*, and Head-ship over the Church, when they are inforced to make use of this, because he is here called *the first*, Yet such another was brought at the Disputation of *Berne*, 1528. when *Alexius Grad* the *Nuns Confessor*, would prove *Peters Headship*, because he is called *Cephas*; and he had read in some Dictionary, that Κέφας anciently signifyed an Head. As if the *Evangelist* had not interpreted it, *Joh.* 1. 41. *Peter*, or a *Stone*. By the same Argument they can from hence prove *Peter* the first, *Gal.* 1. 19. will prove him the *second*, for so he is there reckoned. *James*, *Cephas* and *John*. [*Andrew his Brother*] *Simon Peters* Brother, by *John* directed to Christ, *Joh.* 1. 40. called by Christ together with his Brother *Peter*, *Mar.* 1. 16. *James the Son of Zebedee* so called, to distinguish him from another of the Apostles of the same Name, who was the Son of *Alpheus*. This is he of whose Death we read, *Acts* 12. 2. he was slain by *Herod*, and *John his Brother*, *viz.* the Son of *Alpheus*; this is he who was called the *Beloved Disciple*, who also wro te the Gospel of *John*, *John* 1. 20. [*Philip* and *Bartholomew* and *Thomas*.] *Philip* was of *Bethsaida*, the *City of Andrew* and *Peter*, *John* 1. 44. found and called by Christ, *v.* 43. of the Call of *Bartholomew* we do not read, some think him the same with *Nathaniel* mentioned, *John* 1. 45, 46. *&c.* It is some inducement to believe it, that he is here Named with *Philip*, who was the instrument to bring him to Christ, *Joh.* 1. 45. but there is nothing of this certain. *Thomas*, the *same* who was called *Didymus*, who was so unbelieving as to Christ's Resurrection, *John*, 20. 24. 27. and *Matthew* the *Publicane*, he that wrote this History of the Gospel, we heard before of his *Call* from the receit of Custom, he was also called *Levi*. *James the Son of Alpheus*, and *Lebbeus*, *whose surname was Thaddeus*. This *James* is call'd *James* the *lesser*, *Mark* 15. 40. and so distinguished from *James* the Son of *Zebedee*. The *Brother of our Lord*, *Gal.* 1. 19. (that is as some think his Kinsman) judging him not the Son of *Alpheus*, who was the Father of *Matthew*, but another *Alpheus* the Husband of *Mary* the Wife of *Cleopas*, *Joh.* 19. 25. But this appeareth not from Scripture. In stead of *Lebbeus*, whose Surname was *Thaddeus*, *Luke* saith, *Ch.* 6. 16. *Judas* the Brother of *James* (he that wrote the Epistle of *Jude*, as appeareth by *Jude*.) *Mark Ch.* 3. 17. mentions not *Lebbeus* at all, which makes some think that the Words are Transposed, and should be *Thaddeus* the Son of *Lebbeus*; for *Thaddai* in the *Syriack* is the same with *Judas*. *Simon* the *Canaanite*, *Luke* calls him *Simon Zelotes*, *Luke* 6. 15. & *Acts* 1. 13; we must not understand by *Canaanite* a Pagan (for Christ sent out none but *Jews*) but one of *Cana*, which by Interpretation is *Zelus*, from whence it is that *Luke* calleth him *Zelotes*. [And *Judas Iscariot who also betrayed him*.] There are many guesses, how *Judas* had the Name of *Iscariot*; whether from *Kerioth*, supposed to be his Town, or on some other account, the guesses of the best are but incertainties, nor is it material for us to know. It here distinguisheth him from the other *Judas*. Of his betraying his Matter, we shall hear afterward. Christ altered the Names of *Simon*, whom he called *Peter*, *Mark* 3. 16. He added to the Names of *James* and *John*, calling them *Boanerges*, that is, the *Sons of Tounder*, *v.* 17. *Thaddeus* is called *Judas*, and by *Matthew* also *Lebbeus*. These were the 12 first Apostles, to which were added (after Christ's Ascension) *Matthias* (in stead of *Judas Iscariot*) *Paul* and *Barnabas*, but these conversed with Christ, and were the first sent out by him. We shall now hear the Instruction he gives them.

5. These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritanes enter ye not.

6 * But go rather to the lost sheep of the house of Israel. * Cha. 15. 24

Here Christ limiteth their Ministry to the Jews. The Apostle tells us, *Rom.* 15. 8. *Christ was the Minister of the Circumcision, for the truth of God to Confirm the Promises made to the Fathers*, and the Apostle tells the Jews, *Acts* 13. 46. *That it was necessary, that the Word of God should be first spoken to them*. Therefore in this his first Mission, he restrains his Apostles from going to the Gentiles, to whom they had afterwards a *Commission* to go, *Matth.* 28. 19. and did go, but not before the Jews had judged themselves unworthy of everlasting Life, *Acts* 13. 46. by rejecting, and blaspheming the Gospel, and persecuting the Ministers of it; They are also commanded not to go into any City of the *Samaritanes*. The *Samaritanes* were partly Jews Apostatized, and partly Heathens, descended from those whom the *King* of *Syria* sent thither, when the Ten Tribes were carried into Captivity, 2 *Kings* 17. 6. and from some *Jews* left in the Land. You shall read of their Religion there, *v.* 31. to the end. They were perfectly hated by the Jews, and as perfect Haters of them, as may be gathered from *Luke* 9. 52. 53, *Joh.* 4. 9. Our Lord, partly in regard they also were no better than Gentiles, and to hated as they were of the Jews, would not suffer these his first Ministers to go, and preach amongst them. Not that they were forbidden (if some particular Persons, whether Gentiles or *Samaritanes* came to them,) to Preach to them, but only not to make it their Work to go into their Country, or Cities; the time was not yet come for this great Light to shine upon the Gentiles. *But go rather to the lost sheep of the house of Israel*. By *Israel* he here meaneth the two Tribes that clave to the House of *David*, for the 10 Tribes ever since their Captivity, 2 *Kings* 17. 6. had lost their share in that Name. He calls them *lost sheep*, in the Sense that *Jeremy* speaks, *Ch.* 50. 6. *My People have been lost Sheep; their Shepherds have caused them to go astray*. So that *lost Sheep* here signifies *wandring Sheep*, for want of proper Guides. The Jews at this time, had Miserable Teachers, so as they wandred as *lost Sheep*, and this Comporteth with what we had in the last Verses of the former *Chapter*. There was a great Harvest, and but few Labourers, he is therefore providing them Labourers, Shepherds that should gather those scattered Sheep into one Fold.

7 * And as ye go, preach, saying, * The kingdom of heaven is at hand. * Luke 9. 2. * Chap. 3. 2. 17.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils, * freely ye have received, freely give. * Acts 8. 18. 20.

In these Words he gives them Power, 1. *To Preach the Gospel*. 2. *To confirm the Doctrine they preached to be of God, by Miraculous Operations*. Healing the sick, cleansing Lepers, casting out Devils He bids them go Preach Κηρύσσετε. *Cry like Heralds*, something like *Isaiah*'s Commission, *Isaiah* 58. 1. *Cry aloud, spare not, lift up thy Voice, lift up thy Voice like a Trumpet*. He teacheth them what should be the Sum of their Sermons. *The Kingdom of God is at Hand*, the same thing which *John Baptist* preached, *Chap.* 3. *v.* 2. which Christ Preached, *Mark* 1. 15. and which he directed the 70 to Preach, *Luke* 10. 9. not that they were to use no other Words, but that all the Words they used, were to have this Tendency, To declare that the time was now come, when God had fulfilled his promise of the *Messiah*, who was setting up his Kingdom in the World, and to whose Laws they were to be obedient. This Doctrine they were to confirm by *Miracles*. Which he gives them a charge, they should work *freely* without receiving any reward for them, that the Miracles being used to their private Profit, might not lose their end, which was the Confirmation of their Doctrine.

9 Provide * neither gold, nor silver, nor brass in your purses. * Luke 9. 3. & 10. 4

10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves. * For the workman is worthy of his meat. * Luke 12. 1 Tim. 5. 18.

Our Saviour having in the last Verse commanded them to give freely, they might reasonably be thinking, that they had need to provide well for their Journey. No, saith our Saviour, *Provide neither Gold, nor Silver, nor Brass, &c.* That this was but a Temporary Precept, the Will of God concerning them for this short Journey, appeareth from *Luke* 22. 35, 36. *But now he that hath a Purse, let him take it, and likewise his Scrip*, &c. They were to finish this Journey in a short time, and much Provision would have been an hindrance to their Motion. Besides our Saviour designed to give them an experience of the *Providence of God*, and to teach them to trust in it, as also to teach People, *That the Labourer is worthy of his Hire*, and that God expecteth, that his Ministers should not live of their own, but upon the Altar which they served, so as at once he taught his Apostles not to be Covetous, nor overmuch Sollicitous, and People to provide for those who Ministred to them in things Spiritual. I pass over what others have Critically observed concerning the Words, that being not my proper Work. *Mark* saith, *Ch.* 6. 8. *That he commanded them that they should take nothing for their Journey, save a Staff only, no Scrip, no Bread, nor Money in their Purse, but be shod with Sandals, and not put on two Coats*. From whence is plain that the Staves forbidden in *Matth.* were either *Staves* for *defence*, or *to bear Burdens* upon, not merely *Travellers Staves*. The Sum is, in this their first Journey, which they were soon to dispatch, he would have them trust God,

God, for *Protection*, and *Sustenance*, and load themselves with nothing more than necessary.

* Luk. 10. 8. 11 * And into whatsoever city or town ye shall enter, enquire who in it is worthy, and there abide, till ye go thence.

12 And when ye come into an house, salute it.

13 And if the house be worthy let your peace come upon it, but if it be not worthy, let your peace return to you.

14 And, * whosoever shall not receive you, nor hear your words, when ye depart out of that house, or city, * shake off the dust of your feet. * Luk. 9. 5. & 10, 10. Acts 10. 6. * Chap. 11, 22. 24.

15 Verily I say unto you, * It shall be more tolerable for the land of Sodom and Gomorrah, in the day of judgment, then for that city.

Our Lord had before set them their Limits, and appointed them their works, and directed them as to their Accoutrements for their Journey, here he directeth them their Methods. *Luke* hath much of the same instructions, *ch.* 10. *v.* 4, 5, 6. but applyed to the seventy, not to the twelve. *Mark* hath something of them applyed to the twelve, *Mark* 6. 10, 11. *And he said unto them, In what place soever you enter into an House, there abide until you depart from that place; and whosoever shall not receive you, nor hear you, when you depart thence, shake off the dust under your Feet, for a Testimony against them. Verily I say unto you, it shall be more tolerable for* Sodom *and* Gomorrah *in the day of Judgment, than for that City*. The method Christ set them was, when they came into any of the Cities of *Israel*, to inquire if there were any *worthy* Persons in it, and thither to go, and there to abide (if they did not find they were mistaken) untill they left that place; and when they came into an House to *salute it*, wishing all *Peace* and *Happiness* to it, if they found themselves Welcome, to Preach to it the Gospel of Peace. But if they found themselves unwelcome, and discerned, that the People of the City, or of that House, did not care for their Company, and refused to hear them, they should not make themselves, or the Gospel a burden to them, but shew their Contempt of those who contemned the Gospel, and the Ministry of it, by *shaking the dust off their Feet, as a Testimony against them*. Then he concludes telling them, That the Lord would so grievously at last revenge such Contempt, that the Condition of the Men of *Sodom and Gomorrah*, who were destroyed by Fire and brimstone, *Gen.* 19. 24. would at the last day be more tolerable than theirs. This is the Sum, by which our Saviour doth obviate the sollicitous Thoughts, might from his former words arise in their Minds. How shall we live, going amongst Strangers, if we carry nothing with us? Saith our Saviour, when you first come into a Town or City, do not inquire for the Inns that entertain Strangers, but who is *Worthy*, *Worthy* of such Guests, so *Heb.* 11. 38. *A Son of Peace*, *Luk.* 10. 6. who are accounted, as the most Pious, and Religious Persons in that Town or City, or best affected to the Gospel, (he hereby hints, that *John the Baptist* and his Ministry had had such Success, that in most places there were some such Persons.) *Worthy*, doth not in our ordinary Discourse signifie always a *meritorious Person*, but a Person *Excelling*, either, in *Religion* or *Knowledge*, or *Moral Vertue*. Such Persons our Lord presumes would entertain those, who came upon so kind an Errand, to their Houses, he Commands them to go, and when they came to an House to salute it: To say, *Peace be to this House* (which was the *Jews* ordinary Salutation) under the Notion of *Peace* they comprehended all Good. But, *Let your Peace be upon it* (I conceive) comprehendeth more, viz. *Preach the Gospel of Peace unto it*: Or, my *Peace* shall be upon it. I will bless that House. But if you find you are mis-informed, or mistaken, *your Peace shall return unto you*; you have done your Work, and you shall have your reward. *If they will not receive you, nor hear your Words*. If they declare any Contempt of you, and will not hear the glad Tidings of the Gospel: *When you depart out of that House or City, shake off the dust of your Feet*. This was more than a sign of Contempt of them, we read of *Nehemiah ch.* 5. 13. that he *shook his Lap*, and said, *so God shake out every Man from his House, and from his Labour that performeth not this Promise*: We have but one Instance of this Practice of the *Apostles*, *Acts* 13. 51. *Luke* adds for a *Testimony against them*. A Testimony of Gods despising them, who despised his Grace, and of the Vengeance of God, that should come upon them for that Contempt. For he adds, *It shall be more tolerable for* Sodom *and* Gomorrah *in the day of Judgment*, the last Judgment, *than for that City*. Their Condemnation will be more dreadful, as having sinned against greater Light, and fairer offers of greater Grace than ever they had.

* Luk. 10. 3. * Rom. 16. 19. ‖ Or, *simple*.

16 * Behold, I send you forth as sheep in the midst of wolves, * he ye therefore wise as serpents, and ‖ harmless as doves.

Our Lord having hitherto instructed his twelve Apostles, as to the places whither they were to go, the work they had to do, and the Methods, he would have them observe, now comes to arm them against their Difficulties, and the Temptations they were like to meet with. *I send you forth* (saith he) *as Sheep amongst Wolves*. It is most probable, that our Saviour speaks this with reference to what they were like to meet with, when he should be taken from them, for we do not read of any great opposition, which they at present met with. I send you, saith he, *as Sheep* which are feeble Creatures in themselves, and without any natural Armour to defend themselves, *amongst Wolves*, which are rapacious Creatures, and have a particular Enmity to Sheep. Amongst Enemies who will have as great an inclination from their Malice to devour you, as Wolves have from their Nature) to devour Sheep. *Be you therefore Wise as Serpents*. It is said of the Serpent, *Gen.* 3. 1. that *he was more subtil than any Beast of the Field*. Naturalists observe, yet, a great natural Sagacity in the *Serpent*, which they note in several particulars: It is hard to say, that Christ aimed at this, or that particular thing, wherein the Sagacity of Serpents appeareth. He only proposeth the Serpent, as a Pattern of Subtilty, and commendeth Prudence to them, so far as it consisteth with *Innocency*, for it followeth, *Innocent as Doves*. Amongst the Beasts of the Field, there is none more innocent than a *Sheep*. Amongst the Birds of the Air, none more innocent than a *Dove*, to both these, our Lord compareth his Disciples. This Text teacheth us, 1. That *Wisdome* may dwell with Prudence: 2. That all *true Prudence* must be attended with *Innocency*.

17 But beware of men, * for they will deliver you up to the councils, and they will scourge you in their synagogues. * Chap. 24. 9. Mar. 13. 9. Luk. 21. 12.

18 And * ye shall be brought before governours and kings for my sake, for a testimony against them and the gentiles * Acts. 5. 40. Acts 12. 1. & 25. 23.

The last word *Gentiles* maketh it plain, that our blessed Lord is not here arming his Disciples so much against any opposition they were like to meet with upon this their first going out, for they were not to go to the *Gentiles* as those they should meet with some years after his Ascension; yet not excluding what they should meet with from the *Jews*, for what is said, about delivering up to the *Councils* and *Scourging in the Synagogues*, seemeth to have a particular reference to the *Jews*. This Scripture was most eminently fulfilled, as to the Apostles, *Acts* 4. 1, 2, 3. *&c.* 5. 27. & 6. 12. and as to being brought before *Governours* and Kings, there are instances enough in the *Acts*, more in *Ecclesiastical Stories*. Neither do I think our Saviour hath in these words any reference to the distinction of their *Councils* amongst the *Jews*; he only designed to let them know, the time would come, when for their owning him, and Preaching his Gospel, they should be brought before all sorts of *Magistrates*, and in all kinds of Courts. That Phrase [*and they will scourge you in their Synagogues*] hath mightily perplexed some, especially such as have dreamed *Religious Synagogues* too Holy places for such Offices, but there is no need that we should take the term *Synagogues* here for the *Places of their Worship*, it doth as well signifie *in their Conventions*, and there are some that think, that they had adjoyning to their *Synagogues*, a place in which they punished Offenders, upon the Account of *Religion*; certain it is, 2 *Cor.* 11. 24. That *Paul* was five times *Scourged* by the *Jews* according to their Law, *Deut.* 25. 3. *for a Testimony against them, and the Gentiles*. A Testimony for me, that is expressed in those words, *for my Names sake*, and against them, whether *Jews* or *Gentiles*: A *Testimony* against them in the day of Judgment. εἰς μαρτύριον, hence our terms of *Martyr* and *Martyrdom*, the one signifies a Witness, the other a Testimony.

19 * But when they deliver you up, take no thought how, or what ye shall speak: for it shall be given you in that same hour, what ye shall speak. * Luk. 21. 14.

20 For it is not ye that speak, but the spirit of your Father which speaketh in you.

Mark hath much the same, *ch.* 13. 11. so hath *Luke. ch.* 12. 11, 12. The Apostles being Men but of an ordinary Education, before Christ called them, he might reasonably suppose, that they would not appear before *Councils*, and *Kings*, and *Governours* without some Abashment, having not been accustomed to such Presences; he therefore arms them in these words, wherein he doth not prohibit ordinary Thoughts, which every man hath before he speaketh, but anxious Thoughts aforehand, for saith he, *it shall be given you in that hour, what you shall speak*. The Lord seemeth to speak here, as he did to *Moses*, *Exod.* 4. 12. complaining he was of a *slow Speech*, *and of a slow Tongue*, *v.* 11. *Who hath made Mans mouth?* It shall, saith Christ, *be given you* from God. *For it is not you that speak, but the*

the Spirit of your Father which speaketh in you: That is, not you, from your selves only: The Holy Spirit shall influence your Thoughts as to the *Matter*, and suggest that to you, and it shall influence your Tongues, giving you a *Freedom* of Speech. This was verified in *Stephen, Acts* 6. 10. and hath been eminently verified in a multitude of *Martyrs*, We may observe from hence, That the influence of the Spirit is not to be confined to the Will and *Affections*. It hath also an influence upon our words in the Service of God; not that we can conclude, that whatsoever Christians so speak, either, in their *Confessions* or other *Duties*, is from such immediate Assistance, but there is such an influence, tho the Spirit in this, as in other Operations, like the wind bloweth where and when it listeth.

* Mic. 7. 6. 21 * And the brother shall deliver up the brother to death, and the father the child, and the children shall rise up against *their* parents, and cause them to be put to death.

22 And ye shall be hated of all men for my Names sake, but * he that endureth to the * Chap. 24. 13. end shall be saved.

Luke speaketh much the same, tho as spoken upon another occasion, *Luk.* 21. 16, 17. Our Saviour here tells them, that the Persecutions would reach even to Death it self, and that the Malice of the World against him and his Gospel should proceed so far, as to extinguish all natural affection, betwixt Brethren, and Parents, and Children, and that they would meet with a multitude of Enemies (for that is here meant by *All*, not every individual man, as in a multitude of other Scriptures.) The Root of all Persecution is *Hatred*. *For my Names sake*, for Preaching or Professing of my Gospel, and living up to the Rule of it, *Acts* 4. 18. & 5. 41. This is that which *Peter* calleth *suffering as a Christian*, 1 *Pet.* 4. 16. And by this Phrase, he doth not only admonish them of their Duty, to see that they suffered *for his Names sake*, but also incourage them from the Honourable cause of their suffering, it was for his Names sake. He also addeth another Argument, *But he that indureth to the end shall be saved*. There shall be an end of these Sufferings, if they end not in your Life-time, they will end with your Lives, and if you continue to the end, you shall be saved. It is neither true Patience, nor will it be profitable, if it holdeth not out to the end, *Mar.* 13. 13. 1 *Cor.* 9. 24. *Heb.* 3. 6.

* Chap. 2. 13. & 4. 12. & 12. 75. Act. 8. 1. & 9. 25. & 14. 6. ‖ *Fmyfsed.* 23 * But when they persecute you in this city, flee ye into another: For verily I say unto you, Ye shall not have ‖ gone over the cities of Israel, until the Son of man be come.

Whether this Text at all warranteth Ministers flight in a time of Persecution I doubt, it seemeth to be a *special Command* given to the Apostles, that they might have a time before the coming of Christ there spoken of, to Preach the Gospel all over the Cities of *Israel*. But that in some Cases it is lawful to fly, I do not at all doubt, (tho I do question whether it be to be warranted from this Text) what those Cases are, is largely Discoursed, particularly by Mr. *Torshell*. Generally it is laid, *wherever* the *Glory of God*, Or, *the good of others* calls to us for such a flight. But what may be judged in such Cases, is a more particular Question. *Augustine* to *Honoratus* speaketh well in the Case. Ministers ought not to fly rashly, nor *out of Cowardise*, nor that they might live elsewhere *Lazily*, nor when their flight will betray the Church of God. Not where the Persecution is General, but where the Persecution is particular, against some of them, and there will be enough left for the Care of the Church in their absence, and with the Consent of the Church they may fly. But this is too large a Case to be spoken to here: Especially, considering (as I said) that I do not think that any flight is to be justified from this Text, the Precept being particular for special Reasons. *Until the Son of Man come*. There is a wonderful Variety of Interpreters Senses of this Text founded upon the various Comings of Christ mentioned in Holy Writ: He was already come in the Flesh, so as it speaking of a time to come, could not be meant of that: Nor can it be understood of his second *coming to Judgment*, for they have gone through the *Cities of Israel* long ago. Christ is therefore said in Scripture to *come, when he appeareth in some great work of Providence*, whether of *Judgment* or *Mercy*. This makes some interpret it of the *Destruction of Jerusalem*; in which Sense some think the *coming of Christ* is mentioned, *Mar.* 24. Some *of the Resurrection of Christ*, from whence they say Christ's *Epocha* commenced. Others understand it of the *Effusion of the Spirit in the day* of *Pentecost*, this they ground on *Joh.* 14. 17, 18. where they think Christ's *coming* promised, *v.* 18. is the *coming* of the *Spirit* promised *v.* 17. undoubtedly in the General, our Saviour means, *till the time be accomplished, when you must leave Preaching to the Jews and go to the Gentiles*, and my *Kingdom* shall be further extended than it is at present, which Dispensation of God, may for ought I know be called the *Coming of Christ*; being an eminent Act of God *Providence*, by which Christ was more shewed to the World, and his Kingdom further extended.

24 The disciple is not above *his* master, nor the servant * above his lord. * Joh. 13. 16. & 15. 20.

25 It is enough for the disciple that he be as his master, and the servant as his lord: If * they have called the master of the house ‖ Beelzebub, how much more *shall they call* those of his houshold? * Chap. 12. 24. Mar. 3. 22. Luk. 11. 15. Joh. 8. 48. ‖ Gr. Beelzebul.

As much, as if he had said, Think not much if you meet with Persecutions: I am your Lord and Master, you are my Servants and Houshold; you have no reason to look for better measure from the World, than I your Lord meet with. It is Honour enough for you, to be used as well as I am; you know they have persecuted me, they call me *Beelzebub*, saying, that I *cast out Devils by Beelzebub*, the *Prince of Devils*. Why should you expect better? Our Saviour used the same Argument, *Luk.* 6. 40. *Beelzebub* was the Idol of *Ekron*, 2 *Kin.* 1. 2. The word signifies the *Lord of Flyes*: Either, because they invocated his help against the Flyes, or (as others say) the Name was in Derision to that Idol, given by the *Jews* to the *Prince of the Devils*, because the places wherein they *Sacrificed* to it were infested with Flyes, which they say Gods *Temple* at *Jerusalem* never was, notwithstanding the multitude of Sacrifices which were there killed. Certain it is they understood by it the *Prince of Devils*.

26 Fear them not therefore: for there is nothing covered that shall not be revealed, and hid that shall not be known,

This is a proverbial Speech used by our Saviour, upon more occasions than this, *Mar.* 4. 22. *Luk.* 8. 17. & 12. 2. As to his present use of it, the Sense is: Tho my Gospel be now covered, and hid; yet it shall be revealed, and made known. Or, Tho your Innocency be hid, and covered, yet God shall bring forth your Judgment as the Light, and your Righteousness as the Noon-day. Or, Tho your Enemies Rage and Malice be hid, and their Vengeance seemeth to sleep, yet it shall be revealed. The first seemeth moist probable, from what followeth in the next Verse, which he seemeth to speak as a means to it.

27 What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the house tops.

The Candle of the Gospel, which God hath by *John the Baptist* and me, lighted up, is not to be hid: Tho therefore you have it from me in private, yet do you publish it, I do as it were whisper it in your Ear by private Discourses, and in a private Converse, but it shall be made as publick, as if it were published to the greatest advantage, and do you contribute what you can unto it, do you publish my Gospel, as it were upon the House tops.

28 And fear not them which kill the body, and are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

As I told you before, you will in the Publication of my Gospel meet with opposition from men. Now that it is Preach'd as it were in Darkness, and whispered in mens Ears, there is no great noise made in the World; but the Case will be otherwise, when it cometh to be publickly revealed and published upon the house tops, but consider, the Enemies can only kill the Bodies of my Disciples: You have Souls as well as Bodies, they have no Power over your Souls, but he that hath sent you to preach, and called you to the Owning, and Profession of the Gospel, hath a Power over your Souls, as well as over your Bodies, and to punish both in *Hell*: We have the same, *Luk.* 12. 4, 5. There is nothing so effectual to drive out of our Hearts a *Slavish fear* of man in the doing of our Duty, as a right apprehension of the Power of God, begetting a fear of him in our Souls.

29 Are not two sparrows sold ‖ for a farthing? and one of them shall not fall on the ground without your Father.

‖ In value half Penny farthing, being the mean price of all man Pence, which here Chap. 18. 28. + 1 Sam. 14.

30 * But the very hairs of your head are all numbred.

31 Fear ye not therefore, ye are of more value than many sparrows.

Besides consider: There is a God that governeth the World, and by his Providence influenceth, and watcheth over the most minute, and invaluable beings in it, and preserveth, and upholdeth them, it extendeth to the very Hairs of your Head, and to a *Sparrow* (two of which are sold ordinarily for an *Assarion*, the tenth part of a *Roman Penny*) these little Birds fall not when they are shot, without the notice of him, who is your heavenly Father, and he will much more care for your Bodies, for you are of more value than many Sparrows. Our Lord there, 1. *Asserts* the *Providence*

evidence of God, to extend to the most minute things, to be restrained to things in Heaven, or some greater and more Noble Creatures. 2. *He teacheth his Disciples to take courage from the Consideration of it*, as being assured, that their greatest Enemies should not be able to steal, or wrest them out of Gods Hands. But if they should dye in their Testimony, it should be by Gods ordering.

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

* Rev. 3. 5. 33 * But whosoever shall deny me before men, him also will I deny before my Father which is in heaven.

As this is a time for you publickly to own me, so there will be a time (in the Day of Judgment) for me to confess and publickly own you, *before the Angels of God*, (which *Luke* addeth to this Sentence, *Luke* 12. 8.) as men deal with me in this Life, so I shall deal with them in that Day. Our Saviour speaketh much the same thing, as repeated by *Mark Ch.* 8. 38. and *Luke* 9. 26. only there in stead of *whosoever shall deny me*, it is, *whosoever shall be ashamed of me, and my Words*. Christ requireth of us not only a believing on him, but an *External profession*: nor that only, but a *Confession of him*, which signifyeth a profession of him, and his Gospel in the *Face of Opposition* and Enemies, see *Rom.* 10. 10. 2 *Tim.* 2. 12. It is dangerous either through *shame*, or *fear*, to withhold our publick owning and acknowledgement of Christ, and his Truths, when we are called to it, much more to deny them, but the Guilt is greater, when it is through shame, for where *fear* is the cause, the Temptation is more high. This Text must be understood, of those who persist in such denial, for *Peter* denyed his Master, yet was graciously upon his Repentance received by him.

34 Think not that I am come to send peace on the earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother: and the daughter in-law against her mother in-law.

Luke hath much the same with the 34. *v. Ch.* 12. *v.* 49. As the Jews were much mistaken in their notion of the *Messiah*, as if he were to be a Temporal *Prince*, to *restore the Kingdom to Israel*, and as the *Kingdom*, so a peaceful Kingdom: so many Persons think still that where true *Religion* comes, there must be forthwith *Peace* and *Union*. And indeed so it should be, and so it would be if the Gospel were Cordially, and Universally received. It is impossible that a *System of Laws* should be compiled, better fitted to Humane Society, or conduceable to Peace, the great end of it, than the Laws of the Gospel are: but *Eventually* it is not so, nor was such a Civil Peace the end of Christs coming. Accidentally through the Corruption of mens Hearts, the Consequent of Christs coming into the World, and of his Gospel coming into, and prevailing in any part of the World is (as *Luke* phraseth it) *rather division*, which is here called a *Sword*. Through mens Fondness of their Idolatry, Superstition and Lusts, and madness on them, their Impatience of being outdone in Religion, and Righteousness of Conversation. The Event of Christs coming was Division, Wars, Variances, like the times Prophesied of by *Micah. Ch.* 7. 6. God either stirring up Wars to revenge the Contempt of the *Gospel* (as it happened to the Jews) or men taking up Arms to compel all others to their Idolatries, and Superstitions. And that Natural Antipathy which men have to Holiness, setting them at Variance with those who imbracing the Gospel, love a life as becometh the Gospel of the Lord Jesus Christ, worketh so far, as Men will have no respect to their nearest Relations.

* Ps. 41. 9. & 55. 13. Joh. 13. 18. 36 And a * mans foes *shall be* they of his own houshold.

Not of the *houshold of Faith*, which sheweth that it is not the Gospel, but mens Corruptions, which causeth Division. Those who truly receive the Gospel agree well enough, at least break not out into open Feuds, but the tye of no Natural or Moral Relations will hold together the Seed of the Woman, and the Seed of the Serpent. This doth not always happen but very ordinarily, and therefore there was need that Christ should forewarn his Disciples of it.

37 He that loveth father, or mother more than me, is notworthy of me: and he that loveth son, or daughter more than me, is not worthy of me. 37. Luk. 21. 18. Acts 27. 34.

Luke seemeth to speak higher, *Ch.* 14. 26. *If any man come to me, and hate not, his Father, and Mother, and Wife and Children, and Brethren, and Sisters, yea, and his own Life also, cannot be my Disciple*. But the Sense is the same, for by *hatred* there is only meant *Displicency*, and a setting them in his esteem, below Christ, and his Commands, Christ doth not command or encourage want of Natural Affection, but only by this saying, he reduceth it to order, and sheweth that our first Love, and Homage is due to God, and where we cannot shew what Love and Affections our *Father*, or *Mother*, or *Son*, or *Daughter* call for, without failing in that Duty which we owe unto God, or Violating some Divine Precept, we must acknowledge our Heavenly Father, even by disobeying our *Earthly Parents*, instead of *is not worthy of me*, *Luke* saith, *cannot be my Disciple*, which expounded this Term. He is not worthy of my Favour, of the Name of my Disciple, or the Reward I intend my Disciples.

38 * And he that taketh not his cross, and followeth after me, is not worthy of me. * Luke 14. 27.

We have much the same, *Matth.* 16. 24. *Mark* 8. 34. *Luke* 9. 23. It is not he that maketh not, but *he that taketh not his Cross*, that is, he that doth not Willingly, and Cheerfully, and Patiently bear, and undergo those Tryals, and Afflictions, and Persecutions, which God in the way of his Providence, shall lay upon him, and bring him into, for my sake, and my Gospel; is not worthy of the name or Reward of my Disciples. Our Saviour calls all such Tryals, *The Cross*; either with reference to the *Roman* last Punishment, by *Crucifying* or signifying what Death he should dye, and with reference to his own Cross.

39 * He that findeth his life, shall lose it: and he that loseth his life for my sake shall find it. * Luke 17. 33.

John Ch. 12. 25. giveth us a Commentary upon these Words thus. *He that loveth his Life shall lose it; and he that hateth his Life in this World, shall keep it unto Life Eternal*. He in this Text is said to *find his Life*, who thinks that he hath found, that is, saved it, who is so much in love with his Life, that rather than he will lose it, he will lose Gods favour, deny the Lord that bought him, deny the most Fundamental Truths of the Gospel. The Man that doth thus (saith Christ) shall lose it, possibly, he shall not obtain the end he aimeth at here, but if he doth, he shall lose Eternal Life. When on the contrary, he that is Valiant for the Truth, shall sometimes be preserved, notwithstanding his Enemies rage, but if this happens not, yet he shall have *Life Eternal, his Mortality shall be swallowed up in Life*.

40 * He that receiveth you, receiveth me: and he that receiveth me, receiveth him that sent me. * Chap 18. 5.

41 * He that receiveth a Prophet in the name of a Prophet, shall receive a Prophets reward: and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous mans reward. * 1 Kin. 17. 10. & 18. 4. 2 Kin. 4. 8.

42 * And whosoever shall give to drink to one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. * Chap. 25. 40. Mar. 9. 41.

He that receiveth you, receiveth me, &c. we have the same *Luke* 10. 16. only there it is. *He that heareth you, heareth me*, and there is added, *And he that despiseth you, despiseth me, and he that despiseth me, despiseth him that sent me*; in *John* 13, 20. it is, *Verily, Verily, I say unto you, he that receiveth whomsoever I send, receiveth me, and he that receiveth me, receiveth him that sent me*. As great Princes account what Favour is shewn to their Embassadours, who represent their Persons, shewn unto themselves, and whatsoever Indignities, or Affronts are done unto them, as done to themselves, so doth Christ. *Receiving* is a general Term, and capable of a large interpretation. That *Hearing* is one Branch of it, *Luke* tells us. The Scope of the Context, and the Words that follow, do manifest that a *giving Entertainment to them in their houses*, is another thing here meant. There is another more inward, *receiving* of their *Doctrine* by *Faith*, and *Love* to which undoubtedly, there will be a great reward. But whether it be here intended I doubt. Our Saviour was sending the 12 out, he had commanded them to take with them, no *Gold, Silver*, nor *Brass*, no *Scrip*, *&c.* but when they came into any City, to inquire who there were in that City, who were worthy Men, Favourers to the Gospel, and ready to entertain Strangers, and to go to their House or Houses, Saluting them, and to abide there, till they left the place. He furnisheth them here as it were with a *Ticket*, or *Bill of Exchange*. He gives them an Assurance, that whatsoever kindness should be done to them, he would account it as done to himself. And further hath assured both them, and all the World, That if any should come to them to reveal the Will of God (for that the Term *Prophet* signifyeth) if they give him an Entertainment upon that account, they should be rewarded. What is here meant by the Term; a *Prophets reward* is variously guessed, whether it be. 1. The reward which God hath appointed for such as entertain his Prophets. 2. Or such a reward as such a Prophet shall himself receive, or. 3. The reward which the Prophet will give him or them, *viz. Prayers* and *Instruction*. That which appears to me most probable

probable, is that no more is meant, then a *Liberal reward*. For such shall be the reward of those who turn many to *Righteousness*, *Dan.* 12. 3. Those words [*in the Name of a Prophet*] are both exclusive of it, or from the benefit of this promise, who receive and entertain the Ministers of the Gospel, upon any other account then this, that they are the Lords *Prophets*, and also encouraging to those who may discern, they have been mistaken in their Acts of Charity of this Nature; if they have been sincere in their Designs, and Actions, they shall not lose their reward, tho the pretended *Prophet* so entertained prove but an *Impostor*. *And whosoever shall give to one of these little ones a Cup of Cold Water only, in the Name of a Disciple: He shall not lose his reward.* Christ will not only reward those who shew love to his *Prophets*, but those who shew kindness to his *Members*, whom the World counts Contemptible, and calleth *little ones*; nor shall those only be rewarded, who give them great Entertainments, and make them great Presents, but (if it be proportionable to what they are able to do) tho it be a kindness of the most Minute Consideration, but a *Cup of Cold Water*, they shall be rewarded. God rewards the love we shew to him and the good Actions, that flow from it. Here are three Persons mentioned, for whose *Entertainment*, and reception, God hath provided in this Promise. A *Prophet*. A *Righteous Man*, a *little one*. And a three-fold reward promised. *The reward of a Prophet. The reward of a Righteous Man, and his reward.* How to distinguish the *Righteous Man*, and the *little one*, I cannot tell, unless we understand by the *Righteous man*, one more *perfect*, more Eminent in holiness, and by the *little one*, one that is *sincere*, tho we cannot Judge him so grown in Grace, and the knowledge of Christ. I should understand no more by the *three-fold rewards*, then Gods more particular Value for his Ministers, and for such as are more perfect in Holiness. While in the mean time he will not *break the bruised Reed, nor quench the smoaking Flax*, and that every one shall be rewarded according to his Works. Which shall not be measured by the quantity of the Gift, but by the Obedience, and Affection, and Ability of the giver; *Luke* 21. 2, 3. *Heb.* 6. 10.

CHAP. XI.

1 AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence, to teach and to preach in their cities.

We never find our Saviour idle, but continually going up and down doing good, and we find him moist intent upon *Preaching*, and *Teaching*, which doubtless is the great Work of the Ministers of the Gospel, of what quality soever they be, they can pretend to no higher then Christs. Nor did our Saviour think it enough to send others in his stead, as his *Curates*, he went himself. *Luke* noteth *Chap.* 10. 1. that *he sent the* 70, *two by two into every City*, whither himself was to follow, so as it seems, he did not judge it enough, that one Proclamation of the Gospel should be made to them. For those that think there is a Distinction to be made betwixt *Preaching*, and *Teaching* κηρύσσειν and διδάσκειν they may learn from this Text, that they are both the Works of Christs Ministers, if they be bound to take Example from their Masters, and not think the Servant is above his Lord. Those that undervalue *Preaching*, as the least part of the Ministerial Work, do both forget this Text, and what *Paul* said, that Christ sent him *not to Baptize, but to Preach the Gospel*. That is, not so much to *Baptize*, as to *Preach*. If any think, that People are now so instructed, that there is no such need of Preaching, they should do well to question their People a little, and they may discover their own great mistakes. Besides, that Experience teacheth us, that those who are best instructed, are most desirous of that which deserveth the Name of *Preaching*, which lets us know that there is yet something further to be known, or that we had need have our remembrance stirred up, or at least our Affections quickened.

2 Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, art thou he that should come? or do we look for another?

The instance of this Text alone, is enough to convince the observing Reader of holy Writ, that the Evangelists do not set down all things in that order, as they were done. We have heard nothing before of *John*'s being cast into Prison in this Gospel, nor do we hear any thing here of the Story of it, till *Matth.* 14. 6. when our Evangelist occasionally relateth it something largely. He here tells us of something done during his Imprisonment, *viz.* his *sending two of his Disciples to Christ*, to be satisfyed, whether he was the *promised Messias*, or they must look for another. *Luke* reports the same thing, *Ch.* 7. *v.* 19. Could he that was sent before Christ to *prepare his way*, and that had *Baptized him*, and *seen the Spirit descending* on *him*, and heard the Voice from Heaven, saying, *This is my beloved Son, in whom I am well pleased*, and who had shewed *Christ* to his Disciples, *John* 1. 29. 30, 31, &c. doubt whether he was the *Messiah*? Undoubtedly no, but *John* saw how some of his Disciples either envying for his sake, as *John* 3. 26. or else inclinable to the Common error of the *Jews* about the *Messiah*, were something shaken with the Clamours of the *Scribes*, and *Pharisees* (who were far more favourable to *John*, then to *Christ*) That they might be satisfyed from their own sight of the Works of Christ, he a little before his Death sendeth them to Christ on this Errand, *Are thou he who should come* (in the Greek, *who is coming*) which lets us know the full Expectation the Jews generally had at that time of a *Messias* coming. They desire only to be satisfyed whether Christ was he.

4 Jesus answered, and said unto them, Go, and shew John again those things which ye do hear, and see.

5 * The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached unto them. * Isa. 29. 18.

6 And blessed is he whosoever shall not be offended in me.

We must imagine these Disciples of *John* to have staid with Christ some time, and to have seen him work some of these Miracles, and to have heard him Preach, and seen the great necess of his Ministry, and then to have left him with this Answer. *Luke* therefore addeth *Ch.* 7. 21. *And in that same Hour he cured many of their Infirmities, and Plagues, and of Evil Spirits, and unto many that were Blind, he gave sight.* Then he repeateth the Answer which we have here, in which our Saviour referreth unto his Works, as sufficiently testifying of him, *John* 5. 36. 37. & 10. 25. 37, 38. we read not that these Disciples saw any dead Person raised, whilst they were with Christ, but it appeareth from *Luke* 7. 18, &c. that the report of such a Miracle, was the occasion of their coming to Christ. The question is, how the sight of these things done by our Saviour, could be a sufficient Argument to confirm to them that he was the *Messias*? Especially considering that his *Apostles* did the same things. Answer. First it was Prophesied by *Isaiah*, *Ch.* 35. 4, 5, 6. That when God *should come to save them, the Eyes of the Blind should be opened, and the Ears of the Deaf unstopped, then shall the Lame Man leap as an Hart, and the Tongue of the Dumb sing*, and *Isaiah* 61. 1. That the *Messiah should Preach good Tidings to the Meek*, that is, the Poor, *Luke* 4. 18. which Christ *v.* 21. applyed to himself. So that the fulfilling of these promises argued, that the *Messias* was come, and no other was to be looked for, whether these things were done by him, or by his Disciples. Secondly, *The Disciples as yet had done no such things*, so as his doing of them plainly Evidenced his Divine Power, the others did them but as his Disciples, by his Power and Authority. 3. It is more then probable, *that when the Disciples did them*, they used *some such* Form as *Peter* used, *Acts* 3. 6. *In the Name of Jesus Christ of Nazareth, arise and walk*; we find *Peter v.* 12. very wary, that the People should not mistake in thinking, they did it by their own Power or Holiness. *And the Poor have the Gospel Preached to them.* Gr. πτωχοὶ εὐαγγελίζονται, which may be Translated, *The Poor Preach the Gospel* in an Active Sense, as the Word is used, *Luke* 2. 10. or the *Poor are Gospelized*. Taking the Word in a *passive Sense*, as *Heb.* 4. 2. 1. *Pet.* 1. 25. & 4. 6. In the passive Sense it may be understood either of a more External Reception of the Gospel upon Preaching, or of a more *Internal Reception* of the Gospel by Faith. In all Senses it was true, of the times of the *Messiah*: *The Poor Preached the Gospel*; nor was this a mean Evidence, that the *Messiah* was come to see a few poor Fisher-men, at his Call leaving their Nets and their Friends, and following one calling them, to Preach a new Doctrine to the World. 2. *The Poor had the Gospel Preached to them*, nor was this a less Evidence of Christ, to be the *Messiah*, considering the Prophecy, *Isaiah* 61. 1. and the contempt of the Poor amongst the Jews. *John* 7. 49. But that the Poor, who commonly are the more ignorant, and rude sort of People should Vouchsafe to *hear the Gospel*, and be turned into the *likeness of the Gospel* upon Christ's Preaching to them, this was yet an higher Evidence. Many by *Poor* understand the *Poor in Spirit*. The binding up of broken Hearts, and bringing glad Tidings to Souls sadded on Spiritual accounts, is a great effect of the Divine Power. It followeth, *And blessed is he who shall not be offended in me.* It is not improbable that our Saviour here reflecteth on the Disciples of *John*, who out of a great Honour for their *Master*, took many occasions to be offended at Christ. One while because *he, and his Disciples, did not fast so often, as they and the Pharisees*, as *Ch.* 9. *v.* 14. another while because so many followed him, *John* 3. 26. But the Words spoken have a further reference, then to *Johns* Disciples. The Lord Jesus and his

his Doctrine are to many a *Stone of stumbling*, and a *Rock of offence*, according to the Prophecie, *Isa.* 8. 14. & 28. 16. *Luke* 2. 34. *Rom.* 9. 33. 1 *Cor.* 1. 23. 1 *Pet.* 2. 6. The *Jews* stumbled at the meanness of his Person, and Parentage, and the meanness of his Followers. The *Gentiles* not at these things only, but his Ignominious Death. At this day many stumble at the *Sublimeness*, and *Strictness* of his *Doctrine*, &c. Christ speaks here with reference to all, and pronounceth that man, a *Blessed man, who shall so take Offence at nothing*, whether respecting his *Person*, his *Life*, or his *Death*, his *Doctrine*, or his *Followers*, as *to deter, or discourage him from embracing him*, and believing in him as the Saviour of lost Sinners, that shall by Faith receive him.

7 And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see, A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft rayment? Behold, they that wear soft clothing are in Kings houses.

9 But what went ye out for to see? A prophet? Yea I say unto you, and more than a prophet.

Luke repeating the same Story, *ch.* 7. 24. 25. instead of *they that are clothed in soft Raymens*, saith, *They that are Gorgeously apparelled, and Live delicately, are in Kings houses*. Our Saviour here doth tacitly imply, that the Ministers of the Gospel, should neither be incertain, and inconstant Men: Nor yet delicate Men, affecting splendid Apparel, or delicate Diet, but minding their great work, *viz.* the *Revelation of the Will of God*. But the Scope of his present Speech here, was to confirm the multitude in their good Opinion of *John*, and to keep them from being Scandalized, or altering their Opinion of him, because he was now in Prison. *ch.* 14. 5. & 21. 26. *All men held John as a Prophet*. You went out (saith our *Saviour*) into the Wilderness to hear *John* Preach, you did not go out to see some idle Light-man, such as a Reed shaken with the Wind. Nor yet to see a Man clothed Gorgeously (the Wilderness is no place for such Persons, they are to be found in the Courts, and Palaces of Princes) you went out to hear one revealing the Will of God to you. Nor did you mistake. He was a *Prophet*. Not *that Prophet*, of which *Moses spake, Deut.* 18. 15. But *a Prophet*. Yea, and more than a *Prophet*. One that hath taught you, what none of the Prophets ever could teach you. That I, the *Messias*, am come, they could only tell you, that I should come.

10 For this is he of whom it is written, Behold I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, amongst them that are born of women, there hath not arisen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven, is greater than he.

St. *Luke* hath the same, *ch.* 7. 27, 28. only he saith, *There hath not arisen a greater Prophet, than John the Baptist*. It was written, *Malachy* 3. 1. *Behold I will send my Messenger before my Face, and he shall prepare the way before me. And the Lord whom you seek, shall suddenly come to his Temple, even the Messenger of the Covenant, whom you delight in. Behold, he shall come, saith the Lord of Hosts.* The latter part was a Prophecy of *Christ*. The former part, a Prophecy of *John the Baptist*, and applied to him not in this Text only, but *Mar.* 1. 2. *Luke* 1. 76. & 7. 27. Christ is set out as a great Prince, who sends his Harbingers before him to *prepare his way*, and by *Johns* Preaching we may learn the Ministers Duty, who are to *prepare Christ's way* to peoples Souls, *viz.* To Preach *Repentance* and *Faith in Christ*. *Verily I say unto you, amongst these that are born of Women, there hath not arisen a greater*: That is, (as *Luke expounds it*) a *greater Prophet*. *i. e.* Amongst all the *Prophets* of the *Old Testament*, God raised up none greater than *John*. *But he that is least in the Kingdom of Heaven is greater than he.* Mr. *Calvin* and many others think that by this Phrase is to be understood, the least of those who shall Preach the Gospel after my Resurrection, will be greater than he, that is, as to their Doctrine. *John* could only declare me to be come. They shall Preach me, as having died for my Peoples Sins, and risen again for *their justification*. *Rom.* 4. 25. The Death, and the Resurrection of Christ, were indeed great Points of the Gospel, which *John* could only Prophecy of, not Preach of, and declare us things in his time accomplished.

12 And from the days of John the Baptist until now, the kingdom of heaven ‖ suffereth violence, and the violent take it by force *.

‖ Or, is gotten by Force, and that they that thrust men.

As *John Baptist* was a great man, so the Lord hath owned him as such, giving such a Success to his Ministry, that ever since he began the Course of it, men have been carried on with a great Ardor, and Heat, in hearing and receiving the Gospel, which is the Gospel of the Kingdom, and bringeth men into the Kingdom of Christ amongst men, and at last to the Kingdom of Glory. The Hearts of Men and Women have been inflamed with a Desire after the knowledge, and obtaining of Heaven, and Heavenly things: They are great Persons who n God thus owneth, and those whom the Lord thus owneth, are ordinarily such as have some measures of the Spirit of this first Gospel Ministry, making the great things of God the matter of their Discourse, and doing their Work, with a Seriousness, Zeal, and Favour fitted to it. *The violent take it by Force*: They are not lazy Wishes, or Cold indeavours that will bring men to Heaven.

13 For all the prophets, and the law prophecied until John.

It is no wonder, that there was such an heat kindled in the Souls of People, upon *John* the *Baptists* coming, for they understood that Christ typified in the Law, and only foretold by the Prophets, was now come. So as the *Ceremonial Law* from his time began to dye, and all the Prophecies of Christ in the Prophets, began then to have their Complement. *John* shewed them with his Finger, him who before had been only darkly revealed under Types and Figures, and in the Prophecies of the *Prophets*: Men came to see that they had not hoped, or waited in vain for the Salvation of *Israel*. [*Prophecied*] in this Verse, signifies *made dark Revelations* of Christ, and the Kingdom of Heaven.

14 And if ye will receive it, this is Elias which was for to come.

God had told the *Jews*, *Mal.* 4, 5, 6. that *he would send them Elijah the Prophet, before the coming of the great and dreadful day of the Lord. And he shall turn the Hearts of the Fathers to the Children, and the Hearts of the Children to the Fathers, lest* (saith he) *I come and smite the Earth with a Curse*. This Prophecy related to *John the Baptist*, as our Saviour here teacheth us, so *Luk.* 1. 17. it is confirmed by the *Angel* to *Zachariah*, and *Mar.* 9. 11. From which last Text it appeareth, that the *Scribes* had a Tradition, that *Elias* should come before the *Messiah*. Their mistake was that they looked for an *Elias*, to come in Person, when as God meant no more (as the *Angel* expoundeth it, *Luk.* 1. 17.) than one *in the Spirit*, and *Power of Elias*, as bold and free a Preacher, who should no more fear the Face of Men, in the discharge of his Duty, than *Elias* did (saith our Saviour) if you will believe, this *John* was that *Elias*; Prophecied of by *Malachy*.

14 *He that hath ears to hear, let him hear. * Rev. 2. 7, 11; 17, 29. & 3. 6, 13, 22.

It is an *Epiphonema* or Conclusion often used by our Saviour (and by St. *John* in the *Revelation*) quickening up the hearers to a just Attention to, and belief of, what in the Doctrine preceding he had revealed to them: Intimating that he knew, that what he had said would not be entertained, or believed of all, but only of such, whose Ears and Hearts God had opened, or should open to receive spiritual Mysteries. But it was a matter of great Concernment, he therefore calls upon those, whose Ears God had opened to attend to it. So *Chap.* 13. 9, 43. *Mar.* 4. 9. & 7. 16. *Luk.* 8. 8.

16 But whereunto shall I liken this generation? It is like unto children, sitting in the markets, and calling to their fellows.

17 And saying we have piped, to you, and ye have not danced, we have mourned unto you, and ye have not lamented.

Luke telling to us the same History, *ch.* 7. *v.* 31, 32, 33, 34, 35. prefaceth it thus, *v.* 29, 30. *And all the People that heard him, and the Publicans justified God, being Baptized with the Baptism of John. But the Pharisees, and the Lawyers rejected the Counsel of God against themselves, being not Baptized of him.* Which letteth us know that our Saviour by the term [*this Generation*] here doth not mean all the People of that *Generation*: But the *Pharisees* and the *Lawyers*, whom nothing could allure, or persuade to the receiving of Jesus Christ, neither the Ministry, and Example of *John*, nor yet his own Preaching and Example. For the People and the Publicans, justified the words of Christ, which he had spoken in Commendation of *John*, and were Baptized of him: But the *Pharisees* and *Lawyers* did not believe, nor would be Baptized of him. These our Saviour likens to a Company of sullen Children, whom their Fellows could not persuade any way to a Compliance with them: If they piped they would not Dance, if they sang to them some mournful Songs, neither would they be affected with them, so as no Tune would please them. It is thought, that our Saviour doth here allude to some sport used then amongst Children, which we are not so well acquainted with, wherein Children were wont to sing, sometimes more Merry and Pleasant, sometimes more sad and mournful Songs one to another: And that he here likeneth the *Pharisees* and *Lawyers* to a sullen set of Children, that let their Company sing what they would, would not answer them. Our

Savious meaning is expounded plainly enough by the next words.

18 For John came neither eating nor drinking, and they say, He hath a devil.

19 The Son of man came eating, and drinking, and they say, Behold, a man gluttonous, and a wine bibber, a friend of publicanes and sinners. But wisdom is justified of her children.

Luke hath the same words, *ch.* 7. *v.* 33, 34, 35. The Sense of the Words is this, God hath by his Providence used all means to win this People to the Gospel. The Doctrine of *John the Baptist*, and *Christ* was the same, but their Temper and Converse was very different: *John* was an Austere and Morose man, Christ was of a more free, and *familiar Conversation*: But these men would never give the one, nor the other a good word. They *reviled* both of them, and *rejected* them both, and the Doctrine which they brought. *John came neither Eating nor Drinking*, that is, not as other men ordinarily do, he was a Man that lived most in the Wilderness, and fed upon very ordinary Diet, not *Eating* with *Publicanes* and *Sinners*, not coming at any Feasts, &c. and they said of him, *He hath a Devil*; he is a Melancholick, Hypocondriack fellow, a kind of a Mad-man. *The Son of Man came Eating and Drinking*, he was of a more affable pleasant Temper, of a more Free, and less reserved Converse, Eating, and Drinking as other men (the keeping to the Law of *Temperance*) such things as the Country afforded, not refusing to be present at Feasts, tho Publicanes and Sinners were there. They said to him, *Behold a Man gluttonous, a Wine bibber, a Friend of Publicans and Sinnes*: He displeased them with the too great Freedom of his Conversation, from whence by the way they may be better instructed) who place some *Perfection*, or *Merit*, in living like *Monks* and *Hermits*; by that rule *John the Baptist*, was to be preferred before *Christ*.) But Christ could please the *Pharisees* and *Lawyers*, and their followers no more than *John* did. They could not say, he was Melancholick or Morose; but they Blasphemed him to an higher Degree, calling him a *Glutton*, and *Drunkard*, and a *Friend* of *Publicans* and *Sinners*. A Godly man let his Temper and Converse be what it will, pleaseth none, who hateth the Truth of the Gospel, and the Power of Godliness. If he be reserved, then he is a Morose, Melancholick man: If he be of a more Free and open Converse, then he is a *Drunkard*, or a *Glutton*, something or other they must have to say against a Man, that will not run with them to the same *Excess of Riot*; tho they lay to their Charge, things that they know not: The business is, they hate the Power of Godliness in them. This instance of these Mens thus treating *John the Baptist*, and *Christ*, is of mighty use to strengthen those who meet with the very same things. *But Wisdom is justified of her Children*. There is a great Variety amongst Interpreters, in giving the Sense of these words. Some think them spoken *ironically*, for the *Pharisees* went for the Children of Wisdom. Some think them spoken plainly, and think it should be *Wisdom* is judged, or *Condemned* of her Children; but tho the word δικαιοῦται signifying to *Justice* or *do Justice to* another, which according to the Merit, or Demerit of the Person may be, by *justifying*, or *condemning*, upon which Account it was true here, that Wisdom was condemned of those who pretended to be her Children, and the word is so used in other Authors; yet we have no such usage of it in Scripture. Not to reckon the various Senses others put upon the words. The plain Sense of them seems to be this. It is a proverbial Speech, something like that, *Ars non habet inimicum præter ignorantem*. Learning hath no Enemies, but the Ignorant. I *who am the Wisdom of God, am justified by you*, who truly believe on me: You know I am no Glutton, no Wine-bibber, no Friend of Publicans and Sinners. 2. Or, *Grace is justified of all that are partakers of it*. Godly men that are wise, will own the Grace of God in all men, whether they be of *John's* Temper, or of mine, whether of more Austere, or more pleasant Tempers: Or, 3. *The wise Council of God, making use of several Instruments of several Tempers, to win those People unto his Gospel will be justified*, that is, acquitted, defended, praised, adored of *those who belong unto God*, and are acquainted with his Wisdom and Councels: *Luke* saith, The people *justified God, Ch.* 7. 29. Some by *the Children of Wisdom*, understand the *Scribes* and *Pharisees* themselves (who thought themselves the Children of Wisdom) or the Generality of the *Jews*, who were *Condemned* in their own Consciences, and could not but in Heart justifie Christ, tho in their Speeches they condemned him. But Christ never called them the *Children of Wisdom*. This interpretation therefore seemeth something strained. That which seemeth the most natural, is what I before hinted. Tho those that pretend to be the Children of Wisdom, thus speak of *John*, and of me; yet those who are truly wise will justifie me, and also the Councels and Wisdom of my Father in the use of all means, to bring them to receive the glad Tidings of Salvation, brought to them both by my more Austere, and reserved forerunner, and by my self, who have chosen, tho an Holy and unblameable, yet a more Free, and pleasant way of Converse with them.

20 * Then began he to upbraid the cities, wherein most of his mighty works were done, because they repented not. * Luk. 10. 13.

Our Lord had hitherto spent most of his time in *Galilee*, and the Cities belonging to that Province, there both *John* the *Baptist*, and himself had preached the Gospel, there he had wrought many Miracles, by both aiming at their *Repentance*, but there were multitudes that did not receive him, nor would be brought to any fight of their sins, or any acknowledgment of him as the *Messias*. He now begins to reprove them smartly, not that they did not applaud, and commend him, but because they did not *Repent*. This was Christ's end in all his Preaching, and in all his miraculous Operations, to bring men to *Repentance*, and to receive him as the *Messias*, and this should be the great end pursued by all his Ministers.

21 Wo unto thee, Chorazin, wo unto thee, Bethsaida, for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

Luke hath the same, *Ch.* 10. *v.* 13, 14. *Chorazin* and *Bethsaida*, were two Cities of *Galilee*, not far from one another, only the Lake of *Gennesaret* was betwixt them, *Capernaum* (by and by spoken of,) was betwixt them both, on the same side of the Lake, as *Bethsaida*, which was the City of *Philip*, *Andrew* and *Peter*, *Joh.* 1. 44. In these Towns Christ had often Preached, so probably had the Apostles, and Christ had done many great works in them. *Tyre and Sidon*, were Habitations of Heathens, their Country joyned to *Galilee*. They were places of great Traffick, inhabited with *Canaanitish* Idolaters, and exceedingly wicked, threatned by the Prophet *Isaiah*, *Ch.* 23. and by the Prophet *Ezekiel*, *Ch.* 26. & 27, & 28, and by *Amos*, *Ch.* 1. 9. a People odious to the *Jews* upon many Accounts. To these our Lord here compareth the *Galileans*, telling them, that they were worse than that *Pagan* People, who were so Contemptible in their Eyes, and that their Plagues in the day of Judgment, would be greater. For (saith he) *If the mighty Works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in Sackcloth and Ashes*. Some think this a strong Proof. That where the Gospel is Preached, God gives a sufficiency of Grace: So as if men will but use that Power, which they have in their own Wills, they may with the Assistance only of that Grace truly repent, and be saved. I shall not meddle with that Dispute; but cannot see how that Notion, can derive any Proof from this Text, 1. *Because the Text only mentioneth Christs Miracles, not his Preaching*. 2. The Text doth not say, they would long ago have repented unto Life, but they would have *repented in Sackcloth and Ashes*, they would have been more affected then these *Galileans* were, who shewed no Sense at all of their sins. The *King* of *Nineveh* and his People repented, *Jonah* 3. *v.* 7, 8. So did *Ahab*, 1 *Kin.* 21. 27. yet none will say, they repented unto Life. None ever denied a *Power in Mans Will*, (his understanding being by the Gospel inlightned to his Duty) to perform Acts of *Moral Discipline*. 3. Our Saviour might here speak after the manner of Men according to rational Conjectures, and Probabilities. The Scope of our Saviour in these words is to be attended, which was only to shew, that the Men of *Corazin* and *Bethsaida*, shewing no signs of Remorse for sin, or Conviction, of the *Messias* upon the sight of his Miracles, confirming his Doctrine to be from Heaven, had shewed a greater Stubbornness, and hardness of Heart than these Heathens, who tho they were bad enough, yet had not had such means to reform, and to convince them. Therefore he tells them their place in Hell, would be more dreadful than the place of the Men of *Tyre* and *Sidon*. And so we are by this Text taught, That as the sins of Men, who have the Light of the Gospel are much greater, than the sins of the worst of Men, who have it not: So their Condemnation in the day of Judgment will be much heavier, *Joh.* 3. 19.

23 And thou Capernaum, which art exalted unto heaven, shall be brought down to hell, for if the mighty works which have been done in thee, had been done in Sodom, it would have remained unto this day.

24 But I say unto you, that it shall be more tolerable for the land of Sodom in the day of Judgment then for thee.

This Speech of our Saviour is much of the same import with the other. The Scope, and Sence of it the same, to let the

the *Capernaites* know that the hardness of their Heart, was greater in contempt of the Gospel, confirmed by so many miraculous Operations, and their guilt greater, than the guilt of *Sodom*, long since destroyed by *Fire and Brimstone*, *Gen.* 18. for tho they were guilty of Prodigious Sinning, yet they had not such means to Convince, Reclaim, and Reform them God had not sent his *Son* amongst them, nor given them such Testimonies of that Act of Grace, as he had given these, by Vouchsafing, to confirm the Doctrine of his Son by Miracles, and therefore they must expect, that God in the Day of Judgment, should deal more severely with them, than with the filthy, and impure *Sodomites*. Our Saviour here speaketh not as an all-knowing God, but as the Son of Man to the *Sons* of Men, who speak upon Probabilities, and rational Conjectures. If we should say that Christ spake this as an all-knowing God, all that can be inferred, is this, That an External Reformation, may be a *lengthening out of Persons Tranquillity*, in the mean time God was just to both, in not giving them such means, they Sinning Notoriously against the Light of Nature, which they had, and the *Light of Lots* holy Example, whose Righteous Soul they vexed with their filthy Conversation, and unrighteous deeds, 2 *Pet.* 2. 7, 8. and he was also just in destroying of them. *Capernaum* is here said to have *been exalted to Heaven*, either with respect to their *Trading* and *outward Prosperity*, or with respect to the *means of Grace*, they enjoyed in hearing Christs Sermons, and seeing his Miracles. The *casting down to Hell* mentioned, *v.* 21. seems to be meant of a Temporal Destruction, the Word ἅδης not signifying the place of the Damned, but the State of the dead, but *v.* 22. must be understood of *Eternal Condemnation*, which shall be *in the Day of Judgment*.

25 At that time Jesus answered, and said, I thank thee, O Father, Lord of heaven and earth, because thou hast * hid these things from the wise, and prudent, and hast revealed them unto babes. * 1 Cor. 2. 8.

26 Even so, father; for so it seemed good in thy sight.

Luke, *Ch.* 10. *v.* 21. hath the same thing, only he thus prefaceth. *In that hour Jesus rejoyced in Spirit*, and said, *I thank thee, O Father, Lord of Heaven and Earth*, &c. He rejoyced in Spirit, his Heart was inwardly affected with this Grace of God his Father. Then *He answered, and said*. Answering in Scripture doth not always signifie, replying to the Words of others, but a speaking, upon some fit occasion offered, a beginning of a Speech. *I thank thee, O Father! Lord of Heaven and Earth*. In the *Greek* the same Word is used, which signifyeth to *Confess*. In all Thanks-giving, and Praising, there is a Confession of the Power, Wisdom, or Goodness of God, so as all praising is a *Confessing*, tho all *Confession* be not praising: By calling his Father *Lord of Heaven and Earth*, he acknowledgeth his absolute Power to have done otherwise, even as it pleased him. *Because thou hast hid these things, from the Wise and Prudent*. By the Wise, and Prudent, he here plainly means the *Scribes* and *Pharisees*. The *Learned Doctors* of that Age, who should have been Wise, and Prudent, and were so, both in their own, and in their Followers opinion. By *these things*, he means the Mysteries of the Gospel, as *Matth.* 13. 11. *The Mysteries of the Kingdom of Heaven*. God is said to have *hid them*, because he had not revealed them to them, nor can it be understood of a meer *External Revelation*, by the Preaching of the Gospel, but of an *Internal Revelation* by his Spirit, so as they embraced, and believed them, 1 *Cor.* 2. 10. in which Sense *Paul* saith, 2 *Cor.* 4. 3. *If our Gospel be hid, it is hid to them that perish. And hast revealed them to Babes.* νηπίοις. It signifieth Persons that are *Young* in years [Infants] and weak in Understaning. He Principally means his *Apostles* together with those ordinary Persons that believed in him, for *John* 7. 48. 49. the *Pharisees* said, *Have any of the Rulers, or the Pharisees, believed on him? But this People who knoweth not the Law are Cursed*. O Father (saith our Saviour) thou hast all Power in thine Hand, thou art the Lord of Heaven and Earth, thou couldest by thy Spirit, have caused these Learned Men to have received, and Imbraced thy Gospel, and followed me, as well as these poor Fisher-men, and other Jews of none of the highest quality; in that thou hast not done it, thou hast declared thy Justice, for their rejecting of thy Counsel, for their Salvation, but in that thou hast revealed these things to any, especially to these Persons, not under the same Worldly advantages, for Reputation, Wisdom, and Wit. Herein thou hast shewed thy special, and abounding Grace, as well as the greatness of thy Power. Lord! I rejoyce in thy Dispensations, and I give thee Thanks, that out of the Mouths of *Babes* and *Sucklings*, *thou hast perfected thy Praise*. There can be no other reason given of this, but thy *good pleasure*. *Even so, O Father, for so it pleased thee*. We may from hence, observe, 1. *That the further Revelations of Christ to some Souls, have more than* others enjoying the same outward means, are not to be ascribed to the Power, or goodness of the Will of Man, but solely to the good pleasure of God. 2. That from the beginning of the Gospel, the special and effectual Revelations of the Mysteries of the Kingdom of Heaven, have from the good pleasure of God, been made generally not to the most Learned, and Wise Men in Mens Account, but mostly to Persons of a meaner Rank. *Suggunt inducti, & Cœlum rapiunt: Nos cum Doctrinâ nostrâ in Gehennam erudimur.* 1 *Cor* 1. 26, 27, 28. *James* 2. 5. 3. That wheresoever God by his Spirit reveals the Mysteries of the Kingdom of God, it is matter of great Joy and Thanksgiving: especially where God reveals these Mysteries to Persons, most unlikely to have received them.

27 * All things are delivered to me of my Father, and no man knoweth the Son but the Father, * neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal *him*. * Joh. 13. 3. * Joh. 1. 18. & 6. 46. & 10. 15

John saith, *Ch.* 3. 35. *The Father loveth the Son, and hath given all things into his hand. Matth.* 28. 18. *All Power is given unto me*, and *Joh.* 17. 2. *Thou hast given him Power over all Flesh, that he should give Eternal Life, to as many as thou hast given him*. God is the Fountain of Power, *Psal.* 62. 11. He hath committed also Power to Christ as Mediator, *Psal.* 2. 7, 8, 9. more particularly the Power of Life and Eternal Salvation, as *Jo.* 14. 2. he hath the Keys of Hell and Death, *Rev.* 1. 18. and all the means that lead to Eternal Life, are in his power and disposal. *And no man knoweth the Father but the Son*. No man knoweth his Divine Essence, his Eternal Generation, and therefore Men are not to listen to what the *Scribes* and *Pharisees* say of him, but to attend to, and to believe what the *Father* hath *revealed* from Heaven concerning him, who beit knoweth him. *Neither knoweth any man the Father save the Son*. No man knoweth the *Essence* of the *Father*, or the *Counsels* of the *Father*, as to the Dispensations of the Gospel. *Save the Son, and he to whomsoever the Son will reveal him*. The Prophets inquired, and searched diligently concerning this Salvation, searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testifyed before hand the Sufferings of Christ, and the Glory that should follow, 1 *Pet.* 1. 10. 11, 12. Mr. *Calvin* saith, the Son is said to know the Father, as he is his lively Image, the express Image of his Person, and the brightness of his Glory, and *to whom the Son will reveal him*, *John* 6. 46. and 14. 9. *He that hath seen me, hath seen the Father*. All our saving knowledge of God is in, and through Christ.

28 Come unto me, all ye that labour, and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me, for I am meek, and * lowly of heart, and ye shall find * rest unto your souls. * Zec. 9. 9. Phil. 2. 7, 8. * Jer. 6. 16. * 1 John 3. 3.

30 * For my yoke is easie and my burden is light.

Our Lord having before shewed. 1. *That all Power was given to him*. 2. *That none could know the Father but by, and in him*, closeth his Discourse with an *Invitation* of Persons to him. *By the weary and heavy laden*, in the Text, some understand those that are *loaden with the sense of their Sins*, and the feeling the guilt of them. Others understand *with the Burden of the Law*, which the Apostles called a *Yoke*, *Acts* 15. 10. (Mr. *Calvin* thinks this too strait an Interpretation) others understand heavy *laden with Tryals, and Afflictions*. Christ will give *Rest* to all those of his People, that are any ways weary, and heavy laden, but in an order first to Souls wearied, and heavy laden with the Burden of their Sins, and their want of a Righteousness, wherein to stand before God. Then to such to whom he hath given this *Rest*, he promiseth also *Rest* from their troubles, and Persecutions in the World. *John* 16. 33. It is very like he used this Term *Come*, with respect to that of *Isaiah*, *Ch.* 55. 1, 2. That by *Coming* is to be understood, *believing*, is plain from *John.* 6. 44. 45, 46. *Heb.* 11. 6. The *Rest* promised chiefly, respecteth the Soul as appears from *v.* 29. the *promise* may be understood both of that *Rest*, which believers have in this Life, *Rom.* 5. 2. & 15. 13. and also of that *Rest* which after this Life *remaineth for the People of God*, *Heb.* 4. 9. what ever the Rest be, it must be of Christ's *giving v.* 29. and our *Seeking v.* 30. nor is it to be obtained without *Labour* and *Suffering*, for it followeth, *Take my Yoke upon you*. The Members of Christ are not without a *Yoke*, a Law, and Rule by which they are obliged to walk, and tho the *Service of God* be a *perfect Freedom*, yet to Flesh and Blood it is a *Yoke*, Grating upon our *Sensitive Appetite*, and restraining our Natural Motions and Inclinations. *For I am Lowly and Meek*; Humility and Meekness are in themselves *Yokes*, as they are contrary to our *Pride*, and aptness to swell in an high opinion of our selves, and to our *Wrath* and *Danger*, which sometimes boyleth to a great heigth, without any due Fewel: and as in themselves, they are a great part of Christs Yoke, so they fit and dispose us to take Christs further Yoke upon us, and may be here considered, as means directed for

the better Performance of the Precept. *Take my Yoke upon you.* Our Lord also by this Precept, lets us know there can be no *true Faith* without *Obedience* to the Commands of Christ. The true Faith, and obedience be two things, yet they are Inseparable, *shew me thy Faith* (saith *James*) *by thy Works.* And the *Rest* of the Text is not promised to either of them severally, but to both joyntly. *For my Yoke is easie, and my Burden is light.* Our Saviour had before *Ch.* 7. told us that the way to Heaven is a *strait way*, how doth he now tell us *his Yoke is easie, and his Burden light? An.* Nothing makes it hard or burdensome, but our corruption which floweth from the Depravation of Humane Nature. 2. It is much easier than the *Yoke* and *Burden of the Law.* 3. Tho it be *hard* to *beginners*, yet it is easie *when we have once Accustomed our selves to it.* 4. It *is easie*, considering that *we do it not in our own Strength* but by *Assistance from God, Jer.* 31. 33. *Ezech.* 36. 25, 26. *John* 15. 3. we are delivered even from the *Moral Law*, consider'd as a *Covenant*, and as meerly commanding us, and affording no help and Assistance. It is also easie, as we are by the *love of God constrained to our Duty*, so we are freed from the Rigor of the Law. It is *easie*, and *light*, as it is a Course of Life highly Consonant to our *Reason*, once delivered from a Bondage to our *Passions.* Finally it is much more easie and light, then the *Service of our Lusts* is. There is no greater Slavery, than a Subjection to our Lusts, that if a *Drunkard* saith Come, we must come, if an *Harlot* saith Go, we must *go.* Or then our Service to the World, &c. To say nothing of the exceeding easiness of it. from the Prospect of the great reward proposed, and promised to those who keep the Commandments of Christ, the *Exceeding* and *Eternal weight of Glory*, as *Jacobs* hard Service of 14 years seemed to him but a *few days*, 2 Cor. 4. 17.

CHAP. XII.

1 AT that time Jesus went on the Sabbath-day through the corn, and his disciples were an hungred, and began to pluck the ears of corn, and to eat.

Mark relating this Story, *Ch.* 2. 23. varieth little. *Luke* relating it, *Chap.* 6. 1. saith it was on the Second Sabbath after the first, and his Disciples did eat rubbing them. God in his Law, *Deut.* 23. 25. had said, *when thou comest into thy Neighbours Standing Corn, thou mayest pluck the Ears with thy Hand, but thou shalt not move a Sickle to thy Neighbours Standing Corn.* To take for our need so much of our Neighbours Goods, as we may reasonably think that if he were present, and knew our Circumstances, he would give us, is no *Theft.* The *Pharisees* therefore do not accuse them of *Theft*, but of *Violation of the Sabbath.* *Luke* saith, This happened upon the second Sabbath after the first. Whether that was the *Sabbath* next following the *Feast of Unleavened Bread*, (which was about the time of our *Easter*) the first and last days, of which were *Sabbaths* in the Jewish Sense, or the *Feast of Tabernacles*, or any other is not much Material for us to know. But on a *Sabbath Day* it was, that our Saviour went through the Corn, and his *Disciples were an hungry*, this may teach us their low Estate, and condition in the World. He could quickly have supplyed their hunger, but he chose to leave them to relieve themselves with *Plucking, Rubbing* and *Eating* of the *Corn*, that he might have an *opportunity*, to *instruct* them, and the *Pharisees* in the true Doctrine of the Sabbath.

2 But when the pharisees saw *it*, they said unto him, Behold, thy disciples, do that which is not lawful to do on the Sabbath day.

So saith *Mark*, *Ch.* 2. 24. only he puts it into the form of a *Question. Luke* adds nothing, *Ch.* 6.2. but saith, *Certain of the Pharisees.* They granted the thing lawful to be done another Day, but not on the *Sabbath Day.* How blind is Superstition, that they could think, that it was contrary to the Will of God, that his People should fit themselves for the Service of the *Sabbath* by a *moderate refreshment?* Some of the *Pharisees* ordinarily attended Christ's Motions, not to be instructed by him, but (as is afterward said) *That they might have something whereof to accuse him.* What a little thing do they Carp at? Wherein was the Sin of the *plucking* of a few Ears of Corn, and *rubbing them*, could hardly be called *Servile Labour*, especially not in the Sense of the *Commandment*, which restrained not *necessary Labour*, but such Labour as took them off from the Duties of the *Sabbath*, but their *Tradition* had made this unlawful, as it was a little *reaping*, and a *kind of Threshing.* Hypocrites and Formalists, are always most Zealous for little things in the Law, or for their own Additaments to it.

3 But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him.

4 How he entred into the house of God, and did eat the * shew-bread, which it was not lawful for him to eat, neither for them which were with him, but only for the priests?

Mark, and *Luke*, add little, only *Mark* specifyeth the time, *In the days of Abraham, the High Priest*, and saith, *When he had need, and was an hungred.* We have the History. 1 *Sam.* 21. 6. *David* was upon his Flight from *Saul*, upon the notice of his danger given him by *Jonathan*, *Chap.* 20. and being hungry, he asks of the *High Priest five Loaves* of bread. The *High Priest* tells him he had none but *Hallowed Bread*, which the *High Priest* gave him, v. 6. what this *Shew-bread* was, may be read, *Lev.* 24. 5, 6, 7, 8, 9. it is expresly said, *A Stranger shall not eat thereof.* (Now saith our Saviour) notwithstanding this *David* and his *Followers being an hungred* did eat thereof, tho strictly according to the Letter of the Law, none but the *Priests* might Eat it: But some may object. *What was this to the purpose?* It was not upon the *Sabbath Day? An.* It was either upon the Sabbath Day, or immediately after, for it was to be set on every *Sabbath Day*, and to be *Eaten in the Holy Place, Levit.* 24. 8, 9. and the *High Priest told David*, 1 *Sam.* 21. 6. That it was taken away to set *hot Bread in the Room of it.* 2. But Secondly that which our Saviour produceth this for, was to prove a more *General proposition*, which being proved, the Lawfulness of his *Disciples Act*, would easily be inferred from it. That was this *That the Letter of a Ritual Law is not to be insisted upon, where some eminent necessity urgeth the contrary, in the performance of some Natural or Moral Duty.* The *Law of Nature* commandeth every Man to feed himself, when he is hungry. The *Moral Law* confirms this, as it is a means to the Observation of the 6th. Commandment, and especially on the *Sabbath Day*, so far as may fit us for the best Sanctification of it. The Law concerning the *Shew-bread*, was but a *Ritual Law*, and that part of it which restrained the use of it, when taken off from the Holy Table, was of lightest concern, as it commanded it should be eaten by the Priests only, and by them in the holy place, where the Life, or necessary Relief of Men was concerned, the Obligation of the Ritual Law ceased, and that was Lawful both for *David*, and the *High Priest*, which in ordinary Cases had not been Lawful. Works necessary either for the upholding of our Lives, or fitting us for Sabbath Services, are lawful upon the Sabbath day. Tho the Law concerning the *Sabbath*, be a Moral Law, yet it is *jus positivum*, not a *Law Natural*, but *Positive*, and must be so interpreted, as not to destroy the *Law Natural*, which Commands Men to feed themselves: nor yet to destroy it self. The Scope and end of it, is to be considered, which is the keeping of a day, as a day of *Holy and Religious rest.* What Labour is necessary to such keeping of it, is also lawful. The *time* of the Sabbath, is not more holy than the *Shew-bread*, and as *David* in a case of necessity, might make a common use of that Holy Bread, so the Disciples in a case of like necessity, might make use of a little of that *holy time*, in such necessary Servile Work, as might fit them for their Sabbath Service. Thus it was Lawful by the Law of God, and if the Pharisees had not been ignorant, or had understood what they had read, they would never have disputed this, the instance of Holy *David* might have satisfyed. So that this little kind of Labour could only be a Breach of one of their *by-Laws*, by which they pretended to expound the Law of God, in which he sheweth they had given a false interpretation.

* Exo. 29. Lev. 8. 31.

5 Or have ye not read in the Law, how that on the sabbath days * the priests in the temple profane the sabbath, and are blameless.

* Joh. 7. 22.

Neither *Mark* nor *Luke* have this Argument of our Saviours. The meaning is: All Acts of Servile Labour, are not unlawful on the Sabbath day. The *Priests* according to the Law, *Numb.* 28. 9. *Offer Sacrifices*, and do many other Acts, such as Circumcising, and many other things, which in your Sense would be a *Prophanation of the Sabbath*, yet you do not blame them, neither are they to be blamed, because God permitted and directed them. If any say, but how doth this agree to what our Saviour is speaking to? *An.* the Disciples of Christ were imployed with, and by him in going about and Preaching the Gospel, and what they now did, was but in order to fit them for his Work, when they had not had such leisure as others, before hand to provide; and this Establisheth a second Rule, *That Works of Piety, and tending to fit us for Acts of Piety, that cannot conveniently be done before, are lawful on the Sabbath Day.*

6 But I say unto you, that in this place is * one greater than the temple.

* 2 Chron. 6. 18.

The Jews had very Superstitious Conceits, concerning the *Temple*, and might object, But the Priests Works are done in the *Temple.* The Jews had a saying. *That in the Temple there was no Sabbath.* They looked upon the Temple, as Sanctifying all Actions done there. To obviate this (saith our Saviour) *In this place is one* (that is) I am *greater than the Temple.* The Temple was but a Type of me. If the *Temple* can sanctify so much Labour, will not my Authority, and Permission think you, excuse this little Labour of my Disciples.

7 But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

Neither *Mark* nor *Luke*, have this Argument. Our Lord yet goeth on Taxing these great Doctors of Ignorance. The Text, he quoteth is, *Hosea* 6. 6. we met with it before quoted by our Saviour, *Chap.* 9. 13. The meaning is, *That God preferreth Mercy before Sacrifice*; where two Laws in respect of some Circumstances seem to clash one with another, so as we cannot obey both, our Obedience is due to that which is the more Excellent Law. Now saith our Saviour, the *Law of Mercy* is the more Excellent Law. God preferreth it *before Sacrifice*, which had you well considered, you would never have accused my Disciples, who in this point are Guiltless.

8 For the Son of man is Lord, even of the sabbath day.

This Argument *Luke* hath, *Ch.* 6. *v.* 5. *Mark* hath it thus, *Ch.* 2. 27, 28. *And he said unto them, the Sabbath was made for Man, and not Man for the Sabbath. Therefore the Son of Man is Lord also of the Sabbath.* Some Interpreters make these two Arguments, 1. *The Son of Man is Lord of the Sabbath*: Therefore it is in my Power, to dispense with this Action of my Disciples, tho it had been contrary to the letter of the Law: Or rather, Therefore it is in my Power to interpret the Law, which I my self made. 2. *The Sabbath is made for Man, not Man for the Sabbath.* A Law made for the good of another bindeth not, in such Cases where the Observation of it would be evidently for his Harm and Ruin. The Law of the Sabbath was made for the good of Man, that he might have a solemn time, in which he should be under an Obligation to pay his Homage unto God, this must not be so interpreted, as would tend to the Destruction of a man. I find Interpreters divided about that term *the Son of Man.* Some think that it is not to be interpreted, as usually in the Gospel concerning *Christ.* But of ordinary Men, and that Mans Lordship over the Sabbath, is proved by the Subserviency of it to his good, to which end also it was ordained. But certainly, that is both a *Dangerous* and *unscriptural Interpretation*, dangerous to give Man a *Lordship* over a *Moral Law*, for it is very improper to call any *Lord* of a thing, because he hath the use of it, and it is for his advantage; I cannot see but we may as well make Man Lord of the whole ten Commandements, as of one of them. *Unscriptural*, for tho our Saviour useth this term more than threescore times in the Gospel, yet he always useth it with Relation to himself, never with reference to any meer Man: Neither is there any necessity to understand it otherwise here. Christ affirming himself *Lord of the Sabbath*, spake properly enough to the *Pharisees* Quarrel. For it must needs then follow, that he had Power to dispense with the Observation of it at particular times; and much more to give a true and right Interpretation of the *Law* concerning it.

9 And when he was departed thence, * he went into their Synagogue.

* Luk. 6. 6.

Mark, saith, *Ch.* 3. 1. *He went again into their Synagogues on the Sabbath Day.* This our Saviour was often wont to do, to own there what was done according to his Fathers institution, and himself to do what good he could: Nor doth he now decline it, because he had had so late a Contest with them: It is therefore said, that he went into *their Synagogues*, as being neither ashamed of what he had delivered, nor afraid to own it in the Face of his Adversaries.

10 And behold, there was a man which had his hand withered. And they asked him, saying, * Is it lawful to heal on the Sabbath days? that they might accuse him.

* Luk. 13. 14. Joh. 4. 3. Joh. 9. 16.

Mark repeating the same History saith, *Ch.* 3. 1, 2. *There was a Man which had a withered Hand, and they watched him whether he would heal him on the Sabbath Day, that they might accuse him.* So saith *Luke*, *Ch.* 6. *v.* 6, 7. only he adderh, that it was *his right Hand*, which made his afflicti-on greater: They asked him not, that they might rightly inform themselves, but *that they might accuse him*, to their Magistrates that had Power in those Cases, for the Violation of the Sabbath was, amongst the *Jews*, a Capital Crime.

11 And he said unto them, What man shall there be amongst you, that shall have one sheep, and * if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?

* Exod. 23. 5. Deut. 22. 4.

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

Mark saith, *Ch.* 3. 3, 4, 5. *And he said unto the Man, that had the withered Hand, Stand forth. And he saith unto them, Is it lawful to do good on the Sabbath Days, or to do Evil, to save Life or to Kill? But they held their Peace.* *Luke* reports it thus, *Ch.* 6. 8. *But he knew their Thoughts, and said to the Man which had the withered Hand, Rise up, and stand forth in the midst, and he arose, and stood forth. Then said Jesus unto them, I will ask you one thing, Is it lawful on the Sabbath Days to do Good, or to do Evil, to save Life or to destroy it?* Christ knew their Thoughts: He needed not that any Man should tell him what was in the Heart of Men, he knew their Design in coming, and propounding this Question. He calls this Man with the withered Hand to stand forth, that all Men might see, and take notice of him. Then he argueth the Case with the *Pharisees*, telling them, that they themselves would grant, that if a man had a sheep *fallen into a Pit* on the *Sabbath Day*, they might labour so far as to take it out (so it seemeth that in Christs time they did expound the Law.) They also knew that the Life, or good of a Man, was to be preferred before the *Life of a Beast*, in their reproving him: Therefore they condemned themselves in a thing which they allowed. Then he propounds a Question to them, which *Matthew* hath not, but it is mentioned both by *Mark* and *Luke.* He asketh them, *Woether it was lawful on the Sabbath Day to do Good, or to do Evil? To save Life or to destroy it.* The Argument is this, Whatsoever is good to save the Life of Man, may be done on the *Sabbath Day*, but this is a good Action, if I should not lend him my help, when it is in my Power, I should in the Sense of Gods Law, kill him.

13 Then saich he to the man, Stretch forth thine hand. And he stretched *it* forth, and *it* was restored whole, like as the other.

Mark saith, *They held their Peace*, they made him no Answer to his Question, upon which, *He looking round about him with Anger, being grieved for the Hardness of their Hearts, he spake unto the Man—Stretch forth thine Hand. Luke* saith, *Looking about them all*, he said, &c. Our *Saviour* looked about him, to see if any of them would adventure to answer him, but he saw their Mouths were shut. He was angry that these great Doctors of the Law, should understand the Law of God no better, and should yet be so hardy, as to take upon them to instruct him. He was also grieved (saith *Mark*) *at the Hardness of their Hearts*; that which we call Hardness, is a Quality in a thing which resisteth the Truth, a non-impressiveness, when a thing will receive no impression from things apt to make impressions; the Hardness of the *Pharisees* Hearts lay in this, that whereas Christ's *Words* and *Works* might reasonably, and ought to have made an impression upon them of Faith, that they should have owned and received him as the *Messiah*: Yet, they had no such Effect, nor made any such impressions upon them. He said to the Man, *Stretch forth thine Hand, and he stretched it forth*, &c. Christ sometimes used the *Ceremony* of laying on his Hand; here he doth not, to let us know that that was but a Sign of what was done by his *Power*: What little things malicious Men will Carp at. What was here of *servile Labour* on the *Sabbath Day*? They did far more themselves, as often as they lifted, a Beast out of a Pit. Our Saviour compounds, or prepareth no Medicaments, he only speaks the Word, and he is healed. But *Matthew*, tells that,

14 Then * the Pharisees went out, and ‖ held a councel against him, how they might destroy him.

* Mar. 3. 6. Luk. 6. 11. Joh. 5. 18. & 10. 39. & 11. 53. ‖ Or, took Counsel.

Luke saith, *They were filled with Madness*, and *Communed one with another, what they might do to Jesus.* *Mark* saith, *they straightway took Counsel with the Herodians against him, how they might destroy him.* What cause of their Madness was here offered? A poor lame Man was miraculously healed. They certainly were mad to see themselves confuted, who would not acknowledge him to be the *Messiah*, or to hear themselves *Non-plus'd*, or to find themselves *Contradicted* (a thing Proud men cannot bear) They take Counsel with the *Herodians* (of whom we shall have occasion to say more when we come to *Chap.* 22.) all agree them, and the *Pharisees*, to have been steady Enemies one to another, but *Herod* and *Pilate* can agree when Christ is to be *Crucified.*

15 But when Jesus knew *it*, * he withdrew himself from thence: and great multitudes followed him, and he healed them all.

* See Chap. 10.

16 And * charged them, that they should not make him known.

* Chap. 9. 30.

Here is nothing in these two *Verses*, but what we have before met with: The multitudes have followed Christ in all his *Motions*, from his first beginning to preach, and to work his miraculous Operations. *He healed them all*, must be understood, of those that were *Sick.* The charge he gives is the same, which we have often met with, of which no satisfactory Account can be given, further than that knowing his time was not yet come, and he had much work

work to do before his Death, he useth all prudent means to preserve his Life, reserving himself for the further work which his Father left him to do. The publishing of his Miracles, would have made a great noise, and probably have more inraged the Pharisees against him, neither did he seek his own Glory, but the Glory of him that sent him.

17 That it might be fulfilled, which was spoken by Isaias the prophet, saying.

Christ did this, that is, he withdrew himself when he heard what Councels the Pharisees and Herodians had taken, he Charged those whom he had cured, that they should not publish it abroad, he did those good Acts before spoken of, *That it might be fulfilled which was spoken by the Prophet.* That he might shew himself to be the very Person, whom the Prophet *Isaiah* long since did foretel, *Isa.* 42. 1, 2, 3, 4. The words in the Prophet are thus. *Behold my Servant whom I uphold, mine Elect in whom my Soul delightseth, I have put my Spirit upon him, he shall bring forth Judgment to the Gentiles. He shall not Cry, nor lift up, nor cause his Voice to be heard in the Streets. A bruised Reed shall he not break, and the smoking Flax he shall not quench: He shall bring forth Judgment unto Truth. He shall not fail, nor be discouraged, till he hath set Judgment in the Earth, and the Isles shall wait for his Law.* Thus far that Prophet, let us now consider his Words, or Prophecy, as repeated by the Evangelist.

* Isa. 42. 1. * Chap. 3. 17. & 17. 5.

18 * Behold, my servant, whom I have chosen, my beloved * in whom my Soul is well pleased. I will put my Spirit upon him; and he shall shew judgment to the Gentiles.

The Alteration is very little, and we must not expect to meet with *Quotations* out of the Old Testament *Verbatim*: It is enough that the Sense is the same. *Behold my Servant whom I have chosen.* The word indifferently signifieth a *Child* or a *Servant*, Christ is called the Lords *Servant*, because he took upon him the *Form of a Servant*, and became *Obedient* even to Death, *Phil.* 2. 7, 8. *Whom I have chosen, my Beloved in whom my Soul is well pleased*, in *Isaiah* it is, *whom I uphold, mine Elect in whom my Soul delightseth.* *Matthew* seems to have left out *whom I uphold*, and to have taken the next Words, *mine Elect*: And to have translated them, *whom I have chosen*, which was all said by the Prophet. God *chose* the Lord Jesus Christ to be our Redeemer, and the Head of the *Elect*, hence we are said to *be chosen in him*, *Eph.* 1. 4. *Peter* saith, he was *Fore-ordained*, 1 *Pet.* 1. 20. & 2. 6. he is called *a chief Corner stone, Elect, my Beloved in whom I am well pleased.* In *Isaiah* it is, *in whom my Soul delightseth.* The Sense is the same: *He shall bring forth Judgment to the Gentiles, or to the Nations.* The Words ᵐᵖᵖᵐᵖ, in the *Hebrew*, κρίσις in the *Greek*, and *Judgment* in the *English* are also variously used, as gives *Interpreters* a great Latitude to abound in their Senses. The most probable to me is this. *Judgment* signifies a thing adjudged: All Judgment is, either of *Approbation*, or *Condemnation*. He shall bring forth, or he shall shew the things, which God approveth and Judgeth right, both in matters of *Doctrine*, *Worship*, and the *Government of the Church of God*, and in matters which concern the Government of mens Lives and Conversations, and to this end God promiseth to put his *Spirit upon him*, so *Isa.* 11. 2. & 61. 1. and *John* tells us, it was not given him by measure, *Ch.* 3. 34. which is the same, with being *anointed with the Oyl of Gladness above his Fellows*, *Psal.* 45. 7. which the Apostle applieth to Christ, *Heb.* 1. 9.

19 He shall not strive, nor cry, neither shall any man hear his voyce in the streets.

These words declare the Meekness, and Gentleness, and modesty of our Blessed Saviour: His *Meekness*, that he should not do his work in any Passion, or Roughness, nor carry on his Kingdom with any Strife or Violence: Therefore when the *Pharisees* took Councel against him, he made no opposition, but Peaceably withdrew, until the time came when he was to be delivered, and then, he as meekly yielded up himself, rebuking *Peter* for but drawing a Sword for him, and healing his Ear which he had wounded. His not Crying, nor lifting up his Voyce, or suffering his Voyce to be heard in the Streets, might either signifie his *Meekness*, not Crying out to stir up any Sedition. Or not setting a *Trumpet to his Mouth*, when he had wrought a Miracle, that People might take notice of it, instead of it he Charged the Persons healed, not to publish it.

20 A bruised reed he shall not break, and smoking flax shall he not quench, until he hath brought forth judgment unto victory.

He shall carry on his work with so little noise, that if he trode upon a *bruised Reed*, he should not break it. Or he shall not despise the afflicted, that are as *bruised Reeds*, and *smoking* Flax. But the best Expositors interpret it of Christ's *kindness* to *Peoples Souls*. He will not discourage those that are weak in *Faith*, or weak *in Hope*. Smoking Flax, signifieth Flax in the kindling of which the Fire hath not prevailed, and so is a very apt Metaphor to express such as *believe*, but are full of *Doubts* and *Fears*, or such as have a Truth of *Grace*, but yet much Corruption; Christ is Prophecied of, as one that will incourage, not discourage such Souls. *Until he hath brought forth Judgment into Victory*, (*Isaiah* saith) *unto Truth.* Some think that, *Until*, here only signifies the Event of the thing, not a term of time, for there shall never be a time, when Christ shall break a *bruised Reed*, or quench a *smoking Flax*, in the Sense before mentioned. By *Judgment* here may be meant, as before, what his Father hath judged right, until he hath caused the Doctrine of the Gospel, and the *Messiah*, to be believed, and imbraced of all the World. Or, until he shall have brought forth the Judgment of those broken Reeds, and that smoking Flax into Victory, until such Souls be made perfect in Faith and Holiness, and shall have got a Victory over all its unbelief and other Corruptions. Or, until he hath brought forth Condemnation into Victory (for so the word signifieth) till he hath Conquered *Death* and *Hell*, so as there shall be no Condemnation to any Soul that is in Christ Jesus, *Rom.* 8. 1. Or, *Until the last Judgment comes*, which shall determine in a perfect absolution, and acquital of all his People, and in a perfect Victory over all his Enemies.

21 And in his name shall the Gentiles trust.

This makes some think, that the bringing of Judgment into *Victory*, referreth to the final Destruction of the *Jews* by the *Romans*, after which the *Gentiles* came more universally to receive the Gospel. Tho Christ be *Meek* and *Gentle* with men a long time, while there is any Hope of their Reformation: Yet, he will not be so meek and patient always. Neither was he so with the *Jews*. But the falling of them proved the rising of the *Gentiles*; Christ is beholden to no People for bearing the Name of his Church; if the *Jews* fail in their Duty, they shall be cast off, and *in his Name shall the Gentiles trust.* God is able of stones to raise up Children unto *Abraham*, *Isaiah* saith, the *Isles shall wait for his Law*, his Law both of Faith and Holiness, shall be acceptable to the *Gentiles*. The term Law, here seemeth to expound that Phrase, *v.* 18. *He shall shew Judgment to the Gentiles*, that is right things, he shall give them his Law.

22 * Then was brought unto him one possessed with a devil, blind and dumb, and he healed him, insomuch that the blind and dumb, both spake and saw.

* See Ch. 9. 32.

Some think, this Person was the same mentioned, *Luke*, 11. 14. I presume, because the following Discourse there is much the same, with what followeth here, but others are of another mind; and it is certain *Luke* speaketh of no *Blindness* in him. We heard before, a Discourse of such as were possessed by Devils, so as this Verse affords nothing new.

23 And all the people were amazed, and said, Is not this the son of David?

This is the first Conviction we met with, from the Miracles wrought by our Saviour. That he was the *Messiah*, unless that of the two *blind Men*, mentioned, *Mat.* 9. 27. And their Faith in it appears but weak, for they do not plainly affirm it, only ask the Question like the Faith of those mentioned, *Joh.* 7. 31. *When Christ cometh will he do more Miracles than this Man hath done?*

24 But when the Pharisees heard it, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils.

We met with the same Blasphemous Calumny, from the same Persons, *Ch.* 9. 34. The *Pharisees*, not acknowledging the Deity of Christ, nor that he was the *Messiah*, were for their Interest concerned, not to acknowledge, and as much as in them lay to keep others from believing, that he did that from his own Power, which God alone could do. But yet they might have allowed him to have by a Power derived from God, done these miraculous things, as *Elijah* and *Elisha* of old did. But they Blasphieme at the highest Rate imaginable, ascribing that to the Devil, which was proper to God alone. Christ's Miracles were exceeding many, and it was a time when the *Messiah* was expected. The Scepter was departed from *Judah*, and as it appears from *Joh.* 7. 31, (what ever the *Jews* now say impudently) They heard that when the *Messiah* did come, he should work many Miracles. These things puts them into a Rage. This remarkable Piece of History is recorded by three Evangelists. By *Matthew* in this place, by *Mark ch.* 3. 22, 23, 24, 25, 26, 27, 28, 29, 30. and by *Luke*, *Ch.* 11. *v.* 17, 18, 19, 20.

25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation, and every city or house divided against it self shall not stand.

26 And if Satan cast out Satan, he is divided against himself, how shall then his kingdom stand?

This is our Lords first Argument, *Mark* relates it, *Ch.* 3. 23, 24, 25, 26. with little Alteration in the Phrase, so doth *Luke*, *Ch.* 11. 17, 18. The Sum of the Argument is, The Devil is so wise, that he will look to the upholding of his own Kingdom in the World. This will require an Agreement of the Devils among it themselves, for if they be divided, they cannot uphold their Kingdom, nor stand, any more than an house City, or Kingdom in the World so divided can stand, therefore the Prince of Devils will not forcibly cast out the inferiour Devils. There is but one imaginable objection to this. Do we not see the contrary to this in Peoples going to Cunningmen, for help against those that are bewitched, to get help for them, and is there no Truth in those many Stories we have of Persons that have found help against the Devil, from some that have Traded with the Devil? I Answer, It is one thing for the Devils to play one with another, another thing for them to Cast out one another. One Devil may yield, and give place to another, for to gain a greater advantage for the whole Society, but one never quarrelleth with another. The first may be for the inlarging or Satans Kingdom. This must be to destroy it. When a poor Wretched Creature goeth to one, who dealeth with the Devil, for help for one who is vexed with some effect of the Devil, one Devil here doth but yield, and give place to another by Compact, Voluntarily, and for the Devils greater advantage; for it is more advantage to the Devil (who seeks nothing so much as a Divine Homage) to gain the Faith of one Soul, then to Exercise a Power to Afflict many Bodies. In such Cases as these, the Devil for the Abatement of a little bodily pain, gains a Power over the Soul of him or her, who cometh to implore his help, and exercifeth a Faith in him. This is an Establishing, promoving and inlarging his Kingdom. But Christ forced the Devils out of Persons, they did not yield Voluntarily for a greater advantage, but forcibly, for no advantage. He did not pray the Devils to come out, nor make use of any of the *Devils Sacraments*, upon the use of which by some *Original Compact*, he was obliged to come out, upon a Souls surrender of it self by Faith to him, but they came out unwillingly upon the Authoritative Words of Christ, without the use of any *Magical Rites*, and *Ceremonies*, testifying the least Homage done to him.

† Or. Beelzebul.

27 And if I by † Beelzebub I cast out devils, by whom do your children cast *them* out? Therefore they shall be your Judges.

Our Saviour's Argument is this, *where the Case is the same, the Judgment ought to be the same*, and the contrary Judgment speaketh Malice, and Hatred of the Person. Do I cast out Devils? So do your Children. You say they do it by the Power of God, why do you say, that I do it by a Prince of Devils? What appareth in their casting of them out more than in mine, which can argue that they do it by the Power of God, and I by the Power of the Prince of Devils? The only question is who our Saviour here meaneth by *their Children*, some think that he meaneth his own Apostles, who were all of them Jews, and to whom they might be more favourable then to him, because of their Relation to them. Others think that he means some *Exorcists* amongst the *Jews*, such they had, *Acts* 19. 13. But concerning these there is a double Opinion. Some think that they were such as themselves, Acted by Compact of the Devil. Others think that they Invocating the God of *Abraham*, *Isaac*, and *Jacob*, God might Honour them so far, as upon that Invocation to command the Devil out of Persons. *Origen*, and *Justin Martyr*, both tell us, that there were some, that used that form, with such success. But so they might do, and yet not obtain their effect, from a *Divine Influence*, nor so much *cast* as *Flatter out* Devils, upon an Homage first paid to the Devil. I find some Difficulty to persuade my self, that in those times, especially when God by this Miraculous effect, was Demonstrating the *Messias*, God should so far concur with any but him, and those that did it by his Express Name, and Authority, and I observe, that when the seven Sons of *Sceva*, attempted such a thing, *Acts* 19. 13. *They called over them, which had Evil Spirits, in the name of the Lord Jesus, and said, we adjure you by Jesus, whom* Paul *Preacheth* (which they being the Sons of the Chief of the Priests, would not have done if the more grateful form of, The God of *Abraham*, *Isaac* and *Jacob*, would have done it) yet could they not prevail (as you read there, *v.* 14, 15, 16. (Our Saviours meaning therefore must certainly be either, 1. You do not say so of your Children, my Apostles, who do, and profess to do, what they do by a Power derived from me; why do you say this of me, not of them? 2. Or, There are some of you, who seem to cast out Devils, whenas the Devil only plays with them, and yields to their Magical Arts for his own Advantage, and abates some more External Effects, on Peoples Bodies, upon the Surrender of their Souls to him, by believing he is able to Cure them, and imploring his help, yet you think these Men endowed with the Power of God: why are you so inequal to me? I observe, tho we read of *Exorcists* amongst the Jews, *Acts* 19. 13. yet they are called περιερχομενοι *Vagrants*. They were an idle *Vagabond* sort of Persons (such probably as we call Gipsies) with whom, or by whom it is not probable, God would Work such effects, especially at such a time, tho they used the Names of *Abraham*, *Isaac*, and *Jacob*. Nay it is plain from the Story of the *Acts*, that tho they used the Name *Jesus*, God would not Work by them, *v.* 16. The *Demoniack leapt upon them, overcame them, prevailed against them, so that they fled out of the House Naked, and Wounded.*

28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

Luke hath the same *Chap.* 11. 20. only for *the Spirit of God* he hath *the Power of God.* By the *Kingdom of God*, he here meaneth the *coming of the Messiah*, which is so called, *Dan.* 2. 44. The time is come, when the Lord begins his *Kingdom of Grace.* Setting up *his King upon his Holy Hill of Zion*, *Psal.* 2. 6. whence we may observe, that Christ giveth in his *casting out of Devils*, by a *Divine Power*, *as an Argument to prove himself the Messiah*; for saith he, By this you may know, the Kingdom of God is come among you, that there is one come among you, who by the *Finger*, Power, or Spirit of God, casts out Devils. But where had the force of this Argument been, if the Jews had had *Exorcists*, whom God had so Honoured, tho *Vagabonds*, as to cast out Devils upon their calling upon the God of *Abraham*, *Isaac*, and *Jacob*, while in the mean time they derided, and contemned Christ?

29 Or else, how can one enter into a strong mans house, and spoyl his goods, except he first bind the strong man? and then he will spoyl his house.

Mark hath the same words, with little Variation, *Mark* 3. 27. *Luke Ch.* 11. 21. 22. saith, *When a strong Man Armed keepeth his Palace, his Goods are in peace. But when a stronger than he cometh upon him, and overcometh him, he taketh from him all his Armour, wherein he trusted, and divideth his Spoyl.* The Sense is the same, tho the words be multiplyed. Our Saviour sheweth how his casting out of Devils, by the Spirit, and Power of God, argued that the *Messiah* was come, and the time come, when God would set up his Kingdom amongst Men. *The Devil* (saith he) who is the God of the World, and the Prince of the Power of the Air, is very strong, there is none save God only, who is stronger than he. If I were not God, I could never cast out this Strong Man, who Reigns in the World as in his House. As you see amongst Men, the Strong Man is not overcome, but by one stronger, he by this also lets them know, that he was so far from any *Covenant* or *Compact* with *Beelzebub*, that he came into the World a Professed Enemy to him, to dispossess him of that Tyrannical Power he Exercised among Men, by his keeping them in Darkness, blinding them with Error, and Superstition, and seducing them to Sinful Practices, till God for their Prodigious Sins, had also given him a power over their Bodies, variously to Vex, Afflict, and Torment them. Christ took from this strong Man all his *Armour*: By *scattering* the *Darkness*, which was in the World, by the full Revelation of Gospel Truth: By *Expelling Error and Superstition*, teaching People the Truths of God, and the right way of his Worship: By taking away the Guilt, and destroying the Power of Sin, and Death, *Ignorance*, *Error*, *Profaneness*. The Sense of the Guilt of Sin, and the Power of Lusts within us, being the Devils Armour, by which he kept up his Power, and doth yet keep up what Dominion he hath in the World.

30 He that is not with me, is against me, and he that gathereth not with me, scattereth abroad.

Luke hath the same *Ch.* 11. *v.* 23. some understand this concerning the *Devil*, whom he was so far from favouring, that his Work was quite opposite. Some unnerstand it concerning some *Neuters*, that would neither shew themselves for Christ, nor against him. Our Saviour tells them, that this cause would bear no Neutrality, they must be either for him or against him. But possibly it is best understood, concerning the *Scribes* and *Pharisees*, whom he lets know, That he was one, shewed Men the true way of Life and Salvation, and those that complyed not with him, were his Enemies. And in stead of *gathering*, *scattered* the Sheep of God.

31 Wherefore I say unto you, All manner of sin, and blasphemy, shall be forgiven unto men: but the blasphemy *against the holy* Ghost, shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him * but whosoever speaketh against the holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.

* 1 John 5. 15.

Mark repeateth the same *Ch.* 3. *v.* 28, 29. with no Alteration as to the sense, and in stead of *neither in this World*

World, nor the World to come, he saith. *But is in Danger of eternal Damnation*: *Luke* hath something of it, *Ch.* 12. 10. *And whosoever shall speak a Word against the Son of Man, it shall be forgiven him*: *But unto him that Blasphemeth it shall be forgiven him*: *But unto him that Blasphemeth against the Holy Ghost, it shall not be forgiven*: It is a Text of very much exercised great Divines, and much more perplexed poor Christians in their fits of *Melancholy*, and under Temptations. There is in it something asserted, that is, *Text all manner of Sin, and Blasphemy shall be forgiven*, v. 32. *Whosoever shall speak a Word against the Son of Man, it shall be forgiven* (that is, upon the terms other sins are forgiven, *Repentance* and *Faith* in *Jesus Christ*) By the *Son of Man*, here some would understand any ordinary Man, but, 1. Christ never spake of any under the Notion but himself. 2. It had been no great News for Christ to have told them, that ordinary *Evil-speaking* against men should be forgiven: Doubtless by the *Son of Man* here, Christ meaneth himself. He declareth that sins of Ignorance should be forgiven, tho a man should Blaspheme Christ, yet if he did it ignorantly, verily thinking he was no more than the *Son of Man*, it should upon his *Repentance* and *Faith* in him be forgiven. A Text yielding exceeding great relief to Souls, labouring under the Burden of their sins; and reflecting upon their Aggravation. But the Difficulty lyeth in the latter part of the Text, which denieth forgiveness to any, who *Blaspheme the Holy Ghost*: Upon this arise several Questions. 1. Quest. *What the sin against the Holy Ghost here specified was. Ans.* It is not hard to gather this from the Context, and what *Mark* addeth, *Ch.* 3. v. 30. *Because they said he had an unclean Spirit.* Christ was come amongst these Persons to whom he speaketh, he had not only Preached, but he had wrought many miraculous Operations sufficient to convince them, that he Acted *by the Power and Spirit of God.* They were not only not convinced of it, so far as to acknowledge it, but they attributed these Operations to the Devil, and said he *had a Devil*, and that he did what he did, by the Power of the Devil. This out of doubt was their sin against the Holy Ghost, maliciously speaking to the highest Reproach of the Holy Spirit, contrary to the rational Conviction of their own Consciences. Hence ariseth a second Question: *Whether any such sin can be now committed. Ans.* If there were no other but Texts that seem to conclude, there may such as those, *Heb.* 6. 4, 5, 6. & *Heb.* 10. 26, 27. & 1 *Joh.* 5. 16. where he speaketh of a *sin unto Death*, for the *Forgiveness* of which he *would not have Christians pray.* I should conclude, that there is no *such sin* now to be committed, for we cannot have such *means of Conviction* as the *Pharisees* had, Christ not being on the Earth now working Miracles. But it is plain from the Texts before mentioned, that there is such a sin, that Men and Women may yet incurr the Guilt of: But now what that *sin is*, hath exercised the Judgment of the greatest Divines to describe. I shall not repeat the various Opinions about it, many of which are easily confuted; but shall determine from the Guidance of the Scriptures, that mention it so far as they will direct in the finding of it out. 1. It cannot be any sin that is committed ignorantly. *Paul* was a *Blasphemer*, but forgiven, *because he did it Ignorantly.* 2. *It must be a sin knowingly committed, against the Operations of the Holy Ghost.* So was this sin of the *Pharisees.* 3. *Apostacy* must be an ingredient in it. *If they fall away*, saith the *Apostle*, *Heb.* 6. 6. *It is a sinning wilfully after the receiving the knowledge of the Truth, Heb.* 10. 26. It should seem by this Text *Persecution* is an ingredient in it: The *Pharisees* did not only say this, but they spake it out of Malice, designing to destroy Christ. 5. Most certain it is, that tho *Impenitency* cannot be called that sin, yet it must be an ingredient in it, for what sins we truly repent of shall be forgiven, 1 *Joh.* 1. 9. and therefore the Apostle saith of such sinners: It is *impossible they should be renewed by Repentance.* Upon the whole then, If any Person hath been instructed in the things of God, and hath made a Profession of Religion, and Godliness, and afterwards falleth off from his Profession, and becomes a bitter Enemy to it; saying that those things are the Effects of the Devil in Men, which his Heart telleth him are the Operations of the Holy Spirit, and be so hardy as to persecute and seek to destroy such Persons for such Profession: The Interpretation be to those that hate us, and to the Enemies of our God. If they have not committed this unpardonable sin, they have done what is very like it, and I know no way they have, but by a timely and hearty Repentance to satisfie the World, or their own Consciences, that they are not under this dreadful Guilt. And that which confirms me in this Opinion, that we rarely hear of such Persons renewed by Repentance, (if any instances of that Nature at all can be produced.) I do know that some have thought that this *Sin* might be committed *by Words*, without other *Over-Acts*, and indeed *Blaspheming*, (properly taken) can signifie nothing else, but *Evil*; or *Reproachful speaking.* But these words must proceed from a malitious Heart, full of Rancor and Revenge, for it is not every word, nor every Blasphemy, that is here meant, it is (as *Augustine* saith.) *quoddam dictum, quædam blasphemia.* A certain word, a certain Blasphemy: Not words spoken ignorantly, or *hastily*, or *according to our real Judgment and Opinion*: But words spoken *maliciously* in order to destroy God, or Christ if it were possible; after sufficient means of Light and Conviction, that the things which we speak Evil of, are not from the Evil, (but probably at least) from the Holy Spirit of God, and yet we will impute them to the Devil, in order to the defaming, or Destruction of those Servants of God, who do them, or in whom they are found. We can define nothing certain in the Case, but this cometh nearest to the sin here mentioned; that shall *never be forgiven in this World, or the World to come*: That is, as *Mark* expounds it, the Persons Guilty, shall be *in Danger of eternal Damnation*, by which he hath spoiled the *Papists* Argument from this Text for their *Purgatory.*

33 Either make the tree good, and *his fruit * Luke 6. 44.
good, or else make the tree corrupt, and his
fruit corrupt, for the tree is known by his fruit.

We met with much the same, *Ch.* 7. 16. As the Words here spoken, may be understood to have reference to the *Devil*, to the *Scribes* and *Pharisees*, or to *Christ himself*: You say, I do these things by the Devil, you cannot but say, the things I do are good, the Fruit followeth the Nature of the Tree: The Devil is Evil, a corrupt Tree, how can he produce good Fruit? Or thus, you shew your selves to be corrupt Trees, by the Fruit you bring forth; you indeed are not Lewd and Profane, but put on a Mask and Vizard of Godliness, but your Fruit sheweth what you are. Or, 3. If the Fruit which I produce be good, why should not you judge me good? Speak things that are consistent, if the Fruit be good, the Tree must be good, convince me of any Evil things that I do, from whence you can rationally conclude, that I am *a Corrupt Tree.*

34 O Generation of Vipers! how can ye,
being evil speak good things? For out of the abun-
dance of the heart, the mouth speaketh.

35 A good man, out of the good treasure of
the heart bringeth forth good things: And an
evil man out of the evil treasure, bringeth forth
evil things.

The Evangelist *Luke*, *Ch.* 6. 45. hath much the same with what is here, v. 35. O *Generation of Vipers*, *John* had so called them, and Christ again so calleth them, *Mat.* 23. 23. A *Viper* is of all other the most *Venemous*, and dangerous Serpent. Christ in calling them, *a Generation of Vipers*, intimateth, that the *Pharisees* were generally a most mischievous Faction, for the Souls of Men. *How can ye, being Evil speak good things?* Why do I (saith he) spend my time, and Breath in reproving, or admonishing you; you have cankred Hearts, full of *Pride*, *Malice*, and *Envy*, and therefore cannot ordinarily speak good things, for *out of the abundance of the Heart, the Mouth speaketh.* What Men ordinarily, and deliberately do speak, is from the Affections, and Thoughts of their Hearts. Hence good Men out of the good Treasure of their Hearts, speak good things, that is, most ordinarily, and commonly, and Evil men, out of the stock of *Malice*, Revenge, *Envy*, *Pride*, and other Lusts, which are in their Hearts, speak Evil things

36 But I say unto you, That every idle word
that men shall speak, they shall give account there-
of in the day of judgment.

37 For by thy words thou shalt be justified, and
by thy words thou shalt be condemned.

Some understand by *Idle words* here: Lying and *deceitful Words*, others *Contumelious*, and *Reproachful words.* But the best Interpreters here extend the Sense further, not only from the Sense of the word ἀργὸν, here used, but because they judge our Saviour is here arguing, from the less to the greater, convincing the *Pharisees* what a dreadful Account they had to give, for their Blasphemous, and Reproachful words, when all must give an Account even for those Words, which they speak to no good purpose, but rainly, without respect, either to the Glory of God, or the good of others, or their own necessary and lawful occasions. Hence the Apostle doth not only forbid *Filthiness*, *foolish Talking*, and *Jesting*, *Eph.* 5. 4. and *corrupt Communication*, *Eph.* 4. 29. but in the same Verse, commandeth that Christians Speech should *be to the use of Edifying, that it may minister Grace to the Hearers*; and to the *Colossians*, *Ch.* 4. 6. *Let your Speech be always with Grace, seasoned with Salt.* Nor will this seem too strict, to those who consider, that any thing is abused, when it is not used to the right end, and use. God hath not given unto Man his faculty of Speech, to fill the World with idle Tattle and impertinent Discourse, but that by it, 1. We might bless God, by Prayers, and Praises, Talking of his Words and wondrous Works. 2. That we might Communicate our minds to Men, in their or our own Concerns, and so be mutually helpful one to another. *For by thy Words thou shalt be justified*, &c. what *justified* here signifies, appears by the word *Condemned* (to which it is opposed.) God will pronounce Sentence, for or against Men in the last day, not only according to their other Actions, but accordingly

according to their other Actions, but accordingly as they have used their Tongues. If there were no other Text in the Bible, to prove that we have need of another Righteousness, than any of our own, wherein to stand before God, this Text alone would be enough, for *James* 3. 2. *If a Man offend not in Word, the same is a perfect man.*

* Mat. 8. 11. Luke 11. 16. 1 Cor. 1. 22.

38 * Then certain of the Scribes, and of the
Pharisees answered, saying, Master, we would see
a sign from thee.

We read the like to this, *Ch.* 16. 1. and *Luke* seemeth to relate the same History, *ch.* 11. 29. *Master* was the usual Title, which they gave to any whom they owned as a Teacher. By a *Sign*, they mean some thing that might confirm unto them, that he was sent of God; they expected, that an Extraordinary Mission should be so confirmed, so *John* 6. 30. *What Sign shewest thou then, that we might see, and believe thee, what doest thou Work? Moses* shewed them signs (as they there go on) he brought down for them *Bread from Heaven.* Had not Christ shewed them Signs enough, what were all the Miracles he had wrought in their sight? They either speak this out of a further Idle Curiosity (their Eye being not satisfyed with seeing) or else they speak it in direct opposition, to the whole Scope and Tendency of our Saviour's former Discourse, which was from his Miracles to prove himself truly God, and sent of God: if the latter which seemeth from our Saviours sharp Answer, most probable, the Sum of what they say, is this. *Master* we have seen thee do wonderful Works, but no other than what Impostors may do, by the assistance of the *Devil*; we would see something done by thee, which *Magicians* cannot do, such as *Moses* did, *Exod.* 8. 19. when the Magicians confessed they were out done, and cryed, *This is the Finger of God.*

39 But he answered, and said unto them, An
evil and adulterous generation, seeketh after a
sign, and there shall no sign be given to it, but the
sign of the Prophet Jonas.

40 * For as Jonas was three days, and three
* Jonah 1. 17. nights in the whales belly: so shall the Son of
man be three days and three nights in the heart of
the earth.

An Evil, and *Adulterous Generation.* Either called Adulterous, for that Specifical Sin, which reigned amongst them and indeed their *Polygamy* was hardly better: or else because cryed in as their Father, *John* 8. 39. 44. *Seeketh after a Sign*, not satisfyed with my Miracles which I do on *Earth*, they would have a *Sign from Heaven.* God was not difficult of Confirming, and incouraging Peoples *Faith* by *Signs.* He gave *Gideon* a Sign upon his asking. he gave *Hezekiah*, and profered *Ahaz* a Sign without asking. But he had already given the *Pharisees* Signs enough, and sufficient to Convince them, but they would not believe, but out of Curiosity would have a Sign of another kind, a Sign from Heaven, as *Mark* expoundeth it, *ch.* 8. 11. such a Sign as the *Devil* could not Counterfeit. *There shall no Sign be given to it*, no Sign of that Nature, for we shall find that after this Christ wrought many Miracles. But they shall have a Sign when I shall be risen again from the Dead, to their Confusion and Condemnation. When I shall Answer the Prophet *Jonas* his Type of me. He was cast into the Sea, and was three days and three nights in the Belly of the Whale, in the Heart of the Sea, *Jonas* 1. 17. and then the *Whale Vomited him out upon the dry Land*, *ch.* 2. So I shall be by them violently put to Death, and shall be in the Grave part of three Days and three Nights, and then I shall rise again from the Dead. But here ariseth a difficulty. Christ indeed dying the Day before the *Jewish Sabbath*, and rising the Morning after, might be said to be in the Grave three Days, because he was there part of three Days, but how can he be said to have been there *three Nights?* for he was only in the Grave the Night of the Jewish Sabbath. (For their Sabbath began at the Evening before) and the Night following, which were but two Nights, either in whole, or in part. Ans. what we call Day and Night, made up the Jewish νυχθήμερον. It appears by *Genesis* 1. 5. That the *Evening and Morning made up a Day.* Three Days, and three Nights is with us but the same thing with three Natural Days, and so it must be understood here. Christ was in the Grave three *Natural Days*, that is, part of three Natural Days. Every one of which Days contained a Day and a Night, *viz.* 24. hours.

41 The men of Nineveh shall rise in judg-
ment with this generation, and condemn it, be-
cause they repented at the preaching of Jonas,
and behold a greater then Jonas is here.

The Story of the men of *Nineveh* we have in *Jonah*, *Ch.* 3. *Luke* repeateth the same Passage, *Luke* 11. 32. The Men of *Nineveh shall rise in Judgment*, that is, shall at the General Resurrection, rise, and stand up in *Judgment* as *Witnesses* against the *Scribes* and *Pharisees*, and the other unbelieving *Jews* of this Age, and shall be Instruments, as to that Condemnation, which God shall that Day pronounce against them. Why? *Because they repented at the Preaching of* Jonas, *and behold a greater than* Jonas *is here.* *Jonas* was a Stranger to them, he wrought no Miracles amongst them, to confirm that he was sent of God, he only came and cryed, *yet forty days*, and *Nineveh shall be destroyed*, yet they Repented, if not *truly* and *sincerely*, yet in appearance, they shewed themselves to be affected with what *Jonah* said, his Words made some impressions upon them, as that the *King arose from his Throne, laid his Robe from him, covered himself with Sackcloth, and sate in Ashes, called a Fast*, as *Jonah* 3. 5, 6, 7, 8. but faith our Saviour, I am greater than *Jonah*; I was long since Prophesied of, and foretold to this People, to Come; I am Come, I have Preached amongst them, and not only Preached, but wrought many wonderful Works amongst them, yet they are not so much affected, as to shew the least Signs of Repentance.

42 * The Queen of the south shall rise up in the * Luke 11. 31.
judgment with this generation, and shall condemn it,
for she came from the uttermost parts of the earth, to
hear the wisdom of Solomon, and behold a greater
than Solomon is here.

We have the History to which this relateth, 1 *Kings* 10. 1. &c. she is here called the *Queen of the South*, in the Book of *Kings*, and 2 *Chron.* 9. 1. the Queen of *Sheba*, whether this *Sheba* or *Saba* was in *Arabia* or *Ethiopia*, is not much Material; certain it is, it was *Southward* of *Judea*, and a place at a great distance. Yet saith our Saviour, Tho She was a great *Queen*, tho she lived at so great a distance from *Jerusalem*, tho She had only heard of the Fame and Wisdom of *Solomon*: Yet She came in Person to hear his wise Discourses, either about things Natural or Super-natural. These Wretched Jews are not put to it to take a journy, I am come amongst them, I who am greater than *Solomon*, who am the *Eternal Wisdom*, and come to Discourse of Heavenly Wisdom to them; I am come to their Doors, their, to whom the Notion of a *Messiah* is no new thing, they have heard of me, they are no Heathens, but bred up to the knowledge of God. I have done many Miracles before them, yet they will not hear, nor believe me. The Queen of *Sheba* in the day of Judgment shall rise up as a Witness against them, when God shall Condemn them for their unbelief. The more Light, and Means, and Obligations Men have upon them, to Faith and Holiness, the greater will their Judgment, and Condemnation be.

43 * When the unclean spirit is gone out of * Luke 11. 24.
a man, * he walketh through dry places, seeking
rest, and finding none. * Job 1. 7.

44 Then he saith, I will return unto my house,
from whence I came out, and when he is come, he
findeth it empty, swept, and garnished.

45 Then goeth he, and taketh with himself se-
ven other spirits more wicked then himself and they
enter in, and dwell there, * and the last state of
that man, is worse then the first. Even so shall it * Heb. 6. 4. & 10. 26.
be also unto this wicked generation.

The Speech appeareth *Parabolical*; the Persons concerned in it are expressed in the last Words. *Too Man of that wicked Generation.* The Text is thought to be well expounded by *Peter*, 2 *Pet.* 2. 20. *If after they have escaped the Pollution of the World, through the knowledge of the Lord and Saviour Jesus Christ, they are entangled therein, and overcome, the latter end is worse with them than the beginning.* Our Lord here compareth the Jews to a Man out of whom the unclean Spirit was gone. The Devil is called the unclean Spirit, both in regard of his own impure Nature and because his Work is to tempt Men to Sin, (which is Spiritual filthiness.) The Jews were a People holy to the Lord, a people distinguished from *Pagans*, by a visible *Profession.* So as the Devil in a great Measure had left them. Now saith he, the Devil is an unquiet Spirit, and findeth no rest, if he cannot be doing Mischief to Men. For the Phrase, *He walketh through dry places, looking for rest*, we must know, That in Parabolical Speeches, we must not Scrue, or make a severe Scrutiny upon every Phrase. *Dry places* are for the most part places least inhabited, for want of the Conveniencies of Water. The Devil cannot be at rest, where he hath no Mischief to do to Men. Then he saith, *I will return to my House, from which I came out.* The Devil so leaveth none, but he will be attempting to come into them again, and he ordinarily succeedeth where Christ hath not prepoliet the Soul, all other Reformation proves but a *Sweeping* and a *Garnishing*, while the Soul is empty of Christ. It may be swept from the filth of Flagitious Sins, and Garnished with the Paint of Religion, or some Habits of Moral Vertue. But none of these will keep out the Devil, *He goeth and taketh with himself, seven Spirits more wicked than himself, and enters in and dwelleth there. Seven*, that is, *many.* The meaning is, he makes that Man much worse than before. So (saith he) it shall be to these *Jews.* God gave them his Laws, and so delivered them from such a Dominion, as the Devil doth

exercise

exercise over *Pagans*. In Force of this Law, the *Scribes* and *Pharisees*, amended many things, so as they were like an House *swept* and *garnished*. God sent his Son to *dwell* amongst them, but him they rejected, so the House was *empty*, tho swept and garnished. The Devil will come again, and they will be ten times worse.

46 While he yet talked to the people, behold, his mother and his brethren, stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered, and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand towards his disciples and said, Behold, my mother and my brethren.

* *See* Joh. 15. 14. Gal. 5. 6. & 6. 15. Col. 3. 11.

50 For * whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

Mark repeateth the same passage, *Mar.* 3. 31, 32, 33, 34, 35. *Luke* repeateth it more shortly, *Luk.* 8. 20. 21. Both *Mark* and *Luke* faith, more than one spake to our Saviour, first one, then others. *Thy Mother and thy Brethren*, moft Interpreters think *Brethren* here fignifieth, no more than fome of his *Kindred*, whom the *Hebrews* ufually called *Brethren*. By the following words of our Saviour, *v.* 48, 49, 50. we muft not undertand that our Saviour ftighted his *Mother* or *Brethren*, we are elfe where taught what Honour he gave to his Parents, *Luk.* 2. 51. yet he feemeth to fpeak fomething angerly, becaufe he was interrupted in his work, fo *Luk.* 2. 49. *Joh.* 2, 3, 4. we may fhew a juft Refpect to our *Parents*, and Refpect to our Relations, tho we do not neglect our Duty to God, out of Refpect to them. The only thing to be further learned from this *Paragraph*, is how dear *Believers*, and *Holy Perfons are to Chrift*. He counts them as dear as *Mother*, *Brethren*, or *Sifters*, and thereby teacheth us the Efteem, we ought to have for fuch, *Luke* faith, *He that heareth my Word, and doth it. Matthew* faith, he that *doth it*: It is the Will of God, that we fhould believe on him whom he hath fent: See *Joh.* 6. 40. & 1. 12. & 8. 47. This Text derogates nothing from the Honour truly due to the Bleffed Virgin; as the Mother of the *Meffias*, but it fhews the madnefs of the *Papifts*, exalting her above Chrift, whom Chrift (confidered only as his Mother) feemeth here to fet beneath every true Believer, tho, confidered as a Believer alfo, fhe hath a juft preference.

CHAP. XIII.

1 THe fame day went Jefus out of the houfe, and fate by the fea-fide.

* Luk. 5. 3.

2 And great multitudes were gathered together unto him, fo that he * went into a fhip, and fate, and the whole multitude ftood on the fhore.

Mark Ch. 4. 1. faith, *He began again to teach by the Sea-fide, and there was gathered unto him a great multitude; fo that he entred into a Ship, and fate in the Sea, and the whole multitude was by the Sea upon the Land. Luk. ch.* 8. 4. faith no more then, *when much People were gathered together, and came to him out of every City, he fpeak by a Parable.* Two *Evangelifts* agree, that this Sermon of our Saviours, was Preached out of a Ship, to multitudes that ftood on the fhore: The occafion of his going into a Ship, was the Throng of People, both for his own and their Convenience. It is here faid, *That he fate*; This we obferved before, was the ufual Gefture of the Teacher amongft the *Jews*. This Sermon is faid to have been made *the fame Day*, which fome obferve in Hiftorical Narrations, is to be taken ftrictly, and lets us know the Affiduity of Chrift in his Work. And he fpake many things to them in *Parables*: The term *Parable* often in Scripture fignifies *Dark* fayings, or *Proverbial Speeches*, *Ezech.* 17. 2. & 20. 49. But in the Gofpels it generally hath another Senfe, and fignifies *Similitudes* or *Comparifons* of things. This being the firft time we have met with the term, and the firft formed and perfect *Parable* we have met with, becaufe we fhall meet with the term often hereafter, with many formed Parables. I fhall here give fome notes which may be not only of ufe to underftand the following Parables we fhall meet with in this Chapter, but in the following part of the Gofpel. 1. A *Parable* (in the Gofpel Senfe of the term, fignifieth a *Similitude, taken from the ordinary Actions of Men, and made ufe of, to inform us in one or more Points of fpiritual Doctrines.* 2. That it is not neceffary to a Parable, *That the matter contained in it, fhould be true in matter of Fact.* For it is not brought to inform us in a matter of Fact; but in fome fpiritual truth, to which it bears fome Proportion. This we fee in *Jotham's* Parable of the *Trees*, going to chufe themfelves a King, &c. 3. That it is not neceffary, *That all the Actions of Men mentioned in a Parable, fhould be Morally juft and honeft.* The Actions of the unjuft Steward, *Luk.* 16. 1, 2, 3. &c. were not fo. 4. That for the right underftanding of a Parable: *Our great Care muft be, to confider the main Scope of it*, whether the Story tends, and what our Saviour defigned principally by the Parable, to inftruct and teach the People by that Difcourfe. 5. That the main Scope of the Parable, is to be learned, either from our Saviours *General*, or more *particular Explication of it*, either, from the *Proparabola*, or Preface to it, or from the *Epiparabola*, or the Conclufion of it. 6. *It is not to be expected, that all particular Actions reprefented in a Parable, fhould be anfwered by fome thing in the Explication of it.* 7. Laftly, though the Scope of the Parable, be the main thing we are to attend unto, and in which it doth inftruct us, yet *it may Collaterally inform us in feveral things, befides that Point which is in it, chiefly attended.* It is faid, that our Saviour *fpake many things to the Multitude in Parables*, covering Truths, under Similitudes, fetcht from fuch ordinary Actions as Men did, or might do. This was a very Ancient way of Inftruction by *Fables* or *Parables*, as we may learn by *Jotham's* Parable, *Jud.* 9. 7, 8. &c. It is now much out of ufe with us, but amongft the *Jews* very ordinary. So as our Saviour fpake to them in their own *Dialect*. It had a double advantage upon the Hearers: Firft upon their Memory, we being very apt to remember Stories. 2. *Upon their Minds*, to put them upon ftudying the meaning of what they heard, fo delivered, and alfo upon their *Affections*, Similitudes contributing much to excite Affection. But withal it had this difadvantage, that he who fo taught, was not underftood of a great part of his Auditory.

3 And he fpake many things unto them in Parables, faying, Behold, a fower went forth to fow.

4 And when he fowed, fome *feeds* fell by the way fide, and the fowls came, and devoured them up.

5 Some fell upon ftony places, where they had not much earth, and forthwith they fprung up, becaufe they had no deepnefs of earth.

6 And when the fun was up they were fcorched, and becaufe they had no root, they withered away.

7 And fome fell amongft thorns, and the thorns fprung up, and choked them.

8 But other fell into good ground, and brought forth fruit, fome an hundred fold, fome fixty fold, fome thirty fold.

9 * Who hath ears to hear, let him hear. * Chap. 11. 15.

There is fome difference in the terms, ufed by *Mark* and *Luke* in their Relations of this Parable, *Mar.* 4. 1, 2, 3, 4, 5. & *Luk.* 8. 4, 5, 6. But none that are material, nor much to be confidered by us, being they are in the *Parable*. I fhall when I come to it more exactly confider what differences there are betwixt the Evangelifts in the terms, they ufe in the Explication, which our Saviour giveth us of the Parable; which he did not pay before the multitude, but when he was alone (faith *Mark, ch.* 4. 10.) That which our Saviour fpoke to the whole multitude was this. Now whether there were indeed any fuch *Sower*; yea or no, is not at all material: Our Saviours defign was not to inform them in a matter of Fact, but of the different Succefs of the Preaching of the Word, and for this purpofe he brought this Similitude, leaving the Generality of the Hearers, to ftudy out his meaning, concluding, *He that hath Ears to hear, let him hear*, which is an *Epiphonema*, or Conclufion of a Speech we met with before, and fpake fomething to.

10 And the difciples came, and faid unto him, Why fpeakeft thou unto them in parables?

Luke faith, *Ch.* 8. 9. *His Difciples asked him*, faying, *What might this Parable be? Mark* faith, *When he was alone, thofe that were about him, with the twelve, asked of him the Parable.* It fhould feem, that his twelve Apoftles underftood his meaning, but others that with them were about him, when the multitude were gone did not: They therefore defire of him, 1. That they might underftand the reafon, why he fpake to the multitude in dark Sayings, and Similitudes, without plainly opening his meaning to them. 2. They own their own dulnefs of underftanding, and confefs that they themfelves were ignorant, and therefore defired him, that he would tell them the meaning of this *Parable*, with which he had entertained the multitude. Their ftaying with the twelve, when the Generality of the multitude were departed, argued that they came with a defire to learn, and to be inftructed, not out of a meer Curiofity, to fee Chrift, or in a meer Formality. They fhew both their Charity, in

defiring others might be intelligibly inftructed: And their Piety in defiring, that they might be more fully themfelves inftructed.

11 He anfwered and faid unto them, Becaufe *it is given to you, to know the myfteries of the kingdom of heaven, but to them it is not given.

* Chap. 16, 17. 1 Cor. 2. 10. 1 Joh. 2. 27.

12 *For whofoever hath, to him fhall be given, and he fhall have more abundance: but whofoever hath not: from him fhall be taken, even that he hath.

* Mar. 4. 25. Luk. 19. 26.

Mark faith, *Ch.* 4. 11. *Unto you it is given to know the Myfteries of the Kingdom of God: But unto them that are without, all thefe things are done in Parables, Luke* faith no more then. *Unto you it is given, to know the Myfteries of the Kingdom of God: But to them in Parables.* Only *Ch.* 8. 18. he faith: *Take heed therefore, how you hear; for whofoever hath to him fhall be given, and whofoever hath not, from him fhall be taken, that which he feemeth to have, Becaufe it is given to you*, &c. Given by my Father, God according to the good Pleafure of his Will, hath given to fome Perfons to know the Myfteries of the Kingdom of God, more than to others. Some here diftinguifh concerning the things which concern the Kingdom of God. The Laws of his Kingdom, they fay, are delivered plainly, *viz.* Thofe things which are neceffary to be known in order to our Salvation, are delivered plainly; fo as we may underftand them. But there are other things that belong to his Kingdom, not fo neceffary to be known in order to Salvation, thefe God giveth to fome only to know. I cannot agree to this Notion. *God manifefted in the Flefh*, is the *Great Myftery of the Gofpel*, the Myftery hid from Ages, yet I am fure the knowledge of Chrift, as fuch is neceffary to Salvation. I therefore think the Emphafis lyeth upon *know*. There is a more *General* and confufed knowledge of a thing: And there is a more diftinct, clear, particular, knowledge. 2. There is a meer Notional knowledge, and there is a more affective, Experimental knowledge. To you my Father hath given Eternal Life, and as means in order to it, to know more clearly, particularly and diftinctly, the things that concern the Kingdom of God, to know, and to believe in me, who am the Saviour of the World, my Father hath no fuch fpecial and particular kindnefs, for the Generality of this People, and therefore he hath not given to them the fame Aids and Affiftances. *For whofoever hath, to him fhall be given, and he fhall have in more abundance: By him that hath*, fome underftand, *he that hath, and maketh ufe of what he hath*, and that is plainly the Sense of it. *Chap.* 25. 29. where it is the *Epiparabola*, or Conclufion of the *Parable* about the *Talents*. But tho the preceding *Parable*, plainly leadeth to fuch a Sense there, yet the preceeding words feem as directly to lead to another Sense here, and what is the more Natural, and proper Signification of the Word *hath*, which moft naturally fignifies to have a thing in our Poffeffion. He that hath therefore in all reafon fignifies, He that *hath* that which *v.* 11. is faid to be given. *He that hath* the *faving knowledge* of the Myfteries of the Kingdom of God. To him that doth not fo much come to hear me out of Curiofity, and comprehendeth by his underftanding, fomething of my Will, but hath an Heart that imbraceth and receiveth me, fo as he believeth in me. To him that hath the *Seed of God* in him as in *good Ground. Shall be given*, that is expounded by the next words, *and fhall have in more abundance*, he fhall have more *Grace*, a more full, and clear, and diftinct knowledge of me, and the things which concern my Kingdom. *But from him that hath not*, that hath not *the Seed of God*, a true Root of Grace, in whom the Seed of my word hath not fallen as in good Ground, but only as in the *Highway*, or in *Thorny*, or *Stony Ground, fhall be taken away, even that which he hath*, how can that be? *Anf.* It muft not be underftood of things in the fame Nature and Kind. *Luk.* expounds it *Ch.* 8. 18. by ὁ δοκεῖ ἔχειν, that which either to himfelf, or to others he feemeth to have. He that hath not a truth of Grace, may think he hath: *His hope, and Opinon of himfelf fhall fail.* Others may from his Gifts, and Parts, think *he hath*. God fhall unmask him, taking away his common Gifts, or fuffering him to fall into, and be overcome by foul Temptations. His Gifts, and Parts fhall decay, his Moral righteoufnefs will abate by Gods juft Derelection of him, and withholding his reftraining Grace.

13 Therefore fpeak I to them in parables, becaufe they feeing, fee not, and hearing hear not, neither do they underftand.

Neither *Mark* nor *Luke* hath this, but it directly followeth from what they have, which alfo followeth here, only here it is plainly afferted concerning thefe Hearers, and given as a reafon, why our Lord fpake to them in Parables. We fhall in the Explication of the following Words, inquire in what Sense it is faid: This people *feeing, faw* not, and *hearing, heard not.*

14 And in them is fulfilled the prophecy of Eſaias, which faith, By hearing ye fhall hear, and fhall not underftand; and feeing, ye fhall see, and fhall not perceive.

15 For this peoples heart is waxen grofs, and their ears are dull of hearing, and their eyes they have clofed, left at any time, they fhould see with *their* eyes, and hear with *their* ears, and fhould underftand with *their* heart, and fhould be converted, And I fhould heal them.

These words of the Prophet are not less than five times found in the new Teftament (befides, by *Matthew* in thefe Verfes) applyed to the *Jews*: They are taken out of *Isaiah*, *Ch.* 6. 9, 10. where they are found thus. *And he faid, Go, and tell this People, Hear you indeed, but underftand not, and see you, but perceive not: Make the Heart of this People fat, and their Ears heavy, and fhut their Eyes, left they see with their Eyes, and hear with their Ears, and underftand with their Hearts, and Convert, and be healed.* It is quoted, *Mar.* 4. 12. *Luk.* 8. 10. where the Senfe of the Words only is quoted more fhortly, *Joh.* 12. 40. *Acts* 28. 26. *Rom.* 11. 8. more largely, yet with fome more difference of Phrase, from that of the *Prophet*. By all of them it appeareth, either, that God fpake thofe Words to the Prophet, as well with reference to thofe *Jews*, that were to *live* in the time of Chrift: As to thofe *Jews*, who were living, when *Isaiah* prophecied: Or at leaft, that the Words were as true of thefe *Jews*, as they were of thofe, fo the *Prophecy of Isaiah* was fulfilled in them. But the Words are fo differently related, that the *Prophet*, and St. *John*, *Ch.* 12. 40. feem to make God the caufe of the *Farnefs of this Peoples Hearts*, the Heavinefs of their Ears, and the Blindnefs of their Eyes. *Therefore they could not believe*, becaufe *Isaias* faith again; *He hath Blinded their Eyes, and hardened their Hearts, that they fhould not see with their Eyes, nor underftand with their Hearts, and be Converted, and I fhould heal them.* So alfo *Paul* fpeaketh, *Rom.* 11. 8. *God hath given them the Spirit of flumber, Eyes that they fhould not see, and Ears that they fhould not hear. Matthew* faith, *This Peoples Heart is waxed Grofs. Matthew* feemeth to fpeak of the *more Proximate* Caufe, *Isaiah, Luke, John*, and *Paul* of the higher, but remoter Caufe. *Matthew* of their finful Act preceding. *John, Luke*, and *Paul*, and *Isaiah*, of the *Judicial Act* of God; confequent to their finful Act. God firft fent them. *Moses* and the *Prophets*, by whom they might have feen, and known his Will, they would not *See*, nor *Hear*, nor *Underftand*, nor *Convert*, nor be *Healed*. God at laft did leave them to the Reprobacy of their own mind: He willed indeed the Prophet to go and Preach, but faith he, This fhall be all the Fruit of thy Miniftry, it fhall but make the Heart of this People fat, and their Ears heavy, they fhall more and more fhut their Eyes, their time of Conversion and Healing is paft: It is now too late, I will not Convert, I will not Heal them: Now (faith our Saviour) what was applicable to the *Jews*, in the time of *Isaiah*: Is in like manner applicable to you, and the Prophet *Isaiah*, did foretel what I fhould meet with. The Generality of the People, are a People that have fo despifed the Grace of God, that their Day of Grace is over. God is refolved, he will not Convert nor Heal them, They have had light, they have feen me, and my Works, they have heard my Sermons, and *John* Baptifts, in feeing they would not see, in hearing they would not hear nor underftand. So they are fallen under a *Judicial hardnefs*, and *Blindnefs*. They fhall not now have the light as they have had: My Spirit fhall no longer ftrive with them; neither fhall they have an Heart to make a due ufe of the means they have. This is doubtlefs, the meaning of thefe Words. And fo they give a juft reafon, why he fpake to them in *Parables*. And thus undoubtedly God doth to this Day, when a People have a long time fate under a good and profitable Miniftry, wherein their Souls have been dealt withal plainly, and faithfully, and they remain ftill Ignorant, Debaucht, and unbelieving God in a righteous Judgement, gives them over to the Blindnefs of mind, and hardnefs of Heart under the Miniftry, that tho it continue never fo good amongft them, yet they are not affected with the Word, but *Sleep* and *Harden* under it: Sometimes he by his Providence fuffers fuch a MiniftER to come amongft them, as fpeaketh nothing but *Parables*; things which they underftand not, or *fmooth things*, fit to fmooth them up in their finful Courfes, and harden them in their Prejudices againft Chrift, and Holine's. A moft tremendous Judgment of God; when God *Antecedently* to this Contempt, by his Providence feads fuch a Miniftry, as may declare his Willingnefs, they fhould be faved and come to the knowledge of his Truth, and *Consequently* to this Contempt, and despifing of his Grace, fo dealeth with them by his Providence, either, fuffering their laft feeming Affections, and edge to abate, (as the *Jews* are faid, for a while to have rejoyced in the light *John* brought) or fuffering fuch a Miniftry to come amongft them, as one would think God fent, left Men, fhould *Convert*, and be *Healed*. In the mean time Chrift in this Text excellently lets out Gods method in his

dealing

dealing with Souls. 1. He bringeth *them to hear and see.* 2. *Then he makes them to understand*, and believe. 3. *Then he Converts them*, recieveth, and changeth their Hearts. 4. Then he *heareth* them, pardoneth their Sins, and accepts the Persons, not because they are converted, but at the same time, when he works *Faith* in them, and giveth them an Heart to repent.

*Chap. 16. 17. 16 But * blessed *are* your eyes, for they see, and your ears, for they hear.

*1 Pet. 1. 10. 17 For verily I say unto you, that * many prophets, and righteous men have desired to see those things which you see, and have not seen *them*, and to hear those things which ye hear, and have not heard *them*.

Luke repeateth this passage, but not as annexed to this *Parable*, *Ch.* 10. 23. *Blessed are your Eyes.* The Eyes of your *Bodies* and of *your Minds.* With the Eyes of your Bodies, you have seen the promised *Messiah*, come in the Flesh, and you have seen the Works, which I have done, continuing me to be the *Messiah*: and with the Eyes of your minds, you have understood, and believed. For many *Prophets, many Righteous-men* (Luke adds *many Kings*) *have desired to see the things which you have seen, &c.* From the very first giving out of the promise of Christ to *Adam*, upon the fall, *Gen.* 3. 15. there was in Believers an Expectation of the *Messiah*, who being so great a good, so intimate a Blessing to Man-kind, they could not but have a desire, if God had so pleased, to have seen him. But we are told that *Abraham saw Christ's Day and rejoyced.* And *Simeon* and *Anna* Expectation of him, mentioned *Luke* 2. lets us know that other Pious Souls had such desires. Our Saviour blesseth his Disciples, that they had seen with the Eyes of their Bodies, what others had only seen and on by the Eyes of their Minds, *Heb.* 11. 13.

*Luk. 8. 11. 18 * Hear ye the parable of the sower.

Mark addeth a Clause he gave them, *Mar.* 4. 13. *Know ye not this Parable? how then will you know all Parables.* *Luke* faith, *The Parable is this* (that is) my meaning in and by the *Parable*, was this. *You* seeing that you cannot satisfy your selves, as the most that heard me, hearing a Sound of Words, without understanding what they meant, and seeing, that to you it is given to know the Mysteries of the Kingdom of God: and seeing, that *you see*, God hath opened your Eyes, and Ears to spiritual Mysteries. *Hear the Parable of the Sower.* My true Sense and meaning in this Parable, my Scope in it, was to shew you the different effects, which the Word of God Preached, hath upon Mens Hearts, and the Reasons of that difference.

19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart, this is he which received the seed by the way side.

Mark hath this thus. *Ch.* 4. v. 14, 15. *The Sower soweth the Word. And those are they by the way side, where the Word is Sown, but when they have heard, Satan cometh immediately, and taketh away the Word, which was sown in their Hearts.* *Luke* hath it thus. *Ch.* 8. 11. 12. *The Seed is the Word. Those by the way side, are they that hear. Then cometh the Devil, and taketh away the Word out of their Hearts, lest they should believe, and be saved.* From *Luke* we learn, that the *Seed* is the Word. From *Mark*, that the *Sower* is the Preacher. Christ in the first place, then all who derive from him as his Ministers, and are exercised in Preaching the Gospel, which *Matthew* calleth the *Word of the Kingdom*, because it is the *Instrument* by which God raised up Christs Kingdom on Earth, both in the Church, and in particular Souls, and by which he prepareth Men for the Kingdom of Glory. This is a mighty Commendation of the Word. The *Soil* is the *Heart*, the Soul of Man. Now there are some Hearers, to whom the Word Preached, is like *Seed*, that a Sower throweth upon some Foot path, or high way, the Plow never turneth the Earth upon it, or the *Harrow* never goeth over it, so it lyeth bare, and is trodden down by the Feet of Passengers, and the Fowls of the Air come and pick it up: So faith our Saviour, there are some that hear the Word, but never meditate upon it, never lay it to their Hearts, never cover it with Second thoughts. *The Wicked ones*, the Devils who are afraid of the Power of the Word digested, (like the *Fowls of the Air*) by Suggesting other thoughts, or by presenting other Objects to them, *Catch away the Word, that was sown in their Hearts.* These are they, whom I compared to the *High way-Ground* receiving the Seed. But some may say, How was it *Sown in their Hearts*, if the Devil could thus catch it away? Ans. By the Heart here is meant the Soul, which hath several Powers and Faculties. Every thing we hear, goeth into our *Heart*, in some Sense. As the Heart may signify *The imaginative Power* or our *Soul*, or that *Power*, by which we take the *Notion* of a thing. The Word doth enter into Sinners Hearts, so far as they spend some thoughts upon it, and gain some Knowledge and Notion of it, yea they may entertain it with some sudden and temporary Affection and Passion, indeed it is never so in their Hearts, as that they truly believe it, or that their Wills are conquered into the Obedience of it.

20 But he that received the seed into stony places, the same is he, which heareth the word, and * anon with joy receiveth it. *Jer. 5. 3.

21 Yet hath he no root in himself, but dureth for a while: for when tribulation, or persecution ariseth, because of the word, by and by he is offended.

Both *Mark* and *Luke* have this with no difference, save only in Words. *Mark* 4. 16, 17. *Luke* 8. 13. What *Matthew* calleth *Stony Ground*, *Luke* calls *the Rock.* By the Sun being up, and Scorching the Seed in the Parable, our Saviour meant *Tribulation* or *Persecution*, which *Luke* calleth a time of *Temptation*, *Ch.* 8. *v.* 13. *Stony places*, are places where may be a little Earth, but not much; he is here likened to such Ground, who heareth the Word, *and anon*, the Gr. is εὐθὺς which signifyeth presently, *with joy receiveth it.* as *Herod* is said to have heard *John* the *Baptist* gladly. The Word of God (as some other Objects) doth often on the sudden *affect* some Persons in whom it doth not take any *deep root.* A sudden Passion surprizeth them, which is but like the overflowing of a Brook, which is quickly down. *Yet hath he no Root in himself, &c. Our Saviour* here assigneth two Causes of such hearers falling away, the one *Internal*, the other *External*, the former is the great cause of the latter. By *root in himself*, some understand *Constancy*, or a *serious Resolution*, and *purpose of Heart*, but this is doubtful, but the Product of this Root, which is the same thing, which the Apostle calls *The Seed of God*, *Job* calls the *Root of the Matter*; a principle of Grace, in an Heart truly touched with the Love of God, and of his Truth. *He dureth but for a while*; no longer, then he thinks that he can by his *Profession*, attain the end he aimed at, and propounded to himself, be it *Riches*, or *Honour*, and *Reputation*; but when *Tribulation* or *Persecution ariseth for the Words sake*, or because of the Word, when he seeth that he cannot own his *profession* without the danger of his *Estate*, *Life*, *Liberty*, *Place*, and *Preferments*, &c. he is by and by offended, made to stumble, and fall, he falls off from all his former Profession of the Gospel.

22 He also that received seed amongst the thorns, is he that heareth the word, * and the care of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful. *Chap. 13. 23. Mar. 10. 23. Luke 18. 24. 1 Tim. 6. 9.

Mark adds, *Ch.* 4. 19. *And the Lusts of other things entering in, choak the Word.* *Luke* saith, *Ch.* 8. 14. *And that which fell among Thorns, are they, which when they have heard go forth, and are choked with Cares, and Riches, and Pleasures of this Life, and bring no Fruit to perfection.* Under these Terms, *The Cares of the World*, *the Deceitfulness of Riches*, and the *Pleasures of this Life*, or the Lusts of other things, our Saviour comprehendeth all that which St. *John* calls *The Lust of the Eye*, the *Lust of the Flesh*, and the *Pride of Life.* The immoderate desires of our Hearts after lawful things, or their *desires* after things prohibited, and unlawful; these he compareth to Thorns, as Thorns in a Ground Choak *the Seed*, shadowing the Blade when it comes up, and keeping off the warmth of the Sun, and drawing the fatness of the Ground from it; so these divert Mens thoughts, and draw Mens Affections off from the Word of God, so as it bringeth forth no Fruit, or if there be some little appearance of Fruit, it dwindles away, and cometh to no perfection. None of these were profane Godless Persons, who make no Conscience of neglecting to hear the Word Preached. They are all Hearers. O how strait is the way? how narrow is the Gate that leadeth to Everlasting Life? how few there be that find it?

23 But he that receiveth seed into the good ground, is he that heareth the word, and understandeth it, which also beareth fruit, and bringeth forth some an hundred fold, some sixty, some thirty.

Mark saith, *Ch.* 4. 20. much the same. *Luke* saith, *Ch.* 8. 15. *But that on the good Ground, are they, which in an honest and good Heart, having heard the Word keep it*, and bring forth Fruit *with patience.* To make a good Christian, all these things must Concur. 1. An *hearing of the Word* 2. An *understanding* or believing it. 3. A *keeping of it.* 4. A *bringing forth of Fruit.* 5. A *bringing forth Fruit with patience.* He that receiveth the Seed into good Ground, is he (saith *Luke*) *who in an honest and good Heart, having heard the Word keep it.* The good ground in this Parable, is the *good* and *honest hearer*, that is, an Heart renewed, and sanctified by the Spirit of God. *He heareth the Word.* He (saith the Apostle) who is born of God heareth us; Faith cometh by hearing. *And understandeth it.* *Mark* saith, *Receiveth it*, that is, not in the meer Notion, but by Faith, and a mind willing to learn, and be instructed, *Luke* adds, and *keepeth it*, retains the Savour and Impression of it upon his Soul. *Which also beareth Fruit*, the Fruit of holiness, in his Life, in an obedience to the Will of God. for all *Seed* bringeth forth Fruit, according to his kind. *Luke* adds, with *Patience*, by which is to be understood *Constancy*, *Constancy*, and *Perseverance*, and that notwithstanding all Tryals and oppositions he meets with from the World, the Flesh and the Devil. *Some an hundred Fold*, to one *Sixty*, some *Thirty*, not all alike. A Soul may be an honest, and good Soul, and that (as we see here) in Christs opinion and *judgment*, tho it doth not bring forth Fruit in the same Proportion with others.

24 Another parable he put forth unto them, saying, The kingdom of heaven is likened unto a man, which sowed good seed in his field.

25 But while men slept, his enemy came, and sowed tares amongst the wheat, and went away.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came, and said unto him, Sir, didst thou not sow good seed in thy field, from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants then said unto him, Wilt thou then that we go, and gather them up?

29 But he said, Nay, lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest, and in the time of harvest, I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them, but * gather the wheat into my barn. *Chap. 3. 12.

31 Another parable put he forth unto them, saying, * The kingdom of heaven is like unto a grain of mustard-seed, which a man took and sowed in his field. *Mar. 4. 30. 31. Luke 13. 19.

32 Which indeed is the least of all seeds, but when it is grown, it is the greatest amongst herbs, and becometh a tree, so that the birds of the air, come and lodge in the branches thereof. *See the Explication of these in the Notes to v. 43.*

33 * Another parable spake he unto them, The kingdom of heaven, is like unto leaven, which a woman took and hid in || three measures of meal, till the whole was leavened. *Luke 13. 20. || A Measure wanting a pint of a Peck and a half.

Here are three Parables by the Evangelist put together before he cometh to the *Explication*, which our Saviour giveth of the first. All of them concerning the Gospel Church, and the Dispensation of the Gospel. In the one he instructs us what we are to expect as to the mixture of Persons in it, while it is in this World. In the other two concerning the Increase and Propagation of it. The first himself Expounded, *v.* 37, 38, 39, 40, 41, 42, 43. This Parable is only found in *Matthew*. The other two are found, shortly both of them in *Luke*, one in *Mark*, neither of them are Expounded. I will therefore without any Explication of these Verses at present, go on to the Verses following them, all which will lead me to our Saviours own interpretation of the first of these Parables, after which I will also consider those two Parables that follow here, but are neither Expounded here, nor in the other Evangelists.

34 * All these things spake Jesus unto the multitude in parables, and without a parable spake he not unto them. *Mar. 4. 33.

35 That it might be fulfilled which was spoken by the Prophet, saying, I will open my mouth in parables, I will utter things which have been kept secret from the foundation of the world.

Christ spake all the afore mentioned things to the Multitude, and also to his Disciples in *Parables*, dark sayings, covering Divine, and Spiritual Truths, with fit, and proper Similitudes, and at this time he delivered himself wholly in this manner to them, tho at other times he spake more plainly. He gave us the reason before, and by this way of speaking, also he made his own Disciples more diligent to attend to what they heard, and more inquisitive after the true sense and meaning of it. And thus saith the Evangelist, that which was spoken by the *Prophet*, *Psal.* 78. 2. was also fulfilled in Christ, not that the Psalmist, *whether David* or *Asaph*, did there Prophecy concerning Christ, for plainly the Psalmist intended to relate the History of Gods dealing with the *Jews*, and their behaviour toward him. Nor was it fulfilled, as the Type in the *Antitype*, but as a thing of the same Nature was done; the *Prophet* delivered himself in *dark Sayings*, so did Christ, but instead of *I will utter dark sayings of old*, the Evangelist hath, *which have been kept secret, from the Foundation of the World*, he means the great, and Mysterious things of the Gospel, *hid* from *Ages* and *Generations*, *Rom.* 16. 25. 1 *Cor.* 2. 7. *Colos.* 1. 26. where it is called the *Revelation of the Mystery*, *which was kept secret since the World began*, *Eph.* 3. 9. As the Psalmist opened his Mouth in Grave Discourses, tending to the good of the People, to whom he spake: So Christ taught the People, by revealing the Mysteries of the Gospel, *hid in God from the beginning of the World*, as *Paul* speaks to the *Ephesians*.

36 Then Jesus sent the multitude away, and went into the house, and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

The Multitude went away, (as most People do from Sermons) never the wiser, understanding nothing of what they heard, nor caring to understand it. But there was a more Conscientious part of our Saviours Auditory, who could not thus satisfy themselves, they follow Christ into the house, and intreat him to open to them the *Parable of the Tares of the Field*, they say nothing of the other two *Parables*, because probably they understood them, and it may be this Parable did more affect them, in regard of the dreadful Conclusion of it.

37 He answered and said unto them, He that soweth the good seed is the Son of man.

38 The field is the world, the good seed are the children of the kingdom, but the tares are * the children of the wicked one. *Gen. 3. 15. Acts 13. 10. 1 Joh. 3. 8.

39 The enemy that sowed them is the devil, * the harvest is the end of the world, and the reapers are the angels. *Joel 3. 13. Rev. 14. 15.

The Design that Christ had in this Parable, was to shew them, that though he laid a good Foundation of a Church in the World, calling some home to himself, and making them partakers of his effectual Grace, laying the Foundation of his Gospel Church, in such as took his Yoke upon them, yet in process of time, whilst those that should succeed him in his Ministry slept, (not being so diligent and watchful as they ought to be) the Devil (who is full of Envy and Malice to mens Souls, and is continually going about, seeking whom he might devour) would sow Erroneous opinions, and rind a party even in the Bosome of his Church, who would hearken to him, and through their Lusts comply with his Temptations, both to Errors in Doctrine, and Errors in Practice; and it was his Will, that there should be in the Visible Church, a mixture of good and bad, such bad ones especially, as Men could not purge out without a danger of putting out such as were true and sincere, but there would be a time in the End of the World, when he would come with his Fan, and throughly purge his Floor, and take to Heaven all true and sincere Souls, but turn all Hypocrites into Hell. This appears by our Saviour's Exposition, to have been our Saviours plain meaning in this Parable. Hence he tells us, That by the *Sower* here, he meant himself *the Son of Man.* By *the* Field, he *meant the World.* By the good Seed, he meant the *Children of the Kingdom.* Such as had a true Change wrought in their Hearts, were truly Regenerated, and Converted. By the *Tares* he meant the *Children of the Wicked one*, that is, of the Devil. Such as did the Works of the Devil, *John* 8. 44. That the Enemy that sowed these Tares, was the Devil, who by his Suggestions, presenting objects, *&c.* makes himself the *Father* of all wicked Men. Our Saviour here saith nothing to that part of the Parable, where the *Tares* are said to be sown (*While Men slept*) That was plain and intelligible enough. The Devil hath a Power to *Seduce*, *Persuade* and *Allure*, none to force. If particular Persons kept their Watch, as they might, the Devil could not by his Temptation force them. If *Magistrates* and *Ministers* kept their Watches according to Gods Prescription, there could not be so much open Wickedness in the World, as there is. Neither doth our Saviour give us any particular *Explication* of that part of the *Parable*, which is *v.* 28, 29. where the Servants say to their Master, *Wilt thou then that we go, and gather them up. And he said unto them, Nay, lest while you gather up the Tares, you root up also the Wheat with them.* Our Saviour by this teacheth us, that every passage in a parable, is not to be fitted by something in the *Explication*; It was not the Point that he designed in this Parable to instruct them in, how far Church Officers might or ought to act in purging the Church. But only that in the *Visible Church*, they must expect a *Mixture*, till the Day of Judgment, 2. That in that Day he would make a perfect Separation. So as those that would from this passage in the Parable conclude.

That

That all Erroneous, and loose Persons, ought to be Tolerated in the Church, till the Day of Judgment, forget the Common Rule in Divinity, that *Parabolical Divinity is not Argumentative*. We can argue from nothing in a Parable, but from the main *Scope* and Tendency of it. However it is bold Arguing from a passage in a Parable, Expounded by our Saviour himself, when he hath omitted the Explication of that passage, Nor can any thing be concluded, but that such must not be Rooted out, as have such a Resemblance of *Wheat* from the outward appearance, that they cannot be Rooted out, without an Hazard of a mistake, and a Rooting up of the Wheat with them, but our Saviour reserves the point of the Ministerial Duty in purging the Church, to another more proper time, he here saith nothing of that, but of his own Design to purge it *at the Harvest*. Which he interprets, the *End of the World*, that is, the *Day of Judgment*. By the *Reapers*, he tells us that he meaneth the *Angels*.

40 As therefore the tares are gathered, and burnt in the fire, so shall it be in the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all || things that offend, and them that do iniquity.

|| *Scandals, Stumbling blocks.*

42 And shall cast them into a furnace of fire: * there shall be wailing, and gnashing of teeth.

* Chap. 8. 12.

43 * Then shall the righteous shine forth as the sun, in the kingdom of their Father * Who hath ears to hear, let him hear.

* 1 Cor. 15. 42.
* *Verse* 9.

As in the Common practice of Men, when they have a mind to pick their Corn, and have it clean, when it is Reaped, to set Men to Clean the Wheat, and to pick out the Tares, and having tyed them up in Bundles, to burn them, so (saith he) I will do. I will send my *Angels* at the Day of Judgment, and they shall out of my Church, take all impenitent Sinners, all those who in this World have been *Scandals*, and *Offences*, and *Mischievous* to my People, and who have made it their business to work Iniquity. *And they shall cast them into a Furnace of Fire, where shall be wailing and Gnashing of Teeth.* That is into Hell, which in regard of the severe Torments, which the Damned shall feel there, is often in Scripture compared to Fire, as *Chap.* 25. 41. and in other Texts, by which is only set out to us, the dreadfulness of the Punishment of the Damned, that is Proportioned to, if not far exceeding that of the burning living Bodies in fire. Having thus expressed the punishment of Wicked Men, he Expoundeth what he means by *gathering the Wheat into his Barn*, viz. The taking of Righteous Men to Heaven. *Then* saith he, *shall the Righteous*, those whom I have Clothed with my Righteousness, and who have lived in obedience to my Will to that degree, that tho they be not perfectly *Righteous*, yet are sincere and upright, so as I have accepted them. *Shine as the Sun* in the *Kingdom of their Father*, an Expression much like that of *Dan.* 12. 2. 3. Significative of that Glorious State of the Saints in Heaven, which no Eye having seen, nor Ear having heard, no Tongue is able to Express. He concludeth in the same manner, as he concludeth the Parable of the *Sower*, exciting his Hearers to a diligent Consideration, and Belief of what he had said. Our Saviour adding no particular *Explication* of the *two Parables*, delivered *v*, 31, 32, 33. the Disciples not asking him to explain them, and the Evangelist having put the *Explication* of the first *Parable* after them. It is reasonable, that tho I omitted the Explication of them in their proper place, yet I should add something here for the Benefit of those, who possibly will not be able so readily, to conceive our Saviours meaning in them, without an Interpreter, as the Disciples did, which is thought to be the reason, why they asked no Explication of them. The one is the *Parable* of the *Grain of Mustard Seed*, *v.* 31, 32. The other, the *Parable* of the *Leaven* hid in *three Measures of Meal*, *v.* 33. The Scope of both is the same. Our Saviour intended them both, to let his Disciples know the Success, that his Gospel should have over all the World, that they might not be discouraged at the little Success of it at present. To this purpose he compareth it. First, to a *Grain of Mustard Seed*, which he saith, is the *least of all Seeds*, that is one of the least of Seeds, or the least Seed, that produceth so great a Plant, but *becomes a Tree so high, that the Birds of the Air, come and Lodg in the Branches of it.* Tho that *small Seed* with us, runs up to a great height, and produceth a Plant which hath Branches considerable enough to Lodg Birds, which sit low, yet we must not Judge of what grew in those Countries, by what groweth in ours, there are strange, and almost incredible Stories, told of that Plant by Naturalists, as to its growth in some hot, and fertile Countries. Christ by this foretold his Disciples, what following Ages quickly verifyed, That the Heathen should entertain the Gospel, and *the sound of it should go to the Ends of the Earth.* Notwithstanding its present small appearance. Upon the same Score he compareth it to a little *Leaven, which a Woman hid in three Measures of Meal, till the whole Mass of Meal was leavened.* By these two Expressions, our Saviour also lets us know, the *quick* and *powerful* Nature of the Word. That Christs words are (as he said) *Spirit of Life*, and have an hidden and extraordinary Virtue in them. I do not think it worth the while to inquire into the content of these σάτα or Measures of Meal, and why he mentioneth but three. They are Curiosities, the knowledge of which turneth to no account. Our Saviour certainly by the Expression, designed only to hint the *small number* of the *Jews*, that believed in him, but foretold a far greater Harvest. *The Law should go forth out of Sion, and the Word of the Lord from Jerusalem*, as *Isaiah* Prophesied, *Ch.* 2. 3. But *many People* (after them) should say, *Com you, let us go up to the Mountain of the house of the Lord.*

44 Again the kingdom of heaven is like unto treasure, hid in a field, the which when a man hath found he hideth, and for joy thereof, goeth, and * selleth all that he hath, and buyeth that field.

* Phil. 3. 7, 8.

Whatsoever belongeth to the *Kingdom of God*, whether the *Word*, which is called the *Word of the Kingdom*, or the *Grace* and *Favour of God*, which he by me dispenseth out under the Administration of the Gospel, *is like*, that is, should be adjudged, esteemed, and used like as *Treasure hidden in a Field*. Men should do by it, as they would do upon the Discovery of a great Sum of Money, buried up in the Earth, in some Field, not yet their own. Suppose a Man had made some such discovery, what would he do? he would rejoyce at it, he would hide it, he would sell all he had, and buy that Field, so should men do to whom there is a *Revelation* of the Gospel, and the *Grace thereof*. They should inwardly rejoyce, in the Revelation, and bless God for it, and what ever it cost them, labour that they might be made partakers of that Grace. Earthly Possessions cannot be had without purchasing, and those who have not ready Money to purchase with, must raise it from the Sale of something which they have; therefore our labour, for the Kingdom of Heaven is set out under the Notion of buying. But the Prophet *Is.* 55. 1. 2. lets us know that it is a *buying without Money, and without Price*, however there is some Resemblance, for as in Buying and selling, there is a parting with something that is ours, in Exchange for something which is anothers, so in order to the obtaining of the Grace of the Gospel, and the Kingdom of Glory, to which the Remission of Sins leadeth, we must part with something, in order to the obtaining of it. We have no ready Money, nothing by us, that is, a *quid pro quo*, a valuable Price for Divine Grace, we must therefore part with something that we have, and it is no matter, what it be, which God requireth. Where this Discovery is made, the Soul will part with all it hath, not only its old Heart, its unlawful Desires, and Lusts, but its Riches, Honours, Pleasures, if it can by no other means obtain the Kingdom of Heaven, that it may obtain it, they are all of no value to it. Nor is it at all necessary in order to *buying*, that the thing parted with, be of a proportionable value. Amongst Men, Wedges of Gold, have been purchased for Knives, and Rattles, *&c.* nor doth any thing we can part with, that we may obtain the Kingdom of Heaven, bear any better Proportion, yet it is a buying, because it is what God is pleased to accept, and upon the parting with, gives us this Heavenly Kingdom.

45 Again, the kingdom of heaven is like unto a merchant-man, seeking goodly pearls.

46 Who when he hath found one pearl of great price, went and sold all that he had and bought it.

The State of the Gospel Dispensation, is such, that Men in it, having a Discovery of more excellent things, than before they were aware of, *Life* and *Immortality* being *brought to Light through the Gospel.* 2 *Tim.* 1. 10. *Grace and Truth* coming by *Jesus Christ*, *Joh.* 1. 17. Men and Women are set upon seeking for these Spiritual things, as Merchants do for goodly Pearls, and when God makes a Discovery of *Christ*, and his Grace to the Soul, it appears to them as a *Pearl of great Price*, of more value than all they have in the World, and they are ready to part with all, to obtain Christ, and his Grace. Both these *Parables* have the same Scope, and Tendency, *viz.* to inform us, that Christ and his Grace are of a great and Transcendent value. 2. That under the Gospel, there is a clear Discovery of these things to the World. 3. That where this Discovery is effectually, and particularly made to any Soul, that Soul will part with all it hath, or is worth, rather than it will miss of Christ and his Grace and Glory.

47 Again the kingdom of heaven, is like unto a net, that was cast into the sea, and gathered of every kind.

48 Which when it was full, they drew to shore and

and sate down, and gathered the good into Vessels, but cast the bad away.

49 So shall it be at the end of the world: The angels shall come forth, and * sever the wicked from the just.

* Chap. 25. 32.

50 And shall cast them into the furnace of fire, * there shall be wailing, and gnashing of teeth.

* Verse 42.

The Scope of this *Parable* is much the same, with that of the *Tares*, to teach us that whilst the Church is in this World, there will be in it, a mixture of good, and bad, a perfect Separation of which one from another, is not to be expected until the Day of Judgment. *Again the Kingdom of Heaven.* This term signifieth the whole Dispensation, and Administration of the Gospel, both the Grace Dispensed in it, and the means of that Grace, which is administred under it. I should here interpret it of the *Preaching* of the *Gospel*, which is called, the *Word of the Kingdom*, being the means by which Men are gathered in, both to the Church visible, and invisible. This our Lord here compareth to a *Net*, thrown into the *Sea of the World*, and gathering in of every kind, bringing in many to an outward Profession, all of which shall not come to the Kingdom of Glory, nor are indeed true Members of Christ, nor Members of the Church invisible, tho they be Members of the Church visible. When the end of the World shall come, and Christ shall have accomplished his Design in the World, then a Day of Judgment shall come, and there shall be a perfect *Separation* betwixt such as received the Gospel in Truth, and in the Love of it and others, the former shall be taken to Heaven, and the latter thrown into Hell; which he expresseth by the like Phrases, which he had before used in the Parable of the *Tares*, which need no further Explication.

51 Jesus saith unto them. Have ye understood, all these things? They said unto him, Yea, Lord.

A Conscientious Teacher, will have a respect to the profit of his Hearers. Christ here setteth us an Example, asking his Disciples, if they had understood *all these things*, as well those *Parables* of which he had given them, no particular Explication, as those he had explained. They say unto him. *Yea Lord*, we have understood them.

52 Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven, is like unto a man, that is an housholder, which bringeth forth out of his treasure things new, and old.

Seeing you understand these things, Communicate your knowledge of them unto others, do not know for your selves alone. *Every Scribe that is instructed to the Kingdom of Heaven.* The *Scribes* amongst the *Jews*, were not only Clerks, that were imployed in Writing; but *Teachers of the Law*, such a one was *Ezra ch.* 7. *v.* 6. Our Saviour here by *Every Scribe instructed to the Kingdom of God*, understandeth every *good Minister of the Gospel*, fitted to promote the Kingdom of God, to be imployed in the Church of God, should be *like a good Housholder*, that hath not his Provision to seek, when his Guests come; but hath a full fraught Store-house, and hath nothing to do, but out of his *Stock*, and *Store-house*, to bring out all sort of Provision, according to the various Pallats of his Guests: Ministers of the Gospel, should not be *Novices*, 1 *Tim.* 3. 6. Raw, and Ignorant men, but Men mighty in the Scriptures, well acquainted with the Writings of the Old, and New Testament, and the Sense of them, Men that have a stock of spiritual Knowledge, able readily to speak, *a Word to the Weary*, and to speak to Men and Womens particular Cases, and Questions.

53 And it came to pass, that when Jesus had finished these parables, he departed thence.

* Luk. 4. 16.

54 And when he was come into his * own country, he taught them in their synagogue, insomuch that they were astonished, and said, whence hath this man wisdom, and *these* mighty works?

Mark relateth this Passage, *Ch.* 6. 1. 2, 3, 4. Our Lord went up and down Preaching the Gospel, he having Preached unto the People in the former *Parables*, now he departeth from the *Sea-side*, where he Preached as before, *into his own Country*, most Interpreters judge *Nazareth*, he was born in *Bethlehem*, but we read little or nothing of any time he spent there afterward. *Nazareth* was the place, where he was brought up, and therefore he was called *Jesus of Nazareth.* There he preached in the Synagogue, or in the Synagogues of *Galilee*. *Mark* addeth on the Sabbath Day. *Insomuch that they were astonished.* It is not said they repented, or believed, but they admired at him, and were astonished, and *said, whence hath this Man this Wisdom, and these mighty Works?* That is, a Power to do these mighty Works. *Mark said, whence hath this Man these Things?* And *what Wisdom is this, that is given unto him, that even such mighty Works are wrought by his Hands?* Astonishment, and Admiration flow from Ignorance, and are no Indications of any spiritual saving Work upon mens Hearts; we shall see that these *Jews* notwithstanding their *Astonishment*: are by and by scandalized, and offended at Christ.

55 Is not this the carpenters son? * Is not his mother called Mary, * and his brethren James, and Joses, and Simon, and Judas?

* Joh. 6. 42.
* Chap. 13. 55.

56 And his sisters are they not all with us? Whence then, hath this man all these things?

Mark saith the same, *Ch.* 6. 3. Only he saith: Is not this the *Carpenter*? ὁ τέκτων, which leadeth some to think, that Christ while he was thirty years of Age, wrought with *Joseph* upon his Trade, *Luk.* 2. 51. it is said, *That he came to Nazareth, and was subject to his Parents. Joseph* was an Artificer, that was certain. So τέκτων signifies, but whether a *Carpenter*, or a *Smith*, the word will not inform us; for the *Brethren of Christ* and his *Sisters* here mentioned, the most by them understand his near Relations. The *Jews* were offended at the meanness of our Saviour's *Parents*, and *Relations. They were offended in him*, that is, these things made them stumble at him, and not receive him as the *Messias*, or a *Prophet* sent from God. How unreasonable is Malice and Prejudice? One would have thought, that their knowledge of his Friends and Education, should have rather led them to have concluded, that he must be sent from God, and more than a Man, seeing that he did not come by this Wisdom, by any ordinary means, nor work these great works by any humane Power.

57 And they were offended in him. But Jesus saith unto them, * A prophet is not without honour, save in his own country, and in his own house.

* Luk. 4. 24.
John 4. 44.

58 And he did not many mighty works there, because of their unbelief.

Mark saith, *Ch.* 6. 3, 4, 5, 6. *But Jesus said unto them. A Prophet is not without Honour, but in his own Country, and amongst his own Kin, and in his own House. And he could there do no mighty Work, save that he laid his Hands upon a few sick Folk, and healed them. And he marvelled, because of their unbelief, and he went round about the Villages teaching.* Our Lord here, gives another more External reason of their being *Scandalized* at him: That is his being so familiar with them, and Conversing so long with them: *Familiarity* ordinary breeding *Contempt*, to this purpose he applyeth to them, a *Proverbial Speech.* That a *Prophet is not without Honour, but in his own Country.* Men are ready to undervalue, slight, and disesteem those they have been braught up, and ordinarily Conversed with, and amongst: *He did not many Works there.* *Mark* telleth us he did some, but not many. *Because of their unbelief.* He saw them a People, whose Hearts through the just Judgment of God were lockt, and shut up under *unbelief*, and therefore it was to no purpose, to do more Miracles before them, upon whom they would have no Effect, nor did this conflict with what he knew of the Counsels of God, with reference unto them. So as he left them, and went Preaching about the Villages, or Country Towns in *Galilee*.

CHAP. XIV.

1 AT that time, Herod the tetrach heard of the same of Jesus.

2 And said unto his servants, This is John the Baptist, he is risen from the dead, and therefore mighty works do || shew forth themselves in him.

|| Or, *are wrought by him.*

This, and the following History is related by *Mark* more largely, *ch.* 6. from *v.* 14. to *v.* 30. By *Luke* more shortly, *Ch.* 9. 7, 8, 9. we heard before, that the *Romans* under whom the *Jews* now were, had altered the Government of the *Jews* from a *Kingdom* to a *Tetrarchy*, or Government of four, *Luke* telleth us who were the *Tetrachs*, *Ch.* 3. 1. *Herod* (as we read there) was the *Tetrach* of *Galilee*. He had before this time put *John Baptist* to death, upon what Occasion, and in what manner, we shall hear by and by. He heareth of the fame of Jesus. *Luke* saith, he heard of all that was done by him, and was perplexed. *That some said John the Baptist was risen from the dead.* Others, *That Elias had appeared*: Others, *That one of the Old Prophets was risen again. But Herod* said, *John have I beheaded, but who is this of whom I hear such things? And he desired to see him.* *Mark* saith, *Ch.* 6. 14, *That King Herod heard of him, for his Name was spread abroad. And he* said, *That John the Baptist was risen from the dead, and therefore mighty Works do shew forth themselves in him. Others said it was Elias: And others said, It is a Prophet, or as one of the Prophets: But when Herod heard thereof, he said. It is John whom I beheaded, he is risen from the dead.* So as it seems tho others had various Opinions, yet *Herod* was fixed in this. That this Man was *John the Baptist*

rise risen again from the dead: Tho *Luke* reports him as speaking more doubtfully (as he might do to the People) yet *Luke* and *Mark* speak him, affirming of it more confidently (probably to his Courtiers and Confidents) There was an Opinion amongst the Heathens, that the Souls of Men, and Women, when they died, went into other Bodies. Some think that *Herod* was infected with that, and that this is the meaning of his Suspicion, that *John* was risen from the dead: That his Soul which he had forced from his Body, was gone into another Body. So as it might be revenged on him. Or else he thought that *John* was indeed raised from the dead (which yet by search might quickly have been known) and therefore mighty Works shewed themselves in him.

* Luk. 3. 19. 20. 3 For Herod had * laid hold on John, and bound him, and put *him* in prison, for Herodias sake, his brother Philips wife.

Mark saith, *Ch.* 6. 17. *For he had Married her.* Whether this *Philip* was *Herodias* Brother, both by *Father* and *Mother* is argued by some, as also whether he Married her during the Life of his *Brother*: The Scripture satisfieth us not in these things, but it is most probable, that *Philip* was his own *Brother*, and that he at least lived in *Adultery* with her, during the Life of her Husband, contrary to the express Law of God, *Levit.* 18. 16.

* Lev. 18. 16. & 20. 21. 4 For John said unto him, * It is not lawful for thee to have her.

Mark telleth us, *Ch.* 6. 20. that *Herod feared*, that is, reverenced and respected *John*, *knowing that he was a just Man, and an Holy, and observed him, and when he heard him, he did many things, and heard him gladly.* *John* was very popular, and all Men counted him as a Prophet; so that probably *Herod* sent for him to the Court, and heard him there. *John* seeing *Herod* live in *Adultery* and *Incest*, was not able to suffer such a sin upon him, but tells him, he did that which was not lawful for him to do, for Gods Law had forbidden such Marriages, *Mark* addeth, that *Herodias also had a Quarrel against him, and would have killed him, but she could not*, because of the respect which *Herod* had for him. But this wore off, for *Matthew* tells us:

* Chap. 21. 26. Luk. 20. 6. 5 And when he would have put him to death, he feared the multitude, * because they counted him as a Prophet.

At first he had some reverence for *John*, because he was a good Man, but either, *John* by the frequent Checks he gave to his Lust, or *Herodias* her continual importunities to *Herod*, to revenge her of her great Enemy, prevailed, and made *Herod* willing enough to put him to Death, but now he was afraid of some popular Tumult, or Insurrection; because of the great Esteem which the *Jews* Generally had of *John*, thinking him a *Prophet*; one sent of God to reveal his Will unto Men.

‖ Gr. *in the midst.* 6 But when Herods birth-day was kept; the daughter of Herodias danced before them, and pleased Herod.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

Mark relateth this more fully, but the Sense is the same, *Ch.* 6. v. 21, 22, 23. *And when a convenient day was come, that Herod on his Birth-day made a Supper to his Lords, high Captains, and chief Estates of Galilee. And when the Daughter of the said Herodias, came in and Danced, and pleased Herod, and them that sate with him, the King said unto the Damsel: Ask of me whatsoever thou will, and I will give it thee. And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my Kingdom.* Those who have got over the point of Lawfulness in an Action, have nothing to Consult, but Convenience: Therefore saith *Mark*, when a *Convenient day was come*, when probably *Herod* should be over merry with Wine, or should be busie with his Company, and not so much at leisure to consider what he did: It so happened that the Daughter of this *Herodias* Danced before *Herod* upon his *Birth-day*. The keeping of *Birth-days* was usual amongst the *Eastern Kings*, *Pharaoh* kept his Birth-day, *Gen.* 40. 20. Some by it understand the day of the *Princes Coronation*, or *Entrance* upon his *Government*, which some think is meant, *Hos.* 7. 5. by the day of *the King*, when *the Princes made him sick with Bottles of Wine.* The *Jews* reckoned them both amongst the *Pagan Festivals*, but they had both derived this, and many other usages from them. *Dancing* was much used amongst them at their Festivals. It seemeth this Daughter of *Herodias* pleased *Herod* more than ordinary: He sweareth that he would give her what she would ask, to the half of *his Kingdom.* That Phrase by *Esther* 5. 3. seemeth to have been ordinary with Princes, when they made liberal Promises.

8 And she, being before instructed of her mother, said, Give me here John Baptists head in a charger.

Mark ch. 6. 24, 25. reports it more largely. And *she went forth, and said unto her Mother, What shall I ask? And she said, the Head of John the Baptist. And she came in straightways, with haste to the King, and asked saying, I will that thou give me by and by in a Charger, the Head of John the Baptist.* The meaning is plain, for as the Words need no Interpreter, they let us see, 1. The Power of the Lust of Malice, and desire of Revenge; surely *Herodias* might have prompted her to have asked something which might have done her more good, than the Blood of an Holy and Innocent man. The guilty Soul is never at rest, *John Baptist* was a Prisoner, she should not need have feared the influence of *Johns* word to have caused a Divorce, but she cannot be at rest while *John* is alive. 2. The great Evil of wicked Parents: And the contrary Blessing of Parents fearing God, the former by commanding, or persuading their Children to sin, are great Instruments towards their Children Damnation: The other by their Admonitions, Precepts, and Instructions, great Instruments of their Salvation, and eternal Happiness. 3. We may observe the Genius of flattering Courtiers, not one of them interposeth to save the *Baptists* Life.

9 And the King was sorry: nevertheless for the oaths sake, and them which sate with him at meat, he commanded *it* to be given *her*.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel, and she brought *it* to her mother.

Mark relateth it more largely, *Ch.* 6. 26, 27, 28. *And the King was exceeding sorry, yet for his Oaths sake, and for the sake of those that sate with him, he would not reject her. And immediately the King sent an Executioner, and commanded his Head to be brought, and he went, and beheaded him in the Prison, and brought his Head in a Charger, and gave it to the Damsel, and the Damsel gave it to her Mother.* The King was *exceeding sorry.* He could have wished he had askt something else, he was troubled, for we heard before, that altho he feared not God, yet he feared the People. Yet for his *Oaths sake*, not out of any Religion of his Oath: *Juramentum non potest esse vinculum iniquitatis.* They must be sottishly ignorant, that think their calling God to Witness, that they will do a thing which God hath forbidden them to do, should oblige them in any measure to the doing of the thing. But for his *Oath sake* in point of Honour, because his word was gone out, that he might not appear Guilty of any Temerity, or Levity, and for the sake of those that were with him, that he might not seem before them to vary from his Word, or it may be; as well to gratifie them, as to gratifie the Damsel and her Mother, he sends an Executioner, who took off *John* the *Baptists* Head, and gave it to the Damsel in a Charger, who carried it to her Mother: What could be more Injuit, and Inhumane, and Bloody? *John* was not tryed, nor condemned. It was a great Festival, and should not have been profaned or defiled with Blood. These things were nothing, when an unstatiable Malice was to be gratified. *Herodias* will have her Husband, and his Guests see, that *John Baptists Head* in a Charger, was to her as pleasing a Dish as any was at *Herods* great Feast. Thus dyed this Great Woman, to satisfie the Malice, and Lust of a lewd and imperious Woman. And to teach us, what we must expect, if we will be faithful to the Trust which God reposeth in us.

12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

The Disciples of *John*, in Testimony of their respect to their Master, and of their owning of his Doctrine, and grateful Remembrance of him, hearing what *Herod* had done, came and took up *Johns* Body, and buried it in a Tomb, and they soon after went and acquainted our Saviour with what had happened. Which was the cause of our Saviours withdrawing to a place where he might be less taken notice of, as we shall hear.

13 * When Jesus had heard *of it*, he departed thence by ship into a desert place apart: and when the people had heard *thereof*, they followed him on foot out of the Cities. * Chap. 14. 13. Luk. 9. 10.

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

Mark hath the same, *Ch.* 6. 32. Our Lord knew that the time for his suffering was not yet come; and possibly consulted also the safety of his Disciples, the People follow him on Foot, but our Saviour going by Sea, how could the People follow him on Foot? It is answered, that it was but a Creek of the Sea, which our Saviour passed over, and the People by going three or four miles about, might follow him on Foot. He seeing a great multitude had Compassion on them, and healed the Sick Persons that were amongst them.

15 And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

The following Miracle being an evident Confirmation of the God Head of Christ, is recorded by all the Evangelists. By *Matthew* here. By *Mark Ch.* 6. 35. By *Luke, Ch.* 9. 10, 11, 12, &c. By *John, Ch.* 6. v. 1, 2, 3, &c. These Words lead us to it and shew us the occasion of it. Our Saviour was withdrawn to a more Private Place, which because little Inhabited, is called *A desert place. Luke* saith, it was near *Bethsaida, Luke* 9. 10. The People as it seemeth, had been together some time. It was now Afternoon, and the time of Dining was past. It was *Evening* in the Jewish Sense (who called it all *Evening*, after the Sun was turned, and therefore had two *Evenings*, as those skilled in their Writings tell us, betwixt which the *Passover was to be killed*) The Disciples therefore pitying the Multitudes, who, they presumed, might be Hungry, come to our Saviour, and move him to dismiss them, that they might get something to eat in the Villages of the Adjacent Country.

16 But Jesus saith unto them, They need not depart: Give ye them to eat.

John relateth the Story thus; *When Jesus lifted up his Eyes, and saw a great Company come unto him, he saith unto* Philip. *Whence shall we buy Bread, that these may Eat, and this he said to prove him, for he himself knew what he would do.* Philip *answered him, Two hundred Pennyworth of Bread is not sufficient for them, that every one of them may take a little. One of his Disciples* Andrew, Simon Peters *Brother, saith unto him; There is a Lad here, which hath Five Barly Loves, and two small Fishes, but what are they amongst so many? and Jesus said, make the Men sit down. Now there was much Grass in the place, so the Men sate down in number about* five thousand.

17 And they say unto him, We have here but five loaves and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude, to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he ‖ Mat. 15. 36. * blessed and brake, and gave the loaves to *his* disciples, and the disciples to the multitude.

20 And they did all eat, and were filled, and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten, were about five thousand men, besides women, and children.

In the Relation of this Story, by the other Evangelists, there is no difference in what is Material, the others relate some Circumstances more, as that they *sate down on the Grass*, and *by Fifties*, one saith, *by hundreds*, and *by Fifties*, &c But they all agree in the quantity of the Provision, Five Loaves, and two Fishes the Number of the Persons fed five thousand (only one addeth, *besides Women and Children*) and in the Number of the Baskets full of Fragments. And in our Saviours *lifting up his Eyes to Heaven, and blessing them.* These are the main things, observable in this History. In the History of the Miracle, as there is no difference between the Evangelists, to be reconciled, so there is no difficulty to be explained. It is a plain Relation of a matter of Fact, by which our Lord evidently shewed himself to be the Son of God, God blessed for ever, for he must in this necessarily exert a Creating Power, here must be a Production of a *Substance* or being, out of a *not being*, or it had not been possible, that five thousand Men (beside Women and Children) should have been fed with five Loves and two Fishes, and therefore some think, that it is said, that Christ *Blessed* the *Loaves*, as he *blessed* the living Creatures, *Gen.* 1. 22. but we have not here the following Words, *Increase and Multiply*, which incline me rather to think, that the *Blessing* mentioned here, upon his lifting up of his Eyes to Heaven, was a *begging Gods Blessing upon their Food*, himself thereby paying the Homage of his Humane Nature to his Father, and teaching us according to that, 1 *Tim.* 4. 4, 5. to receive the good Creatures, which Gods Providence affordeth us for our Nourishment, with *Thanksgiving*, Sanctifying them by *Prayer*. By this Miracle, and others of the like Nature. Our Saviour took from the unbelieving Jews, all manner of Cavil, and Exception to his Works: Tho *Devils* might by Compact, give place one to another, and some Exorcists of their own, might seem to cast them out, yet none ever pretended to multiply *Bread and Fish*, to such a Proportion as this, that such a quantity of either should feed such a Number, and leave such a remainder. This History likewise further instructeth us, both concerning the low Condition of Christ, and his Disciples, their Faith in the Word of Christ, and our Duty, and Safety in depending upon his Providence, while we are doing of our Duty, and minding the things of the King, love to God, and obeying the Will of God. St. *John* observeth the Fruit of this Miracle, *John* 6. 14. *Those Men when they had seen the Miracle which Jesus did, said, This is of a truth, that Prophet which should come into the World.*

22 And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

Mark saith, *Ch.* 6. 45. *before, unto, or over against Bethsaida*, Christ is said to have *Constrained them*, to denote to us that they were not very willing to go. They were in a desert place, it was towards night, the Day was far spent ere he wrought the Miracle before mentioned. Probably they were both to leave Christ *alone*, in such a place, and at such a time. But his Command was obeyed. Probably he Commanded, 1. That he might better scatter the Multitude, *Mar.* 6. 45. 2. That he might prevent a Tumult, for St. *John* tells us, That the People had a design, *to take him by force and make him a King, John* 6. 15. 3. To make away for another *Miracle*, to which their going by Sea gave occasion, as we shall hear by and by. 4. To gain himself a private opportunity for Prayer, for *Mark* 6. 46. *When he had sent them away, he departed into a Mountain to Pray.* So also saith our Evangelist.

23 * And when he had sent the multitudes away, he went up into a mountain apart to pray, and * when the Evening was come, he was there alone. * Mark 6. 46. * John 6. 16.

John saith no more, than that he departed himself into a Mountain alone. *Matthew* and *Mark*, say it was to Pray. From whence (as from other places of holy Writ) the Duty of *Secret Prayer*, is commended to us by the great Example of our Saviour, he chooseth the *Mountain* for it, as a place of greatest Privacy and Solitude. *And when the Evening was come.* This confirmeth the former Notion. That the Jews had two *Evenings*. They called that part of the Day after the Sun had began to decline, *The Evening*, which was the *Even* before spoken of, interpretted by the other Evangelists, *when the Day was well spent.* And the *twilight*, which is here called the *Evening*, and which is the time, which we most usually call by that Name.

24 But the ship was now in the midst of the Sea, tossed with waves, for the wind was contrary.

25 And in the fourth watch of the night, Jesus went unto them, walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit. And they cryed out for fear.

27 But straightway Jesus spake unto them, saying, Be of good chear, it is I, be not afraid.

Whilst our Saviour was praying on the Mount, the Ship which carried his Disciples, was upon the Sea, that is, that Creek of the Sea, which they were at that time passing over, a storm arisetn not without the Counsel of God, that Christ might shew, that both the Winds, and the Waves were under his Command. *And in the fourth Watch of the Night*, that is, about three Hours before the rising of the Sun, for tho the Jews Anciently divided the Night into three parts, each consisting of four Hours. yet being at this time under the *Romans*, they kept to their Division of it into four parts, which they called *Watches*, from their *Military Guards*, which they relieved every three Hours. *Jesus went also unto them, walking upon the Sea*, as if it had been firm Ground. *And when the Disciples saw him walking on the Sea, they were troubled, saying, It is a Spirit, and they cryed out for fear.* By this it seemeth, that the *Doctrine* of *Spirits* was not strange to that Age, tho they had a *Sect of Sadducees*, which denied it, That the Devil by Gods Permission, hath a power to trouble, and Agitate the Air, and also to Assume a visible Shape, and in it to affright Persons by Sea, or by Land, is unquestionable. When the Disciples at distance saw Christ walking on the Sea, they concluded it was some such *Apparition*. This made them cry out through fear. *But straightway Jesus saith unto them, be of good Chear, it is I, be not afraid*, Mark Ch. 6. v. 52. addeth. *They considered not the Miracle of the Loaves, for their Hearts were hardened.* Having had so late an Experience, both of the Power, and Goodness of their Master in their late Imploy, for want of Bread, they ought not so soon to have shewed a distrust in his Providence, as if he would have suffered them to have Perished in the Sea, that Miracle did not make a *due Impression* upon them.

28 And Peter answered him, and said, Lord, if it be thou, bid me come unto thee on the water.
29 And he said, Come. And when Peter was come down out of the ship, he walked on the water to go to Jesus.
30 But when he saw the wind ‖ boisterous, he was afraid, and beginning to sink, he cryed, saying, Lord save me.
31 And immediately Jesus stretched forth his hand, and caught him, and said unto him. O thou of little faith, wherefore didst thou doubt?

‖ Strong.

Peter by saying, *if it be thou*, shewed that his *Faith* was not so strong, as it should have been, after he had heard his Masters Voice, by his saying to him, *bid me come unto thee on the Water*, he sheweth a *something stronger Faith*, and a Resolution to obey his Command, but his fear afterward, when the Wind began to rise higher; and he began to Sink, argued again the infirmity of his Faith. Thus *Peter* is a Pattern of the best believers, who tho they may sometimes think, that they could trust God in any State, or Condition, yet often mistake their own Hearts, and begin to shrink in an Hour of great Extremity, which lets us see what need we have to Pray, That God would not lead us by his Providence into great Temptations, much more to take heed, that we do not throw our selves into them. No Man knowsthow he shall find his Heart, under a great Temptation, until he hath tryed it. It therefore gives us a caution as against Condemning others, so against Boasting, and too much Confidence as to our selves, and lets us see how much need we have, to keep our Eye upon Christ, and his strength in such an hour. *And immediately Jesus stretched out his Hand.* God is never far off from his People, when extream troubles are hard at Hand, Christ saveth *Peter*, but not without a Check. *O thou of little Faith, wherefore didst thou doubt?* Doubting is directly contrary to Faith, yet it will not conclude a Soul to have no Faith, only a *little Faith.*

32 And when they were come into the ship, the wind ceased.
33 Then they that were in the ship, came and worshipped him, saying, Of a truth, thou art the Son of God.

They, that is *Christ*, and *Peter*, whom we must suppose, to have walked some way with Christ upon the Sea, Christ by his Company making his mighty Power more Conspicuous, so as the *Manichees* had no reason to conclude, from Christs walking on the Sea, that he had no true *Humane Body*, for sure *Peter* had, and they must ascribe little to our Saviours Divine Nature, that will not allow him to have had a Power, to suspend the Natural Motion downward, which we see in all Gravity, which is an affection of all Humane Bodies. No sooner was Christ come into the Ship, but the Wind ceased, in Testimony of its Homage to him, who bringeth the Wind out of his Treasuries. Those *that were in the Ship, came* and *Worshipped him*, paying a Religious Homage unto him, as he who had preserved their Lives from so great a danger, and they further owned him to be *the Son of God.* This was that great point, which God was bringing the World to the acknowledgment of, and we see it was done by degrees, his Miracles at first only procured a *Veneration* of him, and a Faith that he had his Power from God, Then he comes to be acknowledged the *Son of David* by the Blind Man. The Miracle of the five Loaves, brought many to acknowledge him *that Prophet, that should come into the World.* This is the first time we meet with so plain and open an acknowledgement of his *being the Son of God*, this was done not only by his Disciples, but by the Mariners, and the Passingers in the Ship, but it was far from a steady Faith, as to that point, which the Disciples yet wanted.

34 And * when they were gone over, they came into the land of Gennesaret.
35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased.
36 And besought him that they might only touch the hem of his garment, * and as many as touched were made perfectly whole.

* Mark 6. 53.
* Chap. 9. 20. Mark 3. 10, Luke 6. 19. Act 19. 12.

Mark relateth the same, *Ch.* 6. 53, 54, 55, 56. with no difference considerable. Christ had been in this Country before, *Chap.* 8. and in it wrought several Miracles, so as they had a former knowledge of him, as soon as they had knowledge of his being again come, they express their Faith in him, and their Charity towards their Neighbours, in telling it abroad, and bringing sick Persons to him. I know not why any should Fancy any Superstition in their desire, to *touch the Hem of his Garment*, considering how *Mark* expressetth it χᾶν which we Translate, *if it were but the Hem of his Garment.* It rather foundeth in my Ears, as an high Expression of their Faith, they believed there was such a fulness of *Vertue* in Christ, that it from him flowed to every part of his Garment. It was their Faith in Christ, not their touch of his Garment that healed them. I am sure our Lord so far Encouraged their Faith, that he healed all those who touched his Garment with that Faith, and Expectation. The *Evangelist* faith, they were made perfectly whole. Their Faith here plainly implyed not only an *Assent to his Power*, but a *Confidence in his goodness.*

CHAP. XV.

1 THen came to Jesus Scribes, and Pharisees which were of Jerusalem, saying,
2 Why do thy disciples transgress the traditions of the elders? for they wash not their hands when they eat bread.

Mark relateth this piece of History more largely, *Ch.* 7. 1. 2, 3, 4, 5. *Then came together unto him, the Pharisees and certain of the Scribes, which came from Jerusalem. And when they saw some of his Disciples Eat Bread, with defiled (that is to say with unwashen) Hands, they found fault, For the Pharisees, and all the Jews, except they Wash their Hands oft, Eat not, holding the Traditions of the Elders. And when they come from the Market, except they Wash, they Eat not. And many other things there be, which they have received to hold as the Washing of Cups, and Pots, Brasen Vessels, and of Tables. Then the Pharisees and Scribes asked him, Why walk not thy Disciples according to the Tradition of the Elders, but Eat Bread with unwashen Hands?* This Portion of Scripture cannot be well understood, without understanding something of the *Jewish Government*, as to matters *Ecclesiastical.* In which the *High Priest* was the Chief, *Num.* 11. 25. God addeth seventy Men more to *Moses* and *Aaron*, to bear a share in the *Government*, these were called the *Sanhedrim*, and this was the Supreme Court of Judicature amongst the Jews, as to all things which respected the Laws of God, whether *Moral*, *Judicial*, or *Ceremonial*, and every one was bound to abide by their Determination. These Sate in *Jerusalem*, but had their inferiour Courts in other places, from which they appealed to the *Sanhedrim*, who finally determined, *Deut.* 17. 8, 9, 10, 11, 12, 13. It was the great business of this *Court*, to take care that there should be no Corruption in Religion. These were they therefore that sent Messengers to *John*, when he began to Preach to inquire what he was, and by what Authority he Baptized, *John* 1. 19. The *Pharisees*, (as we before heard) had charged our Saviours Disciples with *Violation of the Sabbath*, by *plucking and rubbing Ears of Corn*, and himself also with the same Crime for *healing the Sick.* It is very like these *Accusations* were got to *Jerusalem*, and that these were Emissaries sent from the *Sanhedrim*, to watch our Saviour, or possibly they came out of their own Curiosity. They could find in our Saviour no Guilt, as to any Violation of the Law of God, but they pick a quarel with him for some *Rites* and *Ceremonies* of their Church, *which* he, and his Disciples were not so strict in the Observation of. They say, *why do thy Disciples, Transgress the Traditions of the Elders.* The Word *Traditions* signifies only things delivered, and is as well applicable to the Law of God, as any thing else. Thus the whole Law of God, was but a *Tradition*, a Doctrine of Life, delivered to the Jews by Moses from God: thus the Apostle bids the *Thessalonians.* 2. *Thessal.* 2. 15. *Hold the Traditions which you have been taught, whether by Word or our Epistle.* But the Term *of the Elders*, is that which restrainteth it, for as the *Papists* in our time hold that besides, what we have in the *New Testament*, the Apostle delivered many things to the *Primitive Church* only by word of Mouth, which have since that time been imparted to *succeeding Churches*, to the Observation of which Christians, are as much obliged, as to the written Word. So the Jews did formerly. For tho, for some Tract of time, they kept to the Divine Law, yet in process of time they abused that Text, *Deut.* 4. 14. to found a new invention upon it. That while *Moses* was in the Mount of God forty Days, and forty Nights, God in the Day time revealed to him, the Law written in the five Books of Moses, and in the *Night*, he revealed to him several other things, as to which his Will was, they should not be written, for fear the Heathens should Transcribe them, but he delivered only by word of Mouth to the *Sanhedrim*, and be to them as much a Rule of judgment, as any part of the Law, which was written. By which means they gained themselves a liberty, of making the Law of God, what they pleased, for their Traditions were of several sorts. Some were Determinations of what in the Law seemed doubtful. Others were Determinations of what the Law left at Liberty. Others they called *Sepimenta Legis*, Rules they gave under pretence of a Guard to the Divine Law. For the more Caution, that they

they might not transgress it. These things at first were not imposed as Laws, but commended by way of Advice and Counsel, afterward they came to be lookt upon as Laws, and grew almost infinite. They tell us that *Ezra* was he who gathered those Traditions together, and made the *Cabbala* in seventy two Books, which was kept by *Gamaliel*, and others till the Destruction of *Jerusalem.* An hundred and twenty years after they tell us, *Rabbi Judas*, the Son of *Simon* composed a Book of them called *Misna.* Three hundred years after this, they tell us *R. Johanan* found more, and he and others his *Colleagues*, collected them into a larger Book, called the *Jerusalem Talmud.* And an hundred years after this, another *Rabbi* made a Collection of the Traditions amongst the *Jews*, that remained in *Babylon*, which he called the *Babylonish Talmud*, by which two the *Jews* are governed in Ecclesiastical matters, all the World over at this day. Their whole *Talmud* is divided into six parts. The *sixth* is about *Purifications*, it containeth twelve Books, and every Book hath twenty or thirty Chapters, all treating about the purifying of Houses, Cloths, Vessels, Humane Bodies, and their several parts. The *Jews* after the Destruction of *Jerusalem*, were in such an afflicted State, that tho their *Talmud* was not perfected of five hundred years and more after Christ, yet it is probable, they added not much to what they had in use in Christs times. The *Pharisees* were very severe as to these Traditions. The *Sadducees* kept more to the written Law. But the *Pharisees* were in far greater Credit, with the *Jews*, therefore *Paul* called them the *strictest sect of the Jewish Religion*, *Acts* 26. 5. The *Jews* have several ordinary Sayings, that shew in what Esteem they had, these *Traditions*, as, *If the Scribes say our Right hand is our Left, and our Left hand, our Right, we are to believe them.* And, *There is more in the Words of the Scribes, then the Words of the Law*, &c. These *Scribes* and *Pharisees*, accuse our Saviour's Disciples, for the Violation of one of these *Traditions.* *Mark* faith, That the *Pharisees* and all the *Jews*, (that is the Major part of these that followed the *Pharisees* Faction) *except they wash their Hands oft, Eat not.* They thought it sinful to Eat, unless they often washed their Hands. The Foundation of this *Tradition*, was doubtless in the *Levitical* Law, God by that Law had declared him *unclean*, that should *touch the Carcass of any unclean thing. Levit.* 5. 2, 3. upon this, (as some think) they had superstructed a *Tradition of washing their Hands, Pots, Cups, Vessels*, when they had been at the Market, or almost any where for fear, they, or their Pots, Cups, &c. should have touched any unclean Person, or thing. In this they were Guilty of several Errors, 1. Extending the Law to the touching of things and Persons, of whom the Law had said nothing. 2. In Cases where such Touches happened Accidentally and were not made on purpose. 3. In thinking that the stain of sin could be washed away by a ritual Action, which God never commanded. We must not think, that they Charge the Disciples here, with a neglect of a *Civil washing* for Cleanliness, but of a Religious superstitious washing. *Mark* faith, κοιναῖς χεροῖ that is with *common Hands.* We translate it, *Polluted*, so *Acts* 10. 14. & 11. 8. Hands not first separated to God by the Religious Rite of washings.

3 But he answered, and said unto them, Why do you also transgress the commandement of God by your traditions?

Mark hath the same, *Ch.* 7. 9. tho a little out of the Order in which *Matthew* hath it. *Full well you reject the Commandement of God, that you may keep your own Traditions.* Our Saviour could have answered them, had he pleased more strictly to their Questions, but he must then, either, have incurred Danger, or *Odium*; he therefore chuseth to answer them by another Question, which struck at the Root of the matter. Admit, saith he, my Disciples culpable in not observing *Traditions*, which indeed you call the *Traditions* of the *Elders*, but are your own, devised by you, or some like you, merely to uphold your Power and Authority, and to keep People in a needless Subjection to you: I am sure you are far more Guilty, in making *Traditions* contrary to the Law of God, or rejecting Gods Law, to keep your *Traditions*: And indeed this is the common Guilt of those, who are great Zealots for *Traditions* and *Rites*, not commanded in the word of God. The Jewish *Rabbi Jose* faith, *He sinneth as much, who Eateth with unwashen Hands, as he that lyeth with an Harlot.* The *Papists* make it a greater sin, for a *Priest* to Marry, than to *keep a Concubine*; and commit *Fornication*: They make it a lesser Trangression, than to *Eat meat on a Friday.*

4 For God commanded, saying, Honour thy father and mother, and He that curseth father or mother, let him dye the death.
5 But ye say, Whosoever shall say to *his* father or his mother, *It is* a gift, by whatsoever thou mightest be profited by me,
6 And honour not his father or mother, *he shall be free*, Thus have you made the commandement of God; of none effect by your tradition.

Mark hath much the same, 7. v. 10, 11, 12, 13. *Mark* saith *Moses* said, which is the same with *God commanded.* God commanded by *Moses. Mark* saith: *It is Corban* [*that is, a Gift*] *Mark* addeth, *v.* 12. *And you suffer him no more to do ought for his Father or Mother*, which more fully sheweth their Crime, and expounderh what *Matthew* had said more shortly. *Mark* adds, And *many such like Things do you.* This is an instance, by which our Saviour justineth his Charge upon them, that they had made void the Law of God by their Traditions. The Law he instanceth in, is the fifth Commandement, *Exod.* 20. 12. *Deut.* 5. 16. which the Apostle calleth the *First Commandement with Promise*, *Eph.* 6. 2. which God had fortified with a *Judicial Law*, wherein he had commanded, *That he who Cursed his Father and Mother should be put to Death*, *Exod.* 21. 17. *Levit.* 20. 9. he had also further threatned the Violaters of this Law, *Prov.* 20. 20. By the way our Saviour here also lets us know, that the fifth Commandement obligeth Children to relieve their Parents in their necessity, and this is the Sense of the term, *Honour*, in other Texts of Scripture. A Law of God, which hath approved it self to the Wisdom almost of all Nations. *Liberi Parentes alant aut vinciantur.* Let Children relieve their Parents, or be put into Prison, was an old *Roman Law.* Nor did the *Pharisees* deny this in terms, but they had made an *Exception* from it, which in Effect made it of no use, at least such as wicked Children easily might, and commonly did elude it by: They had taught the People to say to their Parents, *Corban: It is a Gift, by whatsoever thou mayst be profited by me:* And in that Case, tho they did not give their poor Parents any thing wherewith they might relieve their Necessities, yet they should be Guiltless as to the fifth *Commandement.* There is a strange Variety of Interpreters as to this Text. Some making the Sense this, *That which I should relieve you with, I have dedicated unto God, and therefore I cannot relieve you:* Others thus, *I have dedicated my Estate to God, and that will be as much Good, and benefit to you, as if I had given it unto you.* Others think that *Corban* was the form of an *Oath*, from whence they form other Senses. But the most Free, and unconstrained Sense seemeth to be this. The *Pharisees* were a very Courteous Generation, and had a share in the *Gifts*, that were brought unto God, for the use of the Temple or otherwise, thence they were very *Zealous*, and diligent in persuading People to make such Oblations, when any pretended the need that their Parents stood in of their help, they told them, That if they told their Parents, *it was a Gift* that they had vowed, such a Portion of their Estate to a sacred use, that would before God excuse them for not relieving their Parents; so as the Precept of *Honouring their Parents*, and relieving them in their necessities, obliged them not, if they had first given to God the things by which their Parents might, or ought to have been relieved. Thus he tells them, that by their *Traditions*, under pretence of a more Religion, and expounding the Divine Law, they had indeed destroyed it, and made it of no Effect at all.

7 Ye hypocrites! Well did * Isaias prophecy of you, saying;
8 * This people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me.
9 But in vain they do worship me, * teaching *for doctrines* the commandements of men.

* Mar. 7. 6.
* Isaiah 29 13.
Eze. 33. 31.
* Col. 2. 18. 22.

The Greek is, διδάσκοντες διδασκαλίας, teaching Doctrines, the Commandements of men. *You Hypocrites*, who put on an outward Vizard, or appearance of Holiness, but have nothing in your Hearts of true and severe Piety, *Well did Isaiah prophecy of you. Isaiah* spake to the *Jews*, that were then in being, but what he then said of your Forefathers, that lived in his Age, is true of you who are their Children, *Saying, This People*, &c. The Evangelist doth not quote the Words of the Prophet exactly, but his Sense, and teacheth us this Lesson, That whatsoever outward shew, and Profession of Religion be in, and upon Men, if their Hearts be not right with God, and what they outwardly do, proceed not from an inward Principle of *Faith, Love* and *Obedience*, in and to God, they are but Hypocrites. *In vain do they Worship me*, &c. That is, idly, and unprofitably, and to no purpose: I will not accept what they do. *Teaching Doctrines, the Commandements of Men*: He means in the Worship of God, for other Commandements of Men, are not the Preachers Texts, nor doth he here mean by *Commandements of Men*, such as back'd the Commandements of God, and only served to enforce them, but such as he had been speaking of, humane Traditions, of which God had said nothing, as *washing of Hands*: Or such *Traditions*, as enervated the Commandements of God, such were the last mentioned.

10 And he calleth the multitude, and said unto them, Hear and understand.

11 * Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man.

* Act. 10. 15. Rom. 14. 17. 20. Tit. 1. 15.

Mark hath the same, *Ch.* 7. 15. Our Saviour turns off his Discourse from the *Pharisees* and *Scribes*, who he saw were indocile, to the multitude, in whom he discerned a more teachable Temper; he uses the Preface *Hear and understand*, as well knowing how they had been taught, and what an advantage *Error* in Possession hath: That which he tells them, and that before the *Scribes* and *Pharisees* (as will appear by the following Verses) was, *That that which goeth into a Man doth not defile him, but that which cometh out of him.* He speaketh not of a *Levitical* Pollution, for so he that did eat of an unclean thing, might by it be defiled, but even in such an Eating, it was not the *Flesh* of the *unclean Bird*, or Beast that defiled the Man, but his sinful Lusting after it, and Eating it in *Disobedience* to the Command of God.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

The *Pharisees* offence was without Question, at his making so light a Matter at their Washings, not that they understood our Saviour, as speaking against the distinction of Meats, which was Established by the *Ceremonial Law*, not as yet abrogated. There's nothing doth more offend Hypocrites, than preferring spiritual Worship and Homage to God, and the slighting of all external Rites and Actions, not attended with a suitable inward Homage, and Devotion of Heart.

13 But he answered, and said, Every plant which my heavenly * Father hath not planted, shall be rooted up.

* Joh. 15. 2.

14 Let them alone * they be blind leaders of the blind, And if the blind lead the blind, both shall fall into the ditch.

* Chap. 23. 14. 16. Luk. 6. 39.

Every Plant, may be understood of *Doctrines*, *Practices*, or *Persons*. These *Scribes* and *Pharisees*, are a wretched Generation, that are got into the Sheep-fold, not *at the Door*, my Father never sent them, they are crept in at the Windows, they are Plants got into my Garden, which my Father never *Planted* there, and they must be Rooted up *Let them alone*, they are incorrigible, and blinded by their own Interest against any *Conviction, or Instruction, as *Hos.* 4. 17. *Ephraim is joyn'd to Idols, let him alone.* So these Men are joyned to their Superstitious Traditions: I will not concern my self with them: They are pretended *Leaders of the Blind*, *Rom.* 2. 19. but themselves are Blind. I pity the poor People, for whilst the Blind lead the Blind, they both fall into a Ditch. An ignorant and unfaithful Ministry is the greatest Plague God can send amongst a People.

15 * Then answered Peter, and said unto him, Declare unto us this parable.

* Mark 7. 17.

16 And Jesus said, * Are ye also yet without understanding?

* Chap. 16. 9.

Mark saith, *His Disciples asked him concerning the Parable*, *Peter* probably began, the rest followed. Or, *Peter* speaks in the Name of the rest, for our Saviour in his Answer, doth not say, *Are thou*, but *are ye*. They did well, in that they desired to be instructed what the meaning was of the *Parable*, that is, the dark saying, which he used (for the *Hebrews* called all dark Sayings, Parables) possibly they might also stumble at what our Saviour said, as tending to the Destruction of the *Ceremonial Law*, about the difference of Meats. But that they were no better instructed, than not to understand a thing so plain and obvious, this was their Fault, and argued their small improvement of our Saviours Company. God expects a proficiency in knowledge from us, proportionate unto the means he giveth us.

17 Do not ye yet understand, that whatsoever entreth in at the mouth, goeth into the belly, and is cast out into the draught?

18 But * those things, which proceed out of the mouth come forth from the heart, and they defile a man.

* Jam. 3. 6.

19 * For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false-witness, blasphemies.

* Gen. 6. 5. & 8. 21. Prov. 6. 14. Jer. 17. 9.

20 These are the things which defile a man: but to eat with unwashen hands, defileth not a man.

Mark hath this with very small difference in Words, *Ch.* 7. 18, 19, 20, 21, 22, 23. only he specifieth some more sins, than *Matthew* enumerateth. The Sum of what our Saviour saith is this. That all sin proceedeth from Lust, some desires in the Heart of man after things forbidden in the Law of God. All the stirrings of our Hearts, with such Thoughts, all the Willings, and Desires of such things, tho they never issue in Overt-Acts, yet defile, and pollute a Man, and from these inward Motions of the Heart, proceed those Overt-Acts (mentioned by *Matthew* or *Mark*) of *Murders*, *Adulteries*, *Fornication*, *Theft*, *False-witness*, *Blasphemy*, *Deceit*, *Lasciviousness*, *an Evil Eye*, *Pride*, *Foolishness*, now these things take them in their Nest, which is the Heart, they defile, and pollute that. Take them in their passage through our Lips, into the World; they pollute that, take them in their *Overt-Act*, they pollute the Man. But to eat with *unwashen Hands*, a thing no where forbidden by God, only by the *Pharisees*, who had no such Authority given them from God, to command any such things, this doth not pollute a Man. It is possible, that Men may sin in not obeying the Commandements of Men, but it must be than in things, in which God hath Authorized them to command, and to determine our Practice in, for the pollution lyes in a Disobedience, to the Commandement of God, not of Men.

21 Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

Mark Ch. 7. 24. addeth, *and entred into an House, and would have no Man know of it, but he could not be hid:* Some here make a Question, whether our Saviour did go into *Phœnicia* (of which *Tyre* and *Sidon* were the principal Cities) or only into the Coasts of *Palestina* next to it; those that think he did not go into *Phœnicia*, are guided by his Prohibition of his Disciples, to *go into the way of the Gentiles*, *Mat.* 10. 5. and the Consideration, that the time was not yet come, for his manifestation to the *Gentiles*. I rather incline to think, that he went into *Tyre* and *Sidon*; and that this was a kind of a *Preludium* to the *calling of the Gentiles*, and a Prediction of what should be done more fully afterwards: It is manifest he did not go with a design to make himself publick there, for *Mark* saith, he *would have no Man know of it*. But for privacy withdrew himself thither, and shewed some of his miraculous Operations there, and *v.* 22. Saith the Woman that came to him was a *Canaanite*, *Mark* saith, she was a *Greek*, a *Syrophenician* by Nation. Nor is here any Contradiction, for ever since the *Grecian Monarchy*, prevailed over so great a part of the World. The Name of *Greeks* had obtained, so as they called all *Greeks* who were not *Jews*, *Rom.* 1. 14. 16. & 10. 12. a *Syrophenician* saith *Mark* by *Nation*: That is, one that was a Native of that part of *Phœnicia*, which is joyned to *Tyre* and *Sidon*. *Matthew* calls her a *Canaanite*, or a Woman of *Canaan*, by which tho some would understand one of *Cana*, yet as the *Orthography* will not agree, so *Mark* calling her a *Greek*, and a *Syrophenician*, inclines us rather to judge her of the stock of the Old *Canaanites*.

22 And * behold a woman of Canaan came out of the same coasts, and cryed unto him, saying, Have mercy on me O Lord, thou son of David; my daughter is grievously vexed with a devil.

* Mat. 7. 25. 26.

23 But he answered her not a word, And his disciples came, and besought him, saying, Send her away; for she cryeth after us.

Mark saith, *A certain Woman whose young Daughter had an unclean Spirit, heard of him, and came and fell at his Feet. The Woman was a Greek, a Syrophenician by Nation, and she besought him, that he would cast forth the Devil out of her Daughter. But Jesus said unto her, let the Children first be filled, for it is not meet to take the Childrens Bread, and to cast it to Dogs. Mark* 7. 25, 26, 27. Tho the Woman appears to have been a *Pagan*, yet living so near *Galilee*, she had doubtless heard of Christ, both what he had done in casting out Devils, and also that he was lookt upon as the *Son of David*, and usually called by that Name, by those who went to him for any Cures; she therefore gives him that Title: Others, think her to have been more specially inlightned, and to have called him the Son of *David*, not as an usual Compellation given him, but as believing him to have been the true *Messias* promised to the *Jews*, nor is that impossible, for tho the Gospel at this time had not shined out upon any Considerable number of the Heathen, yet God in all times had his number amongst them, and this Woman living so near to the *Jews*, and so near to *Galilee*, where our Saviour hitherto had most Conversed, and Preached, it is not improbable, that she might have received the *Grace*, as well as the sound of the Gospel, so God might have kindled in *her* Heart, a true Faith in the *Messias*. Our Saviours Commendation of her Faith in the following Discourse, maketh this very probable. *Matthew* saith, that he *answered her not a Word*, *Mark* saith, that he said to her, *Let the Children first be filled*, &c. To the observing Reader, this will appear no Contradiction. For by *Mark* it should appear, that she first came to our Saviour into the House, into which he went, that he might be private, and there fell at his Feet. Here Christ *answered her not a Word*; took no notice of her

her at all, But it appereth by *Matthew*, that Christ soon left the House, and she followed after him upon the way. The Disciples said, *send her away, for she cryeth after us.* Then it was that our Saviour said to her, *Let the Children be first filled.* His Disciples first interposing, saying, *send her away, for she cryeth after us.* How any of the *Papists* think that this Text Patronizeth their *Invocation* of *Saints* departed, I cannot tell, for these Disciples were alive, and we do not read, that she spake to any of them, to intercetrans for her: it is certain they did move Christ on her behalf.

24 But he answered, and said, * I am not sent, but to the lost sheep of Israel.

* Chap. 10. 5. 6.

Our Lord by these Words doth not deny, but that he was sent as a *Redeemer* to more, but *not as a Minister* or as an *Apostle*, as he is called, *Heb.* 3. 1. The Apostle *Rom.* 15. 8. saith, *That Jesus Christ was a Minister of the Circumcision, for the Truth of God, to confirm the promises made to the Fathers.* Our Lords Ministry was confined to the Jews, so was the Apostles, *Matth.* 10. 5. Till some time after our Saviours Ascension, the *Gospel* was not Preached generally to the Gentiles, tho some particular Persons might, and did both in Christs time, and in the time of the *Apostles*, before they did go to the *Gentiles*, hear, receive, and embrace the Gospel, as we shall hear this Woman did.

25 Then came she, and worshipped him, saying, Lord, help me.

She here acknowledgeth his *Divine Power*, and imploreth his *Help*. Thus shewing that she believed him to be the Son of God, and a rewarder of those that sought him, and continues her request after two Repulses.

26 But he answered, and said, It is not meet to take the childrens bread, and to cast it to dogs.

Mark saith, *Chap.* 7. 27. *Jesus said unto her, Let the Children first be filled, for it is not meet*, &c. By the *Children*, here he means the *Jews*, by the *Dogs*, he meaneth the *Heathen*. The Jews are called the Children of the Kingdom, *Israel* is called *Gods Son, his first Born*, *Exod.* 4. 22. the Apostle, *Rom.* 9. 4. saith, to them *belong'd the Adoption.* By Bread here our Saviour means, the *Publication of the Gospel*, and the *Miracles* by which the truth of the Doctrine of it was confirmed, by *Dogs*, he means the Heathen, whom the Jews did count as Dogs, no Members of the Houshold of God, it was a Term of Contempt, 2 *Sam.* 3. 8. and 16. 9. 2 *Kings* 8. 13. When our Saviour saith *it is not Meet*, he means it is not just, nor equal, *Obj.* How came it then, that the Gospel was ever carried to the Gentiles? *Mark* Expounds our Saviours meaning, or rather gives us an account of our Saviours Words more perfectly. *Let the Children be first filled. It is not Meet*, &c. The Jews are Gods Children, a People whom he chose out of all the Nations of the Earth, to whom he gave many Privileges. It is his Will the Gospel should be first Preached to them, and then to the Gentiles. Gentiles are as Dogs, of whom God hath not taken such a care, but they shall have their time. Only it is not Consonant to my Fathers Will, that the Gospel, and the Miracles by which it is confirmed, should be Exhibited unto you Gentiles, till it hath been fully Preached to the Jews, and they be first filled with the Sound, and with the Confirmations of it.

27 And she said, Truth Lord, yet the dogs eat of the crumbs, which fall from their masters table.

Mark reports it to the same Sense, *Chap.* 7. 28. She goeth on after a third Repulse. The last of which was not without a reproach, for our Lord had implicitely call'd her a *Dog*. These words are as much, as if she had said, Lord, I confess the Jews are *Children*. I am a *Dog*, a poor Heathen, no proper Member of the Houshold of God, and it is Truth, that it seemeth unreasonable, that I being a Dog, should be served before all the Children are filled. Lord, I do not beg such a full Manifestation of thy power, and goodness for the Gentiles, I beg but a Crumb of Mercy for my self, and poor Child, and *Lord*, tho we do not use to give our Loaves prepared for our Children, to the Dogs that feed under our Table, *Crumbs* of our Childrens Bread, as *Mark* expresseth it, yet we Suffer our Dogs to gather them up. Lord, I know thou hast a plenty of Grace, and Blessing, the Children may be filled, and yet I may have some Crumbs. Three things are Remarkable in her Answer, besides her Faith so eminently expressed. 1. Her *Humility*, she owneth herself a *Dog*. 2. Her *Modesty*, she beggeth no more than a *Crumb*. 3. Her *Fervency*, and *Importunity* after three Repulses. By this we Learn our Duty in Prayer, to go to God Humbly, to implore him modestly, and to be instant in Prayer, going on in our Duty, tho we have not presently such an Answer as we desire. These things conjoyned with Faith, make an acceptable Prayer,

28 Then Jesus said unto her, O woman! great *is* thy faith; be it unto thee, even as thou wilt. And her daughter was made whole from that very hour.

Mark saith, *Chap.* 7. 29. *And he said unto her, for this saying, Go thy way, the Devil is gone out of thy Daughter. And when she was come to her House, she found the Devil gone out, and her Daughter laid upon the Bed.* O Woman! for this saying, shewing the greatness of thy Faith. Be it unto thee, as thou wilt. Go thy way, the Devil is gone out of thy Daughter. And her Daughter was made whole that very Hour, as she understood, when she came home to her House, for she found the Devil was gone out of her Daughter, and her Daughter was laid upon the Bed. Thus the Words of both the Evangelists Compounded, make but one entire and perfect Sense. The greatness of her Faith appeared in two things. 1. In that she had so little means, so small a Revelation, being a Pagan, she ordinarily had not heard the Gospel, nor seen so many of Christs mighty Works, Confirming the Truth of the Doctrine of it. Hence it is observed, that Christ admired the Faith of none but *Pagans*. *Matth.* 8. 10. 2. In that she would not give over; tho he gave her three Repulses. So as she said like *Jacob*. *I will not let thee go, until thou Bless me.* And as he like a *Prince*, so she like a *Princess*, prevailed with God, and obtained the thing which she desired, But will some say. *Where was her Faith?* What promise? what Word of God had she to assent to? God doth not speak to us outwardly, but inwardly, as undoubtedly he had to this Woman, giving her some inward assurance, that he was the *Son of God*, and both able, and willing to grant her the thing she asked. Now a firm and fixed assent to any Divine Revelation is Faith: whether the Revelation be *Internal* or *External*. We from hence learn, the mighty Power of *True Faith* and *Fervent Prayer*.

29 And Jesus departed from thence, and came nigh unto the sea of Galilee, and went up into a mountain, and sate down there.

30 And great multitudes came unto him, having with them those that were * lame, blind, dumb, * Isa. 35. 5, 6. maimed, and many others, and cast them down at Jesus feet, and he healed them. Luke 7. 22.

31 Insomuch that the multitude wondred, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see, And they glorified the God of Israel.

Mark gives us an account of this motion of our Saviours, *Chap.* 7. *v.* 32. and mentioneth a particular Miracle, which our Lord wrought, either in the way, or when he came to the place where he rested, which not being mentioned by our Evangelist, I shall consider when I come to that Chapter in *Mark*. *Matthew* only tells us in general, that he healed many, some Lame, some that were Blind, some that were Dumb, &c. such a general Account of the Miracles wrought by our Saviour, we had *Ch.* 4. 24. & 8. 16. & 11. 5. The Evangelist not largely setting down every particular Miracle wrought by our Saviour. *And they glorified the Lord God of Israel.* The Pharisees ascribed these operations to the Devils Power, but the poor People owned them as the Works of God, and gave praise unto God.

32 Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat, and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? And they said Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves, and the fishes, and gave thanks and brake *them*, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled, and they took up of the broken meat that was left, seven baskets full.

38 And they that did eat, were four thousand men, besides women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

Mark gives us an account of this Mircle, *Ch.* 8. *v.* 1, 2, 3, 4, 5, &c. There is very little difference in their Relations, only *Mark* saith, our Saviour went into the Coasts of *Dalmanutha*, *Matthew* saith, in the Coasts of *Magdala*, most think that it was the same place which had two Names, some think one was the Name of the Country, the other, of the City or Town

Town. Others that they were two Towns near together. There are no difficulties in this History, some question how they could fast three Days, but the Text doth not say so, only that at that time they had nothing to eat, having spent what they brought with them probably in their Baskets, which Answers another question also, how they could get Baskets in the Wilderness. The Miracle was of the same Nature, with that which we met with, *Chap.* 14. Only there were 5000 Men fed with five Loaves, and two Fishes, here 4000 were fed with seven Loaves, and a few Fishes, there they took up twelve, here but seven Baskets full. Our Lord worketh sometimes without means, sometimes by means, and those differently proportioneth to his end, as it pleaseth him. The Miraculous Operations of our Saviour, are amongst his *Miranda* et *Adoranda*, not his *Imitanda*. These Actions of his, which we are in reading to admire, and adore, but are not concerned to imitate, yet something we may observe from them, both for our *Instruction* and *Imitation*. For our Instruction, we may from this History observe the Extent of Christs Compassion to his Disciples, which tho it is most Eminently seen in what he doth for their Souls, yet reacheth also to their Bodies, and more External wants. It also teacheth us to trust God in the doing of our Duty. Those that are in a Wilderness hearing Christ, shall not faint by the way, before they get home. His course of giving Thanks before he brake, and made use of the Bread (which we observed before in the other Miracle) commendeth to us, the religious Custom of begging a Blessing before our Meat, and giving Thanks to God for good things, of that Nature, when we have received them.

CHAP. XVI.

1 * THE Pharisees also with the Sadduces came, and tempting desired him that he would shew them a sign from heaven.

* Chap. 12. 38.

What these *Pharisees* and *Sadduces* were, we have had an occasion to shew before in our *Annotations* on *Ch.* 3. *v.* 7. there was a great Opposition betwixt them, as we may learn from *Acts* 23. 7, 8. The *Pharisees* and *Scribes* were great Zealots for their *Traditions*. The *Sadduces* valued them not, The *Pharisees* held, the *Resurrection*, *Angels* and *Spirits*. The *Sadduces* denied all. But they were both Enemies to Christ, and Combine in their designs against him. They came to him *Tempting*, that is, desirous to make a tryal of him, they desire that he would *shew them a Sign from Heaven*. Such a one as *Moses* shewed them, *Joh.* 6. 30, 31. bringing down Bread from Heaven. They had seen our Saviour shewing many Signs, but they had taught the People, that these things might be done by the Power of the Devil, or by the Art of Man, therefore they challenge our Saviour to shew them another kind of *Sign*, a Sign from Heaven, that they might know he was sent of God. See *Mark* 8. 11.

2 He answered, and said unto them, When it is evening, ye say, *It will be* fair weather, for the sky is red.

3 And in the morning, *It will be* foul weather to day, for the sky is red, and lowring. O ye hypocrites, ye can discern the face of the sky, but can ye not *discern* the signs of the times?

You can, saith our Saviour, make Observations upon the Works of God in nature, and common Providence, and from such Observations you can make Conclusions; if you see the Sky red in the Evening, you can conclude from thence, that the morrow will be fair, because you think that the *Redness* of the Sky at Night speakes the Clouds thin, and the Air pure, and on the other side, the *Redness* of it in the Morning, speaks the Clouds thick, so as the Sun cannot disperse them, or because you observe that generally it so proveth, tho nothing be more mutable then the Air, *But you cannot discern the Signs of the Times*. You are only dull at making Observations upon the Scriptures, and the Will of God revealed in them concerning me: you might observe, that all the *Signs* of the *Messias* are fulfilled in me. I was Born of a *Virgin*, as was prophesied by *Isaiah. Chap.* 7. 14. in *Bethlehem Judah*, as was prophesied by *Micah, Chap.* 5. 2. At a time, when the *Scepter was departed from Judah, and the Lawgiver from his Feet*, as was Prophesied by *Jacob, Gen.* 49. 10. That *John* the *Baptist* came in the *Power and Spirit of Elias, to prepare my way before me*, as was prophesied by *Malachy, Mal.* 4. 5. That there is one come, *who openeth the Eyes of the Blind, and unstopeth the Ears of the Deaf, and maketh the Lame to leap as an Hart, and the Tongue of the Dumb to Sing*, according to the Prophesie, *Isa.* 35. 5, 6. all these are the *Signs of the time*, when the *Messiah* was to come, but these things you cannot discern, but like a Company of *Hypocrites*, who pretend one thing, and do another, you come and ask a *Sign*, that you might *believe in me*, when you have so many, and yet will not believe.

4 A wicked, and adulterous generation, seeketh after a sign, and there shall be no sign given unto it, but the sign of the prophet Jonas. And he left them and departed.

We meet with the same Answer, given to the Pharisees, *Chap.* 12. 39. you pretend your selves to be the Children of *Abraham*, but you are Bastards rather than his Children; he *saw my Day afar off*, and *rejoyced*, you will not believe, tho you see me amongst you and at your Doors; he believed without any Sign, you will not believe, tho I have shewed you many Signs. You shall have no such Sign as you would have, the Sign of the Prophet *Jonah* is enough: But in our Lords former reference of them to the Prophet *Jonah*, he instanced in one particular, *viz.* his being three Days, and three Nights *in the Belly of the Whale*; here he seemeth more generally to refer to *Jonah*, as a *Type* of him in more respects, which indeed he was. *Chemnitius* reckons them up thus. 1. *Jonas* was thrown into the Sea by the Mariners, to whom he had betrayed himself: Christ was delivered to Death by the *Jews*, to whom he was specially promised. 2. *Jonas* was willingly thrown into the Sea. Christ laid down his Life, and Man took it not from him. 3. *Jonas* by being cast into the Sea, saved those in the Ship. Christ by his Death saved the Children of Men. 4. *Jonas* after he had been in the Whales Belly three days, was cast up on dry Land: Christ after three Days, rose again from the dead. 5. The *Ninivites*, tho upon the Preaching of *Jonah* they made a shew of Repentance, yet returning to their former Sins, were soon after destroyed; so were the Jews within Forty years after Christs Ascension. So as *Jonas* was many ways an Eminent Sign, and Type of Christ. Our Lord having referred them to Study this Sign, would entertain no more Discourse with them, but leaves, and departeth from them. *Mark* saith, *Chap.* 8. *v.* 13. that he *entering into the Ship again, departed to the other side*, (the Ship which brought him to *Dalmanutha*, or, *Magdala*) and went into the Coasts of *Galilee* again.

5 And when his disciples were come to the other side, they had forgotten to take bread.

6 Then Jesus said unto them, Take heed, and beware of the leaven of the Pharisees, and of the Sadduces.

7 And they reasoned amongst themselves, saying, *It is* because we have taken no bread.

Mark saith, *Chap.* 8. *v.* 14, 15, 16. *Now the Disciples had forgotten to take Bread, neither had they in the Ship with them more than one Loaf. And he charged them, saying, Take heed and beware of the Leaven of the Pharisees, and of the leaven of Herod. And they reasoning amongst themselves, said, It is because we have no Bread.* The Disciples went into the Ship, without taking a due care for Provision for their Bodies, which they were sensible of, when they came on shore on the other side. Christ happened in the mean time, to give them a caution against the *Doctrine* of the *Pharisees* and *Sadducees*, and *Herodians*, which he properly expressetb (tho *Metaphorically*) under the Notion of *Leaven*, this they understood not, but fancied that he had spoken this to them with reference to their want of Bread, as if he had only given them warning, that for the making of Bread to supply their necessity, they should not go to the *Pharisees*, or *Sadducees*, or *Herodians*, for leaven; or that they should not go to buy any Bread of the *Pharisees*, or of the *Sadducees*. So dull are we to understand Spiritual things, and so soon had they forgot the Doctrine which our Saviour had so lately taught them, *Ch.* 15. 17, 18. That those things which are Foreign to a Man, and come not out of his Heart, do not defile a Man, but those things only which proceed out of his Heart.

8 *Which* when Jesus perceived, he said unto them, O ye of little faith, why reason ye amongst your selves, because ye have brought no bread?

9 Do ye not yet understand, neither remember, * the five loaves of the five thousand, and how many baskets ye took up?

* Chap. 14. 17. Joh. 6. 9.

10 * Neither the seven loaves of the four thousand, and how many baskets ye took up?

* Chap. 15. 34.

11 How is it, that ye do not understand, that I spake *it* not to you concerning bread, that ye should be ware of the leaven of the Pharisees, and of the Sadduces.

12 Then understood they, how that he bad *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadduces.

Mark giving us an account of this passage, *Chap.* 8. 17, 18, 19. useth some harsher Expressions. *And when Jesus knew it, he said unto them, Why Reason ye, because ye have no Bread? Perceive ye not yet, neither understand, have ye your Eyes yet hardened? Having Eyes, see ye not, and having Ears, hear you not? And do you not yet remember? When I brake the five Loaves, amongst the five Thousand, how many Baskets full took you up? They say unto him twelve. And when the seven amongst four Thousand, how many Baskets full of Fragments took you up? and they said seven. And he said unto them, how is it that you do not understand?* Our Saviour here Chargeth them, with three things, *Ignorance*, *Unbelief*, *Forgetfulness*. Ignorance in that they did not understand, that his usual way was to Discourse spiritual things to them, under Earthly Similitudes, and so by Leaven he must understand something else than Leaven, with which Men use to Leaven their Bread. *Unbelief*, That they having seen the Power, and Goodness of the Lord and Master, to feed *four Thousand*, with seven Loves, and *five Thousand with five Loves*, leaving a great remainder, and that he did this for a mixed multitude, out of a meer Compassion to the Wants, and Cravings of humane Nature, should not judge, that he was able to provide for them, altho they had brought no Bread: Or, doubt whether he would do it or no for them, who were much dearer to him. 3. *Forgetfulness*, which is often in Scripture made the Mother of Unbelief and Disobedience, *Deut.* 4. 9. 23. & 25. *v.* 19. *Psal.* 78. 11. There is nothing of Difficulty in the terms, only from this History we may learn these things. 1. That God expecteth that we should, not only hear and see, but understand. 2. That he looks we should not only hear for the present time, but for the time to come; Christ expected that his Disciples should have learned from his Doctrine, about washing of Hands, that he could not mean the Leaven of Bread, but something else, which might defile them. 3. That he is much displeased with his own People, when he discerns *Blindness*, and *Ignorance* in them, after their more than ordinary means of Knowledge. 4. That former Experiences, of Gods Power and Goodness manifested for us, or to us, ought to strengthen our Faith in him, when we come under the like Circumstances, and a disputing, or doubting after such Experiences argueth but a little, and very weak Faith, and an hardness of Heart, that the Mercies of God have not made a just impression on our Souls. *Then understood they that he bid them not beware of the Leaven of Bread, but of the Doctrine of the Pharisees, and of the Sadduces.* *Mark* instead of, *and of the Sadduces*, hath, *and of the Leaven of Herod*, which hath made some think, that *Herod* was a *Sadduce*. The Doctrine of the *Pharisees* is reducible to two Heads, *Justification by the works of the Law*, and *those Works too according to that imperfect Sense of the Law they gave.* 2. *The Obligation of the Tradition of the Elders*: Whose Traditions were also (as we have heard) God of no Effect. The Doctrine of the *Sadduces*, we are in part told, *Acts* 23. 8. *They said, there was no Resurrection, nor Angel, nor Spirit*: These were Principles excellently suted to Men of Atheistical Hearts and Lives, and it is more than probable, that *Herod* and his *Courtiers*, and some of his *Lords, and great Captains*, had suckt in some of these Principles, and these were the *Herodians* mentioned, *Mat.* 22. 16. & *Mar.* 3. 6. These Doctrines are by our Saviour compared to *Leaven*, not only because of the sower Nature of it, but also, because Hereticks words (as the Apostle saith) Eat as *doth a Canker*, and are of a Contagious Nature; as *Leaven* doth diffuse its Quality into the whole Mass of Meat. Our Saviour *Ch.* 13. 33. had upon this Account compa- should influence the World as we heard, *Ch.* 13.

13 When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say, that I the son of man am?

* Chap. 14. 2.

14 And they said, * Some *say that thou art*, John the Baptist, some Elias, and others, Jeremias, or one of the prophets.

This, and the following part of this Discourse, is related both by *Mark* and *Luke*: *Mark* hath it, *Ch.* 8. 27. *And Jesus went out, and his Disciples, into the Town of Cesarea Philippi, and by the way he asked his Disciples, saying unto them: Whom do Men say that I am? And they answered, John the Baptist, but some say Elias, and others, one of the Prophets.* *Luke* saith, *Ch.* 9. 18, 19. *And it came to pass, as he was alone Praying, his Disciples were with him, and he asked them saying, whom say the People that I am. They answering him, said John the Baptist, but some say Elias, and others say, That one of the Old Prophets is risen again.* *Matthew* and *Mark* name the place, whither our Saviour was going, viz. *Cesarea Philippi*: It is so called partly, to destinguish it from another *Cesarea*, and partly, because it was built to the Honour of *Tiberius Cæsar*, by *Philip* the *Tetrarch*. It was a City at the bottom of *Lebanon*, and upon the River of *Jordan*. *Mark* saith, this Discourse was in the way, *Luke* saith, *As he was alone Praying*, but *As* must there signifie *after*, for we cannot think that our Saviour would interrupt himself in Prayer by this Discourse, nor could he be *alone Praying*, if *his Disciples were with him*, both which *Luke* saith. So that ἐν τῷ εἶναι αὐτὸν προσευχόμενον κατὰ μόνας, were certainly translated better. After he had been praying alone, his Disciples were with him, so that this Discourse might be (as *Mark* saith) *in the Way*, before they came to *Cesarea Philippi*, whither he was going. *He asked his Disciples, saying, whom do men* (or *the People*, as *Luke* hath it) *say that I am?* Not that our Saviour who knew the Hearts of all, did not know, but to draw out *Peters* following Confession. *And they said unto him, some say, thou art John the Baptist*, we heard before that *Herod* said so, others *Elias*. This respected the Prophecy, *Mal.* 4. 4, 5. the *Jews* had a *Tradition*, that before the coming of the *Messias*, *Elias* should come, *Joh.* 1. 21. *Some say Jeremias*, this is only in *Matthew*, or *one of the Prophets*. The *Jews* seeing Christ do such wonderful Works, could not resolve themselves who he was. *Herod* and his Court-party said: That he was *John the Baptist risen from the dead*. They had it seems, an Opinion of some extraordinary Vertues, or Powers, in such as were risen from the dead. Many *Interpreters* agree that the *Jews* had an Opinion, that Good mens Souls when they died, went into other Bodies, this made them guess that our Saviour was one of the Old Prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered, and said, * Thou art Christ the son of the living God.

* Joh. 6. 69. & 11. 27. *Act.* 8. 37. & 9. 20. 1 Joh. 4. 15. & 5. 5.

Mark saith, *Ch.* 8. *v.* 29. *Thou art the Christ*, *Luke* saith, *v.* 9. 20. *Peter* answered, and said, *The Christ of God*, that is, the *Messiah*; you that are my Disciples and Apostles, what is your Opinion of me? Our Lord expects not only *Faith* in our Hearts, but the *Confession of our Lips*, *Rom.* 10. 10. *And Simon Peter answered*, not because he had any *Priority* amongst the Apostles, but he was of a more quick, and fervid Temper than the rest, and so speaketh first, they silently agreed to what he said. What he saith is but little, but of that Nature, that it is the very Foundation of the Gospel. *Thou art Christ* the anointed, the Person of old promised to the World, under the Name of the *Messiah*, *Dan.* 9. 24, 25. *the Son*, not *by Adoption*, but *by Nature*, for they believed *John the Baptist*, *Elias*, and the Old Prophets, the Sons of God by Grace: It is plain, *Peter* means more than that. *Of the Living God.* Our Lord had asked, *Whom do Men say that I the Son of Man am?* And in the same Sense he speaks to the Disciples; Whom do ye say, that I the Son of Man am? Lord saith *Peter* we believe, that thou the Son of Man art the *Christ*, *the Son of the Living God.* God is often in Scripture called the *Living God*, in opposition to *Idols* which had Eyes, and saw not, Ears and heard not, nor had any Life in them, *Gen.* 16. 14. *Heb.* 3. 12. & 9. 14. &c. So as here we have a full and plain Confession of that Doctrine, which is the Foundation of the Gospel.

17 And Jesus answered, and said unto him, Blessed art thou, Simon Bar-Jona: for flesh and blood hath not revealed It unto thee, * but my Father which is in heaven.

1 Cor. 2. 20.

Our Lord appeareth here to be mightily pleased with this *Confession* of *Peter*, and the rest of his Disciples, (for we shall observe in the Gospel, that *Peter* was usually the first in speaking, *Jo.* 6. 68.) He pronounceth him *Blessed*, and giveth the reason of it afterward. *Simon Bar-Jona*, that is, *Simon Son of Jona*, or as some would have it Son of *John*, (they think *Jona* is a Contraction of *Johanna*.) Our Lord gives him the same Name, *Joh.* 21. 15. *For Flesh and Blood hath not revealed it unto thee, but my Father which is in Heaven.* By *Flesh and Blood*, our Saviour meaneth *Man*, and the *Reason and Wisdom of Man*. Thus it is often used in Scripture, *Isa.* 40. 5. *Gal.* 1. 16. *Eph.* 6. 12. Some note it always signifieth so when it is in Scripture opposed to God. Thou hast not learned this by *Tradition*, or any *Dictates from Man*, nor yet by any humane *Ratiocination*, but from *my Father which is in Heaven*. This confirmeth what we have, *Eph.* 2. 8. That *Faith is the Gift of God*, *Joh.* 6. 44. *No Man cometh to the Son, but he whom the Father draweth.* Men may assent to things from the reports of Man: Or, from the evidence of Reason, but neither of these is *Faith*. *Faith* must be an Assent to a Proposition, upon the Authority of God revealing it. Nor doth any Man truly, and savingly believe, that Jesus Christ is the Eternal Son of God, and the Saviour of the World, but he in whom God hath wrought such a persuasion; yet is not the Ministry of the Word needless in the Case, because as the Apostle saith, *Faith comes by Hearing*, and Ministers are Gods Instruments by whom Men believe. No Faith makes a Soul blessed, but that which is *of the Operation of God*.

18 And I say unto thee that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it.

And I say unto thee also. Thou art Peter, Christ gave him this Name, *Joh.* 1. 42. when his *Brother Andrew* first brought

brought him to Christ: I did not give thee the Name of *Cephas* or *Peter* for nothing (for what *Cephas* signifieth in the *Syriack*, *Peter* signifieth in the *Greek*;) I called thee *Cephas*, and thou art *Peter*, a *Rock*. Thou shall be a *Rock*. This our Lord made good afterward, when he told him; That *Satan had desired to Winnow him like Wheat, but he had prayed, that his Faith might not fail. Luke* 22. 32. Thou shalt made a Confession of Faith, which is a *Rock*, even such a Rock as was mentioned, *Ch.* 7. 25. And thou thy self art a *Rock*, a steady firm Believer. [*And upon this Rock will I build my Church.*] Here is a Question amongst Interpreters, what, or whom, our Saviour here meaneth by *this Rock*. Some think that he meaneth *himself*, as he saith, *Jo.* 2. 19. *Destroy this Temple* (meaning his own Body) God is often called a *Rock*, *Deut.* 32. 18. *Psal.* 18. 2. & 31. 3. and it is certain, Christ is the Foundation of the Church, *Isa.* 28. 16. *1 Cor.* 3. 11. *1 Pet.* 2. 6. But this Sense seemeth a little hard, that our Saviour speaking to *Peter*, and telling him he was a *Stone*, or a *Rock*, should with the same Breath pass to himself, and not say, Upon my self, but *upon this Rock will I build my Church.* 2. The Generality of Protestant Writers, not without the suffrage of divers of the Ancients, say *Peters Confession* which he had made, is the *Rock* here spoken of. And indeed the Doctrine contained in his Confession, is the Foundation of the Gospel. The whole Christian Church is built upon it. 3. Others think in regard that our Saviour directeth his Speech not to all the Apostles, but to *Peter*, and doth not say, *Blessed are you, but Blessed art thou Simon, Bar-Jona.* That here is something promised to *Peter* in special, but they do not think this is any *Priority*, much less any *Jurisdiction*, more than the rest had, but that Christ would make a more Eminent, and special use of him, in the building of his Church, than of the rest; and they observe, that God did make a more Eminent use of *Peter*, in raising his Gospel-Church, both amongst the *Jews*, *Acts* 2. and the *Gentiles*, *Acts* 15. But yet this foundeth a little harthly, to interpret *Upon this Rock*, *By this Rock.* I do therefore, rather incline to interpret it in the second Sense. *Upon this Rock*, upon this solid and unmoveable Foundation of Truth, which thou hast first publickly made, *I will build my Church.* It is true, Christ is the *Foundation* of the Church, and other Foundation can no man lay. But tho Christ be the *Foundation* in one Sense, the Apostles are so called in another Sense, *Eph.* 2. 20. *Rev.* 21. 14. Not the Apostles Persons, but the Doctrine which they Preached. They by their Doctrine which they Preached, (The Sum or great Point of which was, what *Peter* here professed) They laid the Foundation of the Christian Church, as they were the first Preachers of it to the *Gentiles*. In which Sense soever it be taken, it makes nothing for the *Papists* Superiority, or Jurisdiction of St. *Peter*, or his Successors. It follows, [*I will build my Church.*] By Church is here plainly meant, the whole Body of Believers, who all agree in this one Faith. It is observable, that Christ calls it *his Church*, not *Peters*, and saith, *I will Build, not thou shalt Build.* The working of Faith in Souls is Gods work Men are but Ministers, by whom others believe. They have but a Ministry towards, not a Lord-ship over the Church of God. [*And the Gates of Hell shall not prevail against it.*] That is the Power of the Devil, and all his Instruments shall never prevail against it utterly to extinguish it, neither to extinguish true Faith in the Heart, of any particular Believer, nor to Root the Gospel out of the World. *The Gates* is here put for the Persons that sit in the Gates. It was their Custom to have the Rulers, to sit in the Gates, *Ruth.* 4. 1. 11. 2 *Sam.* 19. 8. neither doth *Hell* signifie here the place of the damned, ἅδης, no where (except in one place, and as to that it is questionable, *Luke* 16. 23.) signifies so, but either *Death*, or the *Graves*, or *the State of the Dead*: Yet, the Devil is also understood here, as he *that hath the Power of Death*, *Heb.* 2. 14. The plain Sense is, That our Lord would build the Christian Church upon this Proposition of Truth. *That he was the Christ, the Son of God.* That *Peter* should be an eminent Instrument in converting Men to this Faith, and where this Faith obtained in the World, he would so far protect it, that tho the Devil and his Instruments should by all means imaginable attempt the extinguishing of it, by the Total Extirpation of it, the Professors of it, and might as to particular places prevail, yet they should never so prevail, but to the end of the World, he would have a Church, a number of People called out by his Apostles, and those who should succeed in their Ministry, who should uphold this great Truth. So as this is a plain Promise, for the Continuance of the Gospel-Church, to the end of the World.

19 * And I will give unto thee, the keys of the Kingdom of heaven, and whatsoever thou shalt bind on earth, shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven.

And I will give unto thee] Not unto thee *Exclusively*, that is to thee, and no others; for as we no where read of any such Power used by *Peter*, so our Saviours first Question, *Whom think you that I am?* Letteth us know, that his Speech, tho directed to *Peter* only (who in the Name of the rest first answered) concerned the rest of the Apostles, as well as *Peter*. Besides, as we know, that the other *Apostles* had as well as he the Key of *Knowledge and Doctrine*, and by their Preaching opened the Kingdom of Heaven to Men; so the *Key of Discipline* also, was committed to the rest, as well as unto him: *Joh.* 20. 22, 23. *Whose sins soever you remit, they are remitted unto them, and whose soever sins you retain, they are retained.* [*The Keys of the Kingdom of Heaven*] the whole Administration of the Gospel, both with reference to the Publication of the Doctrine of it, and the dispensing out the Ordinances of it. We read of the *Key of Knowledge*, which the *Scribes* and *Pharisees* took away, *Luke* 11. 52. and the *Key of Government: The Key of the House of David, will I lay upon his Shoulder, Isa.* 22. 22. v. 21. *I will commit thy Government into his Hand*, which is applyed to Christ, *Rev.* 3. 7. The Sense is; *Peter!* I will betrust thee, and the rest of my Apostles, with the whole Administration of my Gospel; you shall lay the Foundation of the Christian Church, and Administer all the Affairs of it, opening the Truths of my Gospel to the World, and governing those who shall receive the Faith of the Gospel. *And whatsoever thou shalt bind on Earth, shall be bound in Heaven, and whatsoever thou shalt loose on Earth, shall be loosed in Heaven.* Some very learned Interpreters think that our Saviour here speaketh according to the Language then in use amongst the *Jews*: Who by *Binding* understood the *determining and declaring a thing unlawful*, and by *Loosing*, declaring by *Doctrine*, or determining by *Judgment a thing unlawful*, that is such, as no Mens Consciences were bound to do, or to avoid. So as by this Text, an Authority was given to these first Planters of the Gospel, to determine (by Vertue of their infallible Spirit, breathed upon them, *Joh.* 20. 21.) concerning things to be done, and to be avoided. Thus *Act.* 15. 28, 29. they *loosed* the *Gentiles* from the Observation of the *Ceremonial Law*. Some think, that by this Phrase our Saviour gave to his Apostles, and not to them only, but to the succeeding Church, to the end of the World, a Power of *Excommunication*, and *Absolution* to admit in, and to cast out of the Church, and promiseth to ratifie, what they do of this Nature in Heaven, and that this Text is expounded, by *Joh.* 20. 23. *Whose sins soever you remit, they are remitted, and whose sins soever you retain, they are retained.* And that the Power of the Church, and of Ministers in the Church as to this, is more than *Declarative*, that the Church hath a Power in a due Order, and for just Causes, to cast Persons out of its Communion, is plain enough from other Texts. But that the Church, hath a Power to *remit sins* committed against God, more than *Declaratively*, that is, declaring that upon Mens Repentance, and Faith, God hath remitted, I cannot see founded in this Text. Certain it is, that Christ doth not here bind himself to confirm the Erroneous Actions of Men, either in Excommunications, or Absolutions. Nor to Authorize all such Actions of this Nature as they do. I do therefore, rather incline to think that our Saviour, by this Promise declared his Will, that his Apostles should settle the Affairs of the Gospel-Church, determining what should be lawful, and unlawful, and setting Rules, according to which all succeeding Ministers, and Officers in his Church should Act, which our Lord would confirm in Heaven. And that the ordinary Power of Churches in Censures, is rather to be derived from other Texts of Scripture, than this, tho I will not deny, but that in the General it may be here included, but I cannot think that the Sense of *Binding* and *Loosing* here, is *Excommunicating* and *Absolving*, but a *Doctrinal*, or *Judicial* Determination of things *Lawful*, and *Unlawful* granted to the Apostles. The not obeying, or living up to whose Determinations and Decisions, may be indeed a just Cause of casting Persons out of the Communion of the Church: As the contrary Obedience, and Conformity to them, a good Ground of receiving them in again. But whether in this Text, be not granted to the Apostles a further Power than Agrees to any Ministers since their Age. I much doubt, and am very prone to believe that there is.

20 * Then charged he his disciples, that they should tell no man, that he was Jesus the Christ.

We met with some Charges of this Nature before, given to those whom he had miraculously Cured, that they should tell no Man of it, *Mat.* 8. 4. & 9. 30. but this seemeth to differ from them. There he only forbad the Publication of his Miracles: Here he forbids them Preaching, that *Jesus was the Christ*, a Doctrine necessary to be believed, in order to Peoples Salvation. We are not able to give an Account of all our Saviours particular Actions. 1. We are sure this was a Precept, but of a Temporary Force and Obligation, for we know that afterward they did sufficiently publish this abroad, only for a time, he would not have it published by his Disciples. We cannot certainly determine whether he forbid then

them. 1. Because they were not as yet fit to publish so great a Truth. Or, 2. Because the time was not yet come, for the Publication of it. Or, 3. He would not have it published, till he rose again from the dead, having Triumphed over Death, left People hearing of it before, should have had their Faith shaken by his Death; which seemeth very probable, because in the next Words, he begins to speak of his Death. Or, 4. That he might hereby (as much as might be) avoid the *Odium* and *Envy* of the Pharisees. Or, 5. That himself might publish first this great truth of the Gospel, and confirm it by his Miracles.

21 From that time forth began Jesus * to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, and be raised again the third day.

Our Lord taught his Hearers by degrees, as they were able to hear, and to bear his Instruction. He therefore first instructeth them in the Truth of his Divine Nature, and bringeth them to a firm, and steady Assent to this Proposition, *That he was the Christ, the Son of God*; lest they should have this Faith of their's shaken by his Sufferings, and Death, he beginneth to instruct them, as to those things, that when they saw it come to pass, they might not be offended, but wait for his Resurrection from the Dead.

22 Then Peter took him, and began to rebuke him, saying, † Be it far from thee, Lord, this shall not be unto thee.

Peter took our *Lord* aside, as we do our Friend, to whom we would speak something, which we would not have all to hear, and began to *Rebuke him* ἐπιτιμᾶν to reprove him, as Men often do their Familiar Friends, when they judge they have spoken something beneath them, or that might turn to their prejudice, saying, *Be it far from thee Lord. This shall not be unto thee.* The Words in the *Greek* want the Verb, so leave us in doubt, whether we should translate them, *Be Merciful to thy self*, spare thy self, or *let God, or God shall be merciful unto thee.* The last Words Expound them, *This shall not be unto thee*, God shall be Merciful unto thee, and help thee, this shall not betide thee. These Words were undoubtedly spoken by *Peter*, out of a good intention, and with a singular affection to his Master, but. 1. They spake him as yet ignorant of the Redemption of Mankind, by the Death of Christ, of the Doctrine of the Cross, and of the Will of the Father concerning Christ. 2. They spake great Weakness in him, to contradict him, whom he had but now acknowledged to be *the Christ, the Son of God.* Good Intentions, and good Affections, will not justifie evil Actions, Christ takes him up smartly.

23 But he turned, and said unto Peter, Get thee behind me * Satan, thou art an offence unto me, for thou savourest not the things that be of God, but those that be of men.

Peter, thou thinkest that by this Discourse, thou sheweest some kindness unto me, like a Friend, but thou art in this an Adversary to me (for so the Word *Satan* doth signify) and is therefore ordinarily applyed to the Devil, who is the Grand Adversary of Mankind.) *Get thee behind me.* I abominate such Advice, I told thee I *must* suffer. It was the Determinate Counsel of God, it is my Fathers Will. He is mine Enemy that dissuadeth me from a Free, and Chearful Obedience to it. I will hear no more such Discourse. *For thou savourest not the things of God, but those that be of Man.* The Word is φρονεῖς, and it may be, were better Translated, *Thou thinkest not of*, or, thou *understandest not* The *things that be of God*, that is, the Counsels of God in this matter, as to the Redemption of Mankind, thou considerest me only as thy *Master*, and thy Friend, and wouldst have no harm come to me: thou doest not mind, or think of me, as the Saviour of the World, or the Redeemer of Mankind, which cannot be Redeemed otherwise than by my Death. Tho by thy intemporate Affection to me, thou wouldest hinder the Redemption of Mankind, this is not in this thing to mind, think on, or favour the things of God, but to suffer thy self to be seduced by thy Carnal Affection. It is a mistaken kindness to our Friends, to dissuade them for our Personal advantage, to do what they cannot do in consistency with their Obedience to the Will of God.

24 * Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

Mark hath the same, *Chap.* 8. 34. and *Luke Chap.* 9. 23. only *Mark* saith, *when he had called the People to him* it to his Disciples, but not *privately*, but before all the rest of the people, who at that time were present. *If any Man will come after me*, that is, if any Man will be my Disciple, so it is Expounded by *Luke*, *Chap.* 14. 26, 27. which is a Text much of the same import with this, only what *Mat-thew* here calleth a *denying of himself*, *Luke* calleth *hating*. The Disciples of others are called the *followers* of them *Let him deny himself.* To deny our selves, is to put off our Natural Affections towards the good things of this Life, let them be Pleasures, Profit, Honours, Relations, life or any thing which would keep us from our Obedience to the Will of God. Thus Christ did, the Apostle saith, *He pleased not himself*, and *Jo.* 5. 30. *I seek not my own Will, but the Will of him that sent me. Joh.* 4. 34. *and take up his Cross*, willingly, and chearfully bear those Trials, and Afflictions, which the Providence of God brings him under, for owning and standing to his Profession, (all which come under the Name of *our Cross*) *follow me* in his *taking up his Cross*, he shall be to us as follow, following my Example. Or else this may be look'd upon as a third Term of Christs Discipleship, viz. yielding an Universal Obedience to the Commandments of Christ, or living up as near as we can to the Example of Christ. 1. *Pet.* 1. 15. This *Peters* moving him, to spare himself, by which he did indulge his own Carnal Affection, without respect to the Will of God, as to what Christ was to suffer for the Redemption of Mankind.

25 For * whosoever will save his life, shall lose it, and whosoever will lose his life for my sake, shall find it.

We met with these Words, *Chap.* 10. 30. see the Notes there.

26 For what is a man profited, if he shall gain the whole world, and lose his own Soul? or * what shall a man give in exchange for his Soul?

Our *Interpreters* by Translating the same Word *Soul*, in the Verse which they had Translated *Life*, v. 25. let us know that they understood it here of that *Essential part of Man*, which we call the Soul, in which Sense it could not be understood in that Verse, for it is impossible in that Sense to *lose our Soul*, for *Christ's sake.* Some think that it hath the same Sense here, as in that Verse, and that our Saviour argueth here, from the less to the greater thus, Men will lose any thing, rather than their Lives. *Skin for Skin, and all that a Man hath for his Life*, and this is but reasonable, for if a Man lose his Life to get the World, what will the World gotten do him good? what can be a proportionable Exchange, or Compensation to him for that? Now if you value your Tempory Life at that rate, how much more ought you to value your Eternal Being and Existence? It cometh much to the same, only the Sense is plainer, if we take it as our Translators have taken it, for otherwise part of the Argument is not expressed, but left to be understood, or supplyed from the next Verse. So as the Sense is this, Besides Bodies which may be killed by Persecutors, you carry about with you Immortal Souls of infinite more value, and besides a temporal Life, of which you are in possession, there is an Eternal State, which awaiteth you. You are Creatures ordained to an Eternal Existence, either in Misery, or in Happiness. Admit you could by pleasing your selves, denying me, Shifting the Cross, declining a Life according to my Precepts, and Example, prolong your Temporal Life, yet what will you get by it, considering that by it you must suffer loss as to your Eternal happy Entrance, for I shall then deny you before my Father, and his Angels, can any thing you can get or save in this World, be a proportionable Exchange for Eternal happiness?

27 For the * Son of man shall come in the glory of his Father, * with his Angels, and then he shall reward every man * according to his works.

This Verse makes it plain, that our Saviour by ἀνθρώπου in the former Verse understood the *Soul of Man* or *Eternal Life*, that blessed State which is prepared for the Saints of God. For he here minds them, that there shall be a *last judgment*, and gives them a little Description of it. 1. As to the *Judge*, the *Son of Man*, him whom you now see in the shape of a Man, and whom Men vilify, and contemn under that Notion. He is to be the *Judge of the quick and of the dead. Acts* 10. 42. 2 *Tim.* 4. 1. 2. As to *the Splendor of it*, He shall come *in the Glory of his Father*: It is also *his Glory*, *John* 17. 5. he calls it the *Glory of his Father*, because by his *Eternal Generation*, he received it together with the Divine Nature from his Father, and it was co-inherent with his Father. Or because his Commission for judgment was from his Father, *John* 5 22. *For the Father judgeth no Man, but hath committed all Judgment to the Son*, with *his Angels*, his holy *Angels. 1 Thes.* 1. 7. *And then he shall reward every Man according to his Work*, not *for his Work.* Our Saviour is not here speaking of the Cause of the *reward*, but the Rule, and measure of it, *according to his deeds, Rom.* 2. 6. *according to his labour. 1 Cor.* 3. 8. *according to what he hath done.* 2 *Cor.* 5.

10. Not according to his *Faith*, but *Works*, for Faith without Works is dead, but these Works must Spring out of a Root of Faith, without which it is impossible to please God. He shall *reward him*, by a reward of *Grace*, not of *Debt*, *Rom.* 4. 4. Works shall be rewarded, but not as with a *Penny* for a *Pennyworth*, but of Grace.

28 Verily I say unto you, There be some standing here, who shall not taste of death, till they see the Son of man coming in his kingdom.

Mark saith, *Chap.* 9. 1. *till they have seen the Kingdom of God come with Power*, *Luke Chap.* 9. 27. saith, no more than *till they have seen the Kingdom of God*. There be some standing here, that shall not *taste of Death*, that is, that shall not dye, *Heb.* 2. 9. It is the same with not *seeing Death*, *John* 8. 51, 52. *Heb.* 11. 5. The great question is, What is here meant by the *Son of Man coming in his Kingdom*. It cannot be meant of his second coming to Judgment, spoken of immediately before, for all who stood there have long since tasted of Death. Yet is not that Day come. Some understand it of that sight of Christs Glory, which *Peter*, and *James* and *John* had at Christs *Transfiguration*, of which we shall read in the next Chapter, and I should be very inclinable to this Sense, for there was a Glympse of the Glory of the Father mentioned, *v.* 27.) were it not for those Words added by *Luke*, *till they have seen the Kingdom of God come with Power*. This inclineth others to think, that it is to be understood of *Christs shewing forth his Power in the Destruction of Jerusalem*. But the most generally received Opinion, and which seemeth to be best is, that the *coming of the Son of Man* here meant, is, his *Resurrection from the dead*, his *Ascension into Heaven*, *and sending the holy Spirit*, after which the Kingdom of Grace, came with a mighty Power, subduing all Nations to the Lord Jesus Christ. *Rom.* 1. 4. he *was declared*, or determined *to be the Son of God with Power*, *according to the Spirit of holiness*, *by the Resurrection from the Dead*. And when after his Resurrection from the Dead, they asked him, *Acts* 1. 6. *whether he would at that time restore the Kingdom to Israel*. He puts them off, and tells them for an Answer, *v.* 8. *But you shall receive Power, after the Holy Ghost is come upon you, and you shall be Witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the Earth.* And then *v.* 9. He in their sight ascended up into Heaven. Then did the *Kingdom of the Son of Man come with Power*, *Acts* 2. 33, 34, 35, 36. they knowing assuredly that the *Son of Man*, whom the Jews had crucified, was *made* both *Lord and Christ*, as *v.* 36. and as *v.* 34, 35. set at *Gods right Hand* (according to the Prophesie of *David*, *Psal.* 110. *v.* 1.) *until his Enemies should be made his Foot-stool.*

CHAP. XVII.

1 And after six days, Jesus taketh Peter, James and John his brother, and bringeth them up into an high mountain apart.

2 And was transfigured before them, and his face did shine as the Sun, and his rayment was white as the light.

Both *Mark* and *Luke* have recorded this History. *Mark* 9. 2, 3. *Mark* saith. *His Rayment became shining exceeding white, as Snow, so as no Fuller on Earth can white them*, *Luke* saith, *Ch.* 9. 28. *And it came to pass, about Eight Days after these sayings, he took* Peter, *and* John, *and* James, *and went up into a Mountain to pray. And as he prayed, the fashion of his Countenance was altered, and his Raymente was White, and Glistering.* All three agree the place. Upon a Mountain, *Matthew* saith it was six, *Luke* saith eight Days after the preceeding Discourses. *Luke* mentioneth our *Lords praying*, which neither of the other mentioneth, and saith his *Transfiguration* began whilst that he was praying. They all agree the Company that was with our Saviour. *Peter*, *James* and *John* (which were the three our Saviour took with him, when he went to pray before his Passion, *Matth.* 26. 37.) *Peter* was to be a great Instrument in carrying on the Works of the Gospel. *James* was he whom *Herod* killed, *Acts* 12. 2. *John* was he who outlived all the Apostles, he intended to have these three Witnesses of his *Agony*, *Matth.* 26. 37. he prepareth them for that, and for the future Testimony they were to give him, by making them Eye Witnesses of this his Glorious *Transfiguration*. This as to his Person, lay in the Change of his Countenance, looking gloriously as the *Sun*, and his *Raymente* looking extraordinarily white.

3 And behold there appeared unto them Moses and Elias talking with them.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here, if thou wilt, let us make here three Tabernacles, one for thee, and one for Moses, and one for Elias.

Mark adds, *Ch.* 9. 6. *For he wist not what to say, for they were afraid*, *Luke* addeth, *Chap.* 9. 30. 31. *who appeared in Glory, and spake of his decease, which he should accomplish at Jerusalem. But Peter, and they that were with him, were heavy with Sleep, and when they were awake, they saw his Glory, and the two Men that stood with him. And it came to pass, as they departed from him,* Peter *said unto Jesus, Master, it is good for us to be here*, &c. —not knowing what he said. So as the History seemeth to be thus. After six or eight Days, Christ took *Peter*, *James*, and *John*, and went up into a Mountain, and Prayed, while he Prayed, his Disciples fall asleep, Waking, they saw him with his Face shining gloriously, like the *Sun*, and his Garments white as Snow, and two Men talking with him about his Death and Passion, whom they (by Revelation) knew to be *Moses* and *Elias*. They were sore afraid, and *Peter* not well knowing, or considering what he said, saith to Christ, *Master! It is good for us to be here*. Let us make here three *Tabernacles*, one for thee, one for *Moses*, one for *Elias*. It is most likely, That *Moses* and *Elias* appeared in their own Bodies; as to *Elias*, there was no difficulty, for his Body was taken up to Heaven in a Fiery Chariot; for *Moses*, it is said, *the Lord buried him in a Valley, in the Land of* Moab, *over against* Beth Peor, *but no Man knoweth* of his Sepulcher to this Day, *Deut.* 34. 6. The Devil and the *Archangel* had a dispute about his *Body*, *Jude* 9. it is very Probable, God raised up the *Body of Moses*, for this *Transfiguration-testimony*, That by the *Law*, and the *Prophets*, represented in *Moses* (the giver of the Law) and *Elias* one of the most famous of the Prophets, the Disciples might be confirmed in their Faith concerning Christ, as the true *Messias*, and also fortified, against the *Scandal* and *Temptation* of that Ignominious Death, which he was soon after to undergo; and that these three Apostles, being the highest Number of Witnesses, by the Law of *Moses*, to confirm a thing, might be judged Competent Witnesses of what they saw, and heard. Do not think *Peters* saying, *Let us Build here three Tabernacles*, &c. proceeded, from any Pleasure or Satisfaction that he had from this Glymps he had of the Divine and excellent Glory, for how could this consist with that fear, with which *Mark* saith, they were possessed? but that as *Mark* saith, *he wist not what to say*, or (as *Luke*) *not knowing what he said*. Which I take to be, as a reasonable, so the best excuse can be made for the Errors, and Weaknesses discovered in his Speech, as if *Moses* & *Elias*, or Christ could have dwelt there, &c.

5 While he yet spake, Behold a bright cloud overshadowed them, and behold a voice out of the cloud, which said, * This is my beloved Son, † in whom I am well pleased, * hear ye him.

Mark and *Luke* relate the same, without any considerable Variation, only *Luke* saith, *They were afraid*, as they *entred into the Cloud*. It seemeth that the *Cloud* did incompass them, so as they seemed all as if they had been within the Cloud. This still increased their fear. It is observable, that God did very often make his Appearances to People in a *Cloud*, making *the Clouds his Chariots*, *Exod.* 16. 10. *and* 40. 34. *Num.* 11. 25. *Psal.* 104. 3. To teach us *Humility*, not to pry too much into his Secrets, who covereth himself with thick darkness, and likewise to *consule our Weakness*, who are not able to behold him, as he is; this is said to be a *bright Cloud*, so differing from the Cloud, in which he appeared under the Law, but without doubt it had something of a shadow in it, and was chosen of God, for some abatement of the brightness of his Glory. This Cloud incompasseth *Christ*, *Moses*, and *Elias*, and also *Peter*, *James* and *John*. [*And behold a Voice out of the Cloud*] they saw no visible shape, no more did the *Jews*, *Deut.* 4. 15. only as St. *Peter* (who saw it) expresseth it, 2 *Pet.* 1. 17. *there came such a Voice from the Excellent Glory*. He speaks of this very time, as may appear from *v.* 18. The Voice is the same, which was heard upon the *Baptism of Christ*, *Chap.* 3. 17. only there is added to it, *hear him*. You need no *Elias* to instruct you, *Hear him*. Thus *Moses* saw what he had before prophesied of *Deut.* 18. *v.* 15. 18. fulfilled; he in this Ministry as a Servant in the house of God had prophesied, that *the Lord, would raise up a Prophet from amongst their Brethren, like unto him, and put his Words into his Mouth, and he should speak unto them all, that God should command him*; *Deut.* 18. 18. and *v.* 15. *unto him you shall hearken*. God had now fulfilled that Word, and he declares that this Prophet was his Son, his beloved Son, and commands them to *hear him*. Which Words Establish Christ, as the only *Doctor* and *Teacher of his Church*, the only one whom he had betrusted to deliver his Truths, & will to his people, the only one to whom Christians are to *hearken*, nor doth this destroy the Ministers of the Word, who are no more than the Interpreters of what he hath said, and are no more to be regarded, than as by them we *hear Christ* speaking more plainly, and frequently unto us. This appearance of God from time to time in a Cloud, and that not in any visible shape, but in an *excellent Glory*, *causing a Voice to be heard*, lets us see the Audaciousness of those, who by *any* Pictures or Images pretend to make any Representation of any Person in the *Trinity*. And this command from God to us to

* Mark 1. 11. Luke 3. 22.
† Mat. 3. 17.
* Acts 3. 22.

hear Christ, lets us also see the Audacity of those, who take upon them to impose upon Christians, what Christ never spake.

6 And when the disciples heard *it*, they fell on their face, and were sore afraid.

7 And Jesus came, and * touched them, and said, Arise and be not afraid.

* Dan. 8. 18. & 9. 21. & 10. 10. 12.

8 And when they had lift up their eyes, they saw no man, save Jesus only.

Mark saith no more then, *And suddenly when they had looked round about, they saw no Man any more, save Jesus only with themselves*. Such is the Majesty and Glory of God, that a Cloud will not so vail it, as a Man is able to behold any appearance of it, without some Consternation; something more than that *Fear* of *Reverence*, without which none ought to draw nigh unto him. *Paul fell to the Earth*, *Acts* 9. 3. when a light from Heaven shone upon him. The Disciples here fell on their Faces, and were sore afraid. This lets us see the Goodness of God, in hearkening to the Peoples request, *Exod.* 20. 19. *Deut.* 5. 28. & 18. 16, 17. and speaking to us by Men like unto our selves. By *Moses* under the Old Testament. By *Christ* (*that Prophet mentioned*, *Deut.* 18. 15.) under the *New Testament*, and such as he Commissionated to declare his Will, *Heb.* 1. 1. 2. *And Jesus came and touched them, and said, Arise and be not afraid.* To deliver them from the Fear of a *Spectrum*, or Apparition, he toucheth them, and saith in Effect, *It is I*; be not afraid. They look up and see the *Excellent Glory*, *and the Cloud* was withdrawn, as also *Moses* and *Elias*, and they and their *Lord* were left alone; and he goeth down from the Mountain with them, whether this Mountain was *Tabor*, or some other Mountain much nearer *Cesarea Philippi*, is of no Consequence for us to be satisfied in.

9 And as they came down from the mountain * Jesus charged them saying, Tell the vision to no man, untill the son of man be risen again from the dead.

* Chap. 16. 20.

Mark saith the same, *Ch.* 9. 9. *Luke* saith, *Ch.* 9. 36. *They kept it close, and told no Man in those days, any of those things which they had seen.* The other two Evangelists record the Precept, *Luke* and *Mark* their Obedience to it. The most probable reason of this Charge given by *Interpreters* is, lest his after-*Sufferings* should have shaken against their Faith, as to the Divine Nature of Christ, before he was by his Resurrection from the Dead, *declared to be the Son of God with Power*, as the Apostle speaks, *Rom.* 1. 4.

10 And his disciples asked him, saying, * Why then say the scribes, that Elias must first come?

* Chap. 11. 14.

Before these Words, *Mark* saith, *Ch.* 9. 9. 10. *And they kept that Saying with themselves; questioning one with another, what this rising from the dead should mean?* Then he addeth. *And they asked him, Saying, Why say the Scribes, that Elias must first come.* The Disciples (as appeareth) were as yet very imperfectly instructed in the Doctrine of Mans Redemption by Christ, tho Christ had before told them, that as *Jonah* was three Days, and three Nights in the Belly of the *Whale*: So he should be three Days, and three Nights, in the Belly of the Earth. How dull the best of Men are to apprehend spiritual Mysteries, which are above the reach of our *Reason*? The *Jews* had a *Tradition*, and retain it to this day, That before the coming of the *Messias*, *Elias* should come; they build it upon, *Mal.* 4. 4. 5. That they had such an Expectation appeareth by their sending to *John* the *Baptist*, *Joh.* 1. 21. to know if he were he, meaning *Elias* the *Tishbite* (*for him they expected*) and this was their great Error, and still blindeth them. The Disciples had now seen *Elijah* and possibly might wonder at our Saviours forbidding them to speak of the Vision, as thinking, that nothing could more conduce, to the receiving of him as the *Messiah*: Or, possibly they might wonder at *Elijah's* so soon leaving the Earth, the *Messiah* being come, whom they expected he should come before. So as tho they were fully satisfied, that Christ was the true *Messiah*, yet they knew not how to reconcile their Faith to the Promise, or to their *Tradition* built upon the Promise. This causeth the Question.

11 And Jesus answered, and said unto them, Elias truly shall first come and restore all things.

12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him, whatsoever they listed: likewise shall also the son of man suffer of them.

13 Then the Disciples understood, that he spake unto them of John the Baptist.

Mark saith, *Ch.* 9. 12. *He answered, and said unto them, Elias verily comes first, and restoreth all things, and how it is written of the Son of Man, that he must suffer many things, and be set at nought. But I say unto you, that Elias is indeed come, and they have done unto him, whatsoever they listed, as it is written of him.* Our Saviour agreeth to the Promise, but sheweth their mistake, as to the true Sense of it. They understood the Promise of *Elias* the *Tishbite*, the Promise referred only to *one of his Spirit*, and such a one was come, that was *John the Baptist*, as the Angel told *Zachariah*, *Luk.* 1. 17. *He shall go before him in the Spirit, and Power of Elias.* Very much of the Power and Spirit of *Elijah*, was Evident in *John*. *Elijah* was full of Zeal for God, 2 *Kin.* 9, 10. So was *John* the *Baptist*: Did *Elias* freely reprove, not only *Baals Priests*, but even *Ahab* and *Jezebel*? *John* as freely reproved *Herod* and *Herodias*, and the *Pharisees* and *Sadducees*. Was *Elias* an adulterer Man? Such was *John* the *Baptist*. Did *Elias* flee unto the Wilderness to save his Life? *John Baptist*, for some time, lived and preached there. *Elias* living in a corrupt time, was a great means, or Instrument to reitore decayed *Religion*: So was *John* the *Baptist*, in the time wherein he lived. This notwithstanding, not the *Jews* only, but some Christians, and that not only *Papists*, but some *Protestants* think, That besides the *Elias*, which is long since come, there is another *Elias*, who shall come before the end of the World; they found their Opinion upon this Text in a great measure. 1. Because our Saviour here saith, ἐρχεται προτερον, he doth come first; and *Mark* saith, ἐρχεται πρωτον, ἀποκαθιστα, *coming first restoreth*, all things; now *John* the *Baptist* was both come, and gone; nor had he *restored all things*: Besides they say, that *John* denied himself to be *Elias*, *Joh.* 1. 21. and it is plain, that not the *Scribes* and *Pharisees*, but the Disciples only understood the Prophecy of *Elias* the *Tisbbite*, and *Malachy* saith, that *Elias* should come, before the *terrible day of the Lord*, which day they say, is the *Day of Judgment*, in the constant Language of Scripture. But to all this is answered, 1. That the *Baptist*, *Joh.* 1. 21. only denied himself to be that *Elias*, about which they inquired, according to their Tradition. 2. That it is true, that the Disciples were led away with the Jewish *Tradition*, and looked for *Elias* the *Tisbbite*, but Christ both here, and elsewhere correcteth their Error. 3. That not only the day of general Judgment, is called *the terrible Day of the Lord*, but the Gospel-time, *Mat.* 3. 10. when *the Ax was laid to the Root of the Tree*, &c. So *Acts* 2. 20. and the day of the *Jews* particular Judgment, which some understand hinted in those Texts. 4. That our Lord first repeateth the words of *Malachy*, and so he saith, *Elias* shall come, or is coming; and then he expounds the words of *Malachy*, of *John* the *Baptist*. 5. That the words of *Mal.* 4. 6. are expounded by the Angel, *Luk.* 1. 16, 17. and there applyed to *John the Baptist*. 6. That *John* did fulfil the words of the Prophet. By indeavouring the Conversion of the *Jews*, and prevailing in a great measure. 7. That the last words in *Malachy*, *Lest I smite the Earth with a Curse*, plainly shew, That the Text in *Malachy* cannot be understood of *the Day of Judgment*. And tho the Name of *Elias* be given to *John*, yet it is no more than the giving the Name of *David* to the *Messias*, *Ezeck.* 37. 24. So as, there is no other *Elijah* to be expected, but the *Elijah* prophecied of by *Malachy*, was (as our Saviour doth expound it) *John the Baptist*, whom *Herod* had beheaded. *They knew him not*, their Tradition blinded them so, as they could not discern the *Prophecy* of *Malachy*, fulfilled in him, *so did unto him whatsoever they listed*, and faith our Saviour) So shall they do with the Son of Man, that is, with me, who am the Son of Man.

14 * And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying,

* Mark. 9. 14.

15 Lord have mercy on my son, for he is lunatick, and sore vexed, for oft times he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

The same History is told us, both by *Mark* and *Luke*, but with considerable difference, we have it, *Mar.* 9. 17. thus, *And one of the multitude answered, and said, Master I have brought unto thee my Son, which hath a dumb Spirit: And wheresoever he taketh him, he teareth him, and he foameth and gnasheth with his Teeth, and pineth away, and I spake to thy Disciples, that they should cast him out, and they could not.* As an Introduction to this, *Mark* saith, *v.* 14, 15, 16. *That when our Saviour came to his Disciples, he saw a great multitude about them, and the Scribes, questioning with them: And straightway all the People, when they beheld him, were greatly amazed, and running to him, saluted him. And he asked the Scribes, what question you with them?* *Luke* gives us this Account, *Ch.* 9. 37, 38, 39, 40. *And it came to pass, that on the next day, when they were come down from the Hill, much People met him. And behold a Man of the Company cryed out, saying, Master I beseech thee look upon my Son, for he is mine only Child. And lo a Spirit taketh him, and he suddenly cryeth out, and it teareth him, that he foameth again, and bruising him, hardly departeth from him. And I besought thy Disciples to cast him out, and they could not.* When our Lord went up to the Mountain where he was transfigured, he left at the Foot of it, the multitudes, and nine of his Apostles, he took only

three with him. How long he stayed there, no Evangelist tells us: The multitude, and his Disciples stayed waiting for his coming, probably not far of, some of the *Scribes* were got to them, and they were arguing together: The day after our Lord and *Peter*, *James* and *John*, were come down from the Mount; they go to the multitude, who received him with great Passion, and saluted him: He beginneth to inquire what they were Discoursing about. But was by and by interrupted with a certain Man; who comes and falls down upon his Knees before him, begging *Mercy* for his Son, who (as *Matthew* reports his Condition) was *Lunatick*, and *sore vexed, often falling into the Fire, and often into the Water.* *Mark* saith, he had a *Dumb Spirit*, that it *tore him*, he often *Foamed* and *Gnashed with his Teeth*, *Luke* saith, That it was the Mans only Child, that he *had a Spirit*, that he *cryed out*, it *tare him*, he *Foamed*, and was *bruised* by it, &c. By the Description of this young Mans Disease, it appeareth to have been, what we call the *Falling Sickness*, wherein Men *fall down*, *Foam* and *beat themselves*, with this Disease the *Devil joyned*, so as at certain times of the *Moon*; This Disease took him, and the *Devil* acting with it, he was *Dumb* at least for the time, and fell sometimes in the Fire, sometimes into the Water, *Foamed*, *Gnashed with his Teeth*, tore himself: This seems to have been his Condition. The *Father* (during Christ's absence) had attempted a Cure by his Disciples, but the Text saith, they could not (the reason we shall hear afterward) upon this he cryeth unto Christ for his help.

17 Then Jesus answered, and said, O faithless, and perverse generation! how long shall I be with you? how long shall I suffer you? Bring him hither to me.

18 And Jesus rebuked the devil, and he departed out of him, and the child was cured from that very hour.

Mark relates this part of the History, much more largely, *Ch.* 9. 19. 20, 21, 22, 23, 24, 25, 26, 27. *He answered him, and said, O Faithless Generation, how long shall I be with you? How long shall I suffer you? Bring him unto me. And they brought him unto him, and when he saw him, straighway the Spirit tare him, and he fell on the Ground, and wallowed Foaming: And he asked his Father, how long is it ago, since this came unto him? And he said of a Child. And oft times, it hath cast him into the Fire, and into the Waters to destroy him: But if thou canst do any thing, have Compassion on us, and help us. Jesus saith unto him: If thou canst believe, all things are possible to him that believeth. And straighway the Father of the Child cryed out, and said, with Tears, Lord I believe, help my unbelief. When Jesus saw, that the People came running together, he rebuked the foul Spirit, saying unto him: Thou Dumb and Deaf Spirit, I Charge thee come out of him, and enter no more into him. And the Spirit cryed, and rent him sore and came out of him, and he was as one Dead. Insomuch, that many said; He is Dead. But Jesus took him by the Hand, and lifted him up, and he arose.* *Luke* relates this shorter, but addeth nothing to what is in the other Evangelists, *Luk.* 9. 41, 42. *Then Jesus answered, and said, O Faithless, and perverse Generation.* Christ here calls them, not so with respect to justifying Faith, but that Faith which respected the *Divine Power*, as to *working Miracles*. Every Revelation of the Divine Will, is the Object of Faith, Christ had revealed to the *Jews*, that he was sent of God, and furnished with such a Power, this the *Jews* and particularly the *Scribes* did not believe, the Faith of the Father of this Child, was but very weak in the Case; no more, as we shall see afterwards, was the *Faith of the Disciples*, so as he may be understood to respect them all, tho in different Degrees, he calls them *Perverse*, because they had so often seen, and experienced his Power of this Nature, yet their *Faith* was not clear, and strong. He biddeth that the young Man should be brought to him, and it was done. *And when he saw him* (faith *Mark*) *straighway, the Spirit tare him*, &c. Our Saviour could easily have prevented this, but probably he suffered it, that the Miracle might be more Evident. However it letteth us see, how hardly the Devil parteth with his Possession in us, in any Degree, and how ready he is to run to the length of his Line, in doing us Mischief. Christ asked his Father, how long he had been so vexed, his Father tells him from a Child. By this also the Miracle was more Illustrious, which probably was the reason; why Christ propounded the Question: No Evils are too inveterate for Christ to remove. The Father reneweth his request, and in it sheweth the Weakness of his Faith, *If saith he, thou canst do any thing*, his coming to Christ, and Crying to him, argued that he believed, he could do something, his Saying, If *thou canst do any thing*, speaks the Weakness of his Faith. Christ tells him, *If he could believe all things are possible.* Nothing tyeth Gods hands, but his Creatures unbelief. It is said, That Christ could not in *Capernaum*, *do many mighty works, because of their unbelief.* Upon this the Father Crys out, Lord I believe, *help my Unbelief.* Men may truly believe, and yet have a mixture of Unbelief. God rewards a *weak Faith*, to Souls labouring under the Sense of their Weakness, and desiring an increase of strength, Christ rebukes the Spirit (called a *Dumb* and *Deaf Spirit*, because it made the Person such that was thus affected with it) Christ commands the Spirit out, and so to come out, as never more to enter into him. The Evil Spirit roars, rendeth him, comes out, and leaveth him as one dead: Which still confirmeth us in his Malice to mankind, he will do what harm he can, when he cannot do us the harm he would.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus saith unto them, Because of your unbelief, for verily I say unto you, *If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you.

* Chap. 21. 21. Mark 11. 23. Luke 17. 6. 1 Cor. 13. 2.

21 Howbeit this kind goeth not out, but by prayer and fasting.

Mark repeats only what we have here, *v.* 19. 21. The *Reason* assigned here by our *Saviour*, why his Disciples could not cast out this *Devil*; was their *Unbelief*, not their total want, but the Weakness of their *Faith*. Christ here again lets us see the Power of Faith, and the mischief of *Unbelief*. I take the plain Sense of the Text to be this, That there is nothing, which may tend to the Glory of God, or to our good, but may be obtained of God, by a firm Exercise of Faith in him; whether our Saviour here speaketh of a *Faith of Miracles, or no*, I will not determine, I rather think, that he speaketh here of any true Faith; we must have the *Power* and *Promise* of God for its *Object*. The Promise of *working Miracles* by a Divine Power committed to them, was a particular Promise made to the Disciples, *Mar.* 10. and so was only the Object of their Faith. But I take our Saviours words to extend to a further Latitude, tho as to *Miraculous Operations*, it was only applicable to them. There is nothing which God hath Promised to give or bestow on any, but *Faith* will obtain from him, if attended by a *fervent Prayer*, to which *Fasting* is subservient, as preparing us to it. There are some things, which are obtained by a *stronger Faith*, and by more *fervent* and *importunate Prayers* than others are: A Mercy sometimes seem to us, to come out of the Hand of God with more Difficulty, and Wrestling for it, but there is nothing within the Latitude of a *Promise*, but is to be done, and obtained by the vigorous Exercise of *Faith*, and by *fervent* and *importunate Prayer*. The Apostles had yet but a weak and imperfect Faith, and they had not used such fervent and importunate Prayer in this Case, as they ought to have done, thence did this work appear so Difficult unto them.

22 * And while they abode in Galilee, Jesus said unto them, The son of man shall be betrayed into the hands of men. * Chap. 16. 21. Mar. 8. 31. 10. 33. Luke 9. 22. 44.

23 And they shall kill him, and the third day he shall be raised again, And they were exceeding sorry.

Mark saith, *Ch.* 9. 30, 31, 32. *And they departed thence, and passed through Galilee, and he would not that any Man should know it. For he taught his Disciples, and said unto them, the Son of Man is delivered into the Hands of Men, and they shall kill him, and after that he is killed, he shall rise the third Day. But they understood not that Saying, and were afraid to ask him.* *Luke* saith, *Ch.* 9. 44. he said unto them, *Let these Sayings sink down into your Ears; for the Son of Man shall be delivered into the hands of Men. But they understood not this Saying, and it was hid from them; that they perceived it not, and they feared to ask him that saying*: It is said, That Christ taught his Disciples, as they were able to hear, *Mar.* 4. 33. 9. he tells them *Joh.* 16. 12. *He had many things to say unto them, but they could not bear them at that time.* Christ a long time concealed the Doctrine of his *Passion*, and *Resurrection* from the dead, from them, until he had confirmed them in the great point of his *Divine Power*, and his being the true *Messiah*; now he begins to deliver this Doctrine unto them, that what they should now soon see, might not weaken their Faith in him, as the *Messiah* and the Son of God: Partly, in regard of that inveterate Opinion, which had possessed the Generality of the *Jews*, that the *Messiah* should be a temporal Prince, and should deliver the *Jews* from that Servitude, under which they were, and had for a long time been: Partly, in regard of the Difficulty to conceive, how he who was the Son of God could dye. Once or twice before therefore he had begun to speak to them, about his Passion, *Ch.* 16. 21. *Moses* and *Elias*, had some Discourse with him about it, *Luk.* 9. 31. The Text saith, *They understood it not, It was hid from them. They perceived it not. They were afraid to ask him. They were sorry.*

Possibly they were sorry, that they could not understand it, and reconcile it to the Notion of the *Messias*, they had drank in, for it seems hard to assert, they were sorry for what Christ said about his suffering, because the Scripture faith, *they understood it not*, thinking our Saviour had not spoken plainly of a matter of Fact which should be, but that he intended something else, besides what his Words seemed plainly to import.

24 And * when they were come to Capernaum, they that received ‖ tribute money, came to Peter, and said, Doth not your master pay tribute?

* Mark 9. 33. ‖ Gr. Didrachma, a Coin in value fifteen pence.

25 He saith Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou Simon? Of whom do the kings of the earth take custom, or tribute? of their own children or of strangers?

26 Peter saith unto him, Of strangers, Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the Sea, and cast an hook, and take up the fish, that first cometh up, and when thou hast opened his mouth, thou shalt find a piece: it is a * piece of money. That take, and give unto them for me and thee.

* Gr. a Stater: a piece of money in value, two Shillings, and six pence, it is half an ounce of Silver.

The Jews were by Gods Law, *Exod.* 30. 13. obliged to pay an *half Shekel*, which was for the *Service of the Sanctuary*, *v.* 16. this was paid every year, the half Shekel amounted in our Money to fifteen Pence, or there abouts, whether this were the Tribute Money here demanded, and paid, some doubt, and say that the *Romans* having the *Jews* now under their Power, imposed this payment upon every Head, as a Tribute to the *Emperor*, which being a *Customary payment*, they thought the *Jews* would less grumble at, tho it was changed from a *Sacred*, to a *Civil use*, from an Homage Peny to God, to be an Homage Peny to the *Conquerors*. The Agreement of this Sum, with what was required by the Law, together with what our Saviour saith afterward, will incline us to think, that this Tax was that *Religious Tax* mentioned, *Exod.* 30. and that the *Collectors* were some *Officers* deputed for that Service by the *Priests*. When *Peter* came into the house, our Saviour preventeth his propounding the *Question* to him (for *Peter* had before told them, *yes he did*) by asking him of whom the *Kings* of the *Earth* use to *receive Tribute*, of their own *Children* or of *Strangers*? where by *Children*, we must not understand their *Political Children*, that is their *Subjects*, but their *Natural Children* for otherwise *Peter* would not have said of *Strangers*, nor would our Saviour have Answered, *Then are the Children free*, for there is nothing more ordinary than for *Princes* to receive *Tribute* of their *Subjects*. That which our Saviour seemeth to mean is this, This Tribute is gathered for my Heavenly Father. I am his Son, I am not bound to pay it. *Notwithstanding lest we offend*, Lest we give them occasion to say we break the Law of God, Go thou to the Sea, (the Sea of *Galilee* which was near) and *take up the Fish, which cometh up first, and when thou hast opened his Mouth, thou shalt find* στατῆρα a piece of Money, to the value of about an half Crown in *English*. How this Money came in the Mouth of the Fish, is a very idle dispute, considering that he that speakes, was the Creator of all things. And *pay thou for me and thee*. The *Papists* who think they have found here an Argument for the *Primacy* of *Peter*, because Christ paid this Tribute for him, and not for the other Disciples, do not only affirm what they do not know, but forget that *Capernaum* was the City in which *Peter* lived, (we heard before of Christs curing his Wives Mother there of a Feaver) and that *Peter* was the only Man of whom this Tribute was demanded. This Portion of Scripture affords us this Instruction. *That it is the Duty of Christians, to yield something of their own right, when they cannot insist upon, and obtain it without a Scandal, and prejudice to the Gospel, and the concern of Religion.* If this were required in pursuance of the Law, *Exod.* 30. 12, 13. and our Saviour had refused to pay it, the Scribes, and *Pharisees* would have Clamoured against him, as Violating the Law of God. If it were required as a Civil Tax, they would have Clamoured against him, as a Man that went about to stir up *Sedition*, or *Rebellion*. Having therefore first asserted his right, and immunity, he departeth from it, to prevent a Scandal. We must never part with Gods right: but to depart from our own, is not only lawful, but oftentimes very advisable, and expedient. Our Saviour chuseth rather to Work a *Miracle*, than to give a *Scandal*, and by this *Miracle* he also confirmed his Immunity, that he was the Son of him, who is the *King of Kings*, and so not in strictness obliged to pay it.

CHAP. XVIII.

1 At the same time * came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? * Luke 9. 46. & 22. 24.

Mark who relateth also the same History, *Ch.* 9. *v.* 33. more largely, saith, that this Discourse was in the House at *Capernaum*, and that our Saviour began with them, asking them, *what they had been Discoursing of by the way? that they held their Peace, for they had been in the way arguing one with another, who should be the greatest*, they might at the same time also ask Christ the Question. *Luke* in whom we find the same History, speaketh of it only as a Question that had risen among themselves, *Ch.* 9. 46. It had been the matter of their thoughts in the way, yea, and of their more private Discourse also, *Luke* saith, *Jesus knew the thoughts of their Hearts.* We had need set the Lord at all times before our Eyes, for we are always in his sight. *He* incompasseth all our Paths (as the *Psalmist* saith) in the way when we think we also cannot be over-heard, he heareth us, and will call us to account for our Travelling thoughts, and Discourses. They were at first ashamed to tell the Lord, what they had been thinking, and discoursing upon, for *Mark* saith, *v.* 34. *they held their Peace.* But by and by they propound the question to Christ himself, (so saith *Matthew*) what do they mean here by the Kingdom of Heaven? or what gave them occasion to such a Discourse? It is most probable, that they did not in this *Question*, intend the *Kingdom of Glory*. But either the *Church*, or *Gospel dispensation*. Or (which indeed is most likely) That *Earthly Kingdom* which the Jews thought the *Messiah* should exercise on the Earth, The General Error of their Nation, about a secular Kingdom, which the *Messias* when he came, should exercise upon the Earth, *restoring the Kingdom to Israel*, as they Phrase it, *Acts* 1. 6. Seemeth to have infected them, so as tho in this they differed from the unbelieving Jews, that they owned Christ to be the promised *Messiah*, and the Christ the Son of God, yet they look'd for a *Temporal Kingdom*, which he should Administer. Three times we find them in this mistake. Here, and *Chap.* 20. 24. and at our Saviours Administration of the Supper, *Luke* 22. 24. and by *Acts* 1. 6. it should seem that till *Christs Ascension*, they were not fully instructed in the Nature of Christs Kingdom, but expected, that after his Resurrection, this Kingdom of his should have began, and therefore they say, *Wilt thou at this time restore the Kingdom to Israel.* Some think that that which at this time raised their jealousie and stirred up their Ambition, was our Saviours promising *Peter* the *Keys of the Kingdom of Heaven*, *Chap.* 16. and paying *Tribute* for him, *Chap.* 17. But neither of these could be, for had not the Keys been given equally, the Question had been determined, they needed have reasoned no more. He that had the *Keys*, was certainly *to be the greatest*, and for the *paying of Tribute*, it was too Minute a thing to cause such a jealousie, besides this discourse of theirs, was by the way to *Capernaum*, where he now was, that was after he came to the House. But they doubtless fancyed a temporal Kingdom of the *Messiah*, in which places would be bestowed, and Christ by his discourse about the Tribute, had asserted himself a *Kings Son*; and they conceived that after his *Death*, and *Resurrection*, (which Christ had lately been speaking of) this his *Kingdom* would begin, which also agreeth with what we have, *Acts* 1. 6. they therefore thought it now time to speak for places. They had been arguing the point amongst themselves, and could not come to a Resolution. Some of them were Christs *near Kinsmen* (such was *James*, *Gal.* 1. 19.) some of them had more extraordinary parts, he Named two of them on this account, *the Sons of Thunder*, To others he had shewed a more particular kindness. *John* is called the *beloved Disciple*, *Peter*, *James* and *John*, were taken up to the Mount to see his *Transfiguration*. These things might cause some *Emulation* and *Suspicions*, they therefore come to our Saviour to be resolved. 1. How slowly do we conceive, and how hardly do we come to understand Spiritual things? we are of the Earth, and we are Earthly. 2. How prone are we to seek great things for our selves? neglecting our higher Spiritual, and Eternal concerns? This Text lets us see, that even the best of Men are subject to *Earthly mindedness*, *Ambition*, *Emulation*, and hardly brought truly to understand, believe, and seek the things which are above. Let us now observe how our Saviour behaveth himself towards his Disciples upon this Question, and what Answer he makes to it.

2 And Jesus called a little child unto him, and set him in the midst of them.

3 And said unto them, Verily I say unto you, * Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. * Chap. 19. 14. 1 Cor. 14. 20. 3.

4 Whosoever therefore shall humble himself as this 1 Pet. 2. 2.

this little child, the same is greatest in the kingdom of heaven.

Mark saith, *Chap.* 9. 35. *And he sate down, and called the twelve, and said unto them, if any Man desire to be first, the same shall be last of all; and Servant of all. And he took a Child and set him in the midst of them, and when he had taken him in his Arms, he said unto them,* &c. *Luke* saith only, *that he took the Child, and set him by him, Ch.* 9. 47. and *v.* 48. *and adds, He that is least amongst you all, the same shall be great.* How ease a thing had it been for our Saviour, had he intended any such *Primacy* in the Church, as the *Papists* contend for, to have said, *Peter shall be the greatest.* Here was a very fair opportunity for him, if he had pleased, so to have declared his Will, but here is not a Word of such Tendency. *Mark* saith, our Saviour first *sate down* (as the manner of their Teachers was, when they taught, to denote their Authority) 2. *He called the twelve*, to let them know, that what he was about to speak, was a grave matter, not of a particular, but universal concern, for them to learn, that they might teach others. He said to them (saith *Mark*) *If any Man desire to be first, the same shall be last of all, and Servant of all, and* (which *Luke* adds) *He that is least amongst you all, the same shall be Great.* You would know (saith he) who shall be greatest, He that doth not desire to be first, he who is most remote from *Pride*, and *Ambition*, he that most contemneth the World, and the *Priorities* and *Superiorities* of it. The Proud and Ambitious Man, he that seeketh great things for himself, shall be of least esteem in my Kingdom, he is really least in Grace, and ought to be of least esteem, and repute amongst Christians, and he will be the last in the Kingdom of Glory. *Then he calleth to him a little Child*, the Word doth not always signify a very young Child, here it doth, for, 1. He took him in his Arms (saith *Mark*) 2. A *Young Child* was the fittest pattern to commend Humility to them. This was an Ancient and usual way of teaching, by Types as it were, or Patterns. See *Jer.* 19. 10. and 27. 2. He reads this Lecture upon the Child, *Verily except ye be converted, and become as little Children, ye cannot enter into the Kingdom of God. Wosoever therefore shall humble himself as this little Child*, &c. The prefixing *Verily* adds much to the Authority of this saying. *Converted here* στραφῆτε doth not signify the Change or Conversion of a Soul from a *State of Sin unto God.* (so the Apostles were already converted) but the turning of their Souls from a particular Lust or Error, into the opposite right way of Truth, and Holiness; except ye repent of your *Pride* and *Ambition*, ye cannot be saved, the next Words Expound it, *and become as little Children.* Not as little Children in all things (which was the *Anabaptists* Dream in *Germany*, upon which they would run about the Streets, playing with Rattles, &c.) but *v.* 4. *Humbling your selves as little Children.* Little Children know not what Dominion means, and therefore affect it not, are not Ambitious. 2. They are not given to Boast and Glory, and to prefer themselves before others. 3. They are ready to be taught and instructed. 4. They live upon their Fathers Providence, and are not over Sollicitous. 5. They are not Malitious, and Vindicative; *in Malice* (saith the Apostle) *be ye Children.* The three first are principally here intended. If ye be not thus like little Children, ye will be so far from being greatest in the Kingdom of God, that you will never come there at all. So as this Text teacheth us all, 1. The necessity of Humility in order to Salvation. 2. That even converted Souls have need of a daily *Conversion*, Repentance is a Work will never be perfected till we come to dye. 3. How abominable in the Eyes of God *Ambition* and *Pride* in any, especially in Ministers of the Gospel are. 4. That in the Church, the way to be great, is to be humble. 5. That true Humility lyeth in a mean opinion of our selves, *not minding high things, Condescending to men of low Estate, not being wise in our own Conceits*, Rom. 12. 16. *in Honour preferring one another*, v. 10.

5 And whoso shall receive one such little child in my name, receiveth me.

6 But * whoso shall offend one of these little ones, which believe in me, it were better for him that a millstone were hang'd about his neck, and *that* he were drowned in the depth of the Sea.

* Mark 9, 42. Luke 17. 1, 2.

Mark hath it thus, *Chap.* 9. 37. *whosoever shall receive one of such Children in my Name, receiveth me, and whosoever receiveth me, receiveth not me, but him that sent me; then*, v.42. he addeth, *And whosoever shall offend one of these little ones that believe in me, it is better for him that a Millstone were hang'd about his Neck, and he were cast into the Sea.* Our Lord having declared that the little ones before mentioned, shall be greatest in the Kingdom of God, here cometh to shew the care, which he in his Providence will take for them. That their Friends shall be his Friends, and their *Enemies* his *Enemies*. Whoso receiveth *such a little Child*, that is, an humble Christian. In the next *v.* it is opened by *one that believeth in me.* By *receiving*, I conceive is here to be understood the shewing of any favour, or kindness to them. Christ declares that he would take it as done to himself. It is much the same with *Chap.* 10. 40, 41, 42. *Mark* addeth, *He that receiveth me, receiveth him that sent me.* The Reason is, because he and his Father are one, and the *Father* takes any kindness done to Christ, as if it were done to himself, and the Son takes any kindness, or unkindness done to any humble, believing Soul, as if it were done to himself, see *Chap.* 25. from *v.* 34. to the end. *And whoso shall offend any of these little ones*, &c. As *offending* signifieth the *laying of a Stumbling Block* before any, so it signifieth any Motion, or Temptation to them to Sin against God, whether it be by Flattering or Frowning Arguments, tho the latter seemeth rather to be understood here; so by *offending*, it signifies the doing of them any harm upon Christs account, because they own him, and make a profession of his Gospel, which besides that, it is a *Stumbling Block*, upon which they fall and suffer as to their Bodies and outward concerns, is also a Stumbling Block to their Souls, such dangers being strong Temptations to Christians, to turn them aside from the right Pathes of Truth, and Holiness. *It were better for him that a Millstone*, &c. μυλος ὀνικὸς, a stone in such a Mill as Asses were wont to draw, because of the heaviness of it. Some think our Saviour in this Phrase alluideth to some punishment of Notorious Malefactors, in use not amongst the Jews, but some other Nations, by tying a Stone about their Necks, and throwing them into the Sea; but whether it be such an allusion or no, is of no great Moment; the *Phrase* signifyeth a certain Destruction, both in regard of the Weight of the Stone, and the depth of the Sea. He saith, *It is better that a Millstone*, &c. because of the punishment shall be inflicted on such Persons, beyond this Life.

7 Woe unto the world, because of offences. * For it must needs be that offences come, but * woe to that man by whom the offence cometh.

* 1 Cor. 11. 19. * Chap. 16. 4.

8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee, it is better for thee to enter into life, halt, or maimed, rather than having two hands, or two feet, to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast *it* from thee, it is better for thee to enter into life with one eye, rather than having two eyes, to be cast into hell fire.

By *Offences* are here meant *Stumbling Blocks* to Souls, such Persons or Actions as are to others *Temptations to Sin.* The World, saith our Saviour, is full of *Temptations.* Temptations to Sin are on all Hands, some inticing and persuading Men to that which is Evil, others setting them an Example to it, others alluring them by promises, others by threatnings and punishments driving Men to it as much as in them lyeth; the World will one day find the Evil, and Mischief of it. *It must be that offences come*, God hath so ordered it in the Wisdom of his Providence, that he will not restrain the Lusts of all Mens Hearts, but suffer some to walk in their own ways. Men in Power will command those under them, to do what is Sinful, fright them by Threatnings, force them (if possible) by Punishments. *Equals* and *Inferiours* will set examples of Sin, Allure, Intice and persuade. But *Woe be to those by whom such Offences come.* Men, saith our Saviour, should be so afraid to Sin, as they should rather part with the dearest things they have in the World, if they be as dear as *Eyes, Hands, Feet*, rather than Sin, or indure them to be occasions of Sin to them, See *v.* 8, 9. opened in our Notes on *Chap.* 5. 29. *Mark* hath the same things. *Chap.* 9. 43, 44, 45, 46, 47, 48. only with the addition of this saying thrice. *Where the Worm dyeth not, and the Fire is not quenched.* Which Phrase doth but denote the Eternity of Sinners Misery taken from *Isaiah* 66. *v.* 24.

10 Take heed that ye despise not one of these little ones, for I say unto you, that in heaven * their Angels do always behold the face of my Father which is in heaven.

* Ze. 13. 2.

Our Saviour having before declared, how dear believing Souls are unto him, tho their quality, or parts be not like others, here he gives the Word a further charge not to *despise*, that is, not to *Contemn* or *neglect* them, because God the Heavenly Father hath such a care of them, so as he hath given *his Angels a charge over them, Psal.* 34. 7. *Psal.* 91. 11. *Heb.* 1. 14. which Angels (saith he) do always behold *the Face of my Father*, which is in Heaven, that is, are always Ministring before him, and ready to execute his Will, and pleasure; so as the Argument is not only drawn from the indecency, and undutifulness, that such *despising* must import, but also from the danger of it. *Your heavenly Father* so loveth these little ones, that he hath given his Angels a *special charge* concerning them, and these Angels being continually in the Lords presence, are ready both to make report how they are used in the World, and likewise having Commission from God, to execute his Vengeance upon those who *neglect, despise*, or *affront* those that he hath taken into such a special *Protection.* Here is no ground in this Text for their Notion, who Fancy that every particular Child of God hath his *proper Angel* to attend them. Our Saviour doth not say their several; and respective Angels, but *their Angels*, and if all the Angels be *ministring Spirits, for the good of Gods Elect, Heb.* 1. 14. I see no great reason to contend for a particular Angel, for every individual amongst them. But be that as it will, the Opinion hath no Patronage from this Text.

11 * For the son of man is come to save that which was lost.

Luk. 19. 10.

We find the same in *Luke, Ch.* 19. 10. but applyed upon another occasion. Our Saviour hereth higher in his Argument, against *giving Offence to his little Ones.* All *Scandal* tendeth to the Ruin and Destruction of him to whom it is given. *Scandalum non est nisi malè rei ædificans ad Geehennam*, saith *Tertull.* and a greater than he hath taught us the same Lesson, *Rom.* 14, 15. 1 *Cor.* 8. 11. Now (saith our Saviour) *I am come to save that which was lost*, you ought therefore to take Care, that you be not the Causes and Instruments of any being lost. Or thus, you look upon poor humble Souls, that believe in me, as mean Contemptible Creatures, therefore you think you may despise them: Were not all those whom I came to redeem, in as mean and despicable a Condition, yet I did not despise their Souls? Did I come to save them, and shall it be your work to destroy them?

12 How think ye? If a man have an hundred sheep, and one of them be gone astray? doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoyceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

We shall meet with the Parable, or Similitude more fully, *Luk.* 15. 4. To what purpose it is brought here, our Lord hath told us, *v.* 14. to shew us, *That it is not the Will of our Heavenly Father, that the least and meanest Believer should perish.* And every *Scandal*, or *Offence* (as I before shewed) hath a Tendency to destroy that Soul, before whom it is laid, or to which it is given. I take heed, saith our Saviour, of giving *Scandals* and *Offences* to others, yea, tho you should have observed them in something slipping and going astray, you will be more uncharitable to Men, than you are to the Beasts which you keep, you do not thus with a Sheep, tho it be gone astray, you do not despise and neglect it, much less take Courses to drive it further. No, you rather leave the rest as being safe, and go, tho it be into the Mountains, to recover the Sheep that is lost, and if you find it, have a greater Passion of joy for that one Sheep so covered, than for all the other. If you see some Error in any of my Sheep, if they do wander, should it not be your Care, rather to *restore such in the Spirit of Meekness?* as *Gal.* 6. 1. than to lay further Stumbling-Blocks before them, and give them occasion of further *Stumbling* and *Falling?* My Father hath done so for lost Man, my coming to seek and to save that which is lost, is an Evidence to you, that it is not his Will, that one of my little ones should be lost.

15 Moreover if thy brother shall trespass against thee, go and tell him his fault, betwixt thee, and him alone: If he shall hear thee, * thou hast gained thy brother.

* Jam. 5. 20.

16 But if he will not hear *thee*, *then* take with thee one or two more, that in * the mouth of two or three witnesses, every word may be established.

* Joh. 8. 1. 2 Cor. 13. 1. 1. Heb. 10. 28.

17 And if he shall neglect to hear them, tell it to the church, but if he neglect to hear the church, let him be to thee as an * heathen man, and a publican.

* Rom. 16, 17. 2 Thes. 3. 14. 2 Joh. 10.

Our Saviour very appositely addeth this, to his former Discourse concerning *avoiding Offences.* That none might think, that by the former Doctrine he had made void the Law, *Levit.* 19. 17. which commanded all *in any wise to rebuke their Neighbour, and not to suffer sin upon him*, pretending that it was their Duty in some Cases to offend any Person by that Law. He here telleth them that he would not be so understood, as if they might not tell Offenders of their sins for fear of offending them, this had been to have with-held Charity from their Souls under a pretence of *Charity.* Only in these Reproofs we must keep an Order, which Order he here prescribes. 1. Doing it *privately, let none them, and him alone.* 2. If that had not its Effect, *then taking two or three with them.* 3. If that also proved ineffectual, then *telling it to the Church.* 4. If that he would not *hear the Church*, then, *Let him be to thee* (saith Christ) *as an Heathen and a Publican. If thy Brother trespass against thee.* By *Brother*, here he meaneth any Christian, 1 *Cor.* 5. 12. For what hath the Church to do to judge those that are without? *Offend against thee.* Some interpret this, of *Offences* done so *Privately*, that none else knoweth them, but one single Person; but it is objected, that then there needed no going to him, much less were there need of any Witnesses, for they could prove nothing: Others therefore understand the Precept of *private Injuries*, which are in Mans power to forgive, *Luk.* 17. 3. Others think such Injuries are primarily intended, but yet the Precept is not to be restrained to them, but to be understood of all Offences, whether against God, our selves, or our Neighbours: and that our Saviour useth this term *against thee*, only to distinguish the Offences he is here speaking of from *publick Scandals*; for 1 *Tim.* 5. 20. it appeareth to be the Will of God, that Publick, and open Sinners should be *rebuked before all, that others may fear.* The Rule therefore seemeth to be given concerning private Miscarriages, not such only as are done in the sight, or hearing of a single Person, but such as are not the Matter of *Publick Fame*, nor openly committed before a multitude, but being committed more secretly, are come only to the knowledge of some particular Person, or Persons. In such Cases it is the Will of God, not that we should Blazon and Publish them, but being certain that any Christian hath so offended, it is our Duty first *to go to him, and tell him of it*; that is, not only tell him what thou knowest, or hast heard in matter of Fact, that he hath spoken or done, but shew him also the Sinfulness of it. *If he shall hear thee, thou hast gained thy Brother*: That is, if he Confesseth the sin, and be brought to a sight of it, a sorrow for it, and a Resolution against it for the time to come, thou hast gained the Soul of thy Brother. *But if he will not hear thee.* If he either denieth the matter of Fact, that he did such a thing, or (admitting that) standeth to justifie the Fact, as what he might do: Then *take with thee one or two more, that in the Mouth of two or three Witnesses, every word may be Established.* One or two more, either such, as may be of more Authority with him, whose Words may probably be of more weight than thine with him, or who may witness the matter of Fact if it be denied, or at least witness by Charitable Admonition of him, and his Contumacy, if he refuseth to hearken to thee, and to repent, and reform. What was the Law of God, in civil and judicial Causes *Deut.* 19. 15. God would have observed in Ecclesiastical Causes. *One Witness shall not rise up against a Man for any iniquity, nor for any sin, in any sin that he sinneth; at the Mouth of two Witnesses, or at the Mouth of three Witnesses, shall the matter be Established.* And so the words in *Matthew* should be translated, or at least understood. *Every Word*, that is, *every Matter* be confirmed. *And if he should neglect to hear them.* Either, refuse to speak with them, or to suffer them to speak with him, or hearing them with his Ears, if he persists to deny the Fact, or to justifie the Fact, as if it were no sin, or go on still in the same Course (all these things are to be understood by the term of *not Hearing*) *If he shall not hear them, tell it to the Church.* That the term *Church* is a Noun of multitude, is Evident, and therefore cannot be understood of any particular Person. Some would by the Church here understand the *Political Magistrate*, but as this Sense is imbraced by very few, so it is very improbable, that our Saviour should send Christians in that Age to the Civil Magistrates, when they were all great Haters, and Persecuters of the Christian Religion, especially in Cases that were not punishable by the Judges, for no deliberate Person will say, that the *Offences* mentioned in this Text, were all of that Nature, as a Civil Judicature might take notice of them. Others say, that by the *Church* is here meant, the *Jewish Court* called the *Sanhedrim*, which had a mixed Cognizance, both of Civil and *Ecclesiastical Causes.* There are three Prejudices against this. 1. That the *Jewish Court*, was never in Scripture called Ἐκκλησία. 2. That it is not probable, that our Saviour would direct Christians to go to the *Jewish Courts* in such Cases. 3. That the *Sanhedrim* was too great a Court to be troubled with all Scandals, tho they did take Cognizance of some things in Religion, which were of a grand concern. Such as *Blasphemy, Idolatry, False Prophets*, &c. Others therefore understand it of the *Christian Church*: Against this Opinion, there is this great *Prejudice*, that there was no such thing in being at that time; but I take this to be a lighter Objection than those, against the two other Opinions. 1. Because we need not understand our Saviour, speaking with Relation to the present time, but the time to come, and giving Laws which should take place, and abide from the gathering of the Christian Church, to the end of the World. Nor is it necessary, that we should take the term *Church* here in the strict Sense, in which it is most generally used in the Scriptures of the

New

New Testament, for the general Notion of the Word, is only a *Company of People* called together, and in this Sense, *Tell the Church*, is no more than tell the *Multitude*, make his Crime more publick: Now what that multitude was which our Saviour meant, would easily be understood, when the Churches came to be formed. But the next Verse will make it more plain, *v.* 18. *Verily I say unto you, whatsoever you shall bind on Earth, shall be bound in Heaven*, &c. By the *Church*, then must be meant, those who had Power to *Bind*, and *Loose*. Now tho, at this time, there was no particular Church formed, yet there were some who had a Power to *Bind*, and *Loose*, Christ had given such a Power to his *Apostles*. These were the present Church, and at this time in being. They were afterwards to constitute particular Churches, to whom (when constituted) in force of this Precept, such Offences were to be told. There are yet further Disputes, whether this Offence and Contumacy, be to be told only to the *Rulers*, or to the *Multitude*. I say to the *whole Church*, but first to the *Rulers*, then by them to the *Multitude*, not to Judge of it, but for their Consent, in cutting a Person out of the Communion of the Church. Thus the *incestuous Person* was first accused to *Paul*; then cast out by the Consent of the whole Church, 1 *Cor.* 5. 3, 4. For it is unreasonable to think, that People should deny Communion to any, without knowing a justifiable Cause. And to no purpose, for Rulers in a Church to cast one out of its Communion, with whom the Members will have Communion. *If he will not hear the Church, let him be unto thee as an Heathen and a Publican.* That is, Esteem him as a *Vile Person*, for so they esteemed all *Heathens*, and *Publicans*. How far this could reach beyond having *an Intimacy of Civil Communion with them*, and a *Communion with them in the Sacrament*, I cannot understand, for as Christians were Licensed to a Civil Commerce with *Heathens* and *Publicans*: So neither were *Heathens*, and *Publicans*, ever that we read of in Holy Writ, denyed the benefit of their Prayers, and hearing the Apostles preach. I am very well satisfyed, that the *Primitive Church* did not deny to Persons Excommunicated, Liberty to be present at the *Prayers of the Church*, but it was long after the Apostles times, and whether grounded upon any Practice of their's, I much doubt. Christians had a Liberty to pray for any *who had not sinned the sin unto Death*. That they might not be present at such Prayers, I cannot learn from any thing in Holy Writ.

18 Verily I say unto you, *What soever ye shall bind on earth, shall be bound in heaven, and what soever ye shall loose on earth, shall be loosed in heaven.

*Joh. 20. 23. 1 Cor. 5. 4.

We met with this Sentence, *Ch.* 16. *v.* 19. where we observed that by *Binding*, and *Loosing*, was signified (according to the usage of the *Jews* of those times) *declaring of Propositions, true or false*, or *Judging things Lawful, or Unlawful*. Some think that it hath no further import here; but it is the Opinion of Mr. *Calvin*, and other very judicious Interpreters, that it is here to be extended to the *Censures of the Church*: The Sentence of the Church pronounced justly in the Case of Offences, and is added, lest Persons justly denied the Communion of the Church, should contemn such Censures. Christ assures these Persons, that such Censures ought not to be slighted. for God would confirm them in Heaven, as also to their Absolutions, or Re-admissions of such Persons into their Communion, upon their true Repentance, an acknowledgement of their Errors. Not that our Lord by this intended to confirm all Sentences of *Excommunication*, or to patronize any Cheat or Hypocrisie in any, to gain an *Absolution*; or *Restauration* to the *Church*. But only as to the first to assure stubborn, and impenitent Sinners, that he would ratifie what his Church did, according to the Rule he had given them to Act by. It is therefore a terrible Text, to those who are justly, and duly cut off from the Communion of the Church, for Notorious and Scandalous sins: Such as whoso committeth, and doth not repent of, they shall never enter into the Kingdom of God. And as Comfortable to those, who being so cast out do truly repent, and are under Temptations, to be swallowed up of too much Sorrow. If therefore any be cast out of any Church, for professing, or standing to any Truth of the Gospel, or because he will not do what is sinful; we must not understand them bound in Heaven, tho they be bound on Earth, nor have any such Excommunications any Terror in them. *How forcible are right Words, but these arguings, what do they reprove?* The *Church* is not by this Text made infallible, nor is the Holy God, by it ingaged to defend their Errors.

19 Again I say unto you, that if two of you shall agree on earth, as touching any thing that they shall ask, *it shall be done for them of my Father which is in heaven.

*1 Joh. 3. 22. & 5. 14.

20 For where two or three are gathered together in my name, there am I in the midst of them.

Most Interpreters agree, a Connexion betwixt these Verses, and those immediately preceding, as if it were a further Confirmation of what God had said concerning his *Binding*, and *Loosing in Heaven*, whatsoever they should *Bind* or *Loose on Earth*, and say, the *Asking* mentioned in this Verse, supposeth that no *Church* will adventure upon so Grave an Act as *Excommunication*, without asking his direction or Counsel. Nor undertake such a thing as *Absolution*, without the like serious asking of God pardon for the repenting Sinner: Now saith he, Let the Church be never so small, that so joyneth in Prayers on this occasion, what they ask of God shall be done. Whether it hath any such reference or no, or be an independent Promise of Christ's Presence with his Church, I shall not determine. Those who think this Text hath such a particular reference, yet do also grant it a more general Promise of Christ's Presence with his People. Whenever they are met by his Authority, or upon his Account or Command, whether it be for *Counsel* or *Judgment*, or *Prayer*, or *the Celebration of any sacred Institution of his, he is in the midst of them*, to Protect and Favour them: *What they ask shall be done for them* (that is, provided the thing asked be good, *Chap.* 7. 11.) and for a right End, *James* 4. 3. and in a right manner, *Luk.* 18. 1. *James* 1. 5, 6, 7. Christ in this Text establisheth the Duty of Prayer in Communion with others. He doth not only require of his People *secret Prayer*, *Chap.* 6. 6. but also praying in Company with others; the gathering together of his People for Prayer, whether in private Families, or more publick Congregations.

21 Then came Peter to him, and said, Lord! How often shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Till seven times, * but Until seventy times seven times.

*Ch. 6. 12. Mat. 11. 25. Col. 3. 13.

Luke hath something like this, *Ch.* 17. 4. but it seemeth to have been spoken at another time, and upon some other occasion, yet the Sense is much the same, and there are who think that *Peters* mention of seven times, arose from our Saviours command there, that we should forgive our Brother, offending us seven times, when our Saviour by it intended not a certain and definite number, but a number incertain, and indefinite. But it is a greater Question, *What sinning?* And what *Forgiveness* is here meant? I cannot think that our Saviour here speaketh concerning the *Churches absolving scandalous Sinners justly Excommunicated*, but of the private Forgiveness of injuries done to us; it is not the Church, but I *forgive him*, for altho the Doors of the Church ought to be as open to a repenting Sinner, as the Doors of Heaven are, yet methinks both the Phrase of the Text, and the following Parable (which seemeth to me a Comment upon this Text) seems to lead us to the Interpretation of these Verses, as to private *Wrongs* or *Injuries*, they are properly *sins against us*, and such as so is in every single Persons power to forgive. But it seems hard, that Christians should be obliged to forgive another his private Wrongs, so often as he doth them, if he will go on without end, multiplying Affronts and Injuries to us; we must therefore know, that our Saviour by this Precept doth not oblige any to take his Enemy into his Bosom, and make him his intimate, or Confident again; but only to lay aside all *Malice*, all *Thoughts* and *Desires of Revenge* towards him, to put on a Charitable frame of Spirit towards him, so as to be ready to do him any common Offices of Friendship: Thus far we are obliged to forgive those that do us Injuries, so often as they stand in need of Forgiveness; the Apostle, *Col.* 3. 8. speaks of Wrath, Malice, &c. as pieces of the Old man, which every true Christian hath put off, and calls upon us, in *Malice to be Children*.

23 Therefore is the kngdom of heaven likened to a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was ‖brought unto him, which owed him ten thousand Talents.

‖ *A Talent seven hundred and fifty ounces, so a Talent of Silver twenty five, after five shillings the ounce, is a hundred and eighty seven pound.*

25 But forasmuch as he had not to pay, his Lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying, Lord have patience with me, and I will pay thee all.

27 Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

‖ *Ten shillings.*

‖ *Besought him.*

28 But *him* same servant went out, and found one of his fellow servants, which owed him an hundred ‖ pence, and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

‖ *The Roman Penny is the eighth part of an ounce, somewhat less than a Peter half Penny.*

29 And his fellow servant fell down at his feet and besought him, saying, Have patience with me, and I will pay thee all.

30 And

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellow servants saw what was done, they were very sorry, and came, and told unto their Lord, all that was done.

32 Then his Lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me.

33 Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee?

34 And his Lord was wroth, and delivered him to the tormentors, until he should pay all that was due unto him.

35 *So likewise shall my heavenly Father, do also unto you, if ye from your hearts, forgive not every one his brother their trespasses.

*Mar. 11. 26. Luke 11. 13.

All these Verses (except the last) are but a *Parable*, which (as I before shewed) Is a Similitude brought from the usual Actions of Men, and made use of to open, or apply some spiritual Doctrine. The main Scope, or the Proposition of Truth, which our Saviour designes to open, or Press in that which is first and Principally to be considered, and intended, that as I before shewed, is to be known, either, by the particular Explication given by our Saviour, or by what went immediately before, or followeth immediately after. The Scope of this Parable is plainly expresst, *v.* 5. *So also shall my Heavenly Father do unto you, if you from your Hearts, forgive not every one his Brother their Trespasses.* Nor is it obscurely hinted to us, in what went before, where our Saviour was instructing *Peter* in the great Duty of *forgiving Men their Trespasses*: This being agreed, as we use to say, that *Similitudes run not on four Feet*, so we are not to expect that all the Actions of Men mentioned in the Parable, should be answered by some Correspondent Actions of God, as Similitudes always hait, so never more than when by them, Gods Actions are expressed, and represented to us. The main points which this Parable instructeth us in are. 1. *That it is our Duty, especially theirs, who have received forgiveness from God, to forgive their Brethren.* 2. *That if they do not, they may justly question, whether God hath forgiven them, and expect the same Severity from him, which they shew unto their Brethren.* These being the main things for instruction, in which, this Parable is brought, and which we ought chiefly to Eye, as the things taught us by this *Parable*, nothing hindreth, but that it may also instruct us in some other things, tho we cannot raise a Proposition of Truth, from every Branch of the *Parable*, and some things be put in according to the Passions, and usual dealings of Men, which possibly are in them *unrighteous Actions*, and may follow from their ungoverned Passions, which will by no means agree to the pure, and Holy Nature of God. I will first open such terms in the Parable, as may be less intelligible to Vulgar Readers. *The Kingdom of Heaven.* My Administration of my Kingdom: I am come to purchase Remission of sins, and to dispense out *Remission of sins*, to those who are indebted to the Justice of my Father, but in the Application of my Blood, to Men and Women, for the Remission of their sins, both *my Father* and *my* self, will do as a *King, that took Account of his Servants*, &c. Men must look for Pardon from my Father, and benefit from me as their Redeemer, upon the following terms. *Ch.* 6. 15. [*ten Thousand Talents*] a certain, for an incertain Number, a very great Sum. Those who have computed it, say it amounteth to a *Million*, and *Eight Hundred, seventy five Thousand Pounds*. [*He commanded him to be sold, and his Wife and Children, and all he had.*) A thing which our Law will not suffer, but in vile amongst other Nations, and amongst the *Jews* in particular, as may be learned from, 2 *Kin.* 4. 1. [*and he delivered him to the Tormentors*] that is, to the Keepers of the Prison, so the next Words teach us, and the *Greek* Word often signifieth no more, tho it doth indeed sometimes; *An Hundred Pence*, *v.* 28. signifieth a small Sum, hardly exceeding in our Mony *Fifty shillings*. This Parable, excellently instructeth us in these Truths. 1. That as Men by the Law of Nature, and God, and the Laws of Men, may be Debtors to us, to our *Reputation*, to our *Estate*. So we are all Debtors, to the Glory, Honour, and Justice of God. 2. That it is a vast Debt we owe to Gods Honour and Justice; to which no Debt owning by any to us, can bear any Proportion. 3. That we have nothing to pay to God, in Satisfaction for our Debt. 4. That God hath a right to demand a full Satisfaction of us. 5. That God for Christ's sake, upon our Applications to him for Mercy will forgive us our Debts. 6. That we are not so ready to forgive our Brethren their little Injuries, as God is to forgive us. 7. That our Difficulty to forgive our Brethren, after Gods Liberality in forgiving us, is a great Charge, or will be a great Charge against us, in the Court of Heaven. 8. That we ought to set before us Gods Compassion towards us, and free Love in forgiving us, potently to move us, to forgive those who have done us Injury, and to forgive them out of that Consideration. 9. That we ought from our Hearts, to forgive Men their Trespasses, that is, so as not to hate them, bear them any Grudge, or Malice, seek any private revenge upon them, nor publick Satisfaction, beyond what they are able to give, but be ready to do them what common Offices of kindness in their Limits, are in our Power. 10. That the not doing of this, will be an ill Evidence to our Souls: That God hath not indeed forgiven us, as well as a Bar against such forgiveness, and an ill *Omen*, that some Punishment from God expecteth us in this Life, to bring us to a Temper more Conformable to the Gospel, and if not, in this Life, yet in the Life which is to come.

CHAP. XIX.

1 And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea, beyond Jordan.

2 And great multitudes followed him, and he healed them there.

Most Interpreters agree that both *Mark*, *Ch.* 10. 1. & *Luke*, *Ch.* 9. 51. make mention of the same motion of our Saviour out of *Galilee*, into the Province of *Judea*, which is here expressed, tho *Luke* and *John* mention something largely, some things done in the way, of which *Matthew* speaketh not. He departed from *Galilee*: Our Saviour had hitherto spent his time mostly in *Galilee*, the Country of the *Jews* was divided into three Provinces. *Galilee*, *Samaria*, and *Judea*: *Galilee* was the more Northerly part of the Country. And was divided into the upper *Galilee*, which is also called *Galilee* of the *Gentiles*, *Mat.* 4. 15. and the *lower Galilee*, which was Contiguous to it, but lay more *Southerly*, and adjoyned to *Samaria*: Our Saviour dwelt at *Nazareth* a long time. *Corazin*, *Bethsaida*, *Capernaum*, were all Cities of *Galilee*. He is now taking his leave of this Province, into which he never returned more. His next way into *Judea*, lay through *Samaria* (for *Samaria* lay in the middle, betwixt *Galilee* and *Judea*) and through part of it he did go, for *Luk.* 9. 52. some Inhabitants of a Village belonging to the *Samaritanes*' refused to receive him. *He came into the Coasts of Judea beyond Jordan.* This Phrase hath caused some Difficulty to Interpreters, because *Judea* was bounded by *Jordan*, and had no Coasts beyond it. Some say, that the term *beyond Jordan* must be applyed to, *he came*, he came beyond *Jordan*, to the Coasts of *Judea*. Others say, that as Men came out of *Egypt*, the Coasts of *Judea* were beyond *Jordan*, *Mat.* 4. 15. But some think it should be there translated, *By Jordan*: The word παρα signifies any *Border*, or side of a *Border*, *Beyond Jordan*: Therefore is on the *Border of Jordan*, and possibly were better translated so, seeing the Word will bear it, and there were no Coasts of *Judea* beyond *Jordan*: It is probable, that our Saviour coming out of *Galilee* into *Samaria*, kept on the left hand near to *Jordan*, till he came into *Judea*, which also bordered on that River. Wherever he went great multitudes followed him, but more for *Healing their Bodies*, or for the *Loaves*, than for the Feeding, or Healing of their Souls; so different is most peoples Sense of their Bodily and Spiritual wants. *He Healed them* the Text saith, but it saith not, *They believed in him.*

3 The Pharisees also came unto him, tempting him, and saying unto him, is it lawful for a man to put away his wife for every cause?

Our Saviour, tho yet at some distance from *Jerusalem*, yet was come into that *Province*, where the *Pharisees* had the greatest Power, and were in greater Numbers: Now they come to him, *Tempting him*, where the Word *Tempting*, rather signifies generally *making a Tryal of him*, than strictly, *Soliciting him to sin*, they came (as appeareth by their *Question*) to *make a Tryal*, whether they could intrap him, and get any Determination from him of a point, for which they might accuse him. The *Question* they propound to him is: *Whether it be Lawful for a Man to put away his Wife for every Cause?* The Word here translated *Cause*; signifieth not *Cause*, or *Occasion*, but *Crime* also. So it may be translated *Crime*, but they did not only put away their Wives for Crimes, but upon any occasion, in abuse of that Text, *Deut.* 24. 1. *When a Man hath taken a Wife and Married her, and it come to pass that she find no Favour in his Eyes, because he hath found some uncleanness in her*: Which the *Pharisees* had interpreted, of any kind of Deformity, or natural Infirmity, not meerly of Moral uncleanness. Had our Saviour now answered, *Yes*, he had Contradicted what he had formerly delivered, *Ch.* 5 32. had he denied, they had Trapped him as Contradicting the Law of *Moses*, *Deut.* 24. 1. (according to their Interpretation of it) So they had had whereof to accuse him.

4 And he answered, and said unto them, Have

* Gen. 5. 2. Mal. 2. 15.

ye not read, * that he who made *them* at the beginning, made them male and female.

* Eph. 5. 31.

5 And said, * For this cause, shall a man leave father and mother, and shall cleave to his wife, and they twain shall be one flesh.

* 1 Cor. 6. 16.

6 Wherefore they are no more twain, but one flesh, What therefore God hath joyned together let no man put asunder.

Mark Ch. 10. 2, 3, 4. giveth us the same History of this Discourse, differing a little in the Order of the Words; but nothing as to the substance of his Discourse. Our Saviour answereth neither *Yea* nor *Nay* to their Discourse, but gives them a fair occasion to answer themselves, and Tacitly chargeth them with *Ignorance*, and *Corruption* of the Law of God. He referreth them to the first *Institution of Marriage*, and for that to the Book of *Genesis. Ch.* 1. 27. & 2. 24. It is as much as if our Lord had said: You own the Book of *Genesis*, as well as the Book of *Deuteronomy*. In the Book of *Genesis*, you read the first Institution of Marriage, it was instituted by God himself; he made *Male and Female, Gen.* 1. 27. he made the Law of Marriage, *Gen.* 2. 24. that a *Man should leave his Father and Mother, and cleave to his Wife, and they should be one Flesh*, from whence he concludeth that the Man and Wife are *one Flesh* in Gods Account; from hence he leaves them to conclude, whether it was probable, that *Moses*, whom they so reverenced, and who was so Faithful in the House of God, as a Servant, would License them to put asunder, whom God had put together: Or, whether they had not put an Interpretation upon the Law of *Moses*, which it could not bear, in Consistency with the Law of God. For the Sense of those Words, *Gen.* 1. 27. & *Ch.* 2. 24. See the Notes on those places.

* Deut. 24. 1. Chap. 5. 31.

7 They say unto him, Why did Moses then * command to give a writing of divorce, and to put her away?

8 He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so.

Mark reports this a little differently, *Ch.* 10. 3. As if Christ had first said unto them. *What did Moses command you? And they said Moses suffered to write a Bill of Divorcement, and to send her away. And Jesus answered, and said. For the hardness of your Heart, he wrote you this Precepe*, &c. The substance of our Saviours answer seemeth to be this. *Moses* gave you no *positive Command* in the Case, he could not make a Law directly opposite to the Law of my Father. But *Moses* saw the *Wantonness*, and *Wickedness* of your Hearts, that you would turn away your Wives without any just and warrantable Cause, and to restrain your Extravagancies, of Cruelty to your Wives, or disorderly turning them off upon any occasion; he made a Law that *none should put away his Wife, but upon a Legal Cognizance of the Cause, and giving her a Bill of Divorce.* Indeed possibly this *Bill of Divorce* was sometimes judicially granted upon irregular Causes, and *Moses* might connive at it, for the preventing of greater Evils, because you were always an hard Hearted, and Stiff-necked people; and you by your Traditions have expounded that Law, beyond *Moses* his Intention, and made a Bill of Divorce grantable in Cases which he never thought of, nor intended in that Law. But the measures of Lawfulness, are neither to be taken from *Moses* his Temporary Toleration and *Connivence*, nor much less from your *Traditions*, and Expositions of the Law of *Moses*, but from the *Original Institution of Marriage*, and from Gods *Original Law* relating to it; now God at first made but *one Woman for one Man*, and so united them, that he stiled them *one Flesh*: So as he, who puts away his Wife, doth as twere divide, and tear his own Flesh piece from piece, which is Barbarous, Inhumane, and unnatural. And the Law of God was not, that a Man should forsake his Wife, when ever he had a mind to it, but that he should rather forsake *his Father and Mother* than his Wife, that he should *cleave to his Wife* living, and dwelling with her, as a Man of knowledge, nothing his own Flesh, Loving his Wife, *as his own Body, Loving and Cherishing her. Eph.* 5. 28. 29. Now how can this possibly consist with a Mans putting away his Wife, upon every little and trivial Cause of Offence, or dislike unto her.

* 1 Cor. 7. 10. 11.

9 * And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and who so marrieth her that is put away, doth commit adultery.

We met with the like Determination of our Lords upon this Question, *Ch.* 5. 32. only there it was [instead of *committeth Adultery*] *causeth her to commit Adultery*, that is in Case she Married again: Here our Lord faith, the like of the Husband, we have the same, *Mar.* 10, 11. *Luke* 16. 18. The reason is this, because nothing but *Adultery* dissolveth the Knot, and band of Marriage. Tho they be thus illegally separated, yet according to the Law of God, they are still *Man* and *Wife*: Some have upon these Words made a Question, whether it be Lawful for the Husband, or the Wife separated for Adultery, to Marry again while each other Liveth: As to the party offending, it may be a Question, but as to the innocent Person offended, it is no Question, for the *Adultery* of the Person offending, hath dissolved the *Knot of Marriage* by the Divine Law. It is true, that the Knot cannot be dissolved, without the Freedom of both Persons, each from another, but yet it seemeth against Reason, that both Persons should have the like Liberty to a second Marriage. For, 1. The *Adulteress*, is by Gods Law a *dead Woman*, and so in no Capacity to a second Marriage. 2. It is unreasonable that she should make an Advantage of her own sin, and Error. 3. This might be the occasion of Adultery, to give a wicked Person a legal Liberty to satisfie an Extravagant Lust. But for the innocent Person, it is as unreasonable, that he or she should be punished for the sin of another. But what our Saviour saith here, and in the other parallel Texts, is undoubtedly to be understood, of Husbands, and Wives, put away not for *Adultery*, but for other light and trivial Causes, for which by the Law of God no Divorce is allowed.

10 His disciples say unto him, If the case of the man be so with *his* wife, It is not good to marry.

This is a very strange Saying, and discovers us, both the imperfect state of Christ's Disciples, and also the Tyranny of a sinful Practice grown up into a Custom. The *Jews* had assumed a Liberty of turning their Wives out of Doors, upon every light and trivial Offence, or dislike, the Disciples think; if this Licentiousness may not be allowed, it is not good to Marry. So an Holy Institution of God ordained for the Propagation of mankind, for the restraint of Extravagant Lust, and for the Solace and Comfort of Mans Life, should be despised, rather than those unquiet Lusts, and Corruptions mortified, the Mortification of which, would have made those irregular Separations both needless, and undesirable. Surely they should rather have said: *If the Case of a Man be so with his Wife then both Husbands and Wives, had need to learn to deny themselves, to comply each with another*, to silence their Brutish, and boisterous Passions, that being the same Flesh, they might also have one and the same Spirit, and not be like a diseased piece of Flesh, where Humours so Quarrel, that one piece need be cut off to preserve the other. But the best of Men have their Infirmities, and as the *Hebrews* said, *Spiritus dei non semper tangit corda prophetarum.* The Spirit of God was not always upon the Hearts of the Prophets. So it is as true, *Spiritus Dei, non semper & ubiq; tangit corda fidelium.* All that the Saints say is not Gospel. Their flesh hath its turn to speak, as well as the Spirit in them. A sinful Liberty conceded, indulged, or *connived* at, by the Laws, or by the Rulers of a Church, or Place where we Live, for a long time, is not easily restrained, and even good Men may for a time be carried away with the Error of it, so as they cannot discern it, be Convinced of it, or be brought clearly of it to a Conformity to the Will of God.

11 But he said unto them, * All men cannot receive this saying, save *they* to whom it is given.

* 1 Cor. 7. 7. 9. 17.

12 For there are some eunuchs, which were so born from *their* mothers womb, And there are some eunuchs, which were made eunuchs of men: And there be * eunuchs which have made themselves eunuchs for the kingdom of heaven sake, He that is able to receive *it*, let him receive *it*.

* 1 Cor. 7. 7. 32 & 5. 15.

Our Saviour knowing the sinful Custom, and Practice of the Jewish Nation now for many years, and giving some allowance for that, and his Disciples infirmities, so he doth not answer them severely, as what they said might deserve, but reproves them gently; what he saith amounts to thus much, you do not consider what you say. *All men* without sinning against God, cannot abstain from Marriage. An Ability to live chastly without the use of Marriage, is a peculiar Gift of God, and your saying hath no place in Persons, to whom God hath not given that Gift, *For it is better to Marry than to Burn.* There are some whom God by Nature hath made unfit for Marriage. There are others whom Men (wickedly) make unfit for it, that they may gratifie their own Jealousie (Thus several Courtiers were made *Eunuchs*, and so betrusted with the Care of Princes Wives and Concubines.) And there are some who have made themselves *Eunuchs* (not castrating themselves, that is wickedness) but abstaining from *Marriage*, and yet living Chastly (having mortified their Lusts, and brought under their Body) that they might be less incumbred with the Cares of the World, and be more free for the work of the Ministry, or be able more to give up themselves to an Holy Life and Spiritual Conversation. But God, who by his Ordinance of Marriage designed to People, and continue the World, hath given to Persons

Persons different Tempers and Constitutions: So as possibly the most of Men and Women, cannot without making use of Marriage govern their Lusts. As to these, Marriage is not a matter of Choice and Deliberation, and they may, and ought to use it as an appointment of God, for the ends for which he hath instituted it. If there be any who can *receive this Saying*, who can without Marriage bridle his Lust, and so live in a solute and single state, as not to sin against God, by any Extravagancy of Lusts, and impure Desires and Affections, and desire, and shall do so, that he may be more spiritual, and serve God with less distraction, and be a more fit Instrument to promove the Kingdom of God in the World, let him do it.

13 Then were there brought unto him little children, that he should put *his* hands on them and pray, and the disciples rebuked them.

Mark saith, *Ch.* 10. 13. and *Luke* saith, *Ch.* 18. 15. they were brought *that he should Touch them.* A doubt may from this Text arise in the Readers mind, for what purpose the Parents, or Nurses did bring these young Children to Christ. It was not for *Baptism*, for he Baptized none himself, *Joh.* 4. 2. It is not like it was for *Healing*, for tho our Saviour in such Cases did sometimes *Touch*, or lay his Hand upon the sick Persons; yet it is not likely, that in that Case the Disciples would have rebuked them, knowing that their Master used to heal such as were brought to him. It must therefore unquestionably be, that he might *Bless them*, *Matthew* here saith that he might put his Hands on them and pray. The putting of Hands upon Persons, when they *Blessed them*, or Prayed for a Blessing on Persons, was a very usual Rite and Custom amongst the *Jews. Without all Contradiction* (saith the Apostle, *Heb.* 7. 7. *The lesser was Blessed of the greater.*) It was a Custom amongst the *Jews* to bring Persons, to those whom they lookt upon as Excelling in Holiness, to be blessed and commended to God by their Prayers, *Gen.* 27. 4, & 48. 14. The Parents, or Nurses of these Children by this Act declared, that they lookt upon Christ as some great *Propher*, in Favour with God; and whose *Prayers* could prevail with God, and whose *Blessing* was considerable as to these little ones. The *Disciples rebuked them*, as thinking they were too troublesome to their Master, and not understanding what Children in Health had to do with their Master, nor perhaps having before seen such a President.

14 But Jesus said, Suffer little children and forbid them not to come unto me: For of such is the kingdom of heaven.

15 And he laid *his* hands on them, and departed thence.

Both *Mark* and *Luke*, add something to this Story. *Mark* saith, *Ch.* 10. 14. *When Jesus saw it, he was much displeased, and said, Suffer the little Children to come to me, and forbid them not; for of such is the Kingdom of God: Verily I say unto you, whosoever shall not receive the Kingdom of God, as a little Child, he shall not enter therein. And he took them up in his Arms, put his Hands upon them and Blessed them.* *Luke* saith the same, *Ch.* 18. 15. only he saith, He called them unto him, and leaves out what *Mark* hath, *v.* 16. of *Christ taking them up in his Arms, putting his Hands upon them, and Blessing them.* From this Text, Divines will prove the *Baptism of Children*, because *theirs is the Kingdom of Heaven*; which whether we understand of the *Church*, and the Dispensation of the Grace of Christ under the Gospel, viz. That the Gospel-Church is made up of Infants, as well as more adult Persons, or that the Grace of Christ under the Gospel, viz. *Remission of sins* through the Blood of Christ, doth belong to some Children, as well as to grown Persons: Or, of the *Kingdom of Glory*, viz. *Children* shall go to Heaven, as well as grown Persons. The Argument is well drawn from this Text: Those who have a right to a Member-ship in the Church, are to be Baptized: Or, those who have a right to the Kingdom of Glory may be Baptized. But one or both of these are affirmed in this Text. We must take heed, we do not found *Infant-Baptism*, upon the Example of Christ in this Text, for it is certain that he did not *Baptise* these Children, *Mark* only saith, he *took them into his Arms, laid his Hands on them, and Blessed them.* The Argument for Infant-Baptism, from this Text is founded upon his Words, uttered on this occasion, not upon his Practice. *Mark* addeth, that our Saviour told them, *That unless a Man received the Kingdom of God as a little Child, he could not enter into it.* But we opened those words before, *Mat.* 18. 3. where we met with the same in Effect.

16 And behold one came and said unto him, Good master, what good thing shall I do, that I may have eternal life?

This History is reported by *Mark, Ch.* 10. from *v.* 17. to *v.* 23. and by *Luke, Ch.* 18. from *v.* 18. to *v.* 24. *Mark* saith, *When he was gone forth into the way, there came one running and kneeled to him, and asked him: Good Master!* saith, A *certain Ruler asked him.* Our Lord was now in his way from *Galilee* to *Judea*, and to *Jerusalem.* There cometh a Person, a *Ruler*, whether of some of the *Synagogues*, or in some place of *Civil Magestracy.* the Scripture saith not. He *runs, he kneeleth to him* (paying him at least a Civil Homage, as to his Superiour) he salutes *him* with the ordinary Title, they gave to their *Teachers*: Master, *Good Master*, he propoundeth a *Grave Question to him*, what he should do that he might get to Heaven? But yet, he doth not propound the Question in those terms; but, *What good thing should I do, that I may have Eternal Life?* It appareth, by his respect shewed to Christ at his coming, and by the Question proposed, and by his going *away sorrowful*, when our Saviours Answer did not satisfie him, that he did not come upon any Captious design to entrap our Saviour, but out of a Desire to learn; but yet, it appareth plainly, that he was a *Pharisee*, or a Disciple of the *Pharisees*, and though his Life was in his own Hands, that he had a Power in himself to do some good thing, by which he might merit Eternal Life, or upon the doing of which, he might at least obtain Everlasting Life; tho not as a strict reward for his Work, without any Consideration of a *Messiah*: He grants an *Eternal State*, he declares his Desire of an Eternal Happiness, he declareth his Readiness to do some *Good thing*, that he might obtain it.

17 And he said unto him, Why calleſt thou me good? There *is none* good but one, * *that is* God: But if thou wilt enter into life keep the commandements.

Mark omitteth the latter Clause, and only saith, *Thou knowest the Commandements*: So saith *Luke, Ch.* 18. 19, 20. Our Saviours design here was, not to shew this young Man by this Answer, the way by which it was possible, that he or any other might come to Heaven, but only to convince him of the Errors of the Pharasaical Doctrine; they would not own Christ to be God, nor to be come forth from God, They taught Eternal Life to be obtainable by the Works of the Law, and by a fulfilling of the Law, according to that imperfect Sense which they gave of it, of which we heard much, *Ch.* 5. Now (saith our Saviour.) Seeing you will not own me to be God, nor yet to have come from God, why calleſt thou me good? There is none Originally, Essentially, and absolutely good, but God: There is none Derivatively good, but he derive th his Goodness from God. How calleſt thou me Good, whom thou wilt neither own to be God, nor to derive from God? *But if thou wilt enter into Life, keep the Commandements.* This was the Doctrine of the *Pharisees*: That men might keep the Commandements. Saith our Saviour, the way to Eternal Life according to your Doctrine, is plain before thee: You say, Men may perfectly keep the Commandements of God. He that doth so shall be saved. Therefore *keep the Commandements*; Not that our Saviour thought he could do it, or that there did lye a passable Road to Heaven, that way, but that he might convince him of his Error, and the need he had of a Saviour.

18 He saith unto him, Which? Jesus said, * Thou shalt do no murder, Thou shalt not commit adultery, thou shalt not steal, Thou shalt not bear false witness.

* Exod. 20. 13. Deut. 5. 17.

19 * Honour thy Father, and *thy* Mother; * Thou shalt love thy neighbour as thy self.

* Chap. 15. 4. * Lev. 19. 18.

Mark addeth: *Defraud not, Ch.* 10. 19. but *Luke* doth not put in, *Ch.* 18. 20. Three things we may observe. 1. There are no Commandements mentioned, but those of the second Table. 2. Nor are they reckoned up in Order. 3. The Commandement is expressed by: *Thou shalt Love thy Neighbour as thy self*: Which elsewhere our Saviour calls the second great Commandement, and makes Comprehensive of all the Commandements of the second Table. We must not from our Saviours order here, in the Enumeration of the Commandements, either conclude, that the Precepts of the second Table, are greater than those of the first, or that it is enough to keep them, in order to Eternal Life: Nor yet, that the fifth Commandement is lesser than the sixth, seventh, eighth, ninth, because it is put after them. But, 1. Our Saviour had reckoned up Commandements enough to convince this Man, that he could not by keeping the Commandements hope for Eternal Life. 2. He had reckoned those by some, of which he intended by and by to convince him, that he had not kept the Commandements. 3. And those of the Non-Observation, of which it was most easie to convince him. 4. The *Pharisees* lookt upon these, as the most Vulgar and easie Commandements. 5. Because Love to our Neighbour, is an excellent Evidence of our Love to God. As concerning the Order, in which they are Enumerated: It was not our Saviours business here to shew which was the greatest Commandement, that he hath elsewhere determined; calling, *Thou shalt Love the Lord thy God with all thy Heart*, &c. the first and great Commandement, here he is not Sollicitous about the Order.

Rom. 13. 9. Gal. 5. 14. Jam. 2. 8.

20 The young man saith unto him, All these things have I kept from my youth up, what lack I yet?

Those words, *What lack I yet?* Are not in *Mark* or *Luke*.

The

The young Man understood *these Commandements*, according to the *Pharisees* Interpretation of them, who as we heard, *Ch.* 5. interpreted them only as prohibiting the Overt-Acts, not the inward Lusts, and Motions of the Heart, together with the means, or occasions leading to such Acts. *Paul* saith, *He had not known Lust, if the Law had not said, Thou shalt not Covet, Rom.* 7. 7. Men that deceive themselves with false Glosses, and Interpretations may think they keep the Commandements of God, and be very confident of a Righteousness in themselves. But it is impossible others should be so: *Wots lack I yet?* He expected Christ should have set him so new Task, and was not aware, that he only wanted a better knowledge and understanding of the Law, to convince him of his mistake.

21 Jesus saith unto him, If thou wilt be perfect * Go, *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come, *and* follow me.

* Chap. 6. 20. Luk. 12. 33. & 16. 9.

Mark repeats it thus, *Ch.* 10. 21. *Then Jesus beholding him, loved him. And said unto him, One thing thou lackest. Go thy way, sell, whatsoever thou hast and give to the Poor, and thou shalt have Treasure in Heaven, and come, take up thy Cross, and follow me. Luk. ch.* 18. 22. repeats it as *Matthew*, only he begins it with, *One thing thou lackest. Mark* saith, that *Jesus beholding him loved him*, not with a special saving Love, for he sent him away sad, upon his going. he tells his Disciples, that it was a very hard thing for a Rich man to come to Heaven, he tells him, One thing was wanting to him; but he loved him with such a common Love, as he loveth all his Creatures with, and more especially, such as are better than others All that can be concluded from hence is: *That Acts of moral Righteousness are pleasing to God.* He saith to him, *If thou wilt be perfect*: That is, in keeping the Commandements of God. The *Papist* make a great deal of stir to found upon this Text, their *Counsels of Perfection.* As if Christ here were adviling only the young Man, to do something beyond what the Law strictly required, in Order to a more perfect state than others. But that this cannot be the Sense of the Words will appear to him, who will diligently consider, 1. That this had been needless for our Saviour, for directing the young Man to keep the Commandements, in Order to his obtaining Everlasting Life, had sufficiently declared, that the keeping of the Commandements was Perfection enough. 2. He says, One thing is wanting to thee: That is, in Order to thy obtaining Everlasting Life, which had not been true, if our Saviour had granted him to have *kept all the Commandements*, for he had before let him know, that the keeping them was sufficient. Our Saviour therefore, by this Speech only indeavours to convince him, that he had not kept all the Commandements. But it may be objected, *How could that be? For there was no Commandement that he had bid him to go sell all that he had, and give to the Poor*: I answer: There was a Commandement, *That he should Love the Lord his God with all his Heart, and Soul, and Strength*, which he could not do, unless he had an Heart ready to obey any Command God should lay upon him, which our Saviour puts upon the Tryal, by this *special Precept.* 2. There was a Commandement, that *he should Love his Neighbour as himself*, and *that he should not Covet.* Now not to be ready at the Commandement of God, liberally to relieve the poor Members of Christ, argued a *Covetous mind*; more in Love with his Estate, than with God: So as though this was not before specially Commanded, yet it was Commanded generally, and that he would have understood, had he rightly understood the Law of God; especially, having such a Promise annexed, as *thou shalt have Treasure in Heaven.* 3. Nor must all the Command be taken to be included in those Words, *Go sell all that thou hast, and give to the Poor*, but the following Words must also be taken in. *And come, and take up the Cross, and follow me.* Perfection here, is not made to lye in a *Voluntary Poverty* only, but in coming after, and following of Christ with a free taking up of the Cross. In short: No man can be perfect in keeping the Commandements of God. *That doth not love God with all his Heart, Soul, and Strength*: Nor can any Man pretend to this, that hath not an Heart ready to obey God in all things, whether more generally, or more specially Commanded. Nor can any man fulfil the Duty of the second Table, without first fulfilling the Duties of the first; for if our Love to our Neighbour flow not from a Love to God, it is no Act of Obedience, and Consequently no fulfilling the Law, which is not fulfilled by meer doing the external Duty of it, but by doing what is required in it, out of an Obedience unto God, which cannot be without a first loving God.

22 But when the young man heard that saying, he went away sorrowful, for he had great possessions.

Mark saith the same, *Ch.* 10. 22. So doth *Luke, Ch.* 18. 23. He was sorry, that he had ever propounded the Question, or that the terms were such, as his covetous Heart could not comply with. He would have had Heaven, if he could have had it Cheap: Or it may be, he would have parted with something for it, but to *Sell all* was an hard Saying! Or he was sorry to see himself so confuted, and convinced, that whatsoever he Dreamed, he had not kept the Commandements, and had not an Heart prepared to obey God in one thing. It is not said, *Because he loved his great Possessions*, but, for he *had great Possessions*: Yet the first is intended. It is an hard thing for us to have a great Concern in the World, and not to love it more than God. He *went away*, he would hear no more of that Discourse: How many would have Heaven, if they might have it upon their own terms? How few are willing to come up to Gods terms? How false and deceitful are our Hearts? They will perswade us we have done all, when indeed we have done nothing, nor are prepared to do any thing in Truth and Sincerity? We are not *Perfect*, something is wanting to us, till *To Will*, to do whatsoever God requireth of us, be present with us, tho, when it comes too, we may want strength to perform.

23 Then said Jesus unto his disciples, Verily I say unto you, that * a rich man shall hardly enter into the kingdom of heaven.

* 1 Tim. 6. 10.

24. And again I say unto you, it is easier for a Camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

Mark saith, *Ch.* 10. 23. *And Jesus looked round about, and said to his Disciples. How hardly shall they that have Riches enter into the Kingdom of God. And the Disciples were astonished at his Words, but Jesus answereth again, and saith unto them. Children! How hard is it for them that trust in Riches, to enter into the Kingdom of God? It is easier for a Camel to go through the Eye of a Needle, than for a Rich man to enter into the Kingdom of God. Luke* saith, *Ch.* 18. 24. *And when Jesus saw that he was sorrowful, he said, How hardly shall they that have Riches, enter into the Kingdom of God? For it is easier for a Camel to go through a Needles Eye, than for a Rich man to enter into the Kingdom of God.* Our Lord, seeing the young Man that came to him so briskly, with such a Zeal for his Soul, and appearing warmth of Desire, to be instructed in the right way to Heaven, and asking for a *Task* to be set him: First, what good thing he should do in Order to that end, then calling for more; when our Saviour had reckoned up some Commandements to be observed. *What lack I yet*, Saith he? *Go away* quite dampt and sorrowful, when our Saviour said not to him. *Give thy Body to be burned*, no nor yet, *cut off a right Hand*, or *Foot*, or *pluck out a right Eye.* Only part with some of thy Circumstances, *Sell what thou hast and give to the Poor.* A thing he might have done, and have been a Man still perfect; both as to his Essential, and Integral parts. He hence takes occasion to Discourse with his Disciples, the danger of *Riches*, and the ill influence they have upon mens Souls, with Relation to their Eternal Welfare. *Luke* and *Mark* say, he spake it by way of *Question.* How hardly? *Matthew* delivereth it as spoken positively. *A Rich man shall hardly enter, &c.* The Sense is the same, only the *Interrogation* seems to aggravate the Difficulty, and to forcible the *Affirmation*, as much as to say, A Rich man shall very *hardly* enter into the Kingdom of Heaven. The Disciples were *astonished at this* (saith *Mark*) which made our Saviour say it over again, with a little Exposition. *How hard is it for them that trust in Riches, to enter into the Kingdom of God?* Which Exposition is so far from a Correction, or Abatement of the severity of his former Speech, that some Judge it rather a Confirmation of it, for he goes on with saying: *It is easier for a Camel to go through the Eye of a Needle.* But why should this *astonish* the Disciples, who had no reason upon this Account to *Fear* for themselves, who had forsaken all to follow Christ? Possibly, because it was so contrary to the common Opinion of the World, who did not only as in *Malachys* time, call the *Proud Happy*; but thought God had scarce any Favour for any but the Rich: In opposition to which Christ, *Luk.* 6. 20. 24. *Blesseth the Poor*, and pronounceth Woes to the *Rich*, as having *received their Consolation.* As to the Words themselves. The design of our Saviour in them, was not to condemn Riches, as in themselves Damnable; nor yet to deny Salvation to all *Rich Persons*: Our Lord knew, that *Abraham, Isaac, Jacob, Job*, were all Rich Persons, and yet in Heaven, so was *David* and *Solomon*, &c. He also knew, that Riches are the Gifts of God, Good things, not in themselves Pernicious: His design was only to shew, That they are dangerous Temptations, Soliciting and entising our Hearts, into so great a Love of them, and Affection to them, as is not consistent with our Duty, with reference to God; and giving the Heart of Man such Advantages for the Lusts of *Pride, Covetousness, Ambition, Oppression, Luxury*, (some or other, of which are Predominate in all Souls) that it is very hard for a Rich man, so far to deny himself, as to do what he must do, if ever he will be saved. For those words in *Mark, Them that trust in Riches.* I take them rather, to give the reason of the Difficulty, than to be an Abatement of what he had before said. For to *trust in Riches*, is to place an Happiness in them, to Promise our selves a security from them, so as to be careless of a further Happiness. *Psal.* 49. 6. & 52. 7. 1 *Tim.* 6. 17. That which makes it so hard for a Rich man to be saved, is the Difficulty of having *Riches*, and not placing our *Felicity* in them, being secure; because of them, and having our Hearts cleave unto them, so as we cannot deny our selves in them, to obey any Command of God: And the suffering them to be Temptations to us, to *Pride, Luxury, Ambition, Oppression, Contempt*, and *Despising of others, Covetousness, &c.* Upon these Accounts our Saviour goeth on and saith. *It is easier for a Camel to go through the Eye of a Needle, than for a Rich man to enter into the Kingdom of God.* Which doubtless was a *Proverbial Expression* in use, then amongst the *Jews*, to signifie a thing of great Difficulty, by terms importing impossibility: Or, else the Phrase may signifie an impossibility, without the extraordinary influence of Divine Grace, as our Saviour seemeth to expound it in the next Verse.

25 When his disciples heard *it*, they were exceedingly amazed, saying, who then can be saved?

26 But Jesus beheld them, and said unto them, With men this is impossible, but * with God all things are possible.

* Jer. 32. 17. Zech. 8. 6. Luk. 1. 37. & 18. 27.

Mark saith, *They were astonished out of Measure saying among themselves, &c.* All three Evangelists agree in the same substance of the other Words. But why are the Disciples amazed? Or, why do they say, who then can be saved? Are there not in all places more Poor than Rich Persons: The Disciples might reasonably conclude, that Poor Persons were by their Poverty also exposed to many great and dangerous Temptations, that even they, tho they had not Riches, yet might too much place Felicity in them, and Covet what they had not; and from hence Collect a Difficulty for any to get to Heaven. Our Saviour saith unto them, *Weeb men this is impossible, but with God all things are possible.* If men indeed were left all to themselves, none would be saved, the Black-a-Moor cannot change his skin, nor the *Leopard his Spots.* But God can bring men to Heaven, by the mighty Power of his Grace, he can change a Rich mans Heart, and take it off from too much Love of Riches, and make him to despise and contemn his Wealth, and to put his Trust in the living God: Or, a Poor mans Heart, and make him also Poor in Spirit, and Rich in Grace.

27 * Then answered Peter, and said unto him, * Behold we have forsaken all, and followed thee, what shall we have therefore?

* Mat. 10. 28. Luk. 18. 28.
* Ch. 4. 20. Luk. 5. 11.

28 And Jesus said unto him, Verily I say unto you, That ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, * ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

* Luk. 22. 28, 29, 30.

Mark and *Luke* repeateth the Words of *Peter* in part, but neither of them have this part of our Lords answer, particularly respecting his Apostles. We heard before, *Ch.* 4. 18. 21. of *Peter*, and *Andrew*, and *James*, and *John forsaking all*, and *following of Christ*, when he called them, the others doubtless did the same: *Peter* observing, that our Saviour laid not but upon the Frame of Mens Spirits, their Humility, Selfdenyal, their Obedience to, and readiness to follow him; rejoyneth these Words, and saith, *We have forsaken all, and followed thee, what shall we have?* Some think, that he had an Expectation of something in this Life, according to the Notion which the other *Jews* had, and it is Apparant, the Disciples had some Tincture of a secular Kingdom, which the *Messias* should Exercise. But considering our Lords former Discourse, could not be so interpreted, and the Disciples question, *Who then can be saved?* I cannot agree that. And for the same reason I cannot agree, that *the coming of the Son of Man in his Glory*, mentioned *v.* 28. should be understood of his coming in his *Mediatory Kingdom*, (as some would have it) but of his last coming, which is most properly called, *The coming of the Son of Man in his Glory*, mentioned, 1 *Thes.* 4. 15, 16, 17. *Jud.* & 14. and that the thing here Promised to the Apostles, is not a preference in the Church, but a further Degree of Honour, and Glory in the Day of Judgment. *You which have followed me in the Regeneration*: That is at this time, while I have been by my Doctrine *Reforming* the World. In the *Regeneration* of my Church, while I have been putting it into a new State. Some make those Words, *In the Regeneration*, to refer to the next Words. *In the Regeneration*: That is, *In the day of Judgment*, when Christ shall come in his Glory. The Apostle indeed, *Acts* 3. 21. calleth that day, *The time of the Restitution of all things.* And the Prophet speaks of it, as the time of the New Heavens, and *New Earth*, *Is.* 66. 22. So doth the Apostle, 2 *Pet.* 3. 13. and *John*, in *Rev.* 21. 1. It is not much material, to which part we apply the term. *You that have followed me*: That is, who have followed, and shall go on and follow me, for this Promise cannot belong to *Judas* the Son of Perdition: *You shall sit upon twelve Thrones. Judges and Princes* use to have *Assessors*, that sit with them in Judgment. He mentions *twelve Thrones*, because he had now twelve Disciples, his Apostles, and tho afterward *Judas* fell away, yet *Mathias* succeeded, *Acts* 1. 26. So as the twelve Thrones shall not be empty; but filled up with twelve that followed Christ (for such a one was *Mathias*; *Acts* 1. 21.) *Judging the twelve Tribes of Israel.* Tho the Tribes were thirteen, yet they usually went under the Notion of twelve, because *Levi* was not counted, as having no particular Possession: That is, judging the *Jews* for their Unbelief, and not reception of me: Judging others also, but Judgment shall begin at the House of God. Doubtless this Promise imports, that the Apostles shall have a higher place in Glory at the great Day than ordinary Believers: Yet the Apostle saith *the Saints shall Judge the World*, 1 *Cor.* 6. 2.

29 And every one, that hath forsaken houses or brethren, or sisters, or father, or mother, or wife, or, children, or, lands, for my name sake, shall receive an hundredfold, and shall inherit everlasting life.

Mark saith, *Ch.* 10. 29, 30, 31. — *For my sake, and the Gospels. And he shall receive an Hundred-fold, now in this time, Houses, and Brethren, and Sisters, and Mothers, and Children, and Lands, with Persecutions, and in the World to come, Life Everlasting*, *Luke* saith, *Ch.* 18. 29. — *For the Kingdom of Gods sake: Who shall not receive manifold more in this present time, and in the World to come Life Everlasting.* The words are a liberal Promise, and we must consider, 1. To *whom it is made.* 2. *Of what it is.* The former Promise respected the Apostles, and was special, as appears by the number of twelve Thrones. This respecteth all those, that should forsake any thing, *Houses, Brethren, Lands, Sisters, Fathers, Mothers, Wife, Children, for Christ*: Which is expresst by three Phrases *for my Names sake, for the Gospel sake, for the Kingdom of Gods sake.* (All of the same import,) rather than they will forsake me, and the Profession of my *Gospel*, rather than they will sin against God. The Promise is, 1. Of an *Hundred-fold in this Life.* 2. Of *Eternal Life.* We must not understand of an Hundred fold in *Specie*: But in value. Therefore *Mark* saith, he shall receive what he hath in this Life *with Persecutions*: What is therefore this *Hundred-fold in this Life?* 1. Joy in the Holy Ghost, Peace of Conscience, the Sense of Gods Love: So as with the Apostles, they shall rejoyce, that they are thought worthy to suffer any thing for the Name of Christ, *Acts.* 5. 41. They shall with *Paul* and *Silas*, *Acts* 16. 25. Sing in the Prison with those, *Heb.* 10. 34. *Take joyfully the spoiling of their Goods, knowing they have in Heaven a better, and an enduring Substance.* This inward Joy and Peace, shall be an Hundred-fold more, than Fathers, and Mothers, or Brethren, or Sisters 2. *Contentment.* They shall have a contented frame of Spirit, with the little that is left, tho they have not so much to drink as they had, yet they shall have less thirst, *Phil.* 4. 11, 12. 3. *God will stir up the Hearts of others, to supply their Wants*, and that supply shall be sweeter to them than their abundance was 4. God sometimes repays them in this Life, as he restored *Job* after his Tryal to greater Riches. But they shall have a certain reward in another World, Eternal Happiness.

30 * But many *that are* first, shall be last, and the last *shall be* first.

* Chap. 20. 16.

So saith *Mark, Ch.* 10. *v.* 31. We have much the same Sentence, *Luk.* 13. 30. and *Ch.* 20. 16. The Jews that are counted now *the First*, nearest to the Kingdom of Heaven, shall have no place there: And the *Gentiles* look upon, as most remote from it, shall be admitted into it. The *Pharisees* and great *Doctors*, who think themselves *First*, that is, nearest the *Kingdom of Heaven*, shall be last, and those whom they count *Last*, such as shall have nothing to do with Heaven, shall be counted the *First*, shall have the preference, the chiefest place in Heaven. It is a general Sentence, and may be applyed variously. But if we consider, what Discourse follows, we shall see reason to interpret it, as an awakening Sentence to the best of Men. It is the Apostles, to those who had forsaken all to follow him, to whom he here saith: *But many that are First, shall be last, &c.* As much as if he had said; you have forsaken all, and followed me, but you had need look, and consider, from what Principle, with what Love, and to what end you have done it; you had need keep a watch upon your selves, and see that you hold on, and that you have no Confidence in your selves. For many, *That are First in Profession*: First, *in the Opinion of others*, First, *in their own Opinion*, and *Confidence*, at the day of Judgment, will be found to be *the Last* in my and my Father's Esteem, and reckoning: And many who make not so great a noise, nor have so great a Name, and Repute in the World, and who have the lowest and meanest Opinion of themselves, will be found First, and highest in my Favour. The day of Judgment will frustrate many Expectations.

CHAP.

CHAP. XX.

1 FOr the Kingdom of Heaven is like unto a man that is an householder, which went out early in the morning, to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a ‖ peny a day, he sent them into his vineyard.

‖ See on Chap. 18. 23.

3 And he went out about the third hour, and saw others standing idle in the market place.

4 And said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour, he went out and found others standing idle, and saith unto them, Why stand ye here, all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, *that* shall ye receive.

8 So when even was come, the Lord of the vineyard said unto his steward, Call the labourers and give them *their* hire, beginning from the last to the first.

9 And when they came that *were hired* about the eleventh hour, they received every man a peny.

10 But when the first came, they supposed they should have received more; and they likewise received every man a peny.

11 And when they received *it*, they murmured against the good man of the house.

12 Saying, These last have ‖ wrought but one hour, and thou hast made them equal unto us, which have born the burden, and heat of the day.

‖ Or continued but one hour.

13 But he answered one of them, and said, Friend, I do thee no wrong, Didst thou not agree with me for a peny?

14 Take *that* thine *is*, and go thy way. I will give unto this last, even as unto thee.

15 * Is it not lawful for me do what I will with my own? Is thine eye evil, because mine is good?

* Rom. 9. 21.

16 * So the last shall be first, and the first last, for many be called, but few chosen.

* Chap. 19. 30.
* Chap. 22. 14.

We find this *Parable* only recorded by St. *Matthew*; nor have any thing to guide us in understanding the Scope of our Saviour init, but the 16. v. *So the last shall be first, and the first last. For many are called, but few are chosen.* Some here by *First*, understand such as are of *greatest Repute* and *Estimation* in the *World*: or who have the highest *Opinion* of themselves. By *Last*, they understand Persons who are of meaner Note and Reckoning in the World, and have lowest opinion of themselves. The former shall be *last* as to the Love and Favor of God, and any Reward from him: and the other shall be first. Others by the *First*, understand the *Jews*, who were the first People God had in the World, and more dignified than any other by *Priviledges*: By the *Last*, the *Gentiles*, who came last into the Church of God. This seems to be directly intended by our Saviour, who perfectly knew the Pride and invidious Temper of the Jews, who valued themselves upon their Prerogative, that they were the Church of God, when the World lay in Wickedness; and were apt to resent as an Indignity, that the Gentiles should be called into the Church, and be made equally Partakers of Spiritual Priviledges with them. Having now fixed the Scope of the Parable, the Interpretation is easy. The Kingdom of Heaven, that is the soveraign Dispensation of God in calling Nations or Persons to partake of spiritual Benefits in his Church, and consequently of eternal Blessedness; *is like unto a Man that is a Householder, which went out early in the Morning to hire Labourers into his Vineyard.* The Householder is God the Father, compared by Christ to an Husbandman, with respect to the Culture of Vines. *Joh.* 15. 1. to one that hath a Vineyard, *Isa.* 5. 1, 2. *&c. The Vineyard is* the Church: the *Work* is that which concerns eternal Salvation, both of our own Salvation, and of others that are committed to our Charge, or that are within the Compass of our Activity to do them spiritual good. *The Labourers*, are eminently, Persons in Office, and generally, all that are called by the Gospel. The hiring of them imports, the gracious Promise of the Reward publish'd in the Gospel to those who will work. *The Peny*, is the Reward comprehensive of the spiritual Priviledges, that Persons in the Church are made Partakers of. *Men standing idle in the Market-place*: signifies their neglect of the great and proper Work for which they came into the World, to glorify God, and save their Souls. *His going out at several times, and calling in some to the Vineyard*, at the third, sixth, and ninth hours, implys the Calling of the Jews in the early Age of the World, and his sending the Prophets in sundry times, when they were degenerated, to return to his Service. *The calling some at the tenth hour*, particularly respects the bringing in the Gentiles by Preaching the Gospel, who before were without the Knowledg of God and the way to Life. *The Even*, is the time of Accounts and Recompence. *The Murmuring of some*, that they received no more than those that came later into the Vineyard, primarily and immediately signifys the Envy and Vexation of the Jews, that the Gentiles should be equal Partakers, of the Grace of God, with themselves, who for so many Ages had been his peculiar People. *The Householder's* vindicating himself, is from two Considerations: wherein it appears, that his Liberality to some is perfectly consistent with his Justice to all. 1. That he agreed with them for a Peny, which they received: The Jews enjoyed those external Priviledges of Gods Covenant which they so much valued themselves for, till they cut themselves off by their obstinate rejecting his Grace. 2. That he might do what he pleased with his own. He was Master of his own Favors, and it was malignity to tax his Bounty to others, which was nothing prejudical to what was due by Agreement to them. Our Saviour concludes the Parable, that the Last shall be First: The Gentiles shall be made Partakers of the Gospel with the blessed Priviledges attending to it: And the First shall be Last: That is, the Jews should be deprived of those Priviledges. And analogically in every age, some who are first, in Presumption of their own Merit, in Profession, and Reputation, but not in real Holiness, shall be last in Gods Account; and those who were sincere and diligent in the Christian Calling, tho disvalued by the World, shall be preferred before them: *For many are called, but few are chosen.* This is the Reason of what is said before: Many are called by the external Preaching of the Word, into the visible Communion of the Church; this is the evident meaning by the reading of the Parable, wherein 'tis said, Persons were called at several Hours, Comprehending the Ministry of the Prophets and the Apostles, and all the succession of Preachers in every Age: *and few are chosen*; That is by the free and unchangeable Decree of God ordained to eternal Life, and to partake of saving Grace in order to the obtaining it. This is the main Scope of the Parable.

17 And Jesus going up to Hierusalem, took the twelve disciples apart in the way, and said unto them,

18 Behold we go up to Hierusalem, and the Son of man shall be betrayed unto the chief Priests, and unto the Scribes, and they shall condemn him to death.

* Chap. 20. 18. Luke 18. 31. John 18. 31. &c.

19 * And shall deliver him to the Gentiles, to mock, and to scourge, and to crucify *him*: and the third day he shall rise again.

Act. 3. 13.

Both *Mark* and *Luke* give us account of this Passage. *Mark* saith Chap. 10. 32. *And they were in the way going up to Hierusalem, Jesus went before them, and they were amazed, and as they followed, they were afraid, and he took again the twelve, and began again to tell them, what things should happen unto him: Saying, behold we go up to Hierusalem, and the Son of man shall be delivered unto the chief Priests, and to the Scribes, and they shall condemn him to death, and deliver him to the Gentiles, and they shall mock him, and shall scourge him, and spit upon him, and shall kill him, and the third day he shall rise again.* *Luke* hath it Chap. 18. 31. *Then he took unto him the twelve, and said unto them, Behold we go up to Hierusalem, and all things that are written by the Prophets concerning the Son of man, shall be accomplished; for he shall be delivered to the Gentiles, and shall be mocked, and spitefully intreated, and spit upon, and they shall scourge him, and put him to death, and the third day he shall rise again. And they understood none of these things, and this saying was hid from them, neither knew they the things that were spoken.* Our blessed Lord was yet upon his road from *Galilee* to *Hierusalem*; we have here an account of some of his travelling Discourse, to teach us to make use of all time for edifying, and profitable Discourse. *Mark* saith, that as they went, *Jesus went before them, and they were amazed, and as they followed they were afraid.* *Mark* gives us no account of any formidable *Object* in their Eye: Those that think they were *amazed* to see him make such haste to his death, forget that *Luke* saith, that after our Savior had further instructed them in this, *they understood it not*; But probably they knew he was going into the Nest of his Enemies, and this made them afraid. He calls to him the twelve, (it was not a Discourse fit for a Multitude) and gives them an Account very particularly of what he had twice

twice or thrice before taught them; he had before told them of his Death and Resurrection, and that he should be *betrayed to death*; here he describes the manner, *they shall deliver him to the Gentiles.* (to *Pilate* and *Herod*) he describes his previous Sufferings, he should be *scourged, mocked, spit upon*, and *the kind of his Death*, he should be *crucified*; that when these things came to pass, they might be assured that he was God, who had so punctually foretold things to come, not existent in their causes, but meer Contingencies, he comforteth them with two things. 1. *That it was according to what had been foretold by the Prophets.* 2. *That tho he died, he should rise again the third Day.* They had need of this fore-warning, for a fore-arming; for considering that they now looked upon him as *the Messiah*, it might well pose them to think how he should dy; and when they had seen all these things come to pass, it might have shaken their Faith, but being so particularly foretold, the coming of them to pass, rather confirmed their Faith in him as the Son of God, than weakened it. But *Luke* saith, *They understood none of these things*, That is, surely they *believed* none of them, the *Saying was hid from them.* The words were plain enough, but they could not reconcile them to their Reason, they could not conceive how he who was the *Messiah* could die: nor get over the Prejudice of his being a *temporal Prince*, and exercising a Kingdom in this World: For his *rising again the third Day*, they could not believe it.

* Chap. 4. 21.

20 Then came to him the mother of * Zebedees children with her Sons, worshipping *him*, and desiring a certain thing of him.

21 And he saith unto her, What wilt thou? She saith unto him, Grant that these my two Sons may sit, the one on thy right hand, and the other the left, in thy Kingdom.

Mark saith Chap. 10. 35. And *James, and John, the Sons of Zebedee, came unto him saying, Master, we would that thou should do for us what we desire. And he said, what would you, that I should do for you? They said unto him, Grant unto us, that we may sit, one on thy righe Hand, the other on thy left Hand in thy Glory.* *Matthew*'s saying, *In thy Kingdom*, *Mark*, In thy Glory, leaves us in some doubt whether these two Disciples and their Mother, had here some carnal Notion of the *Kingdom of Heaven*, because Christ had before spoken of some that should be first in it, and others last. Or were in some expectation of some glorious secular Kingdom, which Christ after his Resurrection should exercise in the World; for that they had some such Thoughts, appears from *Luke* 22. 24. *Acts* 1. 6. This Mother of *James* and *John* was *Salome Mark*, 15. 40. A constant follower of Christ, *Mat.* 27. 55, 56. *Matthew* saith she spake, *Mark* saith her two Sons spake. They would first have had a general Grant from Christ of *whatsoever they should ask*, or a *certain thing*. But wise Men use not to grant such Requests; Our Lord askes them what they would desire? Then do they betray their Ambition. Was there ever a more unseasonable Request, than for them to be Suitors for great Places to him, when he had but now told them, he was going to be *Spit upon, Scourged, Condemned, Crucified*? Yet there was this good in it, they by it discovered a Faith in him, that notwithstanding all this, he should be exalted, and have a Kingdom. But how carnal are our Conceptions of Spiritual and Heavenly Things, till we be taught of God a right Notion of them?

22 But Jesus answered and said, Ye know not what ye aske. Are ye able to drink of the cup that I shall drink of, and to be baptized with the Baptisme, that I am baptized with? They say unto him, We are able.

Mark hath the same *Chap.* 10. 38, 39. Our Savior gently reproves them for their inadvised Petition, and again mindeth them, that he *was first to Suffer, and then to enter into his glory*, and that by much Tribulation they also must enter into the Kingdom of God, which was a thing fitter for their present Thoughts, than sitting at his *right hand*, and *left hand*, for *we must suffer with him, if we will be glorified together*, Rom. 8. 17. *How ready are* we to ask we know not what? *Are you able to drink of the Cup*, &c. The Sence is, are you able to Suffer, what I am to Suffer? Hereby our Savior intimates, That those who are the freest, and greatest Sufferers for Christ: shall have the greatest Rewards from him. Christ here expresseth his Sufferings under the Notion of *Drinking of a Cup, and being Baptized with a Baptism.* *A Cup* is an ordinary Metaphor in Holy Writ, by which a Mans Portion in this Life is expressed, whither it be a Portion of good Things or evil. *Psal.* 11. 6. *Isai.* 51. 17. *Jer.* 25. 15. *Lam.* 4. 21. *Chap.* 26. 39, 40, 42. *John* 18. 11. Drinking of a Cup is usually put for Suffering *Jer.* 49. 12. *Ezech.* 23. 32. *Obad.* 16. The *Metaphor* being as some think, taken from a Custom in some Nations, to put Malefactors to Death by giving them *a Cup of Poison to drink*, or as others think, from the lewd Customs, at compotations to force men to drink off their Cups. To *be Baptized with the Baptisme I am Baptized with*, hath the same Import, see *Luke* 12. 50. Afflictions are ordinarily compared in Scripture to *Waters*: To be *Baptized*, is to be dipped in Water; *Metaphorically* to be plunged in Afflictions: I am saith Christ to be *baptized with Blood*, overwhelmed with Sufferings and Afflictions, Are you able to be so? *They say unto him, we are able.* This was as rashly spoke as the other. How little do we know our own Strength? *Ch.* 26. 56. When Christ was apprehended, *they all forsook him and fled.*

23 And he saith unto them, Ye shall indeed drink of my cup, and be baptized with the baptisme that I am baptized with, but to sit on my right hand, and on my left, ‖ is not mine * to give, but *it shall be given to them* for whom it is prepared of my Father.

* Chap. 25. 34

Mark hath the same *Ch.* 10. 39, 40. Our Savior here tells them, that as he was first to Suffer and then enter into his Glory; so they that should be glorified with him, should also first suffer with him, for none shall be Crowned, but those who strive Lawfully, 2 *Tim.* 2. 5. And all that will live Godly in Christ Jesus shall suffer Persecution, 2 *Tim.* 3. 12. But who should be highest in the Kingdom of Glory, his Father must determine upon *whose Will*, the disposal of his Kingdom, and the preferences in it depended. This Text hath been abused, by those who have denied Christ's *Deity*, and Equality to the Father, as if it served their Purpose: Because Christ here denieth it in his Power, to dispose of the Kingdom of Heaven; but besides that, he elsewhere asserts the contrary. *Joh.* 10. 28. & 17. 2. Christ doth not here speak of what was in his Power but what was his Office as Mediator, so his work was to incourage them to fight the good Fight, not to dispense out Crowns to them. Or else, he speaketh of himself as Man, as he speaketh, *Joh.* 14. 28. Nor indeed doth Christ here deny, that it was in his Power, but only that it was in his Power, to give this preference to any, except those for whom his Father had prepared it: Note the *Greek* is, οὐκ ἔστιν ἐμὸν δοῦναι ἀλλ' οἷς ἡτοίμασται, That is, *Is not mine to give, but to them for whom it is prepared*: So that those words [*it shall be given to them*] which our Translators put in, were better left out. All this was before ordered and determined by God, and he could only dispose of the Kingdom of God, according to the Eternal Council, Ἄλλα (which we translate *but*) hath here the Force of εἰ μὴ (unless) as in *Mar.* 9. 8. 2 *Cor.* 2. 5. Besides that to shew the Order of the *Trinity* in working; *Acts* of *Power* and *Providence*, are usually ascribed to the *Father*, tho by other Scriptures it appears that the *Son* in them co-operateth with the Father.

24 * And when the ten heard *it*, they were moved with indignation against the two brethren.

* Luk. 22. 24, 25.

Mar. 10. 41. Here is not yet a Word of *Peters Primacy*, or any Claim he put in for it, nor it seemeth, had the others any Apprehension of such an Establishment, for then, neither would *James* and *John* have put in for it, nor would all the Disciples (among whom *Peter* was one) have been so displeased at the Ambition of *James* and *John*, yet they seem to be sick of the same Disease, and to have been displeased only, that they had the start of the Motion, and had put in their Petition first.

25 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles, exercise dominion over them, and they that are great exercise authority upon them.

26 But * it shall not be so amongst you, * but whosoever will be great amongst you, let him be your minister.

* 1 Pet. 5. 3.
* Chap. 23. 11. Mar. 9. 35.

27 And whosoever will be chief amongst you, let him be your servant.

So *Mark* hath much the same, *Ch.* 10. 42, 43, 44. *Luke* hath also much the same, (but it seemeth spoken at another time) *Luk.* 22. 25, 26, 27. I shall not here inter-meddle with the Disputes, some have founded on this Text: *Whether there may be a Civil Magistracy amongst Christians*: A thing undoubtedly Foreign to the Sense of this Text. Or, *Whether Christ here Establisheth a Party amongst Ministers*; Which I do not think our Lords design here: Nor yet, with that other Question, *Whether Ministers of the Gospel may take upon them, the exercise of any Civil Power.* That which our Saviour here intendeth, 1. *To distinguish his Kingdom from the Kingdoms of the World*: Those Kingdoms are over mens Bodies and Estates, his was a *spiritual Kingdom*, over the Hearts and Consciences of Men. Or rather, his was a *Kingdom of Glory*, where there would be no need of *Rulers* and *Magistrates*, as in the Governments of the World, nor any such Exercise of Authority, as is here Exercised in the Government of Earthly Kingdoms, and *Policies*. 2. *To condemn Ambition, and Pride in his Disciples*, as making them most unfit for this Kingdom, which is a thing he had before taught them. The way to be greatest in Heaven, is to be humblest, to be Low, and mean in our own Eyes: This I think

think to be the Propereſt Interpretation of this Text, Our Lord by it Correcting the Erroneous Opinion his Diſciples had of the Nature of his Kingdom, as alſo their *Pride* and *Ambition*, and preſſing upon them other Studies, than how to be the greateſt in any Earthly Kingdom. If any do think, that in this Text our Lord hath ſome reſpect to the Kingdom he hath upon Earth. He rather Checks *Ambition*, and an *Affectation of Superiority*, than any thing elſe, and lets us know, that ſuch as *Love the Preheminence* are moſt unfit for it: That the work of Heads of the Church, is but a *Miniſtry*, not a *Domination*, and that thoſe who are fitteſt for it, and deſerve moſt Honour in the Church; are thoſe that leaſt ſeek and affect it: And thoſe moſt unworthy of that Honour, who moſt hunt after it. But I prefer the firſt Senſe, given of this Text. For certainly, what our Saviour here ſaith, was not only occaſioned by, but had a great Relation to the Petition of *James* and *John* with their Mother; and the bearing Rule, and exerciſing Authority mentioned here, relates to the *Kingdom*, mentioned in that Petition. Which I think cannot be underſtood of the *Church*, which was a Kingdom of Chriſt; which they as yet little underſtood, but they either meant the *Kingdom of Glory*, intertaining carnal Conceptions of that, that there would be ſome Superiority, and Inferiority there amongſt the Saints, which our Saviour here Correcteth their miſtake in. Or, elſe they Fancied a ſecular Kingdom, to be Exerciſed by Chriſt on Earth, after his Reſurrection from the Dead. Our Saviour Correcteth this miſtake alſo, intimating that his Kingdom ſhould be of another Nature, and the way to be higheſt in it, was to be *Humble* and *Low*, and mean in Opinions of our ſelves.

28 Even as the Son of man came not to be miniſtred unto, * but to miniſter and * to give his life a ranſom for many.

* Luk. 22. 27. Joh. 13. 14.
* Tit. 2. 14.
1 Pet 1. 19.

So ſaith *Mark*, *Ch.* 10. 45. the Apoſtle ſaith, *Phil.* 2. 7. he *made himſelf of no Reputation, and took upon him the form of a Servant*. Our Saviour had before taught them, that *the Diſciple is not above his Maſter*. Such ſaith our Saviour, as is the *King* in my Kingdom, ſuch muſt the Rulers and great Perſons in it be: See what a Kingdom I have, I came not to be Miniſtred unto, but to *Miniſter*, to ſerve the Neceſſities of Men and Womens Souls and Bodies: And to *give my Life a ranſom for many*, λύτρον a *Redemption price*; the Apoſtle uſeth ἀντίλυτρον, which ſignifieth a Price paid in ſtead of another, 1 *Tim.* 2. 6. So as there is no further *Satiſfaction*, or *Price* to be paid for any.

29 And as they departed from Jericho, a great multitude followed him.

30 And behold two blind men ſitting by the way ſide, when they heard that Jeſus paſſed by, cryed ſaying, Have mercy on us, O Lord, thou ſon of David.

31 And the multitude rebuked them, becauſe they ſhould hold their peace, but they cryed the more, ſaying, Have mercy on us, O Lord, thou ſon of David.

32 And Jeſus ſtood ſtill, and called them, and ſaid, what wil ye, that I ſhall do unto you?

33 They ſay unto him, Lord! that our eyes may be opened.

34 So Jeſus had compaſſion on them, and touched their eyes and immediately their eyes received ſight, and they followed him.

Mark repeateth the ſame Story, *Ch.* 10. from *v.* 46. to the end with ſeveral more Circumſtances, 1. He mentioneth only *one Blind man*, and nameth him *Bartimeus* the Son of *Timeus*. He ſaith, the Blind man was *Begging*. *Mark* ſaith, when Chriſt called the Blind man, they ſaid unto him. *Be of good Comfort, riſe, he calleth thee. And he caſting away his Garment, roſe and came to Jeſus.* He further adds, that Chriſt ſaid to him. *Go thy way, thy Faith hath made thee whole*, *Luke* relateth the ſame, *Ch.* 18. *v.* 35. to the end. He ſaith, *As he was come nigh to Jericho*, he mentioneth but *one Blind man*: In repeating Chriſt's words, he ſaith, *Jeſus ſaith unto him, receive thy ſight, thy Faith hath made thee whole. And immediately he received his ſight, and followed him, Glorifying God; and all the People when they ſaw it, gave Praiſe unto God.* Our Lord preſently gives his Diſciples a Demonſtration of what he had ſaid. That he *come to Miniſter*, to ſerve even the poorelt, and moſt Deſpicable Creatures. *Jericho* was a City not far from *Jordan*, *Joſ.* 3. 16. it was taken. *Joſ.* 6. and upon the Diviſion of the Land, fell within the Lot of *Benjamin*, *Joſ.* 18. 21. Our Saviour took it in his way from *Galilee* to *Jeruſalem*. Probably theſe Blind men, or *Bartimeus* at leaſt, who alone is mentioned by *Mark* and *Luke*, hearing Chriſt was coming, ſate firſt on the ſide of *Jericho* next *Galilee*, and then got him on the other ſide, as our Saviour was leaving the Town. Which makes *Luke* ſay, *as he came nigh*, and the two other Evangeliſts ſay: *as he went out of Jericho*, he fate begging. *Bartimeus* (being as it ſhould ſeem) the moſt known, and the moſt Famous, is alone mentioned by *Mark* and *Luke*, *Matthew* (naming none, faith there were two. Which *Mark* and *Luke* deny not, but knowing only the Name of the one of them: They mention only one: They ſpeak to our Saviour, under the Notion of the Son of *David*, by which they owned him as the true *Meſſias*; for that was a Title by which the *Meſſias* was known amongſt the *Jews*, according to the Prophecies of him. They ask him for *Mercy*, they continue in their Cry, tho the multitudes rebuked them, as poſſibly thinking, they only came to ask ſome *Alms*, and were too importunate, ſeeing our Lord ſeemed not to regard them. God ſometimes tryeth our *Faith* (by delays) how it will hold out, but he never fruſtrateth it. This minderh us of our Duty, to *Pray without ceaſing*. Chriſts ſtops, calleth them, askes them what they would have? They ſeem moſt ſenſible of their Bodily wants, and Anſwer. *Lord that our Eyes may be opened.* Jeſus hath Compaſſion on them, toucheth their Eyes, Chriſt ſometimes, but not always in healing, touched the affected part, and (as *Luke* ſaith) he ſaid, *Receive thy ſight*. The Miracle is wrought, they preſently are able to ſee. *Luke* addeth, that Chriſt ſaid, *Thy Faith hath made thee whole*; we have met with the ſame Phraſe before. I *have made thee whole*, but thy *Faith* in me, hath prevailed with me to do it. Their Faith in his Power was ſeen in their owning him, as the true *Meſſiah*. So able to do it. 2. In their *imploring his Mercy*, and going on in their Cryes, of that Nature, tho they met with a *Rebuke*. *Faith*, and *fervent Prayer* do great things with God, becauſe of his Compaſſion. *The Prayer of Faith ſhall ſave the ſick, Jam.* 5. 15. & *v.* 16. *The Effectual fervent Prayer of a righteous Man availeth much.* Nor is any Man ſo mean, and Contemptible in the World (theſe two Blind men were Beggers) but if they can believe on the Lord Jeſus Chriſt, if they will lye in Chriſt's way, if they will Cry unto him, and not give over their Crys; they ſhall obtain at our Saviours hands greater things than theſe. This Miracle gaineth God Glory from the multitude, and from the Blind man, not only *Praiſe*, but a Reſolution to *follow Chriſt*. This ſhould be the Effect of all Salvations wrought for us, Mercy is then duely improved, when it bringeth forth in our Hearts, Glory and Praiſe to God; and ingageth us, to follow the Lord Jeſus Chriſt. Our Saviour had wrought his former Miracles in *Galilee*, where the Witneſſes of them were remote, he hath now two Witneſſes in the Province of *Judea*, who go along with him towards *Jeruſalem*: Where ſhall we find him in the next Chapter.

CHAP. XXI.

1 And when they drew nigh unto Jeruſalem, and were come up to Bethphage, unto the mount of Olives, then ſent Jeſus two diſciples.

2 Saying unto them, Go into the village over againſt you, and ſtraightway, ye ſhall find an aſs tyed, and a colt with her; looſe *them*, and bring *them* unto me.

3 And if any man ſay ought unto you, ye ſhall ſay, The Lord hath need of them, and ſtraightway he will ſend them.

This Famous ſtory of our Lords entrance into *Jeruſalem*, is recorded by *Mark* and *Luke* alſo, by *Mark*, *Ch.* 11. 1. By *Luke*, *Ch.* 19. 29. There is little difference in their Relation of it thus far, afterwards we ſhall find more: I ſhall conſider what they all ſay, that I may at once give the ſtory perfect. *Mark* ſaith, *Bethpage* and *Bethany*, He ſaith, *You ſhall find a Colt tyed, whereon never Man ſate*. *Luke* hardly varieth at all from *Mark*, at leaſt in nothing conſiderable. Our Lord was come now very nigh *Jeruſalem*, *Bethany* was but fifteen Furlongs from *Jeruſalem*, that was about two miles wanting an eighth part. *Joh.* 11. 18. it was the Town of *Lazarus*, *Joh.* 11. 1. *Matthew* names only *Bethpage*, which was a place at the ſame diſtance, at the Foot of the *Mount of Olives*, ſo called from the plenty of *Olive-Trees* growing there; this *Mount* was betwixt *Jeruſalem* and *Bethpage*: It is like our Saviour was at both theſe Towns, for *Mark* and *Luke* nameth both, from one of them he ſendeth two of his Diſciples, to a Village near hand; telling them, they ſhould there find, at their Entrance in, *an Aſs tyed with a Colt, on which yet never Man ſate*. *Mark* and *Luke* only mention the Colt, becauſe Chriſt rode only upon the Colt. *Matthew* mentions the Aſs, for the fulfilling of the Prophecy, of which we ſhall hear in the next Verſes. *Looſe them, and bring them to me: And if any Man ſay ought to you* (which he knew they would, and *Mark* and *Luke* tell us they did) *You ſhall ſay, the Lord hath need of him*. Not our Lord, but *the Lord* of Heaven and Earth; whoſe are the Cattel upon a thouſand Hills, *hath need of him*, not for any Wearineſs; he who had Travelled on foot from *Galilee* to *Bethany*, could have gone the other two miles: But that he might enter into *Jeruſalem*, as was Prophecied of him, *Zech.* 9. 9. *And he will ſtraightway ſend him*. The words are ſo, as may be underſtood as a Promiſe of Chriſt to ſend him back, but it

it is more likely they are intended, as an aſſurance to the Diſciples, that the owners would make no Difficulty to ſend them. Theſe Inſtructions (conſidered with the Succeſs) were an evident Argument of Chriſt's *Divine Nature*. Who could tell all particular Circumſtances, and alſo which way the Heart of man would incline.

4 All this was done, that it might be fulfilled which was ſpoken by the prophet, ſaying,

5 Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and ſitting upon an aſs, and a colt, the foal of an aſs.

The Words are, *Zech.* 9. 9. *Rejoyce greatly O Daughter of Zion, ſhout O Daughter of Jeruſalem, Behold, thy King cometh unto thee: He is juſt, and having Salvation, Lowly, and riding upon an Aſs, and upon a Colt the Foal of an Aſs*. The Evangeliſt quoteth no more of them, then ſerved for his purpoſe. *John* in the ſhort Account, he giveth of this our Saviour's entrance, quoteth them ſhorter. *Joh.* 12. 15. The former part of the Words are found, *Iſa.* 62. 11. The *Jews* agree this *Prophecy* to reſpect the *Meſſiah*, tho they were ſo blinded, as not to ſee it was fulfilled in Chriſt. *Tell you the Daughter of Zion*, Prophecy you to the *Jews*, to the Citizens, and Inhabitants of *Jeruſalem*, Behold, *Thy King cometh to thee*. Thy ſpiritual King, having Salvation, the King promiſed, and foretold, that ſhall bring Salvation, *cometh*, that is, ſhall ſhortly come to thee for thy Profit and Advantage. And you ſhall know him by this. He ſhall come עָנִי *Poor, Afflicted, Meek, Lowly*, ſitting upon an *Aſs*, an Aſs uſed to bear Burdens (ſo the Word ſignifies) and a *Colt the Foal of an Aſs*: Not upon both, they are *Exegetical* of each other. The firſt denoted the *Species* of the Beaſt, the ſecond its Age: There was not any Prophecy of *Chriſt* more plainly fulfilled than this. *Aſſes* were of Old Beaſts, that Great Perſons uſed to ride on, *Jud.* 10. 4. *ch.* 12. 14. But after *Solomons* time, the *Jews* got a Breed of Horſes; ſo as only Poor people rode upon Aſſes, moſtly reſerved for Burdens; whom could the *Jews* poſſibly expect to ſee coming, riding into *Jeruſalem*, under the Notion of a *King* bringing them Salvation, in ſo little State, *upon the Foal of an Aſs*, but the Perſon Prophecied of by *Zachariah*, *Ch.* 9. 9. whom they themſelves Confeſs to be the *Meſſiah*? And had not there been a ſtrange Veil upon their Hearts, *Herods* Courtiers, and *Pilates* might have underſtood, his Kingdom was not of this World, nor he ſuch a King, as threatned their *Grandeur*.

* Mar. 11. 2.

6 * And the diſciples went, and did as Jeſus commanded them.

Mark ſaith, *Ch.* 11. 4. *And they went their way, and found the Colt tyed by the Door without, in a place where two ways met, and they looſe him. And certain of them that ſtood there, ſaid unto them, What do you looſing the Colt? And they ſaid unto them, even as Jeſus had Commanded; and they let them go.* *Luke* ſaith, *Ch.* 19. 1. 32. *And they that were ſent went away, and found even as he had ſaid unto them; and as they were looſing the Colt, the Owners thereof ſaid unto them, Why looſe you the Colt? And they ſaid, The Lord hath need of him.* The true Obedience of Chriſt's Diſciples, is to be learned from the Practice of theſe two Diſciples: They diſpute not the Commands of their Lord, nor make Objections, nor raiſe any Diſputes, nor are afraid of any Danger to themſelves, they went, and that ſpeedily, and are exact to what their Lord had Commanded them, accordingly they find, as he had ſaid, they looſe the Colt, the owner ſeeing them, asks why they looſe the Colt. *They tell him the Lord had need of him.*

7 And brought the aſs, and the colt, and put on them their cloths, and ſet *him* thereon.

8 And a very great multitude ſpread their garments in the way, others cut down branches from the trees, and ſtrewed *them* in the way.

9 And the multitudes that went before, and that followed, cryed, ſaying, Hoſanna to the ſon of David, * Bleſſed is he that cometh in the name of the Lord, Hoſanna in the higheſt.

* Chap. 23. 39.

Mark, ſaith, *Ch.* 11. 7. *And they brought the Colt to Jeſus, and caſt their Garments on him, and he ſate upon others cut down Branches of the Trees and ſtrewed them in the way: And they that went before, and they that followed, Cryed, Saying, Hoſanna! Bleſſed is he that cometh in the Name of the Lord. Bleſſed be the Kingdom of our Father David, that cometh in the Name of the Lord. Hoſanna in the higheſt.* *Luke* hath it yet with more Circumſtances, *Ch.* 19. 35, 36, 37, 38, 39, 40. *And they brought him to Jeſus, and they caſt their Garments upon the Colt, and they ſet Jeſus thereon: And as he went, they ſpread their Cloaths in the way: And when he was nigh, even now at the Deſcent of the Mount of Olives, the whole multitude, of the Diſciples, began to Rejoyce, and Praiſe God with a loud Voice, for all the mighty Works they had ſeen, ſaying, Bleſſed be the King, that cometh in the Name of the Lord, Peace in Heaven, and Glory in the Higheſt. And ſome of the Phariſees from amongſt the multitudes, ſaid unto him. Maſter rebuke thy Diſciples. And he anſwered and ſaid unto them, If theſe ſhould hold their Peace, the ſtones would immediately Cry out.* *John* alſo gives us ſome Account of this, *Ch.* 12. 12, 13. *On the next day much People that were come to the Feaſt, when they had heard that Jeſus was coming to Jeruſalem, took Branches of Palm Trees, and went forth to meet him, and Cryed, Hoſanna: Bleſſed be the King of Iſrael, that cometh in the Name of the Lord.* They bring *the Aſs, and the Colt to Jeſus*, who had no Saddle, no coſtly Furniture for him; they were glad to lay on the Aſſes back ſome of their Garments, and to ſet Chriſt upon the Colt. And in a kind of a natural Country Triumph, made up without any kind of Art, ſome threw their Cloths in his way, ſome cut down Boughs of Trees (*Palm Trees* ſaith *John*) with theſe they beſtrew the way. Chriſt at *Bethany* in his Journey, had done a Famous Miracle, raiſing up *Lazarus* from the Dead. *John* ſaith, *Ch.* 12. 18. the Fame of this, made many that were in *Jeruſalem*, who were come thither againſt the Paſſover time (for *Joh.* 12. 1. it was but *ſix Days before the Paſſover*) go out to meet him, and joyned with thoſe, who came along with him from *Bethany*, they Cryed all along as they came, *Hoſanna to the Son of David. Bleſſed is he that cometh in the Name of the Lord. Hoſanna in the Higheſt. Bleſſed is the Kingdom of our Father David. Peace in Heaven, and Glory in the Higheſt.* Many of theſe Expreſſions, ſeem to be taken out of *Pſal.* 118. 24, 25, 26. Their laying the Garments upon the Aſs, and throwing them in the way, was a Cuſtom they uſed towards Princes, as appears, not only by many Records out of profane Authors, but from 2 *Kin.* 9. 13. where the like was done to *Jehu*, upon his being anointed *King* over *Iſrael*. For the Acclamations, they were alſo ſuch as were uſual to Princes: Whether *Hoſanna* ſignifieth, *Save now*: Or, *Help! We pray*: Or, whether it was a *Term* by which they expreſſed their Deſire of good Succeſs, or Proſperity to the Perſon, to whom they apply'd it: Or, whether it was the Name of ſome Song uſed in their Feſtivals, or it ſignifies, *Boughs*, &c. is not much Material; they by this *Acclamation*, acknowledged him a King, the Son of *David*; they Bleſſed him, they wiſhed him Peace, Honour and Glory. This was the *Acclamation* of the multitude, who doubtleſs had but a ſmall, and imperfect knowledge of the Divine Nature of Chriſt, but yet looked on him, as the *Son of David*, as the *Meſſiah*. The *Phariſees* (ſome of which it ſeemeth had mixed themſelves with this multitude, were troubled at the *Acclamation*, and (as *Luke* tells us) ſpeak to Chriſt to rebuke them; but he anſwereth, *If theſe ſhould hold their Peace, the ſtones would immediately Cry out*. It is a *Proverbial* Expreſſion, the Senſe of which is alone to be attended. The Senſe is this: The time is come, ſet by my Father for the Publication of my Kingdom, and declaring what I am, and when Gods time is come, the thing muſt come to paſs, by one mean or another: If theſe Children of *Abraham* ſhould hold their Peace, God is able of theſe ſtones to raiſe up Children to *Abraham*, and they ſhould do the ſame thing, publiſh me as the Son of *David*, the *King* in *Zion*.

10 And when he was come into Jeruſalem, all the city was moved, ſaying, Who is this?

* Mar. 11. 15. Luk. 19. 45. John 2. 13. 15. 18.

11 And the multitude ſaid, This is Jeſus, the prophet, of Nazareth of Galilee.

Such an unuſual ſight might well affect a great number in *Jeruſalem*, with Admiration and Aſtoniſhment; the People eſpecially, giving Honour to him as a *King*, and calling him the *Son of David*; and certainly, but that the Meanneſs of his Appearance, and Meanneſs of his Followers, put unintereſſed Men out of Fear; and gave *Herod*, and *Pilate* ſome ſecurity, that there was no Attempt on Foot, againſt the Civil Government: Our Saviour and his Followers would have been apprehended, as Raiſers of a *Sedition* and *Rebellion*. But the multitude now gave him no other Title, than that of Jeſus the Prophet; which yet was enough to diſtinguiſh him from other Prophets, for he was *Jeſus* a Saviour, and *the Prophet* foretold, *Deut.* 18. 15. 18, 19.

12 And Jeſus went into the temple of God, and caſt out all them that ſold, and bought in the temple, and overthrew the tables of the money changers, and the ſeats of them that ſold doves.

13 And ſaid, it is written, My houſe ſhall be called an houſe of prayer, * but ye have made it a den of theeves.

* Jer. 7. 11.

14 And the blind, and the lame came to him in the temple, and he healed them.

This piece of the Hiſtory, is related by two of the other Evangeliſts, but with great difference. *Luke* before this, mentioneth a Diſcourſe upon the way, upon our Saviour's firſt ſight of the City, and his Prophecy of the Deſtruction of it; but no other Evangeliſt mentioning it, I ſhall paſs it over, till I come to his Hiſtory. *Mark* hath this part of the Hiſtory thus. *Ch.* 11. 11. *And Jeſus entred into Jeruſalem, and*

the

the Temple, and when he had looked round about upon all things, and the Even-tide was come, he went out to Bethany *with the twelve. And on the morrow, when they were come from* Bethany, *he was hungry,*—(Then he relates, our Saviours cursing the barren Fig-Tree, which I leave till I come to it in Order, *v.* 15. *And they come to Jerusalem, and Jesus went into the Temple, and began to cast out them that sold and bought in the Temple; and overthrew the Tables of the Money-Changers, and the Seats of them that sold Doves: And would not suffer that any Man should carry a Vessel through the Temple. And he taught, saying unto them, Is it not written, my House shall be called of all Nations the House of Prayer, but you have made it a Den of Thieves: And when the Even was come he went out of the City,* v. 19. *Luke* saith, *Ch.* 19. 45. *And he went into the Temple, and began to cast out those that sold therein, and those that bought, saying to them, It is written, My House is the House of Prayer, but you have made it a Den of Thieves.—And he taught daily in the Temple.* It is plain by all the Evangelists, that our Saviour coming to *Jerusalem*, five days before the Passover, went every night to *Bethany*, about two miles off, and returned in the Morning to the Temple, where *Luke* saith that *he taught daily.* The first day, it should seem by *Mark*, that he only came into the *Temple*, lookt round about upon all things, and with the twelve went out to lodge at *Bethany.* By his going into the *Temple*, we must understand only the *outward Court*, for the *Priests* and *Levites* only might enter into the *Inner-Court*, and the *Holy Place*; and the *High Priest*, only might enter into the *Holiest of all.* Tho *Mark* mentions not his driving out the Buyers and Sellers the first day, but reciteth it as if it had been done the second day of his coming, yet the best *Interpreters* think that it was done the first day, as *Matthew* and *Luke* seem to hint; nor is any thing more usual, than for the Evangelists to set down things out of the Order of time, in which they were done. Some learned Authors in the Hebrew Learning tell us, That in the *outward Court*, was a daily Market of such things as the *Jews* used for Sacrifices, *Wine, Salt, Oyl, Oxen,* and *Sheep*: But it being but three or four days before the Passover, the Market was much greater, because of the great multitude of Lambs, then to be used. By the Law, *Exod.* 30. 12. 13. every one also was to bring an *half Shekel.* For this purpose there were *Tables of Money Changers*; Men that were furnished with *half Shekels* to change with the People, that every one might have his *half Shekel*, and those that so changed, allowed some little Profit to those that changed their Money, which gain was called, κόλλυβος; thence the Changers were called κολλυβισταὶ, Mony Changers. Those that sold *Doves* were there, to furnish the Women that came up to their *Purification* with their Offe[illegible], according to the Law, *Lev.* 12. 6. This was the reason [illegible] that great Market, which our Lord found in the *outward* [illegible] of the Temple, and it is not likely that our Lord shou[illegible] these abuses the first day, and take no notice of them, bu[illegible] the next day and correct them, which makes Interprete[illegible], *Mark* in this Relation post-poned this part of the Histo[illegible]re arise two Questions. 1. *Whether it was unlawful fo[illegible] to sell these things in that part of the Temple.* 2. *Ad[illegible]ere, By what Authority did our Saviour do this?* To t[illegible] it must be said, That had it not been unlawful, our Sa[illegible] would not have reproved them, for turning his Fathers Hou[illegible] and the *House of Prayer*, into a place of Merchandise. Nor [illegible]ould he have driven them out in such a Zeal, overturning the Tables, &c. which he had done also once before *Joh.* 2. 15. The *Temple* was built by Gods direction, not only dedicated by Men, but Gods Acceptation of it was testified: It appeareth by *Joh.* 2. 19. it was a *Type of Christs Body.* We know there were *special Promises* made to those that did pray toward it, 1 *Kin.* 9. 3. God faith, he *had hallowed it*, that is, separated it from common use to his Service amongst other things for an *house of Prayer*, *Isa.* 56. 7. Now tho we read of no other things sold there, but what were useful for Sacrifices, yet this was a Civil use, and a Profanation of that *Holy Place*, because there were Market-places in *Jerusalem*, in which these things might have been done. It had been against Decency, if the *Temple* had not been hallowed in this manner, if such things had been done in the *Synagogues*, being places set apart, and commonly used for Gods Worship; but to use the *Temple* in this manner, so specially hallowed, was doubtless a great *Profanation* of that *Holy Place.* As to the second Question: *By what Authority our Lord, being no publick Magistrate, did these things?* I am not so posed to determine that, he being the Eternal Son of God, and now in the Exercise of his Regal Power, as I am to give an Account how it came to pass, that the *Priests*, and *Scribes*, and *Pharisees* never questioned him for what he did; for if any will say, That we presently shall read of their taking Council against him: I reply, But we read of nothing relating to this laid to his Charge. Nor do we read of their Questioning him, when he did the same things before, an Account of which we have in, *Joh.* 2. For tho I know some say, that our Saviour did this *Jure Zelotarum.* That the *Jews* had a Law, That any might punish even to Death, such as profaned the Worship, or Holy things of God; which they just fine from *Deut.* 13. 9. and the Examples of *Phinehas* killing *Zimri* and *Kozbi*, *Numb.* 25. 6. and *Mattaniah's* killing the *Jew*, Sacrificing to Idols at *Modin*, and the *Kings Commissioner*, of which we read in 2 *Maccab.* 2. 24, 25. yet this doth no way give me any Satisfaction; for as on the one side, I should not have known how to have defended the Act of *Phinehas*, if God had not by and by justified him, nor do I think that the Law in *Deut.* 13. 9. is to be expounded of private Persons: So on the other side, if the *Priests* and *Scribes*, and *Pharisees*, had not known of some Law that justified our Saviour in this Act, I can hardly conceive they would have so quietly put it up, especially considering that probably their Profit was concerned, if they had for Gain Licensed those Traders, to a place within the Compass of the Temple; as is very probable. Being therefore fully satisfied, that our *Saviour* who was *Lord* of the Temple, and to whom the Spirit was given without measure, did no more, than he might Lawfully do, I am willingly Ignorant how it came to pass, that he met with no opposition in it, because God hath not pleased in his Word to inform us. It is certain that he did the thing, and that it was a thing fit to be done, and that he, as the Son of God, had Authority to do it; what made them take it so quietly, I cannot tell, nor is it necessary for us to know, nor of any great advantage.

15 And when the chief priests, and the scribes, saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David, they were sore displeased.

16 And said unto him, Heareſt thou what theſe ſay? And Jesus ſaith unto them, Yea, Have ye never read Out of the mouths of babes and ſucklings, thou haſt perfected praiſe?

The other Evangelists say nothing of this part of this History: The wonderful things here mentioned, are his healing *the Blind* and *Lame*, of which we read *v.* 14. The Cry of the Children doubtless more displeased them; it was of the same Nature with that of the multitude in the way, and in the Streets when our Lord came into *Jerusalem*, they owned Christ as the *Messiah*, and gave him Praise, and wished all manner of Felicity to him. The *Pharisees* shewing a displeasure at the Acclamation, Christ referreth them to what was written, *Psal.* 8. 2. there it is thou haſt *Founded*, or *Ordained strength*, that is, a solid, and firm Praise: A prediction that from the Testimony of such weak Persons, the Glorious power of Christ should be proclaimed, and from such mean and despicable beginnings; great and Glorious things should come to pass.

17 And he left them, and went out of the city into Bethany, and he lodged there.

18 Now in the morning, as he returned into the city, he hungred.

19 And when he saw † a fig-tree in the way, he came to it, and found nothing thereon but leaves only, and said unto it, Let no fruit grow on thee, hence forward for ever. And presently the fig-tree withered away.

† Or, one fig-tree.

20 And when the disciples saw *it*, they marvelled, saying, How soon is the fig-tree withered away?

21 Jesus answered, and said unto them, Verily I say unto you, If ye have faith * and doubt not, ye shall not only do this, *which is done* to the fig-tree, but also, if ye shall say to this mountain, Be thou removed, and be thou caſt into the ſea, it ſhall be done.

* Luke 17. 6.

22 And * all things whatsoever ye shall ask in prayer, believing, ye shall receive.

* Chap. 7. 7. Mark 11. 24. Luke 11. 9. Joh. 3. 22. & 5. 14.

Luke hath nothing of this passage, but *Mark* relateth it with some *Variation*, and Additions: The *Variation* is only as to time, (as to which the Evangelists were not Curious) *Matthew* relates this Miracle, as done in the Morning of the second day, as Christ and his Disciples returned from *Bethany*; so doth *Mark*, *Ch.* 11, 12. but *Matthew* speaks, as if the Disciples discerned it presently Withered. *Mark* mentions it, as not discerned to be Withered, till the next Morning, *v.* 20. *Mark* saith, *v.* 13. *For the time of Figs was not yet*, which breeds a Difficulty, why our Saviour should Curse the Fig-tree, for having no Fruit, when the time for its Fruit was not come (of which more by and by.) *Mark* saith, *v.* 21, 22. That *Peter calling to remembrance* his Master Cursing the Fig-tree, *saith unto him Master, Behold the Fig-tree which thou Cursedst is Withered away: And Jesus answering said unto them. Have faith in God*: Then repeats the substance of what *Matthew* hath in *v.* 21, 22. to which *Mark* addeth, *v.* 25, 26. *And when you stand Praying, forgive, if you have ought against any; that your Father also which is in Heaven, may forgive you your Trespasses. But if you do not forgive, neither will your Father which is in Heaven, forgive you your Trespasses.* When our Lord had been in the Temple, and driven out the Buyers, and Sellers there, he went out of the City to lye at *Bethany*, either to avoid the noises of the City (now very full of People, the Passover being so nigh) or to get a more private place for Prayer. He returns the next Morning, and being an Hungry, and seeing a Fig-tree in his way, he goes to it, finds it full of Leaves, but no Fruit on it. He saith unto it, *Never Fruit grow on thee more.*

more. Mark saith, *For the time of Figs was not yet: Why attentive to hear him.* It is plain that our Saviour went *then doth our Saviour Curse this Tree?* Some think, that by every Night to *Bethany*, and returned to *Jerusalem* every *time* is here meant *Season*, as indeed the Greek word often signifieth; there would have the meaning to be, *For it was not a Seasonable season for Figs.* But this rather Augmenteth, than abates the Difficulty; for why should our Saviour Curse it, for having no Figs, when the Year was such, as was not Seasonable? Others therefore think, that so should be it, then the *English* would be, *Where he was, was a time of Figs.* For this it is said, 1. That the *Greek* Spirits and Accents were ordinarily left out in ancient Copies, which if they be taken away, the Words are the same. 2. That this was according to Truth, for it was a time of *Green Figs*, at least it being near *Jerusalem*, and but three or four days before the Passover, about which time they reaped their Corn, as appears from *Lev.* 23. 16. *Deut.* 16. 9. and it is plain from, *Cant.* 2. 13. that in the beginning of their Spring, their *Fig-trees put forth Green Figs.* But when I consider, that none of the ancient Translations are according to this *Criticism*, but as our Translations, I conclude, that the Antients understood it, ὁ καιρὸς, and it seemeth too bold to interpret the Words contrary to their Unanimous Sense: Others therefore tell us, that Fig-trees, or at least some kind of them (like *Orange-trees*) had Leaves and Fruit upon them always, some Green, some half Ripe, some full Ripe, and that these kept on their Leaves all the Winter: So that our Saviour seeing Leaves, might be led to it with an Expectation of some Fruit put forth the former Year, for the time for the Ripening of Fruit, of that kind that Year, was not come, and finding none, he Cursed it. Thereby in a Type, shewing what should be done to Barren Souls, who have only Leaves, no true Fruit of Righteousness. Or, what if we should say, that he did not Curse it, with any respect to its want of Fruit, but only to shew his *Divine Power*, working a Miracle? *And presently the Fig-tree Withered away*: Also on as our Saviour had Cursed it, it began to Wither. *Mark* tells us this was the *next Morning, Ch.* 11. 20. which made *Peter* say, *Master behold the Fig-tree which thou Cursedst is Withered away. Matthew* saith, *When the Disciples saw it, they marvelled saying, How soon is the Fig-tree Withered away?* Upon this our Saviour telleth *Peter* and the rest, that if they had Faith, and doubted not, they should not only do that which he had done to the Fig-tree, but *if they said to that Mountain, be removed and cast into the Sea, it should be done.* This is interpreted by *v.* 22. *All things whatsoever ye shall ask in Prayer, ye shall receive*: We met with the like Expression before, *Mar.* 17. 20. *Mark* hath the same, *Ch.* 11. 23. *Luke* hath it, *Ch.* 17. 6. It is an Expression which ought not to be strained further than to signifie, That there is nothing conducive to the Glory of God, and our own good, but Believers may receive at the Hand of God, if they can believe without doubting, that what they would have shall come to pass. I see no reason to Discourse of a *Faith of Miracles*, as different from other Faith; which only thus differed, that the Disciples (the Apostles I mean) had a Power given them, and a Promise made to them, that they should be able to work miraculous Operations, which is not given to other Christians serving only the particular occasions of that time, to give Credit to the Gospel. The General proposition is true, and shall be made Good, to every Believer: *That whatsoever Good is made the matter of a Promise* (such are all Good things) *shall be given to believing Souls, Praying for them.* But there were of old *special Promises*, not made to the People of God in general, but to particular Persons, for particular Ends; we cannot expect to do, or obtain such things now. Nothing is too big for true Faith to obtain, but that Faith must have a Promise to lean upon, and it must be shewed by *Prayer*, as *v.* 22. *Mark* adds, that it must be also attended with *Charity*, a Charitable Heart ready to forgive, and Actually forgiving our Brethren their Trespasses: But it is no more then we met with in *Matthew, Ch.* 6. *v.* 14, 15. where we opened the Sense of those Words.

* Mar. 11. 27. Luk. 20. 1. * Exod. 2. 14. Act. 4. 7 & 7. 27.

23 * And when he was come into the Temple, the chief priests and the elders of the people, came unto him, as he was teaching, and * said, By what authority doest thou these things? and who gave thee this authority.

Mark hath before this, *Ch.* 11. 18. *And the Scribes and chief Priests heard it*: That is, his turning the Buyers and Sellers out, and overturning the Tables of the Money Changers, *and sought how they might destroy him: For they feared him, because all the People was astonished at his Doctrine.* Then *v.* 27. he saith, *And they came again to Jerusalem, and as he was walking in the Temple, there came to him the Chief Priests, and the Scribes, and the Elders: And say unto him, By what Authority doest thou these things? And who gave thee this Authority to do these things?* *Luke* saith, *Ch.* 19. 47. 48. *And he taught daily in the Temple, but the Chief Priests, and the Scribes, and the Chief of the People sought to destroy him: And could not find what they might do, for all the People were very attentive to hear him.*

Chap. 14. 5. Mar. 6. 20.

It is plain that our Saviour went Night to *Bethany*, and returned to *Jerusalem* every Morning, and daily Preached in the Temple. And *Luke* saith, the People were very *Attentive to hear him.* In the *Greek* it is, *hung upon him*, hearing him. They were also much affected with the Miracles, which they had seen him working: So as the *Scribes*, and the *Elders* feared him (saith *Mark*) This possibly might be one reason, why they made no opposition to our Saviour, *driving the Buyers and Sellers out of the Temple.* viz. For fear of the People; for we must remember they were a conquered Tributary People, and under the Jurisdiction of the *Romans*, under whom, tho they had a Liberty for the Exercise of their own Religion, yet they had not such a Power as before: *It was not Lawful for them to put any to Death*, *Joh.* 18. 31. And for the preserving of their own Liberty, they were obliged to take heed, of causing any Tumults for matters concerning their Religion. So as what they did of this Nature, they did by *Craft* rather than plainly, and openly Attempting it. *Mar.* 14. 1. It is likely, they might have some previous, secret Councels, what Method to take, mentioned both by *Mark* and *Luke*: The Method it seems which they agreed upon, was first to send to him, to know, *By what Authority he did these things, and who gave him such Authority?* This is mentioned both by *Matthew* and *Mark*, they sent such a Message to *John*, *Ch.* 1. 19, 20, 21. They had often questioned him about his *Doctrine*, and had gone by the worst, he justifying his *Doctrine* to their Faces. For the Truth of his Miracles, it was so Evident that they could not question that: They therefore now only question his *Authority* to *Preach.* The Question was Captious enough, for if he had said by a *Divine Authority*, they would probably have accused him of *Blasphemy*: For an *Humane Authority*, they knew he had none, according to their Rules for Order, for they came from the *Court*, that should have given them such Authority: Our Saviour well enough understanding their Design, gives them, who would not understand his Divine Mission by his miraculous Operations, a wary Answer.

24 And Jesus answered, and said unto them, I also will ask you one thing, which if ye tell me, I likewise will tell you, by what authority I do these things.

25 The baptism of John, whence was it, from heaven? or of men? And they reasoned with themselves, saying, If we shall say From heaven he will say unto us, Why did ye not believe him?

26 But if we shall say, Of men, we fear the people, for all hold John as a prophet*.

* Chap. 14. 5. Mar. 6. 20.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you, by what authority I do these things.

We have the same without any considerable Alteration, *Mar.* 11. 27, 28, 29, 30, 31, 32, 33. *Luke* also records the same History, *Ch.* 20. 1, 2, 3, 4, 5, 6, 7, 8. with no considerable difference, only he thus prefaceth to it. *And it came to pass that on one of those days, as he taught the People in the Temple, and Preached the Gospel, the Chief Priests, and the Scribes, came upon him with the Elders.* Which makes it plain, that their Question principally related to our Saviours *Preaching.* It should seem, they had a Law prohibiting any to Preach in the Temple without Authority, from the *Chief Priests*, and *Elders.* If any one think this was not an apposite Answer, to the *Question* propounded to him, 1. They ought to consider, that our Saviour did truly Judge, they deserved no Answer, for his Works had testified of him, that he acted by a Divine Power; he should not need tell them so, in so many Words, 2. In very deed, there was a direct Answer couched in this Question of our Saviour. I pray, saith he, by what Authority did *John Preach and Baptize?* They could not say by an *Humane Authority*, for they knew he was not Licensed by their *Masters*: It must follow that he Acted by Vertue of an extraordinary Divine Mission, so do I (saith our Saviour) and have given you a greater Proof of it, than ever *John Baptist* did. But our Lord well knew, that the *Pharisees* had a greater Reverence for *John* the *Baptist*, than for him, and that many of the People had a great Opinion of *John*, indeed greater than of him, our Saviour *coming Eating and Drinking*, as he expresseth it, (that is) being of a more free, and sociable Conversation, which did not to please the Pharaisical, morose, and supercilious Humour; he therefore chuseth to teach them by a Question, in which as soon as they could resolve themselves, they might know by what Authority he did, what he did. Besides, by the *Baptism of John*, mentioned in our Saviours Question, is not to be understood only his Administration of *Baptism*, but his *Doctrine*, and indeed the whole of his Ministery: For as his Baptism, is called the *Baptism of Repentance*; so the *Pharisees* here argue, that if they should say,

from Heaven, He *would* say, *why then did you not believe him*, which must be understood of his *Doctrine*: A great part of *Christ's Doctrine* was, that the *Messiah* was come, that *Christ* was he, *Joh.* 1. 20. he pointed to him and said: *Behold the Lamb of God, who takes away the sins of the World*, which had they believed, they would never have come to him with so silly a Question: The *Pharisees* therefore rightly judged, how they would be ensnared, if they had said *Jesus Barrabas* said *Doctrine* was from God, for then a *Divine Faith* was due to his Words, and they must have owned Christ to be the *Messiah*. But why did not they say *of Men?* The Text *fear the People*. Those who will not fear God, shall have something to fear fordiddy, and slavishly. The People all owning *Jesus* as a *Prophet*, a Man that had an extraordinary Mission from God, and Commission to reveal the Mind, and Will of God; and would have Cryed Shame upon them, had they disparaged him, as one that spake of his own Head: They say, *We cannot tell*. Herein they lyed. Our Saviour replyes: *Neither do I tell you*, &c. Not, I cannot tell you, but I do not tell you: I will tell you no more than what *John* hath long since told you, and what if you will, you and all Men may know by my Miracles.

28 But what think you? A certain man had two sons, and he came to the first, and said, Son, go work to day in my vineyard.

29 He answered, and said, I will not, but afterward he repented, and went.

30 And he came to the second, and said likewise, and he answered, and said, I go sir, and went not.

31 Whether of them twain did the will of his Father? They said unto him, The first. Jesus saith unto them, * Verily I say unto you, that the publicans and the harlots, go into the kingdom of God before you.

*Luk. 7. 29, 30.

32 For * John came unto you in the way of righteousness, and ye believed him not: * but the publicans and the harlots believed him. And ye, when ye had seen it, repented not afterward, that ye might believe him.

*Chap. 3. 5.
* Luke 3. 12, 13.

Matthew alone mentioneth this Parable. The Scope of it is taught us, *v.* 31. The *Publicans and Harlots* go (that is, shall go) *into the Kingdom of Heaven before you*. That is, you *Pharisees*: who these *Pharisees*, and who the *Publicans* were, we shewed before, *Ch.* 3. 7. the *Publicans* were very odious to the *Jews*, see *Mar.* 2. 16. Harlots are great sinners. By the *Kingdom of Heaven*, here is meant, that of *Christ*. Our Lords saying, that *Publicans and Harlots* should go in before the *Pharisees*, doth not imply that they should follow. It only signifieth that some who had been *Publicans*, (as *Matthew*, and *Zacheus*) and *Harlots*, were in a better Condition than these *Pharisees*: He proves it because *they had done the Will of God*, which the *Pharisees* not withstanding all their fair Profession, had not, but refused it, and particularly, in the Ministery of *John the Baptist*, who came to them, *In the way of Righteousness*, Preaching the true Doctrine of Righteousness, and living an Holy and Righteous Life; upon the hearing of whose Doctrine, some of the *Publicans*, and other great sinners had believed in Christ, but the *Pharisees* tho they heard his Doctrine, saw his Conversation, and saw others repent, and own Christ, yet were so far from *Believing*, that they would not *Repent, that they might believe*; they would not be awakened to any Sense of their sinful Courses, nor amend any thing of their former ways, that they might receive Christ and embrace his Righteousness, and Salvation. For altho Evangelical Repentance is the Fruit of Faith, yet that *Repentance* which lyeth in a previous Sense of sin, and a Resolution to leave sinful Courses, goeth before it. Now to Illustrate, and press this home upon the Consciences of these *Pharisees*: Our Saviour brings this Parable (as *Nathan* did to *David*, 2. *Sam.* 12. 1. & 11.) that they might, being Convicted, Condemn themselves. Hence the *Parable* is easily understood: The *Man* mentioned is *God*. The *two Sons* were the *Pharisees*, a People highly pretending Obedience to the Law of God, and making a great show of Religion. And the *Publicans, and Harlots*. Great sinners, bad and vile People, making no pretence to Religion: God saith to the one, and the other, *Go and work in my Vineyard*, that is, do my Will. Do the Work I command you to do. The *Pharisees*, so Hypocrites and Formalists, by their outward Pretence, and Profession say: *Sir I go, but yet go not*; all their Religion is a vain shew, a meer out-side Appearance. Others, by their Lives decline, *Tho they will not go*. But yet upon second Thoughts, having their Hearts touched by the Finger of God, they do Gods work, *Which of them did the Will of his Father? They say to him the first*. This is plain, for what was the Will of the *Father*, but that they should do the Work he set them to do? This the latter did not; the Fathers Will was not only that the Son should give him a Cup, and a Knee, and Complement him, but that he should go to work in the Vineyard. It is the least part of Gods Will, that Men should give him good Words, be a little Complemental, and Ceremonious to and him, but that they should Repent and Believe, and obey his Gospel. This, some *Publicans and Harlots* did, the Generality of the *Pharisees* refused. It is an hard thing to convince a Moral, Righteous, Civil man, that he lacks any thing to Salvation; and hence it is, that *Profane* Persons many times repent, believe and are saved, when others perish in their impenitency and unbelief, because they think, they have no need of *Repentance*, or any further *Righteousness*, than they are possessed of.

33 * Hear another parable. There was a certain householder which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country.

*Cap. 5. 11.

Mark hath this Parable, *Ch.* 12. 1. *Luke* hath it, *Ch.* 20. 9. who is here intended under the Notion of an *Householder*: Or a *Man*. We are told by the Prophet *Isaiah*, *Ch.* 5. 1, 2. It is *the Lord of Hosts, the God of Israel*, the House of *Israel*, and the Men of *Judah* are his *Vineyard*, his *pleasant Plant*, *v.* 7. he hedged this People by his Providence; God often compareth his Church to a Vineyard, *Deut.* 32. 32. *Psal.* 80. 8. *Jer.* 2. 21. the other Expressions of making in it a *Wine-press*, or a *Wine-fat*, signifie no more than that God had provided for the *Jews* all things necessary for use, or Ornament, his *hedging of it out to Husbandmen*, and *going into a far Country*, signifies that being himself, as to his Glorious residence in Heaven, he had betrusted the Church of the *Jews*, with an *High Priest*, and other *Priests* and *Levites*.

34 And when the time of the fruit drew near, * he sent his servants to the husband-men, * that they might receive the fruits thereof.

*Cap. 5. 12.

35 And the husband-men took his servants, and beat one, and killed another, and stoned another.

36 Again he sent other servants, more than the first, and they did unto them likewise.

Mark agrees in the substance but mentions three single Servants sent, and then many others. The first he saith *they caught, and beat, and sent away Empty*. At the second he saith, *they cast stones, wounded him in the Head, and sent him away shamefully handled*. The third he saith *they killed*, and for others, they did *beat* some, and *kill some*. *Luke* speaks to the same Sense: Observed before, that we must not look to at every particular Parable in a Parable, in the Explication. By the *Servants* here sent to the *Husband men* are doubtless to be understood those *extraordinary Prophets*, whom in the corrupt state of the *Jewish Church* God sent to reprove the *Priests*, and to admonish the *People*, as well as the People, of the Duty which they owed unto God, in Obedience to his Law. And the various Phrases here used, to express the indignities offered to the *Servants*, do but signifie the various abuses offered to many of these Prophets, of which are instances in 1 *King.* 19. 10. 2 *Chron.* 36. 16. *Neh.* 9. 26. *Jer.* 44. 4, 5, 6. *Jeremiah* was beaten and imprisoned, so was *Micaiah*, *Zechariah slain in the Temple*, &c.

37 But last of all he sent unto them his son, saying, They will reverence my Son.

Mark saith, *he had but one Son*, his *well Beloved*, *Ch.* 12. 6. *Luke* saith, 20. 13. *Then said the Lord of the Vineyard, what shall I do? I will send my beloved Son, it may be they will reverence him, when they see him*. God is here brought in acting after the manner of Men, using all probable means to get their Rent; we must not fancy, that God did not know what Men would do. God after all his Prophets, sent *his only Son* to the *Jews*, and to their *Priests*, his *well beloved Son*, he said, *Perhaps they will reverence my Son*: These words must be understood, not as expressing what they would do, or what appeared to God probable that they would do, but as expressive, of what they ought to do, and what God might reasonably expect from them.

38 But when the husband-men saw the son, they said amongst themselves, * This is the heir, * come, let us kill him, and let us seize on his inheritance.

*Psal. 2. 7.
Heb. 1. 2.
*Chap. 26. 4.
Joh. 11. 53.

39 And they caught *him*, and cast him out of the vineyard, and slew *him*.

Mark and *Luke* have the same with no considerable Alteration. Our Lord here Prophecieth his own Death, by the means of these wicked *Priests*, and so both lets them know, that he was not ignorant of what was in their Hearts, and they had been already (as we heard before) taking Counsel about, by which they might again have concluded, that he was the Son of God, and one who knew their Hearts; and he also let them know, that they should not surprize him, and that he was not afraid of them. *But when the Husbandmen saw the Son, they said, This is the Heir.* These Words let the *Pharisees* (to whom together with the People, he at that time spake) know, that themselves knew he was the Son of God, and were *Convicted in their own Consciences*, that he was the true Lord of the Church. This this was not true of all that had an hand in Crucifying Christ: For *Paul* saith of some of them, that *if they had known him, they would not have Crucified the Lord of Life*, yet it was doubtless true of many of them, and those the more knowing Men among them. But herein did their more Prodigious Blindness, and madness appear, that when they knew this, they should think it possible to prevent his being set as *King upon the Lords Holy Hill of Sion*. One would think this were impossible to Rational Creatures. But why should we think so? How many are there in the World this Day, that are Convict in their own Consciences, and do believe that the ways, and People whom they prosecute to their Ruin, yea to Death itself, are the Truths, the Ways, the People of God, yet they will be Kicking against the Pricks; and tho God makes many of them perish in their Enterprises, and fusiers them not to come with Hoary Heads to the Grave in Peace, yet there ariseth another in stead of this *Hydra*, a Posterity approving their doings, and thinking, tho their *Fatoers* failed in this or that little Policy, yet they shall prevail against God, and his Inheritance shall be theirs. Wise Providence thus fitteth the Saints for their Crown, and fusters Sinners to prepare themselves for the Day of Wrath.

40 When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy those wicked men, and will let out *his* Vineyard to other husbandmen, which shall render him the fruits in their seasons.

Mark relates the latter Verse, as Christs own Words, *Ch.* 12. 9. so doth *Luke*, *Ch.* 20. 15, 16. adding, *That when they heard it, they said, God forbid*. It is said to Solve this Difficulty, 1. *That they say unto him* must not be understood of the *Pharisees*, but some of the Hearers; the *Pharisees* said only, *God forbid*. 2. Others think the *Pharisees* and *Elders* did at first say as is here expresst, but our Saviour then telling them, They were the Men, and opening it further to them, they said, God forbid. It is very possible the *Pharisees* and *Elders* might first say it, and that our Saviour confirming and opening their Words, shewing them how they had given Judgment against themselves, they said, *God forbid*, to both they might say these Words, and Christ also. This I take to be the most Satisfactory Answer. By those Words also our Saviour declares, That his Church should shortly be taken out of the Hands of these *Pharisees* and *Elders* and *Priests*, and put into the Hands of his *Apostles* and a *Gospel Ministry*.

42 Jesus saith unto them, Did ye never read in the Scriptures: The stone which the builders rejected, the same is become the head of the corner This is the Lords doing, and it is marvellous in our eyes.

*Chap. 8. 12.

43 Therefore say I unto you * The kingdom of God shall be taken from you, and given to a Nation, bringing forth the fruits thereof.

*Isa. 8. 14, 15.

44 * And whosoever shall fall on this stone, shall be broken, but on whomsoever it shall fall, it shall grind him to powder

Mark, saith, *Ch.* 12. 10. *And have you not read this Scripture, the Stone which the Builders rejected, is become the head of the Corner: This was the Lords doing, and it is Marvellous in our Eyes. Luke* saith, 20. 17. *And he beheld them, and said, What is this then that is written? The Stone which the Builders rejected, is become the head of the Corner. Whosoever shall fall upon that Stone shall be broken, but on whomsoever it shall fall, it shall grind him to Powder*. It is more then probable, that our Saviour had more Words with them upon this Argument, than are left us upon sacred record, (for *John* hath let us know, that we are not to expect that all he did or spake should be written, *Ch.* 21. 25. and not as every Discourse or Action, so not all Words in the same Discourse, nor all Circumstances relating to the same Action) knowing themselves, and their Matters to be the Husbandmen, with whom the Lord had betrusted his Vineyard the House of *Israel*. It is not reasonable to think they should he very patient, to hear that God would Miserably destroy them as Wicked Men, and Commit his Vineyard to the truth of others. We cannot therefore in reason imagine, but that they should reply something to that, as thinking it a strange thing that he should assert, That for the rejection of him, God would reject his Ancient People, and cast off the Church of the Jews. To shew this was nothing which ought to seem strange to them, he asks them, *Did you never read in the Scriptures, The Stone*, &c. *Luke* saith, *he beheld them and said, What is this then?* As if the *Pharisees* had charged him with speaking without any Warrant from the Word of God, there was no such thing in the Law or Prophets. To convince them of their mistake, or at least that there was nothing in what he said, which needed to appear strange to them, he saith, *Did you never read? Or have you not read the Scripture?* (so *Mark* relates it) *or what is written?* as *Luke* hath it. The Text he quotes is, *Psal.* 118. 22, 23. It is manifest that the Jews understood that *Messiah* to be a *Prophecy* of Christ, by the Peoples Acclamations or *Hosanna*; for the substance of those Acclamations are in the 25 and 26 *v.* of the *Psalm*. *Save now, I beseech you, O Lord! O Lord, I beseech thee send now Prosperity. Blessed is he that comes to us in the Name of the Lord. Hosanna*, אנא יי הושיעה נא *save I beseech thee*. Tho they knew not of the *Messiah*. This they had heard concerning our Saviour: Such our Saviour in that very *Psalm* (as they read) *The Stone which the Builders rejected, is become the head of the Corner*. Before he had compared the Conversion of Gentiles, to shew their Obligation to bring out Fruit, nay to a *Building*, to denote Gods dwelling in it. The Builders here intended, were the Heads of the Jewish Church, who not only by their own pretences, but by their Calling were *Builders*, and ought to have been Builders, tho indeed they proved *Destroyers*, and Pullers down, instead of *Builders*. The Church is elsewhere compared to a *Building*. 1 *Cor.* 3. 9. *Eph.* 2. 21. and the Teachers in it to *Builders*. *Rom.* 15. 20. Christ to Our Lord is here compared to a *Stone*, because he is the only firm Foundation. The *chief Corner Stone*. *In whom all the Building fitly Framed, groweth unto an Holy Temple in the Lord. In whom also we are for an Habitation of God through the Spirit*, *Ephe.* 2. 20, 21, 22. called by the Prophet *Isaiah* *Ch.* 28. 16. A Stone laid *in Zion for a Foundation, a tryed Stone, a precious Corner Stone, a sure Foundation*. Which is applyed to Christ. *Acts* 4. 11. *Rom.* 9. 33. 1 *Pet.* 2. 6, 7, 8. *He is become the Head of the Corner*, that is, the chief, the principal Stone in the Building. Lest they should be startled at this, he addeth, *This is the Lords doing, and it is Marvellous in our Eyes*. This may seem strange to you, that those who seemed to be *Builders*, and *Pillars*, should be *rejected*, and thrown away; and no wonder. For *it is the Lords doing*. In the Reformations of Churches from Gross Corruptions, God doth always some Extraordinary things, which we are not at present able to reconcile to our Reasons. *V.* 43. (which some think should have been put after the next verse) Our Lord tells them plainly, That God was removing his Church from them to the *Gentiles*, which he calleth a People that should bring forth the Fruits thereof. *And whosoever shall fall on this Stone shall be broken*: There will be many that shall be offended at Christ, his Person, his Doctrine, his Institutions upon which Account he is called a *Stone of Stumbling*, *Rom.* 9. 33. But they shall be broken. If they take offence at me, so as they will not believe on me, nor receive me, it will be their Ruin. *But on whom soever it shall fall, it shall Grind him to Powder*. If they shall go on to Persecute me, and my Members, so that *I fall on them*, they shall be ruined, irreparably and irrecoverably with a more dreadful Destruction.

45 And when the chief Priests and Pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a Prophet.

Mark hath much the same, *Chap.* 12. 12. so hath *Luke* *Ch.* 20. 19, 20. but *Luke* adds, *They watched him, and sent out Spyes, which should feign themselves just Men, that they might take hold of his Words, that so they might deliver him to the Power and Authority of the Governour*. These wretched Men were Convinced in their own Consciences, *they perceived he spake of them*. They had nothing to oppose to what he said. They could not deny, but that the *Psalmist*, *Psal.* 118. 22 spake of the *Messiah*. They could not but own that they were the *Builders*, and that they had refused him, yet their Lusts and Interests would not suffer them to obey these Convictions, to receive, and to embrace Christ, and prevent that Ruin which was coming upon them. They durst not apprehend Christ for fear of the People. They had nothing to lay to his charge, they therefore send out Spyes to watch him, to see if they could catch any thing from him in Discourse, whereof to accuse him before *Pilate* the *Roman Governour*, in *Judea* at this time.

CHAP. XXII.

Luke 14. 6. 1 And Jesus answered, * and spake again to them by parables, and said:

2 The kingdom of heaven, is like unto a certain king, which made a marriage for his Son.

3 And sent forth his servants, to call them that were bidden to the wedding, and they would not come.

4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold! I have prepared my dinner, * my oxen, and *my* fatlings *are* killed, and all things *are* ready, come to the marriage.

* Prov. 9. 2.

5 But they made light of *it*, and went their ways, one to his farm, another to his merchandise.

6 And the remnant took his servants, and intreated *them* spitefully, and slew *them*.

7 But when the king heard *thereof*, he was wroth, and he sent forth his armies, and destroyed those murderers, and burnt up their city.

8 Then saith he to his servants, The wedding is ready, but they which were bidden, were not worthy.

9 Go ye therefore into the high-ways, and as many as ye shall find, bid to the marriage.

10 So those servants went into the *high*-ways, and gathered together all, as many as they found both bad, and good, and the wedding was furnished with guests.

11 And when the king came in to see the guests, he saw there a man * which had not on a wedding garment.

* 2 Cor. 5. 3. Eph. 4. 24. Col. 3. 10. 12. Rev. 3. 4. & 16. 15. & 19. 8.

12 And he saith unto him, Friend! how camest thou in hither, not having a wedding garment? And he was speechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* * into outer darkness, there shall be weeping and gnashing of teeth.

* Chap. 8. 12.

* Chap. 20. 16. 14 * For many are called, but few *are* chosen.

Luke hath this Parable, *Ch.* 14. from *v.* 16. to 26. which hath made Diverse Interpreters think, that *Matthew* hath put it out of its due order, for *Luke* reports it as spoken long before, and that not in the Temple, but at a *Pharisees* House where he was at Dinner, and upon occasion of one of them saying, *Blessed is he that shall Eat Bread in the Kingdom of God.* But I know no reason why we may not allow our Saviour to have used the same *Parable* twice, in two differing Companies, and upon two different occasions, especially considering there are remarkable differences in *Lukes* and *Matthews* Relation. I shall therefore leave the consideration of *Luke's* Relation, till I come to that Chapter in his Gospel, where I shall meet with it in Course, and consider only what *Matthew* saith. We must remember this is a *Parable*, not an Historical *Narration*. The first Verse tells us, *Then Jesus answered*, and *spake again to them in Parables*, he answered, that is, He began a Discourse (so the Word very often signifies) our Saviour hath neither given us any particular Explication of this *Parable*, nor any *Proparabola* or *Epiparabola*, any Sentence, before, or after the Parable, guiding us as to the Explication, except only that short Sentence, *v.* 14. *For many are called but few are chosen*, which rather guideth us in the Explication of the four latter Verses, than of the whole Parable, yet it is not hard for us to find out our Saviours Scope in this Parable. It seemeth to be double. 1. To inform those to whom he spake of the Destruction suddenly coming upon the Jews, for their Rejection of the Gospel, and of the calling of the Gentiles. To let us know that neither amongst the Jews nor Gentiles, all should be saved, whom God called by the External Ministration of the Gospel: But those alone who belonging to the Election of Grace, should be found in the Day of Judgment, having on the Wedding Garment. So then: The *Kingdom of Heaven* here signifies, The way, or Equity of God in the Dispensation of the Gospel, or the Administration of things in order to the Kingdom of Glory. The *King here* mentioned, must be he who is *the King of Kings*. The *Marriage for his Son*, is the *Exhibition of the Covenant of Grace*. Which whosoever layeth hold on, *Isai.* 56. 4. is by Faith United to Christ, which *Union* is often expressed in Holy Writ, under the Notion of a *Marriage*, *Psal* 45. 10, 11. *Ephe.* 5. 23, *&c.* Or their *Union with him in Glory*, *Rev.* 19. 9. The Persons *bidden* were the *Jews*. The *Servants* that called them to the *Wedding*, were those that were faithful, amongst their ordinary Teachers, or the *Prophets*, such as *Isaiah* and the rest, whom they refused to hearken unto. The *other Servants* might signifie *John the Baptist*, and the twelve, and others sent out by Christ, to tell them that Christ was now come, there wanted nothing but their coming to him, and receiving of him. Their *making Light of it, going one to his Farm, another to his Merchandise*, and others *taking the Servants, entreating the Servants spitefully, and slaying them*, signifies the Jews general refusal of the Gospel, and the particular Rage, and Malice of some of them, shewn in their abusing of the Lords *Prophets*, and Messengers, and which he knew some of them would further shew against *Stephen* and *James*. The Kings sending forth his Armies, and slaying the Murderers, signified the coming of the *Roman Armies*, and their utter destroying *Jerusalem*. The sending of the Servants into the High-ways, and inviting all those whom they found to the *Wedding*, signified the *Apostles*, going to the *Gentiles*, and *Preaching the Gospel to all Nations*. Which much inlarged the Territories of the Church, gathering in many who professed to accept of Christ, but not all in Truth, and Sincerity. *The Kings coming to see his Guests*, signifyeth Christs coming at the Day of the last Judgment, *with his Fan in his Hand, throughly to purge his Floor*. His finding *one without* his *Wedding Garment*, Signifyeth his finding many Hypocrites at the Day of Judgment. The Guests at Weddings were either wont to put on their best Cloths (as we usually do) or a particular Garment which was then in use, and was worn by them, who were invited to Weddings. By the *Wedding Garment here* is meant *Christ*, *Rom.* 13. 14. who is at this Feast, both the *Bridegroom*, and the *Meat at the Feast*, and the *Wedding Garment* also, in Diverse Respects. It is but an Idle Dispute, whether *Faith is meant*, or *Love*, neither the one nor the other seperately, but *Faith that worketh by Love*. Whatsoever God requireth of us, that we may be made meet for the Kingdom of God, *without Faith and Holiness none can see God*. His being Speechless signifies, That those who have lived under the proffers of Grace and Salvation, and have rejected them, neither believing in the Lord Jesus Christ, nor bringing forth Fruits of Holiness, will be *without excuse at the Day of Judgment*. And the Kings Commanding *his Servants to Bind him Hand and Foot*, &c. signifyeth that all such Persons as live within the Church, under the means of Grace, yet dye impenitent, and unbelievers, having not by a true Faith received Christ as their Saviour, and brought forth the Fruits of true Repentance and Holiness, shall get nothing by their being within the Church, and Externally called, but shall be thrown to Hell as well as others, the pains of which are here expressed by *Binding Hand and Foot*; lying in *outer Darkness*, *Weeping* and *Gnashing of Teeth*, as in other places by a *Worm that shall never dye*, and a *Fire that shall never go out*, all Metaphorical Expressions signifying the Vexations, and Intolerable Punishment of the Damned in Hell. *For* (saith our Saviour) *many are called, but few are chosen*. We met with this Expression before, *Ch.* 20. 16. where the Sense of it was not so obvious, as it is here. Some by it here understood, a *choice unto Life Eternal*: Nor without reason, if that be understood, by the *Marriage Supper*, as it is *Rev.* 19. 9. and it appears to be partly at least the Sense of it here, in that the Person without the Wedding Garment is Doomed to Eternal Misery: If we by the *Marriage* Supper understand an *Union with Christ here*, or the Benefits flowing from that, we must by *Chosen* here understand *Effectually-called*, being made partakers of that special, Distinguishing Grace, which bringeth Salvation. The Gospel is Preached to many, whom God doth not favour with his *special Grace*, so as they receive it, convert and are saved. The former part of this Parable, doth hint us the reason why the Jews rejected the offers of Grace and Salvation made to them, *viz.* The power that the Temptations from the World of Pleasure, Profit, and Honour had upon them. As the latter part also sheweth us the true reason why any are saved, to be *from the free Grace of God*, *viz.* because they are *Chosen*, chosen to Eternal Life, and particularly favoured to be made partakers of his special, and distinguishing Grace.

15 Then went the Pharisees, and took counsel how they might entangle him in *his* talk.

Mark Ch. 12, 13. saith, *They sent unto him certain of the Pharisees*, and of the *Herodians, to catch him in his Words. Luke* saith, *Ch.* 20. 20. *They watched him, and sent forth Spies, which should feign themselves just Men, that they might take hold of his Words, that so they might deliver him to the Power and Authority of the Governour.* His Life was what they sought for. This they had no Power allowed by the *Romans* to take away without the Sentence of *Pontius Pilate*, the *Roman* Governour. That they might have something to accuse him of before him, which he might condemn him for, they first take Counsel. They saw he did nothing worthy of *Death*: They therefore issue their Councels in a resolution, to send some Persons to discourse with him, under the pretence of Conscientious good Men, to propound some Questions to him, his Answer to which, might give them some opportunity to accuse him of *Blasphemy*, or *Sedition*. The men they pitch upon, were some of them *Pharisees*, some *Herodians*.

16 And they sent out unto him their disciples with the Herodians, saying, Master, We know that thou art true, and teacheſt the way of God in truth, neither careſt thou for any man, for thou regardeſt not the perſon of men.

17 Tell us therefore, What thinkeſt thou? Is it lawful to give tribute unto Cesar, or not?

Mark hath the same, *Ch.* 12. 14. So hath *Luke*, *Ch.* 20. *v.* 21. There is a great Variety of Opinions, who these *Herodians were*, we read of them in an early Consultation against *Christ*, with the *Pharisees*, *Mar.* 3. 6. Some think, they were Foreigners of other Nations; whom *Herod* being *Tetrarch* of *Galilee*, had brought in from contiguous *Pagan* Nations, but this is not Probable, for then the *Pharisees* would have had nothing to do with them. Others think, that they were some of *Herods Guard*, or *Soldiers*; but neither is this Probable, considering the issue of their Councels, to send some whom Christ should not know, nor be frighted with. Others (which is more Probable) think they were *some of those Jews, who favoured Herods* side, and had forgotten the Liberty of their Country, joyning with the Conqueror, and taking his Part. Others think they were *Sadducees*. Others say, that they were Persons, that were of a Mungrel Religion, made up of *Judaism* and *Gentilism*. *Mar.* 8. 15. Our Saviour bids them beware of the *Leaven* of the *Pharisees*, and of *Herod*; which maketh it Probable, That the *Herodians* were not only *Courtiers*, and for the *Roman interest*, but that they had imbraced some particular *Doctrines*, much differing from the *Pharisees*; it is likely, they were Leavened with some of the *Doctrine* of the *Sadducees*, denying *Angels* and *Spirits*, and the *Resurrection*. It is plain, that they were some of *Herods Faction*, what their Principles were as to Religion, is not so plain, nor of much concern to us to know. They begin their Discourse to our Saviour, with a great Complement, *Master*, a Name the *Jews* did usually give to those, whom they owned for Teachers. *We know that thou art true*, one that will tell us the Truth, and speak as thou thinkeſt to be true: *And teacheſt the way of God in Truth, neither careſt thou for any Man, for thou regardeſt not the Perſon of Men.* Thou wilt speak nothing, out of Fear, nor for any Favour or Affection: But plainly tell us what is Truth, and what God would have us do, in the Cases we offer to thee. In these Words they give us the true Character of a good Teacher, he must be a good Man, True, one that will truly teach Men the way of God, and in the faithful discharge of their Duty, not be afraid of the Face of Men. But herein they condemned themselves, for if our Saviour was so, why did they not believe in him, and obey what he taught them? *Tell us therefore what thinkeſt thou? Is it lawful to give Tribute unto Cesar? Or not?* But how came this to be a Case of Conscience? What doubt could there be, whether Men for their Peace, might not lawfully part from their own, especially such a little part of it? Some think, that they spake with Relation to that particular Tribute, which was demanded, which they think, was that *half Shekel*, *Exod.* 30. 12. 15. paid by the *Jews* every year, which was to go for the Service of the *Tabernacle*: They say, that the *Romans* had ordered this *Payment* to go to the *Emperor*, and this bred the *Question*, Whether they might lawfully pay that which was appointed, as a Testimony of their Homage to God, and for the Service of the Temple, to a profane use. I must confess I cannot so freely agree to this, wanting any good proof, that the *Romans* exacted that Payment for the *Emperor*, and thinking it a very probable Argument to the contrary, That the Tables of the *Money-Changers*, who changed the Peoples Money into half Shekels fit for that Payment, was now continued. And if that Payment had been now altered, and turned to the use of the *Civil Government*, our Saviour's overturning those Tables and driving the Money Changers out, had offered them a fair opportunity, to have charged him with *Sedition*, which they did not do upon that Account. Rather therefore think the Question propounded concerning the Lawfulness of making any Payments to the *Emperor*, looking upon him, as an Usurper of Authority, over a *free People*. That the *Jews* were very tenacious of their Liberty, appears from *Joh.* 8. 33. And without doubt, the most of them paid such Taxes, as the *Roman Emperor* laid upon them, with no very Good Will. Now these Hypocrites turn it into a *Case of Conscience*; God having made the *Jews* a free People, whether they should not sin against God, in paying these Civil Taxes to a *Pagan Conqueror*? There was one *Theudas*, and *Judas* mentioned, *Acts* 5. 36, 37. who made an Insurrection upon it. This was a Question Captious enough. For if he had said it was *Lawful*, he had probably incurred the *Odium* of the People, which was what they desired, for they had apprehended him before this time, but for Fear of them. If he had said, *It is not Lawful*, they had what they sought for, a fair opportunity for accusing him, and delivering him up to *Pontius Pilate*, the *Roman Governour* at this time amongst them.

18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

19 Shew me the tribute money. And ‖ they brought to him a ‖ peny.

‖ See Chap. 20. 2.

‖ Or, *Value Seven pence Half-penny.*

20 And he saith unto them, Whose *is* this image, and ‖ superscription?

‖ Or, *Inscription.*

21 They say unto him Cesars. Then saith he unto them, * Render therefore unto Cesar, the things that are Cesars, and unto God, the things that are Gods.

* Chap. 17. 25. Rom. 13. 7.

22 When they had heard *these words*, they marvelled, and left him, and went their way.

Mark hath the same, *Ch.* 12. 15, 16, 17. So hath *Luke*, *Ch.* 20. 23, 24, 25, 26. Our Saviour, saith *Luke*, perceived their *Craftiness*, how subtilly they went about to entrap him. He calls them to shew him the *Tribute Money*: The *Jews* had two sorts of Money: *Shekels* and half *Shekels*, which was Money proper to them, and *Roman Coin*, *Pence* and *Sesterces*. Their Tribute was paid in this *Coin*. Accordingly they bring unto him a *Penny*, a *Roman* Penny as much in value as seven Pence half Peny in our Coin: Which it seems was the *Poll-money*, which the *Romans* exacted of every Head. The Coining of Money was always lookt upon, as an Act of Sovereign Power, hence the Usurpation of it is made so Criminal: Most Princes use to have their **Effigies** stampt upon their Coin, and some Inscription about it, with their Names, and some Words expressive of their Dominion over such places, where their Coin is Currant: So as the admission of a Princes Coin as Currant amongst a People, was a Testimony of their owning, and subjection to such a Prince. Such an Image and Superscription this piece of Money had: Upon which our Saviour concludes, *Render therefore unto Cesar, the things which are Cesars, and unto God, the things that are Gods.* Altho *Cesar* be an Usurper, yet God hath given you into his Hands, you have owned him, by accepting his Coin, as Currant amongst you. His right, and Gods right are two distinct things. Religion doth not exempt you from your Civil Duties, and Obedience to Princes, in things wherein they have a Power to Command. Princes have Power to impose Tributes upon their Subjects, for the Maintenance, and upholding of the Civil Government. Let *Cesar* have his due, and let God have his right: You are a Company of Hypocrites, who by this Question would make me believe you have a great Zeal for God, and his Rights; and that you would not pay Taxes, that you might assert Gods Right over you, this is your Pretence; but indeed your Design is to try me, if you can persuade me by any Words of mine, to incourage you to any Sedition, or Acts of Disloyalty to your Civil Governors. I see no reason for it, *Cesar* hath his Right, and God hath his Rights, you may give them both their Rights, and so you ought to do. Gods Kingdom is of another Nature, than the Kingdoms of the World. His Law forbiddeth no *Civil Rights*. Thus our Saviour Answers their Question so, as he maketh them to condemn themselves, if owning the Civil Magistrates Power, they did not give him his Rights, and so, as neither *Cesar*, nor yet the People had any just Cause of Exception against him for his Words. This Answer surprizeth them, they marvel, and go their way, having plaid their Game, and got nothing.

23 The same day came to him the Sadduces, which say that there is no resurrection & asked him,

24 Saying, Master, Moses said, If a man dye having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there was with us seven brethren, and the first, when he had married a wife, deceased, and having no issue, left his wife unto his brother.

26 Likewise the second also, and the third, unto the † seventh.

† Gr. *Seven.*

27 And last of all the woman dyed also.

28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

Mark thus repeats the same History, *Ch.* 12. 18, 19. 20. &c. So doth *Luke*, *Ch.* 20. 27, 28, 29, 30, 31, 32, 33. Concerning the *Sadduces*, we have before spoken, they were a Sect amongst the *Jews* much differing from the *Pharisees* as may be seen, *Acts* 23. 8. Amongst other Erroneous *Tenets*, they denied the *Resurrection*, as may be seen in the Text, as well

as

as this; and (which indeed was their Fundamental *Error*) they denied *Spirits*, and consequently the immortality of the Soul in its separate Estate. Their design seemeth not to much to have been, to have drawn out a Discourse from our Saviour; which might have touched his Life, (which was the *Pharisees* design) as to have exposed him, by bringing him to an absurdity. To this purpose they put a Case to our Saviour upon the Law, *Deut.* 25. 5. where God had ordained, for the Preservation of the Inheritances, of the several Tribes and Families distinct, *That if Brethren dwell together, and one of them died leaving no issue, the Wife of the dead should not Marry unto a stranger, her Husbands Brother should go in unto her, and take her to him to Wife*, &c. Now they either knew of, or else supposed a Case of seven Brethren, successively Marrying the same Woman; they desire to know, whose Wife of the seven this Woman should be in the *Resurrection*? Instead of Discovering their acuteness, and putting our Saviour upon a Difficulty, they did but betray their own Ignorance, as to the state of the Resurrection.

29 Jesus answered, and said unto them, Ye do err not knowing the scriptures, nor the power of God.

30 For in the resurrection, they neither marry, nor are given in marriage, but * are as the angels of God in heaven.

* 1 Joh. 3. 2.

Mark hath the same, *Ch.* 12. 24, 25. only he propounds it as a Question: *Do ye not therefore err, because you know not the Scriptures?* *Luke* saith, *Ch.* 20. 34, 35. *And Jesus answering, said unto them, The Children of this World Marry, and are given in Marriage: But they which shall be accounted worthy to obtain that World, and the Resurrection of the Dead, neither Marry, nor are given in Marriage. Neither can they dye any more, for they are equal to the Angels, and are the Children of God, being the Children of the Resurrection.* The Discourse of the *Sadducees* was bottomed upon this mistake, That there should not only be a Resurrection of Bodies, but of Relations too; and the state of the World to come, should be like the state of this World, in which for the Propagation and Continuance of mankind, Men and Women marry, and are given in Marriage. Now saith our Saviour, Your Error is bottomed in your Ignorance, because you know not the Scriptures, (which indeed is the Foundation of all Mens Errors, in matter of Faith,) nor *the Power of God*. If you knew the Power of God, you would know, that God is able to raise the Dead; to confirm our Faith in the Resurrection; the Scripture every where sendeth us to the Consideration of the *Divine Power*. *Rom.* 8. 11. *Phil.* 3. 21. If you knew the Scriptures, you would know that God will raise the Dead, and the state of Men in the Resurrection shall not be as in this Life, where Men and Women dye, Daily; and in Case they did not Marry, and give in Marriage, the Generation of Men would quickly be extinct. But (saith *Luke*) *They who shall be accounted worthy to obtain that World*, and *the Resurrection from the Dead.* It is manifest by the first Words, that the latter Words are not to be understood of the *General Resurrection* (to which all shall come worthy, or unworthy) but of the *Resurrection unto Life*. That Resurrection which is not the meer effect of Divine Providence, necessary in order to the last Judgment, but that *Resurrection* to Life, which is the *Effect of Christs purchase*. And this is observable, that the *Resurrection from the Dead*, will be of so little advantage; nay of such miserable disadvantage to wicked Men, that the Scripture sometimes speaketh of the Resurrection, as if it were peculiar to Saints. 1 *Cor.* 15. 22. *Phil.* 3. 11. So in this Text, hence *Luke* calls them afterward, the *Children of the Resurrection*; not that others shall not rise, but the *Children of God* alone shall be the Favourites of the Resurrection; those who shall rise as Children to an Eternal Inheritance. Concerning the state of Persons in the *Resurrection*, our Saviour thus describes it: That Men and Women there shall be *as the Angels*, not in all things, but in the things mentioned, which are two, One of them mentioned by *Matthew*, both by *Luke*, 1. *They shall not dye any more.* 2. *They shall not Marry, nor be give in Marriage.* The first sheweth the needlesness of the latter; for one great reason of Marriage, was to supply the Gaps which Death maketh in the World; but Men shall not dye any more, therefore there will be no need of Conjugal Relations amongst Men, more than among Angels. *The Children of this World* (saith *Luke*) *Marry, and are given in Marriage. Marriage* was only an institution for this World, and is to continue no longer than this World stands; for the state of Men in another World, will be such as needs it not, being a state of *Immortality*, so not needing it for Propagation: And a *state for Perfection*, and so not needing it for mutual help in the Affairs of Mans Life, nor a Remedy against extravagant Lust.

31 But as touching the resurrection of the dead, have ye not read that which was spoken to you by God, saying,

32 *I am the God of Abraham, and the God of Isaac, and the God of Jacob, God is not the God of the dead, but of the living.

* Exod. 3. 6. Act. 7. 32. Heb. 11. 16.

33 And when the multitude heard *this*, * they were astonished at his doctrine.

* Chap. 7. 28.

Mark hath the same, *Ch.* 12. 26, 27. So hath *Luke*, *Ch.* 20. 37, 38. only *Mark* and *Luke* mention the time when God spake these Words—*In the Bush*, that is, when God appeared to *Moses* in the *burning Bush*. *Exod.* 3. 6. and *Luke* addeth, *for all Live unto him*. *Mark* also saith, *Concerning the Dead that they Rise, have you not read in the Book of Moses?* Our Saviour in the foregoing Words, had by the by asserted the Doctrine of *Angels*, here he asserts both *the Doctrine of the Immortality of the Soul*, and also of the Resurrection of the Body; and the *Cardinal Perron*, and *Maldonate the Jesuite* boldly assert, that the Resurrection of the Body cannot be proved from hence, without taking in the Tradition of the Church; yet, notwithstanding their Confidence, those who have a greater Reverence for our Saviour's Words, think that not only the *Immortality of the Soul*, but the *Resurrection of the Body* also, is irrefragably proved by this Argument of our Saviours; to make out which, these things are to be observed, 1. God doth not say *I have been*, but *I am*: He speaketh of the time present, when he spake to *Moses*, and of the *time to come*. 2. He doth not say, *I am the Lord of Abraham, Isaac, and Jacob*, But the *God of*: Now wherever God stiles himself the God *of any People*, or *Person*, it always signifieth, *God as a Benefactor*, and one that doth, and will do good to such a People, or Person. It is a fœderal Expression, as where he saith to *Abraham*, *Gen.* 17. 7. *I will be a God to thee and thy Seed, that is, of thee, and of thy Seed.* 3. *Abraham, Isaac, and Jacob, doth not signifie part of Abraham, Isaac, and Jacob, but their entire Persons*, which consist of Bodies as well as Souls. 4. *God is not the God of the Dead*, he doth not shew kindness to them if they be Dead, and shall Rise no more. 5. In this Life, *Abraham, Isaac, and Jacob*, received no such signal kindness from God, but others might receive as great kindness, as any of them did. Hence now our Lord proveth as the Immortality of their Souls, so the Resurrection also of their Bodies, that God might shew himself the God of whole *Abraham, Isaac, and Jacob*. *Gerard* saith, The Argument of this Text is made clear, by *Heb.* 11. 16. *Wherefore God is not ashamed to be called their God, for he hath prepared for them a City.* This is that which made God, to be truly called *their God*; because he *hath prepared for them a City*, which City they could never possess without a *Resurrection*. It is yet further added by some, That Gods promise to *Abraham*, of the Land of *Canaan*, was in these terms, *Gen.* 13. 15. *To thee will I give it, and thy Seed for ever*: Not only to *thy Seed*, but *to thee*; so to *Isaac*, *Gen.* 26. 3. To *Jacob*, *Gen* 35. 12. *Exod.* 6. 4. 8. *Deut.* 11. 21. The Promises seemed not to be fulfilled, in giving their Posterity the Earthly *Canaan*, which *Abraham, Isaac, and Jacob* lived not to enjoy, but to extend, to the *Rest* prepared for the People of God, the *City* mentioned by the Apostle, *Heb.* 11. 16. which God had prepared for them, to justifie himself to be *their God*. Now this could not be prepared for their *Souls* meerly, which were but a part of them, and hardly capable of perfect Happiness, without a Re-union with the Body, there being in it such an innate Desire. Nor was it reasonable, that the Bodies of these Saints having been sharers with their Souls in their Labours, should have no share in their reward from that Covenant; therefore of God with *Abraham, Isaac, and Jacob*, our Saviour firmly proveth their Resurrection. *Luke* addeth, *For all live unto him.* Not live unto him only as their End. But in the same Sense, as *Paul* saith, *Rom.* 6. 10. of Christ. *In that he liveth, he liveth unto God*: That is, with God. So saith *Luke*, *Abraham, Isaac, and Jacob*, tho Dead at present, live with God, and they, and all the Children of *Abraham* shall live to God, that is, with God to all Eternity. *Matthew* addeth, *When the multitudes heard this, they were astonished at his Doctrine.* Poor People, they had been used to hear Discourses from the *Pharisees*, about the *Traditions of the Elders, Rites*, and *Ceremonies, washing Hands before Meat*, and the necessity of *washing Pots*, and *Cups*, and the *Sadducees* declaiming against the Doctrines of *Angels* and *Spirits*, and the *Resurrection*, they were astonished to hear one instructing them in things concerned their Souls, the *Resurrection* and *Life Eternal*, and Confuting their great Teachers, from Books of Scripture owned by themselves; for the *Sadducees*, tho they had no great regard to the Prophets, yet they owned, and payed a great deference to the Books of *Moses*.

34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them *which was* a lawyer, asked *him* a question, tempting him, and saying,

36 Master!

36 Master! which *is* the great commandement in the law?

37 Jesus said unto him, * Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

* Deut. 10. 12. & 30. 6.

38 This is the first, and great commandement.

39 And the second *is* like unto it, * Thou shalt love thy neighbour as thy self.

* Lev. 19. 18. Rom. 13. 9. Gal. 5. 14. Jam. 2. 8.

40 * On these two commandements, hang all the law, and the prophets.

* Chap. 7. 12.

Mark relateth this History more fully, *Ch.* 12. 28, 29, 30, 31, 32, 33, 34. *And one of the Scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, which is the first Commandement of all? And Jesus answered him, the first of all the Commandments is, hear O Israel, the Lord thy God is one Lord. And thou shalt love the Lord thy God, with all thy Heart, and with all thy Soul, and with all thy Mind, and with all thy Strength. This is the first Commandement. And the second is like, namely this, Thou shalt love thy Neighbour as thy self; there is no other Commandement greater than these. And the Scribe said unto him, Well Master thou hast said the Truth, for there is one God, and there is none other but he. And to love him with all the Heart, and with all the understanding, and with all the Soul, and with all the Strength, and to love his Neighbour as himself, is more than all whole Burnt Offerings and Sacrifices. And when Jesus saw that he answered Discreetly, he said unto him, Thou art not far from the Kingdom of God. And no Man after that, durst ask him any Question.* Luke omitteth this History, only subjoyneth to our Saviours Answer to the *Sadducees*, *Ch.* 20. *v.* 39, 40. *Then certain o the Scribes Answering, said, Master thou hast well said. And after that they durst not ask him any Question at all.* There are different Opinions of Interpreters, concerning the Design of this *Scribe*, called by *Matthew* a *Lawyer*, in coming to Christ with this Question. Some think that he came upon the same Errand with the others, to entangle him in his Speech. Others, that he came meerly out of a desire to be more fully instructed by him, and that *Tempting* here, signifies no more than *Trying him*, not for a bad end, but as the *Queen of Sheba* came to prove *Solomon with hard Questions*, to have an Experiment of his Wisdom. Our Saviours fair Treat ing him, and the Commendation he gave him, together with his fair speaking to our Saviour, and Commending his Answer induce me, to think that he came on no ill Design. Besides, that the Opinion of some, that he came hoping to hear our Saviour vilify their *Ritual Precepts*, in Comparison of the *Moral Precepts*, seemeth to me not probable, for himself consents to what our Saviour saith, and addeth, that *To love the Lord our God*, &c. *is more than all Burnt Offerings and Sacrifices.* His Question was, *Which is the first and greatest Commandement?* *Matthew* saith *the great*; *Mark* saith, *The first*: they have both the same Sense, and our Saviour *v.* 38. puts them together. *Jesus saith unto him, thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind.* *Mark* adds, *with all thy Strength.* It is to be found, *Deut.* 6. 5. only there is not *with all thy Mind.* *Luke* puts it in, *Ch.* 10. 27. It is but the same thing expressed in Diverse Terms, for *with all thy Soul*, is Comprehensive of *Heart, Mind*, and *Strength*. *Mark* adds a Preface. *Hear O Israel, the Lord thy God is one God, Thou shalt love*, &c. those words, only 1. stirred up the People's Attention. 2. Shewed the reason of the following precept, which is fully expressed in *Matthew*. If any ask, to which of the Ten Commandements is this to be referred? It is easily answered, that it is the Sum of the four first, which Comprehend our Duty toward God. Our Saviours expressing them by *loving God*, shews us that the Law of God was not fulfilled, in the Observation of the Letter of those Commandements, but doing these things which God Commands out of a Principle of *Love*, the highest Degrees of Love to God. They idly Interpret this Precept, who Interpret it only an Obligation upon us, to *Love God* as much as we are able in our Lapsed State, the *fall of Man* lost God no right of Commanding, and telling us our Duty. The Law doth undoubtedly require of us *Love to God* in the highest Degree, to shew it by the Acts of the whole Man, in obedience to all his Commandments, and that constantly. It is our only Hope, that the Law is in the Hands of a Mediator, who hath thus perfectly fulfilled it, for all those who believe in him, *Rom.* 8. 3. and accepteth of us, the Will, for the Deed. Thus Our Saviour justly calls this the first and great Commandment. 1. Because God is to be served before our Neighbour. 2. Nor can that that of Love to God, nor is our Neighbour to be loved, but for Gods sake, and in Subordination unto him. *And the second is like to it.* Commanding *Love* also; So that as the Apostle saith, *Love is the fulfilling of the Law.* [thy Neighbour] that is, every Man, *as thy self*, doing as much for him as thou wouldst have him do for thee, and doing no more against him, than thou wouldst willingly he should do against thee. And truly and sincerely, as thy self. *On these two Commandements hang all the Law and the Prophets.* There is nothing commanded in all the Old Testament but may be reduced to these two Heads. This is the whole Duty of Man there commanded. The whole Book of God is our Rule, and we are obliged to every Precept in it. *Moses* summed up all in the Ten Commandements, to which truly interpreted all the precepts of Scripture are reducible. Christ here brings the Ten to Two. The Apostle brings all to one, telling us *Love is the fulfilling of the Law.* There is nothing forbidden in Scripture, but what offends the *Royal Law of Love*, either to God or Man: There is nothing commanded, but what will fall under it. *Mark* addeth, that the *Scribe* applauds our Saviour, as having said *the Truth*, and Confessing, that the fulfilling these two Precepts, was *more than all Sacrifices and burnt Offerings*, in which he agreed with *Samuel*, who long since told *Saul*, that *to obey was better than Sacrifice*, and it needs must be so, seeing that all the true value of Sacrifices, lay in the *Obedience*, by them given to the Will of God. Christ tells the *Scribe*, *He was not far from the Kingdom of God.* He who once rightly understands the Law of God, and hath cast off that silly fancy of thinking to please God with Ritual things, hath made a great Proficiency under that School-Master, who if rightly understood, will shew him the need of another Righteousness than his own, wherein to appear before God.

41 While the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ? whose son is he? They say unto him, *The son* of David.

43 He saith untothem, How then doth David in spirit call him Lord, saying,

44 * The LORD said unto my Lord, Sit thou on my right hand, 'till I make thine enemies thy foot stool.

* 1 Cor. 15. 25. Heb. 1. 13. & 10. 12, 13.

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word, neither durst any man from that day forth, ask him any more questions.

Mark hath this Story, shortly repeating only the substance of it, *Ch.* 12. 35, 36, 37. adding nothing to it, but concluding. *And the common People heard him gladly.* *Luke* repeateth it as shortly, *Ch.* 20. 41, 42, 43 For the right understanding of this Discourse of our Saviour to the *Pharisees*, we must know, that tho the *Pharisees* and the Jews in general, did expect a *Messiah* or a Christ, yet they expected no more of him, or in him, than that he should be a *Man*, the *Son of David*, descended from his Family according to the promise, *Isaiah* 9. 6. and dreamed only of a *Secular Prince*, who should deliver them from their Enemies, and restore them to their Ancient Civil Liberties. Christ seeing a pack of them together, took the Liberty, which he had allowed them towards himself, to propound a Question or two to them. His question was, *What they thought of Christ?* Not of himself but of the *Messiah* whom they expected? whose Son he should be? they say unto him, *The Son of David*, that is, one who should in a right Line be descended from *David*. This was a constant, and uncontrouled Tradition amongst them. Hence *Mark* saith, the *Question* was propounded, *How say the Scribes? Luke, how say they*, that *Christ* is, that is, is to be the *Son of David*! This was a common received Opinion amongst them, which our Saviour by the next Words doth not contradict, but only argueth that he must needs be something more: for (saith he) *How then doth* David *in Spirit call him Lord? Psal.* 110, 1. *Mark* saith, *David himself said by the Holy Ghost. David* was a *Prophet*, and spake by inspiration from the Holy Ghost. *Acts* 1. 16. & 2. 30. *Luke* saith, *in the Psalms*, whence we may observe, that *Psal.* 110. was *Davids* Psalm, not a *Psalm* composed by some other for *David*, as some contend, would *David* have called him *Lord*, whom he knew to be meerly his Son, one that should only descend from him? He would have said, *The Lord said to my Son*, or will say to my Son. *The Lord said, Jehovah* said *to my Lord*: *Sit thou on my right Hand.* Would *David* speaking Prophetically by the Holy Ghost concerning the *Messiah*, had he believed he was to be his Son, and no more, have said, that *Jehovah* should say unto him, *sit on my Right Hand*, a place of the highest Honour, Dignity, and Favour, *until I make thy Enemies thy Footstool*, that is, for ever, for *until* doth not signifie a Determinate time. See the Notes on *Chap.* 1. 25. *If David then call him Lord! How is he then his Son.* That is, how is he then no more than his Son, no more than a meer Man: Our Saviour by this Argument doth

neither

neither go about to prove, that *the Christ* was not to be the Son of *David*, nor that he was the *Messias* himself, but that their expected *Messias* or Christ, must be more than a meer man, otherwise *David* would never have called him *Lord*, nor yet Prophesied, that *Jehovah* should call him to *Sit at his Right Hand*. *Matthew* concludes with telling us, that as the *Sadducees* and the *Scribes* were Non plus't before; so now the *Pharisees* Mouths were also stopped. *Mark* saith, the *Common People heard him gladly*. *Matthew* saith, *No Man was able to answer him a Word, neither durst any man ask him any more questions*. Nor shall we hear of their troubling him with disputes any more, they now fee Disputing will not do their business, their next Business is to consult how to take away his Life, which is always the Course of *Proud*, and *Malicious Men*, given over of God to ruin, to conceal their Convictions, and proceed to Execute their Lusts and Malice, rather than they will not have their Ends. But before they meet with a fit opportunity, we shall have some excellent Discourses from our Saviour, to the Disciples, and the Multitude.

CHAP. XXIII.

THen spake Jesus to the multitude, and to his disciples.

2 Saying, the Scribes, and the Pharisees sit in Moses seat.

3 All therefore whatsoever they bid you observe, *that* observe and do: but do not ye after their works, for * they say, and do not.

* Rom. 2. 21, 22. Our Lord having now done with the *Pharisees*, turneth his Discourse to the more Docible People, who (as we heard before) heard him attentively, and gladly, *Mark* 12. 37. *Luke* 19. 48. Our Saviour fore-saw, that some unwary Hearers might make two ill uses of what he had spoke against the *Scribes* and *Pharisees*. 1. Some might report him an Enemy to the Law: the Interpreters of which the *Pharisees* were. 2. Others might contemn the Authority of the Law, because he had represented these Men, in whose Hand the Interpretation of it at present, was so truly Contemptible. Whereas on the other side, many might run into Errors of Practice, from the Example of the *Scribes*, and *Pharisees*, their Magistrates and Teachers. Against all these mistakes, he Cautions them in this *Chap.* Shewing, that he did not undervalue the Law of Moses, nor would have his Reflections on the *Pharisees* prejudice any thing which they taught them of it, and according to it; neither would he have his People take the Copy of the Law from their Actions. *The Scribes, and Pharisees sit in Moses Seat.* These Men were the ordinary *Readers*, and Interpreters of the Law of God. *Moses* is here put for the Law, as *Luke* 16. 31. *If they hear not Moses*, and the *Prophets*, and so *v.* 29. *They have Moses and the Prophets*. *Moses* his *Seat* signifieth the *Seat* appointed for those, that gave the Sense of the Law, or Judgment upon it, thus *Acts* 15. 21. 2 *Cor.* 3. 15. *Moses in old time, hath in every City those that Preach him, being Read in the Synagogue every Sabbath Day*. Their way was, while they Read the Scriptures, they *Stood up*, (paying a particular Reverence to the pure Word of God) *Luke* 4. 16. when they had done Reading, they *sate down and opened it*. Their sitting in the Seat of *Moses* did not signifie a *Succession* to *Moses*, for he had no Successor, being the *Mediator* of the *Old Testament*. But the delivering and interpreting the Doctrine, and *Law of Moses*. Dr. *Lightfoot* thinks it is rather to be understood of the *Chair of Magistracy*, than the *Doctrinal Chair*. The *Pharisees* being Exercised in that, it may be understood of both, for the Reading, and Interpreting the Law, chiefly belong'd to the *Scribes*. *All therefore whatsoever they bid you observe, observe and do*. That is, whatsoever is in *Moses*, which they bid you observe, and do. The Term *All* is to be understood restrainedly, with respect to the Subject, matter or Persons spoken of: in Multitudes of Scriptures. Our Saviours cautioning his Disciples, so often against the *Leaven* of these Men, and their *Traditions*, plainly sheweth us, that must be here the Sense of it. Let not the Law of God lose its Authority with you, because of these wicked Men. He doth not Command them to hear none but them, for then to what purpose did he himself Preach, or send out the Twelve, if none might hear them. All that can be concluded from this Text is, *That the Law of God, or Word of God, is not to be despised, whoever Reads, or delivereth it*, he goeth on. *But after their Works do not, for they say and do not*. We are Naturally more led by Example, than by Precept. Men had therefore need be Cautioned against ill living Teachers. *Odi Philosophum qui non sapit sibi.* A Man had need very well know the Medicine, which he taketh from a Physician, he seeth Sick of the same Disease, when he himself refuseth and Abominates it. He that *says and doth not*, may be heard, but not imitated. There may be a time, when Men can ordinarily hear no others, which was the present Case.

4 * For they bind heavy burdens, and grie- * Gal. 6. 13.
vous to be born, and lay *them* upon mens shoulders, but they themselves will not move them with one of their fingers.

Our Saviour saith the same of the *Lawyers*, *Luke* 11. 46. The *Burdens* here mentioned, were not their *Traditions* and *Ritual things*, Christ would never have before commanded his Disciples to *observe* and *do them*, but the things truly commanded *by the Law of God*, especially the *Ceremonial Law*, called a *Yoke*, *Acts* 15. 10. which (say the Apostles) *neither we nor our Fathers were able to bear*. They are, saith our Saviour, Riged Exactors, and Prefters of the Law of God, upon others, but will not themselves use the least endeavours (such as the *putting to of a Finger*) themselves to do them. 1. He blameth them that their own Lives, no way answered their *Doctrine*. 2. It may be, he also blameth their too Riged pressing the Law in all the Minute things of it: There may be a too Rigorous Pressing of the Law. Good Teachers will be faithful in delivering the whole Counsel of God, yet Teaching no more than themselves will endeavour to practise, and being Conscious of Humane Infirmity, they will do it, with great Tenderness, and Compassion, joyning *Law*, and *Gospel* both together.

5 But * all their works they do for to be seen of men. They make broad their phylacteryes, and * Chap. 6. 1, 2, 5, 16.
inlarge the borders of their garments.

Our Saviour had *v.* 4. blamed the *Pharisees* for not living up to what they taught, pressing the Law of God on others, but not doing nor indeavouring to observe it themselves. Here he blames them, for doing what good things they did for *Ostentation*, to be seen of Men, and abounding in their Ritual Performances of more minute Concernment, in the mean time neglecting their Moral Duties. *All they do, they do to be seen of Men*; this is their main end to be seen of Men; for this he had reflected on them, *Chap.* 6. *They make broad their Phylacteryes, and inlarge the borders of their Garments*. For the right understanding of this we must have recourse to *Num.* 15. 37, 38. *And the Lord spake unto Moses, saying, Speak unto the Children of Israel, and bid them that they make them Fringes in the Borders of their Garments, throughout their Generations, And that they put upon the Fringe of the Borders, a Ribband of Blew; And it shall be unto you for a Fringe, that you may look upon it, and remember all the Commandements of the Lord, and do them, and that you seek not after your own Heart, and your own Eyes, after which you use to go a Whoring. That you may remember, and do all my Commandments.* Deut. 22. 12. *Thou shalt make thee Fringes upon the four Quarters of thy Vesture, wherewith thou coverest thy self.* In obedience to this Law, the Jews did generally wear such Garments that had *Fringes*, and Blew *Ribbands* annexed to them. The Jews at this Day do it not, because, as they pretend, they have lost the true way of *Dying* the *Blew Colour*, required in the Law. The End why God commanded them, is expressed. *That they might look upon it, and remember all the Commandements of the Lord, and do them*, and be restrained from their own Inventions, and Imaginations in Gods Service. They were also a Note of Distinction of the Jews from other People, Besides these, God Commanding that they should Bind his Laws, *for a Sign upon their Hands, and as frontlets between their Eyes, Deut.* 6. 6, 7, 8. they made them *Parchments*, in which the Precepts of the Law were written, which they bound to their *Foreheads*, and *Arms*. These were called *Phylacteryes* from φυλάσσω to keep. Things wherein the Law was kept, the *Pharisees* for a Boast how zealous keepers they were of the Law of God (than which they did nothing less) made these *Phylacteries* and Ribbands broader, their *Fringes* much longer than other Mens, this is that making broad their *Phylacteryes*, and inlarging the Borders of their Garments, which our Lord here reflects upon, done only for *Ostentation*, and that they might be seen of Men.

6 * And love the uppermost rooms at feasts, and * Luke 11. 43.
the chief seats in the synagogues.

7 And greetings in the markets, and to be cal- 3. John 9.
led of men Rabbi, Rabbi.

We have the same applyed to the *Scribes*. *Mark* 12. 38, 39. *Luke* 11. 43. *Mark* addeth, *which love to go in long Clothing*. Our Saviour in these Words doth not blame a Distinction in Habits, and places; for he himself hath taught us, that those who are in Kings Palaces wear soft Rayment, and being often called *Master* and *Lord*, never reflected on them, who called him so, as having done amiss, he only blameth the *Pharisees Ambition*, and silly Affectation of these little things, seeking their own Honour, and Glory, or an undue Domination; there is therefore an *Emphasis* to be put upon the Word *Love*. They might take *Salutations*, and the *upper Rooms*, if offered them as their due, for keeping Civil orders, but not affect them.

8 But be not ye called Rabbi, for one is your * Jacob 3. 1.
master

master *even* Christ, and all ye are brethren.

9 And call no man your father upon the
* Mal. 1. 6. earth, * for one is your Father which is in heaven.

10 Neither be ye called masters, for one is your master, *even* Christ.

It is most certain that our Saviour doth not here forbid the giving of the Titles of *Masters* and *Fathers* to his Ministers, for then *Paul* would not have given himself the Title of *Father*, 1 *Cor.* 4. 15. nor called the *Galathians* his *little Children*, *Gal.* 4. 19. nor called *Timothy* his *Son*, and himself his Father, *Phil.* 2. 22. nor call'd himself a *Doctor* of the *Gentiles*, 1 *Tim.* 2. 7. 2 *Tim.* 1. 11. That which he forbids, is 1. An *Affectation* of such *Titles*, and hunting after them. 2. *Rem Titulo* the Exercise of an absolute *Mastership*, or a *Paternal absolute Power*. So as to require any to believe things because they said them, or to do things because they bid them, without seeing the things asserted, or first commanded in the Word of God. For in that Sense God alone is Mens Father, Christ alone their *Masters*. *Pastors* and *Teachers* in the Church, are all but Ministers, Ministers of Christ to publish his Will; and to injoyn his Laws, nor must any be owned as *Masters* and *Fathers* to impose their Laws, and Doctrines. This is twice repeated, because such is the Corruption of humane Nature, that it is very prone, not only to affect these swelling Titles, but also to exercise these Exorbitant Authorities.

11 * But he that is greatest amongst you shall
* Chap. 20. 26, 27. be your servant.

12 And * whosoever shall exalt himself, shall be
* Prov. 29. 23. Jam. 4. 6. 1 Pet. 5. 5. abased, and he that shall humble himself, shall be exalted.

We have what is *v.* 12. twice in *Luke*, *Ch.* 14. 11. & 18. 14. These Verses expound what went before, and let us know. 1. That it was not a *Title*, but the *Affectation* of a *Title* which he blamed. 2. Not a *Doctorship*, or *Mastership*, but such a *Doctorship*, or *Mastership*, as made a man too big for the Ministry of the Church; such Honour as lifted up the Mans Heart above his Work. He is an Infamous *Doctor* in the Church of Christ, who thinks himself too *High*, or too great to be a Minister in it. For God will abase, and Men shall abase him who exalteth himself. God retitleth, and Men usually contemn and despise the *Proud*, especially Ministers who are so. Both God shall *Exalt*, and Men shall Honour those that humble themselves both *to Men*, Condescending to those of low Degree, and to *their Work*, thinking not the meanest Ministry to Souls, a Work beneath them.

13 But woe unto you Scribes, and Pharisees, hypocrites, for ye shut up the kingdom of heaven against men: for ye neither go in your selves, neither will ye suffer them that are entring, to go in.

Our Saviour now cometh to denounce Eight Woes against the *Teachers* of those times, the *Scribes* and *Pharisees*, *Luke* saith. *Ch.* 11. 52. *Woe unto you Lawyers, for you take away the Key of knowledge, you entred not in your selves, and them that were entring you hindred*. It was written of old, that the Priests Lips should preserve knowledge, God hath committed the *Key of Knowledge* to the Ministers and Guides of his Church, not that they should take it away, but that the people might *seek the Law at their Mouths, because they are the Messengers of the Lord of Hosts*. *Mal.* 2. 7. Now saith our Saviour, you have *taken it away*, this *Matthew* calls a *Shutting up the Kingdom of Heaven against Men*. Doing what in them lay to keep Men from the Knowledge of the Mind and Will of God, neither themselves Teaching them the Knowledge of God, which yet was their Office and Duty, nor suffering others to do it who would. *You will neither go in your selves, neither will you suffer them that are entring to go in*. Your selves are too Proud, or Lazy to Preach the Gospel, which is the way to the Kingdom of Heaven, and when others would, you suffer them not, nor yet will you suffer the People, who have an Heart to it, to hear it. For this he calls them Hypocrites seven times in this Chapter, they pretending to be Teachers, and openers of the Door to the Kingdom of Heaven, when indeed they did shut it, and denounceth a *Woe* to them, comprehending that ruin which soon after came upon them, and their City by the Roman Armies, and that Eternal Damnation which slept not, and was due to them. There are no worser Men in the World than *Hypocrites*, Men pretending highly to God, yet neither themselves doing their Duty in imbracing the Gospel, nor suffering others to do it, but doing what in them lye, to hinder People from the means, by which they might come to the Kingdom of Heaven.

14 Woe unto you Scribes, and Pharisees, hy-
* 2 Tim. 3. 6. Tit. 1. 11. pocrites, for * ye devour widows houses, and for a pretence make long prayers, therefore ye shall receive the greater damnation.

Mark hath the same, *Ch.* 12. 40. and *Luke Ch.* 20. 47. If any should think that *Long Prayers* are here condemned, he will be Confuted, by *Luke* 6. 12. where he will find that our Saviour *continued all Night in Prayer to God*. It is the end of their long Prayers, which alone our Saviour blameth, their making them a *Pretence to devour Widows Houses*. Which whether they did as interested in the *Civil Power* (in which it is certain the *Pharisees* amongst the Jews were imployed) or by Virtue of their *Ecclesiastical Power*, or Influence, persuading silly Women to give them their Estates, or at least to give them a great part of them, to the Service of the Tabernacle, that they might pray for their Souls, was an Abomination to God, not only for the Hypocrisy of such Prayers designed for another end than they pretended, but because God had taken upon him the special care, and protection of the Widows. As our Saviour had before blamed their Religious Acts for the *Ostentation* in them, seeking only their own Honour, and Applause: So he here blameth them for their Covetous design in them.

15 Woe unto you scribes, and Pharisees, hypocrites, for ye compass sea and land, to make one proselyte: and when he is made, ye make him two fold more the children of hell than your selves.

A third *Woe* followeth, expressed in this Verse, because they Corrupted their *Proselytes*, both as to Doctrine and Manners, so as they were twice more the Children of the Devil, and in danger of Hell than before. A *Proselyte was one*, who coming from some *Pagan* Nation Relinquished Idols, and worshipped one true, and living God. Of these Writers tell us there were two sorts: One that only professed to *believe* and *Worship one God*, tho he did not embrace the Jewish Religion, such a one they suffered to live among them, and called him a *Proselyte of the Gate*. Others imbraced the Jewish Religion, and were admitted into their Church, by *Circumcision*, and *Baptisme* and Sacrifice (as their Writters tell us) These they called *Proselytes of Righteousness*. Our Saviour saith the Scribes, and Pharisees, *Compassed Sea and Land*, that is, would take any pains (it is a Proverbial Expression) to make one a *Proselyte*, nor was this blame-worthy in them, but that which followeth, *Ye make him twice more the Children of Hell, than before*. Corrupting them with their false Doctrine, and setting them Examples of an ill Life. Their business was not to turn them from Sin unto God, but merely to convert them to an Opinion, if they had once got them into their Church, so as they could make their Markets of them, never regarding their Souls more, nor to press upon them the Reformation of their Lives, that they might be saved. Thus *Priests* and *Jesuites* at this Day go to *China*, *Japan*, to Proselyte Men to the Roman Faith, and use all imaginable Arts to seduce Persons Born and bred under the Profession of the Protestant Religion, in Protestant Countries, and boast much of their Converts, but he who looks upon the Scriptures, and considereth the Lives of the most of their Converts, will easily see they are but twice more the Children of Hell, being Licensed, by their Indulgences, pardons, Absolutions, nay by their very Casuists to live more Prodigious Impious Lives, to say nothing of their Damnable Errors in matters of Faith.

16 Woe unto you * ye blind guides, which say, * Chap. 15. 14.
* Whosoever shall swear by the temple it is no- * Ch. 5. 33, 34.
thing, but whosoever shall swear by the gold of the temple, he is a debtor.

17 You fools, and blind, for whether *is* greater, the gold or the temple, which sanctifieth the gold?

18 And whosoever shall swear by the altar, it is nothing, but whosoever sweareth by the gift that is upon it, he is guilty. ‖ ‖ Or, *a debtor or bound.*

19 Ye fools, and blind: for whether is greater the gift, or * the altar that sanctifyeth the * Exod. 29. 37.
gift?

20 Whosoever therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by * him that dwelleth therein. * 1 Kin. 8. 13. 2 Chro. 6. 2.

22 And he that shall swear by heaven, swareth by the * throne of God, and by him that sitteth thereon. * Chap. 5. 34. Acts 7. 49.

Our Saviour here sheweth the false Doctrine, which the *Pharisees* for their own Gain taught the People, concerning *Oaths*. God had Commanded that they should fear and serve the Lord their God, and *swear by his Name*. *Deut.* 6. 13. & 10. 20. He that *sweareth* by any Person, or thing, doth two things. He attributeth to the thing, or Person, by which he sweareth a knowledge of the Heart, and the secret intention. 2. He

called

calleth upon the Person or thing. by which he sweareth to be his Judge; or to take a revenge upon him, in Case, he doth not believe in his Heart, what he affirmeth, or denieth with his Words, to be true or false, otherwise an Oath is no security at all. From whence appereth, that it is unreasonable for any to swear by any other than God, who alone can have a knowledge of the Truth, and security of the Heart; and that he, who sweareth by any Creature, committeth Idolatry in his Heart, and in his Heart doth indeed Blaspheme, paying a Divine Homage to a Creature, and attributing to the Creature, what only agreeth to the Creature. The *Pharisees* as it seemeth had taught the People, that it was Lawful to swear by the Creature; but all *Oaths* by Creatures did not bind to the performance of the thing promised by such Oaths: If a Man swear by the *Temple*, or by the *Altar*, *It was nothing*, no Man was bound by such Oaths, to perform the thing, for which such *Oaths* was given as a security. But if any Man swear by the *Gold of the Temple*, or by *a Gift*, which he brought to the *Altar*, these *Oaths* did bind him. By the *Gold of the Temple*, is not to be understood the *Golden Vessels* used in the Temple; nor the *Golden Plates*, with which the several parts of the Temple shined; but the *Gold* which was brought as an *Offering* into the *Temple*, and put into the Treasury there, of which and of the Gifts the Priests and Officers about the Temple, had a considerable share, which made them Equalize an Oath by these, to an Oath made by the Name of God itself: Our Saviour here sheweth the unreasonable Folly or the Tradition, and calleth them for it, *Blind Guides*, for in reason: The *Temple* Sanctifying the Gold, must it self be more especially Holy, that is, separate for an Holy use. The *Temple* was Holy, so was the *Altar* before the *Gold* was brought into it, but the *Gold* was not Holy, till it was brought into the Holy place, and there offered. 2. Secondly, he lets them know, that Oaths by the Creatures once made did oblige, as much as if they had been made by God himself. They were indeed sinfully made, for Men ought not to have sworn by Creatures, but being made, those who made them were bound to perform them, if the matter of them were not sinful. For he that swears by the *Altar*, swears by it, and all the things thereon: And he who swears by the *Temple*, swears by it, and him that dwelleth therein: And he who swears by Heaven, swears *by the Throne of God, and him that sitteth thereon.* For none who sware by inanimate things, could possibly be imagined to call these things which he knew had no Life, no Sense, no knowledge to be a Witness to the Truth of his Heart, as to what he *believed*, or what he *intended*. So as though he that sweareth by the Creature, be a *profane Swearer*, yet he is *bound by his Oath*, he indeed swearing *by the God of those Creatures.* He hath reason to repent or the profane, and unlawful form of his Oath; but if the matter be, what he may without sin perform, he is bound by his Oath to the performance of it.

23 Woe unto you scribes and pharisees, hypocrites, for ye pay tithe of mint, † and Anise and Cummin, and have * omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

† Gr. ἀνήθου. Dill.
* 1 Sam. 15. 22. Hos. 6. 6. Mic. 6. 8. Chap. 9. 13. & 12. 7.

We have much the same, *Luk.* 11. 42. only there it is, *Ye Tithe Mint, and Rue, and all manner of Herbs, and pass over Judgment, and the Love of God.* It is manifest by our Saviours words in the latter part of the Verse: *These ought you to have done*; that he doth not blame the *Pharisees exactness* in Tithing *Mint, Anise, Rue, Cummin*, and *all manner of Herbs*. But their neglecting the *Weightier matters of the Law. Faith* and *Love to God, Judgment* and *Mercy*. The *Levites* having no Inheritance, God ordained *Tithes* for their Maintenance; of which also the poor were to have a share, *Lev.* 27. 30. *Num.* 18. 23. The *Pharisee* boasted, *Luk.* 18. 12. That he paid Tithe of all he possest; Christ here acknowledgeth, that the *Pharisees* were exact in their paying *Tithes*. But he blames them for their Partiality, neglecting the weightier things of the Law. 2. For their *Hypocrisie*, they were only exact in these little things, that they might be taken notice of, as *Scrupulous* observers of the *Divine Law*; while they omitted those things, which were of much more weight, which he reckoneth up: *Faith* by which some understand Faith in God, but the most, *Faithfulness*, and sincere and honest dealings with Men, in opposition to Fraud, and Cheating, and Circumventions, *Judgment*, by which he means *Justice*, giving to every one what is their own: *Mercy*, by which he meaneth a Charitable behaviour, in helping such as are miserable, and afflicted. *Love to God*, which is the true Root, out of which all things should flow, and is indeed comprehensive of all our Duty toward God, as well as the *Root* of all our *Good Works* towards Men.

24 Ye blind guides, which strain at a gnat, and swallow a camel.

It is a *Proverbial Expression* used amongst them, against such as would pretend a great Niceness and Scrupulosity, about, and Zeal for, little things, but in matters of much higher Concern, and moment were not Nice, and Scrupulous at all, and this indeed is both a certain Note, and an ordinary Practice of Hypocrites: There is no man that is sincere in his Obedience to God, but hath respect to all Gods Commandements, *Psal.* 119. *v.* 6. Tho some Duties be greater, of more moment for the Honour and Glory of God than others, which a good Man will lay the greatest stress upon, yet he will neglect nothing which the Law of God enjoyneth him: But concerning Hypocrites, these two things are always true. 1. They are partial in their pretended Obedience. 2. They always lay the greatest stress upon the least things of the Law, bodily Labour, and Exercise, and those things which require least of the Heart, and least self-denial.

25 Woe unto you Scribes and Pharisees, hypocrites: * for ye make clean the out-side of the cup and of the platter, but within they are full of extortion and excess.

* Mar. 7. 4.

26 Thou blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

Luke hath this, *Ch.* 11. 39, 40. as occasioned by the *Pharisees*, wondring that he washed not before Dinner, instead of *Extortion* and *Excess*, he hath *ravening* and *Wickedness*, and addeth, *You Fools, did not he that made that which is without, make that which is within also?* But the same thing might be spoken at two speveral times: He speaketh there to the *Pharisee*, with whom he Dined, *v.* 37. Here he speaks to the *Disciples*, and the *Multitude*. Our Saviours design here seemeth to me not to be a Condemning of their *Legal*, or *Traditional washings of Pots* and *Cups*, which he elsewhere reflecteth upon, but by way of allusion only; to blame them that in their whole Conversation, they rather studied an external Purity, than the inward Purity of the Heart, whereas if they would first have looked at Purity of Heart, the other would have followed that. A man may be outwardly pure, and inwardly filthy and impure: But no man can have a pure Heart, but he will live a Pure and Holy Life; for the *External Acts*, are but the Imperate Acts of the Soul: *Out of the abundance of the Heart, the Mouth speaketh*, and according to the Inclinations, and Affections of the Heart the Foot moveth, the Hand, and all the bodily Members act. For our Saviours Application of this to their *Traditional washings*, I shall speak to it when I come to, *Luk.* 11. 39.

27 Woe unto you Scribes and Pharisees, hypocrites, for ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead mens bones, and of all uncleanness.

28 Even so ye also appear outwardly righteous unto men, but within ye are full of hypocrisie, and iniquity.

The Similitude is of the same import, with the other to shew, that the *Pharisees* had only a Vizour of strictness, and Holiness, when in the mean time their Hearts were full of *Lusts*, *Hypocrisie* and *Iniquity*. The *Jews* had two sorts of *Graves*; some for ordinary Persons which appeared not (to which our Saviour likened the *Pharisees*, *Luk.* 11. 44.) Others that were covered with *Tombes*, which were wont to be kept whited, so as they looked very fair outwardly, but had within nothing but Rottenness and Putrefaction. To these he compareth them in this place. They were Men that made a great shew, but had nothing of any inward Purity or cleanness, but were full of Iniquity: Thus *Paul* called *Ananias* a *wicked Wall*, and *Psal.* 5. 9. The *Psalmist* saith of the Throat of the Wicked, that it is an *open Sepulcher*.

29 * Woe unto you Scribes and Pharisees, hypocrites, because ye build the tombs of the prophets, and garnish the sepulchers of the righteous.

* Luk. 11. 47.

30 And say, if we had been in the days our Fathers, we would not have been partakers with them in the blood of the prophets.

Luke hath it, *Ch.* 11. 44. *Woe unto you, for you Build the Sepulchers of the Prophets, and your Fathers killed them: Truly you bear Witness, that you allow the Deeds of your Fathers, for they indeed killed them, and you build their Sepulchers.* It is plain by our Saviours discourse, that the *Pharisees* were at great Charge out times, to rebuild or adorn the Sepulchers of the Lords *Prophets*, who had been slain by the *Jews* in former Ages, for testifying the Truth of God, and the *Sepulchers* of other *Righteous Men* dying for their *Righteousness*. This they did like a Company of *Hypocrites*, to persuade the World of what they also said. That *had they lived in the times of those Prophets*, and other good Men, *they would have had no Hand in their Blood.*

31 Wherefore ye be witnesses unto your selves, * that ye are the children of them that killed the prophets.

* Act. 7. 51. 1 Thes. 2. 15.

32 Fill ye up then the measure of your Fathers.

33 Ye

33 Ye serpents, * ye generation of Vipers, how can ye escape the damnation of hell?

* Chap. 3. 7.

You (saith our *Lord*) confess that you are lineally descended from those who killed the Prophets: You have not only their Blood communicated to you, but their Spirit, your Behaviours and Carriages towards me, and my Disciples have witnessed, and will yet further testifie, that you are the Children of those who killed the Prophets in a Moral, as well as a natural Sense; you inherit the same Spirit, and are full of the same Malice and Rancor. They killed them, and you bury them: Seeing there is no reclaiming you, Go you on, *Fill up the measure of your Fathers sins.* There is something more to be added, to make the Iniquity of this Nation full; you are a Company of *Serpents*, *Vipers*, that cannot escape the *Damnation of Hell.*

34 Wherefore behold, I send unto you Prophets, and wise men, and scribes, and * *some* of them ye shall kill and crucifie, and * *some* of them ye shall scourge in your Synagogues, and persecute *them* from city to city.

Luke 11. 49. Chap. 10. 17. Luke 11. 24.
Luke 4. 8.

35 That upon you may come all the righteous blood shed upon the earth, * from the blood of righteous Abel, unto the blood of Zacharias, the son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

Luke saith, *Ch.* 11. 49. 50. *Therefore also said the Wisdom of God, I will send them Prophets and Apostles, and some of them they shall slay, and persecute. That the Blood of all the Prophets, which was shed from the Foundation, of the World, may be required of this Generation. From the Blood of Abel, to the Blood of Zacharias, who perished between the Altar and the Temple. Verily I say unto you, it shall be required of this Generation.* Luke saith, *Therefore also said the Wisdom of God.* Matthew saith, *Behold I send.* Christ is the Wisdom of God, he here tells them, he would send them *Prophets, Wise men, Scribes.* *Luke* expounds it by *Prophets* and *Apostles.* Men Authorized by Christ, to reveal unto Men the Will of God, and Men that should be extraordinarily inspired to inable them thereunto. *Scribes*, that is Persons instructed to the Kingdom of God, a new sort of *Scribes*, but much fitter for their Work, than the present *Scribes*. *And some you shall kill, and crucifie, &c.* Our Lord in this only sore-tells, what usage both himself and his Apostles should meet with from them, which was fulfilled, in what the Scripture telleth us, of the scourging of *Paul*, the stoning of *Stephen*, the killing of *James*, &c. beside the Crucifying of himself. *That upon* you; that is, as he expounds it, *v.* 38. *Upon this Generation may come all the Righteous Blood, that is, the Blood of righteous men, from the Blood of Abel*, to the Blood of *Zacharias*, *shed upon the Earth*, &c. Here arise two Questions. 1. Who this *Zacharias* the Son of *Barachias* was? 2. *How it could stand with Gods justice, to bring the Guilt of the Blood of former Generations, upon that Generation.* As to the first, some have guest the Person spoken of, to have been one *Zacharias* the Son of *Baruch*, who was the last slain upon the taking of *Jerusalem*, as *Josephus* tells us, but our Saviour here speaks of a thing past, not to be afterwards done: Others think, it was *Zacharias* the Father of *John Baptist*, but we have no Proof that he dyed a violent Death: Others think, it was *Zacharias*, who was one of the small Prophets, but there was no *Temple in his time*. It is most probably concluded to be *Zacharias*, the Son of *Jehoyada*, whom the *Jews stoned with Stones*, at the *Commandement of Joash*: *In the Court of the House of the Lord*, 2 *Chron.* 24. 21. The Fathers name indeed doth not agree, but first, *Jehoyada* (as many of the *Jews* had) might have two Names, some think it was this same *Zecharias*, who is called the Son of *Je Berechiah*, *Isa.* 8. 2. Our Saviour nameth *Abel*, who lived before the Law, and *Zacharias*, who lived *under the Law*, both slain for Righteousness sake; that under them he might comprehend all the Martyrs slain in those two Periods, others Judge, that these two are named, because we read of *Abels* Blood crying, *Gen.* 4. 10. and *Zecharias's* praying (when he dyed) *That the Lord would require his Blood.* For the other Question. It is but Righteous with God, to punish the sins of Parents upon their Children; and tho such Vengeance doth not ordinarily reach further than the *Third and Fourth Generation*, yet where succeeding Generations, go on in the same sinful Courses, it may reach further, and oft does, *Isa.* 65. 6. *I will* (saith God) *Recompence into their Bosom your iniquities, and the iniquities of your Fathers together.* That was the Case here. They filled up the measure of their Fathers sins. Therefore Christ tells them, that Vengeance should sleep no longer, but come upon that *Generation*, which happened in the utter Destruction of *Jerusalem*, within less than forty years after. Our Lord concludes with a *Pathetical* Lamentation over *Jerusalem*, and a further Confirmation of what he had said about their Ruin.

37 O Jerusalem, Jerusalem! thou that killest the Prophets, * and stonest them which are sent unto thee, how often would I have gathered thy children together, even as an * hen gathereth her chickens under *her* wings, and ye would not?

* 2 Chr. 24. 21.
* Psal. 17. 8. & 91. 4.

38 Behold your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, * Blessed *is* he that cometh in the name of the Lord.

* Psal. 118. 26. Chap. 21. 9.

We have the same, *Luk.* 13. 33, 34 *O Jerusalem! Jerusalem!* The doubling of the word, sheweth the vehemency of our Saviours Affection. *Thou killest the Prophets, and stonest them which are sent unto thee.* That hast killed, and abused, and art yet going on to do the like not taking notice of the Vengeance of God upon thee before for this very sin, 2 *Chron.* 36. 16, 17. *Neh.* 9. 26. *How often would I have gathered thee?* Giving thee all External means, proper to have reformed thee, and reconcile thee to God, *as an Hen gathereth her Chickens under her Wings*: Which if thou hadst accepted, and imbraced, the Chickens are not safer under the Wings of the Hen, from the danger of a *Kite*, than thou wouldst have been from Enemies. *But thou wouldst not.* Instead of hearkening to my Prophets, thou killedst them, and didst stone those sent unto thee, and so didst voluntarily reject me, and all my offers, and tenders of Grace, Mercy, and Protection, through the meet obstinacy of thy perverse Will. *Behold your House is left unto you desolate.* Both the Temple, in which you place such a Confidence, and your own dwelling Houses shall be destroyed, burnt and razed down, or at least left without you as Inhabitants. *For I say unto you, you shall not see me henceforth, till you shall say, Blessed is he that comes in the Name of the Lord.* I will appear no more to you as a publick *Preacher*, after two or three days for ever; and you, that the other day so envied the Peoples Acclamations to me, *Blessed is he that cometh in the Name of the Lord.* Shall be glad your selves, to see *one of the days of the Son of Man*, and shall say the same thing, *Blessed is he*, &c. for whereas some interpret the term *Till*, &c. of the day of Judgment, or the time when the *Jews* shall be converted, I take them to be strained Interpretations. *Till* here certainly is to be interpreted, as *Psal.* 110. 1. and *Math.* 1. 25. and this Comporteth with the History, for after this time, our Saviour appeared in the *Temple* publickly no more. For the Disputes raised from *v.* 7. About Gods *secret Will*, whether he seriously willed the Salvation of the *Jews*, &c. I take the *Affirmative pare*, to have no Foundation in this Text, for *would I*, is plainly enough here interpreted by the foregoing Word, *Sending* them *Prophets*, and *other Ministers*, to persuade them to Repentance, and *Reconciliation* with God. As the use of means proper to an end appear to us, Indications of the Will of him that useth them.

CHAP. XXIV.

1 And Jesus went out, and departed from the temple, and his disciples came to *him*, for to shew him the buildings of the temple.

2 And Jesus said unto them, See ye not all these things? Verily I say unto you, * there shall not be left here one stone upon another, that shall not be thrown down.

* Luk. 19. 44.

Mark saith, *Ch.* 13. 1, 2. *One of his Disciples, Luke* saith *come, Luk.* 21. 5. *Mark* saith, the Disciple said, *Master what manner of Stones, and Buildings are here?* *Luke* saith, they spake how the *Temple was adorned* with *divers Stones and Gifts*. All three Evangelists agree in the Substance of our Saviour's reply. Christ had now done his Work in the Temple, where he never came more, and was going toward the *Mount of Olives*, where we shall find him in the next Verse: His Disciples, either one of them or more, Probably one in the presence of the rest, either doubting (considering the structure of the Temple) whether it could be destroyed, or at least thinking it Pity that so Famous a structure should come to Ruin, come to him, admiring the Stones and Buildings. Most think this was the Temple builded by *Zorobabel*, almost six hundred years before, though it received great Additions by *Herod* (for we have no Record, that that *Temple* was ever destroyed.) Incredible stories are related about the Dimensions of the Stones, and the Ornaments of it. Our Saviour saith unto them. *Verily I say unto you, there shall not be one Stone left upon another*, that is, This brave goodly Temple shall be utterly Ruin'd: Nor, (if we may believe other Histories) did this Prophecy fail as to the letter of it. *Titus* the Roman Emperor taking *Jerusalem*, about forty years after this, Commanded his Soldiers to spare the Temple, when they entred the City, but they in their Rage burnt or it, what was of a Combustible Nature, and *Turnus Rufus* left General

of

of his Army, when he went away, drew a Plow over it, as God had said, *Jer.* 26. 18. *Micah* 3. 12. *Zion shall be plowed like a Field*, and when after this *Adrianus* by the command of *Julian the Apostate* attempted the rebuilding of it, with the help of the Jews, it is reported by divers, that *Balls* or *Globes* of Fire rose up from the Foundations, destroyed many of the Workmen, and made the place inaccessible for any further such attempts. So justly are the Divine Threatnings to be feared, whatever improbability of the contrary, appeareth to us. We are very apt to be taken with the Glittering Prosperity of Sinners, but we ought to measure the Duration of it, from the Revelations of the Divine Will, not from our own *Reason* or *Fancy*, to *Remember the Temple of Jerusalem*, There are no places so strong, but an Almighty God is able to destroy, and Sin is enough to blow up. We may also observe, how little God values Splendid *Houses of Prayer*, when they are made *Dens of Theeves*.

3 And as he sate upon the mount of Olives, the disciples came unto him privately, saying, Tell us, When these things shall be, and what *shall be* the sign of thy coming, and of the end of the world.

4 And Jesus answered, and said unto them, * Take heed that no man deceive you.

* Eph. 5. 6. Col. 2. 8, 18. 2 Thess. 2. 3. 1 John 4. 1.

Mark saith, *Ch.* 13. 3. *And as he sate upon the Mount of Olives over against the Temple*, Peter, *and* James *and* John, *and* Andrew *asked him privately. Tell us when shall these things be, and what shall be the Sign when all these things shall be fulfilled. And Jesus answering them, began to say, Take heed lest any Man deceive you.* *Luke* saith, *Ch.* 21. 7. *And they asked him saying, Master? but when shall these things be, and what Sign will there be, when these things shall come to pass? And he said. Take heed that you be not deceived.* *Mark* names the Disciples which came to our Saviour privately, *Peter, James, John, and Andrew.* They seem to propound three Questions to him. 1. *What should be the Sign of the Destruction of Jerusalem?* 2. *Of his coming?* 3. *Of the end of the World?* It is probable they might send these four to propound these Questions to our Saviour, three of them being such to whom Christ had shewed Signal, and special favour before, so no doubt whether the Questions propounded were three or two, if but two, the *coming of Christ* must either be the same with the *Sign*, or with the *last* Those who understand Christs *coming*, as a distinct Period from the other two think that the Disciples refer to that secular Kingdom, which they fancied that the *Messiah* should Exercise in the World. They desire to know the *Signs* of these times, that is, Prognostick Signs, which might before hand instruct them that the time was nigh even at hand. They mind two things here which time has told us were to be at more than sixteen hundred years distance one from the other, for Historians tell us that *Jerusalem* was destroyed within seventy or seventy years after our Saviours Birth, within less than forty years [illegible] probable, that they put them [illegible] *Jerusalem* should not be destroyed [illegible] Day when Christ should come to *Judge the World*, [illegible] the end of the World, and of the Jewish State should [illegible] other. And as we are naturally curious to know [illegible] are to come, so these Disciples were in this thing particularly curious, having some particular Apprehensions of the coming, and Kingdom of Christ, according to the mistaking [illegible] of that Kingdom, which their [illegible] *Messiah* should exercise in the World. Our blessed Lord answered to get [illegible] *It is* 1. 7. told them *It was not for them to know the times and seasons, which the Father kept in his own Power.* He therefore gives them no direct [illegible] their things, as they could [illegible] certainly [illegible] the part either true, but yet gives them some Signs [illegible] whereby to conclude [illegible] the time of [illegible] which Signs, tho, some have divided [illegible] appropriating some in the former part of the Chapter to the destruction of Jerusalem, and those in the latter part to the Day of Judgment, yet they rather seem in our Saviours Discourse mixed together. And time which is the best interpreter of Prophecies must expound them to us. The *Destruction of Jerusalem* is a type and many hundreds of years previous by those Historians which we have partly in holy Writ partly in others, tho it will not be hard to point out what Signs are fulfilled in Scripture of that Destruction, tho there are some Signs which were common Signs both of that Destruction, and of the end of the World, and it is agreed by Divines, that the destruction of *Jerusalem* was a Type of the Destruction of the World, and therefore most of the Signs are common to both. *Paul* was brought to *Rome* in the beginning of the reigns of *Nero*. *Acts* 27. Other Historians tell us that *Peter* were put to Death about the end of his Reign, [illegible] year or two after *Jerusalem* was destroyed. Our Saviour proceeth his Discourse of these Signs with an usual *Caution* to his Disciples. *Take heed that no Man deceive you.*

5 For * many shall come in my name, saying, I am Christ, and shall deceive many.

Mark hath the same, *Ch.* 13. 6. *Luke Ch.* 21. 8. saith, *Many shall come in my Name, saying, I am Christ, and the time draweth near, go ye not after them.* Our Saviour seemeth to have given this as a *Sign* common both to the Destruction of *Jerusalem*, and the *end of the World*, tho possibly before the Destruction of *Jerusalem*, while the *Jews* were in Expectation of a *Messiah*, as a Temporal Prince or Deliverer, there were more of them than afterward, for every one who could get a party together to colour his *Sedition* and *Rebellion*, gave out himself to be *the Christ*. Of this Number are said to have been *Theudas*, and *Judas* of *Galilee* mentioned by *Gamaliel*, *Acts* 5. 36, 37. Amongst these some also reckon the *Egyptian* mentioned, *Acts* 21. 38. and *Simon Magus*, who gave out himself to be *some great one*, and the People accounted him the great power of God. Such there have been, and probably may be more toward the end of the World, many were deceived by the *Impostors*, Christ warneth his Disciples concerning them.

6 And ye shall hear of wars, and rumours of wars: see that ye be not troubled, for all *these things* must come to pass, but the end is not yet.

7 For * nation shall rise against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes, in divers places.

* Hag. 2. 22. Zech. 14. 13.

8 All these *are* the beginning of sorrows.

Mark hath the same, *Ch.* 13. 7, 8. *Luke* hath also much the same, *Ch.* 21. 9, 10, 11. *Only he addeth fearful Sights, and great Signs shall there be from Heaven.* Interpreters think this Prophecy did chiefly respect the Destruction of *Jerusalem*, for the time from our Saviours Death, to that time, was full of Seditions and Insurrections, both in *Judea*, and elsewhere. The Truth of our Saviours Words as to this is attested by *Josephus* largely from the 11. *Chap.* of his second Book of the *Wars of the Jews*, to the end of the fourth Book, besides that there was great Wars between *Otho*, and *Vitellius* and *Vespasian*, the *Roman Emperor* who succeeded *Nero*. We read of one Famine, *Acts* 11. 28. which *Agabus* there Prophesied should be in the time of *Claudius Cæsar*. Of *Earthquakes* in several places, mention is made in divers Histories. Our Saviour tells them, that these things should be, but the end should not be presently, which any one that will Read *Josephus* his History of the *Wars of the Jews*, will see abundantly verified upon the taking of *Jerusalem* by the *Roman Armies*.

9 * Then shall they deliver you up to be afflicted, and shall kill you, and ye shall be hated of all nations for my names sake.

* Chap. 10. 21, 18. Luke 21. 12.

Mark hath this thus, *Ch.* 13. 9. *But take heed to your selves, for they shall deliver you up to Councils, and in the Synagogues you shall be beaten, and you shall be brought before Rulers and Kings for my sake, for a Testimony against them.* *Luke* saith, Ch. 21. 12. *But before all these, they shall lay their Hands on you, and persecute you, delivering you up to the Synagogues, and into Prisons, being brought before Kings and Rulers for my Names sake. And it shall turn to you for a Testimony.* Our Saviour knowing that his Disciples Minds still ran upon a secular Kingdom, here calls off their thoughts, by giving them a Sign of his coming, an account of those Persecutions and Tryals, which they should undergo, before his coming either in his Power to the Destruction of the Jews, or in his Glory at the last Day, the Afflictions specified are, *A being hated of all Nations, delivered up to Councils, beating in the Synagogues, casting into Prisons, and being Killed.* All which happened to the Disciples of Christ before the Destruction of *Jerusalem*, The Christians were counted a *Sect every where spoken against*, *Acts* 28. 22. *Stephen* was stoned, *Acts* 7. 29. *James* was killed with the sword, *Acts* 12. 2. *Paul and Silas* were imprisoned, *Acts* 16. 23. *Paul* five *times received of the Jews forty stripes save one*, he was *thrice beaten with Rods*, once *Stoned*. 2 *Cor.* 11. 24, 25. He was brought before *King Agrippa*, and *Festus*, *Peter* and *John* were call'd before the *Council*. *Acts Ch.* 4. 7. & 5. 21. so as all these things happened before the Destruction of *Jerusalem*, and this may be interpreted as a sign of that great Destruction, but not of that only, for the Text saith, you shall be *hated of all Nations*, which came to pass afterward, when Christianity was persecuted by Heathens for three hundred years together, *Mark* saith, this should be done for *a Testimony against them*. That is, the Persecutors. *Luke* saith, *it shall turn to you for a Testimony*. The Persecutions of Christians are. 1. A *Testimony against the Persecutors*, of their Ingratitude, and Cruelty, and Hatred to the Name of Christ. 2. They are a *Testimony to the Persecuted*, of their Faith, and Patience, and Courage, &c.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

Mark saith. *Ch.* 13. 12, 13. *The Brother shall betray the Brother to Death, and the Father the Son, and Children*

Children shall rise up against their Parents, and cause them to be put to Death. And you shall be hated of all Men for my Names sake. *Luke* saith, *Ch.* 21. 16. *And you shall be betrayed, both by Parents, and Brethren, and Kins-folk, and Friends, and some of you shall they accuse to be put to Death. And you shall be hated of all Men for my Names sake. Many shall be offended.* The meaning is, shall turn Apostates, stumbling at these great Afflictions, and *Persecutions* for the Gospel. *And shall betray one another.* We Read of several Apostates in holy Writ, such as *Phigellus, Hermogenes, Demas, Hymeneus, Philetus*, and others; but all things not being Written that were done, we have no particular *Record* of such *Treachery*, as is here mentioned. But it is no other than we may reasonably presume was done, tho we had not been assured of it, to justify our Saviours Prediction. There is no time of great *Persecution*, but proves a time of *great Apostacy* and some *Treachery*. It hath been a constant observation, that no hatred flames to that degree, with hatred upon the account of *Religion*. Nor is what our Saviour here predicted more, than the History of all Ages of the Church have justified.

11 And * many false prophets shall arise, and shall deceive many.

* 2 Pet. 2. 1.

12 And because iniquity shall abound, the love of many shall wax cold.

Here are two Signs more given. 1. *The abounding of false Teachers.* 2. *The Abatements of Christians Zeal, and love to God.* For the matter of the 11. *v.* we shall meet with it more fully, *v.* 23, 24. By the *aboundings of Iniquity* here, we may either understand, the *Rage* and *Malice*, and *Cruelty* of the Enemies of the Gospel, or, 2. The *Apostacy* of such as are professors. Both these are great Temptations, and tho they will not Extinguish that Holy Fire which God hath kindled in good Souls, yet they have oft times a very ill influence upon them to abate of their former warmth in the ways of God. Or if we understand it of *Love to Brethren*, the *Apostacy* of *Professors* much cooleth the Christian, not knowing who they may trust, and confide in as sincere. If by the abounding of Iniquity, we understand the abounding of *Profaneness* in the General (which always also abundeth most in times of Persecution) that also hath no small Influence upon Christians warmth in their Profession, to cool and abate it. *Heb.* 10. 25. 2 *Tim.* 1. 15. & 4. 16.

13 But he that shall indure to the end, the same shall be saved.

We have the same, *Mark* 13. 13. We also met with it before, *Ch.* 10. 22. It is a promise to Perseverence, especially to such Perseverance as is joyned with Fortitude, He that shall not be tempted to Apostacy through the Afflictions of the Gospel, but shall patiently and Courageously indure all the sufferings which shall follow the Profession of the Gospel, *shall be saved*, if not preserved and so saved with a Temporal Salvation, yet he shall be *Eternally* saved.

14 And this gospel of the kingdom, shall be preached in all the world, for a witness unto all nations, and then shall the end come.

So saith *Mark*, *Ch.* 13. 10. some think that *the end* mentioned in the Close of this Verse, refers to the *Destruction of Jerusalem*, others, that it referreth to *the Day of Judgment*. If we take World (as it is often taken) for the *Gentiles* in opposition to the Jews, *Synechdochically*, the whole being put for a great part; it is moll certain, that before *Jerusalem* was destroyed, the *Gospel* which is here called the Gospel of the Kingdom, either because it thews the way to the Kingdom of God, or because it is that sacred Instrument, by which Christ subdueth Mens Hearts to himself, was preached to the World, that is, to the *Gentiles*, and that to a great part of them. *Paul* alone had carried it from *Jerusalem* to *Illyricum*. The Romans Faith was spoken of throughout the World, *Rom.* 1. 8. *Paul Col.* 1. 23. faith it was preached to *every Creature*, see also, *Rom.* 10. 16. & 15, 16. *Col.* 1. 6. 1 *Tim.* 3. 16. But others chuse by *the end* here to understand the *End of the World*.

15 When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place, (who so readeth let him understand.)

Mark Ch. 13. 14. saith, *Standing where it ought not.* Here are two Questions. 1. *What is here meant by the Abomination of Desolations.* 2. What Text in *Daniel our Lord* referreth to. As to the latter, there are three places in *Daniel* which mention it, *Ch.* 9. 27. *for the over-spreading of Abominations*, or (as it is in the *Margent*) with the *Abominable Armies he shall make it desolate*, Ch. 11. 31. 12, 11. *From the time that the daily Sacrifice shall be taken away, and the Abomination that maketh desolate, Ch.* 12, 11. *From the time that the daily Sacrifice shall be taken away, and the Abomination that maketh desolate, set up.* Mr. *Calvin* thinks that the Text in *Daniel* here referred to, is that *Dan.* 12. 11. others say, that it is that *Dan.* 9. 27. which is the very Reason given by others to the contrary. It is of no great Consequence to us to know which Verse our Saviour referreth to. Be it which it would, it was spoken of by *Daniel* the *Prophet*, by which Quotation our Saviour doth both give his *Testimony* to that Book, as a part of *Holy Writ*, and also lets his Disciples know, that what he told them, was but what was prophesied of, and so must have its Accomplishment, and that the *Jewish Worship* was to cease. As to the second Question amidst the great Variety of Notions about it, I take theirs to be the best who understand the *Abomination of Dissolations*, to be meant of the *Roman Armies*, which being made up of Idolatrous Souldiers, and having with them many *Abominable Images*, are therefore called the *Abomination*; those Words of *Desolations* are added, because they were to make *Jerusalem* desolate, and so St. *Luke* who hath not these Words, possibly gives us in other Words, the best Interpretation of them, *Ca.p.* 21. 20. *And when you shall see Jerusalem compassed with Armies, then know that the Desolation thereof is nigh.* When saith our Lord, you shall see the *Abominable Armies stand in the holy place*, that is upon the holy Ground (as all *Judea* was) whoso readeth those Prophesies of the Prophet *Daniel* [*let him understand*] that as through the Righteous Judgment of God, he once suffered the *holy place* to be polluted by the Abominable Armies of *Antiochus*, which he foretold, so he will again suffer the *holy place* to be Polluted by the *Abominable Armies of the Romans*, who shall make the holy place desolate, which was Prophesied by the Prophet *Daniel*, as well as the former. Therefore saith our Saviour, when you see the Roman Armies pitch their Tents before *Jerusalem*, be you then assured, God will give *Jerusalem* into their Hands, and then all that I have foretold, shall come to pass.

16 Then let them which be in Judea, flee into the mountains.

17 Let him which is on the house top, not come down to take any thing out of his house.

18 Neither let him which is in the field, return back to take his cloths.

Mark hath this, *Ch.* 13, 14, 15, 16. *Luke* saith, *Ch.* 21. 21. *Then let them that are in* Judea *Flee to the Mountains, and let them which are in the midst of it, depart out, and let not them that are in the Countries enter therein to.* The import of all this, is no more than, Let every Man with as much speed as he can, shift for himself, for as *Luke* saith. Then the Desolation of *Jerusalem* is nigh; for as he addeth, *These are the Days of Vengeance, that all things which are Written may be fulfilled.* Let none of you think the Storm will over, for when you see this, be assured the time is come, when all I have spoken of this City, shall be accomplished.

19 And woe to them that are with child, and to them that give suck in those days.

20 But pray ye that your flight be not in the winter, neither on the sabbath day.

Mark saith nothing of the *Sabbath day*, *Ch.* 13. *Luke* hath not what *Matthew* hath, *v.* 20. *Woe to them* in this Text, is only a Phrase testifying our Saviours Compassion on such, and indicative of the addition it would make to their Misery, as it would retard their Flight. Upon this account also, he bids them pray *their Flight might not be in the Winter, neither on the Sabbath day.* The Winter would Naturally retard their motion, through the cold, and moisture of it. The *Sabbath* would be a *Moral hindrance* in regard of the Superstitious opinion they had of the Sabbath, that they might not upon that Day defend themselves, nor Flee from their Enemies beyond the length of a *Sabbath Days Journey*, which was but two Miles, our Saviour hinteth them, that their Flight must be further. When our Saviour spake this, the *Jewish Sabbath* was the Day of holy Rest, and he knew that altho by his Resurrection, he should Sanctify a *new Sabbath*, yet the Jews would not for a time understand that the old *Sabbath* was Abolished. Here is therefore no Establishment of the old *Sabbath*, to be observed after his *Resurrection*; The praying that their Flight might not be upon the *Sabbath Day* respected only either their *remora* to their Flight, which the Sabbath would give them (in case they should keep it as an Holy Rest) or the addition of trouble it would make in their Spirits, when they considered that was the Day in which they were wont to go to the house of Prayer, keeping it a Day of Holy Rest unto God.

21 For * then shall be great tribulation such as was not since the beginning of the world to this time, no nor ever shall be.

* Dan. 12. 1.

22 And except those days should be shortned, there should no flesh be saved, but for the elects sake, those days shall be shortned.

Mark hath the same in effect, *Ch.* 13. *v.* 19, 20. *Luke Ch.* 21. 23, 24. speaks more particularly. *For there shall be great distress in the Land, and wrath upon this People.*

And

And they shall fall by the Edge of the Sword, and shall be led away Captive into all Nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles are fulfilled. These Verses must be understood with reference to the *Jewish* Nation, and whoso shall read in *Josephus*, the History of the *Wars of the Jews*, will easily agree, there is nothing in all the foregoing *Jewish* story, which we have recorded in Scripture like unto it, the final Destruction of them by *Titus*, was rather an abatement of Miseries, they suffered by the Factions within themselves than any thing else. And thus some think, that God shortned those days of their Misery, by sending the *Roman Armies* to quiet the Seditions, and Factions amongst themselves, which were more cruel one to another; God promiseth to shorten these days for the Elect sake, that were amongst this sinful People. So that as the City was taken in less than six Months, so was their whole Country, in less than eighteen Months more: And if the Lord had not in Compassion to those amongst this People, who belonged to his Election of Grace, shortned these days of Calamity, both by sending the *Roman Armies*, to quiet their intestine Divisions, and then giving these Armies to quick a Victory, none of the *Jews* would have been left alive, which indeed any one will judge, that shall but read those Histories.

*Luk. 17. 33 & 21. 8. 23 * Then if any man shall say unto you, Lo here *is* Christ, or there, believe *it* not.

24 For * there shall arise false Christs, and false prophets, and shall shew great signs and wonders insomuch that if *it were* possible they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore if they shall say unto you, Behold he is in the desert, go not forth, Behold *he is* in the secret chambers, believe *it* not.

Mark hath much the same, *Ch.* 13. 21, 22, 23. There is no doubt, but that our Saviour here hath a special respect to those Persons, who about the time of the Destruction of *Jerusalem*, taking advantage of the *Jewish Expectation* of the *Messiah*, as a secular Prince, who should restore them to Liberty (an Opinion, which as we have often heard had infected the Generality of the *Jews*; and not a little even the Disciples of Christ) made themselves Heads of Parties, and pretended that they were the *Messiah*, the *Christ*, thereby to incourage People to follow them, and to stand up for their Liberty, of which kind there were several mentioned both in the History of *Josephus*, and in the *Roman History*, respecting those times Our Lord therefore cautioneth his Disciples against such, and thereby taketh them off their Expectation of any such secular Kingdom of the *Messiah*, as they had dreamed of. He tells them, that there would such Persons arise, and some of them should do great signs and wonders, insomuch that if it were possible, they would deceive *the Elect of God*, but he had prayed for them, only they must also *Watch* and take heed, that they might not be Cheated, and deceived by them; tho they came with never so fair Pretences, for his coming would be quite of another Nature, and his Kingdom, would be a quite other Kingdom.

27 For as the lightning cometh out of the east, and shineth even unto the west: so shall also the coming of the Son of man be.

28 For wheresoever the carcass is, there will the eagles be gathered together.

Luke hath much the same, *Luk.* 17. 24, 37. The Disagreement of Interpreters, about the *Coming* of the Son of Man, here spoken of, makes a Variety in their Interpretation of these Verses. Some think the coming of the Son of Man here spoken of, was his coming to *destroy Jerusalem*, which he saith, will be sudden like the *Lightning*, which tho the Thunder be taken notice aforehand, as following the Lightning, yet is not taken notice of. These Interpreters make the *Carcass* mentioned, *v.* 28. to be the Body of the *Jewish Nation*, delignted to be destroyed, and the *Eagles* to be the *Roman Armies*. *Job* saith of the *Eagle*, *Ch.* 39. *v.* 30. *Where the slain are, there is she*, *Habbakuk*, *Ch.* 1. 8. saith the same of the *Caldean Armies*. *They shall fly as the Eagle that hasteth to Eat*. Some understand by the *Coming of Christ* here, his coming *in his Spiritual Kingdom*. The preaching of the Gospel shall be, *like the Lightning*; you need not listen after those that say: *Lo here is Christ*, or *Lo he is there*, for my Gospel shall be preached every where, and *where the Carkass is*, where my Death, and Resurrection shall be preached, all the *Elect*, *My sheep that hear my Voyce and follow me*, shall be gathered together. Others understand it of Christ's coming to *Judgment*, which is compared to *Lightning* for the suddenness, and *Universality* of it. There saith Christ I shall be, and all my Saints shall be gathered together, *Luk.* seemeth to speak of this, *Luk.* 17. 24, 37. That Phrase, *Wheresoever the Carcass is, there will the Eagles be gathered together*, is a *Proverbial Speech* signifying, That it will need no great Labour to bring things together, which are naturally joyned by an innate Desire, either of them to the other; so that it is applicable in more Cases than one, and whether that Discourse in *Luke*, were at the same time, when this was, I cannot say; our Saviours Discourse on this Argument, *Luk.* 21. hath not these Verses, and is a part of a Discourse which *Luk.* 17. *v.* 20. is said to have been begun at least to the *Pharisees*. But I shall further consider what *Luke* saith, when I shall come to that Chapter in him.

29 Immediately after the tribulation of those days * shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. *Joel 3. 15. Act. 2. 20.

Mark saith, *Ch.* 13. 24. *In those days after that Tribulation, the Sun shall be darkened, and the Moon shall not give her Light, and the Stars of Heaven shall fall, and the Powers that are in Heaven shall be shaken*, *Luke* saith, *Ch.* 21. 25. *And there shall be signs in the Sun, and in the Moon, and in the Stars, and upon the Earth distress of Nations with Perplexity, the Sea and the Waves roaring: Mens Hearts failing them for Fear, and for looking after those things, which are coming on the Earth, for the Powers of Heaven shall be shaken.* Interpreters are much divided in the Sense of these Words, whether they should be interpreted of *Christs coming to the last Judgment, and the signs of that*: Or, 2. *Concerning the Destruction of Jerusalem.* Those who interpret it of the Destruction of *Jerusalem*, have the Context to guide them, as also the reports of Historians, of strange Prodigies seen in the Air, and Earth, before the taking of it; likewise the word *Immediately after*, &c. But I am more inclinable to interpret them of the *last Judgment*, and to think that our Saviour is now passed to satisfie the Disciples about their other Question, concerning the end of the World, for altho, Christ's coming may sometimes signifie, that remarkable Act of his Providence, in the Destruction of his Enemies; yet the next Verses, speaking of his *Coming with great Power and Glory*, and of his *Coming with his Angels, and with the sound of a Trumpet*, and *gathering his Elect from the four Winds*, the Phrases are so like the Phrases by which the Scripture expresseth Christ's coming to the last Judgment, 1 *Cor.* 15. 52. 1 *Thes.* 4. 16. and Christ speaking to his Disciples asking of him, as well about that, as the Destruction of *Jerusalem*: I should rather interpret this Verse, with reference to the last Judgment, than the Destruction of *Jerusalem*, before spoken of, or at least, that these signs should be understood common both to the one, and the other; as divers of the other signs mentioned in this Chapter are. Some do think, that the darkening of the *Sun* and the *Moon* here, the *falling of the Stars*, and the *shaking of the Powers of Heaven*, are to be taken *Metaphorically*, as signifying the great Change should be in the *Ecclesiastical* and *Civil State* of the *Jews*, and it is true, that such kind of Expressions, do often in Scripture so signifie, *Isa.* 13. 10. & 24. 23. *Ezek.* 32. 7. *Joel* 2. 31. But without doubt the litteral Sense is not to be excluded, whether we understand the Text of the *Destruction of Jerusalem*, or of his coming to his last Judgment, for, as Historians tell of great Prodigies seen before the former, so the Apostle confirms us, that there will be such things seen before the day of Judgment, 2 *Pet.* 3. 10. 12.

30 And then shall appear the sign of the Sons of man in heaven, and then shall all the tribes of the earth mourn, and * they shall see the Son of man coming in the clouds of heaven with power and great glory. *Rev. 1. 7.

31 * And he shall send his angels with a great ‖ sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. *Chap. 13. 41. ‖ Or, with a great Trumpet, &c.

Mark saith, *Ch.* 13. 26, 27. *And then shall they see the Son of Man, coming in the Clouds with great Power and Glory. And then shall he send his Angels, and shall gather together his Elect from the four Winds, from the uttermost part of the Earth, to the uttermost part of Heaven.* *Luke* saith, *Ch.* 21. 27. *And then they shall see the Son of Man, coming in a Cloud with great Power and Glory. And when these things begin to come to pass, then look up, and lift up your Heads, for your Redemption draweth nigh.* Interpreters are also divided about these Words, as about the former, some understanding them concerning the *Destruction of Jerusalem*, and Judging that by the *sign of the coming of the Son of Man*, is probably meant some *Prodigy*, or *some Comet* seen before that Destruction, which should be of that Nature as it should make the *Jews* (here called the *Tribes of the Earth*) to mourn, they by the *Angels* and Trumpet mentioned, *v.* 31. understanding the Ministers of the Gospel, who after the Destruction of *Jerusalem*, should go and preach the Gospel over all the World, and so gather in the Elect into the Gospel-Church. But I cannot agree this Sense, and I said the most Interpreters expound these Words of the last Judgment; what is meant by *the sign of the Son of Man*, all are not so well agreed, two of the Evangelists say only *the*

the Son of Man: *Matthew* mentions, first the appearance of the *sign of the Son of Man*, then the *Son of Man* himself, probably it signifieth some great Prodigy, that shall be seen before that great and Terrible day. Those things which incline me to think, that the day of Judgment, not the Destruction of *Jerusalem*, is that which is spoken of in these Verses, is, 1. That all the Phrases are such as the Scripture useth, to express Christ's coming to the last Judgment. *His coming in the Clouds of Heaven*, *Math.* 26. 64. *Rev.* 1. 7. the *Tribes of the Earth mourning*, *Rev.* 1. 7. his *coming* with the *Angels*, and the sound of a *Trumpet*. *Math.* 25. 31. *Mar.* 8. 38. 1 *Cor.* 15. 52. 1 *Thes.* 4. 16. His sending his Angels to *gather the Elect*, *Mat.* 13. 49. 2. *The Tribes of the Earth mourning*, seems to signifie more then the twelve Tribes of *Israel*. 3. That which *Luke* hath, *Look up, and lift up your Heads, for the day of your Redemption draweth nigh*; seemeth hardly applicable to the *Destruction of Jerusalem*, rather to the *Redemption of the Body* mentioned, *Rom.* 8. 23. For the Gospel before this time was carried to the *Gentiles*: Nor do I know, that that is any where called *Redemption*. Those things which have led some learned Interpreters to expound, *v.* 29, 30, 31. of the Destruction of *Jerusalem*, are, I conceive, those Particles, *Immediately* after the *Tribulation of those days*, *v.* 29. and the Particle *then*, *v.* 30. together with *v.* 34. where our Saviour saith: *This Generation shall not pass till all these things be fulfilled.* But the term *Immediately* after the Tribulation of those days, may signifie not only the Destruction of *Jerusalem*, but that and all the Calamities of those days, that should follow that, to the end of the World: And it is very usual for Prophetical Scriptures to speak of things to come long after, as if they were presently to come to pass, *Deut.* 32. 35. and the *day of Judgment* is ordinarily spoken of, as if it were at hand, 1 *Thes.* 4. 15. *Ja.* 5. 8. 1 *Joh.* 2. 18. both to denote the *certainty* of it, and to keep us from Security, and to let us know that a Thousand years in Gods sight, are but as one day, 2 *Pet.* 3. 8. for the 34. *v.* we shall give the Sence of it in its Order.

32 Now learn a parable of the fig-tree, When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh.

33 So likewise ye, when ye shall see all these things, know * that it is near, *even* at the doors. *Jam. 5. 9.

34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

35 * Heaven and earth shall pass away, but my words shall not pass away. *Psal. 102. 26. Isa. 51. 6. Chap. 5. 18. Heb. 1. 11.

Mark hath the very same, *Ch.* 13. *v.* 28, 29, 30, 31. So hath *Luke*, *Ch.* 21. *v.* 29, 30, 31, 32, 33. only he saith, the *Fig-tree and all Trees, when they now shoot forth, you see, and know of your own selves, that Summer is nigh at hand. So ye, when ye see these things come to pass, know you that the Kingdom of God is nigh at hand*: Verily, &c. By this Similitude of the *Fig-tree* (called therefore by *Luke* a *Parable*) Our Saviour doth not only design to inform them, that these things which he had told them, should be as certain signs of the approaching of the Destruction of *Jerusalem*, and the coming of his Kingdom, as the Fig-trees, and other Trees putting forth of leaves, is a sign of the approaching Summer, as *Cant.* 2. 13. but that as the Frosts, and Snow, and Cold of the Winter, doth not hinder the Trees from bringing forth Fruit in the Summer, so these *Tribulations* and *Troubles* should be so far from hindring, and destroying Christ's Kingdom, that they should prepare the World for it, and promove it; so that as they might know from these Tribulations in *Judea*, that the *Kingdom of Grace* was at hand, and began: So from the following Tribulations upon the World, they might know that his Kingdom of Glory was also hastening. *Verily I say unto you, this Generation shall not pass, till all these things be fulfilled.* There are several Notions men have of that term. *This Generation*, some by it understanding mankind, others, The Generation of *Christians*, Others the whole Generation of the *Jews*; but doubtless our Saviour means the *Sort of Men that were at that time in the World*: Those who were at that time living should not all dye, *until all these things shall be fulfilled*, all that he had spoken with reference *to the Destruction of Jerusalem*; and indeed the most of those signs, which our Saviour gave were signs common, both to the Destruction of *Jerusalem*, and the last Judgment, abating only Christ's personal coming in the Clouds, with Power and Glory. So that considering, that the Destruction of *Jerusalem*, was within less than forty years after our Saviour's speaking these words, so many as lived to the Expiration of that number of years, must see the far greater part of these things actually fulfilled, as signs of the Destruction of *Jerusalem*, and *fulfilling*, as signs of the end of the World. *Heaven and Earth shall pass away, but my Words shall not pass away.* By this Expression our Saviour confirmeth the Truth of what he had said, assuring those to whom he spake: That altho there should be a change of the *Heavens*, and the *Earth*, 2 *Pet.* 3. 10. 12, 13. which Men commonly look upon as the most stable, and abiding things, yet the Truth of what he had said should not fail.

36 But of that day and hour knoweth no man, no not the angels of heaven, * but my Father only. *Zech. 14. 7.

Mark addeth, *Ch.* 13. 32. *Neither the Son, but the Father*, of that *Day* and *Hour*, that is, the particular time when the *Heavens and the Earth shall pass away*, as he had before said, or when the *End of the World shall be*, which was one of the *Questions* propounded to him by his Disciples, *v.* 3. knoweth no Man, no meer Man, nor have Men any reason to be troubled at it; for it is a piece of Knowledge, which the *Father* hath reserved into his own Power, and his own Pleasure, from the *Angels*, who continually behold his Face. Nay I my self as *Man* know it not, nor is it more absurd, or derogating from the Perfection of Christ, then for to say, that Christ as Man, was not *Omnipotent*, or *Omniscient*, &c. By the way this gives a great Check, to the Curiosity of Mens inquiries after the particular time, or year when the World shall have an end, or the day of Judgment begin, or be.

37 But as the days of Noe *were*, so also shall the coming of the son of man be.

38 For as in the days that were before the flood, * they were eating and drinking, marrying and giving in marriage, until the day that Noe entred into the ark, *Gen. 7. 5.

39 And knew not until the flood came, and took them all away, so shall also the coming of the Son of man be.

Luke hath much the same, *Ch.* 17. 26, 27. where he also saith, it shall be as in the days of *Lot*, but I shall consider what he saith, which seemeth spoken at another time, and upon another occasion; when I come to his seventeenth Chapter. Two things our Saviour seemeth here to teach us. 1. *That Christ's coming to the last Judgment will be sudden*, and not *looks for*; upon which Account his coming is compared in Scripture to the coming of a Thief, *v.* 43. 44. 2 *Pet.* 3. 10. *Rev.* 16. 15. 2. That it will be *in a time of great Security, and Debauchery*, such was the time of *Noah*, *Gen.* 6. 3, 4, 5.

40 * Then shall two be in the field, the one shall be taken, and the other left. *Luk. 17. 36.

41 Two *women shall* be grinding at the mill, the one shall be taken, and the other left.

Some refer this, to the coming of Christ in his Kingdom of Grace, some to his coming in the day of Judgment, it is true of both those comings. God shews the freeness of his Grace much in the Conversion of sinners, and makes Discriminations of which we can give no Account, as he tells us, *Luk.* 4. 25, 26, 27, 28. but it seemeth here rather to be understood of that Separation, which Christ shall make at the day of Judgment, *of the Sheep from the Goats*, the *Elect* from the *Reprobates*; for of that coming our Saviour seemeth to be speaking, both in the preceeding, and in the following Words.

42 * Watch therefore, for ye know not what hour your Lord doth come. *Chap. 25. 13.

43 * But know this, That if the good man of the house had known, in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. *Luk. 12. 39. 1 Thes. 5. 2. 2 Pet. 3. 10. Rev. 3. 3. & 16. 15.

44 Therefore be ye also ready, for in such an hour as you think not, the son of man cometh.

Mark saith, *Take you heed, Watch and Pray, for you know not when the time is*, *Ch.* 13. 33. what our Lord here meaneth by *Watching* is easily gathered, as well by what went before, where our Saviour had been speaking of the *Security* and *Luxury* of the old World: As by what followeth, *v.* 44. where he biddeth them, *be always ready*, and therefore *Luke*, *Ch.* 21. 34. expounds this thus: *And take heed to your selves, lest at any time your Hearts be over-charged with Surfetting, and Drunkenness, and Cares of this Life, and so that day come upon you as unawares. For as a Snare shall it come on all them, that dwell on the Face of the whole Earth. Watch you therefore and Pray, that you may be accounted worthy to escape all these things, that shall come to pass, and to stand before the Son of Man.* Our Saviour in these Verses, from the incertainty of the particular time, when the day of Judgment shall be, presseth upon his Disciples, a *Sober*, *Heavenly* and *Holy Life*; intimating that by such a Life only, they can make themselves ready for the coming of Christ, and to stand before the Son of Man, when he shall appear in his Power and Glory. He presseth this from that which common Prudence would teach any Householder viz. If he knew in what Watch of the Night a Thief would come to watch, and not suffer his House to be broken open. That is, in what time of the Night, (for the *Jews* divided the Night into the *first*, *second*, *third*, and *fourth Watch*, as the *Romans* divided it for relief of their Military Guards. Now (saith our Saviour) you, knowing that there will come such a time, and not certainly knowing at what time, it and concerned to be always Watching and Praying.

45 Who then is a faithful, and wise servant, whom his Lord hath made ruler over his houshold to give them meat in due season?

46 Blessed *is* that servant, whom his Lord when he cometh shall find so doing.

47 Verily I say unto you, * that he shall make him ruler over all his goods. *Chap. 25. 21. 23.

We have much the same, *Luke* 12, 41, 42, 43. whether spake at the same time, and upon the same occasion or no I know not. It is said there, *v.* 41. That *Peter* gave occasion to this Discourse by saying. *Lord speakest thou this Parable to us, or even to all?* Our Saviour replyeth as here, only *Luke* saith, *Who is that Faithful and Wise Steward?* The Question intimates that there are but a few such. This Discourse plainly referreth to the Ministers of the Gospel, whom Christ leaveth in trust with his Church, to *give them their Meat in due Season*, he declareth the Blessedness of those Ministers that shall be found Faithfully discharging their Trust, and that the Lord in the Day of Judgment will exalt them to a much greater Honour, according to that of *Dan.* 12. 3. *They that be wise shall shine as the brightness of the Firmament: and they that turn many to Righteousness, as the Stars for ever and ever.*

48 But and if that evil servant shall say in his heart, My Lord delayeth his coming.

49 And shall begin to smite *his* fellow servants, and to eat, and drink with the drunken.

50 The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of.

51 ‖ And shall cut him asunder, and appoint *him* his portion with the hypocrites,* there shall be weeping, and gnashing of teeth.

‖ Or, *cut him off.*
* Chap. 8. 12.

Luke hath much of this, *Ch.* 12. 45. *But and if that Servant say in his Heart, my Lord delayeth his coming, and shall begin to beat the Men-servants and Maid-servants, and to Eat, and Drink, and to be Drunken. The Lord of that Servant will come in a Day when he looketh not for him, and at an Hour when he is not aware, and will appoint him his Portion with unbelievers.* If that Servant prove an Evil Servant, presumeth upon my not making such hait to Judgment, as he thought I would, and shall prove a Persecutor of my People, or a loose and Debauched Person, I will come to his particular Judgment before I come to the General Judgment, and at such a time as he shall not be aware of me, and destroy him, and give him his Portion with such as believe not my second coming, and with such as are one thing in Profession, and another thing in Practice, in Hell where the Condition of poor Creatures will be Miserable, as the Condition of those that Weep and Gnash their Teeth. By this Parable our Saviour doth quicken his Apostles, to whom he intended to leave the care of his Church, when he should be ascended into Heaven, to a faithful care of the Flock committed to their Trust, & also lets us know that in succeeding Ages, there would arise a Generation, of loose, and debauched Ministers, and such as would persecute the sincerer Professors of his Gospel, who could not comply with their Doctrines, and Lives. Of which as all Ages of the Church have given a proof: So the time since *Popery* hath prevailed in the World, hath given a more plentiful, and abundant proof. All which Extravagancies are incouraged from their *Atheisme*, and unbelief of Christs coming to Judgment. He also sheweth how severe he will be against such Persons. He will come upon them before they be aware of it, and *Cut them in pieces.* The Word signifies to cut them in two Pieces, as the Jews were wont to divide their Sacrifices: or (as some think) as some Pagan Nations were wont to punish perfidious Persons, and some more Notorious Malefactors, and give him his Portion with unbelievers, and Hypocrites in Hell, *Ch.* 13. 42. & 23. 30. The Case of all Persons that live securely, and debauched Lives, because Judgment is not speedily Executed, will be sad: but the Case of Ministers that do so will be dreadful. They are a sort of Sinners, whom God seldom suffereth to live out half their Days: and when he doth, yet they shall not escape the severest Damnation of Hell. They betray a greater trust, and lead Multitudes to Hell with them, and so are the greatest *Traytors* against the *Divine Majesty.*

CHAP. XXV.

1 THen shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five *were* foolish.

3 They that were foolish, took their lamps, and took no oyl with them.

4 But the wise took oyl in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbred and slept.

6 And at mid-night there was a cry made, Behold the bridegroom cometh, go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oyl, for our lamps are gone out ‖

‖ Or, *going out.*

9 But the wise answered, saying, *Not so*, lest there be not enough for us and you: but go ye rather to those that sell, and buy for your selves.

10 And while they went to buy, the bridegroom came, and they that were ready, went in with him to the marriage, and * the door was shut.

* Luke 13. 25.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered, and said, Verily I say unto you, * I know you not.

* Chap. 7. 23.

13 * Watch therefore, for ye know neither the day, nor the hour, wherein the Son of man cometh.

* Mark 13. 35. 1 Cor. 16. 13. 1 Thes. 5. 6. 1 Pet. 5. 8. Rev. 16. 15.

For the understanding of all Parables, I have formerly shewed, That *Parables* are *Similitudes* brought from some Earthly things, or Actions, to illustrate some Heavenly Doctrine, or Spiritual Mysteries, and insinuate them into our Practice; for the right understanding of all *Parables*, the first and principal thing to be attended to, is the Scope and main end of the *Parable.* What Heavenly Doctrine it is, which our Saviour by that Earthly Similitude designeth to illustrate, or what practical thing it is which he designeth by that *Parable* to press, I have shewed, our Saviour sometimes more particularly sheweth this, Expressing what he meant by the several things, and Actions mentioned in the *Parable.* This he did, *Ch.* 13. in the Parable of the *Sower*, and of the *Tares* of the Field. But in most Parables he doth not so, but from something going before or coming after, gives us light enough to know what his main design was, and leaveth to us by that to interpret the several parts of the *Parable.* Here he hath left us a sufficient Light to know his meaning. 1. From his Discourse in the latter end of the foregoing Chapter, where he had been pressing the Duty, and Prudence of watchfulness, from the incertainty of the time of his coming. It is manifest that he is pursuing the same design still, by the ἐν ᾗ ὥρᾳ οὐ δοκεῖ or, the saying with which he closeth this Parable, *v.* 13, *Watch ye therefore, for you know neither the Day, nor the Hour wherein the Son of Man cometh.* This *Watchfulness* we had interpreted, by an opposition to Sin, both of Omission and Commission. Taking heed of having our Hearts over-charged with Surfeiting, and Drunkenness, and Care of this Life. *Luke* 21. 34. 36. *Taking heed of smiting our Fellow Servants, Eating and Drinking with the Drunken, disbursing our Trusts faithfully*, Ministers *giving* to the *houshold of Christ* their *Portion* in *due Season.* Ch. 24. *v.* 45. 49. *being ready* for the coming of Christ, *v.* 43. *Praying, Luke* 21. 36. This our Lord had pressed there particularly on Ministers, he is here in this Parable pressing the same Duty on all, and in this *Parable* further opens the Duty of *Watchfulness*, not only as opposed to *Slumbring* and *Sleeping*, but as comprehending a getting of our selves *ready* (as he had said, *Ch.* 24. 44.) and this *Readiness* he also further openeth in this Parable, under the *Notion*, of having not only *Lamps*, but *Oyl in our Lamps.* To these purposes he takes up this *Parable*, which we shall not so well understand without understanding their usual Rites, and Customs at *Weddings*, which were these. 1. Their *Marriages* were ordinarily in the Night. 2. They *usually had Young-men that attended the Bridegroom, and Young Virgins that attended the Bride at her Fathers House.* The Young-men attended the *Bridegroom.* These were called the *Children of the Bride-Chamber*, or the Friends of the *Bridegroom* or Bride, *Mar.* 2. 19. *John* 3. 29. The Wedding being in the Night, there was need of *Lamps.* When the *Bridegroom* came, the *Bride-maids*, who were attending the *Bride*, went forth to meet the *Bridegroom*, with *Lamps* lighted, to conduct him and his Companions into the House, and to Her who was to be the *Bride*, when they were entred the *Door* was *shut*, and the Marriage proceeded. Our Saviour now to quicken his Auditors to the Watchfulness, before spoken of, supposeth such a *Marriage* and Ten *Virgins*, (the usual number at such Solemnities) he supposeth these *Ten Virgins*, to have been, half of them *Wise*, and half Foolish, the Wisdom of the one, he makes to lye in getting their Lamps ready, and furnishing themselves in time, with Oyl to feed them, that they might go out, either while they waited for his coming, or in their Conduct of him. The Folly of the others he makes to lye in their want of this care, so as when the Bridegroom came, their Lamps were out, they would have borrowed Oyl of the others, but they had none to lend them, so as they were shut out of the Door, of the Bridal-House, and tho they Knocked could obtain no entrance. It is not hard now to apply the several parts of the Parable, to the end for which this Parable is brought, provided that we do not expect, that Similitudes should run on four Feet, or that every Minute Circumstance in a Parable, should be fitted in the Explication. The *Kingdom of Heaven* (which in Scripture always signifies that of *Grace* or *Glory*) here signifieth that of *Grace*, the State of the Church is likened to *Ten Virgins*, these Ten *Virgins* are *Professors*, their *Lamps* and their *going forth* to meet the *Bridegroom*, signifie their joynt profession of the *Gospel*, and their *Expectation* joyfully to meet Christ (who is the *Bridegroom* here meant, *Psal.* 45. 14. *John* 3. 29. *Five were Wise, five Foolish.* This signifieth the difference of *Professors*, some have *Lamps*, make a Profession, but have no Truth of Grace, others have the root of the matter in them, a true *Faith*, and *Love* which feels Mans Profession. The *Bridegrooms* tarrying, signifies Christs delaying to come to Judgment, their *Slumbring* and *Sleeping* signifies the Infirmities of the best, who Sleep, tho their Hearts Wake; and the deeper security of others in their sinful state. The *coming of the Bridegroom at Mid-night.* Signifies Christ's coming, in a dark time of *Troubles* and Afflictions, or at a time not looked for. The *Virgins* trimming their *Lamps* upon the *cry* made, signifies the care of Pious Souls, more especially upon any notices of Christs coming, to prepare themselves for the meeting, and Reception of him. The *foolish Virgins* late discerning that their Lamps were out, and that they wanted Oyl, lets us know, that Hypocrites and formal Professors, will too late know that Profession without a Root of *Faith*, and *true Regeneration* will serve them in no stead. Their asking the wise Virgins to lend them some of their Oyl with their refusal, because then they should not have enough for themselves, lets us know the woful shifts that Hypocrites will at last be put to, and how vain their Hopes are, who hope to be relieved, from the *Grace*, and *good Works* of others. Their *going to buy Oyl*, and *their being* thus out before they returned, and *Knocking* in vain, and in vain crying, *Lord open* to us, lets us know, That as the Tree falls so it must lye, That after our buying time in this Life mentioned, *Isaiah* 55. 1, 2. is expired: Our State will be determined, that we are concerned to take the Counsel of *Solomon, Eccles.* 9. 10. *whatsoever thy Hand findeth to do*, especially for our Souls, *to do it with thy might, for there is no Work, nor Device, nor Knowledge, nor Wisdom in the Grave whither thou goest.* Therefore we are all concern'd to *Watch*, that is, to look that we have not only Lamps, but *Oyl* to feed our Lamps, and to keep our Lamps burning, because we know that the *Bridegroom* Christ will come, and we do not know at what time he will come, to the General Judgment, or our particular Judgment; for when we dye, we can do no more to make our selves ready for the great coming of Christ to Judge the World, but must appear before him, as we go out of this World. No Oyl after the Determination of our Lives will be to be bought, no further Preparation of our selves is to be made, as our Life leaveth us Judgment will find us.

14 For *the kingdom of heaven is*, as a man travelling into a far country, who called his own servants, and delivered to them his goods.

15 And unto one he gave five talents, and to another two, and to another one, to every man according to his several ability, and straitway took his journey.

‖ A Talent is 187 pound ten Shillings, see on Chap. 18. 24.

There is much the same Parable, *Luke* 19. 12. but the difference is so great in the Narration, and the time and Circumstances, and Scope, seem so different, that the best Expositors think it another, and spoken at another time, tho there be much of this in that: I shall therefore leave the consideration of that in *Luke*, until I meet with it in him, (tho some Interpreters do think this the same with that) and only consider this, as it is before us in this *Evangelist.* By the *Kingdom of Heaven*, is doubtless here to be understood the *Oeconomy* of God's Providence in his Gospel-Dispensations, the *Man* travelling into a far Country, is *Christ* ascending up to Heaven, who *when he ascended up on High, gave Gifts unto Men, Eph.* 4. 8. By the *Goods*, which *the Man is* said to have delivered to his Servants, are to be understood the *Gifts* which God giveth to Men, being himself (as to his glorious presence, and his principal Residence which is in Heaven at a great distance from us) as a Man in a far Country, for I see no reason to restrain these Gifts to such as flow from Christ as *Mediator*, but rather chuse to interpret it generally of all the Gifts of God, whether of *Providence* or *Grace*, whereas *v.* 15. it is said that this Man divided his Goods to his Servants *inequally*, to one *Five Talents*, to *another two*, to *another one*, to *every Man according to his several Ability.* It signifieth only Gods inequal Distribution of his Gifts to the Sons of Men, according to his own good pleasure, which is true both concerning *Natural Parts*, as *Wit, Understanding, Judgment, Memory*, as concerning those which the Heathens call good things of *Fortune*, as *Riches, Honours* and *Dignities*, Christians call them the good things of *Providence*, under which Notion also come all acquired Habits, or indowments, such as *Learning, Knowledge, Moral Habits*, &c. which tho *acquired* are yet *Gifts*, because it is the same God *who gives us Power to get Wealth*, as *Moses* speaks, *Deut.* 8. 18. who also gives Men *Power* to get *Knowledge*, and upon Study and Meditation to comprehend the Natures, and Causes of things, and also to Govern, and Bridle our Appetites. Or the Gifts of more *special Providence*, or Distinguishing Grace. I take all those *Powers* given to Men, by which they are inabled to do good, or to excell others, to come under the Notion of the *Goods* here mentioned, which God Distributeth inequally according to his own good Pleasure, and as seeneth best to his Heavenly Wisdom, for the Government of the World, and the ordering of the affairs of his Church, of all which God will have an account one Day, and reward Men according to the Improvement, or no Improvement, which they have made of them in their several Stations.

16 Then he that had received the five talents, went and traded with the same, and made *them* other five talents.

17 And likewise he that *had received* two, he also gained other two.

18 But he that had received one, went and digged in the earth, and hid his Lords money.

This part in the Parable only sheweth the different use, that Men and Women make of those Gifts, whether of *Common Providence*, or of *Grace*, especially *Common Grace* which the Lord bestowed on them. Some make a great use of them for the profit of their Matter, for the end for which God betrusted them with them, to Wit, the Glory of his holy Name, and the Salvation of their Souls. Others make no use at all of them for those ends.

19 After a long time, the Lord of those servants comes and reckoneth with them.

God in the Day of Judgment, will call all Men to account for those Gifts which he hath given them, how they have used the Days of Life, the Measures of Health, their Knowledge, Wit, Memory, Understanding, their Wealth, Estate, Honours, Dignities, Relations, all their Natural, or acquired Habits, all their Enjoyments, &c. for the Honour of his Name, and the advantage of their own Souls.

20 And so he that had received five talents came, and brought other five talents, saying, Lord thou deliveredst unto me five talents, behold I have gained besides them five talents more.

21 His Lord, said unto him, Well done thou good and faithful servant, Thou hast been faithful over a few things, *I will make thee ruler over many things, enter thou into the joy of thy Lord.

* Chap. 24. 47. Luk. 22. 29, 30.

22 He also that had received two talents, came and said, Lord, thou deliveredst unto me two talents, Behold I have gained two other talents besides them.

23 His Lord, said unto him, Well done good and faithful servant, Thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord.

This part of the Parable teacheth us only these things. 1. That some Persons in this World, make a very good use, and Improvement of those Gifts, and good things, which God hath betrusted them with according to the measure with which God hath betrusted them. 2. That those who do so shall in the Day of Judgment have a Liberal reward in the Kingdom of Glory, called here the *Joy of their Lord.* That God doth not expect an Equality of Service from all, but a Service proportionable to those Gifts which God hath given Men, and those shall go to Heaven, who have made a due Improvement of the Gifts, with which God hath blessed them, tho it be not proportionable to the Service which others, of greater parts, and who have had greater advantages and opportunities have made; if Men have but two *Talents*, yet if they gain other two, they shall go to Heaven at last, as well as those who have had five, and improved them to the gaining of other five. We must take heed of concluding from this part of the Parable, that those who have most given them ordinarily, do make the best Improvement of them, for daily experience teacheth us the contrary, neither is the Parable brought to instruct us in any such thing.

24 Then he which had received the one talent came, & said, Lord, I knew thee that thou wert an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed.

25 And I was afraid, and went and hid thy talent in the earth: Lo there thou hast *that is* thine.

26 His Lord answered, and said unto him, Thou wicked, and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed.

27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming, I should have received my own with usury.

We must remember that we are in a *Parable*, which (as other Similitudes) cannot be expected in all things to agree with what it is brought to illustrate. This part of the Parable doth chiefly instruct us in these two things. 1. *That it is the Genius of wicked Men, to lay the blame of their miscarriages upon others, oft times upon God himself.* The unprofitable Servant here pretends that the dread of his Lord, as a severe Man, was that which kept him from Labouring, and making an Improvement of the Talent, with which his Matter had intrusted him. Thus many think that if there be an *Election of Grace*, or any thing

of special, and *distinguishing Grace*, and *Man hath not a perfect Power in his own Will*; he shall have something to excuse himself by before God hereafter, for his not *Repenting*, and *believing* God in such a Case, condemning Men for unbelief, and impenitency should reap where he did not sow, and gather where he did not strew. 2. *Men in their excuses, which they Fancy in stead of excusing will but accuse, and Condemn themselves.* The Lord of the unprofitable Servant tells him, that the Fault lay in his own sloth, and Wickedness, and his dread of his Lords *Security*, was but a meer frivolous Pretence, and unreasonable excuse; for if he had dreaded any such thing, he would have done what he could, he would have put out his Money to the Exchangers, and then he should have received his own with Increase. And shall not God as justly another day, reply upon those who think to excuse their leud and wicked Lives, their impenitency and unbelief, from their not being Elected, not having a Power of themselves to repent and believe, nor peceiving his Efficacious Grace. O you wicked and slothful Wretches! Did you suspect, or Fear you were not Elected? Why then did you not give all Diligence to make your Calling and Election sure? Do you plead the work of Power in your own Wills, to repent and believe, and that I did not give you a special effectual Grace? But had you not a Power to keep from the *Taverns* and *Alehouses*? To keep from *Lying*, and *Cursing*, and *Swearing*, and open Profanation of *my Sabbaths*? Had not you a Power, to *Read*, to *Hear*, to *Pray*, if you had to your utmost used the Talents I gave you, and I had been wanting in my further necessary Influences of Grace, ye might indeed have said something, but when you made no use of the Talents you had, why should I trust you with more? *Faith* comes by *Reading*, *Hearing*, *Praying*, you had a Power to these things, these *Talents* you had. Why did you not *Read*, *Hear*, *Pray*, that you might believe? If you took me to be so severe a Master, why did not you do what was in your Power to do, that you might find me otherwise? If you had done, what lay in your Power to do, in the use of those Talents, which I gave you for that end, you might then have blamed me if I had not given you more, but you never tryed my kindness in such a Case. So that you are not Ruined by any Severity of mine, but by your own sloth, neglect, and Wickedness: Thus much this Parable teacheth us, That God in the recompences at the last day of Judgment, will be found just, and sinners will all be found Lyers, and their Damnation will be of themselves.

28 Take therefore the talent from him, and give it unto him, which hath ten talents.

29 * For unto every one that hath shall be given, but from him that hath not shall be taken away, even that which he hath.

30 And cast ye the unprofitable servant into *outer darkness, there shall be weeping and gnashing of teeth.

God often in this Life, depriveth Men and Women of those Gifts which he hath given them, and they do not make use of for the Glory of his Name, and the good of their and others Souls, the great ends for which he hath betrusted them with them: But this seems not to be here intended, this Text referring to the day of Judgment; all therefore that we are to understand by this, is, That no Mans Gifts, whether of Nature, or *Providence*, of what advantage soever they have been to him in this Life, will be of any Profit to him in the day of Judgment unless he hath in this Life used them, to the ends for which God gave them. In that day he will loose all, and the *Glory of Heaven*, shall not be the Portion of them, that have had great *Talents* of *Learning*, *Wit*, *Riches*, *Honours*, spiritual Gifts, or any thing of that Nature, but of those only, who have used these things to the Honour and Glory of God, and to the advantage of their own and others Souls. For all those that have been unprofitable, Hell will be their Portion at last, where their Misery will be, as of those that Live in extreme darkness, continual Weeping, and Gnashing of Teeth. The substance of what is in *v.* 29. we met with, *Ch.* 13. 12. *To him that hath shall be given*, &c. But I think, the *Proverbial Speech* here, is applied differently from the Application of it there. There, *He that hath*, seemeth to signifie, He that hath in *actual Possession*; for it is said before, *Because it is given to you, to know the Mysteries of the Kingdom of God.* So that I take that Text, to contain a Promise of the increase of Grace, to those that have the Seed of God: When as the appearances of it, in others shall not last, but vanish away. Here plainly, *He that hath*, signifieth, *He that maketh a good and true use of what he hath*, and thus the Parable expounds it. So as the Sense is: He that hath any Talents from God, and maketh use of them, and improveth them for the Honour and Glory of God, shall be rewarded, with further Gifts of Grace, or Glory. But if a Man *hath not*; that is, *Hath*, but is, as if he had not, making no use of what he hath for the Glory of God: those *Gifts and Talents* which he hath, shall be of no Profit and Advantage, but miserable disadvantage to him at last.

31 * When the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.

32 And * before him shall be gathered all nations, and * he shall separate them one from another, as a shepherd divideth his sheep from the goats.

33 And he shall set the sheep on his right hand, but the goats on the left.

Our Saviour having spoken much before of his spiritual Kingdom, which he exercisetth in his Church, cometh now more plainly to tell them, what kind of a Kingdom he should further set up, and exercise in the end of the World, far different from that which the *Jews* dreamt of, and his own Disciples seemed to have some Expectations of. *When the Son of Man*; he who now appeareth to you in the form of a Servant, and only as the Son of Man, *shall come in his Glory*, a Glorious manifestation of himself; he now appeareth, clothed with Flesh, but he shall appear in his Glory, *and all the Holy Angels with him*: He shall come with ten thousand of his Saints, *Jud.* 14. with *his mighty Angels*, 2 *Thessal.* 4. 7. *Then shall he sit* (after the manner of great Princes) upon the *Throne of his Glory*, he shall appear in great Splendor, *And before him shall be gathered all Nations*, that is, all Persons that ever were, or at that time shall be in the World; the *quick* and the *Dead*, *Acts* 10. 42. 2 *Tim.* 4. 1. 1 *Pet.* 4. 5. He shall send forth his Angels, and say to them, who are his Reapers, *Ch.* 13. 30. *Gather together first the Tares, and bind them in Bundles to burn them, but gather the Wheat into my Barn.* He by his Angels, shall separate them one from another, as a *Shepherd*, who feedeth both Sheep and Goats together, at Night separateth them one from another: So the Saints of God, who are like *Sheep* for Whiteness, Gentleness, Innocency, and feed in this World together with *Stinking* and *Lascivious Goats*, the wicked of the World, compared to *Goats* for the filthy Qualities by which they resemble them, yet at the day of Judgment Christ shall separate them: *And he shall set the Sheep at his right Hand.* The right Hand, is the place of Honour and Dignity, and the place for Favourites: Then Christ shall exalt his Saints to great Honour and Dignity, and shew them his Favour; and *the Goats on the left Hand*, Wicked men shall rise to *Shame* and *Contempt*. The right Hand men of the World, shall be, at the left Hand of Christ. It shall be then seen, that *because* they are People of no understanding, he that formed them, will shew them no Favour.

34 Then shall the King say to them on his right hand, Come ye blessed of my Father, inherit the kingdom * prepared for you from the foundation of the world.

The King, that is, he who was before called the *Son of Man*, who shall then sit *on the Throne of his Glory*. He shall say to his Saints, to those on his *right Hand*, those whom he delights to Honour, and to Favour, *Come ye Blessed of my Father*: You whom my Father hath Blessed with all spiritual Blessings in me, who were also *Blessed* in his *Eternal Thoughts*: For there was a Kingdom prepared for you, from the Foundation of the World, you have not purchased it by your Works; no it was prepared for you before ever you were, you were Blessed in my Fathers eternal Thoughts, so he prepared a Kingdom for you; and you have been Blessed since with all spiritual Blessings through me, so you are now prepared for it; Therefore, *Come* and now *Inherit* it, as that which you are fore-ordained, and born unto, as that which is freely given you, not purchased by you.

35 * For I was an hungred, and ye gave me meat: * I was thirsty, and ye gave me drink: * I was a stranger, and ye took me in:

36 * Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord when saw we thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink?

38 When saw we thee a stranger, and took *thee* in, or naked and clothed *thee*?

39 Or, when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, * Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

The recompences of the last Judgment, are according to the tenour of our good Works, and the desert of evil Works. The King here gives the reason of his Gracious rewarding Sentence: *For I was an Hungry, and ye fed me.* This doth not imply any desert, much less any Worthiness of Equality, between the Work and the Reward; but that Evangelical Works, the Products of unfeigned Faith and Love, qualifie us by the Covenant of Grace to receive it. The Causes of the Reward are either, the Original Cause; the most free and rich Mercy of God, or the Meritorious, the most perfect Righteousness and Sacrifice of Christ, and the good Works here recited, are infallible signs that the Performers of them are the Objects of the Divine Favour in Predestination, and are truely united to Christ. Besides, in the Gospel, which is the Law of Grace, God has Establisht a necessary Connexion, between *Faith, that works by Love*, and the Blessed Reward, and accordingly Evangelical words are the Condition of our Title, that qualifies us to obtain the Kingdom of Glory, freely promised for Christ's sake to obedient Believers. And in this respect, the dispensing the Reward, may be said to be an Act of Justice, namely in the Faithful performance of the Promise

Promise, as in the forgiving sins, which is an Act of pure Mercy; God is said, *to be Faithful and Just*, 1 *Joh.* 1. 9. Our Lord here reckons but one *Species* of good Works, instead of many, as is usual in Scripture, and he rather chuseth to instance in Works of *Charity*, than of *Piety*. 1. He knows the hardness of Mens Hearts, and 2. That the Poor, they should have always with them, especially, such as would live Godly, and so be more than others, out of Favour with the World. 3. He knew how acceptable these were to his Father, and had a mind the World should know it, *Micah* 6. 8. *Isa.* 58. 7. *Ezech.* 18. 7. *Mat.* 9. 13. 1 *Joh.* 3. 17. And hereby declares, that Acts of Charity to the Souls, makes us fit Subjects for the Divine Mercy in the day of Judgment, 2 *Tim.* 1. 18. The Answer, *v.* 37. *Then shall the Righteous answer him, saying*, &c. only teacheth us this, That at the *Great day*, the best of Men shall blush and be ashamed, to hear God speak of any good Works they have done, and be swallowed up in the Admiration of Gods Free and infinite Grace, in rewarding any thing which they have done, at so liberal a Rate. *And the King shall Answer, and say unto them*, &c. This only confirmeth what we had, *Ch.* 10. 42. That Christ looketh upon Acts of kindness done to the meanest Godly Persons, and will reward them, as if they had been done unto himself; so that on our Charity must not be limited only there, yet it must be chiefly shewn to those of the Houshold of Faith, other Charity may be shewed in Obedience to the Command of God, and have its reward, but none can so Properly be said, to be done to Christ, as that which is done to those, who are his true Members.

41 Then shall he also say to them on the left hand, * Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels.

42 For I was an hungry, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred: or a thirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, * Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

The great King, and Judge of the whole Earth, had before given Sentence for those on his right Hand, who are now possessed of their Kingdom, and sit with him to Judge the World: He now comes to Sentence the Goats at the left Hand, whose Judgment is to *Eternal Misery*; lying in two things, in a *departure from God*, so as never more to have any Favour from him. 2. In a *Sense of Pain and Misery*, exceeding that which Fire causeth to a Body consuming with it. In this Life wicked Men are capable of some Presence of God with them, and receive several Favours from God, in Gifts of *Common Providence*, and *Common Grace*. Which might serve either, as Incouragements to allure them, or means to help them, in turning to God; but having abused these, the righteous God in that day will totally depart from them, and they shall receive no more Tokens of kindness and Favour from him; and whereas, by the advantages they had from such a Presence of Divine Providence, as God was pleased in this Life to allow them, they lived in some degrees of Pleasure and Liberty, which they were not thankful for, they shall at that day be adjudged to *Eternal Torments*. Nor shall the Justice of God be impeached, for disproportioning Eternal Torments to Temporary sinnings; for the infiniteness of the Majesty offended, to which Satisfaction is due, is to be considered, and is so amongst Men, who think it reasonable to recompence a Prince, or Noble Man, for an injury done to them with ten thousand Pounds, which they would not recompence to an Equal, with so many Shillings. Beside, that every Sinner hath sinned, *in suo infinito*, to the utmost Line of his time, and wanted nothing, but more time to have sinned more, for he had a Will to have sinned infinitely. This everlasting Fire, is said to be *prepared for the Devil and his Angels*. Not because it was not also prepared for Men, but the *Evil Angels* were adjudged to it before Man had sinned, so that Man comes but into a share with the *Evil Angels*; and by this, God also lets us know, that they are the *Children of the Devil*, by *Evil Works*, *Joh.* 8. 44. 1 *Joh.* 3. 8. Having determined their Punishments, and pronounced their Sentence, He comes to justifie himself in it. *For I was an Hungry, and you gave me no Meat*, &c. *For* here may be interpreted as a *Causal*, for tho none merits his own Salvation; yet every sinners Destruction is of himself, and he meriteth those only, as to *Acts of Charity*, doth not only teach us, that sins of *Omission* are enough to Damn us, but that Omissions of Acts of Charity, to the distressed Members of Christ, are such sins, as if not repented of, and washed off with the Blood of Christ, are enough to Condemn us to the Pit of Hell; and such things as God doth keep in mind, and will in a more special manner reckon with Men for. I cannot pass by a re-Text. If those in the day of Judgment shall be sent to Hell, who do not feed the poor Members of Christ, and give them to drink, when they are Thirsty; what shall be done to them, who pluck the Bread out of their Mouths, which they have got in the Sweat of their Face, and spill the drink, which their own Labours or others Liberality hath given them to drink? If those shall have their Portion with the Devil and his Angels, who give not Entertainment to them when they are banished, and Strangers, what shall become of them who are Instruments of their Banishment, and to make them Strangers? If it shall go so hard with those, that cloth them not when they are Naked, what shall become of those, who any way help to strip them Naked? If those shall not escape the Vengeance of God, who do not visit them when they are Sick, and in Prison, where shall they appear, who cast them into Prisons, and are means of those Diseases that shorten their Lives, by their barbarous usages of them? Those that smite their fellow-Servants, had need be sure, that it be not for well-doing. Our Lord here tells us, that the *Wicked* in that day will say: *When saw we thee an Hungry*, &c. They did not deny, that they had refused to give Bread to the Hungry; but they deny that they ever *saw Christ an Hungry, and did not feed him.* Persecutors have always ill Names to give the Servants of God, pretending still a great Reverence for God, and Christ. But mark our Lords Answer, and that with an Oath. *Verily I say unto you, inasmuch as you did it not to one of the least of these, you did it not to me.* It is no matter what you thought of, or called those to whom you shewed no Mercy; you see they are here at my *Right Hand*; you might have known them to be my *Sheep*, you saw them *Hear* my *Voyce*, and *following me*; you in casting them into Prison, cast me, in starving them, you starved me, and in stripping them of their Goods, you stript me. Therefore, *Go ye Cursed into Everlasting Fire, prepared for the Devil and his Angels.*

46 And * these shall go away into everlasting punishment, but the righteous into life eternal.

So then it seems, they shall rise as well as the other, tho they live in the Lands of the *Grand Seignior*, or the great *Mogul*, they shall not (as some filthy Dreamers have thought) have such a quiet sleep in the Graves, but that the sound of the last Trump shall awaken them. Nor are they out of the Jurisdiction of him, that shall be the Judge both of the quick and the dead. Nor shall they escape a Judgment without the Law, because they have sinned without the Law: *For the invisible things of God, from the Creation of the World are clearly seen, being understood by the things that are made, even his Eternal Power and God-head*, *Rom.* 1. 20. *they shall perish* (as they have sinned) *without the Law*, *Rom.* 2. 12. They shall go into Everlasting punishment, not a Punishment for a time (as *Origen* thought.) But the *Righteous*, those who shall be so adjudged, being made so in this Life, by the *imputed Righteousness of Christ*, and *Accepted* as such, for their Holy and sincere Conversation, tho in many things imperfect, shall go into *Life Eternal*, which doth not signifie a meer *Eternal Existence* (for so the worst of Men shall live Eternally: Or else they could not be capable of Eternal punishment) but an Happy and Blessed Estate, which shall never have an end; and thus *Eternal Life* always signifieth in Scripture, being opposed to Eternal Death: Everlasting Fire, the Worm that never dieth, &c. Thus endeth Christ's *Kingdom* of Grace: Or rather, thus shall begin his *Kingdom of Glory*: All his Enemies being put under his Feet, and none remaining but this *Glorious King*, and those who shall be his true Subjects. Of which Kingdom shall be no end.

CHAP. XXVI.

1 And it came pass, that when Jesus had finished all these sayings, he said unto his disciples,

2 Ye know that after * two days is *the feast of* the passover, and the son of man is betrayed to be crucified.

Mark saith, *After two days was the Feast of the Passover, and of unleavened Bread*, *Luke* saith, *Ch.* 22. 1. *Now the Feast of unleavened Bread drew nigh, which is called the Passover.* For our better understanding of what the *Evangelists* say here, and in the following part of this History, we will consider the Law of the *Passover* in its *Institution*, which we find in *Exod.* 12. 3. &c. *Lev.* 23. 4. &c. *Numb.* 28. 16. &c. in the 12. *Exod.* we find its first Institution, and the occasion of it: Upon the *Tenth day* of the Month *Nisan*, they were to take up a *Lamb* for every *Houshold*, or if the *Houshold were too small, they might take in their Neighbours*; *this Lamb was to be a Male without Blemish, and to be kept up to the Fourteenth day, then to be killed in the Evening*: Or betwixt the two Evenings (that is, as is most probably judged) sometime that day after the Sun began after noon to decline, before the Sun did set) the Flesh of this *Lamb was that Night to be Eaten, neither raw, nor sodden, but Roasted with Fire, with unleavened Bread, and with bitter Herbs*; *nothing was to remain till the Morning, and if any did remain, it was to be burned.* They were to Eat it, *with their Loins girded, their Shoes on their Feet, and their Staff in their Hands*; they were to *strike the Blood of the Lamb, on the two first Posts, and on the upper Door-Posts of the Houses, where they did Eat it, seven days they were to Eat unleavened Bread, beginning on the Fourteenth day of the*

the Month at Even, and ending the one and Twentieth at Even. This was to be to them for a *Memorial* of their Deliverance in *Egypt* upon Gods destroying the first born of the *Egyptians*, and sparing them; and their *Deliverance* and coming out of *Egypt*, and was to be *an Ordinance unto them for ever.* This may be read at large, *Exod.* 12. from *v.* 3. to *v.* 21. This also was a Figure of the true *Passover Jesus Christ*, whom the *Apostle* calleth *our Passover*, and the *Evangelist* calls the *Lamb of God.* The *Law* of the *Passover* was again repeated, *Levit.* 23. 5, 6, 7, 8. *Numb.* 28. 16. The *first* and *last* of the Days of unleavened Bread (as may be seen there) were to be Days of Observation of the first *Passover* in *Egypt* and their after Observations of it. At the *Passover* in *Egypt*, the *Blood* was to be *Sprinkled* on the *Door Posts*, in following times, the *Blood* and the *Fat* were to be *Sprinkled* upon the *Altar*; at the *Passover* in *Egypt*, every *Paschal Society*, new the *Passover* in their own House, but afterwards they were all *slain in the Temple*, and then carried to be Roasted, and Eaten by the several Societies, The *Passover* in *Egypt* was to be Eaten *Standing, with their Loins girded*, their *shoes on their Feet, and Staves in their Hands*, in token of their being ready to take their Journey out of *Egypt*: But in their following Passovers they (in token of the Liberty into which God had brought them) did Eat it sitting; hence, we shall find that Christ *sate down with the twelve*, when he ate the Passover. In other things the Observation was much alike. They strictly kept to the time the *fourteenth Day* of the *Month Nisan* or *Abib*, which answereth part of *March* and *April*. This great *Festival* was to be kept after *two Days* (saith our Saviour) whether the *two Days* are to be understood as including or excluding the Day when he spake is incertain, and not Material for us to know; probably he spake this on the *Tuesday* (as we call it) *Friday* being to be the *Passover-day*. *And the Son of Man is betrayed to be Crucified.* Tho he was not yet Actually betrayed that we read of, yet he knew both what Counsels his Adversaries had already been taking, and were further about to take, and what was in the Heart of *Judas*, he therefore forewarneth his Disciples, that when the thing should come to pass they might not be surprized, and might know that he was the Son of God who could foretel future Contingencies, tho he was also as the Son of Man to be Crucified.

3 Then * assembled together the chief priests, and the scribes and the elders of the people, unto the palace of the high priest, who was called Caiaphas.

4 And consulted that they might take Jesus by subtilty, and kill *him.*

5 But they said, Not on the feast *day* least there be an uproar amongst the people.

Mark, Ch. 14. 1. saith,– *The Chief Priests and the Scribes sought how they might take him by Craft, and put him to Death.* *Luke* saith much the same with *Mark.* They had before this been seeking how to destroy him, *Luke* 19. 47. nor was it the first time they had made a Formal *Council* about it, *Joh.* 11. 47. but now again they met. The place is Named, that was the *High Priests Hall*, the *Councellors* were the *Chief Priests, Scribes*, and *Elders.* The matter of their Deliberation, was to *kill Christ*, and how they might do it by Subtilty, for they were afraid of the People, who had a great esteem for our Saviour, because of the many Miracles he had wrought. But they said *Not on the Feast Day*, that was now within two Days, and in order to it, the City was full of People, and they were afraid (as they were concerned being a Conquered People, and having but a Precarious Liberty for their *Religion*) of causing any Tumults, this awed them, not any great Religion for the Festival, for all things now were out of order with them. Their *High Priest* was chosen annually, and at the Will of their Conquerers, some little appearance they had of their Ancient Religious Government, but it was in no due order.

6 Now when Jesus was in Bethany, in the house of Simon the leper.

7 There came unto him a woman having an alabaster box of ointment very precious, and powred *it* on his head as he sate at *meat.*

8 But when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 For ye have the poor * always with you, but * me ye have not always.

12 For in that she hath powred this ointment on my body, she did *it* for my burial.

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this that this woman hath done, be told for a memorial of her.

This piece of History, (or one very like it) is recorded by the three other Evangelists. *Mark* hath it with very little difference, *Ch.* 14. 3, 4, 5, 6, 7, 8, 9. in stead of *for much, v.* 9. *Mark* hath a precise Sum, *three hundred Pence*, and adds, *they Murmured against her*, and some other little differences he hath in Words rather than in Sense. *Luke, Ch.* 7. 36. we read *one of the Pharisees desired him that he would Eat with him, and he went into the Pharisees House, and sate down to Meat.* This seemeth not to be the same History, tho some think it is. *And behold a Woman in the City, which was a Sinner, when she knew that Jesus sate at Meat in the Pharisees House, she brought an Alabaster Box of Ointment. And stood at his Feet behind him weeping, and began to wash his Feet with Tears, and did wipe them with the Hairs of her Head, and kissed his Feet, and Anointed them with Ointment.* It is plain this *Pharisees* Name was *Simon*, by *v.* 40. *Luke* further addeth a Discourse betwixt our Saviour, and this Pharisee, from *v.* 39. to the end (which I shall in its order consider. *John* relateth it, *Ch.* 12. 1, 2, &c. *Then Jesus, six Days before the Passover came to* Bethany *where* Lazarus *was, which had been Dead, and was raised from the Dead. There they made him a Supper, and* Martha *served*: But Lazarus *was one of them which sate at the Table with him. Then took* Mary *a pound of Ointment of Spikenard, very costly, and Anointed the Feet of Jesus, and wiped his Feet with her Hair, and the House was filled with the Odour of the Ointment. Then saith one of his Disciples, Judas Iscariot, Simon's Son which should betray him, why was not this Ointment sold for three hundred Pence, and given to the Poor? This he said, not that he cared for the Poor, but because he was a Thief, and had the Bag, and knew what was put therein. Then said Jesus, let her alone, against the Day of my Burying hath she kept this. For the Poor always you have with you, but me you have not always.* Whether all the Evangelists relate one, and the same or Divers Stories in the Question, *Luke*'s Relation seemeth the most different, he saith nothing of this *Simon* being a *Leper*, and relateth this History immediately after things done in *Galilee.* All the other three agree this passage to have fallen out at *Bethany*, within two Miles of *Jerusalem.* It is very probable that *Matthew*, and *Mark*, and *John* recite the same Story. They agree it to have happened in *Bethany*, at a Supper in *Simon's* House, they agree in the *kind of the Ointment*, and in our Saviours Discourse upon the thing. The difference in the time, *John* mentioning six Days before the Passover, and *Matthew* two Days, will be cleared, by considering, that St. *John* sets down the precise time when our Saviour came to *Bethany*, which was six Days before the Passover, St. *Matthew* sets down the time when the Feast was made, which was two Days before the Passover, so that our Saviour had been four Days in *Bethany*, before he was entertained in the House of *Simon*, and Anointed by *Mary* for his Burial. When Christ came out of *Galilee* toward *Jerusalem*, he came (as we heard before) to *Bethany, Mark* 11. 1. There he was entertained at a Supper by one *Simon*, who had formerly been a *Leper*, and probably had been cured by Christ, who therefore in Gratitude entertained him, and made him a Supper, where (saith *John*) *Martha* served, *Lazarus* sate at Meat, whom *Ch.* 11. he had newly raised from the Dead. There comes a *Woman*, *John* saith her Name was *Mary*, and takes a pound of the Oyntment of *Spikenard*, *Matthew* and *Mark* say it was in an *Alabaster Box*; *John* saith she did *Anoint his Feet*, and *wiped them with her Hair. Matthew* and *Mark* say nothing of her Anointing his Feet, but of his Head only. Tho therefore opinions both of Ancient, and Modern Divines be very Various, some thinking that the Evangelists speak but of one *Anointing*, others, that they speak of two, others, that they speak of three, yet it seems moit probable, that they speak of two, one of which is mentioned by *Luke*, a year before this. The other is mentioned by *Matthew, Mark*, and *John.* Whoso Deliberately reads over the History in *Luke*, and compareth it with the Record of it in the three others, will see Reasons enough to conclude, that *Luke* speaketh of another Person, and another time, and another place, for certainly *Simon* the *Pharisee*, and *Simon* the *Leper*, were not the same, besides we Read in *Luke* that that *Simon* carpt at our Saviour for letting such a sinful Woman come near him: here is nothing like it in this Story. I shall therefore here consider the History as reported by our Evangelist, taking in what *Mark* and *John* have to make it compleat. *Matthew* and *Mark* say, it was in *Bethany, in the House of Simon the Leper. John* mentioneth not the House, but adds that *Lazarus* was at the same time at Supper with our Lord, and that *Martha* waited. It will not from hence follow that our Saviour was at the House of *Lazarus* (as some think) for as the other Evangelists express another house, so *John* gives no suspicion of any such thing, but by mentioning the presence of *Lazarus*, and his two Sisters there, which might be, and one of them wait, tho they were at the House of a Friend. *There came unto him a Woman* (so say *Matthew* and *Mark*) *John* saith it was *Mary*, one of the Sisters of *Lazarus*) she having *an Alabaster Box of Oyntment very precious, powred it on his Head as he sate at Meat. John* saith the Oyntment was of *Spikenard, very costly*, and that she *Anointed his Feet*, and *wiped them with her Hair*, and that the quantity of it was a *Pound*, so as the *Head* and his Feet. It *Room.* She did certainly anoint both his *Head* and his Feet. It is certain that in those *Eastern Countries*, this was an usual Fashion to entertain their Guests at Banquets, by Anointing them with *Oyl*, to which the *Psalmist* alludeth, *Psal.* 23. 5. This Woman seemeth to have exceeded the usual Complement of this

* Psa. 2. 2. Act. 4. 25, &c.

* Deut. 15. 7. 11 Joh. 12. 8.

* See Chap. 18. 20. & 28. 20.

this Nature in the *kind of Oyl* she used, the *quantity* of it, and in her *Anointing his Feet* (which the possibly did instead of washing his Feet, which was very usual with them,) in these things she shewed the greatness of her Love to this Guest. *When his Disciples saw it, they had indignation, saying, To what purpose is this waste? Mark* adds, they Murmured at the Woman, they said, *This Ointment might have been sold for much, and given to the Poor. Mark* and *John* say, for *three hundred Pence. John* saith it was *Judas Iscariot* that spake the Words, and gives the Reason for it, because *he bare the Bag* into which the price of the Oyntment (had it been sold) must have come, and *he was a Thief*, he spake not this out of any regard to the poor, but to himself, it is likely other of the Disciples might also think that it was too great a *Waste* upon such a Complement. Our Lord understanding it, vindicateth the Woman. 1. He tells them that she had done a *good Work.* Actions not forbidden by the Divine Law nor commanded in it, take up their goodness or badness, from their principles and ends; what she had done, was done out of a principle of love to Christ, and for his Honour and Glory, so it was a good Work. 2. He tells them that *they had the Poor with them always, but they should not have him alway.* A Work may be good, done at an extraordinary time, and upon an extraordinary occasion, which is not so if brought into ordinary practice. Christ here declares that he had no design to discourage the relief of the Poor, but they would have daily occasions to do them good, but he was not long to be with them. 3. He tells them *that she had powred this Ointment upon him against his Burial.* That is, if this cost had been spent upon my Dead Body, you would not have blamed her, for those kind of Perfumes both moist and dry were much used in their Embalming dead Bodies. I am about to dye, I have often told you so, you believe it not, she believeth it, and hath out of her Love to me, but bestowed such a cost upon my *dying Body*, as you would not have blamed, had it been bestowed upon my *dead Body*, so she shewed her *Faith* in Christs Words, as well as his *Person.* Or if this Woman did not do it with any such Intention, yet (saith our Saviour) she hath done the thing, I shall suddenly dye, and she hath but Anointed me aforehand, and is certainly as much excusable, as those that spend more about Bodies already Dead. Finally he tells them, *That wheresoever this Gospel should be Preached, what she had done, should be told to her Honour* and Praise for *a Memorial of her.* Christ seeing that her Action proceeded from an hearty and burning Love to him, accepteth her act as an extraordinary Act of kindness to him, and proportioneth her a reward. Without Love if a Man give all his Goods to the poor, it signifyeth nothing. But if there be Love in the Heart, it makes the Gift acceptable. Love seldom underdoth in an Act of kindness, and it cannot overdo where Christ is the true object of it. Men who know not our Hearts, may be ready to blame us for Actions which God will highly commend and reward. The *Evangelist* having thus far digressed from his Discourse (probably to give us an account of the reason of *Judas* his disgust to our Saviour) he now returneth to a Discourse about what was done at the Council he had told us of, *v.* 3, 4, 5. The fear of an uproar amongst the People, seemed to be that alone which made them shy of apprehending him on the Feastday.

14 Then one of the twelve, called * Judas Iscariot, went unto the chief priests.

15 And said *unto them*, * What will ye give me, and I will deliver him unto you. And they covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

* Chap. 10. 4.

* Zech. 11. 12.

Mark saith, *Ch.* 14. 10. *And* Judas Iscariot, *one of the twelve, went unto the chief Priests to betray him unto them. And when they heard it, they were glad and promised to give him Money, and he sought how he might conveniently betray him.* *Luke* hath this yet more fully, *Luke* 22. 3. *Then entred Satan into* Judas, *surnamed* Iscariot, *being of the number of the twelve. And he went his way, and communed with the chief Priests, and Captains, how he might betray him unto them, and they were glad, and Covenanted to give him Money. And he promised, and sought opportunity to betray him unto them, in the absence of the Multitude.* While they were busie in *Council*, (the *Chief Priests*, and *Scribes*, and *Elders*) how they magist surprize Christ, without making a Tumult *Judas* Surnamed *Iscariot*, one of the *Twelve* Disciples of our Lord, instigated by the Devil, who possibly did take advantage of *Judas* his discontent that the *Ointment* was not sold, and he had not the Money to put into the Bag, or that Christ checked him so openly before the Disciples, goes to the *Council* and offereth them to betray him unto them, without making any noise in the City. This being what they desired, and were consulting how to effect, they were glad of such an offer, and agreed with him for a Sum of Money: No *Evangelist* but *Matthew*, in this place mentioneth the particular Sum; which was *Thirty Pieces of Silver.* Interpreters do very probably think that these *thirty pieces* were Thirty *Staters* or *Shekels* of the *Sanctuary*, which being but of the value of two Shillings six pence apiece amounted but to 3. *l.* 15. *s.* 0. in our Money, which was the Sum appointed by the Law, *Exod.* 21. 32. to be paid for a *Servant, Gored to Death by the Beast of another*, the poorest and meanest price of any Persons Life.] *Judas* left it to them two *Evangelists* mention more in their Instructions; telling us, that

and they set the meanest price imaginable. There are other opinions about the value of these pieces of Silver, but this is the most probable, especially considering the mean opinion these Men had of Christ, and their design and interest to depreciate him as much as might be, and that the *Priests* were the great Men in this Council, who most probably agreed with him for such pieces of Money as were most in use amongst the *Jews*; It may be a just matter of Admiration, that they should make so Cheap a Bargain with him, considering that they doubtless (had he insisted upon it) would have given him more, but there was a Prophesy to be fulfilled, which we find, *Zech.* 11. *v.* 12. *So they weighed for my price thirty pieces of Silver. And the Lord said to me, cast it to the Potter. A goodly price that I was prized at of them.* I shall have occasion when I come to *Ch.* 27. 9. to discourse that Text further. The price was set by the Council of Heaven, which had determined this Degree of our Lords Humiliation, that as he took upon him the form of a Servant, so his Life should be valued at the rate of an ordinary Servants Life. Tho therefore *Judas* was covetous enough to have asked more, and it is like the malice of those Councellors, would have edged them to have given more, yet it was thus ordered by the Divine Council. Christ must be sold Cheap, that he might be the more dear to the Souls of the redeemed ones; for *thirty pieces of Silver* he Covenanted with them, and they promised it to him; whether it was now paid, or when he had done his work, appeareth not. *From that time* (saith *Matthew*) *he sought how he might conveniently* betray him. *Luke* expounds this εὐκαιρως *without Tumult, Ch.* 22. 6. He was now fixedly resolved upon his Villany, his *Lust* wanted but opportunity, which soon after offered it self.

17 Now the first *day* of the *feast* of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The master saith, My time is at hand: I will keep the passover, at thy house with my disciples.

19 And the disciples did as Jesus had appointed them, and they made ready the passover.

No one of the Evangelists relates this History fully, but *Mark* relateth the former part more fully than *Matthew*, *Mar.* 14. 12. 13, 14, 15, 16. And the first day *of unleavened Bread, when they killed the Passover; his Disciples said unto him, Where wilt thou, that we go and prepare that thou mayst eat the Passover? And he sendeth forth two of his Disciples, and saith unto them, Go ye into the City, and there shall meet you a Man bearing a Pitcher of Water, follow him: And wheresoever he shall go in, say ye to the good Man of the House, The Master saith, where is the Guest-Chamber, where I shall Eat the Passover with my Disciples? And he shall shew you a large upper Room furnished, and prepared, there make ready for us. And his Disciples went forth, and came into the City, and found as he had said unto them, and they made ready the Passover. Luke, Ch.* 22. 7, 8, 9, &c. differeth a little in the former part of this Relation: He saith, *Then came the day of unleavened Bread, when the Passover must be killed. And he sent Peter and John, saying, Go, and prepare the Passover, that we may Eat: And they said unto him, where wilt thou, that we prepare? And he said unto them: Behold, when you are entred into the City, there shall a Man meet you*, &c. So he goeth on, *v.* 10, 11, 12. varying scarce at all from what *Mark* saith. The Variations of the Evangelists are of no moment, none contradicteth the other, only one hath some Circumstances omitted by the other. Our Lord was now at *Bethany*, whither he went every Night from *Jerusalem*. The day was come for *the killing of the Passover.* What that day was, the Law hath fixed, *Exod.* 12. 6. *The Fourteenth day of the first Moneth* (*Nisan*) *in the Evening*: Or, betwixt the two *Evenings*. (That is, as is mostly agreed) betwixt the declining of the Sun after noon, and the setting of the Sun; for they counted *one Evening* began when the Sun was declined, which was the second Evening of that day, and another Evening (belonging to the insuing day) beginning at Sun-set. Betwixt these *two Evenings, the Passover was* to be killed; now this Fourteenth day, was called *The first day of unleavened Bread*, tho strictly it was not so, according to the *Jewish* Account of days, from Sun-set to Sun-set; but it was so after the *Roman Account*, who count the days as we do, from *Midnight to Midnight*: For the *Jews* began their Feast of *unleavened Bread, from their Eating the Passover*: So as their Fourteenth day, must needs take in so many Hours as were betwixt the setting of the Sun, and Midnight, of the first day of unleavened Bread, which held to the end of the twenty first day. So were seven entire days with a part of another. *Matthew* and *Mark*, bring in the Disciples first, asking our Saviour, (knowing his resolution to keep the Passover) *where he would have it prepared*: He said, (*Luke* saith) to *Peter* and *John*: *Go into the City to such a Man*, &c. *Mark* and *Luke* here, supply something omitted by *Matthew*, for *Matthew* only mentioneth their going to the *Master of the House*, and telling him from Christ, *The Master saith my time is at Hand, I will keep the Passover at thy House with my Disciples.* The other

that he told them, that when they came into the City, *They shouldſee a Man carrying a Pitcher of Water*, whom they ſhould follow into what Houſe ſoever he ſhould go in, and there they ſhould ſay to the Maſter of the Houſe. *The Maſter ſaith my time is at Hand. I will keep the Paſſover at thy Houſe with my Diſciples.* *Mark* and *Luke* add, where is the *Gueſt-Chamber?* No doubt, but at that time moſt Houſholders, who had convenient Houſes did prepare *Chambers*, for the ſeveral *Paſſover Companies*. Our Lord here gave his Diſciples an eminent Proof of his Divine Nature, in ſo particularly telling them, what they ſhould meet with in the City; and diſpoſing the Heart of this Houſholder, to ſo free a Reception of him. For all three Evangeliſts agree, *Then the Diſciples did as Jeſus commanded, and found as he had ſaid unto them, and they made ready the Paſſover.* There was a great deal of work to be done; of which none of the *Evangeliſts* ſay any thing. Some upon the reading of this, may be thinking, *Why they had the Lamb? When was it offered?* &c. According to the Law, in *Exod.* 12. 3. the Lamb was to be taken up the Tenth day, and kept to the Fourteenth; it might either be brought by thoſe that did Eat it, or bought at *Jeruſalem*, for they had great Markets for that purpoſe, ſome days before the Paſſover: *Whether all the Lambs* thus eaten, by the *Paſchal Societies*, were firſt to be brought to the *Temple*, and then killed, and the Blood ſprinkled on the *Altar*, and poured out at the Foot of it, and their Fat and Entrails offered, I much doubt; I rather think, this was only to be done with ſome of them, inſtead of all. That ſome were ſo killed by the Prieſts, their Blood ſo ſprinkled and poured out upon, and at the Foot of the Altar, I doubt not, tho God having no Temple, nor Altar built at that time, there be no ſuch thing in the Law, *Exod.* 12. but at *Hezekiah's* Paſſover, 2 *Chron.* 30. 16, 17. we find the *Levites killing the Paſſover*, and the *Prieſts ſprinkling the Blood*; but as I ſaid before, I do not think, that the *Prieſts* and *Levites* killed the Lambs for all the *Paſſover Societies*: The great time that it muſt have taken, and the vaſt quantity of Blood would have been, the long time it muſt have taken to cleanſe the Entrails, makes it appear impoſſible to be done in four or five hours, for they had no longer time to kill it in. They did not begin to kill till after the Evening Sacrifice, for the day was done with, and that was betwixt two and three of the Clock, and they were to finiſh by *Sun-ſet*, for then the other Evening began: This inclineth me to think, that every Lamb, was not ſo killed and offered, only ſome inſtead of all. But what the Diſciples did as to theſe matters, the Scripture hath not told us. It is enough for us that we are told the Paſſover was made ready, and we may be aſſured, that nothing in the preparing of it was omitted, which by the Law of God was required as to this ſacred Action. It was not the buſineſs of the Evangeliſts to acquaint us with every particular Circumſtance, only to let us know that our Lord did keep the *Paſſover*, and in the cloſe of that Feaſt inſtitute his Supper, to which Relation our Evangeliſt now comes.

20 Now when the even was come, he ſate down with the twelve.

21 And as they did eat, he ſaid. Verily I ſay unto you, that one of you ſhall betray me.

22 And they were exceeding ſorrowful, and began every one of them to ſay unto him, Lord is it I?

23 And he anſwered, and ſaid, *He that dippeth his hand with me in the diſh, the ſame ſhall betray me.

24 The Son of man goeth as it is written of him, but woe unto the man, by whom the Son of man is betrayed, it had been good for that man if he had not been born.

25 Then Judas which betrayed him, anſwered, and ſaid, Maſter is it I? He ſaid unto him. Thou haſt ſaid.

Mark hath the ſame, *Ch.* 14. *v.* 17, 18, 19, 20, 21. *And in the Evening he cometh with the twelve. And as they ſate and did Eat. Jeſus ſaith, Verily I ſay unto you, one of you ſhall betray me which Eateth with me. And they began to be ſorrowful, and to ſay unto him, one by one, is it I? And he anſwered and ſaid, It is one of the twelve, that dippeth with me in the Diſh. The Son of Man indeed goeth, as it is written of him, but Woe unto that Man, by whom the Son of Man is betrayed; good were it for that Man if he had never been Born.* *Luke* ſaith, *Ch.* 22. 14, 15, 16, &c. *And when the Hour was come, he ſate down, and the twelve apoſtles with him. And he ſaid unto them, with deſire have I deſired to eat this Paſſover with you before I ſuffer, for I ſay unto you, I will not any more eat thereof until it be fulfilled in the Kingdom of God. And he took the Cup and gave thanks, and ſaid, Take this, and divide it among your ſelves. For I ſay unto you, I will not drink of the Fruit of the Vine, until the Kingdom of God ſhall come.* Then *Luke* paſſeth to our Lords inſtitution of the *Supper*: *Luke* mixeth the Diſcourſe about the Perſon that ſhould betray him, with the Relation about the Inſtitution of the Supper, contrary to the Relation both of *Matthew* and *Mark*, and *John*, ſo as we may reaſonably think, that *Luke* miſ-placeth it, giving us an Account of that paſſage, *v.* 21, 22, 23. within his Relation of the Hiſtory of his receiving the Paſſover, and inſtituting of the Supper, which immediately followed each other, but not ſtrictly in that Order, in which our Saviour ſpake them, which appeareth plainly by the other three Evangeliſts, to have been during the Eating of the Paſſover, and before the Inſtitution of the Lords Supper. For the underſtanding of the Hiſtory, we muſt underſtand ſomething of the *Jewiſh* Order, in their Eating of the Paſſover; which was this, as we have it deſcribed, by the Learned Doctor *Lightfoot*. "Their fitting at Meat was commonly upon "Beds or Couches, made for that purpoſe, with the Table before "them: Now at other meats, they either ſate as we do, with "their Bodies erect, or when they would inlarge themſelves to "more Freedom of Feaſting, or refreſhing, they ſate upon the "Beds, and leaned upon the Table on their left Elbow, and this, "or the others poſture, they uſed indifferently at other times, as "they were diſpoſed, but on the Paſſover night they thought they "were obliged to uſe this leaning Compoſure, and you may "take their Reaſon for it in ſome of their own Words. They "uſed their leaning poſture as Free-men do, in memorial of "their Freedom. And *Levi* ſaid, becauſe it is the manner of "Servants, to eat ſtanding, therefore now they Eat ſitting, and "leaning, to ſhew that they were got out of Servitude into Free-"dom——Upon this Principle and Conceit of Freedom, they "uſed this manner of diſcumbency, frequently, at other times, "but indiſpenſably this Night, ſo far different from the poſture "enjoyned and practiſed at the firſt Paſſover in *Egypt*, when they "ate it with their Loyns girded, their ſhooes on their Feet, their "Staves in their Hands, and in haſt, *Exod.* 12. 11. *v.* And as the "thought of their Freedom diſpoſed them to this leaning, repoſed, "ſecure Compoſure of their Elbow upon the Table, and their Head "leaning on their Hand, ſo to Emblem out the Matter the more "highly, they laid their Legs under them ſitting on them, and "laying out their Feet behind them. (Thus the Woman, *Luke* 7. 38. could conveniently come at our Saviours Feet to waſh, anoint and wipe them.) "Thus removing, and acquitting their "Legs and Feet, as far as poſſible, from the leaſt ſhew of ſtanding "to attend, or readineſs to go upon any ones imployment, "which might carry with it the leaſt Colour of ſervitude, or "Contrariety to their Freedom. Now according to the manner "of ſitting, and leaning are the Texts to be underſtood, about "the beloved Diſciples leaning in the Boſom of Jeſus, *Joh.* 13. 23. "and on the Breaſt of Jeſus, *Joh.* 13. 25. & 21. 20. 'Ἀναπεσὼν ἐπὶ τὸν κόλπον τοῦ Ἰησοῦ, or ἀναπεσὼν ἐπὶ τὸ στῆθος, "which ſome Tranſlators, not having obſerved, or at "leaſt not expreſſed, they have intricated the *Reader*, in "ſuch groſs Conceptions about this matter, as that ſome have "thought, and ſome have pictured *John* repoſing himſelf, or "lolling on the Breaſt of Jeſus, contrary to all Order and De-"cency: Whereas the manner of ſitting together, was only thus, "Jeſus leaning upon the Table with his left Elbow, and ſo turn-"ing his Face and Breaſt away from the Table, on one ſide: "*John* ſate in the ſame poſture next before him, with his Back "towards Jeſus, his Breaſt or Boſom not ſo neer as that *John* "Back and Jeſus his Breaſt did joyn together, and touch one "another, but at ſuch a diſtance, as that there was ſpace for Jeſus "to uſe his right hand upon the Table, to reach his Meat at his "Pleaſure, and ſo for all the reſt, as they ſate in like manner. For "it is but a ſtange Fancy, with which ſome have ſatisfied them-"ſelves about this Matter, conceiving either, that they lay upon "the Beds before the Table, one tumbling upon, or before the "Breaſt of another, or if they ſate leaning on the Table, that "they ſate ſo cloſe, that the Back of one joyned to the Breaſt "of another, they ſate leaning but with ſuch diſtance between "each other, that the right Hand of every one of them had Li-"berty to come, and go, betwixt himſelf and his Fellow, to reach "his Meat, as he had occaſion.——Thus far that Learned Man in his Diſcourſe of the *Temple-Service, in the time of our Saviour*, *Ch.* 13. By which Diſcourſe we may learn. 1. That the Jews at the eating of the Paſſover, uſed the very ſame poſture as at other times they did Eat their Meat in. 2. That this was not lying along, but ſitting upon their Legs, and ſometimes leaning their Head upon their left Elbow, yet at ſuch a diſtance one from another, as every one that ſate might freely uſe their Right Hand to take their Meat, and reach it to their Mouths: Nor did they always ſit at Meat ſo leaning, but at their pleaſure Leaned, or not Leaned, only at the *Paſchal Supper* they always Leaned, as an Emblem of their more perfect Liberty. By this we eaſily underſtand what is Meant by Chriſts *Sitting down with the Twelve*, after the manner of that Country in eating their Meat. *And as they did Eat, he ſaid unto them.* For the underſtanding of this we muſt a little inquire into the Jewiſh manner of Eating that holy Supper, which I will take out of the afore-mentioned Learned *Author* in the ſame Book and Chapter, Paragraph third. "They "being thus ſet the firſt thing towards this Paſſover Supper, that "they went about, was, that they every one Drank off a Cup of "Wine. So do their own Directories and Rituals about this thing inform us. —Now the conſideration of this is of mighty uſe to us to help us to underſtand the two Cups mentioned by *Luke*, *Ch.* 22. *v.* 17. and again *v.* 20. The latter was the Cup which our Saviour conſecrated for the inſtitution of his Supper, as is plain by the Conſecration of the Bread mentioned immediately before it, *v.* 19. The Cup mentioned, *v.* 17. was their firſt Cup of Wine, which they Drank before the Paſſover Supper, mentioned by *Luke* only. Our Saviours giving thanks when he took it, was but his *Bleſſing* of the whole *Paſchal Supper*. *Luke* before this mentions ſome Words of our Saviour, *v.* 15, 16. *with deſire have I deſired to Eat this Paſſover with you before I ſuffer. For I ſay unto you, I will not Eat any more thereof, until it be fulfilled in the Kingdom of God.* That is, I am now about to ſuffer, I know that I am betrayed, I have therefore earneſtly deſired to Eat this *Paſſover* with you before I dye, to put an end to this Legal Service, which hath, now continued ſo many Years, and hath all this time been but a Type of me, and my Death, and *Oblation for Sin*, *John* 1. 29. 1 *Cor.* 5. 7. For this is the *laſt Paſſover* I ſhall Eat with you, or that you ſhall Eat before you ſee thoſe things fulfilled in Goſpel Providences, which this Service doth but Typify. This indeed was but the Preface to the *Paſchal Supper*, not doth *Luke* mention more of it, only addeth *v.* 18. *For I will not Drink of the Fruit of the Vine, until the Kingdom of God ſhall come.* Of which Words I ſhall here ſay nothing, for they are doubtleſs by *Luke* put out of the true order, being both by *Mark* and *Matthew* mentioned, as ſpoken after that our Saviour had Bleſſed, and taken the Sacramental Cup: So as quotidiebrels the 21, 22. Verſes in *Luke*, ſhould have been before the eighteenth, according to the order in which *Matthew* and *Mark* pratteth them, and *v.* 18, ſhould be put after *v.* 20. and ſo alſo both *Matthew* and *Mark* do place them: *Luke* mentioneth no more of the *Paſchal* Supper, let us therefore return to our Evangeliſt. [*And as they did Eat*] that is, the Paſchal Supper, which (according to the Law) *Exod.* 12. 8. was the *Lamb*, or *Kid* roaſted, which they were to *Eat with unleavened Bread, and bitter Herbs*. The Jews had an hundred Traditional Rites, which they obſerved about the *Paſchal Supper*: But there ſeems to have none of them been of any Divine Inſtitution. The Law required no more then the Eating of the Lamb, or Kid roaſted, with *unleavened Bread, and bitter Herbs*: As to their Drink it preſcribed nothing, they were left to Liberty; for their Tradition of *four Cups of Wine to be Drank*, &c. I cannot find any of the Evangeliſts mentioning our Saviours uſage of any ſuch thing, but very probably, he Drank Wine at his Pleaſure, as at other Meals. Keeping only to the Rule of the Law. Now ſaith *Matthew* and *Mark*, *And as they did Eat, he ſaid Verily, I ſay unto you, that one of you ſhall Betray me.* He had before told them the *Son of Man ſhould be betrayed*, *Ch.* 17. 22. & 20. 18. where he had alſo told them he ſhould be *Scourged, Mocked*, and *Crucified*; but he now cometh to diſcover the Traytor to them. *One of you: And they were exceeding ſorrowful, and began every one to ſay unto him, Lord! Is it I?* they were ſorrowful that he ſhould be Betrayed by any, but more troubled, that one of themſelves ſhould be ſo Accuſed an Inſtrument, every one miſtruſts his own Heart, and *ſaith, is it I?* Chriſt replyeth, *He that dippeth his Hand with me in the Diſh, the ſame ſhall betray me.* The Diſh here could be no other, than the *Diſh at the Paſſover Supper*, probably the Hand of *Judas* was at that time with our Saviours in the Diſh, for we Read of no more reply from any, but from *Judas*. Our Saviour addeth, *The Son of Man goeth as it is Written of him, but woe unto that Man, by whom the Son of Man is betrayed. It had been good for that Man, if he had not been Born.* By theſe Words our Saviour dooth eth the *Traytor*, tho withal he tells them, That for his ſuffering he was determined by God, foretold by the Prophets, and ſo Eventually neceſſary, he was not dragged to it, *the Son of Man goeth.* But Gods Decree as to the thing, did neither take away the Liberty of *Judas* his Will in Acting, nor yet excuſe the Fact he did. *Woe unto that Man by whom the Son of Man is betrayed.* A Text worthy of their Study, who will not underſtand how God ſhould Decree to permit Sin, and make a ſinful Act as to the Event neceſſary, without being the *Author of Sin*. As to our Saviours Death, God had determined it, foretold it, it was neceſſary to be, but yet Satan put the Evil Motion into the Heart of *Judas*, and *Judas* acted freely in the doing what he did. Then Judas *which betrayed him, anſwered, and ſaid, Maſter is it I? and he ſaid unto him, Thou haſt ſaid.* This (as I ſaid) maketh it very probable that the Hand of *Judas* was in the Diſh with our Saviours, dipping in the Sauce, when our Saviour ſpake theſe former Words. That *Judas* as well as the other Diſciples was with our Lord at this Action, is out of doubt. That he ſtayed any longer, may very well be queſtioned, not only becauſe *John* ſaith, *Ch.* 13. 30. *He then having received the Sop, went immediately out.* But becauſe one cannot in reaſon think that his Guilty Conſcience, ſhould ſuffer him, to ſtay beyond that Word, or that our Saviour would have admitted of the Society of ſo Prodigious a Traytor at his laſt Supper, the Inſtitution of which immediately followed.

26 And as they were eating, Jeſus took bread, and ‖bleſſed it, and brake it, and gave it to the diſciples, and ſaid, Take eat this is my body.

27 And he took the cup, and gave thanks, and gave it to them, ſaying, Drink ye all of it.

28 For this is my blood of the new Teſtament, which is ſhed for many *for the remiſſion of ſins.

29 But I ſay unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my fathers kingdom.

30 And when they had ſung an ‖hymn they went out into the mount of olives.

‖ Many, Gr. Copies have, given thanks.

* Exod. 20. 28. Rom. 5. 15.

‖ Or, Pſal.

Mark relates this with no conſiderable difference, *Ch.* 14. 22, 23, 24, 25, 26. only he ſaith. *They drank all of it, and ſhed for many for the Remiſſion of Sins.* *Luke* ſaith, our Saviour upon his giving the Bread, ſaid, *This is my Body which is given for you. This do in Remembrance of me. Likewiſe also the Cup after Supper, ſaying, This Cup is the New Teſtament in my Blood, which is ſhed for you.* From the 24 Verſe alſo to the 33 of his 22. *Ch.* he gives us ſome further Diſcourſes of our Saviour with *Peter*, and to his Diſciples, but no other *Evangeliſt* mentioning them in this place, and *Luke* no where ſaying that they were ſpoken in the *Gueſt-Chamber*, I ſhall not conſider them till I come to that Chapter in *Luke*. *And as they were Eating*, that is, while they were yet in the Gueſt-Chamber, where they had eaten the *Paſchal Lamb* (for we muſt not think that our Saviour interrupted them in their very Act of Eating the *Paſchal Lamb*, with theſe Words, and another Inſtitution) *Jeſus took Bread*, without doubt *unleavened Bread*, for this Night there was no other to be found in the Houſe of any Jew, nor yet for ſeven Days which began from the Sun-ſet of this Night. But it will not from hence follow, that the Lords Supper muſt be Eaten with unleavened Bread. For tho our Saviour be to be imitated, in his Actions relating to *Goſpel-Worſhip*; yet not in ſuch of them which had a plain Reference to the *Jewiſh Worſhip*, and were there inſtituted for a ſpecial reaſon, as unleavened Bread was, to put them in mind of the haſt in which they came out of *Egypt*. Our Saviour at this time could uſe no other than *unleavened Bread*, for no other was to be had. *And bleſſed it.* He did not only *give Thanks* to God for it, and *beg his Bleſſing* upon it, which (as we have before obſerved) was our Saviour's conſtant practice where he did Eat Bread, but *he ſet it apart, and Conſecrated it* for a part of his laſt Supper. It ſeemeth very probable, that this is to be underſtood here in the Word *Bleſſed it*. For altho the Jews, and our Saviour ordinarily uſed a ſhort *Prayer* and *Thanks-giving* before they did Eat Meat, thereby ſhewing that they owned God as the giver of thoſe things, and depended upon him for a Bleſſing upon them, yet we no where Read, that they did ſo during the ſame Meal, as often as they put Bread into their Mouths. *Luke* (as we heard before) made a particular mention of our Saviours Bleſſing the Paſchal Supper. The mentioning of ours Saviours Bleſſing of this Bread, manifeſtly leadeth us to a new Notion, and Inſtitution, and the repeating of it again, *v.* 27. upon his *taking the Cup*, doth yet further Confirm it. That our Saviours *Bleſſing* both the one and the other, ſignifieth to us not only his giving Thanks to God, and begging of Gods Bleſſing, as upon ordinary Food, but his Sanctifying the one, and the other to be uſed as a new Goſpel Inſtitution, for the Remembrance of his Death. *And brake it, and gave it to the Diſciples*, whether (as ſome ſay) the Maſter of the Jewiſh Feaſts was wont after begging of a Bleſſing, thus to break Bread and to give it to all the Guests, I cannot tell, I know no Scripture we have to aſſure us of it; certain it is our Saviour, *brake it*, and did give it to his Diſciples; that he gave it into their Mouths, they not touching it with their Hands, or that he gave it into every one of their particular Hands, the Scripture ſaith not, nor is it very probable, except we will admit, that he changed the poſture he was in; for let any Judge how probable it is that one ſitting upon his Legs, Leaning, or not Leaning, (the conſtant poſture they uſed in Eating, whether the Paſchal Supper, or any other Meals) keeping his poſture, could reach it to eleven Perſons in the ſame poſture, to put it into their ſeveral Mouths, or give it particularly into every one of their Hands; it is therefore more probable, that he put the Diſh, or Veſſel in which the Bread was from him; to him that ſate next to him, and ſo it was conveyed from Hand to Hand till all had taken it, after he had firſt ſpake as followeth. Thoſe who can think otherwiſe, muſt preſume that our Lord changed his poſture, which I am ſure is not to be proved, from any place of holy Writ. *And ſaid, Take Eat this is my Body.* (*Luke* adds) *which is given for you. Do this in Remembrance of me.* *Paul* puts all together, 1 *Cor.* 11. 24. only for *given* he ſaith *Broken*. What Conteſts have been, and yet are betwixt the *Papiſts*, *Lutheranes*, and *Zuinglians* (ſince called *Calviniſts*) about the true ſenſe of thoſe Words. *This is my Body*, every one knows. The *Papiſts* make the ſenſe this; *This Bread once Conſecrated by the Prieſt, is preſently turned into the very Body and Blood of Chriſt, which every Communicant Eateth.* Hence are their Adorations to it, their *Elevations* of it, their carrying it about in *Solemn Proceſſions*, &c. The *Lutherans*, tho they ſee the Groſs Abſurdities of this ſenſe, yet ſay. *That the true and real Body and Blood of Chriſt, in its true ſubſtance, is preſent with the Bread and Wine in the Sacrament, and Eaten by every Communicant.* Both theſe opinions agree in this Abſurdity, That Chriſts Body now muſt be no true humane Body, for we know that all true Humane Bodies are *ſubject to our Senſes*; and *ſome one place that they cannot at the ſame time be in another*, much leſs in a thouſand or ten thouſand places at the ſame time. But neither the *Papiſt* nor the *Lutheranes* will hear of any Arguments from that Head, but ſtick to the Letter of our Saviours Words. The *Zuinglians* ſay the meaning is. *This ſignifieth my Body.* In the ſame Senſe, as it is ſaid, Chriſt *is the Way*, a *Door*, a *Vine*, a *Shepherd*, and it is ſaid of the Lamb, *Exod.* 12. 11. *This is the Lords Paſſover*; yet they are far from making it this or-

Ordinance a bare empty Sign, but do acknowledge it a sacred Institution of Christ in the Gospel, in the Observation of which he doth vouchsafe his spiritual Presence, so as every true Believer worthily receiving, doth *Really* and *Truly* partake of the *Body and Blood of Christ*, That is, all Benefits of his Blessed Death, and Passion, which is undoubtedly all intended by our Saviour in these Words; and when he saith, *Take Eat*, he means no more, than that true Believers should by the Hand of their Body *take the Bread*, and with their bodily Mouths eat it, and at the same time by the Hand, and Mouth of Faith. *Receive* and *apply*, all the Benefits of his Blessed Death and Passion, to their Souls; and that they should do this in remembrance of him, that is, (as the Apostle, *1 Cor.* 11.26. expounds it) *shewing forth the Lords Death, till he come.* It followeth: *And he took the Cup, and gave Thanks; and gave it to them saying. Drink ye all of it. For this is my Blood of the New Testament, which is shed for many, for the Remission of sins.* Christ's taking of the Cup, and giving of Thanks, were Actions of the same Nature, with those which he used with a Relation to the Bread, of which I spake before: Let the *Papists*, and *Lutherans* say what they can, here must be two Figures acknowledged in these Words. The *Cup* here is put for the *Wine in the Cup*; and the meaning of these Words: *This is my Blood of the New Testament*, must be: *This Wine is the sign of the New Covenant.* Why they should not, as readily acknowledge a Figure in those Words, *This is my Body*, I cannot understand; the Pronoun *This* in the *Greek*, is in the *Neuter Gender*, and applicable to the term *Cup*, or to the term *Blood*; but it is most reasonable to interpret it: *This Cup*, That is, the Wine in this Cup, is the *Blood* of the *New Covenant*, or *Testament*; That is, the Blood by which the *New Covenant* is confirmed, and established. Thus the *Blood of the Covenant*, signifieth in several Texts, *Exod.* 24. 8. *Zech.* 9. 11. 9.20. & *Heb.* 10.29. *Which is shed for many, for the Remission of sins*, to purchase Remission of sins; and this lets us know, that by *Many*, here cannot be understood all individuals, unless we will say, that Christ purchased a Remission of sins for many, who shall never obtain it, which how he could do, if he died in their stead, suffering the Wrath of God due to them for sin, is very hard to understand. *But I say unto you, that I will not henceforth Drink of the Fruit of the Vine.* I observed before, that *Luke* puts these Words before the Institution of the Supper, and some think that they properly belong to that place, but I understand no reason for it, *Matthew* and *Mark*, both placing it here; nor doth it seem probable, that after these Words, our Saviour should presently Drink of it, in the Institution of his Supper; some here Object our Saviours drinking after his Resurrection; but besides that, it cannot be proved that he drank any Wine, neither did he otherwise eat, or drink at all, but to shew that he was indeed risen (for he Hungred and Thirsted no more after his Resurrection) Or else by this *Phrase* our Saviour only meant, I will no more participate in this Ordinance with you, *Until I drink it New with you in my Fathers Kingdom*, that is in Heaven. Some will say, *Shall there then be drinking of Wine in Heaven? Ans.* No, neither doth the Particle *Until*, signifie any such thing: But the Joys and Pleasures of Heaven, are often Metaphorically set out, under the Notion of *sitting* down to *Banquet*, *Chap.* 8.11. *Supping*, *Rev.*3.20. *Eating and Drinking*, *Luk.*22.30. Our Saviour calls this *New Wine* to signifie, that he did not by it mean, such Wine as Men drink here: I will not henceforth drink of the Fruit of the Vine, but both you and I in my Fathers Glory, shall be satisfied with Rivers of Pleasures, which shall be far sweeter, and more Excellent than that, which is but the juyce of the Grape, and the Fruit of the Vine. *And when they had sung an Hymn, they went out into the Mount of Olives.* That the *Jews* were wont to close their *Passover-Supper* with singing an *Hymn* I do not doubt: Nor that they had some particular *Psalms*, or *Hymns*, which they used at that time to sing: But whether it were any of these, that our Saviour at this time *Praised God with*, I cannot tell, much less, whether he designed this *Praising* of God, with particular Relation to the *Paschal-Supper*, or *His Supper*, which he had now instituted, or both. The inquiries after these things, are but insignificant Curiosities, fit for such as have more mind, to look into the skirts of Holy-Writ, than to find out of it, what may be of Profit and Advantage to them. Our Saviour doubtless intended by this to instruct us, That the Ordinance of his Supper, is an *Eucharistical Service*, wherein our Souls are most highly concerned to give Thanks unto God, and as *Singing*, is an external Action, which God hath appointed to express the inward Joy and Thankfulness of our Hearts; so it is very proper to be used at that Holy *Institution. They went out to the Mount of Olives.* Our Lord knew that his time was now come, when he must be actually delivered into the Hands of his Enemies. That he might not therefore cause any disturbance, either to the Master of the Family where-in he was, or to the City, tho it was now Midnight, he goeth out of the City (the Gates being either open, (because of the multitude of People) very late; or else easily opened to him) to the *Mount of Olives.* A Mountain in the way, betwixt *Jerusalem* and *Bethany*, so called, as is thought, from the multitude of *Olive Trees* growing upon, and about it. The Evangelist as yet mentioneth nothing of *Judas*, who now was gone to Plot his work, and will anon return to accomplish it. In the mean time let us follow our Saviour, attending to his Discourses and Actions.

31 Then saith Jesus unto them, * All ye shall be offended, because of me this night, for it is written, I will smite the shepherd, and the sheep of the flock, shall be scattered abroad.

Joh. 16. 32.

32 But after I am risen again, * I will go before you into Galilee.

* Chap. 28.16.

33 Peter answered and said unto him. Though all men shall be offended because of thee, *yet* will I never be offended.

34 Jesus saith unto him, * Verily I say unto thee, that this night before the cock crow thou shalt deny me thrice.

* Joh. 13.38.

35 Peter said unto him, Though I should dye with thee, yet will I not deny thee, Likewise also said all the disciples.

Mark hath the same, *Ch.* 14.27, 28, 29, 30, 31. only *v.* 30. he saith: *This Day, even this Night, before the Cock crow twice*, Thou shalt deny me thrice. *Luke*, *Ch.* 22. 31, 32, 33. 34. hath it not entire, but he hath something of it, with some Addition, thus, *And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as Wheat. But I have prayed for thee, that thy Faith may not fail, and when thou art converted, strengthen thy Brethren. And he said unto him, I am ready to go with thee, both into Prison, and to Death. And he said unto him, I tell thee, Peter, that the Cock shall not Crow this Day, before thou shalt thrice deny that thou knowest me.* Those who read the *Evangelists*, must remember that they did not write our Saviours words from his mouth, but from their Memories, and therefore must be allowed to vary in their Expressions, and in Circumstances, giving us only an Account of the substance of Words and Actions, as their Memories served them, from whence also it is, that some of them have some Circumstances, not in the others. Our Saviours design here in General, is to inform his Disciples of something, which would happen by and by. *All ye* (saith he) *shall be offended, because of me this Night.* The word *offended*, is of a very large Signification in Holy-Writ; here, it seems to signifie *disturbed*, or *troubled*, tho if we take it strictly for *stumbling, so as to sin*, it was true enough, for that happened (as we shall see anon) which made them to *forsake Christ and fly*, which doubtless was their sin. *For it is written, I will smite the Shepherd and the Sheep of the Flock shall be scattered.* The words are, *Zech.* 13.7. The words there are *Imperative*, *smite the Shepherd.* There are different Opinions, whether that Text is primarily to be understood of *Christ*, or it be only a *Proverbial Speech*, which the *Prophet* made use of with another reference, which yet *Christ* doth apply unto himself. I do more incline to think, that *Christ* here interpreteth the *Prophecy*, to relate *Primarily* to himself, for he doth not say, *As it is said*, but, *As it is written*, yet consider it as a *Proverbial Speech*, it is true of others also. But certainly our Saviour designed to uphold the Spirits of his Disciples, by letting them know, that tho they should see *the Shepherd smitten*, that is, *Himself*, who is the *Good Shepherd*, *Joh.*10.1. and is called by the Apostle, the *Great Shepherd of the Sheep*, *Heb.* 13.20. the *Chief Shepherd*, *1 Pet.* 5.4. yet they should not be disturbed, for, 1. *It was no more than was Prophecied concerning him*, *Zech.* 13.7. 2. Tho at present they were scattered, yet it should not be long, for he should *Rise again*, and then he would *go before them into Galilee*, which was fulfilled, as we read, *Mar.* 16.7. Upon these words, *Peter* whom by all the Gospel History, we shall observe to have been of the highest Courage, and forwardest to speak, saith, *Tho all Men should be offended, yet will I never be offended.* These doubtless were his present Thoughts, this his sudden Resolution, here now seem to come in our Saviours Words to *Peter*, mentioned by *Luke* only, *Ch.* 22.31. *Simon, Simon, Satan hath desired to have you, that he may sift you as Wheat. But I have Prayed that your Faith might not fail, when thou art converted, strengthen thy Brethren.* You is in the Plural Number, and to be interpreted by *You all*, tho our Saviour directeth his Speech only to *Peter*, who first spake, whom he calleth by his own Name; and doubleth it, to signifie his Earnestness in giving him warning. *To sift you.* In sifting there are two things. 1. The shaking of the Corn up and down. 2. The Separation of the Grain, from the Dust, or its Seeds mixt with it: *Satan* hath desired, or hath obtained leave of my Father, to trouble you all, shaking your Faith this and that way. But I have Prayed, that altho the workings of your Faith be suspended, and the Habit of your Faith be shaken, yet it may not utterly fail, but the Seeds of God may abide in you: You shall not wholly fall away, but be renewed again by Repentance, and *when thou art converted*, when thou hast fallen, and shalt have a sight of thy Error, and be humbled for it, indeavour to strengthen thy Brethrens Faith: We may observe from hence. 1. *That Temptations are sifftings.* God sifts us to purge away our Dross. Satan sifts us, if it were possible to take away our Wheat. 2. *That the Devil is the great Tempter.* Others may hold, and move the Sieve, but he is the Master of the Work. 3. *That he hath a continual desire to be sifting in God's Flower.* 4. *That he hath a Chain upon him*, he must ask Gods leave to trouble his People. 5. *That God often graveth him leave, but through Christs pleadings, he shall not Conquer.* He may sift and trouble a Believer, but the Believers Faith shall not fail. 6. *That in the hour of Temptation, we stand in Christs strength*, by the Vertue of his Intercession. 7. *That lapsed Christians, when the Lord hath restored them, ought to indeavour to strengthen and establish others.* Jesus saith to *Peter*, *Verse* 35

I say unto thee, that this Night before the Cock crow thou shalt deny me thrice. Luke saith, *Thou shalt deny that thou knowest me. Mark* saith, before the *Cock crow twice*: And so interpreteth *Matthew*, for he denied Christ but once, before the Cock did crow once. How little do we know our selves, that cannot tell what our Hearts will be, three or four hours? *Peter* was too confident of the contrary, and replyeth again, upon our Saviour telling him: That if all should deny him, he would not. So also, they all said, but what happened we shall hear more by and by.

36 Then came Jesus with them, unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

Mark leaveth out *Yonder*, *Ch.*14.32. *Luke* saith, *Ch.*22.39. *He came out, and went as he was wont, to the Mount of Olives, and his Disciples followed him. And when he was at the place, he said unto them: Pray that you enter not into Temptation. And he was withdrawn from them a stones cast, and kneeled down and Prayed.* Whether this *Gethsemane*, were the name of a Garden, or of a *Village*, wherein was a Garden, is not much Material for us to know: In *Jerusalem* they say, they had no Gardens, but their Gardens were without the Gates; certain it is, it was on the other side of the Brook *Cedron*, *Joh.* 18. 1. and either in, or at the Foot of the Mount of *Olives.* Thither Christ went with his Disciples: That is, eleven of them, we shall hear of the twelfth by and by, *Luke* saith, that he bad his Disciples *Pray, that they might not enter into Temptation*: These Words *Matthew* and *Mark* have, after Christ's first return to them: They say, he now said only, *Sit you here, while I go and Pray yonder.*

37 And he took with him Peter, and * the two sons of Zebedee, and began to be sorrowful, * and very heavy.

* Chap. 4.21.
* John 12. 27.

38 Then saith he unto them, My soul is exceeding sorrowful unto death, tarry ye here, and watch with me.

Mark names the three Disciples, *Ch.* 14. *v.*33,34. *And he taketh with him Peter and James, and John, and began to be sore amazed, and to be very heavy. And saith unto them, my Soul is exceeding sorrowful unto Death: Tarry ye here and Watch.* The three *Witnesses* of his *Transfiguration*, *Ch.* 17. 1. He takes also to be *Witnesses* of his *Agony*, *He began to be Sorrowful*, and very *Heavy.* The words in the *Greek* are expressive of the greatest Sorrow imaginable, which he further expresseth, *v.*38. Saying, *My Soul is exceeding sorrowful unto Death.* This was not wholly, upon the Sense of his approaching Death, for he *laid down his Life, no Man took it from him.* Nor yet, to consider how his Disciples would be left; but in the Sense he had, of the Wrath of God due to Man for sin, which he now felt, bearing our sins. So as this was a part, and a great part of his suffering, as appears by his following earnest Prayers, for the passing away of that Cup, his *Sweating* as it were *drops of Blood*, *Luk.* 22. 44. The Angels coming and Ministring unto him, *Luk.* 22.43. *Luke* saith, he was in an *Agony*, which signifieth a great inward Conflict.

39 And he went a little further, and fell on his face * and prayed, saying, O my Father if it be possible, let this cup pass from me, nevertheless not as I will, but as thou wilt.

* Heb. 5.7.

Mark saith, *He went forward a little, and fell on the Ground, and Prayed, that if it were possible, the hour might pass from him. And he said, Abba Father! All things are possible unto thee, take away this Cup from me: Nevertheless, not what I will, but what thou wilt*, *Ch.* 14. 35, 36. *Luke* saith, *He was withdrawn from them about a stones Cast, and kneeled down, and Prayed, Saying, Father if thou be willing, remove this Cup from me: Nevertheless, not my Will, but thine be done.* Here are three distinct Forms of Words, but all agreeing in one, and the same Sense. *Matthew* saith, *He went a little further and fell on his Face, and Prayed.* He at his first Motion carried but three with him: *Peter, James, and John*, now he leaves them, but not far, *Luke* saith, about a *stones Cast.* Fervent Prayer loves Privacy, and Christ by this teacheth us, that *secret Prayer* is our Duty, *He fell on his Face, Luke* saith, *He kneeled*, he possibly at first *Kneeled*, then *fell on his Face*: We read in Scripture of *Sitting, Standing, Kneeling*, and *Prostration* used in *Prayer*, the first and last rarely: *Standing* and *Kneeling*, were the most ordinary Postures. *David* prayed sitting in his House, 2 *Sam.* 7. 18. *Abraham fell on his Face*, *Gen.* 17. 17. So did *Moses* and *Aaron*, *Numb.* 16. 22. 45. *Prostration* was ordinarily used in great Passions, hardly otherwise in Prayer. *Saying, O my Father if it be possible, let this Cup pass from me: Nevertheless, not as I Will, but as thou wilt.* *Mark* first tells us the Sum of his Prayer, then saith, he said *Abba Father! All things are possible unto thee: Take away this Cup from me: Nevertheless, not what I Will, but what thou wilt.* *Luke* saith, he said, *If thou be willing, remove this Cup from me: Nevertheless, not my Will, but thine be done.* *Luke's*, *If thou be willing*, expounds *Matthew's if it be possible.* A thing in it self may be possible, which considered in its Circumstances is not so, thus (as it is,) *Mark*, *All things are to God possible:* But yet it is not possible for God to alter any thing which he hath decreed, or said shall come to pass; because God is not as Man: *One that can Lye*, or *Repent.* But it will be Objected. *Did not Christ know, that it was not possible?* Did not he himself, *v.* 54. say. *Thus it must be?* I answer, It is one thing what he knew, *as he was God*, and of Counsel with the Father; and another thing what he Prayed for, *as Man*: Besides, our Saviours saying, *If it be possible*, doth not suppose that he knew it was possible: It signifieth no more than this. *Father*, my Humane Nature hath an Aversion from this heavy stroke, so as if it were possible, it craves of thee a Discharge from this Curse: *Nevertheless, not my Will, but thine be done.* The first Clause, is but the Expression of the natural (but not sinful) infirmity of his Flesh: The latter a *perfect Resignation*, of his Will to God. In the first, he tells his Father, what his natural Flesh would crave, if it might consist with the Will of God. In the second, he begs that whatsoever his Flesh craved, yet the Will of God might be done. And herein he sets us a perfect Pattern for our Prayers, for deliverance from Temporal Evils, viz. With a Submission to the Will of God. By this, our Saviour doth not declare himself ignorant, or incertain of the Divine Will. Only as, tho the Person that dyed was *God-man*, yet the Humane Nature only dyed: So, tho the Person that prayed was *God-man*, yet he only prayed, as he was Man.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41 Watch, and pray, that ye enter not into temptation: The spirit indeed *is* willing, but the flesh *is* weak.

Mark hath the same, *Ch.* 14. 37, 38. *Luke* hath nothing of our Saviour's going the second, or third time; but hath some other passages, which we shall consider by and by, and telleth us but once, of his finding the *Disciples asleep*, which we shall also take notice of, in their Order. Whether Christ came this first time, only to *Peter* and *James*, and *John*, whom he had left nearer to him, or to the other eight, left at a further distance, I cannot determine, but think the first most probable: He saith unto *Peter*, and so to *James and John*: *What could ye not Watch with me one Hour?* You *Peter*, that even now were so resolute for me, and you *James* and *John*, that told me, *You could Drink of the Cup whereof I Drank, and be baptized with the Baptism I should be baptized with, what?* Do you faint the first time? *Watch and Pray, that you enter not into Temptation.* Here he calls them to a greater *Watching*, spiritual Watching, in Opposition to *Security*, that they might not fall under their Temptations. By watching, he directeth them to the use of such means, as were within their Power to use; by adding *Pray*, he lets them know, that it was not in their Power, to stand without Gods help and Assistance, which must be obtained by Prayer, and upon their Praying, should not be denied them. *The Spirit indeed is Willing, but the Flesh is Weak.* The Spirit sanctified by Divine Grace, is resolved with Constancy to perform its Duty; but the Flesh, the sensitive part, is apt to Faint and fall away, when terrible Temptations assault us: Therefore you should earnestly pray for super-natural strength, and be Vigilant, least you be surprized and overcome by them. The words also, may have an immediate Respect to their being overtaken with sleep in this hour of Christ's Summons; tho they resolved Affectionately to attend him, and cleave to him.

42 He went away again the second time, and prayed, saying, O my Father if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came, and found them asleep again, for their eyes were heavy.

Mark saith, *Ch.* 14. 39. *And again he went away and Prayed, saying the same Words. And when he returned he found them asleep again (for their Eyes were heavy) neither wist they what to Answer him, saying the same Words.* How our Translation came to translate this so I cannot tell, in the *Greek* it is τὸν αὐτὸν λόγον, which must be Translated, The same *Word*, or the *same Speech*, not *Words* (if that were the Evangelists Sense.) But that it is not, for as it is plain, our Saviour used more than *one Word.* So it is as plain, it was not the same *Speech*, or *Form* of *Words*, for we have met with four different Forms already, Our Lord prayed but thrice, so as he could not say the *same Speech.* But λόγον here signifies Matter.—Speaking the same Matter, or to the same Sense, and thus we translate it, *Mar.* 1. 45. *Mar.* 2. 2. and in a multitude of other Texts, in Correspondence with the *Hebrew* דבר. He comes to them a second time, and findeth them asleep. So quickly did they find the Truth of what he had but now taught them. *That the Spirit is willing, but the Flesh is Weak*, for there is no doubt but they did what they could to keep themselves awake.

44 And he left them, and went away again, and prayed the third time, saying, the same words.

45 Then cometh he to his disciples, and saith, Sleep on now, and take your rest, behold the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going, Behold he is at hand, that doth betray me.

Mark saith nothing of this *third Praying*, but saith, *And he cometh*

cometh the third time, and saith unto them, sleep on now, and take your rest, the Hour is come, Behold the Son of Man is betrayed into the Hands of Sinners, Rise, let us go, lo he that betrayeth me is at Hand; what the meaning of *saying the same Words* is, we heard before, praying to the same sense, or saying the *same thing*, or *matter*, tho using other Words, as it is plain he did. *Luke* 22. 43. tells us, *There appeared an Angel to him strengthening him.* This is not the first time we read of *Angels* appearing and Ministring to Christ. They did so, *Ch.* 4. 11. after his Conflict with the Devil, in the Wilderness. Now an *Angel* appeared to him in the Hour of *Temptation*. Then he had *without*, *troubles*. But now he hath *within*, *Fears*, being in a great Agony. Thus it is said, *John* 12. 27. that he being in a conflict, and praying, *Father save me from this Hour; but for this cause I came unto this Hour. Father! Glorify thy Name. A Voice was heard*, saying, *I have both Glorified it, and will glorify it again.* There the Answer was Testifyed by a *Voice* from *Heaven*, Here, it is by an *Angel*(so God, *Dan.* 9. 21. let *Daniel* know his Prayer was heard) *Hannah* knew another way by *the Peace of her Spirit* after Prayer—*her Countenance was no more sad.* How the Angel did strengthen him we are not told. Let no Man think that he who was the Son of God needed an *Angel to strengthen him*: he was not now exerting his Divine Verture, but by his suffering shewing that he was truly Man, and as to that nature, made lower than the Angels. *Luke* addeth, *And being in an Agony he prayed more earnestly, and his Sweat was as it were great drops of Blood, falling down to the Ground*, *v.* 44. These Words are Expressive of the great Conflict of our Saviours Spirit, which was such as thrust out *Sweat* like great *drops* of Blood, whether they were very Blood, or Sweat with some mixture or Tincture of Blood, is very hard to determine, nor of any Consequence for us to know, it is no unusual thing for Bodies to breath out Sweat in ordinary Conflicts of Spirit, this was much more than ordinary. *Luke* saith, that *when he rose up from Prayer, and was come to his Disciples, he found them Sleeping, for Sorrow. And said unto them, why Sleep you? Rise and Pray lest ye enter into Temptation.* All three Evangelists agree, that Christ coming the *third time found them Sleeping*, *Luke* gives one Reason of it *for Sorrow*. Their *sorrow* added to their *Watching*, may be some excuse for their sleeping, tho otherwise it was a time which called for more Waking. The *Evangelists* do not so well agree in what Christ said to his Disciples. *Luke* saith, *Rise up and pray lest you enter into Temptation. Matthew* and *Mark* say, he said, *Sleep on now and take your Rest*, &c. he might say both. Nor can we determine whether he spake those Words *seriously*, as willing that they should take their Rest, for they could be no further useful to him, whose time was now come, he was betrayed, and, the Traytor was at Hand: Or, with some Reflection upon them, for their Drowsiness, which the Words going before, *what could you not Watch with me one Hour?* seem to hint us.

47 And while he yet spake, lo Judas one of the twelve, came, and with him a great multitude, with swords and staves, from the chief priests, and elders of the people.

Mark saith the same, *Ch.* 14. 43. adding also the *Scribes*. *Luke* saith there was a *Multitude*, and *Judas went before them*, adding, that he *drew near to Jesus to kiss him*, *Luke* 22. 47. If any ask, How *Judas* knew where *Jesus* was at that time of the Night, or rather so early in the Morning. *John* satisfieth us, *Ch.* 18. 2. *And* Judas *also which betray'd him, knew the place, for Jesus oft times resorted thither with his Disciples.* And then goeth on Judas *then having received a Band of Men, and Officers, from the Chief Priests and Pharisees cometh thither, with Lanthorns, and Torches, and Weapons.* Those skilled in the Jewish Learning tell us, that the ordinary Guard of the Temple belonged to the *Priests*, and such Officers as they imployed; but upon their great Festivals, the *Roman Governour* added a *Band of his Souldiers*, who yet were under the command of the *Priests*. It is thought these Officers, Souldiers and others came with a Warrant to apprehend our Saviour from the *Jewish Sanhedrim* or highest Court, which was made up of *Chief Priests*, *Scribes*, and *Pharisees*, and *the Elders of the People*, they had *Torches* and *Lanthorns*, because it was yet dark, before the Day was broke. Swords and Staves to be ready against any Opposition. *Judas* the *Traytor* comes before as their Leader.

48 Now he that betrayed him, gave them a sign saying, Whomsoever I shall kiss, that same is he, hold him fast.

49 And forthwith he came to Jesus, and said, Hail master, and kissed him.

Mark, Ch. 14. *v.* 44, 45. differs not, only instead of *Hold him fast*, he hath, *Lead him away safely*, and instead of *Hail Master*! he saith, *Master, Master*. There is in these Words nothing difficult or doubtful, *Judas* had given them a sign how to know Christ, that was his Kissing of him, being come where he was he steps to our Saviour and kissed him, by which he let them know, that he was the Person against whom their Warrant was.

50 And Jesus saith unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

Mark saith nothing of what Christ said to him, *Luke, Ch.* 22. 48. adds, that Christ said to him, *Judas, betrayest thou the Son of Man with a Kiss?* Whether *Christ* used this Compellation of *Friend* to *Judas*, to mind him what he formerly had been, and still ought to have been, or as a Common Compellation, (as we oft use it) is not much Material. A Kiss is the Symbol of Friendship, and Kindness, and therefore very imopperly used by a *Traytor* and professed Enemy (yet so used by *Joab* to *Amasa*, 2 *Sam.* 20. 9.) That makes our Saviour ask him, if he were not ashamed to betray the Son of Man by a Kiss. *Judas*, by calling him *Master, Master*, acknowledged he had been once his disciple. By his Kiss, he pretended Friendship to him, yet *betrayed* him. O the depth of desperate Wickedness, which is in the Heart of Man! especially such as Apostatize from a former *Profession*, they are commonly the worst and fallest Enemies of Christ, and his Gospel.

51 And behold one of them which were with Jesus stretched out his hand, and drew his sword, and stroke a servant of the high priests, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place, *for all they that take the sword shall perish with the sword. *Gen. 9. 6. Rev. 13. 10.

53 Thinkest thou that I cannot now pray to my father, and he shall presently give me more then twelve legions of Angels?

54 But how then shall the * scriptures be fulfilled *that thus it must be? *Ha. 53. 8. Luke 24.

Matthew relates this History shortly, but *Mark* much more, *Ch.* 14. 47. he saith no more than this. *And one of them that stood by, drew a Sword, and smote a Servant of the High Priest, and cut off his Ear.* *Luke* also relates something of it in, *Ch.* 22. 50. 51. And one of them smote a Servant of the High *Priest*, and cut off his *Right Ear. And Jesus answered and said. Suffer ye thus far, and he touched his Ear and healed it.* *John* relates the same passage with some more particulars, *Ch.* 18. 10. *Then Simon Peter having a Sword drew it, and smote the High Priests Servant, and cut off his Right Ear.* The Servants Name was *Malchus. Then said Jesus unto* Peter, *Put up thy Sword into the Sheath. The Cup which my Father hath given me to Drink, shall I not Drink it?* If any ask, how Christ and his Disciples came to have a Sword, he may be satisfyed that they had two, from *Luke* 22. *v.* 35, 36, 37, 38. (which Verses being in none of the other Evangelists, I have left, to be spoken to in their order) The Disciples seeing the Officers (as was said *v.* 50.) laying Hands on Christ, as *Luke* saith, *knowing what would follow. One of them*, (St. *John* tells us it was *Peter*) *drew a Sword*, and smote off the *Right Ear* of one of the *High Priests* Servants. *John* tells us his Name was *Malchus*. Our Saviour reproveth *Peter*, commanding him to *put up the Sword again into its Sheath*, and telling him, *That he who taketh the Sword, should Perish with the Sword.* It is to be understood of private Persons, taking up the Sword to destroy their Lawful *Magistrates*, and this Lesson it teacheth all Christians. Men must have the Sword given orderly into their Hands, before they may use it, and that no *private Person* can have against the *Supream Magistrate*. 2. 2. Secondly, (saith our Saviour) I needed not thy help to defend me, If I were to make any defence, I could pray to my *Father*, and he should give me more then twelve Legions of *Angels*, there is therefore no need of thy drawing a Sword in my defence. 3. *The Scripture* (saith he) *must be fulfilled*, it was Prophesied of me that I should be thus used, and those *Prophesies* must *be fulfilled*. Having reproved *Peter*, and silenced his Passion. *Luke* tells us, he begged leave so far as to *touch his Ear*, and he *healed it*, thus doing good to those that hated him, and working a Miracle in the sight of them, which (had not their Hearts been hardened) might have convinced them, both of his *Innocency*, and his *Divine Power*, but they take no notice of his kindness. Now he applyeth himself to the Multitude of his Enemies.

55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves, for to make me? I sate daily with you teaching in the Temple, and ye laid no hold on me.

56 But all this was done, that *the Scriptures of the prophets might be fulfilled*. Then all the disciples forsook him, and fled. *Luke 4. 30.

Mark hath the same, *Ch.* 14. *v.* 48, 49, 50. *Luke, Ch.* 22. 52, 53. hath it thus. *Then Jesus said unto the Chief Priests, and the Captains of the Temple, and the Elders which were come to him, Be ye come out as against a Thief, with Swords, and Staves? when I was daily with you in the Temple, you stretched forth no Hands against me. But this is your Hour, and the Power of darkness.* What our *Evangelist* reports as spoken to the Rabble, *Luke* reports as spoken to the *Chief Priests*, and *Captains* of the *Temple* (that is, of the Souldiers, who at that time were the *Guard of the Temple*) some of which it should seem, came along with the Rabble, to whom our Saviour

directeth

directeth his Speech. *I sate daily with you Teaching in the Temple.* I observed before that it was their usual manner, for those that Taught in the Temple to *Sit* while they Taught, to Testify their Authority, Christ when he came up to the *Passover*, was wont to Teach in the *Temple, and you laid no hold on me.* I did not hide my self, nor go about to raise a party to defend my self, but quietly taught in the Temple, if I had been guilty of any Crime you might easily have taken me, why are you now come out against me, as against a Thief, upon whom you had need to raise the Country? why come you against me with Swords, and Staves? as if you thought I would make some Resistance to defend my self? you never saw any such thing in me, as should give you a jealousie of such a thing? *But all this was done that the Scriptures of the Prophets might be fulfilled.* The many Scriptures, which spake concerning the sufferings of Christ. *Luke* addeth, *But this is your Hour, and the Power of darkness*, that is, this is that which God hath determined. Wicked Men and Persecutors of Christ, and his Gospel, have their *Hour*. There is a time which God in his wise Counsels hath set, and determined, when for the Tryal of his Peoples *Faith*, and *Patience*, he suffers the Devil by vile and wicked Men, who are his Instruments, to imprison and otherwise vex, and molest his People. That such a time is *their Hour*, and what they do is by the Permission and according to the Counsel of God, and *but an Hour*, a *determined*, and *short time*, are great Arguments for to persuade us to the Exercise of *Faith*, and *Patience. And the Power of darkness*. A time when the *Prince of darkness* is putting forth his Power: or the *Power of darkness*, that is, a time of *exceeding great* darkness, of Afflicthon to me, and my Disciples. Wicked Mens Hour is always to Christs Disciples *the Power of Darkness. And all his Disciples forsook him and fled.* Probably all of them fled at first, tho *Peter* and another came back again: Or, *All* here signifieth the most of them. We never know our Hearts upon the prospect of great Tryals, until we come to grapple with them, and to be ingaged in them. These Disciples had all said, They would not forsake him, when it comes to the push, not one of them stands by him. But altho they shrunk at first, not without the Providence of God permitting them thus to fail in their Duty, then Governing their failers to his own Glory: yet they again returned to their Duty, after Christs Resurrection, owned Christ, preached his Gospel, and at last drank off the Cup, which he Drank of first, and were Baptized with the Baptisme, wherewith he was Baptized. All must not not be Condemned for Flight in a time of Persecution. We must observe whether they Apostatize from their Profession, or whether they do not return again, before we pass a Judgment against them.

57 And they that had laid hold on Jesus, led *him* away to Caiphas the high priest, where the scribes, and the elders were assembled.

Mark, Ch. 14. 53. saith. *They led Jesus away to the High Priest, and with him were assembled all the Chief Priests, and the Elders, and the Scribes. Luke* saith no more but *Then they took him, and led him, and brought him into the High Priests House, Ch.* 22. 54. John *saith, Then the Band, and the Captain, and the Officers of the Jews, took Jesus, and Bound him. And led him away to* Annas *first, for he was Father-in-Law to* Caiphas, *who was the High Priest that same Year. Job.* 18. 12, 13. All things were now out of order in the Jewish Church. Regularly, their *High Priests* were to be such as derived from the Eldest Son of *Aaron*, and were to hold in their place for Life, but they were now chosen *Annually*, and their Conquerours ruled the choice as they pleased. Yet some think, that in this the Jews kept something of their Ancient form, and the *High Priest* was chosen Regularly of the House of *Aaron* and for *Life*, but the *Romans* when they listed turned him out, and sold the Place to another, and such a one was *Caiphas*, who was at that time *High Priest*, Son-in-Law to *Annas*; their carrying of Christ first to *Annas* his House, was no more than to stay there a while till *Caiphas*, and the Council which was appointed to meet that Morning at the House of *Caiphas* could assemble.

58 But Peter followed him afar off unto the high priests palace, and went in, and sate with the servants to see the end.

Mark adds, *Ch.* 14. 54. and *warmed himself at the Fire. Luke* saith, *Ch.* 22. 54, 55. *Then took they him, and led him, and brought him to the High Priests House, and* Peter *followed afar off, and when they had Kindled a Fire in the midst of the Hall, and were set down together*, Peter *sate down amongst them. John* gives us a more particular account, how *Peter* came into the *nether Disciple, that Disciple was known unto the High Priest, and went in with Jesus into the Palace of the High Priest. But* Peter *stood at the Door without. Then went out that other Disciple, which was known unto the High Priest, and spake unto her that kept the Door, and brought in* Peter. Some think that this other Disciple was *John* himself, but it is not probable that *John* and the *High Priest* should be so well acquainted, it is more probably judged, That it was none of the Twelve, but one who favoured Christ more secretly, some Citizen of *Jerusalem* whom the *High Priest* favoured, or at least knew by Face, and had some respect for, and therefore he was admitted in, and he helped *Peter* in, who being come in, and a Fire kindled in the Hall, the rest of the Company sate down and, warmed themselves by the Fire, *Peter* also sate down amongst them, being desirous to see the end.

59 Now the chief priests, and elders, and all the council sought false witnesses against Jesus to put him to death.

60 But found none, yea, tho many false witnesses came, yet they found none. At the last came two false witnesses.

Mark Expounds this latter Verse, *Ch.* 14. *v.* 56. *For many bare false Witness against him, but their Witness agreed not together.* It is plain that they had taken up a Resolution to destroy Christ one way, or another, but they will make a Shew of Justice, in the Execution of their Malice. The Council being fate, it is not to be thought that they had then Leisure to send about for Witnesses, but out of their Malice, they screwed, and sifted such Witnesses as were brought to see if they could get of them upon their Oaths, to affirm any thing against them, which by their Law was Capital. *Many false Witnesses came, yet they found none.* That is, no two agreeing in the same Story, as the Law required, *Deut.* 19. 15. for a single Testimony was none. *Vox unius est Vox nullius.* A single Witness, is no Witness. Or none that could testify any thing of a *Capital Nature*, many came and Witnessed *Trivial things*, but none *false Witnesses*.

61 And said, * This *fellow* said, I am able to destroy the temple of God, and to build it in three days. * Chap. 27. 40,

Mark saith, *Ch.* 14. 57, 58, 59. *And there arose certain, and bare false Witness against him, saying, We heard him say, I will destroy this Temple, that is made with Hands, and within three Days I will build another made without Hands. But neither so did their Witness agree together.* These are called by the Evangelists, *false Witnesses*; our Saviour said, *Joh.* 2. 19. *Destroy ye this Temple, and in three Days I will raise it up*, Speaking of his Body, as *John* tells us there. *v.* 21. he did not say, *I will destroy this Temple, made with Hands, and within three Days I will Build another, made without Hands.* But *Mark* saith, These Witnesses could not agree in their Tale, or their Testimony, tho agreeing was not sufficient to make him guilty of a Capital Crime. The *High Priest* must use some other Arts.

62 And the high priest, arose, and said unto him, Answerest thou nothing? what *is is which* these witnesses against thee.

63 But * Jesus held his peace, And the high priest answered, and said unto him, I adjure thee by the living God, that thou tells us, whether thou be the Christ the Son of God. * Isa. 53. 7. Cha. 22. 12.

Mark speaks to the same purpose, *Ch.* 14. 60, 61. The *High Priest*, expected a long defence, and so to have had matter of Accusation against him out of his own Mouth. Christ disappointeth him, saying nothing at all, either out of *Modesty*, or not thinking what they said of any Moment, or worthy of any reply, or perhaps seeing that they could not agree in their Tale, so as what they said was of no force against him. The *High Priest* therefore comes at last to examine him, *Ex officio*. *Mark* saith *Ch.* 14. 61. *Again the High Priest asked him, and said unto him, Art thou the Christ the Son of the Blessed.* *Luke* to give us the Story of *Peter*, from his first coming into the *High Priests* Hall to his going out, entire, interrupteth himself a little in his Relation of their dealings with Christ, and then relates some Indignities offered him, which the other Evangelists do not mention. Which seem to have been offered him, while the Souldiers and the Rabble had been before he appeared in the Council, *Ch.* 22. 63, 64, 65, 66, 67. *And the Men that held Jesus mocked him, and Smote him, and when they had Blindfolded him, they strake him on the Face, and asked him, saying, Prophesie who is it, that smote thee? And many other things, Blasphemously they spake against him. And as soon as it was Day, the Elders of the People, and the Chief Priests, and the Scribes came together, and led him into their Council.* Then he mentioneth nothing of what the Witnesses said, possibly because it was nothing of Moment, nothing upon which they proceeded against our Saviour for his Life, but goes on.—Saying, *are thou the Christ, tell us. Matthew* saith, *art thou the Christ the Son of the Living God. Mark, the Son of the Blessed.* It is plain both from this Text, and from *John* 1. 49. that the Jews did expect a *Messiah*, who should be the Son of the *Ever-living* and *Blessed God*, but whether they understood that he should be the *Son of God by Nature* and *Eternal Generation*, or only by a more *special Adoption*, than the whole *Jewish Nation* was (to whom the Apostle saith belonged the *Adoption*) I cannot say. *I adjure thee to tell us*, that is, as some say, I charge thee upon thy Oath to tell me (but it doth not appear that they had given any such *Oath* to him, the *Guilty* Person was not wont to be forced by an Oath to accuse himself, neither is it very probable, that our Saviour would have taken such an Oath. The Sense therefore seemeth to be rather I command, or require, or charge thee, as Solemnly as if thou hadst taken an Oath (as in the presence of God) to tell us. Or I charge thee with a terrible imprecation on thee,

if

if thou speakest falsely, or wilt be silent to declare, if thou be the Christ the Son of the living God.

64 Jesus saith unto him, Thou hast said. Nevertheless I say unto you, * Hereafter shall ye see the Son of Man, * sitting on the right hand of power, and coming in the clouds of heaven.

* Psal. 110. 1. * Chap. 16. 27. & 24. 30. Rom. 14. 10. 1 Thes. 4. 16. Rev. 1. 7.

Mark. Ch. 14. 62. *Saith, Jesus said, I am, and you shall see, &c. Luke* saith, *And he said unto them, If I tell you, you will not believe. And if I also ask you, you will not Answer me, nor let me go. Hereafter shall the Son of Man sit on the Right Hand of the Power of God.* What all the *Evangelists* say, put together, makes up our Saviours perfect Answer. To what purpose (saith *Christ*) should I Answer you? This is now but a Captious question, not propounded by you to that end that you might be satisfied as to the Truth, but only to ensnare me, for if I should tell you *I am, you would not believe it.* If I should argue the matter with you, you would give me no Answer. I have given you Proof enough, but yet, *Caiaphas*, thou hast said the Truth, I am the Christ, the Son of the ever Living blessed God, and to confirm you further; Hereafter you shall see me, whom you think to be no more than the *Son of Man, sitting on the right hand of the Power of God, and coming in the Clouds of Heaven.* There is a time for a Man to speak, and a time for him to hold his Peace: In the matter of *Confession of Truth.* The seasons for Silence, or Speech, are to be judged from the Honour and Glory of God; when we cannot be silent without betraying the Truth, we are bound to speak. Our Lord therefore, being so solemnly adjured in the Name of God, to tell them what was the Truth; now Confesseth, and denieth not, that he was the Son of God, and tells them, *Hereafter* they should see it, whither the term *Hereafter*, refers to the time soon following (*ἀπ' ἄρτι* in this Evangelist, and *Ἀπὸ τοῦ νῦν*, in *Luke* seem to signifie) and be to be understood of Christ's Resurrection, his Ascension into Heaven, the coming of the Holy Ghost, and the carrying of the Gospel to all Nations, or to the day of Judgment (which the New Testament often speaks of, as a thing at hand, and that Phrase *coming in the Clouds of Heaven*, seems rather to signifie) or (as others think) to both, referring the *sitting on the right hand of Power*, to the former, and the *Coming in the Clouds* to the latter, is hard to determine.

65 Then the high priest rent his cloths, saying, He hath spoken blasphemy, what further need have we of witnesses? Behold, now ye have heard his blasphemy.

66 What think ye? They answered, and said, * He is guilty of death.

* Lev. 24. 16.

Mark hath much the same, *Ch.* 14. 63, 64. only he saith, *They Condemned him, to be Guilty of Death. Luke*, Ch. 22. 70, 71. saith, *Then said they all, Art thou then the Son of God. And he said unto them, ye say that I am? And they said, what need we any further Witness? For we our selves have heard of his own Mouth.* This rending of Cloths was a thing very ordinary amongst the *Jews*, used by them, in Testimony of *Sorrow*, and of *Indignation*: They used it in Causes of great Sorrow, and Mourning, even before the *Israelites* were formed into a Nation; we find it Practised by *Reuben* and *Jacob*, Gen. 37. 29. 34. and by *Jacobs Sons*, Gen. 44. 13. by *Joshua*, and *Caleb*, *Numb.* 14. 6. by *Jephtah*, *Jud.* 11. 35. indeed he that was *High Priest*, was *forbidden* to do it, *Levit.* 21. 10. and in Order to it, to come near a dead Body, *v.* 11. which Command, yet the *Jews* restrain to his *Priestly Garments*, but upon other occasions he might rend his Cloths, as *Caiphas* here did. It was usual in Case of *Blasphemy*, both to shew their Sorrow for it, and Detestation of it, 2 *King.* 19. 1. *Jer.* 36. 24. *Acts* 14. 14. So as they Convicted our Saviour, not upon *Oaths of Witnesses*, but upon Words which they interpreted to be *Blasphemy*. The *High Priest*, being but the *President* in this Council, asks the Opinion of the rest of the Council. They all condemn him as Guilty of a Capital Crime, which is here Phrased *Guilty of Death*; that is, one who by their Law ought to dye.

67 * Then did they spit in his face, and buffeted him, and * others smote *him* with the ‖ palms of their hands.

* Chap. 27. 30. * Isai. 19. 3. ‖ Or, *Rods*. * Luk. 22. 64.

68 Saying, * Prophesie to us, thou Christ, Who is he that smote thee.

Mark hath much the same, *Ch.* 14. 65. *And some began to spit on him, and to cover his Face, and to buffet him, and to say unto him, Prophesie: And the Servants did strike him with the Palms of their hands.* Tho there be nothing more Barbarous, and Inhumane, than to add to the Affliction of the afflicted; yet this is no more, than we ordinarily see done by a Rabble of brutish People; spitting in the Face, was but an ordinary Token of Contempt, *Numb.* 12. 14. *Deut.* 25. 9. And perhaps in all these Indignities, *Isaiah* was a Type of Christ, *Is.* 50. 6. if that Text be not to be understood of Christ immediately. In the mean time it lets us see, that there is no Degree, or Mark of Contempt or Shame, or Suffering, which we ought to decline, and Grudge at, for the Name of Christ; who tho much more Excellent than us, yet for our sake endured the Cross, and *Despised the Shame.*

69 * Now Peter sate without in the palace, and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

* Joh. 18. 16. 25.

70 But he denied before them all, saying, I know not what thou sayest.

Mark hath this, *Ch.* 14. 66, 67. only he saith, *Peter was beneath in the Palace*, and *warming himself. Luke* hath this whole Story before, what he saith of Christ's *Examination*, and *Condemnation*, *Ch.* 22. 56. *And a certain Maid beheld him, as he sate by the Fire, and earnestly looke upon him, and said, This Man was also with him. And he denied him, saying, Woman, I know him not.* We before left *Peter* in the *High Priests Palace, warming himself by the Fire amongst the Servants.* It is a dangerous thing for Christians, to come into places of *Temptation.* A Maid comes to him, and Chargeth him to have been with Christ, whom she calls *Jesus of Galilee*: So they called Christ, sometimes *Jesus of Nazareth*, the City in *Galilee* where Christ lived the greatest part of his Life: *He denied before them all*: So loud that all heard it. *I know not what thou sayest*, or (as *Luke* saith) *I know him not, I neither know him, nor what thou sayest.*

71 And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

Mark hath the same, *Ch.* 14. *v.* 70. more shortly. So *Luke*, *Ch.* 22. 58. It is like *Peter* upon the first Alarm, began to shift away, and was got into the Porch, but there another meets him, with the same Charge. Here to the former lye which he had told, and here repeateth, he adds an Oath for the Confirmation of what he had said. What are the best of Men, when God leaves them to their own strength? But the Temptation, yet risetth higher.

73 And after a while came unto him they that stood by, and said unto Peter. Surely thou also art *one* of them, for thy speech bewrayeth thee.

74 Then began he to curse, and to swear, *saying*, I know not the man. And immediately the cock crew.

Mark, *Ch.* 14. *v.* 70, 71. saith, *And a little after, they that stood by, said again to Peter. Surely thou art one of them, for thou art a Galilean, and thy Speech agreeth thereto. But he began to Curse and to Swear, saying, I know not the Man of whom you speak*, *Luke* hath it, *Ch.* 22. 59, 60. *And about the space of an hour after, Another Confidently affirmed, saying, Of a Truth this fellow also was with him, for he is a Galilean. And Peter said: Man I know not what thou sayest. And immediately the Cock crew.* One spake in the Name of the rest, that were gathered about *Peter*, and he Chargeth *Peter Confidently*, and he might well, for *John* saith, *Ch.* 18. 26. *That this was one of the Servants of the High Priests, being his Kinsman, whose Ear Peter cut off*, he said, *Did not I see thee in the Garden with him?* Temptations always grow upon us, in the Company of wicked Men. Here *Peter* adds to his *Lying*, *Swearing*, and *Cursing*; all Confirming of what he had said, in the denial of his Master. All in an exact fulfilling of what Christ had told *Peter*, *v.* 54. tho he was then Difficult to believe it, to teach us all, not to presume too far upon our own strength, but to *Pray*, that we be not led into *Temptation.* While we stand to take heed left we fall, and in Order to it, to avoid the Society of wicked Men, and places in which we probably may be Tempted. To teach us also Charity to lapsed Brethren, and not too hastily to Condemn our Brethren, for falling a second and a third time, into the same sin; especially, while the same fit of Temptation holdeth. It is added, *and immediately the Cock crew*, That is, the second time: So saith *Mark*, *Ch.* 14. 72. who had mentioned the *Cocks* first Crowing, *v.* 68. upon *Peters* first denial of his Master.

75 And Peter remembred the word of Jesus, which said unto him, * Before the cock crow, thou shalt deny me thrice. And he went out and wept bitterly.

* Verse 34. Mark 14. 72. John 13. 38.

Mark saith, *Ch.* 14. 72. *And the second time, the Cock crew, and Peter called to mind the Words, that Jesus had said unto him: Before the Cock crow twice, thou shalt deny me thrice; and when he thought thereon he wept.* Luke saith, *Ch.* 22. 61. *And the Lord turned, and looke upon Peter, and Peter remembred the Word of the Lord, how he had said unto him, Before the Cock crow, thou shalt deny me thrice. And Peter went out and wept bitterly.* We have in this last Verse *Peters* Repentance, and the Occasion and Cause of it. A good Man may fall, and that foully, but he shall not fall, so as to rise no more: *David* lay longer than *Peter* under the Guilt of his sin, but both of them *wept bitterly.* He went out of the *Porch*, whither he went is not said, possibly he was afraid, to what this Detection of him might rise, or else fought a place (as *Joseph* did) to weep more privately, and plentifully than he durst do, or thought convenient to do in the *Porch* of the *High Priest.* That which gave occasion to this *Reflection*, was the *Crowing of the Cock the second time*, and his *Remembrance of the Words of Jesus*, *v.* 34. Our Memories serve us much in the business of *Repentance*, and therefore, that the Soul should be without knowledge of the Law of God, is not good. *Peter* remembred what Christ had personally said to him. True *Penitents* are still excited to *Repentance*, by remembring the Law of God, what Christ hath in his Word said to them; and considering their own ways: The Crowing of the *Cock* the *second time*, helpt him

him to remember the Words of Jesus, for he had said, *Before the Cock crow twice*, &c. But the *Cause* of his Repentance, is expressed by *Luke*: *The Lord turned, and looked upon Peter.* More must be understood by this *Look of Christ* upon him, then the meer cast of Christ's *bodily Eye*, with that Look there was a Vertue which went from Christ, which healed *Peter* exciting his Habit of Grace, and assisting him in the Exercise of it, which double influence of Grace, is necessary to every renewed Soul. Christ lookt upon *Judas, when Judas kissed him*: Yea, and said to him, *Judas betrayest thou the Son of Man with a kiss?* Yet, *Judas* went on in his Villany without Remorse. He lookt upon *Peter*, and he went out and *wept bitterly.* He lookt only upon the Face of *Judas*, but he lookt upon the Heart of *Peter*, as well as upon his Face.

CHAP. XXVII.

1 WHen the morning was come, * all the chief priests and elders of the people, took counsel against Jesus, to put him to death.

* Luk. 22. 66.

2 And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governour.

Mark Ch. 15. 1. saith. *And straightway in the Morning, the Chief Priests held a Consultation with the Elders and Scribes, and the whole Council, and bound Jesus, and carried him away, and delivered him to Pilate*, *Luke* saith, *Ch.* 23. 1. *And the whole multitude of them arose, and led him to Pilate*, *John*, *Ch.* 18. 28. saith, *Then led they Jesus from Caiphas, unto the Hall of Judgment, and it was early, and they themselves went not into the Judgment Hall, left they should be defiled, but that they might eat the Passover.* If any ask why, having condemned Christ, they did not put him to Death. *John* tells us, *v.* 31. *It was not Lawful for them, to put any one to Death.* They had already out of their Malice to Christ broken several of their own *Canons*, or *Rules* observed in ordinary Capital Causes, *Sitting in the Night-time*, and upon a *Festival day.* They must have notoriously broken another, if they had themselves on that day put him to Death. It should seem by their *stoning Stephen*, *Acts* 7. 59. They had a Power in some Cases to put Persons to Death, but Christ was to be *Crucified*, and as to that kind of Death they had no Power, see *Joh.* 18. 32. Besides that we must consider it was the *Passover-day*, and *Stoning* any Man to Death, required a Concourse of People to throw Stones, and they were afraid of *Tumults.* The Roman Governour had the *Militia* in his Power, and could better prevent, and suppress Tumults than they could do: Finally, Christ was by his Death to give Testimony to his *Kingly Office*; and the *Jews*, as we shall hear, had this to Charge him with, That he made himself a King, this was a Civil Cause, and to be adjudged by *Pilate* the *Roman Governour* amongst them. In the Morning therefore, Consulting how to put Christ to Death, they delivered him to *Pontius Pilate*, having first bound him, (for tho he was bound upon his first Apprehension, yet it is probable, that they had loosed him, when he came in the Hall of the *High Priest*, and now bind him a second time, when they carried him before *Pilate*) *John* tells us, that they would not themselves go into the *Judgment Hall, left they should be defiled, but that they might eat the Passover*, which Words have in them a Difficulty, and also give us an Account, of a most inaccountable *Superstition.* For the *Passover*, they had eaten it the Night before. But we must know, that not the *Paschal Lamb* only, but all the Sacrifices offered any of the seven days, were also called the *Passover*, *Deut.* 16. 1. 2. &c. It was now the *First day of unleavened Bread*, but there were to be Offerings this day, of which they were to Eat, which in a large Sense are called the *Passover.* But how inaccountable was the Superstition of these Hypocrites. They made no Conscience, when they had eaten the *Paschal Lamb* in the Evening, to spend the whole Night in consulting how to shed innocent Blood, and condemning of Christ, but they pretend now *Conscience*, that they will not go into a *Pagans* house in the Morning, for that was the Defilement they feared, having nothing to do to sit in Judgment with him.

3 Then Judas who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests, and elders.

4 Saying, I have sinned in that I have betrayed the innocent blood; and they said, What *is that* to us? see thou *to that.*

5 And he cast down the pieces of silver in the temple, and departed and went and hanged himself *.

Acts 1. 18.

Matthew (who alone reports this piece of History) interrupteth his Relation of our Saviours Tryal before *Pilate*, with an Account of *Judas* his end. We must not interpret *Then*, strictly, so as to think *Judas* did this at the time, when *Christ* was carried before *Pilate*, but some short time after; for they went immediately from the *High Priests Hall, to the Judgment Hall*, and staid there until *Christ* was condemned by *Pilate*, before they returned to come into the *Temple.* But possibly it short time after, that *Judas* (as it is said) *Repented himself.* That is, began to be terrifyed in his Conscience, for what he had done. The Consciences of the worst of Men, will not always digest Mire and Dirt, but sometimes throw it up, yea tho it hath first incurably poisoned them, fin is sweet in the Mouth, but bitter in the Belly. All Repentance is not saving. Nor doth all *Confession* of sin obtain *Remission. Judas* here repents, and Confesseth he *had Sinned*, and his *particular* sin, in betraying an *innocent Person*; yet he findeth no Mercy, he hath not an Heart to beg Forgiveness, nor to apply himself to Christ for Remedy. But the Answer of the chief *Priests* and *Elders*, is very remarkable. *What is that to us, look thou to that?* Wretched *Judas*! He had been the Servant of these wicked Mens Lusts, and for a poor Wages served them, in the highest Act of *Villany.* He falls into a distress of Conscience for what he had done. What miserable Comforters do they prove? Tempters never make good Comforters. Those who are the Devils Instruments, to Command here, Entice, or allure Men to sin, will afford them no relief when they come to be troubled, for what they have done: Nor will it now satisfie the Conscience of *Judas*, to remember that he had a *Warrant* for apprehending Christ, and acted Ministerially. The *Priests* will not take the Money, he throws *it down in the Temple*, and *goes and hangs himself.* How great is the Power of Conscience, smiting for the Guilt of sin? *Judas* could have no hope of a better Life, so as all his Happiness lay in the time of this present Life. Yet, he is not able to allow himself that. The Devil that entred into his Heart, to Tempt him, now entreth again to perswade him, to put an end to his Misery in this Life, by hastning himself to an Eternal Misery. Let all Apostates turning *Persecutors* of innocent Persons, read this, and Tremble. There is a Difficulty of reconciling this Text, to that of *Luke*, *Acts* 1. 18. where it is said of him, *That he falling Head-long burst asunder in the midst, and all his Bowels gushed out.* That which is usually said, is, that he fell from the place where he hanged himself, and with the fall burst himself: I know there are some others, who think that the Word ἀπάγξας, need not be translated, he hanged himself; but he was *Suffocated* or *Strangled.* Some think the Devil strangled him, and threw him down a Precipice. Others, that he was *Suffocated* by some Disease, which caused a Rupture of his Body. Others think (as we translate it) that he hanged himself, and *Swelling* his Body brake, and his Bowels gushed out: Concerning the manner of his Death, we can determine nothing, but that he was *Strangled*, and his *Bowels gushed out*, both these the Scripture asserts, but how it was, we cannot certainly tell.

6 And the chief priests took the silver pieces and said, It is not lawful for to put them into the treasury, because it is the price of blood.

God, *Deut.* 23. 18. had forbidden *to bring the Price* of a *Whore*, or a *Dog, into the Temple.* This, they had interpreted of all *filthy Gain*: Upon which they thus determine, that it was not Lawful for them, to put the Money they had given *Judas*, for so sordid a Service as that, of *betraying his Master*, into the Chest, or place which they had, where they kept the Monies given for the Repairs of the *Temple*; and in this they were right enough, perhaps, but in this they shewed themselves stupidly blind Hypocrites, that they saw not it was much less Lawful for them, who had hired him to this sordid Action, to be imployed in the Service of the Temple, for *Isa.* 52. 11. those that *bear the Vessels of the Lord*, ought to *be Holy.* Thus to justifie our Saviours words, they *strain at* a Gnat, and swallow a Camel.

7 And they took counsel, and bought with them the potters field, to bury strangers in.

8 Wherefore that field was called The * field of blood to this day.

* Acts 1. 19.

9 Then was fulfilled, that which was spoken by Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of him that was ‖ valued, whom they of the children of Israel did value.

‖ Or, *whom they bought of the Children of Israel.*

10 And gave them for the potters field, as the Lord appointed me.

They at last resolve what to do with the Money, which was no great Sum (for as we Noted before, it exceeded not three pounds and fifteen Shillings) they would not turn it to their own private use, for (probably) it was before taken out of the Treasury, neither would they again return it into the Treasury, because it had been made use of as the *Hire of Blood.* They therefore agree to buy with it a piece of Ground, ordinarily known by the Name of the *Potters Field*, probably because some Potter had Digged Earth, and thrown the wast of his Pot-kilnes there, so as it was of no great value. This Field the Vulgar upon this purchase of it by the Priests, called many Years after. *The Field of the Blood. Then was fulfilled that which was spoken by* Jeremy *the Prophet. The Evangelists* use this Term *fulfilled*, as I have before Noted, in very different Senses. 1. Sometimes to express the Accomplishment of a Prophesy. 2. Sometimes to express the fulfilling of a Type or answering it by the *Antitype.* 3. Sometimes to express an Allusion to some other Scripture, mentioning some matter of Fact, of a like Nature. For the Text here quoted, we have no such Text in the Writing of the Prophet *Jeremy*, which are upon sacred *Record. Jeremy* indeed did buy a Field by order from God, *Chap.* 32. 9. to declare his Faith in Gods promises, for the return of the Jews out of Captivity, but

but he bought it of his Uncle *Hanameel*, and for seventeen pieces of *Silver*, and that he was a *Potter*, or that the *Field* was called by that Name, we do not Read. The nearest place in the *Prophecy* to this Text is *Zechar.* 11. 12, 13. *And I said unto them, if you think good, give me my price, so they weighed for my price thirty pieces of Silver, and the Lord said unto me, cast it unto the Potters, a goodly price, that I was priced at of them. And I took the thirty pieces of Silver, and I cast them to the Potter in the House of the Lord.* It is a very hard Text as it lies in the Prophet to give a just account of. The Prophet was one of them who Prophesied after the Captivity of *Babylon*, yet *v.* 6. he plainly Prophesieth after Gods Destruction of the Jews and of *Jerusalem*. Which Destruction being (after that of the *Caldeans*) to what it should refer, but to the last Destruction of the Jews by the *Romans*, I cannot understand. *v.* 7. he saith, *I will feed the Flock of the Slaughter*, that is, the Flock designed for the Slaughter, or drawing near to the Slaughter, *even you, O poor of the Flock!* Christ came in Person to feed the Church of the Jews, but they also abhorred him, so that he abhorred them, and resolved to cast them quite off. *v.* 8, 9. So he broke first his *Staff* called *Beauty*, took away all the Glory and Beauty of that Church. Then as it were in Indignation, he saith, *If you think good give me my price.* What Recital will you give me for my Labour amongst you? *So they weighed for my price thirty pieces of Silver.* Their selling of Christ to a Traytor for so much, signified their High Contempt of him. *And the Lord said, Cast it unto the Potter, a goodly price that I was priced at of them, and I took the thirty pieces of Silver, and cast them to the Potter, in the House of the Lord.* The *Evangelist* indeed doth not quote the very Words of the Prophet, but the substance of them. And for my part I think, that the Evangelist here by *fulfilling*, meaneth *the Accomplishment of the Prophesy* in Zechariah. For I know not what other Tolerable Sense to make of the Prophesy, if we do not say the *prophet* spake in the Person of Christ, foretelling his own coming amongst them, their Rejection, and Contempt of him, and his utter Rejection of them, and Prophesying as a piece of their Contempt and *Rejection of him*, their selling him to *Judas* for *thirty pieces of Silver* (a moist Contemptible price) and God so ordering it by his Providence, that this Money should again be brought them, and this *Potters Field* should be bought with it. So as I think, that Text was fulfilled here, more than by *Allusion*, or as it was *Typical* to this Act, and that this *Act* was the very thing which there is *prophesied*, and here fulfilled. But how *Matthew* saith, *This was spoken by* Jeremy *the Prophet* is an harder Knot. It is observable that *Zechariah* hath many things found in *Jeremy*, and it is not improbable, that the very same thing was Prophesied by *Jeremy*, tho afterward repeated by *Zechariah*, and only in the Writings of *Zechariah* left upon sacred Record. *Matthew* having now given us an account of the fate of *Judas*, returned to our Saviour, carryed (as we heard) before Pilate.

11 And Jesus stood before the governour, and the governour asked him, saying, Art thou the king of the Jews? And Jesus said unto him * Thou sayest.

1 Tim. 6. 13.

Mark hath the same, *Ch.* 15. 2. so hath *Luke*, *Ch.* 23. 3. *John* relates it more distinctly, *John* 18. 29. Pilate *then went out unto them, and said, What Accusation bring you against this Man? They answered and said, If he were not a Malefactor we would not have delivered him up to thee. Then said* Pilate *unto them. Take him and Judge him according to your Law. The Jews therefore said unto him, It is not lawful for us to put any Man to Death. That the saying of Jesus might be fulfilled, which he spake signifying what Death he should Dye.* The other Evangelists seem to have given us the Story of this our Saviours first appearance before *Pilate*, Summarily. *John* seems to have given us it more orderly, and particularly, It is the course of all Judicatures to require the Accusers to speake first. *Pilate* therefore asketh *what Accusation they had brought against him?* Their Answer was very Malapert. *If he had not been a Malefactor*, &c. what was this to the purpose? Suppose him never so great a Malefactor? Must it not appear he is so before a Judge Condemns him? These Accusers (as it seemeth) were of the same mind that the *Papists* are, that the *Civil Magistrate*, is to be *Executioner* to the *Church*, and when the Ecclesiastical power hath Condemned a Man for Heresy or Blasphemy, the Civil Magistrate hath nothing to do, but without his own hearing the Cause to put the Person to Death. But they met with a more equal Judge, tho he were an Heathen. Say ye so, saith he, *Take him then, and Judge him according to your Law.* This he either speaks as deriding them, and scorning what they would have put him upon: or else not thinking he had deserved any thing worthy of Death, knowing they might without him Scourge him, or inflict some lighter punishments. They reply, *It is not lawful for us to put any Man to Death.* It is very Questionable in what Sense they spake this. Those that affirm that the Power of Judging, and determining in *Capital Causes*, was before this time taken from the Jews, must affirm that *Stephen* was put to Death in a Popular Tumult, for he was after this *Stoned* to *Death* by the Jews, *Acts* 7. 59. which is not probable, considering what we Read of him, *Ch.* 6. 13. 15. called before the *Council* and *Witnesses rised against him*, and have no *Record* of any notice the Civil Magistrate took of the Fact as a Disorder. I therefore rather think their meaning was, This is with us a *Feast-Day*, on which it is not lawful for us to put any to Death without thy Consent. Or, it is not lawful for us to put any to Death, *for any Civil Cause*, for saying, he is *our King*, for it is manifest by the Question which *Pilate* first put to him, upon his second coming into the Hall, mentioned *John* 18. 33. in which all the other three Evangelists agree, that they had charged him with saying, that *he was the King of the Jews*, to which all that he replyed, which is Recorded by *Matthew*, *Mark* and *Luke*, is, *Thou sayest it.* I am not bound to accuse my self, who Witnesses this against me? But *John* saith. That *our Saviour said, sayest thou this thing of thy self, or did others tell it thee of me?* Pilate *answered, Am I a Jew? thy own Nation, and the Chief Priests have delivered thee to me. What hast thou done?* Jesus *answered, and said. My Kingdom is not of this World, if my Kingdom were of this World, then would my Servants Fight, that I should not be delivered to the Jews, but now is not my Kingdom from hence.* Our Saviour by this Answer to *Pilates* Question, seems to vindicate his Right not to be Condemned without Witness, which if others had told *Pilate* this, they were bound to have produced. *Pilate* tells him, He had it not of himself, he was no *Jew*, but they were those of his own Nation, who had delivered him to him, and therefore asketh him what he had done. Thenour Saviour openeth himself, not denying that he was *the King of the Jews*, but telling him he was no *King of this World*, his Kingdom was a Spiritual Kingdom, and he might know what King he was, by his *Retinue*, and those who took his part, for if he had laid Claim to any secular Kingdom, he should have had some appearing to take his part, and to Fight for him to deliver him from his Enemies, but he saw he had none. *Pilate* laying hold of his Words, replys, *Art thou a King?* Jesus *answered, Thou sayest that I am a King, to this end was I Born, and for this Cause came I into the World, that I should bear Witness to the Truth. Every one that is of the Truth, heareth my Voice.* Pilate *saith unto him, What is Truth?* Our Saviour still useth Prudence, and keeps himself upon a close Guard. It had been dangerous for him, directly to have owned himself a King. He therefore only tells *Pilate*, That he said he was a King, and that he came into the World to bear Testimony to the Truth, and further adds, *That every one who was of the Truth, did hear his Voice.* This poseth *Pilate*, who had no Notion of that *Truth*, which Christ spake of, he goes out as it were deriding him, saying, *what is Truth?* Presently he goeth out to the Jews, *v.* 38. and tells them, *he found in him no fault at all*, and offers to release him, but this we shall meet with in our Evangelist by and by, the passages hereto mentioned are only related by *John*. Excepting only the *Question*, Art thou *the King of the Jews?* and our Saviours Answer, *Thou sayest it.* which is reported by all.

12 And when he was accused of the chief priests, and elders, he answered nothing.

13 Then saith Pilate unto him: * Hearest thou not how many things they witness against thee?

* Chap. 26.

14 And he answered him to never a word, insomuch that the governour marvelled greatly.

Mark saith much the same, *Ch.* 15. 3, 4, 5. These things were before *Pilate* went out to the People, and told them, that he found no fault in him at all: and offered to release *Barabbas* unto them. Then seemeth to me to follow in order, what we have in *Luke*, 23. from the 5th. *v.* to the 17th. in these Words. *And they were the more fierce, saying, He stirreth up the People, Teaching from all Jewry beginning from* Galilee *to this place.* The constant charge which we shall observe, was laid upon all the Ministers of the Gospel from Christs time, *Tertullus* the Roman Advocate, thus charged *Paul*, &c. when Pilate *heard of* Galilee, *he asked whether the Man were a* Galilean. *And as soon as he knew that he belonged to* Herods *Jurisdiction, he sent him to* Herod, *who himself was also at* Jerusalem *at that time.* After the Death of *Herod the great*, who dyed soon after our Saviour was Born (as we heard before) *The Scepter departed from* Judah, there were no more Kings. The Government of Jewry was turned into a *Tetrarchy*, divided into four Provinces, each of which had a Governour, who was called the *Tetrarch* of that Providence. You have the Division, and the Names of the *Tetrarchs*, *Luke* 3. 1. where you will find that *Herod* was *Tetrarch* of *Galilee*. Our Saviour being taken within the Jurisdiction of *Pilate*, it seemeth not to have been necessary for *Pilate* to have sent him to *Herod*, but a Complement to satisfy his Curiosity. For (saith *Luke*.) *When* Herod *saw Jesus, he was exceeding glad, for he was desirous to see him of a long Season, because he had heard many things of him, and he hoped to have seen some Miracle done by him. Then he questioned with him in many Words, but he answered him nothing. And the Chief Priests, and Scribes stood, and Vehemently accused him. And* Herod *with his Men of War, set him at nought, and mocked him, and arrayed him in a Gorgeous Robe, and sent him again to* Pilate. *And the same Day* Pilate *and* Herod, *were made Friends together for before they were at Enmity between themselves.* This is now all Historical, and hath in it nothing difficult. Christ had spent most of his time in *Galilee* (which was *Herods Tetrarchy*) tho *Herod* had not seen him, yet he had heard much of him, and had the Curiosity to desire to see him, hoping that our Saviour would have wrought some Miracle before him. But he failed in his Expectation. He propounds several Questions to him. Our Saviour being not before a proper Judge, answereth him nothing. So as there was nothing done, only the *Chief Priests, and Scribes* followed him with Incessant Clamours. *Herod* and his Guard, Vilify and mock him, put him on a Gorgeous Robe, and send him back to *Pilate*. All the effect of this was, *Herod* was pleased with *Pilates* Complement, and from that Day was reconciled to *Pilate*, tho there had been a former Enmity betwixt them, only as we shall hear hereafter, *Herod* Decreeing nothing against *Christ*, *Pilate* made some use of it, in his indeavours to have delivered our Saviour.

15 Now at *that* feast, the governour was wont to release unto the people a prisoner whom they would.

16 And they had then a notable prisoner called Barabbas.

17 Therefore when they were gathered together, Pilate said unto them, whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18 For he knew that for envy they had delivered him.

Mark saith, *Ch.* 15. *v.* 6, 7, 8, 9, 10. *Now at that Feast, he released unto them one Prisoner whomsoever they desired. And there was one Named Barabbas, which lay bound with them that had made insurrection with him, who had committed Murder in the Insurrection. And the Multitude crying aloud, begun to desire him to do as he had ever done unto them. But* Pilate *answered them, saying, will ye that I release unto you the King of the Jews? (for he knew that the Chief Priests had delivered him for Envy) but the Chief Priests moved the People, that he should rather release* Barabbas *unto them. Luke* hath this passage of the History more fully, *Ch.* 23. 13, 14, 15, 16, 17, 18. *And* Pilate *when he had called together, the Chief Priests, the Rulers, and the People, said unto them, you have brought this Man unto me, as one that perverteth the People, and behold I having examined him before you, have found no fault in this Man, touching those things whereof you accuse him. No, nor yet* Herod, *for I sent you to him, and to nothing worthy of Death is done unto him. I will therefore Chastise him, and Release him, for of necessity he must Release one unto them at the Feast. And they cryed out all at once, saying, Away with this Man, and release unto us* Barabbas, *who for a certain Sedition made in the City, and for Murder, was cast into Prison. John Ch.* 18. 38, 39, 40. faith, that when he went out he told them, he found no fault in him at all. *But you have a Custom, that I should Release unto you one at the Passover, will you therefore that I release unto you the King of the Jews. Then cryed they all again, saying, Not this Man, but* Barabbas, *now* Barabbas *was a Robber.* The History is plain, *Pilate* discerned upon his before mentioned Examination of Christ, that our Saviour had done nothing amiss, but was only Loaded with the Malice, and Envy of the *Chief Priests* and *Scribes*, this made him resolve to do what in him lay to deliver him. He first tells them that they had brought him before him, accused him of many things, but had proved against him nothing Criminal, That he had sent him to *Herod*, in whose Jurisdiction he had lived, but neither did *Herod* find any fault in him. Now there was a Custom that ever at the *Passover*, the Governour released a Prisoner at the request of the People: The People desired he would keep their old Custom in this particular, *Pilate* propounded to them, to release *the King of the Jews*. The *Chief Priests* influence the People to declare their Dissatisfaction at that, and to Name one *Barabbas*, a Prisoner who was a *Robber*, and had been guilty of an Insurrection, and of Murder committed in the Insurrection, accordingly the People cry out. *Not this Man but Barabbas.* This makes him again to return to the *Judgment Seat.*

19 When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do, with that just man, for I have suffered many things this day in a dream because of him.

20 But the chief priests and elders persuaded the * multitude, that they should ask Barabbas, and destroy Jesus.

* Joh. 18. 40. Acts 3. 14.

Matthew only mentioneth this passage of *Pilates* Wife, whether it was when *Pilate* sate upon the *Judgment Seat* the *second time* (the Story of which we have heard) or afterward is uncertain. Nor is it material, the doubtless referreth to some late Dream, which possibly the might have after her Husband was gone from her, for he was called Holy. Whether this Dream was caused by God for a further Testimony of Christ Innocency, or were meerly natural cannot be determined. But still the cry holdeth. *Not him, but* Barabbas. So much Influence had the *Wicked Priests* upon the People.

21 The governour answered, and said unto them them, Whether of the twain, will ye that I release unto you? They said Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, let him be crucified.

23 And the governour said, why? what evil hath he done. But they cryed out the more, saying, Let him be crucified.

Mark hath the same, *Ch.* 15. *v.* 12, 13, 14. So also, *Luke Ch.* 23. 20, 21, 22, 23. saith *Pilate, therefore willing to release Jesus, spake again to them: But they cryed, saying, Crucifie him, Crucifie him. And he said unto them, the third time, why what Evil hath he done? I have found no Cause of Death in him, I will therefore Chastise him and let him go. And they were instant with loud Voices, requiring that he might be Crucified, and the Voyces of them, and of the Chief Priests prevailed. John, Ch.* 19. from *v.* 1. 13. hath yet more Circumstances relating to the latter part of this *Tryal*, which follow. *Then Pilate therefore took Jesus, and scourged him. And the Soldiers plaited a Crown of Thorns, and put it on his Head, and they put on him a Purple Robe: And said, Hail King of the Jews, and they smote him with their Hands. Pilate therefore went forth again, and said unto them: Behold I bring him forth unto you, that you may know I find no fault in him. Then came Jesus forth, wearing the Crown of Thorns, and the Purple Robe. And Pilate saith unto them: Behold the Man! When the Chief Priests therefore, and Officers saw him, they Cryed out, saying, Crucifie him, Crucifie him: Pilate saith unto them, Take ye him and Crucifie him, for I find no fault in him. The Jews answered him: We have a Law, and by our Law he ought to dye, because he made himself the Son of God. When Pilate therefore heard that Saying, he was the more afraid. And went again into the Judgment Hall, and saith unto Jesus, whence art thou? But Jesus gave no Answer: Then Pilate saith unto him, Speakest thou not unto me? Knowest thou not, that I have Power to Crucifie thee, and have Power to release thee? Jesus saith, thou couldst have no Power at all against me, except it were given thee from above: Therefore he that hath delivered me unto thee, hath the greater sin. And from thenceforth Pilate sought to release him, but the Jews Cryed out, saying, If thou letest this Man go, thou art not Cesars Friend: He that maketh himself a King, speaks against Cesar.* I have not given the Reader at one view, what all the Evangelists say, as thinking it scarce possible from them all, to set down the Order, how things passed at this Tryal; but only that I might take notice of what was remarkable in it, related from one or other of them. The reason of our reading so often of *Pilats going out*, and then again *coming on to the Judgment Seat*, seemeth to be, because as we heard before, the *Jews* would not come into *Pilates* House, but stood at the Door; and on the other side I conceive, that he could not proceed judicially, but *sitting upon the Tribunal, or Seat of Judgment.* So as, tho he could proceed in Judgment within the House, with the Attendance of his own Servants, Souldiers, and Officers: Yet, when he had any thing to propound to the *Jews*, he went out; we cannot think, that the *Evangelists* report all the things the *Jews* objected against our Saviour, nor all the Questions by *Pontius Pilate* propounded to him. For the Evangelists tells us, Summarily. That they accused him of many things, and *Pilate* saith, *Hearest thou not, how many things they Witness against thee?* There was it seems, but one thing that they most insisted upon, that was, his making himself a *King*, as to which we heard before, how our Lord cleared himself. In the whole Process of this Tryal, these things are remarkable. 1. *Our Saviours Silence.* 2. *Pilates Equity.* 3. *The Rage and Madness of the Chief Priests, Scribes and People.* Our Saviours *Silence* confirms to us, that piece of the Law of Nature. *That no Man is bound to accuse himself. Pilates Equity* appears in many things, 1. He would not Condemn him, without a particular hearing of his Cause himself, he would not force him to accuse himself; he accepts our Saviours Vindication of himself, as to the great thing wherewith he was Charged, he twice declares, that he found no fault in him, he studies Expedients, to deliver an innocent Person from their Rage: He sends him to *Herod*, and obtains his Concurrent Suffrage to his innocency, he offereth to release him according to a Custom, they had at the Passover, to deliver one, whomsoever they desired, when this would not do, he caused him to be Scourged, then brings him out to them again, hoping to have moved them to Compassion, by that lighter Punishment of him. The Rage and Madness of the *Jews*, Principally of the *Chief Priests, and Scribes*, appeared in their urging, to have had our Saviour Condemned without hearing, their excessive Clamours against him. Their preferring one before him, who was a *Robber*, a Murderer, one that had made a publick Insurrection; their insisting to much upon the kind of Death, that he should dye. viz. by *Crucifying* him, tho in that, they did both fulfil the Counsel of God, who had determined: That *he should be made a Curse for us*, and it was written, *Cursed is every one that hangeth upon the Tree, Gal.* 3. 13. and what himself had Prophesied, that he should be *delivered to the Gentiles*, and *they should Mock, and Scourge, and Crucifie him, Mat.* 20. 17. But that which is most remarkable is: The Providence of God, for the Evidencing of our Saviour's innocency. *Pilates* Wife calls him *a just Man. Pilate*, twice tells them, that *he found no fault in him.* They are able to say nothing, wher

when *Pilate* asks them, *What Evil he had done? Herod* o
jects nothing against him. He is meerly Contemned, upon the
he with Chimmar and Rage of the *Rabble* incensed, and set on
Fire by the *Chief Priests, and Pharisees.* The Art of these his
Adversaries, is also observable, because it is the same which the
Enemies of the Gospel dealing from this Art Pattern, have ever
since observed. in the Execution of their Malice against the
Preachers, and faithful Professors of the Gospel. They durst
not insult upon the Doctrine, which our Saviour Preached;
Which was the true Cause of their Malice against him, but bring
him under a Charge of *Treason*, and *Sedition*; as if he had
gone about, to make himself a *King* in opposition to the *Ro-
man Emperour*: This there was not the least Pretence for any
such thing, and if there had, none who considereth that they
were a Conquered People, and how Zealous they upon all oc-
casions shewed themselves, for their Civil Liberties, can imagine
they had any great kindness for *Cesar*. It is very observable,
*That Malice against Religion and Godliness, and a Desire of the
Extirpation of it, and the Professors of it, is the Predominant
Lust in the Hearts of wicked Men.* To serve this, they not
only deny their own *Reason*, and Principles of common Justice,
but deny themselves likewise, in some other *Lusts*. And here-
in they shew themselves the true Seed of the *Serpent*, and the
Children of the Devil, whose Works they do; who though he
be the *Prondest Spirit*, yet to destroy a Soul, will abate his Pride,
truckle to a poor Witch, and go upon her Errands.

24 When Pilate saw that he could prevail no-
thing, but that rather a tumult was made, he took
water, and washed his hands before the multitude,
saying, I am innocent of the blood of this just per-
son: see ye to it.

* Act. 5. 28. 25 Then answered all the people, and said, * His
blood *be* on us, and on our children.

26 Then released he Barabbas unto them: and
when he had scourged Jesus, he delivered him to
be crucified.

Mark saith, *Ch.* 15. *v.* 15. *So Pilate willing to content the
People, released Barabbas unto them, and delivered Jesus,
when he had Scourged him to be Crucified. Luke, Ch.* 23. 24.
*Saith, And Pilate gave Sentence, that it should be as they re-
quired. And he released unto them him, that for Sedition and
Murder, was cast into Prison, whom they had desired, but
he delivered Jesus to their Will.* John saith, *Ch.* 19. *v.* 13.
*When Pilate therefore heard that saying, He brought Jesus
forth, and sate down in the Judgment Seat, in a place that
is called the Pavement, but in the Hebrew Gabbatha, and
it was the Preparation of the Passover, and about the sixth
hour, and he saith unto the Jews: Behold your King. But
they Cryed out, Away with him, Crucifie him. Pilate saith
unto them. Shall I Crucifie your King? The Chief Priests an-
swered, We have no King but Cesar. Then delivered he him,
therefore unto them, to be Crucified.*—Here are three Accounts
given, of *Pilates* coming over to the *Jews* Desire to condemn
Christ, contrary to the Conviction of his own Conscience, for
he had twice declared, that he found no fault in him. *Matthew*
saith, *He saw he could not prevail any thing, but rather a Tu-
mult was made. Mark* saith, he did it to *content the Peo-
ple. John* saith, It was upon the hearing of that, saying, *If thou
letteest this Man go, thou art not Cesars Friend: Whoso-
ever maketh himself a King, speaketh against Cesar.* His fear
of being accused to the *Emperour Tiberius*, as Favouring one,
who made himself a King, especially, if his opposing the *Jews*
in their desire of his Death, should have caused a Tumult, was
Questionless the great thing that moved him, to give Judgment
in this Case contrary to his own Conscience; and this is the mean-
ing of his contenting the People, mentioned by *Mark*. It is
plain by the whole story, he had no mind to gratifie, or gain
Favour with them, but considering how jealous and suspicious a
Prince Tiberius was, it was *Pilate's* Interest to quiet them, and
to give them no occasion of Accusing him unto the *Emperour*.
He taketh Water, and washed his Hands before the multitude.
It was the Law of God in Man-slaughter, where he that slew
the Man was not known, the *Priests and Elders* of the City,
that (upon measure) *shall be found nearest to the dead Body,
should take an Heifer, and bring it to a rough Valley, and strike
off its Head, and wash their Hands over the Head of the be-
headed Heifer: And say, Our Hands have not shed this Blood,
neither have our Eyes seen it.* Deut. 21. 1, 2, 3, 4, 5, 6, 7. Some
think, that *Pilate* living among the *Jews*, had learned this Rite
from them; but others think, that it was a Rite used in *Prote-
stations of Innocency* amongst other People, as well as the *Jews*.
But it was a great Foundness in *Pilate*, to think this excused him,
and free'd him from the Guilt of our Saviour's Death. For there
was such an insuperable Guilt clove to the Act, as nothing could
expiate, but that Blood which he spilt. Those who take upon
them the Trust of executing Laws, had need to take heed what
they do, for the Law will not excuse them in the Court of Hea-
ven, unless it be found according to the Law of God; what *Pi-
late* did, he did but Ministerially. *The Law* condemned, not he,
but if it be understood of the *Law of God* about *Blasphemy*,
to which the Jews undoubtedly referred, *John* 18. 33. 36. it was mis-
applied. If it were a *Roman Law*, *Pilate* ought to have con-
sidered the Equity and Justice of it, and whither the Fact was
proved or no, *Pilate* had twice owned, *There was no fault in
him.* His washing his hands could not purge him of the
Murder, whereof he was Guilty in his Condemnation, he did but
Protest against what he immediately was about to do. *Then an-
swered all the People, and said, His Blood be upon us and our
Children.* His Blood, that is, the Guilt of his Blood, be upon us,
&c. A most sad imprecation, the effect of which hath been up-
on that Miserable People, now more than sixteen hundred years.
*Then released he Barrabbas to them, and having Scourged Je-
sus*, &c. The Scourging was before this, and so recorded by St.
John (for we cannot imagine that he was twice Scourged.)
He delivered him to be Crucified. Not to the Jews, but to his
own Officers, for it was a Civil Crime that he was accused of
before *Pilate*, and Crucifying was a Roman Punishment.

27 Then the souldiers * of the governour, took Je-
sus into the common hall, and gathered unto him the
whole band of souldiers,

* Joh. 19. 2. ‖ Or, into the governor's hall.

28 And they stripped him, and put on him a scar-
let robe.

29 And when they had platted a crown of thorns,
they put *it* upon his head, and a reed in his right
hand, and they bowed the knee before him, and
mocked him, saying, Hail King of the Jews.

30 And they * spit upon him, and took the reed, and
smote him on the head.

31 And after they had mocked him, they took the * Isa. 52. 14.
robe off from him, and put his own rayment on him, Chap. 26. 67.
and led him away to crucify him.

Mark hath the same, *Ch.* 15. 17, 18, 19, 20, only he saith,
they put upon him a *Purple Robe*, *John* seemeth to mention
this a little out of order, *Chap.* 19. 1, 2, 3, 4. as done before
his Condemnation, for tho some think that *Matthew* and *Mark*
rather mention these things out of their due order, yet the abuses
seem more likely to be done to a Person, who was Condemned,
and so Dead in Law, than while he was upon his Tryal. Writers
tell us that none might be Crucifyed before he was *Scourged*,
and that not with *Rods* (which was the Jewish manner, but
with *Whips* (far more cruel) but whether it was before, or af-
ter Condemnation we are not certain: He was Condemned upon
that *Article*. That he should say, *he was the King of the Jews.*
To mock him therefore, they set a *Crown on his Head*, but of
Thorns, they put a *Scepter* into his Hand, but it was *of a Reed*,
they bowed *the knee before him*, as was wont to *Princes*. They
put on him a *Robe* of *Purple*, or *Scarlet*, both which were us-
ed by Princes. In short they put upon him all the Indignities,
and marks of Scorn imaginable. When they had thus glutted
themselves, they restore his own Garment to him, and lead him
away to the place of Execution. Who can Read these things with
a believing Heart, and dry Eyes? if he remembers, that our
Sins platted the Crown of Thorns set upon our Saviours Head,
and made the Whips with which he was Scourged? Our Sto-
macks (when we read these things) are ready to rise against the
Pagan Souldiers, but how little did they do in Comparison of
what Christ suffered for our Sins? Who can read these things,
and not be fortifyed against Temptations, from suffering if we
will own the Gospel, and cause of Christ? Our sufferings will
come much short of what Christ hath suffered for us.

32 And as they came out, they found a man of Cyrene
Simon by name, him they compelled to bear his cross.

33 And when they were come to a place called
Golgotha, that is to say A place of a skull.

34 * They gave him vinegar to drink, mingled with
gall: and when he had tasted *thereof*, he would not drink. * Psal. 69. 21.

Mark saith, *Ch.* 15. 21. *And they compelled one Simon a
Cyrenian, who passed by coming out of the Country, the Father
of Alexander, and Rufus, to bear his Cross. And they bring
him unto the place Golgotha, which is, being interpreted the place
of a Skull. And they gave him to drink Wine, mingled with
Myrrh; but he received it not.* Luke is larger in his Account
of the passages, betwixt his Condemnation and Crucifixion, *Ch.*
23. 26. to *v.* 33. *And as they led him, they laid hold on one
Simon a Cyrenian coming out of the Country, and on him they
laid the Cross, that he might bear it after Jesus. And there
followed him a great Company of People, and of Women, which
also bewailed, and lamented him. But Jesus turning unto them,
said, Daughters of Jerusalem, weep not for me, but for your
selves, and for your Children: For behold the days are coming,
in the which they shall say, Blessed are the Barren, and the
Womb that never bare, and the Paps which never gave Suck.
Then shall they begin to say to the Mountains fall on us, and to
the Hills cover us. For if they do thus, in a Green Tree, what
shall be done in the dry? And there were also two other Male-
factors led with him to be put to Death. John, Ch.* 19. 17.
saith no more then, *And he bearing his Cross, went forth into a
place, called the place of a Skull, which is called in the Hebrew
Golgotha. Matthew* and *Mark*, and *Luke* say, That a Country-
man, one *Simon a Cyrenian*, (compelled to it by the Souldiers)
carried the Cross after Christ. *John* saith, that he *himself bare
it*. Both were doubtless true, some say that Christ himself did carry

carry it through the City, and when he was out of the City,
this *Simon* carried it. Others think, that Christ being wearied,
Simon took it, but reason will tell us, that the *Cross* was too hea-
vy a piece of Timber for one to bear, and therefore *Simon* was
compelled to bear the hinder part, therefore *Luke* saith, he *bare
it after Jesus*: The Dispute, whether this *Simon* was a *Native
Jew*, tho an inhabitant of *Cyrene*, or a *Proselyted Cyrenian*, or
as yet a *Pagan*, and whether this *Cyrene* was one of the *ten Cities*,
comprehended in the Name *Decapolis*, is not worth spending
any Words about: All the Evangelists agree, that he was Cru-
cified at *Golgotha*, *Luke* calls it *Calvary*, they are both Names
of the same Signification. *The place of a Skull*, the one is the
Hebrew term, the other *Latine*: *And they gave him Vinegar
to drink, mingled with Gall. Mark* saith, *Wine mingled with
Myrrh*: There is so great a Cognation between *Wine*, and *Vi-
negar*, that it is no wonder if one Evangelist calls it *Vinegar*,
another *Wine*, which, if it be acid, is *Vinegar*. The word trans-
lated *Gall*, signifies all *Bitterness*; whether it be caused from
Gall, or *Myrrh*. Some think, that some good People gave him
Wine, and the Soldiers added *Myrrh* to it. But this is a great
incertainty: Certain it is, that it was an ordinary Favour they
shewed to dying Persons, to give them some Intoxicating Potion,
to make them less sensible of their Pain: It is probable, it was
something of this Nature; but our Saviour was not afraid to
dye, and so had no need of such an Antidote against the Pain of
it, he *refused it*: We shall find they afterward gave him some-
thing to drink also. *Luke* tells us, that great multitudes fol-
lowed him to the *place of Execution* (which is still very ordi-
nary) Lamenting him, to whom our Saviour saith, *Daughters of
Jerusalem, Weep not for me, but for your selves, and for your Chil-
dren*; and then prophesieth the Miseries that should follow his
Death, to that degree, that *the Barren should bless themselves*;
and they all should say to *the Mountains fall on us*, and *to the
Hills cover us.* He bids the women Weep only for themselves and
for their Children: For how much better is it, for Persons of any
Tendernesse to have no Children, then to have Children, and to
see them dashed against the *Stones*, as was threatned to *Babylon*,
Psal. 137. 9. or to *Kill them* for the Parents Suitenance, as it hap-
pened in *Ahab's* time, or to see them slain before the *Parents Fa-
ces*, as it happened to *Zedekiah*, when the Enemy took *Jerusalem*,
Jer. 52. 10. The People also, he saith, should (as it was of old Pro-
phesied of those of *Samaria*) *Hos.* 20. 8. *Cry to the, Mountains
to cover them, and to the Hills to fall on them*: A Proverbial Expression, to signifie their wishing themselves dead and under
Ground, or expounded by *Isaiah* 2. 19. *And they shall go into
the Holes of the Rocks, and into the Caves of the Earth, for
Fear of the Lord, and for the Glory of his Majesty, when he shall
arise to shake Terribly the Earth.* See the like Expressions,
Rev. 6. 16. & 9. 6. *In those days, Men shall seek Death,
and shall not find it, and shall desire to dye, and Death shall
flee from them.* For *if they do thus to the green Tree, what
shall be done to the dry?* It is another Proverbial Expression, which
may either be understood Impersonally. *If they do*, that is, if it be
thus done to. If God suffers them thus to do to me, who am his Son,
what shall be done to you? Who are but as dry Sticks, and so fitter
for the Fire. *If Judgment begin at the House of God, where
shall the Wicked and ungodly appear?* 1 *Pet.* 4. 17.

35 And they crucified him, and * parted his gar-
ments, casting lots: that it might be fulfilled which
was spoken by the prophet, They parted my garments
amongst them, & upon my vesture did they cast lots. * Psal. 22. 18.

36 And sitting down, they watched him there:

37 And set up over his head, his accusation written,
THIS IS JESUS THE KING OF THE JEWS.

Mark, Ch. 15. 24, 25. *&c.* saith, *When they had Crucified
him, they parted his Garments, casting Lots upon them, what
every one should take, and it was the third hour, and they Crucified
him: And the Superscription of his Accusation was written
over, The King of the Jews. And with him they Crucified
two Thieves, the one on his right Hand, and the other on his
left. And the Scripture was fulfilled, which saith, And he was
numbred with the Transgressors. Luke* 23. 33. saith, *And when
they came to a place called* Calvary, *there they Crucified him,
and the Malefactors, one on the right Hand, and the other on
the left. Then said Jesus, Father forgive them, for they know
not what they do. And they parted his Rayment, and cast
Lots. John* telleth us some further Circumstances, *Joh.* 19. 18.
*Where they Crucified him, and two others with him, on
either side one, and Jesus in the midst. And Pilate wrote a
Title, and put it on the Cross, and the Writing was Jesus of
Nazareth, the King of the Jews: This Title then read many
of the Jews, for the place where Jesus was Crucified was nigh to
the City, and it was written in Hebrew and Greek, and La-
tine. Then said the Chief Priests of the Jews to Pilate, write
not the King of the Jews. Pilate answered, what I have writ-
ten, I have written. Then the Souldiers, when they had Cruci-
fied him, took his Garmenes, and made four parts, to every
Souldier a part, and also his Coat, now the Coat was without
Seame woven from the top to the bottom: They said therefore
amongst themselves, Let us not rend it, but cast Lots for it,
whose it shall be: That the Scripture might be fulfilled, which
saith, They parted my Rayment amongst them, and for my
Vesture did they cast Lots. These things therefore the Souldiers
did. And they Crucified him.* That is, four Souldiers, as we learn
from *John's* narration of this matter of Fact; it seemeth this business
was assigned to four more especially: This *Crucifying* was a bitter, &
shameful kind of Death, not in use amongst the Jews, but amongst
the *Romans*, the manner of it is not particularly known to us:
But as it is described by Writers, a piece of Wood was
erected, which was crossed with a Bar upon the top. The
Body of the Person being fastned to the main piece of Wood, his
Arms were extended, and nailed to the cross Bar, or piece of Tim-
ber, and his hands and Feet were nailed. *Mark* saith, *It was about
the third hour*, which with us was about nine of the *Clock*: So
hasty they were, in destroying this *just Person*, that betwixt
Midnight and nine of the Clock in the Morning, they *apprehended
him, Tryed, and Condemned him in the Sanhedrim*, or at least,
in a *Court of High Priests, and Elders*, and then before *Pilate
the Roman* Governour, and led him to be Crucified, and nailed
him to his Cross. The Evangelists tell us, he was crucified in the mid-
dle, betwixt two Thieves, of whom we shall read more afterward)
several Scriptures of the old Testament, were fulfilled in this Cruci-
fixion of Christ. *They pierced my Hands, and my Feet, Psal.* 22. 16.
was fulfilled in his nailing to the Cross. In his being Crucified
betwixt two Theeves, was fulfilled that *Isaiah* 53. 12. *He was
numbered with the Transgressors.* That of the Psalmist, *Psal.*
22. 18. *They parted my Garments amongst them, and upon
my Vesture did they cast Lots*, was fulfilled, in the Soldiers
parting of our Saviour's Garments (as their Fee) but how could
they part them, and yet not rend them? possibly they parted
his other Garments, and only did cast Lots for his *Coat*, or *upper
Garment*. Or, it may be they valued it, and agreed each Mans share,
and then cast Lots for the whole. I see no Ground for their
Assertion, who say, that in such Cases they only stripped the Con-
demned Person of his upper Garment, *John's* Relation seemeth
to oppose it, he saith, *And also his Coat. Matthew, Mark,*
and *John*, all agree in the *Inscription*, which *Pilate* drew to be
put upon his Cross, signifying the Crime for which he died, on-
ly *John* puts in those words (of *Nazareth*.) Thus Christ died
in the Attestation of his *Kingly Office*. This *Inscription* angred
the *Jews*, they solicit *Pilate* to alter it, and that it might be,
Woo said he was the King of the Jews. But *Pilate* refused,
saying, *What I have written, I have written.* There was nothing
more pleasing to *Pilate*, than this, (as he thought) to deride the
Jews, as having such a despicable Person (as he judged him)
their *King*: In the mean time the Counsels of God have their
Effect; Christ in his Death, is declared to be the King of the
Jews. *Luke* saith, that Christ said, *Father forgive them, for
they know not what they do.* Whether these Words were spoken,
when our Lord was first *Nailed to the Cross*, or afterward is not
much Material. *Luke* relates them before the Soldiers, *parting
his Garmenes.* Our Saviour by them declares himself a true
Pastor, and Shepherd of Souls, teaching his Disciples no more,
than he himself did Practice, *Chap* 5. 44. *He had taught his
Disciples to pray for them, who despitefully used, and Persecu-
ted them.* Himself here practiceth it: The Malice of Men
ought not to quench in Christians, the Grace of God. Let us now
consider the passage that happened, from the time he was nailed
to the Cross, until the time of his Expiration, which was more
than three entire hours.

39 And they that passed by, reviled him, wagg-
ing their heads.

40 And saying, * Thou that destroyest the tem-
ple, and buildest *it* in three days, save thy self: If * Chap. 26. 61.
thou be the Son of God, come down from the cross, Joh. 2. 19.

41 Likewise also the chief priests mocking him,
with the scribes and elders, said,

42 He saved others, himself he cannot save: If
he be the King of Israel, let him now come down
from the cross, and we will believe him.

43 * He trusted in God; let him deliver him
now, if he will have him: for he said, I am the * Psal. 22. 8.
Son of God.

44 The theeves also which were crucified with
him, cast the same in his teeth.

Mark relateth this part of the *History*, with no Material Cir-
cumstance differing from *Matthew*, *Ch.* 15. 29, 30. 31, 32.
Luke, saith, *Ch.* 23. 39, 40. 41, 42, 43. *And one of the Mal-
efactors which were Hanged, Railed on him, saying, If thou be
the Christ, save thy self and us. But the other answering, re-
buked him, saying, Doest thou not fear God, seeing thou art
in the same Condemnation, and we indeed justly, for we have
the due reward of our deeds, but this Man hath done nothing
amiss. And he said unto Jesus, Lord remember me, when thou
comest into thy Kingdom. And Jesus said unto him, Verily,
I say unto thee. To day thou shalt be with me in Paradise. John*
saith, *Ch.* 19. 25, 26, 27, 28, 29. *Now there stood by the Cross
of Jesus his Mother, and his Mothers Sister, Mary, the Wife
of Cleophas. and Mary Magdalene, when Jesus therefore saw
his Mother, and the Disciple standing by whom he loved, he
saith to his Mother, Woman behold thy Son, Then saith he to
the Disciple, behold thy Mother, and from that time, the Dis-
ciple took her to his own home. After this, Jesus knowing that
all things were now accomplished, that the Scripture might be
fulfilled, saith, I Thirst. Now there was set a Vessel full of Vi-*

negar

negar, and they filled a Sponge with Vinegar, and put it upon Hissope, and put it to his Mouth. When Jesus therefore had received the Vinegar, he said, It is finished. Matthew, and Mark relate more particularly, what abuses our Saviour suffered, while he hung dying upon the Cross. 1. From *Passengers*. 2. From *the Chief Priests, Scribes* and *Elders*. Nothing is more inhumane than to mock such as are in the most extream, and utmost Misery, and it is what we seldom hear from the worst of Men, but for the *Chief Priests* and *Elders*, the *Magistrates* and *Rulers* of the *Jews*, to be Guilty of such a Barbarous behaviour is amazing. That not the ordinary *Priests* only, but the *Chief Priests*, That is, either such as had been in the Office of *High Priests*, That, either such as had been in the Office of *High Priests*, that, not the Hot-headed *Young Men* amongst the *Jews*, but the *Elders of Israel*, should be so rude, as not only to behave themselves unlecently, to a Man in the extremeit Misery; who in they ought to have Pittied, and for whom they ought at this time to have been praying, but also forgetting all *Reverence to God*, to say, *He trusted in God, let him now deliver him, if he will have him.* Jeering all Faith, and trusting in God; and as it were desying *Gods Power*, and saying with *Nebuchadnezzar, Dan.* 3. 15. *Who is that God, that shall deliver you out of my Hands?* This is justly surprizing, and lets us see to what an height of Wickedness the *Jews* were come, and confirms us in this. That if those who serve the Lord in publick places, especially in *Holy things*, be not the best of Men, they are the worst. Having more knowledge of the Will of God then others, if they have once mattered their Consciences, they become the vilest of Men, and the most Prodigious Patterns of Atheisme, and all Wickedness. It lets us also see to what a Degree *Mirse* and *Converswness* will Debauch Souls, and teach us to fear sinning against our Light, and Convictions. All this was foretold by the *Prophet David, Psal.* 22. *v.* 8. and so *must be.* But the necessity of the Event, by no means excused the Sinfulnes of the Act, nor made God the Author of these Mens Sins. *Matthew* saith, *The Thieves also which were Crucified with him, cast the same in his Teeth. Luke* saith, only *one of them* did so. Some think that at the first, they both *reviled him*, but the Heart of one of them was changed, while he hung upon the Cross, but it is no unusual thing in Scripture, to use the *Plural Number* for the *Singular*, and the Number may be understood, not so much to refer to the *Persons*, as their *qualities*, they were both Thieves, tho but one of them *reviled* our Saviour. Or what hinders, but that they both might desire Christ to put forth his Power to deliver them, tho one of them further reviled him, by Words which the Evangelists have not set down. *Luke* tells us, that one of these Thieves rebuked his Fellow, and cleared Christs Innocency. Thus God had that Honour from a Thief, which was denyed him by the *Chief Priests* and *Elders*. He can of *Stones raise up Children to Abraham.* He begs of Christ to *Remember him when he came into his Kingdom*, discovering an Eminent *Faith in Christ*, he is rewarded, by Christ telling him. *To day thou shalt be with me in Paradise.* A plain Text to prove that Souls, neither Sleep nor Dye with the Body, but immediately pass into their Eternal Mansions. *John* addeth, that there stood by the Cross of Jesus, his *Mother* and her Sister, *Mary the Wife of Cleopas*, and *Mary Magdalene*, and mentions our *Saviours* recommending his Mother to the Care of his beloved Disciple, and tells us of *Johns* care of her: the other three Evangelists mention their being there, but standing afar off, which might both be true, they being nearer the Cross at first, then removing themselves further of. *John* further mentioneth their giving our Saviour (upon his saying *I Thirst*) *Vinegar to Drink.* It is very probable, this was but a kindness they did usually shew to Malefactors, dying that kind of Death, when they were so long a time dying, but the Evangelist tells us, that in our Saviours Case, there was a Scripture to be fulfilled, *Psal.* 69. 21. *In my Thirst they gave me Vinegar to Drink*: whether *David* there spake in the Person of Christ, or what was at that time primarily fulfilled in *David*, was at that time fulfilled in Christ as his *Antetype*, is not much material for us to know; that the Text related to Christ, and was fulfilled in him, we are assured by the *Evangelist*. This giving of Christ to Drink, was distinct from that we meet with before, as may appear by the many different Circumstances. That he refused this he *received*, and said, *It is finished.* My passion is finished, or upon the finishing.

45 Now from the sixth hour, there was darknes over all the land unto the ninth hour.

46 And about the ninth hour, * Jesus cryed with a loud voice, saying, Eli, Eli, Lamasabachthani, that is to say, My God, my God, why hast thou forsaken me.

47 Some of them that stood there, when they heard that, said, This man calleth for Elias.

48 And straightway one of them ran, and took a spunge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 Jesus when he had cryed again with a loud voice yielded up the Ghost.

* Heb. 5. 7.

* Psal. 69. 21.

Mark hath the same, *Chap.* 15. from *v.* 33. to *v.* 38. *Luke* saith, *Ch.* 23, 44. *That it was about the sixth hour, and there was a darknes over all the Earth, unto the ninth Hour. And the Sun was darkned, and the Vail of the Temple was Rent in the midst. And when Jesus had cryed with a loud Voice, he said, Father into thy Hands I commend my Spirit. And having said thus, he gave up the Ghost.* John saith no more, *Ch.* 19. 30. but that —— *he bowed his Head, and gave up the Ghost.* It is said *John* 19. 14. *It was about the sixth Hour*, when *Pilate* brought forth Christ to the Jews, how then could he be Crucified at the *third Hour?* and the Darknes begin at the sixth. The different ways the *Jews*, and the *Romans* had of counting Hours, make us to be at a loss sometimes, as to Circumstances of time to reconcile some Scriptures. But as to the present difficulty, it is said that the Jews as they divided the Night into *four Watches*, so they also divided the Day into *four parts*, each part having his Denomination from the succeeding part, by which Name all the intermediate time was called. Thus when the third Hour (which with us is nine of the Clock) was past, they called all the sixth Hour till past twelve. Thus *Pilate* Condemned Christ in the beginning of the sixth Hour, and the darknes began at the end of it, that is, after *twelve*, for dividing the day into *Quadrants*, the Hours had their Denomination from them. *John* also saith no more, *then about the sixth Hour*, which is true if it were some small time after. *There was darknes over all the Land, till the ninth Hour.* That this darknes was caused by the *Eclipse of the Sun* at that time of the Day is plain enough, but that this was no *Eclipse* in the ordinary course of Nature is evident, for 1. whereas all Eclipses use to be in the time of the New Moon, this was, when the Moon was at the Full, the fifteenth Day of the Month *Nisan*: 2. This *Eclipse* was not seen in one part or in another, but *over all the Earth, that was under the same Hemisphear.* 3. No *Eclipse* in a natural Course can last three Hours. So that plainly this was a Miraculous *Eclipse*, not caused by the Interposition of the Moon (as other Eclipses) but by the Mighty and Extraordinary Power of God, which made an Heathen *Philosopher* at a great distance cry out. *Either the Divine being now suffereth, or Sympathizeth with one that suffereth*, he is said to have seen this *Eclipse* in *Egypt. And about the ninth Hour*, that is, about three of the Clock (as we reckon the Hours) Jesus *cryed with a loud Voice, Eli, Eli, or Eloi, Eloi, Lamasabacthani.* The Words are *Hebrew*, tho *Mark* reports them according to the *Syriack* Corruption of the Dialect. They are *Davids* Words, *Psal.* 22. *v.* 1. *David* was a Type of Christ. He that was the Son of *David* useth *Davids* Words, possibly spoken by *David* in the Person of Christ. Gods forsaking any Person or places, must be understood with reference not to his *Essential Presence*, for so he filleth all places, and is *present with all Persons.* But with reference to the *Manifestations of his Providence for our good*; thus when God witholds his good Providence to us, either with respect to our outward or inward Man, he is said to *forsake us.* A Total *forsaking* either of our Bodies, or of our Souls, is not consistent with the being of our outward Man: or the Spiritual being or Life of our inward Man. All forsakings therefore in this Life, are *Gradual*, and *Partial.* The *forsaking* which Christ therefore here complains of, was not the *Total withdrawing* of Divine favour, and assistance from him (that was impossible) and incompetent with the first Words testifying his relation to God, and assistance in him, but it must be understood with respect to Gods *Consolatory Manifestations*, and that is testified by his other Words, related by *Luke. Father into thy Hands I commend my Spirit.* Which Words having said, *he gave up the Ghost* (say *Matthew, Mark* and *Luke*) *John* addeth, That he *bowed his Head*, and *yielded up the Ghost.* Words added, to confirm what he elsewhere said. *That he laid down his Life, none took it from him.* His crying twice at this instant, with a loud Voice argued his Spirits not to spent, but he might have lived a few Minutes longer, but he freely laid down his Life. The People saying, *he calls for Elias*, when he said *Eli, Eli*, spake them to be *Jews*, who to this day dream of an *Elias* to come, and *restore all things.* That they no better distinguished betwixt *Eli* and *Elias*, must be attributed either to the Corruption of their Dialect, he saying *Eloi, Eloi* (according to the Syriack Corruption of the Term) or their too great distance from him. Their mocking him upon it, was but Consonant to their former behaviour toward him, while he was upon the Cross. Their giving him the *Spunge* with *Vinegar*, and *Hissope*, we before gave an account of.

51 And behold * the veil of the temple was rent in twain from the top, to the bottom, and the earth did quake, and the rocks rent.

52 And the graves were opened, and many bodies of saints which slept arose.

53 And came out of the graves, after his resurrection, and went into the holy city, and appeared unto many.

Mark, Ch. 15. 38. mentioneth only *the rending of the Vail.* No more doth *Luke, Ch.* 23. 45. *John* mentioneth none of these things. It pleased God to give a Testimony against this Prodigious piece of Wickedness, by *Prodigious Signs*, both in the *Heavens*, and on the *Earth. In the Heavens*, the *Sun* as we heard before, suffered an unusual, Preter-natural *Eclipse* which lasted three hours. In

* Exod. 26. 33. Chro. 3. 14.

In the *Earth*, there was an *Earthquake*, to that degree, that the *Rocks* were rent by it. *Earthquakes* were sometimes no more than Indications of Gods Power, and Majesty; and some think, that by this Earthquak, Christ declared his Divine Power, *Psal.* 68. 8. *Joel* 2. 10. It is certain, that *v.* 54. the *Centurion* concluded from it, *this was the Son of God.* But *Earthquakes*, were sometimes not only the *Indications* of the *Divine Majesty and Power*, but also of his *Wrath, Psal.* 18. 7, 8. *Joel* 3. 16. *Nahum* 1. 6. And such doubtless was this: To shew that the Earth abhorred what these Men had done. Besides these, *The Vail of the Temple was rent*, three of the Evangelists mention it. It is not much Material, whether this were the outward *Vail*, or the *inward Vail*, or *Hangings*, which parted the moll *Holy Place* from the *other part of the Temple*, tho probably it was the *inner Veil.* By this rending of the Veil, God testifyed his wrath against the Jews, and that he was leaving his Temple amongst them. The Veil also was a Type of Christs Flesh, *Heb.* 10. 20. the Antitype being Rent, it was reasonable that the Type should also be so. By this also was shewed, that the *Temple-Service* was now at an end, and to continue no longer, and the partition-Wall betwixt *Jew* and *Gentiles* was pulled down. For what *Matthew* speaks, *v.* 52, 53. of the *Graves opening, and the Bodies of the Saints arising*, &c. probably it was not till *Christs Resurrection*, only *Matthew* puts it in here, reckoning up together all the *Prodigious things* that happened, for *Matthew* himself saith, *v.* 53. *They came out of their Graves after his Resurrection*, and it is not likely that the Graves opened any considerable time before they came out of their Graves. These now were the Prodigies which attended the Death of our Saviour.

54 Now when the centurion, and they that were with him watching Jesus, saw the earth quake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

55 And many women were there beholding afar off, * who followed Jesus, from Galilee, ministring unto him.

56 Amongst which was Mary Magdalen, and Mary the mother of James, and Joses, and the mother of Zebedees children.

* Luke 8. 2, 3.

Mark saith, *Ch.* 15. 39, 40, 41. *And when the Centurion which stood over against him, saw that he so Cryed out, and gave up the Ghost, he said, Truly this Man was the Son of God. There were also Women looking on afar off, amongst whom was* Mary Magdalen, *and* Mary *the Mother of* James *the less, and of* Joses, *and* Salome; *who also when he was in* Galilee, *followed him, and Ministred unto him, and many other Women, which came up with him to* Jerusalem. *Luke, Ch.* 23, 47, 48, 49. saith, *Now when the Centurion saw what was done, he Glorified God, saying, Certainly this was a righteous Man. And all the People that came together to that sight, beholding the things which were done, smote their Breasts and returned. And all his Acquaintance, and the Women that followed him from* Galilee, *stood afar off beholding these things.* We heard before, *v.* 36. That the Soldiers *sate down and watched Christ.* The *Centurion* here mentioned, was the Captain of this *Watch*, he seeing the Earthquake, and all the other things that were done (saith *Matthew*) *Mark* saith, *When he saw that he so Cryed out, and gave up the Ghost.* He *Glorified God* (saith *Luke*) *Matthew* and *Mark* tell us how he said, *Truly this Man was the Son of God. Luke* saith, he said, *Certainly this was a righteous Man*: he Glorified God by a *Confession of the Truth*, to *the Glory of God*, saying, he was a *Righteous* Man, and such a Righteous Man, as was also the Son of God. It seems very probable, that this Captain living amongst the *Jews*, had learned from them their Expectation of a *Messiah*; and speaketh this with reference to that, and acknowledgeth that Christ was he. *Luke* addeth, That all the People that came to see that sight returned, *Smiting their Breasts*, being convinced of the great Wickedness committed by their *High Priests*, and *Chief Priests and Elders*; and fearing that Vengeance which followed in less than forty Years (*And many Women were there*) these Women had followed Christ out of *Galilee*: Two only are named here, *Mary Magdalen*, who probably had her Name from *Magdala* a City in *Galilee*, and *Mary the Mother of* James and *Joses. James* the less, saith *Mark*, to distinguish him from *James* the Son of *Zebedee*, and *the Mother of* Zebedees *Children*, these stood afar off, these three Evangelists say. *John* told us, *Ch.* 19. *v.* 25. That two of these were so near the Cross, with the Mother of our Lord, that he spake to them. Here we read nothing of the *Mother of our Lord*, probably she was gone with *John*, to whom Christ had commended her, and the rest withdrew, and stood further off from the Cross at this time. *Matthew*, goeth on now, describing the coming of *Joseph of Arimathea*, to beg the dead Body of Christ, so doth *Mark* and *Luke, John, Ch.* 19. 31, 32, 33, 34, 35, 36, 37. interposeth something tending to compleat the History. The Jews therefore, *because it was the Preparation, that the Bodies should not remain upon the Cross, on the Sabbath day, for that Sabbath day was an High day, besought Christ that their Legs might be broken, and that they might be taken away. Then came the Soldiers, and brake the Legs of the first, and of the other which was Crucified with him; But when they came to Jesus, and saw that he was dead already, they brake not his Legs. But one of the Soldiers with a Spear pierced his side, and forthwith came there out Blood, and Water. And he that saw it bare Record, and his Record is true, and he knoweth that he saith true, that you might believe. For these things were done, that the Scriptures should be fulfilled. A Bone of him shall not be broken. And again another Scripture saith, They shall look upon him, whom they have pierced.* The day upon which he was Crucified, was the fifteenth day of the Month *Nisan*, upon the *Friday*, as we call it; this appeareth from this Text, which saith, It was the *Preparation to the Jewish Sabbath*, and that *Sabbath* the Evangelist saith, was an *High Day*, not because as some think the Jews put off their *Passover* to that Day, but because it was the second *Day of the Feast of unleavened Bread.* It was, *John* 19. 14. it is called the *Preparation to the Passover*, but we must remember, that all the seven Days of unleavened Bread, were so called, as I before Noted, This Day was indeed the *Preparation* to the *Sabbath* in the *Paschal Week*, for otherwise we must say, that Christ did not Eat the *Passover* the same Day that the Jews did, which involves us in many Inextricable difficulties, and could not be if the *Paschal Lamb* was to be killed by the *Priests*, for they would not have killed it the Day before. It is therefore moll probable, that *John* 19. 14. must be expounded by *v.* 31. and the *Preparation of the Passover, v.* 14. was *the Preparation to the Sabbath*, which falling within the compass of the seven days of unleavened Bread, was a great Day with them, especially being the day following the Eating of the *Paschal Lamb.* By the Law, *Deut.* 21. 23. The Body of none that was hang'd, was to abide all Night upon the Tree. It was betwixt three and four of the Clock in the Afternoon, before that Christ dyed, they used to set some hours apart for *Preparation to the Sabbath*, which that Night began as soon as the Sun was set, this therefore makes them to go to *Pilate*, and desire *the Legs of them that suffered might be broken. Pilate* grants their request. The Souldiers break the Legs of the two Thieves, but when they came to Christ, they found him dead, and brake not his Legs, but a Souldier with a Spear pierceth his side. The Evangelist takes notice of these minute things (and assureth us he saw them, that we might believe) that he might shew us how in every point, the things of old spoken concerning Christ, were fulfilled in him. Christ was the true *Paschal Lamb*, as to which the Law was: *Not a Bone of it should not be broken, Exod.* 12. 46. *Num.* 9. 12. or else the *Evangelist* referreth to *Psal.* 34. 20. where it is said of a *Righteous Man: He keepeth all his Bones, that not one of them is broken.* Our Saviours Side was pierced, and that also is recorded, to let us know the fulfilling of that Scripture, *Zech.* 12. 10. *They shall look on him, whom they have pierced.*

57 When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus his disciple.

58 He went to Pilate, and beg'd the body of Jesus, Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapt it in a clean linnen cloth.

60 And * laid it in his own new Tomb, which he had hewed out in the rock, and he rolled a great stone, to the door of the sepulcher, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulcher

* Isa. 53. 9.

Mark hath it, *Chap.* 15. from *v.* 42. to the end. *And now when the even was come, because it was the Preparation, that is, the Day before the Sabbath.* Joseph of Arimathea, *an Honourable Councellor, who waited for the Kingdom of God, came and went in boldly unto* Pilate, *and craved the Body of Jesus. And* Pilate *marvelled if he were already dead, and calling unto him the Centurion, he asked him whether he had been any time Dead. And when he knew it of the Centurion, he gave the Body to* Joseph. *And he bought fine Linnen, and took him down, and wrapt him in the linnen, and laid him in a Sepulcher, which was hewd out of a Rock, and rolled a stone to the door of the Sepulcher. And Mary Magdalene, and Mary the Mother of Jesus, beheld where he was laid. Luke* hath it, *Ch.* 23, 50. &c. thus. *And behold there was a Man Named* Joseph, *a Councellor, and he was a good Man, and a just. The same Man had not consented to the Counsel, and deed of them; he was of* Arimathea *a City of the Jews, who also him self waited for the Kingdom of God. This Man went unto* Pilate, *and begged the Body of Jesus. And he took it down, and wrapped it in Linnen, and laid it in a Sepulcher, that was hewn in Stone, wherein never Man before layd. And that Day was the Preparation, and the Sabbath drew on.* John reports it with some additions, *Ch.* 19. 38, 39, 40, 41, 42. *And after this* Joseph of Arimathea, *being a Disciple of Jesus, but secretly for fear of the Jews, besought* Pilate, *that he might take away the Body of Jesus, and* Pilate *gave him leave, He came therefore and took the Body of Jesus. And there came also* Nicodemus (*which at the first came to Jesus by Night*) *and brought a mixture of Myrrh and Aloes about an hundred pound weight. Then took they the Body of Jesus, and wound it in Linnen Cloths, with the Spices, as the manner of the Jews is to Bury. Now in the place where he was Crucified, there*

was

was a Garden, and in the Garden, a new Sepulcher, wherein never was Man yet laid. There laid they Jesus therefore, because of the Jews Preparation Day, for the Sepulcher was nigh at Hand. All four *Evangelists* (as we see) repeat this Historie, out of sympathying what is wanting in another, towards the Compleatness of it. Nor make we think it is for nothing so punctualy recited; much depended upon the Words Satisfaction in the Facts, and Certainty of his *Death, Burial* and *Resurrection*, (they are three great *Articles of our Faith.*) We have therefore here punctualy described his *Burial*, with all the Circumstances of it. As it is with us, so it seems it was with them. The Bodies of those who died as Malefactors, were taken to be in power of the Magistrates, to dispose of as they pleased, tho they were ordinarly granted upon Petition to their Friends and Relations. The Person who begged the Body of our Saviour, is described to us, by his Name *Joseph*, by his *Citty Arimathea*; (there it seems he was born, or had his Mansion-House, tho he resided in *Jerusalem*) by his *Quality*, both his more *Exterior Quality*, and his more *interior Qualification*. As for his outward *Quality, Matthew* saith, he was a *Rich Man*. *Mark* saith, *He was an Honourable Councellor*. *Luke* also calls him a *Councellour*, but had not consented to the *Counsel* an *Deed of them.* That is of them, who had examined and Condemned Christ, whether he was a Member of the *Jewish Sanhedrim*, or of *Pilates Council* (tho the latt be not probable) or had been a Councellour formerly, but now was not so, is hard to determine, but his *Quality* doubtle's made his *Access* more free to *Pilate*. *He went in boldly to him* (saith *Mark*) his *Quality* in the *City*, and his Love to Christ, both contributed to this boldness, for his more *inward Qualifications*. *Matthew* and *John* both tell us he was a *Disciple*, one that had learned of Christ, tho *John* tells us, *it was secretly for fear of the Jews, John* 12. 42. *Among the Chief Rulers, many believed on him.* As bad as that set of Rulers was, which now ruled the Jewish Affairs, (and a worse could not be) Christ had some Disciples among it them (as well as afterward in *Nerons* Court) tho's for fear of the Jews calling them out of the Synagogues, durst not openly own Christ, but secretly loved him. *Joseph* and *Nicodemus* were two of them. And to let us know what the Disciples of Christ are, and should be; this *Joseph* is described by *Luke* to be a *good* and a *just Man*, by *Mark* to be *one who waited for the Kingdom of God.* A believer, one who believing what Christ had said, both concerning his Kingdom of *Grace*, and *Glory*, lived in the *Expectation* of it. This Man beggeth of the Governour, the Body of Christ. *Pilate* wondred that he should be so soon Dead, but inquiring of the *Centurion*, and hearing that he was Dead, the commands that his Body should be delivered into *Joseph*. The manner of the Jews, was neither to have Gardens, nor Burying places within the City, but without the Walls; it should appear that this *Joseph*, had a Garden place without the City, and near to the Place where Christ was Crucified, and in that Garden, he had Cut out of some great Stone, a *Sepulcher* for himself (*Matthew* calls it *his own New Tomb, which he had Hewed out of the Rock*) the other Evangelists do not call it *his own new Tomb*, only *Luke* and *John* observe it was a *Sepulcher, in which none ever before was laid.* So as when they found him *Risen* from the Dead, they could not say it was some other Body, for there was no other Body in the Tomb. But before they laid in the Body, both *Matthew* and *Mark* observe, that *Joseph* wrapped it in *Fine Linnen*, and *John* further addeth, that they Embalmed the Body, to which purpose it was that *Nicodemus* (that Ruler who came to Jesus by Night, of which we have the Story, *John* 3. with whom our Saviour had a Discourse about *Regeneration*) brought the mixture of *Myrrh* and *Aloes, of about an hundred pound weight. John* adds, *as it was the manner of the Jews to Bury*, not ordinarily, but Persons of greater Note, whose Estates were such, as they could bear such an expence This was the beginning of honour done unto Christ, after that he had passed through his lowest degree of Humiliation. *Mary Magdalene, and the other Mary*, that is, the Wife of *Cleopas*, of whom we heard before, stayed to see where he was laid, and took their Seats over against the Sepulcher. *Luke* saith, *Ch.* 23. 55. *The Women also which came with him from Galilee followed after, and beheld the Sepulcher, and how his Body was laid. And they returned, and prepared the Spices, and Ointment, and rested the Sabbath Day, according to the Commandement.* It seems they sate but a little while (as *Matthew* saith) right over against the Sepulcher, but went home, and prepared *Spices*, and *Ointment* to Imbalm him, but would not do it on the *Sabbath*, which was now beginning, thinking that it would be time enough upon the *first Day of the Week. Matthew* saith, that *Joseph Rolled a great Stone to the Door of the Sepulcher, and departed.*

62 Now the next day, that followed the day of the preparation, the chief priests and Pharisees came to gether unto Pilate.

63 Saying, Sir, we remember, that that deceiver said, while he was yet alive,* After three days I will rise again.

64 Command therefore that the sepulcher be made sure until the third day, least his disciples come by night, and steal him away, and say unto the people, He rise from the dead, So the last error shall be worse then the first.

65 Pilate said unto them, Ye have a watch: Go your way, make it as sure you can.

66 So they went, and made the sepulcher sure, sealing the stone, and setting a watch,

This part of the *History*, is recorded by no other *Evangelist*, the recording it by *Matthew*, contributeth yet further to Evidence the Truth of Christs *Resurrection*. For here was all imaginable care taken to prevent a *Cheat* in the Case. The next day that followed the Day of the *Preparation* must be the *Sabbath Day, Mark* 15. 42. These Superstitious Hypocrites, that quarrelled with our Saviour, for his Disciples (being hungry) *plucking Ears of Corn on the Sabbath Day*, and *for his healing* him that had a *Withered Hand, Chap.* 12. 13. can now themselves go to *Pilate*, to set him on Work, to command that the *Sepulcher should be made fast to the third Day.* They alledge that Christ, whom they impiously call *that Deceiver*, said, while he was alive, *that he would rise again the third Day*. to answer the Type of the Prophet *Jonas, Chap.* 12. 39, 40. They were doubtless jealous that there was more Truth in those Words, then they were willing to believe. They pretend also a fear, least his Disciples should come privately by Night, and steal his Body away, and then say he was risen. But was this a probable thing? that a Government should be afraid of a few, poor unarmed Men? they were doubtless convicted in their own Consciences, that he would rise again from the Dead, and to prevent his coming out of the Sepulcher, they would have *Pilate* Command, that the Sepulcher should be made sure. *Pilate* tells them, that *they had a Watch*, a Band of Souldiers, which he had commanded at this time to attend them, either for the Guard of the Temple, or other things, about which they would imploy them, they might make the Sepulcher as sure as they could *So they went, and made the Sepulcher sure, sealing the Stone, and setting a Watch.* Vain Men! as if the same Power that was necessary to raise and quicken the Dead, could not also remove the Stone, and break through the Watch, which, they had set. But by this their Excessive Care, and Diligence, instead of preventing Christs Resurrection, as they intended they have confirmed the Truth, and Belief of it to all the World. So doth God take the wise in their own Crafttiness, and turn their Wisdom into Foolishness, that he may *see his King upon his Holy Hill of Zion.*

CHAP. XXVIII.

1. IN * the || end of the sabbath, as it began to dawn, towards the first *day* of the week, came Mary Magdalene, and the other Mary to see the sepulcher.

We are now come to that part of the Gospel, which Treateth concerning the *Resurrection of Christ*, and the Converse which he had upon the Earth, for forty Days, *Acts* 1. 3. until the time of his *Ascension* into Heaven. *Matthew* and *Mark* are the shortest in this *Narration*. I shall therefore only consider what *Matthew* faith, and what the other Evangelists speak, as to the same things which he mentioneth, leaving out what the other Evangelists have (not at all mentioned by him) to be Discoursed in their Proper Place. We heard before that *Mary Magdalene*, and the other *Mary* had prepared *Spices* and *Ointment*, to Anoint the Body of Christ, but the Sabbath day being at Hand, they would not by that unnecessary Action profane the Sabbath, as *Luke* tells us, *Ch.* 23. 56. *They rested on the Sabbath, according to the Commandement.* The *Sabbath* ended with them, at the *Setting of the Sun.* They did not go as soon as the *Sabbath was ended*, but after it was ended, as it began to dawn towards *the first Day of the Week.* The first Day of the Week, began with them as soon as the *Sabbath* was ended, so as the first Day of the Week, was a third part spent, therefore *Mark* reports the time, *Mark* 16. 1, 2. *And when the Sabbath was spent*, and says that *Mary Magdalene*, and Mary the Mother of *James*, and *Salome had bought Sweet Spices, that they might come, and Anoint him. And very early in the Morning, the first Day of the Week, they came unto the Sepulcher at the rising of the Sun.* Luke, Ch. 24. 1. faith, that *upon the first Day of the Week, very early in the Morning, they came unto the Sepulcher, bringing the Spices which they had prepared, and certain others with them.* *John* saith, *Ch.* 20. 1. *The first Day of the Week, cometh* Mary Magdalene *early, while it was yet dark, unto the Sepulcher.* As to the time, Three *Evangelists* say it was *upon the first day of the Week, early in the Morning, about Sun Rising* (saith *Mark*) *while it was yet dark* (saith *John*) these now interpret *Matthews* ὀψὲ σαββάτων which doth not signify, In the *Evening of the Sabbath*, but in the Evening of the *Sabbaths*, the end of the Week. The Jews in Honour to the Sabbath, called all the Days of the Week Sabbaths. The first of the *Sabbath*, the second of the Sabbath, &c. So as ὀψὲ σαββάτων is well Translated by our Translators, *In the end of the Sabbaths.* The Evening or Night following the Sabbaths, following the seventh Day, which was the Sabbath. Nor is it to be taken here, strictly for that time of the Night, which we call the Evening, but for the whole Night, which must be reckoned to continue untill the Sun-Rising, of the *first Day of the Week*, and so *Matthew* expounds himself, adding, *as it began to dawn towards the first Day of the Week*, that is, the first Artificial Day (as the Day is accounted from the Sun Rising, to

* Chap. 16. 21. & 17. 23. & 20. 19.

Mark 8. 31. & 10. 34.

Luke 9. 22. & 18. 33. & 24. 6.

* Mark 16. 1.

|| Or, *at the Sabbaths.*

Or, *late in the end of the Week.*

Sun-Setting) otherwise it was upon the first *Natural day of the Week*, which began from the *Sun Setting* before. *Matthew* mentions the coming of *Mary Magdalene*, and the other *Mary*, who *Mark* faith, was the Mother of *James* and *Salome*, to the *Sepulcher*. *John* mentioneth only *Mary Magdalene*, but it is not probable, she went alone, and two other *Evangelists* say also the other *Mary*. *Luke* faith, *there was certain others with them*, there might be Divers with them, tho one only be named by *John*, Two by *Matthew* and *Mark*, as being the Principal Persons in the Company. And tho *Matthew* only mentioneth their going to see the *Sepulcher*, yet *Mark* telleth us, that they went also to *Anoint his Body*, and *Luke* faith, they carryed the Spices prepared for that end, their Faith, as it seemeth, was yet but weak as to our Saviours Resurrection.

|| Or, *had been.*

2. And behold, there || was a great earthquake, for the Angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sate upon it.

3. His countenance was like lightning, and his raiment white as snow.

4. And for fear of him, the keepers did shake, and became as dead men.

Matthew alone telleth us this, all the other *Evangelists* agree, that when the women came, they found the stone rolled away, which eased the women of the sollicitude they had as they came; saying amongst themselves, *Who shall roll us away the stone from the door of the sepulchre?* *Matthew* saith, an Angel descended and rolled away the stone, and came and sate upon it. This Angel had assumed a shape, for he appeared to those that saw him, as to his countenance like *lightning*. As to his *garment*, as one *clothed in exceeding white linnen*, white as Snow. What doth the *watch* all this while? *Matthew* faith, they were *afraid, shook*, and became *like dead men. Luke* and *John* make mention of *two Angels*; nor indeed needed there any *Angel* at all, to remove the Stone, if this had been all he had come down for: He that was quickned by the Spirit, could by the same power have rolled away the stone: But as it was fit, that the *Angels* who had been witnesses of his Passion, should also be witnesses of his Resurrection; that he who was *justified in the spirit, should be seen of Angels*: 1 *Tim* 3. 16. So it was necessary, that the keepers might give a just account to *Pilate*, the *chief Priests and Scribes*. And no wonder that they were afraid, and as dead men; when as all *Apparitions* of this nature naturally affright us; and they had such a conscience of guilt upon them, and might justly fear what their Masters should say to them, when they found the body was missing; especially also seeing, or being sensible of the *earthquake*, or great concussion of the air. (For though we translate it *earthquake*, yet the *Greek* faith no more then σεισμὸς μέγας.) Besides, that the presence of the Angels seemed reasonable to prevent a cheat, by putting some other dead body into the Sepulchre, and to direct the women who were now coming towards the Sepulchre; for they were not yet come: when they were come, they found the stone rolled away; and *Matthew's* relation, how the stone came removed, was doubtless, not from them, but from the Keepers, or some to whom they had related it.

5 And the angel answered, and said unto the woman, Fear not ye, for I know that ye seek Jesus, who was crucified.

6 He is not here: for he is risen * as he said, Come see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead, And behold, he goeth before you into Galilee; there shall ye see him, Lo, I have told you.

8 And they departed quickly from the sepulcher, with fear, and great joy, and did run to bring his disciples word.

Mark, Ch. 16. 5, 6, 7. *And entring into the Sepulcher, they saw a young Man sitting on the right side, clothed in a long white Garment, and they were affrighted. And he saith to them, Be not affrighted, you seek Jesus of Nazareth, which was Crucified, He is risen, he is not here. Behold the place where they laid him. But go your way, and tell his Disciples, and Peter, that he goeth before you into* Galilee, *there shall ye see him, as he said unto you. And they went out quickly, and fled from the Sepulcher, for they trembled, and were amazed, neither said they any thing to any Man, for they were afraid.* Luke *faith, Ch.* 24, 3, 4. *And they entred in, and found not the Body of the Lord Jesus, And it came to pass as they were much Perplexed thereabout, behold two Men stood by them in shining Garments. And as they were afraid, and bowed down their Faces to the Earth, and said unto them. Why seek ye the Living among the Dead? He is not here, he is Risen. Remember how he spake unto you, while he was yet in* Galilee, *saying, The Son of Man must be delivered into the Hands of Sinful Men, and be Crucified, and the third Day rise again. And they Remembred his Words, and returned from the Sepulcher, and told all these things unto the Eleven, and all the rest, it was* Mary Magdelene, *and* Joanna, *and* Mary *the Mother of* James, *and other Women which were with them, which told these things to the Apostles, and their Words seemed to them idle Tales, and they believed them not. John* faith, of *Mary Magdalene* only *Ch.* 20. 2. *Then she runeth, and cometh to* Simon Peter, *and the other Disciple whom Jesus loved, and said unto them, they have taken away the Lord out of the Sepulcher, and we know not where they have laid him.* *Matthew* in this Relation omitteth many things more distinctly related by the other *Evangelists*, when the Women came to the Sepulcher, they first entred in. So faith *Mark* and *Luke*, it was within that they saw the *Angel*, Habited as it were in a *long, white shining Garment*, they were affrighted, (as we Naturally are upon Apparitions) they bowed down their Faces to the Earth. The *Angel* bids them not *to fear, he knew that they sought Jesus of* Nazareth, *who was Crucified, Why seek you the Living among st the Dead? He is not here, he is Risen.* Sheweth to them the place where his Body was laid, mindeth them of Christs Words to them in *Galilee, Chap.* 17. 23. bids them go tell his Disciples (*Mark* adds and *Peter*) that he was going before them into *Galilee*, and that there they should see him, as he had said unto them, *Matth.* 26. 32. *Mar.* 14. 28. They quickly *departed from the Sepulcher* (as *Matthew* saith) *with fear and great joy, Mark* faith, *Trembling* and *Amazed. John* doth not say *unbelieving*, but he faith it in effect, for he faith, that they said to *Simon Peter, They have taken away the Lord out of the Sepulcher, and we know not where they have laid him.* The cause of their fear, and amazement, was doubtless *the Apparition of the Angel.* The cause of their sudden Joy, was the News, *That he was Risen*, told them by the *Angel*. It appeareth that their Joy was but a sudden flash of Passion, not rising from the *certainty* of their Souls, as to the Truth of what they heard, because they said to the Disciples, that they did not believe it, but upon second thoughts concluded that some body had removed our Saviours body, neither did the *Apostles* themselves believe it, as appeareth by *Luke*, he faith, they looked upon it as an *idle Tale. John* faith expreily, *Chap.* 20, *v.* 9. *As yet they knew not the Scripture, that he must rise again from the Dead.* They knew it Notionally, but they did not give a firm and a fixed assent to it, they did not believe it. It was not, it seemeth, in the *Power of their Will*, to believe this Article of Christs *Resurrection*, for as they had a Divine Revelation of the thing from Christ himself: So we cannot but think they had mind, and good Will enough to believe it. But God had not given them the Power of Faith as to this point.

9 And as they went to tell his disciples, behold Jesus met them, saying All hail: And they came, and held him by the feet, and worshipped him.

Then said Jesus unto them, Be not afraid, * go tell my brethren, that they go unto Galilee, and there shall they see me.

Matthew repeateth this very shortly. *Mark* faith, *Chap.* 16. 9. *Now when Jesus was Risen early, the first Day of the Week, he appeared first to* Mary Magdalene, *out of whom he had cast seven Devils. And she went, and told them that she had been with him, as they Mourned, and Wept. And they when they had heard that he was alive, and had been seen of her, believed not. Luke* faith, *Then* (that is, when *Mary Magdalene* and the *other Mary* had come, and told the Disciples what they had seen and heard, tho at first they gave no credit to it) *arose* Peter *and ran unto the Sepulcher, and stooping down, he beheld the Linnen Cloths laid by themselves, and departed wondring in himself, at that which was come to pass*, Luke 24. 12. *John* relateth this more distinctly, in *Chap.* 20. *v.* 3, 4, 5, &c. Peter *therefore went forth, and the other Disciple (whom Jesus loved, as v.* 2. (and that was *John* himself, who wrote that Gospel, *John* 13. 23.) *and came to the Sepulcher, so they ran both together, and the other Disciple did out-run* Peter, *and came first to the Sepulcher, and he stooping down, and looking in, saw the Linnen Cloths lying, yet he went not in. Then cometh* Simon Peter *following him, and went in to the Sepulcher, and seeth the Linnen Cloths lie, and the Napkin that was about his Head, not lying with the Linnen Cloths, but wrapped together, in a place by itself. Then went in also that other Disciple, which came first to the Sepulcher, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the Dead. Then the Disciples went away again unto their own Home.* But Mary *stood without at the Sepulcher Weeping, and as she Wept, she stooped down, and looked into the Sepulcher, and seeth two Angels in white, the one at the Head, the other at the Feet, where the Body of Jesus had lain, and they say unto her, Woman! why weepest thou? She saith unto them, because they have taken away my Lord, and I know not where they have laid him,—And when she had said this, she turned her self back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman! why weepest thou? whom seekest thou? She (supposing him to be the Gardener) saith unto him, Sir if thou hast Borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her,* Mary, *She turneth, and saith unto him,* Rabboni, *which is to say,* Master, *Jesus saith unto her, Touch me not, for I am not yet ascended to my Father. But go to my Brethren, and say unto them, I ascend unto your Father, and my Father, and to my God, and your God.* Mary Magdalene *came, and told the Disciples, that she had seen the Lord, and that he had spoken those things unto her.* What there is particularly to be Noted upon the several particulars in *John's* Relation, I shall observe when I come to that Chapter of *John*, I have only at present Transcribed it, that from the

* Chap. 12. 40. & 16. 21. & 22. 19.

* John 20. 17.

the comprising it with the other Evangelists, we might understand the order of this History. *And as they went to tell his Disciples.* 9. This seemeth to be their second going, and the order to be thus. When *Mary* and the rest came to the Disciples, and told them they had been at the Sepulchre, and what they had there seen, and heard, they believed it not. But yet it being close by the City, and not knowing what to think, *Peter* resolves to go and see, and so doth *Seem*, they both run, but *John* comes there first, but goes not into the Sepulchre, but only looks in, and saw the *linnen cloaths lying. Peter* comes (for it was very near the Gates of the City) he goeth in, seeth the linneth clothes, and the Napkin. Then *John* also adventureth to go in and *saw* and *believed*; he is the first is said to have *believed*. Then they went home. But *Mary* staid, weeping, and now and then looking into the Sepulchre, she seeth not the clothes only, but two Angels, sitting the one at the Head, the other at the Feet of the place where the Body of Christ did lie. They ask her why she wept, she tells them, Because they had taken away her Lord, and she did not know where they had laid him. Now saith *John*, when she had said thus στραφεὶς εἰς τὰ ὀπίσω we translate it. *She turned her self back, and saw Jesus standing, Joh.* 20. 14. which seemeth to contradict our Evangelist *Matthew* who saith, *As they went to tell his Disciples, behold Jesus met them, and said, All Hail*, our translation now would make one think, that *Mary* was still at the *Sepulcher*, and there looking back she saw *Jesus*, and this seemeth either to assert that *Mary* saw Christ twice, once at the Sepulchre, once in her return to the City, or else to contradict *Matthew*, but the *Gr.* words may be translated, *She was turned backward*, that was going back to tell his Disciples, and met Christ, who saluted her saying, *All Hail*; tho *Mary Magdalene* be only named, and possibly all the Women who were with her at first, did not come back with her the second time, yet it is plain she was not alone, for *Matthew* saith, *They came, and held him by the feet, and Worshipped him*, he bids her *be not afraid*, but go, *and tell his Disciples, they should meet him in Galilee*, for the other discourse betwixt him and *Mary*, we shall meet with it when we come to that Chapter, in St. *Johns* Gospel, where it is mentioned. *Mark* saith. *that when they had heard he was alive, and had been seen of her, they believed not.* We do not read that the Angels appeared either to *Peter* or *John*, much less that Christ as yet shewed himself to them; so they had only the Testimony of *Mary* as to these things, and their own view of the *empty Sepulchre*, and the *clothes* lying by. How hard a thing it is to believe Spiritual Mysteries, above the reach of our *Reason*? so hard, that no revelation of Flesh and Blood, is sufficient to beget such a Faith.

11 Now when they were going: behold some of the watch came into the city, and shewed unto the chief Priests all the things that were done.

12 And when they were assembled with the Elders, and had taken counsel, they gave large mony to the souldiers.

13 Saying, Say ye, His disciples came by night and stole him away, while we slept.

14 And if this come to the governours ears we will persuade him, and secure you.

15 So they took the money, and did as they were taught; And this saying is commonly reported amongst the Jews to this day.

No other *Evangelist* hath this passage which was necessary to be inserted by *Matthew*. 1 To satisfie *Readers* how it could come to pass, that *Matthew* should know of the *Earthquake*, or *concussion of the Air* rather, and that an *Angel came and rolled away the Stone*, for all this was done, and Christ risen, before the Women came, it came out by the *Watch*, or by *Pilate* to whom the *Watch* related it. or else by some of the *Priests* and *Elders*, who did not keep Counsel so well as others. 2 To shew the horrible Wickedness of these Priests and Elders, that would thus cover the Blood they had spilt with a Lye, and Subornation. Thus one Sin requires more to defend it. 3 To let us see how simple People will shew themselves in their Malice. What a Story here was? If they were asleep, how could they know that Christ's Disciples came by Night and stole him away? *Would* no noise of rolling away the Stone wake them? Malice will not allow Men deliberation enough to shew themselves wise. God infatuated these Men, that succeeding ages might know they were suborned. Here we have also the ground of that Fable with which the Jews presently filled all the World.

16 Then the eleven disciples went away into
* Chap. 26. 32. Galilee into a Mountain, * where Jesus had appointed them.

17 And when they saw him, they worshipped him; but some doubted.

The other *Evangelists* mention several other appearances of Christ, which we shall consider when we come to them. This was in *Galilee*, upon Christs *appointment*, either before, or after his Resurrection, we cannot certainly say when, or how. Some think (upon what grounds I know not, but because the Evangelists mention no more) That this was the famous appearance mentioned by the Apostles, when *he was seen of more than five hundred Brethren at once*, 1 *Cor.* 15. 6. The text speaks but of *eleven* that went into *Galilee*, it is possible more might meet him there, but we have no guidance of Scripture to conclude it. *Some Worshipped him, some doubted. Thomas* we know did so, so might others, but some think that it had been better translated. *Some had doubted*; I understand no sufficient reason for it, for it is not certain that this was after his other *Appearances* mentioned by the other Evangelists.

18 And Jesus came, and spake unto them, saying,
* Chap. 11. 27. Luke 10. 22. Joh. 3. 35. & 13. 3. & 17. 2. Heb. 1. 2. & 2. 8. * All power is given to me, in heaven, and in earth.

19 Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghost.

20 Teaching them to observe all things what ever I have commanded you, and lo, I am with you always even to the end of the world, Amen.

Mark saith *Ch.* 16. 15. *And he said unto them, Go ye into all the World, and Preach the Gospel to every Creature. He that believeth, and is Baptized shall be saved, but he that believeth not shall be damned. And these signs shall follow them that believe, In my Name they shall cast out Devils, they shall speak with new Tongues. They shall take up Serpents, and if they drink any deadly thing it shall not hurt them, they shall lay hands on the sick, and they shall recover.* Our blessed Lord in these three last verses, 1. *Asserteth his Power and Authority.* 2. *He delegates a Power.* 3. *He subjoineth a Promise.* The Power and Authority which he asserteth to himself is, *All Power both in Heaven and Earth. Acts* 10. 36. 42. *Eph.* 1. 20. 21. 22. *Power of Remission of Sins. Luke* 24. 47. of *Congregating, teaching*, and *Governing his Church*, a Power to give *Eternal Life* to whomsoever he *pleased*. This was inherent in him as God blessed for ever. Given to him as our Mediator, and Redeemer, given him when he came into the World, but more especially confirmed to him, and manifested to be given him at his *Resurrection*, and *Assention. Philip.* 2. 9. 10. Having declared his Power he delegates it. *Go ye therefore and teach all Nations*, the Greek is μαθητεύσατε make *Disciples* all Nations, but that must be first by *Preaching* and instructing them in the principles of the Christian Faith, and *Mark* expounds it, telling us our Saviour said, *Go ye into all the World, and Preach the Gospel to every Creature*, that is, to every *reasonable Creature*, capable of hearing and receiving it. I cannot be of their Mind, who think that Persons may be *Baptized* before they be *Taught*, we want Presidents of any such *Baptism* in Scripture, tho indeed we find Presidents of Persons *Baptized* who had but a small degree of the knowledge of the Gospel, but it should seem that they were all first taught, that *Jesus Christ was the Son of God*, and were not *Baptized*, till they professed such belief *Acts* 8. 37. and *John Baptized* them in *Jordan confessing their Sins, Mat.* 3. 6. but it doth not therefore follow, that *Children of such Professors* are not to be Baptized, for the Apostles were commanded to *Baptize all Nations*; Children are a great part of any Nation, if not the greatest part, and altho amongst the Jews those that were converted to the Jewish Religion, were first instructed in the Law of God, before they were Circumcised, yet the *Fathers* being once admitted, the Children were Circumcised at eight days old, nor were they under any Covenant different from us, tho we be under a more clear manifestation of the same Covenant of Grace, of which Circumcision was a Sign and Seal to them: as Baptism is to us. *Infants are capable of the Obligations of Baptism*, for the Obligation ariseth from the Equity of the thing, not from the Understanding and Capacity of the Person, they are also capable *of the same Priviledges*, for of such is the Kingdom of God, as our Saviour hath taught us. *All Nations.* The Apostles were by this Precept obliged to go up and down the World Preaching the Gospel, but not presently. So it is plain that the Apostles understood their Commission from *Acts* 1. 8. & 3. 26. & 13. 46. & 18. 6. 7. *Gal.* 2. 7. They were first to *Preach*, and to *Baptize* amongst the *Jews*, and then thus to Disciple all Nations. *Pastors*, and *Teachers* who succeded the Apostles, were not under this Obligation, but were to be fixed in Churches gathered, as we learn from the *Acts of the Apostles*, and the *Epistles* of the *Apostles*. They by this Commission have Authority in any place to Preach, and to *Baptize*, but are not under an Obligation to fix no where, but to go up and down Preaching in all Nations. *Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.* Baptizing them is no more then *washing them with Water*. We read of the *Baptisme* of *Pots* and *Cups*, *Mark* 7. 8. (we translate it *Washing*) which we know may bee, by dipping them in Water, or by pouring, or sprinkling of Water upon them. It is true, the first Baptismes of which we read in holy Writ, were by dippings of the Persons Baptized. It was in an hot Country, where it might be at any time without the danger of Persons Lives, where it may be, we judge it reasonable, and most resembling our *burial with Christ by Baptism into Death*, but we cannot think it necessary, for God loveth Mercy, rather then Sacrifice, and the thing signified by Baptism, *viz. The washing away of the Soul Sins with the Blood of Christ*, is in Scripture expressed to us by *pouring*, and *sprinkling*, *Ezek.* 36. 25. *Heb.* 12. 24. 1 *Pet.* 1. 2. *In the Name of the Father*, &c. In the *Greek* it is εἰς τὸ ὄνομα *into the Name*. In the Name, doth not only mean the naming of the Names of the *Father, Son*, and *Holy Ghost*, upon them, but, *In the Authority*, or (which is indeed the chief) into the *Profession*

Profession of the *Trinity of the Persons* in the one *Divine being*. Dedicating the Persons Baptized to *God, the Father, Son, and Holy Ghost*, and thereby obliging them to *Worship* and *serve* God the *Father, Son, and Holy Ghost*, for in *Baptisme* there is both a *Solemn Dedication* of the Person to God, and a *Solemn Stepulation*. The Person Baptized, either Covenanting for him self, that he will be the Lords, or his Parents Covenanting for him, that he shall be the Lords, which Covenant doth both oblige the Parents. to do what in them lyeth in order to that end, and also the *Child*, the Parents Covenanting for no more, then the Child was under a Natural, and Religious Obligation to perform, if such Covenant had never been made by its Parents on its behalf. *Teaching them to observe all things whatsoever I have commanded you.* There is a *Teaching* must go before *Baptisme* of Persons grown up, and this was the constant practice of the Apostles. It is fit Man should Act as rational Creatures, understanding what they do. And there is a *Teaching* which must follow *Baptisme*, for *Baptisme* without *Obeaience*, and a living up to that *Covenant*, in which we are ingaged, will save no Soul, but but by it under a greater Condemnation. The Apostles might Teach nothing, but what Christ had *Commanded them*. and they were bound to Teach, whatsoever Christ had Commanded them. Here now is the Rule of the *Baptized Persons Obedience*. We are bound to no *Obedience*, but of the *Commands of Christ*, and to a *perfect Obedience of them*, under the Penalty of *Eternal Condemnation*. When *Mark* saith, *He that believeth, and is Baptized shall be saved*. It doth not imply that *Baptisme* is absolutely necessary to Salvation, or in the same order with *Faith in Christ*, but that the *Contempt of it is Damnable*, as being a piece of *Presumptuous Disobedience*, and such a Faith is to be understood there, under the Notion of Believing as worketh by *Love*. *And lo I am with you to the end of the World.* I am, and I will be *with you*, and those who succeed you in the Work of the Ministry, being called of me thereunto, I will be with you, protecting you, and upholding that Ordinance, and blessing you, and all others of my Faithful Ministers, that Labours for making me, and my Gospel known, with success to the *End of the World*, not of this Age only, but of the World, my Ministry [illegible] in you shall not fail, nor shall the adding of Souls, to the [illegible]er of them who shall be saved (as a Token of my Gra[illegible]ence with you) fail, till the World shall be determined, a[illegible] *New Heavens*, and the *New Earth* shall appear what *M*[illegible] concerning *the Signs that should follow those that bel*[illegible] a particular reference to the times immediately following [illegible]rists Ascension into Heaven. and to be understood of those [illegible]*culous Operations*, which were to be wrought by the *Apostles*, and others, for a further *Confirmation* of the *Doctrine of the Gospel* by them Preached. *Matthew* says nothing of them here. There is no Promise of Christs presence with his Ministers, to inable to such Operations *to the end of the World*, but with his Ministers, *Preaching, Baptizing*, and *teaching Men to observe, and to do whatsoever he hath Commanded them*, he hath promised *to be*, till time shall be no more.

St. MARK.

The ARGUMENT.

THat the *Author of this Compendious History of the* Gospel, *was none of the twelve* Apostles, is evident *to any who will Read over their Names*, Matth. 10. *and* Mark 3. *That he was one of the* Seventy, *whom Christ sent out afterwards*, is said by some, *but* upon what Evidence *I cannot tell. That he was a Disciple of Christs, is out of question. There was one* John *surnamed* Mark, Acts 12. 12. *some think he was the* Penman *of this Gospel, but others doubt it, the* Ancients *always calling him* Mark. *We Read of a* Mark *Sisters Son to* Barnabas, Col. 4. 10. *and we Read of* Mark *imployed in the Ministry*, 2 Tim. 4. 11. Peter *calls one of this Name* his Son, 1 Pet. 5. 13. Paul *calls one of this Name his fellow Labourer*, Philemon v. 24 *He who was surnamed* Mark (*added to* John *as his* Prænomen) *went along with* Barnabas *to* Cyprus, *upon the dissension betwixt* Paul *and him*, Acts 15. 39. *How many distinct Persons, are mentioned in Scripture of this Name, and which of them was the* Evangelist, *we have not light enough in Scripture to know by* (*which yet we should not have wanted, had it been material for us to know*) *and Writers give an incertain sound concerning this* Evangelist. *Some would have him to be one, some another. Some have thought this* Gospel, *was dictated by* Peter *to* Mark. *We are also told, that he wrote this History at* Rome, *then Preached the Gospel in* Egypt, *and was the first* Bishop of Alexandria, *where he was buryed, dying in the* Eight year of Nero. *These are the things which Men may believe, or forbear to believe as they see Reason, coming to us only upon the Credit of Writers, who are said to have Wrote, what we have of their Writings at least three hundred Years, after* Marks *time. Most valuable Interpreters agree him to have Wrote in* Greek, *tho a* Native Jew, *and well understanding that Language.* Hierom *tells us, that he Wrote it at* Rome *upon* Peters *dictating, at the desire of some Christians, but these are great incertainties, and we want any Evidence from Scripture; that* Peter *ever came at* Rome, *tho we know that* Paul *was carried thither Prisoner. His History is much shorter then that of any of the other three Evangelists, yet in some particular parts, he added very much to* Matthews Relations. *He seemeth much to have compared Notes with* Matthew, *and hath very few things, which* Matthew *hath not* (*tho he omitteth many things which he hath*) *which hath much shortned our* Annotations *upon this* Gospel. Matthew *begins his History, with the* Genealogy, *and* Birth of *our Saviour.* Luke *begins his, with some things that preceeded the Birth of* John the Baptist, *and of our Saviour.* Mark *beginneth with the* Preaching of John the Baptist. *The* Divine Authority *of this* Book *never came in question, nor can come, unless* Matthew *and* Luke *be questioned also, for he hath very little that is not in one of them. That is, what we are most especially to attend unto, for from thence it followeth, that what he Wrote, is the* object of our Faith, *and the* Rule of our Life (*as to things practicable by us.*

CHAP. I.

THe beginning of the gospel of Jesus Christ the son of God.

The *Gospel* seems to have taken its Name εὐαγγέλιον from the Angels Words to the Shepherds, *Luke* 2. 10. *I bring you good Tidings of great Joy.* (For the *Word* in the *Greek* signifies a good Message, or good News, or Tidings) It sometimes signifieth, the *Historical Narration* of the coming of Christ, *John Baptists*, and *Christs Preaching*, and what he did in the World, *his Birth, Life, Death*, &c. sometimes the *doctrine of Salvation* by *Christ*, in *Opposition* to that of the *Law*, sometimes the *Dispensation* of it or that *Period* of time, when God began *to Publish the Mystery hid from Ages*, openly to the World. It seemeth here to signifie the latter: For both *Matthew* and *Luke* seem to begin the *History* higher. *Luke* from the History of *John* the Baptist and Christ, as to what things preceeded their Birth. *Matthew* from the *Birth of Christ*, But the *Dispensation of the Gospel* began with the preaching of *John* the *Baptist*. Before his time the *Doctrine* of the *Gospel*, was made known to *Adam*, and *Abraham*, and *David*, Prophesied by *Jacob*, *Isaiah*, and several of the Prophets, but *John* was the first in whom

who in those *Promises* and *Prophecies* were fulfilled, the first Publick and Plain Preacher of the Doctrine of the Gospel, for the *Law* and the *Prophets*, Prophesied until *John*. *Since that time the Kingdom of God is Preached*, and every Man presseth into it *Matth.* 11. 13. *Luke* 16. 16. so as *Johns* Preaching was the *beginning* of the *Gospel*, for tho the *Doctrine* of the *Gospel*, was darkly before made known, yet it then began to be plainly and publickly declared to the World. He was the first in whom the *Gospel Prophesies* began to have an *End*, as both the *Prophesies* and the *types* of it, had a more full *complement* in *Christ*. Two Prophesies at least had their complement in *John*, which we find in *Malachy*, *Mal.* 3. 1. which the Evangelist mentioneth in the next verse, and *Mal.* 4. 5. concerning *Elias* first to come, which our *Saviour* applyes to *John*. *Math.* 11. 14. *Chap.* 9 11. and the Angel before him. *Luke* 1. 17. besides *Isaiahs* Prophecy. *Isaiah.* 40. 3. applyed unto him by *Matthew* 3. 3. and in the third verse of this *Chap.* and by *John* applyed to himself *John* 1. 23. This *Gospel* is called the *Gospel of Jesus Christ*; because the History of Christs Birth, Life, and Death, is the matter of it. Christ was by *Matthew* called the *Son of David*, *the Son of Abraham*, to let us know that he was truly Man, a Native *Jew*, and of the *Royal Family*, and derived from those two Families, to whom the Promises of the *Messias* were made. By *Mark* he is called the *Son of God*, to let us know that he was more then meer Man. And indeed who, but he who was the *Son of God*, could fully reveal his Fathers will? Determine the *Law of Moses*, and introduce a new way of Worship, and publish *a Mystery of Salvation, hid from all preceding ages*, tho not from all *individual Persons* in them.

*Malachy 3. 1. 2. As it is written in the prophets, * Behold I send my messenger before thy face, which shall prepare thy way before thee.

Isaiah 40. 3. Luke 3. 4 & 7. 27. John 1. 23. 3. * The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths strait.

The Prophets *Malachy* and *Isaiah* (saith the *Evangelist*) Prophesied of this beginning of the Gospel. *Malachy* Prophesied, that before the *Great King* should come unto *Zion*, an Harbinger should come before him; to *prepare his way*. The Angel *Luke* 1. 11. expounds both their *Prophesies*, and also that *Mal.* 4. 5. *And he shall go before him in the Spirit, and Power of Elias, to turn the hearts of the Fathers to the Children, and the disobedient to the Wisdom of the Just; to make ready a People prepared for the Lord.* *John* by his Preaching turned the Ears of the People to the sound of the *Gospel*, and so prepared them for Christ. See the further Explication of these words, in the Notes on *Matth.* 3. 3 & 11. 10. This Name given to *John the Baptist*, *A Voice crying*, gives us the right notion of a *Gospel Minister*. Here is but a *Voice crying*, speaking, what God hath first suggested to him. Thus *Exod.* 4. 15. God saith to *Moses*. *Thou shalt speak unto him, and put Words into his Mouth, and I will be with thy Mouth, and with his Mouth.*

Matth. 3. 1. Luke 3. 3. John 3. 23. for, *into*. 4. * John did baptize in the wilderness, and preach the baptism of repentance ‖ for the remission of sins.

5. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

Luke saith that *John* began about the *fifteenth year* of *Tiberius Cæsar*, he Baptized in the *Wilderness*, that is a place little inhabited, by his *Baptism* is not to be strictly understood *Baptism*, but his *Preaching* and *Doctrine*, his whole Administration, which is called the *Baptism of Repentance*, because *Repentance* was the great thing he Preached. a seal of which *Baptism* was to be, the consequent of which was to be the *Remission of Sins*, or the Argument which he used to press *Repentance*, was the *Remission of Sins*. See further the Annotations on *Matth.* 3. 5. 6. where we before had these Words.

6. And John was clothed with camels hair, and with a girdle of a skin about his loins, and he did eat

* Lev. 11. 22. *locusts and wild hony.

This was all explained in the Notes on *Matth.* 3. 4.

7. And preached saying, There cometh one

* Luke 3. 16. John 1. 27. mightier then I * after me, the latchet of whose shooes I am not worthy to stoop down, and unloose.

8. I indeed have baptzed you with water, but he

* Isa. 44. 3. Joel 2. 28. Act. 2. 4 & 11. 15. shall baptize you * with the holy Ghost.

We had the same with very little difference in the Phrase *Matth.* 3. 11. See the Notes there.

9. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized

* Matth. 3. 16. ‖ Or, *cloven or rent*. of John in Jordan.

10. And straightway *coming up out of the Water, he saw the heavens ‖ opened, and the Spirit like a dove descending upon him.

* Psa. 2. 7. Isa. 42. 41. Mat 3. 17. Chap 9. 7. Luke 3. 21. 22. 11. And there came a voice from heaven, *saying*, * Thou art my beloved Son, in whom I am well pleased.

Christ, who *Luke* 2. 51. went with his *Parents* to *Nazareth*, *and was subject to them*, after he had been disputing with the *Doctors* in the Temple, now goes from *Nazareth* a City in *Galilee*, to that part of *Galilee* near *Jordan*, or rather to *Bethabara* where *John* was *Baptizing*, and was *Baptized*, see the Notes on *Matth.* 2. 13. 16. 17. John 1. 28. where this piece of History is more fully related. *Luke* addeth that Christ was now about thirty years of age.

* Luke 4. 1. 12. * And immediately the spirit driveth him into the wilderness.

13. And he was there in the wilderness forty days, tempted of Satan, and was with the wild beasts, and the angels ministred unto him.

Both *Matthew* and *Luke* relate the History of our Saviours temptations by the Devil more fully. See the Notes on *Matth.* 4. 1. 2. *Mark* saith immediately, but it is not to be taken strictly, for the next moment but after a day or two as it should seem.

* Matth. 4. 12. Luke 4. 14. * Mat. 4. 23. 14. Now after that * John was put into prison, Jesus came into Galilee, * preaching the gospel of the kingdom of God.

15. And saying, The time is fulfilled, and the kingdom of God is at hand, repent ye and believe the gospel.

It should seem that *John* had but a short time, wherein he exercised his publick Ministry, he was the Son of a *Preist Zacharias* *Luke* 1. 13. and it is probable that he entred not upon his publick Ministry, till he was thirty years of age, (it was the Sacerdotal age, and the age at which *Luke* telleth us our Saviour entred upon his publick Ministry.) He was but about six Moneths older then our Saviour, and was imprisoned, as soon as our Saviour entred upon his Ministry, indeed before we read of his entrance upon it. Upon his Imprisonment, Christ beginneth to Preach in *Galilee*, the *Gospel* by which he set up his *Kingdom*, and which leadeth Men to the Kingom of God. And saying, *The time is fulfilled*, the time determined of God for the *Revelation* of the *Messias*, and the grace of the Gospel through him, foretold by the *Prophets* *Dan.* 2. 44. hence Christ is said to have come in the *fulness*, and *in the dispensation of the fulness of time* *Eph.* 1. 10. *Gal.* 4. 4. *And the Kingdom of God is at hand*, the gracious dispensation of God in the Gospel is *at hand*, or hath *approached*. *Repent you*. *Turn* from the wickedness of your ways, and *believe*, *the Gospel*, *or in the Gospel*, to believe the Gospel is one thing, *to believe in the Gospel*, (as it is here in the *Greek*) is another. The former phrase signifies no more then a firm, and fixed *assent* to the *Proposition of the Gospel*, but *to believe in the Gospel*, is to place our hope of Salvation in the *Doctrine*, and *promises of the Gospel*, which are the proximate object of our Faith, tho the primary object of it be the *Person of the Mediator*. There is a *Repentance* that must go before *Faith*, that is the applicative of the promise of pardoning mercy to the Soul, tho true *Evangelical Repentance*, which is a sorrow for Sin, flowing from the sense of the love of God in Christ by the fruit, and effect of Faith. Our Saviours Preaching agreeth with the *Baptists* *Matth.* 3. 2. *John* 3. 23.

16. Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea, for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become Fishers of Men.

18 And straightway they * forsook their nets, and followed him. * Matth. 4. 20. Luke 5. 11.

19 And when he had gone a little further thence, he saw James *the son* of Zebedee, and John his Brother, who also were in the ship, mending their nets.

20 And straightway he called them, and they left their father Zebedee in the Ship, with the hired servants, and went after him.

We heard of the call of these four *Apostles*, before in *Mat.* 4. 18. in the Notes upon which, may be found whatsoever is necessary for the *explication* of these *verses*, (having nothing new in them) as also the reconciling of what *John* saith ‖ *Chap.* 1. 40. about the calling of *Andrew* and *Simon*, to what these two Evangelists say about it.

21 * And they went into Capernaum, and straightway on the sabbath day, he entred into the synagogue, and taught. * Matth. 4. 13. Luke 4. 31. 32.

22 And they were astonished at his doctrine, for he * taught them as one that had authority, and not as the scribes. * Matth. 7. 28. 29.

We heard before that the *Synagogues* were much of the Nature of our *Parish Churches*, places where People ordinarily met together on the *Sabbath days*, to Worship God by *Prayer*, and *reading* the *Law* and the *Prophets*, and hearing the Words of *Exhortation*, from such as the *Rulers* of the *Synagogues* appointed thereunto. Christ ordinarily Preached in them. The *Evangelists* often mention, the Peoples admiring, being amazed, and astonished at his Doctrine, but it is one thing for People to be *astonished*, and *amazed*, at a new Doctrine, and to admire the Preacher,

Preacher, another thing to *believe*; we read amongst the Jews, of many that were affected at the hearing of Christ, with *astonishment*, and *admiration*, but of few that believed in him, *for he taught them as one that had Authority*. A small derivative from this, is yet seen in the *Gravity*, *awful presence*, and *Authority*, (which as a great gift of God) we see still given to some faithful Ministers of Christ, such especially as God maketh a more eminent use of in the conversion of Souls. But this *great Preacher* had the Spirit above humane measure, *not as the Scribes*, the ordinary teachers of the Jews, who read their lectures of the Law, but so coldly, and without Life, and Power, as the hearts of the People were not at all affected with them, no more then with the dull telling a tale, with which neither the tellers, nor hearers were much affected.

* Luke 4. 33. 23 * And there was in their synagogue, a man with an unclean spirit, and he cryed out,

* Matth. 8. 29. 24 Saying, Let us alone * what have we to do with thee, thou Jesus of Nazareth, art thou come to destroy us? I know thee who thou art, the holy One of God.

Luke reports the same passage, he saith.—There *was a Man who had the Spirit of an unclean Devil*. The *Devil* is called an *Unclean Spirit*, In opposition to the Spirit of God which is the *Holy Spirit*. The Man that had this unclean Spirit, or rather the *Unclean Spirit* in the Man cryes out, *Let us alone, what have we to do with thee*, he doubtless feared what followed, *viz.* That he should be cast out. He counts himself destroyed when he cannot do mischief like wicked Men, who are the seed of this old Serpent, who *Prov.* 4. 16. *Sleep not except they have done mischief, and their Sleep is taken away, unless they have made some to fall.* The *Devil* here owneth Christ to be *the Holy one of God*.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

It is both here and in many other places observable, that when the Devils made a confession of Christ, yet neither Christ nor his Apostles would ever take any notice of it. Truth is never advantaged from the Confession of known *Lyars* (as the Devil was from the beginning) Christ need not the Devils testimony, either to his *Holiness*, or his being *the Son of God*, nor would he have People allow the least faith to the Devils words. Nor was he to be imposed upon, by the Devils good words, he was to make no truce with him, but to Destroy him, and his works, he therefore chargeth him to hold his peace, and to come out, *And when the Unclean Spirit had torn him*. The *Greek* Word here σπαραξαν is ill translated, *torn*, as appears by *Luke* 4. 35. where it is said, *it did him no hurt*; the word signifies no more then a violent Convulsion, or shaking, and it is observed that those *possessed* by Devils, had only their members made use of by the Devils, but without any wounding or laceration of them, *he cryed out with a loud voice, and came out of him*. O how loth is the Devil to part with his Possession, but possibly also Christ would have him cry out with a loud Voice, that his miraculous operation, might be the more taken notice of.

* Luke 4. 36. 27 And they were all amazed, insomuch that they questioned amongst themselves, saying, * What thing is this? what new doctrine *is* this? for with authority commandeth he even the unclean Spirits, and they do obey him?

The Jews had *Exorcists* amongst them, who sometimes cast out Devils, by some forms of *Invocation they had*, but Christ *commanded them out*; he neither did it, by any kind of intreaty from any compact with the Devil, nor yet *by any Invocation of God*, but by an *Authoritative Command*; this was new to the *Jews*, and especially confirming a new *Doctrine* that he had published. But still we read of no *believing*, no agnition of him as God, or the *Son of God*, or the *Messias*, and *Saviour of the World*, only the generality are amazed, they could not obtain of themselves to believe this new Doctrine, nor yet so far command their passions, but they must be startled and *amazed* at it.

28. And immediately his fame spread abroad, throughout all the region round about Galilee.

The Fame of his Miracles, rather then of his Doctrine, by this means many were brought to him to be cured, many were brought also to hear him, some of whom believed, others were hardened.

* Luke 4. 38, 39. 29 * And forthwith when they were come out of the synagogue, they entred into the house of Simon, and Andrew, with James and John.

34. But Simons wives mother lay sick of a fever, and anon they tell him of her.

39 And he came, and took her by the hand, and lifted her up, and immediately the fever left her, and she ministred unto them.

See the Notes on *Matth.* 8. 14. where we met with this History. Our Saviour sometimes shewed his Power in diseases not accounted incurable. The Miracle appeared. 1. *In the cure of her without the use of any means.* 2. *In the Instantaneousness of the Act*, she did not recover gradually, but in a moment, and to such a degree as she could Minister unto them, suppose at *Dinner* or *Supper*, &c.

32 * And at evening, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. * Mat. 8. 16

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils, and * suffered not the devils to speak ‖ because they knew him. * Luke 4. 41 Acts 16, 17, 18. ‖ Or, *not to say that they knew him.*

It was upon the *Sabbath day*, (as appeareth from what went before) therefore the time is noted, *at the Evening when the Sun was set*. Before that time when the Sabbath was determined, the Jews thought it unlawful to carry any burdens, but after Sun-set they judged it Lawful. *The usage* of the Particle *all* here, *v.* 32, 33. is again observable to shew the vanity of those who will from *general Particles*, conclude Propositions contrary to the Analogy of Faith. Those Particles being often used in a restrained Sense. *Luke* saith, *that the Devils cryed out, Thou art Christ the Son of God. And he rebuked them, suffering them not to speak*, because (or that they) *knew him*. Christ desired not to be published so soon under that Notion, but he much less desired the Devils testimony in the case, see *v.* 25. *Acts* 16. 18. The good Words of the Devil and his Seed, are indeed a defamation to Christ and his Seed.

35 And in * the Morning rising up a great while before day, he went out, and departed into a solitary place, and there prayed. * Luke 4. 42.

Secret Prayer stands commended to us, as by the precept of Christ, *Matth.* 6. 6. so by his frequent example, to teach us that our duty in Prayer, is not discharged without it, we are to pray *with all Prayer and Supplication*, there is in *Publick*, and *Private Prayer*, a more united strength, and interest: But in *secret Prayer* an advantage, for more free and full communication of our Souls unto God. Christ for this chuseth the *Morning* (as the time freest from Distractions and Company,) and a *solitary place* as fittest for a secret duty.

36 And Simon, and they that were with him, followed after him.

37 And when they had found him, they said unto him, All men seek for thee.

38 And he said unto them, * Let us go into the next towns, that I may preach there also, for * therefore came I forth. * Luke 4. 43. * Isa. 61. 1.

39 And he preached in their Synagogues, throughout all Galilee, and cast out devils.

Peter probably pitieth the Multitude, because many amongst them needed Christs presence, for their bodily infirmities. Our Saviour knew their hearts better then *Peter*, and that which made them so much seek for him, was either in some a curiosity to see Miracles wrought, or at best, but a desire of some bodily benefit from him. Whereas his working of Miracles was but a secondary work, subservient to his work in Preaching, and done to confirm his *Doctrine*, and to advantage them as to their *Faith* in him as the *Messias*. As therefore he refused to gratify the *curiosity* of the *Pharisees* in giving them a sign: So here our Saviour takes no notice of the Multitude seeking for him, but saith to his Disciples, *Let us go into the next Towns, that I may Preach there also, for therefore am I come forth*. *Paul* saith that God sent him not to *Baptize* but to *Preach*, 1 *Cor.* 1. 17. Our Saviour saith not, *Let us go into the next Towns, that I may work Miracles, but that I may Preach there also*, he doth not say he came forth to *work Miracles*, but to *Preach*, how it comes to pass, that some are possessed of so slighty an opinion of *Preaching*, as to think that it is needless, which our Saviour and St *Paul* counted to be their *principal Work*, where in the mean time, they pretend to derive from Christ, I cannot tell. I am sure *Preaching* was the greatest part of Christs work, how it comes to be the least part of Ministers work since, or how any of them think it sufficient to discharge that work by Journey Men, which he thought it not beneath him to do himself, may deserve their examination, which make it so; we do not say that *Preaching* is a greater Work then *Prayer*, or that it is not Ministers duty to Pray, nor yet that it is greater then *administring the Sacraments*. But this we say, we read of Christs Preaching often in the *Synagogues*, *on the Mountain*, in a *Ship*, of his *Publick Praying* we read not, tho of his *Private*, and *secret Prayer* often. We read expressly that he *Baptized* none, we must have leave to think that our greatest Work, which our Lord and his Apostles were most imployed in, and do think others will be of our Minds, assoon as they shall understand, that if the end of *Preaching* be not turning Men from one opinion to another, but from the love, and practice of Sin to God, there is as much need of it as ever, and that the turning of Men from one Opinion to another, without a change of heart, as to the love of Sin, is but a turning of Men from one quarter of the Devils Kingdom to another.

40 * And there came a leper to him, beseeching him and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. * Luke 5. 12, 13, 14.

whom those *Promises* and *Prophecies* were fulfilled, the first Publick and Plain Preacher of the Doctrine of the Gospel, for the *Law* and the *Prophets*, Prophesied until *John*. *Since that time the Kingdom of God is Preached*, and every Man presseth into it *Matth.* 11. 13. *Luke* 16. 16. so as *Johns* Preaching was the *beginning* of the *Gospel*, for tho the *Doctrine* of the *Gospel*, was darkly before made known, yet it then began to be plainly and publickly declared to the World. He was the first in whom the *Gospel Prophesies* began to have an *End*, as both the *Prophesies* and the *types* of it, had a more full *complement* in *Christ*. Two Prophesies at least had their complement in *John*, which we find in *Malachy*, *Mal.* 3. 1. which the Evangelist mentioneth in the next verse, and *Mal.* 4. 5. concerning *Elias* first to come, which our *Saviour* applyes to *John*. *Math.* 11. 14. *Chap.* 9 11. and the Angel before him. *Luke* 1. 17. besides *Isaiahs* Prophecy. *Isaiah.* 40. 3. applyed unto him by *Matthew* *Ch.* 3. 3. and in the third verse of this *Chap.* and by *John* applyed to himself *John* 1. 23. This *Gospel* is called the *Gospel of Jesus Christ*; because the History of Christs Birth, Life, and Death, is the matter of it. Christ was by *Matthew* called the *Son of David*, *the Son of Abraham*, to let us know that he was truly Man, a Native *Jew*, and of the *Royal Family*, and derived from those two Families, to whom the Promises of the *Messias* were made. By *Mark* he is called the *Son of God*, to let us know that he was more then meer Man. And indeed who, but he who was the *Son of God*, could fully reveal his Fathers will? Determine the *Law of Moses*, and introduce a new way of Worship, and publish *a Mystery of Salvation, hid from all preceding ages*, tho not from all *individual Persons* in them.

*Malachy 3. 1. 2. As it is written in the prophets, * Behold I send my messenger before thy face, which shall prepare thy way before thee.

Isaiah 40. 3. Luke 3. 4 & 7. 27. John 1. 23. 3. * The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths strait.

The Prophets *Malachy* and *Isaiah* (saith the *Evangelist*) Prophesied of this beginning of the Gospel. *Malachy* Prophesied, that before the *Great King* should come unto *Zion*, an Harbinger should come before him; to *prepare his way*. The Angel *Luke* 1. 11. expounds both their *Prophesies*, and also that *Mal.* 4. 5. *And he shall go before him in the Spirit, and Power of Elias, to turn the hearts of the Fathers to the Children, and the disobedient to the Wisdom of the Just; to make ready a People prepared for the Lord.* *John* by his Preaching turned the Ears of the People to the sound of the *Gospel*, and so prepared them for Christ. See the further Explication of these words, in the Notes on *Matth.* 3. 3 & 11. 10. This Name given to *John the Baptist*, *A Voice crying*, gives us the right notion of a *Gospel Minister*. Here is but a *Voice crying*, speaking what God hath first suggested to him. Thus *Exod.* 4. 15. God saith to *Moses*. *Thou shalt speak unto him, and put Words into his Mouth, and I will be with thy Mouth, and with his Mouth.*

Matth. 3. 1. Luke 3. 3. John 3. 23. 4. * John did baptize in the wilderness, and preach the baptism of repentance ‖ for the remission of sins.

‖ or, *unto.*

5. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

Luke saith that *John* began about the *fifteenth year* of *Tiberius Cæsar*, he Baptized in the *Wilderness*, that is a place little inhabited, by his *Baptism* is not to be strictly understood *Baptism*, but his *Preaching* and *Doctrine*, his whole Administration, which is called the *Baptism of Repentance*, because *Repentance* was the great thing he Preached, a seal of which *Baptism* was to be, the consequent of which was to be the *Remission of Sins*, or the Argument which he used to press *Repentance*, was the *Remission of Sins*. See further the Annotations on *Matth.* 3. 5. 6. where we before had these Words.

6. And John was clothed with camels hair, and with a girdle of a skin about his loins, and he did eat

* Lev. 11. 22. *locusts and wild honey.

This was all explained in the Notes on *Matth.* 3. 4.

7. And preached saying, There cometh one

* Luke 3. 16. John 1. 27. mightier then I * after me, the latchet of whose shooes I am not worthy to stoop down, and unloose.

8. I indeed have baptzed you with water, but he

* Isa. 44. 3. Joel 2. 28. Act. 2. 4 & 11. 15. 3. 11. shall baptize you * with the holy Ghost.

We had the same with very little difference in the Phrase *Matth.* See the Notes there.

9. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized

* Math. 3. 16. of John in Jordan.

‖ Or, *cloven or rent.* 10. And straightway *coming up out of the Water, he saw the heavens ‖ opened, and the Spirit like a

* Psa. 2. 7. Isa. 42. 41. Mat 3. 17. Chap 9. 7. Luke 3. 21. 22. dove descending upon him.

11. And there came a voice from heaven, *saying*, * Thou art my beloved Son, in whom I am well pleased.

Christ, who *Luke* 2. 51. went with his *Parents* to *Nazareth*, *and was subject to them*, after he had been disputing with the *Doctors* in the Temple, now goes from *Nazareth* a City in *Galilee*, to that part of *Galilee* near *Jordan*, or rather to *Bethabara* where *John* was *Baptizing*, and was *Baptized*, see the Notes on *Matth.* 2. 13. 16. 17. John 1. 28. where this piece of History is more fully related. *Luke* addeth that Christ was now about thirty years of age. * Luke 4. 1.

12. * And immediately the spirit driveth him into the wilderness.

13. And he was there in the wilderness forty days, tempted of Satan, and was with the wild beasts, and the angels ministred unto him.

Both *Matthew* and *Luke* relate the History of our Saviours temptations by the Devil more fully. See the Notes on *Matth.* 4. 1. 2. *Mark* saith immediately, but it is not to be taken strictly, for the next moment but after a day or two as it should seem. * Matth. 4. 12.

14. Now after that * John was put into prison, Luke 4. 14. Jesus came into Galilee, * preaching the gospel of the * Mat. 4. 23. kingdom of God.

15. And saying, The time is fulfilled, and the kingdom of God is at hand, repent ye and believe the gospel.

It should seem that *John* had but a short time, wherein he exercised his publick Ministry, he was the Son of a *Priest Zacharias* *Luke* 1. 13. and it is probable that he entred not upon his publick Ministry, till he was thirty years of age, (it was the Sacerdotal age, and the age at which *Luke* telleth us our Saviour entred upon his publick Ministry.) He was but about six Moneths older then our Saviour, and was imprisoned, as soon as our Saviour entred upon his Ministry, indeed before we read of his entrance upon it. Upon his Imprisonment, Christ beginneth to Preach in *Galilee*, the *Gospel* by which he set up his *Kingdom*, and which leadeth Men to the Kingom of God. And saying, *The time is fulfilled*, the time determined of God for the *Revelation* of the *Messias*, and the grace of the Gospel through him, foretold by the *Prophets* *Dan.* 2. 44. hence Christ is said to have come in the *fulness*, and *in the dispensation of the fulness of time* *Eph.* 1. 10. *Gal.* 4. 4. *And the Kingdom of God is at hand*, the gracious dispensation of God in the Gospel is *at hand*, or hath *approached*. *Repent you*. *Turn* from the wickedness of your ways, and *believe*, *the Gospel*, *or in the Gospel*, to believe the Gospel is one thing, *to believe in the Gospel*, (as it is here in the *Greek*) is another. The former phrase signifies no more then a firm, and fixed *assent* to the *Proposition of the Gospel*, but *to believe in the Gospel*, is to place our hope of Salvation in the *Doctrine*, and *promises of the Gospel*, which are the proximate object of our Faith, tho the primary object of it be the *Person of the Mediator*. There is a *Repentance* that must go before *Faith*, that is the applicative of the promise of pardoning mercy to the Soul, tho true *Evangelical Repentance*, which is a sorrow for Sin, flowing from the sense of the love of God in Christ by the fruit, and effect of Faith. Our Saviours Preaching agreeth with the *Baptists* *Matth.* 3. 2. *John* 3. 23.

16. Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea, for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become Fishers of Men.

18 And straightway they * forsook their nets, and * Matth. 19. 5. Luke 5. 11. followed him.

19 And when he had gone a little further thence, he saw James *the son* of Zebedee, and John his Brother, who also were in the ship, mending their nets.

20 And straightway he called them, and they left their father Zebedee in the Ship, with the hired servants, and went after him.

We heard of the call of these four *Apostles*, before in *Mat.* 4. 18. in the Notes upon which, may be found whatsoever is necessary for the *explication* of these *verses*, (having nothing new in them) as also the reconciling of what *John* saith ‖ *Chap.* 1. 40. about the calling of *Andrew* and *Simon*, to what these two Evangelists say about it.

21 * And they went into Capernaum, and straight- * Matth. 4. 13. way on the sabbath day, he entred into the syna- Luke 4. 31. 32. gogue, and taught.

22 And they were astonished at his doctrine, for he * taught them as one that had authority, and not * Matth. 7. 28. 29. as the scribes.

We heard before that the *Synagogues* were much of the Nature of our *Parish Churches*, places where People ordinarily met together on the *Sabbath days*, to Worship God by *Prayer*, and *reading* the *Law* and the *Prophets*, and hearing the Words of *Exhortation*, from such as the *Rulers* of the *Synagogues* appointed thereunto. Christ ordinarily Preached in them. The *Evangelists* often mention, the Peoples admiring, being amazed, and astonished at his Doctrine, but it is one thing for People to be *astonished*, and *amazed*, at a new Doctrine, and to admire the Preacher,

Preacher, another thing to *believe*; we read amongst the Jews, of many that were affected at the hearing of Christ, with *astonishment*, and *admiration*, but of few that believed in him, *for he taught them as one that had Authority*. A small derivative from this, is yet seen in the *Gravity*, *awful presence*, and *Authority*, (which as a great gift of God) we see still given to some faithful Ministers of Christ, such especially as God maketh a more eminent use of in the conversion of Souls. But this *great Preacher* had the Spirit above humane measure, *not as the Scribes*, the ordinary teachers of the Jews, who read their lectures of the Law, but so coldly, and without Life, and Power, as the hearts of the People were not at all affected with them, no more then with the dull telling a tale, with which neither the tellers, nor hearers were much affected.

* Luke 4. 33. 23 * And there was in their synagogue, a man with an unclean spirit, and he cryed out,

* Matth. 8. 29. 24 Saying, Let us alone * what have we to do with thee, thou Jesus of Nazareth, art thou come to destroy us? I know thee who thou art, the holy One of God.

Luke reports the same passage, he saith.—There *was a Man who had the Spirit of an unclean Devil*. The *Devil* is called an *Unclean Spirit*, In opposition to the Spirit of God which is the *Holy Spirit*. The Man that had this unclean Spirit, or rather the *Unclean Spirit* in the Man cryes out, *Let us alone, what have we to do with thee*, he doubtless feared what followed, *viz.* That he should be cast out. He counts himself destroyed when he cannot do mischief like wicked Men, who are the feed of this old Serpent, who *Prov.* 4. 16. *Sleep not except they have done mischief, and their Sleep is taken away, unless they have made some to fall*. The *Devil* here owneth Christ to be *the Holy one of God*.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

It is both here and in many other places observable, that when the Devils made a confession of Christ, yet neither Christ nor his Apostles would ever take any notice of it. Truth is never advantaged from the Confession of known *Lyars* (as the Devil was from the beginning) Christ need not the Devils testimony, either to his *Holiness*, or his being *the Son of God*, nor would he have People allow the least faith to the Devils words. Nor was he to be imposed upon, by the Devils good words, he was to make no truce with him, but to Destroy him, and his works, he therefore chargeth him to hold his peace, and to come out. *And when the Unclean Spirit had torn him*. The *Greek* Word here σπαραξαν is ill translated, *torn*, as appears by *Luke* 4. 35. where it is said, *it did him no hurt*; the word signifies no more then a violent Convulsion, or shaking, and it is observed that those *possessed* by Devils, had only their members made use of by the Devils, but without any wounding or laceration of them, *he cryed out with a loud voice, and came out of him*. O how loth is the Devil to part with his Possession, but possibly also Christ would have him cry out with a loud Voice, that his miraculous operation, might be the more taken notice of.

* Luke 4. 36. 27 And they were all amazed, insomuch that they questioned amongst themselves, saying, * What thing is this? what new doctrine *is* this? for with authority commandeth he even the unclean Spirits, and they do obey him?

The Jews had *Exorcists* among them, who sometimes cast out Devils, by some forms of *Invocation they had*, but Christ *commanded them out*; he neither did it, by any kind of intreaty from any compact with the Devil, nor yet *by any Invocation of God*, but by an *Authoritative Command*; this was new to the *Jews*, and especially confirming a new *Doctrine* that he had published. But still we read of no *believing*, no agnition of him as God, or the *Son of God*, or the *Messias*, and *Saviour of the World*, only the generality are amazed, they could not obtain of themselves to believe this new Doctrine, nor yet so far command their passions, but they must be startled and *amazed* at it.

28. And immediately his fame spread abroad, throughout all the region round about Galilee.

The Fame of his Miracles, rather then of his Doctrine, by this means many were brought to him to be cured, many were brought also to hear him, some of whom believed, others were hardened.

* Luke 4. 38, 39. 29 * And forthwith when they were come out of the synagogue, they entred into the house of Simon, and Andrew, with James and John.

34. But Simons wives mother lay sick of a fever, and anon they tell him of her.

39 And he came, and took her by the hand, and lifted her up, and immediately the fever left her, and she ministred unto them.

See the Notes on *Matth.* 8. 14. where we met with this History. Our Saviour sometimes shewed his Power in diseases not accounted incurable. The Miracle appeared. 1. *In the cure of her without the use of any means*. 2. *In the Instantaneousness of the Act*, she did not recover gradually, but in a moment, and to such a degree as the could Minister unto them, suppose at *Dinner* or *Supper*, &c.

32 * And at evening, when the sun did set, they brought unto him all that were diseased, and them * Mat. 8. 16 that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils, and * suffered not * Luke 4. 41 the devils to speak ‖ because they knew him. Acts 16, 17, 18.

‖ Or, *not to say that they knew him.*

It was upon the *Sabbath day*, (as appeareth from what went before) therefore the time is noted, *at the Evening when the Sun was set*. Before that time when the Sabbath was determined, the Jews thought it unlawful to carry any burdens, but after Sun-set they judged it Lawful. *The usage* of the Particle *all* here, *v.* 32, 33. is again observable to shew the vanity of those who will from *general Particles*, conclude Propositions contrary to the Analogy of Faith. Those Particles being often used in a restrained Sense. *Luke* saith, *that the Devils cryed out, Thou art Christ the Son of God. And he rebuked them, suffering them not to speak*, because (or that they) *knew him*. Christ desired not to be published so soon under that Notion, but he much less desired the Devils testimony in the case, see *v.* 25. *Acts* 16. 18. The good Words of the Devil and his Seed, are indeed a defamation to Christ and his Seed.

35 And in * the Morning rising up a great while * Luke 4. 42. before day, he went out, and departed into a solitary place, and there prayed.

Secret Prayer stands commended to us, as by the precept of Christ, *Matth.* 6. 6. so by his frequent example, to teach us that our duty in Prayer, is not discharged without it, we are to pray *with all Prayer and Supplication*, there is in *Publick*, and *Private Prayer*, a more united strength, and interest: But in *secret Prayer* an advantage, for more free and full communication of our Souls unto God. Christ for this chuseth the *Morning* (as the time freest from Distractions and Company,) and a *solitary place* as fittest for a secret duty.

36 And Simon, and they that were with him, followed after him.

37 And when they had found him, they said unto him, All men seek for thee.

38 And he said unto them, * Let us go into the * Luke 4. 43. next towns, that I may preach there also, for * there- * Isa. 61. 1. fore came I forth.

39 And he preached in their Synagogues, throughout all Galilee, and cast out devils.

Peter probably pitieth the Multitude, because many amongst them needed Christs presence, for their bodily infirmities. Our Saviour knew their hearts better then *Peter*, and that which made them so much seek for him, was either in some a curiosity to see Miracles wrought, or at best, but a desire of some bodily benefit from him. Whereas his working of Miracles was but a secondary work, subservient to his work in Preaching, and done to confirm his *Doctrine*, and to advantage them as to their *Faith* in him as the *Messias*. As therefore he refused to gratify the *curiosity* of the *Pharisees* in giving them a sign: So here our Saviour takes no notice of the Multitude seeking for him, but saith to his Disciples, *Let us go into the next Towns, that I may Preach there also, for therefore am I come forth*. *Paul* saith that God sent him not to *Baptize* but to *Preach*, 1 *Cor.* 1. 17. Our Saviour saith not, *Let us go into the next Towns, that I may work Miracles, but that I may Preach there also*; he doth not say he came forth to *work Miracles*, but to *Preach*, how it comes to pass, that some are possessed so slightly an opinion of *Preaching*, as to think that it is needless, which our Saviour and St *Paul* counted to be their *principal Work*, where in the mean time, they pretend to derive from Christ, I cannot tell. I am sure *Preaching* was the greatest part of Christs work, how it comes to be the least part of Ministers work since, or how any of them think it sufficient to discharge that work by Journey Men, which he thought it not beneath him to do himself, may deserve their examination, which make it so; we do not say that *Preaching* is a greater Work then *Prayer*, or that it is not Ministers duty to Pray, nor yet that it is greater then *administring the Sacrament*. But this we say, we read of Christs Preaching often in the *Synagogues*, *on the Mountain*, in a *Ship*, of his *Publick Praying* we read not, tho of his *Private*, and *secret Prayer* often. We read expressly that he *Baptized* none, we must have leave to think that our greatest Work, which our Lord and his Apostles were most imployed in, and do think others will be of our Minds, as soon as they shall understand, that if the end of *Preaching* be not turning Men from one opinion to another, but from the love, and practice of Sin to God, there is as much need of it as ever, and that the turning of Men from one Opinion to another, without a change of heart, as to the love of Sin, is but a turning of Men from one quarter of the Devils Kingdom to another.

40 * And there came a leper to him, beseeching * Luke 5. 12, him and kneeling down to him, and saying unto him, *13, 14.* If thou wilt, thou canst make me clean.

41 And Jesus moved with compassion, put forth *his* hand and touched him, and saith unto him, I will; be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he straightly charged him, and forthwith sent him away.

44 And saith unto him, See thou say nothing to any man, but go thy way, shew thy self to the priest, *Lev. 14. 4. and offer for thy cleansing those things * which Moses commanded for a testimony unto them.

*Luke 5. 15. 45 * But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places, and they came to him from every quarter.

We before had this piece of History, *Matth.* 8. 2. to the Notes upon which it is enough to refer our *Reader*, we shall also meet with it hereafter in *Luke*, *Ch.* 5 Our Lord being *moved with Compassion*, or *affected* in his *Bowels*, (as the Word signifies) is often used as Expressive of the cause of his *Acts of Mercy*; thus in curing the Leper, he at once both shewed himself the *Son of Man*, one who could have *Compassion* on *our infirmities*, and indeed could not but have such a *Commiseration* toward Mankind, and the *Son of God*, that he could in an instant, by a Touch, or by the Word of his Power command off a Disease so difficult Cure. For his *Charging of him to say nothing to any Man*, we are not able to give a perfect account of it, whether it was to avoid a Suspicion of *Ostentation*: or to avoid a throng of Company pressing upon him, or to avoid the *Odium* which he knew the doing of these mighty Works, would bring him under with the *Scribes* and *Pharisees*, until the time came for the fuller Revelation of himself. Much less can we tell how to excuse the Leper, for doing contrary to this charge, which we find many others to have done, who had the like charge, yet we read not of our Saviours blaming them for it: *Mark* addeth that his *Publication* of it caused, *That Jesus could no more openly enter into the City, but was without in desert places*, by which is to be understood only places less inhabited, some think, places near the shore, whereby going into a Ship (as he often did) he could more easily quit himself of the Throng of People, for (as it followeth) they *came to him from every quarter.*

CHAP. II.

*Luke 5. 18. 1 * And again he entred into Capernaum, after *some* days, and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive *them*, no not so much as about the door, and he preached the word unto them.

3 And they come unto him, bringing one sick of the palsie, which was born of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was, and when they had broken *it* up, they let down the bed, wherein the sick of the palsie lay.

5 When Jesus saw their faith, he said to the sick of the palsie, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there and reasoning in their hearts.

7 Why doth this man thus speak blasphemies? *Job 14. 4. * who can forgive sins but God only? Isa. 43. 25.

8 And immediately when Jesus perceived in his spirit, that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsie, Thy sins be forgiven thee, or to say, Arise, take up thy bed and walk?

10 But that ye may know the Son of man hath power upon earth to forgive sins, (he saith to the sick of the palsie,)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately, he arose, took up the bed, and went forth before them all, insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

We read the History of this *Miracle*, *Matth.* 9. 1. to our Notes upon which I shall refer my *Reader*, having there taken in those passages in this Evangelists Relation, which *Matthew* had not, I shall only take notice of some few things (not there touched upon) *he Preached the Word unto them.* The Word of God, the Gospel. There are other Words, but that is *the Word*, *Matth.* 13. 20. and in this Gospel, *Ch.* 8. 32. *Ch.* 16. 20. *Luke* 1. 2. *Acts* 17. 11. The most excellent Word, and the only Word to be Preached, *v.* 7. *Why doth this Man speak Blasphemies? who can forgive Sins but God?* So as it was on all Hands then received, that none but the *Creditor* could *discharge the Debt*, none but God could *forgive Sins.* But how spight Cankers things? Our Saviour did not say till afterward, that he *forgave him his Sins.* What *Blasphemy* was there in this saying, *Thy Sins are forgiven thee?* But what if none but God could forgive Sins? could also any but God, tell unto Men their thoughts? 1 *Chron.* 28. 9. 2 *Chron.* 6. 30. *Psal.* 7. 9. *Jer.* 17. 10. 1 *Sam.* 26. 7. That Christ could tell their thoughts, was matter of Demonstration to them, *v.* 6. 8. why might they not also have allowed him a *Power to forgive Sins?* But they could not for this Charge him with *Blasphemy*, which was their Malicious Design.

13 And he went again forth by the sea side, and all the multitude resorted to him, and he taught them.

Still it is said he *taught them* thereby, letting his Ministers know, what is their *Great Work.* And therefore they should be Persons *Apt to Teach*, as *Paul* directeth *Timothy.*

14 And as he passed by, * he saw Levi, *the son* of *Mat. 9. 9. of Alpheus, sitting at the receit ‖ of custom, and said Luke 5. 27. unto him, Follow me. And he arose, and followed ‖ Or, *the Custom house, or place where the Custom was paid.* him.

15 And it came to pass, that as Jesus sate at meat in his house, many publicanes, and sinners sate also with Jesus, and his disciples, for there were many, and they followed him.

16 And when the scribes, and Pharisees saw him eat with publicanes, and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicanes and sinners.

17 When Jesus heard *it*, he said unto them, They that are whole, have no need of the physician, but they that are sick. I came not to call the righteous, but sinners to repentance.

We had this piece of History with some addition in *Matth. Ch.* 9. 9. (where he was called *Matthew*, *Mark* and *Luke* both call him *Levi*) it was ordinary with the Jews to have two Names. See the *Notes* on *Matth.* 9.

18 And * the disciples of John, and of the Pha- *Mat. 9. 14. risees used to fast. And they come, and say unto him, Luke 5. 33. Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19 And Jesus saith unto them, Can the children of the bride-chamber fast, while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast.

20 But the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days.

21 No man also seweth a piece of ‖ new cloth, on ‖ Or, *raw, or unwrought Cloth.* an old garment, else the new piece that filled it up taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles, else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred, but new wine must be put into new bottles.

See all this opened in the Notes, on *Matth.* 9. 9. *&c.* the Sum of all teacheth us. 1. That *Fasting* is an exercise suted to Afflictive Dispensations of Providence, and ought to be proportioned to its Season. 2. That new Converts are not to be discouraged by too severe Exercises of Religion, but to be Trained up to them by degrees.

23 * And it came to pass that he went through *Luke 6. 1. the Corn-fields on the sabbath day, and his disciples 2. &c. began as they went to * pluck the ears of corn. *Deut. 23. 25.

24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25 And he said unto them, Have ye never read * what David did, when he had need, and was an *1 Sam. 21. 6. hungred, he, and they that were with him?

26 How he went into the house of God, in the days of Abiathar the high priest, and did eat the shewbread,* which is not lawful to eat, but for the priests, *Lev. 24. 9. and gave also to them which were with him?

27 And he said to them, The sabbath was made for man, and not man for the sabbath.

28 Therefore

28 Therefore the son of man is Lord also of the sabbath.

We had also this History in *Matth.* 12. 3. In our Notes upon which we considered all those passages relating to it, which this *Evangelist* hath, for the Explication of which I refer my *Reader* thither. It referreth to a Story, 1 *Sam.* 21. 1. where *Abimelech*, is said, to have been the *High Priest*, *Abiathar* was his Son, as appeareth by 1 *Sam.* 22. 20. who escaped the Slaughter of his Fathers Family, upon the information of *Doeg* the *Edomite*, and followed *David.* It was in the latter end of the Priesthood of *Abimelech*, and probably *Abiathar* assisted his Father in the Execution of the Office, and so suddenly succeeded, that *Mark* calls it the time of his Priest-hood. Besides that those words ἐπὶ Ἀβιαθὰρ do not necessarily signify *in the Days of Abiathar*, as we Translate it, no more then ἐπὶ μισθοφορίας signifies *in the carrying into Captivity*, but about the time, or near the time which it was, for *Abimelech* was presently after it (possibly within a few days) cut off, as we Read, 1 *Sam.* 22. 17, 18. and *Abiathar* was a more Noted Man, than his Father *Abimelech*, enjoying the Priesthood more then forty years, and being the Person who was made famous by carrying the *Ephod* to *David.*

CHAP. III.

*Luke 6. 6. 1 And he * entred again into the Synagogue. and there was a man there which had a withered hand.

2 And they watched him, whether he would heal him on the sabbath day, that they might accuse him.

3 And he saith unto the man that had a withered hand, † Stand forth. † Gr. *arise stand forth in the midst.*

4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? but they held their peace.

5 And when he had looked round about on them, with ‖ Or, *kindness.* anger, being grieved for the ‖ hardness of their hearts, he saith unto the man, Stretch forth thine hand, and he stretched *it* out, and his hand was restored whole as the other.

See the Notes upon *Matth.* 12. 9. The Word πωρώσει used, *v.* 5. may be understood to signify *Blindness*, or *hardness*, as it may derive from πῶρος *Callus* or πωρος *Cæcus*, but the Derivation of it from the former best obtains, *Hardness* being a quality in a thing by which it resisteth our touch, and suffers us not to make an impression upon it, that ill Condition of the Soul, by which it becomes Rebellious, and disobedient to the Will of God Revealed, so as it is not affected with it, nor doth it make any impression of Faith or holiness upon the Soul, is as usually called *hardness of Hearts.* But for the Argument of this History, proving Acts of *Mercy* lawful on the *Sabbath Day*, it is fully spoken to in the Notes on *Matth.* 12.

6 And the Pharisees went forth, and straightway *Mat. 22. 16. took counsel with * the Herodians against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea, and a great multitude from Galilee followed him, and from Judea.

8 And from Jerusalem, and from Idumea, and from beyond Jordan, and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him, because of the multitude, lest they should throng him.

10 For he had healed many, insomuch that they ‖ Or, *rushed.* pressed ‖ upon him for to touch him, as many as had plagues.

11 And unclean spirits, when they saw him, fell down before him, and cryed, saying, Thou art the Son of God.

*Chap. 1. 25. 12 And he * straitly charged them, that they should not make him known.

Who these *Herodians* were, we cannot learn plainly from holy Writ, it is most probable, that they were a Civil Faction, who took *Herods* part, and were stiff for promoving his interest, and the interest of the *Roman Emperor* (whose substitute *Herod* was) with these the *Pharisees* (in other Cases their implacable Enemies) mix Counsels how they might destroy *Christ.* Christ gives place to their fury, his time being not yet come, and withdraweth himself from their sight, being followed by great multitudes, who in the fame of his Miracles, or the hopes they had of receiving some good from him for themselves, or for their Friends drew after him. Some of these are said to have come from *Idumea*, which was the Country of *Edom*, and distinct from *Judea* Anciently, as may be gathered form *Jos.* 15. 1. and *Numb.* 34. but whether it was at this time so or no, is doubted. Our Lord Commandeth the Devils not to make him known, not desiring any such Preachers.

13 And he goeth up into a mountain, and he calleth unto him whom he would, and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach.

15 And to have power to heal sicknesses, and to cast out devils.

We have this piece of History, or rather something to which it relates both in *Matthew* and in *Luke*, only *Mark* hath this peculiar to himself, that our Saviour did this upon a *Mountain.* It is the opinion of *Bucer*, that this was the Mountain at the Foot of which he preached the Sermon largely recorded, *Matth. Ch.* 5, 6, 7. and (as some Judge) more shortly by *Luke*, *Ch.* 6. he thinketh the Multitude here mentioned, is the same with that mentioned, *Matth.* 4. 25. and *Luke* 3. 7. and that our Saviour did not go up into this Mountain to Preach, or ordain his Disciples, but only to *Pray* and to *Discourse* with some of his Disciples, more privately about *Spiritual Mysteries.* That it was at this time, that *he continued all Night in Prayer to God*, *Luke* 6. 12. And in the Morning called unto him such of his Disciples as he thought fit, and Discoursed with them in his Intentions concerning them, telling them that he had *choosen them to be with him*, ordinarily, to be Eye and Ear Witnesses of what he spake and did. 2. *That he designed soon after to send them out to Preach.* Which we Read he did, *Ch.* 6, 7. *Matth.* 10. 1. *v.* 3. to *give them a Power to heal Sicknesses, and to cast out Devils*, so that this Chapter only mentioneth Christs *Election* of them, not his *Actual sending them*, which is Discoursed, *Ch.* 6. as also *Matth.* 10. 1. These things being privately Transacted on the Mountain. *Bucer* thinks he came down into the Plain, at the Foot of the Mountain, according to *Luke* 6. 17. and there Preached that Sermon mentioned, *Matth.* 5, 6, 7. *Ch.* as we before said. The *Evangelist* telling us, that he called to him which of his Disciples he would, lets us know, that he *chose them*, and not *they him*, that the choice of them, was of his *free Grace and Mercy*, and his continuing all Night in Prayer before this choice, lets us know the Gravity of the Work of chusing Persons, fit to be sent out to Preach the Gospel.

16 * And Simon he surnamed Peter. *Mat. 10. 2.

17 And James *the son* of Zebedee, and John the Luke 6. 14. brother of James, and he surnamed them Boanerges, Joh. 1. 42. which is, The sons of thunder.

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James *the son* of Alpheus, and Thaddeus, and Simon the Canaanite.

19 And Judas Iscariot, which also betrayed him. And they went into an house ‖. ‖ Or, *home,*

Matthew nameth the Apostles upon his relating the History of their *Mission*, or sending out: *Mark* nameth them upon their *Election* or first choice. Both these Evangelists agree with *Luke* in their Names, saving that *Luke* calleth him *Judas*, whom *Matthew* calls *Lebbeus*, and *Mark*, *Thaddeus*, so that he had three Names. Christ changeth the Names of *Simon*, whom he called *Cephas*, or *Peter*, *Joh.* 1. 42. We have the reason, *Matth.* 16. *v.* 18. he also changed the Names of *James* and *John*, the Sons of *Zebedee*, calling them *Boanarges*, about the *Etymology* of which Name Critcks much dispute. The Evangelists tell us it signifieth *Sons of Tonnder*, thereby minding them of their Duty, to *Cry aloud*, and to preach the Gospel as on the House Tops, or perhaps declaring what he knew was in the Fervor and Warmth of their Spirits. We must not here inquire too narrowly into the secret Counsels of God, in suffering a Son of Perdition to come into the number of his first Ministers, Christ did it not because he did not know what was in his Heart, for before that he shewed himself a Devil, by informing against his Master. Christ told his Disciples, that *he had choosen twelve, and one of them was a Devil*: Nor yet because he had no others to send, he had Multitudes of Disciples, and he who of Stones could have raised up Children to *Abraham*, could easily have fitted out a Person for this Service; nor yet did he do it to let in any Sots, and Scandalous Persons into the Ministry, for we read of no Scandal in *Judas his Life.* We ought to believe that God had wise ends in the Permission of this, and that Christ did out of infinite Wisdom do this. tho we possibly are not able to give a Satisfactory account in the Case. What if we should say that Christ by this instructed those that after his Ascension should have the care of the Church, not to pretend to *Judge of secret things*, but only to Judge as Manought to Judge according to the outward appearance, leaving the Judgment of the Heart to God alone. 2. God by this *Armeth his People against the Scandal of wicked Ministers*, such in who m Corruption may break out after their entrance into that holy Function, tho before no such thing appeared, that they may not think the Ministerial Acts performed by them, to have been Nullities. 3. God by this also lets us know, that the Efficacy of the Ordinance, doth not depend upon the goodness of the spiritual State of the Minister, that administers. A Bell may call others to hear the Word, tho it self receives no Benefit by it. In the mean time here is no warrant either for People to chuse, or the Governours of a Church to ordain Lewd, and Visibly Scandalous Persons. *Judas* was no fucha

Person

Person, nor yet for People to own, or the Governour of Churches to continue Leud, and Scandalous Persons in the Ministry, God ordinarily not blessing the Labours of such. No sooner had *Judas* discovered himself, but he went out and hanged himself. Christ no longer allowed him his Company, nor the Disciples their Fellowship. There is a great deal of difference with Relation to our Fellowship, and Communion, betwixt secret wickedness concealed in the Heart, and open and Scandalous Sinning, tho both be alike dangerous to the Soul of the Sinner.

*Chap. 6. 31. 20 And the multitude cometh together again, * so that they could not so much as eat bread.

‖ Or, *kinsmen.* 21 And when ‖ his friends heard *of it*, they went out to lay hands on him, for they said, He is besides himself.

There is no small dispute, who are here called our Saviours Friends, οἱ παρ' αὐτοῦ those who were of him, whether it signifieth his Neighbours, the Citizens of his City, or his nearer Relations, those who belong'd to the Family of which he was. (For he had some Brethren that *did not believe in him*, *John* 7. 5.) they went to lay Hands on him, that is, to take him from the Multitude, which pressed upon him by force (for so the Word signifies) *for they said, he is beside himself* ἐξέστη, various Senses are given of this Word, but certainly the most ordinary Interpretation of it doth best agree to this place. They saw our Saviour's warmth of Spirit, and Zeal in the Prosecution of that, for which he came into the World, and did so well understand his Person, or Mission, and receiving the Spirit not by measure, and did take what he did to be the Product and Effect of a natural infirmity and imperfect Head, and disordered Reason. The young Prophet sent by *Elisha* was counted a *Mad fellow*, by *Jehoes* Comrades, 2 *Kings* 9. 11. so was *Paul* by *Festus*, *Acts* 26. 24. or by the *Corinthians*, or some crept in amongst them, 2 *Cor.* 5. 13. we are naturally inclined to inquire the causes of strange, and unusual effects, and cannot always discern the true Causes, and often make false guesses at them. I am not so prone as I find some to Condemn these Friends or Neighbours, or kinsmen of Christ, believing that they did verily believe as they spake, not yet fully understanding, that the Spirit of the Lord in that measure was upon him, but through their infirmity, fearing that he had been under some distraction, and Charitably offering their help to him. The next Words tells us of a far worse Sense, the Scribes put upon his Actions.

22 And the Scribes which came down from Jerusalem, said, * He hath Beelzebub, and by the prince
*Joh. 7. 20. & 8. 48. 52. & 10. 20. of the devils, he casteth out devils.

*Mat. 12. 26. 23 * And he called them unto him, and said to them in parables, How can Satan cast out Satan?

24 And if a kingdom be divided against it self, that kingdom cannot stand.

25 And if an house be divided against it self, that house cannot stand.

26 And if Satan rise up against Satan, and be divided, he cannot stand, but hath an end.

27 No man can enter into a strong mans house, and spoil his goods, except he will first bind the strong man, and then he will spoil his house.

* 1 Joh. 5. 16. 28 Verily I say unto you, * All sins shall be forgiven unto the sons of men, and Blasphemies, wherewithsoever they shall Blaspheme.

29 But he that shall blaspheme against the holy Ghost, hath never forgiveness, but is in danger of eternal damnation.

30 Because they said He hath an unclean spirit.

Here is no passage in all this piece of History, but what the Reader will find opened, in the Notes on *Matth.* 9. 34. and *Matth.* 12. 31, 32, 33 to which I refer him.

31 There came then his brethren, * and his mother,
*Luke 8. 19, 20, 21. and standing without, sent unto him, calling him.

32 And the multitude sate about him, and they said unto him, Behold, thy mother, and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sate about them, and said, Behold my mother and my Brethren.

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

See the Notes on *Matth.* 12. 46, 47, 48, 49, 50.

CHAP. IV.

1 AND he began again to teach by the sea-side, and there was gathered unto him a great multitude, so that he entred into a ship, and sate in the sea, and the whole multitude was by the sea, on the land.

2 And he taught them many things by parables, and said unto them in his doctrine.

We may observe that our Saviour often preached by the *Sea-side*, the reason of which was doubtless, he had there the Convenience by a Boat; or Ship to quit himself of the inconvenience of the Peoples pressing upon him, he was now in *Galilee*, which bordered upon the Sea. *And he taught them many things by Parables, and said unto them in his Doctrine.* Some of those things, which our Lord taught his People by Earthly Similitudes, are afterwards expressed, but probably he taught them many more things then the Evangelists have left us upon Record, *And said unto them in his doctrine*, that may be understood in a double Sense. Either understanding by *Doctrine* his way of teaching which he affected, and made much use of *viz. by Similitudes*, or else thus, That he intermixed with the Doctrine which he taught them, several *Parables*, some of which here follow.

3 Hearken * Behold there went out a sower to
*Luke 8. 5. sow.

4 And it came to pass as he sowed, some fell by the way-side, and the fowls of the air came, and devoured it up.

5 And some fell on stony ground, where it had not much earth, and immediately it sprang up because it had no depth of earth.

6 But when the sun was up it was scorched, and because it had no root it withered away.

7 And some fell among thorns, and the thorns grew up, and choaked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit, that sprang up, and increased and brought forth some thirty, and some sixty, and some an hundred.

9 And he said unto them, He that hath ears to hear let him hear.

10 And when he was alone, they that were about him with the twelve, asked him of the parable.

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God, but unto them that are without, all *these* things are done in parables.

12 That seeing they may see, and not perceive, and hearing they may hear, and not understand, lest at any time they should be converted, and *their* sins should be forgiven them.

13 And he said unto them, Know ye not this parable, and how then will you know all parables?

14 The sower soweth the word.

15 And these are they by the way-side, where the word is sown, but when they have heard, Satan cometh immediately, and taketh away the word which was sown in their hearts.

16 And these are they likewise, which are sown on stony ground, who when they have heard the word immediately receive it with gladness.

17 And have no root in themselves, and so indure but for a time, afterward when affliction, or persecution ariseth for the words sake, immediately they are offended.

18 And these are they which are sown amongst thorns, such as hear the word,

19 And the cares of this world, and the deceitful- * 1 Tim. 6. 17.
ness of riches, and the lusts of other things entring in, choak the word, and it becometh unfruitful.

20 And these are they which are sown on good ground, such as hear the word, and receive *it*, and bring forth fruit, some thirty fold, some sixty, and some an hundred.

See this Parable largely opened in the *Notes*, upon *Matth.* 13. 1. The Parable is recorded both by *Matthew*, *Mark* and *Luke*, and is of excellent use. 1. To shew the excellency of the Word of God, which is here (as in other places) called *The Word*. It is the Seed of God, the *good Seed*, and the excellency of the Ordinance of Preaching (for that is the Seed sown.) 2. To shew us *the different effects of the Word Preached* from Moral *Discourses*, and *Philosophical Disputes*, from which can be expected no Fruit, but where the Sower soweth the Word, there is yet a very different effect. Some bring forth the Fruit of Faith and Holiness, and the abiding Fruit of it, tho in different Degrees. But many, yea the most of those that hear it, either bring forth no Fruit, or no abiding Fruit, (which is indeed no true Fruit.) The Causes of this are, some Mens perfunctory, and careless hearing, never regarding to meditate on it, apply it to their own Souls, or to hide it in their Memories. Others not suffering it to Sink into their Hearts, and to take Root in them, tho it may at present a little affect them, and make them matter of Discourse. Other Mens thoughts being taken

taken up with business, and the care of this world, and their hearts filled with the love of the things of this Life, which they cannot part with when trouble and persecution for the owning, and Profession of the Gospel ariseth. 3. It likewise teacheth us a sure note of unprofitable hearers of the Word, as also of those, whom the Word is likely to profit, and have any good, and saving effect upon, the former hear, but never regard whether they understand what they hear, yea or no. The others are not satisfied with hearing, unless they understand, for those who went to him to know the *Parable*, were not the *twelve only*, (who are often called his Disciples emphatically) but those others that were about him, to whom *it was given to know the Mysteries of the Kingdom of God.* 4. The most of our Saviours hearers, were doubtless Members of the *Jewish Church* (at least the most of them) yet our Saviour *v.* 11. stiles the most of them *those that are without*, which teacheth us, that not only such as are out of the pale of the Church, but those also who are out of the *Degree of Election*, *those to whom it is not given to know the Mysteries of the Kingdom of God*, are in Christs account *without*. For other things concerning this Parable, they are fully spoken to in our Notes on *Matth.* 13.

*Luke 8. 16. 21 And he said unto them, * Is a candel brought
*A Measure containing fourteen sextarii, viz. Matth. 5. 15. to be put under a bushel, or under a bed? and not to be set on a candlestick?

The import of this verse may be learned from *Matth.* 5. 15, 16. where the words are, and applyed by an *Exhortation* to holiness, being an Argument drawn from the *End*, for which Men receive Gifts and Grace from God, which is not only for their own advantage, tho (like the Husbandman) those that have it, reap first of their own fruit, but for the good, and advantage of others also. Some think that Christ here speaketh of himself, who is the *Light of the World*, and therefore opened this Parable unto them. But the context in *Matthew* guiding us to the true sense of the Words, I see no reason for us to busy our selves in searching out another, especially when the connexion is so fair with the foregoing Words, where he had been describing the good ground by bringing forth fruit, some *thirty*, some *sixty*, some an *hundred fold*. What therefore the sowing the seed in the good ground, mentioned in the Parable is, that is the lighting up of a Candel in this verse, and the Light shewed by the lighted Candel, not put under a Vessel, or a Bed, but in a Candlestick, is the same thing with the Fruit before mentioned.

*Luke 8. 17. 22 * For there is nothing hid which shall not be manifested, neither was any thing kept secret, but that it should come abroad.

*Matth. 11. 15. 23 * If any man have ears to hear let him hear.

Our Saviour *Matth.* 10. 26. sending out his *Apostles*, saith to them. *Fear them not therefore*, that is, not your Enemies, and Persecutors, *for there is nothing covered, that shall not be revealed, and hid, that shall not be known*, the sense of which Words, we there said might be, tho your innocency be now hid, yet it shall be made known, or tho the Gospel be now hid, and Preached in a little corner, and kept secret, it shall be made manifest, and come abroad. Both *Mark* and *Luke*, have it immediately after the Parable of the Sower, where it doth not seem to have the same sense as here. But more general Proverbial common sayings, may be variously applyed to things, to which the common sense, and import of them will agree. Some here apply them thus. There is nothing in the Prophesies concerning me, which shall not be manifested, which agrees with the sense of those who interpret the former verse concerning Christ, as if he had been giving a reason why he opened the Parables to those that asked him of it. But those who interpret it to the sense which it beareth plainly, *Matth.* 5. 15. 16. make the sense thus, for tho you may play the Hypocrites, and under a profession of the Gospel, but hide the Hypocrisie, Lusts and Corruptions of your Hearts, yet that Mask will not hold always, there will come a day of Judgment, which will manifest and discover all; and bring to light the *hidden things of dishonesty*, what we have *v.* 23. is but an usual conclusion which our Saviour hath often made of any grave, and important discourses.

24 And he said unto them, Take heed what you
*hear, With what measure you mete, it shall be mea-
*Luke 8. 18. sured to you, and unto you that hear shall more be given.

25 For he that hath, to him shall be given, and he that hath not, from him shall be taken, even that which he hath.

Who so considereth the connexion of these Words. *With what measure you Mete*, &c. With the first Words in the verse. *Take heed what you hear*, and compares the former with the Paralel Texts, *Matth.* 7. 2. *Luke* 6. 38. will wonder what the force should be of the Argument. For in both the Paralell Texts, the latter Words in this verse seem to be applied as an Argument to perswade them to *Justice*, and *Charity* towards Men, from the Punishments of the Violations of the Law concerning them, by way of *Retaliation*. Nor are there any Sins so ordinarily as those of that kind, to Punished. But they can have no such force here, following those words, *Take heed what you hear*. But as I said before, there is nothing more usual then divers applications of the same common saying, or *Proverbial expression*, the saying is true, whether it be understood of Men, or of God. *As we deal with God, so will God deal with us. Take heed what you hear*, *Luke* saith, *how you hear. Take heed what you hear*, as much as take heed to what you hear, that you may *receive* the Word not as Seed by the Way side, or in Thorny, or Stony ground, but as in good ground. This seemeth rather to be the sense of our Saviour, then to give a caution by these Words, to Men to examine what they hear, searching the Scriptures, whether what they hear doth agree with them, tho that also be the Duty of all Conscientious Persons, as appereth from *Acts* 17. 11. For saith our Saviour, God will deal with you as to his Providence, as you deal with him. If you allow the Word of God but a slightly hearing, you shall reap from it heard, a very slightly profit, and advantage, this appereth to be the sense, from the following Words. *And unto you that hear shall more be given*, that is, unto you that *hear*, so as you *attend*, *understand*, *believe*, *hearken*, and *obey*. God will give further knowledge of Divine Mysteries. *For he that hath, to him shall be given*, &c. Another general Proverbial expression, which the Reader may find opened in the Notes on *Matth.* 13. 12 & 25. 29.

26 And he said, So is the Kingdom of God, as if a man should cast seed into the ground.

27 And should sleep, and rise night and day, and the seed should spring, and grow up he knoweth not how.

28 For the earth bringeth forth fruit of her self, first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is ‖ brought forth, immediate- ‖ Or, *Ripe.*
ly he putteth in the sickle because the harvest is come.

Our Evangelist alone taketh notice of this Parable, nor hath it any particular explication annexed, if we expound it with relation to what went before, the Scope of it seemeth to be, to let us know that God will have an account of Men for their hearing of his Word, and therefore Men had need to take heed *what they hear*, (as *Mark* saith) and how they hear (as *Luke* phraseth it) thus the 29 verse expoundeth the former with the help of our Saviours exposition of the *Parable* of the *Tares*, on which he had told us, *Matth.* 13. 39. *The harvest is the end of the World. The reapers are the Angels.* There is another notion of Gods harvest, *Matth.* 9. 37. and *John* 4. 35. where *Gods harvest* signifies a People inclined, and prepared to hear, and to receive the Gospel. But with this *Parable* of our Saviours may be of further use to us. *The Kingdom of God is*, &c. That is, such is the Providential dispensation of God, in gathering his Church by the Ministry of the Word, as mens casting of seed into the ground; when the Husbandman hath cast his seed into the ground, he is no more sollicitous about it, nor doth he expect to discern the motion of it, but having done what is his part, he *sleepeth*, and *riseth again*, leaving the issue to Gods Providence, the *Earth bringeth forth Fruit of it self*, yet not without the influence of Heaven, both in the shining of the Sun, and the falling of the Dew, and of the Rain, neither doth its fruit appear presently in its full ripeness and perfection, but gradually is made perfect; first there appears the *Blade*, the *Herb*, then the *Ear*, then the *Grain*, which by degrees groweth to its full Magnitude, and then hardeneth, and then the Husbandman putteth in his Sickle; so the Ministers of the Gospel ought faithfully to do their Parts, in sowing the seed of the Gospel, then not to be too sollicitous, but to leave the issue unto God; where the seed falls upon *good Ground*, the Word will not be unfruitful, the Minister of the Gospel doth not presently discern the fruit of his labour, he at first, it may be, seeth nothing of it, but is ready to cry out, *I have laboured in vain*, but tho the seed lie under the clods, and seems choaked with the corruption of Mans heart, yet if the *Soul* be one to whom it is given *to know the Mysteries of the Kingdom of God*, it shall Spring out, the Word will be found not to be lost; but first will *Spring* the *Blade*, then will *appear the Ear*; the Fruit of the Word Preached appears by degrees, sometimes at first only by creating good inclinations in the Souls, and desires to learn the way of the Lord more perfectly, then in acts further tending to perfection, at last in confirmed habits of Grace. It is not thus with all, in some the Word brings forth nothing, but the *Blade*, a little outward Profession, which dwindleth away and dyes, in some the Profession holds longer, but they never come to confirmed habits of Virtue and holiness. But there will come an Harvest when God will come with his Sickle, to reap the Fruit of his Seed Sown; therefore Men had need take heed *what* and how *they hear*. This I take to be the sense of this *Parable*.

30 And he said, Whereunto shall we liken the Kingdom of God? or with what comparison shall we compare it?

31 *It is* like a * grain of mustardseed, which when it is sown in the earth, is less then all the seeds, which *Matth. 13. 31.
be in the earth. Luke 13. 18.

32 But when it is sown, it groweth up and becometh greater then all herbs, and shooteth out great branches, so that the fowls of the air, may lodge under the shadow of it.

We met with this Parable *Matth.* 13. 19. where the Reader will find we have given the sense of it. It is a *Prophetical Parable*, foretelling the great Success that the *Gospel*, which at this time was restrained

restrained to a little corner of the World, and there met with small acceptance, tho did live, after Christ's resurrection from the Dead, which Prophecy we find was fulfilled in the Apostles time, and hath been further fulfilling in all ages of the World since that time.

*Matth. 13. 34. 33 * And with many such Parables, Spake he the word unto them, as they were able to hear it.

34 But without a parable, Spake he not unto them, and when they were alone, he expounded all things to his disciples.

From hence we may gather that all the *Parables* by which our Saviour instructed his hearers are not recorded by the Evangelists tho many bee, and some mentioned by one, some by two of them, which are not recorded by the other, *as they were able to hear it*. Christ disdained not to accommodate his stile, and method of Preaching, to his hearers capacity, neither will any faithful Minister of Christ do it, he Preacheth in the best stile, Language and Method that Preacheth best to the capacity, understanding and profit of his hearers. Other Preachers do indeed but trifle with the greatest Work under Heaven, and please themselves with their own noises. That he did not speak without a *Parable* unto them, was That he might speak with the best advantage, for their Understandings, and their Memories, and have the greater influence upon their affections. For Similitudes have these three advantages. 2. That he might discern who came to hear him with a desire to learn, and be instructed by him, by their coming to him, to inquire of his Parables. For altho some of his Parables were plain, and easy to be understood, yet others of them were dark sayings, because the Doctrine taught by them was more Mysterious; Conscientious hearers would therefore come to have the Parables expounded to them, these were *those Disciples* mentioned *v.* 34. to whom he was wont to expound the Parables, in or by which he taught the Multitude. For other common hearers, their contenting themselves, with a mere hearing a sound of Words, which they did not understand, was a sufficient indication, that they made no Conscience of their Duty, but were such *to whom it was not given to know the Mysteries of the Kingdom of God*, but such upon whom the Prophecy of the Prophet *Isaiah* was to be fulfilled, *Isaiah* 6. 9, 10.

* Matth. 8. 24. Luke 8. 23. 35 * And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in the ship, And there were also with him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow, And they awake him, and say unto him, Master, caresst thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still; And the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful? how is it that you have no faith.

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

This piece of History is related by *Matthew* and *Luke* as well as by our *Evangelist*, and that, with no considerable variations one from another, what in it wanteth Explication, may be found in the Notes on *Matth.* 8. 23. *&c.* Christ had been Preaching, and being wearied, and tyred with the multitude, still pressing upon him, gave order to cross the Sea, and to go over on the other side, then (to shew us he was truly Man, and took upon him the infirmities of our Nature) he composeth himself to Sleep *upon a Pillow*, in the hinder part of the Ship. There happeneth a great Storm of Wind (not without Christs knowledge and ordering, that he might upon this occasion, both try his Peoples *Faith*, and also shew his *Divine Power* in stilling the raging of the Sea. As Man he slept, but at the same time he was the true *Watchman of Israel*, who never slumbreth nor sleepeth. The storm increaseth, till there was great quantity of Water come into the Ship; and they were ready to perish. *In the Mount of the Lord it shall be seen.* God often forbears from helping his People till the last hour. Then they *awake him*, he ariseth, rebukes the Wind and the Waves, useth no means, but by the Word of his Power, commandeth the Wind and Waves to be still, and he also rebuketh his Disciples for *want of Faith*, who yet did not discern tho he was not Man only but the *Almighty God*, as appears by their Words, they said one to another. *What manner of Man is this?*

CHAP. V.

*Luke 8. 26. 1 AND they * came over unto the other side of the Sea, into the country of the Gadarenes.

2 And when he was come out of the ship, immediately there met him out of the tombs, a man with an unclean spirit.

3 Who had *his* dwelling amongst the tombs, and no man could bind him, no not with chains.

4 Because that he had bin often bound, with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces, neither could any man tame him.

5 And always night and day he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he ran and worshipped him.

7 And cryed with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.

8 (For he said unto him, Come out of the man, thou unclean spirit.)

9 And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion, for we are many.

10 And he besought him much, that he would not send them away out of the country.

11 Now there was there nigh unto the mountains, a great herd of swine feeding.

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave, And the unclean spirits went out, and entred into the swine, and the herd ran violently down a steep place into the sea, (they were about two thousand) and were choaked in the Sea.

14 And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting and cloathed, and in his right mind, and they were afraid.

16 And they that saw *it*, told them how it befel him that was possessed with the devil, and also concerning he swine.

17 And * they began to pray him to depart out of their Coasts. * Luke 8. 37.

18 And when he was come into the ship, * he that had been possessed with the devil, prayed him that he might be with him. * Luke 8. 38.

19 Howbeit, Jesus suffered him not, but saith unto him. Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20. And he departed, and began to publish in Decapolis how great things Jesus had done for him, And all men did marvel.

This Famous piece of History hath the testimony of three Evangelists *Matthew*, *Mark*, and *Luke*. We meeting with it in *Matthew*, did not only largely open what passages *Matthew* hath about it, but what both *Mark* and *Luke* have. See the Notes on *Matth.* 8. 28, 29, 30. *&c.* We shall only annex here some short notes. Interpreters judge the *country* of the *Gergesenes*, and of the *Gaderenes* mentioned here to have been the same, sometimes receiving the denomination from *one City*, sometimes from *another* in it. Why the Devils are called *Unclean Spirits*, in Opposition to the Holy Spirit, *&c.* We have formerly shewed, as also *Why*, they delight to be about *Tombs*, we have also shewed his Power, which (by Gods permission) he exerciseth upon Men, some he *possesseth*, and acteth the part of the Soul in them, (especially as to the *locomotive faculty*) these are properly called *Demoniacks*, δαιμονιωμενοι, others he *afflicteth* more as a Foreign agent, offering violence to them. Others he more secretly influenceth, by *Impressions*, and *Suggestions*, thus he still *ordinarily worketh in the Children of disobedience*, *Eph.* 2. 2. nor are the People of God free from this *impetus*, tho being succoured by Christ, they are not so ordinarily overcome. Of the mighty Power of the Evil Angels to break Chains and Fetters, we need not doubt, considering that tho fallen from their first righteousness, they yet have their natural Power as Spirits. *I adjure thee by God*, is no more then, *I solemnly intreat thee*, it hath not the force of, *Swear unto me by God*, (as some would have it.) *Matthew* mentioneth two of these *Demoniaks*, *Mark* and *Luke* but one; there were doubtless two, but probably one of them was not so raging as the others and therefore less taken notice of. Some think one of these Men was

was an *Heathen*, the other a *Jew*. Because the term *Legion* which the *Demoniack* gives himself is an *Heathen term*, signifying a Squadron of Soldiers, about six thousand or more, as some reckon. 2. *Christ was now in a Country full of Heathens*. 3. The Woman of whose cure we next read was a *Syrophenician*. It is observable that a multitude of evil Spirits, is called by the name of *the Devil*; because tho considered as individual Spirits they are many, yet in their Malice and mischievous designs against mankind, they are as one. O that the People of God were as well united in designs for his Glory! Some Interpreters start a Question here, not very easie to be resolved, *viz. What made the Devils so desirous that Christ would not send them out of the Country*. Their Answer is not improbable. That it was a Paganish ignorant Sottish place, Where usually the Devil hath the best Markets, and the greatest Rule. For as it is said of Christ, that he could not do much in some places, where he came because of their *unbelief*: So neither can the Devil do much in some places, because of the *Faith of the Gospel* received by them. Hence it is observable, That as the Devil is not able to play his Game in any place amongst Christians, as he doth this Day amongst Heathens: So he hath much less Power at this day in places, where the Word of God is more generally known, and more faithfully Preached, than in other places where People are more Ignorant of the Scriptures, and have less faithful and frequent Preaching. In the latter he dealeth most by more inward Suggestions and Impressions. Our Learned Dr. *Lightfoot* observes it probable, that this City or Country was generally made up of *Pagans*, or Apostatized Jews, because they nourished so many *Swine*, which to the Jews were unclean Beasts. For other things relating to the Explication of this History, see the Notes on *Matth.* 8. 24, 25, 26.

*Mat. 9. 1. 21 * And when Jesus was passed over again by ship unto the other side, much people gathered to him and he was nigh unto the sea.

22 And * behold there cometh one of the rulers of the synagogue, Jairus by name and when he saw him, he fell at his feet. * Luke 8. 41.

23 And besought him greatly, saying, My little daughter lyeth at the point of death, *I pray thee* come, and lay thy hands on her, that she may be healed, and she shall live.

24 And *Jesus* went with him, and much people followed him, and thronged him.

This whole History also is recorded both by *Matthew* and *Luke*, and we have already in our Notes, upon *Matth.* 9. 18, *&c.* fully opened the several Passages of it mentioned by all the Evangelists, to which we refer the *Reader*. Christ was now come over again into *Galilee*, where tho the *Temple* was not, yet there were *Synagogues*, where the People did ordinarily assemble to *Worship God*. Nor were they without order in these *Synagogues*, they had one whom they called the *Ruler* of the *Synagogue*, who directed, and ordered the Affairs of that particular *Synagogue*. It is more probable, that *Jairus* (here mentioned) was in that Sense so called, than because he was one of the Court of twenty three which the *Jews* are said to have had in every City.

*Lev. 15. 25. 25 And a certain woman, * which had an issue of blood twelve years.

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse.

27 When she had heard of Jesus, came in the press behind, and touched his garment.

28 For she said, If I may touch but his cloths, I shall be whole.

29 And straightway the fountain of her blood was dryed up, and she felt in her body, that she was healed of that plague.

30 And Jesus immediately knowing in himself that * vertue had gone out of him, turned him about in the press, and said, Who touched my cloths. * Luke 6. 19.

31 And his disciples said unto him, Thou seest the multitude thronging thee, and say est thou, Who touched me?

32 And he looked round about, to see her that had done this thing.

33 But the woman fearing, and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

* Chap. 10. 52. 34 And he said unto her, Daughter, thy faith hath made the whole, go in peace, and be whole of thy plague.

See the Notes on *Matth.* 9. 18. upon this whole History; containing a passage which happened in the way betwixt the place, where our Saviour first heard of the Sickness of *Iairus* his Daughter and his House, whither our Saviour was now going; we shall in these Histories observe our Saviour propounding several Questions to Persons, of the matter to which they related, he could not be presumed to be ignorant, being as to his Divine Nature Omnificent, but he only propounded them for the bettering of the knowledge of those to whom or amongst whom he spake, that his *Miracles* might be more fully, and distinctly understood. So also he is said to have known many things (as here, *that Vertue was gone out of him*) which he only knew as he was God, and knew all things. It is also observable how Christ incourageth the first *Rudiments of saving Faith* in Christ. All that we read of this Woman, is, that she said, *If I may but touch the Hem of his Garment, I shall be whole*, this was much short of her owning and receiving him as her Lord, and Saviour. It amounted to no more, than a persuasion she had of his Divine Power, and goodness, and that with respect to the healing of a bodily Distemper, neither doth it import her believing him to be the Eternal Son of God, but one to whom God had Communicated a power of healing; in this confidence she cometh unto him, and toucheth the Border of his Garment, she is presently healed, Christ saith, *her Faith had made her whole*. Christ measureth her Faith by the light and means she had received, and accordingly rewards it, and if the Notion be true, that where he healed the Body, he also healed the Soul, this was the beginning of a greater Faith in her.

35 While he yet spake, there came from the ruler of the synagogues *house*, *certain* which said, Thy daughter is dead, Why troublest thou thy Master any further?

36 As soon as Jesus had heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make you this ado, and weep? the damsel is not dead, * but sleepeth. * Joh. 11. 11.

40 And they laughed him to scorn. But when he had put them all out, he taketh the father and mother of the damsel, and them that were with him, and entreth in, where the damsel was lying.

41 And he took the damsel by the hand, and saith unto her, Talitha cumi, which is being interpreted Damsel, I say unto thee arise.

42 And straightway the damsel arose, and walked, for she was *of the age* of twelve years: And they were astonished with a great astonishment.

43 And he charged them straightly, that no man should know it: and commanded that something should be given her to eat.

There is nothing in this History needeth further Notes for Explication, than what we gave in the Notes on *Matthew* 9. to which I here refer the Reader. There is nothing more accountable in all the passages of our Saviours Life, recorded by the Evangelists. Then the Charges that he gave to several Persons healed by him. *That no man should know it*. Especially if we consider, 1. *That he did not charge all so*, he bid the Person possessed with the Devil, *v.* 29. of this Chapter, *go home to his Friends, and tell them how great things the Lord had done for him*. 2. That he could not expect to be concealed, had they yielded obedience, for his Miracles were done openly, and it was not like that all would keep silence, nay he commanded *the Leper to go and shew himself to the Priests*. 3. *Few of those thus Charged, did keep silence*. Nor do we ever find that Christ reflected blame on them, from which yet we cannot acquit them. But we must not think to understand the Reasons of all Christs Actions and Speeches, he had doubtless wise ends in doing it, tho we do not understand them.

CHAP. VI.

1 AND he went out from thence, and came into his own country, and his disciples follow him.

2 And when the sabbath day was come, he began to teach in the synagogues and many hearing *him*, were astonished, saying, * From whence hath this man these things, and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands? * Joh. 6. 42.

3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us? And they were offended at him.

We meet with all this, *Matth.* 13. 53, 54, 55, 56. See the Notes there. By *his own* questionless is meant *Nazareth*, the place

place of his Education tho *Bethlehem* were the place of his Birth, hence he was usually called *Jesus of Nazareth*. *Luke, Ch.* 4. 16. Nazareth *Nazareth*, but tho (finding that place affixed in the Margent of our ordinary Bibles as a Parallel Text) I have also put it into the Margent, yet I cannot be confident, that this Text mentioneth the same motion of our Saviours. The constant practice of our Saviour on the Sabbath Days is observable, it is true, he had a Liberty there to Preach, and Expound the Scripture; but without doubt many things of Ritual Nature were there done, which our Lord was far from approving, their Assemblies being not Idolatrous, he Judged it no Sin to be present, the main things done there were of his Fathers Institution, for other things we never read our Saviour touched at them. Still the effect of our Saviours Preaching to the Jews, we find to be *Amazement* and *Astonishment*, but no *Faith*. Men may be affected by the Word that are not converted by it. That which troubled them, was, They could not imagine whence our Saviour had his Power to do those mighty Works? 2. To speak things importing such a Wisdom given unto him, they could not conceive how one that had never sate at the Feet of their Doctors, but had been bred up as a Mechanick, should have such Wisdom, and Knowledge, or such a Power to work Miraculous Operations: *Is not this the Carpenter*. This makes it appear probable that our Saviour did, till he was thirty Years of Age, work with *Joseph* in his Trade, whether of a *Carpenter* or a *Mason*. (For Τέκτων signifies either) It is certain he did not begin to appear publickly, and to Preach till he was thirty Years of Age; and it is not probable, that he lived all these Years in Idleness, *the Son of Mary, the brother of* James, *and* Joses, *and* Judas, *and* Simon, that is, the *Kinsman* (as most interpret it) supposing *Mary* the Mother of *our* Lord had no more Children. I shall not Determine it. They say these four were the Children of *Mary*, Sister to the Mother of our Lord, and the Wife of *Cleopas*, *Ch.* 15. 40. *Ch.* 16. 1. we read of *James*, *Joses* and *Salome*, as the Children of that *Mary*, but of *Judas*, and *Simon*, we read not. *And they were offended at him*. That is, altho they heard such things from him, and saw such mighty Works done by him, as they could not but think required a Divine Influence, and Power, yet because by their reason they could not Comprehend, how one who had almost thirty Years lived as a *Mechanick* amongst them, should come by any such acquaintance with, or Extraordinary Influence from God, their Passion quickly went over, and tho they were more modest then with their Corrupt Teachers, to say he did this *by the Devil*, yet neither would they receive him, and believe him, but slighted and despised him; as if Gods Influence had been tied to their *Schools of the Prophets*.

4 But Jesus said unto them, * A prophet is not without honour, but in his own country, and amongst his own kin, and in his own house.

5 * And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*.

6 And he marvelled because of their unbelief.* And he went round about the villages, teaching.

Experience tells us that *Familiarity breedeth a Contempt*. Our Saviour (tho there was a deeper Cause) assigneth this the cause why those of *Nazareth* paid him no greater respect. *Unbelief* in us, bindeth the Hands of God, he *could there do no mighty Works*, &c. He could not, not from a defect of Power, but the exercise of Divine Power, is always regulated by Wisdom, and in consistence with his Wisdom, he could do no mighty Works there: for the end of our Saviours Miracles being either to convert Unbelievers to the Faith of the Gospel, or to Confirm Weak Believers in it, he foresaw that the performing of Miracles there, would be without any saving effect, and suspended his Miraculous Power. Besides, he was highly provoked by their obstinate Infidelity, and would not Work great wonders amongst them. Only he Cureth a few Sick Persons, *and he marvelled at their Unbelief*: his Divine Doctrine was so Convincing, and the Fame of his Glorious Works done in places near them was so Universal and Credible, that there was just cause of his Rational wonder, that they did not Believe. Tho our Saviour left them in their Infidelity, he did not his Blessed Work, *going round about the Villages Teaching*. Still Preaching appareeth to have been our Saviours great Work, how light a thing soever some make of it. I cannot but observe, how little Reason Men have to Glory in, or to trust to any Eternal Priviledges, how little other *aids and Assistances* without the special Influences of Divine Grace, signify to the begetting of Faith, in *Unbelieving Souls*, and removing their *Prejudices* against the Doctrine of the Gospel. Christ's own Country is as bad as any other.

7 * And he calleth to him the twelve, and began to send them forth by two, and two, and gave them power *over* unclean spirits.

8 And commanded them that they should take nothing for *their* journey, save a staff only, no scrip, no bread nor ‖ money in *their* purse.

Mark had before told us of the Election of the twelve, *Ch.* 3. 14. which neither *Matthew* nor *Luke* mention here, he giveth us an account of their Mission, which is mentioned by both them also. The Instructions which he gave them, are much the same with what we meet with in *Matth.* 10. and there opened. He would have them upon their first *Mission*, commit themselves to, and find the Experience of the Divine Providence, and therefore he chargeth them. 1. To take no Money as a reward of their Pains. 2. Not to go *provided with any Sustenance*, or money to buy any, only they might take a Walking-stick in their Hands, for as *Matthew* reports it, he forbad them taking any Staves to bear Burdens, as well as any Scrips, or it may be he meant *two Staves*, that if one had any way Mis-carried, have been broken or lost, they might have another at Hand.

9 But * *be* shod with sandals, and not put on two * coats.

Go in your ordinary Habits, making no Provision for your selves, as Travellers, who think they may need something before their return.

10 And he said unto them, In what place soever ye enter into an house, there abide, till ye depart from that place.

11 And * whosoever shall not receive you, nor * hear you, when ye depart thence, * shake off the dust * under your feet for a testimony against them. Verily I say unto you, it shall be more tolerable for Sodom † and Gomorrha in the day of judgment, then for † that city.

Matthew, Ch. 10. gives us a larger Copy of the Instructions given by Christ to the Twelve, then doth either *Mark* or *Luke*, see these things opened in the Notes upon *Matth.* 10. 15.

12 And they went out, and preached, that men should repent.

13 And they cast out many devils, and * anointed with oyl many that were sick, and healed *them*.

They Executed both the Trusts which Christ had reposed in them, *Preaching the Gospel*, and by Miraculous Operations confirming the Doctrine, which they brought to be from Heaven. *John Baptist*, and *Christ*, and the Twelve all Preached the same Doctrine, *Repent*. That is, turn from your former sinful Courses, which if Men do not, *Christs* coming will profit them nothing. *And Anointed with Oyl many that were Sick*. *James* directed, this *Anointing with Oyl also in the Name of the Lord*. It is disputed amongst Learned Men, whether this Anointing with *Oyl*, was the using of Oyl, as a *Medicine*, having a Natural Vertue (for it is certain in that Country, there were Oyls that were of great Natural force for healing) or only as *Sacramental*, and *Symbolical*, signifying what they did was from that *Unction of the Spirit* of Christ, which they had received, not by their own *Power* or *Vertue*, and representing by Anointing with Oyl, that is an excellent Lenitive, the Refreshing and Recovery of the Diseased. But it is not probable, considering that our Lord sent the Disciples, to confirm the Doctrine of the Gospel which they Preached, that he should direct them in these Operations, to use means of a Natural force, and efficacy, which had at least much abated of the Miracle, besides *James* bids them *Anoint the Sick with Oyl in the Name of the Lord*. So as they doubtless used Oyl as *Symbolical*, testifying, that what they did was not by their own Power and Vertue. Nor did the Apostles always use this rite in healing. *Peter* and *John* used it not in their *Healing* the *Lame Man, Acts* 3. 6. *In the Name of Jesus Christ* (say they) *arise* and *Walk*, *v.* 16. he declareth the use of it, only to shew, that Christs Name through Faith in his Name, was that which made the Lame Man whole. So that it being both a *free Rite*, which they sometimes used, and sometimes not, and a *Rite* annexed to *Miraculous Operations* to declare the effect was from Christ, not from their Power, in a Miraculous, and extraordinary, not in a natural and ordinary way of operation, the necessity of the use of it still is very impertinently urged by some, and as impertinently quoted by others, to prove the lawfulness of Ritual impositions.

14 And king Herod heard *of him* for his name was spread abroad, And he said, that John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

15 * Others said, That it is Elias, And others said, * That it is a prophet, or as one of the prophets.

16 But when Herod heard *thereof*, he said, It is John whom I beheaded, he is risen from the dead.

17 For * Herod himself had sent forth, and laid hold upon John, and bound him in prison for Herodias sake, his brothers Philips wife, for he had married her.

18 For John had said unto Herod, * It is not lawful for thee to have thy brothers wife.

19 Therefore Herodias had a ‖ quarrel against him, and would have killed him, but she could not.

20 For Herod * feared John, knowing that he was a just man, and an holy, and ‖ observed him, and when he heard him, he did many things, and heard him gladly.

21 And

* Luke 4. 24. Joh. 4. 24.
* See Gen. 19. 22. & 32. 25.
* Mat. 13. 58.
* Mat. 9. 35. Luke 13. 22.
* Mat. 10. 1. Luke 10. 1.
‖ *Brass, it is here taken for money. Matthew saith neither Gold, nor Silver, nor Brass. Mark only nameth Brass. So all money was prohibited them. Mat.* 10. 9. *The word signifieth a piece of brass money in value somewhat less then a farthing.*
* Eph. 5. 3. 6.
* Mat. 10. 14.
* Acts 13. 51.
* Gen. 18. 6.
† Gr. 4.
* James 5. 14.
* Luke 3. 19.
* Mat. 16. 14.
* Lev. 18. 16.
‖ Or, *as in a rage against him.*
* Mat. 14. 5.
‖ Or, *kept him safe.*
* Luke 9. 10.
* Chap. 3. 20.
* Mat. 14. 13.

21 And when a convenient day was come, that Herod on his birth-day, made a supper to his Lords, high captains, and chief estates of Galilee.

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod, and them that sate with him, the king said unto the damsel, Ask of me, whatsoever thou wilt and I will give it thee.

23 And he sware unto her,* Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? and she said, The head of John the Baptist.

25 And she came in straightway with hast unto the king, and asked, saying, I will that thou give me by and by in a charger, the head of John the Baptist.

26 And the king was exceeding sorry, *yet* for his oaths sake, and for their sakes that sate with him, he would not reject her.

27 And immediately the king sent an executioner, ‖ and commanded his head to be brought And he went and beheaded him in the prison.

28 And brought his head, in a charger, and gave it to the damsel, and the damsel gave it to her mother.

29 And when his disciples heard *of it* they came and took up his corps, and laid it in a tomb.

We meet with this History in *Matth.* 14. to which I refer the *Reader*, having these taken in the most considerable things in the Relation of the same thing by *Matthew* or *Mark*. *Mark* calleth him *Herod the King*, whom *Mark* and *Luke* called *Tetrarch*. *Herod* was *Tetrarch of Galilee*, but under that Title he exercised a Regal Power within his Province. The whole History teacheth us several things. 1. *The Notion of a faithful Minister*. He is one that dareth to tell the greatest Persons of what they do contrary to the plain Law of God. 2. It also teacheth us the Malice of Souls Debauched with Lust. It was not enough for *Herodias* to have *John* in Prison, where he could do her no great Prejudice, she must also have his Head cut off. 3. The ill Influence of Corrupt Persons in Princes Courts. *Herod* had in his Government appeared no cruel Bloody Man. Our Saviour in great quiet Preached the Gospel, and wrought Miracles for the Confirmation of it within *Herods* jurisdiction, in *Galilee* we find no inquiry made by *Herod* after him, no calling him in Question, and for *John* the *Baptist* he did not only Tolerate him, but brought him to his Court, Reverenced him as a just, and holy Man, did many things upon his Instructions, *heard him gladly*, but by the Influence of *Herodias* (his Courtiers being at least silent in the Case) he is prevailed with, to put him to Death. 4. The Arts likewise of these Persons are observable, they take the advantage, of his Jollity on his Birth-day, when in the Excess of Mirth, it was likely he would be more easie and complying to grant their Requests. 5. We may also from hence learn the Mischief of Rash Oaths, and general Promises, especially when they flow from Souls Ignorant of the Law of God, for had *Herod* understood any thing of that, he could not have thought that his Oath could have been the Bond of Iniquity, or obliged him to any sinful Act. 6. We may also understand the Mercy of God to that People, who are Governed by Laws, whose Lives and Liberties do not depend upon the Will of any. 7. Lastly, we may observe how far Men may go, and yet be far enough from any saving Grace. They may have a *Reverence* for Godly Ministers, they may hear them gladly, they may *do many things*. The Hypocrite hath some principal Lust in which he must be gratified, and cannot bear a reproof as to that.

30 And the Apostles gathered themselves unto Jesus, and * told him all things, both what they had done, and what they had taught.

When Christ chose the twelve, it is said, *Chap.* 3. 14. *That he ordained twelve, that they should be with him, and that he might send them forth to Preach. And to have Power to heal Sicknesses, and to cast out Devils.* So that till Christs Ascension, tho they went out from him to Preach and work Miracles, yet they ordinarily were *with him*, receiving further Instructions. When they had Preached, and in his Name wrought many Miracles, they again returned to Christ, and gave him account both of their Doctrine, and of the Cures they had wrought.

31 And he said unto them, Come ye your selves apart, into a desert place, and rest a while, for there * were many coming, and going, and they had no leisure, so much as to eat.

32 * And they departed into a desert place, by ship privately.

33 And the people saw them departing, and many knew him, and ran a foot thither, out of all cities, and outwent them, and came together unto him.

Matthew makes the cause of this motion of our Saviour's, to have been his receiving the Report of *Herods* dealing with *John* the *Baptist*, as we often find him yielding to the Fury of his adversaries. *Mark* Assigns another Reason (as there may be several Reasons or Motions of and to the same Action or Motion) *viz.* That both himself and his Apostles might have a little *Rest*. The place which he chose for his Recess, is called a *Desert place*, not because it was wholely not Habitated, but very thinly Inhabited. *Luke* saith, *It was a Desert place, belonging to the City called* Bethsaida, probably some large *Forrest*, or Common Pasture, which belonged to that City, and took a Denomination from it. It was a Place on the other side of the Water, for they went to it by Ship. But this Water was but a *Lake*, tho called the Sea of *Tyberias*, for the People fetching a little further compass about, went thither on *Foot*, and out went the motion of the Ship.

34 * And Jesus when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd, and * he began to teach them many thngs.

When Christ came out of the Ship, on the other side of the Water, he found that the People had outwent the Ship, they were come about with a desire to hear the Word, he considered, what Miserable *Priests* and *Teachers* they had, so that they were indeed as Sheep without a Shepherd, having none but such as were as bad, or worse then none, tho he was weary, and came hither for some Rest, and Repose, yet he will deny himself as to his Bodily Cravings, to do good to their Souls, he first Preacheth to them, and Teacheth them many things, then he confirmeth his Doctrine by a Miracle, the Relation of which followeth to *v.* 44.

35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time *is* far passed.

36 Send them away, that they may go into the Country round about, and into the villages, and buy themselves bread, for they have nothing to eat.

37 He answered, and said unto them, Give ye them to eat, and they say unto him, Shall we go and buy ‖ two hundred peny-worth of bread, and give them to eat?

38 He saith unto them, How many loaves have ye, go, and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them, to make all sit down by companies upon the green grass.

40 And they sate down by ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves, and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them, and the two fishes divided he amongst them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves, were about five thousand men.

We meet with the Relation of this Miracle, *Matth.* 14. 15, 16, &c. and shall again meet with it, *John. 6. John* relates it with some more particular Circumstances, telling us it was *Philip*, that moved our Saviour to dismiss them so seasonably, that they might provide themselves Food, and making Christ to Propound the Questions to *Philip*, where they should buy Bread enough for them. He also tells us, that it was *Andrew* who told our Saviour, That there was a *Lad* there had five Barly-Loaves, and two Fishes. But all three of the Evangelists agree in the main, both as to the *Quantity of Victuals*, five Loaves, and two Fishes, and the *Quantity* of the People fed with them, *Five Thousand*, and the Number of the Baskets *full of Fragments* taken up, which was twelve. *John* also addeth the *Effect* of this Miracle upon the Multitude, *John* 6. 14. *They said, this is of a Truth, that Prophet, that should come into the World*. For further Explication of this piece of his Story. See the Notes on *Matth* 14, 15. and on *John* 6. 5. 6. 7. &c.

45 * And straightway, he constrained his disciples to get into the Ship, and to get unto the other side before unto Bethsaida, while he sent away the people.

46 And when he had sent them away, he departed into a mountain to pray.

If this Desert where Christ was, were as *Luke* saith, *Chap.* 9. 10. a desert belonging to *Bethsaida*, those words εἰς τὸ καλούμενον Βηθσαϊδάν are ill Translated *unto Bethsaida*, and the *Marginal Note* in our larger Bibles is better, *over against Bethsaida*. Our Saviour here first sends away his Disciples by Water, then he dismisseth the Multitude to go to their own Homes. Then he goeth up into a Mountain to pray. We find

Q 2 Christ

* Luke 9. 11.
‖ *The Roman peny, was in our money seven pence half peny, as Mat.* 18. 28.
* Mat. 14. 22. & Joh. 6. 17.
‖ Or, *over against Bethsaida.*

Christ very often in the Duty of Secret Prayer, very often chusing a Mountain (as a place of Solitude for the performance of it, and very often making use of the Night for it, which is also a time of quietness and solitude, which lets us know that *secret Prayer* is necessary, not only for the bewailing and confessing, and begging Pardon for our secret Sins, (for Christ had no such) but for our more free and more near Communion with God, for altho God filleth all places, yet we shall observe that God, in his more then ordinary Communion with the People, hath not admitted of company, of which *Abraham*, and *Moses*, and *Jacob*, and all the Prophets are sufficient instances.

47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them toyling in rowing for the wind was contrary unto them, And about the fourth watch of the night he cometh unto them, walking upon the sea, and * would have passed by them

* See Luke 24. 28.

49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cryed out.

50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good chear, It is I, be not afraid.

51 And he went up unto them into the ship, and the wind ceased, And they were sore amazed in themselves beyond measure, and wondered.

52 For they considered not *the miracle* of the loaves, for their heart was hardened.

See the Notes on *Matth.* 14. 24. By the Sea here is meant the *Lake of Genneſaret*. The *fourth Watch of the Night*, was after four in the Morning. The foregoing part of the Night, our Saviour had spent alone upon the Mountain in *Prayer*. They were sore *Amazed in themselves, and wondered*. For *they considered not*, &c. Had they diligently considered, by what Power five Loaves, and two Fishes were Multiplyed to a quantity, to feed five thousand Men, besides Women, and Children, they would not have been amazed, either at the sight of Christ safely Walking upon the Water, or at the Wind ceasing when he came into the Ship, but these things had not made that due impression upon their Hearts, which they ought to have done. The time was not yet come, when Christ would have his Divine Nature fully revealed to them, and till he opened their Eyes, and wrought in their Hearts a full persuasion of that, it was not in their Power so to apprehend it, as to give a full assent to it, and according to Act. This is that which is here called hardness, or blindness of Heart.

53 And when they had passed over, they came into the land of Genneſaret, and drew to the shore.

53 And when they were come out of the ship, straightway they knew him.

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entred into villages, or cities, or country, they laid the sick in the streets, and besought him that * they might touch if it were but the border of his garment, and as many as touched || him were made whole.

* Chap. 5. 27, 28. Acts 19. 12. || Or, *it*.

See the Notes on *Matth.* 14. 34, 35, 36. The Charity of this People to their Sick Neighbours, is very commendable, and instructive of us as to our Duty to do good to others, as to their Bodily wants, and necessities so far as we are able, but how much greater is that Charity, which is shewed to Peoples Souls, inviting them to Christ, that they may be Spiritually healed. It was not their touching the Hem of his Garment, nor of his Body which healed these Sick Persons, those who had an Hand in Crucifying of him did both, it was the Vertue that went out from Christ, upon the Testification of their Faith, by coming to him, and touching, and desiring to touch the Hem of his Garment: neither is it Mens coming to the Congregation, and hearing the Word of God that will heal Mens Souls, unless there goeth forth a Divine Power from the Spirit of Grace upon Mens Hungring, and Thirsting after Christ in his Ordinances, and by Faith, laying hold upon the promise exhibited in the Preaching of the Gospel.

CHAP. VII.

1 THen came together the Pharisees, and certain of the scribes, which came from Jerusalem

2 And when they saw some of his disciples eat bread with || defiled (that is to say, with unwashen hands) they found fault.

Or, *common*.

3 For the Pharisees, and all the Jews, except they wash *their* hands || oft, eat not, holding the traditions of the elders.

Or, *diligently* *the original* *with the fist,* *theophilact, up* *the Elbow*.

4 And *when they come* from the market. except they eat not. And many other things there be which they have received to hold, *as* the washing of cups, and || of pots, and of brasen vessels, and of || tables.

|| *Sextarius* *is about a pint, and a half.* || Or. *Beds.*

5 Then the Pharisees, and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but * eat bread with unwashen hands.

6 He answered, and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, * This people honoureth me with *their* lips, but their heart is far from me.

7 Howbeit, in vain do they worship me, teaching for doctrines the commandments of men.

8 For laying aside the commandement of God, ye hold the tradition of men, as the washing of pots and cups, and many other such like things ye do.

9 And he said unto them, Full well ye || reject the || Or, *Frocommandment of God, that ye may keep your own* *strate.* tradion.

10 For Moses said, * Honour thy father, and thy mother, and * Whoso curseth father or mother, let him dye the death.

* Exod. 20. 12. Deu. 5. 16. * Exod. 21. 17. Lev. 20. 9. Pro. 20. 20.

11 But ye say, * If a man say to his father or mother, *it is* Corban, that is to say, a gift, by whatsoever thou mightest be profited by me, *he shall be free.* * Mat. 15. 5.

12 And ye suffer him no more to do ought for his father, or his mother.

13 Making the word of God of none effect through your tradition, which ye have delivered, And many such like things do ye.

See the Notes upon the nine first Verses of the fifteenth of *Matthew*. By the Notions of *Traditions*. Our Saviour understandeth not such things, as were delivered to them by God in his Law, but such things as were delivered to them by the *Elders*, that is, their *Rulers* in the Church in the former times, for *v.* 9. he opposeth *Traditions*, to Gods *Commandements*, and saith the latter were neglected by their Zeal for the former, to give Countenance to which *Traditions*, as the *Papists* would impose upon us to believe, that Christ Communicated some things to his Apostles, and they to the Primitive Churches, by Word of Mouth, which have been so Transmitted from Age to Age, so the Jews pretended that God Communicated his Will in some things to Moses, which Moses did not publish to the People. And as the former pretend a Power by Christ left to the Church to determine *Rituals*: So the Pharisees (their true Predecessors) pretended a such like power amongst others, besides the *Divers washings* mentioned by the Apostle, *Heb.* 9. 10. amongst the *Carnal Ordinances imposed only until the time of Reformation*, they had invented many other *Washings*, as *sepimenta Legis*, Hedges to the Divine Law. They *Washed* their Hands often, when they came from Market, or before they did eat, not for Decency, and Neatness, but out of Religion, lest they should have been defiled by touching any Heathens, or any Polluted things, and not their Hands only, but their Pots, and Cups, their Beds and Tables, and *Brasen Vessels* (as indeed there is no stop, when once Men have passed the Hedge of the Divine Institution,) of which Popery is a plentiful Instance, where it is hard to discern an Ordinance of God in the Rubbish of their Superstitious Traditions. And 'tis very observable, that Superstitious Men are always more fond of, and zealous for, the *Traditions* of Men in their Worship, then keeping the Commandements of God, it is with the *Papists* more hainous to *Violate Lent*, then to *Violate the Sabbath*. For a *Priest* to Marry then to commit Whoredom. This *Zeal* in them ordinarily produceth a neglect, or slight esteem of the plain Commandments of God. So it did in the *Pharisees*, *v.* 9. upon which our Saviour calleth them *Hypocrites*, *v.* 6. and telleth them this *Worshipping of God* was Vain, Sinful, and Idle, and impertinent, there was in it a Derogating from the Authority of God, and arrogating of an undue Authority to themselves by their Commands making those things necessary, which are not so, and as commonly it happeneth, when humane inventions are over urged, and Multiplyed, some are urged Destructive of the Divine Law, so it was with those *Pharisees*, so they had done as to the fifth Commandment (of which we have spoken plentifully in our Notes on *Matth.* 15, 8.) Our Saviour goeth on, shewing their Ignorance and Blindness, in imagining that any Person could be defiled by Eating with *Unwashen Hands*.

14 * And when he had called all the people unto him, he said unto them, Hearken unto me every one of you and understand. * Mat. 15. 10

Our Saviours calling all the People unto him, before he spake what next followeth, and his Prefacing that Discourse with. *Hearken every one of you, and understand*, Lets us know that what he was about to say, was a point of great Moment, well worth their Learning, and Observation.

15 * There is nothing from without a man, that entring into him, can defile him, but the things that come out of him, those are they that defile the man. * Mat. 15. 11.

16 If

* Matth. 11. 15.

16 * If any man hath ears to hear, let him hear.

The addition of these Words, *If any Man hath ears to hear, let him hear*, confirm what I observed before, that our Saviour look't upon what he said as a truth of very great moment, and with all as such a Notion which carnal hearts and superstitious Persons, had no Ears to hear. This great Truth was. *That a Man in the sight of God.* † For of such defilement he alone speaketh) *could be defiled by nothing but what came from within him.* How easily would a Popish Doctor have answered this, doth not *Disobedience to the Church's commands*, come from within us, our Saviour therefore must be understood of such things as *come from within, in disobedience* to the Commands of God, such are those which he mentioneth, *v.* 21. 22. for all things that come from within, do not defile the Man. And it is true, that a *Disobedience* to the Commands of any Power, whither Civil or Ecclesiastical is a thing which cometh from within and disileth a Soul, if it be a disobedience in such things, which God hath given them, a Power to Command, but if not, the case is otherwise.

* Matth. 15. 15.

17 And when he was entred into the house from the people, his disciples * asked him concerning the parable.

That is concerning this saying of his, which appeared to them *Dark*: For a *Parable* some times in Scripture signifieth no more. *Psal.* 49. 4. yet one would think that our Saviours saying was plain enough. But Custom is a great Tyrant. The prejudice they had received from their Superstitious teachers, Blinded them, and lock't up their Souls from receiving true and spiritual Instructions, we see the same thing every day. What an heinous thing do the Blind *Papists* think it is to *eat Flesh* in *Lent*, or on one of their Fish days? never considering by what Law of God any Men are restrained in such things. Our Saviour in the next Words checks their Blindness.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entreth into the man, it cannot defile him.

19 Because it entreth not into his heart, but into the belly, and goeth out into the draught, purging all meats.

20 And he said, That which cometh out of the man, that defileth the man.

* Gen. 6. 5. & 8. 21.

21 * For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders.

† Or *Covetousness, Wickedness.*

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness.

23 All these things come from within, and defile the man.

Christ checketh his Disciples for understanding things no better Ignorance is more excusable in those who are Strangers to God and Christ, then in those that have Relation to him. In our Saviours enumeration of those things which come out of the heart, several things are reckoned up which are the Overt actions of the Tongue, Eye, Hands, but our Saviour saith, all these flow from the heart, for the Actions of the outward Man, are but the imperate Actions of the Will, and things past the Imaginations and Understanding, before they come at the Will, to be chosen or rejected. Here are but some Sins reckoned instead of many, for it is true of all our evil Actions, that they are first hatched in the heart, and are first entertained in our thoughts, in our Understandings, then chosen by our *Wills*, and then the bodily Members are commanded by the Soul to the Execution of them. *Mark* reckoneth more then *Matthew*, but in both, the enumerations are imperfect, and some Sins are named instead of all. Nothing but Sin defileth the Man, Sin hath its first rise in the heart, and floweth from thence. See further the Notes upon *Matth.* 15. 18. 19 &c.

24 And from thence he arose, and went into the the borders of Tyre and Sidon, and entred into an house, and would have no man know *it*, but he could not be hid.

25 For a certain woman whose young daughter had an unclean spirit, heard of him, and came and fell at his feet.

|| Or: *Gentile.*

26 The woman was a || Greek, a Syrophenician by nation, And she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be filled, for it is not meet to take the childrens bread, and to cast *it* unto the dogs.

28 And she answered and said unto him, Yes Lord: yet the dogs under the table eat of the childrens crumbs.

29 And he said unto her, For this saying, go thy way, the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon her bed.

Matthew recordeth this History with several considerable additions, See *Matth.* 15. 21. where we have largely opened it.

31 * And again departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. * Matth. 15. 29.

32 And * they bring unto him, one that was deaf, and had an impediment in his speech, and they beseech him to put his hand upon him. * Matth. 9. 32.

33 * And he took him aside from the multitude, and put his finger into his ears, and * he spit, and touched his tongue. * Chap. 8. 23. Joh. 9. 6.

34 And looking up to heaven, * he sighed, and saith unto him Ephatha, that is, Be opened. * Joh. 11. 41. & 17. 1.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. * Joh. 11. 33. 38.

36 And he * charged them that they should tell no man, But the more he charged them, so much the more a great deal they published *it*. * Chap. 5. 43.

37 And were beyond measure astonished, saying, He hath done all things well, he maketh both the deaf to hear, and the dumb to speak.

This History is recorded by *Mark* only. *And again departing from the coasts of* Tyre *and* Sidon. We heard *v.* 24. of his going into those Coasts, some think that our Saviour did not go out of the Jewish country, tho he went to the Coasts of *Tyre* and *Sidon*, which were Pagan Countries, *he came to the Sea of* Galilee, *through the midst of the Coasts of* Decapolis. That *Decapolis* was an Union of ten Cities so called, is plain by the Name, but what those Cities were, and whether they lay on the same side of *Jordan*, that *Galilee* did, or on the other side of *Jordan*, is disputed: most think they lay on the *Galilean* side. *One that was Deaf, and had an Impediment in his Speech.* Some think that he was *Dumb*, but the Word signifies one that spake with difficulty, so as it is likely his Deafness, was not natural (for all naturally Deaf, are also Dumb; we learning to Speak by hearing) besides that it is said after the cure, *that he spake plain*, it was probably an accidental Deafness happening to him, after that he could speak. Their beseeching Christ to put his hand upon him, proceeded from their observation of him very often to use that rite in his healing sick Persons. *And he took him aside from the Multitude*, not seeking his own Glory, and *Ostentation, and put his finger into his Ears, and spit, and touched his Tongue.* All these things were *ex abundanti*, not necessary actions, or naturally efficacious for his cure, but our Lord sometimes used no Signs, or Rites, sometimes these, sometims others, as it pleased him. *And looking up to Heaven, he sighed*, pitying the condition of humane nature, subject to so many Miseries, Defects and Infirmities, and saith, *Ephphatha, that is, be opened.* By the Word of his Power, he made the World, and by the *Word of his Power*, he upholds it, and by the same Word of his Power, he restoreth any lapsed, or decayed part of it. *He speaks, and it is done. And straightway his Ears were opened.* Nature obeyeth the God of Nature. Concerning his Charge of them not to publish it, and their disobedience to it, I have had occasion once and again to speak, and must confess I can neither satisfie my self in the reason from my own thoughts, nor from what I read in others. This Miracle hath no other effect than the People, *Astonishment*, and *Confession*, that what he did was well done; which was the common effect of Christs Preaching, and Miracles upon the most.

CHAP. VIII.

1 IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them.

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat.

3 And if I send them away fasting to their own houses, they will faint by the way, for divers of them came from far.

4 And his disciples answered him, From whence can a man satisfie these men here with bread in the wilderness.

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he commanded the people to sit down on the ground, and he took the seven loaves, and gave thanks, and brake and gave to his disciples to set before and they did set *them* before the People.

7 And they had a few smal fishes, and he blessed, and

and commanded them to set them also before *them*.

8 So they did eat, and were filled, and they took up of the broken meat that was left, seven baskets.

9 And they that had eaten were about four thousand, and he sent them away.

All these verses gives us an account of another Miracle wrought by our Saviour, of the same Nature with the other which we had, *Chap.* 6. only there five thousand (besides Women and Children) were fed, with five loaves and two Fishes, here, four thousand are fed, with *seven Loaves*, and a *few Fishes*, there twelve Baskets full of fragments were taken up, here but *Seven*. We meet with the same History *Matth.* 15. 32. see the Notes on that place. Both Miracles testified Christ to have acted by a Divine Power, and were certainly wrought to prove, that the Doctrine which he delivered to them was from God; both of them shew the compassion that he had for the Sons of Men, shewed to them not only with relation to their *Spiritual*, but also to their *Corporal wants*, and Infirmities. In both of them is commended to us, from his great example, the religious custom, of *begging a blessing upon our food*, when we sit down to it, and receiving the good creatures of God, with *Thanksgiving*. From both of them we may learn, In the doing of our duty, not to be two sollicitous, *what we shall eat, or what we shall drink*. God will some way or other provide for those, who neglect themselves to follow him. From both we may also learn our duty to take a provident care, to make no wait of the poor things, which God lends us. These are the chief things this History afordeth us for our Instruction.

* Matth. 15. 39. 10 And * straightway he entred into a ship with his disciples, and came into the parts of Dalmanutha.

* Matth. 12. 38. & 16. 1 John 6. 30. 11 * And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given to this generation.

13 And he left them, and entring into the ship again, departed to the other side.

Matthew saith, he came into the Coasts of *Magdala*, it is probable they were two contiguous tracts of Land, we often read of the Pharisees coming to our Saviour to ask a Sign, had they not Signs? What were all the Miracles he wrought but Signs of his Divine Power, and Mission? but they ask for a *Sign from Heaven*, such a Sign as *Moses*, *Joshuah*, and *Elijah* gave them, by this means making a trial of his Divine Power. Our Saviour who never wrought Miracles to satisfie Mens curiosity, but only to confirm their Faith, refuseth to shew them any such Sign as they desired, and leaves these Coasts.

14 Now the disciples had forgotten to take bread, neither had they in the ship with them more then one loaf.

* Luke 12. 1. 15 And he charged them, saying, * Take heed, and beware of the leaven of the Pharisees, and *of* the leaven of Herod.

16 And they reasoned among themselves, saying, *It is* because we have no bread.

17 And when Jesus knew *it*, he saith unto them, * Chap. 6. 52. Why reason ye, because ye have no bread, * Perceive ye not yet, neither understand? have ye your hearts yet hardened.

18 Having eyes, see ye not? and having ears, hear ye not, and do ye not remember?

* Matth. 14. 20. Chap. 6. 43. John 6. 13. 19 * When I brake the five loaves, amongst five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

* Matth. 15. 37. v. 8. 20 And * when the seven amongst four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that you do not understand?

We met with this whole History, with some Additions in *Matth.* 16. 5. 6. 7. &c. See the Notes there. It teacheth us both a *Lesson* of *Humane frailty*, and what is our *Christian duty* of our *frailty*, in not considering the works of the Lord for us, so as to make any use of them, for the time to come, God doth his great works of Providence, to be had in *Remembrance*, and that not only with respect to himself, that he might be glorified by us, upon the remembrance of them, and this not only by our rejoycing in him, but also by our *trusting* in him, and not desponding under such like Difficulties, as God by any of them hath delivered us from, and also *with respect to our duty*, that we might in present exigencies, relieve our selves from former experiences, and if we do not thus conceive of Gods dispensations, we do not perceive, nor understand, the meaning and will of God in them; tho we have Eyes, we see not, tho we have ears, we hear not, and in remembring, we remember not, our remembrance is of no benefit, no advantage at all unto us. Our Saviour indeed, did not at all speak here of *bodily Bread*, tho he did bid them beware of the *Leaven* of the *Pharisees*, and *Herod*, he spake to them about the *Doctrine* of the *Pharisees*, and *Matthew* tells us, they (after this reproof) considered, tho he (after his accustomed manner,) spake to them under a Parabolical expression. Saith he, what though you have forgotten to bring Bread, do not you know, have not I by two Miraculous operations, taught you that I am able to furnish you with Bread, tho you have none, or such a quantity as is very insufficient? God expecteth of us, that we should so keep in mind his former dispensations of Providence to us, under straights and Difficulties, as to trust in him, when his Providence brings us again into the like difficulties, yet not declining the use of any reasonable and just means, for providing for our selves. Thus *David* knew, and understood, that God had delivered him from the *Lyon and the Bear*, while going against *Goliah*, 1 *Sam.* 17. he made it a ground of his confidence, 1 *Sam* 17. so also *Psal.* 116. 8. and *Paul* when he concluded God *would deliver*, because he *had delivered*. God *Psal.* 74. 14. when he brake the *Heads of Leviathan in pieces, gave him to be meat to the People inhabiting the Wilderness*, he intends former mercies to be food for his People, in following Straights and Exigencies.

22 And he cometh to Bethsaida, and they bring a blind man to him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town, and when he had spit on his eyes, and put his hand on him, he asked him if he saw ought.

24 And he looked up, and said, I see men as trees, walking.

25 After that, he put *his* hands again upon his eyes, and made him look up, and he was restored, and saw every man clearly.

26 And he sent him away to his house, saying, * Matth. 8. 4. Neither go into the town, * nor tell *it* to any man in Chap. 5. 43. the town.

This Miracle is only mentioned by *Mark* particularly, possibly because of two singularities in it. 1. With reference to the signs he used. 2. With reference to the gradual care. Our Saviour sometimes used some signs in his Miraculous operations, sometimes he used none, but by the *Word of his Power* alone healed them; in the signs he used, to let the People understand there was nothing in them, he often varied, sometimes he laid his hands upon them, sometimes he took them by the hand, sometimes he used one Sign, sometimes another. Here. 1. *He takes the blind Man by the Hand.* 2. *He leads him out of the Town*, the Inhabitants being not worthy to see a Miracle, it was one of the Cities upbraided by our Saviour for their Impenitency and Unbelief, *Matth.* 11. 2. 3. *He spit on his Eyes.* So *Chap.* 7. 33. 4. Then he twice put his hands on him. 2. Christ was wont to heal at once, here he heaileth by degrees, so as the healing of this Blind Man, was a true pattern of his healing spiritual Blindness, which usually, is done gradually, but perfected at last as this bodily cure was.

27 And Jesus went out, and his disciples, into the towns of Cesarea Philipi: and by the way he asked his disciples, saying unto them, * Whom do men say * Matth. 16. 13. Luke 9. 18. that I am.

28 And they answered, * John the Baptist, but some * Matth. 14. 2. *say*, Elias, and others, One of the Prophets.

Herod, and those that followed him, judged Christ to be *John the Baptist* raised from the Dead, or to have the *Soul* of *John the Baptist*, clothed with other flesh. Others conceived him to be *Elias*, of whom they were in expectation, that he should come before the *Messias*. Others thought he was *Jeremias* as *Matthew* saith, or one of the old Prophets, they could not tell what to determine of one who appeared to them in the shape of a Man, but did such things as none could do, but the *Divine Power* either immediately, or *mediately*, putting forth it self in an humane body.

29 And he saith unto them, But * whom say ye that I am? And Peter answereth, and saith unto him, Thou * Matth. 16. 15. Luke 9. 20. art the Christ.

30 And he charged them that they should tell no man of him.

Luke reports no more of this then *Mark*, but *Matthew* reports it much larger giving us a further reply of Christ to *Peter*. (See the Notes on *Matth.* 16. 15.) which we have there discoursed largely upon. I shall only say here, That if so great a point as *Peters Primacy*, had been understood by Christs Disciples of that age, to have been settled by that answer of our Saviour, it is likely two of the Evangelists would not have omitted an account of it. If they had forgotten it, there is no doubt but some or other of Christs Disciples, would have put them in mind of it. Our Saviours charge that they should tell no Man of him, seemeth to him, that altho our Saviour was willing to be taken notice of as a Prophet, yet he was not willing as yet to be taken notice of as the *Messiah*, or *Son of God*, which latter *Matthew* reports as added to his Confession; and perhaps both *Mark* and *Luke* in their following Words, give us the Reason, for if we observe it, he immediately falls into a discourse of his suffering. and he might possibly think,

think, that a weak Faith of his Divine Nature would be overthrown, by the sight of his subsequent sufferings. So that he referred the publication of himself to his time Son of God, until such time when (as the Apostle saith, *Rom.* 1. 4.) *he was declared so with Power*, according to the Spirit of Holiness, *by his Resurrection from the Dead.*

* Matth. 16. 21. & 17. 22. 31 And * he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

Our Lord is elsewhere said to have taught his Disciples, according as they were able to *bear*, or to *hear*, what he spake unto them. He did not at the first teach them that he must suffer Death, the Doctrine of the Cross of Christ, was like new Wine not fit to be put into old Bottles; yet necessary to be taught them, lest when they saw it soon after they should have been offended, as indeed they were to some degree, notwithstanding the Præmonition they had of it. With the Doctrine of his suffering, he joyneth also the Doctrine of his *Resurrection* the *third day*. So saith *Matthew*, *Mark* saith after three days, μετὰ which seemeth to be a difference between the two Evangelists, and also a *Difficulty*, when it is certain that our Saviour did not lie three entire days in the Grave. But either *Mark* reckons the time from his first being *betrayed* and *apprehended*, so it was *after three days*, and *Matthew* speaketh only of the time which he lay in the Grave, that was but part of three days, or else it was the fault of our translators to translate μετὰ *after*, because indeed it often so signifies, when as it sometimes signifies *in*, which had better fitted this Text, to make it agree with *Matthew*. This is *Grocius* and *Beza's* observation, (see his Notes the Text,) and is abundantly justified by *Matth.* 27. 64. where his Adversaries desired of *Pilate*, that the Sepulchre might be made fast, ἕως τῆς τρίτης ἡμέρας until the third day, because he had said while he was alive μετὰ τρεῖς ἡμέρας ἐγείρομαι after three days I will arise, which if they had understood of, *after the third Day fully spent*, they would not have petitioned, that the Sepulchre should have been made fast only *until the third day*, but it is plain they understood it *the third day*, he would rise. So *after three days*, here is, After *the third day is come*, not after *the third Day is past*, which neither agrees with *Matthew*, nor yet with the Truth. If any desire further to make out this Notion, he may read the Learned *Beza* his larger Notes on this verse.

32 And he spake that saying openly, And Peter took him, and began to rebuke him.

33 But when he had turned about, and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan, for thou favourest not the things that be of God, but the things which be of men.

It is from hence manifest, that notwithstanding the Confession of Peter, *that he was the Christ*, yet they had a very imperfect knowledge of the business of the Redemption of Man by the Blood of Christ, and a very imperfect *Faith*, as to the Hypostatical Union of the Divine, and Humane Nature in the one Person of the Redeemer, for had *Peter* known these things, he would have seen a necessity of Christs Dying and Resurrection from the Dead, in order to the Redemption, and Salvation of Man, and would neither have dissuaded our Saviour from it, nor doubted of the Truth of what was spoken by him, who was the *Truth* and could not Lye. Our Saviours telling him φρονεῖς *thou favourest not*, might have been more favourably translated, Thou understandest not, or thou mindest not, and must not be understood of a total ignorance, or regardlesness, or not relishing, but of a partial knowledge, the want of a due regard to, or favour of the things of God. Thou preferrest thy carnal affection to me, and indulgest thine own desires to the hinderance of the honour and Glory of God, and the Salvation of Souls, which I came to purchase by these my sufferings, and so art a *Satan* an Adversary to me, who came to fulfill the Will of my Father, and must not therefore give the least ear to thee, who, in what thou sayest, dost but seek, and take care to please thy self, This leadeth him to the following discourse.

34 ¶ And when he had called the people unto him, with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross and follow me.

Our Saviour hearing *Peter* to stumble at the news, he told him, and the rest, of the cross which himself was to endure, and taking notice of his exceeding sondness to gratify himself, to the prejudice of a far greater good, he now tells them the Law of his *Discipleship*, that as he was not to please himself nor to decline afflictions for the Gospel, so neither must any who would be his followers, they must all *deny themselves, take up the Cross*, and *follow him*. And because this was an hard saying to Flesh and Blood, and what was to be their certain lot, he presseth it upon them by several Arguments to the end of this Chapter. See more in the Notes on *Matth.* 10. 38 & 16. 24.

* Joh. 12. 25. 35 For * whosoever will save his life, shall lose it, but whosoever shall lose his life for my sake and the gospels the same shall save it.

We met with this Argument twice in *Matthew*, to the Notes upon which I refer the Reader, *Mark* adds those words, *and for the Gospel*, thereby teaching us that a suffering for the sake of the Gospel, which therefore owning the Propositions of it, or living up to the Precepts, is by Christ accounted a suffering for *Christs sake*. Ψυχὴν here must signifie *Life*, (as it is translated) for a Man cannot lose his *Soul* for Christs sake and the Gospels. The meaning is, He that will deny, and abandon me, and my Gospel, out of a desire to save his temporary Life, shall lose it, or at least shall lose his Souls portion in a better Life. But he that is willing to lose his Life, or will run the hazard of it, *for my sake*, for his owning, and professing me, and the Faith of my Gospel, or living up to the rules, shall either save it *in Specie*, by the special workings of my *providence* for him, delivering him out of his Persecutors hands, or shall be recompensed with an eternal Life, of much more value.

36 But * what shall it profit a man, if he shall gain the whole world, and lose his own soul? * Luke 9. 25.

37 Or what shall a man give in exchange for his soul?

Luke saith, *if he loose himself and be cast away*. Tho Ψυχὴν was rightly translated *Life*, in the former verse, the sense justifying that translation of it there yet here it is as truly translated *Soul*, for there are many things, which Men value in Proportion with their Lives, their Honour, Estates, may many value their Lusts above their Lives, and Christ himself here teacheth us that his Disciples ought to value his Honour and Glory, and their steady profession of Faith and Holiness above their Life, because he that will lose his Life shall save it. See the Notes on these words, *Matth.* 16. 26.

38 * Whosoever therefore shall be * ashamed of me, * Luke 9. 26. and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels. * See Rom. 1. 16. 2 Tim. 1. 8.

These words occurring twice in *Matthew*, 10. 33. *Ch.* 16. 27. have been before spoken to, see the Notes on those Texts. *Luke* repeats them most perfectly, as here they are recorded. *Mark* expounds *Luke's* Words, where he saith that Christ shall come in his *own Glory*, and *of the Father*, and *of the Angels*. By the *Glory of the Holy Angels*, is meant no more then *attended by the Holy Angels*, according to *Matth.* 13. 41. and 1 *Thessal.* 4. and other Scriptures. *Matthew* saith *Ch.* 16. 27. *For the Son of Man shall come in the Glory of his Father, with the Angels, and then he shall reward every Man according to his Works*, Ch. 10. 33. *whosoever shall deny me before Men, him will I deny also before my Father which is in Heaven*. There are two Passions which prevail upon Men, to make them Apostatize in a day of, *Temptation*, *Fear* and *Shame*, the first prevailed upon *Peter*, in the *High Priests Hall*. The second we find no instance of any good Man guilty of in Holy Writ, and it most certainly argues a rotten, and a corrupt heart. When Men think it beneath their Honour, and quality to own the despised, and maligned truths and ways of God, this is not only a *denial of Christ*, but the most inexcusable denial of him. Nor can any such persons look for any thing less at the hands of Christ, then that he should think it much more beneath his Honour and Dignity in the day of Judgement to own them.

CHAP. IX.

1 * AND he said unto them, Verily I say unto * Matth. 16. 28. you, that there be some of them that stand Luke 9. 27. here, which shall not taste of death, till they have seen the kingdom of God come with power.

To *taste of Death*, is the same with *to Dye*, or to begin to Dye, or to *experience Death*: compare with this Text, *Psal.* 34. 8. *Luke* 14. 24. *Joh.* 8. 52. *Heb.* 2. 9. *Heb.* 6. 4. 5. 1 *Pet.* 2. 3. *till they have seen the Kingdom of God come*. Our Evangelist addeth *with Power*. It cannot be meant of the *day of Judgment*, unless in the type of it, which was in the *destruction of Hierusalem*, (of which many understand it) for some of the *Apostles*, more doubtless of Christs Disciples, outlived the fatal ruin of that once Famous City. Others understand here by the *Kingdom of God*, *Christs Resurrection from the Dead*, when Christs Kingdom began to be fully made known, *Acts* 10. 42.

2 And after six days, Jesus taketh with him, Peter, * Luke 9. 28. and James, and John, and leadeth them up into an high mountain apart by themselves, and he was transfigured before them.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4 And there appeared unto them Elias, with Moses, and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master it is good for us to be here, and let us make three tabernacles, one for thee, and one for Moses, and one for Elias.

6 For he wist not what to say, for they were sore afraid.

7 And

7 And there was a cloud that overshadowed them, and a voice came out of the cloud, saying, This is my beloved Son, hear him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another, what the rising from the dead should mean.

Both *Matthew* and *Luke*, as well as *Mark* bear record to the Truth of this History. See the *Notes* on *Matth. Ch.* 17. 1. Our Saviour was pleased thus to fortify these three of his Disciples against his Passion, which they were soon to see. And also to confirm their Faith as to his *Divine Nature*; why *Moses* and *Elias*, rather then any others appeared, is but a curious question of no great use to us, if resolved, and not possible to be resolved. These three Disciples, by this Apparition saw our Saviour owned by *Moses*, who gave the Law, and by *Elias* in great repute both of them with the Jews. The three Disciples could know neither of them (dead many hundreds of years before they were in being) but by *Revelation*: probably Christ told them who they were, what their Discourse with Christ was in the general, *Matthew* telleth us. There is no considerable thing in this *Evangelists* Relation, which we did not meet with in *Matthew*, which may superlede any further Labour about it here.

11 And they asked him, saying, Why say the
* Mat. 17. 10. scribes * that Elias must first come?

12 And he answered, and told them, Elias verily
* Psal. 22. 6. Isa. 53. 2. cometh first, and restoreth all things, and * how it is written of the Son of man, that he must suffer many things, and * he set at nought.
* Phil. 2. 7.

13 But I say unto you, that Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

Christ had been telling his Disciples that he should *suffer*. The Jews had a *Prophecy*, not only that the *Messias* should come, but that *he should be cut off*, *Dan.* 9. 26. but *not for himself*. Only this hindred, the certainty of their persuasion, that Christ was he, because *Elias was not yet come*, whom they did expect, *Mal.* 4. 5. for they expected the coming of *Elias* in Person, when as the Prophecy was to be understood of one *in the Spirit, and Power* of Elias, as the Angel expounded it, *Lu.* 1. 17. They also expected that *Elias* when he came, should make a great change in their World, and bring all things again into order, but still their Eye was upon a *secular Change*, and a restoring of them to that *Liberty* of their *Country*, which they formerly enjoyed, where as the Prophecy, *Mal.* 4. 6. is expounded by the *Angel*, *Lu.* 1. 16, 17. *And many of the Children of* Israel *shall he turn to the Lord their God*—— *to turn the Hearts of the Fathers unto the Children, and the disobedient to the Wisdom of the just, to make ready a People prepared for the Lord.* The Disciples being *Jews*, were under the prejudices of these Notions about *Elias* so commonly received by the *Doctors* of their *Church*, and the Generality of their People. To this our Saviour Answers, The thing was true, *Elias* (that is one *in the Spirit and Power of Elias*) was according to the *Prophecy* of *Malachy* to come, before the *Messias*, but they had over-lookt him, for indeed this *Elias* was come, *Matth.* 11. 14. and by his Preaching the Doctrine of *Repentance*, for the *Remission of Sins*, had indeavoured to *restore* all things, that is, to make a great change in the Hearts, and lives of the Jews, but they had put him to death, he further telleth them, That *John* had told them of the Son of Man, that he must suffer many things, and be set at nought. He did indeed tell them so, when *John* 1. 29. he pointed to him passing by, and said, *Behold* the Lamb *of God who taketh away* [or taketh up, or beareth] *the Sins of the World*. So that this was no just prejudice to their believing, that he was the true *Messiah*.

14 And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to him, saluted him.

16 And he asked the scribes, What question ye
‖ Or, among your selves. with them.

When Christ came down from the Mountain of *Transfiguration*, to his Disciples, which he had left at the Foot of the Mountain, he saw a great Multitude got together about them, and discerned some *Scribes* (Companions of the Pharisees and Teachers of the Law) mixing themselves with his Disciples, and Arguing with them. They had often attempted our Saviour to no purpose, but their own Shame and Confusion, in his absence they fall in with his Disciples, who were yet raw in the Faith, over them they hope to get a great Conquest. The Evangelist doth not plainly tell us what the Subject matter of their Discourse was. Tho there be no question but the Scribes in this Discourse pursued their Design to expose, and vilify Christ, and his Disciples, and to that purpose taking advantage of our Saviours absence discoursed with them about many *Things*, yet Mr. *Calvin* doth (not improbably) judge that a great part of their Discourse, was about our Saviours *Casting out of Devils, and their Power in that thing derived from him*, they being at the present non-plust, and not able to exert that Power in the casting out of a Devil, with which one was possessed, who in our Saviours Absence was brought to them. That which maketh this probable, is not only that this *Act* of our Saviour more troubled and Gall'd them than any other, and put them to that miserable *Refuge*, (out of which our Saviour had lately beaten them) to say, *That he cast out Devils, by* Beelzebub *the Prince of Devils*, but also that when our Saviour coming in to the timely Rescue of his Disciples, asks the Scribes. What Question you *among your selves*, it is said.

17 And * one of the multitude, answered, and
* Luke 9. 38. said, Master! I have brought unto thee my son, which hath a dumb spirit.

18 And wheresoever he taketh him, he ‖ teareth
‖ Or, dashes him. him, and he foameth, and gnasheth with his teeth, and pineth away, and I spake to thy disciples, that they should cast him out, And they could not.

19 He answered him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20 And they brought him unto him, And * when
* Chap. 1. 26. he saw him, straightway the spirit tare him, and he fell on the ground, and wallowed, foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And oft-times, it hath cast him into the fire, and into the waters to destroy him, but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, * If thou canst believe,
* Luke 17. 6. all things *are* possible to him that believeth.

24 And straightway the father of the child cryed out, and said with tears, Lord, I believe, help thou my unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, Come out of him, and enter no more into him.

26 And *the spirit* cryed, and rent him sore, and came out of him, and he was as one dead, insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up, and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

This famous History is also recorded by two other Evangelists, *Matthew* and *Luke*, we have opened it in our Notes on *Matth.* 17. 14, *&c.* and consider'd what *Mark* and *Luke* have to Compleat it. For our Instruction we may learn several things from the Consideration of it. 1. The great goodness of God in preserving us from the power of Evil Spirits, as also the daily working of his Providence for our preservation, what but this kept this Man from being destroyed by the Fires and the Waters into which he had been often thrown by the Evil Spirit. 2. That the shorter the Devils time is, the more he rageth, *v.* 20. This is true, both as to the Devil himself, and his Instruments, *Rev.* 12. 12. *The Devil is come down unto you, having great Wrath, because he knoweth that he hath but a short time.* Thus in the moment of Conversion, Christians often meet with the strongest Conflicts of Temptation. 3. The fault is not in Christ, but in our selves, if we receive not that Mercy from him, which he hath, and which we stand in need of, and beg from him.— If (faith Christ) *thou canst believe.*— 4. God rewardeth weak Faith, where it is attended with a sincere desire of increase. This poor Man shewed a very imperfect Faith, in saying, *If thou canst do any thing*, but it being in some degree and sincere, the Lord rewardeth it, tho Weak, he desiring an increase of it, and that God would from his goodness supply what was defective in his Faith. 5. The great Cures both of our *Bodies* and Souls in some Cases, require more Extraordinary, and Importunate Addresses, and applications unto God, more especially where Evils are more inverate. For other things relating to this History, see the Notes on *Matth.* 17. *v.* 14, *&c.*

30 And they departed thence, and passed through Galilee, and he would not that any man should know *it*.

31 For

31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him, and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

Our Saviour, as the time of his suffering approached more nearly, did more frequently inculcate it to his Disciples, that being forewarned, they might also be forearmed against the *Temptation* of it, and we learn from *Luke* 24. 21. That all was too little, for when they saw these things *come to pass*, they began to Flag as to their Faith. They said, *v.* 21. *But we trusted it had been he, who should have Redeemed* Israel. Our Saviour, the *Son of Man is delivered*, which is expounded by *Matthew* 17. 22, 23. *The Son of Man shall be betrayed.* He was already delivered in the sure Counsel of God, and what God hath revealed, shall be done, because of the certainty of the effect, is often in Scripture spoken of as a thing already done, that Phrase, *v.* 31. τῇ τῇ ἡμέρᾳ expounds that other Phrase which we meet with, *Ch.* 8. 31. μετὰ τρεῖς ἡμέρας which we Translate *after three Days*, and makes the meaning of the Evangelist plain to have been, as we determined it.

* Luke 9. 46. 33 And he came to Capernaum, * and being in the house, he asked them What was it that ye disputed amongst your selves by the way?

34 But they held their peace, For by the way they had disputed among themseves who *should be* the greatest.

This Ambition of the Disciples we have had occasion before to Discourse of, in the Notes on *Matth.* 18. 1. It was founded upon their mistake of the true Nature of the *Kingdom* of the *Messiah*, which they at this time, and a long time after (even to the time of Christs Ascension, as appeareth by *Acts* 1. 6.) understood of a temporal, secular Kingdom, in the Administration of which, he should deliver the Jews from all Slavery, and Bondage, this made their Minds so often run of *Dignities*, and *Places* which he should in that Administration, have a Power to dispose of. This made the Mother of *Zebedees* Children, petition for places for her two Sons.

35 And he sate down and called the twelve, and
* Chap. 10. 43. Luke 9. 46. saith unto them, * If any man desire to be first the same shall be last of all, and servant of all.

* Chap. 10. 16. 36 And * he took a child, and set him in the midst of them, and when he had taken him in his arms, he said unto them.

37 Whosoever shall receive one of such children in my name, receiveth me, and * whosoever shall re-
* Mat. 10. 40. ceive me, receiveth not me, but him that sent me.

Matthews Recital of this passage, expoundeth *Mark*; he saith, Christ said, *except you be converted, and become as little Children, you shall not enter into the Kingdom of Heaven, whosoever therefore shall humble himself as this little Child, the same is greatest in the Kingdom of God. And whoso shall receive one such little Child in my Name, receiveth me.* Luke also relateth this passage something more shortly, but without any Contradiction to what is said by the other Evangelist. The Sence is plain our Saviours design was to Check the Ambition, and Ignorance of his Disciples. Never more unseasonably shewed then now, when a suffring time was so hard at Hand. He at first did it by Word of Mouth, telling them. *That if any Man desire to be first, he should be last of all.* The least valuable in the Eyes of God, and he would have them value such a Person least, *Humility* is that which most Exalts a Soul in the Eyes of Christ, and setteth it highest in his esteem. But it is observable. Our Lord doth not say. He that is the first, but he who *desireth to be first*. God is a God of order, not of Confusion, there can be no order without a first, as well as a last. But Christians (Ministers especially, for he is here speaking to the Twelve) ought to be sought out for, not to seek places of Preheminence, and Dignity, he that is *first* in seeking them, is usually *last* as to any true worth deserving them, and ought last to obtain them. Then he teacheth them *Humility* by the Type of a *little Child*, which he setteth in the midst of them, telling them they must be *like that little Child* (saith *Matthew*) not in all things, but in the want of *Ambition*: in a carelessness as to the great things of this Life. And whosoever entertain'd or shewed kindness to such a one, Christ would take it as done to himself, and what kindness was shewed him, reached not to him only, but to his Father who sent him. There are also other things in little Children commended to us in Holy Writ, but this is manifestly what our Saviour here intendeth. See the Notes on *Matth. Ch.* 18. *v.* 1, 2, 3.

* Luke 9. 49. 38 * And John answered him, saying, Master, we saw one casting out devils in thy name, and he followed not us, and we forbad him, because he followed not us.

* 1 Cor. 12. 3. 39 But Jesus said, Forbid him not, * for there is no man that shall do a miracle in my name, that can lightly speak evil of me.

* Mat. 12. 30. 40 * For he that is not against us, is on our part.

Here's a question arisseth worthy of our Discussion a little, seeing these Miraculous Operations were performed by a Divine Power, and for such an end as the Confirmation of Christs *Divine Power*, how could any one cast out Devils in the Name of Christ, and yet not follow him, and his Disciples? 1. It is apparent, that this Person was no Enemy to Christ, or his Gospel, by what our Saviour saith, both *v.* 39. and 40. 2. It is evident *That the casting out of Devils*, was no saving effect of the holy Spirit, Christ saith, *Matth.* 7. 22. That some should say, *In thy Name have we cast out Devils*, to whom in the Day of Judgment he would say. *Depart from me, I know you not, you Workers of Iniquity.* 3. It is plain that this Man was no such Person, as *Sceva's* Sons of whom we Read, *Acts* 19. *v.* 14, 15, 16. for the Devils resisted them, tho they also used the Name of Christ. It was a time exceeding famous for some of the more *Extraordinary Gifts of the Holy Ghost*, and it is not to be wondered, if some in this time for the Glory of God, received some Crums of that plentiful Benevolence, tho they were but imperfect Disciples, yet being no Enemies. *Caiphas* Prophesied, *Joh* 11. 51. 52. and tho I do think that the *Children of the Pharisees* mentioned, *Matth.* 12. 27. as Persons that cast out Devils, is best interpreted of those sent out by Christ (the *Twelve* and the *Seventy*) yet some are of another mind. Some think this Man, tho he did not follow Christ, and his Disciples as a constant Companion, yet was one who favoured, and had received the Gospel: Or else one of *Johns* Disciples, and so one, who, tho he was not formally joyned with the followers of Christ, yet was a Friend of that great Bridegroom. So as *John* and the rest forbidding him, seemed to be guilty of two no small Errors. 1. *Envying for Christs sake*, as *Joshua* did for *Moses* his sake, *Num.* 11. 28. as *Johns* Disciples did for their Masters sake, *John* 3. 26. willing that Christ, and those whom he sent out should have all the Honour, of those Miraculous Operations. 2. *Limiting the Grace of Christ to that Congregation, which followed Christ, and the Twelve.* A thing that good Men are to prone unto. How much better was the Spirit of *Paul*, who tells us *Philip.* 1. 15. that *altho some Preached Christ of envy, and strife, yet he rejoyced, and would rejoyce that Christ was Preached, whether in pretence, or in Truth, v.* 18. Christ would have all his People of such a Spirit, as not to hinder, but commend, not to Envy, but to rejoyce in the doing of good by any, whether they did follow him or no. Some do think that at that time it pleased God, that for the Honour of his Son Jesus Christ, he did Concur with those, that Named his Name in such Miraculous Operations. Sure we are that Christ reproveth *John*, and Commandeth them not to *forbid* this Man, giving this for a reason, That his owning the Name of Christ, so far as to use it in such an Operation, had at least so much kindness for him, as he was no Enemy, he would not Curse him, nor speak Evil of him, which cometh up to that of the Apostle, 1 *Cor.* 12. 3. *No Man speaking by the Spirit of God, calleth Jesus Accursed*, and no Man can say Jesus is the Lord but by the Spirit. *For he that is not against us, is on our part.* If a Man be not an open Enemy to Christ, he ought to be presumed to be his Friend, at least so far as not to be discouraged in doing a good Work.

41 For whosoever shall give you a cup of water to drink, in my name, because ye belong to Christ, I say unto you, he shall not lose his reward.

We meet with the same in substance, *Matth.* 10. 42. there the Phrase is *in the name of a Disciple*, here it is Expounded *because you belong to me. In my Name*, upon my account believing you have a Relation to me

42 * And whosoever shall offend one of these little
* Luk. 17. 1, 2. ones, that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

See the Notes on *Matth.* 18. 6.

43 And if thy hand offend thee * cut it off, It is better for thee to enter into life maimed, then having
* Mat. 18. 8. two hands, to go into hell, into the fire that shall never be quenched.
‖ Or, cause thee to offend. So ver. 45. 47.

44 * Where their worm dyeth not, and the fire is
* Isa. 66. 24. not quenched.

45 And if thy foot offend thee, cut it off, It is better for thee to enter halt into life, then having two feet to be cast into hell, into the fire that shall never be quenched

46 Where their worm dyeth not, and their fire is not quenched.

47 And if thine Eye ‖ offend thee pluck it out, It is better for thee to enter into the kingdom of God
‖ Or, cause the to offend. with one eye, then having two eyes to be cast into hell fire.

48 Where their worm dyeth not, and the fire is not quenched.

See the Notes on *Matth.* 5. 29, 30. where the same things Occur (*Matthew* only mentions the Hand, and the Eye) all have the same Significancy, *viz.* That it is better to deny our selves in some particular satisfaction, then to hazard Eternal Salvation for the gratifying the Appetite in it.

49 For every one shall be salted with fire, and
*Levit. 2. 13. * every sacrifice shall be salted with salt.

The Place of this Text is so difficult, and the Sense of it so remote to be understood, that it hath deservedly exercised the parts of many Interpreters, and given them a Latitude to abound in Interpretations. Those who would rightly understand it, must have a Retrospection to the sixverses immediately preceding, where our Lord had persuaded the Mortification of our most beloved and profitable, or Pleasant Lusts under the Notion of *cutting off the Right Hand or Foot offending, and plucking out the Right Eye*, under the Penalty of going *into a Fire that shall never be quenched*: as also to the Law, *Levit.* 2. 13. which runs thus. *And every Oblation of this Burnt Offering, shalt thou season with Salt, neither shalt thou suffer the Salt of the Covenant of thy God to be lacking from thy Meat-Offering: with all thine Offerings thou shalt offer Salt.* 2. They must next consider the *Nature of Salt*, and *Fire*. It is of the Nature of *Salt*, by drying up the overmuch moisture in Meats, to preserve them from *Putrefaction*. 2. To cause *smart* to living Flesh. And of *Fire to separate things not of the same kind* in Compounded Bodies, and also to *cause pain*, and *smart*. 3. They must know, that *every one* in the former part of the Verse, is the same with *every Sacrifice* in the latter part. For every Man, and Woman living, will, or shall be a *Sacrifice to God*. Godly Men are not only *Priests*, 1 *Pet.* 2. 5. 9. *Rev.* 1. 6. & 5. 10. but Sacrifices. *Rom.* 12. 1. wicked Men, indeed they be no Priests (Voluntarily giving up themselves unto God), yet they shall be *Sacrifices* like the Sacrifice in *Bozrah*, *Isa.* 34. 6. or in the *North Country* by the River *Euphrates*, *Jer.* 46. 10. see also *Ezech.* 39. 17. *Zeph.* 1. 7. The Saints are both *Priests*, and *Sacrifices*. These things premised the difficulty of the Text is not great. Our Lord had been in the former Verses persuading the Mortification of Mens dearest Lusts, under the Notions of cutting off the Right Hand, or Foot, and plucking out the Right Eye, and pressing this Exhortation, from the eligibleness of it, rather then (keeping them) to be thrust into Hell, *where the Worm never Dyes, and where the Fire never goeth out*. Now (saith he in this Verse) *For every one shall be Salted with Fire, and every Sacrifice shall be Salted with Salt*. God hath a *Fire*, and a *Salt*, which every Man must indure. He hath a *Purging Fire* to take away mens Dross and Tinn. Some *He Baptizeth with the Holy Ghost, and with Fire*, *Matth.* 3. 11. *Luke* 3. 16. and he hath a Consuming Tormenting Fire, a *Fiery Indignation, which shall devour the Adversaries*, *Heb.* 10. 27. It is true, the Lords sacred Fire of his Holy Spirit, will like Fire and Salt cause smart, while it purgeth out our Lusts, like the cutting off of a Right Hand or Foot, but judge you whether it be not better to indure that smart, then to endure *Hell Fire*, for every one must indure one of these. Yea, *and* every one must be Salted with Fire. The Saints shall be seasoned with influences of Grace, *Eph.* 4. 29. *Col.* 4. 6. and they shall by the holy Spirit of God be preserved by Faith through the Power of God to Salvation, till their Purity of Heart and holiness of Life, shall issue in an incorruptibility of Being, and Blessed State, 1 *Cor.* 15. 52. 53. 54. they shall be *Salted in*, or, *with Fire*, that is, preserved, in, or by the holy Fire of Gods holy Spirit (nor is *Salting with Fire* so hard a *Metaphor*, as being *Baptized with Fire*, *seems to be* (nothing being so contrary to Fire as Water is) others, viz. wicked and ungodly Men, who will not indure *this Fire*, nor be *Salted* with *this Salt*, shall yet be *Salted* with *another Fire*, and with *another Salt*, which is the *Fire that never goes out*, mentioned 44. 46. 48. *v.* which will cause them a much greater pain, and smart, and in which being separated from all their Comforts and Satisfactions, they shall be *Salted*, that is (as to their beings) preserved, that they may be the objects of the Eternal wrath and justice of God; for every one must go through one or the other Fire. every Soul must be seasoned, with the one or other Salt. Now Judge you then whether it be not more advisable for you, to be Seasoned with this Salt, tho you indeed shall indure some smart in your Acts of Mortification, and self-denial, then to indure Hell Fire, where you will be *Salted* too as well as *Burned*, that is, not Tormented only, but preserved in Torments, so as you shall never Consume, but be ever dying, for with one or other of these Fires, every Person, every Man or Woman Breathing must be *Salted*, and seasoned, as of old, *every Sacrifice* was to be Seasoned with Salt.

50 * Salt *is* good, but if the salt hath lost its salt-
*Luke 14. 34. ness, wherewith will ye season it? Have salt in your
*Rom 12. 18. selves, and have * peace one with another.
Heb. 12. 14.

We met with the former part of this Verse *Matth.* 5. see the Notes on *v.* 13. in that Text he compared his Disciples, whether *Preachers* or others to *Salt*, because by their Doctrine, and holy Life and Example. they as it were kept the World sweet. I do not see why we should not so understand him speaking here, understanding by *Salt* Persons *Salted*, seasoned with the knowledge of the Doctrine of Christ, and with the fear and love of God. These are good. But if any appearing such, Apostatize, or be Lazy, and inactive, what are they good for? Or what shall season them? *Have Salt in your selves, and peace one with another*. Here Salt is taken in a little different Sense. In the former Sense, themselves were the *Salt*, here they are commanded to *keep Salt in themselves*. They could not have been *Salt* to Season others, if themselves had not first been *Salted* with gracious Habits of Knowledge, Faith, Love, fear of God: now saith our Saviour, *Keep this Salt in your selves*, let not this holy Fire dye from the Altar, take heed of losing your Savour, and *have Peace one with another*. It is one thing in the Nature of *Salt*, to *Unite* and *Knit* the parts of the Body Salted together, so as the upholding of an Union, and Peace one with another will declare, that you have *Salt* in your selves. *By this*, (saith the Apostle) *we know we are Translated from Death to Life, if we love the Brethren*. In order to which Men must avoid Envy, and Emulation, and Contests for Superiority, &c. A contest of which Nature gave the first occasion of these Discourses.

CHAP. X.

1 AND * he arose from thence, and cometh into
*Mat. 19. 1. the coasts of Judea, by the farther side of
Jordan, and the people resort unto him again, and
as he was wont, he taught them again.

We have nothing in this whole Chapter, but what we found before in the nineteenth and twentieth Chapter of *Matthew*; when Christ had the Discourses mentioned in the former Chapter, he was in *Galilee*; now he departeth from *Galilee*, passeth through *Samaria*, and cometh into the *Province of Judea*, which being the chiefest, and that in which *Jerusalem* was, he was there more then before troubled with the *Scribes* and *Pharisees*. Who were now watching him in all his Words and Actions, that they might have somewhat whereof to accuse him.

2 And the Pharisees came to him, and asked him,
Is it * lawful for a man to put away his wife? temp-
*Mat. 19. 3. ting him.

Matthew adds *for every Cause*, that is, for any cause, unless for Adultery, for so the Pharisees had interpreted the Law permitting Divorce, *Deut.* 24. 1. taking advantage of those Words [*if She find no favour in his Eyes*] and interpreting the Term *uncleanness* following, of any deformity, or other cause of dislike.

3 And he answered and said unto them, What did
Moses command you?

4 And they said, * Moses suffered to write a bill
*Deut. 24. 1. of divorcement, and to put her away.
Mat. 5. 31.

5 And Jesus answered, and said unto them, For
the hardness of your heart, he wrote you this pre-
cept.

6 But from the beginning of the creation, * God made
*Gen. 1. 27. them male and female.

7 * For this cause shall a man leave his father and
*Gen. 2. 24. mother, and cleave to his wife.
1 Cor. 6. 16.

8 And they twain shall be one flesh, so then they
Eph. 5. 31. are no more twain, but one flesh.

9 What therefore God hath joyned together, let
no man put asunder.

The order of the Discourse as recorded by *Mark*, something differeth from that in *Matthew*, but the Evangelists were not so accurate in that, but took care only to set down the substance of the Discourse, as appears from the Relation of several other parts of the History. In the Notes on *Matth.* 19. 3. 4. &c. the Reader will find whatsoever stands in need of Explication, opened.

10 And in the house his disciples asked him again
of the same matter.

11 And he saith unto them, * Whosoever shall
*Luke 16. 18. put away his wife, and marry another, committeth
1 Cor. 7. 10. adultery against her.

12 And if a woman shall put away her husband,
and be married to another, she committeth adulte-
ry.

Matthew, Ch. 5. 32. and 19. 9. interpreteth this passage of *Mark*, by adding those Words [*except in Case of Fornication*] none but *Mark* alone hath what is *v.* 12. which concerneth the Woman, which hath made some doubt, whether the Woman in Case of the Husbands Adultery, may sue a Divorce from him, but the most Judicious Interpreters say, There is an equal right on both sides. I am sure the Reason is equal on both sides. The Adultery of the Husband dissolveth the Tye and Covenant of Marriage, as well as the Adultery of the Wife. It is yet a more groundless, and unreasonable opinion of some from the Words of this, and the parallel Texts, that Persons Divorced may not Marry again, as if Gods end in the Law of Divorce, in case of Adultery were meerly to separate the Wife from the Husbands Bed; whether the Person that hath given the cause for the Divorce, may marry again, may be more disputed, not only because such Persons are Dead Persons in the Law of God, but because such a Liberty granted, would open a Flood-Gate to Iniquity of that kind, while Persons weary of their Correlates, should by this means gratify their Lusts, and also obtain their desires. But I shall not determine it, certain it is our Saviour here speaketh only of *Divorces* for *Trivial causes*, which the Law of God doth not warrant, and in such cases the *Person* Marrying again, must necessarily commit Adultery, because the Band of the former Union holds. As to the question, *whether Divorces*

Divorces be lawful in no Cases, but that of Adultery. See the Notes on *Matth.* 5. and on Chap. 19.

*Mat. 19. 13. 13 * And they brought young children to him,
Luke 18. 15. that he should touch them, and *his* disciples rebuked
those that brought them.

14 But when Jesus saw *it*, he was much displea-
sed, and said unto them, Suffer the little children to
*1 Cor. 14. 20. come unto me, and forbid them not, for * of such is
1 Pet. 2. 2. the kingdom of God.

15 Verily I say unto you, * Whosoever shall not
*Mat. 18. 3. receive the kingdom of God, as a little child, he shall
not enter therein.

16 And he took them up in his arms, put his hands
upon them, and blessed them.

This is reported both by *Matthew* and *Luke*, only they both omit what we here have, *v.* 15. By the *Kingdom of God*, is doubtless to be understood, the Word of God or rather the Grace of Christ in the Gospel, he that doth not receive it, with *Humility* and *Modesty*, *without disputing, without malice*, like a little Child, shall never come in Heaven.

*Mat. 19. 16. 17 * And when he was gone forth into the way,
Luke 18. 18. there came one running, and kneeled to him, and
asked him, Good master, what shall I do, that I
may inherit eternal life?

Luke saith he was a *Ruler*. His question signified, that he believed such a thing, as an happy eternal Existence of good Souls, and that he desired it, and that he was willing to do something in order to the obtaining a share and portion in it.

18 And Jesus said unto him, Why calleſt thou
me good? *there is* none good, but one, *that is* God.

That is, *Originally good*, and *Supremely* good, or *perfectly good*. Herein our Saviour doth not deny himself to be God, but checked him who did not believe him such, yet called him God.

*Exod. 20. 14. 19 Thou knowest the commandments, * Do not
Rom. 13. 9. commit adultery, Do not kill, Do not steal, Do not
bear false witness, Defraud not, Honour thy father
and mother.

20 And he answered and said unto him, Master,
all these have I observed from my youth.

That is, in that Latitude to which the *Doctors* of the *Jewish Church*, at that time expounded them.

21 Then Jesus beholding him, loved him, and said
unto him, One thing thou lackest, go thy way, sell
whatsoever thou hast, and give to the poor, and thou
shalt have * treasure in heaven, and come take up
*Mat. 6. 19. the cross, and follow me.
Luke 12. 33. & 18. 9.

22 And he was sad at that saying, and went away
grieved, for he had great possessions.

See the Notes on *Matth.* 19. 16, 17, 18. &c. Christ had an humane Compassion towards so Civil a Person, but sheweth him, that *Love was the fulfilling of the Law*, and that *Love* is seen in a Resolution to yield an *Universal Obedience* to the Will of God. Our Saviour imposeth a special Precept upon him conjoyned with two general Precepts concerning all the Disciples of Christ, to which his not yielding obedience, shewed that he was mistaken in his Notion, That he had *from his Youth kept the Commandements*, tho it might be true according to that Law-Interpretation of them given by the Pharisees.

*Luke 18. 24, 23 * And Jesus looked round about, and saith
25. unto his disciples, How hardly shall they that have
riches enter into the kingdom of God?

24 And the disciples were astonished at his words.
But Jesus answereth again, and saith unto them, Chil-
*Job 31. 24. dren, how hard is it for them that * trust in riches, to
Psal. 62. 10. enter into the kingdom of God?
1 Tim. 6. 17.

25 It is easier for a camel to go through the eye
of a needle, then for a rich man to enter into the
kingdom of God.

26 And they were astonished out of measure, say-
ing among themselves, Who then can be saved?

*Jer. 32. 17. 27 And Jesus looking upon them, saith, With
Luke 1. 37. men *it is* impossible, but not with God, for * with
God all things are possible.

See the Notes on *Matth*, 19. 23, 24, 25. where the same History occurred, and all the additions to it here are opened.

*Mat. 19. 27. 28 * Then Peter began to say unto him, Lo, we
29. have left all, and have followed thee.
Luke 18. 28.

29 And Jesus answered and said, Verily, I say un-
to you, There is no man that hath left house, or
brethren, or sisters, or father, or mother, or
wife, or children, or lands for my sake and the go-
spels,

30 But he shall receive an hundred-fold, now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come eternal life.

31 * But many *that are* first, shall be last, and the
*Mat. 19. 30. Luke 13. 30. last first.

See the Notes on *Matthew* 19. 27, 28. Our Saviour having blessed the Poor especially such as had stripped themselves of all for his sake, and the Gospels: Promised up hopes to himself, who had no Riches to trust in, or have his Heart cleave unto, and had stripped himself of all that little he had to follow Christ. Christ assures him that neither he, nor any other that had done so, should by it lose any thing, for tho in this Life they should have *Persecutions*, yet they should be amply rewarded in *Value* if not in *Species* in this World, and with infinite happiness in the next.

32 And they * were in the way going up to Je-
*Luke 18. 31 rusalem, and Jesus went before them, and they were
amazed, and as they followed, they were afraid. And
he took again the twelve, and began to tell them, what
things should happen unto them.

33 *Saying*, Behold, we go up to Jerusalem, and
the Son of man shall be delivered unto the chief
priests, and unto the scribes, and they shall con-
demn him to death, and shall deliver him to the
Gentiles.

34 And they shall mock him, and shall scourge him,
and shall spit upon him, and shall kill him, and the
third day he shall rise again.

See the Notes on *Matth.* 20. 17. This is at least the third time, that our Saviour instructeth his Disciples as to his Passion, toward which he was now going, and that with such a readiness, that to the Amazement of his Disciples he led the way, and outwent them. It is observable that Christ here describeth his sufferings more particularly then before. He tells them here that he should be first delivered to the *Chief Priests and the Scribes*, they should *Condemn him*. Then they should deliver him to the *Gentiles* (such were the *Romans* and *Pontius Pilate*) they *should Mock him, Scourge him, Spit on him, put him to death*, but he should rise again the third Day. *Luke* adds, *v.* 33. *They understood none of these, and this saying was hid from them, neither knew they the things which were spoken*. How hardly do we believe what seems contrary to our interests? but we are to hear for the time to come. This Premonition was afterwards of use to them, they remembred the Words of Jesus, when the things were come to pass. Preachers Words are not lost, tho at present they be not believed, or hearkned to.

35 And James and John the sons of Zebedee come
unto him, saying, Master, we would that thou shouldest
do for us, whatsoever we shall desire.

36 And he said unto them, What would ye that
I should do for you?

37 They said unto him, Grant unto us, that we
may sit one on thy right hand, and the other on thy
left hand, in thy glory.

38 But Jesus said unto them, Ye know not what
ye ask, Can ye drink of the cup that I drink of? and
be baptized with the baptisme that I am baptized
with?

39 And they said unto him, We can. And Jesus
said unto them, Ye shall indeed drink of the cup that
I drink of, and with the baptisme that I am baptized
withal, shall ye be baptized.

40 But to sit on my right hand, and on my left
hand, is not mine to give, ‖ but *it shall be given* to
them for whom it is prepared.

‖ *Unless for whom it is prepared.*

41 And when the ten heard it, they began to be
much displeased with James and John.

See the *Notes* on *Matth.* 20. 20. where we have the same History, with little or no Variation, only *Matthew* tells us, that *James* and *John* did that by their Mother, which *Mark* reports as done by them in Person, but there is nothing more ordinary even in our common Discourse, then to speak of that as done by our selves, which is done by another on our behalf, at our Command, or Sollicitation, both the Evangelists agree in all the other parts of their Relation, and in the following Discourse also very much.

42 But Jesus called them to him, and saith unto them,
* Ye know that they which are accounted ‖ to rule
*Luke 22. 25. over the Gentiles, exercise lordship over them, and
‖ Or, *think good.* their great ones exercise authority upon them.

43 But so it shall not be among you, but whoso-
ever will be great among you, shall be your mini-
ster.

44 And whosoever of you will be the chiefest,
shall be servant of all.

45 For

h. 13. 14. 45 For even * the Son of man came not to be mi-
l. 2. 7. nistred unto, but to minister, and * to give his life
Tim. 2. 6. a ransom for many.
2. 14. See the Notes on *Mark* 20. 25. where we had the same almost *Verbatim*. Those that think it worth the while to inquire what Critical Men say about that Phrase οἱ δοκοῦντες ἄρχειν which we Translate *those that are accounted to Rule*, may find it in *Pelt synopsis Criticorum*. When all is said, doubtless the οἱ ἀρχοντες in *Matthew*, and οἱ δοκοῦντες ἄρχειν, and *Lukes* οἱ βασιλεῖς signify the same Persons. And our Translators might as justliably have Translated those Words, *The Rulers, as those men are accounted to Rule* (which is a Translation the *Active Participle* will hardly bear.)

Luke 18.35. 46 * And they came to Jericho, And as he went out of Jericho with his disciples, and a great number of people, blind Bartimeus, the son of Timeus, sate by the high-way-side begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me.

48 And many charged him, that he should hold his peace, but he cryed the more a great deal, Thou son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be called, and they call the blind man, saying unto him, Be of good comfort, rise, he calleth thee.

50 And he casting away his garment, rose, and came to Jesus.

51 And Jesus answered, and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

* Mat. 9. 22. Chap. 5. 34. 52 And Jesus said unto him, Go thy way, * thy faith ‖ hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

‖ Or, *hath saved thee.*

This History is a meer Narrative of a matter of Fact, in the Relation of which no difficulties occur, which stand in need of Explication. *Matthew*, *Mark* and *Luke* relate it, with but two considerable differences. *Matthew* mentioneth two Blind Men, the other two *Evangelists* but one. It is probable the one was the more remarkable, and his Father a Person of some Note, therefore he is mentioned, also, the other probably some obscurer Person. *Luke* reports it done, *when he came nigh to* Jericho. *Matthew* and *Mark*, as he went out of *Jericho*, but tho *Luke* saith, that he sate Begging by the way, as they came nigh to *Jericho*, yet he doth not say the Miracle of his Cure was wrought then. It is most probable, that he followed Christ into *Jericho*, crying after him, and also when he went out of *Jericho*, and that it was as he went out of *Jericho* (as *Matthew* and *Mark* say) that our Saviour took notice of him, called him, and wrought the Cure upon him. See further the Notes on *Matth.* 20. 17.

CHAP. XI.

* Mat. 21. 1. Luke 19. 29. Joh. 12. 14. 1 A * Nd when they came nigh to Jerusalem, unto Bethphage, and Bethany, at the mount of Olives, he sendeth forth two of his disciples.

Matthew saith nothing of *Bethany*, mentioned by *Mark* and *Luke*. It was the Town of *Lazarus*, *John* 11. 1. Some think that *Bethany* was rather a Tract of the *Mount of Olives*, then a Town, and that *Bethphage* was a kind of Suburbs to *Jerusalem*, at the remoteist part of which *Bethany* began, but the Town itself call'd *Bethany*, was fifteen Furlongs, near two Miles from *Jerusalem*. It was the place from which Christ Ascended to Heaven, *Luke* 24. 50. A Sabbath Days Journey from *Jerusalem*, *Acts* 1. 12. at some distance from the Town called *Bethany*, from this place called still *Bethany*, upon the Borders of *Bethphage*, he sent out two of his disciples.

Mat. 21. 2. Luke 19. 30. 2 And saith unto them, * Go your way into the village over against you; and assoon as ye be entred into it, ye shall find a colt tied, whereon never man sate, loose him, and bring *him*.

Matthew saith *an Ass with a Colt*. The other Evangelists speak only of the *Colt*. The Heathens by a Light of Nature, shewing them there was a Reverence and Honour due to the Divine Being, were wont in the use they made of Creatures for any Divine Service, to use such as they had not before used, for common uses; the Philistines, 1 *Sam.* 6. 7. sending home the Ark, set it on a *new Cart*, and *took two Milch Kine, on which there never came Yoke*. But our Saviour probably made choice of such a Colt, for the further notice of the Miracle (Colts being when first Backed more unruly) or for some other wise end which we know not.

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him, and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without, in a place where two ways met, and they loose him.

5 And certain of them that stood there, said unto them, what do ye loosing the colt?

6 And they said unto them even as Jesus had commanded, and they let him go.

See the Notes on *Matth.* 20. 18. 19. *&c.* All along the Story of our Saviours Life and Actions, we shall find certain Indications of his Divine Power and Vertue. His *knowing Mens thoughts*, and declarations of such his Knowledge to them. His certain Prediction of future Contingencies, being able to tell Persons such particulars as no Man could know; how could he who was not God, have told the Disciples, that at their entrance into the Village, they should find a Colt, on which never Man sate, that the owners would not resist Strangers to take it away? Yet notwithstanding all this his Disciples very imperfectly believed him to be so, until he was risen from the Dead. The time was not yet come when Christ would have this Published, and while he gave them a Power to believe it, *i. e.* to have a full persuasion of it, all these Moral Arguments, were not sufficient to work in their Hearts a full persuasion. The Faith of the Christians of that time, seemeth to have had these three Gradations. 1. They *believed him a great Prophet*, that had received great Power from God. 2. They owned him *as the* Messiah, *as the Son of* David, and now and then they would drop some Expressions, arguing some persuasions that he was the *Son of God*. 3. Last of all, *they came to a firm persuasion that he was truly God*, as well as Man; after that he was risen from the Dead, and declared with Power to be such as the Apostle saith, yet what means imaginable could they have had more then, 1. A Voice from Heaven declaring it. 2. The Spirits descending in a Visible Shape. 3. The great Miracles he had wrought by Sea and Land, commanding the Winds and the Waves, healing incurable Diseases, and all others in an instant, without use of Rational Means, raising the Dead, *&c.* 4. His telling their thoughts, foretelling future Contingencies, *&c.* yet all these produced in the Generality of the People no more than Amazement, and Astonishments in the Apostles themselves, rather a Disposition to such a Faith, or an Opinion or Suspicion of such a thing, than a firm and fixed persuasion concerning it.

7 * And they brought the colt to Jesus, and cast their garments on him; and he sate upon him. * Luke 19.35.

8 And many spread their garments in the way, 36. and others cut down branches off the trees, and strowed *them* in the way.

9 And they that went before, and they that followed, cryed, saying, Hosanna, Blessed *is* he that cometh in the name of the Lord.

10 Blessed *be* the kingdom of our father David, that cometh in the name of the Lord, Hosanna in the highest.

We met with all this *Matth.* 21. *v.* 8, 9. see the Notes there. It appeareth by our Saviour sending for the *Colt*, that this little Rural Triumph, and the Acclamations attending it were designed by him, both to shew the People, 1. *That he was the King whom God had promised to set upon his holy Hill of* Zion, and 2. *That his Kingdom was not of this World*. For (as he elsewhere saith) if his *Kingdom had been of this World, his Servants would have Fought for him*. So it may be said, you may know his Kingdom that he spake of, *was not of this World*; for if it had there would have been found a more stately Beast than the *Colt of an Ass*, or at least a Saddle for that; the ways would have been covered with Tapestry, rather then poor Mens *Coats* and *Cloaks*, and other *Heralds* would have been found, than a Company of *Children*, and poor Men crying *Hosanna*. This was such a thing as would but have Ridiculed a *Government* to be afraid of, nor indeed to give *Pontius Pilate* the *Roman Governour* at this time in *Jerusalem* his due) do we find him the least disturb'd, tho the *Scribes* and *Pharisees* (which were the Jewish Church-men) seeing their Kingdom going down were something nettled, and tho they had more Modesty than to bring this little *Triumph* in judgment against him, yet their great charge was, his declaring and making himself a *King*. In order to which this was the greatest shew he ever made.

11 * And Jesus entred into Jerusalem, and into the temple; and when he had looked round about upon all things, and now the even-tide was come, he went out unto Bethany with the twelve. * Luke 19.45

12 * And on the morrow, when they were come from Bethany, he was hungry. * Mat. 21. 18.

13 And seeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon, and when he came to it he found nothing but leaves, for the time of figs was not yet.

14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard *it*.

15 And

* Luke 19.45. 15 * And they come to Jerusalem, And Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves.

16 And would not suffer that any man should carry any vessel though the temple.

17 And he taught, saying unto them, Is it not written, * My house shall be called ‖ of all nations, the house of prayer? but * ye have made it a den of thieves.

* Isa. 56. 7. ‖ Or, *an house of prayer for all nations.*

18 And the scribes and chief priests heard *it*, and sought * how they might destroy him, for they feared him, because all the people was astonished at his doctrine. * Jer. 7. 11. * Luke 19.47.

19 And when even was come, he went out of the city.

See the *Notes* on *Matth.* 21. 12. where having so largely spoken to this part of the History, considering also what *Mark* and *Luke* hath to compleat the History, few Words will be needful about it here. The *Mark* seems to relate it so, as if the first Day Christ came into the *Temple*, lookt about it, and did no more till he came back from *Bethany* (whither he went that Night) *the next Day*, yet the other Evangelists Relation of it, would make one think otherwise, besides that Interpreters think it not probable, that our Saviour the first Night, should only look about, and patiently see and suffer those abuses; most do therefore think, that our Saviour the first Day did cast out those that *sold and bought in the Temple*. In the Notes upon *Matthew* we have given an account of the Market in the *Court of the Gentiles*, which was the outward Court of the Temple, where through the Covetousness of the Priests, some say there were constant Shops. In the Temple there were, The most *Holy place* (into which the Priests only entred) and the *Holy place* into which entred all the *Circumcised*, whether Native *Jews* or *Proselytes*. These two places they accounted *Holy*. But there was also a *Court* which they called the *Court of the Gentiles*, of which they had no such esteem, but allowed the keeping of Shops and Markets in it, especially before the Passover. Concerning our Saviour's driving out these Buyers and Sellers, see the *Notes* on *Matth.* 21. 12, 13. In those Notes also I have fully opened the History concerning our Saviours Cursing the Barren Fig-Tree, and given what account Interpreters do give of the difficulty arising from *v.* 13. as to which I have nothing to add here, save this only, offering it to Learned Persons to consider, Whether the Sense of these Words οὐ γὰρ ἦν καιρὸς σύκων, be any more than *for there were no Figs. He found nothing but Leaves, for there were no Figs*, as if it had been οὐ γὰρ ἦσαν σύκα. So as καιρὸς there should neither signify, the common time when Figs use to be ripe, nor yet signify, the seasonableness of the Year for Figs, but particularly relate to that Tree, which at that time had no Figs. But enough hath been before said, as to that Text.

* Mat 21. 20. 21. 20 And in the morning as they passed by, they saw the fig-tree dryed up from the roots.

21 And Peter calling to remembrance, saith unto him, Master, behold, the fig-tree which thou cursedst, is withered away.

22 And Jesus answering, saith unto them, Have faith ‖ in God. ‖ Or, *of God.*

23 For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith, shall come to pass, he shall have whatsoever he saith.

See the *Notes* on *Matth.* 20. 21. It is I confess the opinion of many excellent Interpreters, whom I Reverence, that the main end of our Saviours Cursing, and Blasting this Fig-tree, was to let his Disciples see in a Type, what would be the Consequent of a Spiritual Barrenness. That Spiritual Barrenness is exceeding dangerous, is out of question; our Saviour teacheth it us plainly by another Parable of the Fig-tree, *Luke* 13. 7, 8. 9. and the Apostle teacheth us it, *Heb.* 6. 7, 8. But I see nothing to Guide us to any such Interpretation of this Action of his, which was a Miraculous operation by which, as he, 1. plainly shewed his Divine Power. So 2. these Verses inform us, that it was his design to shew his People the Power of *Faith*, that is, a *full persuasion, that whatsoever we ask of God according to his Will, and which may tend to his Glory, shall be done for us*. Which Interpretation of this Action of our Saviours, solves all the difficulties relating to this Story, about which Interpreters have so disquieted themselves.

Mat. 7. 7. Luke 11. 9. John 16. 24. 1 John 1. 6. Jam. 6. 14. 24 Therefore I say unto you, * What things soever ye desire when ye pray, believe that ye receive *them*, and ye shall have *them*.

25 And when ye stand praying, * forgive, if ye have ought against any, that your Father also which is in heaven may forgive you your trespasses.

26 But if you do not forgive, neither will your Father which is in heaven forgive your trespasses.

See the Notes on *Matth.* 21. 22. and *Ch.* 7. 7. and *Matth.* 6. 14. In which Texts we before met with what we have in these Verses, teaching us the necessity of *Faith*, and *Charity* to those who would so pray as to find acceptance with God. This also lets us know the necessity of Peoples full Satisfaction, that what things they ask of God in Prayer, are according to the Will of God, without which it is not possible they should pray, with a full persuasion that they shall receive, whatsoever they in Prayer ask of God. And because it is impossible we should in this point be fully satisfyed, without a Divine Revelation, as to things not necessary to Salvation, our Faith or Persuasion can rise no higher, than a *full persuasion, that if things of this nature, when we ask them of God in Prayer, be such as are for our good, and for Gods Glory, we shall receive them*. The cause was otherwise as to those to whom Christ had given a Power to work Miracles; what they asked of that Nature, they must know it was the Will of God to effect by them, and they could not without Sin doubt of it.

27 And they come again to Jerusalem, * and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders. * Mat. 21.23.

28 And say unto him, By what authority dost thou these things? and who gave thee this authority to do these things?

Our Lord went every Night to *Bethany* (two Miles or near so much) and returned in the Morning to *Jerusalem*; our Saviour walkt, and taught in the Temple. *Matthew* saith the *Priests* and the *Scribes* came to him as he was teaching. *Mark* saith, as he was walking, possibly he at the same time both *walked* and *taught*, for in his whole Story we shall observe that he lost no time, if he were walking by the High-way, or sitting in the House, where ever he was, we still find him teaching; see the Notes on *Matth.* 21. *v.* 23. where we had the same thing.

29 And Jesus answered and said unto them, I will also ask of you one ‖ question, and answer me, and I will tell you by what authority I do these things. ‖ Or, *thing.*

30 The baptisme of John, was it from heaven, or * of men? answer me. * Luke 20. 3, 4, 5, 6.

31 And they reasoned with themselves, saying, If we shall say, From heaven, he will say, Why then did ye not believe him?

32 But if we shall say, Of men, they feared the people, * for all men counted John, that he was a prophet indeed. * Mat 14. 5. Chap. 6. 20.

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering, saith unto them, Neither do I tell you by what authority I do these things.

See the Notes on *Matth.* 21. *v.* 24, 25, 26, 27, where are the same passages opened. A Prophet here, *v.* 32. signifyeth, one extraordinarily inspired, and sent of God to reveal his Will, so as his *Baptisme* must needs be from Heaven. This Reputation *John* it seems Universally had, so as to have denied his Baptisme to have been from Heaven, had been to have exposed themselves to the Mockings, if not the rage of the People, which they were loth to do. If they had said from *Heaven*, they had accused themselves for not believing him, *John* 7. 48. This makes them chuse rather to make themselves doubtful in the Case. And giveth our Saviour a fitting occasion to deny them Satisfaction, as to what they asked of him.

CHAP. XII.

1 A Nd he began to speak unto them by parables. A * *certain* man planted a vineyard, and set an hedge about it, and digged *a place for* the wine-fat, and built a tower, and let it out to husbandmen, and went into a far country. * Psal. 80. 8, 9, 10. Luke 20. 9.

2 And at the season, he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught *him*, and beat him, and sent *him* away empty.

4 And again he sent unto them another servant, and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.

5 And again he sent another, and him they killed, and many others, beating some, and killing some.

6 Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son.

7 But

7 But those husbandmen said amongst themselves, This is the heir, come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed *him*, and cast *him* out of the vineyard.

9 What shall therefore the Lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this Scripture? The stone which the builders rejected, is become the head of the corner.

11 This was the Lords doing, and it is marvellous in our eyes.

12 And they sought to lay hold on him, but feared the people, for they knew that he had spoken the parable against them, and they left him, and went their way.

This Parable is related by *Matthew*, and by *Luke* also, see the *Notes* on *Matth.* 21. 33, *&c.* The twelfth *v.* telleth us, that the Rulers of the Jewish Church, knew that he had spoken this Parable *against them*, and they needs must know it, considering what *Matthew* adds to this Parable (which *Mark* and *Luke* have not) that he also told them, *Matth.* 21. 43. *Therefore I say unto you, That the Kingdom of God shall be taken from you, and given to a Nation bringing forth the Fruits thereof.* By the Man Planting a Vineyard, is to be understood, God who *Psal.* 80. 8, 9. *brought a Vine out of* Egypt, *and cast out the Heathen, and Planted it in the Land of* Canaan, *and prepared room for it*, and caused it to *take deep Root, and it filled the Land, the Hills were covered with the shadow of it, and the Boughs thereof were like the goodly Cedars; she sent out her Boughs unto the Sea, and her Branches to the River.* It was a *Noble Vine, a right Seed, Jer.* 2. 21. *God Planted it in a fruitful Hill, he Fenced it, and gathered the Stones out of it, and Built a Tower in the midst of it, and also made a Winepress therein, and he looked that it should bring forth Grapes. Isaiah* 5. 2. The Church of the Jews then was this Vineyard, which God Hedged by his Providence, and gave them all means necessary for the Production of Fruit. The Servants sent to receive the Fruit, so abused by the Husbandmen (as *v.* 2, 3, 4, 5) were the *Prophets*. 2 *Chron.* 36. 16. is a Compendious Exposition of these Verses. *They mocked the Messengers of God, and despised his Words, and misused his Prophets.* The Son mentioned as sent at last was Christ, and the latter part of the *Parable* is Prophetical, foretelling what they should do unto him, and also of the Ruin of the Jewish Nation, and Church, and the casting of the Gospel to the *Gentiles*, who should more freely believe in Christ, and *embrace* and *receive the Gospel*, so as they should not obtain their end, but Christ the rejected by them, should yet be the Head of a far larger and more Glorious Church, according to a Prophesy owned by themselves, as a piece of Holy Writ, *Psal.* 118. 22. see more in the Notes on *Matth.* 21. 33, *&c.*

* Luke 20. 21. 13 * And they send unto him certain of the Pharisees, and of the Herodians, to catch him in *his* words.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man, for thou regardest not the person of men, but teachest the way of God in truth, Is it lawful to give tribute to Cesar, or not?

15 Shall we give, or shall we not give? But he knowing their hypocrisie, said unto them, Why tempt ye me? bring me a ‖ peny, that I may see it.

‖ *A piece of Coin worth in our money seven pence half penny, as* Mat. 18. 23.

16 And they brought *it*, and he saith unto them, Whose *is* this image and superscription? And they said unto him, Cesars.

17 And Jesus answering, said unto them, Render to Cesar the things that are Cesars, and to God, the things that are Gods. And they marvelled at him.

See the Notes on *Matth.* 22, 15.

18 Then come unto him the sadduces, which say there * is no resurrection, and they asked him, saying,

* Mat. 22, 23, 24, *&c.*

Luke 20. 27. The *Sadducees* most probably derived their Name from one *Sadoc*, Scholar to *Antigonus Sochæus*. It is said that the occasion of their Heresy, was their Masters teaching them, *That they must not serve God as Servants for Rewards.* Upon which they Builded their Notion, That there be no *Resurrection*, no Rewards, nor Punishments in another Life. They denyed the *Immortality of the Soul*, and the *Resurrection of the Body*, and *Angels*, and *Spirits*, *Acts* 23. 8. attributed all to *free Will*, denying *Fate* and *Destiny*, they rejected *Traditions*, and owned no *Scriptures*, but the Five Books of *Moses*. They seemed to be a kind of *Rational Divines*, that would own, and believe nothing, but what they could Fathom by their Reason, or was Obvious to their Sense; and their Doctrine was excellently Suited to Mens Lusts, who desire not to be troubled with any thoughts of a World to come. Nothing more shews the Degeneracy, and Debauchery of humane Nature than this; That to Gratify their Sensual Appetites, more feely in the things of this Life, they will be content to think of *Annihilation* (which Nature not Debauched abhors) and of quitting all Hopes of Eternal Life and Happinesse, that they may have a Principle to warrant their living like Beasts; they come to our Saviour, thinking to flout him and his Hearers out of the Doctrine of the *Resurrection*, as having insuperable difficulties to Clog it. But he that takes the wise in their own Craftiness, shews these wise Men, that all their Wisdom was but Folly, and their Argument wholly proceeded *ex ignoratione Elenchi*, from their not understanding the thing they would *Philosophise* about.

19 Master, Moses wrote unto us, * If a mans brother dye, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

* Deut. 25. 5. Mat. 22. 24. Luke 20. 27.

20 Now there were seven brethren, and the first took a wife, and dying left no seed.

21 And the second took her and dyed, neither left he any seed, and the third likewise.

22 And the seven had her, and left no seed, last of all the woman dyed also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering, said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God.

25 For when they shall rise from the dead, they neither marry, nor are given in marriage, but are as the angels which are in heaven.

26 And as touching the dead, that they rise, have ye not read in the book of Moses, how in the bush God spake unto him, saying, * *I am* the God of Abraham, and the God of Isaac, and the God of Jacob?

* Exod. 3. 6.

27 He is not the God of the dead, but the God of the living, ye therefore do greatly err.

The true question about the *Resurrection*, was, Whether *the Bodies of the Dead shall rise or no?* not whether they shall arise with the same *Qualities*, *Affections*, *Powers*, *&c.* they are born *Natural*, but they shall arise *Spiritual Bodies*, without Affections and Qualities disposing them to Actions, only necessary for the supporting the *Natural Life*. Such as *Hunger* and *Thirst*, &c. or for the upholding the World, that while one Generation passeth, it might be supplyed by another. Such as an Appetite to Marriage, *&c.* What needs this when all Generations shall be determined in the everlasting World? So as in Truth these Learned Men, shewed themselves Dunces, wholly ignorant of what they came to argue upon. They should first have proved that there would be any need of Wives, or any such thing as Marriage, after the World should have an end. In the mean time our Saviour proveth the Resurrection out of the Writings of Moses, owned by themselves for Holy Writ. Without a Resurrection *Abraham* would not be *Abraham*, nor *Isaac Isaac*, nor *Jacob Jacob*, see the Notes on this part of the History, *Matth.* 22. 24, *&c.*

28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments *is*, * Hear, O Israel, the Lord our God is one Lord.

* Deut. 6. 4. Luke 10. 27.

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment.

31 And the second *is* like, *namely* this, * Thou shalt love thy neighbour as thy self; there is none other commandment greater than these.

* Lev. 19. 18.

32 And the scribes said unto him, Well Master, thou hast said the truth, for there is one God, and there is none other but he.

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more then all whole-burnt-offerings, and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

See the Notes on *Matth.* 22. 35. where whatsoever *Mark* here hath, is opened.

35 And

* Luke 20. 41. 35 And Jesus answered and said, while he * taught in the temple, How say the scribes that Christ is the son of David?

36 For David himself said by the holy Ghost, * The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

* Psal. 110. 1.

37 David therefore himself calleth him Lord, and whence is he *then* his son. And the common people heard him gladly.

See the Notes on *Matth.* 22. 41, 42. *&c.* *Matthew* saith that Christ spake this to the *Pharisees*, who were very far from acknowledging Christ *Godman*, or indeed expecting a *Messiah* that should be so. Had they owned Christ, and the Hypostatical Union of the two Natures in him, the Answer had been easie.

* Mat. 23. 1. * Luke 11. 43. 38 * And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and * *love* salutations in the market-places.

39 And the chief seats in the synagogues, and the uppermost rooms at feasts.

* Luke 20. 47. 40 * Which devour widows houses, and for a pretence make long prayers; These shall receive greater damnation.

See the Notes on *Matth.* 23. 5. and *v.* 14. The more Men and Women want of Real worth and value, the more they seek themselves a Reputation from their Habits, either the *Gravity*, or the *Riches* and *Gaudery* of them, and the more they Court Titles of Honour and Dignity, and affect External respect. Whereas Nobler Souls despite these things, being like Pictures well drawn, which need no Superscription to tell Men what or whose they are. Good Men are satisfyed from themselves, and as not careless of their Reputation, so neither careful who Men say that they are. But these Verses are more fully Discoursed on *Matth.* 23. to which I refer the Reader for Satisfaction.

41 And Jesus sate over against the treasury, and ‖ *beheld* beheld how the people cast ‖ money into the treasury, and many that were rich cast in much.

‖ *Or has spoken of money.* See Mat. 20. 19. ‖ *Or the second part of a piece of that brass money.*

42 And there came a certain poor widow, and she threw in ‖ two mites, which make a farthing.

* 2 Cor. 8. 12.

43 And he called unto him his disciples, and saith unto them, Verily I say unto you, * that this poor widow hath cast more in, then all they which have cast into the treasury.

44 For all *they* did cast in of their abundance, but she of her want did cast in all that she had, *even* all her living.

This is the only piece of History in this *Chapter*, which we did not before meet with in *Matthew*. *Luke* hath this, *Ch.* 21. *v.* 1, 2, 3, 4. For the understanding of this History, both as to the Letter, and profitable Instruction arising from it we must know, That in the *Temple* (where our Saviour now was) there was a *Treasury*, or rather *Treasuries*. And famous Dr. *Lightfoot* saith, there were *Treasure Chambers* called *Lesacoth*, and thirteen *Treasure-Chests* called *Shopheroth*, all called by the General Name of *Corban* or *Corbonah*. Two of these Chests were for the *half-shekel*, which every *Israelite* was to pay according to the Law, *Exod.* 30. 12, 13. There were Eleven more, the Inscription upon which shewed what Money should be put there. 1. For the price of the two Turtle Doves, or two Young Pigeons. 2. *For the Burnt Offering of Birds.* 3. *For the Money offered to buy Wood for the Altar.* 4. *For those who gave Money to buy Frankincense.* 5. *For those who offered Gold for the Mercy-Seat.* 6. *For the Residue of the Money for the Sin-Offering.* 7. *For the Residue of the Money for a Trespass Offering.* 8. *For the Residue of an Offering of Birds.* 9. *For the Surplusse of a Nazarites Offering.* 10. *For the Residue of a Lepers Trespass-Offering.* 11. *For whosoever would offer an Offering of the Herd.* The *Israelites* tyed to their several Offerings, were not tyed to provide them themselves, but they might bring Sums of Money, with which the Priests provided them, and if there were a Surplusage, it was put into one or other of these Chests. These Chests were placed in that part of the Temple, which was called the *Court of the Women*, not because none but Women might come there, but because Women might go no further. As the Court of the Gentiles (into which Jews came) was so called because the Gentiles might go no further. Our Lord so sate, as he observed Men come and put their Offerings into one of these Chests. He saw many *Jews* that were Rich casting in much Money of *Silver*, or *Gold*, or *Brass*, tho Brass Money was most in use. Amongst others a poor Widow came, she threw in *two Mites*, which *make a Farthing*. As to the value of what she threw *in*, let us hear the Learned Dr. *Lightfoot* in his *Temple-Service*, *Chap.* 19. "The Weight of the piece of Silver mentioned in the Law, was three hundred and twenty Barly Corns. The "wise Men added to it, and made it four hundred eighty four middle Barly Corns. This made four *Denarii*, each *Denarius* made "*Meah* made two *Pondions*, the *Pondion* made two *Assarius* or "*Assariusses*. The *Assarius* or *Issarine*, was the Weight of "four Barly Corns. the Weight of a *Mite* was half a Barly Corn. According to this Rate, the Widows *two Mites* made in Silver the Weight of a middle Barly Corn. This our Saviour calls *All that she had, and all her living.* The Greek is *ὅλον τὸν βίον αὐτῆς*, that is, all that she had to sustain her Life. *Arias Montanus* thinks that that which is meant is, all that she had to uphold her Life *for one Day*. For it is said, that this Quantity, was usually reckoned the Livelyhood, or a sufficiency for a poor Man for a Day. Christ saith, she had cast in more than any of the rest; not more absolutely, but *pro rata*, comparing what they were able to do with what she was able to do. The two great instructions which our Saviour aforesaid us are, 1. *That the poorer sort of People are not excused from good Works*, 2. Cor. 8. 2, 3. 2. *That God grants acceptation of our good Works looks at the Heart, the Will, and Affections, not at the* Quantum *of what we do*, 2 Cor. 8. 12. *If there be first a willing mind, it is accepted, not according to what a Man hath not, but according to what he hath.* It is the obedience, and love which God accepteth, not the *Quantum* of the Gift.

CHAP. XIII.

1 * AND as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones, and what buildings *are here*.

* Luke 21. 5.

2 And Jesus answering, said unto him, Seest thou these great buildings? * there shall not be left one stone upon another, that shall not be thrown down.

* Luke 19. 44.

The perishing nature of the splendid, and gay things of this World, are fitter objects for the meditation of such as are Christs Disciples, then the Splendour and Magnificence of them, especially when they are the priviledges of a sinful People. Sin will undermine, and blow up the most Famous structures. It is a good thing for Christians not to set their hearts upon them. See the Notes on *Matth.* 24. 1. *v.*

3 And as he sate upon the mount of Olives, over against the temple, Peter, and James, and John, and Andrew, asked him privately,

4 * Tell us, When shall these things be, and what *shall be* the sign when all these things shall be fulfilled.

* Mat. 24. 3. Luke 21. 5.

Matthew puts two things more into the Question, *What shall be the sign of thy coming? and of the end of the World?* The best of Men have a great curiosity to know *futurities*, things that shall hereafter come to pass. All the other part of this Chapter is spent by our Saviour in an answer to these three Questions, (according to St. *Matthew*) or this one Question, according to *Mark* and *Luke*. Some have attempted curiously to distinguish, betwixt the signs intended by our Saviour, as relating to each *Period*. But certainly those Interpreters do judge best, that think our Saviour intended to let them know, That the Destruction of Hierusalem, should be a Type of the Destruction of the World, at the last Day, and that the same things should go before the one, and be Signs of it, that should go before the other. And whoso readeth the History of *Josephus*, of what happened before the Destruction of *Hierusalem*, and after this time, will find that there were few or none of these Signs, that are here mentioned, but came to pass, before the dreadful Destruction of that so Famous Place, yet we must doubtless look for many, if not all the same things to come to pass, before the General Destruction of the World in the last Day.

5 And Jesus answering them began to say, * Take heed, lest any man deceive you.

* Luke 21. 7, 8. 2 Thess. 2. 3. Eph. 5. 6.

6 For many shall come in my name, saying, I am *Christ*: and shall deceive many.

See the Notes on *Matth.* 24. 4, 5. This is the *first Sign*, fulfilled before the Destruction of *Hierusalem* in part, and which hath been fulfilling ever since, and probably before the Day of Judgment, the number of such *Impostors* will increase.

7 * And when ye shall hear of wars, and rumours of wars, be ye not troubled: for *such things* must needs be, but the end *shall* not *be* yet.

* Luk. 21. 9. 10, 11.

8 For nation shall rise against nation, and kingdom against kingdom, and there shall be earthquakes in *divers* places, and there shall be famines, and ‖ troubles: These *are* the beginnings of sorrows.

‖ *Or, pains of a woman in travel.*

Matthew adds *Pestilences*. *Luke* saith, *Pestilences, and fearfull sights, and great Signs from Heaven.* See the Notes on *Matth.* 24. 6, 7, 8. Here are two or three more Signs put together! *Wars and rumours of Wars, great commotions in Nations*, which tho they may be at other times, yet probably may be more extraordinary before the Day of Judgment. 2. *Famines, Pestilences* and *Earthquakes*. 3. *Fearful Sights and Apparitions* in the *Air*, and the *Heavens*. Such there were (as *Josephus* tells us) before the Destruction of *Jerusalem*; and tho these things be seen before the last day, yet it is most probable they will be greater before the day of Judgment, than at any time before; and for *fearful sights*, and great *Signs from Heaven*, they ordinarily go before some great Judgment of God upon places, and therefore the observation of them by the Heathen, (as we learn by *Livy* and

and others) seems but to be a piece of *natural Religion*, and Christ giving these things as Signs of the approaching ruine, first of Jerusalem, then of the World, will make thinking Christians behold the n with a Religious fear, tho not to undertake to expound the n particularly or Prophecy upon them. Certainly we ought to look upon them, as prognosticating some great work of God, and usually of Judgment upon Sinners.

Matth. 10. 17. 18. Luke 21. 12. 9 But * take heed to your selves: For they shall deliver you up to councils, and in the synagogues ye shall be beaten, and ye shall be brought before rulers and kings for my sake, for a testimony against them.

This so far as concerneth those to whom Christ spake, can only be a Sign of the *Destruction of Jerusalem*, but so far as it concerneth others, it is also a Sign of the end of the World. It is the fifth Sign he gives them. The Persecution of the Ministers of Christ and the Saints of God, for the Preaching, and profession of the Gospel. See the Notes on *Matth.* 24. 9.

*Matth. 24. 14. 10 * And the gospel must first be published among all nations.

I am prone to think that our Lord gives this not only as a Sign of the *Destruction of Jerusalem*, but of the *end of the World*, and the latter principally, for before the Destruction of *Jerusalem*, (which was in less then forty years after Christs Death) the Gospel was not Preached to *all Nations*, otherwise then as *All* signifies *very many*. And I do think that all places shall have the Gospel Preached to them, before the Day of Judgment, after another manner then either it was possible, it should be Preached to them within *forty years*, after the Death of Christ, or then many places have had it Preached amongst them to this Day. For tho the Holy Scriptures, and Ecclesiastical Historians, give us a something large account of the Gospel being Preached in *Europe*, *Asia*, and in *Africa*, yet we have little account from any of them, of its being Preached in *America*. I am not wholly ignorant of what those writers tell us, of *Thomas the Apostle* his Preaching to the *Indians* and of *Tommentius* and his *Colleague*, but they are very few Preachers that any stories give an account of, gone to the *Indians*, with ther I believe the Gospel must go before that Christ comes to Judgment.

*Luke 12. 11. 12 & 21. 14. 11 * But when they shall lead *you*, and deliver you up, take no thought before hand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

See the Notes on *Matth.* 10. 19. 20. By *take no Thought*, he means take no anxious thoughts to disquiet your selves.

* Mic. 7. 6. Luke 21. 16. 12 Now the * brother shall betray the brother to death, and the father the son: and children shall rise up against *their* parents, and shall cause them to be put to death.

13 And ye shall be hated of all men for my names sake: * But he that shall endure unto the end, the *Matth. 10 22. same shall be saved.

This is but an amplification of the fifth Sign, given us *v.* 9. *viz.* a furious Persecution, eminently made good in the *Jewish Persecution*, before the Destruction of *Jerusalem*. In the *Pagan Persecution*, for 300 years after Christ. *In the Popish Persecutions* at this Day. See the Notes on *Matth.* 24. 10.

14 But when ye shall see the abomination of deso- *Dan 9. 27. lation * spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand) then let them that be in Judea, flee to the mountains.

15 And let him that is on the house-top, not go down into the house, neither enter therein, to take any thing out of his house.

16 And let him that is in the field, not turn back again for to take up his garment.

17 But wo to them that are with child, and to them that give suck in those days.

18 And pray ye that your flight be not in the winter.

19 For in those days shall be affliction, such as was not from the beginning of the creation which God created, unto this time, neither shall be.

20 And except that the Lord had shortned those days, no flesh should be saved: but for the elects sake whom he hath chosen, he hath shortned the Days.

See the Notes on *Matth.* 24. 15. 16. 17. where we have before opened all these passages. This Sign doth manifestly relate to the *Destruction of Jerusalem*, and can have no relation to the *end of the World*. In our Notes on *Matth.* 24. we have shewed what is ment by the *Abomination of Desolations*, and to what place in *Daniel* it relereth. *Luke* expoundeth it, *Ch.* 21. 20. *when you shall see Jerusalem compassed with Armies*, the *Roman Armies*. Abominable, for the Idols that in them were worshipped. The Sign was this, *when you shall see the* Roman *Armies besieging Jerusalem, be assured God will soon deliver it into their hands*, what ever vain hopes Men may suggest of their holding out, or driving them away. Let every one of you with all Imaginable expedition shift for your selves. God will surely deliver up the City, when that time comes. And before the taking of the City, he tells them, there shall be such affliction (by reason of their intestine Factions and divisions, as never any People experienced. As to these things. See the Notes on *Matth.* 24. 15. 16, &c.

21 And then if any man shall say unto you, Lo, here *is* Christ, or Lo, *he is* there: believe *him* not. Luke 17. 23. 21. 8.

22 For false Christs, and false prophets shall rise, and shall shew signs and wonders, to seduce if *it were* possible, even the elect.

23 But take ye heed: behold, * I have foretold you all things. *2 Pet. 3. 17.

See the Notes on *Matth.* 24. 23, 24. 25. The History of *Josephus*, and those *Roman Historians*, who did write the History of those times, that went immediately before the Destruction of *Jerusalem*, and give us account of the taking of that City, are the best commentary on these verses. It hath been often said, That the Jews were in expectation of a *Messias*, and are so still. But by him they understood not a Person, who should be *God-man*, and save his People from their Sins, and set up a spiritual Kingdom in the World, but a *secular Prince*, who should come of the *house of David*, and restore them to their civil Liberties. So that the name of *Christ*, was a fair name to patronize any *Rebellious Faction*, where the *Leader* would arrogate it to himself, (especially if he could pretend to the house of *David*,) near the Destruction of *Jerusalem*, several Persons used these arts to draw People after them to defend themselves, and to stand up for their Liberties. Our *Saviour* having discerned his Disciples tinctured with this common error of the Nation, and knowing what would come to pass, gives his Disciples warning, to avoid these delusions, and not to run after such pretenders, to their Ruin and Destruction.

24 * But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light. *Matth. 24. 29. 30, 31. Luke 21. 25.

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. 26, 27.

26 And then shall they see the Son of man coming in the clouds with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth, to the uttermost part of heaven.

The usage of these Phrases, of the *darkening the Sun, and the Moon*, and the *falling of the Stars*, to signifie the ruin of Nations, and changes wrought in them, as in *Isaiah* 13. 10. as to the Destruction of *Babylon*, and *Ezek.* 32. 7. to express the change the Providence of God made, by the Destruction of *Egypt*, as also to signifie the *change* made in the World, by setting up the Gospel, to which purpose they are used by *Joel ch.* 2. 31. hath given Interpreters a Latitude, to Intrprete these verses, with relation to the *Destruction of the Jews*, which made a great change, as to the Jewish Church and State. 2. And with reference to the change made by setting up the *Gospel* Church. But the 26, and 27 verses incline me rather to Interprete them of the *end of the World*. For tho those other expressions are used to express great Changes and Mutations, yet it is not said of any of them. *Then shall they see the Son of Man coming in the Clouds, with great Power, and Glory. And then shall he send his Angels*, &c. Which Phrases do so agree with those other Texts, where Christs second coming to Judgment is expressed certainly, that I cannot but think our Saviour speaks here with reference to that. See *Matth.* 13. 41. *1 Cor.* 15. 52. *1 Thes.* 4. 16. *Rev.* 1. 7.

28 * Now learn a parable of the fig-tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near. Matth. 24. 32. * Luke 21. 29. 31, 32, 33.

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.

30 Verily I say unto you, that this generation shall not pass, till all these things be done.

31 Heaven and earth shall pass away: but my words shall not pass away.

See the Notes on *Matth.* 24. 42. 33. 34. where we met with the same things, almost Word for Word. So, as more Words need not be repeated here in the explication of these verses.

32 But of that day and *that* hour, knoweth no man, no not the angels which are in heaven, neither the Son, but the Father.

33 Take ye heed, watch and pray: for ye know not when the time is.

See the Notes on *Matth.* 24. 36. 42. *Ideo latet ultimus Dies ut observentur omnes Dies.* God hath concealed from us the knowledge of the last Day, that we might watch all our Dayes. See the Notes on *Matthew*, in what sense Christ saith, he did not know

know the last Day, and hour. *Watching* is opposed to *Sleeping*, there is a *natural Sleep*, and a *spiritual Sleep*, of which the Apostle speaks *Rom.* 13. 11. *Eph.* 5. 14. the latter is here principally intended to which the *Watching* here commanded is opposed, and signifies an industrious diligent care, to keep our selves from Sin, upon a prospect of the late Judgment, and the consideration of the incertainty of the particular year, or day when it shall be. Together with such a *bodily Watching*, as may be subservient unto that end, and fit us for Prayer, but the Watching principally intended, is a *striving against Sin*, which is the spiritual Sleep, and this it is expounded by *Luke ch.* 21. 36. compared with *v.* 34. 35.

34 *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore, for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning.

36 Lest coming suddenly, he find you sleeping.

37 And what I say unto you, I say unto all, Watch,

In the *Greek*, those Words, *For the Son of Man is*, are not, but those, or some such like, are necessarily to be understood, to make up the sense. The *Watching* here again twice called for is the same with that before mentioned. The sense of these verses is the same as before, the incertainty of the time, when Christ cometh to Judgment, should oblige all Men to be diligent and industrious, to keep themselves from Sinning, that they may be ready at what time so ever he cometh. He mentions only the four parts of the Night, having spoken of *Sin*, under the notion of *Sleeping*, and *Holiness*, under the notion of *Watching*.

CHAP. XIV.

*Luke 22. 1. 2. Joh. 11. 55. & 13. 1. 1 * After two days, was *the feast* of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death.

2 But they said, not on the feast-*day*, least there be an uproar of the people.

Matthew saith the same, only he bringeth it in, as said to the Disciples by Christ. This must be said upon that day in the Week, which we call *Tuesday*,) for *Friday* was the *Passover Day*, when began the Feast of Unleavened Bread. See other things in the *Notes* on *Matth.* 26. 1, 2, 3.

3 And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster-box of ointment of spikenard, || very precious, and she brake the box, and poured it on his head. || Or, *pure and true Nard.*

*John 12. 1, 2, 3. 4 * And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more then three hundred || pence, and have been given to the poor. And they murmured against her. || See on Matth. 18. 28.

6 And Jesus said, Let her alone, why trouble ye her? she hath wrought a good work on me.

7 For * ye have the poor with you always, and whensoever ye will, ye may do them good: but me ye have not always. *Deut. 15. 11.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done, shall be spoken of for a memorial of her.

See the Notes on *Matth.* 26. 6, 7, 8, &c. where this piece of History is fully considered, with the differing circumstances related by our Evangelist, and by St. *John*.

10 And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard *it*, they were glad, and promised to give him mony. And he sought how he might conveniently betray him.

See the *Notes* on *Matth.* 26. 14, 15, 16.

12 And the first day of unleavened bread, when they || killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover? || Or, *Sacrificed.* Luke 22. 7, 8, 9.

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the good-man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples?

15 And he will shew you a large upper room furnished and prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

See the Notes on *Matth.* 26. 17, 18, 19.

17 And in the evening he cometh with the twelve.

18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me, shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, Is it I, and another *said*, Is it I.

20 And he answered and said unto them, *It is* one of the twelve, that dippeth with me in the dish.

21 The Son of man indeed goeth, as it it is writen of him: but wo to that man by whom the Son of man is betrayed: good were it for that man, if he had never been born.

See the Notes on *Matth.* 26. 20, 21, 22, 23. 24, 25. where is opened whatever is necessary for the understanding of these Words, in which nothing of moment is varied, save only that *Matthew* reporteth *Judas* as being at this time particularly discovered. *John* hath nothing of this, unless the Supper mentioned, *Chap.* 13. where this Supper, of which more shall be said in its order.

22 And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat, this is my body.

23 And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.

24 And he said unto them, This is my bloud of the new testament, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

26 And when they had sung an || hymn, they went out into the mount of Olives. || Or, *A Psalm.*

See the *Notes* on *Matth.* 26. 26, 27, 28, 29, 30. where the very small differences betwixt our *Evangelist* and *Matthew*, and *Luke* are also considered.

27 And Jesus saith unto them, All ye shall be offended, because of me this night: for it is written, I will * smite the shepherd, and the sheep shall be scattered. * Zech. 13. 7.

28 But * after that I am risen, I will go before you into Galilee. * Chap. 16. 7.

29 But Peter said unto him, Although all shall be offended, yet *will* not I.

30 And Jesus saith unto him, Verily I say unto thee, that this day, *even* in this night before the cock crow twice thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

See the Notes on all the discourse *Matth.* 26. 31, 32, 33, &c.

32 And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here while I shall pray.

33 And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy.

34 And saith unto them, * My soul is exceeding sorrowful unto death: tarry ye here, and watch. *Joh. 12. 27.

35 And he went forward a little, and fell on the ground, and prayed, that if it were possible the hour might pass from him.

36 And he said, Abba, Father, all things *are* possible unto thee, take away this cup from me: * nevertheless, not what I will, but what thou wilt. *Joh. 6. 38.

37 And he cometh and findeth them sleeping, and saith unto Peter, Simon sleepest thou? couldst not thou watch one hour?

38 Watch ye, and pray, lest ye enter into tempta-
Gal. 5. 17. tion: * the spirit truly *is* ready, but the flesh *is* weak.

39 And again he went away and prayed, and spake the same words.

40 And when he returned, he found them asleep again for their eyes were heavy, neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest, it is enough, the hour is come; behold the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

See the Notes on *Matth.* 26. 36. to *v.* 46.

* Luke 22. 47. 48. 49. John 18. 3.
43 And * immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders.

44 And he that betrayed him, had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead *him* away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, master, and kissed him.

See the Notes on *Matth.* 26. 47, 48, 49, 50.

46 And they laid their hands on him, and took him.

47 And one of them that stood by, drew a sword, and smote a servant of the high priests, and cut off his ear.

48 And Jesus answered and said unto them, Are ye come out as against a thief, with swords and *with* staves, to take me?

49 I was daily with you in the temple, teaching,
* Psal. 22. 6. Isa. 53. 7. &c. and ye took me not, But the * scriptures must be fulfilled.

50 And they all forsook him, and fled.

Having to compleat the History of the Passion, especially as to what is said of it by *Matthew*, *Mark*, and *Luke*, in my Notes on *Matthew*, considered all passages relating to what *Matthew* saith, the things here mentioned being opened in our Notes on *Matth.* 26. 47, 48, 49. 50. need not here again be inlarged upon.

51 And there followed him a certain young man, having a linnen cloth cast about his naked body, and the young men laid hold on him.

52 And he left the linnen cloth, and fled from them naked.

This part of the History is only recorded by *Mark*: what hath made some affirm that this was St. *John*, I cannot tell. *John* was one of the *eleven*, that were with Christ, when *Judas* came, and tho we find him asleep a little before, yet we read not that he was gone to bed, nor can conceive there was any, at or near the place. The garment in which he was, in all probability, was a *Night garment*. It is certain it was a loose garment, he could not else when he was apprehended, have so soon quit himself of it, and being quit of that it seemeth he was quit of all, for the Text saith, *he fled from them naked*, nor doth the Text give him the honour to call him a *Disciple of Christ* at large. Probably, it was some young man, who being in his Bed, and hearing the noise of the multitude, going by his lodging with Swords and Staves, got up, slipt on his *Night garment*, and followed them, to see what the matter was, and they having apprehended Christ, he followed them. And possibly his unusual habit, made them take the more notice of him, staying when the Disciples were all fled. Nor can the reason be well given why *Mark* should record such a passage, unless it were to tell us what we must expect, from the *rage* of Persecutors, *viz.* *That our own innocency should not defend us.* This young Man was not concerned in Christ, only came as a Spectator, without any Arms. But the *Sword* of *Persecution*, useth not to distinguish perfectly. The *Basilisk* (they say) will fly at the picture of a Man.

* Luke 22. 54. 63. 64. John 18. 19.
53 * And they led Jesus away to the high priest, and with him were assembled all the chief priests, and the elders, and the scribes.

54 And Peter followed him afar off, even into the palace of the high priest, and he sat with the servants, and warmed himself at the fire.

* Matth. 26. 59.
55 * And the chief priests, and all the council sought for witness against Jesus to put him to death; and found none.

56 For many bare false witness against him, but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 * We heard him say, I will destroy this temple that is made with hands, and within three days I will * Chap. 15. 29. John 2. 19. build another made without hands.

59 But neither so did their witness agree together.

60 And the high priest stood up in the mids, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?

61 But he held his peace, and * answered nothing. Again the high priest asked him, and said unto him, * Isa. 53. 7. Art thou the Christ the Son of the Blessed?

62 And Jesus said, I am: and * ye shall see the Son of man sitting on the right hand of Power, and * Matth. 24. 30. coming in the clouds of heaven.

63 Then the high priest rent his clothes, and said, What need we any further witnesses?

64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesie, And the servants did strike him with the palms of their hands.

This History of our Saviours examination before the *High Priest* we had *Matth.* 26. from *v.* 57. to 69. See the Notes there. It should seem the *High Priests*, and *Council* were very eager upon this thing. This Council seems to have sat up all Night, for early in the Morning they carried him (condemned by them) to *Pilate*, and before twelve, they brought him out of the City to be Crucified. These wretched *Hypocrites*, had but the evening before been taking the *Passover*. It was now the *Feast of Unleavened Bread*. This was now the first Fruit of their thanksgiving to God, for bringing them out of the Land of *Ægypt*. Besides that their keeping a Court of Judgment in a capital case, on an *Holyday*, or *in the Night*, were things against all *rules of order*. But the rage of Persecutors can be neither bounded by the Laws of God or Men. If the Servants of God still be thus treated, they are in this more like Christ, who hath told them, *That the Disciple is not above his Master*. But see further in the *Notes* on *Matth.* 26.

66 * And as Peter was beneath in the palace, * Luke 22. 55. John 18. 25. there cometh one of the maids of the high priest.

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

69 And a maid saw him again, and began to say to them that stood by, This is *one* of them.

70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them: for thou art a Galilean, and thy speech agreeth *thereto*.

71 But he began to curse and to swear, *saying*, I know not this man of whom ye speak.

72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept ‖.

‖ Or, *he began to weep.*

All four Evangelists give us an account of this History of *Peter's* denial of his Master. We have considered what they all say to compleat the History, in our Notes on *Matth.* 26. 69, 70, 71, 72, &c. To which I see no reason to add any thing but the observation. 1. *How contemptible means God often useth to take down our Pride, and self-confidences.* *Peter* a great Apostle is here humbled by the means of two Maids. 2. *How naturally one Sin draws on another.* *Peter* first telleth a Lye, then to *Lying*, addeth *Swearing*, and *Cursing*. 3. *How necessary it is for those that would keep from Sin, to keep out of Sinners company.* I am (saith *David*) *a companion of them that fear thee.* 4. *How profitable Words from God are for the time to come*, tho at present we find not the use, and advantage of them. 5. *How different the Summings of Reprobates, and Saints are*, as to the *consequences* and issues. *Judas* Sins, repents, and hangs himself. *Peter* goeth out and weepeth bitterly. *Judas* repented unto Death. *Peter* repenteth unto Life. See more with reference to this History, in our *Notes* on *Matth.* 26. 75. Thus far we have heard Christs trial, before the *Ecclesiastical Court* of the *Jews*. Thus far what he said *Chap.* 10. 33. is made good. *He is delivered to the chief Priests, and the Scribes, and they have* (as we have heard) *condemned him to Death*, but he also said there. ——*And they shall deliver him to the Gentiles, And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him.* We must see those Words verified in the insuing part of the History, in the next Chapter.

about 1 an hour.

CHAP. XV.

1 AND straightway in the morning, the chief priests * held a consultation with the elders
* Psal. 22. Matth. 27. 1. 2. Luke 22. 66. John 18. 28. and scribes, and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate.

See the Notes on *Matth.* 27. 1. 2. *Pontius Pilate* was the *Roman Governeur* in *Judea* at this time, *Luke* 3. 1. The reasons of their carrying Christ to him, when they had condemned him to Death for *Blasphemy* (a crime cognoscible before them as appereth in the case of *Stephen Acts* 7.) see in our Notes on *Matthew*; what time in the Morning they carried him before *Pilate*, is not said, only *John* saith it *was early*, and we read it was the about the *Sixth hour*, when *Pilate* dismissed him, being by him condemned, (that is, with us twelve of the Clock, so probably they were with *Pilate*, by *Six* or *Seven* in the Morning. This Morning was the Morning after the evening in which they had eaten the *Passover*, and the first day of their feast of *Unleavened Bread*. So little did they regard Gods Ordinance.

* Matth. 11. to v. 32.
2 * And Pilate asked him, Art thou the king of the Jews? And he answering said unto him, Thou sayest it.

3 And the chief priests accused him of many things: but he answered nothing.

* Luke 22. from v. 3. to v. 25. John 18. v. 33. to ch. 19. v. 16.
4 * And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But Jesus yet answered nothing; so that Pilate marvelled.

* Matth. 17. 13. * Matth. 27. 15. Luke 23. 17. John 18. 39.
6 * Now at that feast he released unto them one prisoner, whomsoever they desired.

7 And there was *one* named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude crying aloud, began to desire *him to do* as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the king of the Jews.

10 (For he knew that the chief priests, had delivered him for envy.)

* Acts 3. 14.
11 But * the chief priests moved the People, that he should rather release Barabbas unto them.

12 And Pilate answered, and said again unto them, What will ye then that I shall do *unto him* whom ye call the king of the Jews?

13 And they cryed out again, Crucifie him.

14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucifie him.

15 And *so* Pilate willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

* Matth. 27. 26. John 19. 1.
16 * And the souldiers led him away into the hall called Pretorium; and they call together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his *head*.

18 And began to salute him, Hail king of the Jews.

19 And they smote him on the head with a reed, and did spit upon him, and bowing *their* knees, worshipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucifie him.

This History of our Saviours examination before, and Condemnation by *Pilate*, together with the indignities offered him, after his Condemnation, is recorded in some degree or other, by all the four *Evangelists*, by the comparing of which it will appear that *Mark* hath left out many material circumstances, and parts of it. In our Notes on *Matth.* 27. *v.* 2. 3. 4. &c. We have compared, and considered them all, and shall further refer the *Reader*. Only observing, 1. *How much more favour* Christ found from a *Gentile Heathen*, than from the *Jewish High Priest*, and not Favour only, but *Justice* also. 2. *How close our Saviour kept upon his Guard*, not accusing himself. 3. *The horrible debauchery of these Priests, that they would prefer a Murderer, and Seditious Person, before a most innocent Person.* 4. *The weakness of a corrupt heart, to resist an ordinary Temptation.* *Pilate* was convinced the Prosecution was Malicious, that there was no guilt in Christ; yet he must content the People, and is basely afraid of their misrepresenting him to the *Roman Emperour*. 5. *Tout the point upon which Christ was Condemned, was his maintaining his Spiritual Kingdom, in, and over his Church*, for he expresly disclaimed any claim to any *earthly Kingdom*, before *Pilate* as the other Evangelists tell us. 6. *How punctually* the words of Christ are, by the Providence of God fulfilled, we have now heard how Christ was delivered to the Gentiles, by them *mocked, scourged, spit upon*, and now going to be killed. 7. *How Christ hath made all our bitter Waters sweet?* Sanctifying every crosse to us, and taking the curse out of it. He was reviled, imprisoned, mocked, scourged, spit upon, and last of all killed; he hath tasted of all these bitter Watters, and by that taste they are made wholesome, and medicinal for us, and he hath learned us, that there is no ignominy, shame, and contempt, no indignity, and *species* of suffering for his sake, in which we may not boast and Glory, as being thereby made conformable to the sufferings, and Death of Christ. And if we suffer with him, we shall be glorified together.

21 And * they compel one Simon a Cyrenian, * Luke 23. from v. 26. to who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. John 19. from v. 17. to v. 30.

22 And they bring him unto the place Golgotha, which is, being interpreted, the place of a scull.

23 And they gave him to drink, wine mingled with myrrhe: but he received *it* not.

24 And when they had crucified him, they * parted his garments, casting lots upon them, what every man should take. * Psal. 22. 18. John 19. 23. * See Matth. 27. 45.

25 And * it was the third hour, and they crucified him. Luke 23. 44. John 19. 14.

26 And * the superscription of his accusation was written over, THE KING OF THE JEWS. * Matth. 27. 37. John 19. 19.

27 And * with him they crucifie two thieves; the one on his right hand, and the other on his left. * Matth. 27. 38.

28 And the scripture was fulfilled, which saith, * And he was numbred with the transgressors. * Isaiah 53. 12. Luke 22. 37. * Psal. 22. 7.

29 And * they that passed by, railed on him, wagging their heads, and saying, Ah, * thou that destroyest the temple, and buildest *it* in three days, * Chap. 14. 58.

30 Save thy self, and come down from the cross.

31 Likewise also the chief priests mocking, said among themselves, with the scribes, He saved others, himself he cannot save.

32 Let Christ the king of Israel descend now from the cross, that we may see, and believe. And they that were crucified with him, reviled him.

33 And, * when the sixth hour was come, there was darkness over the whole land, until the ninth hour. * Matth. 27. 45.

34 And at the ninth hour Jesus cried with a loud voice, saying, * Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? * Psal. 22. 1. Matth. 27. 46.

35 And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias.

36 And * one ran, and filled a spunge full of vinegar, and put *it* on a reed, and * gave him to drink, saying, Let alone, let us see whether Elias will come to take him down. * John 19. 29. * Psal. 69. 21.

37 * And Jesus cryed with a loud voice, and gave up the ghost. * Matth. 27. 50. John 19. 30.

To make this History compleat, all the other Evangelists must be consulted, and compared with *Mark*, who omitteth many considerable passages recorded by them, we have done it in our Notes on *Matth.* 27. 32, 33, &c. to which I refer the *Reader*, both for the understanding the several passages of this Relation, and reconciling any small differences betwixt the Relations of the several Evangelists. It is the observation of some, that when in Scripture the *Father* is made known by the *Son*, or *Sons*, it signifieth some more eminency in the Sons, then in the Father. Many think that this *Simon* was a *Pagan*, tho it be not certain, yet it is not improbable, that this *Alexander* was the same who is mentioned, *Acts* 19. 33. persecuted there by the *Jews*, and *Rufus* he whom *Paul* saluteth *Rom.* 16. 13. calling him *chosen in the Lord*. They say they were both at *Rome*, where they judge St. *Mark* was when he wrote this History, and that *Mark* mentioneth them, as those who could attest the truth of this part of the History. The *Father* bare Christ's Cross, (or one end of it,) there is all we read of him. The Sons believe on him, who died upon it. So free is Divine Grace, fixing where it pleaseth. Concerning the Wine mingled *with Myrrhe*, we spake in our Notes on *Matth.* 27. Some think

our Saviours friends gave it him, to refresh him: But it is most probable it was given him to entoxicate him, that he might be less sensible of the pain he should endure upon the Cross; whatsoever they intended, our Saviour refused it, having *Wine* to uphold him, which they knew not of. For other things relating to this Story, see the Notes on *Matth* 27. 32. 33.

*Luke 23. 47, 48, 49. 38 * And the vail of the temple was rent in twain, from the top to the bottom.

39 And when the centurion which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less, and of Joses, and Salome.

*Luke 8. 3. 41 Who also when he was * in Galilee, followed him, and ministred unto him; and many other women which came up with him unto Jerusalem.

The *Prodigies* happening upon the Death of our Saviour, and the passages happening betwixt the time of his expiration, and his Burial, are more largely reported by the other Evangelists then by *Mark*; we have put them all together, and considered the passages relating to them in our Notes on *Matth.* 27. *v.* 51. 52. 53. *&c.*

*Luke 23. 50. John 19. 38. 42 * And now when the even was come, (because it was the preparation, that is, the day before the sabbath:)

43 Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him Whether he had been any while dead.

45 And when he knew *it* of the centurion, he gave the body to Joseph.

46 And he bought fine linnen, and took him down, and wrapped him in the linnen, and laid him in a sepulchre which was hewen out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene, and Mary the mother of Joses, beheld where he was laid.

The circumstances of our Saviours honourable burial as related by this, and the other *Evangelists*, are gathered together, and opened in our *Notes* on *Matthew* 27. from *v.* 57. to 66.

CHAP. XVI.

We are now come to the History of our Saviours Resurrection, *his several appearances to, and converse with his Disciples, from the time of his* rising from the Dead, *unto the time of his* Ascension *up into Heaven, which was forty days. Of all the Evangelists, St.* John *is most full in his Relation of this part of the History of our Saviour, which we shall consider in order, for his two last Chapters are wholly spent in this part of the History; in the mean time, as we did in our* Notes *on* Matth. 28. *take notice only of what* Matthew *hath upon that Argument: So we shall in the opening of this Chapter of* Mark, *take notice only of what* Mark *hath, not concurrent, with, and completory of what* Matthew *had before said. (For what he hath of that Nature we shall refer the Reader to our Notes on* Matthew) *and here we will also take in what* Luke *hath, that tends to the fuller relation of any thing which* Mark *hath, not medling with what* John *hath, but reserving that till we come to open the fuller account of this whole History, in the* twentieth, *and one* and twentieth *Chapters of his Gospel.*

1 AND when the Sabbath was past, Mary Magdalene, and Mary *the mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.

About the time when they came, see the Notes on *Matth* 28. 1. which is also further expressed in the next verses.

2 And very early in the morning, the first *day* of *the week, they came unto the sepulchre at the rising of the sun.

*Matth. 20. 1. Luke 24. 1. John 20. 1. *Matthew* saith, *(as it began to dawn toward the first day of the Week.* John saith, they came *early while it was yet dark.* *Luke* also saith *very early.* But it is manifest from the *History*, that they came a *second time*, of which *Mark* only speak, passing over their first coming.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre.

4 (And when they looked, they saw that the stone was rolled away) for it was very great.

These were their thoughts as they were coming, concerning the guard which they had set by *Pilates* permission at the importunity of the Jewish Priests and Rulers, it is probable (the day before being the Jewish Sabbath in the observation of which the *Jews* were very strict) they had not heard, so were not follicitous as to them, but they knew of the *Stone* rolled to the mouth of the Sepulchre, but they were in vain folicitous, when they came they found the Stone rolled away. Christ was risen before.

5 And * entring into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. *John 20. 11. Luke 24. 4.

6 And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified, he is risen, he is not here, behold the place where they laid him.

7 But go your way, tell his disciples and Peter, that he goeth before you into Galilee, there shall ye see him, * as he said unto you. *Matth. 26. 32. Chap. 14. 28.

8 And they went out quickly, and fled from the sepulchre; for they trembled, and were amazed: neither said they any thing to any man; for they were afraid.

Both *Luke* and *John* mention two *Angels* in the habit of young Men, *Matthew* speaks of one *sitting upon the Stone.* They might see him *sitting upon the Stone*, and yet find him within also, the motions of Angels are quick, and indiscernable to our sense, or the Stone might be rolled inward. That they were *affrighted* is no wonder, considering how apt we are to be affrighted by any *apparitions.* Concerning what the Angel said to these women, read the Notes on *Matth.* 28. 7. 8. They presently fly from the Sepulchre amazed, saying nothing to any, till they came into the City, where they tell it to the Disciples.

9 Now when *Jesus* was risen early the first *day* of the week, * he appeared first to Mary Magdalene *out of whom he had cast seven devils. *John 20. 14. *Luke 8. 2.

10 *And* she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

Concerning this *appearance* of Christ to *Mary Magdalene*, see the *Notes* on *Matth.* 28. 9. and more fully on *John* 20. 2, 3, 4. who gives a more full account then any other of this appearance.

12 After that, he appeared in another form unto two of them, as they walked, and went into the country.

13 And they went and told *it* unto the residue: neither believed they them.

Of this appearance St. *Luke* gives us a very large account *Luke* 24. from *v.* 13. to *v* 36. See the Notes on that *Chapter.*

14 * Afterward he appeared unto the eleven as they sat ‖ at meat, and upbraided them with their unbelief, and hardness of heart, because they believed not them which had seen him after he was risen. *1 Cor. 15. 5. ‖ Or, together.

This most probably is the appearance mentioned *Luke* 24. 36. *John* 20. 19. See the Notes there.

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16 * He that believeth and is baptized, shall be saved: but he * that believeth not shall be damned. *Joh. 3. 18, 36. *John 12. 48. *Acts 2. 38.

17 And these signs shall follow them that believe; *In my name shall they cast out devils, they shall speak with new tongues. *Mark 5. 5. & 16. 8 & 9. & 10. 38. & 16. 18. & 19.

18 * They shall take up serpents, and if they drink any deadly thing, it shall not hurt them; * they shall lay hands on the sick, and they shall recover. *Acts 5. 5. *Acts 28. 8.

See the Notes on *Matth.* 28. 19. where what we have here is largely explained.

17. So then, * after the Lord had spoken unto them, he * was received up into heaven, and * sat on the right hand of God. *Acts 1. 2, 3. *Luke 24. 51. *Psal. 110. 1. Acts 1. 1. 2, 3. 4. to the 13.

Matthew saith nothing of our Saviours *Ascension*, *Mark* speaketh of it very shortly. *Luke* saith. *And he led them out as far as* Bethany, *and he lifted up his hands, and blessed them. And it came to pass while he blessed them, he was parted from them, and carried up to Heaven. And they worshipped him and returned to Jerusalem with great Joy.* And again gives us this part

part of this History most fully, *Acts* 1. from *v.* 1. to *v.* 12. we shall in our Notes on *Luke* 24. speak more fully to this. We are told *Acts* 1. 3. that Christ was *forty Days* upon the *Earth* after his *Resurrection*, and *v.* 9. That *a Cloud did receive him.* He is said to *sit on the Right Hand of God*, to distinguish him from *Angels*, whose places are but places of Ministration.

20 And they went forth and preached every where, the Lord working with them, and * confirming the word with signs following. Amen. *Acts 14. 3. Heb. 2. 4.

Here is now the History of a great deal of following time, shortly Epitomized in one Verse. The first motion of the *Eleven* was to *Jerusalem*, *Luke* 24. 52. and this was according to the express command of Christ, *v.* 49. *There they were continually in the Temple Praising and Blessing God. v.* 53. *Acts* 1. 12, 13. At *Jerusalem* they went into *an upper Room.* There *they continued with one accord in Prayer and Supplications*, v. 14. and chose *Mathias* for the twelfth *Apostle*, *Acts* 2. The *Holy Ghost* came upon them, still they continued Preaching to the Jews, till *Acts* 13. 46. The *Jews* by their *Unbelief* and *Persecution judging themselves unworthy of Eternal Life, they turned to the Gentiles of God confirming their Word*, that is, *his Word* spoken by them *with Signs following.* The whole *History* of the *Acts of the Apostles* is an abundant Proof.

St. LUKE.

The ARGUMENT.

Concerning the Penman *of this History, the certain* time *when he Wrote it, and the* occasion *of his Writing of it, we have little in Holy Writ; and there is such an incertainty in* Traditions, *as it is hardly worth the Labour to Transcribe what Men have but guessed at. For those who would have him to be* Barnabas, *or one of the* Seventy, *they seem not to have considered what* Luke *himself saith,* Chap. 1. 2. *that he Wrote*, as they delivered them to him, which from the beginning were Eye-Witnesses, and Ministers of the Word. *By which is fairly hinted to us, that he was* no Eye-Witness, *nor (from the first at least)* a Minister of the Word. *That there was one* Luke *Contemporaneous with* Paul, *and his* Fellow-Labourer, *appeareth from* 2 Tim. 4. 11. Philemon v. 24. Col. 4. 15. *in both which latter Texts he is joyned with* Demas, *and in* Col. 4. 14. *he is called a* Beloved Physician. *Those three Texts seem all to speak of one and the same Person who (probably) at first practised* Physick, *afterwards being made a Disciple, exercised the Ministry; it is generally thought that this was he, who was the* Penman, *both of this* History, *and of the* Acts of the Apostles. *Whether by Nation, he was a* Syrian, *or a* Roman, *or of what other Nation is but an unprofitable Speculation. That he was an* Evangelist *we know, that is, one inspired by God to Transmit to the World, the History of the* Birth, Life, Death, Resurrection, *and* Ascension *of our Saviour, as also of the* Acts *of the* Apostles, *until* Paul *was a* Prisoner at Rome. *For his* History of the Gospel, *so far as it relates to Christ himself, it containeth many remarkable things, not memioned by the other Evangelists.* The Generation of John Baptist. *The History of* Zacharias. *The* Angels *coming to the* Blessed Virgin, Elizabeths *Exclamation, and Sultation of her. The Publication of Christs Birth to the Shepherds, with the things spoken by them.* The Testimony *which* Simeon *and* Anna gave to Christ. *The occasion of* Joseph *and* Maries *going to* Bethlehem, *the Circumstances of our Saviours Birth there, his disputing with the Doctors at twelve Years of Age, are things reported by no other* Evangelist, *and of great use to Compleat the History of* John *the* Baptist *and of* Christ; *besides that he hath many* Parables (*as those of the* lost Sheep, *the* lost groat, *and of the* Prodigal, &c. *that are to be found in no other Evangelist, together with several other* Parables *and* pieces of History; *to say nothing of divers Circumstances, in those* Parables *and pieces of History (which other Evangelists have recorded) omitted by them: He dedicateth his Book to some Friend, either named* Theophilus, *or to whom the Signification of that Name (which is a* lover of God) *in his Judgment did very well agree. The time when he Wrote it, is incertain; some would have it to be Written the fifteenth, some the two and twentieth, some the twenty seventh Year of our Saviour. The matter Written by him is much more of concern to us to know than these Circumstances. We have in our* Annotations *spoken to those things. which he mentioneth (before recorded by* Matthew *or* Mark) *more shortly. To other things which we in him first meet with, more largely.*

CHAP. I.

1 FOr as much as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us.*

2 * Even as they delivered them unto us, which *from the beginning were eye-witnesses, and ministers of the word. *Heb. 2. 3. *Joh. 1. 1. *Joh. 15. 27.

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most * excellent Theophilus. *Acts 1. 1.

4 That thou mightest know the certainty of those things wherein thou hast been instructed.

Lukes Evangelical History hath this peculiar to itself, That whereas the Histories of the other *Evangelists* are written to the whole World, having no particular Inscription, or Dedication. *Luke* dedicates his to a particular Person, named *Theophilus*; for tho that Name signifyeth, *one that loveth God*, yet I cannot think it is to be taken here *Appellatively*, it being commonly used as a *Proper Name.* Parents in former Ages giving Children Names generally either expressive of their Childrens Duty to God (that by their Names they might be put in mind of it) or Expressive, of Gods Mercy to themselves in giving them such Children. The Evangelist here suggesteth, *That many had taken in Hand*, orderly to Write an account, of *the things which were certainly believed amongst the Jews*; some think that *Luke* here reflecteth upon some, that even so early had given false accounts of our Saviours History; for there were several pretended Gospels wrote, called, The *Gospel* of the *Nazareans*, of *Thomas*, *Mathias*, *Nicodemus*, and many others which the Church soon saw cause to reject. But others think that *Luke* doth not at all reflect, and possibly those Figments were not so early; but *Luke* observing that many did Write this famous History, and some possibly (for want of due information, not so exactly, as they might, yet as they were *delivered to them, from such as from the beginning were Eye-Witnesses, and Ministers of the Word*, but possibly might not be able so exactly to inform them or the Writers not so able duly to digest them (for most think *Matthew*, *Mark* and *John* wrote after.) Or possibly, because there being then no Printing, but all in *Manuscripts*, because he thought, his Friend *Theophilus* (to whom he knew such an History would be grateful) might not have come to the sight of those Manuscripts, he undertakes (not without the direction of

of the Holy Spirit as appeared afterward) to Compile an History of these things, to which he was either incouraged by the expectation of others, or recited by the Mistakes of those who had Compiled it having the advantage *perfectly to understand all things* from the Root, not think that this advantage arose not from his Personal Knowledge, but his Converse with the Apostles and other Ministers of Christ; for he saith no more, *v.* 2. then *even as they delivered them unto us, which from the beginning were Eye-Witnesses, and Ministers of the Word.* By which it seemeth to be hinted to us, that he was no *Eye-Witness*, nor *Minister of the Word.* To understand by the *Word* in that *v.* Christ (whom *John* indeed so calleth, *John* 1. 1.) seemeth to me too hard, considering *the Word* in the Evangelists, doth ordinarily signify the Gospel, and no where *Christ* but in *John* 1. 1. 2. *&c. That thou mightest know the certainty of those things wherein thou hast been instructed.* That this, by the Relation of others. Before I pass this Preface, I shall make some Observations upon it. 1. *That even from the beginning there were some Creats, in reporting matters of Fact concerning the Church*, whether *Luke* intended to reflect on them, or no, if we may believe any thing of *Ecclesiastical* History, there were some false *Gospels*, and before the time of the *Gospel* there were *Apocryphal Writings* relating to the History of the Old Testament, No Writings but the Scriptures deserve our Faith, (otherwise then they agree with them) in things of which they give us an account. 2. In *Lukes time the History of the Gospel was most surely believed*, as being delivered from Eye-Witnesses. 3. *Men ought to have perfect understanding of matters of Fact, before they Write them.* Whoso Writes a History upon incertainty, imposeth upon all future Ages. 4. *A Knowledge of Certainties, is what all good Men ought to aim at in Writing, and Reading.* It is a mean Soul that can feed upon an incertainty, and they are as mean that spend their time in catoring such Food for reasonable Souls. Mens understandings are given them for Nobler uses, than to gain the Notion of a Fale-hood, and they are low-born-Souls that can spend their precious Hours in such Cookery, let the Sauce with which they serve it up be never so Artificial.

* Mat. 2. 1. *Chr. 24. 10. 5 There was in * the days of Herod the king of Judea, a certain priest named Zacharias, * of the course of Abia, and his wife *was* of the daughters of Aaron, and her name *was* Elizabeth.

The Holy Ghost for infinitely wise Reasons, giveth us here an account both of the time when *John* the *Baptist* was born, and also of his Parentage. *It was* in the time of *Herod the King* of Judea, that is, *he* who was the Son of *Antipater* (not *Herod* the *Tetrarch* of *Galilee*, of whom you read, *Luke* 3. 1. who put *John Baptist* to Death (that was thirty one or thirty two years after this, he is usually called *Herod the great*, who fought his way to the Government of the Jews (under the *Romans*) and came to his Throne by the Slaughter of the *Jewish Sanhedrim*, by which means he also extinguished all the *Government*, which till his time held in the *Tribe* of *Judah*, tho not in a single Person, (for that was destroyed in *John*, soon after the time of *Judas Maccabeus*) yet in a Select Number out of that Royal Tribe. So that in this *Herods* time the Prophecy of dying *Jacob*, *Gen.* 49. 10. was fulfilled. *The Scepter*, that is, the Government *departed from* Juda, *and the Lawgiver from his Feet*, which was a certain Sign (in order to the fulfilling of that *Prophecy*) that *Shiloh*, that is, the *Messias* was coming. This for the time. *A certain Priest, named* Zacharias, some will have him to have been the *High Priest*, or his *Deputy*, but that cannot be, for the *High Priest* was but one, and so not within the Courses of the Priest, but of the Eldest Family from *Aaron*; and tho it be said *v.* 9. that his *Lot was to Burn Incense*, yet it must not be understood of the *Incense* mentioned, *Lev.* 16. 12. to be Burned upon the yearly *Day of Expiation*, (which indeed none but the High Priest might do,) but of the daily Incense mentioned in the Law, *Exod.* 30. 6, 7, 8. which any of the Priests did in their Courses. This *Zacharias* was *of the* Course of *Abia*. The Eldest Son of *Aaron* was always the *High Priest*, his other Sons were Priests; in a long Course of time, their Descendants so Multiplyed, that they were too many all at the same time to Minister in the Temple. *David* therefore divided them into Courses, each Course waited their Month, 1 *Chron.* 24. 5, 6. there is an account of the Distribution of the Priests into twenty four Courses In *Davids* time the Eighth Course, was the Course of *Abia*, it appereth by *Nehemiah* 12. 4, 17. That after the Captivity they kept the Denominations of these Courses, but it is probable the order of them was altered. We Read of *Abiah*, in *Nehem.* 12. but whether his was then, or at this time when *Luke* Wrote his Gospel, the *Eighth Course* I cannot tell. It is enough for us, that *Zachariah* was one of the ordinary Priests of the *Course of Abia*. Whose Office it was to serve in the Temple in his Course (which was the Course of such as derived from the *Abia*, mentioned in 1 *Chron.* 24. 5. 6.) *And his Wife was of the Daughters of* Aaron, *and her Name was* Elizabeth. This is added not to signify *Zacharias* his obedience to the Divine Law, which obliged the Priests to marry within their own Tribes, for the reason of that Law, being only to prevent the Confusion of the Inheritances, which fell by Lot to the several Tribes, and by the Will or God were to be so kept distinct, the Tribe of *Levi* having no such Inheritance, might intermix with any other Tribe, and did so, the *High Priest* was only obliged to Marry some of his own people, *Levit.* 21. 14. and *Jehoiada*, 2 *Kings* 11. 2. Married one of the Tribe of *Juda*, but it is added to shew the Honourableness of *Elizabeths* Stock. *Moses* and *Aaron*, were the two first Governours of the *Israelites*. *Elizabeth* was not only of the Tribe of *Levi*, but descended from *Aaron*, whom God made the Noblest Family of the *Levites*. Her Name was *Elizabeth*. It is an *Hebrew Name*, *Exod.* 6 23. and (as you may see there) was the very Name of *Aarons* Wife the *Daughter of Aminadab*, and Sister of *Naasson*. As it may be variously Written it signifyeth, *The Rest*, or *the Oath*, or *the Rod of my God.*

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord, blameless.

That they were not Righteous by a perfect Legal Righteousness, being not guilty of any Sin is certain, for so there is *none Righteous, no not one*, but so Righteous, as that God accepted them, and looked upon them as Righteous, as *Abraham believed*, and it *was imputed to him for Righteousness*, tho he Sinned in the denyal of his Wife, *&c.* or as it is said of *David*, 1 *Kings* 15. 5. *He did that which was Right in the Eyes of the Lord, and turned not aside from any thing which he commanded him all the Days of his Life, save only in the matter of Uriah. They also Walked in all the Commandments and Ordinances of the Lord, Blameless.* A Man's Blameless Conversation before the World, is a piece of his righteousness, but will not make up alone such a Righteousness, as will testify his Acceptation with God, or *Righteousness* before him; he must in the first place, *Walk in the Commandments, and in the Ordinances of God.* There is a Duty towards God, as well as toward Men: and that Duty lies in the keeping *his Commandments*, his *Ordinances* for the *fear of the Lord*, must not be taught us by the *Precepts of Men*. Yea, and in all the *Ordinances* of God having a respect to all Gods Commandments, and making this his constant Course and Practice not doing it by fits, he must also be *blameless* towards Men. Here is a true Pattern of what a Married Couple should be, especially where the Husband waits at the Altar, and is imployed in the holy things of God. A *Bishop* must be blameless, 1 *Tim.* 3. 2. *v.* 8. A *Deacon Grave*, not double Tongued, not given to much Wine, not greedy of filthy Lucre—*v.* 10. *Blameless*; and *v.* 11. *Even so must their Wives be Grave, not Slanderers, Sober*, &c. such were *Zacharias* and *Elizabeth*. Such ought all Ministers of the Gospel, and their Wives to be.

7 And they had no child, because that Elizabeth was barren, and they both were *now* well stricken in years.

Amongst all Earthly Blessings, there is nothing we more desire then Children, in whom we have a kind of Perpetuity, living in our Species and in our Posterity, when we are dead in Nature; but as God for our Tryal, doth often deny us other good things which are the great objects of our desires, so he doth often deny his own People this great Blessing. Sometimes he withholdeth it a long time from those to whom he at length giveth it. Barrenness in *Israel* was a Reproach. See *v.* 25. and 1 *Sam.* 1. 6. There was a promise to *Abraham* of a *plentiful Seed*, hence amongst the Jews, the that was Barren hardly thought her self, or was judged by others a Genuine Daughter of *Abraham*. Both *Zachariah* and *Elizabeth*, were now well stricken in Years God chuseth this Woman naturally Barren, and now Aged, also, to be the Mother of *John the Baptist*, therein working a double Miracle; and it is observable in Holy Writ, that when God denyed to any Women Children for some long time, and then opened their Wombs, they were the Mothers of some Eminent Persons, whom God made great use of. Thus it was with *Sarah*, *Rachel*, the Wife of *Manoah*, *Hannah*, 1 *Sam.* 1. and this *Elizabeth*.

8 And it came to pass, that while he executed the priests office before God in the order of his course,

9 According to the custom of the priests office, his lot was to * burn incense when he went into the temple of the Lord. * Exod. 30. 7. Lev. 16. 12.

The Priests were Multiplyed to an exceeding Number, we find an account of more then 4000 upon the return out of the Captivity of *Babylon*, *Ezra* 3. 36, 37, 38, 39. they were doubtless afterward multiplyed to a far greater number, *Josephus* tells us there were a thousand in a Course; whether they held to twenty four Courses as in *Davids* time or no I cannot tell. There were several parts of the *Priestly Office*, which it seemeth by this Text, the Priests of the Course that Ministred, divided amongst themselves by a Lot, one part of their Work was to *Burn Incense Morning and Evening*. It seems this was that part of the Priestly Office, which *Zacharias* was by Lot to Exercise.

10 And the whole multitude of the people were praying without, at the time of incense. * * Exod. 30. 7. Levit. 16. 17.

We are told, that the order of the Jewish daily Service was this. Twice in the Day the Priests, (whose Course it was to Minister, or such of them whose Lot it was) went into the Holy Place to Burn Incense according to the Law, *Exod.* 30. 7. when they went in, A *Bell Rung* to give notice, that it was the hour of *Prayer*; there were constantly there, 1. *The rest of the Priests of the same Course*. 2. The *Levites*. 3. Their *Stationary men*, who represented the whole Congregation, and laid their Hands upon the Beast slain. 4. So many more of the People as would Voluntarily come, and it was very ordinary for many to go (thus we read *Acts* 3. 1. of *Peter* and *John* going into the Temple at the *Hour of Prayer*) these made the Multitude of whom it is said, that while the Priest was *Burning Incense*, they were *without*, not without the Temple, but in the *Court of Israel*, without the *Holy Place*, in which the Priests was Burning Incense. *Praying* so they used to do privately by themselves. There is a Text in *Ecclesiasticus*, *Ch.* 50. 15. which (tho it be not Canonical Scripture, yet as Credible as any other Civil History, and will much help to make the *Readers* understand the order of the Jewish Service, and what this Text saith.

* Exod. 30. 1. 11 And there appeared unto him an angel of the Lord, standing on the right side of the * altar of incense.

Tho we Translate it *appeared*, yet in the Greek it is, there *was seen of him*. An *Angel* indeed was there, whether the Angel *Gabriel* or no, or in what form he appeared, it is not said. It is by some observed, That untill the *Urim* and *Thummim* ceased. No Angel appeared to any Priest Executing his Office, after this it is observed by others, that most appearances of *Angels* to the Priests were, when they were imployed in their Service in the Temple.

12 And when Zacharias saw *him*, he was troubled, and fear fell upon him.

We are naturally affrighted, at sudden, and unusual things, but especially at any Divine appearances, whether God himself takes a shape, or Authorizeth an *Angel* to do it. So was *Daniel*, *Ch.* 10. 7, 8. and *Manoah* and his Wife, *Jud.* 13. 20. and *Paul*, *Acts* 9. for tho God doth not make these appearances to affright us, yet such is the Imbecillity of our Natures, that we cannot but be shy at them, and start from them, and it is but reasonable, that God should by this means, both declare his own Glory, and Majesty, and also humble his Poor Creatures, and make them more Impressive, and Receptive of his Divine *Revelations*. It is reasonable God should keep and declare his Majesty, tho we keep and declare our Infirmity.

13 But the angel said unto him, Fear not, Zacharias, for thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and * thou shalt call his name John. * Ver. 60. 63.

Altho the great God useth so to shew himself to the best of his own People, as to imprint upon them a sacred aw of his Majesty, yet he never suffereth the Souls of his People to sink under those apprehensions. The first Words, the *Angel* saith to *Zacharias*, are, *Fear not Zacharias*. I am no bad Messenger to thee, but a good Messenger from God, to tell thee, *Thy Prayer is heard*. This is good news to any Soul. But of what Prayer the *Angel* here speaketh, is a little further question, for it follows, *And thy Wife* Elizabeth *shall bear thee a Son*. It is believed that the Priest while he Burned Incense, did offer up Prayers, but that he had now offered Prayers to God for issue, is not so probable, considering that both he and *Elizabeth* were well stricken in years, and probably past Children. Some therefore think that those Words. *And thy Wife* Elizabeth, &c. are given him only as a Sign, that his Prayers were heard. And added to signify that as a further Mercy to him than what he asked, *Elizabeth* should conceive. Nor do I see any reason why we should restrain the *Prayer* mentioned to the Prayer he had now made, and not expound it of those many Prayers which *Zacharias* had before made, which tho God had delay'd to Answer, yet the Angel assures him, should now be answered with Relation to issue, *And thou shalt call his Name* John, which is the same with *Johanan* in the *Hebrew*, and signifies *Gracious*. The *Angel* directed *Joseph* to call Christs Name *Jesus*, *Because he was to save his People from their Sins*, and he directeth *Zachariah* to call his Sons Name *John*, because he was to open the Kingdom of *Grace*, and to Preach the *Grace* of the *Gospel*, through Jesus Christ.

14 ‖ And thou shalt have joy and gladness, and many shall rejoyce at his birth. ‖ Or, and he shall be to thee * joy and gladness. * Ver. 58.

None ought to have so mean thoughts of these Words of the *Angel*, as to think that they are only expressive of that Affection, which commonly discovereth it self in us, when God giveth us Sons, especially after a long Barrenness, but of a further joy and gladness, his Parents should have upon a spiritual account afterwards expreft. *Many shall rejoyce at his Birth*, *Job.* 5. 36. they rejoyced *in his light*, the glad Tidnigs of the *Messiah* being come into the World, which he brought. The *Papists* think they have a ground here for their Holy-day, they keep to his Honour, and their Apish Carnal rejoycing, which certainly, was not so valuable a thing, as for an Angel to foretel. The Angel speaks of the great Acceptation with the People, (many of them) which *Johns Doctrine* should have, to that as our Saviour saith, *From his Days the Kingdom of Heaven suffered Violence, and the Violent did take it by force*. But he further openeth his meaning, in the following Verses.

15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink, and he shall be filled with the holy Ghost, * even from his mothers womb. * Jer. 1. 5. Gal. 1. 15.

16 * And many of the children of Israel shall he turn to the Lord their God. * Malachy 4.

We have a natural Ambition to be *great*, but it is only to be great in the sight of Men, thence one Man coveteth Riches, another Honours, and Reputation, but the true greatness is to be *great in the sight of the Lord*, who doth certainly judge with the truest and most infallible Judgment. In Gods sight he is a *great Man*, of whom God maketh a great use, especially in turning many Souls to himself. Consider *John* separately from his Work, and the Concurrence of God with his Work, he was a *very little Man*, and so looked upon, by the *Pharisees* and *Rulers*, who would not *believe in him*. His Father was an ordinary, Priest. For Titles and Dignities, he had none, *John the Baptist* was his highest Title. For his Clothing, he was not Clothed in *soft Raiment* (as *Princes Chaplains*) he was Clothed with a *Skin*, with *Camels Hair*, and had a *Leathern Girdle about his Loins*, yet Christ faith of him, *Among those that were born of Women, there had not risen a greater than* John *the Baptist*, he had no Palace, no Stately Habitation, he lived mostly in desert Places little Inhabited. Nature was his Cook, that provided him *Locusts* and wild Honey. Where was his greatness, but in this? He was a great, and faithful Preacher of the Gospel; and God Blessed his Labours to convert Souls. They are little Men, that do little of the Work, for which God hath sent them into the World, and do little good in their Generation. *He shall drink neither Wine nor strong Drink*, by strong Drink is meant any *Drink* which ordinarily intoxicateth. This was the *Law of the Nazarites*, *Num.* 6. 3. It was forbidden the Priests during the time of their Ministration upon pain of death, *Levit.* 10. 9. No lovers of *Wine* and *strong Drink*, can be great Men in the sight of God. The Minister of the Gospel must not be one *given to Wine*, 1 *Tim.* 3. 3. *Titus* 1. 7. *And he shall be filled with the Holy Ghost, even from his Mothers Womb.* This is true, both as to *Prophecy* (which is an extraordinary Gift of the Holy Ghost) and also of the Holy Ghost considered as a *Sanctifying Spirit*, renewing the Heart. *For many of the Children of* Israel *shall he turn to the Lord their God.* Then it seems there is another Conversion besides the Conversion of Men from *Paganisme*. *John* (with the assistance of the Holy Ghost) was an Instrument to turn *many* of the *Israelites*, who already Verbally owned the true God, but were Drencht in Errors and Superstitions, and loosness of Life, to the Lord their God, by Repentance, and this he did by Preaching both Law and Gospel to them. This made him a great Man, for *Dan.* 12. 3. *They that turn many to Righteousness, shall shine as the Stars for ever and ever.*

17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient ‖ to the wisdom of the just, to make ready a people prepared for the Lord. ‖ Or by, or in.

God was last spoken of, he must therefore be the *him* mentioned here, before whom *John the Baptist* was to go, according to the Prophecy, *Mal.* 4. 5, 6. from whence is an evident proof, that Christ was the Lord our God, before whom *John* the *Baptist* came, in the *Spirit and Power of* Elias, and therefore he is called *Elias*, *Mal.* 4, 5. as expounded by Christ, *Matth.* 11. 14. *Mark* 9. 11. The Jews not understanding this, keeps them in a vain expectation of a *Messiah* to this Day, and of a Personal coming of *Elias* before him; it is the observation of some learned Men, that where the word *Power* is added to the *Spirit*, or holy Ghost, it signifies a more than ordinary measure, and Influence of the Spirit as in this *Chap. v.* 35. *Acts* 10. 38. 1 *Cor.* 2. 4. 1 *Thess.* 1. 5. But I rather think, that by that Phrase, *In the Spirit and Power* here is meant, with the same Zeal and frame of Spirit that *Elijah* had; we have before in our Notes upon *Matthew*, shewed in how many things *John the Baptist* was like *Elijah*, to say nothing of his Habit, and the Severity of his Life, in respect of the most corrupt time, wherein they both lived, their faithfulness in their Ministry, their Warmth and Zeal in their Work, their boldness not fearing to reprove Princes for their Errors, *&c. to turn the Hearts of the Fathers to the Children. Malachy* addeth, and the *Hearts of the Children to the Parents*, instead of which *Luke* hath, and the *disobedient to the Wisdom of the just*, that is, to bring both *Young* and Old to Repentance. The Hearts of the *Fathers* amongst the Jews to the Doctrine of Christ, and his Apostles their Children, and the Hearts of the *Jews*, which with respect to *Abraham*, *Isaac* and *Jacob*, and *David* are Children, to the Doctrine which they imbraced, and the ways of God wherein those just Men walked, which is the Doctrine of Wisdom. To reconcile many amongst the Jews to that which some of them own and profess, tho others of them are yet Apostatized, and yet led away, with the Superstitions of these Degenerate, and Corrupt times. *To make ready a People prepared for the Lord*, to acquaint this part of the World with the *Messias*, and to prepare them for receiving him and his Doctrine, which is presently to be revealed by himself, taking off Peoples Prejudices, and discovering and commending Christ to them. Or by bringing Men to a true Repentance for their Sins, and a Sense of them, till which they cannot believe to prepare them for a more Internal Reception of the Lord Jesus Christ. For *John* is said to have Preached the Doctrine of *Repentance for the Remission of Sins*, and to have Preached, saying, *Repent* for the Kingdom of Heaven is at

at Hand. Also defaming the Pharisees who were the great Enemies of Christ, by detecting to the People their Hypocrisy. Thus he *made ready a People prepared for the Lord.*

18 And Zacharias said unto the angel, *Whereby
Gen. 17.17. shall I know this? for I am an old man, and my wife well stricken in years.

The Words are much the same with those of *Abraham Gen.* 15. 8. *whereby shall I know I shall inherit it*, viz. the *Land of Canaan?* And *Mary v.* 34. of this Chapter, when the same Angel had told her she should have a Child, *v.* 31. saith, *How shall this be seeing I know not a Man?* *Gideon* also asked a Sign *Jud.* 6. 17. To our appearance and Judgment there seemeth no great difference betwixt these, and *Zachariah* in this place asking a Sign. Only *Zachariah* here opposeth his own *sense* and *reason*, to the Words of the Angel, yet we shall hear a different issue of this Question, or answer to it.

19 And the angel answering, said unto him, I am Gabriel, that stand in the presence of God: and am sent to speak unto thee, and to shew thee these glad tidings.

20 And behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

It is by some observed, That before the *Captivity of Babylon* we read of no name of any *Angel*, who have no names as we have, but assume names to declare the nature of their ministration, and that *Gabriel* signifieth the *Power*, or the *strength* of God, because the declaring of the Gospel which the Apostle declares *Rom.* 1. 16. *The Power of God to Salvation*, seemeth to have been his peculiar Ministration. We Read of this *Gabriel*, *Dan.* 8. 16. and 9. 21. where we find him foretelling the *Messias*, and the working of Mans Redemption: to which Prophecies he doubtless refers *Zacharias* in saying I *am Gabriel*. We again shall meet with him, *v.* 26, 27. *Six Months* after this, appearing to the *Virgin Mary*, and telling her she should bring forth the *Messiah*, he addeth, *that stand in the presence of God*, as the good *Angels* always behold the *Presence of our Heavenly Father* (as our Saviour tells us) and are ready to be sent about his Messages, (whence is the Name of *Angels*) they are called *Gods Ministers*, *Psal.* 103. 21. & 104. 4. *and* am sent to *speak unto thee, and to show thee glad tidings*. God sent me on purpose to declare this thing to thee. Which *Zachariah* might have known by the time and place, when he appeared, at the time of *Prayer*, at the Altar in the holy Place, where the Evil Angels used not to shew themselves. And *behold thou shalt be Dumb, and not able to speak until the Day that these things shall be performed.* Divines have perplexed themselves, to give a just account of this signal Punishment of so good a Man. Whether they have said enough to satisfaction I cannot tell. *Abraham* upon the same Question, was gratified with a Sign, *Gen.* 15. 9. 10. so was *Gideon*, *Jud.* 6. 17. where there is no difference in the *Words*, or in a *Fact*, there may be a great difference in the Heart, and its inward *Habit* and *Motions*, from which those Words proceed, and we must allowGod to see that better then we can discern it by the Words. Before *Abrahams* time, we read of no such Experience of Gods power in such Cases, neither do we find that *Abraham* desired a Sign as to this, that God would give him a Child, but only as to the Lords giving his Posterity *Canaan*. Besides, that it is said, *v.* 6. *He believed, and it was counted to him for Righteousness*; and the Apostle extolleth his Faith, *Rom.* 4. 19. *Being not weak in the Faith, he considered not his own Body now dead, when he was above a hundred years old, nor the deadness of Sarahs Womb, he staggered not at the promise through unbelief, but was strong in Faith, giving Glory to God, being fully persuaded that what he had promised, he was able to perform.* So *Sundred that what he had promised, he was able to perform.* So as he asked not a Sign for the begetting of a Faith in him, he believed the Lord without a sight, only, fearing his own Heart, he asked a Sign for further Increase and Confirmation of his Faith. Besides, *Zachariahs* punishment was *Gentle*, and of that Nature that is also carried with it an Answer to his desire. It was only the Privation of Speech, until the Words of the Angel should be fulfilled. *Because thou believedst not my Words.* The Words of God by his Messengers are to be believed, and the not believing their Words, which they speak truly from him, and as so sent, is a Sin God will severely punish. It is all one, not to believe God, as not to believe those whom he sends, speaking what he bids them. *Which shall be fulfilled in their Season.* The Unbelief of Men shall not make the Word, and promise of God of no effect. But Gods promises have their Seasons, before which we must not expect the Accomplishment of them. *Habakkuk* 2. 3.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them, and they perceived that he had seen a vision in the temple, for he beckned unto them, and remained speechless.

23 And it came to pass, that as soon as the days of his ministration were accomplished, he departed to his own house.

While the Priest was in the holy Place, the People were in that part of the Temple called the *Court of Israel*, or the *Court of the People*, praying, when he had done, he came out, and blessed them according to the Law, *Num.* 6. 23. 24. where is the form of Blessing, which he used, for this, the People waited before they went home. Whether the Angels Discourse with *Zacharias* was longer, or his Amazement at the Vision made him stay longer then the Priest was wont to stay, it is uncertain; but so he did, and when he came out, he was not able to pronounce the Blessing, nor to speak at all, only he beckneth to them, by which the People judged, that he had seen some Vision. Yet *Dumbness* being none of those bodily defects, for which by the Law they were to be removed from the Priests Office, nor having any great Work in which he used his Tongue during his Ministration, which was more the work of the Hands, he accomplished the Days he was to Minister, and *then departed to his own House*, for in the Days of their Ministration they had their Lodgings in Buildings appertaining to the Temple.

24 And after those days his wife Elizabeth conceived, and hid her self five months, saying,

25 Thus hath the Lord dealt with me, in the days wherein he looked on me, to *take away my reproach among men. *Gen. 30. 23. Isa. 4. 1.

How long after those Days the Scripture saith not, but it is probable it was soon after, as in the Case of *Abraham*. And in the Case of *Manoahs* Wife, *Jud.* 13. 3. who conceived presently after the Revelation, *and hid her self under ground*, not that she hid her self from seeing any Person, but she concealed from those whom she saw, the hopes that she had of her being with Child, and perhaps what her Husband had let her know by Writing of the *Revelation* he had from the *Angel*, not that she her self doubted the thing, that were unreasonable to presume, after the seeing of her Husband made Dumb for a Sign of it, and her next Word will let us know the contrary, but to avoid the Discourse of People upon so unusual a thing, who might possibly think her too Vain in speaking of a thing so improbable, and unlikely as this was. In the mean time she did not Conceal her self from God, but said, *Thus hath the Lord dealt with me.* Ascribing it all to the Power of God, who keepeth the Key of the Womb in his Hand, and maketh the Fruit of it his Reward, *In the Days wherein he looked upon me*, it is the same with, *v.* 48. *he hath regarded the low Estate of his Hand-maid.* The Favour of God to his Creatures is oft expressed under this Notion, *Psal.* 25. 18. and 84. 9. and 119. 132. To *take away my Reproach amongst Men.* Barrenness is no more then a Reproach amongst Men, it was more especially a Reproach to *Jewish Women*, not only in regard of the Expectation of being the Mother of the *Messias* (for none could expect that but a *Virgin*, *Isaiah* 7. 14. and the of *the Tribe of* Judah, to which the *Messiah* was promised, and one of the House of *David*, to whose Family he was promised as a Branch) but in regard of the special promise to *Abraham*, to whom a Seed was promised, numerous as the Dust, and as the Stars, to which the *Barren Woman*, could contribute nothing. It is a great Mercy when God favoureth his People with any Providences, which take away *their Reproach amongst Men*, and a just cause for his Peoples thankful acknowledgment.

26 And in the sixth month, the angel Gabriel was sent from God, unto a city of Galilee, named Nazareth.

27 To a virgin *espoused to a man whose name *Mat. 1. 18.
was Joseph, of the house of David, and the virgins name *was* Mary.

In the sixth Month, that is, after *Elizabeths* conception, thus it is Expounded afterward, *v.* 36. The *Angel Gabriel*, the same *Angel* that had appeared in the Temple to *Zacharias*, who seemeth to have had a special Ministration, with reference to that part of Gods Will, which was predictive of the *Messias*, he was *sent from God*, (without whole command the *Angels* do not move) to a *City of* Galilee *called* Nazareth. There *Joseph* lived, from thence he went, *Chap.* 2. 4. The Angel came to the *Virgin*, who is here described by her Name *Mary*, and her *Relation*, the was espoused to one *Joseph*, who is said, to be of the House of *David*. *Matthew* reduceth his Genealogy to prove him to be so.

28 And the angel came in unto her, and said, ‖ Hail ‖ Or, God save thee, preserve. thou that ‖ art highly favoured, the Lord *is* with ‖ Or, thou that hast obtained thee, blessed *art* thou among women.

Virgins betrothed, until the Consummation of their Marriage, were ordinarily kept in their Friends House, thither came this Angel, and saith, *Hail thou that art highly favoured.* The Word Translated *Hail* signifies *Rejoyce thou*, or is as much as *God save thee.* It is not the form of a Prayer (as the Papists use it) but an ordinary Salutation, as much as, *God save you*, or *Good-morrow* is amongst us, *Thou that art highly favoured*, Κεχαριτωμένη, the word comes originally from χάρις which signifyeth in Scripture two things. 1. *The Free Love, and favour of another bestowed on any*, that it is taken, *v.* 30. thou hast found favour, *Eph.* 1. 6. *to the Praise of the Glory of his Grace.* 2. It signifies *good Habits in the Soul*, as 2 *Pet.* 3. 18. *grow in Grace*, *Col.* 3. 16. *Singing with Grace in your Hearts.* Hence the *Verb*, a Participle from which the word here used is, may signify two things. Either *thou hast received Grace* Or, *thou that art freely beloved.* Or, much grace.

Grace or favour from God, or, 2. *Thou that art full of gracious habits.* The first seems to be its sense in this place, it so the words in the verse. *Blessed art thou*, so also it is expounded *v.* 30. *thou hast found favour with God.* So as the Virgin was the object of Divine Grace, as we are, and therefore not to be preferred to, as the *Fountain of Grace*, she her self had nothing but what she received. This whole verse seemeth to be only a *Salutation*, there is nothing of a Prayer in it, the Angel doth only take notice of her, as a favourite of Heaven, one dear unto his Lord, with whom God was in an especial manner, and whom God blessed above the rate of those *ordinary Blessings*, with which he blesseth other Women.

29 And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

It seemeth that she did not only hear a voice, and saw an ordinary appearance, but the appearance of the Angel, was attended with some manifestation of the Glory of God, which affected her and made her admire, what the meaning of this should be, that God should send an Angel to her, and with such a kind of Salutation.

30 And the angel said unto her, Fear not, Mary, for thou hast found favour with God.

This expounds those words, *thou art highly favoured*, *v.* 28. and lets her know, that he came upon no ill design unto her, neither upon any Humane errand, nor yet with any message of evil tidings from God, for she was one for whom God had a favour.

31 And behold, thou shalt conceive in thy womb, and bring forth a son, and * shalt call his name
*Chap. 2. 21. Jesus.

32 He shall be great, and shall be called the Son of the Highest, and the Lord God * shall give unto
*Psal. 132. 11. him the throne of his father David.

33 * And he shall reign over the house of Ja-
*Dan. 2. 44. Heb. 1. 8. cob for ever, and of his kingdom there shall be no end.

These three verses contain the substance of the Angels message, or errand to the Virgin, to tell her she should be the Mother of a *Son*. By what name she should call him, and what he should be. In telling her this, who shall be born to her a Virgin, one who had not known Man, (as she expresseth it, *v.* 34.) he plainly mindeth her that the Prophecy *Isaiah* 7. 14. should be fulfilled in her. Thus far the Angels Word signify a promise. *And thou shalt call his name Jesus*, the *Angel*, *Matth.* 1. 21. faith the same to *Joseph* and expounds it, adding, *for he shall save his People from their Sins*, and thus the Prophet expounded it who saith, *Isa.* 7. 14. his name should be called *Emanuel*, there were two of this name before, *Jeshua* and *Jehoshua*, both of which were great types of Christ, as being great temporal Saviours to the Israelites. The one brought them into *Canaan*. The other led them out of *Babylon*, *Ezra.* 2. 2. But this was yet a more excellent *Joshuah*, who was to save his People from their Sins. The Angel further goes on describing him, saying. *He shall be great*, *Isaiah* had said *Ch.* 9. 6. His name shall be called *wonderful mighty both in Words and deeds*, *Luke* 24. 19. *And shall be called the Son of the Highest*, that is the Son of God, who is often in Scripture made known by this name, *Gen.* 14. 19. *Psalm* 92. 1 & 83. 18. *Mark* 5. 7. *He shall be called the Son*, that is, he shall *be so*, for this Phrase so signifieth often, *Isaiah* 1. 26. *John* 1. 12. for he shall be *known*, and *declared to be so*, *Rom.* 1. 4. *Peter* so called him, so did the *Centurion* who attended his Cross, God himself called him so, *Psal.* 2. 7. and that in a sense, agreeing to none but him, no not to the *Angels*, *Heb.* 1. 5. much less to Saints. *And the Lord God shall give unto him, the throne of his Father* David. Not the temporal Kingdom, but the Spiritual Kingdom over the same People over whom *David* ruled, from whom he is descended. It appeareth from many passages in the Prophets that *Davids* Kingdom, was a type of Christs, 2 *Sam.* 7. 13. *Psal.* 2. 6 & 132. 11. *Isaiah* 9. 6, 7. *Amos* 9. 11. Hence we find the name of *David* given to Christ, *Jeremy* 30. 9. *Ezek.* 34. 23. *ch.* 37. 24. *Hosea* 3. 5. *And he shall reign over the house of* Jacob *for ever, and of his Kingdom shall be no end.* *Jacob* was the Father of the twelve Tribes of *Israel*. So as the *house of Jacob*, primarily signifieth the *Jews*, who were the *natural Branches*, in this excellent *Olive*. Christs Kingdom extended beyond the house of *Jacob*, but it began there, his Law went first out of *Sion*, and he was in the first place sent to the *lost Sheep of Israel*, he was *the Minister of the Circumcision*, *Rom.* 15. 8. others were to be *joyned to the house of* Jacob, *Isaiah* 14. 1. or *Jacob*, and the house of *Jacob*, may signify the whole Church. all that should believe in Christ. *The Rod of his strength went out of Sion*, *Psal.* 110. 2. tho his Kingdom was not confined to *Jacob*. All believers who worship God in the Spirit, and rejoyce in Jesus Christ are by the Apostle determined, *the Circumcision*, *Phil.* 3. 3. and he is a *Jew* who is one inwardly, *Rom.* 2. 29. *And of his Kingdom shall be no end*, this both expounds the Words *for ever*, going just before, and also distinguisheth the Kingdom of Christ, from all Kingdoms of the World, which all shall have their Periods, and also assureth us of the continuance of the Gospel Church, which is Christs Kingdom, till his Kingdom of Glory be revealed, and this agreeth with the Prophecies, of the old Testament, concerning the Kingdom of the Messiah, and the typical Kingdom of *David*, *Psal.* 145. 14. *Isaiah* 9. 7. *Dan.* 7. 14. *Micah* 4. 7.

34 Then said Mary unto the angel, How shall this be, seing I know not a Man?

There are some would excuse *Mary* in this reply and tell us these Words spake in her no doubt, that the things spoken by the Angel should not come to pass, only *admiration*, or a *desire* to be further, which way God would effect such a wonder of *Providence*. Others think her Words hardly excuseable from all guilt, tho the more excuseable, because there had yet been no such President made in the World of the Divine Power, as to cause a *Virgin to conceive, and bring forth a Son.* The next Words. *Seeing I know not a Man*, seem to import, that she understood the *Angel* of the present or past time, that she had already conceived, or should immediately conceive, against which she objects her not having any carnal knowledge of any Man. For the Notion of some *Papists* that would from hence impose upon us to believe, from hence, that *Mary* had *vowed Virginity*, as if the sense of the Words were. *I am resolved never to know Man*, it is so ridiculous, that no Man of ordinary sense can allow it, for, besides that there was no such *vows*, that we ever read of amongst the *Israelites*, nor could any such be made but by the Law of God, might be rescinded, if made when the Virgin was in her Fathers house: and besides that, it is very improbable, that a Jewish Woman should make such a Vow, in whom barrenness was such a reproach, and who lookt upon it as a curse; I say besides these things, who can have such unworthy thoughts of the blessed Virgin, as to think that she should, having made such a vow, admit of an espousal to *Joseph* to mock him. But the certainly understood the Angel, as speaking of a thing *in being*, or which presently should be, and tho she believed what the *Angel* said, yet is desirous of further satisfaction how such a thing could be, out of the ordinary course of Nature.

35 And the angel answered and said unto her, The holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that Holy thing which shall be born of thee, shall be called theSon of God.

The *Holy Ghost*, (who is also called here *the Power of the Highest*,) shall *come upon thee*; it is a Phrase which signifieth a *special and peculiar influence of the holy Spirit*; thus we read of the Prophets, *That the Spirit of the Lord came upon them*, 2 *Chron.* 20. 14, &c. which argued a special Influence of the Holy Spirit on them, efficacious, so as it put them upon a present Prophecying. There is a common influence of God upon the forming of all Children in the Womb, *Job* 10. 8. *Psal.* 139. 5. But this Phrase denoteth, an extraordinary special influence of the Spirit, changing the order and course of Nature, and giving a Power to the Blood of the Virgin by him sanctified, to coagulate alone to the forming of a body of a Child; this is more Mysteriously yet expresst, by the next term *over shadow thee*, which I take to be a modest Phrase, signifying only a supply of Mans act, by a Divine creating Power, in a most miraculous manner. *Therefore also that holy thing, which shall be born of thee, shall be called the Son of God*, as *Adam* was called the Son of God, *Chap.* 3. God (by his creating Power) supplying as to him the place of *Father and Mother*, and to *Christ*, supplying the place of the *Father*, tho not of the Mother, for (saith the *Angel*) he shall be *born of thee*. But yet that *Mass of Flesh*, shall be an *holy thing*, because tho born of thee, and Flesh of thy Flesh, yet of thy Flesh first sanctified, by the Holy Ghost coming upon and over-shadowing of thee. He shall be *called so*, not that he was not so by eternal Generation, (of which the Angel here speaks not,) but the *Word* the eternal Son of God, which was in the beginning, being thus made Flesh, and personally united to thy Flesh, the whole Person shall be called, *The Son of God.*

36 And behold, thy cousin Elizabeth, she hath also conceived a son in her old age: and this is the sixth moneth with her who was called barren.

37 For * with God nothing shall be unpossible.

What a particular notice doth God take of the Children of Men? *Gen. 18. 14. he knoweth our Relations. *Thy Cousin Elizabeth.* Here some make a question how *Elizabeth*, who *v.* 1. was one of the Chap. 18. 27. Daughters of *Aaron*, and consequently of the Tribe of *Levi*, could be *Cousin* to *Mary*, who was of the house of *David*, and consequently of the Tribe of *Judah*, (as our Evangelist proveth *Chap.* 3.) because of the Law *Num.* 36. 6. 7. But *Cousin* may be taken in a large sense as *Paul* calleth all the Jews *his kinsmen*, *Rom.* 9. 10. or they might be Cousins in a strict sense, for the Daughters of the Tribe of *Levi*, might marry into any other Tribes, having no *inheritance* to carry away, to prevent which was the Law, *Num.* 36. *And this is the sixth Month*, &c. from her conception, by which time Women use to be at some certainty about their Quickening, you must not therefore think this *impossible*, for you know *Elizabeth* was counted barren, and was old, yet she hath conceived. *And with God nothing is impossible.* I bring you a message from God, to whom all things are possible. This was an ordinary saying, amongst them, *Nothing is impossible with God.* Our Saviour useth it several times *Mark* 10. 27. *Matth.* 19. 26. Nor needed we any Scripture to prove that nothing could be impossible to him who is the first Being, the first Cause, and the Fountain of all

Power, and to whom all things are subject. No considerate Man will from hence conclude that things are *possible* to God, which would derogate from the perfection of the Divine being, and are imperfections in us. Nor yet that any thing is possible to God, the contrary to which he hath willed but God can do whatsoever he can will.

38 And Mary said, Behold the handmaid of the Lord, be unto me according to thy word. And the angel departed from her.

Once have I spoken (saith *Job. Ch.* 40.5.) *but I will not Answer.* In like manner the Virgin speaketh. I will dispute no more. I am the Lords Servant, let him do with me, whatsoever he pleaseth. This Phrase, *Behold the handmaid of the Lord*, doth not speak her, *the Lady and Queen of Heaven*, (as the *Papists* stile her) but it speaketh her *Humility* and readiness to give up her self to the Lords pleasure, her *assent*, and *consent* unto God. She addeth a *Prayer*, that God would do according to what the *Angel* had said unto her. The Angel having dispatched his errand, and obtained what he came for, ascendeth into Heaven.

39 And Mary arose in those days, and went into the hill-country with haste, into a city of Juda.

40 And entred into the house of Zacharias, and saluted Elizabeth.

Many think that this City where this *Zacharias* lived was *Hebron*, before called *Kiriath-Arba*, *Josh.* 14. 15. for that was a City, in the Mountainous part of *Juda*, one of the *Cities of refuge*, and belonging to the Priests *Jos.* 20. 7. But whether it was so or no cannot be certainly determined, she probably went not only to rejoyce with *Elizabeth* her kinswoman, but also to strengthen her own Faith, as to the Revelation which she had received finding that true, which the Angel had told her, concerning her Cousin *Elizabeth*.

41 And it came to pass that when Elizabeth heard the salutation of Mary, the babe leaped in her womb: and Elizabeth was filled with the holy Ghost.

The motion of the Child in the Womb of the Mother, after her time of quickening is past, and the more then ordinary motion of it, upon some extraordinary cause of joy, is no unusual thing with Women in those circumstances, but doubtless as this, motion was more then ordinary, so it had a more then ordinary cause, being caused from the Holy Spirit of God, and so the best Interpreters Judge, what is afterward said of *Elizabeth*, that she was filled with the *Holy Ghost*, is expounded in the next Words, wherein she Prophecieth, of the Spirit of Prophecy.

42 And she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb.

Elizabeth useth the same Words to *Mary*, which the Angel had used for her, *v.* 28. That is thou art an exceeding happy Woman, not only renowned, but one whom God hath greatly favoured and exceeding Blessed and made happy, and *Blessed is the fruit of thy Womb.* Tho the same Word be used, yet is not to be understood of the same degree of Blessing. Christ was anointed with the oil of gladness, above his fellows, and Blessed in another sense, and after another manner, then any creature can be said to be Blessed, for the fulness of the Godhead dwelt in him bodily.

43 And whence *is* this to me, that the mother of my Lord should come to me.

Mary in these Words acknowledgeth both the incarnation of Christ, and the Union of the *Divine*, and *Humane Nature*, in the one Person of the *Mediator*, she ackowledgeth *Christ* her *Lord*, and *Mary* to be his Mother.

44 For lo, alloon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

By these Words *Elizabeth* declareth, that she looked upon the motion of the Child in her Womb, upon *Marys* salutation of her, as something more then Natural.

45 And blessed *is* she that believed, || for there shall be a performance of those things which were told her from the Lord.

|| Or, *that there shall be a performance.*

Some will have this given as a reason, why *Elizabeth* pronounced her *Blessed*. Because she believed, that what God had said should have its effect, as *Chap.* 11. 28. when the Women Blessed the Womb that bare Christ, and the *Paps that gave him Suck*, Christ saith, *yea rather Blessed are they, that hear the Word of God and keep it. Mary* was Blessed not in this so much, that she brought forth Christ, as in this that she *believed in him.* The Words are certainly a great confirmation of what the *Angel* had before told her, and it must needs be a great satisfaction to her, to hear her kinswoman by the Spirit of Prophecy, coming extraordinarily upon her, confirming what the Angel had before told her.

46 And Mary said, My soul doth magnifie the Lord.

47 And my spirit hath rejoyced in God my Saviour.

We are now come to the Famous Song of the blessed Virgin, upon whom also the *Spirit* of the Lord comes upon this occasion. Shee first Solemnly gives praise unto God, then by various expressions declareth the Power, and goodness of God, shewing him worthy to be praised and lastly applieth what she had spoke more generally, to the particular business of Mans Redemption. Our *magnifying God*, is not by making him great, as he magnifieth us, as it is *v.* 49. but by declaring, and shewing forth his greatness. She saith, *her Soul did Magnify the Lord*, and her *Spirit rejoyced.* Soul and Spirit are but two Words, signifying the same thing, and importing that she glorified God *heartily*, and with her whole Soul, and teaching us that all praising of God, with our lips, are of no significancy, whithout the conjunction of the heart, with the tongue. [*In God my Saviour.*] So *Hannah* 1 *Sam.* 2. 1. *My heart rejoyceth in the Lord, mine horn is exalted in the Lord.* This is true, spiritual rejoycing, when the primary object of our joy is not the *sensible Good*, but the Goodness of the Lord to us, in giving us that good thing.

48 For he hath regarded the low estate of his handmaiden: for behold, from henceforth all generations shall call me blessed.

Our translators have here rightly translated *Ταπεινωσιν. Low estate. Mary* doubtless doth not here commend her own *Humility*, (as some *Papists* would have it,) but magnifieth God, for that he had respect to her, who was of so mean and low a condition, for tho she was of the family of *David*, yet that Family had for many years been broken and afflicted, and she was now espoused to a *Carpenter*, which spake her condition low and mean, tho descended from the *Royal Family of David*, and thus God usually magnifieth himself, he chuseth *David* from the Sheepfold to be King over Israel, he much delighteth to exalt such as are low, *he chooseth the foolish things of the World, to confound the Wise, the weak things of the World to confound the mighty, and base things of the World, and things which are despised, hath God chosen* 1 *Cor.* 1, 28. *That no flesh should Glory in his presence, v.* 29. *Henceforth* (saith *Mary*) *all generations shall call me Blessed.* It is no mean favour of God, when God giveth us a name in the World, and that not only in the present *generation but in succeeding Generations.*

49 For he that is mighty hath done to me great things and holy *is* his name.

That which is observable both in this Verse, and in this whole Song, is how the blessed Virgin, attributes all to God, and ascribeth nothing to her self, or any merits of her own, much like unto her Father *David Psal.* 115. 1. *Not unto us, O Lord, not unto us, but unto thy name give Glory, for thy Mercy, and truths sake*, and herein she teacheth those Generations, which she had even now said should call her *Blessed*, how to take notice of her, *viz.* as one highly favoured of the Lord, one for whom God indeed had done great things, but not as one who had merited any thing at Gods hand, much less as one to whom we should pay a greater Devotion, then to her Son, and speak to her that she should *command her Son*, (according to the blasphemous devotion, and Idolatry of the *Papists*, *Mary* is very careful of giving succeeding Generations any occasion from her expressions for any such Superstitions. *And holy is his Name.* Holy, that is *glorious*, and *venerable*, [his name] that is, he himself is Glorious, and Holy, far above the Conception and Comprehension of poor Creatures.

50 And * his mercy *is* on them that fear him, from generation to generation. * Exod. 20. 6.

Having celebrated God for his *Glory* and *Majesty*, she hereby celebrateth him for his *Mercy*, which extends to all but especially is shewed to such as fear him, she certainly respecteth the promise of God, to be the God of *Abraham*, and *his seed*, but declareth this to be most eminently made good to those who are truly Pious, all Piety being expressed ordinarily in Scripture, especially in the old Testament, under the notion of the *fear of God*, we have almost the same Words *Psal.* 103. 17. It is elsewhere expressed under the notion of *thousands Exod.* 20. 6. signifying not only the extent of the Divine goodness to all his People, but the continuance of it for ever.

51 * He hath shewed strength with his arm, he hath scattered the proud, in the imagination of their hearts. * Isa. 51. 9. Job. 5. 11. * Psal. 33. 10. 1 Pet. 5. 5. * 1 Sam. 2. 6.

52 * He hath put down the mighty from *their* seats, and exalted them of low degree. &c.

In these verses the Virgin celebrateth both the Power and justice of God, as she before had done his *Holiness* and his Mercy, and Godness. The strength of a Man is much seen in the *effects* of his *arm*; hence God, who hath no such part as we have, is yet spoken of as if he had an *arm*, by which no more is signified, then a *mighty Power*, by which he bringeth things to pass. *Exod.* 15. 16. *Isa.* 40. 10 & 89. 13. *Psal.* 98. 1. So in many other texts. *He hath scattered the proud in the imaginations of their hearts:* *Jethro* Exod. 18. 11. *knew that the Lord was above all Gods, because in the thing wherein they deale proudly he was above them.* The *Proud* in Scripture often signifies wicked men, as the *humble* signifies good and holy men, but *Proud* in a strict sense, signifieth Men that have an high opinion of themselves, now there is nothing that a *Proud Man* dealeth more Proudly in, then in following the imaginations of his own heart. There (saith *Mary*) God *scatteredth them*, turning their Counsels into folly, and confounding them in their own imaginations. *He hath put down the mighty from their Seats*, thus he did by *Pharoah*, *Nebuchadnezar*, &c. he pulls down some, and sets up others. Promotion is not from the East, nor from the West, *and exalteth them of low degree*, this is Gods way, thus he exalted *Moses*, *Joseph*, *Jacob*, *David*. God thus sheweth his mighty Power, and superintendency upon mens affairs. He doth what he pleaseth with Men, yet what he doth is infinitely *Wise just* and *good*.

* Psal. 34. 10. 1 Sam 2. 5.

53 * He hath filled the hungry with good things, and the rich he hath sent empty away.

In this Sentence, the holy Virgin celebrateth, the equity of God in the Government of the World, proportioning Men in some degrees one to another, that the rapacious qualities of some, might not gain all to them, while others have nothing. The Notion of *hungry*, signifieth Persons in want, and *craving a supply*. The Notion of *Rich*, signifieth Persons that are *full*. God blesseth the Poor, pitieth the needy, while he neglecteth greater Persons. Some apply it to those whom *Christ blesseth*, *Matth.* 5. *who hunger and thirst after Righteousness*, and expound the rich of those who think they have no need of the *Righteousness of Christ*. In this sense it is also true, but whither the Virgin intended it here or no I know not.

* Jer. 31. 3. 20. * Psal. 132. 11.

54 He hath holpen his servant Israel, in * remembrance of *his* mercy.

55 * As he spake to our fathers, to Abraham and to his seed for ever.

In these verses the blessed Virgin celebrateth Gods *mercy* together with his *truth*, withal she hath here a respect to Gods particular goodness, and Mercy in the sending of the Redeemer. The Word which we here translate *hath helped*, signifieth *he hath sustained*, or as it were *lifted up with his hand*, his *Servant Israel*, or his child *Israel*, he calleth *Ephraim*, *his dear Son*, his *pleasant Child*. But by *Israel* he meaneth *Believers*, those of *Abrahams seed* that lived in the Faith hope, and expectation of the *Messiah* the children of the Promise, *Rom.* 9. 8. those who are *Jews* inwardly *Rom.* 2. 29. the *true Circumcision. Phil.* 3. 3. *Israelites* indeed *Joh.* 1. 47. This the saith God had done, not in remembrance of their merits, but his own *Mercy Ezek.* 36. 32. but of his own *free goodness*, and Mercy, and in the *fulfilling of his Promise*, made to *Abraham*, *Gen.* 17. 15. the extent of which Promise is declared *Rom.* 9. 6, 7, 8, 9. and that *seed of Abraham*, his seed as the *Father of the Faithfull* shall be for ever, and the vertue of the Promise shall hold to them for ever.

56 And Mary abode with her about three moneths, and returned to her own house.

It is most probable that she staid with her until she was brought to Bed, not leaving her just at the time of her travail, but she staid not long after but went home, by this time she must her self know that she was with Child, and here in the true order of the History cometh in what we had *Matth.* 1. 18, 19, 20, 21, 22, 23, 24. See the Notes there.

57 Now Elizabeths full time came, that she should be delivered, and she brought forth a son.

58 And her neighbours, and her cousins heard how the Lord had shewed great mercy upon her; and * they rejoyced with her. * Ver. 14.

The Angel told *Mary v.* 36. *That it was then the sixth Moneth with her*, after this *Mary* was with her about three Moneths, which made up her full time, so she was delivered, and brought forth a Son to shew the truth of Gods promises, that we may all learn to give credit to his Word. For the Neighbours and kinswomen of *Elizabeth* to come, and to rejoyce with her, was but according to the ordinary custom of friends to this Day, like enough to hold to the end of the World. But the Religion of Persons in that age possibly is not in so ordinary a practice, in I mean the taking notice, of the influence and goodness of God to those who receive such Mercies, we are fallen into an age, where congratulations are made to Friends, upon any good things happening to them are ordinary, and meetings also to *make merry*, (as they call it) upon such occasions, but ah! how little is that God, who openeth the Womb, and a reward from whom Children are, taken notice of? how little is his Power, and goodness in such Providences taken notice of, in such meetings? and made the subject of the discourses there had? *Elizabeths* Neighbours and Cousins, take notice *how the Lord had shewed great Mercy unto her.* The Mercy of a Child, of a safe delivery in the Birth of a Child, are great Mercies, and ought to be the first and principal things taken notice of, in such rejoycing meetings, otherwise the Meeting is more like a Meeting of *Pagans*, then of Christians.

59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

Ver. 13.

60 And his mother answered and said, * Not *so*, but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

The Law for Circumcision *Gen.* 17. 12. *Levit.* 12. 3. was strictly for it to be performed the *eigth day*. We find nothing commanded in Scripture, either as to the Person who was to perform the office of the Circumcifer, or as to the place, *Exod.* 4. 24. 25. God met *Moses* in the *Inn*, and *sought to kill him*, because he had not Circumcised his Child, and *Zipporah his Wife* did it. It is said they afterwards did it in the *Synagogues*, but there is no Divine Law in the case. That the name was given to the Child upon its Circumcision, appeareth not from Scripture. It is said *Gen.* 21. 3. 4. that *Abraham* called his Son *Isaac*, and then *v.* 4. *he Circumcised his Son* Isaac *being eight Days old*, we read of no name given by *Zipporah*, to her Child when she Circumcised him. But the name was at *Circumcision* declared. It is most certain that *John* was circumcised in his Fathers house, for we find his *Mother* was present, who at that time, was not in a condition to stir abroad. They called his name *Zacharias*, whence we may observe the ancient usage of giving to children, the names of their Fathers, and kindred. This in all probability is the reason of so many odd, and unjustifiable Names given to Persons, (such as are Names of Heathenish Gods and Goddesses, not fit to be named amongst Christians, &c.) We derive from *Pagans*, and tho some Heathens changed their Names, when they turned Christians, yet many (probably) did not, and by a long traduction, (the Names of Parents being given to Children) the Names of Pagan Idols, such as *Fortune*, *Diana*, and the like, are by a most sordid practice made the Names of Christians, a thing which certainly ought to be reformed, for it is a doing honour to those Idols, if the giving a Persons Name to a Child, be (as we ordinarily account it, (an honour done to the Person whose Name is so given. The Jews from their beginning seem to have had a Religion as to this, giving Names to their Children, either significative of Gods mercy to them, or their Children, or their own duty to God, and the Names of the Parents, or some of the kindred, were in honour to them given to their Children, therefore when *Elizabeth* (who knew the Counsel of God as to this Child, either by some Writing from *Zachariah*, or some *Revelation* to her self) heard them call him *Zachariah*, she contradicted them in this thing, and nameth him *John*, they object that none of her kindred was called by that name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing-table, and wrote, saying, * His name is John. And they marvelled all. * Ver. 13.

It was the Parents place, the Fathers especially) to give Children their Names, *Zachariah* was Dumb as yet, they therefore make Signs to him, he by Writing declareth, that his Name was *John*, that is, He was so named already by the *Angel*, therefore there was to be no further dispute about it. The Friends marvel at the consent of both the Parents in the case, declining all the Names of their kindred.

64 And his mouth was opened immediately, and his tongue *loosed*, and he spake, and praised God.

The Angel *v.* 20. inflicted the Punishment upon him no longer, then until what he had said should be performed, now it was performed, God looseth his tongue, and *he praiseth God*, by the Song which we shall by and by meet with.

65 And fear came on all that dwelt round about them: and all these || sayings were noised abroad throughout all the hill country of Judea. || Or, *things.*

66 And all they that had heard *them*, laid *them* up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him.

By *fear* here is to be understood, an awe, and Religious reverence of God caused by these miraculous operations, *Acts* 2. 43. *Fear came upon every soul, and many Wonders, and Signs were done by the Apostles*, [*these sayings*] *ῥήματα ταῦτα.* It is an *Hebraism*, these doings, or matters, or things were published throughout all the Parts of *Judea*, adjacent to the City, where *Zacharias* dwelt *v.* 39. And those serious People that heard them, pondered on them, considering the work of the Lord, and did think. That this *Child* would prove no ordinary Person. *And the hand of the Lord was with him.* By the hand of the Lord is meant, the *Power* of the Lord, his Providence, *Love*, *favour*, thus the Lord is said to have been with *Samuel*, 1 *Sam.* 3. 19. The hand of the Lord oft signifieth the Power, help, and assistance of the Lord 1 *Chron.* 28. 19. *Psal.* 80. 17. *The hand of the Lord* upon a Person, sometimes signifieth the *Spirit of Prophecy Ezek.* 1. 3. & 40. 1. but this is a different Phrase, denoting only Gods special favour to *John*, watching over and protecting him, using him to grow up and thrive to improve in knowledge, &c.

67 And his father Zacharias was filled with the holy Ghost, and prophesied, saying,

We must not think that *Zacharias* was before this time destitute of the Holy Ghost, we heard the contrary before *v.* 6. but the Holy Ghost at this time came upon him, by a particular, and more especial impulse, as it did upon the *Prophets*, whom the Spirit moved but at some special times to *Prophecy*, tho it at all times dwelt, and wrought in them, as an holy sanctifying Spirit, this is made good by the next Words, which tell us he *Prophecied*, which Word signifieth any speaking for, or instead of another, and is not only applicable to such speakings, as are foretellings of

things which shall afterward come to pass, but unto any speaking, for, or instead of God, in the *Revelation* of his will made known unto us. In this *Prophecy* there is both prediction of what should come to pass concerning *John*, and *concerning Christ*, and also applications of what was before spoken of them, by the Prophets, and it is observed by some, that it is an *Epitome* of all those ancient *Prophecies*, and that there is in it, a *compendium* of the whole Doctrine of the Gospel.

68 Blessed be the Lord God of Israel, for he hath
* Chap. 7. 16. * visited and redeemed his people.
* Psal. 132. 17. 69 * And hath raised up an horn of salvation for
us in the house of his servant David.

70 * As he spake by the mouth of his holy pro-
* Jer. 23. 6. phets, which have been since the world began.

God is not the God of *Israel* only, but of all the Nations of the Earth also, but he is peculiarly called the God of *Israel*, both here and in many other places, *Psal.* 41. 13 & 72. 18 & 106. 48 &c. in regard of the *Covenant* which he had specially made with them, and the special advantages they had mentioned by the Apostle, *Rom.* 3. 2. *To them were committed the Oracles of God*, and *Rom.* 9. 4. to them pertained *the Adoption, the Glory, the Covenants*, the giving *of the Law, and the service of God, and the promises. Zacharias* pronounceth God *Blessed*, and desires that he may be *Blessed*, that is honoured, and celebrated, and spoken well of for that he had visited and *redeemed* his People. The Word may be extended to all Gods deliverances of *Israel*, but it seemeth to be here more specially restrained, by what followeth to the *Redemption by Christ. And hath raised up an horn of Salvation for them.* An horn of Salvation, signifies a *mighty powerful Salvation*, by a Metaphor taken from Beasts, which much exert their Power by their Horns. The Beasts *ren horns, Dan.* 7. 7. are expounded to be ten Kings *v.* 24. so where *David* saith he will cut of all the *Horns of the Wicked*, so *Lam.* 2. 3. where God is said to have cut off *all the Horn of Israel, in the house of his servant David*, this agreeth to the Prophecy *Jer.* 30. 9. where Christ is called *David*, *They shall serve the Lord their God, and David their King, whom I will raise unto them*, who is also called *a righteous branch* raised unto *David*. God is said to have *raised up to us Horn of Salvation* in the house of *David*. The House of *David* was now down lapsed, and decayed. God promiseth to raise up to the *Israelites*, a mighty Salvation from the house of *David*. This was fulfilled in Christ, *As he spake by the mouth of his holy Prophets, which have been since the World began*. All the Prophets, or many of them at least Prophecied of Christ, as the *Son of David*, and of a great Salvation to be raised up to *Israel*, from his house.

71 That we should be saved from our enemies, and
from the hand of all that hate us.

72 To perform the mercy *promised* to our fathers,
and to remember his holy covenant.

This was that which God had told them by his Prophets, that a mighty Salvation, should arise to them out of the house of *David*, by which they should be saved from their Enemies. By which Enemies the generality of the Jews understood their temporal Enemies, made of Flesh, and Blood. But *Zacharias* speaking by the Spirit of Prophecy, must needs have a truer Notion of it, as it signifies our Spiritual Enemies. All this is attributed to *Gods Mercy*, and *faithfulness*, his Mercy freely looking upon his Creatures in Dittress, and Misery, his *faithfulness* in remembrance of his holy Covenant, made to *Adam, Abraham, David*, &c. but it is more particularly explained.

* Gen. 12. 3. 73 The oath which he sware to our father * A-
braham.

Heb. 6. 13. 17. God first gave *Abraham* his Word, *Gen.* 18. 18. then he confirmed it by his Oath. *Gen.* 22. 16. the Apostle to the *Hebrews*, saith, *When God made promise to* Abraham, *because he could sweare by no greater, he sware by himself.*

74 That he would grant unto us, that we being
* Heb. 9. 14. delivered out of the hand of our enemies, * might
serve him without fear,

75 In holiness and righteousness before him, all
the days of our life.

Thus *Zacharias* by an infallible Spirit, expounds the *Covenants*, and *Oaths* of God to *Abraham*, and *David*, not as they appear to us at first view, as if they were promises of a meer temporal Kingdom, and a Victory for the Jews over their Enemies, together with a splendid state for them; which was all the *Scribes* and *Pharisees*; and the generality of the Jews expected from the *Messiah*, but as confirming Gods resolution to send the Jews a Saviour, who should save them from their Sins, the guilt and Dominion of them, and from the Power of Hell, and purchase a spiritual liberty for them to serve the Lord all their days, without fear in holiness, and righteousness, which indeed, was the true end of the *Messiahs* coming. Thus far now the Song of this holy Man respected Christ, whom he sheweth to be sent from the free Grace, and Mercy of God, yet in performance of Gods truth and faithfulness, according to his Oath, and promises, and to be therefore sent to deliver his People from their Enemies, and to purchase for them a spiritual liberty not to Sin, but to serve the Lord without fear, in Holiness and Righteousness. The latter part of his Prophecy, respecteth *John the Baptist*, the new born Son of this Priest, and heavenly Prophet.

76 And thou child shalt be called the prophet of
the Highest: for * thou shalt go before the face of * Mal. 3. 1. 4.
the Lord to prepare his ways. ver. 17.

Zacharias here foretelleth what came to pass, about thirty years after (for it cannot be thought that *John* began his Ministry, before the Sacerdotal age, especially considering Christ did not begin sooner *Chap.* 3. 23. *Thou shalt be called a Prophet*, but they either signify, *thou shalt be a Prophet*, as *Matth.* 5. 9. *John* 1. 12. or thou shalt be owned, or taken notice of *as the Prophet of the Highest*. Both were true in *John*. He was a *Prophet* (tho not that Prophet, *John* 1. 21.) yea and *more then a Prophet*, saith our Saviour *Matth.* 11. 9, *And thou shalt go before his face to prepare his ways*. This was according to the Prophecy, *Isa.* 40. 3. *Mal.* 4. 5. and according to what *John* said of himself, *Matth.* 3. 3. *Mark* 1. 3. See the Notes on *Matth.* 3. 3.

77 To give knowlegde of salvation unto his people,
* ‖ by the remission of their sins. * Chap. 3. 3.

To Preach the Doctrine of repentance to Men, that they may obtain remission of Sins. But it seems more natural. To teach People that the only way by which they can attain Salvation, is not by any righteousnes of their own, but by obtaining the free Pardon, and remission of their Sins, by Christ and his Righteousnes: *Psal.* 32. 1. which is in short to Preach the Gospel, which *Rom.* 1. 16. *is the Power of God to Salvation to every one that believeth. For therein is the Righteousnes of God revealed, from Faith to Faith.* ‖ Or, for.

78 Through the ‖ tender mercy of our god;
whereby ‖ * the day-spring from on high hath visited ‖ Or, the bowels of
us.

In the *Greek* it is, *through the bowels of Mercy*. An ordinary *Mercy*. expression, and very natural to signify great, and deep compassion, Gods bowels of Mercy, it dependeth not upon our satisfactions Or, Sonnesing. and penances, (as *Papists* dream,) but Gods free and tender love, * Num. 24. 17. yet God must be just, and declare his righteousnes, while he justifieth the ungodly therefore. The Day Spring from an high hath visited us ἀνατολὴ ἐξ ὕψους. Some think that the *Greek* Word answereth the *Hebrew* Word, *Jer.* 23. 5. *Zech.* 3. 8. translated *the Branch*, the seventy Interpreters translate it by Ἀνατολὴν *Jer.* 33. 15. Those Texts manifestly relate to Christ, who is called there *the Branch*. Others think it rather answereth the *Hebrew* Word צמח we translate it a great *Light*. Others think, it should be translated the *East*. So they say Christ is called *Zech.* 3. 9. 6. 12. but we translate it the *Branch* in both those places. Be it the *Branch*, or the *Light*, or *Day Spring*, or the *East*, it is certain Christ is meant, who is called the *Son of Righteousnes*, *Mal.* 4. 2. That God might be just in the remission of our Sins, he sent Christ to visit us, and in our Nature to dye for us. Or, *the East.* Zech. 6. 12.

79 To give light to them that sit in darknes, and
in the shadow of death, to guide our feet into the
way of peace.

Here *Zacharias* sheweth us the end, why God visited us, with his Son, the *Branch*, the *Light*, the *Day Spring*, *the Son of Righteousnes*, Men were in the darknes of Sin, and ignorance, dead in trespasses and Sins, at War and enmity with God, Christ came to give them the *Light* of Gospel *Revelations*, the *Light* of *Spiritual comfort*, and *Salvation*, to purchase *Peace*, and to direct them how to walk that they might have Peace with God, and at last *enter into Peace*. This he did to the Jews first, then to the Gentiles, see *Isaiah* 9. 1, 2 & 60. 1. 19.

80 And * the child grew, and waxed strong in
spirit, and * was in the deserts till the day of his * Chap. 2. 40.
shewing unto Israel. * Matth. 3. 1.

The Evangelists having done with *Zacharias* his Prophetical Song, now cometh to tell us, what became of *John*. He saith, the *Child grew*, and *waxed strong in Spirit*. He did not only grow in his bodily dimensions, but in the endowments of his Mind. *and was in the deserts*, that is in places very thinly inhabited, (some will have this to have been the deserts of *Ziph* and *Maon*) *till the day of his shewing to* Israel. That is (in all probability) till he was about *thirty years of age*, when he came forth, as a Publick Preacher to those parts of *Israel*, where he spent the small remaining part of his Life, of which we shall hear more hereafter.

CHAP. II.

1 AND it came to pass in those days, that there
‖ went out a decree from Cæsar Augustus, that
all the world should be taxed ‖. ‖ Or, prefixed.

2 And this taxing was first made when Cyrenius
was governour of Syria.

3 And all went to be taxed, every one into his own
city.

Octavius Cesar, (called *Augustus*, for his prosperous achievements,) was the first *Roman Emperor* properly so called, (for *Julius*

Julius Cesar had but the Title of *Perpetual Dictator*) In the forty second year of whose Reign Christ was Born. *Josephus* saith, *in the one and thirtieth year* Antiq. Cap. 10. *Herod* the great being at that time, *King of Judea* (being so declared by the Senate of *Rome* near forty years before) it was the Custom of the *Romans* to take a particular account of the Numbers, and Qualities of all Persons, inhabiting Countries under their jurisdiction, in order to the laying of Taxes upon them. About the time of the Birth of Christ, there was a Decree issued from the *Roman* Emperor for such a *Census*, or account to be taken of the Jews, (who some think are here only understood by the Term, all the World) others think, that it was a Decree which reached all that part of the World, which was subject to the *Roman* Emperor, This truth it seemeth was committed to *Cyrenius* Governour of *Syria*, whether he was at that time Governour, or afterwards made Governour, and at this time only a Commissioner, for this business is not agreed. That this *Cyrenius* was the same whom the *Roman* Historians call *Quirinius*, is pretty well agreed. Great indeavours are used to reconcile what *Luke* saith here, to *Josephus* and the *Roman Historians*, who make *Varus* not *Quirinius*, as this time the President of *Syria* (those who desire to be satisfiyed as to those things may read *Mr. Poel's Synopsis Criticorum*, upon this Text, &c.) where *Civil Historians* differ from what we have in holy Writ, we are obliged to believe them mistaken, not the Penmen of holy Writ, who were guided by an infallible Spirit. Leaving therefore those disputes, and in what Sense this *Census*, is called the first, or is said to be first begun, when *Cyrenius* or *Quirinius* was president (as being of no great concern, for other Historians grant *Quirinius* at this time a Commissioner with *Caius Cæsar*, and within Ten years after *President*, in Succession to *Varus*) let us rather herein observe the wonderful Providence of God in the ordering of things for the fulfilling of his Word, while we think of no such things, to which purpose doubtless this is premised by the Evangelist. According to the Counsel of God declared by his Prophets, *Micah* 5. 2. Christ was to be Born at *Bethlehem*, the *Metropolis of Judea*, to the *Chief Priests* and *Scribes* tell *Herod*, *Matth.* 2. 5. *Mary* his Mother, and *Joseph* his supposed Father, lived at a great distance from *Bethlehem*, in *Nazareth* a City of *Galilee*. God so ordereth it, that the *Roman Emperor* (under whose Power the Jews were at this time) orders a numbring of all his Subjects, either in all his Dominions at the same time, or at least in *Judea*, and an account to be taken of their Persons, and Qualities, in order to the laying Taxes upon them, to defray the Charges of the *Empire*. The account of the Jews being to be taken according to their Tribes, those who belonged to each Tribe, were ordered to Convene in the Chief City belonging to the Tribe of which they were. *Joseph*, and *Mary* were both of the Tribe of *Judah*. This occation brings them both to *Bethlehem*, being the Chief City of their Tribe to meet the *Emperors* Commissioners, So Christ came to be Born in *Bethlehem*, according to the Word of the Lord, from which a Tittle shall not fail, and *little Bethlehem* becomes not the least amongst the thousands of *Judah*, one coming out of it to be a *Ruler in* Israel, *whose goings were of old even from everlasting*.

4 And Joseph also went up from Galilee, out of
the city of Nazareth, into Judea, unto the city of
* Matth. 7. 42. *David, which is called Bethlehem because he was
1 Sam. 16. 4. of the house and linage of David.

5 To be taxed with Mary his espoused wife, being
great with child.

6 And so it was, that while they were there, the
days were accomplished that she should be deliv-
ered.

This was the occasion of *Josephs* coming to *Bethlehem*, who either for fear of *Herod*, or for the convenience of his Trade, (tho he belonged to the Tribe of *Judah*) was removed into *Galilee*, but he yielded obedience to the *Civil Magistrates*, and cometh to be *enrolled*, in the *Court Books* belonging to the *Roman Empire*, to which by this Action he acknowledgeth himself a Subject, he also by this *Act* publickly declared both himself, and *Mary his Wife* to have been of the Tribe of *Judah*, and of the Family of *David*. We are told it was the Custom of the *Romans* to Enroll both Women and Children, however *Marys* Personal Attendance upon this Homage, might have been excused by her being great with Child, had not the Counsel of God so ordered it, that Christ should be Born there, this doubtless carried *Mary* along with *Joseph*, he having now (*according* to the Angels direction, *Matth.* 1. 20. 24.) took her unto him as his Wife, while they were there, *Maries* time of *Child-bearing was accomplished*, we have the like Phrase, *Gen.* 25. 24.

7 And * she brought forth her first-born-son, and
* Mat. 1. 25. wrapped him in swadling cloths, and laid him in a
manger, because there was no room for them in the
inn.

It is *Bucer's* Note, that in the *Greek* it is not *her First-born-Son*. but Τὸν υἱὸν αὐτῆς, Τὸν πρωτότοκον her Son, the First-born, he was truly her Son, and *her Son first-born*, but he was not called πρωτότοκος upon that account merely, for he was *the first-born of every Creature*, *Col.* 1. 15. he was the *first-born* also of *Mary*, but it cannot be from thence concluded, she had more Sons, (for where there is but *one Son*, he is the first-born.) *And wrapped him in Swadling Cloths, and laid him in a Manger*, &c. whether the Inn was in the City, or in the Suburbs, adjoyning near to the City, is not material for us to know, nor considering the occasion of meeting at *Bethlehem* at that day, and the numbers who upon that occasion must be there, is it at all strange, that Person of no higher Visible Quality then a *Carpenter* should not find a Room in the Inn, but be thrust into a Stable, nor was it unusual in those Countries for Men and Women to have Lodgings in the same Rooms where Beasts are kept, (it is no more then is at this Day in some places even in *Europe*.) Here the Virgin falls into her Labour, brings forth her Son, and Lodgeth him in a *Manger*. God (by this) teaching all Christians to despise the High and Gay things of this World, he who, tho he was *in the form of God, and thought it no Robbery to be equal with the Father*, thus *making himself of no Reputation— and being found in Fashion of a Man*, thus *humbling himself*, as the Apostle speaks, *Philip.* 2. 6, 7, 8.

8 And there were in the same country shepherds a-
biding in the field, keeping ‖ watch over their flocks by ‖ Or, the night watches.
night.

Bethlehem was a place about which were Pastures for Sheep, as appears from 1 *Sam.* 17. 15. There were Shepherds, abroad in the Night (for so the Word signifyeth) watching over their Flocks, whether the Phrase signifyeth (as some think) successive Watches such as are kept by Souldiers, and by the Priests, I cannot say. This maketh some think, that it is hardly probable, that our Saviour was Born in *December* in the midst of the Winter, that being no time when Shepherds use in the Night to be keeping their Flocks in the Field.

9 And lo, the angel of the Lord came upon them,
and the glory of the Lord shone round about them,
and they were sore afraid:

Christ was promised to Men, who *by their Occupation were Shepherds*, *Gen.* 47. 3. He himself was the *Chief Shepherd*, and the true Shepherd, *John* 10. 1. The first Publication of his Birth, is made to *Shepherds*. Not to *Shepherds* that were idle, but busied in their honest Vocations keeping their Flocks. This Publication of his Birth is made by an Angel, whether the *Angel Gabriel* before mentioned, or another, is not certain. This *Angel*, surprizeth the *Shepherds*, *cometh upon them*, thinking no such thing, but only minding their business. The *Angel* comes in a *glorious appearance*, probably an extraordinary Light, for it is said, it shone round about them, such an appearance of extraordinary Light is, *Luke* 9. 30, 31. *Those they were sore afraid* was but natural, we are naturally affected at suddain and unusual appearances with fear, and amazement.

10 And the angel said unto them, Fear not, for
behold, I bring you good tidings of great joy, which
shall be to all people.

11 For unto you is born this day in the city of Da-
vid, a Saviour. which is Christ the Lord.

12 And this *shall be* a sign unto you, Ye shall find
a babe wrapped in swadling cloths, lying in a man-
ger.

Tho God in his appearances to his People, was wont so to appear, as to shew them cause to Revere his Majesty, yet he always supported them that their Spirits might not fall, under those apprehensions and Consternations, The *Angel* bids them not to *fear*, for they had no reason to be afraid, he came not to bring them any affrighting Tidings, but *Tidings of Joy*, and that not to them alone, but to all People, both Jews and Gentiles (for, to that Latitude the Text may be expounded) what was that? *Unto you is Born this Day in the City of* David, *a Saviour, which is Christ the Lord*. You have heard of the promises of the *Messias* of a Christ that should come, and of the House of *David*. The promises of that Nature are this Day fulfilled, he is Born this very Day, *unto you*, but not to you alone, he had before told them, that his Tidings of Joy should extend to all Nations. *And this shall be a Sign unto them*, by this you shall know the truth of what I say, and you shall know also where to find him. *In the City of* David, (that is *Bethlehem*, as was said before,) you *shall find the Babe, wrapped in Swadling Cloaths, and laid in a Manger*. Where you find such a *Babe*, that is he, therefore be not offended, at his low and mean Condition, let that be no Stumbling Block to you, I give it you as a Sign, by which you shall know him.

13 And suddainly there was with the angel a mul-
titude of the heavenly host, praising God, and say-
ing,

14 Glory to God in the highest, and on earth peace,
good will towards men.

The Nativity of our Saviour was published first by one *Angel*, but it must be Celebrated by a Multitude of *Angels*, who appear praising God upon this occasion. These are called the Lords host, *Psal.* 103. 20. 21. not only because he useth them as his Arms, to destroy his Enemies, but also because of the order which is amongst them. How they Praised God is expressed, *v.* 14. they Sang, *Glory to God in the Highest. On Earth Peace and Good-will towards Men.* The Words may be taken either *Judicatively*, as signifying, That was come to pass that Day, by which God would have

Glory

Glory, Men would have Peace, and the Good-will of God to the Sons of Men, was unspeakably declared: Or *Precatorily* the *Angels* desiring God might have Glory, and that *Peace might be on Earth*, and the *Good-will of God* published to the Sons of Men. But the *Vulgar Latin* is most corrupt that rendereth these words, *Peace to Men of Good-will*; when we consider that the *Heavenly Host* was here *praising God*, it will appear very reasonable, to interpret these Words *Indicatively*. The Angels hereby declaring their apprehensions, and the truth concerning this *Act of Providence*, no Act more declaring the Glory of Gods Power, Wisdom, or Goodness: nor more declaring his good will towards Men, and more conducing to Peace upon the Earth, whether by it we understand the Union of the Jews, and Gentiles, or that Peace of particular Souls, which floweth from a justification by Faith in Christ, for tho the Text seemeth to speak of three things, *Glory to God, Peace on Earth, and Good-will toward Men*, yet indeed they are but two; the two latter differing only as the *Cause*, and the *Effect*? The *Good will of God* is the cause, *Peace* with, or amongst Men is the Effect, *Rom.* 5. 1. *Eph.* 2. 14, 15, 17.

15 And it came to pass, as the angels were gone away from them into heaven, the † shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

† Or, *the men the shepherds.*

16 And they came with haste, and found Mary and Joseph, and the babe lying in a manger.

17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

18 And all they that heard *it*, wondred at those things which were told them by the shepherds.

It was Night, yet they delayed not to go, and make a search, according to the *Revelation* of the *Angel*, and not in vain, they found *Mary* and *Joseph*, and the *Babe*. Divine Revelations never deceive the Soul, that gives credit to them. Heaven and Earth may pass away, but nothing which God hath spoken shall pass away without its accomplishment. *When they had seen it, they made known the saying*, &c. They had no charge of Secrecy upon them, so did well in publishing what was of such Universal concern for Men to know, Spiritual Morsels ought not to be Ate alone. The effect of their *Relation*, in the generality of the People that heard it, was the same which we have often met with, upon the Peoples seeing of Christs Miracles, *viz. Amazement*, and *Astonishment*, we read nothing of their Faith. The first was a Natural Effect of a strange *Relation*. The other must have been the special Operation of God.

19 But Mary kept all these things, and pondered *them* in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

The different effect of these things upon the Generality of the People, upon *Mary* and upon the *Shepherds* is worthy of our notice. The people only wondered, thinking the Story of the Shepherds a strange Story, *Mary* suffereth them not to pass out of her thoughts, nor entertaineth them with a meer passion, which suddainly is extinguished, but the *pondereth them in her Heart*, both those things she had learned from her Husband, and what her self had heard from the Angel, and this also, which was related to her of or by the *Shepherds*. The *Shepherds return*, that is, to the care of their Flocks, Religion gives none a discharge from their secular Duties, the Disciples had a special Call, and Command, that left their Nets, and their Parents, and followed Christ. The *Shepherds* were only made occasional Preachers, *pro hac vice* they return, but *Glorifying and Praising God for all the things they had heard, and seen, as it was told them*, which argued, that they gave a firm and full Assent to them, and that they were the first Fruits of Believers under the Gospel-Dispensation. True Faith produceth great Joy, and Thanksgiving to God, and needs must produce Joy, because of the Union it maketh betwixt a Soul, and its desired object.

21 And when eight days were accomplished for the circumcising of the child, his name was * called JESUS, which was so named of the angel, before he was conceived in the womb.

* Chap. 1. 31.

The time Prescribed by the Divine Law for Circumcision, was the Eighth Day, *Gen.* 17. 12. *Levit.* 12. 3. he was indeed the Law-giver, and as such not tyed to the observance of the Law. But he was also *made of a Woman, made under the Law, Gal.* 4. 4. and the Law was, *Lev.* 12. 2. *That if a Woman had conceived Seed, and Born a Man-Child in the Eighth Day, the Flesh of his fore-skin should be Circumcised.* He was to make himself appear the Son of *Abraham*, and fo this was Gods *Covenant, Gen.* 17. 10. with *Abraham* and his *Seed after him, every Man-Child among you shall be Circumcised.* This Law Christ was bound to *fulfil*, and by the fulfilling of it in this point, he shewed himself a *Debtor to the whole* Law, *Galath.* 5. 3. and by his observance of it, he was to teach us our Duty. He was to be a *Minister of the Circumcision, Rom.* 15. 8. and to the *Circumcision* which they would never have allowed him to be, had not he himself been Circumcised, upon which account *Paul* took *Timothy*, and *Circumcised him, Acts* 16. 3. *By his Circumcision also we were to be Circumcised, with the Circumcision made without Hands, in putting off the Body of the Sin of the Flesh, Colossi.* 2. 11. It was therefore reasonable and necessary that Christ should be Circumcised *the eighth Day. His Name was called Jesus*, it was in Circumcision before Witnesses Publickly declared to be so, for God by his Angel had given him his Name, *Matth.* 1. 21. we read of four under the Old Testament, to whom God gave Names, before they were Born, *Isaac, Gen.* 17. 19. *Josiah*, 1 *Kings* 13. 2. *Ismael, Gen.* 16. 11. *Cyrus, Isaiah* 44. 28. and in the New *Testament* to *John* the *Baptist*, and to *Jesus* Christ. Which lets us know the certainty to God of future Contingencies, for tho the Parents of *Ismael*, and *Isaac, John Baptist*, and Christ, imposed those Names in obedience to the Command of God, and there was but a small time betwixt, the giving of these four their Names, and their Birth, yet the Case was otherwise as to *Josiah* and *Cyrus*.

22 And when the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem, to present *him* to the Lord.

23 As it is written in the law of the Lord, * Every male that openeth the womb shall be called holy to the Lord.

* Exod. 12. 29. 34. 19.

24 And to offer a sacrifice according to that which is said in the law of the Lord, * A pair of turtle-doves, or two young pigeons.

* Lev. 12. 8.

In these Verses is a *Record* of the Virgins obedience to two Laws, The one concerning the *Purification of the Woman after Child-Birth*; the other concerning the presenting of the *Male-Child* before the Lord. We have the Law concerning *Purification, Levit.* 12. 4. throughout. The Sum was, That if a Woman had brought forth a Male-Child, she should be unclean seven Days, and after that continue in the Blood of her Purifying thirty three Days. If she brought forth a *Female*, she was to be unclean fourteen days, and afterward to continue in the Blood of her Purifying, Sixty Six days. So that the time of the Womans *Purification* after the Birth of a Female, was *fourscore Days*, for a *Male* (which was the present case) forty. After the Expiration of which time, she was to bring a Lamb of a Year old, for a Burnt-offering, and a *young Pigeon or a Turtle-Dove*, for a *Sin-Offering*, to the Priest to the Tabernacle, who was to offer it for her, and to make an Atonement. If she were Poor and not able to bring a Lamb (which seems the present case) then she was to bring only *two Turtle-Doves*, or *two young Pigeons*, the one for a *Burnt-Offering, the other for a Sin-Offering*. The Evangelist takes no notice of any *Lamb*, but only *a pair of Turtle-Doves*, or, *Two Young Pigeons*. Which lets us know, she was Poor, and so obliged by the Law no further. *Mary* after her Forty Days were expired, cometh up to the Temple, to yield obedience to this Law. And not so only, but also to *present her Child before the Lord*. This depended upon two Laws. We find the one, *Exod.* 13. 2. where in remembrance of Gods sparing the *Israelites*, when he smote the *first Born of the Egyptians*, he gave the *Israelites* this Law. *Sanctify unto me all the first-Born, whatsoever openeth the Womb amongst the Children of* Israel, *both of Man and Beast it is mine.* So *Chap.* 22. 29. & 34. 19. Instead of these, God took the *Levites*, as appears by *Numb.* 8. 16. yet were the first-Born to be presented before the Lord, and *Redeemed* by the payment of Five Shekels apiece, for all those who were above the number of the *Levites*, as appeareth by *Numb.* 3. 44, 45, 46, 47. and five *Shekels* was the Redemption-price of any Male upon a *Singular* Vow, *Levit.* 27. 6. For these two ends, after six Weeks, *Joseph*, and *Mary*, and *Jesus* come up to *Jerusalem*.

25 And behold, there was a man in Jerusalem, whose name *was* Simeon, and the same *was* just and devout, * waiting for the consolation of Israel, and the holy Ghost was upon him.

* Ver. 38.

26 And it was revealed unto him by the holy Ghost, that he should not see death before he had seen the Lords Christ.

27 And he came by the spirit into the temple, And when the parents brought in the child Jesus, to do for him after the custom of the law:

28 Then took he him up in his arms, and blessed God, and said.

Interpreters have spent much pains in fortifying their Conjectures (for they can be no more) that this *Simeon* was *Rabban Simeon*, the Son of *Hillel*, the Father of *Gamaliel*, but to what purpose I cannot tell; it can hardly be thought that a Man of that Note, should do such a thing as this so openly, and no more notice be taken of him. That which *Calvin* and *Brentius*, and other reformed Divines do think is much more probable, that he was some ordinary, plain Man of an obscure Quality, as to his Circumstances in the World. There was a general expectation of the *Messias* at this time, but very few had a right notion of him, but lived in a vain expectation of, I know not what *secular Prince* who should bring them a Temporal Deliverance. These few were scarce any of them of the *Rabbies* or *Rabbins*, but a poor despised sort of People, who notwithstanding great Doctors contended *Accused, John* 7. 48, 49. The Revelations of Christ were not to none of the *Pharisees*, but to *Joseph* a Carpenter, to *Mary* a despised Virgin, Son of the House of *David*, to an ordinary *Priest Zacharias*, to *Shepherds*, and why we should fancy this *Simeon* a principal *Doctor*, I cannot tell. The Evangelist gives him his highest Title. *A just Man*, and *devout*, and *one that waited for the Consolation of* Israel. One of the *Romans*, according to the Election of Grace (mentioned by the Apostle) a holy, and Righteous Man, one, *who waited for the Consolation of* Israel. Which is the same in Sense with the Character given of *Joseph* of *Arimathea*, *Ch.* 23. 50. that *waited for the Kingdom of God. Simeon* waited for Christ, that is meant by the *Consolation of* Israel. For it is very observable, that the *Prophets* ordinarily comforted the People of God amongst the Jews, against all their sad tidings they brought them, with the *Prophecies* of the *coming*, and *Kingdom of Christ, Isaiah* 66. 13. *Jer.* 31. 13. & 49. 13. *Zech.* 1. 17. Herein Old *Simeon* shewed the truth of his Piety, and Devotion, that he *believed*, and waited for the coming of Christ, he had a true Notion of the *Messiah* promised, he believed that he should come, and he waited for his coming. *And it was revealed unto him, that he should not see Death until he saw the Lords Christ.* God by the holy Ghost gave him this special *Revelation*, as the reward of his Faith, and the Answer of his Prayers, that he should live to see *Christ* Born. The same *Holy Spirit* moved him to go into the Temple, at that very time, when *Joseph* and *Mary* brought in *Christ*, to present him to the Lord according to the Law, and (tho it be not expresst, certainly the same Spirit did Intimate to him, that that Child, was the *Lords Christ*. The old Man *takes him up in his Arms, blesseth God and saith.*

29 Lord, now * lettest thou thy servant depart in peace, according to thy word.

* Gen 46. 30. Psal. 1. 23.

30 For mine eyes have * seen thy salvation.

* Cap. 3. 6.

31 Which thou hast prepared before the face of all people.

32 * A light to lighten the Gentiles, and the glory of thy people Israel.

* Is. 42. 6. Acts 13. 47. & 26. 23.

The Song consists of an *Elogium of Christ*, whom *Simeon* here calls the *Lords Salvation*. 2. *A light to lighten the Gentiles*. 3. *The Glory of* Israel, and a Petition, that now the *Lord would let him depart in Peace*, but I shall take the Words in order. *Lord lettest thou now thy Servant depart in Peace according to thy Word.* He desireth to dye, having now lived to see, what alone he desired Life for. It is a Speech much like *Jacob*, *Gen.* 46. 30. when he had seen *Joseph* (whom he thought lost) but spoken here upon a much more weighty Consideration. The Word Translated *depart*, signifies to absolve, and forgive, *Chap.* 6. 37. to *dismiss*, and to *deliver* as from Bondage and Misery, it is used to express the Death of good Men, by the *Septuagint. Gen.* 15. 15. *Num.* 20. 29. and the Noun from it is used to by the Apostle, 2 *Pet.* 1. 15. *Simeon* owns God to be the Lord of his Life, who had the Power of it, and could alone dismiss him, and signifyeth himself to be an old Man, satisfyed with Days, willing to be at rest from the Miseries of this Life, but he beggeth to be dismissed, and to *dye in Peace*, that is, *happily*, see *Gen.* 15. 15. 2 *Kings* 22. 20. *Psal.* 4. 8. *According to thy Word*, that is, thy promise mentioned, v. 26. But the putting of these Words in before those Words *in Peace*, seems to import that he could not dye in peace before he had seen Gods Word fulfilled to him, in which he had made him to hope. *For mine Eyes have seen thy Salvation*, that is, thy Christ according to the Revelation I had from thee. *Simeon* had a special Revelation of a Corporeal sight of Christ, he could not dye happily, till he had had that. None of us can *dye in Peace*, till we have seen the Lords Salvation with a spiritual Eye, and made Application of the promises of the Gospel, in the more general Revelation of his Word, *thy Salvation, which thou hast prepared before the Face of all People.* That is, the *Author* of Salvation, for *there is no Salvation in any other, Acts* 4. 12. *Simeon* declares that this Salvation was prepared for all People, *Isaiah* 11. 10. he was prophesied of as *an Ensign for the People, to it shall the Gentiles seek*, so *Isaiah* 52. 10. *The Lord hath made bare his holy Arm in the Eyes of all the Nations, and all the ends of the Earth shall see the Salvation of our God.* So *Psal.* 98. 2. *Simeon* speaks the same thing more particularly, v. 32. *A light to lighten the Gentiles, and the Glory of thy People* Israel. All the People mentioned v. 32. were either *Gentiles* or *Jews*. *Simeon* here prophesieth, that Christ should *lighten* the *Gentiles*. The State of the *Gentiles* (by whom were understood all the People in the World (except the Jews) is often in Scripture, expressed under the Notion of *darkness*, both in respect of the Ignorance of the true God, which was amongst them, and of their *Idolatry* and *Superstition*, and their lewd and wicked Lives much proportioned to their Religion. Hence *Paul* is faid to be sent to the Gentiles, to *turn them from Darkness to Light, Acts* 26. 18. Christ is called *Light, John* 8. 12. *I am the Light of the World, he that followeth me shall not Walk in Darkness, but shall have the Light of Life.* So *John* 9. 5. Confer *Light is come.*— v. 2. *Behold the Darkness shall cover the Earth, and Gross darkness the People, but the Lord shall arise upon thee.*— v. 3. *And the Gentiles shall come to thy Light.* And speaking of Christ. *I will also give thee for a Light to the Gentiles, that thou mayest be my Salvation to the ends of the Earth*, so *Isai.* 42. 6. *And give thee for a Covenant of the People, for a Light of the Gentiles*, see *Psal.* 98. 3. *Acts* 13. 47. *And the Glory of thy People* Israel. All the Earth is the Lords, but *Israel* is called *his Son, his first Born, Exod.* 4. 22 Christ was the *Minister of the Circumcision, Rom.* 15. 8. To them it was that he was promised, of them it was that he was born, *Rom.* 9. 5. Amongst them it was that he preached and wrought Miracles. *He came amongst his own, John* 1. 11. It was said, of old, *I will place Salvation in Zion for* Israel *my Glory.* Christ is the Glory of any People, the Preaching of Christ, the owning and professing of Christ, a living up to his Rules, this is, a Peoples *Glory*. And as some do this more, and better then others so in Gods account they differ from others in what is true Glory.

33 And Joseph and his mother marvelled at those things which were spoken of him.

Brentius Notes on this Text. *Non admirantur quia non Credunt, sed quia credunt, ideo admirantur.* They did not admire because they did not believe, but because they believed, therefore they marvelled. They had *Revelations* what Christ was, the *Angel* had appeared to *Joseph*, to *Mary*, to *Zachary*, and *Elizabeth*, the Wise-men had come from the East (if as some think they came so soon) yet they *marvelled*, they did not Contemn and mock at these things, but certainly neither did they fully understand them, but in the General *believed* the Divine Revelation. I do doubt whether before Christ was *declared to be the Son of God with Power*, by his Resurrection from the Dead, *Rom.* 1. 3, 4. either *Mary* or Christs own Disciples did steadily and firmly believe, that *Christ was the Eternal Son of God*, tho it is clear that before that time, they believed him to be sent of God, and a *great Prophet*, nay the *promised Messias*, the Christ of God, and generally believed what was spoken of the *Messias*, and the Christ belonged to him, but whether they did rightly understand that the *Messiah* was to be *God-man* I cannot tell. *John Baptist* seemeth clearest in the Case, *Peter* also made a famous Confession of it, but many things we Read of *Peter* afterward which speak even *Peters* Faith in the case, rather the *Embryo* of Faith, than a fixed and perfect Faith. But I impose nothing here on my *Reader*, let him judge as he seeth reason, supposing a fixed firm Faith in this Case, yet they might Marvel, for Christ *is to be admired of them that believe*,

34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the * fall and rising again of many in Israel, and for a * sign which shall be spoken against.

* Is. 8. 14. Rom. 9. 32, 33. * Acts 28. 22.

35 (Yea, a * sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed.

* Joh. 19. 25.

Simeon blessed them, some may question how it was that *Simeon* blessed Christ, when as the Apostle tells us, The *lesser is blessed of the greater*. But we must distinguish, betwixt a *Prophetical Blessing*, as *Jacob* blessed his Sons, which was nothing but a Prediction how God would bless them. 2. An *Authoritative Blessing*, as the Priests blessed the People in the Name of the Lord, *Numb.* 6. Which is nothing but a pronouncing them blessed by Authority from God, whom God hath blessed. 3. *a Charitable or Precatory Blessing*. Praying God to Bless them. Thus Inferiors may bless Superiors, as well as Superiors may bless Inferiors. The first or last of both those is to be understood here, not the second. *And he said to* Mary *his Mother*. Not to *Joseph* who he knew was not his Natural, but Legal and Reputed Father. *Behold this Child is set for the fall*, &c. that by the *fall* and *rising again*, is here meant the Salvation and Damnation of many is doubted by no valuable Interpreters. The Apostle so applyeth, *Isaiah* 8. 14. where he is faid to be *for a Stone of stumbling, and for a Rock of offence, to both the Houses of* Israel, *for a Gin, and for a Snare, to the Inhabitants of* Jerusalem, *and many amongst them shall Stumble and fall, and be broken, and be snared, and be taken*, so doth *Peter*, 1 *Pet.* 2. 8. neither is it more then Christ telleth us, *Joh.* 9. 39. *For Judgment I am come into this World, that they which see not might see, and that they which see might be made blind.* Accordingly the Apostle faith, 2 *Cor.* 2. 16. that they were *to some, the Savour of Death unto Death, to others the Savour of Life unto Life.* The reason is, because they that *believe in him shall be saved*, they that believe *not shall be Damned, Mar.* 16. 16. *John* 3. 19. 36. This is now granted on all Hands, That Christ will be the occasion of many Peoples Damnation, even all that reject, and oppose them, and believe not in him, and the cause of many Peoples Salvation, even all that shall be saved. *For there is no other name given under Heaven, by which any can be saved, Acts* 4. 12. see *Matth.* 21. 44. 1 *Pet.* 2. 4. 5. and it is observable, that the Salvation of Souls by Christ is expressed by the Term *Rising*. So as all are fallen, *Eph.* 2. 1. and have need of the application of a greater Power to them for their Salvation, then an *under-propping* of the innate power of their Wills. But the great question is about γνῶσις *is see*, whether it signifyeth only, an event or some Counsel and Ordination of God, let us compare it with other Texts, where the same Word is used,

Phil,

Phil. 1. 12. 1 *Tim.* 3. 3. How such great [illegible] of Providence, shall happen, without the fore-knowledge of God, or how God should have any fore-knowledge, without a previous Act of his Will, determining the thing, let any one consider, in the mean time it is freely granted, that the intervening of Means (Unbelief, and Malice, and Opposition to Christ, and his Gospel is the Proximate Meritorious Cause of the fall of any Soul by occision of him. It follows. *And for a Sign that shall be spoken against.* Such a Mark as *Job* speaks of, *Job.* 16. 12. or such a *Sign* as *Esaias* speaketh of, *Esaiah* 8. 18. *Simeon* here prophesieth. That Christ and his Ministers and People, should be Reduced, and all the Arrowes of ungodly Men, should be shot again't him, which proved true in that Age as to Christ, and his Apostles and in succeeding Ages as to all that derive from him, and will so hold to the end of the World; *Yea, a Sword shall pierce through thine own Soul also*, as the Irons entred into the Soul of *Joseph*, *Psal.* 105. 18. He tells the *Virgin* her Soul should be wounded with the Reproaches and Indignities, which should be offered to this bleeded Babe, as it proved afterwards, when the heard him Reviled, and saw him Crucified. *That the thoughts of many Hearts may be revealed.* The Gospel-times, especially *times of Persecution* will discover, whom God hath chosen, and whom he hath not, by discovering the thoughts of their Hearts, it will then be seen who will receive, and who will reject the *Messiah*, who is on his side, and who will be against him. The Term [*That*] doth denote the *Consequent* not the *Effect*. The Preaching of the Gospel is the Lords *Fan*, by which he purgeth his Floor. Persecution is the Lords Sieve, by which he winnoweth Churches, and separateth the Dirt, and Darnel, and Tares from the Wheat. Gospel-times, and times of Persecution are both of them times which make great Discovery of Mens Spirits.

36 And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser, she was of a great age, and had lived with an husband seven years from her virginity,

37 And she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fasting and prayers night and day.

38 And she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that * looked for redemption in ‖ Jerusalem.

* Mar. 15. 43. Ver. 25. 44. ‖ Or, *Israel.*

God took a care that our Saviours Nativity should be fully attested. To the Testimony of the *Angels*, the *Wise-men*, the *Shepherds*, *Simeon* here is added another. It is that of *Anna* who is described here by her *Tribe*, and by her *Father*. She was of the Tribe of *Aser*, one of the meanest Tribes, and of those Ten Tribes that were carried into the Captivity of *Assyria* having before made a Defection (under the Conduct of *Jeroboam*, both from the House of *David*, and from the true Worship of God. But tho the Generality did so, yet many particular Persons removed, to injoy the true Worship of God, and joyned themselves to *Judah*, *Jer.* 50. 4. it was prophecyed, *that the Children of* Israel *should come, they, and the Children of* Judah *together going, and Weeping to seek the Lord their God.* What her Father *Phanuel* was, we read not, he is also further said to be a *Prophetess*. Such there were amongst the Jews, we read of *Deborah*, *Miriam*, and *Huldah*, to whom King *Josiah* sent. They were called *Prophets*, and *Prophetesses* who revealed the Will of God unto the People, but in the *Old Testament* it most generall signified, such as God inabled to foretell things which were to come. The Spirit of *Prophecy* had much failed amongst the Jews for four hundred years before Christ, about Christs coming it began to *revive*. This Woman seems to have been upward of a hundred years old, if we account the eighty four years here mentioned from her Widowhood, not so, if we count them from her Birth. She was but seven years Married, all the rest of her life she had spent in Widow-hood. *She departed not from the Temple Night or Day.* That is, she was frequently there, giving up her self wholly to Religious Exercises. *Prayer* and *Fasting*, that she might be more fit for *Prayer*. This Woman coming in at that instant, where *Simeon* took up Christ in his Arms, *&c. gave thanks likewise unto the Lord*, and spake of him to such as she knew in *Jerusalem*, who looked for the Redemption of *Israel*. There is no place where God hath had a Name, but how ever it be Corrupted, and Debauched, hath a number, that keep close to God. God in *Ahabs* time had seven thousand in *Israel*. And in this most Corrupt time, there was a *Simeon*, and an *Anna*, and also others who had a true Notion and Expectation of the *Messiah*, and these the holy Ghost taketh more notice of, then of all the *Jewish Doctors*, all the *Scribes* and *Pharisees*, whose Names are rolled, while what these Persons said, and did shall remain for a Memorial of them, wherever the Gospel shall be Preached to the end of the World.

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

If the Wise-men mentioned, *Matth.* 2. 1. had been with *Herod* before this time, it is more then probable that *Herod* would have made an end of Christ, at this time, therefore certainly it was after this time. *Luke* saith nothing of what we have, *Matth.* 2. *v.* 13, 14, 15. 19, 20, 21, 22, 23. of *Joseph* going into *Egypt*, upon the Admonition of the *Angel*, nor his coming back, but both *Matth.* and *Luke* agree in their dwelling at *Nazareth*, which he calleth *their own City*, for there *Joseph* dwelt, *v.* 4. How after this the Wise-men came to find him at *Bethlehem*, *Matth.* 2. the Scripture hath not told us. It is very Idle for any to say *Joseph* dwelt there, for then he would not have taken up his *Inn* there, nor been put to such a stress, as to have his Wife bring forth in a Stable, besides it is apparent from *v.* 4. and this Verse, and from *Matth.* 2. 23. that he dwelt at *Nazareth*. God who ordered the motion of the Wise-men, and their instructions to be sent to *Bethlehem*, to look for Christ, could easily find *Joseph* some business to be done there at that time, whether some business of his Trade, or some Visit to his Friends we cannot say.

40 * And the child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon him. * Chap. 1. 80. Ver. 52.

This Verse shortly summeth up all that we have in the Gospel, of the History of the first twelve years of our Saviours Life. Tho there could be no Accession to the perfection of the Divine Nature in Christ, yet as to his humane Nature, he was (as we are) capable of Accession of Habits, and Wisdom and Knowledge, for tho the Divine Nature was personally United to the humane Nature, yet there was no Communication of Properties.

41 Now his parents went to * Jerusalem every year *at the feast of the passover. * Exod. 23. 14. 17. & 34. 23. *Deut. 16. 1.

The Law of God enjoyned all the *Males* of the Israelites to appear at *Jerusalem* before him, three times each year, of which the Feast of Unleavened Bread was one, but the Women seem not to have been all under the same Obligation, but many of them went, of which *Mary* was one, but we read not of Christs going, till he was *twelve years Old*. Some think that the Women used to go once in a year, we read that *Elkanahs* Wife went, 1 *Sam.* 1. 5, 6, 7. but whether they generally did so or no, the Scripture saith not. One thing is observable. The *Pharisees* and *Scribes* and *Priests* had in those days much Corrupted the *Worship of God* by their *Traditions*, yet they retained the substance of Gods Institutions, we find both our Saviour and his Disciples, and other People of God, not wholly forsaking the Jewish Church, because of its Corruptions, yet we cannot think they joyned with them in any thing of their *Will Worship*, from whence we may learn a tenderness as to a Total Separation from a Church, and the lawfulness of attending Divine Ministration, tho attended with usages, which we approve not of, provided there be no Idolatry in the Service.

42 And when he was twelve year old, they went up to Jerusalem, after the custom of the feast.

It is said by those who are learned in the Jewish Writings, that till a Child was of this Age, he was not obliged by the Law to go. We have in Scripture nothing to ascertain us in the Case, it is certain that our Saviour went at this Age, *after the Custom of the Feast*, that is, so as to be there about the fourteenth Day of the Month, *Nisan*.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem, and Joseph and his mother knew not *of it*.

44 But they supposing him to have been in the company, went a days journey, and they sought him among *their* kinsfolk and among their acquaintance,

45 And when they found him not, they turned back again to Jerusalem, seeking him.

The feast of the Passover, and of *Unleavened Bread* held seven Days, during which time *Joseph* and *Mary* stayed in *Jerusalem*, and then returned, they usually both went to and returned from these Feasts in great Troops, or Companies. Christ tarried behind, *Mary* thinking he had been in the Company, missed him not, they return to *Jerusalem* to seek him.

46 And it came to pass, that after three days, they found him in the temple, sitting in the midst of the Doctors, both hearing them, and asking them questions.

After three Days possibly here is to be understood from the time they first went from *Jerusalem*, one Day they went forward in their Journey, a second Day they were coming back, the third Day they found him, for it cannot be thought they should be in *Jerusalem* three days before they found him, considering that they found him in the *Temple*, which it is likely was the first place they sought for him in. It should seem that the *Doctors* of the Law gave a general liberty to any, to propound any Questions to them about the Law of God, to which they gave Answers. But it is very probable, that something more then ordinary appeared in him, that they admitted him to *Sit* amongst them, tho to themselves fate on Benches, yet their Auditors usually fate at their Feet, hence we read of *Paul's* being brought up at the feet of *Gamaliel*.

47 And * all that heard him were astonished at his understanding and answers. * Mat. 7. 28. Mark 1. 22. Cap. 4. 22.

What was the subject matter of the *Doctors* and Christs Discourses, is Vainly questioned, only in the general we may be assured it was

was something about the Divine Law, what the particular Themes or Subjects were, is not material for us to inquire. Our Saviour so answered their questions, as they were all astonished.

48 And when they saw him, they were amazed, And his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

Tho something must be allowed to a Womans passions, and a Mothers indulgence, yet one would think, that especially considering where they found him, and what doing, she should not have spoken thus unto him, had she had, a clear, and distinct knowledge of his Divine Nature, in Union with her Flesh; she speaks to him with the authority of a Mother, Why hast thou thus dealt with us?

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Fathers business?

* Chap. 9. 45. & 18. 34. 50 And * they understood not the saying, which he spake unto them.

Some read it — *that I must be in my Fathers House*, then the Sense must be, Why did you seek me in any other place then the *Temple*, that is, my *Fathers House*, there lyeth my Business. But the Phrase seemeth rather to signify as we Translate it. He doth here signify that *God was his Father*, that *Mary* might have known not only from the *Revelation* of the *Angel*, but because he had not known Man, but she did not yet fully understand his Divine Office as *Mediator*, and the great *Prophet* promised, that should reveal the Will of God, to People, much less did she yet fully and distinctly understand, that he was by *Nature the Eternal Son of God*. She believed so much as was revealed to her clearly, concerning Christ. *It is said they understood not the saying, which he spake unto them*, they had not a clear, and distinct understanding of them. In the mean time from these Words of our Saviour, and this Fact of his. We may learn, *That Inferiours are not in all things under the Power of their most Natural Superiors*. Particularly not in such things wherein they cannot yield obedience to them, without a disobedience unto God. There are some Cases wherein instead of obeying, we are bound *to hate both Father and Mother* by our Saviours Precept.

51 And he went down with them, and came to Nazareth, and was subject unto them, But his mother kept all these sayings in her heart.

We left him at *Nazareth*, after *Maries Purification*, *v.* 39. we find him at *Nazareth* now at twelve years old. We shall now read no more of him till *Ch.* 3. 23. when he came to *be about thirty years of Age*. What he did in the mean time, is a business of too much Curiosity for us to inquire, and of very little Significancy to us if we knew. Some think he wrought with his Father upon his Trade; as I cannot tell how to prove it, so I know nothing against it. It is not like he was sent to any of the *Schools* of their *Prophets*, as he who could Argue with the Doctors pertinently at twelve years of Age, and to whom the Spirit was given not by measure, had no need of their instructions: So their *Academies* were not such as we can reasonably think, that *Joseph* and *Mary* should seek any Education for him in them, and I know no reason why we should think, that he who abhorred not the *Womb of the Virgin*, nor a *Stable*, nor a *Manger* should abhor the Works of an honest Vocation, and not much more abhor an idle Life. But we dispute about these things in vain, being such as to which we can never be satisfied (God having hidden them from our knowledge) what is for our Instruction is told us, *He was Subject unto his Parents*. This teacheth the greatest and highest Mortals, to *honour their Fathers and Mothers*. *Watch* (saith the Apostle) is the first *Commandement with promise*. *Solomon* honour'd his Mother, and behold a greater then *Solomon* is here, paying his Homage also both to the Womb that bare him, and to his (supposed) Father that provided for him, and protected him. *But his Mother kept all these sayings in her Heart*. *Mary* was no forgetful hearer, some things she did not yet clearly understand, but she kept them in her Heart, and those who do so as to Gods Word, shall in time understand them.

52 And Jesus * increased in wisdom and ‖ stature, and in favour with God and man. * Ver. 40. ‖ Or, age.

If any ask how he, who was the *Eternal Wisdom of the Father* (who is the only wise God) increased in Wisdom, they must know that all things in Scripture, which are spoken of Christ, are not spoken with respect to his entire Person, but with respect to the one, or the other Nature United in that Person, he increased in *Wisdom*, as he did in Age, or Stature, with respect to his Humane, not to his Divine Nature. And, as God daily Magnified his Grace and Favour toward him, so he gave him Favour with the Neighbourhood, and People of *Galilee*, so as that when he came forth to be a Publick Minister, he came forth as a Bishop, (the chief Bishop of *Souls* especially) ought to do, *Having a good Repute even of those who were without*. And thus we leave our Saviours History; for about eighteen years of which the History of the Gospel tells us nothing.

CHAP. III.

1 NOw in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governour of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea, and of the region of Trachonitis, and Lysanias the tetrarch of Abilene.

2 * Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. * Joh. 11. 49. 51. Acts 4. 6.

The *Evangelist* having given us an account, both of the Birth of *John the Baptist*, and of our *Saviour*, and of all the *Prophesies* preceeding and attending them both, leaving the History of our Saviour a little, cometh to give us an account of the History of *John the Baptist*, his entrance upon his publick Ministry, and fulfilling of it. *John the Baptist* had Six Months Seniority of our Saviour, and probably did appear so long before him to the World, as a publick Minister, the time of his beginning was in the *fifteenth Year of the Reign of* Tiberius Cesar. *Tiberius Cesar* was he who next succeeded *Augustus* (for all the *Roman* Emperors after *Julius Cesar*, were called *Cesars*, as all the Kings of *Egypt* were called *Pharaohs*) he was as wicked a Prince as most who ruled the *Roman* Empire. *Herod* the Great (in whose time Christ was Born) was some time since dead, *Archelaus* began to Rule in his stead as a King, but the *Romans* changing the Government from a *Monarchy* to a *Tetrarchy* (that is, a Government of four) *Archelaus*, had only the Government of *Judea*, *Herod Antipas* (another Son of *Herod the Great*) had the Government of *Galilee* under the Title of *Tetrarch*, and *Philip* another Son of his, had the Government of *Iturea*, and *Trachonitis*, under the same *Title* of *Tetrarch*. And one *Lysanias* had the Government of *Abilene* (all four Strangers) So as at this time the Jews were all under the Government of Foreiners, the Scepter or Government was wholly departed from *Judea*. *Archelaus* was soon after sent into *France*, and *Pontius Pilate* made *Procurator* or *Governour* of *Judea* and *Samaria*. *Annas* and *Caiaphas* were the *High Priests*. By the Law of God, the eldest Son of the Family of *Aaron* was to be the *High Priest*. How there came to be at this time two *High Priests*, is not agreed amongst Interpreters. Those who are curious in this Inquiry, may see what Mr. *Pool* hath Collected for their satisfaction, in his *Synopsis*; we must know, that at this time the Jews were under the Power of the *Romans*, and all things amongst them were out of order. Some say the *Jews* had liberty to chuse their High Priest, but then their Conquerors would turn him out, and fell the place to another. Others say that the *High Priest* had his Deputy, who also obtained the same Title. Others think, that as they had made the *High Priesthood* an Office, to which they chose one Annually, (which was by Gods Law an Office for Life) so the *High Priest* of the former year, still retained his Title for another year. We are at no certainty in these things. It is certain that at this time there were two that bare the Title of the *High Priest*, upon what account we cannot tell. It appeareth from *John* 18. 13. that the same Men three or four years after bare this Title, of *High Priest*, whether chosen again or no we know not. But this was the time, when *The Word of God came unto John the Son of* Zacharias *in the Wilderness*. The same *John*, of which we heard before, *The Word of the Lord came to him*, commanding him out to Preach the Gospel. It is a Phrase which is often used in the Old Testament, to signify the Influence of the Spirit of God upon the Prophets, quickning them to their Work. And signifyeth to us, That no Man ought to take this Honour unto himself, until he be called of God, nor to speak in the Name of the Lord until first the Word of God cometh to him.

3 And he came into all the country about Jordan preaching the baptisme of repentance for the remission of sins.

How long the time of *John's* Ministry was before that he was shut up by *Herod* in Prison, the holy Scriptures do not certainly tell us; but it must be very short, for our Saviours time was little more then three years, and we hear of his imprisonment in the beginning of our Saviour's Publick Ministry. All that we have of *John's* Ministry is to be found either in this Chapter, or in *Matth.* 3. or in *Mark* 1. or in the first, and *third Chapters* of *John*. From them all it appeareth, That the Sum of his Doctrine, was the necessity of *Repentance*, and *Faith in Christ*, in order to the Remission of Sins. His pressing *Faith* in Christ is most clearly declared by the Evangelist *John*; *Matthew*, *Mark* and *Luke* insist more upon his Preaching the *Doctrine of Repentance*, for *the Remission of Sins*, and *Baptisme* as an Evidence of it. Which Doctrine of *repentance* he pressed, both from *Evangelical* Motives, *the Kingdom of Heaven is at Hand*, and from *Legal* Motives, or Arguments of Terror, *The Axe is now laid to the Root of the Tree*. In this setting an Example to all Ministers of the Gospel, shewing them what should be the main Subjects of their Discourses, for we shall find that our Saviour Preached the same Doctrine, and in the same Method. What is here said, we before opened in our Notes, on *Matth.* 3. 2. and *Mar.* 1. 4. *John* did not Preach that *Baptisme* was Repentance, or that *Remission of Sins* was infallibly annexed to it, but that the way to obtain Remission of Sins was by *Repentance*, and that *Baptisme* was an External Sign and Symbol of it.

Mat. 3. 3. ar. 1. 3. h. 1. 23.

4 As it is written in the book of the words of * Esias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low, and the crooked shall be made straight, and the rough ways shall be made smooth.

6 And all flesh shall see the salvation of God.

All four of the *Evangelists* apply that Prophecy, *Isaiah* 40. 3. 4, 5. to *John the Baptist*. *Luke* only repeats what is *v.* 5. and 6. and in *Isaiah*, *Chap* 40. 4. 5. and he doth but shortly repeat what is in the Prophet, *v.* 5. the Prophet saith, *And the Glory of the Lord shall be revealed, and all Flesh shall see it together, for the Mouth of the Lord hath spoken it.* But there is nothing more usual, than for the Writers in the *New Testament*, in their Quotations out of the Old Testament, to repeat the sum of the Sense, not the Words strictly. For the understanding of that Prophecy, we must know, that there the Prophet *Isaiah* was sent to *Comfort* those amongst the Jews, who feared God partly with the assurance of them that they should return from *Babylon*, their warefare should have an end, *Cyrus* should deliver them, partly with the assurance of them, of a far greater deliverance, in and by the coming of the *Messiah* (of whom *Cyrus* was but a Type) to this purpose the Prophet sets out both *Cyrus*, and in that Type Christ's coming, as if both were present, and at Hand. Kings and great Princes coming (especially with Armies) have usually some go ning before them, as *Pioneers*, to prepare their way, by Levelling Rough places, and removing whatsoever is in the way of their Motions, and filling up Holes and Ditches, *&c.* nor are they far off when once their Harbingers, and *Pioneers* are arrived, or are seen coming, *John* is here set out as an Harbinger to *Christ*, to prepare his way, or a *Pioneer* to fill up Ditches, throw down Hills, to make Rough-ways smooth, and every way to prepare the way for him. That all Flesh might see the Salvation of God. And as Princes that have Wilderneses to pass through, have more need of their *Pioneers* to prepare, and smooth their ways: So the State of the Jews being now confused, as a Wilderness, and Corrupt above Measure. *John the Baptist* was sent before to cry in *the Wilderness*, *&c.* This I take to be the true Sense of the Prophecy, and that it is mighty Vain to Frain these Metaphorical Phrases, and inquire what is meant by *Valleys*; *Mountains*, *and Crooked-ways*, they all most certainly signify the same thing, *viz.* whatsoever might be an hindrance to Peoples receiving of Christ, and to *Philosophise* further about them, is but to shew the Luxuriancy of our Wit, rather than any Solidity of Judgment. The whole Scope of these three Verses, is but to shew, That as Kings, and Princes, and Governours of Armies, have used to have Harbingers, and Pioneers, or other Officers to go before them, to remove things out of the way of them and their Retinue, and to prepare their way: So had Christ, and *John the Baptist* was the Man whom the Lord pitched upon for that purpose, by his Preaching to bring Men to a Sense of their Sins, and off from their wicked Courses, and to shew them their need of a Saviour, that so when Christ came himself forth to Preach, People might not be wholly ignorant, but in some measure prepared to receive the joyful Tidings of the Gospel, which he brought unto them.

7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

|| Or, *meet for.*

8 Bring forth therefore fruits worthy of || repentance, and begin not to say within your selves, We have Abraham to *our* father, For I say unto you, that God is able of these stones to raise up children unto Abraham.

or

9 And now also the ax is laid unto the root of the tree, * every tree therefore which bringeth not forth good fruit, is hewn down and cast into the fire.

* Mat. 7. 19.

See the Notes on *Matth.* 3. 7, 8, 9, 10. where we met with all this with no Alteration, save that *Matthew* saith that he spoke this to the *Pharisees* and *Sadducees*, seeing them come to his Baptisme, tho he did especially intend them, yet he spake in the hearing of the Multitude, amongst whom they were.

10 And the people asked him, saying, What shall we do then?

11 He answereth and saith unto them, * He that hath two coats, let him impart to him that hath none, and he that hath meat, let him do likewise.

* Jam. 2. 16. 1 Joh. 3. 17. & 4. 20.

Altho the Preaching of the Law, doth not immediately Conduce to work in us Faith in Christ, yet mediately it doth, as it brings Men to cry out as those, *Acts* 2. 37. *Men and Brethren what shall we do?* Or as the Jaylor, *Acts* 16. *Sirs what shall we do to be saved?* *John* Preaching Gods Terrors, hath this effect upon the People, they ask him, *what shall we do then?* the Baptists Answer may seem a little strange to those who do not consider, that it amounts to the same with *Daniels* Counsel to *Nebuchadnezzar*, *Dan.* 4. 27. *Wherefore O King let my Counsel be acceptable unto thee, and break off thy Sins by Righteousness, and thine Iniquities by shewing mercy to the Poor*, and what *John* had said, *v.* 8. *Bring therefore Fruits worthy of Repentance.* Our Saviour said much the same, *Ch.* 11. 41. *Give Alms of such things as you have*, and *Peter* commandeth, 1 *Pet.* 4. 8. *Above all things have fervent Charity amongst your selves, for Charity shall cover a Multitude of Sins.* Solomon *saith it covereth all Sins*, *Prov.* 10. 12. The Peoples question was, *What shall we do?* What are the Fruits meet for Repentance, that is, truly indicative of Repentance? To this now *John* answereth. *He that hath two Coats, let him impart to him that hath none.* Which must not be interpretted, as obliging every one that had two Coats, to give away one, but as Instructive of us, that *Ceremonies*, and *Ritual performances*, in which that Age abounded, would not serve their turn, but true, and real good Works, relieving the Poor to their Ability, out of their Superfluities, out of Obedience and Love to God, not merely pitying them, and saying to them: Go ye and be ye Cloathed, or be ye warmed, not saying *Corban*, and thinking that would excuse them from relieving their Parents, or other poor People, but according to their Ability relieving them. *John* doth not here Countenance Anabaptistical Levelling, he only Cautions them against *Pharisaical* Hypocrisy, trusting to External Privileges, such as having *Abraham to their Father*, or some Ritual, and Ceremonial Performances, whiles in the mean time they neglected the weighty things of the Law, of which Christ hath taught us that Mercy is one.

12 Then came also publicanes to be baptised, and said unto him, Master, what shall we do?

13 And he said unto them, Exact no more then that which is appointed you.

We have shewed often before that the *Publicanes* were Men, that Collected the Publick Revenues in all times, that sort of Men have been charged with Exactions of what was more than their due. The *Baptist*, as a Fruit or Indication of the Truth of their Repentance, cautioneth them against Exaction, thereby declaring, That Acts of Justice as well as Mercy are true Fruits of Repentance, and that Repentance is vainly pretended, while Men go on in the same Sinful Courses, wherein they have formerly walked. Our Lord here doth not disapprove of the Office of Publicanes, nor certainly was that to be Condemned, if Magistrates may imposé Taxes, and Payments, which without question they may for the support of the Government for our Protection, there is no question, but they may appoint Officers under what Titles they please to Collect it. But both those that impose, and those that Collect such Payments, are obliged to the Rule of Justice. The former to impose no more then is necessary for the end, and in a just Proportion; The others to exact no more than what is appointed them.

14 And the souldiers likewise demanded of him, saying, And what shall we do? And he said unto them, || Do violence to no man, neither accuse *any* falsly, and be content with your || wages.

|| Or, *put no man in fear.*
|| Or, *allowance.*

A good, and faithful Minister of Christ, should be one able to bring out of his Store-house, things New and Old, to give every one their Portion in their Season, and so Courageous, and Faithful, as not to be afraid to do it, nor for any reason decline the doing of it. Such was *John* the *Baptist*. These were the *Roman Souldiers*, kept by them to maintain their Conquest of *Judea*. Some of these also come to hear *John* the *Baptist* preach, hearing him press *Repentance*, and bringing forth Fruits that might testify the truth of it. They ask what they should do to them. *John* saith, *Do Violence to no Man*, &c. experience hath taught all People, that Souldiers, (especially employed to keep Garrisons amongst a Conquered People) are often very insolent, and for their own gain prone to accuse Innocent Persons, and the jealousy of Conquerours often allows them too easie an Ear, as also how apt they are by Oppression to mend their short Commons, or to exact upon others, that they may spend Luxuriously. All these are Acts, or Species of Injustice, which the Baptist lets them know must be left, if they would bring forth Fruits fit for Repentance. He doth not blame the Employment of a Souldier, but only regulates their behaviour in that imployment. Wars in just causes, are undoubtedly lawful under the Gospel, and Consequently so is the imployment of a Souldier, we read of several good *Centurions* or *Captains* of hundreds. But the Souldier stands highly concerned to look, that the cause be good, in which he draweth his Sword. 2. That he behaveth himself in it lawfully, not using any needless Violence, not accusing any wrongfully, not indeavouring to mend his Pay by any Rapine, or injustly taking away what is another's, either to spend in Luxury, or to uphold himself in his Station. From this Instruction of *John the Baptist*, we may learn several things concerning the Nature of Repentance. 1. That where there is a true Root of Repentance, it will bring forth Fruits worthy of it, 2. That Acts of *Mercy* and *Justice*, are true and proper Fruits of a true Repentance, without which there can be nothing of it in Truth. 3. That true Repentance is best discovered by our abhorrence of, and declining such Sinful Courses as we have formerly been addicted to, and have daily Temptations to from the Circumstances of our Lives, and those callings, and places, and Courses of Life, wherein the Providences of God hath fixed us. 4. That these things Repentance and Faith, are such proper effects of both, as discover the truth of those Gracious Habits in the Soul, and without which there can be no true Evidence of them.

15 And as the people were in || expectation, and all men mused in their hearts of John, whether he were the Christ or not?

|| Or, *in suspence.*
|| Or, *reasoned or debated.*

It being known to many what the Angel had told *Zacharias* concerning *John*, thirty years since, and what had Miraculously happened at his Circumcision, as also what *Zacharias* his Father had Prophesied concerning him, and there having been many who had observed the Holiness, and Severity of his Life all along, until he came to Mans Estate, and knowing that the time was fulfilled for the coming of the *Messias*, the Scepter being now departed from *Judah*, and *Daniels Weeks* being accomplished, and hearing him Preach with that Life, and Power, which attended his Ministry, as also considering his Doctrine, (not new in it self, being Consonant to the Divine Law, and the Doctrine of the Prophets but) new to them, who had used to hear of *Rites* and *Ceremonies*, and the *Traditions of the Elders*, but little or nothing of *Repentance*, or bringing forth Fruits worthy of it, they began to Reason and Debate with themselves, whether *John the Baptist* were not the *Messiah* promised, and in great suspence they were about it. But *John* quickly satisfyed them as to that, not desirous to Arrogate to himself his Honour, whose Messenger only he was.

16 John answered, saying unto them all, I indeed baptize * you with water, but one mightier then I cometh, the latchet of whose shoes I am not worthy to unloose, he shall baptize you with the holy Ghost, and with fire.

* John 1. 26.

17 Whose fan *is* in his hand, and he will throughly purge his floor, and will gather the wheat into his garner, but the chaff he will burn with fire unquenchable.

18 And many other things in *his* exhortation preached he unto the people.

See the Notes upon *Matth.* 3. 11, 12. and on *Mar.* 1. 7, 8. *John* the *Baptist* in these Verses doth not only assure them, that he was not the Christ, but also lets them know, that Christ was coming amongst them, and that he was more excellent than he, and should *Baptize* them with the Holy Ghost, and *with Fire*, with Fire as the Symbol of the holy Ghost; so some understand it, expounding it as a Prophecy of the descent of the holy Ghost, *Acts* 2. 3. others possibly better expound it *of the holy Ghost*, working in the Souls of Believers as Fire, Purging them, and Burning up their Lusts, and Corruptions. *And many other things in his Exhortation he Preached unto the People.* By which Words the Evangelist lets us know, that what he and the other Evangelists have Reported concerning *Johns* Preaching, was but the Sum of it.

* Mat. 6. 17.

19 But Herod the tetrarch being reproved by * him, for Herodias his brother Philips wife, and for all the evils which Herod had done.

20 Added yet this above all, that he shut up John in prison.

These two Verses sufficiently Confirm to us, that we are not to expect to find the several passages in the Gospel concerning *John* the *Baptist*, set down according to the order of time, in which they happened, for the Evangelist sets down the imprisonment of *John*, before the *Baptisme* of Christ mentioned in the two next Verses, which we know could not be as to the order of time, our Saviour being Baptized by *John*. *John* was in so great Repute, that *Herod* himself *heard him, did many things*, and *heard him gladly*, *Mar.* 6. 20. But *John* was a faithful Preacher, and could not but reprove him for his wicked Courses, particularly for his Incestuous taking of his Brother *Philips* Wife; for he was alive when he took her, if it be true which Historians tells us that *John* was imprisoned in the sixteenth Year of *Tiberius Cæsar*, and *Philip* died not till the twentieth, however, his Brother leaving issue (for we read *Herodias* had a Daughter, *Matth.* 14.) it was unlawful for him to have Married her, especially to turn away his own Wife to take her. *Matthew* reporteth this History more fully, *Chap.* 14. 3, 4. *&c.* see the Notes there. It is said, that *Herod, addeth yet this above all*, that is, above all his former or other Wickedness, *that he shut up* John *in Prison*. This spake him incorrigible in his wicked Courses, resisting the Remedy, or means to reduce him. *An Hypocrite may hear the Word, and do many things, but he hath always some particular Lust, as to which he must be spared, being neither willing to part with it, nor able to bear any reproof for it.*

* Mat. 1. 9, 10. Luk. 1. 32.

21 Now when all the people were baptized, * it came to pass, that Jesus also being baptized, and praying, the heaven was opened.

22 And the holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son, in thee I am well pleased.

This History of our Saviours Baptisme, is reported both by *Matthew* and *Mark*, much, most largely by *Matthew*, see the Notes on *Matth.* 3. 13, *&c.* *Luke* only addeth those Words, *And Praying*, which teacheth us that Prayers ought to be joyned with Baptisme. What was the matter of his Prayer, we are not told, tho the following Words incline, some not improbably to judge that he Prayed for some Testimony from Heaven concerning him.

23 And Jesus himself began to be about thirty years of age, being (as was supposed) * the son of Joseph, which was *the son* of Heli,

* Mat. 13. 55. Joh. 6. 42.

Here is amongst Criticks a little dispute, whether our blessed Lord at his *Baptisme* (after which he soon began his Publick Ministry) was full *thirty years of Age* ὢν τῶν and ἀρχόμενος in the *Greek*, give occasion to the doubt. Those who judge that he was *thirty* compleat, conceive that the Age before which the Priests and *Levites*, did no Service in the *Tabernacle* of God, *Num.* 4. 3. commanded the number of them to be taken from *thirty years old to fifty*, and it was done accordingly, *v.* 34, 35. *&c.* *David* in the latter end of his Life so numbred them, 1 *Chron.* 23. 3. when their number (of that Age) was *thirty eight thousand*, yet in that Chapter, *v.* 24. and 27. we find them numbred from *twenty years Old and upward* (but possibly, that was for some more inferiour Service, in Conformity to this, most think that both *John* the *Baptist*, and *Christ* entred not upon their Publick Ministry, till they were of that Age, but whether they were thirty years of Age, *Compleat*, or *Current*, is a question, but so little a one, as deserves no great Study to resolve, the two qualifying Words ὢν τῶν and ἀρχόμενος, would incline one to think Christ was but *thirty years of Age Current*, which is advantaged, by what others tell us, that the *Jews* ordinarily called a Child *two*, or *three years Old*, as soon as it did but enter upon its *second* or *third* year. Some think our Saviour was *Ten Months* above twenty nine years of Age, when he was *Baptized*, after which he was tempted of the Devil *forty Days*, before he entred the Publick Ministry, but these are little things. [*Being* (*as was* supposed) *the Son of Joseph.*] *Joseph* was not his *Natural Father*, tho so supposed by the Jews, *Joseph* being indeed his *Legal Father*, being Married to the Virgin, when our Saviour was Born, *Matth.* 1. 20.

24 Which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph.

25 Which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge.

26 Which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda.

27 Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri.

28 Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er.

29 Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi.

30 Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim.

31 Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of * Nathan, which was * *the son* of David.

* Zech. 12. 12. * 2 Sam. 5. 14.

32 * Which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson.

* Ruth. 4. 17. 1 Chro. 2. 10.

33 Which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Efrom, which was *the son* of Phares, which was *the son* of Juda.

34 Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of Thara, which was *the son* of Nachor.

35 Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala.

36 Which was *the son* of Cainan, which was *the son* of Arphaxad, * which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech.

* Gen. 11. 10, &c.

37 Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,

38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God,

There have been great Disputes, about the Genealogy of our Saviour, as recorded both by *Matthew* and *Luke*. The Adversaries of Christian Religion have taken no small advantage, from the seeming difference betwixt them, which even many Sober Writers have thought it no easie matter to Reconcile. The Apocryphal hath cautioned us against giving too much heed to *endless Genealogies, which minister Questions rather then Godly Edifying, which is in Faith*, 1 *Tim.* 1. 4. yet certainly it is our Duty, as well for the stopping the Mouths of such as would Clamour against the truth of the whole Scripture (if not of the whole *Christian Religion*) as so far as we can to Vindicate holy Writ from their little Cavils, and thereby also to confirm those who are *Weak in Faith*. To make these things as clear as we can: It is plain that both the *Evangelists* agree in their Design, by setting down the *Genealogy* of our Saviour, to prove him Lineally descended both from *Abraham*, and *David*, the two Persons to whom was made the promise of the *Messiah*, and *the Stability of his Kingdom*, and also in the Names of the first *fourteen Generations*, mentioned by *Matthew* and here by *Luke*, *v.* 32, 33. and to *Abraham*, *v.* 34. Their disagreement lyeth in four things 1. *In the form of the Pedegree. Matthew*, beginning with those who were first, *Luke* with those that were last in order of time. But this is no valuable Exception, one Evangelist counts forward, another backward. 2. *Matthew* counts by three Periods, each consisting of fourteen Generations, *Luke* doth not, but neither is this of any Moment. 3. *Matthew* sets down our Saviours *Genealogy*, before he tells us any thing of his Conception or Birth. *Luke* after his Relation of his *Conception, Birth*, and *Baptisme*. 4. *Matthew* deriveth our Saviours *Genealogy* but from *Abraham*, *Luke* from *Adam*. All these differences, lay no Foundation for any Exception. Several accounts are given, why *Luke* carrieth up the *Genealogy* to *Adam*, the best seemeth to be this: That *Matthew* intending his History Primarily for the Jews, judged it enough to prove Christ, *the Son of Abraham*, and the *Son of David*; but *Luke* designing the information of the whole World, deriveth him from the common Father of Mankind By which means he also sheweth, the *Antiquity* of the *Gospel*, and lets us know that Christ was he who was promised to *Adam*, before *Abrahams* time, and that the *Grace of the Gospel* is not limited to the Seed of *Abraham*. Thus also *Luke* supplyeth what was wanting in *Matthew*, and truly deriveth both the first, and second Act from God, the Father of our Lord Jesus Christ, and of us all. But besides these differences (hardly worth the taking notice of under that notion) there are some seeming contradictions in the Genealogies, yet not such, but I think a fair account may be given of, to any who will but first consider, 1. That they all lye in what *Luke* hath from *v.* 23. to *v.* 32 and from the latter end of *v.* 34 to the end. So that in *v.* 32 33. and part of 34. we have nothing to reconcile. 2. That these Words [*the Son*] is in the *Greek* only *v.* 23. where Christ is said to be *the Son of Joseph*, but ever after it is supplyed by the Translators. So as the *Greek* runs thus. *The Son of* Joseph, *which was of* Heli, *which was of* Matthat, *which was of* Levi, *which was of* Melchi, *&c.* Which consideration cuts off the first cavil how *Joseph* could be the *Son of Jacob*, (as *Matthew* saith) and the *Son of Heli*, as *Luke* saith; for indeed *Luke* saith no more than, *v.* 23. *And Jesus himself began to be about thirty years of age, being (as was supposed the Son of* Joseph,) *which was the Son of* Heli. That is, Christ was of *Heli*, the supposed Son of *Joseph*, but truly of *Heli*, the Father of *Mary*, his Mother. I know that some think that *Jacob* was also called *Heli*, (as it was ordinary with the Jews to have two Names,) others think that *Joseph* is called *the Son*, because he was the *Son-in-Law* of *Heli*, by the Marriage of the *Virgin Mary* his Daughter, (*Naomi* calleth those her Daughters, which were but her legal Daughters *Ruth* 1. 11.) in this the most agree, but I must confess I think it is *Christ*, who is here said to be *of Heli*, (tho he was reputed, and generally taken to be the Son of *Joseph*.) 3. That *Luke* is here deriving our Saviour, not from his supposed Father *Joseph*, but from *Mary* his true Mother. It is not to be conceived that *Luke* after such a narration of the predictions of his conception as he had given us in the first *Chap.* should go to derive Christ from *Joseph*, and this gives us a fair account why the Names are so different from *Davids* time to the Birth of Christ. *Joseph* (whose pedigree *Matthew* relates) deriving from *Solomon* who was the Son of *David* succeeding him in the Kingdom. *Mary* (whose pedigree *Luke* relates) descending from *Nathan v.* 31. 1 *Chron.* 3. 5. tells us he was another Son of *David*. So as after *Davids time*, the Persons named which before were the same in our Saviours Pedigree became diverse, some the Progenitors of *Joseph*, whom *Matthew* reckons, others the *Progenitors* of *Mary*, whom *Luke* nameth. This answereth the objection, from the differing number of the Persons from *Joseph* to *Zorobabel*, (excluding them both) *Matthew* reckoneth but nine, *Luke* here reckoneth 18. in *v.* 23, 24, 25, 26, 27, 28. From *Zorobabel* to *David Luke* reckons 22 Progenitors, *Matthew* but 14. (leaving out *three Kings* of the bad Blood of *Ahaz*, of which we gave an account in our Notes of *Matthew* 1.) so as the Scripture nameth 17. tho *Matthew* leaves out 3., in two different Lines; it is not impossible that one person in so many years might have lo many more Progenitors than another, supposing *Matthew* designed to reckon all, which it is plain from his leaving out three Kings named in Scripture that he did not. 4. That ordinarily the Jews had two Names, sometimes three, all *Josiahs* Sons had each of them two at least. *Matthew* had also the Name of *Levi*, *&c.* This solves the difference from *v.* 27. where *Rhesa* is said to be the Son of *Zorobabel*, when as *Matthew* saith *ch.* 1. 13. *Zorobabel* begat *Abiud*. That *Abraham* was the Son of *Terah* or *Thara*, and *Terah* the Son of *Nachor*, appeareth from *Gen.* 11. 24. 26. That *Sarruch* or *Sarug*, was the Son of *Reu* or *Ragau*, appeareth from *Gen.* 11. 20. 1 *Chron.* 1. 25. that *Reu* was the Son of *Peleg*, (here called *Phalec*) and *Peleg* the Son of *Eber*, and *Eber* the Son of *Sala* appears from *Gen.* 11. 18. 1 *Chron.* 1. 25. But in *Genesis* 11. we read, that *Sala* was the Son of *Arphaxad v.* 12. whereas he is here said to be the *Son of Cainan*, and *Cainan* is made the Son of *Arphaxad*. So as *Luke* maketh *Sala* Grandchild to *Arphaxad*, *Moses* makes no mention of *Cainan* at all, but mentions *Salah*, as begotten by *Arphaxad*. Those who are curious to know what is said for the resolution of this difficulty, may read it largely both in *Spanheims dubia Evangelica*, and Mr. *Pools Synopsis Criticorum*. It is a difficulty which hath exercised many very learned Men, and I doubt whether ever any yet satisfied himself in the resolution of it. It is not probable that *Luke* should correct what *Moses* said, the best account I can give of it is, the *Septuagint* in *Gen.* 11, 12. have it just as *Luke* here hath it, and it is certain, that *Luke* in his quotations out of the old Testament, doth generally follow the *Septuagint*, (being the translation most in use among them) *Beza* tells us of an ancient Copy of the *Gospel* he had, which mentioneth no *Cainan*. The best of it is, that it is a matter of no great moment, for the Question is not, whether *Sala* was the Son of *Arphaxad*, (for so he was, tho *Arphaxad* was his Grandfather, in the same sense that Christ is called the *Son of Abraham*, and the *Son of David*, and *Elizabeth* the Daughter of *Aaron ch.* 1. 1.) but whether he was the immediate Son of *Arphaxad*, or *Cainan*, whether *Moses* omitted *Cainan*, or some transcriber of *Luke* added *Cainan* out of the *Septuagint* (being then the current Translation among them) the last is most probable. For the other part of the *Genealogy v.* 36, 37, 38. it plainly agreeth with *Gen.* 5, 6, *&c.* & 6. 10. So that I must profess I see no great difficulty to reconcile the Genealogies, admitting the one to give the Genealogy of *Joseph*, and the other, to give the Genealogy of *Mary*; that indeed *Mary* was the Daughter of *Heli*, is not to be proved by Scripture, nor yet contradicted, but it is very probably judged so. And tho we cannot prove that *Cainan*, mentioned *v.* 36. was added out of some latter Copies of the *Septuagint*, yet it is more than probable it was so; which two things if we admit, I see no great difficulty remaining, but a fair agreement betwixt both the Evangelists. For I presume none will stumble at the alteration of some letter, or omission of some letter in a Name, or addition to it in the end; there is nothing more ordinary than that, when *Names* are mentioned in several Languages.

CHAP. IV.

1 AND * Jesus being full of the holy Ghost, returned from Jordan, and was led by the spirit into the wilderness. *Matth. 4. 1. Mark 1. 12, 13.

By the Holy Ghost here is to be understood the *Gifts* of the Holy Ghost, according to the Prophecy of him, *Isaiah* 11. 1, 2. The Gifts of the Holy Spirit are often in holy Writ called the *Spirit*, *Acts* 2. 4. 8. 18. 10. 44. and not only those that are influenced with the saving Gifts and Graces of the Spirit, are said to have the Spirit, and be filled; but those who received the more extraordinary Powers of it, such as the Gifts of Prophecy, healing *&c.* Others besides Christ are in Scripture said to be filled with the Spirit, *Acts* 6. 5. and it was so Prophecied concerning *John*, *Luke* 1. 6, 7. But they had but their measure, to Christ the Spirit was given not by measure, *John* 3. 34. *he returned from Jordan*. There *John* baptized, there Christ was *Baptized* by him. *And was led by the Spirit into the Wilderness.* ἤγετο, saith *Luke*, ἀνήχθη, saith *Matthew*, *Mark* expresseth it by the Word ἐκβάλλει, the Words do not signifie a *violent* motion, (for without doubt Christ went willingly) but a potent, and efficacious motion.

2 Being forty days tempted of the devil, and * in those days he did eat nothing: and when they were ended, he afterward hungred. * Exod. 34. 28. 1 King 19. 8.

See the Notes on *Matth.* 4. 2, 3, 4.

3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him, saying, * It is written, That man shall not live by bread alone, but by every word of God. * Deut. 8. 3.

See the Notes on *Matth.* 4. 3, 4. It is very observable that Christ here asserteth the Authority of the Scriptures, and tho he was full of the Holy Ghost, yet maketh the Holy Scripture his rule of action.

5 And the devil taking him up into an high mountain, shewed unto him all the Kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them; for that is delivered unto me, and to whomsoever I will, I give it.

7 If

‖ Or, fall down before me.

7 If thou therefore wilt ‖ worship me, all shall be thine.

8 And Jesus answered and said unto him, Get thee behind me, Satan: for * it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. * Deut. 6. 13. 10. 20.

See the Notes on *Matth.* 4. 8, 9, 10. Those Words, *v.* 6. *For that is delivered to me, and to whomsoever I will, I give it*, are only mentioned by *Luke*, where we may observe, 1. *That the Devil was a Lyar from the beginning*. The Dominion over the things of the World was not given to the *Angels*, but to Man, neither hath he any such Power as he pretends to, being not able to do any thing against *Job*, till he had obtained leave from God, nor to enter into the Swine, without license first obtained from Christ.

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thy self down from hence.

10 For it is written, He shall give his angels charge over thee, to keep thee. * Psal. 91. 11. 12.

11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering, said unto him, * It is said, Thou shalt not tempt the Lord thy God. * Deut. 6. 16.

See the Notes on *Mat.* 4. 5, 6, 7. what *Matthew* calls the *Holy City*, *Luke* expoundeth *Jerusalem*.

13 And when the devil had * ended all the temptation, he departed from him for a season. * Mat. 4. 11.

Matthew saith, *The Devil left him, and behold Angels came and ministred unto him*. *Luke* saith, *he departed from him for a season*, when he had ended all the Temptation. Those Words *for a season*, seem to intimate that our Saviour had further Conflicts with the Devil than are here mentioned; and possibly those Words *all the temptation* may hint us, that the Devil offered more temptations, than the Evangelists have recorded, tho some affirm that all *Temptations* fall under those which are the heads of these *Temptations*, and think those Words *for a season*, signify until the time of his *Passion*, when he entred into the heart of *Judas*, and armed all his Instruments against this Captain of our Salvation.

14 And Jesus returned in the power of the spirit into * Galilee, * and there went out a fame of him through all the region round about. * Act. 10. 37. * Mat. 4. 12. Mark 1. 14.

15 And he taught in their synagogues, being glorified of all.

Both *Matthew* and *Mark* make the occasion of our Saviours going into *Galilee*, to be his hearing, *that* John *was cast into Prison*. But certainly *Matthew* and *Mark* speak of a second going into *Galilee*, and mean by it *Galilee of the Gentiles*, which was in the jurisdiction of *Philip* the Brother of *Herod Antipas*, else one might admire, why Christ should go into *Galilee*, upon hearing that *John was cast into Prison*; that had been for him to have thrown himself into *Herod's* Mouth, before that his time of suffering was come; but it should seem that after his Temptations, he first went to *Capernaum*, where he did not stay many dayes, *John* 2. 12. and then to *Nazareth*, which was his own Country; but others think that all the Evangelists speak of a second going into *Galilee*, which I cannot agree if *Nazareth* were within that *Galilee*, which was called the lower *Galilee*, and was within the jurisdiction of *Herod Antipas*, who was the *Tetrarch of Galilee*, and the Man that had imprisoned *John*, and afterwards caused him to be beheaded. *And he taught in their Synagogues*. He had the reputation of a *Prophet*, which procured him that liberty of speaking in all those places, where the Jews celebrated their publick worship; being *glorified*, that is, admired, and honoured *of all*.

16 And he * came to Nazareth, where he had been brought up, and as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. * Mat. 2. 23.

We heard before *Ch.* 2. 29. 51. that Christ was brought up at *Nazareth*, we read of him at *Nazareth*, *Matth.* 13. 54. But I must confess I doubt, whether *Matthew* there, and *Luke* here speak of the same time; of the Nature of the Jewish Synagogues, and their order of *Worship* there, and the reading of the Scriptures in them we have spoken before in our *Notes* on *Matth.* 4. 23.

17 And there was delivered unto him the book of the prophet Esaias, and when he had opened the book, he found the place where it was written,

18 The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.

19 To preach the acceptable year of the Lord.

The Words differ in some things from the Words of the Prophet out of which they are quoted, *Isaiah* 61. *v.* 1. where is nothing of *recovering of sight to the Blind*, but they exactly agree with the *Septuagint* version, only *v.* 19. they have καλέσαι to call, and *Luke* hath κηρύξαι *to Preach*, according to which probably the copies of the *Septuagint* in use with them were. It was their manner in the *Synagogues* for the Minister (an officer appointed to that purpose see *v.* 19.) to bring the Book of the Law or of the Prophets, which was to be read, and to deliver it to him that officiated for that time, who when he had read, re delivered it to the same Officer to be laid up. Their Writers tell us, that the Books of *Moses* were divided into several portions, which they were tied to read in order; but for the Books of the *Prophets*, he that officiated, was more at liberty to read in what place, and proportion he pleased. Our Lord readeth, *Isaiah* 61. 1. which (according to the *Septuagint* copy) was as *Luke* here translated, and by the way, this custom of the Writers of the New Testament (writing in *Greek*) to quote Texts out of the old Testament, very often according to that *Septuagint* translation, may first give us some account of the difficulty we met with *Comp.* 3. where *Sala* was made the *Son of Cainan*, and the Grandchild of *Arphaxad*, whereas *Moses* mentions no *Cainan*, *Gen.* 11. *Luke* taking the quotation out of the *Septuagint* might put it in according to them, for they have it in *Gen.* 11. 12. Secondly it may learn us not to be too curious as to minute things in Scripture, for had it been a thing of moment the holy Spirit of God had certainly never suffered *Luke* to write after their Copy, either there, or here. God never had a Church in any place, but he soon stirred up some to make an Interpretation of the Scriptures for their use, and so far assisted them, that tho they might differ from the *Hebrew Texts*, or the *Greek* in some minute things, yet they differed not in any thing of moment necessary for us to know and believe in order to Salvation. And the frequent quotations we have in the *New Testament* out of the *Septuagint*, incline us to think that it is the Will of God, that particular Persons in Churches, should make use of such *Versions*, and take them for the *holy Scriptures*, not lightly and ordinarily varying from them. The *translating* of Scriptures, being not an ordinary ministerial Gift, but the work of some stirred up by God unto it, and whom he more than ordinarily so assists, as that they have not erred in any momentous thing. If this may be admitted, we need not lay the fault upon those who transcribed *Luke's* copy. But let us come to the Text it self. *The Spirit of the Lord God is upon me, because he hath anointed me.* Anointing may signifie two things. 1. *The Endowment of the Person with Gifts and Abilities fit for his Work*. Thus 1 *Joh.* 2. 27. *The anointing is said to teach us all things*, and Christ is said *Psal.* 45. 7. *Heb.* 1. 9. *to be anointed with the oil of gladness above his fellows*, which the *Baptist* seemeth to interpret, *Joh.* 3. 34. *God giveth not the Spirit by measure unto him*. 2. *Anointing also was a Symbol of Gods calling out, and sending a Person to the Execution of an Office*, 2 *Kings* 9. 6. 3. I find also *anointing* used, *as a Symbol of Gods purpose, and designation of a Person to an employment, to the performance of which he did not presently call him*; thus *David* was anointed 1 *Sam.* 16. 13. By the *Spirit of the Lord is upon me*, I conceive is meant, *exciting* and quickening Christ to the present Execution of that Office, to which God had *anointed him*, that is, of old designed him. 2. *fitted him*, giving him the Spirit not by measure, 3. now called him to the exercise of it, and because the Lord, had so designed him, so prepared, and now so called him The Spirit now excited, and quickened him. God stirreth up none to take upon them the Office of the Ministry, whom he hath not *fitted with Gifts for the discharge of it*. But what this imployment to which Christ was anointed εὐαγγελίσασθαι *to Preach the Gospel to the Poor*. This was the great work of our Lord and Saviour, to Preach; and what *the Gospel, the glad tidings of Salvation*; to whom? πτωχοῖς, it is used to signifie those that are mean in the World, and by a figure, those that are miserable, and afflicted, and this I should take to be the sense here, in conformity to that other Phrase which our Saviour useth to *Johns Disciples Matth.* 11. 1. and to that of the Apostle, 1 *Cor.* 1. 26. Christ was first sent to the *lost Sheep of the house of Israel*, who were all at this time in a Poor afflicted State and Condition, and amongst them chiefly to the meaner sort. The Rulers believed not on him *John* 7. 48, 49. To teach Ministers what *Erasmus* saith, *Nulla nobis anima vilis videri debet, pro quâ Dominus gloriæ mori non est dedignatus*. That they are too proud, that despise the Poor, and that we ought not to count any Soul vile, for which he who was the Lord of Glory disdained not to dye. We may add, to which the great Minister of the Circumcision took himself to be anointed to Preach. I had rather thus understand it, then of such as are *poor in Spirit*, which seem to be understood in the next Words, *he hath sent me to heal the broken-hearted*, whether wounded in the sense of Sin, or melted in the sense of Mercy; the whole hearted, are such as see no need of repentance, no need of a *Saviour*, Christ came not to heal these. *The whole need not a Physician*. It followeth, *to Preach deliverance to the Captives*. To let them know that are yet Slaves to Sin, and to their Lusts, that there is a way for their deliverance. *And recovering of sight to the Blind*, to let all Blind Sinners know, that there is an eye-salve discover'd, which if applyed will recover their spiritual sight. *To set at liberty them that are bruised*. It is of the same significancy, with binding up the broken in heart. *To Preach the acceptable year of the Lord*. The true *Jubilee*, when every Soul may be set free from the bonds of its Sins, 2 *Cor.* 6. 2. the year of Gods good Will, that the time was now come, when in every

every Nation, he that feared God, and wrought Righteousness, shall be *accepted with him.* *Acts* 10. 35.

20 And he closed the book, and he gave *it* again to the minister, and sate down: And the eyes of all them that were in the Synagogue were fastened on him.

21 And he began to say unto them, This day is this Scripture fulfilled in your ears.

Christ observeth the order used in their Synagogues, when he that o Ministeth, had read such a portion out of the Law as was appointed, or out of the Prophets, as he pleased, he closed the *Book* or the *Roll*, and gave it again to the Officer, whose work it was to bring it, and then to carry it back, and lay it up. And then *he sat down*, whiles he made his exhortation upon it. This Christ did: The People being in the mean time very attent to hear what he would say. He begins to speak, and telleth them. This was a Prophecy concerning him *This day is this Scripture fulfilled in your ears.* That is, it is fulfilled in me, either *primarily*, or as I am the Antetype to *Christ*. We must not think that this was all which Christ said, but this he began his discourse.

22 And all bare him witness, and * wondred at the gracious words which proceeded out of his mouth. And they said, * Is not this Josephs son?

* Mat. 13. 54. 55.
† Jo. 1. 6. 42.

All that heard our Saviour in the Synagogue bare him witness. Of what? Not that he was the Messias, much less the Son of God, but they praised his discourse in opening the *Prophecy*, they did not believe in him, but they admired the Wisdom, and Piety of his discourses, they admired the effects of the Grace of God in him, his gracious Words, but see the wretchednes of carnal hearts, in their proneness to take up prejudices, to choak the beginnings of any convictions in themselves. They do not admire the Power of *Divine Grace*, that they could so far influence one of so mean an education as they took Christ to have had. But dreaming that *the Kingdom of God must come with observation*, and the coming of the Messiah must be in great outward splendour and Glory, they stumble at his Parent, because (tho of the house of *David*) they were of so mean a visible quality.

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thy self: whatsoever we have heard done in * Capernaum, do also here in † thy country.

* Mat. 4. 13.
* Mat. 13. 54.
Mark. 6. 1.
* Mat. 13. 57.

24 And he said, Verily I say unto you, * No prophet is accepted in his own country.

Christ here tells those of *Nazareth*, what was in their hearts, *viz.* That they in their hearts contemned him, because of the meanness of his Parentage, and challenged him to confirm his Doctrine by Miracles, urging that *Nazareth* was his own Country, and Physicians in the first place ought to cure themselves, and their Friends and those of their own Families; they therefore challenge him to work some such Miracles, as he had before wrought in *Capernaum*, as they had heard. He gives them the reason why he did no Miracles amongst them, *viz.* because he discerned that they contemned them, as is very usual for Persons, according to that common saying, *No Prophet is accepted in his own Country.* The reference here to some things done before this time in *Capernaum*, would incline us to think that after Christs Temptations, he first went to *Cana* of *Galilee*, where he wrought his first Miracle. *John* 2. 1. turning the Water into *Wine*, then to *Capernaum*, where he staid not many days, *John* 2. 12. then to *Nazareth*, but hearing that *John* was cast into Prison, he removed from *Nazareth*, to *Capernaum*, out of the jurisdiction of *Herod*, under the mildder Government of *Philip* his Brother.

25 But I tell you of a truth, Many * widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land.

* Jam. 5. 17.

26 But unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman that was a widow.

27 And many lepers were in Israel in the time of Elisha the prophet: and none of them was cleansed, saving Naaman the Syrian.

The two Stories to which our Saviour referreth are those *1 Kings* 17. 9. *2 Kings* 5. 14. But the question is what our Saviour intended to teach them by these Stories, which made them so exceeding angry as we shall find by and by. I answer, several things none of which pleased them. 1. *The freeness of Gods distinguishing Grace.* That God was not bound to give to all the same aid, and means of Grace, that he gave some. This is a Doctrine the World were never patient to hear. *Tout God will have Mercy on whom he will have Mercy.* we would fain make God a debtor to us, those of *Nazareth*, think they had as good, if not a better right to Christs Miracles then those of *Capernaum*. I tell you, saith Christ, God is a *Sovereign* in his *acts of Grace*, and acteth freely, and I can do no Miracles, but where he will have them done. 2. *That it is through the fault of Men, if they receive not the benefits of Divine Grace.* If the *Israelites* would have entertained *Elijah*, he might have been sent to them, as well as to *Sarepta*. If the *Lepers* in *Israel*, would have sought out, and come to *Elijah* they might have been healed, if you would have received me, and believed in me, you might have seen what those of *Capernaum* did, it is because of your contempt and unbelief, that I can shew you no Miracles. If any say, if Godhad put it into the hearts of the *Widdows in Israel*, or the *Lepers* there, they would also have entertained *Elijah*, and have sought out and came to *Elisha*, why did not God put it into their hearts? To this the answer is ready. *Who are thou that disputest with God?* Why doth the Clay reply upon the Potter? *Even so O Father, for so it pleaseth thee*, how ever the failures of the *Lepers in Israel*, and the *Widdows there*, and of those in *Nazareth*, was in a great measure in their duty, as to things within their Power to do by vertue of that *common Grace*, which God denieth to none, he might justly deny his special influences, while they neglected to make use of his more *common influences.* 3. *That in every Nation he that feared God, and wrought Righteousness, was ever accepted of him.* God had no respect to this Country, or that Country, he sent *Elias* to do good to a *Sydonian*, and *Elisha* to do good to a *Syrian*, whiles he neglected the ingrateful, and disobedient *Israelites*. Thus he also not obscurely hinteth, that for their *unbelief*, and *rejection* of, and *disobedience* to him, God would send his Gospel to the *Gentiles*, and reject them, which came to pass within a few years after. None of all these were grateful sounds in the ears of the Men of *Nazareth*; you ask me (saith our Saviour) why I do not such things here at *Nazareth*, as I did at *Capernaum*. I was not sent to you. No? but were not they *some of the lost Sheep of Israel?* Ah! but Christ was no more sent to all *Israel*, than *Elias* was sent to all the Widows in *Israel*. He was sent to Preach to them all, but for any special signal favours, he was sent but to some, and those some were such as did not proudly reject and contemn him, but receive him.

28 And all they in the synagogue, when they heard these things, were filled with wrath.

29 And rose up, and thrust him out of the city, and led him unto the ‖ brow of the hill whereon their city was built that they might cast him down headlong.

‖ Or, Edge.

30 But he passing throw the mids of them, went his way.

Unhappy Nazareth! where Christ had now lived more than thirty years, they had seen him growing up, *increasing in Wisdom, and Stature, and in favour both with God and Man, Coap.* 2. 52. they had had the first fruits of his Ministry, and v. 22. they *bare him witness, and wondred at the gracious Words, which proceeded out of his Mouth*, they knew his *education*, so as they could not think he had this Wisdom, and knowledge, from any advantages of that, but must have it from Heaven; yet when they hear him Preaching, and but touching them for their contempt and rejection of him, and tacitly comparing them with their Fore-fathers in the time of *Ahab*, and Preaching the Doctrine of Gods Soveraign, and free Grace, and hinting to them, that the Grace of God should pass to the *Gentiles*, while they should be rejected, they are not able to bear him. Thus *Acts* 22. 21. the Jews heard *Paul* patiently, till he repeated Gods Commission to him, *to go unto the Gentiles*; then they cried, *away with such a fellow from the Earth, for it is not fit he should live.* This was according to the old Prophecy, *Deut.* 32. 2. (applied to the Jews by the Apostle, *Rom.* 10. 19.) that because they had moved *God to jealousie, with that which is not God*, he would move them *to jealousie, with them that are not a People*, and *provoke them to anger with a foolish Nation.* This is further matter of observation. That wretched Sinners, who cannot obtain of their Lusts, to be as good and holy as others, yet are ordinarily so proud, as they have no patience to hear that others are better than they, or have or shall have, any more special share in Gods favour. Those of *Nazareth*, which were in the Synagogue hearing these things, are filled with wrath, *thrust Christ out of the City*, as not fit to live among them, and go about to kill him, by throwing him down headlong from the brow of the Hill upon which their City was built. *But he passing through the midst of them went away.* How he got out of their hands, when they had laid hold of him, the Scripture doth not tells us, nor is it our concern to be curious to inquire; we read much the like passage *John* 8. 59. when the Jews had taken up Stones to stone him, we know it was an easy thing for him who was God as well as Man, to quit himself of any mortal Enemies, but how he did it, whether by blinding their Eyes, or altering the Natureof his Body, and making it imperceptible by them, or by a greater strength, then they (which the Divine Nature could easily supply his Humane Nature with) who is able to determine?

31 And * came down to Capernaum, a city of Galilee, and taught them on the sabbath-days.

* Mat. 4. 13.
* Mat. 7. 29.

32 And they were astonished at his doctrine: * for his word was with power.

Capernaum was a City in the other *Galilee*, under the jurisdiction of *Philip*, whither *Matthew* and *Mark* mention our Saviours motion, upon the report of the imprisonment of *John*. *Philip* is not only by Historians reported of a less bloody temper, then his Brother *Herod*, but *Herod* having taken away his Wife, it is very probable, that there was no good understanding betwixt him and *Philip*. So that two things promised our Saviour more quiet in *Philips* jurisdiction. 1. The tameness of his temper. 2. The *Hatred* betwixt him and *Herod*. It appears from *v.* 23. He

He had been at *Capernaum* before, but stayed very little, hastening to his own Country of *Nazareth* in the other *Galilee*, from thence he now again removeth, hearing of *Johns imprisonment*, and seeing the basenes of his Countrymen; when he came there, he keeps on his course *Preaching* upon the *Jewish Sabbath*, not abolished till his Resurrection. It appeareth by *v.* 33. That he Preached in the *Synagogue* here also. It is said, That the People were *astonished at his Doctrine. Astonishment* is one thing, *Believing* is another. Men may be some ways and to some *degrees affected*, at the Word of God, that yet are far enough from *believing*, as the most of these *Capernaites* were, else Christ had never upbraided them, as he did *Matth.* 11. 23. *for his Word was with Power.* That this Phrase is to be understood only of those powerfull, and miraculous operations, by which Christ confirmed the Word which he Preached to be *from God*, I cannot yield, it is better interpreted by *Mark* 1. 22. *He taught them as one that had Authority, not as the Scribes*, and to be understood of the gravity, and spirituality of his Doctrine, his *Majesty* and Life in the delivering of it, and the Power of God going along with it for the conviction of Sinners, to all which were added his miraculous operations, of which the Evangelist goeth on giving us a more particular account.

33 And in the synagogue there was a man which had a spirit of an unclean devil, and he cried out with a loud voice.

34 Saying, ‖ Let us alone; what have we to do with thee, thou Jesus of Nazareth, Art thou come to destroy us? I know thee who thou art; the holy One of God.

‖ Or, away.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the mids, he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word *is* this? for with authority and power he commandeth the unclean spirits, and they come out.

37 And the fame of him went out into every place of the country round about.

We met with the same History related as done in *Capernaum* and with the same circumstances *Mark* 1. 21, 22, *&c.* To the Notes upon which we refer the Reader.

38 And he arose out of the synagogue, and entred into Simons house: And Simons wives mother was taken with a great feaver; and they besought him for her.

39 And he stood over her, and rebuked the fever, and it left her. And immedately she arose, and ministred unto them.

We met with this History both in *Matthew* and *Mark*. See the Notes on *Mat.* 8. 15. and *Mark* 1. 29, 30.

40 Now when the sun was setting, all they that had any sick with divers diseases, brought them unto him; and he laid his hands on every one of them, and healed them.

41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them, suffered them not to speak: ‖ for they knew that he was Christ.

‖ Or, to say that they knew him to be Christ.

See the Notes on *Mark* 1. 32, 33, 34. where we met with the same things.

42 And when it was day, he departed, and went into a desart place, and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44 And he preached in the synagogues of Galilee.

See the Notes on *Mark* 1. 35, 36, 37, 38, 39. where that Evangelist reports the same things, that this Evangelist mentioneth, only with more circumstances, *Mark* saith, *he went out a great while before day into a solitary place to pray.* He saith also that *Simon* and others followed him, and found him, and told him, that *all Men sought him. Luke* addeth that the others desired him not to depart from thence. They desired his stay, in order to the Miracles, the healing of their Sick, dispossessing Dæmoniacks, *&c.* Christ replied (as *Mark* saith,) *Let us go into the next Towns, that I may Preach there also, for therefore came I forth. Luke* saith, he told them, He must *Preach the Gospel of the Kingdom to other Cities also, for therefore he was sent.* Accordingly, (saith *Luke*,) he did *Preach in the Synagogues of Galilee. Mark* adds also that he cast out Devils. How can any think, that *Preaching the Gospel*, is not the *great Work of the Minister of Christ*, but *Prayers* are to be preferred before it, or *administring the Sacraments* greater? when it is expressly said, That *Christ Baptized none but his Disciples Joh.* 4. 2. and *Paul* saith Christ sent him *not to Baptize*, but *to Preach the Gospel.* And Christ omitted opportunities of *working Miracles*, that he might *Preach to other Cities*, and only wrought *Miracles* to confirm the Doctrine he Preached; and we so often read, of his going about *Preaching* and *Teaching*, never of his *Praying*, but alone with his Disciples or in a Mountain or solitary place, (tho doubtless he, or some others did pray at their worship in the *Synagogues*) unless any will be so mad as to think, that the sole end of *Preaching*, was to convert Men from *Judaism*, or *Paganism*, to an outward owning and professing of Christ, tho under that profession, by reason of their sottish ignorance, and debauched lives, they remain twice more the Children of the *Devil*, then many *Jews* and *Pagans* are. What was Christs *great Work*, is certainly his *Ministers*, *viz.* to *Preach* the *Gospel of the Kingdom.*

CHAP. V.

1 AND it came to pass, that as the people pressed upon him to hear the word of God, he stood by the lake of Genesareth,

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.

It is by many Interpreters thought that *Luke* in this History to the eleventh verse, doth but give us a larger account of what *Matthew*, *ch.* 4. 18. and *Mark*, *ch.* 1. 16. told us shortly. The *Sea of Galilee*, (as they call it) and the Lake of *Genazareth* were both the same, receiving the different denomination from the opposite Coasts betwixt which it was. παρὰ τὴν λίμνην had been better translated *upon*, or at, than *by the Lake*, for without doubt the two Ships here mentioned were upon the Water, tho possibly fastened as usually to the Shore.

3 And he entred into one of the ships, which was Simons, and prayed him that he would thrust out a little from the land: And he sate down and taught the people out of the ship.

4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

6 And when they had this done, they enclosed a great multitude of fishes; and their net brake.

7 And they beckened unto *their* partners which were in the other ship, that they should come and help them. And they came and filled both the ships, so that they began to sink.

8 When Simon Peter saw *it*, he fell down at Jesus knees, saying, Depart from me, for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken.

10 And so *was* also James and John the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

11 And when they had brought their ships to land, * they forsook all, and followed him.

* Mat. 19. 27.
Chap. 18. 28.

Here is a plain and orderly story related with many circumstances, tending to shew us the Power and influence of God upon Mens successes, in their honest, and ordinary callings, and also that God hath a Command upon the Fish in the Sea, together with an account of Christs call of *Simon Peter*, to be a Preacher of the Gospel. The only difficulty is to reconcile this, to what *Matthew* tells us *Chap.* 4. 18, 19, *&c. Matthews* words are these. *And Jesus walking by the Sea of Galilee, saw two Brethren*, Simon *called* Peter, *and* Andrew *his Brother, casting a net into the Sea for they were Fishers. And he saith unto them, follow me, and I will make you Fishers of Men. And they straightway left their Nets, and followed him. And going on from thence, he saw other two Brethren*, James *the Son of* Zebedee, *and* John *his Brother, in a Ship with* Zebedee *their Father mending their Nets, and he called them. And they immediately left the Ship, and their Father and followed him. Marks* relation doth much agree with *Matthews*. The differences are in these things. *Matthew* and *Mark* speak of Christs calling these Disciples, as he was *walking by the Sea. Luke* seems to mention it as done in the Ship. *Ans. Luke & Watch* say, that Christ spake so to *Simon in the Ship*, tho he indeed mention those words to *Simon*, before he mentioned their bringing the Ship to Land, because possibly, he would give account to all that Christ did or spake together. 2. They might be out of the Ship, walking by the Sea, before he called *James* and *John*, whose call *Luke* doth not mention, but *Matthew* and *Mark* alone.

alone. 2. *Matthew and Mark* mention no Ships, nor going of Christ into any, nor any draught of Fishes. *Anſ. Matthew* ſaith, that he ſaw *Simon* and *Andrew* caſting their Nets into the Sea. But there is nothing more ordinary then for one Evangeliſt to relate more fully what another repeateth ſummarily. 3. *Matthew and Mark* ſpeak of *Andrew* being with *Simon*. *Luke* mentioneth *Simon* alone. *Anſ. Luke* denies not that *Andrew* was there, and we are ſure *Simon* alone, could not manage the Nets with ſuch a draught of Fiſh. 4. *Matthew* and *Mark* ſpeak of the calling of *Simon, Andrew, James*, and *John*. *Luke* only of the calling of *Simon*. *Anſ.* It doth not follow from thence that they were not called during Chriſts walk by the Sea after he came out of the Ship. *Matthew* and *Mark* aſſure us they were. 5. *Matthew* and *Mark* ſay, that *James* and *John* were *mending their Nets*. *Anſ. Luke* ſaith nothing to the contrary, for he doth not mention their call at that inſtant when *Simon* was. Immediately after ſuch a draught of Fiſhes, their Nets ſhould want mending, and they ſo imployed, is nothing at all ſtrange. So as it was like there was a little diſtance of time betwixt the call of *Peter*, and the others, yet *Luke* omitting ſome circumſtances mentioned by *Matthew* and *Mark*, as well as adding much to this Hiſtory by them omitted ſaith (at leaſt) of more then one, *They forſook all, and followed him*. Hence appeareth that there may be a coherent Hiſtory, taking in what all three Evangeliſts ſay, only allowing that Chriſt came upon the Shore, and walking by the Sea ſide, ſome ſhort time, before he called *James* and *John*. The Hiſtory in ſucceeds, 1. *How good a thing it is for Men to be imployed in their honeſt callings, tho never ſo mean.* There God meets People with Bleſſings. 2. *How much it is our duty to yield obedience to Gods Commands, and how advantagious it will prove, how contrary ſoever they appear to our ſenſe and reaſon.* 3. *Upon whom our Bleſſing depends*, let our labour be what it will. 4. *That it is the work of the Miniſters of the Goſpel to catch Men*, to gain Souls to God. 5. *How powerful Gods calls are. They forſook all and followed him.* For the difference betwixt what *John* ſaith, *Chap.* 1. 40 41. of the call of *Andrew* and *Simon*, from what the other three Evangeliſts ſay, we have ſpoken ſometiming in our Notes on *Matth.* 4. 18. and ſhall add more when we come to that place in *John*. In ſhort, *John* ſpeaketh of another time, before that either of them were called to follow Chriſt.

12 And it came to paſs, when he was in a certain city, behold, a man full of leproſie, who ſeeing Jeſus, fell on *his* face, and beſought him, ſaying, Lord, if thou wilt, thou canſt make me clean.

13 And he put forth *his* hand, and touched him, ſaying, I will, be thou clean. And immediately the leproſie departed from him.

14 And he charged him to tell no man, but go and ſhew thy ſelf to the prieſt, and offer for thy cleanſing, *according as Moſes commanded, for a teſtimony unto them.

*Lev. 14. 4. 10, 21, 22.

15 But ſo much the more went there a ſame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

See the Notes on *Matth.* 8. 2, 3, *&c.* and on *Mark* 1. 40, 41, *&c. Matthew* reports this Miracle done *when Chriſt came down from the Mountain*, and immediately after ſaith, that he entred into *Capernaum*, v. 5. *Mark* alſo concluding the firſt Chapter with this piece of Hiſtory, he begins the ſecond with telling us, that *he entred into Capernaum after ſome days*. So that ſome think he was near *Capernaum*, within the bounds of it when he wrought this Miracle, but there is no certainty of that.

16 And he withdrew himſelf into the wilderneſs, and prayed.

We meet with Chriſt often commending to us the Duty of *Secret Prayer*, by his own example, as he had done by his precept, *Matth.* 6. and always chuſing for it, the moſt *private and retired places*, to teach us to go, and to do likewiſe, often to pray to our Father, which ſeeth in Secret, and his example more preſſeth us, becauſe we have much more buſineſs with God in Prayer then he had; he had no Sins to confeſs, nor to beg Pardon for, no need to aſk for any ſanctifying habits of Grace, *&c.* It is poſible alſo that he withdrew into deſart places oft times, to avoid all ſhew of Oſtentation, or dangers of tumults and to obtain a little reſt for himſelf. But ſuppoſe that the reaſon of his Motion, yet the ſpending of his leiſurable hours, in communion with his Father, is very imitable for us; Chriſt had no idle hours, he was always either *Preaching* or *healing*, thereby doing good to others, or *Praying*, thereby Paying an homage to God; if it could be ſaid of the *Romen*, (with reſpect to his Studies) it ſhould be much more ſaid of Chriſtians. *They ſhould never be leſt alone, then when they are alone; nor leſt idle, then when they are moſt at leiſure from their publick Employments.*

17 And it came to paſs on a certain day as he was teaching, that there were phariſees and doctors of the law ſitting by, which were come out of every town of Galilee, and Judea, and Jeruſalem, and the power of the Lord was *preſent* to heal them.

We ſhall obſerve that the *Scribes* and *Phariſees* much haunted our Saviour where ever he came, either to cavil at him, or out of curioſity to ſee the Miracles he wrought. It ſeems they were many of them preſent at this time, but here ariſe th a queſtion or two. 1. How it is ſaid, *the Power of the Lord was preſent with Chriſt to heal*; had not Chriſt this Power of healing then at all times? *Anſ.* Doubtleſs he had, for he was always *the Lord that healeth us*. The Divine Nature once united to the Humane, was never ſeparated from Chriſt, but it did not always put forth it ſelf, being as to that directed by his Will. But as the end of Chriſts Miracles, was for the confirmation of his Doctrine: So we ſhall obſerve that moſtly after Preaching, he wrought his Miraculous operations. 3. *Qu. Who are here meant by them*, by reading the Words one would think them related to the *Phariſees and Doctors of the Law*, of none of which we read, that they were Sick, nor do we read of any cures that Chriſt made upon them. *Anſ.* We muſt know that ſometimes in Holy Writ, theſe relative terms are put out of due order, as in *Matth.* 11. 1. where we have theſe Words. *And it came to paſs, when Jeſus had made an end of commanding his twelve Diſciples, he departed thence, to teach and to Preach in their Cities*, not in the Diſciples Cities, poor Men they had no Cities, but in the Jewiſh Cities, the Cities of that Country, yet the verſe mentioneth no other Perſons then Jeſus, and the twelve Diſciples. So here, tho the verſe mentioneth no other Perſons preſent then the Phariſees, and Doctors of the Law, yet there doubtleſs were many others, and ſome amongſt them labouring under *Chronical diſtempers*, of theſe the Text is to be underſtood.

18 And behold, men brought in a bed a man which was taken with the palſie: and they ſought means to bring him in, and to lay *him* before him.

19 And when they could not find by what way they might bring him in, becauſe of the multitude, they went upon the houſe-top, and let him down through the tiling with *his* couch, into the midſt before Jeſus.

20 And when he ſaw their faith, he ſaid unto him, Man, thy ſins are forgiven thee.

21 And the ſcribes and the phariſees began to reaſon, ſaying, Who is this which ſpeaketh blaſphemies? * Who can forgive ſins, but God alone?

*Pſa. 32. 5. Iſa. 43. 25.

22 But when Jeſus perceived their thoughts, he ſaid unto them, What reaſon ye in your hearts?

23 Whether is eaſier to ſay, Thy ſins be forgiven thee, or to ſay, Riſe up and walk.

24 But that ye may know that the Son of man hath power upon earth to forgive ſins, (he ſaid unto the ſick of the palſie) I ſay unto thee, Ariſe, and take up thy couch, and go into thine houſe.

25 And immediately he roſe up before them, and took up that whereon he lay, and departed to his own houſe, glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, ſaying, We have ſeen ſtrange things to day.

See the Notes on *Matth* 9. 2. and on *Mark* 2. 3, *&c.* Both thoſe Evangeliſts record the ſame ſtory with very ſmall alterations in the Phraſe, nothing in the ſenſe. Inſtead of the laſt Words. *We have ſeen ſtrange things this day*, *Matthew* ſaith, they glorified God, who had *given this Power unto Men*. By which appareth that all the effect this Miracle had was, 1. *Amazement*. A thing was done they underſtood not how it could be effected. 2. They apprehended *a Divine Power as to the effect*. They therefore glorified God, *who had given ſuch Power unto Men*. So as it is plain, they only looked upon Chriſt as a *great Prophet*, to whom God had communicated ſuch a Divine Power, as of old he had communicated to *Elijah*, and then to *Eliſha*. Leſt any ſhould ſtumble at what is ſaid, that they uncovered the houſe, and let him down *through the tiling*, fancying the roofs of their houſes built as ours, they muſt know, that the moſt of their houſes were builded (like ſome amongſt us) with *flat roofs*, which were covered with ſomeſlates or ſtones, ſo as they might eaſily be uncovered, and this appeareth by the Command of God, *Deut.* 22. 8. concerning making *battlements* on the tops of their houſes, to prevent caſualties. The *object* of the *Faith* here mentioned, was plainly the *Divine Power* and *goodneſs*, but not as coming from Chriſt *Originally*, as *Eternal God*, but as an *Inſtrument* by which God conveyed it to men under ſuch miſerable circumſtances as this poor Man was.

27 And after theſe things he went forth, and ſaw a publican named Levi, ſitting at the receit of cuſtom, and he ſaid unto him, Follow me.

28 And he left all, roſe up, and followed him.

29 And Levi made him a great feaſt in his own houſe: and there was a great company of publicans, and of others that ſat down with them.

30 But their ſcribes and phariſees murmured againſt his

his diſciples, ſaying, Why do ye eat and drink with publicanes and ſinners.

31 And Jeſus anſwering, ſaid unto them, They that are whole need not a phyſician; but they that are ſick.

32 I came not to call the righteous but ſinners to repentance.

See the Notes on *Matth.* 9. 9, 10, 11. and on *Mark* 2. 14. both which Evangeliſts, have alſo recorded this call of *Levi*; the firſt, calls him *Matthew*; *Mark* and *Luke* call him *Levi*. There was nothing more ordinary amongſt the Jews, then for Perſons to have two Names. *Mark* tells us his Fathers name alſo, ſaying he was the Son of *Alpheus*. All agree in his employment that he was a *Publicane*, one imployed in the gathering of the *Publick Revenue*, that part of it which aroſe from the *exportation* and *importation* of commodities; for he was *ſitting at the receipt of Cuſtom*. Chriſt from thence calls him, he *follows him*, that is gave up his name to be his Diſciple; in gratitude, *Matthew* or *Levi* invites him to a feaſt, and with him ſeveral other *Publicans* and others. The other two *Evangeliſts* ſay nothing of *Matthews* preparing this feaſt; but it is imply'ed in them, for they take notice of his ſitting at meat in his houſe, and of the offence taken at it; by the Scribes and the Phariſees, and of our Saviours taking notice of it, and what he ſaid in juſtification of himſelf, ſee the Notes before mentioned. Only *Matthew* adds, that our Lord alſo ſaid unto them, *Go ye, and learn what that means. I will have Mercy, and not ſacrifice.* But for the explication of our Saviours intire anſwer, ſee the Notes on *Matth.* 9. 9, 10, 11, 12, *&c.*

33 And they ſaid unto him, Why do the diſciples of John faſt often, and make prayers, and likewiſe *the diſciples* of the Phariſees; but thine eat and drink.

34 And he ſaid unto them, Can ye make the children of the bride-chamber faſt, while the bridegroom is with them.

35 But the days will come, when the bridegroom ſhall be taken away from them, and then ſhall they faſt in thoſe days.

36 And he ſpake alſo a parable unto them, No man putteth a piece of a new garment upon an old: if otherwiſe, then both the new maketh a rent, and the piece that was *taken* out of the new, agreeth not with the old.

37 And no man putteth new wine into old bottles; elſe the new wine will burſt the bottles, and be ſpilled, and the bottles ſhall periſh.

38 But new wine muſt be put into new bottles; and both are preſerved.

39 No man alſo having drunk old *wine*, ſtraightway deſireth new: for he ſaith, The old is better.

We have alſo both in *Matthew* and *Mark* met with this piece of Hiſtory. See the Notes on *Matth.* 9. 14. *Mark* 2. 18. Both *Matthew* and *Mark* ſay, That they were the Diſciples of *John* who came, and thus ſaid to our Saviour. In our Notes upon the two former Evangeliſts, we have fully opened this piece of Hiſtory. *John the Baptiſt* was of a more ſevere deportment, then our Saviour thought fit to ſhew himſelf, and complying more with the practices of the *Phariſees*, (tho in much more ſincerity) in their exerciſes of diſcipline, the *Phariſees* did more eaſily get his Diſciples to joyn with them, in this addreſs to our Saviour. Tho probably *Johns* Diſciples did it more out of infirmity, and the *Phariſees* out of Malice, that they might have whereby to leſſen Chriſts reputation amongſt the People; thus weak tho good Men are often drawn in by thoſe who are more ſubtil, and Malicious to promove their deſigns. Beſides we naturally deſire to be the ſtandard to all, and that others ſhould take their meaſures from us, and poſſibly *Johns* Diſciples might have a little of that envy for their Maſters ſake, which we find them ſick of, *John* 3. 26. Our Lord, who might have told them, that he was to be their *exemplar*, and not they his, dealeth more gently with them, and gives them ſufficient reaſon why, as yet, he did not inure his Diſciples to thoſe ſeverer *Acts of Religion*. 1. Becauſe *this was all the rejoycing time they were like to have*. He was now with them, when he ſhould be gone from them, before which it would not be long, they ſhould have time to mourn. 2. *That they were but newly entred into his Diſcipleſhip*, and therefore not at firſt to be diſcouraged, that they might not have a temptation upon them, to leave off as ſoon as they began. But ſee the Notes more fully upon the ſame Hiſtory in *Matthew* and *Mark*.

CHAP. VI.

1 AND it came to paſs on the ſecond ſabbath after the firſt, that he went through the corn-fields: and his diſciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Phariſees ſaid unto them, Why do ye that which is not lawful to do on the ſabbath-days?

3 And Jeſus anſwering them, ſaid, Have ye not read ſo much as this, * what David did, when himſelf was an hungred, and they which were with him.

* 1 Sam. 21. 6.

4 How he went into the houſe of God, and did take and eat the ſhew-bread, and gave alſo to them that were with him, which is * not lawful to eat, but for the prieſts alone?

* Lev. 24. 9.

5 And he ſaid unto them, That the Son of man is Lord alſo of the ſabbath.

See the Notes on *Matth.* 12. 1, 2, 3. and on *Mark* 2. 23, 24. There are ſeveral gueſſes what day is here meant, by the *ſecond Sabbath after the firſt*. The Jews had ſeveral *Sabbaths*, beſides the *ſeventh day Sabbath* which was weekly, all their Feſtival Days were called Sabbaths. In the *fourteenth Day of the firſt Month*, at even began the Paſſover, on the fifteenth Day began their Feaſt of *Unleavened Bread*, which held ſeven Days, every one of which was called a *Sabbath*; but the *firſt Day*, and the *ſeventh Day*, were to be Days of *Holy Convocation*, in which no work was to be done that was ſervile, *Lev.* 23. 7. Then they had their Feaſt of *firſt Fruits*. Fifty Days after that they had their *Feaſt of Pentecoſt*. Some underſtand by the *ſecond Sabbath* after the firſt, the *ſeventh Day* of the *Feaſt of Unleavened Bread*. Others *their ſecond great Feſtival*. It is very hard to reſolve, and not material for us to know. For the Hiſtory it ſelf ſee the explication in the Notes on *Matth.* 12. 1, 2, 3, 4.

6 And it came to paſs alſo on another ſabbath, that he entred into the ſynagogue and taught: And there was a man whoſe right hand was withered.

7 And the ſcribes and Phariſees watched him, whether he would heal on the ſabbath-day: that they might find an accuſation againſt him.

8 But he knew their thoughts, and ſaid to the man which had the withered hand, Riſe up, and ſtand forth in the mids. And he roſe, and ſtood forth.

9 Then ſaid Jeſus unto them, I will aſk you one thing, Is it lawful on the ſabbath-days to do good, or to do evil? to ſave life, or to deſtroy it.

10 And looking round about them all, he ſaid unto the man, Stretch forth thy hand. And he did ſo: and his hand was reſtored whole as the other.

11 And they were filled with madneſs; and communed one with another what they might do to Jeſus.

See the Notes on *Matth.* 12. 10. and on *Mark* 3. 1, 2, 3. in both which places we met with the ſame Hiſtory, and with ſome more circumſtances. *Mark* tells us that the ſubject of their deliberation, what they might do to *Jeſus* was, *how they might deſtroy him*, this the Evangeliſt maketh the effect of their *madneſs*, ἀνοίας, and he very properly ſo calls it. For Men to anſwer Arguments and reaſon with violence, is for them to act like *Mad-men*, not like *reaſonable Creatures*; yet to ſhew the degeneracy of Humane Nature, we ſhall obſerve there is nothing hath been more ordinary, when Men have been Conquered by reaſoning, and have nothing reaſonably to oppoſe, then to fly to violence, and with Swords to cut knots, which they cannot untie. Nor can there be a greater, evidence of ſilly, and brutiſh Souls, and a baffled cauſe.

12 And it came to paſs in thoſe days, that he went out into a mountain to pray, and continued all night in prayer to God.

Thoſe who ſtraining this Text would Interprete the Words, ἐν τῇ προσευχῇ for the *place of Prayer*, will be concerned to find us out that *houſe of Prayer*, which ſtood in this Mountain, or to tell us where we ſhall find in Holy Writ, any place but the *Temple* ſo called, and why it ſhould be ſaid that *he went out into a Mountain to pray*, if it were not to ſignify unto us, that he ſought a privacy and retiredneſs, which he could not have had in the *Temple*, nor in any other common place for Prayer. Thoſe Interpreters certainly judge righter that ſay, That our Saviour being about to ſend out his twelve Apoſtles, thought ſo great a Work ſhould not be done, without *ſolemn Prayers*, he therefore ſeeketh a place of Privacy, and goeth thither to ſpend ſome more time than ordinary in the duty of Prayer, and the Evangeliſt ſayeth that he continued all Night; ſo ſetting us an Example, what to do in great affairs eſpecially ſuch as are the ſending out of Perſons to ſo great an employment, as that of the miniſtry, and by his own example commending to us what *Paul* afterwards commanded *Eph.* 6. 18. *Col.* 4. 2. *Continue in Prayer and Watch in the ſame with Thankſgiving.*

13 And when it was day, he called unto him his diſciples: and of them he choſe twelve, whom alſo he named Apoſtles.

14 Simon whom he alſo named Peter and Andrew his brother, James and John, Philip and Bartholomew.

* John 1. 42.

15 Matthew and Thomas, James *the son* of Alpheus, and Simon called Zelotes.

16 And Judas *the brother* of James, and Judas Iscariot, which also was the traytor.

We have twice already met with these Names of the twelve Disciples, whom our Saviour called *Apostles*, intending them not only to be *with him*, and to have a more special Communion with him, but also to be sent out with Power to *Preach*, *Baptize*, and to Work *Miracles*, see the Notes on *Matth.* 10. 2, 3. and *Mar.* 3. 14. There were amongst them, two, whose Names were *Simon*. The one *Cananite* named *Peter*, the other is called *Simon Zelotes* here. *Simon* the *Cananite* by *Matthew* and *Mark*. Two whose Names were *James*. The one was the Son of *Zebedee*, the other was the *Son of Alpheus*. Two whose Names was *Judas*. The one is called *Thaddeus* by *Mark*, *Lebbeus* and *Thaddeus* by *Matthew*. *Judas* the Brother of *James* by *Luke* (this was the Penman of the Epistle of *Jude*, and *Judas Iscariot* the Traytor, the other six were all of differing Names. What occurs of difficulty as to their Names, see opened in our Notes on *Matth.* 10. 2, 3. and *Mar.* 3. 14.

17 And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases,

18 And they that were vexed with unclean spirits, and they were healed.

19 And the whole multitude * fought to touch him, for there went vertue out of him, and healed them all. * Math. 14.36.

Such passages as these we meet with several times in the Evangelists, who not Writing a particular account of the several Miracles wrought, or Discourses made by our Saviour, oftentimes they give us a general account of more than they particularly mention. Some think that *Luke* referreth here to *Mark* 3.7, 8. but *Mark* seemeth rather to refer to a Multitude that followed him, before he went up to the Mountain, which yet might be the same People coming again the next Morning, and waiting for Christs coming down from the Mountain.

20 And he lifted up his eyes on his disciples, and said, * Blessed *be* ye poor, for yours is the kingdom of God. * Mat. 5. 3.

21 * Blessed *are* ye that hunger now, for ye shall be filled, * Blessed *are* ye that weep now, for ye shall laugh. * Isa. 55. 1. & 65. 13. * Isa. 61. 3.

22 * Blessed are ye when men shall hate you, and when they shall seperate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of mans sake. * Math. 5. 11. 1 Pet. 2.19. & 3. 14.

23 * Rejoyce ye in that day, and leap for joy, for behold, your reward *is* great in heaven, for * in the like manner did their fathers unto the prophets. * Acts 5. 41. * Acts 7. 51.

There are many that think that what *Luke* hath in these Verses and so to the end of this Chapter, is but a shorter Epitome of what *Matthew*, hath in his five, six, seven Chapters, and that both *Matthew* and *Luke* mean the same Sermon Preached at the same time. The things which favour this opinion are, 1. That Sermon is said to be Preached upon a Mountain, this, when he came down, and stood upon the plain (by which some understand only a Plainer, and more level part of the Mountain,) 2. That very many passages in the remaining part of this Chapter, are plainly the same with those we find in one of these three Chapters in *Matthew*. I can hardly be of that mind. 1. Because of the Phrase here used, *he came down*, and *stood in the Plain*, it seemeth to me hard to interpret, that either of the top of the *Mountain* (which might be a plain) for how then could he be said to come down, or of a plainer place of the *Mountain*. 2. The Multitude described there are said to have come from *Galilee*, *Decapolis*, *Jerusalem*, *Judea*, and *beyond Jordan*. These are said to have come from *Judea*, *Jerusalem*, and the *Sea-coasts* of Tyre *and* Sidon. But thirdly principally from the great difference in the Relations of *Matthew* and *Luke*. 1. Many *large Discourses* are not touched by *Luke*, *viz.* Christs whole Discourse in giving a true Interpretation of the Law, his Discourses, *Matth.* 6. about *Alms*, *Prayer*, *Fasting*. 2. *Luke* here putteth in three Verses together, wherein there are Woes denounced, of which *Matthew* saith nothing. Now tho it be usual with the *Evangelists* to relate the same Discourses, and *Miracles* with some different Circumstances, yet not with such considerable differences, and Variations. *Matthew* records nine *Blessednesses* pronounced by Christ. *Luke* but four, and those with considerable Variation from *Matthew*. As for those things which incline some to think it the same Sermon, they do not seem to me Concludent. For what they say as to the Place, it rather proves the contrary. *Matthew* saith, it was when he had *gone up into a Mountain*, and *sate down*. *Luke* saith, he *was come down*, and *stood in the Plain*. Nor is it more considerable, that most of the passages in this *Chapter*, are to be found in the fifth, sixth, or seventh Chapter of *Matthew*, for as they are not here exactly repeated according as *Matthew* Recites them. So what should hinder but that our Saviour at another time, and to another Auditory, might Preach the same things which concern all Men. Leaving therefore all to their own Judgments. I see no reason to think that this Discourse was but a shorter Copy of the same Discourse, referring to the same time and Company. This being premised, let us now come to consider the Words themselves, comparing them with the Words recited by *Matthew*. *Blessed be ye Poor, for yours is the Kindom of God.* *Matthew* saith, *Blessed are the poor in Spirit, for theirs is the Kingdom of Heaven.* It is true, neither Riches, nor Poverty Bless, or Curse any Man, and none that are Poor are Blessed, if they be *Proud* and High-minded, nor any Rich Man Cursed, but he that placeth his Portion, or Consolation in Riches, yet Christ here by the *Antithesis*, seems more particularly to direct his Discourse, to relieve his Disciples discouraged by their *Poor*, and *low Estate in the World*; by telling them, that whatever the World thought, they being his Disciples, believing in him, and following him, were in a better condition than those that were Rich, and had their Consolation in this Life. *Blessed are ye that Weep now, for you shall Laugh.* *Matthew* saith, *Blessed are they that Mourn, for they shall be Comforted.* The Sense is much the same, you that are in a sad afflicted State (being my Disciples) are blessed, for there will come a time when *God shall wipe Tears from your Eyes.* *Blessed are you that Hunger, and Thirst, for you shall be filled.* *Matthew* saith, *Blessed are they that Hunger and Thirst after Righteousness.* It is true, Hungring and Thirsting are no Blessings, but neither are they Curses to a truly Righteous Soul, or a Soul that truly seeketh after, and Studyeth Righteousness. *Blessed are ye when Men shall hate you, and when they shall seperate you*, from their Company, *and shall Reproach you, and cast out your Name, as Evil, for the Son of Mans sake.* *Matthew* saith, *Blessed are they, which are Persecuted for Righteousness sake, for theirs is the Kingdom of Heaven.* *Blessed are ye when Men Revile you, and Persecute you, and shall say all manner of Evil against you, falsly for my sake.* It is true, the general Sense is the same Sufferers, for the Name of Christ are pronounced Blessed, but the Words are very different, and here are some *Species* of Persecution mentioned, that *Matthew* mentioneth not particularly. 1. *Separating the Disciples.* 2. *Casting out their Names as Evil.* The *Separating* here mentioned, may indeed be understood of *Imprisonment*, or *Banishmente*, for Persons under those Circumstances are separated from the Company of their relations and Country-men, but it may also be understood of *Ecclesiastical Censures*, and thus it agreeth both with our Saviours Prophecy, *John* 16. 2. *They shall put you out of the Synagogues*, and with *John* 9. 22. where we read of a Decree they made, *that if any did confess that Jesus was the Christ, he should be put out of the Synagogues.* There are some that think that the *Jews* Exercised no such Power till the time of *Ezra*, when their Governour was but a Substitute under a *Pagan Prince*, who did not give their Conquered Subjects a Power to put any to Death, but left them to Exercise any lighter Punishments. I cannot Subscribe to the Judgment of those Learned Men that think so. For as it is not reasonable, that God left the Church of the Jews, without that Power, that Nature Cloketh every Society with, to purge out of it self such as are not fit Members for it, so it will not enter into my thoughts, that all were to be *put to Death*, of whom God said so often, he, or they shall be *Cut off from his, or their People*, as in Case of Uncircumcision, not receiving the Passover in its time. So as I do not think that the latter Jews derived this Practice from an humane Constitution, but from a Divine Law. Now we are told that the Jews had three Degrees of this *Separation*. Some they meerly separated from their Communion, others they *Anathematized*, that is, *Cursed*. Others they so separated, that *they prayed against them, that God would make them Examples of his Vengeance*, and some think (but I Judge it but a Guess) that these were those Sinners unto Death, for whom *John would not have Christians Pray.* 1 *John* 5. 16. Now it is certain that the *Jews* Exercised not the lowest degree only, but the highest against Christians, and also made it their business by Letters, and Word of Mouth to Reproach them all over the World, *Acts* 28. 22. Now Christ pronounceth them under these Circumstances, *Blessed, if they suffered these things for his Name sake.* This casting *out of their Names as Evil*, doth not only signify, their blotting out their Names out of the *Rolls* of the Church, but the *defaming of them* in the manner before mentioned, which was like to be a sore Temptation to the Disciples, against which he further Armeth them, saying, *Rejoyce ye in that Day, and leap for Joy, for great is your reward in Heaven, for in the like manner did their Fathers unto the Prophets*, see the Notes on *Matth.* 5. 12.

24 But * wo unto you that are rich, for ye have received your consolation. * Amos 6. 1. James 5. 1.

Not because you are *Rich*, but because you are not Rich towards God, because you look upon your Riches as your Portion, as your Consolation, or, you that are Rich in the opinion of your own Righteousnes.

25 * Wo unto you that are full, for ye shall hunger. * Isa. 65. 13.

ger. Wo unto you that laugh now, for ye shall mourn and weep.

Our Saviour must be understood, either of those who are *Sinfully full*, or at least such as be *Spiritually empty*; those that are full, are opposed to those that hunger, if we take *hunger* for an Hungring and Thirsting after Righteousnes, as *Matthew* speaks, those that are full, are such as are filled with Wind, an high opinion of their own Righteousnes. If we take *Hunger* for a want of the necessaries of this Life, then *fullness* signifyeth either a *Sinfulness*, with Drink, or Meat, or ill gotten Goods, or at least for such as are *Spiritually* empty of the Knowledge, or Grace of God; there will come a time when they shall want, as Rich *Dives* wanted a little Water to Cool his Tongue. So by those that laugh must be understood, either those that are *Sinfully* Merry, or at least those that have no true cause of Spiritual Joy. By *Mourning* and *Weeping* threatned to such, is either meant the Vengeance of God upon them in this Life, or in the World to come, where there shall be Weeping, and Wailing, and Gnashing of Teeth.

26 Wo unto you when all men shall speak well of you, for so did their fathers to the false prophets.

A good Report of all, even those that are without is a desirable thing, and what all good Men ought to Labour for, both by avoiding any just occasion of their speaking ill of them, and by doing all the Acts of Kindness and Charity, that may commend Religion to them. But the World is so Corrupt, that usually none are worse spoken of, then the best Men. And this is true of no sort of Men, more then of the Ministers of the Gospel; neither the *Prophets of Old*, nor *John the Baptist*, nor Christ, nor the *Apostles* could have good Words from the wicked party of their several Ages. The false *Prophets* of old, were in much greater Credit with the Generality of the Jews, then the Prophets of the Lord. The Doctrines of the Law, and the Gospel are so contrary to the most of Mens Lusts, as it is impossible that the most of the World should be Reconciled to it, or to those who faithfully declare it; this the *Pharisees* in their Age, and the *Papists* and their Friends in our age, have for some time so well understood, that as it was the business of the *Pharisees* in their time, so it hath been the business of the *Popish Casuists*, to so Expound the Law of God, as Men may flatter themselves, that they are no Debtors to it, tho they keep their several Lusts, and so to Interpret the Gospel, that the way to Heaven is made so broad, that it is not easie for any to miss it.

27 * But I say unto you which hear, Love your enemies, do good to them which hate you. * Mat. 5. 44. Rom. 12. 20.

28. Bless them that curse you, and * pray for them which despitefully use you. * Ciup. 23.34. Acts 7. 60.

We met with these Precepts, *Matth.* 5. 44. and there Discoursed the Sense of them. See the Notes there.

29 * And unto him that smiteth thee on the *one* cheek, offer also the other, and him that taketh away * thy cloak, forbid not *to take thy* coat also. * Mat. 5.39,40. * 1 Cor. 6. 7.

We met also with a passage much like this, in this Verse, *Matth.* 5. 39. the General Sense of which was, as I then said, A *Prohibition of private Revenge*. It is therefore there prefaced in with a more general Precept, *Resist not Evil*. But besides this there seems to be in it also a Prohibition of vexatious Suits and Molestations of others, tho under a Colour of Law, therefore *Matthew* saith, *If any Man will sue thee at Law, and take away thy Cloak*; and it may be thought a more special Precept relating to those times, when they had none but *Heathen Magistrates*, and in some Measure to be expounded by, 1 *Cor.* 6. 7. and to be a Precept given with respect to the *Reputation of the Gospel*, that it might not be Scandalized by Christians, *going to Law before Infidels*. It is most certain it doth not forbid the use of the Law, whether for the defending, or recovering our just Rights, only the *Irregular*, or *Scandalous use of it*; see further the Notes on *Matth.* 5. 39.

30 Give to every man that asketh of thee, and of him that taketh away thy goods, ask *them* not again.

Matthew hath much the same passage, only he saith, *Give to him that*, &c. not to *every one that asketh of thee*, and for the latter Clause, he hath *from him that would borrow of thee, turn not away thine Hand*, which seems more agreeing to the Precept, *Deut.* 15. 8. These Precepts of our Saviour must be interpreted, not according to the strict Sense of the Words, as if every Man were by them obliged, without regard to his own Abilities, or Circumstances of Persons begging, or asking of him, to give to every one that hath the Confidence to ask of him, but as obliging us to Liberality, and Charity, according to our Abilities, and the true Needs, and Circumstances of our poor Brethren, and in that order which Gods Word hath directed us; first, providing for our own Families, then doing good to the Houshold of Faith, then also to others, as we are able, and see any of them true Objects of our Charity. Nor must the second part of the Verse be interpreted, as if it were a restraint of Christians, from pursuing of Thieves, or Oppressors, but as a Precept, prohibiting us private Revenge, or too great contending for little things, *&c.* see the Notes on *Matth.* 5. 42.

31 And as ye would that men should do to you, do ye also to them likewise.

See the Notes on *Matth.* 7. 12. This is the Law of Nature, the Golden Rule of all Justice, and may also serve for a Guide to us to expound the former Verses, and some other Precepts of Charity in this Chapter. Men in all these Cases should consider what they would be glad, and think reasonable that others should do to them, were they in their Circumstances, and the others had the same Ability, or advantage to do good to them, and by this they should measure their Acts both of Justice, and Charity.

32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 * And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. * Mat. 5. 42.

See the Notes on *Matth.* 5. 46, 47. The Strength of our Saviours Argument lyeth in this, That God expecteth, that those who have received more Grace, and favour from God then others, and who make an higher profession than others, should do more in obedience to the Positive Commands of God, and the Revelations of his Will in his Word, then they who Live meerly by the light of nature, and live up meerly to the Law of Nature.

35 But love ye your enemies, and do good, and lend, hoping for nothing again, and your reward shall be great, and * ye shall be the children of the highest, for he is kind unto the unthankful, and *to* the evil. * Mat. 5. 44, 45. 48.

36 Be ye therefore merciful, as your father also is merciful.

I know not how to agree what I find many Interpreters judging, that this Text is a *Prohibition* of *Usury*. I should rather interpret it more largely, as a *Command* for *Acts of Mercy*, with respect to the Circumstances of Persons, obliging us not to with-hold a Charitable Hand, from our fear, that if we lend we shall lose what we lend, and obliging us, that if we find the Circumstances of any, that desireth us to lend him for his necessity, such a quantity of Money or Goods as we can spare, and we can well enough bear the loss of, if the Providence of God should render the Person unable to repay us, we should not be awed by such a fear from Acts of Charity, but give with a Resolution to lose it, if God please to disable the Person to whom we lend, so he cannot repay us. For the question about *Usury*, as to which some conceive this Text a *Prohibition*, this is not a place to handle it in the Latitude. I do not think it was ever absolutely forbidden to the *Jews*, they might take it of *Strangers*, and that not only of the *Cananites*, whom some say they might kill (which I doubt after their agreement to a quiet Cohabitation) but of other Strangers also who came not under the Denomination of *Cananites*. That argued the taking of Usury to be not *malum per se*, in its self evil, but only *malum prohibitum*, an Evil as forbidden, and not absolutely, *and universally forbidden*, but *respectively*, only with reference to their Brethren of the same Church, and Nation, so rather to be reckoned amongst the *Municipal Laws* of the *Jews*, than the Commons Laws of God for all Mankind. Besides that amongst the Jews there was less need of it, partly in respect of their Years of *Jubilee*, and partly in regard their imployments were chiefly in Husbandry, and about Cattle, which called not for such Sums of Money, as Merchandizing doth. Nor is it to be referred to any of the *Ten Commandements*, *unless the Seventh*, *Thou shalt not Steal*, which forbidding Sins against *Charity*, and such Sins against Charity being there forbidden, as are *The taking away the Goods of another against their Will*, *and without a just cause*, I cannot see, How the lending of Money for a moderate use, when it is helpful, and relieving to our Neighbour, should be any *kind of Stealing*, when his good Will appeareth in the Contract; nor can there be any injustice in it, where there is a *Quid pro quo*, but a Proportion for what I am indammaged by the loan; unless any will say it is *unjustly*, because *against the Law of God*, which is to beg the Question, this Argument being brought to prove it is not contrary to the Law of God. The Exacting of an undue Proportion for *Usury*, or a moderate Proportion, when we plainly see, our Brother is fallen into Poverty, and cannot pay it, may be forbidden, as a Sin against Charity, and that love that we ought to shew to our Neighbours, and the *Mercifulness* here required, *v.* 36. yet, admitting the Law of God, *Deut.* 23. 19, 20. to be interpreted of all *Usury*, (which yet seemeth hard, for then the Jews might not sell for any thing more at twelve Months time, then if they were paid presently, for the Words are *Usury of Money*, *Usury of Victuals*, *Usury of any thing lene upon Usury*) it concerned the *Jews* only, betwixt themselves, not in their dealings with any Strangers, which is plain, *v.* 20. so also. *Exod.* 22. 25. where the Term *Poor* is also put in as it is, *Levit.* 25. 35, 36, 37. By which Texts the *Psalmist* must be expounded, *Psal.* 15. 5. It may possibly from the Equity of that Law oblige us, to be more kind to those that are of the same Nation and Church with us, then unto others, especially such as are no Christians; and amongst those that are Christians, to those that are Poor, then to those who have better Estates. But as I said in the beginning, I had rather interpret the Precept of

of the Text more largely, as a general precept of Mercy, from the *Example* of our Heavenly Father.

37 Judge not, and ye shall not be judged, condemn not, and ye shall not be condemned, forgive, and ye shall be forgiven.

See the Notes on *Matth.* 7. 1. and on *Matth.* 6. 14. where we have discoursed, what private *Judgings* are here *forbidden*, and what *forgiving* is here required.

* Prov. 19. 17. 38 * Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over, shall men give into your bosome.* For with the same measure that ye mete withal, it shall be measured to you again.

* Mat. 7. 2.

To let us know how God favoureth Acts of Charity and Justice we shall observe, that there are no good Deeds, that God so rewardeth by *Retaliation*, as such which are the Products of these Habits, nor *any Sins*, which God so punisheth by way of *Retaliations*, as Sins contrary to these, especially such as are more eminently contrary. This Verse speaks of *Acts of Charity*. *Give, and it shall be given to you*, and that not bare measure, but good Measure, Pressed down, and shaken together, and running over; nothing can more Concur to make good Measure, than the shaking of the Bushel, the Crouding and Pressing down of the Corn, or Meal with the Hand, and the Pouring in till the Measure runneth over. So as that which is here promised, is a plentiful reward to Charitable and Merciful Actions, either from the Hand of God more *Mediately*, God stirring up others to be as kind to us as we are to others, or more *immediately* himself Blessing us by his inexpected Providential Dispensations; to this purpose are abundance of Scriptures, *Deut.* 24. 19. *Psal.* 41. 1, 2, 3. *Prov.* 11. 25. and 28. 27. 2 *Cor.* 9. 6. If Men will not be so just, as to requite the good which their Brethren have done them, having it in their Power, yet God will be faithful to his Promises, and by his Providence take care, that those who have done Acts of Mercy, not in a meer Commiseration to Humane Condition, but in a just obedience to his Will, shall not lose by what they have done, they shall be rewarded fully and plentifully, finding again (tho it may be after many days) the Bread which they have cast upon the Waters, according to his command.

39 And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?

By a *Parable* here is to be understood a Proverbial saying, which hath some darkness in it, as being brought to express, or signify more than the Words naturally do express. Proverbial Speeches, are applicable to more things, and in more Cases than one. Nor is it to be expected, that in all that the Evangelists give us an account of, as to the sayings of Christ, we should be able to find out an evident Connexion. They (questionless) Wrote much at least from their Memories, and set down many sayings, without respect to the time when our Saviour spake them, or the matter of his Discourse, immediately preceding them; we need not therefore be careful to make out the Connexion of these Words of his, with what was before set down, in the *Parallel* Text, *Matth.* 15. 14. Our Saviour plainly applyeth these Words with reference to the *Scribes* and *Pharisees*, the Jewish Leaders, their *Doctors*, and *Teachers* at that time, who themselves being ignorant of the true Sense of the Divine Law, were not like very well to Guide others, but with them *to fall into the Ditch*, that is, into Ruin and Destruction, from whence a very probable *Connexion* of them here, with what went before may be observed; for as appears from *Matth.* 5. he had in the preceding Verses, given an interpretation of that Law of God. *Thou shalt love thy Neighbour as thy self*, much different form what the Pharisees had given of it, who had expounded it, *Matth.* 5. 43. *Thou shalt love thy Neighbour, and hate thy Enemy.* Making a great many Branches of Love to Men, more than they made Now (saith he) This is the Will, this is the Law of my Heavenly Father. The *Scribes* and *Pharisees*, your present *Doctors* and *Teachers* go much below this, but listen not to them, if you mind to please God; themselves are Blind, and know not the Will of God, and if you follow them, what can you expect more than such an event, as where one Blind Man leads another.

40 The disciple is not above his master, but every * one that ‖ is perfect shall be as his master.

* Mat. 5. 48.

This was another common saying, which our Saviour applyeth, *Matth.* 10. 24. *Joh.* 15. 20. to comfort his Disciples concerning their Sufferings, because he was first in Suffering: here he applyeth it to signify their Duty *in doing*. Some apply this with reference to the *Pharisees*, and so make a Connexion betwixt this and the former Verse, where he had said, *If the Blind lead the Blind, they shall both fall into the Ditch.* For, *The Disciple is not above his Master*, none must look to learn of another, more than the Teacher knoweth himself. But it is better applyed to Christ, and is as much as if our Lord had said, I am your Master, you are my Disciples, and by that Relation ingaged to learn of me, and to follow me. I have taught you no more than I am ready to practise, I am *Merciful*, I forgive, I give, looking for nothing again. I do not look that you should do any thing above me: any thing as to which I have not set you, or shall not set you an Example, but your perfection lyeth in coming as near to me as you can, in being as your Master.

‖ Or, *shall be perfected as his master.*

41 And why beholdest thou the mote that is in thy brothers eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thy self beholdest not the beam that is in thine own eye? Thou hypocrite, * cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brothers eye.

* See Prov. 18. 17.

See the Notes on *Matth.* 7. 3, 4, 5.

43 For a good tree bringeth not forth corrupt fruit, neither doth a corrupt tree bring forth good fruit.

44 For * every tree is known by his own fruit, for of thorns men do not gather figs, not of a bramble-bush gather † they grapes.

* Mat. 12. 33.

† Gr. a grape.

45 * A good man out of the good treasure of his heart, bringeth forth that which is good, and an evil man out of the evil treasure of his heart, bringeth forth that which is evil, for * of the abundance of the heart his mouth speaketh.

* Mat. 12. 35.

* Mat. 12. 34.

See the Notes upon *Matth.* 7. 16, 17, 18. 20. The 43. and 44. are expounded in the 45. *v.* Men and Women here, (as in other Texts of Scripture) are compared to *Trees* with respect to their *Root* and *Fruit*, and the dependance the *Fruit* hath upon the Root, and the Nature of the Tree. The *Heart* of Man is made the Root, that being the Principle of humane Actions, as the Root is the Principle to the Fruit; for all the overt Actions of a Mans Life, are but the imperate Acts of the Heart and of the Will. Hence it is that a Will renewed and Sanctifyed in a Man and made Conformable to the Will of God, doth not only will, and chuse the Will of God, love it, desire it, and delight in it, but commandeth the Tongue to direct its Discourses conformable to it, and also commandeth all the Members of their Body, in their Motions, and Order, to Act conformably; and on the contrary the unrenewed, and sanctifyed Will of Man, doth not only reject, and refuse the Will of God, but directeth the Tongue to Words contrary to the Divine Will, and all the Members of the Body in their Motions and Order, to act without any respect to, or awe of the Will of God.

46 * And why call ye me Lord, Lord, and do not the things which I say?

* Mal. 1. 6. Mat. 7. 21. Chap. 13. 25.

47 Whosoever cometh to me, and heareth my sayings, and doth them, I will shew you to whom he is like.

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock, and when the flood arose, the stream beat vehemently upon that house, and could not shake it, for it was founded upon a rock.

49 But he that heareth and doeth not, is like a man that without a foundation built an house upon the earth, against which the stream did beat vehemently, and immediately it fell, and the ruin of that house was great.

See the Notes on *Matth.* 7. 24, 25, *&c.* where we before met with the same thing. The Sum is, Mens Hopes of Salvation builded upon any other but Christ alone, or Builded upon Christ, without a Sincere Study, and Indeavour to keep the Commandments of Christ, are Vain Hopes, and tho till a Storm of *Affliction*, or *Temptation* comes, they may please themselves a little with them, yet when they come to dy, or when any notable Temptation assaults them, or any great Affliction cometh upon them, then they will fail them, and they will see the folly, and Vanity of them, *what is the Hope of the Hypocrite, when God takes away his Soul?* Job 27. 8.

CHAP. VII.

1 NOw when he had ended all his sayings in the audience of the people, he entred into Capernaum.

2 And a certain centurions servant, who was dear unto him, was sick and ready to dye.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this.

5 For he loveth our nation, and he hath built us a synagogue.

6 Then

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends unto him, saying unto him, Lord, trouble not thy self, for I am not worthy that thou shouldest enter under my roof.

7 Wherefore neither thought I my self worthy to come unto thee, but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me souldiers, and I say unto † one, Go, and he goeth, and to another, Come, and he cometh, and to my servant, Do this, and he doeth it.

† Gr. this man.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

See the Notes on *Matth.* 8. from *v.* 5. to *v.* 11. where we have considered all the differences betwixt *Matthews* and *Lukes* Relation of this Miracle. We have in it remarkable, 1. The Humanity of the Centurion to his Servant, to teach us Christians to do the like. 2. *The profitablenes of good Works*, the *Centurions* love to the Jews in Building them a Synagogue, gaineth their Applications to Christ for him. 3. The *Humility of the Centurion*, he did not think himself worthy to appear in Christ's presence, nor to receive Christ into his House. 4. His *Faith in Christs Divine Power and Goodnesse*. It doth not appear, that he believed that Christ was the Eternal Son of God, but he did at least believe, that he was clothed with a *Divine Power*, or had a *Divine Power* Communicated to him from God, by which he was able, at a distance, and by no more than a Word, without Application of humane Rational means, to command off the Distemper of his Servant. 5. The Power of *Faith in God*, and its acceptablenes to him. Christ doth not only effect the Cure, but predicate his Faith, to be greater than he had found amongst the Generality of the Jewish Nation, who went for the only People of God at that Day, and had much more Light, and means to discern that Christ was sent of God for the good of Men, than this Roman Captain had.

11 And it came to pass the day after, that he went into a city called Nain, and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold there was a dead man carried out, the only son of his mother, and she was a widow, and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the ‖ biere and they that bare him stood still, And he said, Young man, I say unto thee, * Arise.

‖ Or. coffin. * Acts 9. 40.

15 And he that was dead, sat up, and began to speak, And he delivered him to his mother.

Luke alone gives us an account of this Miracle of our Saviours. *Matthew* mentioneth only the raising from the dead of *Jairus* his Daughter. *Luke* addeth this, *John* adds that of *Lazarus*, *John* 11. by which our Lord did mightily shew his Divine Power, and gave us some *first Fruits* of the more general Resurrection, as well as declared himself to be, as he elsewhere saith, the *Resurrection* and the *Life*. The place where this Miracle was done, was called *Naim*. H. *Stephen Heb. Cald. Gr. et Lat. nomina*, &c. tells us, it was a City or Town about two Miles from *Mount Tabor*, at the Foot of the lesser Mount *Hermon*, near to *Hendor*. It was the Custom of the Jews to bury their Dead without their Cities. Christ met this Dead Body carrying out. He was it seems her only Child, and she was a Widow, so under a great Affliction, God by this Providence having *quenched the only Coal, she had left in* Israel. *And when the Lord saw her* (the Text saith) *he had Compassion on her, and said unto her, Weep not.* None moved him on the behalf of the Widow, neither do we read, that she her self spake to him. Only our Saviour's Bowels were moved at the sight of her Sorrow, and consideration of her loss. It is observable that our Saviour wrought his *healing Miracles*, 1. Sometimes at the motion, and desire of the Parties to be healed, 2. Sometimes, at the desires of others on their behalf. 3. Sometimes of his own free motion, neither themselves nor others Soliciting him for any such Act of Mercy toward them, and that in the three first Miracles (of which *Matthew* and *Luke* giveth us an account here, and *Matth.* 8.) gave us an instance of all these, in his healing of the *Leper* Personally beseeching him, of the Centurions Servant at the Intreaty of the Elders of the Jews, and of the Widows Son here, upon shewing us that we ought not to stay our Hand from doing good, when we have proper objects and opportunities before us, until we be importuned, and Sollicited, thereunto. Christ saying to her, *Weep not*, forbad not the Natural expression of her Passion, but signified a fuddain, and not expected Resurrection, so as she should not *Weep without Hope*. This said he cometh, and toucheth the *Bier* or the Coffin, and saith not, Young Man! *In the Name of God I say unto thee Arise*, but, *Young Man I say unto thee Arise*. Thereby declaring to them (would they have understood it) that he was the *Son of God*, and while he was on Earth, had a power, in, and from himself by the Word of his Mouth to Command the Dead to Arise. His Word was effective and to evidence it, it is said, That he who was Dead *sate up*, so as all might take notice of the Miracle, and *began to speak. And he delivered him to his Mother.* To let him know, his Duty to be subject to her, and the Jurisdiction she had over him.

16 And there came a fear on all, and they glorifyed God, saying, * That a great prophet is risen up among us; and, That God hath visited his people.

* Chap. 24. 19. Joh. 4. 19. & 9. 17.

17 And this rumour of him went forth throughout all Judea, and throughout all the region round about.

The People here saw the Divine Power, manifestly exerted; for the Keys of the Clouds, the Womb, and the Grave are three Keys, which their Teachers had taught them were kept in Gods Hand alone. All Sense of the *Divine Presence* Naturally fills us with fear. Some even the worst of Men, are filled with a stupid fear of Astonishment and Amazement. Pious Persons, or those that are inclined to Piety, are filled with a Fear of *Reverence*, such a *Fear* we read of, *Chap.* 1. 65. such was this. For it issued in a predication of the Name of God, and a giving to him *Praise, and Glory*. For that a *Great Prophet was risen amongst them*, thus far God Blessed this *Miracle* to make them look upon Christ as a *Prophet*, a Great *Prophet*, and to look upon Gods Act in his sending him as an Act of great kindness to the Jews, for that is here plainly understood by them, saying, *God hath visited his People*, as before, *Luke* 1. 68. and this Rumour was spead abroad all that Country.

18 And the disciples of John shewed him of all these things.

19 And John calling unto him two of his disciples, sent *them* unto Jesus, saying, Art thou he that should come, or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come, or look we for another?

21 And in that same hour he cured many of *their* infirmities, and plagues, and of evil spirits, and unto many that were blind he gave sight.

22 Then Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard, * how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

* Isa. 35. 5.

23 And blessed is he whosoever shall not be offended in me.

See the Notes on *Matth.* 11. 2, 3, 4, *&c.*

24 And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft rayment? Behold they which are gorgeously apparelled, and live delicately, are in kings courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27 This is he of whom it is written, * Behold I send my messenger before thy face, which shall prepare thy way before thee.

* Mal. 3. 1.

28 For I say unto ye, Amongst those that are born of women, there is not a greater prophet then John the Baptist, but he that is least in the kingdom of God, is greater then he.

See the Notes on *Matth.* 11. 7, 8, 9. where we met with this Testimony concerning *John*, given by our Saviour with some considerable enlargements.

29 And all the people that heard *him*, and the publicanes justifyed God, being baptized with the baptisme of John.

30 But the Pharisees and lawyers ‖ rejected * the counsel of God ‖against themselves, being not baptized of him.

‖ Or, *frustrated.* * Acts 20. 27. ‖ Or, *within themselves.*

Matthew hath not this Addition to our Saviours Commendation of *John*, but it is of great use to introduce our Saviours following Discourse. The Evangelist here divideth the hearers into

into two sorts. The first were the *Common People*, and the *Publicanes*, the former were despised by the Jewish *Doctors*, and *Rabbies*, as a Rude Illiterate sort of People, the latter as a Notoriously wicked sort. The second sort were the *Pharisees* and the Lawyers; of the former, he saith, that they *being Baptized with the Baptisme of John, Justified God*, that is, they owned, and Publickly declared, and Prediccate, the Goodness, and Justice of God, they approved of what God had done, and Blessed his Name for sending amongst them such a Prophet as *John* was, they owned and received him, and were Baptized by him. Whoso believeth the message which God sendeth, and obeyeth it, he *justifieth God*, he that doth not *Accuseth* and *Condemneth* God, 1 *John* 3. 33. 1 *John* 5. 10. *But the Pharisees and the Lawyers*, that is, the *Scribes*, not the Scribes of the People, (they were but *Ecclesiastics*, or *Publick Notaries*,) but the *Scribes of the Law*, whose Office it was to Interpret, and give the Sense of the Law. These *rejected*, the Word sometimes signifies to *despise*, *Co.* 10. 16. 1 *Thess.* 4. 8. *Heb.* 10. 28. sometimes to *disanul*, as *Gal.* 3. 15. sometimes to *reject*, as *Mar.* 7. 9. *Ch.* 6. 26. It is here Interpreted by those Words. *Not being Baptized of him.* We must understand the Sense of *ἀθετεῖν* by considering what is here meant by *βουλὴν τοῦ θεοῦ* the Counsel of God, which some will understand concerning the Purpose of God within himself. Others concerning his *Revealed Will*, his Counsel as revealed to us. The matter seemeth to me, but a trifle about a Word, which is sometimes taken in one Sense, sometimes in another. The Will of God is but *one*, only as every one of us keep some part of our mind to our selves, and reveal other parts of it to our Servants, and Children? So God who hath Determined and Willed all Events, concealeth some part of it from his Creatures, and Revealeth another part of it to them. It is the Will of God, that this, and that, and the other Person *should Believe, and be saved.* He Revealeth as to this, thus much of His Will, that *whoso Believeth, shall be Saved*, but for that other part of his Will, that this, and that, or the other Man shall Believe, this he concealeth, till he gives them a *Power to Believe*, and to receive the Gospel, and then his Will in this particular is *Revealed*. Supposing then we here understand by *βουλὴν τοῦ θεοῦ*, Gods *secret purpose to be understood*, how is it proved that it must be understood, of his *secret purpose for their Salvation*? why should it not be understood of the secret Purpose and Counsel of God, *to give them the means of Life and Salvation?* God from all Eternity purposed to give the Jews the Ministry of *John the Baptist and Christ*, as means for their Salvation, not which should be certainly effective of it, but that should have such a Tendency towards it, as without their own refusing, and opposing them it should have been effective, and was in their own Nature a proper mean in order to it: they reject, and refuse it; by this they rejected the Counsel of God, the effect of his Counsel, and so judged themselves unworthy of Eternal Life, by neglecting, despising, and rejecting the use of that means, which was the Product of an Eternal Purpose to send them such means. This Counsel of God is said to be *rejected* towards, or against themselves; take it as *Gods Act*, it was *towards themselves*, that is, for their Good; if we refer it to *their Act* of *Rejection*, or refusal it was *against themselves*, a *judging of themselves unworthy of Eternal Life*. We cannot in this place Translate it *Disanul*, or *Frustrate*, as *Galath.* 3. 15. understanding it as to the *Divine Act*, for who can Frustrate or Disanul the Will or Purpose of Man, as to an Act of his own, within his Power to purpose? tho indeed as to the *Event* it may be *Disanulled* as to any good effect as to another, if it be made to depend upon the Action of another. Besides, what need any further Explication of this Phrase, of *Rejecting the Counsel of God against themselves*, than what followeth, *Being not Baptized of him*, that is, not receiving *Johns* Doctrine of *Repentance, for the Remission of Sins*, and *bringing forth Fruits worthy of amendment of Life*, nor submitting to *Baptisme* as a Testimony of such *Repentance*; for the *Baptisme* of *John* in Scripture signifyeth his whole Administration, the Doctrine he Preached, as well as the Ordinance of Baptisme by him Administred, and so must be Interpreted, where our Saviour ask'd the *Pharisees* whether *Johns Baptisme* was from *Earth* or *from Heaven*, and they durst not say from Heaven, lest Christ should have ask't them, Why then they *Believed* him not? They were not *Baptized* of him, is the same thing with, They would be none of his Disciples.

31 And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like.

32 They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced, we have mourned to you, and ye have not wept.

33 For * John the Baptist came neither eating bread, nor drinking wine; and ye say, He hath a devil.

* Mat. 3. 4. Mark 21. 6.

34 The son of man is come eating and drinking, and ye say, Behold, a gluttonous man, and a winebibber, a friend of publicanes and sinners.

35 But wisdom is justified of all her children.

See the Notes on *Matth.* 11. 16, 17. where we have this smart Reflection upon the *Scribes* and *Pharisees*, and the Generality of the Jews. They were neither pleased full nor fasting, but censorious of the different manner of living of *John* and Christ. *John* shewed a more austere and severe Humour, and lived like a *Recluse*, you had nothing else to say, you said, *He had a Devil.* Thave chosen not a less Innocent, but a more free Converse with Men of all sorts, and eat, and drink as other Men, of me you say that I am a *Wine-bibber*, a *Glutton*, a *Friend of Publicanes and Sinners.* Such was their perverseness, that proceeded from their Enmity to the Doctrine of John and Christ.

36 * And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sate down to meat.

* Mat. 26. 6. Mar. 14. 3.

This was no small Civility from a *Pharisee*, for the *Pharisees* were of all others in the Generality of them, the most desperate, and implacable Enemies of our Saviour. But God hath his number amongst all Nations, and all sorts and orders of Men. Our Saviour as was said before, was of a free, and open Converse, and never refused any opportunity offered him to do good. We may soberly Eat, and Drink with Sinners pursuing such Designs.

37 And behold a woman in the city, which was a sinner, when she knew that Jesus sate at meat in the Pharisee's house, brought an alabaster-box of ointment.

38 And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

What hath made any Interpreters imagine this was the same Story which is mentioned, *Matth.* 26. *Mark* 14. and *John* 12. 2, 3. I cannot tell. The Histories agree scarce in any thing, unless in the bringing the Alabaster-Box of Oyntment, and the Anointing our Saviour's Feet, whereas there was nothing in those Countries more ordinary. That Anointing was done in *Bethany*, within two Miles of *Jerusalem*, this in *Galilee*. That in the House of one *Simon* the *Leper*, this in the House of one *Simon* a *Pharisee*. That, a little, this a great while, before our Saviours Passion. At that *Judas* was offended, at this *Simon the Pharisee* was offended. There Christ Vindicates the Woman from one head of Argument, here from another. Questionless this is another quite different piece of History. *And behold a Woman in the City which was a Sinner.* That is, a remarkable Sinner, it is a Word generally so used, and applyed to Women, signifies a *Prostitute*, or at least one of an ill Report as to Chastity; *ἥτις*, referreth here to the time past, tho lately past, she had lately been infamous and notorious, but it appeareth by what followeth, that she was not so now, otherwise than in the Opinion, and Vogue of the People; according to whose opinion, tho uncharitable enough, *Quæ semel fuit mala, semper præsumitur esse mala in eodem genere mali*, a Person who hath once been bad is always presumed so to be, through their ignorance of the Power of Divine Grace in changing the Heart, or their Malice against and Envy towards, those whose Hearts they see so changed. But whatever this Woman had been, it seems God had affected her Heart with the Word which Christ had Preached, and filled it with the pure Love of God and Christ, instead of its former fulness of impure Love, and made her Sins as bitter, as they had been formerly pleasant to her. She hearing Christ was Eating Meat at the House of *Simon* the *Pharisee*, makes no noise, but cometh *behind him*, bringing an *Alabaster-Box of Ointment, And stood at his Feet behind him, Weeping, and Wassing his Feet with her Tears, and wiped them with the Hairs of her Head, Kissed his Feet, and Anointed them with Oyntment.* Weeping in the Sense of her Sins, and so plentifully, as she washed the Feet of Christ with her Tears, spoke a broken and a Contrite Heart. *Wiping them with her Hair*, her *Hair* with which she had offended through Wantonness, Plaiting it, and Adorning her self by the dress of it to allure her Lovers; she now useth to testify her Abhorrence of her former Courses, and *Kissed his Feet and Anointed them with the Oyntment.* The *Kiss* is a *Symbol* of *Love*, and not of Love only, but of Subjection and Worship; by this the both shewed her Love to Christ, and also her Subjection to him, the Kissed Christ in the *Psalmists* Sence, *Psal.* 2. 11. It was not a Kiss of Love only, but of Reverence and Subjection, like *Josephs Kiss to Jacob, Gen.* 50. 2. *Moses his Kiss to Jethro, Exod.* 18. 7. nay of the *Highest Reverence*, for such was the *Kiss of the Feet.* And to testify her *Adoration* of him. Thus the Idolaters *Kissed the Calves, Hos.* 13. 2. and *Baal*, 1 *Kings* 19. 28. washing and anointing with *Oyl*, was a common Complement they used in those Countries, for Cleansing, and Cooling the feet; she had been a great Sinner, she now shews the profoundest Sorrow, greatest Love, Humility, Subjection, &c. But some may say, *How could she come behind him, sitting at Meat and do this*, while we sit at Meat our Feet are before us? This confirmeth the Notion I mentioned before, in my Notes on *Matth.* 26. 20. concerning the Jewish *manner of sitting at Meat*, which was *Kneeling* and *resting their Bodies upon their Legs leaning backwards*; admitting that all that we here read of this Woman, was very easie; for his Legs being thrust out backward, the Soles of his Feet were turned up, and she might with convenience enough, come at them, behind him to wash, and

and to wipe and to anoint them, which it is hard to conceive how she could do, admitting him to have sate, as we do, putting our feet forward under the Table.

39 Now when the Pharisee which had bidden him, saw *it*, he spake within himself, saying, * This man, if he were a prophet, would have known who and what manner of woman *this is*, that toucheth him, for she is a sinner.

* Cap. 15. 2.

How easily are persons, (tho seemingly well inclined and fair,) offended, who have not the Love of God rooted and grounded in their hearts? Did then all Men who were Prophets, know Persons at first sight? It is certain they knew no more of Peoples hearts and Lives, then God was pleased to reveal to them or they knew by converse with them, and observation of them. 2, Suppose she had been a Sinner, might she not be a convert now; and did not her behaviour toward Christ, (before mentioned) witness a change in her? 3. Admit she had been yet such a Sinner, yet might not she touch Christ? This was indeed a Pharisaical error That all not of their own Religion, and all Persons notorious for some Sins, were in the same order, as *Lepers*, and other Persons that were *Levitically*, or *Legally Unclean*, so as none might touch them, but that contact made them also Unclean. It is said, also of the *Samaritans*, that when they meet a *Jew*, or a *Christian*, they would first call out to him, *Do not touch me.* That there was of old such a Party amongst the Jews that cryed, *stand by thy self, come not near to me, for I am holier then thou*, is plain from *Isaiah* 65. v. 5.

40 And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith Master, say on.

41 There was a certain creditor which had two debtors, the one ought five hundred || pence, and the other fifty.

|| See on Matth. 18. 28.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, Which of them will love him most.

43 Simon answered and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entred into thine house, thou gavest me no water for my feet, but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet.

46 Mine head with oil thou didst not anoint, but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

48 And he said unto her, Thy sins are forgiven.

Our Saviour treateth his host civilly, but yet letteth him know, that he both knew his heart, and the heart of this poor Woman, whom he had so uncharitably reflected upon. *Simon v.* 39. *spake within himself.* Christ lets him know that he knew the thoughts of his heart. *I have*, (faith he) *something to say unto thee.* So he civilly obtaineth leave of him to speake, *Simon* faith, *Master say on.* Our Saviour tells him. *There was a certain Creditor*, &c. It is obvious by our Saviours application of this Parable *v.* 44, 45, 46, 47. That he whom Christ here intendeth under the notion of a *Creditor* is God. That one of the debtors that did owe five hundred pence, (that is a great Sum,) was this *Woman*, whither *Simon* were intended by the other or no, is not easily determined, but admit the other was ὁ Δίτης any one that was a Sinner, but not so notorious a Sinner. God forgives freely both the one and the other. Christ asks which would love most? *Simon* tells him, that Debtor to whom most was forgiven. Christ tells him that he had judged rightly, whence observe. 1. That as all Sins, so all Sinners are not equal in the sight of God, all are guilty, but there are degrees in guilt. 2. That he Mens Sins less or greater, fewer, or more, those who have least will stand in need of pardoning Mercy, and forgiveness. 3. That God is free in the forgiveness of all Sins, be they few or more. *He frankly forgave them both.* 4. That Christ first speaketh of these two *Debtors* as being *forgiven* them, of their *loving much.* 5. That much love, will follow a great forgiveness, a great Sinner (one I mean who hath been so) will hardly ever be able to satisfie himself, that his much is forgiven, if he doth not find his heart very warm with Love to God. 6. A true Love to God and Christ, will be seen in all acts, which may be demonstrative or declarative of it. Christ turns to the Woman, and faith to *Simon*, &c. *Kissing, washing of feet, anointing with Oil*, were usual Complements of those Countries, by which Men shewed their respects and kindness to *Strangers* and Friends. For *Wassing* of Feet. See *Gen.* 18. 4 & 19 2. *Jud.* 29 21. 1 *Sam.* 25. 41. 1 *Tim.* 5. 10. *For anointing with Oil.* See *Psal.* 23. 5 & 45. 7. This Woman had exceeded the usual kindness, and civility of the Country toward Christ, they were wont to bring their Friends Water to wash their Feet, and possibly a piece of linnen to wipe them, she washeth his Feet with her tears, and drieth them with her hair. They used to annoint the *Head* of their Friends with *Oil*, she annoints his *Feet.* They used to kiss one anothers *Cheeks* or *Lips*, she kisseth his Feet, they kissed their Friends *once*, she ceased not to kiss his Feet. Upon this Christ who before had forgiven her, *declareth* her to be forgiven, first in the hearing of *Simon*, then he doubleth his Words unto her. He had told *Simon* before that the Creditor had *frankly forgiven them both*, his adding here, *Her sins which are many*, sufficiently evidenceth that she was she, whom he intended by the debtor *who owed much.* Hence we may judge how little ground the *Papists* have, to urge this place to prove, *that Remission of Sins is procured by our own merits and satisfactions.* Love here is not mentioned as the cause, but as the effect of the Remission of Sins, and that which our Saviour here designed to instruct *Simon* in, was. 1. That whatsoever this Woman had been, she was not now such a notorious Sinner, as he fancyed; her Sins were forgiven. 2. That God having thus favoured her with the Grace of Remission, had also kindled in her heart a Love towards him. 3. That this Love wrought in her heart in some proportion to that Love, which God had magnified upon her, therefore she loved much. 4. That Men and Womens love to God and Christ, will, and ought to be according to that Love which they have received from Christ. 5. That much love to God, will bring a great sense of Gods Love to the Soul. *John* 14. 21. The Particle ὅτι which we Translate *because*, doth not always in Scripture signifie the cause, but may be translate *therefore*, or for *what cause*, see *Job* 14. 17. *you know him for he dwelleth in you*, the Spirits abiding in believers, is not the cause of their knowing of him. but the effect of it, so that *for*, in that place is as much as *therefore*, So in *Mark* 9. 28. ὅτι is as much as *for what cause*, or, *for what reason?* we translate it, *why* could not we cast him out, so here, *Her Sins which are many are forgiven*, for which cause, or reason, she loveth much.

49 And they that sat at meat with him, began to say within themselves, * Who is this that forgiveth sins also?

* Matth. 9. 3.

These were either the *Pharisees*, who thought that Christ Blasphemed, in arogating to himself such a Power as belonged to God alone, or the others, who speak this rather in admiration, but it is probable the former are here meant.

50 And he said to the woman, * Thy faith hath saved thee; go in peace.

* Mark 10. 52. Chap. 8. 48 & 18. 42.

They believing in me as he who have Power on Earth to forgive Sins, and accordingly making application to me, and this thy Faith *working by Love*, *Gal.* 5. 6. producing in thee this hearty sorrow for thy Sins, a subjection unto me, and such testifications of thy Love as thou art able to make, hath been an instrumental cause of that Salvation, which floweth from me as the principal cause. *Rom.* 6. 23. we have such another expression in *Mat.* 9. 22. *Mark* 5. 34. tho the *saving* here mentioned, be much more excellent then that there spoken of, Faith is profitable both for the good things of this Life, and those of the Life which is to come. And with reference to both, *Salvation* is ascribed to *Faith*, as the instrumental cause, not to *Obedience* and *Love*, tho the Faith that doth us good must *work by Love*, and be evidenced by an *Holy Conversation. Go in Peace*, is a Phrase which was the usual valediction among the Jews, as much as our *Farewell*, or *God be with you*, they under the term of *Peace*, comprehending all good, but when we consider who it is that speaketh, and what immediately preceeded, we have reason to think this was a more then ordinary *Complement* or *Farewell*, even as much as is comprehended under the term *Peace*, which as I before said is *all good*, but more especially that *Peace* mentioned by the Apostle, *Rom.* 5. 1. as an effect of *Faith.* Go thy way a blessed, and happy Woman, and in the view and sence of thy own blessednes, and be not troubled at the Censures and reflexions of supercilious Persons, who may despise or overlook thee because thou hast been a great Sinner. God hath pardoned thy Sins, and this I assure thee of, only take heed to keep and maintain that Peace.

CHAP. VIII.

1 AND it came to pass afterward, that he went throughout every city and village preaching, and shewing the glad tidings of the kingdom of God: and the twelve *were* with him.

2 And * certain women which had been healed of evil spirits and infirmities, Mary called Magdalene, * out of whom went seven devils.

* Matth. 27. 55, 56. * Mar k16. 9.

3 And Joanna the wife of Chuza Herods steward, and Susanna, and many others which ministred unto him of their substance.

Still I cannot but observe, that *Preaching the Gospel*, and thereby shewing the glad tidings of Salvation (the principal means to bring Men to the Kingdom of God, whither that in this Life, or the Kingdom of Glory, in the Life which is to come,)

was

was *Christs great Work*. His working Miracles was but subservient to this, and for the confirmation of the Doctrine, which he Preached; hence when a People shewed a contempt of his Word, he refused to work any *Miracles* before them. How any one can dream, that either Praying, or Government, or administring Sacraments, or any thing else, should be more the work of a Minister of Christ than Preaching, may justly amaze any thinking Soul that ever read the Gospel. Christ went every where about *Preaching*, and the *twelve were with him*, sometimes hearing (as his Disciples) sometimes *Preaching*; some *Women also were with him, such as had been healed of evil Spirits and other Diseases*. *Mary Magdalene* was one; out of whom he *had cast seven Devils*, that is, many Devils. Most think she had her Name from *Magdala*, a City in *Galilee*, where she was bred, or dwelt. It is a great error to think she was the *Mary* mentioned, *John* 11. the Sister of *Lazarus*; she lived in *Bethany* near to *Jerusalem*; yet it is plain from *Mark* 16. that she was at *Jerusalem*, at the time of Christs Death and Resurrection, but so were many that followed him from *Galilee*, *Mark* 15. 41. *Luke* 23. 49. *And* Joanna *the Wife* of Chuza, Herods *Steward*. Christ hath his *elect* in all places, his *Joseph* in *Pharoahs* Court, his *Daniel* and three Children in *Nebuchadnezzars* Court. His *Saints* in *Nero's* houshould, *Philip.* 4. 22. his *Joanna* in *Herods* Family, this was that *Herod Antipas Tetrarch of Galilee*, he who put *John the Baptist* to death, and himself with his Soldiers mocked Christ; possibly his *Steward* was as bad, but *his Wife* was one that followed Christ, knowing that tho her husband had Power over her Body, he had none over her Soul. *And they ministred to him of their substance*. They were not ashamed to be seen following of Christ, tho doubtless they met with scoffs enough. Nor were they ashamed to be reproached for their former failing, nor was Christ because of their former Lives, or the Life of some of them, to have them following him. It is a Glory to Christ, and to the Church of Christ to have great Sinners brought to him, and brought into it; the only shame is to such as being in the Church, or pretending at least to be Christians, are *Debauchees* still. Christ did not give himself for a People, that were pure, and holy, *without spot or wrinkle*, but *that he might sanctify them and cleanse them, with the washing of Water by the Word*, *Eph.* 5. 25,26,27. Following Christ *they Ministred* to him. This was according to Christs Doctrine, *Matth.* 10. 10. and his *Apostles* after him, 1 *Cor.* 9. 11. 2 *Cor.* 8. 9. *Galath.* 6. 6. Some of them might be Virgins, some Widows, some Wives (who had an allowance for themselves from their Husbands,) however, it could be no robbery to give of what was their Husbands, to him who was the Lord of all, which either their Husbands or they possessed. Nor was Christ ashamed to live upon the baskets of others, while he was providing spiritual food for the Souls of all, 2 *Cor.* 8. 9.

4 And when much people were gathered together, and were come to him out of every city, he spake by a parable.

5 A sower went out to sow his seed: and as he sowed, some fell by the ways side, and it was troden down, and the fowls of the air devoured it.

6 And some fell upon a rock, and assoon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns, and the thorns sprang up with it, and choaked it.

8 And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

9 * And his disciples asked him, saying, What might this parable be? * Matth. 13. 10. Mark 4. 10.

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that * seeing they might not see, and hearing they might not understand. * Isa. 6. 9.

11 Now the parable is this: * The seed is the word of God. * Matth. 13. 18.

12 Those by the way-side, are they that hear: then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock, *are they*, which when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns, are they which when they have heard, go forth, and are choaked with cares, and riches, and pleasures of *this* life, and bring no fruit to perfection.

15 But that on the good ground, are they which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

We have had this Parable, *Matth.* 13. 2, 3, 4. and *Mark* 4. 1, 2, 3. See the Notes on both these Chapters.

16 No * man when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed: but setteth it on a candlestick, that they which enter in may see the light. * Luke 11. 33.

See the Notes on *Matth.* 5. 15. and on *Mark* 4. 21.

17 For * nothing is secret, that shall not be made manifest: neither any thing hid, that shall not be known, and come abroad. * Matth. 10. 26. Mark 4. 22. Luke 12. 2.

This we have also met with twice before. See the Notes on *Matth.* 5. 15. *Mark* 4. 21.

18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he ‖ seemeth to have. ‖ Or, *thinketh that he hath.*

See the Notes on *Mark* 4. 24. and on *Matth.* 13. 12. 25. 29.

19 Then came to him his mother and his brethren, and could not come at him for the press.

20 And it was told him *by certain*, which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

See the Notes on *Matth.* 12. 46. *Mark* 3. 31.

22 Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed, he fell asleep, and there came down a storm of wind on the lake, and they were filled *with water*, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind, and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, Where is your faith? And they being afraid, wondred, saying one to another, What manner of man is this? for he commandeth even the winds and water, and they obey him.

This whole History we have also before met with, both in *Matth.* 8. 23. and *Mark* 4. 37. See the Notes upon both those Chapters.

26 And they arrived at the country of the Gadarenes, which is over against Galilee.

27 And when he went forth to land, there met him out of the city, a certain man which had devils long time, and ware no cloths, neither abode in *any* house, but in the tombs.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus thou Son of God most high? I beseech thee torment me not.

29 For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him, and he was kept bound with chains, and in fetters; and he brake the bands, and was driven of the devil into the wilderness.

30 And Jesus asked him, saying, What is thy name? And he said, Legion, because many devils were entred into him.

31 And they besought him that he would not command them to go out into the deep.

32 And there was there an heard of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entred into the swine: and the herd ran violently down a steep place into the lake, and were choaked.

34 When they that fed them saw what was done, they fled, and went and told *it* in the city and in the country.

35 Then they went out to see what was done, and came to Jesus, and found the man out of whom the devils were departed, sitting at the feet of Jesus, cloathed, and in his right mind, and they were afraid.

36 They also which saw *it*, told them by what means

means he that was possessed of the devils, was healed.

37 Then the whole multitude of the country of the Gadarenes round about, * besought him to depart from them; for they were taken with great fear: And he went up into the ship, and returned back again. * Acts 16. 39.

38 Now the man out of whom the devils were departed, besought him that he might be with him, But Jesus sent him away, saying,

39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city, how great things Jesus had done unto him.

40 And it came to pass, that when Jesus was returned, the people *gladly* received him, for they were all waiting for him.

We have had this whole story *Matth.* 8. from *v.* 28. to the end, and *Mark* 5. from *v.* 1. to the 21. See the *Notes* on both those Chapters.

41 And behold, there came a man named Jairus, and he was a ruler of the synagogue, and he fell down at Jesus feet, and besought him that he would come into his house.

42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went, the people thronged him.

43 And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came behind him, and touched the border of his garment, and immediately her issue of blood stanched.

45 And Jesus said, Who touched me? When all denied, Peter, and they that were with him, said, Master, the multitude throng thee, and press *thee*, and sayest thou, Who touched me?

46 And Jesus said, Some body hath touched me, for I perceive that vertue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people, for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort, thy faith hath made thee whole; go in peace.

49 While he yet spake, there cometh one from the ruler of the synagogues *house*, saying to him, Thy daughter is dead, trouble not the Master.

50 But when Jesus heard *it*, he answered him, saying, Fear not, believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept and bewailed her, But he said, Weep not, she is not dead, * but sleepeth. * Joh. 11. 11. 13.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished, But he charged them that they should tell no man what was done.

We had both these pieces of History twice before related by *Matthew*, *Chap.* 9. 18. and by *Mark*, *ch.* 5. from *v.* 22. 48. with some further circumstances. See the Notes on both those Chapters. Christ *v.* 45. said *who touched me?* and again *v.* 46. *Some body hath touched me, for I perceive that Virtue is gone out of me*, doth not argue that Christ knew not of the Womans coming and touching him, or did not voluntarily send out that vertue that healed her, far be any such thoughts from any Pious intelligent Souls, she was not healed by her *touch of the border of his Garment*, but by his *Powerfull Will*, commanding such a miraculous effect; he only spake this to bring forth the Miracle into sight, which was wrought secretly, so as the People took no notice of it. *Healing Virtue* went out of Christ upon an act of his *Will* not *necessarily*. From *v.* 55. is confuted the Atheism of those who would make the Soul to be meerly the *Crasis*, or some affection of the Body, and it is proved to be a being that can subsist of it self, in a state of separation from the Body. It is said. *Her Spirit returned again*, not Christ gave her a new Spirit. Christ here did not exert a creating Power, only sent forth that Power with which he was clothed to *raise the Dead*. For other things observable from this story, see the Notes before mentioned upon the parallel Texts.

CHAP. IX.

1 THEN he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats a piece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

6 And they departed and went through the towns, preaching the gospel, and healing every where.

We have heard of the *chusing* of these twelve Disciples and their Names *chap.* 6. 13. *Mark* 3. 14. Our Saviour chose them to *be with him*, to learn of him and to be instructed by him, and to be *Witnesses* of what he said, and did; after some time thus spent, he sends them forth to *Preach the Gospel*, and giveth them a Power to confirm the Doctrine which they Preached, by several miraculous operations. *Matthew* takes no notice of their *Election* only of their *Mission*. Both *Mark* and *Luke* take notice of both. The 3, 4, 5, 6 verses, give us an account of the instructions he gave them, we met with them all before, and a more full account of them. See the Notes on *Matth.* 10. 1, 2, 3. 7, 8, 9, 10. and *Mark* 6, 7, 8, 9. See the *Notes* on both those places.

7 * Now Herod the tetrarch heard of all that was done by him, and he was perplexed, because that it was said of some, that John was risen from the dead. * Matth. 14. 1, 2. Mark 6. 14, 15. 16.

8 And of some, that Elias had appeared: and of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded, but who is this of whom I hear such things? And he desired to see him.

This *Herod*, was *Herod Antipas* the *Tetrarch of Galilee*, who had beheaded *John* the *Baptist*, he heareth of these great things done by Christ, and ἀκοὴν faith the *Evangelist*; it is a Word that signifieth, a great disturbance, and *perplexity of Mind*, when a Man is in doubt and fear, and knoweth not what Counsels to take or follow; it is used *Luke* 24. *Acts* 2. 12. *Acts* 5. 24. *Acts* 10. 17. The other Evangelists say *Herod* himself guessed it was *John the Baptist*, whom he had beheaded. Oh! the power of a guilty conscience? He had Murdered *John*, now he is afraid his *Ghost* haunted him, or that his Soul was entred into another Body, that it might be *revenged* on him, others guessed variously. *Herod* knoweth not what to think, but desireth to see Christ, possibly that he might make up some judgment about him, possibly out of meer curiosity. But we read not that he did see him, untill, *Pilate* sent him to him after his examination of him, *Luke* 23. 8.

10 * And the apostles when they were returned, told him all that they had done. * And he took them, and went aside privately into a desart place, belonging to the city called Bethsaida. * Mark 6. 30. * Matth. 14. 13.

11 And the people when they knew *it*, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

The Evangelists give us but a summary account of things, we read of the Mission, or sending out of the Apostles *v.* 1. Here we read of their return and giving their Lord an account of their discharge of the trust he had reposed in them; being returned, our Saviour goeth with them into a place near *Bethsaida*, not much inhabited, and therefore called *Desart*. He never wanted followers, nor an heart to receive them, and to take all opportunities to do them good. Many *followed him*, he *receiveth them*, and *Preacheth* to them for the good of their Souls, and healeth those amongst them that were Sick, to teach us to joyn *Spiritual* with *bodily*, and bodily, with spiritual Alms. Spiritual *Alms* such as *instruction*, *reproof*, *counsel*, are as much better then those that relieve only bodily wants, as the Soul is better then the Body. *Spiritual Alms*, without *bodily relief*, from such as are able to give them, are fittest for spiritual Persons; carnal ignorant People, that have no sense of spiritual things, must be like Children allur'd into a good opinion of the things, and ways of God by some bodily charity, and so taken by guile and enticed to the knowledge of God.

12 And when the day began to wear away, then came the twelve and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals; for we are here in a desart place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves, and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled, and there was taken up of fragments that remained to them, twelve baskets.

The History of this Miracle is recorded by all the four *Evangelists*. See the Notes on *Matth.* 14, 15. and on *Mark* 6. 35. We shall again meet with it, *John* 6. 5. with some further circumstances. *Luke* hath nothing but what we have before met with.

18 And it came to pass as he was alone praying, his disciples were with him: and he asked them, saying, * Whom say the people that I am?

* Mark 8. 27, 28.

19 They answering, said, * John the Baptist: but some *say*, Elias: and others *say*, that one of the old prophets is risen again.

* Matth. 14. 2.

20 He said unto them, But whom say ye that I am? * Peter answering, said, The Christ of God.

* John 6. 69.

21 And he straightly charged them, and commanded *them* to tell no man that thing,

22 Saying, * The son of man must suffer many things, and be rejected of the elders, and chief priests, and scribes, and be slain, and be raised the third day.

* Matth. 17. 22.

Matthew and *Mark* tells us this discourse passed at *Cesarea Philipi*, (or at least one of the same import) *Matthew* also gives us an account of it with more circumstances. See the Notes on *Matth.* 16. 14. *As he was alone Praying.* That is free from the multitude, for the next Words, tell us, *the Disciples were with him.* The 22 *v.* is not to be found in the other Evangelists; and if *Luke* hath reported these Words in the right order of time, they afford us a probable reason of what is *v.* 21. *Why Christ would not yet be published, as the Christ, or the Son of God.* Because he was to suffer, and it might much have shaken Peoples Faith, as to that Point, if they had seen the Person, of whom they believed such *suffering*, and to be so despitefully used as he was, he therefore desired to be concealed as to that, untill he should be *declared to be the Son of God with Power, by his Resurrection from the Dead.*

23 And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever will save his life, * shall lose it, but whosoever will lose his life, for my sake, the same shall save it.

* Matth. 16. 25.

We have met with these Words before, *Matth.* 16. 24, 25 & 10. 38, 39. *Mark* 8. 34, 35. See the Notes on those places.

25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away.

See the Notes on *Matth.* 16. 26. *Mark* 8. 36.

26 For * whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory and *in his* Fathers, and of the holy angels.

* Matth. 10. 33. Mark 8. 38. 2 Tim. 2. 12.

27 But I tell you of a truth, there be some standing here which shall not taste of death, till they see the kingdom of God.

Se[illegible] Notes on *Matth.* 16. 28. *Mark* 9. 1. *Luke* seems here to [illegible]rded several sayings of our Saviour, spoken not all at the [illegible]me.

28 And it came to pass about an eight days after these ‖sayings, he took Peter, and John, and James, and went up in[illegible] a mountain to pray.

‖ Or, *things.*

29 And as [illegible]ayed, the fashion of his countenance was alter[illegible], and his raiment *was* white and glistering.

30 And behold, there talked with him two men, which were Moses and Elias.

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

32 But Peter and they that were with him, * were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

* Dan. 8. 18 & 10. 9.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moses, and one for Elias, not knowing what he said.

34 While he thus spake, there came a cloud and overshadowed them: and they feared as they entred into the cloud.

35 And there came a voice out of the cloud, saying, * This is my beloved Son, hear him.

* Matth. 3. 17. * Acts 3. 22.

36 And when the voice was past, Jesus was found alone: and they kept *it* close, and told no man in those days any of those things which they had seen.

See the Notes on *Matth.* 17. 1, 2, 3. and on *Mark* 9. 2.

37 And it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And behold, a man of the company cried out, saying, Master, I beseech thee look upon my son, for he is mine only child.

39 And lo, a spirit taketh him, and he suddenly crieth out, and it teareth him, that he foameth again, and bruising him, hardly departeth from him.

40 And I besought thy disciples to cast him out, and they could not.

41 And Jesus answering, said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare *him:* and Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

See the Notes on *Matth.* 17. 14. *Mark* 9. 14.

43 And they were all amazed at the mighty power of God: But while they wondred every one at all things which Jesus did, he saith unto his disciples,

44 * Let these sayings sink down into your ears, For the Son of man shall be delivered into the hands of men.

* Matth. 17. 22.

45 * But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

* Mark 9. 32. Chap. 2. 50.

Of the Peoples Astonishment and Amazement at the sight of Christs Miracles, we often hear much; of their imbracing him, as their Saviour, and owning him as the *Christ*, we read little. Thus far many of them were come, indeed the most (the *Scribes* and *Pharisees*, and *Sadducees* only excepted) that they believed *Christ* was a *great Prophet*, a Man sent of God: authorized by God to reveal his will, and impowred from God to do many things, which none but God had *Originally* a Power to do. Others were gone a step further, *viz. to believe* not only that he was a *Prophet*, but *that Prophet*, foretold by *Moses*, *Deut.* 18. 15. *John* 1, 21. 45. the *Christ of God*, as *Peter* expressed it, he that *should Redeem Israel*, *Luke* 24. 21. That they had not a true Notion of the *Messias*, either as to his *Person*, that the Divine and Humane Nature, were united in his Person; or as to his *Work*, that it was not to Redeem *Israel* from their *bodily servitude*, but *from their Sins only*, will appear to any from the whole History of the Gospel. Nor indeed doth our *Saviour* hasten their Faith in this Revelation, I mean the perfecting, and confirming of it, knowing that it would be a great *shaking* to their Faith in him, in this Notion, and indeed as the *Messias* to see him so shamefully abused by the vilest abjects of the People, (as he was at his Passion) and then hanging upon the Cross, and dying, until they should also see him by his own Power risen from the Dead, and be confirmed concerning the truth of his Resurrection, where therefore he saw this seed of precious Faith springing up, as it did in *Peter* and divers others, who it is plain apprehended him more then Man, as he did not discourage, nor blame it, but highly commended it; so neither did he please to strengthen it, so as to put them out of all doubt about it, and often charged them not to publish it abroad, and bends himself to prepare them against this great Obstacle, which he saw would be in their way, to wit, *his sufferings*. This is the second time now that in this Chapter we find him inculcating it. And there was need of it, for the *Evangelist* telleth us. That *they understood it not*, it was *hidden from them.* They could easily understand how an *ordinary Prophet* might be delivered into the hands of Men, but *how the Messias, the Christ*, delivered into the hands of Men, but *how the Messias, the Christ*, that he was *that Prophet*, hee, of whom some of them believed, that he was more

more than a meer Man, how he should be thus delivered thus suffer, they could not understand, and they saw Christ as to this Point so reserved, and private, and forbidding the Publication of it, that they feared to be too particular with him about it.

46 Then there arose a reasoning among them, which of them should be greatest.

47 And Jesus perceiving the thought of their heart, took a child, and set him by him.

48 And said unto them, Whosoever shall receive this child in my name, receiveth me, and whosoever shall receive me, receiveth him that sent me, for he that is least among you all, the same shall be great.

See the Notes on *Matth.* 18. 1. *Mar.* 9. 33. This Paragraph sheweth what need there was of the preceeding Discourse, that our Saviour should prepare them with a preinforming them about his *Suffering*; that when they saw it their Faith in him, as the *Messiah*, might not fail, for they were possessed with the common Notion of their Country, that the *Messias* should deliver them from the Temporal Pressures which they were under, and Exercise a Civil or Military secular Power, this made them think of places of *Priority*, and greatness, about which we often find them disputing. Our Lord to bring them off that false notion of him, and his Kingdom, he taketh a Child, and setteth him before them, and saith, *Whosoever shall receive this Child*, &c. what *Luke* saith, must be interpreted, by what we had before in *Matthew* and *Mark*. *This Child*, that is, one that is as *humble* as this Child, &c. see the Notes before mentioned.

49 * And John answered and said, Master, we saw one casting out devils in thy name, and we forbad him, because he followeth not with uss

* See Numb. 11. 25.

50 And Jesus said unto him, Forbid *him* not, for * he that is not against us, is for us.

* Chap. 11. 23.

Mark saith further, that Christ added. *For there is no Man, which shall do a Miracle in my Name, that can lighly speak Evil of me*, see the *Notes* on *Mar.* 9. 38. 39.

51 And it came to pass, * when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem.

* Mark 16. 19. Acts 1. 2.

From this to *v.* 57. we have a piece of *History* recorded by no other Evangelist, but *Luke*, but is of great use to us, both to let us know, that our Saviour *laid down his Life, no Man took it from him*, and to let us see to what heigth differences about Religion ordinarily arise, and what intemperateness is often found, as to them, in the Spirits of the best of People, as also what the Will of our Grand-masters, as to the Government of our Spirits on such Cases. The going up of our Saviour to *Jerusalem* at this time, was his last Journey thither. *Woen the time was come that he should be taken up*, ὃν τῶν συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ. That is, when the time was drawing nigh, when Christ should Ascend up into Heaven, so the Word is used, *Mar.* 16. 19. *Acts* 1. 11. 1 *Tim.* 3. 16. But why doth the Evangelist express it thus; why doth he not say, *when he was to suffer*, but Skippeth over his Death, and only mentioneth his *Ascension*. 1. *That is included*, Christ was first to suffer, and than to enter into his Glory. 2. Christ's Death is called a *lifting up from the Earth*, *John* 12. 32. 3. What if we should say that Christ's Death is thus expresst, to let us know that the Death of Christ was to him, a thing that his Eye was not so much upon, as the Glory which he immediately was to enter into after; so as he calls his very Death a *taking up*, as that which immediately preceded, it thereby teaching us to overlook Sufferings. and Death, as not worthy to be named or mentioned, and to look only to that taking up into our Fathers Glory, which is the Portion of all Believers, when they dye, they are but *taken up from the Earth*, and tho our Bodies still stay behind a while, Death having a Power over us, yet of them also there shall be a *taking up*. Upon both which takings up, our Eyes should be so fixed, as to overlook all the Sufferings of this Life, as not worthy to be named. *He stedfastly set his Face to go to* Jerusalem. Some think this was not our Saviours last motion thither before his passion, but then it would not have been said πρόσωπον ἐστήρισε he set his Face, or *he Confirmed his Face.* He was now in *Galilee*, *Jerusalem* (that killed the Prophets) was the place designed for his Suffering. betwixt *Galilee* and *Jerusalem* lay *Samaria*, through which he was to pass.

52 And sent messengers before his face, and they went, and entred into a village of the Samaritanes to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

The Land of *Canaan* was by *Joshuah* divided among all the Twelve Tribes of *Israel*, as we read in the Book of *Joshuah* 14, 15, 16, 17, Ch. *Saul*, *David*, and *Solomon* (after the Death of *Joshuah*, the *Judges* and *Samuel*) ruled over them all, but *Reboboam* the Son of *Solomon*, following the Counsel of the young Men in his Counsels; Ten Tribes Revolted from the House of *David*, 1 *Kings* 12. 17, 18. *Jeroboam* brought them to *Idolatry*, *v.* 29. setting up *Calves* at *Dan* and *Bethel*. So as that there was a perpetual difference between the *Israelites*, and those that adhered to the *House of David*, both upon a *Civil* and *Religious account*. This held for about two hundred and sixty years. In the time of *Hoshea* their last King, the *King* of *Assyria*, after a Siege of three years, takes *Samaria* their Head City. Of this we have an account, 2 *Kings* 17. 6. as also of those Sins which had Provoked God to give them up into his Hands, *v.* 24. of that Chapter, we read that the King of *Assyria* brought Men from *Babylon*, *Cuthah*. *Avah*, *Hamath*, *Sepharvaim*, *and placed them in the Cities of* Samaria, *instead of the Children of* Israel, he removed the most of the Jews, *v.* 6. of that *Chap.* and placed them, in *Halah*, and in *Habor*, by the *River* of *Gozan*, in *the Cities of the* Medes, after this there were several Mutations in the Government of those Countries. We must not imagine, that all the Jews were carried away, but the Chief, and Principal Men. and we read in that 17. *Ch.* that a *Priest* was sent back to instruct the new *Colonies*, how to Worship the God of the Country; because the *Lyons* infesting them. they conceived their non-Acquaintance, with the Methods of Worship used toward the God of that Country, was the cause of it, 2 *Kings* 17. 26, 27. *v.* But yet *v.* 29. The People of the several Nations brought thither, Worshipped their several Idols, as may be read there: After this, about a hundred and sixty years, these Places came under the Dominion of *Cyrus*, who gave the *Jews* a liberty to return, but it chiefly concerned those that belonged to the *Kingdom of Judah*, for we read *Ezra* 1. 5. That they were the *Fathers of Juda*, and *Benjamin* that *rose up* to return. The *Samaritanes* were their Enemies as to the Building of the Temple, *Ezra* 4. 5. After this, they fell under the Power, first, of the *Grecians*, then of the *Romans* (under which they at this time were) this old Feud both upon the account of their former civil difference, and their difference in Religion still held, so as there was a great Enmity (especially occationed by their difference in Religion) betwixt those who belonged to the *Tribes of Judah*, and *Benjamin*, and the *Samaritanes* who were indeed Idolaters. The *Jews* (for so now were they only called, who adhered to the House of *David*) had *no dealings with them. John* 14. 9. Tho it be the opinion of some, that there were common Civilities betwixt them, and that the Rigednels lay on the *Jewish part*, rather than the *Samaritans*. *Galilee* lay beyond *Samaria*, and it should seem was more generally inhabited by *Native Jews*. The *King* of *Assyria* planted his *Colonies* (it is probable) more in that which was now more strictly called *Samaria*, which lay in the Heart of the Land. which might be the reason, that the Inhabitants of that part now called *Samaria*, were more absurd, and Gross in their Worship, than the Inhabitants of *Galilee*, amongst whom Christ so long Preached. From whence (as was before said) Christ going to *Jerusalem* to the Feast, was to pass. *The* Samaritanes *refused to receive him*, which, ordinarily, it is said, they did not to Passengers, but possibly, their knowing, that he was going to the *Feast*, was the cause, or his Attendants might be more than they liked. When we come to *John* 4. we shall hear more of the Religious differences betwixt the *Jews*, and the *Samaritanes*. This is enough to have at present Noted.

54 And when his disciples James and John saw this, they said Lord, wilt thou that we command fire to come down from heaven, and consume them, even * as Elias did.

* 2 Kings 1. 10.

The History of *Elias* (to which the Disciples refer) is doubtless that, 2 *Kings* 1. 10. where *Elias* not without direction from God, called for Fire from Heaven to destroy those *Captains* and their *Fifties*, which the King sent to take him.

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For * the son of man is not come to destroy mens lives, but to save *them*. And they went to another village.

* Joh. 3. 17. & 12. 47.

The Term Spirit sometimes signifies, the inward motions Propensions, and inclinations of the Soul, influenced either from the holy Spirit of God, or from the Evil Spirit. So the Term is used, 2 *Tim.* 1. 7. you do not (faith our Saviour) consider what kind of motions these are, which you indulge your selves in. The Case of *Elias*, and this Case had three remarkable differences, 1. The People of *Israel* at that time had been in an Apostacy, but of few years Comparatively to these *Samaritanes*; they were fallen into it, in the light of the true Worship of God at that time upheld in *Juda*. They were not only stiff in it, but the King sends these Captains to apprehend *Elias* for declaring what God had commanded him to declare. These *Samaritanes* were under the Prejudices of Antiquity, and prescription for many hundreds of years. Histories tell us, that the *Samaritane Temple*, on *Mount Gerazzim*, builded in opposition to the *Temple at Jerusalem*, was builded by one *Sanabala*, *Darius* his Governour in those parts, to be revenged on the *Jews*, for turning his Son-in-Law *Manasse*, from the Priesthood at *Jerusalem*, which if it be true, the *Samaritanes* had been fixed now in their false Worship, more than five hundred years. Nor were these that we read of, any of the Heads, and Rulers, but probably ordinary Country People, Rooted so long in this Corrupt-way, and doing this in Zeal to their own Temple on Mount *Gerazzim*, and so inclined to shew no favour to those, who in any Devotion were going to the Opposite Temple. Christ pitieth them under

these Prejudices, and tho he doth not approve of their Worship, yet he did not think, that the way to change their minds, was to call for Fire from Heaven against them, nor would he be so severe against them. It is not the Will of God, that we should approve of any corrupt Worship, and joyn with those that use it, but neither is it his Will, that we should by Fire and Sword go about to suppress it, and bring Men off from it. *Antiquity*, or the *Practice of our Fore-fathers*, is no sufficient Plea to justify any Worship. (It was the *Samaritanes* Plea, *John* 4. 20.) but yet where any such Prejudice against the Truth is, it calleth to us, for Mild and Gentle Behaviour, towards such as are under those disadvantages for the receiving of the Truth. 2. But Secondly, There was a difference in the *Call of Elias*. He was an extraordinary Prophet who did nothing of this Nature, but by an immediate Intrust, and direction; so as what he did was in *Zeal* for God, guided by a *Knowledge* of the Will of God. The Disciples had no such Call. 3. The times differed, *Elias* acted under the Legal Dispensation, which was more severe. They were under the more mild and gentle Dispensation of the Gospel. And in this Question they did but indulge their Passions, and sinful desire of Revenge, therefore (saith our Saviour) you know not what manner of Spirit you are of. Our Saviour lets them know, that they were under a more mild and gentle Dispensation, by Propounding his own Example. *The Son of Man* (saith he) *came not to destroy Mens Lives, but to save*. The Term Translated *Lives* signifyeth also Souls; but if we consider the Apostles question, which was not whether they *should call for Fire from Heaven*, to destroy their *Souls*; but to destroy them as to their *Lives* here, it will well enough justify our Translators rendering it in this place *Lives*. You see, saith our Saviour, by my *healing the Sick*, raising the Dead, *&c.* that my business is not to make my Ministry ingrateful to Men, by any ways Prejudicing them in their outward Concerns. If it were Translated *Souls*, it is yet a great Truth. Christ came not to destroy Mens Souls, but to bring the means of Salvation, and Eternal Happiness; if they reject these, and Perish, their Destruction is of themselves.

57 And it came to pass, that as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air *have* nests, but the Son of man hath not where to lay *his* head.

Matthew saith, *Ch.* 8. 19. This Man *was a Scribe*. See the Notes on *Matth.* 8. 19. Let those who have stately Houses, and think them worth Glorying in, or that they are things fit for Men to value themselves upon, despising their poor Brethren that want such Accommodations of this Life, digest this Text.

59 And he said unto another, Follow me, But he said, Lord suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead, but go thou and preach the kingdom of God.

See the Notes on *Matth.* 8. 21. How free is Divine Grace? the Scribe offers to follow Christ. Christ incourageth him not. To another that made no such offer, he first speaketh, saying, *follow me*, and will admit of no excuse?

61. And another also said, Lord, I will follow thee, but let me first go bid them farewel, which are at home at my house.

62 And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God.

Matthew (who mentioned the other two) mentioneth not this Third Person. Some doubt whether we well Translate these Words ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου *bid them at my House farewell*. Or whether it were not better Translated, to *order the things, or Persons relating to my House*. Let it be Translated either way, it signifies a too much Worldliness of mind in this Disciple, which our Saviour Checketh in the next Words, saying, *No Man having put his Hand to the Plough, and looking back εὖς τὰ ὀπίσω* to the things behind, *is fit for the Kingdom of God*. Some think it is an Allusion to the Story of *Elisha's* call, 1 *Kings* 19. 19. *Elijah* passing by him Ploughing with Twelve Yoke of Oxen before him, and he with the twelfth, *Cast his Mantle upon him. And he left the Oxen, and ran after* Elijah, *and said, Let me I pray thee Kiss my Father, and Mother, and then I will follow thee*. Be that as it will, here is a Plain Allusion to the Work of a Plough-man, and a comparing of a Minister of the Gospel in his Duty, with the Plough-man in his Work. The *Plough-man* is obliged to look forward to his Work, or he will never draw his Furrows either strait enough, or of a just depth; so must a Minister of the Gospel, if he be once called out of secular imployments to the Service of God in the Ministry, he is bound to mind and attend that; that is enough, to take up the whole Man, and his whole strength, and time, he had need of no other things to mind, or look after, the things of the World are things behind him; Not that God debarreth his Ministers (in case of Exigence) to work for their Bread with their Hands, as *Paul* did, but they ought not without apparent necessity to intangle themselves with the things of this Life, so as to make them their business.

CHAP. X.

1 AFter these things, the Lord appointed other seventy also, and sent them two and two before his face into every city, and place, whither he himself would come.

We heard before of Christ's first *Electing*, then sending out *Twelve*, *Ch.* 6. 12, 13, 14. & *Ch.* 9. *v.* 1, 2, 3. & *v.* 10. we heard of their return, and giving an account of their trust to their Lord; what their particular account was, we no where read, but it was such as our Saviour judged, the Harvest too great for the Hands of the Labourers. He therefore now resolveth to send out *Seventy* more. The Names of these we have not in the *Evangelist*, only that Christ sent them out, and that he sent them *two by two*, which might be for their better Mutual Assistance each of other, and also for their Mutual Testimony, one for another; when God sent out the first Conduction, and Governours of his People, he sent two, *Moses* and *Aaron*; *John Baptist* sent two of his Disciples to Christ; Christ, *Ch.* 22. 8. sent *two* of his Disciples to prepare the Passover. There seemeth to be nothing Mysterious in this. Man is a Sociable Creature, and it is not good for him to be alone; we cannot determine that our Saviour had any regard to the Numbers of *Twelve*, and *Seventy*; tho it is certain that both those Numbers amongst the Jews seem to have had a more than ordinary Character, *Twelve* being the number of the *Tribes of Israel*, according to the promise, *Gen.* 17. 20. & 49. 28. at *Elim* they found *Twelve Wells of Water*; according to the number of the Tribes, were the twelve Pillars, *Exod.* 24. 4. and the *Twelve Stones in the Brest-plate of Judgment*, *Exo.* 28. 21. and the number of the *Cakes* for the Shew-bread was to be *twelve*, *Levit.* 24. 5. The Princes of *Israel* were twelve, *Num.* 1. 44. and *twelve Men* were sent to spy out the Land of *Canaan*, *Deut.* 1. 23. So we shall observe that in a Multitude of things, they kept to the number of twelve: *John* in his Description of the new *Jerusalem*, which he saw in his Vision, says *Rev.* 21. 12. It had *Twelve Gates*, and at the Gates *Twelve Angels*, and on the Gates were the Names of the *Twelve Tribes*. And the Wall had *Twelve Foundations*, &c. And for the number of *Seventy*. *Jacob's Family* when they went down into *Egypt*, were Seventy Souls, *Gen.* 46. 27. they Mourned for *Jacob* seventy Days, *Gen.* 50. 3. at *Elim* they met with seventy Palm Trees, *Num.* 33. 9. the Posterity of *Jacob* was in *Babylon* seventy years. The Jewish *Sanhedrim*, or great Court chosen upon the advice of *Jethro*, is said to have consisted first of seventy, then of seventy two Persons. So as the numbers of twelve, and seventy, seem to have been *Numbers* to which the Jews had some respect. Whether our Saviour in the choice of those, whom he first sent to Preach the Gospel, had any respect or no to the Jewish value for those Numbers, or designed by it to shew them, that he was about to set up a new Kingdom and Government, which tho differing from what they had Exercised formerly, yet in some little things, should have some conformity to them, we cannot determine. We shall find the same Powers and Authority, given to these seventy, as to the twelve, and the same *Instructions*; how some come to imagine a difference of order betwixt them, I cannot tell, no such thing appeareth from the Instructions given the one or the other upon their first sending out.

2 Therefore said he unto them, * The harvest truly *is* great, but the labourers *are* few, * pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

*Joh. 4. 35. *2 Thess. 3. 1.

See the Notes on *Matth.* 9. 37. where these Words are put immediately before the sending out of the twelve. Both the *twelve*, and the *seventy*, all that Christ ever sent out were to be *Labourers* in the *Lords Harvest*.

3 Go your ways, Behold, I send ye forth as lambs amongst wolves.

4 * Carry neither purse, nor scrip, nor shoes, and salute no man by the way.

*Mat. 6. 1.

We met with these Instructions before, and opened them in our Notes on *Matth.* 10. 9. & 10. 16. only there we had not those Words, *and salute no Man by the way*. The meaning of that is no more, than make all possible speed, 2 *Kings* 4. 29.

5 And into whatsoever house ye enter, first say, Peace *be* to this house.

6 And if the Son of peace be there, your peace shall rest upon it, if not, it shall turn to you again.

7 * And in the same house remain, eating and drinking, such things as they give, for the * labourer is worthy of his hire, Go not from house to house.

*1 Cor. 10. 27. *1 Cor. 9. 4. *1 Tim. 5. 18.

See the Notes on *Matth.* 10. 11. and on *Mark* 6. 10, 11. the Instructions as to the substance of them are the same here and there, tho a little differing in the Terms.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you.

9 And heal the sick that are therein, and say unto them, The * kingdom of God is come nigh unto you.

*Mat. 3. 2. & 4. 17.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 * Even the very dust of your city, which cleaveth on us, we do wipe off against you; notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

*Chap. 9. 5. Act. 13. 51.

12 But I say unto you, it shall be more tolerable in that day for Sodom, than for that city.

We have met with the same Instructions before in *Matthew* and *Mark*. See the Notes on *Matth.* 10. 11. 14. and *Mark* 6. 10. 12. there is some difference in Words. *Matthew* saith, — enquire who in the City *is worthy*, and *v.* 13. If the *House be worthy*. *Luke* saith, if the *Son of Peace be there*, they both mean the same thing. If there be any in it that belongs to Gods Election of Grace, any whom God intendeth by you to call, and make partakers of the *Peace* of the Gospel. For other things relating to the opening of the Words, see the Notes before mentioned. Only we may from hence observe for our Instruction. 1. That it is the Will of Christ, that his Ministers should not be too Sollicitous for a Lively-hood. As the Labourer is worthy of his Hire, so he that sends them into his Harvest, will see they shall be Fed. Let them look to their Calling, and to the fulfilling of their Ministry. God will see they shall be Fed. 2. That the Society of Ministers of the Gospel, in Cities and Houses should not be with Debauches, but with those that *are worthy*, so far as Man can judge, such as are their Masters Friends, and Servants should be their Companions. 3. Those are most worthy in places amongst whom the *Son of Peace is*, Men and Women that have the most Knowledge of, and Love for Christ. 4. The Ministers of Christ, ought to carry themselves with all imaginable Civility, wishing good to all, and doing good to all. 5. Christ's Ministers ought not to make their Bellies their Gods.— *Eat such things as are set before you*. 6. They have a Divine License to take and use for their necessities, such things as Men give them. 7. Christ expects, that his People should maintain his Ministers, not depriving the Labourers of their Hire, nor *Muzzling the Mouths of the Oxen, which tread out the Corn*, 1 *Cor.* 9. 9, 10. nor preferring their *Servants* for their Worldly occasions, before such as Labour for their Souls, and in that Work are Gods Messengers to them, and his Servants in the first place, tho employed in Watching for Peoples Souls. 8. The not giving a Lively-hood to Ministers, is a *not receiving them*. *i. e.* that is, provided the People be able. 9. People by not *receiving* the Gospel of Peace brought them by faithful Ministers, shall do them no hurt, their *Peace shall return unto them*. They shall be a *sweet Savour unto God*, even as to them that Perish, *Their Judgments is with the Lord, and their Work with their God*, tho they *Labour in vain*, tho Israel *be not gathered, they shall be Glorified*. Men proportion their rewards according to Successes of Servants. God more justly proportioneth his rewards to Mens *Sincerity* and *Diligence* in their Labour. 10. *If Men refuse the Gospel, yet they shall know the Kingdom of God is come nigh unto them*. If they will not be subject to his Kingdom of Grace, yet they shall be subdued by the Kingdom of his Power and Justice. 11. There will come a Day when Men that have the offers of the Gospel and Peace, and refuse them, slighting, and despising his Ministers and their message, will find, that they had better have lived in *Sodom* when it was *Burnt with Fire and Brimstone*. Their Portion of wrath in the Day of Judgment will be larger, and bitterer, than the Portion of the Men of *Sodom*. Let all who live in our Days hear and fear, and in time break off their Sins by a true *Repentance*, lest they go to Hell, at the highest disadvantage.

13 Wo unto thee Chorazin, wo unto thee Bethsaida, for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon at the judgment, then for you.

15 And thou Capernaum, which art exalted to heaven, shalt be thrust down to hell.

See the Notes on *Matth.* 11. 21.

John 13. 20. *1 Thess. 4. 8.

16 * He that heareth you, heareth me, and he that despiseth you, despiseth me: and he that despiseth me despiseth him that sent me.

See the Notes on *Matth*, 10. 40.

17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

As we before read of the Twelve coming back to give Christ an account of their success, so we here have the same of the Seventy; whether this Joy of the Seventy was more Carnal than it ought, they rather rejoycing in that new Power which they had received from Christ, than in the Demonstration of Christs Divine Power, and the Confirmation of the Doctrine of the Gospel by these Miraculous Operations, is hard to determine; for the Christs reply, seemeth to have a Check in it, yet it is so qualifyed by the Term *Rather*, *v.* 20. that we cannot from thence absolutely conclude any such thing from it. Here is a difference to be observed betwixt Christs and his Disciples casting out of Devils. Christ did it in *his own Name*, by his own Word of Command, Power and Authority; the Disciples did it in Christs Name, and by a Power, and Authority derived from him.

18 And he said unto them, I beheld Satan as lightning fall from heaven.

Lightning comes suddenly, and with Thunder. The *Thunder of the Gospel*, brought down the Devil as *Lightning*, and indeed this is observable. the Devil is so busie in no places where the Gospel prevails, as in places where that joyful Sound is not come, whether we consider his Power with reference to Mens Bodies or Souls. This is one general advantage of Gospel Preaching, the Devil will not indure the sound of it, so as to impose upon Man-kind, at that rate which he doth upon ignorant Persons, that are Heathens, or only differing from them in that they are Baptized, and call themselves Christians. Christ *saw this*, as God, for the Devil is notvisible to humane Senses, as neither are any Spirits, which shewed the impudence of that *Popish Impostor in* Germany, who selling Indulgences (by which he pretended Souls were delivered from *Purgatory*) called to the People to look up and see them fly away. But Christ could see it as God, for he certainly knew, that it would be, and that it already was the Blessed effect of the Gospel.

19 Behold, * I give unto you power to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you.

*Mar. 16, 18.

Christ doth here, 1. Confirm the Power before given to these Seventy for working Miracles, that they might not think, that it ceased upon the Determination of their first Mission, 2. He confirmeth his promise to them for his presence with them, and Protection of them. Interpreters think here is a manifest Allusion to *Psal.* 91. 13. *Thou shalt tread upon the Lion, and Adder, the young Lyon, and Adder, thou shalt trample under thy Feet*. Which must be understood Figuratively, the Sense being, that nothing should hurt them. This promise was more specially verifyed for some years, in Gods Protection of the first Ministers of the Gospel, until they had done their Work, and shall be fulfilled in a Sense to the end of the World, according to the promise, in *Psal.* 91. Nothing shall hurt their Souls, as to the Favour of God, and their Eternal Happiness, nor their Bodies so far forth as, or so long as God in his Wisdom shall judge fit. They have a further Power also given them more common to all the Ministers of the Gospel sent by Christ, yea, and to all Christians. They have a Power over *all the Power of the Enemy*, God will not be wanting to them in a Power to *Resist the Devil*, and they have a promise that being resisted, *He shall Flee from them*.

20 Notwithstanding in this rejoyce not, that the spirits are subject unto you, but rather rejoyce, because * your names are written in heaven.

*Exo. 32. 32. Isa. 4. 3. Dan. 12. 1. Phil. 4. 3.

It is an usual thing in Holy Writ, to have Prohibitions delivered in General Terms, which must be understood in a restrained Sense. That it is so here, appeareth plainly by the Word *Rather*, prefixed to *Rejoyce*, in the latter part of the Sentence. For it was doubtless a just cause of Joy, and Rejoycing to them that Christ had honoured them with such an extraordinary Gift and Power, but not of so *much Joy*, as to know that their Names were *Wrote in the Book of Life*; for as the good was infinitely greater, so a proportionable Joy was requisite upon the assurance of it. The expression *written in heaven*, is equivalent to the being *Wrote in the Book of Life*, whereby it signified, either the certain Designation of some to Eternal Life, or effectual calling. We read of this Book of Life, *Rev.* 3. 5. & 20. 12. 15. & 21. 27. & 22. 19. it is called the Lambs Book, *Rev.* 13. 8. and it is said it was *Written from the Foundation of the World*, which will justify those Divines who understand it of a *particular Election from Eternity*; whereas it is objected that when amongst the Twelve, there was a *Son of Perdition*, it is unreasonable to think that all the Seventy were elect Vessels. It is easily answered, that our Saviours Words were true according to the usual Phrase of speaking, if the Generality of them only were such. Nor need our Saviour be understood as asserting, all their Names were so written, but only asserting the greatest cause of Joy to be, if Men can by their Calling find that their Election is sure. From our Saviours Words we may infer, 1. That there is a *Book of Life*, an Election of Grace. 2. That there are *Names written in this Book*. It is an Election of Persons. 3. *That Men may know that their Names are written in that Book*, otherwise they could not rejoyce; no *man* rejoyceth, but in a good: with which he hath some degree of Union. 4. That this is a greater cause of Joy, than for a Man to know that he hath a Power to cast out Devils. Men may be made use of to cast out Devils in Christs Name, who yet may go to the Devil at last, *Matth.* 7. 22. So cannot those whose *Names are written in the Book of Life*, but I cannot understand that our Saviour in these Words asserts that all the Names of the Seventy were wrote in

in that Book. The tendency of his discourse is rather to quicken them to give all diligence to make sure of this cause of joy, and rejoycing.

21 In that hour Jesus rejoyced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight.

22 All things are delivered to me of my Father, * Mat. 28. 18. and no * man knoweth who the Son is, but the Father, and who the Father is, but the Son,* and he to whom the Son will reveal *him*. * Joh. 3. 35. * Joh. 6. 44, 46.

See the Notes on *Matth.* 11. 29. 27. where we met with these Words of our Saviour.

23 And he turned him unto *his* disciples, and said privately, ‖ Blessed *are* the eyes which see the things that ye see.

* 1 Pet. 1. 10. 24 For I tell you, that * many prophets and kings have desired to see those things which ye see, and have not seen *them*, and to hear those things which ye hear, and have not heard *them*.

See the Notes on *Matth.* 13. 16, 17.

25 And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life.

26 He said unto him, What is written in the law? how readest thou.

* Deut. 6. 5. 27 And he answering, said, * Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and * thy neighbour as thy self. * Lev. 19. 18.

28 And he said unto him, Thou hast answered right: this do, and * thou shalt live. * Lev. 18. 5. Ezek. 20. 11, 13.

These four verses would incline one to think that *Luke* here records the same piece of History, which we met with *Matth.* 22. 35. and *Mark* 12. 28. (See the Notes on both those Texts,) but neither of those Evangelists, have the following part of this discourse, which makes me doubtful whither *Luke* speaks of the same Person coming to Christ, which the others mention. A Lawyer he was, who came to our Saviour upon a design to *Tempt*, that is to make a trial of him, whither he would deliver any Doctrine contrary to the *Law of Moses*. It is plain that he fancyed that the Eternal Life which Christ Preached, was to be obtained by doing what the Law required. Our Saviour agreeth it, that if he did what the Law required, according as he himself had given an account of it, *he should Live*. I apprehend no absurdity, to affirm that our Saviour speaks here of living Eternally. It is rather absurd to fancy, that our Saviour did not answer *ad idem*, to the thing about which the questions was propounded. Neither is Salvation impossible, because the Law in it self could not give Life, but because of *the weakness of our Flesh*, so as we cannot fulfil it. So that considering our infirmity, the Law serveth to us only as a *Schoolmaster*, to bring us to Christ, and as a *Mark* which we ought to shoot at, tho we cannot shoot home, a rule to direct us in our duty, tho we cannot perform or fulfil it.

29 But he willing to justifie himself, said unto Jesus, And who is my neighbour?

This Lawyers desire to justifie himself, spake him an Hypocrite. The reason of that Question *who is my Neighbour*, was the notion of the *Neighbour*, (mentioned in the Law) which the *Scribes* and *Pharisees* had, who counted none their *Neighbours*, but their Friends, and *benefactors*, at least none but those that were of their own Nation or particular Sect, and had taught their People, that they might hate their Enemies. Our Saviour (this being but a captious question considering the received Interpretation amongst them of the Law of God,) doth not think fit to answer his question directly, but telling him a story, maketh him answer himself.

30 And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half-dead.

31 And by chance there came down a certain priest that way, and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side.

33 But a certain Samaritane, as he journeyed, came where he was, and when he saw him, he had compassion *on him*.

34 And went to him, and bound up his wounds, pouring in oyl and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. ‖ See on Mat. 20. 2.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves.

37 And he said, He that shewed mercy on him, Then said Jesus unto him, Go, and do thou likewise.

It is certain that the *Principal Scope* of our Saviour in this History, or *Parable*, was to convince the *Lawyer*, *that everyone is our Neighbour, to whom God offered us an opportunity of doing good*, whether he be of our Nation, or Religion yea or no. Every object of our Mercy is our *Neighbour*, whom God requireth us to love as our selves, this was quite contrary to the common Doctrine of the *Scribes* and *Pharisees*, Interpreting the Law, *Thou shalt love thy Neighbour as thy self*, and excellently served our Saviours design, to shew this Lawyer that he understood not, much less observed the Law of God in that manner, as that he could justify himself from the *Violation* of it. He also by the by sheweth him, that the *Samaritanes*, whom the Jews so much abhorred, better understood the Law of God, then the *Ecclesiastical Guides* of those times, who yet pretend to be teachers of it to others, for some of them by the light of Nature discerned themselves obliged, to do good to every one that stood in need of their help, or if not by the *light of Nature*, yet by the light of *Revelation in the Law of Moses*, but the *Scribes* and *Pharisees* by their false Interpretation of the *Divine Law*, had taught People to omit a great part of their Duty, required by the Divine Law, and so could not hope to be justified or to obtain eternal Life, and Salvation from the observation of it.

38 Now it came to pass, as they went, that he entred into a certain village: and a certain woman * Joh. 12. 3. named * Martha, received him into her house.

39 And she had a sister called Mary, which also * Acts 22. 3. * sat at Jesus feet, and heard his word.

Interpreters think this Village was *Bethany*, and that this *Martha* and *Mary*, were the same which are mentioned *John* 11. 2. Inns probably were not so frequent then, and in those places, as they are now, so as strangers were often received in private houses. Christ looketh no opportunity of Preaching the Gospel, while they were preparing Supper, he was entertaining the Family with the glad tidings of the Gospel, *the feast made upon the Mountain of fat things*, *Isaiah* 25. 6.) The Lips of the righteous feed many. It was their fashion to have Disciples sit at their Doctors Feet, to hear their Word, there *Mary* sixeth her self.

40 But Martha was cumbred about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

Two things are blameable in *Martha*. 1. That she made two much ado about the entertainment of our Saviour; that she entertained our Saviour, she did well, but herein she erred, that she made her entertainment of him so troublesome, as it would not give her leave to take that advantage, which she might, or ought to have done from the entertainment of a Prophet. 2. That she is displeased with her Sister, because she would not lend her her hand, but chose rather to sit at Christs Feet, and hear his Word, and desireth Christ to send her away to her assistance.

41 And Jesus answered, and said unto her, Martha, Martha, thou art careful, and troubled about many things.

42 *But one thing is needful. And Mary hath * Psal. 27. 4. chosen that good part, which shall not be taken away from her.

Our Saviour plainly blameth *Martha*, for her too great solicitude, and trouble to provide a Dinner, or Supper for him, who had Meat to eat which she was not aware of, it being his Meat and Drink to do the Will of his Father, and to Preach the Gospel. Interpreters much trouble themselves, in determining what that *one thing* is, which our Saviour here saith is needful. Some think our Saviour meaneth no more then *one dish is enough*, but this certainly is too low a sense. Others would have this *one thing*, to be a Life of *Meditation and Contemplation*, and that this was that *good part Mary had chosen*. If *Mary* had thus spent her whole Life, they might have said something for this. But certainly *Marys* chusing to take advantage of Christs company, rather to spend an hour or two in hearing of him, then in preparing a Supper for him, will prove no such thing. I should Interprete it *generally*, concerning *the care of the Soul with reference to eternity*. That is certainly the *one thing necessary*, that was the *better part*, which *Mary* had chosen, as to which Christ would not discourage her, nor any way blunt the edge of those holy desires, he had kindled in her, an effect of which study and care, was her sitting at the Feet of Christ, to hear his Word.

CHAP.

CHAP. XI.

1 AND it came to pass, that as he was praying in a certain place, when he ceased one of his disciples, said unto him, Lord, teach us to pray, as John also taught his disciples.

This seemeth to be a different time from that mentioned by *Matthew*, where our Saviour directed his Disciples to pray, there his direction was part of his *Sermon on the Mount*. Besides the doxology or conclusion is there left out. It is said here, as he *was Praying in a certain place*. Christ looked upon all places as holy enough for Prayer. It also looks as if at this time our Saviour was not at his more secret Devotions, but with the twelve, (which were his Family) praying with them *when he ceased*. This is very observable against those who pretend impulses of the Spirit, to disturb Ministers in the time when they are Praying and Preaching; it may easily be known from what Spirit, such impulses are. The Disciples of Christ often propounded questions to him after Preaching, but never interupting him in his Work, nor before he was retired into an house. They now come to be informed about Prayer, but they stay till he had first ceased; we having no account in holy Writ of *Johns* Disciples asking him, or his teaching of them to Pray, are more at loss, to determine whether our Saviour did intend that his Disciples should use these Words, as the Phrase here seemeth to import in, or only pray this sense, *after this manner*, as *Matthew* saith, indeed nothing can be concluded from either Phrase by any judicious Person. For as we read in many places in Scripture, that *Christ answered and said*, when it is manifest the meaning is, he spake Words to that import or sense, (the Evangelists reporting the Words spoken with variations of expression,) so when we pray we may say, *Our Father which art in Heaven*, &c. tho we do not use the same Words and Syllables.

2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us ‖ day by day our daily bread. ‖ Or, for, or, according to the day.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation, but deliver us from evil.

See the Notes on *Matth.* 6. v. 9, 10. whoso compareth this Prayer as it is recorded by *Matthew* will find the form of Words differing in more things then one, not only the *Doxology* or Conclusion is left out wholly by *Luke*, but for σήμερον there, we have καθ' ἡμέραν here, for ὀφειλήματα, *Luke* hath ἁμαρτίας, for ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν, we have here καὶ γὰρ αὐτοὶ ἀφίομεν παντὶ ὀφείλοντι ἡμῖν, from whence plainly appears that our Saviour did not intend to oblige his Disciples to the same Syllabical Words, but only to Words of the same import, that is to Praying for the same things, yet that Christians have a liberty to use the same Words is out of question, and as much out of a question that they have a liberty to vary, still keeping their Eyes upon the matter of this *Prayer*, and not forgeting that, when they go unto God in that holy Duty.

5 And he said unto them, Which of you shall have a friend, and shall go in unto him at midnight, and say unto him, Friend, lend me three loaves.

6 For a friend of mine in his journey is come to me, and I have nothing to set before him. ‖ Or, out of journey.

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

* Chap. 18. 1. 8 I say unto you, * Though he will not rise and give him, because he is his friend: yet because of his importunity, he will rise and give him as many as he needeth. ‖ Or, his importunity.

9 And I say unto you, Ask, and it shall be given you, seek, and ye shall find: knock, and it shall be opened unto you.

The plain meaning of our Saviour in this Parable, is to teach us that we ought not only *to pray*, but to be *importunate with God* in Prayer. To continue in Prayer as the Apostle Phraseth it, *Col.* 4. 2. and to *Watch* thereunto with all *perseverance*, *Eph.* 6. 18. this in the *Greek* is called ἀναιδειαν *impudence*, which tho in our Language it is generally taken in an ill sense, yet here signifieth no more, then an *holy boldness*, or pursuing our Petitions, notwithstanding delays, or denials. For those Words, v. 9. See the Notes on *Matth.* 7. 7. where the same Words are found.

10 For every one that asketh, receiveth, and he that seeketh, findeth: and to him that knocketh, it shall be opened.

Mark 11. 24. Joh. 16. 24. Jam. 1. 6. 11 * If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion.

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the holy Spirit to them that ask him?

See the Notes on *Matth.* 7, 8, 9, 10, 11. As our Saviour's design in the former Words appeareth to be our information, that the the hand of God be full of good things proportioned to all the necessities of his Creatures; yet they must not expect to have them without *asking*, he will for them be *enquired of by the house of Israel*, *Ezech.* 36. 37. and all his promises for the collation of *good things*, must be Interpreted, with a supposition of Peoples *seeking* them at his hand, as also that every *lazy*, cold formal Praying will not obtain them at the hand of God, but the *working*, *fervent Prayer of the righteous availeth much*. His design in these Verses seemeth to be, to let us *know*, *that fervent and importunate Prayer*, will not prevail with God to give us any thing, but what shall be *good for us*; for he knoweth that the general desire of our Souls, is for nothing but what is good, if we ask for things hurtful, it is but a *lapse* or miscarriage of our Tongues, caused from the blindness and ignorance of our Minds. No Man knowingly will ask any thing of another, that shall do him hurt, and tho our Children, through their want of knowledge and judgment to discern betwixt things that are Good or Evil for their Bodies, may ask of us, and cry unto us, for things that are hurtful; yet we who know, that they would not ask for them, if they had the use of their reason, and well knew their noxious quality, considering their circumstances, will not give them to them. So our heavenly Father tho he heareth us crying for such things, as he knoweth (considering our circumstances) would be mischievous, and hurtful to us; yet he will not give us any thing of that Nature, and so in denying the Words of our Lips, he yet answereth the general Scope, and designs of our Souls, which is to have only what is good for us. But if we ask any thing which is good, and wholesome for us, and profitable unto us in the circumstances in which we are, we may be sure that God will give them to us, as we may, that an earthly Parent will deny nothing to his Children crying, which is in his Power to give, and which he knoweth to be *good* for us, for the Nature of all good, lyeth in the conveniency and suitableness of the thing, to the wants and necessities of the Person that receiveth it. And every such thing must also be according to the *Will of God*; according to his Promise, *Psal.* 84. 11. to with-hold *no good thing* from them that live *Uprightly*. So as both Gods *fatherly Relation*, and the knowledge we have, that he is a *God*, *that cannot Lye*, *nor Repent*, are assurances to us that whatsoever good thing we ask, we shall obtain of him, and nothing else, altho we ask and cry for it. Therefore whereas *Matthew* saith, *Ch.* 7. 11. *How much more shall your Father which is in Heaven, give good things to them that ask him*. *Luke* saith here, *How much more shall he give his Holy Spirit, to them that ask him*.

14 * And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake: and the people wondered. * Mat. 9. 32, 33 & 12. 22.

The Devil is here called *Dumb*, from his effect upon the *Demoniacks*, in restraining his use of his Tongue.

15 But some of them said, He casteth out devils through † Beelzebub, the chief of the devils. † Gr. *Beelzebub, and so v.* 18, 19.

16 And others tempting *him*, sought of him a sign from heaven.

17 But he * knowing their thoughts, said unto them, Every kingdom divided against it self, is brought to desolation, and a house *divided* against a house falleth. * John 2. 25.

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say, that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges.

20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace.

22 But * when a stronger then he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. * Isa. 53. 12. Col. 2. 15.

23 * He that is not with me, is against me, and he that gathereth not with me, scattereth. * Mat. 12. 30.

See the Notes on *Matth.* 9. 34, 35. and 12. 24, 25, 26, 27. and on *Mark* 3. 22, 23, 24, 25, 26, 27.

24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest: and finding none, he saith, I will return unto my house whence I came out.

25 And

25 And when he cometh, he findeth *it* swept and garnished.

26 Then goeth he, and taketh to him seven other spirits more wicked then himself, and they enter in, and dwell there: and the * last state of that man is worse then the first.

* Joh. 5. 14.

See the *Notes* on *Matth.* 12. 43, 44, 45. From these verses we may observe, 1. That the Devil may in some sort, and degree, be cast out of Persons and Places, while yet in other respects, they may *be his house*, and he may dwell in, and amongst them. Their bodies, their Country may be in great measure delivered from his Power, and he may yet keep possession of their Souls. This ordinarily happeneth in places where the Gospel is faithfully Preached, tho there remain abundance of Men whose lives evidence, that the Devil hath a too great possession of their Souls, yet those places, and Persons inhabiting in them, are more freed from *Witchcraft*, and the power which the Devil exercises, by Gods Permission, upon Men, and Womens bodies, and Cattel, &c. then other more Paganish and ignorant places. He may also in a sense be said to be cast out of Persons, that are reclaimed from vicious, and debauched Lives, yet are not brought home to God, only are more enlightened, and more under the Power of restraining Grace, yet their Souls may be *his house*. 2. The Devil cast out in any degree, is unquiet till (if possible) he hath recovered as full a Power over, and possession of Men and Women, as he ever had. 3. If he ever recovereth it, their latter end, is worse then their beginning. *Heb.* 6. 4 & 10. 26. 2 *Pet.* 2. 20.

27 And it came to pass, as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed *is* the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea, * rather blessed *are* they that hear the word of God, and keep it.

* Matth. 7. 21.

We are very prone to bless Persons from external priviledges, and the favours of Divine Providence, which do not at all change, or affect the hearts of those to whom they are given, but God looketh with another Eye upon Persons. Christ doth not here deny his Mother to have been *Blessed*, her Cousin *Elizabeth*, *ch.* 1. 42. had pronounced her *Blessed amongst Women*, and the Angel had before called her *Highly favoured*, and told her that she had *found favour with God*. But our Saviour here declareth that her Blessing did not so much lye in that *her Womb bare*, and her *Paps gave Suck* to him, as in that she was one who *heard and kept the Word of God*; for he pronounceth all such as did so principally Blessed. Nor must we separate what God hath put together, the Blessing is not pronounced to those who barely hear the Word of God, the Blessed, and the unblest *pariter adeunt, pariter audiunt*, they may go to Church together, and hear the Word together, but the Blessing is to those that hear the Word of God, and keep it. See *James* 1. 22, 23. The Word to some that hear it may be a *Savour of Death unto Death*. The Soul that through Grace is made obedient to the Will of God, is a more happy Soul then the *Virgin Mary* was, considered meerly as the Mother of Christ, without the consideration of her Faith, and Holiness.

29 And when the people were gathered thick together, he began to say, This is an evil generation, they seek a sign, and there shall no sign be given it, but the sign of Jonas the prophet.

30 * For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

* Jonas 1. 17. & 2. 10.

31 * The queen of the south shall rise up in judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and behold, a greater then Solomon *is* here.

* 1 King. 10. 1.

32 * The men of Nineve shall rise up in the judgment with this generation, and shall condemn it, for they repented at the preaching of Jonas; and behold, a greater then Jonas *is* here.

* Jonas 3. 5.

See the Notes on *Matth.* 12. 39, 40, 41, 42. *Matthew* saith, they were the *Pharisees* that came to him, desiring to see a Sign from Heaven, they did the same again, *Matth.* 16. 1. Christ was very ready to work Miracles, to encourage and confirm his hearers Faith, but not to satisfie unbelievers curiosity. Instead therefore of shewing them Signs from Heaven, he denounceth the just judgment of God against them, for their not believing in him. See further the Notes upon the aforementioned parallel Texts.

33 No man when he hath lighted a candle, putteth *it* in a secret place, neither under a ‖ bushel; but on a candlestick, that they which come in may see the light.

‖ Or, *vessel*.

We met with this similitude, *ch.* 8. 16. and *Matth.* 5. 15. See the Notes on all those Texts. It was a kind of Proverbial Speech, and so applicable to divers Subjects. Some think that our Saviour bringeth in these Words, as a reason why he would shew the Pharisees no Sign, *viz.* because he knew it would do them no good, it had been like the lighting of a candle, and to put it under a Bushel, which no Man doth. Others think that by it he designs to give an account, why he *v.* 28. pronounced those Blessed, who heard the Word and did it, because practice, and giving light to others is the end of all hearing.

34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light, but when *thine eye* is evil, thy body also is full of darkness.

35 Take heed therefore, that the light which is in thee be not darkness.

36 If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when the ‖ bright shining of a candle doth give † thee light.

‖ Gr. *astrapē by its brightness*.

See the Notes upon *Matth.* 6. 22. Our Saviours speech in these verses, is plainly both *Elliptical* (something being in it self to be understood) and also *Metaphorical*. The sense is this, what the Eye is to the Body, that the *Soul*, the Mind and Affections are to the whole Man. Now look as the *Eye* is the *Organ*, by which light is received to guide a Mans steps, so that if that be perfect without any mixture of ill humors, &c. the Body from it takes a full and right direction how to move and act. But if that be vitiated by ill humours, the Man knows not how to direct his bodily steps. So if a Mans Soul (which answereth the bodily Eye) more especially a Mans understanding, as judgment darkened, perverted, prejudiced, or his Affections be debauched or depraved, he will not know how to move one step right in his duty; but if his understanding have a right notion of Truths, and he judgeth aright concerning the things, and ways of God, and his affections be not depraved, then the whole Man will be in a capacity to receive the Light and Revelations of Truth, as they shall be communicated to him, even as he who hath a perfect Eye receiveth, and is able to make use of the bright shining of a Candle.

37 And as he spake a certain Pharisee besought him to dine with him: And he went in and sat down to meat.

This is the second time we meet with our Saviour at a *Pharisees* house. He saith of himself, that *he came Eating and Drinking*, that is, allowing himself a free tho innocent converse with all sorts of People, that he might gain some. The *Pharisees* were as to the generality of them, the most bitter stubborn and implacable Enemies Christ had, yet he refused not to go and sit at Meat with a Pharisee.

38 And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner.

Matth. 15. 2. the *Pharisees* quarrelled with the *Disciples* upon this account, here this *Pharisee* is offended at Christ himself, *Mark* gives us the reason of it, *Mark* 7. 3. *For the Pharisees, and all the Jews except they wash their hands eat not, holding the tradition of the elders*. Concerning this tradition of theirs and the ground of it, see the Notes on *Matth.* 15. 2. and *Mark* 7. 3. we would all be infallible and therefore cannot allow others to differ from us in a *rite*, which hath no foundation in Gods Word, and wonder at those who cannot see with our Eyes, nor practice according to our Latitudes.

39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter: * but your inward part is full of ravening and wickedness.

* Tit. 1. 15.

40 Ye fools, did not he that made that which is without, make that which is within also?

We have much the same tho delivered in another form, with a denuntiation of a *Woe*, *Matth.* 23. 25. See the Notes on that *v.* We must not imagine that our Saviour here reflecteth upon the cleansing of Vessels, in which we put our Meat and Drink, for undoubtedly as to them, the Pharisees washed both the inside, and the outside. And the conceit of them is amiss who think that by the inward part, *v.* 39. *he means the Meat in their Dishes*, which was gotten indeed, by *ravening*, and *Wickedness*, *Extortion*, &c. for it is an hard Interpretation of the *inward part of the platter*, to say, by it is meant, *the Meat in the platter*; but neither doth our Saviour say, *the inward part of the Dish*, but your *inward part*, by which he plainly means the Soul. Our Saviour doth therefore certainly compare the *Pharisees* to *Dishes* or *Platters*, washed, or scoured only in the outside; and blameth their *Hypocrisie* in this; That they were mighty sollicitous about an outside purity, and cleanness; but for the inward purity of the *Heart and Soul*, they took no care at all about that; they were very scrupulous about undefiled hands, but nothing at all about having their Souls, and inward Powers, and affections undefiled. This he telleth them was most egregious folly, for God that made the Body, made the Soul also, and therefore would exact a purity in the inward, as well as the outward Man, especially considering that he *loveth truth in the inward parts*.

41 * But rather give alms of such things as you have: and behold, all things are clean unto you.

* Is. 58. 7. Dan. 4. 27. Chap. 12. 33.

Πλὴν δὸς ἐλεημοσύνην.] The Word ἐλεημοσύνη being ‖ a Word not ordinarily used in a sense which will fit this place, hath made a great abounding in their own senses amongst Interpreters. Some translating it, *Give such things as are within for Alms*, others, *such things as you have*, others, *such things as are necessary*, others, *such things as ye are able*, as if κεῖσθαι were to be understood before ἐστὶν ἐλεημοσύνη according to what you have. Others, *What things remain*, after the *serving your own necessities*, and, *a just* restitution to those whom you have wronged. Others think it is but a Connexion of our Saviours Speech, and the Sense is, *Moreover there is but one thing to be done, Give Alms*, &c. as if it were ὃ ἓν. I do not see but our own Translation is as good as any, and κεῖσθαι seems to be understood in the Greek, *According to what you have*, which is truly, and justly your own, not theirs whom you have wronged; nor your Creditors, nor your Families for their necessities, *Give Alms of all that*. And behold *all things are clean unto you*. Not *your Souls are clean*, tho that must first be, yet our Saviour is not here directing that, or the Means and Methods for it, but *all things are clean to you*; you may lawfully, and without Guilt use them, *Tit.* 1. 15. *Unto the pure, all things are pure, but unto them that are defiled and unbelieving is nothing pure*. Our Saviours Words are a plain Exhortation to *Repentance*, that lyeth in the *change of our minds*, and that inward change of our minds, must be evidenced by the Change of our Actions, and particularly by a *Restitution* in Case of wrong done to any. The *Pharisees* were a Covetous Rapacious Generation, full of *Extortion, devouring Widows Houses*, &c. Their Repentance was to be evidenced by *contrary Works*; those were Works of *Justice* and *Mercy*. God calleth to the *Israelites* for the first, *Isaiah* 1. 16, 17. Christ calls to the *Pharisees* for the latter. Such Works of Mercy as might evidence their Hearts to be truly changed, and then saith our Saviour, all *things will be clean to you*, which otherwise will not be with all your *Traditional Superstitious Washings*. And needs it must be so, for no Soul can *Repent* truly without the Influence and Assistance of Divine Grace, which God giveth not, but to those Souls which are Washed with the Blood of Christ. So that before a Soul can produce the Fruits of true Repentance, it must be justifyed by Faith, and Sanctifyed by the Spirit of Holiness. Or if we understand it only of that *Repentance*, which an *unjustified Soul* may have, yet even that may so far profit, as to have our outward things so blessed to us, that we may use them without any Pollution or Guilt, and have them outwardly blest to us.

‖ Or, *ye are able*.

† Gr. *astrapē by its brightness*.

42 But wo unto you Pharisees, for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God, these ought ye to have done, and not to leave the other undone.

See the Notes on *Matth.* 23. 23. There are two great Notes of Hypocrites. 1. To be more exact in, and Zealous for the observation of *Rituals* and the Traditions of men, than in and for the observation of the *Moral Law of God*. 2. In matters of Morality to be more exact, and strict in, and for little things, than for things more grave and weighty. There is no Commandement of God so little as we may neglect, or despise, or disobey it, but yet there is a difference in Duties, and we ought to have a first regard to the greater, than to the lesser.

43 Wo unto you Pharisees, for ye love the uppermost seats in the synagogues, and greetings in the markets.

See the Notes on *Mat.* 23. 6, 7. Their fault was not in their taking them, but in their affecting them, and in being Ambitious of them. God is the God of order, and we are bound to give *honour to whom Honour* belongs, but *Pride* and *Ambition* are detestable Sins, especially in such as should be *Teachers of Humility*, and the Vanity of all things below.

44 Wo unto you scribes and pharisees, hypocrites, for ye are as graves which appear not, and the men that walk over *them*, are not aware *of them*.

See the Notes on *Matth.* 23. 27. where our Saviour compareth the Pharisees to *whited Sepulchres*, here he compareth them to *Sepulchres*, but not as there to denote their Hypocrisy, appearing *white*, but having nothing within but *Rottenness*; but upon the account of the Contagion of them, and their *Pollution* of others that were not aware of them. To understand our Saviour, we must consider the Levitical Law, *Num.* 19. 16. where we shall find that not only he that touched a dead Body, but he that touched a Grave was *Legally unclean for seven Days*. Christ here alludeth to that, tho he be speaking not of *Legal*, but Moral uncleanness. By reason of the Law afore-mentioned, the Jews took care to *white their Graves*, that People might see them, and avoid that danger. To such whited Sepulchres, Christ compares the *Pharisees*, *Matth.* 23. 27. But some *Graves* might not be whited, or the Colour washed off, so as they did not appear, and Men could not be aware of them, but ran into a Pollution by them. To such Graves he in this place compares they were. The Jews took the Pharisees for great Saints (the stricktest Sect of their Religion) so strict they were in their Dumal behaviour, covered their Extortion, and Covetousness, and Malice, and Erroneous opinions, so as People did not suspect them of any such Guilt.

45 Then answered one of the lawyers, and said unto him, Master, thus saying, thou reproacheest us also.

This Lawyer was a *Scribe of the Law*, *v.* 44. The Work of these Men was, to interpret the Law, the *Pharisees*, strictly observed their Decrees, and Interpretations. The Lawyer therefore spake rightly in thinking our Saviours Words, had some reflection upon Men of his order; but he wofully erred both in thinking his own order was unblamable, and also in calling our Lords just Reproof a Reproaching them. But by this he gives an occasion to him, who used rightly to divide the Word of God, and to give every one their Portion out of it, to let them know wherein they were faulty, as well as the Pharisees.

46 And he said, Wo unto you also ye lawyers, for ye lade men with burdens grievous to be born, and ye your selves touch not the burdens with one of your fingers.

See the Notes on *Matth.* 23. 4.

47 Wo unto you, for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the Wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute:

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

51 * From the blood of Abel unto the * blood of Zacharias, which perished between the altar and the temple: verily I say unto you, it shall be required of this generation.

* Gen. 4. 8. * 2 Chro. 24. 20, 21.

See the Notes on *Matth.* 23. 29. to *v.* 37. The *Pharisees* like a company of wretched Hypocrites, under a pretence of their honouring the Memories of the Prophets, under the Old Testament, took a great care to Repair, and to Adorn their Sepulchres, while in the mean time, their Hearts were as full of Malice against the Truth, and against Christ, and those who came to reveal Gods Will to them, as ever were their Fathers against the Prophets, and faith our Saviour, I, who am the Wisdom of God tell you, that I shall send you Apostles, and Prophets, and some of them you shall Kill, others you shall Persecute; that all the Righteous Blood that hath been shed on the Earth, from the Blood of *Abel*, to the Blood of *Zacharias*, may come on you, which mind being in you, the same as in your persecuting predecessours, your Building, and Adorning the Old Prophets Tombs, is not (as you would have it thought) any Testimony, of your *Honour* to the Prophets; But rather to *your Fathers* that killed them, a kind of *Trophey* for the Victory your Fathers got over the Prophets of the Lord; so as by that Act you give a *Testimony*, that you own them, as your Fathers who killed the Prophets, and glory in what they did, for if you truly honoured their Memory, you would not retain the same Malicious bloody Mind. It is gross Hypocrisy for Men to magnify the Servants of God in former Ages; and in the mean time to Malign and Persecute the Servants of the same God, in a present Age, owning but the same Truths, and living up to the same Rule. See further Notes on what is in these Verses, in the *Notes* on *Matth.* 23. 29. where the same things are said with larger Circumstances. They truly Honour *Martyrs*, that live the same Lives they did, and adhere to the same Truths of God, in a Testimony to which they Dyed.

52 Wo unto you lawyers, for ye have taken away the key of knowledge: ye entred not in your selves, and them that were entring in, ye hindred.

‖ Or, *forbad*.

Matthew saith, *Ch.* 23. 13. *For you shut up the Kingdom of Heaven against Men*, &c. I take the Sense of these Words to be, you have taken away Knowledge, which is the *Key* by which Men enter into the Kingdom of God. Tho Knowledge it self be but a common Gift, and Men may have great Measures of it, and yet perish for ever, 1 *Cor.* 13. 2. yet it is the Foundation of all saving Grace, *Rom.* 10. 14. *How shall they believe on him, of whom they have not heard?* So how shall they obey a rule they do not know, or *Repent* of those Sins, which they do not know to be so. So as those that are the hinderers of Peoples coming to the Knowledge of the Will of God, are the vilest Instruments upon Earth in hindring Men, and Womens Salvation. The *Papists* are highly guilty of this, in keeping their Laity from the Scriptures in a Language intelligible to them. But how were the Scribes guilty of this? The Jews were never hindred from *Reading*, or *hearing of the Law*. It was read in their Synagogues every Sabbath Day. But we must know that *Knowledge* is highly advantaged by an Interpretation of the Mind and Will of God: But how did the Scribes take away this? They Preached and Interpreted the Law of God. *Ans.* They gave not the true Sense of it, but so Preached, that People were scarce any whit the wiser, as to the Knowledge of the Law of God, only they made People understand their Traditions, and Ceremonies: their Doctrines were the *Traditions of Men*. Now they occupying the places of Teachers, and no better discharging their Work, instead of giving, took away knowledge

ledge from them, and proved blind Leaders of the Blind. Whoever they are that arrogate to themselves the Office of Teaching, and supplying the place of Teachers, and either do not make Preaching, and instruction of the People under their charge, their business, or who Preach in Stiles, and Methods their People understand not; or who Preach other things, than what they prove to be the revealed Will of God, fall deeply under the Condemnation of this Text.—See further the Notes on *Matth.* 23. 13.

53 And as he said these things unto them, the Scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things.

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

Herein the Vile Genius of these wretched Men was seen; Christ was become their Enemy, because he told them the Truth. His Reproofs in order to their Reformation, and amendment do but fill them with madness against him. Nor are Wicked and Malitious Men at any time fair Enemies, *they urge him Vehemently*, and provoke him to speak many things, they lye at the Catch, in wait for him; hoping that in his many Words, and Answers to their many Captious questions, they should hear something from him, upon which they might form an Accusation against him, to *Pilate* the *Roman Governour*, for his Blood was that they Thirsted after. If it were thus done to the Green-Tree, let us not wonder if it be so done also to the dry. The Hearts and Practices of Malitious and Wicked Men, in succeeding Generations do (as in a Glass) answer the Hearts of Persons of their Spirits, and Morals in preceding Generations. Malice will never regard Justice or Equity.

CHAP. XII.

1 IN the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisie.

We read of such a caution given to the Disciples, *Matth.* 16. 6. But that is not the same caution with this; there he compared their *Doctrine* to *Leaven*, for the aptness of it to infect others, here he compareth their Lives to the same thing, and for the same reason; this appereeth to be the same Sense of our Saviour here, because he saith their Leaven is *Hypocrisy*. There are none so like to do mischief to the better sort of People, as those that under a Mask, and Exterior Disguise of severity and strictness, indulge themselves in Corrupt Affections, and Vitious Inclinations.

2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

It is a *Proverbial Expression*, those, and Parabolical Expressions, may be applyed in several Cases, and to several Subjects; we have met with this before variously applyed, *Matth.* 10. 26. *Mar.* 4. 22. and in this Gospel, *Ch.* 8. 17. Here it is applyed, as an Argument against *Hypocrisy*, or the concealing of naughty and Corrupt Hearts under the Vizor, and Disguise of demure Looks, or fair Conversation. In the Day of Judgment, Sinners shall walk *Naked*, and Men shall see their Shame; God will in that Day make known all the Secrets of Mens Hearts, to be sure the secrets of all their Hearts, whose Iniquities are not forgiven, and whose Sins are not covered.

3 Therefore whatsoever ye have spoken in darkness, shall be heard in the light, and that which ye have spoken in the ear in closets, shall be proclaimed upon the house-tops.

We have something very like this, *Matth.* 10. 27. spoken by way of Precept It seemeth to be a Sentence also variously applyed, it may be left indifferent to the *Reader*, whether he will understand it as a promise of the *Publication of the Gospel* (to which purpose it seems to be spoken in the form of a Precept, *Matth.* 10.27.) or as a further enlargement of his former Discourse, v. 2.

4 And I say unto my friends, Be not afraid of them that kill the body, and after that, have no more that they can do:

5 But I will forewarn you whom you shall fear, Fear him, which after he hath killed, hath power to cast into hell, yea, I say unto you, Fear him.

See the Notes on *Matth.* 10. 28. where we met with the same, from this to the 13. v. our Saviour Armeth his Disciples, to encounter those storms of Persecution, which he knew they would meet with after he should be taken up into Heaven. Here are two Arguments in this Verse, 1. The one drawn from the *Impotency*, or *Limited Power* of the moft Malicious Enemies; they can *Kill the Body*, but can do no more, 2. From *the mighty Power of God*, who *can cast us into Hell*, *Matthew* saith, who can *cast Body and Soul into Hell Fire*: Whence is evident, 1. That there are punishments beyond this Life, all Mens Punishments will not end with the killing of their Bodies, 2. That Men have *Souls*, as well as *Bodies*, and both Souls and Bodies of Sinners will in the Resurrection be made capable of Eternal Punishment. 3. That the ready way to bring us under that Misery, is to be more afraid of the wrath of Men than of the wrath of God.

6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbred. Fear not therefore, ye are of more value then many sparrows.

See the Notes on *Matth.* 10. 29, 30, 31. Our Saviours third Argument is brought from the Providence of God, both his *General Providence* upholding the Beings of all his Creatures, so that he forgetteth not a *Sparrow*, tho a Creature of so minute a value, that two of them are sold for a Farthing (as *Matthew* saith) or *Five* for two Farthings (as *Luke* saith) yea, he forremembreth them, that one of them falls not to the Ground without his knowledge and leave, saith *Matthew*. But besides this, God exerciseth a more special Providence towards Creatures, with reference to their Dignity, and Excellency now, (saith our Saviour) you are of more value than many Sparrows, you are so as *Men*; you are more so as my Disciples, especially as my Ministers and Embassadors. *The very Hairs of your Head are numbred*, God will regard your moft minute concerns.

8 * Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God. * 2 Tim. 2.11

9 But he that denieth me before men, shall be denied before the angels of God.

See the Notes on *Matth.* 10. 32, 33. Here is a fourth and fifth Argument, drawn from the *Rewards*, and *Punishments* of such as shall confess, or deny Christ before Men. *Confession* here signifies, The owning and adhering to the Truths, and Ways of God, in a time of Opposition; the Reward promised, is, Christs owning those that do it at the Day of Judgment; before *the Father* (saith *Matthew*) *before the Angels*, saith *Luke*. Christ hath no need of our owning him, his truth and ways; we may by it be profitable to our selves, but not to him, we shall have need in the Day of Judgment of Christs owning us. By the denial of Christ, is meant our Apostacy from the Truths, or ways of God, the *denial* of his truths, ways, or interest in this World it imply a Persecuting of them, but signifyeth something much less, a denial by words, or a forsaking and not adhering to them. The punishment will be Christs *denial* of us in the Day of Judgment. What that signifyeth *Matthew* tells us, *Ch.* 7. v. 23. *I will profess unto them*, I never knew you. Depart from me, I know you not, ye workers of Iniquity; and *Matth.* 25, 41. he shall say *to them on his left Hand, Depart from me ye Cursed into Everlasting Fire, prepared for the Devil and his Angels.* This must be understood not of such as *deny him*, as *Peter* did, in an House of great Temptation, and then go out and *Weep bitterly*, and again return unto him, but of such as Persist in such denials, and return not to confess him.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him, but unto him that blasphemeth against the holy Ghost, it shall not be forgiven.

See the Notes on *Matth.* 12. 31. and on *Mar.* 3. 29.

11 And when they bring you unto the synagogues, and *unto* magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say.

12 For the holy Ghost shall teach you in the same hour, what ye ought to say.

See the *Notes* on *Matth.* 10. 19. *Mar.* 13. 11.

13 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge, or a divider over you.

This Passage certainly is not recorded for nothing, if it teacheth us any thing, it is this, *That matters of Civil Justice belong not to those whom Christ sends to Preach his Gospel.* That Work is enough for them: Christ here refuseth the Office so much as of an Arbitrator. A very learned Author tells us, that the practice of bringing Civil Matters before Ecclesiastical Men, as Judges began in the *Captivity of Babylon*, the Jews by that means avoiding the bringing their differences before Pagan Judges, which the Apostle also persuadeth at large to the Primitive Christians, in 1 *Cor.* 6. 1, 2. &c. But that the Ministers of the Gospel should be imployed, or might be imployed in them, doth not appear by the Apostle; nay 1 *Cor.* 6. 4. he speaks the contrary, *let them to Judge who are least esteemed in the Church.* These surely were not the Elders in it. Under the *Romans*, the Jews had more liberty, having Civil Courts made up of Persons of their own Religion, to whom our Saviour turns over this Man; being not willing to move out of his Calling, as a Minister of the Gospel. As Christ's Commissioners it is moft certain, that no Ministers of the Gospel can intermeddle in Civil Judgments; whether those who are such Commissioners of Christ may yet as Mens Commissioners act, it stands those in Hand who are Ambitious of such an Employment, and can find leisure enough for it, and are called to it, to inquire I shall not intermeddle in that Controversy. To me, the proper Work of the Gospel is Work enough.

15 And he said unto them, Take heed, and beware of covetousness, for a mans life consisteth not in the abundance of the things which he possesseth.

The πλεονεξία here Translated *Covetousness*, is an immoderate desire of having of this Worlds Goods, which discovers it self either by unrighteous Acts in procuring, or uncharitable omissions for the keeping of the things of this Life. It is that φιλαργυρία, Love of Money, which the Apostle determineth to be the root of all Evil. It is also discovered by a too much thoughtfulness, what we shall Eat, Drink, or put on, or by the too great meltings of our Hearts into our bags of Gold, or Silver. All these come under the notion of that *Covetousness*, which is here forbidden. In short, whatsoever it is that hindreth our Contentment with the Portion God giveth us upon our indeavours, though it amounteth to no more than *Food*, and *Rayment*, according to the Apostles Precept, 1 *Tim.* 6. 8. & *Heb.* 13. 5. This is what Christ warneth his Disciples to beware of, he gives us the reason. *For Mans Life consisteth not in the abundance of what he possesseth.* Which is true, whether we understand by Life, the subsisting and upholding of our Life, or (as *Life* is often taken) for the *Happiness and Felicity of our Lives.* Abundance is not necessary to uphold our Lives. *Ad manum est quod satis est*, saith *Seneca*, Nature is content with a little. *Sudamus* (saith he) *ad supervacanea.* We sweat only to get Superfluities. Nor will *abundance* protect our Lives, it will not keep off an Enemy; but rather tempt him; nor fence out a Disease, but rather contribute to it, as ingaging us in immoderate Cares or Labours to procure, and keep it, or as exposing us to Temptations to Riot, and Debauchery, by which Mens Lives are often shortned. Nor doth the *Happiness of Life* lye in the *abundance* of what we possess. Some Philosophers determined rightly, that something of this Worlds good, is necessary to our *Happiness of Life*, but *abundance* is not. The Poor are as Merry, and many times more satisfyed, more healthy, and at more ease, than those that have abundance. It is a Golden Sentence which deserves to be Ingraven in every Soul.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do, I will pull down my barns, and build greater, and there will I bestow all my fruits and my goods.

19 And I will say to my soul, * Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, *and* be merry. *Eccl. 11.9, 10. 1 Cor. 15. 32. Jam. 5. 5.

20 But God said unto him, Thou fool! this night shall ‖ * thy soul be required of thee, * then whose shall those things be which thou hast provided? ‖ Or, *do they require thy Soul.* *Job 20.22, & 27. 8. Psal. 52. 7. *Psal. 39. 6. Jer. 17. 11.

21 So is he that layeth up treasure for himself, and is not rich towards God.

The Evangelist lets us know, that these Verses contain not a *Narrative* of a matter of Fact, but only a Representation of something that is too ordinary, by a Fictitious Story. The Scope of it is to justify, what our Saviour had said in the Verse immediately preceding, *That a Mans Life lyeth not in the abundance of what he possesseth*, for he who hath the greatest Possessions, may dye as soon as he who hath not where to lay down his Head, and may be taken away, at a time when he is injoying the fullest Satisfactions that he can promise himself, or the Creature can afford him. Therefore he acteth not like a Wise and Rational Man, that takes care to lay up for himself Treasure on Earth, and in the mean time neglecteth the *Riches of Grace*. The Sense of the *Parable* is to be learned from the ἐπὶ παραβολὴ which we have v. 21. *So is he that layeth up Treasure for himself.* So foolish, and unwise is he, &c. But from this Parable we may make general Observations. 1. That God maketh his Sun to shine, and his Rain to fall on the just, and on the unjust. Men may have laid up much Earthly Treasure, who are yet very Poor towards God. 2. That the Increase of Riches increaseth care. The Rich Man saith, *What shall I do?* the difference betwixt the *Begger* and the Rich Man is but this, both are saying, *What shall I do?* The Begger saith, *What shall I do to get Money*, the other saith, *What shall I do with it now I have it?* 3. *Worldly Mens Fruits, are their Goods*, v. 3. they are so in their Estimation, and they are so as they are the whole Portion, that such should have from God. 4. Great Estates and Enjoyments of this Life, have a very inticing Quality in them, they make us loth to dye, and willing to think we shall live many years. 2. They induce us to a spiritual Sloth and Security, and to Sing a *Requiem* to our Souls. 3. They intice us to sinful Mirth and Luxury, *Eat, Drink and be Merry.* 5. He that hath most, may have his Soul taken from him in a Night. 6. A Man is no longer owner of the Goods of this Life, than he can keep an Earthly Possession of them. 7. When he dyes, he knoweth not whose these things shall be, not whether *his Son* or Strangers shall Inherit them, nor if his Son doth happen to meet with the Countenance of the Law, doth he know whether that Son shall be a wise Man or a Fool. 8. Hence it appears to be the moft Egregious Folly imaginable, for Men to spend their time, and strength in getting, and laying up Treasure upon Earth, in the mean time neglecting, or not duly indeavouring to be *Rich towards God.* Both 1. in that Grace by which the Soul is justifyed, and accepted, 2. and also in that *Grace* in the Exercise of which alone he may glorify God; this latter is that which the Apostle calls, 1 *Tim.* 6. 18. *a being Rich in good Works, ready to distribute, willing to Communicate*, &c. where he mentioneth only one *Species* of *good Works.* For whereas Wisdom lies in the choice of the best end, and then of the best means to obtain it, and the best Circumstances, in the use of those means, the worldly Man failing in the first, not chusing the *best end* must needs be a *Spiritual Fool.* And indeed, of all *Folly* that is the greatest, which is seen in the choice of a worser, and more ignoble end, before that which is of more advantage, more noble, and excellent, as certainly the acquiring of an eternal happiness and Felicity, is before an acquiring a meer Transitory, and incertain felicity and satisfaction.

22 And he said unto his disciples, Therefore I say unto you, * Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. * Psal. 55. 22. 1 Pet. 5. 7.

23 The life is more then meat, and the body *is more* then raiment.

24 Consider the ravens, for they neither sow nor reap, which neither have store-house nor barn, and God feedeth them: How much more are ye better then the fowls.

25 And which of you with taking thought can add to his stature one cubit.

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies how they grow: They toyl not, they spin not, and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven, how much more *will he cloth* you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, neither be ‖ ye of doubtful mind. ‖ Or, *live not in careful suspence.*

30 For all these things do the nations of the world seek after, and your father knoweth that ye have need of these things.

See the Notes on *Matth.* 6. from v. 25. to v. 33. where we before met with all that is here. The *thoughtfulness* here forbidden, is not *moderate prudent thoughtfulness*, or *care*, but 1. *A distrustful thoughtfulness.* 2. *Distracting or dividing Cares*; such as make a Man live in suspense, and to be wavering as a Meteor, μὴ μετεωρίζεσθε or, 3. *A thoughtfulness for high things*, as some Interpret that Word: But possibly it better signifies such a thoughtfulness to be forbidden, as keeps the mind of Man from rest, in a continual *motion* and Fluctuation, or 4. Any *such thoughtfulness*, as is *inconsistent with our seeking first the Kingdom of God.* Against this thoughtfulness, our Lord Arms his Disciples, with the consideration, 1. Of *their dependance on God necessarily for their Lives*, which are better than Meat and Rayment, v. 23. 2. Of the *Providence of God*, which extending to all orders of Creatures, particularly to such as *meerly have Life* (such are Vegetables, the *Grass*, and *Flowers*) and *such as have only Life and Sense* (such are the Ravens) it cannot be reasonably presumed, that it will be wanting *to Men*, who are the moft noble order of Sublinary Creatures, having *being, Life, Sense* and *Reason* (which is the Image of God in Man) 3. From the consideration of the *Vanity of this care*, by which we cannot Contribute a *Cubit to our Stature.* 4. From the consideration that *the Heathens make these things their care*, whom Christians ought to excel as knowing more, and living under more excellent hopes and promises then they have. *Lastly*, from the consideration of *their Relation to God as a Father*, and their *Fathers knowing* what they have need of, of whom therefore it were unreasonable to presume, that he should suffer them to want what is necessary for his Children. See more in the *Notes* before mentioned on *Matth.* 6. 25.

31 But rather seek ye the Kingdom of God, and all these things shall be added unto you.

Matthew saith, *seek first the Kingdom of God, and the Righteousness thereof, and these things shall be added*, &c. The particle πλὴν prefixed here to ζητεῖτε (which we Translate *Rather seek*) doth expound *Matthew's* πρῶτον, *first seek*, and likewise Expounds our Saviours meaning, when he said, *Take no thought, what you should Eat*, &c. That is, let not those be your only or principal thoughts, *quin etiam, tantum maxime.* But also, and mostly, or chiefly, seek ye the *Kingdom of God*, that Kingdom mentioned in the next Verse, and *all these things shall be added to you*, either an *Affluence of them*; or a sufficiency

ficiency of them, with a contented satisfyed mind. See more in the Notes on *Matth.* 6. 33.

32 Fear not little flock; * for it is your Fathers good pleasure to give you the Kingdom.

* Mat. 11. 25, 26.

Our Saviour had mentioned *a Kingdom*, *v.* 31. How much too big a thought was this for Fisher-men, and others of his poor Hearers to entertain? he therefore here assureth them of the thing, that they should have a *Kingdom*, and sheweth them that their Title to it was his and their *Fathers Will*, tho they were a *little Flock*, and so not like to Conquer a Kingdom upon Earth for themselves, yet they should have a Kingdom from the free Donation of him, who had Kingdoms to give, and would give it to them, because he was their Father. By this Kingdom can be understood nothing else, but that state of Honour, Glory and Dignity, which Believers shall have in the World that is to come, which they shall have not from *Merit* but Gift, not from the first good Motions, and Inclinations of their own Will, but from the free motions of the Divine Will, and therefore they had no reason to fear that God would not provide Food convenient for them. He that had provided a Kingdom for them, which he would one Day give unto them, would certainly provide Bread for them, and give it to them.

33 * Sell that ye have, and give alms; provide your selves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

* Acts 2. 45. & 4. 34.

34 For where your treasure is, there will your heart be also.

The immutable purpose of the Divine Being to Glorify the Disciples of Christ, The freedom of the Divine Will, in the Gift of Heaven and Glory, are neither of them exclusive of, but include, and suppose their Duty to use such due Means, as he hath directed them, in the use of which they shall obtain, what he hath purposed for them, and promised them. Some of which are here directed and prescribed. *Sell that you have, and give Alms*, &c. It is a precept of the same import with that, *Matth.* 19. 21. *Mar.* 10. 21. Tho possibly, The Precept here given to the Disciples of Christ, generally is not to be interpreted, so strictly as seemeth to be our Saviour's meaning in those Texts, as to the young Man. For it seems to have been a special Precept to him, laying an Obligation upon him to make a present *Actual Sale* of all he had, and it is plain that he so understood it. To this Christians are not obliged generally by this precept. 1. But to be ready at the call and command of God to part with all, for such uses as God should shew them: not to set their Heart on Riches, *Psal.* 62. 10. to be ready to distribute, and willing to Communicate, 1 *Tim.* 6. 18. remembring that God *loveth Mercy rather then Sacrifice*, *Hos.* 6. 6. *Matth.* 9. 13. To give of our *Superfluities*, *Luke* 3. 11. To make Friends of our *Mammon of unrighteousness*, *Luke* 16. 9. Nay if the necessities of the People of God be such as requires it, for the subsistence of Christians, to *sell what we have*, rather than others of Gods People should starve, calling nothing our own in such a case, which Christians did in the Primitive State of the Church, *Acts* 4. 34, 35. 37. For the other part of *v.* 33. and *v* 34. see the Notes on *Matth.* 6. 20, 21.

35 Let your loyns be girded about, and *your* lights burning.

36 And ye your selves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately.

The first Words of the fortieth Verse expound the thirty fifth. *Be ye therefore always ready also.* In this Sense we find the Phrase used, 1 *Kings* 18. 46. 2 *Kings* 4. 29. *Ch.* 9. 1. *Job* 38. 3. & 40. 7. *Jer.* 1. 17. In those Eastern Countries, both Masters, and Servants were wont to wear long Garments, which they were wont to *Gird up*, either when they went to *Fight*, or *when they were to Travel*, *Exod.* 12. 11. 1 *Kings* 18. 46. or *when they went about any Service*, 2 *Ch.* 17. 8. *John* 13. 4. this was a piece of their Preparation. We read of the *Girding about of the Loyns of the mind with Truth*, *Eph.* 6. 14. and with habits of Grace and Vertue, 1 *Pet.* 1. 13. wherefore *Gird up the Loyns of your minds, be sober, and hope to the end.* The other Phrase, *and your Lights burning* is of the same import, relating to the Lords *coming from the Wedding*, mentioned *v.* 36. For in those Countries, their Weddings were celebrated in the Night. Christ is coming to Judgment, whether our particular, or the more general *Judgment*, is that, which is here set out to us, under the notion of, a Mans coming home late at Night from a Wedding. Not improperly, for in this Life Souls are united to Christ, *Eph.* 5. 32. when Christ shall have finished his Work of the Nature upon the Earth, that all the Elect shall be gathered, then shall he come to Judge the World. He would have all his People be ready for that Day, and waiting for their Lord, that his coming may be welcome to them.

37 Blessed *are* those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

39 And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 * Be ye therefore ready also, for the Son of man cometh at an hour when ye think not.

* Mat. 24. 44. & 25. 13. Mark 13. 33. Luke 21. 34. 1 Thes. 5. 6.

The Duty which Christ is here pressing upon his hearers, is a *Watchfulness*, which signifyeth, 1. A Negation of Sleep, 2. An Industrious keeping our selves awake with reference to some particular end. The end here expressed, to be the happy receiving of Christ, coming to judgment from whence is evident, that the Watching here intended, is a *Spiritual Watching*, which is a denial of our selves as to our *Lusts*, and the *Sleep of Sin*, which is compared to *Sleep*, *Rom.* 13. 11. *Eph.* 5. 14. and an Industrious keeping our selves from such Sleep in order to the coming of our Lord. Who will come, at an Hour when *we think not*, *v.* 40. His coming is to us incertain, and will be to many *Surprizing*. This Watchfulness he presseth upon his Hearers, 1. *From the reward the Lord will give to such Persons. He shall Gird himself, and make them sit down to Meat, and will come forth and serve them.* Very high Metaphorical Expressions, signifying no more, than that he will put upon them a *very high Honour and Dignity*, and satisfy them with a fulness of Happiness and Glory, and they shall be at Rest for ever. The State of Glory is elsewhere set out under the notion of *drinking new Wine in the Kingdom of God*, and *Eating and Drinking in his Kingdom.* 2. From the *Benefit* which they will have by Watching in this. That let the Lord come when he will, whether in the *Second* or *Third Watch*, they will be ready, and they shall be Blessed. 3. He presseth it also from the ordinary Prudence of Men, who if they have an intimation, that a *Thief* is coming, will Watch, and prevent the mischief that might ensue by the breaking open of their Houses. But concerning those Words, see the Notes on *Matth.* 24. 43. where we met with them before used upon the same occasion.

41 Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, * Who then is that faithful and wise steward, whom *his* lord shall make ruler over his houshold, to give *them their* portion of meat in due season.

* Mat. 25. 21.

43 Blessed *is* that servant whom his lord when he cometh shall find so doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants, and maidens, and to eat and drink, and to be drunken.

46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not ware, and will ‖ cut him in sunder, and will appoint him his portion with the unbelievers.

‖ Or, cut him off.

47 And * that servant which knew his lords will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*,

* Jam. 4. 17.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required, and to whom men have committed much, of him they will ask the more.

See the Notes on *Matth*, 24. from *v.* 45. to the end, where we met with the same Parable, but here expressed more largely, and with more Circumstances. *Matthew* hath not the Introduction to it, which we have here, *v.* 41. It was occasioned, from *Peters* saying to Christ, *Lord, speakest thou this Parable unto us, or unto all?* Both this Duty of *Watchfulness* concern all thy Disciples, or only us, that are thine Apostles, the Ministers of thy Gospel? The substance of what our Lord saith in Answer to *Peter*, from *v.* 42. to *v.* 49. is, *Peter*, I spake it to all, I have not the meanest Hearer, but is concerned to *Watch* against my coming. But you that are Ministers of my Gospel, are more eminently concerned. Others are concerned upon the Pain of Eternal Damnation, to have the Loyns of their *understandings* girt about *with Truth*, the Loyns of their Minds girt with Sobriety and Hope, to have their *Lights burning* to be every way, and always ready, Watching against Sin, abstaining from it, and Industriously keeping themselves from any obedience to their Lusts, Industriously keeping themselves from any obedience to their Lusts, in a prospect of my coming to Judgment. But you that are to be Ministers, are more highly concern'd than others. You are the *Rulers of my Houshold*, the Stewards of my *Mysteries*, 1 *Cor.* 4. 1. your Work is to give the rest of my People *their Portion of Meat in due Season*, if you faithfully do this, you shall be blessed, holding on in doing of it to your lives end, so as your Lord find you

you so doing. But if any of you shall be found, without my Atheistical Principles, not in heart believing what you Preach to others, but saying, either that *I will not come*, or not so soon but you may sleep a while, and wake time enough to prepare for my coming. If they, who should be examples to my Flock, and are the Rulers over them shall give reins to their Lusts, and eat with the Gluttons, and Drink with the Drunkards, if they who should feed my Flock, shall fall to the worrying of it, instead of feeding, beating my Men Servants, and Maidens. The Lord will not spare them long but be upon them before they are aware *Καὶ διχοτομήσει* and cut them in pieces, (the Word signifies to *divide into two parts*,) as those Nations were wont to serve the vilest transgressors, *Traitors*, and *Rebels*, and Violaters of their Covenants) they shall be most severely dealt withal, *v.* 47. *They shall be beaten with many stripes.* Because *they knew their Masters will, and did it not.* Ignorance of the Divine Will, will not wholly excuse the Sinner of Ignorance, he shall be beaten, but his *stripes* shall be few, his damnation shall be gentle compared with a Ministers, that knows his Masters will, but doth it not, teacheth it to others, but doth it not himself. Our Saviour further tells them. That this just judgment of God upon Lewd and Scandalous Ministers, is justified by the ordinary practice of Men, who require much where they give much, and ask much of those to whom they have committed great trusts. God looks upon Wicked, loose, and Scandalous and mischievous Ministers, as the greatest Transgressors, and he will deal with them as such. There will be degrees in the punishment, as there is in the rewards of another Life. Such Persons as have taken upon them to be the *Rulers of Christs houshold, the Stewards of his Mysteries*, if they be vile and *Wicked*, if they be not *Faithfull* in giving the Servants of Christs houshold *their portion in its season*, must expect the deepest place in the bottomless Pit; they know more then others, they have more committed to their trust then others, their examples do more harm then others. Their Sins are greater then others, and the fiery furnace will for them be heated over seven times.

49 I am come to send fire on the earth, and what will I, if it be already kindled?

Some of the ancients here by *Fire*, understood the *Holy Ghost*, or the *Preaching of the Gospel*, with those *Flames of Love*, and holy affections which that causeth in the hearts of good People, but this Interpretation cannot but be looked upon as strained to those who compare this verse with *v.* 51, 52, 53. and the Parallel Text in *Matth.* 10. 34, 35, 36. by *Fire* here therefore is to be understood the *dissension*, or *division* mentioned *v.* 15. with all those Persecutions, Wars, &c. which are the effects of it. A Prediction, or threatning of Persecutions, or Wars, or any kind of troubled State of things is often expressed in Holy Writ under the notion of *Fire*, and *Water*, or a *Flood*, for though Fire and Water are opposite in their qualities, yet they both agree in the common effect, of consumption, wasting and desolation. Christ saith, *he came to send it*, because he foresaw this would be a certain consequent, tho not a proper and natural effect of the Preaching of the Gospel. Christ may be said to come to *send a Fire* in the same sense, as he that is imployed in the removal of a filthy Dunghill, may be said *to come to send a stench*, his design is to carry the muck away, and in a due time he will have done it, but in the mean time it sends out a much greater stench then before it was stirred. *And what will I? if it be already kindled?* not to take notice of what critical Authors say, about the signification of the Particles, or the Phrase here used, I take the true sense to be, *I desire nothing more then that it were already kindled*, nor was this anymore inconsistent with the Goodness and Holiness of Christ, then for a Gold-Smith to wish the Fire was kindled that should separate the dross from the pure Mettal, or then for Christ to desire that *his floor* were *throughly Purged*. Christ doth not desire the Fire for the *Fires sake*, but for the sake of that effect it would have, in separating in his Church the good from the bad; it was a thing he saw would be through the opposition the World would give to the Preaching of the Gospel, before his Gospel would obtain in the World; I would, saith he, that what they do, they would do quickly, that they would spit their Venome, that my *Father* might make their Wrath to praise him, whereas some interpret it indicatively, as if the Fire were already begun in the *divine* can hardly be so Interpreted.

50 But I have a baptism to be baptized with, and how am I straitned till it be accomplished?

‖ Or, pained.

This *Baptism* spoken of here by our Saviour is the same mentioned *Matth.* 20. 22, 23. and can be understood of nothing but his Passion, the accomplishment of which he hinteth us was to be, before the Fire (before mentioned) would blaze up on the Earth. Concerning this he saith he was *straitned till it was accomplished*; not that he willed the influencing of the heart of *Judas* to betray him, the heart of *Pilate* to condemn him, or the hearts of the wicked Jews, to accuse, Condemn and Crucifie him; but he *willed these events*, for the manifestation of the Glory of his Father, in the Redemption of the World by him, as the Woman big with Child heartily wisheth that the hour of her *Travel* were come and over, not for the *pains sake*, which she must endure, but for her own ease sake, and the joy she should have of a Child born into the World.

51 Suppose ye that I am come to give peace on earth? I tell you, Nay; * but rather division.

* Mic. 7. 6.

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father: the mother against the daughter, and the daughter against the mother: the mother in law, against her daughter in law, and the daughter in law, against her mother in law.

See the *Notes* on *Matth.* 10. 34, 35. Our Saviour in these Words doth but pursue the same Argument, which began, *v.* 49. to shew what would be the consequents of the Doctrine of the Gospel. And hereby they might have understood a design in our Saviour to convince them, that the business of the *Messiah* whom they expect, was not to exercise a temporal but a *Spiritual Kingdom and Power*, not to restore to their Nation a civil Peace, but to purchase their Peace with God, and to bring them to that Joy, and Peace which is consequent to believing. For as to the eternal state of things it would be much more troubled then it was before; our Lord foresaw how tenacious both the *Jews* and *Pagans*, and in succeeding ages *Christians* also would be of their Idolatries and Superstitious rites and usages, with whom their believing Relations not complying, there would be greater feuds and animosities arise then ever was before; the Father would hate the Son, the Son, the Father, &c. Before the Gospel came amongst the Heathens, they were entirely the *Devils Kingdom*, which is not divided against it self. But when Christ by those who belonged to the election of Grace, should be separated, through the Devils rage, and Mens lusts, there would be continual feuds, and divisions.

54 And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

55 And when *ye see* the south-wind blow, ye say, There will be heat; and it cometh to pass.

56 Ye hypocrites, ye can discern the face of the skie, and of the earth: but how is it, that ye do not discern this time?

We met with a discourse of the same Nature *Matth.* 16. 2. See the Notes there. The sense of our Saviour is, that God by his Prophets, had given them more certain Signs and Revelations of the coming of the *Messiah*, and of the Nature of his Kingdom, and the effects, and consequents of it, then were written in Nature of any natural effects, and upbraids their stupid ignorance, and unbelief, that they could give credit to, and discern the latter, and not the former, whereas the former were much more certain.

57 Yea, and why even of your selves judge ye not what is right?

58 * When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

* Prov. 25. 8.

59 I tell thee, thou shalt not depart thence till thou hast paid the very last mite ‖.

‖ See Mark 12. 42.

Our Saviour made use of this expression, *Matth.* 5. 25. to persuade Peace betwixt Brethren, here he useth it to persuade Men to *acquaint themselves with God, and be as Peace.* He had been treating of the last Judgment, there was no fitter foundation, upon which he could build an exhortation to *Repentance*, and making our Peace with God. In not doing of it, he telleth his hearers that they did not *of themselves judge what was right*, for if they did, they would judge themselves as much concerned to come to an agreement with God, as they did ordinarily to come to an agreement with Men. Now if amongst Men they had an Adversary, they did not judge it Prudence to stand out with them till the Sentence of the Judge were past, and they were imprisoned, not to come out till they had paid every *farthing* of the Debt, and Charges wherein they were Condemned; but to agree while they were *in the way*, before they came to a final judgment in the case, that so having compounded the case, they might avoid the judgment. So in the case betwixt God and their Souls, if they judged right they would judge that it was not their Wisdom to stand out till the irrevocable Sentence of Condemnation was passed upon them, but *in the way*, during the time of this Life, they would make their Peace with God, and reform their Lives before that great and terrible day came. It is a Sign the *Papists* are at a woful loss for Arguments to prove *Purgatory*, when they make use of this Text, because it is said, thou shalt not depart thence *till* thou hast paid the utterm[illegible] farthing, as if this Text spake of a Prison for Souls from which there is an out let, such another Argument will prove from *Psal.* 110. 1. That Christ shall not sit at the right hand of his Father, because God only said to him *sit thou there until I make thine Enemies thy footstool.* And that *Joseph* knew *Mary* after Christ was born, because it is said, *Matth.* 1. *he knew her not, till she had brought forth her first born Son.* But we have before shewed that term, tho it be *exclusive of a time past*, yet doth not determine a future time.

CHAP. XIII.

1 THere were present at that season, some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering, said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

3 I tell you, Nay: but except ye repent, ye shall all likewise perish.

4 Or those eighteen upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

‖ Or, *Debtors.*

5 I tell you, Nay: but except ye repent, ye shall all likewise perish.

The Holy Scriptures giving us no account of these two stories, to which our Saviour doth here refer, and those who have wrote the History of the Jews having given us no account of them, Interpreters are at a great loss to determine any thing about them; we read of one *Judas of Galilee*, who drew away much People after him, and perished, *Acts* 5. 37. It is said, that he seduced People from their obedience to the *Roman Emperor*, persuading them not to acknowledge him as their Governour, nor to pay tribute to the *Romans*. It is guessed by Interpreters, that some of this Faction coming up to the *Passover*, (for they were Jews) *Pilate* fell upon them, and slew them while they were sacrificing. Others think that these were some remnant of *Judas* his Faction, but *Samaritanes*, and slain while they were sacrificing at their Temple in Mount *Gerazim*, and that (tho *Samaritanes*) they were called *Galileans*, because *Judas* the head of their Faction was such. The *Reader* is at liberty to chuse which of these he thinks most probable, for I find no other account given by any. The latter is prejudiced by our Saviour's calling them *Galileans*, and advantaged by the desperate hatred which the Jews had to the *Samaritanes*, which might make them more prone to censure any passages of Divine Providence severe towards them. But what the certain crime, or provocation was, we cannot say; we are sure that *de facto* the thing was true, *Pilate* did mingle the Blood of some *Galileans* with their sacrifices, of which a report was brought to Christ. We are at the same loss for those *eighteen upon whom the Tower of* Siloam *fell*. *Siloe* or *Siloa* was the name of a small fountain, at the foot of Mount *Zion*, which as we are told did not constantly, but at certain times send out Waters, which running through hollow places of the Earth, and Mines and Quarries of Stone made a great noise. *Isaiah* mentions it, *ch.* 8. 6. There was also a Pool in *Jerusalem* which had that name, and had a Wall built by it, *Neh.* 3. 15. Christ sent the Blind Man to go and wash there, *John* 9. 7. *Tirrets* are (as we know) very usual upon Walls. It seems one of these *Towers* fell, and slew eighteen Persons, come thither either to wash themselves, or by reason of some healing vertue in those Waters, upon what occasion we cannot determine. But there they perished. This Story seems to have been something older than the other. Our Saviour either had heard, what some People had said, or at least knew what they would say upon those accidents, (for we are mightily prone to pass unchariitable Judgments upon Persons perishing suddenly, especially if they dye by a violent Death.) As he therefore took all occasions to press upon them *Repentance*, so he doth not think fit to omit one so fair, and tho he doth not by what he saith, forbid us to observe such extraordinary Providences, and to whom they happen, but willeth us to hear, and fear; yet he tells them, there were many *Galileans*, as bad as they, who unless they repented (that is) being sensible of, heartily turned from the wickedness of their ways, would perish also; thereby teaching us, 1. That punishments come upon People for their Sins, and more signal punishments, for more signal Sinnings. 2. That altho God sometimes by his Providence signally punisheth some for notorious Sinnings, yet he spareth more such Sinners then he so signally punisheth. 3. That therefore none can conclude from such signal punishments, that such Persons punished, were greater Sinners then they. 4. That the best use we can make of such reports, and spectacles of notorious Sinners, more than ordinarily punished, is to examine our selves, and to repent lest we also perish.

6 He spake also this parable, * A certain man had a fig-tree planted in his vine-yard, and he came and sought fruit thereon, and found none.

Math. 21. 19.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none, cut it down, why cumbreth it the ground?

8 And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung *it*.

9 And if it bear fruit, *well*: and if not, *then* after that, thou shalt cut it down.

This Parable very fitly cohereth with the preceding discourse, there he had let his hearers know; that tho God spareth some Sinners, and hath a longer patience with them, then others, tho they be every whit as great transgressors, in expectation still that they should bring forth fruit; yet if they answer not the means which God useth with them to bring them to repentance, they shall not be spared long, but vengeance shall overtake them also. Those who think that this Parable concerned not the Jews only, but all Mankind, or more especially those, who are in the pale of the Church, judge well, provided that they allow it to have been spoken with a primary reference to that Nation, amongst whom Christ had now been Preaching and Working Miracles three years, and expected the fruits of Repentance, and Reformation from them in vain. I do not think it any prejudice to this, that the Vine-dresser begged but for one year longer, whereas after this Christ had patience with them forty years, before they were destroyed, for *one year* may not be intended strictly, (tho the *three years be*) but to signify some little time more, that the Apostles might use all probable means to reclaim them, and make them more fruitful. *Grotius* thinks the term of *three years* is used, because every figtree (not wholly barren) brought forth fruit one year in three, which notion (if true) of that plant is valuable, but may be of ill consequence, if any should thence conclude, that Mens days of Grace exceed not three years; yet thus much is observable, that when God sends a faithful Minister to a place, the greatest success and blessing of their Ministry is within a few of their first years in a place. The Parable doubtless extendeth much further than to the People of the Jews, and learns us all these lessons. 1. That where God plants any one within the pale of his Church, he looks, he or she should bring forth the fruits of Repentance and Faith. 2. That many are so planted, yet bring forth no fruit. 3. That there is a determined time beyond which God will not bear with barren Souls. 4. That barren Souls are not only useless, but also spoil others *τὴν γῆν καταργεῖ*, they make the soil unprofitable, a *quench coal* spoils the fire. 5. That faithful Ministers, will be very earnest with God to spare even barren Souls. 6. That it is their work and duty to use all probable means to make barren Souls fruitful. *I will dig about it, and dung it.* 7. That a bearing fruit at last will save Souls from ruin, and destruction. 8. That without it, every Soul tho standing in Gods vineyard, will at last perish eternally.

10 And he was teaching in one of the synagogues on the sabbath.

11 And behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *her self*.

12 And when Jesus saw her, he called *her* to him, and said unto her, Woman, thou art loosed from thine infirmity.

13 And he laid *his* hands on her: and immediately she was made straight, and glorified God.

Tho the *Greek* be *in the Sabbaths*, which might signifie any day of the Week, yet it is manifest by what followeth that this Miracle was wrought upon the Seventh day, which was the Jewish Sabbath, else the Ruler of the Synagogue would not have quarrelled with our Saviour about it. What is meant here *v.* 11. by a *Spirit of Infirmity*, would not easily be determined, whether only a *very great Infirmity*, or an Infirmity, in the bringing and continuing of which upon her the *Devil* had a great instrumentality, but for *v.* 16. where she is said to be one that Satan had bound, she was a cripple and so bowed down that she could not lift up her self, and thus she had been for eighteen years, so as the distemper was inveterate, and out of the course of ordinary cure. Christ who as to Peoples bodily infirmities, was sometimes found of those that sought him not, seeing her, calleth her to him, and saith, *Woman thou art loosed from thy infirmity, He layeth his hands on her, and immediately she was straight.* The inveterateness of the Disease, and the instantaneousness of the Ear, without the use of any means, made the Miracle evident. The Woman for it gave thanks to God, for that is meant by *glorified God*, the spake some things to the honour, and Glory of God who had healed her.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath-day, and said unto the people, * There are six days in which men ought to work: in them therefore come and be healed, * and not on the sabbath-day.

* Exod. 20. 9.

* Matth. 12. 10. Chap. 6. 7.

Answering here signifies no more then *he spake*, as in a multitude of other places in the Gospels. The Jews were both very Superstitious, and very uneven, as to the Sanctification of the Sabbaths, *Superstitious* because they would not do many things, which by Gods Law they might do, such as applying means to heal the Sick, defending themselves against Enemies, *&c. Uneven* because they would do divers things of equal bodily labour, with those things which they pretended to scruple, one of which we shall hear our Saviour by and by instancing in. This Ruler studyed to defame him before the People. His pretence was, this was a *Work*, and such a Work, as might be done in the six days. Let us hear how our Saviour defendeth himself.

15 The Lord then answered him, and said, Thou hypocrite, * doth not each one of you on the sabbath

* Chap. 13. 8.

bath loose his ox or *his* ass from the stall, and lead *him* away to watering?

16 And ought not this woman being a daughter of Abraham, whom Satan hath bound, lo these eighteen years, be loosed from this bond on the sabbath day?

Our Saviour here calleth this Ruler of the Synagogue Hypocrite, for his impudence in so severe a reflection on him for doing on the Sabbath-Day, a Work of that Nature, which he himself did, and thought himself blameless in the doing of, and his friends ordinarily did, upon whom for so working he did not reflect, thereby teaching us one note of an *Hypocrite, viz. To reflect upon others for things which we do our selves.* This Ruler of the Synagogue and his Party indeed did not *heal on the Sabbath Day.* But what kind of Work was healing? was it not a Work of Mercy? what servile labour was there in it. It is only said Christ called this poor Creature, and *she came*, not she was brought to him. What did Christ do? he only laid his hands upon her, and pronounced her loosed from her infirmity. Now the Jews would ordinarily upon the Sabbath-Day, loose a Beast from the Stall, to go and drink at a Pit, or lead it thither, was not this a greater labour? how came this to be Lawful, and not that act of Mercy which Christ did shew to this poor Creature? Their act was capable of no other excuse, then that it was an Act of Mercy, and a good Man will shew Mercy to his Beast; it could be no Act of *Piety*, nor of *Necessity*; for a Beast may live one Day without Water, or at least might have had Water set by it the Night before; nay our Lords Work of Mercy was much more Noble. Theirs was to a Beast, his to *one of Mankind*, to a *Woman*, and she a *Jewish Woman*, a Daughter of *Abraham*, a Father upon whom they much valued themselves, and their whole Nation, *Matth.* 3. 9. *Job.* 8. 39. Their Beast might not be Sick, she was under an Infirmity, and that no ordinary Infirmity, she was in the hands of the Enemy of Mankind, *bound by Satan*, nor was her affliction of a few days continuance, she had been so bound *eighteen years.*

17 And when he had said these things, all his adversaries were ashamed: and all the people rejoyced for all the glorious things that were done by him.

It is one thing to be ashamed, another thing to be convinced, so as to confess an error; they were ashamed, that they were so put to silence before the People, but we read of no confession of their error, and mistake, and begging Christs Pardon, the People rejoyced and gave thanks to God, for all the glorious things that were done by our Saviour.

18 Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

19 It is like a grain of Mustard-seed, which a man took and cast into his garden, and it grew, and waxed a great tree: and the fowls of the air lodged in the branches of it.

20 And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

See the Notes on *Matth.* 13. 31, 32, 33. They are two Parables by which Christ foretelleth the great Success of the Gospel, notwithstanding the present small appearance of the efficacy of it.

22 * And he went through the cities, and villages, teaching and journeying towards Jerusalem.

* Matth. 9. 35. Mark 6. 6.

Still wherever we find our Blessed Lord, we find him *teaching*, and that not by an exemplary Life only, but by Word of Mouth, there are different opinions whether our Saviour was now journeying towards *Jerusalem*, with respect to the *Passover*, or some other great *Festival* of the Jews.

23 Then said one unto him, Lord, are there few that be saved? And he said unto them,

24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

Our Saviour hath told us *Matth.* 7. 13. that *straight is the way, and narrow is the Gate, that leadeth to eternal Life, and few there be that find it.* Upon this exhortation is founded *ἀγωνίζεσθε* contend, or strive to enter in at this straight Gate, a Word which signifies a labouring against opposition, and the utmost indeavour of the Mind, and Body; not that our own labouring will bring us thither, for *eternal Life* is the Gift of God, and without the influence of his Grace, we can do nothing effectually; but to let us know, that the Lord will give Heaven, to none but such as labour, and strive for it, yea and also *strive lawfully*, he tells us that many shall *seek, and shall not enter.* Either seeking in a wrong way, or in an undue time. By this Speech of our Saviours he diverts them from that curious Question, about the number of those that shall be saved. That was not so much their concern to know, as that they should be some of that Number.

25 When once the master of the house is risen up, and * hath shut to the door, and ye begin to stand without, and to knock at the door, saying, * Lord, Lord, open unto us; and he shall answer, and say unto you, I * know you not whence you are.

* Matth. 25. 1. * Chap. 6. 4.

* Math. 25. 1.

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 But he shall say, I tell you, I know you not whence you are; * depart from me all ye workers of iniquity.

* Psal. 6. 8. Math. 25. 41.

Our Saviour in these verses doth represent himself by a Man, who having invited guests to his Supper, stays till all those who were invited, and accepted the invitation were come in; then rising up, shuts the Door, and after that is shut, turns a deaf ear to any that shall come knocking, let them plead for admittance what they can plead. By this Parabolical expressing of himself, he hath opened in part, what he meant by the foregoing Words, *Many shall seek to enter in, and shall not enter*, and also lets us know, that there is a determinate time, wherein Souls must (if ever) accept of the offers of Grace and Salvation, when they are made to them, which if they slip, they will not be able to obtain of God an entrance into the Kingdom of Heaven. *Seek the Lord while he may be found*, saith the Prophet, *Isaiah* 55. 6. 7. *In an acceptable time I have heard thee*, (saith the Prophet) *Isaiah* 49. 8. which the Apostle, 2 *Cor.* 6. 2. applyeth to perswade Men, that they should not receive the *Grace of God* (in the Gospel) *in vain*, what this determinate time is, God hath hidden from us, and it is probable that it is not the same as to all Persons, we know nothing to the contrary, but while there is life there is hope, which warranteth us to Preach Faith and Repentance to all. We are also further instructed. *That no outward Privileges*, tho Christ *hath taught in our Streets. No external acts of Communion with Christ*, tho we can say, *we have Eat and Drunk with him*, will justifie our hopes of entrance into Heaven, if in the mean time, we be *workers of iniquity*, we had much the same, *Matth.* 7. 21, 22, 23. See the Notes there.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you *your selves* thrust out.

29 And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.

We have the same *Matth.* 8. 11, 12. only he saith, only *from the East, and from the West.* See the Notes there, *wailing, and gnashing of teeth*, are usual expressions by which the pains of the Damned are expressed, especially by the Evangelist *Matthew*, *ch.* 8. 12. *ch.* 13. 42. 50. *ch.* 22. 13. *ch.* 24. 51. *ch.* 25. 30. One cause of this vexation of Spirit expressed under this Notion, is the Jews sight of the rest and happiness that their Relations, nay some to whom they upon Earth were Enemies, should enjoy in Heaven. Nay which some which were *Heathens* should enjoy there, when as they took themselves to be the only Church, and to have the same right to the Kingdom of Heaven, that Children have to the Inheritances of their Father, should he cast out, as having no portion there.

30 And behold, there are last which shall be first, and there are first which shall be last.

This is a Sentence which our Saviour often made use of and not always to the same purpose. See the Notes on *Matth.* 19. 30 & 20. 16. *Mark* 10. 31. As to the sense of them here it is plain. Our Saviour here foretelleth the Conversion of the *Gentiles*, but yet I do not take the Gentiles to be all who are intended under the Notion of *the Last*, but divers others also. Men who both in their opinion of themselves, and in reality with respect to Privilege, are *the first*, whether in respect of *Gifts*, or *Office*, or *the means of Grace*, or *Profession*, will many of them be *the last*, that is, furthest off from the Kingdom of God; and many *who are the last*, upon these accounts will in the Day of Judgment *be first*, that is, appear so, as having more of the favour of God, and be so, taken to Heaven, when the others shall be cast to Hell, *Matth.* 11. 20, 21, 22, *&c.*

31 The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

32 And he said unto them, Go ye and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected.

33 Nevertheless, I must walk to day and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

It is plain from this Text, that our Saviour was at this time in *Galilee*, for that was the *Tetrarchy* or Province of *Herod Antipas*, who is the *Herod* here mentioned; whether these *Pharisees* came upon their own heads, or as sent by *Herod* is not so plain, nor so well agreed by *Interpreters*. If they came upon their own heads, it

it is certain they came not out of kindness, for the whole History of the Gospel, lets us know, that the *Pharisees*, had no kindness for Christ, but were his most implacable Enemies, and continually consulting how to destroy him, but they either came to scare him out of *Galilee*, whose repute was so great, and who did them so much mischief there, or to drive him into the *trap*, which they had laid for him in *Judea*. But it is most probable, that they came as secretly sent by *Herod*, who tho of himself he be reported to be of no Bloody disposition, yet upon the *Pharisees* continual sollicitations might be perswaded, to send them on this errand, chusing rather cunningly to scare him out of his Province, then by violence to fall upon him. This opinion looks more probable, because *v.* 32. Our Saviour sends them back with a Message to *Herod*, *Go and tell that Fox*. *Herod* had gained himself no reputation amongst the Jews, by his Murthering *John the Baptist*, whom the Jews generally valued as a *Prophet*, and probably seeing our Saviour exceeding him in popular applause, he was not willing to augment the *Odium*, which already lay upon him for that Fact, yet to gratifie the *Pharisees*, (many of which were in his Province) he was willing if he could effect it cleaverly, and without noise, to be quit of Christ, especially considering (as we before heard) he had an opinion, that he was *John Baptist risen from the Dead*, or the Soul of *John* the *Baptist* in another Body, and possibly he could not tell what might be the effect of his Ghost, so haunting his *Province*. It is certain, that either he, or the *Pharisees* or both had a mind to have him gone fome whither else, to which purpose this Message is brought to him. Our Saviour either discerning *Herods craft* in this thing, or having observed the craft he used in the whole managery of his Government, that he might keep favour both with the *Roman Emperor*, and with the Jews, bids them, *Go and tell that Fox*. I do not much value their Critical observation, who observe that it is not ἀλώπεκι ἐγώπιν but ἰώτῃ that is, *this Fox*, from whence they would observe that our Saviour might mean the *Pharisees* not *Herod*, nor is there any need of it to excuse our Saviour, from the violation of that Law of God, *Exod.* 22. 28. *Thou shalt not revile the Gods, nor curse the Ruler of thy People*, which Law *Paul* reflected on, *Acts* 23. 5. and pleads ignorance for his calling *Ananias*, *a white Wall*. For we shall observe that the Prophets all along (being immediately sent from God) took a further liberty then any others, in severely reproving *Kings* and *Princes*. *Elijah* tells *Ahab* was *he that troubled Israel*, the Prophets call the Rulers of the Jews, *Rulers of Sodom*, and *Princes of Gomorrha*, &c. But Christ may be allowed a liberty neither Lawful, nor decent for other Persons, no tho they were Prophets. But what is the message which Christ sends by these Pharisees? *Behold I cast out Devils, and I do cures to day, and to Morrow, and the third day I shall be perfected*. Tell him saith he what I am doing, I am freeing his Subjects from molestations by evil Spirits, and the incumbrances of many Diseases. What do I do worthy of Death? I have but a little time to trouble him, for in a little time I must Dye, which is that which he means by being *perfected*, it is plain that those Words *to Day*, and *to Morrow*, and the *third Day*, must not be taken strictly, for Christ lived more then three Days after this. If this will not satisfie him, tell him, (saith our Saviour.) That *I must walk to Day and to Morrow, and the Day following*. I know, that as to this thing I am not under his Command, or Power, *I must walk*, &c. My Days are not in his hands, and I know that *he cannot kill me, for it cannot be that a Prophet perish out of Jerusalem*. *Jerusalem* is the place where I must die, not *Galilee*; the Sanhedrim sits at *Jerusalem* who alone can take cognisance of the *case* of false *Prophets*, and *Jerusalem* is the place where the People must till up the measure of their iniquities by spilling my Blood. Upon this our Saviour breaketh out into a *sad Lamentation* of the case of that once *Holy City*, the praise of the whole Earth.

34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee: how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not?

35 Behold, your house is left unto you desolate: And verily I say unto you, Ye shall not see me, until
* Psl. 118. 26. the time come when ye shall say, * Blessed *is* he that cometh in the name of the Lord.

See the Notes on *Matth.* 23. 37, 38, 39. These five last verses afford us much for our instruction. 1. We may from them learn the *craft* of the Enemies of the Gospel, as well as their Malice, they are *Lions*, and will like *Lions* tear and rend, when they see an opportunity; but when they see it convenient, then they put on the *fox's skin*, doing the same thing by subtilty, which they durst not attempt to effect by cruelty. 2. Their *Malice* is as much perspicuous; who but the Children of the Devil could have found in their hearts, to have desired Christ to go out of their Country, who did nothing there, but innocently, and diligently Preach the Gospel, deliver People from grievous Diseases, and the Power of *Satan*, who miserably possest and tormented them? 3. When the most Malicious Enemies of Gods People have done what they can, they shall finish their course, and work the time God hath set them. 4. When they have perfected their Work, they shall be perfected. Death is but the perfecting the Saints, as it was the perfecting of Christ. 5. Men shall Dye as at the time, so at the place which God hath set. 6. God sending of his Ministers faithfully to reveal his Will to People, is a declaration of his willingness to gather them under the Wings of his special favour and protection. 7. The perverse Wills of Men, are those things which hinder Men and Women from being gathered. 8. Temporal judgments, and that of the severest Nature will first or last follow Mens contempt of the offers of Grace and Salvation. 9. Those that do contemn the means of Grace, shall not see them long.——*Ye shall not see me.* 10. The Proudest Scorners and Contemners of Christ and his Grace, shall one Day wish, that one would or might come unto them in the Name of the Lord, and do but now contemn what hereafter they would be glad they might enjoy.

CHAP. XIV.

1 AND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him.

2 And behold, there was a certain man before him which had the dropsie.

3 And Jesus answering, spake unto the lawyers and Pharisees, saying, * Is it lawful to heal on the * Matth. 12. 10.
sabbath-day?

4 And they held their peace. And he took *him*, and healed him, and let *him* go:

5 And answered them, saying, * Which of you * Exod. 23. 5.
shall have an ass, or an ox fallen into a pit, and will Deut. 22. 4.
not straightway pull him out on the sabbath-day?

6 And they could not answer him again to these things.

We have before observed the freedom of our Saviours converse; sometimes he will Dine with *Publicans*, sometimes with *Pharisees*, becoming all things to all Men, that he might gain fome. Christians certainly have the same liberty; the matter is not in whose houses we are, but what we do, or say, how we behave our selves there. In his going to a *Pharisees* house, he gives us a great Precedent of humanity, and self denial, for the *Pharisees* were his great Enemies, and we shall observe no great kindness shewed to him in the invitation of him. Whether this Pharisee be called *one of the chief of the Pharisees*, because he was a Member of the *Sanhedrim*, or a *Ruler of a Synagogue*, or because he was one of the *Elders* and greatest repute, is not worth the inquiry; thither he went *to eat Bread*, that is, to take a Meal with him. It is a Phrase often used to signifie Dining, or Supping, for they ordinarily under the Notion of *Bread*, understood all manner of Victuals. It was on the *Sabbath-Day*. In the mean time the *Evangelist* tells us, *they watched him*, to wit, whether they might hear any thing from him, or see any thing in him, whereof they might accuse him. It happened *there was a Man who had a Dropsie*, whether casually, or brought thither on purpose by the *Pharisees*, the Scripture saith not, he was not there without a Divine direction, to give Christ an occasion of a Miracle, and further to instruct People in the true Doctrine of *the Sabbath*. Christ upon the *Sabbath* begins us a discourse proper for the Day, asking the *Pharisees if it were Lawful to heal on the Sabbath-Day*, they make him no reply, Christ healeth him, then Preacheth a Doctrine to them, which he had twice before inculcated, in the case of a Man who had a withered hand, *Matth.* 12. 10. and of the Woman whom Satan had bound of which we heard, *ch.* 13. 15. *viz. That works of Mercy are Lawful on the Sabbath-Day*. Then he justifieth his Fact by the confession of their own practice, in lifting up Beasts fallen into Pits on the Sabbath-Day. His Argument is this. If it be Lawful on the Sabbath-Day to relieve a Beast; it is much more Lawful to relieve a Man. But you do the former. The Evangelist reports them put to silence, but saith nothing of their Conviction. It is an easier thing to stop Malicious Persons Mouths then to remove their prejudices. Malice will ordinarily hold the conclusion, when the reason of the Soul infected with it is not able to justifie the premises.

7 And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

A *Parable* here hath something a different signification, from what it more ordinarily hath in the Evangelists, it usually signifies a *Similitude*, here it signifies either a *Wise saying*, or a *Dark saying*, by which he intended something further then in the Parable he expressed, which he expoundeth *v.* 11. we may observe from hence, that the Dining of Friends together on the Lords Day is not Unlawful, only they ought to look to their discourses, that they be suitable to the Day.

8 When thou art bidden of any man to a wedding, sit not down in the highest room: lest a more honourable man then thou be bidden of him?

9 And he that bid thee and him, come and say to thee, Give this man place, and thou begin with shame to take the lowest room;

10 * But when thou art bidden, go and sit down * Prov. 25. 6.
in the lowest room; that when he that bade thee
cometh

cometh, he may say unto thee, Friend, go up higher, Then shall thou have worship in the presence of them that sit at meat with thee.

11 * For whosoever exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

Two or three Moral instructions we have in this *Parable*. 1. That the Law of Christ justifieth none in any rudeness and incivility. 2. That the Disciples of Christ ought to have a regard to their Reputation; to do nothing, they may be ashamed of. 3. That it is according to the Will of God, that honour should be given, to those to whom honour belongeth; that the more honourable Persons, should sit in the more honourable Places. Grace gives Men no exteriour preference, though it makes Men *all glorious* yet it is within. But the more spiritual intruction (for which our Saviour put forth this Parable) is in *v.* 11. Our Saviour had but now in the sight of these Pharisees, cured a Man of a bodily Dropsie, he is now attempting of a cure of the spiritual Dropsie, of Pride in their Souls. He had before denounced a Woe against the *Pharisees*, for loving *the uppermost places in the Synagogues*, *ch.* 11. 43. and told us *Matth.* 23. 6. that *they loved the uppermost Rooms at Feasts*, and possibly he might at this Feast see something of it. He therefore applieth his discourse by pressing upon them *Humility*, and shewing them the danger of *Pride*, which tho it be a vice seated in the heart, yet by such little things discovereth it self in the outward Conversation, he tells them, That God is such an Enemy to Pride, that he ordinarily so ordereth it in the Government of the World, that usually self-exalting People, are by one means or other abased, and brought to shame, and contempt, and those that are low in their own eyes are exalted, and if it doth not so fall out here, yet this will be, what will at the last Day befal them, in the Day of Gods righteous judgment. See the Notes on *Matth.* 23. 12. We shall meet with the same again, *ch.* 18. *v.* 14.

12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompence be made thee.

* Neh. 8. 10. 13 But * when thou makest a feast, call the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

Many things are delivered in Scripture in the form of an absolute, and universal Prohibition, which must not be so understood, amongst which this is one instance; none must think that our Saviour doth here absolutely, or universally forbid, our invitations of our Brethren, or kinsmen, or rich Neighbours, or Friends, to Dinners, or Suppers with us, there was nothing more ordinarily practised amongst the Jews, Christ himself was at divers Meals; but Christ by this teacheth us, 1. *That this is no act of Charity*, it is indeed a Lawful act of humanity and civility; and of a good tendency sometimes to procure amity and Friendship, amongst Neighbours and Friends, but no such act of charity, as they could expect an heavenly reward for. 2. That such Feastings ought not to be upheld in prejudice to our Duty in relieving the Poor, that is, they ought not to be maintained in such excesses and immoderate degrees, as by them we shall disable our selves, from that relief of the Poor, which God requireth of us, as our Duty, with respect to the estate with which he hath Blessed us. 3. That we may most reasonably expect a recompence from Heaven, for such good Works as we do, for which we are not recompensed on Earth. 4. That Gods recompences of us, for doing our duty, in obedience to his Commands, are often deferred until the Resurrection of the just, but then they will not fail obedient Souls.

15 And when one of them that sate at meat with
* Rev. 19. 9. him heard these things, he said unto him, * Blessed *is* he that shall eat bread in the kingdom of God.

Whether this Person had any gross Conceptions of the Kingdom of God, as a state of external happiness, and sensible satisfactions, I cannot say, (tho it be the opinion of some valuable Interpreters) he might mean no more then, Blessed is he that shall come to Heaven, and enjoy the Coelestial pleasures and satisfactions there, for that Blessed state is called the *Marriage Supper of the Lamb*; and Christ spake to his Disciples, in this Dialect, when he spake of drinking Wine with them in his Kingdom. But this passage, both lets us know the good influence of spiritual discourse, to set the Tongues of others on Work, and also it lets us see, what good Meditations may be founded, almost upon any Subjects, if we have any heart thereunto. This gives our Saviour an occasion to put forth the following *Parable*.

16 Then said he unto him, A certain man made a great supper, and bade many:

* Prov. 9. 2, 5. 17 And * sent his servants at supper-time, to say to them that were bidden, Come, for all things are now ready.

18 And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of Oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the high-ways and hedges, and compel them to come in, that my house may be filled.

24 For I say unto you, that none of those men which were bidden shall taste of my supper.

We met with the same Parable, *Matth.* 22. 1, 2, 3. where we had the most of what is here, and many other considerable Circumstances. See the Notes on that Chapter. Christs Primary intention by this Parable, was certainly to foretel the *Rejection of the Jews* for their Contempt of his Gospel, and the *Reception* of the Gentiles. They were those who were first bidden, that is called, and invited by the Preaching of *John the Baptist*, *Christ* himself, and the *Apostles* to the *Receiving* of Christ, that so they might be prepared for the Marriage Supper of the Lamb, mentioned *Rev.* 19. 9. The *Gentiles* as a more Rustick People, are set out under the notion, of such as were in *Lanes*, *Streets* and *High-ways*. It also informeth us of some great Causes of Mens rejection, of the Grace of God offered them in the Ministry of the Gospel, their *Worldly cares*, and *businesses*. 2. Their *sensible Enjoyments*, and *Pleasures*, which did not hinder the Jews only, but one or other of which hinders the most of People still from receiving the Grace of Christ tendered in the Gospel. They are either not at leisure to attend their Souls, or they must enjoy things sensible and sensual, in a degree in which the enjoyment of them is inconsistent with that Duty, which God requireth of them who would be saved. *Perimus licitis*, most Men Perish by their *Sinful use* (or *abuse* rather) of things in themselves lawful. It may be observed also, that the two first sorts made a kind of mannerly excuse, saying, I *pray thee have us excused*; but the last Peremtorily said, *I cannot come*. Tho secular imployments, be great diversions of us, and so hinderances of our minding things of highest Concernment, yet Sensual satisfactions and pleasures do most Drown, and Swallow up the Soul of Man, and keep it from minding Heaven, and Heavenly things. There have been a great many Words spent about these Words, *Compel them to come in*, *v.* 23. It appeareth to be almost the unanimous Sense of the Ancients, *That no Man ought by Temporal Punishments to be compelled to the Profession of the true Faith*. Some of them have a little differed about such as having once embraced the Doctrine of the true Faith, and afterwards swerved from it, tho the truth of it is, they can be no more *Compelled* then the other, for the *Will* admits of *no Violence*. Be the Truth what it will in those points, certain it is that *External Compulsion*, hath no Colour of Foundation in this Text. They are the Ministers of the Gospel that are thus spoken to, who we know by Christ's Commission had no Civil Power committed to them. Nor do we ever read that they exercised any in order, to the bringing of the Gentiles to the embracing of the Faith, nor do Servants sent out to invite Men to Feasts (as these were) use to pull them in by Head, and Shoulders, or to drive them in by Whips, and Cudgels, only to use the best Arguments they can to perswade them. Christ never prescribed any *Spanish Conversions* of People. Man is presumed to be a Rational Creature, and taught even by Nature to chuse things, which he sees are or may be of highest Importance and Concern. So that the very opening to Men the Riches of Divine Grace, fitted to their lost and undone State (which must also be shewed them) is a Compulsion of them, or would at least be so, if Men by the fall were not Corrupted *as to their Wills*, so as they will not follow the Dictate of their understanding. But notwithstanding the depravation and averseness of the Carnal will, yet as many as the Lord will please to shew Mercy to, by joyning the efficacious Operations of his Spirit, with the Exteriour call in the Ministry of the Word, shall come in. The Words are ἀνάγκασον εἰσελθεῖν make it necessary for them to come in, which no Cudgels, no bodily punishments can do, for they have their choice, whether they *will dye*, or *do it*. It is used, *Matth.* 14. 22. Christ *Compelled his Disciples to go into a Ship*, ἠνάγκασεν yet it is certain he used no Swords or Staves, or Whips, or pecuniary Mulcts to inforce them. A Word of as high an import is used, *Chap.* 24. 29. of the two Disciples compelling Christ to stay with them παρεβιάσαντο so *Gal.* 2. 14. ἀναγκάζεις why doest thou force the Gentiles to Judaize, yet it is certain *Peter* neither exercised, nor called in the Power of the *Magistrate* to force the Gentiles. But when Men began to spare their pains as to their tongues, to over-power and

prevail

prevail upon Mens Hearts, then they began to Compel them, by *Civil Coercions*, and to call in the *Civil Magistrate*, to the effecting of what they would have, whiles they themselves would do nothing, and thus contrary to all Sense and Reason, they expounded these Words, *Compel them to come in.*

25 And there went great multitudes with him: and he turned, and said unto them,

26 * If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

We met with much the same, *Matth.* 10. 37. The sum of the Words is, That no Man can be a true Disciple of Christ, that giveth any Friend, or any thing a preference to Christ in the affections of his Heart. Christ must be loved, above all. It appeareth that the Words must not be Interpreted rigidly, for then they would oblige us to a thing *impossible in Nature. For no Man ever yet hated his own Flesh, but loveth it, and cherisheth, Eph.* 5. 29. yet *Life* is one of the things mentioned, which we ought to hate 2. It is *Morally impossible*: For the Law of God Commands us to *Honour our Father and Mother*, for the non-observance of, or teaching contrary to which Law. Teaching the People to say *Corban. It is a Gift whatsoever thou mayest be profited in by me.* Christ so severely reflected on the *Pharisees*. Himself therefore doth not here teach others to *hate* their Fathers or Mothers, taking *Hatred* in a strict, and absolute *Sense. If any Man hate not*, signifyeth here no more than if any Man doth love his Father, wife, Children, Brethren and Sisters, yea, and his own Life more than me, *he cannot be my Disciple*. Nor is this any Sense put upon the Term *hate*, different from what must be the Sense of it in other Scriptures, *Gen.* 29. 31. *When the Lord saw, that Leah was hated*, that is less loved, as is expressed, *v.* 30. so it must be interpreted, in *v.* 33. It also signifyed *less loved, Deut.* 21. 15. 17. *Matth.* 6. 24. *John* 12. 25. We met with the substance of what is here *v.* 27. in *Matth.* 10. 38. and *Mark* 8. 34. See the Notes on those places.

* Deut. 13. 6. & 33. 9.

28 For which of you intending to build a towre, sitteth not down first, and counteth the cost, whether ye have *sufficient* to finish *it*?

29 Lest haply after he hath laid the foundation, and is not able to finish *it*, all that behold *it*, begin to mock him.

30 Saying, This man began to build, and was not able to finish.

31 Or what king going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple.

Our Lord, had in the Parable of the Supper shewed what those things are, which keep Men from imbracing the Call of the Gospel; to wit their Hearts too much adherence to, and imbracing of Sensible, and Sensual things. For the according of which Temptation he had told them, *v.* 25, 26, 27. That if they loved any thing in the World more than him, they could have no Portion in him, they could not be his Disciples, for (as *Matthew* saith) they are not worthy of him. Nay, more than this, they must *take up*, and *bear their Cross*, and come after him. Here he directs them the best Expedient in order to the performance of these Duties, so hard to Flesh and Blood. That is, to sit down before Hand, and think what it will cost them to go through with the Profession of Religion. This he tells them, ordinary *Prudence* directeth men to, when they go about to Build, or Fight. As to the first they make as good an Estimate as they can of the Charge. As to the latter they consider both the charge, and the Strength that they are able to produce, to make opposition. So saith he, must they do who will be his Disciples, 1. Sit down and consider what it will cost them to become the Lords *Building*, what old Foundations of Nature must be digged up, what new Foundation must be laid, how many Stones must be laid before they can come up to a Wall level, to the promise wherein Salvation is insured: 2. Then they must consider what *Oppositions* they are like to meet with, from the World, the Flesh and the Devil. And they must be ready to forsake all for Christ, the it may be they shall not be Actually called out to it. Only we must remember, that in *Parables*, every Branch is not to be applyed. We must desire no Conditions of Peace from our Spiritual Adversaries. 2. In our counting up of our Strength to maintain the Spiritual Fight we must do as Princes use to do, who use to count the Forces of their Allies, and Confederates, as well as their own: So we must not count what opposition we alone can maintain against the World, the Flesh and the Devil; but what Christ (who is in Covenant with us as to these Fights) and we can do together. So as Consideration, and Pre-deliberation here is not required of us upon any account to deter us from the Fight (for fight we must, or dye Eternally) but to prepare us for the Fight, by a firm and Steady Resolution, and to help us how to manage the Fight, looking up to Christ for his Strength and Assistance in the Managery of it.

34 Salt *is* good: but if the salt have lost its savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghil; *but* men cast it out. He that hath ears to hear, let him hear.

See the *Notes* on *Matth.* 5. 13. *Mark* 9. 50. where we met with the most of what we have in these Verses. By Salt in this place our Saviour seemeth to mean a Christian Life, and Profession. It is a good, a noble, a great thing to be a Christian: But one that is so in an outward Profession may lose his Saviour. The a Man cannot fall away from Truth, and Reality of Grace, yet he may fall away from his Profession, he may be given up to believe Lies, and imbrace damnable Errors, he may shake off that dread of God which he seemed to have upon him, and then what is he good for? wherewith shall he be seasoned? He is neither fit for the *Land* nor the *Dunghil*, as some things will spoil Dunghils, so Debauched Professors do but make wicked Men worse, by prejudicing and hardening them against the ways, and Truths of God. *He that hath Ears to hear, let him hear.* It is an usual *Epiphonema*, or Sentence by which Christ often shuts up grave, and weighty Discourses; the Sense is, you had therefore need to look about you, and to undertake the Profession of my Religion upon such weighty Grounds, and Principles as will carry you through the practice of it to the end, against all the Oppositions you shall meet with; for if you Apostatize from your Profession, you will be the worst of Men, neither fit for *the Church*, nor for *the World* (for you will make that the worse) indeed fit for nothing but for the Fire of Hell.

CHAP. XV.

1 THen * drew near unto him all the publicans and sinners for to hear him. * Mat. 9. 11. Chap. 7. 29.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

I have so often taken notice, that the Term *All* in the New Testament is very often used to signify, not all the Individuals of that *Species*, or order of Men to which it is applyed, but only a great and considerable number of them, that it is needless again to repeat it. None can imagine, that every Individual *Publican* and Sinner in those parts, where Christ now was, came to hear Christ, but only *Many* of them, or some of every sort. Thus *Publicans* and *Harlots* entred into the Kingdom of God, whiles the Children of the Kingdom, and such as appeared to lye fairer for it, were cast out. The *Scribes* who were the *Interpreters* of the Law, and the *Pharisees*, who were the rigid observers of their decrees, and interpretations, *murmured*, they were disturbed, and troubled at it. Thinking that because the Law appointed no Sacrifice for bold, and presumptuous Sinners, therefore there was no Mercy in God for them, or those of whom they had such a Notion, and that they were *ipso jure* Excommunicated, and therefore Christ Sinned in Eating, or Drinking with them, or in any degree receiving of them. And from hence concluding he was no *Prophet*. As if because ordinarily, Persons are known by their Companions with whom they Converse, therefore it had been a general rule, as if one might have concluded, that their *Doctorships* were ignorant, because they conversed with them that were so, for their Instruction; or could conclude, that the *Physicians* is Sick, because his Converse is with the Sick, for their Cure and Healing. A man is not to be judged to be such as he Converseth with *necessarily*, or in order to their good, which was the end of all our Saviours Converse with these Sinners. Besides were they themselves without Sin? The Root of their uncharitableness was their opinion of their own Righteousness, from the Works of the Law, according to their own jejune Interpretation of it. But let us hear our Saviour's reply.

3 And he spake this parable unto them, saying,

4 What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found *it*, he layeth *it* on his shoulders, rejoycing.

6 And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoyce with me, for I have found my sheep * which was lost. * 1 Pet. 2. 10.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, * more than over ninety and nine just persons which need no repentance. * Chap. 5. 32.

See the Notes on *Matth.* 18. 11, 12. where we met with the same Parable, tho not related with so many Circumstances. The Seventh

Seventh Verse which is the *Epiparable*, sheweth us the Principal thing, which our Saviour by this Parable designeth to teach his Hearers, and us also, *viz. That Christ is so far from rejecting the greatest Sinners, that Repent, and Fly unto his Mercy, that if it were possible, he should take a greater Satisfaction, in such an issue of Divine Providence, than in all the glorified Saints.* No Repenting Sinner, let his Sins be as many, and as great as they can be, shall be unwelcome unto Christ, flying to him with a broken Heart (resolved against his former Courses) for Pardon and Mercy. But as it happeneth to them, who by Study and Practice make great Experiments, they can hardly find out what they mostly seek for, but in the way to it, they will find out several other Notions, which are of great use to them: So it will fall out to them, who diligently Study the Parables of the Gospel. Tho some one Truth be that, the Explication of which our Saviour doth chiefly intend; yet the Parable will also afford some other profitable instructions, not unworthy of our notice and regard. *The Man* here intended is *Christ*, who was the Son of Man, as well as the Eternal Son of God. The *Hundred Sheep* signifies the whole number of his *Elect*, whether in Heaven or on Earth, whether *yet called*, or hereafter to be called. The *Sheep*, going astray signifyeth all the *Elect*, who are by Nature *Children of Wrath* as well as others, *Dead, in Trespasses and Sins, Eph.* 2. 1. 3. Here is mention but of *one* Sheep to gone astray, tho there be many to let us know the *Love of Christ* to every individual Soul, that if but one of them had been to have been Redeemed, he would have come down from Heaven to have Redeemed it. The *Ninety Nine* left in the Wilderness, seem to me to be the *Glorifyed Saints*, they are the only *just Persons who need no Repentance*. The *Coumery Mans going after the lost Sheep till he finds it, then bringing it home upon his Shoulders rejoycing*, signifies the infinite Love of Christ, both in leaving his Fathers Throne, and the Society of the Glorifyed Saints, and Angels to come and to seek, and to save that which was lost, to pay a Redemption price for them, then sending his Holy Spirit, and the Ministers of his Gospel to invite, and effectually to persuade them to accept of his Salvation, truly Repenting of their Sins, and also preserving them through his Power by Faith, unto Salvation (for it is upon his Shoulders, that any Elect Soul is brought home) it is his Eye must find them, and his *Power* that must bring them Home) The Country-mans *Rejoycing*, and *calling his Neighbours to Rejoyce*, &c. signifyeth the satisfaction and well pleasedness of Christ, in the Conversion of Sinners, which is more plainly expressed, *v.* 7. *I say unto you, that likewise there shall be Joy in Heaven over one Sinner that Repenteth, more than over Ninety and Nine just Persons, which need no Repentance.* We have much the same again, *v.* 10. leaving out the Comparative part. There also it is: *There is Joy in the presence of the Angels of God.* We will consider the Expressions in both the Verses together. As to which there may arise these Questions. 1. *Qu. What is here meant by Joy in Heaven?* The Inhabitants of Heaven are God, the blessed Angels, and the *Glorifyed Saints*, how can they be said to Rejoyce, whereas *Rejoycing* is in us the product of a Passion, by which we Triumph in our Union to some good, which we before wanted. 1. *An.* When Terms Expressive of our Passions, are applyed to perfect Beings, we must understand them so, as they alone can agree to such Beings, separated from those Excesses, which they have in beings more imperfect. *Joy* signifyeth nothing but the full satisfaction of the Will, in a good obtained. This God is said to Rejoyce in his People, *Isa.* 62. 5. 2. *Qu. Who are these Ninety Nine just Persons that need no Repentance?* (For the number, it is but an incertain number put for one certain) 2. *An.* Some by *such as need no Repentance* understand, such as think so of themselves, tho indeed they do need it. Others understand it Comparatively, such as if compared with others need no Repentance. 3. Others by *Repentance* understand *Penance*. Such Sober Persons as stand in no need of a being called to a *Publick Confession*, for the satisfaction of the Church offended. I had rather understand it of the *Glorifyed Saints*, whose Society Christ left, when he came to Work out our Redemption. 2. For the others it had been no great matter for Christ to have told them, that God, and the Holy Saints, and Angels, Rejoyce more over one Repenting Sinner, than over Ninety Nine Impenitent Sinners, and self-righteous Persons, who continually grieve him, and whom he abhoreth. But then, 3. *Qu. How can it be said, that God, and the Angels, and Saints, more Rejoyce over one Repenting Sinner, than over Ninety Nine Glorifyed Saints?* *An.* It is universally agreed, that Christ speaks here of God, and of the *Angels*, after the manner of Men. Of whose Nature it is to express more Passion, upon a new Object that pleaseth them, than upon others, that they have been long pleased with. As a Parent Rejoyceth more over one Child recovered from the Jaws of Death, than over all the rest of his Children. Tho nothing can be new to God, that is, which he did not see, and foreknow, yet somethings may be new to him in *facto esse*, as done and fulfilled, and tho we must not imagine any Mutation, or Alteration of the Divine Being upon any Emergency amongst Men; yet to express how infinitely pleased God is, in the Repentance and Conversion of great Sinners, he is set out, as receiving an Augmentation of satisfaction in the effecting of it; such Expressions as these condescended to by God for our Consolation, must not be so strained by us, as to occasion any unbecoming thoughts of God. 3. *Qu. Same query how the Angels know of the Conversion of a Sinner*, and from hence the *Papists* would

† Gr. here signified a piece of Silver, is the eighth part of an ounce, which cometh to seven pence half-penny, and is equal to the Roman penny, Mat. 18. 28.

some of them infer, that they know our Hearts, because that is the Seat of Conversion. *An.* both the *Angels*, and the Glorifyed Saints also may know it by Gods revealing it to them.

8 Either what woman having † ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*?

9 And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoyce with me, for I have found the piece which I had lost.

10 Likewise I say unto you, There is joy in the presence of the angels of God, over one sinner that repenteth.

This Parable (as appeareth by the conclusion of it) is of the same import with the other, and needs no further Explication. By both these Parables, our Blessed Lord lets the Pharisees know the end he aimed at in Conversing with *Publicanes* and *Sinners*, *viz.* In order to their Repentance and Conversion, than which nothing could be more grateful, and well pleasing to that God who desireth not the Death of a Sinner, but rather that they should turn from their Wickedness, and live. Of the same import is also the following *Parable*, which taketh up all the remaining part of this Chapter.

11 And he said, a certain man had two sons:

12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto them *his* living.

13 And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And went and joyned himself to a citizen of that country, and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

The Scope of this excellent Parable, is apparently to Magnify the Grace of God, who is willing to receive and to Treat kindly the greatest Transgressors, seriously Repenting, and turning unto God; but in it we are also, 1. instructed in the Original State of Man, like that of a Child in his Fathers House, Happy and wanting nothing. 2. The most Miserable Estate of *fallen Men*, such especially as run to great excess of Riot. 3. The true way of a Sinners returning to God. 4. The readiness of our Gracious Father to receive, and his wonderful kindness in the receiving and imbracing repenting, and returning Sinners. 5. The Envy that is sometimes found in good Souls to others receiving (as they think) more favour from God than they do. 6. The Gentleness and Meekness of God in dealing with us, notwithstanding our infirmities and mis-becoming passions. God is again here represented under the notion of a Man, who had two Sons. Some that are his Children by Regeneration as well as Creation: he having given them that believe, a *Right to be called the Sons of God, John* 1. 12. Others, that are his Sons by *Creation* only. The latter are here represented under the notion of a *Younger Son*. This younger Son is represented, as dissatisfyed with living in his Fathers House, desiring his Portion, &c. All Men and Women by Nature were equally the Sons of God, being all in *Adam* who was so. All Men Swerved form him, in *Adam* all Sinned, all dyed. But some again by Grace are *returned to their Fathers House*. Others challenge a Relation to God, as his Creatures, but are not of their Fathers House, but desire only a Portion of the good things of this Life. Some desire *Honours*, some *Riches*, all of them *Life* and *Health*, &c. God like a liberal Father, gives some of these good things to one, others to another; to some more than one kind of them, whatever they have of this Nature is from him who maketh his Sun to Shine, and his Rain to fall upon the Just and Unjust. Wicked Men when they are thus furnished by God, quickly *take their Journey into a far Country*, are more Alienated and Estranged from God by Lewd, and wicked Practices, than they were by Nature. *Waste their Substance*, the Health of their Bodies, their time of Life, their Estates, their great and Honourable Capacities, by giving up themselves to Lewd and Riotous kinds of Life, to the high dishonour of Almighty God. It pleaseth God by his Providence, sometimes to bring these Men into Straights; when they are so brought, they will take any base Sordid Course to relieve themselves, rather than they will think of returning to their Heavenly Father, of themselves they will rather chuse to serve Swine. But if they be such as belong to God's Election of Grace, the Providence of God will not leave them: tho there be little Food for a Soul in the *Husks* of sensible Satisfactions; yet they shall not have a Belly full of them. God will bring them off from

Satisfaction in any thing, and make every Condition uneasy to them.

17 And when he came to himself, he said, How many hired servants of my fathers have bread enough and to spare, and I perish with hunger!

18 I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

Every Sinner is besides himself. His reason Lacqueys to his Lust and Passion, he is Governed by Appetite, and that rageth in him, while his understanding is Blind, and cannot discern betwixt *Good* and *Evil*, and when he hath in any Measure discerned any thing, his Will is *Stubborn* and chuseth the Evil. Conversion is but the return of a Soul to it self. The first thoughts of which Conversion arise from a Souls Consideration, what a poor Miserable Creature it is, ready to Perish for ever, whiles never a poor Soul belonging to God, no not the meanest Servant in his Family, wanteth any good thing that is necessary for him. These things increase in a Soul thoughts of returning to his Heavenly Father, through the Operation of the Holy Spirit of God. (For *of our selves we are not sufficient so much as to think one good thought.*)

20 And he arose, and came to his father. But
* Acts 2. 39. Eph. 2. 13, 17. * when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

The way of Sinners returning to God must be by arising, going to the Father, Confessing his Sins with the Aggravations of them, disclaiming any goodness, any Righteousness in himself, Humbling himself to God's Footstool, *I will arise*, (saith the *Prodigal*) *and go to my Father, and say unto him, Father I have Sinned against Heaven, and before thee, And am no more worthy to be called thy Son, make me as one of thy hired Servants. And he arose and came to his Father.* He *arose* from the Sleep, and Bed of Sin, and *came unto his Father*. We are not here told by whose Strength, or in whose Assistance he arose, and came. We must remember that our Saviour is here representing a Spiritual Notion, by an ordinary humane Action; now Men have an innate Power to Natural Motions, the not to Spiritual Actions. We are elsewhere told. That *no Man cometh unto the Son, but he moyen the Father draweth. Every Man cometh unto the Son, but he moyen the Father draweth. Every one that hath learnt of the Father, cometh unto the Son*; and again, that tho we be *saved by Faith*, yet *it is not of our selves, it is the Gift of God*, and Phil. 1. 29, *It is given to us on the behalf of Christ to believe*: These are but several Expressions signifying by the tender affections, and Gracious reception of Earthly Parents of a returning Prodigal Son, the exceeding readiness of our Heavenly Father to receive Penitent Sinners; he is so far from discouraging great Sinners from taking up thoughts of returning unto him, that he cherisheth the *Embryoes* of such Resolutions, *I said* (saith the *Psalmist*) *I will confess my Transgressions unto the Lord, and thou forgavest the Iniquity of my Sin*, *Psal.* 32. 5. God seeth the first good Motions, and stirrings of our Hearts, towards him, and he needs must do so, for he stireth them up in us; there is no sacred Fire upon our Altar, but first cometh down from Heaven, whiles yet the Soul is far off from believing, and closing with Christ actually, and hath but some thoughts of that tendency, God looks upon it, incourageth it, meeteth it as it were half-way, and indeed if he did not, our Goodness would be but like a Morning Dew, which would quickly passaway, our First Inclinations would perish like an untimely Birth, before it hath seen the Light.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

Now the good thoughts, and Resolutions of the Sinner ripen into Action, and the first of it is an Expression of his Convictions, and Humiliation by an humble Confession of his Sins, with their Aggravations, as committed against God, and that in the sight of God, and his God, *his Father*, his unworthiness so much as of his Name of a Son to such a Father. The Petitionary part of what he resolved upon, v. 19. is not here again repeated, but to be understood. Men may by the common Grace of God denyed to no Man, have some good thoughts, but they dye away, and come to no Maturity, unless the Holy Spirit of God breathe upon them, and inlarge them, and upholdeth them in the Soul, but where the Lord designeth a thorough Change in a Soul, the Spirit of the Lord comes, and convinceth the Soul of Sin, and of *Righteousness*, and prodideth in the Soul a true, and hearty Conviction, and confession of its sin, with humble Petitions and a Resignation of its self to the Lords Will, and a casting of its self upon God's free Grace and Mercy.

22 But the father said to his servants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet.

23 And bring hither the fatted calf, and kill it; and let us eat and be merry.

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

We must remember that we are in a *Parable* where a Sinner is represented to us, under the notion of a Prodigal Son, God under the notion of an Indulgent Father. A *Repenting Sinner*, under the notion of a Prodigal returning to his Father, Confessing his Error, Petitioning his Father for Mercy, acknowledging he deserveth none, but casting himself upon his Fathers Goodness and Mercy. It is observed by an Eminent Author, That amongst all the *Parables*, this is one of the most famous, and wherein is the most full and perfect Representation of the thing intended to be represented, and an Applicableness of every part of the Similitude to that which it is brought to represent. This part of it representeth the Grace of God to truly repenting Sinners. We before heard, his readiness, and willingness to receive them, this part lets us see the manner how he will treat them. As in case of Apostacy; the seeming Righteousness, and Profession of Men shall not be remembred, *Ezech.* 3. 20. and 33. 13. so in case of a true and hearty Repentance, the Sins of a Soul shall not be remembred, *Isaiah* 43. 25. The *Father* taketh no notice of the Prodigal's leaving his Father's House, or wasting his Estate Riotoully, but saith, *Bring forth the best Robe* τὴν στολὴν τὴν πρώτην, *Son*, and *put a Ring upon his Hand*, and *Shoes upon his Feet*, and bring hither *the Fatted Calf* τὸν μόσχον τὸν σιτευτὸν. I find some Interpreters, who by the Fatted Calf are willing enough to understand Christ; yet Interpreting the *best Robe*, *Innocency*, or *Inherent Righteousness*. Nor is it an ill Interpretation, if we consider, That God at the same time, when he imputeth the Merits of Christ to the Soul for *Justification*, doth also put his *Spirit of Holiness* into the Soul, by which being renewed in the inward Man, this Man brings forth the Fruits of *Holiness unto Righteousness*, *Ezech.* 36. 26, 27. But why we should not understand both the Phrases of the Application of Christ's Merits, and the Imputation of his Righteousness to the Soul, I cannot tell, considering, that the Church of *Laodicea* is Counselled to buy of him *White Rayment*, *that she might be Cloathed Rev.* 3. 18. and that those *Cloathed with White Robes*, *Rev.* 7. 14. are said to have *Washed their Robes*, and *made them White in the Blood of the Lamb*, and that tho the Habits of Grace are sometimes in Holy Writ, compared to *Cloathing*. *Be ye Cloathed with Humility* (saith the Apostle) yet these are not ἱμάτια ἀλλὰ, I should therefore rather chuse, to Interpret the *killing of the Fatted Calf for the Prodigal Son*, as representing, that Application of the Blood of Christ, which is made to every Sinner, that truly repenteth, and maketh its application to God for Mercy; and the *best Robe*, and the *Righteousness of Christ*, in that moment reckoned unto the Soul (thus believing) for Righteousness; further yet (to consider it only in the Parable) the Word θύσατε Sacrifice the Fatted Calf, seems to signify what a great cause of thanksgiving to God, as well as *joy amongst Men*, the Conversion of a Sinner is. We that are earthly Parents, or Ministers of the Gospel, should not receive the news, or see the visible probability of a Souls being converted, and returning unto God, without offering a Sacrifice of thanksgiving unto God, for doing such things for Men, and without a true, and hearty rejoycing in our selves. But to return again to the meaning of the Parable, *let us eat and be Merry*, consider these Words, as the Words of an *Heavenly Father*, they signifie unto us, that the Eternal God, from the Day that a repenting Soul, hath the Blood of Christ applyed to it, and is cloathed with his righteousness, is at Peace with the Soul, hath a Communion with it, and that it from that time, hath a true right to spiritual Mirth, and rejoycing, *for Light is sown for the Righteous, and joy for the upright in heart*, tho possibly the Soul at present through temptations, cannot apprehend it, and be not actually possessed of that *joy, and Peace which followeth believing*, yet it hath a right to it, and indeed none but that Soul hath any thing to do with Peace. It followeth, *For this my Son was dead, and is alive again; he was lost and is found*. A Sinful Soul is a dead Soul, as the Woman that liveth in Pleasure, is said to be *Dead while she lives*, by the Apostle. The Conversion of a Sinner, is as a Resurrection from the Dead. Nor is any Soul capable of any true Mirth, till it be Reconciled to God through the Blood of Christ.

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy Brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in: therefore came his father out, and intreated him.

29 And he answering, said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment, and yet thou never gavest me a kid, that I might make merry with my friends.

30 But

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

This last part of the *Parable*, is not so exactly applicable to that which it is brought to represent, as the former parts are. But it serveth excellently to shew us that *Envy*, which is found in our Hearts by Nature, to the *Spiritual Good*, and *advantage* of others. Two things are observable in it, 1. *Mans Peevishness* and Envy. 2. *Gods Meekness* towards us under our *Frowardness*. By the eldest Son some think, the *Jews* are represented, whose Peevishness to the *Gentiles*, and the offer of the Grace of the Gospel to them, is made appear to us from many places of Holy Writ. Others think that by the *Eldest Son* are represented *Hypocrites*, who swelling in an opinion of themselves, and their own Righteousness have no Patience to hear, that any others should be preferred in the favour of God before them. Why may not we say that *All* are understood by it, even the best of Gods People, who (if they narrowly search their own Hearts) will find something of *Pride* and Envy remaining in the best of them, and as the former prompts them to judge themselves as much deserving the *Favour of God*, even in special particular Dispensations as any others: So the latter inclineth them to repine at such Dispensations of Divine Grace, as others receive, and they want. Two Corruptions which we are as much concerned to keep a Watch upon, or against, as any other, speaking both a Peevishness to the Honour and Glory of God, a Dissatisfaction in his Dispensations, and an Offer at the Controulment of his Wisdom and Justice, and also a great Degree of uncharitableness; our Eye being Evil because the Lord is Good, besides, that it seemeth to put in a claim of Merit; and the Soul that Indulgeth it self in such thoughts, seems to say that he hath deserved more, than it doth receive; for without such a supposition, it is the most unreasonable thing imaginable, that any Person should be displeased, that another should have a greater share in the Favour of God than he, whiles himself receives more than he can lay a claim unto, and God may do with his own what he pleaseth. The Meekness of God in dealing with us under our Frowardness, is a much remarkable. *Son* (saith this Father in the *Parable*) *thou art ever with me, and all that I have is thine. It was Meet that we should make Merry, and be glad, for this thy Brother was Dead, and is alive again, was lost, and is found.* This must be understood of God ἀνθρωποπαθῶς as spoken after the manner of Men, who shew greater passions upon the receiving of a *Good* that is new to them, and possibly surprizing, than they ordinarily shew upon the view of a good of which they have had longer Fruition, so it confirms what was before said in v. 7. 10. we must take heed of thinking that anything can make a change or alteration in God, but must look upon it only as an expression of Gods high satisfaction, and well pleasedness in a Sinners Conversion, and turning unto him, so as if it were possible any good should more than other affect the Divine Being, it would be this, so as this whole Parable is of excellent use, not only to instruct Sinners in their miserable State, till they be reconciled to God, but to deliver them from all Temptations to Fear, that heartily returning they shall not be accepted.

CHAP. XVI.

1 And he said also unto his disciples, There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship: for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship, I cannot dig, to beg I am ashamed.

4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lords debtors unto him, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred || measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred || measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely, for the children of this world are in their generation wiser then * the children of light.

* Eph. 5. 8. 1 Thess. 5. 5.

Hierom of old, thought this *Parable* was very obscure, and *Julian* and other *Apostates*, together with some of the *Heathen Philosophers*, took occasion from it to reproach the Doctrine of Christ, as teaching and commanding Acts of unrighteousness. But there will appear no such Difficulty in it, nor cause of Reproach to Christ, and his Doctrine from it, if we consider what I have before hinted: That it is no more necessary to a Parable, that all the Actions in it supposed be just and honest, that all the parts of it be true in matter of Fact, whether past or possible to be, for a Parable is not designed to inform us in a matter of Fact, but to describe to us our Duty, under a Fictitious Representation: nor doth every part of a Parable, point at some Correspondent duty to be done by us, but the main Scope for which it is brought, is principally to be attended by us, and other pieces of Duty which may be hinted in us, are to be judged of, and proved not from the Parable, but from other Texts of Holy Writ, where it is inculcated. The main things in which our Saviour seemeth desirous by this Parable to instruct us, are, 1. *That we are but Stewards of the good things God lends us*. and must give an account to our Master of them. 2. That being no more then *Stewards* intrusted with some of our Masters Goods for a time, it is our highest Prudence, while we have them in our Trust, to make such an use of them, as may be for our advantage, when we give up our Account. Thus we shall hear our Lord in the following Verses Expounding his own meaning. To this purpose he supposed a Rich Man to have a *Steward*, and to have received some Accusation against him, as if he imbezelled his Masters Goods Committed to his trust. Upon which he calleth him to account, and tells him that he should be his Steward no longer. He supposeth this Steward be one who had no other means of Lively-hood, and subsistence, than what his Place afforded him, a Man not used to Labour, and too proud to Beg. At length he fixed his Resolution, to send for his Masters Debters, and to abate their Obligations, making them Debters to his Master for much less than indeed they were; by this means he probably Hoped, that when he was turned off from his Master, he should be received by them. He supposeth his Master to have heard of it, and to have commended him not for his Honesty, but for his Wit in providing for the time to come. What was Knavery in this Steward, is honest enough in those who are the *Stewards* of our *Heavenly Lord's Goods*; suppose Riches, Honours, Parts, Health, Life, or any outward Accommodation, *viz.* to use our *Lord's Goods* for the best profit, and advantage to our selves, during such time as we are intrusted with them. For tho an Earthly Lord, and his Steward, have particular divided Interests, and he that maketh use of his Lords Goods for his own best advantage, cannot at the same time make use of them for the best advantage of his Master, yet the Case is different betwixt our Heavenly Lord and us. It hath pleased God so to twist the Interest of his Glory with our highest good, that no Man can better use his Master's Goods for the advantage of his Glory, than he who best useth them for the highest good profit, and advantage to himself: Nor doth any Man better use them for his own Interest, than he who best useth them for Gods Glory. So as here the *Parable* halteth, by reason of the disparity betwixt the things that are compared. And tho the unjust Steward could not be commended for the honesty, but only for the Policy of his Action, yet we who are Stewards of the Gifts of God in doing the like, that is, making use of our *Master's Goods* for our own best profit, and advantage, may Act not only wisely, but also honestly; and indeed Christ in this Parable blameth Men for not doing so. *The Children of this World* (saith he) *are wiser in their Generation, than the Children of Light*. By *the Children of the World*, he meaneth such as this Steward was, Men who regard not Eternity or the concerns of their immortal Souls, but only regard the things of this Life, what they shall Eat, or Drink, or put on. By the *Children of the Light*, he meaneth such as live under the Light of the Gospel, and receive the common Illumination of the Gospel; tho if we yet understand it more strictly, of those who are *Translated out of Darkness into marvellous Light*, it is too true, they are not so Wise, and Politick, and Industrious for Heaven, as Worldly Men are to obtain their ends in getting the World. He saith, *The Men of the World are wiser in their Generation*; that is, in *their kind*, as to those things about which they Exercise their Wit, and Policy, than the Children of God.

9 And I say unto you, * Make to your selves friends of the || mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations.

* Mat. 6. 19, 20. 1 Tim. 6. 17. || Or, Riches.

That by *Mammon* here is meant *Riches*, is universally agreed, but whether it Originally be a *Chaldaick*, or *Syriack*, or *Punick*, Word is not so well agreed. The *Chaldee Paraphrast*, useth it, *Hos.* 5. 11. But the *Heb.* there is quite otherwise, (according to our Translation) *They willingly followed the Commandment*. But if the notion of those be true, that some of those Nations had an *Idol* called *Mammon*, whom they made *The God of Riches*, answering the *Grecian Plutus*, it fairly

Interpreters

[Gr. Batus lib. Bath. The word translated measures, signifies a measure containing nine gallons and three quarts.]

[Gr. Corus lib. Cor. The word signifieth a measure containing fourteen bushels and a peck.]

interprets the *Chaldee Paraphrast*. They followed the command for Idolatry, for such was *Jeroboam's* Commandment, mentioned in that Text, and from thence it might be that the *Syrians* and *Punicks* called *Riches Mammon*. We have the Word in the New Testament four times, thrice in this Chapter, once *Matth.* 6. 24. It is called the *Mammon of unrighteousness*, by an *Hebraism*, it is as much as the *unrighteous Mammon*, by which we must not understand ill gotten Goods, (for *God hateth Robery for a Burnt Offering*) we must restore such Goods, not make Friends of them: But Riches are so called, because of the Manifold Temptations to Sin, which arise from them, upon which account they are also called *Deceitful*. But others think that it is so called in opposition to the *true Riches*, mentioned *v.* 11. So that the *Mammon of unrighteousness*, is the *Mammon* of Falshood, or hurtful Riches, *Riches of hurtfulness* (ἀδικία sometimes signifies *Hurt* or *Wrong*, and ἀδικεῖν *lædere, nocere.*) Of these Riches, which are no true Riches, and which deceive the Soul, and do hurt, and mischief to a Soul, exposing it to Temptation. Christ commands us to *make Friends*, either, 1. To make *God our Friend*, not by meriting from him any thing by our disposal of them, but by obedience to his Will in our distribution of them. 2. Or make poor Christians our Friends, so as we may have their Prayers. So that when *ye fail*, when you dye, when ye fail of any more comfort from them, *they may receive you into everlasting Habitations*. The Holy Trinity, or the blessed Angels (whose Work it is, as we shall hear) to carry Souls into *Abraham's Bosom*, may receive you into Heaven,

* Chap. 19. 17. 10 * He that is faithful in that which is least, is faithful also in much, and he that is unjust in the least, is unjust also in much.

This is an usual Sentence, (our Saviour made use of many such) as to which kind of Speeches it is not necessary they should be universally true, it is sufficient if they *generally* be so. Besides, that our Saviour plainly speaketh here according to the common opinion, and judgment of Men. Men ordinarily judge that he who is faithful in a little thing, of no high concern or moment, will be faithful in what is of an higher concern, or greater Moment, and if they have found a Person unfaithful in a small thing, they will conclude that he will be so in a greater, and not trust him; tho sometimes it falls out otherwise, that one who is faithful enough in some trifling things, prove unfaithful in a greater trust, where unfaithfulness will turn more to his profit; and on the contrary, he that is unfaithful in a little thing, may prove more faithful in a greater, but none will trust to that, and that is our Saviours design, to teach us that God will do by us, as we in the like Case do by our Servants, or Neighbours.

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*?

This Verse now opposeth the *unrighteous Mammon* to the *true Riches*, which would strongly incline one to think, that by the *Mammon of unrighteousness* before mentioned, our Saviour meant only false, and deceitful Riches. By the *true Riches*, I cannot think, is meant *the Gospel*, which indeed is said to be committed to trust of the Ministers, but not of all Christians. I had rather interpret it of *special effectual Grace*, which is of all other the true Riches, and so it teacheth us this great Truth. *That God is justified, in the denial of his special Grace, to those who do not make a due use of his common Gifts and Grace*, and indeed here will lie Mens Damnation, because they do not make a just use of that common Grace which they have, and might make a better use of them then they do. If they would be faithful in that, God would not deny them the *true Riches*.

12 And if ye have not been faithful in that which is another mans, who shall give you that which is your own?

Let it be questioned whether ἀλλότριον might not have been Translated *Foreign* as well as *another Mans*, for so Interpreters expound that Phrase. If you have not been faithful *in things that are without you*, which are little, compared with things that are within us. Yet *Riches* are indeed properly not ours, we are but the Stewards of them, and part of them are *other Mens*, and only trusted into our Hands, to dispense to them according to our Masters order. *Grace* is our own, especially justifying and sanctifying Grace; because it is given us of God solely for our own use and advantage. We use to say, *That those who have been bad Servants, seldom prove good Masters*: In the trust of our Riches, we are but Servants, God will not give out of his special saving Grace, to those that abuse the trust of his common Gifts and Grace.

13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

See the Notes on *Matth.* 6. 24.

* Mat. 23. 14. 14 And the Pharisees also * who were covetous, heard all these things: and they derided him.

Concerning the *Pharisees* Covetousness, we have often heard before; and indeed they were so from this Principle, that none but the Rich were happy, and blessed, and that all poor People were Cursed, *John* 7. 49. in opposition to whom some think that our Saviour, *Chap.* 6. 20. Blessed the Poor. The promises relating to the old Testament, and made to the Jews, were generally of *Temporal Blessings*, tho under them Spiritual Mercies were also understood. As Hypocrites can never endure to have their beloved Lusts touched, and Persons that have Drank in an Error, have no patience to hear it contradicted; so the *Pharisees* had no patience to hear that Doctrine, which crossed what they had taught, and struck at their darling Lusts. They *derided him*. The Word used, signifyeth a deriding with the highest degree of Scorn and Contempt.

15 And he said unto them, Ye are they which justify your selves before men; but * God knoweth your hearts: for * that which is highly esteemed amongst men, is abomination in the sight of God.

* Psal. 7. 9.
* 1 Sam. 16. 7.

By justifying here is to be understood either an appearing before Men, as just, and strict observers of the Law, or 2. A predicating of themselves as just, you (saith our Saviour) make a fine shew, and great brags amongst Men: but Gods Eye goeth deeper, he knoweth the Heart; what Pride and Covetousness, and Hypocrisy lodgeth there. Men do not know your Hearts, *but* God knoweth them. *All is not Gold* by God's Touchstone, *that Glistreth in Mans Eyes*. Nay many things which are highly esteemed amongst Men, as matters of great Devotion and Piety and Merit, and which they applaud others for, are in the sight of God no better than *Abominations*. This highly obligeth all, not to make their estimate of things from the value, and Estimate which Men put upon them: Not every thing, but many things which are highly esteemed amongst Men are Abomination in the sight of God.

16 The law and the prophets *were* until John, since that time the kingdom of God is preached, and every man presseth into it.

We had the Sum of these Words, *Matth.* 11, 12, 13. See the Notes on those Verses. The Connexion of these Words in this place seems to be this. Do no think it strange, that I Preach some Doctrines to you, which seem new to you, tho indeed they are no other then was before contained in the precepts of the old Testament, for the Law of the Prophets, the preaching of them, held but till *John*, since whose time the Gospel hath been Preached, which gives you a clearer light into the Will of God, than you had before, and it pleaseth God to give it a great acceptation in the World, tho you reject it, *every one presseth*, that is, many press into it, so as God will not want a People, tho you mock and deride the Gospel instead of imbracing of it, as you ought to do.

17 * And it is easier for heaven and earth to pass, then one tittle of the law to fail.

* Psal. 102. 26. Isa. 40. 8. 27.

18 Neither do you scandalize me, as if I came to teach a new Doctrine, contrary to the Law, and the Prophets. I tell you the quite contrary; Heaven and Earth shall pass away, before one tittle of the Law shall pass. Your vain interpretations of the Law, shall be destroyed, or amended, but the Law of my Father shall remain as a certain rule of Life, to his People, until the World shall have an end.

Isa. 51. 6. Mat. 5. 18.

18 * Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband, committeth adultery.

* 1 Cor. 7. 10.

See the Notes on *Matth.* 5. 32. where this is expounded, as also in the Notes on *Matth.* 19. 9. *Mark* 10. 11.

19 There was a certain rich man which was clothed in purple, and fine linnen, and fared sumptuously every day:

20 And there was a certain begger named Lazarus, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich mans table: moreover the dogs came and licked his sores.

22 And it came to pass that the begger died, and was carried by the angels into Abrahams bosom: The rich man also died, and was buried.

It is a Question of no great concern for us to be resolved about, whether this be an *History*, or Narrative of matter of Fact, or a *Parable*: Those that contend on either side have probable Arguments for their Opinion, and it may be they best judge, who determine it to be neither the one, nor the other, but a profitable discourse, that hath in it something of both. Our chief concern is to consider what our Lord by it designed to instruct us in: And certainly those do not judge amiss who think, that this discourse hath a great reference to what went before, *v.* 9. 10. where our Saviour had been exhorting his hearers, *to make themselves Friends of the Mammon of Unrighteousness*, as also to the Pharisees reviling him for his Doctrine, *v.* 14. Our Lord by this discourse letting them know the danger of *Covetousness*, and *Uncharitableness*;

ness, and also letting them know that *what is highly esteemed amongst Men, may be abomination in the sight of God*. He telleth them there was a certain rich Man, who lived in great *Plenty* and *Splendour*, his clothing was *Purple* and *fine linnen*, that is exceeding costly, and splendid, his fare or Diet, was *delicate* and *Sumptuous*, and that every day, from whence may easily be concluded, that if he had had an heart thereunto, he might have spared something for the Poor. Nor were the objects of his charity far off. *There was a certain Begger, whose name was Lazarus*, poor enough, for he was full of sores, and would have been glad of the offal of the Rich Mans table; but the *Dogs* were more charitable then their Master; we read of nothing which the Rich Man gave him, but the *Dogs* came and licked his Sores. What was the end of this? The *Begger* died, and he was by the *Angels carried into the bosom of Abraham*, that is, into Heaven, some will have the Phrase signifie, one of the highest Mansions in Heaven. *Abraham* was the Father of believers, and an hospitable Person while he lived upon the Earth. *Lazarus* is expressed to have been conveyed to him. There are many things discoursed by Men of Wit and Learning about this *Abraham's bosom*, but the best *center* here, that by it is meant Heaven, and from hence two great points are proved. 1. *That the Soul is capable of an existence separated from the Body*, and therefore is not as some Atheists Dream, a meer affection of that, and an accident, but a distinct spiritual subsistence. 2. *That the Souls of the Good, when they depart from their Bodies, immediately pass into an eternal state of Blessedness*.

23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and * cool my tongue; for I * am tormented in this flame.

* Zech. 14. 12.
* Isa. 66. 24. Mark 9. 44. &c.

Εἰς τὸν ᾅδην and in Hell. The World hath been filled with disputes, about the true signification of the Word ᾅδης which is here translated *Hell*. The moit probably true notion of it is; that it signifies, *the state of the Dead*, both of the *Dead Body*, and so it often signifieth the *Grave*, and of the *departed Soul*. A very Learned Man saith, that if he mistaketh not, This is the only Text in Scripture, in which by it is to be understood, *the place of Torments*. The *Hebrew* Word which is translated by this, far more often signifying the place of the Blessed, whither the Saints and Patriarchs went when they Died, then the place whither Sinners went; but *v.* 24. makes it appear, that here it signifies *Hell*, properly so called, as it importeth the *place of the Damned*. We must understand our Saviour in this whole *διδασκαλίας* to speak to us figuratively that by things which we understand, we might comprehend spiritual things. Heaven and Hell are at two great a distance, for Souls in each to discourse one with another; neither have Souls any Eyes to lift up. We are by this taught 1. That as the Souls of good Men when they leave their Bodies, go into an estate of eternal Bliss, where are *Abraham*, *Isaac*, and *Jacob*, and enjoy a felicity which we are not able to express, but is set out to us under the Notion of *Abraham's bosom*, to let us know that it is a place of rest, and Communion with Saints, and the same felicity which *Abraham* the Friend of God, doth enjoy: So the Souls of Wicked Men when they leave their Bodies, shall go into a place of *Torments*, the greatness of which being such as we are not able to conceive, they are expressed to us under the Notion of being *tormented by Fire*. 2. That it will be a great part of the misery of Damned Souls. To understand those to be in a state of happiness, whom they in this Life have scorned, despised, and abused, and it may be, have been instruments to hasten them to those Blessed Mansions. 3. That there will come a time when the Proudest Sinners, will be glad of the help of the meanest Saints, if they could obtain it. *Father Abraham* (saith the Rich Man) send *Lazarus*, that *Lazarus* whom when alive, I suffered to lye at my Gate full of Sores, and would not relieve. 4. That the state of the Damned will be void of the least degrees of Comfort and Satisfaction. The Rich Man desireth but a cooling of his Tongue, with so much Water, as could be brought upon the tip of *Lazarus* his finger. 5. *That the Tongue is a Member, the abuse of which will in another Life, lye very heavy upon lost Souls*.

Isa. 40. 8. 27.
Isa. 51. 6.
Mat. 5. 18.

25 But Abraham said, Son, * remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

* Job 21. 13.

26 And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you, cannot; neither can they pass to us, that *would come* from thence.

We must still remember, that all these things are spoken in a Figure. The *great Gulf* here mentioned, to be fixed between Heaven and Hell, is to wide for Persons on opposite sides of it, to be heard communicating their Minds each to other. All that our Saviour designs to let us know, is, that the circumstances of Damned Souls, are such, that if it were possible, they would beg the help and assistance of the meanest Saints, whom they have in this Life most scorned, despised, or abused, but as they will have no such opportunities as to crave any thing at their hands;

so if they had, they could not receive the least relief from them, their state is determined, they are fixed for Eternity, and there can be no change of their condition for the better. *Abraham* is here brought in calling this Man *Son*, either as lineally descended from him, or being a Member of that Church of which he was the Father. It will add to the Torments of the Damned, to hear and consider the former means, and advantages they have been under for Salvation, if they have descended from Godly Parents, or have been Members of the Church of Christ. *That in thy Life-time thou receivedst thy good things, and likewise* Lazarus *evil*. The *good things* which the Rich Man received, were no more the cause of his Damnation, than the *evil things* which *Lazarus* met with, were *the cause of his Salvation*, but the Rich Mans ill use of the former, and *Lazarus* his good *improvement of the latter*, through the Grace of God bestowed on him. Tho it be not ordinary with God, to give the same Persons the upper, and the nether Springs, yet he sometimes doth it, of which *Abraham*, and *Lot*, and *Job*, and *David*, and *Isaac*, and *Jacob*, and *Joseph* of *Arimathea*, are some instances; but the term, *thy*, signifies the error of this Rich Man; he look't upon the good things of this Life as his portion, those were the things which he set his heart upon, and let his heart run out to the neglecting the good things of another Life. *Lazarus* received *Evil things*, God gave him a mean afflicted portion in this Life, but he was found patient, and glorifying of God by a quiet and believing submission to his Will under them, *now he is comforted, and thou art tormented*. So then it seemeth that departed Souls do not Sleep, as some have Dreamed, if they did they could neither have been capable of Comfort or Torment. *And besides all this, there is a great Gulf fixed*, &c. the meaning of which is no more then, 1. *That the state of Souls upon their separation from the Bodies of Men and Women, is determined and fixed*. As the tree falls, so it lyeth: 2. That there is no Commerce or Intercourse, betwixt Glorified and Damned Souls. The *Papists* passage from *Purgatory* to Heaven, is a new found way, or rather a new fancyed one; if *Purgatory* be (as they pretend) a place where Souls *are tormented*, it may be admired how they should pass over this Gulf: it seemeth *Abraham* did not know the way, Saint *Peter* knew as little; this is one of his *pretended Vicars* new discoveries, but it is no Wisdom in any Souls to trust to this passage, of which *Abraham* knew as little, as he did of our Prayers passing to them, or to God for them, for there is χάσμα μέγα ἐστηριγμένον. *A great Gulf established*.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my fathers house.

28 For I have five brethren; that he may testifie unto them, lest they also come into this place of torment.

Him, that the Rich Man would not hear, when he lay at his Gate full of Sores, exhorting him *to do good, and to distribute, to give Alms of all that he had, and to make himself Friends of the Mammon of Unrighteousness*, he would now have restored to the Earth again, his Soul before the general Resurrection reunited to his Body, that he might go unto his Fathers house, and give them warning, that they might not come into the misery which he felt. *But is there any charity in Hell?* Is there any there, that wish well to Souls upon Earth; or rather are not Damned Souls, like Persons infected with the Plague, desirous that others might be made as miserable as themselves. A Grave and Acute Author saith, he Prayeth not for them, but for himself, that he might not be the more miserable, by the company of those who upon the Earth were his near Relations, and dear unto him. But we must remember that our Saviour here speaketh all in a Figure, and that which our Saviour by these expressions designeth to instruct us in, is no more than this. That altho Atheistical, and Proud and haughty Souls in this Life, make a mock at Hell, and at the wrath of God to be revealed after this Life, and despise the poor Servants of God, who by their Doctrine, or holy Life, and example would teach them better things, yet they shall find the fire of Hell so hot, the Wrath of God so terrible, and intolerable, that if you could imagine, that Souls under those Miseries, could have the least Dramm of Charity, and good Nature left in them, tho they apprehend themselves past all hopes, or recovery to a better state, yet they would beg that some of those faithful Ministers, or Godly People, whom they have rejected, despised, and abused, might be sent to every Friend they have in the World, to warn them from doing as they have done, and running the hazard of those *Torments* they feel for doing of such things. The *Papists* who idly go about from hence to prove, a sense in *departed Souls of the state of their Friends* that are yet alive upon the Earth, can derive very little comfort from that speculation out of this Text; which if it could prove any thing of that Nature, could prove no more, then that *Damned Souls have such a sense*, and might by the same Argument also evince their Charity. But figurative expressions must not be so tentered. I have shewed what I judge to be the true instruction from this passage.

29 Abraham saith unto him, * They have Moses and the prophets; let them hear them.

* Isa. 8. 20.

Christ here representeth to us the Genius of Wicked and Carnal Men, that would be converted by Revelations and some extraordinary Signs, if they could see one *risen from the Dead*, then they would *believe the Resurrection*, if they could see a Glorified Saint, or hear or see a Damned Soul, then they would believe an *Heaven* and an *Hell*: he here brings in *Abraham* saying, *They have Moses and the Prophets, let them hear them*. God will have

34. 16.
Act. 15. 21.
17. 11.

Men

Men believe the propositions of his Word, and live up to the rule of Life, prescribed there; and not expect to have their curiosity satisfied, by needless and extraordinary Revelations. But is there then no need of the Gospel to bring Men to Heaven, doubtless there is, but that is included in *Moses* and the *Prophets*, who all Prophecied of Christ, tho more darkly then he is revealed in the New Testament. *Had ye believed* Moses, *ye would have believed me, for he wrote of me, John* 5. 46 & *v.* 39. *search the Scriptures, for in them ye think that you have eternal Life, and they testifie of me*: now they at that time, had no Scriptures to search, but those of *Moses* and the *Prophets*; for the New Testament was not at that time Written.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.

How vain is Man in his imaginations? We are prone all of us, to think after the rate, that this *Rich Man* is here brought in speaking. That altho Persons be Deaf to the sound of the Word, yet some sensible evidence of the Wrath of God, would make a change in their hearts and lives. There is no such thing. There is not possibly in all the Book of God, a Text that more speaks the desperate *hardness* of a Sinners heart, then this, nor a Text, which looks more dreadfully upon Persons sitting under the means of Grace, reading and hearing the Word of God, and yet find not their hearts so affected with the reading, and hearing of it, as thereby to be brought to repentance, and Faith, and such Holiness of Life as it requireth. If it were possible that such Men and Women should see one come out of the bottomless Pit, tearing his hair, and wringing his hands, and gnashing his teeth, and bewailing his Misery, and begging of them to be wise by his example, telling them for what Sins he is made so miserable, and with tears and highest expressions of Passion, beseeching them that while they have time, they would leave of those courses, *acquaint themselves with God, and be at Peace, that thereby good might come unto them*, they would not yet believe nor Repent, nor would this have any further effect upon them, then a little Passion, till they could get the Din out of their Ears. For tho sensible evidence, be the highest advantage in the World to moral suasion; yet these things are under no Divine appointment to such an effect. Henceforth let us wonder no more that a *Drunkard* sees his Companion drop down Dead before him, yet presently cries again, *fill the Glass*, that hundred of Sinners are daily hurried down to Hell in their Wickedness, and yet their Companions take no warning. In a fight at Sea or Land hundreds drop, yet their Companions do not fly, but are held up by their Stomachs, and Passion, and their Ears are made deaf by the noise of the Drums and Trumpets. So in the World hundreds of Sinners drop down daily into the Pit, yet the rest of their Companions, tumble their Companions into their Graves, and never consider the work of the Lord, nor consider the operation of his hands, till they also like Sheep be laid in the Grave, and Death comes to feed upon them, and Hell to devour them also. This now to those that duly consider not things, and in particular do not consider this Text, seemeth strange and amazing. But it is no more to be wondred at, then that hundreds read, and hear the Word of God, and are not by it Converted and Changed. It is not to be expected that any Providence of God, should work upon those Souls any salvifick change, upon whom the Word doth not work. That is the ordinance of God with which the holy Spirit joyns it self, which alone can produce this change. If God works not this change, he will work it by nothing else. Tho he sometimes maketh use of such Providences towards Souls to whom he intendeth good, to make them observe, and attend to the Word better, in order to so Blessed an effect.

CHAP. XVII.

1 THen said he unto the disciples, It is impossible but that offences will come: but wo *unto him* through whom they come.

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, then that he should offend one of these little ones.

See the Notes on *Matth.* 18. & 7. *Mark* 9. 42. This term σκάνδαλα is used in the New *Testament* very variously; in the general it signifies any thing, which may be an occasion of *mischief to another*. Man consisting of *Body* and *Soul*, may by something be made to stumble and fall either with reference to the one, or to the other; thus *Levit.* 19. 14. *Thou shalt not—put a stumbling block before the Blind.* מכשול *Heb.* so *Prov.* 24. 17. the mischief done to our Souls is by *Sin*, so as in the New Testament, it often signifies any action of ours, by which *our Brother is made to Sin*, which actions may be *good* and *necessary*, and then the scandal is taken not given; or *Wicked* and *Abominable*, hence we call some Sins *scandalous Sins*, such as give offence to others, and are examples alluring them to Sin. Or thirdly, Actions which in themselves are of indifferent Nature, neither commanded nor forbidden in the Word. Our taking one part in these Actions, rather then another, may be a *Scandal*, that is an *Offence*. What our Saviour here saith, is certainly true, concerning all these kinds of Offences, considering the Complexion of the World, and the Corruption which is Mens hearts. It is impossible but that Offences will come. But I must confess, that I incline to think, that the *Offences* primarily intended by our Saviour here, are those of the first sort, and that by them are meant *Persecutions of the People of God*. To the Authors of which our Saviour denounceth Woe. So that our Saviour by this, lets the World know, the special protection under which he hath taken his People, so as tho he knew there would arise those, who would *hurt* and *destroy* in his holy Mountain; yet he declares, that they shall not go unpunished, but they had better dye the most certain Death imaginable, (such must be the Death of him who is thrown into the Sea, with a Millstone about his Neck) than to that degree expose himself to the Vengeance of God, a guilt of that Nature, that there is not much more hope for him to escape Gods Vengeance, than there would be of a Man escaping with his Life, whom we should see thrown into the Sea, with a Millstone appendant to him. I do very well know that it is also highly dangerous, to tempt or solicite a Child of God to Sin, either by our Words or Action; but I do not think it the design of our Lord in this place, so much to express that as the other.

3 Take heed to your selves: If thy brother trespass against thee, * rebuke him; and if he repent, forgive him. * Prov. 25. 12. James 5. 19.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

Matthew hath something of the same tendency in, *ch.* 18. 21. mentioning it as an answer to a Question which *Peter* propounded to our Lord; but the circumstances of both relations are so different, that I cannot think them the same, but do believe these Words spoken at another time. This Doctrine of the forgiveness of our offending Brother, is pressed upon us in several places in the Gospel, and New *Testament*, and that upon the gravest Arguments imaginable, *Matth.* 6. 15. & 18. 35. *Mark* 11. 25. *Chap.* 6. 37. *Eph.* 4. 32. from whence we may justly conclude it a duty of very high concernment for us, both to understand, and to live in the practice of. It signifies *the laying aside of all thoughts or desire of revenge in our own cause*. The precept is not exclusive of our duty in seeing the Glory of God avenged upon Murderers, &c. Nor yet of our seeking a just satisfaction in a legal way, for wrongs done to us, relating to our Limbs or Estate, so far as the Person is able to do it; much less doth it require the making such a one as hath so injured us, our intimate and bosom Friend. That which it requireth is the laying aside all *Malice*, or *desire of Revenge*, upon our Neighbour in a case wherein our own Name or Honour is concerned, and is fitly joyned to what went before. *This Malice*, or *desire of Revenge*, being the root of all the mischief that Men voluntarily do one to another, especially of that which they do to the innocent Servants of God.

5 And the Apostles said unto the Lord, increase our faith.

Tho we be not to seek a Connexion of all those speeches of our Lord, which are recorded by the Evangelists, they sometimes heaping together many of his golden sayings, whithout so much as regard to the order of time when he spake them, or their dependence each on another; yet he that wisely observes the preceding discourse for charity, will easily observe an excellent Connexion of this verse with the former. No duty required of Men and Women, more grates upon Flesh and Blood, then this of *forgiving injuries*, nothing that the most of People find harder to put in practice: so as indeed where there is not a root of Faith, this Fruit will not be found. It is Faith which *worketh by love*. Till the Soul cometh steadily and fixedly, to agree to those propositions of the Word, where this is required, as the indispensible Will of God. Nay till it comes firmly to rest upon those promises and hope for them, which are made to this duty, finally till it comes to have received Christ, and forgiveness from him, and considers it self bound to forgive, as God for Christs sake hath forgiven it, *Eph.* 4. 32. it will hardly come up to the practice of this duty. Hence it is that unregenerate Men, are usually implacable, Malicious, always *studing Revenge*. Nay so imperfect are the habits and workings of Faith in Believers, that they often find it very difficult to forgive. The Apostles therefore very properly pray, *Lord increase our Faith*, after hearing this discourse; others make the Connexion thus, Lord we have now heard thee discoursing our duty as to Love, *now increase our Faith*, discourse to us something for the increase of that. But the former seemeth to be *least* strained. By the way we may observe from hence, *that as the beginnings, so the increase of our Faith must be from God*. In things truly, and spiritually good, *without* him we can do nothing.

6 And the Lord said, If ye had faith as a grain of mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the roots, and be thou planted in the sea; and it shouldobey you.

Matthew hath *in Effect* the same *ch.* 17. 20. tho he saith *you might say unto this Mountain*. See the Notes there. I cannot be of their Mind who think that our Saviour in this, and the Parallel place, speaks only of a *Faith* that works *Miraculous Operations*. The object of which must be a Divine *Revelation* or *Promise* made to particular Persons, that they shall be able to do things (by the Power of God) out of, and beyond the ordinary course of Nature. I do believe that in both Texts our Lord designs, to shew the great honour he will give to the exercise of the Grace of Faith. So as nothing which shall be for the honour of God, and the good of those that exercise it, and which God hath promised shall be too hard, or great an atchievment for it; yet will it not thence follow, that if we *had Faith*, that is a *full persuasion*, that God would do such a thing by us, and a rest and confidence in God relating to it, we might remove Mountains, or cast Sycamine-trees into the Sea, for no such Faith in us now could have a *Promise* for the object, so as such a Persuasion would be no Faith, but a mere Presumption. But there are other things as difficult, for which all believers have Promises. *Sin shall have no Dominion over you. Resist the Devil and he will flee from you*, &c. and there are duties to be performed by us, as hard in the view of our Natural Eye, as *removing Mountains*, amongst which this of forgiving Injuries, is not the least, especially to some Natural tempers. But (faith our Saviour) do not think it impossible to do, you have faith well to me, Lord increase our Faith, *for if you had Faith as a grain of Mustard-seed*, either so small as a grain of Mustard-seed, (if true) or so *lively and working*, that had such a principle of Life in it, as a grain of Mustard-seed, you might do any duty, resist any Temptation, mortifie any Corruption, and you that have a Power given you, and a Promise made you for working Miracles, might say to this Sycamine-tree, *be removed*, &c.

7 But which of you having a servant plowing, or feeding cattel, will say unto him by and by, when he is come from the field, Go, and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thy self, and serve me till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were comanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

The 7, 8, 9. verses are plainly a *Parable*, a part of a discourse wherein our Lord, under an earthly similitude instructeth us in a spiritual Duty. This Duty is easily learned from the *Epiparabole*, *v.* 10. and it lyeth in two things. 1. *That we ought to do all those things which our Lord hath commanded us.* 2. *That we, when we have done all, are to look for our reward, not of debt, but of Grace.* He illustrateth this by a Similitude or Parable. He supposeth a Man to have a Servant, Plowing or feeding Cattel for him. By Servants we must understand, such Servants as they had in those Countries, who were not *day Servants*, or *Covenant Servants*, who are only obliged to work their hours, or according to their Contracts with us; but such Servants as were moit usual amongst them, who were bought with their Money, or *taken* in War, who were wholly at their Masters Command, and all their time was their Masters, and they were obliged by their labour only to serve him; such Servants our Lord supposeth to have been abroad in the field, Plowing, or Sowing, or feeding Cattel, and at Night to be come in from their Labour. He asks them which of them would think themselves obliged presently to set them to Supper, (for Meat, Drink, and Clothes, were all such Servants wages) or would not rather set them to work again, to make ready their Masters Supper, and then to wait upon him, tying up their long Garments, which they used in those Countries to wear, promising them, that afterwards also they should Eat and Drink. And suppose they do that without Murmuring? he asketh them again, whether they would take themselves obliged to thank them, for doing the things which their Master commanded? He tells them he supposeth they would not take themselves to be under any such obligation. Now what is the meaning of all this, he tells them, *v.* 11. *So likewise ye, when you have done all those things which are command you, say, We are unprofitable Servants*, for the infinitely Glorious and Blessed God, can receive no benefit by our services; *we have done that which was our Duty to do.* By which we are instructed. 1. *That we are wholly the Lords*, all our time, strength, abilities; we are obliged to love the Lord, with all our Heart, and Mind, and Soul, and Strength. 2. That our labour for the Lord must not cease, till the Lord ceaseth commanding; till we have done all that the Lord by his revealed Will lets us know we have to do. 3. That when we have done all, we shall have *merited* nothing at Gods hands. 1. Because we are Servants. 2. Because we have but done our duty. 4. That the Lord may delay our reward till we have done all that he hath commanded us. 5. *That when we have it*, it is not a *reward of thanks, but of Grace*. This Parable is excellently added to the former discourses, our Saviour had before pressed the *Doctrine of Charity*, he had also shewed what must be the root of it, *viz.* true and lively Faith, he here sheweth us what we should propose to our selves, as our end in such acts, *viz.* not to merit at the hand of God, not meerly in hope to receive a reward from him, but the *Glorifying of God*, by a Faithful obedience to his Will, owning him as our Lord, and our selves as his Servants, without any vain Glory, or Ostentation, and in all Humility, confessing our selves Servants, unprofitable Servants, and such as have but done our Duty, no tho we had done all that he Commanded us, waiting for our reward with patience and taking it at last as of his free Grace with thankfulness, which is indeed requisite to the true and regular performance of every good work which we do, and our Duty if the infirmity of our flesh would allow us to do all whatsoever God hath commanded us; but much more when our performances are so Lame and imperfect, that the greatest part of what we do, amounteth not to the least part of what we leave undone.

11 And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12 And as he entred into a certain village, there met him ten men that were lepers, which stood afar off.

13 And they lifted up *their* voices, and said, Jesus Master, have mery on us.

Christs nearest way from *Galilee* to *Jerusalem*, was through *Samaria*. In a certain Town ten Lepers met him, for tho the Law forbad them any other Society; yet it did not restrain them from the Society each of other, probably they were got together, that they might at once come to this great Physician. The Leprosie was a sore Disease, not so much known in our Countries. We shall observe it was the Disease which God made to come upon some Persons, to testifie his displeasure for some Sin committed by them. It was threatned as the Mark of God upon Men for Sin, *Deut.* 28. 27. *from the Scab whereof thou canst not be healed.* God sent it upon *Miriam*, *Num.* 12. 10. for her contempt of *Moses*. *David* curseth *Joabs* house with it 2 *Sam.* 3. 29. *Gehazi* suffereth by it, for his lying and going after *Naaman* for a bribe, 2 *Kings* 5. 27. King *Uzziah* for usurping the Priest's Office, 2 *Kings* 15. 5. These ten Lepers cry to Christ for Mercy, Mercy with respect to their Afflictions.

14 And when he saw *them*; he said unto them, * Go shew your selves unto the priests. And it came to pass, that as they went, they were cleansed. * Levit. 13. 2.

It was according to the Divine Law, *Levit.* 14. 2. That the Leper in the Day of his cleansing, should be brought unto the Priest, who was to judge whether he was healed yea or no, and to offer the offering there prescribed. Christ sends him to the *Priest*, partly that he might observe the Law which his Father had given in the case, partly that he might have a testimony of this his Miraculous Operation. We shall observe that our Saviour cured so many being at distance from them, some by the Word of his Power only, tho he were present in the same place, others by touching of them; he certainly chose thus to vary his circumstances, in actions of this Nature, to let People know that the healing vertue was inherent in him, and that the proceeding of it from him, was not tyed to any ceremony used at the doing of the Work, which he used or omitted according to his pleasure.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16 And fell down on *his* face at his feet, giving him thanks: And he was a Samaritane.

It is most probable that this Leper first shewed himself to the Priest, according to the Commandment and the direction of our Saviour, and then returned to give our Saviour thanks. Some think that this *glorifying* God here mentioned, and his giving thanks to Christ, signifie the same thing, I doubt it, because nothing appeareth from this Story sufficient to convince us, that he looked upon Christ as God; nay it doth not appear that his Faith was risen so high as to believe him, the *Messiah*, the Son of *David*, they speak to him only under the notion of *Jesus*, *Master*, *v.* 13. It is plain they believed him at least to be a great Prophet, sent from God, and cloathed with a Power from God. I chuse rather therefore to Interprete *his falling down on his face at his Feet*, as an humble posture of Reverence, which those Nations did often use to complement their Superiours by, even as a posture of *Adoration*, and that his *glorifying God*, was a praising of him as the principal efficient cause of his healing, and his *giving thanks* to Christ, a civil respect paid to Christ as Gods instrument in the case. The *Evangelist* addeth, *and he was a* Samaritane. Christ calls him a *Stranger*, *v.* 18. A Stranger to the Common-Wealth of *Israel*, as all the *Samaritanes* were.

17 And Jesus answering, said, Were there not ten cleansed? but where *are* the nine?

18 There are not found that returned to give glory to God, save this stranger.

These ten Lepers were a representation of all Mankind, not more then one of ten that receive signal Mercies, from the bountiful hand of Divine Providence, cometh to give God any suitable homage. Thus he maketh his Sun to shine, and his rain to fall upon the Just, and upon the Unjust. Men howl to God upon their beds, but glorifie him not when they are raised up. But this increpation of our Saviour lets us know, that this their way is their folly.

19 And he * said unto him, Arise, go thy way; thy faith hath made thee whole. * Math. 9. 22. Mark 5. 34. & 10. 52.

It is a wonderful thing to observe what small Rudiments, and Embryoes of Faith, Christ encouraageth, and rewardeth. His Faith appeareth to be no more, then a Persuasion that Christ did not do, what things he did of this Nature, by any *Magical* Art, (as the *Pharisees* blasphemed) but *by the Power of God*, and that he was a Man sent of God. This Faith Christ honoureth, commendeth, rewardeth. *Faith* is to be measured from the *Revelation*, which he who believeth hath, and from the *Opposition* which he encountreth, a little Faith, upon a little Light, and maintained against a great Opposition is a *great Faith*, tho little in it self, yet great with respect to the circumstances of him, or her that believeth.

20 And when he was demanded of the Pharisees, when the kingdom of God should come; he answered them, and said, The kingdom of God cometh not || with observation.

|| Or, *outward shew.*

Whether the Pharisees spake this deriding him, who in his discourses had been often mentioning a Kingdom of God to come, or in simple seriousness, for they generally expected the coming of a *Messiah*, and a secular Kingdom, which he should exercise in the Earth, particularly over the Jews, (having first destroyed the Gentiles) is very hard to determine; their mean opinion of Christ, inclineth some to think the former; their generally received opinion about the Kingdom of the *Messiah*, giveth some countenance to the latter. Our Saviour's answer sitteth them, whatsoever they intended by their question. *The Kingdom of God*, (saith he) *cometh not μετὰ παρατηρήσεως with Observation.* The Word signifies a scrupulous and Superstitious Observation. Thus the verb from whence it cometh signifieth, *Gal.* 4. 10. The verb also signifies a *capetious Observation*, *Mark* 3. 2. *Chap.* 6. 7. & 14. 1. & 20. 20. *Acts* 9. 24. But that sense cannot agree to the Nown used in this place, the generality of the best Interpreters agree the sense here to be, *with external Pomp and Splendour*, and therefore *Beza* expounds the Nown here by a *Peripirasis*, *Iraue observari poterit*, in such a manner, as it can be observed. As if he had said. Men have taken up a false Notion of my Kingdom, as if it were to be a secular Kingdom to be set up in the World, with a great deal of Noise and Pomp and Splendour. So as Men may observe it and gaze upon its coming. But that which I call my Kingdom is not of this Nature. Our Lord expoundeth it in the next verse. *The Kingdom of God is within you*, it is of a spiritual Nature not obvious to humane senses, but exercised ever the hearts of my People, whether our Saviour speaketh this in reply to the Pharisees, or (as some think) beginning a discourse with his Disciples, which he further pursueth I cannot determine.

21 Neither shall they say, Lo here, or Lo there: for behold, the kingdom of God is || within you.

|| Or, *among st you.*

The latter Words of this verse seem fairly to admit of a double Interpretation, as *you* here may signifie the Disciples of Christ, who had received Christ as their Lord, over whom he exercised a spiritual Dominion, and Jurisdiction, or as it may respect the *whole Jewish Nation*, amongst whom the Kingdom of God was now exercised, by the Preaching of the Gospel, and the Power of Christ put forth in the casting out Devils, and other Miraculous Operations. I incline to the latter, as differing from those that think these Words were spoken with a peculiar respect to the Disciples, I rather think them a reply to the Pharisees, as corrective of their false Notion, and apprehension of the *Messiah*, as if he were yet to come, and to set up a temporal principality, for it is faid, *v.* 22. *And he said unto the Disciples*, as if he did but then specially apply his discourse to them ἐν ὑμῖν thus signifieth, *Chap.* 7. 16. *John* 1. 14. you (faith our Saviour) are much mistaken, as to the Nature of my Kingdom, and indeed of the Kingdom of the *Messiah*, in the expectation of which you live. It is not a Kingdom of the same Nature with the Kingdoms of the World, it cometh not with Pomp and Splendour for Men and Women to observe; they shall not say, *Lo here* he cometh, or *Lo there* he goeth, the Kingdom of God is now in the midst among you, tho you observe it not.

22 And he faid unto the disciples, The days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*.

Our Lord spendeth his further discourse in this Chapter, in a forewarning of his Disciples of those great troubles, which should follow his departure from them. At present the Bridegroom was with them, and they could not Mourn, for many years after that he was departed from them, *the days of the Son of Man continued*, that is Gospel days, times wherein the Gospel of Christ was freely Preached to them. But (faith he) make use of that time, for it will not hold long, there will come a time when you shall desire to see one of the days *of the Son of Man*, and shall not see them. These evil days began, when false Christs and false Prophets rose up, which was most eminently a little before the Destruction of *Jerusalem*, which happened about forty years after, every Factious Person that had Reputation enough to make himself the head, and leader of a Faction, taking his advantage of the common errour of the Jews, that a *Messiah*, a Christ was to come, who should exercise a temporal Kingdom over the Jews, would pretend to be, and give out he was the *Messiah*, to draw a Faction after him. This is that which our Saviour saith in the next Words.

23 And they shall say to you, See here, or See there: go not after *them*, nor follow *them*.

24 For as the lightening that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven: so shall also the Son of man be in his day.

See the Notes on *Matth* 24. 23, 27. You will (faith our Saviour) have a great many *false Christs*, and *false Prophets* arise, and foolish credulous People will be deceived by them, and come and tell you, *Lo* yonder is the *Messiah*, or Lo he is in another place, but believe them not. So it is in *Mark* 13. 21. *follow them not*, faith *Luke*. The Son of Man shall have *his Day*, a Day when he will come in a Glorious manner to Judge the Quick, and the Dead; but it will come upon the World like *Lightning*, that suddenly shineth from one part of Heaven to another, so as no Man can foretel it, or observe the Motion of it. Some do think that by the *Day of the Son of Man*, here was meant the spreading of his Gospel, but certainly, it is a strained sense, nor was the spreading of that a thing so sudden, but more gradually, and observably accomplished.

25 But first * must he suffer many things, and be rejected of this generation.

*Mark 8. 31. & 9. 31. & 10. 33.

Before my Kingdom shall appear in that Glory, I must suffer many things, and be rejected of this Generation; you may be seduced to think that I am going to put on a Crown as a secular Prince to deliver you from your Enemies. Alas! I am going to a Cross: I shall have *a day*, but this is *mine Enemies Day*, and the Power of Darkness both with reference to me and you. Look for nothing in, or from this generation but to see mee mocked, scourged, spit upon, buffetted, hanged upon a Cross, rejected, by Men, these will be the issues of Divine Providence, as to this Generation, look for better things hereafter, but look for no better, from, or in this Generation.

26 * And as it was in the days of Noe, so shall it be also in the days of the Son of man.

*Gen. 7.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entred into the ark: and the floud came and destroyed them all.

28 * Likewise also as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded.

*Gen. 19.

29 But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroy them all.

30 Even thus shall it be in the day when the Son of man is revealed.

See the Notes on *Matth.* 24. 37, 38. Our blessed Lord in these Verses doth both declare the surprisal of the Jews, with that Judgment which was coming upon them, and of the World, with his coming in the Day of Judgment (of which the Destruction of *Jerusalem* was a Type) and also forewarneth them to take heed, that they might not be surprized; he tells them, that *in the Days of the Son of Man.* (So that he speaketh of more than one Day) the Day of his Power in the Destruction of the Jews, and in the Day of Judgment, the Antitype to the former, it shall be as in the Days of *Noe*, and of *Lot*. In the Days of those Men, neither the Men of the old World, nor the Men of *Sodom* would hearken either to *Noah* or *Lot*, who were Preachers of Righteousness to them, and gave them Examples of Sober, and Holy Lives, but gave up themselves to Luxury, and lived in a careless regard of any thing God was doing, until the very Day, that *Noah* went into the Ark, with his Family, and the Flood destroyed all the rest, and till the Day that *Lot* went out of *Sodom*, and Fire and Brimstone came down and destroyed all those who were left in *Sodom*. So it would be before the Final ruin of the World. Till the very Days came, and Men felt it, the Generality of Men would not believe it, nor make any preparation for it. But in our Lords propounding these two great Examples to them, he also lets them know their Duty, and Wisdom, *viz.* to Watch, and be upon their Guard, with *Lot* to get ready to go out of *Sodom*, with *Noah* to prepare an Ark upon this Admonition which he gave them. There are no such Signs of approaching ruin to Persons or Nations, as *Security*, and the abounding of Sin and Wickedness; notwithstanding the warnings which God giveth them by his Messengers.

31 In that day, he which shall be upon the house-top, and his stuff in his house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

These Words seem to relate singly to the *Destruction of Jerusalem*. We had the same, *Matth.* 24. 17, 18. See the *Notes* there. They only signify the certain Ruin and Destruction of the place, and are our Saviours Counsel to his Disciples, not to linger, or promise themselves any longer security there, notwithstanding what any *false Christs*, or *false Prophets* should plainly tell them, but to make as much haste away out of it, as they possibly could.

32 Remember Lots wife.

We

We have the Story, *Gen.* 19. 26. *She looked back from behind him, and she became a Pillar of Salt.* *Lot* and his Family leaving *Sodom*, either looked back, as not believing what the Angel had faid, or as moved with the miserable condition of the place, or as loth to leave her Estate, and Goods; however in disobedience to the command of God, *v.* 17. *Escape for thy Life look not back, neither stay thou in all the plain, escape to the Mountain; lest thou be consumed.* God tumeth her *into a Pillar of Salt.* It is a dreadful caution, against *unbelief*, *disobedience*, *worldly mindedness*, *Contempt of Gods threatnings*, *and keeping a love for the forbidden Society of lewd and wicked Persons.*

33 Whosoever shall seek to save his life, shall lose it; and whosoever shall lose his life, shall preserve it.

That is, whosoever in disobedience to my command shall use Arts to preserve his Life, shall lose it, and whosoever at my command shall be ready to lose it, shall preserve it, or if he loseth his *Breath*, he shall preserve his Soul. See the *Notes* on *Matth.* 10. 39. & 16. 25. *Mark* 8. 35.

34 * I tell you, In that night there shall be two men in one bed; the one shall be taken, and the other shall be left.

*1 Thess. 4. 17.

35 Two women shall be grinding together; the one shall be taken, and the other left.

36 || Two men shall be in the field; the one shall be taken, and the other left.

|| *This thirty sixth verse is not in most of the Greek Copies.*

See the Notes on *Matth.* 24. 40, 41. These Verses seem to respect the Day of Judgment, and that dreadful Separation which shall be in that Day betwixt the *Sheep* and the *Goats*. It is true also of *Christs Day* in the Preaching of the Gospel, but that seemeth not to be the Sense of this Text. They can hardly be applyed to the Destruction of *Jerusalem*; it was so universal as hardly any were there left.

37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body *is*, thither will the eagles be gathered together.

Concerning the Sense of this *Proverbial* Expression, and the various application of it by Interpreters. See the Notes on *Matth.* 24. 28 In our *Evangelist* (where it is σῶμα not πτῶμα (as in *Matthew*) the Word there properly signifying a dead Body, the Word here a living Body) it seems to be applyed to Christ's glorious coming to *Judgment*: Where I shall be, who am to be the Judge both of the Quick and the Dead; thither shall all the World be *gathered* before me, but my Saints especially, who have *Eagles Eyes*, Senses exercised to discern betwixt Good and Evil, to discern me as their *Redeemer*, and the true *Messiah*, according to that, *Psal.* 50. 5, 6. *Gather my Saints together unto me, those that have made a Covenant with me by Sacrifice. And the Heavens shall declare his Righteousness: for God is Judge himself.*

CHAP. XVIII.

1 And he spake a parable unto them, *to this end*, * that men ought always to pray, and not to faint.

*Chap. 21. 36. Rom. 12. 12. 1 Thess. 5. 17.

This Duty of *Praying always*, is inculcated to us several times, in the Epistles as may appear from those Texts quoted in the Margint, which we must not interpret, as an Obligation upon us, to be always upon our Knees praying: for thus, our *Obedience* to it would be inconsistent with our *Obedience* to other Precepts of God relating both to Religious Duties and Civil Actions, neither was Christ himself always praying; but it either lets us know, *that there is no time in which we may not pray, as we may pray in all places, every where lifting up pure Hands without doubting* (as the Apostle faith) so we must pray *at any time*. Or, secondly, it is as much as *pray frequently*, and ordinarily, as *Solomon's Servants* are faid by the *Queen of Sheba*, to *stand always*, that is, ordinarily, and frequently before him, 1 *Kings* 10. 8. and the Jews are faid *always to have resisted the Spirit of God*, *Acts* 7. 51. That is, *very often*, for they did it not in every individual Act of their Lives, or else *in every part of time*: Knitting the Morning and Evening (the general parts of our time) together by prayer. Thus the Morning and Evening Sacrifice, is called the *continual Burnt Offering*, *Exod.* 29. 42. *Nehem.* 10. 33. Or as it is in *Eph.* 6. 18. ἐν παντὶ καιρῷ: *In every Season*, when ever the Providence of God offers us a fair Season and opportunity for Prayer. Or *Mentally* praying always, intermixing good and Pious Ejaculations, with our most Earthly, and Sublunary occasions; or, *having our Hearts at all times ready*, for Prayer, having the Fire always on the Altar (as was required under the Old Law) tho the Sacrifice be not always offering. *And not fainting*, which is the same with that, *Eph.* 6. 18. *Watching thereunto withal perseverance*, and *Col.* 4. 2. *continue in Prayer, watching thereunto.* Not fainting either by reason of Gods delay, to give us the things we ask of him; or through lazinesse, and remission of our Duty, before our Life doth determine. This is now what our Saviour designeth to teach us in this Parable, which followeth.

2 Saying, There was † in a city a judge, which feared not God, neither regarded man.

† Or, *in a certain City.*

3 And there was a widow in that city, and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And * shall not God avenge his own elect, which cry day and night unto him, though he bear long with them.

*Rev. 6. 10.

8 I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

We have here the *Parable*, and the interpretation thereof, both *v.* 1. in the *Proparable*, or the Words immediately going before it, and also in an *Epiparabole*, or some Words following it, which sufficiently explain our Saviour's Scope and Intention in it, *viz.* To assure his People, that tho the Lord shew a great deal of patience towards Wicked Men, who are the Enemies of his People, and doth not presently answer their crys for a deliverance of them out of their Hand; yet if they go on crying to him, he will most certainly at length deliver them. To this purpose he tells them a matter of Fact, which either had happened, or might happen in the World. *There was in a City a Judge, which feared not God*, &c. *v.* 3, 4, 5. from hence he concludeth, arguing *a minore ad majus*, from the lesser to the greater, and indeed there is an *Emphasis* in every part of the comparison. 1. This was an *unjust Judge*, God is a *Righteous Judge*. He did this for a *Stranger*, Gods People are *his own Elect*. Then he assureth them, *That God would avenge them speedily*. We may from this Discourse of our Saviour observe several things. 1. That all the wrongs and injuries, which the People of God suffer in this Life, should make them fervent and frequent in Prayer to God for Redressing them. 2. That notwithstanding their Prayers, God may bear with their Enemies long, for so much time as they shall think *a long time*. 3. If Gods People do not faint, but continue Night, and Day crying to him, God will hear them, and avenge them of their Adversaries. The Power that *Importunity* hath upon Sinful Men, may confirm us in this thing, and ought to ingage us to pray without Ceasing and Fainting. *Nevertheless when the Son of Man cometh, shall he find Faith on the Earth?* When Christ shall come to Judgment, he will find very few whose Hearts have not fainted; there will be Multitudes who are fallen away, through the Power that Temptations have upon the frailty of humane Nature; by Faith here seems to be understood the true and proper effects of Faith, growing out of it as the Fruit out of the Root. This Premonition of our Saviour also served for an excellent caution to his Disciples, that they would watch, and take care that they might be none of that part of the Stars of Heaven, which by the *Dragons Tail* should be *cast down to the Earth.*

9 And he spake this parable unto certain which trusted in themselves || that they were righteous, and despised others.

|| Or, *as being righteous.*

By the Term *certain* or *some*, he unquestionably understandeth the *Pharisees* and their Disciples, who (as we have all along in the History of the Gospel observed) were a Generation of Men, who were eminently guilty both of a *Boasting of themselves*, and a *Scorning and despising all others.*

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publicane.

Who these *Pharisees*, and who the *Publicanes*, were we have had frequent occasions before to tell. The *Temple* stood upon an Hill; therefore they are faid to *Ascend*, or go up. They had in the *Temple* set Hours for Prayer, as may be learned from, *Acts* 3. 1. At which some of all sorts went up to pay that homage unto God. Our Saviour mentioneth but two, having in it no further design than by this Parable to inform his Disciples, how much more acceptable to God, the Prayers of broken humble contrite Hearts are, though the Persons possessed of them be such as have been, or at least have been reputed, *great Sinners*, Than the Prayers of those who are Hypocrites, and proud, and come unto God pleading their own Righteousness, in order to the obtaining of his Favour.

11 The Pharisee stood and prayed thus with himself, * God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publicane.

*Isa. 1. 15. & 58. 2. Rev. 3. 17.

From hence we may observe that *Thanksgiving is a part of Prayer*. It is faid he Prayed, yet we read not of any one Petition he put up. His standing while he prayed is not to be faulted, (that was an usual posture used by Persons praying) unless the *Pharisee* made choice of it for *Ostentation*, that he might be the better taken notice of: Which was too much their fault, *Matth.* 6. 5. whether the Term πρὸς ἑαυτὸν, *with himself*, in this place, signifieth

signifyeth that he only prayed in his Heart, or with a Voice that could not be heard, or only that he prayed by himself. I doubt, for tho our Saviour, who knew Mens thoughts, could easily repeat his Prayer, supposing it only *mental*, or at least with a Voice not audible; yet this seemeth not to suit the Humour of a *Pharisee*, whose whole design was to be taken notice of, seen and heard by others: he saith, *God I thank thee, that I am not as other Men, Extortioners, Adulterers*, &c. But was this blame worthy? may we not bless God for his restraining Grace, not suffering us to run into the same Excesses of Riot with other Men? Doubtless it is both lawful, and our Duty provided, 1. That we speak Truth when we say it. 2. That we do not come to plead this as our Righteousness before God. But this *Pharisee*, 1. Speaks this in the Pride of his Heart, in the justification of himself. 2. In the Scorn, and Contempt of his Neighbour. 3. Tho he were guilty of as great Sins as these, tho of another kind. In the mean time we observe, That he did not attribute this Negative goodness, of which he had boasted, to that *positive* Goodness, which he will tell us on by and by to the *Power of his own Will*. He gives thanks to God for them.

12 I fast twice in the week, I give tithes of all that I possess.

Twice in the *Sabbath*, saith the *Greek*, but that is ordinary to denominate the Days of the Week, from the *Sabbath*; the meaning is, Twice betwixt *Sabbath* and *Sabbath*. Those learned in the Jewish *Rabbines* tell us, that the Jews were wont to fast twice in a Week, that is, the *Pharisees* and Devonter sort of them once on the *Second*: Another time on the fifth Day (which are those Days which we call *Munday* and *Tousday*.) From whence some tell us that *Wednesday* and *Fryday*, come to be with us *Fasting Days* or *Fish-days*. The Christians in former times, thinking it beneath them, to be less in these Exercises, than the Jews, would have also two Fasting-days each Week, and those not the same with the Jews, that they might not be thought to *Judaize*. If that Custom had any true Antiquity, I doubt not, but they fasted after another rate, than the *Papists* or others now do, who pretend a Religion to those Days. But neither was the *Pharisees* Practice, nor the Practice of Christians in this thing to be much admired or applauded. For *Fasting* was always used in Extraordinary Cases, and the bringing extraordinary Duties into ordinary practice, usually ends in a meer Formality. It is a good Rule; Neither to make *ordinary Duties extraordinary*, or rare. Nor yet *Extraordinary Duties, ordinary*; the doing of the first ordinarily issueth in the loss of them, and quite leaving them off; the latter, in a former lifeless performance of them. I *give Tithes of all I possess*. The Emphasis lyeth in the Word *All*. Others paid *Tithe* of *Apples*, and some *Fruits of the Earth* (of which alone Tithe was due) but the *Pharisees* would pay *Tithes* of those things, as to which it was generally held, that the Law did not strictly require them, such as *Potherbs, Eggs, Milk, Cheese*. Our Saviour bare them this Testimony, that they paid Tithe of *Mint, Anise, and Cummin*, *Mat.* 23. 23. *Rue, and all manner of Herbs*. *Luke* 11. 42. This *Pharisee* boasteth of his *Exactness* in two things: neither of which were required particularly by the Law of God. Nor did he amiss in them, if he had not omitted the weightier things of the Law, as our Saviour chargeth them to have done in both the Texts before-mentioned, but how came these things to make him a Plea for his justification before God? will he plead his *Righteousness*, because he did things which God did not command him, while in the mean time, he omitted those things which God had commanded? Or, what did these things signify, if they were not done out of a Root of Love? The Law is, *Thou shalt love the Lord thy God with all thy Heart*, and how could they be performed out of *Love*, when *Love* was one of the things which our Saviour chargeth them to have omitted? Of the same nature, are other Works, such as building of Churches, and Hospitals, and Alms-houses; the Fruit is good, if the *Root* be good. But if they be done out of *Ostentation*, or *opinion of meriting* at Gods Hands, Mens Money (notwithstanding these things) will perish with them, for Heaven is not to be purchased by our Money.

13 And the publicane standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

Those who fancy the *Publican* stood afar off from the *Pharisee*, because the *Pharisees* would suffer none but those of their Sect, at least none that were under such a Notoriety of disrepute, as the *Publicanes* generally were, to come near them; suppose him to have been a Jew (which is not impossible) if he were a *Gentile*, he must stand so far off as the *Court of the Gentiles*, was from the *Court of Israel*. This *Publican's Humility* in his Address to God, is described *by his Posture*; he lookt upon the Earth, as one that thought himself not worthy to look toward Heaven. 2. By his Action; *He smote upon* his Breast, as one full of Sorrow, and trouble. 3. By the *matter* and *form* of his Prayer, he confesseth himself a Sinner. He flyeth unto the free Grace of God. Here's not a Word of Boasting, that he was not such, or such, nor yet that he did thus, or thus. He confesseth himself a *Sinner*, a *Miserable Sinner*, and fleeth to the free Grace of God, thereby instructing us how to make our Applications to God, disclaiming any Goodness or Righteousness in our selves, and fleeing to the alone Merits of Christ, and the free Grace of God in, and through him.

14 I tell you, This man went down to his house justified *rather* then the other: * for every one that exalteth himself, shall be abased; and he that humbleth himself, shall be exalted. * Job 22. 29.

Justified, ἢ ἐκεῖνος, we Translate *rather than the other*, not that the other was at all justifiyed by God, the other was justified by himself only, and those of his party. The *Publican* was justified by God. It followeth, *For every one that exalteth himself shall be abased*, &c. It is another of our Saviours Sentences often made use of by him, *Matth.* 23. 12. and in this Gospel, *Chap.* 14. 11. It is applyed to the ordinary practice of Men, but hear to God in the ways of his *Providence*, he resisteth the Proud, and gives Grace to the Humble. The Blessed Virgin magnifieth God on this account, *Chap.* 1. 51, 52.

15 And they brought unto him also Infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them.

16 But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of * such is the kingdom of God. * 1 Cor. 14. 20. 1 Pet. 2. 2.

17 * Verily I say unto you, Whosoever shall not receive the kindom of God as a little child, shall in no wise enter therein. * Mark 10. 15.

See the Notes on *Matth.* 19. 13. *Mark* 10. 13. where we before met with this piece of *History*.

18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

19 And Jesus said unto him, Why calleſt thou me good? none *is* good save one, *that is* God.

20 Thou knowest the commandments, * Do not commit adultery, Do not kill, Do nor steal, Do not bear false witness, * Honour thy Father and thy mother. * Exod. 20. 12. Rom. 13. 9. * Eph. 6. 1. Col. 3. 20.

21 And he said, All these have I kept from my youth up.

22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing, * Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. * Mat. 6. 19. 20. 1 Tim. 6. 19.

23 And when he heard this, he was very sorrowful: for he was very rich.

24 And when Jesus saw that he was very sorrowful, he said, * How hardly shall they that have riches enter into the kingdom of God. * Prov. 11. 28.

25 For it is easier for a camel to go through a needles eye, then for a rich man to enter into the kingdom of God?

26 And they that heard *it*, said, Who then can be saved?

27 And he said, * The things which are unpossible with men, are possible with God. * Jer. 32. 17.

We have met with this Story at large, *Matth.* 19. 16. And with (if not the same) very like to it, *Mark* 10. 17, 18. See the Notes on both those places. The History is of great use to us. 1. *To know how far a Man may go, that yet is a great way short of a truly good, and Spiritual State*. He may know that nothing in this Life will make him perfectly happy. He may desire Eternal Life, and Salvation. He may go a great way in keeping the Commandments of God, as to the Letter of them. He may come to the Ministers of the Gospel to be further instructed. But herein he will fail, He will not come to Christ, that he may have Life, but fancy he should do something Meritorious of it, he doth not aright understand the Law, and that there is no going to Heaven that way, but by the perfect observation of it, and therefore fansieth himself in a much better Estate than he is. 2. It instructeth us in this, That there is no coming to Heaven by Works, but by a full and perfect obedience to the whole revealed Will of God. 3. That every Hypocrite hath some Lust or other, in which he cannot deny himself. This Rulers Lust was his immoderate love of the World, and the things thereof. 4. That it is a mighty difficult thing for any Persons, but especially such as have great possessions on Earth, to get to Heaven. 5. As difficult and almost impossible it may appear to Men, yet nothing is impossible with God. He can change the Heart of the Rich, and incline it to himself, as well as the Heart of the Poor. The Rich Man hath more impediments; but be Men Rich or Poor, without the powerful Influence of God upon the Heart, without his free Grace no Soul will be saved.

28 Then Peter said, Lo, we have left all, and followed thee.

29 And he said unto them, Verily I say unto you, there is no man that hath left house, or parents, or

or brethren, or wife, or children, for the kingdom of Gods sake,

30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

See the Notes upon *Matth.* 19. 27, 28, 29, 30. and on *Mark* 10. 28, 29, The difficulty is only to reconcile, *v.* 30. to Gods Providences. For the Eternal Life promised in the World to come, that is *Matter* of Faith, and not so much as seemingly contradicted by any Providence of God. But how many lose much for Christ, that in this Life do not receive Manifold more, or an Hundred-fold. *An.* It is true if we understood it *in specie*. But the promise is not so to be interpreted. It is enough, if they do receive much more *in valore*, in value upon a true and just estimation. And this every Sufferer for Christ hath either; 1. In a Joy, and Peace, and assurance of Gods love, which is thousand times more. 2. Or at least *in a contentation of Mind*, with that State into which the Providence of God bringeth them; this also is much more, as any will judge it a happier State never to Thirl, than to have much Drink to satisfy the Appetite.

* Mat. 16. 21. & 17. 22. * Isai. 22. Isa. 53. * Mat. 27. 2. Chap. 23. 1 John. 18. 28. Acts 3. 13. *See the notes on these Texts.*

31 * Then he took unto him the twelve, and said unto them, Behold we go up to Jerusalem, and all things * that are written by the prophets concerning the Son of man shall be accomplished.

32 * For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully intreated, and spitted on;

33 And they shall scourge *him*, and put him to death: and the third day he shall rise again.

34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

We shall afterward in the History of our Saviours passion, see all these things exactly fulfilled, and our Lord here assureth his Disciples, that it was but in accomplishment of all that was prophesied concerning the *Messiah*; nor was it any more than he had told them, *Ch.* 9. 22. and again *v.* 44. *Matth.* 20. 17. *Mark* 10. 32, 33. yet it is said, *That they understood none of these things*. The Words were easie enough to be understood, but they could not Reconcile them, to the notion of the *Messiah*, which they had drank in, they could not conceive how the *Messiah*, that should redeem *Israel* should dye, or be thus barbarously used, by those whom he came to Redeem, or Save. We have great need to consider well what Notions we entertain concerning the things of God. All this Blindness, and unbelief of the Disciples, was bottomed in the false Notion of the *Messiah*, which they had taken up. However our Saviour thought fit to inculcate them, to prepare them against the offence they might take at them, when the Providence of God brought them forth, it is good for us to hear, tho it be only for the time come.

35 * And it came to pass, that as he was come nigh unto Jericho, a certain blind man sate by the way-side begging. * Mat. 20. 29. 30, 31.

This blind Man was *Bartimeus*, the Son of *Timeus*, as *Mark* tells us, *Mark* 10. 46. *Matthew* mentions two, the other two *Evangelists* but one, as being more famous, either upon his own, or his Fathers account.

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cryed, saying, Jesus, thou son of David, have mercy on me.

39 And they which went before, rebuked him, that he should hold his peace: but he cryed so much the more, Thou son of David, have mercy on me.

40 And Jesus stood and commanded him to be brought unto him, And when he was come near, he asked him,

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight: * thy faith hath saved thee. * Chap. 17. 19.

43 And immediately he received his sight, and followed him, glorifying God: And all the people when they saw *it*, gave praise unto God.

See the Notes on *Matth.* 20. 29, 30. and on *Mark* 10. 46. where this whole History is more fully opened. It is here again very remarkable, how much Christ attributeth to *Faith*, *v.* 42. *Thy Faith hath saved thee*, which can be no otherwise understood, than of Faith, as the condition that was required in the Person to be healed, for it is most certain, that Christ by his Divine Power, was the Efficient cause of this Blind Man's healing, but he exerted this Divine Power, upon that exercise of *Faith*, which he discerned in the Blind Man, whose Faith seemeth to be a degree higher than that of the *Lepers*, *Ch.* 17. 13. who said no more *Jesus, Master*. Jesus, thou *Son of David* was much more than this. It speak the blind Mans persuasion, that Christ was the *Messiah*; for it was an incontroulled Tradition amongst the Jews, that the *Messiah* was to be the *Son of David*. Christ rewards the least Exercises of true Faith, but much more the higher Exercises of it. It doth not appear this *Blind Man* was fully informed, who the *Messiah* should be, *viz. God-man*, but so far as he knew he professeth, he calleth Jesus, *The Son of David*,

CHAP. XIX.

1 And *Jesus* entred, and passed through Jericho.

Jericho was a very rich City, in the Tribe of *Benjamin*, less than twenty Miles distance from *Jerusalem*, (whither our Saviour was going) and less than eight Miles distance from *Jordan*. See *Num.* 22. 1. It was the first place which *Joshua* sent Persons to spy out, before he had conducted the *Israelites* over *Jordan*. *Jos.* 2. 2. he took it, *Ch.* 6. and Cursed the Man that should rebuild it, (for he Burned it) *v.* 24. He Prophesied, that he who should go about to rebuild it, should *lay the Foundation of it in his First-born; and set up the Gates thereof in his Younger Son*, which accordingly fell out in *Ahabs* time, to one *Hiel* a *Bethelite*, 1 *Kings* 16. 34. Through this Town or City, which now had been rebuilded many years, our Saviour passeth in his way to *Jerusalem*.

2 And behold, *there was* a man named Zaccheus, which was the chief among the publicanes, and he was rich.

We have had frequent occasions to hint, that the *Publicanes* were the gatherers of the *Publick Revenue* from the *Romans*. Amongst them there was an order of Superiour and Inferiour Officers: *Zaccheus* was the chief of them that were in that Commission. *And he was Rich*, which is not to be wondered at, considering his employment, and is particularly mentioned doubtless to Magnify the Grace of God towards him, (of which we shall by and by hear more.) As well to let us know, that tho it be an hard thing for a Rich Man to be saved, yet with God it is possible, as we hear herefore, as that tho *Publicanes* were most of them Rapacious and exceedingly given to Extortion; and the love of Money commonly increaseth, with the encrease of Mens Estate, yet Christ can change the Heart of such a Man, and work it into a Contempt of *Riches*, and into a Freedom to part with them at the Command of Christ, or where they hinder the Embraces of him.

3 And he sought to see Jesus who he was, and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycomore-tree to see him; for he was to pass that way.

All this was but Curiosity, he saw a great Croud passing by, and asks what was the matter. The People tell him; That it was *Jesus of Nazareth*, that famous Prophet, whose Fame had filled *Judea* as well as *Galilee*; he hath a great Curiosity to see him, and runs before to find out a convenient Station, but perceiving the Crowd was great, and knowning that he was too low of Stature to look over all their Heads so well, as to satisfy himself, he Climeth up upon a *Sycomore-tree*. by the way-side, in which he knew that he must pass.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down; for to day I must abide at thy house.

I see no ground for their Opinion who think that before this time, *Zaccheus* his heart was touched with any love, or affection to Christ. The Evangelist seemeth to represent *Zaccheus* before this, as a meer stranger to Christ, *he sought to see who he was*. But Christ's *looks* are healing looks, there went vertue along with them to convert *Zaccheus* tho a Publican, and to recover *Peter* who had denied his *Master*, but they must be such *looks*, as carried with them a design to do good to Souls, Christ looked upon thousands to whom his looks conveyed no spiritual saving Grace. He that could heal by the hemm of his Garment touched, could change an heart by his look. How good a thing it is to be near the place where Christ is, what ever principle brings Men thither? provided Men come not as the Pharisees used to come, to execute their Malice. *Zaccheus* was brought to the bodily view of Christ, out of meer *curiousity*, but being there he receiveth a saving look from him, how many have had their hearts changed by *Gospel* Sermons, who never went to hear the Preachers with any such desire or design? Christ's design may be executed in the Conversion of Sinners, tho not ours. He is found of them that seek him not, and of those that enquire not after him. Preparatory dispositions in us are not necessary to the first Grace. God can at the same time *Prepare*, and *change* the heart. *Zaccheus* is the first Man we read of, (to whose house Christ not asked) invited himself, and in it did more for *Zaccheus* then he expected. O the freeness, and riches of Divine Grace! which seeketh not a worthy object, but makes the object worthy, and therefore loveth it. *What a Word was this. Come down for I must this Day abide at thine house?*

6 And

6 And he made haſt, and came down, and received him joyfully.

Curiosity carried *Zaccheus* up, but *Love to Christ* bringeth him down, he therefore makes haſt to come down, and he receiveth Christ joyfully, glad to entertain ſuch a Guest. When Christ cometh to any Soul he never brings any ſorrow to it, nor any thing but glad tidings.

7 And when they ſaw *it*, they all murmured, ſaying, That he was gone to be a guest with a man that is a ſinner.

All here muſt not be taken for every individual Perſon, that is not to be preſumed either of all the Inhabitants of *Jericho*, or much leſs of all that were in Chriſts Company, amongſt others *Mary Magdalene* was at this time in his Company, who had no reaſon to Murmur at that. But of what ſort of People were theſe Murmurers? The voice is the voice of *Phariſees*, who had often quarrelled at Chriſt for this, and of their Diſciples for there were multitudes of the Jews that had Drunk in the Superſtitions of that Faction, and were more afraid of keeping Company with Sinners, than themſelves being ſo. Of having fellowſhip with their excommunicates in their houſes, then of having fellowſhip with their or greater works of darkneſs. Our Saviour had before anſwered this Cavil, he will now come to ſhew them they were miſtaken in the Man That he whom they counted a Sinner, was a better Man then themſelves generally were.

8 And Zaccheus ſtood, and ſaid unto the Lord, Behold, Lord, the half of my goods I give to the poor: and if I have taken any thing from any man
* Chap. 3. 14. by * falſe accuſation, I reſtore *him* four-fold.

See here the firſt Effects of Chriſts ſaving looks upon any Soul. The Soul preſently begins to cry out with the Prophet *Iſaiah* 6. 5. *Wo is me for I am undone, becauſe I am a Man of unclean Lips, and I dwe.. in the midſt of a People of unclean Lives, for mine Eyes have ſeen the King, the Lord of Hoſts.* *Zaccheus* is now made ſenſible of his *Covetouſneſs*, and *hardneſs of heart* towards the Poor, or his *Extortion*, and *Oppreſſion*, and reſolves upon an eſtectual Reformation Chriſt never looks any Soul in the face but he looks his ſcandalous Sinnings out of countenance. Acts of Charity and Juſtice are the firſt Fruits of true Repentance. The World and the love of it goeth out of the heart alſoon as ever the true love of Chriſt comes into it, the Soul knows that it cannot *ſerve God, and Mammon*. In caſe of wrong done to others, there can be no Repentance, nor (conſequently) any Remiſſion, without Reſtitution and Satisfaction ſo far as we know it, and are able. *Reſtore*, (ſaith Zaccheus) True Love to Chriſt never giveth him bare meaſure. God had no where required the *giving of half a Mans goods to the Poor*, nor the reſtoring of *four fold*, except in caſe of theft, of which Men were judicially convicted, in caſe of voluntary Confeſſion; the *Law* was but for a fifth part over and above the principal as to which a Perſon was wronged, *Num.* 5. 7. In caſe an Ox were ſtollen, the thief was to reſtore five-fold, and in caſe a Sheep ſtollen, four were to be reſtored, if the Perſon had alienated it, if it were found alive in his hand, he was to *reſtore double*, *Exod.* 22. 1. 4. In other caſes he was to reſtore but *double*, if it came to the Sentence of the Judge, *v.* 9. But in caſe of a *voluntary Confeſſion*, he was only tied to a fifth part above the principal, *Levit.* 6. 1, 2, 3, 4, 5, 6. and to bring a *Trepaſs-Offering* to the Lord. This was the caſe of *Zaccheus*, being touched with the ſenſe of his Sin, he voluntarily confeſſeth, and promiſeth the higheſt degree of *Reſtitution*. But a true Love in the Soul to Chriſt, thinks nothing too much to do in the Deteſtation of Sin, or demonſtration of it ſelf in Works which may be acceptable in the ſight of God.

9 And Jeſus ſaid unto him, This day is ſalvation come to this houſe, forſomuch as he alſo is * the ſon
* Chap. 13. 16. of Abraham.

* See Matth. 10. 6. & 15. 24. 10 * For the Son of man is come to ſeek and to ſave that which was loſt.

It is the opinion of ſome, that by *houſe* is here to be underſtood *Zaccheus*, and his *whole Family*. Nor can it be denied, but that God when he poureth out the Oil of Grace upon the head of a Family, maketh ſome of it to run down to the skirts of his Garments. Gods Covenant was with *Abraham* and his *ſeed*. There is a Bleſſing upon whole Nations, and whole Families, where the heads of them receive the Goſpel; but this is not to be extended beyond ſome Goſpel privildeges, and the liberty of the means of Grace. Σωτηρία ἐγένετο (which we tranſlate *Salvation is come*) ſeemeth to ſignifie much more then this. I had rather therefore Interpret *this houſe*, the head of this houſe. *Forſomuch as he alſo is the Son of* Abraham. Here again a queſtion ariſeth, in what ſenſe theſe Words are to be underſtood, whither that he were *the Son of* Abraham, as *Abraham* was the father of the Jewiſh Nation, or as he was the *Father of the Faithful*, *viz.* of all thoſe who believed, or ſhould believe in Chriſt. Thoſe who think he was a Jew ſuppoſe, that the *Romans* did imploy ſome *Jews* in their ſervice, to gather the publick Revenue, (which is not improbable, being no more then is done by all Conquerors) they have alſo to countenance them. 1. That *Zaccheus* is a name of *Hebrew* extraction. 2. That his mention of a four-fold Reſtitution, ſeemeth to have reference to the Law of *four-fold Reſtitution*, *Exod.* 22. 1. in caſe of Sheep ſtollen, and alienated. 3. That the Jews did not charge our Saviour for eating with a Perſon Uncircumciſed, but a Perſon that was a ſcandalous Sinner. Theſe make theſe Words to be a reaſon given by our Saviour, why he was ſo kind to *Zaccheus*, becauſe he alſo *was a Son of* Abraham, one of the *loſt Sheep of the houſe of* Iſrael. If I could Interprete Σωτηρία. *The means of Salvation*, I ſhould incline to this ſenſe alſo; but taking it to ſignifie *ſaving Grace*, which brings men to a certainty of Salvation, *Remiſſion of Sins*, and the juſtification of the Soul of this *Publicane*. I cannot but think that by *a Son of Abraham* in this Text is meant a true believer; which he might be and yet be a *Native Jew* alſo. Tho all *Iſrael* did not obtain, yet the *Election* amongſt them did obtain, *Rom.* 11. 7. All were *not* Iſrael, *who were of* Iſrael. *Neither* (ſaith the Apoſtle *Rom.* 9. *v.* 7.) *becauſe they are the ſeed of* Abraham *are they all Children*. Nor were they other then Jews to whom Chriſt ſaid, *John* 8. 39. *If ye were* Abraham's *Children ye would do the works of* Abraham, and *v.* 44. *you are of your Father the Devil, and the Luſts of your Father ye will do.* Our Saviour therefore in ſaying, *Forſomuch as he alſo is the Son of* Abraham, intendeth much more, then that he was a Native Jew, (if indeed he were ſo, for that is not certain) *viz.* that he was a *believer*, a Son of *Abraham*, conſidered as the *Father of the Faithful*, a genuine Son of *Abraham*, rejoycing with him at the ſight of his Day, and *believing* with him, ſo as it was *imputed to him for Righteouſneſs*, and Salvation is already come in a ſure *Title*, tho not in actual poſſeſſion, to every Soul that is ſuch a one. *For the Son of Man* (ſaith he) *is come to ſeek and to ſave that which is loſt.* We had the ſame *Matth.* 18. 11. See the Notes in that place.

11 And as they heard theſe things, he added, and ſpake a parable, becauſe he was nigh to Jeruſalem, and becauſe they thought that the kingdom of God ſhould immediately appear.

We noted before, that *Jericho* was but 150 furlongs from *Jeruſalem*, (which were *twenty Miles*) and probably this diſcourſe was upon the way when he was come nearer to it. But the principal occaſion of the following Parable was, his diſcerning of the Opinion which poſſeſſed ſome of the company which went along with him, that the time was now at hand when the *Kingdom of God ſhould appear*. When Chriſt would put forth ſome eminent act of his Power, in delivering them from the ſervitude they were in, to the *Romans*, or in *deſtroying* the unbeliving Jews and Phariſees. Or when his Goſpel ſhould take a further place, and prevail in the World beyond what it yet had done. He therefore putteth forth a Parable to them, wherein by a familiar ſimilitude, he lets them underſtand, that he was going away from them, but would come again, and then receive the Kingdom. That in the mean time he would imploy them as his Servants, with his goods, and when he came would take an account what uſe, and improvement they had made of them, and then he would both reward his Friends, and be revenged on his Enemies. The Parable followeth.

12 He ſaid therefore, A certain noble man went into a far country, to receive for himſelf a kingdom, and to return.

13 And he called his ten ſervants, and delivered them † ten pounds, and ſaid unto them, Occupy till I come.

† Mina is ten ounces and an *half which is five ſhillings the ounce is three pounds two ſhillings and ſix pence.*

14 But his Citizens hated him, and ſent a meſſage after him, ſaying, We will not have this man to reign over us.

15 And it came to paſs, that when he was returned, having received the kingdom, then he commanded theſe ſervants to be called unto him, to whom he had given the † money, that he might know how much every man had gained by trading.

† Gr. Silver and ſo v. 23.

16 Then came the firſt, ſaying, Lord, thy pound hath gained ten pounds.

17 And he ſaid unto him, Well, thou good ſervant: becauſe thou haſt been * faithful in a very little, have thou authority over ten cities.
* Chap. 16. 10.

18 And the ſecond came, ſaying, Lord, thy pound hath gained five pounds.

19 And he ſaid likewiſe to him, Be thou alſo over five cities.

20 And another came, ſaying, Lord, behold, *here is* thy pound which I have kept laid up in a napkin.

21 For I feared thee, becauſe thou art an auſtere man: thou takeſt up that thou layedſt not down, and reapeſt that thou didſt not ſow.

22 And he ſaith unto him, * Out of thine own mouth will I judge thee, thou wicked ſervant. Thou kneweſt that I was an auſtere man, taking up that I laid not down, and reaping that I did not ſow:
* 2 Sam. 1. 16. Matth. 12. 37.

23 Wherefore then gaveſt not thou my money into the bank, that at my coming I might have required mine own with uſury?

24 And

24 And he ſaid unto them that ſtood by, Take from him the pound, and give *it* to him that hath ten pounds.

25 (And they ſaid unto him, Lord, he hath ten pounds)

26 For I ſay unto you, * That unto every one which hath, ſhall be given: and from him that hath not, even that he hath ſhall be taken away from him.
* Matth. 13. 12.

27 But thoſe mine enemies which would not that I ſhould reign over them, bring hither, and ſlay *them* before me.

The Parable of the Talents which we had, *Matth.* 25. 14. is of great cognation to this Parable, and the Doctrine of it in many things is the very ſame; but the circumſtances of that and this Relation, are ſo differing as I cannot think, that both *Matthew* and *Luke* relate to the ſame time. I know nothing that hinders, but that our Saviour might twice repeat a Parable, which in ſubſtance is the ſame. Not to inſiſt upon the examination of the Words uſed in the *Greek*, (which is a work fit only for *Critical* Writers) for the right underſtanding of this Parable we have three things to do. 1. To enquire what ſpecial inſtruction our Saviour did in this Parable intend to thoſe who heard him at that time. 2. Who the Perſons are repreſented in it, under the Notion of a Nobleman, and Servants, and what the things are, repreſented under the Notion, *of going into a far Country, to receive a Kingdom*, diſtributing his Goods, *&c.* 3. What general inſtructions from it may be Collected, which are informative of us as well as thoſe to whom our Lord at that time ſpake. The ſpecial inſtructions which our Lord in this Parable ſeemeth by it to have given his Diſciples were theſe. 1. That they were miſtaken in their Notions, or apprehenſions of the ſudden coming of Chriſts Kingdom in Power and Glory. He had firſt a great journey to go, and they had a great deal of work to do. Inſtead of Reigning amongſt them, and exalting them, he was going away from them for a long time. 2. That there would be ſuch a manifeſtation of his kingdom in Glory and Power, when he ſhould exalt and liberally reward his Friends, and ſeverely puniſh all ſuch as ſhould be his Enemies. In order to theſe inſtructions, he taketh up this *Parable*, or ſpeaketh to them in the uſe of this ſimilitude. 3. As to the aptneſs of it. 1. The Nobleman here mentioned was Chriſt, who ſhall hereafter be a King in the exerciſe of Power and Juſtice, and diſtribute eternal Rewards and Puniſhments, but in his ſtate of humiliation in which he was, when he thus ſpake to them was but *like a Nobleman*, a Son of Man, tho the chiefeſt of ten thouſand. His *going into a far Country*, ſignifieth his going from Earth to Heaven. *To receive a Kingdom*, a Kingdom of Glory, Honour, and Power at the right hand of the Father. *His returning* ſignifies his coming again to *Judge the World at the laſt Day. His calling his Servants, and delivering to them ten Pounds*, ſignifieth his giving *Gifts unto Men*, when he ſhould *aſcend up on High*, Gifts of ſeveral Natures, but all to be *Occupied*, uſed in a ſpiritual Trade, for the advantage of our common Lord. Not that he giveth to all alike (which it is manifeſt he doth not) for every paſſage in a Parable is not anſwered in the thing, which it is brought to repreſent or expreſs. *The Citizens hating him, and ſending a Meſſage after him*, &c. ſignifies that the generality of the World are haters of Chriſt, and demonſtrate their hatred by their refuſal of his ſpiritual Government and Juriſdiction. *His returning, and calling his Servants to an account*, ſignifies, that when Chriſt at the laſt Day ſhall come to Judge the World, he will have an account of every individual Perſon, how they have uſed the Gifts with which he hath intruſted them, whither they be longer time of Life, more health than others, Riches, Honours, or more ſpiritual Gifts, ſuch as Knowledge, Utterance, Wit, *&c.* or any truſty places, or Offices, they have been in. The *different account* the Servants brought in, ſignifieth, that Men do not equally uſe the Gifts with which the Lord bleſſeth them; ſome uſe them well, ſome ill, ſome bring Honour and Glory to God by the uſe of them, and that ſome in one degree, and ſome in another. Some bring him no Honour or Glory at all. The Maſters anſwer to them upon their accounts, let us know that *every Man ſhall be rewarded according to his Work*. There will be degrees in Glory, (tho we cannot well open them) as well as of Puniſhments. *The unprofitable Servants excuſe for himſelf*, ſignifies, the great itch of Proud Humane Nature to excuſe it ſelf, and lay all the blame of its miſcarriages on God, either his ſeverity, or his not giving them enough, *&c.* The *Kings anſwer*, *v.* 22, 23. lets us know, that Sinners will be found to be Condemned out of their own Mouths. At the laſt Day, God will be found a Righteous God, and Man will be found to be the Liar. What the Lord further adds, *v.* 24, 25. Lets us know Gods liberality in rewarding his Saints at laſt. What he ſaith, *v.* 27. concerning his Enemies aſſures us, That altho God ſpareth Men and Women a long time, ſo long as while his Son is in the *far Country*, while the Heavens muſt contain him; yet in the Day of Judgment, a moſt certain final ruin will be their portion. Hence we may eaſily gather what inſtructions are offered us in this Parable. 1. That the ſtate of Chriſt when he ſhall come to Judge the World, will be a far more Glorious State, then it was while he was here upon the Earth. He was here in the appearance of a Nobleman, but he ſhall then appear as a King. 2. That all the good things which we have in this Life, are our Lords goods but in truſt with us to be uſed for his Honour and Glory. 3. That it muſt be expected that in the World, there ſhould be a great many Rebels againſt Chriſt and his Kingdom, a great many that ſhall ſay, *We will not have this Man to rule over us.* 4. That ſome make greater improvements then others, of what God intruſteth them with for his Honour and Glory, and ſome make no improvement at all of them. 5. That Chriſt when he cometh to Judge the World, will have a ſtrict account how Men have uſed his Goods, their time of Life, or Health, their Capacities, Honours, Riches, Truſts, Parts, *&c.* 6. That thoſe ſhall have the higheſt reward in Glory, who have made the higheſt improvements; but thoſe who have made improvements in any proportion ſhall have their reward. 7. That Proud and Wretched Sinners, will think in the Day of Judgment to wipe their own Mouths, and lay all the blame of their miſcariages on God. 8. That this is their folly, God will Condemn them from their own vain Pleas. 9. That in the Day of Judgment unprofitable Creatures, will, beſides the loſs of thoſe Rewards which they might have received from God, have all their little ſatisfactions taken from them, in the enjoyments of which they diſhonoured God. 10. That tho Proud Sinners here oppoſe the Law of God revealed to them, and will not ſuffer Chriſt to Reign over them; yet his Power they ſhall not be able to reſiſt, they ſhall at the laſt Day be ſlain before Chriſts face, and become *his Footſtool. He ſhall break them with a rod of Iron, and daſh them in pieces like a Potters Veſſel*, Pſal. 2. 9. & 110. 1. *and who ſhall then deliver them out of his hand?*

28 And when he had thus ſpoken, he went before, aſcending up to Jeruſalem.

Jeruſalem (as we before Noted) ſtood upon an Hill, thoſe that went to it therefore aſcended. This *going before* the Company was Noted by *Mark*, *ch.* 10. 32. here again *Luke* taketh notice of it. To let us know certainly with what Alacrity, our Saviour managed the buſineſs of Mans Redemption. He knew that he was at this time to be the *ſufferer*, and to die at *Jeruſalem*; to ſhew that he was freely willing, he leadeth the way.

29 And it came to paſs, when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he ſent two of his diſciples,

30 Saying, Go ye into the village over againſt *you*; in the which at your entring ye ſhall find a colt tied, whereon yet never man ſat: looſe him, and bring *him* hither.

31 And if any man ask you, Why do ye looſe *him*? thus ſhall ye ſay unto him, Becauſe the Lord hath need of him.

32 And they that were ſent, went their way, and found even as he had ſaid unto them.

33 And as they were looſing the colt, the owners thereof ſaid unto them, Why looſe ye the colt?

34 And they ſaid, The Lord hath need of him.

See the Notes on *Matth.* 21. 1, 2, 3. and *Mark* 11. 1, 2, 3, *&c.* we have diſcouſed there of *Bethphage* and *Bethany*, and whatever occurreth in this Hiſtory needing and explication.

35 And they brought him to Jeſus: and they caſt their garments upon the colt, and they ſet Jeſus thereon.

36 And as he went, they ſpread their clothes in the way.

37 And when he was come nigh, even now at the deſcent of the mount of Olives; the whole multitude of the diſciples began to rejoyce, and praiſe God with a loud voice for all the mighty works that they had ſeen.

38 Saying, * Bleſſed *be* the King that cometh in the name of the Lord: * Peace in heaven, and glory in the higheſt.
* Pſa. 118. 26. * Chap. 2. 14. Eph. 2. 14.

See the Notes on *Matth.* 21. 7, 8, 9. *Mark* 11. 7. 8, 9, 10. both which Evangeliſts (*Mark* moſt fully) deſcribe this great Triumph.

39 And ſome of the Phariſees from among the multitude ſaid unto him, Maſter, rebuke thy diſciples.

40 And he anſwered, and ſaid unto them, I tell you, that if theſe ſhould hold their peace, * the ſtones would immediately cry out.
* Heb. 2. 1.

How Peevish were theſe wretched Phariſees? to envy our Saviour this little Triumph; of coming into the City upon an *Aſſes colt*, with Garments under him inſtead of a *Saddle*, or any ſtately furniture, and trappings, and attended by a Company of poor People throwing their Garments, and boughs of trees in the way; yet theſe they would have ſilenced. Our Saviours reply, *If theſe ſhould hold their Peace, the ſtones would immediately cry out.* It ſeemeth to have been a Proverbial Speech uſed amongſt them, to ſignifie a thing which could not be. This Day was accomplished God's decree in that particular paſſage of Providence, concerning our Saviour, which could not be defeated.

41 And

41 And when he was come near, he beheld the city, and wept over it,

Those who of old blotted out this Sentence, as thinking that weeping was not becoming Christs Perfection, seem to have forgotten that he was *perfect Man*, and a sharer in all the natural infirmities of humane Nature, (if *weeping* upon the prospect of Humane miseries, deserveth no better Name then an infirmity, being an indication of Love and Compassion.) Those who think that it was idle for him to *Weep*, for that which he might easily have helped, seem to oblige God to give out of his Grace, whether Men do what he hath commanded them and is in their Power to do yea or no. Christ wept over *Jerusalem* as a Man, compassionating these poor Jews, with respect to the Miseries he saw coming upon them. As a Minister of the Gospel pitying the People to whom he was primarily sent.

42 Saying, if thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes.

Speeches which are the products of great passion, are usually abrupt and imperfect. *If thou hadst known*, That is, *O that thou hadst known*, or *I wisse that thou hadst known*. We are said in Scripture to know more than we believe, are affected with, and live up to the knowledge of. They had heard enough of the things which concerned their Peace; Christ had told them to them, but they attended not to them, they believed them not, and so cared not to direct their lives according to any such notions. *At least in this thy Day*. The time in which I have been Preaching the Gospel to thee, (for so I had rather interprete it, then of this last journey of our Saviours to *Jerusalem*.) This was properly the Jews day; for the first Preachers of the Gospel, spent all their time and pains amongst them. *The things which belong to thy Peace*, that is, to thy happiness, for so the term often signifies, and it referreth as well to the happiness of the outward, as of their inward Man, *But now they are hid from thine Eyes*. God will not suffer *his Spirit always to strive with Man, because he is but Flesh*, nor tie to be always waited on by the great Majesty of Heaven. First, Men shut their Eyes against the things that do concern their Peace, then God hideth them from them. No Man hath more then *his Day*, his time of Grace, how long that is none can tell, if he sleepeth out that, his case is desperate, past remedy.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And * shall lay thee even with the ground, and thy children within thee; and they * shall not leave in thee one stone upon another: because thou knewest not the time of thy visitation.

* 1 King 9.7,8. Mic. 3. 12. * Matth. 24.2. Chap. 21. 6.

It is a plain Prophecy of the final Destruction of *Jerusalem*, by the *Roman Armies*, which came to pass within less then forty years after. The cause of that dreadful judgment is assigned, *because thou knewest not the time of thy Visitation*. Gods visitations are either of Wrath or Mercy, *of Wrath, Exod.* 32. 34. *Levit.* 26. 16. *Jer.* 15. 3. *of Mercy Jer.* 29. 10. It is plain that our Saviour useth the term here in the latter not the former sense, and that by Gods Visitation of this People here, is meant his visiting them with his *Prophets*, by *John the Baptist*, and by himself. Their not knowing of it, (here intended) was their not making use of it, not receiving, and imbracing the Gospel. The contempt of the Gospel is the great cause of all those Miseries which come upon People in this Life, or shall come upon them in that Life which is to come.

45 And he went * into the Temple, and began to cast out them that sold therein, and them that bought,

* Matth. 21.12.

46 Saying unto them, * It is writen, My house is the house of prayer: but ye * have made it a den of thieves.

* Isa. 56. 7. * Jer. 7. 11.

We have met with this before more fully. See the Notes on *Matth.* 21. 12, 13. *Mark* 11. 15, 16, 17.

47 And he taught daily in the temple. But * the chief priests and the scribes, and the chief of the people sought to destroy him,

* Mark 11. 18. Joh. 7. 19. & 8. 37.

48 And could not find what they might do: for all the people were ‖ very attentive to hear him.

Or, *hanged on him.*

This our Saviours Preaching daily must be understood of a very few days, for it appeareth from *John* 12. 1. that he came to *Bethany* but *six days* before the *Passover*, now upon the Passover-Day he *Died*, but for the intermediate time it is plain from the other Evangelists, that he was wont to spend the Day time at *Jerusalem* in the *Temple*, and at Night to return to *Bethany*. The chief Priests and the Scribes, and the chief of the People, *sought to destroy him*, only they stood in a little awe of the People, who were *very attentive to hear him*.

CHAP. XX.

AND * it came pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him*, with the elders.

* Mark. 11. 27.

2 And spake unto him, saying, Tell us, * By what authority doest thou these things? or who is he that gave thee this authority?

* Act. 4. 7.

We have along the History of the Gospel observed, that the *Scribes* and *Pharisees*, took all advantages imaginable against our Saviour; failing in all their acts they now come to question his Authority, which seemeth not so much to have respect to his Preaching, as to his act in casting of the *Buyers* and *Sellers out of the Temple*, for as to *Preaching*, they seemed by the History of Scripture to have given a great liberty, especially if any had the repute of a Prophet.

3 And he answered, and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; all the people will stone us: for they be perswaded that John was a prophet.

7 And they answered, that they could not tell whence *it was*.

8 And Jesus said unto them, Nether tell I you by what authority I do these things.

See the Notes on *Matth.* 21. 24, 25. *Mark* 11. 28, 29. The substance of our Saviours answer is this. From whence had *Jobn* his Authority? he *Preached*, and *Baptized*, who gave him his Authority? They had sent much such another Message to *John*, *John* 1. 21, 22, 23. was *Johns* Authority *ordinary* or *extraordinary*? It is plain that he had no Authority from them, for then they would not have sent to him to know *who he was*. He must therefore have it from Heaven, now if they had allowed *John's* call extraordinary, why should not they allow Christs to be such, to whom *John* gave so large a testimony, and who confirmed his extraordinary Mission by Miraculous Operations, which we do not read that *John* ever did? Besides the Pharisees saw that if they allowed *John's* Mission to be extraordinary, and from Heaven, they had obviously exposed themselves to a check, for not believing what he said, they therefore refuse to make any answer, and Christ refuseth also to satisfie them.

9 Then began he to speak to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent *him* away empty.

11 And again he sent another servant; and they beat him also, and entreated *him* shamefully, and sent *him* away empty.

12 And again he sent the third; and they wounded him also, and cast *him* out.

13 Then said the Lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid.

* Matth. 21. 41.

17 And he beheld them, and said, What is this then that is writen, * The stone which the builders rejected, the same is become the head of the corner.

18 Whosoever shall fall upon that stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder.

We met with this *Parable* at large both in *Matth.* 21. 33. to the end, and in *Mark* 12. 1. Its obvious Scope is to let them know, that God in righteous Judgment, for the *Jews* abusing the *Lords Prophets*, *John the Baptist*, and himself, who was in a few Days to be killed by them, would unchurch and destroy them, and raise up to himself a Church amongst the Gentiles, and that this was no more then was Prophecied of, *Psal.* 118. 22.

19 And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20 And they watched *him*, and sent forth spies, which should * feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governour.

* Matth. 22. 15. 20.

There is nothing in these verses, but what we before met with, and is opened in the Notes on *Matth.* 21. 45, 46. or *Mark* 12. 12, 13. They let us see as in a Glass *the Spirit*, and *Genius* of Wicked Men filled with *Malice* against the *Gospel*. They are continually seeking to destroy such as have any relation to Christ, and to effect their ends, they will judge no means unfair, and their great art is to represent them as dangerous Persons to the *Civil Government*, so as if good Men find the same things still, they have this to comfort them, *That the Disciple is not above his Master, nor the Servant above his Lord.*

21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither accepteest thou the person *of any*, but teachest the way of God ‖ truly.

‖ Or, *of a Truth.*

22 Is it lawful for us to give tribute unto Cesar, or no?

23 But he perceived their craftiness, and said unto them, Why tempt ye me?

24 Shew me a ‖ penny: Whose image and superstription hath it? They answered and said, Cesars.

‖ See Matth. 18. 28.

25 And he said unto them, Render therefore unto Cesar the things which be Cesars, and unto God the things which be Gods.

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

This piece of History we have likewise met with both, in *Matth.* 22. 16. and *Mark* 12. 13. See the explication of it there.

27 Then came to him certain of the Sadduces * which deny that there is any resurrection and they asked him,

* Act. 23. 6, 8.

28 Saying, Master, * Moses wrote unto us, If any mans brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

* Deut. 25. 5.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also. And they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection, whose wife of them is she? for seven had her to wife.

34 And Jesus answering said unto them, The children of this world marry, and are given in marriage:

35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage.

36 Neither can they die any more; for they are * equal unto the angels, and are the children of God, being the children of the resurrection.

* John 3. 2. * Exod. 3. 6.

37 Now that the dead are raised, * even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living: for all live unto him.

See the Notes on *Matth.* 22. 23. *&c.* and on *Mark* 11. 18, *&c.* where all the passages in this *piece of History* are fully opened. By *equal with the Angels*, inv. 36. we must not understand in all things, but in the thing mentioned; the number of the *Elect* shall be *perfect*; so there shall be no need of Marrying, or giving in Marriage, to multiply the number of Men. 2. There shall be no more Marriages amongst Men, than amongst Angels, *v.* 38. *All live unto God.* The *Abraham*, *Isaac*, and *Jacob*, were dead at the speaking of those words, yet they were not so in Gods Eye, who was determined to raise them up in the last Day, and who with the same Eye beholds things past, present, and to come. But see more in the Notes before mentioned.

39 Then certain of the scribes answering said, Master, thou hast well said.

40 And after that, they durst not ask him any question at all.

The *Scribes* were the Jewish Doctors of the *Pharisees* Faction, and enemies to the *Sadduces*; they applaud our Saviour's answer, this as the *Herodians* before (in the case of the Tribute) so the *Sadduces* here are put to silence. He will now put the *Scribes* and *Pharisees* to silence.

41 And he said unto them, * How say they that Christ is Davids son?

* Matth. 22. 42. Mark 12. 35.

42 And David himself saith, in the book of psalms. The LORD said unto my Lord, Sit thou on my right hand,

* Psal. 110. 1.

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord, how is he then his son?

The answer had been easy if the Scribes and Pharisees, who (*Matthew* saith) were there also, had owned Christ to be the Son of God. But this they did not own, and so (as *Matthew* tells us) *ch.* 22. 46. *No Man was able to answer him a Word, neither durst any Man from that Day forth ask him any more questions.* Thus Christ Nonplust all his Adversaries.

45 Then in the audience of all the people, he said unto his disciples,

46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts:

47 Which devour widows houses, and for a shew make long prayers: the same shall receive greater damnation.

We have met with all this before, *ch.* 11. 43. *Matth.* 23. 6, 7. *Mark* 12. 38, 39, 40. See the *Notes* on those Texts.

CHAP. XXI.

1 AND he looked up, and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow, casting in thither two mites.

3 And he said, Of a truth I say unto you, that this poor widow hath cast in more then they all.

4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

We met with this piece of History, *Mark* 12. 41, 42, 43, 44. *Mark* telleth us, that Christ was sitting *right over against the Treasury*, for other things necessary to be known. To understand this piece of History. See the *Notes* on *Mark* 12.

5 And as some spake of the temple, how it was adorned with goodly stones, and gifts, he said,

6 *As for* these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

Matthew and *Mark* say, That some of his Disciples spake these Words to him, and received this answer, as he was going out of the Temple. For the *goodly stones* which the *Disciples* admired, we are told that there were some of them forty five Cubites long, five in depth, and six in breadth. The gifts here mentioned are called in the *Greek*, ἀναθήματα not ἀναθέματα nor δῶρα. The latter Word δῶρα signified any Gifts, Money or Plate, *&c.* which Men voluntarily offered, ἀναθέματα signified *things accursed*, or devoted to God, as all the goods of *Ai* were, *Josh.* 7. but this Word signified such Gifts or Presents made to God, as might be hung up and exposed to open view. Our Lord to take of his Disciples Eyes from those gay and stately things, Prophesieth the utter ruin of the Temple, to that degree, that one stone should not be left upon another; which how it was afterwards fulfilled within less then forty years. See the Notes on *Matth.* 24. 1, 2, 3. and on *Mark* 13. 1, 2. God by that Providence not only destroying the vain confidence of the Jews, who took their Temple to be an *Asylum*, or Sanctuary for them from the Providence of God, or his justice rather; but also severely punishing them, for their *Profanation* of his holy place; and also lets them know that the time was come, when God would put an end to all *Types* of the *Messiah*, and also to all that Worship, *which could not make him that did the Service, perfect, as to the Conscience, but stood only in Meats and Drinks, and divers washings, and carnal Ordinances, imposed on them until the time of Reformation, Heb.* 9. 9, 10. See further, the Notes on *Matth.* 24. 1. and *Mark* 13. 1.

7 And they asked him, saying, * Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?

* Matth. 24. 3. Mark 13. 4.

Mark saith, *Peter, James, John, and Andrew asked him privately. Matthew* brings two things more within the compass of their Question, *viz. What shall be the sign of thy coming, and of the end of the World?* Our Saviour answereth this question from *v.* 8. to *v.* 32. The most of what he saith, we have before

met

met with in *Matthew* and *Mark*. It is the harder to distinguish betwixt the Signs Christ giveth of the Destruction of *Jerusalem*, and of *the Day of Judgment*, because the Signs of both, are generally the same, and most Divines think, that God in the Destruction of *Jerusalem*, intended to give a *Specimen* of the general Conflagration, and ruin of the World at the last Day: so as Signs of the same kind with those seen before *Jerusalem* was destroyed, shall be seen before the great and terrible Day of our Lords coming to judge the World.

8 And he said, * Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ*, and the time draweth near: Go ye not thereafter them.

* Eph. 5. 6. 2 Thess. 2. 3.

See the Notes on *Matth.* 24. 4, 5. and on *Mark* 13. 5, 6. This happened, and was abundantly fulfilled before the destruction of *Jerusalem*, and probably will receive a further fulfilling, in the latter end of the World. But before the destruction of *Jerusalem*, it was, as *Josephus* assureth us, fulfilled in many, particularly in one *Theudas*, (whether the same mentioned by *Gamaliel*, *Acts* 5. 36. or some other of that Name is uncertain.) 2. An *Egyptian Sorcerer*, mentioned, *Acts* 21. 38. 3. One *Dositheus* a *Samaritane*. 4. Another in the time of *Festus* his Government. 5. *Simon Magus* is also reckoned for one, *Acts* 8. 9. He boasted he was the Great Power of God. Others also reckon one *Menander*, a Disciple to *Simon Magus*. It is certain there was many, who arrogated to themselves the Name of the *Messiah*, to countenance their heading of a Faction. There have also been many since the Destruction of *Jerusalem*, and probably will be many more before the end of the World, 2 *Tim.* 4. 3. 2 *Pet.* 2. 1. 1 *John* 2. 18.

9 But when you shall hear of wars, and commotions, be not terrified: for these things must first come to pass, but the end *is* not by and by.

10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences, and fearful sights, and great signs shall there be from heaven.

See the Notes on *Matth.* 24. 6, 7. and *Mark* 13. 8. Time is the best Interpreter of Prophecies: what shall be seen of these before the end of the World, we are yet to observe, but the Destruction of *Jerusalem* is past many hundreds of years since. What Commotions were before that, we must learn out of Civil Historians, who tel us of diverse *Josephus* telleth us of an Insurrection made by those of *Judea* against the *Samaritans*, *Romans* and *Syrians*. And of the *Romans* against the *Jews*, to the Destruction of *Twenty Thousand* Jews, as also of those of *Scythopolis*, who destroyed of the *Jews* 13000. Of the *Ascalonites* who destroyed of them 2500. Of those of *Alexandria* who destroyed of them 50000. Of those of *Damascus*, who slew or them 10000. They tell us also of many more Seditions, during the Government of *Felix*, *Festus*, *Albinus* and *Florus*, &c. The Text speaks further of *Earthquakes*, the Gr. Word signifyeth no more than *Concussions* and *Shakings*, but Historians tell us of several *Earthquakes* that happened (tho not in *Judea*) before the Destruction of *Jerusalem*. One at *Rome* in *Nero's* time; another in *Asia* which destroyed three Cities, *&c.* For *Famines* we read of one in Scripture prophesied of by *Agabus*, *Acts* 11. 28. Twelve years after Christ's Death, there was another in *Greece*, and four years after, at *Rome*. For the *fearful Sigots* and *great Signs from Heaven*. *Josephus* tells us of a *Comet*, which for a year together in the form of a Sword, pointed over the City. *A Light* that shined in the Night in the Temple, and made it as Bright, as if it had been Noon-day. He tells us also of a *Near-Beast* bringing forth a *Lamb* in the midst of the *Temple*. Of Visions of *Chariots*, and *Armed* Men. Of a *Voice* heard in the Temple, inviting those who were there to be gone. As also of a Man (whom he Names) who for seven years and five Months together, before the Siege went about crying, *Wo, wo to Jerusalem*, and could with no Punishments (which they thought fit to inflict) here strained, *&c.* These were great Signs both from Heaven and Earth

12 * But before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, * being brought before kings and rulers for my names sake.

* Mat. 24. 9. Mark 13. 9. Rev. 2. 10. * Acts 25. 23.

We have all this justified from Holy Writ, *Acts* 4. 3. & 5. 18. & 12. 4. & 16. 24. What of this shall be seen before the end of the World, time must shew; tho the Prophecies of Holy Writ speak enough of that also.

13 And it shall turn to you for a testimony.

That is, your Persecution shall turn to you for a *Testimony*: For a *Testimony against your Adversaries*: So as they themselves shall be brought by your *Confession* of me, to own me as the true *Messias*, and their Cruelty which they Mask under the *Vizor* of Religion, shall be openly detected, and it shall at last appear to all the World, that the Judgments of God are just, for the cruelty they have exercised upon you: And *to you it shall be for a Testimony*, you shall have an ampler occasion of Testifying, both before Kings and Great Men, that I am the true *Messiah* Your Faith, Patience and Constancy shall be made more manifest: you shall also testify that my Kingdom is not of this World, and that my Disciples care not to expect a Terrene Felicity: They shall also be a Testimony to you, That you expect not your Portion and Felicity in this, but in another life.

14 Settle *it* therefore in your hearts, not to meditate before, what ye shall answer.

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay, nor resist.

See the Notes on *Matth.* 10. 19, 20. *Mark* 13. 11. we must not think, that our Saviour by this forbids us what is naturally impossible for us to avoid: That is, the forming of those Words first in our thoughts which we speak, nor yet a prudent thinking before hand what we should speak, but an *anxious thinking* what we should speak; such a thinking as should argue a distrust in God, to carry us through with that *Testimony*, which he calleth us forth to give. *For*, saith he, *I will give you a Mouth and Wisdom*. So he promised *Moses*, *Exod.* 4. 12, 15. That he would be *with his Mouth, and teach him what to say*; and he tells *Ezechiel*, *Ch.* 3. 27. that he would *open his Mouth*; here he promiseth the Disciples a *Mouth* and *Wisdom*, that is, such Wisdom, as should guide their Tongues, when they should be called out to testify for him. This was made good to *Stephen*, *Acts* 6. 10. The *Libertines*, *Cyrenians*, *Alexandrians*, those of *Cilicia*, and *Asia were not able to resist the Wisdom and Spirit by which he spake*. Thus it fared with *Peter* and *John*, *Acts* 4. 10. 13. By *Resist* we must understand *Conquer*, or Victoriously resist. The Enemies of the Gospel have been always opposing, and resisting, the Patrons and Witnesses of, and for the truth, but never yet made a Conquest; let any indifferent *reader* but read, and judge the accounts we have of the conflicts betwixt the *Papists* and the *Protestants* in the beginning of the Reformation, or betwixt the *Papists*, and the *Martyrs* in *Queen Mary's* Days in this Nation, and judge on whose side, there was most *Scripture* and *Reason*. This promise hath been fulfilling from Christ's time even to this Day. It is true, the Enemies have been able to kill the Persons of Christ's Disciples; they Stoned *Stephen*, killed *James* with the Sword, *Acts* 7. & *Ch.* 12. They crucified *Peter*, and *Andrew*, Stoned *Philip*, banished *John* into *Pathmos*, flayed *Bartholomew*, Beheaded *Matthew*, and various ways destroyed many in the first, and most furious times, and have Slain many Thousands since; but the *Truths* which they Preached, prevailed.

16 * And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; * and *some* of you shall they cause to be put to death.

* Mich. 7. 6. * Acts 7. 59. & 12. 2.

17 And * ye shall be hated of all men for my names sake.

* Mat. 10. 22.

See the Notes on *Matth.* 24. 9. 10. and *Mark* 13. 12, 13.

18 But there shall not an * hair of your head perish.

* Mat. 10. 30. Chap. 12. 7.

It is a Proverbial Speech, signifying that they should have no hurt, or damage by any thing, which their Enemies should do against them. When at the last you come to cast up your Accounts, you shall find you have lost nothing, and your Enemies shall also find that they have gained nothing.

19 In your patience possess ye your souls.

Patience is either passive, seen in a quiet free and courageous, suffering those Evils which God will please in his Providence to order us for our Portion; or *Active* seen in a *quiet believing* waiting for, and expectation of what God hath promised. *Possess your Souls*, that is, your selves, do not decline suffering for my Names sake, but live in the Exercise of Christian courage and fortitude until the Lord will please to release you. In this Sense *James* expounds this Phrase, *James* 1. 4. *But let Patience have her perfect Work, that you may be perfect, and entire, wanting nothing*. Others say, *Possess your Souls*, is the same with save your Souls. So it seems to be expounded by *Mark*, *them* 24. 13. and *Mark* 13. 13. *But he that endureth to the end, shall be saved.*

20 * And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

* Mat. 24. 15. Mark 13. 14.

21 Then let them which are in Judea flee to the mountains, and let them which are in the midst of it, depart out; and let not them that are in the countries, enter thereinto.

22 For these be the days of vengeance, that * all things which are written may be fulfilled.

* Dan. 9. 26, 27. Zech. 11. 1.

After our Saviour's Ascension, the Seditions amongst the Jews were so many, and they rebelled so often against the *Romans*, that the Governments of *Felix*, *Festus*, *Albinus*, and *Florus*, the *Romans* resolved wholly to destroy them, and to that purpose *Titus Vespasianus* was sent with an Army against them, who took the City. Our Saviour foresaw, that when that time should come, there would be some vain Persons full of Stomach for their Liberties, that would be Prophecying their Deliverance, and incouraging them to hold out to the last. He warneth his Disciples to give no credit to them, for God would certainly deliver the City into their Hands; therefore he adviseth them as soon as they should see the City besieged, they should all Shift for themselves, as fast as they could, for there was no true Ground to hope for any deliverance. The time of Gods Vengeance was come, when God would most certainly fulfill against that place, whatsoever he had foretold against it.

23 But wo * unto them that are with child, and to them that give suck in those days: for there shall be great distress in the land, and wrath upon this people.

* Mat. 24. 19. Mark 13. 17.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be troden down of the Gentiles, * until the times of the Gentiles be fulfilled.

* Rom. 11. 25.

Josephus tells us, that in the Wars, which ended in the taking of *Jerusalem*, by the Famine, and the Sword there perished 1100, 000. Jews, and 97, 000. were carryed into Captivity. *Jerusalem* ever since that time, hath been *troden down by the Gentiles*, the *Romans*, *Saracens*, *Franks*, and is at this day troden of the *Turks*, *until the time of the Gentiles be fulfilled*. Some from this Text think, that there shall be a time, when the *Jews* shall re-possess the City of *Jerusalem*. Whether any such thing can be from hence gathered, I doubt. Some here by the *time of the Gentiles* understand all that time betwixt the Destruction of *Jerusalem*, and the end of the World. Others, the time when the Gospel should be carried over all the World. But their Opinion seemeth to me most probable, who interpret it of the *time of Gods patience* with the *Gentiles*. As the Jews have filled up their Measure, and now the wrath of God is come upon them to the uttermost; so the *Gentiles* shall have their time also. The *Romans* have had their time, The *Turks* now have their time; but their Glass is also running out, there will be a fulfilling of their time too, and whether then another sort of *Barbarians* shall possess it, or the *Jews* or *Christians*, shall recover it, time must interpret.

25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roring;

* Mat. 24. 29. Mark 13. 24.

26 Mens hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

We may easily imagine, that this was eminently fulfilled in the Siege of *Jerusalem*, that *Mens Hearts failed them for fear*; and for *Prodigies*, we are told of enough, both by *Josephus* and *Tacitus l.* 5. the latter tells us, that Armies were seen Fighting in the Air, with glittring Armour; and the Temple seemed all as on Fire with Lightning, he also tells us of the *Voice* heard, and throwing open of the Doors of the Temple before mentioned; but telleth us few were affected, but Built Hopes upon a Tradition they had, That now was the time *ut valesceret Orient*; which was true enough, but not in their Sense. But what is spoken here certainly relates to the *Day of Judgment*, before which Prodigious things will be seen, 2 *Pet.* 3. 10. 12. and it follows.

27 And then shall they see the Son of man * coming in a cloud with power and great glory.

* Rev. 1. 7.

See the Notes on *Matth.* 24. 30. *Mark* 13. 26.

28 And when these things begin to come to pass, then look up, and lift up your heads; for * your redemption draweth nigh.

* Rom. 8. 23.

Matthew seemeth to expound this, *Ch.* 24. 31. so doth *Mark*, *Ch.* 13. 27. Both speak to the same sense. *And he shall send his Angels, with a great sound of a Trumpet, they shall gather together his Elect from the four Winds, from one end of Heaven to the other*. This is certainly to be understood of the Day of *Judgment*, when the Saints shall be glorifyed as the Sons of God by *Adoption*, *and obtain the Redemption of the Body*, *Rom.* 8. 23.

29 And he spake to them a parable, Behold the fig-tree, and all the trees;

30 When they now shoot forth, ye see and know of your own selves, that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

* Mat. 24. 35.

33 * Heaven and earth shall pass away: but my words shall not pass away.

We had this same Parable both in *Matthew* and *Mark*, See the *Notes* on *Matth.* 24. 32. and *Mark* 13. 28.

34 And * take heed to your selves, least at any time your hearts be overcharged, with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares.

* Rom. 13. 13. 1 Thess. 5. 6. 1 Pet. 4. 7.

35 For * as a snare shall it come on all them that dwell on the face of the whole earth.

* 1 Thess. 5. 2. 2 Pet. 3. 10. Rev. 3. 3. & 16. 15.

36 Watch ye therefore, and * pray always that you may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

* Mat. 24. 42. Mark 13. 33.

I take the thirty fourth Verse to be a good Exposition of the Term *Watch*, *v.* 36. Avoid Sin, industriously in a prospect of my coming to Judgment: for Sin is compared to Sleep, *Rom.* 13. 11. and *Eph.* 5. 14. and as he that Watcheth doth not only *Wake*, but setteth himself designedly to forbear Sleep, in order to some end; so he who keepeth the *Spiritual Watch*, must set himself designedly to avoid Sin, upon a prospect of Christ's coming, and the incertainty of it. Particularly he cautioneth his Disciples against *Luxury*, and *Wordly mindedness*. The first he expresseth under the notions of Gluttony and Drunkenness, which are two Eminent Species of it. The latter, under the notion of the *cares of this Life*, not necessary and provident Cares, but Superfluous, and distracting Cares. These things he presseth them to avoid, lest they should be *surprized* by Christ's coming, as he tells them the most of the World would be. He further Exhorteth them to *pray always*, the Sense of which Precept we shewed largely in our Notes on *Ch.* 18. 1. He further presseth both these Duties in those Words. *That you may be accounted worthy to escape all these things that shall come to pass*, but those that should come to pass at, or before the Destruction of *Jerusalem*, or afterward, *and stand before the Son of Man*, that is, in the last Judgment, for, *The ungodly shall not stand in the Judgment: nor Sinners in the Congregation of the Righteous*, Psal. 1. 6.

37 * And in the day time he was teaching in the temple, and at night he went out, and abode in the mount, that is called *the mount* of olives.

* John 8. 1, 2.

38 And all the people came early in the morning, to him in the temple for to hear him.

In these two Verses our Evangelist setteth us know how Christ spent those few Days which he had yet to live. In the Day-time he was in the *Temple Preaching*. In the Evening he was on the Mount of *Olives* praying, to teach all those, who as under-Shepherds derive from him, who is the true and chief Shepherd, how they should spend their time, *Preaching* and *Praying*. Tho the *Scribes* and *Pharisees* and *Sadducees*, and the chief of the Jews, maligned and despised him: yet many of the People paid him a due respect, *and came early in the Morning to hear him*. In the World's Reception, and Intertainment of Christ, that of the Apostle was verifyed. *Not many Rich, nor many Wise, &c. But the Poor of this World hath God chosen.*

CHAP. XXII.

1 NOw the feast of unleavened bread drew nigh, which is called the Passover.

2 And * the chief priests and scribes sought how they might kill him; for they feared the people.

* Psal. 2. 2. John 11. 47. Acts 4. 27.

See the Notes on *Matth.* 26. 1, 2, 3, 4, 5. and on *Mark* 14. *v.* 1, 2.

3 * Then entred Satan into Judas surnamed Iscariot, being of the number of the twelve.

* Mat. 26. 14, 15, 16. Mar. 14. 10, 11. John 13. 2. 27.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them || in the absence of the multitude.

|| Or, without tumult.

7 Then came the day of unleavened bread, when the passover must be killed.

8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entred into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entreth in,

11 And ye shall say unto the good man of the house, The master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?

12 And he shall shew you a large upper room furnished: there make ready.

13 And they went and found as he said unto them: and they made ready the passover.

14 And

14 And when the hour was come, he sat down, and the twelve apostles with him.

See the Notes on *Matth.* 26. 17, 18, 19. and on *Mark* 14. 12.

15 And he said unto them,|| With desire I have desired to eat this passover with you, before I suffer.

|| Or, *I have heartily desired.*

16 For I say unto you, I will not any more eat thereof, untill it be fulfilled in the kingdom of God.

17 And he took the cup and gave thanks, and said, Take this, and divide *it* among your selves.

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 And he took bread, and gave thanks, and brake *it*, and gave unto them, saying. This is my body which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup *is* the new testament, in my blood, which is shed for you.

21 * But behold, the hand of him that betrayeth me, *is* with me on the table.

* Psal. 41. 9.

22 And truly the Son of man goeth * as it was determined: but wo unto that man by whom he is betrayed.

* Acts 2. 23. & 4. 28.

23 And they began to enquire among themselves, which of them it was that should do this thing.

See the Notes on *Matth.* 26. from *v.* 20. to *v.* 30. where is opened whatsoever *Luke* hath, that is not in the other *Evangelists*.

24 And there was also a strife among them, which of them should be accounted the greatest.

Luke only taketh notice of this strife, at the time of their being in the *Guest-Chamber*. Such a strife we read of, *Matth.* 18. 1. & 20. 25, 26. *Mark* 9. 33. and in this Gospel, *Ch.* 9. 46. by which it is apparent, that they had been more then once arguing this point. But yet most Interpreters think that it is here placed by *Luke* out of order, and some Translate it so in this Text, *There had been*, not there was, and indeed we can hardly think so uncharitably of the Apostles, as to imagine of them, that immediately after their receiving, first the *Passover*, then the *Lords Supper*, their thoughts should be taken up with things of this nature, much less that they should discourse of any such Subjects as these, especially also considering what our Saviour had told them, that he was betrayed into the Hands of Sinners. Something of our Saviours Answer pressing upon them Brotherly Love, and mutual Serviceableness, each to other, was very proper to this time, which our Saviour (tho spoken before) might at this time repeat, and *Luke* prefatorily to it might take notice of this contest in this place.

25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them, are called benefactors.

26 But ye *shall* not *be* so: * but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve,

* Chap. 9. 48.

27 For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but * I am among you as he that serveth.

* John 13. 13, 14. Phil. 2. 7.

See the Notes on *Matth.* 20. 25, 26, 27, 28. The Sum is, Our Saviour hereby teacheth all his Disciples (his Ministers especially) to avoid all Affectation of Rule and Dominion, as that which became Heathens rather than Christians, and the Kings of the Gentiles, rather than the Ministers of the Lord Jesus Christ. This Text giveth no Countenance to the levelling of all orders of Men. Magistracy is an ordinance of God, and ought to be upheld. Order also in the Church is to be observed, for God is the God of order; but no Minister of Christ ought to affect *great Titles*, nor to Exercise a Dominion or Lordship, 1 *Pet.* 5. 3. Our Work is to *Feed the Flock of Christ, taking the oversight of them not by Constraint, but willingly. Not for filthy lucre, but of a ready mind: Neither as being Lords over Gods Heritage, but being Examples to the Flock*, 2 Cor. 1. 24. *Not for that we have Dominion over your Faith, but are helpers of your Joy.* That the Ministers of Christ may not have *Titles* given them: speaking Honour and Reverence due to them, I do not know. But the reason is obvious, why they should not affect them to be fond of them: for Pride is a vain and vicious Affection, and more culpable in them then others. Their Works are but a *Ministration* to the Church in putting the Laws of Christ relating to it in Execution, and it is their greatest Honour to be *Humble*. Nor doth this at all Degrade a Minister of Christ, for even Christ himself while he was upon the Earth, was not as one that sate at Meat, but as one that served.

28 Ye are they which have continued with me in my temptations.

29 And I * appoint unto you a kingdom, as my father hath appointed unto me.

* Mat. 24. 47. Chap. 12. 32.

30 That ye may eat and drink at my table in my kingdom, and * sit on thrones, judging the twelve tribes of Israel.

* Rev. 3. 21.

These Verses seem to contain (tho in a few more Words) the substance of what we met with, *Matth.* 19. 28. There they are spoken as an answer to *Peter*, speaking on the behalf of himself, and the rest of the Apostles, who had forsaken all to follow Christ. Christ tells them there, that those *which had followed him in the Regeneration, when the Son of Man should sit on the Throne of his Glory, should sit upon twelve Thrones, judging the twelve Tribes of Israel.* That time which our Lord there calleth the *Regeneration*, is the time, when he had been giving a new Birth to the Church, *Reforming the World by his Doctrine and holy Example.* That time he here calleth the time of his *Temptation*, by which he meaneth *Tryals, Afflictions* and *Persecutions*, as the Word is often taken in holy Writ, *James* 1. 12. *Gal.* 4. 14. 2 *Pet.* 2. 9. *Rev.* 3. 10. To those of the Disciples (they were eleven of the twelve) he promiseth a *Kingdom*, a State of great Honour, and Dignity, as his Father had appointed him, and therefore they might satisfy themselves with the Titles and qualities, of Ministers and Servants while they were here, and be content to meet with Troubles and *Temptations*, as he had done, *to Hunger and Thirst*, &c. when that time cause which he had appointed, they should then *Eat and Drink at his Table, they should sit also upon Thrones, judging the twelve Tribes of Israel.* Terms expressive of that *Rest* and *Satisfaction*, that Glory, Honour, and Dignity, which the Saints in God shall in Heaven be possessed of.

31 And the Lord said, Simon, Simon, behold, * Satan hath desired *to have* you, that he may sift you as wheat:

* 1 Pet. 5. 8.

32 But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren.

Our Lord directeth his Speech to *Peter*, as one who (as it will by and by appear) had a greater confidence of himself than the rest expressed, & as one who he foresaw would fall more foully than the rest, tho it appears, that in his Speech he had a respect to them all, for the Word *You* is in the *Plural Number*. The Devil had a mind to disturb them all by his Temptations (that is here called *Sifting*) Christ hath his *Fan in his Hand*, and will *Sift his Church*, but his *Sifting* is to *purge his Floor*, he Sifts a particular Soul, to purify it from its Lusts and Corruptions, but Satan sifteth the Soul and the Church merely to give them trouble, and to keep them from rest and quiet by continual motion and Agitation. This we are all concerned to take notice of, that we may both be continually prepared for the time of our Siftings: and bless God who doth not satisfy Satans desires to sift us; for he hath the same mind to winnow us now, that he had to sift *Peter* and the rest of the Apostles. But (faith our Saviour) *I have prayed that thy Faith fail not.* There is a total and a partial failing of Faith. *Peter's* Faith did fail in part; but the *Seed of God* did yet abide in him; his Faith did not wholly fail, so will it be with the Faith of every true Disciple of Christ. In hours of great Temptation and Tryal, their *Faith* may, as to some degrees, fail, but totally it shall not. They may be perverted, but they shall again be converted. As the Apostle saith of the Bodies of the Saints, *Rom.* 8. 10, 11. *And if Christ be in you, the Body is Dead, because of Sin, but the Spirit is Life because of Righteousness. But if the Spirit of him that raised up Jesus from the Dead, dwell in you, he that raised up Christ from the Dead shall also quicken your Mortal Bodies by his Spirit that dwelleth in you*, may also be said of their Souls. They have in them a *Body of Death*, and they may in an Hour of great Temptations fail, and their gracious Habits may seem to dye. But if the Spirit of God dwelleth in the Soul, he will again quicken their Souls by his Spirit which dwelleth in them. *And when thou art Converted strengthen thy Brethren.* That is, when God hath recovered thee from thy fall, and made thee to see thy Error, make an improvement of thy recovery out of the snare of the Devil, by admonishing others to take heed of too much confidence in themselves, and incouraging them not to despair, tho they also may fall into *Temptation*; but that the Grace of God shall be sufficient for them.

33 And he said unto him, Lord, I am ready to go with thee both into prison, and to death.

34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

This is more largely recorded by *Matth. Ch.* 26. 33, 34, 35. and by *Mark, Ch.* 14. 27, 28, 29, 30. See the Notes on those places.

35 And he said unto them, * When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

* Mat. 10. 9.

36 Then said he unto them, But now he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For

37 For I say unto you, that this that is written, must yet be accomplished in me, * And he was reckoned among the transgressours: For the things concerning me have an end.

* Mark 15. 28.

38 And they said, Lord, behold, here *are* two swords. And he said unto them, It is enough.

Those who interpret, *v.* 35, 36. as a Precept of our Saviours imposing a Duty upon his Disciples: or a *Counsel* concerning the providing Arms which they might use for the protection and defence of themselves, will not only find a difficulty to reconcile their notion of it, to several other precepts, and the Will of God declared by the Apostles practice, who never went about by force, and Arms to defend themselves in the first Plantation and Propagation of the Gospel; but also to Reconcile it to the last Words of our Saviour, who said, when his Disciples told him they had *two Swords, It is enough.* Which he would never have said, if he had intended any such thing; for *two Swords* was much too little to have Conquered that Multitude of Adversaries, which the Disciples of Christ were to meet with. Our Saviour doth doubtless speak in a Figure, and all that he intendeth amounteth but to this. Hitherto I have been with you, and you have had my special protection; tho you went out without a Purse, or a Scrip; yet you have wanted nothing; tho you went without a Sword, yet none did you any harm. But the time is now come, when the posture of your Affairs will be much altered; your Friends will be few, your Enemies many, therefore you stand concerned to make as good *Preparation* as you can do in those things, that are consistent with the general precepts that I have given you. The Tragedy will begin with me; for what is written of him must now be accomplished, *Isaiah* 53. 12. *He was numbred amongst the Transgressors*; I must be brought before Magistrates as a common Malefactor, and hanged on a Cross betwixt two Thieves. *And the things concerning me shall shortly have an end*: you will next come upon the Stage, and therefore prepare what in you lyeth for the performance of your part.

39 * And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

* Mat. 26. 36. Mark 14. 32.

Both *Matthew* and *Mark* say, he went to a place called *Gethsemane*, but that makes no difference, for whether *Gethsemane* signifyeth a Village, or a Garden, or a Valley, all agree it was at the Foot of the Mount of *Olives*. It was a place to which our Saviour had used to go ever since he came to *Jerusalem*, and lay in his way to *Bethany*. He went thither to pray, and his Disciples followed him.

40 And when he was at the place, he said unto them, * Pray, that ye enter not into temptation.

* Mat. 26. 41.

When he came to the *Mount of Olives*, he first setteth his Disciples to that Work, which at this Day was proper for them. *Pray, that ye enter not into Temptation*, that if it be the Will of God, you may be delivered from such an Hour of Tryal as I am entring into; or at least that you may not be overcome by it. That my *Tryals* which you will presently be Witnesses unto, and your own which you shall hereafter meet with, may have no Power upon you to withdraw you from your Work in the Publication, or Profession of my Gospel. The other two Evangelists make mention of our Saviour's taking *Peter*, and *James*, and *John* with him, yet more privately. *Luke* mentioneth not that but goeth on.

41 * And he was withdrawn from them about a stones cast, and kneeled down and prayed.

* Mat. 26. 39.

Whether from the Eight, or from *Peter, James* and *John*, also the Evangelist doth not tell us; but some are of opinion, that he took the three Disciples along, to joyn with him in Prayer, from whom some account might be given of the substance of his Prayer, which followeth. I rather think he was alone.

42 Saying, Father, if thou be † willing, remove this cup from me: * nevertheless not my will, but thine be done.

† Or, willing to remove. * John 6. 38.

We have a larger account given us of our Saviour's Prayer, both by *Matthew* and *Mark*, *Matth.* 26. from 39. to 46. and *Mark* 14. from *v.* 35. to 42. See the Notes there.

43 And there appeared an angel unto him from heaven, strengthening him.

* John 12. 27. Heb. 5. 7.

44 * And being in an agony, he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground.

We have formerly opened these Verses in our Notes, on *Matth.* 26. 44, 45, 46. where we took them in, as being a part of the History of our Saviour's praying before his passion.

45 And when he arose up from prayer, and was come to his disciples, he found them sleeping for sorrow.

46 And said unto them, Why sleep ye? rise, and pray, lest ye enter into temptation.

The Relations which *Matthew* and *Mark* give us, are both more particular, than that given us by *Luke*, to which we refer the *Reader*. *Luke* speaketh but of his praying once. *Matthew* saith he prayed thrice. *Luke* mentioneth nothing of his withdrawing with *Peter, James* and *John*, from the other Eight, *Matthew* and *Mark* both mention it. *Luke* maketh mention of an *Angels* appearing to him; of the *Agony* in which he was, and his *Sweating drops as it were of Blood*, which neither *Matthew* nor *Mark* take notice of, yet we must not think, that either any one of the *Evangelists*, or all of them together give a perfect account of all the Words our Saviour used in these Prayers, only they tell us the Sum of them in different Words: but see the Annotations on *Matth.* 46. 39. and *Mark* 14. where we have fully considered whatsoever is said by any of the Evangelists upon this Argument.

47 And while he yet spake, * behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus, to kiss him.

* John 18. 3.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

See the Notes on *Matth.* 26. 47, &c. and *Mark* 14. 43.

49 When they which were about him, saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 And one of them * smote the servant of the high priests, and cut off his right ear.

* Mark 14. 47. John 18. 10, 11.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

No other Evangelist but *John* hath this passages perfect. What he hath we have opened in our Notes, on *Matth.* 26. 41. 52. because it tendeth to compleat that part of the History there discoursed, concerning Christs being apprehended. *John* relates it with more Circumstances, telling us that it was *Peter* who drew the Sword, and that his Name whose Ear was cut off, was *Malchus*, and relateth some further Words used by our Saviour to *Peter*, which we shall further consider in their places. This rash act of *Peter* might have cost him dear, for it made a Kinsman of *Malchus* take such notice of him, as he was very near, being accused by him, *John* 18. 26. Swords are dangerous things for us to use, until God puts them into our Hands. *Peter* ought not only to have asked his Master if he should smite with the Sword; but also to have staid his Hand till Christ had given him an Answer.

52 Then Jesus said unto the chief priests, and captains of the temple, and the elders which were come to him, Be ye come out as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

See the Notes on *Matth.* 26. 55. and *Mark* 14. 48, 49. It speaketh a great degree of Rage and Malice against our Saviour, that so great Men, as the Chief of the Priests, and the *Elders* should come out at Mid-night, in the Company of the Officers and Souldiers to apprehend Christ. From these Verses it appeareth that some of them were there in the height of their Zeal.

54 Then took they him, and led *him*, and brought him into the high priests house. And Peter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sate down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he deayed him, saying, Woman, I know him not.

58 And after a little while, another saw him, and said, Thou art also of them. And Peter said, Man I am not.

59 And about the space of one hour after, another confidently affirmed, saying, Of a truth this *fellow* also was with him; for he is a Galilean.

60 And Peter said, Man, I know not what thou sayest. And immediately while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter, and Peter remembred the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

See the whole History of *Peters* denial of his Master, and of his Repentance, in our Notes on *Matth.* 26. from *v.* 69. to the end,

end, where we have opened what passages relating to it, are in *Mark* or this *Evangelist*.

63 And the men that held Jesus, mocked him, and smote *him*.

64 And when they had blindfolded him, they stroke him on the face, and asked him, saying, Prophesie, who is it that smote thee?

65 And many other things blasphemously spake they against him.

Concerning these abuses offered to our Saviour. See the Notes on *Matth.* 26. 67, 68. and *Mark* 14. 65.

66 * And assoon as it was day, the elders of the people, and the chief priests, and the scribes, came together, and led him into their counsel,

67 Saying, Art thou the Christ? tell us. And he said unto them, If I tell you, you will not believe.

68 And if I also ask *you*, you will not answer me, nor let *me* go.

69 Hereafter shall the Son of man sit on the right hand of the power of God.

70 Then said they all, Art thou then the Son of God? And he said unto them, *Ye say that I am.

71 And they said, What need we any further witness? for we our selves have heard of his own mouth.

Our blessed Lord before his Death passed two Trials or Examinations. The one before the Jewish *Sanhedrim*, whose proper Province it was to try such as were accused, as *false Prophets*, or *Blasphemers*. This was a kind of *Ecclesiastical Court*. The *High Priest* was the chief *Judge* in it, and we are told that they used to sit in his Palace. The other was before *Pilate* the *Roman Governour* of *Judea* at that time, he principally took cognisance of criminal things, such especially as concerned the peace of the Country, considered as a part of the *Roman Empire*. These verses give an account only of the former. *Blasphemy* was the crime they charged upon him. We cannot from any one Evangelist have a full account of either of them. In our Notes on *Matthew* 26. from *v.* 57. to 67. we have fully considered what all the Evangelists say. See the Notes on that place.

Matth. 27. 1. Mark 14. 53. 66. John 18, 19. 28.

Mark 14.62.

CHAP. XXIII.

1 AND the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Cesar, saying, that he himself is Christ a King.

3 And Pilate asked him, saying, *Art thou the King of the Jews? And he answered him, and said, Thou sayest *it*.

4 Then said Pilate to the chief priests, and *to* the people, I find no fault in this man.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And assoon as he knew that he belonged to * Herods jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time.

8 And when Herod saw Jesus, he was exceeding glad: for he * was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but he answered him nothing.

10 And the chief priests and scribes stood and vehemently accused him.

11 And Herod with his men of war set him at nought, and mocked *him*, and arayed him in a gorgeous robe, and sent him again to Pilate.

12 And the same day * Pilate and Herod were made friends together; for before they were at enmity between themselves.

Matth. 27. from *v.* 1. to 27. Mark 15. from *v.* 1. to 16. John 18. 28. to Chap. 19. 16.

Chap. 3. 1.

Chap. 9. 7.

Acts 4. 27.

13 * And Pilate when he had called together the chief priests, and the rulers, and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him;

15 No, nor yet Herod: for I sent you to him, and lo, nothing worthy of death is done unto him.

16 I will therefore chastise him, and release *him*.

17 For * of necessity he must release one unto them at the feast.

18 And * they cried out all at once, saying, Away with this *man*, and release unto us Barabbas:

19 (Who for a certain sedition made in the city, and for murder was cast into prison)

20 Pilate therefore willing to release Jesus, spake again to them.

21 But they cried, saying, Crucifie *him*, crucifie him.

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go.

23 And they were instant with loud voices, requiring that he might be crucified: and the voices of them, and of the chief priests prevailed.

24 And * Pilate || gave sentence that it should be as they required.

25 And he released unto them, him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

* Mark 15. 6. John 18. 39. 1

* Acts 3. 14.

* Mark 15. 15. John 19. 16. || Or, *assented*.

The History of our Saviours Examination and Trial, before *Pilate* the *Roman Governour* of *Judea*, is recorded by all four Evangelists, nor can it be distinctly and perfectly understood, without the comparing together of what they all say, which we did in our Notes on *Matth.* 27. from *v.* 1. to *v.* 27. where our *Reader* will find all such passages opened, as occurr in any of the *Evangelists* about it, and stand in need of explication. See the Notes there. The *High Priests*, and the *chief Priests*, and the Elders, had before determined our Saviour *Guilty of Death*, for *Blasphemy*, they stoned *Stephen* in that case, *Acts* 7. 59. without carrying him before the *Roman Governour* at all, that we read of in that History; how came it to pass that they did not so by our Saviour, but make a double work of it? 1. Some think that that was rather done in a tumult, tho he was carried before the *Council*, *Acts* 6. 12. than in a regular judicious way, for Conquerors in those times, tho they sometimes allowed the Nations conquered Courts of judicature, wherein they judged in ordinary matters, according to their own Laws, and had judges of their own Nations, yet ordinarily reserved *Capital causes* to the cognisance of Governours constituted by them; and this seemeth confirmed by *John* 18. 31. where when *Pilate* said. *Take ye him, and judge him according to your Law*, we read that the Jews replied. *It is not Lawful for us to put any to Death.* 2. Others think that they had a Power to put to Death, but it was not Lawful for them to put any to Death *upon the Feast Day*. It was now *the first Day of Unleavened Bread*. But the former seemeth more probable. 3. Or was it because they had *Sedition* and *Treason*, to lay to his charge, which were crimes cognoscible only before the *Roman Governour*? and possibly they were willing enough (knowing the Reputation our Saviour had with the People) to lay the *Odium* of his Death upon *Pilate*, rather than take it upon themselves. 4. Whatever were the causes, it is most certain that it could be no otherwise, *that all Righteousness might be fulfilled*, not a Word of what our Saviour said could pass away, he had foretold *Matth.* 20. 19. *Mark* 10. 33. *Luke* 18. 32. that he should not only be *betrayed to the chief Priests and Scribes*, and by them be *Condemned to Death*, but that he should be delivered to the *Gentiles*, to *Mock*, and to *Scourge*, and to *Crucifie*; and indeed that way of putting to Death by Crucifying, could only be done by the *Gentiles*, and that Death he was to Dye. In the History of our Saviours examination before *Pilate* is observable, 1. How much more Justice and Equity our Saviour found from a Heathen, than from the *Jewish Church-men*, the latter Condemn him without any Proof, after all attempts of subornation, and seek to destroy him right or wrong. *Pilate* useth all endeavours to deliver him and set him at liberty. 2. How desperate the hatred is that groweth upon the account of Religion, in the hearts of wicked Men; they prefer a Person guilty of the highest Immoralities, and Debaucheries, *viz.* *Sedition* and *Murder*, before the most innocent Person that ever lived, who differed only from them in some Points of Religion, and those chiefly relating to *Traditions* and *Ceremonies*; but indeed he interpreted the Will of God more strictly than their Lusts would suffer them to interpret it, and lived another kind of Life than they lived. Strictness and Holiness of Doctrine and Life, is that which inrageth the Men of the World against the Preachers and

and professors of the Gospel. But see the Notes on *Matth.* 27. more fully.

26 And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

See the Notes on *Matth.* 27. 32. and *Mark* 15. 21.

27 And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for your selves, and for your children.

29 For behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

30 * Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 *For if they do these things in a green tree, what shall be done in the dry?

What is in these verses is only found in this *Evangelist*; but being part of what happened in the way, while our Saviour was leading to his Cross. We have before opened what is here in the Notes on *Matth.* 26. 31, 32. They are another Prophecy of the dreadful Calamities, which happened about forty years after this, at the Destruction of *Jerusalem*.

* Hosh. 2. 19. Hol. 10. 8. Revel. 6. 16. & 9. 6.

* Jer. 25. 29. 1 Pet. 4. 17.

32 And there were also two other malefactours led with him to be put to death.

33 And * when they were come to the place which is called || Calvary, there they crucified him, and the malefactours; one on the right hand, and the other on the left.

* Joh. 19. 17, 18. || Or, *the place of a skull*.

Mark saith here, *The Scripture was fulfilled*, which saith, *And he was numbred with the Transgressors*. We met with this before, both in *Matthew* and *Mark*. See the *Notes* on *Matth.* 27. 33. and 38. and also on *Mark* 15. *v.* 27, 28.

34 Then said Jesus, Father, forgive them; for they * know not what they do. And they parted his raiment, and cast lots.

* Acts 7. 60. 1 Cor. 4. 12. * Acts 3. 17. * John 19. 23.

35 And the people stood beholding, And the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the king of the Jews, save thy self.

38 * And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

* Mark 15. 26. John 19. 19.

39 And one of the malefactors, which were hanged, railed on him, saying, If thou be Christ, save thy self and us.

40 But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

44 And it was about the sixth hour, and there was a darkness over all the || earth, untill the ninth hour.

|| Or, *Land*.

45 And the sun was darkened, and the vail of the temple was rent in the midst.

46 And when Jesus had cried with a loud voice, he said, * Father, into thy hands I commend my spirit: And having said thus, * he gave up the ghost.

* Psal. 31. 5. * Matth. 27. 50. Joh. 19. 30.

See the *Notes* on *Matth.* 27. 33, 36, to *v.* 50, and on *Mark* 14. 23. to 38. This part also of the History of our Saviour's Passion is best understood, by a comparing together what all the *Evangelists* say, which we have before done in our Notes on *Matthew*, to as we shall only observe some few things from it, as here recited, *v.* 35. *And the People stood beholding, and the Rulers also derided him saying*, *Matthew ch.* 27. *The chief Priests, Scribes, and Elders, were there mocking.* So saith, *Mark* 15. 31. How doth *Malice* and *Hatred* for *Religion* sake, not only out shew Mens reason, but also all their *Moral Virtue*? and make nothing accounted uncharitable, unjust, or indecent to them, into whom this *Devil* hath once entred. To say nothing of the injustice, and indecencies obvious to every Eye, which these Men shewed upon our Saviour's examination, and Trial. It was now *the first Day of the Feast of Unleavened Bread*, the Day following the *Passover Night*; or (as some think) the Preparation both for the *Weeky Sabbath*, and for the *Passover*, (tho the most judicious Interpreters be of the first Opinion) one of them it was; be it which it would. If Atheism, and Irreligion had not been at the height amongst this People, had it been possible that the *High Priest*, and the *chief of the Priests*, and the Rulers of the Jews, should have spent this Day, the whole time, from break of the Day till Noon, in accusing, or Condemning Christ? and then have spent the afternoon, in mocking, and deriding him on the Cross as he was dying, breaking all Laws of humanity, and decency, as well as Religion; admiting *Annas* and *Caiaphas* were not there; yet some of the *chief of the Priests*, the *Scribes*, and the *Elders*, were certainly there; and behaving themselves there more rudely and indecently than the common People. The People were there *beholding* him. These were there *mocking* and *deriding* a dying Person. But as we say in *Philosophy*. *Corruptio optimi est pessima*. So we shall find it true. That Men who are imployed in sacred things, if the true fear of God be not in them, to make them the best, they are certainly the vilest and worst of Men. We read of no rudnesses offered to our Saviour dying, but from the *Scribes*, Chief *Priests*, *Rulers*, and *Soldiers*. These verses also afford us great Proof of the immortality of the Soul; otherwise the penitent thief could not that Day have been with Christ in Paradise as Christ promised, *v.* 43. Nor would Christ have committed his Soul into his Fathers hand, if it had been to have expired with the Body, and have vanished into Air. For other things which concern this part of the History, of our Saviour's Passion. See the Notes before mentioned on *Matth.* 27. from *v.* 35. to 50.

47 * Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

* Mark 15. 39. 40.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And all his acquaintance, and the women that followed him from Galilee, stood afar off beholding these things.

For a perfect knowledge of all those things which did happen, after our Saviour's nailing to the Cross, till he died, and was taken down to be buried, all the Evangelists must be consulted. We have made a Collection of them in our Notes on *Matth.* 27. from *v.* 51. to *v.* 57. to which the *Reader* is here referred. This passage about the *Centurion*, is taken notice of both by *Matthew* and *Mark*; only they say, he said, *Truly this was the Son of God*. *Luke* saith, that he said, *Certainly this was a Righteous Man*. Possibly the sense is the same, and the Centurion by the *Son of God*, did not mean the *Son of God by eternal Generation*, but one highly favoured of God, a righteous Man, and very dear to God, and highly beloved of him, for it must be by a very extraordinary Revelation and impression if he had so early a Faith in Christ as God Blessed for ever. I think Mr. *Calvin* on *Matth.* 26. 54. expounds it well, *non vulgarem esse hominem, sed divinitus excitatum statuit*. The Centurion determined, that Christ was no ordinary Person, but one stirred up by, and sent of God. It is observable, that Christ had a testimony from all orders of Men almost, except the *Scribes*, and *Priests*, and *Pharisees*. *Pontius Pilate*, and *Herod*, declared him innocent. *Pilate's* Wife acknowledgeth him *a Righteous Person*. The *Thief* on the Cross testifieth he had done nothing amiss. *Judas* the *Traitor*, confesseth he had *betrayed innocent Blood*. The *Centurion* owneth him to be no ordinary Man, but a *Righteous Man*, the Son of God. The multitude always owned him. They see they are now run down, they smite their Breasts, say nothing, but depart. Only those that were to have been the *teachers* of others, are blinded and hardened to their ruin.

50 And behold, *there was* a man named * Joseph, a counsellor, *and he was* a good man, and a just:

51 The same had not consented to the counsel and deed of them, *He was* of Arimathea, a city of the Jews who also himself waited for the kingdom of God.

* Mark 15. 43. 44. 45. Chap. 2. 25. 38.

52 This man went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and

and laid it in a sepulchre that was hewen in stone, wherein never man before was laid.

See the Notes on *Matth.* 27. 57, 58.

* Mat. 27. 62. Mark 15. 42. 54 And that day was the * preparation, and the sabbath drew on.

Gr. σαββατον ἐπέφωσκεν, the Sabbath shined. What *Preparation* was here intended, whether to the *weekly Sabbath* of the Jews, (that it was moist certainly) or to the *Passover* also, which some will have to have been this year put off to that Day, because of the concurrency of the Weekly and the Annual Feast, I shall not determine, tho the most judicious Interpreters skilled in the *Hebrew* Writings, think the Passover this year was kept in its season, the Night before. But the *Sabbath*, that is the seventh Day *drew on*. The *Greek* Word signifies *shined*, the propriety of which term, hath coft Criticks some pains to make out, for it rather *began to be Dark*, then *lightsome*, their *Sabbath* beginning after the setting of the Sun. Some think the Word referred to the *evening Star*, which began to shine. Others, that it referred to a *Lamp* or *Candle*, which they were wont to set up, they call it *Lumina, vel deseruminationis*, the Light of Discrimination, which being set up in their several Families, the Sabbath was accounted to be begun. Others think it referred to the following Day. But there need not much labour in the case, for by the same reason that it is said; The Evening and the Morning made the Sabbath Day. The Sabbath might be said ἐπιφώσκειν (that is to begin) when it began to be Dark, not taking the Word in a proper, but in a Metaphorical sense.

* Mark 15. 47. Chap. 8. 2. 55 And the women also * which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared spices and ointments; and rested the sabbath-day, * according to the commandment.

* Exod. 20. 10.

See the Notes on *Matth.* 27. 61. It is *Beza's* observation upon these verses, That Christ being opposed by the Devil, and all his instruments, being now Dead, leaveth two or three poor Women, as it were in the Front of the Battle, intending within a very short time, without much ado, to Triumph over all these terrible adversaries.

CHAP. XXIV.

Mark 16. 1. 1 NOW upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

Mary Magdalene, and *Mary* the Mother of *Joses*, were the two Women that took up their seat right over against the Sepulchre, to see where Christ was laid, *Matth.* 27. 61. *Mark* 15. 47. they had *bought spices*, some time or that Day after they knew he must Dye, or else they bought them immediately after his Burial, as they went home, for they rested on the *Sabbath-Day*, they had now got some others into their Society, and came very *Early* upon the first Day of the Week. (See the Notes on *Matth.* 28. 1. as to the particular time) intending to shew their last act of love to their Friend, by imbalming his Body.

2 And they found the stone rolled away from the sepulchre.

The stone which *Joseph* had rolled to the Mouth of the Sepulchre, when he had laid in the Body, *Matth.* 27. 60. and the Jews had sealed, *v.* 66. and which as they came walking they were so troubled about, how they should get it removed, *Mark* 16. 3. How it came to be rolled away *Matthew* telleth us, *ch.* 28. *v.* 2.

3 And they entred in, and found not the body of the Lord Jesus.

Probably when they entred in they saw no Angels, for one may reasonably suppose, that if they had, they would hardly have adventured to enter in, but at their coming out being satisfied that the Body was not there, the *Angels* made themselves visible to them, for it followeth.

4 And it came to pass as they were much perplexed thereabout, * behold, two men stood by them in shining garments. * Mark 16. 5.

5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead? ‖ Or, *him that liveth.*

6 He is not here, but is risen: * Remember how he spake unto you when he was yet in Galilee, * Mat. 16. 21. & 17. 23.

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they * remembred his words. * John 2. 22.

These two Men were two *Angels* in humane shape. See the Notes on *Matth.* 28. 5, 6, 7.

9 * And returned from the sepulchre, and told all these things unto the eleven, and to all the rest. * Mark 16. 12.

10 It was Mary Magdalene, and * Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles. * Chap. 8. 3.

11 And their words seemed to them as idle tales, and they believed them not.

12 Then arose Peter, and ran unto the sepulchre, and stouping down, he beheld the linnen cloths laid by themselves, and departed, wondring in himself at that which was come to pass.

See the Notes on *Matth.* 28. 8, 9, 10. but more fully on *John* 20. 2, 3, 4, *&c.* who repeateth this piece of History more largely than the rest. It is plain that scarce any of the Disciples gave credit to the first Relation of the Women; but yet, it being near the City *Peter* and *John* thought it worth the while to go, and see. For though *Peter* alone be mentioned here, yet *John* is mentioned, *John.* 20. 3, 4, 5. under the Notion of *another Disciple*; and he is said to have out-run *Peter*, and to have come first to the *Sepulchre*. But concerning that part of the History relating to the Resurrection, we shall reserve our selves till we come to *John* 20. We now pass on to a piece of History relating to the evidencing of Christ's Resurrection, which is neither touched by *Matthew* nor by *Luke*. *Mark* toucheth it shortly, *ch.* 16. 12, 13. *After that he appeared in another form to two of them, as they walked, and went into the Country. And they went, and told it unto the residue; neither believed they them.* We shall now hear *Luke* giving us a more full and perfect account.

13 And * behold two of them went that same day, to a village called Emmaus, which was from Jerusalem *about* threescore furlongs. * Mark 16. 12.

Who those two were is variously guessed; that the name of the one was *Cleophas*, appeareth from *v.* 18. Some will have the other to have been *Luke*, but he in the beginning of his Gospel distinguisheth himself from Eye-Witnesses, *ch.* 1. *v.* 2. Some will have it to have been *Nathaniel*, others will have it to have been *Simon*, from *v.* 34. and 1 *Cor.* 15. 5. But these things are so incertain, that all the instruction we can learn from them, is the *Vanity* and incertainty of *Traditions*. This *Emmaus* was from *Jerusalem*, about 60 furlongs, which make seven Miles, and an half according to our computation.

14. And they talked together of all these things which had happened.

There is nothing more ordinary, then for Persons walking and riding upon Roads, to make the present news of the time, the subject of their discourse, there had great things happened in *Jerusalem*, the Death of our Saviour was such, and those things which attended his Death were very extraordinary, and it is not at all to be wondred that a discourse of them, should fill every Mouth, especially every Disciple's Mouth.

15. And it came to pass, that while they communed *together*, and reasoned, * Jesus himself drew near, and went with them. * Mat. 18. 20. ver. 36.

He overtook them upon the way, and joyned himself to their Company. It is a good thing to be discoursing of Christ, it is the way to have his presence and company with us.

16 But their eyes were holden, that they should not know him.

God

God by his Providence restrained their Eyes, that tho they saw a Man, yet they could not discern who he was. We may learn from hence that the *Form* or *Figure* of Christ's Body after his Resurrection, was not changed. His Body had the same Dimensions, the same *Quantity*, *Colour* and *Figure*, and was in it self a proper object for humane Eyes, for otherwise there had been no need for their Eyes to be held. From hence also we may learn the Influence, which God hath upon all our Members and Senses, and how much we depend upon God for a daily Power, to Exercise our natural Faculties Our Lord had no mind that these two Disciples should at first discern who he was, that he might draw out their following Discourses, and from them take occasion to prove from Scripture the certainty of his Resurrection, from this Text and draw out their following Discourses concerning him. From this Text we may gather, how hard the *Lutherans* are put to it, to maintain the *Real presence of the Body of Christ*, whereever the Sacrament of the Lords Supper is Administred, for this they must maintain. That altho the Body of Christ after his Resurrection was the same that was Crucified, and so obvious to Sense, yet he had not only a power to make it insensible, and visible, which we grant, but that he hath also a power to multiply it, and make it in one and the same instant, to be in so many places as his Supper is administred in, and also that he willeth it at the same time, to be imperceptible by any humane Senses in all those places, for it is apparent from hence, that it was not at all times imperceptible; it might at this time have been seen, had not the Disciples Eyes been held, that they could not know him.

17 And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

Not that he, from whom the secrets of no Hearts are hidden, did not know what they were Discoursing about, but that he had a mind to hear them repeated from them, that from their Repetition of them, he might take the better advantage to instruct them.

18 And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him; Concerning Jesus of Nazareth, * which was a prophet mighty in deed and word before God, and all the people: * Mat. 21. 11. Luke 7. 16. & 24. 19. & 4. 14.

The things which had lately happened in *Jerusalem* were so many, and so unusual, that the Disciples wonder that any one coming from *Jerusalem* should ask what things? they therefore ask him, if he were a meer stranger in *Jerusalem*, coming from some other Country, or from some remoter parts of *Judea* or *Galilee*? or, if he were the only Man, who had been unconcerned in what was the common Discourse, both of the Town and Country? Still our Saviour draws out the Discourse from them, by asking them what things? They tell them concerning *Jesus of Nazareth*, a *great Prophet, mighty both in Words and Deeds*. In which Phrase *Stephen* Celebrated *Moses*, *Acts* 7. 22. That is, one who did not only in an Extraordinary manner reveal the Will of God unto Men, but also did many great and mighty Works, and lived a most **Holy** and most Exemplary Life, and Conversation, so as that he was not only highly favoured of God, but in great repute, and Estimation also amongst the People.

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. * Acts 2. 6.

21 But we trusted that it had been he * which should have redeemed Israel: And beside all this, to day is the third day since these things were done.

It is from hence evident, that as yet they neither had a true Notion of Christ as *God-man* in one Person, nor yet of the *Messiah*, but still remain'd in an opinion of a Temporal Deliverance, to be effected for the Jews by the *Messiah*, when he should come. The Words also shewed a great weakness in the Disciples Faith as to Christ they speak as if they were quite out of Breath, and their Faith began to fail. We were say they once of the mind, and maintained some Hope that *this Jesus of Nazareth*, had been he whom God had designed for the *Messiah*, and now *it is the third Day since these things were done*. This these were some old Disciples of Christ, who had taken notice of his *Promise* or *Prophecy*, that he should *Rise again the third Day*, *Chap.* 18. 33. They ought to have had patience till Night, and to have considered, that tho the third Day were began, yet it was not yet past.

22 Yea, and * certain women also of our company made us astonished, which were early at the sepulchre. * Mat. 28. 8. Mark 16. 10. John 20. 18.

23 And when they found not his body, they came, saying that they had also seen a vision of angels which said that he was alive.

24 And certain of them which were with us, went to the sepulchre, and found *it* even so as the women had said; but him they saw not.

It is plain from the Relation of these two Disciples, that they had whatsoever might conduce to a *Moral Suasion*. They had the *Revelation of the Word*, from the Mouth of Christ himself. They had Evidences from the Women, from the *Apparition of Angels*, from some among themselves, that his Body was not there. The Angels said he was Risen. Why do they hesitate then? Why do they not believe? is the fault in the *Perverseness of their Wills*? had they no mind to believe, that the thing they had hoped, longed, waited for, was true? Certainly there was nothing they more desired. Let the Patrons of the Power of Man's Will to believe, or perform any Actions Spiritually good, tell us (if they can) what could hinder these Disciples actual believing the Resurrection of Christ, but the *Impotency* of their *Wills*, God not yet pleasing to Influence, and assist their Wills actually to believe, what they had the greatest Propensions, and Inclinations imaginable to have believed.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken.

26 * Ought not Christ to have suffered these things, and to enter into his glory. * Ver. 26. Acts 17. 3. 1 Pet. 1. 11.

27 And beginning at * Moses, and * all the prophets, he expounded unto them in all the scriptures, the things concerning himself. * Gen. 3. 15. & 22. 18. & 26. 4. & 49. 10. Deut. 18. 15. * Psal. 132. 11. Isa. 7. 14. & 9. 6. & 40. 10. Jer. 23. 5. & 33. 14. Ezek. 34. 23. & 37. 25. Dan. 9. 24. Mich. 7. 20. See on John 1. 45.

By our Saviour's form of reprehending his Disciples, We may learn. 1. That it is not every saying, *Thou Fool*, but a saying of it from a Root of hatred, Malice and Anger, which our Saviour makes to be a Breach of the sixth Commandment, *Matth.* 5. Our Saviour's Reprehension of them was out of a Principle of Love, and a Root of good Will to them. 2. *That the best of us are very slow of Heart to believe what cometh to us upon the meer credit of a Divine Revelation.* It is also observable from what we have, *v.* 27. That *Moses* and the Prophets are not to be rejected by Christians, they also have much concerning Christ; out of them Christ instructeth these two Disciples in the things concerning himself.

28 And they drew nigh unto the village, whither they went: and he * made as though he would have gone further. * See Gen. 32. 26.

29 But * they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent. And he went in to tarry with them. * Gen. 19. 3. Acts 16. 15.

I do not understand how some conclude from hence the lawfulness of dissembling, or telling a lye in some Cases, because the Evangelist saith, our Saviour made as tho he would have gone further, and did not; for without doubt our Saviour had gone further, if the Disciples had not been urgent with him to have staid. Nor did he stay long there, as we shall hear by and by.

30 And it came to pass as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and ‖ he vanished out of their sight. ‖ Or, *he ceased to be seen of them.*

Some would have this Bread to be *Sacramental Bread*, as if our Lord at this time Celebrated his Supper, and some of the *Papists* are mightily Zealous for that Interpretation, thinking that they have in it a mighty Argument, to justify their Lame Administration of it *in one kind* (for here is no mention of the Cup at all) but they do not consider, that this Text will prove (if it be taken with relation to the *Supper*) more than

they would have it, as. 1. That priests may Consecrate, without Wine, which themselves will not grant, tho they say that both Elements being Consecrated, the People sufficiently *partake* if they share but in one. 2. It will also prove that a Priest may Consecrate, without using those substantial Words *This is my Body*. But it is a most improbable thing, that our Saviour coming just out of his Journey, should fall upon his Administration of this Ordinance. The Text is certainly to be meant of Bodily Bread, which our Saviour never took without a previous Blessing of it, *Matth.* 14. 19. How their Eyes were opened, the Evangelist tells us. Some think they knew him by his form of Blessing. It is a wonder then they did not know him before by his Style, in three or four Hours Discourse by the way. Others think they knew him by taking upon him the Office of the Master of the Feast. *To bless the Table*, and to Give to the Guests. But all this is vain, He withdrew the Veil from their Eyes, which alone hindred their discerning him before, for the Object was visible, only the Medium of their sight was indisposed, *And he vanished out of their sight*. Our Saviour had now obtained his end, *viz.* to satisfy them that he was indeed risen, now he disappeareth, for that he had a power to make his Body inperceptable to the Disciples Senses is out of doubt.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures.

There was a mighty difference no doubt, betwixt Christ's Preaching, and his Ministers; he Preached as one who had Authority, not as the Scribes, not as ordinary Ministers, but with more *Majesty* and *Power*; but as to the saving Efficacy of his Words, that depended upon his *Will*, where he pleased to put forth such Efficacious Grace, there his Words became effectual, where he did not, they were not so: Christ Preached in the hearing of hundreds, who yet continued Unbelievers, and Perished in their Unbelief. There is a great deal of difference also between one Minister's Preaching and another's; some kind of Preaching of its self, makes Mens Hearts to Freeze, others make them to Burn, but where Preaching makes our Hearts to Burn within us, Christ throws in the Coal, which the best Preacher doth but blow up: only the Spirit of God is pleased to Work (as *Erasmus* saith) *secundum quod nactus est Organon*, according to the Instrument it worketh by, and to Concur with Rational and Spiritual means, in order to Rational and Spiritual ends. But wherever any Soul is Baptized *with Fire* at hearing a Sermon, it is also *Baptized with the Holy Ghost*. Christ will not always Cure Blind Eyes with *Clay* and *Spittle* (tho he did it once.) These were Disciples before the Fire was kindled in their Hearts, Christ's Preaching did but blow it up. We ought so to speak in our Preaching, so to open, and apply the Scriptures as our Discourses, may have a rational tendency, to make the Hearts of our hearers *to Burn* within them, not so as to make them Dead, and Sleepy, and Cold, or luke-warm: and then to know that it must be Christ's Work to Inflame them, when we have said all that we can say.

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they told what things *were done* in the way, and how he was known of them in breaking of bread.

The 34. *v.* compared with, 1 *Cor.* 15. 5. makes some great Authors think, that *Simon* was one of the *two*, and that *Cleopas* (who was the other) spake this. They make no stay at *Emmaus*, but come presently to *Jerusalem* and acquaint the Disciples, That for certain Christ was Risen, and that he had appeared to them in the way, and was known of them at their breaking of Bread.

36 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you.

Of this appearance of Christ, *Mark* speaks, *Ch.* 16. 14. and *John*, *Ch.* 20. 19, 20. The Salutation, which he useth to them was common amongst the Jews, and answereth our *God save you*, or *God be with you*. It was an appreciation of all Blessing, and Happiness, which they comprehended under the name of *Peace*.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

Spirits sometimes (by Gods permission, or direction) affirmed humane shapes. They seeing an humane shape, and not able on the sudden to conceive, how an humane Body should come into the midst amongst them, without any more noise, or notice taken of it, were affrighted, as we usually are, at the sight of apprehended Apparations. From hence we may conclude, That either the World, and the best Men in it, have been in all Ages deceived, and a few *Atheists* have been wiser than them all, or there are such Beings as *Spirits*.

38 And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I my self: * handle me, and see, for a spirit hath not flesh and bones, as ye see me have. * John 20. 24. 27.

40 And when he had thus spoken, he shewed them *his* hands and *his* feet.

If either the *Papists*, or the *Lutherans* could shew us Christ's *Hands* or *Feet*, while they impose upon us to believe, that Christ's Body is *really* present at, or in the Lord's Supper, they would not so *fright us*, nor make so many thoughts arise in us as they do, about their apprehensions of the *Nature of a Body*. But while the *Papists* allow us to *Handle*, and to taste the *Bread*, and we find no such things, and the *Lutherans* suffer our Eyes to be open, and we can see no such thing. We cannot but conclude, that the *Body of Christ* which they talk of, must certainly be a Spirit, which (according to our Saviour's notion) is a substance which *hath neither Flesh nor Bones*, as we see the Body, they would have us to believe hath not; that is to say, that *the Body* they talk of, *is no Body*. Our Saviour here proveth that it was his *true Body* which appeared to them, because, 1. It had *Integral parts*, Hands and Feet. 2. Because it might be seen. 3. It might be handled. 4. It had Flesh and Bones, which a Spirit hath not. Then he shews them his Hands and Feet. So then our Saviour did not think, that the Judgment of our Senses was to be rejected, concerning the Nature of Bodies, and his Body in particular, and that in its *State of Exaltation*, when it was raised from the Dead. Do any of them say that *Christ's Body* here came through the Door, or it could not have been here? How shall that be proved? We can easily tell them how his Body might be in the midst of them, tho it were not discerned while he was there, even as the Eyes of the two Disciples were held, *v.* 16. that they could not discern Christ, so the Eyes of the Disciples might be *held now*, till he was in the midst amongst them.

41 And while they yet believed not for joy, and wondred, he said unto them, * Have ye here any meat? * John 21. 12.

42 And they gave him a piece of a broiled fish, and of an honey-comb.

43 And he took *it*, and did eat before them.

Believed not for Joy, yet if they had not now believed, they doubtless would not have rejoyced, but their Faith was the cause of their Joy; yet the Excess of their Joy was the hinderance of their Faith, so dangerous are the excessive motions of our Affections. Christ here gives them another Evidence of the truth of his Body, he did Eat with them, (tho very ordinary Country Diet a piece of broiled Fish, and a piece of an Honey-comb) such a Meal as we read of that he had at the Lake of *Tiberias*, *John* 21. 9. He did not Eat to *uphold*, but only to *testify* his Life. Thus when he had raised the Daughter of *Jairus*, *Ch.* 8. 55. he bid them *give her something to Eat*; and for this end *Lazarus* sate at *Meat* with the rest, *John* 12. 2. and *Peter* proves the Resurrection of Christ from their Eating and Drinking with him, *Acts* 10. 41. Let not profane Wits seek Knots in Bulrushes, inquiring what became of this Meat? *&c.* Let them first tell us what became of the Meat the *Angels* did Eat with *Abraham*, *Gen.* 18. 8. and learn to believe, that it was easie with the Power of God to Annihilate again that Meat, which was not necessary for the sustentation the body of Christ, now freed from all the cravings of Natural Appetite, tho he did Eat it to satisfy them, that he was truly risen from the Dead.

44 And he said unto them, * These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and *in* the prophets, and *in* the psalms concerning me. * Chap. 9. 22. Ver. 6.

The Jews ordinarily divided the Old Testament into the *Law*, the *Prophets*, and the *Holy Writings*, which they called the *Hagiographa*. The Book of *Psalms* was one of the last sort, and one of the most noted amongst them: so as by these three Terms our Saviour understands all the Scriptures of the Old Testament. He tells them, that he had before his Death, while he Converfed with them, told them that *all things* (which were very many) which were found in any of these Books concerning him must be fulfilled, he had told them so, *Chap.* 18. 31. *Matth.* 16. 21. & 17. 22. & 20. 18. *Mark* 9. 31. & 10. 34.

45 Then opened he their understanding, that they might understand the scriptures.

He did not open their Understanding, without the Scriptures, he sends them thither, and he knew the Scriptures would not sufficiently give them a Knowledge of him, and the things of God, without the Influence, and Illumination of his Spirit, they are truly taught of God, who are taught by his Spirit to understand the Scriptures. Christ gives a great Honour to the *Scriptures*. The Devil Cheats those Souls whom he persuades to cast away the Scriptures in Expectation of a teaching by the Spirit. The Spirit teacheth by, not without, not contrary to the Holy Scriptures.

46 And said unto them, * Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day. * Psal. 22. Is. 53. Acts 17. 3.

All the Divine Predictions are certain, and infallible. The Jews did Maliciously and freely prosecute our Saviour to Death, and God did certainly foresee how their Wills would be determined, and the Event was accomplished accordingly.

47 And that repentance, and * remission of sins should be preached in his name, amongst all nations, beginning at Jerusalem. * John 2. 12.

48 And * ye are witnesses of these things. * John 15. 27.

The few Words in *v.* 47. are comprehensive of the great duty of the Apostles, 1. *To preach Repentance and Remission of Sins.* 2. *In Christs Name.* 3. *To all Nations.* 4. *Beginning at Jerusalem.* They were to Preach *Repentance*, that is, a turning from Sinful Courses, into a Course of Life Consonant to the Will of God, and *Remission of Sins*, that is, upon *Repentance*, this they were to *Preach in his Name*, which may refer either to their *Preaching*; then our Saviour lets them know that they were to be his Ministers, and to Preach by his *Authority*, 2 *Cor.* 5. 20. To be *Ambassadours for Christ, Stewards of his Mysteries*. Or else it may refer to *Repentance* and Remission of Sins, which are to be Preached *in his Name*, for the sake of Merits and Satisfaction. They were to Preach this *to all Nations*. This was prophesied of plentifully, *Psal.* 2. 8. *Isa.* 49. 6. *Dan.* 7. 14. *Hos.* 2. 23. *Joel* 2. 32. This was a piece of Divine Revelation, which Christ had, till this time, concealed in a great Measure, when he sent out the Twelve, *Matth.* 10. 5. He commanded them not to go to the Gentiles. *Beginning at Jerusalem*, that is, amongst the Jews. He was prophesied of under the Notion of a *King*, to be set *upon the Lords Holy Hill of Sion*. So *Psal.* 110. 2. *Isaiah* 2. 3. & 28. 16. & 60. *v.* 1. in pursuance of this, we shall find *the Apostles* Preaching only in *Judea*, till they had judged themselves *unworthy of Eternal Life*, *then they turned to the Gentiles*, *Acts* 13. 38. 46.

49 And behold, * I send the promise of my father upon you: but tarry ye in the city of Jerusalem, until ye be indued with power from on high. * John 14. 16. & 15. 26. & 16. 7. Acts 1. 4. & &c.

It is questioned by none, but by the *promise of the Father*, our Lord meaneth the *promise of the Spirit*, as it came down in the Days of *Pentecost*. This Effusion of the Spirit was promised under the Old Testament, *Isaiah* 44. 3. *Jerem.* 31. 33. *Ezech.* 36. 27. Most eminently, *Joel* 2. 28. (The Apostle himself interpreting the Prophets. *Acts* 2. 16, 17, 18.) See also *Acts* 1. 8. Where the fulfilling of this *promise of the Father*, as it is call'd, *v.* 4. is put before— *and ye shall be Witnesses unto me, both in Jerusalem, and in Judea, and in Samaria*, and is also expounded by, *And ye shall receive Power, after the Holy Ghost is come upon you*. Our Lord also had said, *I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever*. In this Text he saith, *that he will send him*; so also *John* 15. 26. and *ch.* 16. 7. thereby confirming his Disciples in this, That he was equal with the Father, and that the Holy Ghost was sent by the Father and him, yet sent *by the Father upon the Prayer of the Son, and in his Name*, *John* 14. 16, 26. This Holy Spirit is also called *Power from on high, the power of the highest*, *Luke* 1. 35. But here the *Gifts of the Holy Ghost*, may be understood as also in *Acts* 1. 8. where this *Power* is said *should be received after that the Holy Ghost should come upon them*, until this time should come, which was in the Days of *Pentecost*, *Acts* 2. 1. The Disciples were bound to *stay at Jerusalem*, which accordingly they did. And we may from hence conclude, that these Words of our *Saviour* were spoken to his Disciples, after his appearance to them in *Galilee*, (of which *Luke* saith nothing) which was the place where (as most think) he was seen of *above five hundred Brethren at once*, 1 *Cor.* 15. 6.

50 And he led them out as far as to Bethany: and he lift up his hands, and blessed them.

51 * And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. * Mark 16. 19.

This must be understood to have happened forty days after our Saviour's Resurrection, for so *Luke* himself tells us, *Acts* 1. 3. then he led them out as far as *Bethany*, not the Village *Bethany*, but that part of the Mount of *Olives*, which belonged to *Bethany*. Our Saviour had been often there praying, from thence, he now ascendeth into Heaven, *and lifted up his Hands and blessed them*. Some think that by *Blessing*, here is meant *Praying*; and the *lifting up of his Hands*, was accommodated to that religious Action. Others think that *Blessing* here signifieth a more *Authoritative Act*; and that his lifting up of his Hands, was a stretching out of his Hands, as a sign of that effectual Blessing of them. *While he blessed them, he was parted from them, and carried up to Heaven*, that is, he moved upward, as if he had been carried, for it is certain that our Saviour *ascended* by his own Power. *Luke* saith, *Acts* 1. 9. *He was taken up and a Cloud received him out of their sight*, as *Elijah*, 2 *Kings* 2. 11. *Went up to Heaven in a Whirle-wind*. So Christ went up in a Cloud, but with this difference Christ ascended by his own power, *Elijah* could not without the help of an Angel.

52 And they worshipped him, and returned to Jerusalem with great joy:

53 And were continually in the temple, praising and blessing God. Amen.

We never before read of any Act of *Adoration*, which the Disciples performed to Christ. Their Faith was now come to the highest pitch. They did no longer look upon him only as one *sent of God, a great Prophet*, nor only as the *Son of David*, the promised *Messias*. In the mean time not rightly taking the notion of the *Messiah*, but looking upon him as one who should be a *Temporal Saviour*, and deliverer of his People, they now believe him to be the *Eternal Son of God*, being so manifested by his *Resurrection from the Dead*, and *Ascension into Heaven* before their Eyes. According to his Commandment they return to *Jerusalem*, full of Joy. *And were continually in the Temple praising and blessing God*, Amen, *Acts* 1. 12, 13. It is said, that they being returned, they went into an

an *upper Room*, and continued in *Prayer* and *Supplication*. Some think that this *upper Room*, was appendant to the Temple. But *continually* here may reasonably be interpreted often, or ordinarily, or at *Temple Hours* of prayer as the *Morning*, and *Evening Sacrifice*, are called the *Continual Burnt-Offering*, *Exod.* 29. 42. *Num.* 28. 3. Their work was to *praise* and *Bless God*. It is not said for what, but easily understood: as for other mercies, so more especially for his sending the *Messiah* for our *Redemption*, and the *Confirmation*, and perfecting their *Faith* in him.

St. JOHN.

St. JOHN.

The ARGUMENT.

The Penman of this Gospel is generally taken to have been John *the Son of* Zebedee, Matth. 10. 2. *not either* John the Baptist, *or* John *sirnamed* Mark, Act. 15. 37. *He was a Person mighrily honoured by* Christs *personal favours, and therefore often called the* beloved Disciple; *you may read of these favours in these Scriptures following*, Matth. 17. 1. Luk. 9. 28. and 22. 8. Joh. 13. 23, 24. and 19. 25, 26. and 20. 1, 2. Act. 3. 3. Acts 4.13. Gal.2.9. *Thus far the Scripture guideth us: He is thought to have gone to, and continue in* Asia *till the third of the ten Persecutions in the time of* Trajan; *he was by* Domitian *banished into* Pathmos, *where he wrote the* Revelation.

The time when he wrote this Gospel, is uncertain; some think about the latter part of his Life; he died the last of all the Apostles, *judged about an hundred Years after the Birth of* Christ. *It is said that the heresies of* Ebion *and* Cerinthus, *who denied* Christs *Divinity, and of the* Nicholaitans, *who held many absurd things about his Person, gave occasion to the writing of this Gospel; himself mentioneth the Doctrine of the* Nicholaitans, Rev. 2. 6. *and* Ebion *and* Cerinthus *are thought to be those* Antichrists *which he in his Epistles reflecteth upon.*

Two things are observed of him: 1. That he insists more on the proof of Christs *Divinity, than any of the Evangelists; producing his Miracles most evidently to prove it. 2. That he mentions very little reported by the other Evangelists; to which I think may be added, that he delivereth the History of the Gospel after* Christs Resurrection, *more fully than any of them; he gives us also a more distinct account of the four* Passovers *happening after* Christs Baptism: *The necessity of* Faith in Christ, *and* Regeneration, *the Doctrine of our* Mystical Union *with* Christ; *the sending and* end *of the holy Spirits* Mission, *and the advantage that the* Apostles *and others should receive from it. His Gospel is most particularly remarkable for the sublimeness and mysteriousness of the matter, and sweetness of his Phrase.*

CHAP. I.

IN the beginning *a* was the word *b*, and the word was with God *c*, and the word was God *d*.

a In that *beginning* which *Moses* mentioneth, *Gen.* 1. 1. the beginning of all things, when the foundations of the World were laid, *Prov.* 8. 27, 28. the beginning of Time; for before that, was no measure of Time, all was Eternity. *b Was the Word*, that is, the Eternal Son of God, the Lord Jesus Christ, of whom more is spoken afterward. Nor is Christ in this Text alone called *the Word*, but 1 *John* 1. 1. *the Word of life*, so *Revel.* 19. 13. and there are some who think he is so called, *Luke* 1. 2. comparing that Text with 2 *Pet.* 1. 16. as also *Psal.* 33. 6. Nor is it an improper term by which to express the Son of God; for it both expresseth something of his ineffable Generation, as the Word is begotten in our Thoughts, and is the express image of them; and also his Office in the Revelation of his Fathers Will unto the Sons of men, and revealing his Father to us, *Matth.* 11. 27. and there are some (if they be not too curious in their notion) who think *David* by that phrase, 2 *Sam.* 7. 21. *For thy words sake* (expounded for thy *Servants sake*, 1 *Chron.* 17. 19. which is the Title of *Christ*, *Isaiah* 42. 1.) that Christ is meant: Besides, it is observed, that this term was more acceptable both to the *Jews* and the *Heathens*, than the term of *Christ* or the *Son* of *God* would have been; for there was nothing more abhorred by the *Jews* than the latter; and the Heathen Writers made (as is noted by divers) a great use of this term, to express the Name and the Power of God. For is any thing more ordinary with the *Chaldee Paraphrast*, than this Expression, *Isaiah* 45. 12. *I have made Heaven and Earth*, Chald. *I in my word* have made Heaven and Earth: So chap. 48. 13. *Mine hand hath laid the foundation of the earth.* Chald. *By my word* I have laid the foundations of the Earth; this is taken from *Moses's* describing the Creation by Gods Word of Command, *Let there be light, and there was light*; the manner of expressing it by the Word Command, is significative, that all things were made by his Eternal Word; For would any *Jew* deny, that God *by his Word* created the World? The Evangelist therefore calleth Christ, to whom *v.* 3. he was about to attribute the Creation, *the Word*; not the *Word of God* (so the Scriptures are called); to distinguish Christ in this notion from the *Revelation* of the Divine Will to the Prophets, he is onely called *the Word*, though he was the *Son of God*. Nor is it said, That in the beginning was the Word Created (as is said of the *Heavens* and the *Earth*, Gen. 1. 1. but *was* the Word; this proveth the *eternal existence* of the second Person in the Trinity; for what *was* in the beginning, did not then begin to be; the term, *the Word*, without the addition of God, speaketh him a *subsistence*; and it being said, That in the beginning *he was*, speaks his eternal existence; for what had a Being in the Beginning of Time, must needs be *Eternal*, nothing being when Time began, but what was Eternal. To this purpose are those Texts, *Psal.* 90. 2. *Prov.* 8. 22, 23, 24. &c. *John* 17. 5. *Eph.* 1. 4. 2 *Thes.* 2. 13. Which two Texts compared, shew *In the beginning* here used, to be the same with *before the foundation of the world*; so 2 *Tim.* 1. 9. *c* Lest any should say, Where was *this Word* before the foundations of the Earth were laid? the Evangelist saith, *with God*; which agreeth with *Prov.* 8. 27, 30. This both distinguisheth Christ from all Creatures, (none of which were *with God in the beginning*; and also sheweth the vanity of *Sabellius*, and those we call *Quakers*, who will not allow Christ to be a distinct subsistence, or Person from his Father; it also denoteth the Sons *co-existence*, and his *equality* with his Father; and yet, his Filial relation; for God is not said to have been with the Word, but the *Word* was with *God*, which also speaks a perfect unity and consent betwixt them. *d* Lest any should say, What but God can be Eternal? or be said to have been and had an existence in the beginning of the World? the Evangelist addeth, That the *Word* was *God*; that is, the person or subsistence spoken of, and intended by him, was the Divine Being, which is but one, tho' in it there be three distinct subsistences; all make but *One* and the same Divine Being. The first thing spoken here of Christ, attributed to him *Eternity*: The second speaks his *Relation* to the *Father*; this speaks the *Oneness* and *Sameness* of his *Essence* with that of the Father. The term *God*, which in the foregoing words is to be taken *personally* for *God the Father*, is here to be taken *Essentially*, as it signifieth the Divine Being.

2 The same was * in the Beginning with God *e*. * Gen. 1. 1.

e These words of the Evangelist are a farther Confirmation and explication of what the Evangelist had said before; asserting the *Eternity* of the Son, and his *Relation to the Father*, and *oneness of Essence* with the Father; whether the Evangelist forewarned by the Spirit of God, did add this repetition to fore-arm Christians against those Errors which did afterward trouble the Church, I cannot say; but certain it is, That these words do effectually confute the *Eunomians*, who distinguished betwixt the Word which in the Beginning was with God, and that *Word* by which all things were made; and the *Arians*, who make the Father to have existed before the Son; as also the *Anomians*, who would make the Father and the Son diverse both in Nature and Will. Some others make this Verse a transition to the 4th, and the sense to be, This same was not manifest to the World from the Beginning of the World, but was with God until he came to be manifested in the Flesh: Thus 1 *John* 1. 2. it is said, *he was with the father, and was manifested unto us.* He was *manifest in the flesh*, 1 Tim. 3. 16.

3 * All things were made by him *f*; and without him was not any thing made that was made *g*. * Rev. 4. 11.

f The Divine Nature, and Eternal existence of the Lord Christ, is evident from his efficiency in the Creation of the World; what the Evangelist here calleth *All things*, the Apostle to the *Hebrews*, chap. 1. 2. calleth *the Worlds*. And St. *Paul*, *Col.* 1. 16. calleth *all things that are in heaven and earth, visible and invisible. Moses* calls the *heavens and the earth*, Gen. 1. 1. These were *all* made by the *Word*; not as an Instrumental cause, but as a principal efficient cause; for tho' it be true, that the Preposition Διὰ, is sometimes used to signify an instrumental cause; yet it is as true, that it is often used to signify the principal efficient cause; as *Joh.* 6. 57. *Rom.* 5. 5. and 11. 36. *Eph.* 4. 6. *Acts* 3. 16. and in many other Texts; it here only denoteth the order of the working of the *Holy Trinity*. *g Nothing that was made*, neither the Heavens nor the Earth, neither things visible nor invisible, that were made, were made without him. There is nothing more ordinary in Holy Writ, than after the laying down an Universal Proposition, (where no *Synecdoche* is used), to add also an Universal Negative for the confirmation of it: So *Rom.* 3. 12. *There is none good*; then is added, *no not one.* Lam. 2. 2. and in many other Texts. The term *without him*, doth not exclude the efficiency either of the

First or Third Person in the Trinity, in the Creation of all things; the *Father* created the World by the Son, *His Word*; and the *Creation* of the World is attributed to the *Spirit*, *Gen.* 1. 1. *Job* 33. 4. *Psal.* 33. 6.

4 * In him was life *b*; and * the life was the light of men *c*.

b In this Word was Life *Corporal*, *Spiritual*, *Eternal*; it was in him as in the Fountain. Some understand this of *Corporal life*, both in the first Being and preservation of it; It is certain that this is in Christ, for *he upholdeth all things by the word of his power*, Heb. 1. 3. Acts 17. 28. And thus it is another demonstration of the Deity of Christ. Others think, that here is rather a transition from *Creation* to *Redemption*; you *hath he quickened*, Eph. 2. 1. Others understand it of *Eternal Life*, because our Evangelist most generally taketh the term of Life, as a benefit flowing from Christ in this sense, as chap. 3. 16. and 4. 14. and in a multitude of other Texts. I know no reason why we should not understand it of all Life; all Life being in Christ, as God equal with the Father; and Spiritual and Eternal Life flowing also from him in a more peculiar consideration, as Mediator. *i* But tho' as God he distributes life according to their degree to all his Creatures, yet is he the peculiar *light of men*, enlightning their minds with Light, of which Vegetative and sensitive Creatures are not capable; so as by *Light* is not here to be understood the emanations of any lucid bodies, as that of the Sun or Stars; for other Creatures as well as men are capable of that; nor is it to be understood of the *Light of Reason*, though that be the *Candle of the Lord* in the Soul; but that *Light* by which we discern the things of God; in which sense the Apostle saith, *Eph.* 5. 8. *You were darkness, but now you are light in the Lord.* And therefore he saith of *men*, exclusively to *Angels*, who, tho lightsom, noble Creatures, yet had not their nature assumed by Christ, Heb. 2. 16. Besides that it is said in the next Verse, that this Light *shined in the darkness*, that is, amongst many men who yet had reasonable Souls, but the *darkness comprehended it not*. That cannot be, that men did not comprehend Reason, but even rational men comprehended not this Light of supernatural Revelation: So *John* is said to have come to *Testify of that Light*; who did not come to testify of Christ, as the *Author of Reason*. Nor is there any Text of Scripture in which the term *Light* signifieth *Reason*.

* Chap. 5. 26.
1 Joh. 5. 11.
* Chap. 5. 12. and 9. 5. and 12. 46.

5 And * the light *k* shineth in darkness *l*: and the darkness comprehended it not *m*.

k He had said before, That Life was in Christ, in him as in the Fountain; and the Life in him was the Light of men, giving Light to men. Now this Light which was in him, had its emanations (as Light in the Sun; and *l* the *darkness*, that is, men of dark minds, the abstract being put for the concrete,) comprehended (that is received) it not. *m* This was true concerning the *Jews* in former times, upon whom Christ the true Light had shined in many Types and Prophecies; it was also true concerning the *Jews* of that present Age, to whom through the favour of him who had undertaken the Redemption of man, the means of Grace were continued; through the blindness of their minds and hardness of their hearts, they wilfully rejected those means of illumination which God granted to them.

* Chap. 3. 19.

6 ¶ * There was a man sent from God *n*, whose name *was* John *o*:

* Matth. 3. 1. verse 33.

n Not the *Christ*, not an *Angel*, but a man; yet one, than whom (as our Saviour saith) there had not risen a greater amongst those that were born of Women; he did not come upon his own head, but was sent; for he was he of whom it was written, *Mal.* 3. 1. *Behold I will send my messenger before my face*, &c. Luke 7. 27. He was not sent of men, but of God, foretold by the *Angel*, as to his existence, name, work, and success, *Luke* 1. 13, 14, 15, 16, 17. *o* His name was *John*, named by the Angel, *Luke* 1. 13. before he was born; by his *Father* and *Mother*, *Luke* 1. 60, 63. when he was born. *John* signifieth *Grace*; and doubtless the *Baptist* obtained that name, because he was to be the first, and a famous Preacher of the Grace of the Gospel which came to the World through Jesus Christ.

7 The same came for a witness *p*, to bear witness of the light *q*, that all men through him might believe *r*.

p John was called a *Messenger*, to denote his Authority; a *Witness*, to denote his Work which is the work of every true Minister of the Gospel. *John* was the *first Witness*, and Witnessed a thing wholly unknown (before him) to the generality of the World; for though the *Shepherds*, and *Simeon* and *Anna* had given some Testimony to Christ, when he was born and brought into the Temple to be offered to the Lord; yet that was Thirty years since, and generally forgot; neither could they bear a Testimony to him as an actual Minister of the Gospel. The *Apostles* were to be Witnesses to Christ, *Acts* 1. 8. Witnesses of his *Resurrection*, *Acts* 1. 22. and 4. 33. and 5. 32. and 10. 41. and 13. 31. All the *Prophets*, Acts 10. 43. bare Witness to him, that whosoever believeth in his Name should be saved. So did *John* also; and *John* further pointed to him, passing by, and Witnessed that he was he of whom the Prophets spake. So that the Apostles, and so following Ministers, were, and are greater Witnesses than *John* the Baptist. The Prophets witnessed that he should come, *John* Baptist witnessed that he was come; the Apostles witnessed that he was not only come, but had Died, and was again risen from the Dead. *q* For *Johns* Office was to give a Testimony to Christ the true Light, mentioned before; so called, because he *maketh manifest*, Eph. 5. 13. He *revealeth* his Father, Matth. 11. 27. He is *the brightness of his fathers glory*, Heb. 1. 3. who is *Light*, 1 *John* 1. 5. and the World is by him enlightned. It was Prophesied, *Isa.* 11. 9. of his times, That *the Earth should be full of the knowledge of the Lord.* *q* The end of *Johns* Testimony was, That multitudes of all sorts might believe by him, or by it, as an instrumental cause of their Faith. If we read it *by him*, it is most proper to understand the Pronoun of *John* the *Baptist*; for we are not said to believe *by Christ*, but *in him*, *in his name*, &c.

8 He was not that light *s*, but *was sent* to bear witness of that light *t*.

s John the *Baptist* was a Light, as all Saints are *light in the Lord*, Eph. 5. 8. Nay, in a peculiar sense our Saviour beareth him Witness, that *he was a burning and shining light*; but he was not *that light* before mentioned, *v.* 5. *that shineth in darkness*; and again *v.* 9. which lightereth *every one that cometh into the World*. *John* borrowed his Light from that *Original Light*; that Light was God, he was but *a man* sent *from God*. The men of the World are ordinarily in extreams, either wholly rejecting Gods Ministers and Witnesses, or else adoring them; as the World is concerned to take heed of the former, so the Ministers of Christ are also highly concerned not to admit the latter. See *Luke* 7. 33. *Acts* 14. 13, 14. but both *John* here, and *Paul* there, were very cautious not to rob their Master of the honour due unto him alone. *t John*, as was said before, came only to bear Witness of *that Light*, that he was come, and shined forth, and was the true Light, as it followeth.

9 * *That* was the true Light *u*, which lighteth every man that cometh into the world *w*.

* Verf. 4.

u True is sometimes opposed to what is false, *Eph.* 4. 25. sometimes to what is *Typical* and *Figurative*, *John* 1. 17. Sometimes to what is not *Original*, and of it self; in Opposition to all these Christ is the *True Light*; he who alone deserved the name of *Light*, having Light in himself, and from himself, 1 *John* 2. 8. and shining more gloriously than the Prophets or Apostles. *w* He lighteth not the *Jews* only (as the Prophets of old) but both the *Jews* and *Gentiles*. Some understand this of the *Light of Reason*; but besides, that *Reason* is no where in Holy Writ called *Light*; neither did this illumination agree to Christ as Mediator. It is rather therefore to be understood of the *Light of Gospel Revelation*, which Christ caused to be made to all the World, *Matth.* 28. 19. *Mark* 16. 15. Those who Interpret it of the more internal illumination *by* the Holy Spirit of God, by which Christ is not revealed *to us* only, but *in us*, say, That Christ hath done what lay in him (as a Minister of the Gospel) so to enlighten all that came into the World; and that Christ is said to enlighten every man, because none is enlightened but by him; and that some of all sorts are by him enlightned; in one of which two latter Senses, the terms *All* and *Every man* must be Interpreted in a multitude of Texts in the Gospel. The words in the *Greek* are so, as they may either be Translated as we read them, or thus, *Who coming into the world, enlightned every man.* A more universal Spiritual Light, or means to come to the Knowledg of God, overspreading the World after Christs coming, than before. So *John* 12. 46. *I am come a Light into the World.* And it is by some observed, that the Phrase, *coming into the world*, doth not barely signify a being born, but being *sent into the world by the father*, being *sanctified*, as in *John* 10. 36. and 17. 18.

10 He was in the world *x*, and * the world was made by him; and the world knew him not *z*.

* Heb. 1. 2. and 11. 3.

x He was in the place called the *World*, and amongst the men of the World; for so the term *World* is often taken, *chap.* 16. 28. 2 *Pet.* 3. 6. Christ before he came in the Flesh, was in it; filling both the Heavens and the Earth, and sustaining it by the Word of his Power, and manifesting his Will to it, more immediately to *Moses* and to the *Prophets*; and more *mediately* by *Moses* and by the *Prophets*. *y* And the Heavens and the Earth, all things visible and invisible (as was said before) were made by him. And *z* the men of the World took no notice of him, did not acknowledg him, believe in him, nor were subject to him; so the word *know* often signifies (according to the *Hebrew* idiom) *John* 10. 14, 15, 27. Not a bare comprehension of an Object in the Understanding, but suitable affections: So *Matth.* 7. 23. 1 *John* 3. 1. This is not to be understood of all individual persons in the World; for *Abraham*, *Isaac*, and *Jacob*, and *David*, and many particular persons, did in this sense know him; but the generality of the World did not. The Heathens did not (who are sometimes called *the World*, distinctively from the *Jews*, 1 *John* 2. 2. 1 *Cor.* 1. 21.) and most of the *Jews* did not, tho' some did.

11 He came unto his own *a*, and his own received him not *b*.

a Christ came into the World, which being made by him, was in the most proper sense his own; or, to the *Israelites*, which were as his own House, Land and Possession, *Psal.* 85. 1. *John* 16. 32. The *Greek* word is in the *Plural Number*, and used in the places before mentioned, as also *Acts* 21. 6. Sometimes signifying mens proper Country, sometimes their proper house. But it is a farther question, what coming is here spoken of; tho' it be generally (or by many at least) interpreted of Christs coming by his Incarnation, yet that seemeth not to be the sense; partly, because that coming is spoken of, *v.* 14. And partly, because in that sense the *Jews* did receive him; nor was it in their power to hinder his manifestation in the flesh. The *coming* therefore here mentioned, seemeth to be intended of his coming by his *Prophets*, *John the Baptist*, and his own personal Preaching of the Gospel. *b* Whom in this way of coming, they did not receive, believing neither the Testimony given by his Prophets, nor by the *Baptist*, nor by himself, *John* 5. 43.

* Isa. 56. 5. Rom. 8. 15. 2 Pet. 1. 4. 1 John 3. 1. Exousia, or privilege.

12 But * as many as received him *c*, to them gave he ‖ power to become the sons of God *d*, *even* to them that believe on his name *e*.

c Though the generality of those amongst whom Christ came, received him not in the manner before expressed; yet some did own him, believed in him, and submitted to him; and to as many as thus *received* him, not into their Houses onely, but into their Hearts. *c* He gave a Power, or a Right, or Priviledg; not that they might if they would be; but *to be* actually, to become, or be the Sons of God by *Adoption*; for Believers are already the *Sons of God*, Gal. 3. 26. Though it doth not yet appear what they shall be in the *Adoption*, mentioned *Rom.* 8. 23. which the Apostle calls the *Redemption of the body*, *viz.* in the *Resurrection*; hence *Luke* 20. 36. the Children of God are called the *Children of the Resurrection*. *d* This is the Priviledg of all that *believe* in the *name of Christ*; by which term he opens the former term of *Receiving*: To receive Christ, and to believe in his Name, are the same thing. To believe in his *Name*, is either to *believe in him*, *Acts* 3. 26. or in the *Revelation* of himself in the *Promises of the Gospel*. The proposition of Gods Word is the object of *Faith of assent*; but the person of the *Mediator* is the object of that Faith which receiveth Christ; and those alone have a Right to be the Sons of God, and to the Priviledges peculiar to Sons, who believe in Christ as revealed in the Promises of the word of God, and there exhibited to men.

* Chap. 3. 5. James 1. 8. † Gr. Bloods.

13 Which were born, not of blood † *f*, nor of the will of the flesh *g*, nor of the will of man *h*, but of God *i*.

f Not of the Blood of Men and Women; or not of the Blood of *Abraham* (which was the boast of the *Jews*, *we have Abraham to our Father*). *g* Nor from the Lusts of the Flesh. *h* Nor from a power in mans Will, or mens free act in adopting other mens Children. To be *born*, signifieth to receive our principle of Life; those who are the Children of God have not the Principle of their Life, as they are such, from the motions of nature, nor from the Will of men. *i* But of God, whatever be the sense of the former Words, these Words plainly affirm God to be the *principal efficient*, and procreant cause of all those who are the Sons of God; for Faith, by which *we are the children of God*, Gal. 3. 26. is the work of God, *John* 6. 29. His Gift, *Phil.* 1. 29. and men are *born again, not of corruptible seed, but that which is incorruptible*, 1 Pet. 1. 23. *They are sanctified and cleansed with the washing of water by the word*, Eph. 5. 26. *The washing of regeneration, and renewing of the holy ghost*, Titus 3. 5.

* Matth. 1. 16. Luke 1. 31. and 2. 7. ‡ Matth. 17. 2. 2 Pet. 1. 17. * Col. 1. 19. & 2. 3, 9.

14 * And the word was made flesh *k*, and dwelt amongst us *l*, (and ‡we beheld his glory *m*, the glory as of the onely begotten of the father) *n*, * full of grace and truth *o*.

k The Son of God, called *the Word*, for the reasons before specified, was made truly man, as flesh often signifieth in Holy Writ, *Gen.* 6. 12. *Psal.* 65. 2. *Isa.* 40. 5, 6. Not a vile, despicable, mortal man. The Evangelist rather saith he was made Flesh, than he was made man; more plainly to distinguish the two Natures in Christ, to assert the truth of his Humane Nature; to let us know that Christ assumed Humane Nature in common, not the particular nature of any; to commend the Love of God, and to let us see, That his Platiser was proportioned to our Sore, it reached all Flesh. The Evangelist saith not, he was changed into Flesh; but, by assuming he was made Flesh. *l* And he Tabernacled amongst us; amongst us men, or amongst men that were his Disciples: The word signifieth properly, he made no long stay. *m* And we beheld the signs and effects of his Glory; many of which were seen, both at the time of his Transfiguration, and at his Passion, Resurrection and Ascension; the Glory of his Grace, Holiness, Truth, Miraculous Operations, &c. *n* Which Glory was the Glory of the onely begotten of the Father; for the particle (as) here doth not signify Likeness, but Truth; *Nehemiah* 7. 2. *Job* 24. 14. *o* Full of Grace and Truth, as he was God manifested in the flesh. *Grace* signifieth Love and Good Will, out of which it was that he delivered us from the Curse and Rigour of the Law (to which Grace is opposed). He was also full of *Truth*, both as Truth is opposed to Falshood, and is opposed to the Shadows and Figures of the Law; and Christ was full of Truth, as he was the Anti-type to all the Ceremonies, and all the Promises had and have their comp'ement and reality in him. See chap. 14. 17. 2 Cor. 1. 20. Rom. 15. 8. Truth also may signify the *sincerity* and *integrity* of Christs Life, as he was without guile.

15 ¶ John bare witness of him, and cryed, saying *p* *: This was he of whom I spake *q*, He that cometh after me is preferred before me *r*: for he was before me *s*.

* ver. 27, 30. & chap. 3. 31.

p John was not he, but only a Witness to him, and he continueth to bear Witness, (the Verb is in the present Tense) nor did he give an obscure or cold Testimony, but an open, and plain, and fervent Testimony, according to the Prophecies, his *Testimony* was the Voice of one crying in the Wilderness. *q* He first testified that Christ was he of whom he had before spoken; possibly when he was Preaching in the Wilderness, and Christ came to him to be Baptized of him, *Matth.* 3. 11, 14. *r* He that cometh after me, in order of time, or in the Ministerial Office and Employment, or, as if he were my Disciple, *John* 8. 12. is become, or is made before me. *s* For he was before me, both in the Eternal destination, and in respect of his Divine Nature; as also in *Dignity* and *Eminency*, considered as a Prophet; *i. e.* one that Revealeth my Fathers Will. This *John* said before, though not in terms, yet in effect; when he said, *Matth.* 3. 11. *He that cometh after me, is mightier than I, whose shooes I am not worthy to bear*, &c. So *Mar.* 1. 7. *Luke* 3. 16. This is the first thing which is here mentioned, as *John's* Testimony concerning Christ, respecting the excellency of his person.

16 And of his * fulness have all we received *t*, and grace for grace ‡.

* Col. 1. 19. & 2. 9, 10.

t Of that plenty of Grace which Christ hath, (who hath not *the Spirit given him by measure*, chap. 3. 34. as other Saints have, Acts 2. 4, 6, 8.) *We* who by Nature are void of *Grace*, whether taken for the favour of God, or gracious habits, have *received* as the Skirts of *Aaron's* Garment received the Oil which was plentifully poured out on *Aarons* head. ‡ Nor have we received Drops, but *Grace upon Grace*; not onely Knowledg and Instruction, but the Love and Favour of God, and Spiritual habits, in proportion to the favour and grace which Christ hath (allowing for our shore capacities); we have received *Grace freely* and *plentifully*, all from Christ, and for his sake; which lets us see how much the Grace-receiving Soul is bound to acknowledg and adore Christ, and may be confirmed in the receiving of further Grace, and the hopes of Eternal Life; and it may mind all (according to that of the Apostle, 2 *Cor.* 6. 1.) to take heed that *they receive not the grace of God in vain.*

17 For the * Law was given by Moses *u*, but grace and truth came by Jesus Christ *w*.

* Ex. 20. 1. &c.

u The Law Moral and Ceremonial came not by *Moses*, but was given by *Moses* as Gods Minister and Servant, that Law by which no man can be justified, *Rom.* 3. 28. In this was *Moses* his honour, of whom you glory, chap. 5. 46. God indeed made an eminent use of him, as his Minister; by whom he revealed his Will to you; both in matters of his Worship, according to that Dispensation; and in matters which concern you in your whole Conversation; but yet there is an eminent difference betwixt him and Jesus Christ. The law is no where called *Grace*, neither doth it discover any thing but Duty and Wrath; it sheweth no *remission*, in case that Duty be not done; nor affordeth strength for the doing of it. *w* All *that* is from Christ, all the favour of God for the Remission and Pardon of Sin, and for strength and assistance to the performance of Duty, is (not given from God by Christ, as the Law by *Moses*, but) from Christ, as the Fountain of Grace; And not *Grace* onely, but *Truth*, whether taken for solid and real mercy, or with respect to the Law; the fulfilling of all the *Types* and Prophecies in it, was by and in Christ.

18 * No man hath seen God at any time *x*: the onely begotten son, which is in the bosome of the Father *a*, he hath declared him ‡.

* Luke 10. 2. 1 Tim. 6. 16. 1 John 4. 12.

x No man hath at any time seen the Essence of God with his Eyes, *John* 4. 24. Nor with the eyes of his mind understood the whole Counsel and Will of God, *Matth.* 11. 7. *Rom.* 11. 34. *Moses* indeed saw the Image and representation of God, and had a more familiar converse with God than others; upon which account he is said to have talked with God *face to face*, Numb. 12. 7, 8. God saith *he would*

speak

speak unto him mouth to mouth, even apparently; but he tells us how in the same Verse, *and the similitude of the Lord shall he behold*; and God who had spoke to the same sense, Exod. 33. 11. saith, v. 20. *Thou canst not see my face, for there shall no man see me and live.* Now to whom he did not discover his face, he certainly did not discover all his secret Counsels. *a* But he who is the onely begotten and beloved Son, hath such an intimate Communion with him in his Nature, and such a free Communication of all his Counsels, as it may be said, he is continually in his Bosom. † Hath declared him, not onely as a Prophet declareth the Mind and Will of God, but as *the Heavens declare the glory of God, and the firmament sheweth his handy works*, Psal. 19. 1. Being *the brightness of his fathers glory, and the express Image of his person*, Heb. 1. 3. So as the Father can onely be seen in the Son; nor is so full a Revelation of the Fathers Will to be expected from any, as from the Son.

* Chap. 5. 33. 19 And this is * the record of John, when the Jews sent Priests and Levites from Jerusalem, to ask him, Who art thou *b*?

b John's former Testimony was more private to the common people; this Testimony was given to a publick Authority. The *Jews* (most probably the Rulers of the *Jews* who made up their *Sanhedrim*, or great Court, answering a *Parliament* with us, for the cognisance of *false Prophets* belonged to them) sent *Priests* and *Levites*, which *v.* 24. were *Pharisees* of the strictest Sect of the *Jews*, as to Rites and Ceremonies; these came from *Jerusalem*, where the *Sanhedrim* constantly sate; and the Chief Priests were (if the Message were not from the *Sanhedrim* it self) to ask *John Baptist* who he was; that is, by what Authority he Preached and Baptized? What kind of Prophet he was? for they could not but know his Name and Family, he descending from a Priest amongst them; and this appareth to be their sense from what followeth.

* Chap. 3. 28. Acts 13. 25. 20 And he* confessed *c*, and denied not *d*; but confessed *e*, I am not the Christ *f*.

c He being asked openly and plainly, professed, and *d* did not dissemble nor halt in his Speech. These Negatives are in Scripture often added to affirmatives, to exclude all Exceptions. *Job* 5. 17. *Psal.* 40. 10, 11, 12. *e* He did not tell them once so, but again and again, because many were musing about it, *Luke* 3 15. *f* I am not that great *Messiah* which God hath promised you, and in the expectation of whom you live, *Luk.* 2. 26, 38. & 19. 11. *Job.* 4. 25. The *Diligence* we shall constantly observe in the Servants of God in Holy Writ, to avoid the arrogating of that Honour to themselves, which is due onely to God and Christ; and this, together with *John's* steadiness and plainness, doth very well become all Professors, but the Ministers of the Gospel especially.

21 And they asked him, What then? Art thou Elias *g*? And he saith, I am not *h*. Art thou ‖ that Prophet *i*? And he answered, No *k*.

A Prophet.

g John was at *Bethabara* when these Messengers came to him, *v.* 28. they asked him if he were *Elias*. The *Jews* had not onely an expectation of the *Messias*, but of *Elias* to come as a Messenger before him, according to the Prophecy, *Mal.* 4. 5. as appareth, *Matth.* 17. 10. *Mar.* 9. 11. of which they had a gross Conception here, That *Elias* should come, out of Heaven personally, or at least that his *Soul* should come into another Body (according to the *Pithagorian* Opinion) now the meaning of the Prophecy was, That one should come like *Elias*, and this was fulfilled in *John*, Luke 1. 17. as our Saviour tells us, *Matth.* 17. 12. *Mark* 9. 13. but they asked the Question according to that notion they had of *Elias*. *h* To which *John* answereth, that he was not neither that *Elias* that ascended in a Fiery Chariot to Heaven; nor any body informed with *Elias's* Soul, (and thus the words of our Saviour, *Matth.* 17. 12. *Mark* 9. 12. are easily reconciled to this Text.) *i* They go on, and ask him if he were *that Prophet*, or a Prophet? Some think that he meant the Prophet promised, *Deut.* 18. 18. but that was no other than Christ himself, which he had before denied himself to be; nor doth it appear from any Text of Scripture, that the *Jews* had any expectation of any other particular Prophet; but it is plain from *Luke* 9. 8. that they had a notion that it was possible one of the old Prophets might rise again from the Dead, for so they guessed there concerning Christ: But others think that the article in the *Greek* here is not emphatical; and they onely asked him if he were a *Prophet*; for the *Jews* had a general notion, that the Spirit of Prophecy had left them ever since the times of *Zechariah* and *Malachy*; which they hoped was returned in *John* the *Baptist*, and about this they question him, if he were a Prophet? *k* To which he answereth, No, Neither that *Prophet* promised, *Deut.* 18. 18. nor yet any of the old Prophets risen from the dead; nor yet one like the Prophets of the Old Testament, who onely Prophecied of a Christ to come; but as Christ calls him, Matth. 11. 9. *More than a Prophet*, one who shewed and declared to them a Christ already come; for the Law and the Prophets Prophecied but until *John*; the Law in its Types foreshewing, the *Prophets* in their Sermons foretelling a *Messiah* to come, *John* did more. His Father indeed, *Luke* 1. 76. called him *the Prophet of the highest*; but there *Prophet* is to be understood not in a strict, but in a large sense, as the term Prophecy is taken, *Rom.* 12. 6. And the term *Prophet* often signifieth one that revealeth the Will of God to men; in which large sense *John* was a *Prophet*, and yet more than a *Prophet* in the stricter notion of the term; and in that sense No Prophet, that is, no meer Prophet; so *Numb.* 11. 19. *Moses* tells the people *they should not eat flesh one, or two, or five, or ten, or twenty days*, because they should eat it a whole Month together.

22 Then said they unto him, Who art thou *l*? that we may give an answer to them that sent us *m*. What saist thou of thy self *n*?

l Hitherto *John* had given them onely a *Negative answer*, and told them who he was not; he was neither Christ, nor the *Elias*, nor that Prophet they expected; neither any of the old Prophets risen from the Dead; nor any Prophet at all in a strict sense (as were the Prophets of the Old Testament); they press him to a direct, plain, positive Answer. *m* That they might give an Answer to those that sent them, who did not send them to enquire what he was not, but what he was. *n* And there were various talks and discourses of the People about him, which they were not willing to take up and run away with; but they desired to have it from himself.

23 * He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias *o*. * Luc. 3. 4. Isa. 40. 3.

o We had the same, *Matth.* 3. 3. *Mar.* 1. 3. See the Notes there. *Chemnitius* thinks, that *John* chose rather to preach, and fulfil his Ministry in the Wilderness, than in the Temple; to make an illustrious difference betwixt himself, who was but the Lords Messenger, and whose Office was but to prepare the Lords way, and his Lord himself, of whom it was Prophecied, *Mal.* 3. 1. *The Lord, whom you seek, shall suddenly come to his Holy Temple*; upon which account *Haggai* prophecied, *Haggai* 2. 9. *That the Glory* of that latter house (builded by *Ezra*, and *Zerobabel*, and *Nehemiah*) *should be greater than of the former.*

24 And they which were sent, were of the Pharisees *p*.

(*p*) Who these Pharisees were, hath been before explained in our Notes on *Matth.* 3. 7. They were of the strictest Sect of the Jewish Religion, *Acts* 26. 5. The greatest part of their Councels was made up of those of this Sect, as may be learned from *Acts* 23. They were the men most Zealous for, and tenacious of the *Jewish Rites*; and would allow nothing to be added to the Jewish Worship to what they had received concerning it, either from the Law of God, or the Traditions of the Elders.

25 And they asked him, and said unto him, Why Baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet *q*?

q The Pharisees themselves would allow the *Messiah*, or *Elias*, or a *Prophet*, to make any additions to, or alterations in the Worship of God, but none else: Hence it is, they ask, by what Authority he Baptized, if he were none of these? From whence we may learn, That although they might have some umbrage of that Baptismal washing which was under the Gospel, to commence into a Sacrament, or fœderal sign in the washing of their Proselites, or of Jewish Children when they were Circumcised; yet *John's* Action was looked upon as new, who Baptized adult Jews; now the care of the *Sanhedrim* was to keep the Worship of God incorrupt, and the *Pharisees* amongst them had a particular Zeal in the case, especially so far as the *Traditions* of the Elders were concerned.

26 John answered them, saying *r*, * I baptize with water: † but there standeth one amongst you, whom you know not *s*; Math. 3. 11.

r This was no strict Answer to their Question; which was not, how, but why he Baptized? But proper Replies, are often called Answers in Scripture, though not apposite to the Question. † I Baptize you with meer Water *s*, but there hath stood one amongst you, ἕστηκεν, or (by an usual putting of one Tense for another) there standeth one; Christ had been there with the Crowd, *Luc.* 3. 15, 21. and possibly was amongst them still, when *John* spake these words, whom you know not (not so much as *ore tenus* by Face.)

27. He* it is, who coming after me is preferred before me *t*, whose shoo's latchet I am not worthy to unloose *u*. * Mat. 3. 11. ver. 15, 30. Mar. 1. 8. Luke 3. 16. ch. 1. 15. Act. 19. 4.

t John the Baptist, had before told them, *He that cometh after me, is preferred before me.* See the Notes there. He now repeateth those words; and it is observable, that the three other Evangelists all put this Passage before the History of Christ's coming to him to be Baptized. So as it is probable, that these Messengers came to *John* as he was Baptizing, and either immediately before or after Christ's Baptism, Christ being yet in the Croud, he repeateth to his hearers, what he had a little before said of him, that he was to be preferred before him. *u* He here inlargeth upon it with a *Proverbial Speech*, which the other Evangelists have, with a very little variation; *Matthew* saith, *whose Shoo's I am not worthy to bear*: that is, to perform unto him the very meanest Service or Office. We have such forms of Speeches in use at this day amongst us, when we would express the great pre-eminence of some one above another; we say of that other, *He is not worthy to tye his Shoo's*; Or, *to carry his Shoo's after him.* There is a vast difference between Christ, and the most excellent of his Ministers; which as to Baptism lieth here; the Ministerial Baptism is but with Water; Christ Baptizeth with the *Holy Ghost*, and fire, *Matth.* 3. 11. or with the Holy Ghost, as *Mar.* 1. 8.

28 These things were done in Bethabara beyond Jordan *u*, where John was Baptizing *x*.

u The Evangelist had before told us what was done, these words tell us where. Some ancient Writers will have the place to have been *Bethany*; but they seem not to have so well considered *John* 11. 18. where *Bethany* is said to have been but *fifteen Furlongs from Jerusalem*, and consequently on this side *Jordan*; whereas the *Evangelist* saith, that this place was πέραν, *beyond Jordan*, in the Tribe of *Reuben*, in the Country of *Peræa*, *x* where *John* at this time was *Baptizing*, and probably had been so for some time.

29 ¶ The next day *y*, John seeth Jesus coming to him *z*, and saith, Behold * the ‡ lamb of God *a*, which ‖ taketh away the sin of the world *b*. * Isa. 53. 7. Act. 8. 32. ‡ or beareth.

y The most think, the day following that day, when the Messengers from *Hierusalem* had been examining the *Baptist*. *Heinsius* thinks it was the same day, and saith, the *Hellenists* usually so interprets ἐν ἐπαύριον for μετὰ ταῦτα, after these things; but the former Sense is more generally embraced. *z John* seeth Jesus coming to him out of the Wildernes, (as some think) where he had been tempted by the Devil; but then it must follow, that he was not amongst the Croud, *v.* 26. standing in the midst of them when the Messengers were there; and it should appear by *v.* 32, and 33. that this which is here recorded happened after Christs *Baptism* by *John* (of which this *Evangelist* saith nothing); it seemeth rather to be understood of another coming of Christ to *John* after he had been Baptized. ‡ When *John* seeing him, pointed as it were with his Finger to him (for the term *Behold* seemeth to be here used demonstratively) shewing them the person whom he would have them cast their Eye upon; whom he calls, *a* the lamb of God, not onely to denote his excellency, as we read of the *Night of the Lord*, *Exod.* 12. 42. and the *bread of God*, *Lev* 21. 21. which indeed Christ was, being *without Blemish*. 1 *Pet.* 1. 19. But with reference to the Lambs used in the Jewish Sacrifices, not only at the Passover, *Exod.* 12. 5. but in the daily Sacrifice, *Exod.* 29. 38. *Lev.* 1. 10. or the *Burnt Offering*, and in the *Peace Offering*, *Levit.* 3. 7. and in the *Sin Offering*, *Levit.* 4. 32. he calls Christ, the *Lamb of God*, probably, because divers of the Priests were there to hear; and (as appears, *v.* 39.) it was nigh the time of their daily Sacrifice, that so he might mind them, that Christ was the Truth and Anti-Type to all their Sacrifices, ὁ αἴρων, The word signifies, both to *take up*, and to take away; that taketh away the Sins of the World, as God (to whom it belongs to forgive Sin) and this he did by taking them upon himself (so it is Translated, *Matth.* 16. 24.) expiating them, which expiation is followed by a Plenary remission, and taking them away, both the punishment of them, and the root, and body, and power of them; Redeeming them as from the Grave and Hell due to Man for Sin; so from a *Vain Conversation*, 1 *Pet.* 1. 18. and not doing this for the Jews only, but for the Gentiles also, 1 *John* 2. 2. for many in the World, being he, without whom there is no remission, *Acts* 4. 12. Nor doth his gracious act cease at any time, it is a work he is always doing, and which none but he can do: Ministers may persuade, Priests of old offered Lambs and other Beasts in Sacrifice; but he alone taketh away Sin. So that, as what he said to the Messengers of the *Sanhedrim*, gave all the honour of any valuable effect of Baptism to Christ: So, what he saith here, gives him all the honour of any good effect of Preaching, or any good effect of our Ministry; it is he alone, who (when we have said or done what we can) taketh away the sin of the World.

30 This is he, of whom I said *c*, After me cometh a man, which is preferred before me: for he was before me.

c And (saith he) this is he of whom, I said, (as *v.* 15.) he *cometh after me* in order of Time and Ministry, but is more excellent than I am. See the Notes on *v.* 15.

31 And I knew him not *e*: but that he should be made manifest unto Israel *f*, therefore am I come baptizing with water *g*.

e This verse is best expounded by *v.* 33. where the same words are repeated, *I knew him not*; and is added, *but he that sent me to baptize with water, the same said unto me, Upon whom thou shale see the spirit descending*, &c. Lest any should think that Christ and *John* had compacted together to give one another credit, or that there was some near relation betwixt *John* and Christ, *John* saith, I knew him not, for Christ had spent his time at home, *Luk.* 2. 51. *John* had lived in desert places, the Providence of God so ordering it, that *John* should not know Christ, so much as by face, until that time came, when Christ was to be made manifest to *Israel*. *f* But that God might make his Son manifest unto *Israel*, when God by an extraordinary mission sent *John* to Baptize with Water, he gave him this token, That he upon whom he should see the Spirit descending and remaining on him, as *v.* 33. that was the *Messiah*, the Lamb of God, that should take away the Sin of the World; he *who should baptize with the holy ghost*. *g* And therefore (saith *John*) *I came baptizing with water.* I did not run without sending, nor introduce a new rite or Sacrament without Commission; but being thus sent of God, and that I might give Christ an opportunity of coming to me, that I might see the Spirit descending and remaining upon him. From whence we learn, That none but Christ can institute a Sacrament. *John Baptized* not, till he was sent to *Baptize with Water.*

32 * And John bare record saying, I saw the spirit descending from heaven *h**, like a dove *i*, and it abode upon him *k*. * Matt. 3. 16. * Mar. 1. 10. Luke. 3. 22.

h Saith *John*, According to the Revelation which I had, when I received my extraordinary Commission to Baptize, so it fell out to me, *I did see*, when he was baptized, the *Heaven opening*, and a representation of the Spirit of God, (for no man can see God and live) descending. *i* The form of the Representation, was like that of a Dove. *k* And it was not a meer transient sight, but it did for some time abide upon that Person, in that sensible Representation; by that Token I knew that he was the Son of God.

33 And I knew him not *l*: but he that sent me to baptize with water *m*, the same said unto me, Upon whom thou shalt see the spirit descending, and remaining on him, the same is he which baptizeth with the holy Ghost *n*.

l I was a stranger to him, I knew him in a Sense, when I *leaps in my Mothers Womb*, upon his Mothers coming to see my Mother, *Luke* 1. 41. but that (as Impressions made upon Infants use to do), wore off. *m* I had some Impression upon me at that time, when he came towards me to be Baptized, which made me say to him, as *Matth.* 3. 14. *I have need to be baptized of thee, and comest thou to me?* But yet I was not certain, tho I knew he was in the croud of people, that he was the Person designed, and whose work it should be to Baptize with the Holy Ghost. *n* Until the same God, that had given me that Sign, fulfilled it to me.

34 And I saw *o*, and bare record *p*, that this is the Son of God.

o But when I saw that, I could not but believe. *p* And also bear an open Testimony to the World, That this man was not meer man, but the eternal Son of that God, who sent me to Baptize with Water; reserving still to himself the Divine Power of blessing that Holy Sacrament, and conferring the Holy Ghost in regenerating habits, working like *fire*, in purging away the dross of Souls, and like Water washing away the filth of Sin, *Matth.* 3. 11. *Joh.* 3. 5.

35 ¶ Again the next day after *q*, John stood, and two of his disciples.

q The next day after that the Messengers who came from *Hierusalem*, had been with *John*.

36 And looking upon Jesus as he walked *r*, he said*, Behold the lamb of God *s*. * Ver. 29.

r John stood with two of his Disciples, whether he was Preaching or no, it is not said; but *John* standing with them, saw Christ walking, whence, or whither, is not said; but as a good man is always taking opportunity to commend Christ to others; so *John s* upon this occasion, took advantage further to make Christ known to those two men (who they were, we shall hear in the following Verse), and repeats the words he had said before *Behold the Lamb of God.* (See the Notes on *v.* 27.) Thus good and faithful Ministers will continually be inviting their Disciples to Christ, taking them off from further consideration of themselves, and as Ministers to shew them the way to Christ.

37 And the two disciples heard him speak, and they followed Jesus *t*.

t God blessed the verbal Testimony that *John* had given, so far, that they stood in no need of any Miracle to comfirm it, but upon their hearing *John* speak, they followed Jesus; as yet, not as his Apostles; for their call to that Office was afterwad (as we shall hear); nor yet, so as

as no more to depart from him; but there was created in them a further desire of Knowledge of him, and Acquaintance with him.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master) where ‖ dwellest thou *u*?

‖ Or *abide?*

u Christ as he walked, turning him, and seeing two men following him, inquireth of their end, what they sought; to teach us in all our Religious motions and actions, to do the like; for the end will contribute much to specify the Action, and to make it good or bad. They give him that honourable Title which was then in Fashion, by, and under which they were wont to speak to those upon whom they relied for Instruction, whose Doctrine they desired to know, and with whom they desired to converse, and to learn of him. They asked him, where he abode, or where he lodged?

39 He saith unto them, Come and see *w*. They came and saw where he dwelt *x*, and abode with him that day, *y* for it was about † the tenth hour *z*.

† That was about 2 hours before night.

w Our Lord discerning the End of their following him to be sincere and good, invites them to come and see where his Lodging was; for he elsewhere telleth us, that he had not an house wherein to hide his head. They *x* came and saw his Lodgings (where, or of what nature they were, we are not told) but we never read that he during his whole Pilgrimage amongst us, had any stately or splendid Lodgings. *y* The text saith, that these two Disciples abode with him that day; whether onely the two, or three remaining hours of the same day (for it was now about four of the Clock afternoon (which answers the tenth hour according to the Jewish account) or another whole day, being the Sabbath day, (as some think) we are not told, nor can conclude; certain it is, they abode with him the remaining part of that day, *z* from four of the Clock till night.

40 One of the two which heard John *speak*, was Andrew, Simon Peters Brother *a*.

a Concerning the call of this *Andrew* to the Apostleship, see *Matth.* 4. 18. and *Mar.* 1. 16, 17. that was at another time, and in another manner. Christ here only invited them to come, and see where he lodged.

41 He first findeth his own Brother Simon *b*, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ *c*.

‖ or, the anointed.

b It should seem that both the Disciples (after their converse with Christ at the place where he lodged) went together to look for *Peter*, *Andrew*'s Brother. *Andrew* first found him, and tells him (with great joy) that he and that other Disciple had found the *Messiah* prophecied of by *Daniel*, and in the Expectation of whom the Disciples and the Jews lived. *c* The term *Messiah* in *Hebrew* is the same with *Christ* in *Greek*, and both signify the same with *Anointed* in *English*. The Article in this place is *Emphatical*, not meerly prepositive, as in other places, but signifying, *That Anointed*; for other *Kings*, and *Priests*, and *Prophets* were also anointed, and God's people are called *anointed*; but he was anointed with the *Oyl of Gladness above his Fellows*, having the Spirit not given him by measure.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the Son of Jona *d* *, thou shalt be called Cephas ‡, which is by Interpretation ‖ a Stone *e*.

* Matth. 16. 18.

‖ Or *Peter*.

d *Andrew* having found his Brother *Simon*, conducts him to Jesus. v. 44. telleth us, that *Andrew*, and *Simon*, and *Philip* were Citizens of *Bethsaida*, which was a City of *Galilee*; how near to the place where *John* Baptized, or Christ lodged, we cannot say; probably *Simon* was one of *John*'s Disciples, and came to attend his Ministry, so as the Disciples onely sought him in the Croud, and came with him to Christ. When Christ beheld him, he said, *Thou art Simon*; he knew him, and called him by name, and told him his Father's name *Jonas*, ‡ and giveth him a new name, *Cephas*, which by interpretation doth not signify an *Head*, (as the Popish disputant at *Bern* urged to prove him the Head of the Church, as if it had been a *Greek* word, and came from Κεφ αλ; or as he pretended, ridiculously enough, from an old *Greek* word Κεφαλ) but a *Stone* (as this Text tells us) by which name we find him called, 1 *Cor.* 1. 12. & 3. 22. & 9. 5. & 15. 5. *Gal.* 2. 9. in other places *Peter*, which signifieth a *Stone* also, or a Rock. *Cephas* is a *Syriack* word, *Peter* a *Greek* word; Christ gave him the name, *John* 1. 42. *e* Both *Cephas* and *Peter* are by interpretation, a *Stone*. *Beza* thinks, that our Saviour did not here give him that name, but foretel that he should be so called. *Causabon* thinks, that the name was here given to him, and with it a new Spirit; that whereas before he was (according to his Fathers name *Jonas*, which signifies a *Dove*) fearful and timorous; from this time forward he was as a *Rock*, steady, firm, and full of courage and constancy; but it is a greater question, how this Text is to be reconciled with *Matth.* 4. 18, 19, 20. where *Andrew* and *Peter* are both said to be espised by Christ, *walking by the Sea of Galilee*; and *Luke* 5. 10. where *Simon* is reported to be called, after they had taken a great draught of Fish; and with *Mark* 3. 13. and *Luke* 6. 13. where all the Apostles are named, as called at one and the same time; doubtless, the calls were different. This in *John* seems rather to be a Prophecy than a *Call*. Those Texts, *Matth.* 18, 19, 20. and *Luke* 5. 10. seem to be their calls to a Discipleship; the other Texts, *Mark* 3. 13. *Luke* 6. 13. respects their Election to the Apostleship, and the mission of them.

43 The day following Jesus would go forth into Galilee, and findeth Philip *f*, and saith unto him, Follow me *g*.

f All this while Christ seemeth to have been in *Judea*, (which was the most famous Province); the day after *Peter* had thus been with him, he had a mind to go into *Galilee*; out of that he designed to choose his Disciples; and that being the Country where he had been Educated, he designed in a more special manner to honour it with the first Fruit of his publick Ministry; there he findeth *Philip* (the name signifieth a Lover of Horses.) *g* He calleth him to be his Disciple.

44 Now * Philip was of Bethsaida *h*, the City of Andrew and Peter *i*.

* Chap. 12. 21.

h This *Philip* was a Citizen of *Bethsaida*, (the word signifies in the *Hebrew*, the house of Fruits, or of Huntsmen.) *i* *Andrew* and *Peter* (mentioned before) both of them lived there: It was one of those Cities where Christ did most of his mighty Works, *Matth.* 11. 20.

45 Philip findeth Nathaneel *k*, and saith unto him, We have found him, of whom * Moses in the Law, and the † Prophets did write *l*, Jesus * of Nazareth the Son of Joseph *m*.

* Gen. 49. 10. Deut. 18. 18. See Luke 24. 27.

† Isaiah 4. 2. and 53. 2. Mic. 5. 2. Zech. 6. 12. and 9. 9.

k *Philip* having himself discovered Christ, is not willing to eat his Morsels alone, but desires to communicate his discovery to others; he finds (whether casually, or upon search, is not said) one *Nathaneel*, he was one of *Cana* in *Galilee*, ch. 21. 2. (The name is an *Hebrew* name, signifying, *The Gift of God*; some think it the same with *Mathanael*, 1 *Chron.* 15. 24.) *l* Having found him, he tells him with great joy, that they had found him of whom *Moses* had wrote in the Law, the *Shilo* mentioned, *Gen.* 49. 10. the Prophet mentioned, *Deut.* 18. 15. the *branch of the Lord* mentioned, *Is.* 4. 2. the *Messiah* mentioned by *Daniel*, *Dan.* 9. 25, 26. and all the other *Prophets*, *m* him whom they usually called *Jesus of Nazareth*, (there he was conceived, there he was bred, *Luke* 2. 4, 51.) Though he was born in *Bethlehem* of *Judah*, *v.* 4. and who was commonly thought to be the Son of *Joseph*. If *Philip* did only, *cum vulgo loqui*, speak as was commonly said, though himself knew and believed other things, he is not to be blamed: but the most think *Philip* discovered here his own weakness, both in thinking Christ the Son of *Joseph*, and to have been born at *Nazareth*. It is certain, that the Apostles themselves at first, yea, and till Christ's Resurrection from the Dead, had a very imperfect Notion of Christ, as the true *Messiah*. Grace may consist with great weakness as to knowledge.

* Matth. 2. 23. Luke 2. 4.

46 And Nathaneel said unto him, Can there any good thing, come out of Nazareth *n*? Philip saith unto him, Come and see *o*.

n The words of *Philip* begat a prejudice in *Nathaneel*, as to what he said. *Micah* 5. 2. it was prophesied, that the *Messiah* should come out of *Bethlehem*. So ch. 7. 41. Some of the people said, *Shall Christ come out of Galilee? Hath not the Scripture said, that Christ cometh of the Seed of* David, *and out of the Town of* Bethlehem, *where* David *was?* *Nazareth* was not only a poor little place, (for so *Bethlehem* also was) but a place which the Scripture never mentioned, as the place from whence the *Messiah* should arise; a place that God had not honoured with the production of a Prophet. By *any good thing* seems to be meant, the *Messiah*, or any *Prophet*, or (more generally) any thing which is noble, and excellent, and of any remark: So prone are we to think, that the Kingdom of God comes with observation, that we know not how to fancy how great things should be done by little means, and great persons should arise out of little contemptible places. Whereas God chuseth *the foolish things of the World, to confound the wise; and the weak things to confound the mighty; and base things of the World*, to confound the Wise, 1 *Cor.* 1. 25, 26, 27. *o* *Philip* not knowing how to answer *Nathanael*'s *objection*, and to remove his prejudice, witheth him himself to go, and make up a Judgment. Wise men ought to do this, and not to take up prejudices from reports and common *Vogue*.

47 Jesus saw Nathaneel coming to him, and saith,

faith of him, Behold an Israelite indeed *p*, in whom is no guile *q*.

p They are not all *Israelites*, which are of *Israel*, *Rom.* 9. 6. *For he is not a Jew, which is one outwardly: neither is that circumcision, which is outward, in the flesh: But he is a Jew which is one inwardly, and circumcision is that of the heart, in the Spirit*, *Rom.* 2. 28, 29. Christ seeing *Nathanael* (though he was prejudiced by *Philips* mistake, or the common mistake of his Nation) coming to see him, and seeing not onely his body and bodily motion, but his heart also, and the motions of that, saith of him, *Behold* one who is not onely born an *Israelite*, but is a true *Israelite*, like his Father *Jacob*, a *plain Man*, *Gen.* 25. 27. *q* In whom there is no *deceit*, no doublenesse of heart; such ought Christians to be, no crafty, deceitful, double-minded men, but men of great sincerity, and plainness of heart, *laying aside all malice*, and *all guile*, 1 *Pet.* 2. 1. like little Children, *Matth.* 18. 3.

48 Nathanael saith unto him, Whence know est thou me *r*? Jesus answered and said unto him, Before that Philip called thee, when thou wert under the Fig-tree, I saw thee *s*.

r *Nathanael* wondereth how Christ should know him, having not been of his familiar acquaintance; *s* Christ tells him, he saw him under the *Fig-tree*, before ever *Philip* called him. That was a very hot Country, wherein people sought shadowy places; hence we read of sitting under their own *Vines* and *Fig-trees*, *Micah* 4. 4. *Zech.* 3. 10. and it is likely that those being two luxuriant plants, that had large Leaves, and ran out in long Boughs in hot Weather, they might under the covert of these Plants, not only sit as in an Arbour to converse one with another, but also perform Religious Duties. Whether Christ saw him there eating, and drinking, or conversing with friends, or reading, or praying, the Scripture saith not, and it is but vainly guessed; it is enough that by his telling this to him, he let him know, that he saw him, though he was not in his view, and so was *Omnipresent*, and *Omniscient*. Christ seeth us where we are, and what we do, when we see not him; and he seeth our hearts, whether they be single, or double, plain, or false, and deceitful; which as in many cases it affordeth us much comfort, so it admonisheth us to be at all times in the fear of the Lord.

49 Nathanael answered, and said unto him, Rabbi, thou art the Son of God *t*, thou art the King of Israel *u*.

t The term *Rabbi*, which *Nathanael* here giveth to Christ, is of the same significancy with *Rabban*, and *Rabboni*, *John* 20. 16. *Rabban*, *Rabbi*, *Rabbi*, all which signify Master, and my Master; a name which in that age they usually gave their Teachers, as a Title of *Honour*, *Matth.* 23. 7, 8. titles that began about the time of our Saviour; for *Buxtorf* tells us, Purer antiquity gave no such Titles to their Teachers or Prophets, thinking it not possible to give those persons (extraordinarily sent of God) Titles answerable to their Dignity; They say, *Hillel* about our Saviours time was the first who was so called; *Rabban* was counted the highest; *Rabbi* the next, *Rabbi* the least. *Rabban*, they say, lasted but two hundred years, given to seven after *Hillel*. *Nathanael* calls him also *the Son of God*, as Peter, and the other Disciples did, *Matth.* 14. 33. and *Peter*, *Matth.* 16. 16. But it appeareth that they had but a faint persuasion of this, by many following passages, till he was declared so with power, by his Resurrection from the dead, *Rom.* 1. 4. *u* He acknowledgeth Christ also the *King of Israel*, that is, the true *Messiah*. This was the title of the *Messiah*, *Matth.* 21. 5. and 27. 11.

50 Jesus answered, and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou *x*? thou shalt see greater things then these *y*.

x Christ incourageth the beginnings of faith in the Souls of his people, and magnifies *Nathanael*'s faith from the *Revelation* which he had, which was but imperfect; for Christ had said no more, than that he had seen him under the fig-tree, before *Philip* called him. *y* He tells him that he *shall see greater things than these. To him that hath, shall be given.* What those greater things are, which our Lord here meaneth, he telleth him (in part at least, *v.* 51.)

51 And he saith unto him, Verily, verily, I say unto you *w* *, Hereafter you shall see heaven open, and the angels of God ascending and descending upon the son of man *x*.

* Matth. 4. 11. 1. Luke 2. 9, 13. and 22. 43. and 24. 4. Acts 1. 10.

w These things he ushers in with a *Verily, verily*, and declareth them, spoken not to *Nathanael* alone, but *to you*; *viz.* all you that are my Disciples indeed, who are (like *Nathanael*), true *Israelites*, in whom there is no guile. For the terms, *Amen, Amen*, (by us translated, *Verily, Verily*) some of the Ancients, accounted them an Oath; but the most learned Modern Writers, have seen no reason to agree with them. Surely (see a large Discourse about these Particles in our learned *Fuller*, his *Miscellan*, *l.* 1. *cap.* 2. to which nothing need be added) if *Amen* is never used in the *Old Testament*, but as a term of *prayer* or *wishing*: in the *New Testament* it is used to assert or affirm a thing, or as a *particle* of *wishing* and prayer. The word in the *Hebrew*, properly signifies, *Truth*, *Isa.* 65. 16. whence Christ (the Truth) is called the *Amen*, *Rev.* 3. 14. As the Prophets were wont to begin their Discourses with *The word of the Lord*, and *thus saith the Lord*, to assert the Truth of what they were about to say; So Christ, to shew that himself was God, and spake from himself, begineth with *Amen*, and *Amen, Amen* (sometimes; it is observed that *John* constantly doubles the particle, and saith *Amen, Amen*, that is, *Verily, Verily*. Either (as Interpreters say) for further Confirmation of the thing, or to get the greater *Attention*, or to assert as well the truth of the *Speaker*, as of the *thing spoken*. *x* Now the thing spoken followeth as a thing promised, not to *Nathanael* only, but to all Believers, *That they should see the heavens opened, and the angels of God ascending and descending upon the son of man*. Some think that hereby is meant, the spiritual Metaphorical opening of Heaven to Believers by Christ. But it seems more properly to signifie, such an opening of the Heavens as we read of, *Matth.* 3. 16. Some understand it of the appearances of Angels to Christ at his Passion, and Resurrection, and Ascension; but it seems rather to refer to the day of Judgment, when Ten thousands of Angels shall wait upon Christ, as the Judg of the Quick and the Dead, and Minister unto him; which Ministration, they say, is expressed by the terms of Ascending and Descending, with reference (doubtless) to *Jacob's* Vision, *Gen.* 28. 12. *Jacob* saw it sleeping, *Nathanael* and other Believers shall see it with open Eyes. Others Interpret it more generally, *viz.* You shall see as many Miracles, as if you saw the Heavens opened, and the *Angels* Ascending and Descending. Others think it referreth to some further appearances of the *Angels* to Christ in their Ministration to him, than the Scripture records. Christ doth not say, You shall see *Angels* Ascending and Descending upon me, but upon *the Son of man*; by which our learned *Lightfoot* saith, He did not only declare himself to be truly man, but the *second Adam*, in whom what was lost in the first, was to be restored. It is observed, that onely *Ezekiel* in the *Old Testament*, and Christ in the *New Testament*, are thus called; and that Christ was never thus called, but by himself; *Ezekiel* was doubtless so called, to distinguish him from those spiritual Beings with which he often conversed. Christ, to distinguish his Humane Nature from his *Divine Nature*; both which (in him) made up one Person. Christs calling himself so, was but a further Indication of his making himself of *no Reputation*, while *he was in the form of a Servant*. Others think, that *the Son of man* in the Gospel used by Christ, signifies no more than *I*, and *me*; (it being usual in the *Hebrew Dialect*, for Persons to speak of themselves in the third person); so *upon the Son of man*, is upon me, who am truly man. *Chemnitius* thinks, that as the term *Messiah*, (by which the people commonly called Christ) was taken out of *Daniel*; So this term by Christ applyed to the same Person, is taken out thence too, *Dan.* 7. 13. Where it is said, *one like the son of man came with the clouds of heaven, and came to the Ancient of days*, &c. And that Christ did ordinarily so call himself, to correspond with the *Prophecy of Daniel*, to assert himself truly man, and to declare himself his Fathers *Servant*, according to the Prophecy, *Isa.* 42. 1.

CHAP. II.

AND the third day there was a marriage in Cana of Galilee *a*, and the mother of Jesus was there *b*.

a Whether it was the third day after that our Saviour had left the Province of *Judea*, or the third day after *Philip* came to him, or after *Peter*, or *Nathanael* came to him, is hardly worth the disputing; if it be to be interpreted with relation to *v.* 43. of the former Chapter, (which speaks of the day following) it must be, the third day after *Simon* came to Christ; *there happened to be a marriage in Cana of Galilee*. Some reckon three Cities of this name; one in the lot of *Manasses*, another in the lot of *Ephraim*, another in the lot of *Asser*. This *Cana* is concluded by most Interpreters, to be the same mentioned, *Jos.* 19. 28. which was in the Tribe of *Asser*, which was in *Galilee*; some others say, it was another *Cana*, near to *Capernaum*. *b* At this Wedding-feast was the *Virgin Mary*, our Lords Mother; and 'tis probable, that the persons for whose Marriage the Feast was Solemnized, were some of the *Virgins* Kindred, or near Relations. Some think from the Virgins taking notice of

the

the want of Wine, that it was a family where she had either a constant charge, or the charge for that day.

2 And both Jesus was called, and his disciples, to the marriage *c*.

c Whether onely the five Disciples mentioned in the former Chapter, or some others also, the Scripture doth not say. Christ and his Disciples being at this Marriage-feast, both lets us know, that feasting at such a time is proper, and that the most severe Religious persons may lawfully be present at such meetings, only they are obliged to keep to rules of Frugality, Modesty, and Sobriety, to a breach of which possibly such meetings may give more temptations.

3 And when they wanted wine *c*, the mother of Jesus saith unto him, They have no wine *d*.

c The word ὑστερήσασι, may as well be translated, *coming short*, or behind, as wanting; and so some think it is to be understood; but *d Mary* tells Jesus, *they had no Wine*; they either had none, or she discerned it *came short*; they had not enough. It lets us know the Frugality of him who made the Feast. But whether *Mary* told her Son of it, in expectation that he should supply it by a Miracle, or that he should entertain the Company with some Pious discourse, while the want should be supplied, is not so easie to determine; that which seems to oppose the first, (and most generally received) opinion, is, That this was the first Miracle he wrought, which we have upon record; nor had our Saviour by any words given her hope to see any miraculous Operations from him; for tho some say, he had, from the last *verse* of the former Chapter; yet the words can hardly be strained to such a sense; nor doth it appear that *Mary* was in *Judea* to hear them. But yet it seems probable, she had some such Expectation, both from our Saviours answer, *v.* 5. and from her saying to the Servants, *v.* 4. *Whatsoever he saith unto you, do it*; and tho Christ had as yet done no *publick miracle*; yet what the Virgin might have seen of him in thirty years time, while he lived at home with her, we cannot tell.

4 Jesus saith unto her, Woman *e*, What have I to do with thee *f*? mine hour is not yet come *g*.

e That it was ordinary with the *Jews*, speaking to Women, to call them by the name of their Sex, is plain from *Matth.* 15. 28. *Luke* 13. 11, 12. and 22. 57. *Joh.* 4. 11, 12. But that speaking to their *Relations*, they were wont to own their *Relation* in their Compellation, sometimes is also evident, from 1 King. 2. 20. *Ask on, my Mother.* So as our Saviours here calling the blessed Virgin, *Woman*, not *Mother*, is agreed by most, to signifie to her, that in this thing he did not own her as his Mother, and so clothed with an authority to command him. And indeed so much *f* the next words signifie, which is a form of Speech that both signifies some displeasure for her unseasonable interrupting him, and also that she had no right nor authority upon him in this thing. See the use of the same Phrase, *Judg.* 11. 12. 2 *Sam.* 16. 10. *Ezra* 4. 3. *Matth.* 8. 29. and 27. 19. None was more obedient and respective to his Parents, than our Saviour, *Luk.* 2. 51. therein fulfilling the Will of God, *Jer.* 35. 13, 14. but in the business of his calling, he regarded them not, *Matth.* 12. 48. *Luk.* 2. 49. and hath thereby taught us our Duty, to refer our Obedience to our heavenly Father, before our Obedience to any earthly Relation, *Mat.* 10. 35. *Luk.* 14. 26. He hath also hereby taught us, that the blessed Virgin is not to be preferred before her Son, (as the Papists do.) *g* Besides this, our Lord giveth another reason for his not present hearkning to his Mother; either, because the time was not yet come to work miracles publickly; or to shew her, that she was not to prescribe the time to him when he should work miraculously; thereby also shewing us, that for things in this Life, we are to submit our desires to the Divine will; and to wait Gods leisure; yet by this expression he also gives her some hopes, that he would in his own time supply this want.

5 His mother saith unto the servants, Whatsoever he saith unto you, do *it h*.

h She plainly by these words, declareth her confidence, that Christ (notwithstanding the Repulse he gave her) would supply this want; and therefore taking no notice of Christs reprehension of her, she orders the Servants to be absolutely Obedient to him, doing, without disputing, whatsoever he bid them; and indeed such is the Obedience which we all owe to God and Jesus Christ.

6 And there were set there six water-pots of stone *i* after the manner of the purifying of the Jews, containing two or three firkins a piece *k*.

i The *Jews* were wont in their Dining rooms, to have Water-pots standing; whether one for every guest, (upon which account some think here were six) doth not appear. *k* For, the content of these Vessels, it is uncertain; the reason is, because the Jewish measures, both for things *dry* and *liquid*, are much unknown to us, most Countreys varying in their measures. According to our measures, these Vessels should contain three Hogsheads, or near it; but it is not probable that so great Vessels of Stone should stand in a room; the end of their standing there, was for the people to wash in, before they did eat, *Matth.* 15. 2. *Mar.* 7. 3. and to wash their Vessels in, *v.* 4. We are certain of the number of the Vessels, but not of the content of them. Some say, they held so much Water, as being turned into Wine, was enough for 150. Persons; but we can make no certain Judgment of it.

7 Jesus saith unto them, Fill the water-pots with water *l*. And they filled them up to the brim *m*.

l Either the Water was defiled by some Persons washing in it, or else the Vessels were not full. Our Lord commands them to be filled, the Water-pots, not Wine vessels, *with Water*, pure Water; he commands them *all* to be *filled* by the Servants, who could attest the miracle, that there was nothing in the *Vessels* but *pure Water*. Here was no *new Creature* to be produced; he doth not therefore command the production of Wine out of *nothing*; but only the transformation of a Creature already existent, into a Creature of another kind. The Servants dispute not his commands, nor ask any reason of his command, but yeild that ready and absolute Obedience which we all of us owe to Divine Precepts. They fill them, and so full, that they could hold no more.

8 And he saith unto them, Draw out now, and bear unto the governour of the feast *n*. And they bare *it o*.

n The *Jews* had one who was to order the affairs of their Feast, and who is upon that account called the Master, or Governour of it; to whom our Saviour directs, that some of this newly-made Wine should be carried; either that they might not suspect it was by some art provided by him, or because he was of the best Judgment in those affairs. *o* The Servants yield the same ready Obedience to his commands, which they had before yielded.

9 When the ruler of the feast had tasted the water that was made wine *p*, and knew not whence it was, but the servants which drew the water, knew *q*; the governour of the feast called the bridegroom,

p Our Saviours action, by which he turned the Water into Wine, being not obvious to the senses of any; but onely the secret motion of his *Will*, willing the thing to be, is not recorded, onely the effect, and the consequents of it are. The *Papists* would from hence argue, that the *Bread* in the *Sacrament*, may be called *Bread*, tho it be transubstantiated, as the *Water* here is called *Water*, tho it were turned into Wine; but it must be observed, that it is not here called *Water*, without the addition of *that was made Wine*; we have no such addition in the Gospel, where the *Sacramental Bread* is called *Bread*; it is not said, the Bread which now is turned into the *flesh of Christ*; nor doth the Scripture any where, (as here) attest any such *Transubstantiation*. *q* The Governour of the Feast had a Cup of Wine presented to him, but knew not whence it came, onely the Servants, who by Christs command first filled the Vessels, and drew out this Cup full, they knew.

10 And saith unto him, Every man at the beginning doth set forth good wine *r*; and when men have well drunk *s*, then that which is worse: *but* thou hast kept the good wine until now *t*.

r The *Governour* calls the *Bridegroom* (at whose cost the Provision for the Feast was to be provided) and mindeth him, that he seemed to have done contrary to the common practice of such as made Feasts; for they used to bring forth their best Wine first, when mens Pallates were quickest, and least adulterated; and worse *s* after that they had *drank well*; so the word μεθυσθῶσι signifies, (as appears by the *Septuagints* Translation of the *Hebrew* word so signifying, *Gen.* 43. 34. *Hag.* 1. 6. Not onely mens distempering themselves with Wine, (which it also sometimes signifieth), and this speaketh our Translation of it, 1 *Cor.* 11. 21. *are drunken*, Something hard, the word not necessarily nor always so signifieth; and they must be very uncharitable to the Primitive Church of *Corinth*, who can think, that it would permit persons actually drunken to the Lords table. But the custom, it seems, was, if they had any Wine worse than other, to bring it out to their Guests after that the edg of their Pallates was a little blunted with the taste of better. *t* Now this *Bridegroom*, as the Governour of the Feast (who knew nothing of the Miracle) thought, had kept his briskest and most generous Wine to the last, thereby giving a great Approbation of the Miracle, not onely owning it to be true Wine, but

but much better than they had had before at the Feast.

11 This beginning of miracles did Jesus in Cana of Galilee *u*, and manifested forth his glory *w*: and his disciples believed on him *x*.

u The sense is not, That this was the first Miracle which Christ wrought in *Cana* of *Galilee*; but this was the first Miracle which Christ wrought after he was entred upon the publick Ministry, and it was wrought in that *Cana*, which is within the confines of *Galilee*, either in the lot of *Zebulon* or *Asher*; yet there are some, who would not have it the first Miracle which Christ wrought, but the first which he wrought in that place, but there is no reason for such an Interpretation; for then there had been no reason for the following words, for Christ did not *manifest his glory* there onely; tho some object those wonderful, or miraculous things, happening at our Saviours Birth, of which we read, *Matth.* 2. 9. *Luk.* 2. 11. Yet as some distinguish betwixt *mira* and *miracula*; so others give a more plain and satisfactory answer, telling us those were miraculous Operations, more proper to the *Father* and the *Spirit*; thereby attesting the Deity of Christ, than to Christ considered as *God-man*. This was the first of those miraculous Operations which were wrought by Christ Jesus as *God-man*, by which *w* he *manifested his Glory*, the Glory mentioned, *chap.* 1. 14. *as of the onely begotten of the father*; his Divine Majesty and Power. *x* And *his Disciples*, who before believed on him, *Joh.* 1. 41, 42. now more firmly believed on him, *Joh.* 14. 1. as Mediator. In Scripture that is often said to be, which doth not commence, but increase from that time and occasion.

12 ¶ After this he went down to Capernaum *y*, he, and his mother, and his brethren *z*, and his disciples: and they continued there not many days *a*:

y Capernaum was a City *lifted up to Heaven*, for mercies of all sorts, which Christ foretold, *Matth.* 11. 23. should be brought down to Hell for their contempt of his Doctrine and Miracles. It was in the Tribe of *Naphtali*, whose Lot was contiguous to *Zebulon*, and lay on the *North-East* of it, a place where Christ afterwards Preached much, and wrought many *miracles*, *Matth.* 8. 13, 14. and 9. 18. *Mar.* 2. 1. and 5. 22. a place brought so low in *Hierons* time, that it scarce consisted of seven poor Cottages of Fishermen. *z* Thither at this time went Christ and his Mother, *and his brethren*; (by which term the Scripture often expresseth any near Kinsmen) and *his Disciples*; whether only the five mentioned in the former Chapter, or others also, is not said: *a* But they did not at that time stay long there, probably because the *Passover time* (when they were to be at *Hierusalem*), was so nigh, as would not admit any long stay before they began their Journey; and it is likely, that the company mentioned here, to be with Christ at *Capernaum*, did also design to go along with him to the *Passover*, of which we next read.

13 ¶ And the Jews passover was at hand: and Jesus went up to Hierusalem *b*,

b Concerning the Jewish *Passover*, we have once and again spoken in our Notes on the other Evangelists; the Institution of it, was *Exod.* 12. It was to be solemnized yearly in the place which the Lord should chuse, according to the Law, *Deut.* 16. 6. Christ, tho he was not naturally subject to the Law, yet to fulfil all Righteousness, and to Redeem his people from the Curse of the Law, *Gal.* 4. 5. kept the passover yearly, taking also advantage from the conflux of the people to *Hierusalem* at that time, to make himself and his Doctrine more known. None of the other Evangelists make mention of more than one *Passover* betwixt the time of Christs Baptism and Death: *John* plainly mentions *three*, one here, another in *chap.* 6. 4. The last, *chap.* 18. 39. and some think, that he mentioneth another, tho more obscurely, *chap.* 5. 1. Our Lord was at them all.

14 And found in the temple those that sold oxen, and sheep, and doves *c*, and the changers of money sitting *d*.

c Matth. 21. 12. *Luk.* 19. 45. Is a peice of History so like this, that some have questioned whether it mentioneth not the same individual matter of fact; but it is apparent that it doth not. 1. Because St. *John* mentioneth it as done three years before it, at the first Passover; all the other Evangelists mention what they report, as done at the *fourth Passover*. 2. The circumstances of the Narrative make it appear. 1. *John* mentions onely the Ejection of the Sellers, all the other mention the *Ejection* both of the *Buyers* and *Sellers*. 2. Here, he onely saith, they had made his Fathers house a *Place* of *Merchandise*. The others say, that whereas it was written, it should be called an *House of Prayer*, they had made it a *Den of Thieves*. 3. Here he onely bids them that *sold Doves, take their goods away*. The others say, he overturned the Seats of them that sold Doves; so as our Saviour plainly appeareth to have done this *twice* at his first *Passover*, and at the *last*. For the more full Explication of the parts of this History; see our Notes on *Matth.* 21. 12. *Luk.* 19. 14. *Mark* 11. 15. The reason of their bringing *Oxen*, and *Sheep*, and *Doves*, into the *Temple*, was to supply those that came a far off, and could not bring their Sacrifices with them, with such Sacrifices as the Law required in several cases. *d* The *money-Changers* were there, to change the peoples money into *half-Shekels*; every one being obliged to Offer his half Shekel, *Exod.* 30. *v.* 13. Our Saviour did not condemn this course of accommodating of people; but blameth the covetousness of the Priests, who for their private lucre had made the *Temple* their Market-place; when as there was room enough elsewhere.

15 And when he had made a scourge of small cords *e*, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers money *f*, and overthrew the tables *g*.

e It concerns not us to inquire, where our Saviour had the small cords, of which he made his Whip; there were doubtless, Cords enough at hand, taken off from Beasts brought thither, (tho he was himself in no *Franciscan habit* (as the *Papists* idly dream.) *f g* But herein was the mighty Power of God seen, that Christ, a single, private, obscure Person, should without any more noise or opposition, drive out the multitude of these Huckisters, and overturn their Tables. Nor I think (after the consideration of this circumstance need we enquire, By what authority he did this? It was prophecied of him, *Mal* 3. 1. That *he should come to his temple*; and *v.* 3. *Should sit as a refiner, and purifier of silver*: and *purifie the sons of Levi*, and *purge them as gold and silver*. Christ here according to that Prophecy, cometh to his Temple, and begins to purge it.

16 And said unto them that sold doves, Take these things hence: make not my Fathers house an house of merchandise *h*.

h At this his first coming, he gives them that sold *Doves* a liberty to take their goods away; but at the last coming, *Matth.* 21. 12. it is said, *he overturned their seats*. Those that think this president sufficient to vindicate *private Persons* tumultuous pulling down Images, seem not to consider, that Christ was no private Person (tho so esteemed) and did what he did as Lord of his house: Those who urge it, as inferring *Magistrates* and *Superiors* duty in this case; urge it well; for it may well be from hence concluded, That it is the Will of Christ, that places set a part for *publick Worship*, should neither wickedly be made Dens of *Thieves*, nor yet *indecently* made places for men to buy and sell in; tho we can ascribe no such holiness to any place, as to the *Temple*, which had not only a particular Dedication, but was built by Gods order, his acceptation of it declared, and had peculiar Promises annexed to it; besides its Prefiguration of Christ (of which we shall speak more afterwad); yet even nature it self teacheth, That there is a decent reverence and respect due to such places. This Action of Christs, also, before he had published the Doctrine of the Gospel, instructs us, That those who have authority, are not always to refrain from removing instruments of Superstition and Idolatry, or gross and indecent Corruptions; until people be first by the preaching of the true Doctrine perswaded, willingly to part with them. But if this were to make Gods house a place of Merchandise for men, there to sell *Oxen*, and *Sheep*, and *Doves*, and keep Shops for *Changing money*: What do Papists make such houses, by their shewing their *Relicks* and *Images* to people, thereby to get money for their Priests; and for selling Pardons, Indulgences? *&c.* Never were Gods Houses to that degree made places of Merchandises, and *Dens of Thieves*, if every one that cheateth for his profit be (as he is) a Theif.

17 And his disciples remembred that it was written, The zeal of thine house hath eaten me up *i*.

i The Disciples, as well as the rest of the people there present, could not but be astonished at this so strange a thing, to see a single Person, and he in no repute but as a private Person, to make a Whip, and with authority drive the Buyers and Sellers out of the Temple, and no body to oppose him; but they remembred the words of *David*, *Psal.* 69. 9. Some think that *John* here reports what they did after Christs Resurrection; and indeed, who so considereth the following part of the *Gospel History*, would think that it were so; for they did not seem so early to have had a perswasion of Christs Divine nature, nor that he was the *Messiah*. Or if they at this time remembred it, and apprehended that Christ was the Son of *David*, the Impression seems to have worn off. It is a greater Question, whether *Psal.* 69. (from whence this quotation is,) is to be understood of Christ, properly and literally? Or meerly as the *Antitype* to *David*, of whom that *Psalm* is literally to be understood,

stood. Some of the *Lutherans* think that *Psalm* primarily concerned Christ. *Mr. Calvin*, and others, think it onely concerned Christ as *David's* antitype: The former for their Opinion, take notice of the frequent Quotation of it in the *New Testament*; *Matth.* 27. 48. *Joh.* 19. 28. *Acts* 1. 20. *Rom.* 15. 3. The other urge, that there are some things in that *Psalm* which cannot agree to Christ. The matter is not much; *Zeal* is nothing but a warmth of *Love* and *Anger*. It is good to be *Zealous*; yea, swallowed up with *Zeal* in a good cause; but men must take heed of the pharisaical Zeal, not according to *Knowledge*; Christ was zealous, but the cause was good.

18 ¶ Then answered the Jews *k*, and said unto him*, What sign shewest thou unto us, seeing that thou doest these things *l*?

* Matt. 12. 38. Chap. 6. 30.

k Which of the *Jews*, whether some of the *Magistrates*, or the Priests, (who were more specially concerned for their profit) or the common people, or all together, is not said. They undertake not to justifie their fact, nor could they deny it, but they ask him what sign he could shew them, to justifie his Divine Authority. For this seemeth to have been their principle, That let Corruptions and Abuses in a Church be never so great, yet they were not to be reformed, but either by the ordinary Authority of the Magistrate, or by an extraordinary Authority from God. Such an extraordinary Authority they would acknowledg in *Prophets*, but they expected that those who pretended to such an extraordinary Divine Mission, should be able to confirm that *Mission* by some miraculous Operations, (as *Moses* did, *Exod.* 4. 30.) They had had no *Prophets* now for 400 years amongst them; the *Jews* required therefore a sign, 1 *Cor.* 1. 22 The *Papists* were at the same point with *the* first *Reformers*; but they mistook; for they brought no new Doctrine; but still cried, to the *Law, and to the Testimony*; and where the true Doctrine and Sacraments are upheld, there is a *true Church*, which hath power to call and send out Preachers.

19 Jesus answered and said unto them*, Destroy this temple, and in three days I will raise it up *m*.

* Matt. 27. 40. Mark 14. 58. and 15. 29.

m Our Saviour refuseth to give them any sign, but that of his Resurrection the third day from the Dead. This was the sign to which he afterwards referreth the Pharisees, *Matth.* 12. 39. *Luk.* 11. 29. Our Saviours words must not be understood, as commanding or licensing them to destroy him; but as foretelling what they would do. It is in Scripture, very ordinary to use the *Imperative mood* for the Future tense of the *Indicative*, see *Gen.* 42. 18. *Deut.* 32. 50. *Isa.* 8. 9, 10. and 54. 1. *Job.* 13. 27. *Destroy*, is as much as, I know you will destroy, or if you do destroy this Temple, I will build it up in three days. The Resurrection of Christ from the dead, is ordinarily in Scripture attributed to the Father; but here Christ saith he would do it, and the *Spirit* by whom he is said to have been quickned, equally proceedeth both from the *Father* and his *Son*. Nor is this the onely Text, where it is attributed to Christ, see *chap.* 20. 17, 18. It was the work of the Trinity, out of it self, and so the work of all the three Persons. These words were three years after this made a great charge against Christ, *Matth.* 26. 61. but they reported them thus: *This fellow said, I am able to destroy the temple of God, and to build it in three days.* He said onely, *the Temple*, meaning his Body.

20 Then said the Jews, Forty and six years was this temple in building *n*, and wilt thou rear it up in three days *o*?

n The *Jews* understood his words of that material Temple in which they at this time were, which the best Interpreters think was the Temple builded by *Ezra* and *Zerobabel*: but how to make it out, that it was 46 years building, they were not well agreed. Some say, *Cyrus* reigned 30. *Cambyses* 8. *Darius* 6. These added together make 44. Others say that the *Magi* reigned more, 2. years. Some reckon to *Cyrus* 31. to his Son *Cambyses* 9. *Darius* 6. Others say that the years wherein the building was hindred, during *Artaxerxes* time, *Ezra* 4. 21. added to the 2. year of *Darius*, *v.* 24. in whose 6*th* year it was finished; are reckoned together. *o* The *Jews* thought it strange that our Saviour should undertake in three days, to rear a building which had cost their Forefathers so many years.

21 But he spake of the temple of his body *p*.

p But alas, our Saviour spake not of their material Temple, but of the Temple of his Body, which yet was proper speaking; for if the Apostle calleth our *Bodies* the *Temple of God*, as he doth, 1 *Cor.* 3. 16. and 6. 19. 2 *Cor.* 6. 16. It much more may be said so of the Body of Christ; for as God dwelt in the Temple, and there revealed his Will, and would be there Worshipped; how properly must the Notion of the *Temple* agree to *Christ*, in whom *the fulness of the Godhead dwelt bodily?* Col. 2. 9. who revealeth his Fathers nature and will to men, *Matth.* 11. 27. and in whom all must worship him? So as the *Temple at Hierusalem* was every way a most Illustrious Type of Christ, and Christ might well, speaking concerning his Body, say, *destroy this Temple*; and thus Christ (would these blind *Jews* have seen it) drew off the *Jews* from glorying in their *Temple*, *Jer.* 7. 4. and from the Temple, which was but a Type, (as the Tabernacle was before, *Acts* 7. 47. *Heb.* 9. 23, 24.) to himself, prefigurated by those houses, *Heb.* 9. 11. Nor doth he think fit at this time to speak more plainly; for as he knew, that the perverse *Jews*, in seeing, would not see, nor bear any such Doctrine; so he also knew, that his better Disciples were as yet weak in Faith; and none putteth new Wine into old Bottles.

22 When therefore he was risen from the dead*, his disciples remembred that he had said this unto them *q*: and they believed the scripture, and the word which Jesus had said *r*.

* Luke 24. 8.

q Even Christs own Disciples at the first rather admired, than perfectly understood their Lord. It is said of Christ, *Luke* 24. 45. a little before his Ascension into Heaven, *Then opened he their understanding, that they might understand the Scripture.* The Disciples did not distinctly understand many things, till after Christs Resurrection from the Dead, when they saw the things accomplished; and when Christ further opened their eyes, which was also further done, when the Holy Ghost came upon them in the days of *Pentecost*. Thus we *hear for the time to come*; and the Seed which lieth a long time under the Clods, at last springeth up through the Influence of Heaven upon it. *r* The Disciples then more clearly and more firmly believed the Scriptures, and were able to make a clearer Application and Interpretation of them. By the Scriptures here, are meant the Scriptures of the *Old Testament*; to which is added, and *the words of Jesus*. Christs words gave them a clearer insight into the Scriptures of the *Old Testament*, and the harmony of the writings of the *Old Testament*, with Christs words under the *New Testament*, confirmed the Disciples Faith in both.

23 ¶ Now when he was at Jerusalem at the passover, in the feast *day*, many believed in his Name *s*, when they saw the miracles which he did *t*.

s To believe in Christs name, and to believe in Christ himself, are one and the same thing; as it is the same to *call upon God*, and to call upon *the Name of God*: so *Acts* 3. 16. The meaning is, that they believed the things which were published concerning his Person and Office, yet the *Periphrasis*, *Believing in his name*, is not vain; but declareth a mutual relation betwixt God and the Word, by the Preaching of which he maketh himself known to the World. True faith cometh by hearing, and hearing by the Word of God. I think it is to no purpose disputed here by some, Whether the Faith here mentioned was true Faith, yea or no. It appeareth by what followeth, that it was not true justifying Faith; but it was true in its kind. To make up true justifying saving Faith, which the Apostle calls *the Faith of Gods elect*, three things are required, 1. A knowledg of the Proposition of the Word revealing Christ; this is acquired by Reading, Hearing, Meditation, *&c.* 2. The second is *Assent*, which is the act of the understanding, agreeing in the truth of the word revealed, when such an Assent is given to a Proposition, if merely upon the Divine Revelation of it; this is Faith, a true Faith in its kind. 3. Upon this now (in those who savingly believe), the Will closeth with Christ as an adequate object; for it receiveth him, accepteth him, relies on him as its Saviour, and moveth by the Affections, to Love, Desire, Hope, Rejoyce in him; and commandeth the outward man into an Obedience to his Law. Now it is very possible, that through a common Influence of the Holy Spirit of God, men upon the hearing of the Word; especially, having the advantage of seeing miraculous Operations confirming the Word, may give a true Assent to the Proposition of the Word, as a Proposition of Truth, and yet may never receive Christ as their Saviour, close with him, trust in him, desire, love, or obey him; this was the case of these Persons (many at least of them.) *t* They *believed, seeing the miracles which Christ did*; they wanted a due knowledg of Christ founded in the Word; neither had they any certain, steady, fixed Assent, founded in the discerning the Truth of the Proposition; their Assent was sudden, founded onely upon the Miracles they saw wrought, so as tho they might have some confidence in him, as a famous Person, and some great Prince, from whom they might expect some earthly good; yet this was all, which was far enough from true saving Faith.

24 But Jesus did not commit himself unto them *u*, because he knew all men *w*.

u Christ did not take all these seeming Believers into his Bosom, nor call them after him, nor maintained any familiar fellowship and communion with them; but made haste again into *Galilee*, till his time was come, knowing that in so publick

lick a place of danger, they were not to be trusted; *w* for being God blessed for ever, he had knowledg of the hearts of all men,

25 And needed not that any should testifie of man *x*: for * he knew what was in man *y*.

* 1 Sam. 16. 7. 1 Chron. 28. 9. Chap. 6. 64. Act. 1. 24. Rev. 2. 23.

x And needed not any information concerning the Principles and Humours of all Men; for he perfectly knew men, not onely from their more external Acts and Behaviours, (as we know them); but he knew what was in them, searching the hearts, and trying the reins, which is the property of God alone, 1 *Kings* 8. 39. *Psal.* 33. 15. Here what we formerly observed, is again observable; that oft times in holy writ, for the further Confirmation of a Proposition, to an universal Affirmative is added, a contrary Negative. Here ariseth a question, agitated betwixt the *Lutherans* and the *Calvinists*, *Whether Christ as man knew all things, and what is in the heart of man*; they affirm it, because of the *personal Union of the Divine and Humane Nature in Christ*. We say, that altho there be such a personal Union, yet the properties of each nature remain distinct; upon which account Christ denyeth that he, as the Son of Man, knew the day and hour of the end of the World. Besides, by the same reason, that *Omniscience* belongeth to the Humane Nature of Christ; *Omnipotence*, *Infiniteness*, and *Omnipresence* also must; which last indeed they affirm, seeing that without it, they were not able to defend their Doctrine of *Consubstantiation*, or the presence of the Body and Blood of Christ, wherever the Sacrament of his Supper is Administred; but this being a matter *Polemical*, we shall not here discourse it. Those who would be satisfied as to what is said on either side, may find enough in *Gerard*, *Hunnius*, and *Farnovius*, on the *Lutheran* side; and in *Zanchius*, and others, on the *Calvinists* side; *Zanchius de natura & Attributis Dei*; libr. 3. cap. 2. qu. 16.

CHAP. III.

THere *a* was a man of the Pharisees *b*, named Nicodemus *c*, a ruler of the Jews *d*:

a The particle *there*, being put in onely to fit our Idiom to the *Greek*, where is nothing but the Verb, signifies nothing to prove, that what we read in this Chapter was done at *Hierusalem*; it is a dispute amongst some Interpreters, whether he was there or no, it should seem by *ch.* 7. *v.* 50. that *Nicodemus* his chief Residence was there; he was *b* one of the Pharisees, who were a sect (as we have shewed before) which had their name either from an *Hebrew* word, which signifieth to *explain*, (because they were expounders of the Law); or from another word, which signifieth to *divide*, because they were separate from others: the Opinions have both learned Patrons. *c* This mans name in *Greek*, signifies the *Victory of the People*: *d* he was either the head of a Family among the *Jews*, or a Ruler of the Synagogue, or one of the *Sanhedrim*; it seemeth most probable he is here called a *Ruler* upon the last account, if we consider *chap.* 7. 50.

2 The same came unto Jesus by night *e*, and said unto him, Rabbi, we know that thou art a teacher come from God *f*: for * no man can do these miracles that thou doest, except * God be with him *g*.

* Chap. 9. 16, 33. * Acts 10. 38.

e He came by night to Christ, not as some (too charitably) possibly may think, that he might have the freer and less interrupted Communion and Discourse with him; but either through fear, or possibly shame, (being a Master in *Israel*) to be lookt upon as a Scholar going to learn of another. *f* He salutetth him by the Name they usually gave to their *Teachers*, (as we shewed in the foregoing Chapter, *v.* 49. and saith, *we know*, by which he hinteth to us, that not onely he, but others of the *Pharisees* also knew that he was a Teacher sent from God in a more extraordinary manner; *g* and he giveth the reason of this their Knowledg, because of those miraculous Operations which he had wrought. God hath his number among all orders and sorts of men; and those that are his, shall come unto Christ. there was a weakness in the *Faith* and Love of this *Nicodemus*; (his Station amongst the *Jews* was a great Temptation to him, but yet there was a truth of both in him, which further discovered it self, *Joh.* 7. 50. and more upon Christs death, *chap.* 19. 39. But here ariseth a greater question, *viz.* How *Nicodemus* could conclude that Christ was a teacher sent from God, by his Miracles? *Ans.* It is to be observed, that he doth not say in the general, that no man does Signs or Wonders of any kind, unless the Power and Favour of God be with him. But he speaks particularly and eminently of those things which Jesus did; they were so great in their nature, so real and solid in their proof, so divine in the manner of performing them by the Empire of his Will; so holy in their end, to confirm a Doctrine most becoming the Wisdom and other glorious Attributes of God; and that were the verification of the Prophecies concerning the *Messiah*, whose coming was foretold should be with miraculous healing benefits; that there was the greatest assurance, that none without the Omniporent hand of God could do them; for 'tis clear by the light of Reason and Scripture, that God will not assist by his Almighty Power the Ministers of Satan, to induce those who sincerely search for Truth to believe a Lye. The Magicians indeed performed divers Wonders in *Egypt*, but they were outdone by *Moses*, to convince the Spectators, that he was sent from a Power infinitely Superior to that of evil Spirits. Real Miracles that are contrary to the order, and exceed the Power of Nature, can onely be produced by creating Power, and are wrought to give credit to those who are sent from God. And when God permits false Miracles to be done by Seducers, that would thereby obtain Authority and Credit amongst men, the deception is not invincible; for 'tis foretold expressly, to give us warning, That the man of sin shall come with lying Wonders, by the working of Satan, 2 *Thes.* 2. 9. and the heavenly Doctrine of the Gospel has been confirmed by real Miracles, incomparably greater than all the strange things done to give credit to Doctrines opposite to it.

3 Jesus answered *h*, and said unto him, Verily, verily, I say unto thee, * Except a man be born again *i*, he cannot see the kingdom of God *i*.

* Tit. 3. 5. ‖ Or, *from above*.

h We observed before, that the term *Answered* doth not always in the *New Testament* signifie a reply to a question before propounded; but sometimes no more than a *reply*, or the *beginning of another Speech*; whether it doth so here or no, some question. Some think Christ here gives a strict answer to a question which *Nicodemus* had propounded to him, about the way to enter into the Kingdom of God; which Question the Evangelist sets not down, but leaves to the *Reader* to gather from the Answer. Others think that our Saviour knew what he would say, and answered the thoughts of his heart. Others, That he onely began a discourse to him about what was highly necessary for him, that was a Master in *Israel*, to understand and know; he begins his Discourse with *Verily, verily*, the import of which we considered, *chap.* 1. *v.* 51. *i* The word translated *again*, is ἄνωθεν, which often signifieth from above; so it signifieth, *v.* 31. *Jam.* 1. 17. and 3. 15, 17. It also signifieth *again*, Gal. 4. 9. *how turn you again to these weak and beggerly elements?* That it must be so translated here, and *v.* 7. appeareth from *Nicodemus* his answer in the next verse. But the expression of the second or new Birth by this word, which also signifies *from above*, may possibly teach us, that the *new Birth* must be wrought in the Soul *from above by the power of God*, which is what was said before, *chap.* 1. *vers.* 12, 13. the necessity of which our Saviour presseth from the impossibility otherwise *i* of his *seeing the Kingdom of God*; by which some understand the Kingdom of his Glory, (as the Phrase is used, *Luk.* 18. 24, 25.) others understand it of the manifestation of Christ under the *Gospel-state*, or the vigour, power, and effect of the Gospel, and the Grace thereof. By *seeing of it*, is meant enjoying, and being made partakers of it, as the term is used, *Psal.* 16. 10. *Joh.* 16. 10. *Rev.* 18. 7. The *Jews* promised their whole Nation a place in the Kingdom of the *Messiah*, as they were born of *Abraham*, *Matth.* 3. 9. and the *Pharisees* promised themselves much from their Observation of the Law, *&c.* Christ lets them know neither of these would do, but unless they were wholly changed in their hearts and principles (for so much being born again signifieth; not some partial change as to some things, and in some parts) they could never have any true share, either in the Kingdom of Grace in this Life, or in the Kingdom of Glory in that Life which is to come. 'Tis usual by the Civil Laws of Countrys, that none enters into the Possession of an earthly Kingdom but by the right of Birth; and for the obtaining the Kingdom of Heaven, there must be a new Birth, a heavenly Renovation of the whole Man, Soul, Body and Spirit, to give him a Title by the wise and unchangable Constitution of God in the Gospel, and to qualifie him for the enjoyment of it.

4 Nicodemus saith unto him, How can a man be born when he is old *k*? can he enter the second time into his mothers womb, and be born *l*?

k By the answer of *Nicodemus*, it should seem that he was an old man; which is also probable, because he was one of the *Rulers*; he puts the cases as to himself; I am, saith he, an old man, how shou'd I be born? *l* Can a man enter the second time into his Mothers Womb, and be born? How true is that of the Apostle? 1 *Cor.* 2. 14. *The natural man receiveth not the things of the Spirit of God.* What a gross conception doth *Nicodemus*, (tho doubtless a learned, as well as a great man) discover of *Regeneration*, as if it could not be without a mans Mother travelling in birth with him a second time? *Nicodemus* his question, discovers a great deal of ignorance and weakness; but

yet a great deal of simplicity and plainness in him; that he did not come, as the *Pharisees* generally were wont to come to Christ, to catch him by captious Questions, but brought *dissendi paratem*, a pious desire to learn from him, and to be instructed by him. The *Pharisees* had been used to study the *Traditions of the Elders*, and spent their time about unprofitable Niceties, as to the meaning of the Law; so were not at all versed in the great things which concerned the Kingdom of God. The like Instance hath been in later Ages, the *Popish Divines* spending their time generally about nice School-questions, shewing themselves much ignorant of Spiritual things, and the great Mysteries of the Kingdom of God.

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and *of* the Spirit *m*, he cannot enter into the kingdom of God *n*.

m To excite his Spirit and Attention, our Saviour again expresses the Authority of his Person; I say, and twice repeats the solemn Asseveration, Verily, verily, to shew the infallible certainty, and importance of what he propounds; that 'tis a truth worthy of his most serious consideration, and to be embraced with a steadfast belief. After this Preface, he declares, If any one be not born of Water and the Spirit, to rectifie the carnal conceit of *Nicodemus* about Regeneration. In the third verse, our Saviour compared the spiritual Birth with the natural, and with respect to that, a renewed man is Born a second time. But in this verse, he expresses the cause and quality of the new Birth, that distinguishes it from the natural birth, and resolves the vain carnal Objection of *Nicodemus*. He speaks not of the Terrestrial Animal Birth, but of the Coelestial and Divine; that is suitable to that Principle from whence it proceeds, the holy Spirit of God. There is a great difference among Interpreters about the meaning of being born of Water. The *Romanists* and rigid *Lutherans*, understand the Water in a proper sense for the Element of Baptism, and from hence infer the absolute necessity of Baptism for Salvation: but the exposition and conclusion are both evidently contrary to the Truth. Indeed the new Birth is signified, represented, and sealed by Baptism, 'tis the Soul and Substance of that sacred Ceremony; and if our Saviour had onely said, That whoever is born of Water and the Spirit, shall enter into the Kingdom of Heaven, it might have been congruously understood of Baptism; because 'tis an undoubted truth, That all who are truly regenerated in Baptism, shall be saved. But our Saviour says, He that is not born of Water and the Spirit, cannot enter into the Kingdom of Heaven; the exclusion of the unsanctified, is peremtory and universal. And our Saviour shews a manifest difference between an affirmative and negative Proposition; when having declared, That whoever *believes and is baptized, shall be saved*; and coming to the negative, he onely adds, *and he that believeth not, shall be damned*, Mar. 16. 16. The reason why he does not say, Whoever is not baptized shall be condemned, is evident; for without faith, 'tis impossible to be saved; but without Baptism, even as the *Romanists* themselves grant, many have been saved. For if we consider the time when our Saviour spake these words, they acknowledg that Believers were not then obliged to receive the Baptism of Christ for Salvation; for our Saviour had this conference with him some years before his Death. And they hold, that before the death of Christ, Baptism was not necessary, neither by vertue of Divine command, nor as a means to obtain Salvation. Therefore the Believers that lived then, might enter into Heaven without Baptism. They also declare, that Martyrdome supplies the want of Baptism, and that Persons instructed in the Doctrine of the Gospel, and sincerely believing it, if prevented by Death without being baptized, their faith and earnest desire is sufficient to qualifie them for partaking of the heavenly Kingdom. But if by Water here, be meant the Elementary Water of Baptism; the words of our Saviour are directly contrary to what they assert; for neither the blood of Martyrs, nor the desire and vow of receiving Baptism, are the Water of Baptism, which they pretend is properly and literally named by our Saviour. And certainly, if, as the Apostle *Peter* instructs us, 'tis not the cleansing of the flesh in the Water of Baptism that saveth, 1 *Pet.* 3. 21. 'tis not the meer want of it, without contempt and wilful neglect, that condemneth. By Water, then we are to understand the Grace of the Holy Spirit in purifying the Soul, which is fitly represented by the efficacy of Water. And this purifying refreshing vertue of the Spirit, is promis'd in the Prophecies that concern the times of the *Messiah*, under the Mystical Expression of Water. Thus 'tis twofold by *Isaiah*, *I will pour water upon him that is thirsty, and floods upon the dry Ground*, Isa. 44. 3. And this is immediately explain'd, *I will pour my Spirit upon thy Seed*; and the Divine Birth follows, *they shall spring up as among the grass*. In the same manner the effects of the holy Spirit are expresst by *Ezekiel*, *I will pour clean water upon you, and you shall be clean*, Ezek. 36. 25, 27. and presently after, *I will put my Spirit within you*. Our Saviour instructing a *Pharisee*, to whom the prophetical writings were known, expressly uses these two words, and in the same order as they are all set down there; first, *Water*, and then the *Spirit*; that the latter might interpret the former; for Water and the Spirit, by a usual Figure when two words are employed to signifie the same thing, signifie spiritual Water, that is, his Divine Grace in renewing the Soul; as when the Apostle says, *in Demonstration of the Spirit and of the Power*, to signifie the powerful Spirit. Thus *John* the Baptist foretold of Christ, *That he should Baptise with the Holy Ghost and Fire*, that is, with the Spirit, that has the force and efficacy of Fire to refine us from our drofs and corruptions. Thus our Saviour plainly instructs *Nicodemus* of the absolute necessity of an inward spiritual Change and Renovation, and thereby shewing the inefficacy of all the legal Washings and Sprinklings, that could not purifie and make white one Soul, which were of high valuation among the *Jews*. *Entering into the Kingdom of God*, is of the same importance, and sence with the *seeing* the Kingdom of God, in the 3 vers. That is, without Regeneration no man can truly be joyned with the Society of the Church of God, nor partake of the Coelestial Priviledges and Benefites belonging to it, here and hereafter.

Pateris libanus & aure, viz. aureus pt. verit, Vig.

6 That which is born of the flesh *o*, is flesh *p*; and that which is born of the Spirit, is spirit *q*.

o That which was born of natural Flesh; for flesh sometimes signifies the Man. So the Prophet saith, *All flesh is grass*; so *Gen.* 6. 12. *All flesh*, that is, all men had *corrupted their way*. Or, That which is born of *corruption*, from vitiated and *corrupted Nature*; (so flesh is oft taken in Scripture, *Rom.* 8. 4, 5, 8, &c.) *p is flesh*, that is, it bringeth forth effects proportionable to the cause; a man purely natural brings forth natural Operations. Man, as man, moveth, and Eateth, and Drinketh, and Sleepeth. Corrupted man brings forth vitious and corrupt fruit, which often are called the *works of the flesh*, Gal. 5. 19. Flesh here signifieth the whole man, whether considered abstractly from the adventitious corruption of his Nature, or as fallen in *Adam*, vitiated and debauched through Lust. *q* But that Man or Woman who is regenerated by the Spirit of Grace, is spiritual; he is after the Spirit, *Rom.* 8. 5. he is *one Spirit with God*, 1 *Cor.* 6. 17. he is made partaker of the Divine Nature, 2 *Pet.* 1. 4. he *doth not commit sin*, 1 *Joh.* 3. 9. Nothing in Operation exceedeth the virtue of that cause which influenceth it; so as no man from a meer natural Principle, can perform a truly spiritual Operation; and from hence 'tis absolutely necessary that man must be born of the Spirit, that he may be qualified for the Kingdom of Heaven.

7 Marvel not that I said unto thee, Ye must be born ‖ again *r*.

‖ Or, *from above.*

r There is a twofold Admiration; that which is joyn'd with Infidelity, and that which is the effect of Faith. Our Saviour forbids *Nicodemus* to marvel at the Doctrine of Regeneration, as strange and incredible, upon an imaginary impossibility supposed by him of the thing it self. But he that believes, will judg that supernatural work of the Spirit, whereby a sinful man is made a partaker of the Divine Nature, worthy of the highest Admiration. And what our Saviour had said in the general before, That a man must be born again; he now particularly applies to *Nicodemus*, with those of his order, *Ye must be born again*. For *Nicodemus* would easily consent that the *Pagans*, and possibly the vulgar *Jews* had need of Regeneration, to partake of the Kingdom of God; but that the Doctors of the Law, (of which number himself was) esteemed the Lights of the World, should be under the same necessity, was astonishing to him. Therefore, our Saviour to undeceive and humble him, faith, *Ye must be born again*, for that all are defiled with the corruption that is universal to mankind.

8 * The wind bloweth where it listeth *s*, and thou heareest the sound thereof, but canst not tell whence it cometh, and whither it goeth *t*: So is every one that is born of the Spirit *u*.

* Eccl. 11. 5. 1 Cor. 2. 11.

s The word which is translated *Wind*, being the same which both here and ordinarily in Scripture is translated *Spirit*, hath given Interpreters a great liberty to abound in their several senses. Some thinking that it should be translated, *The Spirit*, that is, the Spirit of a man breatheth where it listeth; and that our Saviours sense was, *Nicodemus*, thou needest not to wonder that thou canst not with thy sences perceive the spiritual new Birth, for thou can'st not understand the natural Birth. Others think it should be translated, *The Spirit*, that is, the Spirit of God bloweth where it listeth; but that seemeth not probable, because of these words, *So is every one that is born of the Spirit*; which will hardly be sense if we understand the first part of the verse, concerning the same Spirit, and *vers.* 12. Our Saviour saith, *If I have told you earthly things, and you believe not*; they seem therefore best to understand it, who Interpret it of a *serrene Spirit* particularly. The Wind which is of a spiritual nature; and thus by their Translation it is apparent that our Interpreters understood it. So as, tho our Saviour speaketh of the motions of the *blessed Spirit*; yet he speaketh of them by way of Comparison, comparing it to the motion of the Wind, of which he said, *That it bloweth where it listeth*; not that it is its own mover, and under no government of the first cause; for the *Psalmist* tells us, *Psal.* 148. 8. *That the stormy winds fulfil Gods Word*; nor is any such thing competible to any Creature; but the Original of its motion is to us imperceptible. *t* We can speak something philosophically to the cause of it, and can tell whither it bloweth from the *East*, *West*, *North* or *South*; but we cannot tell the particular place, where, or from whence it riseth. *u* So every one, who is regenerated from the working of the Holy Spirit of God, is changed and renewed, so as we can give our selves or others no account of it in all points, as to the inward Operation, tho in the effects it be discernable.

9 Nicodemus answered and said unto him *, How can these things be *w*?

* Chap. 6. 52, &c.

w Nicodemus had before spoken, as if he thought it a thing impossible, understanding our Saviour of a carnal Generation, which he knew could not be repeated: Perceiving that he spake of a spiritual Birth, he is now posed at the Mystery of it; it being a thing, the Doctrine of which he had not been acquainted with. His carnal stupidity hindred his understanding the first Lesson of Christianity, tho explained by the Sun of Righteousness: and his pride hinder'd him from confessing his Ignorance. He rather judges the Doctrine to be absurd and impossible. The like darkness is in every unrenewed mind; *Regeneration* being like that new Name, which none understand but those that have it.

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things *x*?

x Our Saviour doth not so much wonder at, as upbraid the Ignorance of *Nicodemus*, and all of his Sect, who went for *Masters* or *Teachers*, and that in *Israel*, who had the Law and the Prophets, and yet were ignorant of those things which were necessary to be known to every ordinary persons Salvation. Will any say, But where was there any thing spoke in the Books of the Law and the Prophets about *Regeneration*, or a *being born again*? *Ans.* What other things could be meant by the *Circumcision of the heart*, commanded by *Moses*, *Deut.* 10. 16. promised in *Deut.* 30. 6. by the *new Heart*, and the *new Spirit*, promised *Ezek.* 36. 25, 26. by the clean heart prayed for by *David*, *Psal.* 51. 10. A Teacher in *Israel*, should from hence have understood the necessity of a new, and of a clean heart; but the whole Sect of the *Pharisees* were so taken up with the trifles of the *Rites* and *Traditions*, and the works of the Law, that as to these spiritual things of nearer and much higher concernment to peoples Souls, they knew, and spake little of them.

* Chap. 7. 16. and 8. 28. and 12. 49. and 14. 24.

11 * Verily, verily, I say unto thee, We speak that we do know *y*, and testifie that we have seen *z*: and ye * receive not our witness *a*.

* Verf. 32.

y Christ speaketh onely of himself, tho he speaketh in the *Plu. Num.* for in the next verse, he saith onely, *If I have told you earthly things*; he lets *Nicodemus* know, that he spake nothing, but he was certain of. *z*. This he expresseth by two words, *Know* and *See*, which are terms expressive of the greatest certainty of a thing imaginable; for the terms express a certainty of the mind, arising both from the rational deduction, and sensible demonstration; and herein our Saviour lets his Ministers know what is their Duty to teach unto people, *viz.* What they know and have seen: those that think that the Doctrine of the Gospel would have no certainty, but for the authority of the Church, stand highly concern'd to reflect upon this Text. *a* Ye ought to believe what I tell you upon the authority of my Revelation; but such is the hardness of your heart, such your stubbornness and unbelief, that you receive not my Testimony.

12 If I have told you earthly things *b*, and ye believe not, How shall ye believe if I tell you of heavenly things *c*?

b If I have spoken to you plain things, and in a plain stile, humbling my Phrase to your Apprehensions; and illustrating Sublime, spiritual Mysteries, which in their own Nature are more remote from your apprehensions, by plain, and obvious Similitudes and Parables, and speaking thus, you understand and believe not; *c* What would you do, if I should Discourse to you sublime and spiritual Things, without these advantages for your understandings?

13 And * no man hath ascended up to heaven, but he that came down from heaven *d*, *even* the Son of man which is in heaven *e*.

* Chap. 6. 62. Eph. 4. 9.

d No man hath so ascended up to Heaven, as to know the secret Will and Counsels of God, (for of such an ascending it must be meant; (otherwise, *Elijah* ascended up to Heaven before our Saviour ascended); thus the Phrase is supposed to be used, *Prov.* 30. 4. None but Christ (who as to his Divine Nature came down from Heaven) hath ever so ascended thither, *e* even the Son of man, who was in Heaven, (we translate it, *is*) but the Participle ὤν, is of the *Preterimperfect tense*, as well as the *Present tense*; or *who is in Heaven*, by vertue of the personal Union of the two Natures in the Redeemer, as *Acts* 20. 28. we read, *The Church which he hath purchased with his own blood*. By reason of the personal Union of the two Natures in Christ, tho the properties of each Nature remain distinct; yet the properties of each Nature are sometimes attributed to the whole Person. The *Lutherans* have another notion, ascribing an *Omnipresence*, even to the humane Nature of Christ, because of its personal Union with the Divine Nature; and so affirm that Christs Humane Nature while it was on Earth, was also substantially in Heaven; as on the other side, they are as stiff in maintaining that, altho Christs Humane Nature be now in Heaven, yet it is also on Earth really and essentially present, wherever the Sacrament of the Lords Supper is Administred; but this is to ascribe a Body unto Christ, which indeed is no Body, according to any notion we have of a Body.

14 ¶ And as Moses lifted up the serpent in the wilderness *f*: even so must the Son of man be lifted up *g*.

f The History of the lifting up of the Serpent in the Wilderness, we have, *Numb.* 21. 8, 9. the people being stung with fiery Serpents, as a righteous Judgment of God for their sins, as a merciful remedy, God commanded *Moses*, v. 8. *Make thee a fiery Serpent*, (that is, the Image or Representation of one of those fiery Serpents), *and set it upon a pole, and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live*; this brazen Serpent in the Wilderness was a lively Type of Jesus Christ. Our Saviour having before spoken of the *New Birth* as necessary to those who shall be saved; here comes to shew it in the causes, and instanceth first in the meritorious, then in the instrumental cause, the meritorious cause was his Death; he saith, That look as the Serpent was lift up in the Wilderness: *g* So he, who was the Son of man must be lifted up; that is, *dye upon the Cross*: the Phrase is used twice more in this Gospel, *chap.* 8. 28. and 12. 32, 34. an allusion doubtless to this Type. Yet Mr. *Calvin* thinks the *lifted up* here, more properly interpreted of the *Doctrine of the Gospel*, and by the Preaching of it; and others apply it to *Christs ascension into Heaven*; and this he tells *Nicodemus* must be, for the fulfilling the Scripture, and the Counsels of his Father.

15 That whosoever believeth in him, should not perish, but * have eternal life *h*.

* Verf. 36. Chap. 6. 47.

h Here our Lord openeth the *Instrumental cause* of *Justification* and *Salvation*, that is, believing εἰς αὐτὸν *in him*. It is one thing to *believe him* as a *Teacher*, another thing to believe *in him* as a *Saviour*. The Object of the first is a Proposition; we believe a Person when we assent and give credit to what he saith, because he saith it. The Object of the latter, is the Person and Merits of the Mediator. As the looking up to the brazen Serpen healed the Person, not by any *physical Operation*, but from the goodness of God, as it was an act of Obedience to the Divine Institution for that end: So neither doth Faith in the Mediator justifie and obtain pardon for any Soul from any meritorious vertue in that act, but from Gods gracious Ordination, that so it shall be; he hath so ordained, that whosoever should rest upon Christ, and receive him by Faith as his Mediator and Saviour, should not perish, but live for ever. There are other things besides *Faith* necessary to Salvation, such are Repentance, Love, and new Obedience; nor is Faith onely mentioned, because they are ingredients into it; but because *Faith* is the root of all those, and that from which they must necessarily flow; for it is as impossible that any should truly hope, and trust in, and rest upon Christ for that life which he hath onely promised to those that obey him, as it is impossible that any should indeed trust in, and rest upon a man who hath promised a reward upon a condition, for that reward, without any care to fulfil that condition. But by this and other places, where Faith alone in Christ is mentioned as necessary to Salvation; *Nicodemus* was taught, that no Obedience to the works of the Law without this Faith in the Mediator, would bring the Soul to eternal Life and Salvation.

16 ¶ * For God so loved the world *i*, that he gave his onely begotten Son *k*: that whosoever believeth in him, should not perish, but have everlasting life *l*.

* 1 Joh. 4. 9.

i For God the Father, who is the Lord of all, Debtor to none, sufficient to himself, so loved the *World*, that is, *Gentiles* as well as *Jews*. There is a great contest about the Signification of the term, betwixt those who contend for or against the point of *Universal Redempson*; but certain

tain it is, that from this term no more can be solidly concluded, than from the term *all* and *every*, which in multitudes of places are taken in a restrained sense for many, or all of such a Nation or kind; as this term sometimes signifies all persons, so in 1 *Joh.* 2. 2. the *Gentiles* in opposition to the *Jews*; nor (admit that the World should signifie here every living Soul, in the place called the World) will any thing follow from it. It is proper enough to say, A man loved such a Family to such a degree, that he gave his Estate to it, tho he never intended such a thing to every Child or Branch of it; so as what is truth in that so vexed question, cannot be determined from any of these Univerial terms; which must, when all is said or can be said, be expounded by what follows them, and by their reconcilableness to other Doctrines of Faith. God so loved the World *k*, that he gave his Son to dye for a Sacrifice for their Sins, to dye in their stead, and give a Satisfaction for them to his Justice. And this Son was not any of his Sons *by Adoption*, but his *only begotten Son*; not so called (as *Socinians* would have it;) because of his singular Generation of the Virgin without help of man, but from his eternal Generation, *in whom the Gentiles should trust*, Psal. 2. 12. which none ought to do, but in God alone, *Deut.* 6. 13. *Jer.* 17. 5. *l That whosoever*, &c. The term [*all*] occurred, v. 15. and is there spoken to; these words restrain the Universal term *World*, and *all* tolet us know that Christ onely dyed for some in the World, viz. *such as should believe in him*. Some judge, not improbably, that Christ useth the term *World*, in this Verse in the same sense, as in 1 *Joh.* 2. 2. Our Evangelist useth to take down the pride of the *Jews*, who dreamed that the *Messiah* came onely for the benefit of the Seed of *Abraham*; not for the Nations of the World, he onely came to destroy them, which notion also very well fitteth what we have in the next Verse.

* Luk. 9. 56. Chap. 5. 45. and 8. 15. and 12. 47.

17 * For God sent not his Son into the world, to condemn the world *m*: but that the world through him might be saved *n*.

m The word we translate *Condemn*, is κρίνω, signifies to *Judg*; as well as to *Condemn*. The *Jews* were mistaken in their proud conceit, that Christ came to Judge and destroy all those that were not of their Nation; thus *chap.* 12. 47. he saith, *he came not to judge, but to save the world*; Nor is this contrary to what he saith, chap. 9. 39. *For judgment am I come into this world*; for that is *ex accidenti*, from the corruption of men, shutting their Eyes against the Light, and hardening their Hearts against the Offers and tenders of Divine Grace. Christ will come in his second coming to Condemn the World of unbelievers; but the tendency of his coming, *n* was not for Condemnation, but to offer the Grace of the Gospel, and eternal Life and Salvation to men in the World.

* Chap. 5. 24. and 8. 40, 47. and 20. 31.

18 ¶ * He that believeth on him, is not condemned *o*: but he that believeth not, is condemned already *p*, because he hath not believed in the Name of the onely begotten Son of God *q*.

o Who so firmly, and steadily assenting to the Propositions of the Gospel, revealing Jesus Christ as the onely and all-sufficient Saviour; commits the care of his Soul unto him, trusting and hoping in him alone for eternal Salvation, which no man can indeed do, without doing what in him lyeth to fulfil the condition upon which Christ hath promised Life and Salvation; that is, keeping the Commandments of God, is exempted from Condemnation by the Law of Grace. But he that believes not the Doctrine of Christ, and does not upon the terms of the Gospel receive him for his Saviour, is already condemned for his obstinate Infidelity, which is the certain cause of Damnation; as we say of one mortally wounded, That he is a dead Man, tho he breathes for a while; and we speak in the same manner of a Malefactor, convicted and attainted of a Capital Crime, tho the Sentence be not Executed, because their Death is inevitable. The not believing in the onely Son of God, who is able to save to the utmost all that regularly trust in him, is such a contempt of the merciful, all-sufficient and sole means of Salvation, that 'tis absolutely necessary, and most just, that all those who refuse to be saved by him, should perish by themselves. From this Scripture arise two Questions, The first concerning *the Heathens*, who never heard of Christ. The second concerning *Infants*, who dye before they come to years of Knowledg. As to the former, the Apostle hath determined, Rom. 2. 12. *As many as have sinned without the Law, shall also perish without law*. There is the same reason for those who sin without the Gospel; they shall not perish for not believing *on him, of whom they have not heard*, Rom. 10. 14. but for not obeying such Revelation of the Divine Will as they had. The case of *Infants* is excluded from this Text, (speaking onely of adult Persons). It is certain, that so many of them as belong to the *Election of Grace*, shall be saved, and that by vertue of the Blood of Christ; but which way God brings them to Heaven, is a secret to us. Some from this Text have concluded, That unbelief is the onely damning Sin; which is no further true, than, That no Sin will damn that Soul which shall truly believe in the Lord Jesus Christ.

19 And this is the condemnation, * that light * Chap. 1. 4, 5. is come into the world *r*, and men loved darkness rather than light *s*; because their deeds were evil *t*. 10, 11.

r This is the Reason, the Evidence and great Cause of Condemnation, That Light is come into the World. Christ is the Light, foretold by the Prophet, *Isa.* 9. 2. and 42. 6. and 49. 6. He is stiled in the beginning of this Gospel, the true Light, *chap.* 1. 4. that is, hath in perfection all the excellent qualities of Light; the Power to enlighten the minds of men in the Knowledg of saving Truth, to warm the Affections with the love of it, to revive the disconsolate, and to make the heavenly Seed of the Word, to flourish and fructifie in their lives; this light is come into the World, that signifies not onely his Incarnation, but his revealing the merciful Counsel of God for our Salvation, which the clearest Spirits could never have discovered; he has open'd the way that leads to Eternal Life; but men loved Darkness rather than Light. *s* They preferr'd, chose and adher'd to their Ignorance and Errors, before the Light of Life, the saving Knowledg of the Gospel. Their Ignorance is affected and voluntary, and no colour of excuse can be alledged for it; nay 'tis very culpable and guilty, by neglecting to receive instruction from the Son of God. *t* The vices and lusts of men are the works of Darkness, the fruits of their Ignorance and Errors; and they are so pleasant to the carnal corrupt Nature, that to enjoy them securely, they obstinately reject the Light of the Gospel; this aggravates their Sin and Sentence.

20 For * every one that doeth evil *u*, hateth the light *w*, neither cometh to the light *x*, lest his deeds should be ‖ reproved *y*. * Job 24. 13. ‖ Or, discovered or convicted.

u He that makes a trade of Sin, and doth Evil presumptuously, loving and delighting in it, *w* doth not love the Light, *x* nor if he can avoid it, will come near it; for the Light is that which makes things Visible, and discovereth them. As it is of the nature of natural Light, to shew things to others as they are; and therefore Thieves, and Adulterers, and Drunkards, care not for the Light, but chuse the Darkness for their deeds of darkness, and come as little abroad in the Light, as they can, when they do them: So it is of the Nature of Christ and his Gospel, to discover mens errors, both as to the obtaining of justification and Eternal Salvation, and the Errors also of mens Lives; and therefore men and women possessed of Errors in their judgments, or delighting in a filthy Conversation, hate Christ and his Gospel; because that a discovering the right ways of God, discovereth the crookedness of their ways, opposite to the truths and ways of God.

21 But he that doeth truth *z*, cometh to the light *a*, that his deeds may be made manifest, that they are wrought in God *b*.

z Truth here, is put for true things. He who purposeth, delignerh, and acteth nothing but what is just, and holy, and good, and what is consonant to the Will of God, *a* He is not afraid to bring his Notions and Actions to the Test of the Divine Rule, published by him, who is the true Light. *b* For he that desires what he doth may be made manifest, both to himself and others, that they are wrought *in*, *with*, or *according to*, *by*, or *through* God, (for the Particle ὑπὸ here used, is used in all these senses, 1 *Cor.* 7. 39. *Rev.* 14. 13.) Those works are said to be wrought in, with, by or through God, which tend to the Honour and Glory of God, as their end, and flow from him as their cause, which are done with his Strength and Assistance, and for his Honour and Glory.

22 ¶ After these things *c*, came Jesus and his disciples into the land of Judea *d*, and there he tarried with them, * and baptized *e*. * Chap. 4. 2.

c Soon after our Saviour had had the forementioned conference with *Nicodemus*, which it is believed he had at *Hierusalem*, not (as some think) in *Galilee*; for then *Nicodemus* would hardly have come to him by Night; *d* he came into the Land of *Judea*; he had before been in the *Province of Judea*, and in the *Metropolis*, or great City of *Judea*, which was *Hierusalem*; but now he goeth into the *Country of Judea*. *Judah* and *Hierusalem* are often mentioned distinctly. The chief City of a Country is oft distinguished from the Country, tho within the same Province and Tribe, see *Josh.* 8. 1. *The King of Ai, his City and his Land*, and in particular as to *Hierusalem*, 2 *Chron.* 11. 14. and 20. 17. and 36. 23. *Ezr.* 2. 1. *Luke* 5. 17. and 6. 17. Christ and his Disciples went into the Country-part of *Judea*, *e and there he tarried with them, and baptized* by his Disciples; for himself personally baptized none. But as in our common Speech, so in the Language of Scripture, there is nothing

nothing more ordinary than for persons to be said themselves to do, what they do by others, 1 *Sam.* 26. 11, 12. 2 *Kings* 22. 16. 2 *Chron.* 34. 24. *Acts* 7. 51.

23 ¶ And John also was baptizing in Ænon, near to Salim, *f* because there was much water there *g*: and they came, and were baptized *h*.

f Ænon is here said to be near *Salim*; it was the Name of a City, as some think; others say, River or Brook near that City; neither the *River*, nor the *City*, are elsewhere mentioned in Scripture: but *Topographers* place it on the *Eastern* part of the Lot of *Manasses*, not far from *Bethshan* or *Scythopolis g*, there *John* was Baptizing; because this *Ænon* was a *Brook* or *River* that had much Water, which in *Judea* was rare. There is no Water more holy than other. *John* Baptized in *Jordan* and in *Bethabara*, and in *Ænon*. The Ordinance sanctified the Water, but did not require *consecrated* Water for the due Administration of it. It is from this apparent, that both *Christ* and *John* Baptized by *dipping* the Body in the Water; else they need not have sought places where had been a great plenty of Water; yet it is probable, that they did not constantly dip, from what we read of the Apostles baptizing in Houses, *Acts* 9. 17, 18. and 10. 47, 48. *h* the people came to *John* and were baptized, that is, great numbers of them did so.

* Matth. 14. 3.

24 For * John was not yet cast into prison *i*.

i For John was yet in the exercise of his publick Ministry: not cast into prison, as he was soon after.

25 ¶ Then arose a question between *some* of Johns disciples and the Jews, about purifying *k*.

k The *Jews* had so many Purifyings, some legal, instituted by God, ordained by *Moses* as Gods Minister; some *Traditional*, brought in by the Pharisees, as their washings before meat, *Matth.* 15. *Mark* 7. that it seemeth an hard thing to determine, what the Question was betwixt *Johns* Disciples and the *Jews*, about what Purifying; and the boldest determiners in this case, are no better than *guessers*: some would have *Baptism* to be meant here by Purifying. It would much conduce to the resolution of the Question, if we knew what these *Jews* were, with whom *Johns* Disciples argued. If they were of the *Pharisees*, it is probable, the Question was about *Johns Baptism*, considering the frequent washings and purifyings that they had in use amongst them. If they were other *Jews*, the Question might be about the virtue and efficacy of the ceremonial washings, ordained by the Law of God, whether they were mere types, and now to cease? Whether in themselves they conduced any thing to the washing and cleansing of a Soul? If these *Jews* were (as some think, but I know not how it can be proved) Disciples of Christ, the Question might be, about *Johns* and *Christs Baptism*: This Notion seemeth to be favoured by what went before; Where the Evangelist had been speaking of *Baptism*, as administred by Christs Disciples, and by *John*; as also from what followeth, viz. *Johns* Disciples coming to him and, complaining, That Christ by his Disciples baptized more than their Master. But there seemeth to be this great prejudice against the Notion of those learned Men that have imbraced that Notion, *viz.* That the Question is said to have risen betwixt *Johns Disciples and the Jews*; now we want an instance in Scripture, where the *Disciples of John* are put in opposition to the Disciples of *Christ*, and under Notion of the *Jews*. The term *Jews*, generally signifying, that part of the people who adhered to the *Judaical Rites* and *Religion*; especially where (as here) it is used in opposition, either to the *Disciples of John*, or *of Christ*. It is moft probable therefore the Question was, either about the *washings* ordained by the Law of *Moses*, or about the *Traditional washings* observed by the Pharisees.

26 And they came unto John, and said unto him, Rabbi *l*, he that was with thee beyond Jordan, to whom thou bareft witness *m*, behold, the same baptizeth, and all men come to him *n*.

l The Disciples of *John* coming unto him, give him the usual title, under which in that age, they were wont to speak to those whom they owned as their Teachers, which was *Rabbi m*. Their business was to complain, That *Christ* whom they do not think fit to name, nor to give him any title, but mention him as one much inferior to their Master, one that came to him to *Bethabara*, and to whom he there gave testimony, *ch.* 1. 7, 34. as if Christ had from him derived all his credit and reputation. Their Master did not go to Christ, but he came to their Master: he was not baptized of Christ, but Christ was baptized of him; he did not give testimony to their Master, but their Master gave testimony to him; now say they *n*, he baptizeth by his Disciples, and multitudes, many of all sorts of people (for the universal particle *All men*, can here signifie no more) come to him; Love is jealous, they were afraid that their Masters reputation would by this means flag and be diminished. Such a passage we find, *Num.* 11. 28. And thus *John*, our Saviours Disciple, was jealous for Christ his Master, *Luke* 9. 49. They all sinned, as appears by the answer given by *Moses* to *Josua*, *Num.* 11. 29. and Christs answer to *John*, *Luke* 9. 50. and by the following rep'y of *John* to these Disciples, envying for his sake.

27 John answered, and said, * A man can ‖ receive nothing, except it be given him from heaven *o*. * 1 Cor. 4. 7. Heb. 5. 4. Jam. 1. 17. ‖ or, *Take unto himself.*

o The Ministry, and the *success* of the Ministry, must both be given a man from Heaven: Doth he baptize? it is a sign he is sent of God. Do all men come to him? that also is from God. An excellent Corrective of Ambition, Envy and Jealousie; no man hath in the Church of God Authority, but he to whom it is given from Heaven; no Authority over his Son.

28 Ye your selves bear me witness, that I said, * I am not the Christ *p*, * but that I am sent before him *q*. * Chap. 1. 20. * Mal. 3. 1. Mark 1. 2. Luke 1. 17.

p I appeal to you that are my Disciples, Did not I always plainly tell you, That I was not the Christ? it belongeth unto Christ alone who is the Head of the Church, to send out such as shall labour in it, and to restrain those that labour in it; would you have me silence or suspend him? I told you, that I was but one of his Ministers *q*, sent before him to prepare his way, *Joh.* 1. 20, 23.

29 He that hath the bride, is the bridegroom: but the * friend of the bridegroom *r* which standeth, and heareth him, rejoyceth greatly because of the bridegrooms voice *s*: This my joy therefore is fulfilled. *t*. * Cant. 5. 16.

r Christ, whose the Church is by a right of Redemption, and by its having given up its self to him, 2 *Cor.* 8. 5. He is the Bridegroom of it, *Matth.* 22. 2. 2 *Cor.* 11. 2. *Eph.* 5. 23, 25, 26. As his Father was the Husband of the Jewish Church; it belongeth to him to give Laws to it, and to order Matters and Affairs in it. *s* I am but as one who is the Friend of the Bridegroom, one of the *Children of the Bride-chamber*, Matth. 9. 15. and have by my Preaching prepared the People of the *Jews* for him; And in stead of being troubled to hear that he is come, I rejoyce greatly to hear his Voice. *t* So far am I from repining to hear that multitudes go to him, that my *joy is fulfilled*, (that is) I have no greater Satisfaction than to hear it.

30 He must increase *u*, but I *must* decrease *w*.

u In Honour, and Dignity, and Reputation in the World; he is the Rising-Sun (to give you notice of which, I was but as the Morning-Star) he must shine every day more and more. *w* God hath indeed used me as a Prophet, yea more than a Prophet, not to foretell Christ alone, but to point him to you. I have had my time, and finished my Course, and God hath given me a Reputation proportioned to the Work he gave me to do, and to the time in which I was to work; but I must every day decay, and grow less and less, as Christ increaseth, and groweth more and more.

31 He that cometh from above *, is above all *x*: he that is of the earth, is earthly, and speaketh of the earth *: he that cometh from heaven is above all *y*: * Chap. 11. 13, 27. * 1 Cor. 15. 47.

x He that cometh *from heaven* (for it appeareth by the latter part of the Verse, that is the sense of *from above*); as Christ did, not only in respect of his Divine Nature, but being (as to his whole person) cloathed with Majesty, and Authority from above, infinitely excelleth any one who is a mere Creature *y*; he that is of an Earthly Original, speaketh of the Earth. Such as is a mans original, such is hisnature, such is his discourse. Tho I be sent of God, as *ch.* 16. 27. and my Baptism be from Heaven: (so our Saviour himself testifieth, *Matth.* 21. 25.) yet my Original is of the Earth, and my Relations and Expressions are suitable to a mere Man: But he that is from Heaven, excells all, as in the dignity of his person, so in the sublimity of his knowledge.

32 And what he hath seen and heard, that he testifieth *z*, and no man receiveth his testimony *a*.

z Another great difference which the *Baptist* teacheth his Disciples to put betwixt his Testimony and Christs, is, That he, and so all other Ministers of the Gospel, testifie by *Revelation*; Christ testifieth not by Revelation, but from his own personal knowledge, what himself hath *seen* and *heard* from his Father, see Verse 11. where our Saviour had spoken to *Nichodemus* much the same. So *John* 1. 18. and 8. 26. and 15. 15. By these two terms is signified the most certain and infallible knowledge of those things which he testified, which made them worthy of all acceptation: *a* But yet very few received his Testimony, so as to believe in it, see *Joh.* 1. 11. and *ver.* 11. of this Chapter.

33 He that hath received his testimony *, hath set to his seal, that God is true *b*. * Rom. 3. 4.

b He who hath so beleived the testimony of Christ, as to accept him, and to believe in him as his Saviour, hath by that his believing, set to his Seal, that God in all his promises of the *Messiah* under the old Testament, is true; that a word hath not failed of whatsoever God hath there spoken of that nature; according to this is that 1 *Joh.* 5. 10. *He that believeth not God, hath made him a liar, because he*

he believeth not the Record that God gave of his Son. This saying doth notably commend Faith, and defame Unbelief. Faith in Christ as the only true Mediator and Saviour, giveth testimony to the truth of God, and sealeth it. Unbelief defameth God, and doth in effect say, That God is a liar.

34 For he whom God hath sent *c* speaketh the words of God *d*: for God giveth not the Spirit by measure *unto him* *e*.

c He whom God hath sent out of Heaven, out of his bosom, not meerly authorising him as a Minister, as the Prophets, and as *John* was sent *d*, speaking nothing but the words of God. The Prophets, and the Apostles were sent of God, in a sense, but not as Christ was sent; they sometimes spake the words of God, when the Spirit of God came upon them; but they sometimes spake their own words, as *Nathan* did to *David*, when he encouraged his thoughts to build an house to the Lord. And *Paul*, when he said, *To the rest speak I, not the Lord*; but whatsoever Christ spake, was the words of God *e*: For God did not give out the Spirit to him sparingly (as out of a measure) as he doth to his Ministers or Saints, who have but their proportion of Revelations and Graces, as was requisite for their Offices to which they were called; and the several periods of time that were gradually illuminated. But in him the fulness of the Godhead dwelt bodily, he was anointed with the oyl of gladness above his fellows: He had the Spring of all in himself, not the Streams only.

35 * The Father loveth the Son, and hath given all things into his hand *f*. * Chap. 5. 20. Heb. 2. 8.

f The Eternal Father loved the World, ver. 16. but *he loved the Son* with a more singular and peculiar Love; so that *Matth.* 11. 27. *All things were by the Father delivered to him, all power in Heaven* and Earth. *Matth.* 28. 18. to give *eternal life to as many as the Father had given him, John* 17. 2. *The keys of Hell and of Death*, Rev. 1. 18. So as every man hath reason to *receive* and *imbrace* Christ and his *Testimony*, and to believe in him.

36 * He that believeth on the Son *g*, hath everlasting life: and he that believeth not the Son *h*, shall not see life *i*: but the wrath of God abideth on him *k*. * Habbak. 1. 4. Vers. 16. 1 Joh. 5. 10.

g He that hearing the Proposition of the Gospel, so agreeth to it, as with his heart he receiveth him as his Saviour, and trusteth and hopeth in him, *hath everlasting life*; that is, a certain and just Title to it, nay in the first fruits; being actually delivered from condemnation, to which, without Faith, he is exposed, *Rom.* 8. 1: He already liveth a spiritual life, *Gal.* 2. 20. and having Christ in him, hath the hope of Glory; into the possession of which, he shall most certainly come *h*. But he that receiveth not the Gospel, published by him who is the Son of God, and doth not imbrace him as his Saviour, and yield obedience to him, shall not be saved. The word here translated, *believeth not*, is, ἀπιθῶν which often signifieth, one that is not obedient: But *this is the command of God, That men should believe on his Son*, 1 John 3. 23. The commandment doth not only respect *Love*, but *Faith* in the first place; for *Faith worketh by Love*; so as there is an ἀπείθεια, a disobedience in the *Understanding*, as well as in the Conversation; and he that so *believeth not*, as to *obey*, shall never come into Heaven, which felicity is here expressed by *seeing Life*; as not seeing Death, is not dying, so *not seeing Life* is dying *k*. And as he was *by nature a child of wrath*, Eph. 2. 3. subject, and exposed to the wrath of God, so that wrath *abideth* upon him, being *justified by Faith, he hath peace with God*, Rom. 5. 1.

CHAP. IV.

WHen the Lord therefore knew *a* how the Pharisees had heard that Jesus made and * baptized more disciples than John *b*. * Chap. 3. 22, 26.

a Our Saviour knew as God, from that *Omnisciency* which is inseparable from the Divine Nature, or *as man* by the relation of others *b*, that the *Pharisees* (who had the greatest stroke in the *Sanhedrim*) and the Government of the Church of the Jews, had received an Information concerning him, That he had by his Doctrine which he preached, and confirmed by miraculous operations, made, and by his Disciples, baptized more Disciples than *John*, thereby initiating them into a new Church.

2 (Though Jesus himself baptized not *c*, but *his* disciples:)

c For he himself did not personally baptize any, but left it to his Disciples, himself attending to the greater work of Preaching the Gospel, by which men and women were made fit for the Ordinance of Baptism.

3 He left Judea *d*, and departed again into Galilee *e*.

d He left the *Province of Judea*, which was near to *Hierusalem*, where the Pharisees had their chiefest Residence and greatest Power. *e* And went the second time into *Galilee*, whither he went once before, *ch.* 1. 43. where he found *Philip* and *Nathanael*. *Galilee* was a Province under the Jurisdiction of *Herod*, Luke 3. 1. This motion of our Saviours into *Galilee*, is reported by *Matthew*, *ch.* 4. 12. and also by *Mark*, *ch.* 1. 14. and *Luke*, *ch.* 4. 14. The two former give another Reason of his motion, *viz.* his *hearing* that *John* was cast into Prison; of which, and the cause of it, see *Matth.* 14. 3, 4, 5, 6. So as after that, he publickly preached no more, which might possibly augment the number of Christs Disciples; *Johns* Disciples following him: Both these causes probably concurred, to cause this motion. *John*, who by preaching and baptizing, had laid the foundation of a Gospel Church in *Galilee*, was imprisoned; and our Saviour knew, that the number of his Disciples increasing upon *Johns* confinement, an Information had been carried against him to the *Pharisees*; this made him, knowing that his time was not yet come, withdraw himself out of the *Province* of *Judea* into that of *Galilee*, as well to supply the want there (*John* being in Prison) as to provide for his own security.

4 And he must needs go through Samaria *f*.

f *Josephus* tells, us that *Samaria* is seated between *Judea* and *Galilee*, and beginneth at a Town called *Ginæ*, Luke 17. 11. *and* 9. 51, 52. There were two passages from *Judea* into *Galilee*, the one was through the midst of *Samaria*, Luke 9. 51. The other through the *Eastern-parts*, by the *Royal Valley*, by *Jordan*, in which it is said that *Sichem* was. By *Samaria*, must not be understood, the *City of Samaria* built by *Omri*, but the whole Country so called, and possessed by the *Assyrians*, with a mixture of *Jews* amongst them. Some think that the Evangelist addeth this, to excuse our Saviour for going amongst the Gentiles.

5 Then cometh he to a city of Samaria, which is called Sychar *g*, near to the parcel of ground that Jacob gave to his son Joseph *h*.

g The most valuable Interpreters agree, that this *Sychar*, is the City called *Sechem*; it was originally a parcel of a Field, bought by *Jacob of Hamor*, the Father of *Sbechem*, Gen. 33. 19. *Jeroboam* built the City there, called *Sbechem*, 1 Kings 12. 25. it was in the Lot of mount *Ephraim*; *Josephs* bones were there buried, *Jos.* 24. 32. *h*: *Jacob* gave it to his Son *Joseph*, as a parcel above his Brethren, *Gen.* 48. 22. A parcel of ground, near unto which was this City called *Sychar*, anciently *Sechem*.

6 Now Jacobs well was there *i*. Jesus therefore being wearied with *his* journey, sat thus on the well *k*: and it was about the sixth hour *l*.

i It was called *Jacobs*, either because he digged it, (as we read of *Abrahams* digging a well, *Gen.* 21. 30. and *Isaac*, Gen. 26. 15.) or because he and his Family used it, as Verse 12. *k*. Our Lord used no Horse, or Chariot ordinarily in his Travels, but went on foot; we never read of him in a Coach or Chariot, but once upon the back of a beast, (that was when he rode into *Hierusalem* upon an Ass) he ordinarily travelled on foot; and the Evangelist taketh notice of his wearinesse, to let us know that he was truly Man, and subjected to *wearinesse*, and other humane infirmities; and he rested himself upon the sides of the Well *l*, and it was about Noon-time: For that was according to their computation, the sixth hour. The 8th Verse tells us, His Disciples were gone to the City to buy Meat, so as he was alone.

7 There cometh a woman of Samaria to draw water *m*: Jesus saith unto her, Give me to drink *n*.

m It is uncertain, whether this woman was a Citizen of *Samaria*, which City is said to be at two miles distance from this place, or one of that Country, which went by that Name, (for *Samaria* was the Name of that Region, as well as of a City); she came not out of any design to meet with Christ there, but came to draw water; they having not Pumps and Wells so common as we have, were forced to travel for Water for their necessary uses. Thus it often happeneth, that we meet with Divine Mercy when we think not of it. God is found of those who seek him not, nor inquire after him, *Isaiah* 65. 1. which lets us see how all our motions and actions are at the Divine disposal and government. *Rachel* went not to the Well, to meet with the Tidings of an Husband, but to water her Fathers flock; but yet there she met with *Jacob*, Gen. 29. 9. as it had happened to *Rebecca* before, *Gen.* 24. 15. This Woman (as appareeth by what followeth) was no better than an Harlot; to her Christ (fleeing from the Pharisees, the great Doctors of the *Jews*) bringeth the *glad tidings* of the Gospel, and she receives them. So admirable are the Dispensations of Divine Providence *n*: He prevents this woman, saying unto her, *Give me to drink.*

8 For his disciples were gone away into the city to buy meat *o*.

o This is added, lest any should say, How came our Saviour

viour in this discourse with the woman of *Samaria*? They were travelling upon the Road, and came near to *Sichem*: Our Lords Disciples were gone to the city to buy some Food for them; in the mean time, our Saviour coming to the *Well*, called *Jacobs Well*, sets him down, and this *Samaritan-woman* cometh to that Well, to *draw Water*. Our Saviour being thirsty, asks of her some Water to drink; this giveth occasion to the following Discourse.

9 Then saith the woman of Samaria unto him, How is it, that thou being a Jew, askest drink of me, who am a woman of Samaria *p*? for * the Jews have no dealings with the Samaritans *q*. * 2 King. 17. 24. Luke 9. 52, 53. Acts 10. 28.

p There was a great estrangement of the *Jews* from the *Samaritans*, the *Samaritans* having a peculiar Temple built upon mount *Gerazim*, in opposition to that at *Hierusalem q*. It is said that the *Jews* did buy of, and sell to the *Samaritans*, but were restrained by an Order of the *Sanhedrim*, from using any familiarity with them, or borrowing or receiving any thing as a Gift from them, which was the cause of this Reply of the woman of *Samaria*, knowing our Saviour either by his Habit, or by his Dialect, to be a *Jew*; this is thought to be the sense of συγχρῶνται in this Text, though it hath a larger significancy, extending to all kind of Commerce.

10 Jesus answered, and said unto her, If thou knewest the gift of God *r*, and who it is that saith unto thee, Give me to drink, thou wouldest have asked of him, and he would have given thee * living water *s*. * Jer. 2. 13.

r Many by the *gift of God* here understand *Christ*, whom God gave to the World, *Chap.* 3. 16. And who is the greatest Gift that God ever gave to the World; so as the latter words, *and who it is*, &c. expound the former *s*. Thou wouldest have asked of him, and he would have given thee either a true knowledge of the Doctrine, or the Grace tendered in the Gospel, or the holy Spirit, called *water*, because it waisheth and cleanseth the Soul; and *living water*, because it is always running and flowing.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water *t*?

t What our Saviour spake *metaphorically*, comparing his Grace, or his Spirit, or the Doctrine of his Gospel to Living Water, this poor woman understandeth *literally*; and knowing that the Well was very deep, (some say forty cubits) and seeing him as a Traveller, not provided with any thing to draw with, or into; she asks him, Whence he had that Living water? a Question much like that of *Nicodemus*, *ch.* 3. *v.* 4. So ignorant are persons of spiritual things, till they be enlightened by the holy Spirit of God.

12 Art thou greater then our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattel *u*?

u She asks him, if he judged himself wiser than *Jacob*, whom she calleth their Father? It is often observed, that the *Samaritans* would ordinarily claim Kindred with the *Jews*, when the *Jews* were in prosperity; but in their adversity, constantly disowned any relation to them. There were some *Jews* (*Ephraimites* especially) mixt with a far greater number of *Assyrians*, which made up this Body of People called the *Samaritans*. Now saith the *Woman*, *Jacob* who was the Father of *Joseph*, from whom we claim, was a wise Man, and he could find no better Water hereabouts for himself and family, than that of this Well; art thou wiser than he?

13 Jesus answered and said unto her, Whosoever drinketh of this water, shall thirst again *w*.

w Our Saviour in his Reply justifieth the excellency of that *living water*, which he had before declared to be in his power to give, and his readiness to have given to this woman, if she had asked it of him, from the perishing virtue of the Water of this Well; and the continuing virtue of his *Grace*, which he compared to this Living Water: No man so assuaged his Thirst by drinking of the Water of *Jacobs Well*, but he was subject to thirst again.

14 But * whosoever drinketh of the water that I shall give him *, shall never thirst *x*: but the water that I shall give him, shall be in him a well of water, springing up into everlasting life *y*. * Chap. 6. 35, 54. * Chap. 7. 38.

x But he who receiveth the holy Spirit, and the Grace thereof, though he will be daily saying, *Give, give*, and be continually desiring further supplies of Grace, yet he shall never wholly want, never want any good thing that shall be necessary for him, the seed of God shall abide in him *y*, and this Water shall be in him a *spring* of Water, supplying him until he come to Heaven. But this Text was excellently expounded by our Saviour, *ch.* 7. 38, 39. *He that believeth on me* (as the Scripture hath said) out of his *belly shall flow rivers of living water*, v. 39. *But this spoke of the Spirit, which they that believe on him, should receive.* From which it is plain, that our Saviour here by the *living water* he speaketh of, understood the *holy Spirit*.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw *z*.

z I am not of their mind, who think that this woman understood our Saviour, speaking about *spiritual water*, only had a mind to talk; and indeed, it is hard to conceive, how a woman of her education, and way of life, should understand any such thing; but it is plain, that she did not understand him in what he was discoursing about, but doth as it were, deride him, believing that he had no such thing to bestow: She taketh no notice of the Water which our Saviour had spoken of, springing up to eternal life, but regarding only the present life, and her ease in that, and desires favour of Christ only to supply her wants in this life, and that she might live at more ease; so true is that of the Apostle, *Rom.* 8. 5. Thus, *they that are after the flesh, do mind the things of the flesh.*

16 Jesus saith unto her, Go, call thy husband, and come hither *a*.

a Not that Christ did not know what she afterward confest, that she lived in Whoredom, and had no Legitimate Husband: But he said this probably, to check her petulancy, and mocking, at what he spake about the *living water*, and to bring her to a sense of her sin, that she might be more fit to receive the glad tidings of a Saviour, which he was about to publish to her; and this seems rather to be our Saviours design, in bidding her go call her Husband, than (as some of the Ancients thought) that he might better instruct her, or avoid any scandal to himself, by a longer private discourse with a woman alone, who was of no better Reputation.

17 The woman answered, and said, I have no husband *b*. Jesus answered, and said, Thou hast well said, I have no husband *c*:

b That is, none who is my lawful Husband; she denieth not that she had one, whom she used, and lived with as an Husband, but that she had any legal Husband, to whom she clave, and to no other; still she goeth on, thinking to deceive Christ, and to put tricks upon him *c*. Christ tells her, she in this did speak truth; he knew she had no legal Husband.

18 For thou hast had five husbands, and he whom thou now hast, is not thy husband *d*: in that saidst thou truly *e*.

d He tells her, that she had *five Husbands*, whether successively, the former being dead, and she marrying another; or five from whom she had been divorced for Adultery, is not agreed; the best modern Interpreters judg, that she had had five men, to whom she had been in Marriage, but so behaved her self toward them, that either for her Adultery, or some other froward behaviour towards them, they had given her a Bill of Divorce *e*; and tho she now used, and lived with one as her Husband, yet in this she said truly, because her former Husbands yet living, he was not her Husband: This seemeth more properly the sense, than that after five legal Husbands death, she lived in whoredom with a sixth person. By this discovery, our Saviour both bringeth her to the sense of her sin, and also to an acknowledgment of him as the Messiah,

19 The woman saith unto him *, Sir, I perceive that thou art a prophet *f*. * Luk. 7. 16. & 24. 19. Chap. 6. 14.

f Whose Office is to reveal the will of God, and to whom God revealeth secret things. One to whom the Lord maketh known himself in a Vision, and speaketh in a Dream, *Num.* 12. 6. The womans Reply seemeth to signifie both: Her acknowledgment of Christ as a *Prophet*, upon his telling her secret things, justifieth her looking upon him, as one to whom God revealed things not known ordinarily to men; and that this report of her meaning appeareth by what she said, *vers.* 9. to her Fellow-Citizens, *Come see a man which hath told me all things that ever I did*: but the following Verse, in which she entreth into a discourse with our Saviour, about the Controversie betwixt the *Jews* and the *Samaritans about Worship*, lets us know, that she looked upon him as a *Prophet* in the more ordinary sense, as *Prophet* signifies one influenced by God, to reveal his mind and will unto Men; and indeed, there was no *Prophet* in the former sense, but was also in the latter; tho there were many *Prophets* in the latter sense, sent of God, and enabled to reveal the will of God unto Men, who were not influenced so far, as to foretel things to come. The difference betwixt an Hypocrite, and one truly brought to a sense of Sin, is very conspicuous in the example of this Woman; she doth not deny her sin, as *Cain*, *Gehazi*, and *Ananias* and *Saphira*; neither doth she discover any anger upon the discovery of it, as the *Scribes and Pharisees*, the wicked Princes of *Israel* and *Judah*, and *Herod* did: Neither doth she go about to excuse or mitigate her sin, but she applieth her self to Christ as a *Prophet*, to teach her what to do. The example also of this Woman,

 informs

informs us what use we ought to make of *Prophets* to guide us into the right way, and faithfully to acquaint us with the will of God.

20 Our Fathers worshipped in this Mountain *g*, and ye say that in * Hierusalem is the place where men ought to worship *h*.

* Deut. 12, 6, 11.
1 Kings 9. 3.
2 Chron. 7. 12.

g The Mount *Gerezim*, which was an exceeding high Mountain, and near unto *Sichem*. *Jacob* made an Altar thereabouts, which he called *El-Elohe-Israel*, Gen. 33. 20. Some say, that it was upon that Mountain that *Abraham* should have Offered up *Isaac*, Gen. 22. but that had another name. Certain it is, that from that Mountain *Moses* pronounced the *Blessings*, Deut. 27. 12. But it is very probable that the Woman had respect to none of these, but to the common usage of the *Samaritans*, to Worship in a Temple built upon this Mountain, in opposition to that at *Hierusalem*: The story of which will be very proper here to relate, for the full understanding of this Text. *Sanballat* was Governour of *Samaria*, Constituted by *Darius*; of this *Sanballat* we read in *Nehemiah*, who tells us that *One of the Sons* of *Eliashib* the *High Priest* was Son-in-law to this *Sanballat* the *Horonite*, *wherefore I chased him from me*, Neh. 13. 28. This Son-in-law's Name (as *Josephus* tells us) was *Manasses*. He was driven out of *Hierusalem* upon the account of the Covenant made, *Ezra* 10. 3. That those who had Married strange Wives would turn them away. The Sacred story here leaving us, we must supply it out of *Josephus*, who, *Antiq. l. 11. cap. 8.* tells us, that he being thus driven from the Sacrifice, applyed himself to *Sanballat*, and would have put his Wife away, which was *Sanballat's* Daughter; but *Sanballat* promised him, that if he would keep his Daughter as his Wife, he would not only continue him in the Priesthood, but make him an *High-Priest*, and build him a *Temple* like that at *Hierusalem*, upon Mount *Gerezim*, with the leave of *Darius*; upon this, *Manasses* staid with *Sanballat*, and there also resorted many to him whom *Nehemiah* had turned out of the Priesthood at *Hierusalem* for Marrying strange Wives. *Sanballat* was very near losing his Opportunity through the favour of *Darius*, by the Conquest of *Darius* by *Alexander* the Great. But it was regain'd by his Brother *Jaddus* his stubbornness, who was *High Priest* in *Jerusalem*, and refused to own the new Conqueror, which advantage *Sanballat* took, and offered *Alexander* the surrender of all places in his Trust to him; and being by that means ingratiated with *Alexander* the Great, he thereby obtained leave of him to build a *Temple* in Mount *Gerezim*, where his Son-in-law *Manasses* should be the *High Priest*, promising *Alexander*, that by this means the force of the *Jews* would be broken, so as there would be no danger of their Conspiring. Accordingly he presently built this Temple, and soon after dyed, leaving his Son-in-law *Manasses*, Brother to *Jaddus* the *High Priest*, in *Hierusalem*, *High Priest* in this new *Temple*, which afterwards proved an *Asylum* or *Sanctuary* for any who were Accused amongst the *Jews* at *Hierusalem*. Thus these two Temples stood for about 220 Years; then *Hircanus* an *High Priest* of the *Jews* at *Hierusalem*, destroyed it; but still they looked upon the Ground as Holy, and came thither to perform their Devotions. With reference to this Superstitious practice, the *Woman of Samaria* saith, *Our Fathers Worshipped* (that is, have used time out of mind to Worship) in this Mountain. And *h* the *Jews* hold that none might Worship God by Sacrifice any where but at *Hierusalem*, according to the Law, *Deut.* 12. 14, 26.

21 Jesus saith unto her, Woman, believe me, the hour cometh *i* when you shall neither in this Mountain *k*, nor yet at Hierusalem worship the Father *l*.

i Woman! thou owneſt me as a *Prophet*, whose Office it is to reveal the will of God unto Men; it is therefore thy Duty to give Credit to what I shall reveal to thee about the true and right way of Worshipping God. The time is coming, yea, at hand, when you shall *k* neither in this Mount *Gerezim*, (where your Fathers have so long Worshipped God Superstitiously without any direction from him) *l* nor yet at *Hierusalem*, which is the place which the Lord made choice of for his Worship, *Worship my Father*, or your Father. God is putting an end to both these places, and to all that Worship which I shall not Institute under the Gospel.

22 Ye worship * ye know not what *m*, we know what we worship *n*: * for Salvation is of the Jews *o*.

* 2 Kin. 17. 29.
* Rom. 9. 4, 5.

m You have no certain Rule for your Worship, but only do things which your Fathers did without any Revelation of the Divine will; by which you may be assured, that what you do is acceptable to God *n*. We know that God hath revealed his will, that his People should Worship him at *Hierusalem* by such Rites and Performances as he himself hath Instituted in his Word, so as we are certain that what we do is acceptable to God *o*: For unto the *Jews* (of old) were committed the Oracles of God, the ordinary means of Salvation, *Out of Zion went forth the Law, and the word of the Lord from Hierusalem*, Isaiah 2. 3.

23 But the hour is coming, and now is, when the true worshippers shall worship the Father in spirit, and in truth *p*: for the Father seeketh such to worship him *q*.

p Under the Gospel, and the Kingdom of the Messiah, which is yet further coming, and is already began in the World, the true Worshippers of God shall not Worship him, as you *Samaritans* who Worship you know not what, without any Rule or Prescript of the Word; nor yet as the Hypocritical *Jews*, who rest upon their Sacrifices and Ritual performances, as if they should purge away their sins, *Psal.* 50. 8. *Isa.* 1. 11. and 66. 3. *Micah* 6. 7. no, nor yet as the more sincere *Jews*, who indeed do truly and with their Hearts Worship God; but *while the first Tabernacle was yet standing, which was a Figure for the present time*, by Sacrifices *that could not make him that did the Service perfect as pertaining to the Conscience* —— *by meats, and drinks, and divers Ordinances, imposed on them until the time of Reformation*, Heb. 9. 10. That time of Reformation is now come, when the true Worshippers of God shall offer up to him a more *Spiritual Worship*; not that Carnal Worship; and a more true, and real, and solid Worship *q*; for God my Father seeketh such to Worship him, as shall not Worship him with a mere bodily labour and Homage, but with their Hearts and Spirits; nor with those Ceremonial performances now in use by Gods Prescript at *Hierusalem*; but without them, I being come, whom all those Services did but pre-figure, and point unto.

24 * God *is* a Spirit *r*, and they that worship him, must worship *him* in spirit, and in truth *s*.

* 2 Cor. 3. 17.

r God is not a Corporeal Being, made up of Blood, and Flesh, and Bones, having Senses as Bodies have, to be pleased with sensible things; but he is a Spiritual Being, the Father of Spirits, and requireth a Spiritual Service proportioned to his Being *s*, and therefore those that pay a Religious Homage to him, must do it with their Spirits, and according to the Rule that he hath prescribed in truth and reality. This is now the will of God; and tho' he required of his People under the Law a more Ritual Figurative Service, yet that is now to cease; and therefore the Woman of *Samaria* need not trouble her self which was the truest Worship, that at *Mount Gerazim*, or *Mount Sion*, for both of them were very suddenly to determine, and a new and more substantial Spiritual Worship was to succeed, to the learning of the way and method of which she was more to attend, and not to spend her thoughts about these things, which were of no significancy, and tended onely to Minister Questions of no use.

25 The Woman saith unto him, I know that Messias cometh, which is called Christ *t*, when he is come he will tell us all things *u*.

t The Woman by this reply, tho a Woman of *Samaria*, sheweth her self to be a *Jew*, for she was one of them who lived in an expectation of one whom the *Jews* called the *Messiah*, Prophecied of by *Daniel* under this Notion, *Dan.* 9. 25, 26. and by the *Psalmist*, *Psal.* 2. 2. which term *Messiah*, signifieth *Christ* (that is, *Anointed*) in the *Greek*; *u* she had a further Notion, That this *Messiah* should be a great *Prophet*, Deut. 18. 15. yea, she appears to have had a further Notion of the *Messiah*, *viz.* that when he came he should reveal to them the whole will of God as to the Salvation of Man, and the Worship of God; this lets us know, that she was none of the *Assyrian* part of the Inhabitants of *Samaria*. If any ask, how she, being a *Samaritan*, should know any thing of the *Messiah*, the *Samaritans* receiving onely the five Books of *Moses*? It is easily Answered, That even the five Books of *Moses* make mention of the *Messias*, under the Notion of *the Seed of the Woman*, Gen. 3. 15. the *Seed of Abraham*, *Gen.* 12. 3. *Shiloh*, Gen. 49. 10. The *Prophet* like to *Moses*, *Deut.* 18. 15. And for the name *Messiah*, she might easily learn it from other *Jews*, that the Person called *Shiloh*, and the *Prophet*, was called by *Daniel* the *Messiah*.

26 Jesus saith unto her, I that speak unto thee * am *he w*.

* Chap. 9. 37.

w That same *Messiah*, of whom thou declaresst thy self to have some expectation, and from whom thou expectest to hear all things necessary to Salvation. Some here enquire, why our Saviour maketh to this Woman such a plain Discovery of himself, when as we find him in the Gospel so cautious, and so often charging his Disciples not to make him known. Some think our Saviour thus gratified the Honesty and Simplicity which he discerned in this Woman, not coming to catch him, but to be Instructed from him; but possibly if we wisely consider those Texts wherein he charged his Disciples not to make him known, we shall find that the thing which he cautioned them against, was their publishing of him *as the Son of God*, which our Saviour desired should be concealed, till he should be so *declared with power by his Resurrection from the Dead*, Rom. 1. 4. that his Enemies by a charge of *Blasphemy* against him, might not cut him off before his hour was come. Now, we shall observe that the *Jews*, tho' they expected a *Messiah*, yet had no such Notion of him.

27 And upon this, came his Disciples *x*, and marvelled that he talked with the woman *y*, yet no man said, what seekest thou? or why talkest thou with her *z*?

x They, as we heard before, were gone into the City *Sichem* to buy Food, and were kept there by the Providence of God till our Saviour had finished this Discourse with the Woman of *Samaria*, but came after the Discourse was done; *y* they marvelled possibly at his talking with a Woman in the Road (a thing forbidden by their Traditions) especially a Woman of *Samaria*, with whom the *Jews* had no Commerce *z*. But yet they had so much Reverence and Respect for their Master, that they enquired not curiously into the matter or reason of his Discourse.

28 The Woman then left her water pot, and went her way into the City *a*, and saith unto the men *b*,

a She had no sooner tasted of the Living water spoken of by Christ, but she left her Water-pot: Thus *Peter* tells our Saviour, that *they had left all and followed him*. She goeth into the City *Sichem* (no doubt) or *Sychar*, mentioned *ver.* 5. *b* and doth not her self enter into a long Discourse with the Citizens, onely inviteth the *Citizens* to come and see Christ, that they might judge from the hearing of their own Ears, and the sight of their own Eyes.

29 Come see a man, which told me all things that ever I did *c*, is not this the Christ *d*?

c She invites them to him under the Notion of a Man, who had told her *all things that she ever did*. Christ doubtless had told her, and spoken to her, much more than *John* hath left us upon Sacred Record; yet not *all things* she ever did, but *all things* (as often) signifies many things, and those such things as she might know that he who could tell those things, could have told her *all things* if they had been so proper for him to have repeated to her, as those things which he did tell her. *d* This induced her to believe, that he was the *Messiah*, she offereth it to their Opinion and judgment.

30 Then they went out of the City, and came unto him *e*.

e Sitting still at the Well, they (many of them at least) did not contemn the News as the Relation of a Woman, but went (possibly but out of Curiosity) to see, and to hear this Man.

31 In the mean while his Disciples prayed him, saying, Master, eat *f*.

f While the Woman was fetching her Citizens to come and see, and hear Christ, his Disciples knowing that he must be weary and hungry with his Journey, and having brought him some Food out of the City, where they had been to fetch it, they put him upon refreshing himself with the Food they had brought.

32 But he said unto them, I have meat to eat that ye know not of *g*.

g But our Blessed Lord was more intent upon Gospelizing the *Samaritans*, than satisfying his Hunger; what this Meat was, he opens himself, *v.* 34.

33 Therefore said the Disciples one to another, Hath any man brought him *ought* to eat *h*?

h His Disciples being yet Carnal, did not understand him, but thought that he had spoken of Bodily Nourishment. See the like Instances, *Mat.* 16. 7. and *Ch.* 11. 11. they were wondring how he came by meat, and who should bring it him: So hard are we to conceive of Spiritual things, till God openeth our Eyes.

34 Jesus saith unto them, My meat is to do the will of him that sent me †, and to finish his work *i*.

† Our Lord, without any reproof of them for their dulness in understanding, and having compassion on their Infirmity and Ignorance, tells them what he meant by his former words; telling them, that the doing of his *Fathers Will*, and the finishing of his Work, was that which he more hungred after, and took more delight in, than in eating and drinking; this is what he sought, *John* 5. 30. that which he came down from Heaven for, *John* 6. 38. As the Law of God was sweeter to *David*, than the *Hony*, or the *Hony-comb*, so the publishing of the Gospel was to Jesus Christ, *i* the calling Sinners to Repentance, and publishing the glad tidings of the *Messiah*; that was his work, which he tells his Father he had finished, *John* 17. 4. Here-by teaching Ministers and People also, to prefer Spiritual things before Temporal, and the Ministers of the Gospel especially to prefer the publishing of the Gospel (which is their work) to any other employment whatsoever.

35 Say not ye, There are yet four Months, and *then* cometh Harvest *k*: Behold, I say unto you, lift up your Eyes, and look on the Fields *l*, * for they are white already to Harvest *m*.

* Luke 10. 2.

k There was in those Countreys but four Months space betwixt *Seed-time* and *Harvest*: Yet they feed themselves (as soon as they had sown) with the expectation of it. My Harvest, saith our Saviour, is the gaining of Souls for my Father; look yonder what a Troop of the Citizens of *Sichem* are coming to me, upon my Revelation of my self to the Woman of *Samaria*: I have but just sown my Seed *m*, and the Fields are white to this Spiritual Harvest, *Mat.* 9. 37. In the judgment of the best Interpreters, our Saviour in this Verse useth a comparison, and passeth from his Similitude used in the former part of the Verse, fetched from a Worldly Harvest, to discourse of that Spiritual Harvest, which he by and by Reaped of the Citizens of *Sichem* coming to him; it is of that he saith, that the Fields were already *white*, by which (as will appear from the following Verses) he quickneth his Disciples to put in their Sickles. Some Critical Authors, understanding both the former and latter part of the Text of a Worldly Harvest, have used their Wits to determine how the Fields should be *white to Harvest* four Months before it came; but the most and best Interpreters Interpret the latter part, of a Spiritual Harvest, and that will be also justified by what followeth.

36 And he that reapeth receiveth wages *n*, and gathereth fruit unto life eternal *o*, that both he that soweth, and he that reapeth, may rejoyce together *p*.

n You that are the Lords Instruments, to reap what the Prophets of old, and *John Baptist* lately have sown, shall not lose your labour, you shall receive wages *o*, and your wages shall not be small, it shall be no less than Eternal life, *Dan.* 12. 3. *They that turn many to Righteousness, shall shine as the Stars for ever and ever p.* Thus the *Prophets* and *John the Baptist*, who sowed the Seed of the Gospel, and you that succeed them, and reap the fruit of what they did sow, shall have the same reward in Glory, and rejoyce together. *The Plow-man shall overtake the Reaper, and the treader of Grapes him that soweth Seed* (as *Amos* speaks) *Amos* 9. 13. This Text is of great use to those Godly Ministers which faithfully sow the Seed of the Word, but do not in their Life-time see any great effects of it; it may be it comes up when they are in their Graves; the Reward of a faithful Preacher doth not depend upon his success in his Labours, but upon his faithful discharge of his Work; tho' one soweth and another reapeth, yet both he that soweth, and he that reapeth shall rejoyce together.

37 And herein is that saying true, One soweth, and another reapeth *q*.

q It was a Proverbial expression, most commonly used with reference to those who unjustly invaded the Rights and Possessions of other men; but as applicable unto those who by the disposing Providence of God, rightly Inherit the Fruit of other mens Labours, as the *Jews* Inherited the Land of *Canaan*, *Josh.* 24. 13. *A land for which ye did not labour, and Cities which ye built not.* This saying (saith our Saviour) is fulfilled in you.

38 I sent you to reap that whereon you bestowed no labour *r*; other men laboured, and ye are entred into their labours *s*.

r I have sent you to reap that which you did not first labour for *s*: the *Prophets*, and *John the Baptist*, and my self, have sown the Seed, and by their Doctrine prepared for the Lord a People; you enter upon their Labours, gathering them into a Gospel Church.

39 And many of the Samaritans of that City believed on him, for the saying of the woman, which testified, He told me all that ever I did *t*.

t That City was *Sichem*, or *Sychar*, but it was within the Province of *Samaria*, from whence it is that they had the name of *Samaritans* as well as *Sichemites*: Many of them upon the Testimony of the Woman, That he had told her such secret passages of her Life, as he could not have told her, if he had not been able, if he had pleased, as well to have told her all things, *believed on him*: That is, they owned him as a *Prophet*, and agreed to what the Woman said in that particular, and were by it excited to come to see, and further discourse with Christ. This justifieth what our Saviour said, That there was there a People prepared for the Lord, the Fields were white unto the Harvest; that they were thus far wrought upon by the Discourse of a Woman, and the one not of the higest Reputation, and onely telling them, That he had told her all things she had done. Small means have great effects, when Gods time of working is come.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them *u*. And he abode there two days *w*.

u The *Sichemites* being come to Christ, had some Discourse with him, as appeareth from *v.* 41, 42. What the subject-matter of their Discourse was, we are not told; we may know that it was Spiritual, and something proper to excite Faith in them; for believing was the effect of it; they desire that he would abide with them: thus their Faith wrought by Love *w*. Our Saviour, that he might not discourage the beginning of their Faith, did stay with them two days: For altho when he sent out his Disciples, he commanded them not to go into the way of the *Samaritans*, yet himself was not obliged by that Law, and did sometimes by Preaching to Heathens, and Converting of them, give an Earnest of the Calling of the *Gentiles*, whose fuller Calling was reserved to after times, yet probably, the reason why he would not stay longer with them than two days, was because the time was not yet come, for the fuller Calling of the *Gentiles*, and he was not willing by a longer abode with them to give offence to the *Jews*, betwixt whom and the *Samaritans* was a rooted Hatred upon the account of their differing Religion.

41 And many mo believed, because of his own word *x*.

x *Believing* seemeth here to be taken in a different sense from what it was taken in *v.* 39. from what followeth, *v.* 42. There it seemeth only to signifie a lower degree of assent, that he was a *Prophet* upon the womans saying, That he had told her all she had done; here it signifieth a giving Credit to him, as the Christ, the Saviour of the World, of which they were convinced by what they heard from himself. Thus that of the Apostle, *Rom.* 10.17. is justified, *That faith cometh by hearing*; and the Influence of Christ upon the Souls of Believers is also justified: We read of no Miracles our Saviour wrought here, they *believed* not because of any Signs they saw, but because of his word, wherein also they further shewed themselves the *first fruit of the Gentiles*, the generality of which were afterward Converted to the Faith of the Gospel, after that Miracles were ceased, by hearing the Gospel Preached.

42 And said unto the woman, Now we be-
*Chap. 17. 8. lieve, not because of thy saying *y*: for * we have heard him our selves, and know that this is indeed the Christ, the Saviour of the world *z*.

y Several things may be the occasion of Faith, which are neither the principal efficient causes, nor the proper instrumental cause of it: The principal efficient cause of the Faith of these *Samaritans*, was undoubtedly the finger of God upon their Souls, enlightning their minds with the saving knowledge of the Gospel, and bowing their wills to the Obedience of it. The proper instrumental cause was their hearing the words of Christ, but the *Occasion* of this was what the Woman had told them; so as, tho they in a sense *believed* because of what she had said, because that occasioned their coming out to see, and hear Christ; yet the proper instrumental cause was their hearing Christ, God upon their hearing him working in their hearts, an ability, and a willingness to receive and to close with Christ. Thus the *Church* gives us the first occasion of receiving the Scriptures, and believing them to be the Word of God, we having them put into our hands by the Church, read them, and find such impresses and stamps of Divinity in them, that we conclude from our Reason very probably, that they are more than Humane Writings, but never firmly and fixedly receive them as such, until persuaded of it by the Holy Spirit. *z* These *Samaritans* do not onely own Christ as a *Prophet*, nor do they onely *suspect* that he must be the *Messias*, but they profess to know, that he was the Christ, the *Saviour of the World*.

43 Now after two days, he departed thence, and went into Galilee *a*.

a Christ (as we heard before, *Ver.* 3.) was upon his Journey into *Galilee*, onely he stopt two days at *Sichem* to gratifie the desires of the *Samaritans* of that City, which two days being now spent, he keepeth on in his Journey: But here ariseth a Question, *viz.* Whether he first went to *Nazareth*, or to *Cana*; for the Opinion of those, who think he first went to *Nazareth*, is quoted *Mat.* 4. 12. Besides it is said, that *Nazareth* was in his Road to *Cana*, and *Luke* 4. 24. he is said to have uttered these words there. *Chemnitius* thinks he went first to *Cana*, according to what *John* relateth in the following Verses. And *Luke* 4. 16. he is said to have gone out of *Galilee* to *Nazareth*; and besides, the next mentioned Miracle is *v.* 5. said to have been Christs Second Miracle, which it could not have been, had he first gone to *Nazareth*; for *Luke* 4. 23. those of *Nazareth* mention some Miracles which he had wrought at *Capernaum*.

44 For Jesus himself testified, that a Prophet hath no honour in his own Countrey *b*.

b Christ spake those words more than once, *Mat.* 13. 57. *Mark* 6. 4. *Luke* 4. 24. But the Question is, what force of Reason this hath, why he went into *Galilee*, when as *Nazareth*, which was in *Galilee*, was his own Countrey; for tho he was Born in *Bethlehem*, yet he was Educated at *Nazareth*; upon which account, *Luke* 4. 23. it is called *his own Countrey*? The best Resolution of this Difficulty is, That by *Galilee* here is to be understood, the Country-part of *Galilee*, exclusive to *Nazareth*; and this is not given as a Reason why our Saviour went into *Galilee*, but why he did not go to *Nazareth*, but into the Country-part of *Galilee*, because *Nazareth* was his own Countrey, *and a Prophet is not without honour, except in his own Countrey.*

45 Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Hierusalem at the feast *c*; for they also went unto the feast *d*.

c When he came not to *Nazareth*, but to some parts of *Galilee*, the *Galileans* entertained him Hospitably, and this they did because of those Miracles they had seen wrought by him at the *Passeover-feast*, where Christ was, *Ch.* 2. *d* For these *Galileans*, who they lived at a great distance from *Hierusalem*, yet were observant of the Law which commanded all the Males of the *Jews* to be present at that Solemnity. The *Samaritans* saw no Miracle, but believed Christ upon his word: The *Galileans* also received Christ, but their seeing of his Miracles at the Feast, is given as the cause of their receiving him, their Faith was not so noble as that of the *Samaritans*. *Blessed* (faith our Saviour) *are they, who have not seen, and yet believed.*

46 So Jesus came again into Cana of Galilee, * where he made the water wine *e*. And there was *Chap. 2. 1, 11.
a certain ‖ Nobleman, whose Son was sick at ‖ Or Courtier, or Ruler, his *βασιλικος*.
Capernaum *f*.

e Our Saviour, coming into *Galilee*, made choice of *Cana*, the place where being at a Marriage-feast, he turned Water into Wine *Ch.* 2, first to fix in; the reason is not expressed, and therefore vainly guessed at by *Interpreters*, there he worketh a Second Miracle, not upon the Person of any one of *Cana*, but upon the Son of one who was at *Capernaum*, which was a City in the Tribe of *Naphtali* upon the Shoar of the Famous River *Jordan f*: This Person is described to be one that was *βασιλικος*, a *Nobleman*, whether of the Blood of *Herod*, that was *Tetrarch of Galilee*, or some Courtier, or Principal Servant of his, it is not said.

47 When he heard that Jesus was come out of Judea into Galilee *g*, he went unto him and besought him that he would come down and heal his Son *h*; for he was at the point of death *i*.

g Christ had been in *Galilee* before, and in this Town, and wrought a Miracle, and if this *Courtier* were a Disciple of *John* (which some think, but it is hard to prove) it is probable he had been at the Passeover, and seen the Miracles he wrought there, or at least might have heard of them from some who were there *h*, though it was a good way from *Capernaum* thither, yet his love to his Son carried him, and humbled him to beseech Christ, that he would come down and heal his Son, by which he shewed a great weakness of Faith, as if he thought that Christ could not put forth his Healing Vertue at a distance, but his Personal Presence was necessary, as *Naaman* the *Syrian* thought that *Elisha* must come down and lay his hand upon him *i*: his Son it seems was in Humane appearance dying.

48 Then said Jesus unto him, * except ye see * 1 Cor. 1. 22.
signs and wonders, you will not believe *k*.

k It may seem strange to such as do not well weigh all Circumstances, that our Saviour, who at other times were without asking, shewed himself so hard to be intreated by this Courtier, and answereth him so roughly; but we must not take our selves to be able to give a certain Account of all Christs Actions, and different dealings with Persons, whose Hearts he well enough knew. Thus much is certain, that our Saviour always preferred that Faith which was given to his bare word, before that which waited for a Miracle confirmative of that word, *John* 20. 29. Our Saviour saw that this *Courtier* came to him purely upon a Natural account, for the Recovery of his dying Son, without a desire to be Instructed in his Heavenly Doctrine, therefore (as it may be presumed) he checks this *Courtier*, and not him alone, but the generality of the *Jews*, who were onely struck with Admiration of his works, and drawn from Curiosity, or some Temporal benefit, to follow him, without a due regard of his Person, or the Heavenly saving Truths Preached by him.

49 The

49 The nobleman saith unto him, Sir, Come down, ere my child dye *l*.

l The Courtier, tho probably of Spirit enough to have shewn some discontent at our Saviours no kinder Answer to him before, yet was so intent upon his Sons life, that he takes no notice of it, but reneweth his Request, still discovering the weakness of his Faith, as thinking that Christs Personal Presence was necessary to the life of his Son.

50 Jesus saith unto him, Go thy way; thy son liveth *m*. And the man believed the word that Jesus had spoken unto him, and he went his way *n*.

m Our Saviour would neither discourage the weak Faith of this Nobleman, nor yet incourage his weakness, he healeth his Son for the encouragement of his Faith, he doth it by his word, without going down to him, that he might not gratifie his weakness, thinking his Personal Presence was necessary; he bids him go, for his Son was recovered (that is here meant by *liveth*;) *n* upon this his Faith groweth, and he who before onely believed Christ to be a Prophet probably upon others hearsay, now believeth his word, that is, was persuaded that his Son was indeed Recovered.

51 And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth *o*.

o The servants that met him to bring the acceptable News of his Sons recovery, knew nothing of the passages that had been betwixt Christ and their Master, but merely came to tell their Master, what they knew would be acceptable to him.

52 Then enquired he the hour when he began to amend: and they said unto him, yesterday, at the seventh hour, the fever left him *p*.

p He enquireth the precise time, they tell him it was about the seventh hour. The Miracle appeared in the suddenness of the Recovery, and also that it was without the application of means, at least any that could have produced so sudden an effect.

53 So the father knew that *it was* at the same hour in which Jesus had said unto him, Thy son liveth *q*, and himself believed, and his whole house *r*.

q The circumstance of the time when his Son recovered agreeing with the very hour, when Christ had said unto him, *Thy son liveth*, was a mighty confirmation to him, that he was beholden to Christ for his Cure, and consequently, that Christ was no ordinary man, more than a Prophet, even the Son of God; *r* this works upon his Faith to an higher degree: He first believed the report of him, then he gave credit to the word that he spake, now he believeth savingly, and not he alone, but his whole Family became Christians. Such Instances we have concerning *Lydia*, Acts 16. 14, 15. the *Jaylour*, *v.* 34. and *Crispus*, Acts 18. 8.

54 This *is* again the second miracle *that* Jesus did, when he was come out of Judea into Galilee *f*.

f His turning Water into Wine, *Ch.* 2. was the first, this was the second, and so in order of time before any of those Miracles which he wrought in *Galilee*, of which we read, Matth. 4. 23.

CHAP. V.

1 Lev. 23. 2. Deut. 16. 1. After this * there was a feast of the Jews *a*: and Jesus went up to Hierusalem *b*.

a Tho there be some that think the Feast mentioned here was that of *Pentecost*, and others, that it was the *Feast of Tabernacles*, yet the most and best Interpreters judge it was the Feast of the *Passeover* that is here mentioned. And that this was the second *Passeover* which happened after our Saviour had entred upon his Publick Ministry. We read of the first, *Ch.* 2. 13. and from that Verse of that Chapter, to this Chapter, the Evangelist (as they think) hath been relating so much of our Saviours Actions, until the Second Passeover, as it was the Will of God we should have upon Publick Authentick Record, and had not been Recorded by the other Evangelists, who give a further account of his Actions done this Year, *Mat. Ch.* 4. *Ch.* 8. *Ch.* 9. *Mark Ch.* 1. *Ch.* 2. *Luke Ch.* 4. *Ch.* 5. In the time of our Saviours Publick Ministry (which was three Years and a half) there were four Passeovers. The other Evangelists take notice but of one of them, and that the last. *John* is thought to have mentioned all the four; the first, *Ch.* 2. 13. the second in this place, the third, *Ch.* 6. 4. the fourth, *Ch.* 13. 1. Another Reason they give why the Feast of the Passeover should be here intended, is, because from about that time to the Harvest were four Months, according to what our Saviour had said, *Ch.* 4. 35. *b* Jesus went up to the Passeover, to *Hierusalem*, to shew his Obedience to his Fathers Law, *Deut.* 16. 16.

2 Now there is at Hierusalem by the sheep
‖ market *c* a pool *d*, which is called in the He- ‖ Or Gate.
brew tongue Bethesda *e*, having five porches *f*.

c We read in Scripture of *Sheep-gate* in *Hierusalem*, *Neh.* 3. 1. There was also a Market for Sheep, and other Cattel, *Deut.* 14. 26. Some therefore add *Market*, others add *Gate* to the word in the *Greek*, signifying Sheep: *d* Near to this *Gate* or Market, there was a Pool, κολυμβηθρα; some Translate it a Fish-pool, others (more properly) a place to wash, or to Swim in (the word deriveth from a Verb that signifies to Swim.) They say, there were two such Pools within the compass of the Mount on which the Temple stood, the one Eastward, called the *upper Pool*, 2 Kings 18. 17. The other Westward, near to the Sheep-gate. The one was called *Bethesda*, the other, the *Pool of Siloam*, by *the Kings Garden*, Nehem. 3. 15. mentioned also by our Evangelist, *Ch.* 9. 7. They say, the Waters of these Pools were supplied from a Fountain called *Siloam*; which was not always full of water, but the water bubled up in it at certain times with a great noise, coming (as was thought) through hollow places of the Earth, and Quarries of hard stones. These Waters of *Shiloah* are mentioned, *Isa.* 8. 6. and said *to go softly*; from which place, these Waters are concluded a Type of the *Kingdom of David, and of Christ*. This being admitted, it is not to be wondred that they had Healing Vertue given unto them (as some judge) just about the coming of Christ; for it should appear by *Ch.* 9. 7. that the *Pool of Siloam*, as well as that of *Bethesda* had so; for in former times it is thought to have been of use chiefly to wash Garments in, and Sacrifices when they were slain. Some will have them to have derived their Healing Vertue from thence, but that is vain, their Healing Vertue was doubtless derived from the Lord that healeth us. *e* This Pool in the *Hebrew* was called *Bethesda*, which some Interpret, *The House of pouring out*, because as some fancy, the Blood of the Sacrifices was there poured out (but that is a great mistake, for that was to be poured out at the Altar) or because *Rain-water* (as some think) was poured into it; or (which is more probable) because waters were poured into it out of the Conduit mentioned 2 *Kings* 20. 20. But others Interpret it, *The house of Grace, Mercy*, &c. because of Gods great goodness shewed the People, in giving this Healing Vertue to these Waters. *f* The five *Porches* belonging to this *Pool* seem to have been five Apartments for Imporent men to walk in, or rest themselves in, when they came to wash themselves in the Pool.

3 In these *g* lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water *h*.

g In these *Apartments* (called here Porches) there were a great number of Sick Persons, some labouring under one Infirmity, some under another: Some blind, some lame, waiting for the time when *h* the water should be troubled.

4 For an Angel went down at a certain season into the Pool, and troubled the water *i*: whosoever first after the troubling of the water, stepped in, was made whole of whatsoever Disease he had *k*.

i This water had not always in it this Healing Vertue, but *onely when it was troubled*, and this was at a *certain season*, how often, the Scripture hath not determined (some will have it to be onely at their great Feasts, of the *Passeover*, and *Pentecost*, &c. but the Scripture saith no such thing.) None must think that the *Angel* appeared in any visible shape, but the rolling or troubling of the water was a certain sign, that that was the time when alone they were Medicinal *k*, nor were many healed at one time, but onely one Person, that could first get into this water, he was Healed, let his Disease be what it would. The waters not being constantly Medicinal, but at a certain time, when they were roiled; and then, 2. not for all, but onely to him who could first get in. And 3. for any Disease, of what sort, or kind soever his Disease was, sufficiently confuteth the Opinion of those who fancy that the Waters derived this Healing Vertue from the Entrails of the Beasts Offered in Sacrifice, being washed there, for besides that this is denied by some, who say, those Entrails were washed in a Room on purpose for that use within the Temple; if they had derived their Healing Vertue from thence in a Natural Rational way, they would have exerted their Vertue upon more than him who first stepped in, and that not at the time onely when they were roiled, nor would their Vertue have extended to all kind of Diseases. Of what ever use this Pool therefore was before, certain it is at this time God made use of the Water in it to heal, and so as men might see that it healed not by any Natural, but a Miraculous Operation. The Scriptures of the Old Testament make

make no mention of it. And it is observed by those who are versed in the *Jewish Rabbins*, that neither do they make the least mention of it: Which makes it very probable, that they had this Vertue, not from the time of the building of the Sheep-gate by *Shallum*, Nehem. 3. 15. Nor from the time when the *Asmonean* Family was extinct; or the rebuilding, or further building and adorning the Temple by *Herod*, but a little before the *Birth of Christ*, as a Figure of him being now coming, who, *Zech.* 13. 1. was a *Fountain* opened for *the House of David, and the Inhabitants of Hierusalem*; and from whom is both our *cleansing*, and our *healing*, as these Waters, which before had a cleansing, and now received also an healing Vertue.

5 And a certain man was there which had an infirmity thirty and eight years *l*.

l What this mans Name was, or what his Circumstances in the World, or what his particular Disease was, we are not told; nor is it said that he had lyen there thirty eight years, but that he had so long laboured under his Weakness; which whether it was the Palsie or no, is uncertain; probably it was a Disease hardly curable by Humane Art, and ordinary means; for it cannot be thought but in that time he had used all rational means, which he finding of no value as to his case, he came and lay at this Fountain, waiting for a Cure in this way of Miraculous Operation.

6 When Jesus saw him lye, and knew that he had been now a long time *in that case m*, he saith unto him, Will thou be made whole *n*?

m Christ as God, knew the particular time when this Infirmity seized him, which was eight years or upward before our Saviours Birth, and about the time when the *Temple* was re-edified, or rather enlarged and further adorned by *Herod*. As Man, he pitieth his Case *n*; he asketh him, if he was willing to be made whole? Not that he doubted of his willingness; for what Sick man was ever unwilling to be healed? Besides that, he knew that the poor man lay there for that very purpose; but that he might make him declare his miserable, helpless state and condition, and draw out his Faith, and Hope in himself; and from his Answer, take an occasion to heal him, and make the Spectators more attentive to his Miracle.

7 The impotent man *o* answered, (Sir) I have no man, when the water is troubled, to put me into the Pool: but while I am coming, another steppeth down before me *p*.

o What his particular Impotency was, the Scripture doth not tell us: Some have (not improbably) judged it the *Palsie*, which deprived the Person of *Motion*, by the stoppage of the Animal Spirits, so that without help he cannot move from one place to another, which it is manifest this poor man could not; for *p* he complaineth for want of help, that he could not get into the Pool.

8 Jesus saith unto him, * Rise, take up thy bed, and walk *q*. * Mat. 9. 6. Mark 2. 11. Luke 5. 24.

q Our Lord will let this poor man know, that the Waters, and the Angel, derived their Power from him; and that he with a word could do as much for him, as the Waters rolled by the Angel could effect: He therefore bids him *Arise, and take up his bed, and walk*, that others might see, and be assured that he was perfectly Cured.

9 And immediately the man was made whole *r*, and took up his bed, and walked *s*, and * on the same day was the Sabbath *t*. * Chap. 9. 14.

r The mans strength returneth immediately; he *s* is able immediately to *arise, take up his Bed*, and to *walk*. *t* All this was done on the Sabbath-day; on which day it was unlawful to carry any Burthens, *Jer.* 17. 21. 24. And by the *Jewish* Canons it was punishable by Death, or Scourging. But our Saviour had a mind to let the *Jews* know that he was Lord of the Sabbath, and what had been unlawful without his special Command, became Lawful by it. Neither was this against the sense of the Law, tho against the letter of it; the Law only prohibited Civil Labour, and carrying Burdens for their own profit, and in the way of their Trade; it forbad the doing of nothing which was to be done as a publick Testimony of the Goodness and Mercy of God shewed to Persons; and by this our Saviour opens a way for his Correction of their Erroneous Opinions about the true Sanctification of the Sabbath: We shall observe, that our Saviour used the like Phrase to him that had the Palsie, *Mat.* 9. 4. and to the Centurions Daughter, *Mark* 5 41. *Damsel, Arise*: And to *Lazarus*, Ch 11.43. *Lazarus, come forth*; which our Saviour did for the testification of the Miracle to all that should see them. It is further observed by *Heinsius*, that our Saviour did many Miracles on the *Sabbath-day*, because that day was the usual time when the *Jews* were wont to Consult the Prophets for help, as may be learned from 2 *Kings* 4. 23.

10 The Jews therefore said unto him that was cured, * It is the Sabbath-day: it is not lawful for thee to carry *thy* bed *u*. * Exod. 20. 10. Neh. 13. 19. Jer. 17. 22. &c. Mat. 12. 2. Mark 2. 24. Luke 6. 2.

u That is, according to the letter of the Law, they understood not that Christ was the Lord of the Sabbath; their Cavil argued their want both of *Faith* in Christ, and Charity also toward their Neighbour.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed and walk *w*.

w He makes them as good an Answer as could well be imagined; the sum of which was, he believed that he that had thus Healed him, was a Prophet, and so did what he did by a Divine Authority, which it was Lawful for him to Obey, contrary to their Traditions; tho who this particular Person was, or what his Name was, were things as yet not known to him (as we shall by and by read) yet he seemeth sensible that he was Healed by a Power more than Humane.

12 Then asked they him, What man is that which said unto thee, Take up thy bed and walk *x*?

x The Impotent man that was Healed, seemed to oppose the Authority of God (by vertue of which he believed himself healed) to the Authority of Man, which made it unlawful for him on the Sabbath-day to take up his bed and walk. The *Jews* taking no notice of Christs being God, or so much as a Prophet sent from God, do not ask, *Who was he*, but, *What man was he that said*, &c. Opposing the Command of God, to the Command of Man. It is as much as if they had said, The Law of God hath Commanded that no Burdens should be carried on the Sabbath-day: Now, what is *that man* that dare teach thee or any one to do what is contrary to the Law of God?

13 And he that was healed, wist not who he was *y*: For Jesus had conveyed himself away, a ‖ multitude being in *that* place *z*. ‖ Or, *from the multitude that was.*

y Christ came as a stranger to the Pool, and secretly wrought this Miracle, so as the Impotent man that was Healed had no time to enquire who he was *z*; and there being there a croud of People, Christ had through the People conveyed himself away; so as the man could not find him to shew them the man who had so said unto him.

14 Afterward Jesus findeth him in the Temple *a*, and said unto him, Behold, thou art made whole; * sin no more, lest a worse thing come unto thee *b*. * Mat. 12. 45. Chap. 8. 11.

a Walking in the outward Court of the Temple, or some part of it, where People ordinarily Walked; *b* he chargeth him to sin no more, lest a worse thing befalls him; hereby letting him and us know, that sin is the usual cause of Diseases, and an Holy walking the best Preservative of Health; and that God hath further Revelations of his wrath against sin and sinners, than what do, or can befall them in this Life.

15 The man departed, and told the Jews that it was Jesus which had made him whole *c*.

c It were very uncharitable to judge, that this poor man went to the *Jewish* Magistrates, to inform against Christ, who had been so kind to him; and much more probable that he went in the simplicity of his Heart, desirous both to publish what Christ had done to his Honour; and also to do good to others, who might also stand in need of his help.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath-day *d*.

d But the *Jews* made another use of it; seeking from hence an advantage against him, because he had *violated the Sabbath*, which they often made a Capital Crime.

17 But Jesus answered them *e*, * My Father worketh hitherto, and I work *f*. * Chap. 14. 10.

e We read of no Objection they made to Christ, as to what he had done, onely that *they Persecuted him*, which they might do without speaking to him: But it should seem by what we read in this Verse, that some of the *Jews* had Objected to him, his *violation of the Sabbath* (as they thought) yet, as we before noted, *Answering* (in the Dialect of the Gospel) doth often signifie no more than the beginning of a Discourse upon some proper occasion offered; *f* Our Saviour defendeth himself, from the Example of his Father, in the remembrance of whose resting from his work of Creation on the Seventh day from the beginning of the Creation, the *Jews* kept their *Sabbath*; who, tho he rested from his work of Creation, yet hitherto worketh, as well on the Sabbath-day as any other day, by his preservation of Created Beings: So (saith he) I who am the Son of this Father, also work; upholding all things by the word of my Power, *Heb.* 1. 3. So that works of Divine

Divine Providence are Lawful on the Sabbath-day, such was this. I work no other way than my Father still *worketh*, tho he rested on the Seventh day from the Creation.

18 Therefore the Jews * sought the more to kill him, because he not onely had broken the Sabbath *g*, but said also, That God was his Father, * making himself equal with God *h*. * Chap. 7. 19. * Chap. 10. 33.

g This yet enraged the *Jews* more: They had before against him a Charge of breaking the Sabbath, of at least, teaching another to break it, (in their Opinion) *h* but now he had (as they judged) spoken Blasphemy, calling God *Father*; not in the sense the *Jews* so called him, and all good Christians are Licensed to call him; but πατέρα ἴδιον, his proper Father, or his own Father; by which (as they truly said) he made himself *equal with God*. Nor did he by that alone, make himself equal with God, but he ascribed also to himself a co-operation with God, in works proper to God alone: Nor did he think this any Robbery, *Phil.* 2. 6. This was their Charge; we shall now hear how our Saviour defendeth himself against it.

19 Then answered Jesus, and said unto them, Verily, Verily, I say unto you, * The Son can do nothing of himself, but what he seeth the Father do *i*, For whatsoever things he doth, these also doth the Son likewise *k*. * Ver. 30. Chap. 8. 38. and 9. 4.

i Consider Christ as God; so, he can do nothing but what the Father doth; that is, nothing that respected Created Beings: For it is a known Rule, *That the works of the Trinity out of it self are not divided*; whatsoever one Person doth, the others do; tho to denote the order of the Trinities working, some works are most ordinarily ascribed to the Father (such are the works of *Creation* and *Providence*.) Some to the Son, as *Redemption*; some to the Holy Spirit, as *Sanctification*; yet they are not so ascribed to any Person, but that other Scriptures justifie the co-operation of all three Persons. Consider the Son as the *Messias*; so also it is true, That the Son *can do nothing of himself, but what he seeth the Father do*. Nor is this any diminution to the Glory of Christ, nor doth it speak any Impotency in him; from whence the *Arrians* and *Socinians* would conclude his Inferiority to his Father; but rather his *Perfection*, that he did onely what pleased the Father: So that Phrase [*What he seeth the Father do*] is to be Interpreted. And that term [*can do nothing*] signifies no more than, he *doth*, or *will do nothing*. See such an usage of the Phrase, *Gen.* 19. 22. *Luke* 16. 2. *John* 12. 39. From this he leaveth them easily to conclude, that what he had done, in Curing this Impotent Man upon the *Sabbath-day*, was the *Fathers work*, tho by him. For whatsoever the Father doth, or willeth, the same doth the Son likewise. From hence will appear an easie Solution to the difficulty arising upon the first view of the words, *viz. How these words can prove Christ equal with the Father, when they rather prove the contrary*; because he *can do nothing of himself, but what he seeth the Father doth*. Some seek a Solution in the words *cannot*; he that cannot do those things which God cannot do, is equal with God. Some seek it in the word *see*; which they say, signifieth here an identity of Nature and Will. Some seek the Solution in the word *do*, which, they say, signifieth *to will*, and *consent to*. The best Solution is to be taken from those words [*of himself*] the Son hath done many things which he did not see the Father do, but he did them not *of himself*. Our Saviours meaning is plainly this: The Son neither willeth, nor can do any thing, but what the Father willeth, and doth in him: Therefore he is one in Essence with the Father, and equal to him. *k* The Son doth those things which the Father doth; and as the *Messias* he doth those things which the Father willeth to be done.

20 For * the Father loveth the son *l*, and sheweth him all things that himself doth, *m* and he will shew him greater works than these, that you may marvel *n*. * Chap. 3. 35.

l Both as his Son by Eternal Generation, *Mat.* 3. 17. and also as the *Messiah* sent by him into the World, to finish the work the Father had given him to do: And *m* look as a *Father* will make his Son acquainted with all that he doth; and not onely so, but communicates all his *Power* and Skill to his Son, so far as he can: So the Father communicateth all his Power to the Son, working all things in him, and by him; and he will in and by him work greater things than this, healing this poor man; he will by him raise the dead, &c. *n* That you may marvel; Christ knew, that they would not believe, and all the effect that his Miracles had upon the generality of the *Jews*, was but causing in them a stupefaction, amazement, and admiration, as *Chap.* 11. 47. whereas it was their Duty, not onely to *marvel*, but to have believed also; without which their Admiration did but cause that they had no Cloak for their sin.

21 For as the Father raiseth up the dead, and quickneth *them o*, even so the son quickneth whom he will *p*.

o He seemeth not to speak of what God will do in the general Resurrection, but of those whom the Lord raised up from the dead in the Old Testament, by *Elijah* and *Elisha*. The giving of, and restoring unto Life, are things proper unto God, *Deut.* 32. 39. 1 *Sam.* 2. 6. *p* So the Son *quickneth whom he will*. God hath given unto me a Power to raise from the dead whom I will (as he did raise up *Jairus* his *Daughter*, *Mat.* 9. 23. and the Widows Son, *Luke* 7. 14. and *Lazarus*, *Chap.* 11. 43. This was one of those greater works, of which our Saviour spake in the former Verse.

22 For the father judgeth no man *q*, but hath * committed all Judgment unto the son *r*. * Mat. 11. 27. and 28. 18.

q Alone he judgeth no man, he judgeth no man but by the Son, no man without the Son, but *r* committed all Judgment in the administration of the Mediatory Kingdom and in the Church to his Son, and by his Son will Judge the World at the last day. Chap. 3. 35. and 17. 2.

23 That all men should honour the Son *s*, even as they honour the Father *t*. * He that honoureth not the son, honoureth not the father which hath sent him *u*. * 1 John 2. 23.

s That his Son might be Honoured by all men, *Psal.* 2. 11, 12. *Phil.* 2. 10. *t* with the same Honour which is given to the Father; *u* for the Son is sent by the Father, not as one Inferior to him, as a Servant is sent by his Master; but as an Equal is sent by his Friend, *John* 4. 34. and 6. 38. and 7. 28. And look, as a great Prince, when he sendeth his Embassador, expecteth that those to whom he is sent, should give him Honour, and the same Honour as to himself; so doth the Father: So that he that Honoureth not the Son, Honoureth not the Father which sent him. It is a Text which reflecteth dreadfully upon such as Honour not Christ, especially the *Jews* and *Socinians*, who professedly do not Honour him with the same Honour with which they yet pretend to Honour the Father; and are concluded by this Text not in truth to Honour the Father.

24 Verily, Verily, I say unto you, * He that heareth my word, and believeth on him that sent me *w*, hath everlasting life, and shall not come into condemnation *x*, but is passed from death to life *y*. * Chap. 3. 18. and 6. 40. and 8. 51.

w He that so heareth my words, that they are not a mere sound in his Ears, nor affect his Heart with some mere sudden and vanishing Passion; but so, that he gives an assent to them upon my Authority, and that firmly and steadily believeth him that sent me (the Particle *on* seemeth not well put in by our Translators; in the *Greek* it is τῷ πεμψαντί με) giveth Credit to the words of my Father that sent me, believing that I am his onely begotten Son, whom he hath sent into the World, and receiving me as such, *hearing me* according to the Command of the Voice from Heaven, *Mat.* 17. 5. *x* he hath a certain Title to Everlasting Life; and hath received the first fruits of that Harvest, *Rom.* 8. 23. the incorruptible Seed of the Word, 1 *Pet.* 1. 23. and already sitteth in Heavenly places in Christ Jesus, *Eph.* 2. 6. and *hath the Kingdom of God within him*, Luke 17. 21. and shall not come into that Judgment which shall issue in Eternal Condemnation *y*; but is passed out of a state of Spiritual Death, into a state of Spiritual Life; and shall be at last eternally saved, and pass into the actual fruition and enjoyment of Life Eternal.

25 Verily, Verily, I say unto you, the hour is coming, and now is, when * the dead shall hear the voice of the son of God *z*, and they that hear shall live *a*. * Eph. 2. 5.

z Some understand this concerning the special Resurrection of such Bodies as Christ raised while he was upon the Earth from Death to Life (of which number was *Lazarus* and the Daughter of *Jairus*, &c.) Others understand it of the general Resurrection, spoken of, *v.* 28, 29. That which favoureth this sense is, because here is no mention of believing, but onely hearing a voice. But the most and best Interpreters rather understand these words of those who are dead in Trespasses and Sins; and the quickning and Life mentioned, *Eph.* 2. 1. which is called *the first Resurrection*, *Rev.* 20. 5. because of what was said immediately before, that such a one *is passed from death to life*; and what was said before, *He that heareth my word*, agreeth with what is said here, *of hearing the voice of Christ*; and what followeth, seemeth better to agree with this sense. And *v.* 28, 29. speak plainly of the Second and General Resurrection of the Gospel. *a* Those who so hear the Voice of Christ in the Gospel, as to give a firm and steady assent to it; and upon the Credit of it, shall receive Christ as their Mediator and

and Saviour, shall live Eternally; they do live the life of Grace, and shall live the life of Glory.

26 For as the Father hath life in himself, so hath he given to the Son to have life in himself *b*.

b How the Eternal Father hath Life in himself, is obvious to every Capacity; for he is the first mover, and therefore must have his Life in, and from himself, and not from any other: And he is the *first cause*, and therefore that Life which floweth from him to all Created Beings, must first be in him, as in its Fountain. But in what sense it is said, that he hath *given to the Son to have life in himself*; whether as God, by his Eternal Generation, or as the *Messiah* and Mediator betwixt God and Man; and so the Fountain of *Spiritual Life* to Believers is more questioned. Those who understand it, as to the Divine Nature, say, that this Phrase [*hath life in himself*] is expressive of the name *Jehovah*; and that Christ is proved to be the true *Jehovah*, by what is here said, *that he hath life in himself*. But they distinguish betwixt having life from; or by himself, and *having life in himself*. The Text saith, It is given to Christ to have Life in himself. But there are other Interpreters, who seem better to understand it of *Christ as Mediator*, to whom it is given to have *Life in himself*, to communicate to his Creatures; and think it is well Interpreted by *Ch.* 1. 4. *In him was life, and the life was the light of men.*

27 And hath given him authority to execute judgment also *c*, because he is the Son of man *d*.

c To have the power of Life and Death, the Keys of both; to Rule and Govern the World, and to Judge it at the last day. *d Acts* 17. 31. *He hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained*, &c. So *Phil.* 2. 8. *Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross: wherefore God hath also highly exalted him*, &c. Some think that the sense is, because he was that Son of Man, who was the *Seed of the woman* promised, *Gen.* 3. 15. The Son of Man Prophecied of by *Daniel*, *Chap.* 7. 13, 14. And that the term, *Son of man* (here) signifieth his Office as *Mediator*.

28 Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice *e*:

e Do not marvel at this Power which I tell you the Father hath given me, to execute in the World Justice and Judgment; to raise some particular Persons from a Natural Death, and whom he pleaseth from the Spiritual death of sin: For the hour is coming, when all those who are in the Graves, shall by an *Arch-Angel*, *Mat.* 24. 31. 1 *Thes.* 4. 16. hear my Voice, commanding them to Arise; and they shall obey my command.

29 And * shall come forth; they that have done good, unto the resurrection of life *f* and they that have done evil *g*, unto the resurrection of damnation *h*.

* Mat. 25. 32, 33, 46. 1 Thes. 4. 16.

f And come forth; not all to be made partakers of Eternal Life and Glory. There shall be a Resurrection unto Life, which onely they shall obtain, *who have done good, walking in the Commandments of God*; not because they have done good, as if their goodness had Merited any such thing; for Eternal Life is the gift of God, *Rom.* 6. 23. But others who *g* have wrought Iniquity, and died without Repentance and Faith in me, shall rise *h*, that the Justice of God may by me, the Judge of the Quick and the Dead, be executed upon them unto Eternal Condemnation. This *Daniel*, *Chap.* 12. 2 calleth *shame, and everlasting contempt*. Our Saviour, *Mat.* 25. 46. calls it *Everlasting Punishment*.

30 I can of my own self do nothing *i*: as I hear, I judge; and my judgment is just *k*, because I * seek not my own will, but the will of the Father which hath sent me *l*.

* Chap. 6. 38.

i Neither considered as God, or as Mediator. As God the Father and Christ were one, and what one Person in the Holy Trinity doth, all do: so that he did nothing in that capacity separately from his Father. As Mediator, he did nothing of his self; he finished the work which his Father gave him to do. *k* As the Father revealed his Will to him for the administration of his Mediatory Kingdom in the World, so he Judged: And therefore his Judgment must necessarily be just and true *l*; for his Will was not a Will proper to himself, so as it was not also common to his Father, but divers from the Will of his Father; but as his Essence, so his Will was the same with his Father; and he being by the Father sent into the World to do his Will, accordingly did nothing as Mediator but what was his Fathers Will as well as his own; in nothing divers from his Fathers.

31 * If I bear witness of my self, my witness is not true *m*.

* Chap. 5. 31.

m This seemeth to contradict what he saith, *Ch.* 8. 14. *Tho I bear record of my self, yet my record is true*: But our Saviour here speaketh according to the common Opinion of the *Jews*, or indeed of men, who are ready to suspect any ones Testimony, who testifieth of himself: He tells them, he could grant them this, tho his Record of himself was true, yet he could allow them their common received Opinion, and saying, *Ch.* 8. 13. That the Testimony of one testifying of himself, is suspicious; for it is certain that a man may testifie truth of himself, onely such a testimony is suspicious; he tells them, he did not onely testifie of himself, his Reputation did not stand upon his own single word.

32 * There is another that beareth witness of me *n*, and I know that the witness which he witnesseth of me is true *o*.

* Mat. 17. 5.

n The Father by a voice from Heaven testified of Christ, that he was his well-beloved Son, in whom he was well pleased, *Mat.* 3. 17. Some understand it of *John the Baptist*, of whom he speaketh, *v.* 33. But he naming *John* in the next verse, it seems most proper to understand this of the Father testifying of Christ, both at his Baptism, and also at his Transfiguration; and to Interpret the next Verse, as speaking of another Testimony distinct from that of *John o*: And (saith our Saviour) *I know*; that is, I am fully assured that his Testimony of me is true; for God is that God who cannot lye, but is truth it self. So that I do not barely testifie of my self; for my Father, whom you all own to be a God of truth, and who cannot lye, and whom I know to be such, he testifieth of me, and none can contradict his Testimony.

33 * Ye sent unto John, and he bare witness unto the truth *p*.

* Chap. 1. 7, 15, 19, 27.

p Ye sent Priests and *Levites* from *Hierusalem* to *John*, *Ch.* 1. 29. He was a man of Reputation among you, for all the People judged him a Prophet; and he had an Interest in *Herods* Court: He bare witness (he doth not say to me, but) to the Truth.

34 But I receive not testimony from man *q*: but these things I say, that ye might be saved *r*.

q That is, not for my own sake; for otherwise he did receive testimony from man, *Ch.* 15. 27. *Acts* 1. 8. That must be Truth, to which any one can give a true Testimony. *John* by his Testimony added nothing to me. I was what I am, before *John* testified concerning me *r*. I onely spake of *John*'s testimony for your sake, that you might believe, and be saved.

35 He was a burning and a shining light *s*, and ye were willing for a season to rejoyce in his light *t*.

s I do not speak this to lessen *John* in any of your thoughts; he was a Famous Light, burning in the knowledge and love of the Truth; shining both in his Doctrine, in publishing the Truth, and also in Holiness of Life and Conversation: He was not *that light*, *John* 1. 8. but he was a Light, not τὸ φῶς τὸ ἀλήθινον, but λυχνος, *Mat.* 5. 14. *Luke* 8. 16. *t* And you for a small time pretended a great Affection for *John*, and came with great Zeal to hear him, *Mat.* 3. 5. and 21. 26. *Mark* 1. 5. hoping that he was the *Messias*, or at least *Elias*, or that *Prophet* in him revived again: But when they saw that *John* did only bear Record to Christ, they grew cold in their Affection, not liking either his Doctrine, or the strictness of his Life, or the tidings that he brought; looking for a far more splendid and Glorious *Messiah* than Christ appeared to them to be.

36 But * I have greater witness than *that* of John; ∴ for the works which the Father hath given me to finish *u*, the same works that I do, bear witness of me, that the Father hath sent me *w*.

* 1 John 5. 9.

∴ Not than that of my *Father*, mentioned *v.* 31, 32. but than that of *John* (last mentioned;) nor doth he say a *truer*, but a *greater witness*. *u* The works which his Father sent him to do, his fulfilling of the Law, his publication of the Gospel, the Miracles which he wrought, were all of them works which his Father had given him to finish. Christ often appealeth to the works which he had done, as sufficiently testifying of him, *Ch.* 10. 25. 37, 38. and 14. 10, 11. and 15. 24. And it is plain, that the People looke upon them as a great testimony, *Ch.* 3. 2. and 9. 32, 33. The *Jews* avoided the force of this testimony impudently, some of them saying, that he did them by the help of the Devil, *Mat.* 12. 24. Others pretending (more lately) that the *Messiah* was to work no Miracles; but that is expresly contrary to what we have, *Ch.* 7. 31. and is doubtless a device of later years. *w* But it is a greater Question, how the Miracles of Christ bear witness of him; and whether they were onely a probable, or a certain and infallible Testimony of his Deity. Those that think them an infallible Testimony, say, 1. *That he did works which none else did*, John 15. 24. 2. That he did them by his own Power, *Luke* 6. 19. *There went Vertue out of him, and healed them all.* 3. *That they were done in confirmation of the Doctrine to that purpose, which he Preached*, which God would not have confirmed by Miracles, had not he been sent of God to work such things. Those that think they were not a certain and infallible Testimony, say, 1. *That the Prophets and Apostles* also wrought Miracles. 2. *That our Saviour tells his Apostles, they should do greater works than he had done.* 3. *That the doing of them from his own Power, was a thing could not be known to others*; so could he no Testimony to them. But our Saviour did not onely himself raise the dead, cast out Devils, and work other Miracles; but he gave others also a Power to do it, which argued an Original Power in himself, and is more than we read of any Prophets or Apostles; who, tho they wrought such Miraculous Operations, yet having not that Power Originally in, and from themselves, could not communicate it to others.

37 And the Father himself which hath sent me, * hath born witness of me *x*; Ye have neither heard his voice at any time, * nor seen his shape *y*.

* Mat. 3. 17. Chap. 8. 18. * 1 John 4. 12.

x Not onely in my *Baptism*, and at my *Transfiguration* by an audible Voice from Heaven, but by the Voice of his Prophets, by whom he spoke to your Fathers. *y* You have no knowledge of him, nor any acquaintance with him. It is expounded, *v.* 38. *Ye have not his word abiding in you*: For tho indeed God appeared to the *Jews* in no *shape* or *similitude*; yet they (that is, their Fore-fathers) had heard his Voice, *Deut.* 4. 12. speaking out of the midst of the fire, *v.* 33. God being an incorporeal Being, hath no such organs of Speech as we have, by which we declare our minds unto others; but God had formed an audible Voice, by which he revealed his will unto the *Jews*: So as it could onely be said of the *Jews* of that Generation and their Forefathers, from the time of giving the Law, that they had not heard his Voice; for *Exod.* 20. 19. they then desired that *Moses* might speak to them, and that God would speak no more immediately. Accordingly, he did *by the Prophets* speak to them, *Heb.* 1. 3. but they would not believe them; no, not when he spake to them by his Son, who knew his will.

38 And you have not his word abiding in you *z*, for whom he hath sent, him ye believe not *a*.

z Though they had heard the word of the Lord, their Forefathers, *by the Prophets*, and in that Generation by *John the Baptist* (the Messenger sent before Christs face) and now by Christ himself, whom the Father had sent; yet the word of the Lord had no place in their Hearts, *Ch.* 8. 37. it was unto them as a Tale told; they received the sound of it, but it was not graven in their Hearts. *a* And this appeared, because as of themselves they had no intimacy of Communion with God to know his mind: So when the Son was sent out of the Bosom of the Father to reveal God unto them, yet they would not receive him, so as to give any steady, fixed assent to what he revealed, and to yield him any just and true Obedience.

39 * Search the Scriptures *b*, for in them ye think ye have eternal life *c*, and * they are they which testifie of me *d*.

* Is. 8. 20. and 34. 16. Luke 16. 29. Acts 17. 11. * Deut. 18. 15, 18. Luke 24. 27. Chap. 1. 45.

b The words may be read either *Imperatively* (as our Translation readeth them) or *Indicatively*; you do search the Scriptures (that is, of the Old Testament, for the Books of the New Testament were not at that time written) but as they had the Books of the Old Testament, so they made use of them: *Moses* was read in the Synagogues every *Sabbath-day*; and they (the *Pharisees* especially) were very well versed both in the Law and the Prophets: *c* They did agree that the way of Salvation and Everlasting Life was revealed unto them in the Holy Scriptures; nay, they did judge, that Eternal Life was to be obtained by their observation of the Law *d*. They (saith our Saviour) are my principal Testimony; he doth not onely say, they testifie, but *they are they that testifie*. No Writings but those testifie of me; I principally appeal to them to give you an account of me.

40 And ye will not come to me *e*, that ye might have life *f*.

e You will not own, embrace, and receive me as the true *Messiah* and Saviour of the World, tho that be the onely means by which you can obtain *f* that Eternal Life which you pretend to be seeking after; and rightly think that the Scripture alone can shew you the way to. These two Verses teach us, 1. That the Holy Scriptures are the onely Writings which shew us the way to Life Eternal. 2. That not onely the Scriptures of the New, but also of the Old Testament, are of use in order thereunto, tho the Old Testament Scriptures shew us it more darkly, and those of the New Testament shew it to us more clearly. 3. That both the one and the other point us to Christ, and to the receiving and embracing of him, as our Saviour, if we would have Life. 4. That it is not sufficient for us to search the Scriptures, to be verfed in, and acquainted with them, unless we in Obedience to them come to Christ.

41 I receive not honour from men *g*.

g I depend not upon the single Testimony of men: Or, I seek not, nor hunt after the Honour of men, nor regard what they think or say of me.

42 But I know you, that ye have not the love of God in you *h*.

h You pretend a great deal of Religion, and to do many things out of love to God, and a Zeal for the Glory of God; but tho you can cheat others, yet you cannot deceive me; I that search the Heart, and try the Reins, and am a witness to your Actions, know that whatsoever you pretend, the true love of God dwelleth not in you; and that is the reason why you do not receive me.

43 I am come in my Fathers name, and ye receive me not *i*: if another shall come in his own name, him ye will receive *k*.

i I am come clothed with an Authority from my Father, sent by him for this very purpose, to reveal his will to men for their Salvation: I speak, I do nothing but by the Authority of my Father which sent me; nor do I aim at my own Glory, but the Glory of him that sent me; yet you give no Credit to my words, nor embrace me, as him whom God hath sent for the Saviour of Man. *k* Through the Corruption of your Hearts, and the just Judgment of God, *giving you up to strong delusions to believe lyes*, 2 Thes. 2. 11. If any Seducers come, without any Authority from God, never sent of him, nor speaking his words, nor seeking his Glory, or your good, you will readily enough receive them.

44 How can ye believe which receive honour from one another, and seek not * the honour that *cometh* from God onely *l*?

* Rom. 2. 29.

l It is evident that by *receiving Honour from one another*, is here to be understood the seeking and pursuing of Honour and Applause from men, without regard to the praise of God. So also *Ch.* 12. 43. For otherwise it is Lawful for *Parents* to receive Honour from *Children*, *Masters* from *Servants*, *Princes*, and other *Magistrates*, from *People*; but for men to be Ambitious of Honour and Applause of men, in neglect of the Honour and Praise of God, this is highly sinful; and it cannot be expected that any such Persons should so far deny themselves, and renounce their own works of Righteousness, as to accept of Christ and his Righteousness, and relye upon him alone for Life and Salvation. It is said, *John* 12. 42, 43. *To at amongst the chief Rulers, many believed*: Yet it is added, *v.* 43. *For they loved the praise of men more than the praise of God.* But those words, *v.* 43. seem rather to refer to the *Pharisees*, mentioned in the latter part of *v.* 42. where a Reason is given, why tho many great Rulers *believed*, yet they did not *confess Christ, because of the Pharisees*. Or if those words, *v.* 43. be to be applyed to those of whom it is said, *they believed*, *v.* 42. we must distinguish concerning believing, which in *Ch.* 12. 42. signifieth no more than an assent given to him as a great Prophet, upon the Miracles they saw wrought by him: In this place, a true and lively Faith, receiving Christ as our Mediator and Saviour.

45 Do not think that I will accuse you to the Father *m*: there is *one* that accuseth you, *even* Moses, in whom ye trust *n*.

m There will be no need of my accusing you, *n* you will need no other Accuser than that *Moses* for whom you have so great a Reverence, and for whose sake you contemn me, *Ch.* 9. 28, 29. They said, *We are Moses his Disciples; we know that God spake unto Moses: as for this fellow, we know not from whence he is.* This *Moses* (saith our Saviour) will accuse you unto the Father.

46 For had ye believed Moses, ye would have believed me, for * he wrote of me *o*.

* Gen. 12. 3. and 18. 18. and 22. 18. and 49. 10.

o Had you given an hearty credit and understanding assent to *Moses*; that is, to the writings of *Moses*, for so the term is oft taken, *Luke* 16. 31. and 24. 27. you would have received me; as all the Law of *Moses* pointed to, and prefigured me, so he in particular wrote of me, *Gen.* 3. 15. *Deut.* 18. 15.

47 But if ye believe not his writings, how shall ye believe my words *p*?

p But if you believe not his writings, who so plainly wrote of me, and whose writings you own, and have so great a Veneration for; how can I expect that you should believe the words of one whom you so vilifie and contemn? For tho my words be in themselves of greater Authority, yet I have not so much Credit with you as *Moses* had. But how doth our Saviour affirm, *v.* 45. that they trusted in *Moses*, and deny here, that they did *believe him? Answ.* Some say, they believed with an *implicite Faith*; presuming upon the merits of *Abraham, Isaac, Jacob*; but not with an *explicite Faith*. Others say, they believed in the general, that whatsoever he wrote, was true; but they did not believe them in the true sense of them. *Tarnovius* thinks, That they trusted in *Moses*, that they might be saved by their own works done in obedience to his Law; but they did not believe him, because they rejected him of whom *Moses* wrote, and to whom the Law of *Moses* was but a School-master. They refused him who was the *Head of the corner*, Psal. 118. 22. Mat. 21. 42.

CHAP. VI.

* Mat. 14. 13. Mark 6. 32. Luke 9. 10.

AFter these things *a* Jesus * went over the sea of Galilee *b*, which is *the sea* of Tiberias *c*.

a Some good time (some think near a Year after the passages in the former Chapter) *b* Christ went over the Lake of *Galilee* (for the *Jews* called all great collections of Waters, Seas); it is also called the Lake of *Tiberias*, and the Lake of *Gennesareth*, *Luke* 5. 1. These waters received their name from the whole Province whose Coast they washed; so they were called the *Sea of Galilee*, or the particular Shore, or Cities they washed; so they are sometimes called the *Sea of Tiberias*; sometimes the Lake of *Gennesareth*. It appeareth by *Mark* 6. 31. that he went upon the Apostles coming to give him an account of what they had done, and taught.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased *d*.

d Our Saviour (as appeareth by *Mark* 6. 31.) onely spake to his *Apostles* to withdraw into a Desart place, and to rest a while; but *v.* 33. tho our Saviour went by Ship, yet the People ran on foot thither out of all Cities, and out-went them, and came together unto him. That which induced them, was their knowledge of the Miracles which he had wrought.

3 And Jesus went up into a mountain, and there he sat with his disciples.

* Lev. 23. 5, 7, 16. Deut. 16. 1.

4 * And the passover, a feast of the Jews, was nigh *e*.

e That is, the third Passover after our Saviour had entred upon his Publick Ministry: by which we may observe, that *John* omitted many things spoken and done by our Saviour in the Year immediately following the *Second Passover* (for he giveth us no further Account than what we have in the former, and in this Chapter.) The other Evangelists give us a more full account of them. The place whither our Saviour went, seemeth to have been toward the end of the Lake; so as the People could go on foot, and turn at the point of the Lake, and be there before the Ship could cross the Water.

5 ¶ VVhen Jesus then lift up *his* eyes, and saw a great company come unto him, he saith unto Philip, VVhence shall we buy bread, that these may eat *f*?

f This is apparently the same History which we have met with in all the former three Evangelists, *Mat.* 14. 13, &c. *Mark* 6. 35, &c. *Luke* 9. 10, &c. See the differing Circumstances considered in our *Annotations* on those Chapters. The other Evangelists observe, That Christ had first been Preaching to them, until it was near Night; and then bring in the disciples first moving him (because they had eaten nothing) to send them away to provide themselves Food. This Evangelist begins with some words Christ should speak to *Philip*.

6 (And this he said to prove him, for he himself knew what he would do *g*.)

g Now this he said, to try what *Philip* would say, for he was himself resolved what to do.

* See Num. 11. 21, 22.

7 Philip answered him, * Two hundred penyworth of bread is not sufficient for them, that every one of them may take a little *h*.

h This Discourse between our *Saviour* and *Philip* is reported by none of the other *Evangelists*; and probably was after that which they report of the other Disciples motion to Christ to dismiss the People, because it was now towards Evening. The number (as we shall find afterward) was five Thousand, besides Women and Children; amongst whom five hundred peny-worth of Bread was very little to be divided.

8 One of his disciples, Andrew, Simon Peters brother, saith unto him,

9 There is a lad here, which hath five barley-loves, and two small fishes: * but what are they among so many?

* 2 King. 4. 43.

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes, as much as they would.

12 VVhen they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten *i*.

i The story is the same, in all sustantial parts, with the Relations of *Matthew, Mark*, and *Luke* in the before mentioned places. (See the *Annotations* on those Chapters.)

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth * that Prophet that should come into the world *k*.

* Deut. 18. 15, 18. Chap. 1. 21. and 7. 40.

k When they had seen the Miracle of Christs multiplying Five Loaves and two Fishes, to the feeding of five thousand Persons, besides Women and Children; a Miracle of that Nature, that never any such was wrought either by *Moses*, or any Prophet; and to the working of which, a Creating Power was necessary: This brought them to a strong persuasion, that this was the *Messias*; for he is signified by that Phrase, *The Prophet which should come into the World*; as appareth from *Luke* 7. 19.

15 VVhen Jesus therefore perceived that they would come and take him by force, to make him a King *l*, he departed again into a mountain himself alone *m*.

l This motion of Christ into a Mountain alone, after he had sent away the multitude (thus miraculously fed) and after that his Disciples had taken Ship again) is mentioned by two other of the Evangelists; by *Matthew, Chap.* 14. 23. *Mark* 6. 45, 46. But this occasion of it is expressed by neither of them; who both say, that he *went thither to Pray*: And indeed *John* (who rarely mentioneth any thing set down by the others) is judged to have recorded this History, as for the Excellent Discourse of our Saviours, following this Miracle; so for some particular Circumstances in, and about the Miracle, not mentioned by the other Evangelist; of which, as the Discourse he had with *Philip*, was one; so this about their going about to make him a King, was another. The *Jews* were a People exceeding jealous of, and zealous for their Liberties, the *Galileans* especially; amongst whom our Saviour was at that time: So as they never wanted any thing but a Leader for a Sedition or Rebellion. The Scriptures mention two, *Acts* 5. 36, 37. under the Conduct of one *Theudas* and *Judas of Galilee*. Ecclesiastical History mentioneth more. Their Error as to the *Messias* (whom they Dreamed of as a *Temporal Prince*) gave them a colour for these Insurrections, when ever they could get any to take upon him that pretence. These men seeing these great Miracles wrought by Christ, particularly that of the *loaves* multiplyed to feed *five thousand*, thought Christ had been such a *Messias* as they expected; not understanding that the Kingdom of the true *Messias* was not to be of this World, *Chap.* 18. 36. but within men here, and more evident in the day of Judgment, *Mat.* 25. 34. *m* But our Saviour, who never came into the World to disturb the Civil Order and Government in it, constantly avoided the giving the least occasion for such a suspicion: When he therefore knew, either by his insight into the Hearts of men, or by hearing their Discourses, that they had such Seditious thoughts, he withdrew himself into a Mountain: How he withdrew himself, so as they did not follow him, no, not his Disciples, is a matter which hath exercised the thoughts of many. The *Papists* say, that he had a Power by vertue of the Personal Union of the Divine and Humane Nature in his Person, to make his Body invisible, and so passed from them, not discerned by them. The *Lutherans* are not so confident in this,

this yet seem to incline it might be thus. Indeed both of them are concerned to maintain the possibility of such a thing; for without such a possibility, neither can the *Papists* maintain their Doctrine of *Transubstantiation*, where they hold, that the Bread in the Sacrament of the Lords Supper, is turned into the very Body of Christ, and the Wine into his Blood (though no such thing be obvious to our sense.) Nor the *Lutherans* their Doctrine of *Consubstantiation*, who hold, that the very Body and Blood of Christ is really present in, with, or under the Elements, tho the Elements be not changed into it. But the *Greek* words are no more than ἀνεχώρησεν πάλιν, which signifieth no more than that he again changed his place, which he might easily do through a multitude in a disorder, without their notice of him; and if his Disciples did see him, it is not probable that they, knowing his aversion to any Seditious Practises, as also his custom to withdraw to places of Privacy for Devotion, would take any notice at all of him.

16 And when even was *now* come, his disciples went down unto the sea *o*,

o This piece of History is related much more fully by the other Evangelists, *Mat.* 14. from *v.* 23. to *v.* 34. *Mark* 6. from *v.* 46. to *v.* 53. See the Notes upon those two Chapters.

17 And entred into a ship, and went over the sea towards Capernaum: And it was now dark, and Jesus was not come to them.

18 And the sea arose, by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, It is I: be not afraid.

21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

22 ¶ The day following, when the people which stood on the other side of the sea, saw that there was none other boat there, save that one whereinto his disciples were entred, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;

p By the Sea, is here meant the *Sea of Galilee*, or Lake of *Tiberias*, or of *Gennesareth*. There our Saviour and his Disciples had left the multitude; the Disciples having taken a Boat, and passing over on the other side; and Christ having followed them, the multitude (probably) having gone in the Night to rest themselves at their several Houses, came again in the Morning, expecting to have found Christ, and have seen more Miracles; being disappointed, understanding that both Christ and his Disciples were gone over,

23 Howbeit there came other boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks.

24 VVhen the people therefore saw that Jesus was not there, neither his disciples *q*, they also took shipping, and came to Capernaum, seeking for Jesus *r*.

q Made use of some other Boats that were come over the water, *r* and went over to seek Jesus: Not out of any Love to his Person or Doctrine (as we shall anon hear) but out of a Curiosity to see some further miracles wrought by him. Our Lord disappoints them, but Preacheth a most admirable Sermon to them.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them, and said, Verily, verily I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled *s*.

s They asked him, *When he came thither?* A curious and impertinent Question, to which he doth not think fit to give an apposite Answer, but at first letteth them know, that he knew their Hearts, and what designs they had in following him; which was not to see the miraculous effects of the Divine Power, the Credentials of his Commission from Heaven, and to receive him as the true *Messiah*, and believe his Doctrine: But they came upon so low an Account, as to be fed by him.

27 ‖ Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life *t*, which the Son of man shall give unto you *u*: * for him hath God the Father sealed.

‖ Or, work not.

* Mat. 3. 17. and 17. 5. Mark 1. 11. and 9. 7. Luke 2. 22. and 9. 35. Chap. 1. 33. and 5. 37. and 8. 18. 2 Pet. 1. 17.

t By the Bread which perisheth, is not strictly to be understood *Bread*, but whatsoever is necessary or accommodating to us in this Life; all things of this nature are perishing, and perish with the using: Nor is all Labour as to them forbidden us; for we are to the contrary commanded, *In the sweat of our face to eat our Bread*. And the Apostle commanded, that those that will not Labour, should not eat; and *Prov.* 31. 27. the good Woman is commended for *not eating the bread of Idleness*; but excessive labour for these things is forbidden. So as to seek first and greater Labour for, and seeking after them, than after that *meat* which endureth to *everlasting life*; under which notion also unquestionably cometh whatsoever is necessary by Gods revealed Will, that we may have in us the *hopes of Glory* here, and may enter into the actual possessions of that Glory hereafter. Such as are, first, the knowledge of the Gospel; then, the believing of it, and the acceptance of that Saviour, and way of Salvation, which God hath revealed in it for lost sinners; and that Holiness of Life which God hath made necessary to it. *u* All which (saith he) I, who am *the Son of man* (a name he ordinarily giveth to himself) will give unto you freely: Not that you are to do nothing; no, labour for it; tho it be a *gift*, yet it is a gift upon Labour, for all your Labour will not procure it; there will be a great deal of Free Grace seen when you have given all diligence *to*: And Christ must give it; for the Father, in whose hand this Life is, hath (as men by their Seals use to confirm the Commissions they give out to any persons to do any thing for them, and in their Name) confirmed Christ as his Commissioner, to give out this Eternal Life to whomsoever he pleaseth.

28 Then said they unto him, VVhat shall we do that we might work the works of God *x*?

x They easily understood that our Saviour did not speak of any Worldly Food, by his opposing the Labour he mentioneth, and persuaded for, to a labour for the World; but still they did not understand what Labour he spake of, but dreamt of the *works of the Law*; knowing of no other work which God commanded, but what was prescribed in the Law; and they (probably) being some, or many of them strict Observers (especially of the Law contained in Ordinances) and probably, many of them of the Moral Law also, according to the sense of it given by their Teachers; in which sense the Young man, *Mat.* 19. 20. being bid by our Saviour, keep the Law; and naming most of the Precepts of the Second Table, told him, *All these things have I kept from my Youth: what lack I yet?* They wondred what works our Saviour meant; what Labour, when he said, *Labour for that Bread*, or that meat *which endureth to Eternal Life*. Thinking that those which kept the Law (in the sense before expressed) had no more to do.

29 Jesus answered and said unto them, * This is the work of God, that you believe on him whom he hath sent *y*.

* 1 John 3. 23.

y Our Lord calleth them to a work they never thought of: The owning, and acknowledgment of him to be the true *Messiah*; the embracing and receiving him as such, and trusting him with all the concerns of their Souls; which was necessary, notwithstanding all their Acts of Obedience to the Law, tho most certainly productive also of that Obedience, and inseparable from it. This our Saviour calleth, The *work of God*, in answer to what they had said about working the works of God. Yet this will not prove that we are Justified by Works, because we are Justified by Faith; for here is no Discourse concerning the causation of Faith in the Justification of a Soul, but onely concerning what is the Will of God, as to all those that shall be saved.

30 They said therefore unto him, * What sign shewest thou then, that we may see, and believe thee? VVhat dost thou work *z*?

* Mar. 16. 1. 1 Cor. 1. 22.

z They thought it reasonable, that he who brought forth a new Doctrine into the World (such as Faith in him was, they having never heard any such thing from their Doctors the *Pharisees*) should confirm his Mission by some Miraculous Operation. But this was a strange stupidity, considering the Sign he had so lately shewed them, of feeding *five thousand* with *five loaves* and *two fishes*. So it was manifest they sought for a Sign, not to promote or confirm their Faith, but merely to feed their Curiosity; and what our Saviour said, *Mat.* 12. 39. *A wicked and Adulterous Generation seeketh after a Sign*, was truly applicable to them; and those words, *believe thee*, eminently confirm it; for the aforesaid Miracle speaking in him a *Creative Power*, and being such as was never wrought by any Creature, they were obliged to believe him, without any

any further Sign. God ought to be believed upon his bare word.

* 1 Cor. 10. 3. 31 * Our Fathers did eat Manna in the desart; as it is written, He gave them bread from heaven to eat *a*.

a Here they magnifie *Moses*; he did not bring them a Law onely, but confirmed it by Signs from Heaven, to be from the Will of God, by obtaining for them Bread to be rained from Heaven to satisfie their Hunger, *Exod.* 16. 15. *Numb.* 11. 7. which is also confirmed by the *Psalmist*, *Psal.* 78. 25. This *Moses* did for the whole Congregation of *Israel* forty Years together. From hence they would seem to conclude, That they had more ground to believe *Moses* than Christ; who, tho he had indeed lately fed five thousand with five Loaves, yet had done no such thing. Not considering that *Moses*, in what he did, was but an Instrument to obtain of God by Prayer such a Miracle, for supporting his People in the Wilderness; and that what he had done, was done by a Creating Power inherent in himself, by which he multiplyed that little proportion of Bread which they had, to make it sufficient to feed such a quantity as five thousand, besides Women and Children; to which effect it bare no proportion.

32 Then Jesus said unto them, Verily, verily I say unto you, Moses gave you not that bread from heaven *b*; but my Father giveth you the true bread from heaven *c*.

b You are mistaken in your Opinion of that *Manna*, which indeed was Bread from Heaven; *Spiritual meat* (as the Apostle calleth it, 1 *Cor.* 10. 3.) But it was not given you by any Power or Vertue in or from *Moses*; *Moses* said otherwise; when it was first rained down, he told them, *This is the bread which the Lord hath given you to eat*, *Exod.* 16. 15. It was the Lord, not *Moses*, that gave you that Bread *c*: Nor was that *true Spiritual bread*; it was onely Spiritual (as the Apostle calleth it) because it was *Typical*, and *prefigurative* of me. My Father giveth you *the true Bread from Heaven*: It was he that gave your Fathers *Manna*, not *Moses*; and it is he who giveth you *me*, who am the *true bread*, of which that bread was but Typical, a shadow, and a Figure.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world *d*.

d Moses gave you Spiritual, Heavenly Bread; but that was onely Spiritual, as it was Typical and prefigured me; Heavenly, as it came from the lower Heavens, was rained down from thence; not made upon the Earth by the Art of man, and was therefore called the Bread of Angels; but I am the *true bread of God*, signified by that Type, who came not down from the lower, but from the highest Heavens; and who do not only maintain, and uphold Life in men (as that did) but give Life to men; and that not a mere Natural Life, but a Spiritual and Eternal Life; and that not to the *Jews* onely, for whose use alone *Manna* was, but *to the World*.

34 Then said they unto him, Lord, evermore give us this bread *e*.

e Most Interpreters agree, that they spake this seriously; that is, that they were willing enough to have such Bread, (if any such were to be had); but yet not conceiving aright the Nature and Excellency of the Bread our Saviour mentioned; and this occasioned his clear explication of it in the following Verse.

35 And Jesus said unto them, I am the bread
* Chap. 4. 14. and 7. 37. of life *f*; * He that cometh to me, shall never hunger, and he that believeth on me, shall never thirst *g*.

f The Bread that giveth Spiritual and Eternal Life, and the Bread that upholdeth and maintaineth Spiritual Life. The *Messiah*, whom God hath sent into the World, to quicken those that are dead in Trespasses and Sins, *Eph.* 2. 1. And *to give Eternal Life to as many as the Father hath given me*: But those that have this Life, must *come unto me*; which he Interprets in the next Phrase by *believing in him*: Thus he taketh them off all gross and Carnal Conceptions of eating and drinking in a Carnal manner; and minds them to think of getting and maintaining another kind of Life than they dreamt of. By believing in him, we have formerly shewed is to be understood a receiving of him as the *Mediator* and Saviour of men, and closing with him, and committing their Souls in all their Spiritual concerns unto him; *g* and he that doth so (saith he) shall never *hunger* nor *thirst*: That is, shall never want any thing necessary for him for *Life and Eternal Happiness*. And for things of this Life, he shall have Food convenient for him; he shall *be fed*, Psal. 37. 3. See such a Promise, *Isaiah* 49. *v.* 10.

36 But I said unto you, that ye also have seen
me, and believe not *h*.

h You have seen me in the Flesh, you have heard my Doctrine, you have seen the Miracles which I have wrought, confirming that Doctrine, and me to be the true *Messias*; for I have done amongst you those works which never any man did: But you are of the Generation of those of whom it was Prophesied, That in seeing, you shou'd not see, nor yet perceive; for tho you have seen me with your Bodily Eyes, and could not but consider by what works I have done, that I am the true *Messiah*; yet you do not own and acknowledge me as such, nor will by Faith close with me, and come unto me for Life and Happiness.

37 All that the Father giveth me *i*, shall come
to me: and him that cometh to me, I will in no wise cast out *k*.

i Here ariseth a great Question amongst Interpreters of various persuasions, What *giving of the Father* is here meant; whether *an eternal designation of Persons to eternal Life*; in order to the obtaining of which, the Persons so Predestinated are given to Christ, as he who was to be the *Messiah*, *Saviour*, and *Redeemer* of the World: Or the infusing the habits of special saving Grace; by which Persons are enabled actually to believe. If the former, the words do not onely infer an infallible connexion betwixt Faith, and Eternal Life and Salvation; but also betwixt the Decree of Election, and the collation of special Grace; by which men are enabled to believe, and believing, are saved. That which seemeth to favour the latter Opinion, is, that the *Verb* is in the Present Tense: It is not, all *that the Father hath given*, but all that the *Father giveth*; which would incline us to think, that tho in other Texts the Fathers giving of Souls to Christ may signifie his *Eternal Election*; yet in this Text it rather signifieth the donation, or giving the habits of Special Grace. But there are very Learned and Pious Interpreters of another mind; who think by the *Fathers giving*, is meant the Fathers *chusing Souls in him*, Ephes. 1. 4. Certain it is, that there are some chosen to Life, and the certain means by which that Life is to be obtained, *Ephes.* 1. 4, 5. And as certain it is, that Persons so chosen in him, shall neither miss of that Life, nor yet of that effectual means by which it shall be obtained. Whether that *Eternal Election*, or *Donation*, be here intended or no, is not so momentous to determine. For the *Jesuits* Argument, That if we understand it of such an *Eternal gift*; our Saviour rather excuseth, than accuseth them for their unbelief, by telling them they could not believe, because they were not given unto him; it holdeth as strong against *Special Grace*, as against *particular Election*; so as if that were true, it could be Interpreted in neither of those senses; but by their leaves it doth not at all excuse them, unless they did what in them lay to come to Christ, (but this Question belongs rather to *Polemical Writers*, than Interpreters.) Certain it is, that it is such a giving here mentioned, as shall be followed by a coming to Christ; that is, *believing in him*, and by a true Faith receiving of him; *k* and those that do so, our Lord faith, he will in no wise cast out. Out of Heaven, say some; others understand it of perseverance; but certainly the Phrase denoteth no more than the freeness and readiness of Christ to receive every one who truly believeth in him, and to preserve him to Eternal Life and Salvation. Who they are that are given to Christ, and that will, or shall believe in him, is a Secret that is known unto God alone: But this may be known to all, that Christ will not throw off any Soul that is willing to *receive him* as its Saviour; and that no such Soul shall perish for ever.

38 For I came down from Heaven, * not to do
mine own will, but the will of him that sent me *l*. * Mat. 26. 39. Chap. 5. 30.

l Our Lord confirmeth what he had before said concerning his Gracious Reception of Believers, and preserving them by his Grace in their state of Grace; so that they shall not be cast out with Reprobates in the day of Judgment; from this, That he came not to execute any particular will of his own, but what was also the will of his Father, who sent him into the World.

39 And this is the Fathers will which hath sent
me, * That of all which he hath given me, I should
lose nothing *m*, but should raise it up again at the last day *n*. * Chap. 10. 28. and 17. 12. and 18. 9.

m For this he revealeth to be his Fathers will, that *of all his Father had given him, he should lose none*; where by the Fathers *giving* must be meant, either his Eternal Act (having chosen some to Eternal Life) in giving them to his Son, for the work of their Redemption; or, which is the effect and product of that, the working, preserving, and upholding in them those Habits and Exercises of Grace, by which that Eternal Life is to be obtained. Our Lord declareth it to be the will of his Father, that he should not suffer any of these to miscarry; so but tho their Bodies dye and turn into dust, yet Christ at the last day should come to raise the Dead, and in particular, raise them up; not that they onely shall rise, (for how then shall all appear before the Judgment-seat of God, to receive according to what they have done in the Flesh?) but they are those

those alone who shall receive any benefit by the Resurrection; and therefore they are called the Children of the *Resurrection*; and the Resurrection is sometimes spoken of in Scripture as if it were to be peculiar to them, *Phil.* 3. 11. By this the certainty of the Resurrection is established; it being asserted, as the effect of the *will of God*, which none hath resisted at any time.

40 And this is the will of him that sent me,
* that every one which seeth *o* the Son, and be- * Chap. 3. 16. and 3. 14. and ver. 27, 54.
lieveth on him, may have everlasting life *p*: and I will raise him up at the last day *q*.

o Our Lord having asserted the will of God, as to the final issue and happiness of Believers, goes on to assert the means by which in this Life using, they must obtain this Life; those are *seeing the Son*, and *believing in him*; seeing him, not with the Eyes of their Bodies; or seeing his Miraculous Operations, both which these *Capernaites* did, and yet did not believe, (as he told them, *v.* 36.) but a seeing them with the Eye of their Minds, discerning him as the *Messiah*, and Saviour of the World: So seeing him, as to believe on him; as to these, he confirmeth it again to be the will of his Father, that they should live Eternally, *q* and that they should be raised again at the last day; and that by him, whom God had ordained to be the *Judge both of the quick and the dead*, Acts 10. 42. which agreeth with what he had before said, *Chap.* 5. 28.

41 The Jews then murmured at him *r*, because
he said, I am the bread which came down from Heaven.

r The *Jews* were exceeding prone to this sin of murmuring, which is a complaining either through Indignation, or impatience of what men hear spoken, or see done; the thing which offended, seemeth not to be his calling himself the *true bread*, and the bread of Life; but because he said, that he came down from Heaven.

* Mat. 13. 55. Mark 6. 3. Luke 4. 22. 42 And they said, * Is not this Jesus the Son of
Joseph, whose father and mother we know? How is it then that he saith, I came down from Heaven *s*?

s For *Capernaum*, where our Saviour now was, was not far from *Nazareth*, where he had been Educated, and Lived near Thirty Years with *Joseph* his reputed Father. Understanding therefore nothing of our Saviours Miraculous Conception by the overshadowing of the Holy Ghost in the Womb of the Virgin; they were much offended at his Discourse of his coming down from Heaven.

43 Jesus therefore answered, and said unto them,
Murmure not among your selves *t*.

t By this our Saviour gives them another Proof of his Divine Nature, *viz.* in his knowing of their Hearts and Thoughts; for tho they were inwardly angry, and in a rage, yet we read not of any words spoken by them; but our Saviour needed not their words to tell him what was in the secret of their Hearts. Our Saviour bids them not murmure at this, for he had much more than this to tell them, as followeth.

* Cant. 1. 4. Ver. 65. 44 * No man can come unto me, except the
Father which hath sent me draw him *u*, and I will raise him up at the last day.

u That by *drawing* here, is not to be understood any *coaction*, or *force* upon the *Will*, is a thing on all hands out of Question; but whether by it be onely to be understood a *rational drawing* by Arguments (used in the Ministry of the Gospel) or a further powerful Influence upon the Soul, inclining it to be willing and obedient, that is the Question. The Patrons of a power in mans will to do what is Spiritually good and necessary in order to Eternal *Life* and *Salvation*, understand it of the former onely (of which the *compelling*, mentioned *Luke* 14. 23. is to be understood, (for the Ministers of the Gospel have no other Power to compel); but in regard the drawing here mentioned is the Acts not of the Servants, but of the Master; not of the Ministers, but of the *Father*; it is more reasonably concluded that it here signifies a Divine Power put forth upon the Soul of man, by which it is made Obedient to the Heavenly Call, and willing to close with the offer of Christ in the Gospel; for tho no such thing can necessarily be concluded from the word *draw*, yet it is easily concluded from the Nature of the motion, in coming to Christ, which is the Souls motion to a sublime Spiritual Object, to which no Soul hath any power of it self; such is the darkness of the Humane Mind, the obstinacy of the Will, the depravation of the Affections, unless it be Illuminated and drawn by the Spirit of God. No Soul is able of it self to discern Spiritual things, so as to see that Goodness and Excellency that is in them, much less to move towards the participation of them.

* Jer. 31. 34. Heb. 8. 10. and 10. 16. 45 * It is written in the Prophets *w*, And they
shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me *x*.

w Either in *Isaiah* 54. 13. or in the Book of the Prophets; for tho the words be to be found onely in *Isaiah*, yet words of the same import are also to be found in *Jeremiah*, *Ezekiel*, *Joel*, and *Micah*. All they whom the Lord hath chosen, shall be taught of God *x*: Therefore (saith he) said I to you, *Every man that hath learned of the Father, cometh unto me*. Our Saviour proveth the Doctrine which he had delivered to them, from the Prophets; not because their Authority was greater than his, or in any degree equal with his; but because the Prophets and their Writings were in greater Authority and Reputation with them.

46 * Not that any man hath seen the Father *y*,
save he which is of God *z*, he hath seen the Father *a*. * Mat. 11. 27. Luke 10. 22. Chap. 1. 18. and 7. 29. and 8. 19.

y None must dream that the Father should visibly appear in the World to teach men: For the Essence of God is invisible; none hath seen it at any time *z*, saving he alone who is the onely begotten Son of the Father *a*. He hath seen the Essence of the Father, he knoweth his will, and most secret Counsels.

47 Verily, verily I say unto you, He that believeth on me, hath everlasting life.

48 I am that bread of life.

See the Notes on *Chap.* 3. 18. and *v.* 36. and in this *Chap.* *v.* 35.

49 * ∴ Your fathers did eat Manna in the wil-
dernesse, and are dead *b*. * Ver. 3.

∴ Your Fathers by Nature, or in respect of unbelief, did eat *Manna in the Wilderness*, *b* and they are Naturally dead; (*Manna* would not always preserve their Natural Life) and those of them who were *unbelievers*, are also dead *eternally*; their eating of *Manna*, which was a Type of me, without believing in me, would not save them.

50 * This is the bread which cometh down
from heaven, that a man may eat thereof, and not die *c*. * Ver. 51, 58.

c But I am that Bread of Life, who came out of the highest Heavens, from the bosom of my Father; that Bread which if a man *eateth* thereof, he shall never dye eternally. Eating Christ in this Text signifieth no more than believing in him, so often before mentioned under the Notion of *coming to him*, *believing in him*, &c. And believing is fitly expressed by this Notion of *Eating*; because as eating is the application of Meat to our Stomacks, for the sustenance of our Bodily Life; so believing is the application of Christ to the Soul, for the beginning and increase of Spiritual Life, and at last obtaining Life Eternal.

51 I am the living bread, * which came down
from heaven *d*. If any man eat of this bread, he shall live for ever *e*: And * the bread that I will
give, is my flesh, which I will give for the life of the world *f*. * Chap. 3. 13. * Heb. 10. 5, 10.

d See the Notes on *v.* 33, & 35. Our Saviour's so often inculcating this, and what follows, lets us see both how necessary this is to be known, and also how difficult the work of believing is *e*. Those words, *he shall live for ever*, expound those that went before in the 50th. Verse, *that a man might eat thereof and not dye f*. His saying, that the bread which he giveth, is his *Flesh*, expounds what he said before, *viz.* how he is the bread of Life, *viz.* by giving his Flesh, that is, his Life, for the Life of the World, that many might be saved: Hereby shewing us, that the object of our Faith is a Christ Crucified, 1 *Cor.* 2. 2.

52 The Jews therefore strove amongst them-
selves, saying, * How can this man give us *his*
flesh to eat *g*? * Chap. 3. 9.

g They will still understand Spiritual things in a Carnal sense; yet it is hard to conceive how they could imagine that Christ spake of giving them his Flesh to eat, as men eat the flesh of Oxen or Sheep; but which way soever they did understand it indeed, their captious temper inclined them to conceal any other sense they had of it; and to represent what our Saviour said, as exceeding absurd.

53 Then Jesus said unto them, Verily, verily
I say unto you, Except * ye eat the flesh of the
Son of man, and drink his blood, ye have no life in you *h*. * Mat. 26. 26. 28.

h The short and true sense of these words is, that without a true believing in the Lord Jesus Christ, as he who dyed for our sins; no man hath any thing in him of true Spiritual Life, nor shall ever come to Eternal Life. Here are two Questions arise from this Verse and what follows. 1. *Whether the flesh of Christ, that is, his Humane Nature, giveth Life?* or all *our Life floweth from the Divine Nature?* That is a Question betwixt the *Lutherans* and the *Calvinists*; the former affirming, that there is a quickning vertue in the Humane Nature of Christ by vertue of its Personal Union with the Divine Nature. It is a curious

Question,

Question, serving to no great Edification; those who have a mind to be satisfied in it, and to read what is said on either side, may read *Turnovius* on this Text, and *Zancir*, in his book *de Sacramentis*, p. 540. The other is a Question betwixt the Papists and us, whether this and the following Verses spake any thing about the eating of the *flesh*, or *drinking the blood of Christ in the Sacrament*. All *Protestants* deny it, both *Lutherans* and *Calvinists*. The *Papists* most absurdly affirm it, to maintain their most absurd Dogme of *Transubstantiation*. The vanity of their assertion, as to this Text, appears, 1. Because it was a year and upwards after this before the Sacrament of the Lords Supper was instituted; and it is very absurd to think that our Saviour should speak of an Institution not in being; his Doctrine about it being what it was impossible People should understand. Nor, Secondly, is the Proposition true, of *Sacramental eating*; for many may have never Sacramentally eaten the Flesh, and drank the Blood of Christ, and yet be Spiritually alive, and be saved eternally. Besides that mere Sacramental eating the Flesh, and drinking the Blood of Christ, will not give Life. But the *eating* here spoken of, giveth Life, Eternal Life, *v.* 56, 58. 3. Besides, it is plain from *v.* 29. That the *eating* here spoken of, is believing; but it is plain, that *eating the Flesh, and drinking the Blood of Christ in the Sacrament*, is not *believing*. By all which it is apparent that our Saviour saith nothing in this Text of a Sacramental eating the Flesh, and drinking the Blood of Christ.

54 * Whoso eateth my flesh, and drinketh my blood, hath eternal life *i*: and I will raise him up at the last day *k*. * Chap. 4. 14.

i He hath it in a sure and just right Title; and he shall have it in a certain Actual Possession: *k* And in order to it, he shall have a joyful Resurrection unto it at the last day. This is no more than what our Saviour had often said, particularly *Chap.* 3. 18, 36. admitting what was before said, that by eating the Flesh, and drinking the Blood of Christ, is to be meant believing in him; onely here is a clearer discovery than was there of the true object of that Faith which justifieth, *viz.* a *Christ Crucified*, for that is signified by the *Flesh and Blood mentioned*.

55 For my flesh is meat indeed, and my blood is drink indeed *l*.

l I as a Christ Crucified, not merely considered as to my Divine Nature, but as to both Natures united in one Person, and particularly, with respect to my death and suffering, am indeed the Food of Souls; not a Typical Food, as *Manna* was, but a true and real Food, which nourisheth them to Eternal Life; and the most excellent Food for them. In which sense Christ is called, *The true Light*, *Chap.* 1. 9. and the *true Vine*, *Chap.* 15. 1.

56 He that eateth my flesh, and drinketh my blood *m*, ‖ dwelleth in me, and I in him *n*. ‖ Or, *abideth*. *g* 11.

m He that acknowledgeth and receiveth me, tho he seeth me as a Man, consisting of Flesh and Blood, and that particularly applyeth himself to me as dying for the sins of the World; and committeth his Soul in all its concerns for Life and Salvation to me, *n* is united to me, and I to him: He is united to me by Faith and Love, *Ephes.* 3. 17. 1 *John* 3. 23, 24. and 4. 16. And I am united to him by a mutual Love, *Chap.* 14. 23. and by my Holy Spirit, As our *Bread* and Meat, which we are nourished by, doth not dwell in us, and nourish, unless we eat it: So neither doth Christ do good to any Soul, unless such a Soul as by Faith receiveth him, and believeth in him. What is said in this Verse maketh it evident, that these Verses cannot be understood of any Sacramental eating, for it is not true, That Christ dwelleth in every Soul, or that every Soul dwelleth and abideth in Christ, who doth Sacramentally eat the Flesh, and drink the Blood of Christ. All Unions are either *Natural* or *Political Unions*. The strictest Natural Union is that of the *Head* and *Members*: the *Vine*, and the *Branches*. The strictest *Political Union* is that of the *Husband and Wife*, *Gen.* 2. 21. The Union betwixt Christ and a believing Soul is set out by all these, *Chap.* 15. 1. *Ephes.* 5. 30, 31. *Col.* 1. 18. For the Nature of this Union, see Divines, who have wrote on this Argument.

57 As the living Father *o* hath sent me, and I ‖ live by the Father *p*: so he that eateth me, even he shall live by me *q*. ‖ Or, *for the Father*.

o God is often in Holy Writ called the *Living God*, not only because he hath Life in himself, but because he is the Fountain of Life to all his Creatures. Christ here declareth his Father to be the *Living Father* upon the latter account, as he is the Author and Fountain of all Life; *p and I live by the Father* (saith he.) Some translate it *for the Father*; as indeed the Preposition διὰ, joyned with an Accusative Case (as it is here) doth most ordinarily signifie; but not always either in Profane Authors, or in the Dialect of Scripture, as *Mark* 2. 4. and 12. 24. *Chap.* 4. 41, 42. It seemeth here (as in those Texts) to denote not so much the *final* as the *efficiens causa*; and so better Translated *by*, than *for the Father*: For Christ in this Text seems to be giving his Hearers an account how he came to be *living bread*; and to be in a capacity of giving Life to the World. Saith he, *I live* by the *Father*, who by an Eternal Generation hath communicated to me all that Life which is in him; and hath also communicated to me a quickning Power, as I am Mediator, and sent by the Father into the World, to give life unto the World: Now look as I have life in my self from him who is the Fountain of Life, so *q* according to the Fathers Ordination, he that *eateth me* (that is) by a true Faith, receiveth and closeth with me, as Mediator, he shall by me live both Spiritually and Eternally.

58 This is that bread which came down from heaven: not as your fathers did eat Manna and are dead *r*: He that eateth of this bread, shall live for ever.

r There is no more said in this Verse, than *v.* 49, 50, 51. See the Notes on those Verses. From this whole Discourse it is as evident as the Light, That the Justification of the Soul dependeth upon believing; and the Spiritual life of the Soul floweth not from *love* or *obedience* to the works of the Law, but from *Faith* in Jesus Christ: Tho it be true, that true Faith cannot be without works, and no man without Obedience in sincerity (tho not in perfection) to the will of God, shall ever obtain Eternal Life and Salvation; but this *Obedience* is not Faith, nor doth it enter into the Justification of the Soul, but is the certain and necessary product of that Faith which justifieth, which cannot be justified as true and saving, without Obedience. In all this Discourse here is no mention of Love, or Obedience, as that to which the promises of Life Everlasting, and a joyful Resurrection are so often made; but only of *eating Christ, eating his Flesh, and drinking his Blood: Eating him at the bread which came down from Heaven*, &c. which are Phrases no way expressive of *Obedience* to the works of the Law, but of *believing*, *v.* 47, 48, 49. The other Texts of Scripture make it plain enough, that there can be no believing without obeying; nor any Eternal Life and Salvation obtained without both.

59 These things said he in the Synagogue, as he taught in Capernaum *s*.

s Tho the state of the *Jewish* Church at this time was Corrupt enough, both as to matters of Doctrine, Worship, and Discipline; yet it being Constituted by his Father, he did not decline their *Assemblies* either in the *Temple at Hierusalem*, or in the places of the Publick Worship, which were called *Synagogues*, and were both in their Cities and Villages; for he had a liberty to teach in them, as appeareth both from this and many other Texts; which he accordingly used, and usually spent the Sabbath, or a great part of it, in those places and Assemblies; yet by his Presence he no way owned or declared his Approbation of their Corruptions, but frequently, and freely reproved them, onely because of those Superstitious impertinencies (there being at this time no Idolatry practised amongst them) he would not disown what was of God his Father among them: The same Practice we shall observe amongst the Apostles, till the *Jews* declared themselves *hardned*, drave them out from their Synagogues, and spake evil of the *way of the Gospel before the multitude*, Acts 19. 9. Then indeed, and not before, *Paul* separated the Disciples, disputing daily in the School of one *Tyrannus*. This also is further to be observed in the Practice of our Saviour, That altho he went to the *Temple* and the *Synagogues*, and there joyned with the *Jewish* Worship instituted by his Father; and reproved (as he had occasion) the Corruptions they had introduced and super-added; yet he did not forbear himself Teaching the Gospel in other places besides the *Temple* and the *Synagogues*. The Evangelist also noteth, that the *Synagogue* where he taught these things, was in *Capernaum*, a *City of Galilee*, which in this was *exalted to Heaven*; that it had not onely the Gospel Preached in it, but by Christ himself; but for the contempt of the Gospel is since *brought down to Hell*; as much debased as it was before exalted, being long since reduced to a poor inconsiderable place, and at this day under the *Tyranny* of the *Mahumetan Prince*.

60 Many therefore of his disciples *t*, when they had heard *this*, said, This is an hard saying, who can hear it *u*?

t His followers, not those that were his Disciples indeed, but in name; for many followed him that did not believe in him; and many (in a sense) *believed*, to whom he did not commit himself, *Chap.* 2. 23, 24. Now, many of these Disciples, having heard these sayings, and being no way able to comprehend so great Mysteries, nor having their Eyes opened by the Spirit of Illumination, said within themselves, *u* These are sayings hard, or impossible to be understood, who is able to hear, or to understand them? Or, who is able to bear them?

61 When

61 When Jesus knew in himself, that his disciples murmured at it *w*, he said unto them, Doth this offend you *x*?

w Christ, tho cloathed with our Flesh, yet being also the Eternal Son of God, knew by vertue of his Divine Nature, personally United to the Humane Nature, what was in the Heart of Man; hence is this Phrase, *knew in himself*; which is opposed to a knowledge either from the hearing of his own Ears, as man heareth; whether more immediately from the sound of their words (for we read of nothing they spake audibly) or from the relation of others, as what they had heard; he knew in himself their thoughts by his Divine Prerogative and Property of searching the Hearts, and trying the Reins, and discerning the Thoughts of men afar off. *x* Knowing their thoughts, he saith, Doth this give you occasion of stumbling?

62 *What* and if ye shall see the Son of man ascend up * where he was before *y*? * Chap. 3. 13. Acts 1. 9. Ephs. 4. 8.

y Our Saviour by these words may seem rather to increase than to abate their Offence: That which stumbled them was, his calling himself the *bread of Life*; his affirming, *That he came down from Heaven*, That he *gave life to the World*; That the way to obtain this Life, was eating his Flesh, and drinking his Blood: How doth what he now tells them, any way tend to satisfie them? He now speaks of *ascending up to Heaven*, and asserteth *that he* was there before. *Answ.* The former assertions were no way to be justified, but upon this Foundation; That tho he appeared now in the form and shape of a man, and was indeed the Son of man, yet he was also God, the Eternal Son of God; he therefore here plainly asserts that, that he was in Heaven before he appeared as the Son of man upon the Earth; and descending from thence, did assume the form of a Servant; and for a further Proof of this, he referreth them to what they were to see or hear (to know) within some few Months after this Discourse (for this was after his *third Passover*, which was to be the last year of his Life) *viz.* That he should ascend up to Heaven, which it is very probable that some of them did see with their Bodily Eyes; for he was in *Galilee* when he ascended, and *Capernaum* was a City of that *Province*; and when he ascended, the men of *Galilee* stood gazing up to Heaven after him, as appears from *Acts* 1. 11. and had a Revelation, that they should see him so come again, and descend from Heaven as they had seen him go up.

63 * It is the Spirit that quickneth *z*, the flesh profiteth nothing *a*: the words that I speak unto you, *they* are spirit, and *they* are life *b*. * 2 Cor. 3. 6.

z As it is not the Bread or Flesh that a man eateth for the sustenance of his Animal or Natural Life, that doth the main work, but the Soul of a man within him; which putteth forth its Vertues and Powers in causing the Digestion, Concoction, and alteration of it; without which it nourisheth not the Body: *a* So the Flesh of Christ eaten Carnally, can be of no profit for the Nourishment of the Soul; nor can the Flesh of Christ considered alone, or by any Vertue in it, profit, it onely profiteth by Vertue of the *Divine Nature*, which being Personally United to the Humane Nature, addeth all the Vertue and Merit to the Sufferings and Actions of the Humane Nature; so as the Humane Nature of Christ hath all its quickning Vertue from the Divine Nature. It is not therefore the Carnal eating of my Flesh that I intended, that is a very gross conception of yours; nor can any such thing as that do you good: But the words that I speak to you they are Spiritual, and such, by the belief of which you may obtain a Spiritual and Eternal Life: For by believing those words, and obeying them, you shall come to believe in me, which is that eating my Flesh, and drinking my Blood which I intended; not any Corporeal or Carnal eating.

64 But there are some of you that believe not *c*. For * Jesus knew from the beginning, who they were that believed not, and who should betray him *d*. * Chap. 2. 24, 25. and 13. 11.

c I may say what I will to you; the Spirit quickneth, but it doth not quicken all; it onely quickneth whomsoever it pleaseth. You understand not these things, but have most gross Conceptions of sublime Spiritual things; the reason is, because you believe not; tho some of them questionless did truly believe, yet the most did not; for we read, *v.* 66. That many of them *went back, and walked* no more with him. *d* And though Faith be an inward Secret act of the Soul, yet Christ knew, and from the beginning, who were Believers, and who were not; nay, he had a particular knowledge of that Disciple who was to betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, except it be given unto him of my Father *e*.

e He said this, *v.* 44. See the Notes on that Verse.

66 ¶ From that *time* many of his disciples went back *f*, and walked no more with him *g*.

f His Disciples at large, so called, because they followed him, partly to hear what he would say, partly to see his Miracles, *g* followed him no more: Many Professors and seeming Disciples of Christ, may draw back and fall from their Profession, tho none that truly receive Christ shall fall away, but be by the Power of God preserved through Faith unto Salvation.

67 Then said Jesus unto the twelve, Will ye also go away *h*?

h It is probable that some stayed besides the twelve; for it is said onely that *many of his Disciples turned back*. Nor was our Saviour (who knew the Hearts of all) ignorant what they would do; but he had a mind both to try them by this Question, and also to convince them that there was a false Brother amongst them, whose wickedness (tho it lay hid from them) would in a short time discover it self.

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast * the words of * Acts 5. 20. eternal life *i*.

i Peter, who is observed in the whole History of the Gospel to have discovered the hottest and quickest Spirit, and to have been first in answering Questions propounded to the twelve, as *Mat.* 16. 16, &c. Replies, *Lord, whither shall we go, &c?* thereby teaching us under Temptations to Apostacy, first, to consider what we shall get by it, as the following words teach us, that an abiding with Christ in a steady adherence to the truths of his Gospel, is the best choice that we can make.

69 * And we believe, and are sure that thou art that Christ, the Son of the living God *k*. * Chap. 11. 27.

k *We believe* (saith *Peter*) and are sure, both from what we have heard from thee, and from the Miracles which we have seen wrought by thee, *that thou art the Christ, the Son of the living God*. The very words by which St. *Matthew*, *Chap.* 16. 16. expresseth that noble Confession of his, which our Saviour calleth *the Rock*, *upon which he would build his Church*. But notwithstanding this acknowledgment, which speaks the *Seeds of this Faith* now sown in the Heart of *Peter*, and the Hearts of the rest; yet whoso considereth the passages of the other Evangelists after this, will see reason to believe, that their persuasion as to this was but faint, till Christ by his Resurrection declared himself the Son of God with Power.

70 Jesus answered them, * Have I not chosen *l* you twelve, and one of you is a Devil *m*? * Luke 6. 13.

l *Chosen*, not to Eternal Life; but to the great Office of an Apostle. I chose but twelve amongst you, *Mat.* 10. and of those twelve one is διάβολος, an *Accuser*, or *Informer*; a name by which the *Devil* (who is the Grand Accuser of the Brethren) is ordinarily expressed in Holy Writ.

71 He spake of Judas Iscariot, *the son* of Simon *n*: for he it was that should betray him, being one of the twelve *o*.

n This he spake of *Judas Iscariot* (so called, as most think, from the name of the City where he lived) and to distinguish him from the other *Judas*, the Brother of *James*, who wrote the Epistle that goeth by his Name; and is a part of Holy Writ: For *o* he being one of the twelve, chosen and sent out with the rest to Preach the Gospel, and impowred by Miraculous Operations to confirm the truth of it; yet it was he that was to betray Christ, as we largely read in all the Evangelists relation of the Passion. To teach us, That no Office to which God calleth us, no Gifts (except those of Special Grace) with which God blesseth any man, can secure him of an Eternal happy state; nothing can do that but a true saving Faith in Jesus Christ, with the Obedience of an Holy Life becoming the Gospel of Christ.

CHAP. VII.

After these things, Jesus walked in Galilee *a*: for he would not walk in Jewry *b*, because the Jews sought to kill him *c*.

a After the third *Passover*, which happened after our Saviour had entred upon his Publick Ministry, of which we read, *Chap.* 5. 1. and all those things which we read of, *Chap.* 5, & 6. done by our Saviour, both at the Feast at *Hierusalem*, *Chap.* 5. and after he went into *Galilee*, *Chap.* 6. 1. and had made that Excellent Discourse, of which we had a large account, *Chap.* 6. Jesus continued still to converse in *Galilee*, where he was, *b* for he would not go into *Judea*, nor converse there, *c* because the *Jews*, for the causes mentioned, *Chap.* 5. 18. *sought to kill him*: They had two things (as appeareth from thence) against him. 1. His *violation of the Sabbath* (as they thought) by healing him

him that lay at the Pool of *Bethesda*. 2. *His making himself equal with the Father.*

* Lev. 23. 33, 34. 2 * Now the Jews feast of tabernacles was at hand *d*.

d The Feast of Tabernacles was a Feast which God ordained the *Jews* to keep *the fifteenth day of the seventh month* (which some make to answer our *September*, others our *October*) *Lev.* 23. 34, 39. *after they had gathered in the Fruits of the Land.* It was to be kept seven days, the first and last of which days were to be kept as Sabbaths; they were all the seven days to dwell in *Tents* or *Booths*, in remembrance of the forty years they so dwelt in the Wilderness, passing from *Egypt* to *Canaan*, as we read there, *v.* 43. Now this *Festival* was near at hand; so as we must understand the things following to have happened about the *September* or *October* before Christs Suffering, which was at the next *Passover*: that is, the *March* or *April* following, as we count the Months.

* Mark 3. 31. Acts 1. 14. 3 * His brethren *e* therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest *f*.

e His Friends and Kindred; see the Notes on *Mat.* 12. 47, 48. *f* Either such as did believe in him, or such as did not believe; for *v.* 5. all of them did not believe in him, would have him leave *Galilee*, which was the far more obscure and ignoble part of the Countrey; and go into *Judea*, which was the more noble and famous Province; that those who in that Province followed him, might also see the Miracles which he wrought.

4 For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly *g*: If thou do these things, shew thy self to the world *h*.

g The things which thou doest, thou doest out of a desire by them to be made known, and to spread thy own Fame and Glory. For this *Galilee* is not a proper place, because it is an obscure part in the Countrey. The Phrase which we Translate, to be *made known*, is in the *Greek*, ἐν παῤῥησίᾳ εἶναι. The usage of it here seemeth to be something different from the use of it in other places of Holy Writ. It sometimes signifies *confidence* and *security*; and we Translate it boldness, *Acts* 13. 46. and 26. 26. and 28. 31. *Phil.* 1. 20. *Heb.* 3. 6. and 10. 19. But this cannot be the sense of this Text; for it were no sense to read it, *seeketh to be known boldly, confidently*, or *securely*: Sometimes we Translate it *openly*, as in this Text; and *Chap.* 11. 54. and *Col.* 2. 15. It sometimes signifieth a *freedom of speech*, *Acts* 2. 29. & 4. 13. 2 *Cor.* 7. 4. Sometimes it signifieth clearness and plainness of speech, *Ch.* 10. 24. and 11. 14. Sometimes it signifieth a speaking in publick Meetings, as in *Mark* 8. 32. *Chap.* 18. 20. Dr. *Hammond* notes, that it also sometimes signifies to *speak with Authority*, *Acts* 4. 29, 31. and *Ephes.* 6. 19. Certainly the word in its primary signification, signifieth a *freedom* and *boldness of speech*; which *freedom and boldness* is necessary to him that speaketh openly, and in Publick Meetings; and is advantaged by the Authority which any man hath to speak: Hence in a secondary sense it may signifie both *to speak with Authority*, and also *to speak in Publick Assemblies*; and this last I take to be here signified. It is (as our Saviours Friends tell him) both against Reason, and the ordinary course of the World, for men desirous of Opportunities to speak boldly and freely in Publick Assemblies, to keep themselves in obscure places, where are no such Publick Assemblies. *h* They therefore advise him, that if indeed he wrought these Miraculous Operations, and were able to produce such Effects, he would not bury up himself and his Reputation in such an hole as *Galilee*, but shew himself to the more noted and famous part of the World, which was, as to that part of the World, *Hierusalem*, and at the Feast now, where multitudes of the People would be to Celebrate the Feast of Tabernacles.

* Mark 3. 21. 5 For * neither did his brethren believe in him *i*.

i Not all his own Friends and Kindred; he came not onely amongst his own Countrey-men, but among his own Relations, and they received him not: Or if they had some Opinion of him, and some little hopes concerning him, yet they did not believe as they ought to have believed. Certainly there cannot be a greater Proof and Demonstration, that *Faith is not of our selves*, nor a thing in our own power; no, not with all the external Aids of Gospel Doctrine and Arguments, than is in this Text. We cannot imagine but our Lords Brethren were willing enough to have believed in Christ as the true *Messiah* and Saviour of the World (the very Honour of their Family would have so far inclined them.) It is impossible that they, or any others should have had greater external means, aids, and assistances for their Faith, than Christs Preaching amongst them; and confirming his Doctrine by Miraculous Operations before them, if now they had a power *in their own wills*, to have look't upon Christ as the true *Messiah*, and Saviour of the World; and accordingly to have received and embraced him; what was the matter *they believed not*, or as yet at least they believed not in him?

6 Then Jesus said unto them, My time is not yet come *k*: but your time is alway ready *l*.

k The time of my Death (say some) of my *manifestation to the World* (say others); but questionless our Saviour intends no more than his time for his going up to this Feast, for we shall read that he did go up afterward; but (saith he) as yet I cannot go up; *l* you may go when you please: And this he further openeth, saying,

7 The world cannot hate you *m*; but me it hateth *, because I testifie of it, that the works * Chap. 3. 19. thereof are evil *n*.

m By the World, our Saviour plainly understandeth the men of the World; men not Regenerated, Renewed, and Sanctified. These men, saith he, cannot as yet hate you; there was a time afterward when this part of the World hated all the Disciples of Christ, as Christ foretold, *Ch.* 15. 18. but that was after the Doctrine of the Gospel was more Preached, and made known to the World by the Preaching of the Apostles: And therefore Christ saith (in that place) that it *hated him before it hated them*. Christ first published the Doctrine of the Gospel, and so became the first object of the Worlds hatred on that account. These his Brethren were not concerned (that we read of) at this time in the publication of it, nor had any occasion to make themselves known, and odious to the World upon that account; therefore he saith, the *World* (the wicked *Jews*, here so called) could not be reasonably imagined to have any spight or malignity to them. But (saith he) me it hateth; that is apparent from what we met with *Ch.* 5. 18. *n* But this was not for any fault in Christ, but onely for his Preaching the Doctrine of the Gospel, and free Reproving them for the evil of their works, the corruption of their Doctrine, and the Errors of their Life and Conversation.

8 Go ye up unto this feast *o*: I go not up yet unto this feast *p*, * for my time is not yet full * Chap. 8. 20. come *q*.

o Let not my forbearance to go up, hinder your going up according to the Law. *p* I have some particular reasons, why as yet I will not go to be there at the beginning of it. *q* I know my time to go, when it will be most safe and proper for me. I shall be there some time during the Feast, but my time is not yet come. I shall not be there at the beginning of it; *v.* 14. it appeareth that he came not into the Temple till about the middle of it, which was three or four days after it was began, for it held seven days, *Lev.* 23. 33, 34. Or his time was not come, because he designed to go very privately without any notice taken of his coming; which must have been, if he had at that time gone up with his Kindred and Acquaintance.

9 When he had said these words unto them, he abode *still* in Galilee *r*.

r He let them take their Journey to *Hierusalem* to the Feast, without him, and himself still abode in *Galilee*.

10 ¶ But when his brethren were gone up, then went he also up unto the feast *s*, not openly, but as it were in secret *t*.

s He went up to shew his Obedience to his Fathers Commands, *Exod.* 23. 17. The Feast of Tabernacles, was the same with the *Feast of Ingathering in the end of the Year*, when they had *gathered their Labours out of the Field*, mentioned *Exod.* 23. 16. and that was one of those three times (as appears from that Chapter) *when all the Males in Israel were to appear before the Lord*, v. 17. Christ being born under the Law, sheweth a punctual Obedience to it; and therefore in Obedience to it, he would go up: But his Wisdom *dwelt with Prudence*; and therefore *t* he did not go up *openly*, not in any croud of Company, so as a publick notice could be taken of him; but *secretly*, to teach us, that we are not so strictly tyed up to *Ritual Precepes*, which concern onely Rites and Circumstances of Worship, that we may not abate them sometimes for the performance of Moral Duties. It was a Moral Duty incumbent upon our Saviour to preserve himself with what Wisdom and Prudence he could, from the rage of his Enemies, till his time should fully come to yield up himself to their rage; which was the reason why he, who went up now singly, without any company, when he went up to the last Passover, where he was to Suffer, went up with all imaginable boldness and alacrity; leading the way, to their amazement, *Mark* 10. 32.

11 Then * the Jews sought him at the feast, * Chap. 11. 56. and said, VVhere is he *u*?

u Our Saviours constant going up to the *Jewish* Feasts, made the Rulers of the *Jews*, who sought to slay him, *Ch.* 5. 18. at *the Feast of the Passover* (which was but six Months before this) because he had violated the Sabbath (as they Interpreted his healing the Impotent man on that day, and bidding him take up his Bed and walk) and because he had made

made himself equal with God his Father, as *Ch.* 5. 18. seek him the first days of the Feast, speaking of him with great contempt and slight.

* Chap. 9. 16. and 10. 19. ** 21. 46. Luke 7. 16. Chap. 6. 14. Ver. 40. 12 And * there was much murmuring amongst the people concerning him *w*: For * some said, He is a good man: others said, Nay, but he deceiveth the people *x*.

w Our Saviours constant attendance at these Publick Festivals, did not onely create an expectation of his being there amongst his Enemies, who therefore sought him there, that they might destroy him; but amongst the generality of the People, who had very different Opinions about him. *x* Some having heard his Doctrine, and hearing nothing from him but what was good and Spiritual, tending to shew them the way of Holiness, and the true Path-way to Eternal Life and Happiness, concluded that he was a good man: Others said, he was a mere Impostor, one that deceived and cheated the more ignorant common People.

13 Howbeit, no man spake openly of him, * for fear of the Jews *y*.

* Chap. 9. 22. and 12. 42. and 19. 38.

y Tho many, both of the *Galileans*, among whom he had conversed, and of the common People of *Judea*, had a very good Opinion of Christ, yet the Rulers of the *Jews* were in such a Rage against him, that his Friends durst not freely discourse their thoughts concerning him.

14 ¶ Now about the midst of the feast, Jesus went up into the Temple, and taught *z*.

z About the third or fourth day of the Feast (which continued seven days) our Lord being (as was said before) come up privately and by stealth, as it were, to *Hierusalem*, first appears in the Temple Preaching. What our Saviour at this time Discoursed about, the Evangelist doth not tell us; but doubtless it was the things of the Kingdom of God, which were the usual Themes or Arguments of his Discourse, as we may also understand by the latter part of it. Our Lord probably deferred his Preaching to the middle of the Feast, partly, because the *Pharisees* heat in hunting after him was now a little over; and that there might be a fuller concourse of People to hear him.

15 And the Jews marvelled, saying, How (Or learning.) knoweth this man ‖ letters, having never learned *a*?

a Having never sate as a constant Disciple at the Feet of any of the *Jewish* Doctors, nor been Educated in their Schools of the Prophets; they wonder how he should come by such Knowledge of the Law of God, as he discovered in his Discourses; wherein he made it appear, that he did not onely know the letter of the Law, but the more Mysterious sense of it, the great Mysteries of the Kingdom of God.

* Chap. 3. 11. ** 8. 28. and 12. 49. and 14. 10, 24. 16 Jesus answered them, and said *, My Doctrine is not mine, but his that sent me *b*.

b My Doctrine *is not mine*, considering me as the Son of Man; not taught, or to be taught me by men; not learned out of Books, or by the Precepts of men; not invented by me; but it is mine as it is the Doctrine of the *Father* that sent me, and I and my Father both are one, and agree in one, 1 *John* 5. 7, 8. and being so, there was no such need that Christ should be *Learned*, in their sense, *viz.* at the feet of their *Doctors*, and in their Schools. But *Enthusiasts* vainly argue from hence, That there is no need of Humane Learning for him who is to be a Preacher of the Gospel: For Christ was not mere man, but one in whom the fulness of the Godhead dwelt bodily. No such thing will follow from the Prophecying of *Amos*, who was an Herdsman, or the Apostles who were Fishermen; much less from the Preaching of Christ. We must distinguish betwixt an *extraordinary* and an *ordinary* Calling: And tho it be truth, That the Ministers of the Gospel Preach Doctrine which is not theirs, but his that sent them; yet it doth not follow, that they must come by the knowledge of this Doctrine in the same manner that Christ did; who was in the bosom of the Father, and knew his will, and came from him to communicate it to the World: Nor yet in the same manner that the Prophets and the Apostles came to the knowledge of it, as by Christs vocal Instruction. So also by the Influence of the Holy Spirit upon them in the days of *Pentecost*, which abode upon them.

17 If any man will do his will, he shall know of the doctrine, whether it be of God *c*, or *whether* I speak of my self *d*.

c Here our Saviour seemeth to obviate an Objection which the *Jews* would make, *viz.* How they should know that the Doctrine which he Preached was the Doctrine of God? He indeed said so, but how should they have any Evidence of it? How could he make it appear to them to be of God? *If any man* (saith our Saviour) *will do his will*, &c. That is, If any man hath an Heart truly disposed to know and embrace whatsoever shall be revealed to him to be the will of God, how contrary soever it be to the Interest of his own Lusts, and ready to do it in all things; and live according to the Prescript and Revelation of it; having a serious purpose of Heart to obey God in every thing. If he seeketh for Truth seriously, and in the fear of the Lord, laying aside all Wrath, Malice, Hatred, and any corrupt Passions or Affections, God will reveal the Truth to him, so as he shall know the Doctrine that is of God: *d* And that I do not speak of or from my self, but by Authority from my Father. Now, from hence indeed followeth, That corrupt Affections, Passions, and Prejudices; and an ill Life, may prejudice, yea, and will prejudice men from receiving of the Free Grace of God, Spiritual Illuminations, and the Gift of Faith: So as men that give way to such Prejudices, or nourish such Passions, or live such Lives, shall be left of God to their Native blindness, and to strong delusions, and not discern the Truth in the light that openly shineth in their Faces. But from hence it will not follow, That a Moral Life, and a study of, and a seeking after Truth, are the cause of Faith, or effective of it, with the working of our own will.

18 * He that speaketh of himself, seeketh his own glory *e*: but he that seeketh his glory that sent him, the same is true *f*, and no unrighteousness is in him *g*. * Chap. 8. 41.

e Here our Saviour giveth them another note, by which they might know that his Doctrine was of God, because he spake not of himself, nor sought his own Glory in what he delivered. No man doth an Action of, and from himself, but he maketh himself the end of his Action: For to what purpose should a man devise and broach new Notions, but for some selfish Advantage, that he may get some Profit, or some Honour and Applause from men? *f* But if a man Acts as Servant to another, and seeketh onely the Honour and Applause of another, he is true, and cannot be presumed to have spoke of, and from himself, but of and from him whose Honour and Glory he seeketh to advance; and in reason ought to be judged sincere and faithful in the execution of the Trust committed to him: And *g* to be without fraud and deceit, having no unrighteousness in him; there being no just cause to be presumed which should move him to speak any thing that is false. Hence also may be learned a good Rule or Direction, which Divines ordinarily make use of to help us to judge of the truth of Doctrines. Those Doctrines which most tend to the advancing the Honour and Glory of God, and least to the advancement of the Creature, those are most likely to be of God. And this also much tendeth to confirm the Reputation of Holy Writ, and the Penmen of it; for it is manifest that the Penmen of it sought not their own Glory in their Writings, but the Honour and Glory of God, taking all shame to themselves.

19 Did not * Moses give you the law *h*, and *yet* none of you keepeth the law *i*? VVhy * go ye about to kill me *k*? Acts 7. 35, &c. * John 5. 16, 18. and 10. 39. and 11. 53.

h Moses was Gods Instrument in delivering his Law to the People, *Exod.* 24. 3. *Deut.* 33. 4. *i* A Law which none of them exactly kept, but daily brake; why do you (saith our Saviour) make it such a Capital Crime (suppose you were not in an *Error*, but I had in this one point of the Sabbath violated the Law) in me, to break the Law, that you for it would have my Blood? how cometh it to be a more hainous Offence in me to break the Law in one thing, than it is in you, who violate it in so many things? Or, *k* do not you think it a Capital Crime maliciously to go about to destroy an Innocent Person? Is not that a greater breach, think you, of the sixth Commandment, than what I have done, is of the fourth? Supposing that had been any breach of the Law at all, which indeed it was not.

20 The people answered and said *, Thou hast a devil *l*: who goeth about to kill thee *m*. * Chap. 8. 48, 52. and 10. 20.

l The *Jews* had an Opinion, that whosoever was besides himself, and talked distractedly, was influenced with an *Evil Spirit*: So as, Thou hast a *Devil*, is no more than thou art Mad; unless we will take the Phrase as a mere term of Reproach, such as we ordinarily hear at this day from some men in their Passions, when they hear any speak what is false, and hath no congruity with truth, according to their apprehensions, saying, *The Devil is in you*; the former is the milder Interpretation, tho in that was sin enough, considering who it is that spake. *m* It is very probable that the common People (to whom our Saviour was now speaking) knew nothing of the design of their Rulers, mentioned *Chap.* 5. 18. to spake this innocently (tho in their Passion) having no such design in their Hearts; but they ought not so peremptorily to have denied what our Saviour positively affirmed, who knew the Designs and Counsels of all mens Hearts, tho they knew them not.

21 Jesus answered and said unto them, I have done one work, and ye all marvel *n*.

n By the one Miracle it is plain by what followeth, that he meaneth healing the man who lay at the Pool of *Bethesda*; at this, he saith, they *marvelled*; by which is to be

be understood *offended* (for so it is expounded by χαλᾶτε *ver.* 23. and to this sense is our Saviours subsequent Discourse.

*Lev. 12. 3. 22 * Moses therefore *a* gave unto you circumcision *b*, (not because it is of Moses, but * of the fathers) and ye on the Sabbath-day circumcise a man *c*.

a The Particle *therefore*, or *for this* [Διὰ τοῦτο] maketh in this Verse a great difficulty, what the meaning of it should be. The most probable account of it is, that it belongeth to the former Verse, which should end thus——— *and ye all marvel for this.* This indeed maketh all plain; otherwise it is very hard to give an account what force it can have, if we consider it as a note of a cause. *b Moses gave you Circumcision*, that is, a Law about Circumcision; yet that Law had not its rise from *Moses*: The Law was given to your Father *Abraham*, *Gen.* 17. 10. long before *Moses* his time. *c* In obedience to that Law, you Circumcise a *Male Child*, or a *Proselyte*, that is, a man grown, on the Sabbath-day.

23 If a man on the Sabbath-day receive Circumcision, ‖ that the law of Moses should not be broken *d*, are ye angry at me, because I have made a man every whit whole on the Sabbath-day *e*?

‖ Or, *without breaking the Law of* Moses.

d The strength of this whole Argument seemeth to be this. If a Ritual Law (such was that for observation of the Sabbath, given in Mount *Sinai*, *Exod.* 20.) may give place to another *Ritual Law* which is ancienter (such was that of Circumcision, given to *Abraham* long before) much more ought it to give place to a Law of Nature wrote in every mans Heart, *viz.* That it is our Duty to help those that are in great degrees of Misery and Affliction; which is what I paid Obedience to in Curing the Impotent man that lay at the Pool of *Bethesda*. *d* Do you yield this in your daily practice, that a man may be Circumcised, yea, and ought to be Circumcised on the eight day, tho it happeneth to be the Sabbath-day; and not to do it, were a violation of the Law of *Moses* about Circumcision, which was a Law given you by *Moses*, tho before him, to *Abraham* also? *e* What reason then have you to be Angry with me, who on the Sabbath-day have onely healed a man, and made him *every whit whole*: That is (as some think) I have not onely Cured him as to his Body, but as to his Soul, (but that hardly seemeth probable; for if it were so, the *Jews* could have no Evidence of the Spiritual Cure.) Others therefore think that the term ὅλον ἀνθρωπον, signifieth no more than *perfectly*, or *completely* whole, as to his Body.

*Deut. 1. 16. Prov. 24. 23. 24 * Judge not according to the appearance *f*, but judge righteous judgment *g*.

f Do not Judge Persons, and condemn me for what I have done, merely out of your Hatred, Prejudice, and Malice against me. Or do not judge according to the first appearance of this Fact. It looketh to you as a violation of the Sabbath; it is not indeed so, but the performance of a Duty greater than that of Sanctifying the Sabbath is. *g* Judge Righteously, and do not condemn in me what you your selves do in other causes, because of your hatred to, and prejudice against me; nor condemn an Action which is in it self a Righteous Action, and not deserving Condemnation.

25 Then said some of them of Jerusalem, Is not this he whom they seek to kill *h*?

h Those who here speak, are said to be of *Hierusalem* (probably Citizens) who knew more of the Designs and Counsels of the Chief Priests and Elders, than those who said before, *v.* 20. *Thou hast a Devil: who seeketh to kill thee?*

26 But lo, he speaketh boldly, and they say nothing unto him *i*: Do the rulers know indeed that this is the very Christ *k*?

i The first search being over, it is probable that the Rulers had not heard that Christ was come up to the Feast; this made the People think, *k* That they had some knowledge that he was the *Messias*; otherwise they would have taken some course to have restrained his so free and open Discoursing: But we shall in the latter part of this Chapter find that they were mistaken; for as soon as they heard where he was, and what he was doing, they used all means they could to Apprehend him.

*Mat. 13. 55. Mark 6. 3. Luke 4. 22. 27 * Howbeit we know this man whence he is *l*: but when Christ cometh, no man knoweth whence he is *m*.

l We know he is of *Nazareth*, and that *Joseph* is his *reputed Father*. *m* They also knew whence the *Messias* was to come; That he was to [illegible] of the *Family of David*, of the Tribe of *Juda*, of [illegible] Town of *Bethlehem*. The Chief Priests and Scribes [illegible]red *Herod* to that purpose, without the least hesitation, *Mat.* 2. 6. but they had no Revelation to guide them to know of what particular Family he should be; thus this Verse is easily reconciled to *v.* 42, Others think, that they speak of the second manifestation of Christ. They had a Tradition, which was bottomed on Holy Writ, That he was to come out of *Bethlehem*: But then they had another Tradition; That he should be taken away from thence, and hidden for some Years, and then again appear as a Person unknown whence he came. Which Opinion, say some, was bottomed on the Revelations of the Old Testament concerning a double Regeneration of Christ, *Isa.* 53. 8. *Who shall declare his Generation?* *Micah* 5. 2. The one of which is to be understood of his *Eternal Generation*, which none can declare. The other, as to the *Generation of his Humane Nature*. But the *Jews* not understanding that the *Messiah* was to be *God-man*, understood both of his Humane Nature; which made them fancy, that tho he was to be Born at *Bethlehem*, according to *Micah* 5. 2. yet he was to be carried away for some Years some whither; so as when he came to appear to the World, none should know whence he came; but he should appear as a man dropped down from Heaven Now Christ having been offered in the Temple at his Mothers Purification, went back again with his Parents, *Luke* 2. 39. came to *Nazareth*, and ordinarily went up to *Hierusalem*; there he was found Disputing with the Doctors, *v.* 46. And at last, we find him resting with his Parents at *Nazareth*, and *being subject to them*; after which we read no more of him, till he came to *John* to be Baptized; so as the *Jews* had known and observed the whole course of Christs Life.

28 Then cried Jesus in the Temple as he taught, saying, Ye both know me, and ye know whence I am *n*: and * I am not come of my self, but he that sent me * is true, * whom ye know not *o*.

*Chap. 5. 43. and 8. 42.

n You might have known me by the Doctrine which I have taught, and the Miracles which I have wrought among you, and you had known me, if you had not shut your Eyes against the Light, which shone in your Face. Or you say, and think that you know me; others think that it is an *Irony*, or as a Question, Do you know me so well? *o* If you did, you would know that I came not of my self, but was sent by my Father; and he that sent me is Truth it self; but you know not the Father, and therefore cannot know me as indeed I am.

*Chap. 5. 32. and 8. 26. *Chap. 1. 18. and 8. 55.

29 But * I know him *p*, for I am from him *q*, and he hath sent me *r*.

*Chap. 10. 15.

p I know him, so as no man else knoweth him, *Mat.* 11. 27. I know his Essence, his Will, his Counsels, his Laws, *q* for I am from him by an Eternal Generation, his onely begotten Son; *r* and I am sent by him, as the Mediator and Saviour of the World, to declare, and to execute his Will and Pleasure, as to mans Salvation.

30 Then * they sought to take him *s*: but * no man laid hands on him, because his hour was not yet come *t*.

*Mark 11. 18. Luke 19. 47. and 20. 19. *Chap. 8. 59. * Ver. 44.

s By this time the News was come to the *Sanhedrim*, the great Court of the *Jews*, to whom belonged the cognisance of Church-Affairs, *False Prophets*, *Blasphemy*, *Violation of the Sabbath*, &c. they took Counsel, and used endeavours to Apprehend him; or it may be, some of the ruder sort of People that were his Enemies used some such endeavours, but not with any effect; for by the mighty Providence of God, who had set the time when Christ should suffer; till that hour was come, mentioned also *Chap.* 8. 20. and 12. 23. there was such a restraint upon the rage of the *Rabble*; yea (as we shall hereafter hear) the Spirits of the Officers, who were sent from the *Sanhedrim* to Apprehend him, that they had no power to lay hold upon him. Men shall do us no hurt, till Gods time comes. *A Sparrow falls not to the ground without the will of our Father.*

31 And * many of the people believed on him *u*, and said, VWhen Christ cometh, will he do mo miracles than these which this *man* hath done *w*?

*Chap. 8. 30.

u Not as the true *Messias*; for the next words let us know, they did not believe him to be the Christ, but look'd for him to come; but they gave Credit to him, as a great *Prophet* sent from God: And *w* doubted whether the Miracles which he wrought, were not as many, and as great as ever the *Messiah* would do when he came. For tho *John* reports but a few Miracles wrought by Christ, yet they were such as required a Divine Power to produce; such as turning the Water into Wine, multiplying the Loaves, raising *Lazarus* from the dead, &c. And *John* tells us, *Chap.* 20. 30. and 21. 25. That he did many more works than he hath Recorded in this Book; and many more are Recorded by the other three *Evangelists*. From hence may be observed the falshood of the later *Jews*, who deny that the *Messiah* is to work any Miracles; for it is apparent from hence, that they had in our Saviours time a general expectation of great Miracles should be done by the *Messiah*; and their expectation was truly founded upon *Isaiah* 35. 5, 6. as appeareth by *Mat.* 11. 5.

32. The

32 ¶ The Pharisees heard that the people murmured *x* such things concerning him: and the Pharisees, and the chief Priests sent officers to take him *y*.

x Murmured here is taken in a different sense from what it was before, and signifieth as much as whispered, or *talked privately* among themselves. *y* The Chief Priests, who were afraid that their Honour would abate amongst the People; and the *Pharisees*, who were afraid the Credit of their Traditions would be lost, if they suffered him to go on; and being more especially troubled for the Miracles which he daily wrought, as *Chap.* 11. 47.. They send *Messengers* from their great Court (kept at *Hierusalem*) to Apprehend him.

*Chap. 16. 16. 33 Then said Jesus unto them, * Yet a little while I am with you, and *then* I go to him that sent me *z*.

z Whether Christ spake these words to the Officers sent to Apprehend him, or to the people in the Temple, is not much material to be known: He by them plainly declareth, that all their endeavours against him were vain and foolish; for he should yet live with them six Months (this was in *September* or *October*, he dyed at the next Passover, which was about six Months after this) and then he should go and willingly lay down his Life for the sins of the World, rise again from the dead, and ascend unto his Father who sent him into the World.

*Chap. 8. 21. 34 * Ye shall seek me, and shall not find *me a*: and where I am, *thither* ye cannot come *b*.

a Some think the meaning is, *You shall seek me*, to execute your malice upon me, but to no purpose, for you shall not find me. Or, you shall seek me to destroy me in my Church, and to root out my Name, but to no purpose. But the most probable sense is this; you wicked *Jews*, that now contemn the means of Grace by me offered to you, shall one day be in distress and calamity enough; and when you are so, then you will wish I were again amongst you; but I shall be Ascended to my Father; *b* and as deaf to your Prayers, as above the reach of your malice. There is much the same thing said in *Mat.* 23. 39. That he here speaketh of his Ascension is plain from *Chap.* 13. 33. He speaketh of Heaven as a place where he was at that time, for so he was as to his Divine Nature. It is ὑπάγω, whither I go; which makes some think, it should not here be ἔρχομαι, but ὑπάγω *vado*. But others reject it, because it is a Poetical word, hardly used in the New Testament.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him *c*? will he go unto the dispersed among the ‖ Gentiles, and teach the Gentiles *d*?

‖ Or, Greeks.

c The *Jews*, not at all believing the Divine Nature of Christ, notwithstanding all that Christ had said, and all the Miracles he had wrought, are at a mighty loss to conclude what our Saviour spake of, and whither he would go; they thought he could go no where in the Land of *Jewry*, but they should hear of him, and be able to come where he was; they conclude therefore that he would go into some *Pagan* Countrey. *d* In the *Greek* it is, *Will he go into the dispersion of the Grecians*. There were two most Famous dispersions, of which we read in story. The first was of the *Jews*, of which we read in Sacred History, in the Captivities of *Assyria* (whither the Ten Tribes were carried, 2 *Kings* 17. 6.) and *Babylon*, whither the two Tribes were carried, 2 *Kings* 17. 25. And that of the *Grecians* by the *Macedonians*; when also many of the *Jews* were dispersed by *Alexander* the Great, and his Successors. *Peter* directeth his Epistle to the *Strangers* scattered throughout *Pontus*, *Galatia*, *Cappadocia*, *Asia*, and *Bythynia*, 1 Pet. 1. 1. And *James* directs his Epistle to the *Twelve Tribes scattered abroad*. They fancy that our Saviour would go into some of these places, and Preach; by which means the *Gentiles* would be taught the Mysteries of the *Jewish* Religion, which was what above all things they were impatient of hearing; and yet had reason, *viz.* their own Rejection, and the receiving in of the *Gentiles*, which afterward came to pass, *Rom.* 11. 15.

36 VWhat *manner* of saying is this that he said, Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come *e*?

e This saying stuck in their Stomacks, and they knew not what sense to put upon it; owning nothing of the Divine Nature of Christ.

*Lev. 23. 36. *Chap. 6. 35. Rev. 22. 17. 37 * In the last day, that great *day* of the feast *f*, Jesus stood and cryed, saying, * If any man thirst, let him come unto me, and drink *g*.

f Our Saviour thinketh not fit to take any notice of their guess, whither he would go, nor replyeth any thing to it. The *Feast of Tabernacles* was to hold seven days, *Lev.* 23. 34. in which they were to offer up Burnt-Offerings, *v.* 36. The *Eighth day* was to be kept as a Sabbath; there was in it to be an *Holy Convocation*, no Servile Labour was to be done. Christ on that day Discoursed again to the People, crying aloud, and publickly, *g If any man be a thirst, let him come unto me, and drink.* That is, if any man stand in need of any Spiritual Good, Righteousness, Strength, Comfort, &c. it is to be found in me; let him come to me, by Faith acknowledging, receiving, and embracing me, as the Mediator and Saviour of the World, and he shall have from me whatsoever Spiritual Influence of Grace he stands in need of. Those who remember what our Saviour told the Woman of *Samaria*, *Chap.* 4. 10, 14. where he compared himself to *Living water*, will easily understand this the sense of these words: The Condition on our parts is expressed under the notion of *Thirsting*; which we know is the Natural Appetite, craving some liquid thing to refresh the man under his Drought; and it is expressive of an exceeding great Passion, and so made use of both in the Old Testament and the New, to signifie a Souls passionate desire of Spiritual things, *Isa.* 55. 1. *Mat.* 5. 6.

38 * He that believeth on me, as the scripture hath said *h*, out * of his belly shall flow rivers of living water *i*.

*Deut. 18. 15. *Isa. 44. 3.

h We have had frequent occasion to open the term of *believing on Christ*: It may be doubted, whether those words (*as the Scripture hath said*) be to be referred to the first or latter part of the Text. If to the former, they are words expressive of that Faith to which the following Promise is made, which is not any assent, or slighty credit given to the word; but such a Faith as the Scripture hath spoken of; as that Faith which is justifying and saving. *i* The general sense of the Promises, That his Soul shall abound with all saving and comfortable Influences of saving Grace. The *Belly* signifieth the Heart (that part of man, which is called the Heart, being in the Belly.) So *Job* 15. 35. Psal. 40. 8. the *flowing of Rivers of water*, signifieth the plenty of Spiritual Influences with which Believers shall be supplied; whether Joy, Knowledge, Spiritual Gifts, or Graces. If any ask, where the Scripture speaketh this? I Answer, in all those Promises we meet with in the Old Testament, about pouring out the Spirit.

39 (* But this spake he of the Spirit, which they that believe on him, should receive *k*: for the holy Ghost was not yet *given*, because that Jesus was not yet glorified *l*.)

*Joel 2. 28. Acts 2. 17.

k For the Evangelist tells us, that this referred to the Spirit, which Believers were to receive after that Christ should be Ascended into Heaven. Those Scriptures, *Isaiah* 49. 10. and 58. 11. *Zech.* 14. 8. seem, among others, to be referred to in this Promise of our Saviour.

40 ¶ Many of the people therefore, when they heard this saying, said, Of a truth this is the * Prophet *m*.

*Chap. 5. 13.

m The *Prophet*, mentioned *Deut.* 18. 15. Some think that the *Jews* expected an eminent Prophet besides *Elias*, to come before the *Messiah*; and *John* 1. 21. would incline us to think so. But others say, it cannot be proved from their Writers, that they had any expectations of any but *Elias* and the *Messiah*. But the words may be read as well, This is *a Prophet*, as this is *the Prophet*; and I think that is the true sense of them. A Prophet had now for more than four hundred years been a great Rarity amongst them; they having had none but *John* the *Baptist* who had such a Repute.

41 Others said, * This is the Christ. But some said, Shall Christ come * out of Galilee *n*?

*Chap. 4. 42. *Chap. 1. 46. Ver. 52.

n The People were divided in their Opinions about Christ. Some of them were very well inclined to believe that he was the Promised *Messiah*; but they stumbled at the Countrey where alone they took notice of him. For tho he came not out of *Galilee*, but was Born in *Bethlehem*, *Luke* 2. 4. according to the Prophecy of him, *Micah* 5. 2. Suitable to which was their Tradition, *Mat.* 2. 5. Yet they had seen nothing of this, tho possibly they had heard some relation of it, it being Two and Thirty years since his Birth: But he was ordinarily called *Jesus of Nazareth*, and of *Galilee*, there he had lived, and been Educated; so as they knew no better probably than that he came out of *Galilee*, which was contrary to the Prophecy, *Micah* 5. 2.

42 * Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was *o*?

*Mat. 2. 5. Luke 2. 4.

o The Scriptures of the Old Testament had both described the Family from whence the *Messiah* was to arise, *viz.* the Family of *David*, *Psal.* 132. 11. and the Town, which was *Bethlehem*, Micah 5. 2. which was *Davids* Fathers Town, where he lived also, till God called him out to the Kingdom, 1 *Sam.* 17. 15. and 20. 6.

* Chap. 9. 16. and 10. 19.

43 * So there was a division among the people because of him *p*.

p A Division as to their Opinions about him, as was before expressed.

* Ver. 30.

44 And * some of them would have taken him; but no man laid hands on him *q*.

q There were some that had an ill Opinion of Christ, and put on the Officers that came for the purpose to Apprehend him; but there was none so hardy as to do it.

45 ¶ Then came the officers to the chief Priests and Pharisees, and they said unto them, Why have ye not brought him *r*?

r Probably the Officers, Christ being amongst a multitude of the People that had an high Opinion of him, durst not adventure to Apprehend him: Some of them, as appeareth from what follows, were astonished at his Doctrine; all of them agreed to return to their Masters without him; at which they are angry, and ask them, how it came to pass, that they did not execute their Commands, in bringing Christ before them as a Malefactor, to answer what they should lay to his Charge.

46 The officers answered, Never man spake like this man *s*.

s With so much Authority, Evidence of truth, *&c.* Yet they did not cordially believe in Christ; being under the power of Carnal and Worldly Affections, which onely supernatural Special Grace could subdue. These were some of those, in whom the Prophecy of Christ, *Isaiah* 11. 4. was to be fulfilled. —— *He shall smite the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked.* The word of the Lord doth often reffrain, astonish, and amaze those on whom it hath no powerful effect to Eternal Life and Salvation. So it was with these poor Officers.

47 Then answered them the Pharisees, Are ye also deceived *t*?

t You, who have us not onely for your Masters, whose Commands you ought not to dispute, but to execute; but for your Teachers also, from whom you might have learned better Doctrine; are you *seduced*? For so wicked men count all who embrace not their Notions, and follow not their ways.

* Chap. 12. 42. Acts 6. 7.

48 * Have any of the rulers, or of the Pharisees believed on him *u*?

1 Cor. 1. 20. and 2. 8.

u You ought to be ruled by us, and guided by us, who are your Rulers, and your Teachers, (so early did the Doctrine of *implicite Faith* and Obedience creep into the World) which is indeed to suppose an Infallibility in Teachers and Rulers, to whom indeed we owe all imaginable Reverence; but we must live by our own Faith: And tho the *Jews* were bound up, *Deut.* 17. 10, 11. to *do according to the sentiments* that the Priests and *Levites* in *Hierusalem* should shew them; yet *v.* 11. *ie must be the sentence of the Law*, and it was in Civil matters, as appeareth by *v.* 8. Controversies between *Blood* and *Blood*, *Plea* and *Plea*, *Stroak* and *Stroak*.

49 But this people who knoweth not the Law are cursed *w*.

w Out of the great Pride of their Hearts they vilifie the people, as not Learned in the Law, and so were cursed, contemptible, and not to be regarded, as to their judgment and sentiments.

50 Nicodemus saith unto them, (he that came to || Jesus by night, being one of them) *x*

|| Or, *to him.*

x Of *Nicodemus* we read, *Chap.* 3. 2. and of his coming by Night to Jesus. He now being one of this great Court, stands up to speak for Christ, yet faintly, or at least wonderfully prudently, and warily. He saith no more for him than he ought to have spoken for the greatest Malefactor, *viz.*

* Deut. 1. 17. and 17. 8, &c. and 19. 15.

51 * Doth our law judge any man before it hear him, and know what he doeth *y*?

y That no Law of God or Nature Condemneth any man before they had heard him speak, or had what he did deposed by Witnesses before them, that they might know what he did.

52 They answered and said unto him, Art thou also of Galilee *z*? Search, and look: for * out of Galilee ariseth no prophet *a*.

* Mat. 4. 15. Chap. 1. 46.

z Not that they thought *Nicodemus* was a *Galilean*; they knew him well enough; but they take up this as a term of Reproach against him, for that he would offer to speak one word (tho never so just) on the behalf of one against whom they had such a perfect hatred. *a* Search, say they, the Scriptures, and look if ever there came a Prophet out of *Galilee*. Suppose this had been truth; yet 1. What did this concern our Saviour? who was not Born in *Galilee*, but in *Juda* in *Bethlehem*, the City of *David*, *Luke* 24. 2. Could not God when he pleased influence one of *Galilee* with the Spirit of Prophecy? But 3. Neither was it true; for *Nahum* and *Jonah* were both *Galileans*, 2 *Kings* 14. 25. compared with *Josh.* 19. 13. (for the Tribe of *Zebulon* had their Lot in *Galilee*) *Isaiah.* 9. 1.

53 And every man went unto his own house *b*.

b As little as *Nicodemus* said for Christ, it put a stop to their further proceedings against Christ at present: Some think that the party of the *Sadducees* in the Council, who valued not the *Pharisees* Rites and Traditions, took part with *Nicodemus*; so as by the over-ruling hand of God Christ at this time escaped their wicked Counsels against him. So much is certain; but what parties in the Council concurred in it, is uncertain.

CHAP. VIII.

JEsus went unto the mount of Olives *a*.

a A Mountain within less than two miles of *Hierusalem*, whither our Saviour, when he was at *Hierusalem*, was wont often to withdraw, for Privacy and Devotion, *Mat.* 24. 3. and 26. 30. *Luke* 21. 37. & 22. 39.

2 And early in the morning he came again into the temple *b*, and all the people came unto him *c*; and he sate down, and taught them *d*.

b So at our Lords last Passover *Luke* notes, *Chap.* 21. 38. *That all the People came to him early in the morning in the Temple to hear him.* Our Saviours early going into the Temple to teach, and the Peoples diligence in coming so early to him to hear, ought to check our slothfulness in Sacred business. *c* Multitudes of People came to him; for the universal Particle *all* must be expounded in a multitude of Scriptures. *d* He, after the manner of the *Jewish* Teachers, *sate down*, and taught them: Of this Custom of theirs, for their Doctors, while they taught, to sit down, we have had occasion to speak before.

3 And the scribes *e* and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

e There were (as they say) three sorts of *Scribes* amongst the *Jews*. The first were Secretaries to Princes and great men; so *Sheva* was Scribe to *David*, 2 *Sam.* 20. 25. A Second sort, were such as we call Scriveners, or Publick Notaries, who made Instruments for People, and were employed in their more private Bargains and Contracts Neither of these seem to have been of Authority enough to have done this Act; and besides, the *Pharisees* being joyned with them, makes it evident, that these *Scribes* were those who expounded the Law in the *Temple*, and in the *Synagogues*, and are therefore called Lawyers; they are often joyned with the *Pharisees* in our Saviours Discourses, *Mat.* 23. 13, 14, 15, *&c.* And we find them often joyning with them in their Discourses and Actions, tending to entrap our Saviour; such was their Design at this time.

4 They say unto him, Master, this woman was taken in adultery, in the very act *f*.

f They bring to our Saviour a Woman taken in the Act of Adultery, and set her before him.

5 * Now Moses in the law commanded us, that such should be stoned *g*: but what sayest thou *h*?

* Deut. 22. 22.

g *Moses* in the Law, *Lev.* 20. 10. commanded, that such Malefactors should be put to death; but we read of no Law commanding this kind of death. And their Rule was, that when the Law had set no kind of death for an Offence, there the mildest kind of death was to be their Punishment, which they counted Strangling to be: But they ordinarily entituled *Moses* to their Traditional Additions to the Law; & death being commanded by the Law, as the Punishment of such Offenders, they took themselves to be at liberty to determine the kind of death, as Prudence, and reason of State ruled them; so as probably, they seeing that sin grew very frequent amongst them, they appointed Stoning to be the kind of death such Malefactors should be put to. The manner of which we are told was this: The Guilty Person was to be carried up to some High Places, and thrown down from thence headlong by such as Witnessed against him; then they threw stones at him till they had killed him (if not killed by the fall); or covered him, if he were dead. This they tell our Saviour *Moses* commanded, because he had commanded in the general, that such a Person should dye; and their *Sanhedrim* had determined this particular death to such Malefactors: *h* But they would know what our Saviour said to this.

6 This they said, tempting him, that they might have to accuse him *i*. But Jesus stooped down, and with *his* finger wrote on the ground as though he heard them not *k*.

i Their design was from his answer to take some colourable pretence to Accuse, and either to discredit him with

well enough that the *Scribes* and *Pharisees*, this poor Womans Accusers, were gone; but yet he acteth warily, and calls for her Accusers, and asks if no man had *Condemned her*? Thereby intimating, that the Law against Adultery was a just Law; and if the Crime were proved against her, she deserved to dye; but she must first be Convicted, and Condemned: He asks her, If she were Condemned? For then he had nothing to say. She tells him, None had.

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee *r*: go, and sin no more *s*.

r He replyeth, *Neither did he.* He did not acquit her, for he was not to make void the Law of God; nor did he *Condemn her*: He was neither a Witness in the case, nor yet a Secular Judge, to whom such Judgments did belong; he was onely to speak to her, as the Mediator and Saviour of man. *s* *Go*, I discharge thee, as being *Coram non Judice*, before one who in my present capacity am no Judge to hear this Cause, and to give Sentence in it. *Sin no more*; whatever becometh of thee as to mans Judgment, thou hast reason to fear the greater Judgment of God, if thou goest on in a course of sin. Nor doth he say, Commit Adultery no more: but *Sin no more.* No partial Repentance or Sorrow for any particular sin will suffice a Penitent that hopes for any Mercy from God; but a leaving off all sin, of what kind soever it be.

12 ¶ Then spake Jesus again unto them, saying, * I am the light of the world *t*: he that followeth me, shall not walk in darkness *u*, but shall have the light of life *w*.

* Chap. 12. 35, 36, 46.

t This is what *John the Baptist* had said of Christ before, *Chap.* 1. 4, 5. and what Christ saith of himself afterward, *Chap.* 9. 5. It was Prophesied of him, that he should *be a light to the Gentiles*, and Gods *Salvation to the ends of the Earth.* And old *Simeon* saith of him, *Luke* 1. 32. That he was to be *a light to lighten the Gentiles, and the Glory of his People Israel.* *Light* is a thing Glorious in it self, and communicative of it self unto others to guide them. So as Christ is most aptly compared to Light, and spoken of under that Notion; as for his own innate Glory, so for the communicativeness of himself to Creatures; which latter appareth to be chiefly here intended: *u* For he saith, that he who followed him, believing his Doctrine, and obeying his Precepts; Living according to his Direction, and his Example, should not be at a loss, how to guide himself, nor remain in the darkness of Sin, Ignorance, and Spiritual Death; but *w* should have that Light, which bringeth Life along with it, and is sufficient to guide a man in all the works of a Spiritual Life, and at last bring him to Life Eternal.

13 The Pharisees therefore said unto him, Thou beareſt record of thy self; thy record is not true *x*.

x It was a known Rule of Law, That none ought to be believed upon a Testimony given to himself; this is that they object to our Saviour, That tho he spake great things of himself, yet he was not to be believed in his own Cause.

14 Jesus answered and said unto them, Though I bear record of my self, *yet* my record is true *y*: for I know whence I came, and whither I go *z*; but * ye cannot tell whence I come, and whither I go *a*.

* Chap. 9. 29.

y There is a seeming difficulty to reconcile the words of our Saviour, *Chap.* 5. 31. *If I bear witness of my self, my witness is not true*; and his assertion here, *Though I bear witness of my self, my record is true*: But the Resolution of it is clear by considering that he speaks in the former Chapter of his own single Testimony with respect to them, as not of sufficient validity to Authorize his Divine Vocation, according to the Rule of their Law, that required a double Testimony for Confirmation of things; but here he speaks of the verity of it in it self: For I know whence I came, and whither I go. That is, I know from whom I have received my Commission, (tho secret to the World) even from the Father: And yet after the accomplishing of my Embassy for his Honour, I shall return to Heaven, and be Glorified with the Glory I had with him before the World was, *Chap.* 17. 5. The Reason alledged implies his being the Son of God; and his Fathers entire approbation of his Office, and Fidelity in the discharge of it; and the concurrent Testimony of the Father with him: Therefore his Record was Authentick and true. But they did not believe his Mission from Heaven, nor that he was to ascend thither, and accordingly disvalued his Testimony.

15 Ye judge after the flesh *b*, * I judge no man *c*.

* Chap. 12. 47.

b According to my outward appearance to you, so you judge of me; or according to your own Passions, and Corrupt Affections. *c* I judge no man in that manner, or I judge no man alone, as it followeth in the next Verse.

16 And

16 And yet if I judge, my judgment is true: for * I am not alone, but I and the Father that sent me *d*.

* Ver. 29.

d My Testimony is not to be look'd upon as a single Testimony for my self; tho I do judge, yet my judgment is true; for no Act of mine is a single Act: I and my Father are one; and what I do, thy Father also doth, that sent me into the World as his Embassador: So as if the judgment of God be true, which you all own, grant, and acknowledge; then my judgment is true, because it is not mine only, but the judgment also of that God, whom you own, acknowledge, and Worship, and who sent me into the World.

17 * It is also written in your law, that the testimony of two men is true *e*.

* Mat. 18. 16.

e It is written, *Deut.* 17. 6. and 19. 15. God so ordered it by his Divine Law, that *everything* should be established by the *Testimony of two Witnesses*.

18 I am one that bear witness of my self, and the Father that sent me, beareth witness of me *f*.

f I (saith our Saviour) have two Witnesses; I am one, I bear Witness of my self: *My Father* is another, for he beareth Witness of me. Our Saviours Argumentation seemeth weak, unless we look upon him as exempt from the condition of ordinary men, and no mere man, by reason of the Personal Union of the Divine and Humane Nature in his Person. Nor must our Saviour be understood here to distinguish himself from his Father, in respect of his Divine Being; for so he and his Father are one: But in respect of his Office, as he was sent, and his Father was he who sent him. And indeed in the whole he seemeth to accommodate himself to the Peoples apprehensions of him.

19 Then said they unto him, Where is thy Father *g*? Jesus answered, * Ye neither know me, nor my Father, * if ye had known me, ye should have known my Father also *h*.

* Chap. 16. 3.
* Chap. 14. 9.

g Thou talkest much of thy Father, where is he? We know no Father which thou hast but the Carpenter, *Joseph*; we do not look upon him as so Credible a Witness in the Case, as to take his Testimony in such a matter as this is: *h* Christ tells them, that the reason why they did not know the Father, was because they did not know and acknowledge, receive and believe him; for if they had received and believed him, they would not then have been at such a loss to have known where his Father was, or who he was. The Eternal Father is not to be known but in, and by, and through the Son.

20 These words spake Jesus in the treasury as he taught in the Temple *i*: and * no man laid hands on him *k*, for his hour was not yet come *l*.

* Chap. 7. 30.

i The Treasury was a publick place in the Temple; concerning which, see the Notes on *Mat.* 27. 6. *Mark* 12. 41, 43. *Luke* 21. 1. Christ taught sometimes in one part of the *Temple*, sometimes in another: *k* But that no man should lay hold on him, considering the search made for him in the beginning of the Feast, and their sending Messengers to take him, as we read *Chap.* 7. 32. and the Affront he had given to the *Scribes* and *Pharisees* (of which we read in the beginning of this Chapter) was very Miraculous: *l* Nor can any account be given of it besides what is here given, *viz.* *That his hour was not yet come.* Which was the reason we heard given before in the same case, *Chap.* 7. 30. Men shall be able to do nothing against Christ, or any that belong unto him, till the time cometh that God hath set in his wise and eternal thoughts.

21 Then said Jesus again unto them, I go my way, and * ye shall seek me, and shall die in your sins *m*: whither I go, ye cannot come *n*.

* Chap. 13. 33.

m The greatest part of what is said here, was said by our Saviour before, *Chap.* 7. 34. (See the explication of it there) only here, instead of *you shall not find me*, is, *you shall die in your sins*; *m* a Phrase we shall find in *Ezek.* 3. 18, 19. which doubtless signifieth, in the guilt of your sins, not removed from you; and is a threatning of Eternal death, as well as Temporal in the destruction of *Hierusalem*: *n* And those who do so, cannot come into Heaven, where Christ is.

22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come *o*.

o Before they guessed, that he would go to the dispersed amongst the *Gentiles*, *Chap.* 7. 35. Now they fancy that he would kill himself; or else speak this in Mockery.

23 And he said unto them, * Ye are from beneath, I am from above: ye are of this world, I am not of this world *p*.

* Chap. 3. 31.

p Ye are not only of an Earthly extraction, Creatures of the Earth, not descended from Heaven, as I am; but also of Earthly Spirits and Principles: You favour nothing that is sublime and Spiritual, and therefore you do not understand me: I tell you, *I am not of this World.* My Original is not from it, nor am I to determine my being in it. I shall dye, but I shall rise again from the dead, and Ascend into Heaven, where you cannot come. Still our Saviour asserts his *Divine Nature*; and the stress of all, he saith, lyeth there; their unbelief of which was the cause of all their Disputings and Errors. He had given them the greatest Evidence of it imaginable in the works which he had done in their sight, which were not onely above the Power of Nature, but such as God had never Authorized, or enabled any Creature to do; yet they being destitute of supernatural Grace, did not believe in him: And they were inexcusable, because that Grace was denyed them for their wilful Corruption and wickedness, which they might have avoided by the use of that common Grace which was not denyed them.

24 * I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins *q*.

* Ver. 21.

q In the *Greek* it is onely, If you believe not that *I am.* Some refer this to Christs *Divine Nature.* (*I am*, is the Name of God, *Exod.* 3. 14.) But others rather think that Christ here speaketh of himself as the *Messiah* and *Mediator*, and so the object of Peoples Faith; and he out of whom there is no Salvation: The latter indeed includeth the former; for *Cursed is he that trusteth in man, and maketh flesh his Arm.* The Text plainly holds forth an impossibility of Salvation for those who under the Revelations of the Gospel, receive not, and believe not in Christ as Mediator.

25 Then said they unto him, VVho art thou *r*? Jesus saith unto them, Even *the same* that I said unto you from the beginning *s*.

r What good Christian will not learn to contemn the slights and Reproaches of sinful men, when he readeth a company of Miscreants thus using their Lord and Master, saying to him, *Who art thou?* It is no wonder if the World which knew him not, doth not know us *s*. The latter part of the verse as it lyes in the *Greek*, is exceeding difficult, word for word it is, *The beginning, because also I speak unto you.* Some think that our Saviour called himself *The beginning.* Others think the Noun is in this place put for an Adverb; of which we have many instances in Scripture, tho none as to this Noun; (but I shall leave those who desire satisfaction as to what is said by Criticks about this Verse, to what Mr. *Pool* hath Collected in his *Synopsis Criticorum*, and onely consider it as our Interpreters understood it) in which form it seemeth to be a mere slighting of them, as much as if he had said, I have often enough, even from the beginning, told you who I am; I can say no more to you upon that head than I have said. I am *the same*, and no other, than I at first told you I was.

26 I have many things to say, and to judge of you *t*: but * he that sent me is true *u*; and I * speak to the world those things which I have heard of him *w*.

* Chap. 7. 28.
* Chap. 3. 32. and 15. 15.

t *Judging* is not put here for Judicial Condemnation; but for Reproving and Accusing, which is one part of Judging. You Accuse and Reprove me; I have many things of which I could also Accuse and Convince you; but let me say what I will, you will not believe me. *u* But you will not escape the Judgment of my Father, who is true, he will Judge you *w*. I speak unto men nothing but what it is his will that I should declare to them.

27 They understood not that he spake to them of the Father *x*.

x The *Jews* (as we are told) used to call God, *The Father*, in a way of Eminency; they understood that he spake to them of *his Father*; but they would not understand when he spake to them of *his Father*, or *the Father*, he meant God the Father of all; their minds were blinded, that they could not see; and their hearts hardened, that they could not understand.

28 Then said Jesus unto them, VVhen ye have lift up the Son of man *y*, then shall ye know that I am *he*, and * *that* I do nothing of my self *z*, but * as my Father hath taught me, I speak these things *a*.

* Chap. 5. 19, 30.
* Chap. 3. 11.

y It is your unhappiness, that while I am alive, and Preaching the Gospel to you, inviting you to Repentance, and Faith in me, as the true *Messiah*: You will not believe me to be indeed what I am; but you shall lift me upon the Cross (for that is meant by lifting up, as *Chap.* 12. 32. and 3. 14.) and when that time cometh, you shall know that I am *z* the *Light of the World*, as *v.* 12. For after that, the Gospel began to be Preached to all Nations. Or that I am the true *Messiah*, he whom the Father hath

hath sent into the World. Some of you shall then know it by those Signs and Wonders, that shall attend my Death and Resurrection, and to your shame and confusion: others of you shall know it to your Eternal Joy and Salvation; believing on me then, whom you will not now acknowledge: *z* and that what I have done, I have onely done by Commission from my Father, not of my Self: *a* and that what I have taught, I have had in Commission from my Father to Teach.

29 And * he that sent me is with me, the * Father hath not left me alone *b*, for I do always these things that please him *c*.

* Chap. 14. 10.
* Ver. 16.

b I have the presence of God with me, as I am Mediator; the Father hath not sent me into the World to do his will, and left me alone without his presence, *c* for I do his Will, I drive no separate Design from my Father, but always do those things which please him. From whence all Faithful Ministers and Christians may learn how to conclude of God's Presence with them, which they can no longer promise to themselves, than they speak and do those things that please him.

30 As he spake these words *, many believed on him *d*.

* Chap. 7. 31.

d Believing on him, is not here to be understood strictly of Saving Faith; but rather, of some preparations toward it: they began to believe that he was the true *Messias*, and to have more honourable thoughts than they had of him: that this was all, will appear from what we find in the following Verses; and believing often signifieth no more in the *New Testament*, than a light Assent given to some Propositions of the Gospel relating to Christ.

31 Then said Jesus to those Jews which believed on him *e*, If ye continue in my word *f*, *then* are ye my disciples indeed *g*.

e In the Sense before Expressed. Our Saviour well enough saw their Hearts, and in what manner they believed, and what sort of Disciples they were, *viz.* onely Nominal: They have the name of Disciples who come after Christ to hear him; but they are his Disciples indeed, who make his Doctrine the Rule of their Lives. He therefore tells them, *f* That not a meer saying to him *Lord, Lord*, and yielding some light Assent to some Propositions of Truth in the Gospel, would make them his Disciples in truth and reality; without an abiding and continuance in the words which he taught them.

32 And ye shall know the Truth *h*, and * the truth shall make you free *i*.

* Rom. 6. 18.

h That is, you shall more fully and clearly know the Truth; by which may be either understood Christ, who stileth himself, *The way, the truth, and the life*; or those Propositions of Truth which Christ hath Revealed. There must be some knowledge of Truth in a Soul before it can believe; for *how shall they believe* (saith the Apostle) *in him of whom they have not heard?* but a fuller and clearer knowledge of the Truth is got by degrees, by those who studiously seek after it, and walk close with God. *i* And the truth shall make you free. It appears by *ver.* 36. That by the *Truth*, he means himself; there he saith, *If the Son make you free*: and indeed, though the knowledge of the Proposition of Truth, gives men some liberty from the bondage of *ignorance*, and some Lusts, yet it is onely the saving knowledge of Christ, which brings men into a perfect liberty from the Law, the rigour, curse, and terror of it, and from the dominion of Sin and Corruption.

33 They answered him *, We be Abrahams seed, and were never in bondage to any man *h*: how sayest thou, Ye shall be made free *l*?

* Ver. 39.

k How carnally doth a carnal heart understand Spiritual Mysteries? Thus *Nicodemus* hearing of being born again, grossly dreamed, of entring into his Mothers Womb, and being born again. The woman of *Samaria*, hearing of *living Water*, dreamt of Water that should so satisfie her Thirst, as she should never come again to the Well to draw. The *Jews* here hearing of being made free, dream of a freedom from Human Bondage and Slavery. To what our Saviour had said, That if they knew *the Truth*, the Truth should make them free; They reply, *We are Abrahams seed*, and were never in bondage to any. Admitting that they were *Abrahams seed*, that is *Jews*, were not the *Jews* in Bondage? first, to *Pharaoh* King of *Ægypt*; then to *Nebuchadnezzar* King of *Babylon*: they were now in Bondage to the *Romans*. They must either understand it of their own Persons, tho they were Tributaries, they were no Slaves; or else concerning their *Right*; they had a right to Liberty, though they were under an Extrinsick Servitude to their Conquerors. *l* This made them angry, That Christ should speak of their being made Free; for those that are Free, are not in a capacity to be made Free. The *Jews* were a People very tenacious of their Liberty, and gloried much in the right they had to it.

34 Jesus answered them, Verily, verily I say unto you, * Whosoever committeth sin, is the servant of sin *m*.

* Rom. 6. 16.

m Our Saviour here Corrected the mistake, letting them know, That he was not speaking about any Corporal, but Spiritual Servitude; not of the freedom of Mens Bodies from the power of Enemies, but of the freedom of Mens Souls from the slavery and dominion of Lusts and Corruptions. He that *doth sin* (saith he) *is the servant of sin.* The committing or doing of Sin here intended, is not to be understood of single Acts of Sin, (for in that sense, *who lives and sinneth not?* (*The righteous man sinning seven times in a day*) so as all men would be concluded the Servants of Sin); but of living Indulgently and Habitually in a course of Sin, and in the practise of gross Sins: in which sense *Workers of iniquity* is to be taken, *Matt.* 7. 23. And this very Phrase, 1 *John* 3. 4. And indeed, the very *Heathen* could see, that there was no such slavery as a Servitude to Lusts and Passions; Men are the Servants of Corruption, 2 *Pet.* 2. 19. under the Dominion of sin, *Rom.* 6. 20.

35 And * the servant *n* abideth not in the house for ever *o*, *but* the son abideth for ever *p*.

* Chap. 7. 31.

n The Servant of Sin *o* abideth not in the Church (which is the House of God) for ever. Look as it is with Slaves, and Servants, they are no fixed Members of Families; they may be turned out, they may be sold over to others; they abide in Families according as in them they behave themselves: so you, who as you are *Abrahams Seed*, as you boast, and glory; are now servants in the Church of God; yet if you continue to be servants of Sin, you shall not for ever abide in God's House; if you be not cast out of the Church Militant, you shall certainly be cast out of the Church Triumphant; that is, you shall never come there: *p* but the Son; some think he speaks of himself, who was the *Eternal Son of God*, he abides for ever; but I rather think, he speaks of him that is a Son by Adoption, *John* 1. 12. *Rom.* 8. 16, 17. So as this Text sheweth us the remarkable difference, betwixt a nominal Professor, and one who is a *true Believer*; the one is but as a *Servant* in Gods House, to whom belongeth no Inheritance; though while he is in the Family, he enjoyeth some common priviledges which a meer stranger hath no right to: The other is a *Son*, and hath a right to the Inheritance, and so shall never be cast out of the Family, but abideth in it for ever.

36 * If the Son therefore shall make ye free *q*, ye shall be free indeed *r*.

* Rom. 8. 21.

q If that term [the Son] in this Verse be the same with [the Son] mentioned in the former Verse, they must both be understood of Christ; for it is most certain, that here [the Son] can signifie no more than Christ, to whom alone it belongeth to make Souls free from the *slavery* of the *Law*, *Sin*, *Death*, *Hell*, &c. *r* Now saith our Saviour, This is the *true freedom.* Alas! what is the freedom you boast of, and glory in? It is not the freedom of your inward Man; if you were in the fullest actual possession of it: many a one in that sense free, hath a base servile slavish mind, and is a servant to Corruption and Lusts. It is onely the freedom which I give unto Souls, that is a true and perfect liberty, and is alone worthy the name of it.

37 I know that ye are Abrahams seed *s*, but ye seek to kill me, because my word hath no place in you *t*.

s According to the flesh you are descended from *Abraham*, that I know; but of what advantage is, or can this be to you? *t* While in the mean time you are implacable enemies to me, and seek to Murther me, who am not onely an innocent person, but am the Lord of Life, and came to save the World, and the root of this is your unbelief; did you receive and believe the Word that I have spoken to you, you would do otherwise; but although the sound of my Word pierceth your Ears, and then you receive a little of it; yet it passeth not into your hearts, it hath no place within you; you do not believe it, you are not affected with it, it doth not dwell in you as it ought to do, so that you are not turned into the likeness and obedience of it. Men may be Professors and Members of the Church of God, in whom yet the Word of God hath no routine, and findeth no true place, so as that their condition may be sad enough.

38 * I speak that which I have seen with my father *u*, and ye do that which ye have seen with your father *w*.

* Chap. 5. 19, 20. and 14. 10, 24.

u My Father is God, I declare unto you his Mind and Will; no uncertain things, but what I have seen with him, that is, what I certainly know to be his Will. *w* You declare by your actions who is your Father; and as I do my Fathers Will, and what he teacheth me to do, so you do the works which the Devil, who is your Father, *ver.* 44 prompteth you to do

39 They answered and said unto him *, Abraham is our Father *x*, Jesus said unto them * If ye were Abrahams children, ye would do the works of Abraham *y*.

* ver. 33.
* Rom. 2. 28. and 9. 7.

* This

x This was their continual boast, as may be learned from *Matth.* 3. 9. Glorying in their *birth*-privilege; as *Abraham* being the Father of the whole *Jewish* Nation, and *in e ear Church-privilege. Abraham* being the Head of the *Jewish* Church, and he to whom the Promises were made. *y* But Christ taketh them off this glorying, by minding them, that the Blood of *Abraham* running in their Veins, would be of little significancy to them, so long as they did not walk in *Abraham's* steps. Men are truly to be accounted the Children of those, not from whom they are naturally Descended, but whose steps they walk in, and whom they imitate in their Conversations.

40 But now you seek to kill me, a man *that* hath told you the truth, which I have heard of God *z*: This did not Abraham *a*.

z You declare by your Actions, that you are very far from the spirit and temper of *Abraham*; I am one who being sent of God, whom you own as your Father, have faithfully revealed the will of God to you, and have never told you any thing but the Truth; and this is all my Crime, for which you seek to murder me, this *a* was none of your Father *Abrahams* practice; so as though you have something of *Abrahams* Blood, yet you have nothing of *Abrahams* Spirit in you.

41 You do the deeds of your father *b*. Then said they to him, We be not born of fornication, * we have one father, *even* God *c*.

* Isa. 63. 16. & 64. 8. Mal. 1. 6.

b You imitate him who is indeed your father, by whom our Saviour (as we shall hear more afterwards) meaneth the Devil. *c* This they fume at, and tell him, They were not *born* of *Fornication*, which is in our *English* Dialect, as much as, *We are no Bastards*; but it hath another sense in this place, as appeareth by the next words. *c* We have one Father, even God. That is, we own and Worship one God who is our Father; which makes very good Interpreters think, that their meaning in those words, *We are not born of Fornication*, is, We are no Idolaters: *Idolatry* in Holy Writ being very ordinarily compared to Whoredome and Fornications.

42 Jesus said unto them, If God were your father, ye would love me *d*, for I proceeded forth, and came from God *, neither came I of my self, but he sent me *e*.

* Chap. 5. 43. and 7. 28, 29.

d This agreeth with what we have 1 *John* 5. 1. *Every one that loveth him that begat, loveth him also that is begotten of him. e* But here our Saviour rather seemeth to speak of his proceeding forth, and coming from God, as sent into the World to fulfil the Will of God as to the Redemption of Man, than of his proceeding from his Father by Eternal Generation. It is true, That he who loves the Father, will also love the Child, so far forth as he resembleth his Father, and acteth like unto him: and it is as true, that he who loveth him that sends a messenger, will also love the messenger, excepting the Commission of him that sent him.

43 Why do ye not understand my speech? *even* because ye cannot hear my word *f*.

f It is manifest all along this Discourse, that Christ spake Riddles to the *Jews*, and that they understood not the import and sense of his Discourse; now (saith our Saviour) the reason is, because you cannot Hear, that is, Believe my Word: they could, and did hear it with their Ears; they heard the sound of it, but they could not discern the Spiritual sense and meaning of it. It was not given to them to know the mysteries of the Kingdom of God: *Matt.* 13. 11. And the reason was, because they suffered themselves to be blinded by prejudice, and by their own Lusts, and corrupt Affections, till God gave them up to a judicial Blindness, that hearing they heard, and did not understand; and seeing they saw, and did not perceive.

44 * Ye are of *your* father the Devil *g*, and the lusts of your father ye will do *h*, he was a murderer from the beginning, *i* and abode not in the truth, because there is no truth in him; when he speaketh a lye, he speaketh of his own, for he is a liar, and the father of it *k*.

* Matt. 13. 38. 1 John 3. 8.

g Our Saviour now plainly tells them, what he meant by *their Father*, mentioned *v.* 38. *viz. the Devil*, whose Children though they were not by Natural Traduction, yet they were by imitation. *h* Wilfully doing the things which the Devil would have them do; he instanceth in two of these Lusts; 1. *Murther*, He saith, the Devil from the beginning of the World had a mind and design against the Sons of men; and he ever since, (as the Apostle tells us) *hath gone about like a roaring lion seeking whom he may devour.* And in this they were his true Children, using all Arts imaginable to destroy him whom God had sent into the World for mans Salvation. *k* In another thing also, they were the true and genuine Children of the Devil. The Devil had no Truth in him, nor did he abide in the Truth. God indeed created the Angels (who afterward fell) in a state of Rectitude, without unrighteousness; but they did not keep their first Station. So, neither did they love the Truth, nor abide in it, but were wholly false and Liars, and could not abide the Truth.

45 And because I tell *you* the truth, you believe me not *l*.

l Such is your hatred to the Truth, that you hate me for no other reason, but because I reveal my Fathers will, (which is the Truth) to you; than which nothing can evidence a greater hatred to Truth, nor conformity and likeness to the Devil; there cannot be a greater Evidence of any ones hatred of the Truth, than the hatred of those who tell them the Truth; and for this very reason because they do so.

46 Which of you convinceth me of sin? and if I say the truth, why do ye not believe me *m*?

m If any of you can prove, that I have spoken to you any thing that is false, and not consonant to the will of my Father, do it; but which of you is able to charge me with any such thing? If there be no such thing, but I have told you what is the very Truth, and the Will of my Father, as to what you are to believe, and do: why do you not believe me; for every reasonable soul is a Debtor to Truth.

47 * He that is of God *n*, heareth Gods words *o*, ye therefore hear *them* not, because ye are not of God *p*.

* John 4. 6.

n To be of God, here, is opposed to a being *not of God*, and so may be understood to comprehend *Election, as well as Regeneration. o* He heareth, acknowledgeth, believeth, and patiently submitteth to the Will of God revealed in his Word *p*. The reason why you, though with your ears ye hear the Word of God, yet do not in heart receive, and embrace, and believe it, nor can submit to it, is because ye are not of God, not chosen of him, not savingly inlightned, and regenerated by him. So as this Text affords us an excellent Note, by which we may know whether we be Regenerated, and of God, yea or no? That is, our believing and yielding obedience to the Will of God revealed in his Word. By this saying of our Saviour, he seemeth to acquiesce in the Will of God, concerning these refractory and unbelieving *Jews*, notwithstanding all the pains he had taken with them to enlighten and bring them to the saving knowledge of the Truth. It pleased not his Father to open their Eyes that they might see, or their Hearts that they might understand. This ought in like manner to satisfie all the true and faithful Ministers of the Gospel, when they see they have laboured in vain, and spent their strength for nothing, and in vain. When they have done all they can, they will find this of our Saviour true; That the work must be Gods, and not theirs; and no more hearts will be changed, then theirs, who are of God.

48 Then answered the Jews, Say we not well that thou art a Samaritan *q*, and * hast a Devil *r*?

* Chap. 10. 20.

a A Samaritan signified to the *Jews* as much as an Impostor, or Seducer, for the *Jews* looked upon the *Samaritans* as a detestable sort of men, who had corrupted the Worship of God with their horrible Superstitions in Mount *Gerizzim*. *r* And *hast a Devil*: that is, *art mad*. (See the Notes on *Chap.* 7. 20.)

49 Jesus answered, I have not a Devil *s*. I honour my father, and ye do dishonour me *t*.

s That is, I am not possessed with an Evil Spirit, as you Blaspheme, or (as others think) I am not mad, I speak the words of *Truth* and *Sobernesse*, (for it is said, that the *Jews* held an Opinion, That all who were Distracted, were Influenced by an Evil Spirit, and had a Devil.) It is true in both Senses, Christ had no Devil, *t* He did nothing that he did, but for the honour of his Father; this was but a term of Scandal and Reproach they cast upon Christ. In the mean time it must be observed, with how much meekness the Lamb of God received these most unworthy Reproaches cast upon him; that we may learn to behave our selves in like manner under such Temptations.

50 And * I seek not my own glory, there is one that seeketh and judgeth *u*.

* Chap. 5. 44.

u Christ very often mindeth them of this, That in what he spake and did, he sought not his own Honour and Reputation, which both obviated an Objection they might make against him, and also convinced them of his truth and sincerity in what he did: (but saith he) though I seek not my own Honour, there is one who cometh himself in my Honour and Glory; and you must expect that he should Judge and Condemn you for all your hard speeches which you have spoken against me.

51 Verily verily I say unto you, * If a man keep my saying, he shall never see death *w*.

* Chap. 5. 24. and 11. 26.

w To *see Death*, in this Text, signifieth to die, but in an apparently differing sense from what it is taken in *Luke* 2. 26. Where it is to be understood, of a *Natural Death*; of which it cannot be understood here, for the holiest men shall die *Rom.* 8. 10 *The body is dead*, (that is in dying) *because of Sin*; or shall dye, because of Sin; it must therefore be understood

understood of *Death Eternal*; and in that sense the Proposition is certainty true, That an holy man that keepeth the Sayings of Christ, shall not see Death; that is, shall have *Eternal Life*; which is no more than what we have often before met with, *viz.* the Promise of Life Eternal, to Faith and Holiness.

52 Then said the Jews unto him, Now we know that thou hast a devil *x*. * Abraham is dead, and the prophets, and thou sayest, If a man keep my saying, he shall never taste of death *y*.

* Heb. 11. 13.

x This is the third time we have met with this Blasphemous imputation from these wretched men, *Chap.* 7. 20. In this *Chap. v.* 48. and here. What we have here, may strongly incline us to believe, that by the Phrase they did not intend that he was Possessed with the Devil; for they here declare themselves confirmed in what they said, from his speaking that which was contrary to sense, and demonstration. *y Abraham* was Dead, (though the Father of the Faithful) and the Prophets were dead; and therefore to speak of any Mortal Man's not seeing Death, was contrary to every days Experience, and to the Experience of the holiest men who ever lived. To them therefore who understood him, speaking of a Natural Dissolution of the Soul and Body; this looked like the Language of one besides himself, (which probably was all they meant, when they said, *He had a Devil*) unless they used it as a term of reproach and passion, of all which, none can give any just account.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thy self *z*?

z If thou canst so effect it, that those who keep thy sayings shall not dye; thou canst also make thy self Immortal; neither *Abraham*, nor the *Prophets* could save themselves from Death, they are all dead; What art thou? What doest thou make thy self? And by the way, this was another charge upon our Saviour, the *Jews* having no patience with any that should prefer himself before their Father *Abraham* or *Moses*.

54 Jesus answered, If I honour my self, my honour is nothing *a*: It is my father that honoureth me, of whom ye say, that he is your God *b*:

a This is much the same with what our Saviour said, *Chap.* 5. 31. which he seemed to contradict, *Ver.* 14. (see the Notes on both these places) the meaning is, If I seek mine own honour, and glory; Or, if I arrogate to my self what indeed doth not belong to me. Or, if I alone honour my self, which (by the next words) seemeth to be the true sense of the Phrase here. *b* My Father is he who honoureth me, by Witnessing from Heaven, that I am his *beloved Son*; by sending me into the World to accomplish his Work; By many Signs and Wonders: and you say, that this my Father is your God. If therefore you will not give credit to me, and my Testimony, yet you ought to give credit to him, whom you own as your God.

55 Yet * ye have not known him *c*, but I know him, and if I should say I know him not, I should be a liar like to you: but I know him, and keep his saying *d*.

* Chap. 7. 28, 29.

c Knowing here signifies more than a notional knowledge, or comprehending in our understanding so much of God, as may by Natural Powers be comprehended. It signifies affections, and a conversation suitable to such a knowledge *d. But I* (saith our Saviour) *fully and perfectly know him, both as to his Essence, Counsels, and Will, and am fully obedient to him.*

56 Your father Abraham * rejoyced to see my days *e*: and he saw *it f*, and was glad *g*.

* Luke 10. 24.

e You glory much in this, that you have *Abraham* to your *Father*; This Father of yours sore-saw my coming into the World, and my dying upon the Cross. He saw it by the Eye of Faith, in the Promise which was made to him, That *in his seed all the nations of the Earth should be blessed.* He *saw* it in *the type of Isaacs* being Offered, then *receiving him in a figure*, Heb. 11. 19. He saw it in the Light of Divine Revelation. He saw my coming in the Flesh: My dying upon the Cross for Sinners: The Publication of my Gospel to the whole World, by which means all the Nations of the Earth became Blessed in his Seed. *g* And he was glad, with the joy of Faith, which gives the soul an Union with an absent Object by Faith made certain to it, *Heb.* 11. 1.

57 Then said the Jews, Thou art not yet fifty years old *h*, and hast thou seen Abraham *i*?

h Christ was at this time but Three and thirty years old, and upward *i*: they dream of *Abrahams* seeing him, and his seeing *Abraham* with bodily Eyes, of which Christ said nothing; that indeed had been a thing impossible: for *Abraham* was dead many hundred of years before Christ appeared in the Flesh to the World: neither doth our Saviour say, That he had seen *Abraham*, or that *Abraham* had seen him, but that he had seen his day, his coming in the Flesh, his Death, which *Abraham* had seen, not with bodily Eyes, but with the Eye of Faith.

58 Jesus said unto them, Verily verily I say unto you, before Abraham was, I am *k*.

k Some will have the meaning to be, That Christ *was* before *Abrahams time constituted Mediator*. As he is said to be the Lamb slain from the Foundation of the World: *Rev.* 13. 8. So 1 *Pet* 1. 20 But thus it might have been said of any of the Elect, That they were *Chosen* before *Abraham* was: It is therefore undoubtedly to be understood of Christs Eternal Existence, as to his Divine Nature, and this will appear: as from other Arguments, so from the whole scope of our Saviours former Discourse in this Chapter, which was to assert his Divine Nature and Equality with the Father.

59 Then * took they up stones to cast at him *l*, * but Jesus hid himself, and went out of the temple *, going through the midst of them *m*, and so passed by.

* Chap. 10. 39. and 11. 8
* Luke 4. 30.

l As they also did, *Chap.* 10. 31. It is vain to enquire, where they had stones in the Temple: they might be Repairing some part of it, or some parts of it paved with Stones might be loose, &c. It is enough, that we are assured, that some they found *m*. He did not go through the midst of them that were in this uproar, but first thrust himself into the more innocent croud, then passed through the midst of them. Some make a question here, how he could pass through the midst of them: Whither he made *his body invisible?* (so the *Lutherans* think) or whither he struck his Enemies with Blindness, or thickned the Air before their Eyes. But what needs that Dispute? admit some few of the Rabble to be in a Rage, the greatest part Innocent, it is no hard thing for us to conceive, how a person discerning the disorder, may thrust himself into the more innocent Croud, and pass by, escaping the rage of his Enemies.

CHAP. IX.

AND as *Jesus* passed by, he saw a man which was blind from *his* birth *a*.

a The *Evangelist* doth not tell us, where our Saviour was passing by; but the Word seemeth to import, a passing by the High-way side; when he saw this poor man, who was born blind: which is particularly noted, because such Blindness is judged incurable as to the Art of Man.

2 And his Disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind *b*?

b The Disciples question, supposed two things for Truth; *i.* That all bodily Punishments and Afflictions come upon men for Sin. 2 That as some come upon them: for personal Sins, so others come upon them for the sins of their Parents. The latter is unquestionably true: so in the former, but not Universally: as there are Afflictions which are Punishments of Sin, so there are some that are *Trials*.

3 Jesus answered, Neither hath this man sinned, nor his parents *c*: * but that the works of God should be made manifest in him *d*.

* Chap. 11. 4.

c Our Saviour must not be understood here, as either asserting the Blind man, or his Parents free from sin; and a degree of sin deserving such a Punishment: but as speaking to his Disciples question strictly, and answering, That this affliction came not upon him, either for any personal Sin of his own, (for he could not be guilty of any Actual sin before he was born.) Nor yet for any sin that his Parents had Committed. *d* But that the Works of God might be made glorious in him: both his work of Power in afflicting, and his work of Mercy in healing him.

4 * I must work the works of him that sent me while it is day *e*: the night cometh, when no man can work *f*.

* Chap. 5. 19.

e The father who sent Christ into the World, gave him work to do, *John* 17 4. his general work was, To glorifie God upon the Earth, as by working out the Redemption of Man, so by revealing his Will to the Sons of Men, and working Miracles for the glorifying the name of God: saith Christ, *I have a set time to work in*: that is, that which he here calleth day, the time wherein Christ was to live upon the Earth. *e* I am not to be here always, there will come a time when I must be absent from the Earth, then none of this work can be done. A good Argument to persuade every Christian to work while the time of his Life lasteth, for the Night of Death will come, when no Man can any longer work out his Salvation: but as the tree falleth, so it must lye; *Eccles.* 9. 10.

5 As long as I am in the world *, I am the light of the world *g*.

* Chap. 1. 5, 9. & 8. 12. & 12. 35, 46.

g Those words as long *as I am in the world*, let us know

what our Saviour meant by *the day*, mentioned *ver.* 4. *viz.* The time he should be in the World: (Saith he,) *So long as I am in the world it is a part of my work to shew light to the world.* Christ indeed, though he hath left the World, is yet the Light of the World; but he was the Light of the World, that part of the World, especially where he was in a more eminent sense so long as the World enjoyed his bodily presence in it.

* Mar. 7. 33. & 8. 23. ‖ *Or spread the clay on the eyes of the blind Man.*

6 When he had thus spoken, he * spat upon the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay *h.*

h Several *mysterious Allegories* are found out by men of Luxuriant fancyes, with reference to the manner of our Saviours curing this blind man; as if our Saviour had made choice of Clay, to shew, that as he at first made man of the dust of the Earth, so he could again cure him with dust; And that his Spittle denoted, the efficacy of Christs Humanity, being now personally united to the Divine Nature: Others think, he made use of *Spittle*, because the *Jews* had a great Opinion of the Medicinal Vertue of *Spittle*; and they say, forbad the Medicinal use of it on the Sabbath day, (on which day this Miracle was wrought) but all these things are great uncertainties, for which we want any guidance from Holy Writ. It is most probable, That our Saviour made use of his *Spittle* in working this Miracle, because he had no Water at hand, for Water was a very scarce thing in those hot Countries. That which we are chiefly to attend in this great Miraculous Operation is, Christ's Demonstration of his Divine Nature for the confirmation of the Truth, of which he doubtless wrought this great Work, as well as to shew his Charity to this poor Creature. To this purpose he first maketh choice, not of a Blind Man ouely, but one who was born so, and so incurable according to all judgment of Humane Art. 2. He maketh use of no means that had any appearance of a Natural Vertue in it; nay, which was more like to put out the Eyes of one that saw, than to give sight to one that was blind.

7 And said unto him, Go wash in the pool of Siloam *i.* Which is, by interpretation, Sent. He went his way therefore, and washed, and came seeing *k.*

i He doth not onely anoint his Eyes, but sendeth him also to Wash in the *Pool of Siloam*: We read of this Pool *Neh.* 3. 15. And we are told, That it was a Fountain which sprang out from Mount *Zion.* It should seem, that there was a Brook of that Name, which supplyed part of the City with Water, *Isaiah* 8. 6. Some think, they have found a Mystery in this Name, because it signifieth *Sent*; think that it hath an allusion to *Shilo*, which was the *Messias* mentioned, *Gen.* 49. 10. The name is plainly an old Name, as appears from the place I noted out of *Nehemiah*, probably given to it anciently, in acknowledgment of the mercy of God given them, in sending them such a Brook, or Rivulet from those Mountains, so commodious for that great City: Or, because (as some think) the Water did not run always, but at certain times, as it were *sent of God.* We read of nothing Medicinal in this Water, onely as a probation of the blind man's Faith and Obedience; it pleased our Lord to send the blind man to wash himself there; as of old *Naaman* the *Syrian* was sent to wash in *Jordan.* He went, and the *Evangelist* to let us see, that true Faith joyned with sincere Obedience, never faileth the Expectation of them that exercise it, lets us know that he returned seeing.

8 The neighbours therefore, and they which before had seen him that he was blind, said. Is not this he that sate, and begged *l.*

l The *Evangelist* now reports the Consequents of this Miracle; he being cured, returneth to his Friends: those who lived about that place, had taken notice of his ordinary sitting there, and begging; now seeing him perfectly recovered, ask one another, if this were not the blind Beggar that used to sit there.

9 Some said, This is he: Others *said*, He is like him: *But* he said, I am *he m.*

m Some conclude it was he, others doubted, but did think he was like him: he puts it out of doubt, and saith, That he was the man.

10 Therefore said they unto him, How were thine eyes opened *n*?

n According as is the nature of most men upon the sight of any new and strange accident, they are curious to know how it came to pass, who did it; and where he was. The Blind man tells them, That he was cured.

11 He Answered, and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went, and washed, and received sight *o.*

o By one that was called Jesus, probably he had heard some of the people mention him by that name, and describeth to them the manner how he did it.

12 Then said they unto him, Where is he? He said, I know not *p.*

p They would know where he was, this he knows not.

13 They brought to the Pharisees him that aforetime was blind *q.*

q Whither the Neighbours, or his near Relations, is not said. Nor is the place mentioned, where this Convention of *Pharisees* were, whether in the *Temple*, or in some *Synagogue*, or in the great Court which they call'd the *Sanhedrim*; nor is it material for us to inquire into.

14 And it was the sabbath-day when Jesus made the clay and opened his eyes *r.*

r It was observed before, That Christ made choice of the Sabbath-day, as the day wherein he did many of his mighty Works. It was on the *Sabbath-day* that he cured the impotent man who lay at the Pool of *Bethesda*, *Chap.* 5. 10. and upon the *Sabbath-day*, that he cured him who had the Withered Hand, *Matth.* 12. 10. And now again upon the *Sabbath-day* that he cured him who was born blind; possibly he chose that day, because that was a day wherein he ordinarily Preached that heavenly Doctrine, which he confirmed by these Miraculous Works: or perhaps, that he might take occasion from thence to instruct the *Jews*, if they would have received Instruction in the true Doctrine of the Sabbath; that they might not superstitiously think, that it was not lawful to do acts of mercy on the *Sabbath-day*; certain it is, that himself maketh that improvement of it, *Matth.* 12. Or to shew them, that he was Lord of the Sabbath; and that as his Father by his Works of Providence worketh on the *Sabbath-day*; so did he, being equal with his Father: by which Argument he afore defended himself, for the cure of the impotent man on the Sabbath-day, *John* 5. 17.

15 Then again, the Pharisees also asked him, How he had received his sight? He said unto them, He put clay upon mine eyes, and I washed, and do see *r.*

r The *Pharisees* asked him, How he had received his sight? they had before heard it from others, but they now desire to hear it from himself; not (as appears) out of any good design, that they might be convinced of the truth of the thing; or that he who had wrought this Miracle was the Son of God; but that they might have something to object against Christ, and to quarrel with him for, upon their Traditions, with reference to the observation of the Sabbath. Of which we are told this was one, *That it was unlawful for any to anointe their eyes with spittle on the Sabbath-day*: they having a conceit, that it was a medicinal application. The Blind man is not ashamed to own the goodness of God to him, to the *Pharisees*, but relateth the same story which he before had related to the People.

16 Therefore said some of the Pharisees, This * man is not of God, because he keepeth *not the* Sabbath-day *s*; Others said *, How can a man that * is a sinner do such miracles *t*? And * there was a division among them *u.*

* Chap. 3. 2. * Chap. 7. 31. * ver. 33. 43. & 10. 19.

s They are so far from owning Christ as God, the Eternal Son of God, and equal with his Father, that they will not allow him to have any relation to God as one sent of him. It is true, the Sanctification of the Sabbath is so great a piece of Religion (the whole of which is sometimes expressed by it, *Isa.* 56. 4, 6.) That whoso maketh no conscience of it, may reasonably be concluded to have little or nothing of God in him: but we must rightly understand what the Will of God is as to that Sanctification, and not think that it lyeth in a performance of some Ritual Services; while in the mean time we neglect moral Duties: Christ had kept the Sabbath, though not in that Superstitious sense they thought it was to be observed, keeping to all their *Traditions* about it. *t* Others of the *Pharisees* had a something better Opinion of Christ by reason of the miracles he had wrought; concluding, that if he had been so bad a man, as some of their Brethren would have him taken to be, God would not have assisted him to the doing of such miraculous Works as he had done. *u* Thus the wise God made a division amongst the Counsels of Christ's Enemies, his Work being not yet finished, nor the time come when he was to dye for the Redemption of man.

17 They say unto the blind man again, What saye-st thou of him that he hath opened thine eyes *w*? He said *, He is a prophet *x.*

* Chap. 4. 19. & 6. 14.

w What Opinion hast thou of this man, who hath opened thine Eyes? to make the question perfect, Interpreters think, there ought to be this Supplement, *On the Sabbath-day.* What dost thou think of such a man as this, who would make clay, and apply it to thy Cure upon the Sabbath-day? How can such a Fact be defended *x*? The Blind man Answered, *He is a Prophet.* It was taken for granted by the *Jews* according to their Traditions, *That at the command of a Prophet it was lawful to violate the Sabbath*: which indeed is no more then, That God hath not in giving us a Law, bound up himself, but he may dispense with his own Law. Their Prophets had an extraordinary mission from God, and immediately revealed the Will of God; so as they looked upon what they said, as spoken by God himself. The Blind man declareth, That he believed that Christ was a *Prophet*; and being so, his Words and Actions had an extraordinary Warrant, and therefore were not to be judged by ordinary Rules.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the Parents of him that had received his sight *y.*

y That is, The Rulers of the *Jews* did not, or the Multitude, or Rabble of the *Jews* did not; for we before heard that many of the common *Jews* did, they had seen him for a long time sit begging; (begging being allowed, in that their corrupt and miserable state, they being Tributary to the *Romans*, tho in their setled prosperous state, there was such a liberal Provision made for their Poor, that there was no Beggar in *Israel*:) besides, they had it from his own mouth, *ver.* 9. but the Rulers had no mind to believe it; and many others of the *Jews* (possibly) had been no eye-witnesses of his begging, but had onely heard the relation from others: the *Rulers* therefore send for the Parents of the Blind-man.

19 And they asked them saying, Is this your son, who ye say was born blind? how then doth he now see *z*?

z The Parents of this man that was Blind, in their Answer shew a great deal of discretion and prudence. Three things the *Pharisees* ask, 1. *Whether this were their Son?* 2. *Whether* (as they said) *he was indeed born blind?* 3. *How he came now to see?* The manner of the propounding their question, *Who* (ye *say*) lets us know what Answer they would have had, and that they did not send for the Parents of this Blind man, out of a desire to know the naked Truth of the thing, but hoping to fright them into a speaking (doubtfully at least) whether it was their Son yea or no? or whether he was stark blind when he was born, yea or no? But alas! the Providence of God ordering his condition to be so poor, that he was glad to beg for his livelihood, made this design vain; would his Parents have gratified the *Pharisees*, by any shuffling, and indirect Answer?

20 His parents answered them, and said, We know that this is our son, and that he was born blind *a.*

21 But by what means he now seeth, we know not, or who hath opened his eyes we know not; He is of age, ask him, he shall speak for himself.

a But besides this, The Parents of this man proved honester, and stourer, than it may be the *Pharisees* did expect. They affirm, That they knew that he was their Son, and that he was born Blind. But for the Third Question, *How* he now saw, they avoid an answer to that, being possibly no Eye-witnesses of Christ when he wrought the Miracle. For this they refer them to their Son, who was no Babe, but a man grown, one of Age, able to speak for himself; of whom they might enquire, and he was best able, as to this thing, to give them satisfaction.

22 These words spake his Parents, because they feared the Jews *c*, for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the Synagogue *d.*

* Chap. 7. 13. and 12. 42. & * 19. 38. Acts 5. 13.

c The reason why his Parents answered so very warily, and avoided saying any thing to the *Pharisees* Third Question, which probably they could not do of their particular personal Knowledge was, That they were afraid of the Rulers of the *Jews*; *Solomon* saith, *That the fear of man bringeth a snare*; it is often a temptation to men to deny the Truth, or at least, not to own, and confess it when God calls to them for a publick owning and confession of it; but nothing of that nature appeareth in this case; for it doth not appear that his Parents were present when Christ wrought this great Miracle; which if they were not, they were not obliged to tell the *Pharisees* what themselves had onely received by rumor and hearsay; So that their Answer seems but a prudential Answer, to avoid an Eminent danger. *d* For they were not ignorant of a Decree made by the Jewish *Sanhedrim*: That if any did publickly say, or declare, *That Jesus was Christ*, he should be *Excommunicated*: for that is meant, by being put out of the *Synagogue*.

23 Therefore said his parents, He is of age, ask him.

24 Then again called they the man that was blind and said unto him, Give God the praise, *e* we know that this man is a sinner *f.*

e They were not able to obtain their design from the Parents of this poor man; now they again call him, and advise him to give glory to God. Thus far they spake well, if they had been hearty and serious in what they said: For the man indeed had great reason to *give God the glory*; by whose Power alone exerted by his Son Christ Jesus, he had received his Sight; but Moral Actions are made good or bad by their ends; and if we consider the End of these wretched men in this action of theirs, wherein they perswaded the poor man to his duty, the words will appear to have been spoken from hearts minding nothing less than the glory of God, and out of a design to vilify and depreciate his Son; whereas God hath set up his Rest in his Son, and cannot be glorifyed but with, in, and through him; whom in the next words, they maliciously defame *f* not onely speaking of him contemptuously, calling him *this man*, but affirming him ἁμαρτωλὸς not a Sinner onely, but a notorious, scandalous Sinner; as that Word imports.

25 He answered, and said, Whether he be a sinner, *or no*, I know not; One thing I know, that, whereas I was blind, now I see *g.*

g This poor man being of no higher quality than a Beggar, can be presumed to have had no great Education; yet his answer is as good as could be expected from one of the greatest breeding, both for security to himself, and his stout asserting what was Truth. As to their Charge upon our Saviour of his being a great Sinner, he avoideth it, telling them, as to that he knew nothing, nor was it his concern to enquire; but this he knew, that he had wrought a great Work on him, for whereas he had been blind from his Mothers Womb, he now had his Sight by his means; so as all their frowns could not tempt him to deny the Miracle wrought upon him, nor yet to speak the least in abatement of it.

26 Then said they to him again, What did he to thee? how opened he thine eyes *h*?

h They cannot frown him into a denial of the Miracle wrought, he stood stoutly to affirm, That he was born Blind, and that he was cured by Christ; now they put him to tell the story over again, either hoping they should entrap him, contradicting himself in his story, or at least, finding something, upon his repeating the story, for them to take advantage from, to perswade the people, That it was but a Cheat, and indeed there was no such Miracle wrought upon him.

27 He answered them, I have told you already, and ye did not hear, wherefore would ye hear *it* again? will ye also be his disciples *i*?

i It is wonderful to see, how the boldness and confidence of the poor man increased, God giving him that wisdom and courage which they were not able to resist. He refuseth to repeat the story to them, telling them, *He had once already told it them*: But they would not give credit to him: and to what purpose was it for him to say it over again, unless they were inclined to be his Disciples, (for some think the form of speech, implieth a hearty wishing and desiring that they would be so; but others think, he speaks Ironically, as if he had said, *I know my repeating again, the story will not induce you to be his Disciples, you are resolved against that, and therefore why do you put me upon a needless trouble.* And this seemeth to have been his sense by what followeth in the *Pharisees* reply, full of Indignation.

28 Then they reviled him, and said, Thou art his disciple, but we are Moses his disciples *k.*

k If this were all their *reviling*, for them to tell this poor man that he was Christs Disciple, it was a very tollerable imputation, and what the blind man had reason to glory in, their guilt in reviling, is to be judged not so much from what they spake, for their was nothing of greater honour, as from what heart and spirit they spake it. A *Disciple* signifies, One that followeth another, and learneth of him. To be a Disciple of Christ indeed, was the greatest thing that any could glory in; yet, the imputation of it to this blind man, is here called a *Reviling*: Whence we may observe, That the guilt of Reviling, is to be judged not so much from the Words which a man speaketh, as from the frame of his Spirit, and design of that in the speaking of them. If a man speaketh that of another which is good, and true, yet if he doth it out of a design to Expose him, to do him mischief, and make him odious unto others. God doth account this *Reviling*, because it proceedeth from the hatred of our Brother, in our heart, and a design to do him harm. Again, tho indeed it was no Reproach to be called Christ's Disciple, yet they affixed this terme upon this poor man, out of a design to Reproach him, and to expose him to the hatred of others: we are in the government of our Tongues not onely obliged to take heed what we say, but with what heart, and out of what design we spake it. A malicious design turns termes of the greatest Honour, into terms of Re-

villing. *l* Besides, they here oppose *Christ*, and *Moses*. Whereas, *Moses* was but the Type, *Christ* the Antitype. *Moses* Prophesyed of *Christ*: *Christ* was that Prophet which God had promised to raise up like unto him. *Moses* but the Schoolmaster, who led them unto Christ.

* Jch. 3. 14. 29 We know that God spake unto Moses, as for this fellow * we know not whence he is *m*.

m Concerning *Moses* indeed they speak honourably, and say, They knew God spake to him; yet did they know it no otherwise than by *Tradition*, and the Revelation of the Will of God in the Law, and the Prophets. For Christ, they call him *Ουτος ὁ ἀνθρωπος*; and say, They know not *whence he was*; that is, They know of no Divine Authority that he had; they were blinded through malice, and prejudice; indeed they did know whence he was as to his Human Nature, for they often made that the cause of their stumbling at him, That he was of *Galilee*, That his Father was a Carpenter, and his Mother called *Mary*. But they knew of no Divine Mission, or Authority that he had; this they might have known also, for he did those things which no man ever did, nor could be affected by any thing less than a Divine Power; but their Eyes were blinded, and their Hearts were judicially hardned; they studied to shut out the Light by which they should have seen, and would not know whence he was.

30 The man answered, and said unto them, Why, herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes *n*.

n The opening of the Eyes of the Blind, without the application of means, rationally probable for the producing such an Effect; nay, by the application of means, which to all Human Reason seemed of a quite contrary tendency; and this Cure wrought upon one who was not blind by some accidental cause, but by some defect in Nature, who had been so from his Mothers Womb, was so manifest an Effect of the Divine Power, as this poor man was astonished at it, that they should not understand, that it was done by such a Power either immediately, or mediately: especially considering the Prophecy concerning the *Messias*, *Isa.* 35. 5, 6. To which, Christ referreth *John* and his Disciples for an Evidence of it, *Math.* 11. 5.

* Job 27. 9. and 35. 12. Psa. 18. 41. Prov. 1. 28. & 28. 9. Isa. 1. 15. Jer. 11. 11. and 14. 12. Ezek. 8. 18. Mic. 3. 4. Zech 7. 13. 31 Now we know that * God heareth not sinners *o*: But if any man be a worshipper of God, and doth his will *p*, him he heareth *q*.

o This poor man proveth, That Christ was from Heaven, because he had opened his Eyes; not as yet apprehending that Christ did it by putting out an immediate Divine Power for his Healing; but as a great Prophet obtaining such a power from God, for the confirmation of the things which he delivered. Now (saith he) we know *that God heareth not sinners*. But the question is, what truth there is in this *Axiom*, or Proposition. Doth not God hear Sinners? Then he can hear none; for who liveth, and sinneth not against God? How did he hear *Ahab*, and others who were notorious Sinners? *Answ.* 1. By Sinners here, must be understood notorious and presumptuous Sinners, that live and go on in courses of Sin with hardned hearts: The Word here used, signifieth *bold presumptuous Sinners*; not such as sin meerly through ignorance, weakness, or humane infirmity. 2. God is under no Covenant-Obligation to hear Sinners; they can challenge no such favour upon the account of any Promise: but God out of the aboundings of his Goodness may hear them, as he heard *Ahab* and others, he may hear them as his Creatures crying in their misery, though he hears them not as his Children, or upon the account of any Covenant. 3. As to the sense of this *maxime* in this place, it seemeth to be particular, and special; and the Words seem to be restrained to that particular degree of favour here spoken of; God useth not to honour notorious and flagitious Sinners, by giving them a power to Work Miracles, by which they should confirm any thing which they say. This poor man bringeth this as an Argument, why Christ should not be such a notorious Sinner as they spake him, because it was not God's way to honour such persons with his Presence and Assistance to the doing of those things which none could do, but by a Divine Power committed to him. Two things this man assumeth, or taketh for granted. 1. *That no man can work miracles, without a power obtained of God by prayer, as we saw it was in the case of* Elisha, 2 *Kings* 4. 33. 2. *That what Christ did, he did as a man.* The First is true, the Second was false. He was not yet convinced of Christs Divine Nature, nor lookt upon him higher, than as a *Prophet*; one sent of God, to Reveal the Will of God, and to work great works in the World by Prayer; as to which he Affirms, That if he were such a Sinner as they Clamour'd, God would not hear him. So as the Question, *How far God may hear sinners, in giving them any thing they ask of him*, seemeth not at all proper to this place, though it be enough clear from other Scriptures; such as *Psal.* 66. 18. and *Isa.* 1. 5. That none that live in a course of Sin can expect that God should hear, or give answer to their Prayers; and tho God may give in to such Sinners such things as they ask him for, which are of a meer External concern, yet it is not with respect to any Promise which he hath made to them, but out of the aboundings of his own goodness. *p* But if a man feareth God, and worketh righteousness, *q* him the Lord *heareth, accepteth*, and *answereth. The secrets of the Lord are with them that fear him*, *Psal.* 25. 14. *Prov.* 3. 32.

32 Since the world began was it not heard, that any one opened the eyes of one that was born blind *r*.

r He proveth Christ to be sent from God; (though it appears by *ver* 33. that he looked as yet upon him in no higher Notion than a man) from the nature of the miracle that was wrought, which was not the recovery of a blind mans Sight onely: but giving Sight to one who was born Blind. Now saith this poor man, *This is such a work as was never done by Moses, or by any of the Prophets who have been since the Creation of the World.* Some who have been blind from some accidental Cause, and something which hath befain them, *Films* and *Cataracts*, &c. have been Cured; and possibly God by his Almighty Power may have given Sight to one born blind. But we never heard of any such thing done by *Moses*, whom we magnate; nor by the *Prophets*, for whom we have the greatest Veneration.

33 * If this man were not of God, he could * Ver. 16. do nothing *s*.

s If therefore *this man* (for still he apprehended him no more) had not some special Authority from God, and there were not some special Presence of God with him, he could do nothing that is of this Nature. It is a Work beyond the power of man, and beyond that power that we read God did ever be-trust any man with.

34 They answered, and said unto him, Thou wast altogether born in sin, and dost thou teach us *t*? And they ‖ cast him out *u*. ‖ Or, Excommunicated him.

t The *Pharisees* seeing that they could by no Arts bring this poor blind man to their lure; either to deny, or speak any thing in abatement of the Miracle which Christ had wrought upon him; nor yet to agree with them, *That Christ was a great Sinner*; fall at last to a downright railing, They tell him, he was *altogether born in sin*. So were all of them; *David* had taught them, *That there was none righteous, no not one*; and confessed concerning himself, *Psal.* 51. 5. *That he was conceived in iniquity, and that in sin his mother had brought him forth.* They had learned from *Job*, That *none can bring a clean thing out of that which is unclean. Nothing can be clean that is born of a woman*, *Job.* 14. 4. Their meaning therefore in this Phrase must be something more, and possibly the *Adjective* ὅλος which signifieth *whole*; we Translate it (as if it were ὅλος); altogether doth import thus much, They do not onely tell this man, That he was born in sin; but that he was *whole*, or *altogether* born in Sin; that is, under the guilt of Sin: nor do they mean onely the common Corruption and Contagion of Humane Nature, derived from the loss of God's Image in Man upon the Fall of *Adam*, but some *notorious Sin*. If any say, *How could they think that he was guilty of any such thing before he was born.* *Answ.* It was the Opinion of *Pythagoras*, one of the *Heathen Philosophers*, That when Men and Women dyed, their Souls went into other Bodies, that were then born, and in those Bodies often suffered Punishment for those enormous acts, which they had been guilty of in former Bodies. It is apparent, that the *Jews* were some of them tainted with this Notion, from *Herods* saying, *Math.* 14. 2. *Mar.* 6. 14. When after the Beheading of *John* the *Baptist*, he heard what great Works Christ did, That *John Baptist was risen from the dead, and therefore mighty works did shew forth themselves in him.* By which the best Interpreters think, That *Herod* meant no more, than that *John Baptists* Soul was gone into another Body, according to their Notion borrowed from the *Heathens*; for, if had been easie for *Herod* by search, to have found, Whether *John Baptists* Body was risen from the Dead. So it is thought, that the *Pharisees*, here saying, *Thou art altogether born in sin*: meant, That his Soul was a sordid, filthy Soul, which in another Body had committed vile, and abominable things; and for those Sins, God set a mark upon him, even in his Birth, and he was *born Blind*. Or perhaps this Phrase signified no more, than a term of Reviling; of which, no great account can be given: As Passionate men in the madness of their Passions, oft throw out words of Reproach, of which, neither themselves, nor others can give any just and reasonable account. *And dost thou teach us?* Thou that art such a Mark'd Villain from thy Mothers Womb, or that art such an ignorant Idiot, dost thou think thy self fit to instruct us about true and false Prophets? who are of God, and who are not? Surely we are to be thy Teachers, and not thou ours. And they *cast him out*. Some think that *casting out* here, signifieth no more than a turning him out of the place where they were; as the Word signifieth, *Act.* 7. 58. and 13. 50. Others think it is here to be understood of a Judicial Excommunication, or casting him out of Communion with the *Jewish Church*; which latter seemeth more probable, because of the notice of it brought to our Saviour, and the notice which he took of this poor man, upon this occasion. If it had been onely a turning him out of the place where they were met, it is not probable, that it would have made such a noise.

35 Jesus heard, that they had cast him out *w*; and when he had found him, he said unto him, Doest thou believe on the Son of God *x*?

w As was said in the former Verse, probably by Excommunication. *x* When he had found him, whether casually, or upon an industrious search for him, the Scripture doth not say, he said unto him, *Doest thou believe on the Son of God?* Art thou one who art ready truly and seriously to imbrace the *Messiah*, and Saviour of the World, who must not be onely the Son of Man, but also the Son of God? Art thou willing to accept, receive, and close with him, and to give up thy self to his Obedience?

36 He answered, and said, Who is he Lord, that I might believe on him *y*?

y It is as much as if he had said, *Lord!* how should I *believe on him, of whom I have not heard.* (So the Disciples answered *Paul*, asking them, *Whither they had received the holy Ghost. We have not so much as heard whether there be an holy Ghost*, *Act.* 19. 2.) But saith he, *Lord, I am ready to believe on him, may I but know who he is.* Our Lord had prepared this poor mans heart, for the receiving of him: there wanted now nothing but the due *Revelation* of the *Messiah* unto him. This our Saviour giveth him.

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee *z*.

z This is as much as, *I am here.* Thou hast not onely seen him with the Eyes of thy Body, but thou hast had experience of his Divine Vertue and Power, in giving thee Sight who went born blind: thus Seeing, also signifieth, *John* 14. 9. It is very observable here, That Miracles do not work Faith, but confirm it: The blind man had Experienced here a Miracle wrought upon himself, but yet he is an unbeliever, until the Lord cometh to give him the Revelation of his Word. *Faith cometh by hearing*; but together with this Word, we must also conceive a mighty power to have flowed from Christ, inwardly enlightning him, and enabling him to discern the Truth of what he told him, and making him yet further willing to receive him, and close with him.

38 And he said, Lord, I believe! *a* and he worshipped him *b*:

a Now is the Work of Faith with power wrought in his Soul; he saith, *Lord*, I do acknowledge and receive thee as the Son of God; I am fully persuaded, that thou art more than what thou art in thy External Form, and appearance, more than a meer man, and I give up my self to thee, to be ruled, and guided by thee. *b* And as a Testimony of this, he performed some Act of External Adoration to him. The Word signifies *Prostration*, He kneeled down to him; or he fell upon his face before him; we are not able to determine what particular act or posture of Adoration he used: but there is nothing plainer, than that it is to be understood of such a Divine Adoration and Homage as is due unto God alone, for it was such as Testified his Faith in him, as the Son of God, whom he had Professed, That he believed him to be, in the Words immediately preceeding: although therefore the Word in the Greek be a word used sometimes to signifie that civil respect which men shew to their Superiors; yet it cannot be so interpreted in this place, considering what went before.

* Chap. 5. 22, 27. * Mat. 13. 13. 39 And Jesus said *, For Judgment am I come into this world *c*; * That they which see not, might see *d*, and that they which see, might be made blind *e*.

c There is a great variety in Interpreters Notions, about the *Judgment* here mentioned. Some think, that by it is meant, The Divine Council and Decree. I am come into the World, to execute the just Will, and Counsels, and Pleasure of my Father; and the Event of it is this, That some who saw not, see; and some who see, in a sense are made blind. Others understand it, of *Condemnation*; I am come to execute the Judgment of Condemnation: (but thus it is hardly reconcileable to *John* 3. 17. Where it is said, *That God sent not his son to condemn the world.*) The best Notion of it is theirs who interpret it of the Spiritual Government of the World, committed to Christ, and managed by him with perfect rectitude and equity: One eminent part of this, was his Publishing the Gospel, the Law of Faith: The Event of which is, That many Spiritually blind, and utterly unable to see the way that leads to Eternal Life, might (as this poor man that was born Blind, is now clear sighted) be enlightned with the saving knowledge of the Truth: and many that think they see, should by their obstinate infidelity be more blind than they were from their Birth. Not that I cast any such ill influence upon them; but this happeneth through their own sore Eyes: I am the *light of the world*; and as it is of the Nature of Light, to make other things visible to men, and it hath its Effect, and doth to where mens Eyes are not ill affected with Humours and the like; so the Light of my Gospel by which I shine in the World, makes the way of Salvation by me, ordained by my Father, *Act.* 3. 12. evident and clear to many Souls who are in darkness, and the shadow of Death: But it so happeneth through the prejudices that others are prepossessed with against me, and the Doctrine of my Gospel by which I shine in the World, so full of ignorance, malice, and hatred against me, and the Doctrine which I bring; that through their own perverseness, and the righteous judgment of God, at last giving men over to their own Delusions, they are made more blind. In this sense, this Scripture agreeth with what was Prophecied by *Isaiah*, Chap. 8. 14. *And he shall be for a Sanctuary; but for a stone of stumbling, and for a rock of offence to both the houses of Israel: for a gin, and for a snare to the Inhabitants of Jerusalem.* And the words of *Simeon* in *Luk.* 2. 34. *Behold! this Child is set for the fall and rising again of many in Israel.* As also with that of *Paul*, *Rom.* 9. 33.

40 And *some* of the Pharisees that were with him, heard these words, and said unto him, Are we blind also *f*?

f The *Pharisees* attended our Saviour, almost in all places where he went, to catch something from him, whereof they might Accuse him; they could not but understand, that the import of our Saviours last Words was, That this poor blind Man, now not onely receiving bodily sight (tho born Blind) but a spiritual illumination, by which he discerned, That Christ was the Son of God, the true *Messiah*, and Saviour of the World; was an instance of those mentioned, who nor seeing before, upon Christs coming saw; and that themselves, and their Masters were an instance of those whom he intended by such as saw, and by his coming was made blind; for our Saviour had often called them blind, and so represented them to the people to whom he preached, *Matth.* 15. 14. *Luk.* 6. 39. They therefore grew very angry, being very proud, and not patient to be thought or called blind, looking upon themselves as the greatest Lights of the *Jewish* Church.

41 Jesus said unto them, If you were blind *g*, ye should have no sin *h*: but now ye say, We see *i*, therefore your sin remaineth *k*.

g If your ignorance were simple, and not affected, and you were sensible that your Blindness were not incurable, and your sin might be pardon'd. This appeareth to be the sense from the opposition of it; *so ye say, we see*, in the latter part of the Verse; they were indeed Blind, as to any true and saving sight of Christ, and of the true way of Salvation, by believing in him; seeing, (as they apprehended) a way of Salvation without Christ, by the works of the Law, and wilfully shutting their Eyes against the glorious Light of the Gospel shining on them. *h* You should not have so much Sin, so much guilt upon your Souls as you now have; tho your Ignorance had been Sin, yet it had not been so great a Sin, as a wilful shutting your Eyes against the Light; but, *i* now that you have an Opinion that you see, and boast in your knowledge of the Law, as if you were the onely men that saw; and upon this presumption reject the Doctrine of Salvation: *k* and by it do not onely conclude your selves under the guilt of Sin, but your Sin remaineth upon you, not pardoned to you; which teacheth us, That without a true and saving sight of Sin, and such a one as carryeth the Soul out of it self, to Christ for Pardon and Remedy; there is no hope of Pardon and Forgiveness from all the Mercy that is in God.

CHAP. X.

VErily, verily, I say unto you, He that entreth not by the door, into the Sheepfold *a*, but climbeth up some other way, the same is a thief and a robber *b*.

In this famous Parable which reacheth to ver. 31. *Our Saviour seemeth to drive two great designs.* 1. *To prove himself the true Shepherd.* 2. *To prove the Pharisees and Teachers of those times, Thieves, and Robbers.*

a It should seem, that the Sheepfolds in those Countries were Houses which had doors by which the Entry was into them; there is no doubt, but by the *Sheepfold* is meant here, The Church of God, in which the People of God are gathered

thered together in one. By the Door, he apparently meaneth himself, as he himself speaketh, *ver.* 1. Or rather, more generally that way which God hath appointed for any that are to take charge of his Church to enter. He is both the Shepherd, (the true shepherd) and the Door; the *Shepherd* as the care, conduct, and Government of the Church belongeth to him, and is upon his shoulders. The *door*, as he is he whom the Father hath Ordained to be the Chief Shepherd, from whom all who pretend to any right to Teach, or Govern in the Church, must derive both their Authority and Abilities. *b* Now faith our Saviour, Whosoever they be, that thrust themselves into the care, conduct, and government of the Church, without any Call or Warrant from my Father or Me, who am the true Door through which whosoever entreth into the Church must enter; and the chief Shepherd from whom he must derive, *or be a Thief and a Robber*. His very entrance makes it appear, that his end is not to feed the Flock, but to feed himself; and that he drives onely private designe of advantage to himself.

2 But he that entreth by the door is the shepherd of the sheep *c*.

c As it is amongst men, the true Shepherd goes into the Sheep-fold by the Door; so it is in the Church of God. He that taketh not the honour of governing the Church to himself, but being called of God, as *Aaron* was; he is the *Shepherd of the sheep*. This very argument the Apostle useth to prove Christ to be the true *High-Priest*, *Heb.* 5. 4, 5. Because he *glorified not himself to be made an High-Priest*, but was made one by him who said unto him, *Psal.* 110. *ver.* 4. (quoted there also, *ver.* 6.) *Thou art a Priest for ever, after the order of Melchisedeck*. God (whose the Church is) call'd *his heritage, his peculiar people*, &c. was the Door, by which Christ, the chief Shepherd, entred into the Flock; he made him the *Head of the Church*, *Ephes.* 5. 23. For this he is said to be *sent*, and by often making himself known to us, under the Notion of him whom the Father hath sent. And the under-Shepherds must also derive from Christ, as the *Fathers will* in sending. Christ was his Door; So the *will of Christ* in sending others, is their *door*; that is, their onely true way of entring upon the charge of the Flock of Christ; *Joh.* 20. 21. *As my Father hath sent me, so send I you*. There is a double sending, the one is *Extraordinary*, of which mission Christ speaketh to his Apostles in that place; thus the Apostles and first Ministers of the Gospel were sent; Christ breathed upon them, and said, *Receive you the holy Ghost*, *Chap.* 20. 22. And there was yet a fuller sending of these first Shepherds, in the days of *Pentecost*, *Acts* 2. 17. And there is a more ordinary sending, as to which God revealed his Will, 2 *Tim.* 2. 2. *The things that thou hast heard of me amongst many witnesses, the same commit thou to faithful men, who shall be able to teach others*. Thus the Apostles, *Acts* 14. 23. did themselves *ordain Elders in every Church*. And *Paul* for this purpose left *Titus* in *Crete*, to set in order *the things that are wanting, and to ordain Elders in every City*. Whosoever entreth into any place in the Church, for the feeding and governing of it, that way which God hath directed in his Word, he entreth in by the *Door*, he is the *true Shepherd*. Concerning Christs Title, and his way of Entrance, and the first Preachers of the Gospel, immediately sent by Christ, and declared to be sent by the Effusion of the Spirit in the days of *Pentecost*; there can be no question made by any who believeth the Scriptures of the Old and New Testament. This Text declares, That whosoever cometh into the Church with right, and as a true Shepherd to it, must come in at the *Door*, by a Call from God, (as Christ was sent) or from Christ; either by an extraordinary mission, or in such a method and order as Christ hath in his Word directed; either from his own mouth, or by the mouths of his Apostles, whom he ascending up into Heaven, left in the first charge of his Church. This is that which every one ought in the first place to look after. We shall observe in God's whole course with his Church, That in the Corruption of the State of the Church, when it was eminently deviated from the Rule he had set, he sent some by an extraordinary mission: such were the Prophets, whose Writings make up a part of Scripture. Such were the Apostles, and first Ministers of the Gospel. Such we say were our first *Reformers* in *Germany*, and other parts; nor is it any prejudice to it, that they were able to work no Miracles; (we read of no Miracles wrought by the Prophets of old, (unless by Two or Three of them.) Their faithful declaring the Will of God, and calling men back to the plain Law of God, in a time when the generality were obviously departed from it, together with their Spirit of courage and boldness in their Work was evident enough, that God had sent them. But this Text onely declareth this general Truth, That every true Shepherd coming into the Church, must come in the right way, by the Door. So the great Shepherd of the Sheep did, being sent by his Father, (whose the Church is,) to take care of it; so much all Inferior Shepherds do, by him, whom God the Father hath made the *Door*; according to whose directions all the Affairs of the Church must be ordered.

3 To him the porter openeth *d*: and the sheep hear his voice; and he calleth his own sheep by name *e*, and leadeth them out *g*.

d By the *Porter* is understood God; or more particularly, (to shew the order of the Holy Trinity in working) the *holy Spirit*, who openeth the Hearts of men to receive and imbrace Jesus Christ, who is the chief Shepherd; *e* and the Sheep are able to distinguish his Voice from the Voice of Thieves and Robbers. Probably they had in those Countries particular Words and Phrases, which their Shepherds having used their Sheep to, understood, and moved according to the direction of them. Some think they had also Names for their Sheep, (as we have for our Dogs and Horses) which they understood; otherwise, it onely signifieth, that particular knowledge which Christ hath of all those that are truly his: as the former Phrase signified, That *judgment of discerning of Spirits*, and *Doctrines*, which was in an eminent degree in the first Ministers of the Gospel, and is yet in a measure in Believers; by which they they cannot perfectly and infallibly judge concerning Truth, and the Will of God, in all things; yet they can in a great measure do it, and are not ordinarily led aside into pernicious and damnable Errours, to the ruine of their Souls. *g* And faith our Saviour, the true Shepherd *leadeth the sheep out*; that is, into their Pastures and true feeding-places. This is eminently true concerning Christ the chief Shepherd; when he came into the World, God opened to him the Door of his Church; so as tho he was rejected by many, (the Builders and Rulers of the *Jewish Church* in particular:) yet he was by many received, multitudes followed him; many truly believed on him, and truly heard his Voice, he had a particular knowledge of them, who truly were his Sheep: he knew *Nathaniel* while he was yet under the Fig-tree. He led them out into their true Pastures, Preaching the Gospel of the Kingdome to them, and shewing them the way of Life and Salvation. It is in its measure true of every inferior Shepherd, that truly deriveth from Christ; God giveth unto such, favour in the eyes of his People. The true Sheep of Christ, hear them, receive, and imbrace the Truth delivered by them. They take a particular charge of them, and they *lead* them to Christ, and to the imbracing of his Gospel; as by the holy and true Doctrine which they Preach to them, so by their holy Lives and Conversations before them.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him *h*, for they know his voice.

h In our Countrey at this day, Shepherds generally follow their Sheep, which go before them. In other Countries, as *France*, &c. it is otherwise at this day, the Shepherds go before their Flocks, and their Flocks follow them, upon some sounds they make. In *Palestina*, (which was the *Jews* Country) it should seem, that the Shepherds sometimes went before their Sheep, and sometimes followed them. *David* followed his Fathers Sheep, 2 *Sam.* 7. 8. *Psal.* 78. 71. On the other side, God is spoken of, *Psal* 80. 1. under the Notion of the *Shepherd of Israel*, *who leadest Joseph like a flock*. And the *Psalmist*, *Psal* 23. 1. speaking of God as his Shepherd, faith, *ver.* 2. *Thou leadest me beside the still waters*. Christ here speaketh of himself under the Notion of a Shepherd that went before his Sheep, and whom the Sheep followed; and thereby lets us know the duty of all faithful Pastors in the Church, so to live, that their Flocks may follow them with safety; which cannot be, unless they follow Christ, 1 *Cor.* 11. 1. *i* For faith our Saviour, Those that are my true Sheep, they know *my voice*; thereby signifying, that power of discerning betwixt Truth and damnable Errors, which the Lord gives unto all true Believers, 1 *Joh.* 2. 27.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers *k*.

k This he further enlargeth upon, telling them, That his Sheep would not follow those that did not lead them into his Truth, and in his ways, for they understood not such Voices. Here ariseth a Question; *Whether the Elect of God*, or such as being *truly called*, and *believe in Christ*, are *the Sheep of Christ* in the most strict and proper sense, may not be seduced into Errors, and led away by Strangers? *Answ.* We must distinguish first, betwixt single persons, and the generality of Believers: As in a Flock, the generality keep together, following the Voice of the true Shepherd; tho some particular Sheep may wander: So the generality of Believers will be found keeping close to the Truth and Doctrine of Christ, tho amongst them some particular persons may be seduced, and led away by Seducers. Secondly, we must distinguish *betwixt Errors*, and *damnable Errors*, a pertinacious adherence to which, will divide the Soul from Christ, and end in the ruine of Souls. Christs Sheep may follow strangers, dissembling the Spiritual Voice of the true Shepherd a little way, but they will not follow them into such Errors as will plunge their Souls in Eternal Ruine and Destruction. Thirdly, They may hear even this Voice of Strangers speaking to them perverse and damnable things: but it will be but for a short time, God will reduce, and bring them back again, *ver.* 28. *They shall never perish*.

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them *l*.

l Our Saviour was wont to instruct them in the Mysteries of the Kingdom of God by *Parables*; that is, *Similitudes* taken from reasonable actions of men, which might be, and were proper to express Spiritual things by: wherefore he used this Method in Teaching, we are told, *Matth* 13, 10, 11, 12, 13. They well enough understood the words in which those Parables were delivered; but the Inward Sense, the Spiritual Mysteries shadowed out in those Similitudes: these they understood not, neither the common sort of his Disciples understood them, nor did the better sort of his Disciples understand them, without a further explication of them. Our Lord therefore in the following verses, comes to give them a large explication of the Parable.

7 Then said Jesus unto them again, Verily verily I say unto you, I am the door of the Sheep *m*.

m Our Saviour had before been speaking of the Door in another Notion; there he spake of the *door of the Shepherd*, here of the *door of the Sheep*; there of the Door (that is) the true and regular way of Entrance into the Care, Conduct, and Government of the Church: here, of the true way of Entrance, not into the Church Militant onely, but into the Church Triumphant. It may be also understood of the Door, or way of Entrance and admission into the Church Visible here upon the Earth. *Circumcision*, *Baptism*, *External Profession*, are the Doors into the *Visible Church*; but none unless by Christ, that is, by a true and lively Faith wrought by the Spirit of Christ in the Soul, can be a true Member of Christs *Invisible Church* here upon the Earth, much less a Member of his *Glorious Church* in Heaven.

8 All that ever came before me, are thieves, and robbers: but the sheep did not hear them *n*.

n This must not be understood of the *Prophets*, but of such onely as came before Christ, not being sent by him; all those that taught people another way of Life and Salvation, than by believing in the *Messiah*, who was to be Revealed for the Salvation of the World: all such did but seek themselves, not the good of peoples Souls, and destroyed Souls instead of profiting, or doing them any good. But those that were mine by an External Election, or by my special Grace bestowed upon them, did not imbrace them.

Exp. 14. 6. 9 * I am the door, by me if any man enter in, he shall be saved *o*, and shall go in and out, and find pasture *p*.

o Our Saviour here lets us know, that he meant by the Door in, the former *ver.* the Door of Salvation; the way by which every man must enter into Life, that findeth Life; not the *door* onely by which every true Pastor must enter into the Church, but by which every Soul that shall be saved, must enter into Heaven; which is the Doctrine which he before taught, *John* 3. 16, 18, 36. *p* And he, who so believeth in me, shall be so guided, and govern'd, and *taught*, that he shall be secure, and want nothing for the managery of his whole conversation in the World. Under the Notion of *Pasture* here, are signified all good things that the Soul can stand in need of: It is much the same promise with that *chap.* 6. 35. *He that cometh to me, shall never hunger; and he that believeth in me, shall never thirst*. And with that *Psal.* 84. 11. as also with the 23 *Psalm*; to which *Psalm* our Saviour is thought in this Parable to have a special reference.

10 The thief cometh not but for to steal, and to kill, and to destroy *q*: I am come that they might have life *r*, and that they might have it more abundantly *s*.

q Look as it is with the true Shepherd, that owneth the Sheep, and whose the Flock is; he cometh regularly into the care and conduct of it; he cometh into the Sheep-fold, to take care of the Life, and welfare of his Sheep; but a Thief, and a Robber, that climbeth into the Window, and so gets into the Sheepfold, he comes not there out of any good-will to the Sheep, but meerly by destroying the Sheep, to provide for himself: So it is with them that without any Call, or derivation of Authority from me, thrust themselves into the care and conduct of the Church of God, they do it with no good Design to the Souls of people, not out of any care or respect unto their good; but meerly that they may serve themselves in the ruine of my peoples Souls. *r* But that is not my end, in coming into the World: I am not come to Destroy them, but to save them; I am come, that they might have a Spiritual Life, and at last, Eternal Life; that they might live the Life of Grace here, and not fail of the Life of Glory hereafter; and not onely that they may barely live, but that their life may abound, through the upholdings, strengthenings, quickenings, and comfortings of my holy and gracious Spirit. That my Beloved may not onely drink, but *drink abundantly*; not onely live, but live abundantly furnished with all the affluences and accomodations of a Spiritual Life.

11 * I am the good Shepherd: The good Shepherd giveth his life for the sheep *t*. * Ezek. 34. 23. & 37. 24.

t *That good Shepherd*, Prophesied of, *Isa.* 40. 11. I cannot agree with those who think, that Christ here speaketh Heb. 13. 20. 1 Pet. 5. 4. not of himself as the *good Shepherd*, with reference to his Office, as he was the *Messiah*; but onely in opposition to the *Hirelings* after mentioned. I can allow, that he thus calleth himself, both in the one respect, and the other; but I cannot allow the latter sense exclusively to the former; for what followeth, is peculiar to the *Messiah*, of whom it was Prophecied, *Dan.* 9. 26. *That he should be cut off, but not for himself*: and though it be true, That the *true shepherd* will hazard his Life for his Sheep, as *David* did, when he encountred the Lion, and the Bear, 1 *Sam.* 17, 34, 35. yet it cannot be said to be the duty of the best Shepherd, to lay down his Life for the Sheep; for the life of a Man is much more valuable than the Life of any Beast. Our Saviour therefore doubtless in this place sheweth wherein he was the most excellent Shepherd, far excelling the best Shepherds in the World, because he was come, not onely to expose, hazard, and adventure his Life; but actually, willingly, and freely to lay it down.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not *u*, seeth the wolf coming, and * leaveth the sheep, and fleeth: and the wolf catcheth them, and scatteretheth the sheep. * Zech 11. 16, 17.

u Those that deal in Sheep, either keep them themselves, or by their near Relations, as *Jacobs* Sons, and *David*, and *Labans* Daughters did; or else they hired persons to keep them for them. There is a great deal of difference betwixt the care of an owner, and the care of an hired Servant in any thing; The owner taketh a more Natural diligent care, because the whole profit of the Sheep, thriving, and doing well, returneth unto himself. The hired Servant may be careful in his measure, and degree; but no such Servant will take the care that an Owner will take; nor run the hazards that he will run, because he knoweth, that let the Flock thrive never so well, he shall have no more than the Wages he is hired for: therefore, what our Saviour saith, is true, concerning the generality of such hired Servants, they will take some care of the Flocks of Sheep in their trust, so long as there appareth no danger; but if any danger appareth, they leave the Sheep, and flee, and the Wolf cometh, and scatteretb the Sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the Sheep *w*.

w The reason why, he that is a meer hired Servant, and hath no property in the Sheep, fleeth, is, because he is an Hireling, and doth what he doth meerly for his Wages; and when a danger ariseth, which his Wages will not ballance, he will never encounter it, he hath no property in the Sheep, nor any love to them, nor care of them.

14 I am the good Shepherd, and * know my sheep, and am known of mine *x*. * 2 Tim. 2. 19.

x I am no Hireling, the sheep are mine own, I have a true love and affection for them, which obligeth me to a just and true care of them; I know them by Name, (as was said before) by a particular distinct knowledge; or I love them, and have tender bowels for them; and as I know them, so I am mutually known, and owned, and acknowledged by them; they have heard my voice, and discerned betwixt my voice, and the voice of such as are strangers, refusing to follow them; but following me, going before them. Thus our Saviour in the same Parable giveth us both notes to know a true, and good Shepherd, and particularly to know that himself was the true, good, and most excellent Shepherd: and also Notes, by which we might know who they are that are the true Sheep of Christ.

15 * As the Father knoweth me, even so I know my Father *y*, and I lay down my life for the sheep *z*. * Matth. 11. 27.

y By these words our Saviour openeth, How he knew his sheep, and should be again known of them, even as the Father knoweth him, and he knows his Father: this mutual knowledge between the Father and Christ, was joyned with perfect love and delight. Thus our Saviour knoweth those that are his sheep, not onely fully and distinctly, so as to call them all by their Names; but so as to love them, delight in them, so as to be ready to lay down his Life for their good, and Eternal Salvation. Christ, to shew not onely the sincerity, but the Degrees of his love to his people, doth often compare it to the love wherewith *his father loved him*, *Joh.* 15. 9. and *Chap.* 17. 23, 26. So that if we can believe, That God the Father loved Christ his onely

begotten

begotten So I, we may also believe, That both the Father and Christ love those that are truly the sheep of Christ. The love that Christ hath to his People is as true, and as certain as the Fathers love to Christ, or Christs love to his Father; and this could be shewed by no higher act, than that of laying down his Life, *John* 15. 13. *Now*, saith he, *I lay down*; that is, I am ready to lay down, or I shall shortly lay down my life for the sheep; whether *Sheep* can signifie all, and every person born into the World, is their concern more strictly to enquire, who are so tenacious of that point, That Christ died equally for All, and Every man; As also, whether upon that Principle that absurdity must not follow, That Christ loved those who shall yet perish Eternally, with such a love as the Father loved him, and he loved the Father.

16 And other sheep I have which are not of this fold *a*: them also I must bring, and they shall hear my voice *b*; * and there shall be one fold, *and* one shepherd *c*.

* Ezek. 37. 22.

a Our Saviour meaneth the *Gentiles*, who belonged not to the *Jewish State* and Church, so were not under the same Laws and Government; for 1 *Joh.* 2. 2. he was not onely a Propitiation for the Sins of the *Jews*, but for the Sins of the whole World; he calleth those sheep, because the Lord knew who were his from Eternity; and they were sheep in the councils of God, and they were suddenly to be made his sheep by Calling, the Gospel being soon to be Preached to all Nations. *b* Them also, (saith he) *I must bring in.* It is so written in God's Book, the Promises, and Prophecies to that purpose must be fulfilled. They shall not onely hear the Voice and Sound of my Gospel, though going out of *Sion*, yet not terminated in *Sion*; but they shall imbrace, receive, and believe that joyful sound. *c* And there shall be but one Church; as I am one Shepherd, so there shall be but one Flock of sheep; one Body, one Spirit, one hope of our Calling, one Lord, one Faith, one Baptism, as there is one God and Father of All, as the *Apostle* speaketh, *Ephes.* 4. 4, 5, 7.

17 Therefore doth my father love me, * because I lay down my life, that I may take it again *d*:

* Isa. 53. 7, 8, 12.

d Christ here asserteth Two things. 1. That he was about to lay down his life, and should now very shortly lay it down; but yet so, as he should take it again. *i. e.* rise again from the Dead, Death should not have Dominion over him; by which he comforteth his Disciples concerning his Death, declaring, 1. That he was a *Freewill-Offering*, as he further openeth it in the next Verse. 2. That he should not perish in the Grave, but rise again from the Dead. 2. That therefore the Father loved him; for by this means he declared himself with power to be the Son of God, and the Father could not but love his Son. And 2. By this means also he humbled himself, and became obedient unto Death; even the Death upon the Cross, *Phil.* 2. 8. So as that the Father had many reasons to love the Son, so amongst others this obedience of his to Death, even the accursed Death upon the Cross, to fulfill his Fathers Will, for the Redemption and Salvation of the Sons of Men, was not the least: and by this also he commendeth his Fathers love to those that are his sheep, in that his Father loveth him with the more exceeding love, for laying down his Life, to purchase their Redemption, and Salvation.

18 No man taketh it from me, but I lay it down of my self: I have power to lay it down, and * I have power to take it again *e*. * This commandment have I received of my Father *f*.

* Chap. 2. 19. Act. 2. 24.

e No man taketh it from me by force, without my willing it, and consenting to it; the *Jews* and *Pilate* will take it from me, but not without my free and voluntary surrender of it; and this is that which we read, *Act.* 4. 27, 28. *For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilat, and the Gentiles, with the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel had determined before to be done*, &c. By which he asserteth his Divine power, and so comforteth his Disciples against the disturbances they were like to have from the sight of his Passion, at this time not many Months of. And this (saith he) *f* is the Will of my Father, that which my Father hath given me Commission to do, and for which he hath sent me into the World: And thus he declareth his Death to be a fulfilling of his Fathers purpose, and an act of Obedience to his Fathers Will; and indeed, in his Obedience in the thing, lay much of the vertue of his Death.

19 There was a division therefore again amongst the Jews for these sayings *g*.

g Christ by his Words often caused a Division amongst the *Jews*, so as they could not agree in their sentiments, and censures about him; which was either caused through the mixture amongst them, of such as truly Believed, with those which Believed not. Or else from the mixture of a more considering part amongst them, with others which were more Brutish, Irrational, and full of Passion. We meet with much the same, *Chap.* 7. 42. and again, *Chap.* 9. 16. It is one Method of God's Providence for the deliverance of his Servants from unreasonable men, to cause divisions among them; so as they cannot agree among themselves.

20 And many of them said, * He hath a devil, and is mad, why hear ye him *h*?

* Chap. 7. 20. & 8. 48, 52.

h Some of the People said, *He had a Devil, and was mad.* For (as was said before) this was the Opinion of the *Jews*, concerning all that were Mad, and Distracted, That it was by the Influence of the Devil, and they were infected with an Evil Spirit.

21 Others said, these are not the words of him that hath a devil *i*, * Can a Devil * open the eyes of the blind?

* Exod. 4. 11. Psal. 146. 8. * Chap. 9. 6, 7.

i But others that were less Passionate and Brutish in their Expressions, and more thinking, and considerate in passing their judgments, said, These are not the *words* (so we translate it; the word in the Greek ῥήματα, which signifies *things*, and *matters*, as well as Words; and by what follows, one would think that were the more proper Translation of it here) they instance in no words, but in a matter of Fact. Asking, if a Devil could open the Eyes of the Blind? that is, of one that was born Blind: for they certainly speak with reference to that Miracle which he had so lately wrought upon such a person.

22 And it was at Hierusalem, the feast of the dedication, and it was winter *k*.

k This Verse affords Two Questions, which have not a little troubled Interpreters. 1. *What feast of Dedication this was.* 2. Whether *Dedications of places to the Worship of God be warrantable, or no*, in that manner as they are Dedicated amongst the *Papists* at this day. As to the first of these, That which we have about it in Scripture is this, *Exod.* 40. from the First to the Fifteenth Verse, we have Gods Command and Direction for the *Hallowing*, or *Dedication* of the *Sanctuary*, or the *Tabernacle*, which was the first House we read of in Scripture, set apart for the Publick Worship of God. We have a particular accompt of *Moses*, his punctual Obedience to that Command, *Levit.* 8. When the Temple was Builded by *Solomon*, we read of *Solomons* Dedication of it; but nothing of Ceremony used at it, onely a Multitude of *Sacrifices* Offered, (which was God's ordinary Worship in the *Jewish Church*,) and a Feast kept Fourteen days: We read of no Law that he made for the *Annual* keeping of it: no Obligation upon all the Males in *Israel*, to be present at it: As concerning the other Solemn Feasts which God appointed, *Levit.* 33. and *Solomons Feast of Dedication* in this differed from them, that it held double the time, for Seven, or Eight days was the longest time that any of those Feasts were kept. This Temple was Destroy'd by the *Caldeans*, and *Babylonians*; and Rebuilded by *Zorobabel*, *Ezra*, and *Nehemiah*, as we read in the Books known by that Name. In *Analogy* to the practice of *Solomon*, when they had finished the Building of the Temple, there was another *Feast* of *Dedication* kept; of which we read, *Ezra* 6. 16, 17, 18. but we read of nothing done in that Dedication, but the offering of 100 Bullocks, 200 Rams, 400 Lambs, and 12 He-Goats; and setting the *Priests* and *Levites* in order for the service of God. This Temple was defaced by *Antiochus*, but not wholly ruin'd; and was Repaired and Purifyed by *Judas Maccabeus*, of which we read, 2 *Maccab.* 2. 23. *Chap.* 10. 6, 7, 8. 1 *Maccab.* 4. 52, 58. which Books of *Maccabes*, though they be no *Canonical Scripture*, yet are as good a piece of *Ecclesiastical History* as any; and *Josephus* also giveth us an account of it, *Antiq. l.* 12. *cap.* 11. We do not read of any thing they did, saving Offering *Sacrifices*, and setting things in order; according to the Law of *Moses*, and Feasting; *Josephus* tells us, They *used all Lawful Pleasures*. We do not read, that either God appointed an *Annual* Feast of *Dedication* for the *Sanctuary*, nor *Solomon*, nor *Ezra*, for either of the Temples: but we read twice in the Book of *Machabes* and *Josephus* (Writing the *Jewish History* tells us,) That *Judas Machabeus* made it a Law, That the Feast should be kept Yearly for Eight Days, in Memory of that Mercy which God had shewed them. This was without doubt the *Feast of Dedication* here mentioned: for this Feast began upon the Twenty fifth day of the Moneth *Chisleu*, which answereth our Moneths of *November* and *December*, and took in part of each; so it agreeth with the Text which saith, *That it was in Winter*: whereas *Solomons* Dedication was in *Autumn*, *Ezra's* in the *Spring*. Some make a Question, Whether *Judas Machabeus* did well in appointing this *Annual* Feast; neither *Solomon*, nor *Ezra* having, that we read of before, done any such thing: and that our Saviour was not at this Feast in any honour to the Feast, but onely to take advantage of the Multitude of People that met to Preach the Gospel. For my own part, as I will not defend, so I durst not condemn him: I see no more that he did in this, than was done *Esth.* 9. 27, 28. as to the days of *Purim*. Magistrates certainly have a power to appoint Publick days, yea *Annual* days of Thanksgivings, for Mercies never to be forgotten.

forgotten. Indeed they cannot make a day holy, so as it shall be a sin against God to labour in it, or to use any pleasures (as in the case of the Sabbath) but they may command the publick Worship of God to be performed on particular days, and men ought to attend it when with conveniency they can: Onely they ought to take care that such days be not spent in Luxury and Prophaneness, and that they be for signal Providences, and not so multiplyed, and frequently renewing, as that the service of them degenerate into meer matter of form. Whether Christ went up in order to the Feast, or because of the great concourse of people he knew would be there at that time, cannot be determined.

For the second Question, It is not so much a question, whether it be lawful in a solemn and decent manner, to consecrate an house to the publick Worship of God, by such Acts of Worship as God hath appointed under the Gospel; such as Prayer and Praise, Reading, Preaching and hearing the Word: As whether it may be done by such Rites and Ceremonies as the Papists do it with, for the which there is no institution; for the former, though it may be some will not agree it necessary; yet certainly, no sober person can deny, but if a place be made for people ordinarily to meet in to Worship God, there, they may as well meet at the first to Praise God for his mercy, and to beg his presence, when they shall there meet together to Worship God, and to hear his Word, as they may meet there afterwards for Prayer, Praise, Preaching; or Hearing; but this satisfieth not the Papists. They first do it by many Superstitious Ceremonies. Secondly, They plead for the Holiness of the place when so Consecrated. As the Ceremonies of their *Consecrations*, or Dedications. *Bellarmine* reckoneth up eight.

1. The *Painting* twelve Crosses in the several parts of the house to be Consecrated, and lighting up twelve Lamps, one at every Cross; To signifie the twelve Apostles who carried the Banner of the Cross throughout the world.

2. The Bishop's knocking at the door with a Pastoral staff, commanding the Devil to give place, and invoking of God, the Angels and Saints, to grant their presence in that place, which they make to signifie the opening of peoples hearts by the Preaching of the Gospel.

3. The Cattering of ashes upon the flore of the places, upon which the *Bishop* writes the letters of the *Latine* and *Greek alphabets*, in the figure of a Cross.

4. The sprinkling the place with Holy-water, and lighting up wax Candles.

5. The anointing of the Crosses before mentioned, and painted on the wall's.

6. The sprinkling of the place, with a mixture of Water, Wine, Salt, and Ashes.

7. The anointing of the Temple, and the Altar.

8. The keeping of a Festival upon it: And for all these they have devised several significancies too vain and fanciful to repeat.

For none of which we know not the least warrant in holy writ: Nor can we conceive, how any Consecration can imprint any character of holiness upon a place, or make prayers offered up in or toward it more acceptable: though we know it did so as to the Temple, both because it was an eminent Type of Christ, and also because of the particular promises made to it, 1 *Kings* 9. which were not applicable to the *Synagogues*, which were the *Jews* ordinary meeting-places for publick Worship, but onely to the Temple upon the account before mentioned. Tho we say that all places for that use, ought to be used with all imaginable decency; and we ought during the publick Worship of God, to carry our selves in them with all reverence, because of the Angels, and because of the special presence of God, promised to the assemblies of his people in his name, and for his publick Worship.

23 And Jesus walked in the Temple * in Solomons porch *l*.

* Acts 3. 11. and 5. 12.

l Of this *Solomons porch* we read, 1 *Kings* 6. 3. that *Solomon built the porch before the temple of the house, twenty cubits long, and ten cubits broad.* This was the place where they walked in winter, though this was destroyed when *Jerusalem* was destroyed by the *Babylonians*; yet it seemeth that there was one builded that was like it, and kept that name. It should seem that it was a place better defended from the weather, then those other parts of the Temple where in Summer-time they used to walk

24 Then came the Jews round about him, and said unto him, How long doest thou ‖ make us to doubt? If thou be the Christ tell us plainly *m*.

‖ Or hold us in suspence.

m Our Saviour was at this time within three months of his Crucifying; he had often before told them that he was the *light of the world*, the *true Shepherd*, he had Preached Doctrine to them, from whence they might easily have concluded what he was; he had wrought works among them which none could do but by a Divine Power; but he had been very wary of telling them in plain terms that he was the *Messiah*, the *Christ*; when at any time he had so declared himself to his Disciples, or they had owned him as such, he still laid a charge upon them, to tell no man of it, *Matth.* 16. 20, &c. They therefore come to him, demanding a plain resolution in the case; some of their minds were in some suspence about it. It was but a captious question, for had he denied it, besides that, it had been the denial of a truth which he came to bear a testimony unto; they had had a great advantage to have lessened his reputation amongst those who had believed on him as such. Had he affirmed it, he had brought himself in danger of the *Roman Governor*, for the *Jews* indeed expected a *Messiah*, a *Christ*, but to be a *Temporal Prince*, to deliver them from their Enemies; and for him to have declared himself such a Christ, as they expected, had been fatal to them. He therefore answers with his usual prudence and wariness to this question.

25 Jesus answered them, I told you, and ye * believed not *n*: * the works that I do in my fathers Name *o*, they bear witness of me.

* Chap. 5. 36. Ver. 32.

n I have in effect told it you more than once; I have told you, that I am sent of the Father, &c. I have said enough for you to conclude it; but you will not understand, you will not receive it, you will not believe what I say. *o* What need you any further witness of it, than those works which I do by Divine Power? by vertue of my oneness with my Father, and of that Power and Authority which he hath committed to me, that by them I might confirm the Doctrine which I have taught you.

26 But * ye believe not, because ye are not of my sheep, as I said unto you *p*.

* Chap. 8. 47.

p Acts 13. 48. *As many as were ordained to life, believed.* Here our Saviour giveth this as one reason of the *Jews* unbelief, that they *were not of his sheep*; were they not *Israelites*? yes, but all are not *Israel*, that are descended of *Israel*. It seems a very hard interpretation that some would put upon these words; *ye believe not, because you are not reachable, and so to be made my sheep*, the words are ὅτι οὐκ ἐστε ἐκ τῶν προβάτων τῶν ἐμῶν. Nor can such interpretation be paralelled from any other Scripture That by *sheep*, here, cannot be meant members of the Church, is plain; for they were of the *Church of Israel*, whom the Lord led as a flock, (as the *Psalmist* speaks, *Psal.* 80. 1.) That *Believers*, and such as are truly called and sanctified, are not meant, is as plain; for then the sense would be, *you believe not, because you believe not*; besides, our Saviour had before said, *He had other sheep that were not of this fold*, (by which he meant the Gentiles) such, for whom he prayed, *Chap.* 17. 20. being such *as should believe on him*. By *sheep* therefore he meaneth, certainly, such as were *ordained to life*, as *Acts* 13. 48. Nor will it therefore follow, that Gods not ordination of them to life, was the near and immediate cause of their not believing; but their own stubborn, and perverse wills in not *repenting*, *that they might believe*. As our Saviour tells them, *Matth.* 21. 32. that is, not turning from their gross and sinful ways, which they might have done by vertue of that common grace of God, which was afforded them in the Gospel, by the Preaching of *John* the *Baptist*, and of *Christ himself*.

27 My sheep hear my voice, and I know them, and they follow me *q*.

q This is the same which he said *verse* 4. (see the notes there).

28 And I give unto them eternal life, *r* and * they shall never perish *s*, neither shall any pluck them out of my hand *t*.

* Chap. 17. 21. and 18. 9.

r I do give them, and I will give them eternal life; as soon as they shall come to hear, and believe my voice, and to follow me, they shall have a sure right and title to it; and when my Father by his Providence shall remove them out of the world, and in the great day, they shall be taken up into the actual possession of it. *s* For they shall never perish, but though they may fall, they shall rise again by repentance. *t* They are in my hand, and my hand shall preserve them, none shall ever pluck them out of it; they shall be preserved through faith, by the Power of God to eternal life and Salvation.

29 * My Father which gave *them* me, is greater than all *u*: and no man is able to pluck *them* out of my Fathers hand.

* Chap. 14. 28.

u All that are my sheep, became so by my Fathers donation and gift; so as my Father is equally with my self concerned in the preservation of them to that happy end, to which he hath ordained and designed them. Those that would pluck them out of my hand, and deprive them of that eternal life which I will give them, must be too strong, not for me alone, but for my Father also, which none is, for who can be too strong for Omnipotence?

30 I and *my* Father are one *w*.

w My Father and I are one, not only in *Counsel* and *Will*, (as *John* 17. 11, 12. And believers are said to be of one heart, *Acts* 4. 32.) but in Nature, Power, and Essence; for it is plain, that our Saviour here ascriberth the preservation

of his sheep, not to the Will, but to the Power of his Father. *None is able to pluck them out of my Fathers hand.* And it is plain by what followes, that the *Jews* thus understood our Saviour: Some eminent *Protestant* Interpreters expound this of an *oneness* in *Consent* and *Will*, doing the same things, and driving the same design; both agreeing to preserve the Sheep unto Eternal Life; but (with all respect unto them) I think the context implieth more, though this be not excluded.

31 Then the Jews took up stones again to stone him *x*.

x Tumultuously, as we read they did once before, *Chap.* 8. 59. From whence we may learn with what design they came to Christ, ver. 24. plainly to tell them whether he were the Christ. By the Law of God the false Prophet was to be stoned; but he was first to be judicially tryed, and judged: This was but a Tumultuous action of an inraged Multitude.

32 Jesus answered them, Many good works have I shewed you from my Father: for which of those works do you stone me *y*?

y The word Translated good, is of a very large signification; signifying, Excellent, Useful, Profitable, Beauteous, &c. Whatsoever in common speech cometh under the Notion of Good: I (saith our Saviour) never did harm to any of you, but I have been the Instrument of a great deal of good to you. I have given sight to the Blind, hearing to the Deaf, healed many that were Sick of grievous diseases, cast out many Devils out of those which were infested with, or possessed by them. Do any of these deserve any such usage at your hands? What maketh you in such a rage against me?

33 The Jews answered him, saying, For a good work we stone thee not, *z* but for blasphemy, and because that thou being a man, * makest thy self God *a*.

* Chap. 5. 18.

z These are not the things we are incensed against thee for; we grant that thou hast done many good Works amongst us; these we gratefully acknowledg. *a* But this is that which we are not able to bear, That whereas thou art but a meer man, by thy discourses thou makest thy self equal with God, and so art guilty of *Blasphemy*, which is committed as well by arrogating to our selves what is proper to God, as by imputing to God the Natural or Moral imperfections of the Creature; and the Blasphemer deserveth to be stoned, according to the Law of God. By this it is manifest, that the *Jews* understood our Saviour, affirming that He and his Father were One; as asserting himself *One in Essence* with his Father, not in *Will* onely.

34 Jesus answered them, Is it not written in your law, I said, Ye are gods *b*?

b This was written, *Psal.* 82. 6. The whole Scripture of the Old Testament, being wrote by holy Men, inspired of God, and directive of mens Conversation before men, and towards God, is sometimes call'd *The Law*, *Psal.* 19. 7. It was spoken concerning Magistrates, and the Governors of Gods People, who being Gods Deputies, and Vicegerents, intrusted to execute the Judgments and Vengeance of God, and Dignified with the name of gods.

35 If he called them gods, unto whom the word of God came *c*, and the scripture cannot be broken *d*:

c If God Dignified those Men, (and many of them were also vile and Sinful Men) with the Title of gods, because they had a Commission to Govern People according to the Law of God; *d* and none must contradict what God hath said in his word; there can be no falshood in the Revelation of any part of the Divine will.

36 Say ye of him * whom the Father hath sanctified and sent into the world *e*, Thou blasphemest *: because I said *, I am the Son of God *f*?

* Chap. 6. 27.
* Chap. 5. 17, 18.
* Luke 1. 35.

e Suppose I were no more then a meer man, yet being *Sanctified*, that is, set apart of God for the special work of Mans Redemption; and sent of God into the World, with Commission both to reveal and to do his Will; yet dare you say, that I *blaspheme*, because I said, *I am the Son of God.f* In the place, *viz Psal.* 82. 6. Where God said of Magistrates, *ye are gods*; He also added, *all of you are Children of the most High*; you have therefore no reason to rage at me, though I did say I was the Son of God; being one whom the Father hath in his Eternal Counsels set apart for this great and special Work; and actually by his Providence sent into the World for the finishing and dispatching of it. But we must take heed, that we do not understand our Saviour here, as if he in another sense assumed to him the Title of the Son of God; it was enough for him at present to assert, that the Title well enough belonged to him, if he indeed had been no more than the *Son of Man*, as they said.

37 * If I do not the works of my Father, believe me not *g*.

* Chap. 14. 24.

g Our Saviour doth often appeal to his Works to testifie concerning his Divine Mission and Power: These works, he here calleth *the works of his Father*; by which he doth not onely mean works that are pleasing and acceptable to God, as acts of Obedience to the Will of God, performed by Men, may be called, and are, *Chap.* 6. 28, 29. nor (as I conceive) onely those works which he did by Commission and Authority from his Father; which *Chap.* 17. 4. He calleth *the work which his Father had given him to do.* But those works which none but God could do; such were the multiplication of the loaves, *Chap.* 6. 11, &c. The curing of him who was *born blind*, *Chap.* 9. 41, &c. If (saith our Saviour) I do not do those works which no meer Man ever did, give me no credit; but if I do those works, which can be done by no humane Art or Power, you have reason to believe me.

38 But if I do, though ye believe not me *h*, * believe the works *i*: that ye may know and believe *, that the Father *is* in me, and I in him *k*.

* Chap. 5. 36.
* Chap. 14. 11. and 17. 21.

h If I do such works as can be done by no less than a Divine Power, being beyond the Power and ability of all Creatures; then, though you will not give credit to any bare affirmations of my self, because I say I am the Son of God; yet believe the things for the testimony that my works give unto it. Proper effects give Testimony to the proper cause; He who doth those things which none but God can do, must needs be God, or Impowred by God to do them. *k* This is the way for you to know, be perswaded, and to believe, That the Father is in me by his mighty Divine Power, Chap. 14. 10. *The Father that dwelleth in me, he doth the works*; and I work in, and together with him. This phrase, *The Father is in me, and I in him*; teacheth us three things concerning Christ. 1. His Oneness in Nature and Essence with the Father. 2. His Personal distinction from his Father; here are two mentioned, the *Father* and *Me*. None can properly be faid to be in himself. 3. The most perfect, and intimate, indwelling of one of the persons in the *Holy Trinity*, in the other.

39 * Therefore they sought again to take him *l*: but he escaped out of their hand *m*.

* Chap. 7. 22. 44. and 8. 59.

l Because he said, that the Father was in Him, and He in the Father; by which they well enough understood, that he asserted an union with the Father; they did not again go about to stone him, as they did before; he had sufficiently stopped their mouths, as to their imputation of Blasphemy; but they seek to apprehend him, with a design (no doubt) to carry him before the *Sanhedrim*, (their great Court, which had Cognisance of those things) *m* But as he had once and again before, so he now again escaperh out of their hands: whether by darkning the Air before their Eyes, or (as some would have it) making his Body invisible, by his Divine Power; or what other way, the Scripture tells us not, and it is great rashness to determine.

40 And went away again beyond Jordan, into the place where John at first baptized *n*: and there he abode *o*.

n Christs time was not yet come when he should be betrayed, and Crucified; it was yet three months and more to it; He saw the *Jews* at *Jerusalem* were in such a rage and fury, that there was no staying in that place: He goes beyond *Jordan* to *Bethabara*, where he found *John* at first Baptizing, *John* 1. 28. before he Baptized in *Enon* near *Salim*: *Chap.* 3. 23. See the Notes on *John* 1. 28. Possibly he chose that place, as being a place where *John* had been preparing a way for him, by turning mens hearts in some measure for receiving the Gospel, and pointing out Christ to his Disciples, as the Lamb of God who taketh away the sins of the World. *o* How long he abode there, we cannot tell; probably, till he took his last Journey from *Galilee* to *Jerusalem*, of which the other Evangelists speak, *Matth.* 20. 17. *Mark* 10. 32. *Luke* 18. 31. What he did in *Galilee* during these three months, *John* reports not, onely saith,

41 And many resorted unto him, and said, John did no miracle *p*: but all things that John spake of this man were true *q*.

p God so ordered it in the Wisdom of his Providence, that though *Elijah* and *Elisha* under the Law wrought miracles, by which they confirmed their Divine Mission; yet *John* coming immediately before Christ, as his Messenger and Forerunner, wrought none; that so the glory of Christ in working miracles when he came, might be more clear and evident. This made the People, that came to Christ while he was in *Galilee*, say thus amongst themselves, We paid a great Veneration to *John* the Baptist, yet he never did those things which Christ hath done. *q* And whatsoever *John* told us of this Person, hath proved true; He hath done, and doth greater things than ever *John* did: and is in the judgment of sense to be preferred before him: should we not now

believe in him: *John* told us he was the *Lamb of God*, who takes away the sins of the World: and told us much more concerning him, which our Eyes see is true.

42 And many believed on him there *r*.

r Some believed on him, as such whom *John Baptist* had spoken him to be: others possibly *believed on him* in the sense mentioned, *Chap.* 2. 23. Not to the saving of their Souls, but as one sent of God, a great Prophet, no ordinary Man. The rage of men shall not hinder the progress of the Gospel.

CHAP. XI.

NOw a certain man was sick, *named* Lazarus of Bethany *s*, the town of Mary and her sister Martha *t*.

s *Bethany*, (as appeareth by *ver.* 18.) *was nigh unto Jerusalem*, not wholly at two miles distance from it: but our Saviour was at this time in *Judea*, for *ver.* 7. he saith to his Disciples, *Let us go into Judea.* Again, he was at this time in *Galilee*, or in *Perea*: and we shall find *ver.* 17. That *Lazarus* had been in his grave four days, before our Saviour got thither: So as we must allow at least six or seven days betwixt the time when Christ heard of *Lazarus* his Sickness, and the time when our Saviour came to *Bethany*. *t* This *Bethany* is here onely described to us, as the place where *Martha* and *Mary* lived, or at least where they were born: Some think that *Bethany* was onely a part of the Mount *Olivet*; but others more probably, think that it was some little Town or City, standing within that part of the Mount *Olivet*; for it is here called a Town, and *Luke* 10. 38, 39. the place where these two Sisters lived, is called a *Village*.

2 (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair *u*, whose brother Lazarus was sick.)

u We read of a Woman, *Luke* 7. 38. that came behind our Saviour while he was at dinner, in the House of *Simon* the Pharisee; brought an Alabaster box of Ointment, stood at his feet behind him weeping, washing his feet with her tears, and wiping them with her hair; but it appears by the story, she had been before a notorious Sinner. We read of another Woman, *Matth.* 26. 6, 7. *Mar.* 14. 3. that poured a box of Ointment on our Saviours head, as he was at dinner in the House of *Simon* the Leper: but we in those two Evangelists, read nothing of her washing his feet with her tears, or wiping them with her hair; but in the next *Chap.* of this Gospel, *ver.* 3. we have a story, which (whether it be the same with the other or no, I cannot tell) is that doubtless to which this verse referreth: The Names and circumstances much agree. There were other *Maries*, (for *Mary* was a very ordinary name among them) but this was that *Mary* which is mentioned *Chap.* 12. 3. that anointed the Lord with Ointment, &c. It was her brother was Sick.

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest, is sick *w*:

w Christ (as was said before) seemeth to have been very familiar at the House of these two Sisters, and often to have made them his Hostesses; and if it should appear by this verse, that in those visits he had shewed particular kindnesses to this their brother *Lazarus*, who was now Sick, this makes them stile their Brother, *him whom thou lovest*. They plead no merits either of their own or his; but onely plead with him for his own goodness and love. Nor do they express in particular, what they desired for their Brother, though it is easily understood by their representation of his state and condition.

4 When Jesus heard *that*, he said, This sickness is not unto death *x*, * but for the glory of God, that the Son of God might be glorified thereby *y*.

* Chap. 9. 3. ver. 40.

x God hath not sent this Sickness upon *Lazarus* to determine his being upon the Earth; or such a separation of the Soul of *Lazarus* from his Body, as there shall be no reunion of it before the general Resurrection, (which is our ordinary Notion of Death) God hath not sent this Sickness for that purpose, *y* but that he might be glorified by his Son, raising him from the dead: God is glorified, when his Son is glorified; and Christ is glorified, when his Divine Power is manifested, so as men acknowledge him to be what indeed he is.

5 Now Jesus loved Martha, and her sister, and Lazarus *z*.

z He doubtless loved them with a special distinguishing love; as persons chose in him to Eternal Life before the foundation of the World, given unto him by an Eternal Donation, called by him with an effectual calling, to own and receive him as their Saviour; but this text seemeth to speak of him as loving this family, with an human love, which inclineth man to a complacency in an object beloved; he had a kindness for the whole family: They had shewed him kindness in his state of humiliation; and he loved those that so loved him, *Pro.* 8. 17.

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was *a*.

a Though he loved him and his Sisters, with a tender love, yet he did not presently go to them, to comfort *Mary* and *Martha* in their sorrow; nor yet to cure *Lazarus*, and prevent his Death; but staid still two days in the place where he was. He loved *Mary*, and *Martha*, and *Lazarus*, but he more loved the Honour and Glory of his Father, which was to be manifested in his raising of *Lazarus* from the dead; we must not judge of Christs love to us, by his more external dispensations of Providence; nor judge that he doth not love us, because he doth not presently come in to our help, at our times, and in such ways and methods as we would think reasonable.

7 Then after that saith he to *his* disciples, Let us go into Judea again *b*.

b This lets us know, that Christ was not in *Judea*, when he received the tidings of *Lazarus* his Sickness, but in *Perea* or *Galilee*; but he presently upon it, takes up thoughts of returning again into that Province, and indeed he was now preparing for his last Journey thither; however the Sickness of *Lazarus*, and his raising from the dead, was one occasion of his so soon going up; from which his Disciples would have discouraged him, as followeth.

8 *His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again *c*?

c See *Chap.* 10. 31. There were not three months elapsed, since the *Jews* had so sought to have stoned him; and there was no reason for him to think, that their fury was in any whit abated. We read in the other Evangelists, *Matth.* 16. 22. of other words they used (*Peter* especially) to dissuade our Saviour from this journy to *Jerusalem*. They were afraid for their *Master*, and they were afraid also for themselves.

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world *d*.

d Look as in the day there are twelve hours, in which the Sun shineth, and by giving its light, directs men in their courses, so as they know how to guide their feet; and do not stumble, because they have the light of the Sun, which God hath ordained, to direct men that walk up and down in the world.

10 But * if a man walk in the night, he stumbleth, because there is no light in him *e*.

* Chap. 12. 35.

e And there is a night also, wherein if men walk, they will be very prone to stumble, because they are in darkness, and have no light to guide their feet. So there is a set-time, for all the issues of men; a time for their peace and liberty, and a time for their troubles and sufferings. God Rules and Governs the World, whiles men are in their callings and places faithfully discharging their trust, and finishing the work which God hath given them to do; and their time is not come, for their glorifying of God by suffering: they shall not stumble, nor be given up to the rage of their eagerest Enemies; they are in their callings and places, and God will be light unto them: But when their working-time is over, and the time of their night is come, then they will stumble; because then God withdraweth his light from them, they are not then under such a special Protection of God, who hath done his work by, and with them. This is as much as he had said before, *Chap.* 8. 20. *No man laid hands on him, for his hour was not yet come*: The twelve hours of his day were not all spent. This duty digested, is of infinite use to quiet the Spirits of Gods People in the worst of times; every man hath his *twelve hours*, his day and set time, to honour God upon the stage of the World; he shall not stumble, he shall not miscarry while those hours are spent; he shall not die, he shall not be disabled for duty, so long as God hath ought for him to do: but every man hath his night too, when he must not expect to converse in the World, without stumbling.

11 These things said he: and after that, he saith unto them, Our friend Lazarus * sleepeth *f*, but I go; that I may awake him out of sleep *g*.

* Mat. 9. 24.

f There is such an Analogy betwixt *Death* and *Sleep*, that there is nothing more ordinary than to express *Death* by *Sleep* in Scripture, *Deut* 31. 16. 2 *Sam.* 7. 12. 1 *Kings* 1. 21. 2 *Kings* 20. 21. *Job* 7. 21. and 14. 12. *Dan.* 12. 2. and in a multitude of other Texts, both in the Old Testament, and in the New; so as it was evident our Saviour meant he

was dead, which he knew as he was God, though as yet he had received no relation of it from the friends of the deceased. *g* But I go (saith our Saviour) to raise him up again from the dead, which he calls awaking him; pursuing the former *Metaphor*, where he had compared Death to a Sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well *h*.

h Sleeping moderately is a good sign, we know, in most diseases; this makes the Disciples say, that if *Lazarus* slept, he should do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep *i*.

i But that the Disciples should not understand our Saviour, not speaking of ordinary sleep, but of Death, is wonderful, considering that there is nothing more ordinary in Holy Writ, than to read of Death expressed under this Notion; but possibly by our Saviours making such haste to him, they conceived that he was not Dead, but onely in an ordinary sleep, upon the abatement of his disease.

14 Then said Jesus unto them plainly, Lazarus is dead *k*.

k You will mistake me, my meaning was, not that *Lazarus* was fallen to rest, upon the abatement of his Distemper; but his Soul is parted from his Body.

15 And I am glad for your sakes that I was not there *l* (to the intent ye may believe *m*) nevertheless, let us go unto him.

l Had I been upon the place, my kindness to his Sisters, and pity, would have prevailed far with me, to have prevented his Death; but it is better (for your sake at least) and I am glad I was not there. *m* For by this means I shall have an advantage, by putting forth my Divine Power in raising him from the Dead, to confirm your Faith in me as the Son of God, and the true *Messias*: therefore, tho he be Dead, let us go unto him.

16 Then saith Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him *n*.

n Thomas and *Didymus* were names of the same signification, onely *Thomas* was the *Hebrew*, and *Didymus* the *Greek* name. This is that *Thomas*, who to the last, shewed a greater difficulty in believing, than many others of the Disciples did, *Chap.* 20. 25. His words here signified great rashness and unbelief: Let us go and die with him, with Christ (say some). Seeing that our Lord will not be perswaded from going into *Judea*, where his Life will be in apparent danger, for they will put him to death; let us also go and die with him. But it is more probable, that *Thomas* meant with *Lazarus*, who as our Saviour told them but now was dead; and in that sense, it was not onely an expression of *great passion*, but great *unbelief also*. We ought not to be so affected with the death of our Friends, as to wish, or desire our selves out of the World, where God hath set us in stations, which we ought to keep, until God be pleased to remove us. Besides, *Thomas* ought so have believed our Saviour, who had told them, that tho *Lazarus* slept the sleep of Death, yet he went to *awake him*; which could have no other sense, than to raise him out of that sleep of Death, of which he had spoken. Ah! To what Errors do our Passions betray us?

17 Then when Jesus came *o*, he found that he had lien in the grave four days already *p*.

o Christ came to *Bethany* where *Lazarus* died; *p* He found he had lien in the grave four days, so as probably, Christ came not to *Bethany* till four days or more after the Death of *Lazarus*, or near upon. But possibly, it is better judged by others, that Christ was not yet come into *Bethany*, but onely to the place where he met *Martha*; because it is said after this, *ver.* 30 *That Jesus* was not yet come into the Town, but was in that place where *Martha* met him; which it is probable, was at *Lazarus* his *Sepulcher*, out of the Town, but near it, as all the *Jewish* Burying-places were; where he heard from the relation of *Martha*, how long *Lazarus* had been buried. Our Saviour could have come sooner had he pleased, for tho *Bethabara* was on the other side of *Jordan*, (so out of the Confines of *Judea*) yet if we may give any credit to those who have laboured in the study of places, it was not above four miles off *Jerusalem*, so as it could not be six miles from *Bethany*, which our Saviour could have travelled in a less time than four or five days. Some think *Lazarus* dyed the same day news came to Christ of his Sickness; after which we read *ver* 6. that he tarried not of two days; after which it was *ver.* 7. that he took up thoughts of going into *Judea*. After this, possibly he lingred one or two days, *ver.* 14. He tells them *Lazarus* was dead. Our Saviour was willing to protract the time, that the Miracle might be more Conspicuous and Remarkable.

18 (Now Bethany was nigh unto Jerusalem, about fifteen furlongs off *q*.) ‖ That is about two miles.

q That as we count, wants of two miles half a quarter.

19 And many of the Jews came to Martha, and Mary, to comfort them concerning their brother *r*.

r Not to pray with them for the Soul of their Brother departed. That departed Souls are in a capacity to be advantaged by the prayers of their Friends, or any such things, are corruptions of latter times; but they had a civil usage of mourning for their Friends, the time for which was anciently thirty days; they mourned for *Jacob forty days*, *Gen.* 50. 3. For *Aaron thirty days*, *Numb* 20. 29. So for *Moses*, *Deut.* 34. 8. It is probable, the days were fewer for persons of an inferior Quality, but they had some days for all; during which days, their Neighbours and Friends came to visit them, and relieve them in their sorrow, with such Arguments as they had.

20 Then Martha, assoon as she heard that Jesus was coming, went and met him *s*: but Mary sat *still* in the house *t*.

s It should seem by the story, *Luke* 10. 41. That *Martha* had the care of the House-keeping upon her, *Mary* was more Retired; So that the news of Christs coming might come to her first. She in great joy ran out to meet him; how far she went, we are not told; but it appeareth from *ver.* 30. that she went out of the Town.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died *u*.

u Mary, ver. 32. saith the same. They were both in an Error, for *Lazarus his Death* was appointed, and determined by an Eternal Counsel; and he was both Sick, and died for a wise end, that God might be glorified, and his Son glorified in raising him from the dead; as we were before told *ver.* 4. But it lets us see the vanity of our Natures; who in the loss of our Friends, are ready to think, if such or such means had been used, we had not lost our Friends: never considering our days are appointed, and we cannot pass the number of them. If any rational, probable means for continuing their Lives be omitted, that also is not without the Counsel of God, who having determined the issue, concealeth diseases, or the true, and proper means for their cure, from *Physitians*, or such as are about the Sick persons. Nor did *Martha* and *Mary* fail in this onely, but in that; they made the Lords presence necessary to the preserving of the Life of their Brother; who had he pleased, could (tho absent) have kept him from Death.

22 But I know, that even now whatsoever thou wilt ask of God, God will give *it* thee *w*.

w She shewed some unbelief in her former words, but here again she sheweth her Faith, but not without some weakness mixed with her Faith; for by these words she seemeth not to be satisfied, that the fulness of the Godhead dwelt in Christ, and that he was equal with the Father, and able by his own Power to raise the dead; Her Faith extendeth no farther than a belief, that he was in so much favour with God, that if he would please to Intercede with God, he would restore her Brother to Life; this she meaneth; tho the raising of persons from the dead, was a thing so rare, and unusual, that she dareth not to mention that particular thing, tho uppermost in her thoughts.

23 Jesus saith unto her, Thy brother shall rise again *x*.

x Christ takes no notice of *Martha's* failings before mentioned, (He can have compassion upon his peoples Infirmities) but applieth himself to the relief of her under her affliction. He doth not tell her, that her Brother should be raised to Life presently, nor that he would do it; but onely saith, *He shall rise again*: To let us know, that a belief of the general Resurrection is enough, and ought to be improved by us, to curb our immoderate mourning and Passions for those of our Friends who are dead in the Lord.

24 Martha said unto him *, I know that he shall rise again in the Resurrection at the last day *y*. * Luke 14. 14. Chap. 5. 29.

y From hence we learn, that the general *Resurrection of the Dead*, is no novel Doctrine; *Job* believed it, *Job* 19. 26, 27. *Daniel* published it, *Chap.* 12. 1. The *Pharisees* owned it, tho the *Sadducees* denied it; and possibly the *Pharisees* had but a confused Notion of it. *Martha* here makes it an Article of her Faith.

25 Jesus said unto her, I am the resurrection, and the * life *z*: * he that beleiveth in me, tho he were dead, yet shall he live *a*. * Chap. 6. 35. * Chap. 3. 36. 1 John 5. 12.

z Martha by her speech seemed not to have a true Notion of Christ; She believed that there should be a general Resurrection from the dead in the last day, by the mighty Power of God, but she did not truly understand, what influence

Christ had upon this Resurrection, that the raising of the Dead, should be the peculiar Work of Christ, not without the Father, but as he was Ordained by the Father, to be the Judge of the Quick and of the Dead. Christ doth therefore here further instruct her, and tell her, *He was the Resurrection*: where (as is usual in Scripture) the *Effect* is put for the *Cause*: *I am the Resurrection*, is no more, than I am, and shall be, the *Principal Cause* of the *Resurrection*: The Dead shall hear the Voice of the Son of God, *Chap.* 5. 28. He also adds, *and the Life*; That is, the cause of Life: both that Life which the Dead shall in the Resurrection recover, and also that *Eternal Life* which shall follow. *a* And whosoever looketh upon me in that Notion, and committeth himself unto me, tho he doth dye, yet he shall Rise again, and *Live Eternally*; and this Power being in me, I am not tyed to the last day, but have a Power when I please to Raise the Dead. Our Saviour indeed hath more in his Answer than respected the present case, but there was nothing more usual with him, than in his discourses to raise up the hearts of his People to higher things, as he doth in this place raise *Martha* beyond the thoughts of a Resurrection of her Brothers Body to a Natural Life, to the thoughts of a Spiritual and Eternal Life.

26 And whosoever liveth *b*, and believeth in me, shall never die *c*. Believest thou this *d*?

b He had before proved himself to be the *Resurrection*, now he proveth himself to be *the Life*. He saith, he that Liveth, that Liveth a Natural Life, if he be one who receiveth and imbraceth me as the true *Messiah*, and Saviour of the World, and committeth himself, and all the concerns of his Soul to me, shall never die, *Rom.* 8. 11. Tho his body shall die because of Sin, yet his Spirit shall live because of Righteousness; and God shall in the great Day quicken again his mortal Body, through the holy Spirit which dwelleth in him, and is united to him. *c* He asketh *Martha* if she believed this. We shall observe, that our Saviour, not here onely, but *Matth.* 9. 22. 28. before he wrought his Miraculous Operations, required Peoples *Faith* as a prerequisite. And *Matth.* 13. 58. He could not do many mighty Works in his own Country, because of their unbelief. And *Matth.* 17. 20. He tells his Disciples, that the reason why they could not cure the man Possessed with the Devil, was, because of their unbelief: So great an honour hath God given to the exercise of Faith.

27 She saith unto him, Yea Lord *: I believe that thou art the Christ the Son of God which should come into the world *e*. * Chap. 4. 42. and 6. 69.

e This is the nearest to the Confession of *Peter*, *Matth.* 16. 16. Which our Saviour calleth, *The Rock upon which he would build his Church*, of any that we have in Scripture; yea, and more full than that; for those words, *which should come into the World*, are not in *Peters* Confession. The sum of this is, *Martha* doth here profess a full assent to our Saviour as the *Messias*, the *Son of God*; he who was Prefigured, Prophesied of, Promised, as he who should come into the World.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come and calleth for thee *f*.

f Mary was left at home, while *Martha* went out of the Town to meet Christ: It seemeth by this verse, Christ had asked for her, (tho that be not mentioned before) *Martha* goeth secretly to her, and tells her, that the *Master* was come: (It was a Name they usually called their most Famous Teachers by.)

29 Assoon as she *heard that*, *she arose* quickly, and came unto him *g*.

g Maries love and readiness to attend upon Christ, appeareth by a former story concerning her and her Sister *Martha*, Recorded *Luke* 10. 38, 39, 40. But the present sorrow she was in for her dead *Brother*, together with the hopes she conceived of having him restored to Life by Christs coming, added wings to her motion; therefore the Evangelist saith, she arose quickly, and came to him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary that she rose up hastily and went forth, followed her, saying, She goeth unto the grave, to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet *h*, saying unto him, Lord, if thou hadst been here, my brother had not died *i*.

Coming, *h* she *falls down at his feet*, which was a posture; (as we have heard before) very usual in those Countries, by which they testified, both their civil Respects to Princes, and Great Persons, and also which they used in the Worship of God, *Matth.* 2. 11. Whether *Mary* did it upon the one account or the other, dependeth upon what we cannot know; *viz.* Whether she at this time was fully perswaded of his Divine Nature; of which the best of the Disciples till Christs Resurrection, had but a faint and uncertain persuasion. *i* The words which she useth to him, are the same, which *Martha* used, *ver.* 21. (See the Notes there).

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and † was troubled *k*. † Gr. He troubled himself.

k The Apostle speaks of Christ, Heb. 4. 15. *as an High Priest, that can be touched with the feeling of our Infirmities*, and *one that can have compassion*, *Heb.* 5. 2. *Martha's* and *Mary's* Passion for their dead *Brother* was their Infirmity; Christ is touched with the feeling of it. He to shew himself truly man, *groaned in himself*; it being natural to us, to be affected with the afflictions of others, and to weep with those who weep. But here ariseth a question, *Whether Christ was troubled from a Natural necessity, as we sometimes cannot forbear weeping, to see others weep bitterly; or out of choice?* Some of the Ancients think it was out of choice. Mr. *Calvin* and others think, that it was out of a Natural necessity; not that he could not govern his Passions (as we sometimes cannot) by reason; but that he could not as man forbear his Passion. I shall Translate what Mr. *Calvin* speaks most judiciously in the case, determining neither way, but leaving it to the Readers judgment. *But how (saith he) do gnawing, and trouble of Spirit, agree to that Person who was the Son of God? Because, to some it looketh very absurd to say, that Christ as one of us, is subject to human Passions; they think Christ no otherwise at any time, either grieved or rejoiced, than as he, so often as he thought fit, voluntarily assumed to himself those Passions by a secret dispensation.* Augustine *thought that Christ in this sense is said to have groaned, and to have been troubled; whereas, other mens Passions Transport them, and exercise a Tyranny over them, to the disturbance of their minds: he therefore thinks the meaning is, That Christ being otherwise sedate, and free from Passions, sometimes voluntarily took these Passions. But (saith he) in my judgment, it is a much plainer and simpler sense of this Scripture, if we say, That the Son of God, taking upon him our Nature, did also freely with it, put on our Affections*; (which are our Natural Infirmities) *so as he in nothing differed from us, but in this, that he had no Sin. Nothing by this is derogated from the Glory of Christ; for he voluntarily submitted to take our Nature upon him: by which he became like to us in our Humane Affections. And we must not think, that after he had voluntarily submitted to take our perfect Nature upon him, that he was free from the Passions and Affections of it: in this he proved himself to be our Brother, that we might know that he is a Mediator for us, who can easily pardon our Infirmities, and is ready to help us, as to those Infirmities which he hath experienced in his own Person. If any one objects, That seeing our Passions are Sinful, it doth not agree to the Nature of him who was the Son of God, to sware with us in them. I Answer, saith he, There is a great deal of difference* (as to these Passions) *betwixt us, and Christ; for our Affections are therefore faulty, because they are intemperate, and inordinate, and keep no bounds; but in Christ, tho they be, yet they are Composed, and moderate, and in Obedience to God. The Passions of men are faulty upon two accounts,* 1 As they are Turbulent, *and not Governed by the Rule of moderation.* 2 As they often rise without any due ground or foundation, *or are not* directed to a right end. *They are in us a disease, because we neither grieve, nor rejoice in measure: and to that degree alone, which God permits and allows, many rather give the reins to their Passions. And such is the Vanity of our minds, that we are grieved and troubled for little or no causes, being too much addicted, and cleaving to the World. There was no such thing in Christ, no Passion in him ever exceeded its just bounds, or was exercised, but upon a just and reasonable cause. To make this yet clearer, we must distinguish betwixt man in his Creation, and the Degenerate Nature of man, as it is corrupted through Sin; When God at first Created man, he Created him with Natural Affections, but such as were under the command of Reason: That our Passions are now inordinate, and rebellious, is accidental to our Nature. Christ indeed took our Affections upon him, but without that disorder which fell into them by the Fall, which causeth us that we cannot obey them and God. He was greatly troubled, but not so as by his trouble to become disobedient to his Father. In short, if we compare our Affections with his, there will appear as great a difference, as betwixt pure water, and that which is dirty and filthy. And the single example of Christ, is enough to make us reject the Stoick Apathy* [or want of Passion] *for from whom, if not from him, should we fetch the highest Rule of Perfection? Let us therefore rather study to Correct, and Tame that disorder, in which our Passions are intangled, and follow Christ as our guide, that we may bring them into order: Thus* Paul, 1 Thes. 4. 13. *doth not require of us a stony stupidity, but commands us to Govern our grief, that we may not mourn as men without hope. For Christ*

therefore

therefore took our Affections upon him, that we by his Grace may be enabled to subdue whatsoever is vitious in them.

34 And said, Where have ye laid him? They say unto him, Lord, come and see.

35 * Jesus wept *l*.

* Luk. 19.41.

l Weeping is not of it self a Sinful, but Natural Passion, which (as was said before) doth very well agree with Christ, having voluntarily taken upon him our Nature, and Natural Infirmities.

36 Then said the Jews, Behold how he loved him *m*.

m Love sheweth it self as in a complacence in the object beloved, while we injoy it; so in a grief for it when we are deprived of it: The *Jews* therefore rightly concluded Christs kindness to *Lazarus*, from his human Affection expressed at his Death

37 And some of them said *n*, Could not this man *, which opened the eyes of the blind, have caused that even this man should not have died *o*?

* Chap. 9. 6.

n Some onely concluded Christs love to the deceased, from his Affection shewed at his grave; but others make a worse conclusion, *o* in derogation to Christs Reputation, from the miracle he had wrought, *Chap.* 9. in restoring him that was born Blind; for their speech foundeth in this sense; if he had indeed cured one that was born Blind, certainly, he could as well have kept this man, to whom (dead) he expressesth so great Affection, clear from Death. A Learned Interpreter therefore calleth this, a *Devilish Sarcasm*; they go about to weaken the Reputation of our Saviour, from the miracle which he had wrought, apparently shewing his Divine Power, because he did not keep his Friend from dying. It is much like the scoff with which they afterward scoffed him, while he hung upon the Cross, *Matth.* 27. 42. *He saved others, himself he could not save*: Or the words may have been spoke, if not with an Irony, yet with Admiration; that having cured the Blind man, a Stranger to him, he did not heal his Sick Friend: or as if they were uncertain whether his Power of Working miracles, were not limited to some times, that he could not perform all things when he pleased. But how weak must this their Argumentation be, which could stand upon no other foundation than this: *Thus if Christ were the Son of God, he would at all times, and in all cases, have put forth his Divine Power?* As if God acted necessarily, not freely, Governing his Actions by his own Wisdom, as he saw most conducing to the wise ends of his own glory.

38 Jesus therefore again groaning in himself *p*, cometh to the grave. It was a cave, and a stone lay upon it *q*.

p As before, *ver.* 33. So shewing himself yet further to be truly man, and not without human Affections; he cometh to the place where *Lazarus* his Dead Body was laid, which the Evangelist telleth us was a *Cave*, or a hollow place in the Earth, or some Rock. *q* And they were wont to roll some great Stones to the mouth of those graves, (as we see in the burial of our Saviour, *Matth.* 27. 66.)

39 Jesus said, Take ye away the stone *r* Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days *s*.

r Our Lord commandeth the removal of the Stone, which was at the mouth of the Sepulcher, that the miracle might be evident, for *Lazarus* to have come forth; the door of the Cave being shut, and a great Stone making it fast, would have looked more like an Apparition, than a Resurrection. *s* It is very probable, that *Martha* thought that our Saviour commanded the removal of the Stone, not in order to a commanding him to Life again, but out of a curiosity to view his Dead Body: and therefore she objecteth the Putrefaction of his Body, from which the Soul was now departed four days; as that which our Saviour would not be able to indure the favour of.

40 Jesus saith unto her, Said I not unto thee, That, if thou wouldest believe, thou shouldest see the glory of God *t*?

t Christ now beginneth to open to *Martha* and *Mary*, and the rest, his resolution to raise *Lazarus* from the Dead by and by. Christ saith that to us in his word, which he saith by a just consequence, tho he doth not speak it in so many words: we do not read in this History, that Christ had spoken this in so many words and syllables, but he had spoken it in effect; he had told her, *ver.* 25. that *He was the Resurrection and the Life*, that he had Power to raise Dead Bodies from a Natural Death to Life; and that for those *who believed in him, tho they were dead, they should live.* This could not be without a great manifestation of the glory of God: the Power of God is his glory. *Once have I spoken* (saith the *Psalmist*) *yea, twice have I heard it, that* Power *belongs to God.* Thou shouldest see God by me manifesting the glory of his Almighty Power; God glorifying himself, and glorifying his Son. Believing, brings us in experiences of God; whereas unbelief, as it were, limiteth God, and tieth up his hands.

41 Then they took away the stone *from the place*, where the dead was laid *u*. And Jesus lift up *his* eyes *w*, and said, Father, I thank thee that thou hast heard me *x*.

u The Servants, or Friends about the grave, removed the Stone from the mouth of the Cave, within which the Dead Corps of *Lazarus* lay. *w* Christ before his Thanksgiving to his Father, is said to have *lifted up his eyes*; a posture often used in mens addresses to God, *Psal.* 121. 1. and 123. 1. as an indication of their belief, that *Heaven is Gods Throne*: tho he filleth Heaven and Earth, yet the Heaven is his Court where he most gloriously sheweth himself, the Earth but his footstool. *x* We read here of nothing that Christ had said before; yet he giveth Thanks here to his Father, that he had *heard him.* The meaning is, Thou hast Willed, or pleased to grant those things which I desired. It is very hard to determine, whether Christ had used some audible words before this, upon this occasion, in Prayer to his Father, which the Evangelist could not, or did not set down: or whether he onely *groaned in his Spirit*, (as was said before). By those groans (not onely expressing his sorrow for *Lazarus* his Death, or rather sympathy with the Afflictions of *Mary* and *Martha*) but also his desires to his Father, that he might be again restored to Life; and his second *groaning*, *ver.* 38. was of that Nature, which groanings in the Saints, God understandeth, *knowing the mind of the Spirit*, making Intercession for *the Saints, according to the Will of God.* (As the Apostle teacheth us, *Rom.* 8. 27.) much more did the Father, (who was one in *Nature, Essence*, and *Will* with the *Son*) understand them in him. Nothing in these cases can be determined, much less can any conclude from hence, that there is no need of our using any words in our Prayers; for, altho there be no simple absolute necessity, that we should use them in order to Gods Knowledge of what we need, and would have; for he that searcheth the Heart, knows what we need, and what we desire, *Matth.* 6. 8. yet there is a necessity for our words, in order to our obeying Gods command, *Hos.* 14. 2. *Luke* 11. 2. There is a great deal of difference betwixt Gods hearing of Christ, and hearing us: Christ and his Father have one Essence, one Nature, and Will.

42 And I knew that thou hearest me always *y*: but * because of the people which stand by, I said it, that they may believe that thou hast sent me *z*.

* Chap. 12. 30.

y I know that thou always Willest those things which I Will, and I Will nothing but what thou Willest, and hast sent me to do in the World; so as in these things it is impossible, but that thou shouldest always be ready to grant what I ask of thee; nay, there is no need of my asking. *z* I onely give these thanks for the Peoples sake, who here stand by, who believe thee to be the true God, and to have an Almighty Power; but will not as yet believe that I am thy Son, by thee sent into the World; and that I do the works which I do in thee, and from thee. We read of many miracles wrought by Christ, without any Prayer first put up to his Father, *Matth.* 8. 2. and 9. 6. *Mark* 5. 41. and 9. 25. *Luke* 7. 14. using onely an Authorative word; nor need he have used any here, but onely for the further conviction of the People, that he was sent of God, that God whom they owned as their God: he Prayeth and giveth Thanks to God before them all.

43 And when he had thus spoken *a*, he cried with a loud voice, Lazarus, come forth *b*.

a When he had groaned in his Spirit, and audibly given Thanks to his Father for hearing of him, and testified, that he did this, not because he ever had any doubt of his Fathers Willing what he Will'd, but that the People might take notice of his Favour, and Power with God, and sent of him. *b* He *cried*, with a *loud Voice*, not whispering, nor like *Wizzards peeping* and muttering, *Isa.* 8. 19. but speaking aloud, so as all might hear, and understand, that what was done, was done by his Powerful Word: he calls him by his Name, he bids him come forth; they were not the words that raised *Lazarus*, but the mighty quickning Power of Christ, which attended these words.

44 And he that was dead came forth, bound hand and foot with grave-clothes: and * his face was bound about with a napkin *c*. Jesus saith unto them, Loose him, and let him go *d*.

* Chap. 20. 7.

c The fashion of their dressing up the Dead differeth, according to the fashion of several Countries: among the *Jews* we understand by this text, they tied a *napkin* about their *head*, and some *clothes* about their *hands* and *feet*. They wound the whole *Body with linnen clothes*, *Chap.* 19. 40. with Spices; this was, (as is there said) their manner to bury. So Acts 5. 6. The young men are said to have *wound Ananias*, and carried him out, and buried him; and this is that which certainly is meant here by these words, *bound hand and foot*: and here is a second miracle, that one so wrapped, and bound up, should be able to move and come forth. *d* Christ bids *loose him*, and *let him go*, to evidence him truly recovered to Life again, and that the miracle was perfectly wrought. About this miracle there are two curious questions started, 1. *Whether the raising of Lazarus to Life, was done by the meer Divine Power of Christ, or by the Person of Christ; so as the human Nature, being Personally United to the Divine Nature, had also a share in it: the Divine Nature communicating its property of quickning the Dead, to the human Nature?* That it was the Person of Christ that raised *Lazarus*, and he who did it, was truly man, and *truly God*, is out of doubt. But that there was any such Communication of the properties of the Divine Nature to the Human Nature, that it also had a share in this effect, is justly denied, and doubted by many great Divines: but it is a question tending to no great profit for us to know. A second is, *Where Lazarus his Soul was, these four days wherein it was separated from the Body?* The Scripture hath not told us this, and it speaks too great curiosity to inquire too strictly. Tho we are taught from the Parable of *Dives* and *Lazarus*, that the Souls of departed Saints do ordinarily and immediately pass into Heaven, or *Abrahams* bosome; yet what should hinder, but that in these cases, where it appears to have been the Divine Will, that the Souls of persons departed should again be returned into their bodies in a short time; they might by a Divine Power be kept under the custody of Angels, until the time of such Restauration of them.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did *e*, believed on him *f*.

e That is, which came to visit *Martha* and *Mary* in their mourning; and coming to *Mary*, did go along with her to the Sepulcher to meet Christ, and there meeting him, saw all the passages relating to this miracle *f*, truly believed on him as the true *Messiah*, *Chap.* 12. 11, 18. Or it may be, it is to be understood more largely of such a *Faith* as is but a preparatory to true and saving Faith; for there was a double use of miracles, 1. To prepare men for Faith, disposing them to give an ear to him, to whom God had given so great a Power: so as after the sight of them, they were more fitted to hear, and inclinable to believe. 2. To *confirm Faith* in those that believed, so as they believed the more firmly, seeing the Doctrine they heard, confirmed by such miraculous Operations.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done *g*.

g These *Jews* had the same means for believing, the others had; they had heard the same words from Christ, they had seen the same miracle wrought by Christ. Whence is it that any of the other *Jews* believed? these, instead of believing, run to the Pharisees to accuse him. Can any account be given of this, unless from the freedom of Divine Grace, shewing mercy where God will shew mercy? Tho possibly the former wickedness of these *Jews*, was the cause of Gods not giving that Grace to them, which he gave to others.

47 * Then gathered the chief priests and the Pharisees a council, and said, What * do we? for this man doth many miracles *h*.

* Psal. 2. 2. Matth. 26. 3. Mar. 14. 1. * Chap. 12. 19. Acts 4. 16.

h The *chief Priests* and *Pharisees* were a great part of that great Council amongst the *Jews*, which went under the name of the *Sanhedrim*; and this (probably) was the *Council* they gathered; for *ver.* 49. we read, that *Caiphas* the High Priest, the standing President of that Court, was amongst them. The miracles wrought by Christ, were the things that disturbed them, and they reflect upon themselves for conniving so long at him; what they should have improved, (*viz.* the miracles which he wrought) to have begot or increased Faith in them; they mention, and misimprove to their destruction.

48 If we let him thus alone, all men will believe on him *i*, and the Romans shall come and take away both our place and nation *k*.

i They are afraid, that if they should any longer suffer Christ to go on working miracles, he would have a great many followers, who upon the credit of his miracles, would own him as the *Messiah*, and the effect and consequence of this would be, they should by the *Romans* (to whom they were already in subjection) be utterly deprived of that little liberty they indulged them. *k* They say, the *Romans* would come, (that is with an Army) and destroy their *Temple*, which they call *their Place*, their most famous Place, where they met to worship God, and in which as a token of Gods presence amongst them, they so much gloried; yea, and their Nation; that is, miserably destroy their Nation, and bring it to utter Ruine, whether they really thought so or no, or onely spake this as an Argument to hasten the Death of Christ, is not much material for us to know. There was this colour for it, The *Jews* were a People very prone upon all occasions to *Rebel*, and Rise up in the defence of their liberties, when ever they could get any Head, to give them any countenance and Conduct. They also lived in a general expectation of the *Messiah*, when the Scepter should be departed from *Juda*, (as it now was) and when *Daniels (seventy) Weeks* mentioned, *Chap.* 9. 24. should be determined, which were now fulfilled; so as there was about this time, a general expectation of the *Messiah*, of whom also it is apparent they had a false Notion, and generally expected under the Notion of the *Messiah*; not the Son of God taking Human Nature, and to die for their Redemption, and then rise again from the Dead, and Ascend into Heaven; but a *Temporal Prince*, who Conquering all their Enemies, should deliver them from all Captivities and Servitudes, and restore them to their ancient liberties. This their expectation was known well enough to the *Roman* Governors, (as appeareth by *Herods* question to the Wise men in *Matth.* 2. 4.) and they were very jealous of the *Jews* on this account, which caused *Herods* Bloody Act in killing the Children in and about *Bethlehem*: So as the Rulers of the *Jews*, (according to the Notion they had of the *Messiah*) might reasonably think, that if Christ were taken to be, and he went on confirming the opinion of himself by these miracles, so as People generally ran after him: the *Romans* would reasonably suppose they had a design to *Rebel*, and therefore would come upon them, destroy their Temple, and utterly Ruine their Nation. But how will they avoid this? That which they agreed upon we shall meet with *ver.* 53. *They took Counsel to put him to death.* How they were led on to that fatal Counsel, we shall hear.

49 And one of them *named* Caiphas, being the high priest that same year *l*, said unto them, Ye know nothing at all *m*.

m The High Priest by the Divine Law was to be but one, and he the Eldest Son of *Aarons* House; nor was he to be for a year, but for his Life, as appeareth by a multitude of Texts in the Books of *Moses*; but all things were now out of order in the *Jewish* Church; they were under the Power of the *Romans*; all places, especially that of the High Priest, were bought and sold amongst them: some say, they had two High Priests, others say but one, onely he had an assistant, called by that name, that had a Partnership in the Honour. After *Herods* time there was no regard to the Family of *Aaron*, or the *Asmoneans*, but the *Romans* made what High Priest they pleased; so as *Josephus* tells us, that the *Jews*, who had but thirteen High Priests from *Aarons* to *Solomons* time, which was six hundred and twelve years; not more than eighteen in four hundred and sixty years after, to the Captivity of *Babylon*; nor more than fifteen from thence, to the time of *Antiochus*, which was four hundred and fourteen years; had twenty eight betwixt the time that *Herod* began to Reign, and *Jerusalem* was destroyed, of which this *Caiphas* was one, and certainly the chief, (if there were two at this time) and consequently the President of their great Court, whom all attended to, and his words went a great way with the rest. *m* He chargeth the rest of the Council with folly, as not considering what was fit to be done.

50 Nor consider that it is expedient for us *, that one man should die for the people, and that the whole nation perish not *n*.

* Chap. 18. 14.

n Never was any thing spoken more Diabolically; He regards not what was their duty, nor what was lawful for them to do; whether they might upon any pretence shed Innocent blood, much more the blood of one whose Life was spent in nothing but a going up and down in doing good: Onely like a wretched Politician, who was concerned for nothing but the peoples Safety; he saith not *it is lawful*, but it is expedient for us that one man, be he never so good, never so Innocent and Just, should die for the people, that is, to save the whole Nation from destruction.

51 And this spake he not of himself *o*: for being high priest that year, he prophesied that Jesus should die for that nation *p*:

o So far as this was a Prophecy, he spake not of himself; take the words of *Caiphas* in the sense that he spake them, they were such as might well enough come out of such a wretched mouth, speaking out of the abundance of a vile and wretched heart, *Melius perean unus quam unitas*. That it was better that one man should die, let him be never so Good, Just and Innocent, than that for his sake mischief should come upon a Nation. This was now suitable enough to the Religion of such an *High Priest*: But that in this (the words being capable of a double sense) *Caiphas* should deliver a great truth; That this year *One should die for the people*; that is, *The Messiah should be cut off, but not for himself*, as we read *Dan.* 9. 26. This was no more from himself, than the words which *Balaams* Ass spake were from its self. The *Spirit of Prophecy* sometimes fell upon wicked men; God revealed to *Pharaoh* and *Nebuchadnezzar*, (both which were *Pagans*) the things which he intended to do:

Therefore

There was a time also when *Saul* (tho a man rejected of God) did also Prophecy; and the worst of the Princes of *Judah*, had an use of the *Urim* and *Thummim*. So also here *Caiphas*, tho a vile and wicked man, was here influenced by God to Prophecy, and speak an *Oracle*: nor are those words [*being High Priest that year*] superfluously put in, for it being constant with the Holiness of God, sometimes to make use of the Tongues of the worst of men to declare his Will, it seems agreeable to the Wisdom of God in doing it, to make use of principal men, they being Persons whose words are most likely to be regarded, and so make impression upon people. The *Papists* would from hence infer the infallibility of the *Pope*, because he is the *High Priest*: but they ought to prove, 1. *That the Office of the Pope*, hath any foundation in the word of God. 2. *That this was a gift given to particular Priests*, and at particular times; for the *Jewish* High Priests were fallible enough ordinarily, witness *Aarons* making the golden Calf, and *Urijah* the Altar after the pattern of *Damascus*, 2 *Kings* 16. 10, 11. The words, *being High Priest*, are not given as a reason why *Caiphas* Prophecied, tho they are a good reason why God was pleased to chose his Tongue, and over-rule it beyond his own thoughts and intentions, to serve his design in this Revelation. He did not Prophecy intentionally, as designing such a thing onely *materially*; the matter of his words were indeed a *Divine Revelation*, tho his intention and scope was fit for none but a base, carnal Politician. God made him a Prophet in what he said, tho he meant not so.

52 And * not for that nation onely *l*, * but that also he should gather together in one the children of God that were scattered abroad *m*. * Isa. 49. 6. * Eph. 2. 14, 15, 16.

l Not for the *Jews* onely. The words used in *Caiphas* his speech were λαὸς and ἔθνος, words not significant of the *Jews* onely, but of other people also: *m* for Christ was to gather into one body all the *Elect of God*, (who are here called the children of God, because they were to be so after their being begotten by the Immortal seed of the Word, and born again of Water and the Spirit) those that at present were scattered abroad over the face of the whole Earth: Christ, *Eph.* 1. 10. was to gather in one all things in Heaven and Earth. The Evangelist extendeth the sense of *Caiphas* his Prophecy, to *Gentiles* as well as *Jews*, according to the extent of the Death of Christ, declared 1 *John* 2. 2.

53 Then from that day forth they took counsel together for to put him to death *n*.

n They had taken such Counsels before; but now they were more intent than before, having found a juster pretence, *viz.* to prevent a Sedition and Rebellion; and learned of their *High Priest*, that it was more convenient that one should die, than that a whole Nation should be destroyed. The High Priest had satisfied their Consciences: now they make all the haste they can to put their malicious designs in execution.

54 Jesus therefore * walked no more openly amongst the Jews *o*: but went thence unto a country near to the wilderness, into a city called Ephraim *p*, and there continued with his disciples *q*. * Chap. 4. 1, 3. and 7. 1.

o For he being the true Paschal Lamb, was to be slain at that Feast, and put an end to that Type, and would therefore reserve himself for that time, which was now at hand. *p* What this *Ephren* or *Ephraim* was, Interpreters vainly busie themselves in inquiring; it was some obscure City, and near the Wilderness; some think it was in the Lot of *Benjamin*, others think it was within the Lot of *Ephraim*, and obtained its name from the Tribe within whose Lot it was. The Scripture no where mentioneth it: and it cannot be expected, but that in so many changes of Government as had befallen the *Jews*, the names of places should be so altered, that we should be at loss for many of them: *q* where ever it was, it is said that Christ and his Disciples continued there in some privacy.

55 And the Jews passover was nigh at hand *r*, and many went out of the country up to Jerusalem before the passover to purifie themselves *s*.

r Christs last Passover, which was the fourth after he had entred upon his publick Ministry, this was nigh: *s* He doth not say all, but *many* went up to purifie themselves. There was no general legal purification required before men did eat the Passover: but there were several legal uncleannesses, and purifications necessary to cleanse men from them; now those who had any special *Purification* to pass, went before others, that they might have time to do what the Law required of them.

56 * Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye? that he will not come to the feast *t*? * Chap. 7. 11.

t I find good Interpreters expounding *ver.* 6. of the friends of Christ, who having used to meet Christ at these Feasts, and see some Miracles wrought by him, did out of a good design seek for him, and inquire of each other, whether they knew, whether he intended to be at the Feast; yet it may also be understood of his Enemies, tho it seemeth something too early, being six or seven days before.

57 Now both the chief priests and the Pharisees had given a commandment, that if any man knew where he were, he should shew *it*, that they might take him *u*.

u For their great Court had issued out orders for the discovery and apprehending of our Saviour, if they could any way learn where he was. This was in pursuance of that wicked Counsel of which we read before, *ver.* 53. there they decreed: now they cannot rest until they bring their bloody devices to pass, for which we shall soon find God giving them an opportunity.

CHAP. XII.

THen Jesus, six days before the passover, came to Bethany *a*, where Lazarus was, which had been dead, whom he raised from the dead *b*.

a From the Country near to the wilderness where he continued with his Disciples, *Chap.* 11. 54. he came to *Bethany* within less than two miles of *Jerusalem*, upon the Sabbath-day, or possibly the night before; six days before the Passover: *b* it was the place where (as we read in the former Chapter) *Lazarus* dyed, and was by Christ raised from the dead.

2 There they made him a supper, and Martha served; but Lazarus was one of them that sat at the table with him *b*.

c That this Supper was made in *Bethany*, is no question; but at whose house there, it is questioned; some think that it was at the house of *Simon* the Leper, we read indeed of a Supper made for our Saviour at his house, both *Matth.* 26. 6, 7. and *Mar.* 14. 3. and that *Simon* is said to have been of *Bethany*; onely the Supper here mentioned, is said to have been six days before the Passover, and that mentioned by *Matthew* and *Mark*, seems to have been but two days before, *Matth.* 26. 2. *Mark* 14. 1. That which is probably said to solve that difficultly is, the circumstances of the Supper, and history about it, seem the very same, both in *Matthew*, *Mark* and *John*: but it seems in *Matthew* and *Mark*, to be a little put out of order; they do not say, that this Supper was two days before the *Passover*, (that indeed had been a contradiction to what *John* doth here relate) but both *Matthew* and *Mark* first tells us, that Christ told his Disciples, that the *Passover* was to be within two days; and of the Counsel taken by the *chief Priests and Elders* against Christ, and then relateth the story of this Supper; *John* first gives us an account of this Supper, which was six days before the *Passover*, so *John* seems to have related it in its proper time and order.

3 Then took Mary a pound of ointment, of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simons *son*, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor: but because he was a thief, and * had the bag, and bare what was put therein. * Chap. 13. 29.

7 Then said Jesus, Let her alone, against the day of my burying hath she kept this.

8 For the * poor always ye have with you: but me ye have not always *d*. * Mat. 26. 11.

d Both *Matthew* and *Mark* relate this story with some different circumstances; see the notes upon those two places, where all the differing circumstances are considered, and explained, and the parts of this history are more largely explained.

9 Much people of the Jews therefore knew that he was there; and they came, not for Jesus sake onely, but that they might see Lazarus also *, whom he had raised from the dead *e*. * Chap. 11. 43.

e *Bethany* was so near to *Jerusalem*, that many of the *Jews* came thither, as well to see *Lazarus* raised from the dead, as to see Christ; nor was this without the special Providence of God, that the name of Christ might be made more famous just before his suffering.

10 But

10 But the chief priests consulted, that they might put Lazarus also to death *f*.

f Never was there a more unreasonable madness and rage, to justifie the Apostles calling of the Enemies of the Gospel *unreasonable Men*, 2 *Thes.* 3. 2. Suppose that Christ had broken the Sabbath, or had spoken *Blasphemy*, yet what had *Lazarus* done?

11 Because that by reason of him, many of the Jews went away, and believed on Jesus *g*.

g Being raised from Death to Life, he possibly spake of it to the Honour and glory of God, for this they consult to put him to Death also; and their onely reason was, because that many of the *Jews* believed on Jesus for his sake.

12 * On the next day, much people that were come to the feast, when they heard that Jesus was coming to Jerusalem. * Matth. 21. 8. Mark 11. 8. Luke 19. 35.

13 Took branches of palm-trees, and went forth to meet him, and cried *, Hosanna, Blessed *is* the King of Israel that cometh in the Name of the Lord. * Psal. 118. 25, 26.

14 And Jesus, when he had found a young ass, sate thereon, as it is written,

15 * Fear not daughter of Sion: behold, thy King cometh sitting on an asses colt *h*. * Zech. 9. 9.

h This whole History is much more largely reported by the other Evangelists, *Matth.* 21. in the 16. first Verses. *Mark* 11. in the ten first Verses. *Luke* 19. from Verse 29. to Verse 41. (see the notes on all those places.)

16 These things understood not his disciples at the first: but when Jesus was glorified, then remembred they that these things were written of him, and *that* they had done these things unto him *i*.

i The Evangelist amongst others, confesseth his own ignorance also; the Disciples saw the thing done, Christ riding into the City upon the foal of an Ass, the people strewing of boughs, and throwing their clothes in the way; but to what purpose these things were done, or what fulfilling of Prophecies was in this thing, that they understood not, so long as Christ was alive: their eyes were upon the *Messiah* as a Temporal Prince, that should come in great State and Majesty, so as they were wholly blinded from seeing any thing of the truth and faithfulness of God fulfilled in this little Triumph of their Lords. But after that Christ had died, and was risen again from the dead, and Ascended up to Heaven, so declaring himself with Power to be the Son of God: then they began to remember these things, so as to confirm their Faith in him as the true *Messiah*, whom God had sent into the World. The Word of the Lord which we hear, and the Works of God which we see, tho oftimes they do not profit us, nor are improved by us at the present, yet afterward become of use and profit to us; it is therefore good to hear, and see, and observe Gods Words and Works, and to lay them up in our hearts, as it is said *Mary pondered the sayings of the Angel*; expecting fruit afterwards, of what at present we see no fruit and effect.

17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

18 For this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves *, Perceive ye how ye prevail nothing? Behold, the world is gone after him *k*. * Chap. 11. 47.

k These three Verses let us know the External cause of the peoples coming to see Christ, which was the fame of the Miracle wrought by our Saviour on *Lazarus*: This increased the number of those who came to see his entrance into *Jerusalem*; but the unseen cause was doubtless the influence of God upon their hearts, directing them to it, for the further glorifying of his Son before his Passion. But this enrageth the Pharisees, to see that their *Decree* that those who owned Christ, should be turned out of the Synagogue, should have no better effect: but the multitude rather more owned him, and ran after him. Here again we find the term World signifying *many*, tho those many made up but a very small part of the World.

20 ¶ And there were certain Greeks *l* among them, that came up to worship at the feast:

l It is not easie to be determined what these *Greeks were*, whether *Jews*, who being scattered in the *Grecian* Countrey upon the Conquests which the *Grecians* had made upon the *Jews* under *Alexander* the Great, and those who succeeded him; still remained in those Countries, but kept so much of the religion of their Country, as to come up to the *Passover*: or *Gentiles*, which are ordinarily called *Greeks* in contradistinction to the *Jews*; *Acts* 14. 1. and 16. 1. and 18. 17. *Rom.* 1. 16. 1 *Cor.* 1. 23, 24. *Gal.* 3. 28. But it is most probable that they were *Gentiles*; for tho some say, that the *Jews* would never have suffered the Gentiles to have come into the Temple to Worship; yet the contrary is plain from the instance of the Eunuch, *Acts* 8. 27. who was an *Heathen*, and came to *Jerusalem to worship*. And *Acts* 17. 4. We read of a *great* multitude of *devout Greeks*, in the *Greek* the word is σεβομένων, Worshipping *Greeks*; and it is plain from the beginning, that there was a liberty for *Strangers, not of Israel*, but such as came *out of a far Country*, for the *Lords Name sake*: And *Solomon* prayeth at the Dedication of the Temple, That the Lord would hear them; And there was belonging to the Temple, a *Court of the Gentiles* for that purpose; It is called *the Court without the Temple*, *Rev.* 11. 2. What worship they there performed, is a greater question; some think they onely prayed; others think they offered Sacrifices in that Court; from 2 *Mac.* 2. 35. but certain it is, that there were divers of the *Gentiles* devoutly disposed, that hearing of the *Jewish Temple*, and the solemn Worship performed there, at their solemn Feasts, came, some as Spectators at those great Conventions, others with a true design to Worship the God of the *Jews*.

21 The same therefore came to Philip *, which was of Bethsaida of Galilee *m*, and desired him, saying, Sir, we would see Jesus *n*. * Chap. 1. 44.

m If these *Grecians* (as is probable) were *Syrophenicians*, their Country was so near to *Bethsaida* of *Galilee*, which was *Philips* Town, that it is probable they might have some knowledge of him, and that might bring them to him to be spokesman; *n* but it should seem, they came onely to satisfie their curiosity, for they ask for no more, than that they might see Jesus.

22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus *o*.

o The news of their coming, and their Errand, is brought to Christ by *Philip* and *Andrew*, who possibly might stumble at it, because they were *Gentiles*, and Christ had forbidden them to go into the way of the *Gentiles*; they therefore first acquaint him with the desire of those *Greeks*, before they bring them to Christ.

23 ¶ And Jesus answered them, saying *, The hour is come, that the Son of man should be glorified *p*. * Chap. 13. 32. and 17. 1.

p Christ replies, that the time was now come, when he (who was the Son of God) should be glorified; that is, by the *Gentiles* receiving of the Gospel, according to the many Prophecies of it in the Old Testament; but he goeth on, telling them that he must first die.

24 Verily, verily, I say unto you *, Except a corn of wheat fall into the ground, and die, it abideth alone: but if it die, it bringeth forth much fruit *q*. * 1 Cor. 15. 36.

q Look as you see in your ordinary Husbandry, the grains of Wheat are first buried in the Earth, and lose their form, before they spring and shoot up again, and bring forth fruit: so it must be with me; I must be first lifted up, before I shall draw men after me; I must first be crucified, before my Gospel shall be preached to all Nations, and the fulness of the *Gentiles* shall come: but if I have once died, and risen again from the dead, then you shall see this abundant fruit.

25 * He that loveth his life, shall lose it: and he that hateth his life in this world, shall keep it unto life eternal *r*. * Matth. 16. 25. Mark 8. 36. Luke 9. 24.

r We had much the same in the other Evangelists, *Matth.* 10. 37. *Luke* 14. 26. Some think that our Saviour repeateth it here, to shew, that as Christ first suffered, and then entred into his glory; so his Disciples must also lay the foundation of their glory in their sufferings, and *by much tribulation enter into the Kingdom of God*: Or what if we should say, That our blessed Lord doth here Prophecy, what sufferings would attend the first Preaching of the Gospel, and incourage his Disciples to what he knew they must meet with and undergo, by letting them know, that the ready way to loose their share in Life Eternal, was to be so fond of this Life, and the comforts of it, as not to be ready to lay them down for him: but if any person hated, that is, less loved his Life, and all that in this World is dear to him, than Christ and his service, he should, if not be preserved from enemies rage, yet most certainly be recompenced with eternal Life.

26 If any man serve me, let him follow me *s*, and * where I am, there shall also my servant be *t*: and if any man serve me, him will *my* Father honour. * Chap. 14. 3. and 17. 24.

s This is much the same with that, *Matth.* 16. 24. unless *following* here, be more restrained to suffering, let him follow me to *my Cross*; for otherwise it seemeth the same with *serving*; we must not be ready onely to do, but also, to die for Christ, to follow him to the Cross if he calleth us,

to it. *t* And if any man so serveth me, he shall be in Heaven where I am, *Rom.* 8. 17. *If we suffer with him, we shall also be glorified together.* For my Father, with whom I am one in *Nature*, and *Essence*, will honour those that are my servants; so great a thing it is to be a servant to the Son of God. The father will honour those that are so, and especially those who are so in suffering, with Eternal Life and Felicity.

27 Now is my soul troubled *u*, and what shall I say? Father, save me from this hour *w*; but for this cause came I to this hour *x*.

u By Soul, is not here to be understood onely the sensitive part of the Soul, but his whole human Soul. So *Chap.* 13. 21. *He was troubled in Spirit.* Our inward troubles arise from our passions; and there are passions of *grief* and *fear*, which give us most of our inward trouble; Fear respecteth some evil at a distance from us; *Grief* is caused by evil fallen upon us, or so near, that we seem already to be in the Power of it. The word here used is, ταραχθαι which signifieth no mean, but a great, and more than ordinary degree of trouble. Christ was greatly troubled, tho not so as we sometimes are, when our trouble leadeth us to despair: Christ was capable of no sinful trouble. Hence two questions arise, 1. *For what the Soul of Christ was troubled?* 2. *How such a degree of trouble could agree to the Lord Jesus Christ?* He tells us, *Matth.* 26. 38. *That he was exceedingly sorrowful*, so as sorrow was one part of his trouble; and we may learn from what he afterward saith in this verse, *Father save me from this hour*; that *Fear* made up the other part of it. *He was grieved*, and he *was afraid*, some say it was at the apprehension of that miserable Death he was to die; others say at the sense of the Divine Wrath which he was to undergo, Death being not yet overcome, and his conflict with his Fathers Wrath for the sins of men, being yet to be indured; tho Christ at this time was in the most perfect Obedience to his Fathers Will, offering up a most acceptable, and well-pleasing Sacrifice unto God; yet he sustaining our persons, had a conflict to indure even with his Fathers Wrath upon that account, tho not upon his own personal account; for so he was at this time doing that which was most acceptable, and well-pleasing in his sight. As to the second question, nothing could be more agreeable than this to Christ, both with respect to his human Nature, which had the same Natural (tho not sinful) Infirmities which other men have; and with respect to his design and end, to help and relieve his people under their troubles of Spirit; and as the Apostle saith, to *deliver them, who through fear of death, are all their life time subject to bondage.* So as this trouble of Spirit, agreed to him both as man, and as Mediator; but there must be a vast difference observed betwixt this trouble of Spirit in Christ, and that which is in us. Our troubles are upon reflections for our own sin, and the Wrath of God due to us therefore; His trouble was for the Wrath of God due to us for our sins. Our troubles are, because we have personally grieved God; His was, because those given to him (not he himself) had offended God. We are afraid of our Eternal Condemnation; he was onely afraid by a Natural fear of Death, which naturally riseth higher, according to the kind of Death we die. Our troubles have mixtures of despair, distrust, sinful horrors; there was no such thing in his trouble. Our troubles in their Natural tendencies, are killing and destroying; onely by accident, and the wise ordering of Divine Providence, prove advantageous, by leading us to him, as the onely remedy for troubled Souls. His trouble was in the very nature of it, not onely pure and clean, but also sanative and healing. But that he was truly troubled, and that in his whole Soul, and that such a trouble did very well agree, as to the human Nature he had assumed, so to his Office, as our Mediator and Saviour, and the foundation of a great deal of peace, quiet, and satisfaction to us, is out of question. The chastisement of our peace in this particular lay upon him; and they were some of those stripes of his, by which we are healed: and saith he, *What shall I say?* It is the natural Language of a Spirit troubled, *w Father save me from this hour.* This hour of my Passion; it is the same with that in our Saviours last Prayer, *Let this cup pass from me*; and must be understood with the same *Qualifications* there expressed, *If it be thy will, If it be possible &c.* By his blessed example he hath taught us, under the distresses of our Spirits, whether to flie, what to do? *For my love* (saith *David* of his Enemies, *Psal.* 109. 4.) *they are mine enemies, but I give my self unto prayer*: I give up my self to Prayer. God hath bidden us, *Psal.* 50. 15. *Call upon him in the day of trouble*; and Saint *James* saith, *Is any man afflicted? Let him pray.* Herein Christ hath himself set us an example, that we should follow his steps. But how doth our Saviour pray, to be *saved from that hour*? when for this cause he came into the World. Here was in Christ a *Conflict*, between the *Flesh* and *Spirit*; not like ours, which is betwixt *corrupt Flesh* and the *Spirit*, but betwixt his *natural Flesh*, and the *natural Affections* of it, and his *Spirit*, that was fully conform to the Will of God, and gets a present Conquest. *x* But for this cause (saith he) *I came to this hour*; he checks himself, correcteth the Language of his Natural flesh, acquiesceth, rejoyceth in the Will of God. I was not (saith he) forced, I came of my own good will to this hour; and I came on purpose to die for my people.

28 Father, glorifie thy Name *y*. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorifie *it* again *z*.

y That is, make thy Name glorious, make it to be known and famous over all the Earth; a general petition, but such a one, as all our particular requests must be reduced to, if they be according to the Will of God. It is as much as, *Father!* do thine own Will; for God is then glorified, when his Will is done. But it here signifies more, *not my will, but thy will be done.* My Flesh indeed saith, *Save me from this hour*; but *Father* do thy own Will, let that be done concerning me, which will most tend to make thy Name renowned: Such a Prayer never goes without an answer. *z* There came *a voice from Heaven, &c.* The Lord caused a voice as from Heaven to be heard: I *have glorified it*, I have by thee caused my glory to be published, and proclaimed in the World, by thy Preaching, by thy Miracles, and I will perfect that which I have begun, *I will glorifie it again*; thou shalt further glorifie me by thy Death, by thy Resurrection from the Dead, by the Preaching of the Gospel, and carrying it to the ends of the Earth.

29 The people therefore that stood by, and heard *it*, said that it thundred *a*: Others said, An angel spake to him *b*.

a Nor it may be were they mistaken, saving onely in this, that they thought it was nothing else but thunder, (being possibly at such a distance, as they could not distinctly hear the voice) for it was Gods way, when he spake unto his people by a *Voice*, to have that voice for the greater declaration of the Divine Majesty, attended with Thundrings and Lightnings: thus it was at the giving of the Law upon Mount *Sinai*; thus we read in *Johns* Visions, *Rev.* 4. 5. and 8. 5. Of *Lightnings*, and *Thundrings*, and *Voices*, which proceed from Gods Throne. *b* It was the general opinion of the *Jews*, that God always, when by Voice he revealed his mind to his people, made use of an Angel to do it by; hence (probably) as those who were at such a distance, as they heard no Voice, thought it was nothing but Thunder; so those who were so nigh, as beside the Thunder to hear a Voice, said, It was an *Angel* that spake with him.

30 Jesus answered, and said *, This voice came not because of me, but for your sakes *c*. * Chap. 11. 42.

c This Voice came not to instruct me, I very well, before it came, knew that my Father had glorified his own Name, and would do it again; it came not principally nor solely for me, but chiefly to confirm you in this great truth, that I am the *Son of God*, and he whom he hath sent into the World, by, and in whom, he designeth to glorifie his own great Name.

31 Now is the judgment of this world *d*: now shall * the prince of this world be cast out *e*. * Luk. 10. 18. Chap. 14. 30.

d The terms [*Judgment*] and (*World*) are taken so variously in the *New Testament*, and particularly in this very and 16. 11. Gospel, that they have given Interpreters a great liberty to vary in their senses of this passage. It seemeth reasonable to agree, that our Saviour doth expound in this Verse what the Voice from Heaven uttered: that the Father had already glorified his Name, and would yet further glorifie it; how? Now (saith he) *is the judgment of this World*; That is, (say some) the Condemnation of the wicked men in it and certain it is, that the term *World* doth sometimes so signifie, *Chap.* 15 19. *Chap.* 17. 6, 9. 1 *Cor.* 6. 2. and 11. 32. But this sense seemeth not to agree with *Chap.* 3. 17. where Christ tells us, that this his first coming was not to Condemn the World. Others do therefore here by *Judgment* better understand, the dispensation of Divine Providence, by which a great change or *Catastrophe*, was to be made in the World, by the *Reformation* of it. The beginning of the *time of the Restitution of all things*, *Acts* 3. 22. But it seems best to be understood of the Deliverance and Vindication of Mankind from the power of the Devil, who had a long time held Mankind in an unjust possession. The Devil had got a dominion over Mankind by the fall of *Adam*, and had exceedingly tyrannized over them, keeping the far greatest part of the World in slavery by Idolatry, and keeping many others, who were no open Idolaters, yet captives to his will. Now, saith our Saviour, the time is come, when this shall be altered; *Satan* shall be bound up; I will deliver a great part of the World from the yoke of Idolatry; another part of them from the power and dominion of Sin. *e* The Devil, who is not by any right the *Prince of the World*, but boasteth himself to be so, *Matth* 4. 6. and Acteth in it like a Prince, powerfully working in the children of disobedience, *Eph.* 2. 2 and as the God of this World blinding mens eyes, 2 *Cor.* 4. 4. taking the World as his house, and keeping it as a strong man, *Matth.* 12 29. shall be cast out of my Redeemed ones; so as tho he will still be going about like a roaring Lyon, seeking whom he may devour, and molesting the best of men by his temptations, yet he shall not prevail over them, God will bruise him under their feet; he that had the power of Death shall (as to his dominion) be destroyed, and those who are in bondage through the fear of it, shall be delivered, *Heb.* 2. 14. the tempted shall be succoured, *ver.* 18. and God with the temptation shall give a blessed issue. And the Devils Kingdom kept up by Idolatry, shall also in a great measure be destroyed in the World: many Nations now under that slavery shall imbrace the Gospel, and throw away their Idols.

32 And I *, if I be lifted up from the earth *f*, will draw all men unto me *g*. * Chap. 3. 14. and 8. 28.

33 This he said, signifying what death he should die.

f However this term of *lifting up Christ* is taken in some other Scriptures, it is by the Evangelist himself in this text expounded concerning his death, so as there is no room for any other Interpretation of it in this Text: The word that is used is hardly to be found in any place, (except where in Scripture it relateth to Christ) signifying *to Die*, or *put to Death*, but is very proper both to express the *kind of his Death*, which was a lifting up *upon the Cross*, from the Earth into the Air; and to let us know that his Death was a *lifting up of his Name*: As it was the lowest degree of his Humiliation, so it was nearest to his Exaltation. It was his highest act of Obedience to the Will of his Father, that for which his *Father highly Exalted him, giving him a Name which is above every Name, Philip.* 2. 9, 10. and also that which made his Name famous over all the World, by the Preaching of the Gospel, for as the Apostles, so all the Ministers of the Gospel since their tithes, Preach a *Christ Crucified.* (Saith our Saviour) *If*, or altho I be put to Death by the hands of the *Jews*, lifted up upon the Cross betwixt Heaven and Earth, yet this shall not hinder my Fathers glorifying of himself in and by me; for instead of obscuring or hindring my Fathers glory, by this I shall further promote it. *g* For by the Preaching of my Cross, and publication of my Gospel to all Nations, and by the efficacious concurrence of my holy Spirit, together with the Preaching of the Gospel, I shall draw (tho not all, and every man, yet) multitudes of men and women after me, so as they shall imbrace and believe in me, having died and risen up again from the Dead, and being by my Apostles, and other Ministers of the Gospel, held forth as the object of peoples Faith, to be by them laid hold upon in order to their Eternal Life and Salvation. *h* He used the term of lifting up (saith the Evangelist) to signifie the particular Death he should die, by being Crucified, in which Death the bodies of the Crucified abode not upon the Earth, as when they were at any time Stoned, or Strangled, or beheaded, *&c.* but were lifted up from the Earth to be nailed to the Cross, and hung in the Air until they died.

34 The people answered him *, We have heard out of the law, that Christ abideth for ever: and how saist thou, The Son of man must be lift up? Who is the Son of man *i*? * Psal. 89. 36, 37. Isay. 9. & 53. 8. Ezek. 37. 25. Dan. 7. 14, 27.

i Here again the *Law* is taken in a larger sense than in some places, where it is onely significant of the Books of *Moses*, in opposition to the *Prophets* and other *holy Writings*, as we had it before, *Chap.* 20. 34. for the places of Scripture which the people seem to refer to, seem to be *Psal.* 110. 4. where Christ is called a *Priest for ever*; or else to *Dan.* 7. 14. where the *Kingdom of the Messiah* is said to be an *everlasting Dominion*, which *should not pass away*, a Kingdom *that should not be destroyed*: so also, *Dan.* 2. 44. *Micah* 4. 7. These old Prophecies of the *Messiah*, the people could not reconcile to what our Saviour here told them of his Death; the reason was, their understanding the true Notion of the *Messiah*, and of *his Kingdom*, which they fancied not to be a Spiritual and an Eternal Kingdom, but a Temporal Kingdom here on Earth. This made them ask, *how* (that is, with what consistency to those Prophecies) if he indeed were the *Messias*, he said, The Son of man should die, (for that they understood by the term *lifted* up) which maketh it very plain, that it was a phrase they used to express that kind of Death by. They ask who he meant by the Son of Man.

35 Then Jesus said unto them, Yet a little while * is the light with you *k*: walk while ye have the light, lest † darkness come upon you: for ‖ he that walketh in darkness, knoweth not whither he goeth *l*. * Chap. 8. 12. ver. 46. † Jer. 13. 16. Eph. 5. 8. ‖ Chap. 11 10.

k Our Saviour thinketh not fit further to open himself as to that point concerning the *Messiah*, and his Divine Nature; into a direct assertion of which he must have entred, had he given a direct answer to their questions; otherwise what they had objected, might easily have been answered by our Saviour, by distinguishing betwixt the two Natures in his own person; according to his Divine Nature he was not to die, tho he died according to his human Nature; and after his suffering and Resurrection, his whole person in which both the Divine and human Nature were united, were to indure for ever; but he thinks not fit to discourse this point, but returns to what *John* had told them, *John* 1. 9. and what he himself had said, *Chap.* 9. 5. *That he was the light of the World*, tho possibly by light, he here understandeth those beams of Gospel Doctrine, which issued out from him as the fountain of light. Yet a little while, I who am the great light, and the true light of the World, am with you: or yet a little while, the Gospel which is light, and directs you in the way to Heaven, is with you, for within a few years (under forty) after this, their City was destroyed, and their Nation ruined, and before that time the Apostles were turned away from the generality of that Nation to the *Gentiles*, *Acts* 13. 46. and 19. 9. *l* He in the next verse expoundeth himself as to what he meant by *walking*, *viz.* *believing*: make use of the *light*, both to guide your understandings and judgments, and also to direct your feet: for look on men in the World, while they have the guidance of the light of the Sun, know how to order their steps, and to direct their feet: but if once it be dark, they know not how to direct their feet in their way, but err, and stumble, and fall. So it will be with you, when I shall be gone, who am the great *light of the World*, *while I am in the World*, (as he spake, *Chap.* 9. 5.) and not onely I gone, but the *Gospel*, which is that light which I shall leave behind me, be gone, by my Apostles turning to the *Gentiles*, through your perverse refusal of the Salvation of it, (as *Acts* 13 46. and 19. 9.) When you shall be utterly ruined, (as it will be at the destruction of your City) then you will walk in darkness, having no means of Salvation left you.

36 While ye have light, believe in the light *m*, that ye may be * the children of light *n*. These things spake Jesus, and departed *o*, and ‖ did hide himself from them *p*. * Luk. 16. 8. 1 Thes. 5. 5. 1 Joh. 2. 9, 10. ‖ Chap. 8. 59. 11. 54.

m He either expounds what he meant before, by his calling to them to *walk in the light*, *viz.* *Believing in him* who and is the true and great light of the World. Or else he declares *Faith* in him to be their duty, as well as *Obedience* to him, which is a point our Saviour had often before pressed: While I am amongst you, and when I shall be gone from you, and the light of the Gospel yet stayeth behind amongst you; imbrace me, and receive me as your Saviour, and yield all Obedience to the prescriptions of my Gospel, *n* that you may be children of the light; this the Apostle expounds, and inlargeth upon *Eph.* 5. 8, 9, 10, 11. *o* After Christ had spoken these things in *Jerusalem*, he departed to *Bethany*, *p* where he obscured himself from his Enemies.

37 But though he had done so many miracles before them, yet they believed not on him *q*.

q The Miracles of Christ did not work faith in any, yet they had a tendency both to prepare Souls for an assent to the proposition of the Gospel, and also for receiving Christ as the true *Messiah*; and Saviour of the world; as they evidenced a Divine Power in him by which he wrought those mighty Works; but yet they had not this effect upon the generality of the *Jews*.

38 That the saying of Esaias the prophet might be fulfilled which he spake, * Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed *r*? * Rom. 10. 16.

r So as that which *Isaiah* Prophecied, *Isa.* 53. 2. appeared to be fulfilled in them; for the term ἵνα which we translate *that*, doth not in Scripture always denote the *final cause*, with respect to the Counsel and intention of God, but oftimes the event. So *Chap.* 5. 20. *Rom.* 5. 20. 2 *Cor.* 1. 17. The *arm of the Lord* may either signifie the Gospel, which is called *The Power of God to Salvation*, *Rom.* 1 16. 1 *Cor.* 18. Or else the *Messiah*, who is thought to be mentioned under this Notion by *Isaiah Chap* 51. 5. and 52. 10. and 59. 16. and 63 12. because the Father worketh by him, as a man worketh by his arm, *Chap.* 1. 3. 14.

39 Therefore they could not believe *s*, because that Esaias said again *t*,

s Some will have, *they could not* hear, to be the same with they *did not*, as *Mar.* 6. 5. it is said Christ *could not* do *mighty works at Nazareth*: Or the same with *they would not*, as *Gen.* 19. 22. but this seemeth an hard Interpretation of οὐκ ἠδύναντο. It is most certain, that in all there is a natural impotency and disability to believe; but this Text seemeth to speak of a further degree of impossibility, than that, occasioned through their wilful obstinacy, and Gods judicial hardning of them. *t* Because *Isaias* said, is no more than, for *Isaias* said; the particle doth not denote the cause influencing them, but the effect of a Prophecy: Gods word (saith the Evangelist) must be made good, and *Isaias* had Prophecied of what now came to pass.

40 * He hath blinded their eyes, and hardned their heart, that they should not see with their eyes, nor understand with *their* heart, and be converted, and I should heal them *u*. * Isa. 6. 9. Matth. 13. 14.

u We have this text (than which there is not one more terrible

terrible in the whole Book of God) no less than six times quoted in the New Testament, and in all places quoted and given as a reason of the *Jews* unbelief in the Lord Jesus Christ, *Matth.* 13. 14. *Mar.* 4. 12. *Luke* 8. 10. *Acts* 28. 26. *Rom.* 11. 8. It is not quoted alike in all places, but for substance the same. The original from whence these quotations are, is *Isaiah* 6. 10. by comparing the Texts we shall find several Actors, Instruments, or Causes of these dreadful effects. In the original, the *Prophet Isaiah* is made the *Instrumental Cause*: *Go* (saith God) and *make the heart of this people fat, &c. Matthew*, and *Luke*, in *Acts* 28. 27. mention themselves as the cause, *Matthew* saith; *For this peoples heart is waxed grosse, and their ears are dull of hearing, and their eyes they have closed.* And in the *Acts* it is, *For the heart of this people is waxed grosse, and their ears are dull of hearing, and their eyes have they closed.* All the other Texts speak of it as Gods Act. The thing is easily thus reconciled: God sent to the *Jews* his Prophets, and gave them the means of Salvation; it is true, without the inward efficacy of his Spirit, they could not savingly believe, but they did not do what was in their power to have done, nay, they did do what was in their power to have avoided; they slighted and contemned the Lords Prophets, and killed them, and stoned such as were sent unto them. Thus they first shut their own eyes, and hardned their own hearts; and as their Forefathers had done in their Generation, so the *Jews* in our Saviour Christs time did also in their Generation; shutting their eyes against the Revelation of the Gospel by Christ himself. They thus behaving themselves, God judicially gave them up to their own lusts, permitting their hearts to harden, and suffering them to close their own eyes, so as they could not repent, believe, or return, and be saved; not that God infused any malice into their hearts, but withdrew his Grace from them after such provocations on their parts, so that as the Prophets in their Age, laboured with them in vain; and all the event of their Ministry, was but the generality of that peoples growing worse, and more obdurate. So all the event of Christs Ministry and Miracles which he personally wrought amongst them in his Age, did accidentally but increase their sin, and their Judgment, and ripen them for their ruine, through their wilful abuse of those sacred means of Life and Salvation. The judgment itself was but one, *viz.* a judicial hardning of them; but it is set out by a great variety of expressions, both by the Prophets, and the Writers of the New Testament. In *Isaiah*, by *making their hearts fat*, their *ears heavy*, *shutting their eyes*: In *Matthew*, *making their hearts grosse*, their *ears dull of hearing*, *shutting their eyes*. In this Text, by *blinding their eyes, and hardning their hearts*. In the *Acts*, by the same phrases as in *Matthew*; in *Rom.* 11. 8. is added, *God hath given them the Spirit of slumber*. All the phrases are expressive of the same dreadful Judgment of God; yet it may be expressed in this variety of phrase, to signifie the distinct, particular plagues (comprehended in this one plague) which falls upon the several powers and faculties of those Souls, upon whom this dreadful Judgment falls. *Blindness in the mind, stubbornness in the will*, &c. *Vileness in the Affections, rejudacy in the mind*, &c.

41 These things said Esaias, when he saw his glory, and spake of him *w*.

w The *Evangelist* saith, that these things *Isaiah said, when he saw his glory, and spake of him.* *Isaiah's* sight of Gods glory is described, *Isa.* 6. 1. *He saw the Lord sitting upon a Throne, high, and lifted up*, &c. The Evangelist expounds this of Christ, which is an evident proof of the Deity of Christ, that he is *Jehovah*; for it was *Jehovah* whom the Prophet there saw: And that the Revelation of that dreadful wrath of God, did not onely concern that particular Age in which *Isaiah* lived, but the successive generation of the *Jews*, whom the Prophet saw by the eye of Prophecy would tread in the same steps, and use Christ (the Heir) as their Fore-fathers had used him, and the Prophets of that Age.

42 Nevertheless among the chief rulers also many believed on him *x*, but * because of the Pharisees they did not confess *him*, lest they should be put out of the Synagogue *y*.

* Chap. 7. 13. and 9. 22.

x Tho the *Pharisees* made up a great part of the *Sanhedrim*, yet there were divers others also mixt with them, amongst which there were many of a better temper; and it may be ἀρχόντων here may not signifie members of that Court, but principal men in the Magistracy; we must not understand by believing, that they believed with a saving Faith; what follows will evidence the contrary: but they had some convictions upon them, as to the truth of what he said, and his being the true *Messias*; *y* but they durst not openly declare what themselves thought, nor publickly own and aver Christ to be, what he indeed was, and they were inclinable to think he was, lest the *Pharisees* who were Christs most implacable Enemies, should have put the decree they had made, (of which we read) *Chap.* 9. 22. in Execution upon them.

43* For they loved the praise of men more than the praise of God *z*.

* Chap. 5. 44.

z For they were not willing to part with their great places in the Magistracy, which brought them Respect, Honour, and Applause from men, they valued this more than Gods Honouring and praising them. How hard it is for great men to enter into the Kingdom of God?

44 Jesus cried and said *, He that believeth on me, believeth not on me, but on him that sent me *a*.

* 1 Pet. 1. 21.

a The words at first view, seem to contain a contradiction, and denying the same Act, as to the same person; as if any man could believe, and yet not believe on Christ; but there is nothing less in them by the same figurative way of speaking. God tells the Prophet *Samuel*, The people had not rejected *Samuel*, (that is not *Samuel* alone) but they had rejected him. So *Mark* 9. 37. *Whosoever receiveth me, receiveth not me*, [*that is, not me alone*] *but him that sent me.* So 1 *Thes.* 4. 8. Or else thus, *He that believeth on me, doth not believe on a meer man*, as I appear at present to the World, but he also believeth on *God* that sent me. The *Jews* owned one God the Father, and acknowledged him the object of their Faith, *Chap.* 14. 1. *You believe in God*: but they were blinded as to Christ, appearing onely in the form of a man. So that our Saviour again by these words asserteth his Divine Nature, his *Oneness* and equality with his Father; so as he was also the object of their Faith, as well as his Father.

45 And he that seeth me *b*, seeth him that sent me.

b No man hath seen God at any time; but he that by the Eyes of his mind, knows and understands, and believeth in me, seeth him that sent me; or he that seeth me in my works which I do, seeth also him that sent me, by whom I do these mighty works; thus afterward *Chap* 14. 9. he saith to *Philip*, *He that hath seen me, hath seen the Father.* He that hath seen me, hath not indeed seen the Divine Nature and Essence, but hath seen that person, who is one with the Father; *the brightness of his glory, and the express image of his person*, as the Apostle speaks, *Heb.* 1. 3.

46 I am come a light into the world *c*, that whosoever believeth on me, should not abide in darkness *d*.

c This is no more than what our Saviour hath often said, *Chap.* 3. 19. and 19. 5. and it was according to the Prophecy of him, *Isaiah* 42. 6. That he who receiveth and imbraceth me, as his *Priest*-and *Prophet*, tho he may be in darkness naturally, *Eph.* 5. 8. yet should not abide in a state of ignorance, and sin, and guilt. *Chap.* 3. 36. *Chap* 8. 31. Men and Women before they believe in Christ, are in *darkness*; but upon believing, they are translated out of their state of darkness, into a state of marvellous light; they do not abide in darkness.

47 * And if any man hear my words, and believe not, I judge him not *e*; for I came not to judge the world, but to save the world *f*.

* Chap. 8. 15, 16.

e I alone judge him not, or rather, it is not my present business to pronounce sentence of Condemnation against him; I am now doing the work of a Redeemer, and saviour, not of a Judge: he is condemned already, *John* 3. 18. and he hath another that accuseth, and condemneth him, as the *Jews* had *Moses*, *Chap.* 5. 45. so he hath my Father as his Judge, and will have my word as his Accuser, (as in the next verse) I shall one day condemn him; but that is not my present business, that was not my errand in coming into the World. *f* I came to offer the World the means, and to shew them the way to Salvation; if they do perish, their blood will be upon their own heads: it is not my business to Condemn them.

48 He that rejecteth me, and receiveth not my words *g*, hath one that judgeth him *h*: the word that I have spoken, the same shall judge him in the last day *i*.

g These words [*and receiveth not my words*] expound the former: not to receive in heart, to believe, and imbrace the words of Christ in the Gospel, is to reject Christ. So *Luke* 10. 16. *He that heareth you, heareth me*; *and he that despiseth you, despiseth me*; and he that doth so, *h hath one that judgeth him*, that is, my Father who hath sent me, and will vindicate mine Honour. *i* Nay, the words that I have spoken, shall rise up in Judgment against him at the last day, and prove, that he hath judged himself unworthy of everlasting Life.

49 For * I have not spoken of my self *k*, but the Father which sent me, he gave me a commandment what I should say, and what I should speak *l*.

* Chap. 5. 31. and 14. 10.

l I do not speak what I say to you as meer man, or any thing but what is my Fathers Will, and mine only, as one with him, *l* and as sent by him; I have said nothing, but what my

my Father hath Willed me to reveal to the World as his Will.

50 And I know that his commandment is life everlasting *m*; whatsoever I speak therefore, even as the Father said unto me, so I speak *n*.

m I am assured that the way to Life everlasting, is to obey his commandments; and that makes me speak, and deliver all that, and nothing but that which I have in charge from my Father: *As the Father hath said to me, so I speak.* Therefore look you to it, in rejecting me, you reject my Father, whom you own and acknowledge for your God; and in disobeying me, you disobey my Father, and him whom you own as your Father also.

CHAP. XIII.

* Matth. 26. 2.

NOW * before the feast of the passover *a*, when Jesus knew that his hour was come, that he should depart out of this world unto the Father *b*, having loved his own which were in the world, he loved them unto the end *c*.

a That this was the *fourth Passover* after that he entred upon his publick Ministry, is out of doubt, and the last he ever celebrated. We have taken notice of this Evangelist's mention of the other three: but how long what follows was before the Passover, which is here expresst by [*Before the Feast*] is a great question: Some will have it *the day*, others *immediately* before, as σήμερον (the very same particle) is used, *Luke* 11. 38. *before dinner*, and *Luke* 22. 15. *before I suffer*. The resolution of it much dependeth upon another question as difficult, *viz. What Supper it is which is mentioned?* Ver. 2. Those who would be satisfied in these cases, may find a collection of what is said by most valuable Interpreters in Mr. *Pools Synopsis Criticorum*, upon *Matth.* 26. It is our happiness, that tho some such knots occur in holy Writ, yet they are about things in which our Salvation is not concerned; so as without danger to our Souls, we may be ignorant of what is the truth about them. *b* When Christ knew that the hour (which he had once or twice before said was *not come*) was now come, that he must die, rise again, and in a short time ascend to his Father; *c* He having loved his Disciples, not with a mutable but with an unchangeable love; he resolveth upon the washing of their feet, as a demonstration of that love.

2 And Supper being ended *d*, the * devil having now put into the heart of Judas Iscariot Simons *son*, to betray him *e*.

* Ver. 27.

d Possibly it were better translated, while they were at Supper, or in Supper time, *Greek* δείπνου γινομένου, but the great question is, *What Supper is here* intended? Our most Learned *Lightfoot* is very confident, this was not the *Paschal Supper*. The most Interpreters, Ancient and modern, seem to be of another mind; or it may be rather a common Supper which they ate before the Passover: for whereas some think this Supper was that in the House of *Simon* the Leper, mentioned *Matth.* 26. 6. It seemeth no way probable, no circumstance inclining us to believe any such thing; and the Evangelist having told us that it was after that Supper, that Christ rode into *Jerusalem*, and again went from thence, and hid himself, *Chap.* 12. 36. and then reporting this as a thing subsequent to it in this Chapter: It seemeth very clear to me, that it could not be the Supper in the House of *Simon* the Leper. *e* Concerning the influence of the Devil upon *Judas*, to put it into his heart to betray his Master, see *Luke* 22. 8.

3 Jesus knowing * that the Father had given all things into his hands, and that he was come from God, and went to God *f*.

* Matt. 11. 27. and 28. 18. Chap. 3. 35. chap. 17. 2.

f Our translating the *Greek* Participle εἰδὼς, *knowing*, (which properly signifies *having known*) createth a difficulty, *viz.* How Christs knowledge of this, that the Father had given all things into his hand, should be assigned as a reason of, or motive to his subsequent action of washing the feet of his Disciples? The sense therefore must certainly be, *Tho he knew*; and so it doth not import a reason of his following action, but onely signifieth Christs great humiliation and condescention. Tho he well enough knew, that *all power was given him in Heaven and Earth*, as in *Matth.* 28. 18. That he was his disciples Lord, that he came *from God*, and was now going to God again; yet to shew how much he loved his Disciples, and to set them a pattern of humility, and teach them brotherly love, and that he came not in the estate wherein he yet was to be ministred unto, but to minister, *Matth* 20. 28.

4 He riseth from supper, and layeth aside his garments, and took a towel, and girded himself *g*.

g *He riseth from Supper*, what Supper is the question; We are told, that the *Jews* had two Suppers upon the Paschal night, which was the 14th. day of the month *Nisan*. The first, was the *Passover Supper*, which was a Religious rite in obedience to the Law. The second, a common Supper, (as on other nights) to which our Saviour added a third, which was the *Lords Supper*. To me it seemeth rather that their common Supper was first, then the Passover Supper; and that Christ arose from this common Supper, to do this act. *Augustine* understood it of the common Supper; so doth *Beza*, *Heinsius*, *Tarnovius*, and others, which seemeth to me most probable; tho others understand it of the Passover Supper. Whatever Supper the Evangelist meaneth, Christ rose up from it before it was done. *Calvin*, *Pareus*, *Beza*, *Petargus*, *Tossanus*, and divers others amongst the Protestant Interpreters; *Tolet*, *Maldonatus*, and *Jansenius*, amongst the *Papists*, do agree a common Supper this night, beside the *Paschal* Supper, and the Lords Supper; from which it is most probable that Christ, as is here said, rose up, and laid aside his garment, that is, his outward loose garment, (for such they used) which servants were wont to gird up when they waited at Table, *Luke* 17. 8. Christ laid one aside, and girded up the other, takes a towel.

5 After that, he poureth water into a bason, and began to wash the disciples feet, and to wipe *them* with the towel wherewith he was girded *h*.

h Poureth water into a bason; beginneth first to wash his Disciples feet, then to wipe them with the linnen cloth he had taken: All this was done in the form of a servant, (so they used to do, as to guests that came to Dine or Sup with their Lords or Masters.)

6 Then cometh he to Simon ‡ Peter: And Peter saith unto him, Lord *, doest thou wash my feet *i*?

‡ Gr. He.
* See Matth. 3. 14.

i Christ in the performance of this *Ceremony* cometh to *Simon Peter*; whether first, or last, it is not said; (and therefore the *Papists* argue all from hence, to prove the primacy of *Peter* over the rest of the Apostles) *Peter* looks upon it with a modest, but sinful and superstitious indignation. *Samuel* of old determined, that *Obedience to God is better than Sacrifice*; it is then certainly better than a *Complement*. *Peter* in this case ought not to have contradicted his Master out of a complement to him, but to have suffered him to go on in this act of Ministration. There may be a *voluntary Humility*, and pretended reverence to Christ, which is indeed but superstition, and can be no other if contrary to any Revelation of the Divine Will.

7 Jesus answered and said unto him, What I do thou knowest not now: but thou shalt know hereafter *k*.

k Our Lord, seeing *Peters* general design good, tho he mistook as to this particular Act; tells him, that at present he did not understand his Counsel and design in this Action, but it should be more intelligible unto him afterwards, as indeed he made it by his discourse upon this his Act of humiliation, *ver.* 13, 14, 15, 16.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him *, If I wash thee not, thou hast no part with me *l*.

* Chap. 3. 5. 1 Cor. 6 11. Eph. 5. 26. Titus 3. 5. Heb 10. 22.

l *Peter* rashly replies, *Thou shalt never wash my feet.* Here was a seeming *Reverence* for his Master, but (like the *Jewish* zeal mentioned by *Paul*, *Rom.* 10. 2.) *not according to knowledge*; Christ tells him, that except *he washed him*, he had no part with him; that is, he should never be saved. But will some say, Was not this too severe for our Saviour to threaten *Peter* with an exclusion from a *Coinheritance* with him in Heaven, for modestly refusing to suffer him to wash his feet? *Ans.* The least disobedience not repented of, is enough to exclude a Soul from the Kingdom of Heaven. 2. But Christ seems to take an advantage here, from this ceremony of his washing their feet, to discourse to him the necessity of his *washing* his Soul with his blood, from the filth of sin and corruption; and of this washing, it undoubtedly is that Christ here speaketh, the necessity of which is very often inculcated in holy Writ.

9 Simon Peter saith unto him, Lord, not my feet onely, but also *my* hands and *my* head *m*.

m *Peter* now understande h what *washing* it is which our Saviour last spake of, and wholly submitteth to the Will of his Lord and Master; acknowledging himself to be wholly defiled, and to stand in need of a washing all over, Lord, saith he, not *my feet onely*, but my *hands* and my *head* also, that is, my whole man.

10 Jesus saith to him, He that is washed, needeth not, save to wash *his* feet *n*, but is clean every whit: and * ye are clean, but not all *o*.

* Chap. 15. 3.

n Look as it is with persons that have been washing themselves in a Bath, when they are washed, yet walking abroad bare-foot, or with thin Sandals, or coverings for their feet, will be again subject to pollute and dirty their feet, so as they will have frequent need to wash them again; but they need not soon again wash their whole bodies: so it is as to Souls that are washed with my blood, *washed, and sanctified, justified*

fistied in the Name of the Lord Jesus, and by the Spirit of God, (as the Apostle speaketh, 1 *Cor.* 6. 11.) their *state* is not to be renewed; they need not be justified a second time, but they will have need to have their feet washed in regard of their remainder of sin, and lust that is in them, and will be so while they are in the World, and the temptations which every where lie in the World, as snares for their feet; they will have need of a daily washing by repentance, and fresh applications of their Souls to my blood, by the repeated exercises of faith, according to their renewed and repeated acts of sin. *o* You, who are my Apostles, are clean, you are washed, you are justified; I have forgiven your sins, accepted your persons, *but not all*; the most of you are so, but not all.

* Chap. 6. 64. 11 For he * knew who should betray him, therefore said he, Ye are not all clean *p*.

p By these words, the Evangelist expounds onely what our Saviour meant in the former verse, when he had told them, they were not *all clean*; for tho the Disciples did not yet know that they had a *Traytor* amongst them, *Satan* had before this, put the design into the heart of *Judas*, ver. 2. and Christ who knew all hearts, knew what was in the heart of *Judas*, and he soon after (as we shall hereafter in this Chapter read) revealed it; yet at this time he had not revealed it to his Disciples: Now he begins to discover it, telling them, that tho the most of them were clean, justified, and sanctified, yet all of them were not so.

12 So after he had washed their feet, and had taken his garments *q*, and was set down again *r*, he said unto them, Know ye what I have done to you *s*?

q After that our Saviour had finished this Ceremony, and washed his Disciples feet; (some question whether all or no, but I see no reason to doubt it) *r* he returned again to the Supper, which (probably) now was near finished, which certainly was the common Supper which the *Jews* had besides the *Passover Supper*, and probably before it, tho some think after it. *s* He asketh them, if they knew the meaning of this which he had done unto them; lest they should not fully understand it, he openeth it to them in the following discourse,

* Mat. 23. 8, 10. 1 Cor. 8. 6. and 12, 18. Phil. 2. 11. 13 * Ye call me Master and Lord, and ye say well: for *so* I am *t*.

t The Disciples in their ordinary discourses, called Christ *Master* and Lord; nor was it a name improper for him, for he was their Master to instruct them, their Lord to rule, guide, and govern them; *u* now saith our Saviour, Disciples ought to obey their Master, Servants ought to obey their Lords, and Disciples also ought to imitate their Master.

* Luke 22. 27. ‖ Gal. 6. 1, 2. 14 * If I then *your* Lord and Master have washed your feet ‖, ye also ought to wash one anothers feet *w*.

w I have by this my action taught you to love, and to be ready also to serve one another, and not to think much to serve them even in the lowest and meanest offices by which you can do them good; for we must not think, that these words lay a litteral obligation upon Christians, to *wash the feet of others*; washing the feet is mentioned but as *Species pro genere*, a single act of service, but for all other acts by which we can be serviceable unto others; so it is also used, 1 *Sam.* 25. 41. and 1 *Tim.* 5. 10. Some of the Ancients seem to have judged this *washing of feet*, to have been instituted as a Sacrament, (tho in an improper sense) and from hence, (tho *Bellarmine*, *Maldonate* and others, deny it to be a Sacrament as well as we) yet probably is the practice in use amongst the *Papists*, to wash certain persons feet every *Thursday* before *Easter*, (a theatrical Ceremony, rather than any thing of solid and profitable use.) Our Saviour certainly intends no more by *ye ought to wash one anothers feet*, than ye ought to serve one another in all offices of love, and not to think your selves too good, or too great, to do the meanest services to those who are my Disciples; and this is that as to which he tells them, he had set them an example that they should do as he had done, in other acts of the same kind, tho not as to this specifical act.

* 1 Pet. 2. 21. 1 John 2. 6. 15 For * I have given you an example, that ye should do, as I have done to you.

16 Verily, verily I say unto you, The servant is not greater than his Lord, neither he that is sent, greater then he that sent him ∴.

∴ The Apostles were to take up a very high station in the Gospel Church, and our hearts are very prone to swell in an high opinion of our selves, for which the nature of man taketh advantage from every thing in which we either really do excel, or can conceit that we do excel our neighbours: Our Lord therefore, tho speaking to the Apostles, (some of the best of men) yet knowing they were (like *Elijah*) men subject to like passions with other men, adderth this to arm them against any *Temptation* to *Pride*, they owned themselves as servants to Christ who was their great Lord; they had seen what he had done; he therefore applieth a proverbial expression to them, which he also made use of in other cases, as *Matth.* 10. 24. *Chap.* 15. 20. in both which places he maketh use of it to arm them against persecutions; here to persuade them to humility, condescention, and brotherly love.

17 * If ye know these things, happy are ye if ye do them *y*. * James 1. 25.

y There *y* he tells them, that it is not the bare comprehension of these things in their Notion, that would do them any good, unless they brought their knowledge into practice; for *James* 4. 17. *To him that knoweth to do good, and doth it not, it is sin.* Faith without works is dead, and the *Knowledge of our* Masters will, (if we do it not) doth but expose us to many stripes.

18 I speak not of you *z* all, I know whom I have chosen *a*: but that the scripture may be fulfilled *, He that eateth bread with me, hath lift up his heel against me. * Psal. 41. 2. Matth. 26. 23.

z I am about to tell you what will make your ears tingle; but be of good comfort, what I shall now tell you, doth not concern all of you, it concerneth but one man amongst you. *a* I know whom I have chosen to the work of the Apostleship: so some interpret it, as *Chap.* 6. 70 *Have not I chosen you twelve, and one of you is a Devil?* But the generality of the best Interpreters understand the choosing here mentioned, of a *choosing to Eternal Life*, and perseverance in the way of God as a means in order to it, as *Eph.* 1. 4. and so understood, here is a greater argument in this Text to prove the *Godhead of Christ*, as the Author of *Eternal Election*: tho one of you be a *Devil*, a *Traytor*, yet I have chosen the rest of you to Eternal Life: and this is no more than was Prophecied of me, and fulfilled in *David* as a Type of me: the Scripture must have its accomplishment: that Scripture is now fulfilled in me.

19 ‖ * Now I tell you before it come, that when it is come to pass, ye may believe that I am *he b*. ‖ Or from henceforth. * Chap. 14. 29. and 16. 1.

b What I now tell you should be so far from prejudicing your faith in me, that it ought rather to confirm and increase your faith in me as the true *Messias*; when (the thing coming to pass) you shall understand that I know the hearts, counsels, and secret thoughts of men: and when you shall see the Scriptures have their accomplishment, and those things which were long ago Prophecied concerning the *Messias*, have their just accomplishment, and fulfilling in me as the person intended in those Ancient Revelations.

20 * Verily, verily I say unto you, He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me *c*. * Math. 10. 40.

c See the notes on *Matth.* 10. 24. The words of which place are but here repeated: either to commend to them brotherly love, and offices of love, which he had before recommended to them under the notion of *washing one anothers feet*: Or else to comfort his Disciples who might think that this treacherous villany of *Judas* would make them odious to the whole World: No, faith our Saviour, you are my messengers, persons sent by me; I will provide for you, there shall be those who will *receive you*: and I declare to all the World to incourage them, That I shall take their receiving of you as kindly as if they received me, and it shall turn to the same account, and that is all one as if they had received my Father himself, for he sent me. Some think that by these words Christ aggravateth the sin of *Judas*, as being committed against the Father as well as against Christ: and a most treacherous failure as to the duty of an *Apostle*, or one dignified so much as to be sent out by Christ.

21 * When Jesus had thus said, he was troubled in spirit *d*, and testified, and said, Verily, verily I say unto you, that ‖ one of you shall betray me *e*. * Math. 26. 21. ‖ Acts 1. 17. 1 John 2. 19.

d How, and in what sense trouble of Spirit could agree to Christ, was noted before, *Chap.* 12. 27. (see the notes on that Text) this seemeth to have been rather a trouble of *grief*, that one of his Apostles, one whom he had chosen, should commit so great a villany, than arising from fear of Death. *e* For his next words are a further discovery of the person that should betray him: he had said before, that he should be betrayed, and that it should be by one that used to eat bread with him: but now he cometh closer, and tells them that it should be by one of them, that is one of the twelve; this was a closer discovery than he had as yet made.

22 Then the disciples looked one on another, doubting of whom he spake *f*.

f It seemeth they had no suspicion of *Judas*, but our Saviour telling them that it was one of them, they begin to look about one upon another, rather suspecting themselves than *Judas*. There may be a great deal of villany, and the greatest villany in the hearts of Professors, in whose conversation

sation appeareth nothing that may give a just suspition to others, and the true Disciples of Christ will have so much candor and brotherly love, that they will not rashly judge and censure their brethren.

23 Now there was leaning on Jesus bosom *g*, one of his disciples, whom Jesus loved *h*.

g This *leaning on Jesus his bosom*, and the *lying on Jesus his breast*, mentioned ver. 25. cannot be understood without the understanding of the usual posture the *Jews* used at their meals, and particularly, at the Paschal Supper: of which we have spoken largely in our notes upon *Matth.* 26. 20. (see the Annotations there) Their posture seemeth to have been kneeling, and resting their bodies back upon their legs, with a leaning upon their left elbow; and this seemeth not to have been so close, but that he that so sate, might use his other hand to take his meat; hence he who sate before any, sate with his back towards him, but leaning towards the bosome of the other, which is here called a leaning on (that is towards) his bosome, and *lying on his breast*, for it cannot be understood of such a setting, or leaning, as to touch the others breast or bosome, for that would have hindred him upon whom the person so leaned, from any use of his right hand to take his meat or drink. It is apparent from hence, that at this Supper there was none but *Christ and his twelve Disciples*. Secondly, that they sate in this *posture of leaning*: These two things make it very probable, it not certain, that the Supper here mentioned was either the Paschal Supper, or a common Supper, which immediately went before, or followed after the *Passover Supper*. For 1. we have no record of any other Supper, at which were onely Christ and the twelve Disciples, and 2. if we may believe the *Jewish* Writers, tho their ordinary posture at their common meals was *Discubitum*, that is, a kneeling on their knees, with a resting their bodies backward upon their legs; yet this posture of leaning was constantly added onely upon the Passover night, as a further testimony of their liberty; that they were not now servants, (as in the land of *Egypt*.) *h* The person who sate next to our Saviour, with his back next our Saviours bosome was *John*, often in Scripture dignified with the title of the beloved Disciple, and him whom Jesus loved, *Chap.* 19. 26. and 20. 2. and 21. 7, 20.

24 Simon Peter therefore beckned to him, that he should ask who it should be of whom he spake *i*.

i Peter knowing the particular affection that Christ had for *John*, maketh a sign to him, to ask of Christ which of them he meant; when he said, *One of you shall betray me.*

25 He then lying on Jesus breast, saith unto him, Lord, who is it *k*?

k *John* accordingly doth propound the question to Christ.

26 Jesus answered, He it is to whom I shall give a sop, when I have dipped it *m*. And when he had dipped the sop, he gave it to Judas Iscariot the son of Simon *n*. (Or morsel, or little part.)

m We have the same, tho not mentioned (as spoken in particular to *John*) *Matth.* 26. 23. *Luke* 22. 21. tho neither of them mention Christs own dipping the Sop; but *Matthew* saith, *He dipped his hand with him in the dish*; and *Luke* saith, *His hand was with him on the table.* Without question all the Evangelists speak of the same time; for it is not reasonable to think that this discovery should be made, and *Judas* gone out, and that afterward he should return again to eat the *Passover*. This maketh me very inclinable to think, that tho the *washing of the feet* might be during the time of a common Supper, preceding the Passover; yet the Supper they were now at was the *Passover Supper*: where, 1. were none but he and the twelve Disciples. 2. It is plain they were in that leaning posture, not used at common meals, but on the Passover nights, (as Dr. *Lightfoot* tells us from their Writings.) 3. The discourse passed at the Table is the very same (tho not in words, yet in sense) with that mentioned by *Matthew* and *Luke*, at the *Passover Supper*. 4. It is not reasonable to think, that after such a discovery as Christ now made of the Traitor, he should come again to be pointed at, and exposed. Concerning the *Sop* what it was, hath been some question; and a Learned Writer of our own, (but in this point I think much too critical) hath increased the difficulty, by affirming the word here used ψωμίον] signifies a piece of bread, or the lower part or chippings of the bread; for which he quoteth *Hesychius*, who indeed doth say so of ψωμίον, but not ψωμίον. The Learned Annotator thinks, ψωμίον is a false Print for ψωμον, but it cannot be: for 1. there are in *Hesychius* several words in Alphabetical order, between ψωμίον and this word. 2. Tho ψωμον be not in *Hesychius*, yet ψωμὶ is, and expounded by him ἐκ μέρη parts; now all know that this ψωμίον, which is but a diminutive derived from ψωμος or ψωμὶ, can signifie no more, than a little part, let it be of what it will; for it is manifest out of *Homer*, that joined with an adjective, it signifies a mouth full of mans Flesh, which came out of the *Cyclops* his mouth. So as the sense of these words is, He it is to whom I shall give a little part or portion of meat, when I have dipt it: *n* And having dipt it, he gave it to *Judas* the *Son of Simon*: not the *Judas* who wrote the Epistle, and who is mentioned, *Chap.* 14. 22. but he that was the son of *Simon*, called from his place which he lived in [*Kiriath*] *Iscariot*, by which he did as perfectly describe the *Traytor*, as if he had named him.

27 And after the sop Satan entred into him *o*. Then Jesus said unto him, That thou doest, do quickly *p*.

o That the Devil did ever so enter into *Judas* as to possess him, as we read of many who were possessed, and violently acted by the Devil, is more than we read any where in holy Writ; the *entrance into him*, signifies *Judas* his free and willing giving up of himself to the Devils suggestions and conduct: and in this sense the Devil who before this time was entred into *Judas*, *Luke* 22. 3. But as holy men are said to be filled with the Spirit of God, who had before received the Spirit, because the holy Spirit came after upon them with fuller and stronger impulses, and motions: so tho the Devil had formerly been moving *Judas* to this vile Act, and had had his consent to it; yet after he had taken this *mouthfull*, the Devil plyed him with stronger motions, impulses, and suggestions: and now he had master'd his conscience, and hardned his heart, so as he was more prepared for the *Villany* about which he had some thoughts before: he had now with an unbelieving, and unthankful heart, been eating the *Passover*, which was a Type of Christ; and had so mastered his conscience, as to come and do this, with a vile heart, reaking before with treacherous and bloody designs against his Lord and Master: See what is the effect. His heart is more vile, more treacherous, and bloody, he is twice more the servant of the Devil than he was before. The sop given him by Christ, was but an accidental occasion of it; as the Devil took more advantage from his now hardned, and further imboldned heart, and he is twice more the child of the Devil than he was before. *p* Christ knowing this, doth not command, advise, or exhort him, but in a detestation, bids him go and do what he was resolved to do, and which he knew would be *quickly*; letting him both know, that he knew what was in his heart, and that he was now ready to receive the effects of his malice.

28 Now no man ‖ at the table knew for what intent he spake this unto him. ‖ Of them that were sat down.

29 For some *of them* thought, because Judas had the bag *q*, that Jesus had said unto him, Buy *those things* that we have need of against the feast *r*: or that he should give something to the poor *s*.

q How innocent are honest hearts? Charity thinketh no evil, (saith the Apostle) altho our Saviour had plainly enough deciphered him as the Traytor, by telling *John* that he to whom he should give the *Sop*, was he; and then by giving it to *Judas*, yet whether they all did not hear what our Saviour said to *John*, or did not think of so sudden a Tragedy; they do not suspect that the hour was at hand, when *Judas* should perfect his intended Villany; tho they heard our Saviour bid him get him out, and do quickly, what he had to do; yet *Judas* being he who carried *r* that little stock of money which Christ had, *Chap.* 12. 6. they thought that that which our Saviour bid him do, as a work he had undertaken to do, was laying out some monies, either to buy some things which were necessary for them, for the seven days of the Feast of unleavened bread; either for food for them to *eat*, or for *Sacrifices* for them to offer. *s* Or that it was our Saviours mind, that he should out of this little stock, distribute something to the poor; they little thought that our Saviours words argued a giving him over to perfect the treacherous designs which he had conceived in his heart.

30 He then having received the sop, went immediately out *t*: And it was night *u*.

t From hence appeareth, 1. That it is impossible to prove that *Judas* was with our Saviour, when he Instituted and Celebrated the Supper; tho if he were, it proveth nothing of a liberty for ignorant and scandalous persons to be there; (for *Judas* was not such a one) nor yet of a lawfulness for Ministers of the Gospel, knowing any to be such, to give the Lords Supper to them. For altho Christ knew *Judas* his heart, yet he acted not according to his Omniscience, but as the first and prime Minister of the Gospel, setting us an example, not to judge of secret things, but of things open onely. 2. It also appeareth from hence, that it is not probable, that this was any other Supper than the *Passover Supper*; for if it were not, the Passover Supper must be after this, and this same Supper preceding it. Our famous Dr. *Lightfoot* thinks it was a Supper in *Bethany*, at two miles distance (or near so much) from *Jerusalem*. But then it must follow, 1. That *John* speaks nothing of the *Paschal Supper*, or the Lords Supper; and 2. it doth by no means appear

appear probable to me, that *Judas* after such a discovery of him, should come again to eat the Passover with Christ and his Disciples. These things, together with what I noted before, that here is no mention made of more guests than the twelve; that the posture used (especially as to leaning) was peculiar to the *Paschal Supper*. That the discourse mentioned by this Evangelist, as had at this Supper about the discovery of the Traytor, is the same in substance, (tho not in terms) with what *Matthew* and *Luke* report, as passed at the *Passover*. All these things confirm me, that it is the Paschal Supper that *John* speaketh of; whether *Judas* was at the *Lords Supper*, which we know followed the Passover immediately, depends upon the sense of the particle εὐθέως, which we translate *immediately*; but doth not signifie necessarily such a present departure; but the action of the Lords Supper might be first over, tho in reason it seemeth to me more probable, because of those words, *having received the sop, he immediately went out*: that it should be here Interpreted strictly, and that shame and horror should not suffer him to stay so long, as till the action of the Supper was over: tho whether he were at the Lords Supper (as I said before) signifieth nothing at all to the questions about *mixt Communion*, either as to the part of the Minister administring, or the peoples Communicating.

31 Therefore when he was gone out, Jesus said, Now is the son of man glorified *w*, and God is glorified in him *x*.

w He speaketh of that which was presently to be, as if it were already done; the meaning is, Now the time cometh when the Son of man shall immediately be glorified, by finishing the work which God hath given him to do, by rising again from the dead, and declaring himself to be the Son of God with Power, by Ascending up into Heaven, to be glorified with the same glory which he had with the Father before the World began: *x* And God will appear to be glorified in him, by his finishing the work which God hath given him to do, manifesting his name to the sons of men; and by the many signs and wonders which God will yet further shew at the time of his Death and Resurrection, and by the coming down of the Holy Ghost.

32 * If God be glorified in him, God shall also glorifie him in himself, *y* and ‡ shall straightway glorifie him *z*.

* Chap. 17. 1, 5, 6.
‡ chap. 12.23.

y God was glorified in Christ by his Death upon the Cross in obedience to his Fathers Will; thus *Peter Chap.* 21. 19. is said by his Death to *glorifie God*; and as he was declared to be the Son of God, and as by him the World was brought to the knowledge of God, as by his Spiritual and Heavenly Doctrine, so by the miracles he wrought. From hence our Lord concludeth, that God should glorifie Christ in himself, so as the glory of the Father and the Son are the same, they are mutually glorified each in other: If the Son be glorified, the Father is also glorified; and if the Father be glorified, the Son is also glorified; the Father and the Son are mutually glorified each in other. *z* And the Father (saith our Saviour) in a short time will further glorifie him, by taking him up into Heaven, and making the whole person of the Mediator glorious in Heaven

33 Little children, yet a little while I am with you *a*, ye shall seek me: and, as I said to the Jews, * whether I go ye cannot come; so now I say to you *b*.

* Chap. 8. 21.

a Our Saviours time of Death being very nigh, (for it was the next day) he beginneth to speak of it to his Disciples more freely, and plainly, and to let them know, that he, tho now dying, bare a fatherly tender affection to them, he calls them *little Children*; Parents have a natural affection to their Children, a more tender affection to their Children when little, because in their tender age they are more ignorant, and unable to provide for themselves. We find this compellation used by Christs Apostles, *Gal.* 4. 19. and 1 *John* 2. 1, 28. and he tells them, that he had but now a little time to be with them before his Death, and not long after his Resurrection; in which too, his converse was not such with them, as it hitherto had been. *b* He told this to the *Jews* in *Chap.* 7. 34. and now he tells them the same, that they would miss him when he was gone, and should seek him; but even the Disciples at present could not follow him to Heaven whither he was going: The unbelieving *Jews* should never follow him thither, but even those who were his Disciples, who were born again, and whom he loved as little Children are beloved by their parents, should not yet follow him; his work in the World was done, but they had yet a great deal of work in it to do.

34 * A new commandment I give unto you, That ye love one another. *c* as I have loved you, that ye also love one another *d*.

Cha 15.12,19.
1 Thes 4. 9.
1 John 3.23.

c The Commandment of loving one another, is strictly no new Commandment, we find it in the Law of *Moses*, *Levit.* 19. 18. often pressed in the New Testament, *Chap.* 15. 17. *Eph.* 5. 2. 1 *John* 4. 21. St. *John* in his first Epistle saith, it is no new Commandment, 1 *John* 2. 7. 2 *Epist* 5. It is therefore called a new Commandment, either because of the excellency of it; as new seemeth to be taken, *Eph.* 33. 3. *Isa.* 65. 17. *Matth.* 26. 29. or because it is expounded in the Gospel in a new manner, pressed more plainly, and in new Arguments, and urged by a new example of their Lord and Master.

35 * By this shall all men know that ye are my disciples, if ye have love one to another *e*.

* 1 John 2. 5. and 4. 20.

e A Disciple hath his name either from learning from his Master, or from following his Master, and treading in his steps; take it in either sense: Loving one another is a certain note of being Christs Disciples; for as Christ continually pressed this by his precepts, so he set them his own example, by shewing the greatest love to them he could shew.

36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now *: but thou shalt follow me afterwards *f*.

* Chap. 21. 18. 2 Pet. 1. 14.

f Peter yet understood not his Lord and Master, and therefore asked him whither he went? Our Saviour spake of his Ascension into Heaven, after his suffering death upon the Cross; whither he tells *Peter* he could not at present follow him, but afterwards should. Believers shall be ever with the Lord, but they must wait the Lords time, and first finish the work which he hath given them to do upon the Earth.

37 Peter said unto him, Lord, why cannot I follow thee now *g*? I will * lay down my life for thy sake *h*.

* Mar. 14. 31. Luk. 22. 33, 34.

g Still *Peter* doth not understand our Saviour, but fancieth some Earthly motion from the place where he was; but it should seem by what followeth, that he thought our Saviour spake of some motion which might be very dangerous to him. *h* And therefore he adds, according to his usual courage and mettal, expressed on all occasions, *I will lay down my life for thy sake*; we had such a resolution of his *Matth.* 26. 33, 35.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily I say unto thee, The cock shall not crow, till thou hast denied me thrice *i*.

i *Mark* saith, *before the cock crow twice*. So the other three Evangelists must be expounded, who say no more than *before the cock crow*, not mentioning how often; but the history makes it good, that our Saviour meant thrice, for it was not before the second crowing of the Cock, that Peter *went out, and wept bitterly*.

CHAP. XIV.

The three ensuing Chapters, continue either one or more consolatory discourses of our Saviour to his Disciples, (as appeareth from the first verse of this Chapter) made as is probable to them in the guest chamber; (at least that part of them which we have in this Chapter) for we read of no motion of our Saviours, till we come to the last verse of this Chapter. That which troubled them was, what he had told them in the close of the former Chapter, that he was going from them; By our Saviours discourse in this and the two following Chapters, it should seem that there were three things that troubled them. 1. The sense of their loss as to his bodily presence. 2. The fear, that with the loss of that, they should also lose those Spiritual influences which they had received from him, and upon which their Souls had lived. 3. The prospect of those storms of troubles, and persecutions, which was like to follow his departure from them; for if we wisely consider what our Saviour saith in these three following Chapters, it all tends to comfort them as to troubles that might arise in their spirits, upon one or other of these accounts: the general Proposition is laid down in the first verse of this Chapter.

LEt not your hearts be troubled *a*: ye believe in God *b*, believe also in me *c*.

a Through *grief*, or *fear*, which are the Two Passions which ordinarily most disturb our minds; our Saviour himself was troubled, but not sinfully: his trouble neither arose from unbelief, nor yet was in an undue measure: it was (as one well expresseth it) like the meer agitation of clear water, where was no mud at the bottom; but our trouble is like the stirring of water that hath a great deal of mud at the bottom, which upon the roiling, riseth up, and maketh the whole body of the water in the vessel impure, roiled and muddy. It is this sinful trouble caused from these Two passions, and rising up to an immoderate degree, and mixed with a great deal of unbelief and distrust in God, against which our Saviour here cautioneth his Disciples; and the Remedy he prescribes against those afflicting passions, is a believing in God, and a believing on him. *b* The Two latter passages in the Verse, are so penned in the *Greek*, that they may be read Four ways; for the Verb *Believe*, twice repeated, may be read either indicatively or imperatively, or the one may be read *indicatively*, and the other *imperatively*; so as they may be translated, *You believe in God, you believe also in me*. And so they teach us, that there is no such Remedy for inward troubles, as a believing in God, and a believing in Jesus Christ; and those that do so, have no just Reason for any excessive heart-troubles. Or else they may be read, *believe in God, believe in me*: or else as we read them, *ye believe in God, believe also in me*: or *believe in God, ye believe in me*. But the Disciples Faith in Christ, as Mediator, and God-Man, being yet weak, and their weakness being what our Saviour hath ordinarily blamed, not magnified, or commended, the best Interpreters judg the sense which our Translators give, to be the best sense; and judg that our Saviour doth inculcate to them his Divine Nature, and again offer himself to them as the proper Object of their Faith. You (saith he) own it for your duty to trust in God, as your Creator, and he that provideth for you. *c* *Believe also in me*, as God equal with my Father; and in me, as the Messiah, your Mediator and Redeemer; so as you have one to take care of all your concerns, both those of your Bodies, and those of your Souls also, so as you have nothing to be immoderately, and excessively, or distrustfully troubled for; therefore *Let not your hearts be troubled*; onely without care or distrust, commit your selves to me.

2 In my Fathers house are many mansions *d*; if *it were* not *so*, I would have told you: I go to prepare a place for you *e*.

d Our Lord's first Argument brought to comfort them from the place whither he was going, and the end of his going thither; the place whither he was going, was his *Fathers house*, so as they needed not to be troubled for him, he was but going home; nor was God his Father onely, but theirs also, as he afterwards saith, *I go to my Father, and your Father*; and here he tells them, that in his Fathers house there was not onely a mansion that is, an abiding place for him, but for many others also. *Our days on the Earth* (saith *David*) 1 *Chron.* 29. 15. *are as a shadow*, and there is no abiding; but in Heaven there are μοναὶ, abiding places. We shall (saith the Apostle) *be ever with the Lord*: and the Mansions there, are many; there is room enough for all believers. I would not have deceived you; if there had been no place in heaven but for me, I would have told you of it; but there are many Mansions there. *e* *I go to prepare a place for you*. The place was prepared of old; those who shall be saved, were of old ordained unto life. That *Kingdom was prepared for them before the foundation of the world* (that is, in the counsels and immutable purpose of God) These Mansions for believers in Heaven, were to be sprinkled with blood: The sprinkling of the *Tabernacle*, and all the *Vessels of the Ministry*, were typical of it, *Heb.* 9. 21, 22, 23. but *the heavenly things themselves, with better sacrifices than these*, saith the *Apostle*. By his Resurrection from the dead, and becoming the First Fruits of those that sleep; by his Ascension into Heaven, as our forerunner, *Heb.* 6. 20. by his *sitting at the right hand of God*, and making intercession for us, he prepareth for us a place in Heaven. And thus he comforteth his Disciples (as to the want of his bodily presence), as from the consideration of the place whither he went, so from the end of his motion, which was to do those acts which were necessary in order to his Disciples inheriting those Blessed Mansions which were prepared for them from before the foundation of the world.

3 And * if I go and prepare a place for you *f*, I will come again *g*, and receive you unto my self *h*, that * where I am, *there* ye may be also *i*.

* Ver. 18.
* Chap. 12. 26. and 17. 14.

f The Particle *If* in this place denoteth no uncertainty of the thing whereof he had before assured them; but in this place hath either the force of *altho*, or *after that*; when, or after that I have died, ascended, and by all these acts, as also by my intercession, shall have made places in Heaven fully ready for you, *g* I will in the last day return again, as *Judg of the quick and the dead*, *h* and take you up into Heaven, 1 *Thes.* 4. 16, 17. *i* That you may be made partakers of my glory, *John* 17. 22. This is called, *Rom.* 8. 17. a being *glorified together* with him; and elsewhere, a *reigning with him*. So as this is a Third Argument by which our Lord comforteth his Disciples as to their trouble conceived for the want of his bodily presence with them, from the certainty of his return to them, and the End and Consequent of his return: The End was to receive them to himself; the Consequent, their eternal abiding with Christ where he was.

4 And whither I go ye know, and the way ye know *k*.

k Christ, *ver.* 33. of the former Chapter, had dignified his Disciples with the familiar loving title of *Little Children*. It is pleasant to consider how he continueth his discourse to them in such a Dialect as a mother would speak to a little child crying after her, seeing her preparing her self to go abroad: The child cries; the mother bids it be still, she is but going to such a friend's house; it still cries, she tells it, she is but going to prepare a place for it there where it shall be much happier than it is at home: it is not yet satisfied; she tells it again, that tho she goes, she will come again, and then it shall go along with her, and she will part no more from it: the child is yet impatient; she again endeavoureth to still it, telling it, that it knoweth whither she goeth, and it knows the way, by which, if need be, it may come to her.

5 Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way *l*?

l Reason tells every one, that he who knoweth not the *term*, whither a person is going, must needs be ignorant of the way. It is plain, that *Thomas*, and (so probably) divers others of the Apostles, notwithstanding what our Saviour had so plainly told them *ver.* 2. yet dreamed of some earthly motion our Saviour was making, which makes *Thomas* to speak thus; so dull are we, and hard to conceive of spiritual things. But will some say, Doth not *Thomas* here contradict his Master, who had told them, *ver.* 4. that they both knew *whither he went*, and the way also? *Ans.* Some think that our Saviour meant no more than they ought to have known, both whither he went, and the way also. *Active Verbs* in Scripture-phrase, often signifying no more than *duty*, or *ability*. But possibly others answer better; they had some knowledg, but it was more *confused* and *general*, not distinct, particular, or certain.

6 Jesus saith unto him, I am * the Way *m*, * and ‡ the Truth *n*, and ‖ the Life *o*: * No man cometh unto the Father, but by me *p*.

* Heb. 9. 8.
‡ Chap. 1. 17.
‖ Chap. 1. 4. and 11. 25.
* Chap. 10. 9.

m Christ was his own way to his Father, *Heb.* 9. 12. *By his own blood he entred in once into the holy place*. See *Luke* 24. 26. *Phil.* 2. 8. but both the former words, where the Apostles spake of the way they should go, and the following words hint to us, that Christ is here speaking of their way, not his own. As to them, he saith, *I am the way*; that is, *the way* by which those must get to Heaven who will ever come there. Christ is *our way* to Heaven by the *Doctrine* which he taught; *by his Death*, by which he purchased this heavenly inheritance for us; *by his holy life and Conversation*, setting us an example, that we should follow his steps; *by the influence of his Spirit*, guiding us to, and assisting us in those holy actions by which we must come unto glory. *n* He is the Truth; that is (say some) the true way to life eternal: but he is the *Truth* as to his Doctrine, the Gospel being the Word of Truth, *Eph.* 1 13. And as *truth* signifies *reality* and *accomplishment*, in opposition to the Prophesies and Promises, all being but words till they were in him fulfilled; in which sense we read of the *true Tabernacle*, and the *true holy places*, *Heb.* 8 2, and 9 24. Or as *truth* is opposed to *falsehood*, as Truth is taken, *John* 8. 44. *Rom.* 3. 7. *o* And he is *the Life*, the Author and Giver of Eternal Life, *John* 11. 25. 1 *John* 5. 11. and the purchaser of it by his Death; he who by his Doctrine sheweth the way to it, and by his Holy Spirit begins it, and carrieth it on to perfection. The *Jews* thought the way to it was by the Law of *Moses*; but our Saviour beateth his Disciples out of that Opinion: for if the Law could have given Life, Christ had died in vain (as the Apostle argueth). *p* Therefore (saith he) *there is no coming to the Father but by me*; no way for you, or any other, to come to Heaven, but by receiving, and embracing, and believing in me.

7 If ye had known me, ye should have known my Father also *q*: and from henceforth ye know him, and have seen him *r*.

q If ye had known me as you ought to have known me, as I am indeed the eternal Son of God, sent by my Father into the World, you should have known my Father, with whom I am equal, and one and the same God, so as in knowing one of us, you must have known both: but you stick in my outward form and appearance, while I appear to you in the form of a Man; and you stick in your prejudices sucke in from the Notion you have of the *Messiah*, expecting I know not what Temporal Prince: These things blind you as to my *Divine Nature* (personally united to my Humane Nature); that you see nothing of my Godhead, which if you had clearly known and believed, you would not have been at a loss to know the Father, the brightness of whose glory, and the express Image of whose person I am, tho my glory be veiled by my Humane Nature. *r* And if you will yet believe what I say, from henceforth, you do know the Father, and you have seen the Father so oft as you have seen me.

8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us *s*.

s Still *Philip* understandeth not our Saviour, and further discovereth a very gross conception of the Divine Being, as

if

if it could be seen with mortal Eyes; whereas God had told *Moses*, Exod. 33. 20. *Thou canst not see my face; for there shall no man see me and live* It is an hard thing to determine what degrees of ignorance are consistent or inconsistent with saving Grace in souls, the Resolution of which doth much depend upon those degrees of Revelation, and means of knowledg which men have.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me Philip? * He that hath seen me hath seen the Father *n*: and how sayest thou *then*, Shew us the Father *o*?

* Chap. 1: 45.

t Our Saviour still insisteth upon the Oneness of himself with his Father, and the personal Union of the Divine and Humane Nature in him: for otherwise the Apostles might have been with Christ a long time, and known him, and yet *u* not have seen nor known the Father. *w* But that supposed none that had seen Christ, but must have seen the Father also, there being but one God.

10 Believest thou not that * I am in the Father, and the Father in me *x*? The words that I speak unto you *, I speak not of my self *y*: but the Father that dwelleth in me, he doth the works *z*.

* Chap. 10. 38. and 17. 21, 23.
* Chap. 5. 19. and 8. 38. and 12. 49.

x It is the opinion of Mr. *Calvin*, that these words are not here spoken so much to express his Divine Nature and Being (for so Christ is no more known to us than his Father), as to express his manner of revealing it. Yet is the Divine Nature of Christ fully proved from hence. Others judg, that these words do clearly signifie both the distinction of persons; for nothing is in it self; and also the Union of the persons in the Divine Being. *y* He proveth his Union with the Father, because he spake not those words which he spake of himself; that is, not of himself solely; he revealed but his Father's Will, and declared his Father's Mind; and *z* because the works which he did, he did not by his own sole power, without the concurrence of his Father's power in those Operations.

11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works sake *a*.

a Believe my words (for that is your duty); but yet if you will not believe my words, declaring to you my Union with my Father, [illegible] you see me doing such works as none but God c[illegible]ve me for their sake. It is true, that both the Pro[illegible] and the Apostles spake God's words, not their own to the People, and also did many great and mighty works; but still their Doctrine led unto another, that was Christ; and their Miracles were not wrought in their own names, but in the name of Christ. *Elijah* raised the *Shunamites* dead child to life by prayer to God that he would do it; and the Apostles did the lame man arise, and walk, in the name of the Lord Jesus Christ. Christ's Doctrine terminated in himself; he call'd men to believe in him, and he wrought Miracles by his own power, and by a vertue proceeding out of, and from himself, tho by the power of his Father also, because he and his Father were one in Essence.

12 * Verily verily I say unto you, He that believeth on me *b*, the works that I do, shall he do also, and greater *works c* than these shall he do: because I go unto my Father *d*.

* Mat. 21. 21.

b Not every individual soul that believeth in me, but some of those, particularly you that are my Apostles, and shall be filled with the Holy Ghost in the days of Pentecost; *c* You shall preach the Gospel, and work Miracles, for the confirmation of the truth of the Doctrine of it. Yea, and you shall do greater Works than I have done; not more, or greater Miracles: the truth of that may be justly questioned; for what Miracle was ever done by the Apostles greater than that of raising *Lazarus*? Much less do I think that it is to be understood of speaking with divers tongues: It is rather to be understood of their successful carrying the Gospel to the *Gentiles*, by which the whole World, almost, was brought to the Obedience of the Faith of Christ. We never read that of Christ which we read of *Peter*, *viz.* his converting *three thousand* at one Sermon. *d Because I go to my Father*, he afterwards expoundeth, telling us, that if he did not go away, the Comforter would not come. The pouring out of the Spirit in the days of Pentecost, was the proximate cause of those great works. Now Christ's going to the Father had an influence upon that Mission of the Holy Spirit.

13 * And whatsoever ye shall ask in my name *e*, that will I do *f*, that the Father may be glorified in the Son *g*.

* Mat. 7. 7. and 21. 22. Mar. 11. 24. Chap. 15. 7, 16. and 16. 23. 1 Joh. 3. 22. and 5. 14.

e The *Whatsoever* in this Text, must be limited by what the Will of God hath revealed in other Texts, as to the matter of our prayers; *viz.* they must be things that are for our good; such things as we stand in need of, and as God hath given us a liberty to ask; and indeed no other things can be asked *in the name* of the Lord Jesus Christ; for to ask in Christ's name, signifieth not only the making use of his sacred name in our prayers (tho the constant practice of the Church in Prayer, hath evidenced it the general Opinion of Divines, that this is a part of the sense), but also in asking for his merits, and such things as shall be comformable to his will, and for his glory. Whatsoever (saith he) you shall ask of this nature, *f* I will do. He doth not say, my Father will do, but *I will do it*, to testifie his Divine Power, and Oneness in Power with his Father. *g That the Father may be glorified in the Son.* God hath set up his Rest in Christ, and will be glorified in and through him; and hath therefore given him all Power in Heaven and Earth.

14 If ye shall ask any thing in my name, I will do *it h*.

h The words are doubled for the further confirmation of them, that we might not doubt when we put up our Petitions to God in the name of the Lord Jesus Christ, according to the Will of God.

15 * If ye love me, keep my commandments *i*.

* Chap. 15. 10, 14.

i Do not shew your love to me in mourning, and being troubled for my going from you; but shew it by your Obedience to what I have commanded you. True love must not evaporate in complement, but discover it self in a strict observance of the Commandments of God.

1 John 5. 3. Ver. 21, 23.

16 And I will pray the Father, and * he shall give you another Comforter *k*, that he may abide with you for ever *l*;

* Chap. 14. 26. Rom. 8. 26, 26.

k This Verse containeth a new Argument by which our *Saviour* relieveth his Disciples under their affliction for the want of his bodily presence; that is, the Mission of the Holy Spirit, *another Comforter* (as our Translation reads it); For this he saith, that *he will pray the Father*; not that himself had no concern in the Mission of the Blessed Spirit; for himself telleth us, *Chap.* 16. 7. that *he would send him*, only for the attestation of his Humane Nature; and 2. *Of himself*, as our Mediator: 3. *Of his Father's concern as well as his own, in sending the Holy Spirit*; he here saith, *I will pray the Father, and he shall send you another comforter.* That term, *another*, signifieth the *personal distinction of the Third* from the *First* and *Second Person* in the blessed *Trinity*. And the name here given to the *blessed Spirit*, παράκλητον (which we too narrowly translate *Comforter*), is a term exceeding proper to signifie all the Operations of the blessed Spirit in and upon the souls of his people. The same word, 1 *John* 2. 2. where it is applied to Christ (as here it is to the Spirit), is there much better translated *Advocate*; and it is most probable that our Translators here translate it *Comforter*, because he is here promised to the Disciples troubled, as fitted to their present distress. The Verb from whence the word deriveth, signifies not to *comfort* only, but to *exhort*, and to *be an Advocate* for another. Now it belongs to the Office of an *Advocate* to *suggest* to his Client what may be for his advantage; which is also the Office of the blessed Spirit; *if he seeth his Client in an error*, to reprove, and to convince him; which is also the work of the Spirit, *John* 6. 7. If he seeth him weak, and discouraged, to *uphold*, *strengthen*, and *encourage him*; this is also the Spirit's work, *Eph.* 3. 16. if he seeth him running into an error, to *restrain him*; if he finds him *dull, and heavy*, to quicken him; if he seeth him ready to be rundown, to *defend him*; if he hath any thing to do in the Court, to *prepare, and dram it up for him*, and as occasion serveth, to *speak for him.* All these things (as might be largely shewed) fall within the Office of an *Advocate*, and under the comprehensive term here used. *l* And (saith our Saviour) *he shall abide with you for ever.* I shall be with you but for a while, but he shall abide with you to *eternity* (as some observe this word is constantly used by this Evangelist). So that the *Promise of the Spirit* is not to be restrained only to the Apostles and their Successors in the Ministry, or to be understood only of those extraordinary gifts bestowed on the Apostles, and first Ministers of the Gospel; but to be extended further, both with reference to *persons* and *influences*; and without doubt the influences of the Spirit, both as to *Gifts* and *Graces*, both upon *Ministers* and more private *Christians*, are much more plentiful since the sending of the Holy Ghost, after Christ's Ascension in the *days of Pentecost*, than ever they were before, not as to particular persons, a *David*, a *Solomon*: Or some particular persons might have greater measures than any, or the most have since had: but as to the generality of Ministers, and Christians, doubtless, since the pouring out of the Spirit in the days of Pentecost, there have been greater measures of the Gifts and Graces of the Holy Spirit given out, and will be to the end of the World, than ever was in any Age before Christ's Ascension, which is no more than what was prophesied, *Isa.* 44. 3. *Joel* 2. 28. applied to the days of *Pentecost*, *Acts* 2. 17.

17. but not to be limited to that time or age, either for gifts or gracious habits. for as the extraordinary gifts and powers, held in some degree after the Apostles age, (if we may give any credit to Ecclesiastical history) so both in those ages, and ever since, as to the generality both of Ministers and Christians, (that is, such as are mentioned *ver.* 15. *that love Christ, and keep his commandments*) there have been fuller measures of gifts, of more constant standing use for the Church, such as those of *Knowledge* and *Utterance*, &c. and also of inward graces, than ever before was.

17 *Even* the Spirit of truth *m*, whom the world cannot receive *n*, because it seeth him not, neither knoweth him *o*: but ye know him *p*, for he dwelleth with you, and shall be in you *q*.

m He here explaineth himself, and tells them, that by that other Comforter mentioned, *ver.* 16. he meant *the Spirit*, whom he here calls the *Spirit of truth*, either because he is a Spirit that declareth and revealeth the truth, as in 1 *John* 5. 6. or because he teacheth us truth, 1 *John* 2. 27. he guideth us into all truth, *John* 16. 13. Or in opposition to the *lying Spirit* of the Devil, 1 *Kings* 22. 22. Most probably the holy Spirit is here called the *Spirit of truth*, because of the *Efficiency* he hath as to it. It is he who hath revealed all the truth contained in the Scriptures, to the World. Holy men wrote as they were inspired by him, *Acts* 1. 16. 2 *Pet.* 1. 21. It is he that more particularly and specially revealeth truth to the particular Soul, 1 *Cor.* 2. 12. hence persons enlightned, are said to be made partakers of the Holy Ghost, *Heb.* 6. 4. He leadeth his people into truth, *Chap.* 16. 13. he sealeth and confirmeth truth to the Soul: hence we read of the *demonstration of the Spirit*, 1 *Cor.* 2. 4. *n* This Spirit of truth, the World, that is, men of carnal hearts that are of the World, and in whom worldly lusts predominate, 1 *John* 2. 16. *Chap.* 17. 9 This World, *o* through natural impotency, 1 *Cor.* 2. 14. Through wisdom, 1 *Cor.* 1. 21. through lusts and passions, cannot receive, that is, be made partakers of, *o* because it neither seeth him, who is not to be seen with mortal Eyes, nor *knoweth him* affectionately, and experimentally; he being not to be know by men whose hearts are carnal and full of lusts, *p* but ye know him believingly, experimentally, affectionately, savingly: *q* for he dwelleth in you by a mystical union, *Rom.* 8. 11. 1 *Cor.* 6. 17. and he shall abide with you, by his dwelling in you, and influences upon you.

18 * I will not leave you ‖ comfortless *r*, ‡ I will come to you *s*.

* Ver. 20. ‖ Heb. fatherless. ‡ Ver. 28.

r The word in the *Greek* is *Orphanes*, persons without father and mother, who for the most part are the most comfortless persons, therefore it is translated comfortless; Christ hath a care, not onely of the peoples Salvation and Life, but also of their comforts while they are here; he will not leave his people without proportionable comfort for their distresses. *s* In the *Greek* it is, *I do come to you*, to denote the certainty, and the suddenness of his coming, which is either to be understood of his *Resurrection*, which was (as we know) after the absence of three days: or which is more probable, (for after his Resurrection he stood with them but a few days) in and by his blessed Spirit, (for the Spirit is called the Spirit of Christ) who was to come, and to abide with them for ever. Tho it may also have a reference to his coming again to Judge both the quick and the Dead, to receive them to himself, that (as he said before) they might always be where he was; but the two former senses, are understood as more specially relating to their present distresses, upon account of his bodily absence from them.

19 Yet a little while, and the world seeth me no more *t*, but * ye see me *u*: because I live: ye shall live also *w*.

* Chap. 16. 16.

t The World seeth me now onely with fleshly Eyes; it will be but a little while, and the men of the World shall be able to see me no more; I shall be crucified, and laid in the grave; and tho I shall rise again, yet I shall not be seen of them: (we read of no appearances of him after his Resurrection, but to his Disciples) *u* but ye see me, or shall see me; so they did often after his Resurrection with their bodily Eyes; or it may be understood of a Spiritual sight by the Eye of Faith, or of a sight of experience; (as *seeing* often in Scripture signifieth *enjoying*) *w* Because I live, that is, I shall live by my Resurrection from the Dead, and by my glorious Ascension into Heaven; you also shall live the Life of grace here; and tho your bodies must die, because of sin, yet your Souls shall upon the death of your bodies live; and in the Resurrection, both your Souls and bodies shall live, and together be glorified with me; all this grace and mercy shall flow out to you from me as Mediator, and because I live.

20 At that day *x* ye shall know, that * I *am* in my Father, and you in me, and I in you *y*.

* Chap. 10. 38. 17. 21, 23, 26. Ver. 10.

x Some understand our Saviour here speaking of the day of his Resurrection; others Interpret it of the days of *Pentecost*, when there should be such an effusion of the blessed Spirit: but the following words discover, that it is best Interpreted of the day of Judgment, and the general Resurrection; for *y* they speak of two great mysteries, which the Disciples should understand in that day, which is here spoken of; to wit, The personal Union of Christ with his Father, and the *mystical Union* of *Believers with Christ*; as to both which, tho the Apostles and Believers knew much more after Christs Resurrection, and the pouring forth of the Spirit in the days of Pentecost, than they knew before those times; yet it is a very imperfect knowledge they ever had, or yet have of those mysterious Unions; but in the Resurrection we shall understand these things clearly.

21 * He that hath my commandments and keepeth them, he it is that loveth me *z*: and he that loveth me shall be loved of my Father, and I will love him *a* and will manifest my self to him *b*.

* 1 John 2. 5. and 5. 3.

z Our Lord here doth repeat what he had before said, *ver.* 15 declaring that there is no infallible indication of our love to Christ, but obedience, which is here expresst under two Notions. 1. Having Christs commandments and keeping them, they must both concur to make a true indication of our love to Christ: It is possible that men may have Christs Commandments in their Ears, in their Notion, in their mouths, and yet not keep them; they may hear them, they may know and remember them, they may talk of them, yet they may not keep them; for keeping them denotes universal, diligent, and industrious, steady, and constant obedience to them; and this alone will speak our love to Christ: *a* And if any man thus declareth his love to Christ, Christ declareth, that both he and his father, will take a pleasie and delight in him to do him good: *b* and he shall not live onely under the real benefits of his love to him, but under the sensible manifestations of it. Here is no mention of the Spirits coming with the Father and the Son, because the Son dwelleth in us by the Spirit.

22 Judas saith unto him not Iscariot *c* Lord, how is it that thou wilt manifest thy self unto us, and not unto the world *d*?

c Jude the Brother of *James*, *Jude* 1. the Son of *Alpheus*, not *Judas* the Son of *Simon*, who from the City whence he was, was called *Iscariot*, and was the Traytor; asks our Saviour, *d* how it was, or wherefore it was that he would manifest himself to them, and not to the world? This question either proceeded out of ignorance, not aright understanding of what manifestation of himself Christ here spake; or out of a pious desire, that all might be made partakers of the same grace with them; or out of the Apostles modest opinion of himself and his Brethren; as if he had said, Lord, what are we that thou shouldest speak of any more special manifestation of thy love to us, than to the rest of the world? Or out of a deep admiration of Gods unsearchable Judgments in leaving some of the World, whiles he made choice of others to signifie, with such special distinguishing favours, hiding those things from the wise and prudent, which he revealed to babes.

23 Jesus answered, and said unto him *, If a man love me, he will keep my words *e*: and my Father will love him *f*, and we will come unto him *g*, and make our abode with him *h*.

* Ver. 15.

e If any man love Christ, he will keep Christs words; that is, he will study and endeavour to keep the Commandments of Christ; for if nothing evidenced a true love to Christ, but a perfect obedience to his will, none could comfort himself from his obedience, or conclude his love to Christ from it; but he that loveth Christ, will make it his business to be obedient to him in those things that he hath commanded, and are within his power. And my Father will manifest his love to him in further dispensations of his grace; for it cannot be understood of Gods *Eternal love*, nor yet of his love in *Justification*, and *Regeneration*: for till the man or woman be justified, and regenerated, he will never study and endeavour obedience to the Will of God. This love of God is the cause, not the effect of our obedience; but *love* in this verse must be expounded by *manifesting* in the former verse; and this is certain, that the manifestations of Divine love to our Souls, depend upon our walking with God. *g* This is also meant by God the Father, and Christs *coming* to those that love him, and keep his commandments; *viz.* a coming in the sweet influences of Divine grace, fitted to the Souls various necessities: *h* nay, our Lord promiseth, not onely his and his Fathers coming to, but their making an *abode* with such as *love him*, and *keep his Commandments*. Here the abiding of the first and second person in the Trinity with Believers, *ver.* 16. the abiding of the third person with them is also promised, which all make that presence of God with them, so often promised to them in holy Writ: Thus our Saviour answereth one part of what *Judas said, How is it that thou wilt manifest thy self to us?* because faith our Saviour, you love me and keep my words; for tho no love, no works of ours foreseen or seen, be the cause of eternal love, or the first grace; yet it is so much a cause of further grace, especially in the sensible manifestations of it, that no Soul must expect

it that doth not love Christ, and keep his words. He also further gives them a reason, as to the second thing he asked, why he did not manifest himself to the World?

24 He that loveth me not, keepeth not my sayings *i*, and * the word which you hear is not mine *k*, but the Fathers which sent me *l*.

* Chap. 5. 19. ver. 10.

i Because they did not love him, nor keep his sayings, their sin was aggravated; because *k* the words which he spake, were not his Will onely, *l* but the will of his Father who had sent him into the World, to reveal his Will to the Sons of men.

25 These things have I spoken unto you, being yet present with you *m*.

m That is, as to his bodily presence: for more than three years I have been fulfilling a ministry amongst you, and have spoken many things to you.

26 But the Comforter, *which is* the holy Ghost, whom the Father will send in my Name *n*, * he shall teach you all things *o*, and bring all things to your remembrance, whatsoever I have said unto you *p*.

* Chap. 16. 13. 1 John 2. 26, 27.

n The word is the same, which was so translated before; (see the import of it, *ver.* 16, 17) he is either called the *Comforter*, and the *Spirit of truth* here, the *Holy Spirit*. The Father here is said to send in the name, that is, with the *Authority*, and upon the Mediation of the Lord Jesus Christ: and two pieces of the Spirits work besides *Comforting*, are here expressed. *o* He shall more fully explain to you all things: three of the Apostles themselves had already in this Chapter discovered great degrees of ignorance as to the Doctrine of the Trinity, Christs Union or Oneness with his Father, &c. You shall not be left (saith our Saviour) in this ignorance; for when the holy Spirit shall come, he shall more fully and perfectly instruct you in all things, which I have already instructed you, and which are necessary for you to know in order to your eternal happiness: *p* and shall bring to your remembrance the things I have taught you, so as you shall more fully and clearly understand them; and tho you may have forgotten them, yet they sha'l by the holy Spirit be received in your memories, so as they shall not be like water spilt on the ground, which cannot again be gathered up, but like seed sown in the Earth, which tho it may at present rot, and die under the clods, or at least not Spring up; yet it shall spring up, and bring forth desired fruit. It is one great work of the holy Spirit, to bring the revelations of holy Writ to our remembrance, and withall to clear to us the sense of them, and confirm our faith in them, and chiefly quicken us to practice what is our duty: but it is to be observed, that the Spirit doth not make revelations of new Notions; it onely brings to our remembrance what Christ hath said, and further revealeth what was before in the word revealed, tho possibly particular persons were ignorant of such revelations of the word: so things may be new, and newly revealed to us, which in themselves are not so. There are no new truths, but particular persons may have new discoveries of old truth, which they had before misapprehensions of.

27 Peace I leave with you *q*, my peace I give unto you *r*: not as the world giveth, give I unto you *s*. Let not your heart be troubled, neither let it be afraid *t*.

q Peace be with you, or to you, was the *Jewish* common salutation, 1 *Sam.* 25. 6. under that general name they comprehend all manner of good: With this good with they both saluted their friends when they met them, and took their farewell of them when they left them. Christ being now about to take his leave for a time of his Disciples, wisheth them *Peace*; nay, he doth not onely wish it to them, but he *leaves* it to them, he giveth it them as a legacy, and that in another kind of peace, and in another manner than was common. *r* He therefore calls it *his Peace* revealed in the Gospel, *Eph.* 6. 15. purchased with his blood, *Rom.* 5. 1. brought to the Soul by his Spirit, by which we are sealed to the day of Redemption: Christs peace is either Union, or Reconciliation with God, or the copy of it, which is a quiet of conscience, and assurance of his love: Or an union with men by *Brotherly* love, so often commended and pressed by Christ. *s* Nor doth Christ give this peace as the men of the World giveth peace, who often with peace earnestly, never considering what it is they say; often, falsly, formally wishing peace, when they are about to strike those to whom they wish it, under the fifth rib, and when they are most serious with it, but cannot give it: Christ leaves it to his Disciples for a legacy, giveth it to them as a gift; if they want it, it is their own fault; therefore *t* as in the first verse, so here again, he saith, *Let not your heart be troubled*; and adds, *neither let it be afraid*. *Fear* is one of those passions which most usually and potently doth disturb the hearts and minds of men; but there was no reason it should have this ill influence on Christs Disciples, because he had left them *Peace* for his legacy, and the gifts of God are without repentance; and *if God be for us*, saith the Apostle, who, or what can be against us?

28 Ye have heard how * I said unto you, I go away, and come *again* unto you *u*. If ye loved me, ye would rejoyce, because I said, I go unto the Father *w*: for my Father is greater than I *x*.

* Ver. 18.

n They had heard our Saviour saying so, *ver.* 3. *m* It is of the nature of true love, to rejoice in the good of the object beloved, as much as in its own, nay before its own; (saith our Saviour) *if you loved me*, that is, as ye ought to love me, for our Lord had before owned, that they did love him, giving it as a reason why he rather revealed himself, and manifested himself to them, than to the World, *ver.* 23.) you would (saith our Saviour) not have been so unreasonably disturbed at my telling you, that I shall leave you; because I not onely told you, that I would come again to you, but because I told you, that I was *going to my Father*, *ver.* 2. from whom tho I was never separated, as I am God over all blessed for ever: yet my *human Nature* was yet never glorified with him, so that I shall be there much happier than here; being *highly exalted*, and having a *name given me above every name*, *Phil.* 2. 10 *x* For *my Father is greater than I*; not greater in *Essence*, (as the *Arrians* and *Socini* us would have it): he had many times before asserted the contrary; but greater, 1. Either as the order amongst the Divine persons, because the Father begat, the Son is begotten; the Father is he from whom the Son proceeded by *Eternal generation*: in which sense, divers of the Ancients, amongst whom *Athanasius*, *Cyril*, and *Augustine*, and some modern Interpreters understand it. Or 2. as a Mediator sent from the Father, so he is greater than I. Or 3. In respect of my present state, while I am here in the form of a servant, and in my state of *humiliation*, which seemeth to be the best interpretation, if we consider the words before; *You would rejoice, because I say unto you, I go unto my Father*: for the true reason of that joy must have been, because Christ in his glorious state of Exaltation, would be much more happy than he had been in his state of Humiliation, while he was exposed to the scoffs, reproaches, and injuries of men, the temptations of Satan, &c.

29 And * now I have told you before it come to pass, that when it is come to pass, ye might believe *y*.

* Chap. 13. 19.

y Evils that surprize us are always the most heavy, and load our spirits (saith our Saviour) before these things come to pass, I have given you notice of them, that when you see them come to pass, you might not be overwhelmed with sorrow, and trouble, to the hinderance of your faith in me; but understanding that I have told you the truth, before the thing come to pass, you may be assured that I am not mere man, but truly God, and receive, and imbrace me, and rest upon me as your Saviour.

30 Hereafter I will not talk much with you *z*; for the prince of this world cometh *a*, and hath nothing in me *b*.

z I shall not have much time hereafter to reveal my mind to you, my suffering is very near, the Devil who is the Prince of this World, *Chap* 12. 31. (see the notes there) *Chap.* 16. 11. *Eph.* 6. 12. He cometh by the evil Angels, or rather by vile and wicked men, as his instruments: *Judas* and the Souldiers. He doth not say wherefore he came, but it is easily understood: *b* and he hath nothing in me that he can justly fault, and take advantage against me, for he findeth no guilt in me, to give him any advantage against me; I shall die as an innocent person, and be cut off, but not for my self, (as it was Prophecied of the *Messiah*, *Dan.* 9. 26) but (as it is there *ver.* 24.) *to finish transgression, and to make reconciliation for iniquity, and to bring in everlasting Righteousness*.

31 But that the world may know that I love the Father: and * as the Father gave me commandment, even so I do *c*; Arise, let us go hence *d*.

* Chap. 12. 18.

c I die not for my own sin; but being *found in fashion as a man, I humbled my self, and became obedient unto the death, even the death of the Cross* (as *Phil.* 2. 8.) to let the World know, that I love the Father, and am obedient to him, doing even so as he hath commanded me. *d* Arise from Supper, (after which they were wont sometimes to lengthen out discourse) the Supper in *Bethany* as some think: but to me it seems more probable. (as I said before) to be the Passover Supper, and the Lords Supper which immediately followed that; and let *us go hence*, out of the guest chamber (where the Passover was to be administred). So as it seems most probable, that the discourses in the two next Chapters were as they went along in the way to *Mount Olivet*. In this discourse our Saviour hath most applied himself to relieve his Disciples upon their disturbance, for their want of our Saviours bodily presence.

CHAP.

CHAP. XV.

As our Saviour in the former Chapter had chiefly spent his discourse for the relief of his Disciples under their trouble for the want of his bodily presence; so he seemeth in this chiefly to bend his Discourse for the comfort of them under their disturbance, for fear they should, together with the want of the comfort they had in his bodily presence, want also his spiritual influences; to prevent which, he compareth himself to a Vine, then to the Branches; and showeth by that similitude, the near Union they had with him, and the influence he would, and must have upon them, so long as they did abide with him. From the 18th Verse to the end, he comforts them by a variety of Arguments against that black storm of persecution which he had so often told them would arise after his departure from them, from the hatred of the World, of wicked men, both Jews and Gentiles, that were enemies to the Cross of Christ; as to which he comforts them by a variety of Arguments to the end of the Chapter, and continueth his Discourse of that nature also in the following Chapter.

I Am the true vine *a*, and my Father is the husbandman *b*.

a Christ had but newly come from his last Supper, wherein he had sanctified the fruit of the Vine, by setting it apart, as one of the *Elements* in that holy Sacrament, and told them, *ver.* 18. of the 22d *Chapter* of *Luke*, That he would *no more drink of the fruit of the Vine, until the Kingdom of God should c me*. This (as some suppose) gave occasion to this *Parable*, or Discourse about the *Vine*: Others think, that in his passage from the Guest-chamber to the Mount *Olivet*, he saw a *Vine*, which gave occasion to this discourse, it being with him very ordinary to graft spiritual Discourses upon sensible Objects occasionally occurring, as *Chap.* 4 he raised a Discourse of *living water* upon the sight of the water at *Jacob's Well*, and the womans discourse about it; and *Chap.* 8. he founded another discourse concerning the *bread of life*, upon the Loaves that were multiplied. Whatever the occasion was (of which we can affirm nothing certainly), certain it is, that the *Notion of a Vine*, with respect to the *Root* and *Body* of it (for he calls his Disciples the Branches), excellently agreeth to Christ, whether in respect of his present low condition, and mean appearance to the World (as a Vine hath less beauty than most Plants); or in respect of its exceeding fruitfulness; or as it is the Basis and Foundation of the Branches, in which they are, and thrive, and are fruitful, which seemeth here to be chiefly intended As all the Branches are united to the Vine, in it they live, bud, bear fruit. There are Three principal things which our Saviour teacheth us by this Similitude, 1. *That we have no ability to do good but from Christ*. 2. *That believers have a true and real Union with the Lord Jesus, which while they uphold by faith and holiness, they shall not want his influence upon them*, nor his Father's care over them, in purging them, that they may bring forth much fruit. 3. *That if any professing him, prove unfruitful, God will take them away*; they shall wither, be cast into the fire, and burned He calls himself the *true Vine*, to shew them, that *their fruit* was not in themselves, but must be found in him; or that their *fruit* could not proceed from *Moses*, the Observance of the *Ritual* or *Moral Law* given them by him; but it must flow from their spiritual Union with him, and that influence of Grace which should flow from that Union. Or else *true* (as sometimes it doth in Scripture) may signifie *excellent*. As he compareth himself to the *true Vine*, by which he signifieth to us, that he is the true root and support of our spiritual life and fruit; so he compareth his Father to the *Husbandman*, to let us know, that his people are not onely under his, but under his Father's care, which he afterwards more particularly openeth. He also, *ver.* 2. compareth Believers, or Members of the Church, to *Branches* in a Vine.

2 * Every branch in me, that beareth not fruit, he taketh away *c*: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit *d*.

* Mat. 15. 13.

c And concerning his Father's care, he tells us, That as the good *Vine-dresser* cutteth off those branches in the Vine which bring forth no fruit; so his Father will take away such branches in him as bring forth no fruit. But here arise seth a Question, *viz. Whether, or how any can be branches in Christ, and yet bring forth no fruit?* *Ans.* Some say, there is no need of translating the words so, which may as well be translated, *Every branch not bringing forth fruit in me*. Indeed no true fruit can be brought forth but in Christ; but yet much that looks like fruit, much that men may call fruit, may be brought forth without any true spiritual Union with Christ. All acts of moral *Discipline*, or any acts of *formal Profession* in Religion, may be brought forth without any true Root and Foundation in Christ; and God will in the end discover, and cut off those who bring forth no other fruit. But 2*dly*, Men may be said to be *branches in him*, by a *Sacramental implantation*, being baptized into him, *Rom.* 6. 3. and are hereby Members of the Visible Church, and make a visible profession of adhering to him, with respect to their own good opinion and persuasion of themselves, tho they be not so in respect of any true, spiritual, and real implantation. But those who in the last sense, are not in him, bring forth no fruit unto perfection, and God will cut them off, either by withdrawing his restraining Grace, and giving them up to strong delusions to believe lies; or to a reprobate mind, and vile lusts and affections; or by taking away their gifts; or some way or other, so as they shall never have any eternal Communion with God in glory. *d* But if any man bringeth forth true spiritual fruit in Christ, him God the Father will purge by the sprinkling of Christ's Blood yet further upon his Conscience, *Heb.* 10. 22. and by *his holy Spirit* working on him like fire to purge away his dross, and like water, *to purge away his filth*; and by his Word, 1 *Pet.* 1. 22. by *Fire*, *Acts* 15. 9. by *Crosses*, and *Trials*, *Isaiah* 1. 25. and 27. 9 that he may be more fruitful in works of *Righteousness* and *Righteousness*.

3 * Now ye are clean through the word which I have spoken unto you *e*.

* Chap. 13. 10.

e Now that the Traitor is gone out from you, ye are all clean, not by any works which you do, much less upon the account of any legal and ceremonial rites and purifyings; but through my Word, you believing and obeying, *Eph.* 5. 26. 1 *Pet.* 1. 22. Our cleansing is in Holy Writ attributed sometimes to the Blood of Christ; sometimes to the Spirit, sometimes to the Word By the *Blood of Christ* we are made cleans as to *justification*; washed; but yet we had need *wash our feet*, contracting soil every day in a sinful World, from which we are cleansed by the purifying Virtue of the Holy Spirit, working by, and together with the Word, which purgeth us of our dross, and maketh us obedient to the Will of God.

4 Abide in me, and I in you *f*: As the branch cannot bear fruit of it self, except it abide in the vine: no more can ye, except ye abide in me *g*.

f This our *abiding in Christ* is expounded, *ver.* 7. by an *abiding in his words*, *ver.* 10. *by abiding in his love*, an *abiding in his Spirit*, 1 *John* 2. 27. *a walking as Christ walked*, 1 *John* 2. 6. *ver.* 10. *an abiding in the light*, not sinning, 1 *John* 3. 6. The Exhortation is without doubt to an *holiness of Life and Conversation*, by which our Union and Communion with Christ is upheld and maintained, and which is in it self an abiding in the love of Christ: Nor is there a want of sufficient Reason for this Exhortation, tho our *Union* with Christ cannot be dissolved, nor our Communion with him wholly interrupted, because. (1). it must be upheld and maintained on our part by the exercises of Faith and Holiness. (2). The sense of it in our souls may be eclipsed, and wholly fail, *Psal.* 22. 1. (30). We may fall away totally, tho neither totally (as *Lutherans* say), because the Seed of God abideth in the Believer; nor yet finally (as *Papists* say). We had need therefore of all Exhortations and Arguments imaginable, to persuade us to do what in us lieth, that we may abide in him. *g* We have a great encouragement to the use of all possible endeavours to abide in the love of God, from the promise annexed, *and I in you*; that is, I will abide in you; do you strive, and I will help you to perfect; do you fight, and I will help you to overcome; I will continue to you such gradual influences of Grace, as shall be sufficient for you; *Grace* wherein, and whereby you shall stand, *Rom.* 5. 2. You shall be *kept by the power of God through faith to salvation*. *h* But look, as it is with the *Branch*, it cannot *bear fruit of it self*; but if it be once *separated* from the influences of the Stock, it dies and withereth; so it will be with you; you can bring forth no fruit unless ye abide in me.

5 I am the vine, ye *are* the branches *i*: he that abideth in me, and I in him, the same bringeth forth much fruit *k*, ‖ * for without me ye can do nothing *l*.

‖ Or, severed from me. * Hos. 14. 8. Phil. 1. 11.

i That is, I am as the Vine, you are as the Branches; without the continual influence of the Vine upon the branches, they bring forth no fruit; but that influence continuing, no Plant is more fruitful than a Vine is: So without the continual influence of my Spirit of Grace upon you, you will be altogether barren and unfruitful; but if you have that influence, you will not be fruitful only, but very fruitful: (*l*) for without my such continuing influence, you will not only be able to do little, but you will be able to do nothing that is truly and spiritually good and acceptable in the sight of God.

6 If a man abide not in me *, he is cast forth as a branch, and is withered *m*, and men gather them, and

* Mat. 3. 10. and 7. 19.

and cast *them* into the fire, and they are burned *n*.

m Our Lord yet pursueth the *Metaphor* of the *Vine*, the *Branches*, and the Husbandman: Look (saith he), as it is with a *Vine*, when the time of pruning the Vine cometh, the Vine-dresser cutteth off the fruitless luxuriant branches, and throweth them by, which being done, their greenness presently abateth, and they wither, *m* and after a time, some come and gather them up, and cast them into some fire, where they are burned: so it will be with you; if you do not bring forth fruit, God will take from you his common influences, which have for a while made you to look specifically, and your Profession, or your Parts and Gifts will wither and decay, and in the day of Judgment the Angels, *Mat.* 13. 40, 41. shall gather you up, and God shall cast you into Hell, where you shall perish as miserably, nay, infinitely more miserably than if you were burned with fire.

7 If ye abide in me, and my words abide in you *o*, ye shall ask what ye will, and it shall be done unto you *p*:

* Ver. 16.

o Here our Lord expounds what he meaneth by that *abiding in him* which he before mentioned by another phrase [*and my words abide in you*], my precepts and promises, so as you by faith embrace the promises, and by *obedience* live up to the precepts which I have given you: for without these, tho the words of Christ may come unto men in the preaching of the Gospel, their ears may receive the sound of them, yet the Word doth not dwell and abide in the soul: but if the Word abides in the souls of men and women, *o* then they may in prayer ask of God what they will, keeping to the conditions and limitations elsewhere required in holy Writ, according to God's Will, 1 *John* 5. 14. believing, *Matth.* 21. 22. in the Name of Christ, *Chap.* 14. 13, 14. for the honour and glory of God (to which end all our actions must be directed), and they shall be granted to us.

8 Herein is my Father glorified, that ye bear much fruit *q*, so shall ye be my Disciples *r*.

p Here are Two Arguments to press his Disciples *abiding in him*, that so they might bring forth much fruit. 1. Herein (saith our Saviour) is my Father *glorified*. The glorifying of God is the great end of our lives, 1 *Cor.* 10. 31. God is glorified by men and women bringing forth much fruit, *Matth.* 5. 16. the *fruit unto holiness*, Rom. 6. 22. fruit is the product of the Plant, from the natural moisture that is in it, nourished and augmented by the fatness of the Earth in which it stands, and by the warmth of the Sun drawn out to the producing of such effects, according to the nature of the Plant. According to the different nature of Plants they bring forth various fruits, *Matth.* 7. 16, 17, 18. Hence we read of the *fruit of sin unto death*, and the *fruit of righteousness unto life*. The first is every man's natural fruit, until he be ingrafted into Christ: being ingrafted into him, the soul having a new Nature given to it, being regenerated and renewed by the Holy Ghost, it no longer bringeth forth fruit from its old Principle, and according to its old nature, but from its new Principle, and according to its new nature; as the cultivated Earth that is plowed and harrowed, doth not bring forth Weeds and ordinary Grass, according to its nature, but bringeth forth fruit according to the Seed that is cast into it, yet not without the influence of Heaven, both with respect to the dew of it, and the warmth which it hath from the Sun; so the soul being regenerated, the fallow ground of it being plowed up, and the seed of righteousness being sown in it, it no more brings forth the weeds of lusts and corruptions, or onely ordinary acts of humane nature, but it brings forth fruits according to its new nature, and the new seed of the Word now sown in it, and dwelling in it. And look, as it tendeth to the honour of the Husbandman, when the ground by him plowed and manured, brings forth much fruit; so it tendeth to the honour and glory of God, when the souls renewed, manured, and influenced by him, bring forth much of the fruit of righteousness and holiness. *r* And tho men must be Christ's Disciples before they bring forth any fruit, yet their bringing forth much fruit is that which alone can evidence and make them appear to be the Disciples of Christ. And often in Scripture *being* signifieth *appearing*, as *John* 8. 31. *Rom.* 3. 4.

9 As the Father hath loved me, so have I loved you: continue ye in my love *s*.

q What our Saviour before called an *abiding in him*, and *his words abiding in us*, and a *bearing* and *bringing forth much fruit*, he here calleth a *continuing in his love*, tho indeed this phrase also may be interpreted by a continuance in the favour of God and Christ, in that state of love into which God hath put the souls of those who are his true Disciples: But I had rather interpret it of that *love* wherewith they loved Christ, than that wherewith Christ loved them. So the former words are an Argument to persuade perseverance, or a continuance in those acts of holiness by which men alone can shew their true love to Jesus Christ, from Christ's love to them which he there expresseth; *As the Father hath loved me, so I have loved you*; where the particle *as*, is onely a note of *comparison*, but doth not denote an *equality*; onely signifieth *truth* and *greatness*; As truly and sincerely as the Father loveth me; Or I have loved you with a *great love*, bearing some proportion to the love wherewith *my Father loveth me*; the Fathers love to Christ is *Eternal, Immutable, Constant*, full, and perfect, *Wise*, and *Just*, free in all these respects; Christ loveth his people as the Father loveth him: this ought to engage them again to love him, and so to walk, as they may continue in that state of favour into which his goodness hath advanced them.

10 * If ye keep my commandments, ye shall *t* abide in my love; even as I have keep my Fathers commandments, and abide in his love *u*.

* Chap. 14. 21, 23.

t Abiding in Christs love in this verse, may be interpreted as before, either *actively*; you shall continue your love to me according to what we had, *Chap* 14. 15. Obedience to the commandments of Christ, being the onely way to shew and declare the truth of our love to Christ. Or else *passively*, you shall keep your selves in my favour. I will love you: *t* Thus I abide in my Fathers love; I do not shew love to my Father by my words and expressions onely, nor by performance of some ceremonial ritual services, which he hath required; but by fulfilling his whole Will and Counsel, by yeilding an *Obedience* to him in all things. I love you as my Father loveth me: and you must abide in my love, by the same ways and means that I abide in my Fathers love The Disciple is not above his Master, nor the Servant above his Lord.

11 These things have I spoken unto you, that my joy might remain in you *w*, and * *that* your joy might be full *x*.

* Chap. 16. 24.

w The end of my pressing so much the duty of holiness upon you, under the notions of abiding in me, abiding in my love, in my words, bringing forth much fruit, &c. is, that I might have a continual cause to rejoice in you. Joy is nothing else but the satisfaction of the reasonable Soul into union with an object which it loved and desired. Christ willing and desiring the perfection of his Disciples, according to the rational workings of human nature; is properly said to rejoice in the satisfaction of his will, in which sense joy and rejoicing, are often in Scripture attributed to God. *x* Nor doth Christ press them to this, that he might rejoice in them, but also that *their joy might be full*: That *Joy* and *Peace* which attends and follows believing, *Rom.* 15. 13. Called the *peace of God. Colos.* 3. 15. *A peace which passeth all understanding, Philip.* 4. 7. No man maketh Christ to *rejoice over him*, but he thereby also procureth unspeakable *joy* and *peace to himself*. As no man *griezeth* his *Spirit*, but also purchaseth grief and sadness to himself in the latter end.

12 * This is my commandment, That ye love one another, as I have loved you *y*.

* 1 Thes. 4. 9. 1 Pet. 4. 8. 1 John 3. 23. and 4. 21.

y This is that which our Lord called the new commandment, *Chap.* 13. 34. (see the notes there.) He had before pressed the *keeping of his words, continuing*, and *abiding in his words, keeping his commandments*, &c. Here he tells them what was his commandment: not his onely commandment, but that which he laid a very great stress upon; a commandment most necessary to be pressed, because so necessary to keep up and uphold his Church in the World; (love being the very ligament of that Society) and because there was a greater failure in obedience to this, than in some others, as may be learned from our Saviours correction of the Pharisees interpretation of that Law, *Matth.* 5. This he pressed to an higher degree, as he had loved them; not that it is possible that our love to our Brethren, can rise up in any proportion to that love wherewith Christ hath loved us; but to mind us to eye him, to press forward toward this mark. *As* here again doth not signifie *equality*, but a *comparison*; as truly and sincerely as I have loved you, and pressing after the highest degree of love.

13 * Greater love hath no man then this, that a man lay down his life for his friends *z*.

* Rom. 5. 7.

z The reason of this is, because *Life* is the greatest *Earthly good* to men under ordinary circumstances; *Skin for skin and all a man hath, for his life*. Now it is impossible that a man should shew a greater love to another, than by parting with the greatest good he is in possession of for his sake. Hence our Saviour proves, that he loved them with the greatest love, because he for their sake was about to part with, what in the common judgment of men is the greatest good. The greatness of the love of Christ to us, is from hence often commended to us in Scripture; and our mutual love to our Brethren is pressed upon this argument, *Eph.* 5. 2. 1 *John* 3. 16. But how did Christ lay down his life for his friends? when the Scripture tells us, *That the just died for the unjust*, 1 *Pet* 3. 18. and *that while we were enemies, we were reconciled unto God by the Death of his Son*, Rom.

Rom. 5. 10. *Anst. Friends* must not here be taken as a name of *Relation*, but onely as it signifieth the *objects of love*; persons we have set our love upon, whither they mutually love us or no, as the World was the object of that love to God, which moved him to send his onely begotten Son, *John* 3. 16. Tho they for whom Christ dyed, were enemies by their wicked works, yet by his death they were *reconciled*; but possibly the first answer is best, for by Christs Death they were onely meritoriously reconciled, and after this enemies to God, till they received the word of reconciliation, and believed in Christ.

14 * Ye are my friends, if ye do whatsoever I command you *a*.

* Chap. 14. 15. See Matth. 12. 50.

a Our Lord presseth obedience to his commandments as a means, and indeed the onely means by which we can declare our love to Christ, and also useth a new argument to press their obedience, from his assuming them into the *state* and dignity of his friends.

15 Henceforth I call you not servants, for the servant knoweth not what his lord doth *b*: but I have called you friends; for all things that I have heard of my Father, I have made known unto you *c*.

b By his saying, I call you not *servants*, he doth not discharge them of that duty and service which they owed to him; for in pressing them to obey his commandments, he declareth that duty they owed to him; he onely sheweth that they were no ordinary servants, but taken into a state of dignity, favour, and familiarity, beyond that of servants. and that he had not treated them like servants, but like intimate familiar friends. *c* For look as ordinary masters in the World, communicate their counsels, and whole heart to their friends, especially in things which are of any concern, or may be of any advantage for them to know and understand: whereas they keep themselves at distance from servants, and they onely know so much of their minds as is by them to be done in their masters service: so he had not onely revealed to them their duty, what was to be by them done in his service, but had been more free, giving to them to know the *mysteries of the Kingdom of Heaven*; as he told them, *Matth.* 13. 11. as well telling them his Fathers counsels on the behalf of them, and whatsoever he might communicate to them, as his Fathers Will; what he would have them to do in obedience to his commandments.

16 * Ye have not chosen me *d*, but I have chosen you, and ‡ ordained you, that you should go and bring forth fruit *f*, and *that* your fruit should remain *g*: that ‖ whatsoever ye shall ask of the Father in my Name, he may give it you *h*.

* 1 John 4. 10, 19. ‡ Matth. 28. 19. Mark 16. 15. Colos. 1. 6. ‖ Ver. 7.

d You have not chosen me to be your Lord, Master, Saviour, *e* but I have chosen and *ordained you*: so we have it in our translation; but the *Greek* is, Ἔθηκα, I have set you, or placed you in a station What chusing Christ here speaks of, is doubted amongst various Divines. Some think that our Saviour here speaks of his choice of them to the Apostleship, as *Luke* 6. 13. *Chap* 6. *ver.* 70. those who thus understand it, understand it by *going*, and *bringing forth fruit*; the Apostles going out, *Preaching*, and *Baptizing* all *Nations*, bringing forth fruit amongst the Gentiles. But others understand it, of *election to eternal Life*, and the means necessary to it; for our Saviour brings this as an argument of his greatest love: *Judas* was in the first sense chosen, yet not beloved with any such love; and this seemeth to be favoured by *Chap.* 13. 18. *I speak not of you all, I know whom I have chosen*: and certain it is, *Augustine*, and others of the Ancients from hence proved the freedom of *Election*, and *special Grace*. Both senses may be united; for the *Eleven*. (to whom Christ was now speaking) were chosen in both senses; they were chosen *f* for this end, to bring forth fruit amongst the Gentiles, turning many to Righteousness, and that they might bring forth the fruit of holiness, in obedience to the Gospel of Christ. *g* Yea, not onely to bring forth fruit, but that they might persevere in bringing forth fruit; *h* and that thus doing, they might have a freedom of access to the Throne of Grace, and obtain whatsoever they should ask of the Father, in the Name, for the merits, and through the Mediation of the Lord Jesus Christ. See the notes on *Chap.* 14. 13, 14.

17 These things I command you, that ye love one another *i*.

i This is but the repetition of the same precept we before had, unless we will understand it as a more special charge upon them, considered as Ministers of the Gospel; the mutual love of Ministers, being highly necessary for the good and peace of the Church of God, over which God hath set them.

1 Joh. 3. 13.

18 * If the world hate you *k*, ye know that it hated me before *it hated* you *l*.

k In this latter part of this *Chapter*, our Lord cometh to comfort those who were his true Disciples, against that third trouble, from the prospect they had of that hatred which the World would pour out, and execute upon them, assoon as he should be withdrawn from them. *Hatred* is rooted, and originated in the heart, and is properly a displeasure that the mind taketh at a person, which fermenting, and boiling in the mind, breeds an abhorrence of that person, anger, and malice, and a desire to do him mischief, and root him out, and then breaks out at the lips, by lying, slanders, calumnies, cursings, wishing of evil, &c. and is executed by the hands, doing to such persons all the harm and mischief, within the power of him that hateth: All this is to be understood under the general term *Hate*. By the World here, must be meant *wicked men*, in opposition to good men, who are often in Scripture called the World, because they are of the earth earthly; they relish and favour nothing but worldly things, and pursue nothing but worldly designs. Against this our Saviour comforts them, first by telling them, That this part of the World hated him before it hated them; which must needs be so, because they hated them as his Disciples, and for that very reason.

19 * If ye were of the world, the world would love his own: but ‖ because ye are not of the world *m*, ‖ but I have chosen you out of the world *n*, therefore the world hateth you *o*.

* 1 John 4. 5. ‖ Chap. 17. 14.

m Men and Women may be in the World, yet not of the *World*. *Of the World*, here signifies carnal men, such as are like to them of the World in their studies, designs, counsels, affections; as *of the Devil*, and *of God* signifies, *Chap.* 8. 44, 47. If you had affections, lusts, and dispositions like them, and drave no other designs than they drive, you might expect that as it is of the nature of all men to love such as are like to them in manners and studies; so they would love you, take a delight in you, be kind to you, and do you all offices of love: *n* but because you are not of such tempers, dispositions and inclinations, but that I having chosen you out of the World, have given you new hearts, new frames and dispositions, quite contrary to theirs; therefore the World disliking you, and seeing that your principles are quite opposite to theirs, abhor, and hate you, and will be ready to do you all that evil and mischief. which is the product of a rooted hatred and malice in the heart: This is a second argument by which our Lord comforts them. It is drawn from the cause and root of that hatred, which they would meet with: it was not for their faults or sins, but because they were the objects of Christs love, which being also shed abroad in their hearts by the holy Ghost, produced again in them holy affections and dispositions, making them wholly unlike to men in the World.

20 Remember the word that I said unto you *p*, The servant is not greater then the lord: If they have persecuted me, they will also persecute you ‖: if they have kept my saying, they will keep yours also *q*.

‖ Ezek. 3. 7.

p The word that I said unto you, *Chap.* 13. 16. to press you to humility, and a mutual serving of one another in love, and which I spake to you, *Matth.* 10. 24. when I first sent you out, and I spake it then to you upon the very same account, that I now speak it. *q* You that are my servants, cannot look to fare better with the World, than I that am your Master, you know they have hated me, you must expect they should persecute you: if there be any of them whose hearts God shall incline to keep my sayings, they will also keep your words, which are but my sayings explained to them, and further pressed upon them.

21 But * all these things will they do unto you for my Names sake *r*, because they know not him that sent me *s*.

* Matt. 24. 9. Chap. 16. 3.

r For my Names sake, here signifies no more than for *my sake*, as *Matth.* 10. 22. for your Preaching, owning, and professing me and my Gospel: *s* and this they would not do, if they had any true knowledge of faith in, or love for him that sent me: for *knowing* (as hath been often said) in holy Writ, and particularly in this Gospel, signifieth not the bare comprehension of the object by our understanding, but such a comprehension of it, as is operative and efficacious, to the bringing forth of all such effects, as are proper to such a knowledge and comprehension. So as this text containeth two arguments more, to arm them against the hatred of the World: The first, from the honourableness of the cause, for Christs Names sake. The second from the ignorance and blindness of the persons.

22 * If I had not come and spoken unto them, they had not had sin *t*: ‡ but now they have no cloak for their sin *u*.

* Chap. 9. 41. ‡ Rom. 1. 20. ‖ Or, Excuse.

t The had not had this particular sin, of not knowing him that sent me: Or they had not had such degrees of sin, as they now have; or they had had more to say in excuse, or for a cover for their sin. Ignorance of the Will of God will not excuse sinners wholly, but it will excuse them in part; and this last seemeth to be the sense of the words by the

the latter part of the Verse, because it is opposed to an having no cloak nor excuse for their sin. If Christ had not come in his Incarnation, in his Preaching the Gospel, &c. they could not have been guilty of that hatred, and malice which they shewed against him, which was their greatest guilt; and they would have had this to say, Lord! we know not what Christ was, as *Matth.* 25. 44. but now faith our Saviour, they have no cloak, no colour, no pretence, I am come, I have revealed my Fathers mind and will to them, yet they will not receive me: no, tho I have done those works before them, which no man ever did, nor could do but by a Divine Power.

* 1 Joh. 2. 23. 23 * He that hateth me, hateth my Father also *w*.

w This agreeth with what we had, *Chap.* 5. 23. It is a common error of the World, that many in it would pretend to love God, while yet they are manifest haters of Christ and his Gospel: Now faith our Saviour, This is impossible; whosoever hateth him who is sent, hateth also him that sent him. God the Father, and Christ are one, and no man can hate Christ, or be an enemy to Christ, but he must be an enemy to his Father: and as this is an aggravation of their sin, so it is a great argument of consolation to the Disciples of Christ, that those who should be their enemies, were such as were in reality Gods enemies.

24 If I had not done among them the works which none other man did, they had not had sin *x*: but now have they both seen, and hated both me and my Father *y*.

x Our Saviour often appeaseth to his works, both to own his Mission from God, and also to prove the *Jews* inexcusable, in their not receiving and imbracing him: for which latter purpose he mentions them here, and faith, that he had done such works as no man did, and by his *own Power* and *Power*. Christ did some works, as we do not read, that ever man did; such as the multiplying of the loaves, the giving sight to those that were born blind, the healing of so many desperate diseases: And for such as he did, which God had also given men a power to do, he did them in a quite different manner from that in which men did them. *Elisha* raised the *Shunamites* child to life, but it was by Prayer. *Peter* cured the lame man, *Acts* 3. 6. but it was *in the Name of Jesus Christ of Nazareth*. We read indeed of Christs praying at the raising of *Lazarus*; but his ordinary way, was by his word of command, which was a quite different way than that used by those men, by whom miracles had been wrought. Besides, it is manifest, that the generality of the *Jews* did not look upon Christ as one sent from God, tho many of them did; and admit that there had been nothing in the miracles wrought by Christ, more than *Elijah*, or *Elisha*, or the Prophets had done; yet it had been sufficient for to have convinced them, that he acted by a Divine Power, and must be sent and Authorized by and from God to do what he did. Now faith our Saviour, if I had not done before their faces, such works as no man could do but by a Power derived from God, and some such as God never authorized men to do; their sin had been nothing to what now it is: *y* but now they have understood, that I am sent from my Father; and knowing this, yet going on in their most malicious deligns against me, they both declare an hatred and malice against my Father who sent me, and me as sent by him.

25 But *this cometh to pass*, that the word might be fulfilled that is written in their law *z* *, They hated me without a cause.

* Psal. 35. 19. and 69. 4.

z The particle [*that*] here again denoteth not the final cause, but onely the *consequent*; and the *Law* here signifieth not strictly the *Law of Moses*, but the whole Scripture, (in which sense we have once and again met with the term) saith our Saviour, This is no more than was Prophecied of me, by the Prophet *David*; or no more than was fulfilled in me, being first done to *David* as my Type, which also hath the force of another *Argument* to uphold, and incourage his Disciples under their sufferings; that they were but the fulfilling of Prophecies, no more than was foretold in holy Writ.

* Luke 24. 49. 26 * But when the Comforter is come, whom I will send unto you from the Father *a*, *even* the Spirit of truth, which proceedeth from the Father *b*, he shall testifie of me *c*.

a Concerning the Holy Ghost as a *Comforter*, we have spoken largely, *Chap.* 14. 16, 26. as also his mission from the Father and the Son, and in what sense he is called the Spirit of truth: *see the notes on those Verse*. *b* What proceeding from the Father, is here meant, is questioned amongst Divines: some understand it onely of his coming out from the Father, and being poured out upon the Disciples in the days of Pentecost: Others understand it of the holy Spirits *Eternal proceeding*. Those that Interpret it of the first, urge the use of the *Greek* word, here used to signifie Gods manifestation of himself, by some external sign, (as they say the *Septuagint* useth the same word.) They also urge the same use of a parallel word, *Chap.* 8. 42. and 16. 28. But the generality of the best Interpreters think, it is best understood of the *Eternal procession of the holy Spirit*. Because Christ here distinguisheth the Spirits proceeding from the Father, from *his sending*. 2. Having himself promised to send the Spirit, he seemeth further to describe him, as *proceeding from the Father*. 3. The word here used, is not any where used in the New Testament to signifie a Temporal mission, some will say, but *doth not the Spirit proceed from the Son? Ans.* The *Greek Church* in latter ages hath denied this, and this is the principal text they rest on; but those Churches that are more Orthodox have constantly affirmed it. 1. Because he here saith he would send it. 2. Because he is often called the Spirit of Christ, *Rom* 8. 9. *Gal.* 4. 6. 3. Because otherwise there were no personal relation between *Christ and the Spirit*. Our Saviour here having first said he would send him, here onely nameth his *proceeding from the Father*; that they might not suspect his testimony, or think that he spake arrogantly. *c* The Spirit he saith should testifie of him, both by those gifts with which he was to fill the Apostles, and to the hearts of Gods people.

27 And * ye also shall bear witness, because ‡ ye have been with me from the beginning *d*.

* Acts 1. 8, 22. ‡ Luke 1. 2.

d He adds also, *They should testifie, &c.* The Apostles and their Successors by the Preaching of the Gospel; but particularly the Apostles, *Acts* 10. 39. 1 *John* 1. 2, 3. being *chosen witnesses*, *Acts* 10. 41. And they were *competent witnesses*, because they had been with Christ from the beginning of his publick Ministry. We shall find the Testimony of his *Apostles*, and of the *Holy Ghost*, both joined together, *Acts* 5. 32.

CHAP. XVI.

THese things have I spoken unto you, that ye should not be offended *a*.

a That is, when you see these storms of persecution arise, and fall heavily upon you, they may not give you any occasion, or be any temptation to you to desist from your duty, and be afraid, or ashamed to own me, and the profession of my Gospel. Evils unthought of, we are not ordinarily prepared for, so as being surprized by them, they the more sink us: *Offending* here therefore may signifie, either immoderate trouble and affliction, or being tempted to any Apostacy, or remission of duty.

2 * They shall put you out of the synagogues *b*: yea, the time cometh, that whosoever killeth you will think that he doth God service *c*.

* Chap. 9. 22. 34. and 12. 42.

b The term *Synagogue*, as it is used often in Scripture to signifie those places of publick Worship which they had in Country Towns and Cities, is proper to the *Jews*; but as it signifieth an assembly of people met together in any place, it as well agreeth to other people as to them. Our Lord here, in pursuit of the argument which he hath been upon from the 18 verse of the former Chapter, forewarneth his Disciples, that when he should be taken from them, the *Jews* first should Excommunicate them as Heretick, or Schismaticks: and I know not why, what our Saviour here faith, may not also be extended as a Prophecy of what hath since been done, and is yet doing under the Tyranny of the Pope. *c* As also the latter clause, tho at first was applicable to the *Jews*, who stoned *Stephen* upon a charge of blasphemy; in which it is apparent, that they thought they did God good service, and doubtless slew many others, yet certainly it also referred to others; even as many as shall do the same thing to the end of the World.

3 And * these things will they do unto you, because they have not known the Father, nor me *d*.

* Chap. 15. 21. 1 Cor. 2. 8.

d This is but what our Lord said as to his Father, *ver.* 21. of the former *Chapter*, (see the notes on that Verse) and teacheth us, That all persecutions of good men speak in persecutors an ignorance both of God the Father, and of Christ; and who ever they are that continue in such ignorance under the light of the Gospel, tho they be baptized, and make never so great a profession of Religion, yet will be under daily temptations to turn persecutors; for ignorance is here made the cause of persecution. And it is some alleviation of trouble to Gods suffering people, to consider that the persons that are the cause of their sufferings, neither know God the Father, nor Jesus Christ; and it is no wonder if they know not God, that they will not know, love, nor approve of them.

4 But * these things have I told you, that when the time shall come, ye may remember that I told you of them *e*. And ‡ these things I said not unto you at the beginning, because I was with you *f*.

* Chap. 15. 19. ‡ See Matth. 9. 15.

e Whatsoever I have discovered to you formerly, of my going

going to my Father, the coming of the Holy Ghost, your suferings from the World I have told you of before; you will see that they will most certainly come to pass: then you will remember what I have said unto you, and I have told you them on purpose, that you may remember them, and thereby know, that altho I am in the form of a man, yet I also am God blessed for ever: and did know things that should afterward come to pass, and could tell you the truth about them. *f* And having been with you, I have not from the first of your converse with me, told you these things; that is, those which relate to the Worlds dealing with you, (which he had told them *Matth* 10. 16. &c. but that was after some good whiles converse with them) nor yet had he spoken to them at first about his Death, Resurrection, and Ascension, because *he was with them*, and to stay with them some time, during which time he bare the brunt of all; the whole hatred of the *Jews* was poured out upon him: and for those other things relating to his Death, and Ascension, and the sending of the Spirit; he who taught his Disciples, *Mar.* 4. 33. as they were able to bear them, had concealed these things; till by his other Doctrine he had prepared them to receive this Revelation; and there was a necessity of his relieving them against his bodily absence, by the promise of that other Comforter the Holy Ghost.

5 But now I go my way to him that sent me, and none of you asketh me, Whither goest thou *h*?

g Tho I did not tell you this from the begining for many wise reasons; yet I now tell you, that I must die, but shall rise again from the dead, and go to my Father who sent me into the World to finish that work which I now have done, and so am returning from whence I came. *h* And tho indeed some of you have curforily asked me, whither I go, (as *Peter*, *Chap* 13. 36.) yet none of you seem to understand, or so seriously as you ought to inquire, whither I go, or so much to be buised in the thoughts of that.

6 But because I have said these things unto you, sorrow hath filled your heart *i*.

i But all your thoughts are taken up about your selves, what you shall do for want of my bodily presence; and sorrow for that hath so overwhelmed your hearts, that you cannot enough deliberate with your selves, as to consider either my or your own advantages, form my Death, Resurrection, and Ascension.

7 Nevertheless, I tell you the truth; It is expedient for you that I go away *k*: for if I go not away *, the Comforter will not come unto you *l*; but if I depart, I will send him unto you *m*.

* Chap. 14. 16, 25. & 15. 26.

k He doth not say it was expedient for him, tho this was truth; for his human Nature was not till his Ascension glorified, as afterward, *Chap.* 17. 5. but he saith it was *expedient for them*. The Saints may desire a dissolution, but it is for their own advantage, *Phil.* 1. 23. Christ desires it for their advantage: *l* because the holy Spirit could not come upon them, (as in the days of Pentecost) until he by his Death had made reconciliation for iniquity; and God had so ordered the Counsels of Eternity, that Christ should first die, rise again, and ascend into Heaven, and then he would *pour out his Spirit upon all flesh*, as one eminent fruit of Christs meritorious Death and Passion, *Acts* 2. 32, 33. *Eph.* 4. 11. We are not able to give certain reasons of the Counsels of God; but the reasonablenesses of them in this very particular may easily be concluded: That the sending of the Spirit might appear to be the fruit of Christs Death: That the *Messiahs* influence upon the sending of him joyntly with the Father, might appear; for he was to be sent from *Christ glorified*, *Chap.* 7. 39. That the Spirit might *glorifie Christ*, as we have it, *ver.* 14. for (faith that verse) *He shall receive of mine, and shall show it unto you*: and that the world might better understand the mystery of the Trinity, The Father was by all owned to be in Heaven. The Son Ascended up to Heaven in the presence of many witnesses. The Spirit descended from Heaven with great majesty and glory, as may be read, *Acts* 2. 2, 3.

‖ Or, convince.

8 And when he is come, he will ‖ reprove the world *n* of sin, and of righteousness, and of judgment *o*.

n When the holy Spirit is come in the days of Pentecost, he by his inward operation in mens hearts, and by his gifts bestowed upon you that are his Apostles, will reprove the *World*. By the *World* here, may be meant all men and women, as it is used in some texts; neither is the operation of the Spirit here mentioned, to be restrained to carnal and wicked men. The Word translated *Reprove*, 1. Lets us know; that the holy Ghost is here mentioned, not in the Notion mentioned *Chap.* 14. 16. as a *Comforter*, but in the larger Notion (there mentioned) as an *Advocate*, (which possibly had been a better translation of it, *ver.* 7. than *Comforter* as we translate it: for it is not the proper work of the Spirit considered as a Comforter, *to reprove*; but it is proper enough to the notion of an *Advocate* to do it) The word here translated *Reprove*, doth often signifie, and is so translated *Luke* 3. 19. *Chap.* 3. 20. *Eph.* 5. 11, 13. It signifieth real rebukes, *Heb.* 12. 5. *Rev.* 3. 19. But it also signifieth to *Convince*, *John* 8. 9, 46. 1 *Cor.* 14. 24. 2 *Tim* 4. 2. *Titus* 1. 9. and in several other texts; yet it is one thing to convince the understanding, and judgment: another thing to prevail upon the will, by reason of the total corruption of our souls; so that we will not imbrace what we confess is truth, nor do what we know is best, but through the stubbornness of our Will, we resist the light and conviction of our understandings. The holy Spirit is here promised, not onely (as before) to lead men into truth, by a work of illumination, but to bow the hearts and wills of some in the World, to the imbracing of it, and living up to it, whiles others yet remain without excuse. *o* The things of which the Spirit is promised to convince the World, are *Sin*, *Righteousness*, and *Judgment*, which are further opened in the following Verses.

9 Of sin because they believe not on me *p*;

p Here may arise some doubt, whether these words import, that the Holy Ghost should convince the World in general, or of that particular sin of not believing on the Lord Jesus Christ; the first seemeth best to agree with the eighth verse, where *convincing of sin* is mentioned, without the addition which we have here; and it also best agreeth with the effect of the Spirit, for the holy Spirit doth not convince the World of one sin onely. 2. The second seemeth to be favoured by the addition of those words, *because they believe not in me*; which yet may be understood, onely as a particular great instance of sin, of which the Spirit convinceth the World. It was the great sin of that age, that, tho Christ was come into the World, and had given such manifest evidence that he was sent of his Father, yet the generality of the men and women in that part of the World into which he was come, would not receive and imbrace him as the true *Messiah*: Now faith our Saviour, when I am gone to my Father, I will send the Spirit, and he by his gifts given to my Apostles, shall so convince a great part of the World, that they shall have nothing to say, but be wholly inexcusable in their not receiving me as the true *Messiah* and *Saviour of the world*. Others, he shall by his inward influence upon their hearts, so convince of sin in not *believing* in me, that they shall believe in me, and be saved.

10 Of righteousness *q*, because I go to my Father, and ye see me no more *r*;

q A second thing of which the Spirit is promised to convince the World, is *Righteousness*, by which all Interpreters agree, is meant *the Righteousness of Christ*. Onely some would have it to be understood of Christs *personal Righteousness*, which is inherent in him; upon which account he is called the *Just one*, the *Righteous one*, *&c.* Then the sense is this, The *Jews* now say I have a Devil, and cast out Devils by *Beelzebub*; they accuse me as an Impostor and Seducer, call me a friend of *Publicans* and Sinners; but when the holy Spirit which I will send shall come, he shall convince the World, that I was a just and righteous person, and not such a one as they have vilely represented me, which was fulfilled in a great measure, *Acts Chap.* 2. *Chap.* 3. when so many were converted, and joined to the Church. 2. But the best Interpreters understand it of that righteousness of Christ which is communicated to men in justification, of which so much is spoken in holy Writ, *Isaiah* 56. 1. and 53. 11. *Dan.* 9. 24. *Jer.* 23. 6. and in many other texts: so as the Spirit is here promised as instructing the World in that true righteousness, by which a Soul can be justified, and therein both correcting the errors of the *Pagan* World, who thought the light of Nature enough to shew them the way to Heaven; and also of the *Jewish World*, who thought the righteousness of the Law sufficient; by shewing them, that no righteousness would do it, but the righteousness of Christ reckoned unto them for righteousness, and apprehended by faith. *r* Christs going to his Father, did both evidence him to be a just and righteous person, however wicked men in the World had represented and traduced him; for his Father would not have received him, if he had been such a person; and also evidence that as was Prophecied of the Messias, *Dan.* 9. 24. he had *finished the transgression*, made *an end of sin*, made *reconciliation for iniquity*, and brought in *Everlasting Righteousness*: for it could not be imagined, that he should have an access to his Father, before he had finished the work which his Father had given him to do, *Chap* 17. 4. and faith our Saviour, *ye see me no more*: That is, after my Ascension you shall see me no more; or after my death ye shall see me no more, to have any such ordinary converse with me, as hitherto you have had: for I shall not ascend to return again to you: but to sit at the right hand of my Father, till I return again to the last judgment.

11 Of judgment *s*, because * the prince of this world is judged *t*.

* Chap. 12. 31. Eph. 2. 2. Col. 2. 15.

s The third thing to convince the World of which the Spirit is promised, is *Judgment*. There is a great variety amongst Interpreters in their senses, what is to be understood by Judgment in this text. Mr. *Calvin* thinks, that by it is to

be understood a *right order* of things; the Devil, who is the Prince of the World, had made a great disorder and confusion in the World, Christ having judged him, brought in a *Reformation*, and restored things into order again. Others understand the term, of that *Judicial Power* which Christ obtained after his Ascension into Heaven, when *the Lord said unto him, Sit thou on my right hand, until I make thine enemies thy footstool*, *Psal.* 110. 1. *Acts* 2. 34, 35. Others understand it of that Government which Christ exercisseth over, and upon the Souls of his people, once delivered out of the power of Satan by the obedience of Christs Death. Others understand it of that *All power* given to Christ in *Heaven and Earth*, mentioned *Matth.* 28. 18. *Phil.* 2. 9. Others understand it of that perverse and corrupt judgment which the World exercised upon Christ and his Apostles: Others understand it of the *Judgment of Condemnation*. The World should by the Spirit be convinced, that they lay in wickedness, and exposed to eternal Condemnation: *e* when they should see their Father the Devil, who arrogates to himself the title of the Prince of the World, and exercisseth a tyranny over them, cast out, and overcome.

12 I have yet many things to say unto you, but ye cannot bear them now *n*.

n Not any new Articles of Doctrine or Faith; for *Chap.* 15. 15. he had told them that he had made known unto them *all things which he had heard of the Father*, of that nature; but some things (probably) which concerned them, with reference to their Office as Apostles, the Constitution, State, and Government of the Church; but saith he, *you cannot bear them now*, in regard of their passion, or rather of their more imperfect state.

* Chap. 14. 17. ‡ Chap. 14. 26. 13 Howbeit, when he * the Spirit of truth is come ‡, he will guide you into all truth *w*: for he shall not speak of himself *x*; but whatsoever he shall hear, *that* shall he speak *y*: and he will shew you things to come *z*.

w The word which we here translate [*guide*] ὁδηγήσει is a word of great emphasis; it strictly signifieth to be a guide of the way, not only to discover truth as the object of the understanding, but the bowing of the will to the obedience of it: It is said, that the Spirit should guide the Apostles into all truth; that is, all necessary truth, whatsoever Christ had revealed to them, because in their present state they were not able to bear it; whatsoever should be fit for them to know, in order to their planting, ordering, and governing the Church of God; which Christ had not while he was with them, acquainted them with, and people were to expect from the Apostles, upon whom the Spirit should come in the days of Pentecost, and so influence them, that in those things they should not be at a loss to understand the Will of God, which they should communicate unto others; and they ought to look upon what the Apostles so revealed, as the mind of Christ: *x* for the holy Spirit should not speak meerly from himself, but as from Christ, with whom he was essentially one; as also from the Father, *y* whatsoever the Father and the Son Willed, he should communicate, that he should reveal to the Apostles: *z* and he shall reveal to you things that are to come, being in you the Spirit of Prophesie. The Apostles in their Epistles, and in the book of Revelation, shewed not indeed all things, but many things which were, and are to come to pass.

14 He shall glorifie me *a*; for he shall receive of mine, and shall shew it unto you *b*.

a That is, he shall make me famous in the World; as by the extraordinary gifts which he shall dispence and give out, so particularly by shewing you things to come: *b* for he shall guide and lead you into no other truth but that which I have revealed, or which it is my will he should make known and reveal.

* Chap. 17. 10. 15 * All things that the Father hath, are mine *c*: therefore said I, that he shall take of mine, and shall shew it unto you *d*.

c All the Divine *Essence*, *Wisdom*, *Power*, which is in the Father, are mine; I am in all things that concern the Deity, one, and equal with the Father; *d* and that was the reason that I said, that he should take of mine, and shew it to you; which is the same as if I had said, He shall take of my Father, and shall shew it to you; for all that the Father hath, is mine: I and my Father are one in Essence, Wisdom, Power, &c.

16 A little while and ye shall not see me *e*: and again, a little while and ye shall see me, because I go to the Father *f*.

e I must die, and so for two or three days you shall not see me; *f* but after that, ye shall see me again, when I shall be risen from the dead: but because of the last words, *because I go to the Father*, which seem to give a reason of the first clause; possibly by the *little while* first mentioned, our Saviour means the whole time, from the speaking of those words to his Ascension into Heaven; for all that time was not more than six weeks; and by the *little while* mentioned in the latter part of the verse, our Saviour intends the whole time from his Ascension, until his coming to Judgment: and to the reason is proper which is added, *Because I go to the Father*, for being so Ascended, and sat down at the right hand of God, we are told that there he must sit, till God hath made all his enemies his footstool: and by the Apostle, that the last enemy to be destroyed is death. and *Acts* 3. 21. *Whom the heavens must receive, until the times of the restitution of all things, which God hath spoken by the mouth of his holy Prophets since the world began.*

17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, A little while and ye shall see me: and, because I go to the Father? *g*.

g Christ had used much the same expression to the *Jews*, *Chap.* 7. 33. *Yet a little while I am with you*; he had spoke the same to his Disciples, *Chap.* 13. 33. yet it is plain from this 17. *ver.* that his Disciples did not understand him; what need the best of us have of the illuminations of the blessed Spirit, rightly to conceive of, and understand Spiritual things? These Doctrines of his *Death*, *Resurrection*, *Ascension*, and coming to *Judgment*, our Lord had inculcated to his Disciples, not onely in the two Texts aforementioned, but also *Chap.* 8. 21, 22 and 12. 33, 36. and 14. 2, 4, 12, 28. and in this Chapter, *ver.* 5. 7.

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith *h*.

h Still they do not understand what he meant. Who shall hereafter arrogate to mans reason or understanding, a power to comprehend Spiritual mysteries? Had not the Disciples reasonable Souls? will any say they had no mind to understand them? certainly none can say so. Some lay the fault of the Disciples not understanding these things, upon the obscurity of our Saviours phrase, and his Parabolical expression of them: others in their ignorance of our Saviours Resurrection from the dead; others in their not understanding the circumstance of time; but certainly it is best imputed to the Disciples inability to conceive of these things, and the prejudices of their national error concerning the Temporal Kingdom of the *Messias*. Let it lye where it will, the weakness of the Disciples may be reasonably conceived, not to be greater than is incident to the best of men; and if they were so dull of hearing and understanding, we may reasonably conceive, that we are not free from the like impotency and infirmity.

19 Now Jesus knew that they were desirous to ask him *i*, and said unto them, Do ye enquire among your selves of that I said, A little while and ye shall not see me: and again, A little while and ye shall see me *k*?

i In the terms of this Verse there is nothing difficult, but in the matter of it there is much instructive: We learn from hence, That tho good men may as to some points be ignorant as to the mind and Will of God, yet they will be desirous of further instruction in it. To be willingly and contentedly ignorant, is not consistent with a root of saving grace. 2. Christ knows the desires of our hearts, before they are made known to him by the words of our lips; but yet it will not follow, that we may satisfie our selves with inward secret desires, without making them known by our lips; for God requireth the *Calves* of our lips, as well as the desires and groans of our inward man. 3. *k* Christ is very ready to teach those whose hearts he seeth desirous to learn; therefore he saith, *Do ye enquire amongst your selves? &c.* Are you inquisitive? I am ready to teach, and to instruct you.

20 Verily, verily I say unto you, that ye shall weep and lament, but the world shall rejoyce *l*: and ye shall be sorrowful, but your sorrow shall be turned into joy *m*.

l Our Saviours reply is no litteral answer to their question, or exposition of the term which appeared so difficult to them to understand; but yet it is a substantial answer, by which he let them know, that he should be absent from them for some time, which time would be to them a time of mourning, and sadness, as he had before told them; that when the Bridegroom should be taken from them, then they should mourn; that time would be to the wicked part of the World, a time of mirth and jollity: *m* But their sorrow should be turned into joy when they shall see him again, both upon his Resurrection, and in the general Resurrection. The time of this life is the worldlings hour, and for the most part the *power of darkness*, to cloth as love and fear God; but as the worldlings joy shall at last be turned into sorrow; (they compass themselves about with sparks, but they shall at last lye down in sorrow) so the godly mans sorrow shall be turned into joy; Christ will say to the good servant, *Enter thou into thy masters joy*, *Matth.* 25. 23.

21 * A

Isa. 26. 17. 21 * A woman, when she is in travel, hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembreth no more the anguish, for joy that a man is born into the world *n*.

n Our Lord compareth the state of the Church in this life, and more especially in those first and most furious times, to the state of a woman that is big with child, and in her travel; when he saith, she hath sorrow, that is great pain, because God when he cursed the woman for her transgression, made this her portion, *Gen.* 3. 16. *I will greatly multiply thy sorrow, and thy conception, in sorrow thou shalt bring forth children*; and when her weeks are fulfilled, her hour is come to feel the effect of this curse, the fruit of the first womans transgression; but no sooner is she delivered of a child, but she forgetteth all her throws and pains, for joy of a child born into the World. Such (saith our Saviour to his Disciples) is your estate; you are as a *woman in travail*, so will all those that believe in me, be, to the end of the World.

22 And ye now therefore have sorrow: but I will see you again *o* *; and your heart shall rejoyce, and your joy no man taketh from you *p*. * Chap. 20. 20.

o (The whole Church, *Rev.* 12. 1, 2. is compared to a *woman with child, crying, travailing in birth, and pained to be delivered*); during this time of your *travail*, you must have sorrow. *All those that will live godly in Christ Jesus, must suffer persecution. It is appointed for all men once to die.* It is appointed for Gods people, (especially under some periods of time) to be *dying daily, killed all the day long*, as the Apostle expresseth the state of Christians in his time, *Rom.* 8. 36. quoting *Psal.* 44. 22. (which sheweth the state of the Church in the Old Testament to have been the same). But (saith our Saviour) it is but as the hour of the womans travail; it will be *sharp*, very sharp, but it shall be short: *p* For *I will see you again*, and then your heart shall rejoyce; which cannot be understood of Christs seeing them again after his *Resurrection*; for before that time, we read of few or no sufferings of the Apostles or other Disciples. It must therefore be understood, either of the *visitation of his Spirit*, filling their hearts with joy and peace, or the *visitations of his Providence*; or rather of Christs coming to the last Judgment, when all that have believed in Christ, shall see him with joy unspeakable; and then *all tears shall be wiped away from their eyes*, and they shall enter into the joy of their Lord, and sigh and sorrow no more, nor shall it be in the power of all their enemies, to deprive them of their joy.

23 And in that day ye shall ask me nothing *q*: Verily, verily I say unto you, Whatsoever ye shall ask the Father in my Name, he will give it you *r*.

q That the day here spoken of, is that before mentioned, *ver.* 22. when Christ promised to *see them again*, and that their hearts should rejoyce, is without question; but what that day is, (as we before shewed) is not so well agreed: Some understand it of the *general Resurrection*, when Christ shall come to judgment, when all askings for satisfaction as to any thing of which we doubt, shall cease; and this seemeth at first the plainest sense: you shall then be made perfect; as you shall want nothing, so you shall ask nothing. But because of the following words, which plainly refer to the time of this life: others distinguish concerning *asking*, and by asking here understand, *asking by way of question*, for further information, not by way of *prayer* for supply: and indeed the *Greek* word enforceth that sense; for it is not αἰτήσετε, which signifieth to ask or beg, as in prayer. but ἐρωτήσετε, which signifieth to ask for a resolution in case of doubting; now, tho it be true, that in the day of judgment when we shall see Christ as he is, and know God as we are known, we shall have no occasion to ask any questions; yet because the following words speak of an *asking in Prayer*, which is proper to this life; it should seem, that the day here mentioned, is *some time before the last Judgment*: what that should be, is the question. It is certainly best understood of the time after the effusion or *pouring out of the Spirit* in the days of *Pentecost*; of which time it was Prophesied by *Joel*, *Chap.* 2. 28. That God would *pour out his Spirit on all flesh: their sons and their daughters should prophesie, their young men should dream dreams, and their old men should see visions*, *Acts* 2. 17. and to which time *Isaiah* had a respect in his *Prophecy*, *Chap.* 11. 9. that the *Earth should be full of the knowledge of the Lord, as the waters cover the Sea*. So as these words, *you shall ask me nothing in that day*, signifie the great light that should upon the coming down of the holy Spirit, shine in upon their Souls; so that they should no longer have any such doubts as they now had, and found much the same thing that we have, 1 *John* 2. 27. *But the anointing*, [by which is meant the holy Spirit] *which ye have received of him, abideth in you: and you need not that any man teach you: but as the same anointing teacheth you of all things*. We must not too rigidly interpret our Saviours words here, as if they were a promise of such a state in this life, when either the present or succeeding Disciples of Christ should be to filled with knowledge, as they should have no further doubts, or need not to ask any thing of Christ, (that is, to be resolved in any things). Our Saviour here speaketh onely *comparatively*, to signifie the great difference would be as to knowledge, betwixt them in their present state, and what should be after the pouring out of the holy Spirit; they should then fully understand what Christ meant by his saying, *A little while, and you shall not see me*: and again, *a little while, and you shall see me*; *because I go to the Father*: and should not need ask him questions about that, or many other things which they were now at loss about as *ver.* 31. 32. where the Prophet saith, *They shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the greatest to the least*. It must not be interpreted (as some have done) to signifie a needlesness of Ministerial teaching; so neither must this text be interpreted, to signifie a needlesness of an inquiry of Christ for further satisfaction; but only as signifying the vast difference in the degrees of knowledge, after the holy Spirit should be poured forth, from what was even in the best men, before that time. *r* In the latter part of the text another word is used, it is not ἐρωτήσεις but αἰτήσεις. Our Saviour there plainly speaketh of their asking in Prayer; and their promise is, that to supply their defects of their knowledge, and the want of his personal instruction, they should obtain by Prayer from the Father, all that was necessary for their discharge of the Prophetical Office, *Matth.* 7. 7. *Chap.* 15. *ver.* 7. *Chap* 16. 24. See the notes on those Texts.

24 Hitherto have ye asked nothing in my name *s*: ask, and ye shall receive *; that your joy may be full *t*. * Chap. 15. 11.

s All the Prayers of believers under the Old Testament were accepted upon the account of the Mediator, who was Typified by the Temple, and the Ark, where their solemn Worship was performed by Divine appointment. But the explicit naming of him, was not usual in their requests. Indeed the Prophet *Daniel* enforced his requests for the Lords sake; which may peculiarly respect the Messias, the promised Mediator. Our Saviour in the form of Prayer dictated to his Disciples, gave no direction of addressing themselves to God in his name. But now he was ready to accomplish the Will of his Father, by offering himself as an expiatory Sacrifice for sin, and thereby reconciling God to them; and the prevalency of his Intercession depending upon his Meritorious all-sufficient sufferings; he directs and incourages them to pray with an humble confidence in his name, for all the blessings they stand in need of. And 'tis matter of exceeding joy, that notwithstanding their unworthiness of the least favours, yet they are assured of obtaining their petitions offered up in his name: for the Father was so pleased with his voluntary obedience to the death of the Cross, that no blessing is so good or great, but he most willingly bestows for his sake to all humble supplicants.

25 These things have I spoken unto you in ‖ proverbs: but the time cometh when I shall no more ‖ Or, parables. speak unto you in ‖ proverbs, but I shall shew you plainly of the Father *u*. ‖ Or, parables.

u That by *Proverbs* is meant any *dark sayings*, is plain from the opposition in the text, of that term, *plainly*. Christ had spoken, tho not all things, yet many things to them in dark phrases, and under many figurative expressions; but (saith he) the time cometh, when I shall shew you plainly of the Father; that time is either Christs second coming, or after the pouring out of the Spirit, which latter is most probable what our Saviour doth here intend, because of those great measures of knowledge, which at, and after that time were given out. He had before given to his Disciples to *know the mysteries of the kingdom of God*, far beyond others, *Matth.* 13. 11. but yet it appears by *Chap.* 14. and many other texts, that they had a very confused and imperfect knowledge of the Trinity, and Christs oneness with the Father, and their mutual Personal relation one to another.

26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you *x*.

x When the Spirit shall come, then you shall fully and clearly understand how to put up your Prayers to the Father in my name; hitherto have you done it imperfectly, not fully understanding what you did; but when I shall have poured out my Spirit, then you shall fully understand what it is to Pray in my name, and you shall accordingly do it: he doth not deny, that he would ask the Father: for the Scripture elsewhere plainly expresseth it, *Rom.* 8. 34. *Heb* 7. 25. but he onely tells them, that he *said not so to them*; the reason of which he tells us in the next words.

27 For the Father himself loveth you *y*, because
*Chap. 17. 8. ye have loved me, and * have believed that I came
out from God *z*.

y I need not tell you, (to beget in you a confidence that your Prayers should be heard) that I will pray to the Father for you; for my Father himself hath such a love for you, that you may from thence alone conclude, that he will hear you: *z* and tho my Fathers love to you be an everlasting love, which hath no cause in the creature; yet as to the manifestations of my Fathers love, they are further drawn forth by the love which he seeth you bear to me, and by your receiving me who am the *Messiah*, and came forth from God, to perform the work of mans Redemption.

*Chap. 13. 3. 28 * I came forth from the Father, and am
come into the world *a*: again, I leave the world,
and go to the Father *b*.

a Tho I be in the World, yet my original is not from the World: I am one with my Father, equal with him, God blessed for ever. I came forth from him, as one sent in the fulness of time, to discharge the Office of the *Messias*; the *World*, the place so called, was neither my original, nor yet is my home: *b* I am presently leaving the World again, and going to my Father.

29 His disciples said unto him, Lo, now speak-
‖ Or, parable. est thou plainly, and speakest no ‖ proverb *c*.

Our Saviour having now plainly told them, that he was leaving the World, put an end to their inquiries, whether he was going, and satisfied them that in his former expressions of going away, not for a while to be seen, he meant no earthly motion; *c* this they confess had no obscurity at all in it. These words are so intelligible, that there is no reason for any of us to ask these any thing about the sense of them.

*Chap. 21. 17. 30 Now are we sure that * thou knowest all
‡ Chap. 17. 8. things, and needest not that any man should ask
thee *d*: by this ‡ we believe that thou camest forth
from God *e*.

d This confirmeth us in that Faith or Persuasion, which we before had, tho it was in us but weak, that indeed thou art come forth from God.

31 Jesus answered them, Do ye now believe *e*?

e Some read the words (not as a question) *You do now believe*. It is well you believe at last, you had reason enough to have believed before this time.

32 Behold the hour cometh, yea, is now come,
* Mat. 26. 31. Mark 14. 27. † Chap. 20. 10. ‖ Or, his own home. that * ye shall be scattered †, every man to ‖ his own *f*,
and shall leave me alone: and ‡ yet I am not alone,
because the Father is with me *g*.

f Tho you profess that now you do believe, you had need look to your Faith; there is yet a trying time coming upon you, when your Faith will waver, and you who have been so long my followers, will leave me to shift for my self, and every one of you shift for your selves; this came to pass presently after, *Matth.* 26. 56. Those who think they stand, had need take heed lest they fall; those who think their Faith strongest, ought to be thinking with their selves, what they shall do when they shall be able to stand in a day of sharp Tryal. Many in a calm time appear to be Professors, and Believers; who when Affliction and Persecution arises for the Gospel sake, will fall away, and leave Christ alone: *g* Yet saith our Saviour, *I am not alone, because the Father is with me.* No man is alone, who hath the presence of God with him. Christ knew that in all his Sufferings he should have the Presence and Assistance of his heavenly Father.

33 These things I have spoken unto you, that
* Isa. 9. 6. Chap. 14. 27. Eph. 2. 14. Col. 1. 20. in * me ye might have peace *h*. In the world ye shall
have tribulation *i*: but be of good chear, I have
overcome the world *k*.

h By *peace* here, is not so much to be understood, *Peace with God*; which, yet we have from Christ, and through Christ, according to Rom. 5. 1. *Being justified by faith, we have peace with God, through our Lord Jesus Christ.* Nor yet *peace of conscience*, which is the copy of our Peace with God: As a peace of mind, a quiet, serene calm temper, which indeed is the effect of the other, as the cause, that you might not be troubl'd and disturb'd, neither for my sake, nor yet for your own. *i* Tho in the World ye meet with troubles, which you will certainly do, because the World hateth you, *k* *Be of good chear* (saith he) I have overcome *the world*; where by World is to be understood, all Temptations from it; whether from the flatteries, or from the frowns and troubles of it. We are said to overcome the World, but we overcome it as Soldiers, fighting under Christ, who is the Captain of our Salvation, and his Victory is our Victory, 1 *Joh.* 4. 4. and 5. 4, 5. Christ overcame the *Prince of the World, and cast him out*, as we heard before; and he hath overcome Sin, and we in him, in the midst of all Tribulations, are *more than conquerors through him that loved us*, Rom. 8. 37. This was our Saviours last Sermon, which we have upon sacred record in Holy Writ.

CHAP. XVII.

THese words spake Jesus; and lift up his eyes
to heaven, and said *a*, Father *, the hour is
* Chap. 12. 27. come *b*, glorifie thy Son, that thy Son also may
and 13. 32. glorifie thee *c*.

a When our Lord had finished his Discourses, of which we have had a large account in *Chap* 14, 15, 16. he goes to prayer, as he taught us when we pray, to direct our petitions to the father; so in this he serveth us an example, and before he speaketh, it is said *he lifted up his eyes to Heaven*, as his Fathers Mansion-house; who tho he filleth Heaven and Earth, yet doth in Heaven most manifest his glory; and therefore teaching us to pray, he commandeth us to say, *Our Father which art in Heaven*; not *exclusively*, as if God were not on Earth also: but *eminently*, as Heaven is the place where he most gloriously manifests himself. *Lifting up of the eyes* was an usual gesture in prayer, and but an indication of the Souls being lifted up, *Psal.* 121. 1. and 123. 1. yet no necessary gesture: for we shall at another time find our Saviour *falling upon his face* when he prayed, *Mat.* 26. 39. *Mark* 14. 35. The lifting up of the Soul to God, wherein the main and Spiritual part of prayer lyes; doth not necessarily require the lifting up of the eyes. The *Publican* cast down his eyes upon the Earth, in the sense of his unworthiness. Our Lord lifts up his eyes, and said, *Father, the hour is come*; that is, the hour of my Passion, the time wherein thou hast determined that I should die: *c* now make thy Son glorious, by raising me from the dead, by taking me up to Heaven; or by giving me assistance from thee to do the work which I have to do, to drink this bitter cup: that so I being risen again from the dead, and ascending up to Heaven, may make thy name famous, by publishing thy *Justice*, *Goodness*, and *Truth*, upon the Preaching of the Gospel to all Nations.

2 * As thou hast given him power over all flesh *d*,
* Mat. 11. 27. and 28. 18. that he should give eternal life to as many as thou
Chap. 3. 35. and 5. 27. Heb. 2. 8. hast given him *e*.

d I see no reason for any to contend here, that by *all flesh*, the Elect onely who shall be eternally saved, are to be understood: Christs power undoubtedly extendeth further than to the Elect, (tho to them onely for Salvation) he hath a power over Reprobates and Unbelievers, to condemn them, as well as over his Elect to bring them to Eternal Life and Salvation. The former part of the Text speaketh of the more general Power and Authority, by which the Father had already made Christ Glorious; putting all things under his feet, and causing all knees to bow down unto him; which are other phrases by which the same things are expressed, 1 *Cor.* 15. 27. and *Phil.* 2. 10. This general Power our Saviour executeth according to the Counsels of God, with respect to their faith or unbelief. *e* As to those given to Christ, that he should die in their stead, and with the price of his blood, purchase Eternal Life for them: Christ executeth his Power in giving them Eternal Life; under which notion, (as appareeth from many other Scriptures) is comprehended, not the end onely, which is Eternal life and happiness, but all the necessary means in order to that end: from whence we are to observe, that *Eternal Life* is a free-gift, that the Son gives onely to such as the Father hath given him by his Eternal Counsels, so that all shall not be saved; for the term [as many as, *&c.*] is plainly restrictive, and limits the gift to a certain number. And to examine our right to it, we need not ascend up into Heaven, to search the rolls of the Eternal Counsels; for all whom the Father hath given him, shall come unto him, and not onely receive him as their High Priest, but give up themselves to be ruled and guided by him, by the efficacious working of the Spirit of his grace; by such a receiving of Christ, and giving up of our selves to his Conduct and Government, we shall know whether we be of the number of those that are given to Christ; and till we find this, we have no reason to conclude it, but to fear and suspect the contrary.

3 And * this is life eternal, that they might
* Isa. 53. 11. know thee the onely true God *f*, and Jesus Christ
Jer. 9. 24. whom thou hast sent *g*.

f Those who deny the Divine Nature of Christ, think they have a mighty argument from this text; where Christ (as they say) speaking to his Father, calleth him the *onely true God*. But Divines answer, That the term *onely* or *alone*, is not to be applied to *thee*, but to the term *God*; and the sense this; To know *thee, to be that God which is the onely true God*; and this appareeth from 1 *John* 5. 20. where Christ is said to be the *true God*, which he could not be if the Father were the onely true God, considered as another from

from the Son. The term *onely* or *alone*, is not exclusive of the other two persons in the Trinity, but onely of *Idols*, the Gods of the Heathen, which are no Gods; so 1 *Tim.* 6. 15, 16. and in many other Scriptures, so *Matth.* 11. 27. where it is said, that *none knoweth the Son, but the Father; neither knoweth any the Father, but the Son*; where the negative doth not exclude the *holy Spirit*. Besides, the term *alone*, is in Scripture observed, not always to exclude all others as *Mark* 6. 47. Our Saviour saith, it is *life eternal to know him who is the onely true God*; that is, it is the way to Eternal Life, which is an ordinary figure used in holy Writ. *g* He adds, *and Jesus Christ whom thou hast sent*; by which he lets us know, that the Father cannot be savingly known, but in and by the Son. *Knowing* in this Verse, signifieth not the meer comprehending of God, and of Christ in mens Notions, but the receiving Christ, believing in him, loving and obeying him, *&c.*

4 * I have glorified thee on the earth *h*: I
* Chap. 13. 32. and 14. 13. have finished the work which thou gavest me to
* Chap. 4. 34. and 19. 30. do *i*.

h By Preaching the Gospel, by living up to the rule of thy Law, by the Miracles which I have wrought; God could not be glorified by Christ, by the addition of any thing to his Essential glory; onely by manifesting to the World his Fathers goodness, justice, mercy, truth, wisdom, and others of his Attributes. *i* One way by which he had glorified his Father, is expresst, *viz.* by finishing the work which he had given him in Commission. But *how could Christ say this, who had not yet died for the sins of men, which was the principal piece of his work*? Ans. It was so nigh, that he speaks of it as already done; so *ver.* 11. he saith, *I am not in the world*, because he was to be so little a time in the world. Again, he speaks of what he was fully resolved to do, as if it were already done.

5 And now, O Father, glorifie thou me with
* Chap. 1. 1, 8. and 15. 30. and 14. 9. thine own self, with the glory * which I had with
thee before the world was *k*.

k Let the glory which as to my Divine Nature I had with thee before the foundation of the World, be communicated also to my Human Nature, that my whole person may be made glorious; from hence is easily concluded against those which deny the Godhead of Christ, that Christ was glorified with his Father before the World was, which he could not have been, if he had not been Eternal God; he here begs of his Father, That that glory might shine upon his Person as Mediator.

* Chap. 6. 37, 39. and 10. 29. 6 I have manifested thy Name unto the men *
which thou gavest me out of the world *l*: thine
they were, and thou gavest them me; and they
have kept thy word *m*.

l There he openeth this former phrase, *I have glorified thee upon earth*; it was done by manifesting the Lords Name, proclaiming his goodness and mercy, publishing his Will, making famous all whereby God can be made known; this Christ did both by his words, and by his works. *m* This he had done (as he saith) to all those whom the Father had given him, whom the Father had given him by an Act of his Eternal Counsel; and by inclining their hearts to own and receive him when he came into the World; he tells his Father, that *his they were*. His chosen ones, and he had given them unto Christ, that he should redeem them with his blood, and take the care of their Salvation; and he saith, When I came and revealed thy Will unto them, they have not stubbornly and obstinately, as the generality of the *Jews*, shut their eyes against the light, and rebelled against thy Will revealed; but they have heard, received, imbraced, and obeyed thy word.

7 Now they have known that all things what-
soever thou hast given me, are of thee *n*.

n They have thus far made proficiency in the Doctrine which I have taught them; that tho the *Pharisees* say, that *I cast out Devils by Beelzebub the Prince of Devils*, yet they believe, and are persuaded, that the Doctrine which I have taught them is from thee, and that it is by a Divine Power that I have wrought those miracles which I have wrought; and so I have manifested thy Name unto them, and they have received the manifestation and Revelation of thy Name unto them.

* Chap. 8. 28. and 12. 49. and 14. 10. † Chap. 16. 27. 8 For I have given unto them the words * which
thou gavest me *o*; and they have received them *p* †,
and have known surely that I came out from
thee *q*, and they have believed that thou didst
send me *r*.

o Our Lord here doth both justifie himself, and commend these whom in this former part of his Prayer he is commending to his Father; he justifieth himself, that he had not delivered any thing to them, but what he had from his Father; thereby teaching all those who claim the Name of his Ministers what is their duty, *viz.* to give to their hearers no word, but what God hath given them. If Christ confined his discourses to words which his Father had given him, certainly we ought to do so also. We are not to speak what we list, nor what men would have us; we are tied up to Gods word. *p* He commendeth these his Disciples, that they had received them, not onely the sound of them in their ears, not onely the Notion of them in their understandings, but they had imbraced and believed them; *q* and had from the force and authority of them, given credit to him as the true Messias, who came out, and was sent from God. Tho they were not yet come up to a perfect faith in him as the Eternal Son of God; yet they believed him one that came from God, and was sent of God as the promised Messiah, which seemeth to have been that degree of faith which Christ most insisted upon as to his Disciples, until by his Resurrection from the dead, he declared himself to be the Son of God with Power; tho all along this Gospel, his discourses, and the miracles which he wrought, had a particular tendency to prove himself one with the Father, and the Eternal Son of God; and the Disciples had some weak persuasion of this also.

9 I pray for them, I pray not for the world *s*:
but for them which thou hast given me, for they
are thine *t*.

s The World seemeth here to signifie all mankind, for whom Christ in this place doth not pray; tho some Interpret it of *Reprobates*, others of *Unbelievers*. Christ afterward prayeth for the World, *ver.* 20. that is, for such who, tho they at present were Unbelievers, yet should be brought to believe by the Apostles Ministry; but to teach us to distinguish in our prayer, our Saviour here distinguisheth, and prayeth for some things, for his chosen ones, which he doth not pray for on the behalf of others; these *t* he describeth to be such as his Father (whose they were) had given him, either by an Eternal donation, or by working faith in them.

10 And all mine are thine, and * thine are mine:
* Chap. 16. 15. and I am glorified in thee *u*.

u In the *Greek*, the *Adjectives* are of the *neuter gender*, so as the sense is not, All my friends, or all my Disciples are thine also; but, all my things are thine, and all thy things are mine; which is no more than he hath before often said. Christ and his Father have all things common, neither of them have any thing that is not the others. They are one, and they agree in one; they have the *same Essence*, the same *Will*, the same *Attributes*, the same *Friends*: *u* and I am (saith our Saviour) *glorified*, or made glorious *in them*, by their owning, receiving, and imbracing me, and accepting me as their Saviour. So as this Verse containeth two arguments more, inforcing his Petition on the behalf of his Elect. 1. His Fathers *propriety in them*, as well as his. 2. *Their love to him*, and the glory which redounded to him from their Faith and holiness.

11 And now I am no more in the world *w*, but
these are in the world *x*, and I come to thee. Holy
Father, keep through thine own name *y*, those
whom thou hast given me *, that they may be one ‡,
* Ver. 21. *&c.* ‡ Chap. 10. 30. as we *are z*.

w The term *World* in this Verse, signifies not the *men of the World*, nor any *particular party* of them, (as it often signifieth) but *the habitable part of the Earth*. Our Saviour saith, he is no more in the World, because he was to continue on the Earth but a very small time; but (saith he) *x* these my Disciples are like to abide in the World when I have left it; they will stand in need of this help, to be armed against all the temptations they will meet with from the World. I am coming to thee, *y* therefore I commend them to thee, beseeching thee, that thou through thy Power wouldest keep those, who in giving themselves up to me, have also given themselves up to thee; let their owning thy Name (which is as a strong tower, *Prov.* 18. 10.) keep them from all the temptations and dangers, to which they will be exposed in the World, wherein they are to live and converse. *z* That they may be one, one body, and in one Spirit, that they may own *one Lord, one Faith, one Baptism, &c.* that they may be *one* in *love* and *affection*, as *we are*, in some proportion to that Union which is betwixt thee and me, tho not in an equality. This Prayer of our Saviours doth both oblige all those who in any sincerity own Christ, to study Union both in Opinion and Affection; and also give us ground of hopes, that there is a time coming, when there shall be greater measure of it than we have seen in those miserably divided times wherein we have lived, and do yet live.

12 While I was with them in the world *, I
* Chap. 6. 39. and 10. 28. Heb. 13. 5, 6. kept them in thy Name *a*: those that thou gavest
me, I have kept ‡ *b*, and none of them is lost ‖, but
‡ Chap. 18. 9. the son of perdition *c* *: that the scripture might
‖ Chap. 6. 70. and 13. 18. be fulfilled *d*.
* Psal. 109. 8.

a Christ speaks here of himself as one who had already dyed, was Risen, and Ascended, tho none of all these things were past, because they were so suddenly to come to pass. I have (saith our Saviour) for all the time that I have abode in

in the World, and converted with them, kept them *in thy Name*, *i. e.* in the steady owning and profession of thy truth; or (if we read it *through thy Name*) it signifieth through thy Power, and the influence of thy Grace. *b* I have not so kept all that came to hear me, but all those whom thou gavest me by the act of thy Eternal Counsel; or whom thou gavest me to be my Apostles: *c* and none of them is proved an Apostate, but the *Son of Perdition*: none of them is lost whom thou gavest me by thy Eternal gift, none of them whom thou gavest me to be my Apostles, but one, who tho he was my *Apostle*, and in that sense given to me, yet was never given me by thy Eternal gift, as one to be by me Redeemed, and brought to Eternal life and Salvation; for he was a *Son of Perdition*: we have this term applyed to Antichrist, 2 *Thes.* 2. 3. As the *Son of Death*, 2 *Sam.* 12. 5. signifies one appointed to die, or that deserveth to die. And the *child of Hell*, *Matth.* 23. 15. signifieth one who deserveth Hell. So the *Son of Perdition* may either signifie one destinated to Perdition, or one that walketh in the high and right road to Perdition, or rather both; one who being past over in Gods Eternal Counsels, as to such as shall be saved; hath by his own wilful Apostacy brought himself to *Eternal Perdition*, or into such a guilt as I know thou wilt destroy him. *d* And by this the holy Scripture is fulfilled. *Psal.* 109. 1, 8. for that is the portion of Scripture here intended, as is apparent from *Acts* 1. 20. where the Apostle applyeth that text to *Judas*, who is here spoken of. Other Scriptures also were thus fulfilled, *Psal.* 41. 9. compared with *John* 13. 18.

13 And now I come to thee *e*, and these things I speak in the world, that they might have my joy fulfilled in themselves *f*.

e He speaketh still in the present tense. These words were not fulfilled six weeks after this; for *Acts* 1. 3. he conversed with his Disciples forty days after his Resurrection; but Christ was now shortly coming, therefore he saith I come. *f* And saith he, while I am in the World, I *speak these things*; I put up this prayer, that the joy of my people may not be diminished by my going from them, but that when they can no longer (as hitherto) rejoice in my bodily presence with them, they may yet rejoyce, that I am ascended to my Father, that they stand commended to the care of thee my Father, by this my last Prayer.

14 I have given them thy word *g*, and * the world hath hated them, because they are not of the world *h*, even as I am not of the world *i*.

* Chap. 15. 18, 19.

g I take more to be understood here, by Christs giving his word unto his Disciples, than his Preaching the Gospel in their ears; otherwise Christ had no more given these his Disciples his word, than he had given it to many thousands of others who were yet in the World, and whom the World hated not. The sense therefore is, I have not onely Preached thy word in their ears, but I have opened their hearts to receive, and believe it, and bowed their wills to a compliance with it; so as the word dwelleth in their hearts, is ingrafted in them, and they are turned into the likeness of it. And here it is observable, That when any Soul is given to Christ by his Father, Christ will most certainly first or last give unto that Soul his word in that sense; that is, so as it shall receive, believe it, and be turned into the likeness of it. *h* And for this the World hath hated them, for thy word hath made them to be of another Spirit, from carnal, loose, and Worldly men; they have other affections, other inclinations, other designs and studies; they are not of the World *i* in that respect, as I am not of the World: tho in other respects not so; for Christ as to his Original, was not of the World, which they were, *of the Earth, Earthly*.

15 I pray not that thou shouldest take them out of the world, but that thou shouldest * keep them from the evil *k*.

* Mat. 6. 13. 1 John 5. 18.

k Christ doth not pray that his Father would take up his Saints out of this sinful and troublesome World into Heaven, because he knew that they were to be of use to him for a time in the World; but he prays that the Lord would keep them from the evil one (so some would have it translated) or from the *evil thing*; by which we must not understand what is penally and afflictively evil, but onely what is sinfully evil: and by his example he hath directed us how we ought to pray; not for death, nor absolutely for a deliverance from the evils; and miseries of this life, but that we may be delivered from those temptations to sin, to which a multitude of sharp tryals and afflictions will expose even the best of men.

16 They are not of the world, even as I am not of the world *l*.

l This is the same thing which he had said before, *ver.* 14. which he again repeateth, either to fix it in their memories, that they calling it to their minds, might direct their lives accordingly, or be thereby fortified against the hatred and malice of the World; for which purpose he told them so before, *Chap.* 15. 19. and again in this *Chapter*, *ver.* 14. (see the notes on Verse 14.)

17 Sanctifie them through thy truth *m* *: thy word is truth *n*.

* Chap. 8. 46.

m It is doubted amongst Interpreters, whether *Sanctifying* in this place, signifieth the consecrating, deputing, or setting the Apostles apart, and preparing them for the work of the Ministry in which they were to be imployed; as the word signifies, *Jer.* 1. 15. or the strengthning and confirming their Habits of Grace, so as they might be able to encounter the temptations they should meet with from the hatred or opposition of the World; or 3. the perfecting of them in Holiness. Mr. *Calvin* saith, our Saviour here Prayeth, that God would appropriate them unto himself: *n* and he sheweth how this is done, *through, or in the truth*; that is, (some say) *through thy truth* ingraven, and imprinted upon their hearts by thine Holy Spirit, which was promised to *lead* and to guide them into all truth, *Chap.* 16. 13. (say others) *through thy Spirit*, which indeed is the Sanctifier; and we have met with twice, called, *The Spirit of truth*, *Chap.* 14. 17. Some say, *Sanctifie them in thy truth*, is no more than Sanctifie them truly, in opposition to that legal Sanctification of Priests, &c. of which we read in the Books of *Exodus* and *Leviticus*. Others would have it *to thy truth*; that is, to the Preaching of thy Gospel. But our Translation seems to come nearest the meaning, *through thy truth*, that is, through the knowledge of thy truth; as the Gentiles are said to have had their hearts purified by faith, *Acts* 15. 9. *n* He opens what he meant by truth, adding, *thy word is truth*; that is, thy word and Gospel, which I have Preached to them, is *truth*; (the abstract, as some think, for the concrete) that is, it is most true; it is not like the Doctrine of false Prophets, nor like the Doctrine of the *Pharisees*, which is partly true, partly false; but it is truth it self: and tho indeed it is the *blood of Christ* which cleanseth and purifieth the heart, yet this is applyed to the conscience by the Spirit, which is the Sanctifier, in and through the word of God Preached and applyed to the Soul.

18 * As thou hast sent me into the world: even so have I also sent them into the world *o*.

* Chap. 20. 21.

o That is, My Father! they have not thrust themselves into their imployment, they have not run without sending; for as I am thine Apostle, as I was sent by thee, so I have sent them. The Apostles indeed were not sent for the same end in all things that Christ was sent; who was sent to purchase Salvation for men, as well as to Preach the Gospel: but they were sent in part for the same work for which Christ was sent, and they were sent by him who had authority to send them; and as it is but reasonable for Princes to protect those whom themselves send upon their Embassies; so it was but reasonable that God should defend and protect those whom his Son had sent out as his Embassadors.

19 And * for their sakes I sanctifie my self *p*, that they also might be sanctified ‖ through the truth *q*.

* 1 Cor. 1. 30. 1 Thes. 4. 7.
‖ Or, truly Sanctified.

p I *Sanctifie my self*, here, is no more than I set my self apart, as a Sacrifice acceptable, and well-pleasing in the sight of God: and indeed sanctifying in the ancient notion of it under the Law, did ordinarily signifie the setting of persons and things apart to the special Service of God, which was done *legally*, by certain ritual performances and ceremonies, and is still done *inwardly* and *Spiritually* by Regeneration, and renewing of the hearts of men and women by the efficacious working of the Holy Ghost. Christ saith, that for his Disciples sake he sanctified himself, being both the *Priest* and the *Sacrifice*. *q* Christ set apart himself as a *Sacrifice* for his people, *that they might be sanctified*, not onely our Eternal life and Happiness, but all the means to it sell within the Counsel of God; hence we are said to be chosen of Christ, *that we should be holy, and without blame before him in love*; and within the *purchase of Christ*; hence the Apostle saith, *Eph.* 5 25. *That he gave himself for his Church, that he might sanctifie and cleanse it with the washing of water*: and our Saviour here saith, that he set apart himself for a Sacrifice for our sins, that his people might be *Sanctified* through the truth; that is, by receiving the truth, not in their ears onely, but in their hearts, in the love of it, and bringing forth the fruits of it in all Holiness of life and conversation.

20 Neither pray I for these alone: but for them also which shall believe on me through their word *r*:

r Two things are evident from this Verse. 1. That Christ did not pray for any Reprobates, not for any that were and should die unbelievers; he prayed before for those who actually did believe; he prayeth here *for them that should believe*; but we never read that he prayed for any others: Now whether he laid down his life for those for whom he would not pray, lyeth upon them to consider, who are so confident

confident, that he died for all and every man. 2. That by persons given to Christ, cannot be understood believers as such; for Christ here prayeth for those that were no actual believers, but should believe. 3. That faith cometh by hearing; Christ here prayeth for those that should believe through *their word*, that is, the Apostles Preaching the Gospel.

Ver. 22, 23. Chap. 10. 38. 14. 11.

21 * That they all may be one, as † thou, Father, *art* in me, and I in thee *s*; that they also may be one in us *t*: that the world may believe that thou hast sent me *v*.

r Our Saviour here prayeth on the behalf of such as should believe on him, That they might *be one* in faith, and one in brotherly love; who so considereth this as a piece of Christs prayer for Believers, and that St. *Paul* hardly wrote one Epistle to the Primitive Apostolical Churches, in which he did not press this by most potent Arguments, cannot but nourish some hopes, (how improbable soever it appears at present) that all the sincere Disciples of Christ, shall one day arrive at the keeping of the Unity of the Spirit in the bond of peace; and likewise look upon themselves in point of duty, obliged to indeavour it. To which pitch of perfection possibly *Christians* might soon arrive, if Superiors would after the Example of the Apostle, *Acts* 15. 28. lay upon their Inferiors no more than *necessary things*; and equals would learn to contend for truth in *love*, and to walk with their brethren so far as they have attained; and as to other things, *to forbear one another in love*; and wherein any of their brethren are otherwise minded, then they are to wait till God shall reveal it to them, *Phil.* 3. 15. *s* But this is not all the Union which Christ prayeth for; he also prayeth that they might be one in the Father and the Son; that is, that they might believe; for Faith is that Grace by which we are united to, and made one with God and Christ; tho others interpret it of obedience, or such things wherein God the Father and Christ are one, &c. For, altho so many as are ordained to Life shall believe, yet that they might believe, is matter of Prayer: *t* this our Saviour prayeth for, for the further glory of God, which is that which he meaneth by the Worlds believing that God had sent him; there being no greater evidence that Christ is the true *Messiah*, than the general acceptance of the Doctrince of the Gospel, which he brought throughout the World; for who can imagine, that a new Doctrine brought into the World by one of no greater reputation than Christ had in the World, and propagated by persons of no greater quality than the Apostles were, should obtain in the greatest part of the World, if he that first introduced it, had not been first sent by God into the World, and the Apostles had not been extraordinarily influenced and assisted by God as to the propagation of it, after Christ was Ascended into Heaven?

22 And the glory which thou hast given me, I have given them *u*: that they may be one, even as we are one *w*.

u By glory here, some understand the Heavenly glory; but then they must understand the *Oneness* mentioned in the latter part of the Verse, of the Union which the Saints shall have with Christ and his Father in glory, in another World. Others understand the Divine Nature, of which the Apostle, 2 *Pet.* 1. 4. saith; believers are made partakers; this seemeth to come nearer for the more men and women are made partakers of that, the more they will study the *unity of the Spirit*. Others understand *the power of working Miracles*, by which Christ is said to have manifested his glory, *Chap.* 2. 11. and the the effect of this Power, *Chap.* 11. 40. is called *the glory of God*. Others understand *the preaching of the Gospel*, in which *the ministration of the Spirit is glorious*, 2 *Cor.* 3. 8. and the faithful Ministers of the Gospel are called *the glory of Christ*. 2 *Cor.* 8. 23. *w* Our Saviour either again repeats his prayer, that they might be one; or else declareth that he had communicated his power, his glory to them, that they might be one, as he and his Father are one.

23 I in them *x*, and thou in me, that they may be made perfect in one *y*, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me *z*.

x I *in them*, not onely as my Divine Nature is united to their flesh, but as I have made them partakers of my Spirit, and of the Divine Nature; as I have loved them with a special and peculiar love, and am the *head*, they the *Members*; I the *Vine*, they the *Branches*: *y* and *thou in me*, *the fulness of the Godhead dwelling in me bodily*; I being *the brightness of thy glory*, *the express image of thy Person*. Thou also doing whatsoever I do, and accepting and approving of it, as *Chap.* 14. 10. *x* that they may be made perfect in one, (the *Greek* is, εἰς ἓν into one) In *one body*, whereof Christ is the Head; which body is the Church, keeping an unity *of faith*; All believing the same things in matter of faith, and those things no other than what thou hast revealed, and I have revealed as from thee. *a* This, O Father! will be a great evidence, both that thou hast sent me, when the World shall see these bowing mens hearts to the obedience of the truth of thy Gospel, and that thou hast *loved them* with a tender and everlasting love, as thou hast loved me.

24 * Father, I will that they also whom thou hast given me, be with me where I am *b*; that they may behold my glory *c* which thou hast given me: for thou lovedst me before the foundation of the world *d*.

* Chap. 12. 26.

b Here our Saviour willeth his Disciples Eternal Life: or rather prayeth to his Father, that he would preserve his Disciples unto, and at last bestow upon them Eternal Life and Salvation; so as the phrase, *whom thou hast given me*, is not to be restrained to the Apostles, but to be extended to all those who belonging to the election of Grace, shall hereafter be made heirs of glory, and have everlasting life and Happiness. This he expresseth under the notion of being *with him* where *he is*, as *Chap.* 14. 3. which is called a being *ever with the Lord*, 1 *Thes.* 4. 17. and certain y this must be the highest Happiness to be where the Son of God is: *c* that they may *behold my glory*, is the same thing with, that they may be made *partakers of my glory*; as to *see death*, is in Scripture-phrase *to die*; and to *see life*, *is to live*; so to *behold the glory of God*, is to be glorified. *d* For saith our Saviour, thou hast loved me before the foundation of the World, both as thy onely begotten Son, and as the person in whom thou hast chosen all them, and whom thou hast set apart to be the Mediator between God and man, and therefore I know that thou wilt glorifie me, and that thou wilt in this thing hear my Prayers, and glorifie them also, whom thou hast given to me to be Redeemed by my blood.

25 O righteous Father *e* *, the world hath not known thee *f*; but † I have known thee *g*, and ‖ these have known that thou hast sent me *h*.

* Chap. 13. 21. and 16. 3.
† Chap. 7. 29. and 8. 55.
‖ Chap. 16. 27. Ver. 8.

e It is observed, that the servants of God in Holy Writ have used in their Prayers to give unto God such compellations as have been suitable to the things which they have begged of God in their Prayers, and proper to express their faith in God, for the hearing of such their prayers: Christ here calls his Father by the name of *Righteous*, with relation to the argument which he here useth, which is from his Disciples *knowledge* of him; under which term (as very often before) is comprehended, their acceptance of him, believing in him, love to him, &c. *Father* (saith he) thou art *Righteous*; It is a piece of thy Righteousness to *render to every man according to his work*, *Job* 34. 11. *Psal.* 62. 12. *Prov.* 24. 12. *f* The men of the World have thee, are ignorant of thee, rebellious against thee; *g* but I have *known thee*; I have known thee, and have made thee known, and I have been obedient to thy Will, and these my Disciples have *known me*, and *known*, that is, received, imbraced me, as one sent by thee, as the *Messiah*.

26 And I have declared unto them thy Name, and will declare *it i*: that the love wherewith thou hast loved me, may be in them, and I in them *k*.

i By the Name of God, is to be understood God himself, and whatsoever God hath made himself known by his word, and Gospel, his Attributes and Perfections. And after my Resurrection, I will yet further declare it to them, who are yet in a great measure ignorant and imperfect in *their* notions of thee; *k* that thy love wherewith thou hast loved me, may be further communicated to them, and be derived to them, and abide in and upon them for ever; because I am in them; (so some would have it read, tho the word be καγὼ, which properly is, *and I*, we translate it) The words are but a repetition of what our Lord hath often said, and illustrated *Chap.* 15. 9. by the parable of the *Vine* and the *Branches*; and teach us this lesson; That *Christ* must be in those Souls who can pretend to any share in that love of God wherewith he hath loved Christ, 2 *Cor.* 13 5. *Know ye not your selves, that Jesus Christ is in you except ye be reprobates.*

CHAP. XVIII.

Having so largely discoursed the History of our Saviours Passion, in our notes upon the twenty sixth, and twenty seventh Chapters of Matthew, where (to make the History entire) we compared what the other Evangelists also have about it; I shall refer the Reader to the notes upon those two Chapters, and be the shorter in the notes upon this and the following Chapters.

WHen Jesus had spoken these words *, he went forth with his disciples over the brook-

* Matt. 26. 36.

brook-Cedron *a*, where was a garden, into the which he entred, and his disciples *b*.

a *Matthew* hath nothing of these discourses, or Prayer, which we have had in the four last Chapters; no more have any of the other Evangelists, who yet all mention his going into the Mount of *Olives*, after his celebration of his last Supper, *Matth.* 26. 30. *Mark* 6. 26. *Luke* 22. 39. Our Evangelist saith, he went over the *Brook-Cedron* into a garden. The others say nothing of a garden, but mention his coming to a place called *Gethsemane*. It is probable, that this Village was at the foot of Mount *Olives*; and the garden mentioned, was a garden near that Village, and belonging to it, (for they had not their gardens within their Towns, but without) now the way to this was over the Brook-*Cedron*; of which brook we read, 2 *Sam.* 15. 23. *David* passed over it when he fled from *Absalom*; and 1 *Kings* 2. 37 where it is mentioned as *Shimei's limit*, which he might not pass. This brook was in the way towards the Mount of *Olives*; *b* which being passed, he with his Disciples went into a garden belonging to the Town *Gethsemane*.

2 And Judas also which betrayed him, knew the place: for Jesus oft times resorted thither with his disciples *c*.

c We read that Christ when he was at *Jerusalem*, was wont at night for privacy to retire to the Mount of *Olives*, *Luke* 21. 37. and 22. 39. and it should seem that he was wont ordinarily, to go to this garden, which made *Judas* know the particular place where he might find him.

3 ¶ Judas then having received a band of *men*, and officers from the chief priests and Pharisees, cometh thither with lanterns, and torches, and weapons *d*.

*Matth. 26. 47. Luke 22. 47. Acts 1. 16.

d The Evangelist here passeth over all mentioned by the other Evangelists, about *Judas* his going to the High Priests, and contracting with them, and cometh to relate his coming to apprehend him with a band of men that he had obtained from the chief Priests and Pharisees for that purpose. By band, we must not understand a *Roman Cohort*, as the word signifies, but such a convenient number out of that band, (probably) which at the time of the Passover, guarded the Temple, as was sufficient to take him; they came with lanterns, and torches, (tho it were the time of full moon) to make the stricter search; and with Arms, fearing where no fear was; for *Judas* (their leader) could have told them, that he was not wont to go with any great company to the Mount of *Olives*.

4 Jesus therefore knowing all things that should come upon him, went forth, and said unto them; Whom seek ye *e*?

e This Evangelist saith nothing of what the other Evangelists mention, of the sign that *Judas* had given them, by which they should know him; nor of *Judas* his kissing of him, or our Saviours reply to him, (*John* all along his Gospel, mentioneth very little of what is recorded by the other Evangelists). It must be supposed, that after *Judas* had kissed our Saviour, our Saviour himself came forth, and asked him whom they looked for? Hereby shewing, that he laid down his life, and no man took it from him; he could easily have delivered himself out of their hands, (tho I think they are too charitable to *Judas*, who think that it was that which made *Judas* discover him, not that he designed his death) he had once and again before so escaped them: But now his hour was come, he freely offers himself unto his enemies, and asketh whom they looked for.

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also which betrayed him, stood with them *f*.

f They tell him *Jesus of Nazareth*. Christ was born in *Bethlehem Juda*, *Matth* 2. 1. But his Father and Mother lived at *Nazareth*, a City of *Galilee*, *Luke* 2. 4, 39. where he lived with them, *ver.* 51. hence he was called *Jesus of Nazareth*, from the place where he lived, and most ordinarily conversed, *Matth.* 21. 11. and 26. 71. *Mark* 1. 24. and 10. 47. and 14. 67. and 16. 6. Christ repleyth that he was the man, and it is particularly noted, that *Judas* was with this Armed company.

6 Assoon then as he had said unto them, I am *he*, they went backward and fell to the ground *g*.

g For a further evidence to the World, that Christ was the Son of the Everlasting Father; it pleased God in all the periods of his life, to shew forth by him some Acts of the *Divine* Power: What had Christ said or done, here to prostrate his Armed adversaries? He had onely asked them whom they looke for? and hearing that it was for him, told them he was the man: they are struck with a terror, and instead of apprehending him, start from him, and fall down to the ground. If there were so much Majesty in, and such an effect of the *Voice of Christ*, in one of the lowest acts of his humiliation; what will the Voice of a glorified Christ be to sinners, when he shall return as a Judge to condemn the World? And what will the effect of that be upon his enemies? How easily might our Saviour have escaped, now that his enemies were fallen to the ground? But he suffereth them to rise up again, to take him, and to carry him away, to shew that he laid down his life freely.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am *he*: If therefore ye seek me, let these go their way *h*:

h Our Saviours question, and their Answer, are the same as before. They fell down, they rose up again, and go on in their wicked purpose. This is the genius of all sinners; they may be under some convictions and terrors, but they get out of them, if God doth not concur by his Spirit, and sanctifie them as means to make a through change in their hearts: tho those words *let these go away*, might be interpreted of the armed men that came with the Officers, of whom there seemed no such need to carry away an unarmed man; yet the next words make it evident, that they are to be understood of *his Disciples*, being persons against whom they had no warrant. Our Lord hath a care of his Disciples that they might not suffer with him.

9 That the saying might be fulfilled which he spake *, Of them which thou gaveist me, have I lost none *i*.

*Chap. 17. 12.

i But were those words of our Saviour, *Of them whom thou hast given me, I have lost none*; to be understood as to a *Temporary losing*, or of an eternal Destruction? Some of the Ancients were of opinion, that they were to be understood of a *losing* with reference to a Spiritual and Eternal State; but that they were applicable also to a losing as to this life; I think that they are applicable to both, and that in this Text, they are primarily to be understood of a losing as to a Temporal death and Destruction. It was Christ's purpose, that *eleven* of his twelve Apostles should outlive him, receive the Promise of the Father, in the pouring out of the Spirits, and be his instruments to carry the Gospel over a great part of the World: this they couldnot have done, had they been put to death at this time; he therefore resolved not to lose them in this sense, but to uphold and preserve their lives; for these ends to which he had designed them, and therefore he said to these Officers, you have the person whom ye seek for; for these my Disciples you have nothing against them, let them go away; and by his *Power* upon their hearts he effected it, so that they had a liberty to forsake him, and to flie, and to shift for themselves.

10 * Then Simon Peter having a sword, drew it, and smote the high priests servant, and cut off his right ear *k*. The servants name was Malchus.

* Mat. 26. 51. Mark 14. 47.

k It is thought that this action of *Peters* was before the apprehension of our Saviour; tho after the discovery of it, (as our Evangelist reports it) because upon the apprehension of our Saviour; both *Matthew Chap.* 26. 56. and *Mark Chap.* 14. 50. agree, that the Disciples fled, and it can hardly be thought, that if *Peter* had seen his Master apprehendly be thought, that if *Peter* had seen his Master apprehendly, he would have adventured upon so daring and provocative an action; nor could Christ had he been first bound, have stretched out his hand, to have touched his ear, and healed it. Lest any should wonder how *Peter* came by a Sword, we may read *Luke* 22. 38. that the Disciples had *two Swords* amongst them, probably brought out of *Galilee* for the defence of themselves and their Master, against assaults from robbers in that long journey.

11 Then said Jesus unto Peter, Put up thy sword into the sheath *l*: the cup which my Father hath given me, shall I not drink it *m*?

l The other Evangelists report this part of the History with many more circumstances; particularly our Saviours *Miraculous healing* Malchus again, see the notes on *Matthew* 26. 51, 52, 53, 54. *Mark* 14. 47, 48, 49. *Luke* 22. 50, 51. With what pretence, some both of the Ancient and Modern Writers think, that *Peter* did not sin in this action, I do not understand, when our Saviour did not onely (as *John* saith) command him to put up his Sword again into its sheath, but also as *Matthew* tells us, *Chap.* 26. 52. told him, *That all they that take the sword*, that is, without commission from God, *should perish with the sword*; he used that argument according to the other Evangelists. This Evangelist tells us of another, *m The cup which my Father*, &c. That is, shall I not freely and cheerfully submit to the Will of God in suffering what he willeth me to suffer? The term *cup* is often in Scripture to signifie peoples measure and proportion of affliction and suffering, which God alotteth them; (possibly the metaphor is taken from the custom of some Nations, to put some kinds of Malefactors to death, by giving them a *cup of poyson*) See the notes on *Matthew* 20. 22. and 26. 39. It is a good argument to quiet

quiet our Spirits rolled by any afflictive Providences. They are *but a cup*, and *the cup our Father hath given us*.

12 Then the band, and the captain, and officers of the Jews took Jesus, and bound him *c*,

c As is usual for Officers to do with ordinary malefactors, which are great Criminals; they put no difference between *Christ* and the most villainous Thieves and murderers. There are many conjectures why Christ was first led to *Annas*, whereas *Caiaphas* was the High Priest that year, not *Annas*, (as the next words tell us) but it is uncertain whether it was, because his house was very near, and in the way to *Caiaphas* his house, or that he lived in the same house with his Son-in-law; or out of an honour and respect to him, being the High Priests Father, or to please the old mans peevish eyes with such a sight; or by this means to draw *Annas* to the Tryal of Christ, or because he had had a more than ordinary hand about the apprehending him, or to take direction from him what to do: we cannot give a certain account why they used this method; we are onely certain they did it, and that they did not carry him before him as High Priest; for the next words tell us.

*Mat. 26. 57. Luke 3. 2. Or, And Annas first sent Christ away unto Caiaphas the High Priest.

13 And * led him away to ‡ Annas first, For he was father in law to Caiaphas, which was the high priest that same year *p*‖.

p That his Son-in-law *Caiaphas* was the High Priest that year; which we had also before, *Chap.* 11. 51. where we discoursed more largely, about the disorder of the *Jews* in that most corrupt time: when that place was bestowed without regard to the family of *Aaron*, and bought, and sold, or conferred at the will of their Conquerors. (See the notes on *Chap.* 11. 51.)

14 Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people *q*.

q Of his giving that Counsel, and the wickedness of it, (tho it proved an Oracle beyond his intention) we discourse before (see the notes on *Chap.* 11. 51.) the meaning of the *High Priest* was, that right or wrong, whether they had any just accusation against Christ or no, yet they might for expediency put him to death, because his death might prevent mutinies and seditions amongst the people.

*Mat. 26. 58. Mark 14. 54. Luke 22. 54.

15 ¶ * And Simon Peter followed Jesus, and *so did* another disciple. That disciple *r* was known unto the high priest *s*, and went in with Jesus into the palace of the high priest.

r When Christ was apprehended, the other Evangelists tell us, *All his disciples forsook him and fled*; but it should seem that *Peter*, who all along the Gospel History, hath appeared more forward, and bold, and daring than any of the rest, came back; but who that other Disciple was that went in with him, and in favour of whom *Peter* was admitted, we are not told: It is but a conjecture of those who think that it was *John*, for *John* was a *Galilean* as well as *Peter*, and would have been as much to be questioned upon that account as *Peter* was. They judge more probably who think it was the Master of the House where Christ had ate the *Passover*, and celebrated his Supper; or some person of note in *Jerusalem*, who by reason of his reputation, might have free access to the *chief Magistrate*, than one of the Apostles, who were but mean persons in the account of the *Jews*; *s* this Disciple who ever he was, was one that had some familiarity and acquaintance with *Caiaphas*, which it is no way probable that either *John* or any of the Apostles had.

*Mat. 26. 58.

16 * But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter *t*.

t This further confirmeth the conjecture of those, who think that *other Disciple* was none of the Apostles, but a favourer of Christ, that lived in *Jerusalem*, and was of some repute either for estate or place; so as he had not onely an acquaintance with the High Priest, but also with his family; and could gain admittance into his Palace, not onely for himself, but also for his friend.

17 Then saith the damosel that kept the door unto Peter, Art not thou also *one* of this mans disciples *u*? He saith, I am not.

u This is Peters first denial of his Master; betwixt which and his second denial, (of which *John* saith nothing till he comes to *ver.* 26.) the Evangelist interposeth many things not mentioned by the other Evangelists.

18 And the servants and officers stood there, who had made a fire of coals, for it was cold and they warmed themselves: and Peter stood with them, and warmed himself *w*.

w Here is nothing in this Verse, which needeth any explication, unless any should ask, how it could be cold weather at that time of the year, (about *April* 14.) especially in a Country where it now was the time of Harvest? which may easily be resolved. It was now about three of the clock in the morning, and we know that in Summer (the Spring especially) nights are cold; besides, that in those Countries that are more Equinoctial, the nights are longer, and consequently colder towards the morning, as the air hath had more time to cool.

19 ¶ The high priest then asked Jesus of his disciples, and of his doctrine *x*.

x Questions about *Sedition* or *Rebellion*, belonged not to the *Judge* of this Court, but fell under the Cognisance of the *Roman Governor*, they being now a Conquered people, and Tributary to the *Romans*; who, tho themselves *Heathens*, granted the *Jews* their liberty as to Religion, and Courts in order thereunto; as also a liberty of Courts for civil causes: the *High Priest* therefore saith nothing to Christ about his *being a King*, but onely inquireth of him about his *Doctrine*; what particular questions he propounded to him, we do not read; onely in general he inquired about the Doctrine he had Preached, and the *Disciples* he had sent out, which was one and the same cause, to see if he could bring him under the guilt of a *false Prophet*; for that, and *Blasphemy*, and Idolatry, were three principal causes that fell under the Cognisance of this Court, as appeareth from *Deut.* 13.

20 Jesus answered him *, I spake openly to the world *y*; I ever taught in the synagogue, and in the temple, whither the Jews always resort *z*, and in secret have I said nothing *a*.

* Chap. 7. 26.

y To all sorts of men, my Enemies as well as my Friends.

z The *Jews* for instruction do use to resort to the *Temple*, which was in *Jerusalem*, and whither three times in the year, all the Males were wont to come from all parts of the Countrey; and in the publick assemblies of the *Jews*, and in the places where they use to meet: *a* I have said nothing in secret, contrary to the Doctrine which I have publickly taught; tho I have Preached in other places, yet it hath been the same thing which I have said in publick.

21 Why askest thou me *a*? ask them which heard me, what I have said unto them: behold, they know what I said *b*:

a We are told by those that have written about the *Jewish* order in their Courts of Judgment; *That their Capital causes always began with the defensive part; and that it was lawful for any to speak for the defendants, for a whole day together*; (tho they did not observe this in the cause of Christ) and their method was not to put the *Defendants* to accuse themselves, but to examine witnesses against them; Our Saviour therefore appeals to their own order, and says, *Why askest thou me?* It was, saith he, no secret action; I spake publickly, ask them that heard me speak, they know what Doctrine I preached, and can accuse me if I delivered any false Doctrine.

22 And when he had thus spoken, one of the officers which stood by *, stroke Jesus‖ with the palm of his hand, saying, Answerest thou the high priest so *c*?

* Jer. 20. 2. Acts 23. 2.
‖ Or, With a rod.

c This lets us see in what indecent disorder the *Jewish* Government was at this time, that an inferior Officer dared to strike a supposed Criminal, standing before the Judgment-seat, and defending himself from their own known rules and methods; for what had our Saviour said or done, more than making use of the liberty their own Law allowed, not confessing any thing against himself, but putting them upon the proof of what they laid to his charge? yet we read no notice taken of this disorder.

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me *d*?

d Our Saviour could easily have revenged himself upon this Officer; but to teach us our duty, he onely gently reproves him; and lets him know, that he did not behave himself as one ought to do in the face of a Court of Justice, where he had both a liberty, and a present opportunity to have accused him, if he had spoken ill; and if he had spoken well, there was no reason for his striking him.

24 (* Now Annas had sent him bound unto Caiaphas the high priest *e*).

* Mat. 26. 57.

e The words in the 24*th. ver.* are onely to let us know, that these things were not done before *Annas*, but before *Caiaphas* the *High Priest*, to whom (as to his proper Judge) *Annas* had sent him bound, as he was at first brought to him.

25 And Simon Peter stood and warmed himself: They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.

26 One of the servants of the high priest being

ling his kinsman, whose ear Peter cut off saith, Did I not see thee in the garden with him?

*Chap. 13.38. 27 Peter then denied again, and * immediately the cock crew *f*.

f This History of *Peters* denial of his Master the second time, we have before met with, *Matth.* 26.69, 70, 71. *Mark* 14. 69, 70. *Luke* 22. 58, 59. with several circumstances not mentioned by *John*. See the notes upon *Matthew* 26. 69, *&c.*

* Mat. 27. 2. ‖ Or, Pilates House. ‡ Acts 10. 28. and 11 3. 28 ¶ * Then led they Jesus from Caiaphas unto ‖ the hall of judgment *g*, and it was early *h* ‡, and they themselves went not into the judgment-hall, lest they should be defiled: but that they might eat the passover *i*.

g The Chief Priests having in their *Sanhedrim* done with our Saviours case, and judg'd him *worthy of death*, as we read *Matth.* 26. 66. *Mark* 14. 64. which two Evangelists, with *Luke*, relate this History of Christs Tryal before the *Sanhedrim*, with many more circumstances than *John* doth, (see the notes on those Texts) they now lead him from the *Ecclesiastical* Court, to the Court of the Civil Magistrate; either kept in *Pilates* House, who was the present civil Governor under the *Romans*, or some where at least where he sat as Judge; which was therefore called the *Hall of Judgment*. *h* How early it was, we cannot tell, but early it was; probably about five or six of the Clock. *i* The *Jews* would not go into the Judgment-hall, that they might not be defiled, for they accounted a *legal pollution* and uncleanness to come into an *Heathens* House, or to touch any thing which an *Heathen* had touched; now the reason is assigned why they were afraid of contracting any legal pollution, *viz. That they might eat the Passover*. Obj. *But had they not eaten the Passover the night before; that was the time prescribed by the Law, to the latter of which there is no doubt but that our Saviour strictly kept himself?* Ans. Some say, that they had not, because, the day wherein they should have eaten it, this year, falling the day before their Sabbath, the Passover was put off to be kept on the Sabbath, that two great Festivals might not be kept two days successively; so as, tho our Saviour kept it at the time appointed by the Law, yet the *Jews* did not. But this is denied by other very Learned men, who tell us, the *Jews* never altered their day for keeping their Passover, neither for the succeeding Sabbath, nor any other reason. They say therefore, that by the *Passover* which is mentioned in this Verse, is to be understood, *The Feast* mentioned, *Num.* 28. 17. which was to be kept the *fifteenth day*, which day was a day of great solemnity with them from the morning to the evening; all the seven days they also offered various Sacrifices, which all went under the name of the *Passover*, because they followed in the days of the Paschal Feast. Thus the term *Passover* is taken, Deut. 16. 2. *Thou shalt therefore sacrifice the Passover unto the Lord thy God, of the flock and the herd.* According to this Notion, the meaning of those words, *that they might eat the Passover*, is, That they might proceed in their *Paschal solemnity*, keeping the Feast according to the Law. Be it as it will, these Hypocrites in it notoriously discovered their hypocrisie, scrupling what caused a legal uncleanness, and not at all scrupling either immediately before their eating the Passover, or presently after it, in their great Festival to defile themselves with the guilt of Innocent blood; nay, had Christ been such a malefactor as they pretended, yet the bringing him into judgment, their prosecuting, and accusing, and condemning him, and assisting in his Crucifying, were not works fit for the day before such a Solemnity, or the day after it, which was so great a Festival; but there is nothing more ordinary, than for persons over *zealous* as to *Rituals*, to be as remiss with reference to *Moral duties*.

29 Pilate then went out unto them, and said, What accusation bring you against this man *k*?

k The *Roman* Governor humoureth them in their superstition; (the *Romans* having granted them the liberty of their Religion) they scruple to go in to the ordinary place of judgment; he goes out to them, and calls for their *Accusation* of Christ, according to the ordinary and regular course of judgments.

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him unto thee *l*.

l They had in their *Sanhedrim* before, judged him guilty of *Blasphemy*, *Matth.* 26. 65. but this they durst not mention, lest *Pilate* should have rejected them, as being not concerned in questions of their Law; they therefore onely exclaim against him in the general as a great Malefactor; but of what kind, they do not say. It should seem they would have had *Pilate* have added his civil Authority, to confirm and execute their Ecclesiastical censure, without so much as hearing any thing of the cause, (altho at this day frequent in *Popish* Countries) but they met with a more equal Judge.

31 Then said Pilate unto them, Take ye him, and judge him according to your law *m*. The Jews therefore said unto him, It is not lawful for us to put any man to death *n*.

m I will judge no man before my self first hear, and judge of his crime; you have a Law amongst your selves, and a liberty to question and judge men upon it, proceed against him according to your Law. *n* They reply, It was not lawful for them to put any man to death: We are assured by such as are exercised in the *Jewish* Writings, That *the power of putting any to death, was taken away from the Jews forty years before the Destruction of* Jerusalem. Some say, it was not taken away by the *Romans*, but by their own *Court*: They thought it so horrid a thing to put an *Israelite* to death, that wickedness of all sorts grew to such an height amongst them, through the impunity, or too light punishment of Criminals, that their Courts durst not execute their just Authority. And at last their great Court determined against the putting any to death; nor (as they say) was any put to death by the *Jews*, but in some popular Tumult, after their Court had prejudiced the person by pronouncing him guilty of *Blasphemy*, or some capital Crime: which seemeth the case of *Stephen*, *Acts* 7.

32 * That the saying of Jesus might be fulfilled * Chap. 12 33. which he spake, signifying what death he should die *o*.

o Christ had before this time told his Disciples that he should die, and that by the death of the Cross, as we read *Matth.* 20. 19. God by his Providence ordereth things accordingly, to let us know, that the Scripture might be fulfilled to every tittle; *Crucifying* was no *Jewish* but a *Roman* death; had the *Jews* put him to death, they would have stoned him; but he must remove the curse from us, by being made a *curse for us*, being *hanged on a tree*, which was lookt upon as an accursed death, *Gal.* 3. 13. The *Jews* therefore knowing nothing of this Counsel of God, yet execute it, by refusing themselves to put him to death, and putting it off to *Pilate*, tho possibly their design was but to avoid the *odium* of it. Thus God maketh the wrath of men to praise him.

33 * Then Pilate entred into the judgment-hall * Mat. 27. 11. again *p*, and called Jesus, and said unto him, Art thou the king of the Jews *q*?

p The ordinary place of Judicature, from whence we read before he went out, in civility to the *Jews*, whose superstition (as we before heard) kept them from going there during the Festival: *q* He called Jesus to him privately, and asks him, if he owned himself to be the King of the *Jews*? The confessing of which, (for without doubt they had suggested some such thing to *Pilate*, and could not prove it) had brought Christ under *Pilates* power, he being Governor for the *Romans*, and so concerned to inquire upon any that pretended to any Regal Power over that Conquered people.

34 Jesus answered him, Sayest thou this thing of thy self, or did others tell it thee of me *r*?

r Our Saviour neither affirmeth nor denieth: tho we be bound when ever we speak, to speak the truth, yet we are not bound at all times to speak the whole truth. Our Saviour desireth to be satisfied from *Pilate*, whether he asked him as a private person for his own satisfaction, or as a *Judge*, having received any such accusation against him? For if he asked him as a *Judge*, he was bound to call them to the proof of what they had charged him with

35 Pilate answered, Am I a Jew? Thine own nation, and the chief priests have delivered thee unto me: What hast thou done *s*?

s The sum of this is no more, than that he did not devise this captious question, for he was no *Jew*; not concerned in, nor regarding what they had in their books of the Law and the Prophets; but he was accused to him by those of his own Nation: and he was desirous to find out the truth, and to know what he had done.

36 * Jesus answered ‡, My kingdom is not of this * 1 Tim. 6. 13. world *t*: if my kingdom were of this world, then ‡ Chap. 6. 15. would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence *u*.

t That is, I cannot deny, but that I am the *King of the Jews*, but not in the sense they take it; not such a King as they look for in their *Messiah*; my Kingdom is Spiritual, over the hearts and minds of men, not earthly and Worldly. And of this thou thy self mayest be convinced; *u* for was there ever an earthly Prince apprehended, and bound, for whom none of his Subjects would take up Arms? Here's none of my Disciples takes up Arms, or offereth to fight for me; which is a plain evidence, that I pretend to no Kingly Power in disturbance of the *Roman* Government.

37 Pilate therefore said unto him, Art thou a King then *w*? Jesus answered, Thou sayest that I am a King *x*. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth *y*. Every one that is of the truth, heareth my voice *z*.

w *Pilate* seems to have spoken this, rather in derision and mockery, than out of any desire to catch him in his words: *x* Christ neither owneth himself to be a King, nor yet denieth it, but tells *Pilate* that he *said so*; and to this end he was born, *and for this cause he came into the world*, to bear testimony to the truth. *i. e.* I cannot deny but that I have a Spiritual Kingdom, that is *truth*, and I must attest the truth; *y* It was a part of my errand into the World; *z* and every one who is by Divine grace disposed to believe, and love the truth, will hear and obey my Doctrine.

38 ¶ Pilate saith unto him, What is truth *a*? And when he had said this, he went out again unto the Jews, and saith unto them *, I find in him no fault at all *b*. * Mat. 27. 24. Luke 23. 4.

a *Pilate* (as prophane persons use to do) thought that our Saviour speaking of *truth*, and a Spiritual Kingdom, did but *Cant*, and therefore asking him, what he meant by truth, he never stays for an answer, but goes out again to the *Jews*, whom he had left without the door of the Judgment-hall, and *b* tells them he found no fault in him. Whatever the quality of the Kingdom was, of which our Saviour spake, he judged that his pretensions to it were not prejudicial to the Authority of the Emperor, nor the Tranquility of the State; and would have dismist him from their unjust prosecution.

39 * But ye have a custom that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews *c*? * Mark 15. 6.

c Whence this custom came is uncertain; most probably from the *Romans*, who in some honour of this great Festival of the *Jews*, and in humor of them, granted them the life of any Criminal whom they desired: *Pilate* propounds *Christ* as the prisoner whom he had most mind to release, perceiving that his prosecution was of malice, rather than for any just cause.

40 * Then cried they all again, saying, Not this man but Barabbas. Now ‡ Barabbas was a robber *d*. * Acts 3. 14. ‡ Luke 23. 19.

d But such was the malice of his Adversaries, that tho *Barabbas* was one that had committed murder in an Insurrection, yet they chuse him rather than Christ. (See the notes on *Matth.* 27. 15, 16, 17, 18.)

CHAP. XIX.

* Mat. 27. 26. Mark 15. 15. THen * Pilate therefore took Jesus, and scourged *him a*.

a It was the custom of the *Romans*, when any one was to be Crucified, first to scourge him; but (as it appears) *Pilate* ordered it, hoping, that tho he could not prevail by any other art with them, yet by this he might, and they might possibly be satisfied with this lighter punishment; for it appeareth by *ver.* 4th and 12th. that *Pilate* had a mind to release him, if he could have satisfied the *Jews*, tho he had not courage enough to oppose the stream, and to do what himself thought was just, in despight of their opposition.

2 And the souldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe *b*.

b The other Evangelists also mention a *reed* put into his right hand; the Crown, and the Purple *Robe*, and a *Scepter*, are all *regal Ensigns*, they give them to Christ in derision of his pretence to a Kingdom, and in the mean time themselves proclaim what he had said, That his Kingdom was not of this World; for tho earthly Kings wear Crowns, yet they use to be of Gold, not of Thorns; and their Scepters use to be *Gold*, not Reeds.

3 And said, Hail, King of the Jews: and they smote him with their hands *c*.

c They mockt him when they said, *Hail king of the Jews*; but yet spake a great truth, (tho not in their sense) The other Evangelists speak of more indignities offered him. (See the notes on *Mark* 15. 19.)

4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him *d*.

d *Pilate* appeareth convinced in his own conscience, that Christ had done nothing worthy either of death or bonds, and a great while resisted that strong temptation which he was under, to please the people, and to secure his own station, lest any complaint made to the *Roman* Emperor against him should have prejudiced him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man *e*.

e He therefore, after Jesus had been scourged, and dressed up in this mock-dress, brings him out again to the people to move their pity.

6 When the chief priests therefore, and officers saw him, they cried out, saying, Crucifie *him*, crucifie *him f*. Pilate saith unto them, Take ye *him*, and crucifie him: for I find no fault in him *g*.

f Our Lord findeth more compassion from *Pilate*, (tho an *Heathen*) than he found from those of his own Nation; yea, those that pretended highest to Religion amongst them: *Pilate* would have saved him, they cry out for his blood. *g* *Pilate* leaves another testimony behind him, that what he did at last overborn with a great Temptation, he did contrary to the conviction of his own conscience, and as yet declineth the guilt of innocent blood.

7 The Jews answered him *, We have a law *h*, and by our law he ought to die, because ‡ he made himself the Son of God *i*. * Lev. 24. 16. ‡ Chap. 5. 18. and 10. 33.

h The Law they mean, is the Law for putting *false Prophets* to death, *Deut.* 18. 20. *i* By the *Son of God here*, they mean the eternal Son of God, in all things equal with his Father; otherwise it was a term applicable to themselves, whom God calls his Son, his first-born, *&c.* now for any in this sense to arrogate to himself this title, who indeed was not so, was Blasphemy, and that in the highest degree, and brought him under the notion of a *false Prophet* of the deepest dye: but this was injuriously applied to Christ, who thought it no robbery to be equal with the Father, and who was so declared by God himself at his *Baptism* and *Transfiguration*; and who had made his Divine Power appear by such works as no meer man ever did.

8 ¶ When Pilate therefore heard that saying, he was the more afraid *l*;

l It should seem, that the *Romans* permitted Judgments to the *Jews* according to their own Laws, which the *Roman Governor* was to see executed; or else seeing the rabble in such an heat and disorder, he feared some breaking out.

9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer *m*.

m Our Lord, who knew the secrets of all mens hearts, very well knew, that tho *Pilate* had for some time withstood his temptations, yet he would at last yeild; he also was ready to lay down his life, as he knew was determined for him; having therefore made a reasonable defence, he thinks fit to add no more of that nature.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not, that I have power to crucifie thee, and have power to release thee *n*?

n *Pilate* seemeth something displeased, that Christ would be no more free; men in Worldly power, are too prone to forget from whom they derive it.

11 Jesus answered, Thou couldest have no power at all against me, except it were given thee from above *o*: therefore he that delivered me unto thee, hath the greater sin *p*.

o Our Lord checketh *Pilate* modestly for boasting of his Authority as a Judge to absolve or condemn him; declaring, that all the power he had was derived from God, who in his eternal Counsels had determined this thing, which must therefore come to pass: *p* But withal lets him know, that this neither excused him, nor muchless the *Jews*, who were to execute the Divine purposes. *Pilate* was to look to Gods revealed Will, not his secret Counsels, of which he could have no knowledge; but he faith, they who had delivered him to him had the greater sin; he did act but as a Judge upon their accusations, they procured the false witness, they would not be satisfied without his blood, and they sinned against much more light.

12 And from thenceforth Pilate sought to release him *q*: but the Jews cried out, saying, If thou let this man go, thou art not Cesars friend *r* *: Whosoever maketh himself a king, speaketh against Cesar. * Acts 17. 7.

q He sought all fair and plausible means to release him, being convinced in his own conscience, that he was an innocent man: *r* but the *Jews* double their clamors, and (according to the usual acts of Sycophants) quit their charge as to Religion, tho that was the true and real cause of all

their malice; and pursue only the charge which was proper for the Cognisance of the *Roman Governor* of Sedition or Rebellion, and tacitly accuse *Pilate* as a Traytor, and being false to his trust, if he should let our Saviour go; for no man could set up himself as a King, but he must proclaim himself a Traytor to the *Roman* Emperor.

13 ¶ When Pilate therefore heard that saying *t*, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha *u*.

t That saying, that if he let Jesus go, he was not *Cesars* friend. *Pilate* was a man that loved the honour that was from men, more than the honour and praise which is from God; and was more afraid of losing his place than his Soul, and could no longer resist the temptation he was under: *u* he brought forth Christ, and sate down in a place called the *Pavement*, because it was paved with stone, but in the *Hebrew*, (mixed with the *Syriack*) *Gabbatha*, that is, an *High place*; for it was their manner to have their *Judgment-seats* higher than other parts of the room where they were.

14 And it was the preparation of the passover *w*, and about the sixth hour *x*: and he saith unto the Jews, Behold your king *y*.

w The preparation to any feast, signifies the day before it, because on that day they prepared whatsoever according to the Law was necessary for the Solemnization. Some much doubt, whether in this place the *Passover* signifies strictly the *Paschal Supper*, which it could not do, if the *Jews* strictly this year kept to the Law; for the fourteenth day of the month *Nisan* at evening, was the time when most certainly Christ kept it, who ate it the night before. It is therefore more probably thought, that by the *Passover* here, is meant their great Festival, which was upon the fifteenth day. (See the notes on *Chap.* 18. 28.) *x John* tells us it was about the sixth hour; that is, in the latter part of the interval, between nine a clock in the morning, and twelve at noon: for the division of the day according to the *Jews*, was in four parts; the first was from the rising of the Sun, till our nine in the morning, and was called the third hour; the other was from the third hour to the sixt, that is twelve a clock at noon; the third division was from their sixt hour to the ninth, that is, three a clock with us in the afternoon; the fourth division was from the ninth hour to Sunset, that is with us six a clock in the evening, when the Sun is in the Equinox. Now, not onely the time when any of these hours came, was called either the third or sixt hour; but the space of three hours alotted to each division, was so called when the next division began; so the time of our Saviours Crucifixion is recorded by *Mark* to be the third hour: that is, the whole space from nine a clock to twelve, was not quite gone, tho it was near at an end. And by the Evangelist, here 'tis said, that it was about the sixt hour, that is near our twelve a clock. And thus the different relations are clearly recorded.

15 But they cried out, Away with *him*, away with *him*, crucifie him. Pilate saith unto them, Shall I crucifie your king? The chief priests answered*, We have no king but Cesar *a*.

* Gen. 49. 10

z The more *Pilate* sought to quiet them, the more they rage, contrary to all dictates of reason; when God hath determined a thing, all things shall concur to bring it about. *Pilate* mocks them when he saith, shall I Crucifie your King? *a* Yet so fierce was their malice against Christ, that to compel the Governor to condemn him, tho there were not a people under Heaven, more zealous for their liberties, nor more impatient of a forreign yoke; they cry out, *We have no king but Cesar*: That is, the *Roman* Emperor who had Conquered them.

16 * Then *b* delivered he him therefore unto them to be crucified. And they took Jesus and led him away *c*.

* Mat. 27. 26. Mark 15. 15. Luke 23. 24.

b This must be at or about twelve of the clock, for what must be signified by the sixth hour, *ver.* 14. *c Pilate* condemned him, and delivered him to the executioner, who (as the manner is in such cases) led him away.

17 And he bearing his cross went forth into a place, called *the place* of a scull, which is called in the Hebrew, Golgotha *d*.

d See the notes on *Matth.* 27. 31, 32, 33. Where, whatsoever needs expounding on this Verse, may be found, and this Text is reconciled to that; which telleth us, that one *Simon*, a man of *Cyrene*, bare his Cross. Their places of Execution (as usually with us) were without their Cities.

18 Where they crucified him, and two others with him, on either side one, and Jesus in the midst.

See the notes on *Matth.* 27. *ver.* 38.

19 And * Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

* Mark 15. 25. Luke 23. 38.

See the notes on *Matth* 27. 38.

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city *e*: and it was written in Hebrew, *and* Greek, *and* Latin *f*.

e As all their places of Execution were within two furlongs, or thereabouts: *f* it was wrote in all three Languages, that not the *Jews* onely, but all such strangers as were come up to the Feast, might understand it.

21 Then said the chief priests of the Jews to Pilate, write not, The king of the Jews; but that he said, I am king of the Jews *g*.

g The *Jews* thought it would be a disgrace to them, that Christ should be reported abroad as their King, therefore they desire an alteration of the writing.

22 Pilate answered, What I have written, I have written *h*.

h But *Pilate* refuseth to gratifie them, and lets them know he would not be directed by them what to write, nor alter any thing of it.

23 ¶ * Then the souldiers, when they had crucified Jesus, took his garments and made four parts, to every souldier a part and also *his* coat: now the coat was without seam ‖, woven from the top throughout *i*.

* Luke 23. 34.

‖ Or, wrought.

i Both *Matthew Chap.* 27. 35. and *Mark* 15. 24. mention this parting of Christs garments amongst them, which must be understood of his inward garments; which some tell us might easily be done, because their garments were made up of four parts, but his outward garment which is called his coat, was all of a piece.

24 They said therefore among themselves, Let us not rent it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the souldiers did *k*.

k This made them chuse rather to cast lots for that, than to divide it, as they had done his inward garments. But there was something more in it than the Souldiers knew; Christ hereby proved a true *Antitype* to *David*, who said of himself figuratively, *Psal.* 22. 18. *They part my garments amongst them, and cast lots upon my vesture*; by which he meant no more, than that his enemies loaded themselves with his spoils: those words which figuratively were true of *David*, proved literally true as to Christ. Thus vile and wicked men are fulfilling the Scriptures, when they little think of it.

25 ¶ * Now there stood by the cross of Jesus, his mother, and his mothers sister, Mary *the wife* of ‖ Cleophas and Mary Magdalen *l*.

* Mat. 27. 55. of Mark 15. 40. Luke 23. 49.

‖ Or, Cleopas.

l These words [*the wife*] are not in the *Greek*, but supplied by our Translators; which leaves it doubtful, whether that *Mary* was *the wife*, or the *Mother*, or the *Daughter of Cleophas*.

26 When Jesus therefore saw his mother, and the * disciple standing by, whom he loved *m*, he saith unto his mother, VVoman, behold thy son *n*.

* Chap. 13. 23. and 21. 24.

m We have often heard that *John* was the beloved Disciple, and tenderly expressed under the Notion of him whom Jesus loved: *n* Our Lord commendeth his Mother to the care of *John*, whom he had ordered to take care of her, as if he had begotten her own Son; this letteth us know, that *Joseph* was at this time dead, otherwise, it is not probable, that Christ would have committed his Mother to any other Guardian.

27 Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own *home o*.

o He also reciprocally commendeth his Mother to *John*, to be cared for as his own Mother. From that time *Mary* went home, and lived with *John*.

28 ¶ After this, Jesus knowing that all things were now accomplished that the scripture might be fulfilled *, saith, I thirst.

* Psal. 69. 21.

29 Now there was set a vessel full of vineger: And they * filled a spunge with vineger, and put it upon hyssope, and put it to his mouth *p*.

* Mat. 27. 48.

p David said, *Psal.* 69. 21. to signifie his enemies multiplying afflictions upon him, *They gave me also gall for my meat, and in my thirst they gave me vineger to drink*; which he

he spake metaphorically; part of these words were without a figure literally fulfilled in Christ, who was the Son of *David*; for he crying out upon the Cross that he thirsted, there being no other liquor at hand, or this being set on purpose for this end, they dip a spunge in it, and give it to him to drink; whither to stupifie his senses, or to prolong his life in those torments, or barely to quench his thirst, is hard to determine. It is probable, that it was such a kind of refreshment as they allowed to ordinary malefactors in his circumstances, the particulars of which usage we are not able to determine.

30 When Jesus therefore had received the vineger, he said *, It is finished *q*: And he bowed his head, and gave up the ghost *r*.

* Chap. 17. 4.

q When Christ had tasted the vineger, he said, *It is finished*. That is, I have now done and suffered all things which lay upon me in this life to do and suffer. *r Having said this, he bowed his head, and gave up the ghost*. They are terms expressive of death; and our Saviours free surrender of his Soul unto his Father.

31 The Jews therefore because it was the preparation *s*, that the bodies should not remain upon the cross on the sabbath-day *t* (for that sabbath-day was an high day *u*) besought Pilate that their legs might be broken, and *that* they might be taken away *w*.

s It was the *Preparation*, not to the *Passover*, (for that was celebrated the night before) but to the weekly Sabbath; and they judged according to the Law, *Deut.* 21. 23. *that the land would be defiled*, if the persons executed were not buried that day; but their bodies should remain on the tree all night, especially on the Sabbath which began immediately after Sun-set. *t* And this Sabbath was a more than ordinary Sabbath, for it was not onely the weekly Sabbath, but also their second day of unleavened bread; which, and the last day, were both very solemn days as may be seen, *Levit.* 23. *u* This makes them come and beseech *Pilate*, that the bodies might be taken down, and in order to it, *that their legs might be broken*, lest any life remaining in them, they should revive and escape.

32 Then came the souldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs *x*.

x They brake the two other malefactors legs, but not Christs, because they found him dead. It is very possible in a natural course, that of three men dying in the same manner, one may die sooner then another; but it is but rationally presumed, that the cause of our Saviours quicker death, was not the failure of his spirits sooner, but his own voluntary surrender of his Soul.

34 But one of the souldiers with a spear pierced his side *y*, and forthwith came there out, blood and water.

y But one of the Souldiers to make sure of him, pierced his side, out of which it is said, that there presently came forth blood, and water: That there should come out blood is no wonder, nor yet that there should come forth water. Blood being congealed, it is ordinary to see water on the top of the Vessel where it is. And besides, Anatomists tells us, that in the hollow part of the breast, there are watery, as well as bloody humours in the membrane that incompasseth the heart, which being pierced, and the water let out, the living creature dyeth necessarily. But yet in regard of the next words, *He that saw it bare record, and he knoweth that he saith true*, &c. most Divines think, that there was some mystery in this *water* and *blood*, which came out of Christs side pierced. Some would have the two *Sacraments of the Gospel*, signified by this *water* and *blood*. Christ 1 *John* 5. 6. is said to have *came by water and blood*; That is, say Interpreters, he brought in a true *expiation of sins* by his blood, and the *laver of Regeneration*, washing the Soul from its filthiness: And thus he proved the true *Antitype*, answering the *Jewish* Types in *Sacrifices, and divers washings*.

35 And he that saw it, bare record, and his record is true: and he knoweth that he saith true, that ye might believe *z*.

z Nor was this a fable, for *John* saw it, and bare record, and knew it to be true, and published it, that men might believe that he was he, in whom all the legal Types and Figures had their complement.

36 For these things were done, that the scripture might be fulfilled *, A bone of him shall not be broken *a*.

* Exod. 34. 20.

a Nor was there any thing of this, but in fulfilling of the Scripture; for it was Gods Law about the Passover, *Exod.* 12. 46. *Num.* 9. 12. concerning the *Paschal Lamb*, (which was a Type of Christ, *Chap.* 1. 29. 1 *Cor.* 5. 7.) *that a bone of it should not be broken*. So as by this breaking no bone of Christs body, they might have understood, that he was figured out by the *Paschal Lamb*.

37 And again another scripture saith, They shall look on him whom they pierced *b*.

b So also by seeing Christs *side pierced*, (a thing not very usual) they might have understood, that he was the person mentioned, *Zech.* 12. 10.

38 ¶ And after this Joseph of Aramithea (being a disciple of Jesus, but secretly for * fear of the Jews) besought Pilate that he might take away the body of Jesus: and Pilate gave him leave: He came therefore and took the body of Jesus.

* Chap 9 22. and 12. 42.

See the notes on *Matth.* 27. 57, 58, 59.

39 And there came also Nicodemus which at the first came to Jesus by night *c* and brought a mixture of myrrhe and aloes, about an hundred pound *weight d*.

c The History of *Nicodemus* coming by night to our Saviour, and of their discourse together, we had *Chap* 3. 9, 10. We again heard of him standing up for *Christ* in the *Sanhedrim*, *Chap.* 7. 50 We read no more of him till now, where he shews his love to his dead body; *d* bringing an hundred pound weight of *Myrrhe* and *Aloes*, which were both of them drugs as used in embalming dead bodies; as also in perfuming other things, *Psal.* 45 8.

40 Then took they the body of Jesus, and wound it in linnen clothes, with the spices, as the manner of the Jews is to bury *e*.

e That is, persons of fashion.

41 Now in the place where he was crucified, there was a garden *g*; and in the garden a new sepulchre, wherein was never man yet laid *g*.

f As all their gardens were out of the City, as also *g* their burial places; which usually were *Vaults*, or *Caves* within the Earth.

42 There laid they Jesus therefore, because of the Jews preparation-*day*, for the sepulchre was nigh at hand *h*.

h There they immediately buried Christ, because the time, strictly called the *Preparation* (for the whole day was so called) was nigh at hand. See a fuller account of the History of our Saviours Passion, Death and Burial, in the notes on *Matth.* 27. where what is said by all the Evangelists, is compared together, and made one compleat History.

CHAP. XX.

The Evangelist St. John, *giving a fuller account than the other Evangelists, of Christs Resurrection, and his Converse upon the Earth forty days, until he Ascended up into Heaven; we have in our notes on the other Evangelists been shorter, reserving our selves for a fuller account of it, till we should come to these two last Chapters of this Evangelist.*

THE * first *day* of the week *a* cometh Mary Magdalene early when it was yet dark, unto the sepulchre *b*, and seeth the stone taken away from the sepulchre *c*.

* Mat. 28. 1. Mar. 16. 1. Luke 24. 1.

a Matthew saith, *In the end of the Sabbath. as it began to dawn, toward the first day of the week*; he also mentioneth another *Mary* in company with *Mary Magdalene*. *Mark* tells us, that other *Mary* was the mother of *James* and *Salome*. *Luke* saith, *Chap.* 23 55. *They came*, referring to the *Women, that came with him from Galilee*. For the time, *Luke* saith, it was *upon the first day of the week*; *Mark* saith, it was *when the Sabbath was past*. *b* Our Evangelist saith, it was while it was dark; so that *Matthew's* ὀψὲ δὲ σαββάτων, which we translate, *in the end of the Sabbath*; must be interpreted by *Mark*, when the *Sabbath was past*; and indeed *Matthew* plainly expounds himself; adding, *as it began to dawn toward the first day of the week*; which must be seven or eight hours after the *Jewish* Sabbath was ended; (for that ended, with the setting of the Sun the night before) The other Evangelists tell us, that the design of their coming, was to shew their last act of love, in anointing, or imbalming the body of Jesus; for which purpose they had brought materials the night wherein he was Crucified, but rested on the Sabbath-day, which ending about Sunset, probably, they slept some hours, and early in the morning, in the twilight, they come with their Spices. Hence appears, that there is no contradiction at all betwixt the four Evangelists, about the time of these

womens

womens coming to the Sepulchre. *Matthew* saith it was *about the dawning of the first day of the week*; *Mark* saith, it was *when the Sabbath was past*; *Luke* saith, it was *upon the first day of the week*; so saith *John*; which would make one admire, that so many words should have been spent by Divines, in unrying a knot here, where there is indeed none. *c* Tho *John* in his History of our Saviours Burial, saith nothing of any stone rolled to the mouth of the Sepulchre; yet *Matthew* doth; and of the *Jews* sealing of it, and setting a watch, *Matth.* 27. 64, 65, 66. *Mark Chap.* 16 3. tells us also, that these women were thoughtful as they came, who should roll the stone away; and also tell us, how it came rolled away, *viz.* by an *Angel*: *John* saith nothing, but that the stone was rolled away. So than the History runs thus; Early on the first day of the week, an Angel in a glorious appearance (described by *Mark*) cometh down, rolleth away the stone from the mouth of the Sepulchre, and Christ ariseth; soon after, these women came with Spices, and were thoughtful as they came, who should roll away the stone; but when they came to the Sepulchre, they found that, as to that, their cares were needless, for the stone was rolled away to their hands.

2 Then the runneth *d*, and cometh to Simon Peter, and to the * other disciple whom Jesus loved *e*, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him *f*.

* Chap. 13. 23. & 21. 20, 24.

d That is, *Mary Magdalene* ran into the City to tell *Peter*; and that seemeth to be the reason why *John* mentions onely her going to the Sepulchre: but yet *Luke* 24. 10. makes not *Mary Magdalene* onely, but *Joanna* and *Mary* the *Mother of James*, the reporters of the news to the Apostles; but possibly she was the forwardest and first reporter of it. *e She came to the eleven, and told all these things to them*, *Luke* 24. 9. but possibly, her chief discourse was with *Simon Peter*, and *John* the beloved Disciple: *f* She complains to them that her Lord was removed out of the Sepulchre, whither and by whom she knew not. But how did they know that? *Mark* saith, *they entred into the sepulchre*, *Chap.* 16. 5. Or if that were after, as it should seem by *ver.* 11. of this *Chapter*. They guessed that the body was gone when they saw the stone rolled away, and the door open.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre *g*.

g Luke Chap. 24. 12. mentions *Peters* going, onely upon *Mary Magdalenes* report; but he must be expounded by this Evangelist.

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre *h*.

h Who expressly saith, that *Peter* and *John* went together, and that *John* outrun *Peter*, and got first to the *Sepulchre*.

5 And he stooping down *and looking in*, saw * the linnen clothes lying; yet went he not in *i*.

* Chap. 19 40.

i John stooped down and looked into the Sepulchre, and saw the linnen clothes lying, but he would not adventure to go in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linnen clothes lie;

7 And the * napkin that was about his head, not lying with the linnen clothes, but wrapped together in a place by it self *k*.

* Chap. 11. 44.

k But *Peter*, who all along the Gospel appears to have been the boldest Spirit, goeth into the Cave, and seeth all the linnen clothes lying there, and the napkin that was about his head lying by it self.

8 Then went in also that other disciple which came first to the sepulchre, and he saw, and believed *l*.

l John seeing *Peter* adventure in, adventureth also, and seeth the same things, and *believeth*, that Christ was risen from the dead; or (as some think) that as the women had said, some body had taken him away.

9 For as yet they knew not the * scripture, that he must rise again from the dead *m*.

* Act. 12. 25, 35. and 13. 35.

m That is, they did not fully understand those Scriptures of the Old Testament, *Psal.* 2. 2. and 16. 10. and 110. and the Types of the Old Testament, by which Christs Resurrection was foretold and prefigured.

10 Then the disciples went away again unto their own home *n*.

n Peter and *John* when they had been within the Sepulchre, and seen that the body was not there, they went home; believing verily, that what the women at first told them was true, that some body had removed the body out of the Sepulchre; whither, they knew not.

11 ¶ But Mary stood without at the sepulchre, weeping: and as she wept, she stooped down *and looked* into the sepulchre *o*,

o That the *Mary* here mentioned, was *Mary Magdalene*, appeareth from *ver.* 14. compared with *Mark* 16. 9. which saith, he appeared first to *Mary Magdalene*.

12 And seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had layen:

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him *p*.

p The other Evangelists differing in their accounts of this part of the History, have raised some questions here not easily to be resolved; *Matthew* reports thus, Matthew 28. 2, 3, 4, 5, 6. *And behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow. And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said: come, and see the place where the Lord lay. And go quickly and tell his disciples that he is risen from the dead; and behold, he goeth before you into Galilee, there shall ye see him; lo, I have told you. And they departed quickly from the sepulchre with fear and great joy, and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, &c.* Mark saith, Chap. 16. ver 2, 3, 4, 5, 6, 7, *&c. And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun.* (Where by the rising of the Sun, must not be understood its rising above the *Horizon*; but after midnight (as the Learned *Causebon* hath noted) when the Sun, and Stars begin to ascend.) 3 *And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?* 4 (*And when they looked, they saw that the stone was rolled away*) *for it was very great.* 5 *And entring into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.* 6 *And he saith unto them, Be not affrighted; ye seek Jesus of Nazareth, which was crucified: he is risen, he is not here: behold the place where they laid him.* 7 *But go your way, tell his disciples and Peter, that he goeth before you into Galilee: there shall ye see him, as he said unto you.* 8 *And they went out quickly, and fled from the sepulchre; for they trembled, and were amazed: neither said they any thing to any man; for they were afraid.* *Luke* reports this part of the History thus, *Chap* 24. *ver.* 1*st.* to the 13*th.* 1 *Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain* others *with them.* 2 *And they found the stone rolled away from the sepulchre.* 3 *And they entred in, and found not the body of the Lord Jesus.* 4 *And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments.* 5 *And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?* 6 *He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,* 7 *Saying, the Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.* 8 *And they remembred his words,* 9 *And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.* 10 *It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles.* 11 *And their words seemed to them as idle tales, and they believed them not.* 12 *Then arose Peter, and ran unto the sepulchre, and stooping down, he beheld the linnen clothes laid by themselves, and departed, wondring in himself at that which was come to pass.* Concerning the persons that went to the Sepulchre, and the time of their going, there is (as we have shewed) little difficulty in reconciling the Evangelists. The greatest difference seemeth to be about the *Angels* that *Mary* saw; whether she saw two apparitions of Angels, or but one; and one Angel, or two, and concerning the time when she saw them, whether before or after that *Peter* and *John had been in the sepulchre*. *Matthew* saith, the stone was rolled away, and the *Angel* sate upon the stone; (this must be without the Sepulchre.) *Mark* saith, they entring into the Sepulcre, they saw (an *Angel* in the shape of) *a young man sitting*, &c. *Luke* and *John* speak of two Angels, but seen in the Sepulchre, not without it. There is no doubt, but the apparition was of *two Angels*; one of which might be seen without first, sitting upon the stone, to let the women know that he had rolled it away: Both of them within, sitting one at the head, the other at the feet of the place, where the body of Jesus lay. But the greatest question is, Whether

Whether the women saw the Angels, before that *Peter* and *John* had been at the Sepulchre, or after? Some think that it was before, but it is no way probable; for it can hardly be thought, but that if they had seen the *Angel* at the first, they would have told the *eleven* of it, or *Peter* and *John* at least; nor would *Mary* have told *Peter* and *John*, (as *ver.* 2) *They had taken away her Lord*, &c. for the *Angels* told them, *He was risen*. So, that altho by some of the others relation, who say nothing of *Peter* and *Johns* coming to the Sepulchre, it seems as if the women saw the Angel before their coming to satisfie themselves, yet indeed it was after. The women first came, saw the door open, the stone rolled away, &c. In a fright they run back, and told it the Disciples; *Peter* and *John* came to see, and being satisfied return, leaving *Mary* still standing at the Sepulchre weeping; then she stooping down and looking into the Sepulchre, both saw the Angel sitting on the stone, and also the two Angels within the Sepulchre, who fully revealed the Resurrection to her.

14 * And when she had thus said, she turned her self back, and saw Jesus standing, and knew not that it was Jesus *q*.

* Mat. 28. 9

q And presently Christ himself appeareth to her, tho at first she did not know him.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She supposing him to be the gardener, saith unto him, Sir, if thou have born him hence, tell me where thou hast laid him, and I will take him away *r*.

r Either these words passed before the Angels had told her that he was risen, *Mark* 16. 6. *Luke* 24. 5, 6. Or (which is most probable) *Mary* was hard to believe what the Angels had told her so lately; but coming out of the Sepulchre, Christ appeareth to her, whom she knew not; but thought him to have been the person that had the charge of that garden where Christ was buried, and that he for his own conveniency had removed the dead body; she therefore desires to know, where he had disposed of it, having a mind to remove it to some honourable place of Burial.

16 Jesus saith unto her, Mary *s*. She turned her self, and saith unto him, Rabboni, which is to say, Master *t*.

s Christ calleth her by name, making such a sound as he certainly knew she understood; *t* she calleth him *Rabboni*, which is, as much as to say *my Master*.

17 Jesus saith unto her, Touch me not: for I am not yet ascended to my Father *u*: but * go to my brethren *w*, and say unto them ‡, I ascend unto my Father and your Father, and *to* ‖ my God and your God *x*

* Psal. 22. 22. Heb. 2. 12. Chap. 16. 28. Heb. 1. 17.

u There are in this Verse two, no mean difficulties, the one about the *sense of the Prohibition*, when our Saviour forbad this woman to touch him; when after his Resurrection, *Matth.* 28. 9. he suffered the Women *to hold him by the feet*; and himself, *ver.* 17. of this Chapter, called *Thomas* to thrust his hands into the hole of his side. There are many opinions about it, the best, seems to be the opinion of those, who think that our Saviour saw *Mary* too fond, and too much in the imbraces of her Lord, as if she thought he had been raised up to such a converse with them, as he had before his Death; and this error is all which he tasks her of, not forbidding her any kind of *touching him*, so far as to satisfie her self that he was truly risen from the dead: but restraining any such gross conception; The other difficulty, *What force of a reason there could be for her not touching him, because he had not yet Ascended?* Is much solved by that answer to the former; minding *Mary*, that he was to Ascend to his Father, tho he had not yet Ascended; and therefore not to be injoyed by them with so much freedom and familiarity as before. *w* But (saith he) go and tell *my Brethren*, that is, my Disciples, whom the Apostle tells us he is not ashamed to call *Brethren*, *Heb.* 2. 11, 12. *x* That I *Ascend*, that is, *I shall shortly ascend to my Father and your Father, to my God and your God.* Tho I shall very suddenly leave them, yet I shall go but to *my Father*, and *my God*, and to *their Father* and *their God*.

18 Mary Magdalene came and told the disciples, that she had seen the Lord, and that he had spoken these things unto her *y*.

y This was that first appearance of our Lord after his Resurrection to *Mary Magdalene*, after that he was risen from the dead, mentioned *Mark* 16. 9, 10. which she reported to the Disciples; but *Mark* saith, *they believed her not*, *ver.* 11. *Matthew* tells us of another appearance of his, *Chap.* 28. *ver.* 9. *to the women* as they went from the Sepulchre, when they *held him by the feet, and worshipped him*. *Luke* tells us of a third appearance to the two Disciples as they were going to *Emmaus*; which is also shortly touched by *Mark*, *Chap.* 16. 12, 13 but it is there said, *That they believed them not* *John* mentioneth neither of these; these were all the same day that he rose, so was also the next, which is mentioned by our Evangelist in the following Verses.

19 ¶ * Then the same day at evening, being the first *day* of the week *z*, when the doors were shut, where the disciples were assembled for fear of the Jews *a*, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you *b*.

* Mark 16. 14. 1 Cor. 15. 5.

z Luke expounds this Verse, *Chap.* 24. 29. Where the two Disciples told Christ, it was *towards evening, and the day was far spent*; for the *Jews* called the afternoon evening, as well as the time after Sunset; and *John* tells us expressly, it was yet the first day of the week. This appearance is unquestionably the same, mentioned *Luke* 24. 36. For it is said, the *two Disciples* went immediately to *Jerusalem*, where they found the *eleven gathered together*, and discoursed of the Lords appearance to them; and while they spake, Jesus came and stood in the midst of them, and saith unto them, (as here) *Peace be to you.* *a* The Disciples had shut the doors of the place where they met, for fear of the *Jews*. *b* Here is a great question betwixt the *Lutherans* and *Calvinists*, how Christ came in amongst them when the doors were shut? whither he *went through the doors remaining shut*, (which the *Lutherans* stiffly maintain, as a strong proof of the possibility of the real presence of the body of Christ, in, with, or under the Elements of the Lords Supper; tho we object, that this is to destroy the nature of Christs body, and to assign him a body which indeed is no body, being not obvious to the sense, nor confined to a place; and which must pierce another body, which is contrary to the nature of a body according to our notion of bodies.) The *Lutherans* object, 1. That here is a plain mention of the doors being shut. 2. No mention of the opening of them. 3. Nor of Christs entrance upon opening any doors, windows, roof, or by any ordinary way, as men use to enter into houses. 4. Nor had he so entred, would there have been any occasion for the Disciples taking him for a Spirit, as it is plain they did, *Luke* 24. 37. The *Calvinists* on the other side object, 1. That it is not said, that he went through the doors. 2. That if he had gone through the door, he would not presently have called to them to have seen him, and handled him; by which he evidenced, that his body had such dimensions as our bodies have, and so could not go through a door shut. In the *Lutherans* reason, the fourth is onely considerable, the three first have no force; because all circumstances of actions are not recorded in Holy Writ. Nor is there much force in the 4th. for the doors by his miraculous Power opened and shut, and he shewed himself in the midst of them, and used to them the usual salutation amongst the *Jews*, *Peace be to you.*

20 And when he had so said, he shewed unto them *his* hands and his side *c* *. Then were the disciples glad when they saw the Lord *d*.

* Chap. 20. 25.

c Luke adds, *his feet too.* Those parts of his body where were the most undeniable marks of the death he had suffered upon the Cross. *d* Then the Disciples, who gave little credit to what *Mary Magdalene* and the other Women, and the two Disciples going to *Emmaus* had reported, believed; seeing the Lord, and being exceeding glad at this confirmation of their Faith.

21 Then said Jesus to them again, Peace *be* unto you *e* *: as *my* Father hath sent me, even so send I you *f*.

* Mat. 28. 18. Chap. 17. 18.

e The repeating of this salutation, speaketh it more than an ordinary complement, or form of salutation. It signifieth his reconciliation to them, notwithstanding their error in forsaking him, and flying; it prepared their attention for the great things that he was now about to speak to them; it also signified, that he was about to Preach the Gospel of peace to all Nations. *f* I have now fulfilled my Ministry, and am now going to my Father who sent me; now by the same Authority that I am sent, I send you, to gather, instruct, and govern my Church; I send, or I will send you clothed with the same Authority with which I am clothed, and for the same ends in part for which I was sent.

22 And when he had said this, he breathed on *them*, and saith unto them, Receive ye the holy Ghost *g*.

g The Apostles could not be apprehensive how great a work their Lord had laid upon them, in sending them as his Father had sent him, to carry the Gospel over the World; *Who* (said *Paul* afterward) *is sufficiene for these things?* Our Lord therefore fortifies them with an earnest of that more plentiful effusion of the Spirit, which they afterward received in the days of *Pentecost*. They before this had received the *Spirit*, as a *Spirit of Sanctification*, and had received a Power to work miracles. They did not tell after

this, receive the *gift of tongues, &c.* But he here assures them of the presence of the Holy Spirit with them, in their more ordinary Ministry, in instructing and Governing the Church. This conferring of the Spirit upon them, he confirms to them by breathing, as an exterior sign or Symbol. The name *Spirit*, signifieth a breath; and it is said, that in the Creation God breathed into *Adam* the *breath of life*. Christ breatheth into his Apostles the *holy Spirit*; thereby shewing, that the holy Spirit proceedeth as from the Father, so also from him: as the breath of a man proceedeth from him. He also uteth words, expounding his action in breathing, and carrying with them an Authority, which being once spoke, the thing was done.

* Mat. 16. 19. 23 * Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained *b*.

b Whether *Matth.* 18. 18. be a parallel text to this, I doubt, (see the notes on that Verse.) Our Lord here speaks of the *sins of persons*; *whose sins soever you remit, &c.* he saith there, *whatsoever* you shall bind or lose. This Text hath caused a great deal of contest. All remission of sins is either *Authorative*; so it is most true, that *none can forgive sin but God*; and if we had no Scripture to prove it, yet reason will tell us, none can discharge the Debtor but the Creditor, to whom the debt is owing: or else *Ministerial*. Thus he who is not the Creditor, (amongst men) may remit a debt by vertue of a Letter of *Attorny* made to him, Authorizing him so to do. The question therefore amongst Divines is, *Whether Christ in this text, hath given authority to his Ministers actually to discharge men of the guilt of their sins?* Or onely to *declare unto them, that if their Repentance and Faith be true, their sins are really forgiven them.* The former is by many contended for; but it doth not seem reasonable, 1. That God should betrust men with such a piece of his Prerogative. 2dly. That God, who knoweth the falshood of mens hearts, and the inability in the best Ministers to judge of the truth of any mans Faith or repentance; as also the passions to which they are subject, should give unto any of the Sons of men an absolute power under him, and in his name to discharge any from the guilt of sin; for certain it is, that without true Repentance and Faith in Christ, no man hath his sins forgiven; so as no Minister that knoweth not the hearts of men, can possibly speak with any certainty to any man, saying, His sins are forgiven. What knowledge the Apostles might have by the *Spirit of discerning*, we cannot say. But certain it is, none hath any such certainty of knowledge now of the truth of any man, declaring his Faith and true Repentance; from whence it is to me apparent, That no man hath any further power from Christ, than to declare to them, that if indeed they truly believe and repent, their sins are really forgiven. Onely the Minister being Christs Interpreter, and Embassador, and better able to judge of true Faith and Repentance than others (tho not certainly and infallibly) such declarations from a faithful able Minister, are of more weight and authority than from others; and this is the most I can conceive should be in this matter; and that if [illegible] those words any further power be granted to the Apo[illegible], it was by reason of that *power of discerning Spirits*, 1 *Cor.* 12. 10. which ordinary Ministers since the *Apostles times*, or in latter Ages, cannot with any modesty pretend unto.

* Chap. 11. 16 24 ¶ But Thomas, one of the twelve * called Didymus, was not with them, when Jesus came *i*.

i Whether *Thomas* had ever since they all forsook our Saviour in the garden and fled, returned again to a communion with the rest, or was absent through some occasion, is not said; but upon this, some have started a question, Whether *Thomas* being absent, received the Holy Ghost at this time as the rest did? Some think he did not, because of his unbelief. Some of the Ancients think he did; for *Numb.* 11. 26. 27. When God gave out the Spirit to the seventy Elders, *Eldad* and *Medad* (tho absent) had their share of it, *ver.* 27. the matter is not much.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe *l*.

k It is not said what Disciples, whether any of the Apostles, or some others, told *Thomas* of this appearing of the Lord unto them. *l* But *Thomas* eminently declareth his unbelief, which argues him as yet much ignorant of the Deity of Christ; and having given too little heed to what Christ had told them of his rising again the third day.

26 ¶ And after eight days *m*, again his disciples were within, and Thomas with them: *Then* came Jesus, the doors being shut, and stood in the midst, and said *n*, Peace *be* unto you.

m After eight days, signifieth here the eighth day from the Resurrection, counting the day wherein Christ rose for one; as we call those third days Agues, which have but one days intermission, and those quartan Agues which have but two days intermission; so *Mark* 8. 31. It is said, *after three days he shall rise*, that is, the third day; This appears the most probable sense of the phrase; the Disciples beginning from Christs Resurrection to keep the first day of the week, for the weekly Sabbath; and having met on the Resurrection day, met again that day seven night, hoping (probably) for such a presence of Christ with them in their meeting, as they had before experienced; nor was their expectation vain. It appears also further, from *Acts* 20. 7. and 1 *Cor* 16 2. That the Christians were wont ordinarily to meet together the first day of the week, for Religious exercises; which from Christs Resurrection, or Institution, or both, is thought to be called *Rev.* 1. 10. *the Lords day*: Nor indeed do we find in all the Scripture of any Congregation of Christians, on the *Jewish* Sabbath, but upon this day; tho indeed, we find that the Apostles (and possibly some other Christians) did meet together with the *Jews*, in their Synagogues on their Sabbath; but we have not so much as one instance after the Resurrection, of any Congregation, where Christians onely were assembled upon the *Jewish* Sabbath. *Thomas* at this time was with them; *n* It is said again that Christ came, and stood in the midst of them, the *doors being shut*; concerning which phrase, see the notes on *ver.* 19.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach * hither thy hand, and thrust it into my side: and be not faithless, but believing *o*. * 1 John 1. 1.

o We had need take heed what we speak wherever we are, Christ had not after his Resurrection so ordinary and frequent a converse with his Disciples, as he had before. This is the fifth time that we read of Christs appearing to them since his Resurreection. He knew what words of unbelief *Thomas* had uttered, and accordingly applyeth himself to him, in a wonderful condescension to his weakness; he bids him reach his finger, and his hands, and behold his hands, and thrust his hand into his side. So pitiful is our Lord, and compassionate towards the infirmities of his people.

28 And Thomas answered and said unto him, My Lord and my God *p*.

p My Lord! to whom I wholly yeild, and give up my self; and *my God* in whom I believe. It is observed, that this is the first time, that in the Gospel, the name of *God* is given to Christ; he was now by his Resurrection declared to be the Son of God with Power, *Rom.* 1. 4. So as *Thomas* did not shew more weakness and unbelief at the first, than he shewed Faith at last, being the first that acknowledged Christ as *God over all blessed for ever*; the object of peoples Faith and confidence; and his Lord to whom he freely yeilded up himself as a servant, to be guided and conducted by him.

29 Jesus saith unto him, Thomas, because thou hast seen me; thou hast believed *q* *: blessed *are* they that have not seen, and *yet* have believed *r*. * 1 Pet. 1. 8.

q Thou believest that I am risen from the dead, upon the testimony of thy senses, thou doest well in that, thou hast seen, thou hast felt me; but *r* it is a more noble faith to believe without any such sensible evidence. Faith is properly an assent given to a proposition, upon the testimony of Revelation, which if it be but human, it is no more than an human Faith; as we give credit to what our neighbours tell us, tho we have not seen it with our own eyes, nor heard it with our ears immediately, nor had it made evident to any of our senses. If the Revelation to which the assent is given be from God, we call the assent that is given to it a *Divine faith*: so that to give credit to a thing upon the evidence of sense, is properly no believing, otherwise than as sense confirms what we have before received by a Divine Revelation. This is a sure rule, that by how much our faith stands in lesser need of an external evidence of sense, the stronger it is.

30 ¶ * And many other signs truly did Jesus in the presence of his disciples, which are not written in this book *s*. * Chap. 21. 25.

s This passage plainly refers to whatsoeve: signs we read of in any part of St. *John's* Gospel; and lets us know, that the Evangelist could have added abundance more to the History of the Miracles which Christ wrought upon the Earth.

31 But these are written, that ye might believe that Jesus is the Christ the Son of God *t*, and that believing ye might have life through his name.

t But he had wrote these to introduce his *Readers* to believe that Jesus Christ was the Son of God; a thing of so great concernment to them, that their Eternal life depended upon it; for through his Name alone, Eternal life is to be obtained, *Acts* 4. 12.

CHAP. XXI.

After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he *himself a*:

a After three several appearances of Christ to his Disciples, which hitherto were all of them in *Jerusalem*; Christ shewed himself again to them in *Galilee*, whither he had ordered his Disciples to go, promising there to meet them, *Matth.* 26. 32. *Mark* 16. 7. Here the occasion, and circumstances of this his third appearance, are related by St. *John*.

2 There were together Simon Peter, and Thomas called Didymus, and * Nathanael of Cana in Galilee, and the ‡ *sons* of Zebedee, and two other of his disciples *b*. * Chap. 1. 45. ‡ Matth. 4. 21.

b All the Disciples were either there in several places, or going thither, according to Christs direction before mentioned; but either these seven were there before the rest, or else they lodged together, or near one another; so as these onely are here mentioned as being together at this time, and so witnesses of this Miracle which followeth.

3 Simon Peter saith unto them, I go a fishing *c*. They say unto him, We also go with thee. They went forth, and entred into a ship immediately; and that night they caught nothing *d*.

c Peter and divers others were Fisher-men, as we have formerly heard; and had boats which they so imployed. Tho they were called to the work of the Ministry, yet Churches not yet being gathered and Constituted, able to maintain them, they did not judge it unlawful to imploy themselves in honest vocations, which might bring in something of a livelihood; no more did *Paul* afterward.

d The others resolve to go with him; they went, but that night caught nothing; the Providence of God so ordering it, that Christs Divine Power might be seen, in commanding fish into their nets.

4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus *e*.

e Probably their distance from him, was the cause that they did not know him, tho they had seen him once and again since his Resurrection from the dead: others think, that by the Providence of God *their eyes were holden, that they should not know him*, as Luke 24. 16.

5 Then * Jesus saith unto them ‖, Children, have ye any meat? They answered him, No, *f*. * Luke 24. 41. ‖ Or, Sirs.

f He asketh them if they had any thing to eat; not because he knew not, but in order to what he intended to do; to make them more attentive to the Miracle which he by and by intended to work.

6 And he said unto them *, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes *g*. * Luke 5. 4, 6.

g Tho they had before laboured in vain, yet their Masters command incourageth them to go to work again; then they take a multitude of fishes; a presage say some of that great success which the Apostles should have in their fishing for men.

7 Therefore * that disciple whom Jesus loved, saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fishers coat *unto him*, (for he was naked) and did cast himself into the sea *h*. * Chap. 13. 23. and 20. 2.

h There is a great dispute amongst Critical Writers, what this fishers coat was; whether a loose coat, or the garment next his skin, or a Fisherman-flops; it is a point not worth the disputing; it was some garment that might modestly cover him when he came to Jesus, and yet not hinder him in his Swimming.

8 And the other disciples came in a little ship (for they were not far from land, but as it were two hundred cubits) dragging the net with fishes *i*.

i The other Disciples came in a little fishing-boat, dragging the net with fishes; probably, because it was too heavy to be lifted up into the boat.

9 Assoon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread *k*.

k As to the question whence this fish came, there are three opinions; some thinking, that our Saviour catched it out of the Sea without a net, or by his Power commanded it to come to his service. Others think, that the History is transposed, and this Verse should in its true order come after the eleventh: but it is most probable, that Christ by his Divine Power created the *fish*, as well as the *coals* and the *bread*.

10 Jesus saith unto them, Bring of the fish, which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was the net not broken *l*.

l In this one miracle, there is a complication of miracles; 1. That having fished all night and catched nothing, they should at Christs command throw out the net on the side of the Ship next the shore, and so most unlikely to have plenty of fish, and catch so many. 2. That before their fish could be brought on shore, they should see a fish broiling on coals, and bread lying by. 3. That notwithstanding the multitude of fish, the net should not be broken.

12 Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord *m*.

m It was in the morning, and may as well be translated, Come, and break your fasts; as come, and dine; they now knew it was the Lord, if not by his face and voice, yet by this miracle; therefore they durst not ask him for fear of a sharp reproof, after he had by such a miraculous operation made himself known to them.

13 Jesus then cometh and taketh bread, and giveth them, and fish likewise *n*.

n Those who question whether our Saviour himself did eat, seem not to consider what is written, *Acts* 10. 41. where it is expressly said, *He did eat and drink, with them after he rose from the dead*; which he doubtless did, to shew that he was truly risen from the dead, and his seeming body was not a *Phantasm*, and meer Apparition of a body, but the same true body which was Crucified, tho now more glorious, and not clothed with those infirmities which it had before his death; from whence it onely followeth, that he did not eat to satisfie his hunger, but onely to confirm the truth of his Resurrection; he did before this eat with some of them, *Luke* 24. 30.

14 This is now the third time *o* that Jesus shewed himself to his disciples, after that he was risen from the dead.

o That this is *the third day*, for upon his *Resurrection-day* he shewed himself. 1. *To Mary Magdalene*, Chap. 21. 14. 2. *To the two disciples going to Emaus*, Luke 24. 15, 25. 3. *To the women going to tell his disciples*, Matth. 28. 9. 4. *In the evening to his disciples, met*, Chap. 20. 19. All these are by *John* counted for one time, because they were upon one and the same day. That day seven-night he appeared to them again, *Chap.* 20. 26. 5. After this *at the sea of Tiberias*, mentioned in this *Chapter*.

15 ¶ So when they had dined, Jesus saith to Simon Peter, Simon *son* of Jonas, lovest thou me more than these *p*? He saith unto him, Yea, Lord; thou knowest that I love thee *q*. He saith unto him, Feed my lambs *r*.

p More than the rest of my Disciples love me; for so *Peter* had professed, when he told our Saviour, Matth. 26. 33. *Tho all men should be offended because of thee, yet will I never be offended.* *q Peter* now having by his Temptation learned more humility and modesty, doth not reply, Lord! thou knowest that I love thee more than these; he onely averreth the truth and sincerity, not the degree of his love. *r* Christ replies. *Feed my Lambs*: by which he understands his people, his Church: Not the Pastors of it (as if Christ by this had made *Peter* the *chief Pastor* over the rest of the *Apostles*) but the community. The *Papists* from this Text argue for *Peters Primacy*, and Authority over his fellow Apostles, as well as over the members of the Church. But Christ said not to *Peter* onely, but to all the rest of the eleven, *Matth.* 28. 19. *Mark* 16. 15, 16. *Go ye, preach the Gospel to all nations*; and it was to the rest as well as to *Peter*, that he said, *Chap.* 20. 22, 23. *Whose sins you remit, they are remitted.* So as it is apparent, whether *Feeding*, onely signifies instructing, or feeding by Doctrine, or (as most judge) comprehends government; and signifies that universal charge which Ministers have over the Church; the same power which *Peter* had, was also committed to the other Disciples.

16 He saith to him again the second time, Simon *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He said unto him the third time, Simon *son* of Jonas, loveſt thou me? Peter was grieved, becauſe he ſaid unto him the third time, Loveſt thou me? And he ſaid unto him, Lord, thou knoweſt all things; thou knoweſt that I love thee. Jeſus ſaith unto him, Feed my ſheep *i*.

i Divines here raiſe a queſtion, why our Saviour propounds this queſtion thrice to *Peter*? The moſt of the Ancients agree, that it was becauſe *Peter* had thrice denied him. Some ſay, it was to ſhew his great love to his Church, which he could not commit to *Peter*, but after three inquiries if he truly loved him, who was the Lord of it. Others refer it to the three ways by which good Paſtors ought to *feed the Church*; *Prayer*, *Preaching*, and an *holy Life*. Others think, that it hath reference to the three Flocks, that *Peter* was to feed; The *Jews* in *Judea*, the *Gentiles*, the *diſperſed* amongſt the *Gentiles*.

* Chap. 13. 36. Acts 12. 3, 4. 18 * Verily verily, I ſay unto thee, When thou waſt young, thou girdeſt thy ſelf, and walkeſt whither thou wouldeſt; but when thou ſhalt be old, thou ſhalt ſtretch forth thy hands, and another ſhall gird thee, and carry *thee* whither thou wouldeſt not.

* 2 Pet. 1. 14. 19 This ſpake he, ſignifying by * what death he ſhould glorifie God. And when he had ſpoken this, he ſaith unto him, Follow me *k*.

k This 19. *verſe*, gives us the general ſcope of *verſe* 18. *viz.* That it was a prediction of that particular death by which *Peter* ſhould die, which was (if we may believe, what the Ancients have generally reported, and we can have no other proof) by Crucifying; in which kind of death, the hands of the perſon Crucified, are ſtretched out and nailed to the Croſs. But which way he died, we cannot certainly affirm; the Evangeliſt aſſureth us, that our Saviour ſpake theſe words, with reference to that kind of death, by which *Peter* as a martyr was to glorifie God; nor is it any objection againſt his martyrdom, that our Saviour here ſaith, that he ſhould be carryed whither *he would not*: for he was not better than his Lord, whoſe Spirit was willing, and Fleſh weak. Whether our Saviour by this command, *Follow me*, intended the imitation of him, his death, or the particular kind of his death, is uncertain; unleſs we will allow this Text to be interpreted by *Chap.* 13. 36. and 2 *Pet.* 1. 14.

* Chap. 13. 23, 24. and 20. 2. 20 Then Peter turning about *, ſeeth the diſciple whom Jeſus loved, following; which alſo leaned on his breaſt at ſupper, and ſaid, Lord, which is he that betrayeth thee *l*?

l That is he ſaw *John*, whom we have often before heard ſo deſcribed.

21 Peter ſeeing him, ſaith to Jeſus, Lord, and what *ſhall* this man *do* *m*?

m *Do* is not in the *Greek*, not poſſibly is ſo properly added: the ſenſe is, What ſhall become of this man? What ſhall be his fate? What ſhall he ſuffer?

22 Jeſus ſaith unto him, If I will that he tarry till I come, what *is that* to thee? Follow thou me *n*.

n Our Lord onely checketh the curioſity of *Peter*, and minds him to attend things which himſelf was concerned in; telling him, he was not concerned what became of *John*, whether he ſhould die, or abide upon the Earth until Chriſts ſecond coming: It was *Peters* concern, without regarding what others did, or what became of them, himſelf to execute his Maſters command, and follow his example.

23 Then went this ſaying abroad among the brethren, that that diſciple ſhould not die: yet Jeſus ſaid not unto him, He ſhall not die: but, If I will that he tarry till I come, what *is that* to thee *o*?

o But the Diſciples knowing the particular kindneſs our Saviour had for *John*, upon theſe words not duly attended to, concluded *John* ſhould abide upon the Earth to the ſecond coming of Chriſt.

24 This is the diſciple which teſtifieth of theſe things: and * wrote theſe things: and we know that his teſtimony is true *p*. * Chap. 19. 35.

p *John* who wrote this Goſpel, was that Diſciple whom Jeſus loved, who leaned on our Saviours breaſt at ſupper, and inquired who ſhould betray Chriſt; of whom *Peter* ſpake, *ver.* 21. and who teſtifieth theſe things, both concerning *Peter*, and concerning himſelf, and the Church: the ancient Church knew his Teſtimony was true. * Chap. 20. 30.

25 * And there are alſo many other things which Jeſus did, the which if they ſhould be written every one, I ſuppoſe that even the world itſelf could not contain the books that ſhould be written *q*. Amen.

q But none muſt imagine, that all Chriſts Sermons, or Miracles, are recorded in this Book, or in any of the other Goſpels; the World would have been too much filled with books, if all ſpoke or done by our Saviour had been written. There is ſo much written, as it pleaſed God we ſhould know, or was neceſſary for us to know, for the true ends of ſuch Revelation: To beget and increaſe faith in us, and to promote and direct holineſs.

THE

Acts of the Apoſtles.

THE ARGUMENT.

This Book hath been held by all Chriſtians to be Canonical; and eſteemed, tho amongſt the hardeſt, yet amongſt the brighteſt Jewels that ſhine in the word of God. It is an Hiſtory concerning the Church of Chriſt in its Infancy, and ſhews Gods wonderful care for it, and Powerful Providence over it: It begins where the Goſpel ends, which the ſame Author (St. Luke) had wrote; and is of great uſe to prevent and confute all feigned ſtories concerning the Lives and Doctrine of the Holy Apoſtles. St. Luke having accompanied St. Paul, and having been an eye-witneſs, and an ear-witneſs, was certainly the fitteſt to Record what that great Apoſtle did and ſaid; and if moſt of this Book be taken up concerning him, it is becauſe (ſpeaking of the reſt of the Apoſtles, 1 Cor. 15. 10.) He laboured more than they all. In this Book there is an account of many Sermons, Preacht by the Apoſtles and Apoſtolical men, upon the moſt neceſſary parts of our holy Religion, as the Death, Reſurrection, *and* Aſcenſion *of our bleſſed Saviour; of* Gods mercy *through him, and of the* life to come, &c. *and withal, how holy men lived anſwerably to their Profeſſion and hope. Who, when we read theſe things, ſeem to ſpeak unto us, and tell us, (what they ſay was*

was inſcribed upon the Statue of ſome deified Heroe) Si feceritis ſicut nos, eritis ſicut nos. *If ye ſhall do as we have done, and ſuffer as we have ſuffered, then ye ſhall be* (*Glorious and Happy*) *as we are.*

CHAP. I.

a THe former treatiſe have I made *b*, O Theophilus *c*, of all that Jeſus began both to do and teach,

a This refers unto the Goſpel Wrote by this Evangeliſt: *b* St. *Luke*, who was undoubtedly the pen-man of this Book; which bears Teſtimony unto, and confirms (if need were) that other. *c* Eſteemed the ſame name with *Jedidiah*, ſignifying beloved of God, or one that loved God: who he was, is not certain; ſome have taken the name appellatively. It is evident by the Epithete given unto him, *Luke* 1. 3. that he was one of great Authority, having the ſame Title which *Tertullus* gives unto *Feſtus*, *Acts* 24. 3. and the chief Captain unto *Felix*, *Acts* 23. 26. Altho not many noble are called, 1 *Cor.* 1. 26. yet God extends his grace unto ſome of all conditions. *d* This is the ſum of the Goſpel, *viz.* A Hiſtory of the Life, Doctrine, and Death of our bleſſed Saviour; altho every particular word or deed of our Saviours, could not be expreſſed, *John* 21. *ult.* yet the Evangeliſt was faithful in withholding nothing which was neceſſary for the Church to know; and leaving no room for unwritten Traditions.

2 * Until the day in which he was taken up, after that he *e* through the holy Ghoſt ‡ had *f* given commandments unto the apoſtles whom he had choſen.

* Mat. 16. 19. Luke 9. 51. † Luke 9. 16. ‡ Mat. 16. 15. John 20. 21.

e That is, the day of his *Aſcenſion*. This is a Tranſlation from the former Book (*his Goſpel*) unto this, ſhewing how far he had proceeded in ſetting down the Doctrine of our Salvation. *f* Which words may be referred, either to the commandments he gave, or the choice he made of the Apoſtles; both being by the Holy Ghoſt. The Apoſtles had their Doctrine from God, and were appointed to publiſh it by God. Eſpecially to publiſh the Goſpel to the whole World, *Matth.* 28. 19. And to continue at *Jeruſalem* till the coming of the Holy Ghoſt, *Luke* 24. 49.

* Mat. 16. 14. John 20. 19. and 21. 1. 1 Cor. 15. 5. 3 * *g* To whom alſo he ſhewed himſelf alive after his paſſion, by *h* many infallible proofs, being *i* ſeen of them forty days, and *k* ſpeaking of the things pertaining to the kingdom of God:

i. e. g the *Apoſtles*, *h* eating, drinking, ſpeaking, walking with them, nay ſhewing them his very wounds, and permitting them to be touched. God ſuffering *Thomas* his infidelity to contribute to the ſtrengthning of our Faith. *i* Not continually, but upon occaſion as he pleaſed; it was ſo long from his Reſurrection to his Aſcenſion: and the ſame place in which God ſhewed himſelf unto *Moſes* in mount *Sina*. So long alſo he was pleaſed to ſtay with them, that he might more abundantly teſtifie the truth of his Humanity, and of his Reſurrection. *k* Either his Kingdom in Heaven, the Church Triumphant, or his Kingdom on Earth, the Church Militant. What future bliſs and happineſs he was going to prepare; And what means they ought to uſe towards the obtaining of it.

4 And ‖ *l* being aſſembled together with them, commanded them that they *m* ſhould not depart from Jeruſalem, but wait for the *n* promiſe of the Father *, which, *ſaith he*, ye have heard of me.

‖ Or, Eating together. * John 14. 16. and 15. 26. and 16. 7.

l By his order, or Converſing frequently with them, as thoſe that Table together. *m* Otherwiſe the Apoſtles would have abhor'd *Jeruſalem*, as reaking freſh in the blood of our Lord: and there Chriſt choſe to pour out his Spirit, that he might ſhew forth his glory in the ſame place where he ſuffered Ignominy. There Chriſt would have his Apoſtles to abide, that they might be nigher to Mount *Olivet*, from whence he was to Aſcend; as alſo that both his Aſcenſion, and the coming of the Holy Ghoſt, might more publickly be manifeſt; and that that Prophecy *Iſaiah* 2. 3. might be fulfilled. *n* *If my Father*, *Luke* 24. 49. That is, the holy Spirit promiſed by our Saviour in his Fathers name, *John* 14. 26. and may well be called *the promiſe*; without which all other promiſes would be of no value unto us.

5 For *o* John truly baptized with water; but * ye ſhall be baptized with the *p* holy Ghoſt *q*, not many days hence.

* Luke 3. 18. John 2. 4. and 11. 15.

o *Matth.* 3. 11. Water being of a purifying Nature, plentiful, and eaſie to come by. *p* His Gifts and Graces, which were (as water on Baptized perſons) largely beſtowed upon them on the day of Pentecoſt. 1. That the Apoſtles and all others might be aſſured of the Doctrine of the Goſpel. 2. That they might be enabled to fulfil their Miniſtry, and obey our Saviours commands left with them. It *q* was but ten days after his Aſcenſion; but our Saviour would not prefix a certain day, that they might watch every day.

6 *r* When they therefore were come together, they asked of him ſaying *, Lord *s*, wilt thou at this time reſtore again the kingdom to Iſrael?

* Mat. 24. 3.

r Either the 120. mentioned *ver* 15. or the 500. mentioned 1 *Cor.* 15. 6. That they might more readily obtain an Anſwer, they joyn in the Queſtion: *s* Which was taken away by the *Romans*, and by *Herod*; and they expected ſhould be reſtored to them by the Meſſiah; underſtanding the Prophecy *Dan.* 7. 27. to this purpoſe.

7 And he ſaid unto them * *t*, It is not for you to know the *u* times or the ſeaſons, which the *x* Father hath put in his own power.

* Mat. 24. 36.

t Our Saviour blames their curioſity about ſuch things as are not neceſſary to be known; and yet tho our Saviour does not in his Anſwer tell them what they deſired to know, he tells them what is more expedient for them to know. The petition of wicked men, nay, of Devils (as when they crave to go into the Swine) is ſome time granted according to their will. But the prayer of the Diſciples of Chriſt is anſwered to their beſt advantage, (tho it does not ſeem to agree to the matter of their deſire.) *u* How long any mercy ſhall be deferred; when it ſhall be given: *x* Who is, *fons & origo Deitatis*: to whom *Chriſt*, eſpecially as *Mediator*, and in one ſtead, refers all things.

8 * But ye ſhall receive ‖ power *y* after that the holy Ghoſt is come upon you: and ye ſhall be *z* ‡ witneſſes unto me, both in Jeruſalem, and in all Judea, and in Samaria, and unto the utterrmoſt part of the earth.

* Chap. 2. 1, 4. ‖ Or, The power of the holy Ghoſt coming upon you. ‡ Luke 24. 48. John 15. 27. Chap. 2. 32.

y Not till then, not of their own ſtrength, but of Gods grace, as appeared by *Peter's* denying, and the others leaving of our Saviour, *z* and that I am indeed the promiſed Meſſiah: my Doctrine, Life, Death, Reſurrection and Aſcenſion, which ye ſhall teſtifie to all the World by your Preaching, and holy living, working miracles. *a* Places where your teſtimony ſhall be moſt oppoſed. Theſe words are both a command, to tell the Apoſtles what they ought to do, and a prediction of what they ſhould be enabled to do.

9 And *b* when he had ſpoken theſe things *c*, while they beheld, he was *d* taken up, and a *e* cloud received him out of their ſight.

b *Mark* 16. 19. *Luke* 24. 51. As he did actually give up his life till all was fulfilled, ſo he did not leave the World till all was revealed by him, that was neceſſary for us: *c* that they might be eye-witneſſes, and moſt unexceptionable. *d* Not by an external help of Angels, but by his own power, and the agility of his (now) glorious body. *e* This, tho a true cloud, yet was a more than ordinarily glorious one; ſuitable to the Majeſty of him that uſed it.

10 And *f* while they looked ſtedfaſtly toward heaven, as he went up, behold *g*, two men ſtood by them in *h* * white apparel;

* Mat. 28. 3.

f Chriſts aſcent was the more leaſurely, that he might delight their eyes and mind; but eſpecially confirm their Faith the more. Behold, *g* Angels in the ſhape of men; *h* which Angels ordinarily appeared in, to ſhew they retained their native purity; as alſo to repreſent the joyfulneſs of the errand they were uſually ſent upon.

11 *i* Which alſo ſaid *k*, Ye men of Galilee, why *l* ſtand ye gazing up into heaven? This ſame Jeſus which is taken up from you into heaven, * ſhall *m* ſo come, in like manner as ye have ſeen him go into heaven.

* Dan. 7. 13. Matth. 24. 30. Mark 13. 36. Luke 21. 27.

i The two Angels (in the form of men) before mentioned: *k* That is, the Apoſtles who were of that Country. 1 Theſ. 1. 10. *l* They are rouz'd out of their extaſie they were in, at that glorious ſight; to learn what was ſo much to their and our advantage. *m* 1 Viſibly. 2. In a cloud. 3. By his own Power. 4. With the like Majeſty. 5 With the ſame Soul and Body. 2 Theſ. 1. 10. Rev. 1. 7.

12 Then returned they unto Jeruſalem, from the mount called *n* Oliver, which is from Jeruſalem a *o* ſabbath-days journey.

n Which *Bethany* was a part of, as ſcituate towards the bottom

bottom of it, remoter from *Jerusalem*. Hence *Luke* 24. 50. differs not from this place; from hence the rather our Lord Ascended, that he might receive his glory, nigh the place where he began his suffering; (in the garden where he endured his agony, and was betrayed) and in the view of *Jerusalem*, where he had been condemned and scorn'd. *o* About a mile or two, or such a space; as by Gods appointment was betwixt the Ark and the people, *Joshu* 3. 4.

13 And when they were *p* come in, they went up into an *q* upper room, where abode both *Peter *r*, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alpheus, and Simon Zelotes, and Judas *the brother* of James.

* Mat. 10. 3.

p To the City, and to the House: *q* The same probably where they had kept the Passover, and partook of the Lords Supper: howsoever for its largeness, capable to receive so many. *r* As Elder, and first called to the Apostleship, is generally first named; and here especially his name first; and their names are repeated, to shew, that tho they *fall* in forsaking of *Christ*, they did rise again in professing of him; and that notwithstanding their Apostacy, they were continued after their recovery, in their former Office and Dignity.

14 * These all continued *s* with one accord in prayer and supplication, with the *t* women, and Mary the mother of Jesus, and with his brethren *u*.

* Chap. 2. 1.

s With great resolution, notwithstanding all opposition and contradiction they met with: Prayer and Supplications for mercies they wanted, or preventing of the evils they feared. *t* Their Wives, or such women especially, as we read of *Matth.* 27. 55, 56. *u* That is, his Relations and Kinswomen, which frequently in Scripture are called Brethren.

15 ¶ And in those days *x* Peter stood up *y* in the midst of the disciples, and said, (*z* the number of names together were about an hundred and twenty.)

x Betwixt our Saviours Ascension and Pentecost. *y* As generally spake for, and amongst the Apostles; but now especially, to express his zeal and faithfulness to our Saviour, whom he had so lately denied; he being also designed the Minister of the Circumcision, which place he began now to execute. *z* Or persons about an hundred and twenty; probably, Christ had converted many men, but these might be either men of name or quality; or mean't of such as, *ver.* 21. had accompanied with Christ and his Apostles, and were design'd for the Ministry.

16 Men *and* brethren *a*, this Scripture *b* must needs have been fulfilled, which the holy Ghost by the mouth of David spake before concerning Judas *, which was *c* guide to them that took Jesus.

* John 13. 18. and 18. 3.

a An ordinary compellation; Speaker and Auditors were *Hebrews* of the *Hebrews*. *b* *viz.* *Psal.* 41. 9. must needs be fulfilled: yet God's foreknowledg and prediction, excused not *Judas* his sin: *c* not onely leading them in the way when they took our Saviour, but being director of their Counsels against him. This the Apostle premises to abate the offence that the horrible fall of *Judas* might have occasioned.

17 For * he was numbred *d* with us, and had obtained *e* part of this ministery *f*.

* Luke 6. 16.

d Being one of the twelve Apostles. *e* Κλῆρος, not as if *Judas* was made an Apostle by lot, as *Matthias* afterwards; but by the Providence of God, by which every lot and casual matter is governed: and to shew that the dignity did not befall him, or any of the other Apostles, because of their descent, (from *Aaron*) or from nature, or from any desert whatsoever, but meerly from Gods good will and pleasure. *f* Then the Apostles Office is Ministerial, and they were not Lords over Gods heritage.

18 Now this man purchased a field *g* with the reward of iniquity; and falling headlong, *h* he burst asunder in the midst, and all his bowels gushed out.

Purchased a field; *g* which *Judas* might have agreed for at that price; and yet the chief Priests bought (as *Matth.* 27. 7.) by a strange providence, leading of them to that purchase; howsoever eventually he bought it, as throwing back to them their money which payed for it, *Matth* 27 5. *h* It is said he hanged himself, which implying onely his death by sufforation; whether he dyed out of horror of his fact, or laying violent hands on himself in such circumstances as may agree with this relation, it is not material to determine.

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue *i*, Aceldama, that is to say, The field of blood *k*.

i The *Syriack* Language then in use after the *Babylonish* Captivity. *k* As bought with the price of Christ's blood, and sprinkled with his own blood.

20 For it is written in the book of psalms *l*, Let his habitation be desolate, and let no man dwell therein: and His * ‖ bishoprick *m* let another take.

* Psal. 109. 8. ‖ Or, Office, or charge.

l *viz.* *Psal.* 69. 25. What there is in general spoken by *David* concerning his enemies, is here applyed, particularly to *Judas*, who betrayed our Saviour; whose Type *David* was, as *Doeg* was of *Judas*. *His m* Charge or Office, or Prefecture; as of a shepherd over his flock.

21 Wherefore of these men which have companied with us *n* all the time that the Lord Jesus went in and out *o* among us,

n There were to be twelve Apostles in the *Christian* Church, to answer unto the twelve Patriarchs, and twelve Tribes in the *Jewish* Church; *accompanied with us* in ordinary conversation. *o* In discharge of his Ministry, and gathering of Disciples among us.

22 Beginning from the baptism of John *p*, unto that same day that * he was taken up from us, * Ver 9. must one be ordained to be a *q* witness with us of his resurrection.

p When Christ was Baptized by him, and by that Consecration began the Ministery, and publishing of the Gospel, (which the history of his Immaculate Conception did preface to.) *q* All other things being consummated in that, it being the most difficult to be believed; and therefore God was pleased to attest it by so many eye-witnesses.

23 And they appointed two, Joseph *r* called Barsabas, who was surnamed Justus *s*, and Matthias *t*.

r Or *Joses*, the same name called *Barsabas* in their common tongue; and (*s* probably for his integrity) amongst the *Romans*, who then ruled over them. *t* Some think the same with *Nathaneel*.

24 And they prayed, and said, Thou Lord *, which knowest *u* the hearts of all men, shew whether of these two thou hast chosen,

* 1 Sam. 16. 7. 1 Chro. 28. 9. and 29. 17.

u The other Apostles being chosen by God immediately, Jer. 11. 20. it was necessary that he who was to act in the same Office, and 17. 10. should be chosen after the same manner. *Knowest the hearts*, Chap. 15. 8. which is Gods Prerogative onely; all others may be, and Rev. 2. 23. often are mistaken by outward appearances.

25 That he may take part of this Ministery *x* and Apostleship, from which Judas by transgression fell, that he might go to his own place *y*.

x Κλῆρον, Or every ones Station in the World, is ordered by the Providence of God, and their part or portion is assigned to them; and so the Apostleship was unto the Apostles. *y* Hell or Destruction, not intended by *Judas*, but righteously by God appointed for him, whilest he was in the World, (especially after his betraying of our Saviour) he was an Usurper in it; and as bad as the World was, it was too good for him. That these words should be understood of *Matthias*'s succeeding into the Apostleship of *Judas* as into his own place, is the less probable, because as yet he was not chosen into it.

26 And they gave forth their lots *z*; and the lot fell upon Matthias, and he was numbred with the eleven Apostles ∴

z The manner is not so certain, as necessary to be known; but the whole disposing of the lot being from the Lord, as *Prov.* 16. *ult.* they were thus as it were immediately chosen by God, and were Consecrated by Christ himself; no Apostle ordaining another, but all of them being called and ordained by Christ. ∴ The rest of the Apostles, and the whole Church, agreeing with that Divine choice which was made.

CHAP. II.

AND when the day of Pentecost *a* was fully come, they were all with one accord *b* in one place.

a This feast was fifty days after the feast of unleavened bread or Passover, as *Levit.* 23. 16. whence it had its name, and was called the feast of weeks, *Exod.* 34. 22. because it was to be observed seven weeks after the feast of unleavened bread, *Deut.* 16. 9. It was the feast of the first fruits

of wheat Harvest, *Exod.* 34. 22. and on this day (to answer the Type) the spirit was poured out in such a plentiful manner, as the first fruits of Christ's Ascending into Heaven; besides, the Law was given on this day, *Exod.* 19. 1, 11. and twas expedient that the Gospel (Christs Law) should be published on the same day: and it being on the first day of the week, it did recommend and honour the Lords day, as our Saviour had before by his Resurrection on that day. *b* As if they had but one mind, as sent in so many bodies *in one place*; probably, that mentioned *Chap.* 1. 13.

2 And suddenly *c* there came a sound from heaven, as of a rushing mighty wind *d*, and * it filled all the house *e* where they were sitting.

* Chap. 4. 31.

c The Apostles themselves not expecting it. *d* To prepare them to attend the more unto what they should hear and see afterwards: also to signifie the unexpected and powerful progress which the Gospel should have, it may be to cause the greater concourse to that place, it being an usual manner; and God would make this Miracle more publick. *e* To shew that the Spirit should be bestowed on them that were met there, and on all the Church throughout the World.

3 And there appeared unto them cloven tongues *f*, like as of fire *g*, and it sate upon each of them *h*.

f To signifie the variety of Languages which the Apostles should be enabled to speak; to qualifie them to Preach the Gospel unto all Nations, and to remove the obstacle which the confusion of Tongues caus'd: *g* which represented, 1. The light that the Apostles should impart. 2dly. The fervent heat and zeal which they should be endued with. 3dly. The Gospel's spreading in the World, and carrying all before it, prevailing over all errors. 4thly. The purity and holiness which they and all that Preach the Gospel ought to appear withal. *h* Remained, as far as was necessary for the founding of the *Christian* Religion: and was not as the gift of Prophecy, bestowed onely occasionally, as on *Nathan*, *Samuel*.

4 And * they were all filled with the holy Ghost *i*, and began ‡ to speak with other tongues *k*, as the spirit gave them utterance *l*.

* Chap. 1. 5. Mark 16. 17. Chap. 10. 46. 19. 6. 1 Cor. 12. 10. & 13. 8. & 14. 2, &c.

i Those gifts and Graces which proceeded from him. The Apostles having them all in a more excellent manner than formerly, and the gift of Tongues superadded. *k* Than what were vernacular or natural to them. *l* Ἀποφθέγγεσθαι, signifies more than barely to speak; implying they speak each Language in its perfection, after an Excellent, Eloquent and powerful manner; as from the holy Ghost whose works are perfect, *non vox hominem sonat*.

5 And there were dwelling at Jerusalem, *m* Jews, devout men, out of every nation under heaven *n*.

m Not onely constant Inhabitants, but such as had on occasion their Lodgings there: partly, out of a constant respect, which both *Jews* and Proselytes had for that place, (for the Temple and their worship sake; it being also a place for Learning and Education, as appears by the Colledges and Synagogues mentioned, *Chap.* 6. *ver.* 9.) But especially now the concourse from all parts must needs have been very great; it being one of those times in which all the Males were to appear before God. To which might be added, the great expectation they had of the Messiah, made them to omit no occasion of inquiring concerning him; the Prophecies concerning the time of his coming being fulfilled, and they could not be ignorant of the many and great things concerning the true Messiah. *n* Whether the *Jews* had been dispersed in the two or three greater, or other lesser dispersions: Thus in part was fulfilled what was Prophesied, *Isa.* 43. 5.

6 Now † when this was noised *o* abroad, the multitude came together, and were ‖ confounded, because that every man heard them speak in his own language *p*.

† Or, When this voice was made. ‖ Or, Troubled in mind.

o Either the miraculous winds was heard, or the report of what had hapned was spread abroad. *m* Either out of shame, that they had slain *Christ*, whom God thus extraordinarily glorified; or out of admiration of so extraordinary a matter. *p* Probably, not that the same words spoken by the Apostles, were diversifyed according to every ones understanding: for then the miracle had been wrought in their Auditors, and not in the Apostles: but that the Apostles did speak to every one in their proper and most intelligible Language; and this was the gift of Tongues, which for some time after also was continued in the Church.

7 And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak Galileans *q*?

q Without Literature, or good Education, they being worse thought of on that account, than the ordinary sort of that Nation were; besides, they thought no Prophet was to be expected from *Galilee*, *John* 1. 46.

8 And how hear we every man in our own tongue *r*, wherein we were born?

q Διάλεκτος, signifies commonly a different way of speaking, or pronouncing in the same Language; as our Southern and Northern men differ in some words and pronunciation, tho speaking both the *English* Tongue. Gods works being most perfect, the Apostles might speak, not onely the same Language, which all understood, but in the same idiom and propiety of speech, which agreed to every one best.

9 Parthians, and Medes, and Elamites *s*, and the dwellers in Mesopotamia *t*, and in Judea *u*, and Cappadocia, in Pontus, and Asia *x*.

s Descended from *Elam*, *Gen.* 10. 22. thought to be the *Persians*. *t* Between the two Rivers *Tigris* and *Euphrates*. *u* The Apostles being *Galileans*, spake a distinct [illegible] from the rest of the *Jews*, till now enabled [illegible] did. *x* Some particular district, at [illegible] called, as 1 *Pet.* 1. 1. otherwise [illegible] in *Asia* in a larger sence.

10 Phrygia, and P[illegible] and in the parts of Lybia, about [illegible] and strangers *y* of Rome, Jews and proselytes *z*,

y Who came either to *Jerusalem* to worship, or for any other business: It is evident, that many in or about the City of *Rome*, had imbraced the *Jewish* Religion: and of them it may be understood *Jews*. The other mentioned, *ver.* 9. were such as then dwelt in *Judea*, these were such as lived elsewhere, onely now came to worship or sojourn there. These were of two sorts, The one, *χ* such as came over from *Paganism* unto the *Jewish* Religion, and were bound onely to observe the Precepts of *Noah*; and enjoy'd a liberty to buy and sell, Live, and Converse amongst the *Jews*: hence they were called Proselytes of the gate; the other were called Proselytes of Righteousness; for these were Circumcised, and took upon them the observation of the whole Law of *Moses*, and had all the priviledges belonging to the people of God.

11 Cretes *a*, and Arabians, we do hear them speak in our tongues the wonderful works of God *b*.

a Such as belonged to the Island of *Crete*, now called *Candia*. *b* The wonderful works of God; those *things which God had wonderfully wrought*, especially the Resurrection of our blessed Saviour from the dead, which was a most wonderful work; and the main argument whereby the World was Converted, and unto which the Apostles bare witness.

12 And they were all amazed *c*, and were in doubt, saying one to another, What meaneth this?

c So *ver.* 7. ἐξίστασθαι, they were as in an extasie, (the object was too strong for the faculty) they could not fathom the cause or reason of these wonderful things; and therefore they desire one of another to be resolved concerning them.

13 Others *d* mocking said, These men are full of new wine *e*.

d *Viz.* The Scribes and Pharisees, and also the Inhabitants of *Jury* and *Jerusalem*; who not understanding the Languages of other Nations, might think the Apostles did but babble, and talk idlely or rudely, when they spake with other tongues. *e* Or sweet wine; which done, may inebriate, and might be had at that time, tho the full Vintage was not yet.

14 ¶ But Peter standing up *f* with the eleven, lift up his voice, and said unto them, Ye men of Judea *h*, and all ye that dwell at Jerusalem *i*, be this known unto you, and hearken to my words:

f It speaks his extraordinary courage; after his stumbling and fall, he runs the faster, being recovered; and begins to verifie his name which our Lord had given him, shewing himself as firm and stedfast as a *Rock*. *g* The other Apostles, probably, spake too in divers Languages; but by reason of the shortness of St *Luke's* intended Narrative, and it being to the same purpose, their Sermons are omitted. *h* Such as came from other parts of the Country; *i* such as were constant Inhabitants in that City.

15 For these *k* are not drunken *l*, as ye suppose, seeing it is but the third hour of the day *m*.

k Or proves that the other Apostles spake as well as *Peter*, and were vindicated by him: *l* he mildly and solidly confutes their calumny. The *m* which answers to our nine a clock in the morning, and was the ordinary time for their morning Sacrifice and Prayer, before which time they did

not

not eat or drink any thing; nay, 'tis thought on Festival days, it was usual with them not to eat or drink, until the sixth hour, that is, noon-time: that they might be more intent upon, and that fit for the service of the day. How little soever (to our shame) such an argument would be of proof now, it was in their soberer times very conclusive.

16 But this is that which was spoken by the prophet Joël *n*.

n God does ordinarily, before that he sends his judgments, and does *his strange work*, endeavour to reclaim them by mercies: Not onely *Joel*, but *Isaiah*, *Jeremiah*, and *Ezekiel*, and others Prophesied before the destruction of that people and Countrey, by *Nebuchadnezzar*; but now before the final and total ruine, God sent greater, and more than these, and endued them with a greater measure of the Spirit; clearer and fuller light to forewarn them of, and deliver them from wrath to come.

17 * And it shall come to pass in the last days *o* saith God, ‡ I will pour out *p* of my spirit upon all flesh *q*: and your sons and your daughters *r* shall prophesie, and your young men shall see visions *s*, and your old men shall dream dreams *t*.

* Isa. 44. 3. Ezek. 11. 19. Joel 2. 28. Zech. 12. 10. John 7. 38. ‡ Chap. 10. 45.

o In the time of the Messiah, called the *last days* frequently, 2 *Tim.* 3. 1. *Hebr.* 1. 2. 2 *Pet.* 3. 3. as also called the *last time*, 1 *Pet.* 1. 5. 1 *John* 2. 18. *Jude* 18. because we are now under the last, and perfectest dispensation of the things of God; and no other is to be looked for until the consummation of all things. *p* Before the Spirit was given in lesser measures, and comparatively but by drops; here *a little, and there a little*; now more largely, even to overflow. *q* All sorts of men, as well *Gentiles* as *Jews*, contrary unto their proud conceit, that God dwelt in none out of the land of *Israel*. *r* Fulfilled in *Anna* the Prophetess, *Luke* 2. 36. and in the four daughters of *Philip*, *Chap.* 21. 9. *s* These were formerly, either representations more inward to their mind, as *Esay's* and *Jeremiah's* were: or more outward to their bodily eye, as *Daniels* was, *Chap* 5. 5. and such as *Peter* had, *Chap.* 10. 11. *t* By dreams God sometimes manifested his will, as to *Joseph*; but this is by St. *Peter* accommodated to the Gospel times. The Prophets spake suitably to them, unto whom they preached; and the Apostle rightly understands by these expressions, the manifold and more clear Revelation of the will of God in Christ.

18 And on my servants, and on my handmaidens *u*, I will pour out in those days of my spirit, and they shall prophesie:

u To shew what all ought to be, that hope for to receive any benefit or comfort from the promises of God, either in the Law or Gospel, the Old or New Testament; *viz.* such as seek and serve God; but to the disobedient and unbelieving, there is not a comfortable word in all the Book of God. Some read without the Pronoun on *servants and handmaids*; to shew that God doth not despise men of the lowest rank and condition in the World, but that the promises of the Spirit is made unto them also.

19 And I will shew wonders *x* in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoak.

x As *St. Peter* had declared the promises unto such as would be drawn by the cords of Love: so here, on the other side, he utsch threatnings, and declares the terrors of the Lord, if so that they will be perswaded. These wonders were such as did precede the Destruction of *Jerusalem*, or shall forerun the Destruction of the whole World.

20 The sun shall be turned into darknesse *y*, and the moon into blood, before that great and notable *z* day of the Lord come.

y This agrees with the other words in the fore-cited Prophecy, *Joel* 2. 31. How these amazing signs shall be fulfilled, whether literally, and by what means; Or whether onely, that the consternation and dread upon men shall be so great, as expecting the change of the whole frame of nature; is not so material for us to know, as it is to be always prepared for it. *z* ἐπιφανῆ, Manifest and illustrious days; and it may be taken in a comfortable sense, and will be a comfortable day indeed, to all that preparedly wait for it; for 'tis the day of the Lord, 'tis Christ's day, in which he will be magnified over his enemies, and in his friends, children, and servants.

21 And it shall come to pass, *that* * whosoever shall call on the Name of the Lord *a*, shall be saved.

* Rom. 10. 13.

a That he may prepare thus a people for the Lord; the Apostle shews by what means they and we may escape. Pray in faith unto him: The Name is that whereby any one is known; and the Lords Name is his Attributes, Goodness, Power, Wisdom, Faithfulness, &c. *Prov.* 18. 10. *The name of the Lord is a strong tower: the righteous runneth unto it, and is safe.*

22 Ye men of Israel, hear these words; Jesus of Nazareth *b* a man approved *c* of God among you, by miracles, wonders and signs *d*, which God did by him in the midst of you, as ye your selves also know *e*:

b For so *Pilate* had called our Saviour through contempt, in his Superscriptions on the Cross, and that they might certainly know of whom he spake, and that he was not now (as formerly) ashamed to own him: he mentions our Saviour under that name here, *c* demonstrated, and beyond any contradiction, proved to be the Messiah: (for this was that great truth St. *Peter* Preached upon, that Christ whom *Pilate* had condemned, and called *Jesus of Nazareth*, was indeed the *Son of God*, and the true Messiah.) *d* The critical difference is not so material; It was ordinary to add many words, to shew the greatness of the matter spoken of; indeed all sorts of wonderful works Christ did, and so many, and so great, as no variety of words can express. *e* Those that are not convinced, are self-condemned.

23 Him *, being delivered by the determinate counsel and the foreknowledged of God *f*, ‡ ye have taken, and by wicked hands have crucified *g* and slain:

* Chap. 4. 28. ‡ Chap. 5. 30.

f That the Apostle might take away the offence of the Cross of Christ, he declares unto them, that he did not suffer by chance, but by the wise and holy Providence of God, who had ordered, and by his Prophets foretold, what he should suffer before he did enter into glory, *Luke* 24. 26. Yet this did no way excuse those who were instrumental in his death; for notwithstanding Gods determinate Counsel concerning it, he tells the *Jews*. The determination of God, as it does not necessitate to, so it does not excuse any from sin. *g* By the *Romans* who were truly ἄνομοι, without any Law of God: What the *Jews* urged or occasioned the *Romans* to do, is charged justly upon them as their Act.

24 * Whom God hath raised up *h*, having loosed *i* the pains of death *k*, because it was not possible that he should be holden of it *l*.

* Ver. 32. Chap. 3. 15. & 4. 10. & 10. 40. & 13. 30. 34. & 17. 31. Rom. 4. 24. and 8. 11. 1 Cor. 6. 14. and 15. 15. Gal. 1. 1. 1 Thes. 1. 10. Heb. 13. 20.

h Christ rose by his own Power *as God*; it being perhaps too strong meat to be given at first to such who were under so great prejudices against our Saviour: but by consequence in the following discourse, he sufficiently shews it. *i* The same word חבלי, variously pointed, signifying either a cord or pain, the metaphor of loosing agrees with it. *k* Tho our Lord endured now more pain, after he had said, *It is fulfilled*, and had yeilded up the Ghost: yet whilest he was in the grave, being under the power of death, the pains of death are said to be loosed at his Resurrection. *l* Long, much less for ever; being such an one as *David* spake of.

25 For David speaketh *m* concerning him, I foresaw the Lord always before my face, for he is on my right hand *n*, that I should not be moved.

m *Psal.* 16. 8. *I foresaw the Lord always before my face.* In the *Psalm* it is, *I have set the Lord*: the Apostle following the reading of the Seventy, then in use and known; and to the same sense; for by Faith we both see God, and place our confidence in him. *David*, and especially our Saviour, doing and enduring all things as in the sight of God, whom he knew to be both careful of him, and ready to help him. Thus in all troubles, there is no such approved comfort, as the seeing or acknowledging the Will of God concerning them, his Power to preserve us under them, and his promises to deliver us from them. *Christ* and all that *are Christs*, do conflict under the eye, and in the sight of God; as Souldiers whilest their General looks on. *n* The place of the Advocate, for one that is accused or endangered.

26 Therefore *o* did my heart rejoyce *p*, and my tongue *q* was glad: moreover also, my flesh *r* shall rest *s* in hope *t*.

o Because of Gods nearness to, or presence with him. *p* Christs and his peoples joy is solid and true, real and inward, and may bear the test, *res severa est verum gaudium.* *q* In the 16. *Psalm*, *ver.* 9. 'tis my glory, as the tongue is frequently called; communicating our thoughts or apprehensions by speech, being the excellency of a reasonable Creature. *r* Or my body: *s* Or be in the grave, as in a Tabernacle, (ordinarily a moveable, always no durable abiding place) *t* That is of the Resurrection, and going out of that Tabernacle of the grave.

27 Because thou wilt not leave my *u* soul in hell *x*, neither wilt thou suffer thine holy One *y* to see corruption.

u That

u That is *me*; the Soul is put for the person, as *Rom.* 13. 1. *Let every soul be subject*: and sometimes for a dead Body, as *Levit.* 19. 28. *Numb.* 5. 2. and in divers other places, שאול that signifies a Soul, is so used. *x* The word ᾅδης, is put either for the grave, or for the place of the damned. Being these words are alledg'd as a proof of Christs Resurrection, and that our Saviours Soul was certainly in Paradice, where he promised to the penitent thief, that he should be with him: it seems rather to be mean'd of the grave, which according to this Prophecy, could not hold our blessed Saviours body so long, as that it should corrupt in it. If *David* by *his Soul*, here did mean our Saviour, because he was as it were the Soul of his Soul, and Life of his Life, it shews how he did, and how we ought to value him. *y* As being Anointed, Sanctified, and sent by God.

28 Thou hast made known to me *z* the ways of life; thou shalt make me full of joy with thy countenance *a*.

z God is frequently said to make these mercies known to us, which he bestows upon us: (The ways of Life) of of a true Life; which is Life indeed. *David* in these words celebrates Gods delivering of him from his grievous afflictions and exile: (in which he was looked upon by others, and by himself, as a dead man) yet was brought again to see the Temple, and enjoy the Ordinances of God; without which, his life was as no life unto him. So our Saviour, after his Death and Passion, arose, and Ascended into Heaven, and lives for ever to make Intercession for us. *a* That is, with thy presence, or manifestation of thy love and favour.

29 Men *and* brethren *b*, ‖ let me freely speak unto you of the * patriarch David *c*, that he is both dead and buried *d*, and his sepulchre is with us unto this day:

‖ Or, I may. * Isa. 2. 10. Chap. 13. 36.

b St. *Peter* bespeaks this attention and favour; intimating, he was one of the same Nation with themselves, than which nothing could more recommend him. *c* *David* was had in great veneration, and his memory very precious amongst this people, as was *Abrahams*, *Isaacs*, and *Jacobs*; who were the chief of their Fathers: *d* as in the 1 *Kings* 2. 10. and elsewhere is recorded of him, which they firmly believed. *d* Or Monument is with us; either not wholly spoiled by the *Barbarous* enemies, who had destroyed *Jerusalem*; or rather repaired after the Captivity, to keep up the memory of so great and good a man. But by this it appeared, that *David* did not speak these things concerning himself, who must needs have seen corruption; (themselves being witnesses) for on that account they respected his Tomb, as being the Repository of his ashes.

30 Therefore being a prophet *, and knowing that God had sworn with an oath *e* to him, that of the fruit of his loyns *f*, according to the flesh *g*, he would raise up Christ, *h* to sit on his throne *i*:

* Gen. 1. 3. 1 Sam. 2. 8.

e Not barely had sworn, which had been sufficient; but to shew the excellency of the matter, and the necessity of our believing of it, as also the solemnity of the words, *Psal.* 132. 11. *f* Such as should descend from him, as the Virgin *Mary* did. *g* As to his human Nature, which our Saviour did truly partake of, being in the form of a servant. *h* By the Power of the Holy Ghost in the womb of his Virgin-mother as to his *Incarnation*; and by the same Power out of the grave, in his Resurrection. *i* As *Luke* 1. 32, 33. Not as a Temporal King, for his *Kingdom is not of this world*; but as *David* ruled over all the people of God, so does Christ, and shall do for ever.

31 He seeing this before *k*, spake of the resurrection of Christ *l* *, that his soul was not left in hell, neither did his flesh see corruption.

* Psal. 16. 10.

k By a Prophetical eye; unto which any thing that was reveal'd, was as certain and manifest, as ought could be to the eye of the body. *l* By the same Prophetical Spirit, and with the same certainty, which he spake of the Incarnation, he spake also of the Resurrection. Of the rest see ver. 27.

32 * *m* This Jesus hath God raised up, ‡ whereof we all are witnesses.

* Ver. 24. ‡ Chap. 1. 8.

m Whom ye Crucified, and we Preach; (*whereof we are all witnesses*) they had now received the power spoken of, and promised, *Chap.* 1. and testifie what they had heard, and seen, and felt, and all agree in; tho they could get nothing by it, but hatred, and persecution, nay, death.

33 Therefore * being by the right hand *n* of God exalted, and ‡ having received of the Father the promise of the holy Ghost *o*, he * hath shed forth this, which ye now see *p* and hear *q*.

* Chap. 5. 31. Phil. 2. 9. ‡ John 14. 26. and 15. 26. * Chap. 1. 4. * Chap. 10. 45.

n That is, by the Power of God, spoken after the manner of men; the right hand being that we commonly do any thing with: Some read *at* the right hand of God; and then the Apostle Preaches Christs Ascension too, and his being justified by God, tho he had been condemned by men. *o* *Psal.* 68. 18. *p* In the fiery cloven tongues: *q* In the divers Languages which are spoken.

34 For David is not ascended into the heavens *r*: but he saith himself *, The Lord said unto my Lord *s*, Sit thou on my right hand.

* 1 Cor. 15. 25. Eph. 1. 20. Heb. 1. 13.

r Hence St. *Peter* here proves; that these words spoken by *David*, were not principally to be understood concerning himself, but concerning *Christ* the *Messiah*; for *David*, as to his body, was in the Sepulchre, which on that account was kept amongst them. *s* The Eternal Father unto his Eternal Son, who was now made flesh: hence our Saviour proves his Divinity, *Matth.* 22. 45. The words here refer'd to, are *Psal.* 110. 1.

35 Until I make thy foes thy footstool *t*.

t Christ is Commissionated and impowred to reign over, and govern all Creatures, and all their actions, till the consummation of all things, so long as the World lasts; in which he, his people, and truths, will have enemies, *Eph.* 1. 20, 21; 22. 1 *Cor.* 15. 27, 28.

36 Therefore *u* let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord *x* and Christ.

u This is the conclusion which the Apostle infers from the premises, applying what he had said very close and home; or it would not in all likelyhood have had so good an effect. Ye have *Crucified*, ye are the *Men* *x* over all the Creatures, beyond what the first *Adam* was; and *Christ* King over all the people of God, to rule in them, and reign for them; for to this purpose he was the Christ, or the anointed of God, declared by God to be so, and owned for such by all that believed in him.

37 ¶ Now when they heard *this* *, they were pricked in their heart *y*, and said unto Peter, and the rest of the apostles, Men *and* brethren *z*, What shall we do *a*?

* Luke 3. 12. Chap. 9. 6. and 16. 30.

y So great and true their grief, they were concerned as if they had been run thorow; (the pains the mind suffer are most acute) this was foretold, *Zech* 12. 10. *z* An ordinary compellation which the Apostle had given them, *ver.* 29. *a* Not what we shall say or believe; Conversion, if real, goes further than Profession, and is in heart and deed, not in speech and word onely: they desire to know if that there be any hope, that such sinners as they, might obtain forgiveness of their sins.

38 Then Peter said unto them * Repent, and be baptized every one of you in the Name of Jesus *c* Christ, for the remission of sins *d*, and ye shall receive the gift of the holy Ghost *e*.

* Chap. 3. 19.

b Which includes amendment of life, *Matth.* 3. 7. *Luke* 3. 8. *c* Not excluding the Name of the Father and the Holy Ghost; in whose name, as well as in the name of the Son, they were to Baptize, *Matth.* 28. 19. but the name of Jesus is here mentioned, because they had not yet known, (but persecuted and slain him) whom henceforward they must profess, and that they look for pardon and Salvation onely through him. *d* Thus *Saul* or *Paul* is said to wash away his sins by Baptism, *Chap.* 22. 16. and this Apostle elsewhere says, that Baptism saves us, 1 *Pet.* 3. 21. which he explains to be, not the putting away of the filth of the flesh, but the answer of a good Conscience, &c. *e* 1. His internal gifts, confirmation, and strengthning in the faith. 2. External gifts, as that of speaking with tongues, which they heard; both, or either of these, according to their conditions or stations, God would bestow upon them.

39 For the promise is unto you *f*, and * to your children, and to all that are afar off *g*, even as many as the Lord our God shall call *h*.

* Joel 2. 28.

f Lest they should doubt of pardon and grace, their sin having been so great; St. *Peter* here gives them a ground of hope, they being the descendents from *Abraham*, unto whom especially this was promised, *Jer.* 31. 34. *g* That is, to the *Gentiles* as well as to the *Jews*; who were said to be a people near unto God, as the *Gentiles* were said to be afar off, *Isaiah* 57. 19. *Eph.* 2. 13. *h* Vocation, whether external by the word onely, or internal by the Spirit also, depends on the pleasure of God; but the same promises of pardon and acceptance upon Repentance, made unto the *Jews*, are as effectually to be trusted unto by any of the *Gentiles*, as by any formerly amongst the *Jews*.

40 And with many other words *i* did he testifie, *k* and exhort, Saying, save your selves *l* from this untoward generation *m*.

i The Sermons of the Apostles, or of our Saviour, are not all set down by the holy Writers; but onely so much as God saw necessary for his Church to know and believe. *k* Using Gods Name and Authority, and calling him as if

were

were to witness. *l* No less than the Salvation of our Souls, depends upon our forsaking wicked and prophane persons in their ungodly courses. *m* The whole World lyes in wickedness; but especially the Scribes and Pharisees, and other such declared enemies of Christ Jesus.

41 ¶ Then they that gladly received his word *n*, were baptized: and the same day there were added *unto them o* about three thousand souls

n Some still remained in their unbelief and hardness of heart; tho never men spake as the Apostles now spake, with divers tongues, *&c.* *o* To the Church, or the 120. formerly mentioned, *Phil.* 1. 15. This was the effect of Christs prayer, *Luke* 23. 34. for his persecutors; and of the promise of the Spirit now fulfilled, whereby in the day *of his Power they were made willing.*

42 And they continued stedfastly *p* in the apostles doctrine and fellowship, and in * breaking of bread, and in prayers *q*.

* Ver. 46.

p Speak the reality of their Conversion, and that they were not onely for the present affected with what they had heard and seen. *q* These three parts of worship were frequently, if not always in those purer times used together: tho some understand by breaking of bread, their civil fellowship and community; yet *breaking* being a holy rite used by our Saviour, at the institution of his Supper, *Matth.* 26 26. and breaking of bread being here put in conjunction with Preaching and Praying, the celebration of the Eucharist, if not onely mean'd, is chiefly to be understood in this place. *(Prayers)* all those kind of Prayers mentioned by St. *Paul.* 1 *Tim.* 2. 1. as also their *frequent* praying, is implyed; thus by an united force, they laboured to pull down mercies upon themselves and others, and to do violence unto the Kingdom of Heaven.

43 And fear came upon every soul *r*: and * many wonders and signs were done by the apostles.

* Mark 16. 17. Chap. 5. 12.

r That is upon every man; not onely on them that were present, and perswaded to believe on Christ, whom the Apostles Preached; but on such also as were inform'd of those miraculous things which now hapned; so that by this means, the Apostles were had in great esteem and respect by the people.

44 And all that believed were together *s*, and * had all things common *t*.

*Cha. 4. 32, 34.

s Not that they lived together in one house or street, but that they met (and that frequently) together in the holy exercises of their Religion: and that manner of some which St. *Paul* speaks of, *Heb.* 10. 25. to forsake the Assembling of themselves together, was a sin not yet known in the Church. *t* This was onely at that place *Jerusalem*, and at that time, when the wants of some, and the charity of others, may well be presumed to be extraordinary: and there is no such thing as community of goods here required or practised. Christs Gospel does not destroy the Law; and the eighth Commandment is still in force, which it could not be, if there were no propriety, or *meum* and *tuum* now: nay, after this, the possession which *Ananias* sold, is adjudg'd by this Apostle to have been *Ananias* his own, and so was the money too which he had received for it, *Chap.* 5. 4. And these, *all things* which they had in common, must either be restrained to such things as every one freely laid aside for the poor; or that it speaks the extraordinary charitable disposition of those new Converts, that they would rather have parted with any thing, nay, with their *all*, than that any of their poor brethren should have wanted.

45 And sold their possessions and goods, and * parted them to all men *u*, as every man had need.

* Isa. 58. 7.

u Those proportions of their estate they set apart to this charitable work; whether they did arise out of the sale of House and Land, called possessions, or of any Chattels or moveable estate, called here goods; but that they did not divest themselves of all propriety, appears in that we find soon after this, *Chap.* 12. 12. *Mary* the mother of St. *Mark* to have a house, and *Lydia* after she was baptized, did not renounce any propriety in her house, *Chap.* 16. 15. but intreated St. *Paul*, and those who were with him, to come into her House. *&c.*

46 And they continuing daily with one accord in the temple *x*, and breaking bread *y* ‖from house to house *z*, did eat their meat with gladness *a* and singleness of heart.

‖ Or, At home.

x In the Court and porches of the Temple, whether the people did use to resort, at the time of the Morning and Evening Sacrifice, and Prayers; that by means of the great concourse at such times, they might have the better opportunity to Preach the Gospel amongst them; casting that net where they found most fish. *y* Not onely Celebrating the Eucharist, but their Love-feasts which they usually had at that time, as 1 *Cor.* 11. 21, 22. *z* now here, now there, as they could conveniently; the Richer also entertaining their Poorer brethren at their Tables. *a* If the former words be understood of the Sacrament of the Lords Supper, then these words speak the great Spiritual strength, cheer and comfort they got by it: if we understand them of the ordinary meats which they willingly bestowed one upon another, the Rich were more than recompenced with inward peace and satisfaction, for what they gave unto their poor brethren.

47 Praising God *b*, and * having favour with all the people *c*. And ‡ the Lord added to the Church *d* daily such as should be saved.

* Luke 2. 52. Chap. 4. 33. Rom. 14. 18.
‡ Chap. 5. 14.

b Acknowledging him who teacheth one to want, and another to abound: *c* that is, generally to be understood, amongst them that continued yet without the pale of the Church; the goodness, meekness, and patience of the Apostles, and the rest of the believers, did wonderfully prevail to beget a good opinion of them. *d* Salvation is (to be sure) onely from the Lord: Not *Peters* Sermons, no, nor the Miracles of fiery cloven tongues, and the rushing mighty winds, could have converted any, but Δεῦ Ἰε Κύριε that which was signified there, *viz.* the powerful operation of the Spirit of God in their hearts.

CHAP. III.

NOw Peter and John went up together into the temple *a* at the hour of prayer *b*, *being* the ninth *hour c*.

a Not to communicate with the *Jews* in their worship, which was now antiquated; but that they might have a larger field to sow the seed of the Gospel into, and therefore it was most probably, upon some Sabbath or *Festival-day*; and not unlikely in the evening of that great day of Pentecost, (of which in the former Chapter) *b* That God must be worshipped, and daily prayed unto; the Law of Nature, and positive Law of God requires: but says *Maimon*, there is no obligation by virtue of any command of God, unto any number of prayers, nor to any certain prayers, nor to any definite time of prayer: Howsoever, they did usually pray thrice a day, and thought each of those three times recommended unto them by one of the Patriarchs, *Abraham*, *Isaac*, and *Jacob*. Howsoever, the time of offering up the morning and evening Sacrifice, was recommended or commanded by God, as a time of prayer. A Sacrifice being an actual prayer, as the other is real or verbal. *c* About three a clock in the afternoon, the time of the evening Sacrifice.

2 And * a certain man lame from his mothers womb *d* was carried, whom they laid daily *e* at the gate of the temple *f*, which is called beautiful *g* ‡, to ask alms *h* of them that entred into the temple:

* Chap. 14. 8.
‡ John. 9. 8.

d And not by any casualty, that so the miracle might be the greater, and the Power of the God of Nature appear. *e* By which it was manifest, that it could not be by any correspondence betwixt the Apostles and the lame man upon this occasion. *f* Where there must needs be the greater notice taken of him; none going in or out, but such as might see him. *g* For the excellency of the workmanship: It was at the entring into the second Court, or the Court of the *Jews* from that of the *Gentiles*. This man out of pride, being unwilling to beg of the *Gentiles*, tho Proselyted, (whom they did contemn) or out of policy, hoping to receive more of the *Jews*, whom he is nearer related to. *h* Poverty is no sign of Gods disfavour; (our blessed Redeemer is in an especial manner called *Caput pauperum*) but lameness in this man, divers miseries, and calamities in others, bring them to the knowledge of Christ, and Salvation through him.

3 Who seeing *i* Peter and John about to go into the temple, asked an alms.

i Tho lame; every one hath something that is truly valuable, and matter of praise and thanks unto God.

4 And Peter fastning his eyes upon him *k* with John, said, Look on us.

k The eye affects the heart, and speaks the compassion he had of this poor man, whom he did not disdain thorowly and seriously to behold: he excites the lame mans expectation, and requires his Attention, that he might the more mind the manner and means of his cure, and be the better prepared to give God the glory of it.

5 And he gave heed *m* unto them, expecting to receive something of them.

m With his eyes and mind too; being intent upon the Apostles, this he was commanded to do, and it succeeds beyond all hopes: Thus we receive of God daily, more than we can ask or think.

6 Then Peter said, Silver and gold have I none *n*, but

but such as I have *o*, give I thee *p*: * In the Name *q* of Jesus Christ of Nazareth *r*, rise up and walk.

* Chap. 4. 10.

That is, at hand or about me, neither had he much elsewhere; the Apostles abounded indeed, but in grace, not in riches. *o* A power from Christ to heal. *p* I apply it to thee, and will make it effectual for thee. *q* In the power, or at the command of Jesus Christ; and trusting unto his promised assistance, who can speak to things that are not, as if they were. *r* Our Saviour was usually so called, and being known by that name, the Apostle does not decline it, tho it had been by many (without cause) given him by way of reproach.

7 And he took him by the right hand *s*, and lift *him* up; and immediately *t* his feet and ancle-bones *u* received strength.

s Not disdaining to take hold of a poor cripple or beggar; as also being fully perswaded of Christs presence with him for his cure: and *t* that it might the more evidently appear, that this was the work of God, who can without means, and on a suddain, bring ought to perfection. *u* Whence his lameness did proceed; thus God can say unto the weak, Be strong.

8 And he leaping up *x*, stood, and walked, and entred with them into the temple, walking, and leaping *y*, and praising God.

x Thus was fulfilled that Prophecy of *Isaiah*, *Chap.* 35. 6. then *shall the lame man leap as an hart*; and thus the lame man manifested that he was perfectly cured; tho in an instant, *walking*, and *leaping*, *and praising God*, to whom alone he attributed that sudden, and perfect (and therefore) Miraculous cure; nay, he attributes nothing unto the means; the Apostles words he knew did little or nothing, but God is all in all unto him: and he to evidence the truth of the Miracle that was wrought upon him, and that his Soul rejoyced in God his Saviour.

9 And all the people saw him walking and praising God.

z This Miracle was so publickly done, that none could deny the matter of fact; which the enemies of the Gospel are forced to confess, *Chap.* 4. 16.

10 And they knew that it was he *a* which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement *b* at that which had hapned unto him.

a The very same lame beggar, probably, notoriously known to many: which *b* being so much contrary to what they had seen but a little while before, when he had begged their alms; and as he reasoned well, *John* 9. 32. *Since the world began, was it not heard, that any opened the eyes of one that was born blind*: So it was never heard, that any strengthened thus the feet of him that was born lame.

11 And as the lame man which was healed, held Peter and John *b*, all the people ran together unto them in the porch * that is called Solomons, greatly wondring.

* John 10. 23. Chap. 5. 12.

b In an extasy of thankfulness unto them, they having been the instruments of so great a mercy from God towards him; as also out of fear, lest when they were gone, he * might relapse: He that found so great a change in himself, could not but be as much surprized, as they that saw the change upon him. *c* Not that which was built by *Solomon*, for that was destroyed by the *Babylonians*, as the rest of the Temple was, 2 *Kings* 25. 9 unless some part of this porch might not be consumed by the fire, when the other parts of the Temple were burned: some morsel often escaping the jaws of that devouring element fire; or it may be it was built in the re-edification of the Temple, in the same place where *Solomons* porch had stood, and thence called by the former name that was so much renown'd. If any wonder that a porch should hold so many thousands of people, in as much as *Chap* 4. 4. five thousand of them are said to be converted. This porch is thought, not onely to have been the Court of the *Gentiles*, and that of the *Jews*, that is, the outward and inward Court; but to have contain'd a great part of the Court of the *Gentiles*, if the whole Court of the *Gentiles* might not be so called, as being indeed but a porch, or an entrance into the Court of the *Jews*.

12 ¶ And when Peter saw it, he answered *d* unto the people, Ye men of Israel *e*, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness *f*, we had made this man to walk?

d For he said, an ordinary Hebraism, tho no question was put unto him; thus the Evangelists tells us, that our Saviour *answered and said*, when there was no previous question spoken of, *Matth.* 11. 25. Nay, Jesus answered and said unto the fig-tree, *Mark* 11. 14. That is, he spake powerfully unto it. *e* An ingratiating compellation, they ever valuing themselves and others on that account *f* Holiness, were it never so real, and great in men, cannot cause the least Miracle, altho it is it self, all things considered, a very great one.

13 * The God of Abraham, and of Isaac, and of Jacob, the God of our fathers ‡ hath glorified his Son Jesus, whom ye delivered *b* up, and ‖ denied him *i* the presence of Pilate, when he was determined to let *him* go.

* Chap. 5. 30.
‡ John 17. 1.
‖ Mark 15. 11. Luke 23. 18. John 18. 40.

g He mentions them, because the promises of the Messiah was made to them. Hath glorified his Son Jesus, or his servant; for so also he is called, *Isaiah* 53. 11. and that he might redeem us, he took upon him the form of a servant, and was obedient to the death of the Cross, and did that great work of Redemption, which God sent him into the World to do. *h* The Rulers, at whose command our blessed Saviour was apprehended, bound, and delivered unto *Pilate*, *Matth.* 27. 1, 2. *i* This is charged upon the common sort of people also, who were earnest in crying, *Matth.* 27. 25. *His blood be upon us, and our children.* Their sin is here ripped up, and their sore searched to the quick, that they might entertain the word of Salvation with the greater attention and desire.

14 But ye denied the Holy One *k*, and the Just, and desired a murderer *l* to be granted unto you,

k Christ the Anointed; when they cryed out as with one voice, *John* 19. 15. *We have no king but Cesar*; disclaiming our Redeemer, and his being anointed over them: *l* To wit, *Barabbas* crying out, *John* 18. 40. *Not this man, but Barabbas*, which much aggravated their impiety, when the choice was given unto them of two, so vastly different, the just Jesus, and the murderous *Barabbas*; they chose the latter to their Destruction and Confusion unto this present day: Where will blindness of mind, and hardness of heart end!

15 And killed the ‖ Prince of life *m*, * whom God hath raised from the dead ‡; whereof we are witnesses.

‖ Or, Author. Heb. 5. 9.
* Chap. 2. 24.
‡ Chap. 2. 32.

m As God, he is the Author of our Temporal life too, in whom we live, and move, *&c.* and in whose hand is our breath; but Christ as Mediator, is the guide and way to Eternal life, *John* 14. 6. These are said to have killed our Saviour; tho neither *Herod*, or *Pilate*, nor probably many (if any) of them that nailed him to the Cross, were present; but it was done for their sakes, and at their desire, and therefore by their means; and 'tis here charged upon them, as done by them.

16 And his name *n* through faith in his name *o* hath made this man strong, whom ye see and know; yea, the faith which is by him, *p* hath given him this perfect soundness in the presence of you all.

n His power; for by it he is known as men or things are, by their several names; or the Name of Christ is put for Christ himself, as the Name of God is put for God commonly. *o* Calling by Faith on the Name of Christ; being thorowly perswaded that he could and would heal this cripple. *p* Not onely Faith, as on Christ as its *Object*: but by and from Christ as its *Author*: Faith being twice made mention of in this cure, there being required Faith in *Peter* to heal, and in the lame man to be healed.

17 And now brethren *q*, I wot that * through ignorance ye did *it r*, as *did* also your rulers *s*.

* Luke 23. 34. 1 Cor. 2. 8.

q Left the Corrasive in the 13, 14, 15. *verses*, should pierce too far, to prevent despair in his Auditors, the Apostle useth in this *verse* a lenitive calling them; yet, Brethren, tho guilty of so great a mistake in their judgment, and fault in their practice. *q* Whatsoever they did against Christ, whom St. *Peter* Preached, was out of a double error. 1. About the place of Christs Birth, supposing him to have been born at *Nazareth*. 2. They were ignorant of the nature of this Kingdom. *s* Whose fault was the greater, as having seduced others, *&c.* Yet St. *Peter* opens a door of hope by repentance, even for them also.

18 But those things which God before had shewed by the mouth *t* of all his prophets, that Christ should suffer, he hath so fulfilled *u*:

t The Prophets did all speak the same things, as if they had spoken out of one mouth, as they did speak by one Spirit. *u* God used the ignorance of some, and the malice of others, for his own holy ends: and that it was Prophesied that Christ should suffer, is very plain. *Isaiah* 50. 5, 6, 7.

19 ¶ * Repent ye therefore, and be converted, that your sins may be blotted out *y*, when the times of refreshing

* Chap. 2. 38.

refreshing *z* shall come from the presence of the Lord *a*.

x This is the true end, use, and application, both of the preceding Miracle and Sermon, to persuade unto Repentance and Conversion. *y* Alluding to the manner of writing upon Tables in those times, and not much disagreeing from what is in use amongst us, who write upon paper or parchment; there is a book of remembrance, and a record of all our sins kept, *Jer.* 17. 1. *The sin of Judah is written with a pen of iron, and with the point of a diamond*: when sin is pardoned, it is said to be blotted out, *Isa.* 44. 22. and not to be found any more, tho it should be sought for, *Jer* 50. 20. *z* Or *times of cooling*; as afflictions are called a fiery tryal, so deliverance from them, is a season of refreshing or cooling: Such a time of refreshing shall come in this life, commonly from many troubles; but when this life ends, a deliverance comes from all afflictions to them that truly fear and serve God. *a* Gods presence is the cause and ground, from whence all the refreshment his people take, do arise; Heaven would not be Heaven (a place of bliss and glory) without it: and as God is the object of our beatitude, so he is the giver of all comfort, and his Spirit is the onely Comforter.

20 And he shall send Jesus Christ *b*, which before was preached unto you:

b To remove all evils and miseries from his people, when that sun shines, all clouds and mists are scattered; this refers especially to Christs second coming, which is here promised to encourage us to do good, and to deter us from doing evil: as also to move us to repentance, and to comfort us when penitent.

21 Whom the heaven must receive *c*, until the times of restitution of all things *d*, which God hath spoken by the mouth of all his holy prophets, since the world began.

c That is, contain after it hath received him, as a real place doth a true body; for such Christs body was, which was received into Heaven: and Heaven is the Palace and Throne of this King of Kings, and Lord of Lords, where he shall reign until he hath put all his enemies under his feet, 1 *Cor.* 15. 25. *d* Or restauration of all things, when all things shall be restored to that condition from which sin put them: for the fall hath maim'd and disordered the whole Universe; and probably, there is not that excellency in any of the Creatures, which there was at first, before man (for whom they were made) by his sin brought death to himself, and as it were a dead colour over all them; this makes the whole Creation groan and travail in pain until now, *Rom.* 8. 22. But the end of the World will be a time of restitution of all things, unto man especially; who shall be then restored unto God, and to a blessed Immortality: for unless this be granted, all their Preaching and Prophesying was in vain, 1 *Cor.* 15. 14.

* Chap. 7. 37. 22 * For Moses truly said unto the fathers *e*, A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me *f*; him shall ye hear in all things *g* whatsoever he shall say unto you.

e Their Ancestors in the wilderness, *Deut.* 18. 19. as also in the 18. *ver.* St. *Peter* names here but one of their Prophets, but a most remarkable one. *f* 1. In Wisdom. 2. In Miracles. 3. In being a Mediator betwixt God and his people. 4. In their being both *out of their brethren*, (*i.e.* of the seed of *Abraham*) 5. In that they were both sent from God after an extraordinary manner. *g* If any Prophet did come amongst them, and did foretel future things which came to pass, or did work a real miracle, they were bound to believe him, if he did not endeavour to draw them to worship a false God; and by consequence they were bound to have believed our Saviour, who taught them onely to fear that true God, whom the Law and all the Prophets had spoken of.

23 And it shall come to pass, *that* every soul *h* which will not hear that Prophet *i*, shall be destroyed from among the people *k*.

h That is, every one. *i* That is, believe and obey him. *k* As those that disobeyed *Moses* were destroyed, many perishing by strange and sudden deaths, *Numb.* 16. 3, &c. We read of *Korah, Dathan*, and *Abiram*, and all that belonged to them, swallowed up for this sin. The Apostle demands, *Hebr.* 2. 2. *How shall we escape, if we neglect so great salvation?* For a greater than *Moses* is here, and God hath undertaken to require it of every one that will not hearken unto him, *Deut.* 18. 19.

24 Yea, and all the prophets from Samuel *l*, and those that follow after, as many as have spoken, have likewise foretold of these days.

l Tho there were some Prophets betwixt *Moses* and *Samuel*, yet they were but such as Prophesied in some particular exigences and cases; and in *Samuels* days the word of the Lord was pretious or rare, 1 *Samuel* 3. 1. but then *David*, that lively Type of Christ, appearing at the Throne, the Messiah began to be more discovered in, and by him: Besides, *Samuel* was the first who wrote his Prophecies, and erected the Schools of the Prophets, and therefore he is first mentioned; and the date of the Prophets is here begun from him.

25 Ye are the children of the prophets *m*, and of the covenant *n* which God made with our fathers, saying unto Abraham *, And in thy seed shall all the kindreds *o* of the earth be blessed *p*.

* Gen. 12. 3. and 18. 18. and 22. 18. & 26. 4.

m The Patriarchs, *Abraham, Isaac*, and *Jacob*, are called Prophets, *Psal.* 105. 15. and did Prophesie, foretelling things to come, &c. The Disciples of the Prophets are also called their Children or Sons, 2 *Kings* 2. 3. and so these pretended and desired to be accounted. *n* Children of the Covenant, are such unto whom the Covenant belong, which God made with *Abraham* and his seed; hence they are called the children of promise, *Rom.* 9. 8. *Gal.* 4. 28. and the children of the Kingdom, *Matth.* 8. 12. And this Covenant of God with *Abraham*, was the cause, that notwithstanding all the sore and heavy calamities of that people, God did always preserve some, and there was a remnant saved. *o* Families or Nations. *p* Through Christ who is this seed of *Abraham*, all mercies in this World, and Eternal Life in the World to come are bestowed; grace, and glory, and every good thing.

26 * Unto you first *q*, God having raised up his Son Jesus, *r* sent him to bless you, in turning away every one of you from his iniquities *s*.

* Chap. 13. 46.

q The *Jews* and Inhabitants of *Jerusalem*, who are the lost sheep of the house of *Israel*. St. *Peter* did not yet know that the *Gentiles* should be called, until he was taught in by the vision, *Acts* 10. almost throughout; and tho our Saviour had told the Apostles, that they should be his witnesses to the uttermost parts of the earth, *Acts* 1. 8. they understood it onely of those of their own Nation, scattered or dispersed abroad, 1 *Peter* 1. 1. *r* Which word does not onely refer to the Resurrection of Christ, but to his being constituted and appointed to be a Prince and a Saviour; thus 'tis said, a great Prophet is risen up amongst us, *Luke* 7. 16. and God hath raised up a horn of Salvation, *Luke* 1. 69. Howsoever, it is by vertue of Christs being raised from the dead, and carried into his Kingdom, that we are blessed. *s* This is the greatest blessing indeed; hence our Saviour hath his name imposed by God on him, *Matth.* 1. 21. and was called Jesus, because he saves his people from their sins; and without this being saved from our sins, nothing can be a blessing to us, *Isaiah* 3. 11. and 57. 21. *There is no peace saith my God to the wicked*: add to this, that if any be turned from their iniquities, it is through the blessing of God in Christ.

CHAP. IV.

A Nd as they spake unto the people, the priests and the ‖ captain of the temple *a*, and the ‖ Or, Rulers Sadducees came upon them *b*,

a The Commander over those Soldiers who were appointed to guard the Temple, and provide that no disorder might happen, by reason of the multitudes that came to worship there; and most probably was a *Roman*, and not of the *Jewish* Nation, much less the chief of any of the courses of the Priests, to whom this term cannot agree. *b* These were most inveterate against the Gospel, whose main Article is the Resurrection, which they denied; and thus each man, *Jews* and *Gentiles*, agree against Christ, as was foretold, *Psal.* 2. 1, 2.

2 Being grieved *c* that they taught the people, and preached through Jesus the resurrection *d* from the dead.

c Or angry to such a degree, that it was a great trouble to them. *d* The Doctrine of the Resurrection alone, could not but vex the *Sadducees* who denied it: but it did move afflict them, that the Apostles Preached it through Jesus; asserting, not onely the Resurrection of our Saviour, which the *Jews* gave so much money unto the Soldiers to hinder the report of, *Matth.* 28. 12, 13. but also that Christ was the Author of the Resurrection, and the first fruits of them that sleep; and because they inferred from Christs Resurrection, that his Disciples should rise from the dead also.

3 And they laid hands on them, and put them in hold *e* unto the next day: For it was now eventide.

e Some think, this not to have been so strait a custody as that of a prison: but that rather the Apostles were delivered to some, that promised that they should be forth coming; the prediction of our Saviour began now to be fulfilled,

filled, *Luke* 21. 12. *They shall lay their hands on you, and persecute you*. Howsoever, God was pleased to suffer persecution to come by degrees on his Church; after the Sun was down, (Christ was gone from them) it was not presently pitch-darkness with them. God always remembers his peoples condition, and his own promise; and lays no more upon them, than they are able to bear.

4 Howbeit, many of them which heard the word, believed *f*; And the number of the men was about five thousand *g*.

* *f Faith cometh by hearing, and hearing by the word of God*; Rom. 10. 17. It being the ordinary means which God hath appointed; the Apostles themselves make use of it towards the conviction of this people. *g*. The number of the hearers is not intended to be set here, or in any other place; but either these five thousand, were such as were Converted at this Sermon, or rather the number Converted by St. *Peters* former Sermon, *Chap.* 2. 14, 41. were at this Sermon made thus many; howsoever the increase which God gave was very great.

5 ¶ And it came to pass on the morrow, that their rulers *h*, and elders *i*, and scribes,

h The *Sanhedrim* or great Council. *i* The Magistrates of the City, Scribes, Doctors, or Teachers of the Law, &c howsoever these might be distinguished, they are all as one against the Doctrine of the Gospel, and endeavour to put out the light, as soon as it began to shine, as *Herod* would have killed Christ in the manger.

* John 11. 49. 6 And * Annas the high priest, and Caiaphas *k*, and John *l*, and Alexander *m*, and as many as were of the kindred of the high priest *n*, were gathered together at Jerusalem *o*.

k Both these are said to be High Priests, *Luke* 3. 2. whether they bare this Office by turn each other year, as some think; or that the *Roman* Power, put in and out whom they pleased, and in courtesie he that was laid aside, still retained the title during his life, is not very material. *l* Thought to be the Son of *Annas*. *m* A man of great repute amongst them, as *Josephus* says. *n* Their relation many times preferring them to a place in their great Council or *Sanhedrim*. *o* Or in *Jerusalem*; either such as were in the City, being called together on such an extraordinary occasion; or else they sent also unto men of greatest note, that lived nigh thereunto.

7 And when they had set them in the midst *p*, they asked *, By what power *q*, or by what name *r* have ye done this?

* Exod. 2. 14. Matth. 21. 23. Chap. 7. 27.

p The *Sanhedrim* or great Council, did sit in a circular form; and the Apostles being to answer for themselves, were placed so as they might better hear, and be heard. *q* Natural, or Supernatural and Divine. *r* At whose command, or in whose Authority, they inquire whether they did pretend to be Prophets, or persons extraordinarily sent, &c. Tho the Miracle which they had wrought, shewed sufficiently by whose power it was done; yet of this they were willingly ignorant, and enquire onely that they might find matter out of the Apostles own mouths, for which they might blame or punish them.

8 Then Peter filled with the holy Ghost *s*, said unto them, Ye rulers of the people, and elders *t* of Israel,

s Guiding, and strengthning of him, in what he did speak, by which so mightily *Peter* differed from himself, that tho formerly he was afraid of a servant, and denied our Saviour, now he is not afraid before the Rulers to confess him. *t* See *ver.* 5. These were especially the great Council, in imitation of the Seventy, which *Moses* appointed by Gods command to help him in the burden of his Government, *Numb.* 11. 16, 24.

9 If we this day be examined *u* of the good deed done to the impotent man, by what means *x* he is made whole;

u Juridically called in question; 'tis a forensical word of *the good deed*; tho they disputed not the Authority of the Court, yet they assert their integrity; that it was no other than a good deed they had done, which Rulers ought not to be a terror unto, *Rom.* 13. 3. *x* That is, in the words of the question which was propounded unto them, *ver.* 7. By what Power, or by what Name *he is made whole?*

10 Be it known unto you all, and to all the people of Israel *y*, that by the Name of Jesus Christ of Nazareth *z*, whom ye crucified, whom God raised *a* from the dead, even by him doth this man stand *b* here before you whole.

y The Apostles are not dismayed, but make their boldness spoken of, *ver.* 13. to appear; they Preach Christ to all of them, and wish they could make him known to all others. *z* See *Chap.* 2. 22. *i.e. a* God the Father: our Surety was discharged by God himself, who had laid him in the prison of the grave for our debts. This *b* the same man that was made whole being present, and an ocular demonstration of the Miracle wrought upon him.

11 This is the stone *c* which was set at nought of you builders *d*, which is become the head of the corner *e*.

c Alluding to the *Psal.* 118. 22. in which there is a Prophecy of what was now fulfilled, see *Chap.* 2. 23. *d* So by their Office they were, and ought to have been so indeed, and are here so called, that they might be minded of their duty, *viz.* to increase, strengthen, and beautifie the building, and not to demolish, weaken, or deface it. *e* Or the corner stone; Christ is frequently so called, *Matth.* 21. 42. *Mark* 12. 10. and that, 1. Because he sustains and upholds the whole building. 2. He is a Rock or stone of offence, *Rom.* 9. 33. as many run upon, and are hurt by a corner-stone. 3. He is most precious, 1 *Peter* 2. 6. as the corner-stones are usually the largest, firmest, and best. 4. Christ is a light to lighten the *Gentiles*, as well as the glory of the people of *Israel*; and both *Gentile* and *Jew* are united in him, and saved by him, as the corner-stone is equally necessary for both sides, which are united in it, and born up by it.

12 * Neither is there salvation *f* in any other *g*: for there is none other Name *h* under heaven *i* given among men whereby we must be saved,

* Mat. 1. 21. Chap. 10. 43. 1 Tim. 2. 5, 6.

f For Soul or Body. *g* Person or thing. *h* Because in distress men did usually call upon their many false gods by name, as O *Baal* hear us, 1 *Kings* 18. 26. *i* Whether Patriarch or Prophet, Priest or King; especially referring unto *Moses*, in whom they did trust, and therefore under the Gospel especially, we must lift up our hearts,

13 ¶ Now when they saw the boldness of Peter and John, and perceived that they were unlearned *k* and ignorant men *l*, they marvelled, and they took knowledge of them, that they had been with Jesus *m*.

k Not wholly unlearned, but such as were without any polite Learning, or more than ordinary Education, such as every one amongst them had. *l* Idiots, so the *Greek* word from whence ours come, signifying such as was brought up at home, and never acted in a larger sphere, than the walls of their own house; having never been Magistrates, or Teachers of the Law, or any way publick persons; and spake onely their mother Tongue. *m* Which these Rulers might easily take notice of; many of them frequenting his company too, *Matth.* 21. 23. *Luke* 18. 8. *John* 12. 42.

14 And beholding the man which was healed standing *n* with them, they could say nothing against it *o*.

n Whereas, before he was either carryed, or was forced to lay down. *o* They could not deny but that it was a good deed, and that it was miraculously done.

15 But when they had commanded them to go aside out of the council *p*, they conferred among themselves *q*.

p The place where the Council met; for the Apostles were not dismissed to go away at their liberty. *q* It was their joynt indeavour to stifle the Gospel, and would now consult about the best expedient, but they would not let the Apostles hear, least they might discover the weakness of their proofs against them, and against the truth.

16 Saying *, What shall we do *r* to these men? for that indeed a notable miracle hath been done by them *s* manifest to all them that dwell in Jerusalem, and we cannot deny *it*.

* John 11. 47.

r At what a loss are these great men, about the manner of their proceeding with the Apostles! they might seem to have the victory in their hands, and yet they are evidently overcome by three witnesses, *viz.* by both the Apostles and the lame man, and especially by the evidence of this fact its self; tho they did not boggle at being unjust, yet they were loath to seem to be so, and therefore they take Counsel to hide it, or palliate it before men; more valuing their credit, than the Salvation of their own, or other mens Souls.

17 But that it spread no further among the people, let us strait ly threaten them *s*, that they speak henceforth to no man in this name *t*.

s ¶ The *Pleonasm* here used, implies a very sore and heavy threatning; as of the grievousest punishment upon the most heinous fact. *t* Either 1. by Preaching, or 2. by praying in it, or 3. by doing Miracles again by it.

18 And they called them, and commanded them not to speak at all *u*, nor teach in the name of Jesus *x*.

u Neither privately nor publickly. *x* As his Apostles and Ministers sent from him.

19 But Peter and John answered *y* and said unto them, Whether it be right in the sight of God *z*, to hearken unto you more than unto God, judge ye *a*.

y Both spake by one and the same Spirit, and agreed in one and the same answer; they are not sollicitous what will best bring them off at present, but *z* from whom nothing is hid, and who is the avenger of all wrong. The Apostles seem to refer to a commonly received rule amongst their *Rabbins*, which also they make use of, *Chap.* 5. 29. *We ought to obey God rather than men.* *a* In the greatest matters of our most holy Religion, God hath not left himself without a witness, or a thousand witnesses in our own breasts and consciences, *Amos* 2. 11.

20 For we cannot but speak *b* the things which we have seen and heard.

b In a moral, not in a Physical sense: they could not refrain speaking, because of the necessity which was laid upon them, and the woe which would have befall'n them, if they had not Preached the Gospel, 1 *Cor.* 9. 16. If any man denies to bear testimony for man to a truth, he sins; how much more does he sin, who forbears to witness for God, and at the command, or the sending of God?

21 So when they had further threatned them, they let them go *c*, finding nothing how they might punish them *, because of the people *d*: for all men glorified God *e* for ‡ that which was done.

* Mat. 21. 26. Luke 20. 6, 19. and 22. 2. Chap. 5. 26. ‡ Chap. 3. 7, 8.

c For the present; for amongst them no acquittal was so peremptory or absolute, but that they might be tryed again for the same fact upon further evidence. *d* It was not the sense of the evil, or sin, nor the apprehension of Gods displeasure and wrath which deterred them; but the fear or favour of the people. The corruptions that are in the world, are over-ruled for the good of Gods children in it; *e* not onely such as believed, but others also could not but confess, that this was the hand of God, which had made the lame to walk, and rejoice in it, and by consequence have a very great veneration for the Apostles, who were the instruments of it.

22 For the man was above forty years old *f*, on whom this miracle of healing was shewed.

f 1. Therefore the harder to be cured. 2. The man was the more credible, who had so long known what it was to be without the use of his limbs, which now he injoyed. 3. Whom they could not themselves but have often seen, and heard begging. But if he had laid so many years in the porch of the Temple through which our Saviour frequently entred, how came it to pass that he was not cured before? We do not read that our Saviour denied any who came for cure. There need no other answer, but that all times and seasons are in Gods hands, who justly forbore to send deliverance till this very time, and now mercifully sent it; especially, reserving this Miracle for the confirmation of the truth of the Gospel, and of the Apostles themselves in the Preaching of it.

23 ¶ And being let go *g* *, they went to their own company, and reported all *h* that the chief priests *i* and elders had said unto them.

* Chap. 12. 12.

g They *went to their own company*; the rest of the Apostles and believers, who have a special propriety and delight in one another, sheep with sheep, and goats with goats; tho the separation will be made at the last day, the foundation of it is laid here. *h* To forewarn them of what they might expect, and encourage them to hope for the like deliverance *i* What hath been said concerning them, might be added, that these it may be were the first or chief in the courses, which *David* divided the Priests unto, which division was observed till our Saviours time, *Luke* 1. 5.

24 *k* And when they heard that, they *l* lift up their voice to God with one accord, and said *m*, Lord, thou *art* God which made *n* heaven and earth, and the sea, and all that in them is:

k Their own company, believers, unto whom they went. *l* Either jointly with one heart and Spirit agreeing in the same words, or saying Amen to the same thing. *m* They begin prayer with such a reverend compellation, as suited best to the matter of their prayer and praises; whether by Lord they meant their Saviour, who was usually so called by them, or God the Father (because the word here is not Χρίστε, but δέσποτα) is not material; for when any person in the Trinity is invoked, the other are included; for we worship the *Trinity in Unity, and the Unity in Trinity.* *n* The Creation and Government of the World, is a good consideration to confirm us under all things that befall us here.

25 Who *o* by the mouth of thy *p* servant David hast said, Why did the heathen *q* rage, and the people imagine *r* vain things?

o Through the Holy Ghost by the mouth of *David*; so 'tis read in many ancient copies; and shews, that what *David* and other holy men spake, was from the Holy Ghost, and is to be attended unto, and believed as spoken by him. *p* Servant or Son; *Davids* relation to God, is mentioned as a greater dignity than his being ruler over so great a people. *q* Shews the unreasonable fury wherewith the enemies of God persecute his people *r* without cause, but what themselves imagine or make, and in the event failing of their end; *for all things work for the good of them that love God*, Rom. 8. 28. And the blood of Martyrs have been found to be the seed of the Church. These words are quoted out of *Psal.* 2. 1.

26 *s* The kings of the earth stood up, and the *t* rulers were gathered together *u* against the Lord, and against his Christ.

These words do not vary in sense from what we read, *Psal.* 2. 2. but are the same for substance. *s* Not onely such who in a strict sense we call Kings, but any chief Governors, as *Herod* and *Pilate* were. *t* The *Sanhedrim* or great Counsel of the *Jews*. *u* God looks upon it as done against him, whatsoever is done against them that fear him; thus the *Israelites* are said to be gathered together against the Lord, *Numb.* 16. 11. who were gathered against *Moses* and *Aaron*. *u* Our Saviour was at the right hand of his Father; but they who *afflict his members*, afflict *him*; he cries from Heaven to *Saul, Why persecutest thou me?* *Chap.* 9. 4. and had before told his Disciples, *Luke* 10. 16 *He that despiseth you, despiseth me.*

27 For * of a truth against thy *x* holy child Jesus, * whom thou hast *y* anointed, both Herod *z* and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together,

* Mat. 26. 2. Luke 23. 18.

x It speaks Christs dearness to God as a Child, and obeying of God as a Servant. *y* To be a King, Priest, and Prophet to his Church. *z* A strange agreement against Christ, his truths and people, (*Gentiles* and *Jews* never combin'd so together.) Henceforth it is no dishonour to any, if they follow that which is good, to have great and many enemies, for so had our Saviour; nor is it any honour to any, to persecute and despise such; so did *Herod*, *Pilate*, *Judas*, *&c.*

28 *a* For to do whatsoever thy hand ∴ and thy counsel determined before to be done.

a The Apostles mind not so much second causes, in what our Saviour or themselves suffered, but see and acknowledg God in all; who makes a streight line with a crooked stick; and is Holy, Wise and Good in over-ruling, and permitting the greatest evils, and does deserve to have praise for all things, *Ephes.* 5. 20. see *Chap.* 2. 23. ∴ Thy Power and right to dispose of all persons and things; alluding to *Levit.* 16. 8. as the lot cast for the two goats, (the disposing of which being from the Lord, *Prov.* 16. 33.) did determine, whether of the goats should be Sacrificed, and whether should escape; so it was not without a Divine disposition, that Christ was made a sin-offering for us; tho this no way excuse the wicked instruments of his death and suffering.

29 And now Lord, behold *b* their threatnings: and grant unto thy servants, that with all boldness *c* they may speak thy word,

b They had acknowledged God the maker of Heaven, *ver.* 24. and accordingly here they desire, that from Heaven his dwelling place, he would behold them and their sufferings; as all things are visible to such as sit above us. *c* Freeness, or presence of mind, here translated boldness, which in a good cause (for Christ and his truth) is (as all good gifts) from the Father of lights, *James* 1. 17. and our Saviour hath promised that it shall be given unto us in that hour what to say, *Luke* 12. 11, 12.

30 By stretching forth thine hand *d* to heal: and that signs and wonders *e* may be done by the name of thy holy child Jesus.

d They desire nothing else to embolden them, but Gods owning them and their work. *e* Miracles were then necessary, as being the seal of their *Commission* from God; they desire to have this Patent with them, to shew as often as occasion served. By the Power and Authority of Christ; for Christ alone they sought to advance and magnifie, and not themselves by all the wonders they wrought.

31 ¶ And when they had prayed *, the place was shaken *f* where they were assembled together; and they were all filled *g* with the holy Ghost, and they spake the word of God with boldness *h*.

* Chap. 2. 24. and 16. 26.

f Miraculously moved up and down on the waves of the Sea, so evidence Gods presence with them, and acceptance of them and their prayers in an extraordinary manner. *g* According to their conditions, whether Apostles (for whom

whom these prayers were especially made) or private believers. *h* This was the grace they asked, *ver.* 29. God gave it them, and with it all other graces necessary for them; In their difficulties and wants, the greatest and holiest in the Church of God, must go to God to be supplied, and prayer is the most successful means.

32 *i* And the multitude of them that believed, * were of one heart, and of one soul ‡: neither said any *of them*, that ought of the things which he possessed, was his own *k*, but they had all things common.

* 1 Pet. 3. 8. ‡ Chap. 2. 44.

i As if one heart and one soul, had moved that multitude; to be sure there was one spirit in them all, that is, the Spirit of God, by whose grace they agreed in all truths, and in hearty affections towards one another. *k* Insomuch, they were as willing, that what they had might be injoyed by their necessitous brethren, as by themselves: The community of goods was not commanded, but left at liberty, and was chosen as most expedient at such a time in that place; that it was not even then commanded, we may see *Chap.* 5. 4. neither was it practised any where but at *Jerusalem*; and the rather it was practised there, that believers might shew what credit they gave to our Saviours prediction concerning the destruction of that place; in which they did not care to have or retain any thing. There might be something too to command this practice of the Church in that season: The whole Church upon the matter being in *Jerusalem*, and consisting of such as lived a far off, and were by persecution to be driven suddenly farther; had not such a means been yielded to, it must have perished without a miracle.

33 And with great power *l* gave the apostles witness of the resurrection *m* of the Lord Jesus, and * great grace *n* was upon them all.

* Chap. 2. 47.

l By sundry miracles which they wrought, as also by their boldness with which they spake; it being no small wonder to see and hear such illeterate men testifying the truths of the Gospel, amidst so many Learned *Rabbins*. *m* The Resurrection was the greatest point in controversie, which being granted, all things concerning Christ and the Gospel could not be denied; and therefore here it is especially mentioned. *n* Favour and acceptation; men could not but think well of their Doctrine and ways, whom they saw so Innocent and Holy, Meek and Good, especially Gods Grace was manifest in their words and actions.

34 Neither was there any among them that lacked: for as many as were *o* possessors of lands, or houses, sold them, and brought the prices of the things that were sold,

o So far forth as might relieve the present necessities of believers; not that every one parted with all he had, for that had taken away (at least) the use and force of the eighth commandment, as *Chap.* 2. 44. (for where there is no propriety, there can be no theft) now Christ came not to dissolve any Law, but to fulfil it; the meaning then is, that these early Christians, would not onely part with their revenue, but rather than their brethren should want, they would, and did sell their free-simple.

35 And laid *them* down at the *p* apostles feet: and distribution was made unto every man *q* according as he had need.

p Submitted them to the Apostles disposal; this metaphor is usual, 1 Cor. 15. 27. *He hath put all things under his feet.* *q* The poor mans want, is the fittest measure for our relief.

36 And Joses *r*, who by the apostles was surnamed Barnabas (which is, being interpreted, The son of consolation) a *s* Levite, *and* of the country of Cyprus *u*,

r Some read *Joseph*; the *Hebrew* names when turned into *Greek*, meet with divers terminations or endings. *s* Full of Consolation; not onely in that he gave so liberally towards the relief of the poor, parting with his possessions for them; but that he excelled in propounding inward and Spiritual comfort unto poor and rich; being of a mild disposition, and fitted to handle gently such wounds as the terrors of the Law had made. *t* Tho a *Levite*, he might have Land, either in right of his Wife, or given to him and his Ancestors; as we read was to *Phineas*, *Josh.* 24. *ult.* otherwise the Land was the *Levites* portion in an especially manner. *u* The *Jews* being disperced all over the known World; some dwelt in *Cyprus*, as *Joses's* parents, *Sauls* parents dwelt at *Tarsus*, tho at this time both *Saul* and *Joses* dwell in *Jerusalem*.

37 Having *x* land, sold *it*, and brought the money, and laid *it* at *y* the apostles feet.

x This is an instance of what was said, *ver.* 34, 35. and *Joses* probably is instanced in it, either because he sold a greater quantity of Land, as having large possessions; or as being one of the first that was remarkable in this kind of charity. *y* *vid. ver.* 35.

CHAP. V.

But a *a* certain man named Ananias with Sapphira his wife, sold *b* a possession,

a A dreadful instance of Gods indignation against Hypocrisie and Sacrilege, which we have an infallible testimony of; which is the more remarkable, because such sins escape the punishment from men, either as not known, or not disliked; yet the damnation of such as are guilty of them, slumbreth not, 2 *Pet.* 2. 3. It being the glory of God to search out matters farther than men can, or list to do. *b* An Estate, House, or Farm.

2 And kept back *c* *part* of the price, his *d* wife also being privy *to it*, and *e* brought a certain part, and laid *it f* at the apostles feet.

c When they had vowed the whole to God and his service, which made it a robbing of God; whatsoever pretence they might possibly have, of detaining some part for their own necessities in old age, or time of sickness, arguing a great distrust in that God, whom, when they had made their vow, they pretended to give themselves and their substance unto. *d* Her subjection to her husband, not excusing her partaking in his sin and punishment. *e* Their ambition carried them thus far; they would seem devout, charitable, *&c.* and their covetousness hindred them from going further. *f* *vid. Chap.* 4. 35.

3 But *g* Peter said, Ananias, why hath *h* Satan filled thine heart || to *i* lie to the holy Ghost, and to keep back *part* of the price of the land?

|| Or, To deceive.

g *Peter* knew this deceit by the inspiration of the holy Ghost; it being most probably, not otherwise likely ever to be discovered. *h* As when the heart is filled with hot spirits, it is daring and bold so when Satan filled their heart, these wretches venture upon desperate courses, and provoking sins. *i* This sin is said to be lying to the Holy Ghost, because against their own consciences, and the Spirit of God too witnessing with their spirits, *Rom.* 9. 1. As also 2dly, because they pretended to holiness, and the service of God, when they intended onely to serve their own turns; now the Spirit is in a peculiar manner the Spirit of holiness, and the author of it in us; whom they pretended to have been moved by, but falsly. And lastly, defrauding the poor members of Christ of their right; (for so by their vow it became to be) they lyed to the holy Ghost, who constitutes and establishes the Church, and accepteth these gifts as given to God, and not to men.

4 *k* While it remained, was it not thine own? and *l* after it was sold, was it not in *m* thine own power? Why hast thou *n* conceived this thing in thine heart? Thou hast not *o* lied unto men, but unto God.

k A sufficient argument, that there was no command (even then) to necessitate them to part with their Estates; but onely what the present and eminent necessity of the Church did persuade them voluntarily unto. *l* The doubling of this expostulation, makes the conviction the more forcible. *m* As a Steward under God, to do what thou wouldest with it according to his Will; and none are, or can be otherwise disposers of what they possess. *n* It seems hence, that it was a deliberate, and propensed iniquity. *o* In that lying unto God is so often charged, and not express mention is made of *Ananias's* vow; some excuse him of Sacrilege, and charge him the deeplier with Ambition, Covetousness, Lying, and Hypocrisie, to the Apostles, whom he intended to deceive.

5 And Ananias hearing these words, fell down and *p* gave up the ghost: And *q* great fear came on all them that heard these things.

p Expired, and dyed. Some instances of Gods extraordinary Judgments upon sinners, were in the beginning of the *Jewish* Church; as upon the man that gathered sticks on the Sabbath-day, *Numb.* 15. 35. and upon *Nadab* and *Abihu*, *Levit.* 10. 1. And so here in the beginning of the *Christian* Church, to be as marks to teach us to shun such sins, and to teach us, that the God with whom we have to do, is greatly to be feared; and this miraculous way of punishing notorious sinners in the Church, was accommodated to such a time, in which Magistrates were so far from defending the Church, that they themselves were the greatest enemies unto it. *q* Let others also hear, and fear, and do so no more.

6 And the *r* young men arose *s*, wound him up, and carried *him* out, and buried *him*.

r Such as were present at that time, and fittest for that imploy; *s* according as they were wont to do to such as they

they intended to prepare for Sepulture. Read what was done to the body of our Saviour, *Mark* 15. 46.

7e And it was about the space *t* of three hours after, when his wife, not *u* knowing what was done, *x* came in.

t This circumstance is expressed to confirm the truth of this History: *u* not suspecting any such thing, she was the less inquisitive; and such a consternation and dread was upon all that were there, that they durst not tell her, lest they should offend *Peter*; as also probably, lest they should with so sudden and sad news grieve her. *x* Into the Church or place, where they were met together.

8 And Peter *y* answered unto her, Tell me whether ye sold the land *z* for so much. And she said *a*, Yea, for so much.

y An ordinary Hebraism, by which one that speaketh, first is said to answer, if it be tending towards any discourse especially. *z* The certain price is not mentioned, as not being necessary to the intent of the Holy Ghost in this narrative; but be it more or less, it was the same which her husband had said the land was sold for. *a* She had agreed with her husband what to say; and one sin draws on another, till it ends in perdition.

9 And Peter said unto her, How is it that ye have agreed together *b* to tempt the Spirit of the Lord? Behold *c*, the feet of them which have buried thy husband, *are* at the door, and *d* shall carry thee out.

b This expression of tempting God, or the Spirit of God, is not used amongst prophane Writers; and this sin is not (at lest to such a degree) committed amongst *Pagans* and *Heathens*, and is to be dreaded by all that profess the Gospel. As often as men sin against their conscience, and their consciences condemn them in what they do, so often they dare, tempt, or try, whether God be Omniscient, and knows of, or Holy, and Powerful, and will punish their sins; which they find at last to their cost. *c* This the Apostle foretells ere it came to pass; the more to confirm his Authority and the truth of the Gospel. *d* After thou art dead, to thy burial.

10 *e* Then she fell down straightway at his feet, and yielded up the ghost: And the young men came in and found her dead, and carrying *her* forth, buried *her* by her husband.

e The same sins meet with the same punishment; God is no respector of Persons, *Jew* or *Gentile*, Male or Female.

11 And great fear came upon *f* all the church, and upon as *g* many as heard these things.

f Thus upon the smiting of so many men in and about *Beth-shemesh*, 1 *Sam.* 6. 20. They wisely demand, who is able to stand before this holy Lord God; and upon the slaying of *Uzzah*, 2 *Sam.* 6. 9. *David* was afraid of the Lord, *Discite justitiam moniti.* *g* Out of the pale of the Church, Gods judgments do restrain in a great measure wicked men.

* Chap. 2. 43. 12 ¶ And * by the *h* hands of the apostles were many signs and wonders wrought *i* among the ‡ Chap 3 11. people: And they were all with one accord *k* in ‡ Solomons porch.

h By the Apostles Ministry; tho they were holy and excellent men, they were but instruments; the power they acted by, was Gods; which also they had prayed for, and acknowledged, *Chap.* 4. 30. *i* Generally among the meaner sort, according to that question, have any of the Rulers believed on him? *John* 7. 48. *Not many mighty, not many noble are called*, 1 Cor. 1. 26. *k* A large and capacious place, where they might with greatest convenience hear, and see what was done and said.

13 And of *l* * the rest durst no man joyn himself to them: but the people magnified them.

* John 9 22. and 12. 42. and 19. 38.

l Such who were not of the common sort of people, and here seem to be distinguished from them; or of the *rest*, (more largely) who had not joyned themselves to the Church, being amazed at this judgment on these two Hypocrites, durst not make a formal shew of Religion, unless they had a thorow persuasion in their mind concerning the truth of it, and a firm resolution in their conversation to live answerably unto it.

14 And believers were *m* the more added to the Lord, multitudes both of men and women.

m This explains the former verse, and helps us against mistaking it; for this wonderful judgment was so far from being a hinderance to the truth of the Gospel, that it is turned to the furtherance of it; for tho great men, and such as were insincere, were terrified from owning Christ and his Doctrine, others did more readily imbrace them by reason of it.

15 Insomuch that they brought forth the sick into ‖ *n* the streets, and laid *them* on beds and couches, that at the least *o*, the shadow of Peter passing by, might overshadow some of them.

‖ Or, In every *street*.

n Into every street generally taken, it being a common practice where they came, and not in one street onely. *o* These weak and unlikely means, did more shew the power to be of God, and was the greater confirmation to the truth of the Gospel; and thus was fulfilled what our Saviour had promised to the Apostles, and such as should believe in him, *John* 14. 12. that they should do greater works than he did.

16 There came also a *p* multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and * them which were vexed with unclean spirits: * Mar. 16. 17. and they were healed *q* every one.

p The variety and grievousness of these evils, did but the more commend the power which was present with the Apostles. *q* An evidence, that these cures were not wrought by second causes; for the best Medicines do not always succeed; as also, in that they were perfectly and suddenly cured, who were thus miraculously cured; the God of Nature, restoring Nature, beyond what means and art could do.

17 ¶ Then the high priest *r* rose up, and *s* all they that were with him, which is the sect of the Sadduces and were filled with *t* ‖ indig- ‖ Or, *Envy*. nation,

r Moved at the report of these things, went out of the Council to observe what was done. *s* There were both *Pharises* and *Sadduces* in their *Sanhedrim* or great Council, as appears *Act* 23. 6. but the High Priest and a great part, were at this time *Sadduces*. *t* Or zeal, which is best, when kindled (as the fire on the Altar) from Heaven, regularly acting for Gods truth and word; and the worst, when enflamed by carnal affections, and set upon wrong objects for self ends. The pick these *Sadduces* had against the Apostles and their Doctrine, was, because they taught the Resurrection, which the *Sadduces* denied.

18 And laid their hands on the apostles, and put them in the common prison.

See *Acts* 4. 3.

19 But the * *a* angel of the Lord by night *b* o- * Chap. 12. 7. pened the prison-doors, and brought them forth, and 16. 26. and said,

a God useth the Ministry of Angels, tho he might otherwise do what pleaseth him; An Angel rolled away the stone from the door of the Sepulchre. *Angels ministred to Christ*, *Matth.* 4. 11. *And are all ministring spirits, sent forth to minister for them who shall be heirs of salvation*, Hebr. 1. 14. *And encamp round about them that fear God*, Psal. 34. 7. *b* And shut them again, after that the Apostles were gone out, as appears *ver.* 23.

20 Go *c*, stand and speak in the temple to the people *d*, all the words of *e* this life.

c The word implies courage and fledfastness of mind, as well as such a posture of the body. *d* Without preferring some acceptable truths, before others more ingrateful, if necessary towards their Salvation: Christ for a time did limit them; they might not tell any that he was Jesus the Christ, *Matth.* 16. 20. nor the vision which they had seen in his transfiguration, *Matth.* 17. 9. Now this prohibition is taken off. Thus the Sun does not shine in his full glory all at once. *e* Some admit of an Hypaiage, and joyn the pronoun to the other substantive, reading in this place, *These words of life*; and the rather because by *this life*, is ordinarily understood the present, temporary life, as in 1 *Cor.* 15. 19. but there needs not this translationis sense; by *this life*, the Angel might very well understand eternal life and Salvation, for that was it which the *Sadduces* denied, and for the Preaching of which life the Apostles were imprisoned.

21 And *f* when they heard *that*, they entred into the temple *g* early in the morning, and taught. But the high priest came, and they that were with him, and called the *h* council together, and all the *i* senate of the children of Israel, and sent to the prison to have them brought.

f Having received a command from God, they resolve to obey him rather than man. *g* Taking the first opportunity, tho they could not but be sensible of the danger they ran into. *h* The *Sanhedrim* or great Council. *i* The Judges of their inferior Courts, or the chief amongst the Priests or Senators; either living in the City, or coming thither upon that festival occasion.

22 But when the officers came, and *k* found them

them not in the prison, they returned, and told,

k These men, thus sent to hinder the spreading of the Gospel, could not be a means of confirming it, when they saw and declared what they found; so easily can God make use of what is intended against his truth and people, tho the advantage of either.

23 Saying, The prison truly found we shut with all *l* safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

l All means imaginable were used to secure their prisoners; but when God will deliver, what can keep them? when God will work, who can hinder? *Job* 11. 10. It is strange, that so great evidence of the innocency of the Apostles, and truth of their Doctrine, should be ineffectual; but prejudice is insuperable, unless to the mighty Power of the grace of God, and this boldness cannot be cured, but by Gods *Ephphat ha*

24 Now when the high priest, and * the *m* cap- * Luke 22. 4. tain of the temple, and the *n* chief priests heard these things, they *o* doubted of them whereunto this would grow.

m The Commander over the Soldiers, who were set to guard the Temple, either to secure the treasure there, or to be in a readiness to suppress any tumult thereabouts; *Pilate* speaks of this, *Matth.* 27. 65. *n* The heads of the Families, or chief of the courses of the Priests. *o* By what means these wonderful things were done; for they were loath to see and acknowledge God in them.

25 Then came one and told them, saying, *p* Behold, the men whom ye put in prison, are standing in the temple, and teaching the people.

p So true is that in *Isaiah* 8 10. *Take counsel together, and it shall come to nought; but the counsel of the Lord standeth for ever.* Psal. 33. 11.

26 Then went the captain with the officers, * Mat. 21. 26. and brought them without *q* violence: * For they Chap. 4. 21. feared the people, least they should have been stoned.

q They might peradventure, think it needless or impossible, to bind *them* against their wills, who had opened the prison, and so miraculously came out; howsoever another more certain reason is given of it: They feared men more than God, who had done so great things amongst them.

27 And when they had brought them, they set *them* before the *r* council: And the high priest asked them,

r When they are about to do the greatest injuries, they pretend to right; and will not judge them, without giving them leave to answer for themselves.

28 Saying, Did not we straitly *s* command you, that you should not teach in *t* this name? and behold, ye have filled Jerusalem with your doctrine, and intend to bring this *u* mans *x* blood upon us.

s As indeed they had, *Acts* 4. 18. hence they aggravated the Apostles crime as done out of malice, and not out of ignorance. *t This* Name, and *this* mans blood, are odious reflections, full of contumely against our blessed Saviour; as if he had not been worthy the naming by them. *u* They shunned not the sin of murder, but are afraid or ashamed of the imputation of it; as many scruple not to commit that wickedness, which they would be loath to be thought guilty of. *x* The punishment of his blood-shedding.

29 ¶ Then Peter *y* and the *other* apostles answered and said, We ought to obey God rather than men.

y This they all agree in; and it is the common sense of all considering men. As *Socrates* in his Apology told the *Athenians*: I imbrace and love you, O *Athenians*, and yet I will obey God rather than you; this the Apostles had formerly asserted, *Chap.* 4. 19.

30 * *z* The God of our fathers raised up Jesus, * Chap. 3. 13. 15. ‡ Chap. 10. 39. and 13. 29. 1 Pet. 2. 24. whom ye slew and ‡ hanged *a* on a tree.

z This is the rather mentioned by the Apostle, that they might not think our Saviour, or they his Ministers, Preached any other God unto them, but him whom they had worshipped from their fore-fathers. *a* A tree, or wood, which is rather mentioned than a Cross, that the allusion to *Deut.* 21. 23. might be more full; where he that is hanged on a tree is accursed; and in that Christ was made a curse for us, *Gal.* 3. 13.

31 * Him hath God exalted with his *b* right hand * Heb. 2. 10. See Luke 24. 46, 47. *to be* a *c* Prince and a *d* Saviour, for to *e* give repentance to Israel, and *f* forgiveness of sins.

b See *Chap.* 2. 33. *c* To conquer and subdue all his enemies, to defend and protect his subjects. *d* To save from sin according to his name Jesus, *Matth.* 1. 21. *viz.* from the condemnation that is due unto it, and the pollution that is required by it; repentance is the gift of God; and nothing does more avail with us to repent, than the loss of Christ, (his bitter suffering and death) by whom the world is crucified unto us, *Gal.* 6. 14. and if repentance includes newness of life, (as it does) who would not walk in that way which our blessed Lord hath recommended, and in which onely we can injoy him? that doing as he did, we may come at last to be where he is, *f* which never fails to accompany true repentance; and is therefore also called repentance unto life, *Chap.* 11. 18.

32 And * we are *g* his witnesses of these things, * John 15. 26, 27. and *so is* also the *h* holy Ghost ‡, whom God hath ‡ Chap. 2. 4. given to them that *i* obey him.

g They refuse not to bear their testimony for Christ, who witnessed a good profession for us. *h* The holy Ghost does witness, 1. By the Apostles, through his grace and strength they bear their record. 2. By all the miracles that were wrought, for they were onely done by his Power. 3. By enabling any to believe these things, which belief is his work. 4. Not to say that the holy Ghost was a witness of the things concerning Christ at his Baptism, and the several attestations he gave, saying, *This is my beloved Son*, Matth. 3. 17. *i* Some read, *believe in him*, which is to the same purpose; for there is no true repentance where there is no faith: nor no saving faith, where there is no repentance and amendment.

33 ¶ * When they heard *that*, they were *k* cut *to* * Chap. 7. 54. *the heart*, and took counsel to slay them.

k They grinned with their teeth, visibly shewing the rage and fury that was within them, by which they were as sawn and divided asunder; malice and rage being a grievous torment to the cruel and malicious, ὁ γὰρ μισῶν πόνος ἐστὶ τοῦ ζῆν κακῶς.

34 Then stood there up one in the council, a *l* Pharisee *m*, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles *n* forth a little space.

l This Sect was accounted more mild than the *Sadduces*. *m* This thought that this man was the same, at whose feet *Paul* sate, *Chap.* 22. 3. that he was the instructor to *Barnabas* and St. *Stephen*, with many other stories concerning him are doubtful; howsoever God made use of him, tho as yet an enemy to his Church and people, to plead for, and protect them to his Power; God can effect any thing without, or against means, and suddenly to make such as were against him, to be for him and his truth. *n* That they might consult amongst themselves what to do with them: thus *Chap.* 4. 15.

35 And said unto them, Ye men of Israel *o*, take heed to your selves, what ye intend to do as touching these men.

o A wise and good caution; for he that injures another, brings the worse mischief upon himself; both in the sense of having done evil, and in being exposed to the revenging hand of God, whose property vengeance is, *Hebr.* 10. 30.

36 For *p* before these days rose up, *q* Theudas boasting himself to be some body, to whom a number of men, about four hundred, joyned themselves: who was slain, and all, as many as ‖ o- ‖ Or, *Believed*. beyed him, were scattered and brought to nought.

p Probably under the reign of *Augustus*, as he whom *Josephus* mentions, was another under the reign of *Claudius*. *q* Some suppose it a contracted name of *Theodorus*, as *Demas* is thought to be of *Demetrius*; tho others think it to be of an *Hebrew* original.

37 After this man rose up *r* Judas of Galilee, in the days of the *s* taxing, and drew away much people after him: he also perished, and all, even as many as obeyed him, were dispersed.

r Whether this was the same *Judas*, who was called *Gaulonite*, from the place of his birth, a Town in or near *Galilee*; and *Galileus* from the Province its self in which he was born, it is not so material to discuss: *Josephus* makes mention of two of this name. *s* Setting down all their names at the command of the *Roman* Emperor, whereby, 1 They professed themselves to be his subjects. 2. They payed him a certain rate, in token of subjection, for every head, as Poll-money. 3. By this means he knew the number of his subjects, and the strength or weakness of every Province; this was another tax than that, mentioned *Luke* 2. 2. which is there called the first.

38 And *t* now I say unto you *u*, Refrain from these

* Prov. 21. 30. Isa. 8. 10. Matth. 15. 13.

these men, and let them alone: * for *x* if this counsel, or this work be *y* of men, it will come to nought.

t He undertakes to advise them what they should do in the present case. *u* Have nothing to do with them, as *Pilates* wife advised him concerning our Saviour, *Matth.* 27. 19. *Gamaliel* interposes, partly, out of his moderate and mild disposition; partly out of fear, lest if they slew the Apostles, they might incense the *Romans*, who were very jealous of their Authority; and had taken away the power of Capital punishments from the *Jews*. *x* This Argument, or Dilemma, which *Gamaliel* uses for the sparing of the Apostles, is of force either way; (as that question our Saviour propounds concerning the baptism of *John*, *Matth.* 21. 25.) *y* This first part is evident, for that building must needs fall which is built upon the sand, *Matth.* 7. 27.

39 *z* But if it be of God, ye cannot overthrow it; lest haply ye be found * even to fight *a* against God.

* Chap. 9. 5. and 23. 9.

z The other part of the *Dilemma*, *Prov.* 19. 21. *Isaiah* 46. 10. *The counsel of the Lord, that shall stand*; and it must needs be so, for all power is his, in whom we live and move, *Chap.* 17. 28. *a* They who afflict, and contend with his people unjustly, do they little think so, set themselves against God, who will overcome at the last, and triumph over his, and his peoples enemies.

40 And to him *b* they agreed; And when they had called the apostles, and *c* beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

b They yielded to his reason and argument, being perswaded and convinced by it. *c* This was what our Saviour had foretold them, *Matth.* 10. 17. and thus the husbandmen took the householders servants and beat them, *Matth.* 21. 35. They had power yet left them by the *Romans*, to punish offenders in their Synagogues, but not capitally nor publickly. *d* In this they left the good advice of *Gamaliel*, who had warned them not to fight against God.

41 ¶ And they departed from the presence of the council *e*, * rejoycing that they were *f* counted worthy to suffer *g* shame for *h* his name.

* Mat. 5. 12. Heb. 10. 34. James 1. 2. 1 Pet. 4. 13.

e It argued full perswasion of the truth, and great resolution to abide by it, that they could account so frail a disgrace for Christs sake, to be an honour. *f* 'Tis a condescension and favour, when God uses any to give testimony unto his truth, altho it be by their suffering, *Phil.* 1. 29. *Unto you it is given, not onely to believe, but to suffer*; as if to suffer for Christ, were as great, if not a greater gift than to believe in him. *g* Scourging being a servile and disgraceful punishment. *h* Christs name, or for Christs sake, to assert his truth, &c. some do not read the Pronoun, but *the name* put absolutely for *God*, as was usual amongst the *Jews*, out of reverence to Gods name, lest they should prophane it.

42 And daily *i* in the temple, and in *k* every house, they ceased not to teach and preach Jesus Christ.

i This is the same with what we read, *Acts* 20. 20. publickly, and from house to house; that is, in the Temple, and publick places, they preached unto the *Jews*, and in more private places, (or houses) where they saw it needful; unto such they conversed with. *k* They visited their flock, and instructed, exhorted, comforted them as their condition required: See the power of the grace of God; these were the men who forsook Christ, when the Souldiers came to apprehend him; they durst not be seen in his company: yet now they profess his Name, and abide by their profession, though they are derided and beaten for it.

CHAP. VI.

AND in those days, when the number of the disciples was multiplied, there arose a murmuring of the *l* Grecians against the Hebrews, because their *m* widows were neglected in the daily ministration.

l These were not such, as are elsewhere called *Greeks*, either as being of that Nation, or more generally taken for all *Gentiles* at large; but they were (as to their Authority) *Jews*, and descended from such of them, who in several national calamities, were forced (or chose) to leave their Country, and fly to *Alexandria*, and divers other places; yet kept themselves unmixed with other Nations, retaining the knowledge of God, and coming to worship upon the solem Feasts; onely disusing the *Hebrew* Language, they were more acquainted with the *Greek* Tongue, (then, commonly spoken every where) and used the holy Scripture Translated into that Language, which made them the rather called *Hellenists* or *Grecians*. *m* They were not taken, as others, into the Colledge, or number of widows, who in that time had some care of the poor; or rather, because they were not so largely allowed, or carefully looked after; for those that sold their goods, being *Hebrews*, they might not be so tender over the *Hellenists*, whose estates laying farther off, could not so readily be sold for the relief of themselves or others.

2 Then the *n* twelve called the multitude of the disciples unto them, and said *, It is not reason that we should leave the *o* word of God, and serve tables.

* Exod. 18. 17.

n For such was their number now again, *Matthias* having supplied the place of *Judas*; this is that blessed number, or the root of it, which God hath so much magnified. *o* Preaching of the word, and other duties belonging to it; either providing for the *agapæ* and love-Feasts, or distributing to the necessities whereby they might be fed, and their tables provided.

3 Wherefore brethren * *p*, look ye out among you seven men of *q* honest report *r*, full of the holy Ghost *s* and wisdom, whom we may appoint over this business.

* Deut. 1. 13. Chap. 1. 21, 22. and 16. 2. 1 Tim. 3. 7.

p As carefully and circumspectly, as ye would in any cases of your own concerns. *q* A good direction, that obliges to this day, in all elections of any for the service of God, and his Church. *r* Of the gifts and graces of the holy Ghost, which were not bestowed on the Apostles onely. *s* Or prudence, and skill in the word of God, which onely is able to make a man wise unto Salvation, 2 *Tim.* 3. 15.

4 But we will *t* give our selves continually to *u* prayer, and to the ministry of the word.

t We will stick close, and with perseverance, to this work. *u* The two great imploys of a Minister of Jesus Christ; to pray unto God for the people, and to speak unto the people from the Lord; these, the great businesses, they durst not delegate from themselves unto others to perform for them.

5 ¶ And the saying pleased the whole multitude: And they chose *x* Stephen *, a man full of faith, and of the holy Ghost, and Philip ‡, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas *y* a proselite of Antioch:

* Chap. 11. 24. ‡ Chap. 8. 5, 26. and 21. 8.

x All these being *Greek* names, 'tis likely they were all *Hellenists*, and descended from *Hebrew* Parents, but born in foreign Countries; or amongst the *Jews* they might have other names, which St. *Luke* writing this History, translated into *Greek*. *y* See *Chap.* 2. 10.

6 Whom they set before the apostles: And when they had *z* prayed *, they *a* laid *their* hands on them.

* Chap. 8. 17. and 13. 3. 1 Tim. 4. 14. 2 Tim. 1. 6.

z Prayer is the salt, which seasoneth and sanctifieth all things. *a* A rite used in the Church of old, 1. In their Sacrifices, *Exod* 29. 15. 2. In their blessings, *Gen.* 48. 14. 3. In their designations unto a charge or office; thus *Moses* on *Joshua*, *Numb.* 27. 18. and from thence it was easilier derived unto the Gospel-Church. Our Saviour blessing thus the children which were brought unto him, *Matth.* 19. 13. and thus also were Ministers ordained in the Primitive times, 1 *Tim.* 5. 22.

7 And * the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great *b* company of the priests were obedient unto the faith.

* Chap. 12. and 19. 20. Col. 1. 6.

b None so violent opposers of the Gospel as these were, (their interest in all likelihood, heightning their opposition) yet great is truth, especially the spirit of truth, and did prevail; and tho in its self, the number might not be so great, as to be called a great multitude; yet considering who they were that were converted, it was very wonderful, and the fewer might pass for a many. *c* Christianity is not a bare speculation, but a practical Religion; and we believe no more than we practice, *fac quod dicis & fides est. Aug.*

8 And Stephen full of faith *d* and power, did great wonders *e* and miracles among the people.

d Enabled to Preach, dispute, do, and suffer all things through Christ. *e* Of whom he cured many, or *among the people*, in that he did these wonders publickly.

9 ¶ Then there arose certain of the *f* synagogue, which is called *the synagogue* of the *g* Libertines, and *h* Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with Stephen.

f Synagogues were as Colledges in our Universities, being used for Instruction and Learning; and were distinguished according to the persons that frequented them. *g* Some think, these were natives of a certain Country in *Africa*, from whence they were so called; but more probably, they were such as were manumitted or made free, (as the word is commonly used for such) and in a middle condition between such as were free-born, and such as were bond-slaves; and might desire to frequent with those of their own rank. *h* The *Jews* spake of no less than 480. Synagogues at *Jerusalem*, a vast number, and probably increased by them, tho several places are called *Cyrene*; this (from whence they took their name) was in *Africa* in all likelihood, it being joyned with that of the *Alexandrians*: So God pleased to sever the *Hellenists*, (or *Jews* by traduction) for the *Gentiles* were not yet called; that they might all hear the Gospel in the Language they understood best.

10 And * they were not able *i* to resist *k* the wisdom, and *l* the spirit by which he spake.

* Exod. 4. 12. Isa. 54. 17. Luke 21. 15.

i They did oppose it, but ineffectually. *k* *The foolishness of God is wiser than men*, 1 Cor. 1. 25. What then is his wisdom, through which this holy man spake? *l* The holy Ghost directing him, and putting a Divine Power upon what he spake, according to the promise, *Matth.* 10. 20.

11 *m* Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and *against* God.

m What these blasphemous words were, we have *verse* 14. which shew, that the vail was yet over their hearts, and that they could not indure to hear, that the shadows must flee away, when the Sun is risen, and the Types be abolished, when the substance of the things Typified is exhibited: for this truth was all the blasphemy this holy Martyr was guilty of.

12 And they *n* stirred up the people, and the elders, and the scribes, and came upon *him*, and caught *him*, and brought him to the council,

n Being overcome by reason and arguments, they betake themselves to all the evil arts imaginable; they suborn witnesses against St. *Stephen*, (as was done against *Naboth*) and (that we read of) never before; they make the people, and the number, (which is usually the worst) on their side; then they complain of him to the Priests, &c. and left any, or all these, should fail, they lay violent hands on him themselves. Sin goes on as a Current, and never stops, unless an Almighty word be spoken unto it to go no further.

13 And set up *o* false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law.

o They mingled in their testimony, false things with truths, as they who witnessed against our Saviour had done. St. *Stephen* might possibly have inculcated what our Saviour had foretold, *Luke* 19. 43. and both have been very innocent; for neither of them spake with any abhorrence of, much less blasphemy against the Law or the Temple; but in that the witnesses perverted and added to their words, they are deservedly branded as false witnesses; *falsus in uno, falsus in omnibus*, is a granted maxime in the case of witness-bearing.

14 For we have heard him say, That this Jesus of Nazareth shall destroy *p* this place, and shall change the ‖ customs which Moses delivered us.

‖ Or, Rites.

p That is the Temple; *Jeremy* had foretold this long ago, and did escape, tho very narrowly, *Jer.* 26. 12, 16. *Daniel* had Prophesied of the destruction both of the City and Sanctuary, *Dan.* 9. 26. and yet these were in great respect amongst them; and none could speak more plainly of the calling of the *Gentiles*, than *Malachi*, *Chap.* 1. 11. and yet when the Apostles came to apply these very things more home, and close, they could not indure them.

15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the *q* face of an angel.

q With an extraordinary lustre and radiancy, above what appears in men, whereby they might be distinguished, as *Matth.* 28. 2, 3. affecting the beholders with admiration; thus *Moses* his face did shine.

CHAP. VII.

THen said *r* the high priest *s*, Are these things so?

r Who was resolved to condemn any, right or wrong, that should profess Christ, as appears *John* 9. 22. *s* That he might seem just, he gives him a kind of liberty to answer for himself; not to defend his Doctrine, but to know out of his own mouth, whether he Preached it, or no.

2 And he said, Men *t*, brethren, and *u* fathers hearken; The *x* God of glory appeared unto our *y* father Abraham, when he was in *z* Mesopotamia, before he dwelt in *a* Charran,

t To take away any prejudice they might have conceived against him; and to recommend, not his person so much, as his Doctrine to them; he calls them Brethren, 1. As hoping in the same promises with them. 2. Observing the same Law. 3. Worshipping the same God. *u* A word of respect (especially) the elder amongst them, or his Judges: thus the *Roman* Senators were called Fathers, and Magistrates ought to be reverenced as the Fathers of their Country. *x* Who is also called, *Psal.* 24. 7. The King of glory, from whom all glory descends to Angels or Men. By this and what follows, St. *Stephen* would shew that he honoured the true God, and thought respectfully of the Law, the Temple, and the Patriarchs, whom he was accused to contemn and disgrace. *y* He names *Abraham*, because he was accounted the first Father, and Patriarch of the *Jews*, and had the first clear promise, that the Messiah should come of his Seed. *z* *Mesopotamia* is sometimes taken strictly for that Country, which lies betwixt the two *Rivers*, *Tigris* and *Euphrates*, from whence it had its name; sometimes more largely, including *Chalde*, and so 'tis taken here. *a* A City of the *Parthians*, in the borders of *Mesopotamia*, towards the Land of *Canaan*.

3 And said unto him *b*, Get thee out of thy country, and from thy kindred, and come into the land which *c* I shall shew thee.

b This command given unto *Abraham*, we read of, *Gen.* 12. 1, 3, 6. and is here the rather spoken of by St. *Stephen*, to prove that *Abraham* was in the favour of God, and did truly serve him, before he ever saw the Land of *Canaan*, and before the ceremonial Law was given by *Moses*, and much more before the Temple was built; and therefore it could not be blasphemy in him, to hold that God might be served without those ceremonies, and worshipped elsewhere than in *Jerusalem*. *c* This was the glory of *Abrahams* faith, that it submitted absolutely to God, and enabled *Abraham* to go he knew not whither, *Hebr.* 11. 8. for God did not so much as name the place he would have him go unto.

4 *d* Then * came he out of the land of the Chaldeans, and dwelt in Charran: And from thence, when his father was dead, he removed him into this land wherein ye now dwell.

* Gen. 11. 31.

d *Abraham* had as great a love to his kindred and native Country, as others have; but he had a greater faith, which made him yield to Gods call and command, and follow from place to place the will of God, who is said here to have removed *Abraham*, and does chuse the Inheritance and habitation for his people, *Psal.* 47. 4.

5 And he gave him *e* none inheritance in it, no not *so much as* to *f* set his foot on *; yet he promised that he would give it to him for a possession, and *g* to his seed after him, when *as yet* he had no child.

* Gen. 12. 7, and 13. 15.

e 'Tis true that *Abraham* had a field, and the Cave of *Machpelah*, *Gen.* 23. 9. but that was of no use to *Abraham* whilst alive, but to bury him in when dead; besides, it was not as an inheritance by Gods gift, but it was purchased with his money. *f* Whereby the least parcel of ground is meant; hence St. *Stephen* would prove, that *Abrahams* happiness, and theirs too, if they rightly understood it, did not depend upon the enjoyment of that place and Countrey. *g* Faith met with a double difficulty, not onely *Abraham* must believe he should have all that Countrey given him for an inheritance, in which he had not a foot of land, but he must also believe, that it should be his seeds after him, when as he had no children; but thus faith is *the evidence of things not seen*, *Hebr.* 11. 1.

6 And God spake on this wise, That his seed *h* should sojourn in a strange land, and that they should bring them into bondage, and intreat *them* *i* evil four hundred years.

h As men which dwell in houses that are not their own; which seem to contradict the promise mentioned in the foregoing *verse*; but it is onely to make *Abraham* the more believe against hope, in hope, as 'tis said, *Rom.* 4. 18. tho there were never so many difficulties more, for what God hath promised, faith would overcome them all. *i* This very space of four hundred years, is also mentioned, *Gen.* 15. 13, 16. Which is thus computed, from the birth of *Isaac* (the promised seed) to the birth of *Jacob*, sixty years; from *Jacobs* birth, to his going into *Egypt*, one hundred and thirty years, from thence to their deliverance out of *Egypt*,

two hundred and ten years; this period is accounted, *Exod.* 12. 40, 41. to be four hundred and thirty years; which also St. *Paul* reckons by, *Gal.* 3. 17. but then thirty years is added unto the account, being the space of time betwixt the first promise made unto *Abraham* of this seed, and the birth of *Isaac*, in whom the promise was to be fulfilled: St. *Stephen* here reckoning onely from the birth of *Isaac*.

7 And the nation to whom they shall be in bondage, will *q* I judge, said God: And after
* Exod. 3. 12. that shall they come forth, and * serve me *r* in this place.

q Or punish; and so the *Egyptians* were punished, not by humane means, but by Divine power, and with Gods own immediate hand, and that in the fulness of time, the very night in which Gods promise was to take effect: and therefore 'tis a night to be much observed, *Exod.* 12. 42. as shewing, that the Sabbath of his people, and the destruction of his enemies slumber not, 2 *Pet.* 2. 3. *r* In Mount *Horeb*. The reason why God delivers his people is, that they may serve him, as *Luke* 1. 74, 75. and so long as God hath any work for them to do in this World, he will preserve and deliver them.

8 * And he gave *s* him the covenant of *t* cir-
* Gen. 17. 9, 10. ‡ Gen. 21. 2, 3, 4. cumcision: ‡ and so *Abraham u* begat Isaac, and
‖ Gen. 25. 26. circumcised him the eighth day: ‖ and Isaac *be-*
* Gen. 29. 31. *gat* Jacob, and * Jacob *begat* the *x* twelve patri-
&c. and 30. 5. and 35. 23. archs.

s Abraham, of whom he was speaking. *t* Of which Covenant, Circumcision was the sign and seal, by which on the part of *Abraham* and his seed, it was stipulated, that they should put off all carnal affections, *u* after the promise: so that the promises were not given for *Isaacs* sake; but *Isaac* was given for the promise sake: which made these things more fit to represent Gospel grace, which St. *Stephen* was Preaching of. *x* The heads of the Tribes, from whom they were denominated. Of this Genealogy, see *Matth.* 1. 1, 2, &c. and the History of it in *Genesis*.

9 * And the patriarchs moved with *y* envy,
* Gen. 37. 4, 28. Psal. 105. 17. *z* sold Joseph into Egypt *a*: but God was with him.

y Enraged; the holy Martyr accommodates his apology so, as that they may yet have occasion to reflect on themselves: *z* for as they had sold our Saviour unto strangers, so had their Fathers sold *Joseph*. *r* To favour, and bless him; for Gods presence brings all good along with it: with this he comforts himself and others; that it was not without example or precedent that God should be with such whom their persecutors could not endure.

10 *b* And delivered him out of all his afflic-
* Gen. 41. 37. tions, and * gave him *c* favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governour over Egypt, and all his house.

b The effect of Gods presence with him, which to his people is always in an especial manner, not onely as he is with all other Creatures; but as the Soul is with the Body, most effectually, so is God with them. *c* Thus God brought *Daniel* into favour, *Dan.* 1. 9. and hath all hearts in his hands.

11 Now there came *d* a dearth over all the land of Egypt and Canaan, and *e* great affliction; and our fathers found *f* no sustenance.

d This is mentioned, *Gen.* 41. 54, &c. *e* As seldome any mischief comes alone: Rapine, and many diseases follow Famine. *f* Any course dyet, grass or herbs.

12 But when *g* Jacob heard that there was corn in Egypt, he sent out our *h* fathers first.

g The history is known, *Gen* 42. 1. *h* Our Progenitors, *Jacobs* Sons, from whom we are descended.

13 And at *i* the second *time* Joseph was made known to his brethren; and Josephs kindred was made known *k* unto Pharaoh.

i Upon their second coming into *Egypt*, *Gen.* 45. 3, 4, 16. *Joseph* made himself known unto them. *k* For the continuance of their sustenance, and fulfilling of what was foretold.

14 Then sent Joseph, and called his father Ja-
* Deut. 10. 22. cob to him, and * all *l* his kindred, threescore and fifteen *m* souls.

l His affinity, and not consanguinity onely, which may be the reason why, tho in *Gen.* 46. 26. it is said, that all *the souls that came with Jacob into Egypt, were sixty six.* (it being then added, they were all such as came *out of his loyns*) yet it is said. they were seventy persons, *Gen.* 46. 27. *Jacob, Joseph*, and *Ephraim* two sons (who were also of the promised seed) being added unto the number. In this account of St. *Stephen*, his Sons wives might be added, which make up seventy five. There are other accounts of this difference; but it is not of any consequence as to faith and holy living, which are onely necessary unto Salvation: the wonderful increase to so many hundred thousands of men, besides children, spoken of *Exod.* 12. 37. notwithstanding the barbarous cruelty of the *Egyptians*, is to be admired. *m* The nobler and better part by which they are numbred, and according unto which they are esteemed by God.

15 * So Jacob went down *n* into Egypt ‡, and * Gen. 46.
‡ Gen. 49. died, he, and our fathers.

n Which St. *Stephen* puts them in mind of, the rather that he might insinuate, No Countrey, nor Place, nor Temple were so necessary, but that notwithstanding (they had none of them) their fore-fathers did live and die in the fear and favour of God, altho in *Egypt*, out of the promised Land, &c.

16 And * *o* were carried over into Sichem, and
laid in the ‡ sepulchre that *p* Abraham bought for a * Exod. 13. Josh. 24. 32.
sum of money of the sons of Emor the *father* of ‡ Gen. 23. and 33. 19.
Sichem.

o That they carried *Joseph* to bury him in *Canaan*, according to the oath he made them take, *Gen* 50. 25. is certain, and that this was desired to be done for him out of faith, *Heb.* 11. 22. but it is not so certain, (unless this place be so understood) that the rest of the Patriarchs were so translated after their death: yet it is very likely; for first, they had as much reason to desire it, as *Joseph* did; they believed the same promises, and had an interest in that Land as well as he. Secondly, Their posterity bare the same respect unto them, that *Josephs* Family did to him. Thirdly, It seems alike reasonable, that none of those twelve Heirs to the Land of *Canaan*, should be left in the Land of bondage. *p* This place is acknowledged to be most difficult, and the difficulties are better not to be mentioned, than ill solved; which the nature of these notes (not to mention other reasons) might occasion: whosoever will consider the intended shortness of the story, with the usual Idioms of the *Hebrew* Language, from which it was deduced, may take this as a Paraphrase upon the whole Verse: And *Jacob*, and our fathers died, and were removed to *Sichem*, and were laid in Sepulchres, in that which *Abraham* bought for money, and in that that was bought for the Sons of *Emor*, the Father of *Sichem*. Dr. *Lightfoot*, *in locum*.

17 But when the time of *q* the promise drew
nigh, which God had sworn to Abraham *, the * Exo. 1. 7. Psal. 105. 8.
people grew and multiplied in Egypt,

q Of the fulfilling of the promise; either of the increase of his seed, or of their deliverance out of Bondage, for both were promised, *Gen* 22. 17. tho at that very time there were the greatest endeavours to hinder either, when God accomplished both.

18 Till another King arose, which *r* knew not Joseph.

r These words, are taken from the *Septuagint*, *Exod.* 1. 8.

19 The same *s* dealt subtilly with our kindred,
and evil intreated our fathers, * so that *t* they cast * Exod. 1. 16.
out their young children, to the end they might not live.

s Pharaoh resolves to deal (as he thought) wisely, *Exod.* 1. 10. and 'tis acknowledged, that the *Egyptians* dealt subtilly with them, *Psal.* 105. 25. For they do not at once destroy them, which might have been hazardous, (*the Israelites* being so numerous) neither could *Egypt* well spare at once so many Inhabitants; (too great and sudden evacuations, cause swoonings) but they endeavour their ruine by degrees, 1. Wasting them by hard labours. 2. Commanding the Midwives privately to kill their Males. 3. Casting out, or exposing any whom they found spared. Yet this people, attempted upon by so many secret and open means to bring them to destruction, God did preserve, and so he will his Church, (which they did typifie) mangre all the endeavours, the most potent malice can use against it.

20 * In which time Moses was born, and ‡ was
u † exceeding fair, and nourished up in his fathers * Exod. 2. 2. ‡ Heb. to God. † Heb. Fair
house three months:

a Or *fair to God*; which tho some understand of the inward beauty of the mind, (which is indeed the most admirable) yet in this place there is no more to be understood by it, than the wonderful beauty of his Body, which God bestowed in an extraordinary measure upon him, that it might be a means to attract the care and pity of *Pharaoh's* Daughter, as it afterwards came to pass; besides, that which is eminent in any kind, is by an Hebraism said to be of God; upon this account *Ninineveh* is called a City of God, *Jonah* 3. 3. And we read of *Rachels* great wrestlings, or wrestlings of God, *Gen.* 3. 8. *Josephus* says, That *Moses* was so beautiful, that all who passed by, left their business they were about, to gaze at him. *Antiq.* 2. 5.

21 And when he *x* was cast out *y*, Pharaohs
daughter took him up, and nourished him for *z* her
own son.

x Exposed and left, *Exod.* 2. 2. *&c.* now was the time for God to take him up, as in *Psal.* 27. 10. *y* An enemy to Gods *Israel*; yet God did make use of her to bring up, and educate *Moses* who was their deliverer. *z* Adopting him for her Son, *Exod.* 2. 10. and giving him Education accordingly.

22 And Moses was learned *a* in all the wisdom
of the Egyptians, and was mighty in *b* words and
in *c* deeds.

a The *Egyptians* were anciently famous for Learning, especially in Astronomy, and some other parts of Philosophy. *b* He was Eloquent. *c* His deeds were equal to his words: He could do as well as say, what became him.

23 * And when he was full *c* fourty years old,
it came *d* into his heart to visit his brethren the
children of Israel.

c This Age of *Moses* is not set down in his History; but they might have it by tradition, which is here confirmed unto us by the Holy Pen-man: these fourty years *Moses* spent in *Pharaohs* Court. *d* It speaks these thoughts and resolutions to have been from God, that such a great Courtier should so far debase himself; therefore this is deservedly attributed unto his Faith, *Hebr.* 11. 25. which is the gift of God, *Eph.* 2. 8.

24 And seeing one *of them* suffer wrong *e*, he de
fended *him*, and avenged him that was oppressed,
and smote the Egyptian:

e This fact of *Moses* some defend by the Law of Nature, which allows us to protect the innocent; but many things we know were done by an extraordinary warrant, which we are not to imitate; nor by our own Authority to avenge our selves or others.

25 ‖ For he supposed his brethren would have
f understood, how that God by his *g* hand would
deliver them; but they *h* understood not.

f This they might have inferred, 1. From his extraordinary deliverance out of the *Egyptians* hands, and out of the River when young. 2. From his readiness to defend them, ('twas wonderful, that such an one as he was, and might have been, should mind them.) 3. From the drawing near of the time of their deliverance, which they could not without negligence be wholly ignorant of. *g* By his means and Ministry. *h* Stupidity is frequently charged upon this people: They then did not receive *Moses*, as these now should not receive Christ.

26 And the next day *i* he shewed himself unto
them as they strove, and would have *k* set them
at one again *l*, saying, Sirs, ye *m* are brethren;
why do ye wrong one to another?

i As one appointed by God to deliver them, which he had evidenced before. *k* With great earnestness, and as far as words could do, he compelled them. *l* These words are not mentioned, *Exod.* 2. 13. but something otherwise than here; but the sense is here and there the same. *m* Brethren, not so much being all descended from *Abraham* and the Patriarchs; but in that they all worshipped one and the same God, which is the greatest obligation to concord and agreement that can be; and if any offence be given, or trespass committed, it obliges us as much to pass it by and pardon it: *Forgive the trespass of the servants of the God of thy father*, Gen. 50. 17.

27 But he that *n* did his neighbour wrong, thrust
him away, saying *, Who *o* made thee a ruler and
a judge over us?

n The injurious are most averse from peace, and one sin makes way for another. *o* This was a causless cavil, especially from such an one as had known what *Moses* had done, as an essay of his being the *deliverer of Gods Israel*.

28 *p* Wilt thou kill me as thou didst the Egyp-
tian yesterday?

p He charges this great crime upon *Moses*, to hinder him from further reproving of him; tho recrimination do not make him, or any other more innocent; yet men ordinarily use it, as if it were some satisfaction to them, that they are not wicked alone; but that others are as bad or worse; this better befits an *Egyptian* than an *Israelite*.

29 Then fled Moses *q* at this saying, and was a
stranger in the land of *r* Madian, where he begat
two sons.

q Knowing that what he had done to the *Egyptian*, would be discovered to *Pharaoh*, and his life in danger. *r* Inhabited by the posterity of *Madian Abrahams* Son, by *Keturah*, *Gen.* 25. 1, 2. *Moses* was fourty years in *Egypt*, fourty years in *Madian*, with *Jethro* or *Jether*, who was called also *Reuel*, *Exod.* 2. 18. and *Hobab*, *Numb.* 10. 29. and the other fourty years in the wilderness, which make up the hundred and twenty years of his life, *Deutr.* 34. 7. This makes to St. *Stephens* purpose, to prove that God is always with them that fear him, in what Countrey or place soever; as he was with *Abraham* in *Mesopotamia*, and with his people in *Egypt*, so with *Moses* in *Madian*.

30 And when *s* fourty years were expired there
appeared to him in the wilderness of *t* mount Sina,
an *u* angel of the Lord in a *x* flame of fire in
a bush.

s So long it pleased God to try *Moses* his faith, and his peoples patience: *t* to the Desert of *Arabia*, where the Law was afterwards delivered, *Exod.* 18. 5. and 19: 3: *u* Not a Created, but the Increated Angel, the Angel of the New-Covenant, as may be seen *vers* 32. and by *Moses* putting off his shoes because the place was holy, *Exod.* 3. 2, 5. he is also in the four first verses of that *Chapter*, called the Lord. *x* God still appeared in such a manner, as was most instructive to them he appeared to, and to us; as here in a *flame of fire in a bush*, to shew that he was with his people in all their sufferings, and would so provide, that they should not be consumed by them; they might be purified, but should not be destroyed.

31 When Moses saw *it*, he *y* wondred at the
sight: And as he drew near to behold *it*, the voice
of the Lord came unto him.

y Seeing the bush on a flame, and not consumed; contrary to the nature of devouring flames, that he might be convinced of Gods presence; and made the more attentive to what God should say, and prepared to yield obedience unto it.

32 *Saying* *, I *z am* the God of thy fathers, *a* the
God of Abraham, and the God of Isaac, and the
God of Jacob. Then Moses *b* trembled, and durst
not behold. * Mat. 22. 32. Heb. 11. 16.

z That he might know from whom he had his Commission, and by whom he was to be sent. *a* Mention is made of these, because God had made unto them the promise of delivering their posterity, which he was now about to do, the time being fully come. *b* All great admiration hath some fear joyned with it; Gods appearing, tho in mercy, was ever full of terror and amazement; what will his appearing be, when he shall come in Judgment to render vengeance? who then shall be able to abide?

33 Then said the Lord to him *c*, Put off thy
shoes from thy feet: for the place where thou
standest is *d* holy ground.

c Either out of reverence to the Divine presence, as *Josh.* 5. 15. or that thereby he might shew that he resigned himself wholly to Gods will and disposal; as in *Ruth* 4. 7. The kinsman by pulling off his shoe and giving it to *Boaz*, did resign all his right he might have had to *Ruth* and the inheritance. *d* Whilest God manifested his presence there.

34 *e* I have seen, I have seen the affliction of
my people which is in Egypt, and I have heard
their groaning, and *g* am come down to deli-
ver them. And now come, I will send thee into
Egypt.

e Seeing I have seen, I have attentively seen and considered; It is doubled for to shew the certainty of it; if earthly parents, especially look after their Children when weak, much more our Heavenly Father. *f* Tho but sighs, and scarce framed into words. *g* Spoken after the manner of men, according unto which God is said to come down unto any, when he delivers them from their troubles; and to go from them, when he leaves them in them, see *Exod.* 3. 7, 8. from which place according to the reading of the *Septuagint*, these words are taken.

35 This Moses whom they refused, saying,
Who made thee a ruler and a judge? the same
did God send *to be* a ruler and a *b* deliverer by
the *i* hands of the angel which appeared to him
in the bush.

b Or a Redeemer; but onely as a Type of Christ, in whom alone we have *redemption through his blood*, Eph. 1. 7. As *Moses* by the blood of the Paschal Lamb, brought forth, and saved the people of *Israel*. *i* The power of the Angel; it was not *Moses*, but God that wrought so great Salvation.

* Exod. 7. & 8. & 9. & 10. & 11. & 14.
* Exod. 16. 1.

36 He brought them out, after that he had * shewed *k* wonders and signs in the land of Egypt, and in the *l* Red sea, * and in the wilderness forty years.

k God could with the least word or motion of his Will, save his people; but he chuseth so to do his wonderful works, that they may be had in remembrance. *l* 'Tis not agreed why 'tis so called; but this name of that Sea is mentioned in prophane Authors. This whole verse, as divers others, refer to the History of it in *Exodus*, from the beginning to the fifteenth Chapter.

* Deu. 18. 15, 18.
‖ Or, *As my self.*
‡ Mat. 17. 5.

37 ¶ This is that *m* Moses which said unto the children of Israel, * A *n* Prophet shall the Lord your God raise up unto you of your brethren ‖, like unto me ‡; him shall ye *o* hear.

m St. *Stephen* would shew, that he was so far from speaking against *Moses*, (as they falsly imagined) that he recommended nor *e* but him, whom *Moses* had so long before spoken of. *n* Christ the Messiah, and head of the Prophets, See *Chap.* 3. 22. *o* Or obey.

* Exo. 19. 3, 17.
‡ Gal. 3. 19.

38 * This is he that was in the *p* church in the wilderness, with ‡ *q* the angel which spake to him in the mount Sina, and *with* our fathers: who received the *x* lively oracles to give unto us.

p Or Congregation; with the rest of the people in all their difficult journey. *q* See *ver.* 30. of this *Chap.* *x* Gods Law and Word is so called, as the onely rule to walk by unto Life, *Deut.* 32. 47. It is there said to *be our life*, and it is the onely ordinary means of a Spiritual and holy Life, which it begets and preserves.

39 To whom *s* our fathers would not obey, but thrust *him* from them, and in *t* their hearts turned back again into Egypt,

s Their glory being in their Fathers, St. *Stephen* minds them, that many of them rebelled against God, and his servant *Moses*; as they (their posterity) now were rebellious against Christ, who came to save them, as *Moses* before had done; but from a greater bondage, and by more valuable means. *t* Not so much towards that Countrey, or food they had there, (Garlick and Onions) as towards their Idolatry and Superstition; *m* in the following verse appears.

* Exod. 32. 1.

40 * Saying unto Aaron, Make us *u* gods to go before us: for *as for x* this Moses, which brought us out of the land of Egypt, we *y* wot not what is become of him.

u According to the *Egyptians*, who held that there were many Gods, and divers degrees of Gods; they therefore speak in the plural number: *x* Tho they confess the great deliverance wrought by *Moses* his means; yet how contemptibly do they speak of him. *y* They could not but know that *Moses* was gone up into the Mount unto God, at his command, and had not forgotten them; but had left *Aaron* and *Hur* to govern them; yet they soon forgot both God and *Moses*, notwithstanding the large and late experience they had of his wonders; this is left upon record against them, *Psal* 106. 13, 21.

41 And they *z* made a calf in those days, and offered sacrifice unto the *a* idol, and *b* rejoyced in the works of their own hands.

z In imitation of the *Egyptians*, who worshipped their God *Apis* in that, or the like form of an Ox. *a* The Calf which they had made, which they could not be so foolish as to terminate their worship in, knowing that they themselves had made it, and *k* had not made them; yet they are for this charged to have committed Idolatry, 1 *Cor.* 10. 6, 7. *b* Which joy they express by feasting, singing, and dancing, *Exod.* 32. 7. *c* So this Idol and Idols, generally are called, *Psal.* 115. 4. and 135. 15. which is enough to speak their emptiness and vanity; vain man can make but vain Gods.

42 Then God *d* turned, and *e* gave them up to worship *f* the host of heaven; as it is written *g* in the book of the Prophets, O ye house of Israel *h*, have ye offered to me slain beasts, and sacrifices, by the space of fourty years in the wilderness?

d From being as a Father to them, to be a Judge over them, to punish them; whereas formerly he had blessed them. *e* This was indeed to *deliver them to Satan*, God withholding his grace which they had abused, *Rom.* 1. 24, 25. and giving them up, (to fall from one sin unto another) tho not positively, yet permissively. *f* The *Angels* are so called, *Luke* 2. 13. but it is rather here to be understood *of the sun, moon, and stars*, which are called so, *Deut.* 17. 3. *Isa.* 40. 26. *g* The words here referred to, are in *Amos* 5. 25. 'Tis said to be in the *Book* in the singular number, because the twelve small Prophets are by the *Jews* mentioned but as one Book. *h* This positive question does vehemently deny, that they had offered any Sacrifices unto God, whilest they were in the wilderness; but at the same time they offered Sacrifices unto Idols; for when they had corrupted Gods worship, their Sacrifices were as no Sacrifices unto him, *Isaiah* 1. 11. and 43. 23.

43 Yea, ye *i* took up the tabernacle *k* of Molech, and the star of your god *l* Remphan, *m* figures which ye made, to worship them: and I *n* will carry you away *o* beyond Babylon.

i On their shoulders, as they did the Ark. *k* The Idol of the children of *Ammon*, which the *Israelites* were especially forbidden to worship, *Lev.* 18. 21. and *Lev.* 20. 2. yet they did ordinarily worship him, 2 *Chron.* 28. 3. *Jer.* 7. 31. And there was an high place built by *Solomon* for him, 1 *Kings* 11. 7. *The tabernacle of Molech*, was either a chest or press in which that Idol was put, or the Chapels into which the worshippers of *Molech* were admitted; according to the quality of the Offering which they brought. Which of the planets they intended to honour hereby, whether the *Sun*, or *Mars*, or *Saturn*, it matters not so much; any of these, or any other of their Gods, might be called *Molech*, taking the word appellatively. *l* *Remphan* in the place here cited, is called by the Prophet *Chiun*; which is one and the same Idol in both places, the Prophet calling it by its name then in use; and St. *Stephen* like unto the name the *Septuagint* had called it by; whither *Saturn* was intended by this, as some think, or *Hercules* as others; it is not our present business to enquire. *m* Images and representatives of the hosts of Heaven, or of the Planets. *o* The Prophet *Amos* saith, beyond *Damascus*, *Amos* 5. 27. here St. *Stephen* does not contradict the Prophet, for they who were carryed away beyond *Babylon*, must needs be carryed away beyond *Damascus*, as the ten captive Tribes were, (unto whom this was threatned.)

44 Our fathers had *p* the tabernacle of witness in the wilderness, as he had appointed ‖, speaking unto Moses that he should make it *q* according to the fashion that he had seen.

‖ Or, *spake.*

p Called also the *Tabernacle of the congregation*, Exod. 33. 7. because about it on all solemn occasions the people assembled. Here 'tis called the Tabernacle of witness, because God here testified, or witnessed his glorious presence; and especially, because in it the Ark of the Covenant, the Law, and the Testimony were kept. *q* *Exod.* 25. 40. *Heb.* 8. 5. *Moses* was charged not to vary from the prescript; God being jealous of his own appointments: Now this is the rather spoken of by St. *Stephen*, that he might prove that the place where God was worshipped in, had varied, and therefore might also now be changed.

* Josh. 3. 14.
‖ Or, *Having received.*

45 * Which also our fathers ‖ that came after, brought in with *r* Jesus into the possession of the Gentiles, whom God drave out before *s* the face of our fathers, unto the days of David.

r Or *Joshua*; it being the same name, as appears also, *Heb.* 4. 8. onely Jesus is more according to the *Greek* use: *Joshua* was a type of Jesus, and agreed with him in his name, and in the reason of his name; he having also saved the people, and brought them into the promised rest; yet the difference is as great between them, as betwixt the Heavenly *Canaan*, and the Earthly. *s* They were not able to look upon an *Israelite*, whilest God was for them.

* 1 Sam. 16. 1. Chap. 13. 22.

46 * Who *t* found favour before God, and *u* desired to find a tabernacle for the God of Jacob.

t As *Luke* 1. 30. *u* It was *Davids* earnest request, that he might any ways glorifie God, especially in his worship, and that he might know where the Ark should rest, and where the Temple was to be built, as *Psalm* 132. declares throughout.

* 1 Chr. 17. 12.
* 1 Kin. 8. 17.

47 * But *x* Solomon built him *y* an house.

x 1 *Kings* 6. 10. 2 *Chronicles* 3. 1, 2. *y* A fixt and stable Structure, not moveable, as the Tabernacle was.

48 Howbeit * *z* the most High dwelleth not *a* in temples made with hands, as saith the Prophet.

z This is also St. *Pauls* Doctrine, *Chap.* 17. 24. which divers amongst the wiser *Heathens* were perswaded of; for God cannot be comprehended in any place, no, not where he is worshipped; and therefore they did foolishly conceive, that the worship of God was so tyed to the Temple, as if he himself had been included in it. *a* The Primitive *Christians* abstained from calling the places of their assembling, by the name of Temples; and were charged by their *Pagan*-enemies for having no Altars, or Temples, or Images.

49 *b* * Heaven

* Mat. 5. 24. and 23. 22.

49 *b* * Heaven *is* my throne, and earth *is* my foot-stool: What *c* house will ye build me? saith the Lord: or what *is* the place of my rest?

b The place referred unto, is *Isaiah* 66. 1. *c* That shall be big enough for one so great as God is, 1 *Kings* 8. 27.

50 *d* Hath not my *e* hand made all these things?

d As appears in the History of the Creation, *Gen.* 1. 1. *e* Spoken unto our capacity after the manner of men, and implies that God is too great to stand in need of Temples or Offerings; and that what worship he requires, is not for his own sake, for *our righteousness cannot profit him*; but for mans sake, that he might be exercised in the duties of Religion and devotion.

* Exod. 32. 9.
Isa. 48. 4.
‡ Lev. 26. 41.
Jer. 4. 4. & 6. 10.
Ezek. 44. 7. & 9. 26.

51 ¶ Ye * stiff-necked, and *g* ‡ uncircumcised in heart, and *h* ears, ye do always resist the holy *i* Ghost: as your *k* fathers *did*, so *do* ye.

f A metaphor taken from *heifers that are unaccustomed unto the yoke*. *g* Such as had still depraved affections, which they ought to have put away rather than the foreskin of their flesh; for they were commanded to *circumcise their hearts*, *Deut.* 10. 16. which also God promised to do for his people, *Deut.* 30. 6. And St. *Paul* was not the first who spake of a twofold circumcision, *Rom.* 2. 28, 29. but God looked always to the inward and Spiritual part of his own Ordinances, and mens observance of them: *h* Such as were not so much as willing to hear, and know their duty. *i* Speaking by his Prophets and Ministers, and exhorting to true and serious piety; by this St. *Stephen* would abate their glorying in circumcision, which they so much boasted of. *k* Thus the Prophet *Ezekiel*, 16. 44. unto which may be here alluded, *as is the mother, so is the daughter.*

52 Which of the Prophets have not your *l* fathers persecuted? And they have slain them which shewed before of the coming of the * *m* just One, of whom ye have been now *n* the betrayers and murderers:

* Chap. 3. 14.

l This is the rather said to stain all their glory from succession, and their Ancestors, *Matth.* 5. 12. and 23. 31, 37. *m* Our Saviour deservedly, and by way of eminence is so called; as not onely being himself *Just*, and *fulfilling all righteousness*; but being the *Lord our righteousness*, *Jer.* 23. 6. and is of God made unto us, *Wisdom, Righteousness, Sanctification, and Redemption*, 1 *Cor.* 1. 30. This word is used in a *forensick* sense, and is the same with innocent, and opposite to guilty; whereby St. *Stephen* vindicates our Saviour, notwithstanding the unjust sentence passed here upon him. *n* In hiring *Judas*. *o* In that they excited *Pilate* to condemn him, and abetted the Soldiers and others, in executing of him.

* Exod. 20. 1.

53 * Who have received the law by the *p* disposition of angels, and have *q* not kept *it*.

p Or Ministery of Angels: The commandments were published from them Ministerially, or the Son of God, (called an Angel *ver.* 35.) accompanied with the Militia of Heaven, (for 'tis a Military Metaphor) did in the midst of that glorious retinue give the Law; *Deut.* 33. 2. *Psalm* 68. 8. *Gal.* 3. 13, 19. *q* They transgressed the Law, tho so gloriously delivered by Angels, and therefore it was no wonder if they despised the Gospel, that was published by so mean and contemptible Ministers.

54 ¶ When they heard these things, they were *r* cut to the heart, and *s* they gnashed on him with *their* teeth.

See *Chap.* 5. 33. *r* They were angry to madness. *s* Gnashing of teeth is the curse of the damned, *Matthew* 8. 12. which men by their sins do prepare for; this corrasive was applyed by a skilful hand, would they have endured the cure.

55 But he being *t* full of the holy Ghost, looked up stedfastly into heaven, and saw the *u* glory of God, and Jesus *x* standing on the right hand of God,

t Filled with grace suitable to his present tryal and suffering. *u* The glorious God, or so much of the Throne and glory of God, as Mortal eyes are capable for to see; being *justified* by God, tho condemned by *Pilate*: *x* and *standing* ready to assist and comfort all that should suffer for his sake.

* Mat. 3. 16.

56 And said, Behold *y*, I see * the heavens opened, and *z* the Son of man *a* standing on the right hand of God.

y God not suffering any distance to hinder this refreshing sight. *z* So Christ is frequently called; and St. *Stephen* would by this inform them, how vain they were in striving against Christ or his truth. *a* As an *Advocate*, *Soldier*, or *Captain* for *Stephen*; or as one shewing the *prize* unto him, which he was now running for, and had need to be incouraged with the sight of: But it seems strange, that St. *Stephen* should tell the *Jews* of this Heavenly vision, being *they* did not see it, altho in the same place with him; but this he might do, 1. Out of his ardent love to Christ, desiring to magnifie him. 2. To invite his enemies to Repentance 3. now Heaven was opened, and Christs arms were stretched out to receive them. 3. To hinder any from being afraid to own Christ, and his truths. 4. To terrifie the most obdurate amongst them, by shewing them their judge, and minding them of his avenger. 5. That he might assert himself to be an eye-witness of Christs being risen again from the dead, which they made such difficulty to believe.

57 Then they *b* cried out with a loud voice, and *c* stopped their ears, and *d* ran upon him with one accord.

b The rabble, or multitude. *c* That they might shew the great detestation of what was said, and might not contract any guilt from it. *d* This violence and fury was both against the Law of God, and the Law of the Land; and the number of Zealots, (there were some amongst that people eminently so called) provoked the *Romans* to destroy both City and Temple.

* 1 Kin. 21. 13.
Luke 4. 29.
‡ Chap. 22. 20.

58 And *e* * cast *him* out of the city, and *f* stoned *him*: and ‡ *g* witnesses laid *h* down their clothes at a young mans feet, whose name was Saul.

e That the City might not be polluted with his blasphemy. *f* This punishment was appointed for such as seduced them to the worship of false Gods, *Deut.* 13. 6, 10. and tho all power of Capital punishment was taken from them, as they themselves confess, *John* 18. 31. yet what will not popular rage attempt? *g* Who were by the Law to cast the first stones, *Deut.* 17. 7. whereby the witnesses, if they had not testified true, did take upon themselves the guilt of the blood that was spilt, and freed the people, who onely followed them in the Execution. *h* Their upper garments, that they might carry, and cast down the heavier stones.

59 And they stoned Stephen, calling upon *God*, and saying *i*, Lord Jesus * receive my *k* spirit.

* Psal. 31. 5.

i *Stephen* called upon him whom he saw standing, and that was our Saviour. *k* Or my *Soul*; Thus our Saviour commended his Spirit into his Fathers hands, *Luke* 23. 46. and this Disciple imitates his Master; and comforts himself with this, that to be sure his Soul should be safe, whatsoever became of his body.

60 And he *l* kneeled down, and cried with a loud voice, Lord, *m* lay not this sin to their charge. And when he had said this, he *n* fell asleep.

l A posture used in most earnest Prayers; and if so, he Prayed at least as earnestly for his enemies, as for himself; he praying for them kneeling, and for himself standing. *m* Do not weigh it, reckon or impute it, that it may not remain against them, to hinder their Conversion; This our Saviour commanded, *Matth.* 5. 44. this he practised, *Luke* 23. 34. And whosoever can thus pray for his enemies, and do good for evil, hath a great evidence that the Spirit of Christ is in him. *n* He dyed; his Death being thus expressed in that, 1. He dyed quietly, as one fallen into a sleep. 2. Because of his certain hope of the Resurrection. 3. As easily to be raised again by Christ, as one that sleeps is to be awaked by us. 4. It is an ordinary Hebraism to express Death by sleep; which made St. *Luke* use it amongst them, with whom it was frequently thus expressed.

CHAP. VIII.

AND Saul was *a* consenting unto his death. And at that time there was a *b* great persecution against the church which was at Jerusalem, and * they were *c* all scattered abroad throughout the regions of Judea and Samaria *d*, except the apostles.

* Chap. 11. 19.

a Well-pleased with it, (as the word implies) and did approve it in thought, word, and deed, *Acts* 22. 4, 20. which is here noted in the beginning of the narrative concerning this Great Apostle, that we might consider ὅτι οὐ ἐν ἔτει, what a great change the grace of God did make; which was by him, and is by us the more to be acknowledged and magnified. *b* Not as heretofore against the Apostles onely; but now it was against the whole Church. *c* The multitude of believers, at least as many as could flee; which was allowed, or rather commanded, *Mat.* 10. 23.

when

when they were persecuted in one City, to flee unto another, especially such as were teachers amongst them, (besides the Apostles) were forced to remove from *Jerusalem*; and by this means, did publish the Gospel in all places whither they came; so that what was intended for the hinderance, God did over-rule towards the furtherance of the Gospel: as he did afterwards, *Phil.* 1. 12. and still does, and ever will do. *d* Who were commanded to stay at *Jerusalem*, *Chap.* 1. 8. there they were to make their beginning, *Luke* 24. 47. and from thence to proceed unto other parts, *Isaiah* 2. 3. and whilest God had any work for them to do at *Jerusalem*, they knew that God could and would defend and maintain them in the midst of their enemies: as he had done the bush in the fire, *Exod.* 3. 3.

2 And *e* devout men carried Stephen *to his burial*, and * made great lamentation over him.

e It was an argument that they were devout (Religious) indeed, that they durst amongst such a multitude of persecutors, and furious Zealots, own their esteem for St. *Stephen*; It was piacular amongst the *Jews*, to touch the dead Corps of such an one as was put to Death for blasphemy; and these perform such Funeral rites for him, as were used for such onely as were of note and Eminency. As the *Jews* were wont to do at the Funeral, especially of Eminent persons; thus it was done at *Jacobs* Interment, *Gen.* 50. *ult.* and thus had been done more lately at *Lazarus*'s Funeral, *John* 11. even by our Saviour himself, *ver.* 33. Which lamentation was the greater, because of the Churches loss at such a time.

3 As for Saul *, he made havock of the church, entring *g* into every house, and *h* haling men and women *i*, committed *them* to prison.

f *Saul* was a degree beyond the ordinary sort of persecutors, and was, as he does acknowledge of himself, eminently injurious, 1 *Tim.* 1. 13. *g* House after house, sparing none. *h* As by the hair of their heads. *i* This to be sure, the *Jews* had yet retained power from the *Romans* to do: All this is but as a foil, to illustrate more the riches of Gods mercy towards *Saul*.

4 * Therefore they that were scattered abroad, went *k* every where preaching the word.

k Now the partition-wall was about to be broken down, and the *Gentiles* to be taken into the pale of the Church; God provides this strange means towards it. The Disciples are forced to fly for their lives out of *Jerusalem*, and have an opportunity to Preach Christ and the Gospel, wheresoever they came: thus God can make light to come out of darkness, and makes *Japheth* to dwell in the Tents of *Sem*, *Gen.* 9 27.

5 Then *l* Philip went down to the *m* city of Samaria, and preached *n* Christ unto them.

l Not the Apostle, but the Deacon of that name; for the Apostles remained at *Jerusalem*, as *ver.* 1. *m* *Samaria* is a name both of a City, and a countrey, so called from the chief City, 1 *Kings* 16. 24. here 'tis taken for that City, or at least a City in that Countrey. *n* The Doctrine of Christ, his miraculous Birth, holy Life and Death, and glorious Resurrection and Ascension, together with Remission of sins, onely by faith in his name, &c.

6 And the people with one accord *o* gave heed unto those things which Philip spake, hearing *p* and seeing the miracles which he did.

o A good preparation towards their Conversion; seeing *faith cometh by hearing*, *Rom.* 10. 17. *p* These Miracles were as so many evidences of the truth he spake; by which he shewed Gods Authority for what he said.

7 For unclean spirits *q*, crying with a loud voice, came out of many that were possessed *with them*: and many taken *r* with palsies, and that were lame, were healed.

q This is frequently mentioned, as *Matthew* 8. 29. *Mark* 1 26. and 3. 11. and 5. 8. *Luke* 4. 41. to shew how loath these evil Spirits are to be forbid, and kept from tormenting and destroying of us; and they are called unclean Spirits, because they delight in sin, and insligate men unto it, which is Spiritual uncleanness, and defile the Soul; *r* And other diseases and infirmities; this was promised, *Mark* 16. 16, 17. that they which believe should cure in Christs name, or by his power.

8 And there was *s* great joy in *t* that city.

s Not onely for the cures wrought upon their bodies; but much more for the word of reconciliation, and Salvation Preached unto their Souls; joy in the Holy Ghost, is one of the effects of the Kingdom of God, *Rom.* 14. 17. *t* The despised *Samaria* rejoyce, and the formerly beloved City of *Jerusalem*, repine at the Gospel; such strange alterations does the free grace of God make.

9 But there was a *u* certain man called Simon, which before time in the same city * used sorcery, * Chap. 13. 6. 8.
and *x* bewitched the people of Samaria, giving out that himself was *y* some great one.

u Magical inchantments, as a wizard: *x* caused them as men in an extasie to be amazed at, and afraid of him. *y* As if he had been God, or at least had some great favour with him, and had received some extraordinary power from him: Ecclesiastical Histories speak much of him, and tell us that he had a Statue set up in *Rome* for him, inscribd *To Simon the holy God*.

10 To whom they all gave heed *z* from the least to the greatest, saying, This *a* man is the great power of God.

z Shewing how general their mis-perswasion was, and no condition is exempt from the grossest mistakes, if not prevented by the grace of God. *a* 'Tis said of this *Simon*, that he gave out himself to be that God, which any Nation held to be the chiefest; and that he was the Messias of the *Jews*, and the God of the *Gentiles*.

11 And to him *b* they had regard, because that of long time he had *c* bewitched them *d* with sorceries.

b They acquiesced in what he said, and yielded obedience unto it; not attending onely to his words with their ears, but with their hearts; so true is that which our Saviour says; *John* 5. 43. *If any man come in his own name, him will ye receive.* These *Samaritans* shall rise up in judgment against most men, who do not thus regard what was said by Christ, and such as he hath sent. *c* Made them as out of their wits, they were not themselves, and could not act their reason. *d* Such wonders as by the permission of God, and Satans power he did.

12 But *e* when they believed Philip, preaching the things *f* concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and *g* women.

e Before they were baptized, being adult and strangers from the Covenant, they must first evidence their right unto it, and profess their Faith in Christ, and testifie their Conversion. *f* The Kingdom of Grace, and the Kingdom of his Glory, which is one and the same, being begun here; but consummated in Heaven hereafter. *g* Women under the Gospel are as capable of this seal of the Covenant as men.

13 Then Simon himself *h* believed also: and when he was baptized, he *i* continued with Philip, and wondred, beholding the *k* † miracles and signs which were done. † Heb. *Signs and great Miracles.*

h *Simon* believed with an Historical faith, that it was indeed true, that our Saviour had done Miracles, and did rise from the dead, but his faith to be sure was dead all the while; neither did he believe with *his heart*, or purpose to live according to the Law of Christ, which is the life of Faith. *i* Kept him constantly company, and was amongst the forwardest of the Professors of Christs faith. *k* Thus the *Magicians* of *Egypt* were brought to acknowledge the finger of God, *Exod.* 8. 19. altho their hearts were hardned.

14 Now when the apostles which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them *l* Peter and John.

l These were sent that they might further confirm the Doctrine which *Philip* had Preached amongst the *Samaritans*; and by Apostolical authority, constitute a Church in *Samaria*.

15 Who when *m* they were come down, prayed *n* for them that they might *o* receive the holy Ghost.

m *Peter* and *John*: *n* In this particular they did not pray for all that believed, amongst whom there were several women, *ver.* 12. Those extraordinary gifts of Tongues, of Prophesying, of working Miracles, &c. See *Chap.* 10. 45.

16 For *p* as * yet he was fallen upon none of them: onely they were baptized *q* in the name of the Lord Jesus. * Chap. 19. 2.

p By which it is plain that the Holy Ghost, as the Author of saving grace, is not here meant, for so he was fallen upon all them that did believe, for faith is the gift of God; but he was not yet bestowed upon them, as the author of those extraordinary gifts mentioned, *Chap.* 2. 38. *q* 1. They were baptized by his authority and commission, *Matth.* 28. 19. 2*dly.* By baptism they now belong unto, and are united with him, *Rom.* 6. 3. *They are baptized into Jesus Christ*, &c.

17 Then

Chap. 8. 6. & 19. 6. 17 Then *r* * laid they *their* hands on them, and they *s* received the holy Ghost.

r That this laying on of the hands of the Apostles was not intended *here*, as any rite whereby the Apostles did *confirm* some, or *ordain* others, seems evident from the context. *s* The power of speaking with tongues, and working of Miracles; which throughout this Book is so often spoken of in this acception.

18 And when Simon saw that through laying on of the apostles hands, the *s* holy Ghost was given, he *u* offered them money,

t Those extraordinary gifts before mentioned; for this appeared visibly and audibly; and by this indeed was signified the great change Gods Spirit makes where he comes. *u* This notorious Hypocrite values these outward gifts; how much more valuable are the inward and Spiritual gifts of God?

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive *x* the holy Ghost.

x Such an extraordinary power of working Miracles, he did not desire, that he might glorifie God, or confirm the truths of the Gospel, (now professed by him) but out of an insatiable desire of gain, and ambition, to keep up his reputation; seeing how the Apostles had done beyond what he was able to do.

20 But Peter said unto him *y*, Thy money perish with thee, because * thou hast *z* thought that the gift of God may be purchased with money. *Mat. 10. 8.

y A formal execration or curse, not onely on his money, but also upon *Simon* himself; but always to be conditional, *viz.* unless he repented. *z* Our hearts are to be watched over; our thoughts may be exceeding sinful, as here, which made his words or desires to be so ill taken.

21 Thou hast neither *a* part nor lot in this matter: for *b* thy heart is not right in the sight of God.

a No Inheritance or share in such a thing as this, to wit, either in the receiving, or conferring the Holy Ghost; or in that eternal Life which we Preach, thou hast no part in it, neither art thou fit to be a Minister of it. *b* The Apostle had the gift of discerning of Spirits, which is mentioned, 1 *Cor.* 12. 10. which might cause the execration in the foregoing verse, and in divers other places of Scripture, 2 *Tim.* 4. 14.

22 *c* Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

c The onely remedy and help in his (otherwise) desperate case: This is not spoken as if it were doubtful, whether true repentance should obtain pardon; but whether *Simon Magus*'s repentance were true. Repentance is a condition, under which God proposeth our pardon, and forgiveness; but it is far from being the cause of it.

23 For I perceive that thou art in the *d* gall of bitterness, and *in* the bond of iniquity.

d The same with gall and wormwood, *Deut.* 29. 18. or gall and bitterness; signifying a very bad constitution, and disposition of Soul or mind, such as may be compared unto that meat, which the gall of any Creature hath corrupted. And for *Simon Magus* to be in the gall of bitterness, is yet worse than to have the gall of bitterness in him; as to be born in sin, which the *Pharises* upbraided the blind man with, *John* 9. 34. denotes more intended thereby, than that he had sin from his birth in him; thus *David* bewails, *That he was shapen in iniquity*, *Psal.* 51. 5. and thus may those expressions of St. *Paul* be understood, of being *in the flesh*, *and being in the spirit*, *Rom.* 8. 9. This also shews, (if any sensible or outward thing could shew it) what a bitter and poisonous thing sin is, no gall so bitter, no poison so deadly. Either the judgment St. *Peter* had threatned to deter him from sin, was this bond, or his sin it self might be rather so called; thus we read of the bonds of iniquity, *Isaiah* 58. 6. One sin is twisted with another; hard to be severed or broken, and draws on judgment powerfully.

*Numb. 21. 7. 24 Then *e* answered Simon, and said * *f*, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

e *Simon Magus* was convinced, that he was indeed such as the Apostles had spake him to be; and knowing them to be powerful with God, he desires this of them. *f* He resigns himself to be a true penitent, being terrified with the threatning of St. *Peter*, *ver.* 20. and probably, fearing the punishment of *Ananias* and *Sapphira* might befall him; which 'tis likely he had heard of.

25 And they when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many *g* villages of the Samaritans.

g Not onely in the chief City, but in the smallest Villages, these great Apostles spend their pains; for so it was promised unto them that they should receive power to do, *Chap.* 1. 8.

26 And the angel of the Lord spake unto Philip, saying, Arise and go toward the south unto the way that goeth down from Jerusalem unto Gaza *h*, which is desert.

h Some speak of two *Gaza's*, one distinguished from the other, by this epithete of desert; but rather there were two ways unto one and the same *Gaza*, and that it was not the City, but the way unto it, which is called desert; by which difference here mentioned, the Angel admonishes *Philip*, not to go the ordinary road; but the more unusual road over the Mountains, which was rarely travelled over; but was now necessary to be gone in, to meet with the Eunuch: God telleth our wandrings, and ordereth our steps.

27 And he arose and went: and behold a * *i* man of Ethiopia, an eunuch of great authority under *l* Candace queen of the Ethiopians, who had the charge of all her treasure, and had * come to Jerusalem *m* for to worship, *Zeph. 3. 10. *John 12. 20.

i The *Ethiopians* were the most despicable unto the *Jews*; and *Homer* calls them, ἐσχατοι ἀνδρων; but God would now shew, that there is no difference of Nations with him; but in every Nation, he that worketh righteousness, shall be accepted, *Chap* 10. 35. *k* In great esteem in Courts, especially to attend on Queens, to avoid all suspicion; here that prophesie was fulfilled, *Isaiah* 56. 4, 5. Tho both in the *Hebrew*, and (anciently) in the *Greek* tongue, an Eunuch signified more largely, *viz.* any attendant in the Chamber. *l* A common to the Queens of that Countrey; as all the Kings of *Egypt* were called *Pharaoh's*, and the Emperors of *Germany* are called *Cæsars*. *m* Being a Proselite, he had been to worship God in that solemn Festival of the Passover.

28 Was returning, and sitting in his chariot, *n* read Esaias the prophet.

n He had some knowledge of the true God, whom he came to worship, and he endeavours after more; and to him that thus hath, shall be given: and they that thus seek, shall find; God will rather work a Miracle, than that any that sincerely desire, and faithfully endeavour to know him, or his will, should be disappointed.

29 *o* Then the spirit said unto Philip, *p* Go near, and *q* joyn thy self to this chariot.

o The Spirit, either by the Ministry of an Angel, as *ver.* 26. or by inspiration immediately by himself. *p* So near that you may speak with him that sits in it. *q* Stick close unto it, and leave it not.

30 And Philip *r* ran thither to him, and heard him *s* read the Prophet Esaias, and said *t*, Understandest thou what thou readest?

r Hastning to obey the Divine command, and coveting to gain a Soul: *s* with a loud voice; 'tis like, to instruct some of his attendants. *t* Without understanding, our reading is but as the tinkling of a cymbal.

31 And he said *u*, How can I, except some man should guide me? and he desired Philip that he would come up, and sit with him.

u A wonderful modesty and humility in so great a man: he takes well *Philip's* interposing, and questioning with him; he acknowledges his ignorance, and desires farther instruction, and condescends to be taught by one so much his inferior.

32 The *x* place of the scripture which was read, was this, He was led as a *y* sheep to the slaughter, and like a lamb *z* dumb before his shearer, so he opened not his mouth:

x Gods Providence is remarkable, that the Eunuch should be reading this very Scripture, which contains so fundamental truths, and which he had most need for to be informed of: The words referred into, are in *Isaiah* 53. 7. whether read in the *Hebrew* tongue, which the Eunuch might have learned of many *Jews* living in *Ethiopia*; or whether they were read out of the Translation of the Seventy, which was then in common use, is not so necessary an inquiry; both being to the same intent and purpose. *y* Christ was indeed as a sheep for his patience; *z* Not opening his mouth to defend his own case; but especially he was as a sheep, in being a Sacrifice for us; the true Paschal Lamb that causeth the destroyer to pass from us; and yet he is our Shepherd too, to supply and preserve us, *Psal.* 23. 1.

33 In his *a* humiliation his *b* judgement was taken

ken away, and who shall declare *c* his generation? *d* for his life is taken from the earth,

a When our blessed Saviour was in his lowest condition, and the utmost degree of his exinanition; his soul being made a Sacrifice for us, and suffering that deserion for a time, we had merited for ever; and his body laid in the grave as in a prison; Then *b* his judgment, the punishment which was inflicted upon him in our stead, was taken away; for he brak the bonds of death, and opened the prison-door: this was foretold, altho in somewhat differing expressions, by the Prophet *Isaiah*, 53. 7, 8. *c* Those that shall be brought forth by this travail of his Soul, are innumerable, or his own Eternal generation; (who could do such great things, as overcame death in stead for us) is inexpressible; but by *generation*, others (more to the scope of this place) understand Christs duration, or abiding, notwithstanding that he died; γενεὰ, does often signifie duration; and thus 'tis an ordinary expression with the Prophet, *Isaiah* 34. 10, 17. *from generation to generation*: now none can comprehend that eternal duration of Christ who dyes no more, *Rom.* 6. 9. and of whose Kingdom there is no end, *Luke* 1. 33. *d* Christ acquired his glory by his suffering; his very exceeding great weight of glory, was indeed wrought for him by his afflictions, (as for us, 2 *Cor.* 4. 17.) his becoming obedient unto the death, was the cause why he was so highly exalted, *Phil.* 2. 8, 9.

34 And the eunuch answered Philip, and said, I pray thee *e* of whom speaketh the Prophet this? *f* of himself, or some other man?

e The modestly inquisitive man, does get understanding; this question, (God so ordering it) brings in the discourse concerning our Saviour. *f* This the Eunuch might well make a question, because *Isaiah* himself suffered much under *Manasses*.

* Matth. 5. 2. 35 Then Philip * opened his mouth, and began at the *h* same scripture, and preached unto him *i* Jesus.

g So they were said to do, when they began to speak of some weighty matter. *h* Shewing that the Prophet in that most signal Prophecy, *Isaiah* 53. could not mean such things of himself, nor of *Jeremy*, or of any other. *i* Things in that Prophecy are applicable unto our blessed Saviour; but to none else.

36 And as they went on *their* way, they came unto a *k* certain water: And the eunuch said, See,
* Chap. 10. 47. *here is* water *, what doth hinder me *l* to be baptized?

k This water is supposed to be a Fountain in a Town called *Bethsora*, or a River called *Eleutherus*, which in that road must needs be passed over; it being otherwise very dry, and water very scarce there. *l* Altho it was not expressly mentioned, *Philip* had informed this Eunuch concerning baptism, its nature, and use, which made him express such desire after it; which else he had not done.

37 And Philip said, If thou believest *m* with all thine heart, thou mayest. And he answered and
* Mar. 16. 16. Joh. 6. 69. 1 Joh. 11. 27. Chap. 9. 20. 1 John 4. 15. and 5. 5. said, I *n* * believe that Jesus Christ is the Son of God.

m A verbal profession is not a sufficient believing, *Rom.* 10. 10. tho we can discern no other, yet God can, and will not be mocked; *Philip* in Gods name requires a faith with all the heart, and not such as *Simon Magus* had, who is said to believe, and be baptized, *ver.* 13. *n* This was the onely thing necessary, either then or now, if rightly understood: The Eunuch was instructed concerning God out of the Law, and was one of them that waited for his Salvation; which here he acknowledgeth to be onely found in Christ, whom he owns to be the Messiah, who made his Soul an offering for sin, *Isaiah* 53. 10. and did bear our griefs, and carried our sorrows, *ver.* 4. and was wounded for our transgressions, *Isaiah* 53. for all these things *Philip* had told him, were meant of our Saviour, which he did believe were so to be understood.

38 And he commanded the chariot to stand still; and they went down both *o* into the water, both Philip and the eunuch; and he baptized him.

o In hot Countries this was usual, to baptize by dipping the body in the water; and to this the Apostle alludes, when he tells the *Corinthians*, 1 *Cor.* 6. 11. that they are washed; but God will have mercy, and not sacrifice; sprinkling being as effectual as washing, and as significative also, representing the sprinkling of the blood of the Paschal Lamb, of which we read, *Exod.* 12. 3. which pre-signified the sprinkling the blood of Jesus, that Lamb of God which taketh away the sins of the world; and our hearts must by it be sprinkled from an evil conscience, *Hebr.* 10. 22. It is not the more or the less of the outward Element, which makes the Sacraments effectual; but they are effectual onely as they are Gods appointment, and attended upon according to his will.

39 And when they were come up out of the water, the *p* Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way *q* rejoycing.

p *Philip* was suddenly, and extraordinarily taken away from the Eunuchs sight and compasy, that thereby the Eunuch might be the more assured of the truth of those things which had been taught by him. *q* The rejoycing was the effect of his faith; being now justified, he had peace with God through our Lord Jesus Christ, *Romans* 5. 1.

40 But Philip was *r* found at Azotus: and passing through, he preached in all the cities, till he came to Cesarea.

r *Philip* was set down by the Spirit at *Asdod* of the *Philistines*, which is called by the *Septuagint Azotus*; names of persons and places, do in tract of time vary. This place had been famous for the Idol *Dagon*, 1 *Sam.* 5. 3. and for being a chief place of the *Philistines*, those enemies to Gods Church; but Christ when he comes, can cast Satan out of his strongest holds: This *Azotus* is accounted thirty four miles from *Gaza*.

CHAP. IX.

A Nd * Saul yet *a* breathing out threatnings and slaughter against the disciples of the Lord, went unto the *c* high priest, * Chap. 8. 3. Gal. 1. 13. 1 Tim. 1. 13.

a St. *Luke* intending a narrative of the wonderful conversion of St. *Paul*, lets us know what manner of person he was before his conversion, that none might despond of the grace of God, who earnestly and heartily seek it. *a* So full of rage within, that the stream was outwardly apparent, which that inward fire had sent forth; nothing less than destruction of the Church is aimed at by its enemies; whilest *Saul* was one of them, he hunted after their pretious life too. *b* Who did usually preside in their great Council, in which they did take cognisance of such matters; the blood of *Stephen* did not quench their thirst, but increased it; they would spill more still.

2 And desired of him letters to Damascus *c* to the synagogues, that if he found any *d* † of this way, whether they were *e* men or women, he might bring them *f* bound *g* unto Jerusalem. † Gr. *Of the way.* So Chap. 19. 23.

c This Council, tho it sate at *Jerusalem*, had a power (whether commanding or recommending) over all the Synagogues within or without *Judea*. *d* This was eminently so called, being the way of God, and the way of Life, and the onely right and true way; any profession, persuasion, or manner of life, is called a way frequently in Scripture, 1 *Kings* 15. 26. *Psal.* 91. 11. *e* It speaks their extraordinary rage, that would not spare the weaker Sex, who are generally spared on that account: *f* Which shews that he carried many with him to the further aggravation of his sin. *g* Where they had power to judge of such things, and out of which it was impossible that a Prophet should perish, *Luke* 13. 33.

3 And * as he journeyed he came *h* near Damascus: and suddenly there shined round about him *i* a light from heaven. * Chap. 22. 6. and 26. 12. 1 Cor. 15. 8.

h He was near to *Damascus* before this wonderful vision, that being struck blind he might be the sooner led thither; as also, that the miracle might be more easily and publickly known, *Damascus* being the chief City of *Syria*; and tho about six days journey from *Jerusalem*, inhabited by many *Jews*. *i* This was done at noon-day, the rather that the light which *Paul* saw, might appear to be beyond that which the Sun gives; and this light was a symbol of that inward light, wherewith his mind was now to be inlightned; as also of the purity of the Doctrine he was to Preach, and holiness of his Life which he was to lead, and most probably it was caused by the glorified body of Christ, which appeared unto him.

4 And he *k* fell to the earth, and heard a voice saying unto him *l*, Saul *m*, Saul, why persecutest thou *n* me?

k *Saul* fell to the earth, struck with the amazing light and terrible voice of Christ; as also with the sense of the presence of God, which he knew was thus reverenced by *Daniel* 8. 17. and 10. 9. *l* The name *Saul* is the rather mentioned, to mind him and us of his persecuting of Christ in his members; as his name-sake had persecuted *David* who was a type of Christ: *m* and 'tis ingeminated or doubled, not onely to rouze and awaken *Saul*; but to testifie the more his love to him, and commiseration of him. *n* Christ was in Heaven, beyond *Sauls* rage; but Christ and his Church make but one body; thus Christ says,

says, I was hungry and thirsty, *Matth.* 25. 35. *And in all their afflictions he is afflicted*, Isaiah 63. 9. but *me* is here emphatically spoken, as if our Saviour had minded him of his great love and mercy to him, in dying and suffering for him; and why then should he persecute him?

5 And he said *o*, Who art thou Lord? And the Lord said, I am Jesus *p* whom thou perse-
* Chap. 5. 39. cutest: * *It is* hard for thee to *q* kick against *r* the pricks.

o *Saul* was in a great consternation and doubting, whether it was God, or an Angel. *p* Tho he did not intend this persecution against Christ; yet our Saviour looks upon the good or evil done unto his members, as done unto himself. *q* This kicking against the pricks is a proverbial speech, taken either from Oxen, or Slaves, whom they used with goads to prick on to their work, which when they kicked against, or opposed themselves to, they did not hurt the goads or pricks, but themselves; so shall all persecutors find that their mischiefs recoil upon themselves; Christ and his members shall be made more glorious by it: This metaphor is common in Scripture, *Deut.* 32. 15. 1 *Sam.* 2. 29. *r* The pricks *Saul* had kicked against, were the Sermons and Miracles of St. *Stephen* and others.

6 And he trembling and astonished, said, *s* Lord,
* Luke 3. 10 Chap. 2. 37. and 16. 30. * What wilt thou have me to do? And the Lord *said* unto him, Arise, and go *t* into the city, and it shall be told thee what thou must do.

s *Saul* being thorowly humbled, and brought to resign himself wholly to God, makes this question, giving up himself as a white paper, for Christ to write what he would upon: He had thought he had done God good service, (as 'tis said many persecutors should think so too, *John* 16. 2.) but he is now powerfully brought off from his obstinacy in that persuasion. *t* *Damascus*, which was near at hand; whether Christ revealed his Gospel now unto him, or in the three days in which he remained blind in *Damascus*, *ver.* 9. is not so certain; but it is certain that he was χειροδιδακτος, taught immediately by Christ himself, as he testifies, *Gal.* 1. 12. and in that without any farther instruction he was baptized, *ver.* 17, 18. yet many things might be left for *Ananias* to confirm him in; and God by this sending of him to *Ananias*, would honour his own Ordinance, and recommend the Ministry and use of means, which are the power of God unto Salvation, *Rom* 1. 16. and thus, tho God could have instructed *Cornelius* by the Angel which appeared unto him, *Chap.* 10. 3. yet he is commanded to send for *Peter*, and to hear from him what he ought to do, *Chap.* 10. 6.

* Dan. 10. 7. 7 And * the men which journeyed with him *u*, stood speechless *x*, hearing a voice, but *y* seeing no man.

u In *Chap.* 26. 14. these men are said to be fallen to the earth as well as *Saul*, which they might at first be, and now rose up; or rather by standing still, here, is onely meant, they being sorely amazed, they remained in the place in which they were, without going forward: Thus the Angel forbid *Lot* and his family, to stay or stand in the plain, *Gen.* 19. 17. meaning that they should hasten forward. *x* The greater difficulty, is to reconcile these words with *Chap.* 22. 9. where it is expresly said, that these men did not hear the voice; but it is there added of him that spake unto *Saul*, so that they might hear the voice of *Saul*, as 'tis said in this place, and wonder whom he spake unto, or what he spake about, they not hearing the voice of him that spake unto him, as in that *Chap.* 22. 9. it is said; and it seems very likely that they should not hear the voice of Christ, for we read not that any of them were converted; and being left in their infidelity, they were in some respects the more undeniable witnesses of a great part of that Miracle: but if it be understood of the voice of Christ in both places, then they might hear it, as 'tis said here, inarticulately, or the noise which that voice made; but not hear it articulately, or so as to understand it, as in a parallel case, *John* 12. 29. The people are said to hear the voice that spake unto Christ from Heaven, yet they heard so confusedly, as that they thought it had onely been thunder: To be sure, they that are converted, and they who are not converted by the word of God, may hear the word; but after a very different manner: they that are converted by it, onely hearing it inwardly, spiritually, effectually. *y* These Fellow-travellers with St. *Paul*, are said to see no man; but the expression here imports their doing their utmost for to see him that spake: thus God made a difference, *Daniel* 10. 7. in the vision we read of there.

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus.

z When he opened his eyes as at other times, when he did rise to see, the glorious light had so dazled him, that he could see nothing; thus *Saul* was, and all men are before their conversion: He had the shape of a man, and of one learned in the Law, when notwithstanding he is blind, and sees or *knows nothing as he ought to know*.

9 And he was *a* three days without sight, and neither *b* did eat nor drink.

a Some have thought that in these three days *Paul* had that rapture into the third Heavens, which he speaks of, 2 *Cor.* 12. 2. but that seems rather to have been afterwards; God would howsoever by this humble and try him, and excite his dependance wholly upon him, and that he might value his restored sight the more. *b* That by fasting he might be more intent in Prayer; for fasting does prepare for Prayer; and therefore fasting and Prayer is so often put together, *Matth.* 17. 21. *Chap.* 13. 3. In those places they could fast longer without prejudice to their health, than amongst us, as and I might add, were more willing to fast for any Spiritual advantage, than we be.

10 ¶ And there was a certain disciple at Damascus, named *c* Ananias, and to him said the Lord in a vision, Ananias. And he said *d*, Behold, I *am here*, Lord.

c He was of good repute for zeal and holiness, as appears, *Chap* 22. 12. but whether he was one of the seventy Disciples which our Saviour sent out, *Luke* 10. 1. as some will have, is not certain. *d* Thereby shewing his willingness to be sent in Gods message, and to do as God should bid him, as *Samuel* to *Eli*, 1 *Sam.* 3. 4.

11 And the Lord *said* unto him, Arise, and go into the street, which is called straight, and enquire in the *e* house of Judas for *one* called Saul * of Tar-
* Chap. 21. 39. and 22. 3. sus: for behold *f*, he prayeth,

e God telleth our wandrings, and knoweth our abode, and mindeth *his*, especially in their sorrows, which was *Sauls* case. *f* He spent those three days spoken of, *ver.* 9. in acts of great humiliation, in which he would also not taste any food; this is revealed to *Ananias*, that he might not fear to go unto him; a great change, is *Saul* also amongst them that pray? A greater wonder than that the other *Saul* formerly was amongst the Prophets.

12 *g* And hath seen in a vision a man named Ananias, coming in, and putting *his* hand on him, that he might receive his sight.

g If this verse be the words of St. *Luke*, continuing the History, then they must be included in a parenthesis, the sense being entire without them; but they seem to be the words of the Lord continued to *Ananias*, telling him, how he had provided for his welcome to *Saul*, contrary to his expectation.

13 Then Ananias answered, Lord, I have heard by *h* many of this man *, how much evil he hath * Ver. 1. done to thy *i* saints at Jerusalem:

h His design and commission could not but be noised abroad. *i* The Disciples of Christ are called Saints, because 1. They are dedicated unto the Lord in their baptism. 2. They are called unto holiness. 3. They did then live holily, and exemplarily. 4. And so must all that hope for any benefit by their being Disciples of Christ, &c.

14 *k* And here he hath authority from the chief priests, to bind all that call on thy name.

k Here *Ananias* shews the strength of his excuse; for flesh and blood cried in him as in *Moses*, *Exod.* 4. 13. send by him whom thou wilt send.

15 But the Lord said unto him, Go thy way:
* Chap. 13. 2. for * he is *l* a chosen vessel unto me, to bear my name *m* before ‡ the Gentiles, and ‖ kings, and *n* the children of Israel. and 22. 21. Rom. 1. 1. Eph. 3. 8. 1 Tim. 2. 7. Rom. 1. 5.

l The whole World is Gods Fabrick, and the Church especially is his house; not onely in the whole World, but in the visible Church there are all sorts of utensils, some for higher, others for meaner uses; *Saul* was to be a vessel unto honour, *Rom* 9. 21. into which the treasures of Gods word was to be put, 2 *Cor.* 4. 7. tho he was but an earthen vessel: *Paul* was indeed chosen by God to Preach the Gospel, *Gal.* 1. 15. To suffer for Christs names sake, 1 *Thes.* 3. 3. *m* This mystery of the calling of the *Gentiles* began now to spread abroad, and to be made more known, which was hid in those promises, *Isaiah* 49. 6. *Jer.* 1. 10. ‡ Chap. 9. 15. ‖ Chap. 25. 22.

16 For * I will shew him how great things he
* Chap. 21. 11. must *o* suffer for my names sake.

o He shall suffer as great things as he ever did cause, or inflict; the hatred of his own Countrey-men the *Jews*, and the fury of the *Gentiles*; see the catalogue of them, 2 *Cor.* 11. 23. And were there ever so many sufferings heaped upon one man? and yet tho all these were foretold unto him, and certainly foreknown by him; yet he would Preach the

the Gospel for all that; much was forgiven him, and he loved much.

* Chap. 22. 12. 17 And * Ananias went his way, and entred
‡ Chap. 8. 17. *p* into the house, and *q* ‡ putting his hands on him, said *r*, Brother Saul, the Lord *even s* Jesus that appeared unto thee in the way as thou camest hath sent me, that thou mightest re-
|| Chap. 8. 15. ceive thy sight, and be || filled with the holy Ghost.

p The house of *Judas* with whom *Saul* lodged, as *ver.* 11. *q* Concerning this, see *Chap.* 6. 6. besides, on what may be said of this imposition of hands elsewhere: The curing of St. *Pauls* blindness, was one reason of putting his hands on him here, for so it was ordinarily done towards the sick or infirm; they laid their hands upon them to heal them, as it was promised that they should do, *Mark* 16. 18. *r Saul* was become *Ananias* his Brother, as professing the same faith, and heir of the same promise with him. *s Ananias* mentions what had hapned to *Paul* in the way, that *Paul* might be assured that he was sent from God, for none else could have told him what had happened.

18 And immediately there fell from his eyes as it had been *t* scales; and he received sight forthwith, and arose, and was baptized.

t As scales of Fish: It was no ordinary blindness, nor from any ordinary cause, and could not have been cured by common means.

19 And when he had received meat *u*, he was strengthened. Then was Saul certain days *x* with the disciples which were at Damascus.

u St. *Paul* could not but be much weakned with his journey, fear, grief, fasting, and constant praying; and now he takes a prudent care of his health, that he might be further enabled for the service of God, to what place soever he should be appointed. *x Saul* is no sooner changed, but he changeth his company and acquaintance; he resorts to none of the *Rabbies* of the *Jews*, but to the Disciples of Christ; he would love any, learn of any, that had Christ for their Master.

20 And straightway he preached Christ in the *y* synagogues, that he is *z* the Son of God.

y The Apostles spake unto the *Jews* first, either that they might convert them, or at least take away all excuse from them. *z* Which doubtless he spake largely unto, tho it be not here expressed; but he had an abundance in his heart, having tasted the power of the grace of God in Christ, and out of his heart his mouth spake.

21 But all that heard *him* were amazed, and said *a*, Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

a This great change is a most unaccountable thing, and might truly cause amazement; but *ex quovis ligno fit Mercurius, cum digitus Dei sit statuarius*, Nothing is too hard for that God in whose hand *Saul's* heart was.

22 But Saul increased *b* the more in strength, and confounded the Jews which dwelt at Damascus *c*, proving that this is very Christ.

b True grace thrives by exercise and opposition: The word here used, many take to be a Metaphor from builders, who in erecting their Fabricks, fit one piece or part to another, and then bring them, and joyn them together; thus St. *Paul* did, in bringing forth, or quoting the promises in the Old Testament, and shewing their exactly being fulfilled in the New Testament, or in the Gospel of our Saviour Jesus Christ; and he spake with such an evidence and demonstration of the Spirit, that he did as 'twere constrain men to be of his opinion: *c* Which was the sum of the Gospel.

23 ¶ And after that *d* many days were fulfilled, the Jews took counsel to kill him:

d God would not presently expose him to conflicts, but inore him to suffer by degrees; as also it pleased God to spare him so long nigh unto that place where he had wrought so great a miracle for him; the sense of which might the more be upon himself and others also, for he continued here three years, as may be seen, *Gal.* 1. 17, 18. excepting onely a journey into *Arabia*.

24 But *e* their laying wait was known of Saul: And they watched the gates day and night to kill him.

e The *Jews*, who stirred up *Aretas* the King of *Damascus* against *Paul*, 2 *Cor.* 11. 32, 33. now began those things foretold, *ver.* 16. to be fulfilled.

25 Then the disciples took him by night, and *f* let *him* down by the wall in a basket.

f As *Rahab* did the spies, *Josh.* 2. 15. and *Michal* did *David*, 1 *Sam.* 19. 12.

26 And * when Saul was come to Jerusalem he * Chap. 22. 17.
assayed to *g* joyn himself to the disciples: but they were *h* all afraid of him, and *i* believed not that he was a disciple.

g To be admitted to intimate fellowship and communion with the Disciples. *h Paul* was sufficiently known by name and face at *Jerusalem*, and many had felt his rage. *i* But how could the Disciples be ignorant of his conversion so long, if it was three years after? as it seems by *Gal.* 1. 17. To answer which, may be considered, 1. The great distance betwixt *Jerusalem* and *Damascus*, (six days journey) 2. The little correspondence betwixt the Kings of those places, *Herod* and *Aretas*. 3. The persecution which was at *Jerusalem*, might hinder the Converts of *Damascus* from going thither. 4. *Paul* might have spent a great part of the three years in his journey amongst the *Arabians*, of which before.

27 But *k* Barnabas took him, and brought *him l* to the apostles, and declared unto them how *m* he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

k Of *Barnabas* mention is made. *Chap.* 4. 36. who is thought to have been *Pauls* Fellow-Disciple under *Gamaliel*. *l* These Apostles, to whom *Barnabas* brought *Paul*, were *Peter* and *James*, as *Gal.* 1. 18. who being the Apostles of the circumcision, or having *Judas* under their charge, were abiding at *Jerusalem*, whilest the other Apostles probably were absent, being founding of Churches elsewhere. *m* Some take these things to have been related by *Paul*, others by *Barnabas*, who testified these things concerning *Paul*.

28 And * he was with them *o* coming in, and * Gal. 1. 18.
going out at Jerusalem.

o Living amongst them, and freely conversing with them; that is, with *Peter*, and *James*, and the rest of the believers, who had now no suspition of him.

29 And he spake boldly in the name of the Lord Jesus, and disputed *p* against the Grecians: but they went about to slay him.

p Hellenists, of which *Chap.* 6. 1. such as were born in foreign parts, but of *Jewish* parents; these *Paul* chose rather to dispute with, because these had raised the persecution against *Stephen*, and *Paul* had furthered them in it; and he was very desirous to unweave that web, and give them an Antidote unto whom he had formerly given Poison; being especially concerned for *their* Souls, whom he had helped to destroy.

30 *Which* when the brethren knew, they brought him down to *q* Cesarea, and sent him forth to *r* Tarsus.

r There were two Towns of this name, one a Coast-Town spoken of *Chap.* 8. 40. the other was called *Cesarea-Philippi*, nigh Mount *Lebanon*. *r* St. *Pauls* birth-place, where amongst his Relations and Acquaintance, they might hope he would be safe.

31 *s* Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were *t* edified, and *u* walking in the fear of the Lord, and in the *x* comfort of the holy Ghost, were multiplied.

s When *Paul* was sent away, against whom they had the greater spite, as having been as zealous a persecutor as any amongst them. *t* The Church is frequently compared to a building, and every believer to the Temple of God, 1 *Cor.* 3. 16. and 6. 19. which God dwells in; from whence this Metaphor is taken. *u* Walking is a progressive motion, and so is building, an adding to a Structure till it come to perfection; which signifies, that these believers increased daily in the knowledge of God, in true Piety and Charity, *&c.* *x* The word also signifies the exhortation of the holy Ghost, such exhortations as were given from God by the Apostles; to be sure, the comforts of the Spirit, are not without our obedience to the commandments of God; and the seems to be given here as the reason why the Churches were edified, and did thus increase; because believers walked in the fear of the Lord; and nothing persuades more effectually to the embracing of Religion, than the holy living of such as make profession of it.

32 ¶ And it came to pass as Peter passed *y* throwout all *quarters*, he came down also to the *z* saints which dwelt at Lydda.

y Where the Disciples that were dispersed had planted Churches. *z* See *ver.* 13. *a* A little Town about the west

west bank of *Jordan*, not far from the *Mediterranean* Sea.

33 And there he found a certain man named *a* Eneas, which had kept his bed *b* eight years, and was sick of the palsie.

a Tis supposed this *Eneas* was a *Jew*, tho now living at *Lydda*; and that St. *Luke* here names him by the name the *Grecians* called him by; he being amongst his own Country-men called *Hillel*. *b* To shew the difficulty of the cure, and greatness of the Miracle.

34 And Peter said unto him, Eneas *c*, Jesus Christ maketh thee whole: arise, and *d* make thy bed. And he arose immediately.

c These words are not a prayer, (tho they were not spoken without *Peters* lifting up his heart to Christ in prayer) but a promise to this sick man of health and recovery, declaring from whom he should receive it, that he might know whom to acknowledge, and thank for it. *d* Our Saviour bids the sick of the palsie to arise, and take up his bed, *Mark* 2. 9. and so he commands the impotent man, *John* 5. 8. Here St. *Peter* bids this Paralyticke to make his bed; which seems more strange, being he was commanded to arise, so that now he should have no need of having his bed made, but 'tis easily answered, that being it was onely intended to shew how fully that he was cured: the making of his bed, did as much prove both to himself and others, that he was recovered, as any thing else could do.

35 And all that dwelt at *e* Lydda, and *f* Saron, saw him, and turned to the Lord.

e Verse 32. *f Saron* is the name of a City, 1 *Chron.* 5. 16. but here it is rather the name of a Countrey, (which the masculine article usually shews) lying between Mount *Thabor*, and the Lake of *Tiberias*, a very-fruitful plain, 1 *Chron.* 27. 29. *Cant.* 2. To the owning of his truth. Error (if in fundamentals) keeps us from God.

36 ¶ Now there was at *g* Joppa a certain disciple named *h* Tabitha, which by interpretation is called Dorcas: this woman was *i* full of good works, and alms deeds which she did.

g A port-town, see *Chap.* 10. 5. These circumstances of places and persons, are set down to evidence the certainty of the History. *h Tabitha*, according to the *Syriack* dialect then in use amongst the *Jews*, and *Dorcas* as the was called among the *Greeks*; it being common for the same person to have two names, one *Hebrew* and the other *Greek*, as *Thomas* who was called *Didymus*, and *Cephas* who was called *Peter*. *i* She was rich in good works, which are the best riches, last longest, and go farthest.

37 And it came to pass in those days, that she was sick, and died: whom when they had *k* washed, they laid *her* in an upper chamber.

k They washed the dead, and anointed them, to fit them for their burying, and especially to shew their hope of the Resurrection; which some think St. *Paul* alludes unto, 1 *Cor.* 15. 29.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent *l* unto him two men, desiring *him* that he would not *m* || delay to come to them.

|| Or, he grieved.

l They sent for *Peter*, that he might come to comfort those that were concerned in the great loss of so good a woman, and it may be not without some hopes of her recovery by a Miracle from St. *Peter*; which is the likelier, because they so much hasten his coming to them. *m* She being already dead, and they preparing for her burial.

39 *n* Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him *o* weeping, and shewing the coats and garments which Dorcas made while she was with them.

n It was strange that *Peter* should be sent for, or that he should go on such an account, *viz.* to raise one that was dead; but God, who had ordered this Miracle for the manifestation of his truth and glory, so wrought in their hearts, that they did this out of faith; tho if others should think to imitate it, it would be but presumption. *o* Here needed no mourning women to be hired; the death of this good woman was a common loss: these coats were made by *Dorcas* in her life time, to cloath the poor and naked with all.

40 But Peter *p* put them all forth, and *q* kneeled down *r* and prayed, and turning *him* to the body, said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

p Peter put them out, that he might pray the more earnestly, without distraction, or interruption; thus *Elisha* shut the door to him, 2 *Kings* 4. 33 when he prayed for the *Shumamites* Son. *q* This his kneeling is mentioned, to recommend reverence in our praying unto God. *r Peter* by his betaking himself unto Prayer, would shew, that he could do nothing by his own power, but it must come from above; and he had every mercy, as much precariously, and by prayer, as any other.

41 And he gave her his hand, and lift her up; and when he had called *s* the saints and widows, presented *t* her alive.

s Such who had sent for him, and now were gathered together, to see what effects his prayers might have. *t* And in perfect health, as all were that were miraculously cured; for the Lords works are perfect, *Deut.* 32. 4.

42 And it was known throughout all Joppa; and *u* many believed in the Lord.

u This cure was wrought, and all the other Miracles were done, to be a means to make the Gospel to be believed, which he published, and was an undeniable proof, that this Doctrine was from Heaven; for none could do such things, unless God were with him, or rather unless God did them by him; So that this Miracle wrought by St. *Peter*, did more good to the Souls of many, than to the body of this relieved woman.

43 And it came to pass, that he tarried *x* many days in Joppa with one Simon a tanner.

x The Miracle had onely prepared them to receive his Doctrine, which *Peter* tarried some time with them, to instruct them in: The Miracle had prepared the ground, and now he takes this season to sow the seed of the word into it.

CHAP. X.

THere was a certain man in *y* Cesarea, called *z* Cornelius, a centurion of the band *a* called the Italian *band*,

y In *Cesarea Palestine*, as it was call'd in contra-distinction to *Cesarea-Philippi*. *z* A *Roman* by his name; which name was ordinarily to be found amongst the families of the *Scipio's*, and *Sylla's*. *a* A Band, answers either to a Regiment amongst us, or to a Legion amongst the *Romans*; (this latter was far greater than the former) It was called the *Italian* Band, as being composed of *Italian* Soldiers, and might be used as a guard of the Proconsul, who dwelt at *Cesarea*; who was that *Felix* we read of, *Chap.* 23. 24.

2 *A b* devout *man*, and one that feared God *c* with all his house, which gave much alms to the people, and prayed to God *d* alway.

b This *Cornelius* was a Proselite of the gate, or such as observed the seven precepts of *Noah* and lived without giving any offence to the *Jews*. *c* It was a very good sign that he feared God, in that he ingaged all his house to do the like, at least outwardly, which was as much as he could do; this was spoken by God in *Abrahams* commendation, *Gen.* 18. 19. *d* He did not neglect the seasons of prayer, especially the time of offering the morning and evening Sacrifice; which by prayer they desired to partake the benefit of, by which Christ our Sacrifice, and his merits were figured unto them; *Cornelius* indeed prayed always, or at all times, taking time in a moral sense, for the seasons and opportunities for such a duty; (as we are commanded to give always thanks, *Eph.* 5. 20.) but he could not pray always, or at all times, taking time in a natural sense; for then he must have neglected all other duties; howsoever, his indeavour was to keep his heart always in a praying disposition.

3 He saw in a *e* vision evidently, about *f* the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius.

e Not in a dream or rapture, but sensibly and plainly. *f* Their ninth hour, was with us about three a clock in the afternoon, being the ordinary time for the evening Sacrifice; and by consequence their time of prayer, *Chap.* 3. 1. And this devout man doth not seek Gods face in vain; *Cornelius* had been faithful in a little, and God would give him much; rather than he should want further instruction, who had improved what he had already; God here sends an Angel, and soon after an Apostle unto him.

4 And when he looked on him, he was *g* afraid, and said *h*, What is it Lord? And he said unto him, Thy prayers *i* and thine alms are come up for a *k* memorial before God.

g The Angel appeared in so great splendor; all admiration hath some fear with it. *h* This is equivolent to

What wilt thou have me to do? And shews that *Cornelius* was prepared to hear the message. *i* Prayer and alms are joyned together in our Saviours discourse concerning them, *Matth.* 6. 1, &c. in the Apostles order about them, 1 *Cor.* 16. 1. Alms are our Sacrifices now under the Gospel, *Phil.* 4. 18. *Hebr.* 13. 16. *k* An allusion to the offering up of incense under the Law; the smoak of the incense did ascend, and so *David* desires that his prayers might ascend to Godward, *Psal.* 141. 2. thus under the Gospel, prayers are resembled to incense, *Rev.* 8. 3. That prayers are said to come up for a memorial, is but the pursuance of the same Metaphor; for *Lev.* 2. 2. the frankincense, *&c.* was the memorial there commanded to be burned; and all this onely to represent unto us, how well-pleasing the prayers of his people are unto God through Christ, and that God keeps in remembrance all those things they thus desire of him, and in his time and measure (which are the best circumstances, bestowes all upon them; but let not prayers and alms, which God here hath put together, be put asunder, and in due time we shall reap.

5 And now send men to *l* Joppa, and call for *one m* Simon, whose surname is Peter:

l A Town that was memorable for *Jonahs* taking shipping there, when he would flee from God, and decline his message, *Jonah* 1. 3. *m* The Angel could have declared the Gospel, and instructed *Cornelius*; but he sends him to *Peter*, God being willing for to honour the means of his own institution.

6 He lodgeth with one *n* Simon a tanner, whose house is by the sea-side: He shall tell thee what thou oughtest to do.

n These particulars, when found true by *Cornelius*, did very much advantage him towards his believing what *Peter* in the name of the Lord did tell him.

7 And when the angel which spake unto Cornelius, was departed, he called two of his *o* houshold-servants, and a *p* devout souldier of them that *q* waited on him continually.

o These Servants doubtless *Cornelius* had instructed, as appears *ver.* 2. and God blesses him with faithful and successful service from them. *p* No condition, or temptation, too hard for the grace of God to overcome; both Centurion and Soldier, are willing to hazard all they had, rather than not to obey God, and come to the knowledge of Jesus Christ. *q* This Soldier for his Religion's sake, and his holy life, was taken into nearer attendance on *Cornelius*; 'tis no small matter to have one near us, that hath power with God.

8 And *r* when he had declared all *these* things unto them, he sent them to Joppa.

r Thus on *Cornelius*'s side, all things are disposed towards his receiving of the Gospel; and the same providence at the same time, disposes all things on *Peters* part towards his coming to publish it: for

9 ¶ On the morrow as they went on their journey, and drew nigh unto the city, Peter went up *s* upon the house-top to pray, about the *t* sixth hour.

s These houses were flat on the tops, and therefore they were commanded to make battlements for them, *Deut.* 22. 8. *Peter* went on the house-top to pray, that he might from thence view the Temple, which was a type of Christ, through whom onely we and our prayers can be acceptable unto God; hence 1 *Kings* 8. 30, &c. there is so often mention made of praying towards the City, and towards the place which God should chuse; this *Daniel* practised, tho upon the hazard of his life, when both City and Temple were ruined, *Dan.* 6. 10. *t* The sixth hour with them is high-noon, or mid-day, and is accounted one of the three times of prayer, (see *Chap.* 3. 1.) and was as the *Jews* say, recommended to them by *Isaac*; howsoever it was the time when they might begin to prepare the evening-Sacrifice; none of these causes need to be assigned, for doubtless this blessed Apostle did watch unto prayer, 1 *Pet.* 4. 7. and desirously laid hold upon all opportunities to pour out his Soul unto God.

10 And he became *u* very hungry, and would have eaten: but while they made ready, he *x* fell into a trance,

u He might be more than ordinarily an hungred; to fit or suit the vision, which is hereafter mentioned. *x* The most excellent way of Gods manifesting himself unto man, is by a trance: (and they reckon seven ways, in which God makes himself known unto man) but what this trance was, is diversly expressed: 'tis certain, that in it the Soul was as it were absent from the Body, drawn off from the perception of earthly and sensible things, and enabled unto the perception of Heavenly Mysteries; in such an extasie was St. *Paul*, 2 *Cor.* 12. 2. and St. *John*, *Rev.* 1. 10. who is therefore said to be *in the spirit*.

11 *y* And saw heaven *z* opened, and a certain *a* vessel descending unto him, as it had been a great sheet *b*, knit at the four corners, and let down to the earth:

y Either visibly to his corporal eyes, as to St. *Stephens*; or rather mentally, more suitably to the rapture mentioned in the former *verse*. *z* Which might signifie, that Heaven that was shut to the children of men by the first *Adam*, was now by Christ the second *Adam*, opened to all believers. *a* This word is taken for any utensil, commonly used about the house; and with the sheet here spoken of, bears an Analogy to a Table, and Table-cloath amongst us; *b* So gathered up or knit, that the Vyands, *verse* 12. might not fall down. And this *Cornelius* saw to come from Heaven, to shew the liberty of taking him, and other *Gentiles* into the Church, and come from thence onely.

12 Wherein were all manner of four-footed beasts of the earth, and *c* wild beasts, and creeping things, and fowls of the air.

c As well unclean beasts, such as were forbidden by the Law; as clean, such as by the Law might be eaten.

13 And there came a voice to him, Rise, Peter; *d* kill, and eat.

d Of that thou seest, without any exception, whether they be clean, or (formerly) unclean creatures: The moral of which command is, that he might now converse with *Jews* and *Gentiles* indifferently, and Preach unto these also the word of Life.

14 But Peter said, Not so, Lord *; for I have never eaten any thing that is *e* common or unclean. * Lev. 11. 4. Deut. 14. 7.

e These words may signifie one and the same thing, and the latter explain the former; shewing that those things are said to be common, which the Law by forbidding them, had made unclean: Others make some difference; and by things common, understand all sorts of creatures, which were forbidden to the *Jews*, but were commonly fed upon by all Nations round about them: and by things unclean, they understand such as by accident became so, as when any of the creatures permitted for use, was strangled.

15 And the voice *spake* unto him again the second time *, What God hath cleansed, *that f* call not *thou g* common. * Mat. 15. 11. Rom. 14. 17, 20.

f Do not make in thy esteem, or practice, as common: 1 Tim. 4. 4. *g* that is, polluted: The *Jews* did imagine, that by unclean creatures, were meant the *Gentiles*, (as by clean creatures they would have themselves to be understood) howsoever they opposed *Common* unto *Holy*; indeed a holy man is (as they called him) a singular man: 'twas God that cleansed *Cornelius*, turning him from Idolatry, to the worship of the true God, from darkness unto light. Tit. 1. 15.

16 This was done *h* thrice: and the vessel was received up again into heaven.

h Whereby this great mystery of the conversion of the *Gentiles*, and taking them into the Church might be the more confirmed, and fixed in St. *Peters* mind.

17 Now while Peter *i* doubted in himself what this vision which he had seen, should mean; behold *k*, the men which were sent from Cornelius, had made enquiry for Simons house, and stood before the gate,

i Recollecting himself; for the vision had so affected him, that it had put him into a kind of extasy, out of which when he came unto himself, *k* the two Servants and the Soldier which *Cornelius* had sent,

18 And *l* called, and asked whether Simon which was surnamed Peter, were lodged there.

l Being strangers, they address themselves to such of the house as came to the door.

19 ¶ While Peter *m* thought on the vision, the *n* spirit said unto him, Behold, three men seek thee.

m Set himself to meditate upon that he had seen, and heard. *n* The holy Spirit informs him further. Thus whosoever meditates carefully upon what he hears from Gods word, God will never leave him without sufficient instruction.

20 *o* * Arise therefore, and get thee down, and go with them *p*, doubting nothing: for I have sent them. * Chap. 15. 7.

o Immediately put thy self upon the journey. *p* Spend no time in disputing within thy self, because that they, unto whom thou art sent for, are not *Jews*.

21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold,

hold, I am he whom ye seek: *s* what *is* the cause wherefore ye are come?

s Peter being in no small consternation, and not perfectly knowing whither all this tended, makes the more exact enquiry.

22 And they said, Cornelius the centurion *t*, a just man, and one that *u* feareth God, and of good report among all the nation of the Jews, was *x* warned from God by an holy angel, to send for thee into his house, and to hear words of thee.

t That they might speed in their message, they labour to prevent all prejudice *Peter* might have against *Cornelius*, who was a *Gentile* by title; telling him, 1. That he was a just man, (as is said of *Joseph*, *Matth.* 1. 19.) 2. That he *u* worshipped the true God, the same with the *Jews*, and not the false gods of the *Gentiles*. 3. That he was reputed a pious and good man, and so it would be no disparagement to the Apostles to go unto him. *x* This argument St. *Peter* could not deny, When Gods command is evident his people are determined, and resolved.

23 Then called he them in, and lodged *them*. And *y* on the morrow Peter went away with them, and certain *z* brethren from Joppa accompanied him.

y He delays not to obey the Heavenly vision; but as *Abraham* took his journey the very next morning after that he had received the command, *Gen.* 22. 3. so did *Peter* here, and *bis dat, qui cito dat*, he doubles his obedience, that obeys speedily and chearfully. *z* These Brethren were six in number, as *Chap.* 11. 12. who might undertake this journey, 1. Out of respect to *Peter*, to accompany him. 2. Being moved at the extraordinary visions that were spoken of; but especially, 3. disposed by the Providence of God to accompany St. *Peter*, that they might testifie the grace of God that was come unto the *Gentiles*, when it might be afterwards questioned.

24 And *a* the morrow after they entred into Cesarea: And Cornelius waited for them, and had called together his *b* kinsmen and *c* near friends.

a Joppa was about fifteen Leagues from *Cesarea*, so that the next day after they set out, they might easily come from Joppa thither. *b* His Relations. *c* And such as he had the greatest love and kindness for, he thought that he could not express it better, than by giving them an opportunity to hear the word of Life, and to gain instruction for their Souls; and probably, those here spoken of, were reckoned as friends, and near friends by *Cornelius*; because they were such as with him had forsaken all *Pagan*-Idolatry, and were worshippers of the true and Living God.

25 And as Peter *d* was coming in, Cornelius met him, and fell down at his feet, and *e* worshipped *him*.

d Into *Cornelius* his house, for he hastned to meet with him. *e* *Cornelius* worshipped with the most humble, civil worship; but he could not think him to be God, and therefore he did give him no Divine worship, he having forsaken the Idolatry of the *Gentiles*; but might perhaps think him to have been an Angel, and intended to worship him accordingly, for which he is blamed in the following verse.

26 But Peter took him up, saying *f* *, Stand up; I my self also *g* am a man. * Chap. 14. 14. Rev. 19. 10. and 22. 9.

f It is certain that *Peter* did think this worship *Cornelius* gave him, to have exceeded; and here he blames him for it; telling him, he *g* was but a man like unto him, and he needed not give any further reason of his reproof, for man must adore, but by no means may be adored; no, nor take too much honour unto himself.

27 And as he *h* talked with him, he went in, and found many that were come together.

h They went talking together into the house; probably, of the goodness of God that they should be directed so happily unto one another; for they could not but see, and acknowledge God in it.

28 And he said unto them, Ye know how * that it is an unlawful thing for a man, that is a Jew *i*, to keep company with, or come unto one of another nation *: but God hath shewed me, that I should not call any man common or *k* unclean. * John 4. 9. Act. 18. 28. * Chap. 15. 7. Ephes. 3. 6.

i God himself did erect a partition-wall betwixt his people, and other Nations, *Jews* and *Gentiles*; hence by Gods own command, the *Jews* might not have any familiar converse with the *Gentiles*, especially; they might not marry with them: The *Jews* themselves had made this partition-wall much larger, and they held it unlawful to eat with any of the *Gentiles*, or to go so much as into their houses; hence that objection made upon this occasion against St. *Peter*, *Chap.* 11. 3. *k* No man is now unclean by any ceremonial uncleanness, because he is not circumcised, or because he is not sprinkled with the blood of bulls, *Hebr.* 9. 13. yet sin hath defiled the whole mass of man kind, and they are equally by nature morally unclean.

29 Therefore came I *unto you* without *l* gainsaying, as soon as I was sent for *m*: I ask therefore, for what intent ye have sent for me?

l Or delay. *m* *Peter* did in a great measure know the business he came about, partly by the vision, and its interpretation; partly, by what he might have heard from them, that *Cornelius* sent for him, unto whom *Cornelius* had declared the whole matter, as we find *verse* 8. yet *Peters* question is but necessary, for to give *Cornelius* an opportunity to acquaint his friends, who were met there, with all that had passed.

30 And Cornelius said *n*, Four days ago I was fasting until this hour, and at *o* the ninth hour I prayed in my house, and behold, a *p* man stood before me in *q* * bright clothing. * Mat. 28. 3. Mark 16. 5. Luke 24. 4.

n *Cornelius* does not intend to declare by this, how long he had fasted; but he tells him, when he being fasting, saw the vision, which was four days before; at the same time of the day. *o* The ninth hour, which was a time of prayer, it being the time of offering the evening-Sacrifice, see *Chap.* 3. 1. *p* A man in appearance, but an Angel indeed, as in the 3. verse. *q* Why Angels appeared in bright or white raiment. See *Chap.* 1. 10.

31 And said, Cornelius, thy prayer is heard, and thine *r* alms are had in remembrance *s* in the sight of God

r Of which, see the 4. verse. *s* Unto which, not onely the outward gift, but the inward affection is visible; and this is peculiarly in the sight of God, the other may be seen also by men.

32 *t* Send therefore to Joppa, and call hither Simon whose surname is Peter; He is lodged in the house of *one* Simon a tanner, by the sea-side; Who, when he cometh, shall speak unto thee,

t The substance of this verse, is in the fifth and sixth verses before-going; *Cornelius* might say this to excuse his sending for *Peter*, being a stranger to him; as also to encourage *Peter* to speak in such a matter, as God had appeared in.

33 *u* Immediately therefore I sent to thee; and thou hast *x* well done that thou art come. Now therefore are we all here present *y* before God, *z* to hear all things that are commanded thee of God.

u As an hungry Soul delays not to send for food, as soon as he knows where to have it. *x* Which does not onely approve of St. *Peters* coming; but thank him for it. *y* We will set our selves to attend to thy words, as if we saw God looking upon us; whom we call to witness that we are ready to do whatsoever he shall require of us: Thus it becomes every one that would profit by the word of God, to attend upon it; men do not behave themselves as before God, and therefore they injoy nothing less than God in an Ordinance, and are as if God had taken no notice of them.

34 ¶ Then Peter *z* opened *his* mouth, and said, * Of a truth I perceive that God is no *a* respecter of persons: * Job 30. 19. Gal. 2. 6. Col. 3. 25.

z An expression used (as formerly) in matters of great moment, as *Matth.* 5. 2. *a* God does not accept of one because he is a *Jew*, and respect another because he is a *Gentile*; tho St. *Paul* being prejudiced by his Education, had been carryed along with that error of the *Jews*; against which notwithstanding, God had declared himself even unto them, *Deut.* 10. 17. which is also confirmed unto us in the New Testament, *Rom.* 2. 11. 1 *Pet.* 1. 17. so that our being of any Nation, or any condition, rich or poor, honoured or despised; as the one side recommends us not unto God; and on the other side, it will not hinder us from being accepted with the Lord.

35 But in *b* every nation he that *c* feareth him, and worketh righteousness, is accepted with him.

b Even tho *Romans*, or *Italians*, of which Nation *Cornelius* was, and might probably be worse thought of by the *Jews*, because they supposed themselves to have been hardly used by them. *c* These two particulars include the observation of both Tables of the Law: The fearing of God comprehends piety, that is, the true worship of the true God; and working righteousness, includes all the duties to our neighbour; and both describe a truely good, and

and holy man, such as *Cornelius* was; unto whose case this is to be applied.

36 *d* The word which *God* sent unto the children of Israel, preaching peace *e* by Jesus Christ He is Lord of all.

d The word of reconciliation betwixt God and man, not onely betwixt God and the *Jews*, but betwixt him and the *Gentiles* also; he had sent unto *Israel* by his Prophets formerly, *Isaiah* 57. 19. God is said to create peace to him that is afar off; *the Gentile*, as well as to him that is near, *the Jew*, *Psal.* 72. 7, 8. *Isaiah* 49. 6. and that Salvation was not limited to the *Jews* onely, might be known unto them by the examples of *Melchisedech*, *Job*, and *Naaman*, who did no ways belong unto them; but this was now more manifest: God Preaching this peace betwixt himself, and all Nations indifferently by Christ, 1. In his own person Preaching this, *Matth.* 8. 11, 12. and telling them that by his death he would draw all men unto him, *John* 12. 32. 2*dly*. This peace is Preached to be had by Christ, or onely through Christ; by the Angels themselves, *Luke* 2. 14. And 3*dly*, by all the Apostles and Ministers of the Gospel, *Eph.* 2. 13, 14. speaking to the *Gentiles*, St. *Paul* says, Ye who were afar off, are made nigh by the blood of Christ; and it was their constant Doctrine, that there was no name under Heaven by which men could be saved, but the name of Christ, *Chap* 4. 12. and that it was all one whether they were *Greeks* or *Jews*, *&c.* but *Christ* is all, *and in all*, *Colos.* 3. 11. so that in this Doctrine, there is an exact harmony betwixt the Old and New Testament, the Prophets, and the Apostles. *e* Christ is Lord, not of the *Jews* or one people onely; but of the *Gentiles*, all Nations also, as *Mat.* 28. 19, 20. *Rom.* 3. 29.

37 *f* The word *I say* you know, which was published throughout all Judea, and * began from Galilee *g*, after the baptism which John preached.

* Luke 4. 14.

f They had heard of the Doctrine of the Gospel by common fame and report, (which could not but spread abroad) all might know that Christ and his Apostles did Preach, tho these might be ignorant of the particular Doctrines which they taught, and which *Peter* was now sent to instruct them in; or by *the word*, (in an usual hebraism) the matter of the Gospel may be meaned, as the Life, Death, and Resurrection of our blessed Saviour, which they could not but have heard several reports of: *g* Who, as the *Elijah* which was promised, *Malachi* 4. 5. was the forerunner of the Lord.

38 How God *h* anointed Jesus *i* of Nazareth with *k* the holy Ghost, and with power, who went about *l* doing good, and healing all *m* that were oppressed of the devil: *n* for God was with him,

k It was usual to anoint their Kings, Priests, and Prophets, unto all which Offices Christ was anointed by his Father; hence called Christ, as in the Old Testament the Messiah. *i* The Apostle is not ashamed of this name, tho given to our Saviour by way of contempt; he gloried in the cross of Christ. *k* Christ was indued with the Almighty Spirit of God, and with the power of it. *l* All the miracles our blessed Saviour wrought, were works of mercy, for the benefit and relief of those upon whom he wrought them; he could have wrought miracles to destroy and ruine such as would not believe in him, which he was often provoked unto; (nay, his Apostles would have had him but to permit them by fire from Heaven to destroy the *Samaritans*, *Luke* 9. 54. and he would not.) *m* The deliverances our Saviour so often wrought upon such as were possessed of Devils, was to shew unto them that he was come to destroy the works of the Devil, and to cast him out of the Souls of men, who were Spiritually possessed by him, which also our Saviour did, so that it was a happy calamity for them, which brought them to Christ. *n* God was with our Saviour, 1. By his might and Power doing such miracles. 2. In his extraordinary love to him, *Matth.* 3. 17. and always hearing of him, *John* 11. 42. and also, 3. God was with Christ, ὑποστατικῶς, in the fulness of the Godhead, *Colos.* 2. 11.

39 And we are *o* witnesses of all things which he did both in the land of the Jews, and in Jerusalem; *p* whom they slew and hanged on a tree:

o The Apostles, whom Christ had chosen to go in and out with him, and to be eye and ear-witnesses of all that was done by him, or against him. *p* Their killing of our Saviour, is the rather here spoken of, to shew how rightfully the *Jews* were now to be forsaken, and that they had no cause to complain of the calling in of the *Gentiles*, being themselves had in such a manner rejected Christ; but especially, that they who were here met, and we, all might consider, how much it cost our blessed Saviour to deliver us from sin, and hell, *Gal.* 3. 13. He was made a curse for us, as *Deut.* 21. 23. that the blessing of *Abraham* might come upon us, *Gal.* 3. 14.

40 Him *q* God raised up the third day, and *r* shewed him openly.

q Left these *Gentiles* be deterred from believing in Christ, and take offence at his Cross: St. *Peter* Preached unto them the Resurrection, which suddenly and powerfully followed. *r* And this he tells them was unquestionable, as appeared by all the ways that any thing can be proved by; Christ was seen, and heard, and felt after his Resurrection, as the beloved Disciple tells us, 1 *John* 1. 1. and manifested his victory over death for us.

41 *s* Not to all the people, but unto *t* witnesses, chosen before of God, *even* to us, who did eat *u* and drink with him after he rose from the dead.

s Christ after his Resurrection appeared not to the wicked *Jews*; for being to suffer no more, his enemies were not vouchsafed a sight of him; and thus he did not manifest himself unto the world, *John* 14. 22. *t* These witnesses were the Apostles, who were chosen by God himself immediately; and the vacancy supplied by lot, which was at Gods direction, *Chap.* 1. 24, 26. The metaphor here used is taken from the ordinary way then in use of chusing men into offices, which is here alluded to. *u* Thou in the Gospel-History, we do not read that our Saviour drank after he rose again; yet it is sufficiently implied, being he did eat, and make a meal with his Disciples, *Luke* 24 30, 42, 43. *John* 21. 12. and eating is put in Scripture for the whole refection, *Mat.* 15. 2. compared with *Luke* 7. 36.

42 And he *x* commanded us to preach unto the people, and to testifie that it is * he which was ordained of God *to be y* the judge of *z* quick and dead.

* Chap. 17. 31.

x Our Saviour gave this charge to his Apostles before his Ascension, *Matth.* 28. 19. *Mark* 16. 15. *Luke* 24 27. and foretold that they should execute this his charge, *Chap.* 1. 8. *y* That God hath ordained to judge the world by Jesus Christ, Scripture abundantly testifies, *John* 5. 26, 27. 2 *Tim.* 4. 1. 1 *Peter* 4. 5. And this is here spoken of the Apostle, and was given in charge by our Saviour to be principally Preached of by them all, because the Resurrection of Christ, and the glory of his Kingdom in this world, is clouded by the blindness and hardness of men: as also, because it is of the greatest concernment unto all, that at any time hear the word of God, to be persuaded of this, that Christ, whose Gospel and word they hear, will judge them according unto it. *z* Such as shall be alive at the coming of our Lord to judgment, 1 *Thes.* 4. 15.

43 * To him *a* give all the Prophets witness, that through *b* his name whosoever believeth in him, shall receive remission of sins.

* Jer. 31. 34. Micah 7. 18.

a This our Saviour had told his Apostles, which St. *Peter* here Preaches to his Auditors: It was included in the very first promise recorded by *Moses*, *Gen.* 3. 15. *The seed of the woman shall break the serpents head*; and so continued through all ages of the Church, to be manifest in such degrees as it pleased the wisdom of God to make it known; 'tis certain that all the ceremonial Law concerning Sacrifices, did testifie this very thing; for by it, it did appear, that without shedding of blood there was no remission of sin, as *Heb.* 9. 22. and 'tis manifest by the light of nature, that the blood of *bulls and goats*, *could not take away sins*, as Heb. 10. 4 *c* But through Christs name, for his sake, and by vertue of his merit, who died *for our sins*, *and rose again for our Justification*, Rom. 4. 25. *We shall receive remission of sins*, Heb. 9. 13, 14.

44 While *c* Peter yet spake these words *d*, the * holy Ghost fell on all them which heard the word.

* Chap. 4. 31. and 8. 15, 16.

c That God might miraculously shew his approbation of what *Peter* had said, and to assure *Peter* of the real Conversion of these *Gentiles*, which all the *Jews* did make such a difficulty to believe. *d* Such *fiery tongues* in a visible shape, as had appeared unto the Apostles, *Chap.* 2. 3. whereby the inward powerful effects of the Spirit upon their hearts, was signified what wonderful effects had this short Sermon? And doubtless, were practisers but as sincere, and hearers as intent, now a days, as then, we should find that the hand of the Lord is not shortned.

45 And *e* they of the circumcision which believed, were astonished, as many as came with Peter, because *f* that on the Gentiles also was poured out the gift of the holy Ghost.

e Such as were not onely themselves circumcised, but born of circumcised parents, who are thus called, *Gal.* 2. 12. *f* These not minding, or understanding the many predictions of the calling of the *Gentiles*, thought that Christ was onely promised unto the *Jews*; and were amazed to see now

now such an Argument as might convince them to the contrary. *g* Pouring out, speaks the abundant measure in which the Holy Ghost was given unto them.

46 For they heard them speak with *h* tongues, and magnifie God. Then *i* answered Peter,

h With variety of Languages, or strange Tongues, as in the day of Pentecost, *Chap.* 2. 6. *i* An ordinary *Hebraism* for speaking, tho the first part of any Discourse. And *Peter* knowing that this miraculous Fiery Tongues did shew, that these Men did partake of the same Spirit from whom the Apostles had received them, he makes an inference from thence.

47 *k* Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

k This question, as *Chap.* 8. 36. is without question, and denies that any can forbid Water, that is in order to Baptize such as these. As if the Apostle had argued thus; They that have the Grace signified or promised, have a right unto the Seal of the promise: But these *Gentiles* have the Grace signified or promised in Baptism; they had the inward part, and therefore the outward part could not be denied unto them. He that hath the Inheritance, may claim the Writings, Wax, and Parchment that belong unto it.

48 And he commanded them to be baptized in the name of the Lord. Then prayed *m* they him to tarry *n* certain days.

m That is, in the Name of our Saviour. But this does not imply, but that they were Baptized according to our Saviours prescription, *Matth.* 28. 19. but the *Jews* by their Baptism, they were become the Lords, (and had given up their names to *Jesus Christ*) under which Title the Lord, not only our Saviour, but the *Father* who Anointed him, and the *Spirit* by whom he was Anointed, is to be understood. *m Cornelius* and the rest of his Friends, which he caused to be present. At their entreaty *Peter* and others that came with him (as *Acts* 11. 3.) tarried there, that they might further instruct, confirm, and comfort them: (as the best have ever need to learn, and to grow in Grace and Knowledge) and by this *Peter* shewed that he looked upon himself and others as not bound to observe those Precepts (of the Wise Men, as they called them) forbidding them all familiarity with the Uncircumcised.

CHAP. XI.

AND the apostles *o*, and brethren that were in Judea, heard that the *p* Gentiles also had received the word of God.

o The rest of the Believers, who had not only one God to their Father, but one Church to their Mother, and were born of the same Spirit, and were fed by the same Milk of the Word of God. *p* This was a most incredible thing unto them who were of the Seed of *Abraham* according to the Flesh, and were not acquainted with that Mystery that *Abraham* should have a Seed of his Faith, upon whom all the Promises were entailed. These looked upon the *Gentiles* as most execrable persons, such as the Apostle describes *Ephes.* 2. 12. that had no hope, and were without God, and therefore no less than a Miracle, and that well attested, as this was, could make them change their Opinion.

2 And when Peter was come up to Jerusalem *q*, they * that were of the circumcision contended with him,

* Chap. 10. 45.

q They were such *Jews* as conversed with them of the Church, and argued against them for taking in the *Gentiles* into any fellowship with them. But it may be that the believing *Jews* might for a time be very weak, and offended at it, until they were further satisfied by the following Relation of St. *Peter*. Till then they disputed and brought what Arguments they could against it.

3 *r* Saying, Thou wentest in to men uncircumcised, and didst eat with them.

r This is the Objection they make against *Peter*, That contrary to the Tradition of their Elders, and *Precept of their Wise Men*, he had familiarly conversed with the *Gentiles*. See *Chap.* 10 28. this they look upon as Piacular, although no conversation in order to the gaining of the *Gentiles* unto God, was ever forbidden; but only such as might withdraw the *Jews* from God.

4 But Peter *s* rehearsed *the matter* from the beginning, and expounded *it* by order unto them, saying,

s This great Apostle condescends to the least and weakest amongst them, and gives an Account of what he had done, and the Reasons that moved him unto it, if by any means he might gain some, and confirm others.

5 * I was in the city of Joppa praying, and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners, and it *t* came even to me.

* Chap. 10. 9, &c.

See this whole Narration spoken to in the foregoing Chapter. *t* To shew that he was especially concerned in this Vision, it being for his instruction and regulation.

6 Upon the which when I had *u* fastened mine eyes, I considered, and saw four footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

u It speaking his great intention of mind upon it; God so ordering of it, that it might leave the greater impression upon him.

7 And I heard a voice saying unto me, Arise, Peter, slay, and eat.

x He might now use them without any distinction indifferently.

8 But I said, Not so, Lord: for nothing *y* common or unclean hath at any time *z* entred into my mouth.

y St. *Peter* here avoucheth, that he had lived in this ceremonial Righteousness, tho he thought himself far from being justified thereby. *z* He abstained from all the appearances of that Evil.

9 But the voice answered me *a* again from heaven, What God hath cleansed, *that* call not thou common.

a This is twice spoken to St. *Peter*, that it might be the more unquestionable with him and others: it seeming otherwise very strange; and it may be therefore twice by St. *Luke* recorded.

10 And this was done *b* three times: and all were drawn up again *c* into heaven.

b For the same reason but now mentioned, That God might more abundantly manifest this Mystery of the calling in of the *Gentiles*, which had been so long hid. *c* All this was from Heaven; unto which also it tended, namely, to bring the *Gentiles* thither.

11 And behold, immediately there were *d* three men already come unto the house where I was, sent from Cesarea, unto me.

d So many sent: and such a journy willingly undertaken, for to gain Instruction in the way of Life.

12 And * the Spirit bade me go with them, nothing doubting: Moreover, these *e* six brethren accompanied me, and we entred *f* into the mans house:

* Chap. 10. 19. & 15. 7.

e Whom they might hear testifie in the same thing, that in the mouths of so many it might be established. *f* This Man meant, is *Cornelius*, concerning the entry into his House, and converse with him, the doubt or controversie was that he was now speaking to.

13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter:

g Who by reason of his appearing a Man, is in *Chap.* 10. 30. called a Man.

14 Who shall tell thee *h* words, whereby thou, and all thy house shall be saved.

h God promises that upon his obedience to this Oracle, in sending for *Peter*, he should tell him those things that were necessary to be known. *i* By him and his whole Family unto their Salvation. Whatsoever was formerly the case of such as obeyed the Precepts of *Noah* (as they were called) after Christ is come, and Preached unto the World, there is no other way unto Salvation, but through him.

15 And as I *k* began to speak, the Holy Ghost fell on them *l*, as on us at the beginning.

k Whilst *Peter* was speaking, as *Chap* 11. 1. *l* the Holy Ghost fell on them, as in the day of Pentecost, *Chap.* 2. 4. he had fallen on the Apostles, either visibly by Fiery Cloven Tongue; or rather by extraordinarily enduing them with the Gift of Tongues; enabling the most illiterate amongst them to speak in any Language, needful for any to understand, towards their Salvation.

16 Then remembred I the word *m* of the Lord, how that *n* he said, * John indeed baptized *o* with water; but * he shall ye baptized with the Holy Ghost.

* John 1. 26. * Isa. 44. 3. Joel 2. 28. & 3. 18.

m Of Christ, who is every where so called. *n* But these words seem rather spoken by St. *John* himself, *Matth.* 3. 11. *Mark* 1. 8. which makes no difference. For, First, Whatsoever a Disciple of Christ says in his Name, it is as if it were

were spoken by himself. *He that heareth you, heareth me.* But, Secondly, Tho this was spoken by the Baptist, it was spoken by our Saviour also, *Chap.* 1. 5. *o* By which the great difference is implied betwixt outward Baptism (Administred by whomsoever, tho the Baptist himself) and the inward Baptism of the Holy Ghost; which, as Fire, separates powerfully the skum and drofs of sin from us.

∴ The extraordinary Gifts of the Spirit.

17 *p* Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ, what was I that I could withstand God?

p The Apostles Argument is cogent: They who have the Grace signified by Baptism, ought to have the Seal of that Grace; but the *Gentiles* had the Grace signified by Baptism. Or they who have the inward Baptism, may not he denied the outward. As he that hath a right to an Inheritance, cannot without Injustice be denied the Writings and Seals thereunto belonging. *q* To deny Baptism unto any, unto whom it doth belong, is to withstand God, and to keep back the Token of Gods Love from such unto whom it is sent.

18 When they heard these things, they *r* held their peace, and glorified God, saying, Then hath *s* God also unto the Gentiles granted repentance *t* unto life.

r They were fully satisfied with the reason St. *Peter* had given them of his admitting the *Gentiles* unto Baptism, and fellowship with him. Wisely inferring from what *Peter* had said, That it was of God, what he had done, who was to be acknowledged in it. *s* Repentance is the Gift of God, as well as Faith, or any other Grace, 2 *Tim* 2. 25. nor can the greatest guilt affect the heart with true godly sorrow, until God hath quickned it. *t* It is called Repentance unto life, because God hath appointed that it should precede our entrance into life.

19 ¶ * Now they which were *u* scattered abroad upon the persecution that arose about Stephen, travelled as far as *x* Phenice, and *y* Cyprus, and *z* Antioch, preaching the word to none but unto the Jews only.

* Chap. 8. 1.

u So true hath it been from the beginning of the Gospel, that *sanguis martyrum est semen Ecclesiæ.* St. *Stephens* death, and the persecution upon it, was a great means of disseminating the Gospel. Thus all things work for good. *x* The Country about *Tyre*. *y* An Island in the *Mediterranean* Sea. *z* The *Metropolis* of *Syria*. This explains what was briefly said, *Chap.* 8. 4. and shew'd what places the Disciples were scattered into, and Preached in. They preached to the *Jews* only because they were not yet persuaded of the calling of the *Gentiles*; God suffering them to be enlightned by degrees.

20 And some of them were *a* men of Cyprus, and Cyrene, which when they were come to *b* Antioch, spake unto the *c* Grecians, preaching the Lord Jesus.

a They were such as were born in *Cyprus* and *Cyrene*, but had their habitation in *Jerusalem*; and now upon the Persecution there, fled unto *Antioch*. *b* Which by this means in time became the *Jerusalem* of the *Gentile*-Christians, whither their greatest resort was. *c* Here they of the dispersion taught not only such *Hellenists* as are spoken of, *Chap.* 6. 1. who were born of *Hebrew* Parents, tho living out of the Country of *Judea*; but such also amongst the *Gentiles* (who are generally called *Greeks* since *Alexander's* time, who conquered all those Nations round about, and brought in his own Language amongst them) who forsaking Idolatry, and worshipping the True God, were called Σεβόμενοι, *Devout or Religious persons*, such as *Cornelius* is said to be, *Chap* 10. 2. And thus God by degrees brought in the knowledg of himself, and his Son Jesus Christ. *d* Which knowledg only is that which is necessary unto Salvation; and that only which *Saul* determined to know, 1 *Cor.* 2. 2.

21 And * the *e* hand of the Lord was with them: and *f* a great number believed, and turned unto the Lord.

* Chap. 2. 47.

e The Power, Assistance, and Working of God expressed by the Hand; which is the Organ or Instrument Men use in Working. This Hand, or Work of God was manifest: First, In the Miracles which they wrought. Secondly. In the Conversion of any by these Miracles. For these alone cannot soften a heart; as appeared in *Pharaoh*, whose heart was hardened by them. *f* Faith and Conversion are wrought by the Hand of the Lord, and are his Work. But in vain is Faith pretended unto, when there is no change in Heart and Life. What God hath put together, none may put asunder.

22 ¶ Then tidings of these things came *g* unto the ears of the church which was in Jerusalem: and they sent forth *h* Barnabas, that he should go as far as Antioch *i*.

g This *Pleonasm* seems emphatical, to shew with what readiness and delight the Church heard the news of the Conversion of so many to Christ. *h* Of *Barnabas* we read, *Chap.* 4. 36. who had given such an earnest of Love to God, and true Faith in Christ, for whose sake he sold what he had.

23 Who, when he came, and had seen the *i* grace of God, was *k* glad, and * exhorted them all, that with *l* purpose of heart they would *m* cleave unto the Lord.

* Chap. 13. 43. & 14. 22.

i Which appeared in their Conversion, being made manifest by their professions; and answered by their Pious lives and Conversations. For all which they might cry *Grace, Grace.* By the Grace of God is also to be understood the encreasing of the Church, and adding to it such as should be saved. *k* This is matter of Joy in Heaven, *Luke* 15. 7. and of all such as are learning their Lesson, and preparing for that Blissful place. *l* Firm and fix'd resolution, That come what can come, tribulation or distress, life or death, they would keep close to the profession of the Truth of Christ. This purpose of heart is the same with the whole heart elsewhere. Which *m* must be joyned, or stick close to Gods Truth and Ways.

24 For he was *n* a good man, and * full of the Holy Ghost, and of faith, and *o* much people was added unto the Lord.

* Chap. 6. 5.

n *Barnabas* is here described to be beyond what the *Jews* called a Righteous Man, who would say to his Neighbour, That which is yours, is yours; and that which is mine, is mine: meaning such as would do no wrong. But *Barnabas*, as the good Man in their esteem, (such an one as the Apostle, *Rom* 5. 7. speaks of, for whom one would dare to die) had actually made, and not called only, that which was his, his poor Neighbours, telling what he had to bestow upon them, as *Chap.* 4. 36. *o* His good works accompanying his good preaching, might be a great means of the Conversion of so many.

25 Then departed Barnabas to * Tarsus, for to seek *p* Saul.

* Chap. 9. 30.

p Saul or *Paul* being *Barnabas's* Friend and Acquaintance, whom *Barnabas* had brought to the knowledg of the Apostles, *Chap.* 9. 27. he goes now to seek him, that they might advise and strengthen one another in the Work of the Lord.

26 And when he had found him, he brought him unto Antioch. And it came to pass, that *q* a whole year they assembled themselves ‖ with the church, and taught much people; and the disciples *r* were called Christians first in Antioch.

‖ Or, *in the Church.*

q Frequency of meeting to partake of the Ordinances of God, is the great reason why the Gospel was so prevalent in this place. *r* Which will be renowned so long as the World lasts, because here the Banner of Christ was first publickly set up, and Men Listed under him: and this that it was not a name they gave themselves, much less was it a name the Enemies of Christianity gave unto the Professors of it, for they called them *Nazareans* or *Galileans*, out of contempt. But God would have Christs Disciples to be called Christians: not only as Scholars were ascriples to be called Christians: not only as Scholars were amongst the *Greeks* called from their Masters (*viz. Platonists, Pythagoreans*, &c.) to teach us whom we profess to learn of, and to be instructed by; but to mind us of our Unction, (for Christians are anointed Ones) 1 *John* 2. 27. and are made by Christ (in a Spiritual sense) Kings and Priests unto God and his Father, *Revel* 1. 6.

27 ¶ And in these days came *s* Prophets from Jerusalem unto Antioch.

s These, here meant, were inabled to foretel things to come. A Gift which God did furnish some of his Church withal on such an extraordinary occasion, *Ephes.* 4. 11. whereby they did before-hand signifie future things for the good of the Church, as here.

28 And there stood up one of them, named * Agabus, and signified *t* by the Spirit, That there should be great dearth throughout all the world: which came to pass in the *u* days of Claudius Cesar.

* Chap. 21. 10.

t By a resolution from the Spirit, as one of his Gifts, and not by Judicial Astrology, or any other means real or pretended. For it is a Prerogative of God only, to foretel things to come, as *Isa.* 41. 22, 23. *u* This Famine *Suetonius* and other Heathen writers make mention of, tho some place it one year, and some in another year of *Claudius* his

his reign, it may be there were divers famines, or one might continue divers years; but thus God, who provided for the Patriarchs by means of *Josephs* foreseeing of the scarcity in *Egypt*, and elsewhere; provides for his Church now also by a like prediction. Gods Omnisience is exerted for his Churches preservation.

29 Then the disciples, every man *x* according to his ability, determined to send relief unto the brethren which *y* dwelt in Judea.

x Which is the measure whereby we must mete out unto others, *Luke* 11. 41. we are to give alms of such things as we have, or according as we are able. *y* These brethren or believers in *Judea*, were very poor, by reason of the extraordinary malice and persecution of the *Jews* against them, and therefore recommended by St. *Paul* unto them of *Arabia*, (especially to the *Corinthians*) and to the believers in *Macedonia*.

30 * Which also they did, and sent it *z* to the elders by the hands of Barnabas and Saul.

* Chap. 12. 25.

z To the Apostles; or if they (as 'tis probable) were gone out of *Jerusalem*, to the Governors or chief of the Churches; for the famine being to come over all *Judea*, 'tis most probable, that the other Churches, besides that in *Jerusalem*, did partake of this bounty.

CHAP. XII.

1 Now about that time, *a* Herod the king ‖ stretched forth *his* hands *b* to vex *c* certain of the church.

‖ Or, *began.*

a There were several *Herods* mentioned in Scripture, being all of the family of *Herod* the great, (by whose name they were called, as *Herod* that killed the children in *Bethlehem*, called *Hecolonica*; another that beheaded St. *John*, and derided our Saviour, (this *Herod* was firnamed *Antipas*) the *Herod* here spoken of was called *Agrippa*; the Son, or as others think, the Nephew of *Aristobulus*, and was the Father of that *Agrippa* we read of, *Chap.* 25. 26. being Vice-roy, or King under the *Roman* Emperor: This *Herod* did not onely kill some, but punished others with banishment and blows; and especially the Governours of the Church, knowing how much all suffer in them.

2 And he killed *d* James the * brother of John with the sword.

* Mat. 4. 21.

d Who had especially the care of the Church at *Jerusalem*; one eminent amongst the Apostles, and one of the Sons of Thunder, (or *Boanerges*) for his zealous and earnest Preaching, and therefore the more hated by *Herod*; so that which our Saviour had foretold him, came now to pass, *Matth.* 20. 23. that he drank of the cup our Saviour did drink of. There was another *James*, who wrote the Epistle, known by his name, and was called *James* the less; because as some think, he was brought to the knowledge of Christ after the other, of whom we read, *Mark* 15. 40.

3 And because he saw *e* it pleased the Jews, he proceeded further, to take Peter also. Then * were *f* the days of unleavened bread.

* Exod. 23. 15.

e All the posterity of *Herod* the great, by his example studied chiefly to please the *Roman* Emperors, and to gratifie the *Jews* whether by right or wrong. *f* Or the Passover, which Festival-solemnity lasted eight days; and God over-ruled the hypocrisie of *Herod*, (for he did not out of piety observe this time) for the preservation of *Peter*; and *Herod* might fear some tumult of the people, in so great a concourse, upon *Peters* death, for which he did defer it; howsoever, the perverseness of the *Jews* is very remarkable, who were mad with rage against Christ and his Apostles, at such times in which they pretended to serve the God of love and peace.

4 And * when he had apprehended him, he put him in prison, and delivered him to *g* four quaternions of soldiers to keep him, intending *h* after Easter to bring him forth *i* to the people.

* John 21. 18.

g There were sixteen Soldiers appointed to keep *Peter*; the *Romans* using four Soldiers at a time to keep Centry, and the *Jews* dividing their nights into four watches, there were enough to relieve the other, and to fret a new watch as often as was required for every night; of which four at a time, two were with the prisoner, and perhaps for the greater security, bound with the same chain; and two did always stand at the door or gate; and this they might the rather do, out of great caution, having heard what Miracles *Peter* did; and that he had been delivered by an Angel out of prison, *Chap.* 5. 19. *h* That day in which the Paschal Lamb was eat, on which the *Jews* would put none to death, that they might not eclipse the joy of that day. *i* To do with him what they would, leaving him to their mercy, or rather cruelty.

5 Peter therefore was kept *k* in prison; but ‖ prayer was made *l* without ceasing of the church unto God for him.

‖ Or, *Instant and earnest prayer was made.*

k Till a fit time to offer him up as a Sacrifice unto the people; so basely do wicked men stoop for their ends: The onely help or hope poor Christians had, was from prayer, (*preces & lachrymæ*) there are no quaternions of Soldiers can keep the passage shut, that is towards Heaven. *l* Continued, long prayers, without intermission; but also fervent and earnest prayers, ἀκοιμήτως, with all the might of their Souls; remembring the Apostle now in bands, as bound with him, *Heb.* 13. 3.

6 And when Herod would have *m* brought him forth *n*, the same night Peter was *o* sleeping between two soldiers, bound with *p* two chains, and the keepers before the door kept the prison.

m To be put to death. *n* This is a night to be remembred, as that in which God delivered his *Israel* out of *Egypt*; when both were come to the utmost extremity, and at the pits brink, then so God does his marvellous work of deliverance, that it ought to be had in remembrance, *Psal* 105. 5. *o* Innocency hath this advantage, and a good conscience; acquiesces in the providence of God; it hath God to its friend; and if he be for us, who can be against us? *p* See verse 4 To which may be added, That with one chain St. *Peter's* right hand was bound to the Soldiers left; with the other chain his left hand to the other Soldiers right for so was their manner for their greater security, tho they might not let the prisoner escape, thus persecutors as skilful to destroy; but no device can avail against any whom God will save.

7 And behold * the *q* angel of the Lord *r* came upon him, and a *s* light shined in the prison: and he *t* smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands.

* Chap. 5. 19.

q Whose office it is to minister for the heirs of Salvation, *Hebr.* 1 14. and who willingly fulfil this will of the Lord; *r* as *Luke* 2. 9. Suddenly and unexpectedly. *s* Whether this light was from the bright body the Angel assumed, or from some, other cause we are not told; and therefore it is not necessary for us to know; but it was a light onely to *Peter*, but darkness to his keepers; as the pillar of fire inlightned onely the *Israelites*, which made them both the more strange and miraculous. *t* The Angel smote *Peter*, (as one jogs, or gently strikes another) to awaken him; Thus God was waking, tho *Peter* slept; and by his providence watches over all his people for their preservation: Chains could not hold any whom God will have free; every thing looses its face, when God suspends or withdraws his concurrence,

8 And the angel said *u* unto him, Gird thy self, and bind on thy *x* sandals: And so he did. And he saith unto him, Cast *y* thy garment about thee, and follow me,

u The custom being to wear long garments, they were not so fit to go about any Business, until they had girt their garments to them; hence *Jeremy* is commanded to get a girdle, *Jer.* 13. 1. about him, when he was to be sent on Gods errand. *x* The sandals were little other than sole-leathers, bound or fastned with thongs. *y* The upper-most vest (answerable to a cloak amongst us.) God furnishes his people thus with necessaries, and he will have them use them, so far as they are able to serve them; even then when he is working of miracles for their deliverances.

9 And he went out and followed him, and wist not that it was *z* true which was done by the angel: but thought he saw a vision.

z The greatness and suddenness of the deliverance, was such, as it amazed him, it seemed incredible unto him; not that he questioned Gods power or goodness; but knowing that he was to suffer for Christs name sake, he might the rather not look for such a deliverance, and when it came, be as one that dreams, as *Psal* 126. 1. God therefore bringing his people to such extremities, that his Salvation might be the more astonishing.

10 When they were past the *a* first and the second ward, they came unto the iron gate *b* that leadeth unto the city *, which *c* opened to them of his own accord, and they went out, and passed on through one street, and forthwith the angel departed from him.

* Chap. 16. 26.

a Guard or Sentinels. *b* The outmost gate that led out of the prison into the City, (not that the prison its self was out of the City.) *c* God worketh a series of miracles in their fit place and time; he could have done them all together, and have opened this iron gate before-hand, when he

he conducted *Peter* through the first, then through the second watch; but it is good for *Peter* and us, to be convinced, that we stand every moment in need of Gods conduct and deliverance.

11 And when Peter was come *d* to himself, he said, Now I know of a surety, that the Lord hath * sent his angel, and hath delivered me *e* out of the hand of Herod, and *from* all the expectation of the people of the Jews.

* Dan. 6. 22.

d Out of that amazement, which so many wonderful things had wrought in him, that he could compose himself to reflect upon what he had heard and seen; he knew his deliverance was real and effectual. *e* From *Herod* who had resolved to have killed him, as he had done *James*, *ver.* 2. and from the peoples expectation, who had heard the report of *Herods* resolution, and longed for the fulfilling of it.

12 And when he had considered *f the thing*, he came to the house of Mary the *g* mother of John, whose surname was *h* Mark, where many were *i* gathered together, praying.

f Peter being delivered, meditates upon the greatness of the danger that he had been in, and the goodness of God that had delivered him, and this whilest walking in the street, and going along; no place can exclude good thoughts, and holy meditations. *g* The Mother is here described by the Son, as the more known person; here the parent gains reputation, and to be remembred in this Scripture for her Sons sake. Thus a wise Son made a glad Mother, as *Prov.* 10. 1. *h* Some think, this was he that wrote the Gospel called by his name. *i* In this time of persecution the Christians met secretly, and in small numbers as they could; these here mentioned, are thought to be private Christians, because it appears by the 17. *ver.* that *James*, &c. were not there.

13 And as Peter knocked at the *k* door of the gate, a damsel came *l* ‖ to hearken, named Rhoda.

‖ Or, *To ask who was there.*

k This was the outwardmost door to the Porch, or Court before the house. *l* Being in a great fear of a surprisal, they ordered one to observe, and give an answer unto any that should come to the house; which was the more needfully done, because it was at an unseasonable time of the night; yet these holy men broke their rest, and exposed themselves to many fears and dangers, rather than not to assemble to serve God, when they could not serve him otherwise.

14 And when she knew Peters voice, she opened not the gate *m* for gladness, but ran in, and told how Peter stood before the gate.

m As one from her self, not knowing what to do for gladness; great and sudden passions, have caused strange extasies, and death it self sometimes: The Spirits in grief flowing too fast unto the heart to fortifie it, and in joy leaving the heart as fast, to meet the object that causeth it.

15 And they said unto her, Thou art *n* mad. But she constantly affirmed that it was even so. Then said they, It is *o* his angel.

n Thou speakest thou knowest not what; thinking her, out of fear to have been discomposed in her mind. *o* Some have thought, that by *Peters* Angel, no other was meant than some Messenger from *Peter*, which they might expect from him in such a case as he was in; now tho ἄγγελος, (the word here) signifies a Messenger or an Angel, indifferently; yet how could *Rhoda* then know it to have been *Peters* voice? A messengers voice being no more like his than sent him, than another mans. They did probably mean, some Angel that had assumed *Peters* shape, and imitated his voice: And the *Jews* having had a constant opinion, that at least every good man hath a guardian Angel, which God appoints to him for a means of his preservation; might be apt to imagine, that this was that Angel whose charge *St. Peter* was, *Matth.* 18. 10. tho *than Angel* spoken of, Gen. 48. 16. most probably was the Angel of the New Covenant, and not a created Angel, being *Jacob* blesseth in his name; yet the opinion of tutelar Angels, tho not certain or needful, is to this day thought probable.

16 But Peter *p* continued knocking: And when they had opened *the door*, and saw him, they were astonished.

p Peter might be unwilling to have his entrance into the house deferred, *1.* Out of fear of being taken again, and his life concerned upon it. *2.* Out of an earnest desire to see the brethren, whom he might hope to meet with there. *3.* Out of zeal to declare the mercy of God towards him; this fire was kindled in him, and he sought vent for it.

17 But he * *q* beckening unto them with the hand to hold their peace, declared unto them how the *r* Lord had brought him out of the prison. And he said, Go shew these things unto *s* James, and to the brethren. And he departed, and went into *t* another place.

* Chap. 13. 16. and 19. 33. and 21. 40.

q It was usual by the motion of the hand, both to desire silence, and to crave audience. *r Peter* gives God the glory, tho an Angel had been the means of his delivery. *s* This *James* was the Son of *Alpheus*, *Matth.* 10. 3. *Mark* 3. 18. and succeeded the other *James*, (the brother of *John*, of whom *ver.* 2.) in governing the Church at *Jerusalem*. *t Peter* could not but know he should be sought after, and therefore durst not abide in one place, lest he should ruine himself, and endanger his friends that should harbour him. Thus the great Apostle, as *David* formerly, was hunted, *as one hunteth a partridge in the mountains*, 1 Sam. 26. 20.

18 Now assoon as *u* it was day, there was no small stir among the souldiers, what was become of Peter.

u The Soldiers, who were bound with *Peter* in the same chains, could not but miss him assoon as they did awake, and with admiration find the chains still holding them, tho loosned from *Peter*. What strange imaginations they might have, is not to be expressed, tho some guess at it.

19 And when Herod had sought for him, and found him not, he *x* examined the keepers, and commanded that *they* should be *y* put to death. And he went down from Judea to Cesarea, and *there* abode.

x That is judicially; proceeding against them for the escape of St. *Peter*. *y* They were sentenced to be led away; and 'tis most probably thought, unto the place of execution. The instruments in persecution, God many times meets with in this world; and sometimes by the persecutors themselves.

20 ¶ And Herod was ‖ highly displeased with them of *z* Tyre and Sidon: but they came with one accord to him, and having made Blastus ‡ the kings *a* chamberlain their friend, desired peace; because their *b* countrey was nourished by the kings *countrey*.

‖ Or, *Bare a hostile mind, inventing war.*
‡ Gr. *That was over the Kings bed-chamber.*

z These were two coast Towns in *Phenicia*; famous, especially the former, for her great trading; and being rich, might be insolent, or possibly might tempt *Herod* to a war against them, whose conquest would pay the charge of it. *a* Or chief of his Bed-chamber: or begged pardon; there being no war yet begun. *b* These Cities lying upon the Sea, had little land belonging to them, and of old were forced to have their provision from other places, especially from *Judea*; thus *Solomon* gave *Hiram* (King of *Tyre*) twenty thousand measures of wheat for his houshold, and twenty measures of pure oil yearly, 1 *Kings* 5. 9, 11. and long after that; they of *Judah* and *Israel* are said to have traded with their wheat in *Tyre*, *Ezek.* 27. 17.

21 And upon a *c* set day, Herod arayed in *d* royal apparel, sat upon his throne, and made an oration unto them.

c This was (says *Josephus cap.* 19. *lib.* 7.) the second day of the sports or games, which *Herod* had instituted in honour of the Emperor *Claudius*; or it may be such a day as *Herod* had appointed to determine the difference in, betwixt him and the *Tyrians*. *d* Such, saith *Josephus*, as were made of Silver, woven with extraordinary art, and did reflect strangly the beams of the Sun shining upon it: An elevated place, from whence he might the better be seen and heard.

22 And the people gave a shout, *saying*, *e It is* the voice of a god, and not of a man.

e These impious flatterers destroy whom they exalt; for God will pull down his rivals.

23 And immediately *f* the angel of the Lord smote him, because he *g* gave not God the glory: and he was *h* eaten of worms, and gave up the ghost.

f An Angel had delivered *Peter*; and here an Angel destroys *Herod*; all that Heavenly host fulfil Gods will for the deliverance of his Church, and the destruction of his enemies. *g* Priding himself in the acclamation the people had made, and not attributing his eloquence and glory to God, as the giver of them; or rather not repressing or punishing their blasphemy; whereas *Peter* durst not accept of undue honour from *Cornelius*, *Chap.* 10. 26. nor the Angel from St. *John*, *Rev.* 19. 10. and 22. 9. *h* Either breeding in his bowels, or in his flesh, after a more unusual manner; as 'tis recorded of *Herod* the great, that he was eaten

eaten up of Lice. No Creature so little or contemptible, but it can execute Gods Judgments on whom he please.

24 ¶ But * the word of God *d* grew and ∴ multiplied.

* Is. 55. 11. Chap. 6. 7. & 19. 20. Col. 1. 6.

d The Word of God is compared here to Seed, as in our Saviours Parable, *Matth.* 13. 19. ∴ The number of believers multiplied through the Word, which was sown, as Seed is scattered abroad. So true it is, that Persecutors by their pulling down of the Church, do but build it up.

25 And Barnabas and Saul returned *e* from Jerusalem, when they had fulfilleed *f their* ‖ ministery, and took with them *g* John whose firname was Mark.

‖ Or, Charge.

e They returned unto *Antioch*, from whence they were sent, *Chap.* 11. 26, 30. to carry the benevolence of the Church of *Antioch*, to that of *Judea*. *f* This was the Ministry or Service they were appointed to do. *g* Of whom before, *Verse* 12.

CHAP. XIII.

NOW there were * in *b* the church that was at Antioch, certain *i* prophets and teachers; as Barnabas, and Simeon that was called *k* Niger, and Lucius of *l* Cyrene, and Manaen, which had been ‖ brought up with Herod the tetrarch, and Saul.

* Chap. 14. 26. ‖ Or, *Herods Foster-Brother.*

b The true Church, which hath a being, and whose builder and maker is God. Other Churches (as that of the Circumcision) are no Churches or Congregations of the Faithful. *i* These two Offices might be in the same person, as he that had the Gift of Prophesie, and could foretel things to come, might be a teacher to instruct the People; but yet they were frequently appertaining to several persons, one excelling in one Gift, another in another. *k* This *Simeon* is thus distinguished from *Simon Peter*, and from *Simon* the *Canaanite*, this name of *Niger* being given him by the *Romans*. *l* This hath been thought the name of *Luke*, it being more after the *Latin* termination; and that it might be he that wrote the Gospel called by his name, and this Book of the *Acts*. Howsoever we meet with this name, *Rom.* 16. 21. And St. *Paul* sends Salutation unto him that was so called. Born at a place so called, or brought up in the Synagogue of the *Cyrenians*. Of which *Chap.* 6. 9. Either this *Manaen* was *Herod's* Foster-Brother, or had the same Tutors and Instructors with him, their Education being together. This *Herod* was *Herod Antipas*, who set at nought our Saviour, and killed the Baptist. And yet *Manaen*, as another *Moses*, kept his integrity in that *Pharaoh's* Court. And as *Moses*, *Heb.* 11. 25. he chose rather to suffer affliction with the People of God, than to enjoy the pleasures of sin for a season. Thus there was an *Obadiah* in *Ahab's* House, 1 *Kin.* 18. 3. and divers believe in *Nero's* Family, *Phil.* 4. 22.

2 As they *m* ministred to the Lord, and fasted, the *n* holy Ghost said, * Separate me *o* Barnabas and Saul *p*, for the work * whereunto I have called them.

* Chap. 9. 15. & 22. 21. Rom. 1. 1. * Matth. 9. 38. Rom. 10. 15. Heb. 5. 4.

m The word importeth the exercise of any publick Office, Sacred or Civil. But in the former verse mention being made of Prophets and Teachers, these words are in sense too conjoyn'd with them; and informs us, that whilst they were Preaching to, and Instructing of the People, (for there is no Ministry or Service which God likes better than to convert and save Souls) and that all might be more effectual, as being done with greater earnestness and intention of mind, whilst they fasted. *n* The Holy Ghost by some inward instinct in those Prophets before spoken of, who had warrant to declare it as from him. *o* These two were to be separated as the first-born under the Law, *Exod.* 13. 12. and after them, or in their stead, the *Levites*, *Numbers* 3. 12. So were *Paul* and *Barnabas* in especial manner separated for the calling in of the *Gentiles*, that great Ministry or Service which God had for them to do.

* Chap. 6. 6.

3 And * when they had *q* fasted and prayed, and laid *r* their hands on them, they sent *them* away.

q A good preparation, to enter into any business with, whereby they acknowledged that all success must come from God. Our Blessed Saviour himself would not enter upon his Ministry till he had Fasted fourty days, *Matth.* 4. 2. compared with the 17th. *r Barnabas* and *Saul* behaved called to be Apostles already. This laying on of their hands upon them signifies, First, Their being set apart to this particular imployment they were now to be sent about. Secondly, The Approbation of the Church to that Heavenly call they had. Thirdly, Their praying for Gods Blessing upon them, and Success upon the work they went for.

4 ¶ So they being sent forth by the holy Ghost, departed unto *s* Seleucia; and from thence they sailed to Cyprus.

s A Sea-town of *Cilicia*, nigh unto *Antioch*; and over-against *Cyprus*, built by *Seleucus*, and was a Town of some note, but mentioned here only as in their passage to *Cyprus*.

5 And when they were at *t* Salamis, they preached the word of God *u* in the Synagogues of the Jews: and they had also John to *their* Minister.

t The chief City of *Cyprus*, now called *Famagusta*, situate on the East-side of the Iland, over-against *Syria*. *u* They preached here, and elsewhere in the Synagogues, either because they found no such convenient places to Preach in; (these being large Structures, and many resorting to them;) or rather, because tho they were sent unto the *Gentiles*, yet it was not till after the *Jews* should have refused the Gospel, as may be seen throughout all this Book, and in the conclusion of it, *Chap.* 28. 28. *x* As *Chap.* 12. & 25.

6 And when they had gone through the Isle *y* unto Paphos, they found a certain *z* sorcerer, a false prophet, a Jew, whose name was Barjesus:

y This City was on the West-end of *Cyprus*. So that going from *Salamis* they went through the Iland; this place was famous for the worshipping of *Venus*. *z* There were many Magicians about this time amongst the *Jews*, who by their false Miracles endeavoured to bring the real Miracles of our Saviour into contempt. As the Magicians and Sorcerers of *Egypt*, by their enchantments for a while, did seem to do such wonders, as *Moses* had wrought by the Finger of God, *Exod.* 7. 11.

7 Which was with the *a* deputy of the countrey Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired *b* to hear the word of God.

a Whether he was Pro-Consul, or Proprietor, it is in effect the same; for he it was that Governed the Iland. *b* This desire was extraordinary, and wrought by God, in order to the fitting him for the further mercy of his Conversion, and Salvation; where such a desire is, it shall be granted: *ask, and ye shall have*, *Luke* 11. 9.

8 But * *c* Elymas the sorcerer (for *d* so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

* Exod. 7. 11. 2 Tim. 3. 8.

c This is another name of him that was called *Barjesus*, which was not unusual, as *Simon Bar-jonah*, *Matth.* 16. 17. This, *Elymas*; may be taken appellatively, and *d* signifies the Magician or Sorcerer; but being it was a proper name unto others we read of, it may be so here.

9 *e* Then Saul (who also is *called* Paul) filled *f* with the holy Ghost, set his eyes on him,

e It is observable, that St. *Luke* never before called this great Apostle by the name of *Paul*: and henceforth never calls him by the name of *Saul*; tho there be no great difference in these names. *Saul* might be more acceptable to the *Jews*, amongst whom hitherto he had converted. And *Paul* a more pleasing name unto the *Gentiles*, unto whom he was now sent, and with whom for the future he should most converse. He was called *Saul* as he was a *Jew* born, an *Hebrew* of the *Hebrews*; and *Paul*, as he was a Denizon of *Rome*. The *Romans* having that name in good account in several of their chief Families. *f* Zeal for Gods Glory, and Faith and Power to work the ensuing Miracle.

10 And said, O full of all subtilty and all *g* mischief, * thou *h* child of the devil, thou enemy of all righteousness, wilt thou not cease *i* to pervert the right ways of the Lord?

* Matth. 13. 38. 1 John 3. 8.

g Πανουργία signifies a facility or readiness in doing mischief; and that such who are given to Sorcery are easily drawn to commit any kind of sin whatsoever. *h* Because he did his work, who is the *Destroyer*; in hindering what he could the Salvation of *Sergius Paulus* and his Family. *i* To make the way of God crooked, which is straight and rugged, when indeed it is smooth: that is, to lay what rubs he could to keep any from coming unto, or continuing in the ways of God.

11 And now behold, *k* the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun *l* for a season. And immediately there fell on him a mist and a darkness; and he

went about, seeking some to lead him by the hand.

k The hand of the Lord is put for any powerful action of God, whether in Mercy or Judgment: here it is put for the Divine Power wherewith God strikes his Enemies. *l* God did in Judgment remember Mercy, inflicting this blindness only for a season, that it might be rather a Medicine than a punishment.

12 *m* Then the deputy when he saw what was done, believed, being *n* astonished at the doctrine of the Lord.

m The Gospel which *Paul* Preached. *n* Finding in it (though a wise Man) depths beyond his fathoming: and all accompanied with such a power in doing of Miracles, and changing of Hearts, and Lives; as might well amaze so prudent, and considering a man.

13 Now when Paul and his company loosed from Paphos, they came to *o* Perga in *p* Pamphylia: And John *q* departing from them, returned to Jerusalem.

o A City in *Pamphylia*: not that there were any other Cities of that name; but because this Region was more commonly known, it being *p* a Country in the lesser *Asia*, bordering on *Cilicia*. *q* The departure of *John*; of whom before, *Verse* 6. and *Chap.* 12. 25. was blame-worthy, as *Chap.* 15. 38. Some think he shunned that labour and suffering which he saw attended the Gospel; others supposed that he returned to *Jerusalem* out of too fond an affection for his Mother, who lived there; and it may be that he retaining a great aversion from the *Gentiles*, might abhor to go amongst them: howsoever, *let him that stands, take heed lest he fall.*

14 ¶ But when they departed from Perga, they came to *r* Antioch in Pisidia, and went into the synagouge *r* on the sabbath-day, and sate down.

r So called to distinguish it from the other *Antioch* mentioned in the first *Verse*, which was a City in *Syria*, as this in *Pisidia*, nexe to, or part of *Pamphylia*. *s* Either to joyn with the *Jews* in their worship, which was not then unlawful; or to get an opportunity more publickly to Preach the Gospel unto them: they were no sooner come thither, but they mind that great business they went about.

15 And after the *t* reading of the law and the prophets, the *u* rulers of the Synagogue sent unto them, saying, Ye men *and x* brethren, If ye have any word of exhortation for the people *y*, say on.

t The reading of the Law was commanded by *Moses*; and they say, that *Ezra* commanded the reading of the Prophets also in their Synagogues, which was used, as we may see in the 27th *Verse*. And so divided into several Sections, that once a Year they might be all read over. *u* They were such as had the over-sight of this Service of God in their Synagogues, that it might be performed according to the prescription. *x* An usual compellation which the *Jews* gave one another, owning them to serve the same God, and professing a suitable respect for them. *y* After the reading before spoken of, there followed a Sermon, or Exhortation; which the Apostles are desired to make, the Rulers of the Synagogue, as 'tis supposed, having had some previous knowledge of them.

16 Then Paul stood up *z*, and beckning with *his* hand, said, Men of Israel, and *a* ye that fear God, give audience.

z To procure silence and attention, as *Chap.* 12. 17. *a* Besides the Native *Jews*, the Proselytes, and such out of all Nations who left the Idolatry of the *Gentiles*, and vow'd the only True God, met together in the worship of God; these were the σεβόμενοι spoken of, *Chap.* 17. 4. It shews also what they are to do that would hear the Word of the Lord with profit; *viz.* to attend unto it in the fear of his Name.

17 The *b* God of this people of Israel *c* chose our fathers, and *d* exalted the people *, when they dwelt as strangers in the land of Egypt, and with an *e* high arm brought he them out of it.

b God was the God of *Israel* after a peculiar manner. *c* Having chosen them before all Nations, to make him known unto them, to be served and worshipped by them. *d* And God exalted them in the time of *Joseph*; and whilst the memory of that great preservation wrought by his means, did continue, till another King arose that knew not *Joseph*. *e* The many Miracles done by the Power of God towards the *Israelites* deliverance out of *Egypt*. By which the Apostle would have them remember, that they owed all which they challenged from their Progenitors, to the Grace and Blessing of God only; and that God may do with his own as he please.

18 And * about the time of fourty years *f* suffered he their manners in the wilderness.

f This is Recorded, *Psal.* 95. 10. and remembred by the Apostle, *Heb.* 3. 8, 9. And to be admired through all Ages, that God should be so patient, or a People could be so perverse: some instead of ἐτροποφόρησεν, read ἐτροφοφόρησεν, there being but one Letter difference, (and such as are usually changed into one another,) and then it speaks Gods providing for this People all that while, and carrying them as in his Bosom, as a Nurse bears the sucking Child, *Numb.* 11. 12. *Deut.* 1. 31. or as an Eagle beareth her young ones on her Wings, *Deut.* 32. 11, 12. But it seems God did not bear with their Fathers, but destroyed them in the Wilderness, 1 *Cor.* 10. 5. First, God bare long with those that perished. Secondly, The succeeding Generation took not that warning which did become them, but followed their Fathers steps; and whilst one Generation was wearing away, and another coming, this space of Forty years was spent, through the abundant compassion of God towards them; who did not consume them as they tempted him to do, in a moment.

19 And when he had destroyed *g* seven nations in the land of Canaan, he * divided their land to them *h* by lot.

g These seven Nations are mentioned, *Josoua* 3. 10. *h* The Lot being disposed only as God would, *Prov.* 16. *ult.* And it was but reasonable that God having miraculously got this Land (for the *Israelites* did rather go to take possession of it, than to fight for it) and assumed a special right unto it, that he should divide it to whom he pleased, and in what proportions he thought good.

20 And after that he gave *unto them* * judges, about the space of *k* four hundred and fifty years, until Samuel the prophet.

i These Judges were persons deputed by God to govern and deliver that People; their Commission was arrested usually by some extraordinary thing done by them, and their power (as being mediately from God) was absolute *k* The computation of years here mentioned, hath been very much controverted: That which hath the greatest probability with it, is, Either first, to have recourse to the 19 *Verse*, and begin this Æra there, with Gods chusing of their Fathers; and ending it at the time of the decision of the Land by lot, as *Verse* 19. for from the birth of *Isaac*, to this distribution of the Land, are reckoned 447 years; which may well be said here, About 450 years: but then the sense is, *after that*, such things mentioned in the 17, 18, 19. *Verses* were done; which were in the compass of 450 years, God then gave them Judges. Or, as others do refer these words to what follows, and begin the Æra or computation from the going of the Children of *Israel* out of *Egypt*, and ending it at the expulsion of the *Jebusites* out of *Jerusalem*, which may make up this account: But then this passage of St. *Paul* is not intended to shew how long the Judges Ruled, but when it was, or about what time that they Ruled; As also to shew what a long time it took up to gain that People a quiet possession of that promised Inheritance, their sins still keeping good things from them.

21 And afterward they desired *l* a king: * and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of *m* fourty years.

l Their great sin in desiring a King was, because by that desire they rejected God, who had at that very time a Prophet (*Samuel*) by whom he governed them, 1 *Sam.* 8. 7. & 10. 19. They had been under a Theocrasie ever since they came out of *Egypt*; their Laws and their Governors being appointed by God; had their condition been as that of other Nations, their desire had not been a provocation. *m* These words, *by the space of fourty years*, are to be joyned with the foregoing *Verse*, and the other foregoing words in the *Verse* read with a Parenthesis: and thus they shew how long *Samuel* the Prophet (as he is here called) exercised his Prophetical Offices, which was the space here mentioned, partly before *Saul* was Anointed King, and in part afterward, in which, as another *Moses*, he careth for, and went in, and out, before the People of God, the like space of fourty years. This computation of St. *Paul* might also agree more with the *Septuagint*, and be according to the then current account, which (not being of more consequence) St. *Paul* would not controvert at this time, having greater matters to speak of unto them.

22 And when *n* he had removed him, he raised up unto them * David to be their king; To whom also he gave testimony, and said, I have found David the *son* of Jesse, a man *o* after mine own heart, which shall fulfil all my will.

n God

n God had taken *Saul* away by death; for he would not suffer *David* to hasten it. *o* Favoured or beloved by me, and obedient to me; my servant, as God speaks of him, *Psal.* 89. 20. *p* And here, that he should fulfil all Gods will, to wit, in governing his people; for he hath a Testimonial upon record in Gods word, *Psal.* 78. 72. He that is according to Gods heart, fulfil all the wills of God, and do nothing by partiality, thus also; but if it be Gods will either for him to do, or to suffer any thing, he is ready to set his *fiat* to it; as he daily prays (understandingly) that the will of the Lord may be done.

23 Of this *q* mans seed hath God according to *his* promise, raised *r* unto Israel a Saviour *s* Jesus:

q Christ was the Son of *David*, and so frequently called, *Matth.* 1. 1. *Luke* 18. 38, 39. with reference unto the promise made, *Isaiah* 11. 1. spoken of *Chap.* 2. 30. *Rom.* 1. 3. *r* Because he lived amongst the *Jews*, and Salvation was first offered unto them by him, as *verse* 46. *s* Our Saviours name is added, to shew that he truely was according to his name, and what he was said to be, as *Matthew* 1. 21.

24 * When John had first preached *t* before his coming *u*, the baptism of repentance to all the people of Israel.

t John the Baptist did not speak of Christs coming, as the other Apostles had done, as of a thing a great way off, or at a distance of time; but he spake of it as of a present matter, before his and their faces, and in their view: *Behold the lamb of God, John* 1 29. 36. *u* So it is called, *Mat.* 3. 2, 8. *Mark* 1. 4. *Luke* 3. 3. Repentance being a due qualification for such as hope to receive the mercies of God in Christ, unto life Eternal.

25 And as John fulfilled *x* his course, he said *y*, Whom think ye that I am? I am not *z be*. But behold, there cometh one *a* after me, whose shoes of *his* feet I am not ∴ worthy to loose.

x The course of his Ministry, or of his life; in respect of either, he ran as one in a race. *y* The sense of these words ye have *John* 1. 20, 27. *z* That is, the Messias, which they were in such expectation of, and so inquisitive about, *a* Christ began his life, (as to the flesh) after *John*; and he began his Ministry after him, and in that respect may be said to come after him. ∴ A proverbial expression, whereby the meanest office is implied, *Mat.* 3. 11. which the Disciples or servants could do for their Masters.

26 *b* Men *and* brethren, children of the stock of Abraham, and *c* whosoever among you, feareth God, * to you is *d* the word of this salvation sent.

b He speaks to the *Jews* according as the manner was amongst them; to the *Jews* he becomes as a *Jew*. *c* Some think, the devout *Pisidians*, or men of that Country, are here meant; but rather it may insinuate the Apostles hope concerning these *Jews*, that they were such as feared God; which hope they ought the rather to have carefully answered. *d* Christ who is the incarnate word, or the word made flesh, *John* 1. 14. or the Gospel, which is glad tidings of Salvation; as if the Apostle had minded them, that it was not any business which belonged unto others alone, which he was speaking about; but of such things as pertained unto their Salvation; and such a Salvation (this Salvation) as never greater was, or ever will be published; this is certain, that we are concerned in it for our selves, if we accept or neglect this Salvation, it is for our selves: Oh that in this respect self-interest were more prevalent with us!

27 For *e* they that dwell at Jerusalem *f*, and their rulers *, because they *g* knew him not, nor yet the voices of the prophets * which are read *h* every sabbath-day, they have *i* fulfilled *them* in condemning *him*.

e The common people had their *f* great Council; both had a hand in our Saviours death. *g* But if so great a fault was capable of any alteration, the Apostle gladly mentions it, that it was done out of ignorance; they knew neither Christ *the word*, nor the word (of the Gospel) concerning Christ, tho that they may be made sensible, that this their ignorance was not invincible. *h* He minds them that it was their sin, having had means whereby they might have come unto the knowledge of Christ. *i* See *Chap.* 4. 28. *Luke* 24. 25, 26.

28 * And tho they found *k* no cause of death *in him*, yet *l* desired they Pilate that he should be slain.

k He was a Lamb without blemish; neither had he offended the rabble that was so slanderous against him, unless by such vast goodness and kindness towards them, he branded them for ingratitude. *l* *Matth.* 27. 22. The *Jews* did condemn him, but they could not put him to death; the *Romans*, under whom they were subject, having referred the power of life and death wholly unto themselves, and therefore they desired *Pilate* to confirm the sentence, and to cause it to be executed.

29 And when they had fulfilled *m* all that was written of him, they took *him* down *n* from the tree, and *o* laid *him* in a sepulchre.

m As the giving him vinegar to drink, piercing his side, &c. *Psal.* 69. 21. *John* 19. 28, 30. *n* See *Chap.* 5. 30. *o Joseph* of *Arimathea*, and *Nicodemus*, *Matth.* 27. 60. *John* 19. 39.

30 * But *p* God raised him from the dead:

p Lest they should be offended at our Saviours dying so shameful and cursed a death, and to take away the scandal of the cross; he shews, that his Resurrection was as glorious, as his death could be ignominious; being by it declared to be the Son of God with power, *Rom.* 1. 4.

31 And he * was seen *q* many days of them *r* which came up with him from Galilee to Jerusalem, who are his Witnesses unto the people.

q Fourty days betwixt his Resurrection and Ascension, *Chap.* 1. 3. *r* Christ was seen, not onely by the Apostles, but of the *Galilean* women which came up with him unto *Jerusalem*, *Matth.* 28. 1. and by above five hundred at once, 1 *Cor.* 15. 5, 6. so plentifully would God have this great article of our faith, and object of our hope to be confirmed unto us.

32 And we declare unto you *s* glad tidings, how that the *s* promise which was made unto the fathers,

s Or the Gospel, which is nothing else but the glad tidings of our Salvation from Sin and Hell. *s* This promise was frequently made, and renewed to their Ancestors, and typified by many deliverances, especially from *Egypt* and *Babylon*.

33 God hath fulfilled the same unto us their children, in that he hath *u* raised up Jesus again; as it is also written in the second psalm, *x* * Thou art my son *y*, this day have I begotten thee.

u Some refer these words to the Incarnation, others to the Resurrection of our Saviour: Our Translators lay the stress upon the preposition, with which the verb is compounded; and by adding *again*, intend it to be understood of the Resurrection; and there is ground for it in the context: for the Resurrection of Christ, is that which in the 30. verse is propounded by St. *Paul*, as his theam or argument to Preach upon. *x* These words quoted, tho they do not seem to be a proof of Christs Resurrection at the first view; yet if we weigh them well, they answer St. *Pauls* purpose; *Thou art my son*, *Psalm* 2 *ver.* 7. is ushered in with; I have made thee King, *ver.* 6. and followed with, *I will give thee the heathen for thine inheritance*, which was in especial manner to be fulfilled after the Resurrection; as our Saviour manifests, *Matth.* 28 18, 19. *y* Not as if Christ at his Resurrection began to be the Son of God; but then he was manifested to be so, *Rom.* 1. 4. which before, whilest he was in a suffering condition, was not so apparent; some of the Ancients have understood these words, of the Eternal generation of the Son of God; Eternity being an everlasting point, and one and the same day for ever.

34 And as concerning that *z* he raised him up from the dead, *now* no more to return to corruption, he said on this wise *a*, I will give you the † sure mercies of David.

z The former verse was not intended so much by St. *Paul* for a proof of the Resurrection, as it was to shew how faithful God was in fulfilling that promise there spoken of; here the Apostles design is, to evince Christs Resurrection, and that it was agreeable to the Prophesies which were concerning him. *a* These words are found, *Isaiah* 53. 3. and the sure mercies of *David* there; and here spoken of, are such mercies as were promised to *David*, (*David* being to be taken positively) now the mercies which were promised to *David*, are all included or surmounted in this; that by this Son of *David*, (our Lord and Saviour frequently and truly so called) God would erect and establish an everlasting Kingdom, which could not be done, unless Christ rose again; and obtained the victory over death and the grave. *b* All the promises God hath made unto his Church in any age concerning Christ, are true and faithful, holy and just; The words have been variously rendred and changed; but no words can sufficiently express their stability and excellency.

35 Wherefore he saith *c* also in another *Psalm*, Thou shalt not suffer thine holy One to see corruption.

c These words are quoted out of *Psal.* 16. 10. see *Chap.* 2. 27.

† Gr. τὰ ὅσια, holy, or just things: which word the 70. both in the place of Is. 53. and in many other places, use for that which in the Hebrew is, mercies.

36 For

|| Or, After he had in his own age, served the will of God.
* 1 King. 2. 10. Chap. 2. 29.

36 For David || after he had served his own generation *d* by the will of God, *e* * fell on sleep, and was laid *f* unto his fathers, and saw corruption:

d Some point these words otherwise, reading them thus; *David after he had served his generation, by the will of God fell asleep.* Which contains indeed a truth, *viz.* that God hath appointed every ones time in the world, and that the issue of life and death are his; but thus they would prove little to *Davids* praise; for who dies otherwise, but according to the determinate counsel of God? But this is remembred to *Davids* glory, that according to the will of God, he was a publick good, and he liv'd and govern'd by the rule and square of Gods word. *e* Notwithstanding which he fell asleep, and saw death; but such as did not deserve so terrible a name. *f* Buried amongst his Ancestors. *g* And his body corrupted as theirs; now this verse explains the former, and draws the argument home, in that it proves, that the words before mentioned, could not be meant of *David*; but of one that he typified, and represented.

37 But he whom *h* God raised again, saw *i* no corruption.

h That is, on the third day, according to the Gospel. *i* Was not under the power of death so long, as to be preyed upon so far by it.

38 ¶ Be it known unto you therefore *k*, men *and* brethren, that * through *l* this man is preached unto you *m* the forgiveness of sins:

* Luke 24. 47. 1 John 2. 12.

k The usual compellation given in these cases. *l* Having spoken concerning Christs Resurrection, which onely can be meant of him in his humane nature, here, according unto that nature the Apostle calls him, *Man*. *m* As in *Chap.* 10. 43. This forgiveness of sins, is that which the Apostle so much would recommend to all to seek after, and magnifie Christ for; it being onely through him; and he could not be overcome by death, who could deliver us from sin.

39 And * by him all that believe *n* are justified *o* from all things, from which ye could not be justified by the law of Moses.

* Rom. 3. 28. and 8. 3. Heb. 7. 19.

n It is a forensick word, opposed to be *condemned*; all that believe in Christ with the heart, by his merit and mediation shall be absolved, and shall not come into condemnation; and thus this agrees with the former words, and shews us whence remission of sins is to be had; if any will take this word, as signifying also to be *purged from sin*; yet 'tis evident, that the Law can bring neither of these benefits unto us: The Law declares what is sin, and what the curse is that is due unto sin, but not how to be delivered from them; it shews the spot, but not how to wash it off; and the sore, but not how to heal it; but on the other side we are bidden to glory in the Lord (Jesus) *Who of God is made unto us wisdom, righteousness, sanctification, and redemption*, 1 Cor. 1. 30. *o* To which may be added, that there were some sins which by the Ceremonial Law, there was no Sacrifice appointed for: And for such sins which a Sacrifice was appointed for, it was not possible that the Blood of bulls and goats should take them away, *Heb.* 10. 4. which may make more to admire the grace of the Gospel, by which we are Sanctified through the offering of the body of Jesus Christ once for all, *Hebrews* 10. 10.

40 Beware therefore, lest that come upon you which is spoken of *p* in the prophets,

p Habakkuk 1. 5. He cautions these *Jews*, lest the same thing threatned by the Prophet to their Fathers, come also upon them; for sin is as odious unto God as ever, and God is as jealous of his honour which sin robs him of, as ever he was.

41 *q* Behold, ye *r* despisers, and *s* wonder, and *t* perish: for I work a *u* work in your days, a work which *x* ye shall in no wise believe, though a man declare it unto you.

q These words are cited from that place in *Habakkuk*, according to the reading of the *Septuagint*; St. *Paul* not being willing to alter the words, the *Jews* that were dispersed, being so used to that translation, especially the sense being the same with the original *Hebrew*: This quotation of the Apostle, might also be taken from *Isaiah* 28. 14, 16. *r* For which cause, in that place of *Habakkuk*, they are commanded to consider the Heathen, and are sent to School unto them they contemned so much, who had had God for their Teacher, had they not despised his word. *s* Grow pale for shame and fear. *t* Ye shall be destroyed by the *Romans* your enemies, as your Ancestors were by their enemies *Jews*. *u* This work was a work of Gods just revenge on their Fathers, by the *Chaldeans*; but threatned to come on the *Jews* (without repentance) by the *Romans*. *x* Which destruction should be so great, tho it was incredible to them now, though it should have been told them.

42 And *y* when the Jews were gone out of the synagogue, the *z* Gentiles besought that these words might be preached to them *a* the † next sabbath.

† Or, In the week between. or in the Sabbath between.

y Or as some read, the Apostles, *Paul* and *Barnabas*, were gone out of the Synagogue of the *Jews*. *z* Proselites, or such persons formerly spoken of, who had relinquished *Paganism*, and came to be instructed in the knowledge of the true God by the *Jews*. *a* Or in some day betwixt the Sabbaths; that the Apostles took all advantages, if there were a Festival (which was also called a Sabbath, *Levit.* 16. 31. and in the 23. *Chap.* of *Levit.* frequently) they would Preach in season and out of season; however, because we find the Apostles did meet again with them on that day seven-night after, it is most probable that their desire was so to be understood, See *verse* 44.

43 Now when the congregation *b* was broken up, many of the Jews, and *c* religious proselites followed Paul and Barnabas; who speaking to them, * perswaded them to continue *d* in the grace of God.

* Chap. 11. 23. and 14. 22.

b The Congregation was dissolved, by the offence the *Jews* generally had taken at the Doctrine of the Apostles. *c* These Proselites were so called, from their coming over from *Paganism*, to own the true God, see *Chap.* 2. 10. *d* This grace of God, the Apostles so earnestly exhorted them to continue in; was, 1. Their present state of being firmly resolved to serve God, whatsoever opposition or temptation they should meet with to the contrary, which was wrought in them by the grace of God. 2. The Doctrine of Justification by the grace of God, which St. *Paul* had Preached unto them, *verse* 39. Or 3. the whole Gospel, and Doctrine therein contained, which is called the grace of God, *Heb.* 12. 15. and the true grace wherein we stand, 1 *Peter* 5. 12.

44 ¶ And the next sabbath-day came almost the *e* whole city together *f* to hear the word of God.

e The Citizens generally resorted thither. *f* Some out of curiosity, some to cavil at it, tho some also out of love to it; here was doubtless a mixt Congregation.

45 But when the Jews saw the multitudes, they were filled *g* with envy, and spake against those things which were spoken by Paul, *h* contradicting and blaspheming.

g The *Jews* could not endure that the *Gentiles* should be equalled to them, (being as much concerned against the *Gentiles* being exalted, as against their own being depressed) *h* Envy; as a vicious humour, made them distrust the wholesomest, and most saving truths: contradicting the Doctrine of the Gospel, and blaspheming the Preachings of it; or going from one degree of opposition unto another, until they came to the highest enmity against both.

46 Then Paul and Barnabas *i* waxed bold, and said, * It was *k* necessary that the word of God should first have been spoken to you: but † seeing ye put it from you *l*, and judge your selves unworthy of everlasting life, lo, we || turn to the Gentiles.

* Chap. 3. 26. Rom. 1. 16. † Exod. 32. 10. Isaiah 55. 5. Matth. 21. 43. Rom. 10. 19. || Chap. 18. 6. and 28. 28.

i Being nothing affrighted with the reproaches and blasphemies they met with, which but increase their zeal, as a little water does the fire in the Smiths forge. *k* There was a necessity, that the word of God should be first Preached to the *Jews*, 1. Because Christ was promised to the children and heirs of their Ancestors. 2. Because Christ did command it to be thus Preached, *Matth.* 10. 5, 6. *Luke* 24. 47 *Chap.* 1. 8. 3 Christ himself thus Preached it, declaring that he was not sent, (comparatively) but to the lost sheep of the house of *Israel*, *Matth.* 15. 24. *l* By this their contradicting and blaspheming, they shew as evidently that they are thus unworthy of everlasting life, as if a judge had determined so, or passed such a sentence upon his Tribunal, or judgment-seat.

47 For so hath the Lord *m* commanded us, *saying*, I have set thee to be *n* a light * of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

* Luke 2. 32.

m Because that Prophesie must be fulfilled which we find, *Isaiah* 49. 6. The Apostle infers aright, that they were commanded to publish Christ unto the *Gentiles*; *For how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?* Rom 10. 14. *n* All knowledge is ignorance, and all light is darkness without Christ.

48 And when the Gentiles heard this, *o* they were

were glad, and *p* glorified the word of the Lord: and as *q* many as were ordained to eternal life, believed.

o There can be no true rest or peace in any, to whom Christ is not manifested; the Apostle telling us, that we have peace with God through our Lord Jesus Christ, *Rom.* 5. 1. And the Kingdom of God is peace and joy in the Holy Ghost. *p* They magnified the goodness of God, which appeared in the Gospel unto them. *q* God who ordered the end, ordereth the means, and gives them opportunities to hear the Word, and by it graciously worketh Faith in them whom he hath appointed to Eternal Life; without which Faith, purging the heart, there's no hope of life Eternal.

49 And the *r* word of the Lord was published throughout *s* all the region.

r Concerning Salvation to be found only by Christ, and the *Gentiles* to be admitted to partake of that Salvation. *s* Like Leaven which a Woman took and hid in three Measures of Meal till the whole was Leavened, *Matth.* 13. 33.

50 But the Jews stirred up *t* the devout and *u* honourable women, and *x* the chief men of the city, and * raised persecution against Paul and Barnabas, and expelled them out of their coasts.

* 2 Tim. 3. 11. Chap. 13. 6.

t Σεβόμενοι, as was said of the Men, such as had relinquished the Idolatry of their Country and Ancestors, acknowledged the True God, the maker of Heaven and Earth. *u* Of great repute and esteem; Women being accounted more earnest in what way soever they take; and to be sure *Eve* was first seduced, and in the transgression. *x* In some Cities there were but Five, in some Ten, in others Twenty, in whose hands the Government of the City was ordinarily put; and these the Persecutors (knowing what an influence their Authority must needs have) by all means labour to seduce.

51 * But *y* they shook off *z* the dust of their feet against them, and came unto *a* Iconium.

* Chap. 18. 6.

y This was according to our Saviours command, *Matth.* 10. 14. *Mark* 6. 11. *Luke* 9. 5. so often is it mentioned, and so considerable a matter it is for us to know, and dread the punishment appointed for such as refuse the Gospel, and contemn the Salvation offered by it. *z* What this was Symbolical of, is not expressed. The *Hebrew* Proverb says, The dust of an Ethnick City or Country doth pollute a Man; and they might by this represent, that the Inhabitants of such a City or Place, who did not entertain the Gospel, and the Ministers thereof, they would repute as the vilest sinners, and they should by God be dealt with accordingly. *a* See *Chap.* 14. 1.

52 And the *b* disciples were *c* filled with joy, and with the holy Ghost.

b Either *Paul* and *Barnabas* in a more especially manner: Or, also such as at *Perga* had believed the Gospel, and came with them to *Antioch*, were filled with joy. *c* So as no place was left for meaner contentments. First, By reason of the pardon of their sins. Secondly, The promise made to them of everlasting Life. Thirdly, The Gifts of the Holy Ghost which they had, at that time, as an earnest and pledge to assure the other unto them.

CHAP. XIV.

AND it came to pass in *d* Iconium, that they went *e* both together into the Synagogue of the Jews, and *f* so spake, that a great multitude, both of the Jews, and also of *g* the Greeks, believed.

d A City in *Lycaonia*. *e* *Paul* and *Barnabas*, as they were wont to do, shewing as great constancy in performing of their duty, as their Enemies did obstinacy in persecuting them for it. *f* With such evidence and *demonstration of the spirit and of power*. *g* See *Chap.* 13. 43.

2 But *h* the unbelieving Jews *i* stirred up the Gentiles, and made their minds evil affected against *k* the brethren.

h Or disobedient *Jews*, who did not believe the Truths, or obey the Precepts of the Gospel. *i* Urging, perswading and pressing of them, who of themselves (tho as yet ignorant of Christ, and his Word) would not have been so cruel. *k* The Apostles themselves, and others that were converted by them, whose common Father, God through Christ was, and were accordingly endeared one to another.

3 *l* Long time therefore abode they *m* speaking boldly, *n* in the Lord, * which gave testimony unto the word of *o* his grace, and granted *p* signs and wonders to be done by their hands.

* Mark 16. 20. Heb. 2. 4.

l To strengthen the new Converts against the opposition they met with in the way of Christ, willingly partaking with them in their afflictions for Christs sake. *m* With great courage, and humble confidence, as knowing in whom they had believed. *n* First, In the Lords cause, a business which he had sent them about. Secondly, And in the Lords strength, who enabled them in it. *o* The Gospel, First, Wherein the Grace of God is manifested. Secondly, Whereby it is offered. Thirdly, Wherewith, to such as receive, it is conveyed. Fourthly, And out of Grace disputed and allowed to some, hidden and withdrawn from others. *p* God by his miraculous confirming the Doctrine of the Apostles, that it was from him.

4 But the multitude of the city was *q* divided: and part held with the Jews, and part with *r* the apostles.

q As it was about our Saviour and his Doctrine, *John* 7. 43. *r* *Paul* and *Barnabas*, who were called to be Apostles, 1 *Cor.* 9. 5, 6.

5 And when there was an assault made both of the Gentiles, and also of the Jews, with their *s* rulers, to use *them* *t* * despitefully, and to *u* stone them.

* 1 Thess. 2. 2. 2 Tim. 3. 11.

s Such as were called the chief Men of the City, *Chap.* 13. 50. *t* Thus they that were called to the Marriage of the Kings Son, *Matth.* 22. 6. entreated the Servants despitefully. *u* They would have used them as such who were not worthy to live, and then have taken away their lives from them; as they did by our Saviour, first they spat upon him. *u* And then Crucified him.

6 They were ware of *it*, and *x* fled unto *y* Lystra and Derbe, cities of *z* Lycaonia, and unto the region that lieth round about:

x The Apostles did not flee so much to save their lives, as to husband their time best for the glory of God in other places; and this they were commanded to do, *Matth.* 10. 23. *When they persecute you in one city, flee into another.* *y* There were Cities further in the Country of *Lycaonia*, than *Iconium* was. *z* A part of the lesser *Asia*, nigh unto the Mountain *Taurus*.

7 And *a* there they preached the gospel.

a Thus was verified what St. *Paul* observed, *Phil.* 1. 12. That all those things fell out *unto the furtherance of the Gospel*; which spread the further for the scattering of the Apostles and Preachers of it: and Thousands had not heard of Christ, if persecution had not driven the Ministers of the Gospel unto them. God working good out of evil, and causing the Sun when it leaves one part, to shine upon another.

8 ¶ And there sate a certain man at Lystra, impotent in his feet, being a creeple from his *b* mothers womb, who *c* never had walked.

b Such defects as are from Nature, are incurable by Art, and only to be helped immediately by the God of Nature. *c* This is observed and enlarged upon, to make the miracle the more appear to be the only work of God, *Chap.* 3. 2.

9 The same heard Paul speak: Who stedfastly beholding him, and perceiving that he had *d* faith to be healed,

d This *Paul* might know by a Prophetical Spirit; and that extraordinary Gift of discerning of Spirits might be in this case bestowed upon him. But withal, it is not unlikely but this Lame Mans attention to the Word, eyes gesture, and countenance, might speak as much.

10 Said with a loud voice, * Stand upright on thy feet *e*. And he leaped and walked.

* Isa. 35. 6.

e As *Chap.* 3. 6, 8. To shew, that he was perfectly recovered of this Lameness: as all miraculous cures (being the Work of God) were perfect.

11 And when the people saw what Paul had done, they lift up their voices, saying in *f* the speech of Lycaonia, * The gods are come down to us in the *g* likeness of men.

* Chap. 28. 6.

f Which was a Dialect of the *Greek* Tongue, that Language being in the lesser *Asia* ordinarily spoken. *g* The Heathens (especially their Poets) did frequently believe such kind of Apparitions. Probably at first from the appearing of Angels unto the Patriarchs and others, which by tradition they might have heard of.

12 And they called Barnabas *h*, Jupiter; and Paul *i*, Mercurius, because he was the chief speaker.

h Whom the Heathens took for their chief God. *i* *Mercury* was feigned to be the Messenger of their gods, (and therefore represented with wings:) as also the Interpreter of the gods, which caused their applying of his name to *Paul*.

13 Then

13 Then the Priest of Jupiter which was *k* before their city, brought oxen, and *l* garlands *m* unto the gates, and would have done sacrifice with the people.

k The Temple of *Jupiter*, whom they took for the Patron of their City, was in the Suburbs. *l* These were usually in the form of Crowns put upon the Oxen which they intended to Sacrifice; and by this sign, shewed that they were Dedicated to *Jupiter*, whom the Heathen blasphemously called, *The King of kings*; and placed him setting in his Chair or Throne with a Crown on his Head. *m* The Gates or Doors of the House where the Apostles lodged.

14 *Which* when the apostles, Barnabas and Paul heard *of n*, they * rent their clothes, and *o* ran in among the people, crying out,

n Which was a sign of their greatest detestation of, and sorrow for such abominations. *o* Expressing their greatest zeal for the Glory of God, and earnestness to hinder the Idolatry of this People.

15 And saying, * Sirs, why do ye these things? We also are *p* men * of like passions with you, and preach unto you that ye should turn from these *q* vanities unto the *r* living God, * which *s* made heaven, and earth, and the sea, and all things that are therein:

p We stand in need of Food and Raiment, are liable to Diseases and Death, as well as you are. *q* So Idols are frequently called, 1 *Kings* 16. 13, 26. *Jeremy* 14. 22. because they disappoint the hopes that are placed in them, and are empty of any good which is expected from them, and have nothing but what vain Men (their makers) bestow upon them. *r* The True God is called, *The living God*, *Deuter.* 5. 26. & *Joshua* 3. 10. in opposition to those false gods, who usually were only dead men, which out of Love or Fear were Deified; as also in that he lives from himself, and gives life to every living Creature. *s* By this also the True God is distinguished from false gods, as *Jer.* 10. 11, 12. And is a good Argument against all Idol-worship: For Divine worship is a Tribute we owe and pay to him that made us. *Psal.* 100 3, 4. It should be considered with what a respective compellation the Apostles speak unto this Heathen rabble, calling them, Sirs, or Masters; a term, surely then not unlawful to be given to our equals or betters.

16 *t* * Who in times past suffered all nations to walk in their *u* own ways.

t There were two main Objections which these Heathen Idolaters might make against the Gospel, and the Worship of the True God: And they are, First, From the Antiquity; Secondly, From the Universality of that false worship: both which the Apostle here gives a cripical Answer unto, telling them, That the reason why so many, and for so long a time, had followed Idols, was from the just Judgment of God upon them, as *Psal.* 81. 12. *Rom* 1. 24, 28. *u* Ways of our chusing, and not of Gods commanding, are false ways.

17 *x* * Nevertheless he left not himself without witness, in that he did good, and gave us * rain from heaven, and fruitful seasons, filling our hearts with food and gladness

x These words are to prevent that cavil, *Why does God yet complain?* And informs them, that tho God had not given them, nor their Ancestors, his Laws wrote in Tables of Stone, as he had given to the *Jews*; yet they had had the Law written in their hearts, which they had not obeyed, tho Gods manifold Mercies, his Works of Creation and Providence had testified unto them, that he only was to be Feared and Worshipped. How many Witnesses hath God against sinful man, when every Creature and Providence speaks his Power, Wisdom, Goodness, *&c.* and call upon us to love and obey him? Every Creature tells us that God made it, *&c.*

18 *y* And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

y So hard a matter it is to persuade any to leave off these sins they are accustomed unto; or, to rectify such Errors in Religion which men are brought up in.

19 ¶ And there came thither *z* certain Jews from Antioch and Iconium, who *a* persuaded the people, and * having *b* stoned Paul, drew *him* out of the city, supposing he had been dead.

z Such as mention was made of, *Chap.* 13. 50. *a* A strange and incredible sickleness: But that we know how the same Multitude who cried *Hosanna*, did more suddainly alter their note, and cry against our Saviour, *Crucify him*, *Crucify him*; so incertain a thing is worldly honour. *b* The malice of Satan is every way great; if he cannot destroy the Souls of these blessed Apostles, by making of them to accept of Divine worship, he will do his utmost to kill their Bodies.

20 Howbeit, as the disciples *c* stood round about him, he *d* rose up, and came into the city: and the next day he departed with Barnabas to *e* Derbe.

c Either, in order to bury him, thinking him to be dead, as well as his Persecutors did; or, else to defend him, as much as possibly they could, from the rage of his Enemies in that popular fury. Their spite was most against *Paul*, because he spake most, and Preached unto them the way of Life. *d* Being by the Power of God suddainly restored to his strength again. *e* A city near to *Lycaonia*, some say, in it.

21 And when they had preached the gospel to that city, and had *f* taught many, they returned again to Lystra, and *to* Iconium, and to Antioch.

f Had made many Disciples by Teaching, and also by Baptizing of them, *Matth.* 28. 19. For as by Circumcision they were made *Moses's* Disciples, so by Baptism they are made Christs Disciples.

22 *g* Confirming the souls of the disciples, *and* * exhorting them to continue in the faith, and saying that * we must *h* through much tribulation enter into the kingdom of God.

g It is not enough to Sow the Seed of the Word, but it must be Watered also, frequent endeavours must be used, that it may be fruitful. Thus the Apostles return to visit such as they had Preached unto. The persecution they had endured encreasing their resolution for God, and their strength from him. *h* Left they should be offended at what they saw St. *Paul* had endured, or themselves might be called to endure, they Preach unto them the Doctrine of the Cross, not hiding from them the miseries which in this World the profession of Christ, and his Truths might bring upon them. God hath indeed dealt all along thus with his People. The troubles which the *Israelites* met with in the Wilderness, in their Journy towards an Earthly *Canaan*, did Typify the Calamities which Gods People will meet with in this World, as they Journy towards the Heavenly *Canaan*, or *Jerusalem*, which is above.

23 And when they * had *i* ordained them *k* elders in every church, and had prayed with fasting, they *l* commended them *m* to the Lord, on whom they believed.

i The word properly signifies a stretching out of the Hand, such as was used when they gave their suffrages in the Election of their Magistrates, whereby was shewed for whom they gave their Voice; and afterwards it was commonly used for to constitute or appoint; or, as here, to ordain to any Office or Place; which might the rather be done by stretching out, or laying on of the Hands of the Apostles, because by that means the Holy Ghost (or a Power of working miracles) was frequently bestowed, *Chap.* 8. 17, 18. which in those times was necessary to authorize their Doctrine to the Infidel World. *k* Such as might instruct and govern the Church. *l* They commended the Disciples as their Jewels and chiefest Treasure; as all sufferers are to commit their very Souls to God, 1 *Pet.* 4. 19. *m* To Christ, the best and faithful Keeper, that he should keep and further them in Grace and Goodness; to whose Providence they wholly had committed themselves.

24 And after they had passed throughout *n* Pisidia, they came to Pamphylia.

n Going the same way back which they had came, as appears by *Chap.* 13. 13, 14.

25 And when they had preached *p* the word *q* in Perga, they went down into Attalia:

p The Gospel, the Word of the Lord; or Christ who is *the Word*, and who is the Sum of what the Ministers of the Gospel Preach about. *q* Mentioned, *Chap.* 13. 13. A City; or as some will, a Country in *Pamphylia* by the Sea-side. But the Bounds of Provinces were often altered by the *Romans*, and some made larger, and others lesser.

26 And thence sailed to *r* Antioch, from whence they had been recommended to the grace of God, for the work which they fulfilled.

r That *Antioch* which was in *Syria*, as appears *Chap.* 13. 1, 2, 3. to what this relates, and is a sufficient proof that they had not sought God in vain, and that there is no better preparation or provision towards any business, than faithful prayer unto God concerning it; doing our duty, and leaving the event unto his disposing.

27 And when they were come and had gathered the church together, they * rehearsed all that

that God had done *i* with them, and how he had opened *k* the door of faith unto the Gentiles.

i God being with them, and they being labourers with God, 1 *Cor.* 3. 9 2 *Cor.* 6. 1. They shewed how much God had honour'd them in making them his Instruments in the Conversion of so many Souls. *k* He had given the *Gentiles* an opportunity of knowing and believing the Gospel. The Fleece alone had been wet before, and all the Ground round about it dry; and now all the Ground is wet, and that Fleece was dry. To allude to *Judges* 6. 37, 39. by which this mystery was prefignified, and can only be resolved by that of our Saviour, *Matth.* 11. 25, 26. *Even so Father, for so it seemed good in thy sight.*

28 And there they abode *l* long time with the disciples.

l To confirm them, as *Verse* 22. and also as our Saviour withdrew himself from the Multitudes, they chose there to refresh themselves a while here, out of the heat of contention and persecution.

CHAP. XV.

AND *a* certain men which came down from Judea, taught the *b* brethren, *and said*, * Except ye be circumcised ‡ after *c* the manner of Moses, ye cannot be saved.

a These were such as did pretend to believe, but were false Brethren; some think *Corinthus* to have been one of them. *b* The *Gentiles* who were converted unto the Faith of Christ; or Proselytes of the Gate (as they were called) who were not Circumcised, and now professing the True Faith. These, the Pharisaical professors, would have excluded from any hopes of Salvation, altho Circumcision was not commanded, but unto the posterity of *Abraham*, *Gen.* 17. 10, 11, 12. and *Abraham* himself was justified before he was Circumcised, *Rom.* 4. 10. *c* According unto the Law of *Moses*, for God by him did renew and establish that Ordinance unto that People; altho it was long before his time, both Commanded and Practised, *John* 7 22.

2 When therefore *d* Paul and Barnabas had no small dissention and disputation with them *e*, they determined that * Paul and Barnabas, and certain other of them, should go up to Jerusalem *f* unto the apostles and elders about this question.

d That meek Apostle, who was willing to become all things unto all men, yet here enters into a holy war with them that would introduce circumcision into the Christian Church; because, 1. He would have no works of the Law to be an ingredient into our Salvation; but the free grace of God in Christ to be all in all. 2. That our freedom from all the Ceremonial Law, acquired by the death of Christ, might not be diminished. 3. That the spreading of the Gospel might not be hindred, but that Christ might be accepted, and honoured amongst all; now if circumcision had been retained, it would have kept possession for all the other ceremonies to have continued, or re-entered, there being the same reason for the one as for the other; and the circumcised person was obliged by his circumcision to observe them all, *Gal.* 5. 3, 4. *e* The Church at *Antioch*, where his controversie was moved. *f James*, *Peter*, and *John*, who are thought to have been then at *Jerusalem*, the rest being probably gone to Preach Christ in other parts.

3 And being brought on their way *g* by the church, they passed through Phenice, and Samaria, declaring *h* the conversion of the Gentiles: and they caused great *i* joy unto all the brethren.

g The brethren or believers of *Antioch*, out of respect, went part of the way with them; as also thereby shewing, that *Paul* and *Barnabas* did not go upon their own business, or mind onely; and that there was no dissention betwixt them, and the Church there. *h* It is a conversion or turning indeed, from error to truth, from impurity to holiness; that is, *from darkness unto light, and from the power of Satan, to the ever living God*, Chap. 26. 18. *i* Nothing more rejoyces a good man, than the bringing of Souls unto God, and the enlarging of the Kingdom of Jesus Christ.

4 And when they were come to Jerusalem *k*, they were received of the church, and *of* the apostles and elders, and they declared all things *l* that God had done with them.

k They were owned with respect and thankfulness, for their great work and labour in the Lords Vineyard. *l* See *Chap.* 14. 27.

5 But *m* there ‖ rose up certain of the sect of the *n* Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.

‖ Or, *Rose up*, said they, *certain.*

m If these words be taken for St. *Lukes*, (the Pen-man of this Book) then they declare, that in the Church of *Jerusalem* there were some that did abet the opinion of the necessity of circumcision; but if (as most probably we may) do take them for the words of St. *Paul*, they then are part of his narrative to the Church there, of what had hapned at *Antioch*. *n* These *Pharisees* were a Sect amongst the *Jews*, (so called from פרש *separavit*, and may be Englished *Separatists*) separating from converse with others, by reason of an opinion they had of their own holiness, *Luke* 18. 11.

6 ¶ And the *o* apostles and elders came together for to *p* consider of this matter.

o Unto whom *Paul* and *Barnabas* were sent about the decision of this question, *verse* 2. *p* They had been informed of it; and now they met to deliberate about it.

7 And when there had been *q* much disputing, Peter rose up and said unto them, Men *and* brethren, ye know how that *r* a good while ago, * God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel, and believe.

q They argued on both sides, and considered what might be said for either opinion; some of them that met here, seem at first to have been for the retaining of the circumcision; for we *know, but in part*, and from the collision of adverse parties, such sparks fly out, that many a man hath lighted his candle at them. *r* From the beginning of our having received our commission to Preach, as *Mat.* 28. 19. or more particularly, from the time of *Cornelius's* conversion, *Chap.* 10. 22. and 11. 12. which is thought to have been about fourteen or fifteen years before that *Peter* Preached Christ, by the command of God, unto the *Gentiles*.

8 And God *s* which knoweth the hearts, bare them witness, *t* * giving them the holy Ghost, even as *he did* unto us:

s God knew the desires of the *Gentiles*, that they did sincerely desire to please God, and to see his Salvation: This great attribute *David* improved, 1 *Chron.* 29. 17. and highly recommended his Son *Solomon* to consider of, 1 *Chr.* 28. 9. which if believed, would make us also to serve God with a perfect heart, and a willing mind. *t* God himself was a witness for these *Gentiles* beyond all exception, when he gave them the ordinary and extraordinary gifts of the holy Ghost; by which he testified, that they belonged to Christ, whose Spirit this was; Thus the *testimony of Jesus is the spirit of prophesie*, Rev. 19. 10. and the Spirit, according to our Saviours promise, *John* 15. 26. doth *testifie of him.*

9 And put *u* no difference between us and them, *w* ‡ purifying their hearts *x* by faith.

u God had now broken down the middle-wall of partition betwixt *Jew* and *Gentile*, and distributed his graces to these also, *Ephes.* 2. 14. which was signified by the rending of the vail from the top to the bottom, *Matthew* 27. 51. whereby such as were formerly without, might see, and injoy the benefit of those great things which had been hidden under those shadows and types. *w* From Idolatry, and other impieties in which they had lived; which is the inward circumcision of the heart; and whosoever is thus cleansed, ought not to be reputed amongst the unclean. *x* Faith is the instrument, God is the efficient cause of our Justification and Renovation.

10 Now therefore why *y* tempt ye God *, to put a *z* yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

y Why would you make a doubt of, and put it to a trial, whether God did in good earnest admit the *Gentiles* to his favour, and whether he remains firm and constant in such his kindness towards them; they did tempt God also, by disliking the calling of the *Gentiles*, and would have brought Gods will, were it possible, unto theirs; not submitting their wills, as they ought, unto Gods, for he that sins in any kind, does tempt God; that is, he tries Gods patience, Power, and Righteousness. *z* So the Law of Ceremonies is called, *Gal.* 5. 1. and was a yoke indeed, if we consider, 1. Their variety, 2. Their difficulty, 3. Their chargeableness, 4. Their inefficacy, being onely *shadows of good things to come*, Col. 2. 17.

11 But * we believe that through the *a* grace of the Lord Jesus Christ, we shall be saved even *b* as they.

a All saving-grace may be well so called, it being purchased onely by Christ, and bestowed upon us from the Father through Christ. *b* The *Jews* their Fathers; these were saved through the grace of the Messiah which was to come; and the Apostle urges this (against the imposing of the Law) to the *Jews*; because neither their Ancestors nor themselves, could be justified by the Law, but onely by grace.

12 ¶ Then *c* all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what *d* miracles and wonders God had wrought among the Gentiles by them.

c The Apostles and Elders themselves, gave attention to what *Barnabas* and *Paul* declared; and by their silence did tacitely approve of what they had said. *d* The Conversion of the *Gentiles* in its self, and not onely the signs which did attend it, is truly wonderful: The saving of any one Soul is a miraculous work.

13 ¶ And *e* after they had held their peace *f*, James *g* answered, saying, Men *and* brethren hearken unto me.

e *Barnabas* and *Paul* had finished their narrative. *f* Who was sirnamed the just, and was the Son of *Alpheus*, and a kinsman to our Saviour, now being President of this Council. *g* That is, began to speak.

14 *h* Simeon hath declared how God at the first did visit the Gentiles, to take out of them *i* a people for his name.

h Or *Simon* (the name of *Peter*); but St. *Luke* being himself an *Hebrew*, writes it according as they pronounced it; and not so contracted as the *Greeks* wrote it. *i* There were some at all times probably amongst the *Gentiles*, who did fear God, as *Job* and his three friends; but they did not make a people or such a number as is here spoken of. *k* God takes out of the World a people for his name, that is, 1. For himself, as *Prov.* 18. 10. the name of the Lord, is put for the Lord himself. 2. For to call upon his name, as also for to be called by his name. 3. For his glory and honour, and to magnifie his name.

15 And to this agree * the words of the *l* prophets; as it is written,

l In the plural number, tho onely one cited; 'tis an ordinary enallage; but also it shews the harmony amongst the Prophets, they all speaking by one Spirit; what one said, is as if all had said it.

16 *m* After this *n* I will return, and will build again *o* the tabernacle of David, which is fallen down: and I will build again the ruins thereof, and I will set it up:

m In the days of the Messiah. *n* The word may be taken in both voices. If Actively, it signifies Gods returning unto the *Gentiles*, from whom he had departed: If Passively, it foreshews their returning unto God, whom they had forsaken. *o* The House expressed by a Tabernacle (as frequently in Scripture) because that Anciently they dwelt only in Tabernacles. And this for the Throne of *David*, who was a Tipe of Christ, whose Kingdom is over all. God does promise less than he does perform, for he did not only restore the Tabernacle of *David*, in Christ; but raised it to a far greater Splendor and Glory in its Spiritual State. And tho St. *James* here does not exactly keep unto the words of the Prophet, he speaks their sense and meaning.

17 That *p* the residue of men may seek after the Lord, and all the Gentiles upon whom *q* my name is called, saith the Lord *r*, who doeth all these things.

p In the Prophet, it is *remnant of Edom*, *Amos* 9. 12. which is here called the residue of men; for as *Jacob* or *Israel* shadowed out the Church; so *Edom*, or *Esau* (the other Son of *Isaac*) represented those who were rejected, *Rom.* 9. 13. The Prophet also adds, by way of Explication, *all the Heathen*; as the Apostle does here, *all the Gentiles*. *q* Who shall be mine, or appropriated unto me; also called by his Name, they being called Christians from Christ, whom they believed in. *r* The calling of the *Gentiles* was Gods Work, and therefore so far from being excepted against, that it ought to be marvellous in our Eyes.

18 *s* Known unto God are all his works from the beginning of the world.

s This the Apostle adds, that they might not be offended with the seeming novelty and surprize of the calling of the *Gentiles*, and abrogation of the Ceremonies; for it was no other than what God had before determined to do, and therefore they ought to rest satisfied in the Wise and Holy appointments of God.

19 *t* Wherefore * my sentence is, that we *u* trouble not them, which from among the Gentiles are turned to God:

t St. *James* here gives his opinion, confirming and approving what *Peter* had done in Converting with, and Baptizing of the *Gentiles*. *u* Whom he would not have afflicted or disturbed with such things as were not necessary, left that it should hinder the Conversion of the *Gentiles*, and the Church should lose *the substance for a shadow*.

20 But that we write unto them, that they abstain from *v* pollutions * of idols, and * *from x* fornication, and *from* things *y* strangled, and *z from* blood.

v Eating of Meat that was offered to Idols, (as *Verse* 29.) in a case of scandal, and for the present state of the Church was forbid, tho afterwards in other cases indulged, 1 *Cor.* 10. 27. *x* Fornication is here mentioned amongst indifferent things; not that it ever was so, but because it was amongst the *Gentiles* reputed to be so, even by them who punished Adultry severely. By these two some think all sins against both the Tables of the Law to be forbidden, because by one sin against each Table, all the sins against any command may Synecdochically be understood. *y* Such Creatures had not their Blood let out; and therefore were not to be fed upon, by the Law of God, *Gen.* 9. 4. given as soon as the use of Flesh was allowed for Food. *z* They were also much more to abstain from Blood, when shed out of the Body of any slain Creature, *Lev.* 3. 17. *Deut.* 12. 23. That Blood was forbidden, might be to teach them meekness, and to abstain from revenge. It is certain, that such Nations as feed on Blood, are most barbarous and cruel. It is also probable, that these being included in the Precepts which they called, The Precepts of *Adam* or *Noah*, and to which all the Proselytes of the Gate were obliged to yield obedience: the Apostle would have the observance of them to be continued upon them that came from amongst them, over unto Christianity. For tho all these Ceremonies were dead (with Christ) yet they were not then deadly, and did wait a time for their more decent burial. If any wonder that the Council did not treat of, and write about greater matters; As of worshipping God the Father, through the Son; of denying of our selves, and taking up the Cross; he ought to consider, that the question they met upon, was about other matters, and that those great things were never in question amongst such as feared God.

21 For *a* Moses of old time hath in every city them that preach him, * being read in the synagogues every sabbath-day.

a The reason why St. *James* would not have the Ceremonies buried as soon as they were dead, was because the *Jews* had been so long confirmed in them, and bare such a love unto them; and he would purchase Concord betwixt them, and the *Gentile* converts; tho the *Gentiles* should bear with some inconvenience into the bargain, as not presently using all the liberty which through Christ they had a right unto.

22 Then pleased it *b* the apostles and elders, with the whole church, to send chosen men *c* of their own company to Antioch, with Paul and Barnabas; *namely*, *d* Judas surnamed Barsabas, and *e* Silas *f*, chief men among the brethren.

b A happy concord, all agreeing as one Man, by one Spirit. *c* That *Paul* and *Barnabas* might be the better credited, and that by such as had been of a contrary judgment: so hard it is to remove suspitions, and to root out pre-conceived opinions. *d* The Brother of that *Joseph* mentioned *Chap.* 1. 23. *e* Called *Silvanus* also. *f* Noted for their Holy living, or great Knowledg, or Office in the Church.

23 And wrote letters by them after this manner *g*, The apostles, and elders, and brethren send greeting unto the brethren which are of the *h* Gentiles in Antioch, and Syria; and Cilicia.

g The Letter was wrote in the name of them all, that it might have the greater force, and better acceptance; that so strong a Cord might not be broken by the false Apostles. *h* Such as out of *Gentilism*, or *Paganism*, were converted unto Christ; to whom the determination of this case was of greatest concern: their right of belonging unto Christ, and having any hopes of Salvation being questioned, unless they would be Circumcised.

24 Forasmuch as we have heard, that certain which went out *i* from us, have *k* troubled you with words *l*, subverting your souls, saying, *Ye must be* circumcised, and keep the law; to whom we gave no *such* commandment:

i For,

i For, *Verse* 1. These false Apostles were such as came from *Judea*; that is, from the Church there. It is Satans great policy to divide, that he may rule; he will have at least one share where there is more than one. No such sad divisions, as Church-divisions, when that some of our selves Preach perverse things, as *Chap.* 20. 30. *k* As if in the professing of Christianity there would be no Salvation, unless Judaism be imbraced, and Circumcision admitted. No greater trouble to a considerate mind, than about the concern of Salvation, when they say, *Where is thy God?* These they did well put together; for by Circumcision they engaged to the observance of the whole Law of *Moses*: And by the Decreeing the omission; that whole Law of Ceremonies is declared void, and of no effect. What Truth and Unity build up, Discord and Error pull down.

25 It seemed good unto us, being assembled with *m* one accord, to send chosen men unto you, with our beloved Barnabas and Paul;

m With one Mind, as if they had all but one Soul (they had but one Spirit, the Spirit of Truth) as *Chap.* 2. 1. and 5. 12. Their Unanimity adding great strength to the Decree they sent.

26 *n* Men that have hazarded their lives, for the *o* * name of our Lord Jesus Christ.

n Because that the false Apostles at *Antioch* had villified *Paul* and *Barnabas*, and opposed their Doctrine and Practice in admitting of the *Gentiles* by Baptism into the Church, the Council here at *Jerusalem* take occasion to vindicate, and to commend them, especially for their suffering so much for Christ, of which we read, *Chap.* 13. 50. and 14. 19. It being most reasonable to believe, that they had not done or said any thing for their own sakes, who had done and suffered so much for Christ and his Truths sake. *o* For Christs Honour, and the Truth of his Gospel.

27 We have sent therefore Judas and Silas, who shall also tell *you* *o* the same things by ‡ mouth.

p They shall inform you of the truth of what is contained in this *Epistle*, that you may be more assured, it is not forged or counterfeited. Of these Men, *viz.* *Verse* 22.

28 For it seemed good *q* to the holy Ghost *r*, and unto us, to lay upon you no greater *s* burden than these *t* necessary things;

q That is, unto us, assisted by the Holy Ghost. The Holy Ghost is deservedly first mentioned, that the Apostles might testifie that they desired to say, write, or do nothing in which they had not the Spirit of God directing of them: And they mention the Spirit, that the *Antiochians*, unto whom they wrote, might be assured they were not Human inventions which they recommended, but that they had the Authority of God for them. *r* As Ministers, or Gods Stewards, who acquainted them with these things, in discharge of their duty, and that they might appear themselves to be faithful. *s* The Yoke spoken of, *Verse* 10. *t* To be sure several of the things here spoken of, are not absolutely necessary unto Salvation; or simply, and in their own nature necessary, as to abstain from Blood, &c. but tho they are not necessary always, and at all times, yet in this place, and at this time, they were necessary for the peace of the Church, and to avoid giving of offence to the converted *Jews*, and to nourish Brotherly love betwixt them and the *Gentiles*.

29 * That ye *u* abstain from *w* meats offered to idols, and *x* * from blood, and from things strangled, and from *y* fornication; from which if ye keep your selves, ye shall do well. *z* Fare ye well.

u Of these see more largely, *Verse* 20. *w* They were wont to carry home, and Feast upon part of the Sacrifices they had offered unto their false gods; nay, they did not, without reproach, eat of any greater Beasts (as Oxen and Sheep) but they always first offered some of them unto their Idols. And it was accounted no small impiety to eat *βοῦς ἀγελῶν*, part of any Beasts which they had not first offered up to some or other of their gods. *x* For this reason they might not eat of any thing that died of its self, as *Deut* 14. 21. because the Blood was not gone out of it. *y* Mentioned here, because so commonly practiced amongst the *Gentiles*, and yet not esteemed a sin. Hence also, 1 *Thess.* 4. 3. the Apostle lays a very great charge against it. *z* The ordinary Appreciation wherewith their Letters were concluded, in which they wished health and strength to the party they wrote unto; instead of which word, some ancient Copies read *εὐοδοῦσθαι ἐν πνεύματι ἁγίῳ*: which is rendred, *walk in the Holy Ghost*; or, *the Holy Ghost carrying, or enabling of you*. A wish or prayer becoming these holy Men that made it. They who have found the necessity of the Spirits assistance, desire it above all things, for such as they wish well unto.

30 So when *a* they were dismissed, they came to Antioch: and when they had gathered *b* the multitude together, they delivered the epistle.

a *Paul*, *Barnabas*, *Judas*, and *Silas*; which two last were sent with the former. *b* From whom they were sent, *Verse* 1, 2. and that this determination of the Council might be more publickly known, as all things concerning our common Salvation ought to be.

31 *Which* when they had read, they rejoyced *c* for the ‖ consolation.

‖ Or, *Exhortation*.

c It could not but much rejoyce the *Gentile*-Believers, that they were exempted from Circumcision, and the Ceremonial Law. And it gladded the Believing *Jews* also, that the Controversy was determined, and Concord established amongst them; but much more might they all rejoyce to understand the Grace of the Gospel; and that we are not justified by the deeds of the Law, but by faith in Christ, *Rom.* 5. 1. This word also signifies *Exhortation*, and it was matter of Joy to be put upon such excellent duties, as our most Holy Religion recommends, and to be deterred from such erroneous Evils as it forbids. All that God requires of us, being only to *eschew evil, and to do good*, *Isai.* 1. 16. 17. 1 *Pet.* 3. 11.

32 And Judas and Silas being *d* prophets also themselves, exhorted the brethren with many words, and *e* confirmed *them*.

d Not properly so called from any Gift of foretelling things to come, *Eph.* 4. 11. but as Doctors and Teachers in the Church, expounding *Moses* and the Prophets, and shewing how and what they speak concerning Christ; proving out of them, that he was the Messiah, as *Philip* had done, *Chap.* 8. 35. *e* See *Chap.* 14. 22. & 18. 23.

33 And after they had tarried *there f* a space, they were let go *g* in peace from the brethren *h* unto the apostles.

f A competent time; some make this space to be a year. *g* They were dismissed with earnest Prayers for them; for by Peace is meant all kind of Good, which they desired for them, as *Matth.* 10. 13. *h* Such of them as were at *Jerusalem*, who also had sent them.

34 Notwithstanding it pleased *i* Silas to abide there still.

i Tho having performed his message, he was discharged, and might have returned; yet for the further benefit of that Church, he continued at *Antioch*.

35 Paul also and Barnabas *k* continued at Antioch, teaching and preaching the word of the Lord *l*, with many others also.

k *Judas* only returned to *Jerusalem*, to acquaint the Apostles with the reception their Letter had met with, and what obedience was readily given to their Decrees. *l* So that when these went away, the Church at *Antioch* was not left destitute of faithful Pastors. *When God gives the word, great is the multitude of preachers*, Psal. 68. 11.

36 ¶ And some days after, Paul said unto Barnabas, Let us go *m* again and visit our brethren, in every city where we have preached the word of the Lord, *and see n* how they do.

m It is not enough that they had sown good Seed, but they must take care left it be plucked up, and Tares sown in the stead of it, by *the wicked one*, *Matth.* 13. 19. & Husband-mans work is never at an end, neither is the *labourers in Gods vineyard*. *n* Not so much looking after their Bodily welfare, as how their Souls fared, whether they continued in the Faith, and Integrity of life.

37 And Barnabas determined to take with them * John, whose surname was *o* Mark.

o This *John* or *Mark*, was Sisters Son to *Barnabas*, as *Coloss.* 4. 10.

38 But Paul thought not good to take him with them, who departed from them *p* from Pamphylia, and went not with them *q* to the work.

p This deserting of *Paul* and *Barnabas* by *John*, is mentioned, *Chap.* 13. 13. *q* The work unto which the Spirit had called them, *Chap.* 13. 2. which was to offer Life and Salvation unto the *Gentiles*, and to gather them into the Fold of Jesus Christ. This Objection was very considerable, and ought to have weighed more than this *Johns* propinquity, or nearness in Blood unto *Barnabas*.

39 And the contention was so sharp between them, that they *r* departed asunder one from the other: And so Barnabas took Mark, and sailed unto Cyprus;

r As *Abraham* and *Lot* parted, *Gen.* 13. 9. yet keeping the Unity of the Spirit in the Bond of Peace; loving of, and praying for one another; as we may judge, being both good Men. But they verified here what they had said at *Lystra*, Chap. 14. 15. *we are men of like passions with you*;

yet God over-ruled these very divisions betwixt *Paul* and *Barnabas*; for his own Glory, and the inlargement of the Kingdom of Jesus Christ. Several places being by this means blessed with the Gospel. And this reflection upon this *John Mark*, is thought to have made him for the future more diligent and valiant in the cause of the Gospel, which occasioned that kind Salutation from St. *Paul* unto him, *Colossf.* 4. 10. *s* An Island in the *Mediterranean* Sea.

40 And Paul chose Silas, and departed, being recommended by the brethren unto *t* the grace of God.

t The favour of God, as *Chap.* 14. 26. which the wisest and holiest Men stand in need of in all their undertakings; as also his gracious conduct and assistance.

41 And he went through *u* Syria, and Cilicia *x*, confirming the churches.

u Where there were several Brethren by reason of the dispersion that was upon *Stephens* death, *Chap.* 11. 19. and 15. 23. unto whom also the fore-recited Letter was wrote; *x* putting them in mind of the Gospel of Christ, which they had heard and believed; and encouraging of them to persevere in the profession of it, and being ready to answer any Objection that could be brought against it.

CHAP. XVI.

THen came he to *a* Derbe and Lystra: And behold, a certain disciple was there, * named *b* Timotheus, the son of a *c* certain woman, which was a Jewess, and *d* believed; but his father *was* a Greek:

* Phil. 2. 19. 1 Thess. 3. 2.

a Of these Cities see *Chap.* 14. 6. *b* Who was known unto *Paul* from his Childhood, 2 *Tim.* 1. 5. and accompanied him in many Journies, 2 *Tim.* 3. 10. and is called by him, his work-fellow, *Rom.* 16. 21. *c* Called *Eunice*. *d* Being one of them that had believed in Christ in *Judea*, and had a holy Woman to her Mother, named *Lois*. Altho it was not Lawful for a *Jew* to marry a Woman of another Nation, yet some think that a *Jewess* might marry to a stranger, as *Esther* married to *Ahasuerus*. *e* Of *Gentile* extraction, and therefore not Circumcised; yet he is accounted to have been a Proselyte.

2 Which * was *f* well reported of by the brethren that were at Lystra and Iconium.

* Chap. 6. 3.

f Tho *Timothy* was well known unto *Paul*, yet ye would not Ordain him without the testimony of others concerning him, of his holy life, and knowledge in the Scripture, 2 *Tim.* 3. 15. which he did excel in.

3 Him would Paul have to go forth with him; and took and circumcised him, because of the Jews which were in those quarters: For they knew all that his father was *h* a Greek.

g Who could not yet be perswaded that the *Law* of Circumcision was abrogated. *Paul* who became all things to all Men (that he might save some) Circumcised *Timothy* that he might not offend the *Jewish* Converts, 1 *Cor.* 9. 22. but would not Circumcise *Titus*, *Gal.* 2. 3. least that he should harden them, and offend the *Gentiles*. These indifferent things require a single Eye, to the Edifying of the Church, and the Salvation of Souls. *h* *Timothy* was uncircumcised, altho his Mother was a *Jewess*; for according to their *Thalmudists*, the Mother could not cause her Child to be Circumcised against the mind of the Father.

4 And as they went through the cities, they delivered them the *i* decrees for to keep, that were ordained of the *k* apostles and elders which were at Jerusalem.

i The determination of the Council, mentioned *Chap.* 15. 20, 29. *k* By common consent, and not of one only, whosoever he were.

5 And so were the churches established *l* in the faith, and *m* increased in number daily.

l Being rightly perswaded in the nature and use of things indifferent; and in general, of things necessarily to be believed. *m* So that this visitation of the Churches had a double benefit: First, It strengthned them that were already converted. Secondly, It added more unto their number.

6 Now when they had gone throughout *n* Phrygia, and the region of Galatia, and were *o* forbidden of the holy Ghost to preach the word in *p* Asia.

n *Phrygia* and *Galatia* were parts of *Asia* minor. *o* They were forbidden of the Holy Ghost by some Revelation, (tho the manner is not known.) *p* For that time, tho afterwards *Paul* preached there about two Years together, *Chap.* 19. 10. Thus God (the great Housholder) orders the Candle to be removed from one Room unto another; sends, or takes away the Light of the Gospel, to whom, and as often as he pleaseth. Our Calling, as well as our Election, is free; and we may say with our Saviour, *Matth.* 11. 26. *Even so Father, for so it seemed good in thy sight.*

7 After they were come to *q* Mysia, they assayed to go into *r* Bithynia: but *s* the Spirit *t* suffered them not.

q A little Country near *Troas*. *r* Another Province nigh unto the same place, over-against *Thracia*, bordering upon the black Sea. *s* The Spirit of Jesus, or of God, as some Copies read. *t* The Journyings of them that preached the Gospel, as well as their words, were directed by God; they might not say, Do, or Go, but according to the will of God.

8 And they passing by Mysia, * came down to *u* Troas.

* Chap. 20. 5. 2 Cor. 2. 12.

u Either the relicts of the famous City of *Troy*; or, the Country thereabouts, in which the City of *Antigonia* was built.

9 And a vision appeared to Paul in the night: There stood *w* a man of *x* Macedonia, and prayed him, saying, Come over into Macedonia, and *y* help us.

w An Angel in the appearance and likeness (in habit and demeanour) to one of that Country. *x* A *Grecian* Province in *Europe*, extending to the *Archipelago*. *y* As to our Souls with the saving Light of the Gospel; God sends the Ministers of the Gospel to help such as would otherwise perish; with the Gospel, Salvation comes.

10 And after he had seen the vision *z*, immediately *a* we endeavoured to go into Macedonia, assuredly gathering, that the Lord had called us for to preach the Gospel unto them.

z As soon as Gods will was manifested, they make no delay, not objecting against the Journey. *e* St. *Luke*, the Penman of this Book was one of them that went, (the others were *Paul*, *Silas*, and *Timotheus*) and therefore speaks in the Plural Number.

11 Therefore loosing from Troas, we came with a straight course to *b* Samothracia, and the next *day* to *c* Neapolis;

b An Island so called, because the Inhabitants came partly out of *Thrace*, and partly from *Samos*. *c* This *Neapolis* was a City in the confines of *Thrace* and *Macedonia*.

12 And from thence to *d* Philippi, which is the ‖ *e* chief city of that part of Macedonia, *and f* a colony: and we were in that city abiding certain days.

‖ Or, *the first city.*

d A City so called from *Philip* the Father of *Alexander* the Great, who repaired a ruined Town, and caused it to be called by his name. *e* Or the first City in the passage from *Samothracia* unto *Macedonia*. *f* Where many *Roman* Citizens went to inhabit: and whose Inhabitants had the freedom of the City of *Rome*. To the Church in this City *Paul* wrote an *Epistle*.

13 And on the ‡ sabbath we went out of the city by a river side *g*, where prayer was wont to be made; and we sate down, and spake unto *h* the women which resorted *thither*.

‡ Gr. *Sabbath-day.*

g In those places where there were not enough to build a Synagogue, or could not obtain leave to do it, the *Jews* in those Countries chose more private places to meet in, which usually were near Rivers, or by the Sea-side, removed from the noise and observance of the Multitude; and these places were called *Proseuches*, from the Prayers which were usually made there; and to one of these, *Paul* and the rest went, taking that occasion to meet with them whom they might preach the Word of Life unto. *h* The Women are here named, as being more numerous in those Oratories, or such as most willingly heard and attended unto what was spoken.

14 ¶ And a certain woman named *i* Lydia, a seller of purple, of the city of *k* Thyatira, which *l* worshipped God, heard *us*: whose *m* heart *n* the Lord opened, that she *o* attended unto the things which were spoken of Paul.

i So called from the Country of that name, she being born in *Thyatira*. *k* A City therein; and now lived with her Family at *Philippi*. *l* Being a Proselyte, and one of them who had left the Heathenish Idolatry, and owned the one, only, and true God; but as yet unacquainted with the Gospel of his Son our Saviour. *m* Heart, in Scripture-sense, signifies both the Understanding and the Will: thus with the

the heart man believeth unto righteousness, Rom. 10. 10. Her understanding was enlightned, her heart changed; she now loved what she before hated, and hated what before she loved. *n* This was the Lords work: according unto what our Saviour himself had said, *John* 6. 37, 44. *No man can come unto me, except the Father, which hath sent me, draw him.* And we may in a sense open our hearts, by using such means as God hath promised to succeed for that purpose, *Revel.* 3. 20. and especially when in a sense of our inability and necessity, we implore the free Grace of God, and engage him to work in us according unto all his good pleasure. Otherwise *creating* a clean heart within us, as 'tis called, *Psal.* 51. 10. is beyond the power of Nature. *o* Hearing is an instructive sense, and Faith cometh by it, *Rom.* 10. 17. but it must then be accompanied with attention.

15 And when she was baptized *p*, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house and abide *there*. And * *q* she constrained us.

* Gen. 19. 3. & 33. 11. Judg. 19. 21. Heb. 13. 2.

p When *Lydia* had right to Baptism, by reason of her Faith in Jesus Christ, all her Family, whom she could undertake to bring up in the knowledg of Christ, were admitted to that Ordinance also; as all the Servants, and such other as were born in his House, or bought with his Mony, were Circumcised with *Abraham*, *Gen.* 17. 12, 13. Now the Gospel does not contract in any respect, but enlarges the priviledges of Believers in all things. And if they might under the Law have their Children and Servants admitted into a Covenant with God (which could not but rejoyce Religious Patents and Masters, who value the Relation they and theirs have to God, above all Earthly things) surely under the Gospel none of our Families are excluded, unless they wilfully exclude themselves. *q* As the two Disciples that were going to *Emaus* constrained our Saviour, *Luke* 24. 29. with all earnest intreaties, and loving violence.

16 ¶ And it came to pass, as we * *r* went to pray-er, a certain damsel, possessed with a spirit *s* ‖ of divination, met us, which brought her masters * much gain by soothsaying:

‖ Or, *of Python.* * Chap. 19. 24.

r Towards the place where their publick Prayers was usually made. *s* Or, of *Python*, the name of *Apollo*, from the place where he was worshipped (which was afterwards called *Delphi*) and from whom all Evil spirits, that pretended to Divination, were called *Pythons*; as that the Woman made use of to delude *Saul* by, 1 *Sam.* 28. 7.

17 The same followed Paul, and us, and cried, saying, *t* These men are the servants of the most high God, which shew unto us the way of salvation,

t The Devil might be forced by God to confess this; or, he might do it voluntarily by Gods permission: First, To draw men on to believe him in other things, being he commended the Servants of God, and spake the truth in this. Secondly, That by flattering of St. *Paul*, he might puff him up, and occasion him to sin. But an Evil spirit (or an Evil man) when he dissembles as if he were good, is then worst of all.

18 And this she did many days. But Paul being *u* grieved, turned and said to the spirit *w*, I command thee *x* in the name of Jesus Christ to come out of her. And he * came out the same hour.

* Mark 16. 17.

u St. *Paul* was grieved; either, for the Maids sake, who suffered so much by her being possessed with this spirit; or, for their sakes who were seduced by him. *w* St. *Paul* (as our Saviour had done, *Mark* 1. 25.) refuseth the testimony of the Devil; for he being the Father of Lyes, *John* 8. 44. makes every thing he says to be suspected; as 'tis an usual punishment of Lyars, that they are not believed when they speak the truth; and the Devil never speaks any truth, but with an intention to deceive. *x* By the Authority and Power of Christ.

19 ¶ And when her *y* masters saw that the hope of their *z* gains was gone, they caught Paul and Silas, and drew *them* into the ‖ market-place, unto the *a* rulers.

‖ Or, *Court.*

y For she was a servant, or slave; and being very advantageous, might have many that had a share in her. *z* The profit could not but be considerable, for they were to come with the *rewards of divination* in their hands; as they did to *Balaam*, *Numb.* 22. 7. *a* See the next *Verse*.

20 And brought them to the *b* magistrates, saying, These men *c* being Jews, do * exceedingly trouble our city,

* 1 Kin. 18. 17. Chap. 17. 6.

b The same who are called Rulers: and the word here shews, that they were under the power of the Sword, and ruled by the *Romans*; tho the Rulers spoken of in the former *Verse*, might be the Civil Magistrates of the City, and the Magistrates here mentioned might be the Commanders of the Forces therein; they carried them, as they did our Saviour, from one to the other, the more to disgrace them, and to obtain the greater punishment for them. *c* They mention their being *Jews*, because it was a most odious name unto all Men, by reason of their different Opinions in Religion, and diversity of manners in conversation from all.

21 And teach customs which are not lawful for us to receive, neither to observe, being *d* Romans.

d There was at *Philippi*, as appears, *Verse* 12. a Colony of the *Romans*, and they were governed by their Laws, by which they might make no innovation in Religion, without the consent of the Senate, and afterwards of their Emperors; which here these persecutors alledge.

22 And the *e* multitude rose up together against them: and the magistrates rent off their clothes, * and commanded to beat *them*.

* 2 Cor. 11. 25. 1 Thess. 2. 2.

e Generality, and Unanimity alone, cannot Authorize Opinions or Practises. *f* *Pauls* and *Silas's* Clothes, to disgrace them the more, or in order unto their being scourged; tho some think that the Magistrates rent their own Clothes in detestation of the pretended Blasphemy which was laid to *Pauls* charge; as the High Priest did, *Mark* 14. 63.

23 And when they had laid *g* many stripes upon them, they cast *them* into prison, charging the *h* Jaylor to keep them safely.

g Partly, by the Lictors or Executioners; and partly, by the furious Rabble. *h* This Jaylor (of whose Conversion we read hereafter) his name was *Stephanas*, as may appear if you compare 1 *Cor.* 1. 16. with what follows by St. *Luke* in this Story. Of him also we read, 1 *Cor.* 16. 15, 17.

24 Who having received such a charge, thrust them into the *i* inner prison, and made their feet fast in the stocks.

i Thus they dealt with *Joseph*, *Gen.* 39. 20. compared with *Psal.* 105. 18. and with *Jeremiah*, and with *John Baptist*. *Sanctorum fors est, & non molestè ferenda.*

25 ¶ And at *k* mid-night Paul and Silas prayed, and sang *l* praises unto God: and the prisoners heard them.

k No time or place where Prayer is not acceptable unto God, and prevalent with him: nay, it sounds the sweeter when on the Waters of affliction a good Man pours it forth unto God. *l* That they were counted worthy to suffer for Christ: And being all things are over-ruled for the good, and conduce to the advantage of them that love God, *Rom.* 8. 28. they owe unto God thanks for all things through Jesus Christ; which is also required of them, *Ephesians* 5. 20.

26 * And *m* suddenly there was a *n* great earthquake, so that the foundations of the prison were shaken: and immediately ‡ all the doors were opened, and every ones bands *o* were loosed.

* Chap. 4. 31. ‡ Chap. 5. 19. & 12. 7.

m How soon is Prayer answered, when the fulness of time is come? So nigh is God unto all that call upon him, *Psal.* 34. 17. & 145. 18. *n* An Earthquake did usually precede some wonderful matter; as *Matth.* 28. 2. And altho God could have delivered these his Servants without an Earthquake; yet to shew the more that their deliverance was his Work, and it was no artifice, or force of their own; he manifested his Power after this manner. *o* Either, by the Earthquake, or some secret power of an Angel, or by God himself immediately, that the Apostles and others might know, that the Souls of Men should be unloosed and set free by them, whose Bodies for that purpose were now freed by God.

27 And the keeper of the prison *p* awaking out of his sleep, and seeing the prison-doors open, he drew out his sword, and would *q* have killed himself, supposing that the prisoners had been fled.

p By the Earthquake, which being upon an extraordinary occasion, could not fail to do all that God intended by it. *q* For fear of suffering a more cruel death: for all Jaylors, who let any Prisoner escape, were to suffer the same punishment that the Prisoners were thought to have deserved; and self-murder was very ordinary amongst both the *Romans* and *Grecians*. But whatsoever their Philosophers have said of it, it must needs have been a very great provocation against God, to shew so great an aversion from Gods Will, disposing of them and their concerns in this World, and challenging or daring of him to do worse by them in the World to come. Men must have sad comforts, and take desperate resolutions; that come to this once.

28 But

28 But Paul cryed with a loud voice, saying, Do thy self no harm: for we are *r* all here.

r The other Prisoners were smitten with amazement; neither did they mind (or it might have been kept from them) that the doors were opened, and their chains loosed: but as for the Apostles, the same God who wrought this deliverance for them, might inform them of the intent of it; that by this means the conversion of the Jaylor and his family was intended; and that their Doctrine might be magnified, which had been so much vilified.

29 Then he called *s* for a light, and sprang in, and came *t* trembling, and *u* fell down before Paul and Silas;

s Or lights, which Prisons are not usually without.
t What a suddain and great change can God make? He comes trembling to those feet which he had put into the Stocks so lately. *u* By which he would only give a civil respect unto them, it being an ordinary Rite amongst the *Eastern* Nations (as endless Examples in Scripture-witness) to pay their Respects: and from them it spread its self into *Greece*: which Respect *Paul* and *Silas* do not refuse, because it was barely civil, and did shew the humility and brokenness of the Jaylors heart. Yet *Peter* would not accept of the like from *Cornelius*, *Chap.* 10. 25, 26. because it was more than a bare civil Respect which *Cornelius* would have given him.

30 And brought *w* them out, and said *x*, Sirs *y*, what must I do to be saved?

w Into his own apartment in the prison, or to some more open and free place. *x* A term of respect given by the *Romans* and *Greecians* to such whom they honour'd, as now the Jaylor did these seemingly most contemptible men. *y* He might have some knowledge of a future state, which he here enquires after, 1. By the very light of Nature. 2. Tradition. 3. The Doctrine of the Philosophers. 4. By his frequenting with *Jews* and *Proselytes*. Men under fears, and in dangers, as to the things of this world, are brought to look after another world (as every one prays in a storm): but this is onely when God is pleased to sanctify such fears and disasters; otherwise all the plagues of *Egypt* do but harden them the more, *Exod.* 7. 3.

31 And they said *, Believe *z* on the Lord Jesus Christ, and thou shalt be saved *a*, and thy house.

z This is the sum of the Gospel. Christ apprehended by faith, serves for Wisdom, Righteousness, Sanctification, and Redemption, as 1 *Cor.* 1. 30. But then this precious Faith must be such as *works by love*, as *purifies the heart*, *Chap.* 15. 9. as *overcomes the world*, 1 John 5. 4. as *quenches the fiery darts of the devil*, Eph. 6. 16. and is deservedly called, a most *holy faith*, Jude 20. *a* Thou shalt by this means come to obtain that life thou dost so much desire after; and not only thy self, but (God that gives more than we ask) thy children and family shall be saved; in as much as the Covenant, where it is entred into, is not only with them, but with their children.

32 And they spake unto him the *b* word of the Lord, and to *c* all that were in his house.

b Expounding more at large that which they had briefly propounded in the foregoing verse, as concerning the Natures and Offices of Christ; especially his suffering for our sins, and rising again for our justification. *c* Their fellow Prisoners not exempted, unto whom it was a joyful confinement, being by this means made God's *Freemen*.

33 And he took them *d* the same hour of the night *e*, and washed *their* stripes; and was baptized, he and *f* all his, straightway.

d He did not delay to shew forth the fruits of his faith, and real conversion. *e* Which his stripes had made, using such means as might assuage their pain, and heal their wounds. *f* See on, *ver.* 15. and 32. Of Baptism administred without any delay, upon their profession of Faith in Christ, we have had Examples, *Chap.* 8. 38. and 10. 47. and in the 15*th* verse of this Chapter.

34 And when he had brought them *g* into his house *, he set *h* meat before them, and *i* rejoiced, believing in God with all his house.

g Which was close unto, or a separate part of the Prison, into which they did ascend, being before in a low Dungeon. *h* *Paul* and *Silas* had been long fasting; and in any season of the night it was a mercy to them to have a Table spread for them. *i* Finding the effects of his faith, peace with God, and joy in the Holy Ghost; which was not a little augmented, in that he had his Family admitted into the Covenant of God's Grace, they also believing, and being baptized.

35 And when it was day, the magistrates sent *k* the sergeants *l*, saying, Let those men go.

k Their Messengers, or Officers, which did carry a Mace, or a Rod, from whence they had their name. *l* Probably being terrified with the Earthquake, which if it had not been general, they could not yet have heard of. Their consciences might also accuse them for having unjustly punish'd them for a good deed which they had done, only to gratifie the rage of the multitude; and also because they had acted against the custom of the Romans (to which they did not yet know that they had the privilege of *Roman* Citizens), and had beaten strangers without any legal trial, or form of Law.

36 And the keeper of the prison told this *m* saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

m Being glad that he might release them. Neither does he bid them go, as desirous to be rid of them; but not requiring any fees, he lets them go to preach the Gospel, and fulfil their Ministry, with his prayers and well-wishes.

37 But Paul said *n* unto them *o*, They have beaten us *p* openly *q* uncondemned *r* *, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily, but let them come *s* themselves, and fetch us out.

n The Officers who were sent to the prison with the message about their liberty. *o* The Magistrates who commanded them to be beaten, are justly charged with the beating of them; as if they had themselves done it. *p* It was no small aggravation of their injustice, and these holy mens sufferings, that they had, for the greater spite unto them, openly scourged them. *q* For they were not tried, or permitted to speak for themselves. *r* Having the priviledg of *Roman* Citizens; which was sometimes given to whole Communities. Now such by their Laws might not be bound, much less beaten (and least of all uncondemn'd) without the consent of the *Romans*. *s* This the Apostle stands upon, not so much for his own, as for the Gospel's sake, that it might not be noised abroad, that the Preachers of it were wicked and vile men, and did deserve such ignominious punishment. Tho they were as innocent as doves, it became them also to be as wise as serpents.

38 And the sergeants told these words unto the magistrates, and they *t* feared when they heard that they were Romans.

t For the *Romans* (under whom these Magistrates were) made it by their Laws to be Treason thus to abuse any of their Citizens. God over-ruled their fear of man, for the deliverance of his servants.

39 And they came and *u* besought them, and brought *them* out, and * desired *them* to depart out of the city.

u Two things the Magistrates had to desire of them, 1. That they would excuse the wrong done unto them, which they feared lest the *Romans* might revenge. 2. That to avoid further mischiefs (as they thought) they would leave the City. But the words here used do signifie also, that they comforted them, as well as besought, or exhorted them: Both by word and deed they fought to make amends for the injury they had offer'd unto them; and desired them to depart for their own safety, lest the people should express their rage and madness more against them.

40 And they went out of the prison, and entred into *the house of* Lydia: and when they had seen the brethren, they *x* comforted them, and departed.

w Of whom, *ver.* 14. They do not shun dangers, so as to neglect their duty. *x* In respect of the tribulation they had endured, and were still to endure, or exhorted them to prepare for suffering, and to submit unto God in it, and to make an holy use of it.

CHAP. XVII.

NOW when they had passed through *a* Amphipolis, and *b* Apollonia, they came to *c* Thessalonica *d*, where was a synagogue of the Jews.

a A City near to *Philippi*; so called, because the Sea came up to it on both sides. *b* A City near to *Thessalonica*. *c* This *Thessalonica* was one of the chiefest Cities of *Macedonia*; Unto the Church in this place St. *Paul* wrote two of his Epistles. This City was built by *Philip*, in memory of a Victory he obtained over the *Thessali*. *d* It seems that there was no Synagogue in either of the other places; but that the *Jews* of the other Cities resorted unto the Synagogue in this; all these three Cities being in *Macedonia*. The sending away of *Paul* and *Silas*, chap. 16. 39. to gratifie the mad multitude, was a means to bring the word of salvation to those places.

2 And Paul, as *e* his manner was, went in unto them,

them, and three sabbath-days reasoned with them *f* out of the scriptures.

e Who was faithful unto him that had called him, and took all occasions to do his Master's work. *f* The Law and the Prophets, which they owned to be of Divine Authority; And from the holy Scriptures alone all knowledg in the things of God, and of our salvation, must be fetched. If any speak of these matters not *according to them*, *it is because they have no light in them*, Isa. 8. 20. What Scriptures St. *Paul* alledged, are not set down; but they were such as our Saviour has made use of, *Luke* 24. 27. for the same purpose. This was customary with *Paul*, to preach these things unto the *Jews* first; as *Chap.* 13. 46. till they had put the word of God from them by their incredulity.

3 *g* Opening and *h* alledging, that Christ must *i* needs have suffered, and risen again from the dead: and that this *k* Jesus ‖ whom I preach unto you, is Christ,

‖ Or, whom I said.

g The Scriptures which he had quoted. The very entrance *into God's Word giveth light*, Psal. 119. 130. *h* Making the truth concerning our Saviour, which he preached, so plain to the eye of their understanding, as any thing which is exposed to the view of our bodily eyes. *i* Comparing the words of the Prophets concerning Christ, with those things which were done and suffered by him, *Psal.* 22. 6. *Isa.* 53. throughout, *Matth.* 16. 21. *Luke* 24. 26, 46. *k* That Jesus whom *Paul* preached was the true and only Messiah, and that what was written of the Messiah, was fulfilled in him.

4 * And some of them believed, and *l* consorted with Paul and Silas: and of the *m* devout Greeks a great multitude, and of the chief women *n* not a few.

l Were so affected towards them, as that they were willing to take the same part or lot with them. The word imports the nearest and intimatest friendship, and union; even such as is conjugal. *m* Such of that Nation as were become Proselytes, who had renounc'd the Idolatry and wicked conversation of the *Heathen*, amongst whom they lived; and had joyned themselves to the *Jews*; at least so far as to hear the Law and the Prophets read and expounded in their Synagogues; and did worship but one God, and did injury unto none. Of these we frequently read in this book; as *ver.* 17. and *chap.* 13. 42, 43. and 16. 14. *n* A considerable number of these believed; yet *chap.* 13. 50. such had stirred up persecution against *Paul* and *Barnabas*.

5 ¶ But the Jews which *o* believed not, moved with *p* envy, took unto them certain *q* lewd fellows *r* of the baser sort, and gathered a company, and set all the city on an uprore, and assaulted the house of *s* Jason, and sought to bring them *t* out to the people.

o Or were not convinced, or perswaded by St. *Paul*'s Sermons and Arguments. *p* Or Zeal; which as fire in the chimney, its due place, is useful and necessary; but when scatter'd abroad, and out of its place, is most dangerous and destructive. *q* Such as stand in Markets, and publick places, gazing, and having nothing to do. *r* To what mean and base acts do not blind zeal, and the rage of persecutors descend? *s* Some think this to be the Greek name which the *Hellenists* did use for *Joshua*, or *Jesus*. This man was one of the dispersion, who came from *Judea* into *Syria*; and from thence into *Macedonia*; and is famous so far as the Word of God is preached, for being the Host to *Paul* and *Silas*; and is mentioned *Rom.* 16. 21. *t* For to slay them. Nothing but their blood could quench the thirst of their persecutors: But having no just cause for the spilling of it, they are willing to have others to bear the *odium* of it.

6 And when they *u* found them not, they drew Jason, and certain brethren unto the rulers of the city, crying *, These that have *w* turned the world upside down, are come hither also;

u Being withdrawn, to avoid the popular rage against them, they charge Innovation upon them, as knowing how jealous Rulers are of any alteration. Thus whatsoever mischiefs befel the State, or whatsoever was odious and abominable, was in the Primitive times still charged upon the Christians. The Enemies of God's Church cloathe his servants in beasts skins (painting, and representing them in what forms they please), that every one may hunt and worry them.

7 Whom Jason hath *x* received: and these all do contrary to the decrees *y* of Cesar, saying *, That there is another *z* king, *one* Jesus.

x Privily, and with design. *y* The *Romans* before they were brought under their Emperors (and after that), did not suffer any to be called *King* without their allowance and approbation; which was also much valued by such unto whom that Honour was bestowed by them. *z* Besides *Cesar*, who was called the Lord of the World. This is like to the charge laid against our Saviour; but most maliciously both then and now, and wholly against their own consciences; For they themselves expected the Messiah to be a King, *John* 18. 36, 37. and refused and rejected him, because his Kingdom was a spiritual Kingdom, and not of this World.

8 And they troubled *a* the people, and the *b* rulers of the city, when they heard these things.

a Hearing something to have been done against the *Roman* State, under whom they were, and not knowing what it might come to, or how it might be construed. *b* For fear of an insurrection and tumult.

9 And when they *c* had taken security of Jason, and of the other, they let them go.

c Either being satisfied with their answer, or having Bail for their appearance, if need were; the word only hinting their being satisfied, or contented; as *Mark* 15. 15.

10 ¶ And * the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither*, went into the *d* synagogue of the Jews.

d A City also of *Macedonia*, not far from Pella, and Thessalonica. *e* They went still first unto the lost sheep of the House of *Israel*. In which *Paul*'s invincible love which he speaks of, *Rom.* 9. 2. does manifestly appear. The *Jews* had every where endeavoured his destruction; he still requites them (what he may) in promoting their salvation.

11 These were *f* more noble than those in Thessalonica, in that they received the word with all readiness of mind, and *g* * searched the *h* scriptures daily, whether those things were so.

f The *Jews* of *Berea* did excel those of *Thessalonica*, not so much in birth as in disposition: They were not so prejudiced and obstinate; they patiently heard *Paul*; they seriously thought upon what he had said, and compared it with the Scriptures. And thus God gave them the preparation of the heart; and they brought their empty Vessels. No wonder then that the Oyl of Grace ran into them, and filled them: The *Jews* do call their Learned men, the sons of Nobles; and according to that expression, these *Bereans* that had acted so ingeniously and wisely, were said to be more Noble. *g* Truth dares abide the Test; only false wares need a dark shop to put them off in. *h* The Scriptures only are our infallible Rule; for they come from God, 2 *Tim.* 3. 16. who cannot lie, *Titus* 1. 2.

12 Therefore many of them believed: also of honourable women which were Greeks, and of men not a few.

i God blessing his own gifts, and giving still *unto them that had*, and made use of them: And would we also lay aside all filthiness, and superfluity of naughtiness, and receive with meekness the ingrafted Word, which is able to save our souls, *James* 1. 21. we should find the hand of the Lord not to be shortned, but his Word as powerful, as piercing, as converting as ever.

13 But when the Jews of Thessalonica had knowledg that the word of God was preached of Paul at Berea *k*, they came thither also, and stirred up the people.

k As the waves are stirred with the wind; a fit Metaphor to represent the fickle multitude by; that as the Sea now rolls one way, then another; or as tottering buildings that shake with every wind.

14 And then immediately the brethren sent away Paul *l*, to go as it were to the sea: but *m* Silas and Timotheus abode there still.

l That they might give over the pursuit of him; or at least, be disappointed if they did pursue him, being he went on foot to *Athens*. *m* The fury of the persecutors not being so hot against them as against Paul, who was more known or maligned than Silas or Timotheus: Or these might abide there longer, having their Relations in *Macedonia*.

15 *n* And they that conducted Paul, brought him unto *o* Athens: and * receiving a commandment unto Silas and Timotheus, for to come to him with all speed, they departed.

n Who accompanied him, and had undertaken to secure him. *o* The *Greece* of *Greece*, or the Eye of *Greece*; as *Greece* was accounted the Eye of the World; and yet with all its Learning did not attain to saving knowledg, until *Paul* came and preached it. Satan's malice still causes the Gospel to spread.

16 ¶ Now

16 ¶ Now while Paul waited for them at Athens, his spirit was *p* stirred in him, when he saw the city *q* wholly given ‖ to idolatry.

‖ Or, *Full of Idols.*

p Moved, and sharpned, being highly affected with divers passions, 1. With grief for so learned, and yet blind and miserable a place. 2. With zeal, and an holy desire to instruct and inform it. 3. With anger and indignation against the idolatry and sin that abounded in it. *q* Or as the marginal reading hath, *full of Idols.* For we read, that there were more Idols in *Athens;* than in all *Greece* besides; and that it was easier to find a God there (that is, an Idol) than a man; their Images being as numerous as their Inhabitants.

17 *r* Therefore disputed he in the synagogue with the Jews, and with *f* the devout persons, and in *s* the market daily with them that met with him.

r As *ver.* 2. still giving the *Jews*, if there were any, the priority; or having by that means an opportunity to speak unto the Proselytes of the *Gentiles.* *f* Who are the devout persons here meant, see *Chap.* 13. 43. *s* Because of the concourse thither; throwing the Net of the Gospel where there were most Fish; and he himself preaching, as he exhorted others to do, in season and out of season, 2 *Tim.* 4. 2.

18 Then certain *u* philosophers of the Epicureans, and of the Stoicks, encountred him: And some said, What *w* will this ‖ babler say? Other some, He seemeth to be a setter forth of *x* strange gods: because he preached unto them *y* Jesus, and the resurrection.

‖ Or, *Base fellow.*

u Both these sects of Philosophers were the most opposite to Christianity of all others: 1. The *Epicureans* (so called from one *Epicurus*) did generally deny, that the World was made, or that it is governed by God; as also, that there were any Rewards or Punishments for men after death, holding nothing to be good but what was so to their senses. And if so, were indeed swine rather than men. 2. The *Stoicks* were so called from the place where they met at first; and held as bad Opinions as the other did; and denied, that their Wise men were inferior to their Gods; and in some respect preferred them before their Gods; which their *Seneca* was not free from, *Epist.* 73. And no wonder if such men oppose the Gospel what they may. *w* They make *Paul* so contemptible, comparing him to such as live by the off-falls of Corn, which was used to be gathered up as they fell down in measuring, and left to be fed upon by the meanest and poorest of the people. *x* They might amongst the *Athenians* bring in by publick Authority as many Gods as they would, but none out of their private Opinions; which was the fault charged upon *Socrates.* *y* So ignorantly, or maliciously did they pervert St. *Paul's* words, that they accuse him for making the Resurrection a God too. Probably they heard him often naming the word, and magnifying of the Resurrection, as without which, we were without hope.

19 And they took him, and brought him *z* unto ‖ Areopagus, saying, May we know what this new doctrine, whereof thou speakest, *is?*

‖ Or, *Mars hill. It was the highest Court in* Athens.

z The city of *Athens* was divided into five Wards, or parts; one of which was called *Areopagus*, from the Temple of *Mars*, which stood upon an hill in it; nigh unto which Temple, or in some part of it, was their chiefest Court kept; and here they judged of all Religious Affairs: here they condemned *Diagoras, Protagoras,* and *Socrates*; and hither they bring *Paul*, tho rather to enquire of him (there being the resort of Learned men) concerning his Doctrine, than to condemn him for it.

20 For thou bringest certain *a* strange things to our ears: we would know therefore what these things mean.

a The greatest Objection which these men had against the Gospel, was, that it was strange and new. That it is not *new*, was apparent, it having been in the *Old Testament* (as the ripe fruit is in the blossom) so long ago; and their own Superstitions were but so many Apish imitations of God's Worship. And these things were *strange* unto them, they might thank themselves, who had not made due enquiring after them; and had by their not improving the light of Nature, provoked God to withhold further manifestations unto them, *Rom.* 1. 24, 28.

21 For all the Athenians, and *b* strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing.

b Which must needs have been a considerable number, *Athens* being then a famous Haven-Town and University; and these strangers might easily take this itch after News from the Natives, who are noted for it, b, *Theophrastus, Demosthenes,* &c.

22 ¶ Then Paul stood in the midst ‖ of *c* Mars-hill, and said, Ye men of Athens, I perceive that in all things ye are *d* too superstitious.

‖ Or, *Court of the Areopagites.*

c See *ver.* 19. *d* Sometimes this word is taken in a good sense; many then, as now, taking Superstition to be Religion. But it is often taken in a bad sense. Thus *Theophrastus* says, that a truly pious man is a friend of God; ὁ δὲ δεισιδαίμων κόλαξ θεοῦ; but the superstitious man is a flatterer of God. Now this word being then of a kind of middle signification, the Apostle would seem not to bear too hard upon the *Athenians*, who were devout and religious, according to the measure of their knowledge, and whom he desired to win by love and gentleness.

23 For as I passed by, and beheld *e* your ‖ devotions, I found an altar with this inscription *f*, TO THE UNKNOWN GOD. Whom therefore ye *g* ignorantly worship, him declare I unto you.

‖ Or, *Gods the* 2 Thes. 2. 4.

e Any thing unto which Divine Worship and Honour is given. *f* It is storied, That in a *Plague*-time, when the *Athenians* had wearied themselves with their supplications unto all the gods of their Country, they were advised by *Epaminondas* (a devout man amongst them), to erect an Altar unto that god who had the power over that Disease, whosoever he was; which because they did not know, and would be sure not to omit in their devotions, they erected an Altar unto him under the Name of the Unknown God. Some say, there was a more general Inscription, To the Gods of *Asia, Europe* and *Africa*, to the unknown and strange Gods; tho the Inscription the Apostle mentions in the singular Number, might be usual too: for the *Athenians*, who entertain'd all manner of Gods, fearing lest there should be any which they had not heard of, for their greater security, as they imagined, would have an Altar for such also. Now this *Unknown God*, St. *Paul* says, which was worshipped by them, was the true God: For, 1. They had an apprehension, that Christ was the true God, whilst that wonderful Eclipse at his Death was effectually considered amongst them. Hence it is said, that *Dionysius* cried out, *Deus ignotus in carne patitur.* Now the unknown God suffers in the Flesh. 2. The God of the *Jews*, whose Name the *Jews* took to be so ineffable, that they would not undertake to speak it; and who was not wholly unknown to *Plato* and *Pythagoras*; and who is truly invisible and incomprehensible, might upon that account be thus stiled amongst them.

24 God that made the world, and all things therein, seeing that he is Lord of heaven and earth, *i* * dwelleth not in temples made with hands:

* Chap. 7. 48.

h This seems to be directed against the *Epicureans*, who held, that the World was without beginning. *i* As if he could be tied to them, or circumscribed by them: Yet God did in some respect dwell in his Temple, where he did manifest himself more clearly than in other places: But that was a type of Heaven, the Throne of God.

25 Neither is worshipped with mens hands, * as *k* though he needed any thing, seeing he giveth to *l* all life, and breath, and all things;

* Psal. 50. 8.

k God is not worshipped or served by holy men, because he wants their service, or any thing that can be offered unto him by them; but because it is their duty and advantage to be imployed in his service and worship; *Psal.* 50. 10, 11. *l* The breath of life, *Gen.* 2. 7. And in this respect God is called the God of the spirits of all flesh, *Numb.* 16. 22. as the cause of life and breath in all creatures, but especially in man; which made that charge so great against *Belshazzar*, Dan. 5. 23, *ult.* that his breath was in Gods hand; and yet he had not glorified him.

26 And hath made of *m* one blood, all nations of men, for to dwell on all the face of the earth, and hath determined *n* the times before appointed, and the * bounds of their habitation:

* Deut. 32. 8.

m 1. To teach all charity and compassion towards one another, being so nearly allied to one another. 2. As also to admire God more in that variety that appears in mens shapes and voices, but especially in the dispositions of their minds; whenas they all come from one Stock and Stem. *n* The Apostle asserts the providence of God against these *Athenian* Philosophers, that nothing comes by chance, or a fatuitous concourse of Atomes; but that God is in every thing, tho men know it not, or rather will not consider it, *Job* 7. 1. and 14. 5, 14. This Doctrine was preached by *Moses*, who tells the people, that God is their life, and the length of their days; that they might love him, and obey his voice, and cleave unto him, *Deut.* 30. 20.

27 *o* That they should seek the Lord, if haply they *p* might feel after him, and find him, though he be *q* not far from every one of us:

o The Apostle tells these Philosophers, to whom he spake, the true use of their Philosophy, to improve their knowledg of natural things; to beget in them by it an admiration of the God of Nature: for *as from him, so for him are all things.* Rom. 11. 36. *p* And although God himself is incorporeal, yet the things which he made are palpable; and did they seek as they ought, they might find a great deal of God out by the creatures, in which his Wisdom, Power and Goodness is manifested, *Rom.* 1. 20. *q* God filleth all things, especially he is near in the effects of his Wisdom, Goodness and Faithfulness, by which he orders and disposes of all things, to the falling off of a hair from our Heads.

28 For in him *r* we live, and move, and have our being; as certain also of your own poets have said, For we are also his off-spring.

r He is the God that made us, that preserves us, and not we our selves; he keeps us as in the hollow of his hand, and compasseth our paths. Our breath is in our Nostrils, and when we send it forth, we have none to take in again, unless God furnish us with it, as out of his own hand. *s Aratus a Greek* Poet; not that St. *Paul* thought to derive any Authority from these Poets, unto what he had said; but that he might shame them the more by the Testimony of their allowed Authors. Such Quotations as these are (as the bringing in of a *Greek* into the Temple) very rare; yet besides this, we meet with the like, 1 *Cor.* 15. 33. *Titus* 1. 12.

29 Forasmuch then as we are the off-spring of God, * we *u* ought not to think that the Godhead is like unto gold, or silver, or stone graven by art and mans device.

* Isa. 40. 18.

t This is spoken by the Apostle in a Poetical expression, according unto what he had cited. We are indeed the Children, and in our Souls bear the Image of God. But as many as have the spirit of Adoption, they partake of Gods Holiness, and imitate his Goodness, and are more like unto him, by whom they are *begotten again unto a lively hope,* 1 *Pet.* 1. 3. and at the Resurrection they will appear unto all to be his Children, when they shall be acknowledged his Heirs, and Coheirs with Jesus Christ, *Rom.* 8. 17. *u* Taking man in his natural principles, consisting of Soul and Body, he is not made of Gold and Silver, much less can God be made of them. Our Soul, in which we bear the Image of God, cannot be expressed by any Graving or Painting; much less God whose Image it is. There are two things to be considered in every Image, its matter, and its form or shape; The matter of an Image, let it be never so precious, is much inferior to Man; for it lies in the earth (be it Gold or Silver) for man to trample upon, until he dig it up, and take it out. As for the form of the Image, it is that which man p'ease to give it, and man is a kind of *Creator* of it; howsoever it is his workmanship, and the work is more ignoble than the workman; at least not to be adored by him. *w* According to mans will and pleasure, for the Image cannot determine its self to be made as it would.

30 And the * times of this ignorance *x y* God winked at; but *z* * now commandeth all men every where to repent:

* Chap. 14. 16. * Luke 24. 47.

x To prevent an Objection, lest any should think that they might continue in their unbelief, and fare as well as their Progenitors, *y* God is said to have overlooked them; as if he had counted them unworthy of his Care and Providence: And therefore he did not correct or instruct them. When any are left to go on in their sin, without God's instruction or correction, it is a sad sign that God scorns to look upon them, or to use any means to recover them. *z* Under the Gospel we are so far from having liberty to do what we list, that we are more nearly concerned to repent and become Holy, *Rom.* 13. 11. *Titus* 2. 11, 12. 1 *Pet.* 1. 14, 15. and that all men, every where, without exception of time or place, are under this command of Repentance; and cursed indeed will he be that does not observe it.

31 Because he hath *a* appointed a day in which * he will judge the world *b* in righteousness, *c* by *that* man whom he hath ordained; whereof he hath ‖ given assurance unto all men, in that he * hath raised him from the dead.

* Chap. 10. 42. ‖ Or, *Offered* d Chap. 2. 24.

a That God will judge the world, his enemies have with trembling acknowledged; but when God will judge the world, he hath conceal'd it from his friends; yet the time is already set, *Psal* 96. 13. 2 *Cor.* 5. 10. and we ought to be daily prepared for it. *b* Shall not the Judge of all the world do right? *c* Our blessed Saviour, called here *man*, suitably to his death and resurrection which St. *Paul* Preached of, as also as *man* he is thus highly exalted for his debasing of himself for our sakes, *Phil.* 2. 9, 10, 11. *d* An undeniable proof or argument, it being so difficult a matter to believe a world to come, when we see all things remain as they did in this world; and especially to believe that in the general judgment, Christ whom they had Judged, Condemned and Executed, should be Judge; God therefore did glorify him, by raising him from the dead, that they and we might not be faithless, but believe, *Rom.* 1. 4.

32 ¶ And when they heard of the resurrection of the dead, *e* some mocked: and *f* others said, We will hear thee again of this matter.

e The *Epicureans*, whom *Paul* had spoken against in his Doctrine of the Resurrection from the dead, and Judgment to come. *f* 'Tis thought the Stoicks, who did not think the Resurrection to be impossible, but did acknowledg Rewards and Punishments in the world to come; yet, tho his seem most likely, the Grace of God is free and powerful, and can subdue any unto its self. We are sure that there be different Soils into which the Seed of the Word is cast, *Matt.* 13

33 So Paul departed *g* from among them.

g Leaving what he had said, to God's Blessing, and their Consideration.

34 Howbeit, certain men *h* clave unto him, and believed: among the which *was* Dionysius the *b* Areopagite, and a woman named Damaris, and others with them.

In more than ordinary friendship, they were as glewed to him; great was their love to the Apostle, by whom their eyes were opened; nay, by whose Ministry they were raised from the dead. *b* One of that great Council mentioned *vers.* 19. whose conversion might have a great influence upon many. *i* Who is thought to have been an honourable woman. Such are mentioned, *vers.* 12. or she might have been specially eminent for some Grace or Goodness she excelled in, and therefore hath a name upon record in the Word of God.

CHAP. XVIII.

After these things, Paul departed from Athens, and came to *a* Corinth;

a The Metropolis of *Achaia*, being a rich Sea-Town, and situate in the very *Isthmus* which joyns *Peloponesus* unto *Achaia*, made a *Roman* Colony, and now flourishing with learned men. Here St. *Paul* gathered a famous Church, unto which he wrote two of his Epistles.

2 And found a certain Jew named * Aquila, born *b* in Pontus, lately come from Italy, with his wife Priscilla (because that Claudius had commanded all Jews to depart from Rome) and came unto them.

* Rom. 16. 3. 1 Cor. 16. 19.

b A Country between *Cappadocia* and the *Black Sea*, *Acts* 2. 9. whither the Progenitors of *Aquila*, in one of the dispersions, might flee from *Judea* to inhabit there. *c* The *Roman* Emperor, who, at the beginning of his Reign gave liberty to the *Jews* freely to exercise their Religion, but about eight years after took away that privilege from them, which *Suetonius* makes mention of, tho very much mistaking the reason: With the *Jews*, 'tis thought that the Christians were banished too; for the Pagan *Romans* did not care to distinguish, betwixt them, they both worshipping but one God, and agreeing in opposing their Idolatry.

3 And because he was of the same *d* craft, he abode with them, and * wrought (for by their occupation they were tent-makers)

* Chap. 20. 34. 1 Cor. 4. 12. 1 Thes. 2. 9.

d The most learned amongst the *Jews* did always learn some handy-craft, and it was one of those things which they held a Father was bound to do for his Child, *viz.* to teach him some Trade. And one of their Rabby's sayings is, *That whosoever does not teach his Child a Trade, does as bad as if he did teach him to play the Thief.* St. *Paul* wrought with his hands, not so much because as yet there was no Church there that could maintain him; but 1. because he would not be burdensome unto them, they being, probably most mean persons that believed there, as appears, 1 *Cor.* 1. 26. Or 2. That he might shew how that he did not covet theirs, but them; and to gain nothing but Souls amongst them. Yet he asserted his right, and the right of Ministers, by Divine appointment, to live of the Gospel, 1 *Cor.* 9. 6, 11, 12. *f* Tents were used by Soldiers, and in those hot Countries by others also, being usually made of Skins sewn together to keep off the violence of the weather.

4 And he *g* reasoned in the synagogue every sabbath, and *h* perswaded the Jews, and the *i* Greeks.

g Or Argued and Disputed, giving his Reasons out of Scripture, and answering their Objections, *h* not only using

cogent Arguments; but, as some understand the Verb, such as did prevail upon them. *i* Not such as were of the Jewish race, and after the dispersion used the Scripture in the *Greek* Tongue; but such as were *Gentile-Greeks*, *Greeks* by descent.

5 And when Silas and Timotheus *k* were come from Macedonia, Paul was *l* pressed in spirit, and testified unto the Jews, that Jesus ‖ was *m* Christ.

‖ Or, *is the Christ.*

k According as was ordered by him, *Chap.* 17. 14, 15. *l* More than ordinarily affected, the Spirit of God influencing his Spirit; so that he felt an anguish or pain at the heart (as 2 *Cor.* 2. 4.) such was his grief for the contumacy of the *Jews*; so great was his desire that they might be saved. *m* 1. The Christ, or Anointed, that excelled all other Christs or Anointed ones, being anointed with Oil above measure. 2. The Christ that was promised by the Prophets.

6 And * when they opposed themselves, *n* and blasphemed, he *o* † shook *his* raiment, and said unto them, Your blood *be p* upon your own heads; ‖ I * *am* clean: from henceforth I will go unto the Gentiles.

* Chap. 13. 45.
† Matth. 10. 14.
* Ezek. 3. 18.

n They blasphemed *Paul*, miscalling of him, but especially Christ, whose dishonour grieved *Paul* most. *o* His upper Garment, as the manner was, *Matt.* 26. 65. that none of the dust of that place where such blasphemy was spoken, might stick unto him. See *Chap.* 13. 51. *p* Or you are guilty of your own deaths and damnation, 2 *Sam.* 1. 16. *Matt.* 27. 25. *Felo de se*; this expression is borrowed from the Witnesses, laying their hands on the head of the guilty person; or the Sacrificer's laying his hand on the head of the Beast which was to be slain, *Exod.* 29. 10. *Lev.* 1. 4. *q* free from their blood, or the loss of their Souls, having warned them, and shewn the way of Life unto them, *Ezek.* 33. 4. He had blown the Trumpet, and warned the people.

7 ¶ And he departed thence, and entred into a certain mans house, named *r* Justus, one that *s* worshipped God, whose house joyned hard to the synagogue.

r Some read *Titus*, some both *Titus* and *Justus*, making *Justus* a surname, as *Acts* 1. 23. *Col.* 4. 11. after the manner of the *Romans*. *s* Had forsaken the Polytheisme of the Heathen.

8 * And Crispus *t* the chief ruler of the synagogue, believed on the Lord with all his house: and *u* many of the Corinthians, hearing, believed, and were baptized.

* 1 Cor. 1. 14.
ver. 5.

t There were several Rulers in a Synagogue, which we find frequent mention of, as *Matth.* 9. 18. *Mark* 5. 22. Their Office and place was to advise, and give order about the affairs of the Synagogue, that all things might be performed according to their prescribed Rules; amongst whom are reckoned *Gaius*, *Sosthenes*, 1 *Cor.* 1. 1. and *Epenetus*, *Rom.* 16. 5.

9 Then * spake the Lord to Paul in *w* the night by a vision, Be not afraid, but speak, and *x* hold not thy peace:

* Chap. 23. 11.

w As *Chap.* 16. 9. it may be by an Angel. ‖ Tis doubled again and again, as of greatest consequence, 1. To the *Corinthians*, whose Salvation by this means might be procured. 2. To *Paul* himself, whose Soul howsoever should be delivered, he having discharged his duty, *Chap.* 20. 26, 27. The fierceness of the enemies of God, and his Truth, should kindle a greater fervour in his Servants for his Glory. Should Satan have better Servants than God? Should they dare for their Master, beyond what the Servants of God are willing to do or suffer for him? *Isa.* 62. 1. *Jer.* 1. 17, 18.

10 For I am *y* with thee, and no man shall set on thee, to hurt thee: for I have *z* much people in this city.

Christ, in this Vision, useth two Arguments to perswade *Paul* to continue Preaching the Gospel at *Corinth*; 1. *y* Because he would be with him, to supply, support and deliver him; as *tis* promised to *Jeremiah*, *Jer.* 1. 18. and to all the faithful Ministers of Christ, *Matth.* 28. 20. This promise was fulfilled to *Paul*, and to other of Gods Servants, whatsoever troubles they met with, even when they were killed, they were not hurt, *Rom.* 8. 36, 38. *z* The other reason why *Paul* was commanded to tarry, was, because there were many that God would have called by his Ministry, and thus those who were not his people, God calleth his people, as *Hosea* 1. 10. & 2. 23.

11 And he ‖ *a* coninued *there* a year and six months, teaching the word of God among them.

‖ Gr. *sat* there.

a He sate there, as his fixt place; which implies his continuance and constancy in the work of the Ministry.

12 ¶ And when *b* Gallio was the *c* deputy of *d* Achaia, the Jews made insurrection *e* with one accord against Paul, and brought him to the judgement-seat,

b This *Gallio* was Brother to that deservedly famous *Seneca*, (who was Tutor to *Nero*) and hath great commendations given him, as being a man of an excellent disposition, beloved by all men, an enemy to all vice, and especially a hater of flattery. *c* This man was Proconsul, *d* Governing *Achaia* and all *Greece* absolutely; or with the power of a Consul. *e* Wicked men in their evil deeds are unanimous; for Satan knows that his Kingdom would not stand, if it were once divided.

13 Saying, This fellow perswadeth men to worship God *f* contrary to the law.

f Of the *Romans*, who, to avoid tumults and confusions, did forbid any to set up any new worship without leave; and the *Jews* in these parts having here no power to punish St. *Paul* as they had at *Jerusalem*, maliciously incite the Governour against him: Or by the Law here may be meant the Law of *Moses*, which they accuse *Paul* to have broken, and so not to be comprehended in that license which they had to exercise their Religion.

14 And when Paul was now about to *g* open his mouth, Gallio said unto the Jews, * If it were a matter of *h* wrong, or wicked lewdness, O ye Jews, *i* reason would that I should bear with you.

* Chap. 23. 11.

g To make his Apology, and to speak in his own defence. *h* As Murther, Theft, or any such injury, which judges do usually determine of. *i* I would endure any trouble to hear and understand it, I should think it my duty to suffer you to say as much as you would in your case.

15 But if it be a question of *k* words and *l* names, and *m* of your law, look ye *to it*; for I will be no judge of *n* such matters.

k Which have been spoken about the controversies of Religion; *l* as whether Jesus was to be called Christ or the Messiah; and whether his Disciples might be called Christians. *m* Concerning Circumcision, as whether none may be saved without it. *n* He acknowledges his unfitness and unwillingness to determine such things as did not belong unto him, or he did not understand.

16 And he *o* drave them from the judgement-seat.

o He commanded them to be gone, having dismissed their Case; and if need were, added threatning and force.

17 Then all the *p* Greeks took *q* Sosthenes, the chief ruler of the synagogue, and beat him before the judgement-seat: And Gallio cared *r* for none of those things.

p Not the converted *Greeks*, tho St. *Austin* thought they beat *Sosthenes* as an enemy to *Paul* (yet surely they had not so learned Christ) but the unbelieving or *Gentile-Greeks*, who cared for neither *Paul*, nor *Jews*, but favoured *Gallio*, who would have them driven away. *q* Some think him to have been the same with *Crispus*, *Verse* 8. others to have succeeded him in that Office: And some think that he was chief Ruler of another Synagogue (for in great Cities there might be more than one); and others, that there might be several called chief Rulers over one and the same Synagogue. *r* Either slighting the *Jews* and all their controversies, or prudently to decline intermedling with them.

18 ¶ And Paul *after this* tarried *there* yet *s* a good while, and then took *t* his leave of the brethren, and sailed thence into Syria, and with him Priscilla *u* and Aquila: having * shorn *his* head in *w* Cenchrea: *x* for he had a vow.

* Chap. 21. 24.

s A year and an half in all, as some think, which is mentioned, *verse* 11. by a Prolepsis; or besides that year and an half there spoken of. *t* Ordering every thing as if he were to have taken his last farewel of them, as it fell out accordingly: Howsoever holy men live in a constant expectation of their dissolution. That the Wives name is here put before the Husbands, have caused various conjectures; and 'tis observed, that in St. *Paul's* Epistles, whereas there are three times only mention of them both together, *viz. Rom.* 16. 3. 1 *Cor.* 16. 19. 2 *Tim.* 4. 19. the Wives name is twice placed first, to shew, that in Christ Jesus there is neither Male nor Female, *Gal.* 3. 28. *w* Which was a Town at the entring into the Haven belonging to *Corinth*, *Rom.* 16. 1. *x* To wit, St. *Paul* had; and therefore had thaven his head according unto the Law, *Numb.* 6. 18. To the *Jews he became as a Jew.*

19 And he came to *y* Ephesus, and left *z* them there: but he himself entred *a* into the synagogue, and reasoned with the Jews.

y The Metropolis of the lesser *Asia*, where afterwards that famous Church was, unto which St. *Paul* wrote an Epistle,

pistle, as also St. *John* wrote another, *Rev.* 2. 1. *z* That is, *Aquila* and *Priscilla*, at *Ephesus*, to confirm the believing *Ephesians*: whilst *Paul*, *a* out of an extraordinary love for his Nation, although he had suffered all those indignities from them, yet he would give them precept upon precept, and line upon line.

20 When *b* they desired *him* to tarry longer time with them, *c* he consented not:

b That is *Aquila* and *Priscilla*, whom *Paul* would not yield unto. *c* By Gods wonderful Providence (which over-rules all our inclinations) *Paul* having greater things to do and suffer for the Glory of God elsewhere.

21 But bade them farewell, saying, I must by all means keep *d* this feast that cometh, in Jerusalem: but I will return again unto you, *e* * if God will. And he sailed from Ephesus.

* 1 Cor. 4. 19.
Jab. 6. 3.

d The Feast of the Passover; which is meant where *Feast* is put absolutely, unless some after expression qualifies it: not that this holy Man did out of Coscience to the Feast, intend to observe it; for Christ is *the end of the law to them that believe*, Rom. 10. 4. but because of the vast concourse from all places to *Jerusalem* at that time; which would give him an opportunity of making Christ known to such multitudes, and to gain their Souls unto him. *e* Tho he was an Apostle, and had the Spirit of Prophesie, and might know whether he should return or no; yet he does not absolutely promise them to return to them; but conditionally, if the Lord will, to teach us what caution we should use in all our Promises and Resolutions, as *Jam.* 4. 15. being we know not what a day may bring forth. Besides, in our owning of Gods Will and Pleasure, we acknowledg a Providence of God in all things, especially in our concerns; which we desire to refer all unto.

22 And when he had landed at *f* Cesarea, and gone up and saluted the *g* church, he went down *h* to Antioch.

f Not that *Cesarea* that was in *Syria*, but that which was in *Palestine*, called *Cesarea Stratonis*; and which was the safest way to *Jerusalem*; for the way by *Joppa*, tho shorter, was accounted more dangerous. *g* Either the Church of *Cesarea* in his Journey, or that at *Jerusalem* at his Journeys end; which for its populousness might be called, eminently, *The Church*. *h* That *Antioch* that was in *Syria*.

23 And after he *i* had spent some time *there*, he departed, and went over all the countrey of *k* Galatia and *l* Phrygia in order, *m* strengthning all the disciples.

i This work might take up the constant care and indefatigable pains of the Apostle. *k* Where he had Converted many. *l* See *Chap.* 16. 6. *m* Tho the Seed be duly sown, yet it must be seasonably watered: and *redit labor actus in orbem.*

24 ¶ * And a certain Jew named *n* Apollos, born at *o* Alexandria, an *p* eloquent man, *and q* mighty in the scriptures, came to Ephesus.

* 1 Cor. 1. 12.

n Who is thught also to be called *Apelles*, Rom. 16. 10. *o* His Parents having lived there. *p* A rational, prudent, and learned Man. Tho the Kingdom of God is not in any excellency of Speech, 1 *Cor.* 2. 1, 4. yet this *Egyptian* Jewel may be used to Adorn the Tabernacle. *q* In quoting, explaining, and urging of them.

25 This man was *r* instructed *s* in the way of the Lord; and being *t* fervent in the spirit, he spake and taught diligently the things of the Lord, ‖ * knowing only the baptism of John.

Chap. 19. 3.

r Catechised, or taught, *viva voce*. *s* Christ, who hath by his Precepts and Example taught us the way to happiness; *t* very zealous to promote Gods Glory, and mens Salvation, as *Rom.* 12. 11. *u* Who Baptised with Water, but could not Baptize with the Holy Ghost, *Matth.* 3. 11. that is, they had not those extraordinary Gifts of the Holy Ghost which followed upon Baptism after that Christ was Ascended, and the Spirit poured out, *Chap.* 2. 4. But *John* was a *preacher of repentance*, and *of faith in Christ*, pointing at the Lamb of God; and he Baptized his Disciples into this Doctrine; which is the same with the Baptism and Belief of the Apostles afterwards. Only now they knew many things more fully than were revealed in the *Baptists* time.

26 And he began to speak boldly in the Synagogue. Whom when Aquila and Priscilla had heard, they took him unto them *w*, and expounded unto him the way of God more perfectly.

w If we allow *Priscilla* to have contributed towards the instruction of *Apollos*, as doubtless we may, it is certain it was only in private discourse; which being joyned with a meek and humble behaviour, might be very effectual for the Conversion of Souls, 1 *Pet.* 3. 1, 2. Thus *Timothy* was indebted for his knowledge in the things of God, to his Mother and Grand-mother, 2 *Tim.* 1. 5. but otherwise it is not Lawful for a Woman to Teach, 1 *Tim.* 2. 11, 12.

27 And when he was disposed to pass into *x* Achaia, the *y* brethren wrote, exhorting the disciples to receive him: Who, when he was come, * *z* helped them much which had believed through grace.

* 1 Cor. 3. 6.

x To *Corinth*, which was in *Achaia*. *y* Who were at *Ephesus*. *z* *Apollos* helped them much by his Eloquence, Zeal, and Constancy; which all are the Gifts of God; but especially, that they believed, was through Grace; for Faith is the Gift of God, *Eph.* 2. 8. and it was given unto them to believe, *Phil.* 1. 29.

28 For he *a* mightily convinced the Jews, *and that* publickly, shewing *b* by the scriptures, that *c* Jesus ‖ was Christ.

‖ Or, *is the Christ.*

a With great constancy, perseverance, and enduring of opposition. *b* As *Chap.* 17. 3. *c* some think that Christ ought to be the Subject, and Jesus the Predicate: and then the sense is, That Christ is our Jesus or Saviour. The Messiah that was sent from God, is the Saviour of the World.

CHAP. XIX.

AND it came to pass, that while * Apollos was at Corinth, Paul having passed through the *a* upper coasts, came to Ephesus: and finding certain disciples,

* 1 Cor. 1. 12.

a The North parts; in which were *Pontus*, *Bithynia*, *Phrygia*, and *Galatia*, *Chap.* 18. 23.

2 He said unto them, Have ye received *b* the holy Ghost since ye believed? And they said unto him, We have not so much as heard *c* whether there be any holy Ghost.

b The extraordinary Gifts of the Holy Ghost, as Prophecying, speaking with Tongues, healing of the Sick, &c. as appears by *Verse* 6. and *John* 7. 39. for it could not be, that they who were Instructed and Baptized by *John*, should be ignorant of the Essence or Person of the Holy Ghost; for the Baptist had seen him descending upon our Saviour; as is remembred by all the Evangelists which speak of his Baptism, *Matth.* 3. 16. *Mark* 1. 10. *Luke* 3. 22. beside other Scriptures which testified of him; and St. *John* had spoken of him unto all he Baptized, That our Saviour would Baptize them with the *holy Ghost, and with fire*, John 1. 32, 33. *c* This answer must be understood, according to the question, of those Gifts now mentioned; and which by the imposition of the hands of the Apostles were given, especially at the Ordination of such as were sent to Preach the Gospel; it being necessary for the Planting of the Church, (those miraculous Gifts assuring those, unto whom they Preached, that their Doctrine was from Heaven;) as also to assure the Apostles themselves of the success of their Ministry, and the conversation of such they Preached unto, as *Chap.* 10 44, 47. And this acception of these words is parallel'd, 1 *Sam.* 3. 7. where it is said, That *Samuel* knew not yet the Lord; the meaning is, That he knew not that God was wont so to speak unto any; otherwise that holy Man, as young as he was, both knew God, and served him.

3 And he said unto them, Unto *d* what then were ye baptized? And they said, *e* Unto Johns baptism.

d What Doctrine did you make profession of? And what Religion did you Seal unto at your Baptism? *e* The Doctrine that *John* taught, and the Religion that he professed and preached. Thus the *Jews* are said, 1 *Cor.* 10. 2. to be Baptized unto *Moses*, being engaged to believe the Doctrine, and observe the Law delivered by *Moses*. Now the *Baptist*, as *Chap.* 18. 25. preached indeed Christ, but many things concerning him he could not preach, unless as of things to come: as his Death, and Resurrection. The *Baptist*-being Beheaded before our Saviours Death, and the Holy Ghost was not poured out in that extraordinary manner, until after our Saviours Resurrection and Ascension; which pouring out of the Spirit, these Disciples at *Ephesus*, having been Baptized by *John* in *Judea*, and afterwards returning home, might not have heard of.

4 Then said Paul, * John verily baptized with *the f* baptism of repentance, saying unto the people, That they should believe on him which *g* should come after him, that is, *h* on Christ Jesus.

* Matth. 3. 11.

f At which the *Baptist* did exhort them to Repentance; and they by it were obliged to repent; by which is manifest, that the Baptism of *John*, and of Christ (which he commanded

manded, is one and the same. *Johns* Baptism did respect Christ, and oblige the Baptized to believe in him, as also to repent: and more, it was a Seal unto them of the Remission of their sins, as is expresly observed, *Mark* 1. 4. so that the Baptism of *John*, and the Baptism of the Apostles afterward, had the same Sign, and the same thing signified in them both (the inward and outward part, the Heavenly and Earthly part were the same in both;) as also they had both the same end; and therefore they were both the same. Add to this, That unless the *Baptists* and the Apostles Baptism were the same, Christ and his Members (the Church) are not Baptized with the same Baptism: It must be acknowledged that there are some Circumstances in which they differ; *Johns* Baptism respected *g* Christ to come; that is, in the exercise of his Ministry *f* which was not so fully exercised till after *Johns* death;) but especially, those great things (his Death, Resurrection, and Ascension, &c.) were to come in *Johns* time, which now are accomplished. *h* Including the Father, and the Holy Ghost, and mentioning Christ, to difference his Baptisms from the several Baptizings and Washing then in use.

5 *i* When they heard *this*, they were baptized in the name of the Lord Jesus.

i The Disciples, or those that *John* preached to, (for these *Ephesians* were not amongst those few that *Paul* Baptized, *1 Cor.* 1. 14.) who when they heard what the *Baptist* said in the foregoing *Verse*, they were Baptized; as in the same terms 'tis said, *Chap.* 2. 37. *when they heard* what St. *Peter* had said, they were pricked in their hearts, &c. and were Baptized. As for *Pauls* imposing his hands upon them that are said here to be Baptized, it might very well be, That the Twelve Disciples, *Verse* 7. might have been Baptized by *John*, and now Receive the Holy Ghost in those extraordinary Gifts by the laying on of the hands of St. *Paul*: for to what end should those Disciples who were Baptized with St. *Johns* Baptism, be again Baptized by *Paul*? It is true, they had further manifestations of the Mystery of the Gospel brought unto them; but if men should be Baptized for every degree of Knowledg or Grace which they do acquire, how many Baptisms had they need to have, who ought daily to grow in Grace and in Knowledg? It is evident, that the Apostles themselves were only Baptized with the Baptism of *John*, for there were none else to Baptise them. And Baptism being an Ordinance for our Regeneration, and New Birth; as we can be born but once in the Flesh, we can be but once also born in the Spirit; and no more may Christians be Baptized twice, than the *Jews* could be twice Circumcised.

6 And when *k* Paul had * laid *his* hands upon
* Chap. 6. 6. & 8. 17.
them, the *l* holy Ghost came on them; and they
‡ Chap 2. 4. & 10. 46.
‡ spake with tongues and *m* prophesied.

k Thereby Ordaining and Authorizing of them to preach the Gospel. *l* In those extraordinary Gifts of Tongues, &c. whereby they were fitted to preach the Gospel unto any Nation or People unto whom they should be sent. *m* They Prophesied, either in its proper sense, being enabled to foretel things that were to come; or in a larger and more improper sense, praising and magnifying of God, and declaring the hidden Mysteries of the Gospel; expounding the Scriptures; especially the Prophesies concerning Christ, as 1 *Cor.* 14. 1.

7 And all the men were about *n* twelve.

n Or exactly Twelve; answering to the Apostles, and that Blessed Number so often mentioned in Scripture.

8 And he went into the *o* synagogue, and spake boldly for the space of three months, disputing and perswading the things concerning *p* the kingdom of God.

o Of the *Jews* at *Ephesus*. For in the greater Cities the *Jews* had their Synagogues in which they had their Prayers, read, and expounded the Laws; as also a School for teaching of their *Theology*; in which they treated of hard Questions, and more difficult matters; which might occasion the Apostles frequenting that place. *p* The Gospel; which is so called, *Rom.* 14. 17. because the Kingdom of Grace is by it set up in us here; and we are fitted by it for the Kingdom of Glory hereafter. But it might be also so called, because the *Jews* had dreamed of a political Kingdom of the Messiah, and the Christians would own that Christ was indeed a King, but that his Kingdom was a Spiritual Kingdom.

* 2 Tim. 1. 15. ‖ See Chap. 9. 2
9 But * when divers *q* were hardened, and believed not, but spake evil ‖ of *r* that way before the multitude, he departed from them *s*, and separated the disciples, disputing daily in the school of one *t* Tyrannus.

q The Sun hardeneth what is doth not soften, and causeth a stench from Dung-Hills, as well as a sweet smell from the Mountains of Spices; and Christ is for the falling as well as for the rising of many. *r* So the Doctrine of the Gospel, by reason of its excellency above other ways. By *way*, the *Hebrews* understand any course or means to an end. Hence we read of the *way of Peace*, *the way of Salvation*, *the way of the Lord*. *s* Not frequenting any more the Synagogue of the *Jews*, where they met only with contradiction of their Doctrine, and blasphemy against their Saviour. *t* Some have taken this word Appellatively, as denoting some great Man or Ruler, who maintained a School, or place for Instruction; but 'tis rather a proper name of some private Teacher amongst them: for tile *Jews* had not only publick Schools, where their Consistories did meet, but private Schools, where their Law was Taught.

10 And * this continued by the space of two years; so that *u* all they which dwelt in *w* Asia, heard the *x* word of the Lord Jesus, both Jews and Greeks.
* See Chap. 20. 31.

u Many of all sorts: *w* *Asia* the lesser, or *Asia* strictly so called, lying about *Ephesus*; the *Heathens* came thither to worship their *Diana*; the *Jews* came about their Affairs thither, either in their Trades, or Law-suits. *x* The Gospel, which is the Word concerning the Lord Jesus; or, the Word which he appointed to be preached and published.

11 And * God wrought *y* special miracles by the *z* hands of Paul:
* Mark 16. 20. Chap. 14. 3.

y Not common or ordinary things, or such as might happen by chance. *z* As *Chap.* 5. 12. by his Means and Ministry.

12 So that from his body were brought *a* unto the sick, handkerchiefs or aprons, and the *b* diseases departed from them, and the evil spirits went out of them.

a Our Habit and Attire being so different from what was used so long since, it cannot but occasion some variety in rendering these words. Which some think to signify two things; and some but one and the same part of their Clothes or Dress; the words are both Originally *Latin*; the former, so called from its use to wipe away sweat; the other from its being usually tied about such as wore it. *b* God by such small and unlikely means wrought these Miracles: 1. That the Power of Christ (whom *Paul* preached) might the more clearly appear. And that, 2dly, Such as were absent might have a high value for Christ and the Gospel, tho they had never seen *Paul*, or heard him preach. Such extraordinary works were also wrought by God to magnify the words preached by *Peter*, *Chap.* 5. 15. as our Saviour had foretold and promised, *John* 14. 12.

13 ¶ Then certain of the *c* vagabond Jews *d*, exorcists, took upon them to call over them which had evil spirits, the *e* name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

c Who wandered up and down, making it their trade and livelihood: as Jugglers amongst us. *d* So called from their obtesting the evil spirits in the name of God. Of these *Josephus* tells strange Stories, *Antiq. lib.* 8. and thinks that the way of their exorcising was derived unto them from *Solomon*, and that they used the Name of the God of *Abraham*, *Isaac*, and *Jacob*; as also of *Zebaoth*, and *Adonai*, as *Origen* tells us. Some think, that tho there is certainly no power in the Words and Syllables which they pronounced, yet that the True God being rather willing to be known and owned by those Names, than that any should call on the names of the false gods, did sometimes put forth his power in casting out of Devils at such times, as *Matth.* 12. 27. Howsoever, there being no warrant in the Word of God for any such practice, and no promise to act Faith in Prayer upon; were the words never so serious, and the Name of God and his Attributes never so much (seemingly) manifested, it is a most abominable Impiety. *e* Instead of, or together with those other Names formerly mentioned.

14 And there were seven sons of *one* Sceva a Jew, *and f* chief of the priests, which did so.

f One of the chief of the 24 Courses into which the Priests were divided, 1 *Chron.* 24. 4. or such as (according to the corruption of those times) had been High Priests, and were laid aside, or were of the High Priests Family, and hoped to succeed him.

15 And the evil spirit answered and said *g*, Jesus I know, *h* and Paul I know; but who *i* are ye?

g I acknowledge that Jesus hath Power to command me to go hence; *h* and I know that *Paul*, as his Minister, hath Authority over me: But what presumptuous have ye to command me now? The the Devil is a lyar, and the Father of lyes, yet none lyes to their own disadvantage, but rather to their advantage; as they take it: and Satan may therefore be

be believed in what he here says, because it is to his disgrace; that will he, nill he, he is under the command of God, tho but signified to him by the least of his Ministers or Servants.

16 And the *k* man in whom the evil spirit was, leapt on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

k By the power of the evil spirit, which by the permission of God did act in him, *Matth.* 8. 28. *Mark* 5. 4. *Luke* 8. 29. Satan retains still his natural power, tho he hath wholly lost his moral or spiritual power unto any good: and that his violence proceeded no further, is to be ascribed only to the bounds which God had set him; which he, being in Chains, could not exceed or go beyond; not for his want of malice, but power.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and *l* fear fell on them all, and the *m* name of the Lord Jesus was magnified.

l They feared (after this example of Gods not holding them guiltless that had taken his Name in vain) to prophane the Name of Christ, and much more to blaspheme or speak against it. *m* His Authority, which the unclean spirit could not resist; and his Doctrine and Ministers, whose Defence God had undertaken.

* Mat. 3. 6.
18 And many that *n* believed came, and *o* * confessed, and shewed their deeds.

n That believed the power which God alone had over Satan, and were convinced of their sin and danger in being led captive by him. *o* Openly declared their evil deeds. They durst keep the Devil's counsel no longer, but expose and manifest it, that their sores being laid open, the Balm of the Gospel might more effectually be put into them. Thus *Rom.* 10. 10. *with the mouth confession is made unto salvation.*

19 *p* Many also of them which used *q* curious arts, brought their books together *r*, and burned them before all men: and they counted the price of them, and found it *s* fifty thousand *pieces* of silver.

p Thus their good works justified their Faith, without which it had been dead, *James* 2. 24, 26. *q* Or rather idle and vain Arts, as Judicial Astrology, calculating Nativities, and all Magical Arts, which the *Ephesians*, of all others, were most addicted to, and famous for, and may be here called various Arts, because they were so called by the *Ephesians*, who practised them; as also because these Arts are about Curiosities, not necessary for us to know. Otherwise they are Diabolical Arts, or rather devillish Cheats. *r* These Books were not sold, and the price of them brought unto the Apostles, because it was look'd upon as the price of a Whore, which was an abomination, and might not be offered unto God, *Deut.* 23. 18. *s* What this sum amounts to, is not so certain, because it is not agreed what these pieces were. Some make them *Roman*, or *Grecian* Coin; and others understand by them, *Shekels*, which are the *Jewish* money, and would make this sum so much the greater. Take them for so many Pence, a piece of money commonly so called, which weighed the Eighth part of an Ounce of Silver; as *Matth.* 18. 28. They make 6250. Ounces of Silver, or so many Crowns, and so much more as Silver is worth more *per* Ounce. Such indignation have true Converts against the sins they have been guilty of, that they will not retain any thing that might occasion their return unto them: Were it a right Eye, they would pull it out.

* Chap. 6, 7. and 12. 24.
20 So * mightily *t* grew the word of God, and prevailed.

t The encrease which the seed of the Word had made, was very remarkable; or it is a great instance of the power of Gods Word, when it makes men willing to part with their beloved and accustomed sins, and not to stand upon saving on gaining; as *Isa.* 55. 11.

* Rom. 15. 25. Gal. 2. 1.
21 ¶ * After these things were ended, Paul *u* purposed in the spirit, when he had passed through Macedonia, and *w* Achaia, to go to Jerusalem, saying, After I have been there *, I must also see Rome.
* Chap. 18. 21.

u Resolved with himself, or purposed in his heart, as *Dan.* 1. 8. Yet in this his determination he had the influsion ordinary manner; as we may see by the continued series of this History, how he came to all these places here mentioned. *w* *Paul* travelled thorow these Countries, and went to these Cities, because he hoped for a greater Harvest, where he might scatter the seed to far abroad.

22 So he sent into Macedonia two of them that *x* ministred unto him, Timotheus and *y* Erastus; *but* he himself stayed *z* in Asia for a season.

x This great Apostle had not any to minister unto him, out of State, but out of Necessity, being he could not himself attend to all the Offices of the Church. These were employed by *Paul*, not so much to procure any Accommodation for himself by the way, as to further a collection for the poor brethren at *Jerusalem*, 2 Cor. 9. 3, 4. *y* There seems to have been two of this Name mentioned in Scripture; The one, *Rom.* 16. 23. and the other, 2 *Tim.* 4. 20. The latter is here spoken of. *z* In *Ephesus*, which was in *Asia*, where *Paul* now was.

23 ∴ And * the same time there arose no small
* 2 Cor. 1. 8.
‖ See Chap. 9. 2.
stir about *z* ‖ that way.

∴ When all things seemed to have been quiet: so incertain are the servants of Christ to have any quiet here. *z* The Doctrine of the Gospel; as *Chap.* 18 25.

24 For a certain man named Demetrius, a silver-smith, which made *a* silver shrines for Diana, brought * no small gain unto the craftsmen.
* Chap. 16. 16.

a These shrines were only, either 1. Pourtraits of the Temple of *Diana*, in which was graven, or (by any other Art) represented that famous Structure which was afterwards burnt by *Erastratus*: Or 2dly, They were Medals in which their Idol *Diana* was expressed according to her Image, spoken of, *ver.* 35. And they are called here, Temples, or Shrines, because they did resemble and represent that Shrine or Temple. And these the superstitious people carried home to their houses and friends; not only to evidence what a pilgrimage they had performed, but to incite the more their devotions towards this Idol.

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that *b* by this craft we have our wealth:

b Gain. Getting, or keeping a livelihood are great temptations; and a little pretext of piety with them, do keep up the superstition and false worship that abounds in the world.

26 Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath perswaded and turned away much people, saying, that they be no *c* gods which are made with hands:

c He tells them indeed what was St. *Paul's* Doctrine; but he conceals the Reasons of his Doctrine: for there can be nothing more evident to any considering man, than that there is but one God who made all things; as *Psal.* 115. 34. *Jer.* 10. 10.

27 So that not onely this our craft is in danger to be *d* set at nought; but also that the *e* temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom *f* all Asia, and the world worshippeth.

d Not that we shall have no more to do, and be without work; but that it will be a reproach unto us to have had such an imployment. *e* This is made an aggravation to the loss of their all, that Religion should suffer too. How much more ought it to concern those who have a sure foundation for what they do profess? *f* This Temple is said to have been burnt down the same day that *Alexander* was born; and that it was two hundred and twenty years in re-building, at the charge of all *Asia*. *g* Tho the *Romans* might worship any God (of those multitudes) which they allowed; yet they might leave their Estates onely to a very few amongst them: but *Diana*, of the *Ephesians*, was one of those few; as also one of those twelve whom they accounted (*Dii*, or *Deæ majorum Gentium*) Gods and Goddesses of the highest quality, or first rank.

28 And when they *h* heard *these sayings*, they were full of wrath, and cried out, saying, Great *is* *i* Diana of the Ephesians.

h The Argument from their profit wrought very much upon them, especially meeting with their prejudicate Opinions; having prescribed antiquity and universality to confirm them. *i* To shew their abhorrence of what *Paul* had taught; and desiring her glory might be perpetual, whom *Paul* thought not worthy to be honoured at all.

29 And the whole city was filled *k* with confusion: and having caught *l* Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

k Tumults and noise. All conditions of men, high and low, promiscuously being met in such uproars. *l* One born at *Derbe*, but living at *Thessalonica*; as *Chap.* 20. 4. *m* Of whom we read, *Chap.* 27. 2. *Colos.* 4. 10. *n* A place de-

Stru-

Structure built for publick use; whence, 1. Their Sports or Plays in any publick solemnity were beheld. 2. Their Speech or Orations in their common Assemblies were heard. 3. Where they punished also their Malefactors; it being accommodated with [illegible] steps or [illegible] higher than one another, and of vast extent for these purposes. Hither, according to their custom, they resort, to [illegible] any one would speak upon this occasion to them; or rather to get these Christians condemned and executed for their supposed Sacrilege and Blasphemy.

30 And when Paul would have *o* entred in unto the people, the *p* disciples suffered him not.

o Being desirous either to appease the tumult; or if the worst came of it, to die for Christs sake. *p* By their intreaties: to whom this good Apostle's Life, from whom they had received the Faith, was more dear than their own.

31 And certain of the *q* chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre.

q Such as had the oversight of the Plays and Shows in honour of their Idol-gods, and were usually their Priests; and were of four Countries, from whence they had their names of *Asiarchs, Birhynarchs, Syriarchs,* and *Cappadocarchs.* Whosoever these were, the Providence of God is to be adored, who could out of his greatest enemies, raise up deliverers for his servants.

32 Some therefore *r* cried one thing, and some another: for the assembly was confused, and the more part knew not wherefore they were come together.

r An excellent description of a popular tumult. Whether this Assembly was afterwards made legal by the Magistrates resorting thither (tho it was not called by their Authority), and is therefore called here, [illegible] is not so useful to enquire.

33 And they drew Alexander *s* out of the multitude, the Jews putting him forward. And Alexander *t* beckened with the hand, and would have made his defence unto the people.

s Where he could not be seen and heard, unto some more convenient place, from whence he might make a vindication or defence for them; and that most likely in behalf of the *Jews*, who were equally obnoxious to the rage of the people for being against their Idolatry, as the Christians were. This *Alexander* is thought to have been that *Alexander* of whom we read, 1 *Tim.* 1. 20. 2 *Tim.* 4. 14. tho some think that this was another of that name. *t* To procure silence; as *Chap.* 12. 17.

34 But when they knew that he was a Jew, all with *u* one voice about the space of two hours cried, Great *v* Diana of the Ephesians.

u And by consequence an enemy to their Idolatry; and as they might imagine, at least, a friend to St. *Paul*. *w* Unanimity makes not the cause to be good, if it [illegible] bad at first.

35 And when the *x* town-clerk had [illegible]peased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians *y* is a ‡ worshipper of the great goddess Diana, and of the *image z* which fell down from Jupiter?

‡ Gr. the Temple-keeper.

x Or Secretary, who Registred their Acts, and intervened in all their Meetings. *y* Each Countrey and City had their peculiar gods which they worshipped, and took for their Patrons; as *Ephesus* did this Goddess *Diana*. But the word here signifies a Sacrist, or one that looks to the Temple to keep it clean; especially that hath the charge of more solemn shews or sports in honour of any supposed Deity. And these *Ephesians* took it to be their no small glory, that they were employed in such as belonged to *Diana*. *z* Tho the Maker's Name (*Canerias*) is upon Record, yet it having lasted whilst the Temple was six or seven times repaired, at least, if not renewed, and none ever remembring when it first was brought in amongst them, the crafty Priests perswaded the credulous people, that it was fallen from Heaven, thereby getting more honour unto it, and profit to themselves.

36 Seeing then that these things *a* cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

a He did more cunningly than honestly endeavour to evade their clamour, and still their rage, by telling them (how fallaciously soever) that neither *Paul*, or any other Christian or Jew, had [illegible] barrel with their goddess or worship. For they [illegible] were against all images that were made with hands; [illegible]rs was not such an one, it being fallen down from Heaven. We must consider he was but a *Pagan*; and his design was only to still the people: And *populus vult decipi*.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet *b* blasphemers of your goddess.

b For they had not enter'd into their Temple. *c Paul* had barely preach'd this Truth amongst them, not upbraiding them for their Idolatry: as *Michael*, the Arch-Angel, brought no railing Accusation against the Devil, when he contended with him, *Jude* 9.

38 Wherefore if Demetrius and the craftsmen which are with him, have a matter against any man, ‖ the *d* law is open, and there are *e* deputies; let them *f* implead one another.

‖ Or, the Court-days are kept.

d Which is fittest to determine all questions and controversies. For men would be partial to their own cause; and every one challenge to be in the right. *e* Who under the *Roman* Emperors or Consuls, had power to hear and determine of all matters. *f* That so both parties may be heard.

39 But if ye enquire any thing concerning *g* other matters, it shall be determined in *h* a ‖ lawful assembly.

‖ Or, ordinary.

g Relating to the good Government of the City, or maintaining the Establish'd Religion, which ought not in such a confused manner to be treated of. *h* But in an Assembly called by lawful Authority, which the *Romans* did usually call, at least, three times every month.

40 For we are *i* in danger to be called in question for this days uproar, there being no cause whereby we may give an account of this concourse.

i He wisely minds them of their danger: For being under the power of the *Romans*, it was no less than the loss of their Liberties to abet any Faction or Sedition; And to make a concourse or meeting tumultuously together, was capital, unless it were upon the sudden invasion of an Enemy, or to put out some raging fire.

41 And when he had thus spoken, he *k* dismissed the assembly.

k The people were perswaded quietly to depart to their homes. Thus God one way or other, sometimes by friends, and sometimes by foes, kept his Church and People from being ruined: and his hand is not shortned.

CHAP. XX.

AND after the uproar was ceased, Paul called unto him the disciples *a*, and embraced *them b*, and * departed for to go into Macedonia.

* 1 Tim. 1. 3

a Took his Farewel of them (and as the manner of those Countries was in meeting and parting with friends), he kissed them, *Luke* 7. 45. and far more anciently, *Gen.* 31. 55. And this was the true ground of that Kiss of Peace, or the Holy Kiss, recommended, *Rom.* 16. 16. 1 *Cor.* 16. 20. 2 *Cor.* 13. 12. and elsewhere; which was only a civility then in use. *b* Yielding to the present fury of *Demetrius*; not so much for his own safety, as for the good of the Church, that it might not be further persecuted for his sake; and that elsewhere it might by his Ministry be enlarged and built up.

2 And when he had gone over those parts, and had given them *c* much exhortation, he came *d* into Greece,

c Which after so great a stir and opposition against them, the Disciples could not but stand in great need of, that they might not be offended at the Cross of Christ; as also mingling consolations with his exhortations; as the word indifferently signifies, as the case would well bear; there being a special blessing promised unto such as are persecuted *for righteousness sake, Matth.* 5. 10. 1 *Pet.* 3. 14. *d After* Macedonia; in which Province *Athens* was: Otherwise *Macedonia* was in *Greece* largely taken.

3 And *there* abode three moneths: And when the Jews *e* laid wait for him, as he was about to sail into Syria *f*, he purposed to return *g* through Macedonia.

e Some have thought that their laying in wait, might be to rob him of the Collections which he carried with him for the Saints at *Jerusalem*; but most likely it was rather to take away his life, whom they hated for his zeal and diligence in the Gospel. *f* Shunning their treachery and plotting against him. He would not tempt God by running into dangers, tho his cause were never so good. *g* Being the same way that he had came to *Corinth*.

4 And

4 And there *h* accompanied him into Asia *i*, Sopater of *k* Berea; and of the Thessalonians *l*, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus *m*; and of Asia *, Tychicus and Trophimus.

* Tit. 3. 12.

h Their Names are set down, as being men called and known at that time in the Churches; and that what they did for this holy Apostle, might be remembred in all Ages. *i* Who is called also *Sosipater*, Rom. 16. 21. It is added in some Copies, that he was the Son of *Pyrrhus*; which in *Greek* is the same with *Rufus* in *Latin*. *k* A City of *Macedonia*, Chap. 17. 10. *l* Of whom, *Chap.* 19. 29. as also of the others, mention hath been formerly made. *m* Of *Ephesus*, a City in *Asia*. *Tychicus*; of whom, *Ephes.* 6. 21. *Col.* 4. 7. 2 *Tim.* 4. 12. and of *Trophimus* we read, *Chap.* 21. 29. 2 *Tim.* 4. 20. These seem to have been the Apostles or Messengers of the Churches spoken of, 2 *Cor.* 8. 23. in the number of whom St. *Luke* is to be reckoned, but being the Penman of this Book, he declines mentioning of himself by name; but his praise will be for ever in the Gospel? 2 *Cor.* 8. 18, 19.

5 These going before, tarried for *n* us at *o* Troas.

n Whereby it appears, that St. *Luke* was one of them that accompanied St. *Paul*, tho neither here nor elsewhere doth he express his own Name. *o* Either the City of *Troy*, or the Countrey thereabout so called.

6 And we sailed away *p* from Philippi, after the *q* days of unleavened bread, and came unto them to Troas in five days, where we abode seven days.

p Where they embarked, and sailed on the River first, then on the Sea. *q* Tho St. *Paul* would not have the *Gentile*-Converts to be burdened with the Ceremonial Law, yet that he might not offend the *Jews*, for a while he complied with their Rites, *Chap.* 18. 21. they being indeed dead, but not yet deadly; and therefore he stays his Journey all the time of the Passover-solemnity, instructing them in the mean while of the Nature and Use of such things.

7 And upon the *r* first *day* of the week, when the disciples came together *f* to * break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech *t* until midnight.

* Gen. 2. 42. ‖ 1 Cor. 10. 16.

r This was the day which the Lord had made, it being called from his Resurrection, which was on this day, *The Lord's Day*, Rev. 1 10. On this day the Disciples met, and Christ honoured them with his presence, *John* 20. 19, 26. And when he was ascended, this day was appointed for the Christians to meet in, 1 *Cor.* 16. 2. which must necessarily infer the abrogation of the *Saturday*, or *Jewish* Sabbath: For it being part of the Command, *Six days shalt thou labour*, they could not in ordinary have rested the last day of the week and the first day too, without sinning against that Law of God. *s* To take a meal in common together; which they called *Agape*, or the *Love-Feast*; so great an harmony and natural love was manifested in it; which was concluded with celebrating the Lord's Supper. And this is chiefly, if not only intended in this place: The Love-Feasts being abused, were soon laid aside; but the other must continue until the Lord come, 1 *Cor.* 11. 26. *t* A long Sermon indeed; at least, it would be now thought so: And yet we must have the same Spirit, or we are not Members of that Catholick Church.

8 And there were *u* many lights in the *w* upper chamber where they were gathered together.

u There being many present; and it being in the night, because of the persecution that the Christians met with. Left they should be reproached for doing any thing indecently, they by this means exposed themselves, and all that was done amongst them, to the common view and notice of all. *w* Where 'tis supposed they did ordinarily meet; as *Chap.* 1. 13.

9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long *x* preaching, he sunk *y* down with sleep, and fell down from the third loft, and was taken up dead.

x Discoursing and arguing: For it does not seem to have been a continued speech, by the word here used. *y* This fall is thought by some to have been caused by Satan (through Gods permission), that he might the more disturb *Paul*, and hinder, or put an end to his Sermon; which by the ensuing Miracle, God turned to a quite contrary effect.

10 And Paul went down, and *z* fell on him, and embracing *him*, said, Trouble not your selves; for *a* his life is in him.

z As *Elijah* on the Widow of *Zarephath's* dead Son, 1 *Kings* 17. 21. and *Elisha* on the *Shunamites* Son, 2 *Kings* 4. 34. *a* Not but that he had been really dead; as *ver.* 9. but that upon the Apostle's prayer (which is to be understood, tho it is not here expressed) God had restored the young man to life: or howsoever, because St. *Paul* knew infallibly he should presently be restored to life, even whilst he spake.

11 When he therefore was come up again, and had *b* broken bread, and eaten, and talked a long while, even *c* till break of day, so *d* he departed.

b Either in the Eucharist; as *ver.* 7. or in taking his ordinary refection and breakfast. This was of long continuance, and speaks the patience and zeal of Christians in those times; and will rise up in Judgment against a careless and negligent Generation. *d* Going that part of his Journey on foot, as the rest of his company did go by Sea; as *ver.* 13.

12 And they brought the young man alive, and were not a little *e* comforted.

e They rejoiced not only that the young man was restored to life, but that by this means the Gospel was attested to, and many confirmed in the belief of it.

13 ¶ And we went before to ship, and sailed unto *f* Assos, there intending to take in Paul: For so had he appointed, minding *g* himself to go afoot.

f A City in *Mysia*, called also *Apollonia*, not far from *Troas* either by water or land. *g* Paul's going on foot might be the father, that so he might have the better opportunity to scatter the seed of the Gospel as he went, going thorow Towns and Villages, and conversing still with some or other, more than in Sea-journeys can be expected. So greedy of winning souls to Christ was this holy man, that he ordered every step, as near as he could, towards it. But St. *Paul* might desire to go alone thus on foot, that he might enjoy more free and full communion with God, having only God and his own soul to converse with.

14 And when he met with us at Assos, we took him in, and came to *h* Mitylene.

h An Island; as also a City in it so called, in the *Ægean* Sea. Some think the Island is called *Lesbos*, in which this *Mitylene* is.

15 And we sailed thence, and came the next *day* over against *i* Chios; And the next *day* we arrived at *k* Samos, and tarried at Trogyllium; And the next *day* we came *m* to Miletus.

i A noted Island between *Lesbos* and *Samos* in the *Ægean* Sea. *k* In *Ionia*: for there are several other Islands of this Name. *l* A Promontory not far from *Samos*: *m* A Sea-Town upon the Continent, or firm land of *Ionia*.

16 For Paul had determined to sail *n* by Ephesus, because he would not spend the time in Asia: For * * Chap. 21. 4. he hasted, *o*, if it were possible for him, to be at Jerusalem *p* the day of Pentecost.

n Which was not so far from *Miletus*; but lest he should hinder his Journey, he would not go thither. Or *o* as *Chap.* 18. 21. *If the Lord would*: for his endeavour should not be wanting. *p* Not that he placed any Religion in the observing this Feast, which was abrogated and done away by being fulfilled, *Chap.* 2. but because of the vast concourse of people at all those solemn Feasts, when his opportunities to magnifie Christ and his Truths, might be the greater.

17 ¶ And from Miletus he sent to Ephesus, and called the *q* elders of the church.

q The Governors and Pastors of it; Elders being here not a Title respecting their Age, but their Place; and they might be the Twelve spoken of, *Chap.* 19. 7.

18 And when they were come to him, he said unto them, Ye know *, from the first day that I came * Chap. 18. 19. into *r* Asia, after *s* what manner I have been with you at all seasons,

10.

r Strictly and properly so called; or that part of the lesser *Asia*, whose Metropolis was *Ephesus*. *s* A singular Form for a good man to use, if he must of necessity leave his Charge or Flock when his Conscience does not accuse him. St. *Paul* spake not this, as boasting of what he had done, or how he had been amongst them; but setting his example before them and others, to be imitated; and calling them for to witness the truth of it.

19 Serving the Lord with *t* all humility of mind, and with many *u* tears, and *w* temptations

ons which befell me by the lying in wait of the Jews:

t In his Apostleship or publick Ministry; of which, if any ever could, he might have gloried: yet in this Office he clothes himself with humility, as the most becoming garment for a Minister of Jesus Christ; tho so high, yet so low. We need not cry (as one did, tho Ironically), Fie St. *Paul*, but fie upon all such as pretend to succeed in his dignity, and do not at all imitate him in his humility. *u* He shed tears of compassion over the ignorant and blind, hard and perverse. It grieved him to see how large a Dominion the God of this World had, and what a little part was left for his dear Lord and Master Christ Jesus. *w* Afflictions and troubles which befell him for Christ and the Gospel's sake; which are so called, *James* 1. 2. 1 *Pet.* 1. 6.

20 *And* how I kept back nothing that was *x* profitable *unto you*, but have shewed you, and have taught you *y* publickly, and from *z* house to house,

x Useful in order to Eternal Life to be known or hoped for, or to be done; shunning no labour or danger; concealing nothing out of fear or hope of advantage. *y* In the publick Synagogues and Schools. *z* Privately, as *Chap* 2. 46. from house to house; not only speaking publickly and in general, but secretly and particularly, as every one's condition did require, exhorting some, reproving others. And indeed a good shepherd will labour to understand the state of his flock, and to supply them with what is necessary and suitable for them. *Jacob* says, *Gen.* 31. 39. that he bare the loss, and was fain to answer for all the sheep unto *Laban*. And of how much more value are the souls of men, to be sure in God's sight, who will require an account of them?

21 Testifying both to the Jews, and *a* also to the Greeks* *b*, repentance toward God, and *c* faith toward our Lord Jesus Christ.

* Mat. 3. 2. Mark 1. 15. Luke 24. 47.

a To all sorts and conditions of men: for there is no difference with God. *b* That Repentance would be accepted from them by God, and that he was ready to give Repentance unto them; as *Chap.* 11. 18. *c* And that Faith in the Lord Jesus Christ, was the true saving Faith, there being no other Name given, whereby we may be saved. Upon these Two depends the whole Gospel, and our salvation by it.

22 And now behold, I go *d* bound in the spirit unto Jerusalem, not knowing the things *e* that shall befall me there:

d As powerfully perswaded by a divine instinct, to undertake this Journey, as if I were led or drawn to it by forcible means; being bound to obey God in all things, whom I take to be my God and Guide, my Sun and Shield. And I do not desire so much to act, as to be acted by him. This St. *Paul* says, not as if that he was drawn unto this Journey against his will, but lest any should attempt to dissuade him from it, or that he should seem to have slighted the predictions of the Prophets, mentioned, Chap. 11, 12. Nay, he might say this, as being as certain of his bonds as if he felt them already. Such things as are foretold to such as know the Veracity of God, they are as present. However, he was content to be bound, to suffer, nay, to die for Christ. And as he is *poor in spirit* who crucifies the World, and is willing to want, if God sees good; so he is *bound in spirit*, who is thus willing to be bound for the Name of Christ. However, these words speak his firm Resolution to take this Journey upon him. *e* What the event shall be, in what measure he should be bound, and how long, he left it unto God's good Will and Pleasure.

23 Save that the holy Ghost witnesseth *f* in every city, saying, that bonds and afflictions ‖ abide me.

‖ Or, *wait for me.*

f 1. Those that were endued with the Spirit of Prophesie, in every City, foretold his sufferings; as *Chap.* 21. 4. 11. 2*dly*, He did suffer more or less in every City or place he came to; So great was the malice of the *Jews* against him.

24 But * none of these things *g* move me, neither count I my *h* life dear unto my self, so that I might finish *i* my course *k* with joy, and the *l* ministery *, which I have received of the Lord Jesus, to testifie the Gospel *m* of the grace of God.

* Chap. 21. 12.

* Gal. 1. 1. Titus 1. 3.

g They cannot deter me from my duty. *h* I am so far from fearing bonds, that I would not fear death its self. He is said to account his Life precious, or dear, that spares it; as 2 *Kings* 1. 13, 14. *i* His general course of Christianity, or the special course of his Ministry; in either of which there is a Race to be run, and a Prize to be got, 2 *Tim.* 4. 7. It implies the great and constant labour that all Christians must take in their general calling, and especially Ministers in their particular calling, 1 *Cor.* 9. 24. *k* Which arisseth from the Testimony of a good Conscience, which only is true joy; the other is madness, *Eccles.* 2. 2. *l* His Apostleship so called, *Chap* 1. 25 and *Chap.* 6. 4. *m* So the Gospel is called, because bestowed upon any Nation or People by Gods meer Grace onely. And also it declares the Grace of God in Christ Jesus to repenting and believing sinners.

25 And now behold *n*, I know that ye all, among whom I have gone preaching *o* the kingdom of God, shall see my face no more.

n This is thought to have been spoken by St. *Paul*, as his present purpose and resolution only; as *Rom.* 15 24. *o* The Gospel by which his Kingdom is set up in the minds and hearts of men.

26 Wherefore I take *p* you to record this day, that I am pure *q* from the blood of all men.

p I testifie and affirm unto you; and I dare appeal unto your selves concerning it. *q* From the guilt of destroying their souls. None of them have perished through my default, having faithfully shewed unto them the way of Life, and earnestly perswaded them to walk in it. Thus according as the Lord told *Ezekiel*, Chap. 3. 19. The Prophet that hath *warned the wicked man, hath delivered his own soul.*

27 For I have not shunned to declare unto you *r* all the * counsel of God.

* Eph. 1. 11.

r Gods Decree, to save all that believe in Christ; or the whole Doctrine of Christianity, as it directs to an holy Life; whatsoever God requires of any one in order to a blessed Eternity. This is that which the *Pharisees* rejected, *Luke* 7. 30. And so do all wicked and ungodly men, who refuse to take Gods counsel, or to obey his command.

28 ¶ * Take heed therefore unto your *s* selves, and to all the flock, over the which the *t* holy Ghost hath made you *u* overseers, to *w* feed the church *x* of God *, which he *y* hath purchased with *z* his own blood.

* 1 Tim. 4. 16. 1 Peter 5. 2.

* Eph. 1. 7. Col. 1. 14. 1 Peter 1. 19. Rev. 5. 9.

s Be mindful of your own salvation: For he that neglects his own, will not be careful of the salvation of another: *t* 1: By his choosing and nominating of them, which was then by a special Instinct, or immediate Warrant from the Spirit, *Chap.* 1. 24. *Chap.* 13. 2. Or 2 Because they were constituted by the Apostles, who were filled with the Spirit, enabling of them to the choice of such persons, *Chap.* 14. 23. But also 3. Whosoever is set apart to this Office, according to the Will of God, is made an Overseer by the Holy Ghost; God owning his Institutions, and concurring with them. *u* The same, who, *ver.* 17. are called Elders, they were certainly such as had the government and care of the Church committed unto them. *w* As a shepherd does (for the Apostle continues here the Metaphor) *Jer.* 23. 4. *John* 21. 16, 17. *x* Our Saviour is so called; for *the word was God*, John 1. 1. *y* Christ by his bloody Death hath redeemed his Church, and obtained power to gather it, to rule over it, to protect and preserve it, *Isa.* 53. 10. *Phil.* 2. 8, 9, 30. *z* The blood of Christ, called truly the blood of God, there being in Christ Two Natures in one Person, and a communion of the properties of each Nature. If Christ had not been Man, he could have had no blood to shed: Had he not been God, the blood which he shed could not have been a sufficient price of Redemption. Oh the depth of the Riches of the Wisdom and Knowledg of God, who found out such a Ransom; and the breadth, and length, and depth, and height of the Love of Christ, who paid this Ransom for us! *Rom.* 11. 33. *Eph.* 3. 18, 19.

29 For I know this, that after my *a* departing shall grievous *b* wolves enter in among you, not sparing the flock.

a Either out of this Country, or out of this Life. *b* So false Teachers and Persecutors are called, the one destroying the body, the other the soul. In this the Metaphor is persisted in, the Disciples of Christ being as Sheep or Lambs; their Enemies are by our Saviour himself called Wolves, *Matth.* 7. 15.

30 Also *c* of your own selves shall men arise, speaking *d* perverse things, to *e* draw away disciples *f* after them.

c Whilst *Paul* yet lived, and was onely departed from that place. Several Seducers may be reckoned up, as *Nicolas* the Deacon (from whom 'tis thought the Sect of the *Nicolaitans* came, *Revel.* 2. 6.) *Hymenaus*, *Alexander*, *Phygellus*, and *Hermogenes*, 1 Tim. 1. 20. 2 Tim. 1. 15. *d* Perverting Scripture, establishing their false Doctrines by Scripture, which they wrest to their purpose. *e* As members are forcibly plucked from their body; which speak the

the cruelty and violence of these Heretics, and the tenderness of the Church towards her Members, being loath to part from them. *f* Thus false Teachers gain indeed Disciples to themselves, but not unto the Lord.

31 Therefore *g* watch, and remember that by the space *h* of three years, I ceased not to warn every one night and day *i* with tears.

g Take your selves heed, and warn others to take heed. *h* From St. *Pauls* first coming to *Ephesus* it was three years current, and now almost compleat, *Chap.* 19. 8, to and 20. 3. *i* a great, and no feigned πάθος; as Christ wept over *Jerusalem*, *Luke* 19. 41. so St. *Paul* over the unbelieving *Jews*; it went to his heart to think that they could not be saved: See how St. *Paul* loved Souls, and pitied Souls.

32 And now brethren, I *k* commend you to God, and to the *l* word of his grace, which is able to *m* build you up, and to give you *n* an * inheritance among all them which are *o* sanctified.

* Eph. 1. 14, 18.

k It being so hard a matter to escape so many snares and dangers, the Apostle prays to God for them, who is able to keep them by his power, *through Faith, unto Salvation*, 1 *Pet.* 1. 5. and 'tis in vain to look after any meaner defence. *l* The Gospel, which leads us to the Rock upon which we must build, if we would not be moved when the Storm comes. *m* Encreasing the number of Believers, and augmenting their Graces. God is said to build, and so is his Word, both concurring: The Gospel builds, as a means appointed by God; and God builds, who blesses that means. Hence he is called the God of all Grace, 1 *Pet.* 5. 10. *n* Heaven is called an Inheritance, because we have it only by Adoption, and it is given only unto Children, *Rom.* 8. 17. as also, because it is a firm and lasting possession, not for a term of years, or a certain time, but for ever and ever. *o For without holiness none shall see God*, Heb. 12. 14.

33 * I have *p* coveted no mans silver, or gold, or apparel.

* 1 Sam. 12. 3.

p Having spoken of the heavenly Inheritance, he tells them how willing he was to have his reward hereafter, and to wave receiving his wages here. In this, St. *Paul* imitates *Moses*, *Numb.* 16. 15 and *Samuel*, 1 *Sam.* 12. 3, 5.

34 Yea, you your selves know, that *q* these hands have ministred unto my necessities, and to them that were with me.

q St. *Paul* working hard (as they all knew) for a livelihood, *Chap.* 18. 3. 1 *Cor.* 4. 12. 1 *Thes.* 2. 9. which he gives an account of, 2 *Thes.* 3. 8. to have been done only, that in such a juncture, they being poor, and the false Teachers watching all advantages against him, he might not then be chargeable to them.

35 I have shewed you *r* all things, * how that *s* so labouring ye ought to *t* support *u* the weak; and to remember the *w* words of the Lord Jesus, how he said, It is more blessed to *x* give than to receive.

* 1 Cor. 9. 12. 2 Cor. 11. 9. and 12. 13.

r As *verse* 27. *s* With more than ordinary pains and constancy. *t* That they do not fall, or being fallen, that they may rise again. The word imports the stretching out of the hand to retain any that are going away, or to hold up any that are falling. *u* In Knowledge, Faith, or any other Grace. *w* *Paul* might have these words by the relation of others who heard them spoken by our Saviour; for all things that he said or did, could not be written, *Joh.* 20. 30. *x* Not so much in that *giving* speaks abundance and affluence; but as it shews our Charity and Goodness, in which we resemble and imitate God. The substance of these words which are attributed to our Saviour, tho not the terms, may be found in divers places, as *Luke* 6. 38. and 16. 9.

36 ¶ And when he had thus spoken, he *y* * kneeled down, and prayed with them all.

* Chap. 21. 5.

y A posture of great humility, becoming Prayer, and frequently used in such occasions, especially in a time of great trouble and distress; altho bodily exercise alone do not profit, 1 *Tim.* 4. 8. yet we may, and must on occasion in Prayer bow the Knee, lift up the hand and eye, because it is a reasonable thing to give our bodies in his service, to God that made them. 2. By this we may shew that we are not ashamed to serve and own God before men. And 3. These outward signs do sometimes stir up our own and others devotion.

37 And they all wept sore, and fell on Pauls neck, and *z* kissed him.

z As they used to do their Friends when they took their leave of them, *Gen.* 45. 14.

38 Sorrowing most of all for the words which he spake, that they should *a* see his face no more. And they *b* accompanied him unto the ship.

a The loss of a faithful and painful Minister is a publick loss, and many are concerned in it; besides, they had found great benefit by his Ministry, and could not but be sensible of their missing of it. Add to this, *Pauls* gracious and humble conversation, and the sense of many good Offices done by him, could not but have endeared him unto them. *b* Enjoying him as long and as far as they could, and expressing their last and utmost kindness unto him.

CHAP. XXI.

AND it came to pass, that after we were *a* gotten from them, and had launched, we came with a straight course unto *b* Choos, and the day following unto *c* Rhodes, and from thence unto *d* Patara.

a Had parted with them, as dearest Friends and Relations do one from the other; with much difficulty and reluctance. *b* An Island in the Mediterranean Sea, nigh unto *Crete*; where *Hippocrates* and *Apelles* are said to have been born. *c* Another Island in the same Sea, of great fame for the Colosse, or vast Image of Brass which was there, accounted one of the wonders of the world. *d* An Haven Town of *Lycia*, and its Metropolis.

2 And finding a ship *e* sailing over unto *f* Phenicia, we went aboard, and set forth.

e Whose Master and Mariners intended such a Voyage. *f* A Country in *Syria*, scituate nigh the Sea (and bordering upon *Palestine*) whose chief City was *Tyre*.

3 Now when we had discovered *g* Cyprus, we left it on the left hand, and sailed unto Syria, and landed at Tyre: for there the ship was to *h* unlade her burden.

g Another Island in the Mediterranean. *h* For Goods and Merchandize which she had taken in at *Ephesus*.

4 And finding disciples, we tarried there *i* seven days: * who said to Paul * through the Spirit, that he should not go up to Jerusalem.

* Chap. 20. 23.

i They tarried the rather so long, that they might worship and serve the Lord on his day together. *k* By the spirit of Prophecy they foretold his sufferings at *Jerusalem*, which afterward accordingly befel unto him; and they being ignorant of his undertaking that Journey at Gods command, out of commiseration and pity dissuade St. *Paul* from going to such a place, where they foresaw that he should suffer so much: And this, 'tis said, they did through *the spirit*, because they had that foreknowledge of all his sufferings from the Spirit; and knowing but in part, being ignorant of that special command *Paul* had had to go to *Jerusalem*, they did, according to what they knew, dissuade *Paul* from that Journey: But they knowing that their Prophecy about St. *Paul's* sufferings must be fulfilled, and the Spirit by which they spake could not err or be mistaken; How come they to dissuade St. *Paul* from going to *Jerusalem*? It may be answered, That they might think this Prediction of his sufferings to be only conditional, in case he went to *Jerusalem*; as *David* was told, That the men of *Keilah* would deliver him to *Saul*, 1 *Sam.* 23. 11. 12. That is, in case he had trusted himself amongst them.

5 And when we had accomplished those days, we departed, and went our way, and they *l* all brought us on our way, with wives and children, till *we were* out of the city: and we kneeled down *m* on the shore, and prayed.

l To shew their greater respect unto him, being loath to part with him so long as it was possible for them to enjoy him; so that they did not despise his temptation that was in the flesh, *Gal.* 4. 14. But it is truly strange what follows, That *he was received by* them *as an Angel* of God, even as *Christ Jesus*. *m* This the *Jews* on extraordinary occasions were wont to do, whilst the Temple it self were standing, *viz.* make every place a place of Prayer in such a case, *Chap.* 20. 36.

6 And when we had taken *n* our leave one of another, we took ship; and they returned home again.

n As *Chap.* 20. 1. embracing one another at their parting.

7 And when we had *o* finished *our* course from Tyre, we came *p* to Ptolemais, and saluted the brethren, and abode with them one day.

o So far forth as to *p* *Ptolemais*, a City in *Phœnicia*, so called from one of the *Ptolemies* King of *Egypt*; and is thought to be the same with *Accho*, mentioned *Judges* 1. 31. which ancient name is yet retained in the *Syriac* Translation.

8 And the next *day* we that were of * Pauls com- * Chap. 13. 13.

pany departed, and came unto *q* Cesarea; and we entred into the house of Philip the *r* Evangelist,
* Chap. 8. 26. * which was *s one* of the seven and abode with him.

q That which was called *Cesarea Stratonis*, to distinguish it from *Cesarea Philippi*, at the foot of Mount *Libanus*, as also from another City of that name in *Cappadocia*; they having been all so called in honour of *Cæsar*, to flatter and perpetuate that Family. The *Cesarea* here spoken of, was in *Palestine*, and is mentioned *Chap.* 10 1. and 18. 22. *r* whose office and charge it was to publish the Gospel, which *Timothy* is exhorted to do, 2 *Tim.* 4. 5. This Office is placed between that of an Apostle and of a Pastor and Teacher, *Eph* 4. 11. and was not so confined to a certain place or people as the latter of these were. *s* Of the seven Deacons; of which, see *Chap.* 6. 5. Which Office of a Deacon, *Philip* having well discharged, did purchase to himself this good Degree, as 1 *Tim.* 3. 13.

9 And the same man had four daughters, *t* virgins, which did *u* prophesie.

t By their Fathers, and their own voluntary determination, as 1 *Cor.* 7. 37. neither is it said whether they continued in that state; but they were so Prophesied; *u* not by expounding the Prophesies or Word of God, for 1 *Cor.* 14. 34. 1 *Tim.* 2. 12. no woman is suffered to Teach publickly, but rather foretelling things to come, which Gift God did not debar that Sex from; especially it having been promised, *Joel* 2. 28. and in part fulfilled before, *Chap.* 2. 17. By which, God would shew the enlargement of his Mercies, and plenty of his Spirit, reserved for the times of the Gospel.

10 And as we tarried *there* many days, there came down from Judea a certain prophet, named *w* Agabus.

w Of whom mention is made, *Chap.* 11. 28. of whose Prophecy they could not be ignorant by reason of the great collection which, on that account, was made for the Poor at *Jerusalem*.

11 And when he was come unto us, he *x* took Pauls girdle, and bound his own hands and feet,
* Chap. 20. 23. Verse 13. and said, Thus *y* saith the holy Ghost, * So shall the Jews at Jerusalem bind the man that oweth this girdle, and shall deliver *him* into the hands of the *z* Gentiles.

x It was ordinary amongst the Prophets to confirm, or at least to exemplify their Prophesies by outward signs and symboles, as *Isa.* 20. 2. *Jer.* 13. 1. *Ezek.* 12. 5. But that of *Jer.* 27. 2. is a parallel unto this; where the Prophet is commanded to make Bonds and Yokes, and to put them upon his neck, to foreshew the subjection of all those Nations unto *Nebuchadnezzar*. *y* None of all the sufferings foreshewn concerning St. *Paul*, or others of Gods Children and Servants, but are ordered by God, who knows them altogether; and they came not out of the dust, or by casualty, or chance, so as not to have been the matter of Gods foreknowledge and Counsel, *Eph.* 1. 11. *z* The *Roman* Powers at *Jerusalem*, and afterwards at *Rome*.

12 And when we heard these things, both we, and *a* they of that place, *b* besought him not to go up to Jerusalem.

a The Converts or Believers that were in *Cesarea*, pitying him, and having a tender affection for him, see *Verse* 4. *b* with tears, so earnest were they, as 'ith' following *verse*.

* Chap. 20. 24. 13 Then Paul answered, * What mean you to weep, *c* and to break mine heart? for I am ready not to be bound only, but *d* also to die at Jerusalem for the *e* name of the Lord Jesus.

c A strange strife, who should overcome by loving most, as in that betwixt *David* and *Jonathan*, 1 *Sam.* 20. 40, *&c.* This undaunted Champion, who did not seem to feel any of his own afflictions and miseries, yet grieves for the grief and sympathy of others, and bears a double weight in his burdens; one directly and immediately from them, as lying upon himself; the other mediately, as recoiling from others (who suffered with him) unto him again. *d* As Christs love for us was stronger than death, *Cant.* 8. 6. so must our love be to him again, or it is not of the same nature with his, nor begotten by it. *e* His Truth, and Glory.

14 And when he would not be perswaded; *f* we ceased, saying, *g* The will of the Lord be done.

f As having done their utmost, and what became them. *g* They commit the event unto God; thus we pray dayly, That Gods Will may be done, *Matth.* 6. 10. *Luke* 11. 2. and thus our Saviour, not only by his Precept, but by his Example, hath taught us, *Matth.* 26. 42. *Luke* 22. 42. and when *Gods will is done, our will is done also*, *Phil.* 2. 5. if the Mind and Spirit be in us that was in Christ, and otherwise we are none of his, *Rom.* 8. 9.

15 And after those days we *h* took up our carriages, and went up to Jerusalem.

h As they do pack up, that are to remove to another house or place, not intending to come thither any more again; this also did shew their readiness of mind to endure and suffer all things, as loss of Relations and Friends, and all accommodations for Christ.

16 There went with us also *certain* of the disciples of Cesarea, *i* and brought with them one Mnason of Cyprus, *k* an old disciple, with whom *l* we should lodge.

i Either this *Mnason* was in their company, or rather they were brought by the Disciples of *Cesarea* to the House of this *Mnason*, who was *k* one of them that was converted when *Paul* and *Barnabas* was at *Cyprus*, *Chap.* 13. 4. *l* and Lodgings being scarce at *Jerusalem* (when all the Males were to appear there in those three annual Solemnities) it was no small kindness to be provided for by him.

17 And when we were come to Jerusalem, *m* the brethren received us gladly.

m It is thought that by *Brethren* in this place, and *verse* the seventh, they are meant, who being Believers, were formed into a Church with its several Officers, and that they are called Disciples only, *verse* 4. who living dispersed, and in smaller numbers, could not constitute such a Church; but surely whatsoever there is of priviledge and happiness in this spiritual fraternity, That truly Catholick Charity that was in the Apostles and other holy men, would not so confine it, as to exclude any from enjoying of it, who did not exclude themselves by greater crimes than their paucity in number, or the consequences of that could amount unto.

18 And the *day* following Paul went in with us
n unto * James; and all the elders were present. * Gal. 1. 19.

n One of the Apostles, tho some think that he was a Kinsman of our Saviours, and at this time Bishop of *Jerusalem*, *o* as *Chap.* 15. 6, 13. not so called for their age, but dignity or place in the Church.

19 And when he had saluted them, he declared *p* particularly what things God had wrought among the Gentiles *q* by his ministry.

p God had so done those marvellous works, that they ought to be had in remembrance; and this was said by the Apostle, that God might not lose the Glory, nor the Church the benefit of any of those great things which God had wrought: Otherwise, St. *Paul* acknowledges that he was the least of the Apostles, and not meet to be called an Apostle, 1 *Cor.* 15. 9. and all his power was ministerial, he was only an Instrument in Gods hand, to be acted by him, as *Chap.* 20. 24.

20 And when they heard *it*, they *r* glorified the Lord, and said unto him, Thou seest, brother, how many *s* thousands of Jews there are which believe, and they are *t* all * zealous of the law. * Rom. 10. 2.

r Acknowledging all in that great work of the conversion of the *Gentiles*, to have been from God; and that *Paul* that had planted, and *Apollos* that had watered, were nothing, 1 *Cor.* 3. 6, 7. *s* Tens of thousands, as the word does usually signify; a definite, for an indefinite number, signifying very many: And considering out of what small beginnings, and by what despicable means, and all within the space of about five and twenty years that this grain of Mustardseed had spared its self; and add to this, that they were *Jews*, that obstinate and prejudiced generation who are here spoken of, and they were then so many, so wonderfully many, who believed. * Gal. 1. 14.

t Of Ceremonies, and concerning forbidden Meats, *&c.* For the Decree of the Apostles, *Chap.* 15. 29. concerning these things, did only respect such as were converted from *Paganisme* to the Faith of Christ. And the *Jews* that were converted before the dispersion by *Adrian* (the *Roman* Emperor) many years after this time, did not throughly understand their freedom from that Law, but were under the burden of it, as appears by several Ecclesiastical Writers.

21 And they are *u* informed of thee that thou teachest all the Jews which are among the Gentiles to forsake *w* Moses, saying, that they ought not to circumcise *their* children, neither to *x* walk after *y* the customs.

u Instructed or Catechised concerning thee; the Zealots had made it their business to instil such aspersions and odious reflections against *Paul*, as if their Accusations had been the fundamental truths of their Religion. *w* The Ceremonial Law, given by his Ministry. *x* To live, to act in their course of life after *y* the customs of their Fathers, or the rituals of *Moses*.

22 What is it therefore? *a* the multitude must needs come together: for they will hear that thou art come.

z It can't be otherwise; or what else remains to be done?

a All

a All the faithful must meet; for the Magistrate then being Pagan, and enemies both to the Church and the Gospel; in matters of great moment, especially when there was any fear of a Schism, the whole multitude of Believers were gathered together to consult about it.

23 Do therefore this that we say to thee: We have four men which have a *b* vow on them;

b Vows were either such as men did make in gratitude for any deliverance they had received, as from Sickness, Storms, or any imminent dangers: Or Secondly, to enable them the better to serve God on any occasion; and then they were bound to keep themselves from all those things which were forbidden to the *Nazarite*, as Wine and strong drink, and to nourish their Hair as the *Nazarites* were bound to do. This Vow they made for a certain time, and not perpetual: The Law concerning it, you may see, *Numb.* 6. 2, 3, 4, 5.

24 Them take and purifie thy self with them,
* Numb. 6. 2, 13, 18. Chap. 18. 18. and be *c* at charges with them, that they may * shave *their* heads: and all may know that those things whereof they were informed concerning thee, are nothing, but *that* thou thy self also *e* walkest orderly, and keepest the law.

c They advise *Paul* to perform all those Rites required of a *Nazarite*, the observation of which did legally purify him. *e* These charges were about the threefold Sacrifice which were to be offered, *Numb.* 6. 10. two Turtles or young Pigeons, a Lamb, unleavened Bread, and Cakes of fine Flower, as *Numb.* 6. 11, 12. and the other four spoken of, *verse* 23. being poor, they require *Paul* here to bear their charges also, that so he might appear to be the chief amongst them, and the more zealous in their Law, to take away the scandal that was taken up by the *Jews* against him (these Ceremonies being as yet not deadly, or evil; tho they were dead and indifferent.) *d* Which was done at the end of their separation, and was the accomplishment of all; and they burned the Hair which they shaved off, under their Sacrifices, to shew, that all their legal performances were only acceptable unto God through Jesus Christ, who was sacrificed for us, 1 *Cor.* 5. 7. and *Heb.* 10. 12. *e* Live st according to the Law of *Moses*, contrary unto what they reported of thee.

* Chap. 15. 20. 25 As touching the Gentiles *f* which believe, * we have written and concluded, that they observe no such thing, save only that they keep themselves from things *g* offered to idols, and from blood, and from strangled, and from fornication.

f These Ceremonies (after their accomplishment in Christ) not being at all necessary, they were not imposed upon any that received the Faith of Christ from amongst the *Gentiles*, or other Nations; only suffered for a while unto the *Jews* that turned to Christ for the hardness of their hearts, and inveterate zeal for them. *g* Of these things, see *Chap.* 15. 29.

26 Then *h* Paul took the men, and the next day
* Chap. 24. 18. * Numb. 6. 13. purifying himself with them, * entred into the temple, *i* * to signifie the accomplishment of the days of purification, until that *k* an offering should be offered for every one of them.

h *Paul* agrees to their advice, and follows it; and having set such a time for his Vow as might end with the other four mens, he, with the four mentioned, *i* signify to the Priest (that was concerned to know it, because of the Sacrifices that were to be offered for them) that the time of their separation was fulfilled, which is here called the days of Purification, for the reason intimated, *verse* 24. *k* Intending to abide in the Temple until all those Rites were performed which were required of them.

27 And when *l* the seven days were almost ended, the Jews which were of *m* Asia, when they saw him in the temple, stirred up all the people, and *n* laid hands on him,

l Either, 1. after his coming to *Jerusalem*, or rather 2. of his Vow; for 'tis thought that his Vow of Separation was but for Seven days: Or, 3. The Seven days of that Feast of Pentecost which he came unto. *m* Who were implacably set against him wheresoever he went, as *Ch.* 14. 19. and 17. 5. These *Jews* dwelt at *Ephesus*, and elsewhere, but were come to observe the Feast at *Jerusalem*. *n* By violence, and against Law.

28 Crying out, *o* Men of Israel, help: This is the man that teacheth all men every where *p* against the people, and the law, and this place: and farther, * hath brought Greeks also *q* into the temple, and hath polluted this holy place.
* Chap. 24. 6.

o Minding them by this Compellation, of their being a peculiar people unto God, and that none might be admitted with them in his worship. *p* A Charge is laid against St. *Paul* consisting of divers Articles, but all false; for he was a most zealous lover of that people, and taught them nothing but the true use and meaning of the Law: But thus they had done to our Saviour, *Matth.* 26. 61. and to St. *Stephen*, *Chap* 6. 13. *q* That is, into the Court of the *Jews*, which was so far unlawful, that they might have killed a *Roman* if he had come in there; and every one was warned by an Inscription upon the Pillars. Μὴ δεῖν ἀλλοφύλου εἰσέναι τῇ ἁγίᾳ παρέδρᾳ. That no Stranger or Foreigner might come into that holy place.

29 (*r* For they had seen before with him in the city, * Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.) * Chap. 20. 4.

r The *Jews* of *Asia*, who could not but know *Trophimus*; and he following of *Paul* in this Journey, either ignorantly, or maliciously they accuse the Apostle for taking him into the Temple with him; which was only their surmise, and the issue of their enraged Jealousy.

30 *s* And * all the city was moved, and the people ran together: and they took Paul, and drew him *t* out of the temple: And forthwith the *u* doors were shut. * Chap. 26. 21.

s There was a general concourse from all parts, *Tantum Religio poterat*, no such heats as such are which are moved about Religion; whilst the Wisdom that is from above, is first pure, then peaceable, *James* 3. 17. *t* Lest by their uproar they should occasion any of the *Gentiles* to come in there to quell them; or intending to kill *Paul*, that they drew him thence, that he might not pollute that holy place with his Blood: Thus they strain at a Gnat, being unwilling to pollute the Temple; but they would swallow a Camel, not sticking to shed the blood of the Innocent. *u* Either by the Keeper of the doors, or by the Soldiers of the Temple.

31 And as they went about to kill him, tidings came unto the *w* chief captain of the band, that all Jerusalem was in an uproar.

w The Commander in chief over all the Soldiers there; or one that had the command over a Thousand. At the three great Feasts there was usually a considerable number of Soldiers at *Jerusalem*, the confluence from all parts being then so great, and the *Jews* so impatient of any Yoke or Government, the *Romans* durst not trust such multitudes without some check upon them. Thus at the Passover, when they took and crucified our Saviour, these Soldiers were made use of, *John* 18. 12.

32 Who *x* immediately took soldiers, and centurions, and ran down unto them: And when they saw the chief captain and the soldiers, they *y* left beating of Paul.

x A wonderful Providence of God for *Paul*'s preservation, that the chief Captain should be so near, as to be able to hinder the Massacring of *Paul*; and especially that he should be defended and preserved by one that was a stranger to him, and an enemy to his Religion; *y* left they should have been set upon by the Soldiers, for breaking the Peace, *&c.* The fear of man caused them to forbear what the fear of God could not.

33 Then the chief captain came near and took him, and * commanded *him* to be bound with two chains; and demanded who he was, and what he had done. * Verse 11.

z Whether as *Peter* was, see *Chap.* 12. 6. Or that he was bound with one upon his feet, and with the other upon his hands, it was exactly fulfilled what *Agabus* had prophesied concerning him, *verse* 11. So does God provide, that not one word of his Servants which they speak from him, shall fail; and that St. *Paul* should be heard before he was condemned.

34 And some *a* cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried *b* into the castle.

a As is usual in popular commotions, they agreed in doing mischief, but not in the reason of it. *b* Called *Antonia*, because it was built in honour of *Mark Antony*, on the North side of the Temple.

35 And when he came *c* upon the stairs, so it was that he was born *d* of the souldiers, for the violence of the people.

c In the ascent to the Castle; *d* he was born of the Soldiers, either because the press was so great, he being in the midst of them; or being taken up by *them*, to secure him from the fury of the enraged multitude.

36 For the multitude of the people followed after, crying, *e* * Away with him. * Chap 22. 22.

e That is, kill him; for that was indeed to take him out of their way. The same speech they used against our Saviour, *Luke* 23. 18. *John* 19. 15. when they desired his death.

37 And as Paul was to be led into the castle, he said unto the chief captain *f*, May I speak unto thee? Who said, Canst thou speak Greek?

f A common expression in that Language, whereby he craves leave, and bespeaks attention. *g* After the *Grecian* Empire, their Language became and continued to be very common in *Asia* and *Egypt*, and very well known amongst all the *Romans* of any Education or Quality.

* Chap. 5. 36. 38 * Art not thou *h* that Egyptian which before these days madest an uprore, and leddest out into the wilderness four thousand men that were *i* murderers?

h A famous Ring-leader of a Rebellious Crew, as some think, in the Reign of *Tiberius*; but as others, in the Thirteenth Year of the Emperor *Claudius*, and continued till under *Nero*'s Reign, and came from these Four Thousand mentioned here at his first setting up, to have Thirty Thousand Followers, pretending himself to be a Prophet; of whom *Josephus*, *Antiq. lib.* 20. *cap.* 11. *i* Or Assassinates, that did wear Daggs or Stellatoes.

* Chap. 9. 11. and 22. 3. 39 But Paul said, I * am a man which am a Jew of Tarsus, *a city* in Cilicia, a citizen of no *k* mean city: and *l* I beseech thee, suffer me to speak unto the people.

k It being the Metropolis, or chief City in *Cilicia*, built by *Perseus*, as some think; howsoever having the priviledg of the *Roman* Freedom; as *Chap.* 22. 28. *l* St. *Paul* begs leave to speak unto the people, that he might not seem to affect popularity, or to be guilty of any Insurrection or Tumult. Thus he had leave also of *Agrippa*, before that he made that famous Apology, *Chap.* 26. 1.

40 And when he had given him licence, Paul stood *m* on the stairs, and *n* beckned with the hand unto the people: And when there was made a great silence, he spake unto them *o* in the Hebrew tongue, saying,

m As he was now about to be carried into the Castle, *Antonia* before mentioned; *n* signifying, that he craved their audience; as *Chap.* 12. 17. and 13. 16. *o* The *Hebrew* Tongue being understood by all of them, and most grateful unto them. Yet this was not the pure and ancient *Hebrew*, which had been corrupted ever since their Captivity; but the *Syriack* Tongue, which they there learned, was called *Hebrew*, it having at first been derived from the *Hebrew*, and being then in use by those who were *Hebrews*.

CHAP. XXII.

MEn brethren, and fathers, hear ye my defence, *which I make* now unto you.

a Although they were wicked men, and cruel persecutors, St. *Paul* giveth them *their titles of respect*, which by the places God had put them in, are due unto them; see on, *Chap.* 7. 2.

2 (And when they heard that he spake in the *b* Hebrew tongue to them, they *c* kept the more silence: And he saith)

b The ordinary *Hebrew*; that which was taken for *Hebrew*, and spoken by the *Hebrews* after their return from the Captivity, tho mixt with the *Syriac*; as *Chap.* 21. 40. *c* It being more grateful unto them to hear *Paul* speak in their Mother Tongue; especially they having so great a prejudice against all other Nations and Languages.

* Chap. 21. 39. 2 Cor. 11. 22. 3 * I am verily a man which am a Jew, born in Tarsus *a city* in Cilicia, yet brought up in this city *d*, at the feet of *e* Gamaliel, *and* taught according to the *f* perfect manner of the law of the *g* fathers, and was zealous *h* towards God, as ye all are this day.

d The Apostle alludes unto the posture that the Disciples of any *Rabbi*, or Teacher, in those times did use; the Master sitting in some high or elevated place, did teach his Scholars, who sate at his feet on the ground; and as they grew in knowledge, were advanced to sit nearer to their Master, *Deut.* 33. 3. And *Abraham* is thus said to be called to God's spot, *Isaiah* 41. 2. And *Mary* sate at our *Saviour's* feet, *Luke* 10. 39. *e* The same *Gamaliel* who made that moderating speech in the Apostle's behalf, *Chap* 5. 34. *f* This perfect manner of the Law is *Phrisaism*, which the Apostle was brought up in, and before his conversion made a profession of, *Phil.* 3. 5. Not that the Apostle reckoned upon any perfection in this profession; but because, as *Chap.* 26. 5 it was the most *strait sect of* their Religion, observing a great deal of punctuality and accuratenesse, making, what they called, a Hedg about the Law. *g* Not observing onely the Law, which was given by God to their Fathers by the hand of *Moses*; but the Traditions of their Fathers he was exceeding zealous in; as *Gal.* 1. 4. *h* Or as some Copies read, *zealous towards the Law*; both in the same sense. His zeal for the Law was sincere; not out of by-ends, but out of his love to God, tho it was not according to Knowledg, *Rom.* 10. 2. It was truly according unto what he knew or believed; but it was not according to true Knowledg.

4 * And I persecuted *i* this way unto *k* the death, * binding and delivering into prisons both men and women. * Chap. 8. 3.

i The Doctrine and Practice of Christianity. *k* As much as in him lies, being one of the most furious persecutors that hunted for the *precious life*, breathing out threatnings and slaughters with every breath, *Chap.* 9. 1.

5 As also the high priest doth bear me witness, and all the *l* estate of the elders: from whom also I received *m* letters unto the *n* brethren, and went to Damascus, to bring them which were there, bound unto Jerusalem, for to be punished.

l Their *Sanhedrim*, or great Council. *m* Commission or Orders. *n* The *Jews* of *Damascus* are called brethren, because descended from the Patriarchs as well as he. And still, as *ver.* 1. he would overcome that stubborn people with Civility, heaping up coals of fire on their heads, *Rom.* 12. 20. that they might be melted, and then formed after a more excellent manner.

6 And * it came to pass, that as I made my journey, and was come nigh unto Damascus about noon, suddenly there *o* shone from heaven a great light round about me. * Chap. 26. 12.

o As Lightning it suddenly encompassed him. But see *Chap.* 9. from the 3d *verse*; where this History is set down by St. *Luke*. And here little more can be taken notice of, than some small variety in the expressions.

7 And I fell unto the ground, and heard a voice saying unto me *p*, Saul, Saul, why persecutest thou me?

p As men that call another earnestly, repeat his Name; as when the Angel of the Lord called *Abraham*, *Abraham*, Gen. 22. 11.

8 And I answered, Who art thou Lord? And he said unto me, I am Jesus of *q* Nazareth whom thou persecutest.

q That contemned (tho not contemptible) Name is owned by Christ from Heaven; that they might not be ashamed when they were reproached by it on Earth. Of the rest, see *Chap.* 9. 5.

9 And they that were with me, saw indeed the light, and were afraid; but they *r* heard not the voice of him that spake to me.

Of this, see *Chap.* 9. 7. *r* This may be added to what was formerly said, that the men who travelled with *Paul*, may be said not to have heard the voice of him that spake, because they did not understand it, or obey it: They were not converted, as *Paul* was, by it: she *Hebrew* Language putting, hearing for obeying; as in many Scriptures: And both St. *Paul*, who here spake, and *Luke*, who penned this History, understood exactly the proprieties of that Tongue.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus, and there it shall be told thee of *s* all things which are appointed for thee to do.

See *Chap.* 9. 6. *s* Such things as *Ananias* told him from Christ, were as if Christ himself had told him them: And by *Ananias* our Saviour satisfied St. *Paul*'s question, *What shall I do, Lord?*

11 And when I could not see for the glory of *t* that light, being *u* led by the hand of them that were with me, I came into Damascus.

t The Excellency of the Object over-powering his sight. It was a strange work of God that enabled St. *Stephen* to see Christ (who is now so glorious), *Chap.* 7. 55. And it will be according to Gods wonderful power, when at the Resurrection we shall be enabled to look upon Christ in his greatest glory. *u* Behold the goodness and severity of God upon *Paul*: Severity upon him in striking of him with blindness in his body; but goodness indeed to him, in enlightning, converting, and saving of his soul.

12 And * one Ananias, a devout man *w* according * Chap. 9. 10

to the law, having a good report of all the Jews which dwelt *there*,

w This is added to distinguish him from a Proselyte, and to let them know that he had received the Gospel, not from a Convert out of *Gentilism* (who tho they admitted, yet they had a greater jealousie over, and less kindness for), but from one like unto themselves in all things.

13 Came unto me *x*, and stood, and said unto me, Brother Saul, receive thy sight. And the same *y* hour I looked up upon him.

x That in this posture he might more conveniently put his hands upon *Paul*; which we read that he now did, *Chap.* 9. 17. and was ordinarily done upon the miraculous curing of any. *y* Or, as *Chap.* 9. 18. immediately. The suddenness of the Cures, spake the power from whence they came: None but God saves and delivers after this manner.

* Chap. 26. 16. 14 And he said *z*, The God of our fathers * hath *a* chosen thee, that thou shouldest know his will, and see * that just One, and shouldest hear the voice of his mouth. * Chap. 3. 14. and 7. 52.

z Nothing could please the people better than to hear God so stiled: For this they gloried in, above all things, that they and theirs had God to their Father, *John* 8. 41. And nothing could better suit St. *Paul*'s purpose, who would not lie under that scandal of endeavouring an Apostacy from the *Jewish* Religion (for the Gospel which he preached, was but the substance and perfection of the Law); or that he served or worshipped any other God than the God of *Abraham*. *a* He hath taken thee, as by the hand, and by his wonderful Providence brought thee into that condition in which thou art. *b* Christ is the Holy One, spotless and without blemish; God's righteous servant, *Isa.* 53. 11. But this is here the rather spoken, that he might convince them of their sin, in putting our Lord to Death: For tho he sweetned his speech to them in what he might, he would not flatter them to their destruction; Like a skilful *Chyrurgeon*, he would not heal too fast. Now *Paul* saw Christ with the Eye of his mind, it being enlightned to believe in him: And he saw him in his Journey also with the Eyes of his body. Some read, ἰδὼν, not ἴδον δίκαιον. And then *Ananias* tells St. *Paul*, that he was sent to shew him that which was just and right in Gods sight; which he being blinded by his zeal for the Law, could not perceive.

15 For thou shalt be his *c* witness unto all men, of what thou hast *d* seen and heard.

c The Apostles were in a more special manner Christs Witnesses; as *Luke* 24. 48. *John* 1. 7. *Chap.* 1. 8. God giving them extraordinary gifts, not for their own sakes chiefly, but to profit others withal: As the tree bears not fruit, nor the field yield its increase for its self. *d* Not that St. *Paul*'s Commission extended only to the publishing this Wonder at his conversion: for he was entrusted with the Gospel, and had that Treasure in his Earthen Vessel: But this Miracle is expressly mentioned, because it was unto him and others a great confirmation of the Truths which he believed himself, and recommended to the Faith of others. And therefore in the course of his Ministry he mentions this frequently; as here in this place, and before King *Agrippa*, Chap. 26. 12. and 1 *Cor.* 9. 1. As also 1 *Cor.* 15. 8.

16 And now why tarriest thou? arise, and be baptized, and *e* wash away *f* thy sins, calling on the Name of the Lord.

e As washing causeth the spots to disappear, and to be as if they had not been, *Isaiah* 1. 18. so does pardoning mercy, or remission of sins, which accompanieth Baptism, as in the due receiver, *Mat.* 3. 11. 1 *Pet.* 3. 21, 22. Where true Faith is, together with the profession of it by Baptism, there is salvation promised, *Mark* 16. 16. In the mean while it is not the Water (for that only signifies), but it is the Blood of Christ which is thereby signified, that cleanseth us from our sins; as 1 *John* 1. 7. Yet Sacraments are not empty and deceitful signs; but God accompanieth his own Ordinances with his power from on high, and makes them effectual for those great things for which he instituted and appointed them. *g* Christ, to whom by Baptism he was to be dedicated.

* Chap. 9. 28. 17 And * it came to pass, that *h* when I was come again to Jerusalem, even while I prayed in the temple, I was in a *i* trance;

h This was probably about three years after his conversion; as *Gal.* 1. 18 and was one of the Visions and Revelations he makes mention of, 2 *Cor.* 12. 1. *i* A Rapture and Extasie; as *Chap.* 10. 10.

* Mat. 10. 14. 18 And saw him saying unto me *, Make haste, and get thee quickly *k* out of Jerusalem; for *l* they will not receive thy testimony concerning me.

k This St. *Paul* takes notice of, that it might appear unto the *Jews* that he did not out of choice, or because he bare a grudg against them, decline them, and preach to the *Gentiles*. *l* As if Christ had said, They who were appointed unto Life, and were curable, are already cured; but the rest who are hardned, nothing remains for them but utter destruction.

19 *m* And I said, Lord *, they *n* know that I imprisoned, and beat in every synagogue them that believed on thee. * Ver. 4.

m This was *Paul*'s Objection which he made against the Will of God concerning his leaving *Jerusalem*, and the *Jews* in it; and shews how apt carnal Reason is in the very best men to set up its self against the Wisdom of God: and to argue for what we fancy best to be done, or left undone. *n* The sum of his reasoning is this, That he was most likely to do more good amongst the *Jews* than amongst the *Gentiles*, whither God was sending of him; because the *Jews* knew how zealous he had been not only to observe the Law himself, but to procure its observation by all others: And that it was no less than a Miracle which changed his mind about it. He shews also by this, his great love unto the *Jews*, whom he would have staid withal, had it been at his choice; and did only remove from by Gods command.

20 * And when the blood of thy *o* martyr Stephen was shed, I also was standing by, and *p* consenting unto his death, and kept the raiment *q* of them that *r* slew him. * Chap. 7. 58.

o Martyr is a *Greek* word that signifies a Witness; and is here, and since by the Ecclesiastical Writers, appropriated unto such as suffer Death for the Testimony they give to the Truths of God, or Doctrine of the Gospel. *p* As *Chap.* 8. 1. *q* That is, of the Witnesses against *Stephen*; as *Chap.* 7. 58. For the Witnesses did slay him not onely by the Testimony which they gave against him, but they were to be the first who stoned him, *r* or murthered him.

21 And he said unto me *s*, Depart *: for I will send thee *t* far hence unto the Gentiles. * Chap. 13. 2. Gal. 1. 15.

s God repeats his Command, and by that answers all *Paul*'s Reasonings, whatsoever the event be, whether the *Gentiles* will hear, or whether they will forbear, he must go unto them. When the Will of God is manifest, we must do it, whatsoever success we are like to have. *t* This was verified. God sent *Paul*, and he went very far; as appears, *Chap* 9. 15. *Rom.* 15. 19. *Gal.* 1. 17. and 2. 8. Eph. 3. 8. 1 Tim. 2. 7. 2 Tim. 1. 11.

22 And they gave him audience unto *u* this word, and *then* lift up their voices, and said *w* *, Away with such a fellow from the earth: for it is not fit that he should live. * Chap. 21. 36.

u They had heard all the rest of St. *Paul*'s Discourse without any gain-saying; either thinking it did not much concern them whether it were true or false; or else being convinced of the truth of it, they were silent. But when the mercy of God unto any but themselves is mentioned, they are not able to bear with it. Tho they themselves refused the Offers of Gods Mercy, yet they could not endure that it should be tendred unto others; especialy that others should be preferred before them in the tendring of it. *w* That is, kill him; encouraging one another to so barbarous a Murther, or exciting their Rulers unto it.

23 And as they cried out, and *x* threw dust into the air,

x They that stoned the Blasphemer, cast off their upper garments, that they might be the readier to do that Execution, and carry the heavier stones; as *Chap.* 7. 58. They might also cast, or rend them off in sign of grief and detestation of *Paul*'s (supposed) Blasphemy. *x* Out of raging madness, having no stones at present in that place to throw at him; or stamping on the ground first with their feet, and taking thence the loosned Earth, threw it up, to shew that *Paul* had sinned against Heaven, and provoked the God who dwells there: And that he was not worthy to tread on the Earth; which as well as they could, they took from him.

24 *y* The chief captain commanded him to be brought into the *z* castle, and bad that he should be examined *a* by scourging: that he might *b* know wherefore they cried so against him.

y Of whom, *Chap.* 21. 31. *z* Or Fort called *Antonia*; as *Chap* 21. 34. *a* Or torturing (being put to the Question; as the *French* Expression is agreeable to the *Greek* word here used); which went no further than by scourging

ing; which was for this purpose used upon the blessed body of our Saviour, *Matth.* 27. 26. *b* The chief Captain took it for granted that he was some notorious Malefactor whom all cried out against injuriously, accounting *Vox Populi* to be *Vox Dei*: And because in that confusion he could not know the certainty from his Accusers, he would wrest a confession out of St. *Paul*, whom they accused.

25 And as they *c* bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is *d* a Roman, and uncondemned?

c They who were to be scourged, were bound to a Post or Column (amongst the *Jews*) of a Cubit and an half high, inclining downwards upon it: And these Thongs were such wherewith they bound *Paul* to this Column or Pillar; and with such also they intended to scourge him. *d* That is, it is not lawful to scourge a *Roman*; much less uncondemned: See on, *Chap.* 16. 37. This latter, the Laws of no Nation that was civilized did ever allow.

26 When the *e* centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest; for this man is a Roman.

e There were several Centurions under one chief Captain or Chiliarch; as there are several Captains under one Collonel: and this Centurion might be deputed to examine *Paul*. The Reason why they presently desisted from binding *Paul*, and informed the Commander in chief of what he had alledged, might be, because as it was very penal to challenge this priviledg falsly, so it was Treason for any to deny it to such to whom it was due.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said *f*, Yea.

f It is very reasonable that a good man should make use of such lawful priviledges as the place in which he lives doth afford, and his condition may be allowed. And it is part of that Wisdom our Saviour does recommend, if it does not destroy the Innocence of the Dove, *Matth.* 10. 16.

28 And the chief captain answered, With a great sum obtained I this *g* freedom. And Paul said, But I was *h* free-born.

g The Historian relates, that the Emperor *Claudius* sold this priviledg to such Foreigners as had not by any notable service merited to have it conferr'd upon them. At first it cost them very much to obtain it, as it did this chief Captain; but afterwards it was more cheap and contemptible. *h* Tho *Paul* was born of *Hebrew* Parents, yet he was born at *Tarsus*, to the Natives of which Town *Augustus* had given this priviledg, for the assistance that the Citizens afforded him in his Wars with *Brutus* and *Cassius*; or as some will have it, for favouring of *Julius Cæsar*, this priviledg was granted unto that place by him: And they on the other side, to continue the sense of his favour, caused their Town to be called *Juliopolis*, or the City of *Julius*

29 Then straightway *i* they departed from him which should have ‖ examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

‖ Or, *tortured him.*

i Who had bound him, and would have scourged him. *k* The Crime of breaking the Priviledges of the *Roman* Citizens, being accounted no less than Treason, and a Sin, as they called it, against the Majesty of that People; as afterwards it was as great an Offence against their Emperors.

30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he *l* loosed him from *his* bands, and commanded the *m* chief priests and all their counsel to appear, and brought Paul down, and set him before them.

l That he might not continue, after knowledg, in that (accounted) Crime of binding a *Roman* Citizen; as also that *Paul* might speak with the greater liberty and freedom in his own defence. *m* The chief of the four and twenty courses amongst the Priests, according to their Families, or such as in place and dignity did excel in the *Sanhedrim*.

CHAP. XXIII.

AND Paul earnestly beholding the council, said, Men *a and* brethren *, I have lived in all *b* good conscience before God *c*, until this day.

* Chap 24. 16.
2 Tim. 1. 3.

a Acknowledging himself to have descended from the Patriarchs as well as they; and beseeks, as much as he could, their favour and attention. *b* Not that he thought himself to have been without sin or fault; for he acknowledges and bewails his Captivity to the Law of sin, *Rom.* 7. 23, 24. but that he was not conscious to himself of any notorious impiety (as Sacriledg, which they accused him of): Nay, he had not suffered willingly any sin to be, much less to reign in him. And as for his persecuting of the Christians, he did it not to flatter any with it, or upon any sinister design whatsoever, but thinking to serve God by it, 1 *Tim.* 1. 13. *c* In the sense of Gods seeing of him, and whom St. *Paul* acknowledges to be the searcher and knower of the heart and conscience.

2 And the high priest Ananias commanded them that *d* stood by him, to *e* smite him on the mouth.

d The Officers probably. *e* Thus *Micaiah* was smote by *Zedekiah* the false Prophet, 1 *Kings* 22. 24. and *Jeremiah* by *Pashur*, Jer. 20. 2. And our blessed Lord escaped not this suffering and indignity, *John* 18. 22. Now this was the rather inflicted on *Paul*, because of his protesting of his Innocency; which did reflect upon the Council, as being injurious: But it was indeed no more than what was necessary in his own just defence, and for the glory of the Gospel.

3 Then said Paul unto him, God shall smite thee *f*, thou whited wall: for sittest thou to judg me after the law, and * commandest me to be smitten *g* contrary to the law?

* Lev. 19. 34. Deut. 25. 1, 2.

f An excellent similitude to represent wicked men, especially Hypocrites by, who counterfeit zeal for Gods glory and worship, whilst they intend onely their own profit or grandeur. Thus our Saviour compared the *Scribes* and *Pharisees* unto whited Sepulchres, *Matth.* 23. 27. Whited Sepulchres and Walls, tho they seem fair and comely, have within nothing but rottenness and useless rubbish. Now these words are not to be looked upon as a Curse or Imprecation upon the High Priest; which does not consist with the temper of the Gospel; but they are rather to be taken as a Prophesie or Prediction, St. *Paul* having on occasion had the gift of Prophesie amongst the other gifts of the Holy Ghost. And accordingly, 'tis observed, that this High Priest either died, or was put out of his place soon after. And thus *Paul's* Imprecation upon *Alexander* the *Copper-smith*, mentioned, 2 *Tim.* 4. 14. is to be understood: as also several other Curses (seemingly wished) by holy men, especially in the *Psalms*; as *Psal.* 109. 6, 7, &c. and many other places; which are by no means for our imitation; neither were they spoken so much as the Wishes or Prayers of such as uttered them, as they were their Prophesies and Predictions; which we know came to pass: as that now mentioned was fulfilled in the person of *Judas*. *g* It was contrary to all Law, Divine and Humane, that any should be punished before that he was heard; and especially to their own Judicial Law, which in matters of this nature they were yet governed by under the *Romans*. Now the *Jews* were first to hear and enquire diligently, whether the matter any was accused of, were true, before they might give sentence, or inflict any punishment upon them, *Deut.* 17. 4.

4 And they that stood by, said *h*, Revilest thou Gods high priest?

h These partial Parasites take no notice of the real injury done unto *Paul* by the High Priest, and readily catch at the seeming calumny spoke by *Paul* against him.

5 Then said Paul, I wist not, brethren, that *i* he was the high priest: For it is written, Thou *k* shalt not speak evil of the ruler of thy people

i *Paul* does not here Ironically say this, because the High Priest had, contrary to his Place and Office caused him to be smitten; but either, 1. Because he knew now no High Priest on Earth, but only Christ in Heaven to be our High Priest; as *Heb* 8. 1. Or 2*dly*, Rather, because the High Priests being so often changed (insomuch as in one year sometimes they have had three), and they being in a confusion at this time, and not meeting or sitting in their due place and order, *Paul* might very well be ignorant who that was, who in such a multitude had commanded that they should smite him. *k* The Scripture here cited by St *Paul*, is *Exodus* 22. 28.

6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, * I am *l* a Pharisee, the *m* son of a Pharisee: * of the hope and *n* resurrection of the dead I am called in question.

* Chap. 24. 15.
22. and 26. 5.
Phil. 3. 5.
* Chap. 24. 21.

l In

l In his former Profession, Opinion, and Conversation; and now also in the points that were controverted betwixt them: And St. *Paul*, with his Dove-like Innocency, does in this but make use of the Serpentine subtilty, to preserve himself, and to gain credit unto the Truths of the Gospel. *m* The son of *Pharisees* in the Plural; either for several Descents his Ancestors had been of that Sect; or that both his Father and his Mother were of it. *n* Or for the hope of the Resurrection, an *Hendyadis*: altho he did not agree with the *Pharisees* in all their Opinions, yet in this he did: and the Resurrection was the common Subject he preached upon: and the Gospel does give us the best proof and evidence of it; insomuch that *Paul* was taxed for preaching Jesus and the Resurrection, *Chap.* 17. 18. And unless there be a Resurrection, his preaching was vain, and his faith vain, 1 *Cor.* 15. 13, 14.

7 And when he had so said, There arose a dissention between the Pharisees and the Sadducees: and the *o* multitude was divided.

o Not only of the common people, or standers by, but of the Senators and judges; God by this means dividing and infatuating of them, that they could not bring about *Paul's* intended destruction.

* Mat. 22. 23. 8 * For the Sadducees say that there is *p* no resurrection, neither *q* angel nor *r* spirit; but the Pharisees confess *s* both.

p Against this our Saviour argued, *Matth.* 22. 23, &c. *q* It seems strange, that they should deny that there were Angels, whenas they owned the *Pentateuch*, or Five Books of *Moses*, in which mention is made frequently of Angels: But it seems that they understood those places Allegorically; either for good Instincts or Apparitions caused by God to manifest his mind by them unto men, wresting those places to their own destruction. *r* They denied the Existence of the Soul of man, as different from the Crasis and Temperament of his Body; and therefore believed that the Soul perished with the Body. Nay, they were so far from believing there was any Spirit, that they held, blasphemously, that God himself was Corporeal. *s* The three things here mentioned, which the *Pharisees* denied, may be well spoken of as but two, *viz.* the Resurrection and the Existence of Spirits. When men sin with much Obstinacy against supernatural light, God justly withdraws from them even natural light: and they are punished (as the *Egyptians* were) with such darkness as may be felt, *Exodus* 10. 21.

9 And there arose a great cry: And the *t* scribes *that were* of the Pharisees part arose, and strove, saying, * We find no evil in this man: but * if a *u* spirit or an angel hath spoken to him, let us not fight against God.

* Chap. 25. 25.
* Mat. 26. 31.
* Chap. 22. 7, 17, 18.

t *Scribe* is a Name denoting an Office or Place; and the *Scribes* were men skilled in the Law. *u* Some take the latter to be Exegerical of the former; and that by a Spirit is only meant an Angel, by such Messengers God many times sending his Messages to the children of men: Yet others by the Spirit understand Prophetical Revelation, and the Spirit of Prophecy, which was expected to be shed abroad in large measures about that time; as appears, *Joh* 7. 39. *w* See *Chap* 5. 39

10 And when there arose a *x* great dissension, the chief captain fearing lest Paul should have been pulled in pieces of them, commanded the souldiers *y* to go down, and to take him by force from among them, and to bring him into the castle.

x Feuds about pretended Religion are usually among all men very sharp, because their Opinions being the Issues of their own Brains, are more beloved than their children, the fruit of their bodies. *y* From the Fort or Castle, unto which there was an Ascent or Stair, to go up and down by.

* Chap. 18. 9. 11 And * the night following, the Lord *z* stood by him, and said *a*, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

z In a Revelation appearing inwardly to his mind; which is the rather thought to have been so, because it is here said to have been in the Night; but whether by Vision, or Revelation, it is all one as to this purpose, and neither were infrequent unto *Paul*, 2 Cor. 12. 1. *a* So true it is what our Saviour had promised and foretold, *John* 16. *ult. In the world ye shall have tribulation, but in me ye shall have peace.*

‖ Ver. 21, 30. Or, *with an oath of Execration.*

12 And when it was day *, certain of the Jews banded together, and bound themselves ‖ under *b* a curse, saying, that they would neither eat nor drink till they had killed Paul.

b If they did not kill *Paul* before they did eat or drink any more, they wished that they might become a *Cherem*, or *Anathema*; as *Jericho*, and the Inhabitants thereof were, being devoted to utter ruin and destruction. Or if they did not execute this their wicked design, they would yield themselves to be Anathematized, or Excommunicated, as those that had broken their Pact or Agreement.

13 And they were *c* more than forty which had made this conspiracy.

c They made themselves sure (they thought) of killing *Paul*: There were above Forty to One. The Churches Enemies are unanimous and resolute. As *David* formerly, so might now *Paul* say, They *that are mad against me, are sworn against me*, Psal. 102. 8.

14 And they came to the chief *d* priests and elders, and said, We have bound our selves under a great curse, that we will eat nothing until we have slain Paul.

d Whose Place and Office it was to have dissuaded such an abominable Murder: For the *priests lips should preserve knowledg*, Malachi 2. 7. And they could not but have been guilty of the Blood of St. *Paul*, had it been shed, who by encouraging the Design, became accessary unto it. But they had drank Blood very largely before now; *viz.* the Blood of St. *Stephen*, and the Blood of our Saviour; and 'tis no wonder that they thirst for more: Such wild Beasts (rather than Men) when they have once tasted of Blood, are never satisfied with it. But at what a low ebb was Religion, when the Chief Priests themselves combine with Assassinates?

15 Now therefore ye *e* with the council signifie to the chief captain, that he bring him down unto you to morrow, as though *l* ye would enquire something more perfectly concerning him: and we, or *g* ever he come near, are ready to kill him.

e The Chief Priests are to joyn with the Council in this *desire* to the Chief Captain: for they had no Authority to command him. *f* The Plot against *Paul's* Life was laid very deep, and not easily to be discovered; it being usual to send for Prisoners to re-examine them, especially when Religion and the publick Peace is concerned; as they pretended that here they were. *g* The space between the Castle and the place where the Council met, being considerable, it gave the greater advantage to the Conspirators.

16 And when Paul's *h* sisters son heard of their laying in wait, he went and entred into the castle, and told Paul.

h Who is thought to have been one of *Paul's* Company: But the hatred against *Paul* by the *Jews* being so general, because of his (supposed) prophaning of the Temple, they were not so curious who they spake to of this Confederacy and Design. Or rather; there is no Counsel against God: the very Birds of the Air, if need were, shall *carry the voice, and that which hath wings shall tell the matter*, Eccles. 10. 20. For *he that sitteth in the heavens shall laugh: the Lord shall have them in derision*, Psalm 2. 4.

17 Then Paul called *i* one of the Centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

i The Chief Captain having the Command of a Thousand Soldiers, there were Ten Captains under him: One of these *Paul* entrusts with his Message to the Chief Captain, not making any particular Request unto the Chief Captain, supposing him to have so much of the *Roman* Justice in him, that when he understood his case, he would provide for his safety; which he was not mistaken in.

18 So he *k* took him, and brought him to the chief captain, and said, Paul the *l* prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee.

k The Centurion took *Paul's* Kinsman, and went with him, as he was desired, unto the Chief Captain, that there might be no mistake, but that he might hear all out of the young mans own mouth, and be the more affected with it. *l* Or the chained: For it was customary to chain their Prisoners for their greater security. And God is now remembring of *Paul* in his bonds.

19 Then the chief captain *m* took him by the hand, and went *with him* aside privately, and asked *him*; What is that thou hast to tell me?

m He

m He took him by the hand as a token of courtesy: These Commanders shewing an excellent example of humanity and pity towards their inferiors and supposed criminals. There are several reasons given of this great civility here used, as the chief Captain's naturally meek temper; or his policy to satisfy for the injury he had done to *Paul*, in binding of him being a *Roman*; nay, some think that he, as well as *Felix* the Governour, hoped for money to be given unto him, *Chap.* 24. 26. but all these are but guess. It is sure, what of any of these causes were, or were not, God is to be seen and acknowledged in it, who hath the hearts of all men in his hands, and turneth them as it pleaseth him, *Prov.* 21. 1.

20 And he said, *n* The Jews have agreed to desire thee, that thou wouldest bring down Paul to morrow into the council, as though they would enquire somewhat of him more perfectly.

n Both the Council, and those Fourty and upwards spoken of, *verse* 12, 13.

21 But *o* do not thou yield unto them: For there lie in wait for him of them mo than fourty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

o This the young man desires out of his care for his Uncle's (*Paul's*) preservation, as also touched with the horrour of the Fact if it should have been executed; and howsoever by this means he delivers his own Soul having done his utmost to hinder it. *p* The Match is laid, the hand is as it were lifted up, nothing is wanting to *Paul's* destruction, but the chief Captain's consent, which the *Jews* assuredly expected, it being but a small courtesy to grant them, to examine a Prisoner, especially such an one as upon their complaint was committed in a Case cognoscible by them: But, *Deus e machina, Take counsel together, and it shall come to nought: speak the word, and it shall not stand, for God is with us*, Isa. 8. 10.

22 So the chief captain *then* let the young man depart, and *q* charged *him*, *See thou* tell no man, that thou hast shewed these things to me.

q The Chief Captain shews by this, his care, both for St. *Paul*, and for the young man too; for had it been known that he had discovered their conspiracy, they would have sought his life, and might divers ways have taken it away; and as for *Paul*, being disappointed in this, they would have made other attempts against him.

23 And he called unto him two centurions, saying, Make *r* ready two hundred soldiers to go to Cesarea, *s* and horsemen threescore and ten, and *t* spear-men two hundred, at the *u* third hour of the night.

r Two hundred were the usual proportion or number of men which were under the two Centurions; so that they were commanded to have their Companies in readiness. *s* Horsemen being usually added for defence of their Foot-Soldiers. *t* Spearmen, as they are called here, were such as handled, or threw their Javelins or Darts with their right hand. Some think them to have been such as our Serjeants, who take men into custody; others, that they were Soldiers raised out of foreign Nations, and lightly Armed. *u* Partly because in those hot Countries it is very troublesom to travel by day, and partly for the greater security of *Paul* and such as went with him.

24 And provide *them* beasts, that they may set Paul on, and *w* bring *him* safe unto Felix the governour.

w What a strong Guard and Retinue does God by his Providence get together for the safe-guarding of *Paul*! None of all these intended the least good unto him; but God can make use of them as effectually, as if they had had the greatest good will for him.

25 And he wrote a letter *x* after this manner:

x It is not certain whether the following words were the Letter its self, or only the Sum or Contents of the Letter.

26 Claudius Lysias, unto the *y* most excellent governour *z* Felix, *sendeth* greeting.

y A Title given to persons of great eminency, as *Luke* 1. 3. it is given to *Theophilus*, unto whom also this Book of the *Acts* is inscribed, *Chap.* 1. 1. *z* This *Felix* was Brother to one *Pallas*, who together with *Narcissus* (the other of the Emperor *Claudius* his Favourites) managed all publick affairs, and are by the Historians branded for all the mischiefs of that calamitous time. This *Felix*, and his Brother *Pallas* were born Slaves, and manumized by *Claudius*, and were such as are exalted, as often as Providence will shew its power it hath in pulling down and setting up whom it pleaseth.

27 * This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued *a* him, having understood that he was a Roman. * Chap. 21. 33.

a He represents *Paul's* Case fairly and indifferently, God over-ruling his heart and pen; but withal, he conceals his binding of him, and instead thereof magnifies his care of him, being a *Roman*; and probably being touched with a sense of his fault, he represents *Paul's* Case the better.

28 *b* And when I would have known the cause wherefore they accused him, I brought him forth into their council:

b The Council understanding those questions (as he thought) best; and having yet retained some Power from the *Romans* concerning them.

29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge *c* worthy of death, or of bonds.

c According to the *Roman* Laws, or Imperial Constitutions. That he undervalued the great things in question concerning our Blessed Saviour's Death and Resurrection, and the whole Gospel, it is not to be wondered at; he spake and wrote as a Pagan: and God over-ruled his very slighting of these controversies for *Pauls* advantage, he being by that means preserved from the rage of his enemies.

30 And when it was told me, how that the Jews *d* laid wait for the man, I sent him straightway to thee, and gave commandment to his accusers also, to say before thee what *they had* against him. *e* Farewell.

d This reflects upon the *Jews*, as being seditious, and ready to attempt against the Government; as also gives the Governor an account why he troubled him with this Prisoner, and why he sent so great a guard with him. *e* The usual prayer wherewith they ended their Letters, as *Chap.* 15. 29.

31 Then the soldiers, as it was commanded them, took Paul and brought *him f* by night to *g* Antipatris.

f Not that they came to *Antipatris* by night; but they began that Journey by night, as *verse* 23. and went as much of it as they could by night, for fear of being discovered, and attempted upon by the *Jews*. *g* This *Antipatris* was built by *Herod* the great, and so called in memory of his Father *Antipater*; it was about Seventeen Leagues from *Jerusalem*, pleasantly scituated upon the Mediterranean Sea, between *Joppa* and *Cesarea*.

32 On the morrow they left the horsemen to go with him, and *h* returned to the castle.

h The Footmen returned to the Castle or Fort of *Antonia* in *Jerusalem*, from whence they did set out, there being no fear of any such design upon *Paul* at that distance from *Jerusalem*, which the Horsemen might not easily avoid.

33 Who when they came to *i* Cesarea, and delivered the epistle to the governour, presented *k* Paul also before him.

i Cesarea Stratonis, as it was called, to difference it from the other. *k* They presented *Paul*, as being their *charge*, whom they had safely kept, and now delivered according to appointment.

34 And when the governour had read *the letter*, he asked of *l* what province he was. And when he understood that he was *m* of Cilicia;

l Palestine and the Countries thereabouts being divided into several Heptarchies or Jurisdictions, the Governors were very loath to infringe the limits of one another. *m* A Country in *Asia minor*, in which was *Tarsus* where *Paul* was born, and from his birth-place he is reckoned to belong to that Province.

35 I will *n* hear thee, said he, when thine *o* accusers are also come. And he commanded him to be kept *p* in Herods judgment-hall.

n I will hear thee thorowly, the whole matter, as the Preposition διὰ, here used, does import; and as it is commanded unto all Judges, *Deut.* 1. 16. *o* For this the dictate of nature did teach the very Heathen, That both parties ought to be heard before any thing were determined. *Qui aliquid statuerit parte inaudita altera*: That whosoever pronounced any Sentence before both Sides were fully heard, were the Sentence never so just, yet the Judge was unjust. *p* A Palace where the Governors were lodged, built by *Herod* the Great, when in Honour, or Flattery of *Augustus*, after he had fortified the City, he caused it to be called *Cesarea*.

CHAP.

CHAP. XXIV.

* Chap. 23. 2. AND *a* after five days, * Ananias the high priest descended with the elders, and *with* a certain *b* oratour *named* Tertullus who *c* enformed the governour against Paul.

a From the time that *Paul* was come to *Cesarea*, the malice and fury of the persecutors was very great, stick not at any travel and pains to do mischief with; and surely we ought to be as earnest in doing good, or their zeal will condem us. *b* A Lawyer to form the Indictment against *Paul*, or to aggravate his fault, and to desire Judgment upon him. Such Advocates usually were the chiefest Orators, as *Demosthenes* in *Greece*, and *Cicero* at *Rome*; and *Tertullus* seems to have been his Crafts-master, whom the *Jews* hired *c* to draw up an accusation against *Paul*.

2 And *d* when he was called forth, Tertullus began to accuse *him*, saying, *e* Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

d When *Paul* was sent for to appear, being under the custody of the Soldiers who brought him to *Cesaria*. *e* It being one of the rules of Art, which an Orator seldom forgets, to endeavour to obtain the Judges favour, *Tertullus* commends *Felix*, who indeed had delivered that Country from some Robbers (like Banditi, or Mose-Troopers) that did infest it; but is commended for little else amongst the Historians, who brand him for extraordinary covetousness and cruelty.

3 *f* We accept *it* always, and in all places, most noble Felix, with all thankfulness.

f We commend and admire it. It is most certain, that inferiors enjoy many benefits by the means of their Governors, who bear the burthen for the people, watching, and caring for them; and that a bad Government is better than none, and therefore not only *Tertullus* (who may well be thought to speak out of flattery) but St. *Paul* himself, *verse* 10. speaks with great respect unto *Felix*.

4 Notwithstanding, that I be not *g* farther tedious unto thee, I pray thee, that thou wouldest hear us of thy clemency a few words.

g Hinder thee, or take thee away from other occasions; this is another artifice of an Orator, to promise brevity, especially when he speaks to men of employment or business.

5 For we have found this man *h* a pestilent fellow, and a *i* mover of sedition among all the Jews throughout the world, and a ring-leader of the *k* sect of the *l* Nazarens:

h A Pest, or Plague, the Abstract being put for the Concrete, as implying, that no word he could use could properly signify the mischievousness of that man, *i* whom he falsly charges with Sedition (not that the *Jews* would have disliked him for that, had it been true; but) to make St. *Paul* the more odious, and in danger of his Life. *k* Or Heresie, which in common use was then taken more favourably for any Doctrine. *l* Of the Christians; for they who out of *Judea* were called Christians, in *Judea* were called *Nazarens*. The *Jews* did call our Saviour and his followers thus, it being accounted an ignominious term; and they who were born at *Nazareth* disgraced by it, as appears by *Nathaniel's* question, *Can there any good thing come out of Nazareth?* Joh. 1. 46. Yet this name is most glorious, as imposed upon our Saviour by God himself, *Matth.* 2. *ult.*

6 Who also hath gone about *m* to profane the temple: whom we took, and would have judged *n* according to our law.

m By bringing into the Temple (as they falsly suggested) uncircumcised persons: But *Tertullus* does not mention this, or shew in what *Paul* had prophaned the Temple; for *Felix* himself being uncircumcised, it would have reflected upon him too much, to be accounted by the *Jews*, amongst such prophane ones, as were enough to defile their Temple and Worship. *n* They had a Law, it seems, whereby it was death to bring strangers into the Temple; and some think, that by the *Romans* they had yet power allowed them to put it in execution. See *Chap.* 21. 28. And this was their aim all along, *viz.* to take away his Life.

7 But the chief captain Lysias came upon us, and with *o* great violence took *him* away out of our hands,

o So they call the bringing of Soldiers, to hinder them from acting violently; and as far as they dare, they accuse *Lysias*, whom they thought not to favour them.

8 Commanding his accusers to come unto thee: by examining *p* of whom, thy self mayest take knowledge of all these things, whereof we accuse him.

p Not that the *Jews* would have any Witnesses produced, and fairly examined; but the Pronoun being singular, it refers to *Paul*, whom *Tertullus* would have examined, and put to the question, or Racked, that he might confess what they would have had him guilty of: Or 'tis as if he had said, (so impudent is impiety) that *Paul* himself could not deny (if he were asked) the accusation which was brought against him.

9 And the Jews also *q* assented, saying, That these things were so.

q The high Priest and the rest of the Senate that came with him, acknowledged (as the manner was) that *Tertullus* had spoken their sense, and what they had to say; and some think that this their assent went further, and that they offered themselves as witnesses to the truth of what he had said.

10 Then Paul, after that the governour had *r* beckened unto him to speak, answered, Forasmuch as I know that *s* thou hast been of many years a judge unto this nation, I do the more cheerfully answer for my self:

r By some sign with his hand. *s* Tho St. *Paul* would not flatter *Felix* with notorious untruths as *Tertullus* had done, yet he speaks very respectively, and mentions his continuance in the Government; the rather, because, if he had been so seditious a person as *Tertullus* would have represented him to have been, *Felix* could not but have heard of him, and of any mischief that had been done by him.

11 Because that thou mayest *t* understand, that there are yet but *u* twelve days since I went up to Jerusalem *x* for to worship.

t Either by what thou hast heard already, or by what the witnesses, when examined, will declare. *u* There were but Twelve days since *Paul's* coming to *Jerusalem*, Seven of them he had spent there, until the time of his purification was accomplished; and the Five other days he had been in custody, and at *Cesarea*: by which, St. *Paul* proves how unlikely it was, that in so short a time, he being a stranger in those parts, should raise any tumults. *x* He being so far from designing any mischief, that he only intended to worship God.

12 * And they neither found me in the temple *y* disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: * Chap. 25. 8. & 28. 17.

y Or discoursing; altho it seems not to have been unlawful, after the Sacrifices were offered, to discourse about the meaning of any place in the Law or the Prophets: for thus our Saviour is said to have *heard, and asked questions* of the Doctors in the Temple, *Luke* 2. 46. yet St. *Paul* would hereby shew how far he was from doing ought that was unlawful, in that he had forborn to go to the utmost of what might have been lawful.

13 Neither can they *z* prove the things whereof they now accuse me.

z They could not prove either of those crimes they charged him with, *viz.* 1. Raising of Sedition. Or 2. Prophaning of the Temple, which they had accused him of.

14 But this *w* I confess unto thee, that after the way which they call *a* heresie, so worship I the God of my fathers, *z* believing all things which are written in the law and in the prophets.

w He makes here a good confession, and is indeed a follower of Christ, who before *Pontius Pilate* is said to have witnessed a good confession, 1 *Tim.* 6. 13. *a* This word is of a middle signification, being sometimes taken in a good sense, as *Chap.* 26. 5. and thus the *Greeks* did use it sometimes when they spake of their Philosophers. Tho the *Jews* called the Doctrine of Christ so in the worst acception of the word; which Doctrine this blessed Apostle is not ashamed to own. *y* Yet he does withal truly assert, that he worshipped no other God than the God of his Fathers, but worshipped him whom *Abraham*, *Isaac*, and *Jacob* (whom they so much gloried in) had worshipped; and *z* that he had no other Religion than what was taught in the Law and the Prophets, from whom they themselves had received theirs.

15 And have hope towards God, *a* which they themselves also allow, that there shall be a *b* resurrection of the dead, *c* both of the just and unjust.

a The wiser sort amongst them, the *Pharisees* (who had was the best) and yet they were not for this opinion persecuted by the *Sadducees*. *b* The Resurrection of the dead is again owned as the chief matter *Paul* Preached upon, and in which all his other Doctrines and Opinions did center, it being indeed the foundation of that Faith and Manners, 1 *Cor.* 15. 13. of that Belief, and holy Life which St. *Paul* Preached up. *c* That both sorts, even that all such rise

again at the last day we have assurance given, *Matth.* 25. 32, 33. *John* 5. 28, 29. which was also foretold expressly unto the *Jews*, *Dan* 12. 2. tho it hath found so many since amongst them that have denied it.

* Chap. 23. 1. 16 *d* And * herein do *e* I exercise my self to have always a conscience *f* void of offence toward God, and *g* toward men.

d Or at this time, and in this business; Or for this Reason, to wit, because I believe the Resurrection. *e* I am altogether taken up with it; This is my one thing necessary, *Luke* 10. 42. *f* That I may not offend God or Man in any thing; but that I may be without blame at the Judgment-seat of God or Man. They only are blessed and happy whose Belief concerning another World do make them endeavour after holiness in this world.

* Chap. 11. 29, 30. Rom. 15. 25. Gal. 2. 10. 17 Now *g* after many years *, I came to bring *h* alms to my nation *i*, and offerings.

g Tis thought Fourteen years, which we find mentioned, *Gal* 2. 1. And therefore the more unlike to have any seditious practices there, where he had so little acquaintance. *h* And he was so far from designing mischief to his Nation, that his Charity to them put him upon this Journey. *i* Which in his condescension to the *Jews*, and hoping to gain their good will, he brought according to the Law; as *Chap.* 21. 26. For whilst *Jerusalem* and the Temple stood, those Offerings were in a sort permitted; but God in that general destruction of both City and Temple, put an end to them all.

18 *k* Whereupon certain Jews from Asia found me *l* purified in the temple, neither with *m* multitude nor with tumult:

k Upon my bringing up those Alms now mentioned; whilst I was imployed for the good of my Countrey-men, who now accuse me. *l* Performing all things which the Law did require of *Nazarites*, or those which had made a Vow, and in which their legal purification did consist. *m* The Multitude was of their own gathering together; and the Tumult, if any, was made by themselves. It is no new thing that Christians should be charged with those mischiefs which their Enemies themselves did to make them odious.

19 *n* Who ought to have been here before thee, and object, if they had ought against me.

n The *Jews* of *Asia*, who had caused all this stir, having seen *Trophimus* with *Paul* in the streets of *Jerusalem*, and maliciously presuming that he had brought him into the Temple with him. Now these were the only proper Witnesses, who might therefore be now absent, because they could testifie nothing to the purpose; and when they thought seriously upon it, their Consciences might accuse them for the Clamour they had made against the Apostle, *Chap.* 21. 28. As for the other *Jews*, they could only testifie by hear-say, which is not sufficient.

20 Or else *o* let these same *here* say, if they had found any evil doing in me, while I stood before the council,

o St. *Paul* is willing to allow the present *Jews* Testimony about such things as they could know, having themselves heard and seen them; which was what passed in the Council when *Paul* was brought before it, *Chap.* 23. 1, 9. The sense of a Deity was more quick upon men; and they might then be trusted under the security of an Oath.

21 *p* Except it be for this one voice, that I cried standing among them, * Touching the resurrection of the dead I am called in question by you this day.

* Chap. 23. 6. and 28. 20.

p As if he had said, Let them object, if they can, any other fault: but if this be a fault, to hold the Resurrection of the Dead, I do acknowledg it: and there need no other proof concerning it; not that he held any evil to be in this Opinion; but he speaks Ironically, knowing that they durst not renew their quarrel about it.

22 And when Felix heard these things, having more perfect knowledg *q* of *that* way, he deferred them, and said, When *r* Lysias the chief captain shall come down, I will know the uttermost of your matter.

q Some understand by *that way*, the custom or manner of the Priests to calumniate *Paul*; Or, *2dly*, The Religion of *Moses*, and how, and in what it differed from the Religion of Christ; either of which *Felix* might know, and by either of them conclude *Paul* to be innocent. But *3dly*, By *that way*, as frequently in this Book, *Chap.* 9. 2. and 22. 4. is meant the Christian Religion its self, which *Felix* not only from *Paul*'s Apology, and *Lysias*'s Account of the whole matter, but by divers other means (it having made so great a noise in the World) could not be ignorant of. *r* Some read, he deferred them till he could have a more perfect knowledg of that way, and till *Lysias*, the Chief Captain, should come down: For there being Two things laid to *Paul*'s charge: 1. His evil Opinions in matters of Religion: And 2. His causing a Sedition. As to the first, *Felix* would not determine it till he had had better Information about those things which St. *Paul* was accused for to hold. As to the latter, it being matter of Fact, which *Lysias* was present at, he would hear his Testimony or Evidence, looking upon him as one indifferent, and unconcerned betwixt them.

23 And he commanded a centurion to keep Paul, and to let *him* have *s* liberty, and * that he should forbid none of his *t* acquaintance to minister, or come unto him.

* Chap. 27. 3. and 28. 16.

s Not so confined as to be kept in a Dungeon, or more inward Prison; but to have the liberty of the Prison, yet so as with a Chain about him; as appears, *Chap.* 26. 29. and 28. 20. *t* Relations or Disciples: for there was a Church at *Cesarea*, *Chap.* 10. 48. and 21. 8. When it is expedient for us, God can add the Comforts of these outward Enjoyments, Relations and Friends, unto us; and that his and our Enemies shall contribute towards it.

24 And after certain days, when Felix *u* came with his wife *w* Drusilla, which was a Jewess, he sent for Paul, and heard him concerning *x* the faith in Christ.

u Having been out of Town to meet and conduct his Wife; *w* Who was Daughter of *Herod* the Great, and Sister of that *Agrippa* of whom mention is made in the Two following Chapters; a most libidinous woman, who had left her Husband *Azix*; and whilst he yet lived, was married to this *Felix*, who was taken with her Beauty. Yet *Paul* preached *x* the Gospel unto such, not knowing what persons, or in what hour God might call.

25 And as he reasoned of *y* righteousness, *z*, temperance, and *a* judgment to come, Felix trembled, and answered, Go thy way for this time *b*, when I have a convenient season I will call for thee.

y These Two, Righteousness and Temperance, the Christian Religion do indispensibly require: And all true Worship without these, will not make up our most holy Religion, or give to any the Title of a Religious or an Holy Man. But *Paul* chose rather to discourse of those than any other Vertues, because *Felix* was most defective in them. He would lay his Plaister where there was a Sore, tho it pained the Patient, and he should get little thanks for his labour. Had great men but such faithful Preachers, it might contribute very much to hinder them in their carrere of sin, and by that means help to mend the World. *z* Or Continence; the want of which is charged upon both these great persons, being taxed by Historians for Adultery. So that *Paul* preaches here as *John Baptist* did once to *Herod*, very suitably, tho not gratefully. Yet in the discharge of his Duty he meets with no Trouble, not so much as a Reproach, which probably the sense of *the Judgment to come* might contribute to. *a* Whatsoever is present, this is certainly to come: And the secret Reflections that wicked men have upon it in the midst of their fullest enjoyments mingle Fears and Terrors with them. Hence their *surda vulnera*, misgivings and inward guilt (as its contrary, *the peace of God*) *passeth all understanding*. *b* Felix not liking this Discourse (the Subject being too quick and searching for him), put it off longer. And so men put off the consideration of their Duties, and of the Judgment that will pass upon every one according unto what he hath done in the flesh, till the Judg be, as it were, set, and their Case called.

26 He hoped also that *c* money should be given him of Paul, that he might loose him: wherefore he sent for him the oftner, and communed with him.

c Which speaks the Charge to be true that the Historians give of *Felix* concerning his Covetousness, for taking hold of that part of *Paul*'s Accusation, *verse* 5. that he was the Ringleader of the Sect of the *Nazarenes*; he supposed that there being so many Thousands of them, they would give large sums for the Life and Liberty of this their supposed Captain. This did speak *Felix* (according to his Birth) to be of a servile and base Spirit, that for Money to be of a servile and base Spirit, that for Money could transgress the Laws of God, and the *Roman* Laws too.

27 But after *d* two years Porcius Festus came into Felix room: and Felix willing to shew the Jews a pleasure, left Paul bound.

* Chap. 25. 14.

d Either from *Paul*'s being in Bonds, which History St. *Luke* is here setting down: Or as others will, After *Felix* had

had been Governor Two years over *Judea*; for that *Tertullus* flatters him for, *verse* 10. is not thought to have been true as to this place, tho he had governed the neighbouring parts some years before. *e* The *Jews* had accused *Felix* unto the Emperor for his barbarous Cruelty and Exactions; insomuch that had it not been for his Brother *Pallas* (a great Favourite), he had lost his Life: Yet he did not wholly escape punishment, but was sent bound by *Festus*, his Successor, unto *Nero*. *Sic transit gloria mundi*; and *man being in honour, continueth not.*

CHAP. XXV.

NOW when Festus was come into the *a* province, after three days he ascended from *b* Cesarea to Jerusalem.

a So the *Romans* called any Countrey which they had conquered with their Arms, and unto which they sent a Governor, which at this time was *Festus*, being now set over *Judea* in *Felix* his room. *b* *Cesarea* had been the place of Residence for the *Roman* Governors, by reason of its strength and situation, *Chap.* 23. 23.

2 Then the high priest, and the *c* chief of the Jews informed him against Paul, and besought him.

c The same who are called the Elders, *Chap.* 24. 1. *d* Continued their Accusation and Prosecution of *Paul*. So restless is the Rage and Enmity the Adversaries of Truth have against the Professors of it.

3 And desired *f* favour against him, that he would send for him to Jerusalem *g*, laying wait in the way to kill him.

f Tho it seems to have been but Justice, that they might be allowed to try *Paul* for such Crimes as were within their Cognizance; yet that they might the easilier obtain their desire, they beg it as a Favour. *g* Which did worse become Magistrates and Priests, than any men, to act thus against the Law of Nature, and to be sure also against the Law of the Land, to hire Ruffians to assassinate *Paul*.

4 But *h* Festus answered, that Paul should be kept at Cesarea, and that *i* he himself would depart shortly *thither*.

h It is most probable, that *Festus* had been informed by *Felix* of the *Jews* Malice against *Paul*: For *Felix* having been accused by the *Jews* unto the Emperor, might be supposed to have recriminated wheresoever he had any opportunity: And in all the time of his Government they were not guilty of a worse Fact than their design against *Paul*, it being Sedition, and intended Murder of one who had the priviledg of a *Roman* Citizen. *i* The Governors kept their Courts wheresoever they came.

5 Let them therefore, said he, which *k* among you are able, go *l* down with *me*, and accuse this man, if there be any *m* wickedness in him.

k Fit to prosecute *Paul* in your behalf; as *Tertullus* was, whom the *Jews* had carried with them formerly, *Chap.* 24. 1. *l* Because *Jerusalem* was in a Mountainous part of the Countrey, and much of it built upon an Hill. *m* The word properly signifies a foolish thing; but it is also taken for a wicked thing; all Sin being Folly, and Grace Wisdom; as they are frequently called in Scripture, tho the World hath another Opinion of them, many abhorring to be accounted Fools, and yet care not tho they appear most wicked.

6 And when he had tarried among them || more *n* than ten days, he went down unto Cesarea, and the next day sitting in the judgment-seat, commanded Paul to be brought.

|| Or, as some Copies read, no more than eight or ten days.

n The Margin gives an account of a divers reading, unto which might be added another, *viz.* Eight or Ten days; which reading many follow, and is according unto the usual expression of such a short space of time, which need not to be exactly set down. Thus tho God hath provided so, as there is little or no variety in setting down those Truths or Doctrines in Scripture which concern faith and manners, or our believing and holy living; yet in Circumstances which tho they pertain to compleat the History or Genealogies in Scripture) are not necessary to be so exactly known, God left them not so designed, to exercise us in this state, *wherein we know but in part*, 1 *Cor.* 13. 9. Fundamental Truths are not of such a depth but a Lamb may wade or walk in them; but there are less material things of such a profundity, that an Elephant may swim in them, and men of the highest understanding and deepest reach must cry out, *O Bebo.*

7 And when *o* he was come, the *p* Jews which came down from Jerusalem, stood round about, and laid *r* many and grievous complaints against Paul, which they could not *s* prove;

o The Judg sat, and the Prisoner brought. *p* His Accusers, which were many, and came with a full cry against him, stood round about *q* him, or about the Judgment-seat. *r* What these Accusations were, appears in the next Verse by Paul's Answer. *s* But they could not demonstrate them, or make them evident. And if it were *sufficiens to accuse, no man could be innocent.*

8 While he answered for himself *, Neither *t* against the law of the Jews, neither *u* against the temple, nor yet *w* against Cesar have I offended any thing at all.

* Chap. 24. 12. and 28. 17.

Paul answers unto the Three Crimes which he was charged with *t*: 1. He had not offended against the Law, having been always a Religious Observer of it: Nor, 2. Against the Temple, which he went into devoutly, and upon a Religious account: Nor, 3. Against *Cesar*; having never taught any Rebellion, nor said or done any thing against his Government.

9 But Festus willing to do *x* the Jews a pleasure *y*, answered Paul, and said *z*, Wilt thou go up to Jerusalem, and there be judged of these things before me?

x As his Predecessor, *Felix*, before him, *Chap.* 24. 27. to gain popular applause, and the good will of that Nation; especially *Felix* having been displaced upon the Complaint of the *Jews* against him. *y* *Answered*, or spake to *Paul*; as *Chap.* 3. 12. *z* *Festus* apparently inclines to favour the *Jews*, tho he does not command, but ask this of *Paul*; he being priviledged as a *Roman*, could not against his will be forced to acknowledg the *Jews* for competent Judges.

10 *a* Then said Paul, I stand at *b* Cesar's judgment-seat, where I ought to be judged: To the Jews have I done no wrong *c*, as thou very well knoweſt.

a *Paul* might justly suspect his Judges, and the place where they would have him judged, and also his Journey thither, knowing with what difficulty, and not without a great Guard, he came from thence. *b* He was now before *Cesar*'s Tribunal, whose Vice-gerent *Festus* was; and he only ought to judg a *Roman* Citizen. *c* *Festus* might know that *Paul* had done the *Jews* no wrong, from the Relation *Felix* had made unto him; as also from such as were with *Felix* when *Paul*'s Case was heard.

11 * For if I be *d* an offender, or have committed any thing *e* worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me *f*, no man may deliver me unto them *e*. I appeal unto Cesar.

* Chap. 18. 14.

d If I have injured the *Jews*, and my fault be *e* such as by Law deserves Death, I beg no favour. *f* According to Law (which the *Romans* did punctually observe) before Sentence was passed. It was lawful for any that had that Priviledg of the *Roman* Citizens, to appeal: Neither might they be tried against their wills in any Province out of *Rome*. Now *Paul* might appeal unto *Cesar*; 1. To make *Cesar* more favourable unto himself, and to other Christians. 2. Because he thought it more safe for himself and for the Church. 3. He was in part admonished to do it by Christ himself, *Chap.* 23. 11. who had told him, that he must bear witness of him at *Rome*.

12 Then Festus when he had conferred with *h* the council, answered *g*, Hast thou appealed unto Cesar? unto Cesar shalt thou go.

h Either of the *Jews*, and those of the *Sanhedrim*, that he might inform them of the Law or Custom of the *Romans*; and how that he could not but admit of St. *Paul*'s Appeal, or with his *own council*; it being usual for the *Roman* Presidents to do nothing of moment without the Advice of their Council, or Assistants. *g* Or without an Interrogation; *thou hast appealed unto Cesar*; which *Festus* was glad of, that without danger on the one hand, or ill will on the other, he might get rid of that difficult business.

13 And after certain days, king *h* Agrippa and Bernice, came unto Cesarea to salute Festus.

h This *Agrippa* is called by *Josephus*, *the younger*, and was the Son of *Herod Agrippa*, or *Agrippa* the Great; who in this Book of the *Acts* is called *Herod*, whose Death is mentioned, *Chap.* 12. 23. But this *Agrippa* was Bro-

ther to *Drusilla* and *Bernice* here spoken of, and lived in Incest with her, whom *Juvenal* in his Satyr speaks of:

Barbarus incestæ dedit hunc Agrippa *Sorori.*

14 And when they had been there many days *i*, Festus declared Paul's cause unto the king, saying, There is a * certain man left in bonds by Felix:

* Chap. 24. 27.

i Either amongst common Discourse, or matter of Novelty, and for the strangeness of it, or for his advice about it. Howsoever, by this means the wickedness of the *Jews* was published, and the safety of St. *Paul* provided for, and God's design of publishing the Gospel at *Rome* its self furthered.

15 About whom when I was at Jerusalem, the chief priests and elders of the Jews informed *me*, desiring *to have k* judgement against him.

k To wit, Judgment of Death upon *Paul*, that he might be sentenced according to the Crimes they had laid against him; δίκη being put for κατάδικον. Neither do they at all matter that St. *Paul's* Case was not yet heard; they would rather have had him condemned unheard, as they had gotten our Saviour to be condemned, tho the Judg declared, that he found no fault in him, *Luke* 23 4. which their unjust desire appears by *Festus* his Answer.

16 To whom I answered, It is not the manner *l* of the Romans to deliver any man to die, before that he which is accused, have the accusers face to face, and have license to answer for himself concerning the crime laid against him.

l To condemn any man *indictâ causâ*, without sufficient cause alledged and proved, is not only against the Laws of the *Romans*, but of the *Jews*, *Deut.* 21. 4. Nay, against the Law of Nature and of all Nations. Yet Malice had so far blinded the Enemies of St. *Paul*, that they go about such things as an *Heathen* reproves, and the very light of Nature condemns.

17 Therefore when they were come hither *m*, without any delay on the morrow I sat on the judgment-seat, and I commanded the man to be brought forth.

m Festus had gratified the *Jews* in what lawfully he might, not detaining them at Charges from their habitations: And that not only commends *Festus* his own Justice, but *Paul's* Innocence: For if *Paul* had not appeared guiltless, he would have left him to the Rage of the *Jews*, whom he desired to gratifie what he could.

18 Against whom when the accusers stood up, they brought none accusation *n* of such things as I supposed.

n For *Festus* knowing how *Paul* had been prosecuted by the *Jews* before *Felix*; and what Charge they had been at, and what Journeys they had made about him, could not think less than that he was a Capital Offender.

* Chap 23. 29.

19 But had * certain questions against him of their own *o* superstition, and of one Jesus, which was dead, whom Paul affirmed to be *p* alive.

o So this *Heathen* Governor prophanely calls the Religion and Worship of God's own Institution, and that in the presence of *Agrippa* and *Bernice*, who were both *Jews*, or at least, brought up amongst them. *p* To have been raised again from the dead; acknowledging with them, that he had been indeed dead.

20 And because *q* ‖ I doubted of such manner of questions *r*, I asked *him* whether he would go to Jerusalem, and there be judged of these matters.

‖ Or, *I was doubtful how to enquire hereof.*

q Festus pretends, that he knew not by what Rule those Cases were to be decided, nor before what Judges; whether before himself or the *Jewish Sanhedrim*. But this is only his pretension: The true Cause why he would not acquit *Paul*, tho he knew him to be innocent, we read, *verse* 9. *viz.* that he might do the *Jews* a pleasure. *r* He asked *Paul* this question, Whether he would go to *Jerusalem*, but with a Resolution to have sent him whether he would or no, had he not appealed; but then he durst not: For in certain Cases none could hinder Appeals, from any Judg, to the People in the former times, or to their Emperor in the latter times.

21 But when Paul had appealed to be reserved unto the ‖ hearing *s* of Augustus, I commanded him to be kept till I might send him to *t* Cesar.

‖ Or, *Judgment.*

s The Emperor who now reigned, and to whom *Paul* appealed, was *Nero*, who was called *Augustus*; this Title being at first appropriated to *Octavius*, who succeeded *Julius Cesar*; but out of honour unto him, or because of its signification, it became an *Appellative*, and was given unto all the Emperors successively: Nay, the Emperor of *Germany* to this day is called *Semper Augustus*. *t* As from *Octavius*, the Emperors of *Rome* had the Name of *Augustus*, so from the first Emperor *Julius*, they have the Name of *Cesars*. This word *Cesar*, which was the proper Name of the first Emperor, is, in acknowledgment of him, made an *Appellative* to all his Successors.

22 Then * Agrippa said unto Festus, I would also hear the man *u* my self. To morrow, said he, thou shalt hear him.

* See Chap. 9. 15.

u Agrippa being well acquainted with the *Jewish* Religion, if not a *Jew*, could not but have heard of our Saviour, his Doctrine, Death and Resurrection; and yet makes this desire but out of Curiosity; as *Herod* desired to hear *John Baptist*, *Mark* 6. 20. and to see our Saviour, *Luke* 23. 8.

23 And on the morrow, when Agrippa was come, and Bernice, with *w* great pomp, and were entred into the place of hearing, with the chief captains, and principal men of the city, at Festus commandment *x* Paul was brought forth.

w The State, Attire, and Retinue used in this Solemnity is much undervalued by the term the Holy Ghost here gives it (φαντασία); intimating, that all worldly glory is but in opinion and appearance meerly; and that as a shew it passeth away. *x* Here is a great difference indeed between these great persons thus adorned and accompanied on the one side, and *Paul*, the Prisoner (δεσμιος, the chained, as he is called, *Chap.* 23. 18.) on the other side; Yet Holy *Paul*, with great Reason, prefers his Condition before theirs. He does not desire to partake with them in their ease and splendor, but with Christ in his disgrace and sufferings, *Phil.* 3. 10.

24 And Festus said, king Agrippa, and all men which are here present with us, ye see *y* this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here; crying that he ought not to live any longer.

y Well might *Paul* be agast, to be friendless in so great a multitude, and to be shewn and pointed at as a Monster, being made a *spectacle to the world, and to angels and men*; as 1 *Cor.* 4. 9. But he found surely the benefit and efficacy of that promise, *Mat.* 28. 20. *I am with you unto the end of the world.*

25 But when I found that * he had committed *z* nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

* Chap. 23. 9.

z The Calumny of the *Jews* adds to the Reputation of St. *Paul*: So many Enemies, and so long in finding or making a Fault that might reach his Life, and yet to be disappointed! *Paul* and his Religion are vindicated by the Testimony of *Lysias*, the Chief Captain, *Chap.* 23. 29. and of *Felix*, the Governor, *Chap.* 24. 25. and here by *Festus*, as afterwards by *Agrippa* too, *Chap.* 26. 32. So mighty is Truth and Innocence, that they do prevail sooner or later.

26 Of whom I have no certain thing to write unto my *a* Lord. Wherefore I have brought him forth before you, and specially before thee *b*, O king Agrippa, that after examination had, I might have somewhat to write.

a Nero, the present Emperor, whose Deputy *Festus* was in this Province; tho some of the former Emperors refused this Name, as savouring of too much Arbitrariness; the latter did accept of it. *b Agrippa* being brought up in the knowledg of the *Jewish* Law, tho it was not his business to judg *Paul's* Case, yet he might instruct and inform the Judg about it.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signifie the *c* crimes *laid* against him.

c So great a clamour, so hot a Pursuit, and yet after all this the Judg (who would willingly have condemned *Paul*, and gratified the *Jews*) knows not wherefore all this stir had been: But the more must he have been self-condemned that durst not absolve or free a Prisoner who was detained only by the power and multitude of his Adversaries.

CHAP.

CHAP. XXVI.

THen Agrippa said unto Paul, Thou art permitted to speak for thy self. Then Paul *a* stretched forth the hand and answered for himself.

a This stretching forth of his hand was, 1. To obtain silence of others whilst he spake; or, 2. To shew his innocence, whilst he uses this modest confidence: or, 3. As other Orators when they begin to speak, move their hands. The Providence of God wonderfully procures *Paul* a liberty to publish the Gospel, and to make his Case and Religion known.

2 I think my self *b* happy, king Agrippa, because I shall answer for my self this day *c* before thee, touching all the things whereof I am accused of the Jews.

b Paul thought it to be his advantage to speak before *Agrippa*, who could not be unacquainted with the Law or the Prophets, by which St. *Paul* would have his Case determined. *c* Tho *Agrippa* was not as Judge in this place, yet his Opinion and Judgment could not but prevail much with *Festus*.

3 Especially, because I know thee to be expert in all *d* customs and questions which are among the Jews: wherefore I beseech thee to hear me *d* patiently.

d This is not flattery, but a plain confession of what was true; for *Agrippa*, by reason of his birth and breeding, could not be wholly ignorant of those things in question; 1. About the Messiah; 2. About the Resurrection: 3. About the giving of the Holy Ghost. *d* It being a matter that concerned Religion, and the Life and Liberty of a man, nothing but ignorance or impiety could take him off from attending unto it.

4 *e* My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews,

e Paul appeals to his enemies, the *Jews* themselves, whether they could tax him with any enormity whilst he was of their persuasion; whereby he vindicates his holy Religion from being the sink and off-scouring of other Religions, as some would make it; as also to intimate, that it was his Religion which made him so hateful unto them, and not any ill practices done by him.

5 Which knew me from the beginning, (if they would testifie) that after * the most *f* straitest sect of our religion, I lived a Pharisee.

* Chap. 23. 6. and 24. 15. Phil. 3. 5.

f This Heresie, Sect, Opinion, or way of the *Pharisees*, St. *Paul* rightly commends, if we consider it comparatively with the other Sects of the *Sadducees* and *Essenes*; he had called this before, *viz. Chap.* 22. 3. the most *exact manner of the Law of his Fathers*: For it is certain it was more learned and strict; and came nigher to the Truth in many things than the other did.

6 And now *g* I stand and am judged for the *h* hope * of the promise made of God unto our fathers:

* Gen. 3. 15. and 22. 18. and 26. 4. & 49. 10. Deut. 18. 15. 1 Sam. 7. 12. Psal. 132. 11. Isa. 4. 2. and 7. 14. and 9. 6. and 40. 10. Jer. 23. 5. and 33. 14. Ezek. 34. 23. and 37. 24. Dan. 9. 24. Mic. 7. 20.

g The posture of such as are held for guilty. *h* St. *Paul* brings in the discourse of the Resurrection, which, as hath been observed, is the foundation of all Religion, 1 *Cor.* 15. 14. *Chap.* 23. 6. and 24. 15. now is called the hope of the promise; because Gods Promise did raise them up to this hope: for God having promised to be the God of *Abraham*, *Isaac* and *Jacob*, gave them rather less than other in this world; neither had they any propriety in all the Promised Land, but only to a burying place; whence they might certainly infer, that there was another Life to be expected, in which God would make this his Word good. Paul was also judged for *the hope* of the Promise, taking this hope for the Salvation which Christ did purchase, and *Paul* Preach, which was also promised unto the Fathers, tho mostly under types, and obscure representations. The sum is, *Paul* was judged for one of those two Articles of our Faith, *viz.* the *Resurrection of the Body*, or a *Life everlasting*

7 Unto which *promise* our * twelve tribes *k* instantly serving *God* day and night, hope to come: for which hopes sake, king Agrippa, I am accused of the Jews.

* Tribes)

i So St. *Paul* still reckons them, notwithstanding that Ten Tribes had been led captive, without returning again to this day. Yet, 1. There were many left by the King of *Assyria* in their own Land; and tho for a while they joyned themselves unto the *Samaritans* rather than to the *Jews*, yet a Century or two before our Saviours time, they returned to the Jewish Religion and Worship; at least a very many of them. 2. Tho the Ten Tribes never returned (as Tribes) intirely back again; yet many of them doubtless had that love for their Religion and Country, as they took all opportunities of coming back. 3. At their first defection in *Jeroboam's* time, God touched the hearts of a great many, who rather changed their Habitation than their Religion: So that St. *James* might well dedicate his Epistle to the Twelve Tribes, for there were some who at the dispersion were scattered out of every Tribe. *k* Now these with great intention and earnestness of desire, (as when any stretcheth himself to his utmost length to take hold of ought) endeavoured to obtain that very Salvation which God had promised, and the Gospel revealed.

8 *l* Why should it be thought a thing incredible with you, that God should raise the dead?

l This St. *Paul* seems to have spoken in regard of *Festus*, and many other there present, who were Heathens; or to any of the *Sadducees* (if any such were amongst them); as for *Agrippa*, *He believed the Prophets*, ver. 27. and had out of them learn'd and observed this promise, *ver.* 7. However God did not leave himself without a Witness to testifie so much unto all, as should make the Doctrine of the Resurrection credible, whensoever it should be reveal'd unto them. The works of Creation evidence it; for he that can give Life unto that which had it not, can restore it unto that which had it; and the works of Providence attest it: In every Spring there is a Resurrection of such Plants or Trees as seemed dead. Nay, the Bread which we daily feed on, was made of that grain, which was not quickned except it died; 1 *Cor.* 15. 36.

9 I verily thought with my self, that I ought to do many things contrary to the *m* name of Jesus of *n* Nazareth.

m The Religion which teacheth Christ is to be Worshipped, and his Name to be Magnified. *n* So they called our Saviour, of which see, *Chap.* 22. 8.

10 * Which thing I also did in Jerusalem: and many of the *o* saints did I shut up in prison, having received authority from the chief priests; and, when they were put to death, I gave *y* my voice against *them*.

* Chap. 8. 3.

o The Professors of the Religion of the Holy Jesus, *who are called to be Saints*, Rom. 1. 7. and have him for the great example of holiness, who fulfilled all righteousness, and from him they have the Spirit of holiness, being sanctified in him, 1 *Cor.* 1. 2. and whosoever hath not his Spirit, he is none of his, *Rom.* 8. 9. *p Paul* was not one of the Council; nor, that we read of, in any Office or Place to judg any Person. Besides, the *Jews* are thought to have had no power of Life and Death; and that St. *Stephen* was slain rather in a popular tumult, than legally; but *Paul* may be said to do this, by carrying the suffrages or Sentence to the *Roman* President, or any others to get it executed (for so the words will bear) and howsoever by his approving, rejoycing at, and delighting in their condemnation (which was indeed giving his voice, as much as he could, against them) this was verified.

11 And I punished them oft in every synagogue, and *q* compelled *them r* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto *s* strange cities.

q Paul confesses that he compelled them to blaspheme, either, 1. by the Torments he made them to be put unto; or, 2. by his own example: for he confessed, that he had been a blasphemer himself, 1 *Tim.* 1. 13. *r* This blasphemy was either, 1. denying of Christ to be the Messiah; or, 2. Cursing or Execrating of Christ, and acknowledging that he was justly condemned. *s* Drove them out of *Jerusalem* and *Judea*; and according to what *Paul* then believed, he drave them from the worship of the true God, and said, in effect, as *Davids* Adversaries when they expelled him from *Jerusalem*, *Go, and serve other Gods*, 1 Sam. 26. 19.

12 * Whereupon as I went to Damascus, *t* with authority and commission from the chief priests;

* Chap. 9. 2.

t With procuratory Letters recommending him to the *Jews* abroad; and deputing him as their Agent.

13 *u* At midday, O king, I saw in the way a light from heaven, *w* above the brightness of the sun, shining round about me, and them which journeyed with me.

u This appeared at noon-day, that it might not be suspected to be a dream or fancy: *w* Our Saviour's face in the transfiguration did shine as the Sun, *Matt.* 17. 2. and he was yet on earth in his mortal body; How much more resplendent must it have been now, when he appeared from Heaven with his glorious body? And if the Righteous shall shine as the Sun, *Dan.* 12. 3. *Matth.* 13. 43. how much more does their Prince and Saviour? See concerning this History, *Chap.* 9. 3. *&c.* and *Chap.* 22. 6.

14 And when we were all fallen to the earth, I heard

heard a voice speaking unto me, and saying in the
x Hebrew tongue, Saul, Saul, why persecutest
thou me? y It is hard for thee to kick against the
pricks.

x Whereby it appears, that *Paul* spake not now before *Agrippa* in the *Hebrew* Tongue, as he did before the *Jews* at *Jerusalem*, *Chap.* 21. *ult.* y This is a Proverb borrowed from the *Greeks*, as some think; but used in many Languages, thereby denoting any who endeavour such things as will ruine or detriment themselves; and so do all Persecutors: for they cannot harden themselves against God, his Truth, or Servants, and prosper, *Job* 9. 4. Not to speak of other pricks, there is never an Attribute in God, nor ever a faculty in their own Souls, but they kick against, and will be themselves at last pricked by.

15 And I said, Who art thou, Lord? And he said, z I am Jesus whom thou persecutest.

z The Foot is trod upon on Earth, and the Head cries out from Heaven, as *Chap.* 9. 4.

16 But rise, and a stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which b I will appear unto thee;

a As *Daniel* was bidden by the Angel, *Dan.* 10. 11. to mitigate his consternation and fear. b St. *Paul* accordingly had many Visions and Revelations, *Chap.* 18. 9. and 23. 11. 2 *Cor.* 12. 2. as he was more abundant in his sufferings for Christ, so in consolations from Christ, 2 *Cor.* 1. 5.

17 Delivering thee c from the people, and *from* the Gentiles, unto whom now I send thee.

c From this people of the *Jews*, so in some Copies it is expressed; howsoever by the Antithesis (and from the *Gentiles*) it is plainly to be understood: and God undertakes no less hereby, than to deliver *Paul* (and all his faithful Servants) from all evils and enemies. But how is this performed? and where is the Promise? St. *Paul* was sorely persecuted by the *Jews*, and at last put to death by the *Gentiles*. But so long as it would be a mercy, and a true deliverance to *Paul*, God wrought many such for him; and that, rather than fail, miraculously too; no Chains, no Iron Gates could detain him. When he had finished his course, and done the work he was sent for, it would not have been then a deliverance, to have been kept longer from his reward, and the prize he had ran for.

18 d To * open their eyes, and to * turn *them* from darkness e to light, and *from* f the power of Satan unto God, that they may receive g forgiveness of sins, and inheritance among them that are sanctified by h faith that is in me.

* Isa. 35. 5. & 42. 7. Eph. 1. 18. * Col. 1. 13. 1 Pet. 2. 25.

d The eyes of their minds, that they might know God, and their duty towards him. Our Saviour assures *Paul*, that he should do that for the Souls of men, which he should find effected in his own body, being made to see. Now tho this be only the work of God, yet to honour the Ministry, he is pleased to attribute it unto his Ministers, as being the instruments he ordinarily worketh it by; and are hence called co-workers with God, 2 *Cor.* 6. 1. e This was signified by the glorious light which came from the body of our glorified Redeemer, which appeared unto him. f So are all sins; for by them Satan Rules in the Children of disobedience, *Ephes.* 2 2. g Thereby intimating, that their former sins (how grievous soever) should not hinder their Salvation, who received the Gospel in the love and power of it. h By Faith which purifieth the heart: But this may be referred, either to our being sanctified, or to our receiving of the Inheritance, for both are by Faith; and as without Faith we are no better, and do no better, so we shall receive no better than other men.

19 Whereupon, O king Agrippa, I was not i disobedient to the heavenly vision:

i I was not incredulous, I believed God, and yielded to his call, as *Isa.* 50. 5. which cannot be accounted a fault in me; and yet this is all that can be charged upon me.

20 But * shewed first unto them k of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and *then* to the Gentiles, that they should repent l and turn to God, and do works m meet * for repentance.

* Chap. 9. 19, 22. and 13. and 14. and 22. 17, 21.

k Nigh unto which place he was first converted, taking the first opportunity to Preach Christ, out of the abundance of his heart his mouth speaking. l As Sin is a turning from God; so Repentance is a turning (or rather returning) unto God. m Such as became a true penitent; for as we must shew our Faith, by our Works, *James* 2. 18. so we must shew our Repentance by our Works also: For to say we are grieved for sin, and we have sin, and yet to live in it, it is but to deceive our selves, and (what in us lay) to mock God.

21 For these causes the Jews caught me in the temple, and went about to n kill me.

n By violent hands, and indirect means, as we see, *Ch.* 21. 31. and as they had done unto our Saviour, *Chap.* 5. 30. where the same word is used.

22 Having therefore obtained help of God, o I continue unto this day, witnessing both to p small and great, saying none other things than those which the q prophets and Moses did say should come:

o That *Paul* continued till then alive, notwithstanding all the fraud and force of his enemies, is acknowledged by him to be from God; from whence he inferrs towards his justification, that what he had done was but in a becoming gratitude towards that God who had maintained him in life unto that very day. p Witnessing to all sorts, Princes, or people; implying, that the truths of the Gospel, and the things of God, concerned *Agrippa* as well as the meanest of his Auditors; and indeed with God there is no respect of persons, and that we are all one in Christ Jesus, *Gal.* 3. 28. q *Moses* was himself also a Prophet, but he is here made especially mention of, because of his excellency above the other Prophets (unto whom God spake face to face) as also because he was the Law-giver to the *Jews*, and whom, upon all occasions they pretended to yield obedience to.

23 That Christ should r suffer, *and* * that he should be the s first that should rise from the dead, * and should shew t light unto the u people, and to the Gentiles.

* 1 Cor. 15. 20. Col. 1. 18. Rev. 1. 5. * Luke 2. 32.

r The sufferings of Christ was taught by *Moses* in all the commands about sacrifices, and more plainly by *Isaiah* in all the 53d Chapter; in so much, that this was acknowledged by *Tryphon*, disputing with *Justine Martyr*, altho the generality of *Jews*, both then and now, do stiffly deny it. The Carnal *Jews* do not like to hear of a Spiritual Kingdom. s Christ was the *first* that did rise to an immortal life; others that were restored to life, died again: Besides, Christ is deservedly called the first, by reason of his dignity and eminency, and in that he rose as a head and fountain of life to others; even to all that live and believe in him. t All the Word of God is light; but especially the Gospel, which discovers a plain and open way unto Salvation, u to both *Jews* and *Gentiles*, as *verse* 17.

24 And as he thus spake for himself, Festus said with a loud voice, Paul, w thou art beside thy self: x much learning doth make thee mad.

w This was the Opinion of *Festus* concerning *Paul*, and such is the Opinion of carnal and worldly men concerning such as are truly Godly. As the Prophet which came to *Jehu*, was counted a mad Fellow, 2 *Kings* 9. 11. and the friends of our Saviour thought him to be besides himself, *Mark* 3 21. and it cannot be otherwise. For good men, and bad men, have quite different Apprehensions concerning most things; and what one calls good, the other accounts evil; and what is Wisdom to the one, is madness to the other. x Much Study many times increasing Melancholly, which a sedentary and thoughtful Life is most exposed unto. *Paul* is reckon'd to have been skilful in the *Hebrew*, *Syriac*, *Greek*, and *Latine* Tongues, to have been well read in the Poets; and certainly he was an excellent Orator, as appears all along in his Defence he made for his Doctrine, and his Life; but there was yet somewhat more than all this. *Festus* might feel a more than ordinary effect from *Paul's* words, and not knowing of the Spirit by which he spake, did attribute it to his learning, or madness, or to any thing but to the true cause of it.

25 But he said, I am not y mad, most noble Festus, but speak forth the words of truth and z sobernesse.

y St. *Paul* with all meekness makes his reply to the Governour; and not taking notice of his sharp censuring of him, returning an Answer in most respectful terms unto him; as his blessed Master, who when he was reviled, reviled not again, 1 *Pet.* 2. 23. z Soberness in contradiction to madness. Modesty waving the Reflection, and denying the charge *Festus* had laid upon him.

26 For the a king knoweth of these things, before whom also I speak freely: For I am perswaded that none of these things are hidden from him; for this thing was not done in a corner.

a *Agrippa* being educated in *Judea*, could not but hear of the Life and Doctrine, Death and Resurrection of our Saviour; as also of the Miracles done by him, and by his Disciples. For as our Saviour says, he ever taught openly, *John* 18. 20.

27 King Agrippa, b believest thou the Prophets? I know that thou believest.

b A

b A Rhetorical insinuation, that could not but much affect the King, and leave a sensible impression on his heart. St. *Paul* answers the question which he had propounded, and that in favour of *Agrippa*; or rather blames himself for making that a question; but his Cryptical inference would then be, *If you believe the prophets, why do you not believe Christ of whom they prophesied?*

28 Then Agrippa said unto Paul, c Almost thou perswadest me to be a Christian.

c Some think that these words were spoken Ironically, or scoffingly; as if *Agrippa* had said, Thou wouldest have me in so short a space (for so ἐν ὀλίγῳ may be translated) to be brought to profess Christ; some think it unlikely that such an one as *Agrippa* would speak so plainly as we translate it, in such a place, before such an Auditory; but the danger seems not to have been so great from these words; and if it had been greater, who knows the power of that conviction under which *Agrippa* at that time was! and *Paul's* rejoynder do suppose the words to be spoken in the sense we read them in.

29 And Paul said *, I would to God, that not only thou, but also all that hear me this day, were both d almost, and altogether such as I am, e except these bonds.

* 1 Cor. 7. 7.

d *Paul* knowing how little it would avail any to be almost a Christian, wisheth their perfection in that profession, that they might not with the *Laodiceans* be neither hot nor cold, *Rev.* 3. 16. nor with the *Israelites*, halt between God and *Baal*, 1 *Kings* 18. 21. e Some think that by Bonds, St. *Paul* means only his Guard wherewith he was surrounded; but it is certain that St. *Paul* was bound, in the most literal sense, with Chains, as *Chap* 24. 27. and he wishes his Auditors all the good that was in him, and to be freed from all the evils that were upon him.

30 And when he had thus spoken f, the king rose up, and g the governour, and h Bernice, and they that i sate with them.

f *Agrippa*, g *Festus*, and h the Queen, i together with the Governor's Council, altho they had heard this excellent discourse from the most learned Apostle, like the Blackmore or Leopard they cannot change their spots, *Jer.* 13. 23. or skin, having sinned against former manifestations of God's Will; this, for ought we read, became ineffectual unto them.

31 And when they were k gone aside, they talked between themselves, saying *, This man doeth nothing l worthy of death, or of bonds.

* Chap. 23. 9, 25. 25.

k Either to their Houses, or to some apartment nigh to the Tribunal. l They acquit *Paul*; for as yet *Nero* had not made those bloody Laws, whereby the profession of Christianity was made capital.

32 Then said Agrippa unto Festus, This man m might have been set at liberty, if he had not appealed unto Cesar.

m These Judges and great men do, by their opinion concerning *Paul*, condemn the *Jews*, whom they declare to have had no cause for the prosecuting of him; and so those Cavils returned to *Jerusalem*, not only with their labour for their pains, but being branded by the Sentence of so many eminent personages, not to say tormented with the guilt of so foul a fact in their own Conscience. *Such honour have all persecutors.* But, with all, these great men seem to be self-condemned, in that they own *Paul's* innocence, and yet dare not set him free for fear of the *Jews*: For as for this excuse from his Appealing to *Cesar*, it bound up them indeed from condemning *Paul* till *Cesar* had heard him; but they could not be bound by it from acquitting or freeing of him: for *Paul* might have withdrawn his Appeal, and enjoyed his liberty, if they had pleased, at any time; but what popularity, or self-ends put them upon, they are willing to varnish over with pretence of lawfulness and necessity.

CHAP. XXVII.

1 And when * it was a determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named b Julius, a centurion of c Augustus band.

* Chap. 25. 12.

a Upon the solemn hearing of *Paul's* Case, it was resolved by *Festus* and *Agrippa*, with the rest that were taken by *Festus* to advise concerning it. b Thought to have been a free man of the Family of *Julius*, whose since took his name. c As *Cornelius* was a Centurion of the *Italian* Band, see *Chap.* 10. 1. This Band or Regiment was called *Augustus* (or the Emperor's) because (as some will) it was part of his Guard.

2 And entring into a ship of d Adramyttium, we launched, meaning e to sail by the coasts of Asia, one f Aristarchus a Macedonian, of g Thessalonica, being with us.

d A City in *Mysia*, a Province in the lesser *Asia*, almost over-against *Mitylene*, of a pestilent Air. e The Ship did belong to *Adramyttium*, and designed a Trading Voyage along the Coasts of *Asia*. f This *Aristarchus* seems to have been a man of some note, who accompanied St. *Paul* (together with *Luke* the holy Penman of this Book, and of the Gospel so called) thorowout his Journey, and none else that we read of. This *Aristarchus* was one of them that was laid hold on in the uproar at *Ephesus*, *Ch.* 19. 29. and having partook of *Paul's* afflictions in all his travels, was at last his fellow-prisoner at *Rome*, *Col.* 4 10. g Of this City mention is made, *Chap.* 17. 1.

3 And the next *day* we touched at h Sidon. And Julius i * courteously entreated Paul, and gave *him* liberty to go unto his friends k to refresh himself.

* Chap. 28. 15.

h A City in *Phœnicia* bordering upon *Palestine*, mentioned *Matth.* 11. 21. and *Chap.* 12. 20. i As *Felix* had commanded that Centurion to whom he committed him, *Chap.* 24. 23. k The *Paul* went with a Soldier to guard him (as their manner was) yet it was a great favour that he might converse with his Friends, and receive from them such refreshments towards his Journey as he stood in need of. Now *Paul* indeed experienced the truth of God's Word, *Chap.* 18. 10. *That he was with him*; and 'tis wonderful to consider the presence of God with *Paul* all along; which things are our examples, that we may put also our trust in God, who hath said he will not leave us nor forsake us, *Heb.* 13. 5, 6.

4 And when we had launched l from thence, we sailed under m Cyprus, because the winds were contrary.

l Or put to Sea. m A noted Island in the *Mediterranean-Sea*, of which we read, *Chap.* 11. 19. and 13. 4. Their nearest way from *Sidon* to *Myra*, had been to have left *Cyprus* on the right hand; but by reason of the Winds, they were forced to go almost round about the Island, leaving it on the left hand.

5 And when we had sailed over n the sea of o Cilicia p, and Pamphylia, we came to Myra a city of q Lycia.

n That part of the *Mediterranean* that borders on those Provinces. o Of which, see *Chap.* 6. 9. and 15. 23. 41. p Mention is made of this Province, *Chap.* 2. 10. and 13. 13. q Another Province in the lesser *Asia* bordering on *Pamphylia*.

6 And there the centurion found a ship of r Alexandria sailing into Italy, and he put us therein.

r A famous Port-Town in *Egypt* formerly called *No*, of which we read, *Jer.* 46. 25. unto this place the Ship did belong, which was now in the Road or Haven of *Myra*, intending for *Italy*, whither they carried Corn, and *Persian* and *Indian* Commodities from thence.

7 And when we had sailed slowly many days, s and scarce were come over-against t Cnicus, the wind not suffering us, we sailed under u Crete, over-against v Salmone.

Or, Candy.

s The Wind being contrary, or at least very bare, and it may be their Ship much laden. t A City or Promontory over-against u Crete; which is now called *Candia*, known Island in the *Mediterranean*. w A Sea-Town in *Candy*, or the easterly Promontory there, so called.

Or, *Candia*.

8 And hardly passing it, came unto a place which is called The x fair havens, nigh whereunto was the city y Lasea.

x On the fair or good shore, that being accounted the best, which is safest for Ships to ride in, or enter into. A place of this name remains to this day (as some tell us) in the Island of *Candy*, y called *Lasos*, and more in the Land; yet some think that this Town is not certainly known, not having been mentioned by any Ancient Geographer.

9 Now when much time was spent, and when sailing was now dangerous, because z the fast was now already past, Paul admonished *them*,

z This Fast was not any necessitated Abstinence, but a Religious Fast; as the word here used does most commonly signifie; and the Article being put to it, it may well denote some eminent and known Fast. We read, that amongst the *Jews* several Fasts were observed; as the Fast of the Fourth Month, of the Fifth Month, of the Seventh, and of the Tenth Month, *Zech.* 8. 19. But that of the Seventh Month did far exceed them all, it being the day in which the Priest was to make an Attonement for the people; and they were strictly commanded to *afflict their Souls* in it, *Levit.* 16. 29. and 23. 27. Thus when we look up to him whom by our sins we have pierced, we must mourn, *Zech.* 12. 10.) Now this Fast was to be observed

on the Tenth day of *Tisri*, or their Seventh Month (which is made up of part of *September*, and part of *October*); and then this day, which might well be called *The Fast*, fell about the beginning of *October*; after which time, until *March*, they did not usually venture on the Seas, especially their ships not being so able to bear a storm as ours are; and the Art of Navigation being not yet in any reasonable degree found out amongst them.

10 And said unto them, Sirs, I *a* perceive that this voyage will be with ‖ hurt and much damage, not only of the lading and ship, but also of our lives.

‖ Or, *injury*.

a *Paul* did not say this so much by reason of the time of the year, and the Tempests which do usually attend it, as by a prophetical spirit: God intending to provide for *Paul* in this tedious and difficult Journey, endues him with the Gift of Prophecy; which (when especially they saw it verified) could not but beget a great Respect toward him, and might be a means of salvation to many that were with him. *b* So it had been, their Lives had been lost as well as the Ship and Goods, had not God given the Lives of all in the Ship unto *Paul*, and saved them for his sake; as *ver.* 24.

11 Nevertheless, the centurion *c* believed the master and the owner of the ship more then those things which were spoken by Paul.

c The Centurion believed those whom he thought best skilled of those things (as every one in his own Art): And if he had not heard of *Paul's* Condition and extraordinary Qualification, he was doubtless the more to be excused.

12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to *d* Phenice, *and there* winter; which is an haven of Crete, and lieth *e* toward the south-west, and north-west.

d This *Phenice* was a Port-Town in *Candia*, and not the Country in *Syria*. *e* Being on the *South* part of that Island, having a Bay or Road like unto an Half Moon or Crescent; one Horn or part of it (admitting entrance into it) toward the *South-West*, and the other toward the *North-West*.

13 And when the south-wind blew softly, supposing that they had obtained *their* purpose, loosing *thence* they sailed *f* close by Crete.

f The *South*-wind being ordinarily most mild, and at that time not high, they sailed along the shore of *Candia*, not being afraid to be driven upon it.

14 But not long after there ‖ arose against it a tempestuous wind *g*, called *h* Euroclydon.

Or, *beat*.

g *Crete* or *Candia*: so that they were in the greater danger, having a Sea-shore. *h* This some will have to have been a Whirlwind; but the word signifies onely, *The tempestuous East*, or the *North-East*, which is a contrary Wind unto any that would go from *Crete* to *Italy*.

15 And when the ship was *i* caught, and could not *k* bear up into the wind, we let *her* drive.

i Being forced from *Crete*, and the ship no longer at the command of the Mariners, but in the sole power of the Winds. *k* The ship could not keep her course, the Winds being contrary; so that her Prow or Head (part whereof was called, The Eye of the ship, and on which its Name was formerly, as now at the Stern, inscribed) could not bear up according as their course did require; whence that Expression, ἀντοφθαλμεῖν τῷ ἀνέμῳ, which is here used.

Sic quò non volitis, sed quò rapit impetus unda.

16 And running under a certain island which is called *l* Clauda, we had much work to come *m* by the boat.

l Called also *Claudos*, and by some *Gaudos*, and now *Gozo*, an Island near unto *Crete*. *m* In this stress of weather they would take up the boat, lest it should have been staved or beat in pieces against the ship.

17 Which when they had taken up, they ‖ used helps *o*, undergirding the ship; and fearing lest they should fall into the *p* quicksands *q*, strake sail, and so were driven.

‖ Or, *used helps*.

n Not only using all Instruments fit for their purpose, but all hands were employed too. *o* With Cables to keep the sides of the ship the closer and faster together. *p* There were Two Quicksands especially famous in *Africa*, the one the greater, the other the lesser, called *Syrtes*, because these Mountains of Sands under water, did seem, as it were to draw and suck up ships, they were so soon swallowed up by them. *q* By the word here used, Sails and their Tackle, or the Top-Mast, may be understood Decks.

18 And we being exceedingly tossed with a tempest, the next *day* they lightened the ship;

r Casting out the Merchandize or Lading which was in it, that the ship being so much lighter, might not so readily strike upon a Rock, or be swallowed up of the Quicksands, it drawing so much the less water.

19 And the third *day* we cast out with our own hands *s* the tackling of the ship.

s All the ships Furniture which it had either for Ornament or Defence, and not their Ballast or Lumber only: So willingly do men part with all things for their Lives; which yet are but short, and, at best, mixed with care and sorrow, *Job* 14. 1. 2.

20 And when neither *t* sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved *u*, was then taken away.

t Which shews the greatness of their misery, which had not the Ordinary Refreshments from the sight of the Sun to relieve it. For that the Sun does cheer, is one Reason why our Saviour is called the *Sun of righteousness*, Malachi 4. 2. *u* There remained no hope in the Eye of Reason, or reckoning upon Second Causes, or Natural Events.

21 But *w* after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have *x* hearkened unto me, and not have loosed from Crete, and to have *y* gained this harm and loss.

w These did not abstain from their Meals for any want: for they had sufficient provision; as appears, *ver.* 38. nor because the Storm or Tempest tossing the ship, and them in it, took away their stomach: for the Sea-men, at least, were not so long troubled with that Sea-sickness: But, 1. Their continually being employed, working for their Lives. Or, 2*dly*, Their fear of perishing, and sense of a future state, might take up their thoughts so effectually, that they minded nothing else. Hence it hath been said, That whosoever cannot pray should go to Sea, and there he would learn it: For *in their affliction they will seek me early*, saith the Lord, *Hosea* 5. 15. *x* Being *Paul* had foretold this that now befell them; as *ver.* 10. they were bound to have believed him; which they not doing, are now deservedly punished. *y* Harm and loss, misery and calamity is all that disobedience unto God gets at last, whatsoever it may promise us, to tempt us with.

22 And now I exhort you to be of good cheer: for there shall be *z* no loss of *any man's* life among you, but of the ship.

z Provided they would do as he required of them: See *ver.* 31. In God's Promises there is a tacit condition, which from the Nature of the thing is to be understood; as in that which was made to *Eli*, mentioned 1 *Sam.* 2. 30. *Paul* did foretel this so particularly, that when it was come to pass, he might gain the more reputation to the truth of the Gospel which he preached, and more glory to that God whom he worshipped.

23 For there stood by me this night the angel of God *a*, whose I am, and whom *b* I serve.

a A good Introduction to recommend the true God, and the Gospel of his Son. *b* *Paul*, who knew the certainty of what he had predicted, owns himself to be now in the service of God, that not unto him, but unto God may be given the glory.

24 Saying *c*, Fear not Paul, thou *d* must be brought before Cesar, and lo, God hath *e* given thee all them that sail with thee.

c The Message which God's Angels bring from God unto his people is, *Fear not*. Thus unto *Daniel*, *Dan.* 10. 12, 19. And thus unto the holy women that attended at our Lords Sepulchre, *Matth.* 28. 5. They are all Ministring Spirits. *Heb.* 1. *ult.* *d* 'Tis a forensick word, shewing that *Paul* must be heard and tried by *Cesar*. *e* Graciously bestowed all thy Fellow-Travellers upon thee at thy Request: For it is implied, that *Paul* had prayed for them, and begged their Lives of God; *as Esther* had the Lives of her people at the hands of King *Ahasuerus*, *Esther* 7. 3. There is a remarkable difference between *Paul* and *Jonah* in a storm, tho *Jonah* professes as much as *Paul* does in the preceding Verse. But *Jonah* 1. 9. it was little more than a Profession in *Jonah*, but *Paul* was actually in the Fear and Service of God, and doubtless there was as great a difference in their breasts during the Storm. The true Fear and Service

Service of God brings with it great Peace and inward Satisfaction, which, when any leave, they must at least so long be Stranger unto, for there is no peace to the wicked, *Isa.* 48. 22.

25 Wherefore sirs, be of good cheer: for *f* I believe God, that it shall be even as it was told me.

f *Paul* having had Experience of the Power and Faithfulness of God, and had known his name, professeth to trust in him; and recommends Gods Veracity unto them, as worthy to be relied upon. What a great deal of good does one holy Man do in a place? These hundreds of Men fare the better both in Soul and Body for Holy *Paul*.

26 Howbeit *g* we * must be cast upon a certain island.

* Chap. 28. 1.

g This was given by *Paul* as a sign unto them of the truth of what he had said, which when it came to pass might induce them to believe the rest; which probably it did, and saved *Paul* from being killed by the Soldiers, *v.* 42. Thus God preserves his people, and delivers *Paul*, and brings all his safely off at the last, but it is by Tempests and Storms. It may be they must suffer shipwrack of all they have in this World first. *Augusta per angusta.* Through many Tribulations we must enter into the Kingdom of God, as St. *Paul* had taught others, *Acts.* 14. 22. He experienced to be true himself. There was no truth more experimented than this.

27 But when the fourteenth night was come, as we were driven up and down in *h* Adria about midnight, the ship-men deemed that they drew near to some countrey:

—Incredi. Italian Abbi. Hor.

h Not in the *Adriatick* Bay or Gulf of *Venice*, which divides *Italy* and *Dalmatia*, though that be also so called, but this Name is sometimes extended to those parts of the *Mediterranean* Sea which borders on *Sicily* and *Ionia* in *Greece*, and must be passed over by such as go from *Crete*, or *Candia*, to *Melita*, or *Malta*.

28 And sounded, and found it *i* twenty fathoms: and when they had gone a little further, they sounded again, and found it *k* fifteen fathoms.

i A Fathom is the distance betwixt the end of the middle finger in the one hand, from the end of the middle finger on the other hand, when the Arms are stretched out; which is ordinarily accounted about six feet in measure. *k* Coming into more shallow places they might reasonably conclude that they were near unto the Land.

29 Then fearing lest they should have fallen *l* upon rocks, they cast *m* four anchors out of the stern, and *n* wished for the day.

l Of which there are very many in these Seas; especially about the Ilands. *m* Which shew how great the Tempest was, that they needed so many Anchors. *n* That they might the better discover whereabouts they were

30 And as the ship-men were about to flee out of the ship, when they had let down *o* the boat into the sea, under colour as though they *p* would have cast anchors out of the foreship,

o That they might betake themselves into it, after they had left the ship: For, *ver.* 17. they had taken up the boat, and secured that against this or the like occasion. *p* Dissembling the true Reason of their going into the boat to make their escape.

31 Paul said to the centurion, and to the souldiers *q*, Except *r* these abide in the ship, ye cannot be saved.

q Notwithstanding the promise mentioned, *ver.* 24. that they should all be saved, they must use means, so far as means can be used, altho the efficaciousness and truth of the promise do no ways depend upon the Vertue of the means; but the means are made effectual by Vertue of the promise. Yet whosoever neglects means upon any pretext of a promise, he does tempt God, but doth not rightly believe in him. *r* As it were pointing unto the Mariners, and such as were useful in such a case.

32 Then the *s* souldiers cut off the ropes of the boat, and let her fall off.

s The Centurion and Soldiers agreeing to what *Paul* had said, did this to take away all thoughts of escaping, from the Mariners, and leaving all upon what *Paul* had promised to them in the Name of his God.

33 And while *t* the day was coming on, Paul besought them all to take meat, saying, This day is the *u* fourteenth day that ye have tarried, and continued fasting, having taken nothing.

t All the Night after the Mariners were disappointed in their project to escape. So hard a matter it was to abate their fear of being presently destroyed; and so great influence hath the apprehension of present Death, and Judgment which follows it, upon the minds of men. *u* Not as if they had wholly eaten nothing all that while (for 'tis commonly held, that none can fast above half so long without danger of Death), but because in all that space they had held no set meal, as they were wont to do; and what they did eat was very little, and onely in extream necessity, without any desire or taste; so great was their anguish.

34 Wherefore I pray you to take *some* meat; for this is *w* for your health *x*: for there shall not an hair fall from the head of any of you.

w That they might be stronger to endure that pain, and perform that labour which was necessary towards their escape: For God would have them to use all means for their deliverance. *x* A proverbial speech used by the *Jews*; as 1 *Kings* 1. 52. signifying, that they should not suffer the least detriment in their bodies, much less the loss of their lives. Thus God numbreth our hairs, and his providence extendeth over every one of them; as *Matth.* 10. 30. *Luke* 21. 18.

35 And when he had thus spoken, he took bread, and *y* * gave thanks to God in presence of them all, and when he had broken *it*, he began to eat.

* 1 Tim. 4. 3.

y *Paul* thanks God for their preservation thitherto. And there is no such encouragement to hope for future deliverances, as when God doth give us hearts to thank him for deliverances already enjoyed. But he thanked God also for giving them in their necessity such food to nourish and strengthen them, *Matth.* 14. 19. and 15. 36. *Mark* 8. 6, 19. and one season more to enjoy it. The acknowledging of God in all things we enjoy, doth sanctifie them to us: otherwise they do defile us: for we usurp them; we holding them by no other tenor but in *Franc-Almoine*, from God. Neither can they be serviceable unto us, if God withholds his blessing. Hence the *Jews* would not eat until *Samuel* had thus blessed their food, 1 *Sam.* 9. 13. And our Saviour himself, to give us an Example, gives thanks before he would have the miraculous loaves and fishes distributed, *John* 6. 11.

36 *z* Then were they all of good cheer, and they also took *some* meat.

z Believing *Paul's* words, promising in the Name of that God whom he served, that they should all be preserved; *believing they did rejoice*. Now *Paul*, a Prisoner, a neglected and contemned person, comes to be valued and credited. Whilst they sailed with a prosperous Gale, neither God or his poor Prisoner and chained Apostle are thought upon; but in a Storm or Tempest they are glad to believe and follow his direction. Gods stars shine in the night, and are seen in Affliction.

37 And we were all in the ship, two hundred threescore and sixteen *a* souls.

a That is, so many persons; as *Chap.* 2. 41. and 7. 14. *Rom.* 13. 1. the Soul being the noblest part, and the body following its condition, whatsoever it be: If the soul be holy, the body shall be glorious. But 'tis not so on the other side: The soul is not hereafter as the body is here: For *Dives's* body fared well, was fed and arrayed sumptuously, and yet his soul miserably tormented, *Luke* 16. 19, 24.

38 And when they had eaten enough, they lightened the ship, and *b* cast out the wheat into the sea.

b The provision they had for their sustenance. This is the third time that they lightened the ship, being willing that all their Goods should perish *for them*, rather *than with them*. Or these *Heathens* were so far persuaded by St. *Paul*, that they ventured their lives upon the credit of what he had foretold them; and parted with their food, and all they had to live upon, only upon his word, that they should want them in the ship no more.

39 And when it was day *c*, they knew not the land: but they discovered a certain *d* creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

c In so long and violent a Tempest, thinking every moment to be swallowed up, they could keep no reckoning of the ships running or way; neither were Charts or Maps so usual (if they had any at all) in those times. *d* A Bay, or bosom of the Sea, having Land on each side; where they judged it most likely for them to get on shore; using still all means for their safety.

|| Or, *cut the anchors, they left them in the Sea*, &c.

40 And when they had || taken up the anchors, they committed *themselves* unto the sea, and loosed *a* the rudder-bands, and hoised *f* up the main sail to the wind, and made towards shore.

e Rudders is in the Plural Number put for the Singular: Or rather, in those times they having Two Rudders (as by several passages amongst the Ancients do appear), they were both loosed, that now they might use them to direct the ship to the best advantage in making the shore, they having been tied whilst they were a-drift, or at Anchor. *f* Which they had let down, or struck, *ver.* 17. and now that they might make some use of the winds, to get nigher to the shore, they hoised up. As God doth instruct the Plowman, *Isa.* 28 26. so he teacheth the Mariner, and every one in their Calling.

41 And falling into *g* a place where two seas met *, they ran the ship a-ground; and the forepart stuck fast, and remained unmovable *h*, but the hinder part was broken with the violence of the waves.

* 2 Cor 11.25.

g A Shoal, Sand, or Isthmus, where the Sea was on both sides of it. *h* They were now in the greatest extremity; and God suffers them to fall into it before that he sends them deliverance, that he might have the more Glory by it.

42 And the souldiers counsel was *i* to kill the prisoners, least any of them should swim out and escape.

i This speaks their great ingratitude, that they would take away *Paul's* Life, who had preserved theirs. But Christ's Apostles and Ministers must not look for their Reward in this Life: Tho men cannot, or do not recompence them, they shall be recompenced at the Resurrection of the Just, *Luke* 14. 14.

43 But the *k* centurion willing to save Paul, kept them from *their* purpose, and commanded that they which could swim, should cast *themselves* *l* first into the sea, and get to land:

k Because *Paul* was a *Roman* Citizen, whose Death he durst not be accessary unto. It may be also, that this Centurion (if there were no more), as the *Samaritan* that was cleansed, did this in thankfulness unto *Paul*. *l* That they might be helpful to others in getting on shore.

44 And the rest, some *m* on boards, and some on *broken pieces* of the ship: And so it came to pass that they escaped *n* all safe to land.

m Still using means, tho it was of God only that they had them, and that they were effectual to them. In this History is lively verified that of the Psalmist, *Psal.* 107. 18, 19, 20. *Their soul abhorred all manner of meat, and they drew near unto the gates of death. Then they cried unto the Lord in their trouble, he saved them out of their distresses. He sent his word and healed them, he delivered them from their destructions.* And what follows, but, *ver.* 21. *O that men would praise the Lord for his goodness, for his wonderful works to the children of men.* God hath a Tribute of Praise which is due unto him from the Readers of this Story, that they would acknowledge that there is none else who can deliver after this manner, *Dan.* 3. 29. and then to be sure they will desire that this God might be their God for ever and ever, *Psal.* 48. 14.

CHAP. XXVIII.

AND when they were escaped, then they knew that the *a* island was called *b* Melita.

a This was foretold by *Paul*, *Chap.* 27. 26. And therefore though the Mariners knew not the Land, *ver.* 39. and were not able to direct the ship, as *ver.* the 15*th.* yet God so ordered it, that not a word spoken by *Paul* did fall to the ground, but the Wind and Sea obey him. *b* Now called *Malta*, a little Island between *Sicili* and *Africa*. There is another obscure Island in *Illyricum*, that was called by this name, which some have mistook for this place of *Paul's* shipwrack, by reason that this Tempest was in the *Adriatick* Sea: but not only the Gulf of *Venice*, but the Sea about *Sicily*, and this Coast, was so called; as *Strabo* witnesseth: See *Chap.* 27. 27.

2 And the *c* barbarous people shewed us no little kindness *d*: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

c So the *Grecians* and *Romans* called all other Nations that did not receive their Customs, nor speak their Language, 1 *Cor.* 14. 11. And to this day the *African* Coast over-against this Island, is called *Barbary*. *d* How far is this Humanity of Heathens beyond that Inhumanity which some that are called Christians use towards those that are shipwrack'd, and their Goods that come on shore?

3 And when Paul had gathered a bundle of sticks, and laid them on the fire, there came *e* a viper out of the heat, and *f* fastened on his hand.

e A Creature so venomous, that not only its biting, but (some say) its breath is deadly: This upon the warmth of the fire, being be-numbed with the cold, and now refreshed, began to stir its self. *f* As it used to do when it biteth, God by this Miracle prepares this People not only to be civil and courteous unto *Paul*, but to believe the Gospel which he preached, wherefoever he went. And this wonderful work of God was (as Gods seal to his Ministry) to shew his Authority to be from him.

4 And when the barbarians saw the venemous *g* beast hang on his hand, they said among themselves, No doubt this man is a *h* murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

g So the Viper is called by that Appellative word; from whence also comes *Theriaca*, or Treacle, which is made out of flesh, or Trochusses of Vipers. And if men can make an Antidote out of Poyson, much more can God bring good out of evil. *h* It is a strange sense that men by the light of Nature had of Divine Vengeance; especially of Gods revenging of Murder. Hence they called one of their Furies, *Tisiphone*; as one that punished and revenged Murder. Yet they were to blame in this case, 1. Because they confine the punishment of wicked men wholly unto this Life. 2. In that they did not expect the event: They judged before they knew what would be the end of *Paul* afterwards. 3. They erred, in that they measured the goodness or badness of a man's state or cause by his prosperity or adversity.

5 And he shook off the beast into the fire, and felt *i* no harm.

i A *Daniel* in the Lion's Den. God is the God of Nature, and the most natural properties are restrained when he please, and cannot be exerted without his concurrence. Thus the promises our blessed Saviour made, *Mark* 16. 18. *Luke* 10. 19. were fulfilled according to the Letter.

6 Howbeit they looked when he should have *k* swollen, or fallen down dead suddenly: But after they had looked *l* a great while, and saw no harm come to him, they changed their minds, and said that * he was *m* a God. * Chap 14.10

k The word signifies primarily to be burnt: and then by burning or scalding to swell, which is accounted the ordinary symptom of the biting of a Viper; to swell or blister, as if the part was burnt with fire. *l* In those places where there is much more heat, there is more Venom in these Vipers. And tho some are said to live several days after they are bit by them, yet others die very suddenly upon their biting; as the known story of *Cleopatra* testifies. And condemned persons were sometimes put to death by Vipers set unto their breasts. *m* A strange Extreme; so incertain and inequal are mens minds.

7 In the same quarters were possessions of the *n* chief man of the island, whose name was Publius, who received us and lodged us three days courteously.

n This *Publius* is thought to have been Governor for the *Romans* in this Island. Howsoever, he was a man of great Account and Estate, that could provide for so many as were in the ship, and receive them into his own house.

8 And it came to pass that the father of Publius lay sick of a fever, and of a *o* bloody flix: to whom Paul entred in *p*, and * prayed, and *q* laid his hands on him, and healed him. * Jam. 5. 14.

o A painful and dangerous Disease; the torment in the bowels frequently causing a *Fever*. *p* *Paul* could do nothing of himself; and therefore begs of God the Recovery of *Publius* his Father. It is God only *that kills and makes alive*, 1 Sam. 2. 6. *q* This Imposition of Hands was commonly used in miraculous Cures; as *Matth.* 9. 18. *Mark* 6. 5. and is joyned with Prayer, *Matth.* 19. 13. which it might be a *Symbole* of. Thus *Publius* was well payed for what he did for *Paul* and his Company. Believing of the poor and distressed is frequently rewarded in this World, and not only in the World to come. And God now recommends the Gospel and the Ministry of *Paul* by this Miracle also:

also: For none could do such things as these, unless God were with him.

9 So when this was done *r*, others also which had diseases in the island, came, and were healed:

r The fame of this Cure, wrought so suddenly, perfectly, and only with the laying on of *Paul's* hands, could not but spread far and near; especially being done upon the Governor: And men are usually very careful about their bodily health and welfare. So that their Diseases were blessed Occasions to bring them to the knowledge of God in Christ, whom *Paul* preached. And they might have perished eternally, if they had not perished (or been thus near unto perishing) temporally.

10 Who also *o* honoured us with many honours; and when we departed, they laded *us* with such things as were necessary.

s They who were cured, rewarded or presented the Apostle and his Company very liberally. And this was the effect of that inward Respect and real Esteem they had for them; and was a fruit of their Faith.

11 And *t* after three moneths we departed in a ship of Alexandria, which had *u* wintered in the isle, whose sign was *w* Castor and Pollux.

t These Three Months that St. *Paul* staid at *Malta*, he spent like a true Labourer in the Lord's Vineyard, planting a Church that was famous for its stedfastness in the Truth. *u* It was their wont to lay up their ships all the Winter season; as we may see, *Chap.* 27. 12. And to this day the Gallies seldom go out on those Seas in Winter. *w* Feigned to be the Sons of *Jupiter*, and to have the ordering of Tempests, and the care of Mariners, and were chosen for the Patrons of that ship, by the *Pagan* Owners of it.

12 And landing at *x* Syracuse, we tarried *there* *y* three days.

x The chief City of *Sicily*, famous for *Archimedes*. *y* To sell probably some of their wares, the ship making a trading Voyage.

13 And from thence we set a compass, and came to *z* Rhegium: and after one day the south-wind blew, and we came the next day to *a* Puteoli:

z A City in the Kingdom of *Naples*, over-against *Messina*, in *Sicily*; so called because that *Sicily* was believed to be thereabouts rent and plucked from the main Land, unto which they held it to have been formerly joyned, until by a Tempest it became an Island. *a* *Puteoli* is a Sea-Town not far from *Naples*.

14 Where we found *b* brethren, and were desired to tarry with them seven days: And so we went toward *c* Rome.

b Christians, as some think; for so they mutually called one another. But it is not so probable that any should profess Christianity so near unto *Rome*, and that it should be no more known, or believed in *Rome*. Others therefore think that the Apostle means *Jews*, whom he calls brethren (being, as himself, descended from *Abraham*): for so he calls the *Jews* he found at *Rome* (Brethren, *ver.* 7.) who yet called the Christians a Sect; adding, that it was every where spoken against, *ver.* 22. *c* *Rome* is known to be the chief City in *Italy*, and to have been the Empress of the World, and famous for the Church to whom St. *Paul* wrote his Epistle, known by its Inscription unto them.

15 And from thence, when the brethren heard of us, they came to meet us as far as *d* Appii-forum, and the *e* three taverns: Whom when Paul saw, he thanked God *f*, and took courage.

d A place about One and Fifty Miles, or Seventeen Leagues from *Rome*; so called from *Appius Claudius*, who made a Way from *Rome* thither, called from his Name, *The Appian-way*; and had his Statue there set up; which is the Reason why it is called thus: For the *Romans* did call those places *Fora*, where such Statues were placed (The concourse to see those Statues might bring them to become Markets). *e* As that was a place of resort for the buying and selling of other Commodities, so this for the affording of necessary Provision. A little Town, hence so called, about Three and Thirty Miles, or Eleven Leagues from *Rome*. So that some came a greater, some a lesser way to meet with *Paul*, and shew their Respect unto him. These brethren are thought to have been converted by such as at the Day of *Pentecost* were present, when those Miracles were wrought, *Chap.* 2. 10. it being expressly said, that there were *strangers from Rome*. *f* God moving so many not to be ashamed of his bonds.

16 And when we came to Rome, the centurion delivered the prisoners to the *g* captain of the guard: but * Paul was suffered to dwell by *h* himself, with a souldier that kept him. * Chap. 24. 27. and 27. 3.

g The *Præfectus Prætorio* being Commander in chief over the Soldiers, and unto whom the Prisoners of State were usually committed. *h* God by this means giving *Paul* an opportunity, to go abroad at his pleasure, tho chained; as *verse* 20. Yet he might preach the Gospel; and that was not bound, 2 *Tim.* 2. 9. And now God is with *Paul*, as he was with *Joseph*, in Prison, *Gen.* 39. 21. and procures him favour.

17 And it came to pass, that after three days, Paul called the *i* chief of the Jews together. And when they were come together, he said unto them, Men *and* brethren, though I have committed nothing against the people or customs of our fathers, yet * was I delivered prisoner from Jerusalem into the hands of the Romans. * Chap. 21. 33.

i *Paul* does this not only out of an extraordinary Love which he had for that People, but also because the Apostles were commanded to *go rather unto the lost sheep of the house of Israel*, *Matth.* 10. 5, 6. The whole Oeconomy of the Gospel is a doing good for evil. So did our Saviour, who is the Author and Subject of it; and so must his Messengers or Ministers do; or they are not like to do any good at all: for the World will hate them, 1 *John* 3. 13.

18 Who * when they had *k* examined me, would have let me go, because there was no cause of death in me. * Chap. 22. 24. and 24. 10. and 25. 8. and 26. 31.

k As *Festus* did in the presence of King *Agrippa*, *Chap.* 25 26. who, though they were both Unbelievers, yet justified *Paul*; acknowledging that he had not committed any thing worthy of Bonds, much less of Death. Thus our Saviour was declared innocent by *Pilate*, *Luke* 23. 4, 14

19 But when the Jews *l* spake against *it* *, I was constrained to appeal unto Cesar; not that I had ought *m* to accuse my nation of. * Chap. 25. 11.

l The *Jews* used all their Oratory and Interest against *Paul*, both before *Felix* and *Festus*. And had it been in *Felix's* power (which after *Paul's* Appeal it was not), he would have sacrificed *Paul* to the malice of the *Jews*; and by that means got their favour, whom he had so incensed against him. *m* Paul did not so much want matter, as mind to accuse the *Jews*. And he declares, that whatsoever he had suffered, his intentions were not to calumniate them, but to vindicate himself.

20 For this cause therefore have I called for you, to *see* you, and to speak with *you*: because that for the *n* hope of Israel I am bound with * this *o* chain. * Chap. 26. 29. 2 Tim. 1. 16.

n See *Chap.* 23. 6. and 24. 21. This Hope is either, 1. of the Resurrection, as in the forementioned places; and *Ch.* 26. 6, 7. or 2 the Messiah, Christ is the Hope of *Israel*, so they pretended for many ages, and him now *Paul* Preached. *o* For tho he had his liberty to go abroad, yet he was chained with his Right hand to the Soldiers Left hand who went with him; and could not possibly be loosned unwittingly from him.

21 And they said unto him, We neither received *p* letters out of Judea, concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

p The High Priest and the rest of them that had persecuted *Paul*, did either dispond of their Cause, when it should come to be impartially heard; or were supine and negligent in a matter which they pretended so highly to concern their Religion: But self-ends, their present ease and reputation, were the main matters they contended for.

22 But we desire to hear of thee what thou thinkest: for as concerning this *q* sect, we know that *r* every where it is spoken against.

q Or Heresie, for so they called the Christian Religion, *Chap.* 24. 5, 14. *r* Of all conditions of men, Governors and people, and in all places, as *Luke* 2. 34. Christ is said to be a sign that shall *be spoken against*.

23 And when they had appointed him a day, there came many to him into his *s* lodging; To whom he *t* expounded and testified *u* the kingdom of God, *w* perswading them concerning Jesus, * both out of the law of Moses, and *out of* the Prophets, *x* from morning till evening. * See on, Chap. 26, 6.

s The House which he had hired, as *verse* 16, and 30.
t *Paul* expounded the Scriptures, and by them proved our Saviour

Saviour to be the Messiah; *u* and that the Kingdom of the Messiah, which God had promised, and *Moses* and the Prophets had foretold, was now come: *w* using such proofs and arguments as were cogent enough to prove what he asserted; and which also did throughly persuade, or prevail with several of them. *x* Thus *Paul laboured more abundantly*, 1 Cor. 15. 10.

24 And *y* some * believed the things which were spoken, and some believed not.

* Chap. 17. 4.

y Thus there are different Soils into which the Word is cast, as appears in the Parable of the Sower, *Matth.* 13. 19, 20, &c. Thus *Paul* found by experience what he says, 2 *Thes.* 3. 2. That *all men have not faith*; and *the word preached doth not profit, unless it be mixed with faith in them that hear it*, Heb. 4. 2.

25 And when they agreed not *z* among themselves, they departed, after that Paul had spoken *a* one word, Well spake the holy Ghost by Esaias the prophet, unto our fathers,

z Thus Christ came to set fire on the earth, *Luke* 12. 49. not that the Gospel does this in its self; for it is the Gospel of Peace, *Ephes.* 6. 15. not only betwixt God and man; but betwixt man and man; and if its precepts were observed, Love, Meekness and Goodness, would banish all Hatred, Pride and Contention out of the hearts and lives of men; but this arises out of the corruption that is in man, and from the *evil one* that sows his Tares amongst us. *a* Paul spake this eminent and remarkable word or sentence, that they might (if possible) be pricked in their hearts at the hearing of God's Judgments denounced against them.

26 Saying, * Go unto this people, and say, *b* Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive.

* Isa. 6. 9. Matth. 13. 14. Mark 4. 12. Luke 8. 10. Rom. 11. 8.

b As their Fathers did hear the many Prophesies concerning the miseries and calamities which for their sins were to come upon them, as also concerning the Messiah which was to come, but did not believe them or entertain them as they ought; so these their Children (through the Righteous Judgment of God) inherited their Fathers sins, and should be heirs also of their punishments. Thus we see, that *Scriptura Prophetica sæpius impletur*; and what was spoken and fulfilled in that Generation so long before, was also in this so many hundred years after.

27 For the *c* heart of this people is waxed gross, and their ears are dull of hearing, and their eyes *d* have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and ∴ I should heal them.

c Tho God did forsake this people (being first forsaken of them) and withdraw his gratuitous assistance from them, yet it is all justly charged upon them, they having by their sins said unto God, *depart from us*, for we desire not the knowledge of thy ways, *Job* 21. 14. *d* They winked, as those that were loath to see, tho they could not but see the Truths *Paul* had preached concerning the Messiah; Prejudicate Opinions and Self-conceit hindering them from coming unto the acknowledgment of them. ∴ Or pardon them; for by guilt the Soul is wounded.

28 Be it known therefore unto you, that the *e* salvation of God is sent * unto the *f* Gentiles, and that they will hear it.

* Chap 13. 46. and 18. 6.

e So the Gospel is call'ed; Because, 1. The finding of it out. 2. The preparing of it by sending his Son. 3 The revealing of it. And 4 Its Efficacy is only of God. *f* As by our Saviours Commission, *Matth.* 28. 19. and *Luke* 24. 47. does appear. And *Paul* had by Experience found the Effects of it; as may be seen in all this Book of his Travels; where we may find many of the *Gentiles* were obedient unto the Word, which the *Jews* gain-sayed and blasphemed.

29 And when he had said these words, the Jews departed, and had great *g* reasoning among themselves.

g Some accusing of *Paul*, others vindicating of him; some believing; as *verse* 24. others not believing; Our Saviour and his Gospel too, being for the rising and falling of many.

30 And Paul dwelt two whole years in his own hired house, *h* and received all that came in unto him.

h Of what Nation or Quality soever they were, *Paul* preached salvation to them upon the Gospel-condition of Faith and Holiness; and in that imitated God and our Saviour, who refuse none that thus come unto him. And tho *Paul* might have had greater security from trouble by the *Jews* (if he would have desisted), yet a *necessity was laid upon him, and a wo unto him if he did not preach the Gospel*; as 1 *Cor.* 9. 16. which may abundantly excuse and justifie him.

31 Preaching *i* the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

i The Gospel is so called; as also *Paul* preached *that Kingdom of God* which is to come at the end of the World, which falls in with the Subject he was so often upon, concerning the Resurrection; which if men did but believe effectually, all the other ends of Preaching would be easily obtain'd, *k* Christs Precepts and Miracles, his Death and Resurrection. *l* God, who puts bounds to the raging Sea, had stopped the *Jews* malice, and bidden it go no further; and he who delivered *Daniel* from the Lyons, had delivered *Paul* from *Nero*, and would have delivered him, had not his Death been more for the Glory of God, and the good of *Paul* himself, than his Life; which at last he offered in Confirmation of the Truths which he had preach'd, which he foresaw, 2 *Tim.* 4. 6. and as *Eusebius* says, came to pass accordingly.

This Book may be called, not only *πεφξεις*, but *Ἡρωϊκὰς* not only the *Acts*, but the *Wonders* of the Apostles (tho the Holy Pen-man, and the Apostles meekly contented themselves with that name, by which at present it is called; Yet) what Wonders are contained in it; not only such as were wrought *by* the Apostles, but *for* them, to deliver, preserve and encourage them: In so much as the attempt to silence them, and to hinder the Progress of the Gospel preached by them, proved as vain as if men had endeavour'd to hinder the Sun from shining, or the Wind from blowing.

Now unto him, who is able to work so as none can hinder, be all Honour and Glory, Dominion and Power, for ever and ever. Amen.

ROMANS.

THE ARGUMENT.

THe Pen-man *of this Epistle*, viz. Paul, *was so called (as some think) because he was little or low of Stature: Others suppose he had this Name first given him upon the Converting of* Sergius Paulus *the Deputy; of which see* Acts 13. *and* Hierom. Com. in Ep. ad Philem. *But others are of opinion, That his Name was not changed at all, and that he had two Names, as all those* Jews *had, who were Freemen of* Rome. *The Text in* Acts 13. 9. *doth favour this Opinion; there you read of* Saul, *who was also called* Paul (*so* John *was Surnamed, or also called* Mark, Acts 12. 12, 25.) *And because he was the Apostle of the* Gentiles, *and his Work lay mostly amongst them; he was called at last altogether by his Surname, or* Roman *Title.*

As to the Order *of it: All are agreed, That it was not written as it is placed in our* Bibles: *That the Epistles to the* Thessalonians, *to the* Corinthians, *and other of his Epistles, were written before this: And the reason why it is placed before the other Epistles, is, Because of the Dignity of the* Romans, *to whom it was directed;* Rome *being, at that time, the Imperial City: Or, Because of the* Prolixity *and* Largeness *of it, this being the longest of all the Epistles: Or, Because of the* Excellency *and* Fulness *of it; so Full and Excellent is this Epistle, that some have called it the* Marrow *of* Divinity. Chrysostome *had such an esteem of it, that he caused it to be Read to him twice every Week,* Melancthon *called it the* Confession *of the* Churches; *he is reported to have gone over it Ten several times in his ordinary Lectures. Mr.* Perkins *adviseth, in the Reading of the* Scriptures, *to begin with the Gospel of* John, *and this Epistle to the* Romans, *as being the* Keys *of the* New-Testament.

The Subject-Matter *of it seems to be much the same with the Epistle to the* Galatians. *The body of this Epistle (not to speak any thing of the Preface, or Conclision) is partly* Doctrinal, *and partly* Practical. *In the* Doctrinal *part, the Apostle handles (and that purposely, and at large) that fundamental Article of a sinners* Justification *in the sight of God: So that this Epistle (as one saith) is the proper Seat of that* Doctrine; *and from hence it is principally to be learned. Here we are Taught the way and manner of our Justification before God, that we are* Justified by Faith, without the deeds of the Law, *by a Righteousness which is imputed to us, and not by any Righteousness inherent in us. This is proved in the four first Chapters; by many irrefragable Arguments; and vindicated from all Objections. And then it is Amplified in the seven following Chapters. The Amplification is first from the glorious* Effects, *and sweetest Privileges of Justification by Faith,* viz. Peace with God, *which no Tribulation can hinder or interrupt,* Ch. 5. prin. *Then there is Rejoycing with God, as reconciled through* Jesus Christ *the second* Adam, *who doth abundantly transcend the first* Adam, *in many particulars,* Ch. 5. ad finem. *Then there is* Sanctification *in both the parts of it, as* Mortification, *and Death to Sin;* and Vivification, *or Newness of Life,* Ch. 6. per totum. *The next is* Freedom from the Law, *as the first Husband now dead,* Ch. 7. per totum. *And in the eighth* Chapter, *you have divers other Priviledges closely couched, as* Non-Condemnation, Adoption, *the* In-dwelling of the Spirit, *the* Co-operations of all things for Good, *the* Certainty of the Love of God, *together with the* Triumph we have over all our Enemies upon that Account. *Further this Doctrine of* Justification *is amplified, from the* remote Cause *of it; and that is* God's Predestination *or* Eternal Counsel. *This is brought in to obviate an Objection against this Doctrine, as not true, because the* Jewish *Nation (God's ancient People) received it not. Thereupon the* Apostle *shews, that* Justification *belonged not to the whole Nation of the* Jews, *but only to the Elect amongst them; the rest being rejected of God till the Fulness of the* Gentiles *was come in; and then the* Jews *should more generally Believe and be Converted. This you have at large in the* 9. 10, 11. Chap. *The* Practical *part of this Epistle follows, in which you have many useful Exhortations from the beginning of the* 12. ch. *to the* 14. verse *of the* 15. chap. *These are either more* general, *or more* particular, *shewing Christians how they should behave themselves with Respect to the* Church of Christ, *and the Fellowship thereof; every one attending upon the Calling and Ministry wherein God hath placed him.* ch. 12. *with Respect to the* Civil Society, and the Government *which God had set over them in the World, yielding all Subjection thereunto,* ch. 13. *and with Respect to their* Brethren and Neighbours, *exercising* Christian Charity *towards all; avoiding* Censoriousness *on the one hand, and* Offences *on the other,* ch. 14. 15. *These Duties he largely presseth, interweaving now and then many* Ethical *and* Theological *Aphorisms, of which in their proper Place.*

CHAP. I.

*The Called Apostle.

1. PAul a servant *a* of Jesus Christ, * called *b to be* an Apostle, separated *c* unto *d* the gospel of God *e*.

a A Servant of Jesus Christ is a higher Title, than Monarch of the World: Several great Emperors stil'd themselves Christ's Vassals. He so calls himself, either in respect of his Condition, which was common with him to all true Christians; or else in respect of his Office. Of old, they who were in great Offices, were called the Servants of God, *vid. Josh.* 1. 1. *Nehem.* 1. 6. *Psal.* 132. 10. Or else in respect of his singular and miraculous Conversion; by reason of which, he thought himself so obliged to Christ, that he wholly addicted or devoted himself to His Service. *b* Appointed to that High Office, by the immediate Call of Christ himself, *vid. Gal.* 1. 1. *Tit.* 1. 3. The History of this Call you have in *Acts* 9. 15. Two things are couch't in this Phrase, 1. That he did not take this Honor to himself, but was thereunto appointed and call'd of God. 2. That this Apostolical Dignity was not by any desert of his, but by Grace only, and the free Gift of Him that calleth. it was formerly matter of Admiration, and so it became a proverb in *Israel*, *Is Saul also amongst the Prophets?* And we may say, with great Astonishment, Is *Saul* also amongst the Apostles? He that a little before had seen him doing what he is Recorded to have done, *Acts* 26. 10. 11. would never have dream't of any such thing. *c* Either from his Mother's Womb, in the purpose of God, *vid. Gal.* 1. 15. so *Jeremiah* of old, *Jer.* 1. 5. Or else it may have respect to *Acts* 13. 2. where the Holy Ghost did actually order, he should be *Separated for the Work to which he had call'd him.* The Greek Word, in both places, is the same. Or else it may respect the more immediate Commission he had from Christ himself. *Acts* 9. 15. and *Acts* 26. 16. 17, 18. Some think he alludes to the name of *Pharisee*, which is from Separating: When he was a *Pharisee*, he was separated to the Law of God; and now being a Christian, he was separated to the Gospel of God: *d* That is, to the Preaching and Publishing of it. *e* The Gospel is sometimes called the Gospel of God, as in this place; and sometimes the Gospel of Christ; so in the 16. *ver.* of this *Chapter*, it is said to be the Gospel of God, because He is the Author of it; 'tis not a Humane Invention: And it is said to be the Gospel of Christ, because He is the Matter and Subject of it:

|| Or foreshewn.

2. (Which he had || promis'd *f* before *g* by his prophets *h* in the holy scriptures.) *i*

f The meaning is not, that the History of the Gospel was promis'd by the Prophets, but that Jesus Christ, with all his Benefits (which is the direct subject of the Gospel-History and Revelation) was promis'd or fore-shewn by them. *g* This Word is added to prevent the imputation of Novelty, *q. d.* Let none object and say, the Gospel is a new and modern Doctrine; for it was promis'd or foretold of old, by all the Prophets which have been since the World began, *vid. Luk.* 1. 70. *h* By Prophets we may understand, not only those that were commonly dignified with that Title; but all those also whom God condescended to Converse with, in a familiar manner, revealing his Secrets to them; that such are called Prophets, *vid. Gen.* 20. 7. *Psal.* 105. 15. *i* To wit, of the Old Testament; he hath respect to the Oracles, and Promises therein contained, concerning Christ and his Kingdom; chiefly to *Gen.* 3. 15. and 49. 8. 10. *Deut.* 18. 18. *Isa.* 9. 6. and 7. 14. and 53. *per totum.* and 63. 1. 2, 3. *Psal* 40. *per totum.* *Psal.* 22. *Psal.* 110. 1. and 16. 10. *Dan.* 9. 24. 25, 26. *Micah.* 5. 2. *Zech.* 9. 9. *Mat.* 3. 1. *&c.* he hereby intimates, That there is a great Harmony and Consent betwixt the Prophets and Apostles, the Doctrine of the Old Testament and the New, *vid. Luke* 24. 44. *John* 12. 16. *Acts* 10. 43. Our Modern Translators include this Verse in a Parenthesis, the Ancients did not.

*Math. 1. 6. 16. 2 Tim. 2. 8.

3. Concerning his Son Jesus Christ *k* our Lord, * which was made *l* of the seed of David *m* according to the flesh.

k This Phrase either respects the Holy Scriptures, mentioned immediately before in the second Verse: the Sum and Substance of them, is, concerning the Messiah, the Son of God: Or else it respects the Gospel, that was spoken of in the first Verse; the second Verse being only a Parenthesis, as was before hinted; then the meaning is, That the Apostle *Paul* was separated to the Gospel of God, which only or mainly concerns his Son Jesus Christ. And this seems to shew the Excellency of the Gospel, that it doth not Treat of vulgar and ordinary Matters, as of the Gods of the Gentiles, or the Actions of *Alexander*, *Cæsar*, the *Scipio*'s, or such like *Heroes*; but of the Son of God himself. *l i. e.* As he afterwards Expresseth it, according to the Flesh or his Humane Nature; in regard of his Divine Subsistence, He was begotten and not made; in regard of his Manhood, He was made and not begotten. When he sayes the Son of God *was Made, &c.* it is undeniably imply'd, That he did Exist before his Incarnation, and was the Son of God before He was the Son of Man. This Place proves clearly these two Truths; 1. That in the Person of Jesus Christ there are two Natures. 2. That there is betwixt these, a Communication of Properties; here the Son of God is said to be made of the Seed of *David*; and elsewhere the Son of Man is said to have come down from Heaven, *vid. John* 3. 13. compare *John* 6. 62. *Act.* 20. 28. 1 *Cor.* 2 8. *m i. e.* of the Virgin *Mary*, which was of *David*'s Lineage and Posterity; the Promise was expressly, That the Messiah should be of the Fruit of his Loynes, *Act.* 2. 30. compared with *Isa.* 11. 1. *Jer.* 23. 5. *Ezek.* 34. 24. Yea, this Promise was so fully known to the Jews, that when they spake of the Messiah, they call'd Him the Son of *David*, *vid. Mat.* 22. 42. and 21. 9. *Mar.* 10. 47. 48. *John* 7. 42. Hence 'tis that the Evangelists, *Matthew* and *Luke*, are so careful and industrious to prove, That the Virgin *Mary*, and *Joseph*, to whom she was Espoused, did come of *David*'s Line and Race.

4. And * declared *to be* the Son of God *n* with power, *o* according to the spirit of holiness, *p* by the resurrection from the dead *q*.

* Or, determined, demonstrated.

n Not made the Son of God, as he was said before to be made of the Seed of *David*, but declar'd or demonstrated to be the Son of God. *o* This refers either to the word, *declar'd*, and then the meaning is, He was powerfully or miraculously Declar'd to be the Son of God: The Greek word ordinarily signifies a Miracle in the *New Testament*; or else it refers to the last words, *the Son of God*; and then the Sence is, He was Declar'd to be the powerful and omnipotent Son of God, of the same Power and Majesty with the Father. *p* By the Spirit of Holiness, some would understand the *Third Person* in the Blessed Trinity, which is often call'd the Holy Spirit, and here the Spirit of Holiness; but others, and they more rightly, do understand the Deity and Divine Nature of Christ; this is call'd the Spirit, 1 *Tim.* 3. 16. 1 *Pet.* 3. 18. and the Eternal Spirit, *Heb.* 9. 14. and here 'tis call'd the Spirit of Holiness, or the most Holy Spirit; and that probably, because of its *Effects*; for thereby he sanctified his Natural Body, and still Sanctifies his Mystical Body, the Church. That this is the meaning is Evident, by the Opposition between the Flesh and the Spirit: As *according to the Flesh*, in the former Verse, did signify his Humane Nature; So *according to the Spirit*, in this Verse, doth signify his Divine Nature. See the like Antithesis in 1 *Tim.* 3. 16. 1 *Pet.* 3. 18. *q* Because it is said, The Resurrection of the Dead, not *from* the Dead; some would understand the words of *Lazarus*, and others, who by the Power of Christ were raised from the Dead; and others, would understand the words of those, who were raised with Christ, when he himself Arose, *vid. Mat.* 27. 53. But in Scripture, the Resurrection of the Dead, is put for the Resurrection from the Dead, *vid.* 1 *Cor.* 15. 42 *Heb.* 6. 2. and hereby is meant the Resurrection of Christ himself: He Rose again from the Dead, and thereby Declar'd or Manifested himself to be the Son of God with Power, *vid. John* 2. 19. 21. and 10. 18. and 5. 26. 1 *Cor.* 15. 4. And though it be said in Scripture, That the Father Rais'd him from the Dead. *vid. Act.* 2. 24. and 13. 30. 33. yet that doth not hinder, but by his own Power he Rais'd himself: Seeing the Father and He were One; and the Works of the *Three* Persons in one and the same Essence are undivided.

5. By whom *r* † we have received grace and apostleship *s* || for obedience to the faith *t* among all nations *u* for his name. *w*

† Chap. 15. || Or unto the obedience of faith.

r Or of *whom*, *by whom*, as Mediator; or of *whom*, as Author, and Giver. *s* Some make these two distinct Gifts; the one Common, which is Grace; the other Special, which is Apostleship: Others think, that by an *Hendiadys*, he means the Grace of Apostleship; which he so calls, because it was confer'd upon him, not for any desert of his, but by the meer Favour, and free Grace of God. 'Tis his manner to call his Apostleship by the name or style of Grace, *vid. Chap.* 15. 15. *Gal.* 2. 9. *Eph.* 3. 2. 8. *t* You have the same Phrase *Ch.* 16. 26. and there 'tis rendered for the Obedience of Faith. By Faith, here some understand the Gospel or Doctrine of Faith; it hath this Sence, *Act.* 6. 7. *Jude* 3. *&c.* And then the meaning is; God, of His meer Grace, hath given me this Office, that I might bring the Nations to Believe, and work in them Obedience to the Doctrine of the Gospel. Others understand the Grace of Faith, and then the meaning is; I have received this Office, that I might bring the Nations to Believe, and so to obey the Gospel. Therefore Obedience is joyn'd with Faith, because, by Faith we obey the Commands of God; and Faith it self consists in Obedience, and is the great Command of the Gospel. *u* According to the general

general Commission, *Mat.* 28. 19. and a more special Commission to this Apostle, *vid. Act.* 9. 15. *Gal.* 2. 7. 8. 1 *Tim.* 2. 7. and 2 *Tim.* 1. 11. *w* That the Nations might believe in his Name; so some: Others suppose these Words are added to declare the end of *Paul*'s Preaching and Apostleship, which was to set forth the Glory and Praise of Christ, *vid.* 2 *Thess.* 1. *ult.*

6. Amongst whom are ye also *x* the called of Jesus Christ. *y*

x The *Romans* are in this Number, and a part of the Nations, to whom I have a Commission, and for whom I have received the Grace of Apostleship: He adds this, to shew his Warrant for writing to them; he did it by vertue of his Office, as also to humble them; for though they were *Romans*, and such as bore the greatest Sway in the World; yet they were formerly Pagans and Idolaters. *y* Though such were some of you; to wit, Heathen Idolaters; yet now you are Christians, and the Called of Jesus Christ; Call'd outwardly by his Word, and inwardly by his Spirit. By effectual Calling you are become his Disciples and Followers.

7. To all that be in Rome, *z* beloved of God, * called *to be* saints: *a* Grace to you, and peace *b* from God our Father, and the Lord Jesus Christ. *c*

1 Thes. 4. 7.

z He doth not direct this Epistle to all that there inhabited, as to the Emperor and Senate, *&c.* but to the Church, and all the Christians there, as appears by the two following Phrases. He Wrote not to those only which were *Romans* by Nation, but to all the Faithful, whether *Jews* or *Gentiles*, bond or free; for they were all one and alike in Christ. They are deceiv'd, that think this Epistle, because directed to the *Romans*, was written in Latine. The Greek Tongue was well understood in that City. *Juvenal* calls *Rome* a *Greek* City, because the Inhabitants, as well Natives as Strangers, did, some of them, use, and most of them understand that Language. *a* Or called Saints; though there might be Hypocrites amongst them, yet they were denominated from the better part. The *Jews* of old, were only accounted a Holy Nation or People; and the *Gentiles* Common or unclean; but now that difference is taken away; Faith in Jesus Christ, and effectual Calling, makes the *Gentiles* Holy as well as the *Jews*. The name [*Saints*] doth not denote a Perfection in Holiness, but one that is devoted and consecrated to God, who is Holy in Heart and Life, though he hath many imperfections. *b* Under these two words, *Grace* and *Peace*, are comprehended all Spiritual and Temporal Blessings. It is an usual Salutation or Benediction in the Epistles of this Apostle, *vid.* 1 *Cor.* 1. 3. 2 *Cor.* 1. 2. *Gal.* 1. 3. *Eph.* 1. 2. *Phil.* 1. 2. *Col.* 1. 2. 2 *Thes.* 1. 2. 1 *Tim.* 1. 2. *Tit.* 1. 4. *Philem.* 3. See the like in the Epistles of *Peter*, 1 *Pet.* 1. 2. 2 *Pet.* 1. 2. See also 2 *John* 3. *Rev.* 1. 4. *c* Why is there no mention made here of the Holy Ghost? *Answ.* Because he is imply'd in his Gifts: *Grace* and *Peace* are the Fruits and Gifts of the Holy Spirit. In other Salutations the Holy Ghost is express'd, *vid.* 2 *Cor.* 13. 14. And here, when the Father and Son are nam'd, He is plainly imply'd.

John 1. 1. Gal. 1.

8. First *d* † I thank my God, through Jesus Christ for you all, that your faith is || spoken of throughout the whole world. *e*

d First, Here is, not a word of Order, for there follows no *Secondly*, &c. But it serves to shew, that here the Epistle begins; for all before, was but a Preface or Inscription. *q. d.* in the first place. See the like 1 *Tim.* 2. 1. *e* That is through many parts of it; 'tis a figurative Speech: See the like *John* 12. 19. Or else, by the whole World, by be understood the *Roman* Empire, which Rul'd at that time over a great part of the Known World. See the like *Luke* 2. 1. Besides, there was a Resort to *Rome* from all Parts of the World; and so this Report might be diffus'd far and near. The Faith of the Gospel at *Rome* made it more Famous, than all its Victories and Triumphs. Oh! How is *Rome* degenerated! We may take up the Complaint concerning her, which we find, *Isa.* 1. 11. 12. The *Romanists* urge this place to prove *Rome* the Mother-Church; but without Reason: The Church of *Thessalonica* had as high a Eulogy, *vid.* 1 *Thess.* 1. 8.

† Chap. 15. || Or unto the obedience of faith.

9. For * God is my witness, *f* whom I serve || with my spirit, *g* in the gospel of his Son; that * without ceasing *h* I make mention of you always in my prayers.

Rom. 9. 1. 2 Cor. 1. 23. 1 Thes. 3. 10.

f In these words there is the Force, if not the Form of an Oath. See the like, 2 *Cor.* 1. 18. and 11. 31. *Gal.* 1. 20. His great Love and Care of them was a hidden Thing, and known only to God: To Him therefore he Appeals for the Truth thereof. Oaths, in certain Cases, are allowable under the New Testament, as well as the Old. *g i. e.* Sincerely, or with my whole Heart, *vid. Ephes.* 6. 6. 2 *Tim.* 1. 3. *h i. e.* as often as he pray'd. This was a great indication of his hearty Affection to them.

10. † Making request *i* (if by any means now at length I might have a prosperous journey by the will of God) *k* || to come to you.

† Chap. 15. 23. 32. || Or, *that I may come to you*

i This was one thing he requested of God, that what he had long desir'd and design'd, might happily (if it seem'd good in God's sight) be at last accomplish'd; that he might come in Person to them. This Desire of *Paul* to see the *Romans*, might be one cause of that Appeal, which he made to *Rome*, *vid. Act.* 25. 10. 11, 12. *k* he adds this, because, in publishing the Gospel, he follow'd the Order which God, by his Spirit, prescrib'd him, *vid. Act.* 16. 7. 9. 10.

11. For I long to see you, that * I may impart unto you some spiritual gift, *l* to the end you may be established. *m*

* Chap. 15. 29.

l He declares his end in desiring to see them; it was not his own profit, but their Edification. By some spiritual Gift, he means some one or other of those Gifts of the Spirit, of which particular mention is made, 1 *Cor.* 12. 7. 8, 9, 10, 11. *m q. d.* I don't intend to bring any New Doctrine to you, but to Confirm and Establish you in that which you have already Heard and Receiv'd. Establishing Grace is that which all Christians stand in need of, *vid. Rom.* 16. 25. 1 *Thess.* 3. 8. 13. 2 *Thess.* 2. 15. 16, 17.

12. That is, that I may be † comforted together || with you, by the * *o* mutual faith both of you and me. *n*.

† Or, *exhorted*. || Or, *in you* * Tit. 1. 4. 2 Pet. 1. 1.

n This is added to qualify what he had said before, least he should seem to Arrogate too much to himself; he tells them, he hop'd not only to Comfort them, but to be Comforted by them. The meanest of Christ's Members may contribute somewhat to the Edifying even of an Apostle. The Apostle *John* did hope to be quickned and comforted by the Graces of a Woman and her Children, 2 *John* 12. Great is the benefit of the Communion of Saints, *o i. e.* By the Faith which you and I have in Jesus Christ: Which he elsewhere calls the Common Faith, and the Faith of God's Elect: All true Comfort springs from Faith.

13. Now I would not have you ignorant, *p* brethren, that oftentimes I purposed to come unto you, (but was let hitherto) *q* that I might have some fruit *r* || among you also, even as among other Gentiles.

|| Or, *in you*

p He prevents a Cavil; they might say, If *Paul* hath such a longing Desire to see us, Why doth he not come to us? To this he Answers, It was not for want of Will or Affection; for he often intended and attempted it. *q* Either by Satan, as 1 *Thes.* 2. 18. or by the Holy Spirit; otherwise disposing of him, as *Act.* 16. 6. 7. *Rom.* 15. 22, 23. It is possible that he might be hindred also by his own Infirmities, or by others Necessities and Entreaties, *Act.* 10. *ult.* and 16. 15. and 28. 14. *r i. e.* of my ministry and Calling, as the Apostle of the Uncircumcision. He hoped the Gospel he should Preach among them, would have good Success, and bring forth Fruit in them, as it had done in other Churches of the *Gentiles*, *vid. Col.* 1. 6.

14. * I am a debtor *s* both to the Greeks * and Barbarians *t*, both to the wise and to the unwise *u*.

* 1 Cor. 9. 16.

s As being oblig'd, by vertue of my Calling, and as being entrusted by God with Talents to that purpose. You are not beholden to me for this Desire, as if it were an Arbitrary Favour; for it is my bounden Duty. *t i. e.* to all Nations, which he divides into these two Sorts, *Greeks* and *Barbarians*. The *Jews* he mentions not, because he was the Doctor of the *Gentiles*. *u* By these he understands particular Persons among the *Greeks* and *Barbarians*; for there were among either of them, some Wise, and some Unwise. The Gospel is adapted to all sorts of Persons, whether Wise or Simple.

15. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. *w*

w q. d. I have Preach't it at *Antioch*, at *Athens*, at *Ephesus*, at *Corinth*, &c. And I am ready (if God permit) to Preach it in the most splendid City of *Rome* likewise. So the Reason is not in my self, or in my own Will, why I have not come to you all this while.

16. For † I am not asham'd *x* of the gospel of Christ, for || it is the power of God unto salvation, *y* to every one that believeth; *z* to the Jew first, *a* and also to the Greek.

† Psal. 40. 9. 2 Tim. 1. 8. || 1 Cor. 1. 18. & 15. 2.

x Though *Rome* be the Head of the Empire, and the *Romans* bear the Name of Wise and Learned Persons; and though the Gospel hath the shew of simplicity, and is

foolishness to the Wise Men of this World; yet I am not ashamed to own and publish this Gospel of Christ. I don't shrink back, and withdraw my self as Men do, from those Things whereof they are ashamed. Neither indeed need I, because, how mean soever it seems to be to Carnal Eyes, yet it is the Power of God unto Salvation, *&c.* *y* Not the essential Power of God, but the Organical Power. See the like 1 *Cor.* 1. 18. The meaning is, it is a powerful Means ordain'd of God for this purpose: Touching the Efficacy, and excellent Power of the Gospel, for the Conversion and Salvation of the Souls of Men. *vid. Isa.* 53. 1. 1 *Cor.* 4. 15. 2 *Cor.* 4. 7. 2 *Cor.* 10. 4. 5. *Heb.* 4. 12. *James* 1. 21. *z* The Gospel is offer'd unto all, but it profiteth unto Salvation, only those that Believe; as a Medicine is only Effectual to those who receive or apply it. *a* The Gospel was first to be publisht to the *Jews*, and then to the *Gentiles*, whom he here calls *Greeks*. *vid. Luke* 24. 47. Act. 1. 8. This Order the Apostles accordingly kept and observ'd, *Act.* 13. 46. *

* Chap. 3. 21. † Hab. 2. 4. Gal. 3. 11. Heb. 10. 38.

17. For * therein is the righteousness of God *b* revealed *c* from faith to faith *d*: as it is written, † The just shall live by Faith *e*.

b It will give Light to this whole Epistle, to Explain what is here meant by the *Righteousness of God*. Some do thereby understand the whole Doctrine of Salvation, and eternal Life, which is reveal'd in the Gospel; and they make it the same with the Faith of God, *chap.* 3. 3. and with the Truth of God, *chap.* 3. 7. Others, by the Righteousness of God, do understand, That Righteousness whereby a Man is justified, or stands Just and Righteous in the Sight of God: And 'tis call'd the Righteousness of God, to distinguish it from our own Righteousness, *chap.* 10. 3. And because it is Appointed, Approv'd, and Accepted by Him; it being such, as He himself can find no fault with: Further, it is call'd the Righteousness of God, because it was perform'd by Him, who is God as well as Man, and imputed unto us: Hence He is said to be made the Righteousness unto us, and We are said to be made the Righteousness of God in Him; we having His Righteousness, as He had our Sins, *viz.* by Imputation. This is often call'd the Righteousness of Faith, because, by Faith it is apprehended and apply'd. And again, it is call'd the Law of Righteousness, *chap.* 9. 31. in Opposition to that Law of Righteousness, whereby the unbelieving *Jews* sought to be justified. *c* The Law of God discovers no such way of justifying a Sinner; nor is it taught by Reason or Philosophy: The Gospel only makes a Revelation of it; which occasioned the Apostles glorying in it. *d* This Apostle seems to delight in such Repetitions, and there is an Elegancy in them, *vid. chap.* 6. 19. 2 *Cor.* 2. 16. 2 *Cor.* 3. 18. The words are variously interpreted; from the Faith of the old Testament, to the Faith of the New: So that no Person ever was or shall be Justified in any other way: Or, from a lesser Faith to a greater; not noting two Faiths, but one and the same Faith increasing to Perfection. He faith, not from Faith to Works, or from Works to Faith; but from Faith to Faith, *i. e.* only by Faith. The word (*to be*) must be understood, *q. d.* The Gospel Reveals the Righteousness of God, *to be* from Faith to Faith. The Beginning, the Continuance, the Accomplishment of our Justification is wholly absolv'd by Faith. *e* Some refer these words (*by Faith*) to the Subject of this Proposition, the Just. And thus they render it; the Just *by Faith* shall Live; and so read, The foregoing Proposition is the better prov'd thereby. There is some difficulty to understand the fitness of this Testimony to prove the Conclusion in hand: For 'tis Evident, That the Prophet *Habakkuk*, in whom these words are found, doth speak of a temporal Preservation: And, What is that to eternal Life? *Answ.* The *Babylonian* Captivity, figur'd out our Spiritual Bondage under Sin and Satan; and Deliverance from that Calamity, did shadow forth our Deliverance from Hell, to be procur'd by Christ: Compare *Isa.* 40. 2. 3, 4. with *Mat.* 3. 3. Again, general Sentences applyed to particular Cases, are not thereby restrained to those Particulars; but still retain the Generality of their Nature, *vid. Mat.* 19. 6. Again, one and the same Faith apprehends, and gives us Interest in all the Promises of God: And as by it we live in temporal Dangers; so by it we are freed from eternal Destruction.

18. For *f* the wrath of God is revealed *g* from heaven *h* against all ungodliness, and unrighteousness of men *i*, who ‖ hold the truth in unrighteousness *k*.

‖ Or, *retain or hinder.*

f He proceeds to prove the principal Proposition laid down in the foregoing verse. The Causal Particle [*for*] implyes as much. Men must be justified by the Righteousness of God, because they have no Righteousness of their own to justify them; they themselves are all unrighteous. This he proves both of the *Gentiles* and *Jews*. He begins with the *Gentiles*, and proves it upon them, from this verse, to the *seventeenth* verse of the *second* Chapter; and then he proves it upon the *Jews* also, from thence to the end of the *third* Chapter. *g* 'Tis revealed in the Word of God, or rather by the Judgments which He inflicteth. *h i. e.* from God in Heaven. Plagues and Judgments spring not out of the Dust, proceed not originally from Second Causes, much less do they come by Chance. *i* The Abstract is put for the Concrete; he means unrighteous and ungodly Men; but he chuseth this way of speaking, because God, when He punisheth, aims at the Sins of Men; and would not Punish their Persons, but for their Sins. By Ungodliness, understand Sins against the First Table, which are mentioned, *ver.* 21. 23. By Unrighteousness, Sins against the Second, of which there is mention at large, from *ver.* 26. to the end of that Chapter. *k* By Truth, understand all that Light, which is left in Man since the Fall. There are in all Men some common Notions of God, his Nature and Will: Some common Principles also of Equity and Charity towards Men, which Nature it self teacheth; and upon which the Consciences of the *Gentiles* did Accuse or Excuse them. These natural Notions concerning God and their Neighbour, they did not obey and follow, but wickedly suppresst them. They imprisoned the Truth, which they acknowledged, that they might Sin the more securely. The Metaphor is taken from Tyrants, who oppress the Innocent, and Imprison them: So the *Gentiles* did by the Truth, which they had by their Nature; they kept it in and under.

19. Because * that which may be known of God *l* is manifest ‖ in them *m*, for * God hath shewed *it* unto them *n*.

* Act. 14. 17. ‖ Or, *within.* * Joh. 1. 9.

l Or, that which is *knowable of God*, *viz.* by the Light of Nature. The Apostle, by a Prolepsis, prevents an Objection, which some might make in excuse of the *Gentiles*. How could they suffocate or suppress the Truth, seeing they wanted the Scripture, and were without the knowledge of it? To this he Answers, That they were not wholly without Knowledge, for *That which might be known of God, was Manifest in them*, and Revealed to them. *m i. e.* in their Hearts and Minds, *vid. chap.* 2. 15. or *to* and *among* them; as appears by many of their Learned Writers, who have left behind them, many clear Discourses, and wise Essays and Sayings about this Matter; though they themselves did act contrary thereunto. *n i. e.* as before by the Light of Nature in their Consciences, or by the consideration of the Creatures, as it follows in the next Verse.

20. For *o* * the invisible things of him *p* from the creation of the world, are clearly seen being understood by the things that are † made, ‖ so that they are without excuse *q*.

* Psal. 19. 1. Act. 17. 27. † Or, *the.* ‖ Or, *so that they may be.*

o Because it might be further Objected in behalf of the *Gentiles*; that the Notions of God imprinted in their Nature, are so weak, that they may be well excus'd: Therefore the Apostle adds, That the certainty of them, is further confirmed by the Book of the Creatures, which was Written before them, in Capital Letters; so that he that runs may read. *p* The Apostle tells us afterwards himself, what he means by the *invisible things of God*, *viz.* his Being, and his Attributes; particularly his Eternity and Almighty Power; to which we might add his Wisdom, Goodness, *&c.* These, though invisible in themselves, yet are discernable by his Works, and that ever since the Creation of the World. By what they see Created, they may easily collect or understand, that there is an Eternal and Almighty Creator; they may argue from the Effects to the Cause. *q* Some render it, that they may be without Excuse; but 'tis better rendred in our Translation: The meaning is not, that God gave them that Knowledge for this end and purpose, that they might be inexcuseable; for they might catch even at that for an Excuse: But the plain Sence is this, That God hath given all Men such means of Knowledge, as sufficeth to leave them without Excuse; there can be no pretence of Ignorance.

21. Because *r* that when they knew God *s*, they glorified him not as God *t*, neither were thankful *u*, but * became vain in their imaginations *w*, and their foolish heart was darkned *x*.

* Eph. 4. 18.

r Either this must be refer'd to the Words immediately foregoing; and then 'tis a Reason why the *Gentiles* are inexcuseable; because, that when they knew God, they Glorified him not as God, *&c.* Or else it refers to ver. 18. and then 'tis a proof of their with-holding the Truth in unrighteousness, *because*, *&c.* *s* They had a natural Knowledge of God, it was Taught them as before, by the Light of Nature, and by the Book of the Creature. Though this was not sufficient to Save them; yet it was sufficient to leave them without Excuse. *t* They did not Conceive of Him, and Worship Him, as became his Divine Excellencies and Perfections, *vid. Psal.* 29. 2. *u* They did

did not own God to be the Author and Giver of all the good things they enjoyed, and return Him thanks accordingly; but referred all to Chance and Fortune, their own Prudence and Providence, the Influence of the Stars, *&c.* *w*, or Reasonings. This hath chief respect to the Conceptions and Opinions that the Heathen framed to themselves of the Divine Being. For though some denyed there was a God, and others doubted thereof; Yet generally it was acknowledged by them; yea, some owned a multiplicity of Gods, and those either Corporeal or Incorporeal. Others acknowledged but one God, as *Plato*, *Aristotle*, &c. but then they either denied his Providence, as the *Peripateticks*, or tyed Him to second or inferior Causes, as the *Stoicks*. This is the Vanity which the Apostle here speaketh of. Note also, that *Idols*, the frame of idle Brains, are called Vanities, *vid. Deut.* 32. 21. *Jer.* 10. 15. *Act.* 14. 15. *x* By the Heart is meant the Mind, their very Understandings were darkned, the natural Reason in them was obscur'd: This was a just Judgment upon them for their abuse of Knowledge and Pride, of which in the next Verse.

22. Professing themselves to be wise, they became fools *y*.

y Some think, that all along this Context the Apostle hath reference to the *Gnosticks*, a sort of Heretics in the first Age (of which see Dr. *Hammond* in *Locum*,) and that the meaning of the Words is this: That they assuming the Title of *Gnosticks*, of Knowing men, and of men Wiser than others, have proved more Sottish than any. Others think the words refer to the Heathen *Philosophers*, who though they were Learned and Wise in secular and natural Things, yet they became Fools in spiritual and heavenly Matters; though they well understood the Creature, yet they err'd concerning the Creator. And as Fools delight in Toyes, neglecting things of great Value; so they set up Puppets and Idols of their own devising, in the room of the true God; which the Apostle gives us in the next Verse, as a demonstration of their Folly. *Socrates*, who was accounted one of the Wisest amongst them, desired his Friends, when he was about to Dye, to Offer for him a Cock to *Æsculapius*, which he had vow'd.

23. And changed *z* the glory of the uncorruptible God, into an image made † like to corruptible man, and to birds, and four-footed beasts, and creeping things *a*.

† Or, *like unto a mortal man.*

z You have the same Phrase, *Psal.* 106. 20. and *Jer.* 2. 11. and from thence 'tis borrowed. *a* The Apostle proceedeth from the more worthy, to the less worthy Creatures, that the grosness of their *Idolatry* might the better appear; and these four are put for all other Kinds. This gross *Idolatry* of the Heathen in Worshipping such Images as are here spoken of, was practised by the *Israelites*, *vid. Ezek.* 8. 10. 11. And so it is by the *Romanists* to this day: Nor doth it avail them to say, They do not Worship Images, but the True God in or before those Images; for the same Plea was made by the *Idolators* of old. *Symachus* in a Learned Oration, wherein he crav'd of the Emperors *Valentinian* and *Theodosius*, the Restitution of the *Roman* gods, affirms, that they had respect only to One God; but they had diverse wayes to bring them to that God: They did not hold such things as they Worshipped to be God, but in them they said they Worshipped the True God. That Worship which is intended to God by an Image, is not the Worship of God, but of the Image. Compare *Psal.* 106. 19. 20. with *Exod.* 32. 4. 5.

24. Wherefore *b* God also gave them up *c* to uncleanness; † through the lusts of their own hearts, to dishonour their own bodyes, between themselves *e*.

† Or, *in the lusts of their hearts, unto uncleanness.*

b Their impiety was the cause of what followed: This is repeated again, that it may be the better observed; The Contempt of God and of Religion, is the cause of all Wickedness. *c* This Phrase is thrice used in this Context, *viz. ver.* 24. 26, 28. it seems to be taken out of *Psal.* 81. 12. Some think, His *giving them up*, is only his withdrawing his *Grace* from them, and permitting them to Sin; but there seems to be more in it, than a bare Substraction or Permission. He did not only leave them to themselves, but in a judicial way, He put them into the hands of *Satan*, and of their own Lusts; as 'tis said, *Psal.* 69. 27. He added *iniquity to their iniquity*, making the latter Iniquity a Punishment of the former. *d* Some read it *in themselves*, and some read it *one amongst another*; so the same Word is rendered, *Eph.* 4. 32. *Col.* 3. 13. The Apostle here speaks more generally of all kind of Pollution and Uncleanness that was committed by them, whether natural or unnatural.

† Or, *in uncleanness.*

† Who changed the truth of God into a lye *e*, and worshipped and served the creature more than the Creator *f*, who is blessed for ever. Amen *g*.

e i. e. The *God of Truth*, or the True *God* into an Idol, which is a Lye, which seems to be that which it is not; or else by the *Truth of God*, understand those true Sentiments and Notions, that they had of *God*, and were taught them as before, by the Light of Nature, and the Book of the Creature; these they chang'd into Lying Imaginations and Conceits. *f* Or, besides the Creator: Some understand it *comparatively*, they Worshipt one more than the other; others *exclusively*, they Worshipt one and not the other: They were guilty of two great Errors, one was in their Minds, they changed the *Truth of God* into a Lye: The other in their Wills, they served the Creature more than the Creator. *g* When the *Hebrews* of old made mention of the *True God*, they were wont to add these words, *Let him be blessed for ever.*

26. For this cause *h* God gave them up unto * vile affections *i*; For even their women did change the natural use into that which is against nature *k*.

* Eph. 5. 12.

h i. e. For their Idolatry and Uncleanness both, for now their Idolatry is aggravated by the Uncleanness accompanying it. *i Gr. Affections of dishonour*, *i. e.* the most dishonourable and shameful Affections; for as we are Exhorted, 1 *Thess.* 4. 4. 5. to possess our Vessels in Honour, that is, to with-hold our Body from Uncleanness; so they that give up themselves to Uncleanness, dishonour themselves and their own Bodyes; *vid.* 1 *Cor.* 6. 18. if they, as this Scripture tells us, that commit Fornication, dishonour their own Bodyes; then much more do they that practise the unnatural Uncleanness hereafter mentioned. *k i. e.* γυναῖκες ἀνδρείζουσαι, so *Clem. Alexandr. Ad prepostero's & Sodomiticos concubitus sese maribus prostituerunt.* See *Paræus*, a filthy practise not to be named, *Eph.* 5. 3.

27. And likewise also the men, leaving the natural use of the woman, burned in their lust one towards another; men with men working that which is † unseemly *l*, and receiving in themselves that recompence of their errour which was meet *m*.

† Or, *filthiness*

l This was the Sin of the *Sodomites* of old, for which they were destroyed, *Gen.* 19. 5. *vid. Levit.* 18. 22. *m* How meet was it that they who had forsaken the Author of Nature, should be given up not to keep the Order of Nature: That they who had changed the Glory of God into the similitude of Beasts, should be left to do those things which Beasts themselves abhor'd. God only concurred as a Just Judge in Punishing foregoing with following Sins, *vid. ver.* 25.

28. And even as they did not like to † retain God in *their* knowledge *n*; God gave them over to a ‖ reprobate mind, to do those things which are not convenient *o*.

† Or, *to have God in acknowledgment.* ‖ Or, *a mind void of judgement.*

n Or *to have God in acknowledgment.* The Apostle proceeds to shew the Analogy betwixt their Sin and their punishment. The Evil he here taxeth is much the same with that in *ver.* 21. though they had some knowledge of God, yet they did not acknowledge him as God, by Glorifying him, and giving Thanks to him; it did not seem good to them so to do. *o* Or an injudicious Mind, a Mind void of Judgment. It is just and equal, that he, who in his Judgment disapproves of God, should be left either to be of a Corrupt Judgment, or of none at all. The Word may be taken *passively*, for a Mind disapproved of God; or *actively*, for a Mind which disapproves of all Good. They were not given up to this reprobate Mind all at once, but by degrees. First, they were given up to their own hearts Lusts, *ver.* 24. Then, to vile Affections, *ver.* 26. And then Lastly, to a Mind void of Judgment; to such an evil Habit, that they could do nothing but Evil.

29. Being filled with all unrighteousness *p*, fornication, wickedness *q*, covetousness, maliciousness *r*, full of envy, murther, debate, deceit, malignity *s*, whisperers *t*.

p Now follow the Sins against the Second Table, which reign'd amongst the *Gentiles*. Amongst which, Unrighteousness is as the Fountain, from whence the rest as Streams do flow. This is the *Genus* that comprehends all the Evils hereafter enumerated. It is not to be supposed, that all the following Vices were found in every individual Person; but the meaning is, that all were Guilty of some, and some were Guilty of all of them. *q* In the *Greek* there is an Elegant Paronomasia, πορνείᾳ πονηρίᾳ. So there are two more in the following Verses. φθόνου, φόνου. ἀσύνετοι ἀσύνθετοι. The Design of the Apostle is, to set down a particular Vice; therefore, instead of Wickedness, some read Troublesomness, or a desire to procure Trou-

ble

ble and Molestation to another. The Divel is called *διάβολος* the troublesome one. *r* Or *Mischievousness*; the better to distinguish it from Envy. *s* Or *Morosity* and Churlishness, taking all things in the worser part. *t Whisperers* speak Evil privily of others, *Backbiters* openly.

30. Backbiters, haters of God *u*, despiteful *w*, proud, boasters, inventers of evil things *x*, disobedient to Parents *y*.

u The original Word hath a passive Termination; and therefore may be read it, *hated of God*. But words Passive are sometimes Actively taken, *vid.* 2 *Pet.* 1. 3. And the Apostle here intendeth a Catalogue of the *Gentiles* Sins, whereof this was one, *vid. Psal.* 81. 15. *w* Or *Injurious*. *x* They were not contented with obl usual Evils, but they invented new; whether we refer this to *Evils of Pain*, or *Evils of Sin*, we may find examples thereof amongst the Heathen. *Phalaris* propounded a Reward to him that could devise a new Torment. And *Sardanapalus* offered Rewards to such, as could find out new venereal Pleasures. *y* Either natural or political.

31. Without understanding *z*, covenant-breakers, without † natural affection *a*, implacable *b*, unmerciful.

† Or, *unsociable*.

z Or without Conscience, *συνέσεως* or *συνιδήσεως*, being much the same. *a* This Evil also reigned amongst the *Gentiles*, who Sacrificed their very Children to their Idols, and otherwise exposed them to Ruine, *vid.* 2 *Tim.* 3. 3. *b* Or Irreconcileable and Vindictive.

32. Who knowing the judgment of God *c*, that they which commit such things are worthy of death *d*, not only do the same, but have † * pleasure in them that do them *e*.

† Or, *consent with them.*
* Hos 7. 3.

c i. e. His just Law and Statute, or his Justice in Punishing Sin and Sinners. *d* This the *Gentiles* knew by the Light of Nature, and by the Examples of God's Justice in the World. *d* The *Barbarians* of *Melita* judg'd Murther worthy of Death, *Act.* 28. 4. *vid. Act.* 23. 29. and 26. 31. The Heathen also had some Knowledge of future and everlasting Punishment, as appears by their Writings; and were persuaded, that the Sins before-mentioned, and such-like did really deserve it. *e* Or Patronize and Applaud such, *vide Psal.* 50. 3. This is set last, as worst of all. It is the highest degree of Wickedness: Such come neareſt the Divel, who take Pleasure in Evil, because it is Evil.

CHAP. II.

1. THerefore † thou art inexcusable, O man, † whosoever thou art that judgest *a*; * For wherein *b* thou judgest another, thou condemnest thy self; for thou that judgest doest the same things.

† Or, *every one that judgest.*
* 1 Sam. 12. 5.

It is much Disputed, to whom the Apostle directs his Discourse in the beginning of this Chapter. Some think, that having discovered the Sins of the *Gentiles* in the former Chapter; he here useth a Transition, and turneth himself to the *Jews*, and lays open their more secret Wickedness and Hypocrisy. But the Particle [*therefore*] in the front of the Chapter, doth seem to intimate, That this is inferred from what went before, and is a continuance of the same Argument. It is of the *Gentiles* then that he is still Discoursing, and *ver.* 17. he begins by name to deal with the *Jews*. Some think, he speaks more particularly of such as were Judges and Magistrates amongst the *Gentiles*, who, though they made Laws to Judge and Punish others for such and such Crimes, did yet commit the same themselves. Some think he intends more especially, such as were Philosophers, and Men renowned for Vertue, as *Socrates*, *Aristides*, *Fabritius*, *Cato*, *Seneca*, &c. which last, as is said, was well known to the Apostle. These, in their Speeches and Writings, did censure the Evil manners of others, and yet were as bad themselves. As *Cato* is said to have used Extortion, prostituted his Wife, and to have laid violent Hands upon himself; and yet he was affirm'd by *Velleius*, to be *Homo virtuti similimus, a meſt virtuous Man.* But the received Opinion is, That the Apostle in general doth Tax all such as censure, and find Fault with others, and yet are Guilty of the same things themselves. *a q. d.* Thou art without all excuse, that dost Assent and Subscribe to the righteous Judgment of God, that they who do such things, as are mentioned in the foregoing Chapter, are worthy of Death, and yet doest the same thy self: If not openly, yet secretly and inwardly, thou art Guilty of the same, or as great Sins. Thou canst make no Apology or Pretence, why the Sentence of Death and Condemnation, which is due to others, should not likewise pass upon thee. *b i. e.* In that very Thing, or by that very Law, whereby thou Censurest and Condemnest others, thou pronouncest Sentence against thy self; thy own Mouth Condemns thee in the Person of another, *vid. Mat.* 7. 3. and 21. 40, 41, 45. *John* 8. 4, 9.

2. But † we are sure *c* that the judgment of God is according to truth, against them which commit such things *d*.

† Or, *we know.*

c We know assuredly, and it is evident, both from Scripture and Reason, that God's Judgment, both here and hereafter, is True and Upright, *vid.* 1 *Sam.* 16. 7. He judgeth righteous Judgment; He Judgeth of Persons and Things, not as they are in Appearance, but as they are in Reality. *d* This indefinite manner of speaking, includeth both those that Judge others, and those who, for the aforementioned Sins, are subject to the Censures of others.

3. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God *e*?

e When other Mens Facts escape not thy Censure, who art but a Man; What Folly and Madness is it to imagine, that thine own evil Deeds should escape the Judgment of God? *vid.* 1 *John* 3. 20.

4. Or despiseſt *f* thou the riches *g* of his goodness and forbearance, and * long-suffering *h*, † not knowing that the goodness of God leadeth thee to repentance *i*.

* 2 Pet. 3.
† Heb. 10.

Here he Taxeth such as thought that God approved of their Persons and Courses, at least He would not regard or punish their evil Actions, because he had hitherto forborn them, and heap'd up abundance of worldly Blessings upon them, as He did upon the *Romans*, especially above other People. It is common for Men to grow secure, and promise themselves Impunity, when God forbears them, and gives them outward Prosperity, *vid. Psal.* 50. 21. and 55. 19. *Eccl.* 8. 11. *Hos.* 12. 8. *f* The word signifies to *think amiss*; he despiseth the goodness of God, who thinks otherwise of it, than he should, that it is extended to him for other ends than it is; or to despise the Goodness of God, is, to turn it into wantonness. *g i. e.* The abundance of his Goodness, *vid. Eph.* 1. 7. 18. and 2. 4. 7. and 3. 8. Chap. 9. 23. *h* God's long-Suffering is a farther degree of his Forbearance; the Scripture speaks much of this Attribute of God, and of his abounding therein, *Exod.* 34. 6. *Numb.* 14. 31. 18. *Psal.* 86. 15. *Mat.* 23. 37. *Chap.* 9. 22. 1 *Tim.* 1. 16. 1 *Pet.* 3. 20. *i* That is one great End of God's goodness and forbearance, *vid. Hos.* 11. 4. 2 *Pet.* 3. 9. God's goodness is abused, when 'tis not us'd and improv'd to this End.

5. But † after thy hardness and impenitent heart, treasureſt up *k* unto thy self wrath against the day of wrath, and revelation of the righteous judgment of God *l*.

† Or, *in.*

k This passage seems to respect *Deut.* 32. 34, 35. or *Job.* 36. 13. You have a parallel place, *James* 5. 3. the meaning is, Thou provoksst more and more the wrath of God against thee; by heaping up Sins, thou heapest up Judgments of God upon thy self: Just as men add to their Treasure of Wealth, so dost thou add to thy Treasure of Punishment. *l* This is a Periphrasis of the Day of Judgment, or of the Last Day; then will *God* visit for those Sins, that here escape Punishment: Then the Justice and Equity of his Proceedings shall appear, and all shall have reason to approve thereof.

6. * Who will render to every man according to his deeds *m*.

* Jer. 17. 10. & 32. 19. Ezek. 18. 30.

m This proves what he had said, That the Judgment of *God*, in that Day, will be according to Righteousness, or most Righteous Judgment. Paralel places you will find, *Psal.* 62. 12. *Mat.* 16. 27. 2 *Cor.* 5. 10. *Revel.* 22. 12. The *Papists* from hence infer the Merit of Works: But the Reward to the Godly, is a Reward of Grace, and not of Debt. The word *ἀποδώσει* imports not only a just Retribution, but a free Gift, as in *Mat.* 20. 8. *Ubi alibi.* Good Works are the Rule of his Proceeding, not the Cause of his Retribution, *vid Luc.* 17. 10.

7. To them who by patient continuance *n* in well doing, seek for glory and honour, and immortality *o*, eternal life *p*.

What he had laid down in general, he amplifies more particularly; *n* Or Perseverance in well-doing, which implies Patience, *vid. Mat.* 10. 22. and 24. 13. *Heb.* 10. 36. *o* Or Incorruption: He adds this, to shew, That the Glory and Honour he speaks of, was not such as the *Gentiles* usually sought, who made worldly glory the scope of their Actions; but it was Eternal in the Heavens, and such as never Fades away. *p i. e. God* will render eternal Life to such: The word *Render* must be supplyed out of the former Verse.

8. But unto them that are contentious *q*; and

and * do not obey the truth *r*, but obey unrighteousness *s*, indignation and wrath *t*.

* Gal. 5. 7.

q Or that are of Contention: So they of the Circumcision, for such as are Circumcised, *Act.* 10. 45. *Gal.* 2. 12. By Contentious, understand such as are Refractory and Self-will'd; that, from a Spirit of Contradiction, will not be persuaded; that strive and kick against the Righteousness of God, from an Opinion of their own righteousness, *Hos.* 4. 4. *r* See *Chap.* 1. 18. and the Note there. *s* That are the Servants of Sin, and of Corruption. *Chap.* 6. 12. 2 *Pet.* 2. 19. *t* These Two differ only in Degree; thereby understand the Judgments of *God* upon the Wicked, which are the Effects of his Anger; the Cause is commonly put for the Effect.

9. Tribulation and anguish *u* upon every soul of man *w* that doth evil, of the Jew * first, and also † of the Gentile *x*.

* Ver. 10.
† Ver. 29.

u The word *Render* is here again understood, he shall Render Tribulation and Anguish. Some refer the former to the Punishment of Sin, the latter to the Punishment of Loss; or the one to the unquenchable Fire, the other to the never dying Worm: It seems to be a Rhetorical Exaggeration, *vid. Psal.* 11. 6. *Mar.* 9. 43, 44, 45, 46. *w* A double Hebraisme; *First*, the Soul is put for the Person, as *Gen.* 12. 5. and 14. 21. and 17. 14. and 36. 6. and 46. 26. *Secondly*, Every Soul of Man, is put for the Soul of every Man; as before, *Chap.* 1. 18. All Unrighteousness of Men is put for the Unrighteousness of all Men; the Soul of Man shall not be Punisht onely, but Chiefly. *x* The *Jew* is first plac'd in Order of Punishment, because he better knew *God's* Will, and had more helps, *vid. Mat.* 11. 22, 24. *Luc.* 12. 47.

10. But glory, honour, and peace *y* to every man that worketh good, to the Jew first, and also to the † Gentile *z*.

† Ver. 9.

y What he called Immortality, *ver.* 7. He now calls Peace; which word, according to the usual Acceptation of it, amongst the *Hebrews*, is comprehensive of all Good and Happiness, both here and hereafter. *z* As the ungodly and unbelieving *Jews*, shall have the first place in Punishment, so those that Believe, and are Godly amongst them, shall have the first Place in Reward; though yet for the Reason mentioned in the next Verse, the Godly and Believing *Gentiles* shall share with them therein.

11. For there is no respect of persons with God *a*.

a This seems to be borrowed from 2 *Chron.* 19. 7. and *Deut.* 10. 17. You have the same again, *Act.* 10. 34. *vid. Job.* 34. 19. *Gal.* 2. 6. *Ephes.* 6. 9. 1 *Pet.* 1. 17. *vid. Col.* 3. 28. *Obj.* God loved *Jacob*, and hated *Esau*, when they were yet Unborn, and had done neither Good nor Evil? *Answ.* This was not properly a Respecting of Persons, because *God* did not this as a Judge, but as an Elector. So the Apostle states it, *Rom.* 9. 11, 12, 13. *God is Gracious to whom He will be Gracious*, and may do what He will with his own.

12. For as many as have sinned without law, shall also perish without law *b*: and as many as have sinned in the law *c*, shall be judged by the law.

b By the Former, he means the *Gentiles*, by the Latter the *Jews*; the like Distribution he makes, 1 *Cor.* 9. 21. *c i. e.* Under the Law, or against it.

13. * For not the hearers of the law are just before God, but the doers of the law shall be justified *d*.

* Jam. 1. 22. Mat. 7. 21.

d This, and the two following Verses, are included in a Parenthesis; and they serve to obviate an Objection, against what was said, *ver.* 12. The *Jews* might plead, that they were Superior to the *Gentiles*, and should be exempted or Priviledg'd in Judgment, for as much as they knew and profeſt the Law of God, which the *Gentiles* did not? To this, he sayes, That to know and learn the Law was not sufficient, unless in all things they yielded Obedience to it, which they neither did nor could. The Scope of the Apostle, is not simply to shew how Sinners are now justified in the Sight of God; but to shew what is requisite to Justifications according to the Tenour of the Law; and that is, to do all that is Written therein, and to continue so to do. And if there be any Man that can bring such perfect and constant Obedience of his own Performing, he shall be Justified by *God*; but in as much as no Man, neither Natural nor Regenerate, can so fulfil the Law; he must seek for Justification in some other way. The Text thus Expounded, doth no way militate with *Chap.* 3. 30. and *Gal.* 3. 11. which at first reading it seems to do. And it further shews, that the *Jews* are comprehended under the general Curse, as well as the *Gentiles*, and are bound to have recourse to the Righteousness of God by Faith.

14. For when the Gentiles which have not the law *e*, do by nature *f* the things † contained in the law, these having not the law, are a law unto themselves *g*.

† Or, *things of the Law.*

e Here he Preoccupates the *Gentiles* Plea: They might Object, that having not the Law, they could not Transgress, nor be culpable in Judgment, *vid. Chap.* 4. 15. To this he sayes, That though they had not the Law written in Tables of Stone, as the *Jews* had, yet they had a Law written in their Hearts, which was a Copy or Counterpart of the other, and had in a manner the Effects of it; for thereby they were Instructed to do Well, and debarr'd from doing Evil, which are the two Properties of all Laws. *f* Nature is oppos'd to Scripture and Special Revelation: By the Direction of the Law, and Light of Nature, they did many things, which the Law of *Moses* Commanded, and forbore many things which it forbade. *g i. e.* They have in themselves such Principles of Reason, and Rules of Equity, as are to them instead of a Law, prescribing what they ought to Do and avoid.

15. Which shew the work of the law *h* written in their hearts *i*, || their conscience also bearing witness, and *their* † thoughts || the mean while accusing, or else excusing one another *l*.)

|| Or, *the conscience witnessing with them.*
† Or, *reasonings.*
|| Or, *among themselves.*

h By the Work of the Law, Either understand the sum of the Law, which is, *To Love God above all*, and *our Neighbours as our selves*: Or the Office of the Law, which consists in directing what to do, and what to leave undone; or the external Actions which the Law prescribes. *i* This seems to be a Covenant-Promise, and Priviledge, *Jer.* 31. 33. How then is it Predicated of the *Gentiles*? *Answ. Jeremy* speaks there, of a special and supernatural Inscription or Writing in the Heart by Grace; and the Apostle here, of that which is Common and Natural. *k* Interchangeaply, now one way, anon another. *l* Not as though the Thoughts did, at the same time, strive together about the same Fact: Nor is it meant of divers Men, as if good Men were Excused, and bad Men Accused by their own Thoughts; but in the same Persons, there were accusing or excusing Thoughts and Consciences, as their Actions were evil or good.

16. * In the day *m* when God shall judge the secrets of men *n* by Jesus Christ according to my gospel *o*.

* Mat. 25. 31.

m These Words may be referr'd to the 12. *ver.* and so they express the time when *Jews* and *Gentiles* shall be Judged. Though some annex them to the words immediately preceding. *q. d.* Now the Consciences of Men do Testify for or against them, and their Thoughts accuse or excuse them; but in the Day of Judgment they will do it more especially. *n* So that the most secret Sins shall not escape the Notice and Censure of the Judge, *vid. Eccl.* 12. 14. 1 *Cor.* 4. 5. *o i. e.* The Gospel which I Preach. So *John* 12. 48. Our Saviour calls his Word, his Disciples Word: He calls it his Gospel, not as the Author, but as the Publisher of it; it was not His in respect of Revelation, but in regard of Dispensation, *Chap.* 16. 25. 1 *Cor.* 9. 17. 2 *Cor.* 5. 18, 19 2 *Tim.* 2. 8. As for the Fiction of a Gospel written by *Paul*, as was by *Matthew*, *Mark*, &c. the *Papists* themselves begin to be ashamed of it.

17. Behold thou *p* art † called a Jew *q*, and * restest in the law *r*, and makest thy boast of God *s*.

† Or, *surnamed a Jew.*
* Chap. 9. 4.

He now comes to deal more particularly, and expressly with the *Jews*, resting their Priviledges, in which they Trusted, and of which they Boasted; and shews, that notwithstanding them, they stood in as much need of the Righteousness of God, as the *Gentiles* did. *p* He speaks in the *Singular* Number, that every One might make the readier Application of what he said. *q* So called from *Judah*; as of Old, *Hebrews* from *Heber*, and *Israelites* from *Israel*: The Title was Honourable in those Dayes, and imported a Confessor or Worshipper of One *God*. Thou art so called, but art not so indeed, *vid. ver.* 28. and *Revel.* 2. 9. *r* Puttest thy Trust in it. *s* That he is thy *God*, and in Covenant with thee; and that thou hast a peculiar Interest in him, *vid. John* 8. 41. The Phrase seems to be borrowed from *Isa.* 45. *ult.*

18. And knowest *his* will, and † * approvest the things that are more excellent, being || instructed out of the law;

† Or, *triest the things that differ.*
* Phil. 1. 10.
|| Or, *catechiz'd.*
* Luk. 1. 4.

19. And art confident *t* that thy self art a * guide of the blind, a light of them which are in darkness,

t Thou dost proudly Arrogate all that follows to thy self, and conceitest that thou hast all the Points of the

Law

Law in thy Breast, and full Knowledge of all the Secrets thereof.

20. An instructer of the foolish, a teacher of babes *n*: which hast the form of knowledge *w*, and of the truth in the Law.

n Such as have little or no Knowledge. *w* A Scheme or Systeme of Notions, a compendious Model or Method, which is artificially Compos'd; such as Tutors, and Professors of Arts and Sciences do Read over again and again to their Pupils and Auditors.

21. Thou therefore which teachest another, teachest thou not thy self *x*? thou that preachest a man should not steal, dost thou steal *y*?

x q. d. Dost not thou thy self do what thou pressest upon others? *vid. Mat.* 23. 3. *y* The *Jews* were Infamous of old for this Sin, *Psalm* 50. 18. *Mat.* 23. 14.

22. Thou that sayest a man should not commit adultery *z*, doest thou commit adultery? thou that abhorrest idols, doest thou commit sacrilege *a*?

z To this Sin also, the *Jews* were greatly addicted, *vid. Psal.* 50. 18. *Jer.* 5. 8. *a* Here he varies the Crime; he does not say, dost thou commit Idolatry, but Sacrilege. The *Jews*, after their return out of Captivity, kept themselves free from Idolatry: but it seems they were Guilty of a Sin that was near a Kin to it. Here it may be Queried, What the Sacrilege was, that the *Jews* were Guilty of? Some think, their Covetousnes is here Taxed, which is a kind of Idolatry. The *Jews* took those things which were Consecrated to *Idols*, and which, by the Law of God should have been Destroy'd, and turn'd them to their private Advantage. Others think, that their Sacrilege consisted in with-holding from *God*, that which they should have Consecrated and Offer'd up to Him, *vid.* 1 *Sam.* 2. 13. *Mal.* 3. 8, 9. They Converted to their own Use, such things as were Dedicated to *God*. Much to the same purpose is their Opinion, that think it consisted in Robbing *God* of his Due. By the imperial Law in the *Code*, it is declared Sacrilege to take from the Emperor any thing that is his; it ought to be much more accounted Sacrilege to deal so with *God*. Some think, their Sacrilege lay in polluting the Worship of *God*, & making his Commands of no Effect, through their corrupt Additions and Traditions.

23. Thou that makest * thy boast of the Law, through breaking the Law dishonourest thou God *v*? *vers. 17.

b Dost thou bring a reproach upon Religion, and give Occasion to the *Gentiles* to Blaspheme his Name? so it follows in the next words.

24. For the name of God is blaspheme'd among the Gentiles, through you *c*, as it is * written *d*. * 2 Sam. 12.

c Because of your and your fore-Fathers Sins. *d* The Apostle doth not tell them where it was Written; he supposeth they were not ignorant of it. *vid. Ezek.* 36. 20, 23. *Isa.* 52. 5.

25. For circumcision verily profiteth, if thou || keep the Law *e*: but if thou be a breaker of the Law, thy circumcision is made uncircumcision *f*. || Or, *do the Law.*

The *Jews* might Object, If the former Priviledges availed not to Righteousnes and Salvation; yet Circumcision at least might stand them in some stead? In Answer whereunto you have, *First* a Concession, Circumcision indeed is Profitable. 2. A Limitation, if thou keep the Law, which is Illustrated by a large Antithesis, *ver.* 26, 27. 3. A Distinction; Circumcision is of two Sorts; Outward and Litteral, Inward and Spiritual; the Latter stands in Force, and hath Acceptation with God, *ver.* 28, 29. *e* If thou keep it Perfectly, to which Circumcision obligeth, *Gal.* 5. 3. or if thou useft thy utmost Care and Endeavour so to do. *f i. e.* If otherwise thou Transgressest the Law, thy Circumcision avails thee nothing; it gives thee no Priviledge above the Uncircumcis'd. A wicked *Jew* is to *God* as an *Æthiopian*, *Amos* 9. 7. The Apostle corrects the Carnal Confidence and Hypocrisy of the *Jews*, who valued themselves upon the account of this outward Ceremony, and thought it sufficient to be Circumcis'd in the Flesh. Some think the Apostle hath Respect in these words to the Time of the Law, whilst Circumcision was an ordinary Sacrament of the Covenant; then indeed it was Profitable and Available; but now, in the times of the Gospel, it is Abrogated. *vid. Gal.* 5. 2, 5.

26. Therefore if the uncircumcision *g* keep || the righteousnes of the Law *h*, shall not his uncircumcision be counted for circumcision? || Or, *ordinances*

g i. e. The Uncircumcis'd; a figurative and frequent way of Speaking, *vid. Rom.* 3. 30. and 4. 9. *h* Which none of them ever did; but admit they could, or else which some of them have done in sincerity, though with manifold Imperfections; Such as the two *Centurions*, one of which is mentioned in the Gospel of *Luke*; the other in the *Acts*: If in this Sence the Uncircumcised keep the Righteousnes of the Law, Shall they not be all one in the Account of *God*, as if they were Circumcised? *vid. Rom.* 4. 10.

27. And shall not uncircumcision which is † by nature *i*, if it fulfill the Law *k*, judge thee *l*, who by the letter and circumcision *m* doest || transgress the Law? † Or, *of nature.* || Or, *are transgressors the Law.*

i A Periphrasis of the *Gentiles*, who want Circumcision, or are by Nature without it. *k* Here's another word, before it was *Keep*, but now 'tis *Fulfill the Law*; though the word be varied, yet the Sence is the same, *vid. James* 2. 8. *l i. e* Rise up in Judgment against thee; or else shall he not do it by his Example? as in *Mat.* 12. 41, 42. The Men of *Nineveh*, and the Queen of *Sheba* shall Judge the *Israelites*: The meaning is, the Obedient *Gentile*, shall *Condemn* the Disobedient *Jew*. *m i. e.* The outward litteral Circumcision; or by the *Letter*, understand the *Law*, *vid.* 2 *Cor.* 3. 6, 7. The Sence is, by means of the *Law* and *Circumcision*, and resting in them, as Pledges of the *Love of God* (so *v.* 17.) they are the more secure and bold in Sinning against God: It is to them an Occasion of Transgression.

28. For * he is not a Jew *n* that is one outwardly *o*, neither *is that* circumcision *p* which is outward in the flesh: * John 8. Chap. 9. || Or, *open*

n A right or true *Jew*, which is Heir of the *Promises* made to the Fathers. *o* The word *Only* is to be understood, *vid.* 1 *Cor.* 1 17. *p* The *Right and True Circumcision* which God principally requires, and is available unto Salvation: That Circumcision is not much to be accounted of, which is *only* the cutting off an outward skin.

29. But he *is* a Jew *q* which is one || * inwardly; and * circumcision *is that* of the heart, in the spirit, *and* not in the letter, * whose praise *is* not of men but of God. || Or, *from* * Pet. 3. * Colos. 2. * 1 Cor. 4. 2 Cor. 10. 1 Thes. 2.

q He is a *Right* and *True Jew*, an *Israelite* indeed; that hath taken away the *Fore-Skin* of his Heart, *Jer.* 4. 4. that is cleansed from all *corrupt Affections*, and hath laid aside all Superfluity of Naughtinesse; that Worshippeth God in the Spirit, Rejoyceth in *Christ Jesus*, and hath no Confidence in the Flesh. Such are the *Circumcision* and *Jews* indeed, *vid. Phil.* 3. 3.

CHAP. III.

1. WHat advantage *a* then hath the Jew? or what profit *is there* of circumcision *v*?

a An elegant Prolepsis or Anticipation of what might be Objected against the Apostles Assertion in the foregoing Words. If the *Jews* (might some object) lye equally exposed to *Condemnation* with the *Gentiles*, then they have no Excellency above them. Or thus, If *external Things* do not commend us to God (as 'tis affirm'd, *chap.* 2. 28, 29.) but the *Gentiles* are brought into the Church without them; then the *Jews* have no Prerogative above the *Gentiles*, tho' God hath owned them so long for His peculiar People. *b i. e.* What is the Use of it, or for what End was it Instituted? Seeing the Uncircumcised are brought in and Accepted, as being Circumcised notwithstanding, and Clean in Heart.

2. Much every way *c*: || Chiefly *d*, because * unto them were committed the Oracles of God *e*. || Or, *first all.* * Psal. 147. 19, 20. Chap. 9. 4.

e He Answers the before-mentioned Objection, by a liberal and free Concession. The Answer doth particularly relate to the first *Member* of the Objection, though Comprehending the other. *d* This Word is not to be refer'd to the Order of Speech, as *Rom.* 1. 8 for he doth not begin any Discourse here; nor to the number of Priviledges and Advantages, for he names but *One* in all; but to the Quality, and so the Excellency of this Priviledge here spoken of, *q. d.* it is the Chief of all. *e* Prophane Writers make this Word to signify the Answer that was given by the *Daimons*, or Heathen gods; and yet the Holy Ghost doth not disdain to make use of this Word (as well as divers others) though abused to heathenish Superstition. The Sence is, To the *Jews* were Credited, or given in Custody the Holy Scriptures, Containing all the Books of the *Old-Testament*, in particular the *Legal Covenant* or *Law of God*, given on Mount *Sinai*, which *Stephen* calls the lively *Oracles*, *Act.* 7. 38. more especially yet the *Fundamental Articles of Religion*, and *Doctrines of Grace*, and *Salvation by the Messias*, called the *Oracles of God*, *Heb.* 5. 12. though more hid, 'tis true, in Types, Promises, and Predictions.

3. For

3. For what * if some did not believe *f*? * shall their unbelief make the faith of God *g* without effect? * Rom. 9. 6.

f If some did remain in Infidelity, *Act.* 28. 24. if they would give no Credit to the *Oracles*, and to the *Promise of a Messiah*. *g i. e.* The Truth and *Faithfulness of God*, *Psal.* 33. 4. The whole Verse is another *Prolepsis*: The simply'd Objection is this, That the *Jews* are nothing the better for these *Oracles*, or have no advantage by them, if by *Unbelief* they have rendred themselves unworthy or incapable of benefit by them. The Answer to this is Anticipated by propounding another Question; Can the *Infidelity of some*, be any hinderance of God's performing His *Promise to others*, to His *Chosen Ones*? The Interrogation is a Negation, *q. d.* It cannot be as the following words shew, *vid.* 2 *Tim.* 2. 13.

4. God forbid *h*; Yea, let * God be true *i*, but * every man a liar *k*, as it is written, That thou * mightest be justified *l* in thy sayings, and mightest overcome *m* when thou art judged *n*. * Psal. 116. 11.

h The Negation that was closely Couch't in the former Verse, is in this Expresst by a Note of Indignation, and of the greatest Detestation. *i* Let him remain or appear *Faithful to his Promises and Covenant*; or let him be Acknowledg'd to be so, according to the frequent Testimonyes of Scripture, *vid. Numb.* 23. 19. *Tit.* 1. 2. *Heb.* 6. 17, 18. *k* Or, although every *Man should be a Lyar*; or whatsoever we say of Men, who are all mutable Creatures, who are lyable to Mistakes in their own Natures, and so may easily Deceive others, *vid. Psal.* 116. 11. *l* That thou mightest be acknowledged *Just in thy Promises and Threatnings*; in which Sence the Word is used in divers Places; *Mat.* 11. 19. *Luk.* 7. 29. 34. and 10. 29. *m* That thou might'st be Clear or Pure, so 'tis in the Psalm. The Apostle Honours the *Seventy*, which was the common Translation, and minds the Sence rather than the Words. *He that is Clear, is like to overcome in a just Judgment.* *n* Or, *when thou Judgest*; the Word may be taken Actively or Passively, *i. e.* When thou dost *Execute Judgment upon any*, Or when any do presume to Censure You.

5. But if our unrighteousnes commend the righteousnes of God *o*, what shall we say *p*? *Is* God unrighteous, that taketh vengeance *q*? (I speak as a man *r*.)

o An Anticipation of another Objection, which might be made upon the preceding Words: That if the *Faithfulness of God*, in keeping his Promises, doth appear in and notwithstanding the *Unfaithfulness of Men*; then we gather thus much, That *the Fidelity of God* is rendred a great deal more Commendable, by the Perfidiousnes of Man. *p* Thus we Object, or this will be the inconvenience. *q* *i. e.* Then God is unjust in Punishing the *Jews*, or any other Wicked Men, for that which tends to his own Glory, and the Commendations of his Veracity. *r* This is the Language of Carnal Men, and such Blasphemy they speak; I frame the Objection of some Men, and speak after their Carnal manner.

6. God forbid *s*: for then how shall God judge the world *t*?

s He rejects the Cavil, with his usual Note of Detestation, as not thinking it worthy of Answer. *t q. d.* If God were in the least unrighteous, How could *He Govern the World at present*, and *Judge it at last in Righteousnes*? which is affirmed, *Psal.* 96. 13. and 98. 9. Or, How could He be *God and Supream*, if He were not Just by his *Nature and Essence*, and his *Will*, the *very Rule of Righteousnes*, *vid. Gen.* 18. 25. *Job.* 34. 12.

7. For if the truth *u* of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner *w*?

u By *Truth* he means the *Faithfulness and Veracity of God*, as by *Lye*, the *Perfidiousnes and inconstancy of Man* (*ut supra & alibi.*) *w q. d.* If more Glory accrews to the *Name of God*, by my *Wickedness*; What reason is there, that I should be Punisht, and proceeded against as an *Offender*, who have occasioned this further *Glory to God*? The Apostle doth plainly Personate in this place a wicked *Objector*, or he speaks in the Name and Person of such a One. This way of Speaking and Writing, is very frequent among all Authors; and 'tis found sometimes with the Pen-Men of the Holy Scriptures, *vid. Eccl.* 3. 19, 20, 21, 22. 1 *Cor.* 15. 32. The Apostle tells the *Corinthians*, 1 *Cor.* 4. 6. That in a Figure he Transfer'd some things to himself, and to *Apollos* for their sakes, that they might not be puffed up; he counted such Schemes and Figures as these to be most profitable and efficacious to the Reader.

8. And not *rather* *x* as we be slanderously reported, and as some affirm, that we say, Let us do evil that good may come, whose damnation is Just *y*.

x The placing of these Words makes them sound harshly, and consequently causeth Obscurity: Criticks make a great stir about them, some including them in a *Parenthesis*; Others affirming, there is a *Transposition* in them. They seem to be a Refutation to the former Cavil, and must be Accommodated to that Sence. It is as if the Apostle should have said, If Sinners deserve no Punishment, because *God reaps Glory to himself* by their Sins; then that is a good Proverb or Saying, which is in some mens Mouths, and We our selves are Slander'd with it, as if it were our Opinion and Doctrine: That *We may do Evil, that Good may come of it*. But this Saying is generally Exploded; none dare to vouch it, and therefore the former Cavil is of no Force. *y i. e.* Their *Damnation is just*, who Teach such Doctrine, and Practice accordingly; who *do evil that good may come of it*. The Apostle doth not vouchsafe to refute this absurd Saying; but simply Condemns it, and those that put it in Practice: Or else his meaning in these Words is this, That they *Justly deserve Damnation*, who Calumniate the *Apostles* and *Publishers* of the *Gospel*, and raise false Reports and Slanders of them: Their *Damnation is Just*, who affirm We say or hold, That *Evil* may be done, *that Good may come* thereof.

9. What then? are we || better *than they z*? No in no wise *a*: for we have before † proved both Jews and Gentiles, that * they are all under sin *c*. || Or, *do we excel them.* † Gr. *accus'd or charged* * Gal. 3. 22.

z The Apostle here returnes to the Argument that he had been handling in the beginning of the *Chapter*. He brings in the *Jews* propounding a Question. Seeing it was confest, that the *Oracles of God* were committed to them; then it follow'd, that they excell'd the *Gentiles*, and stood upon better Ground than they. *a* He doth not contradict himself as to what he had said of the *Jews* Prerogative, *ver.* 2. They did indeed excel the *Gentiles* as to some external Benefits, of which you have a larger account, *chap.* 9. 4. 5. but not upon the account of any Evangelical Righteousnes, or their own supposed Merit. *b Viz.* Separately and apart in the foregoing *Chapters*: And the same is now to be asserted of both *Jews* and *Gentiles*, Conjunctly and together. That notwithstanding the *Jews* boasted of their Law, and the *Gentiles* of their Philosophy; yet as to the Evangelical *Faith and Righteousnes*, they were both in the same Case. *c* Under the Power of Sin, but chiefly under the Guilt of Sin, *vid. ver.* 19.

10. As it is * written *d*, There is none righteous, no not one *e*: * Psal. 14. 1, 2, 3.

d viz. In several places of Scripture, which he quotes in the following Verses, giving us the *Sence*, though not so strictly tying himself to the Words; And this is a proper Proof to the *Jews* at least, whom he had called a little before the Keepers of these *Oracles*. *e* The more general Proof with which he begins, is taken out of *Psal.* 14. 1. and 53. 1. upon which places, see the Annotations.

11. There is none that understandeth *f*, there is none that seeketh after God *g*.

f A more particular Proof of the *Corruption* of the Soul, and the Faculties thereof; and first of the *Mind*, taken out of the forecited *Psalmes*, which may be Compar'd with the Scriptures which speak of the *Ignorance* and *Blindness* of the Mind, *Deut.* 32. 29. *Job.* 32. 9. *Isa.* 1. 3. *Jer.* 4. 22. and 10. 14. *g* A Proof of the *Corruption* of the Will, which follows also in the forecited *Psalmes*.

12. They are all gone out of the way *h*, they are together become unprofitable *i*, there is none that doeth good, no not one *k*.

h Viz. Of Truth or Life, *vid. Psal.* 14. 3. and 36. 4. and 58. 3. This doth Illustrate the former Charge. *i* Unuseful, and which is more Noysom, and fit onely for the Dunghill, as the Word signifies; this follows also in *Psal.* 14. *vid. Job.* 15. 16. *k* The same, as *ver.* 10: though more exactly according to the words of the *Psalm*, where also it is twice repeated, *vid. Psal.* 14. 1, 3.

13. Their throat *is* an open sepulchre *l*; with their tongues they have used deceit *m*; the poyson of Aspes *is* under their lips *n*.

l He proceeds to instance in the *Corruption of Man*, with respect to the Members of his Body; and he mentions the *Organs of Speech* in Four several Expressions; much to the same purpose: The First is *Allegorical*, taken out of *Psal.* 5. 9. upon which see the Annotations. *m* This Next doth plainly Express the *Corruption of the Tongue*, because of *Lyes*, *Calumnies*, *Perjuries*, *Flatteries*; and 'tis taken out of *Jer.* 9. 3, 4, 5. *n* The Third Expression is *Allegorical* as the first, taken out of *Psal.* 140. 3. Upon which see the Annotations.

14. Whose mouth is full of cursing and bitterness *o*:

o This last and very plain *Expression* of the *Corruption of the Tongue*, is taken out of *Psal.* 10. 7. *vid.* Notes there.

15. Their feet are swift to shed blood *p*:

p If we Consider this *Member* also, we may see the Corrup-

ruption of Man, witness that Testimony, *Prov.* 1. 16. and *Isa.* 59. 7. on both which, *vid.* Annotations.

16. Destruction and misery *are* in their ways:

17. And the way of peace have they not known *q*.

q. Both which Assertions lye together, and follow in that *Isa.* 59. 7, 8.

18. There is no fear of God before their eyes *r*.

r This Last Assertion gives us one true Cause of all the aforesaid Evils; taken out of *Psal.* 36. 1. *vid.* Notes there.

19. Now we know that whatsoever things the Law saith, it saith to them who are under the Law *s*, that every mouth may be stopped *t*, and all the world may become ‖ guilty before God *u*.

‖ Or, *subject to the judgment of God.*

s Another Anticipation of an Objection to this purpose. All these *Testimonies* (might the *Jews* say) do not concern Us; they concern the *Impure* and *Gentile World* only, unless Possibly some prophane Wretches amongst our selves also. But to this the Apostle sayes, *We know* (which some think hath the force of an Asseveration) *that whatsoever the Law of God*, more especially the *Mosaical* Law, or more Generally all that is contained in the Scripture, *saith* of the Wickednesses and Defection of Mankind; it saith to the *Jews* more particularly, to whom the *Law* was given, and who are under the Conduct of it; much the same with that Phrase, *Chap.* 2. 12. *vid. Chap.* 6. 15. 1 *Cor.* 9. 20. *t i. e.* Hindred from Boasting, to which the *Jews* were so prone; or rather that Conscience might so press them, that they should silently, or as it were Speechless, expect their own *Damnation*, without being able to frame any Excuse, *vid. Psal.* 63. 11. *Ezek.* 16. 63. *Mat.* 22. 12. *u* That *Jews* and *Gentiles*, and all Man-kind, as deprav'd, might be Obnoxious to the Judgment and Condemnation of God, *vid. ver.* 6. and *John* 3. 18.

20. Therefore *w* by the * deeds of the law *x*, there shall no flesh *y* be justified in his sight *z*: for by the law *is* the knowledge of sin *a*.

* Gal. 2. 16.

w i. e. Seeing the *Gentiles*, by the *Law of Nature*, and the *Jews*, by the *Written Law*, are thus subject to the Judgment of God; and seeing no one is able to Fulfil the *Law*, and satisfy for the Breach of it: *Therefore*, &c. *x* He means the *Moral Law*, and not the *Ceremonial Law* only or chiefly; even that *Law* that forbids Theft and Adultery, as *ch.* 2. and Concupiscence, as *ch.* 7. And by which, as this Text sayes, is the *Knowledge of Sin*; to which, *Gentiles* as well as *Jews*, are obliged; and by which therefore they are Condemned. y A common Synecdoche, *vid. Gen.* 6. 3. 12. & *alibi*. The same with no Man living, in the *Psalmist*; especially being deprav'd, with original Corruption, which is called *Flesh* in Scripture. *z* Or be discharg'd in the *Court of Heaven*; the Phrase is taken from *Psal.* 143. 2. *vid.* Annotations there. *a* Left any should think that the *Law* hereupon is useless, he goes on to shew its Use, but a quite contrary one to what they intended. It Convinceth Us of our Guilt; and therefore is far from being our Righteousness, *Chap.* 7. 7. 1 *Cor.* 15. 56.

21. But now *b* * the righteousness of God *c* without the law *d* is manifested *e*, being witnessed by the law and the Prophets *f*.

* Phil. 3. 9.

b q. d. Though Justification be not by the *Law*, yet it is to be Obtained in another way, as follows. *c vid. Ch.* 1. 17. *d* In-as-much as the *Law*, pressing Obedience to be performed by Us in our own Persons, seems plainly ignorant of the Righteousness of another imputed to Us. *e* This Righteousness nevertheless is Reveal'd plainly, now since the Coming of Christ, and in the Gospel, as in *Ch.* 1. 17. *f* That there may be no suspicion of Novelty, *vid. John* 5. 46, 47. The Testimonies he refers to, are very Numerous, *vid. Gen.* 3. 15. and 15. 6. and 22. 17. 18. *Isa.* 53. *Jer.* 31. 23, 31. *Dan.* 9. 24, 25. See the same Argument us'd, *Act.* 24. 14. and 26. 22. and 28. 23.

22. Even the righteousness of God *which is* by faith of Jesus Christ *g*, unto all, and upon all them that believe *h*, * For there is no difference *i*.

* Chap. 10. 12. Gal. 3. 28. Col. 3. 11.

g He mentions the *Righteousness of God* again, that he may further Explain it, by the Means or Instrument, by which it is received, *viz. Faith*, *vid. Chap.* 4. 11, 12. and 9. 30. *Phil.* 3. 9. Where there are several Expressions to the same purpose, that this *Righteousness* is without the Law indeed; but it is by the hand of that *Faith*, by which we *Believe in Jesus*; called therefore here, The *Faith of Jesus Christ*. *h* Whether they be *Jews* or *Gentiles*, if they *Believe*, excluding the self Justiciaries amongst the one, and the *Philosophers* amongst the other. *i* They are Justify'd two several ways, *ver.* 9.

23. For * all have sinned *k*, and come short of the glory of God *l*.

* Chap. 11. 32. Gal. 3. 22.

k q. d. No wonder there is no difference, when both the one and the other have the Guilt of *Adams Transgression* imputed to them, and have original Corruption inherent in them, from whence proceed very many actual *Transgressions*. *l i. e.* Of the glorious Image of God, in which Man was at first Created; Or of Communion with God, in which the glory of a rational Creature doth consist: Or rather of the Eternal Glory, which they *come short of*, as Men that run a Race are weary, and fall short of the Mark.

24. Being justified *m* freely by his grace *n*, through the redemption that is in Jesus Christ *o*.

m i. e. Being in this case, they can by no means be acquitted and free'd from the Accusation, and Condemnation of the *Law*; but in the way and manner that follows. *n* He mentions the great moving Cause of Justification first (which doth comprehend also the principal Efficient) that it is without any Cause or Merit in us; and by the free Favour of God to undeserving, ill deserving Creatures, *Eph.* 1. 6, 7. and 2. 8. *Titus* 3. 7. *o* The meritorious Cause is expresst, by a Metaphor taken from Military Proceedings, where Captives taken in War, and under the Power of another, are Redeem'd upon a valuable Price laid down, *vid. Mat.* 20. 28. *Mark* 10. 45. 1 *Tim.* 2. 6. *Heb.* 9. 12.

25. Whom God hath † set forth *p* *to be a* propitiation *q*, through Faith in his blood *r*, to *shew*, declare his righteousness *s* for the ‖ remission of sins that are past, through the forbearance of God *t*;

† Or, *fore-ordain'd.*
‖ Or, *passing over.*

p i. e. God the Father hath propos'd this *JESUS*, in the Eternal Council, and Covenant of Redemption, *Eph.* 1. 9. 1 *Pet.* 1. 20. 21. Or in the Types and Shadows of the Old *Tabernacle*; and hath now at last shown him openly to the World. *q* Or Attonement, 1 *John* 2. 2. He Alludes to the *Mercy-Seat*, sprinkled with *Blood*, which was Typical of this great Attonement; and from whence God shew'd himself so *Propicious* and *Favourable to Sinners*, *Levit.* 16. 2. *Numb.* 7. 89. *r* He goes on to shew the instrumental Cause of Justification, to wit, *Faith*, *i. e.* The close Adherence, and most submissive Dependance of the Sinner; together with the peculiarity of the Object of *Faith*, *viz. the Blood*, *i. e.* The *Death and Sacrifice of Christ*; in Contra-distinction to his Dominion (with which yet on other accounts *Faith* is so much concern'd) and in Opposition to the Blood of Beasts, Slain and Sacrificd. *s i. e.* For the shewing forth either of his Goodness and Mercy, *vid.* 1 *Sam.* 12. 7, 8, 10. *Psal.* 36. 10. Or of his Faithfulness in his Promises, and fulfilling all Types and Prophesies: Or else of his Vindictive *Justice*, in the Just proceedings of God against Sin, which He hath Condemned in his Son, though He justify the Sinner. Or further it may be understood of the *Righteousness of Faith*, of which *ver.* 22. which is hereby shewn to be his; and to Manifest it self in the Forgiveness of Sins, and which is so Declared as to be exhibited. *t* He means, either the Sins committed before Justification, while God bore so Patiently with the Sinner, and did not presently take the Forfeiture. Or else the Sins Committed under the *Old Testament*, before the propos'd Propitiation was expos'd to the World: When God so indulg'd our Fathers, as to Pardon them upon the account of what was to come, *vid. Heb.* 9. 15, 16, 17, 18.

26. To declare *I say* at this time his righteousness *u*: that he might be just, and the justifier of him which believeth in Jesus *w*.

u He repeats the final Cause of Justification, *viz.* The making the aforesaid Declaration of the Righteousness of God, in the time of the Gospel, and Dispensation, and Ministry thereof, 2 *Cor.* 6. 2. which is taken out of *Isa.* 49. 8. *w i. e.* That no Wrong might be done to the Essential Purity of his Nature, or Rectitude of his Will; nor yet to his immediate Justice, by which he cannot but hate Sin, and abhor the Sinner as such; though in the mean time he gives a Discharge to him, that is of the *Faith of Jesus* (as 'tis in the Original) Or of the Number of those that *Believe*, and Cast themselves upon a Saviour.

27. Where *is* boasting then *x*? It is excluded. By what law? of works *y*? Nay but by the law of faith *z*.

x The Apostle doth, as it were, insult over them. *q. d.* Where is now the former Boasting of the *Jews*, as if they were so much better than the *Gentiles*; Or what is become of the *ground of Boasting*, that they, or either of them might think they had in the *Law*, or Philosophy, or any Moral Performances, *vid. Jer.* 9. 23, 24. *y* If it be enquir'd upon what account this *Boasting* is excluded? We Answer plainly, It cannot be by that *Law* that Commands *Works*, as the condition of Acceptance and Justification; and tells us nothing by whom that Condition should be fulfilled; the *Law* being become weak to us, for such a purpose, by reason of Sin, *Chap.* 8. 3. *z i. e.* The Gospel-Law which requires *Faith*, by which the Righteousness of Christ is imputed to us, and Attained by us. And this is call'd a *Law of Faith*, as some think, in Condescention to the *Jews* custome

custome of Speaking, who are much delighted with the Name of the *Law*; and so that he might not be suspected of Novelty: But as most, it is an *Hebraisme*, denoting no more than the Doctrine or Prescript of *Faith*.

28. Therefore we conclude *a* * that a man is justified by faith without the deeds of the law *b*.

* Gal. 3. 2. 16.

a Here is the Conclusion of the whole Matter, that he had been Discoursing of, from *ch.* 1. 17. to this very Place. When he says *we conclude*, he means We have Reason'd or Argued well, as *Logicians* do; Or this is the full Account that we have taken, and sum'd up after the manner of *Arithmeticians*. *b* A Phrase equivolent to that which is so much spoken against, that we are *Justified by Faith* onely; as if we should say, That God is to be Worshipt, excluding Angels, Idols, Images, &c. It would be as much as to say, God is to be Worship'd only.

29. *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also *c*.

c By answering his own propos'd Questions, he plainly shews us, That the Covenant of Grace, by which God is God of his People, does not belong to the *Jews only*; that they only should have Justification & Bliss, but to the *Gentiles* also, according to the Promise, *Gen.* 17. 5. & 22. 18. *Psal.* 2. 8. *Isa.* 11. 10, 12. and many others; which Promises are more especially to be accomplisht, now the Wall of Partition is broken down, as *Eph.* 2. 13, 14.

30. Seeing *it is* one God which shall justify the circumcision by faith, and the uncircumcision through faith *d*.

d That it may not be thought, that God is variable in the Action of justifying Sinners; but that it might be known, that He is One, *i. e.* Unchangeable, he shews, That both the *Circumcis'd Jews*, and *Uncircumcis'd Gentiles*, are justified by the same *God in Christ*, and by the same way and manner, *viz. By* and *through Faith*, with no more difference, then there is betwixt these two Phrases (*by Faith*, and *through Faith*) which can't be distinguished the one from the other.

31. Do we then make void the law through faith *e*? God forbid: yea, we establish the law *f*.

e A very material Objection is here to be Anticipated and Answered, *viz.* That by *Establishing* Justification, by *Faith* alone the *Law* is rendred useless, and the Obligation thereto destroy'd. *f* Having rejected this Objection, by his usual Note of Abhorrency, he proceeds to shew, That nothing more *Establisheth the Law*, in as much as by *Faith* we attain a perfect *Righteousness*, we are interessed in the most compleat Obedience of Christ to the Moral *Law*; and that hereby every *Type*, *Promise*, and *Prophecy* is Fulfil'd, *vid. Mat.* 5. 17. *Luk.* 16. 17. And we our selves also, being Enabled thereunto by a *Gospel-Spirit*, have a more exact Conformity to the *Law*, though we cannot reach to a Fulfilling of it.

CHAP. IV.

1. WHat shall we say then that * Abraham our father, as pertaining to the flesh *a*, hath found?

* Chap. 3. 28.

The Apostle proceeds to Prove his main Conclusion, *Ch.* 3. 28. which is, that a Sinner is *Justified by Faith* without *Works*, from the example of *Abraham*. He was a Man that had *Faith and Works* both; yet he was *Justified by Faith*, and not by Works; and who doubts, but the Children are Justified after the same manner that their Father was: There is but one way of Justification; this is the Connexion. *a* These words may either be refer'd to *Father*, and then they import no more, but that *Abraham* was their Father according to the *Flesh*, *Rom.* 9. 5. Or else they may be refer'd to the following word *Found*. And then the Question is, What hath *Abraham Found*, *i. e.* Got or attain'd according to the *Flesh*. The Sence is, What hath he gotten by his Righteousness, which stands in *Works*, and are done in the *Flesh*? *Abraham* obtain'd not Righteousness by any Works Ceremonial or Moral: So the word *Flesh* is taken, *vid. Phil.* 3. 3, 4. when under the word *Flesh* came *Circumcision*, our own Righteousness, which is by the *Law*, or whatsoever is or may be oppos'd to that Righteousness which is by the *Faith of Christ*.

2. For if Abraham were justified by works, he hath *whereof* to ‖ glory *b*, but not ‖ before God *c*.

‖ Or, *boasting.*

b He hath Cause or Matter of *Glorying and Boasting*; he hath something from whence he may take Occasion of so doing. *c* Something must be supplied to fill up the Sence, *i. e.* *He hath nothing whereof to glory before God.* The Argument of the Apostle might be thus form'd: If *Abraham* had obtain'd *Justification by Works*, he should have had somewhat *whereof* he might *glory before God*; but he had *nothing whereof to glory before God*: Therefore he was not *Justified by Works*. God's way of justifying Sinners is such, as shuts out all glorying and *boasting*, as he had before laid down, *Ch.* 3. 27.

3. For what saith the Scripture *d*? Abraham believed God *e*, and it was counted unto him for righteousness *f*.

d The Scripture refer'd to, is in *Gen.* 15. 6. The Apostle a little varies the Words; in *Genesis* 'tis, *He believed in God*, but here *He believed God*: Again in *Genesis* 'tis expresst Actively, *He imputed it to him for Righteousness*; but here Passively, *It was imputed to him for Righteousness*. The Answer is, That the Apostle in both follow'd the Septuagint, which was then more in use than the *Hebrew* Text; and both are capable of an easy Reconciliation, the Difference being more in sound than in sentce. *e i. e.* The Promises of God, that He would be his *Shield*, and *exceeding great Reward*, *Gen.* 15. 1. That He would give him an Heir of his Body, *ver.* 4. That He would multiply his *Seed*, *ver.* 5. whereby he understood not only his Fleshly *Seed*, but also the *Messiah*, the *Saviour of the World*, which was to come of his Loyns; *He took on him the Seed of* Abraham, *Heb.* 2. 16. and besides these Promises in *Gen.* 15. He believed that Promise which was made him *Gen.* 12. 3. That in him and his Seed, *All Families of the Earth should be blessed*. That in these *Promises* the *Messiah* is understood, is evident from *Gal.* 3. 8, 16. and that *Abraham* had an Eye to him is Evident, without exception, from *John.* 8. 56. *f i. e.* He was Justified thereby, to have *Faith* imputed *for Righteousness*, and to be *Justified by Faith* is the same thing. *Faith* is not our Righteousness materially, but Objectively and Organically, as it apprehends, and implys the *Righteousness of Christ*, which is the Matter of our *Justification*. Our Adversaries the *Papists*, oppose the Imputation of Christ's Righteousness to Us; they Cavil at the very Word, and call it a *Putative Righteousness*; and yet the Apostle useth the Word Ten times in this Chapter, and in the same Sence that we take it. But, How shall we Reconcile our Apostle with Saint *James*, about the manner of *Abraham*'s Justification: He sayes expressly, *James* 2. 21. That *Abraham* our Father was *Justified by Works*, when he Offered his Son *Isaac*; and thence he infers, *ver.* 24. That *By Works a man is justified, and not by Faith only*. They are easily Reconcil'd, forasmuch as the One Discourseth of the Cause of our Justification before God; the Other of the Signs of Justification before Men. The One speaks of the Imputation of Righteousness; the Other of the Declaration of Righteousness. The One speaks of the Office of Faith; the Other of the Quality of Faith. The One speaks of the Justification of the Person; the Other of the Faith of that Person. The One speaks of *Abraham*, *to be* Justified; the Other of *Abraham already* Justified.

4. Now * to him that worketh *g* is the reward not reckoned of grace, but of debt *h*.

* Chap. 11. 6.

He proceeds to prove, That *Abraham* was not Justified by Works, but by *Faith*, and *free Grace*, and so had no cause of *Boasting*. This he Illustrates by a Comparison betwixt *one that Worketh*, and *one that Worketh not, but Believeth*. *g i. e. To him that Worketh*, with a design or intent to Obtain or Merit Justification by his Works, for else he that *Believeth*, also *Worketh*; only he is said not to Work, *Secundum quid*, after a sort, to the end or intent that he might Merit by it. *h* He speaks this by way of Supposition, in case he should have Fulfill'd the condition of perfect Obedience: And yet to speak Properly, there is no *Reward*, as a due *Debt* from God *to him that Worketh*, *Rom.* 11. 35. only he speaks after the manner of Men, and useth a Civil Maxime, taken from Humane Affairs.

5. But to him that worketh not *i*, but believeth on him that justifieth the ungodly *k*, his faith is counted for righteousness *l*.

i i. e. To him that Worketh, not to the end or intent before-mentioned, or with respect to Justification, but takes the other way to be Justified and Saved, and that is the way of *Believing*. *k* That makes him, who is wicked in himself, Just and Righteous in Christ, or Justifies him that was ungodly; but after Justification is made Godly. By ungodly, some would understand such as want that Perfection of Godliness, as they may build the Hopes of Justification upon; because the Proposition is drawn from the Instance of *Abraham*, a Man not void of Godliness. *l* Not considered in its self as a *Work*, but in relation to Christ, the Object of it; and as an Act of Receiving and Applying him; as Eating nourisheth, though it be the Meat that doth it. So, &c.

6. Even as David also describeth *m* the ‖ blessedness of the Man unto whom God imputeth righteousness without works.

‖ Or, *Blessedness to be that man.*

To the Example of *Abraham* taken from *Moses*, he adjoyns the Testimony of *David*; that so he might more fully prove what he had Asserted, *Ch.* 3. 21. Both the One and the Other were of great Authority amongst the *Jews*. *m* Here it may be Objected, that *David* so where saves,

That he is Blessed *unto whom God imputeth Righteousness without Works*. *A.* Though the Words be no where Extant in *David*, yet the Sence is, as appears in what follows.

7. *Saying*, Blessed *are* they whose iniquities are forgiven *k*, and whose sins are covered.

k This Testimony is taken out of *Psal.* 32. 1. and it is well enough Accommodated to the Occasion for those two, to remit Sin, and to *impute Righteousness* are inseparable. The one is put here Figuratively for the other: They mistake, who take Occasion from hence, to make *Justification* to consist only in *Remission of Sin*: The Text will not bear it. The Apostle's Design is, not hereby to declare the full Nature of Justification, which he had done before; but only to Prove the Freedom of it, from any Respect to Works, in the instance of this principal and Essential part of it. *Remission of Sin*, to the *Imputation of Righteousness*, differ, as the *Cause*, and the *Effect*. *Remission of Sin*, presupposeth *Imputation of Righteousness*; and he that hath his *Sins remitted*, hath *Christ's Righteousness* first *imputed*, that so they may be *remitted* and *forgiven* to *Sinners*.

8. Blessed *is* the man to whom the Lord will not impute sin *o*.

o The same thing is expreſt three several wayes; there are three Things in *Sin*, to be Consider'd: 1. There is an Offence against God, which is said to be *Forgiven*. 2. There is a Filthiness in Sin, which is said to be *Covered*. 3. There is Guilt in it, which is said not to be *imputed*.

9. *Cometh p* this blessedness then upon the circumcision *q only*, or upon the uncircumcision also? For we say *r* that faith was reckoned to Abraham for righteousness.

p This word *Cometh*, is not in the Original, but it is aptly inserted by our Translators. *q Circumcision* again is put for the Circumcis'd, and *Uncircumcision* for the Uncircumcis'd, *vid. Rom.* 2. 28. *r q. d.* This we have Prov'd, and it is on all hands confest. That *Abraham's Faith was reckon'd to him for Righteousness*: Now therefore, the Question is, Whither this *Blessedness* of Justification belong to the Circumcis'd only, or to the Uncircumcis'd also.

10. How was it then reckoned? when he was in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision *s*.

s And if this be the Question, the way to Resolve it, is, To Consider in what Circumstances *Abraham* was, when his *Faith was thus reckoned to him for Righteousness*; it was a long time before he was Circumcis'd. The Promise to which *Abraham's* Faith had Respect, was made to him Fourteen Years at least, before his *Circumcision*: Compare *Gen.* 15. 2. and 17. 24. 25. Also, *vid. Gen.* 16. 16. If the *Blessedness* therefore of *Justification*, was not Annext to *Circumcision*, the *Gentiles* are no less capable of it than the *Jews*,

*Gen. 17. 10. 11. And * he receiv'd the sign *t* of circumcision, a seal of the righteousness of the faith, which *he had yet* being uncircumcised: that he might be the father *u* of all them that believe, though they be not circumcised; that rightcousness might be imputed to them also.

t Or *Circumcision* which is a *Sign*. Two Things are here Affirm'd of *circumcision*: 1. That it was a *Sign*; Of what? Of the *circumcision* of the Heart, of original *Sin* and its *Cure*. 2. That it was a *Seal*; Of what? *of the Righteousness of Faith*: Of the meaning of which, see the Notes on *ch.* 1. 17. This is a Periphrasis of the Covenant of Grace, wherein *Righteousness* is promis'd, and made over to us in a way of Believing: And this is not the only Place where the *Righteousness of Faith* is put for the *New-Covenant*, *vid. Rom.* 10. 6. and the Notes there. *Circumcision* is called a *Seal*, because it was a Confirmation of the *Covenant of Grace*, and the *Righteousness* therein promis'd. The common Use of a Seal amongst Men is to Confirm and Ratify a Matter, and make it more Firm and Sure: It is joyn'd often with an Earnest, which is for the same end and purpose. The *Corinthians* Conversion is said to be the *Seal* of *Paul's* Apostleship, *i. e.* It was a Confirmation of it; and made it more Evident that he was *Sent of God*. What the Apostle sayes of an *Oath*, that we may say of a *Seal*; It is for Confirmation, and for putting things out of Controversy. When God made a *Promise* to *Abraham*, He Confirm'd it with an *Oath*; and when He made a *Covenant* with him, and with his Seed, He Confirm'd it by a *Seal*, and that was *Circumcision*; which he calls in *Genesis* the *Covenant of God*, and here the *Seal* thereof. And what is said of *circumcision*, is not spoken of it barely as *circumcision*, but as a *Sacrament*; and it shews the Nature and Use of all *Sacraments*, both of the *Old-Testament* and *New*; that they are *Seals* of the *New Covenant*. That which the Apostle mentions here of *circumcision*, hath nothing Proper and Peculiar in it to *circumcision* as such; but it may, with equal Reason, be apply'd to any other *Sacrament*: It belongs as well to the *Passover*, yea to *Baptism*, and the *Lords Supper*, *e. g.* The Apostle first calls *Circumcision* a *Sign*, so was the *Passover*, so is *Baptism*, and the *Lords Supper*. Again, he calls it *A Seal of the Righteousness of Faith*, or of the *New-Covenant*, as before. And so is each of the other *Sacraments*; take for instance the *Lords-Supper*: Our Saviour calls the Cup therein the *New-Testament* or *Covenant*, that is, It is a *Seal* and *Confirmation* thereof. And what is here Affirm'd of *Abraham*, may be Affirm'd as well of the *Eunuch*, or the *Jaylor*, or any *Baptiz'd Person*; he receiv'd the *Sign of Baptism*, *a Seal of the Righteousness of Faith*, and of *Remission of Sins*, &c. *u i. e.* That he might be Known or Declared to be the *Father* of such; see the like Phrase *Mat.* 5. 45. Though many of the Fathers did Believe before *Abraham*, yet none of them are said to be the *Fathers of the Faithful*, as *Abraham* was, because God made to none of them the like Promise, concerning their Posterity, as he did to *Abraham*. See the next Verse.

12. And the father of circumcision to them who are not of the circumcision onely, but who also walk in the steps of that faith of our father Abraham *w*, which *he had* being *yet* uncircumcised.

w The former Verse tells you he was the *Father* of the Believing *Gentiles*, for the *Covenant* was made with him, for all his *Believing Seed*, when he was *Uncircumcised*, which shews, That *Righteousness* is, and may be *imputed to them also*, without any outward *Circumcision*; and then he is the *Father* of the Believing *Jews*; especially of as many of them, as unto *circumcision*, do add the Imitation of his *Faith*. Who (besides *circumcision* which they deriv'd from him) do also Transcribe his divine Copy, and follow his Example of Faith and Obedience: That leave their Sins, as he did his Country; that Believe all God's Promises, and adhere to him against all Temptations to the contrary.

13. For the promise that he should be the heir of the world, ‖ *was* not to Abraham *x*, or to his seed through the law, but through the righteousness of faith *y*.

‖ Or was made to Abraham or his Gal. 3. 16.

x Some by the World do understand, the World of the Faithful, or Believers disperſed over all the World: And so in Effect it is the same which he said before, That *Abraham should be the Father of all that Believe*, whither of the *circumcision* or *uncircumcision*. Others by the *World*, do understand the *Land of Canaan*; under which also, Heaven was typically Promised and Comprehended, *vid. Heb.* 4. 3. and 11. 9, 10, 16. This by a *Synecdoche*, is put for all the *World*; and so also *Tabor* and *Hermon* are put for the *East* and *West* of the whole World, *Psal.* 89. 12. This was promis'd to *Abraham*, and to his *Seed*, *Gen.* 12. 7. and 15. 18. *y i. e.* It was not made to *Abraham*, because he had merited it, by keeping the *Law*; but because he had believed God, and obtain'd the *Righteousness of Faith*. In the whole Verse is couch'd an Argument for *Justification by Faith without Works*, which is the Apostles drift; and it may be thus form'd, If the Promise of Inheritance to *Abraham* and his *Seed*, was to be accomplisht not by Legal Obedience, but by the *Righteousness of Faith*; then it follows, That *We are Justified by Faith, and not by Works*; but the Promise of Inheritance to *Abraham* and his Seed, was to be Accomplisht, not by the Law, but by the *Righteousness of Faith*.

14. For * if they which are of the law *z* be heirs *a*, faith is made void *b*, and the promise made of none effect *c*.

* Gal. 3.

i. e. if they that trust to the Fulfilling of the *Law*, *be Heirs* of the *Promise* of God, and so the Inheritance come by Works; then *Faith* is to no purpose, neither is there any Use of it, and so also the promises which are made to believers are vain and uselesse. This is the Sum of this *Fourteen* Verse, a more particular Explication follows. *z* Compare this with *Gal.* 3. 9, 10. There the Apostle forts them that seek *Righteousness* and *Salvation* into two kinds. *First*, Some are of *Faith*, and they are such as seek *Salvation* in that way. Again, Others are of the *Works of the Law*, and they are such as seek *Salvation* by means thereof. These Phrases of the *Law*, and of the *Works* of the *Law*, are all one. *a* That is of the Promises of God; of the Heavenly *Rest*, of which as before, *Canaan* was a Type. *b i.e.* If they which seek the *Inheritance of the Law*, can by the *Law* obtain it, then there is no use of *Faith*: To what end should we *by Faith* go out of our selves to *seek Righteousness and Salvation in Christ*, if we could obtain it by the Legal Obedience. See the like, *Gal.* 5. 4. *c i. e.* The Promise it self, which was made to *Abraham*, and his Seed; that also is ineffectual, and brought to nought; no Man shall be Saved by it. For as much as the Law can bring no Man to the Obtaining of what is promis'd.

15 Because * the law worketh wrath *d*: For where no law is, *there is* no transgression *e*.

* Chap. 5. 20. 7. 1 Cor.

d i. e. The *Wrath of God*: And this it doth not of its *d* selfe, but occasionally in Respect of our Disobedience. This is a Confirmation of what was said in the foregoing Verse: That

That the Inheritance is not by the *Law*, and the *Works thereof*; he proves it from the Effect and *Work* of the *Law*, such as it hath in all Men since the *Fall*; *it worketh Wrath*, it is so far from entituling Men to the Promis'd Blessing that it exposeth Men to the Curse and Wrath of God, *Gal.* 3. 10. *e q. d.* And that it *worketh Wrath* is Evident, because it discovers and occasions *Trangressions*, betwixt which, and God's Wrath, there is an inseparable Connection. This Assertion is simply True, of things indifferent, as were all Ceremonial Observations before the *Law* required them; for then before the *Law* it was no Sin to Omit them: But of things which are Evil in their own nature, it must be understood Respectively, and after a sort. That is, there was no such great *Transgression* before the *Law* was given, as afterwards. The Reasons are, Because we are Naturally bent to do that which is forbidden us; and so by the probability of the *Law*, the Stubbornesse of Man's Heart is increased. As also, Because by the *Law* comes the clear Knowledge of Man's Duty, and so the Servant that knows his Masters Will, and doth it not, is worthy of the more Stripes.

16 Therefore *it is* of faith, that *it might* be by grace; to the end the promise might be sure to ‖ all the seed, *f* not to that only which is of the law, but to that also which is of the faith of Abraham, † who is the father of us all.

‖ Or, doubted not, the word is rendred, he doubted not. Mat. 21. 21. Act. 10. 20. Rom. 14. 23. in James 1. 6. 'tis rendred Wavering.

Here are Two New Arguments to Prove, That the Inheritance is not of the Law, but of *Faith*. *It is of Faith, that it might be by Grace*; for to be *Justified by Faith*, and by *Grace*, are all one with the Apostle. Again, *That the Promise might be sure to all the Seed*; whereas, if it were of the *Law*, it would be unsure and uncertain, because of Man's Weaknesse, who is not able to perform it. *f Abraham's* Seed is of two Sorts. One Sort is of the *Law*, to wit, the *Jews*. Another Sort is, of such as walk in the Steps of *Abraham's Faith*, whither *Jews* or *Gentiles*. To all these the *Promise must be sure*; which cannot be, if the *Law* be made the Condition or Means of the Inheritance.

17 (As it is written, * I have made thee a father of many nations) ‖ before him whom he believed *g*, *even* God who quickneth the dead, and calleth those things which be not as though they were:

* Gen. 17. 5. ‖ Or, in the sight of.

g i. e. In the Sight or Esteem of God. He was not the *Father of many Nations* by Carnal Generation in the sight of Men, but by Spiritual Cogitation in the Sight of God. Or as it may be read, *Like unto God*, after his Example; and then the meaning is, That God so Honoured *Abraham's Faith*, that He made him a *Father*, in some respects like himself: As God is an Universal *Father*, not of One, but of all Nations, so was *Abraham*. Again, As God is their *Spiritual Father*, not by Carnal Generation, so was *Abraham* also. *b i. e. Abraham believed* in Him as Omnipotent. His Omnipotency is described by two great Effects of it. The One in making that to have a Being again, which had ceas'd to be, as in the *Resurrection*. The other, in causing that to be, which never was; or to make all Things of Nothing, as in the *Creation*: He Expresseth this by calling Things, to intimate the great Facility of this *Work* to God. *He only spoke, and it was done*; *He commanded, and all was created*. And as *Abraham* thus generally *believed* the Power of God, so 'tis likely he made a particular Application of it, to his own State at present; as he *believed* that God could raise the Dead; so that He could Raise him Seed out of his own dead Body, and *Sarah's* dead Womb. And as he believed, That God could Create Things out of nothing, so He could give him Seed that had none; yea, and make the *Gentiles* a People, that were not a People.

18 Who against hope believed in hope *i*, that he ‖ might become the father of many nations; according to that which was spoken, So shall thy seed be *k*.

‖ Or, that he might.

Here the Apostle Digresseth a little from his principal Argument, and falls into a Commendation of *Abraham's* Faith. *i Abraham*, when he had no natural or rational Grounds of *Hope*, either in Respect of himself, or *Sarah* his Wife, did yet *Believe and Hope* he should have a Son; and so be a Root or Stock, from whence many Nations should spring: And this *Faith and Hope* of his, was Grounded upon the Power and Faithfulnesse of God. *k* So as the *Stars of Heaven* for Multitude, which must be supply'd out of the Promise, in *Gen.* 15. 5.

19. And being not weak in Faith, * he considered *l* not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarahs womb.

* Chap. 4. 5. 7. 1 Cor.

l He regarded not the Impotency of *his own Body*, which was, as it were *dead*, because of his Age, in respect of any desires or powers of Generation. *Abraham* several years after Marryed *Keturah*, by whom he had divers Children, How then doth the Apostle say his *body* was *now dead*, or unable for Generation? Some say that the deadness of *Abrahams body* was only in his own Opinion. *Augustine* hath two Answers. 1. That *his body* was not *dead* simply, but in respect of *Sarah*, he might be able to beget Children of a younger Woman. 2. His body was revived, and he receiv'd a new Generative Faculty of God. Another question may be mov'd, and that is, how the Apostle could say that *Abraham considered not his own body*, being *dead*? seeing we read, *Gen.* 17. 17. that *Abraham* upon the promise of a Son, fell upon his face and laughed, and said in his heart, Shall a Child be born unto him that is *an Hundred years Old*? &c. Some answer that *Abraham* at first doubted, but afterwards he recollected himself, and got over that unbelief, his *Faith* overcame all difficulties: others say, that he doubted not at all of the truth of Gods Promise, but was uncertain only how it should be understood, whither properly of figuratively, *vid. Gen.* 17. 19. Others say, that these words of *Abraham* are not words of doubting, but enquiring; they proceed from a desire to be farther instructed, how that thing should be. It was a Question like that of the Virgin *Mary's*. *How shall these things be?* Augustine *sayes*, *That* Abrahams *laughter was not like* Sarahs. Hers proceeded from Distrust, His from Joy and Admiration.

20. He ‖ staggered not at the promise of God *m*, through unbelief: but was strong in faith, giving glory to God:

‖ Or, doubted not, the word is rendred, he doubted not. Mat. 21. 21. Act. 10. 20. Rom. 14. 23. in James 1. 6. 'tis rendred Wavering.

m Viz. in *Gen.* 15. 5. & 17. 16. *n* As all do that rely upon the Power and *Promise of God*, setting to their Seals that He is True.

21. And being fully perswaded, that what he had promised, * he was able also to perform *o*.

* Psa. 115. 3.

o He lookt upon God as one that was perfectly able to do what ever *he had promised*, and as one that was most faithful and sure never to fail in the performance; collecting nothing else from the difficulty and improbability of the matter, but that it was the fitter for an Almighty Power to effect.

22. And therefore it was imputed to him for Righteousness *p*.

p vid. v. 3. By reason of *his Faith* he was as sufficiently disposed and qualified for the obtaining of the promise, as if he had had all the *Righteousness* required by the Law.

23. Now it * was not written for his sake alone, that it was imputed to him:

* 1. Cor. 10. 6. 11.

24. But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead.

Here it may be enquired, If *Abraham's Faith* did justifie him, *and it was imputed to him for Righteousness*, what doth this concern us? The Apostle Answers it was recorded of him for our sakes. *vid.* Chap. 15. 4. And to us there shall be the like imputation, if we believe in God, *that raised up Jesus our Lord from the dead*. *q* This is a greater Act of *Faith* than *Abraham's* was. And the nature of justifying *Faith* lies rather in affiance, or in putting trust in God through our *Lord Jesus Christ*, then in assent or in giving credit to the Truth of his promise. *Q.* Why doth the Apostle single out this Act of raising Christ from the dead to describe the Father by? *A.* To maintain the proportion betwixt the *Faith* of *Abraham*, and the *Faith* of his Seed; that as his respected the Power of God, in raising (as it were) the dead, so in like fort should ours. So some. But the Apostle speaks, as if there were some special reason and ground for confidence in God for justification in this Act of raising Christ from the dead; and indeed nothing is more fit to establish our Faith in perswasion of our justification than this; for when God raised up our *Lord Jesus Christ*, having loosed the pains of death, he gave full assurance, that his Justice is fully satisfied for our sins. Had not *Christ Jesus* our surety paid the utmost farthing that was due for our sins, he had still continued in prison, and under the power of death. Hence 'tis that the Apostle *Peter* tells us, 1 *Pet.* 1. 3. *That God hath begotten us to a lively hope of the Heavenly Inheritance by the Resurrection of Christ from the dead*; there being no more effectual means to perswade us of the pardon of sin, of reconciliation with God, and of acceptance to eternal Life, then that Jesus Christ our surety and sponsor is risen from the dead.

25. Who was delivered *r* for our offences *s*, and was raised again for our justification *t*.

He faith delivered rather than Crucified, to lead us by the hand to the first cause thereof, the determinate counsel of the *Blessed Trinity*, *vid. Act.* 2. 23. and 4. 27. 28. *Rom.* 8. 32. *s i. e.* for the expiating of them. *Isa.* 53. 10. *t* Not that his death had no hand in *our justification*. *vid. Rom.* 3. 24. but because our *justification* which was begun in his Death, was perfected in his Resurrection. Christ

did

did meritoriously work *our justification* and salvation by his Death and Passion, but the efficacy and perfection thereof with respect to us, dependeth on his Resurrection. By his Death he paid our debt, in his Resurrection he received our acquittance, *Isa.* 53. 8. when he was discharged, we in him, & together with him received our discharge from the guilt and punishment of all our sins. This one verse is an abridgment of the whole Gospel.

CHAP. V.

* Isa. 32. 17. Joh. 16. 33.

1. THerefore * being justified by faith *a*, we have peace which God *b* through our Lord Jesus Christ *c*.

Hitherto of the cause and manner of our *Justification*; now follow the benefits and effects. *a* As he had before asserted and proved particularly, in chap. 3. 28. and 4. 24. *b i. e.* We have reconciliation with God, who before were utter enemies to him. *Col.* 1. 21. he is now become our friend as he was *Abraham's*. *c* Who is the only Mediator of Reconciliation. *vid.* 2 *Cor.* 5. 19. *Ephes.* 2. 14, 15, 16. *Col.* 1. 20. 1 *Tim.* 2. 5.

|| Or, *have had.*

2. By whom *d* also we || have access by faith, into this grace *e* wherein we stand *f*, and * rejoyce in hope of the glory of God *g*.

* Heb. 3. 6.

d. We have not only reconciliation with God by *Jesus Christ*, but also by Faith in him we are admitted to his presence, his *Grace* and *Favour*. One may be reconciled to his Prince, and yet not to be brought into his Presence. Witness *Absalom*, &c. *vid. Eph.* 2. 18. and 3. 12. 1 *Pet.* 3. 18. *e* This grace is either that whereof he spake, ch. 3. 24. or else rather it may be understood of that excellent state of Reconciliation, Friendship and Favour with God, which God hath graciously bestowed upon us. *f* Or in which we stand or abide, not stirring a foot for any temptation or persecution. A metaphor from Souldiers keeping their station in fight. A man may obtain his Princes Favour, and lose it again. But, &c. *g* In the *Glory* hoped for. a *Hebraism. vid. Luke* 10. 20. 1 *Pet.* 1. 8, 9. even in that *Glory* which God hath promised, and consists in the enjoyment of him.

* Jam. 1. 3. || Or *worketh out.*

3. And not only *so*, but we glory in tribulations also *h*, knowing *i* * that tribulation || worketh patience *k*,

h As old Souldiers do in their scars of Honour. *vid. Gal.* 6. 17. 2 *Cor.* 12. 9, 10, 11. Believers don't only glory in their future happiness, but in their present sufferings & afflictions. Yet not so much in affliction it self, as in the issue and fruitful effects thereof, of which he speaks in what follows. *i* Finding by experience. *k* Not as if affliction of its self and its own nature did this, for in many it hath a contrary operation; but God who is the Author and giver of patience, *Rom.* 15. 3. doth make use of it for this purpose; it is a means sanctified of God for the exercising, obtaining and increasing thereof.

|| Or, *trial.*

4. And patience, || experience *l*; and experience, hope *m*:

l viz. Of Gods sustentation and care of us, and of his Faithfulness in fulfilling his promises. *Isa.* 43. 2. *Psal.* 91. 15. 2 *Cor.* 1. 4, 5. as also of our own sincerity, and strength to endure and persevere. *Mat.* 13. 21. *m i. e.* of the Glory of God as before in *v.* 2. or hope of farther mercy & seasonable deliverance. Believers find & feel that God hath delivered them, and doth deliver them, and in him they trust and hope, that he will still deliver them.

|| Or, *pour'd out.*

5. And hope maketh not ashamed *n*, because *o* the love of God *p* is || shed abroad in our hearts *q*, by the holy Ghost which is given unto us *r*.

n It doth not disappoint or deceive us. Frustrated hopes fill men with shame and confusion, *Job.* 6. 19, 20. This passage seems to be taken out of *Psal.* 22. 5. *o* This is either rendred as the reason of all that went before, therefore the justified by Faith have peace with God, access to him by Faith, Hope of Glory, Joy in Tribulation, &c. Because the love of God is shed abroad in their hearts; or else it is a reason of what immediately preceded: therefore hope maketh not ashamed, because the Love of God is shed abroad, &c. *p* Understand it either actively of our Love to God, or rather passively of his Love to us, (of which he speaks *v.* 8.) and of the sense thereof *q* is greatly manifested or abundantly poured forth. A frequent metaphor both in the Old and New Testament. *vid. Isa.* 44. 3. *Joel* 2. 8. *Zech.* 12. 10. *John* 7. 38. *Act.* 2. 17. *r* Not excluding the Father and Son, it is the more proper work of the Spirit, both to make us feel the Love of God, and to fill our hearts with love to God.

|| Or, *weak.* || Or, *According to the time*

6. For when we were yet || without strength *s*, || in due time *t* Christ died for the ungodly *u*.

s Utterly unable to help or redeem our selves. *t* Some read it according to the time, and refer this clause to the forgoing words; making this to be the sence, When we were weak in time past, or in the time of the Law, before grace appeared, then Christ died, &c. Others rather refer it to the following words, and so our Translation carries it, that in due time. *i. e.* in the fulness of time, as *Gal.* 4. 4. or in the time that was before decreed, and prefixt by the Father. The Scripture every where speaks of a certain season or hour assigned for the death of Christ. *vid. Mat.* 26. 45. *John* 8. 20. and 12. 27. and 17. 1. *u i. e.* for the sake, or instead of such as were enemies to God (as *v.* 10) and so could deserve no such favour from him.

7. For *w* scarcely for a righteous man will || one dy: yet peradventure for a good || Or, *dye.* man *x* some would even dare to dy.

w He amplifies the Love of Christ in dying for the ungodly, and shews that it is unparalleled and without example. *x* By a good man, you must understand one that is very kind and bountiful, or one that is very useful and profitable; that is, a publick and common good. Instances may be given of those that have sacrificed their lives for such. *Lilloe* slept between the Murtherer and King *Edwin* his Master. *Nicb. Ribisscbe* lost his life to preserve Prince *Maurice* at the Seige of *Pisia*.

* John 15. 13. 1 Joh. 3. 16.

8. But * God commendeth *y* his love towards us, in that while we were yet sinners, Christ died for us *z*.

y i. e. He declareth or confirmeth it, by this as a most certain sign, he makes it most conspicuous or illustrious. *vid. John* 3. 16. 1 *John* 4. 9, 10. *z i. e.* In a state of sin, and under the guilt and power of Sin. Believers in sence are still Sinners, 1 *John* 1. 8. but their sins being pardoned and subdued, they go no longer under that denomination. Sinners in Scripture are said to be those in whom sin dwells and reigns. *vid. John* 9. 31. such we were by nature. Yea we were not only Sinners but enemies to God, which farther commendeth the Love of Christ in dying for us: there is no greater Love amongst men, than when one layeth down his Life for his Friends; but herein Christs Love excell'd, that he gave his Life for his enemies.

9. Much more then *a* being now justified by his blood *b*, we shall be saved from wrath through him *c*.

a The Apostles arguing is cogent, for 'tis more to justifie and reconcile Sinners, then to save them being justified; Christ therefore having done the former, he will much more do the latter. *b i. e.* By Faith in his Blood or Sufferings. *c* The *Greek* reads it with an Article *from that Wrath*, whereby is meant the Wrath to come, or eternal punishment.

* 2 Cor. 5. 19.

10. For if when we were enemies, * we were reconciled to God *d* by the death of his Son: much more being reconciled, we shall be saved by his life *e*.

d Put into a capacity of reconciliation, God being by Christs death made reconcilable, and also actually reconcil'd, when we believe through the Merits of the *Death* of Christ. *e i. e.* By the Resurrection to Life, Salvation is ascribed to the Resurrection and Life of Christ, because He thereby doth perfect our Salvation; *He ever living to make Intercession for us*, Heb. 7. 25. And because by his Resurrection and Life, we shall be raised to eternal Life at that Day.

11. And not only *so f*, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement *g*.

f q. d. We don't only rejoyce in the hope of Glory, and in tribulation of which he had spoken. *v.* 2. 3. (all that fell in between, being a long parenthesis) but we rejoyce & glory in God himself, who is become our God and merciful Father in Jesus Christ. *g* This is rendred as the reason why we should rejoyce in God through Jesus Christ; for by him God is attoned or reconciled, satisfaction being made for our Sins in his Blood. The particle now hath its Emphasis, to shew the priviledg of those who live in these times of the Gospel.

* Gen. 3. Chap. 6. || Or, *in.*

12. Wherefore *h*, as * by one man *i* sin *k* entred into the world *l*, and * death by sin *m*, and so death passed *n* upon all men, || for that all have sinned *o*.

h From this Verse to the end of the Chapter, the Apostle makes a large Comparison between the *first* and *second Adam*, which he joyns to what he had said by the causal Particle *Wherefore*. *q. d.* Seeing Things are as I have already said, it is Evident, That what was Lost by *Adam*, is Restored by Christ. This Verse seems to be Lame and Imperfect; the RedditION is wanting in the Comparison: For unto this (*As by one Man sin entered into the world*) there

there should be added, *So by Christ*, &c. But the RedditION, or second part of the Comparison, is suspended, by reason of a long Parenthesis intervening to the 18. and 19. *verses*, where the Apostle sets down both parts of the Comparison. *i viz. Adam. Obj. Eve* first sinned. 1 *Tim.* 2. 14. *A.* He is not shewing the order how *Sin first entred into the World*, but how it was propagated to mankind. Therefore he mentions the Man, because he is the head of the woman, and the Covenant was made with him: Or, Man may be used collectively, both for man and woman; as when God said, *Let us make Man*, &c. *k* It is to be understood of our first Parents actual sin, in eating the forbidden Fruit; this alone was it that affected their posterity, and made them Sinners, *v.* 19. *l* Understand the Inhabitants of the world; the thing containing by an usual Metonimy is put for the thing contained. *m* As the due reward thereof. Death here may be taken in its full latitude for temporal, spiritual and eternal death. *n* Seized upon all, of all sorts, Infants as well as others. *o* Others read it thus; *in which all have sinned.* *i. e.* in which *one man*, and so it is a full proof that *Adam* was a publick person, *and that in him all his posterity sinned and fell.* He was our Representative, and we were all in him as a Town or Country in a Parliament Man, and although we chose him not, yet God chose for us. The words ἐφ ᾧ are rendred *in which* in other places, and the preposition ἐπὶ is put for ἐν. *vid. Mar.* 2. 4. *Heb.* 9. 10. and if our translation be retained, it is much to the same sence; for if such dye as never committed any actual sin themselves (as Infants do) then it will follow that they sinned in this *one man*, in whose loynes they were; as *Levi* is faid to have paid tithes in *Abrahams* loynes, *Heb.* 7. 9.

* Gen. 4. 15.

13. For untill the Law sin was in the world: *p* but * sin is not imputed when there is no Law *q*.

p q. d. It appears that all have sinned, because sin was always in the world, not only after the Law was given by *Moses*, but also before, even from the beginning of the World till that time. *q q. d.* It appears there was a Law before the Law of *Moses*, for if there had been no Law all that while, then sin would not have been imputed to men, so as to make them liable to punishment or death: but sin was imputed or charged upon men before the Law of *Moses*, and death past upon all. Therefore there must be a Law by the transgression of which men were sinners before that time. And that was either the Law of *Nature*, or the positive Law which God gave to *Adam*, the transgressions whereof is imputed to all, as we shall see, *v.* 19. Some think the Apostle doth here obviate a Cavil. *q. d.* Let no man think that sin began to have its being together with the Law, for there was sin before there was any written Law to forbid it. The same acts that were forbidden afterwards by the Law, were before committed, and were really sinful in the sight of God. But sin was not so well known, nor so strictly charged upon the sinner as it is since the Law was given. It was not imputed comparatively, though absolutely it was, as may appear by many instances, as the drowning of the World, the destruction of *Sodom*, &c.

1 Cor. 15. 22, 45.

14. Nevertheless death reigned from Adam to Moses *r* even over them that had not sinned after the similitude of Adams transgressions *s* * who is the figure of him that was to come *t*.

r He proceeds to prove his assertion in the foregoing verse, that sin was in the world before the Law; because death, which is the wages of sin did reign, and had power over all mankind from *Adam* to *Moses* which was about 2500. Years. *s i. e.* Over very Infants, that had not actually sinned as *Adam* did. But though Infants did not sin like *Adam*, yet they sinned in *Adam*. The guilt of his sin was imputed to them, else death could have had no power over them. Infants (as one saith) are not altogether Innocents, the very first sheet or blanket wherewith they are covered is woven of sin and shame, of blood and filth, *Ezek.* 16. 4, 6. *t* Of his Ofspring (so before) was represented in his person: But others better expound it of Christ, who is the second *Adam*; and of whom *Adam* was a Figure or Type, not in respect of such things as were personal to either of them, but of that which by them redounded to others. The first *Adam* was the Original of mans Natural and Earthly Being: The second *Adam* of his Spiritual and Heavenly. By the first Sin and Death came into the World, by the second Righteousness and Life.

|| Or, *but.*

15. But not as the offence, so also *is* the free gift *u*. For if through the offence of one many be || dead; much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ hath abounded unto many *w*.

u q. d. But yet the resemblance betwixt the first and second *Adam*, is not so exact as to admit of no difference; differences there be, but they are to great advantage on Christs part. *e. g.* Compare *Adams* Sin and Christs Obedience, in respect of their Efficacy and Vertue, and you will find a great difference. *w* The Obedience of Christ (which is the product of his Grace and Favour) is much more powerful to Justification and Salvation, than the sin of *Adam* was to Condemnation. If the transgression of meer Man was able to pull down Death and Wrath upon all his natural Seed, then the obedience of One which is God as well as man, will much more abundantly avail to procure pardon and life for all his Spiritual Seed. He doth not give the prehemininence unto the Grace of Christ in respect of the number, but of the more powerful Efficacy and Vertue.

16. And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation: but the free gift *is* of many offences to justification *x*.

x q. d. As there is a difference between *Adam* and *Christ* in respect of their persons, so also in respect of their Acts, and the extent thereof; for one sin of *Adam* did condemn us, the mischief arose from one offence; but the free gift and grace of Christ doth absolve us not only from that one fault, but from all other Faults and Offences. It reacheth to the pardon not only of Original Sin, but of all other personal and actual sins.

|| Or, *by one offence.*

17. For if || by one mans offence, death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ *y*.

y Here he shews the difference in respect of the Effects and Consequents of their Acts. If by means of *one man* and his one offence death had power over all mankind, then much more shall the grace and gift of Righteousness, which is by Jesus Christ alone, obtain eternal life for all that have received abundant Grace and Mercy from him.

|| Or, *by one offence.*

18. Therefore *z* as || by the offence of one || Or, *by one judgment a came* upon all *b* men to condemnation: even so by the righteousness of one, *the free gift c came* upon all men *d* unto justification of life.

z Here, after a long Parenthesis, the Apostle returnes to what he had begun to say, in *v.* 12. and now he makes the Comparison full in both members, which there by reason of intervening matter was left imperfect as I before hinted. *a* Guilt which exposeth to judgment. *b* All the Posterity or natural Seed of the first *Adam*. *c* That which all along he calls the Free Gift, seems to be the benefit the Believers have by Christs Obedience. *d* Not all universally, but all Sorts of men indifferently, *Gentiles* as well as *Jews*: Or all that are his Spiritual Seed: Or All men here, is put for many men: See elsewhere. *vid. Luke* 6. 26. *Act.* 22. 15. *Many* is sometimes put for *All*. *Dan.* 12. 2. and again *All* for *Many*; and indeed these two words, *All* and *Many* seem to be used reciprocally by this context *in* particular *v.* 15. and 19.

19. For as by one mans *e* disobedience many *f* were made sinners *g*: so by the obedience of one, *f* shall many be made Righteous.

e i. e. Adams, see the notes on *v.* 12. *f i. e.* All as before, many is here opposed to one or a few; the meaning is, Though *Adam* was but one, yet he infected many others, his fall reflected not in his own person. *g* Brought into a State of sin. This is more than when all the World were said to sin in him. The word is used to signifie great and hainous sinners. The Apostle here informes us of that which all Philosophy was ignorant of, *viz.* the Imputation of *Adams* sin, and our natural Pollution flowing from it. Yea, this was more than the naked History of mans fall by *Moses* did discover; There indeed we see the Cause of death, how that came upon all mankind; but that *Adams* sin was accounted to us, that by his disobedience we are involv'd in Sin and Misery, that is not clearly revealed in the Books of *Moses*. We are beholding to the Gospel; and particularly to this Text and Context, for the more full discovery hereof. *f i. e.* Of Christ. He leaves out the word, *Man*, either for brevities sake, or because Christ was not a meer man as *Adam* was. Here the Apostle concludes the Collation he had made between *Adam* and *Christ*, whom he had all along represented as two publick Persons, or as two common Roots or Fountaines, the one of Sin and Death, the other of Righteousness and Life. And indeed there are throughout the Context (as one observes) several Textual and Grammatical Obscurities, as also redundant and defective expressions which are not unusual with this Apostle, whose matter runneth from him like a torrent, and cannot

not be so well bounded by words. Another saith upon the consideration of the difficulties in this context, we do not need *Theseus* his twine of thread, but the Holy Ghost and that Light by which this Epistle was wrote, to guide us into the understanding of it.

* Joh. 15. 22. Chap 4. 15. || Or, *it came in between.*

20 Moreover *g*, * the law || entred, that the offence might abound *h*: But where sin abounded, grace did much more abound *i*:

g Here he shews the reason why the Law was given, although (as tis in *v.* 13.) before that time sin was in the world, it was that the offence might abound. *h* Either strictly the offence of that One man, or rather largely the offence of Every man. The particular *ἵνα* (rendred *that*) is to be taken either Causally, and so it is interpreted by *Gal.* 3. 19. where it is said, the Law was added because of transgression, that thereby the guilt and punishment of sin being more fully discovered, the riches of Gods free grace and mercy might be the more admired; or else Eventually, it so falls out by accident, or by reason of mans corruption, that sin is thereby increased or augmented. The Law is Holy, Just and Good (as hereafter) how then doth that encrease sin? Either as it irritates the Sinner, *chap.* 3. 20. and 7. 8, 11. or makes manifest the sin, *chap.* 7. 7, 13. thereby sin is known to be as indeed it is out of measure sinful. *i* This is added by way of Correction to mitigate the former assertion, and it layes down a second end of giving the Law, the former was the encrease and manifestation of sin, the latter is the abounding or superabounding of Gods grace. There is this difference to be observed; that the first end is Universal, for in all men both good and bad, the Law worketh the encrease and knowledg of sin; but the other is Particular and peculiar to the Elect; to them only the grace of God is superabundant after that they have abounded in sin, and by how much the greater is their guilt, by so much the greater is the grace of God in the free forgivenesse thereof.

21 That as sin hath reigned *k* unto death, even so might grace reign through righteousnes *l* unto eternal life by Jesus Christ our Lord *m*.

k Before he ascribed Dominion and Raign to Death, now to Sinners; the reason is evident, because death indeed reigneth by sin. Before also he had made the comparison betwixt *Adam* and *Christ*, here 'tis betwixt sin and grace, the power of one and of the other. The summe is, that as Sin hath prevailed over all mankind to bring death upon man, not only a temporal but eternal death, so the grace of Christ prevails, and becomes effectual to confer upon us eternal Life. *l i. e.* Imputed or imparted. *m* See how sweetly the end answers the beginning of this Chapter, and how Jesus Christ is both the Author and Finisher of all.

CHAP. VI.

|| Or, *what do we say then.*

1. WHat || shall we say then? Shall we continue in sin that grace may abound *a*?

a Another anticipation; this Epistle abounds therewith. The Apostle here prevents an Objection, which might be occasioned, either by the foregoing Doctrine in general, concerning Justification by the *Free Grace of God*, and by a *Righteousnes imputed to us*; or by what he had said more particularly in the close of the foregoing Chapter, That where *Sin abounded*, *Grace* did much more *abound*. Some might hence infer, That there was no need then of inherent *Righteousnes*, that Persons might abide and abound in *Sin*, that so *Grace* might be the more exalted in the Forgivenes thereof. The Apostle *Jude* speaks, *Jude* 4 of some that made this ill Improvement of the *Grace of God*. Those that draw such Inferences from the Premises, they put a false Construction upon the Apostles Doctrine, and a Paralogisme or Fallacy upon themselves. They make the Apostles words more general than he meant or intended them: For the *abounding of sin*, is not the occasion of the *abounding of grace* in all, but only in some, even in those who Confess and Forsake their *Sins*. And they apply that to the time *to come*, which the Apostle only uttered of the time *past*. The abounding of *Sin* in Men, before their Conversion and Calling, doth commend, and exalt the abundant *Grace of God*: in the Forgivenes thereof; but not so, if *sin abound* in them, after they are Converted and Called. He propounds this Objection by way of Interrogation, partly to shew his dislike, that his Doctrine should be so perverted; and partly to shew the Peace of his own Conscience, that he was far from such a thought.

2. God forbid *b*: How *c* shall we that are dead to sin *d*, live any longer therein *e*.

b Be it not, or far be it; he rejects any such Inference or Consequence, as unworthy of an Answer. *q. d.* Away with all such Doctrines, as under pretence of advancing *Grace*, do promote *Sin*, or obstruct a *Godly Life*. This Phrase is frequent with the Apostle, when he is speaking of any absurdity, *vid. chap.* 3. 4, 6, 31. *c* By this Particle *How*, he shews the Impossibility, or the Incongruity of the thing, *vid. Mat.* 6. 28. *Gal.* 4. 9. The following Argument is very convincing, and may be thus form'd. They whose Property it is to be *dead to sin*, can't *any longer live therein*, but the *justified by Faith*, are *dead to sin*. *d* They are said to be *dead to sin*, who don't *live* under the Power and Dominion of it; who Mortify *Sin*, and suffer it (so far as they can) to have no Life or Power in it. *e* Fall into it they may, but *live* and *lye* in it they can't. 'Tis not falling into the Water that Drowns a man, but 'tis his lying in it; so 'tis not falling into *Sin* that Damns a Man, but it is his *living* in it.

3. Know ye not *f*, that so many of us as || were baptized into Jesus Christ *g*, were baptized into his death *h*?

|| Or, *are.*

f q. d. This is a Truth which you ought not to be ignorant of; and which Confirms what I say. *g* To be *Baptiz'd into Christ*, is either to be *Baptiz'd* in the *Name of Christ*, *vid. Act.* 10. 48. and 19. 5. Or else it is Incorporated, Ingraffed, or Planted *into Christ*; and so to be made Members of his Mystical *Body* by *Baptism*. *h* To be *Baptized unto the death of Christ*, is to have Fellowship with Him in *his death*, or to have the Efficacy of *his death* Sealed up to us; and that is the blessed Privledge of as many as are *Baptized*, or Planted *into Christ*: They are not only Partakers of the Merit of *his death* for Justification, but of the Efficacy of *his death* for Mortification. See a Parallel place. *Gal.* 3. 27.

4. Therefore *i* we are buried with him *k* by baptism *l* into death: that * like as Christ was raised up from the dead *m*, by the glory of the Father *n*, * even so we also should walk in newness of life *o*.

* Chap. 8. 11. Phil. 3. 10, 11. * Eph. 4. 22. 23. Col. 3. 10.

i q. d. Because we are thus *Dead* with Christ, therefore, &c. *k i. e.* We have Communion with Him in *his burial* also, which represents a farther degree of the Destruction of *Sin*, but putting it (as it were) out of our sight, *Gen.* 23. 4. and having no more to do with it. *l* He seems here to Allude to the manner of *baptizing* in those warm *Eastern* Countryes, which was to *Dip* or *Plunge* the Party *baptized*; and as it were to *bury him* for a while under Water. See the like Phrase, *Col.* 2. 12. *Baptism* doth not only represent our Mortification and *death to Sin*, but our Progress and Perseverance therein. *Burial* implyes a continuing under *Death*, so is Mortification a continual *dying unto sin*. *m* Look as after the *death* and *burial* of *Christ*, there follow'd *his Resurrection*; so it must be with us: We must have Communion with, and Conformity to the *Lord Jesus Christ* in *his Resurrection*, as well as *his Death*; both these are Represented and Sealed to us by the *Sacrament of baptism*. *n i. e.* By the *Power of the Father*, which is call'd, *Col.* 1. 11. *His glorious Power*. God is said elsewhere to have raised *him* by *his power*, *vid.* 1 *Cor.* 6. 14. and in 2 *Cor.* 13. 4. He is said to *Live by the Power of God*. Some read it thus, He was Raised from the Dead, to the Glory of the Father. The Preposition *διὰ*, is sometimes rendred *to*, *vid.* 1 *Pet.* 1. 3. *o i. e. Live a new Life*, being acted by *new Principles*, aiming at *new Ends*, and bringing forth *new Fruits of Holiness*, *vid. chap.* 7. 6.

5. For if we have been planted *p* together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection *q*.

p He Prosecutes what he had before Propounded, and Illustrates it by an apt Similitude, which is taken from *Grafting* or *Planting*. He takes it for granted, That Believers are *Planted together in the likeness of Christ's death*, *i. e.* Are made Conformable to Him in *his Death*, *vid. Phil.* 3. 10. Christ Dyed, and Believers Dye; the One a Natural, the Other a Spiritual *Death*. The One by way of *Expiation*, *Suffering*, and *Satisfying* for the *Sins* of others; the Other by way of *Mortification*, *Killing*, and *Crucifying* their own *Sins*. *q* In the Original, the Sentence is Elliptical and Imperfect: The Words running thus, *We shall be of his Resurrection*; our Translation therefore fills up the Sence, with a word borrowed from the preceding Clause. See the like, *John* 5. 36. *I have a greater Witness than of John. i. e.* Than that *witness of John*. The Sence of the whole is this, That *Believers* are not only *dead*, but *risen with Christ*, Col. 3. 1. They partake of such a *Resurrection* as resembles *His*: As Christ Arose from the *Dead* to a *New Life*, so we Rise from *Dead Works*, to walk in *Newness of Life*, *ver.* 4. Moreover, they are raised and quickned by a Power and Vertue that flows from Christ and *his Resurrection*: This is that *Vertue* which the Apostle *Paul* so earnestly desired to be made a Partaker of, *Phil.* 3. 10. The *Graft* revives with the *Stock* in the Spring, and that by a Vertue which it receives from the *Stock*: So as a *Believer* is rais'd to *Newness of Life*, by a *Vertue* flowing from Christ, into whom he is *Engrafted*. *q.* Why doth he say *Believers* shall be *Planted*, &c. Are they not so already, upon their believing in Christ? *A.* The Apostle rather chuseth to speak in the *Future*, than in the *Present Tense*: Rather *we shall be*, than *we are*, or *have been*. Because the Work is only begun, it daily increaseth more and more, until it comes to a full Perfection in Heaven.

6. Knowing this, that our * old man *r* is || crucified with *him s*, that the body of sin *t* might be destroyed *u*, that henceforth we should not serve sin *w*.

* Gal. 2. 20. || Gal. 5. 24. & 6. 14.

r By the *old man* is meant, That corrupt and polluted *Nature* which we derive from *Adam* the *first* Man, *vid. Ephes.* 4. 22. *Col.* 3. 9, 10. The *Old* and *New* Man are Opposites; as then the *New Man* is the *Image of God* repaired in us; so the *Old Man* is a depravation of that *Image of God*, and an universal Pollution of the *whole* Man. *s* By Vertue of our *Union* with Him, and by means of *his Death* and *Crucifixion*, *vid. Gal.* 2. 20. *t* The *Body of Sin* is the very same that he call'd before the *Old Man*. The Corrupt *Nature* is sometimes called the *body*, *chap.* 8. 13. Sometimes a *body of death*, *chap.* 7. 24. and here the *body of sin*. 'Tis indeed a meer mass and lump of Sin; it is not *one sin*, but *all sin* Seminally. 'Tis with Respect to this *body of sin*, that particular Lusts and Corruptions are called Members, *Col.* 3. 5. *u* Weakned more and more, till at last it be destroyed. *w* As we did before Regeneration; and as they still do, who voluntarily commit it, *John* 8. 34. They do not only act *sin*, but are Acted by it, having as many Lords as Lusts, *Tit.* 3. 3. See more of this *ver.* 16.

7. For he that is dead is * † freed from sin *x*.

* Rom. 6. 18. † Or, *justified.*

x He that is dead, *i. e.* To *Sin*, is *freed* from it, not only in respect of the Guilt thereof, which sence the marginal reading of the word seems to respect, but also in regard of the *servitee* of it. This agrees best with the Context; look as *He that is dead is freed*, and discharg'd from the Authority of those who had Dominion over him in his Life time; So it is with those that are *dead to Sin*. There is a Parallel Place, 1 *Pet.* 4. 1.

8. Now * if we be dead with Christ, we believe that we shall also live with him *y*.

* Rom. 6. 11.

y i. e. If we have Fellowship with Christ in his Death, we have reason to believe we shall have Fellowship with Him also in his Resurrection and Life, *vid. ver.* 5. Though Everlasting be not excluded, yet a Spiritual Life is principally intended; we shall so live with Christ, as no more to return to *dead works*. The next words shew this to be the Sence.

9. Knowing *z* * that Christ being raised from the dead, dyeth no more; death hath no more dominion over him.

* Rom. 6. 4.

z q. d. Of this you know you have an Example or Copy in Christ himself; He so Rose again, as never more to come under the Power of Death.

10. For in that he died, he died unto sin once *a*; but in that * he liveth, he liveth unto God *b*.

* Rom. 6. 4.

a For as when *he dyed to sin*, *i. e.* To take away sin, he dyed but once. *vid. Heb.* 9. 28. and 10. 10, 14. *b* But when he rose again from the dead, *he lived* with God for ever an immortal endless life. By this phrase is expect that eternal and indissoluble Union, which the Son hath with the Father.

11 Likewise *c* reckon ye also your selves to be dead indeed unto sin; but alive unto God || through Jesus Christ our Lord *d*.

|| Or, *in.*

c q. d. Seeing this is the case, that you are dead to sin, baptized into Christ, are planted together into the likeness of his death, &c. Therefore the rather hearken to, and obey the following exhortation. By sin he means the sin or corruption of our nature, the same that before he called the Old Man, and the body of Sin. There are remainders thereof in the Regenerate, in them 'tis mortified but not eradicated. Therefore to them this Exhortation is not unnecessary. *f* He doth not say, let it not be or reside, but let it not reign or preside; let it not bear sway or have dominion in you; let it not have the upper hand of the motions of the Spirit of God. *g* The body (called here a mortal or frail body) is put by a Synecdoche for the whole man; and he the rather makes mention of the body, because the parts and members thereof are the usual instruments of sin. Therefore it follows in the next verse, *Neither yeild your members weapons of unrighteousnes*, *h i. e.* That you should obey sin in the lust of the body. The gender of the relative [illegible] of the Greek, requires it should be so read and understood. The meaning is not as if lusts were in the Body alone, for Christ teacheth the contrary, *Mat.* 15. 19, 20. but because all sinful lusts do mostly shew and manifest themselves in and through the body, *Gal.* 5. 19.

13 Neither || yeild ye your members *i* as † instruments of unrighteousnes unto sin, but * yeild your selves unto God, as those that are alive from the dead *k*; and your members *as* instruments of righteousnes unto God.

|| Or, *present or offer up.* † Gr. *arms, or weapons.* * Chap. 12. 1. 1 Pet. 4. 2.

i He fitly compares our bodily members to Tools that Artificers work, or weapons that Souldiers fight withall; for as those, so these may be used well or ill, *e. g.* with the hand one man giveth an almes, another stealeth; with the tongue one man blesseth, another curseth. By *members* here we are not only to understand the parts of the body, as the Hands, Eyes, Ears, &c. But also the Faculties of the soul, as the Understanding, Will, Affections, &c. These bear some proportion to the bodily *members*, as the Understanding to the Eye, &c. All of them must be employed by us, as Weapons to fight, not under the command of Satan for Sin, but under the command of God for Righteousnes. *k* These words contain a reason, why we should not serve Sin and Satan, but bequeath and dedicate our selves to the service of God, because we are indued with a Spiritual Life, after a Spiritual Death; or because we have received so great a benefit as to be raised in Christ from the death and power of sin.

14. For sin shall not have dominion over you *l*: for ye are not under the law, but under grace *m*.

l In the 12. *v.* it was an Exhortation, but in this it is a Promise that sin shall not raign in and over us. Rebel it may, but Reign it shall not in the regenerate. It hath lost its absolute and uncontrolled power. It fares with sin in such as with those beasts in *Dan* 7. 12. who though their lives were prolonged for a season, had their dominion taken away. It is an encouragement to fight, when we are sure of Victory. *m* He adds this as a reason of what he had asserted and promised, you are not under a Legal, but Gospel Dispensation; so some expound the words. *Grace* is often put for the Gospel, or you are not under the Old but the New Covenant. The *Law* and *Grace* thus differ; the one condemns the Sinner, the other absolves him; the one requires perfect, the other accepts sincere Obedience: the one prescribes what we must do, the other assists us in the doing of our duty: This last seems to be the genuine sense. *q. d.* you may be sure sin shall have no *dominion over you*, for you are not under the Law, which forbids sin, but gives no power against it, or which requires obedience, and gives no strength to perform it (like *Egyptian* Taskmasters which required Bricks, but gave no Straw.) But under the Gospel or *Covenant of Grace*, where sin is not only forbidden, but the sinner is enabled to resist and overcome it. *R.* But what shall be said of the Godly in the times of the Law, were not they under Grace? *A.* They were; *Act.* 15. 11. *Heb.* 4. 2. But not in the same degree. The Godly had help and assistance under the Law, but they had it not by the Law. How Believers are said not to be under the Law. *vid. ch.* 7. 4.

15 What then? *n* shall we sin, * because we are not under the law, but under grace? * God forbid *o*.

* 1 Cor. 9. 21.

n Doth it follow from hence that *we are* lawless, and may live as we list? *o q. d.* No by no means, the Premises afford no such Conclusion; though we are not under the curse and rigour of the Law, yet we are under its directions and discipline: The Gospel allowes of sin no more than the Law. The Apostle is careful both here and elsewhere, to prevent licenciousnes, or the abuse of Christian Liberty. *vid. Gal.* 5. 13. 1 *Pet.* 2. 16. *vid. v.* 1, and the notes there.

16 Know ye not *p*, that * to whom ye yeild your selves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto Righteousnes *q*?

* John 8. 34. 2 Pet. 2. 19.

p He refutes the aforementioned cavil, by a common Axiome that every one knows and apprehends. *q* Which will be rewarded with eternal life. But why doth he not say of obedience unto life? then the Antithesis had been more plain and full. Because though sin be the cause of death, yet obedience is not the cause of life (as *v.* 23.) but only the way to it.

† Gr. *the mould of doctrine into which you were delivered.*

17. But God be thanked, that ye were the Servants of sin *r*; but ye have obeyed from the heart that † form of doctrine which was delivered you *s*.

r q. d. But as for you, God be thanked, that though once you were the Servants of sin, *viz.* when you were ignorant and unregenerate, yet now you are freed from that bondage, and set at liberty from the power and dominion of sin. *s* This Phrase expresseth the efficacy of Divine Doctrine in the hearts of Believers; it changeth and fashioneth their hearts according to its likeness, 2 *Cor.* 3. 18. Hence in *James* 1. 21. 'tis called an ingrafted word, it turnes the heart and life of the Hearer into its own nature, as the stock doth the Cion that is ingrafted into it. The Doctrine of the Gospel is the Mould, and the hearer is the mettall, which when tis melted and cast into the Mould receives its form and figure.

* Joh. 8. 32. Gal. 5. 1.

18 Being then * made free from sin *t*; ye became the servants of righteousness.

t i. e. The servitude of sin, having received a manumission from that hard and evil Master, you have given up your selves to a better and more ingenious service.

19 I speak after the manner of men, because of the infirmity of your flesh *u*: For as *w* ye have yeilded your members servants to uncleanness *x* and to iniquity, unto iniquity *y*; even so now yield your members servants to righteousness, unto holiness.

u q. d. I accommodate my self to your capacity, because of the weakness of your understanding in spiritual things; therefore I use this familiar similitude of service and freedom. that by these secular and civil things you might the better understand such as are spiritual. *vid. John* 3. 12. *w q. d.* The great thing that I desire of you (and tis most reasonable) is this, that you would be as sedulous and careful now to obey God, as you have formerly been to obey and serve sin, to do good as you have been to do evil. *x* To fleshly lust which defile you. *y i. e.* Adding one sin to another, or else by the former you may understand original, by the latter actual sin. He useth three words about the service of Sin, and but two about the service of God; wicked men take great pains for Hell. Oh that we would take the same for Heaven.

† Gr. *to righteousness.*

20 For when ye were the servants of sin, ye were free † from righteousness *z*.

z q. d. When you served sin, you knew that God and Righteousness had no whit of your service, why then should *Sin* have any of your service now, When ye have delivered up your selves to Righteousness or Godliness, to be the observant followers thereof? Why should not ye now abstain as strictly from all *Sin*, as then ye did from all good?

21 What fruit had ye then in those things, whereof ye are now ashamed? for the end of those things *is* death *a*.

a q. d. And this will be much more equal and reasonable, if you consider these three things. 1. How little fruit and satisfaction your former Sins have afforded you in the very time of committing them. 2. How nothing but shame and sorrow doth follow upon the remembrance of them. 3. How death, yea eternal death and damnation (unless pardoning Grace and mercy prevents it,) will be the certain conclusion of them; and whither these things are true or no, I appeal to your selves.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life *b*.

b q. d. But now on the contrary, being set at liberty from the service of *Sin*, and admitted to be the *Servants of God*. You plainly perceive a difference. For, 1. In your life time you increase in Grace and Holiness, and that is no small fruit or advantage. And then, 2. At your death you shall have *everlasting Life*.

* Gen. 2. 17. Chap 5. 12. Jam. 1. 15.

23 For *c* * the wages *d* of sin *is* death *e*: but the ‖ gift of God *f is* eternal life, through Jesus Christ our Lord.

‖ Or, *the gracious and free gifts*

c q. d. Now therefore compare the Office of both these services together, and you shall easily see which Master is best to serve and obey; the wages that Sin will pay you, in the end is Death; but the reward that God will freely bestow upon you. (if you be his Servants) *is eternal Life, through Jesus Christ our Lord.* *d* The word properly signifies Victuals. The *Romans* of old paid their Souldiers with Provision and Victuals in recompence of their service; afterward they gave them Money, but still the old term was retained, and now it is used to signify any reward or stipend whatsoever. *e* By death here we must understand not only temporal, but also and more especially eternal death, as appears by the opposition it hath to *eternal Life*: This is the just and true hire of *Sin*. *f* He doth not say that eternal life is the wages of Righteousness, but that it is the gracious or free *Gift of God*. He varies the Phrase on purpose, to shew, that we attain not eternal Life by our own merits, our own works or worthiness, but by the *Gift or Grace of God*; for which cause he also addeth, *through Jesus Christ our Lord. vid. Aug.* lib. *de gratia & libero arbitrio. c.* 9. Let the *Papists* (if they can) reconcile this Text to their distinction of Mortal and Venial Sins, and to their Doctrine of the Meritoriousness of good Works.

CHAP. VII.

1 KNow ye not brethren, (for I speak to them that know the law) how that the law *a* hath dominion over a man *b*, as long as he liveth?

The Apostle having shewed in the former Chapter how Believers are freed from the Dominion of Sin. He proceeds in this Chapter, to declare, that they are free also from the Yoak of the Mosaical Law, because that was dead to them, and they to it. This he illustrates, and proceeds by the familiar Allegory of a Husband and his Wife: Look as a Wife is free from her Husband when he is dead, and may then marry another, and be no Adultress; So Believers are dead to the Law, and are free to be Married to Another, even to Christ, that is raised from the dead, that upon their happy Marriage, they may bring forth fruit unto God. *a* By the Law here he means the Law of Wedlock, or the Law of *Moses* about that matter, as appears by the instance given in the next verse. *b* The word Man here is common to both Sexes, and may be applyed to either, for both are subject to the aforementioned Law.

2. For *c* the woman which hath an husband, is bound by the law to *her* husband *d* so long as he liveth: but if *she* husband be dead, she is loosed from the Law of *her* husband *e*.

c He here exemplifyes and illustrates the foregoing assertion. *d* See a parallel place, 1 *Cor.* 7. 39. This is the general rule, yet there is an exception in the case of Fornication or Desertion. *vid. Mat.* 5. 32. 1 *Cor.* 7. 15. *e* From the obligation of the Law of marriage.

3. So then if while *her* husband liveth, she be married to another man, she shall be called an adultress: but if her husband be dead, she is free from that law; so that she is no adultress, though she be married to another man.

4 Wherefore my brethren, ye also are become * dead to the law *f* by the body of Christ *g*; that ye should be ‖ married to another, *even* to him that is raised from the dead, that we should * bring forth fruit unto God *h*.

* Chap. 8. 2. Gal. 5. 18.
‖ Or, *that ye may be married.*
* Gal. 5. 22.

f i. e. Ye are taken off from all hopes of Justification by it, and from your confidence in obedience to it. *Gal.* 2. 19. The Opposition seems to require that he should have said *The Law is dead to us.* But these two Phrases are much the same. *Q.* What Law doth he mean? *A.* Not only the Ceremonial, but the Moral Law, for in that he instanceth, *v.* 7. the moral Law is in force still, *Christ* came to confirm, and not to destroy it: But Believers are freed from the malediction, from the rigid exaction, and from the irritation thereof. Of this last he speaks, *v.* 8, 9. and from it we are freed but in part. *g i. e.* By the Sacrifice of Christs Body upon the Cross; thereby he delivered us from the Law, in the sence before mentioned. *h i. e.* Fruits of Holiness and good Works to the Glory and Praise of God.

5. For *i* when we were in the flesh *k*, the † motions of sins which were by the law *l*, did † Gr. *passions.* work in our members *m* to bring forth fruit unto death *n*.

i q. d. For *bringing forth* of which *Fruit unto God*, we have now better helps than formerly we had; or we are in much better Circumstances than formerly we were: And so he proceeds to shew how our present State doth differ from the former. *k i. e.* In our Carnal Fleshly State, before we were Regenerated, or under the Carnal Pædagogy of the *Law*; for in the next Verse he speaks of our being *now delivered from the Law.* *l i. e.* The corrupt Inclinations to *Sin*, which are drawn forth by the *Law*, as ill Vapours are raised out of a Dunghil by the Sun, or which are irritated by the *Law*; of which by and by. *m vid. c.* 6. 13. 16. *n i. e.* Such ill *Fruit* as ends in *Death*, *c.* 6. 21.

6. But now *o* we are delivered from the law *p*, ‖ that being dead, wherein we were held *q*; that

‖ Or, *dead to that.*

that we should serve in * newness of spirit *r*, and not *in* the oldness of the letter *s*.

* Chap. 6. 4.

o i. e. Being brought out of our *Fleshly State.* *p* See the Notes on *ver.* 4. *q* The Relative is not in the *Greek* Text, but it is well supplyed to fill up the Sence. The Antecedent must be either *Sin* or the *Law*; by both of these we were held or detained whilst Unregenerate: But now neither of these have any Power to hold us with. Some read it, *He being dead*, the *Old Man* of which he spake in the foregoing Chapter. *r i. e.* That we should serve God or Jesus Christ our *New Husband* in true Holiness, which is wrought in us by the renewing of the *Spirit*; or *serve him* in a *new Spiritual* manner. *s i. e.* Not in an outward and ceremonial manner, according to the *Letter* of the *Law*; which *Service* or way of *Worship*, is now Antiquated, and grown out of date. The word *Oldness* insinuates the abolishing thereof, because of insufficiency, *Heb.* 8. 13.

Exp. 3. 20. Ep. concupisce. Expl. 20. Deu. 5. 18. 20.

7. What shall we say then? *Is* the law sin? God forbid *t*. Nay, I * had not known sin, but by the Law *u*: for I had not known ‖ lust *w*, except the law had said, * Thou shalt not covet *x*.

t Here is another Anticipation of an Objection, which might arise from what the Apostle had said; *ver.* 5. That *Sin* was powerful in us *by the Law*. Some might Object and say, That the *Law* then was *Sin*; *i. e.* That it was the *cause* of it, and a *factor* for it. To this he Answers, by his usual Note of Detestation, *God forbid.* *u i. e. I had not known it* so clearly and effectually; so as to humble and drive me to Christ. For otherwise, Nature it self teacheth a difference of *good* and *evil* in many things. He adds this as a Reason why the *Law* cannot be the *cause* of *Sin*, because it discovers and reproves *Sin*; it detects and damns it; and that it so doth, he proves from his own Experience. *w i. e. I had not known* it to be *Sin*. By *Lust* here some understand, that *concupiscence*, which the Schoolmen call unform'd *concupiscence*, which hath not the consent of the *Will*: For the *concupiscence* to which we Consent, the Heathens themselves know to be *Sinful*; but that which hath not the Consent of the *Will*, or the first *motions to Sin*, they held to be no *Sin*; as neither did the *Pharisees*, amongst whom *Paul* lived; nor do the *Papists* to this very day. Some by *Lust* do understand original *Sin*, which is the *Fountain* from whence all particular *Lusts* do flow; the *Furnace* from which all *sinful Motions*, as so many Sparks do continually Arise: This is called *Lust* likewise, in *Jam.* 1. 14. and this is forbidden in every *Commandment*; for where any of *Sin* is prohibited, there the Root also is prohibited; but more particularly it is forbidden in the *Tenth Commandment.* *x* Some understand the *Law* in general; but the *Article* us'd in the *Greek* seems to restrain it to a particular *Precept*. Besides, they are the very words of the *Tenth Commandment*. But, Why doth he not mention the Objects that are specified in that *Commandment*; as *Thy Neighbours House, Wife*, &c? The Answer is, That that was not Material; for the Apostle speaking of inward *Concupiscence*; which without the *Law* is latent and undiscovered; it was enough to name the *Sin* it self, seeing the Objects about which it is Converſant, are of all sorts, and cannot hardly be numbred.

Chap. 6. 14. Ep. 10. concupiscence. Ver. 11. Ver. 15.

8. But * sin *y* taking ‖ occasion by the commandment *z*, wrought in me all manner of concupiscence *a*, for * without the law sin *b was* dead *c*.

* Gal. 5. 18.
‖ Or, *occasion.*

y i. e. The Corruption of our Nature, the depraved Bent and Byas of the *Soul*, called before *Lust*. *z i. e.* Being stirr'd up or drawn forth by the Prohibition of the *Law*. The *Law* did not properly give occasion, but *sin* took it. The *Law* (as before) is not the *cause of sin*, tho' by accident it is the occasion of it. In a *Dropsy*, it is not the Drink that is to be blamed for increasing the Disease, but the ill habit of Body. Such is the depravedness of Man's Nature, that the things which are Forbidden, are the more desired: The more the *Law* would damn up the Torrent of *sinful Lusts*, the higher do they swell. The *Law* was given to restrain *sin*, but through our *Corruption* it falls out contrarily. The *Law* inhibiting *Sin*, and not giving Power to avoid it: Our impetuous *Lusts* take occasion or advantage from thence, the more eagerly to pursue it. *a* q. d. Inordinate *Affections*, and *Inclinations* of all sorts. *b* *i. e.* Without the *knowledge* of the *Law*. *c i. e.* Comparatively *dead*. *Sin* hath not so much Power, either to Terrify the *Conscience*, or to stir up inordinate *Affections*: it is like a sleepy *Lion* that stirs not.

9. For I was alive without the law once *d*, but when the commandment came *e*, sin revived *f*, and I died *g*.

d q. d. Take me if you please for an Instance, Before I knew the *Law* aright, and understood the divine and spiritual Meaning of it; or whilst the *Law* stood afar off, and was not brought home to my *Conscience*. *I was Alive*, that is, in my own Conceit. I thought my self in as good condition as any Man living. My *Conscience* never gave me any Trouble. So it was with me once, or heretofore, when I was a *Pharisee*, or in an unregenerate State. *e* *i. e.* When it came nearer to my *Conscience*; when I came to know and understand the Spiritual meaning and extent of it, that it condemned sinful *Lusts*, *Affections*, and *Inclinations*. *f i. e.* Its Sinfulness & Guilt appear'd; & I had a lively Sense thereof imprinted upon my *Soul*: Or my Corruptions began to gather Head, and seem'd, as it were, to receive new Vigor and Life. *g i. e.* In my own Opinion and Feeling. I felt my *Conscience* deadly wounded. I was convinced I was in a State of *Death* and *Damnation*. I lost the Confidence I formerly had of my *Good Estate*.

10. And the commandment * which was ordained to life I found *to be* unto death *h*.

* Lev. 18. 5. Ezek. 20. 11, 13, 21.

h q. d. So it came to pass, that the *Commandment* which was *ordain'd* to be a Rule of *Life*; and if I could have kept it, a *Means* of *Life* also, *chap.* 10. 5. *Gal.* 3. 12. I found it to be to me (through my Corruption and Transgression) an occasion of *Death*; it bound me over to *Punishment*, and so by Accident it tendeth to *Death*. Some by *Life* and *Death*, here do understand *Peace* and *Perturbation* of Spirit.

11. For sin taking occasion *i* by the commandment deceived me *k*, and by it slew me *l*.

i See the Notes on *ver.* 8. *k i. e.* Seduced and drew me aside, *Heb.* 3. 13. *James* 1. 14. *l i. e.* It drove me into Despair, or delivered me over to *Death* and *Damnation*, and made me Obnoxious thereunto.

12. Wherefore *m* * the law *n is* holy, and the commandment *o* holy, and just, and good *p*.

* 1 Tim. 1. 8.

m And so the Objection *ver.* 7. was a groundless Objection; for though the *Law* were the occasion of Sin, or were made advantage of by Sin, as *ver.* 8. yet it was not the Cause of it, that on all hands is acknowledg'd to be *Holy*, &c. *n* The *Law* in all the Branches of it. *o* Particularly the Preceptive part of the *Law*, and every particular Precept. *p* The three *Epithets* here given the *Law of God*, may be thus distinguished: 'Tis *Holy* in respect of the Ceremonial Part; 'tis *Just* in respect of the Judicial Part; and *Good* in respect of the Moral Part of it. Or else the *Law* is *Holy*, as it teacheth us our Duty unto God: *Just*, as it sheweth us our Duty to our Neighbour. *Good*, in regard of the Effect and End; as it works *Goodness* in the Observer thereof, and is Conducive to his temporal and eternal *Good*.

13. Was then that which is good, made death unto me? God forbid *q*. But sin that it might appear sin, working death in me, by that which is good *r*; that sin by the commandment might become exceeding sinful *s*.

q Another Anticipation. The Apostle denyes, that the *Holy Law* was in its own nature *deadly*, or the cause of *Death* to him; the Fault was not in the *Law*, but in his own depraved Nature: But the plain Case is this that follows. *r* That *Sin*, that so it might appear every way like it self, wrought *Death* in him, by occasion of that *Law*, which, yet its self is *Holy*, *Just*, and *Good*. *s* So as hereupon *Sin*, which in the time of his Ignorance and Unregeneracy, seem'd not worthy of any Notice, appear'd to be exceeding *Foul* and *Sinful*, *Sin* is so Evil, that he can't call it by a worse Name than its own. *Hieronie* thinketh, That the Apostle here commits a Soleciſme, by joyning an *Adjective* of the *Masculine Gender*, with a *Substantive* of the *Feminine*: But *Beza* and *Erasmus* have observed, That this is usual in the *Attick Dialect*. See the like, *chap.* 1. 20. Some read *Sinner* for *Sinful*, and make the Apostle to speak of *Sin*, as of a certain Person; & therefore all along, the Context, *Sin*, is said to *Work*, to be *Dead*, to *Revive*, to *Deceive*, to *Kill*, &c. which is properly attributed to Persons, and not to things.

14. For we know that the law is spiritual *t*: but I am carnal *u*, sold under sin *w*.

t He goes on to clear the *Law*, and excuse it, giving it another Commendation, that it is *Spiritual*. *i. e.* It requires such Obedience as is not only outward, but *Inward* and *Spiritual*: It forbids *Spiritual* as well as *Fleshly Sins*. Read Christ's Exposition of it, in the *fifth* of St. *Matthew*. *u i. e. In Part*, because of the Remainders of *Sin*, and of the *Flesh*, that are still in me; in respect of which, those who are Regenerated, are said to be *Carnal*. Compare 1 *Cor.* 3. 1. 2. with 1 *Cor.* 3. 1. *w* He did not actively sell himself to *sin*, or to commit *sin*, which is said of *Ahab*. 1 *King.* 21. 20, 25. and of the Idolatrous *Israelites*, 2 *King.* 17. 17. He was not *Sin's* Servant or Slave; but many times he was *Sin's Captive* against his Will, *vid. ver.* 23. Against his *Will* and *Consent*, he was still subject to the violent Lusts and Assaults of *Sin*, and not able wholly to free himself. Though he always made stout Resistance, yet many times he was *overcome*. Hitherto the Apostle hath spoken of the *Power of the Law* and *Sin*, in unregenerate Persons; even as he himself had Experienced, whilst he

was yet in such a *State*. But now he cometh to speak of himself, as he then was; and to declare what Power the Remainders of *Sinful Flesh* had still in him, though Regenerate, and in part Renewed. That the following part of this Chapter is to be Apply'd to a Regenerate Person, is evident, Because the Apostle speaking of himself in the former Verses, useth the *Preter perfect Tense*, or speaketh of that which was *Past*; but here he changeth the *Tense*, and speaketh of the *Present Time*. From the *seventh verse* to the *fourteenth*, he tells us how it had been with him formerly; and then from the *fourteenth verse* to the End, he relates how it was with him now; *I was* so and so, *I am* thus and thus. The changing of the *Tense* and *Time* doth plainly argue a Change in the Person. They that list to be farther satisfied in this Point, may find it fully Discussed in our own Language, by Mr. *Anthony Burgess*, in his Excellent Discourse of *Original Sin, Part* 4. *c.* 3. and by Dr. *Willet*, in his *Hexalia in Locum*; and they that understand the *Latine* Tongue, may find it Argued *pro* and *con*, in *Synopse. Critic.* &c. and by *Aug. lib.* 1. *Retractat. c.* 23. *lib.* 5. *contra Julian. c.* 11.

† Gr. *knew not*

15. For that which I do *x*, I † allow not *y*: for what I would, that do I not; but what I hate, that do I *z*.

x i. e. What I do contrary to the Command of God. *y* In the *Greek* tis, *I know not*. *q. d.* Many times I am surprizd and overtaken, not knowing or considering *what I do*: Or when he sayes *I know not*, his meaning is (as our Translation renders it) *I allow* or approve *not*. So the word is used, *Mat.* 7. 23. & *alibi. q. d.* Even now in my Converted and Regenerate State, *I am* many times greatly Divided, and feel a Strife or Combate in my self; so that the *good I would do* upon the *Motions of God's Spirit* in me, *I do not*; and the *Evil* that *I hate*, and am utterly averse to, so far as *I am* Regenerated, *that I do*. See a parallel Place, *Gal.* 5. 17. *z* He doth not speak here so much of outward Actions, as of inward *Motions* and *Affections*: He doth not speak of gross *Sins*, as *Drunkenness*, *Uncleanness*, &c. but of such Infirmities, as flow from the polluted *Nature*; and from which we can never be throughly Cleansed in this Life.

16. If then I do that which I would not, I consent unto the law that *it is* good *a*.

a This very thing is an Argument, that the *Law* is such as I have before Asserted, *ver.* 12, 14. This shews my Consent to the Holiness and Goodness of the *Law*: I Vote with it, and for it, as the only Rule of *Right*, or *Righteousness*.

‖ Or, *no longer I.*

17. Now then, it is no ‖ more I that do it *b*, but sin that dwelleth in me *c*.

b i. e. It is not I as Spiritual or Renewed, 'tis not my whole self, but 'tis *Sin that dwelleth in me*. *c* That inhabits *in me* as a troublesome Inmate, that I can't get rid of; that will not out, so long as the House stands; as the fretting *Leprosy* in the *Walls* of a House, would not out, till the House it self were Demolished. It is such an *Inhabitant*, as is never from Home; it is not in us as a Stranger for a Season, but it makes its constant *Abode* with us.

* Gen. 6. 5. and 8. 21.

18. For I know, that * in me that is, in my flesh *d* dwelleth no ‖ good thing *e*: for to will is ‖ present with me *f*, but *how* to perform that which is good, I find not *g*.

‖ Or, *good dwelleth not.*

‖ Or, *lyeth by me.*

d i. e. In my Fleshly Part, or my Nature in and of its self. *e* No Goodness at all, or no Spiritual *Good*. *f i. e. I can*, so long and so far as I follow the *Motions of God's Spirit*, *Will that which is good*; *but how to perform the good*, that I would, *I find no* Power or Might at least to perform it, in that manner that I desire. *g* The meaning is, not that he never did the *Good* he desired; but it often so fell out, he began many *good things*, but he could not go thorough stitch with them.

19. For the good that I would, I do not: but the evil which I would not, that I do.

20. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me *h*.

h These two Verses are a Repetition of what he had said, *ver.* 15, 17. Every *New Man* is *two Men*; There is in him *an I*, and *an I*. The Apostle in his unregenerate State, could make no such Distinction as now he doth.

21. I find then a law *i*, that when I would do good, evil is present with me *k*.

i This Verse hath greatly vexed Interpreters. The Apostle speaking simply and abstractedly of a *Law*; The Question is, *What Law he means?* Some take the word improperly, for a *Decree* or *Condition*, which was imposed upon him, and to which he was necessarily subject, that when he would *do good*, *evil* should be *present with him*. Others by *Law*, here do understand the *Law of Sin*; of which he speaks afterwards, *ver.* 23, 25. *Sin* is like a *Law*, and so Powerful and Imperious, in its Commands and Dictates; that we have much ado, the best of us, to resist it, and shake off its *Yoke*. *q. d.* I find by sad Experience, such a forcible Power in *Sin*, *That when I would do good, I am* hindered, and can't do it so freely and fully as I desire. Others by *Law*, here do understand the *Law of God*: And those that so understand it, have given no less, than *Eight* Interpretations, to make the *Grammatical* Connexion; the best is of those that say the Preposition κατὰ is understood, a frequent *Ellipsis* in the *Greek* Tongue (*vid. James* 1. 25.) and then the Sence is this; I find that when according to the *Law* or *Command of God*, *I would do good, evil is present with me*. *k* Another Periphrasis of Original *Sin*, of which there are many in this *Chapter*. Just now it was the *Sin* that dwelleth in us, and here it is the *Evil* that is *present with us*: It inheres and adheres, or hangs upon us continually. It is Adjacent, so the *Greek* Word signifies, and alwayes at hand; we carry it about with us at all times, and into all Places; whither soever we go, it follows us; or as it is here in our doing of *Good*, it is a very great Impediment to us.

22. For I delight in the law of God *l* after * the inward man *m*.

‖ Or, *I delight with.*

* Eph. 3. 16. Col. 3. 9, 10.

l This shews yet more expresly that the Apostle speaketh in the Person of a Regenerate *Man*, or of himself as *Regenerate*. Certainly to delight in the *Law of God* is an inseparable property of such a one, *vide Psal* 1. 2. and 119. 77. 111. *m i. e.* The *New Man* or *Regenerate Part* within me: This is called the *Hidden Man of the Heart*, *vid. Chap.* 2. 29. 2 *Cor.* 4. 16. 1 *Pet.* 3. 4.

23. But I see another law *n* in my members, warring against the law of my mind, and bringing me into captivity *o* to the law of sin, which is in my members *p*.

n i. e. A Law quite different from the *Law of God* mentioned in the foregoing Verse. By the *Law in the Members* understand natural Corruption, which like a *Law* Commandeth and Inclineth by sensual rewards and punishments; and by the *Law in the mind* understand a principle of Grace, which as a *Law*, as well as the other commanding and inclining to that which is good. *The Law in the members*, and the *Law in the mind*, is the same that is called *Flesh* and *Spirit*, *Gal.* 5. 17. These two *Laws* and *Principles*, are in all regenerate persons, and are directly contrary to one another: hence there is continual warring and combating betwixt them, as is expresst in both these places, as also in *James* 4. 1. 1 *Pet.* 2. 11. *o i. e.* Drawing and hurrying me to the commission of *Sin*, against my *will* and *consent*. He pursues the metaphor, the *Flesh* doth not only *War* in the regenerate, but many times it overcomes and hath success. *vid. v.* 15. *p i. e. to its self*. (The antecedent is put in the room of the relative, see *Gen.* 9. 16. and *alibi*. the *Law in the members*, and the *Law of Sin*, in the *members*, is the same.

24. O wretched man that I am *q* who shall deliver me *r* from ‖ the body of this death *s*!

‖ Or, *this body of death.*

q The word signifies one wearied out with continual combates. *r* It is not the voice of one desponding or doubting, but of one breathing and panting after deliverance; the like pathetical exclamations are frequent. *vid. Psal.* 55. 6. One calls this verse, *Gemitus Sanctorum*, the *Groan of the Godly*. *s* Or from this *Body of Death*, or by an *Hebraisme* from this *dead Body*. This carcass of *Sin* to which I am inseparably fastned, as noysom every whit to my Soul, as a dead carcass to my *Senses*. This is another circumlocution, or denomination of Original *Sin*. *chap.* 6. 6. 'tis called the *Body of Sin*, and here the *Body of death*: It tends and binds over to *death*.

25. I thank God *t*, through Jesus Christ our Lord: So then *u*, with the mind I my self serve the Law of God; but with the flesh, the law of sin *w*.

t Who hath already delivered me from the slavery and dominion of *Sin*. So that though it war against me, I still resist it, and by the *strength of Christ*, do frequently overcome it. 1 *Cor.* 15. 57. *u* This is the conclusion the Apostle maketh of this experimental discourse. *w q. d.* So far as I am renewed, I yeild Obedience to the *Law of God*; and so far as I am unregenerate, I obey the dictates and Suggestions of the *Law of Sin*. *Object.* No man can serve two contrary Masters. *A.* The Apostle did not serve these two in the same part, or the same renewed faculty; nor did he do it at the same time ordinarily; and for the most part he served the *Law of God*, though sometimes through the power of Temptation and indwelling corruption, he was enforced against his *Will* to serve the *Law of Sin*.

CHAP. VIII.

1. THere *is* therefore now *a* no condemnation *b* to them which are in Christ Jesus *c*, who ‖ walk not after the Flesh, but after the Spirit *d*.

‖ Or, *walking after the flesh.*

a Seeing

a Seeing things are so as I have said; since Believers do not allow themselves in Sin, *chap.* 7. 15. and are in part delivered from it, as *v.* 25. therefore it follows as 'tis here. *b* Or no one *Condemnation*. He doth not say, there is no matter of *Condemnation*, or nothing damnable in them that are in Christ, there is enough and enough of that; but he saies, there is no actual *Condemnation* to such. *vid. John* 3. 18. and 5. 24. there is a meiosis in the words, more is understood than is expresst; he means, that Justification and eternal Salvation is the portion of such. The positive is included in the negative; it is Gods *Condemnation* only, from which such as are in Christ are exempted; they are nevertheless condemned, and censured by men, and sometimes by their own consciences too. *c* So we fill it up, but in the Original 'tis only to them in *Christ Jesus*. The Phrase imports, that there is a Mystical and Spiritual Union betwixt Christ and Believers. This is sometimes expressed by Christs being in them, *Verse* 10. 2 *Cor.* 13. 5. *Col.* 1. 17. and here by their being in Christ, see 1 *Cor.* 1. 30. 1 *John* 5. 20. Christ is in Believers by his Spirit, and Believers are in Christ by Faith. *d* This Clause describes the Persons who are united to Christ, or who are exempted from *Condemnation*. They are such as walk not, &c. By *Flesh* understand the corrupt nature that is in man. *vid. chap.* 7. 18, 25. *John* 3. 6. *Gal.* 5. 17. to *walk*, after it, is to be lead and guided by the motions of it. That is, it is not their Principle and Guide, there is another Nature or Principle in them, by which they are guided and acted; and what that is, the next words tell you. By the *Spirit* some understand the Person of the *Spirit*, others the Grace of the *Spirit*, the New or Divine Nature (as it is called) which is implanted in the Soul, in the work of Regeneration: This is called the *Spirit. Mat.* 26. 41. *John* 3. 6. *Gal.* 5. 17. To walk after the *Spirit*, is to be led and guided by the counsels and motions thereof. It is to regulate and order the whole conversation, according to the rule of the New Creature, or according to the line and square of Gods Word and Spirit. You have the same Phrase, *Gal.* 5. 16, 25. To walk after the *Spirit*, is not only now and then to have some good Motions, or to do some good actions, but 'tis to persevere and go forward therein; walking is a continued and progressive motion. The connection of these two shews that Negative Holiness is not enough; we must not only abstain from evil, but do good.

Heb. 5. 9. Eph. 5. 18. Col. 3. 1.

2 For * the law of the Spirit of life *e* in Christ Jesus *f*, hath made me free from the law of sin *g* and death *h*.

e Some understand hereby the Doctrine of the Gospel, which is called *the Law of the Spirit of Life*, because it is the Ministry of the *Spirit* and of *Life*. Others understand the Efficacy and Power of that Grace and Holiness, wherewith the living and quickning Spirit of God hath filled the Humane Nature of Christ. Others rather understand as regenerating and working the New and Heavenly Life in the Soul, with great Power and Efficacy. *f i. e.* Which was poured out upon him, and doth still reside in him after a very eminent manner, *vid. Isa.* 11. 2. *Luke* 4. 1. or in *Christ Jesus*, is as much as by *Christ Jesus*; 'tis he that gives and conveyes this Spirit, how, when and to whom he pleaseth. *g* By Sin here, he aimes chiefly at Original *Sin*; he doth not say, that those who are in Christ are simply and absolutely delivered from *Sin*, but from the *Law of Sin*. *i. e.* the Power, Dominion and Tyranny thereof. *h i. e.* From *Sin* that is deadly or of a deadly Nature, as the Spirit of Life is the living Spirit; so *Sin* and *Death* is no more, say some, than deadly *Sin*. Others take *death* to be distinct from *Sin*, and think he speaks of a double deliverance: And then by *Death*, they understand eternal or the second *death*. *vid. Revel.* 20. 6. The sence of the whole is this. That the mighty power of the renewing and quickening Spirit, did free the Apostle, and doth free all Believers from the command and rule of *Sin*; so that it doth not reign over them, as formerly it did; and being thus freed from the power of *Sin*, they are also freed from the power of *Death* and eternal *Condemnation*. So it seems as a proof of the foregoing proposition, *That there is no Condemnation to them*, &c.

3. For what the law ‖ could not do *i* ‖, in that it was weak through the flesh *k*, God sending his own Son *l*, in the likness of sinful flesh *m*, and ‖ for sin *n*, condemned sin in the flesh *o*:

‖ Or, *was impotent for the weak.*

‖ Or, *because of.*

‖ Or, *by a Sacrifice for sin.*

In this Verse is a farther proof of the main proposition in *v.* 1. There are two things in sin that may indanger us as to *Condemnation*, the power and guilt of it. As to the freeing us from the former, *viz.* The power of sin, of that he had spoken in the foregoing verse; as to taking away the guilt of *Sin*, of that he speaks in this verse: *i* By the *Law* here he means the moral *Law*, the Righteousness whereof is to be fulfilled in us, *v.* 4. What is it the *Law* cannot do? there are several answers: but this is principally meant, it cannot justify us before God. It can condemn us, but it cannot exempt us from Condemnation. *vid. Act.* 13. 38, 39. *Gal.* 3. 21. *Heb.* 7. 18. *k* By *Flesh*, as before, we must understand the corrupt Nature; that is, every man since the fall. This is that which puts a weakness and inability upon the *Law*. The impotency of the *Law* is not from its self, but from the condition of the Subject with whom it hath to do. The *Law* is weak to us, because we are weak to it: the Sun cannot give light to a blind eye, not from any impotency in its self, but merely from the incapacity of the subject it shines upon. *l* To justifie and save fallen Man, was impossible for the Law to do; therefore God will find out another way, that shall do it effectually. What his own *Law* cannot do, his own Son can; and therefore Him he will send. *m i. e.* Such flesh as sin hath made it now to be subject to many infirmities and weaknesses. Flesh in this clause carryes quite another sence, than it did in the first verse, and in the former part of this verse, then it doth in the following verse; there it is taken morally for the corrupt nature of man, here physically for the Humane Nature of Christ. The word likeness is to be linked, not with Flesh, but with sinful Flesh; he had true and real Flesh, but he had only the appearance and likeness of sinful Flesh. *vid.* 2 *Cor.* 5. 21. & 4. 15. *Heb.* 7. 26. 1 *Pet.* 1. 19. *n* Either this clause is to be joyned to what goes before, and then the sence is, that God sent his Son in the likeness of sinful Flesh, that he might take away *Sin*. Or, else it is joyned to what follows, and then there is an ellipsis in it. Something is cut off, or left out, which must be understood. The margent of our Common Bibles insert the word Sacrifice. *q. d.* by a Sacrifice for sin, or by a sin Offering *he condemned Sin*, &c. This ellipsis is usual in Scripture. *Isa.* 53. 10. *When thou shalt make his Soul Sin*; that is (as our translation renders it) an Offering for sin, *Ezek.* 45. 19. *The Priest shall take of the Blood of the Sin*, we read it of the Sin Offering. See the like in *Hos.* 4. 8. 2 *Cor.* 5. 21. *Heb.* 10. 6. *o* The *Syriack* reads it, *in his Flesh*. The meaning is, that God severely punished Sin, and inflicted the curse and penalty of it, that was due to us, in and upon the person of his own Son. God laid on him the iniquities of us all, and he bore them in his body upon a Tree. *vid. Gal.* 3. 13. 1 *Pet.* 2. 24.

4 That the righteousness of the Law might be fulfilled in us *p*, who walk not after the flesh, but after the Spirit *q*.

p Here is another end of Gods sending his Son as before, it was that he might perfectly fulfil the Righteousness of the Law in or for us, which for us our selves to do in our own Persons was utterly impossible. And yet upon which (as being imputed unto them, and accepted of God on our behalf) we shall be accounted Just and Righteous, as if we had done it our selves. Christs being a Sacrifice for sin was not sufficient to answer all the ends and demands of the Law; there must be doing of what it commanded, as well as suffering of what it threatned: Therefore Christ was sent for both, and both were accomplished by him; and what he did and suffered is accounted unto us as if we had done and suffered it. This is the imputed Righteousness which was so often spoken of *Chap.* 4. and in reference to this he is said to be made Righteousness for us, 1 *Cor.* 1. 30. and we are said to be the Righteousness of God in him, *chap.* 5. 19. 2 *Cor.* 5. 21. *q* This was the description before of those that had Union with Christ, and exemption from Condemnation; and 'tis again set down as the description of those who partake of the Righteousness of Christ in this way of imputation; and 'tis added here again, to stave off all others from laying claim to this grace. None but holy walkers can warrantably apply Christs fulfilling or satisfying the Law to themselves, because Christ hath fulfilled the righteousness of the Law for us; none may infer there is nothing for us to do; we may live as we list: for though Christ hath fulfilled the Law in all respects, yet all those for whom he hath so done, or have benefit thereby, are, and must be such as *walk not after the flesh, but after the spirit*: for the opening of which terms, *vid. v.* 1.

5 For * they that are after the flesh *r* do mind the things of the flesh *s*: but they that are after the Spirit *t*, the things of the Spirit *u*.

* 1 Cor. 2. 14.

r i. e. That are carnal and unregenerate persons, in a meer natural estate. *s* Either such things as are absolutely evil, and are called, *The lusts of the Flesh*, *Gal.* 5. 19, 20, 21. or else such things as are occasionally evil, as Riches, Honours, Pleasures, &c. These are also called *the things of the Flesh*, and are such as carnal persons mind. *i. e.* They favour, affect, and take delight in them. *t i. e.* That are spiritual and regenerate, in whom the *Spirit* dwells. *u i. e.* They mind Spiritual and Heavenly things, they relish them most of all. *vid. Psal.* 4. 7. and 73. 25.

* Chap. 6. 21. Gal. 6. 8.

† Gr. *the minding or mindfulness of the flesh.*

6 For * to be † carnally minded *is* death *w*, but to be † spiritually minded *x*, *is* life and peace *y*.

So *v.* 7.

† Gr. *the minding of the spirit.*

In

In this verse we have an account of the different end of those that are *carnal* and *spiritual*, as in the former we had a description of their different carriage and disposition. *w i. e.* To be of that temper before described, *v.* 5. to mind and affect *the things of the Flesh*, doth cause death, or will end in it; the second or eternal death is chiefly intended. *x i. e.* to mind and favour the things of the Spirit, to find a sweetness and excellency therein, so as that the bent & inclination of the mind shall be thereto. *y* It is the way to Eternal Life hereafter, and to a found peace here, *Psal.* 119. 165. *Prov.* 3. 17. *Gal.* 6. 16.

7 Because *z* the carnal mind *is* enmity *a* against God: for it is not subject to the law of God, neither indeed can be *b*.

z q. d. Neither can the *carnal man* look for any better issue, *Because a carnal mind is enmity against God.* *a* He doth not say it is an *Enemy*, but in the abstract, it is *enmity*, which heightens and intends the sence; an *enemy* may be reconciled: as *Esau* was to *Jacob*; but *Enmity* cannot be reconciled, as black may be made white, but blackness cannot. *b* This is rendred as a reason of the foregoing assertion, and it is taken from the property of *enmity*. Those that are at *enmity*, cross each others wills, and won't submit to one another: and *the carnal mind is* rebellious in the highest degree against the will of *God*, unless it be changed and renewed; it is impossible it should be otherwise. There is in it a moral impotency to obedience. *vid. John* 8. 43. 1 *Cor.* 2. 14.

8 So then *c* they that are in the flesh *d* cannot please God *e*.

c This verse is a consectary, or it follows from that which went before. *d* Not they which are married, as a Pope once expounded it. The next verse refells such an absurd conception; but they that are carnal and unregenerate, the same with those, who in *ver.* 5. are said to be after the *Flesh*. *e* Neither they, nor any thing they do, is pleasing unto him: their best works are dead works, and Silken sins, (as one expresseth it) it must be understood with this limitation, so long as they continue in such a State. *vid. Psal.* 54. 5. *Heb.* 11. 6.

9 But ye *f* are not in the flesh, but in the Spirit *g*, if *h* so be that * the Spirit of God dwell in you *i*. Now if any man have not the * Spirit of Christ, he is none of his *k*.

* 1 Cor. 3. 16.
* Joh. 3. 34.
Phil. 1. 19.
1 Pet. 1. 11.

f Here he applies what he had laid down more generally to the believing *Romans* in particular. *g i. e. Not after the Flesh, but after the Spirit* (as in *v.* 5. or *not carnally, but Spiritually minded.* *h* The Conjunction here is *causal* not *conditional*; it may be rendred, seeing that, or forasmuch as. *vid. v.* 17. & 31. 2 *Thes.* 1. 6. *i The Spirit of God dwells in the regenerate*, not only by the immensity of his presence, so he is every where and in all things: but by the presence and efficacy of his grace; the indwelling of the Spirit in Believers, denotes two things. 1. His ruling in them; where a man dwells as Lord, there he doth command and bear rule. 2. His abiding in them, and that for ever. *John* 14. 16. *k* If he hath *not the same Spirit* which in the forgoing verse is called, *the Spirit of God*; it is called, *the Spirit of Christ*; because it proceeds from him, and is procured by him. *John* 14. 26. and 16. 7. *Gal.* 4. 6. When he saith such a one *is none of Christs*; he means, that he doth not peculiarly belong to Christ, he hath no special interest in him, is no true Member of him. As a Merchant sets his Seal upon his Goods, so doth Christ his Spirit upon his followers, *Eph.* 1. 13.

10 And if Christ *l be* in you, the body *m is* dead because of sin; but the Spirit *is* life *n*, because of righteousness *o*.

l Before, he said the *Spirit of God and Christ dwels in them*; here Christ himself. *Christ dwells in Believers by his Spirit.* *m* By *body* some understand the corrupt and unregenerate part in the godly, as if that were as good as dead in them. But others take the word in its proper signification, and think no more is meant thereby than that the *Bodies* even of *Believers*, are mortal *Bodies*; so they are called in the next verse. They are subject to death as the *bodies* of other men. *n* Some by *Spirit* here do understand the *Spirit of God*, and he is life; that is, he will quicken and raise up your *bodies* again to an immortal life. Others by *Spirit* do understand the Souls, yet not simply and absolutly considered, but as renewed by grace; that is life, or that doth live: it lives a life of *Grace* here, and it shall live a life of *Glory* hereafter. *o* By *Righteousness*, here understand, either imputed *Righteousness*, which gives us a right and title to *Salvation*; or inherent *Righteousness*, which is a necessary condition required in every Person, that shall indeed be saved. The Sum is, if you be Christians indeed, though your *bodies* dye, yet your *Souls* shall live, and that for ever; and your dead *bodies* shall not finally perish, but shall certainly be raised again; so it follows in the next verse.

11 But if the Spirit of him that raised up Jesus from the dead *p* dwell in you *; he that raised up Christ from the dead, shall also quicken your mortal bodies *q* ‖, by his Spirit that dwelleth in you *r*.

* Chap. 6. 11.
1 Cor. 6. 14.
2 Cor. 4. 14.
Eph. 2. 5.
‖ Or, because of his Spirit.

p A Periphrasis of *God the Father*. The *Son* raised himself, *John* 2. 19. and 10. 18. and yet the *Father* is said here to *raise* him from the dead. *vid.* notes on *chap.* 1. 4. *q Raise* them from a State of Mortality, & all the attendants to a glorious immortal life. *r q. d.* If you are sanctified by the Spirit, you shall be raised up by the Spirit also, as Christ was. The wicked also shall be raised at the last day. But the *Righteous* shall be raised after a peculiar manner, they shall be raised as by the Almighty Power of God; so by vertue of their Union with Christ as his members, and by vertue of their relation to the Spirit as his Temples. They only shall partake of a *Resurrection*, that is desirable and beneficial to them. Therefore 'tis called Emphatically the *Resurrection of the Just*, Luke 14. 14. and these two are joyned together, as belonging one to the other; the Children of God, and the Children of the Resurrection, Luke 20. 36.

12 Therefore *s* brethren, we are debtors, not to the flesh, to live after the flesh *t*.

s This illative particle sends us to the things before delivered. *q. d.* Seeing we are not in the Flesh, but have the Spirit of God dwelling in us; not only sanctifying and enlivening our Souls for the present, but raising and quickening our bodies for time to come, *therefore we are not Debtors*, &c. *t i. e. We are not Debtors to Sin*, or the corrupt and sinful nature that is in us. We owe it no service, there is nothing due to it from Believers, but blows, and the blew eye that the Apostle gave it. The Antithesis is omitted, but it is necessarily implyed and understood; and that is, *That we are debtors to the Spirit, to live and walk after it.*

13 For if ye live after the flesh, ye shall die *u*: but if ye through the Spirit *w* *, do mortifie *x* the deeds of the body *y*, ye shall live *z*.

* Eph. 4. 22.
Col. 3. 5.

u viz. Eternally, and never partake of the glorious Resurrection before spoken of. The Godly themselves need this caution; they must not think, that because they are elected and justified, &c. that therefore they may do and live as they list. *w i. e.* By the grace and assistance of the Spirit. *x i. e.* Kill and put to death. 'Tis not enough to forbear the actings of Sin, but we must kill and crucifie it. Sin may be left upon many consideration, and yet not mortified. *y* Evil deeds are called the deeds of the body, because the body is so instrumental in the doing thereof. There are some, that by body here do understand the corrupt nature, the same that before in many places he calls the flesh: this was called, *chap.* 6. 6. *the body of Sin*, and here 'tis called *the body.* *z viz.* Eternally. See a parallel-place, *chap.* 6. 22. *Gal.* 6. 8. *vid. v.* 6.

14 For *a* * as many as are led *b* by the Spirit of God, they are the Sons of God.

* Gal. 5. 18.

a This proves the latter part of the foregoing verse, such as by the Spirit do mortifie Sin, shall live; for they are the Sons of God; and that appears, because they are led by the Spirit of God. *b* He doth not say as many as live by the Spirit, but as one led by the Spirit; to shew (sayes one) that the Spirit must be the guide & ruler of our Life, as the Pilot is of the Ship, and as a Rider is of his Horse. The Phrase is borrowed (sayes another) either from those which are guided and directed as a blind man in his way; or from those, who wanting strength of their own, are borne and carryed of others: so we are both wayes led by the Spirit, for we can neither see our way, unless the Spirit directs us; nor have we strength to walk in it, unless the Spirit assist and draw us along. The Spirit leads and draws us irresistably and necessarily, and yet not violently or against our wills; though we were unwilling before, yet we are made willing afterwards; so willing, that we desire and pray to be led by the Spirit. *vid.* and 25. 5. *Psal.* 143. 10. *Cant.* 1. 4.

15 For *c* * ye have not received the Spirit of bondage *d* again to fear; but ye have received the * Spirit of adoption *e*, whereby we cry *, Abba, Father *f*.

* 1 Cor. 2.
2 Tim. 1. 7.
* Isa. 56. 5.
* Mat. 14.

c This verse proves the former, that we *are led by the Spirit of God*, and are his Children, and that by an effect of the Spirit in them, which is to enable them to call *God Father.* *d* He doth not here speak of two distinct Spirits, but one & the same Spirit of God in different person; & at different times, is both the *Spirit of Bondage*, and the *Spirit of Adoption.* The *Spirit of Bondage* seems to respect either

either that *State of servitude*, which the People of God were under in the time of the *Ceremonial Law. vid. Gal.* 4. 3. 9. Or it respects the Publishing of the *Moral Law* upon Mount *Sinai*, which was with horror and fear. *Comp. Exod.* 19. 16. with *Heb.* 12. 18, 19, 20, 21. *vid. Gal.* 4. 24. or else it respects that horror and slavish fear, which the *Spirit of God* doth work in mens hearts and consciences, by the *Ministry of the Law*; when he opens the eyes of men, to see they are in *Bondage* and *Slavery* to *Sin* and *Satan*, and that they are subject and obnoxious to the Wrath and Vengeance of God; this is many times preparatory and introductory to their conversion; but when they are regenerated they are delivered from it. *vid. Luke.* 1. 74. *Heb.* 2. 15. 1 *John* 4. 18. *Objecti.* Many of Gods Children are full of doubts and fears. *A.* These are not allwayes from the suggestions of *Gods Spirit*, but the misgivings of their own Spirits. Some distinguish between the *Spirit of Bondage* and *Desertion*; the Children of God are delivered from the former, but exercised with the latter. *e* The *Spirit of God* is called, the *Spirit of Adoption*, both because he works and effects it in us, and because he testifies and assures it to us. He might have said, the *Spirit of Liberty.* The *Antithesis* required it; but he said as much, when he calls him the *Spirit of Adoption*, for Children are free. *f* Or by whom *we cry.* Acceptable prayer is wrought in us by the *Spirit*, *v.* 26. *Abba* is an *Hebrew* or *Syriack* word, signifying *Father*, why then is the word *Father* added in the *Greek*? To signify, that *God is the Father both of Jews and Gentiles. chap.* 3. 29. and 10. 12. or to shew the double Paternity that is in *God*, he is the *Father* of all Men by Creation, of *Believers* only by *Grace* and *Regeneration*: Or, rather to denote the importunity and earnestness which ought to be in *Prayer*, and so it agrees with the former word *crying.* Ingeminations carry an earnestness with them. There are two places more, where these two words are repeated or used together, *Mar.* 14. 36. *Gal.* 4. 6.

* Cor. 1. 22.
Eph. 1. 14.
Eph. 4. 30.
‖ Or, the same thing.

16. * The Spirit ‖ it self beareth witness *g* with our Spirit, that we are the children of God.

g The *Spirit of Adoption* doth not only excite us to call upon *God* as our *Father*, but it doth ascertain and assure us (as before) that we are *His Children.* And this it doth not by an outward voice, as *God the Father to Jesus Christ*; nor by an Angel, as to *Daniel* and the *Virgin Mary*; but by an inward and secret suggestion, whereby he raiseth our hearts to this persuasion, that *God is our Father and we are his Children.* This is not the Testimony of the Graces and Operations of the *Spirit*, but of the *Spirit* it self. Conceives it thus; A mans own Spirit doth witness to him his Adoption, he finds in himself upon diligent search and examination, the manifest signes and tokens thereof. But this testimony of its self is weak, and *Satan* hath many wayes and wiles to invalidate it, therefore for more assurance it is confirmed by another and greater testimony, and that of the Spirit himself, he witnesseth with our Spirits, and Seals it up unto us. He first works grace in our hearts, and then witnesseth to it. This Testimony is not alike in all *Believers*, nor in any one of them at all times; it is better felt than expressed. *He witnesseth to our Spirit* (so some read it) by a distinct and immediate testimony, *and witnesseth with our Spirit* (so the word properly signifies) by a conjunctive and concurrent testimony.

17. And if children, then heirs *h*, heirs of God and joynt-heirs with Christ *i* * if so be that we suffer with *him k* that we may be also glorified together *l*.

* Act. 14. 22.
2 Tim. 2. 11.

h There is a parallel Text in *Gal.* 4. 7. 'tis not so with the Children of earthly Princes. *vid.* 2 *Chron.* 21. 3. *i* Or *Coheire with Christ*, he is our *Elder Brother*, and is not ashamed to call us *Brethren*; the inheritance is his by *Nature*, ours by *Grace.* *k* The *Cross of Christ* is the condition of our Heavenly inheritance. The pronoun *him*, is not in the Original, but fitly supplyed in our Translation; *suffering with him*, is much the same with *suffering for him. Suffering Believers* do but pledg Christ in the *Cup*, that he began to them. *l* Or *Glorified with him*, not with equal *Glory*, but according to our proportion; he was glorified in this way, *Luke* 24. 26. and so must we. Three things are implyed in our being *Glorified together.* 1. *Conformity*, we shall in some measure be like him in *Glory. vid. John* 17. 22. *Phil.* 3. 21. 2. *Concorditancy*, we shall be present with him in *Glory. John* 17. 24. 1 *Thes.* 4. 17. 3. *Conveyance*, our *Glory* will be from him; his *Glory* will reflect on us, and we shall *shine* in his Beams.

1 Cor. 4. 17.
2 Cor. 1. 6, 7.
1 Pet. 4. 13.
* Rom. 6. 18.

18 For I reckon *m*, that the * sufferings of this present ‖ time, *are* not worthy *n to be compared* with the glory which shall be revealed in us *o*.

m i. e. I make *account*, I certainly *conclude. vid. chap.* 3. 28. The word is borrowed either from *Arithmeticians*, who by casting their *Accounts* do find the true and total Summe: Or, from *Logicians*, who by considering the Premises do draw the *Conclusion.* *n* The word properly signifieth that part of the *Ballance* which goeth down. *q. d.* If the sufferings of this life be *weighed* with the *Glory* to come, they will be light in comparison. These words *to be compared* are to be supplyed in our Translation to make up the sense. *o* It is revealed to us, and it shall be revealed in us. This Text is a confutation of the Popish Doctrine of Merit and humane Satisfaction.

19 For the earnest expectation of the creature *p* waiteth *q* for * the manifestation of the Sons of God *r*.

* 1 Joh. 3. 2.

The Apostle *Peter* speaking of the Epistles of our Apostle in 2 *Pet.* 3. 16. he faith, *that there are some things in them hard to be understood*, and some think by reflecting upon some particular passages in that Chapter, he doth more especially respect this Context. There is indeed a great deal of obscurity in it. *p* This word is four times used in this and the three following verses, only in the 22. *verse*, tis rendred *Creation*; that is the subject of which all that followeth is predicated. One main question therefore is this, Of what *Creature* the Apostle here speaks of? Divers answers are or may be given, I will fix upon two only. 1. By the *Creature* or the *Creation* (and *v.* 22. the whole *Creation* or every *Creature*) is meant all mankind, both *Jewes* and *Gentiles*, and especially the latter. *vid. Mar.* 16. 15. there Christ gives it in Commission to preach the Gospel to every *Creature*; 'tis the same word. And in 1 *Pet.* 2. 13. They are commanded *to submit themselves to every Ordinance of Man.* In the Original it is to *every humane Creature*, the same word which is in the Text before us; he mean: the *Gentile* or *Heathen Magistrates* in *Authority* over them. In the Scripture the *Gentiles* are sometimes called the *World*, *chap.* 11. 12, 15. and sometimes the *Creature* or the *Creation.* 2. By the *Creature* is meant *the whole World* with all the *Creatures* therein, or the whole Frame and body of the *Creation.* The *Creature* in this sence by a *Prosopopeia* is here spoken of as a *rational Person*; it is usual with the Spirit of God in Scripture, to fasten upon unreasonable *Creatures*, such expressions, as are proper only to those that are reasonable. *vid. Psal.* 96. 11, 12. *Hab.* 2. 11. *James* 5. 4. So here the *Creature* (in this sence) is faid to *expect*, *wait*, &c. *q* The expectation of the *Creature* expecteth: An *Hebrew* Pleonasme: It expecteth with the head lift up or stretched out, *Phil.* 1. 20. *r i. e* The time when *the Sons of God shall be manifested.* The *Arabick* Interpreter puts the Word *Glory* into the *Text*, and reads the word thus, *the earnest expectation of the Creature waiteth for the manifestation of the Glory of the Sons of God*; their *Glory* for the present is hidden, but it shall be discovered and manifested, 2 *Cor.* 3. 18. The *Creature* in the sence of the word (as above) waiteth for this, because then it shall be restored to its primitive liberty and lustre, at that time there will be a *Restitution of all things. Act.* 3. 21. But those who understand the *Creature* in the first sence, do put a quite different interpretation upon this last clause; and that is, that the *Gentile* world are now earnestly expecting and waiting to see what the *Jewes* will do, whether they will discover themselves to be *the Sons of God*, or not, by their receiving or rejecting Christ.

20 For the creature was made subject to vanity, not willingly *s*, but by reason of him who hath subjected *the same* in hope *t*.

s If these words be understood of the World, and all the *Creatures* therein contained, then they shew the *Creatures present condition*, it is subject to vanity, and that first in regard of its *insufficiency*, it falling short of that for which it was first created and ordained; then a thing is said to be vain, when it doth not answer or reach its proper end: Or in respect of its *Transitorinesse* and uncertainty, of which see, 1 *Cor.* 7. 31. *Heb.* 1. 11, 12. 1 *John* 2. 17. The next verse tells us it is subject to the *Bondage of Corruption* as well as Vanity. Now this must needs be an unwilling subjection, therefore 'tis here said it is not subject willingly. *i. e.* of its one accord, or of its proper Instinct and Inclination; what the Will is in those that are rational, the Inclination is in these things that are natural; how comes it then into this condition? The next clause tells us, it is by reason of him who hath subjected the same in *Hope. t i. e.* God for the Sin of Man hath curst the *Creature*, and *Subjected* it to vanity and corruption. *vid. Gen.* 3. 17. and 4. 12. *Levit.* 26. 19, 20. And though he hath done this, yet there is ground to expect and hope that the Creature shall return again to its former estate wherein it was created; that it shall be delivered and restored into a better condition, as in the next verse. Those that by the Creature understand the *Gentile* World, give a different interpretation of these words; they say that the *Gentiles* are made subject to Vanity. *i. e.* To Idolatry or a Vain Superstitious Worship. (Idols are called Vanities, *Act.* 14. 15.) or to a miserable wretched estate that (as

Hesychius

Hesychius notes) is the import of the word Vanity. And this not so much of their own accord, or by their own free choice, but by the power and malice of Satan, to whom they are justly given up of God, he rules in their hearts, carries them captive at his will, subjects them to all villany and misery. And it is reasonable to suppose of these poor Heathens, that they are willing to be rescued (at least some, and a considerable number of them) from under this vanity and slavery (as it is said, v. 22.) *Q.* But if he that thus subjects them be the Devil, how is he said to do this in hope? *A.* These words in hope belong to the end of the former Verse; all the rest of this verse being read or included in a *Parenthesis*. *q. d.* The Creature attends the manifestations of the Sons of God in Hope. Mean while it is subject to Vanity, &c.

21 Because the creature it self also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God *u*.

u If this verse be understood of the Heavens, and the Earth, and the things therein, the meaning is, that the Creatures in their kind, and according to their capacity, shall be partakers of that Liberty and freedom, which in the Children of God, is accompanied with unspeakable Glory, they shall not partake with the Saints in Glory, but of that Liberty which in the Saints hath great Glory attending it, and superadded to it. The Creature at the day of Judgment shall be restored (as before) to that condition of liberty which it had in its first Creation; as when it was made at first, it was free from all Vanity, Bondage and Corruption, so it shall be again at the time of the general Resurrection. *vid. Act.* 3. 19, 21. 2 *Pet.* 3. 13. Those that by the Creation, would understand the *Gentile* World, give the sense of this verse. That the very Heathens also shall by the Gospel and Grace of Christ be rescued from those courses of Sin and Corruption, to which they have been long enslaved, into that glorious condition not only of free men, redeemed by Christ out of their bondage to sin and Satan, but even of the Sons of God to have right to his favour, and that never fading inheritance.

22 For we know that the || whole creation groaneth, and travaileth in || pain together until now *w*.

|| Or, *every creature.*
|| Or, *in pains of Child birth.*

w If here again the Heavens and the Earth, with what is therein be understood, then the Apostle farther enlargeth upon their present State and Condition; before they waited and expected deliverance, now they groan and travail in pain. They also are metaphorical Expressions; one is taken for a Man, who hath upon him a heavy burthen, another from a Woman that is near her delivery, and this they do until now, *i. e.* From the Fall of *Adam* to this present day. They that understand the words of the *Gentile* World, thus interpret them. We the Apostles and Ministers of Jesus Christ, do find by experience, that the *Gentiles* are very forward to receive the Gospel, when they hear it, whilst the *Jewes* generally reject it. The *Gentile* World is as it were in pangs of travail, ever since Christs time till now, ready to bring forth Sons and Daughters to God.

23. And not only *they x*, but our selves also, which have the first-fruits of the Spirit *y* *, even we our selves groan within our selves *z*, waiting for the adoption *a*, *to wit*, the redemption of our body *b*.

* 2 Cor. 5. 2, 4

x The Apostle had asserted and concluded *v.* 18. That there is a future Glory to be revealed hereafter in the Saints, such as infinitely transcendeth their sufferings now; and this he had confirmed from the earnest expectation of the Creature (the pronoun *they* is not in the Original) and now he farther confirmes it from the expectation which is in Believers themselves. *y* Hereby he means that Righteousness, Joy and Peace, which Believers have in this Life; these are the *Fruits of the Spirit*, and called *first Fruits* in regard of their order; and in regard of their quantity, they are but a handful in comparison of the whole; little in regard of the fulness which they shall have in Heaven; and in regard also of their signification, the Grace and Comforts of the Spirit of God in this Life are pledges to us of that abundance and fulness of Joy, which we shall partake of in the life to come; as the *First fruits* of the *Jewes* were an Evidence to them of the ensuing crop. *z Among our selves* (say some) but it is better read in our Translation, *within our selves*. It expresseth the manner of the Saints *groaning* under *sin* and *affliction*; it is inward, and from the Heart. *a* Now we are the Sons of God, Why then should we *wait* for what we have already? *A.* We have the right, but not the full possession of our Inheritance; the Apostle himself explains his meaning in the next words. *b i. e.* Our perfect deliverance from Sin and Misery; this phrase is used in other places. *vid. Luk.* 21. 28. *Eph.* 4 30. But why *of our Body, and not of our Souls?* because their Souls would be in actual possession of the inheritance before that day, or because the miseries and troubles of this life are conveyed to the whole man by the *body*, so that the *Redemption of the Body* is in effect the *Redemption* of the whole man.

24. For we are saved by hope: But * hope *c* that is seen, is not hope; for what a man seeth, why doth he yet hope for *c*?

* 2 Cor. 5. 7. Heb. 11. 1.

c Though we certainly believe there is such a Redemption or Salvation belonging to us, according to the promise of God, yet for the present we have no possession of it; all the Salvation we have at present is in *hope*, which according to the nature of it, is of things not yet enjoyed, for vision or possession puts an end to hope; no man hopeth for what he seeth and enjoyeth.

25 But if we hope for that we see not, *then* do we with patience wait for it *d*.

d q. d. If we indeed *hope* for *Redemption and Salvation* which is out of sight, then it is meet that we do with patience digest and bear all our present Evils and Sufferings; true hope is accompanied always with a patient waiting for the things hoped for: therefore you read of the *patience of hope*. 1 *Thess.* 1. 3. *vid. Heb.* 6. 12. and 10. 36.

26. Likwise *e* the Spirit also || helpeth our infirmities *f*: For we * know not what we should pray for as we ought *g*: but the Spirit || it self maketh intercession for us *h*, with groanings which cannot be uttered *i*.

|| Or, *helpeth together.*
* Mat. 20. 22. Jam. 4. 3.
|| Or, *the same Spirit.*

e This referreth us, Either to the *Work of the Spirit*, before noted, *ver.* 11. He *quickeneth*, and he likewise *helpeth*: Or rather, to *Hope*, in the foregoing *verse*, *Hope helpeth* to Patience, so also the *Spirit*. *f* The Word imports such *help*, as when another of greater Strength steps in, and sustains the Burthen that lyes too heavy upon our Shoulders; or it is borrowed from Nurses, that help their little Children that are unable to go, upholding them by their Hands or Sleeves. *g* One way whereby the *Spirit helps us*, is, by teaching us to *Pray*. Prayer doth greatly Relieve us under the Cross, and is a great Refuge in Trouble. But we knowing not how to *Pray as we ought*, either in regard of Matter or Manner; herein therefore the *Spirit* aids or helps us, as it followeth: But how? Is it said *We know not what to pray for*, when we have the *Lords Prayer*, which contains a perfect Rule and Summary of all things meet to be prayed for? Though the *Lords Prayer* be a Rule in general, yet we may be to seek in Particulars. God's own Children many times ask they know not what, *vid. Job* 6. 8. *Jonah* 4. 3. *Mar.* 10. 38. and 2 *Cor.* 12. 8. *h* There is a Twofold intercession, one of *Christ*; of which we read, *ver.* 34. The other of the *Spirit*, of which this Place speaks. How doth the *Spirit make intercession for us?* *A.* By making *Intercession in us*, or by *helping us to pray*. The *Spirit* is called, *Zech.* 12. 10. The *Spirit of Supplication*. 'Tis by him, *ver.* 15. that *we cry Abba Father*; he Cryes for in our Hearts, *Gal.* 4. 6. *God hath sent forth the Spirit of his Son in your hearts, crying Abba Father. The Spirit of our Father speaketh in us, Mat.* 10. 20. He suggesteth to us what we should *pray* for; he helpeth us to suitable Dispositions, and many times to suitable Expressions in Prayer, *vid. Eph.* 6. 18. *Jude* 20. *i* With inward *sighs* and *groans*, which cant be expresst by words. There may be *Prayer*, where there is no Speech or vocal Expression. A Man may Cry, and that mightily to God, when he uttereth never a word, *vid. Exod.* 14. 15. 1 *Sam.* 1. 13.

27. And * he that searcheth the hearts *k*, || knoweth what *is* the mind of the Spirit *l*, || because he maketh intercession for the saints || according to *the will* of God *m*.

* Rev. 2. 23.
|| Or, *that maketh.*
|| Or, *according to God.*

k This Phrase is a Periphrasis of God, and is spoken of Him after the manner of Men. God doth not properly *search* or *enquire* into any thing, but because amongst Men *Knowledge* comes by *searching*; therefore by way of Resemblance, this is attributed to God, though that which is intended by it, is only this, That God knoweth the Heart, *Jer*, 17. 10. *Act.* 1. 24. *l* Both with the Knowledge of Apprehension and Approbation. *m* Our *Prayers* shall be sure to speed, if they are of this sort, 1 *John* 5. 14, 15. Praying according to the *Will of God*; respects, 1. The Matter of our Prayers. 2. The Manner of our Praying. 3. The End thereof, *James* 4. 3.

28. And we know *n* that all things *o* work together *p* for good *q*, to them that love God, to them who are the called according to *his* purpose *r*.

n Another Argument to comfort us under the *Cross*, from the benefits of it, we know that all things, &c. It is not matter of guess only and conjecture, but of certainty and assurance. How is this known? 1. By the testimony of God; the Scripture tells us as much. *Isa.* 3. 10. *Psal.*

Psal. 128. 1, 2. 2. By our own Experience: We are assured of it, by the event and effects of all *things*, both upon our selves and others. *o* Even *Sin* it self; because from their Falls, God's Children Arise more humble and careful. Afflictions are chiefly intended; the worst and crossest Providences; those *things* that are Evil in themselves, they *work for good* to the Children of God. *p* Here is their Operation, and their Co-operation: First, They *work together* with God. What the Apostle sayes of himself and others in the Ministry, 2 *Cor.* 6. 1. that may be said of other *things*, especially of Afflictions; they are *workers together* with God. Some read the words thus, *God co-operates all to good*. Again, They *work together* with us; we our selves must concur, and be Active herein; we must Labour and Endeavour to get *good* out of every Providence; once more they *work together* amongst themselves, or one with another. Take this or that Providence singly, or by it self, and you shall not see the *good* it doth, but take it in its Conjunction and Connexion with others; and then you may perceive it. One exemplifies it thus, as in matter of Physick; if you take such and such Simples alone, they may Poyson rather than Cure; but then take them in their Composition, as they are made up by the Direction of a skillful Physitian; and so they prove an excellent *Medicine*. *q* Sometimes for temporal Good, *Gen.* 50. 20. always for spiritual and eternal *Good*, which is best of all. All Occurrences of Providence shall serve to bring them nearer to *God* here, and to *Heaven* hereafter. *r* These words are added to shew the ground and reason of God's Calling us; which is nothing else, but His own *purpose* and *good pleasure*; 'tis not according to our worthiness, but *his purpose*, *vid.* 2 *Tim.* 1. 9.

29. *s* For whom he did foreknow *t*, he also did predestinate * *to be* conformed to the image of his Son *u*, * that he might be the first-born among many brethren *w*.

Jer. 17. 22. Gal. 1. 15. Eph. 1. 6.

s Having let fall a Word in the former Verse, concerning the *purpose of God*; he thinks good, in what follows, to pursue that Subject, and a little to enlarge upon it. *t i.e.* With a *knowledge of approbation*; for otherwise, *he foreknew* all Persons and Things: Or, *whom he did foreknow* for His own, *John* 10. 14, 27. *chap.* 11. 2. 2 *Tim.* 2. 19. This *foreknowledge of God*, is the ground of our Election, *vid.* 1 *Pet.* 1. 2. *u* Whom He was pleas'd to approve of, and to pitch His free Love and Favour upon: He severed from the common lump and mass of Mankind, and did appoint them *to be conformed to the image of his Son. i.e. To be conformed to him* in Holiness, and Sufferings here, and in Glory hereafter, *vid.* 1 *Cor.* 15. 49. 2 *Cor.* 3. 18. *Ephes.* 1. 4, 5, 6. *Phil.* 3. 20, 21. 1 *John.* 3. 2. *w* This is the Limitation of the forementioned *Conformity*; though there be a likeness in us unto Christ, yet there is an Equality; He still retaineth the Dignity of the *First-born*, and hath a double, yea a far greater Portion; He is Head and Ruler of all the Family in Heaven, and in Earth, *Psal.* 45. 7, 8.

30. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also * glorified *x*.

Ver. 26.
* Ver. 14, 15.

x He hath already given them the Beginning and Pledge thereof in *Grace*; and will in due time bring them to the Possession of eternal Life and Glory. Some, under this term of *Glorification* would have *Sanctification* included; because, otherwise they think there is a great defect in this Chain of Salvation, here set down by the Apostle; of which *Sanctification*, is one special Link; but this is rather to be couched and included in effectual Calling; which is the Third Link, and already spoken of.

31. What shall we then say to these things *y*? * If God *be* for us *z*, who *can be* against us *a*?

* Ver. 14, 15.

y Some refer this Question to what is said in the Verses immediately preceding; Others, to what he had said, *v.* 28. and Others go higher, and refer it to all that he said before. Some by these things understand *Afflictions* and *Sufferings*; more especially, *What shall we say to these?* or what need we be disheartned by *these? For if God*, &c. *z i.e.* Seeing *God is for us*, 'tis a note of Certainty, not of Ambiguity, *vid. v.* 9. He takes it for granted, as that which cannot be denied, *vid. Psal.* 46. 7, 11. and 118. 6, 7. *a i.e. None can*; *none can be against us* successfully; *none can be against us* safely: Such will harm themselves more than us, *vid. Psal.* 56. 4. *Maximilian* the Emperor, so admired this Sentence, that he caused it to be Written over the Table where he used to Dine and Sup; that having it often in his Eye, he might have it also in his Mind.

32. * He that spared not his own Son *b*, but * delivered him up *c* for us all *d*, how shall he not with him also freely give us all things *e*?

Ver. 6.
Ver. 25.

b This Phrase, Either shews the Bounty of God, that He did not with-hold Christ; Or the Severity of God, that He did not Favour, but Afflict and Punish Him, *Isa.* 53. 4, 5, 11. *c vid. Act.* 2. 23. This doth not excuse *Judas*, no nor *Pilate* and the *Jews*, though they executed *God's purpose*; yet they acted their own Malice and Wickedness. *d* This plainly refers to such Persons as he had before mentioned; such as *God fore-knew, predestinated, called*, &c. which is not all Men in general, but a set number of Persons in particular; it is an Expression both of Latitude and Restriction; of Latitude, in the word *all*; of Restriction, in the word *us*. *e q. d.* Without question He will; it may be confidently inferred and concluded, He that hath given the Greater, will not stick to give the Less. Christ is more than all the World, or than all other Gifts and Blessings whatsoever.

33. Who shall lay any thing to the charge of Gods elect *f*? * *It is* God that justifieth.

* Rev. 12. 10, 11.

f Who can implead such, or put in any Accusation against them? There is nothing to Accuse them of, they are *justified*; and there is none to Accuse them; *It is God that hath justified them*; the Supreme Judge hath absolved them. This seems to be taken out of *Isaiah* 50. 8, 9. They were Christ's Words there, and spoken of *God's justifying him*; they are every Believers Words here, and intended of *God's justifying them*. Here seems to be two Reasons of their Indemnity; One is implyd, *i. e. God's electing them*: The Other expresst, *i. e. God's justifying and acquitting of them.*

34. * Who *is* he that condemneth *g*? *It is* Christ that dyed *h*, yea rather that is risen again *i*, * who is even at the right hand of God, * who also maketh intercession for us *k*.

* Job 34. 29.
* Mark 16. 19.
Heb. 12. 2.
* Heb. 7. 25.
& 9. 24.

g As none can Accuse the *Elect of God*, so much less can any Condemn them, *vid. ver.* 1. *h* And 'tis He that is the Judge, and must *condemn them*, if they be *condemned*. His *Death* frees them from *Condemnation*; thereby he hath made a sufficient Attonement and Satisfaction for all their Sins: And that which hath long ago satisfied in Heaven, for the Sins of all the *Elect*, may very well serve to satisfy the *Heart* and *Conscience* of a *Believing sinner* here on Earth. Such a One may throw down the Gauntlet, as the Apostle doth, and Challenge all the World. Let *Conscience*, carnal *Reason*, *Law*, *Sin*, *Hell*, and *Divels* bring forth all they can, it wont be sufficient to *Condemnation*; and that because of *Christ's Death* and *Satisfaction*. *i* The Resurrection of Christ hath a special Influence upon our *Justification*; and therefore the Apostle puts a *rather* upon it, and that Comparatively to the *Death of Christ*, *vid. Chap.* 4. 25. and the Notes there. *k* Faith finds matter of Triumph, not only from Christ's Death and Resurrection, but from his Session at the Right Hand of God, and Intercession for us.

35. Who *l* shall separate us from the love of Christ *m*? *shall* tribulation *n*? or distress *o*? or persecution *p*? or famine? or nakedness? or peril *q*? or sword *r*?

l He continues his Tryumph: He doth not say what, but *who*; though He instanceth in Things, and not in Persons; yet it is expresst Personally, because that these things do commonly do us hurt in the improvement of Persons, whether of Satan or Wicked Men, who are Instrumental thereunto. *m* Understand it either Actively, from our Love of Him; or Passively, from His Love of Us; the Latter seems to be chiefly intended, *Who shall separate us from the Love of Christ?* or from the Sense and Manifestation thereof. *n* He makes an Enumeration of particular Evils; of *seven* in number; and he begins with the Lesser, and riseth to the Greater; placing them in order, not casually, but by Choice. The word *Tribulation*, signifies any thing that presseth or pincheth Us. *o* The word *Properly*, signifies straitness of Place, and is transferred from the Body to the Mind, to point out the Anguish or Perplexity thereof. *p* The word *Properly*, signifieth a Driving from place to place; *Banishment* is implied therein, if not chiefly intended, *vid. Mat.* 10. 23. *q* Any danger or hazard of Life, in any kind whatsoever, *vid.* 2 *Cor.* 11. 26. *r* This is put Figuratively, for *death* it self, especially violent *death*.

36. As it is written *s*, For thy sake *t* we are killed *u* all the day long *w*; we are accounted as sheep for the slaughter.

s He cites this Testimony to prove, That none of the forementioned Evils; no, not *Death* it self can *separate Believers* from the *Love of Christ*: 'Tis taken out of *Psal.* 44. 22. The Argument seems to be this, The Saints of Old have endured all manner of Sufferings, and yet were not *Separated from the Love of God*; therefore such Sufferings cannot *separate* them now. *t* Not for our Sins sake, but for Christ's, or for Righteousness sake, *Mat.* 5. 10. and 10. 18, 39. 1 *Pet.* 3. 14. *u* How could they say this? Killing takes away all Complaining, and makes the Parties so dealt with, uncapable of saying, how it is with them. This Expression Notes the danger and desperateness of their Condition: 'Tis usual in Scripture to set forth an eminent Danger, under the notion of Death, *vid.* 1 *Cor.* 15. 31. 2 *Cor.* 1. 10.

and 4. 11. *w i. e.* Continually without ceasing, *vid. Psal.* 38. 6, 12. and 71. 24. & 73. 14. *Prov.* 23. 17. *Chap.* 10. 21. *x i. e.* We are designed for Destruction. Our Enemies make account they can Destroy us, as Men do Sheep, that they have by them in the Slaughter-house. They reckon they have us at Command, and can cut us off when they list. Or rather thus, They make no reckoning of our Destruction; they make no more of killing Us, than Butchers do of killing Sheep: Our Death is very cheap in their account, *Psal.* 44. 11, 12. Here let me insert a Tragical Story of the Christians of *Calabria*, that suffered Persecution, *Anno* 1562. They were all shut up in one House together, as in a Sheepfold: An Executioner comes in, and among them takes one, and blind-folds him with a Muffler about his Eyes, and so leadeth him forth to a larger Place, where he Commandeth him to Kneel down; which being done, he cutteth his Throat, and so leaveth him half Dead; and taking his Butchers Knife and Muffler, all of gore Blood, he cometh again to the rest, and so leading them one after another, he dispatcheth them to the number of *Eighty Eight*, no otherwise than a Butcher doth his Sheep. *Fox his Act. & Monum.*

37. ‖ * Nay in all these things *y*, we are more than conquerors *z*, through him that loved us *a*.

‖ *but*, Or. *nevertheless*, * 1 Joh. 4. 4. & 5. 4, 5. Rev. 12. 11.

y i. e. In *Tribulation, Distress*, &c, as before, *v.* 35. *z* Or we overcome. We *Conquer*, when we our selves are *conquered*; We *conquer* by those, which are wont to *conquer* others; we beat our Enemies with their own Weapons. The meaning seems to be this, The Devil aims in all the Sufferings of God's Children, to Draw them off from Christ, to make them Murmur, Despair, &c. But in this he is defeated, and disappointed; for God Inspires his Children with such a Generous and Noble *Spirit*, that *Sufferings* abate not their Zeal and Patience, but rather increase it. *We Christians laugh at your cruelty, and grow the more resolute*, said one of *Julian's* Nobles to him. *a* A short Description of Christ, together with a Reason of a Christians Success. The *conquest* he hath over Sin, and over Sufferings also, is not from himself, or his own Strength, but from Christ, &c. *vid. chap.* 7. 24, 25. 1 *Cor.* 15. 57. 2 *Cor.* 2. 14. 2 *Tim.* 4. 17.

38. For I am persuaded *b*, that neither death, nor life *c*, nor angels *d*, nor * principalities, nor powers *e*, nor things present, nor things to come *f*.

* Eph. 1. 21. & 6. 12. Col. 1. 16. 1 Pet. 3. 22.

b Or I am fully assured, not by any special Revelation, but by the *same spirit of Faith*, which is common to all *Believers*, 2 *Cor.* 4. 13. *c i. e.* Neither *fear of death, nor hope of life*. *d* 1. The Evil Angels; for the good Angels would not attempt the *Separating us from the love of Christ*. There are some, that think the Good Angels to be also here intended; and they understand it by way of Supposition. *q d.* If they should endeavour such a thing, they would never Effect it; and thus they make the Apostle here to Argue, as he doth in another Place, *Gal.* 1. 8. *e* Some would have the Evil Angels to be here intended, and the Good Angels in what went before; in *Col.* 2. 15. they are thus termed: But others, by *Principalities and Powers*, do rather understand Persecuting Princes, and Potentates. *f i. e.* The Evils and Pressures that are upon us now, or that shall be upon us hereafter. He makes no mention of the *things past*, for they are overcome already.

39. Nor height nor depth *g*, nor any other creature *h*, shall be able to separate us from the love of God, which is in Christ Jesus our Lord *i*.

g i. e. Neither the *height* of Honour, and worldly Advancement; nor the *depth* of Disgrace, and worldly Abasement. Some take *height* and *depth* for a comprehensive Expression, which the Scripture useth, when he takes in *all*, and leaves nothing out. *h* This is added to the rest, as an, &c. at the end of a Sentence. And to supply whatever our Fancies might, in this case, frame to themselves. Or the Apostle here makes an end of his Induction; and because it had been endless to reckon up all the Creatures, he closeth in this manner; *If there be any other creature.* *i* Which he bears to us, as *Members of Christ*, and are *by Faith* United to Him, *vid. v.* 35. and Notes there.

CHAP. IX.

1. * I Say the truth in Christ *a*, I lye not *b*, my conscience also bearing me witness *c* in the holy Ghost *d*.

* Chap. 1. 9. 2 Cor. 1. 23. & 11. 31. Gal. 1. 20. Phil. 1. 8. 2 Tim. 2. 7.

The Apostle being about to Treat of the Rejection of the *Jews*, and the Calling of the *Gentiles*: Before he enters upon it, he premiseth a Preface to prepare the Minds of the *Jews*, to a patient Reading or Hearing the same: And in this Preface, he solemnly Protesteth his Love to his Nation; and his hearty Grief for their Rejection, that so it might the better appear, that these things were not Written out of any Spleen or Malice, but out of Conscience towards God and the Truth. *a* Or *by Christ*: So the word *(in)* is taken, *Mat.* 5. 34, 35, 36. This is the *Form* of an *Oath*, which the Scripture elsewhere useth in matters of Importance, *vid. Gen.* 22. 16. *Dan.* 12. 7. and *Ephes.* 4. 17. *b* This is added for Confirmation, or to gain the greater Credit to what he said or swore. It was the manner of the *Hebrews* to an *Affirmative*, to add a *Negative*, *vid.* 1 *Sam.* 2. 18. *John* 1. 20. *c* As being for this purpose placed in Man *by God*, and is instead of a *thousand Witnesses*. *d i. e.* In the *presence* of the *Holy Ghost*, who is Privy to what I say, and who is a *Witness* also to the *Truth* thereof; Or, as some by the Guidance of the *Holy Ghost*, who cannot Lye.

2. * That I have great heaviness and continual sorrow in my heart *e*. * Chap. 12.

e His *grief* for his Nation and People, he expresseth, 1. By the *greatness* of it; it was such as a Woman hath in Travail; so the Word imports. 2. By the continuance of it; It was continual, or without intermission. 3. By the seat of it; It was in his Heart, and not outward in his face. The Cause he doth not here set down, but it is easily gathered from what follows, *viz.* The Obstinacy and Infidelity, together with the Rejection of the *Jews*.

3. For I could wish that my self were ‖ accursed from Christ *f*, for my brethren, my kinsmen according to the flesh *g*.

‖ Or. *as* Hebrew. Or. *separated*.

f Or *Separated from Christ*. This Verse hath greatly vexed Interpreters. Some read it, *I did wish my self accursed from Christ, q. d.* Before my Conversion, I was willing to be *accursed from Christ*, to be a violent Persecutor of the Christians; and so to be held of them as *accursed* for my *Brethrens sake*. The vulgar *Latine*. and many *Romanists* thus render the word ἠυχόμην in the Text: But the generality of Interpreters Read it as we do; not Indicatively, but Potentially; and they make an Ellepsis in the words (ἠυχόμην pro ἠυχόμην ἂν) the like is frequent, *vid. Act.* 25. 22. 1 *Cor.* 2. 8. 2 *Cor.* 11. 1. But then still the difficulty is, *How*, and in what Sence the Apostle wisht himself *accursed* or *separated from Christ*. The received Opinion is, That out of Zeal to the *Glory of God*, and Love to his *Brethren*; he was willing to be *damned*, that they all might be *saved*. Many of the Ancients did thus Expound this place. *Christ become a curse for us*; *And what Marvel is it* (says one) *if the Lord would be made a curse for the Servants, that a Servant should be willing to become an Anathema for the Brethren. He doth not wish* (sayes another) *for his* brethrens sake, *to be* Separated from the love and grace of Christ, *but from the* comforts of Christ, *and the future* happiness *that we have by him: He is content to lose his part in the heavenly Glory, if that might promote the* Glory of Christ, *which would be more Illustrated by the saving of whole Nation, than a particular Person*, q. d. *If this might be the Fruit of it, if it would to this end, I could methinks be content to part with all my* hopes in Christ, *even my eternal Happiness, upon condition my Brethren might be Partakers thereof; so Passionate, and abundant Love have I to and kers thereof; so Passionate, and abundant Love have I to and for them.* This Exposition is not Satisfactory. Therefore some think, the Apostle here speaks of being *accurse* only for a Season, or of being an *Anathema* in this World. An *Anathema* sometimes signifieth Corporal Death and Destruction; of old, in times of common Calamity, they were wont to Sacrifice Men to their *Idols*, and infernal gods, for the pacifying of their Anger: Such a Sacrifice they called *Anathema*, which is a word here used, *q. d. For my Brethrens sake, that so they might be Saved; I could be content to be cut off, to be made a Sacrifice, to Dye the worst of Deaths.* But if this be admitted, How then is that Clause to be understood *(from Christ?)* 'Tis not, I could wish my self an *Anathema*, but an *Anathema from Christ*; to this, they Answer that favour this Interpretation; that instead *of from Christ*, you may read *by Christ*. q. d. *I could be content to be cut off or destroyed by Christ, that my Brethren might be saved.* This Sence of the words suits well with the Zeal and Kindness of *Moses* to his *Brethren*, *Exod.* 32. 32. rather than they should not be pardoned and Spared, he prays, *That God would blot him out of the book that he had written, vid. Amos.* there. There is yet another, and a more probable Interpretation of this *Wish* of the Apostle. 'Tis as if he had said, I could be willing to be Separated or Excommunicated from the *Church of Christ*, for the Sake and Salvation of my *Country* and *Nation*. *Anathema* (sayes the *Hesychius*) signifies ἀποστάσιον Θ. Excommunicate, 1 *Cor.* 16. 22. *If any Man love not the Lord Jesus Christ, let him be Anathema*: Let him be removed from the Christian Assemblies; deprived of those Christian Privileges that are afforded there, *Gal.* 1. 8, 9. *Let him be an Anathema*, that *teacheth another Gospel, i. e.* Turned out of the *Church of Christ*, and avoided by all true Christians; If this Sence be admitted, then *(from Christ)* must signify *from the body of Christ*; and so the word *Christ* is used, 1 *Cor.* 12. 12. *Gal.* 3. 27. *Christ* being the *Head* of the *Body*; he that is cut off from the *body*, may be truly enough said, to be cut off from *Christ*. Thus the Apostle *Paul*, who was Accused and Persecuted by the *Jews*, for having made a Desection from the *Law of Moses*, and setting up *Christian Assemblys*, in opposition to their *Judaical* Service; doth fitly express his Kindness and Love to them, in wishing himself depraved of those most valuable Privileges, on condition they might be Partakers thereof. To this it may be added, That in the Primitive Times, this *Anathematizing* or *Excommunicating*, was attended with delivering up to Satan, and that with Destruction of the Flesh, with very sharp and severe Punishments upon the Bodyes of Men: And so *Anathema* in this Notion, may be taken with this Improvement, and may contain all those Temporal Calamities, that he was willing to endure and undergo for their *Good* (*vid.* D. H. *in Loc.*) *g* So the *Jews* were by natural Descent, *vid. Gen.* 29. 14.

4. * Who are Israelites *h*; to whom *pertaineth* the adoption *i*, and the glory *k*, and the ‖ covenants *l*, and the * giving of the law *m*, and the service *of God n*, and * the promises *o*;

In this and the following Verse, he rehearseth the Privileges and Advantages the *Jewes* had from God, above all other Nations of the Earth; and this he doth to shew, that he had good Reason to make such a *Wish*, as in the foregoing Verse: As also, That what he should declare concerning the *Jews*, and their *Ejection*, did not proceed from any disrespect or disesteem of them. *h i. e.* The *Offspring* of that Holy Patriark *Israel*; this was the *Jews* first Title of Honour; that they descended from him, who by *God himself* was sir-named *Israel*, or a *Prince* that had *Power with God, and prevailed*, *Gen.* 32. 28. *i* Adoption is not here to be understood as before, in *chap.* 8. 15. or as in *Eph.* 1. 5. (& *alibi.*) But thereby we must understand the peculiar Priviledge of the Seed of *Jacob*; that they, of all the Nations of the Earth, were pitch't upon to be nearly Related to God, to be his *Children* (as they are called) and his *First-born*, *vid. Exod.* 4. 22. *Deut.* 14. 1. *Jer.* 31. 9, 20. *Mat.* 15. 26. *k* The *Ark* and the *Temple*; so called, because in them God did manifest his Glorious Presence, 1 *Sam.* 4. 21, 22. *Psal.* 26. 8. and 78. 61. *l* Some understand by Covenants, the *Tables of the Law*, *vid. Heb.* 9. 4. Others rather understand the Covenant made with *Abraham*, *Gen.* 15. 8. and 17. 2. 7. and with the *Jewish* Nation, *Exod.* 24. 7. 8. and 34. 27. &c. *Circumcision* also may be intended, for that is called *God's Covenant*, Gen. 17. 10. *m* The *Judicial*, *Ceremonial*, but especially the *Moral Law*. This is spoken of as a great Priviledge, *Deut.* 4. 8, 32. It may refer both, to the *Law* its self, and to the Circumstances also, with which the *Law* was given. *n* The true manner of Worshipping God, which was a great Priviledge: Other Nations knew there was a God, and that He must be Worshipped, but they knew not how; and so they ran into *Superstition* and *Idolatry*. *o* Of this Life, and that to come. Particularly of the *Messiah*, and of the Benefits and Blessings by Him. This are found in *Moses* and the Prophets, and were entailed upon the *Jews*, and their Children, *Act.* 2. 39. *Eph.* 2. 12. till God at last Cut off the Entail.

5. Whose *are* the fathers *p*, and * of whom as concerning the flesh Christ *came q*, * who is over all, God blessed for ever. Amen.

p Who are Lineally descended of the Holy Patriarks, *Abraham*, *Isaac*, and *Jacob*, with other Holy Fathers and Prophets, and of the same Blood. This was also a great Priviledge, of which the *Jews boasted*. *q* Or out of whom, understand the People of the *Jews*, not the Fathers. The meaning is, *Christ* took his *humane Nature* of their Stock. 'Tis the great Honour of Mankind, that *Christ* took not the nature of Angels, but of Man; and 'tis a great Honour to the Nation of the *Jews*, that He took the Seed of *Abraham* their Father. *r* This is the fullest place to express the *two Natures* that are in the Person of our Redeemer the Lord *Jesus Christ*; He was *God* as well as *Man*: Yea, this is the Title by which the One and Supream *God*, was known amongst the *Jews*.

6. ‖ * Not as though the word of God hath taken none effect. For they * *are* not all Israel, which are of Israel *s*.

s An Objection is here obviated: The *Jews* might object and say; If they were *cast off* and *rejected*, then God is unfaithful, and all his *Promises* made to *Abraham*, *Isaac*, and *Jacob*, and their Seed, are ineffectual. To this he Answers by a Distinction of *Israelites*. Some are *Israelites* only, in respect of their Carnal Generation; and Others again, are true *Israelites*, Children of the *Promise*, and of the *Faith* of *Abraham*, *vid. Chap.* 2. 28, 29. Now the *Promises of God* were made to the true *Israelites*, and in all such it is Effectual: And under the Name of *Israel*, or true *Israelites*, all those are comprehended, who imitate the *Faith* of *Abraham*, and walk in his Steps, whether they descended from him, by fleshly Generation or not: This he further Asserts in the following Verse.

7. * Neither because they are the seed of Abraham, *are* they all children: but ‖ in Isaac shall thy seed be called *t*.

t He had before made a difference of *Israelites*, and now he makes a difference of the *Seed of Abraham*. This was ever and anon in the Mouths of the *Jews*, *We are Abraham's Seed*, *John* 8. 33. But here he tells them, That all *Abraham's Seed* were not the *Children of the promise*; for it was said to *Sarah*, *Gen.* 21. 12. That the *promised Seed* should be confined to *Isaac's* time; of his Issue should the *Messiah* come, and all the true *Seed of Abraham*, who are born after the manner of *Isaac*, by the *Word* and *Promise of God*. And as *Ismael*, though *Abraham's* natural *Seed*, was cast out; and therein was a Type of those, who are Born only according to the Flesh: So *Isaac* is a Type of *Abraham's spiritual Seed*, who are Born, not of the Power of Nature, but by vertue of the *Promise of God*.

8. That is, They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed *u*.

u q. d. That I may speak more plainly, all those that are the *Children of Abraham* according to the Flesh, are not therefore the Adopted *Children of God*; it is not their *Blood*, but their *Faith* must make them such. There are some of *Abraham's Seed*, that are Selected from the rest, to whom the *Promise* was made; who are therefore called *children of the Promise*: And of this sort are all they, who are Born after the *Spirit*, (as *Isaac* is said to be, *Gal.* 4. 23.) whether *Jews* or *Gentiles*. The Sence of this Verse is fully expresst, *Gal.* 3. 8, 14, and 3. 29. *vid. Gal.* 4. 28.

9. For this *is* the word of promise, At this time will I come, and Sarah shall have a son *w*.

w The Birth of *Isaac* was a Thing extraordinary; for which, neither *Abraham* nor *Sarah* had any Ground to hope, but only that *Promise* made, *Gen.* 18. 10. in these words, *At this time*, or according *to this time*, *i. e.* The *Time* of bearing Children after Conception, *I will come, and Sarah shall have a Son*, i. e. *I will manifest my Power, in fulfilling my Promise of giving thee a Son*. By which 'tis clear, that the Birth of *Isaac* was an Effect of *God's promise*, and nothing else. So that they to whom the *Promise* belong (whosoever they be) they are the *Seed of Abraham*, and upon the Obedience of *Faith*, shall be accepted for the *Children of God*. The Apostle *Peter* tells Women (whether *Jews* or *Gentiles* it matters not) that by well-doing, they become the Daughters of *Sarah*.

10. And not only *this x*, but when * Rebecca also had conceived by one, *even* by our father Isaac *y*,

* Gen. 25. 21.

x Some read it, and not only *she* (The Particle *This* is not in the *Greek*.) *y* This Instance is added, because there might be some Objection against the former; as if there were some reason why God chose *Isaac*, and refused *Ismael*. *Isaac* was Born of a Free-woman, and when *Abraham* was circumcised; but *Ismael* was Born of a Bond-woman, and when *Abraham* was *uncircumcised*: Besides, *Ismael* no sooner came to Years, but he shewed some Tokens of Perversness, and of a wicked Spirit. Therefore, in this, and the Three following Verses, he doth give another, which was beyond all Exception; and that is in *Esau* and *Jacob*, betwixt whom there was no Disparity, either in Birth or in Works: They had both one and the same Mother; *Rebecca* Conceived with them at one and the same time; and that by no other Person, than *our Father Isaac*; and yet the one of these is Chosen, and the other Refused. This now was an undeniable Proof, that the *promise* belongs not to all the Children of *Abraham*, or of *Isaac*, according to the Flesh; All the *Seed* of neither are the Children of the *promise*.

11. (For *z the children* being not yet born, neither having done any good or evil *a*, that the purpose of God *b* according to election might stand *c*, not of works *d*, but of him that calleth) *e*.

z q. d. As there was nothing in the Birth of those Twins, so neither in their Works, that occasioned the Difference that God made betwixt them; For when God spake of what should happen to them, they were Unborn, and had done neither Good nor Evil. *a* He means, *Actual good or evil*; such as might Difference them one from another. As for Original Sin, they were both alike tainted therewith. *b* This Purpose of God is to be understood about *Reprobation*, or (if you will) *Rejection*, or *Preterition*, as well as about *Election*. *c* Be Firm or Stable; *d* Either done or foreseen. *e i. e.* Of the good Pleasure and undeserved *Favour of God*, who also effectually Calleth those that He hath Elected, as *chap.* 8. 30. See a Parallel place, 2 *Tim.* 1. 9.

12. It was said unto her, The ‖ elder shall serve the ‖ younger *f*.

‖ Or, *greater*; ‖ Or, *lesser*.

f This Verse is to be Read with the *Tenth*. The whole *Eleventh* Verse being a Parenthesis. Then when She resorted to the Lord for Counsel, about the Strugling of

the Children in her Womb; it was told her, or revealed to her of God, that *The Elder should serve the younger:* Of the Sence of which words, see *Annot.* on *Gen.* 25. 23. where they are Recorded.

13. As it is written, Jacob have I loved, but Esau have I hated *g*.

g The foregoing Oracle is expounded by another taken out of *Malachi.* 1. 2, 3. see the *Annot.* there. Because the foregoing passage of *Esau* his serving *Jacob*, doth not seem so full and clear, to betoken the Election of *Jacob*, and the Rejection of *Esau* in the purpose of God; therefore the Apostle brings this place to Explain the former; and proves that the service or subjection of *Esau* to *Jacob*, was accompanied with Gods Eternal and undeserved *Love* of the one, and his *Just* and *Righteous hatred* of the other. There are some, that by *Esau* and *Jacob*, do understand their Posterity, and not their Persons; that say, the *Love* and *Hatred of God*, in the forecited Text, doth only or chiefly respect Temporal things; God *loved Jacob, i. e.* He gave him the *Land of Promise*; but *hated Esau, i. e.* He gave him a *Dry* and *Barren* Country, and made his Mountain waste; That by *Gods hating Esau*, is only meant he *Loved* him less than *Jacob*, &c. Such should confider, That the scope of the Apostle is, to shew, That some are the *Children of God*, and of the *Promise*, and not others; and they must not make him Cite Testimonys out of the *Old Testament* impertinently. Much is Written *pro and con* upon this Argument. But Iremember, he that writes a Commentary, must not too far involve himself in Controversy.

14. What shall we say then? * *Is there unrighteousness with God? God forbid h.*

* Deut. 32. 4.
a Chron. 19. 7.
Job 34. 10.

h. Another Anticipation of an Objection. Some might Object and say, if God Elect some, and Reject others, there case being the same, or their Persons being in themselves equal and alike, then he is Unjust and Partial: To this he Answers, 1. More generally, with his repeated Note of Detestation, *God forbid*; the *Syriake* Translator Reads it *God forgive*; Noteing thereby, the hainousness of such a thought, and then He Answers this Cavil more particularly, shewing 1. That God is not unjust in *Electing* some, *v.* 15, 16. And 2. That he is not unjust in *Rejecting* others, *ver.* 17.

15. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion *i*.

i q. d. God is not chargeable with any injustice in *Electing* some, and not others; for this is an Act of meer *mercy* and *compassion*, and that can be no violation of Justice. To prove this, he cites a Testimony out of *Exod.* 33. 19. *vid. locum.* There He tells *Moses*, That the good Pleasure of His *Will*, was the only Rule of all his favourable and merciful Dealings with the Children of Men. The same thing is intended and expressed in Two several Phrases: And the Ingemination imports the Freeness of God's *Mercy*; nothing moves Him thereunto, but his own gracious Inclination; and also the Arbitrarinesse thereof; it depends only upon his good *Will* and *Pleasure*. The Sum is, if God shew *Mercy* to some, and not to others, He cannot be accused of injustice, because He injures none; nor is He obliged or indebted to any.

16. So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy *k*.

k q. d. God's *Election* is not of *Jacob's*, or of any other Man's *willing* or *running*, *i. e.* It is not from his good Desires or Deeds, his good Inclinations or Actions, or from the sore-sight thereof; but it is of God's meer *mercy* and *good pleasure*. This Text wounds *Pelagianism* under the fifth Rib. *Nec volenti, nec volanti*, was the Motto of a Noble Personage.

17. For the Scripture saith unto Pharaoh *l*, Even for this same purpose have I ‖ raised thee up *m*, that I might shew my power in thee *n*, and that my name might be declared throughout all the earth.

‖ Or, *raised thee.*

l This Verse shews, That God is not unjust in *Rejecting* others of equal Condition with the *Elect*: For the Proof of which, he cites a Testimony out of *Exod.* 9. 16. This Verse must be joyn'd with the 14. *God forbid*, for the Scripture saith, *i. e.* God saith in the Scripture. *m i. e. I have created or promoted thee to be King in Egypt.* Or, (as some) *I have raised* or stirred *thee up to oppress my People:* Or, *I have hardened thee*, as it follows in the next Verse, *and given thee up to thy own rebellious and obstinate Mind.* *n q. d.* I have done what I have done for this very end, that the whole World may Ring of *my Power and Glory.* And this shews, that it is not unjust in God to *reject Sinners* of the Children of Men, because thereby he farthers his own Glory. For this end *all things* are made, and all things are accordingly ordered and disposed, *Prov.* 16. 4.

18. ‖ Therefore *o* hath he mercy on whom he ‖ Or, *so* will *have mercy p*, and whom he will, he hardeneth *q*.

o This Verse is a short Repetition of the fore-going Argument. *p* See *ver.* 15. and the Notes there. *q i. e.* In a judicial way. Besides natural *hardness*, which is in all men, and is Hereditary to them; and habitual *hardness*, which is Contracted by a Custome in Sin. As a Path is *hardened* by the continual trampling of Passengers; there is judicial or judiciary *hardness*, which is inflicted by God as a Punishment: Men *harden* their own hearts sinfully (so 'tis thrice said of *Pharaoh* in *Exodus*, That *He hardened his own heart. Exod.* 8. 15. and 9. 34.) and then *God hardens their hearts* judicially; so 'tis often said of God in *Exodus*, That *He hardened Pharaoh's heart, Exod.* 7. 13. and 9. 12. and 10. 1, 20, 27. and 14. 8. God is not said properly to *harden the hearts of men, i. e.* He doth not make their soft hearts hard, nor doth he put *hardness* into the *hearts* of Men (as our Adversaries flanderously report us to Affirm) nor doth he barely permit or suffer them to be *hardened*, (which is the Opinion of the *Papists*, about this matter;) but Two wayes may He be said to *harden sinners.* 1. By forsaking them, and not softning their *Hearts*; As *darkness* follows upon the *Sun's* with-drawing of his *light*; so doth *hardness* upon *God's* with-holding his *softning* Influence. 2. By Punishing them, He inflicts farther *hardness*, as a Punishment of former *hardness*; and this he infuseth not; but it is Effected, Either 1. By Satan, to whom *hardned sinners* are delivered up: Or 2. By themselves, they being given over to their own *hearts* Lusts. Or 3. By *God's word* and *works*, which accidentially *harden* the *hearts* of Men, as might be shewn.

19. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? *r*

r Here he obviates a Third Objection or Cavil. The *First* was, That God is *unfaithful, ver.* 6. The *Second*, That God is *unjust, ver.* 14. Now the *Third* is, That God is *severe* and *cruel.* Some might object and say, If God, in those Courses which He takes with *Men* and *Sinners*, doth follow only his own *will* and *pleasure*; and all things are done thereafter. Why then doth He complain of Sinners, and find Fault with them? It seems it is his *will* to *reprehend* them; and, Who hath Resisted, or can make Resistance thereunto? It seems to be a common Saying amongst the *Hebrews*, That *none can withstand God, vid.* 2 *Chron.* 20. 6. (*& alibi.*)

20. *s* Nay but, O man, who art thou that replieſt ‖ against God *t*? * Shall the thing formed, say to him that formed *it*, Why hast thou made me thus *u*?

‖ Or, in Gr. Or, *answer again*, or *much more* Gal. 6. 1. * Isa. 64. 8.

s Here follows the Answer to this Cavil; which is either Personal to the Caviller in this, and the next Verse, or real to the Cavil in the two following Verses. *t* The Apostle seems to speak these words with some warmth, as if his Spirit and Zeal was stirred at the sawcinesse of the Caviller. *q. d. Doſt thou consider what thou art?* Thou art but a Man, a piece of living Clay, a little breathing Dust, a contemptible Worm in comparison; and darest thou to word it with *God*, to Dispute with thy *Maker*; to question or call *Him* to an account? You may argue Matters with your fellow Creatures, but not with your *Creator*, See *Isa.* 45. 9, 10. from whence this seems to be borrowed, *vid. Job.* 40. 2. *u q. d.* Shall the *Wood* quarrel with the *Carpenter*, the *Iron* with the *Smith*; or as 'tis in the next Verse, the *Clay* with the *Potter?*

21. Hath not the * potter power over the clay, of the same lump to make * one vessel unto honour, and another unto dishonour *w*?

* Jer. 18. 6.
* 2 Tim. 2. 20.

w He Argueth from the Less to the Greater, That if a *Potter* hath *power over his Clay*, to Form it as he pleaseth, then *God* hath much more *power* over his *Creatures*, to Form them, or order them as He listeth. *God's Authority* over his *Creature* is Greater, than that of a *Potter* over his *Clay*. The *Potter* made not his *Clay*; but both *Clay* and *Potter* are made by *God*. Here is something implied, that as there is no difference in the *matter* or *lump*, out of which the *Potter* frameth diversity of *Vessels*: So there is no difference in Man-kind; all Men are alike by Nature, and in the same *corrupt State*; both those who are *Elected*, and those who are *Rejected*, that are made *vessels* of mercy, or *vessels* of wrath. And here is this expressed, That as the *Potter* maketh *vessels of honour* or *dishonour*, of nobler or viler Use, out of *the same lump*, as he listeth; and is not bound to give a Reason of his so doing to his *Pots*. So God may *chuse* some, and *reject* others, and give no Account thereof unto his Creatures. The *Potter* takes nothing from the *Clay*, of what Form soever he makes it; and the *Creator* doth no Wrong to the Creature, however He doth dispose of it.

22. *What* if God, willing to shew *his* wrath, and to make his power known, endured with much long-suffering the vessels of wrath ‖ fitted to destruction *x*?

‖ Or, *ready*

In

In this, and the next Verse, is a real Answer to the Cavil, in *ver.* 19. The Apostle having spoken before of God's absolute *Right* and *Power* over his Creatures, to dispose of them at his Pleasure, as the *Potter* doth his *Clay*. Lest any should tax *God* with Tyranny and Partiality towards his Creatures, He sub-joyneth the Reasons of his different proceedings with the one, and with the other. *x q. d.* What hast thou to answer or object against God, if He take a severe Course with some? Seeing, 1. He thereby Manifesteth his great *displeasure* against *Sin*, and his *Power* to take Vengeance of *Sinners*: Seeing, 2. He bears long with them in their Sins; exercileth great *Patience* towards them, in the midst of their Provocations; giving them space to Repent, if they can or will: And seeing, 3. They are *Vessels of wrath*, fitted to Destruction: Partly by themselves, and their own sensual Courses; Partly by *God's Righteous Judgment*, who gives them up thereunto.

23. And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory *y*.

y q. d. Again, on the other side, What hast thou to say, if he proceed more Mercifully with others? Seeing, 1. He thereby Manifesteth the *Riches of his Glory*, or his glorious Grace: And seeing, 2. They are *Vessels of Mercy, which he had afore prepared unto Glory, i. e.* He had done it by Election from Eternity, and by Regeneration, and Sanctification of the Spirit in time. He speaks here of Two sorts of *Vessels*, some of *wrath*, and some of *mercy*, as he had before spoken of *Vessels of honour*, and of *dishonour*: Concerning the Latter, he speaks Passively, That they are *fitted to destruction, vid. ver.* 22. Concerning the Former, he speaks Actively, That God hath *prepared* them *unto glory.*

24. Even, us whom he hath called, not of the Jews only, but also of the Gentiles *z*.

z Hitherto he hath been shewing, That the *Promise* was never made or meant to the Carnal Seed of *Abraham*. This Argument he began *ver.* 6, 7. and he continues it (using several Apostrophes and Amplifications, which were to his purpose) till he comes to these words; and here he tells you plainly, who are the True *Seed of Abraham*, and the *Children of the Promise*; even the *called of God* of all *Nations*, whether *Jews* or *Gentiles*. And he takes occasion to fall into it, by speaking of some in the foregoing Verse, that were *Vessels of mercy afore prepared unto glory*; Now here, in this Verse, he tells you who these are (and to be sure they are the Persons he is enquiring after, *viz.* The *Spiritual Seed of Abraham*; and the *Children of the promise*) He sayes, They are such as *God called, i. e.* Effectually *called, not of the Jews only, but of the Gentiles also*; and that this is so, he farther proves in the following Verse.

25. As he saith also in Osee, * I will call them my people, which were not my people; and her, Beloved, which was not beloved *a*.

* Rom. 9. 26.

a Here the Apostle proves, That the *Gentiles* were *children of the promise*, or that the *promise* belonged to them, as well as to the *Jews*: And because the *Jews* could not endure to hear of this, he cites Two Testimonyes out of *Hosea*, to convince them: One is in this Verse, and it is taken out of *Hosea* 2. 23. The other is in the following Verse.

26. And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people; there shall they be called, The children of the living God *b*.

b This Testimony is taken out of *Hosea* 1. 10. And 'tis as if he had said; This that I Affirm concerning the Conversion, and *calling* of the *Gentiles*, is nothing else but what the Prophet *Hosea* long ago did Preach to our Fathers. Some think, these places in *Hosea* do speak *primarily* of the *Jews*, and but *secundarily*, or by consequence of the *Gentiles*. Others think, that they speak chiefly of the *Gentiles*: Those Terms (*not beloved, and not a people*) being in Scripture mostly used of them.

27. Esaias also cryeth *c* concerning Israel, Though the number of the children of Israel be as the sand of the sea *d*, * a remnant shall be saved *e*.

* Hos. 1. 5.

In this, and the Two next Verses, he proves, That it was foretold of old, by *Esaias* the Prophet, That God should pass by the greatest part of the *Jews*, and *save* only *a remnant*, or a few of them. *c* Hereby is noted the Prophets Zeal, or his openness and plainness. The Testimony Recorded, is found in *Isa.* 10. 22, 29. *d* For Number or Multitude, for so the *promise* was to *Abraham, Gen.* 22. 17. and 32. 12. *e Isaiah* saith, *Shall return, i. e.* From the Captivity, or from Sin (as 'tis *Isai.* 10. 21.) This shews, none can be *saved*, but they which Return and Repent.

28. For he will finish ‖ the work, and cut *it* short in righteousness: because a short work will the Lord make upon the earth *f*.

‖ Or, *accomplish.*

f This Verse is also found in that forecited place, *Isa.* 10. 22, 23. The Apostle in this, and in the other Citations, follows the *Seventy*, which was a received Translation, and had been in request about *Three Hundred* Years, though in this and in other Places, it is very different from the *Hebrew* Text; That which God is said to *finish*, and *cut short is his work.* The *Greek* is λογον, which signifies his *word*, or the Account, as some read it. This is brought in as a Reason, why a *remnant* only should be *saved*; because God would shorten the Account, or (as we read it) make *a short work* in the *Jewish* world. He would bring a sudden Destruction upon that people. *Senacherib*, and the *Assyrians*, or *Titus Vespasian*, and the *Romans*, shall make a compleat and speedy Conquest of them; Few of them shall remain, the greater part being involved; First in Infidility, then in Destruction. The Apostle makes those *few* to be a *Type of God's Elect* among that People, that should be *Saved by Faith* in *Jesus Christ.*

29. And as Esaias said before *g* * Except the Lord of Sabaoth *h* had left us a seed *i*, we had been as * Sodoma, and been made like unto Gomorrha *k*.

* Lam. 3. 22.
* Isa. 13. 19.

g In *Isa.* 1. 9. *h* Or of *Hosts*: The *Mighty God*, whose *Host* all Creatures are, which Execute his *Will*, as Souldiers the Will of their Commander. *i* He means by *a Seed*, the same that he meant before by *a Remnant*; a small number. These were left as a little *Seed*, out of a great heap of Corn; that which is *chosen*, and left for *Seed*, is little in comparison of the whole Crop. *k i. e.* Utterly wasted and destroyed as they were, *Jer.* 50. 40.

30. What shall we say then *l*? That the Gentiles which followed not after righteousness *m*, have attained to righteousness, even the righteousness which is of faith *n*.

l This is the Conclusion of the Apostles Discourse about the *Election* of some, and the *Rejection* of others; as also about the *calling* of the *Gentiles*, and the *calling* off the *Jews*. *m* That never minded or regarded it: Instead of following after it, they Fled from it. They were full of all Unrighteousness, *chap.* 1. 18. to the end, *Eph.* 2. 2, 3. *n Viz.* Gospel-*Righteousness*, or the *Righteousness of Christ*, which is received by *true Faith.*

31. But Israel * which followed after the law of righteousness *o*, hath not attained to the law of righteousness *p*.

* Chap. 10. 2. & 11. 7.

o i. e. The unbelieving *Jews*, who paid great Reverence to the *Law of God*, regarding and observing the outward Precepts and Ceremonies thereof. *p* They came short of that *Righteousness* which the *Law* requires, which God will Accept; and which is to be *attained*, not by *works*, but by *faith*, as it follows in the next Verse.

32. Wherefore *q*? Because *they sought it* not by faith, but as it were by the works of the law *r*: For * they stumbled at that stumbling-stone *s*.

* Luk. 2. 34.

q Here is the Reason of the foregoing seeming Paradox; why they, who followed after the *Law of Righteousness*, should not *attain* it, rather than other; *because they sought it not* aright; *they sought it not* in a way of Believing, but of Working: These Two are Opposed in the business of *Justification*, as before at large, in *Chap.* 3. and 4. *r i. e.* As if they could *have attained Righteousness* or *Justification* in that way, which was impossible to do. *s i. e.* The true *Messiah. q. d.* So far were they from seeking *Righteousness* by *Christ*, that on the contrary they took Offence at him, to their own Destruction, *Mar.* 6. 3. 1 *Cor.* 1. 23. They thought it impossible that he should give them a *Righteousness* better than their own. This happened to them according to the Prophecy that went before them: So it followeth;

33. As it is written *t*, * Behold I lay in Sion a stumbling stone *u*, and rock of offence, and * whosoever believeth on him, shall not be ‖ ashamed *w*.

* Mat. 21. 42.
* Chap. 10. 11.
‖ Or, *confounded.*

t viz. In *Isa.* 8. 14. and 28. 16. to which Prophecy also, the Apostle *Peter* refers, in 1 *Pet.* 2. 6, 7, 8: *u Jesus Christ* is properly a *Corner Stone*, Elect and Precious; but accidentally and eventually a *Stumbling Stone*, *Luk.* 2. 34. *w* Or Confounded. *Isaiah* saith, *He that believeth*; the Apostle, *Whosoever believeth*; which is much the same: An indefinite Proposition is equivalent to an Universal: The Prophet saith, *He that believeth shall not make hast*; the Apostle, *He shall not be ashamed.* He that is Rash and Hasty will at last be *ashamed* and *confounded.*

CHAP. X.

1. BRethren, *a*, my hearts desire and prayer to God for Israel is, that they might be saved. *b*.

a The

a The Apostle begins this Chapter with another Pro'epsis or Rhetorical Insinuation; professing his unfeigned *Love* of his *Nation*, and his *hearty desire* of their *Salvation*, *q. d.* As before (*e.g.*) so now again I declare openly (*O ye Christian Jewes my Brethren*) that what ever the generality of the *Jewes* do think of me, as if I hated them, or were their Enemy; yet there is none more passionately and tenderly Affected to them, than I am: and from hence it is, that I do so *heartily desire* and *pray to God*, for all that People, that they might be saved. *b.* That they may obtain Eternal Salvation, and escape that Deluge of Wrath and Destruction that hangs over their Heads.

* Act. 21. 20. & 22. 3. Gal. 1. 14. & 4. 17. *See* Chap. 9. 31.

2. For I bear them record, *c.* * that they have a zeal of God, but *d.* not according to knowledge. *e.*

c. i. e. I must Testify this of them, or of many of them, *d.* That they have a *fervent desire* to maintain the *Law of God*, with all the *Mosaical Rites* and *Ceremonies*, as thinking thereby to promote the *Glory of God* *e. i. e. true and right knowledge.* Though it be a warm, yet it is a blind *Zeal.* They know not the *Will of God*, or what that Righteousness is, which He will accept. They know not for what end the *Law* and *Worship of God*, under the *Old Testament* was Instituted. They knew not that Christ, in, and by whom, that *Law* is fulfilled.

3. For they being ignorant of Gods righteousness *f*, and going about to establish their own righteousness *g*, have not submitted themselves *h* to the righteousness of God.

f Here he shewes more particularly what *Knowledge* the *Jewes* wanted. They knew not *the Righteousness of God* (of which see *Chap.* 1. 17. with the notes there) This was abundantly manifested, *being witnessed by the Law and the Prophets*, *cap.* 3. 21. and a thing very needful to be known, as being that wherein mans Happiness consisted; but they were Ignorant of it. *g* Their personal and inherent *Righteousness*, a home-made-*Righteousness*, which is of their own spinning; this they designed to set up in the room of *Gods Righteousness*. *h* This notes the Pride that accompanyed their Ignorance, and that is in the hearts of men by Nature. They wont go abroad for that, which they think, they have or may have at home: They wont be beholding to another, for that which they suppose they have in themselves. They have *Righteousness* enough of their own working; and therefore they Reject and withdraw themselves from that which is of Gods Appointing.

4. For *i* Christ *is* the end of the law *k* for righteousness, to every one that believeth.

i. He proves, That the *Jewes* were ignorant of the *Righteousness of God*, because they were ignorant *of Christ*, the true *end of the Law.* *k q. d.* The Law was given for this end, that Sinners being thereby brought to the knowledge of their sins; and their Lost and damn'd Estate, by reason thereof, should fly to *Christ*, and his *Righteousness* for Refuge, *vid. Gal.* 3. 19. 24. Or else, *Christ is the end of the Law*, *i. e.* the Perfection and Consummation thereof. The Word is taken in this sence, 1 *Tim.* 1. 5. He perfected the ceremonial *Law*, as being the substance whereof all the Ceremonies of the *Law* were Shadows; they all referred to him as their *Scope* and *end.* He perfected also the *moral Law*, partly by his Active Obedience, fulfilling all the *righteousness thereof*, partly by his Passive Obedience, bearing the *Curse*, and *punishment of the Law*, which was due to us. What ever the *Laws* required, that we should do or suffer, he hath perfected it on our behalf. *vid. cap.* 8. 4.

5. For Moses describeth the righteousness which is of the law, * That the man which doth those things shall live || by them *l*.

* Ezek. 20. 11, 13, 21. || Or, *in them.*

l. In this and the following verses, he shews the great difference that is between the *righteousness of the Law*, and the *righteousness of Faith*; and this difference is Taught us in the bookes of *Moses* himself. As for the *righteousness of the law*, that is plainly described by *Moses*, *Levit.* 18. 5. And it tells us expressly, That the Man, who doth personally, perfectly, and constantly observe, and do whatsoever the *Law* requires, shall be rewarded with Eternal Life, *vid. chap.* 2. 13. and Notes there: And on the contrary it implyes thus much, That who so fails, or falls short, shall incur *Death* and *Damnation.* This also it declares in other places, *Deut.* 27. 26 *Gal.* 3. 10. This is a hard saying; who can hear it? It shuts us all out of Heaven, it turnes us into Hell, it lays upon us impossible Conditions. Let us hearken therefore to the *righteousness of Faith.* Of which in the next.

6. But the righteousness which is of faith, speaketh on this wise *m*, Say not in thine heart *n*, who shall ascend into heaven *o*? that is to bring Christ down *from above* *p*.

m By a *persopopeia* (a frequent figure in scripture) he puts the person of a reasonable Creature upon the *righteousness of Faith*, and bringeth it in *speaking* and *declaring* its self, as followeth; or else the meaning is, That the Scripture or *Moses speaketh* thus of the *righteousness of Faith.* These words are taken out of *Deut.* 30. 12. 13. The question is, Whither *Paul* doth properly alleadge this place in *Deut.* or only allude to it; some think the Latter, That *Moses* directly speaks of the *Law*, and that the Apostle, by an Allusion, or by way of Accommodation, applies it unto *Faith*; Hence tis, that he doth not cite the very words of *Moses*, but alters and adds to them, as best served his Purpose. But Others think, That this would extenuate the force of St. *Pauls* Argument, if he should only allude unto this *Testimony of Moses*, and not confirm that which he intended by the same. Therefore their Opinion is, That these words are properly cited; and, That *Moses* himself, in that place; doth speak (though very obscurely) of the *righteousness of Faith*; yea, the foregoing words in that *thirteenth* Chapter of *Deut.* do belong to the times of the Gospel. Some of the *Jewish Rabbies* have confest, That *Moses* in that Chapter, especially the beginning of it, hath reference to the dayes of the *Messiah.* He speaks there of the *Israelites* being driven among all Nations, and unto the utmost parts of *Heaven*, which chiefly happened to them a little after the Ascention of *Christ*, and will abide upon them till their Conversation; of which see the 11 *chap.* of this Epistle, and then God will Restore them again to the *Land of Promise*, to that *Jerusalem* which is from above, the *true Church of Jesus Christ*; then He will Circumcise their Hearts, and the Hearts of their Seed, to *love the Lord with all their Heart*, and *with all their Soul*; then will the Lord rejoyce over them to do them good, as he reioyced over their Fathers; then according to Gods *Covenant-Promise*, the *law of God* shall be *written* in their *hearts*; It shall not be hidden, or afar off, but nigh them, in their Mouths, and in their Hearts. Thus the Apostle convinceth the *Jewes* by a Testimony out of *Moses*, in whom they Trusted. *n i. e.* Think not anxiously and despondingly within thy self. *o i. e.* To learn the *Will of God* there concerning our *Righteousness* and *Salvation*; and then Teach it to us: or, to see if there be any admission or room for such as I am there, and to carry me thither. *p* This is in effect to deny, That *Christ* has already *come down from Heaven* to Reveal it to us; and that He must now come to do it: Or else, that is, as much as to deny, That *Christ* hath already Descended from Heaven, to procure and purchase *Salvation* for us; and that he must *come down* again for that purpose. It were to deny the Ascention of *Christ into Heaven*; for he is gon thither, not as a private, but as a publick Person; He is gone thither as our Head, and thither He will bring all his Members; he is there as our *forerunner*, as one that is gone before to *prepare a place* for us. For Christians to distrust their going to heaven, is to doubt Whether *Christ* be in *Heaven*; he had never gon thither if he had not perfected our Redemption, and Salvation here.

7. Or, Who shall descend into the deep, *q* that is to bring up Christ again from the dead *r*

q By the *Deep*, here understand *Hell*, *vid. Luc.* 8. 31. *Rev.* 20. 1. 3. and 9. 1. *q. d.* Don't enquire distrustfully, and despairingly, whether thou shalt go to *Hell*, or who shall go thither to see, and bring thee word, if such as thou are there. *r* This were in effect to frustrate, and make void the *death of Christ*; tis as much as to say, He never *dyed* for us, or he must come again, and suffer, and shed his Blood for the Remission of our sins. He *dyed* to deliver us from Death and Damnation; He endured the wrath of God, that we may escape it. The sence of the whole is this, That the Doctrine of *Justification by Faith*, doth not propose such difficult and impossible Terms, as the Doctrine of *justification by Works.* The *righteousness of the Law*, that speaks terror, and puts us into a continual fear of *Hell*, and despair of *Heaven*; but the *righteousness of Faith*, that speaks Comfort, and forbids all amazeing fear and troubles about our Salvation or Damnation.

8. But what faith it *s*? The word is nigh thee *t*, *even* in thy mouth, and in thy heart: That is the word of faith which we preach *u*.

s i. e. What faith the Text in *Deut.* 30. 14. Or what faith the *Righteousness of Faith*? what is its Stile and Language? In the *sixth* and *seventh* Verses, he did but tell us what it said not; but here he tells us what it saith. *t i. e.* The matter required of thee, in order to Life and Salvation: He seems in these words, to Declare the readiness, and easiness of the *way of Salvation*, as taught us in the Gospel, and by the *Righteousness of Faith.* God requires no hard thing of us; To Cross the Seas; to Climb the Mountains; to take long and painful Journeys, to find it out.

out The way of Salvation under the Gospel hath but a short cut; it requires not so much the labour of the hand, as the confession of the *mouth*, and the belief of the *heart*; or the *word* that teacheth, it is at hand, it is as if it were *in thy mouth and heart*, a proverbial speech (as some think) to shew the readiness of it. *u* By the *word of Faith*, he means the *Gospel*, and the *Doctrine* of it: and the *Gospel* is so called, either effectively, because it works *Faith*; or objectively, because it is a received *Faith*, and is the proper Object of it.

Rom. 10. 38.

9. That * if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved. *w*

w q. d. There are but these two things, which the *Gospel* principally requires in order to our *Salvation*, The one is, the Confession of *Christ* with our *mouths*, and that in spight of all Persecution and Danger, to own *Him* for our *Lord*, and for our *Jesus*; and to declare, that we are and will be ruled and saved by him, and by him only. The other is to believe in our *hearts*, That God hath raised *him* from the Dead. This Article of the Resurrection of Christ, presupposeth all the rest, and fastneth together, as by a Link, all the Antecedents and Consequents of it; his *Ascention*, *Session*, at the *right hand of God*, and *Intercession*, which followed after. This Article therefore, by a Figure, is put for all the rest; and this is mentioned, because the *death* and *passion* of *Christ*, had availed us nothing, unless He had risen again; for thereby He obtained a perfect Victory over *Sin*, *Death*, and *Damnation*, for all the Elect. This is the principal Ground of our *Justification*, as hath been said, *chap.* 4. *ult.*

10. For with the heart man *x* believeth unto righteousness *y*, and with the mouth confession is made unto salvation *z*.

x In the former Verse, *Confession* was set first in this *believing. Faith* indeed goes before *confession. I believed*, sayes the *Psalmist*; and the Apostle after him, *Therefore I spake*: Yet *Faith* is discerned, and known by our *confession.* *y i. e. Unto Justification.* This Phrase may be Expounded by *chap.* 4. 5. or 9. 30. *z* Our Adversaries the *Papists*, make great Use of this Text: To prove that good *Works*, as *confession*, &c. are the cause of *Salvation.* Whereas *confession* is required here, not as the Cause, but as the Means thereof. The Apostle makes *faith* here, to be the cause, as well of *Salvation*, as *Justification*; because *confession* of the *mouth*, to which *Salvation* is here ascribed, is it self an Effect, or fruit of *faith*; and so according to that known Rule in *Logick*, the *cause of the cause*, is the Cause of that which is caused thereby.

Isa. 28. 16. Joel 2. 32.

11. For the scripture saith *a*, * Whosoever believeth on him, shall not be ashamed.

a The saving Effect of *faith* and *confession*, spoken of immediately before, is here proved by Scripture. Either he refers to *Isa.* 28. 16. or *Psal.* 25. 3. Or else he means, That this is the general Doctrine of the Scripture. See Notes on *chap.* 9. 33.

Deut. 32. 22. Zech. 9. 10. Mat. 8. 11. Luke 13. 29. 1 Tim. 2. 4. & 6. 15.

12. For * there is no difference between the Jew and the Greek *b*: for the same Lord over all *c*, * is rich unto all *d* that call upon him *e*.

b He gives a Reason for that universal Term (*whosoever*) which he had added in the precedent Verse, and is not found in *Isaiah*, as was noted before in *chap.* 9. 33. *c* These words are a Reason why there is no difference now betwixt *Jew* and *Greek.* This Title is to be referred more especially to *Jesus Christ*, who was called *Lord*, *ver.* 9. and is called, *Lord of all*, *Act.* 10. 36. He is *Head of all the Elect*, in all Nations of the World. *d i. e.* Is Bountiful unto All. So that the *Jews* need not envy the *calling* or coming of the *Gentiles.* They have never the less themselves; the *Lord* hath an inexhaustible Store of *Grace* and *Mercy.* The *Fountain* is above our *Thirst.* *e* Not to All, hand over head, but to such as call upon Him in *Faith.*

13. For *f* whosoever *g* shall call upon the name of the Lord, shall be saved *h*.

f That the Lord is rich unto *all* that *call* upon *him*, is Confirmed here by a Testimony out of *Joel* 2. 32. which is also cited by St. *Peter*, *Act.* 2. 21. The Apostles Argument may be thus formed: If *whosoever calls* on the Name of the *Lord* shall be saved; then the *Lord* is *rich to all* that *call* upon him; for no Riches are comparable to Salvation; but the Former is true, therefore the Later. *g* Whether *Jew* or *Gentile.* *h i. e.* On *him* whose Name is the *Lord.* *Jesus Christ* is principally meant, as appears by many Passages in the Prophet. Compare this with 1 *Cor.* 1. 2.

14. *i* How then shall they call on him in whom they have not believed *k*? and how shall they believe in him of whom they have not heard *l*? and how shall they hear without a preacher?

i The Connexion of this Verse, and the following Verses of this Chapter, is very obscure. Some connect these Words with the 12. *verse*; there he said, *There is no difference between Jew and Greek*, &c. And this he proves, because the Means to attain *Salvation* by the true Invocation of God, hath been made common to All; and consequently *Faith*; and so from time to time, the hearing and preaching the *Word of God*, according as the one is occasioned by the other. Others make this the Coherence, seeing the *Righteousness of Faith*, is the only true *Righteousness*, and doth, in common, by the *Promise of God*, belong to *Jew* and *Gentile* (as hath been said): It was therefore necessary, that some must be sent of God to both People, which is the ordinary way and means to beget *Faith*, and to bring Men to *Christ.* His way of Arguing is such, as *Logicians* call *Sorites*, *Rhetoricians* a *Gradation*; and 'tis very Forcible and Demonstrative. *q. d.* God hath, by his Prophets, promised *Salvation*, indifferently to *Jew* and *Gentile*: But without *calling* on Him, there is no *Salvation*; and without *Faith*, there is no Prayer; and without Hearing, there is no *Faith*; and without a Preacher, there is no Hearing; and without solemn Mission, there can be no Preacher. His manner of speaking all along, is by way of Interrogation, which is the more Convincing; because it carries in it, a kind of an Appeal to the Persons spoken to. Every Interrogation is Equivalent to a Negation. *k* There is no Foundation then for the *Popish* Doctrine of invocating *Saints* and *Angels.* *l* Amongst the *Elect of God*, there may be some that are born Deaf; and in these, God doth supply the want of outward Means, in an extraordinary way: But ordinarily, *Hearing* is as necessary to *Faith*, as *Faith* is to Prayer, or Prayer to *Salvation.*

15. And how shall they preach, except they be sent *m*? as it is written, * How beautiful are the feet of them *n* that preach the gospel of peace, and bring glad tidings of good things.

* Nahum. 1. 15.

m Viz. Immediately by *God* or *Christ*; or the Prophets, and the Apostles, *vid. Gal.* 1. 1. Or mediately by Men, *i. e.* By such as have Authority from *Christ*, to Separarate and Ordain Others to this *Work*; without this orderly Mission or Ordination, *How can they Preach*, saith the Apostle? *i. e.* How can they do it Duely or Profitably, or in the Name, and by the Authority of Christ? For otherwise, there were, and still are, those that Run before they are sent, *Jer.* 23. 21. *n* Their Arrival or Approach. The Persons of such are meant, though their Feet be named, because they carried them up and down to do this *Work*. The Scripture referred to, is found in *Isa.* 52. 7. The Apostle here leaveth the *Septuagint*, and followeth the *Hebrew* Text: Yet he doth not Cite the Place in all Points, as the Prophet hath it. He leaveth out some words, as (*upon the Mountains*) which had respect to the Situation of *Jerusalem*; and he changeth the Number, turning the *Singular* into the *Plural.* *Obj.* But the Text in *Isaiah* speaks of such a *Messenger*, as was sent to Publish the Deliverance of the *Jews*, from the Bondage of the *Assyrians.* *A.* Though that be granted, it is applied and accommodated aptly enough to the Preaching of *Peace* and *Salvation* by *Christ*; because that Deliverance (as all other Temporal Deliverances) had its Foundation in the Redemption purchased by *Christ*.

16. But they have not all obeyed the Gospel *o*. For Esaias saith, * Lord *p*, who hath † believed ‡ our || report *q*?

* Joh. 12. 38. † Gr. *our hearing.* || Or, *preaching.*

o He here preventeth a Cavil of the *Jews*. Thus they might Reason, if the Apostles and Preachers of the Gospel, are sent with so great Authority from God, and bring such a welcome Message. How comes it to pass, that so few Receive it, and yield Obedience thereunto? To this he Answers, That it need not seem strange, because it was foretold long ago by the Prophet, *Isaiah* 53. 1. It is not to be understood, as if this was the Cause of their Unbelief, because *Isaiah* said thus. The Particle (*For*) doth not shew the Cause, but the Consequence: It was not because the Prophet so said, that they did not Believe; but because they believed not the Prophet so foretold. *p* This is added by the *Seventy* for Explanation. *q i. e. Very few*, none in Comparison. Compare this with *John* 3. 32.

17. So then, faith *cometh* by hearing *r*, and hearing by the word of God *s*.

r This is the Conclusion of the former Gradation *v.* 14. He speaketh here of the ordinary Means, whereby *Faith* is wrought; not Confining or Limiting the *Spirit of God*, who Worketh, or may Work, by extraordinary Means; yea, without any Means at all. See the Notes on *ver.* 14. *s* By the Command of God. *q. d.* The Gospel could not be lawfully Preached to them, for them to Hear it, but by God's *command*; and therefore the Apostles and Others, in Preaching the Gospel to the *Gentiles*, had good Authority for what they did.

18. But

18. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world *t*.

t He answers an Objection, that some one might make in behalf of the *Jews*, to excuse them; that they could not *Believe*, because they had not *heard*; and *Faith*, as in the foregoing Verse, *comes by hearing*. To this he Answers, That the Gospel was Published to the whole World; therefore the *Jews* must needs have *heard* it. That the Gospel had been Preached all the World over, he proves by a Testimony taken out of *Psal.* 19. 4. *q. d. David* tells you, That All have *heard*, or might *hear*; for the *Sound of the Gospel is gone out into all the earth. Obj.* But *David* speaks of the *works* of God; as the *Heavens*, the *Firmament*, &c. *A.* Some think, the Apostle only Alludes to this place in the 19. *Psalm*, and doth not alleadge it. Others think, That the *Psalmist* doth Literally and Historically speak of the *Heavens*, &c. And Prophetically of the Apostles, and Preachers of the Gospel. By *all the earth*, in this Verse, you may understand the greatest Part of it; and by *the ends of the world*, the remote Parts thereof.

19. But I say, || Did not Israel know *u*? First, Moses saith *w*, I will provoke you to Jealousy by *them that are* no people, *and* by a foolish nation I will anger you *x*.

|| Or, *hath not Israel known?*

u Here he proves by *three* Testimonies out of the *Old Testament*, That the *Jews* must needs have *heard* the *sound of the Gospel*, together with the *Gentiles*; only they Rejected it, when the other Embraced it. And so he layeth the *ground* of what he was purposed to handle, in the following Chapter, concerning the *receiving* of the *Gentiles*, and the *casting off*, and after *calling* of the *Jews*. *w* Here something must be supplied to make up the Sence. Either *God*, or the *Gospel*, or the *Righteousness of Faith*, or the *conversion* of the *Gentiles*: The *Israelites* could not well pretend Ignorance, Considering what *Moses* and *Isaiah* had said, in whom, or in whose Writings they were Conversant, *viz.* in *Deut.* 32. 21. Still he follows the Translation of the *Seventy*. *x* Here God threatneth the *Jews*, That He would Punish them with *jealousy* and *anger*, by preferring the *Gentiles* before them; at the sight whereof, their Hearts should be sore vexed; to behold all their Privileges taken from them, and given to a People, whom they accounted most Vile and Despicable; to be no People in regard of them; to be Dogs and Beasts rather than Man, *vid. Act.* 13. 45. Read the cited place in *Deuter.* and you will find that God speaks of this, as a fit Punishment upon the *Jews* for their *Idolatry*: They had chosen to themselves, such as were no gods; and therefore, to requite them, God would take to Him such as were no People: They had chosen to themselves (as it were) another *Husband*; and God, to be even with them, had Chosen another *Wife*.

20. But Esaias is very bold *y*, and saith *z*, I was found || of them that sought me not *a*, I was || made manifest unto them that asked not after me *b*.

|| Or, *I have been found.*
|| Or, *I have been made.*

y i. e. He speaks more boldly concerning the *calling* of the *Gentiles*, and the *casting off* the *Jews*. He used a holy Freedom, though it cost him dear, *Hierome* saith, he was sawn asunder, with a wooden Saw. This is a commendable property in a Preacher, *vid. Act.* 4. 13. *and* 28. 31. *z viz.* in *Isay* 65. 1. The Apostle in this Citation differs in some words, both from the *Hebrew* text, and the *LXX.* as may appear to him that will compare them together. *a* Compare this with *ch.* 9. 30. and see the Notes there. *b* Compare this with *Eph.* 2. 2. the advantage and advancement of the *Gentiles*, was altogether of *free Grace*, and an effect of Gods free *Election*.

21. But to Israel he saith *c*, All day long *d* I have stretched forth my hands *e* unto a disobedient and gainsaying people *f*.

c viz. in *Isa.* 65. 2. In the former verse there is a consolatory Prophely foretelling the vocation of ignorant and prophane *Gentiles*; and in this, there is a menacing Prophesy, threatning the *rejecting* of the rebellious and stubborn *Jewes*. *d* From the time of their first *calling*, to their diffipation. *e* As a Father holds forth his Armes to receive a rebellious Son. Compare this with *Mat.* 23. 37. *f* The Prophet *Isaiah* hath but one word *Rebellious*, and the Apostle renders it, by these two words disobedience and gainsaying: They were disobedient in heart, and gainsaying, with their Tongues, contrary to these two gracious qualifications mentioned, *v.* 9. 10. *Belief* in the *heart*, and the *confession* of the *mouth*. Compare this with *Act.* 7. 51, 52. and 13. 45. and 19. 9.

CHAP. XI.

1. I say then * Hath God cast away his people *a*? God forbid, for * I also am an Israelite *b*, of the seed *of* Abraham, of the tribe of Benjamin *c*.

* Jer. 31. 37.
* 2 Cor. 11. 22. Phil. 3. 5.

a The Apostle having shewn in the end of the foregoing Chapter, That the *Jewes* was for their Obstinacy *rejected*, and the *Gentiles called*; he here presents, or answers an Objection. Some might be ready to say; If this be so, then God hath cast away his Covenant-People, which he hath promised not to do; *vid. Psal.* 94. 14. To this he answeres; first, by this accustomed form of denial; *God forbid*: And then he proceeds to shew, That the *rejection* of the *Jewes*, was neither Total nor Final. That it was not Total, he proves first, by a particular Instance in the following words. *b i. e.* I am a *Jew* by descent, of the *Seed of* Abraham *according to the flesh*, and yet am not *cast off* by *God*. *c* Some think this is added, to intimate, That he was born of an honourable Tribe, out of which King *Saul* sprang, 1 *Sam.* 9. 1. and *Hester* the Queen, *Hest.* 2. 5. Others think, this is added for a contrary Reason; lest his *calling* should be ascribed to the Dignity of his Tribe, he says, He was of *Benjamin*, the last and least of all the *Tribes*. And others rather think, That this particular recital of his Genealogy, is only to shew, That he was a *Jew* by Nature and Nation, and not a Proselyte Converted to the *Faith*, *v. Phil.* 3. 5.

2. God hath not cast away his people whom he foreknew *d*. || Wot ye not what the Scripture saith || of Elias *e*? how he || maketh intercession to God against Israel *t*, saying,

|| Or, *know ye not.*
|| Or, *in* Elias.
|| Or, *bringeth a charge.*

d Here he makes a farther Answer to the forementioned Objection, by way of Distinction; he distinguisheth the *people of God*, into such as are *foreknown*, and such as are not *foreknown*: And as for the former of these, he says, They are not *rejected* of God. By such as are *foreknown* of God, he means those that are *Elected* and *Predestinated* to *Eternal Life*, *chap.* 8. 29. a *foreknowledge*, with Approbation, is implyed and intended, *John* 10. 14. 2 *Tim.* 2. 19. *e* Here's a *third* Answer to the Objection in the 1. 9. and 'cis taken from an Instance in *Elias*, which the *Jewes* were well acquainted with. He cites or brings a *book-case* for it. And he the rather brings this Instance, lest the *Jewes* should Accuse him of Insolency; for that he had spoken before only of himself: and therefore he gives them to understand, that there were many other believing *Israelites*, as well as himself; though possibly they were unknown to them. You know (saith he) what the Scripture saith of *Elias*, 1 *Kings* 19. *f i. e.* Against the *Ten Tribes*, who were generally Revolted from God, and fallen to *Idolatry*: Against those he complained, or those he impeached, ripping up their Impieties, as in the folowing words.

3. Lord, they have killed thy prophets *g*, and digged down thine altars *h*, and I am left alone *i*, and they seek my || life.

|| Or, *my soul.*

g Vid. 1 *Kjng.* 19. 10, 14. *h* These were not the *Altars* of the *high-places*, for they are Commended that cast them down; nor the *Altars* in the *Temple* at *Jerusalem*, for they were out of the reach of the *Ten Tribes*, against whom *Elias* complains: But such *Altars* (say some) as the Godly of the *Ten Tribes*, did Build to serve God with, when they were not permitted to go up to *Jerusalem*; in which Case, the Building of private *Altars* (as some learned *Jews* have affirmed) was allowed. Or else by *Altars*, you may understand such *Altars*, as *Elias* himself, by the special Commandment of God, had *Erected*. Others, by *digging down* God's *Altars*, do understand their Corrupting, and Destroying the *true Worship of God*; and the Words are to be taken Synecdochically, or Metonimically; the Sign being put for the Thing signified. *i* So it was for ought he knew; for few, if any did publickly own the *true worship of God*: So generally was the Defection of the *Ten Tribes* in those Dayes.

4. But what saith the answer of God *k* unto him? I have reserved to my self *l* seven thousand men *m*, who have not bowed the knee to || *the image of* Baal *n*.

|| Or, *to Baal.*

k The word properly signifieth the *Oracle*, or *Answer of God* given in the *Tabernacle* from the *Mercy-Seat*; but it is generally taken for any divine Answer or Direction received from God, *vid. Mat.* 2. 12. *Heb.* 11. 7. where the same Word is used. The Apostle doth not repeat the whole *answer of God*, as it is Recorded in 1 *King.* 19. 15, 16, 17, 18. but so much only as was pertinent to his purpose. *l* He saith not, they have reserved themselves, but *I have reserved* them. *q. d. Of my own Free-grace I have kept them from Idolatry and Apostacy.* *m* A certain Number for an uncertain. There were doubtless Women amongst them; but they are noted by the more worthy Sex. *n* The word *Image*, is not in the *greek*; but the Article being of the *Feminine gender*, it was necessarily understood.

5. * Even so then at this present time also, || there is a remnant according to the election of grace *o*.

* Chap. 9.
|| Or, *there been.*

o q. d. As

o q. d. As it was in the times of *Elias*, so it is now; *there is a remnant* of the *Jews*, which God hath graciously *elected*; therefore their *rejection* is not Total, which was the thing to be proved. Though those that Believe are *few*, in respect of those that Believe not; as *a remnant* is but little, in respect of the whole Piece; yet there are many Thousands of them, as *Fathes* said to *Paul*, Act. 21. 20. *Thou seest Brother, how many thousand Jews there are which believe.*

6. And * if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then it is no more grace: otherwise work is no more work *p*.

* Deu. 9. 4

p This Verse depends upon the former; and though it doth not seem to appertain to the Argument the Apostle had in hand, yet, by the Direction of the Spirit, he takes the little Occasion that is offered, to shew, That *election* and *vocation* is only by *grace*, and not by *works*; this he had spoken to before, *chap.* 4. 4. 5. and 9. 11. But he toucheth upon it again; and here he delivers a Truth, which the *Jews* of Old, either could not, or would not understand, *i. e.* That there is no mixing of the Merit of *good works*, and the *free-grace* of God; but one of these doth exclude and destroy the Nature of the other: For if *election* and *calling* were both of *grace* and *works* (as some that call themselves Christians, as well as the *Jews* affirm) then *grace is no grace*, and *works are no works*: For whatsoever proceedeth of *grace*, that cometh Freely, and not of Debt; but what cometh by Merit of *works*, that cometh by Debt; but now Debt and no Debt, or that which is Free, and by Desert, are quite contrary things. Therefore to say, That Men are *elected* and *called*, partly of *grace*, and partly of the Merit of fore-seen *works*, that were to put things together, that cannot Agree, to make Debt no Debt, Merit no Merit, *works no works*, *grace no grace*; and so to Affirm and Deny one and the same thing.

7. What then *q*? Israel hath not obtained that which he seeketh for *r*; but the election *s* || hath obtained it, and the rest were || blinded *t*.

|| Or, *obtained.*

q q. d. My Discourse comes to this, or this is the Sum of it. *r i. e.* The Body of the *Jewish* Nation, seeking *righteousness* and *life* by the *works of the law*, have not obtained it, or they have not hit the Mark; they Aimed at it, but they Shot wide; they took a great deal of Pains, to little or no purpose, *vid. chap.* 9. 31. *s i. e.* The Elect; the Abstract for the Concrete; so before, Circumcision for the Circumcised. *t i. e.* Those who are not Elected; they are left by God's just Judgment to their own Ignorance and Obduratenesse: As also to Satan, who doth increase it in them, 2 *Cor.* 4. 4. The Antithesis requires, that he should have said, *The rest have not obtained*; but he speaks this of purpose, to shew the Cause of their not Obtaining, *i. e.* Their own *blindness of mind*, and *hardness of heart*.

8. According as it is written *u*, God hath given them the spirit || of slumber *w*, * eyes that they should not see, and ears that they should not hear, unto this day *x*.

|| Or, *compunction.*
* Isa. 29. 10. 2 Cor. 3. 14.

u Viz. In *Isa.* 6. 9. and 29. 10. *w* The word signifieth, such a *dead sleep*, as those have, who are prick or stung with venemous Beasts, out of which, they hardly or never Awake. *x q. d.* So it was of old, and so it is still. Or else these words (the former being included in a Parenthesis) may be joyned with the last words of the foregoing Verse; thus the Rest are *blinded unto this day.*

9. And David saith *y*, Let their table be made a snare, and a trap, and a stumbling-block, and a recompence unto them *z*.

y Viz. In *Psal.* 69. 22, 23. The Apostle tyeth not himself to the very words of the *Psalmist*, but being guided by the same Spirit, by which *David* Wrote, he adds and alters some words, without diminishing the Sence. *z* Some take these words for a Prayer. Others a Prophesy. *David* in the Person of *Christ*, (of whom he was a Type) doth Complain and Prophesy of the extream Injuries and Oppressions, wherewith the *Jews* (his own People) should Vex Him; as that they should give Him *gall for meat*, and in his *Thirst*, give Him *vinegar to drink*, *ver.* 21. Therefore by way of Imprecation, he Prayeth down the *wrath of God* upon them: Particularly he Prophesies or Prays, That all their most Pleasant things might be turned to their Destruction; that their understandings might be Darkned, so as they shall discern nothing of Heavenly Things; that they might favour nothing but earthly things, and be unable to lift up Heads and Hearts to God; and, to his Gospel. Now *David* having, by a Spirit of Prophesy, prayed down such Miseries upon the *Jews*, they must be Fulfilled; therefore the general *unbelief*, and *hardness of heart*, that is amongst that People, is not to be wondered at.

10. Let their eyes be darkned, that they may not see, and bow down their back alway.

11. I say then *a*, Have they stumbled, that they should fall? God forbid *b*: but *rather* through their fall salvation *is come* unto the Gentiles *c*, for to provoke them to jealousie *d*.

a Hitherto he hath shewed, that the rejection of the *Jews* is not *total*. Now he comes to prove that it is not *final*; that before the end of the World, they shall be generally called and converted, that they together with the *Gentiles* that believe, *shall make one Sheepfold, and one Flock under one Shepherd the Lord Jesus Christ.* And for the proving of this, diverse Arguments are brought by the Apostle (who alone plainly handles this secret) on which he insisteth the longer for the comfort of the Poor *Jewes*, as also for the Administration and Information of the *Gentiles*. *b* Here is another Prolepsis or Anticipation. The *Jewes* might say, if the case be thus; that these Holy Prophets *Isaiah* and *David*, have foretold our *Blindness and Stumbling*, then we are in a hopeless condition, and that for ever. To this he answers, That they have not so stumbled, as that they should finally *fall*, so as never to rise again; Far be it from me to affirm any such things: God hath revealed the contrary to me: that he will one day call the *Jewes* again, and restore them to his favour. *e q. d.* Out of the forementioned Evil, there ariseth this good, that the Gospel (being rejected by the *Jewes*) is Preached to the *Gentiles*, and they are thereby called and brought to Salvation, *vid. Act.* 13. 42, 46. Because now at first a few *Jewes* only, and a multitude of *Gentiles*, are converted, it hath so fallen out, that the Ceremonial Law is the more easily abrogated, and the Doctrine of the Gospel, and the Grace of God is the better established. *d. i. e.* The *Jewes* who embrace not the Gospel. *f. d.* This Grace that God hath bestowed upon the *Gentiles*, he will make use of in his appointed time, as a prick of holy Jealousy to the *Jewes*; he will by means thereof, stir them up to a holy Indignation and Emulation, to see themselves so far outstript by those whom they Contemned, and thereupon to Embrace the Gospel, and become the People of God again. Thus as God hath ordered, *That the casting away of the Jewes, should be an occasion of the Calling of the Gentiles*: so again on the other hand, the Calling of the *Gentiles* shall be an occasion of the restoring of the *Jewes*.

12. Now if the fall of them *be* the riches of the world, and the || diminishing of them the riches of the Gentiles *e*: how much more their fullness *f*?

|| Or, *the paucity of them.*
Or, *the decay.*
or, *loss.*

e Another Anticipation. The Apostle having shewed, *That the falling away of the Jewes*, was an occasion *of the comming in of the Gentiles*, it might be Objected, That the *Conversion* of the *Jewes* might likewise be an occasion of *the falling away of the Gentiles*. To this, he Answers Negatively, and confirmes his Answer by an Argument from the less to the greater; that if their Fall and Diminution were the riches of the *Gentiles*, their Calling again would be so much more, *q. d.* if God hath made use of the *Fall* and *Rejection* of the *Jewes*, for an occasion of powring out the riches or abundance of his grace upon the Nations, and of the number of believing *Jewes*, being so very small (which is meant by their diminishing) hath occasioned the *Conversion* of such a multitude of *Gentiles*, Then how much more will their fullness have the Effect? *f i. e.* Their general Conversion, the comming in of the *Jews*, shall so fill the World with Wonder, and the Gospel with Lustre, that a much farther Accession will be made even to the number of the believing *Gentiles*.

13. For I speak to you Gentiles, in as much as I am the apostle of the Gentiles, I magnify mine office *g*.

g i. e. I speak to you of being Rich in the Faith above the *Jews*, because I challenge a special interest in you, *in as much as I am appointed to be the Apostle of the Gentiles*, and am sent chiefly unto them, *vid. chap.* 15. 16. *Act.* 9. 15. and 13. 2. and 22. 21. and 26. 17. *Gal.* 1. 16. and 2. 7. *Ephs.* 3. 8. 2 *Tim.* 1. 11. And therefore in thus setting forth your Priviledges and Blessings, *I magnify mine Office.*

14. If by any meanes I may provoke to emulation *them which are* my flesh, and might save some of them *g*.

h q. d. And I thus Extol Gods Favour and Mercy to you, that it may be a meanes (if God please) to provoke the *Jews*, *that are my own flesh and blood*, to a holy *Emulation* or *jealousy*, (*vid.* *v.* 11.) when they shall see the *Gentiles* possess what was promised to them. Q. How doth

he say, That he may save some of them! is not God the Author of Salvation? *A.* Yes: but he hath given his Ministers to be Instruments therein, and called them *Fellow workers with himself*, 2 *Cor.* 6. 1. *vid.* 1 *Tim.* 4. 16.

15. *i* For if the casting away of them *be* the reconciling of the world *k*; what *shall* the receiving *of them be l*, but life from the dead *m*?

i This verse containes an Argument to prove the *Calling of the Jewes*; not a new one, but that repeated which you had before *v.* 12. the substance is the same, only the terms differ: there he spake of the Fall and diminishing of the *Jewes*, here, of their casting away; there it was the riches, here it is the reconciling of the World. *q. d.* If the rejection of the *Jews* brought great profit to the *Gentiles*, their Reception and Restauration will bring abundantly more. *k i. e.* An occasion of Preaching the Gospel to the *Gentiles*, by meanes of which, they were *reconciled to God.* The Gospel is the Ministery of Reconciliation, 2 *Cor.* 5. 18, 19. 20. *l* into the favour of God and the bosome of the Church. *m* A proverbial Speech, to signify a great Change for the better. The Conversion of that People and Nation will strengthen the things that are languishing, and like to dye in the Christian Church. It will confirm the Faith of the *Gentiles*, and Reconcile all their Differences in Religion, and occasion a more thorow Reformation amongst them: there will be a much more happy and flourishing Estate of the Church, even such as shall be in the end of the World, at the *Resurrection of the Dead.*

16. || For *n* if the first-fruit *o be* holy, the lump *is* also *holy p*: and if the root *be* holy, so *are* the branches.

|| Or, *and if.*

n Here is another Argument to prove the *Jewes* are not finally *Rejected*, because of the Covenant made with their Fathers. *o* Some make a difference between the *the first-Fruit*, and the *Root*, in the latter part of the verse. By the *first-Fruit*, they understand the *Apostles*, and other godly *Jewes*, that were at first Converted to the *Christian Faith*; and by the *Root*, they understand *Abraham* and the *Patriarchs*. Others take them for the same, and understand *Abraham*, *Isaac*, and *Jacob*, with the rest of the *Patriarches*, to be both *the first-Fruit*, and the *Root*. *p* By *Lump* and *Branches*, he meanes, the people of the *Jewes* that descended of these holy *Patriarkes*, and sprung from them, as *branches* from a *Root*. The great Question is, In what sence they are said to be *Holy*? Or of what *holines* doth he speak? It is not meant of inherent, but of federal, or Covenant *Holines*; all in an outward and visible Covenant with God, were called *Holy*. *vid. Exod.* 19. 6. *Dan.* 8. 24. many common things are called *Holy* in Scripture, because Dedicated to God, and to his Service; yea, *Jerusalem*, though a place of great wickednes, is called a Holy City, *Mat.* 27. 53. In such a sence as this, the *Jewes* are still a holy People; They have an Hereditary kind of Dedication to God; they have a federal *Holines*, and *relation* to God, as being for ever Separated to him, in the *Loynes* of their [redacted] genitors; this can never be wholly forfeited, as being Granted to all the Posterity of the Holy *Patriarkes*: Therefore they are called *The children of the covenant, which God made with their Fathers*, Act. 2. 39. *vid.* Act. 3. 25. So then God will remember in his own Time, His Covenant with the *Jews*, the Posterity of *Abraham*, &c. who are *Beloved for their Fathers sake*, ver. 28. Therefore, in the mean time, they should not look on themselves with Desperation; nor should the *Gentiles* look on them with Disdain, as is follows in the next words.

17. || And if * some of the branches be broken off *q*, and thou *r* being a || wild olive tree *s*, were grafted in || amongst them *u*, and with them partakest of the root and fatnesse of the olive tree *w*.

|| Or, *but if.*
* Jer. 11. 16.
|| Or, *a wild olive branch.*
|| Or, *for them.*

q In this, and some following Verses, the Apostle digresseth a little, and takes occasion to prevent the Insulting of the *Gentiles* over the *Jews*; as also to persuade them to take Warning by their Example. *r The unbelieving Jews.* *s A believing Gentile*: Though he speaks as to a particular Person, yet he means the whole Body of the *believing Gentiles*. *t* A *Cion* taken from *a wild Olive tree*; *i. e.* From the heathenish and unbelieving World. *u* The *believing Jews.* Some Read for them, or in the place of the *branches*, that are *broken off*. *w* By the *Root* he means *Abraham*, &c. as before: By the *Olive tree*, he means the *Church of Christ*; by the *Root*, or Sap of the *Root*, and by the *Fatnesse of the Olive tree*, he means, All the Promises and Privileges, the Graces and Ordinances, the spiritual Blessings and Benefits, which belonged to *Abraham* and his *Seed*, or to the *true Church of God.*

18. Boast not against the branches: *x* But if thou boast, thou beareſt not the root, but the root thee *y*.

x i. e. Against the *Jews*, who, because of their unbelief, are *broken off*; as if by Nature thou wert better than they, or more worthy of that Grace which is bestowed on thee. The word signifies, Throw not up thy Neck, don't carry thy self Scornfully and Insultingly. *y q. d.* If any will needs be so Insolent, let them know and consider, That as the *Root* is not beholding to the *branches*, but the *branches* to the *Root*: So the good Things that the *Gentiles* have, they receiv'd from the *Jews*, and not the *Jews* from them: The *Gentile* Church is Incorporated into the *Jewish*, and not the *Jewish* into the *Gentile*. Or else the meaning is, Despise not the *Jews*, for they are the natural *branches* of the *Root* that *bears them*. *If thou insultest* over the *Branches*, thou dost in a manner lift up thy self against the *Root*: That once *bore* them, and now *bears* thee; even *Abraham*, who is the Father of all them that *Believe*. *Abraham* is not the *Root*, simply and absolutely, but Relatively, or by way of Relation to his Posterity and Off-spring.

19. Thou wilt say then, The branches were broken off, that I might be grafted in.

20. Well; because of unbelief they were broken off *z*, and thou || standest by faith *a*. Be not high-minded, * but fear *b*.

|| Or, *by that.*
* Prov. 28. 14.
Isa. 66. 2.
Phil. 2. 12.

z Here he brings in the *Gentiles*, alleadging a Reason for their Insulting over the *Jews*; because the *Jews* were *broken off*, that they might give place, or make way for them; and the *less worthy*, do always give place to the *more worthy*. To this he Answers, *First* by way of Concession: Well *(saith he)* it is true, and I do not deny it. That the *Jews* were *broken off*, that the *Gentiles might be grafted in*: But then he further adds, by way of Correction or Negation; That the Worthiness of the *Gentiles* was not the cause why the *Jews* were *broken off*; but it was because of their own Unbelief; they would not Accept of Christ, *John* 1. 11. They went *about to establish their own righteousnesse*, and would *not submit themselves to the Righteousnesse of God*, as this in *chap.* 10. 3. Therefore, if you *Gentiles* shall Reason after this manner, you plainly put a Fallacy upon your selves, and take that for a Cause which is none: You don't distinguish between the *cause* and the *event*; it fell out indeed, That the *Jews* being cast off, the *Gentiles* were received in, but this was not the Cause of that. *a q. d.* Neither is thy Worthiness the Cause of thy present Standing in the room of the *Jews*; or of having thy Station in the Church of Christ; but it is thy *believing* in that *Christ*, whom the *Jews rejected.* By *Faith* thou wast first *Engrafted*, and still continuest in the good *Olive-tree.* *b q. d.* Be advised, and take heed of being Self-conceited and Secure; if thou fall into their fault; thou mayest expect the same Fate. Therefore stand in Awe, and Sin not: Thou art subject to Unbelief and Apostasy, as well as they.

21. For if God spared not the natural branches, *take heed* lest he also spare not thee *c*.

c This Verse is a Reason of the forementioned Admonition. *q. d.* If God proceeded with so much Severity against his Ancient People the *Jews*, you *Gentiles* may in Reason expect as great Severity, if you take not heed to your selves, and to your Standing.

22. Behold therefore the goodnes, and severity of God: on them which fell, severity; but towards thee, goodnes, * if thou continue in *his* goodnes: Otherwise * thou also shalt be cut off *d*.

* 1 Cor. 15. 2.
Heb. 3. 6, 14.
* Joh. 15. 2.

d In this Verse, he farther persuades the *Gentiles* to Humility, and Godly Fear; and suggesteth several Reasons for it. The *First* is taken from the Example of God's *severity* to the *Jews*, they falling into Apostacy and Unbelief; are generally *cut off* and cast away. A *Second* Reason is taken from the *free-grace*, and undeserved *goodnesse of God* to the poor *Gentiles*, who were mercifully Planted or *Grafted* in the room of the *Jews*. A *Third* Reason is taken from the Condition of their present Standing, which is, if they continue in His Goodnes. *i. e.* If they continue in that State wherein His Goodnes hath set them. Some think, the Cause is here put for the Effect; the *goodnesse of God* for *faith*, which was wrought in them by the *goodnesse* or *grace of God.* The Antithesis, in the next Verse, shews this to be the Sence, For there he speaks of the *Jews* not continuing, or abiding still in Unbelief. A *Fourth* Reason is from the Danger that would follow, If through *pride* and *security* they should Fall and Miscarry, they would be *cut off* as the *Jews*, the *natural Branches*? are. Some observe the change of the Word, The *Jews* are said to be *broken off*, but the *Gentiles* would be *cut off*; they would as it were be stocke up by the *Roots*; but that seems too critical and curious.

23. And they also, if they abide not still in unbelief, shall be grafted in: For God is able * to graft them in again *e*.

* 2 Cor. 3.

e Here he Adds another Argument, to repress the Arrogance,

rogance, and Insulting of the *Gentiles*; and 'tis taken from the Hope of the *Jews* Restauration. Though for the present, they seem to be in a desperate, and forlorn Condition; yet the Restoring, and Re-engrafting of them into the Church, is not impossible. The great Obstacle is their Unbelief, which God is able to remove. The same God that *rejected* them, is able to *restore* them: To Him all Things are possible, He can cause dead and dry *Bones* to Live. An Argument from the Power of God (and that in the very words of this Text) is frequently made use of in Scripture, to excite *hope* and *assurance*, *Chap.* 4. 21. and 14. 4. 2 *Cor.* 9. 8. 2 *Tim.* 1. 12. *Heb.* 2. 18. and 11. 19.

24. For if thou wert || cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive-tree; how much more shall these which be the || natural *branches*, be grafted into their own olive-tree *f*?

|| Or, *cut off from the Olive tree, which is natural to thee.*
|| Or, *those which are naturally a natural tree.*

f He here shews the Probability, as well as Possibility of the *Jews* Conversion; because God hath done that which is more unlikely. *q. d.* If the *Gentiles*, which were a kind of *wild Olive branches*, were *grafted into a good Olive tree*, the Church of God, which is contrary to Nature, seeing Men use to *graff* a good *Cion* into a *wild* stock (as an Apple into a Crab) and not a *wild Cion* into a good Stock; how much more shall the *Jews*, which are the *natural branches*; yea, *branches* of that *Olive-tree*, into which the *Gentiles* are now *Engrafted*; be *grafted* into their own *Olive-tree*, to which formerly they did belong: According to the Custom of *graffing*, which was common amongst them, to *graff* one *tree* upon another, of the same kind; and grounded on *Levit.* 19. 19.

25. For I would not, brethren, that ye should be ignorant of this mystery lest ye || should be wise in your own conceits that || blindnes in part is hapned to Israel, until the fulnes of the Gentiles be come in *g*.

|| Or, *lest.*
|| Or, *hardnes.*

g Here he shews there is, not only a Possibility and Probability, but a Certainty of the *Jews conversion* and *calling*. This he calleth a *Mystery*, or a Secret; though it was *revealed* in the *Scripture* (as you will hear) yet it was not understood; nay, the Manner, the Number, and the time of their *Conversion*, is still concealed and hid from us. The *calling* of the *Gentiles* was a *Mystery*, and a great *Secret*, *vid. Ephes.* 3. 3. And so is the *calling* and *restauration* of the *Jews*. There are *Three* Particulars of this *Mystery*, which he makes known to the *Gentiles*, (and he doth it the rather, lest they should swell with a high Conceit of themselves, and proudly despise the *Jews*): Two of them are in this Verse; And the *First* is, That *blindnes* is hapned to *Israel*, in part only, *i. e.* They were not all Blinded or Hardned; or this *blindnes* should not hold alwayes, but for a time. The latter Sence agrees best with the word *Mystery*; for it was no *secret*, that some of the *Jews believed*; this was told them before, ver. 2, 5, 7. *Secondly*, Another part of this *Mystery* was, That this *blindnes* of the *Jews*, should continue till the *Fulness of the Gentiles came in.* By *Fulness* here, (as in ver. 12.) understand a great Number or Multitude of the *Gentiles*; greater, by far, than was in the *Apostles* days. There is another Exposition of this Clause, which I submit to Consideration: By the *Gentiles*, here you may understand the *Romans*, or the *Roman Monarchy* and *Power* (*vid. Act.* 4. 27. and 21. 11.) And by the *coming in* of their *Fulness*, may be understood, the *full time* of their Reign and Continuance; after which their Ruine follows. And so here is foretold the time of the *calling* of the *Jews*, which will be soon after the Destruction of *Antichrist*, and the *Roman* Hierarchy. *Query*, Whether this doth not agree with the *Prediction* of our *Saviour*? Luk. 21. 24.

26. And so all Israel shall be saved *h*: as it is written *i*, * There shall come out of Sion the deliverer, and shall turn away ungodlines from Jacob.

h Gen. 20. 2. Ezek. 14. 7. 1 Sam. 1. 8. & 18. 14.

h Here is a *Third* and chief *part* of the afore-mentioned *Mystery*, that in the end, All *Israel* shall be Saved. By *Israel*, is not meant the whole Church of God, consisting of *Jews* and *Gentiles*; so that word is used, *Gal.* 6. 16. & *alibi.* For then, what he spake would have been no *Mystery* at all; but by *Israel* here (as in the precedent Verse) you must understand, the Nation and People of the *Jews*. And by all *Israel* is not meant every individual *Israelite*, but many, or (it may be) the greatest part of them. So all is to be taken in Scripture, *vid. John* 6. 45. 1 *Tim.* 2. 6. & *alibi.* Look as when he speaks of the Conversion of the *Gentiles*, and the *coming in* of their *fulness*, there are many (too many of them) still Unconverted. So notwithstanding the general *calling* of the *Jews*, a great many of them may remain uncalled. 1 The Apostle had this by Revelation, but he proves it also by Scripture. All are not agreed, from whence these Testimonies are taken; the Former is found (with some little variation, in *Isa.* 59. 20. As for the Latter, some think it is taken from *Jer.* 31. 33. Others think, that he joyneth two places in *Isaiah* together (as he did before, *ver.* 8.) and the last words are taken out of *Isa.* 27. 9. The *Seventy* have the very words used by the *Apostle*. These *Prophesies* and *Promises*, though they were in part *fulfilled*, when Christ came in the Flesh (*vid. Act.* 3. 26.) yet there will be a more full and compleat Accomplishment thereof, upon the *Jewish* Nation and People, towards the end of the World.

27. For this *is* my covenant unto them, when I shall take away their sins.

28. As concerning the Gospel, *they are* enemies for your sake; but as touching the election, *they are* beloved for the fathers sakes *k*.

k Here an Objection is obviated; the *Gentiles* might Object and say, The *Jews* can never return and be Saved; forasmuch as they have *rejected* the Gospel, and are therefore hated of God. To this he Answers by way of Concession, that it was true indeed, They had *rejected* the Gospel, and for this they were *rejected* and *hated* of God; but this hapned well to the *Gentiles*, and was to their Advantage; for the *Jews* refusal of the Gospel, brought it sooner to them (*vid. ver.* 11.) Or else the meaning is, They are Enemies of God, and of his Gospel; and the rather *rejeth* it, because you *Gentiles* embrace it: They think the worse of the Gospel, because you *believe* and *profess* it. Then he adds by way of Correction, That they were not yet in such desperate Circumstances; but in regard of *Election*, *they are beloved for the Fathers sake*s. By *Election*, he means, Either God's Choosing them to eternal Life: Or rather, His Choosing that Nation and People, above all other Nations and People of the World, to be his peculiar People. *vid. Deut.* 7. 6. *Psal.* 135. 4. *Act.* 13. 46. And by God's Love to them, he means, His Love of *good Will*, which He had to that People still, *for their Fathers sakes*: Not because of the Merit of their *Fathers*, but because of the Covenant made with their *Fathers*; because they are Descended of those *Fathers*, to whom God had Promised, That He would be their God, and the God of their *Seed* after them; Aye, and of their *Seeds Seed* for ever; which Promises of God, the infidelity of many of them, can't wholly frustrate.

29. For the gifts and calling of God *are* * without repentance *l*.

* Num. 23. 19.

l These words considered simply, and abstractedly, afford this Truth; That the special Gifts of God, his Election, Justification, Adoption, and in particular effectual *Calling*, are irrevocable. God never repents of giving, nor we of receiving them. 'Tis otherwise with common Gifts and Graces, 1 *Sam.* 15. 11. But if you consider these words Relatively, as you respect what went before; the Sence seems to be this, That the *gifts and calling of God*, wherein He was pleas'd to Adopt the Posterity of *Abraham*; and to engage Himself by Covenant to them, are inviolable, and are such as shall never be reversed or repented of.

30. For as ye in times past || have not believed God, yet have now obtained mercy through their unbelief.

|| Or, *formerly were disobedient.*

31. Even so have these also now || not believed, that through your mercy they also may obtain mercy *m*.

|| Or, *not obeyed.*

m This is the last Argument, to prove the *conversion* and *calling* of the *Jews*, which is further confirm'd, *v.* 32. The Argument is taken from the like dealing of God with the *Gentiles*, after a long time of infidelity, he received them to Mercy; therefore He will also at last Receive the *Jews*. He Argues from the Less to the Greater; If the infidelity of the *Jews* was the occasion of *mercy* to the *Gentiles*, much more shall the *mercy* shewed to the *Gentiles*, be an occasion of shewing Mercy to the *Jews*. *q. d.* There is more Force in that which is good, to produce a good Effect, than in that which is evil, to have a good Event: Therefore, if the *Unbelief* of the *Jews* had so good an Event, as to occasion the Conversion of the *Gentiles*; Why may we not think, That the *calling* of the *Gentiles* will contribute to the Conversion of the *Jews*? (*vid. ver.* 11, 14.) when the *Jews* shall see the *Gentiles* Mercy, *i. e. God's Mercy* to them: How the whole World flourishesh under the Profession of Christianity; how the *Messias* is in vain expected by them; how their Nation is disperled, &c. Then they shall at last come in and cleave to *Christ*, and be mercifully Received by Him.

32. For * God hath || concluded them all in unbelief, that he might have mercy upon all *n*.

* Chap. 3. 9.
|| Or, *shut up all together.*

n q. d. God hath, in just Judgment, shut up both *Jews* and *Gentiles*, equally and successively, in *unbelief*, as in a Prison, that so, in His own time, He might fulfill the Counsel of his *Will*, in shewing undeserved *mercy unto all*; *i. e.*

Unto both *Jews* and *Gentiles*; First the *Jews*, and then the *Gentiles*; and then at last, both to *Jews* and *Gentiles*. By *All Gentiles*; and then at last, both to *Jews* and *Gentiles*. By *All here*, he means, Those that shall *believe*, whether of one sort or of the other, as appears from that parallel place, *Gal.* 3. 22. *Luther*, in a very great Conflict, had much Support from this Text.

* Psal. 36. 6. * Job 11. 7. || Or, *not to be traced.*

33. *o* O * the depth of the riches both of the wisdom and knowledge of God *p*! * how unsearchable *are* his judgments, and his ways || past finding out *q*!

o In this, and the following Verses, is the Conclusion of all that he had delivered; especially in this, and the Two preceding Chapters. He had spoken of many profound *Mysteries*; and Answered many critical Questions: And here he makes a Pause, and falls into an Admiration of God, his abundant *Wisdom* and *Knowledge*. He seems here to be like a Man that wades into the Waters, till he begins to feel no Bottom, and then he cryes out, *O the depth!* and goes no farther. *p i. e.* The unmeasurable, unconceivable Abundance of his *Wisdom* and *Knowledge*. Some distinguish these, Two; Others take them for the same, *vid. Col.* 2. 3. *q* Some distinguish betwixt the *Judgments* and *ways of God*; By the Former, Understanding his Decrees and Purposes concerning *Nations* or *Persons*: By the Latter, The Methods of his Providence in his Dealings with them: Others think the same thing is meant by an Ingemination, which is Familiar amongst the *Hebrews*. He sayes, of *God's Judgments*, That they are *unsearchable*; therefore, not to be Complained of, Censured, or to be narrowly Pryed into; and of *his ways*, that they are past finding out; the same in Sence with *unsearchable*: 'Tis a Metaphor from Hounds, who have no Footstep or Scent of the Game which they pursue: Nor can Men trace the *Lord*, or find out the Reason of his Doings; as none can Line out the Way of a Ship in the Sea, or an Eagle in the Air, *&c.* Some restrain the Sence, to the *ways of God* in disposing and ordering the *Election* and *Rejection* of Men.

* Jer. 23. 18. 1 Cor. 2. 16. * Job 36. 22.

34. For * who hath known the mind of the Lord, or * who hath been his counsellor *r*.

r i. e. Who knoweth what God is about to do, or *who* hath given his Advice about the Doing of it? This is taken out of *Isa.* 40. 13. 14.

35. Or who hath first given to him, and it shall be recompensed to him again *s*?

s q. d. If any Man hath obliged God, by any thing he hath done for Him, he shall have an ample Reward. Alluding (as some think) to *Job* 41. 11. But seeing this cannot be, and that God is Indebted unto none; therefore the Salvation of *all*, is of meer *grace* and *mercy*; and there is no cause of Complaining, if He deal more Bountifully with some, than with others.

* 1 Cor 8. 6. Col. 1. 16. || Gr. *to him.*

36. For * of him, and through him, and to him *are* all things *t*: || To whom *be* glory for ever. Amen *u*.

t i. e. All things are of *him*, as the efficient Cause; *through him*, as the disposing Cause; to *Him* as the final Cause. They are of *Him*, without any other Motive; *through him*, without any assistance; and *to him*, without any other end, *i. e.* For his Sake alone. *u* An usual Doxology in Scripture, *vid. Gal.* 1. 5. 2 *Tim.* 4. 18. *Heb.* 13. 21. 1 *Pet.* 5. 11.

CHAP. XII.

|| Or, *I exhort you.* * Chap. 6. 13. 16. || Or, *well pleasing.*

1. *a* I || Beseech you therefore, brethren, by the mercies of God *b*, that ye * present *c* your bodies *d* a living sacrifice *e*, holy *f*, acceptable unto God *g*, *which is* your reasonable service *h*.

a Hitherto the Apostle hath Discoursed of matters of *Faith*; in this, and the following Chapters, he sets down precepts of *Holy Life*. He useth the word in the *plural* number, to amplifie and set forth the manifold *Mercies of God*, in Election, Justification, Adoption, *&c. q. d.* Seeing you *Gentiles* have received so many, and so great *Mercies* from God; seeing he hath preferred you to his *Ancient People the Jewes*, and hath chosen and called you, when he hath rejected them; as you value these *Mercies*, let the consideration of them engage you to all manner of *Holinesse and New Obedience*. *c* That you Give, Dedicate and Offer up, as *Spiritual Priests*, *d* Your selves, or your whole man, a part is put for the whole; the body is named, because it is the Souls Instrument in the service of God. *e* The *Sacrifices* of Old were *Presented alive to God*, and their Blood was shed at the Feet of the *Altar*: A Beast that dyed of its self, or was Torn by wild Beasts, was not to be *Sacrificed*: Nay, it was not so much as to be eaten, *Exod.* 22. 31. *Levit.* 22. 8. Conformable hereunto, God will have us *Offer up our selves a living Sacrifice*, *i. e.* We must be quickened and Alive to God, and not Dead in Sins and Trespasses. *f* As the Sacrifices under the Law, were to be without *blemish* or *defect*, *Exod.* 12. 5. *Levit.* 1. 10. *Deut.* 15. 21. *g* Or well pleasing unto God. So were the appointed *Sacrifices* under the *Law*, *Levit.* 1. 9. So was the *Sacrifice of Christ the Lamb of God*, *Eph.* 5. 2. and so are all *Spiritual Sacrifices under the Gospel*, *Phil.* 4. 18. *Heb.* 13. 16. *h* Or which is agreeable to Reason; Nothing is more Reasonable, than that you should Devote your selves to God in this manner. Some think this is added, To shew a difference between the *Sacrifice* here required, and that of the *Jews*, which was of unreasonable Beasts. Others, by *reasonable service*, understand *spiritual Service*, and Expound this place by 1 *Pet.* 2. 5. where you read of *Spiritual Sacrifices acceptable* to God *by Jesus Christ*. Others think, That by *reasonable*, you must understand such *Service*, as is according to the *Word of God*; and this Suits best with the *Greek* Phrase in the Text. λογικὴ λατρεία. The same word is used, 1 *Pet.* 2. 2. and there 'tis rendred the *Milk* of the *Word*, and not reasonable *Milk*: And so the *Service* or *Worship* here spoken of, is oppos'd to that *Willworship*, of which you read in *Col.* 2. 23.

2. And * be not conformed to this || world *i*: but be ye || * transformed by the renewing of your mind *k*, that ye may * prove what *is* that good, and acceptable and perfect will of God *l*.

* Joh. 2. 15. || Or, *world.* || Or, *Adorn form and fashion*: Metamorphosed. * Eph. 1. 18. Col. 1. 21. 22. and 3. 10. * 1 Thes. 4. 3.

i Do not Fashion or Accommodate your selves to the corrupt Principles, Customes, or Courses of worldly and wicked Men; and what they are, you will find in *chap.* 13. 13. *Eph.* 5. 18, 19. 1 *Pet.* 4. 3. You have somewhat the like Counsel, *Exod.* 23. 2. 1 *Pet.* 1. 14. *k q. d.* Be you Regenerated, and changed in your Whole Man; beginning at the Mind, by which the *Spirit of God worketh* upon the inferior Faculties of the Soul, *vid. Eph.* 4. 23. *l* By *proving*, understand *Discerning*: By the *Will of God*, His *revealed Will* in his Word; and so it best Accords with the *reasonable Service* spoken of, *ver.* 1. and with the Scope of the Text it self, which is, to exhort unto *holinesse* and *obedience*, which is according to the *Rule* of the *Word*. He annexeth *Three Adjuncts* to the *Will* or *Word of God*; *It is good*; Revealed only for our Benefit. It is *Acceptable*, *i. e.* By Obedience thereunto we shall be Accepted: It is *Perfect*, and the Observance thereof will make us so too, 2 *Tim.* 3. 17. There are different Readings of these Words, but all to the same Sence. Some thus, That you may *prove* the *Will of God*, which to do, is *Good*, *Acceptable*, and *Perfect*. Others thus, *That you may prove what the Will of God is*; and *what is good*, *acceptable*, and *perfect*.

3. *m* For I say *n*, * through the grace given unto me *o*, to every man that is among you *p* * not to think *of himself* more highly than he ought to think *q*; but to || think soberly *r*, according * as God hath dealt to every man the measure of faith *s*.

* 1 Cor. 15. 10. * Prov. 25. 27. Eccl. 7. 16. || Gr. *to think to sobriety.* * 1 Cor. 12. 3. 11.

m Before he Exhorted to a Holy Life in general, now he comes to more particular Exhortations. *n i. e.* I Enjoyn and Command, *vid. Gal.* 5. 16. *o* I do not only *beseech you*, as *ver.* 1. but I also Require you as one that hath Authority. *o* See on *chap.* 1. 5. *p* More particularly to him, that hath any particular Gift or Office in the Church. *q i. e.* Not to be Drunk with a proud and overweening Conceit of himself; his own *Wisdom*, *Ability*, *&c.* *r* Or *Modestly*, let him contain himself within Bounds, and not take upon him what doth not belong to him; let him not Contemn others, and pretend to more than he hath. There is an elegant Paranomosia in the *Greek*, which our Language cannot reach. *s Faith* here is put for the *Knowledge of God* and *Christ*; and all other *spiritual gifts* and *graces* bestowed upon the *Faithful*: These are called *Faith*, because they are given with *Faith*, and exercised by *Faith*; of these, God deals to every Man his *measure* or Portion: Not *all gifts* to one, nor the same *gift* to every one in the same *measure* or proportion, *vid. ver.* 6. and *Eph.* 4. 7.

4. For * as we, have many members in one body, and all members have not the same office;

* 1 Cor. 12. 12. Eph. 4. 16.

5. So * we being many, are one body in Christ, and every one members one of another *t*.

* 1 Cor. 12. 27.

t These Verses are a Reason against Arrogancy. All Christians are *members* of *one* and the *same Body*; therefore, they should not Pride themselves in their *gifts*, but employ them for the Common Good. It is with the Church, the *Mystical body of Christ*, as with a natural *body* that hath many *members*, *and all these have not the same Office*, or the same Action or Operation (as the word signifieth) The Eye hath one *Office*, the Ear another, the Hand a third, *&c.* So the *Church of Christ*, though one body in him who is the *Head*, hath many *Members*; many in regard of their Persons, and many in regard of their *Offices*, which are various and diverse; and which is more, The *members* are every one *members* one of another. *i. e.* They are joynt and fellow *Members*; as they have a common Relation to the same *Head*, so a mutual Relation to one another. Therefore Christians, especially *Church-Officers*, should not contemn one another, or intrude upon the *Office* of each other; but all should use their *Gifts* to the Good and Edification of others.

1 Cor. 12. 4. 1 Pet. 4. 10. 11. 1 Cor. 12. 13. 28. & 13. 2. & 14. 1. Eph. 3. 8.

6. * Having then gifts, differing according to the grace that is given to us *u*, whether * prophesy, *let us prophesy w* according to the proportion of faith *x*:

u Or seeing we have different *gifts* and *offices*, according as the *grace of God* hath bestowed them upon us, let us use them Aright. This is added to prevent Pride and Envy: None should be *proud* of that he hath himself, or *envy* what another hath, seeing all is of *Grace*. *w* These words, *Let us Prophesy*, are not in the Text; but they are put in by our Translators, to fill up the Sence. There is an Ellipsis in the Words, and something must be inserted. Some make the Supply from the last words in the foregoing Verse, *Let us be one anothers Members in Prophesying*, Teaching, Exhorting, *&c.* Others think, it ought to be supplyed out of *ver.* 3. *q. d.* Whether we have *Prophesy*, let us be *wise* unto *sobriety* in *Prophesying*; and so in all the rest that follow: In all the several *gifts* and *offices*, he sheweth how they should behave themselves. The *Greek Scholiast*, will have supply'd in them all (*let us persevere.*) By *Prophesying*, in this place, you may understand an extraordinary *Gift*, that some had in Understanding *divine Mysteries*, and *Old-Testament Prophecies*, with a wonderful Dexterity in applying the same; to which was joyned, sometimes the Revelation of Secret, and Future things, *vid. Act.* 11. 27. and 21. 9. *x i. e.* They that have this *gift of Prophesying*, must exercise it according to the *measure of Knowledge*, in heavenly *mysteries*, that God hath given them: Or else, in their *Prophesying*, they must have regard to the Articles of *Christian Faith*, and see that they regulate themselves according thereunto. Some think, he calls the Holy Scripture in general, an Analogy or Proportion of *faith*; by these, the false Prophets of Old, were discerned, if they delivered any thing contrary thereunto (*Deut.* 13. 1. &c.) Others think, he speaks of certain Principles, or Heads of Christian Religion (*vid. Heb.* 6. 1.) from which the Prophets and others, were not to swerve; Yea, some think, he aimes at the Symbol and Creed, called the Apostles; which, from the Beginning, was called the *Analogy of Faith*.

7. Or ministry *y*, *let us wait* on *our* ministring *z*; or he that teacheth, on teaching *a*.

y Under this Word, are comprehended, all ordinary Ecclesiastical Functions, which afterwards divideth into two Sorts: The *First* relating to the *Word*; The *Second* to other *pious Works*. *z* These words (*Let us wait*) are not in the Text, but fitly supplyed. *q. d.* Let all that be called to the *office* of the *Ministry*, be diligent in it, and attend to it, *vid. Act.* 20. 28. 1 *Pet.* 5. 2. *a Teaching*, in the latter end of this Verse; and *Exhorting*, in the beginning of the next, are mentioned, as the Two great *Works* of those, that *minister* and *labour* in the *Word* and *Doctrine*: Some think, they are distinct *Offices*; (*vid. Eph.* 4. 11.) and that in the *primitive Church*, where they had variety of *Ministers*; some had the *office* of *Teachers*, and chiefly exercised themselves in Instructing their *Hearers* in the Principles of Religion; in laying down sound Doctrine, and Confuting of Errors. Others had the *office* of *Pastors*, and attended chiefly to Exhortation and Admonition; pressing Points of Practise, and making Application thereof. Others think, that they are distinct *gifts*, but not divers *offices*; some have a *gift* to *Teach*, that have none to Exhort and *à Contra*. The Apostle, *ver.* 6. calls them differing *gifts*; sometimes these Two are found in the same Persons, and they are excellently Gifted, both for *Teaching* and *Exhorting*.

Rom. 6. 1. 2. 3. || Or, *impartiality.* 1 Cor. 9. 7.

8. Or he that exhorteth, on exhortation *b*: he * that || giveth, *let him do it* || with simplicity *c*; he that ruleth *d*, with diligence; he that sheweth mercy, * with cheerfulness *e*.

b See the Notes on the foregoing Verse. *c i. e.* He that hath the *office* of Collecting and Distributing the *Church-Alms* (which was the *Deacons* Work or Charge, *Act.* 6. 1. &c.) *Let him* discharge *it with simplicity*, or with *singlenesse of Heart*. (So the word is rendred, *Eph.* 6. 5.) Let him do it Faithfully and Impartially, and without Favour or Affection. *d* Or he that is a President, and set over others. There is great difference amongst *Expositors*, who is meant by this Ruler. It is not meant of State-Rulers (of them he Treats in the next Chapter) but of *Church-Rulers*. Some understand, all *Church-Officers* in general. Others think, such are meant, as were not properly *Pastors* and *Teachers*, but together with them had the over-sight of the Church, to *Rule* the same; to regulate Misdemeanors, to pacify Differences, to administer Discipline in Admonition, and Censures: These they call *Seniors* or *Elders*, or the *Censors* of Manners; and are the same the Apostle calls *Governments* or *Governors*, 1 *Cor.* 12. 28. *vid.* 1 *Tim.* 5. 17. *e* Some understand this generally of all *Christians*, that they should be Charitable, and that with Cheerfulnesse. But the Apostle is yet speaking of the special *Offices* of the *Church*: It cannot be meant of *Deacons*, for as much as he had spoken of them before in this very Verse. Such therefore may be intended, as had the Care assigned them, of the *Sick* and *Impotent*, of *Prisoners* and *Strangers*, *&c.* *vid.* 1 *Tim.* 5. 9. The same, it may be, that he calleth *Helps*, in 1 *Cor.* 12. 28. This Charge he directeth them to discharge with Cheerfulnesse; without being weary of that troublesome Work, or being sowre and froward to those they had to do with.

9. * *Let* love *be* without dissimulation *f*. || * Abhor that which is evil *g*, || cleave to that which is good *h*.

* 1 Tim. 1. 5. 1 Pet. 1. 22. || Or, *abhorring.* || Or, *cleaving.* * Psal. 36. 4. Amos 5. 11.

f The former Exhortations respect *Church-Officers* in particular; those that follow, concern all Christians in general. He begins with *Love*, because that is a radical *Grace*; other *Graces*, and gracious Actions do spring from it, and must be accompanied with it. By *Love* here, you may understand the *Love of God*, or of our Neighbour: The latter seems chiefly to be intended. The great requisite in *Love*, is this, That it be *without dissimulation*, or (as the word is) without *Hypocrisy*. *i. e.* That it be sincere and unfeigned. (2 *Cor.* 6. 6. 1 *Pet.* 1. 22.) It must not be in Word, and in Tongue only; but in Deed, and in Truth, 1 *John* 3. 18. *g* Do not only avoid it, but hate it, and that as Hell it self. The simple *Verb* imports extream Detestation, and 'tis aggravated by the Composition (*vid. Psal.* 119. 104. *Amos* 5. 15.) *h Be glued to it.* (So the Word signifieth.) Things that are Glued together, are hardly dis-joyned; the same Word is used of the Union and Conjunction between Man and Wife, (*vid. Mat.* 19. 5. *Eph.* 5. 31.)

10. *Be* * kindly affectioned one to another *i*; || with brotherly love, in honor preferring one another *k*.

* Heb. 13. 1. 1 Pet. 2. 17. || Or, *in love of the brethren.*

i Christians ought to have such Affection one to another, as Parents have to their Children; and as all Creatures have to their Young: So much the Word here used imports. *k* This Clause is Expounded by *Phil.* 2. 3. It is Exemplified in *Abraham*, *Gen.* 13. 9. Most desire *Preference* and *Honour* before others, which is contrary to the good Counsel in this Text. Some read it, prevent *one another*; Don't tarry till others *honour* you, but do you go before them in this Expression of *brotherly Love*, and be Examples to them.

11. || Not slothful in business *l*: || fervent in spirit *m*; serving the Lord *n*:

|| Or, *in diligence be not slothful.* || Or, *seething hot.*

l This Clause may be Expounded by *Eccles.* 9. 10. *q. d.* In all the Dutyes of thy particular, and general *Calling*; in every thing that respects the *glory of God*, thine own, or Neighbours Good; take heed of *Slothfulnesse*. *vid. Mat.* 25. 26. *Heb.* 6. 12. *m* This is added to the Former, as the Cure of it. Zeal and Fervency will drive away *Sloth*. This Spiritual Warmth is often recommended to us in Scripture, *vid. Gal.* 4. 18. *Rev.* 3. 19. See Examples of it in *Psal.* 69. 9. *John* 2. 17. and 4. 34. *Act.* 18. 25. *n i. e.* Diligently performing all things that are required to his Service and Honour, *vid. Psal.* 2. 11. *Eph.* 6. 7. Some Copies read it, *Serving* the times in such a sence, as it is in *Eph.* 5. 16. and *Col.* 4. 5.

12. * Rejoycing in hope *o*; patient in tribulation; continuing instant in prayer *p*.

* Phil. 4. 4.

o i. e. In hope of Deliverance here in due time, and of eternal Salvation hereafter, see on *chap.* 5. 2. *p* Be *instant* and constant in the *Duty*. A Metaphor from Hounds; that give not over the Game till they have got it. *vid. Luk.* 18. 1. *Eph.* 6. 18. *Col.* 4. 2. 1 Thes. 5. 17.

13. * || Distributing to the || necessity *q* of saints; given to hospitality *r*.

* 1 Cor. 16. 1. || Or, *communicating.* || Or, *uses.*

q The word signifieth *Uses*. The *Saints* must be Succoured in Things useful, as well as necessary. This Apostle, in his *Second Epistle* to the *Corinthians*, spends two whole *Chapters* about this sort of *Charity*, in *relieving* the *poor Saints* (viz. the *eighth* and *nineth* Chapters) See also *Gal.* 6. 10. *Heb.* 13. 16. *r* Or (as the Word may be rendred) *Pursue hospitality*; hunt after it, as *Abraham*, and *Lot* did, *Gen.* 18. 1, 2. and 19. 1, 2. Concerning this Duty of accommodating *strangers* (which is here meant by *hospitality*) *vid. Deut.* 10. 18, 19. *Isa.* 58. 7. 1 *Tim.* 3. 2. *Tit.* 1. 8. *Heb.* 13. 2. 1 *Pet.* 4. 9.

14. * Bless them which persecute you *s*: bless and curse not *t*.

* Mat. 5. 44.

s i. e. Pray for them, and wish Well to them: This is

is borrowed from *Mat.* 5. 44. and *Luk.* 6. 28. See the like in 1 *Pet.* 3. 9. this is commended to us by the Example of Christ himself, *Isa.* 53. 12. *Luk.* 23. 34. 1 *Pet.* 2. 23. Of *Steven. Act.* 7. 60. Of *Paul*, and the *Primitive Christians*, 1 *Cor.* 4. 12. *t* His doubling the Exhortation, shews the difficulty of the Duty; 'tis contrary to corrupt Nature, and it denotes the Constancy of it; we must Persevere therein. When he saith, *curse not*, he means *wish* no evil to your Enemies. *Obj.* The *Prophets* and *Apostles* went contrary to this. *vid.* 2 *King.* 2. 24. *Psal.* 69. 22, 23. *Act.* 8. 20. and 13. 10, 11. and 23. 3. *A.* These did it by a special vocation and instinct of the *Spirit*.

15 Rejoyce with them that rejoyce, and weep with them that weep *u*.

u i. e. Be touched with your Neighbours *good* or *evil*, as if it were your own. The Reason of this Sympathy or Fellow-feeling, is rendered by the Apostle, 1 *Cor.* 12. 26, 27. *Because we are Members one of another, therefore, if one Member suffer, all the Members suffer with it; and if one Member be honoured, all the Members rejoyce with it.* Examples hereof we have in *Luke* 1. 58. 2 *Cor.* 11. 29. *vid. Heb.* 13. 3.

16. *Be* of the same mind one towards another *w* ‖*. Mind not high things *x*, but ‖ condescend to men of low estate *y*. Be * not wise in your own conceits *z*.

‖ Or, *not minding*.
‖ Or, *be content with mean things*.
* Jer. 45. 5.
* Isa. 5. 21.

w This Exhortation respects not so much Unity in Judgment, as in Affection. *q. d.* Bear the same *good* respect to others, as others bear to thee; let there be a mutual Agreement in your Desires, and good *wishes* one for another. *vid. Chap.* 15. 5. *Phil.* 2. 2. 1 *Pet.* 3. 8. *x i. e.* Things Above your Capacities and Callings. Take heed of ambitious Aspirings: Remember what *David* said (one every way above you) in *Psal.* 131. 1. *y* The word (*Low*) only is in the *Greek*; The other Words are put in by our Translators; and it may be referred, Either to Things, and so it Answers to *high* things, in the foregoing Clause: Or it may be referred to Persons, according to our Translation; and then the sence is, That we, should not despise our poor brethren, but stoop to the lowest *offices*, of Christian kindness *z*. This seems to be taken from *Prov.* 3. 7. *vid. v.* 3.

17. Recompence to no man evil for evil *a*. Provide things honest in the sight of all Men *b*.

a. Our Saviour teacheth the same Doctrine in other Words. *Mat.* 5. 39, 40. *vid.* Parallel places in *Prov.* 20. 22. 1 *Thes.* 5. 15. 1 *Pet.* 3. 9. See more against retaliating Injuries, and private Revenge in the three last Verses of this *Chapter*: *Revenge* is so sweet to *flesh* and *blood*, that Men are very hardly diswaded from it. *b. q. d.* Look carefully, as to your Conscience, before God, so to your Honour and Reputation with Men. Let all your Words and Actions be justifyable, and unexceptionable, that *evil* men may have no occasion to reproach you as *evil doers*. See a parallel place, 2 *Cor.* 8. 21. See also *Phil.* 4. 8. 1 *Pet.* 3. 16.

18. If it be possible, as much as lyeth in you, live peaceably with all men *c*.

c The duty to which he Exhorts in this Verse, is a peaceable and quiet Behaviour towards all Men, as well Infidels as Christians; those who are bad, as well as those who are Good. The like Exhortation we have, *Heb.* 12. 14. And to the discharge of this Duty, he annexeth a double Limitation; *first*, If it be possible; *secondly*, As much as lyeth in you. *q. d.* It may so fall out, that some men are of such froward and unpeaceable Tempers, that it is impossible to live *peaceably* with them, or by them: Or such conditions of *peace*, may be offered, as are not lawfull for you to accept; it will not stand with the truth and *glory of God*, and with a good Conscience, to Agree with them. But however, do your part, let there be no default in you, why you should not live in *peace with all men* whatsoever.

19. Dearly beloved *d*, avenge not your selves *e*, but rather give place unto wrath *f*: For it is written *g*, Vengeance *is* mine; I will repay, saith the Lord.

d He useth this friendly Compellation, the better to persuade to the following Duty, which is so hard to Flesh and Blood. *e* You had an Exhortation to this purpose, *v.* 17. but considering the proneness of corrupt Nature, to private and personal *Revenge*, he renews his Exhortation, and enlargeth upon it. This seems to be borrowed from *Levit.* 19. 18. *f i. e.* Say some, your own *Wrath*. *q. d.* Be not angry, or suffer not your Anger to hurry you to *Revenge*; give way a little, and walk aside as *Ahasuerus* did, when his *Wrath* kindled against *Haman*. Others refer it to the *Wrath* of those who wrong us; decline their *Wrath* as *David* did *Sauls*; put up *Wrongs* and *Injuries*: But it is better referred to the *Wrath of God*, which they seem to prevent who seek *Revenge*. *q. d.* Suffer God to vindicate and right you, to *avenge* you of your *Adversaries*; commit your Cause to him, and don't take his *Work* out of his hand. This sence agrees well with what follows. *g viz.* *Deut.* 32. 35. This is cited also, *vid. Psal.* 94. 1. *Nahum.* 1. 2. *Heb.* 10. 30.

20. Therefore if thine enemy hunger, feed him; if he thirst, give him drink *h*: for in so doing thou shalt heap coals of Fire on his head *i*.

h q. d. Instead of rendring *Evil* for *Evil* to thine *Adversary*, do him *Good* for *Evil*. *vid.* following verse. *i i. e.* Either make him relent, or bring down the greater Vengeance from God upon him. This is taken out of *Prov.* 25. 21, 22. See the Notes there.

21. Be not overcome of evil, but overcome evil with good *k*.

k This Verse is a divine Aphorisme: therein the Apostle Anticipates an objection. Some might be ready to say, if we should follow this Advice we should be counted Cowards and Dastards, &c. To this he Answers, That tis the ready way to be Triumphers and Conquerors. By *evil*, here, he means, the *wrongs* and *injuries* of men; and to be *overcome of evil*, is to be mov'd and provoked thereby to Impatience or Malice. When tis thus with a Man, he is overcome, or conquered: in *revenge of injuries*, he is a loser that gets the better. Therefore he Exhorts us, rather to *overcome evil with good*, that is a Noble Victory indeed: This is the way not to be Even with him that *wrongs* us, but to be Above him. Thus *David* overcame *Saul*, and *Elisha* the Bands of *Syria*. This is the way to *overcome* our selves, and our Adversaries too; Our selves, in denying our lusts that egge us on to Revenge; our Adversaries, in winning them to relent and acknowledge their miscarriages.

CHAP. XIII.

1. LEt every soul be * *b* subject *c* unto the ‖ higher powers *d* *. For there is no power but of God *e*: the powers that be, are ‖ ordained ‖ of God *f*.

* Tit. 3. 1.
1 Pet. 2. 13.
‖ Or, the supreme.
* Joh. 19. 11.
‖ Or, *ordained*.
‖ Or, *by God*.

a The former *Chapter* is called by some, Saint *Paul's Ethicks*, and this *his Politicks*: He having said, in the latter end of the foregoing *Chapter*, That Christians must not *avenge themselves*, but refer all to God, who says, That *vengeance is his*, and *he will repay it*: Some might infer from hence, That it was not lawful for Magistrates to Right the wronged; and *avenge* them of their Adversaries; or for Christians to make use of them to such a purpose; Therefore, to set us *right* in this matter, he falls into the following Discourse. Others think, That the Apostle having spoken in several places concerning Christians Liberty, left what he had said should be misconstrued, as if he meant, that Christians were freed from Subjection to the *powers* that were over them; he seasonably insists upon the Doctrine and Duty of Obedience to Authority; which point, is more fully handled in this Context, than in any other place besides *b. i. e.* Every Person: In the first verse of the foregoing *Chapter* the body was put for the whole Man; here the *Soul*; and when he says every Person, it is plain, that Ecclesiastical Persons are not exempted *c.* He doth not say, Be Obedient, but be Subject; which is a general word (as some have noted) comprehending all other Duties and Services. This Subjection must be limited only to lawfull things; otherwise, we must Answer as they did. *Act.* 4. 19. Or as *Policarpus* did, when he was required to Blaspheme *Christ*, and swear by the fortune of *Cæsar*, he peremptorily refused, and said, *We are taught to give honour to Princes and Potentates, but such honour as is not contrary to true Religion.* *d* Though he speaks of things, he means Persons; and he calls them *Rulers* in the third Verse, where he calls *Powers* in this first verse. See in *Luk.* 12. 11. Christ tells his Disciples, They should be brought before *Magistrates and Powers*; 'tis the same word, and 'tis plain, he means Persons in Power. *Chrysostome* notes, That he rather speaks of our Subjection to *powers*, then persons in Power; because, that howsoever their Power be abused, their Authority must be acknowledged, and obeyed. He speaks of *powers* in the *plurall number*, because there are diverse sorts and kinds thereof, as *Monarchy*, *Aristocracy*, *Democracy*; Under which soever of these we live, we must be subject thereunto. By *higher powers*, he means, the supreame *Powers* (so the word is rendred. 1 *Pet.* 2. 13.) To them, and to those that are Authoriz'd by them, we must submit, for that is all one, as if we did it to themselves, 1 *Pet.* 2. 14. 1 *Tim.* 2. 2. There are other Inferior Powers, which are also of *God*, as Parents, Masters, &c. But of these, he doth not speak in this place *e.* This is a Reason of the foregoing Injunction. *q. d.* That which hath God for its Author, is to be acknowledged, and submitted to; but *Magistracy* hath *God* for its *Author*. *Ergo*, He speaketh not here of the Person, nor of the Abuse, nor of the manner of getting into Power, but of the Thing its self, *viz.* Magistracy, and Authority: And he says, it is of God: He Instituted the office, and he appointeth or permitteth the Person that Executes it: This Clause is attested and illustrated, by *Prov.* 8. 15. *Dan.* 4. 32. *Job.* 19. 11. *f.* This Passage is an Exemplification of the former. *Erasmus* thinks it was inserted by some Interpreter, by way of Explanations; but it is found in all ancient Coppys; therefore, that conceit of his is without Foundation. The Emphasy of this Sentence, seems to lye in the word *Ordained*: Power and civil Authority is not simply from God, as all other things are; but it is *Ordained* by Him. This Word (as one observes) implyeth Two things; *Invention*, and *Ratification*. God *invented* and devised this Order, That some should Rule, and others Obey; and he maintaineth and upholdeth it.

2. Whosoever therefore resisteth the power, resisteth the ordinance of God *g*: and they ‖ that resist, shall receive to themselves ‖ damnation *h*.

‖ Or, *judgment*.

g These Words are, Either an Argument to enforce the Subjection enjoyned in the former part of the foregoing Verse. *q. d.* You may not *resist*; therefore, you must be *subject*: Or else, they are an Inference from the latter part of it. *q. d.* Seeing the Civil *Power* is *of God*, and of his *Ordination*; therefore it must not be *resisted* or opposed: To *resist* Authority, is to wage War against God himself. *h* The Word properly signifieth *Judgment*, and it is applyed in Scripture, Either to humane and temporal Punishment, as *Luk.* 23. 40. 1 *Cor.* 6. 7. 1 *Pet.* 4. 17. Or else, to divine and eternal Punishment, as *Luk.* 20. 47. *Heb.* 6. 2. 2 *Pet.* 2. 3. Accordingly it may be understood of eternal Punishment, That the *Resister* of Authority, shall receive from God; or of temporal Punishment, That he shall receive from the Magistrate.

3. For Rulers are not a terror to good works, but to the evil *i*. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same *k*:

i This Verse contains a farther Augument for Subjection to the *higher Powers*, and 'tis taken from the Benefit thereof, or from the end of Magistracy, which is for the Punishment of *Evil*, and the encouragement of *good works*, *vid.* 1 *Pet.* 2. 14. When he says, That *Rulers are not a terror to good works*, he means, They are not so ordinarily; or they were not *Ordained* for that end, but the contrary. Or else, by (*are not*) understand they ought not so to be. *k q. d.* Wouldst thou be free from fear of being Punished by the Magistrate? Do that which is Good, and thou shalt not only be free from Fear, but sure of Praise and Reward, *vid. Prov.* 14. 35. and 16. 13. By *Good*, he means, not that which is so Theologically, but Morally. *q. d.* Live honestly, hurt no Man in *Word*, or *Deed*, give to every Man his Due, &c. This is good in the sight of all Men; of *Heathens* themselves.

4. For he is the minister of God to thee for good *l*. But if thou do that which is evil, be afraid; for he beareth not the sword in vain *m*: for he is the minister of God, a revenger to *execute* ‖ wrath upon him that doeth evil *n*.

‖ Or, *wrath*.

l q. d. That is the end of his *Office*; and for this Reason God hath invested him with his Authority. The Scripture applyeth the same Title to him that *Preacheth* the *Word*, and to him that *Beareth* the *Sword*; both are God's Ministers, and there is one common End of their Ministry, which is the Good and Welfare of Mankind. *m* This is the Reason why he that Transgresseth the *Moral Law of God*, or the wholesome *Laws* of the *Land* where he lives, should be afraid of the Magistrate, because *He bears not the Sword in vain.* The *Sword* is figuratively put for *Power* and *Authority*: He alludes to the Custome of Princes, who had certain *Officers* going before them, *bearing* the Ensignes of their Authority. *q. d.* The Magistrate hath not his Authority for nothing, or for no purpose; but that he may Punish the Evil as well as Defend the Good. *n* Here is another Reason why Evil Doers (as before) should be *afraid* of the Magistrate: Or rather, the same Reason, in other and plainer words, because he is God's Officer to Execute *Wrath* upon him that doth Evil; He is in God's room upon Earth, and doth the Work which *primarily* belongeth unto him, *vid. chap.* 12. 19. By *Wrath*, here understand Punishment (so in *Luk.* 21. 23. *chap.* 2. 8.) The word *Executer* is not in the Text, but aptly enough supplyed by our Translators.

5. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake *o*.

o q. d. Seeing things are so as I have said; That Magistracy is of God, that it is his Ordinance, that it is for the benefit of Mankind, and that it is Armed with the Sword; Therefore, there is a necessity of Subjection, and that for a double Reason. *First*, From *fear of Wrath*, or Punishment from the Magistrate. *Secondly*, And more especially from the obligation of *Conscience*, because God hath so Commanded; and to Err in this Particular, is to offend God, and to wound our own Consciences, *vid.* 1 *Sam.* 24. 5. *Eccles.* 8. 2. and 1 *Pet.* 2. 13.

6. For, for this cause *p* pay you tribute *q* also: for they are Gods ministers, attending continually upon this very thing *r*.

p i. e. In Token, or in Testimony of that Subjection you owe to Magistracy, *you pay Tribute*. *q* The Word is *Plural* in the Original, and thereby is intended all Taxes and Burthens, which are legally and customarily imposed. *r* This is a Reason why *Tribute* should be *paid* to *Rulers*; because it is for the Support of their Authority, and a due Recompence for their great Care and Industry. When he sayes, They attend continually upon this very thing: The meaning is not, they attend always upon the receiving of *Tribute*; but it is to be understood of the Duty of Magistrates, which is, to be continually promoting the *good* and *welfare* of their Subjects; to encourage the Good, and punish the Evil Doer, which is the very thing he had been before speaking of.

7. Render therefore to all their dues *s*: tribute to whom tribute *is due*, custom to whom custom, fear to whom fear, honor to whom honor *t*.

s This Verse Concludes his Discourse about the *civil Powers*. When he saith, *Render to all their Dues*; he doth not mean all Men, but all Magistrates, whatever they be for Quality, either good or bad; or whatever they be for Degree, either supream or subordinate; *Render to them their Dues. i. e.* Whatever of *right* belongs to them, *vid. Mat.* 22. 21. *t* There are Two things that more especially belong to *Rulers*, and are *due* from those that are under them. The One is *Maintenance*; The Other is *Reverence*. The *First* is expresst here by *Tribute* and *Custom*; if these two differ, then the Former is a Tax laid upon the Substance; the Latter upon the Person. The *Second* by *Fear* and *Honour*; *Fear* notes inward, and *Honour* outward Reverence and Respect. *Fear* is the Magistrates due, by reason of his *Authority*; *Honour*, by reason of his *Dignity*.

8. Owe no man any thing *u*, but to love one another *w*: for * he that loveth another, hath ‖ fulfilled the law *x*.

* Gal. 5. 14.
1 Tim. 1. 5.
Jam. 2. 8.
‖ Or, *filled up the law*.

Having Treated of special *Duties* belonging to Superiours, he now comes to that which is more general, and belongs to All. *u* Neither your Superiours, nor your Equals, and Inferiours; *render* and *pay* to every Person, what is *Due* to him, let his Rank and Quality be what it will. *w q. d.* Only there is one *Debt* that you can never fully Discharge; that you must be *ever paying*, yet *ever oweing*, and that is *Love*. *x* This is a Reason why we should *Love one another*, and be still *paying* that *Debt*; and it is taken from the Excellency of *Love*: *He that loves another* (*i. e.* He that doth it in Deed and in Truth) hath fulfilled the *Law*; He means, the *Second Table of the Law*, as the next Verse sheweth. He hath done what is required therein.

9. For this, * Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, * Thou shalt love thy neighbour as thy self *y*.

* Exod. 20. 14. Deut. 5. 18.
* Lev. 19. 18. Jam. 2. 8.

y This Verse proves, That *Love* is the fulfilling of the *Law*. 'Tis done by an Induction or Enumeration of the particular Precepts of the *second Table*. The *Fifth* is not mentioned; because the *Jews* made that *Commandment* a part of the *first Table*; so some: Or because he had Treated before of *Duty* to the *higher Powers* and Superiours, under which Parents are comprehended, so others: It may be, he would only mention the Negative Precepts, as being most contrary to *Love*. But, Why doth he mention the *Seventh Commandment* before the *sixth*? Because of the commonness of *Adultery* amongst the *Romans*; so Some. Because of the Odiousness of it; so Others. Hence *Adultery* is first named amongst the Works of the Flesh, *Gal.* 5. 19. Possibly it is, because the *Seventh*, in *Exodus*, rehearseth the *Commandments* in this very Order. The *tenth Commandment* is sum'd up in one word, *Thou shalt not Covet*; It seems then, it is but *One Commandment*, and their Opinion is ridiculous, who divide it into Two. When he sayes, If there be any other *Commandment*? he means a *Commandment* of the same nature, requiring us to Pay what we Owe *one to another*, *Ergo*. To *honour* our Parents; or, he means, any other in the Scripture, though not expressed in the Decalogue. All *Commandments* respecting our *Neighbour*, are sum'd up in this *One*; *Thou shalt*

shalt Love thy Neighbour as thy self, vid. Mat. 22. 39. Gal. 5. 14. 1 Tim. 1. 5.

10. Love worketh no ill to his Neighbour: therefore * love *is* the fulfilling of the law *z*.

* Mat. 22. 40. ver. 8.

z This Verse is an Argument to prove what was proposed, *ver.* 8. It may thus be formed, That which *worketh no ill*, or doth no hurt to our *Neighbour*, fulfilleth the *Law*: But *Love worketh no ill to his Neighbour. Ergo*, That this is the property of *Love, vid.* 1 *Cor.* 13. 5. When he faith, *Love* doth *no* hurt, this is imply'd, That it doth *good to his Neighbour*. Where only *Negatives* are mentioned, the *Affirmative* also is included; and the *Negative* is only set down in this place, that it may the better correspond with the foregoing Verse.

11. And that *a*, knowing the time *b*, that now *it is* high ‖ time to awake out of sleep *c*: for now *is* ‖ our Salvation nearer than when we believed *d*.

‖ Or, *the hour to awake.*
‖ Or, *salvation is nearer us.*

a Or *Moreover*, the Speech is Elliptical, something must be understood, as *(I say or add) q. d.* Unto this Exhortation, to Christian *Love*, I further add what followeth. *b i. e.* Considering, it is a *Time* of great Tryal, or *Time* of *Gospel-light. c i. e.* To shake off Slothfulness, Security, and all former Sinful Courses. See the like, 1 *Cor.* 15. 34. *Eph.* 5. 14. 1 *Thess.* 5, 6, 7, 8. *q. d.* Consider, *now* it is the hour or season to Awake or Rise up, to lay aside your *Night*-Cloaths; as it is in the following Verse. *d* Or *Salvation is nearer* to us, *than when we* first began to *Believe*. Some would understand it of Temporal *Salvation*, and Deliverance from those Persecutions, which befel the Christians in the Infancy of the Church; from these they were Saved and Delivered, by the Destruction of the *Jews* their Persecutors. This was foretold by *Christ*, and expected by the Christians; and it was nigher at hand, *than when* they first Embrac'd the *Christian Faith*. But Most understand it of eternal *Salvation*, which he sayes, was *nearer than when* they first *Believ'd*. In which Words, is couched another Argument to Awaken or Stir up the *believing Romans*; The *First* was taken from the Consideration of the *time* or *season*. The *Second*, from the *nearness* of the word. Therefore it should be with them, as with those that Run in a Race; the *nearer* they come to the Goal, the faster they Run, lest others should get before them.

12. The night is far spent, the day is at hand *e*: * let us therefore cast off the works of darkness *f*, and let us put on the armour of light *g*.

* Col. 3. 8.

e Some, by *Night* and *Day*, do understand the *night* of *Jewish* Persecution, and the *day* of Deliverance and Salvation, *vid. Heb.* 10. 25. Others, by *Night*, understand the *time* of Ignorance and Infidelity; This he sayes is far spent, or for the greatest part it is past and gone: *Darkness* is not perfectly done away, in this Life, amongst *Believers* themselves, 1 *Cor.* 13. 9, 10. By *Day*, they understand the *time* of *Gospel-Light*, and *Saving-Knowledge*: So in the next Verse, and in 1 *Thess.* 5. 5. This he sayes is at *hand*, or is come *nigh*; it was Dawning upon the World, and would Shine brighter and brighter, till it were perfect *Day. f i. e.* All our former Sins, which are called *Works of darkness*, here, and in *Eph.* 5. 11. They are so called, because they are usually Committed by those that are in Ignorance and Darkness; and because some Sins, such as he speaks of in the next Verse, were wont to be Committed in the *darkness* of the *Night*, Men being ashamed of them in the *Day time*, *vid. Job* 24. 15. 1 *Thess.* 5. 7. These he Exhorts the *believing Romans* to *cast off*: The Word implyeth, *hate* and *hatred*, *Isa.* 30. 22. and 31. 7. *g i. e.* All Christian Graces, which are *bright* and *shining* in the Eyes of the World, *Mat.* 5. 16. and which will be as so much *Christian Armour*, to Defend us against Sin, and all the Assaults of *Satan*.

13. * Let us walk ‖ honestly as in the day *h*; not in rioting and drunkenness *, not in ‖ chambering and wantonness, * not in strife and envying *i*.

* Phil. 4. 8.
1 Thes. 4. 12.
‖ Or, *modestly or decently.*
* 1 Cor. [illegible]
‖ Or, *in cleanness and filthiness.*
* Jam. 3. 14.

h q. d. Let us behave our selves decently, and with a holy shamefacedness, as becomes those to whom the *Grace of God*, and *the glorious Light of the Gospel hath appeared*. This *honest walking* is expressed by three Adverbs in *Tit.* 2. 12. *i. e. Soberly, Righteously, Godly. i* He enumerates divers Vices, which are contrary to this *honest walking*, and he sets them down by pairs: He makes three pairs of them. The *First*, is *Rioting and Drunkenness*; by which he means Intemperance, or excess in *Eating and Drinking, vid. Luk.* 21. 34. The *Second*, is *Chambering and wantonness*; by which he means *Actual uncleanness, and all Lustful and Lascivious dalliances. vid. Gal.* 5. 19. *Eph.* 5. 3. *Col.* 3. 5. 1 *Thes.* 4. 3, 4, 5, 7. 1 *Pet.* 4. 3. The *Third* pair, is *Strife and Envying*. All these Vices are twisted and connected. Intemperance causeth uncleanness, and both cause Contention and Emulation, *Prov.* 23. 29, 30. The Famous St. *Augustine* confesseth, that he was Converted by Reading, and Pondering this Text.

14. But put ye on the Lord Jesus Christ *k*, and * make not provision for the flesh, to *fulfil* the lusts thereof *l*.

* Gal. 5. 16. 1 Pet. 2. 11.

k He Exhorted, *v.* 12. *To put on the Armour of Light*, now *to put on Jesus Christ*: This is necessary, for though *Grace* may help to defend, *Yet it is Christ and his Righteousness only that can cover us* (as a garment doth our nakedness) *In the sight of God, to put on Christ*, is to receive him and rest upon him by *Faith*; as also to profess and imitate him. You have the same Phrase, *Gal.* 3. 27. *l* By *Flesh*, here some understand the *corrupt Nature*: Others the *Body*. When he sayes, *Make no provision for the Flesh*; he doth not mean, *That they should not provide things necessary for the Body*; this is allowed *Eph.* 5. 29. 1 *Tim.* 5. 23. We are no where commanded to neglect or macerate our Bodies; but he means, that we should not gratifie it in its *sinful Lusts or Lustings. vid.* 1 *Cor.* 9. 27. Sustain it we may, but pamper it we may not; we must not care, cater, or make projects *for the Flesh*, to fulfil its Inordinacies and Cravings.

CHAP. XIV.

1. HIm that is * weak in the faith *a* ‖ receive you *b*, *but* not to ‖ doubtful disputations *c*.

* 1 Cor. 8. 9. and 9. 22.
‖ Or, *receive to you.*
‖ Or, *to the judging of thoughts.*

In this Chapter and part of the next, The Apostle treats of some lesser matters of Religion, about which there were great Contentions in the Church of *Rome*. Some of the *Jewes*, though they embraced the *Gospel*, did stiffly adhear still to the *Mosaical Ceremonies*; and though a difference in meats and dayes should be conscientiously observed; yet they were ready to censure those that were contrary minded, as profane Persons and Contemners of the *Law of God*. On the other side, the believing *Gentiles*, being better instructed about their *Christian Liberty*, when they saw the *Jewes* insisting upon such things as these, that had never any real goodness in them, and were now abrogated by Christ; they were ready to despise them as Ignorant and Superstitious, and to deny Communion with them. The Apostle therefore doth seasonably endeavour to arbitrate this matter, and make peace amongst them. *a* That is wavering and unsetled in some lesser points of *Faith*, particularly in *the Doctrine of Christian Liberty, and freedom from the Ceremonial Law*: He means the Scrupulous and Erroneous *Judaizer*, though yet in proportion, it may be applyed to other scrupulous and doubting *Christians*. *b* Or receive him to you, take him into your bosomes, admit him to Communion with you, bear with his weakness, better instruct him with *The Spirit of Meekness. vid. chap.* 15. 1. *Phil.* 3. 15, 16. *Bucer* received all though differing from him in some Opinions, in whom he found, *aliquid Christi, any thing of Christ. c q. d.* Don't entertain him with disputes and vain janglings, which will not edifie, but perplex and prejudice him. Don't make him question Sick, as 'tis in 1 *Tim.* 6. 4. This passage may be expounded by *Tit.* 3. 9. The marginal reading, would make this to be the sence, That a *Scrupulous Christian* should be received unto Communion; yet not so as to encourage him to judge and condemn the thoughts of those that differ from him.

2. For one believeth that he may eat all things *d*, another, who is weak, eateth herbs *e*.

d i. e. One that is informed aright of his *Christian Liberty*, is fully persuaded, and that upon good grounds, that he may eat any thing that is wholsome, though forbiddenby the *Ceremonial Law*; that there is now no difference of clean and unclean Meats. *vide Mat.* 15. 11. *Act.* 10. 12, 13, 14, 15. *e i. e. He that* (as before) *is weak in Faith*, and not so well informed, such a one, for fear of offending God by eating any thing that is forbidden, will rather content himself with the meanest diet. The meaning is not, as if any in those times, thought it lawful only to eat herbs, and to abstained altogether from other meats; but they would rather satisfie themselves with Herbs, and other fruits of the Earth, in which the Law of *Moses*, made no difference then eat meats that were forbidden, or not cleansed from blood, or offered to Idols. *Dan.* 1. 8.

3. * Let not him that eateth, ‖ despise him that eateth not *f*; and let not him which eateth ‖ not judge him that eateth: for God hath received him *g*.

* Col. 2. 16.
‖ Or, *despise* [illegible]

f i. e. Let not him that makes use of his Liberty in eating any thing indifferently, vilify or contemn him that is of a contrary mind, as one that is ignorant and over scrupulous; *and let not him, that* forbears such meats as were of old forbidden, judge and condemn him that is contrary minded, as profane and overventurous; notwithstanding such little difference, *in opinion, let one Christian love and communicate with another*. *g* If it is disputed, whether this be meant of the weak or strong Christian, the word judging, which immediately goes before and followes after, carryes it rather for the latter. But some think it is meant of both. He that eateth, and he that eateth not, is received by God into his Church and Family, and indifferently accepted with him, upon another and a higher account.

4. Who art thou that judgest another mans servant? To his own master he standeth or falleth *h*: Yea he shall be holden up: For God is able to make him stand *i*.

h A sharp reprehension of the forementioned evil. You have the like, *James* 4. 12. *q. d.* This Phrase is repugnant not only to the Law of God, but to the very Law of Nature, that tell us, that *one Man must not condemn the Servant of another, over whom he hath no rights or power, much less may any Man condemn him that is the Lords Servant*: Every Christian hath Christ alone for his own, or his proper *Master*; and it is his Judgment by which he must abide; it is to him that he standeth or falleth, that he doth well or ill. *i q. d.* If (as thou thinkest) he be fallen or falling, he shall be upheld and supported; *For God is able*, &c. But how doth this follow, because God can make him stand, therefore he shall be holden up? *A.* It is a Rule in Divinity, that in all Gods Promises, his power is joyned with his Will; so that where the latter is once revealed, there is no question of the former: Now of the word of God in this matter, there was no doubt; for he had said, *v.* 3. *That God had received him.* You had the like way of Arguing, *chap.* 11. 23. where the Apostle proves the calling of the *Jewes*, by an Argument taken from the power of God, because he is able *to graft them in again. vid. chap.* 4. 21. *Heb.* 10. 23.

5. One man esteemeth one day above another ‖: another esteemeth every day *alike*: *k* Let every man be ‖ fully persuaded in his own mind *l*.

‖ Or, *Another* [illegible]
‖ Or, *is fully* [illegible]

k There were differences in the Church of *Rome*, about the observation of Dayes, as well as the choice of Meats; and in this he endeavours an Accommodation as well as in the other. The converted *Jew* was of opinion, that the Festival dayes appointed in *Moses* Law, were holyer than other dayes, and that they should still be observed, *vid. Gal.* 4. 10. *Col.* 2. 16. On the other side, the Believing *Gentile* was of opinion, that the difference in dayes under the Old Testament was now ceased, *and he* (the Text sayes) *esteemed or approved of all dayes*. The word (alike) is not in the Original, but it is aptly supplyed by our Translators. *l i. e.* Let every man be satisfied, as to the grounds of his practice; let him act by his own, & not another mans Judgment and Conscience: *Let him be so fully assured in his own mind*, of the lawfulness of what he doth, as to find no doubting or scrupulous hesitations in the doing of it; let him be able to say, as the Apostle himself doth, *v.* 14. The reason of this Council, you have *v.* 23. *He that doth what he thinks is a sin, is an offender against God, whether it be a sin or no.* And yet a man may sin in that, wherein he is fully persuaded he sinneth not. A full persuasion must be had, but it is not sufficient, to make an Action good or lawful.

6. He that ‖ regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it m*. He that eateth, eateth to the Lord, for * he giveth God thanks *n*; and he that eateth not, to the Lord he eateth not, and giveth God thanks *o*.

‖ Or, *observeth.*
* 1 Tim. 4. 3, 4.

m In this Verse, you have a Reason why Christians should not censure one another, upon an account of different Opinions and Practices, because they have all the same End and Scope, which is the *pleasing* and *glorifying of God*. It is with *regard* to Him, that they *eat*, or *eat not*; that they *observe* those *Festival* Days, or *observe* them *not*; and so far they are on both sides to be Commended; for that indeed should be our End, in all our Actions, to *glorify* and *please the Lord, vid.* 1 *Cor.* 10. 31. *Col.* 3. 17. *n i. e.* He is *thankful* unto *God*, for the bountiful and free use of his Creatures. Some would ground that laudable Practise of giving *Thanks* at Meals, upon this Text, but it hath a clearer Warrant from *Mat.* 14. 19. and 15. 36. and 26. 26. *Act.* 27. 35. *o* Because he hath Meat enough besides, which he is not forbidden, 1 *Cor.* 10. 28.

7. For * none of us liveth to himself, and no man dieth to himself.

* Rom. 6. 19, 20. 2. 20. 5. 10. 14. 7. 2.

8. For whether we live, we live unto the Lord; and whether we dye, we dye unto the Lord *p*: whether we live therefore, or dye, we are the Lords *q*.

p Here he proves what he had before asserted, That Christians have *regard* to *God* and his *Glory*, in their particular Actions; and that from their general End and Design, which is to devote themselves, and their whole *Life* and *Death* to *God*. He tells them first in the *Negative*, that *none of us, i. e.* That *none of us Christians* and *Believers*, do *live or die* to our selves; we are not our own Lords, nor at our own disposal: And then in the *Affirmative*, he shews, That *We live or dye to the Lord*; we spend our *Lives* in His Service, and part with them at His Appointment. His Glory is the *White*, at which we Aim, *living* or *dying*: He is the Center, in which all the Lines in the whole Circumference of our *Lives* do meet, 2 *Cor.* 5. 9. *Phil.* 1. 21. *q* This is an Inference from what he had said before. *q. d.* At all *times*, and in all *estates*, whether of *health* or *sickness*, *abundance* or *poverty*, *life* or *death*, *we are the Lords* Propriety, and at His Disposal; He hath an absolute Dominion over us, *living* or *dying*; in this world, or in the next.

9. For * to this end Christ both dyed, and rose *r*, and revived *s*, that he might be ‖ Lord both of the dead and living *t*.

* 2 Cor. 5. 15.
‖ Or, *that he might rule and lord it.*

r q. d. This is the *Fruit* that accrues to *Christ*, by His *Death* and *Resurrection*, *that he might*, &c. *s* The Vulgar *Latine* leaves out this Word. *Chrysostome* left out the former word, *he Arose. Ambrose* inverts the order of the words, and Reads them thus, *To this end he lived and dyed, and rose again.* Some think, the *Preter-Tense* is here put for the *Present-Tense*, *he revived, i. e.* He still *Lives*, to Intercede for us, and to exercise Dominion over us: Others think, That *Christ's revivingy* here doth denote, that *new state of Life*, which He had after his *Resurrection*. *t* Or that He may Govern and Lord it (ἵνα κυριεύσῃ) over all His, *whether dead or alive*. That He might obtain *Dominion*, or rather the Exercise of his *Dominion* over them. As *God*, He hath an Universal *Dominion over all*; but as *Mediator*, He hath a more special *Dominion over all* the *Father* gave to Him: This *Dominion* He purchased at his *Death*, and He had the full Exercise of it, when He *Rose* agajn, *Mat.* 28. 18. *Phil.* 2. 9, 10.

10. But why dost thou judge thy brother? or why dost thou set at nought thy Brother? for we shall all ‖ stand before the judgment-seat of Christ *u*.

‖ Or, *be set.*

u He goes on to persuade them to a Mutual Forbearance, to Dehort them from Condemning or Contemning *one another*, about indifferent things. He suggests Two Arguments against it in this Verse; *One* (which is more implyed) is taken from the Relation they bore *one to another*; they were *Brethren*, not by natural Generation, but by Regeneration and Adoption; They had the same *Father*, even *God*. The *Second* Argument is more plainly Expressed; and 'tis taken from the Consideration of the *Day of Judgment*, when *All shall stand before Christ's Judgment-Seat. vid.* 2 *Cor.* 5. 10. *All*, both the Strong and the Weak: And then He will determine who hath done Well or Ill. In the mean while, Who art thou that darest to usurp His Place or Office? The *Interrogation* hath not only the Force of a strong Denial, *q. d.* Have you no more *Grace*, *Charity*, or *Wisdom*, than so to do.

11. For it is written, *As*, I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God *w*.

w This Verse Proves what was before Asserted, That *All must stand before the Judgment of Christ*: The Proof is from *Isa.* 45. 23. The *Prophet* speaks only of *God's swearing*; the Apostle sets down the Form of his *Oath*; which Form is frequently mentioned in Scripture, *vid. Numb.* 14. 21, 28; *Jer.* 22. 24. *Ezek.* 5. 11. and 14. 16, 18. and 20. 3. And instead of every *Tongue* shall Swear; the Apostle, following the *Seventy*, saith, *Every Tongue shall confess*; and we are told, *Philip.* 2. 11. what it shall *confess*, *viz.* That *Jesus Christ is Lord*. That which is generally spoken of *Jehovah*, being here in a peculiar manner applyed to Christ, it evidently sheweth, That He is *supream Judge*, and *sovereign Lord*, unto whom all *Knees* must bow in token of Subjection; and before whose *Tribunal*, all Persons, will they, or will they not, must appear.

12. So then * every one of us shall give account of himself to God *x*.

* Gal. 6. 5.

x Here you have the End of our standing before the *Judgment-Seat of Christ*, which is to give an Account, *vid. Mat.* 12. 36. 1 *Pet.* 4. 5. He saith, *Every one of us shall give an account*, whether he be Great or Small, Strong or Weak; and that he *shall give an account of himself*, *i. e.* Of his own Actions, and not anothers. He *shall give an account of himself*, in his Natural Capacity, as a Man; and in his Capacity, as a rich or great Man; and in his Religious Capacity, as one that hath enjoyed such Education; such means of Grace, *&c. Obj.* Pastors must *give an account* for their Flock, *Heb.* 13. 17. *A. Pastors shall give an account* of their Negligence, and want of Care, whereby they suffered their Sheep or Flock to miscarry; but every particular Sheep also *shall give an account* of his own personal Wandrings.

13. Let us not therefore judge one another

*1 Cor. 10. 32. Or, *scandal.*

any more *y:* but judge this rather *z*, that * no man put a stumbling, or ‖ an occasion to fall in his brothers way *a*.

y q. d. Seeing *all must be judged by Christ, let us no more judge one another*, but mend this Fault for time to come. *z* Hitherto his Counsel was more general, respecting both the Strong and the Weak. Here he begins in a more particular manner, to apply himself to the more Strong and Knowing Christians; Counselling them to take heed, lest by the Abuse of their Christian Liberty, they should be an Offence to them, that were *weak*; and more *ignorant*. He enterethupon this with an Elegant Transition, making use of the same Word in a different Sence; for he doth not speak Contraries, when he sayes, *judge not, but judge*; for the Word in the former part of the Verse, signifies, to *condemn* and *censure*; but here in the following part, to *deliberate* or *consider*. *q. d.* Instead of *judging* others, let us look upon this as a Rule for our selves, and our own Deportment, that we *put no stumbling block*, &c. *a q. d.* Take heed of Offending your *Brethren* in any kind; do not, by an unseasonable Use of your Liberty, either drive them from their Christian Profession, or provoke them to imitate you, and so to Sin against their Consciences. You have a Parallel Text, 1 *Cor.* 8. 9. There he speaks only of a *stumbling block*; here he adds an occasion of Falling, or as 'tis in the Original, a *Scandal*. Though these two Words do differ in their Etymologies, yet they have one and the same Signification. The Latter word, as *Stephanus* observes, is peculiar to Holy Scripture; and seldom, if ever, used in any common Author. It signifieth properly, the *Bridge in a Trap*, which, by its *falling down*, taketh a Creature in a Snare, and so occasions its Ruine; and from thence it is used to denote any thing, which is an occasion to others of *stumbling* or *falling*; any thing whereby we so Offend another, as that he is hindered from *Good*; drawn into or confirmed in *Evil*. Scandal or Offence is either *Passive* or *Active*; *Passive Scandal* is, when that which is *Good*, is by reason of Man's Corruption, an occasion of *falling* to him. So Christ himself, and his Doctrine, was a *Scandal* to the *Jews*, *vid.* 1 *Cor.* 1. 23. & 1 *Pet.* 2. 8. *Active Scandal* is, when any thing is done or said, which gives occasion of Offence to others, when it is an occasion of Grief, or of Sin to them, *ver.* 15. 21. This Occasion may be Administred, Either by Evil Counsel, *Mat.* 16. 23. *Rev.* 2. 14. Or by Evil Example, *Isa.* 9. 16. *Mat.* 15. 14. Or by the Abuse of Christian Liberty in things indifferent, 1 *Cor.* 8. 9.

14. I know, and am persuaded by the Lord Jesus *b*, that *there is* * nothing † unclean of it selfe *c*: but * to him that esteemeth any thing to be unclean, to him *it is* unclean *d*.

* Tit. 1. 15.
† Gr. *common.*
* 1 Cor. 8. 7, 10.

b Here he Obviates an Objection. Some might say, they were throughly persuaded, That no Meat was *unclean* in its self; and therefore they might, and would use their Liberty, in eating any thing that was before them. To this the Apostle answers, First by way of Concession, he grants what they say is True, and tells them, That for his own part he knew it full well, and was himself assured of it; and that he had this Assurance from the *Lord Jesus*, *i. e.* That he was Instructed therein by his Word and Spirit. *c i. e.* That no Meat was *unclean* in it self; it was not so in its own Nature, *vid. Gen.* 1. 31. and 9. 3. Some Creatures might be unwholsome, but none were in themselves *unclean*: To the *Jews* they were not *unclean* by Nature, but by a positive *Law*, which *Law* was now antiquated and out of doors, *vid. Col.* 2. 16, 17. 1 *Tim.* 4. 3, 4. *d* This he adds by way of Restriction, That though no Meat was *unclean in its self*, yet it was so to him that thought it to be *unclean*. If a Man shall Believe, that there is yet a difference in *Meats*, that some are still *unclean*; and that by Vertue of God's Prohibition, it would be Evil in him to eat such *Meats*, because he therein Acts against his Conscience, and doth that which he himself thinks to be a Sin, *vid. ver.* 23.

‖ Or, *if because of meat.*
† Gr. *according to charity.*

15. But ‖ if thy brother be grieved with *thy* meat, now walkest thou not † charitably *e*. Destroy not him with thy meat, for whom Christ died *f*.

e In this Verse you have Two Reasons to induce the Strong not to offend the Weak; First it is contrary to *Charity*; to *grieve a Brother* upon the score of *meats*, is to *walk uncharitably*; 'tis a Violation of the *Royal Law* of *Love*, which is against the *grieving* or *offending* others, 1 *Cor.* 13. 4. Two wayes are *weak* Christians *grieved*, when others do unseasonably use their Liberty. 1. They think such do offend God in *eating* that which He hath *forbidden*; and this is matter of *grief* to those that Fear God, to see others Transgress *his Laws*. 2. They may be drawn by their Example, to do the like against their own Light and Conscience; and this afterwards causeth *grief* and *trouble*; their Consciences hereby are gaulled and wounded, 1 *Cor.* 8. 12. *f* This is the *Second* Reason why Christians should not use their Liberty to the Offence of others. It may occasion their Ruine and Destruction. *q. d.* Hereby, as much as in you lies, you take a course to *Destroy them for whom Christ dyed*. You will alienate and estrange them from the *Christian Religion*, or you will *draw* them into Sin, and induce them (as before) to Act against their Consciences, and so hazard their Salvation. See a Parallel Place, 1 *Cor.* 8. 11. Here a Question may arise, *whether any can Perish for whom Christ dyed?* The Answer is, *They cannot*; and for this, the Scripture is Express in *Joh.* 10. 28. See also *Mat.* 24. 24. *John* 6. 39. 1 *Pet.* 1. 5. How then is this Text to be understood? The Apostle doth not speak of those *for whom Christ* indeed did *dye*, but of such, as in the judgment of *Charity*, are held to be of that Number. We must account all those who Confess the *Faith of Christ*, for such as he hath Redeemed by his *death*.

16. Let not then your good be evil spoken of *g*.

g Here is another Argument against Offences; it will cause our *good* to be blasphemed, or *evil spoken of*. Some by *Good* here, would understand the *Christian Faith*, or the *Gospel* in general: But Others do rather understand it of our *Christian Liberty* in particular. *q. d.* Give none occasion for this great Priviledge of your *Christian Liberty* to be traduced; use it so, as that neither the *weak* Christian, nor the Infidel, may Reproach or Accuse you as Licentious or Contentious, *vid.* 1 *Cor.* 10. 29, 30.

17. For the kingdom of God is not meat and drink *h*, but righteousness, and peace, and joy *i* in the Holy Ghost *k*.

h This Verse contains a New Argument to persuade Christians, not to strive about *meats*, or such like things; and that is, That the *Kingdom of God* doth not consist in these, but in weightier Matters. By the *Kingdom of God*, you may understand the *Gospel* or *true Religion* and *Godliness*; that *Kingdom* which God Erects in the hearts of Men, *Luke* 17. 21. 1 *Cor.* 4. 20. When he saith, *The Kingdom of God is not meat and drink*, he means, That it doth not stand or consist therein. *Meat and Drink* are put by a Synecdoche for all things of an indifferent, or middle Nature; such things, as the Apostle elsewhere sayes, *commend us not to God*, 1 *Cor.* 8. 8. They are no part of his Worship and Service; *The Kingdom of God* or *Godliness* is not promoted, either by the use or the forbearance thereof, *vid. Gal.* 5. 6. 1 *Tim.* 4. 8. *i* Here he tells you Positively wherein the *Kingdom of God* consisteth, not in outward Observations, but in inward Graces, and gracious Dispositions. He doth not reckon up all, but Contents himself with these three, *Righteousness*, *Peace*, and *Joy*. By *Righteousness*, Some understand that which is imputed, of which you read, *chap.* 4. Others rather. That which is implanted and inherent; it is the same with *Holiness*, both the Habit of it in the Heart, and the Exercise of it in the Life. By *Peace*, Some think, he means *Peace* with *God*, or *Peace of Conscience*; Others, that he rather means, *Peace with Men*: Or if you will, *peaceableness*, or *Christian Concord* and *Unity*. This suits best with what follows, *ver.* 19. and it is often commended to us in Scripture. By *Joy*, may be understood, that *spiritual comfort*, which ariseth from a present Feeling of the *Favour of God*, or from a well-grounded Hope of future *Salvation*. As also, the Comfort and Delight which Christians take in the Good and Welfare of each other. He that loveth his Brother, *rejoyceth* in his Welfare, 1 *Cor.* 13. 6. and therefore will not *offend*, or occasion him to *Sin*. *k* This is added, to shew the efficient Cause of these Graces, which is the *Spirit of God*; and to distinguish this *Righteousness*, *Peace*, and *Joy*, for that which is meerly Civil and Carnal.

18. For he that in these things serveth Christ, *is* acceptable to God, and approved of men *l*.

l This proves the foregoing Assertion, That the *Kingdom of God* consisteth in *righteousness*, *peace*, and *joy*, because he that *serveth Christ* in and by *these things*, *is accepted of God*, *and approved of men*; this can't be affirmed of *meat and drink*, &c. When he sayes, That the *Serving of Christ in these things*, *is approved of men*, he means, Such as are Godly, and of sound Judgment; for of others, they are often hated and reviled for the Exercise of these very Graces: And yet *righteousness*, and *peaceableness*, have oftentimes their Praise, from the Wicked themselves, *vid.* 1 *Sam.* 2. 26. *Prov.* 3. 4. *Luk.* 2. 52. *Act.* 2. 47.

19. Let us therefore follow after the things which make for peace, and things wherewith one may edifie another *m*.

m This Verse is the Application of the foregoing Discourse, in which you have an Exhortation to the Practise of two great Duties. The one is *peace*, or *peaceableness*; the other is *mutual Edification*. He had persuaded before to *Peace* with all Men, *chap.* 12. 18. And here he speaks more especially of *Peace* and *Concord* amongst Brethren, *vid.* 2 *Cor.* 13. 11. *Eph.* 4. 3. *Col.* 3. 15. 1 *Thess.* 5. 13. *Heb.* 12. 14. This *Peace* is very necessary, and Christians should endeavour all things that will promote it, and avoid all things that will obstruct it. And they must not only live *peaceably*, but *profitably one with another*. They should Build *one another* up in Grace and Knowledge.

20. For meat destroy not the work of God *n*. * All things indeed *are* pure; but *it is* evil for that man who eateth with offence *o*.

* Tit. 1. 15.
* Tit. 1. 15.

n Here you have a further Argument against Scandals. *q. d.* For so inconsiderable a matter, as *eating* a little *Meat*, or for the use of an indifferent thing, *Do not destroy the work of God*. By the *Work of God*, Some understand the *Soul* of a *Brother*, that is styled *God's work* by way of Eminency: It was one of the chiefest *Works* of the Creation; and made, as it were, with the Consultation of the *whole Trinity*, the *Image of God*, after a sort, was Engraven therein; and if this be the Sence, 'tis a Repetition of the Argument in *ver.* 15. But by the *Work of God* in this place, other things may be understood, *Ex. gr.* The *Unity* and *Peace*, which *God worketh* amongst Believers of different Persuasions in indifferent things; Or else the *Work of Grace*, or *Faith*, with *God* hath wrought by his Mighty Power in the Hearts of Men, *vid. John* 6. 29. 1 *Thess.* 1. 3. The *Work of God* in either of these Sences, may be disturbed or hindred by the Abuse of Christian *Liberty*; and he that Scandalizeth his Brother, goes about, as much as in him lyeth, to Dissolve and Demolish that which hath God alone for its *Author* and *Worker*. *o* Here you have a Concession and an Exception; He Granteth, That all things are Pure and Clean, *i. e.* In themselves, or in their own Nature, *vid. v.* 14. 1 *Cor.* 6. 12. *Tit.* 1. 15. But then he addeth, *That it is Evil for*, or to, *that man that eateth with offence*, or that *offends* another with his *eating*; it is not *Evil* simply in its self, but accidently, by reason of Scandal.

21. *It is* good neither to eat flesh, nor to drink wine, nor *any thing p* whereby thy brother stumbleth, or is offended, or is made weak *q*.

p The Apostle proceedeth to enlarge his Doctrine touching this particular, beyond the controversy that occasioned this his discourse; for he sheweth, that to avoid the Scandal or offence of our Brethren, we are to abstain, not only from things prohibited by the Law, but also from things that are not prohibited thereby; as from *Flesh* or *Wine*, or any indifferent thing whatsoever. These words *(any thing)* are not in the Original, but they are understood, and well supplyed in our Translation. Thus to do, he sayes is good, as the contrary in the forgoing verse was said to be evil; it is good in regard of God, to whom it is acceptable and pleasing; and in regard of our Brethren, to whom it is profitable and advantageous, the positive (it may be) is put for the comparative; it is good, for it is better: so *Mat.* 18. 8, 9. *q* Some distinguish these three words, *stumbled*, *Offended*, *made weak*; making the first to be the greater, and the last the lesser injury: Others will have the first to be the lesser, and the last the greater injury. But there are those that think, they all three do signify the same thing; and the *Syriack* Interpreter doth render them all by one word, *viz.* is offended: and the same thing may be expressed by divers words, to insinuate the great care we should take, that we do not *put a Stumbling block* (as 'tis *ver.* 13.) *or an occasion of falling into our Brothers way*. The Apostle seems to practise, what he here prescribeth in 1 *Cor.* 8. 13.

22. Hast thou faith? have it to thy self ‖ before God *r*. Happy *is* he that condemneth ‖ not himself in that thing which he alloweth *s*.

‖ Or, *discerneth and pitteth a difference between meats.*
‖ Or, *because it is not of faith.*

r Some read the first clause without an interrogation: *Thou hast Faith*, either way the sence is the same. The Apostle here anticipates an Objection. The stronger Christian might be ready to say, as it's in the 14. *verse*, *I know, and am persuaded by the Lord Jesus, that nothing is unclean of its self.* I firmly believe, that now under the Gospel all meats are lawful, and that I have liberty so to use or eat what I please; and is it not fit that my practice should be agreeable to my Belief? That I should act according to my Judgment? To this he answereth; That if a man hath such a *Faith* or persuasion, he should not unseasonably discover it to the offence of his Brother, but rather conceal it. He doth not speak of Faith in the Fundamentals of Religion, this must be professed and acknowledged, let who will be offended; but of *Faith* in indifferent things (which are the subject matter he is treating of) our belief or persuasion therein is not to be unseasonably uttered or declared, so as to occasion scandal or contention. *s* An excellent aphorisme respecting all, especially the stronger and more knowing Christian; the sence is, he is a happy man, that when he knoweth a thing to be lawful, he doth so manage the practise of it, that he hath therein no reason to accuse or condemn himself: Or else, that doth not inwardly condemn himself, for doing that against his conscience, which he openly alloweth, or practiseth: Such a one is happy in this respect, because he is free from those terrors that torment those who act against their consciences.

23. And he that ‖ doubteth, is damned if he eat, because *he eateth* not of ‖ faith *t*: for * whatsoever is not of faith is sin *u*.

‖ Or, *because it is not of faith.*
* Tit. 1. 15.

t In this verse is another Aphorisme respecting especially the weaker Christian. *He that doubteth of the lawfulness of any meat, whether he may or may not eat it, is damned if he eat. i. e.* his own conscience condemns him, or he makes himself liable to damnation, because he eateth not of Faith. The word *(eateth)* is not in the Original, but it is aptly inferred by our Translators, what a man doth doubtingly, he doth sinfully: He sheweth a wicked heart, that is not affraid of Sin, but in great readiness to commit it. *u* This is a confirmation of the foregoing assertion. By *Faith* here is meant knowledge or full persuasion, as *v.* 22. *q. d.* what ever a man doth with a wavering mind, without being persuaded that it is pleasing to God, and warranted by his word, he sinneth in the doing of it. Though we may not nourish doubts and scruples, yet we must not act against them; an erring conscience binds us to act nothing contrary to it. He sins that doth any thing against it, though the fact or thing done should not be sinful. Nature it self teacheth as much; that is a known saying of *Cicero*, *Quod dubitas, æquum sit an iniquum, ne fecerris. If thou doubtest whether a thing be lawful or not lawful, thou shalt not do it.* vid. *Heb.* 11. 6.

CHAP. XV.

1. WE then *a* that are strong *b*, ought *c* to bear the infirmities of the weak *d*, and not to please our selves *e*.

a This Particle sheweth, that what followeth, is inferred from what went before. *b By the strong*, he means those who have attained to a good measure of knowledge and understanding, that are instructed in the *Christian Faith*, and particularly in the Doctrine of Christian Liberty. He putteth himself in the number, not out of ambition, but that he may propose himself an example of the following duty. *c i. e.* We are obliged and bound both by the Law of God and Nature. *d By the weak*, he means those who are weak in Faith and Knowledge, *chap.* 14. 1. By their Infirmities, he means their Ignorance, Frowardness, Censoriousness, &c. He doth not speak of Heresies and manifest enormities; but of such errors in Doctrine and Life, which proceed from ignorance or common infirmity; when he sayes, we must bear their infirmities, his meaning is, that we must bear with them, as we do with Children or sick Persons in their waywardness: Though it be a great burthen to us, yet we must bear it; we must not impatiently contradict them, but prudently instruct them. *vid. Exod.* 23. 5. 1 *Cor.* 9. 22. *Gal.* 6. 2. *e q. d.* We ought not to do what we please in indifferent things, and to act according to our own Sentiments without any regard to others; we should not please our selves in a proud reflecting upon our own Knowledge, and in contemning of others because of their Ignorance: We should not stand upon the termes of our liberty and contentment, but rather for the sake of others, depart a little from our own right.

2. * Let every one of us please *his* neighbour for *his* good to edification *f*.

* 1 Cor. 13. 5. Phil. 2. 4, 5.

f Having said, we must not please our selves, he immediately subjoynes, we must please others, *viz.* Every one his Neighbour; he means, that we should condescend and accommodate our selves to others, and give them satisfaction in all things; at least so far as may tend to their Good and Edification. You had a like passage, *chap.* 14. 19. The Apostle Exhorts the *Corinthians* to a practise somewhat like this, 1 *Cor.* 10. 24. and he leads them the way by his own example, 1 *Cor.* 9. 19. and 10. 33. There is a pleasing of men which is sinful, and there is a pleasing of men which is lawful; and that is, when it is limited, as in this Text.

3. For even Christ pleased not himself *g*; but *h* as it is written *i*, The reproaches of them that reproached thee fell upon me.

g He backs his Exhortation in the first verse, with an Argument taken from the Practise of our Lord himself, who is our perfect pattern, and hath left us an Example, that we should follow his steps, *vid. John* 13. 15, 34. 1 *Pet.* 2. 21. 1 *John* 2. 6. and 4. 17. By Christ his not pleasing himself, is meant his not indulging or sparing himself; he did not seek his own ease, nor to satisfie the inclination of the humane nature, which abhorreth pain, and the Destruction of its self. He took such a course all along as sufficiently demonstrated, that he respected our Benefit, and not his own. *h* Here is an Ellipsis, something must be supplied to fill up the sense: Either the meaning is, he pleased not himself, but others; or he pleased not himself,

himself, but bore our infirmities and reproaches: Or else he pleased not himself, but it happened to him; Or he so carryed himself that it might be truely applied to him, which is written, *&c. i viz.* in *Psal.* 69. 9. That *David* uttered these words in the *Person of Christ*; Or as a *Type* of him may appear from *John* 2. 17. Interpreters are divided about accommodating this Testimony, to the occasion for which it is brought. Either the meaning is, that Christ did willingly expose himself to all the reproaches and contumelies of men, in obedience to his Fathers Will; Or else, that He had the same concernments with God the Father; so that what befell God, did also befall him; He was as tender of the Fathers Honour as of his own; Or else, that the sins of men, which are the things that cast reproach upon God, were taken by Christ upon himself, and he bore them in his Body upon a Tree. Seeing then that Christ hath done so much for our sakes, and hath not sought his own ease and benefit, we ought also to seek the good of others, and to deny our selves, *vid. Phil.* 2. 6, 7, 8.

4. For whatsoever things were written aforetime, were written for our learning *k*; that we through patience and comfort of the Scriptures might have hope *l*.

k Lest any should think, that the Testimony before alledged, concerneth only *David* or *Christ*, he sheweth that it belongeth also unto us; that we may learn by their example to bear the infirmities of the weak, and not to please our selves. Yea he takes occasion from hence to inform us of the general use of the Scriptures, that whatsoever is written in this or any other place, is written for our Learning and instruction, we are concerned not only in all the precepts, but in all promises, *Heb.* 12. 5. menaces *Act.* 13. 40. & 4. 2. rewards *chap.* 4. 24. and punishments, *1 Cor.* 10. 11. therein mentioned and declared; and though this passage is more especially to be understood of the Scriptures of the Old Testament, yet it is true also of the Scriptures of the New Testament, they being written by the same Spirit, are profitable for the same ends. *vid. 2 Tim.* 3. 16.

l He proceeds to shew more particularly the use and benefit of the Holy Scripture. which is to confirm our hope and assurance of eternal Life. *vid. 1 John* 5. 13. He faith the patience and comfort of the Scriptures, because they are both wrought in us by means thereof. *vid. Rev.* 3. 10. We are armed with *Patience*, and furnished with consolations from the Examples and Promises contained therein. It may be the hope he here speaks of is to be understood not only of eternal life, but of Salvation and deliverance in this life. *q. d.* One principal use of the Scriptures, is this, That by the examples we find there of the patience of Holy men, and of Gods relieving and comforting them in their distresses, we might be confident that God will relieve and comfort us also in due time.

5. * Now the God of patience and consolation *m*, grant you to be || like-minded one towards another *n*, || according to Christ Jesus *o*.

* Phil. 3. 16.
|| Or, *to mind the same thing among one another.*
|| Or, *after the example of.*

m He is called, *The God of all Grace*, 1 *Pet.* 5. 10. *The God of Hope*, *v.* 13. *The God of Peace*, *v.* 33. *The God of Love and Peace*, 2 *Cor.* 13. 11. and here, *The God of Patience and Consolation.* The meaning is, he is the Author and Worker thereof; you read in the former verse, of the Patience and Comfort of the Scriptures; and here he sheweth that the Scriptures don't work these of themselves, but God doth it in and by them. *n* This is that to which he had exhorted them, *chap.* 12. 16. See the like 1 *Cor.* 1. 10. 2 *Cor.* 13. 11. *Eph.* 4. 3. *Phil.* 2. 2. God is the Author as of Patience and Consolation, so of Peace and Concord; the Grace of Unity, and Charity is his Gift; he maketh men of one mind and of one heart, and for this he should be enquired of by his Saints and People to do it for them. *o i. e.* According to his Doctrine, command or example.

6. That you may with one mind *and* one mouth glorifie God *p*, even the Father of our Lord Jesus Christ *q*.

p q. d. I farther pray, that you may not only be like minded one towards another, But *that you may with one mouth glorifie God*; that whether you be *Gentiles* or *Jews*, strong or weak in the Faith, you may agree and be unanimous in his Worship and Service; that not only *with one mind, but with one mouth*; or as if you had all but *one mouth*, you may pray unto God and praise him; that is, one way of *glorifying God*, *Psal.* 50. 23. and it seems to be chiefly intended in this place, See *Act.* 4. 23. what accord and unanimity there was among the Primitive Christians.

q An usual Paraphrasis of God in the New Testament. *vid.* 2 *Cor.* 1. 3. and 11. 31. *Eph.* 1. 3. *Col.* 1. 3. 1 *Pet.* 1. 3. God is the Father of Christ, first as he is the Son of God, so he begat him by an eternal and ineffable Generation, *John* 3. 16. 1 *John* 4. 9. *Secondly*, As he is man, so he created him. *Luk.* 1. 35. *Thirdly*, As he is Mediator, so he appointed him to, and qualified him for that Office, *Psal.* 40. 8. *John* 20. 17. This compellation of God includes all our comfort and happiness; for he is our Father, because he is the Father of Jesus Christ. It is added here by way of Limitation, to distinguish the true God from the false Gods of the Earth, and by way of explanation, to shew how God will be Glorified and Worshiped under the Gospel, *viz.* As *the God and Father of our Lord Jesus Christ.*

7. Wherefore receive ye one another *r*, as Christ also received us *s*, to the glory of God *t*.

r vid. chap. 14. 1, 3. He ends this discourse with the same terms, in which he began it. Before, the strong only were charged to receive the weak, but here both are charged alike; the strong must receive the weak, and the weak the strong; they must all have communion one with another, continuing in brotherly love, accounting one another for Brethren, exercising mutual forbearance and long-suffering. *s i. e.* After the Example of Christ, who bear-eth with the infirmities of his followers, putting no difference betwixt *Jewes* and *Gentiles*. The particle *as* noteth quality, not equality; there is no proportion betwixt the infinite Love of Christ, and the scanty charity of man. See the like, *Mat.* 5. 48. *Eph.* 5. 2. *t* Some joyn this with the former clause, that we should *receive one another to the glory of God.* God is glorified by that brotherly love and concord that is amongst his People: Others joyn it with the latter clause, *That Christ hath received us to the Glory of God.* i. e. *To make us partakers of the glory of God*, or: *to declare and manifest the glory of God's truth to the* Jewes, *and mercy to the* Gentiles, as he sheweth in the following Verses.

8. Now I say *u*, that * Jesus Christ was a minister of the circumcision *w* for the truth of God *x*, to confirm the promises *made* to the fathers *y*:

* Act. 3. 25.

u He explains himself, and declares more at large, how Christ received both *Jewes* and *Gentiles*, thereby to admonish them to receive one another. As for the *Jewes*, whom he calls here the *Circumcision*, *vid. chap.* 3. 30. and 4. 9, 12. he faith, *Christ became a Minister unto them*, vid. *Mat.* 20. 28. He *Exercised his Ministry in the days of the Flesh* amongst them only, *Mat.* 15. 24. He went indeed now and then into the Coasts of *Samaria* to make way for the calling of the *Gentiles*, but his chief abode was in *Jewry*. *x* Or because of the Truth of God, that his truth or faithfulness might not fail. *y i. e.* The promises of the *Messiah*, made first to *Adam*, then to *Abraham* and to *David*, that the *Messiah* should come of their loynes, that in their seed all the Nations of the Earth should be blessed.

9. And that the Gentiles might glorify God *z* for *his* mercy, as it is written *a*, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

z Here he proves the second part, that Christ hath also received the *Gentiles*. There is a plain Ellipsis in the words, This is understood that there were promises made of or to the *Gentiles*, and Christ came to confirm them also. The sum of these promises was this, that the *Gentiles* should glorifie God for his mercy. Some have observed how the truth of God is spoken of in the foregoing verse with respect to the *Jewes*, and the mercy of God with respect to the *Gentiles*; not that the one was without the other; for the Salvation of the *Jewes*, as it was of Truth, so of Mercy also, *Mich.* 7. 20. and the Vocation of the *Gentiles*, as it was of Mercy, so also of Truth; for there were many promises of God concerning that matter, but mercy is predicated of the *Gentiles*, because that attribute of God appeared more eminently in their Conversion and Calling. You had the like distribution and difference in *chap.* 4. 25. and 10. 10. *a* Because the *Jewes* were hardly perswaded of the Mercy of God to the *Gentiles*, therefore he proves it by diverse Scripture-Testimonies. This first is taken out of *Psal.* 18. 49. See the Notes there. *David* speaks this in the Person of Christ. In the Psalm it is, *I will give thanks to thee*: but here, according to the LXX. *I will confess to thee, or celebrate thee among the Gentiles.* They then are received to Mercy, forasmuch, as it was foretold, they should celebrate or praise God for his Mercy.

10. And again, he saith, Reioyce ye Gentiles with his people *b*.

b This is taken out of *Deut.* 32. 43. Here it is evidently implyed, that the *Gentiles* should become the People of God, and joyn with the *Jewes* in his Worship and Service, and rejoyce in the sence of his Goodness and Mercy to them. The partition wall is now taken away, and they both became *one Sheepfold under one Shepherd.*

11. And again, Praise the Lord all ye Gentiles, and laud him all ye people *c*.

c This

c This is found in *Psal.* 117. 1. There the *Gentiles* are willed to praise God, which they could not do unless; they knew him aright, and hath obtained mercy from him.

12. And again Esaias saith *d*, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles || trust.

|| Or, *hope.*

d viz. in *Isa.* 11. 10. See the Notes there. This is a plain Prophesie of the Conversion of the *Gentiles*; their being received to Mercy, is implied in the former Testimonies, but here it is expressed. The Son of *David* (the Saviour) *shall rise and spring out of* Jesse *his Root, and Reign over the* Gentiles *by his Word and Spirit. He shall gather them by the Preaching of his Croft, as by an ensign, and they*, as it is in the Prophet, *shall seek to him*; or as it is here, *shall trust or hope in him.* The Apostle, as he is wont, doth follow the LXX. which makes some little variation from the *Hebrew* Text; but it is rather in sound than in sence. You have other Prophesies and Promises of the *Gentiles* Mercy, as *Isa.* 42. 1, 6. and 49. 22. & 54. 3. and 60. 3, 5. But the Apostle thought, that these he had mentioned were sufficient for his purpose.

13. Now *e* the God of hope *f* fill you with all joy and peace in believing *g*, that ye may abound in hope through the power of the holy Ghost *h*.

e He finisheth here his long discourse about brotherly love and concord with a short and pithy Prayer. *f* Having said before, that the *Gentiles* should hope in God, he takes occasion from hence to stile him, *The God of Hope.* He is so, both *Objective*, as being the only Object of our hope, *vid. Psal.* 146. 5. *Jer.* 17. 7. 1 *Tim.* 6. 17. and *Effective*, *as being the only author of it.* 1 *Pet.* 1. 3. *g i. e.* With much inward Joy and Peace, which riseth in the Heart through a lively Faith in Christ: Or else, with all comfort and concord in the Christian Faith. In this he prayes *they may abound*: instead of these contentions that had been amongst them, he desires they may be filled with those things, wherein he told them, *chap.* 14. 17. *The Kingdom of God consisted.* *h* He doth not say, that you may have hope, but that you may abound therein, that you may arrive to a plerophory or full assurance of hope, as it is in *Heb.* 6. 11. Such hope as may be like an Anchor to the Soul, to keep it safe and steady in the midst of Storms and Tempests. This hope is wrought in us by no less power and vertue than that of the Holy Ghost. See before.

14. And * I my self also am perswaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able to admonish one another *i*.

* Pet. 1. 12. & 3. 21.

i Here begins the Epilogue or Conclusion of this excellent Epistle, wherein the Apostle makes an Apology: *First*, For his manner of writing to them, and then for his not coming to them himself. His first Apology is ferted in with a singular commendation of the Christians at *Rome*; he began with their commendation, *chap.* 1. 8. and he ends with the same. There are three things which he commends them for. The *First* is their Goodness; thus it is numbred among the Fruits of the Spirit, *Gal.* 5. 22. It may be taken more largely; and so it comprehends all Grace and Vertue; or else more strictly, and so it is put for Kindness; Gentleness and Charity in forbearing and forgiving others. The *Second* is all Knowledge. *i. e.* In things necessary, or in matters relating to Christian Liberty: or by all knowledge, he means a large measure and proportion of it. The *Third* is Ability to admonish one another, to inform others in things about which they were ignorant; or to reprehend others for things about which they were negligent. Though there were many weak and ignorant Persons among them; yet there were others, of whom he was perswaded and fully assured they were thus qualified. *vid: 1 Cor.* 1. 5.

15. Nevertheless, brethren, I have written the more boldly unto you, || in some sort, as putting you in mind, because of the grace that is given to me of God *k*.

|| Or, *in part.*

k q. d. Though I am thus perswaded of you, or of many of you; yet I thought good to *Write to you in some sort*; or in part, or a little *the more boldly* and freely, That I may stir you up to the Practise of that which you know already, *vid. 2 Pet.* 1. 12, 13. and 3. 1. This he speaks to allay the sharpness of his former Reprehensions; and that what he had *Written*, might be the better Digested; for all Men more easily endure to be noted of Negligence, than of Malice or Ignorance. And farther he tells them, he could do no less, *because of the Grace that was given him of God. i. e.* Because of his Apostolical Office and Authority, *vid. chap.* 1. 5. and 12. 3.

16. * That *I* should be the minister of Jesus Christ to the Gentiles *m*, ministring the Gospel of God *n*, that the || * offering up of the Gentiles might be acceptable *o*, being sanctified by the Holy Ghost *p*.

* Tit. 2. 7.
|| Or, *the offering up of the Gentiles.*
* Rom. 12. 2.

l The proof of his Apostleship particularly of his *Office* and *Calling*, which he had mentioned more generally in the foregoing Words. *m* See the Notes on *chap.* 11. 13. See also *Gal.* 2. 7, 8. 2 *Tim.* 1. 11. *n i. e.* Preaching of it; Some read it Consecrating or Working in the holy Service of the *Gospel of God.* It is an Allusion to the *work* or *office* of the *Priests* under the *Law.* The *Jews* and *Gentiles*, they both *boasted* of their *Priest-hood* and *Sacrifices*: The Apostle therefore sheweth, That his *Ministry* was far more Excellent, being not occupyed in Sacrificing of Beasts, but in Offering up Living Men to be an holy Sacrifice to God. *o* Some understand it Actively, that the *Gentiles* might Offer up themselves, as it is in *chap.* 12. 1. or that they might Offer up acceptable Sacrifices to God, according to *Mal.* 1. 11. But it is better understood passively, that the Apostle converting them by his Ministry might present or offer them to God, as an acceptable oblation. *vid. Isa.* 66. 20. *p* Not by any Priest on earth, but even by the Holy Ghost himself; as the Oblations of old had their external and legal Purifyings; so this Oblation is purifyed or sanctified by the Holy Ghost.

17. I have therefore whereof I may glory through Jesus Christ, in those things which pertain to God *q*.

q q. d. Having received this grace of Apostleship, and having had great success in my Labours, multitudes being converted by my Ministry, I have whereof to Glory, or I have matter of Glorying and Rejoycing. But then he adds, that this Glorying of his, was not in himself, but in and *through Jesus Christ*, by whose grace he did what he did, *vid. 1 Cor.* 15. 10. And also, that it was not in any thing that concerned himself, but in things pertaining to God, which concerned his Worship and Service, and wherein his Ministry consisted. In the foregoing verse he described his Apostleship in termes, that were borrowed from the *Levitical* Priesthood; and here contriving the same metaphor, he calleth the execution of his Function, a performing of things pertaining to God, which is that for which the Priests of old were ordained, *Heb.* 5. 1.

18. For I will not dare to speak of any of those things, which Christ hath not wrought by me, || * to make the Gentiles obedient *r* by word and deed *s*.

|| Or, *towards the obedience of the* Gentiles.
* Chap. 1. 5. & 16. 26.

r q. d. I dare not speak of more then is true, or of any thing that was not really done by me: Or, else the meaning is, I dare not speak of any thing that I have done of my self, I acknowledg, that what ever good hath come to the *Gentiles* by my means, it was wrought by Christ whose Instrument I have only been, *vid. 1 Cor.* 3. 5. *s* Some joyn these words to the obedience of the *Gentiles*, by the preaching of the Gospel they were made obedient in word and deed. But they are better joyned with the former words, Christ wrought in and by the Apostle *Paul*, both by word and deed. By word is understood his publick preaching, and private instruction; and by deed, the example of his good Works, or Godly Life: Or else by deed ye may understand the Miracles that he wrought, and the Labour and Travel that he underwent; of which in the following verse.

19. Through || mighty signs and wonders *t*, || by the power of the spirit of God *u*; so that from Jerusalem, and round about unto Illyricum *w*, I have || fully preached the Gospel of Christ *x*.

|| Or, *the power of signs and wonders.*
|| Or, *fulfilled.*

t Or by the power of signes and wonders, which served to confirm my Commission from God, and the truth of what I Preached, and so helped forward the obedience and Conversion of the *Gentiles*, *vid. 1 Cor.* 12. 12. If there be any difference betwixt Signs and Wonders, 'tis only gradual. I find them often conjoyned in Scripture, *Mat.* 24. 24. *John* 4. 48. *Act.* 2. 43. & 5. 12. and 7. 36. and 14. 3. *u* Which blessed the Words, Deeds and Miracles of the Apostle; and wrought effectually by them in the *Gentiles*. The word, *Δύναμις*, Power of Vertue is twice used in this verse; it is first applyed to Signs and Wonders, to shew their Efficacy; and then to the Spirit of God, to shew that he was the efficient cause of that Efficacy. *w* This sheweth the pains and travel of the Apostle, to bring the *Gentiles* to the obedience of Faith. *Illyricum* is said to be in the utmost parts of *Greece*, bordering upon the Sea, which is thereupon called *Illyricum Mare*. It is thought to the be Country now called *Sclavonia*, and that is distant from *Jerusalem* about 500 *German* Miles, which makes above a thousand *English* miles; yet it seems he did not travel in a direct and straight line, but round about, or in a circle, as the word signoms, fetching a circuit. Some Writers have given us out of the Acts, a particular History of his perigination from *Damascus*, where he began his Ministry; he went into *Arabia*, and after three years

years returned to *Dimascus*, and from thence to *Jerusalem*; from *Jerusalem* he went to *Cæsarea*, and so to *Tarsus*; from *Tarsus Barnabas* brought him to *Antioch*, and from thence to *Jerusalem* to carry relief to the *Jewes*: From *Jerusalem* they returned to *Antioch*; from *Antioch* he and *Barnabas* went to *Seleucia*, then to *Cyprus*, and to some Cities of *Pamphylia*, and so to another *Antioch* in *Pisidia*: From thence to *Lycaonia*, and then returned to *Antioch* from whence they had been recommended by the Church. From *Antioch* they were sent to *Jerusalem* about the question of the Circumcision, and returned to *Antioch* with the Apostles Decree. From thence he went through *Syria* and *Cilicia* visiting the Churches. Then he went through *Phrygia*, *Galatia* and *Mysia*; then to *Troas*, where by a Vision he was called unto *Macedonia*, and so came into the parts of *Europe*: First to *Phillippi* in *Macedonia*, then to *Thessalonica*; from thence to *Athens*, and then to *Corimb*; from thence to *Ephesus*: and going to visit the Churches of *Galatia* and *Phrygia*, returned to *Ephesus*: From *Ephesus* he went again to *Macedonia*, from thence to *Troas* and *Miletium*; and thence by *Tyrus* and *Cæsarea*, and other Cities, he came to *Jerusalem*, where he was taken and put in bonds. Thus you have an account of the Apostles Travels which he abridgeth here, when he sayes, *Thus it was from* Jerusalem *round about unto* Illyricum. *x* i. e. *I have filled all these Countries with the Gospel of Christ*. The word signifieth to fulfil, *vid. Col.* 4. 8. This he calleth the finishing his Ministry, *Acts* 20. 24.

20. Yea, so have || I strived to preach the Gospel, not where Christ was named, lest I should build upon another mans foundation.

|| Or, *such an ambition have I had.*

21. But, as it is written, To whom he was not spoken of, they shall see: and they that have not heard, shall understand *y*.

y He gives a reason why he chose to preach the Gospel in these places, because Christ had not been named or Preached there before; this he saith was his Ambition, and a thing that he greatly coveted; he was unwilling to build upon another mans Foundation, to put his sickle into anothers harvest, to derive the Glory to himself, which would be due to others, 2 *Cor.* 10. 15, 16. Again, another reason why he Preached the Gospel where Christ had not been named, was this, that so by him, as an Apostle of Christ, and in his Ministry, that the Scripture might be fulfilled, which you have in *Isa.* 52. 15. *To whom he was not spoken of, they shall see, &c.* See the Notes there.

22. For which cause also * I have been || much hindred from coming to you *z*.

* 1 Thes. 2. 17, 18.
|| Or, *many wayes. or often times.*

z Hitherto he hath excused his manner of Writing, now he makes an Apology for his not coming unto them. They at *Rome* might be ready to say, if he hath travelled into so many Countries, Why could he not all this while give us a visit? To this he answers, it was not from any want of respect or good will to them, but for another cause which he had already assigned, and that was, the Preaching of Christ where he had not been named; for this cause, he sayes, he had been much hindred; He looked upon that as the more necessary work, the planting of Churches is more then the watering of them. He told them, *chap.* 1. 13. of his being hindred from coming to them, and now he acquaints them more particularly with the reason which he concealed before. The word (πολλὰ) rendred *much*, signifieth many; and it implies that he was many times hindred, and many wayes; but this was the chief.

23. But now having no more place in these || parts, and * having a great desire these many years to come unto you *a*;

|| Or, *climates.*
* Chap. 1. 11. ver. 32.

a Having given the reason why he came not to them hitherto, in the following words he assures them, he would do it hereafter. And here he saith, He was the more enclined so to do, *First*, Because he had no more place in those parts. *i. e.* As before in those places where Christ had not been named, or his Gospel Preach't, he had no new Churches there to be found, and he had ordained Elders in every City to build upon his Foundation. The word rendred *parts*, signifyes Climates. *i. e.* Places which by our divers Elevations of the Pole. And then *Secondly*, Because he had long longed so to do, he had desired it for many years, *chap.* 1. 10, 11.

24. Whensoever I take my journey into Spain, I will come to you: For I trust to see you in my journey, *b* and to be brought on my way thitherward by you *c*, if first I be somwhat filled † with your *company d*.

† Gr. *with you* ver. 32.

b Here he sets down the time when he would visit them. *i. e.* When he took his Journey into *Spain*. He saith, he trusted he should see them then, he was not assured of it, he had no revelation from God concerning it, he

he could make no absolute promise. See *v.* 28. *c i. e.* By some of you; this he did promise himself from them, and indeed it was usually done by the Churches he visited. *vid. Act.* 17. 15. not that he affected any train or pomp, but it was done for his guidance and safety, as he travelled through unkown and dangerous wayes. *d* This he adds, least they should think he meant to make no stay with them, he gives them to understand, that he did not intend to leave them, till they were mutually filled and satisfied with one anothers company and society.

25. But now * I go unto Jerusalem to minister unto the Saints *e*.

* Act. 19. 21. and 24. 17.

e Some might be ready to say, if *Paul* hath no more place in those parts where he is, and hath such a longing desire to see us, why then doth he not presently come to us? To this he answers, that for the present he could not come, because he had a weighty affair upon his hands, which was to go up to *Jerusalem* to Minister to the Saints. *i. e.* To carry thither certain Collections and Contributions from the *Gentile* Churches for their relief. He useth a *Participle* of the pesent tense in the Original, to shew that this work is now in hand, and it would not stay or hold him long. Though indeed his work was to preach the Gospel, and not to serve Tables; yet it seems, likely that the Churches of the *Gentiles*, who were moved by him to this Contribution, had committed the same to his care. 2 *Cor.* 8. 4.

26. For * it hath pleased them of Macedonia and Achaia; to make a certain || contribution for the || poor saints which are at Jerusalem *f*.

* 1 Cor. 16. 1, 2.
|| Or, *communication.*
|| Or, *the poor of the Saints.*

f For the understanding of these words, you need only to read 2 *Cor.* 8. 1. and 9. 2. When he saith, *it hath pleased them*, it is implyed, that it was not extorted or squeez'd out of them; but that it proceeded from a ready and willing mind, and that they took delight therein. The word here rendred *Contribution*, properly signifieth Communication, which implyeth a mutual exchange, or entercourse between the givers and the receivers; the one Contributing Alms, the other Prayers and Intercessions to God. He speaks elsewhere of Communicating, concerning *Giving* and *Receiving*, *Phil.* 4. 15.

27. It hath pleased them *verily g*, and their debters they are *h*, For * if the Gentiles have been made partakers of their spiritual things, * their duty is also, to minister to them in carnal things *i*.

* Chap. 11. 17.
* 1 Cor. 9. 11. Gal. 6. 6.

g He makes this repetition, as to commend the *Grecians*, so also to admonish the *Romans* to the like benevolence. *h i. e.* The *Gentiles* are Debtors to the *Jewes*; though what they sent them was a Gift, yet it was also a Debt, it was due by the Law of Charity, *chap.* 13. 8. and by the Law of Gratitude and Equity, they had received from them, and they were obliged in some sort to make returnes to them. *i* By the Spiritual things of the *Jewes*, of which the *Gentiles* were made partakers, you may understand all those things of which mention is made, *chap.* 9. 4, 5. More particularly, the Gospel with the Ministry, and Ordinances thereof: The Gospel was first Preached to the *Jewes*, and from *Jerusalem* it was spread abroad among the *Gentiles*, *vid. Luke* 24. 47. *Act.* 1. 4, 8. By the carnal things of the *Gentiles*, you may understand their Gold and Silver, with all things needful for the sustentation of the body: you have a parallel-place in 1 *Cor.* 9. 7.

28. When therefore I have performed this, and have sealed to them this fruit *k*, I will come by you into Spain *l*.

k i. e. After that I have dispatched this business, and safely delivered the Alms of the *Greek* Churches to the *Jewes*, wherewith I am intrusted, it is put into my hands as a Treasure sealed in a bag or chest, that it may not be diminished or imbezeled; he calls it Fruit, because it proceeded from their Faith and Love, and because it would abound to their account, *Phil.* 4. 17. it would benefit them that received it, but much more them that gave it. *l i. e. I will take you, or your City in my way thither*, he told them as much before. *v.* 24. This he really intended, but it is generally concluded, that he was prevented; that he never went this Journy into *Spain*. The purposes of men are ruled and over-ruled by the Providence of God, *Prov.* 16. 9.

29. And I am sure that when I come unto you, I shall come in the fulness of the blessing of the Gospel of Christ *m*.

m i. e. As some expound it, *I shall find you furnished with all Spiritual and Gospel Blessings*: This sence agrees with *v.* 14. But others rather think, that he speaks of what he should bring with him, and not of what he should find there. Therefore it may better be expounded by *chap.* 1. 11, 12. He assures himself he should impart unto them

them much Knowledg, Grace and Comfort; that he should enrich, and fill them with all the *Blessings of the Gospel of Christ*.

30. Now *n* I beseech you, brethren, for the Lord Jesus Christs sake *o*, and for the love of the Spirit *p*, * that ye strive together with me in your prayers to God for me *q*.

* Col. 1. 11.

n In the Conclusion, he commends himself to their *Prayers*. This is usual with him, in his other Epistles, *vid. Eph.* 6. 18. *Col.* 4. 3. 2 *Thes.* 3. 1. *Heb.* 13. 18. *q. d.* If not for my sake, yet for *his sake*, who is most dear to you. *p q. d.* If you *love the Spirit of God*: Or rather if the *Grace of Love* be wrought in you by the *Spirit*, shew it in this thing. This pathetical way of speaking is frequent with this Apostle, *vid. chap.* 12. 1. *Phil.* 2. 1. *q* That you *strive*, as those that be in an Agony; It is a Military word: He bespeaks their earnest and importunate *Prayers* in his behalf. *Jacob* prayed after this manner, so did *Elijah* and *Epaphras*, *Col.* 4. 12. He *Prayed* himself, and he desired them to joyn with him, and help him; as *Aaron* and *Hur* helped *Moses*.

31. That I may be delivered from them that || do not believe in Judea, and that my service which *I have* for Jerusalem, may be accepted of the saints *r*.

|| Or, *in Judea.*

r Here are two things more particularly, which he desireth them to Beg of God in his behalf. First, *That he may be delivered from them that did not believe*: Or were disobedient, and refractory in *Judea*. He knew the *Jewes* were incensed against him; that Troubles did abide him, or wait for him in *Judea*, whither he was going, *vid. Act.* 20. 23. And it hapened accordingly, for the *Jewes* went about to kill him, *Act.* 21. 31. Therefore tis, that he desires their Prayers, *That he might be delivered from them*, *vid.* 2 *Thes.* 3. 2. *Secondly*, That the Alms he brought the Poor *Saints* at *Jerusalem*, might be taken by them in good part: That they might be reconciled, both to the *Gentile* Churches that sent it, and to him that brought it. It detracts greatly from a *Gift*, when it comes, either from one, or by one; against whom we are prejudic'd.

32. * That I may come unto you with joy * by the will of God *s*, and may with you be refreshed *t*.

* Act. 18. 21.

s q. d. This would be a means to make me come unto you with the more comfort if God will, or if God grant it to our Prayers. This condition (if God will) he had before inserted upon this very occasion, *chap.* 1. 10. See the like 1 *Cor.* 4. 19. *James* 4. 13, 15. This he did to free himself from the suspition of inconstancy, in case it should fall out otherwise: as also to shew, That alwayes, and in all things he referred himself to the good Pleasure and Providence of God. *t i. e.* With your Company and Conversie. This hath the same sence with *chap.* 1. 12. See the Notes there.

33. Now the * God of peace *u* be with you all *w*; Amen *x*.

* Col. 14. 33.

u This is a frequent Title of God in Scripture, he is called the God of Peace, *chap.* 16. 20. 2 *Cor.* 13. 11. *Phil.* 4. 9. 1 *Thes.* 5. 23. 2 *Thes.* 3. 16. *Heb.* 13. 20. Here it fits his great Argument, which was to persuade the Believing *Romans* to be at peace amongst themselves, and not to contend about indifferent things. *w* Three times in this Chapter doth the Apostle lift up a Prayer for the Believing *Romans*. *vid. v.* 5, 13. And this is more comprehensive than the other two. If God be with us, no good thing can be wanting to us. Gods presence is inclusive of all good, and exclusive of all evil. *x vid. chap.* 16. *ult.*

CHAP. XVI.

I Commend unto you *a* Phebe *b* our sister *c*, which is a || servant of the Church which is at Cenchrea *d*.

Or, *Deacon.*

a This Chapter is in the nature of a Post-script. The Apostle begins it with the Recommendation of a certain *Woman* to them. *b.* She went upon some occasion to *Rome*, and by her (as some have supposed) this Epistle was sent to the *Church* there. The Poets call'd the Moon *Phebe*, as they did the Sun *Phebeus*. This Name is likely to have been imposed by her Parents, being Gentiles. *c i. e.* In Christ, and by the Profession of the same Faith. *vid. Jam.* 2. 15. *d* A Port or Haven belonging to *Corinth*, on the *East side* towards *Asia*: There was another on the *West side* towards *Italy*, called *Lechea*: By reason of this double Haven, *Corinth* was called by the Poets, *bi maris*. Here *Paul* paid a Vow, which he had made, *Act.* 18. 18. Here also he Preached and Converted many; amongst whom, this *Phebe* (as is probable) was one. When he saith, She was *servant of the Church*, it is not meant, She was a Dioconess, or one of the College of Widows, of whom he speaketh, 1 *Tim.* 5. 9. But she *served the Church*, in Harbouring and succouring the *Saints* that were driven out of their Country; yea, as appears by the next Verse, *she was a succourer of the Ministers of the Gospel*, and of the *Apostle* himself: we read, *Luk.* 8. 3. of some that *Ministred unto the Lord of their substance*; there the same word is used. And this *Phebe* seems to have been imployed in the same Works; *She ministred* unto *Paul* as *Onesiphorus* did, 2 *Tim.* 1. 18. There the same word is used again.

2. That ye receive her in the Lord *e*, * as becometh saints *f*, and that ye assist her in whatsoever business she hath need of you *g*: For she hath been a succourer of many, and of my self also *h*.

* 3 Joh. 6.

e i. e. In the *Lords Name*, or for the *Lords sake*. *vid. Mat.* 18. 5. Or else tis, as if he had said, *Receive her* Christianly. *f* As it is fit that *Saints* should be received, or as it is fit for them, who Professes themselves to be *Saints*, to *receive* one another. *g* That you stand by *her*, and afford *her* your Counsel, or any other assistance. She might have some business in the *Emperours* Court, by reason of Fraud, Oppression, or some unjust Vexations; and there might be those amongst them, that could stand *her* in some stead. There were Christians of *Cæsars* Houshold, *Phil.* 4. 22. *h* The word signifieth a *Patroness*. She had been *Hospitable* to *many*, and in particular, to the *Apostle* himself. This sheweth, she was a Woman of some Account; it was but equal, that the *Saints* at *Rome* should *assist her*, who had been *Assistant* unto so *many* others.

3. Greet Priscilla and Aquilla *i*, my || helpers in Christ Jesus *k*:

|| Or, *fellow-labourers.*

i In the next place, he Saluteth several persons by Name; the first are *Priscilla* and *Aquila*. Sometimes she is called *Prisca*, 2 *Tim.* 4. 19. And by a Diminutive *Priscilla*. This was usual amongst the *Romans*. So *Livia* was called *Livilla*, *Tullia*, *Tulliola*, *Petrona*, *Petronilla*, &c. The *Wife* is named before her *Husband*, so she is, *Act.* 18. 18. 2 *Tim.* 4. 19. Some think she was *first Called*, others that she was most *Renowned* for her *Zeal* and *Charity*. We need not to be curious in our Enquiry after the Reason; we find in other places *Aquila* is set before *Priscilla*, *Act.* 18. 2. 26. 1 *Cor.* 16. 19. Hence it may appear how weakly the *Papists* Argue for *Peters* primacy, because he was placed first on the Catalogue of the Apostles; for by the same Argument, the *wife* should be preferred before *her husband*. This *Aquila* was a *Jew* of *Pontus*, and by Occupation a Tent-maker: With him the Apostle *Paul* abode, and wrought at *Corinth*, *Act.* 18. 2. 3. Though *Claudius* the *Emperour* had commanded the *Jews* to depart from *Rome*, yet now it seems, they were returned thither again; possibly, because *Claudius* was dead, or because that severe Edict was relaxed. *k* In propagating the *Gospel* in their Place and Calling, and as they had Opportunity. Though they Preached not publickly, yet they furthered the Gospel many ways privately. *vid. Act.* 18. 26.

4. Who have for my || life laid down their own necks *l*: unto whom not only I give thanks, but also all the Churches of the Gentiles *m*.

|| Or, *soul.*
|| Or, *have put under their necks.*

l i. e. They hazarded their own Lives to save mine. The Scripture speaks of this, as the duty of Christians, 1 *Joh.* 3. 16. He refers (it may be) to that Uproar that was at *Corinth*; of which, see *Act.* 18. 12. Or that in *Asia*; of which, see *Act.* 19. 23. *m* Because he was the Apostle of the *Gentiles*, and his Preservation redounded to the benefit of them all.

5. Likewise *greet* the Church that is in their house *n*. Salute my well-beloved Epenetus, *o*, who is the first-fruits of Achaia unto Christ *p*.

n The word *Greet* is supplyed to fill up the Sence. *q. d.* Declare my good Will to them, and Desires of their welfare. You have the same Salutations, 1 *Cor.* 16. 19. And the like in *Col.* 4. 15. *Philem.* 2. By the *Church in their house*, is generally understood, their *Family* or *Houshold*; which he calls a *Church*, because of the Godly Order and Religious Worship that was exercised amongst them. May *Aquila* and *Priscilla* be a pattern unto other House-Keepers; may the families of Christians be every where as little *Churches*. The House of *George*, Prince of *Anhalt*, for the good and Godly Order therein observed, was said to be, as well a *Church*, as a Court, There are some that think, That by the *Church* in their House, is meant the Christians that were wont to assemble there for Solemn Worship; but this is not likely, because of the particular Salutations of so many in the following Verses. *o Epenetes*, in the *Greek* Tongue, is Laudable and Praise worthy; so was this Person, both in name and in deed. *p* The same is affirmed of the house of *Stephanus*, 1 *Cor.* 16. 15. The meaning may be this, *Epenetes* was the first Person, and *Stephanus* his Family, was the first Family that embrac'd

embrac't the *Faith of Christ*, Region of *Acheia*. This is a singular Commendation; Gods soul desires such first-ripe Fruits, *Micah. 7. 1.*

6. Greet Mary *q*, who bestowed much labour on us *r*.

q This was a common Name, but the Person here meant was of special note. *Ignatius* highly commends one of this Name, giving her an ample Character for Wisdom, and Godliness. *r* This is the Commendation the Apostle gives of this Woman: it is to be understood of her *Labour* and Service in providing Food, and other Necessaries for the Entertainment of the *Faithful*; especially, the Preachers of the Gospel: which he acknowledgeth as done to himself, though he had not been at *Rome*, because of the *communion of Saints*. Some think this Woman dwelt before at *Corinth*, or *Antioch*, or in some other places, where she had *ministred* unto the Apostle *Paul* himself.

* Or, *Junius.* 7. Salute Andronicus * and Junia *s* my kinsmen, and my fellow prisoners, who are of note among the Apostles *w*, who also were in Christ before me *x*.

s It may be rendred *Junias*. Some think, This *Junia* was a Woman, and the Wife of *Andronicus*; Others take them both for men. *t* So he calls them, Either because they were *Jews*, *c. 9. 3.* Or because they were of the same Tribe; or because they were more nearly Related to him, by Consanguinity and Affinity. *v. i.* They had been Imprisoned for the Gospel, as well as he: The Apostle had been often in Prison himself, 2 *Cor.* 11. 23. We read *Act.* 16. 23. of his being *imprisoned* at *Philippis*, and (it may be) these two were his *fellow prisoners*; for we read of other *prisoners* there, *besides Paul* and *Silas*, *v.* 15. 26. *w i. e.* They were well known to the Apostles; and were in good Esteem with them: Not only the *Twelve*, together with *Paul* and *Barnabas*, but other Teachers are sometimes called Apostles or Messengers, *vid.* 2 *Cor.* 8. 23. *Phil.* 2. 25. Some have thought these two, *Andronicus* and *Junia*, were of the Number of the Seventy Disciples which are mentioned, *Luk.* 10. 1. Others that they were of the one hundred and Twenty, which are mentioned *Act.* 1. 15. Or of those that were Converted by the first Preaching of *Peter*, and the rest, *Act.* 2. 41, and 4. 4. By what follows, it appeareth they were of considerable standing in Christianity. *x* There are *three* things for which he commends these Two Persons: The First is, their Sufferings for Christ; And the *Third* is, their forFame among the Apostles; And the *Third* is, their forwardness in Conversion. This was *Mnason's* Commendation, *Act.* 21. 16. When he saith, They were in Christ, he intimates the Vertue and Power of *Faith*, to incorporate us into *Christ*; as *branches* into a Vine.

8. Greet Amplias *y* my beloved in the Lord *z*.

y Some Translations call him *Amplistus*; it is a *Roman* Name. *z* This is added to shew that he did not love him for his riches: or any outward respect, but for the Lords sake; for the *grace of Christ*, which appeared in him.

‖ Or, *fellow labourer.* 9. Salute Urban *a* our ‖ helper in Christ *b*, and Stachys my beloved *c*.

a This also is a *Roman* Name; it was coveted afterwards by many Bishops of *Rome*. *b* The fame that was said of *Aquila* and *Priscilla*, *v.* 3. Possibly he might be one of their Teachers. *c* This is a *Greek* name, which signifieth an *ear* of *corn*. Some have reported, He was the first Bishop of *Constantinople*; He was doubtless a Person eminent in *grace* and *gifts*, or else the Apostle would never have Dignified him with this additional Commendation, that he was *beloved* of him, or dear to him.

‖ Or, *friends.* 10 Salute Appelles *d* approved in Christ *e*. Salute them which are of Aristobulus ‖ *houshold f*.

d Origen supposeth this *Apelles* to be *Apollo*, of whom you read, *Act.* 18. 24. And in other places. *Epiphanius* saith, He was Teacher in the Churches of *Smyrna* before *Polycarpus*. *e* One who hath shewed himself a faithful and sincere Christian, who hath given many proofs of his Sincerity, Zeal, and Constancy. This is a high Encomium; to be *in Christ*, is much, to be *approved in Christ* is more: Tryed Gold is most precious. In a time of Tryal, to stand fast, and hold his own, is a Christians greatest praise. *f* The word *Houshold*, is not in the Greek, but is added to fill up the sence; you have the like in the next Verse, and in 1 *Cor.* 1. 11. *Aristobulus* himself is not Saluted; Either he was dead, Or as yet unconverted to the *faith of Christ*. But it seems there were several Christians, in or belonging to his Family, whom the Apostle here Salutes. See the next Verse.

‖ Or, *friends.* 11. Salute Herodian my kinsman *g*. Greet them that be of the ‖ *houshold* of Narcissus *h*, which are in the Lord *i*.

g vid. v. 7. *h* This *Narcissus* is reported by *Suetonius*, to have been in great favour with *Claudius* the Emperour, and to have abounded in Wealth; so that he was worth *Ten Millions*. He was a wicked Man himself, yet it seems he had divers good Christians in his Family. So we read, that there were *Saints* in *Nero's* House or Court, *Phil.* 4. 22. To what a degree of Wickedness are they Arrived, who will not suffer a Religious Person to dwell in their Houses. This shews, That good Christians may serve wicked Masters with a good Conscience. *i* This may be added, because that all in *Narcissus* his Family were not Christians, or Members of the *Church of Christ*.

12. Salute Tryphena and Tryphosa, who labour in the Lord *k*. Salute the beloved Persis, which laboured much in the Lord *l*.

k He *Salutes* several Women, as well as Men: You read before of *Priscilla*, *v.* 3. Of *Mary*, *v.* 6. And now he adds three more in this Verse. He saith of the Two First, that they Laboured in the *Lord*, *i. e.* In the *service of Christ*, and *his Church*, according to their Place and Power. See the Notes on *v.* 6. *l* He gives this Woman a higher Commendations, Calling her the *beloved Persis*, *Vid. v.* 8. He saith of the other two, That they *Laboured*; but of this, that she hath *laboured much in the Lord*; noting some special *Labour* or *Service* for which she is here Commended.

13. Salute Rufus *m* ‖ chosen in the Lord *n*, and his mother and mine *o*.

m The same (it may be) of whom you may read, *Mar.* 15. 21. *n* A choice Christian, one eminent for *gifts*, and *graces*. So 2 *Joh.* 1. You read of an Elect Lady: He is supposed not to speak here of Eternal Election. *o* His Mother by *Nature*, mine by Affection: She hath tendred me as a Mother her Son. *vid.* 1 *Tim.* 5. 2.

14. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them *p*.

p i. e. The Christians that are their Domesticks, or that dwell with them.

15. Salute Philologus, and Julia *q*, Nereus, and his sister, and Olympas *r*, and all the saints which are with them *s*.

q Probably the Wife of *Philologus*. *r* This is thought to be the Name of a man, rather then of a Woman. *s* That are in their several Families. *vid. v.* 14. There were doubtless, many more Christians in the Church of *Rome*, but, Either they were of no great Note, or else not known to the Apostle: And indeed it is matter of Admiration, that he, who was never at *Rome*, should know the name and proper Characters of so many there. And because he sendeth *Salutations* to so many Brethren at *Rome*, and makes no mention of *Peter*; it may be rationally inferred, That *Peter* was not there at the Writing of this *Epistle*. It is questionable, Whether ever he were there at all; but 'tis without question, that he came not thither in the beginning of *Claudius* his Reign, and in the *forty fifth year of our Lord*, as the *Romanists* Report; nor was he Bishop there for the space of *five* and *twenty years*, as they affirm.

16. Salute one another with an holy kiss *t*. The Churches of Christ salute you *u*.

t From Greeting them himself, he proceeds to Exhort them to Greet or *Salute one another*. This he advisieth them to do, *with an holy kiss*; you have the same Exhortation, 1 *Cor.* 16. 20. 2 *Cor.* 13. 12. 1 *Thes.* 5. 26. Thus the Apostle *Peter* calls a *Kiss of Charity*, 1 *Pet.* 5. 14. *Kissing* is accounted a great Symbol of Love and Concord. *q. d.* You have been much troubled with Dissentions, about *Meats* and *Days*, &c. Therefore I beseech you, that forgetting all former Offences, you would Manifest for the future all *signes* of *Love* to, and *Peace* with *one another*. *Kissing* was an old Custome amongst the *Hebrews*; we find it used by the *Patriarches*, *Gen.* 27. 26. and 29. 11. It is still retained more or less in all Countries. The Primitive Christians did use it in their Assemblies. The Primitive Christians did use it in their Assemblies; so *Tertullian* testifieth, *Lib. Dec.* and they did, like wise, especially in receiving the *Eucharist*. So *Chrysostom* witnesseth, *Hom.* 77. In *Joh.* 16. *we do well*, saith he, *to kiss in the mysteries that we may become one*. This *Kiss* for good reasons is laid down, and the *Romanists*, in room of it, keep up a foolish and superstitious Ceremony, which is to *kiss the pax* in the *Mass*. *u* He sends besides his own, the Salutations of others; also to the Christians at *Rome*, and that first of whole Churches; and by and by of particular Persons, *v.* 21. 22. 23. By *Churches* here, he principally means, The *Churches in Greece*, where he then was, of whose good Affection to the Christian *Romans*, he was well assured.

17. Now I beseech you brethren, mark them which cause divisions and offences *w*, ‖ contrary to

to the doctrine which ye have learned *x* and ‖ avoid them *y*.

‖ Or, *turn aside from.*

w He shuts up the Epistle with a seasonable admonition, which he reserved to the last, that it might be the better remembred: It is to beware of those that cause divisions and offences: By the former, some understand those that corrupt the Doctrine of the Church; by the latter those that violate the Discipline thereof; others refer divisions to faith, and offences to manners. There are that like neither of these distinctions, but think he only cautions them against Church dividers; and mentions Scandal or Offences as the effect or fruit of Church-divisions. He seems to aime more especially at those, who together with the Christian Faith, did obtrude upon Believers, the Ceremonies of the Law, as necessary to Salvation; of these he often complaines as enemies to the Gospel and Cross of Christ. *vid. Gal.* 1. 7. *Phil.* 3. 2, 18, 19. *Tit.* 1. 10. *x i. e.* That you have learned from those that first taught you and converted you to Christ. *q. d.* You have been instructed in the true Doctrine of Christ; and there are some that would innovate and teach another Doctrine, that broach Opinions that are contrary; or at least, besides the Doctrine which is Pure and Apostolical, and so make Divisions and Factions amongst you: Of such as those he speaks what follows. *y* Here are two Precepts with respect to Innovators and Church-Dividers. The *first* is, *That they should be marked*. The word signifies such a *marking*, as a Watchman useth that standeth on a Tower to descry Enemies; he marketh diligently all comers, and giveth notice accordingly, for the safety of the Place. The *Second* is, *That they should be avoided or declined*; the like counsel is given, 2 *Thes.* 3. 6, 14. 1 *Tim.* 6. 3, 4, 5. 2 *Tim.* 3. 5. *Tit.* 3. 10. 2 *Joh.* 10. The Sum is, the Church should Excommunicate them, and all sound Christians should turn away from them, and shun their Society, that they may be ashamed.

18. For they that are such, serve not our Lord Jesus Christ, but their own belly *z*; and by good words and fair speeches deceive the hearts of the simple *a*.

z In this verse you have a reason of the foregoing admonition, together with a description of the *Seducers*, whom they should mark and avoid. He sayes, *They are such as serve not the Servants of Jesus Christ, but their own belly.* *i. e.* They serve themselves rather than Christ. Though they pretend to be *the Servants of Jesus Christ*, and give themselves out for his Ministers, yet they aim at nothing but their own commodity and advantage. A further account you have of such persons in *Phil.* 3. 19. 1 *Tim.* 6. 5. *Tit.* 1. 11. 2 *Pet.* 2. 3. *a q. d.* As Satan insinuated into *Eve*, by pretending he wished her good; so these *Seducers* pretend they aime at nothing, but the good and benefit of those with whom they have to do: with smooth and flattering words, they praise both the persons and doings of those whom they would ensnare, (so much the word ἐυλογία here used imports) and by this means they impose upon the simple. *i. e.* The over-credulous and unwary, who do not mistrust any deceit or hurt, the word here rendred (*Simple*) properly signifies such as are not evil, or that are incautelous and not suspitious.

19. For your obedience is come abroad unto all men. I am glad therefore on your behalf *b*: but yet I would have you * wise unto that which is good, and ‖ simple concerning evil *c*.

Or, *harmless.*

b q. d. As for you, your ready embracing of the Gospel and Conformity thereunto, is generally taken notice of by all that mind such things: see the like, *chap.* 1. 8. 1 *Thes.* 1. 8. *I rejoyce to hear of your soundness and teachableness*; *q. d. and not therefore speak this to accuse, but to caution you.* *c q. d.* Take heed that you be not cheated by *Seducers*, that they do not abuse your tractableness to draw you into errors. He exhorts them to joyn prudence with simplicity; to be so harmless and simple as not to invent false Doctrine, and yet to be so wise and skilful as to be able to discern Truth from Falsehood; to be so innocent as not to deceive, and so prudent as not to be deceived. *vid. Mat.* 10. 16. He prayes for the *Philippians*, that they may have this discretion, *Phil.* 1. 9, 10. and exhorts the *Thessalonians* thereunto, 1 *Thes.* 5. 21.

20. And d the God of peace *e* shall ‖ bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you *h*. Amen.

Or, *tread.*

d q. d. And to encourage you to be watchful, I dare promise you shall be successful. *e* So he is called, *chap.* 15. 33. *f* The word signifies to bruise by treading: it imports the Conquest that the Lord gives his people over Satan and all his wicked instruments, that divide, seduce, or oppress his people; the promise is *that they shall overcome him and them*; they shall deal by Satan and his Agents, as *Joshua* and his Captaines did by those five Kings, *Jos.* 10. 24. *vid. Rev.* 2. 8. 11. This promise plainly bears upon the first grand promise, in *Gen.* 3. 15. That Jesus Christ *the Seed of the Woman should bruise the head of the Serpent*: For it is by vertue of his bruising the head of Satan, that he is subdued and brought under our feet. *The Seed of the Woman* in their own persons, as well as in their representative, *shall bruise the Serpents head.* *g* Or suddenly, Though now he rage, yet ere long he shall be thrown down. Some refer this to the day of Judgment, others to the time of *Constantine*, who overthrew Idolatry: and that it is not only a Promise, but a Prophesie also of the *Conversion* of the *Roman* Empire. There are that think that the Apostle doth comfort here the Believing *Romans*, by telling them, that the dissentions raised amongst them by means of Satans malice and subtilty, should be shortly quenched and reconciled; and that it was effected partly by this Epistle, and partly by the Apostles labours afterwards amongst them. *h* As he began this Epistle with wishing them *Grace and Peace*, so he ends it: He had said, *chap.* 15. 33. *The God of Peace be with you.* And here he saith, *The Grace of our Lord Jesus Christ be with you.* He was once & again shutting up his Epistle, but having more room and time, he makes some short Additions and Supplements, as 'tis usual with those that write Epistles. This Salutation he was wont in the end of every Epistle to write with his own hand. 2 *Thes.* 3. 17. It is repeated, *v.* 24. Hereby he intimates the necessity of the *Grace of Christ*, therefore he prayeth for it again and again. See the Notes on *chap.* 1. 7.

21. * Timotheus my work-fellow *i*, and Lucius *k*, and Jason *l*, and Sosipater *m* my kinsmen salute you. * Act. 16. 1

i As before he saluted divers persons himself, so now he sendeth the Salutation of others to the Church of *Rome*. This he doth to shew the mutual amity and love, that is and ought to be betwixt Christians, though they are divided in respect of place; yet not in respect of affection and good will. He begins with *Timotheus* or *Timothy*, whom he calls, *his Work-fellow or Fellow-helper*. viz. *in preaching and propagating the Gospel of Christ*. This shewes the humility of the Apostle, that he dignifies so young a man with this Title. This is he to whom he wrote afterwards two Epistles; you may read more of him *Act.* 26. & *alibi*. *k Origen* and some others are of opinion that this was *Luke* the Evangelist, who was the inseparable companion of the Apostle *Paul*, and was with him about this very time, as appears by *Act.* 20. 5. and here he is called *Lucius* according to the *Roman* inflexion. Others think that this was *Lucius* of *Cyrene* of whom you read *Act.* 13. 1. *l* This was Pauls Host at *Thessalonica*, *Act.* 17. 5, 7. the same as some think that is called *Secundus*, *Act.* 20. 4. the one being his *Hebrew*, the other his *Roman* name. *m* The same that is called *Sopater* of *Berea*, *Act.* 20. 4. *n vid. v.* 7.

22. I Tertius *o*, who wrote *this* epistle, salute you in the Lord *p*.

o This was the Apostles *Scribe* or *Amanuensis*, who wrote this *Epistle*, either from his mouth, or from his papers: He put in this *Salutation* by the Apostles License. *p i. e. I wish you safely from the Lord.*

23. Gaius *q* mine hoste, and of the whole Church *r*, saluteth you. Erastus the Chamberlain of the city *s* saluteth you, and Quartus *t* a brother.

q We read of more then one that bore this name: There was *Gaius* of *Macedonia*, of whom you read, *Act.* 19. 29. there was *Gaius* of *Derbe* of whom you read, *Act.* 20. 4. he is most likely the person here meant. There was one of this name, whom *Paul* baptized at *Corinth*, 1 *Cor.* 1. 14. and there was another *Gaius*, to whom St. *John* wrote his third Epistle; whether any of those were the same, or whether they were all different persons is uncertain. *r i. e.* He entertained the Apostle, and all Christian Strangers that passed that way. That *Gaius* to whom the Apostle *John* wrote, is commended for the like hospitality, 3 *John* 5. 6. *s* Or the Receiver or Steward of the City; one that had the management of the Cities stock or publick Treasure. The City was *Corinth* from whence the Apostle wrote this Epistle. There *Erastus* is said to abide, 2 *Tim.* 4. 20. possible to attend upon his Office. Yet we find, *Act.* 19. 22. that he was one of them that Ministred to the Apostle, and was sent by him hither and thither, as he had occasion, which would not well consist with his being Chamberlain or Steward of so great a City: Therefore some are of Opinion, that he is so called, because that had been his Office in time past. So *Abigail* is called the Wife of *Nabal*, 2 *Sam.* 3. 3. because she formerly stood in that relation to him. *t* This is no word of Number, but it was his Name: We had *Tertius* in the foregoing verse; and we read of *Secundus*, *Act.* 20. 4. Histories also speak of the name of *Quintus* and *Sextus*, &c.

24. * The grace of our Lord Jesus Christ be with you all. Amen. * 1 Thes. 5. 28.

* These words are the very same which you had *v.* 20. 28.

only the word (*All*) is added: Some have thought, that the former was written with the hand of *Tertius*, the *Scribe* or *Notary*, and this with the Apostles own hand. He seems to be like a loving and tender Father, who bids his Children farewel once and again; and being loath to leave them, returns a second and a third time to discourse with them.

* Eph. 3. 20. Jude. 24. 25. Now * to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ (according to the revelation of the mystery, which was kept secret since the world began *w*,

w He Concludes All with an excellent Doxology; wherein *First* He Describes *God*, and then he Ascribes eternal Glory to Him. He describes Him by two of his Attributes or Perfections; the first is *his power*, *He is able to establish you, i. e. In grace, and in Truth; to keep you from falling into sin and into errour*: The Scripture often Attributes our *Establishment* unto *God*. *vid.* 1 *Thes.* 3. 13. 2 *Thes.* 2. 17. and 3. 3. 1 *Pet.* 5. 10. Our own *weakness* and *Satans Power* is such, that unless *God* did *Establish* us, we shall soon Totter and fall, *vid.* cap. 14. 4. and the Notes there. Our *Establishment* is further amplifi'd by the instrumental Cause thereof, which is *the Gospel*; Touching which, several things are here to be noted. *First*, He calls it *his Gospel*, because He was the Preacher and Publisher thereof, *vid. cap.* 2. 16. and the Notes there. *Secondly*, He calls it *the preaching of Jesus Christ*, which may be taken, Actively, *for the preaching of our Lord himself*: so the Doctrine of Salvation is call'd, *the word that was spoken by our Lord*, *Heb.* 2. 3. *vid. Mat.* 4. 23. & 9. 35. Or rather passively, *for the Gospel which was Preached concerning Jesus Christ*, vid. cap. 1. 3. and the Notes there. *Thirdly*, He calls it *a mystery which was kept secret since the world began, but now is made manifest*: see parallel places, 1 *Cor.* 2. 7. *Eph.* 3. 9. *Col.* 1. 26. Some restrain this *to the calling of the Gentiles*, but it is better understood of the whole Doctrine of the *gospel*, concerning *the Trinity*, *the Incarnation of the Son of God*, &c.

* 2 Tim. 1. 10. Tit. 1. 2. 26. *x* But * now is made manifest, and by the scriptures of the prophets according to the Commandment of the everlasting God, * made known to all nations for the * obedience of faith.)

* 1 Pet. 1. 20 * Act. 6. 7.

x Which, although it was in some sort *made known* under the *Old Testament*, yet in respect of the present *light* and *revelation*, it was a *hidden mystery*. Concerning the *revelation* of this *mystery*, *four* things are further recorded. (1) *The means whereby it was made known*, Viz. *The Scriptures of the Prophets*, vid. Act. 10. 43. and 16. 32. and 28. 23. (2) *The Authority by which it was made known*, *The command of the Everlasting God*. (3) *The persons to whom it was made known*, the *Gentiles*, or The Inhabitants of all *Nations*. (4) *The end for which it was made known*, viz. *For the obedience of Faith*, i. e. That it may be believ'd and obey'd. *vid. cap.* 1. 5. and 15. 18.

27. To God only wise *x*, *be* glory through Jesus Christ for ever *y*. Amen *z*.

x The *Second* Attribute in the description of God, *is his wisdom*. He is said to be *wise*, and *only wise*. See the like 1 *Tim.* 1. 17. *Jud.* 25. So he is said to be *only true*, Joh. 17. 3. and to be the *only Potentate*, 1 Tim. 6. 15. And *only to have Immortality*, 1 Tim. 6. 16. And this doth not exclude *the Wisdom of the Son, and of the holy Spirit, but the wisdom of the Creatures*. He is said to be only wise, because none *is as wise* as he; and all the *wisdom* of others is from Him: the *wisdom of Men* and *Angels* is but a *ray* from *his Light*. Again, He is said *to be only wise*, because He is *originally wise*; His *wisdom is of himself*; yea, his *wisdom is himself*. Here he ascribes *eternal glory to God*. You had the same before, *chap.* 11. 36. Only here is added, *Through Jesus Christ*; to shew, That our *praise* and *thanksgiving*, is accepted of God through him, *vid. cap.* 1. 7. *Eph.* 3. 20, 21. *z* This word is six times us'd in this *Epistle*; *cap.* 1. 25. & 9. 5. & 11. 36. & 15. 33. & 16. 20, 27. It is an *Hebrew* word, but retain'd in all Languages. It cannot be Translated without losing much of its Weight. It may be taken three ways, 1. As a *Name*, and so it is, *a name of Christ*, *Rev.* 3. 14. 2. As an *adverb*, so it is us'd in the beginning of Speech, and signifies *verily*: or in the end of Speech, and so it notes Assent: Therefore it was us'd of old by the *Jewes*, not only at Prayer, but at all the Sermons and Expositions of their *Rabbins*, to testifie that they assented and agreed to all that they Taught, *vid.* 1 *Cor.* 14. 16. 3. As a *verb*, and so it is as much as, *so be it*, having the nature of a Prayer: Hence *Jeremiah* said, *Amen*, to the prophecy of *Hananiah*; though false, concerning the sudden return from the *Babylonish captivity*, to shew how earnestly he desired it might be so, *Jer.* 28. 6.

¶ Written to the Romans from Corinthus, *and sent* by Phebe servant of the church at Cenchrea.

¶ This was not added by the Apostle *Paul*, nor by *Tertius* his *Amanuensis*; but by a latter and unknown hand: yet there is nothing in the Epistle it self, nor in any ancient or Modern writer, that may induce us to question the verity thereof.

ANNOTATIONS ON THE FIRST EPISTLE TO THE CORINTHIANS.

The ARGUMENT.

Corinth (the Inhabitants of which are called *Corinthians*) was an eminent City of *Achaia*, that *Achaia* which is now called *Morea*, and was situated in an *Isthmus*, or neck of Land, betwixt the *Ægean* and *Ionian* Sea, so was very convenient for merchandise, and by merchandise came to great riches, which gave them great temptations to *luxury*, *drunkenness*, *whoredom*, &c. They were very infamous for the latter, as we read in Writers, and grown to that impudence, that they made the increase of Whores a part of their Prayers to their Idols, and made the bringing of Whores into the City a part of their *Vows*. *Laïs* was an Harlot amongst them, very famous in Civil History. And as *Pride* usually attendeth wealth, so they also were a people very proud and puffed up. They were also anciently famous for Pagan Learning, and had amongst them *Stoicks* and *Epicureans*, who laughed at the *Resurrection of the body*, and looked upon *Incest*, *Adultery*, and *Fornication*, as very venial things, if at all unlawful. We read of *Paul's* first coming thither from *Athens*, *Acts* 18. 1. where *v.* 11. *how continued eighteen months*, there he converted *Crispus*, *v.* 8. and *Sosthenes*, and many *believed* and were *baptized*: *Paul* went from thence to *Ephesus*, *v.* 18, 19. To the Church thus planted at *Corinth*, *Paul* writeth this *Epistle*, at what time is not certain; but he is thought to have writ it from *Ephesus*, whither he came, *Acts* 19. 1. the second time, and as appears from *v.* 10. was going and coming to and from that City between two and three years. The occasion of his writing this Epistle will appear to any who consideringly reads it, he had heard from some who were *of the house of* Chloe, *chap.* 1. 11. of *factions* and *contentions* that were amongst them, and had heard it reported, that they suffered an *incestuous person* to abide in their Communion, *Chap.* 5. 1. They had also wrote to him for his resolution in several *Cases* and *Questions* about *Marriage*, *Divorce*, &c. he had also heard of several disorders amongst them relating to their Communion in the Lords Supper, and of some amongst them who denied the *Resurrection*, for the allaying of these heats, and quieting their divisions, and for the direction of them in those *Cases* about which they wrote to him, and the setting them right in the Doctrine of the *Resurrection*, and directing them in the true and profitable use of their gifts, and in the right Celebration of the Lords Supper, and the quickening the exercise of their Charity, he writes this Epistle, which is supposed to be placed in our *Bibles* next to the *Epistle* to the *Romans* (though plainly written in order of time before) because that as that *Epistle* most fully discourseth the Doctrine of *Justification*: so this most fully resolves questions concerning *Church-Order* and *Government*. It is a Book of holy Writ concerning the Divine Authority, of which there was never any doubt, nor hath any portion of holy Writ (for the quantity of it) a greater variety of matter, nor more of those δυσνόητα [things hard to be understood], which St. *Peter* in his 2 *Epist.* 3. 16. tells us are in this Apostles Epistles, the difficulty of which much ariseth from our ignorance of some Rites, used in the Primitive Church, but long since disused, and the usages of that Country different from ours.

CHAP. I.

1 PAul called *to be* an Apostle of Jesus Christ, *a* through the will of God, *b* and Sosthenes *our* brother *c*.

a Our common custom is to subscribe our name to the bottom of our Letters, it seems by the Apostolical Epistles, that their fashion was otherwise, he elsewhere telleth us; That it was his mark in *every Epistle*; which makes some doubt, whether that to the *Hebrews* was wrote by him; but others think it is there concealed, for the particular spight the Jews had to him. He had the name of *Saul* as well as *Paul*, as we read, *Acts* Ch. 7. 58. & 9. 1. whether he had two names (as many of the Jews had) or *Saul* was the name by which he was called before his *Conversion*, and *Paul* his name after he was converted, or after he was made a Citizen of *Rome* (for *Paul* is a *Roman* name, nor do we read that after his Conversion, he was ever called by the name of *Saul*) is not worth our disputing. He was a man of *Tarsus* in *Cilicia*, by his Nation a *Jew*, both by father and mother an *Hebrew of the Hebrews*, of the Tribe of *Benjamin*, a *Pharisee*, bred up at the feet of *Gamaliel*, one of the great Doctors; he was also Citizen of *Rome*, as himself tells us, *Acts* 22. 3, 27. & 21. 39. *Phil.* 3. 5. By his trade a *Tent-maker*, *Acts* 18. 3. a great *Zealot* for the *Jewish Ceremonies* and *Law*, and upon that score a great Persecutor, *consenting to the death of Stephen*, and breathing out threatnings against Christians. Of his miraculous Conversion we read, *Acts* 9. as also of his being called to be an Apostle, not one of those first sent out by Christ, but yet called, he gives King *Agrippa* a full account of his calling, *Acts* 26. from *v.* 12. to 19. *b* So as he was an *Apostle* by the *will of God*, God's special Revelation from Heaven: he did not thrust himself into the Imployment, but was sent of God in an extraordinary manner, not only mediately (as all Ministers are), but by an Immediate Call and Mission. *c* In the Salutation prefixed to this Epistle, he joineth *Sosthenes*, whom he calls his Brother. Of this *Sosthenes* we read, *Acts* 18. 17. he was a *chief Ruler of the Synagogue*, but converted to *Christianity*, *Paul* disdaineth not to call him his Brother.

* Jude 1.
* Rom. 1. 7.
2 Tim. 1. 9.
* 2 Tim. 2. 22.

2 Unto the Church of God which is in Corinth: *a* * to them that are sanctified in Christ Jesus, * called *to be* Saints: *c* with all that in every place * call upon the Name of Jesus Christ our Lord, both theirs and ours *f*.

d Unto those in *Corinth*, who having received the Doctrine of the Gospel, and owned Jesus Christ as their Saviour, were united in one Ecclesiastical body for the worship of God, and communion one with another. *Corinth* was a famous City in *Achaia*, (which *Achaia* was joyned to *Greece* by a neck of land betwixt the *Ægean* and *Ionian* Sea) it grew the most famous Mart of all *Greece*. *Paul* came thither from *Athens*, *Acts* 18. 1. *Crispus* the chief Ruler of the Synagogue there believed, upon *Pauls* preaching, so did many *Corinthians*, and were *baptized*, *v.* 9. he stayed there eighteen months, *v.* 11. there *Sosthenes* (mentioned *v.* 1. was converted) from thence *Paul* went to *Ephesus*, *v.* 19. These Believers were those here called *the Church of God* in *Corinth*, to whom he writes this *Epistle* (as it should seem from *Chap.* 16. 8.) from *Ephesus*, where *Paul* staid three years, *Acts* 20. 31. *e* The members of this Church the Apostle calleth such as *are sanctified in Christ Jesus called to be Saints*: whether by the term the Apostle meaneth only such as by the preaching of the Gospel, are separated from the Heathens at *Corinth*, and professed Faith in Christ (as *Acts* 15. 9. the Apostle saith the *Gentiles* hearts were *purified by faith.*) Or such in *Corinth* as were really *regenerated*, and had their hearts renewed and changed, is not easie to determine, both of them are *Saints by calling*, the former are called *externally* by the preaching of the Gospel, the other *internally* and *effectually* by the operation of the Spirit of Grace. It is most probable, that S. *Paul* intended his *Epistle* for the whole body of those that professed the Christian Religion in *Corinth*, though in writing of it he had a more special respect to those who were truly *sanctified* in *Christ* by *the renewing of* the *Holy Ghost*. *f* Nor doth *Paul* only respect those that lived in *Corinth*, but he directs his Epistle to all those who in any place of *Achaia* called upon the Name of Jesus Christ, whom he calleth *their Lord*, and *our Lord*; which is an eminent place to prove the Divine Nature of Christ; he is not only called *our Lord*, our common Lord, but he is made the object of *invocation* and *Divine worship*; and he teacheth us, that none but such as call upon the Name of Jesus Christ our Lord, are fit matter for a Gospel-Church, which both excludes such as deny the Godhead of Christ and such as live without God in the world, without performing of Religious homage, to God the Father and the Lord Jesus Christ, and owne him as their Lord.

* 2 Cor. 1. 2.
Eph. 1. 2.
1 Pet. 1. 2.

3 * Grace *be* unto you, *g* and peace from God our Father, and *from* the Lord Jesus Christ *h*.

g This is the common Salutation in all *Pauls* Epistles, only in one or two; *Mercy* is also added: *Grace* signifies free love. *h Peace* signifies either a *reconciliation with God*; or *brotherly love* and unity each with other, (see the Notes on *Rom.* 1. 7.) The Apostle wisheth them spiritual blessings, and the greatest spiritual blessings, *Grace* and *Peace*, and that not from, and with men, but from God the Father, and the Lord Jesus Christ.

* Rom. 1. 8.

4 * I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ *i*.

i Left his former Salutation should be misapprehended by them, as signifying, that he thought they were without grace, he here cleareth his meaning by blessing God for that Grace, which they had received; but no man hath so much grace, but he is still capable of more, and stands in need of further influences; Therefore as he here blesseth God for the grace of God, which they by Jesus Christ received; so he before prayed for *Grace* and *Peace* for them, *from God the Father*, *and from the Lord Jesus Christ*. Christ is both the Author, and Finisher of our Faith, he giveth both *to will* and *to do*. The beginnings, increases, and finishings of Grace are all from him; Grace is indeed from God the Father, but *by Jesus Christ*; it floweth from him who is *Love*, but it is through his *Well-beloved*. No man hath the love of God, but by and through Jesus Christ.

* Chap. 12. 8.
2 Cor. 8. 7.

5 That in every thing *k* ye are inriched by him *; in all utterance *l*, and *in* all knowledge *m*.

k In every *Grace* and in every *good gift*; (for he is manifestly speaking of spiritual things) so as this general Particle must not be extended to the things of this life, but restrained either to *spiritual gifts* or *spiritual sanctifying habits*. Thus *Eph.* 1. 7. we read of the *riches of Grace*, and of the *riches of Christ*, *Eph.* 3. 8. nor is the *Metaphor* improper, whether we consider *Riches* as signifying *plenty* or *abundance*, or that which accomodateth a man in this life, and is fitted to mens wants, to give them a supply. The word may be translated in *every thing*, or in *all speech*; but the first having been said before, it seems more proper here to translate it, in all *word* or *speech*, or in all *utterance* (as we translate it) If it be taken in the first sense, the *Gospel* is by it understood, the Doctrine of the Gospel preached amongst them by *Paul* and *Apollo*, who preached among the Gentiles the *riches of Christ*, *Eph.* 3. 8. If we interpret it *utterance*, which our Translators prefer, it signifies *an ability* to utter that knowledge which God hath given us to the glory of God, and the good of others, either in *Prayer* or spiritual discourses. *m* Some by knowledge here understand the gift of *Prophecy*; but it more properly signifies the ability God had given them to comprehend in their understanding the Mysteries of the Gospel, the great and deep things of God. The Apostle blesseth God both for the illumination of their minds by the Ministry of the Gospel, so as they knew the things of God, and also for the *ability* which God had given them to communicate this their knowledge to others.

6 Even as the testimony of Christ was confirmed in you *n*.

n By which *knowledge* and *utterance* the *Testimony of Christ*, that is, the *Gospel*, which consisteth both the *Testimony* which Christ had given of himself, and which the Apostles had given concerning Christ: (the Gospel is called the Testimony of God, *Chap.* 2. 1. 2 *Tim.* 1. 8.) others understand the *gifts of the Spirit* (for the Spirit is one of the Witnesses upon Earth, 1 *Joh.* 5. 8.) *is confirmed in you* by the miraculous operations wrought by the Apostles (as some think) but the way of confirmation here spoken of by the Apostle, seemeth rather to be understood of their *knowledge* and *utterance*. The Gospel, and the Doctrine of it, and the Mission of the Holy Spirit, were confirmed to them and to the world, by the *knowledge* which God had given the Apostles, and these *Corinthians*, of the great things of God, and their ability to communicate this knowledge unto others, for the honour of God, and the good of others.

7 So that *ye* come behind in no gift; *o* * waiting for the ‖ coming of the Lord Jesus Christ *p*.

* Phil. 3. 20.
Tit. 2. 13.
‖ Or, revelation.

o Not that every one of them was filled with all the gifts of the blessed Spirit; but one excelled in one gift, another excelled in another, as the Apostle expounds himself, *Chap.* 12. 7, 8. neither doth the Apostle assert them perfect in their gifts, but saith that they came behind hand, or were defective in no gift. *p* But were all waiting for the second coming of the Lord Jesus Christ to Judgment, of which he minded them, to incourage them to go on as they had begun.

8 * Who shall also confirm you unto the end, * *that ye may be* blameless in the day of our Lord Jesus Christ *r*.

* 1 Thes. 3. 13.
* Col. 1. 22.
* Thes. 5. 23.

q Which Lord Jesus Christ (mentioned immediately before) or which God, *who is faithful*, mentioned immediately after, *v.* 9. shall confirm your habits of Grace unto the end, approving himself the finisher of your Faith (you being not wanting in your duty and endeavour.) *r* So as either you shall not fall, or at least not *totally* and *finally*, but so as you shall rise again and appear in the day of our Lord Jesus without blame, so as he will accept you, as if you had never sinned against him.

9 * God is faithful *s*, by whom *ye were* called unto the fellowship of his Son Jesus Christ our Lord *t*.

* 1 Thes. 5. 24.

s Faithfulness is the same with *Veracity* or *Truth* in a more word, which renders a person fit to be credited. It is a great Attribute of God, *Chap.* 10. 13. 1 *Thess.* 5. 24. This implies promises of God for the perseverance of Believers (of which there are many to be found in holy Writ. *t* But these promises concern not all, but such only whom God hath chosen out of the world, calling them to a communion with Christ, which necessarily supposeth union with him. So as here is another argument to confirm them, that God would keep them to the end, so as they should be blameless in the day of Christ. Because God had called them into that state of Grace, wherein they were, and would not leave his work in them imperfect, he had called them into the *fellowship of Jesus Christ*. See 1 *Joh.* 1. 3. into a state of friendship with Christ; and into a state of union with him, into such a state, as he would daily by his Spirit be communicating the blessed influences of his Grace unto them.

10 Now I beseech you, brethren, by the Name of our Lord Jesus Christ *u* *, that *ye* all speak the same thing *w*, and *that* there be no ‡ divisions amongst you: but *that* ye be perfectly *x* joyned together in the same mind, and in the same judgment *y*.

* Rom. 12. 1.
2 Cor. 10. 1.
‡ Or, Schisms.

u By the Name of our Lord Jesus Christ: as much as *by Christ*, *by the Authority of Christ*; for this is his will, or *by the love which you bear to the Lord Jesus Christ*, who hath so often recommended to you *peace* with, and *brotherly love*, one towards another. *w* That in matters of Doctrine you all *speak the same thing* (for it is capable of no other sense.) *x* And that you neither be divided in *sentiments* or *opinions*, nor yet in affection, that there may be *no divisions* amongst you. *y* Which is also further evidenced by the last Phrase, being joyned together in the *same mind* and in the *same judgment*. An union in *affection* is the necessary and indispensable duty of all those that are the Disciples of Christ, and such a duty as not only concerns Christians of the same Nation, with relation one to another, but also Christians of all Nations, and may be attained, if by our sins we do not hinder it. An union in opinion, as to the fundamental Truths

Truths of Religion is (though not so easie) yet what the Church of God hath in a great measure arrived at. But for an union in every particular proposition of truth, is not a thing to be expected, though we all are to labour for it. God hath neither given unto all the same means: nor the same natural capacities.

11 For it hath been declared unto me of you, my brethren, by them *which are of the house* of Cloe *z*, that there are contentions among you *a*.

z The Apostle cometh to shew one reason, as why he wrote to them, so also why in the preceding verse he so zealously pressed unity upon them, because of an information he had received from some of the family of *Cloe*; for it is far more probable, that *Cloe* was the name of a person head of a family in *Corinth*, than of a *City* or *Town*. *a* What their divisions were about, the next verses will tell us.

12 Now this I say, * that every one of you saith, *b* I am of Paul, and I of Apollos, and I of * Cephas, and I of Christ *c*.

b Every one here signifieth no more than many of you, or several of you: so *Chap.* 14. 26. from whence, those that think they have such a mighty argument from *Heb.* 2. 9. where is the same Particle to prove Christs dying for *all individuals*, may undeceive themselves, and find that they have need of better arguments to prove their assertion. *c* We may from hence observe, that the divisions amongst the *Corinthians* were not in matters of Faith, but occasioned from their *having mens persons in admiration*. This was probably caused either from Gods making of *Paul* the instrument of some of their conversion, *Apollos* the instrument of others conversion, and *Peter* the instrument of others, or else from the difference of their gifts. Of this *Apollos* we read *Acts* 18. 24. he was a Jew of *Alexandria*, who (as may be seen there *v.* 28.) mightily *convinced the Jews*, and that *publickly*, and probably was as useful to the *Corinthians*, One Minister of Christ may be justly preferred to another. We ought to honour those most whom God most honoureth, either by a more plentiful giving out of his Spirit, or by a more plentiful success upon their labours; but we ought not so far to appropriate any Ministers to our selves, as for them to despise others. We are not bound to make every Minister our Pastor, but we are bound to have a just respect for every Minister, who in his Doctrine and holy life answereth his Profession and holy Calling.

13 Is Christ divided? was Paul crucified for you? or were *ye* baptized in the name of Paul? *d*.

d How came these Parties? there is but one Christ, but one that was crucified for you, but one into whose Name, into a Faith in whom, and a Profession of whom you were baptized. Was baptized you into the Name of Christ, so did I, I did not baptize those whom I baptized under any Banner of my own, but under Christs Banner. The head is but one, and the body ought not to be divided.

14 I thank God that I baptized none of you, but Crispus and * Gaius *e*.

e Concerning the Apostles baptizing *Crispus* we read, *Acts* 18. 8. he was the *Ruler of the Synagogue of the Jews*: why *Paul* thanks God that he baptized not many, he tells us, *v.* 15.

15 Left any should say, that I had baptized in mine own name.

v. 16. Because by that Providence of God it so fell out, that very few of them could pretend any such thing, as that he had baptized any in his own name.

16 And I baptized also the houshold of Stephanas *f*: besides, I know not whether I baptized any other.

f He correcteth himself, remembring that he also baptized the houshold of *Stephanas*, which, *Chap.* 16. 15, 17. he calleth the *first fruits of Achaia*, a family that had *addicted themselves to the ministry of the Saints*. He did not remember, that he had baptized any more at *Corinth*, though it is very probable, he had baptized many more in other parts of the World, where he had been travelling.

17 For Christ sent me not to baptize, but to preach the Gospel *g*, not * with wisdom of ‖ words, left the cross of Christ should be made of none effect *h* *.

g Baptism was not his principal work, not the main business for which Paul was sent; it was his work, otherwise he would not have baptized *Crispus*, or *Gaius*, or *the houshold of Stephanas*, but preaching was his principal work. It is very probable others besides the Apostles) baptized. It is hard to conceive how three thousand should in a day be added to the Church, if *Peter* had *baptized* them all, *Acts* 2. 41. *h* The Apostle goes on, telling us how he preached the Gospel, and thereby intimating all faithful Ministers how they ought to preach. * *Not with wisdom of words* or speech. Wisdom of words must signifie either what we call *Rhetorick* or *Logick*, delivering the mysteries of the Gospel in fofty, tunable expressions, or going about to evidence them from rational demonstrations and arguments. This was the way (he saith) to have taken away all Authority from the Doctrine of the Cross of Christ, Divine Faith being nothing else but the Souls assent to the *Divine Revelation*, because it is such, is not furthered, but hindred, by the arguing the object of it from Principles of Reason, and the colouring of it with high-flown words and trim phrases. There is a decent expression to be used in the communicating the Will of God unto men: but we must take heed, that we do not diminish the Authority of Gods revealed Will, either by puerile flourishings of words, or philosophical argumentation.

18 For the preaching of the Cross is to * them that perish, foolishness *i*: but unto us which are saved, it is * the power of God *k*.

* 2 Cor. 2. 15.
* Rom. 1. 16.

i I know (saith the Apostle) that plain discourses about a crucified, are to some persons foolish things, and accounted canting; but to whom are they so? To those, who, if they be not some that shall perish eternally, yet are some of those who at present are in a perishing estate; these indeed count Sermons of Christ silly, foolish things. *k* But to those who shall be eternally saved, and are at present in the true road to eternal life and salvation, it is, that is, the preaching of the Gospel is, that institution of God, by which he sheweth his power in the salvation of those who shall be saved. The Apostle saith the *same*, *Rom.* 1. 16.

19 For it is written, * I will destroy the wisdom of the wise, and will bring * to nothing the understanding of the prudent *l*.

* Isa. 29. 14.
* Job 5. 12.

l What *Isaiah* said of the wise-men among the Jews in his time, is applicable to the wise-men among the Heathen, God will destroy their wisdom, and make their understanding appear to be no better than *foolishness*. So as it is not at all to be admired, if the Philosophers of this World count the Gospel, and the preaching of it foolishness; the taking away the wisdom and understanding of men worldly wise, is but an ordinary dispensation of Gods Providence, no more than God threatned to do in *Isaiahs* time to the men of that generation.

20 Where *is* the wise? where *is* the Scribe? *m* where *is* the disputer of this world? *n* * Hath not God made foolish the wisdom of *this* world? *o*.

* Job 12. 19, 20, 24.

m He alludeth again to that *Isa.* 33. 18. *Where is the Scribe? where is the Receiver?* Where are the *wise-men* amongst the Heathens? Where are the Scribes? The learned men in the Law amongst the Jews. *n* Where are those amongst *Jews* or *Gentiles* that are the great inquirers into the reasons and natures of things, and manage debates and disputes about them? They understand nothing of the Mysteries of the Gospel, or the way of Salvation, which God holds out to the World in and through Jesus Christ: or, where are they? What have they done by all their Philosophy and moral Doctrine, as to the turning of men from sin unto God, from ways of iniquity unto ways of righteousness, in comparison of what we the Ministers of Christ have done by preaching the Doctrine of the Gospel, and the Cross of Christ? *o* Do not you see how God hath fooled the wisdom of the World? making it to appear vain and contemptible, and of no use, as to the saving of mens Souls, making choice of none of their *Doctors* and *great Rabbies*, to carry that Doctrine abroad in the World, and convincing men, that without Faith in Christ, all that can be learned from them will be of no avail to the Soul.

21 * For after that, in the wisdom of God *p*, the world by wisdom knew not God *q*, it pleased God by the foolishness of preaching, to save them that believe *r*.

* Rom. 1. 20.
See Matt. 11. 25.
Luke 10. 21.

p Some here by the *wisdom of God* understand Jesus Christ, and make the sense thus. When he who is the wisdom of God came and preached to the World. Others understand the *Gospel*, which is so called, *v.* 24. & *Chap.* 2. 7. but I take the *wisdom of God* in this Text to signifie the wise administrations of Divine Providence in the Government of the World to his wise ends. The unregenerate part of the World would not come to a knowledge of, and an acquaintance with God; in that way whereby he chose to reveal himself in and through Jesus Christ, as to which they were hindred by their own reasonings and knowledge and apprehended skill in things, and capacity to comprehend them, it pleased God to institute the great Ordinance of preaching the Gospel, which they count *foolishness*; as the sacred means by which he would bring all those that give credit to the revelation of it, and receive Christ held forth in it, to eternal Life and Salvation.

22 For the * Jews require a sign, and the Greeks * seek after wisdom *s*.

* Matt. 16. 1.

s The Jews were not without some true Divine Revelation, and owned the true God, and only desired some miraculous operation from Christ, *Matt.* 12. 38. *Joh.* 4. 48. to confirm them that Christ was sent from God, *without signs and wonders they would not believe*: giving no credit at all to the words of Christ: and the *Greeks* (by whom the Apostle understands the Gentiles, especially the more learned part of them (for Greece

was at this time very famous for humane Literature) they sought after the demonstration of all things from natural causes and rational arguments, and despised every thing which could not so be made out unto them.

* Matt. 11. 6. Joh. 6. 60, 66. Chap. 2. 14. 23 But we preach Christ crucified *t*, * unto the Jews a stumbling-block *u*, and unto the Greeks foolishness *w*.

t We that are the Ministers of Christ come and preach to them, that there was one hang'd upon a Cross at *Jerusalem*, who is the Saviour of the World, and was not cut off for his own sins, but for the sins of his people. *u* The Jews are stumbled at this, looking for a *Messiah*, that should be a great temporal Prince; and besides, accounting it an ignominious thing to believe in one as their Saviour, whom they had caused to be crucified. *w* And the Greeks, the most learned among the Gentiles, look upon it as a foolish idle story, that one who was, and is God blessed for ever, should be crucified.

24 But unto them that are called, *x* both Jews and Greeks, Christ * the power of God, and * the wisdom of God *y*.

* Rom. 1. 16. * Col. 2. 3.

x Blessed be God Christ is not to all the *Jews* a stumbling-block, nor to all the *Greeks* is he foolishness; for to so many of them as are *called* (not by the external call of the Gospel, but only by the internal call, and effectual operation of the Spirit (let them be of one Nation or another) by their Country *Jews* or *Pagans*. Christ is so far from being a stumbling-block, and the Doctrine of Christ is so far from being foolishness, that Christ and the Doctrine of the Gospel appear to them, the *Power of God*, and the *wisdom of God*.

25 Because the foolishness of God is wiser then men *z*: and the weakness of God is stronger then men *a*.

z The least things that are the products of the Wisdom of God, or the continuance of God for mans salvation, which the sinful and silly world calls *foolishness*, are infinitely more wise, and have more wisdom in them, than the wisest imaginations, counsels, and contrivances of men. *a* And those things and means which God hath instituted in order to an end, have in them more virtue, power, and efficacy in order to the production of Gods intended effects, than any such means as appear to mens eyes of reason, to have the greatest strength, virtue, and efficacy. Whence we may observe, that the efficacy of preaching for the changing and converting Souls, dependeth upon the efficacy of God working in and by that holy Institution, which usually attendeth the Ministry of those who are not only called, and sent out by men, but by God, being fitted for their work, and faithfully discharging of it.

26 For *ye* see your calling, brethren, how that * not many wise men after the flesh, not many mighty, not many noble *are called b*.

* Joh. 7. 48.

b To prove that this is the method of Divine Providence, to make use of seemingly infirm and weak means to produce his great effects, you need not look further than your selves, look up of many that have a reputation for the wise men, or the Noble men of your City. Some indeed were such, *Crispus* the *Ruler* of the *synagogue* was converted, and *Sosthenes*; but the generality were men of very ordinary repute.

27 But * God hath chosen the foolish things of the world to confound the wise *c*: and God hath chosen the weak things of the world, to confound the things which are mighty *d*.

* Jam. 2. 5.

c God hath even amongst you chosen persons that are in the account of the world as foolish things, to put the wise to shame. *d* Persons of weak esteem to confound those that are mighty in the repute of the World.

28 And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are *e*.

e Things that are not in the worlds account, to bring to nought things that are in high esteem.

29 * That no flesh should glory in his presence *f*.

* Rom. 3. 27. Eph. 2. 9.

f And God doth this in infinite Wisdom, consulting his own Honour and Glory, that none might say, That God hath chosen them, because they were nobler born, or in higher repute and esteem in the world than others, but that the freeness of Divine Grace might be seen in all Gods Acts of Grace.

30 But of him are ye in Christ Jesus *g*, * who of God is made unto us wisdom *h*, and righteousness *i*, and sanctification *k*, and redemption *l*.

* Jer. 23. 5, 6. Joh. 17. 19.

g Of his Grace ye are implanted into Christ, and believe in him. You are *of him*, not by Creation only, as all Creatures are, but by Redemption and Regeneration, which is in Christ Jesus, who of God is made unto us, *h* *wisdom*: the principal means by which we come to the knowledge of God, and an acquaintance with his Will; for he is *the image of the invisible God*, Col. 1. 15. *The brightness of his Fathers glory, and the express image of his person*, Heb. 1. 3. *God hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ*, 2 Cor. 4. 6. So that *he who hath seen him, hath seen the Father*, Joh. 14. 9. *All the treasures of wisdom and knowledge are hid in him*, Col. 2. 3. And *no man knoweth the Father, save the Son, and he to whomsoever the Son will reveal him*, Matt. 11. 27. Thus, though God destroyed the wisdom of the *wise*, yet the *Corinthians* were not without wisdom; for God had made Christ to them *Wisdom* both *causally*, being the Author of Wisdom to them, and *objectively*, their wisdom lay in their knowledge of him, and in a fellowship and communion with him. And *i* whereas they wanted a righteousness in which they might stand before God justified and accepted, God had also made Christ to them *Righteousness*. *Sending his own Son in the likeness of sinful flesh, and for sin, condemning sin in the flesh, that the righteousness of the Law might be fulfilled in us.* *k* And *Sanctification* also, Believers being renewed and sanctified by his Spirit. *l* And he is also made *Redemption*: where by *Redemption* is meant the *Redemption of the body* mentioned, *Rom.* 8. 23. So as *Redemption* here signifies the same with *Resurrection* of the body. Christ is the *Resurrection* and *the life*, Joh. 11. 25.

31 That, according as it is written, * He that glorieth, let him glory in the Lord *m*.

* Jer. 9. 23, 24. 2 Cor. 10. 17.

m God doth this, or hath done this, for this end; that man should have nothing to glory in, neither Wisdom, nor Righteousness, nor Sanctification, nor Redemption, but should glory in the Lord, acknowledging that whatsoever Wisdom, Righteousness, or Holiness he hath, it is all from God in and through the Lord Jesus Christ.

CHAP. II.

1 AND I, brethren, when I came unto you, came not with excellency of speech, or of wisdom, *a* declaring unto you the testimony of God.

a It should seem by the Apostles so often declaring against that vanity, that even that Age much admired a style, and Ministers in sacred things delivering their minds, not in a meet decent, but in a lofty, high-flown phrase, and that they wished S. *Paul*, because his phrase did not so tickle their ears. The Apostle had declared against this, *Chap.* 1. 17. there he called it *the wisdom of words*; here he calls it, *an excellency of speech*, *v.* 4. *the inticing words of mans wisdom*: Chap. 4. 19. *the words of them that are puffed up*; puffed up with conceits of their own parts and abilities. S. *Paul* declares, that this was not the way of preaching, he came to declare to them the Gospel, which he calleth the *Testimony of God*: this needed no fine words, and excellent phrase, and language to set it forth.

2 For I determined not to know any thing among you, * save Jesus Christ, and him crucified *b*.

* Gal. 6. 14.

b I did not value my selfupon any piece of knowledge I had attained, saving only that of Christ, and him crucified; or, I determined with my self to carry my self amongst you, as if I knew nothing of Arts, or Sciences, or Languages, but only Christ and him crucified. Not to make any thing else the subject of my publick discourses, I was acquainted with the Jewish Law, Rites, and Traditions, with the Heathen Poets and Philosophers. I troubled you with none of these in my Publick discourses, my whole business was to open to you the mysteries of the Gospel, and to bring you to a knowledge of and an acquaintance with Jesus Christ; this was my end, and the means I used were proportionable to it.

3 And * I was with you * in weakness, and in fear, and in much trembling *c*.

* Acts 18. 1. * Cor. 1. 17. Gal. 4. 13.

c Either in a weakness of style, I used a plain, low, humble, simple style, studying rather to be understood by all, than to be admired by any. Or in *weakness of state*, in a mean and low condition; for we read, *Acts* 18. 3 that he wrought with his hands at *Corinth*. So *Acts* 20. 34. or in may be in a weak state of body; or is may be he means humbleness of mind and modesty, which to worldly eyes looks like a weakness of mind; *and in much fear and trembling* either with respect to the Jews, and the danger he was exposed to from them, or with respect to the greatness of his work, lest they should refuse the Grace of the Gospel, by him brought and offered to them; or to (saith he) you might see that all the work was Gods; I but a poor instrument, contemptible with respect to my outward quality, appearing poor and mean in my phrase and style, and whole behaviour amongst you.

4 And my speech and my preaching *d* was not * with ‖ inticing words of mans wisdom, but in demonstration of the Spirit *e*, and with power *f*.

* Jer. 23. 29. ‖ Or, persuasive words.

d Either here *Pauls speech* and *preaching* signifieth the same thing (expressed by two words) or else *speech* referreth to his more private conferences and discourses with them, and preaching signifieth the more publick acts of his Ministry, neither of them was, ∴ with the *persuasive* or *inticing words of mans wisdom*. What these *persuasive words* of mans wisdom are, will quickly appear to any that considers there are but two humane Arts that pretend to any thing of persuading, *Rhetorick* and *Logick*, or the Art of Reasoning. *Rhetorick* persuadeth more weakly, working more upon the affections, than upon the understanding and judgment. *Logick*, or the Art of Reasoning, more strongly working upon the understanding and judgment, and reaching men to conclude from connate natural Principles. Now saith *Paul*, my preaching was neither of these ways, I neither studied neat and fine words and phrases, nor did I make it my work to demonstrate Gospel-*Propositions* to you from Principles of natural Reason. Object. *Ought not then Ministers now to use such words?* Answ. A learned Popish Writer saith, *That at that time it was the will of God, that his Ministers should use plain speech; but it is otherwise now, the using of words studiously composed and ordered, being now the ordinary way to persuade men.* But after this rate any thing of the Will of God may be evaded, it is but saying, that it was the will of God indeed then, but not now. But 2. The thing is false. It was then as much as now the ordinary way of persuading to use Rhetorical phrases and rational demonstrations. 3. Although now this be the ordinary method of persuading men of learning and capacities, yet for the generality of people it is not so. 4. The Apostles reason, *v.* 4. holds now as much as ever. It is the way to make Christians Faith stand *in the wisdom of men*, not *in the power of God*. Object. *Ought then Ministers to use no study, but talk whatever comes at their tongues end, and to use no reason to prove what they say?* Answ. By no means. 1. It is one thing to *study matter*, another thing to *study words*. 2. Nay it is one thing to study a *decency in words*, another to study a gawdry of phrase. It is an old and true saying, *Verba sequuntur res*, Words will follow matter, if the Preacher be but of ordinary parts. In the study of words we have but two things to attend: 1. That we *speak* intelligibly, so as all the people may understand. 2. That we speak *gravely* and *decently*; all other study of words and phrases in a Divine is but folly and vanity. 3. We ought to use our reason in our preaching, but reason works two ways. 1. Either making conclusions from *natural* and *philosophical principles*: or, 2. From scriptural Principles. We ought to study to conclude as strongly as we can what we say from *Principles of Revelation*, comparing spiritual things with spiritual, but not from all *natural* and *philosophical Principles*; for so we shall conclude, *There is no Trinity in the Unity of the Divine Being*, because according to natural Principles, *three cannot be one, nor one three*: and against the *Resurrection*, because there can be no regress from a *privation* to an *habit*, &c. 4. Again, it is one thing to use our natural reason, *ex abundanti*, as an auxiliary help to illustrate and confirm what is first confirmed by Divine Revelation: another thing to use it as a foundation upon which we build a spiritual conclusion, or as the main proof of it. *Pauls* preaching was in words intelligible to his Hearers, and decent enough, and with reason enough, but not concluding upon natural Principles, nor making any proofs of that Nature the foundation upon which he built his Gospel-conclusions. *e* *But in demonstration of the Spirit.* By which *Grotius*, and some others, understand *Miracles*, by which the Doctrine of the Gospel was at first confirmed; but *Worstius* and many others better, understand by it the Holy Ghost's powerful and inward persuasion of mens minds, of the truth of what was preached by *Paul*. All Ministers preaching makes Propositions of Gospel-truth appear more than probable, the Spirit only demonstrates them, working in Souls such a persuasion and confirmation of the truth of them, as the Soul can no longer deny or dispute, nor withstand the conviction of them. *f* And *with power*. By this term also some understand the *power of working Miracles*; but it is much better by others interpreted of that *Authority*, which the Word of God preached by *Paul* had, and preached by faithful Ministers still hath, upon the Souls and Consciences of those that hear it. As it is said, *Matt.* 7. 29. *Christ taught them as one that had authority.* And it is said of *Stephen*, Acts 6. 10. *They were not able to resist the wisdom and the Spirit by which he spake.* So the Gospel preached by *Paul* came to people, 1 *Tess.* 1. 5. *Not in word only, but also in power, and the Holy Ghost, and in much assurance*: and was *quick*, *and powerful*, *and sharper than any two-edged sword*, *piercing to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts, and intents of the heart*, Heb. 4. 12. And thus every faithful Minister, with whose labours God goeth along in the conversion of Souls, yet preacheth in the *demonstration of the Spirit, and with power*. Nor indeed can those Miracles, by which Christ and his Apostles confirmed the truth of the Doctrine of the Gospel, though they were a mighty proof, be in any propriety of speech, called a *Demonstration*, which properly is a proof in which the mind fully acquiesceth; so that it no longer denieth, or disputeth the thing so proved, but gives a firm and full assent to it: the Miracles wrought by Christ himself never had that effect: the Pharisees and the generality of the Jews believed not that Christ was the true *Messiah* and the *Son of God*, notwithstanding his Miracles. Nothing but the inward powerful impression of the Spirit of God persuading the heart of the truth of Gospel-Principles, can possibly amount to a *demonstration*, bringing the minds of men, though never so judicious and prepared, to a certainty of the thing revealed, and a rest, so as it can no longer deny, resist, dispute or contradict it, with this *Pauls* preaching was attended, not to every individual person to whom he preached, but to many, even as many as should be saved: he delivered the Doctrine of the Gospel freely, plainly, and boldly, not resting upon the force of his Rhetorick and persuasive words, nor yet to the natural force of his reasoning and argumentation; but leaving the demonstration, and evidencing of the truth of what he said to the powerful internal impression and persuasion of the holy and blessed Spirit of God, who worketh powerfully.

5 That your faith should not † stand in the wisdom of men, but * in the power of God *g*.

† Gr. be. * 2 Cor. 4. 7.

g *Faith* properly signifieth our assent to a thing that is told us, and because it is told us. If the Revelation be from man, it is no more than an *humane faith*. If it be from God, and we believe the thing, because God hath revealed it to us, this is a *Divine Faith*. So as indeed it is impossible that a *Divine Faith* should rest in the *wisdom of men*. If we could make Gospel-Propositions evident to the outward senses, or evident to such Principles of Reason as are connatural to us, or upon such Conclusions, as we make upon such Principles, yet no assent of this nature could be *Faith*, which is an assent given to a Divine Revelation, purely because of such Revelation. An *assent* other ways given may be sensible demonstration, or rational demonstration, or knowledge or *opinion*: but *Divine Faith* it cannot be, that must be bottomed in the *power of God*. Nor ought any thing more to be the care of the Ministers of the Gospel than this, as to call men to believe, so to endeavour that their Faith *may not stand in the wisdom of men* (nothing but an *humane Faith* can do so.) This will shew every conscientious Minister the vanity of not proving what he saith from holy Writ: all other preaching is but either *dictating*, as if men were to believe what the Preacher saith, upon his authority or *philosophizing*, acting the part of a *Philosopher* or *Orator at Athens*, not the part of a Minister of the Gospel.

6 Howbeit we speak wisdom amongst them that are perfect, *h* yet not the wisdom of this world, nor of the Princes of this world, that come to nought *k*.

h Left what the Apostle had seemed to speak before in defamation of wisdom, should reflect upon the Gospel, and give some people occasion to justifie against it their impious charge of folly, the Apostle here something corrects himself, affirming, that he and the rest of the Apostles spake *wisdom*, and what would be so judged by such as were *perfect*, not *absolutely*; for so there is no man perfect, but *comparatively*, that is, persons who have their *senses exercised to discern betwixt good and evil*, Heb. 5. 14. or such as are of a true found judgment, and are able to discern what is *true wisdom*. To such (saith the Apostle) we *speak wisdom*, and it needs must be so; for wisdom being an habit directing men to use the best means in order to the best end, the *Salvation* of mens souls, being the *best end*, that Doctrine which directs the best means in order to it, must necessarily be wisdom, and the purest and highest wisdom. *k* But saith he, not what the Philosophers, or cunning Men, or Politicians of the World count wisdom; for all their wisdom is of no significancy at all, in order to the best end, the salvation of mens souls, and it will all vanish, and come to nothing at last.

7 But we speak the wisdom of God in a mystery *l*, *even* the hidden *wisdom*, * which God ordained before the world, unto our glory *m*.

* Rom. 16. 25, 26. Eph. 3. 9. Col. 1. 26. 2 Tim. 1. 9.

l We preach the Gospel, where the *righteousness* in which alone men can another day appear, and be accepted before God, is revealed *from faith to faith*. It is indeed a *secret Secret*, a Mystery to many men, but it is the *wisdom of God*, *n* Doctrine directing the best means to the best end of man. *m* It is *hidden wisdom*, it was ordained of God before the world for our glory, the way of salvation for man, which he had from all Eternity ordained and decreed, but it lay hidden in the secret Counsels of God, till the latter Ages of the World, when it pleased God to send forth his Son into the World to publish it, and after him to appoint us to be the Preachers and Publishers of it.

8 * Which none of the Princes of this world knew *n*: for * had they known *it*, they would not have crucified the Lord of glory *o*.

* Matt. 11. 25. Acts 13. 27. * Acts 3. 17. See Joh. 16. 3.

n Which Divine wisdom neither *Caiaphas*, nor *Pontius Pilate*, nor any considerable number of the Rulers of this Age, whether amongst the Jews, or amongst the Heathens, understood, though they heard of it. *o* For if they had so known it, as to have believed, and been persuaded of it, they would never have nailed to the Cross that person, who was the Head and Fountain of it, and the Lord of Glory; both with respect to his Divine Nature, as to which he was *God blessed for ever*, and also at *Mediator*, being the Author of Glory to those who believe. Nor would this ignorance at all excuse their crucifying of Christ, because it was not invincible, they had means sufficient

sufficient by which they might have come to the knowledge of him, and have understood what he was, so as their ignorance was affected and voluntary.

9 But as it is written, Eye hath not seen, nor ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him *p*.

p The place where this is written is by all agreed to be *Isa.* 64. 4. where the words are, *For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him.* It is so usual with the Penmen of holy Writ, to quote the sense of Texts in the Old Testament, not tying themselves to letters and syllables, that it is mightily vain for any to object against this quotation, as no where written in the Old Testament, but taken out of some *Apocryphal writings* the sense of what is written. *Isa.* 64. 4. is plainly the same with what he speaketh in this place, the greatest difference is, the Apostle saith, *Those that love him*, the Prophet, *Those that wait for him* (which is the certain product and effect of love.) The whole 64. Chap. of *Isaiah*, and some Chapters following treat concerning Christ, so doth this Text. *Christ and his benefits* are to be understood here, by the *things that God hath prepared for them that love him:* which are set out as things not *obvious to sense*, not to be *comprehended by reason*. It could never have entred into the heart of men to conceive, that God should give his only begotten Son out of his own bosom, to take upon him our nature, and to dye upon the Cross; or, that Christ should so far humble himself, and become obedient unto death.

10 But * God hath revealed *them* to us by his Spirit: *q* for the Spirit searcheth all things, yea the deep things of God *r*.

* Matt. 13. 11. & 16. 17. 1 Joh. 2. 27.

q God by his Spirit hath opened our understandings to understand the holy Scripures, the Types, and Prophecies of Christ, and what the holy Prophets have spoken of him both as to his Person and Offices. *r* For the holy Spirit being the third Person in the blessed Trinity, and so equal with the Father and the Son, searcheth the deep things of God, and so is able to reveal to us all the Counsels of God, whatsoever God would have men to understand concerning the Lord Jesus Christ. So as this Text is an evident proof of the Deity of the holy Spirit, he searching the deep things of God, and being alone able to reveal them unto men, so as they shall acknowledge, comprehend, and believe them.

11 For what man knoweth the things of a man, * save the spirit of a man that is in him? *s* even so the things of God knoweth no man, but the Spirit of God *t*.

* Prov. 20. 27. & 27. 19. Jer. 17. 9.

s Look as it is with a man, No man knoweth his secret thoughts, and counsels, and meanings, save only his own soul that is within him. *t* So it is as to the things of God, until God by his Spirit hath revealed them to men, none knoweth them but the holy Spirit of God. It is true as it is with man: when he hath by his tongue discovered his mind to others, they know it so far as he hath so delivered it; but there is no man that discovereth all his thoughts and counsels: so God having in his Word revealed his Will, so far as he hath plainly revealed it, men may know it; but there are deep things of God, Mysteries in Scripture, which till the Spirit of God hath revealed to men, they know not nor understand; for none knoweth them originally, but the Spirit of God, who is himself God, and *searcheth the deep things of God.*

12 Now we have received, not the spirit of the world *u*, but * the Spirit which is of God, that we might know the things that are freely given to us of God *w*.

* Rom. 8. 15.

u By the spirit of the world some understand the Devil, that evil Spirit which is in the world, and ruleth those, that are worldly, carnal men: others understand a meer humane spirit, by which men understand and comprehend meer worldly things. The sense certainly is, we have not a meer worldly instruction and tutoring, we are not taught and instructed from the world (so the Spirit is put for the effects of the Spirit of the world.) *w* But we are taught and instructed by the holy Spirit, by which we are taught, and know the things that are freely given us of God, whether they be Divine Mysteries, or Divine benefits, both what God hath done for us, and what God hath wrought in us.

13 * Which things also we speak, not in the words which mans wisdom teacheth, but which the Holy Ghost teacheth *x*, comparing spiritual things with spiritual *y*.

* 2 Pet. 1. 16. See Chap. 1. 17.

x Reason and all practice directeth men to speak and write of subjects in a stile and phrase fitted to the matter about which they write or discourse. Our subjects, saith the Apostle, were sublime spiritual subjects; therefore I did not discourse them like an Orator, with *an excellency of speech* or *wisdom* (as v. 1.) or with the inticing or *perswasive words of mens wisdom*, as he had told *v.* 4. nor with words which *mans wisdom teacheth* (which is his phrase here) but with words which the Holy Ghost hath taught us, either in holy Writ, or by its impressions upon our minds, where they are first formed. *y* Fitting spiritual things to spiritual persons who are able to understand them, or fitting a spiritual language to spiritual matter, speaking the Oracles of God as the Oracles of God, 1 Pet. 4. 11. not declaiming like an Orator, nor arguing *philosophically* like an *Athenian Philosopher*, but using a familiar, plain, spiritual stile, giving you the naked Truths of God without any paint or gawdry of Phrase.

14 But the natural man *z* receiveth not the things of the Spirit of God *a*, for they are foolishness unto him *b*: * neither can he know *them*, because they are spiritually discerned *c*.

* Rom. 8. 7.

z There are great disputes here, who is meant by the *natural man*, ψυχικὸς ἄνθρωπος. Some think that by the *natural man* here is meant the *carnal man*: thus 1 *Cor.* 15. 44. the *natural body* is opposed to the *spiritual body*; besides, they say, that in the constant Phrase of holy Writ, man who is made up of flesh and spirit, as his essential parts, hath constantly his denomination from one of them, and all men in the world are either carnal or spiritual, and that the Greek word ψυχὴ signifies that soul and life which is common to all men, from whence all common motions and affections are, and is opposed to the holy Spirit, which dwells in the souls of them that are sanctified, by which they are led and guided, &c. Thus, say they, the natural man is one who is a servant to his lusts and corruption, under the perfect government of his Soul, considered meerly as natural, all whose motions in that estate of sin and corruption are inordinate. Others think that the Apostle here speaks of such as are weak in the Faith, little ones, Babes in Christ, who had need of milk, not of strong meat, and are natural men in comparison of those more spiritual and perfect. In this sense indeed the Apostle, *Chap.* 3. *v.* 4. calleth them carnal. But there is nothing more plain, than that the Apostle under the notion of ψυχικὸς ἄνθρωπος (which we translate *natural man*) here, understands all such as were not *perfect* and *spiritual*, such to whom God had not by his Spirit *revealed the deep things of God*, *v.* 10. such as had only received the *spirit of the world*, not the *Spirit of God*, by which alone men come to *know the things* that are freely given them of God, as *v.* 12. All these, though some of them are much better than others, having their minds more cultivated and adorned with worldly knowledge and wisdom, yet do not in their hearts (though they may with their ears) receive, that is, believe, embrace, and close with or approve of spiritual and Divine Mysteries, such Doctrines is are purely matters of Faith, standing upon a Divine Revelation. *b* For men of wit and reason count them all foolishness, being neither demonstrable by sense or natural reason. *c* Neither can any man, no otherwise taught and instructed, so comprehend them, as to give a firm and fixed assent to them, or to heare approve them, because they are only to be seen and discerned in a spiritual light, the holy Spirit of God, *which is the Spirit of wisdom and revelation in the knowledge of Christ.* Eph. 1. 17, 18. *enlightning their understandings, that they may know the hope of his calling, and what is the riches of the glory of his inheritance in the Saints, and what is the exceeding greatness of his power to them that believe, according to the working of his mighty power, &c.* Thus the Apostle gives a reason of what he had said, *v.* 8. That *none of the Princes of this world knew the wisdom of God.*

15 * But he that is spiritual *d*, ‖ judgeth all things, *e* yet he himself is ‖ judged of no man *f*.

* Prov. 28. 5. Isa. 40. 13. 1 Thess. 5. 21. 1 Joh. 4. 1. ‖ Or, discerneth. ‖ Or, discern.

d He that is *spiritual*, in this verse, is opposed to the *natural man*, in the former verse πνευματικὸς to ψυχικὸς. So that by spiritual here is understood, he that is taught by the Spirit of God, and is by him specially and savingly enlightned. *e* Discerneth or judgeth *all things*, that is, of this nature the Mysteries of God, which concern mans eternal life and salvation, not that every good Christian hath any such perfect judgment or power of discerning, but according to the measure of illumination which he hath received. *f Yet he himself is judged of no man*, it may as well be translated of *nothing*, and the term *judged* might as well have been translated *examined*, or *searched*, as it is in *Acts* 4. 9. and 12. 19. and 17. 11. and 24. 8. or *questioned*. The wisdom that is of God is not to be subjected to the wisdom of men, nor to be judged of any man, but only the spiritual man. The truth, which the spiritual man oweneth and professeth, dependeth only upon God and his Word, and is not subjected to the authority and judgment of men, nor the dictates of humane reason: So as the spiritual man so far forth as he is spiritual, is neither judged by any man or by any thing. There are some that by *he himself* understand the Spirit of God, he indeed *is judged of no man*, nor *of any thing*; but that seemeth a much more strained sense.

16 * For who hath known the mind of the Lord, that he † may instruct him? *g* But we have the mind of Christ *h*

* Jer. 23. 18. † Gr. shall.

g. This phrase is taken out of *Isa.* 40. 13. and was quoted by our Apostle before, *Rom.* 11. 34. the sense of it as here used, is, for what natural man that never was taught and inlightned by the Spirit of God, could ever know the secret Counsels of God, and the Divine Mysteries of mans Salvation. Nor can any instruct him what to do. It is by some observed, that συμβιβάσαι signifies by arguments to bring one over to be of his mind, which indeed is a kind of instruction. *h* But (saith the Apostle) we who have the Spirit of God given to us, dwelling and working in us, and instructing us, we have the mind of Christ; for the Spirit of Christ, which is our Teacher, knoweth his mind, and hath revealed it unto us.

CHAP. III.

AND, I brethren, could not speak unto you as unto spiritual *a*, but as unto carnal *b*, *even* as unto babes in Christ *c*.

a The Apostle plainly returneth in this Chapter to reprove them for their *divisions* and *factions*, for which he had began to reprove them, *Chap.* 1. *v.* 11. and (as some think) here he anticipateth an objection, which they might have made against him, against his reproving and judging of them, when as he that is *spiritual* (as he had now said) *is judged of no man.* I (saith he) brethren, could not speak unto you as *spiritual*, that is, as to Christians, who had made any great proficiency in the ways of God, and had arrived to any just degrees of spiritual perfection. *b* But as unto *carnal*, that is, persons, who though you are not under the full conduct and government of your *lusts* and *sensitive appetite*, yet are far from being perfect, either in Faith or Holiness, in Christ, but not as grown men, but as babes, as the Apostle fully explaineth this term, *Heb.* 5. 11, 13. Such *as had need be taught again, which are the first principles of the Oracles of God, and have need of milk, and not of strong meat; for every one that useth milk, is unskilful in the word of righteousness, for he is a babe.*

2 I have fed you * with milk, and not with meat *d*: for hitherto ye were not able *to bear it*, *e*, neither yet now are ye able *f*.

* Heb. 5. 12. 1 Pet. 2. 2.

d Milk signifies what the Apostle to the *Hebrews* calls the *first principles of the Oracles of God*, and so is opposed to sublime spiritual Doctrines here set out under the notion of *meat*, called *strong meat*, *Heb.* 5. 14. fit for those of full age, as young children stomachs will not endure strong meat, so neither are sublime spiritual Mysteries fit for new Converts, until they have senses exercised to discern good and evil; and therefore the Apostle gives this as a reason, why he had not communicated the deep things of God to them, because *e* as yet they had not been able to bear the notion of them, nor indeed were they yet able, it should seem that there were many in the Church of *Corinth*, who though they were true *Christians*, yet were not grown and judicious Christians, but had great imperfections, as indeed it will further appear in this Epistle.

3 For ye are yet carnal *g*: for * whereas *there* is amongst you envying, and strife, and ‖ divisions, are ye not carnal, and walk † as men? *h*.

* Jas. 3. 16. ‖ Or, dissensions. † Or, according to man.

g Not wholly carnal, but in a great measure so, not having your lusts and corrupt affections entirely subdued to the Will of God, nor yet so much subdued, as some other Christians have, and you ought to have. *h* As an evidence of this he maketh them of the *envyings*, *strifes*, and *contentions*, that were amongst them. Strife and envyings are, *Gal.* 5. 19. reckoned amongst the works of the flesh, they are all opposite to love, in which the perfection of a Christian lyeth: he told us before what strifes and contentions he meant, and tells us it again in the next verse.

4 For while one saith, * I am of Paul, and another, I *am* of Apollos, are ye not carnal? *i*.

* 1 Cor. 1. 12.

i Not that Christians in so large a City as *Corinth*, might not ye themselves under several Pastors, or as to themselves prefer one before another, either in respect of the more eminent gifts of God bestowed upon one (as doubtless *Paul* was preferable to *Apollos*) or in respect of the more suitableness of one mans gifts to their capacities than another: but their adherence so to one Minister of the Gospel, that for his sake they vilified and depised all others, that were also true and faithful servants of God in the work of his Gospel, this was their sin, and spake them to have vicious and corrupt affections, and to walk more like men than like Saints, not having a true notion of the Ministers of Christ, not behaving themselves towards them as they ought to do.

5 Who then *is* Paul? and who *is* Apollos? but ministers by whom ye believed, even as the Lord gave to every man *k*.

k Neither *Paul*, nor yet *Apollo*, are *Authors* of Faith to you, but only *instruments*. It is the Lord, that giveth to every man a power to believe; or else that latter phrase, *as the Lord hath given to every man*, may be understood of Ministers, whose abilities to the work of the Ministry, and success in it, both depend upon God. The sense of the words is this, then God giveth unto his Ministers variety of gifts, and different success; but yet neither the one nor the other of them are more than the Servants of Christ in their Ministry, persons whom God maketh use of to call upon, and to prevail with men, to give credit to the Doctrine of the Gospel, and to receive and accept of Christ. The work is the Lords, not theirs.

6 I have planted, Apollos watered: but God gave the increase *l*.

l God honoured me first to preach the Gospel amongst you, *Acts* 18, &c. and blessed my preaching to convert you unto Christ, then I left you, *Apollos* staid behind, and he watered what I had planted, daily preaching amongst you. See *Acts* 18. 24, 25, 26. he further was a means to build you up in Faith and Holiness, but God *increased*, or gave *the increase*, God gave the power by which you brought forth any fruit. The similitude is drawn from Planters, whether Husbandmen, or Gardiners, they plant, they water, but the growing, the budding, the bringing forth flowers or fruit by the plant, doth much more depend upon the soil in which it stands, the influence of Heaven upon it, by the beams of the Sun, and the drops of the dew and rain, and the internal virtue which the God of Nature hath created in the plant, than upon the hand of him that planteth, or him who useth his watering-pot to water it: So it is with Souls, one Minister is used for *Conversion*, or the first changing of souls; another is used for *Edification*, or further building up of souls; but both *Conversion* and *Edification* are infinitely more from the *new heart* and *new nature*, which God giveth to Souls, and from the influence of the Sun of Righteousness by the Spirit of Grace, working in and upon the Soul, than from any Minister who is but Gods instrument in those works.

7 So then, neither is he that planteth any thing, neither he that watereth: but God that giveth the increase.

So that, look as it is in earthly plantations, God hath the greatest influence upon the growth and fruitfulness of the plant, and the Husbandman or Gardiner is nothing in comparison with God, who hath given to the plant planted its life and nature, by which it shooteth up, buddeth, and bringeth forth fruit, and maketh his Sun to shine, and his rain to fall upon it; So it is in the spiritual plantation; God is the principal efficient Cause, we are little instrumental causes in Gods hand. Nothing in comparison with God, I have *planted*, *Apollos* hath *watered*; but if we see a soul changed, or grow, and make any spiritual proficiency, we must say, *Not unto us, O Lord, not unto us, but unto thy Name be given the glory.* God hath done the main work, we have not done any thing in comparison with him. These words do no more tend to vilifie the Ministry of the Gospel, or make it useless, than taking them in their native sense; as they respect earthly plantations, they would prove, that there is no need of the Husbandman or Gardiners hand to plant or to water plants, because all that he doth of that nature is to no purpose, unless God first gives to the plant its proper nature and virtue, and then followeth the plantation with the influence of the Sun, dew, and rain. But yet it is observable, that the Apostle doth not say, The man himself *gives the increase*, from the good use of the power that is naturally in his own will, but God gives the increase, which argues the necessity of *special Grace* both to *Conversion* and *Edification*; superaded to the best preaching of his Ministers. Though *Paul* himself by preaching plants, and *Apollos* watereth; yet God must make the soul to increase with the increase of God. Hence the Apostle argueth their unreasonableness, in adoring one Minister, and magnifying him above another, when indeed neither the one nor the other had any principal efficiency in the production of the blessed effect, but a meer instrumental causation, the effect of which depended upon the sole blessing of God, in comparison with whom in this working, neither the one, nor the other Minister, was any thing.

8 Now he that planteth, and he that watereth are one: *m* and every man shall * receive his own reward, according to his own labour *n*.

* Psal. 62. 12. Rom. 2. 6. Gal. 6. 5. Rev. 2. 23.

m The Ministers of Christ, though one be used in planting, and another in watering, one in laying the foundation, and another in building thereupon, yet are one, one in their office and work: one, in their Ministry, being all Servants to Christ who is one, all serving one and the same Lord, all doing the same business, proposing the same end, and with all their might labouring towards it; and therefore as they ought not to divide into Parties and Factions, so you ought not for their sakes to be so divided. *n* Yet they are not so one, but that one may labour more than another, and be honoured by God with more success than another, and *every one* shall receive a Reward proportioned to his labour: the Apostle saith not, according to the success of his labour (that is not in his power) but *according to his labour.*

9 For * we are labourers together with God, ye are Gods ‖ husbandry *o*, ye *are* † Gods building *p*.

* 2 Cor. 6. 1. ‖ Or, tillage. † Eph. 2. 20. Heb. 3. 3, 4. 1 Pet. 2. 5.

o Though compared with God we are nothing, yet our station is no mean station: God works as the principal efficient Cause, we work with God in Gods instruments; God worketh one

one way by his secret influence upon the heart, we another way, by publication of the Gospel in peoples ears, but the scope and end of the work is the same. The Lord is faid to work with his Miniſters, *Mark* 16. 20. and they are here faid to work with him. Hence he proveth what he had before faid, that they ſhould be rewarded, God will not ſuffer thoſe, who work with him, to be without their reward: as alſo that they were *One*, for they are all *workers* together with God. *p* Yet do not think your ſelves our husbandry, for you are Gods husbandry: thus Gods people, *Isa.* 61. 3. are called *the planting of the Lord*. *q Gods building*: thus the Church is called *the houſe of God*, 1 *Tim.* 3. 15. Still the Apoſtle minds them, that they were Gods, not their Miniſters; it was God to whom they were beholden for their converſion, for their edification, &c.

10 * According to the grace of God which is given unto me *r*, as a wiſe maſter-builder I have laid * the foundation *s*, and another buildeth thereon *t*. * But let every man take heed how he buildeth thereupon *u*.

* Rom. 1. 5. & 12. 3.
* Rev. 21. 24.
* 1 Pet. 4. 11.

r Χάριν here ſignifies either the ability which God hath given *Paul* to preach the Goſpel, or the Apoſtolical Office, to which God had called him, he maketh both to proceed from God, and to be the effects of his free love and favour to him. *s* According to this he ſaith, Look as a wiſe Maſter-builder firſt layeth the foundation, then buildeth upon the foundation which he hath laid. So he being the firſt, whom God pleaſed to imploy in this his work at *Corinth*, had laid the foundation, that is, had firſt preached the Goſpel in this famous City: thus the firſt preaching of the Goſpel is called; a laying the foundation, *Rom.* 15. 20. *Heb.* 6. 1. *t* Afterwards *Apollos* and other Miniſters further carried on that work of preaching the Goſpel amongſt them. *u* But (ſaith he) whoever cometh to preach after me, had need take heed what he buildeth; for, *Gal.* 1. 8. *Though we or an Angel from heaven preach any other Goſpel unto you, then that which we have preached unto you, let him be accurſed.*

11 For other foundation can no man lay, then * that is laid, * which is Jeſus Chriſt *w*.

* Iſa. 28. 16.
Matt. 16. 18.
* Eph. 2. 20.

w Can in this Text doth not ſignifie a meer natural power, but a righteul power; no man by any juſt right or authority can lay any other foundation, can preach any other Doctrine of Salvation, than that which I have already preached, which is the Doctrine of Salvation by Jeſus Chriſt. *Neither is there ſalvation in any other; for there is no other Name under heaven given amongſt men whereby we muſt be ſaved*, Acts 4. 12.

12 Now if any man build upon this foundation, gold, ſilver, precious ſtones, wood, hay, ſtubble *x*.

x The Apoſtle is diſcourſing *metaphorically*, he had compared the Church of *Corinth* to a building, *v.* 9. and called them there *Gods building*: they were built upon the Doctrine of the Goſpel, the *Doctrine of the Apoſtles* and *Prophets*, who had preached Chriſt to them, this was the foundation, and had told us, that none, by any pretence of right, could lay any other foundation. But there was to be a ſuperſtructure upon this foundation, which might be of various materials, he names ſix; three very good and excellent, *gold*, *ſilver*, and *precious ſtones*; three others vile and invaluable, *wood*, *hay*, *ſtubble*. By theſe he either means *good* or *bad works*, or rather *good* or *bad Doctrines*. *Good Doctrine* is ſignified by the *gold*, *ſilver*, and *precious ſtones* mentioned. *Bad Doctrine* by the *wood*, *hay*, and *ſtubble* mentioned; by which may be underſtood various degrees of bad Doctrine, as ſome Doctrines are more pernicious and damnable than others, though the other alſo be falſe, unprofitable, trivial, and of no ſignificancy to the good of Souls; but bad, as they are unprofitable.

13 * Every mans work ſhall be made manifeſt *y*: for the day ſhall declare it *z*, becauſe * it † ſhall be revealed by fire, and the fire ſhall try every mans work of what ſort it is *a*.

* Chap. 4. 5.
* 1 Pet. 1. 7.
& 4. 12.
† Gr. is revealed.

y Now, ſaith he, there will come a time when every man's, that is, every *Teacher's* work or Doctrine, ſhall be made manifeſt. As the metal is brought to the touch-ſtone to be tryed, whether it be *gold*, or *ſilver*, or ſome baſer metal; ſo there will come a time, when all Doctrines ſhall be tryed and made manifeſt, whether they be of God or no. *z* What day ſhall declare it is not ſo ſteadily agreed by Interpreters. Some by *a day* here underſtand a long time, in proceſs of time it ſhall be declared, as indeed *erroneous Doctrines* have not uſed to obtain or prevail long. *Dagon* falls before the Ark. Others underſtand it of a *day of adverſity* and *great affliction*, the day of Gods vengeance; and indeed thus it is often ſeen, a falſe faith or a lye believed, will not carry a man through the difficulties which he meereth with in an evil day: the Truths of the Goſpel are of that nature, that they will give a Soul relief and ſupport in a day of affliction, and under Gods ſeereſt diſpenſations, but errors and falſhoods will not do it. Others underſtand by *the day* here mentioned, the day of Judgment, which is indeed often called *the day of the Lord*, *Chap.* 1. 8. and deſcribed by fire, *Jol* 2. 3. 2 *Theſſ.* 1. 18. 2 *Pet.* 3. 10. but this Text ſaith not, *The day of the Lord*, but only *the day*. It ſeemeth therefore rather to ſignifie the bright ſhining out of the Goſpel: for the Text ſeemeth to ſpeak of ſuch a manifeſtation as ſhall be in this life, not in the day of Judgment. The ſame thing is alſo to be underſtood. *a* By the *fire* here mentioned, not the fire of Gods wrath, or the fire of affliction and adverſity, nor the fire of the laſt Judgment, but the truth of the Goſpel ſhining forth in the World, and burning up the droſs and ſtubble of corrupt falſe Doctrine, that ſhall bring all the Doctrines which men teach, to the tryal.

14 If any mans work abide which he hath built thereupon, he ſhall receive a reward *b*.

b If any Preacher keeps the foundation, and the Doctrine which he hath built upon the true foundation, prove conſonant to the will of Chriſt, God will reward him for his labour. He ſhall hear the voice ſaying, *Well done, good and faithful ſervant, enter thou into thy maſters joy.*

15 If any mans work ſhall be burnt, he ſhall ſuffer loſs *c*: but he himſelf ſhall be ſaved: yet ſo, as by fire *d*.

c But if his *work do not abide*, if he ſhall appear upon the more clear and bright ſhining out of the truth of the Goſpel, that though he hath held the foundation right, yet he hath built upon it *wood*, *hay*, and *ſtubble*, mixed *fables* and *idle ſtories*, and corrupt Doctrine with the Doctrine of the Goſpel, he ſhall ſuffer *loſs by it*, either by the afflicting hand of God, or by a loſs of his reputation, or ſome other way. *d* But yet God will not caſt off a Soul for every ſuch errour, if he keeps to the main foundation Jeſus Chriſt. *He ſhall be ſaved*, though it be as by *fire*, that is, with difficulty, which certainly is a more natural ſenſe of this Text, than thoſe give, who interpret *as by fire*, of the fire of the Goſpel, or the fire of *Purgatory*, of which the Papiſts underſtand it. For, 1. It is, and always hath been a *proverbial* form of ſpeech to express a thing obtained by difficulty, we ſay, *It is got out of the fire*, &c. 2. For the fire of *Purgatory*, it is a fiction and meer imaginary thing, and of no further ſignificancy, than to make the *Popes* Chimney ſmoak. 3. That pretended fire only purgeth Venial ſins: this fire tryeth every mans work, the gold as well as the ſtubble.

16 Know ye not that * ye are the temple of God? and *that* the Spirit of God dwelleth in you? *e*.

* 2 Cor. 6. 16.
Eph. 2. 21, 22.
Heb. 3. 6.

e The Apoſtle, *v.* 9. had called the Church of *Corinth*, and the particular Members of it, *Gods building*, after this he had charged in a diſcourſe concerning the builders, and the foundation and ſuperſtructure upon that foundation, now he returns again to ſpeak of the whole Church, whom he here calleth the *Temple of God*, with a manifeſt alluſion to that noble and ſplendid houſe which *Salomon* firſt builded, and was afterwards rebuilded by *Zorobabel*, *Ezra*, and *Nehemiah at Jeruſalem*, as the publick place for the Jewiſh Church to meet in to worſhip God according to the preſcript of the *Levitical Law*, in which houſe God was ſaid to *dwell*, becauſe there he met his people, and bleſſed them, and there he gave anſwers to them from the Mercy-ſeat: he calls them the *Temple of God*, becauſe they were *built*, that is, effectually called for this very end, that they might be *to the praiſe of the glory of his grace*, *wherein he hath made us accepted in the beloved*, *Eph.* 1. 6. And as the Apoſtle *Peter* further expounderh this Text, 1 *Pet.* 2. 5. *The houſe of God are; a ſpiritual houſe; an holy prieſthood; to offer up ſpiritual ſacrifices acceptable to God by Jeſus Chriſt*. And God by his *Spirit dwelt in them*, both by his perſon, and by his gifts and graces, which is a far more noble dwelling in them, than the dwelling of God was in the Jewiſh Temple. From this Text may be fetch'd an evident proof of the Divine Nature, of the third Perſon in the bleſſed Trinity; for he is not only called here the Spirit of God, but he is faid to *dwell in the Saints*: which dwelling of God in his people, is that very thing which maketh them the *Temple of God*; and thoſe who are here called, *The Temple of God*, are, *Chap.* 6. 19. called, *The Temple of the Holy Ghoſt*.

17 If any man ‖ defile the temple of God, him † shall God deſtroy *f*: for the temple of God is holy *g*, which *temple* ye are.

‖ Or, deſtroy.

f The word which we tranſlate *defile* and *deſtroy* (for the *Greek word* is the ſame for both) ſignifieth to *violate*, *corrupt*, or *deſtroy*. Our Tranſlators generally render it *corrupt*, *Chap.* 15. 33. 2 *Cor.* 7. 2. & 11. 3. Eph. 4. 22. *Jude* 10. *Rev.* 19. 2. The people of God which are here called, *The Temple of God* are deſiled, either by imbibing falſe Doctrine, or being tempted to any loſoneſs of life and converſation. Now (ſaith the Apoſtle) if any one goeth about to do this, which all Preachers do, who teach any falſe Doctrine, or any Principles that lead to a liberty for the fleſh, or lead an ill and ſcandalous life, God ſhall deſtroy thoſe men. *g* For as the Temple of God of old was a place builded and ſet apart for holy uſes, and therefore not without great peril to be abuſed and profaned: ſo thoſe that are the people of God, are by God called and ſet apart in a more immediate eminent manner for the honour and glory of God, and therefore cannot be defaulted or deſiled by any as instruments in

in that action, without exceeding great peril and hazard to them that endeavour and attempt any ſuch thing.

18 * Let no man deceive himſelf: *h* if any man among you ſeemeth to be wiſe in this world *i*, let him become a fool, that he may be wiſe *k*.

* Jer. 3. 7.
& 5. 21.

h There are ſome that with their *Eloquence*, and flourihes of words, or with their philoſophical notions and reaſonings (which, *Col.* 2. 8. the Apoſtle calls *vain deceit*) or with their *traditions* after the rudiments of the World (as the Apoſtle addeth in that place) would cheat and deceive your Souls, under a pretence of making you wonderfully wiſe: the wiſdom of the World is fooliſhneſs with God. *i* If any of you ſeemeth unto others, or ſeemeth unto himſelf, that is, thinketh that he is endued with what the World calleth Wiſdom. *k* If ever he would be truly wiſe, wiſe unto God, and to eternal Life and Salvation, let him be contented by the wiſe men and *Philoſophers* of this World to be looks upon as a fool, and let him be willing to deny himſef in any notions or opinions of his, which he hath taken up upon the credit of his natural Reaſon and philoſophical Principles, which agree not with the Divine Reveelation, that ſo he may be truly and ſpiritually wiſe, truly underſtanding, favouring, and believing what God hath in his Word revealed, and is alone able to make the man of God wiſe to Salvation, throughly furniſhed unto every good work.

19 For the wiſdom of this world is fooliſhneſs with God *l*: for it is written, He taketh the wiſe in their own craftineſs *m*.

l God accounteth that folly, which the World calleth wiſdom, and indeed it is ſo (for God cannot err, nor be miſtaken in his judgment) the *Philoſophers* and wiſe men of the World propoſe the happineſs of man as their end, which indeed is the true end which all men aim at, and do propound to themſelves, true wiſdom directeth the beſt means in order to the beſt end. Whatſoever directeth not to the beſt end, or to what is not the beſt mean in order to that end, is not wiſdom, but real folly; *worldly wiſdom* neither directeth to the beſt end, for it looks at no further happineſs than that of this life, nor yet to the *beſt means*, and therefore is truly what God accounts it, fooliſhneſs. *m* And to ſee the wiſe and learned men of the World thus *err* both in their judgment and practice, is no wonder at all; for God is ſet out of old by *Eliphaz*, as one that *taketh the wiſe in their own craftineſs*, *Job* 5. 13.

20 And again, The Lord knoweth the thoughts of the wiſe, that they are vain *n*.

n And again it was ſaid by the Pſalmiſt, *Pſal.* 94. 11. *That the Lord knoweth that the thoughts of man are vanity*: mans conſeils, imaginations, reaſonings, they are all vanity; they propoſe to themſelves ends which they cannot attain, and purſue them by means that are ineefficacious with reference to their ends.

21 Therefore let no man glory in men *n*: for all things are yours *o*.

n Seeing therefore that Chriſt is but one, his Miniſters but one, and no more than Miniſters, by whom you believed, *v.* 5. and the principal efficiency of any ſaving work begun, or carried on in your Souls to any degree of perfection, is from God, and the Miniſters work in that effect nothing, compared with his, ſeeing you are Gods husbandry, Gods building, not meerly mans, and the *Temple of God*, not mens Temple, leave your glorying in men, and ſaying, I am of *Paul*, or I am of *Apollos*, glory only in this, that you are Chriſt's: beſides, *o* why do you glory in a particular Miniſter when all is yours, as if two joynteirs in an Eſtate ſhould glory in this or that particular houſe or incloſure, when the whole Eſtate is joyntly theirs, all theirs.

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things preſent, or things to come, all are yours.

23 And * ye *are* Chriſts, and Chriſt *is* Gods *p*.

* 1 Cor. 11. 3.

p Here are in theſe two verſes three things aſſerted: 1. *The believers Title to all things.* 2. *The ſpeciality of their Title.* 3. *The force of the Apoſtles argument from hence, why they ſhould not glory in men.* He had ſaid before, *All things are yours*, which he repeats again, *v.* 22. They have a right and title to all things, and all things are for their good, uſe, and advantage. Amongſt theſe he firſt reckons *Miniſters*. Every one of them might lay a claim to *Paul*, to *Apollos*, to *Peter*; for they were all Servants of Chriſt for the uſe of his Church, a part of which they were, then he goes on, and ſaith, *the world*, that is, the things of the world are theirs; that is, whatſoever portion of them the Providence of God orderly diſpoſed to them, they had a true title to it, and it was for their uſe and advantage; ſo were the lives and deaths of Gods Miniſters, their own lives and deaths, all things preſent, and all things that were to come, they were all theirs by a juſt title: if the Providence of God gave them to them in an orderly way, they might comfortably uſe them. They themſelves were Chriſt's, they were not of *Paul*, nor of *Apollos*, nor of *Peter*. He that had the Bride was the Bridegroom; and *Chriſt is Gods*, the Son of God by an eternal Generation, the Servant of God as man, and born under the Law, ſo yielding obedience to his Father, the *Meſſiah* or anointed, and *ſent of God* as *Mediator*. All things are Gods, by God given to Chriſt, by Chriſt given to, and ſanctified for you, that makes the Believers *ſpecial title to all things*. The men of the world derive their title to what they have, from God alone, as Creator, they derive not from Chriſt, as being ingrafted and implanted into him. Hence the Apoſtle rightly concludes their vanity, in glorying in their Relation to this or that ſpecial Apoſtle or Miniſter, whenas they had a true and juſt right to the labours of all Miniſters, and ought to look upon all faithful Miniſters, as Gods gifts to his whole Church, and for the advantage and benefit of all: yet this hindreth not, but that people ought to have their particular *Paſtors* and *Teachers*, to whom they ought ordinarily to attend in their Miniſtry; but they ought not to have their perſons in ſuch admiration, as for them to deſpiſe or flight any other faithful Miniſters, nor to make Parties and Factions in the Church of God.

CHAP. IV.

1 LEt a man ſo account of us, as * the miniſters of Chriſt, *a* and * ſtewards of the myſteries of God *b*.

* 2 Cor. 6. 4.
Col. 1. 25.
* Matt. 24. 45.
Luke 12. 42.
Tit. 1. 7.
1 Pet. 4. 10.

a The Apoſtle here gives us the right notion of the Preachers of the Goſpel, they are but *Miniſters*, that is, *Servants*, ſo as the honour, that is proper to their Maſter, for a principal efficiency in the converſion and building up of Souls, belongeth not to them, they are *Miniſters of Chriſt*, ſo have their primary relation to him, and only a ſecondary relation to the Church to which they are Miniſters, they are *Miniſters of Chriſt*, and ſo in that miniſtration can only execute what are originally his commands, though thoſe commands of Chriſt may alſo be enforced by men. Miniſters of the Goſpel, not of the Law, upon whom lies a primary obligation to preach Chriſt and his Goſpel unto people. *b* They are alſo *Stewards of the Myſteries of God*, ſuch to whom God hath committed his *word* and *Sacraments* to diſpenſe out unto his Church. The word *Myſtery* ſignifieth any thing that is ſecret, but more ſpecially it ſignifieth a *Divine Secret*, repreſented by ſigns and figures; or a Religious Secret, not obvious to every capacity or underſtanding. Thus we read of the *Myſteries of the Kingdom of Heaven*, Matt. 13. 11. The *Myſtery of Godlineſs*, 1 Tim. 3. 16. The *Myſtery of Chriſt*, here, and *Eph.* 3. 4. The *wiſdom of God*: Col. 2. 2. The *Incarnation of Chriſt*, 1 Tim. 3. 16. The *Calling of the Gentiles*, Eph. 3. 4. The *Reſurrection from the dead*, 1 Cor. 15. 21. Chriſts *myſtical Union* and *Communion with his Church*, Eph. 5. 32. The *ſublime Counſils of God*, 1 Cor. 13. 2. are all called Myſteries. Miniſters are the Stewards of the myſterious Doctrines and Inſtitutions of Chriſt, which we uſually comprehend under the terms of the Word and Sacraments.

2 Moreover, it is required of ſtewards, that a man be found faithful *c*.

c It is required of all Servants, but eſpecially of chief Servants, ſuch as Stewards are, who are inſtructed with their Maſters goods, to be diſpenſed out to others. The faithfulneſs of a Steward in diſpenſing our his Maſters goods, lies in his giving them out according to his Maſters order, giving to every one their portion, not detaining any thing from others, which it is his Maſters will they ſhould have. As *Paul* gloried, *Acts* 20. 20, 27. That he had kept back from the *Epheſians nothing that was profitable for, nor ſhunned to declare to them all the counſil of God, nor giving holy things to dogs, or caſting pearls before ſwine*, contrary to Chriſts direction, *Matt.* 7. 6.

3 But with me it is a very ſmall thing, that I ſhould be judged of you, or of mans ‖ judgment: *d* yea, I judge not my own ſelf *e*.

‖ Or, day.

d Thoſe who ſaid, *I am of Apollos*, and *I am of Cephas*, did at leaſt tacitly judge *Paul*, and prefer *Apollos* and *Cephas* before him, and it is probable, and will appear alſo from other parts of theſe Epiſtles, that they paſſed very indecent cenſures concerning *Paul*: he therefore tells them, that he valued very little what they or any other men ſaid of him. In the *Greek* it is of *mans day*; but it is generally thought, that our Tranſlators have given us the true ſenſe, in tranſlating it *mans judgment*, day being put for *judgment*, as *Jer.* 17. 16. where *woful day* ſignifies woful judgment. So the *day of the Lord* in Scripture often ſignifieth the Lords judgment: the reaſon of that form of ſpeech ſeems to be, becauſe perſons cited to a Court of Judgment uſe to be cited to appear on a certain day. *e* Yea, ſaith the Apoſtle, I pronounce no Sentence for my ſelf, I leave my ſelf to the Judgment of God. I may be deceived in my judgment concerning my ſelf, and therefore I will affirm nothing as to my ſelf.

4 For I know nothing by my ſelf, * yet am † not hereby juſtified *f*: but he that judgeth me, is the Lord *g*.

* Pſal. 130. 3.
& 143. 2.
Rom. 3. 20.
& 4. 2.

f Nothing amiſs, nothing that is evil; yet this muſt not be interpreted univerſally, as if S. *Paul* knew nothing that was evil and ſinful by himſelf: himſelf, *Rom.* 7. tells us the contrary;

but it must be understood with respect to his discharge of his ministerial Office. I do not know any thing wherein I have wilfully failed in the discharge of my Ministry, yet even as to that I durst not stand upon my own righteousnes and justification before God, I may have sinned ignorantly, or have forgotten some things wherein I did offend. *g* God knoweth more of me than I know of my self, and it is he that judgeth, and must judge me. Though in this Text *Paul* doth not speak of his whole life and conversation, but only of his conversation with respect to his Ministry; yet the conclusion from hence, That no man can be justified from his own works, is good: for if a man cannot be justified from his own conscience, not rebuking him for his errours in one part of his conversation, he cannot be justified from his conscience not rebuking him for his whole conversation. For he that keepeth the whole Law, if he offendeth but in one point, must be guilty of all, because the Law curseth him who continueth not in every point of the Law to do it.

* Matt. 7. 1. Rom. 2. 11, 16. Rev. 20. 12.

5 Therefore * judge nothing before the time, until the Lord come *h*, who both will bring to light the hidden things of darknes, *i* and will make manifest the counsels of the hearts *k*, and then shall every man have * praise of God *l*.

* Rom. 2. 29.

h Seeing that the judgment of secret things belongs to God, judge nothing before the time, which God hath see to judge all things. The works of the flesh are manifest, and men may judge of them; but for secret things, of which it is impossible, that those who do not know the hearts of men, should make up a judgment, do not judge of them before the time. *i* When God will certainly come to judge all men *k* If men cloak the hidden things of darknes with the cover of hypocrisie and fair pretences, they will at that day be most certainly uncovered, and the secret thoughts, counsels, and imaginations of mens hearts shall in that day be made manifest. *l* And then those that have done well, every of them shall have praise of God; as on the contrary, (which is understood, though not here expressed) those that are hypocrites, and whose hearts have been full of evil thoughts and counsels, shall by God be put to shame, and exposed to contempt.

6 And these things, brethren, I have in a figure transferred to my self, and *to* Apollos for your sakes: *m* that you might learn in us not to think *of men* above that which is written, *n* that none of you be puffed up for one against another *o*.

m By these words the Apostle lets us know, that though he had said, *Chap.* 1. 12. that some of them said, We are of *Paul*, and others, We are of *Apollo*; yet the names of *Paul* and of *Apollo* were but used to represent other of their Teachers, which were the Heads of those Factions which were amongst them. In very deed there were none of them that said, We are of *Paul* or of *Apollo* (for those that were the Disciples of *Paul* and *Apollo* were better taught) but they had other Teachers amongst them as to whom they made Factions, whom *Paul* had a mind to reprove, with their Followers; and to avoid all *odium*, that both they and their Hearers might take no offence at his free reproving of them, he makes use of his own name, and that of *Apollo's*, and speaketh to the Hearers of these Teachers, as if they were his own, and *Apollo's* Disciples. That those whom the reproof and admonition concerned properly, might be reproved under the reproof of others. *n* And that (as the Apostle saith) all the Church of *Corinth*, as well Ministers as people, might learn to have humble opinions and thoughts of themselves, not to think of themselves above what, by the rules of Gods Word, was written in the Old Testament they ought to think; or above what he had before written in this Epistle, or to the *Romans*, *Ch.* 12. 13. *o* And none of them, whether Ministers or private Christians, might be puffed up. The word signifieth to be swell'd or blown up as a bladder or a pair of bellows, which is extended with wind: it is used in this *Chap.* v. 18, 19. & 8. 1. *Col.* 2. 18.

‖ Or, *distinguisheth thee.* * Joh. 3. 27. Jam. 1. 17.

7 For who ‖ maketh thee to differ *from another?* *p* and * what hast thou that thou didst not receive? *q* now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it?* *r*.

p It is apparent that Pride was the reigning sin of many in this Church of *Corinth*: *Pride*, by reason of those parts and gifts wherein they excelled, whether they were natural or acquired habits, or common gifts of the Spirit, which were *infused*; to abate this tumor, the Apostle minds them to consider, whence they had these gifts from whence they took occasion to exalt and prefer themselves. *q* Whether they were the Authors of them to themselves, or did receive them from God. *r* It became none of them to glory in what they had received from another, and were beholden to another for. What the Apostle here speaketh concerning *natural* or *spiritual abilities*, is applicable to all good things; and the consideration here prompted, is a potent consideration to abate the pride and swelling of a mans heart upon any account whatsoever; for there is nothing wherein a man differeth, or is distinguished from another, or wherein he excelleth another, but it is given him from God, be it *riches*, *honour*, *natural* or *spiritual gifts* and *abilities*, they are all received from the gift of God, who gives man a *power to get wealth*, Deut. 8. 18. *Who putteth down one, and setteth up another*, Psal. 75. 6. And as the Apostle saith in this Epistle, *Chap.* 12. 7. gives the *manifestation of the Spirit to every one to profit withal.* To one *by the Spirit the word of wisdom*, to another *the word of knowledge*, to another *faith*, to another *the gift of healing*, &c. all by *the same Spirit*.

8 Now ye are full, now * ye are rich, *s* ye have reigned as Kings without us, *t* and I would to God ye did reign, that we also might reign with you *u*.

* Rev. 3. 17.

s You that are the Teachers at *Corinth*, or you that are the Members of the Church there, think your selves full of knowledge and wisdom, so as you stand in need of no further learning or instruction. *t* Ye think now you have got a Kingdom, and are arrived at the top of felicity: and, *u* I am so far from envying you, that I wish it were so, and we might have a share with you. The Apostle speaketh this *Ironically*, not that he indeed thought they were so, but reflecting on their vain and too good an opinion of themselves.

9 For I think that God hath set forth ‖ us the apostles last *, as it were appointed to death *w*. For * we are made a † spectacle unto the world, and to angels, and to men *x*.

‖ Or, as the Apostles as. * Psal. 44. 22. Rom. 8. 36. 2 Cor. 4. 11. * Heb. 10. 33. † Gr. Theatre.

w The lot of us who are the Apostles of Christ is not so externally happy, but a lot of poverty and misery, as if we were the worst of men, men appointed to death. *x* To be a meer sight or gazing-stock to the world, Angels, or men. Some think that the Apostle here hath a reference to the barbarous practice of the *Romans*, who first exposed and carried about for a sight those persons that were condemned to fight with wild beasts, that by them they might be torn in pieces. You are happy men, saith the Apostle, if you can owne Christ, and profess Christianity, and yet be in such credit and favour with the world, so full, and so rich, and so like Princes, we are those whom God hath honoured to be his Apostles and the first Ministers of the Gospel, our lot and portion is far otherwise.

10 * We *are* fools for Christs sake, but ye *are* wise in Christ. * We *are* weak, but ye *are* strong: ye *are* honourable, but we *are* despised *y*.

* Chap. 2. 3. * 2 Cor. 13. 9.

y We are accounted fools for Christs sake by the wise men of the world, and we are willing to be so accounted, but you think your selves wise, and yet in Christ. We are weak in the opinion of men, we suffer evil, and do not resist; but you account your selves, and are by the world accounted strong; you are accounted noble and honourable, but we are despised and contemptible.

11 * Even unto this present hour we both hunger and thirst, and are naked, and * are buffeted, and have no certain dwelling place *z*.

* 2 Cor. 4. 8. * 2 Cor. 11. 23. Acts 23. 2.

z Our state in the world is low and mean; though you be full, we are hungry and thirsty; though you be richly cloathed, we are next to naked, cloathed with rags; though you be hugged and embraced by the men of the world, yet we are buffeted; though you have rich and famous houses, yet we have no certain dwelling place. Thus it hath been with us from the beginning of our profession of Christ, and thus it is with us at this day (saith the Apostle) from whence he gives these *Corinthians* and their false Teachers a just reason to suspect themselves, whether they were true and sincere Professors, yea or no, and to consider how it came to pass, that their lot in the world was so different from the lot of those whom the Lord had dignified with the Title and Office of his Apostles. The condition of the most faithful and able Ministers and the most sincere Christians that have been in the world, hath always been a mean and afflicted state and condition.

12 * And labour, working with our hands: *a* Being reviled, we bless; *b* being persecuted, we suffer it *c*.

* Acts 18. 3. 1 Thess. 2. 9. 2 Thess. 3. 8.

a We do not only labour in the Word and Doctrine, but we labour with our hands, that we might not be burdensom to the Church, our hands ministring to our necessities, *Acts* 20. 34. though (as he saith) *Chap.* 9. 4. they had a power to eat and drink, that is, a right to have demanded meat and drink of them, and might have *forbare working*, v. 6. *Who goeth a warfare at his own charge?* Whence we may observe that though the Ministers of Christ ought to be maintained by the Churches to which they relate, and they sin, if they neglect it; yet where this either is not done through mens sinful neglect of them, or cannot be done through the poverty of the Members of such Churches, it is lawful for them to labour with their hands. *b* We are *reviled* and spoken ill of; but we do not revile others, but speak well of them, and wish well to them. *c* Though we be hunted, and pursued to the endangering of our lives and liberties, yet we do make no resistance, but patiently suffer it. By this the Apostle sheweth them the duty of Christians, as well as their lot and portion in this life; and also tacitly reflecteth on them and their Teachers, who were some of those that thus reviled the Apostles; and though they did not, yet

it may be smite them with their hands, yet they persecuted them with their tongues, and leaves it to their consideration, whether the Apostles or they lived more up to the Rule of Christianity given by Christ, *Matt.* 5. 39, 40, 41.

* 5. 44. † 12. 14. ‡ 3. 45.

13 * Being defamed *d*, we intreat *e*: * We are made as the filth of the world, *and are* the offscouring of all things unto this day *f*.

d We are *blasphemed*, Gr. that is, spoken evil of, which is the same with *defamed* in our language, men speak all manner of evil of us to rake away our reputation: but *e* we intreat God for them. The word signifieth to *exhort*, *intreat*, *comfort*, we exercise our selves in all pious and charitable offices toward them, who are most uncharitable toward us. *f* Here are two words used, which signifie the most vile, abject, contemptible things in the world, excrements, sweepings of houses. The Apostle by these two words signifies, that no persons could be more base, vile, and contemptible than they were, nothing more despised, or in less esteem; he speaketh not this as complaining, or in any discontent at what he saw was the will of God concerning them; but to shew them the difference betwixt the Apostles, and them, and their Teachers, and possibly reflecting upon them, as being in some degree guilty of this scorn and contempt of them, or at least more than they ought, neglecting them under these mean and afflictive circumstances.

14 I write not these things to shame you, but * as my beloved sons I warn *you g*.

* Tit. 2.

g I tell you not of this to make you blush, as having had any hand in these indignities which are put upon us, nor yet to *shame you* (though possibly you have reason to be ashamed, either for your neglect of us, or for your adding to our affliction) I look upon you as my sons, and sons whom I love: I only write to warn you both of your duty, to have some respect for us, and of your sin, if you have neglected us beyond what was your duty to have done.

15 For though you have ten thousand instructers in Christ, yet *have ye* not many fathers *h*: for * in Christ Jesus I have begotten you through the gospel *i*.

* 1 Cor. 11. 1. 1 Cor. 4. 15. 2 Cor. 11. 2. Gal. 4. 19. Philem. 10. 1 Pet. 1. 18.

h The great lesson of this Text is, That people ought to have a tender respect for those Ministers whom God hath honoured with their first Conversion, and bringing them home to Christ. God may make use of a multitude of Ministers to instruct Christians, and carry on his work in their souls to perfection; but he maketh use of some particular Minister at first to convince them, and be an instrument in the changing of their hearts; such a one they ought to have a great value for, they are their spiritual Fathers in a proper sense. *i* For, saith the Apostle, *In Christ Jesus I have begotten you through the Gospel*: where we have *Regeneration* (as it signifieth a new state) set out in its causes. The principal efficient Cause is *Christ Jesus*: *the instrumental cause* is the *Minister of the Gospel*: the mean is the *Doctrine of the Gospel*, or the preaching of the Gospel. *In Christ Jesus* signifieth here by the grace of Christ Jesus, those who are *born again*, are not born of *flesh* or of *blood*, but of the *will of God*, Joh. 1. 13. and by the influence of Christ upon their hearts, though God makes use of the Minister of the Gospel as his instrument, and the Minister makes use of the *word* and the preaching of the Gospel, as the sacred mean which God hath appointed to that end, 1 *Pet.* 1. 23. All these causes unite and concur in the work of *Regeneration*.

16 Wherefore I beseech you *, be ye followers of me *k*.

* Phil. 4. 9.

k I might as a Father command you, but I beseech you *be ye followers of me* in preserving the unity, and promoving the holiness of the Church: *Chap.* 11. 1. he expounds this, *Be ye followers of me, as I am of Christ.* Holiness of life and conversation is necessary to a true Minister of Christ; for their people ought not only to be their *Hearers*, but their *Followers*, they are *examples to the flock*, 1 Pet. 5. 3. and ought to be *examples of Believers* in word, in *conversation*, in *charity*, in *spirit*, in *faith*, in *purity*, 1 Tim. 4. 12. *In all things shewing themselves patterns of good works*, in *doctrine shewing incorruptness*, *gravity*, *sincerity*, &c. *Tit.* 2. 7. Those who teach well, and live ill, are no good Ministers of Christ, they cannot say unto people, *Be ye followers of me.*

17 For this cause have I sent unto you Timothe *l*, * who is my beloved son, and faithful in the Lord *m*, who shall bring you into remembrance of my ways which be in Christ *n*, as I teach every where in every church *o*.

* 1, 2.

l This *Timothy Paul* found at *Lystra*, *Acts* 16. 1. His father was a *Greek*, his mother a *Jewess*, therefore *Paul* circumcised him; her name was *Eunice*, the daughter of *Lois*, 2 *Tim.* 1. 5. *Paul* took him along with him in his travels, he was ordained by the imposition of the hands of the Presbytery, 1 *Tim.* 4. 14. he was his spiritual Son, or because he was by him instructed in the Gospel: he calls him *his own son in the faith*, 1 Tim. 1. 2. *Faithful in the Lord*, because he was faithful in the work of the Lord, in the business of the Ministry. *n* He (saith the Apostle) *shall bring to your remembrance my ways in the Lord*, he shall acquaint you both what Doctrine I have preached, and what course of life I have lived. *o* How I have preached to every Church, what rules I have given for the ordering of every Church, and how I have walked before and toward them.

18 Now some are puffed up, as though I would not come unto you *p*.

p I hear that some of your Teachers, and some of your Members, are so conceited of themselves, that they would perswade you, that I durst not see their faces, or come to discourse with them face to face, and therefore would not come unto you.

19 * But I will come to you shortly *q*, * if the Lord will, and will know, not the speech of them that are puffed up, but the power *r*.

* Acts 19. 21. * Acts 18. 21. Rom. 15. 32. Jam. 4. 15.

q *Paul* intended in his journey to *Rome* to pass through *Macedonia* and *Achaia*, but he knew that God could hinder him, and therefore he adds, *if God will*: neither did *Paul* go to them so soon as he intended, but had time before he went to write another Epistle, as we shall afterwards find. All Christians are bound when they promise or resolve upon any journies, to understand, *If God will*, and to have in their thoughts the power of God to hinder them, and to speak with submission to his pleasure who counteth their steps, and telleth their wandrings, and ordereth their steps, though they be not strictly bound at all times to use this form of speech. *r* And when I come, then I shall understand these Teachers of yours, who so vilifie me, I shall not regard so much their fine words and philosophical reasonings, as what there is of *spiritual* life and power in them, either in their Doctrine or life, how conducive it is to the ends of the Gospel, and how consonant to the truth of the Gospel, what good they do amongst you, what manner of lives they live: these are the things that my eyes shall be upon, and which I shall regard.

20 For * the kingdom of God *is* not in word, but in power *s*.

* Chap. 2. 4. 1 Thess. 1. 5.

s The Kingdom of God in the Church, or the Kingdom of God in the particular Soul, God hath not sent his Ministers to subdue Souls to himself by fine florid words and phrases, but by a lively preaching the Gospel, whilst his power attends their plain preaching, and the power and efficacy of the Preachers Doctrine appereth in their holy life and conversation, so as their people cannot say to them, *Physician, heal thy self*, as to those spiritual diseases which thou wouldst cure us of. So the Kingdom of God in particular Souls doth not appear in words, but in the power which the Word of God hath upon mens hearts, in subduing their lusts and corruptions, and bringing their hearts into a subjection to his Will.

21 What will ye? * shall I come unto you with a rod, or in love, and *in* the spirit of meekness? *t*.

* 2 Cor. 10. 2. & 13. 10.

t Which will ye rather chuse? that I should come unto you as a father cometh to his child under some guilt for which he must punish and correct him, or as a father cometh to his child that hath done nothing provoking his displeasure, in love and meekly? I am not willing to come to you to correct and punish any of you by Ecclesiastical censures, which are a *rod* which Christ hath betrusted to me; I had rather come in love and meekness, that we might mutually rejoice in each others society.

CHAP. V.

1 IT is commonly reported, *that there is* fornication *a* among you, and such fornication as is not so much as named among the Gentiles *b*, * that one should have his fathers wife *c*.

* Lev. 18. 8. Deut. 27. 20.

a The Apostle here giveth a reason of the question which he propounded in the former Chapter, Whether they would be willing that when he came to them, he should come unto them with a rod? because such horrid wickedness was committed amongst them, as he being an Apostle to whom Christ had intrusted the Government of his Church, could not pass over without correction: he instanceth here in one, which he calleth *Fornication*; by which word is often in Scripture to be understood, all *species of uncleanness*, though in strict speaking we by *fornication* understand the uncleanness of a single person, as by *Adultery* we understand the uncleanness of a person married, and by *Incest* the uncleanness of a person with some near relation, as a *mother*, a *sister*: in strict speaking the sin here reflected on was *Incest*; but the Scripture by this word comprehends all *species* of unlawful mixtures. *b.* This sin he aggravates by saying, That the Gentiles by the light of Nature discerned and declined such an abomination, by whom is not to be understood the more brutish part, but the more civilized part of the Heathen, such as the *Romans*, &c. were. *c* By *having his fathers wife* in this place is not to be understood, the marrying his fathers *wife*, his father being dead, but the using of his fathers wife, as his wife, while his father was yet alive (as some judi-

cious Interpreters think) because hardly any Nation would have endured a son openly to have married the widow of his father. And in 2 *Cor.* 7. 12. there is mention made not only of *one that had done*, but of *another that had suffered the wrong*; which latter must be the father himself, so as there was both Incest and Whoredom in this fact

2 And ye are puffed up *d*, and have not rather mourned, that he that hath done this deed, might be taken away from amongst you *e*.

d You are so conceited of your own parts and gifts, and are so full of your contentions about the preference of Ministers, and things of little concernment to your Souls, and the interest of the Church, that you have not been able to find leisure to deal with this scandalous person, as a Church of Christ ought to have done. This seemeth rather the reason of their not mourning, than any rejoycing in iniquity, as if they had thought the Gospel had opened that door against this licentiousness which the Law had shut, or triumphed in this incestuous person, being one of their Teachers (which can hardly be thought.) *e* They ought rather to have mourned, keeping times of Fasting and Prayer; on the behalf of this scandalous Member amongst them, that his sin might (upon his due sense of it, and repentance for it) have been forgiven him, and the blot upon their Church, by their having such a one in their fellowship, might be washed out, and by his being cast out of their fellowship and communion. It was no time for them to glory in their gifts, and be puffed up with the parts of their *Teachers* or *Members*, when they had such a blot upon them by a putrid Member that was amongst them. They had a great deal more cause for humiliation, than for pride and glorying.

3 * For I verily as absent in body, but present
‖ Or, *determined* in spirit *f*, have ‖ judged already, as though I were present, *concerning* him that hath so done this deed *g*.

* Col. 2. 5.

f Though I be absent as to my bodily presence, yet God having intrusted me with a superintendency and care over his Church amongst you, out of the care and sollicitude which I have for you, as well as the other Churches of Christ, and in discharge of that trust which God hath reposed in me. *g* I do determine, and have determined as much as if I were present amongst you, what ought to be done by you concerning this person so notoriously scandalous.

4 In the Name of our Lord Jesus Christ *h*, when ye are gathered together, and my spirit *i*, * with the power of our Lord Jesus Christ *k*

* Matt. 16. 19. & 18. 18.

h Either having solemnly called upon the Name of the Lord Jesus Christ for his counsel and direction, or blessing your action, that it may be of spiritual advantage to the party concerned, or according to the command of Christ, or by his Authority, or for his glory. It may be referred either to what went before, I have judged or determined by the Authority of Christ; or to what follows after: *i* When you are gathered together by the Authority, or according to the Institution of Jesus Christ, and *my spirit with you*, you having my judgment in the case, *k* and the Power and Authority of Christ committed to me and to you as a Church of Christ.

5 To deliver such a one unto Satan *l* for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus *m*.

l What this *delivering to Satan is* (of which also we read, 1 *Tim.* 1. 20.) is something doubted by Interpreters. That by it is to be understood *Excommunication*, or casting out of the Communion of the Church, can hardly be doubted by any that considereth, That the Apostle speaketh of an action which might be, and ought to have been done by the Church of *Corinth* when they met together, and for the not doing of which the Apostle blameth them. 2. That the end of the action was, *v.* 2. taking away the scandalous person from the midst amongst them, *v.* 7. *Purging out the old leaven, that they might become a new lump.* 3. It *was a punishment inflicted of many.* Those therefore who interpret the phrase of an *extraordinary Power* given the Apostles or Primitive Churches, miraculously to give up the scandalous person to the power of the Devil, to be afflicted, tormented, or vexed by him (though not unto death) seem not to have considered, that the Apostle would not have blamed the Church of *Corinth* for not working a Miracle, and that we no where read of any such Power committed to any Church of Christ, and one would in reason think, that persons under such circumstances should rather be pitied and helped, than shunned and avoided. The only question therefore is, Why the Apostle expressesth *Excommunication* under the notion of being *delivered to Satan*. Some have thought that the reason is, because God was so pleased to ratifie the just Censures of his Church, delivering such persons as were cast out of it into the hands of Satan to be *vexed* and *tormented* by him, and that this might be in some particular cases, none can deny, but that this was an ordinary dispensation of Providence as to all excommunicated persons, wants better proof than any have yet shewed us. It appears to me a more probable account of this phrase which others have given us, telling us, That *Satan* is called the *God of the World*, and the *Prince of the World*, as World is taken in opposition to the Church of God; so as *delivering to Satan*, is no more than our Saviour— *If he neglect to hear the Church, let him be to thee as an Heathen man and a Publican.* Only for the further terrour of it, the Apostle expressesth it by this phrase of *delivering up to Satan*, thereby letting us know, how dreadful a thing it is to be out of Gods special protection, and shut out from the ordinary means of Grace and Salvation, and exposed to the temptations of our grand Adversary the Devil, which is the state of all those who are out of the Church, either having never been Members of it, or according to the rules of Christ cast out of the Communion of it. *m* The *end of Excommunication* is not for the destruction of the person of him who is cast out, but for the *destruction of his flesh*, that is, his lusts, which are often in Scripture called flesh, or the macceration and affliction of his body through grief and sorrow; for a determination of his fleshly being cannot be here understood by the *destruction of his flesh*, for that is no effect of Excommunication, and those who interpret the *delivery to Satan*, of an extraordinary punishment, which the Apostles or Church in the Primitive times had a power to inflict, make it to terminate not in the death, but in the torments only of the person so punished. Again, the Apostle mentioneth this punishment as a means to the eternal Salvation of this persons Soul in the day of Christ. There is no Text in Scripture which more clearly asserts and opens the Ordinance and nature of Excommunication, than this Text doth. As to those who are to inflict it, it lies us know, that it is to be done by the Church, *when gathered together*, though the Elders of the Church may put the Church upon it, and decree it, yet the consent and approbation of the whole Church must be to it; and indeed it is vain for the Officers of a Church to cast any out of a Communion, when the Members of that Communion will yet have Communion with him, or them so cast out. It also lets us know, that it is a Censure by which men are not shut out of the fellowship of men as men, but of men as Christians, as a Church of Christ in such religious actions and duties as concern them, considered as such a Body. 2. *Excommunication* doth not make it unlawful for persons to buy and sell with the persons excommunicated, but to eat and drink at the Lords Table with them, or have Communion with them in acts proper to a Church as the Church of Christ. The excommunicated person is in something a better condition than a Heathen; for he is not to be *counted as an enemy, but admonished as a brother*, 2 Thess. 3. 15. Heathens also may hear the Word, he is only to be avoided in acts of Church-fellowship: and as to *intimate communion*, though it be not religious, as appeareth from this Chapter, *v.* 11. and from 2 *Thess.* 3. 14. Further, we are taught from hence, that none ought to be excommunicated but for *notorious scandalous sins*, nor without a solemn invocation on the Name of Christ, inquiring his will in the case. We are further taught, That the person that is duly excommunicated, is in a miserable state, he is delivered up to Satan, cast out of Gods special protection, which is peculiar to his Church, and oftentimes exposed to formidable temptations. Finally, we are from this Text instructed, That Excommunication ought to be so administred, as may best tend to the saving of the Soul of him that falls under that Censure: mens end in *Excommunications* should not be the ruine of persons in their healths or estates, only the humbling of them, and bringing them to a sense of their sins, and a true repentance; and all means in order to that end should be used even to such as are cast out of any Church, such are reputed admonitions, the Prayers of the Church for them, *&c.*

6 * Your glorying *is* not good. Know ye * that not * a little leaven leaveneth the whole lump? *n*.

* Jam. 4. 16.
* Gal. 5. 9.

n You boast and glory, because you have men of parts amongst you, persons whom the world count wise, your glorying is not good; what do you glory for, when you have such a scandalous person amongst you, and take no care to cast him out? *n* Can you be ignorant, that as a little leaven taken into the midst of the meal, and there kept, presently soureth the whole mass, and leaveneth the whole lump: So one notorious scandalous sinner detained in the bosom of a Church, casts a blot upon the whole Church.

7 Purge out therefore the old leaven *o*, that you may be a new lump *p*, as ye are unleavened *q*. For even * Christ our passover ‖ is sacrificed for us *r*.

* Isa. 53.
Chap. 15.
‖ Or, *is*

o If the Article τὸν in this place be Emphatical (as some think) it ought to have been translated *this old leaven*, that is, the incestuous person, whose communion with you influenceth your whole Communion, which is defiled by it, through your Churches neglect of their duty with reference to him. If the Article be not to be taken *Emphatically*, these words may be understood as spoken to every individual Member of this Church, and is no more than *put off the old man*, the lusts and corruptions of our hearts, as well as false Doctrine, being compared to leaven which influence our whole man, as leaven doth the whole mass of meal. The first seemeth to be most proper to this place, if we consider what went before, and that the Apostle is speaking to the whole Church, and had been before speaking of an act to be done by them not singly, but when they should be gathered together in a Church-assembly, these he commands to purge out the old leaven, that is, this *incestuous person*, *p* that they might be truly a Christian Church, reformed from such things as no way agreed with the Doctrine and Profession of the Gospel. *q* As you are or should be unleavened, like the Jews, who at the Passover kept the Feast of Unleavened bread, when for seven days together they might have no leavened bread in any of their houses, *Levit.* 23. 6. *r* For though the Feast of the Jewish Passover be ceased, and you be tyed to none of those Levitical observations, yet you are under as high an obligation; for Christ, who is the true *Paschal Lamb*, is slain or sacrificed for us, and your *old man* should be crucified with him, and you no longer serve sin.

8 Therefore * let us keep the ‖ feast *s*, * not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened *bread* of sincerity and truth *t*.

Exod. 12. 15.
1 Chr. 29. 17.
Ps. 26. 3.

s Here is a manifest allusion to the Feast of the *Jewish Passover*, which was immediately followed with the Feast of Unleavened bread for seven days. As the *Passover* prefigured Christ, who is our Paschal Lamb, whose flesh we eat, and whose blood we drink by believing, and Sacramentally in the Lords Supper; so the Jewish subsequent Feast of Unleavened bread prefigured all the days of a Christians life, which are to be spent, *t* not with the old leaven, nor the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth: which may be either understood of those evil and good habits which they signifie, and let us so know the duty of every particular Christian, to take heed of any malice or wickedness, or else (which seemeth most proper to this place) the abstract is put for the concrete, malice and wickedness for wicked and malicious men, and sincerity and truth for persons that are true and sincere. So that we are from hence taught, both the duty of every particular Christian, considering that Christ hath died as a Sacrifice for his sin, to live up to the rule which he hath given us, abhorring malice and all wickedness, and acting truth and sincerity, and also the duty of every true Church of Christ, to keep their Communion pure from the society of wicked and malicious men, and made up of men of truth and sincerity. The latter seemeth to be principally intended.

9 I wrote unto you in an epistle *, not to company with fornicators *u*.

Vers. 14.
Ver. 11.
1 Thes. 5. 14.
2 Thes. 3. 14.

u It should seem that *Paul* had wrote so in some former Epistle which he had directed to this Church, which is lost; for we must think that *Paul* wrote more Epistles to the several Churches, than those left us upon Record in holy Writ (yet so, as not to undermine the perfection of the Holy Scriptures.) By fornicators are meant any sorts of unclean persons known to them; and the keeping company with them, which the Apostle had prohibited to the *Corinthians*, was not a meer fellowship with them in their works of darkness, but any intimacy of communion with any such persons.

10 Yet not altogether with the fornicators of this world *w*, or with the covetous, or extortioners, or with idolaters *x*: for then must ye needs go out of *the* world *y*.

w I did not intend that admonition as to such persons as were no Christians, no Members of the Church. (So this term World is used, *Joh.* 15. 19. & 17. 14. and so it is to be interpreted here) *x* he extendeth this admonition to other scandalous sinners, such as *covetous persons*, by which he understandeth such as by any open and scandalous acts discover their too great love of money, whether by oppression, or by cheating and defrauding, *&c.* or *Extortioners*, such as exact more than their due; or with *idolaters*, by which he understandeth such as worshipped *Images*; and under these few species of scandalous sinners here mentioned, the Apostle understands all others alike scandalous. *y* For (saith he) you could have no commerce nor trading with men in the world, if you might keep no company with such as these. Which is true at this day, when the world is much more Christianized, than it was at that time.

11 But now I have written unto you, not to keep company *, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such a one no not to eat *z*.

Vers. 14.
Ver. 17.
Ver. 10.
Ver. 9.

z Of late there have been some disputes what *eating* is here intended; whether at the *Lords Table*, or at our *common Tables*. Intimacy of communion is that which undoubtedly is here signified by *Eating*; and the Apostles meaning is, that the Members of this Church should forbear any unnecessary fellowship and communion with any persons that went under the name of Christians, and yet indulged themselves in any notorious and scandalous courses of life; of which he reckoneth up several sorts. 1. *Unclean persons* noted for any kind of *uncleanness*. 2. *Covetous persons*, by which he understands all such as out of their too great love of money, either scandalously sought to add to their heap, or to detain what was others just due. 3. *Idolaters*, by which he understands such as out of fear, or to gain favour with the Heathen amongst whom they lived, would frequent and perform Divine Worship in the Idols Temple. 4. *Railers*, such as used their tongues intemperately and scandalously to the prejudice of others reputation. 5. *Drunkards*, under which notion he comprehends all such as drank hot liquors intemperately, whether they had such an effect upon them, as to deprive them of the use of their reason or no. 6. *Extortioners*, *viz.* such as being in any place exacted more than was their due of those that were under their power. But yet by this interpretation the argument is not lost against Eating with such at the Table of the Lord, which is no more necessary Communion with them, than *civil Eating is*; for neither hath God spread that Table for any such, neither ought any Church to endure any such persons in its Communion: nor are any Christians bound for ever to abide in the Communion of that Church, which shall wilfully neglect the purging out of such old leaven. Admitting this precept prohibitive of a civil intimacy with scandalous persons, though they be called Brethren, it holds *à fortiori*, as a stronger argument against Religious Communion which such in Ordinances, to which apparently they have no proximate right.

12 For what have I to do to judge * them also that are without? *a* do not ye judge those that are within? *b*.

* Mark 4. 11.
Col. 4. 5.
1 Thess. 4. 12.
1 Tim. 3. 7.

a My Jurisdiction extendeth not to Heathens, God hath betrusted to me not the Government of the World, but the Government of his Church. *b* Nor would I have you concern your selves further, than in judging your own Members, those that are within the pale of your Church, and who by a voluntary joyning with you, have given you a power over them.

13 But them that are without, God judgeth. *c* * Therefore put away from among your selves that wicked person *d*.

* Deut. 13. 5. & 22. 21, 22, 24.

c For Heathens that live brutish and scandalous lives, God will judge them, the Church hath nothing to do with them, they never gave up themselves to them, and are only under the Justice of God in the administrations of his Providence. *d* Do you therefore what belongs to you to do. This incestuous person besides his subjection to Gods Judgment, who is the Judge of all, whether within or without the Church, is subjected also to your Judicature. Therefore use that power which God hath given you, and put away from amongst you that evil person. The conclusion of this discourse helps us clearly to understand those former precepts, *v.* 7. *Purge out the old leaven*, and *v.* 8. *Let us keep the Feast not with the old leaven*, that they are not so properly to be interpreted of particular Christians purging out their lusts and corruptions, (though that be every good Christians duty) as of every Christian Churches duty to purge themselves of flagitious and scandalous persons.

CHAP. VI.

1 DAre any of you having a matter against another, go to law before the unjust, and not before the Saints? *a*.

a The Apostle having already sharply reflected upon this Church for their *Pride*, and *Contentions*, and *Divisions* (which were branches from that root) and for their *vilifying* him who was their spiritual Father, and magnifying their Instructors above him, as also for their looseness in their Church-discipline; he cometh in this Chapter to another thing, *viz.* their going to Law before *Pagan Judges*; for such was the misery of those times, that they had no other, though some think that they might have had (the Pagan persecutions being as yet not begun.) The Apostle speaks of this as a thing which he wondred that they durst be guilty of, that they should be no more tender of the glory of God in the reputation of the Christian Religion, and should not rather chuse Arbitrators amongst the Members of their Church, to hear and determine such differences as arose amongst them, than give *Pagans* an occasion to reproach the Christian Religion for the contentions and feuds of Christians. The reputation of the Gospel and the Professors of it, being the thing for which *Paul* was here concerned, and upon the account of which he thus speaketh: It becometh Christians yet to consider, whether what he saith concerneth not them, where either the Judges or the generality of the Auditors in such Judgments, may probably reproach Religion, or that way of God which they owne, for their trivial and uncharitable contentions.

2 Do ye not know that the Saints shall judge the world *b*? And if the world shall be judged by you, are ye unworthy to judge the smallest matters? *c*.

b If indeed the *Corinthians* had had no other competent Judges, they had been to have been excused, in making use of Infidel Judges; but (saith the Apostle) you have other persons competent enough, whom you may (by your submission to

to them) make Judges; for *you know that the Saints shall judge the world.* In the same sense (as some think) as Christ saith the *Ninevites* and the *Queen of the South* should rise up in judgment against the Jews, and condemn them; but certainly there is something more than that in it, when the Apostle said, *The Saints should judge the world*, he intended to say something of them, which was not common to some Heathens with them. Others therefore think, that the Saints in the day of Judgment shall judge the World, approving the Sentence of Christ pronounced against the World, and as being Assessors with Christ, which indeed is what Christ said of the Apostles, *Matt.* 19. 28. *Luke* 22. 30. Others think, that the phrase only signifieth a great honour and dignity, to which the Saints shall be advanced. A late learned and very *Critical Author* hath another notion of the Saints *judging the world* here spoken of, interpreting it of a time when the *secular Judgment* of the World should be given to the *Saints*, which was prophesied by *Daniel, ch.* 7. 18, 27. and therefore might be known by them, if this be the sense. It is either a Prophecy of Gods giving the Government of the World into the hands of Christians, (which fell out after this in *Constantines* time) or else it signifies such a time towards the end of the World, as those that expect a *fifth Monarchy* speak of, when those that are *true Saints*, in the strictest sense, shall have the Government of the World, which seemeth not probable, considering what the Scripture speaks of persecutions, and wars, and disorders, rather increasing, than abating towards the End of the World. The Apostle therefore here seemeth rather to speak of the Saints judging the World in the last day, approving the Sentence of Christ the Judge of the quick and the dead; or else to prophesie of that time, when Christianity should so far obtain in the World, that the Government either of the whole World, or of a great part of it, should be in the hands of Christians. *c* From whence the Apostle strongly concludeth the competency of Christians to arbitrate and determine little matters of difference amongst Christians, in their commerce and civil dealings one with another.

3 Know ye not that we shall judge Angels *d*? how much more things that pertain to this life? *e*.

d That the Saints shall judge Angels, is here so plainly asserted, as a thing within their knowledge, that none can doubt it; but how, or when, or what Angels, is not so easily determined. The best Interpreters understand it of the *evil Angels*, that is, the Devils, whom the Saints shall judge at the last day, agreeing with the Judge of the whole Earth in the Sentence, which he shall then give against the *evil Angels*, confining them to the bottomless Pit, who while this World lasteth, have a greater liberty as *Princes of the Air*, to rove abroad in the Air, and to work mightily in the children of disobedience. Others understand the *judging of Angels* here mentioned, of the spoiling of the Devils of the Kingdom that they exercise in the World, in the places where the Gospel hath not prevailed, by *lying Oracles*, and seducing men to Idolatry, and the worshipping of Devils: in which sense Christ said, *Now shall the Prince of this world be cast out*, Joh. 12. 31. *e* From hence the Apostle argues the competency of their brethren to judge of, and to determine those little matters which were in difference betwixt them, being but things concerning this life, being of far less consequence than the judging of the World and the Evil Angels at the last day.

4 If then ye have judgment of things pertaining to this life *f*, set them to judge who are least esteemed in the Church *g*.

f That is, if you have any cause of suing, or impleading one another for things that pertain to this life, be they of what nature they will. *g* rather commit the umpirage and determination of such little differences to the meanest Members of your Church, than go to contend before *Pagans* and *Infidels*: or do not imploy your Teachers about them, who have higher work to be imployed in; but imploy those who are of a lower order in the Church, and whose business and concerns lye in secular affairs.

5 I speak to your shame. *h* Is it so, that there is not a wise man among you? no not one that shall be able to judge between his brethren.

h I do not speak this, as if I would have you make choice of the meanest persons among you to arbitrate and determine all matters that may be in difference betwixt you; but it would be a shame to you.

6 But brother goeth to law with brother, and that before the unbelievers *i*.

i If amongst you all there could not be found one man whom you can judge wise enough to determine differences betwixt you about things of this life, without bringing one another into Pagan Courts, to the reproach and scandal of the Religion which you profess, make use of any, yea, the meanest Christians in such Judgments, rather than Infidels and Unbelievers, who will make use of your differences, to the reproaching of the holy Name of God.

7 Now therefore there is utterly a fault among you, because ye go to law one with another *k*: * why do ye not rather take wrong *l*? why do ye not rather suffer your selves to be defrauded? *m*. * Rom. 12. 19. 1 Thess. 5. 15.

k Not that it is simply unlawful for men to make use of humane Laws, and Courts, and methods of Judicature; for even the Laws of men are good, if they be lawfully used: and the word here used by the Apostle is ἥττημα, which signifieth rather an impotency or weakness of mind and affections, a defect or diminution from perfection, than any scandalous sin. Going to Law with brethren (though lawful in it self) may be made unlawful by circumstances: 1. When it is before Judges that are Unbelievers, so as mens going to Law before them, tends to the reproach of Religion, the credit and reputation of the Gospel ought to be dearer to us than any little secular concern. This was the case in this place. 2. When it is for little matters, such as a *Coat* or a *Cloak*. It is against the Law of Charity to do another a great wrong to recover to our selves a little that is our right. 3. When we cannot do it without *wrath, anger, impatience, covetousness*, or *desire of revenge*. It is a thing possible to go to Law without sin, but what very few do, through that corruption which cleaveth to corrupt Nature. *l* It is therefore far more becoming conscientious Christians to take a little wrong, *m* and to suffer themselves to be cheated of their right, especially under such circumstances, where the credit of the Gospel and Religion must lose more than they can get. And to do otherwise speaks ἥττημα, a defect or imperfection in Christians, and is not without sin guilt. If by their conteniousness, they do not shew themselves to bad, as some would make them, who hold all contendings at Law amongst Christians unlawful, yet they do not shew themselves so good as the Rule of Christianity requireth them to be, *Matt.* 5. 39, 40. *Luke* 6. 29. *Rom.* 12. 19.

8 Nay, you do wrong and defraud, and that *your* brethren *n*.

n The Apostle riseth higher in his charge against them, he had before only charged them for want of self-denial, that they could not bear or suffer wrong; he now chargeth them for doing wrong and defrauding, and that not Heathens, (which yet had been bad enough) but Christians that were their brethren, whom they had the highest obligations upon them imaginable to love, and to do good to. And indeed this charge followeth directly upon the other: For as in War, one Army always are murderers, or guilty of the blood which they spill; so in suing at Law (which is a Civil War betwixt the two Parties) either the one or the other Party suing must do wrong, either putting his brother to trouble and expence, to recover of him what is not his right, or that he might withhold from him what is truly and indeed his right, either of which is indeed a doing of wrong or defrauding.

9 Know ye not * that the unrighteous shall not inherit the kingdom of God *o*? Be not deceived *p*: * neither fornicators *q*, nor idolaters *r*, nor adulterers *s*, nor effeminate persons *t*, nor abusers of themselves with mankind *u*. * 1 Thess. 4. 6. * 1 Cor. 15. 50. Gal. 5. 21. Eph. 5. 5. 1 Tim. 1. 9. Heb. 12. 14. Rev. 22. 15.

o That by the Kingdom of God is here meant the Kingdom of Glory, the happiness of another life, is plain, because he speaketh in the Future tense; this Kingdom, he saith, the *unrighteous*, that is, those who so live and dye, shall not inherit. If we take the term *Unrighteous* here to be a generical term, the *Species*, or some of the principal *Species*, of which are afterwards enumerated, it signifieth here the same with notoriously wicked men. But if we take it to signifie persons guilty of acts of injustice towards themselves or others, it cannot be here understood as a general term, relating to all those *Species* of Sinners after enumerated; for so *Idolaters* cannot properly be called Unrighteous, but Ungodly men. *p Be not deceived* (saith the Apostle) either by any false Teachers, or by the many ill examples of such sinners that you daily have, nor by Magistrates connivence at these sins. *q* Neither such as being single persons commit uncleanness with others (for here the Apostle distinguisheth these sinners from Adulterers, whom he mentioneth afterward.) *r* Nor such as either worship the Creature instead of God, or worship the true God before Images. *s* Nor such as being married persons break their Marriage-covenant, and commit uncleanness with such as are not their yokefellows. *t* Nor persons that give up themselves to lasciviousness, burning continually in lusts. *u* Nor such as are guilty of the sin of *Sodom*, a sin not to be named amongst Christians or men.

10 Nor thieves *w*, nor covetous *x*, nor drunkards *y*, nor revilers *z*, nor extortioners *a*, shall inherit the kingdom of God.

w Nor such as take away the goods of their neighbours clandestinely, or by violence, without their consent or any just authority. *x* Nor persons who discover themselves excessively to love money, by their endeavours to get it into their hands any way, by oppression, cheating, or defrauding others. *y* Nor persons that make drinking their business, and use it excessively, without regard to the Law and Rules of Temperance and Sobriety. *z* Nor persons that use their tongues intemperately, railing at others, and reviling them with reproachful and opprobrious names. *a* Nor any such as by violence wring out of peoples

peoples hands what is not their due. None of these not repenting of these sinful courses, and turning from them into a contrary course of life, shall ever come in Heaven.

11 And such were * some of you *b*: but ye are washed, but ye are sanctified *c*, but ye are * justified in the Name of the Lord Jesus, and by the Spirit of our God *d*. * Eph. 2. 2. Tit. 3. 3. Heb. 10. 12.

b In the two last verses the Apostle had pronounced a terrible Sentence, especially to the *Corinthians*, who having been Heathens lately, had wallowed in a great deal of this guilt; he therefore here, that they might be humbled, and have low thoughts of themselves, and not puffed up (as he had before charged them) mindeth them, that some of them had been guilty of some of these enormous sins, some of them of one, or some of them, and others of other of them. *c* But that they might not despair in their reflections upon that guilt, he tells them, *they were washed*, not only with the *Baptism of water*, but with the *Baptism of the blood of Christ*, and with the *Baptism of the Holy Ghost*, born again of *Water and of the Spirit*, Joh. 3. 5. yea, and not only *washed*, but *sanctified*, filled with new, spiritual habits, through the *renewing of the Holy Ghost*. *d* Having obtained a true righteousness, in which they might stand and appear before God, even the Righteousness of Christ reckoned unto them for righteousness, *justified* through the Merits of the Lord Jesus Christ, and *sanctified* through the Spirit of Holiness: So that the washing first mentioned in this verse, seemeth to be a generical term, comprehending both *Justification*, remission of sin, and deliverance from the guilt of it, and also *Regeneration* and *Sanctification*, which is the proper effect of the Spirit of Grace, creating in the Soul new habits and dispositions, by which it is inabled and inclined, as to dye unto sin, so to live unto God. This the Apostle doth not say of them all, (for it is very probable there were in this Church some Hypocrites) but of some of them.

12 * All things are lawful unto me *e*, but all things are not ‖ expedient *f*: all things are lawful for me, but I will not be brought under the power of any *g*. * 1 Cor. 10. 23. ‖ Gr. profitable.

e The words of this Text are not so difficult in themselves, as it is to make out the connexion they have with, and the dependence they have upon what went before, and what followeth after. Some thinking that they refer unto what the Apostle had said before about their going to Law before Infidels in the seven first verses, lest any should say, Is it not lawful for men to sue at Law for their just dues and rights? The Apostle answers, Admit it be, yet Christians ought not only to consider what is strictly lawful and just, but they ought to consider circumstances; for, *Quicquid non expedit, in quantum non expedit non licet*, is an old and good Rule; An action that is in it self lawful, may be by circumstances made sinful and unlawful; and that was the case as to the Christians going to Law before Infidels. But others, and those the most, think that the Apostle here begins a new head of discourse to dissuade from the sin of fornication, and from an intemperate use of *meat* and *drink*, as being provocative of lust, and disposing them to that sin. Now lest they should say, Is it not lawful then to *eat* and to *drink* liberally, must we eat and drink for bare necessity? He answereth, *All things are lawful for me*, that is, all things which are not forbidden by the Law of God may be used, may be done, under his circumstances; but circumstances may alter the case, *f* all things may not be expedient to be used, or done by all persons, or at all times. The *Corinthians* might possibly conclude too much from what he had told them, that they were *washed*, *justified*, and *sanctified*, *viz.* that now all things were *lawful* to them, at least all things, not simply and absolutely condemned in the Word of God, the Apostle correcteth their mistake, by telling them they were to have a regard to expedience, and the profit of others, the neglect of which might make things that were in themselves lawful, to become unlawful. *g* Besides, that they must take heed, that they did not make such an use, even of lawful things, as to be brought under the power of them, which men are, when they become potent temptations to them to sin against God any way.

13 * Meats for the belly, and the belly for meats *h*: but God shall destroy both it and them *i*. Now the body *is* not for * fornication, but for the Lord *k*, and the Lord for the body *l*. * Rom. 14. 17. 1 Cor. 6. 17. Col. 2. 21, 22. Heb. 13. 20. Jam. 4. 3.

h The beginning of this verse seemeth to give a great light to our true understanding of the former verse, and maketh it very probable, that the Apostle spake with reference to the free use of meats and drinks, when he said, *All things are lawful for me*. Though God hath ordained meats for the filling of the belly, and hath made the belly for the receptacle of meats, for the nourishment of the body; so as the use of meats and drinks is lawful, yet when we see that the free use of them proveth inexpedient, as too much pampering the body, and disposing it to wantonness, so far as they do so, they are to be avoided. Others make the connexion thus, all your conests are for things which concern the belly, for meats and drinks, for perishing things: now in things of this nature, all things that are lawful are not expedient. Others say, That the Apostle here answereth or obviateth what the *Nicolaitans* or the *Eoicratans* held, That all sorts of meats and drinks were lawful, yea, *fornication it self*. The Apostle grants the first, but denieth the second, there being not a parity of reason for the lawfulness of meats, and drinks, and of fornication. *i* He tells them, God had ordained meats for the belly of man, and had created the *stomach* and *belly* for the reception of meats for the nourishment of mans body, and the preservation of his life; yet they ought to use them lawfully, and to consider expedience in the use of them, and not too eagerly to contend for them, for God shall destroy both the belly, and the use of meats as to the belly. In the Resurrection, as men shall not marry, nor give in marriage, so they shall hunger and thirst no more. *k* But God had not created the body of a man for fornication, but for himself, that men by, and with it, might glorifie his Name, by doing his will. *l* And the Lord is for the body, as the head of it, to guide and direct the use of the several members of it; and as the *Saviour* of it, to raise it up at the last day, as he further declareth in the next words.

14 And * God hath both raised up the Lord *m*, and will also raise us up by his own power *n*. * Rom. 6. 5, 9. & 8. 11. 2 Cor. 4. 14.

m The Lord Jesus Christ, as the first-fruits of those that sleep, from whose Resurrection the Apostle, *Chap.* 15. largely proveth our resurrection, *n* that God will raise up his Saints by his own Almighty power.

15 Know ye not that * your bodies are * members of Christ *o*? Shall I then take the members of Christ, and make them the members of an harlot *p*? God forbid. * Chap. 12. 27. Eph. 4. 12, 15, 16. & 5. 30.

o Christ is united to the person of the Believer, and he is the Head of the Church, which is his mystical Body; so that the bodies of Believers are in a sense the Members of Christ, and should be used by us as the Members of Christ, which we should not rend from him: but *p* he that doth commit fornication, rends his body from Christ, and maketh it the member of an Harlot; for as the man and wife are one flesh by Divine ordination, *Gen.* 2. 24. so the Fornicator and the Harlot are one flesh by an impure conjunction.

16 What, know ye not that he which is joyned to an harlot, is one body? For * two, saith he, shall be one flesh *q*. * Matt. 19. 5. Eph. 5. 31.

q The conjunction of the husband and wife mentioned, *Gen.* 2. 24. and the conjunction of the Fornicator and the Harlot, differ not as to the species of the act, only as to the morality of it; the former is an honest and lawful act, the other a dishonest and filthy act. So that he that is wickedly joined to an harlot, maketh himself one flesh with her with whom he committeeth that folly and lewdness, and he must needs by it separate his body from its Membership with Christ, whose Holiness will admit no such Union.

17 But he that is joyned unto the Lord, * is one spirit *r*. * Joh. 17. 21, 22, 23. Eph. 4. 4. & 5. 30.

r This phrase *joyned to the Lord*, is thought to be taken out of *Deut.* 10. 20. *To him thou shalt cleave*. He that hath attained to that mystical Union which is betwixt Christ and every one that is a true Believer, is not essentially, but spiritually and mystically *one Spirit* with Christ, his spirit is united to the Spirit of Christ, and he is one by him in Faith and love, and by obedience, Christ and he have one will, and he is ruled and governed by Christ: therefore you must take heed what you do in making your bodies the members of Harlots, which they cannot be, and the Members of Christ also.

18 Flee fornication: Every sin that a man doth, is without the body *s*: but he that committeth fornication, sinneth against his own body *t*.

s The Apostle cometh to a new Argument, by which he presseth them to flee the sin of Uncleanness. It is observed by some, that this sin is peculiarly to be resisted, not so much by resisting it, and pondering arguments against it, as by flying from it, avoiding all occasions of it, and not suffering our thoughts to feed upon it; but the Apostles argument is, because other sins are *without the body*, that is, the body hath not such *a blemish* and note or mark of infamy laid upon it by any other sin as by this: in drunkenness the *liquor*, in gluttony the *meat*; in other sins, something without a mans self is that which is abused, but the *body it self* is the thing which is abused in this filthy sin. *t* So he that is guilty of it, sinneth not only against his wife, with whom he is one flesh, but against his body, which he abuseth in this vile and sinful act, and upon which he imprints a mark of infamy and disgrace, a blot not to be washed out but with the blood of Christ. So as though by other sins men may sin against their own bodies, yet by no sin so eminently as by this sin. Other sins have their seat in the mind and soul, the body, and commonly some particular member of the body, is but the servant of the Soul in the execution and committing of them. Lust, though indeed it arisseth from the heart, yet it is committed more in the body, than any other sin is.

19 What,

* 2 Cor. 6. 16. 19 What, * know ye not that your body is the temple of the holy Ghost, *which is* in you *u*; which ye have of God, and ye are not your own? *w*.

u The Apostle, *Chap.* 3. 16. had called the Church of *Corinth*, the *Temple* of God, and there made use of it, to dissuade them from dissensions and divisions, because by them they defiled and destroyed the Temple of God; here he calls the Members of that Church, the *Temple of the Holy Ghost*, which strongly proveth the Holy Ghost to be God. He makes use of it here as an Argument to dissuade them from the sin of fornication. Gods Temple was builded for his *habitation* upon Earth, the place which he chose most to manifest himself in to his people, and for a place wherein his people were to pay him that external Homage and Worship, which he required of them under the Law. So as the Apostles calling them the Temple of the Holy Ghost, both minded them of the favour God had bestowed on them, and also of that homage and duty, which they with their bodies were to pay unto God: the latter they could not perform, nor hope for the former, while they lived in the practice of a sin so contrary to the Will of God. *w* Besides, he mindeth them, that their bodies were not their own, they had them of God: they had them from God by Creation, and they were upheld by the daily workings of his Providence in their upholding and preservation; God had not given them their bodies for this use, the body was not *for fornication*, as he had told them, *v.* 13. So as in abusing their bodies, they abused what was not their own, nor in their own power to use, as they listed to use them; but to be used only for those ends, and in that manner, that he who had given them, had prescribed and directed, and in these abuses there was a kind of Sacrilledge. As God of old charged the Jews, *Ezek.* 16. 17, 18, 19, 20. that they had taken the *Jewels of his gold and his silver*, to make Images, and commit spiritual Whoredom with them, and they had taken his *meat*, his *fine flour*, his *oyl*, and *incense* to *set before them*, &c.

* Chap. 7. 23. Heb. 9. 12. 20 * For ye are bought with a price *x*: therefore glorifie God in your body, and in your spirit, which are Gods *y*.

x What price this is that is here mentioned, *Peter* tells us both *Negatively* and *Positively*, 1 Pet. 1. 18, 19. *Forasmuch as ye know that you were redeemed, not with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers: But with the precious blood of Christ, as of a lamb, without blemish and without spot.* So he argueth with them against this sin from their *Redemption*, it being suitable to reason, that those who are redeemed out of any slavery or captivity, should be the servants of him who redeemed them, not of those Tyrants from whom they are redeemed, such are our lusts and corruptions, from which we are redeemed, as well as from that curse and wrath, which is the consequent of them. *y* Therefore (saith the Apostle) you who are redeemed with a price, and with such a price are bound to *glorifie God*, as by speaking well of his Name, so by obeying his Will, *Matt.* 5. 16. And this you are bound to do, not with your bodies or spirits only, but in or with your bodies and spirits also, that is, with your whole man; for both of them *are Gods*, by a manifold right, not that of Creation and Providence only, but that of Redemption also: with which exhortation the Apostle finisheth this discourse, and cometh to give them an answer to some questions about which they had wrote unto him.

CHAP. VII.

1 NOw concerning the things whereof ye wrote unto me *a*, *It is* good for a man not to touch a woman *b*.

a It seemeth, that though this Church was very much corrupted, yet some of them retained a reverence for this great Apostle, and had wrote one or more Letters to him about some points, to which he returneth answer. *b* It seemeth that one thing they had wrote to him about, was about Marriage, not about the lawfulness of marrying (that Doctrine of Devils was not broached so early in the World) but concerning the advisableness of marriage, and mens use of their wives in that afflicted state of the Church. *b* The Apostle answereth, *That it is good for a man not to touch a woman.* When he saith, it is *good*, he means only more convenient or better, with respect to the troubled state of the Church, or that persons might be more at liberty for the service of God and the duties of Religion. Upon these accounts it were more convenient for a man not to marry (for that he meaneth by *touching a woman.*)

2 Nevertheless *to avoid* fornication, let every man have his own wife, and let every woman have her own husband *c*.

c In the *Greek* it is, *because of fornications*; the sense of which can be no other than this which our Translators give. The word is in the *Plural number*, to signifie that that which he meaneth by this term, is all sorts of impurities and uncleannesses, which are the products of the lusts of the flesh. These are sins of that nature and *species*, that if we cannot chuse what in respect of some circumstances would be more convenient, we must baulk it, rather than run into such a guilt. The Apostle doth therefore determine that in this case, it was every mans duty to marry, and every womans likewise; the reason of which must be, because God had ordained marriage as a means to bridle men, and restrain them from extravagant lusts. [His own wife] [her own husband] a clear place against Polygamy.

3 * Let the husband render unto the wife due benevolence *d*: and likewise also the wife unto the husband *e*. * 1 Pet. 3. 7.

d The word translated *due benevolence*, signifieth due good will or kindness, but from *v.* 5. it appeareth what the Apostle meaneth; *Moses*, *Exod.* 21. 10. calleth it, *the duty of marriage*, both of them using a modest term in expressing the conjugal act, as we shall observe the Scripture always doing, when there is occasion to mention what men of profane hearts are ready to make a scoff at. *e* The Apostle maketh this the mutual duty both of husband and wife under due circumstances, therefore useth the word *render*, which implieth the thing required to be an act of justice.

4 The wife hath not power of her own body, but the husband: likewise also the husband hath not power over his own body, but the wife *f*.

f He gives the reason of it, because marriage takes away from each married person the power over his or her own body, and giveth it to their correlate. The Apostle seemeth here to answer a question propounded to him by some Members of this Church: Whether, though they were married, the husband and wife might not forbear each others bed, and make use of their society each with other meerly for helps in other things, such as getting an Estate, looking after the affairs of a Family, *&c.* which the Apostle doth by no means judge advisable.

5 * Defraud not one another *g*, except *it be* with consent *h* for a time, that ye may give your selves to fasting and prayer *i*, and come together again *k*, that Satan tempt you not for your incontinency *l*. * Joel 2. 16.

g That is, withhold not your selves one from another, which he rightly calls defrauding one another, because he had before declared it a debt; and further declared, that neither the husband nor the wife had a power over their own bodies, but the power of either of their bodies was in their correlate. *h* He adds, *except it be with consent*, mutual consent, and then it is indeed no defrauding. *i* And *for a time*, for a religious end, that they might give themselves to Fasting and Prayer, not that this abstinence is necessary to us by any Divine precept, to prepare us for solemn Prayer, (for such only is here spoken of) for then the Apostle would not have made consent necessary in this case, but the Jews were commanded it, *Exod.* 19. 15. as a preparation to their hearing of the Law, and it was a piece of the legal purification, as appeareth from 1 *Sam.* 21. 4. as to which Christians were at liberty, and might observe or not observe it, as they agreed. *l* Then he requires, that they should return to their former course, not defrauding one another, least the Devil observing their abstinence, should tempt them to unlawful mixtures, seeing their inability to contain themselves within the bounds of temperance and chastity.

6 But I speak this by permission, and not of commandment *m*.

m Some refer these words to all that had gone before in this *Chapter*; but the best Interpreters rather refer them to what went immediately before in the preceding verse, declaring, that he had no express command from God, as to those things of abstaining for a time for *Fasting and Prayer*, and then *coming together again*, but he spake what he judged equitable and reasonable; but as to particular persons, they ought to judge and govern themselves according to their particular circumstances.

7 For * I would that all men were even as I my self *n*: but * every man hath his proper gift of God, one after this manner, and another after that *o*. * Acts 26. 29. * Chap. 12. 11.

n I would, in this place can signifie no more, than I could wish or desire (if it were the will of God) that all Christians had the gift of continency, which God (blessed be his Name) hath given me: that this is meant, is plain by the next words, and *v.* 9. it is apparent, that *Paul* did not will this absolutely; for that had been to have willed the dissolution of the World, as well as the Church, within the compass of that Age. *o* But, saith the Apostle, every one hath not the gift of continency, one hath it, another hath it not, which is the same thing which our Saviour said in reply to his Disciples, saying, *If the case of the man be so with his wife, it is not good to marry*, Matt. 19. 10. *All men cannot receive this saying, save they to whom it is given.*

8 I say therefore to the unmarried and widows, It is good for them if they abide even as I *p*.

p By the unmarried and widows, it is apparent that *Paul* means Virgins that were never married, and such as having been once married, had lost their husbands, though the first word in the *Greek* had been significative enough of persons in both these states; yet the Apostles using of two words, makes it past

past dispute, when he saith, *It is good for such to be as he was*; his meaning is, that it was better with respect to the present circumstances of Christians, or *it was convenient*, in which notion good is often taken, not for what is absolutely good, and indeed the nature of all good lyeth in the conveniency or suitableness of the thing so called to us; and though in the Divine precepts there is always such a suitableness, so as they must be always good, yet in other things, which God hath left to our liberty (such as is this of marriage) a thing may be *good or evil*, as the circumstances of several persons, yea, of the same person, may vary. S. *Paul* considereth only the circumstances of the World common to all Christians, and upon them determines this goodness, supposing the circumstances of the particular person not to rule otherwise. His not saying, *It is good for them not to marry*, but to be as he was, hath bred a question of no great import to be determined, whether *Paul* was ever married or no, in the determination of which the *Ancients* could not agree: but it is not worth spending our time about, considering that all agree, he was at this time unmarried, which is all he doth here mean: if S. *Paul* was never married, we are sure *Peter* was; for we read of his *wifes mother sick of a fever*, *Mark* 1. 30.

1 Tim. 5. 14. 9 But * if they cannot contain, let them marry: *q* for it is better to marry then to burn *r*.

q That S. *Paul's* saying, *It is good*, &c. did not signifie it is the will of God, or (as the *Papists* would have it) it is my counsel in order to your further perfection, is plain by his precept for them to marry, if they could not contain; and this likewise lets us see that *second Marriages* are not only lawful, but may be an incumbent duty, that is, if they who are concerned as to them, cannot contain themselves within the bounds and rule of Chastity, which must not only be interpreted with reference to acts of Uncleanness. *r* This is contradicted by the reason given by the Apostle, determining that marriage was much more *eligible* than *burning*, which term signifies the inward fervor and eager inclinations of the mind, not the acts only of the outward man.

Mat. 5. 32. & 19. 6. Mark 10. 11. Luke 16. 18. 10 And unto the married I command, *yet* not I, but the Lord *, Let not the wife depart from *her* husband *s*.

s The Apostle had spoke to the married before, but in another case, he now returneth in his discourse to them again, speaking to another case, which it should seem they had put to him, what it was is not plainly expressed, but it may easily be gathered from *v.* 12, 13. as also from the Apostles determination in this verse: it was this, *whether it was lawful for the husband or the wife to depart from his wife, or her husband*, unless it were in the case of *Adultery*; for though here be nothing spoken as to that case, yet it plainly must be accepted, as determined before by our Saviour; but as the Jews, so the Heathens amongst whom these *Corinthians* lived, had entertained much too mean thoughts about the Marriage-bond, indulging themselves in a liberty to break it for every slight cause, and it should seem by *v.* 12, 13. it was judged by them a sufficient cause, if one of them were not converted to the Faith of Christ. Now in this case, saith the Apostle, I *command*, and what I tell you is the Will of God, it is not I alone who command it, but you are to look upon it as the Will of God concerning you, though revealed to you by me that am the Minister of God to you. *t Let not the wife depart from her husband*: the may be divorced from her husband in case of fornication, but let her not for any other cause make a voluntary secession.

11 But and if she depart *t*, let her remain unmarried *u*, or be reconciled to *her* husband *w*: and let not the husband put away *his* wife *x*.

t How our Translators came to translate χωρισθῇ, which is manifestly a *Verb Passive* [*if she depart*] I cannot tell. It signifieth, if she be departed, and so is as well significative of a being parted from her husband by a judicial act of Divorce, as of a *voluntary departing*. The Jews were wont to give Bills of Divorce to their wives, for any trivial cause. The word is to be interpreted as well of any *legal Divorce*, not according to the true meaning of the Divine Law, as concerning a voluntary secession: in which case the Apostle commandeth, *u* that she should marry to no other: the reason is plain, because no such cause of divorce broke the bond of marriage, she was yet the wife of her former husband in Gods eye and account, and committed adultery, if she married to another, as our Saviour had determined, *Matt.* 5. 32. & 19. 9. *w* but he gives her a liberty to be reconciled to her husband. In case that a woman put away by her husband, became another mans wife, by the Law, *Deut.* 24. 4. she might not (though that latter husband died) return to her former husband; but in case she remained unmarried, she might be reconciled to him. *x* The Apostle giveth the same precept concerning husbands.

12 But to the rest speak I, not the Lord *y*, If any brother hath a wife, that believeth not *z*, and she be pleased to dwell with him *a*, let him not put her away *b*.

y Either as to the other part of your Epistle, or as to the cases of the rest mentioned in your Epistle, I shall give you my advice so far as I am instructed by the holy Spirit of God, though our Lord Jesus Christ hath set no certain rule concerning them. *z That believeth not*, both in this and *v.* 13. signifieth, that hath not embraced the Christian Faith, but still remaineth a Pagan. *a* If there be no other matter of difference betwixt such persons, save only in matter of Religion, *b* let him not for that put her away. If a Christian man or woman had their choice to make, it were unlawful for either of them to make choice of a *Pagan* for their yoke-fellow: but if after marriage either the husband or the wife embraceth the Christian Faith, the other correlate still abiding a *Pagan*, their difference in Religion is not a sufficient ground for a separation, this seemeth to be the Apostles meaning. The case seemeth a little different in the opinion of some Divines, when the *Idolater* or *Idolatress blasphemeth God* and the true Religion, and is continually tempting the correlate to Apostasie: but it is hard to determine against the plain precept of so great an Apostle, especially considering the reason by which he backeth his precept.

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For the unbelieving husband is sanctified *c* by the wife, and the unbelieving wife is sanctified by the husband; Else were your children unclean *d*, but now they are holy *e*.

c Sanctifying in holy Writing generally signifieth the separation, or setting apart of a person or thing from a common, to, and for an holy use, whether it be by some external Rites and Ceremonies, or by the infusing of some inward spiritual habits. In this place it seemeth to have a different sense from what it usually hath in holy Writ; for it can neither signifie the sanctification of the person by infused habits of Grace; for neither is the unbelieving husband thus sanctified by the believing wife, neither is the unbelieving wife thus sanctified by the believing husband. Nor are either of them thus set apart for the service of God by any legal Rites, which hath made a great difference in the notions of Interpreters, how the unbelieving husband is sanctified by the believing wife, or the unbelieving wife by the believing husband. Some think it signifies no more than *prepared for God*, as sanctified signifies, *Isa.* 13. 3. Others think they are *sanctified* by a moral denomination, I rather think it signifies *brought into such a state, that the Believer, without offence to the Law of God, may continue in a married state with such a yoke-fellow*: and the state of marriage is an holy state, notwithstanding the disparity with reference to Religion. *d* Otherwise he saith, the *children* begotten and born of such parents would be *unclean*, in the same state that the children of *Pagan* parents are without the Church, not within the Covenant, not under the Promise. In one sense all children are unclean, *i. e.* children of wrath, born in sin, and brought forth in iniquity; but all are not in this sense *unclean*, some are within the Covenant of Grace, within the Church, capable of Baptism. *e* These are those that are called holy, not as inwardly renewed and sanctified, but relatively, in the same sense that all the Jewish Nation are called an *holy people*; and possibly this may give us a further light to understand the term *sanctified*, in the former part of the verse. The unbelieving husband is so far sanctified by the believing wife, and the unbelieving wife so far sanctified by the believing husband, that as they may lawfully continue in their married relation, and live together as man and wife, so the issue coming from them both shall be by God counted in Covenant with him, and have a right to Baptism, which is one of the Seals of that Covenant, as well as those children both whose parents are Believers.

15 But if the unbelieving depart, let him depart *f*. A brother or a sister is not under bondage in such *cases g*: but God hath called us || to peace *h*. || Gr. *in peace.*

f If the unbelieving husband, or the unbelieving wife will leave his or her correlate, that is, so leave them, as to return no more to live as an husband, or as a wife with her or him that is Christian, let him depart. Such a person hath broken the bond of marriage, and in such cases Christians are not under bondage, they are not tyed by Law to fetch them again, nor by the Laws of God to keep themselves unmarried for their perverseness. But it may be objected, That nothing but *Adultery* by the *Divine Law* breaketh that bond. *Answ.* That is denied. Nothing but *Adultery* is a justifiable cause of divorce, No man may put away his wife, nor any wife put away her husband but for *Adultery*. But the husbands voluntary leaving his wife, or the wifes voluntary leaving her husband, with a resolution to return no more to them, breaks also the bond of marriage, frustrating it as to the ends for which God hath appointed it, and after all due means used, to bring again the party departing, to their duty, doth certainly free the correlate. So that although nothing can justifie repudiation or putting away a wife or an husband, and marrying another, but the adultery of the person so divorced and repudiated, yet the departure either

either of husband and wife without the others consent for a long time, and refusal to return after all due means used, especially if the party so going away, doth it out of an hatred and abomination of the others Religion, will justifie the person so deserted after due waiting and use of means to reduce him or her to their duty, wholly to cast off the person deserting, for no Christian in such case by Gods Law is under bondage. *b* For God hath called Christians unto peace, and in his ordinance of marriage aimed at the quiet and peace of his people in their service of him in their families and relations; and therefore as Christians ought not to disturb the peace of their own consciences, turning away their relations, though they be Unbelievers: yet neither are they bound, if such will leave them, to court their own continual trouble and disturbance.

16 For what knowest thou, O wife, whether thou shalt * save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife? *i*. * 1 Pet. 3. 1.

i The Apostle having before determined the lawfulness of a Christian husbands or wives abiding in a state of marriage with a wife or husband that was an Infidel, if she or he were willing to abide with the Believer, now argues the great advantage which might be from it, for the glory of God, and the good of the Soul of such husband or wife: *What knowest thou, O wife* (saith he) it is not certain, that God will so far bless thy converse with thy husband or wife, as that thou shalt, by thy instruction, admonition, or example, be an occasion or instrument to bring them to Christ; but it is neither impossible nor improbable, and their willingness (notwithstanding their difference from thee in Religion, yet) to abide with thee, may give thee some hopes that they will hearken to thee. They are often (in the language of holy Writ) said, to *save others*, who are instrumental to bring them to Christ, *Ch.* 9. 22. 1 *Tim.* 4. 16. *Jam.* 5. 20. We ought to bear with many inconveniences to our selves, where our bearing with them may any way promote the glory of God, or the good of Souls.

17 But as God hath distributed to every man, as the Lord hath called *k* every one, so let him walk: And so ordain I in all churches *l*.

k Calling in this place signifieth that station and course of life, wherein by the Providence of God any man is set. Some think, that this precept hath a special reference to what went before, as if the sense were this, If God by his Providence hath so ordered it that thy heart be changed, thy wifes or thy husbands heart being not yet changed, but he or she remaining Pagans, yet let not this cause any separation betwixt you, but, unless the Unbeliever will depart, live yet as man and wife together, mutually performing conjugal offices each to other. But the following verses where the Apostle, *v.* 21. speaks of *Calling* being a servant, shew this interpretation to be too narrow. The sense of the Text is: That the Profession of Christianity is consistent with any honest calling or course of life, and it is the will of God that Christians should not pretend their profession of Religion, to excuse them from the duties of any relation wherein they are set. This is an universal Rule, *l* and concerned not the Church of *Corinth* only, but all other Churches of Christ, being an Apostolical Constitution.

18 Is any man called being circumcised? let him not become uncircumcised: Is any called in uncircumcision? let him not become circumcised *m*.

m Is any one who was a native Jew, and so circumcised according to the Jewish Law converted (while he is in that state) to the Faith of Christ, let him not affect the state of him, that having been formerly a *Gentile*, was never circumcised. On the other side, is any, being a native Gentile, and so not circumcised, converted to Christianity, let not him affect the state of one converted from Judaism, who was circumcised. This is doubtless the sense of the verse, not (as some would have it) let him not endeavour by art to make himself uncircumcised, which was the wicked practice of some (for a better compliance with the Gentiles) of whom we read, 1 *Maccab.* 1. 17.

19 * Circumcision is nothing, and uncircumcision is nothing *n*, but the keeping the commandments of God *o*. * Gal. 6. 15.

n Circumcision was an Ordinance of God, a sign of Gods Covenant, as necessary to Salvation in its time, as the fulfilling of any precept of the Law contained in Ordinances: and Uncircumcision also was something; for by the Law relating to that Ordinance, the uncircumcised male is determined to have broken Gods Covenant, and determined to a cutting off, *Gen.* 17. 10,11,12,13,14. *o* But in the present state of the Church, Circumcision was of no value or moment in the business of Salvation: *Gal* 5. 6. *In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love.*

20 Let every man abide in the same calling wherein he was called *p*.

p Let every man abide in the same state and condition of life in which he was when he was first converted to the Faith of Christ, that is, supposing that he was in an honest course of life (for we read that the Conjurers in the *Acts* burnt their books, and unlawful courses of life must not be adhered to after men have once given up their names to Christ.) The Apostles design is only to shew, that the Profession of Christianity maketh no state of life unlawful, which was before that profession lawful, nor discharged any from such as were before the duties of persons in their circumstances and relations. They too far strain this Text who interpret it into an obligation upon all men, not to alter that particular way and course of life and trading, to which they were educated, and in which they formerly have been engaged, though such a thing be of too great moment and consequence for any to do without just advice and deliberation. The world is a mutable thing, and trades and particular courses of life wear out, and what will now bring in a due livelihood, possibly seven years hence will not furnish any with bread, and 'tis unreasonable in such a case to think, that the Rule of Christian profession tyes up a man under these changes of Providence to such a particular course of life, as he cannot in it, *in the sweat of his face eat his bread.*

21 Art thou called *being* a servant *q*? care not for it: but if thou mayst be made free, use *it* rather *r*.

q If whiles thou art a servant to another in any honest imployment, thou art converted to the Christian Religion, let it not trouble thee, matter it not. A man may be the servant of Christ, and yet a servant to men in any honest imployment. *r But if thou mayst be made free* by the favour of thy friends with the consent of thy master, *use it rather*, that is, (say some) rather chuse to be a servant still (which indeed in some cases may be the duty of a good Christian) that is, if thou feest, that in that station thou canst better serve God and the interest of thy masters or other Souls. But it is more probable the sense is, make use of thy liberty rather: for certain it is, that the freeman is ordinarily at more advantage for the service of God than he that is a servant.

22 For he that is called in the Lord, *being* a servant *, is the † Lords free-man: likewise also he that is called *being* free, is * Christs servant *s*. * Joh. 8. 36. Rom. 6. 18, 22. † Gr. made free. * Chap. 4. 21. Gal. 5. 13. Eph. 6. 6. 1 Pet. 2. 16.

s For the state of a servant to men, no way prejudiceth a man as to his spiritual liberty: a servant and a free-man considered with reference to Christ, are both one; a servant may be as near the Kingdom of Heaven as a free-man, and let a man be in never so good a state of civil liberty; yet if he be a Christian, he is still a servant of Christ, and bound in all things to obey him. As to the *new man*, there is *neither bond nor free, but Christ is all and in all.*

23 * Ye are bought with a price, be not ye the servants of men *t*. * Chap. 6. 20. 1 Pet. 1. 18, 19.

t What price we are bought with, we heard *Chap.* 6. 20. the Apostle there pressed it upon us as our duty to glorifie God with our bodies and our spirits: here he presseth upon us another duty, *viz.* upon that consideration not to be *the servants of men*: by which some think he forbiddeth the selling themselves as slaves to Infidels; others think that he only forbiddeth *eye-service*, as the Apostle calls it, *Eph.* 6. 6. while in the mean time they might be the servants of men, if they served them *as the servants of Christ, doing the will of God from the heart, with good will doing service as to the Lord, not to men.* But the most probable interpretation is, Be not servants to the lusts of men, wherein you can serve men, and in the same actions also serve God, and be obedient to his Will: you may be the servans of men, but be not servants of men in such actions wherein to serve them, you must disobey God.

24 Brethren, let every man wherein he is called, therein abide with God *u*.

u In whatsoever state or condition, whether he be married or unmarried, whether he be a master or a servant, whether he were before circumcised or uncircumcised, let him not think Christianity obligeth him to alter it, he may abide in it, only he must abide in it *with God*, as one who remembreth Gods Eye is upon him, and seeth him, and that he is bound to approve himself in it unto God, and to keep a good conscience towards him, as one that is a Member of the Church of God, and under the Laws of it.

25 Now concerning virgins *w*, I have no commandment of the Lord *x*: yet I give my judgment *y*, as one that hath obtained mercy of the Lord to be faithful *z*.

w He had before spoken to married persons and widows, now he comes to speak concerning Virgins; and though he mentions only the *female Sex*, yet the following words shew that his advice extended to both. *x* As to them he saith, he had no special direction from Christ, none that would suit the case of every Virgin, *y* but yet he would give his advice, what seemed to him best. *z* And he would have them look upon him as one that himself had received mercy from the Lord, and as he desired to be faithful in the discharge of his trust, so might and ought to have credit given him in what he said. In which sense we read in Scripture of a faithful saying, a faithful Witness, a faithful man, *&c.*

26 I

26 I suppose therefore that this is good *a* for the present ‖ distress *b*, *I say*, that *it is* good for a man so to be. ‖ Gr. necessity.

a Good here signifieth *convenient* (as before) if other circumstances of particular persons make it not sinful: or *better* with respect *b* to the present distress or necessity, by which, without doubt, the Apostle meaneth, not the common necessities of all men that are born *once to dye*, (which is the more easie the fewer relations we have to part from) nor yet of family-troubles and concerns; for there is none who hath a family in this world to look after, but will have trouble in the flesh, but the continual troubles with which the Church of God was disquieted, as the Ark upon the waters, and the more special troubles of the Primitive Church; for though their great Persecutions from the Heathen were not possibly at that time begun, yet Christ had foretold them, and the Apostles had them in a very near prospect *(Paul* is thought to have dyed the *tenth* or *eleventh* year of *Nero.)* For this present necessity or distress, the Apostle gives his opinion, That it was *convenient* and *better* for those that could honestly abstain from marriage, to keep themselves in their single and unmarried condition.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife *c*.

c Art thou bound by marriage, or bound by contract, do not use any sinful ways to be loosed from that bond, either by divorce or by a voluntary departure: if the Unbeliever will depart, he or she may, you are not obliged to court their stay, but do not you put him or her away. Are you free from a wife, either as yet unmarried, or by the hand of God separated, in case you can without sin, abstain. If your circumstances be such, as they do not oblige you to marriage, do not seek a wife. The times are like to be full of trouble and difficulty. Our Master said, *Wo to them that are with child, and give suck in those days*, Matt. 24. 19.

28 But and if thou marry, thou hast not sinned, and if a virgin marry, she hath not sinned: Nevertheless, such shall have trouble in the flesh *d*: but I spare you.

d I would not have you mistake me, as if I judged marriage sinful for persons in any state or condition, or of any Sex; *d* but those that are married in any time, will find troubles about the things of this life, and those that marry in such times as these are, and you are like further to see, will meet with more than ordinary troubles of this nature, I only would spare you, and have you keep your selves as free as you can; or *I spare you* any further discourse of that nature, not willing to torment you before the time cometh.

29 But * this I say, brethren *e*, The time is short *f*. It remaineth, that both they that have wives, be as though they had none *g*. * 1 Cor. 13. 11. 1 Joh. 2. 6. 1 Joh. 3. 3.

e He had before spoken to what concerned some, now he comes to what concerneth all. *f* The time (saith he) is *short*, sailed up like sails, when the Mariner comes near his Port. He either meaneth the time of this life, or the time of the Worlds duration, we often find the Apostles speaking of their times as the last times (and in these seiones all are concerned.) Or the time of the Churches rest and tranquillity, which they had hitherto enjoyed in a far more perfect degree, than they enjoyed them soon after this, when ten Persecutions followed immediately one upon the neck of another. *g* Therefore (saith the Apostle) it is the concernment of all Christians, not to indulge themselves too much in the pleasures and contentments of this life; but if ye be married, or shall marry, you will be concerned to keep your hearts as loose from the contentment and satisfaction men use to take in their wives, as if you had no wives at all.

30 And they that weep, as though they wept not *h*: and they that rejoyce, as though they rejoyced not *i*: and they that buy, as though they possessed not *k*.

h This consideration also should weigh with those who have a more afflicted portion in this life, and are mourners for the loss of their near relations, they have but lost what they could not long have kept, and for the time they kept them, must have enjoyed them probably with a great deal of sorrow and bitterness. *i* And so for any of those who rejoyced in any worldly enjoyments, the shortness of the time they are like to have them to rejoyce in, should admonish them to govern and moderate their joy, for it is like to be but like the crackling of thorns under a pot. *k* And those that have liberal possessions of good things in this life, they should look upon them as none of theirs, and use them as not like to be their possessions long.

31 And they that use this world, as not abusing it *l*: For * the fashion of this world passeth away *m*. * 1 Joh. 2. 17.

l While you have any thing of this worlds goods you may use them, yea, you must use them, without them you cannot live in the world; but the consideration how little the time is you are like to have them to use, should govern you in the use of them, so as you ought to take heed you do not use them to any other purpose, or for any other end, than that for which God hath appointed and given them to you. *m* For this world is like a Stage or Theatre where are diversities of *Scenes*, and the present *Scene* abideth but for a little time, then passeth, and another Scene or figure of things appareth: those who appear this day in the form of Princes and Nobles, to morrow appear as beggers and persons of a low estate and degree.

32 But I would have you without carefulness *n*. * He that is unmarried, careth for the things that belong to the Lord, how he may please the Lord *o*. * 1 Tim. 5. 5.

n The reason why I have advised (during the present distressed estate of the Church) a single rather than a married life, for those to whom God hath given the gift of continency, is, that those who are Christians might live as free from such cares as divide and distract men and womens minds, as they possibly can. *o* The single person that hath a spiritual heart disposed to pious performances, being free from other distractions and cares, caused by worldly occasions, will spend all his thoughts about his duty toward God, and how to please him.

33 But he that is married, careth for the things that are of the world, how he may please *his* wife *p*.

p But he that is married, hath other things which he must take care about; for besides that he is obliged to provide for his family, husbands and wives are under some obligations to please each other by diversitements, which though not in themselves sinful, yet take up time, which those free from such relations, may spend more religiously.

34 There is a difference also between a wife and a virgin *q*: The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married, careth for the things of the world, how she may please *her* husband *r*.

q There is the same difference betwixt a married woman and a single woman, as there is betwixt a married man and a single man. *r* If a woman be unmarried, and be ploufly disposed, she hath leisure and opportunity enough to mind the things of God; but if she be married, she will than be obliged to attend secular affairs, to take care for her family, and to please her husband. It is the same thing that was before said of the man. The sense is, That a conjugal relation draws along with it many diversions, from which a single life is free.

35 And this I speak for your own profit *s*, not that I may cast a snare upon you *t*, but for that which is comely *u*, and that you may attend upon the Lord without distraction *w*.

s For your advantage both as to your converse in the world, and also for your religious conversation; and the performance of those duties which you owe unto God; for those that are married, must meet with more troubles and cares in this life, and cannot have so much time and leisure for religious duties, as others have that are not intangled in the domestick cares of a family. *t* Yet I would not bring you under a snare, imposing what God hath not imposed, and obliging you where God hath not obliged you. *u* The word here is εὐσχημόνως, it strictly signifies a thing of a good figure, and is translated in Scripture *honourable, Mark* 15. 43. *Acts* 13. 50. & 17. 11. where it signifies what is of a fair and good repute in the eye of the world, which is also the sense of it, *Chap.* 12. 24. where we read of the *comely parts* of mans body; but in this place the word signifies most largely the same with *profitable* and *convenient*. For marriage is a state which neither is in it self *indecent*, nor ever was so reputed in the World by any Nation, and the Scripture tells us, that *Marriage is honourable amongst all.* The word therefore here is of the same significancy with εὐπρόσεδρον, which in the beginning of the verse is translated *profitable*, and *Chap.* 6. 12. is translated *expedient.* *w* The phrase in the *Greek* is very difficult to be translated properly into our English language, word for word it is, *To sit well to the Lord without distraction*; our Translators render it, *To serve the Lord.* We have something like it in our language, when we express our diligent attendance to a thing, under the notion of *sitting close to a business*, which is opposed to such an attendance to business, as we give when we have many avocations and callings away, so as we cannot sit close to it. The Apostle saith, That this was the end of his advising those who could contain not to marry under that state of things in the World referring to the Church, that they might with more ease and conveniency attend to the great concerns of their Souls, without those distracting and dividing thoughts, which they must have who were intangled with domestick businesses and relations.

36 But if any man think that he behaveth himself uncomely *x* towards his virgin, if she passeth the flower of *her* age *y*, and need so require *z*, let him do what he will, he sinneth not: let them marry *a*:

x There

x There is a general and a particular uncomelineſs, ſome things are uncomely with reſpect to all perſons, of ſuch things the Apoſtle doth not here ſpeak; but of a particular uncomelineſs with reſpect to the circumſtances of particular perſons. Neither doth *uncomely* here ſignifie a meer indecency and unhandſomneſs, but ſuch a behaviour as ſuiteth not the general Rules of the Goſpel, which judgment is to be ruled by the circumſtances of perſons, as they more or leſs deſire marriage, *y* if ſhe be of marriageable years, or rather if ſhe beginneth to grow old, *z* and be deſirous of marriage, ſo as the parent ſeeth reaſon to fear, that if he gives not her in marriage, ſhe will ſo deſpoſe of her ſelf without asking her fathers advice or leave, and be expoſed poſſibly to worſe temptations: which two things ſeem to interpret that term, *if need ſo require*. *a* In ſuch a caſe as this a Chriſtian parent ſhall not ſin, if he diſpoſeth her in marriage, let her marry to ſuch a perſon as ſhe loveth, and her parent ſeeth proper for her. He ſpeaks in the Plural number, becauſe marriage is betwixt two perſons. The reaſon of this determination is, becauſe the Apoſtle in his former diſcourſe had no where condemned a married eſtate during the preſent diſtreſs of things, as ſinful or unlawful, but only as inexpedient, or not ſo expedient as a ſingle life during the preſent diſtreſs, he had before determined, *v. 9. That it was better to marry than to burn*. Now no inexpediency of a thing can balance what is plainly ſinful. If therefore the caſe be ſuch, that a man or woman muſt marry, or ſin, though marriage brings with it more care and trouble, yet it is to be preferred before plain ſinning.

37 Nevertheleſs, he that ſtandeth ſtedfaſt in his heart *b*, having no neceſſity *c*, but hath power over his own will *d*, and hath ſo decreed in his heart that he will keep his virgin *e*, doth well *f*.

b If a man be reſolved to keep his daughter a Virgin, not uncertain in his own mind, and wavering what he ſhould do, upon a juſt conſideration of circumſtances, *c* and doth not ſee a neceſſity to diſpoſe of her, either for the avoiding ſome ſin againſt God, or for the better providing for himſelf and the reſt of his family, *d* but hath a perfect freedom in his own will, ſo that his will be not contradicted by his daughters fondneſs of a married life; for in ſuch a caſe the father, though he would willingly not diſpoſe of his daughter in marriage, yet ought to be over-ruled by the will of his daughter, and ſo hath not a power over his own will, being forced by the rules of Religion to take care of the ſoul and ſpiritual welfare of his child; for though the parent hath a great power over his child, and ought to conſent to the marriage of his child, yet he hath no ſuch power, as wholly to hinder them from marriage. *e* If he be fully reſolved upon a due conſideration of all circumſtances, and the Virgin be ſatisfied, and yields up her ſelf in the caſe to her fathers pleaſure, *f* in ſuch a caſe, if the father doth not put her upon marriage, but reſolves to keep her unmarried, *he doth well*, that is, not only he ſhall not ſin againſt God, but he doth that which is more eligible, conſidering the preſent circumſtances of things, and better than if he did find out an husband for her, and give her to him (as it is expounded in the next verſe)

38 So then, he that giveth *her* in marriage, doth well *g*: but he that giveth *her* not in marriage, doth better *h*.

g There is no general rule for all parents in this caſe, where the duty or ſin of parents may ariſe from their, or their children different circumſtances. But ſuppoſing that a parent having duly weighed all circumſtances, be fully reſolved, and he finds the childs will concurring, that ſhe can forbear, and is willing to do in the caſe what her parent deſires; in ſuch a caſe as this, if the parent diſpoſeth her in marriage, I cannot ſay he ſinneth, but he doth what he may do. *h* But with reference to the preſent ſtate of things in the Church and in the World, and with reference to the young womans liberty for the ſervice of God, he doth better, if he doth not ſo diſpoſe her. The thing is in it ſelf indifferent, and Chriſtians muſt be in it ruled, and inclined one way or another from circumſtances.

39 * The wife is bound by the law as long as her husband liveth: but if her husband be dead, ſhe is at liberty to be married to whom ſhe will *i*, only in the Lord *k*.

* Rom. 7. 2.

i The Apoſtle all along this Chapter hath been ſpeaking to ſeveral caſes, which the Church of *Corinth* had put to him concerning marriage: ſome that concerned perſons already married: others that concerned ſuch as were ſingle, having been never married, he ſhuneth up his diſcourſe with advice, which relateth to ſuch as had loſt their *husbands*, with reference to ſecond marriages. As to this he determineth, That no woman might marry again while her firſt husband lived, that is, unleſs that her husband be legally divorced from her for Adultery, or unleſs her husband, being an Heathen, had voluntarily deſerted her: but if her husband were dead, ſhe might marry to whom ſhe would; *k* yet ſhe was not at ſuch liberty, as that ſhe might marry an *Unbeliever*. Unbelievers are either Heathens, or Chriſtians in name; but ſuch as are Idolaters, or profane perſons, or Hereticks, who hold ſuch Tenets as are inconſiſtent with any true Faith in Jeſus Chriſt. This phraſe, *only in the Lord*, ſeemeth to oblige godly women, not only to avoid marrying with Heathens, but with nominal Chriſtians, that is, ſuch who, although they have been baptized, and owne Chriſt with their tongues, yet hold ſuch damnable Opinions, or live ſuch profane lives, or worſhip God in ſuch an idolatrous manner, as is inconſiſtent with any true Faith in Chriſt. The reaſon of the precept holds as well to the latter, as to the former.

40 But ſhe is happier if ſhe ſo abide, after my judgment *l*: And * I think alſo that I have the Spirit of God *m*.

* 1 Theſſ. 4.

l But if other circumſtances concur, that a widow can abide without marriage without waxing wanton, and running into temptation, and ſo as to manage her outward concerns without the help of an husband, my opinion is, That ſhe is more *happy*, if ſhe keeps her ſelf a widow, and doth not marry again, not happy, becauſe more holy, or in a fairer road to the Kingdom of Heaven, but upon the two accounts before mentioned, more happy, becauſe free from troubles and diſtractions, and becauſe ſhe will be more free and at liberty to mind heavenly things. *m* And, ſaith he, I think I know as much of the mind of the holy Spirit of God, as either thoſe who teach you otherwiſe, or who may have opinions contrary to mine in this caſe.

CHAP. VIII.

1 NOw * as touching things offered to idols *a*, we know that we all have * knowledge *b*. Knowledge puffeth up *c*: but charity edifieth *d*.

* Acts 15. 20. 29.
* Cor. 10. 19.
* Rom. 14. 14. 22.

a The Apoſtle proceedeth to a new Argument, about which the *Corinthians* had wrote to him, *viz.* about the eating of meat offered to Idols. Of this meat offered to Idols we have this account given us. Feaſts upon Sacrifices were very uſual amongſt the Heathens; they firſt offered oxen, ſheep, or other cattel to the Idol: Then the Prieſt offered apart, burning it upon the Idols Altar, other part they reſtored to the offerers, or took it to themſelves, the Prieſts made a Feaſt in the Idols Temple of their parts, and invited friends to it. The offerers either ſo feaſted with the part reſtored to them, in the Idols Temple, or carried it home, and there feaſted their neighbours with it, or elſe carried it into the market, and ſold it (as other meat) in the ſhambles. The Queſtion was, Whether it was lawful for Chriſtians, being invited to theſe Feaſts by thoſe amongſt whom they lived, to go to them, and to eat of ſuch meat, whether it were in the Idols Temple, or at the Pagans houſes, or if any ſuch meat were bought in the ſhambles, whether they might eat of that. Some amongſt the Chriſtians at *Corinth* thought any of theſe were lawful, becauſe they knew an *Idol* was nothing but a block or piece of wood or ſtone, ſo could not deſile any thing. The Apoſtle tells them, that he knew, *b* that very many of them had good degrees of *knowledge*, and every one underſtood that an Idol was nothing: *c* but yet he warneth them to take heed they were not puffed up with their knowledge, that is, ſwelled in ſuch a confident opinion of it, that they thought they could not be miſtaken, and be betrayed by their conceit of it, to do that which is ſinful; for *d charity edifieth*. Charity ſignifieth either *love to God*, or *love to our Neighbour*: here the latter ſeemeth to be intended, and the ſenſe this, That they were not only concerned in the good of their own Souls, but of their Neighbours alſo, and to do that which might tend to their profit and edification, not to their ruine and deſtruction.

2 And * if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know *e*.

* Gal. 6. 3.
1 Tim. 6. 4.

e Let it be in this or any other matter, if any man be proud of his knowledge, and be conceited that he knoweth enough, and needeth none to inſtruct him, he may indeed have a notion of things, but it will do him no good, a man ought to uſe his knowledge for the glory of God, and the edification of others. Let a man have never ſo large a notion of things, if he be not humble, if he uſeth not his knowledge to the honour of God, and the advantage of others, he knoweth nothing as he ought to know it. Knowledge is a Talent not to be laid up in a napkin.

3 But if any man love God, the ſame is known of him *f*.

f It is of much more advantage to a Soul to be known of God, that is, owned, acknowledged and approved, than to comprehend much of the things of God in its notion. A man may know much of God, and yet be one to whom God will ſay, Depart from me, I know you not, you workers of iniquity: but if any man love God, that man is beloved of God, and ſhall be owned and acknowledged by him. In this ſenſe *know* is taken in a multitude of Scriptures, *Joh. 17. 3.* our Tranſlators render this word *allow*, *Rom. 7. 15.*

4 As concerning therefore the eating of those things that are offered in ſacrifice to idols *g*, we know

know that an idol is * nothing in the world *h*, and that *there is* none other God but one *i*.

* 1 Cor. 10. 19.

g Meat which is part of that Sacrifice which hath been offered to an Idol, whether it be to be eaten in the Idol-Temple, or in a private houſe. *h* We know that an Image or an Idol, the repreſentation of ſome other thing, though in reſpect of the *matter* it be ſomething, either wood, ſtone, or earth, and in reſpect of form it be ſomething, yet it is *nothing formally*, or repreſentatively, it is ſet up to repreſent to us a Deity, there is nothing of a Divine Nature, or the repreſentation of a Divine Nature in it. It is nothing of what the poor blind Heathen take it to be, and therefore in the Hebrew it hath its name from a word אל that ſignifieth nothing, *Job* 13. 14. *Zech.* 11. 17. Or it is *nothing* that can either ſanctifie, or pollute any meat that is ſet before it. *i* And we know that there is none other God but one: the Apoſtle may be conceived to have ſpoken theſe words as from himſelf, granting what thoſe ſaid, who took themſelves to be *men of knowledge*. Or elſe in the language of thoſe who thus ſpake, repeating their words.

5 For though there be that are called gods, whether in heaven or in earth, as there be gods many, and lords many *h*.

h There are many whom Heathens call Gods, and whom God himſelf calleth Gods: the Angels that are in Heaven are called Gods Hoſt, *Gen.* 32. 2. The heavenly Hoſt, *Luke* 2. 13. The Sons of God, *Job* 1. 6. & 2. 1. Magiſtrates are alſo called Gods, *Pſal.* 82. 6. becauſe God hath committed a great part of his Power unto them. Thus there are many Gods and many Lords.

6 But * to us *there is but* one God *i*, the Father, of * whom *are* all things *k*, and we ‖ in him, and * one Lord Jeſus Chriſt, * by whom *are* all things *l*, and we by him *m*.

* Mal. 2. 10.
* Eph. 4. 6.
* Pſal. 15. 28.
* Ezra 10. 16.
* Pſal. 8. 6.
* Pſal. 33. 9.
* Pſal. 148. 5.
* Pſal. 8. 6.
* Pſal. 33. 6.
* Pſal. 148. 5.
* Pſal. 8. 6.

i Whatever the idolatrous Heathens think or believe, to us (who are Chriſtians) there is but one who is truly and eſſentially God, (though indeed there be more than one Perſon in the Deity. *k The Father*, who is the Fountain of the Deity, communicating his Divine Nature to the other two Perſons, and *of whom* are all things. It is a term which ſignifieth the primary Cauſe and Author of all things: we ſubſiſt in him, according to that of the Apoſtle, *In him we live and move and have our being*, and we are for him, created for his honour and glory (as the phraſe may alſo be tranſlated.) *l* And one Lord Jeſus Chriſt, *by whom are all things*. He is the ſecond Perſon in the holy Trinity. It is the obſervation of a learned Author, That though the Name of God be often given to Chriſt, yet no where by *Paul* where he maketh mention of God the Father, from whence he concludes, That the term of *Lord* given to Chriſt, ſignifieth his preheminence above all things (the Father excepted) according to what the Apoſtle ſpeaks *Chap.* 15. 27. By this Chriſt, ſaith the Apoſtle, *all things are*, Joh. 1. 3. *All things were made by him, and without him was nothing made that was made*: yet the difference of the phraſe is obſervable to denote to us the order of working in the *holy Trinity*. All things are *of the Father by the Son*. *m* And we (ſaith the Apoſtle) are by the Son *created, redeemed*, &c.

7 Howbeit, *there is* not in every man that knowledge *m*: For ſome * with conſcience of the idol unto this hour, eat it as a thing offered unto an idol *o*, and their conſcience being weak, is * defiled *p*.

* Pſal. 148. 5.
* Pſal. 8. 6.
* Pſal. 33. 6.
* Pſal. 148. 5.
* Pſal. 8. 6.
* Pſal. 14. 14.

n Though ſome of you know that there is but one living and true God, and that an Idol is nothing in the world, and meat is neither ſanctified nor polluted, by being ſet before it; yet every one doth not know ſo much: and though the Goſpel hath been a long time preached amongſt them, yet to this day they may have ſome ſuperſtitious opinion of the Idol, *p* and thus their conſcience will be defiled or polluted. It is much the ſame caſe at this day as to the buſineſs of Image-worſhip, or Veneration of Images, and Invocation of Saints amongſt the Papists. The wiſeſt and moſt knowing of them will declaim againſt giving Divine Adoration to the Image, or to the Saint, and tell us, that they worſhip the true and living God upon the ſight of the Image only, and make uſe of the Name of the Saint only to deſire him or her to pray to God for them. Now not to meddle with that Queſtion, Whether in our worſhipping the true God, it be lawful to ſet a Creature before us as our motive or incitement to Worſhip, or uſe any Mediator but Chriſt, yet the things are *unlawful* upon the ſame account that the Apoſtle here determines it unlawful for ſtronger Chriſtians to eat meat offered to Idols, though they knew and profeſſed, that an Idol was nothing; for all people that come ſo to worſhip have not that knowledge, there are, without doubt, multitudes of ſimple people amongſt the *Papists*, that plainly in this kind of Veneration and Adoration venerate and adore the Creature, and ſo their conſciences are defiled by Idolatry, becauſe they have not ſuch knowledge as others have, ſuppoſing that what thoſe others did, were lawful as to their practice, which indeed it is not.

8 But meat commendeth us not to God: for neither if we eat, ‖ are we the better; neither if we eat not, ‖ are we the worſe *q*.

‖ Or, *have we the more.*
‖ Or, *have we the leſs.*

q The Apoſtle here ſpeaketh in the perſon either of thoſe Teachers amongſt them, or thoſe more private perſons amongſt them, who made no difficulty of eating meat offered to Idols; they objected, That meat, or the eating of meat, was not the thing which commended any man to God, they were not the better if they did eat, or the worſe if they did not eat. The Apoſtle himſelf had aſſerted this, *Rom.* 14. 17. *That the kingdom of God* was not *meat or drink*, but *righteouſneſs*, and *peace*, and *joy in the Holy Ghoſt*.

9 But * take heed, leſt by any means this ‖ liberty of yours become * a ſtumbling-block to them that are weak *r*.

* Gal. 5. 13.
‖ Or, *power.*
* Rom. 14. 13, 20.

r The word ἐξουσία is here well tranſlated *Liberty*, though it alſo ſignifieth *Right*, and ſeems in either ſenſe rather to ſignifie a ſuppoſed, than a real liberty or right; for we ſhall ſee in the next verſe, that the Apoſtle is here ſpeaking of their eating in the Idols Temple, which, *Chap.* 10. 21. he determineth to be an having a *Communion with Devils*, and therefore could not be lawful; the Apoſtle therefore ſeemeth here only to ſuppoſe (as they pretended) that in their eating ſimply in the Idols Temple they did not ſin, becauſe by eating, men are not made the worſe: yet as we ſhall ſee afterwards, he declareth their action was not free from guilt, as it was a violation of that brotherly love which they were obliged to ſhew to their neighbour.

10 For if any man ſee thee, which haſt knowledge, ſit at meat in the idols temple, ſhall not the conſcience of him which is weak † be emboldened to eat thoſe things which are offered unto idols? *s*.

† Gr. *edified.*

s Here the Apoſtle ſheweth how they ſinned in eating meat in the Idols Temple, which had been before offered to the Idol, admitting the thing in it ſelf lawful (which indeed it was not) *viz. accidentally*, by laying a ſtumbling-block before their brethren, who either were really weak in their knowledge, or at leaſt they were looked upon as ſuch. For (ſaith he) if any ſee thee, who, they think, haſt knowledge, or who boaſteth of thy knowledge, ſit at meat in the Idols Temple, will not he by it be incouraged to do the ſame, though poſſibly he judgeth it is not lawful? The word tranſlated *emboldened*, is the ſame which is elſewhere often in the New Teſtament tranſlated *edified*: it Metaphorically ſignifies to make a progreſs or proficiency either in good or evil, (though this be the only Text in the New Teſtament where it is taken in an ill ſenſe.) This the Apoſtle determines ſinful, which lets us know the obligation that lieth upon every good Chriſtian, not to uſe his liberty to the prejudice of others Souls, by doing any actions which we may do or let alone, which done by us, may probably become a ſnare to them.

11 And * through thy knowledge ſhall the weak brother periſh *u* for whom Chriſt died *w*.

* Rom. 14. 15.

t Through thy knowledge in this place is *by occaſion of thy knowledge*. God hath not given people knowledge, that they thereby ſhould be a means to harm and to deſtroy, but to do good, and ſave others; it is a moſt abſurd thing for any to uſe their knowledge therefore to the deſtruction of others. *u* By *periſhing* is here meant, be led into ſin, by acting contrary to the judgment of his own conſcience; for (as the Apoſtle ſaith elſewhere) *He that doubteth is damned if he eateth*, for whatſoever is *not of faith*, that is, done out of a firm perſuaſion in the party doing, that it is lawful, is ſin. *w* Though he be weak, yet if he be a true Believer, Chriſt died for him, and there can be nothing more contrary to the duty of a charitable Chriſtian, than to be a means to damn him whom Chriſt came down from Heaven, and died for, that he might ſave him.

12 But when ye ſin ſo againſt the brethren *x*, and wound their weak conſcience *y*, ye ſin againſt Chriſt *z*.

x Sin is properly againſt God, for it is a breach of the Divine Law; but the violations of that part of the Divine Law, which concerneth our duty to our Neighbour, are called ſins againſt our Brethren, that is, ſins againſt God, in matters which concern our duty towards our Brethren. *y* The giving the weak judgments of others, by your examples, an occaſion of ſin, by venturing upon actions which they think ſinful, is that which is here called a *beating*, or a wounding their weak conſciences, becauſe it is indeed an hurting and defiling of them. *z* This the Apoſtle determineth to be a *ſinning againſt Chriſt*, both againſt the Law of Chriſt, concerning loving one another, and againſt the love of Chriſt, who in dying for the weakeſt Believers, hath ſhewed the higheſt degree of love imaginable to them, whom they are very far from following, who will not abate themſelves a ſmall matter of liberty, where the uſe of it this or that way may very probably be an occaſion of ſin, and ruine to their brethrens Souls.

13 Wherefore * if meat make my brother to offend *a*, I will eat no fleſh while the world ſtandeth,

* Rom. 14. 21.
a Cor. 11. 29.

eth, lest I make my brother to offend *b*.

a Suppose therefore it were lawful for me to eat flesh offered to Idols, yet if I cannot do it but I shall make my brother sin, I will forbear. Others understand it more generally, not of the meat before mentioned, but of all *flesh*, I will rather *live upon bread and herbs*: by which expression the Apostle doth not suppose, that there can ever be such a case when there shall be any such need, but only declares how much a good Christian should do, to prevent his brothers sinning against God. *b* Those expressions, *Matt.* 5. 29. of *plucking out the right eye*, and *cutting off the right hand*, are much of the same nature; both those phrases and this phrase signifie only, that we ought to do any thing, and to deny our selves in any thing, rather than our selves to sin, or be wilful occasions to others of sin. From this discourse of the Apostle it is very plain, That it is the duty of Christians in any matters where they are by the Law of God at liberty, whether they will do a thing or no, to take that part, which they see will give least occasion of sin unto their brethren, and to avoid that part, which if they will take, they see they shall by taking it give occasion to others to sin, though they be themselves never so well satisfied as to the lawfulness of their action (provided the action be only lawful, not necessary, and what by the Law of God they are bound to do, or to avoid.) But here two grave questions arise: 1. *Whether the command of Superiors doth not here alter the case?* Admit a thing be in it self by us judged lawful, what by Gods Law we may do, or let alone; and our Superiors command us to do, or to avoid that thing: we on the other side see, that if we do it, or avoid it, we shall very probably be occasion to make our brethren sin, who doubt of the lawfulness of the thing. The question is, What is to be done in this case? That the Law of God commanding love to our brethren, equally concerneth high and low, is out of doubt; so that no Superiour ought more to command any to do, what it is evident, he cannot do without making his brother to offend, than the inferior ought to do it: but the question is, What is the inferiors duty, if commanded. 2. A second question is, *Suppose that in such a case, I am commanded to do what I judge I may lawfully do, were it not for making my brother, by my example, to offend, and by the command of men I am obliged to do it, or to ruine my self and family?* What is my duty in this case? In both these cases there seems to be a *collision* of Precepts. In the first case the Precept of loving our Neighbours, seems to dash against the many Precepts for obeying Superiors. In the other case, it seems to dash against the Precept for providing for our selves and families; so as the question is, Which Precepts lay here the greatest obligation, where both cannot be obeyed? But we leave these questions to Casuists. The determination of what is the Will of God in either of them, will require a great many more words, than what is fit to encumber *Annotations* with, especially considering that neither of them properly falls into the explication of this Text, where it is certain, that the *Corinthians* were at a perfect liberty, and had no Superiors that commanded them so to eat (had the thing been in it self lawful) neither were they under any necessity, either to eat that meat, or to starve themselves or families. They had other flesh besides that to eat. In this case the Duty of Christians is plainly determined by the Apostle.

CHAP. IX.

1 Chap. 15. 8. AM I not an Apostle? *a*, am I not free? *b*, * have not I seen Jesus Christ our Lord? *c*,
* Chap. 4. 15. * are not you my work in the Lord? *d*.

In the greater part of this Chapter, the Apostle proceedeth in his former discourse, not speaking particularly to the case of eating meat offered to Idols, but to the general point, viz. That it is meet offered to Idols, but to the general point, viz. That it is meet for us to abate of our liberty, when we see we cannot use it without harm to other Christians. And here he proposeth to them his own example, who had restrained himself in three things, to two of which he had a liberty, and yet avoided it, and that not to prevent their sinning, but only their suffering, and that too only by being by him over-burthened; 1. As to eating and drinking. 2. Abstaining from marriage, by which he might have been more chargeable to them. 3. Requiring maintenance of them for his labour amongst them. As to both which he declares he had from Gods Law a liberty, but had forborn to use that part from which the Church in that state might be prejudiced.

a Some that are puffed up or seduced, will, it may be, deny that I am an *Apostle*, a Preacher of the Gospel of the greatest eminency, immediately sent out by Christ to preach his Gospel, but will any of you deny it? *b* Have not I the same liberty that any of you have in things wherein the Law of God hath no more determined me than you? What Charter of liberty hath God given to any of you more than he hath to me? *c* Have I not seen Jesus Christ? *Acts* 10. 41. Did not I see Christ in my going to *Damascus*? *Acts* 9. 5. And when I was in my ecstatie? *Acts* 22. 13, 14. When I was rapt into the third Heavens? 2 *Cor.* 12. 1, 2. In prison? *Acts* 23. 11. He was the only Apostle we read of, who saw Christ after his Ascension. *d* If others will not look upon me as an Apostle, God having wrought nothing upon their Souls by my Ministry, yet you whose Faith is my work, though in the Lord, as the principal efficient Cause, yet by me as Gods instrument, cannot deny me to be so, if my having seen Jesus Christ, and being immediately sent out by him, be not enough to prove me so to you, yet the effects of my Ministry upon you puts it past your denial.

2 If I be not an apostle unto others, yet doubtless I am to you *e*: for the * seal of my apostleship
* 2 Cor. 12. 12. are ye in the Lord *f*.

e He had, *v.* 1. told them they were his *work in the Lord*, from whence he concludes here, That he was an *Apostle*, that is, one sent of Christ to them for the good of their Souls, whatever he was to others. *f* You, saith he, as to your selves at least are the *Seal* of my Apostolical Office, it hath a confirmation in you by the effect, as the writing is confirmed by the seal. For how can you think, that the blessing of the Lord should go along with my preaching, to turn you from Pagan Idolatry, and your lewd courses of life to the true Christian Religion, and to an holy life and conversation, if God had not sent me. There is no such Argument to prove a Minister sent of Christ, as the success of his Ministry in the conversion of Souls unto God. It is true, we cannot conclude, That a Minister is no true Minister, if he be able to produce no such seals of his calling. For the spiritual seed may for a time lie under the clods, and changes may be wrought in hearts, which are not published to the world: and even *Isaiah* may be sent to make the *hearts of people fat*. But where those seals can be produced, it is a most certain sign, that the Minister is a true Minister, that is, one sent of God; for he could be no instrument to do such works, if God were not with him: and if God had not sent him, he would not be with him to blessing his Ministry; yet it is possible the man may have his personal errours: For though some men doubt, whether an instance can be given of one openly and scandalously wicked, whom God ever honoured to be his instrument to convert Souls, yet it would be rashly affirmed by any to say, That *Judas* (though a son of perdition, but not scandalous till the last) was an instrument to convert none.

3 Mine answer to them that do examine me is
this *g*.

g These words may be understood in a double reference: either to what went before, then the sense is this: To those that examine me about my Apostleship, this is my answer; *That I have seen the Lord, That you are my work in the Lord*, and the *Seal of my Ministry*. Or with reference to the words that follow, then the sense is this: If any man examine me, how I my self practise the Doctrine which I preach to others, and determine my self as to my liberty for the good and profit of others? I give them the following answer.

4 * Have we not power to eat and to drink? *h*. * Vers. 14.
b Could I not eat and drink of such things offered to Idols 1 Thess. 2. 6.
as well as you? Have not I as great a knowledge, and as much 2 Thess. 3. 9.
liberty? Yet you see I forbear. But the generality of Interpreters rather incline to interpret it by what followeth: Then, though it be here shortly expressed, and more fully opened afterward, yet the sense is: Have not I power to ask a maintenance of you, by which I should be inabled to eat and drink.

5 Have we not power to lead about a sister, a
|| wife *i*, as well as other apostles, and as * the || Or, woman.
brethren of the Lord, * and Cephas? *k*. * Mark 6. 3. Gal. 1. 19. Luke 8. 1. * Matt. 8. 14.

i Those that by those terms, ἀδελφὴν, γυναῖκα, understand, not (as we translate it) a sister, a wife, but a woman, that should out of her estate have contributed to the Apostles maintenance (as *Joanna the wife of Chuza, Herods Steward*, and *Susanna*, and many others followed *Christ, ministring to him of their substance*, Luke 8. 3.) seem not to consider: 1. That such women would have been no burden, but an help to the Church (which is quite contrary to the Apostles sense.) 2. That the term *leading about*, imports a conjugal relation to the woman. 3. That if this had been the sense, it had been enough to have said, to *lead about a woman*, he should not need have said, a *sister*, a *woman*. 4. That such leading about a woman, not their wife, had been scandalous. 5. That the very phrase, a *sister*, a *wife*, answers the phrase, *Acts* 23. 1. *Men, brethren*, which signifies no more than, *O ye Christian men*, as a *sister*, a *wife* signifies here a *Christian wife*. 6. That we no where read, that *Peter, James, John, Judas* (here called the Brethren of our Lord, or any of the other Apostles, ever in their travels carried about with them any such rich matrons, not their wives, who (as those, *Luke* 8. 3.) ministred to them of their substance. Our Interpreters have therefore justly translated it, a *sister*, a *wife*; and the sense is, Have I not power to marry? Yet the phrase teaches us two things: 1. That Christians have no power, that is, no lawful power to marry such as are no Christians, their wives must be their sisters also in Christ. 2. That *husbands* and *wives* ought to be undivided companions one to another. *k* He instanceth in several Apostles that were married, *Peter* (called *Cephas*,) *James, John*, and *Judas* the *Son of Alphæus*, Christs kinsmen. Whence we may observe, That Ministers may lawfully marry, no Law of God hath restrained them

them more than others: The Popish Doctrine forbidding to *marry*, is by the Apostle determined to be a Doctrine of Devils.

6 Or I onely, and Barnabas, * have not we power to forbear working? *l*.

l Are I and *Barnabas* the alone Apostles, who are obliged for our livelihood to work with our hands? As *Paul* did, *Acts* 18. 3. making *Tents*. We certainly, as well as the rest of the Apostles, if we would run out to the utmost end of the line of our liberty in things, without having any regard to the circumstances of our brethren, might forbear working with our hands, and expect that those amongst whom we labour, should maintain us.

7 Who * goeth a warfare at any time at his
own charges *m*? who * planteth a vineyard, and
eateth not of the fruit thereof *n*? or who * feed-
eth a flock, and eateth not of the milk of the
flock? *o*.

m The work of the Ministry is a warfare, the Ministers work in that Age was so in a more eminent manner, as the opposition which those first Ministers of the Gospel, both from the Jews, and from the Heathens, was greater than what Ministers have in later Ages met with. Now, saith the Apostle, none that lists an Army, expects that his Souldiers should maintain themselves without any pay. *n* It is like the planting of a *Vineyard*. The Church in Scripture is called a Vineyard, *Isa.* 5. 1, 2. The plants are the Lords, but he useth Ministers hands in the planting of them; none planteth a vineyard, but in expectation of some fruit; none imployeth servants to plant a vineyard, but he resolveth to uphold them with food and raiment, while they are in his work. *o* The Church is compared to a flock (saith the Apostle) no man feeds a flock either personally, or by his servants, but he eateth, or alloweth his servants to eat of the milk of the flock. By these three instances commonly known amongst men, the Apostle sheweth the reasonableness, that the Ministers of the Gospel should be maintained from the people, to whom they are Ministers.

8 Say I these things as a man? or saith not the
Law the same also? *p*.

p That is, I do not speak this only rationally, or by a fallible Spirit, nor do I build this assertion alone upon instances known and familiar amongst men. As this is highly reasonable and conform to what the very light of Nature sheweth, and the Law of Nature obligeth men to in other cases where men take others off their own work, to attend theirs; so it is according to the Will of God, which is the highest reason.

9 * For it is written in the Law of Moses,
Thou shalt not muzzle the mouth of the ox that
treadeth out the corn *q*: Doth God take care for
oxen? *r*.

q Are being not so improved formerly as now, nor in all places as in some places; they were wont anciently both in the land of *Judea*, and since in *Greece*, and (as is said) at this day in some places of *France*, to tread out their *Corn* by the *feet of Oxen*: and by the Law of *Moses*, *Deut.* 25. 4. It should seem that some too covetous persons would muzzle the mouths of their Oxen, that while they trod out the Corn, they might eat none of it, which God looking upon as an act of cruelty or unmercifulness, forbad his ancient people the Jews. *r* Now, saith the Apostle, *doth God take care for oxen?* that is, more for Oxen than for Ministers or Men? For God doth take care for oxen, he *preserveth both man and beast*; he takes care, as our Saviour elsewhere teacheth us, for the *sparrows*, for the *fowls of the air*, for the *grass of the field*, and therefore for *Oxen*, which are a degree of creatures more noble: but by the same reason we must conclude, That he taketh a greater care for men, especially such as he imployeth in his more immediate service.

10 Or saith he it altogether for our sakes? For
our sakes no doubt *s*: this is written, that * he that
ploweth, should plow in hope *t*, and he that thresh-
eth in hope, should be partaker of his hope *u*.

s Not that the Law, *Deut.* 25. 4. did primarily reveal Gods will for the maintenance of Ministers; for undoubtedly it did primarily oblige them according to the letter of it, not to deal cruelly and unmercifully with the beast they made use of, but as they took them off from getting their food, by taking them up to tread our corn for them; so while they did it, they should not starve them, but give them leave moderately to eat of it. But (saith the Apostle) the reason of it doth much more oblige, with respect to men, especially such men as are imployed in a Ministry for your Souls. *t* That as he who ploweth for another, ploweth in hope to get bread for himself, from the wages for which he covenanteth. *u* And so also doth the thresher thresh in hope: So we that are the Lords Plow-men, working together with him (though in a far inferior degree of causation) in the plowing up the fallow grounds of mens hearts, and sowing the seed of righteousness in mens Souls, and the Lords *Threshfloor*, by our labours, exhortations, arguments, *&c.* beating the fruits of good works, to the glory of God, out of those amongst whom we labour, might also labour in some hope of a livelihood for our selves, while we are doing the Lords work and his peoples.

11 * If we have sown unto you spiritual things,
is it a great thing if we shall reap your carnal
things? *w*. * Rom. 15. 27. Gal. 6. 6.

w By spiritual things the Apostle meaneth the Doctrine and Sacraments of the Gospel, which are called spiritual things, because they come from Heaven, they affect the soul and spirit of a man, they tend to make men spiritual, they prepare the Soul for Heaven. By *carnal things* he means things which only serve our bodies, which are our carnal fleshly part. From the inequality of these things, and the excellency of the former above the latter, the Apostle argueth the reasonableness of Ministers maintenance from their people, they giving them *quid pro quo*, a just compensation for such allowance, yea what was of much more value; for there is a great disproportion between things spiritual and things carnal, the former much excelling the latter: so as the Minister of the Gospel had the odds of them, giving people things of a much greater and more excellent value, for things of a much lesser and inferior value.

12 If others be partakers of *this* power over
you, *are* not we rather *x*? * Nevertheless, we
have not used this power: but suffer all things,
* lest we should hinder the gospel of Christ *y*. * Vers. 15. 2 Cor. 11. 9. & 12. 13. * 2 Cor. 11. 12.

x Those false Apostles or Teachers, which were amongst the *Corinthians*, did (as it seemeth) exercise this power, that is, required maintenance of the people, saith the Apostle, Are not we by the same right possessed of such a power? Might not we as reasonably expect such a maintenance? *Object.* But might not they have said, No, you are not, they are constantly residing amongst us, and instructing us? *Ans.* This arguing of the Apostle lets us know, that the Primitive Churches were not only obliged to maintain their own Pastors, but those also who were general Officers to the Church, and by the appointment of God were not to fix and abide in any one place, but had the care of all the Churches upon them. And it may also teach us, that though Christians be in the first place obliged to take care of their own Pastors, yet they are not so limit their charity to them, but also to take what care their ability will allow them of others, whose labours have at any time been useful to them, or may be useful to any other part of the Church of God. *y* Yet, saith the Apostle, though we have this power or liberty, neither I nor *Barnabas* have made use of it, but suffer all those evils that come upon our not using it, *hunger, thirst, labour*, lest we should hinder the progress of the Gospel, while some might for the charge decline hearing us, or others might charge us with covetousness, *&c.*

13 Do ye not know, that they which minister
about holy things || live *of the things* of the tem-
ple? and they which wait at the altar, are part-
takers with the altar? *z*. || Or, feed.

z You may understand what is the mind and will of God under the New Testament, by reflecting upon what appeareth to you, to have been his mind and will under the Old Testament; God had a Ministry under the Old Testament, the *Tribe of Levi* was it, and God there ordained and appointed a livelihood for them, *Num.* 18. 20. *Deut.* 10. 9. & 18. 1. so as they needed not (as other men) to labour with their hands to get bread to eat.

14 Even so * hath the Lord ordained *a*, * that
they which preach the gospel, should live of the
gospel. * Matt. 10. 10. Luke 10. 7. * Gal. 6. 6. 1 Tim. 5. 17.

a Gods Will is the same under the New Testament that it was under the Old; it is not as to the people a matter of liberty, so as men may chuse whether they will maintain their Ministers or no, there is an Ordinance of God in the case: It is the Will of God, that those who are taken off from worldly imployments, and spend their time in the study and preaching of the Gospel, should have a livelihood from their labour.

15 But * I have used none of these things *b*.
Neither have I written these things, that it should
be so done unto me: for * *it were* better for me
to die, then that any man should make my glorying
void *c*. * Acts 18. 3. Chap. 4. 12. 1 Thess. 2. 9. 2 Thess. 3. 8. * 2 Cor. 11. 10.

b Though I have such a liberty to marry as well as others, and a liberty to demand a maintenance of those to whom I preach the Gospel, yet I have done neither. *c* Nor do I now write to that purpose, that I would now impose a burden upon you to raise me a maintenance. I know I am calumniated by some, as if by preaching the Gospel, I only sought my own profit and advantage, I have gloried in the contrary, *Acts* 20. 33. 2 *Cor.* 11. 18. of this Chapter, and I look upon it as my great honour, that I can preach the Gospel freely, and I had rather die by starving, than lose this advantage of glorying. And if I for your profit, and for the advantage of the Gospel, abate of my liberty, should not you abate of yours, to keep your weak brethren from destroying their Souls by sinning against God?

16 For though I preach the gospel, I have no-
* Rom. 1. 14. thing to glory of *d*: * for necessity is laid upon me,
yea, wo is unto me, if I preach not the gospel *e*.

d Though I do preach the Gospel, yet, I have no reason at all to glory, all that I have to glory in, is, that I have preached it freely (which your false Apostles and Teachers do not) for the preaching of the Gospel, considered without that circumstance, I have no reason to glory in that, for I am in it but a Servant, *e* I am under the necessity of a Divine Precept to do that, and exposed to dreadful penalties and woes, if I do not do that; there is therefore no thanks I can claim upon that account, all that I can glory in, is, that I do it without charge to those to whom I preach it. Some make a doubt, whether there lieth the same necessity upon Ministers now to preach the Gospel, and they be liable to the same dangers and penalties, if they do it not. I see no reason at all to doubt it; for what necessity lay upon *Paul*, or any of the Apostles, but a necessity of Precept, that is, they were obliged to obey the Command of God in the case, and liable to such penalties in case of neglect, as men are subject to, that obey not the Command of God, in fulfilling the duties of their Relations? The same necessity, the same danger is yet incumbent upon every Minister, or else we must say, That the Precepts commanding Ministers to preach, concerned the Apostles only, or that there is now no such Order of men as Ministers (both which are indeed said by *Socinians*) If there be such an Ordinance of God as the Ministry, Ministers are under the Precepts given to Ministers, one of which is to *preach*; if they be under the same Precepts, there is the same necessity upon them of obeying them, that was upon *Paul*, and they are, in case of disobedience, subjected to the same *irons* and *Penalties*. Indeed every Minister is not bound to go up and down the World to preach, his relation is to a particular flock, that travelling to carry the Gospel about the World, was peculiar to the Apostles for the first plantation of the Gospel, but so was not preaching; if it had, *Timothy* and *Titus* would have had no such charge as to that work. It is true, Ministers are not bound to preach in others houses without their leave; therefore we read very little of the Apostles preaching in the *Temple* and *Synagogues*, nor without the leave of the Jews. But *Paul*, *Acts* 19. 9. judged himself bound to preach in the School of *Tyrannus*, and in his own hired house at *Rome*, *Acts* 28. 30, 31. For the circumstance of *Numbers*, to which they are bound to preach, the holy Scripture hath no where determined, and Ministers are left to be guided by their own prudence according to circumstances; but preach they must, if they be *called of God*, he hath sent them to it, fitted them for the work, and they have taken it upon them, and wo will be to every Minister, so called and sent of God, if he doth not fulfil his Ministry, as he hath opportunity and wisdom, considering circumstances guideth him, in order to the end which he is to aim at, and to act for.

17 For if I do this thing willingly, I have a re-
* Chap. 4. 1. ward *f*: but if against my will, * a dispensation *of the gospel* is committed to me *g*.

f If I who have a liberty to take a maintenance for my labour in the Gospel, yet notwithstanding preach it freely, out of a free and chearful mind, desirous to promote the honour and glory of Christ, I then may expect a reward: *g* but if I only preach the Gospel, because there is a necessity laid upon me; all that can be said of me, is, that there is such a dispensation committed to me. The strength of the Apostles Argument seems to lie here, That no man can reasonably expect thanks, or any extraordinary reward for doing what he is obliged by his Superiors command under a great penalty to do. The Apostle was obliged by such a Precept, and under such penalties to preach the Gospel; therefore he desired not only to do it, but to do it willingly and readily, a greater testimony of which could not be, than for him to do it, without desiring or expecting any reward for his pains, but what God of his free Grace should give him; this made this matter of glorying to him, which he desired might not be in vain. So that though the word ἑκὼν here be truly translated *willingly*, and opposed to ἄκων, which is as truly translated *unwillingly*, yet it seems to comprehend *without charge*, and *taking nothing for his pains*, as a demonstration of his willingness to, and chearful performance of his work, which being a thing as to which God had laid him under no necessity by any Precept, was matter of glorying to him against the false Apostles, who did otherwise, and also a ground for him to expect a greater reward from God, than those who, though they did the same work, yet did it not from the like free and chearful spirit.

18 What is my reward then *h*? Verily, that when I preach the gospel, I may make the gospel of Christ without charge *i*, that I abuse not my power in the gospel *k*.

h What then is the ground of my expectation of a greater reward? Or wherein is the glorying I before mentioned? Not in the performance of the work, for as to that I am under a necessity to do it, and under a penalty, if I neglect it: *i* but it lieth here, that when I preach the Gospel, I do it freely, and make it without charge; a thing, which as to the substance of the work, he was not by any Law of God bound to do, yet was not this in *Paul* a work of Supererogation; for circumstances might so rule, and (doubtless *Paul* apprehended they did so) that it might be his duty so to do. For though the Minister may lawfully take maintenance from the people, where he cannot support himself without their assistance; yet if the case be such, that he can subsist without it, and the people be so poor, that they are not able to give it; or if he seeth it will hinder the Gospel, keeping many from coming within the sound of what must be chargeable to them, and open the mouths of Enemies; it is matter of duty to him, under such circumstances, to preach freely. Though considering the thing in it self separately from such circumstances, the Minister may lawfully enough require and expect such maintenance. *k* That (saith the Apostle) I abuse not my power in the Gospel. Some think that the word here translated *abuse*, might better have been translated *use*, as it signified *Chap.* 7. 31. But it generally signifies abuse, so as there is no reason to vary from the common usage of it, according to which it teaches us this remarkable Lesson, That so to use a liberty which God hath left us as to actions, as that by our use of it the Glory of God, or the good of others is hindred, is to abuse it, that is, not to use it to that true end for which God hath bestrusted us with it. For this is certain, that God hath bestrusted us with no power or liberty to be used to the prejudice of his Glory, which is the great end of our lives, or to the prejudice of the spiritual good and advantage of others. All such use of our liberty in any thing, is indeed an abuse of it.

19 For though I be free from all men *l*, yet have
* Mat. 18. 14. I made my self servant unto all, * that I might
1 Pet. 3. 1. gain the more *m*.

l The word *men* is not in the *Greek*, but is supplied by our Interpreters. Some make *things* the Substantive, and restrain it to the things of the Ceremonial Law, it may be understood both of *men* and *things*; he was born no mans servant, nor by Gods Law made a servant to any mens humors, and as free, as to many other things, as he was to have taken maintenance of the Churches, for the pains he bestowed amongst them. *m* Yet (saith he) observe my practice, that I might gain men to Christ (so the Apostle several times calleth converting Souls, bringing them in love with the Gospel, and into a road that may bring them to Heaven, which we ought to account the greatest gain in the world, as it appeareth from *Dan.* 12. 3.) I have become, or made my self, the *Servant of all*, not the Servant of their lusts and corruptions (that is the way to lose mens Souls, and destroy them, not to gain them) but a Servant to their *weaknesses* and *infirmities* so far, as they were not sinful: I have denied my self in my liberty, and determined my self to that part in my actions, which I saw would most oblige, profit, and indear them to me, and to bring them more in love with the Gospel.

20 And * unto the Jews I became as a Jew *o*, * Acts 18. 18.
that I might gain the Jews: to them that are under the Law, as under the Law, that I might gain them that are under the Law *p*.

o The Ceremonial Law died with Christ, *Eph.* 2. 15, 16. wherefore Christians were not obliged to the performance and observation of it after the death of Christ; but it pleased God for a time to indulge the Jews the observance of those Rites, until they could clearly see, and be fully perswaded of their liberty from it, with which Christ had made them free, and it was some good time before all those, who from Judaism had turned to Christianity, could be thus perswaded, as we may learn from *Gal.* 4. 21. they *desired to be under the Law*. To such (saith the Apostle) *I became as a Jew*, that is, I observed some Rites, which the Ceremonial Law (peculiar to the Jews) required; an instance of which we have *Acts* 21. 23, 24. where we find *Paul purifying himself* (according to the Rites of the Ceremonial Law) with *four men which had a vow upon them*. *p* The Jews before Christs death were under the Law; many of them, though converted to the Christian Religion after the death of Christ, apprehended themselves under the Law, not as yet seeing the liberty with which Christ had made them free (saith the Apostle) I knowing the Will of God, for a time that the Jews should be indulged as to their weakness, became as one of them under the Law; *that I might gain them*, that is, reconcile them to the Christian Religion, and in some measure prepare them for receiving the Gospel. We have an instance of this in *Pauls* practice, *Acts* 16. 3. where he circumcised *Timothy*, because his mother was a *Jew*, that he might not irritate the Jews in those quarters, nor estrange them from the Doctrine of the Gospel. In all this *Paul* did nothing that was sinful, but only determined himself as to the liberty which God had given him, when he might *do* or *forbear*, either doing or forbearing to do, as he saw the one or the other, made most for the honour and glory of God in the winning of Souls.

21 * To them that are without Law, as with-
* Gal. 2. 14. out Law *q*, (* being not without Law to God, but
* Chap. 7. 21. under the Law to Christ) that I might gain them
that are without Law *r*.

q It is manifest by the opposition of *those that are without Law*, mentioned in this verse, to *those under the Law*, mentioned in the former verse, that as by the latter the *Jews* are understood, so by the former the *Gentiles* are to be understood, who were under no obligation to the observance either of the *Ceremonial*, or *Judicial Law*, given to the Jews; the one to guide that Nation in the matters of Worship till Christ should come; the other to guide them in matters of Civil Justice, as well as in Criminal causes, as matters of Plea and Trespass; so that the term ἄνομος here signifieth differently from what it signifieth in many other Scriptures; where it signifieth men that live as they list, without any regard to any Laws of God or men, as *Mark* 15. 28. *Luke* 22. 37. *Acts* 2. 23. 2 *Thess.* 2. 8. 1 *Tim.* 1. 9, &c. *r* This the Apostle makes appear by the next words, where he tells us, he was not *without Law to God*, but *under the Law to Christ*, though to the *Gentiles* he behaved himself, as if he himself had been a *Gentile*, that is, forbearing the observances of the *Levitical Law*, to which the Gentiles had never any obligation at all, yet he did not behave himself as one that had no regard to the Law of God, that was yet in force and obligatory, but acknowledged himself to be under that, though a Servant of Christ's: so that he abated nothing of his necessary duty, only denied himself in some things as to which the Law of God had left him a liberty, both to the Jews and Gentiles, propounding to himself the same end as to both, that is, the gaining of their Souls to Christ.

22 * To the weak became I as weak, that I might
* Mat. 15. 1. Mar. 11. 33. Luke 11. 39. Chap. 10. 33. Acts 11. 14. Chap. 5. 16. gain the weak *s*: I * am made all things to all men,
* Chap. 11. 14. that I might by all means save some *t*.

s To those that I observed weak in knowledge and Faith, who had not such a firm persuasion of the lawfulness of some things (suppose Circumcision, Purifyings required by the Law of *Moses*, &c.) *I became as weak*, that is, I yielded to them, and the things being to me matters of liberty, which I knew I might do, or not do, and be no transgressor of Gods Law, they not being able to comply with me, I complied with them, abating my liberty to gratifie their Consciences, though I knew that it was weakness in them, yet I indulged it, and made my more knowledge serve them in their weakness, so that I might not lose them. *t* Thus, that I might be an instrument in any degree to save them, according to the various persuasions of several Christians, I behaved my self towards them, doing nothing to gratifie them, by doing of which I knew, or had the least jealousie I should offend God, but not refusing any thing, either as to doing or forbearing (which by the Law of God I saw I might do or forbear) where I saw the least hopes, by such doing or forbearing, to do the Souls of those good, in order to their eternal Salvation, with whom I was, and for whose sake I so did, or forbare any thing. O the humility and charity of this great Apostle! What an Example hath he set to all? (for none can pretend to a greater Superiority over men, as to spiritual things, than he unquestionably had.)

23 And this I do for the gospels sake *u*, that I
might be partaker thereof with *you w*.

u *Paul* had two great ends, which he aimed at, in this denial of himself in these points of liberty; the one was the doing good to the Souls both of Jews and Gentiles, this he had before instanced in; the other was the *glory of God*, which is that which he here meaneth by this phrase, *for the Gospels sake*, which he before expounded *v.* 12. left *we should hinder the Gospel of Christ*. By *Pauls* tenacious adhering to one part in a thing wherein he had liberty, *the Gospel*, that is, the progress or success of the Gospel, might have been hindred, both by the *reproaches of Enemies*, and also by the *alienation* and *estrangement* of the hearts of weaker Christians, or laying stumbling-blocks before them, at which they might fall, being imboldened by the examples of their Guides, to do what (though lawful in it self) yet they judged unlawful. *w* I did it (saith he) that I might bring you into the *fellowship* of the Gospel, I had rather to interpret it, than of the *reward* of the Gospel (as it pleaseth some.) The humility of the great Apostle is very remarkable; he disdaineth not to be συγκοινωνὸς, a partaker in the Gospel with the meanest Members of the Church; he is not ashamed to call those Brethren whom his *Lord* and *Master* is not ashamed to call.

24 Know ye not that they which run in a race,
Ver. 25. run all, but one receiveth the prize *x*? * So run
1 Cor. 9. 26. that ye may obtain *y*.

x The Apostle presseth all his former discourse by minding them of the difficulty of getting to Heaven, and of the obligation that lay upon them to be the first in the Spiritual Race. To this purpose he fetcheth a similitude from what they saw daily the *Romans* and *Corinthians* were wont to divert themselves. They had several, known by the names of the *Olympian*, *Pythian*, *Nemean*, and *Isthmian Games*, the latter of which were most proper to *Greece*. At these Games there were several that ran for the Reward was a *Crown* or *Garland*: and for those that wrestled, either on foot, or on horse-back; and several that wrestran, we read that the Crown or Garland was hung up at the end of the Race, and those who running on foot or on horse-back, could first lay hold upon it, and take it down, had it, so as though many ran, yet but one had the Crown: So, he saith, it is as to getting to Heaven; men might think it was a light matter, but they who would have the Crown of Glory must run for it, and it was a work required so much striving and labour, that not many would have that Crown; which is the same with that which our Saviour saith, *Luke* 13. 24. *For many shall seek to enter in, and shall not enter.* 2 Tim. 2. 5. *If a man strive for masteries, he is not crowned, except he strive lawfully.* *y* Therefore (saith the Apostle) make it your business *so to run, that you may obtain*, not only to do things in themselves lawful or good, but which are so cloathed with all their circumstances, and in the best manner for the glory of God, and the good of others.

25 And every man that * striveth for the ma-
* Eph. 6. 12. 1 Tim. 6. 12. 3 Tim. 2. 5. & 4. 7. * 2 Tim. 4. 8. Jam. 1. 12. 1 Pet. 5. 4. Rev. 2. 10. & 3. 11. stery *z*, is temperate in all things *a*: Now they
do it to obtain a corruptible crown, but we an
* incorruptible *b*.

z This is not all that is required of men that would go to Heaven, that they do not make an ill use of their liberty, using it to the dishonour of God, or to the prejudice of others; but look as it is with Wrestlers in those Games, in practice amongst you, they are *temperate in all things*, in the use of meats and drinks, or any pleasures, though in themselves lawful, they will so use them, as may best serve their end, upholding the strength of their body for the motion they are to use, and yet not clogging them, or so using them, that they shall indispose them to, or hinder them in that motion which they are to use. *a* We that are Christians, and striving for Heaven, should also do the like, so behaving our selves in the use of meats, drinks, apparel, pleasures, as the things so used by us, may serve us in our business for Heaven, and be no clog or hindrance to us. *b* And we have reason so to do, or we shall be shamed by those Gamesters; for they in that manner deny, restrain, and govern themselves to get a Crown, which when they have, is a pitiful, corruptible, perishing thing; we do it for a Crown that is *incorruptible*; *An inheritance incorruptible, and undefiled, that fadeth not away, reserved in heaven for us*, as the Apostle speaketh, 1 *Pet.* 1. 4.

26 I therefore so run, not as uncertainly: so
fight I, not as one that beateth the air *c*.

c The Apostle proposeth his own example. As it is observed in Country-work, he that only bids his Servants do work, and puts not his own hand to it, or at least doth not attend and overlook them in their work, hath little done: So it is as observable in spiritual work, that a Minister of the Gospel, who, only in the Pulpit, dictates duty to others; but, out of it, doth nothing of it himself, seldom doth any good by his preaching. People not naturally inclined to any spiritual duty, have the old Proverb, *Physician, cure thy self*, at their tongues end, and are hard to believe that Teacher, who doth not in some measure live up to his own Doctrine. Therefore, saith the Apostle, *I run*, I am in the same Race with you, and running to the same mark and for the same *prize*. I give you no other counsel than I my self take, I endeavour so to live, so in all things to behave my self, as I may not be at uncertainties whether I please God by my actions, or shall get to Heaven yea or no. I am a Fellow-Souldier with you, fighting against sin, I make it my great business not so to fight, so to resist sin; as if I did *beat the air*, that is, get no more fruit, profit, or advantage by it, than if I threw stones against the wind, or with a staff did beat the air. It is not every running, or every fighting, that will bring a man to Heaven, it must be a running with all our might, and continuing our motion till we come to the end of our Race, a fighting with all our might, and that against all sin.

27 * But I keep under my body, and * bring it
* Rom. 8. 13. * Rom. 6. 18. into subjection *d*: lest that by any means, when
I have preached to others, I my self should be a
cast-away *e*.

d Here the Apostle informs us how he ran, that he might not run uncertainly; how he fought, so as he might not be like one beating the air: *I* (saith he) *keep under my body, and bring it into subjection*. By *Body* here, we must not understand only the Apostles fleshly part (which we usually call our body) no nor only our more gross and filthy affections and lusts (as some of the Schoolmen have thought) but what the Apostle elsewhere calleth the *Old man*, under which motion cometh the sinful inclinations of our will, and corrupt dictates of Reason, as it is in man since the Fall. All this, as it cometh under the notion of the flesh in many other places of Scripture, and of our *members which are upon the earth*, Col. 3. 5. So it cometh here under the notion of *the body*; and indeed is that which our Apostle calleth, *The body of death*, Rom. 7. 24. This was the object of the *Apostles* action. The object about which he was exercised. For his *action*, or exercise about this object, is expressed by two words, ὑπωπιάζω and δουλαγωγῶ: the former word (as some think) is borrowed from the practice of those that fought in the afore-mentioned Games, who knockt and beat one another till they were black and blue, and forced to yield themselves conquered. The second word signifieth to make one a Servant, to bring one under command, as

as he will do what another would have him do. By these two words the Apostle expresseth, that *Mortification*, which he declareth himself to have lived in the practice of, that he might not in his Race for Heaven run incertainly, nor in his spiritual fight lose his labour, and reap no more profit, than one should reap that spends his time in beating the air. Their sense who think that this duty of *Paul* was discharged by acts of meer external discipline, such as fasting, wearing sackcloth, beating themselves, *&c.* is much too short; these things reach not to the mind of man, his corrupt affections and lusts which give life to the extravagancy of the bodily members, though indeed they may some of them be good means in order to the greater work. *Pauls* meaning was, that he made it his work to deny his sensitive appetite such gratifyings as it would have to resist the extravagant motions of his will, yea of his own corrupt reason, so far as they were in any thing contrary to the holy Will of God; though in order to this, he also used Fasting and Prayer, and such acts of external Discipline, as his wisdom taught him, were *a left while he preached to others, he himself should be a cast-away.* From whence we may observe, That *Paul* thought such a thing possible, that one who all his life had been preaching to others, to bring them to Heaven, might himself be thrown into Hell at last; and if it had not, our Saviour would never have told us, That he would at the last day say to some, *Depart from me, I know you not, you workers of iniquity:* who for their admittance had pleaded, *We have prophesied in thy Name.* Nor must we question but *Judas* whom our Saviour calls a *Son of perdition*, was a lost man as to Eternity, though it be certain, that he as well as the other Apostles, was a Preacher of the Gospel: yea, so far is this from being impossible, that it was the opinion of *Chrysostom*, That few Ministers would be saved. We may also further observe, That such Ministers as indulge their body, giving themselves liberties, either more externally in means, drinks, apparel, pleasures; or more internally, indulging themselves in sinful speculations, motions, affections, inclinations, take a quite contrary road to Heaven than *Paul* took; and think they have a great deal more liberty to the flesh than S. *Paul* thought he had, or than he durst use.

CHAP. X.

* Num. 9. 18. 1 MOreover, brethren, I would not that ye
Deut. 1. 33. should be ignorant, how that all our fa-
Neh. 9. 12, 19. thers were * under the cloud *a*, and * all passed
Psal. 78. 14. through the sea *b*.
* Exod. 14. 22.
Josh. 4. 23.

a The Apostle saw that many in this Church of *Corinth* were puffed up with their knowledge, and other gifts and great privileges with which God had blessed them; as also with the opinion of their being a Gospel-Church, and some of the first-fruits of the Gentiles unto Christ, and might therefore think, that they needed not to be pressed to such degrees of strictness and watchfulness; to beat them therefore off from this confidence and vain presumption, the Apostle here sets before them the example of the Church of the Jews, when he tells them, *he would not have them ignorant*, his meaning is, he would have them know and remember, he would have them well acquainted with, and to reflect upon this, That all the Jews in *Moses* his time, whom he calls *their Fathers*, not according to the flesh; for the *Corinthians* were not descended from Jews, but with respect to the Covenant, and their relation they stood unto God, as they were the only people God had on Earth; these, he saith, were *all of them* (the whole Camp of *Israel*) under very great privileges, of which he reckoneth divers, they were under the conduct of the Cloud, *Exod.* 13. 21. *b* and they all obtained the favour of God so far for them, as to divide the Red sea, so as they passed through it upon dry ground.

2 And were all baptized unto Moses in the
cloud, and in the sea *c*.

c There are two great difficulties in this verse: 1. *What is meant by Moses.* 2. *How and why the Israelites are said to be baptized unto Moses.* Some understand by *Moses* the person of *Moses*: others, the Law or Doctrine of *Moses*. Those who by *Moses* understand the person of *Moses*, are divided in their opinions, Whether the Preposition εἰς, which signifieth divers things, were better translated *by*, or *into*, or *unto*, or *together with*. Some think it were better translated *by*, and thus all the Jews were baptized by *Moses* in the Cloud and in the Sea, that is, by his Ministry, and thus this very Particle is translated, *Acts* 7. 53. & 19. 3. Some think it were better translated *in Moses*, that is, *Moses* going before them, when they were under the conduct of the Cloud, and when they passed through the Red sea. Others judge it better translated *into Moses*, that is, either *Moses* going before them: or, 2. as *Moses* was a Type of Christ, *Gal.* 3. 19. Some would have the Particle here to signifie *together with*. Others even unto *Moses*, *Moses* himself not being excepted from that Baptism in the Cloud and in the Sea. Others by *Moses* here understand the Doctrine and Law of *Moses*: thus the term *Moses* is used, *Luke* 16. 29. *Acts* 15. 21. So they say, that to be baptized into *Moses*, is to believe *Moses* so far, as to follow his conduct through the Sea, and under the Cloud. 2. The second difficulty, is to resolve what is meant by being *baptized*: the word signifieth in the common acception of it, a *being washed*; in the Ecclesiastical acception, it signifies an holy Institution of the New Testament, according to which Christians are initiated into the Church of God, by washing them *In the Name of the Father, Son, and Holy Ghost.* Now how could the Jews be said either to be washed (that is, baptized) either in *Moses*, or by *Moses*, or with *Moses*, or into *Moses*? Whenas the History of the Old Testament tells us, That both *Moses* and all the *Israelites* were through the Sea on dry ground, and we do not read, that the Cloud under the conduct of which the *Israelites* journied, ever poured down any water with which the *Jews*, or *Moses* their Leader, could be washed. *Answ.* Some think, that the Cloud which passing over the *Israelites*, was all darkness to their Enemies, yet poured down water for the refreshing of the *Israelites*, as it passed over their heads, and that this is hinted to us by the Psalmist, *Psal.* 68. 7, 8, 9. Others think, that the Apostle applieth the term of *Baptism* to a priviledge of which the old *Israelites* had as much reason to glory, as the *Corinthians* had of their Baptism, properly so called. Others say, that the *Israelites* walking under the Cloud and through the Sea, which was darkness and destruction to their Adversaries, was a figure of Baptism, the Seal of the New Testament, by which Christs Victory over our spiritual Enemies is confirmed to us, and in that respect the Apostle maketh use of this term *baptized*. Others most probably think, that the Apostle useth this term, in regard of the great Analogy betwixt *Baptism* (as it was then used) the persons going down into the waters, and being dipped in them; and the *Israelites* going down into the Sea, the great receptacle of water, though the water at that time were gathered on heaps on either side of them; yet they seemed buried in the waters, as persons in that Age were when they were baptized, and for being baptized in the Cloud, there is a great probability that the Cloud did shower down rain, according to what is quoted out of the Psalmist.

3 And did all eat the same * spiritual meat *d*. * Exod. 16.
4 And did all drink the same * spiritual drink *e*: * Psal. 78.
for they drank of that spiritual Rock that ‖ followed them, and that Rock was Christ *f*. ‖ Or, were

1 And all the Jews, as well those that perished in the Wilderness, as those that were preferred to go into *Canaan*, they drank of the water which came out of the *Rock*, of which we read, *Exod.* 17. 6. *Num.* 20. 11. which water was *spiritual drink* in the same respects that the *Manna* was spiritual meat, being miraculously produced, and being a figure of Christ. For, *f* saith the Apostle, *That Rock was Christ*, that is, that Rock did signifie or prefigure Christ, the Rock was Christ in the same sense that the *Bread in the Lords Supper* is the *body of Christ*, that is, a sign which by Divine Institution did signifie Christ. Here arisen a question in what sense it is said, *That the Rock followed them?* That by the Rock is to be understood the water that God made to flow out of the Rock, is evident; but though we read of water twice fetched out of the Rock upon *Moses* smiting of it, once at *Rephidim*, before they came so far as Mount *Sinai*, *Exod.* 17. 6. another time at *Cadesh*, *Num.* 20. 7, 8. yet we no where read in the History of the Jewish journeyings to *Canaan*, that the Rock followed them. But this is not the only thing that we read in the New Testament relating to the History of the Old Testament, with some circumstances which we do not find recorded there, it is enough that it is plainly afferred here, and it must be presumed, or how can we imagine, that the *Israelites* were supplied with water for forty years together? Whereas some object, That if the water, which came out of the Rock at *Rephidim*, had followed them, there would have been no need of *Moses* striking the Rock at *Kadesh*: It is answered, That God, to try them, probably caused the water to stop. For the Analogy betwixt the *Rock* and *Christ*, Divines make it to lie in these particulars. 1. That *Christ* is the *firm* and *immovtable Foundation of his Church*, called therefore a *Stone*, a *tried Stone*, *Isa.* 28. 16. *Rom.* 9. 33. 1 *Pet.* 2. 6. 2. As this Rock sent out no water for the refreshment of the *Israelites*, till *Moses* had struck it: So all the benefit we have from Christ as Mediator, floweth from him as *smitten of God*, and *afflicted*. 3. As the water of the Rock served both for *cleansing*, and *upholding life* in satisfying thirst: So the Blood of Christ is useful to the Soul, both for washing from the guilt of sin, and the upholding spiritual life in a Soul. 4. As the Rock that followed the *Israelites*, afforded water not only to that generation that were alive and present, when the Rock was smitten, but to all the succeeding generations, until the *Israelites* came in *Canaan*: So the Blood of Christ is not useful only to his people in this or that place or Age, but to all that shall believe in him, and that till they shall come into the heavenly *Canaan*.

5 But with many of them God was not well
pleased *g*: for they were overthrown in the wil-
derness *h*.

g These *many* were no less than that whole generation, which were at that time twenty years old and upward, according to the threatning, *Num.* 14. 28, 29. of the accomplishment of which we read, *Num.* 26. 64, 65. *h* as an instance of Gods being displeased with them, he giveth their falling in the Wilderness. It is very possible, that many of these were the objects of Gods eternal and special love, and eternally saved, notwithstanding their joying with worser men, in their rebellion and murmuring; but that signal judgment of God upon them, was enough to prove, that their being baptized into *Moses*, in the Cloud, and in the Sea, and being made partakers of those great priviledges of eating spiritual meat, and drinking spiritual drink, typifying Christ, did not set them out of the danger of Gods judgments, which is the use the Apostle maketh of it.

6 Now these things were our ‖ examples *i*, to
the end that we should not lust after evil things *k*,
* as they also lusted *l*. ‖ Or, types.

i Our Types or Patterns (as the *Greek* word signifies) we may, by Gods dispensations to them, learn what God will be to us: as they were patterns to us, of persons injoying great spiritual priviledges, so they are also examples or patterns to shew us what we may expect from God, *k* and to deter us from such practices, as brought the vengeance of God upon them: which was their sinful lustings or desirings of things which God had forbidden, *l* as they did the Flesh-pots, and Onions, and Garlick of *Egypt*, and to return thither again, *Num.* 11. 4, 33. *Chap.* 14. 2, 3, 4.

7 Neither be ye idolaters, as were some of
them *m*; as it is written, * The people sate down
to eat and drink, and rose up to play *n*.

m The people of *Israel* being first inticed to whoredom with the daughters of *Moab*, were after that, *Num.* 25. 2. invited *to the Sacrifices of their Gods, and did eat, and bowed down to their Gods.* So, either worshipped the Creature instead of the Creator, or worshipped the Creator in and by the Creature. *n* Thus it is written in *Exod.* 32. 6. (which History mentioneth another Idolatry) they were guilty of in worshipping the golden Calf.) They were wont to have Feasts after their Sacrifices, and pastimes and diversions after such Feasts; and particularly we are told, in the History concerning the golden Calf, that they *danced* before it. *Stephen*, Acts 7. 41. saith, *They rejoiced in the work of their hands.*

8 Neither let us commit fornication, * as some
of them committed, and fell in one day three and
twenty thousand *o*.

o The story to which this verse relates is, that; *Num.* 25. 1, 9. when *Balaam* could not curse the *Israelites*, he advised the debauching of them by the *Moabitish* women, first inticing them to Fornication and Adultery, then to Idolatry: and they were inticed, which caused a plague amongst them, which destroyed amongst them in *one day three and twenty thousand* (saith our Apostle,) *Moses* saith, that there dyed *four and twenty thousand*; there are many guesses for the clearing of that seeming contradiction: Some say, that *Moses* mentioneth not *one day*, there might in all dye 24000, but not all the *same day*, nor possibly by the same death. But nothing is in Scripture more ordinary, than to speak of things or persons in round numbers, though something over or under; and also to speak according to the common reckoning of people, who also may talk variously. Some might report 23, some 24000: or possibly Paul chose to mention the lesser, rather than the greater round number. The sense of *Moses* might be about 24000, or near up to that number, all of which probably had not been guilty of Adultery or Fornication. *Paul* saith, there dyed 23000. If there did dye 24000, there must needs dye 23000.

9 Neither let us tempt *p* Christ *q*, as * some of
them also tempted, and * were destroyed of ser-
pents *r*.

p To tempt in the general notion of the term, signifies to *make a tryal*, applied unto God; it signifieth to make a tryal of God, either with reference to his power, *Psal.* 7. 8, 9, 10. or to his truth and goodness; not to be satisfied with Gods word, but to challenge him to a sensible demonstration, is to tempt God: Or else *tempting* may signifie more generally, to *provoke God*; for indeed all notorious sinning against God is a *tempting of God*, not believing the wrath of God, which he hath revealed in his Word against sin, till men feel it. *q* The term *Christ* here is very remarkable to prove Christs Divine Nature and Existence before he was incarnate; for the same person who is here called *Christ*, is called God, *Psal*, 106. 14. and *Jehovah* also in the same *Psalm*; neither could they have tempted Christ at that time, if at that time he had not been existent. *r* By *Serpents* he meaneth the fiery Serpents, we have the History, *Num.* 21. 6, 7.

10 Neither murmur ye, as some of them also
murmured *s*, and * were destroyed of the de-
stroyer *t*. * Num. 14. 37.

s Murmuring signifies the speaking against a *person* or *thing*, out of dislike, impatience, or discontent. It was a sin the Jews were very much guilty of, as may be read *Exod.* 16. 7, 8. *Num.* 14. 27. *Chap.* 16. 11. *Exod.* 15. 24. *Chap.* 17. 3. *Num.* 16. 41. The Apostle may either refer to all their murmurings, when he saith, *t* they were (as the punishment of their sin) *destroyed of the destroyer*, or to that more universal murmuring upon the ill report the Spies brought up of the Land of *Canaan*, of which we read *Num.* 14.

11 Now all these things happened to them for
‖ ensamples *u*: and they * are written for our ad-
monition *w*, * upon whom the ends of the world
are come *x*. ‖ Or, types. * Rom. 15. 4. Chap. 9. 10. * Phil. 4. 5. Heb. 10. 25.

u All these dispensations of Divine Providence in the revelations of Divine wrath against several sorts of sinners, happened to the Jews, which were Gods first and ancient people, and enjoyed those great priviledges, which were before mentioned, not only as just punishments upon them for their sins, but as *Examples* or *Types*, to let the succeeding World know what they should find God towards such kind of sinners, *w* and God in his wise Providence hath ordered the Record of them in holy Writ, that others who should live afterward, might read, and hear, and fear, and take warning, and beware of such wicked actions, as pulled down such vengeance upon a people, than which none can plead to a nearer relation to God, or the receiving of greater favours and priviledges from him. *x* The Apostles ordinarily in their Epistles speak of the World, as nigh to an end in their Age, though it hath since continued more than 1600 years; which would incline one to think, that they thought it would have been at an end before this time, but had no such Revelation from God. So true is that of our Saviour, Thas *of that day and hour knoweth no man*, and is should teach us to beware of too particular determinations in the case, which the Apostles did not make, though they spake of theirs as the last times, and themselves as such upon whom the ends of the World were come.

12 Wherefore * let him that thinketh that
he standeth *y*, take heed lest he fall *z*. * Rom. 11. 20.

y Either in a right and sound judgment and opinion of things, or in a state of favour with God, or confirmed in an holy course of life and conversation. *Standeth in Grace*, Rom. 5. 2. A man may stand in these things, and he may but think that he standeth: be it as it will, he is concerned *z* to *take heed lest he fall*, he may but think he standeth, and if so, he will fall; he may really stand in a right judgment and opinion of things, and be a Member of the Church of Christ, and yet may fall into errours and some loose practices, so as to bring down Divine vengeance upon himself; he may have Gods favour so far as concerns external privilegdes, and yet perish, as many of the Jews did in the instances before mentioned; nay, he may really stand in a state of Justification and Regeneration, and yet may fall, though not *totally* and *finally*, yet foully; so as to lose his peace, and bring Gods severe judgments upon him; therefore he that thinketh that he standeth, whether his apprehensions be false or true, had need use all means and caution that he may not fall, and that because, if he keepeth his standing, it must be by the use of due means, which God hath appointed in order to that end, though he be also kept *by the power of God into salvation*, 1 Pet. 1. 5.

13 There hath no temptation *a* taken you, but
what is ‖ common to man *b*: but * God is faith-
ful, * who will not suffer you to be tempted above
that ye are able *c*; but will with the temptation
also * make a way to escape, that ye may be able
to bear it *d*. ‖ Or, moderate. * Chap. 1. 9. * Psal. 125. 3. 2 Pet. 2. 9. * Jer. 29. 11.

a Temptation (as hath been said before) signifieth in the general notion of it no more than *Tryals*, and is often so used in holy Writ. Now in regard we are tryed either by *afflictions*, *Providences*, or by motions made to us, either from God, or our own lusts, or the Devil, or men of the World. *Temptations* in Scripture sometimes signifie *Afflictions*, as *Jam.* 1. 2. 1 *Pet.* 2. 6. Sometimes *motions made to us by God*, Gen. 22. 2. both which sorts of *Temptations* are good in themselves. Sometimes the term signifies *Motions* made by the lusts and unrenewed part of our own Souls, or by the Devil, or by sinful men in the World; these are *sinful Temptations*, and what we most ordinarily call by that name. Whether the Apostle here means all or some of these, cannot certainly be determined; what he saith is true of all, and therefore that is the safest interpretation of the term in this place, though he had not been before speaking indeed of afflictive Temptations. He had before affrighted them with minding them of the possibility of their falling, though they did stand, or thought they stood, and cautioned them to take heed: Here he comforteth them, by minding them, *b* that no temptation had befallen them, but what was incident and common to men, ἀνθρωπίνος, and they could not expect to be freed from the common Fate of Mankind;

c then he minds them, that that God who had promised strength and assistance to his people, *Matt.* 7. 11. *Luke* 11. 13. 2 *Cor.* 1. 18. 1 *Thess.* 5. 4. 2 *Thess.* 3. 3. was one that would be as good as his word, being *faithful*, and would not suffer them to be tempted above their strength, and ability to oppose and resist; *d* yea, and would make a way to escape, both the evil of the temptation, that it should not over-bear them to a total ruine of their Souls, and likewise the burdensom and afflictive evil, that it should not continually lie upon them, provided they used their just endeavours, and (as he had said before) *took heed* lest they fell.

* 2 Cor. 6. 17. 1 Joh. 5. 21. 14 Wherefore, my dearly beloved, * flee from idolatry *e*.

e The Apostle would have them avoid all sin, but Idolatry more especially, keeping at the utmost distance imaginable from that, being of all sins in its kind the greatest transgression; upon which account it is often in Scripture compared to Whoredom, though we ought to be afraid of, and to decline all sin; yet as God hath revealed his wrath against any particular sin more than other, so every good Christian is obliged more to detest and abhor that sin. How the *Corinthians* were concerned in this caution, we shall read afterwards *v.* 20. For though *Idolatry* be properly where the failure is in the ultimate or mediate object of our Worship, and the Creature is made either the ultimate term of our Worship, or the *medium* in and *by which* we worship the Creator; yet there are many other ways by which we may be partakers of the sins of others, and this sin of Idolatry in particular: and *Idolatry* being a sin of the greatest magnitude, from which they were bound to keep the furthest distance, they were bound to take heed of being partakers of other mens sins of this kind.

15 I speak as to wise men: judge ye what I say *f*.

f As to the present case, you are persons that understand the Principles of Christian Religion, I will make you Judges in this case.

* Matt. 26. 26. 16 * The cup of blessing which we bless *g*, is it not the communion of the blood of Christ *h*? The bread which we break, is it not the communion of the body of Christ? *i*.

g It is on all hands agreed, That the Apostle is here speaking of Believers communicating in the Sacrament of the Lords Supper; by the *Cup of blessing*, he meaneth the Cup there, which he so calleth, because we in the taking of it bless the Lord, who gave his Son to die for us; and Christ for that great love which he shewed in dying for us, we are said to bless it; because we by solemn Prayer in the Consecration of it, see it apart for that sacred use, and beg of God to bless it to us. *h* This *Cup* (saith the Apostle) is the *Communion of the blood of Christ*. The *Cup* is put for the Wine in the Cup (which is very ordinary) the *Cup* or *Wine* of *blessing* signifieth that Cup of Wine to which the blessing is added, or with which in that holy Institution we thankfully remember the Death of Christ, and bless his Name for that great mercy, and the *wine* or *Cup of blessing*, also here signifieth our religious Action in drinking of that Cup of Wine so blessed. This, saith he, is *the Communion of the blood of Christ*, that is, it is an Action whereby and wherein Christ communicates himself and his Grace to us, and we communicate our Souls to him; so that Christ and Believers in that Action have a mutual Communion one with another: *i* And as it is with the one Element in that holy Sacrament, so it is also with the other. The Bread which the Minister breaketh (according to the Institution and Example of Christ) for the Church to make use of in the Celebration of the Lords Supper, that is, their Action in eating of that Bread so broken, and divided amongst them, is the Communion of the Body of Christ: an Action wherein Christians have a Fellowship and Communion with Christ.

* Rom. 12. 5. Chap. 12. 27. 17 For * we being many, are one bread and one body *k*: for we are all partakers of that one bread *l*.

k Believers, though many, yet are one Body, and declare themselves to be one Body mystical, by their fellowship together in the Ordinance of the Lords Supper; as the Bread they there eat is one Bread, though it be made up of many grains of Corn, which come into the composition of that Loaf or piece of Bread which is so broken, *distributed, and eaten; and the Wine they drink is one Cup, one Body of Wine, though it be made up of many particular Grapes. *l* And they declare themselves to be one Body, by their joyns partaking of that one Bread. Some have from hence fetched an Argument to prove the unlawfulness of communicating with scandalous sinners at the Lords Table, because we declare our selves one Body with those that communicate: but whether it will (if examined) be cogent enough, I doubt; for *one Body* signifieth no more than one Church, and that not invisible, but visible. So as we only declare our selves to be fellow-members of the visible Church with those with whom we partake in that Ordinance, and the visible Church may consist of persons that are bad mixed with the good. So as, though undoubtedly scandalously wicked persons ought to be excluded from the holy Table, yea, and no Unbeliever hath a right to it: yet it may reasonably be doubted, whether those that partake with Unbelievers, do by it owne themselves to be Unbelievers, they only owne themselves Members of that Church, wherein there are some Unbelievers. But the scope of the Apostle is from hence to argue, That by a parity of reason, those that communicated with an idolatrous Assembly in their Sacrifices, declared themselves by that action to be one Body with those Idolaters.

18 Behold Israel after the flesh *m*: * are not they which eat of the sacrifices, partakers of the altar? *n*. * Lev. 3. 3. 7. 15.

m Israel after the flesh, was the whole seed of *Jacob*, the whole Body of the Jewish Church; for Believers only were *Israelites* after the Spirit, *Rom.* 9. 6. called the *Israel of God*, *Gal.* 6. 16. *n* If in the Jewish Church any persons ate of the flesh of Sacrifices offered upon Gods Altar, did they not by that act manifest, that they were Members of the Jewish Church, and owned that God, to whom those Sacrifices were offered, and that way of Worship by which God was so worshipped. By the same reason these *Corinthians* eating of the flesh of those Beasts in the Idols Temple, which had been offered unto Idols, did by that act declare their owning of the Idol, and that idolatrous Worship which had been there performed, and were really partakers of the idolatrous Altar.

19 What say I then? * that the idol is any thing, or that which is sacrificed to idols is any thing? *o*. * Chap. 8. 4.

o I do not by this contradict what I before said, nor now affirm, that an Idol is any thing, or the Sacrifices offered to it any thing. An Idol hath nothing in it of a Deity, nor can it either sanctifie, or pollute any thing that is set before it; the errour is in your action, as you communicate with such as are Idolaters; it is your own action that polluteth you, not the Idol, nor yet the meat set before it.

20 But I say, that the things which the Gentiles * sacrifice, they sacrifice to devils, and not to God *p*: and I would not that ye should have fellowship with devils *q*. * Lev. 17. 5. Deut. 32. 17. Psal. 106. 37. Rev. 9. 20.

p The Heathens might not intentionally offer Sacrifices to Devils (such a thing can hardly be supposed of men) but actually, they offered their Sacrifices to Devils; for they were Devils, that is, evil Angels, which deluded the poor Heathen, and gave Answers from the Images and Statues which they worshipped, believing the true God to be in them: which Answers they accounted for Oracles. Besides, the Apostle saith, they sacrificed to Devils, because in Gods esteem it was so, though not in their intention; God judgeth of mens acts of Worship and Homage pretendedly done unto him, not according to their intention, but according to the truth and reality of the thing: Now really the Heathen in their Sacrifices paid an Homage to Devils, though such a thing was far from their intention, and this deserves the consideration, both of the *Papists*, who worship Images, and also of those *Protestants* (if any such be) who would excuse the *Papists* in their Idolatries from their *intentions*. The Nature of Idolatry doth not lye in mens intending to worship the Creature instead of the Creator (here were hardly ever any such Idolaters in the World) but in their actual doing of the thing; and except they can find a direct Rule in holy Writ ordering the Adoration of the Creator in the Creature, or before the Creature, it is much to be feared, that in the last day God will judge their Homage performed to the Creature, not to him. *q* Now, saith the Apostle, you had need take heed that by this action, you prove not your selves to have fellowship with Devils instead of Christ and the true and living God.

21 * Ye cannot drink the cup of the Lord *r*, and the * cup of devils *s*: ye cannot be partakers of the Lords table, and of the table of devils. * 2 Cor. 6. 15. * Deut. 32.

r We may either take the phrase as signifying all religious Communion under one great Act of Religion, or as particularly signifying, having a Communion with Christ in the Ordinance of the Lords Supper, which is called the *Cup of the Lord*, either because God hath instituted and appointed the drinking of it, or because it is done for the honour, glory, and remembrance of our Lord Christ, to *remember his death until he come* (as the Apostle speaketh *Chap.* 11.) This the Apostle tells them they could not *drink* of, that is, not rightly, and with a good conscience; or not *really*, no man that is an Idolater, or hath Communion with Idolaters in their idolatrous Acts, can have Communion with Christ: *s* The same is meant by *the Table of the Lord*, and *the Table of Devils*. So as I cannot see how either an *idolatrous Church* can be a *true Church*, or an Idolater a true Christian, unless we will assert, That a Body of people may be a true Church, that can have no Communion with Christ; or a man may be a true Christian, and yet have no Communion with Christ. Idolatry doubtless both divides the Soul from Christ, as he is the Head of a Believer, and as he is the Head of the Church. To call any Body of Idolaters a true Church, either Morally, or Metaphysically, is to say to those *Ammi*, *You are the Lords people*, to whom God hath said *Loammi*. Let them be what they will,

will, the name of a Church belongeth not to them, if (as the Apostle affirmeth) they can have no Communion with Christ.

Deut. 32. 21. 22 Do we * provoke the Lord to jealousie *u*? Are we stronger then he? *w*.

u Jealousie is a violent passion in a man, not bearing a Companion or a Rival as to a thing or person which he loveth. It is in holy Writ applied unto God, not to signifie any such extravagancy, excess, or vehemence, as attendeth that passion in men, but only his just displeasure at the giving that Homage to any Creature, which is due to him alone. It is most applied to God to express his anger against those who give Divine Homage to Idols. The Worship of God being a great piece of his glory which he hath said *he will not give to another*, *nor his praise to graven images*, Isa. 42. 8. Hence Divines observe, That jealousie is attributed to God in the second Commandment, which concerns the more external Worship of God, to deter men from the violation of it, *Exod.* 20. 5. So *Exod.* 34. 14. *Deut.* 4. 20. *Chap.* 5. 9. & 6. 15. and in many other Texts, it signifieth, that the *Worship of God* is a thing that he is very tender of, and that his will is to endue no Creature to share with him in it, and that his wrath shall flame against that man, that offers to make any Creature such a sharer. *w* So that it is not safe for any to do any thing of that nature, unless he could fansie himself to be stronger than God; for he that doth it, must expect the power and strength of God to be engaged against him. Thus the Apostle hath dissuaded them from eating meat sacrificed to Idols in the Idols Temple, from the *impiety* of it, it being a *Species* of *Idolatry*, against which God hath signally revealed his wrath. He returns in the following verses to an Argument, by which he had before dissuaded it, *Chap.* 8. as it was against *Charity*, and the duty of *Love*, in which they were indebted to their Brethren.

1 Chap. 6. 12. 23 * All things are lawful for me *x*, but all things are not expedient: all things are lawful for me, but all things edifie not *y*.

x All things here must necessarily signifie *many things*, or at least (as some think) all those things I have spoken of, to *eat meat offered to Idols*, &c. But if we interpret it in the latter sense, it is not true without limitations; for the Apostle had but now determined, that to eat meat offered to Idols in the Idols Temple, was to have Communion with Devils. I had rather therefore interpret *all* by *many*, as that universal Particle must be interpreted in a great multitude of Scriptures. So as the sense is, There are *many things* that are lawful which are not *expedient*, that is, considered in themselves under due circumstances, they are lawful, but considered in such and such circumstances, are not so, because they are not for the profit, or good, but the hurt and disadvantage of others. Thus the Apostle himself expounds it in the latter clause of the verse, where he saith, they *edifie not*, that is, they tend not to promote the Gospel, or the *Faith* and *Holiness* of particular Christians.

1 Sam. 15. 3. Ps. 22. 4. 24 * Let no man seek his own, but anothers wealth *z*.

z It is the duty of every one who is a Disciple of Christ, not merely to look at his own pleasure, or profit, but the profit and advantage of others, *Chap.* 13. 5. *Charity seeketh not her own* (saith the Apostle) that is, it seeketh not its own with the prejudice of another. So as admit, that in this practice there were nothing looked like Idolatry and impiety towards God, yet *Charity* or *Love* to your Brethren ought to deter you.

25 Whatsoever is sold in the shambles, that eat *a*, asking no question for conscience sake *b*.

a It is possible that Butchers, before they brought their meat into the market, might offer some part of it to the Idol; or it is possible that the *Priests*, who had a share in the beasts offered to Idols; or the people that had offered such beasts, who also had a share returned them, might out of covetousness come and bring it to be sold in the market. The Apostle diffeteth the *Corinthians* in such cases to make no scruple, but eat of it, if it were commonly sold in the shambles, which argued, that the thing in it self, considered nakedly, was not sinful; but yet he would have them in that case ask no questions whence it came? Or whether it had not been offered to an Idol? for the sake of other mens consciences, lest some others finding by, should take notice, that they bought and ate such meat. Or their own *Consciences*, lest though the thing in it self, so separated from a sacred use, and returned to its common use, might be lawfully eaten, yet their consciences should afterwards reflect upon them for the doing of it.

Psal. 24. 1. 26 * For the earth is the Lords, and the fulness thereof *c*.

c This sentence is taken out of *Psal.* 24. 1. The Earth is Gods, or the Lord Christs, who hath sanctified all things for the use of man, and all the variety of creatures that are in it are sanctified by him. An Idol cannot pollute any kind of meat, it hath no such malign influence upon any thing, you may pollute your selves by your action, eating it in the Idols Temple, at an Idolaters Feast immediately upon his Sacrifice, but the Idol in itself is no operative thing, nor can cause an ill quality in the meat; let the meat be once returned to its common use (the Idolaters sacred Mysteries being over) it is the Lords, what he hath appointed for the use of man. In the Idols Temple they took the meat out of the Devils hand, that was indeed unlawful: but if it were once returned to its common use, and sold in the market, they took it out of the hand of Gods common Providence, and the *Creatures of God are good*, *and not to be refusted, if they be received with thanksgiving*, 1 Tim. 4. 4.

27 If any of them which believe not, bid you to *a feast d*, and ye be disposed to go, * whatsoever is set before you eat ∴, asking no questions for conscience sake. * Luke 10. 7.

d The Apostle puts another case, in which they might lawfully enough eat of meat offered to an Idol, that was in case any of their Neighbours that were Heathens, invited them to dinner or supper in a private house (some add, or in the Idols Temple, if it were a Feast of friendship, not a Feast upon a Sacrifice, but I doubt that; and also whether in the Idol-Temples there were any Feasts but upon Sacrifices) ∴ he determineth it lawful for them to go and eat whatsoever was set before them; but in this case he would also have them *ask no questions for conscience sake*.

28 But if any man say unto you, This is offered in sacrifice unto idols, eat not *e* for * his sake that shewed it, and for conscience sake ∴: For * the earth is the Lords, and the fulness thereof *f*. * Chap. 8. 10, 11. * Deut. 10. 14. Psal. 24. 1. Vers. 26.

e The meat being out of the Idols Temple, and returned to a common use, there could be no impiety in eating it, no communion with Devils, and partaking of the Table of Devils, in and by such an action; but yet there might be a breach of Charity in the action, that is, in case one were there present, who knew that it had been so offered to the Idol, and declared his offence, by telling the Christian that was about to eat, that that meat had been so offered, in that case the Apostle commandeth Christians ∴ *not to eat*, and that partly *for his sake* that shewed it, lest they should lay a stumbling-block before him, and by their example imbolden him that shewed it to do the like, though he doubted the lawfulness of it; and likewise for conscience sake, that is, for their own conscience sake, which through weakness might afterward trouble them for it, though without just cause. *f* He gives them as a reason for it, *Because the earth is the Lords*, *and the fulness thereof*, that is, because there was other meat enough to eat. This passage taken out of the *Psalmist* had a something different application, *v.* 26. there the Apostle used it to justifie the *lawfulness* of their eating such meat, returned again to a common use, and exposed to sale in the shambles: here he useth it to dissuade them from eating, if any let them know it had been offered to the Idol.

29 Conscience, I say, not thine own, but of the others *g*: for * why is my liberty judged by another mans conscience? *h*. * Chap. 14. 16.

g By reason of what we had, *v.* 28. (where the Apostle forbad eating these meats, in case any of the Feast told them they had been offered to Idols, both *for his sake that told him so*; and *also for conscience sake*) it is most reasonable to interpret those words, *not thine own* in this verse, *not thine own only*, there being frequent instances in Scripture, where the Negative Particle must be so restrained, as *Job.* 4. 42. *Chap.* 6. 29, 38. *h* For why should my practice in a thing, wherein I have a liberty, be censured or condemned by the conscience of another, he being persuaded, that what I do and judge that I have a liberty to do, and may do lawfully, is done by me sinfully, and I by him accounted a transgressor for it; so as, though I do a thing that is *honest*, yet it is not honest in the sight of all men, or of good report; whereas Christians are obliged, *Rom.* 12. 17. to *provide things honest in the sight of all men*, not in his own sight merely, and to do those things that are *lovely* and of *good report* Phil. 3. 8.

30 For if I by ‖ grace be a partaker *i*, why am I evil spoken of, for that * for which I give thanks? *k*. ‖ Or, *thanksgiving*. * 1 Tim. 4. 3, 4.

i If I by the *goodness of God*, whose the Earth is, and the fulness thereof; or by the *Grace of Knowledge*, by which God hath given me to understand that I may do that, as to which others less knowing stumble, can eat such meat (out of the Idols Temple) as part of it hath been offered to the Idol; or *with thanksgiving* partake of such meat (for so *εὐχαρίστεω* signifies *Luke* 6. 32. *Chap.* 17. 9.) *k* Why am I *blasphemed*, or evilly spoken of, for that which I can give God thanks? That is, I ought not to cause another to speak evil of me for using of meat, but rather than run that danger, to abstain from such meat which I could otherwise eat of, and give God thanks: For in so doing I should but abuse my liberty, and instead of giving God thanks, I should grievously offend God, not at all consulting his Glory.

31 * Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God *l*. * Col. 3. 17.

l The Apostle in these three last verses, layeth down three Rules, to direct Christians how to use their liberty as to things that

that are of an indifferent nature, neither in themselves commanded nor forbidden in the Word of God. His first Rule is in this verse, *To do whatsoever we do to the glory of God.* This is a general Rule, not to be restrained to the eating of meat offered to Idols, of which the former discourse had been. It is a general Rule, not applicable alone to eating and drinking, but to all other humane actions. The reasonableness of this Rule appareth from our consideration, That the Glory of God was the End of our Creation, *Prov.* 16. 4. *The Lord hath made all things for himself:* and indeed it is impossible it should be otherwise; for whereas every reasonable Agent both propounds to himself some end of his actions, and the best end he can imagine, it is impossible but that God also in creating man, should propound to himself some End, and there being no better end than his own Glory, he could propound no other unto himself. The Glory of God being the end which he propounded to himself in creating man, it must needs follow, that that must be the chief and greatest end which any man can propound to himself in his actions. God is then glorified by us, when by our means, or by occasion of us, he is well spoken of in the World, or by our obedience to his Will: This our Saviour hath taught us, *Joh.* 17. 4, 6. No man in any of his actions hath a liberty from this Rule, so as, though a man, as to many things, hath a liberty to marry, or not to marry, to eat meats, or not to eat them, to wear this apparel, or not to wear it; yet he is not even in such things as these so at liberty, but he ought to look about, and to consider circumstances, which will be most for the honour of God, the credit of the Gospel, and reputation of Religion. And the judgment of this is to be made from circumstances, the difference of which may make that unlawful, which otherwise would be lawful, and that lawful, which under other circumstances would be unlawful.

* Rom. 14. 13. 2 Cor. 6. 3. † Gr. *Greeks.* 32 * Give none offence, neither to the Jews, nor to the † Gentiles *m*, nor to the church of God *n*:

m We use to say, that men are offended when they are grieved or anger'd; but these offences are not here meant (as appears by the *Greek Phrase*, Ἀπρόσκοποι γίνεσθε) but give no occasion of sin or stumbling. This care he commands us, with reference to all men; for at that time all the World fell under one of these denominations, they were either *Jews*, or *Gentiles* (that is, Heathens) or the *Church of God* (that is, Christians) it was always an hard matter, if not a thing impossible, for Christians to carry themselves so, as not to anger those that were no Christians; but it was not impossible for them so to behave themselves, as not to be to them any just occasion of sin: *n* Much less ought conscientious Christians to give offence to Christians, that made up the Church of God, and were with them Members of the same mystical Body, of which Christ is the Head.

* Rom. 15. 2. Chap. 9. 19, 22. 33 Even as * I please all men in all things *o*, not seeking mine own profit, but the *profit* of many, that they might be saved *p*.

o That is, in all things wherein the Law of God hath left me a liberty; for *Paul* pleased no man, either in the omission of any thing which God had commanded him to do, or in the doing of any thing which God had forbidden him to do, *p* not seeking my own advantage, either the satisfaction of my own mind, or humor, or my own gain, but the advantage of others, especially in matters that may any way affect them as to their eternal Salvation. Thus *Paul*, like a good Shepherd, goeth out before the sheep, and leadeth them, and as every true Minister should be himself an example to the flock of Christ. And this is a third Rule to be observed by Christians, as to the use of the liberty which Gods Law hath left them as to any particular actions, notwithstanding that liberty, yet they ought to have respect to the spiritual good and Salvation of others, and to do that part which their judgments inform them, will be, as least, to the spiritual damage and detriment, so most to the spiritual good and profit of the Souls of others with whom they converse.

CHAP. XI.

* Chap. 4. 16. Eph. 5. 1. Phil. 3. 17. 2 Thess. 3. 9. 1 * BE ye followers of me, even as I also *am* of Christ *a*.

a Interpreters judge, that these words do properly belong to the foregoing Chapter, in the last verse of which he had propounded his own example to them; but whether they be applied to that Chapter or this, is not much material. They teach us, That the Examples of the Apostles are part of our Rule; yet the modesty of the Apostle is remarkable, who requires of his people no further to follow him, than as he followed Christ: nor indeed ought any man to require more of those that are under his charge, than to follow him so far forth as he imitates the Lord Jesus Christ.

‖ Or, *Traditions* 2 Now I praise you, brethren, that you remember me in all things *b*, and keep the ‖ ordinances *c*, as I delivered *them* to you.

b That you remember my Doctrine, the Precepts and Instructions that I gave you, *c* and keep the *Ordinances* (so we translate it) the Greek word is παραδόσεις. The word signifieth any thing that is doctrinally delivered, or taught men, whether it concerns Faith, or Manners. It is thought, that in this Text it doth not signifie what the Apostle had delivered to them with respect to Faith, or their moral Conversation, but with respect to matters of Order, because such is the next instance which the Apostle mentioneth, about *Praying or prophesying with the head covered*, or *uncovered*, and undoubtedly any Precepts of that nature from one, guided by an infallible Spirit, ought to be observed: The Apostle doth not command them to keep any Traditions, which others should to the end of the World deliver to them, he only praiseth them for keeping those which he had delivered. There is a great Question betwixt us and the *Papists*, about the obligation that lieth upon Christians to observe *unwritten Traditions*, that is, such *Rites* and *Observances* as they tell us were *Apostolical*; and the Traditions of the Primitive Church, though they can shew us no Scripture for them; but no Christian disputes his obligation to keep *Apostolical Traditions*: Only we are at a loss to know how to prove those *Traditions Apostolical*, of which we find nothing in the Writings of the Apostles; it is praise-worthy to keep *Apostolical Traditions*; but for others, or such as do not appear to us to be so, it is but a work of Supererogation: Where hath God required any such thing at peoples hands?

3 But I would have you know, that the head of every man * is Christ *d*; and the head of the woman *is* the man *e*; and * the head of Christ *is* God *f*.

* Joh. 14. 28. Chap. 3. 23. & 15. 27, 28. * Phil. 2. 7, 8, 9.

d The abuse which the Apostle is reflecting upon in the 7th or 8th following verses, is *womens praying or prophesying with their heads uncovered*, against which the Apostle strongly argueth. His Argument seemeth to be this, That the woman in Religious Services ought to behave her self as a person in subjection to her husband, and accordingly to use such a gesture, as according to the guise and custom of that Country, testified such a subjection; to this purpose he tells us in this verse, That *the head of every man is Christ*. Christ, considered as God according to his Divine Nature, is the Head of all men and women too in the World; but the Text seemeth rather to speak of Christ as *Mediator*: so the Apostle tells us, *Eph.* 5. 23. He is the *Head of the Church*; and the New Testament often speaks of Christ in that notion, and of Believers as his *Members*: in this sense by *every man*, we must understand no more than every Christian, every Member of the Church. *e* The man is called the Head of the woman, because by Gods Ordinance he is to rule over her, *Gen.* 3. 16. he hath an excellency above the woman, and a power over her. *f* And God is the *Head of Christ*, not in respect of his Essence and Divine Nature, but in respect of his Office as Mediator: as the man is the Head of the woman, not in respect of a different and more excellent Essence and Nature (for they are both of the same Nature) but in respect of office and place, as God hath fet him over the woman. Nor indeed could those who deny the Divine Nature of Christ, easily have brought a Text more against their own assertion, than this, which rather proveth, that God the Father and the Lord Jesus Christ are equal in Nature and Essence, than different; for surely the Head is not of a different, but the same Nature and Essence with the Members. Nor doth Christs subjection to his Father at all argue an Inequality, or difference from him in Nature and Essence, more than the subjection of Subjects to a Prince argue any such thing. The Apostle then determines this to be the Order which God hath set. God is the Head of Christ, Christ is the Head of his Church, and every one that is a Member of it; and Man is the Head of the Woman, he to whom the woman ought to be subject, as the Church is subject to Christ, and Christ is subject to his Father, and from hence he argueth as followeth.

4 Every man praying or prophesying *g*, having *his* head covered *h*, dishonoureth his head *i*.

g By *every man praying and prophesying*, some (amongst whom the learned *Beza*) understand not only he that ministreth in prayer, or in opening and applying the Scriptures, whether from a previous meditation and study of them, or from the extraordinary Revelation of the holy Spirit, which they had in those Primitive Times; but also all those that were present at those actions: The reason they give, is, Because the Reason given by the Apostle for his assertion, is such as is common to the people, as well as to him that ministreth: and the *Woman* was forbidden to speak in the Church, 1 *Tim.* 2. 12. But our learned Bishop *Hall* assures us, he cannot agree with those of this mind. And indeed it is an unreasonable interpretation; for though those who join with others in Prayer, may be said to pray, yet those that hear one *preaching* or *expounding Scripture*, can in no propriety of speech be said to *prophesie*. Nor is any such usage of the term to be parallel'd, neither are the reasons they bring, cogent; for though the reason of the Precept may concern the People as well as the Minister, yet it doth not follow, that the Rule or Precept must necessarily do so too. And although the woman be forbidden to teach in ordinary cases, yet it did not concern those who were immediately and extraordinarily inspired according to the Prophecy, *Joel* 2. 28. applied, *Acts* 2. 17. *h Having his head uncovered, i. e.* with an hat or cap, or such covering of the head as is in use in the Country wherein he liveth. It is not to be understood of the natural covering of the head, which is our hair, nor yet of any other covering which is necessary for the preservation of life and health, but such a covering as he might spare, and is ornamental to him according to the fashion of the Country. *i* Either dishonoureth Christ who is his Head, and whom he ought to represent, and doth as it were make the Church the Head to Christ, which is subject to him, whiles by covering his head, he declares a subjection in his ministration. Or he dishonoureth *his own head* (so many interpret it) to wit, he betrayeth his superiority, lesseneth himself as to that power and dignity which God hath cloathed him with, by using a posture which is a token of inferiority and subjection. Interpreters rightly agree, that this and the following verses is to be interpreted from the customs of Countries: and all that can be concluded from this verse is, That it is the duty of men imployed in Divine Ministrations, to look to behave themselves as those who are to represent the Lord Jesus Christ, behaving themselves with a just authority and gravity that becometh his Ambassadors, which decent gravity is to be judged from the common opinion and account of the Country wherein they live. So as all which this Text requires of Christian Ministers, is *Authority* and *Gravity*, and what are external indications of it. Our learned Dr. *Lightfoot* observeth, That the Jewish Priests were wont in the Worship of God to veil their heads; so that Christian Ministers praying or prophesying with their heads covered, *Judaized*, which he judgeth the reason of the Apostles assertion. The Heathens also, both *Romans* and *Grecians*, were wont to minister in their Sacred things with their heads covered. Some think this was the reason, why the Christians used the contrary gesture; but the Apostles from arguing the mans headship, seemeth to import that the reason of this Assertion of the Apostle was, because in *Corinth* the *uncovered head* was a *sign of Authority*. At this day the *Mahometians* (or *Turks*) speak to their Superiors covered, and so are covered also in their religious performances. The custom with us in these *Western* parts is quite otherwise; the uncovering of the head is a sign or token of subjection: Hence Ministers pray and preach with their heads uncovered, to denote their subjection to God and Christ, but yet this custom is not uniform; for in *France* the Reformed Ministers preach with their heads covered; as they pray uncovered to express their reverence and subjection to God, so they preach covered, as representing Christ, the great Teacher, from whom they derive, and whom they represent. Nothing in this is a further Rule to Christians, than that it is the duty of Ministers, in praying and preaching, to use postures and habits that are not naturally, nor according to the custom of the place where they live, uncomely and irreverent, and so looked upon. It is only the general observation of decency (which cannot by any be created, but arisseth either from Nature, or Custom, and Prescription) which this Text of the Apostle maketh to be the duty of all Christians: though as to the *Corinthians* he particularly required the mans ministring in Sacred things with his head uncovered, either to avoid the habit or posture used by Jews and Pagans; or for the shewing of his dignity and superiority over the woman (whom we shall by and by find commanded to pray or prophesie *covered*) or that he represented Christ who was the Head of the Church.* The uncovering of the head being with them as much a sign of *subjection*, as it is with us of superiority and preheminence.

5 But every woman that prayeth, or prophesieth *k* with *her* head uncovered *l*, dishonoureth her head *m*; for that is even all one as if she were shaven *n*.

k Though the woman, 1 *Tim.* 2. 11. be forbidden to *teach*, and commanded *to be in silence*; yet that Text must be understood of ordinary women, and in ordinary cases, not concerning such as prophesied from an *extraordinary impulse* or motion of the Spirit. We read of Women Prophetesses both in the Old and New Testament, such was *Huldah* in *Josiah's* time, and *Anna*, of whom we read *Luke* 2. 36. and we read that *Philip* had *four daughters that did prophesie*, Acts 21. 9. *l* The uncovered head here (as before) must signifie not covered with some artificial covering, such as our *Quoifs*, *Hats*, *Hoods* or *Veils*, &c. or with her own hair, not hanging loose, but artificially used so, as to be a covering. *m Dishonoureth* either her husband, who is her *Political* or *Oeconomical head*, for by that habit she behaveth her self as if she were not one in subjection, and seemeth to usurp an undue authority over the man, or her *natural head*, it being in those places accounted an immodest thing for a woman to appear in publick uncovered. It is observed of *Rebeccah*, when she met *Isaac*, *Gen.* 24. 65. *She took a veil, and covered her self.* *n* For, saith the Apostle, your selves would judge it an uncomely thing for a woman to be shaven; now to pray or prophesie with the head uncovered, is all one. This last clause will incline us to think, that by the *uncovered head* in this verse, is not only to be understood uncovered with some other covering besides her hair, but with her hair *disheveled*, hanging loose at its length, for else it is not all one to have the head uncovered with an hat, or hood, or quoif, and to be shaven; for the Apostle afterward, *v.* 15. saith, *her hair* is *given to her for a covering* or *a veil*: So that possibly that which the Apostle here reflecteth upon, is womens coming into the publick Assemblies with their hair hanging loofly down, and not decently wound up so, as to make a covering for her head; which, we are told, was the practice of those beastly she-Priests of *Bacchus*, who, like frantick persons, performed those pretendedly religious Rites with their hair so hanging loose, and were called *Manades*, because they behaved themselves more like mad persons, than such as were in the actual use of their reason: something like which, it is most probable, some women in the Christian Church at *Corinth* affected, against which the Apostle here argueth.

6 For if the woman be not covered, let her also be shorn *o*: but if it be * a shame for a woman to be shorn or shaven, let her be covered *p*. * Num. 5. 18. Deut. 22. 5.

o Nature itself teacheth, that it is a shameful sight to see a woman revealing the Mind and Will of God, by an extraordinary pretended Revelation, in so indecent a manner, as with her hair all hanging down, let her hair be either shaven off, or at least cut after the manner of mens hair, if she will neither tie it up artificially, so as to make it a covering for her head, nor put on a veil to cover her; for though a woman prophesying from an extraordinary impulse, be not under the common Law of women not speaking in the publick Assembly, but keeping silence; yet she is under the Law of Nature to do no such grave and solemn actions in such a rude manner, that from the light of Nature, or the common account of all that live in that place, she should be judged to be irreverent, and bruisih in her religious action. From this Text a Question hath been starred, *Whether Christian women may lawfully go without any other covering upon their heads than their hair?* I must confess, I see not how such a question can have any bottom in this Text, where the Apostle is not speaking of womens ordinary habiting themselves, but only *when they prayed* and *prophesied*, and (if I mistake not) when they ministred in Prayer and Prophecy (as was said before.) We now have no such Prophetesses, so as I think this question about the lawfulness of womens going without any other covering upon their heads than their hair, must be determined from other Texts, not this, and is best determined from circumstances; for God having given to the woman her hair for a covering and an ornament, I cannot see how it should be simply unlawful, accidentally it may, from the circumstances of pride in her heart that so dressesh her self, or lust and wantonness in others hearts, or other circumstances of ill designs and intentions in the woman so dressing her self. *p* If Nature teacheth us, that it is a shame for a woman to be shorn or shaven, it also teacheth us, that it is a shame for her to be uncovered, either with her hair, or some artificial covering, which latter seemeth rather to be meant in this place, because Divines think, that the face is that part of the head, which the Apostle here intendeth should be covered in their Religious actions, which is not covered with the hair, but with a veil, *&c.*

7 For a man indeed ought not to cover *his* head *q*, forasmuch as * he is the image and glory of God *r*: but the woman is the glory of the man *s*. * Gen. 1. 26, 27.

q Covering the head, being in those Countries a token of subjection, a man ought to uphold the power, preheminence, and authority, with which God hath invested him, and not to cover his head, further than it is naturally covered with hair, *r* because he hath a peculiar cause of glorying in God, as he to whom alone he is subject, and therefore ought by no habits or postures to shew himself in subjection to others: Or because God glorieth in him, as a most excellent piece of his workmanship, God is represented in man. *Paul* useth to call that ones *glory* wherein he glorieth, 2 *Cor.* 1. 12, 14. 1 *Thess.* 2. 20. So *David* calleth God his *Glory*, and *Prov.* 17. 6. *Solomon* tells us, that the *Glory of children are their parents.* So as the Apostle here useth a double Argument for the mans not covering of his head. 1. Because the man is immediately subject to God, and therefore ought not by any habits, or civil Rites, to shew his natural subjection to men that are not by Nature his Superiors (for we must not think, that the Apostle by this Argument forbiddeth subjection to Natural, Oeconomical, or Political Superiours.) 2. Because God glorieth in man; *s But the woman is the glory of the man*, created for the honour of the man, and for his help and assistance, and originally made out of man, so as man may glory of her, as *Adam* did of *Eve*, Gen. 2. 23. *This is now bone of my bone, and flesh of my flesh.* The glory of God ought to be revealed, and uncovered, manifested to all: the glory of the man ought to be hidden and concealed.

8 For the man is not of the woman: but the woman of the man *t*.

t Here the Apostle openeth or proveth what he had before said of the woman's being the *Glory of the man*, the woman was made of the man, the man was not made of a rib taken out of the woman, but the woman was made of a rib taken out of the man: we have the History *Gen.* 2. 21. and from hence the Apostle argueth her subjection to the man.

9 Neither

9 Neither was the man created for the woman; but the woman for the man *u*.

u We have this expounded, *Gen.* 2. 18. where God said, *It is not good that man should be alone, I will make him an help meet for him.* God did not first create the *woman*, and then make man a meet help for her; but he first made the man, and then the woman, that she might be a meet help for him. Now it is a Rule in Reason, That whosoever or whatsoever is made for another person or thing, is less excellent than that person or thing for which the other is made. *For the man*, signifies to serve and help the man.

10 For this cause ought the woman to have ‖ power on *her* head *w*, because of the angels *x*.

‖ That is, *a covering, in sign that she is under the power of her husband.*

w By *power* on her head is here to be understood (as some think) a covering on her head, in sign that she is under the power of her husband: the thing signified is here put for the sign, as the sign is often put for the thing signified. Thus the Ark, which is called, *The Ark of God's strength*, Psal. 132. 8. is it self called his *Strength*, 1 *Chron.* 16. 11. But others here by Head, do not understand the womans *natural head*, but *her husband*, or the man who is the political head of the woman; and by *having power on him*, understand her exercising of her power in him, testifying it, by covering her head, and think this Text well expounded by 1 *Tim.* 2. 12. where the Apostle forbiddeth the woman to *usurp authority over the man.* He addeth another Reason, *x Because of the Angels.* By Angels here, some understand God himself, who by the ministry of Angels created man and woman in this order, and put this Law upon the woman. Others understand those Messengers which the man sent sometimes, by whom the woman was betrothed (but this was a custom only in use amongst the Jews.) Others here by *Angels* understand the Ministers and Officers of the Church, who are sometimes in holy Writ called *Angels.* Others understand the *evil Angels*, who watch to take advantage to tempt men from objects appearing beautiful, to unchast thoughts, &c. But the most and best Interpreters understand here by Angels, *the good Angels*; for the Apostle would hardly have spoken of *Devils* under the notion of *Angels*, especially speaking to deter persons from actions; and so it teaches us, That the good Angels, who are ministring Spirits for the good of Gods Elect, at all times have a special ministration, or at least are more particularly present in the Assemblies of people for religious Worship, observing the persons, carriage, and demeanour; the sense of which ought to aw all persons, attending those Services, from any indecent and unworthy behaviour.

11 Nevertheless, neither is the man without the woman, neither the woman without the man in the Lord *y*.

y Lest the man upon the Apostles discourse of his preheminence and dignity over the woman, should wax proud and insolent, and carry himself too imperiously, the Apostle addeth this, That they both stand in need of each others help, so as neither of them could well be without the other, either as to matters that concern God, or that concern the World: the Lord so ordering and disposing it, that they should be mutual helps one to another. Or else the sense is, They are equal in the Lord as to a state of Grace, in Christ there is *neither male, nor female*, though there be a difference betwixt a man and woman in other things, and the man hath the priority and superiority; yet when we come to consider them, as to their spiritual state, and in their spiritual reference, there is no difference.

12 For as the woman *is* of the man, even so *is* the man also by the woman *z*: but all things of God *a*.

z The man hath a priority to the woman, being first created, and a superiority over her upon that account, she being made for him, not he for her, this is indeed the mans advantage; but on the other side, since the Creation of the first Man, all men are by the woman, who conceives them in her womb, suckles them at her breasts, is concerned in their education, while children, and dandled upon her knees; the man therefore hath no reason to despise, and too much to trample upon the woman: and all these things are of God, by the wife ordering and disposing of God; so as neither hath the man, by reason of his Prerogative, in being first created, and the end for which the woman was created, any cause to insult and triumph over the woman: neither hath the woman any cause, by reason of her Prerogative, that the *man is by her*, any cause to triumph over the man, but both of them ought to look upon themselves as having their Prerogatives from God, and in the use of them to behave themselves according to the Will of God, behaving themselves in their respective stations, as it is the Will of God they should behave themselves, the woman being subject to the man, and testifying such subjection by all the signs of it, and the man carrying himself towards the woman, as he who is the image and glory of God.

13 Judge in your selves; Is it comely that a woman pray unto God uncovered? *b*.

b No man is truly and thoroughly convinced of an errour, till he be convicted by his own Conscience. It is therefore very usual in holy Writ, for God by his sacred Penmen, to make Appeals unto mens own Consciences, and put them to judge within themselves, to examine a thing by their own Reason, and according to the dictates of that, to give Sentence for or against themselves. The thing as to which he would have them judge within themselves, and accordingly pronounce Sentence, was, whether it were a decent thing for women to pray to God with their hair all hanging loose about their shoulders, or without any veil, or covering for the head and face.

14 Doth not even nature it self teach you, that if a man have long hair, it is a shame unto him *c*.

c He tells them, that they could not judge this as a thing comely; for Nature it self taught them, that it is a shame for a man to wear long hair. By Nature here, some understand the *Law of Nature*, according to which it would have an intrinsick evil in it, which it is plain, it hath not; for then neither must the *Nazarites* have used it, (as they did) neither would it be lawful for the sake of mens health or life. Others understand by Nature the *Law of Nations*, but neither is this true; for in many Nations men wear hair at the utmost length. Others understand *common Sense*, or the light and judgment of that natural Reason which since the Fall is left in man. But this must be the same in all men, and we know that all men do not judge this shameful. Others therefore by Nature here understand a common Custom, which (as they say) maketh as it were a second Nature, so the term is taken, *Rom.* 11. 24. But it cannot so signifie here; for there neither is, nor ever was such an universal custom in any place, that none in it wore long hair. Others by Nature here understand *Natural inclination*, but neither can this be the sense; for there is in some men, as well as in women, a natural propension and inclination to wear their hair at excessive lengths. Others here by Nature understand the *Difference of the Sex*, as they take this word to be used, *Rom.* 1. 26. the distinction of the Sexes teacheth us this, and this seemeth to be the most probable sense of this Text. The Apostle arguing that as the *male* and *female Sex*, are artificially distinguished by garments, and it was the Will of God they should be so, so they should also be distinguished by the wearing of their hair; and it was also less shame for a man to wear his hair like a woman, than to wear garments like a woman.

15 But if a woman have long hair, it is a glory to her: for her hair is given her for a ‖ covering *d*.

‖ Or, *veil.*

d But he saith, if a *woman hath long hair, it is a glory to her.* Long hair is comely for the woman, and accounted to her for a beauty or ornament, for God hath given her hair for a covering. There have been Books written about the lawfulness or unlawfulness of mens wearing long hair, and the due or undue lengths of mens hair, the substance of which were too much to transcribe here. That which in these verses seemeth to be commended to us, as the Will of God, in this matter, is: 1. That men and women should so order their hair, as by it to preserve the distinction of Sexes. 2. That men should not wear their hair after the manner of women, either dishevelled, or curled, and tricked up about their heads, which speaks too much of an unmanly and effeminate temper, much more was what became not Christians. And if this be forbidden men, as to the use of their own hair, they stand concerned to consider whether it be lawful for them thus to wear and adorn themselves with the hair of other men and women.

16 But * if any man seem to be contentious *e*, we have no such custom *f*, * neither the churches of God *g*.

* 1 Tim. 6. 4.
* Chap. 14. 33.

e If any man hath a mind to quarrel out of a love to shew his wit in discoursing what may be said on the other side, or out of a desire to hold up a Party, and contradict us, *f* we have no such custom of womens praying, or prophesying with their heads uncovered, or mens praying, or prophesying with their heads covered. Or we have no such custom of contending for these little frivolous things, *g* neither any of the Churches of God; And good Christians, in their practices, ought, in things of this nature, to have an eye and regard to the custom of their own Church, and also of other Christian Churches. Thus the Apostle closeth this discourse, and proceedeth in the next verses to tax other abuses which were crept into this famous Church.

17 Now in this that I declare *unto you*, I praise you not *h*, that you come together, not for the better, but for the worse *i*.

h I come now to another thing of greater consequence, as to which I must much blame you; I am so far from being able to commend or approve of what you do, that I must for it smartly reflect upon you, *i* That when you meet in your Church-Assemblies, for the performance of your religious Duties to pray, preach, hear, or receive the holy Sacrament, you so meet and behave your selves, as your meeting tends to the increase of your sin, rather than to the increase of your Grace, and the promoting the work of God in your selves, and the Souls of others.

18 For

Gen. 10. 18 For first of all when ye come together * in the church, I hear that there be ‖ divisions amongst you, and I partly believe it *k*.

Matt. 18. 20.

k In the Church here must signifie the *Religious Assembly*; for at this time there were no Temples builded for Christians, but they met in private houses, as the iniquity of those times would bear: yet others think the *place* is here meant where the Church was wont to meet, and say, That the Christians had a certain stated place, though in a private house, where they used to meet. But it is not very probable, that they should in the midst of Heathens be so quiet and secure to meet either constantly, or ordinarily in any one certain and stated place, so denominated. What Schisms, or divisions the Apostle meaneth, he expounded eth in the following verses, either they quarrelled about meats, or drinks, or their order in sitting down, or the time when they should begin, or did not stay till they were all met.

Gen. 18. 7. Gal. 17. 1. Ps. 68. Luke 1. 35. Heb. 11. 7. Deut. 13. 3. Mat. 24. 24.

19 * For there must be *l* also ‖ heresies *m* amongst you, * that they which are approved may be made manifest amongst you *n*.

l It is not simply and absolutely necessary, that there should be such divisions amongst you (they are caused from the free acts of mens corrupt wills) but yet these things do not fall out by chance, but through the Providence of God, who hath so immutably ordered and decreed, to suffer Satan to shew his malice, and men to discover the lusts and corruptions of their own hearts. *m* Though *Heresie* be a term, that by Ecclesiastical usage is restrained to signifie perverse Opinions in matter of Doctrine, as to which men are stubborn and tenacious; yet it is manifest, that the word is not natively so to be restrained, neither can it reasonably be here so interpreted, but signifies the same thing with *Schisms* and *Divisions* before mentioned: For though (as will appear from *Chap.* 15.) there were corrupt Opinions amongst them in matters of Doctrine, yet it is unreasonable to understand the Apostle here, as speaking with reference to them, these words being brought as a reason why he was inclined to believe that there were such *Schisms* or *Divisions* amongst them, because there must be Heresies. *n* God hath his wife end in suffering breaches and divisions, that such as are true and sincere Christians, opposing themselves to such violations of Charity, might appear to you to be true and sincere, and to have the Love of God dwelling, working, and prevailing in them.

20 When ye come together therefore into one place *o*, *this* is ‖ not to eat the Lords supper *p*.

o The Greek words do not necessarily signifie into one place, they may as well be translated *for the same thing*, and possibly that were the better translation of them in this place. Divisions appearing the worse amongst persons that met as one and the same Body, and for one and the same grave action, and that such an action, as declared them one Body, and laid upon them the highest obligation to brotherly love imaginable. *p* Some words must be here supplied to compleat the sense. *This is not to eat*, that is, as you do it, is indeed not to do it; to eat the Lords Supper in an unlawful manner, is not to eat it. It is called the Lords Supper, either because he ordained and instituted it, or because it was instituted for the *remembrance of his Death*, *v.* 26. *Luke* 22. 19. Some think that the Sacrament of the Lords Supper is here meant, and so one would think, by comparing what is here with *v.* 23, 24. Others say, That the *Love-feast* is here intended, which ordinarily preceded the Lords Supper; the reason they give, is, Because the abuses here mentioned, *viz. not staying one for another* till the whole Church were met, one eating plentifully, another sparingly; some being hungry while others had eat and drank enough, could not be at the Lords Supper, where the Minister beginneth not till the whole Church be assembled, and where there is no such liberal eating and drinking. To this purpose we are told, That by an ancient custom in *Greece* (within which *Corinth* was) the rich men offered some things to their Idols (which after that action the poor had for their relief) and made Feasts in the Idols Temples, of which all had a liberty to eat. That the Christians imitated this practice of theirs, and the rich amongst them upon the Lords-Days made Feasts, at which both poor and rich Christians might be, and the poor carried away what was left. But this Church growing corrupt every way, and having got Teachers to their humors, they at these Feasts neglected the poor, inviting only the rich to them, and also exceeding in their provision for their rich Guests. These Feasts were called *Feasts of Love*, or *Love-feasts*, either because, 1. Love to God was that which (pretendedly at least) caused them. 2. Or because they were representations of our Lords last Supper, in which he first ate the Paschal Lamb, then instituted what we call the Lords Supper; or because they immediately preceded or followed the administration of the Lords Supper, from whence the *Love-feast* being immediately before or after it, had also the same name. But if we allow this, we must make the Love-feasts also Christs Institution, and instituted in remembrance of him, neither of which can be proved. The meaning must be, you cannot rightly communicate at the Lords Table, when immediately before or after that Table at your *Love-feast*, you are guilty of such disorderly actions. In the mean time, only what Christ instituted for remembrance of his Death, is what the Apostle calls, *The Lords Supper.*

21 For in eating, every one taketh before *other* his own supper *q*, and one is hungry *r*, and another is drunken *s*.

q There was at this time in most of the Christian Church a *Jewish Party*, *viz.* such as were converted from Judaism to Christianity, and had a rang of the old Cask, being too tenacious of some Jewish Rites. These looked upon the Lords Supper as an appurtenance to the Passover, immediately after which we know that Christ at first instituted his Supper. As therefore Christ did eat the Paschal Supper before the Lords Supper; so they in imitation of him, though they forbare the Paschal Lamb, yet would have a Supper of their own to precede the Lords Supper, and having provided it at home, would bring it to the place where the Church was to meet, *r* and their poor Brethren contributing nothing to the charge of that Supper, they would not stay for them, but took this their own Supper: so it came to pass, that the poorer Christians were *hungry*, had none or very little share in their Feast, *s* whiles others, the richer part of the Church, had too much; for I take our Translation of this word μεθύει to be very hard and uncharitable. Hard, because the word doth not necessarily so signifie, only drinking beyond what is strictly necessary, and our Translators themselves, *Joh.* 2. 10. render it *well drunk*. Uncharitable, because it certainly must be very uncharitably presumed of this Church of *Corinth*, that they should suffer persons, at that time actually drunk, to come to the Lords Table.

22 What, have ye not houses to eat and to drink in *t*? or despise ye the church of God, and * shame ‖ them that have not *u*? What shall I say to you? shall I praise you in this? I praise *you* not.

* Jam. 2. 6.
‖ Or, *them that are poor.*

t Hence evidently appears, that these Love-feasts were kept in the place where the Assembly met for the publick Worship of God; for the Apostle would have them (if they would continue them) kept in their private houses: and he doth not only blame the abuses of these Feasts, but the Feasts themselves as kept in the place where the Church met; or as having in them any pretence to any thing of Religion: meet they might friendly to eat and to drink, but their private houses were the fittest places for that. *u* Or do you despise the place (as some think) where the Church of God meeteth; or the people met in that place, by carrying your selves so disorderly in such a grave Assembly; or the poorer part of the Church, who, though poorer, are a part of the Church, redeemed by the Blood of Christ: the next words would incline us to think that the sense; for it followeth, *and shame them that have not*, that is, that have not Estates to contribute to such Feasts, and so are forced to go away without any due refreshment.

23 For * I have received of the Lord that which also I delivered unto you *w*, That the Lord Jesus the *same* night in which he was betrayed, took bread *x*.

* Chap. 15. 3.

w About these *Love-feasts* preceding the Lords Supper, I have received nothing from the Lord, you have taken the practice up from the Jews or Heathens: I do not know that it is unlawful for you civilly to feast, and eat and drink in your private houses; but to come to make such Feasts immediately before you religiously eat and drink at the Lords Table, I have received no order from the Lord for any such practice. I have told you what I received from the Lord, which is no more than, *That the Lord*, &c. *x* See this in the Evangelists, *Matt.* 26. 26. *Mark* 14. 22. *Luke* 22. 19. where all these words are opened. Some think that *Paul* received this from the Lord by *immediate Revelation* (as it is thought *Moses* received the History we have in *Genesis* and part of *Exodus*, which relates to a time before he was born, or arrived at mans estate.) Others think that he received it from S. *Luke*'s Writings (for the words are quoted according to his Gospel.) Others think he received it from some other of the Apostles: certain it is, that he did receive it from the Lord, how, is uncertain.

24 And when he had given thanks, he brake *it*, and said, Take, eat, this is my body which is broken for you: this do in ‖ remembrance of me *y*.

‖ Or, *for a ye in remembrance.*

y These words we also met with, *Luke* 22. 19, 20. and in the other Evangelists narration of the Institution of the Supper. (See the Explication of them in the Notes on those Texts.)

25 After the same manner also *he took* the cup when he had supped, saying, This cup is the new Testament in my blood: this do ye, as oft as you drink *it*, in remembrance of me.

26 For as oft as ye eat this bread, and drink this cup, ‖ ye do shew the Lords death * till he come *z*.

‖ Or, *shew ye.*
* Joh. 14. 3. Acts 1. 11.

z From hence it appears, that the *Bread* and *wine* is not (as *Papists* say) transubstantiated or turned into the very substance of the flesh and blood of Christ, when the Communicants eat it and drink it. It is still the same Bread and Cup it was. The

end of the Institution is but to commemorate Christs Death, and upon that account the waiting upon God in this Ordinance, will be a standing duty incumbent upon Christians, until Christ shall come to Judgment. Some think, *shew ye*, is a better Translation of the Verb, than (as we translate it) *ye do shew*; wherefore so behave your selves at this Ordinance, as those who know what they have to do in it, that is, to shew forth the Death of the Lord Jesus Christ:

* Num. 9. 10, 13. Joh. 6. 51. 63, 64. & 13. 27. Chap. 10. 21.

27 * Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord unworthily *a*, shall be guilty of the body and blood of the Lord *b*.

a Divines agree, that the unworthiness here spoken of, respecteth not the person of the Receiver so much as the manner of the Receiving; in which sense, a person that is worthy, may receive this Ordinance unworthily: 'tis variously expounded, without due *Religion* and *Reverence*, without *Faith* and *Love*, without proposing a *right End* in the Action, under the *guilt* of any known sin not repented of, *&c.* *b* Shall incur the guilt of the profanation of this sacred Institution; for an abuse offered to a sign, reacheth to that of which it is a sign. As the abuse of a Kings Seal, or Picture, is justly accounted an abuse of the King himself, whose Seal and Picture it is. Some carry it higher, he shall be punished, as if he had crucified Christ, the profanation of Christs Ordinance reflecting upon Christ himself.

* 2 Cor. 13. 5. Gal. 6. 4.

28 But * let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup *c*.

c He is to examine himself about his *Knowledge*, whether he rightly understands what Christ is, what the nature of the Sacrament is, what he doth in that sacred Action; about his *Faith*, *Love*, *Repentance*, *new Obedience*, whether he be such a one, as God hath prepared that holy Table for, it is the childrens bread, and not for dogs; a Table Christ hath spread for his Friends, not for his Enemies. *And so let him eat*, &c. having so examined himself, not otherwise. Whence it appears, that neither children in age, nor understanding, nor persons not in the use of their Reason, nor Unbelievers, nor persons under the guilt of sins not repented of, have any right to the Lords Supper: accordingly was the practice of all the Primitive Churches, and all rightly Reformed Churches. Whether they ought, if they will presume to come, be kept away by the Officers of the Church, and how, and by whom? Whether good Christians may communicate with such at the holy Table? And after what previous Duty performed? are questions that belong not to this Text.

29 For he that eateth and drinketh unworthi-
‖ Or, *judgment*. ly *d*, eateth and drinketh ‖ damnation to himself *e*, not discerning the Lords body *f*

d In the sense before mentioned, either having no *remote right*, or no *present right* to partake in that Ordinance, being an Unbeliever, or a resolved unholy, or ignorant person; or irreverently and irreligiously. *e* He *eateth and drinketh* κρίμα, *damnation*, or *judgment*; it is no matter which we translate it; for if he bringeth Gods judgments upon him in this life, they will end in eternal damnation, without a timely repentance, but it is *to himself*, not to him that is at the same Table with him, unless he hath been guilty of some neglect of his duty to him: *f* And his guilt lieth here, that he doth not discern and distinguish betwixt ordinary and common Bread, and that Bread which is the representation of the Lords Body, but useth the one as carelessly, and with as little preparation and regard to what he doth, as he useth the other.

30 For this cause many *are* weak and sickly amongst you, and many sleep *g*.

g You, it may be, are not aware of it, but look upon other causes, why so many amongst you are sick, and weak, and die immaturely; but I as the Apostle of Jesus Christ (and so know the Mind and Will of God) assure you, that this your irreverent and irreligious profanation of this holy Ordinance, is one great cause of so many among you being sick, and weak, and dying in unripe age. Some think that the word *sleep* argues that they were godly, penitent Christians that so died (for the death of wicked men is hardly called sleeping any where in holy Writ) to let us know, that even good people, who yet may be saved, may bring judgments in this life upon themselves, as by the profanation of Gods Name in other Ordinances, so more especially by their profanation of it in this Ordinance of the Supper.

* Psal. 32. 5.

31 For * if we would judge our selves, we should not be judged *h*.

h This word *judge* in Scripture signifies all parts of judgment, *examining*, *accusing*, *condemning*, &c. here it signifies *accusing* our selves, condemning our selves, discriminating our selves by the renewings of Faith and Repentance, from Unbelievers, impenitent and profane persons; if we would thus judge our selves, God would not accuse or condemn us.

32 But when we are judged *i*, we are chastened of the Lord *k*, that we should not be condemned with the world *l*.

i Left they be terrified at what he had said, and look upon their afflictions as indications of Gods displeasure against them to that degree, that he would not look any more upon them as his Children; he tells them, that when Gods people are afflicted with the evils of this life, sickness, *&c.* God doth not deal with them so much as a Judge, as *k* a Father who chasteneth the child whom he loveth, and scourgeth whom he receiveth, *Heb.* 12. 6, 7, 8. *l* and doth it for a good end, to prevent the eternal condemnation of the Soul with the impenitent sinners of the World, giving us our Hell in this life, that we may escape it in the life to come.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another *m*.

m The Apostle concludes this discourse with an exhortation to them, for the time to come to take heed of these irreligious and irreverent behaviours, with relation to the Lords Supper. That they should not take the Sacrament before the whole Church were met together, the rich should stay for the poor, and not receive it in Parties, but as *one Body*, eat that *one Bread*.

34 And if any man hunger, let him eat at home *n*, that ye come not together to ‖ condem- ‖ Or, *judgment*.
nation *o*. And the rest will I set in order when I come *p*.

n And if any one hungred, they should not make the place, where they met together for the solemn Worship of God, a place for eating and drinking at Feasts, but eat at home, *o* left by these disorderly and irreverent actions, they incurred the displeasure of God, and brought down the judgment of God upon themselves. *p* Lastly, he minds them, that if there were any other things of this nature, which he had not spoken to, he did design suddenly to come to them, and then he would set them in order, by giving them Rules about them.

CHAP. XII.

1 NOw concerning spiritual *gifts*, brethren, I would not have you ignorant *a*.

a The word *Gifts* is not in the Greek, but supplied by our Interpreters. In the Greek is no more than concerning *spiritualis*; which is equally applicable to spiritual Offices, or *Ministrations*, *Operations*, and *Gifts*: of all which he afterward treateth something, but mostly concerning Gifts, which are chiefly spoken of in this Chapter: and our Translators agree with the best Interpreters, in supplying the Text with the word *Gifts*. This Church eminently abounded in these abilities to spiritual actions given them of God (for spiritual Gifts signifies nothing else) and as they abounded in them, so they erred much in the abuse or ill use of them, as we shall afterward read in this Chapter: Therefore the Apostle tells them, that as to them, he would not have them *ignorant*, either of the favour of God in enriching them with them, as he had said *Chap.* 1. 5. or yet in the due and right use of them, so as God might have glory from their good use of them; or of the errours that they had run into, or might further run into in the ill use of them.

2 Ye know * that ye were Gentiles *b*, carried * Eph. 2. 11.
away unto these dumb idols *c*, even as ye were led *d*. 12. 1 Thess. 1. 9.

b So they were still in respect of their Birth and Country; but he speaketh with reference to their Religion and way of Worship. *c* Carried away by your Idol-Priests, and by the examples of your Friends and Neighbours to *Idols*, which, though they seem to you to speak, and to tell you of things to come, yet indeed have mouths and speak not, only the Devil spake from them. *d* Wherein you acted not under the conduct of Reason, nor as became reasonable Creatures, but you were blindly led by the dictates of Priests, or by the examples of others. This the Apostle puts them in mind of, to let them know, that all those excellent Gifts with which they were now endued, as he had told them, *chap.* 1. 5, 6. they had received from God since their Conversion to Christianity, and from the Spirit of Christ; for before their Conversion they were like brute beasts, knowing nothing, but led by others.

3 Wherefore I give you to understand, * that * Mark 9. 39.
no man speaking by the Spirit of God, calleth Je- ‖ Or, *Anathema*.
sus ‖ accursed *e*: * and *that* no man can say, that * 2 Cor. 5. 14.
Jesus is the Lord, but by the holy Ghost *f*.

e The Apostle provethhat they had received their spiritual Gifts from the holy Spirit of God, because when they had not received this Spirit, they blasphemed the Christian Religion, and called Christ *accursed*, which could not be done by any that spake by the Spirit of God; for there being but one God, and the holy Spirit being one of the three Persons in the Divine Being, and Jesus Christ another, and the eternal Son of God, it could not be but he that called Christ accursed, as the Jews and the Heathen did, must blaspheme God, which none could do by the influence of that holy Spirit, who was one of the Persons in the blessed Trinity: and as by this the Apostle lets them know, that they were now acted by another Spirit, than they were in their Gentile state; so he also lets them know, that those Heathens, amongst whom they lived, were not acted by the

the Spirit of God, but by the evil Spirit. *f* On the other side, he saith, That no man could say, that Jesus is the Lord, but by the Spirit. There is a double saying, that Jesus is the Lord: 1. When men only say it with their lips, but do not believe it in their hearts, are not affected with what they say, nor do pay that Homage of Faith and Obedience to him, which should correspond with such a Profession: thus men say Christ is the Lord, who preach him, or discourse of him as men, though they do not in heart believe in him, receive or embrace him, or live up to the holy rules of life which he hath given; thus *Judas*, *Caiaphas*, and others, said Christ was the Lord; this they could not do but *by the Holy Ghost*, that is, the Gifts of the Holy Ghost, which are common, which those might have who were never renewed by the Holy Ghost. So these *Corinthians* generally going thus far verbally to acknowledge Christ the Lord, it was an Argument they had thus far been influenced by the Holy Ghost. 2. There is a serious and saving saying, *That Jesus Christ is the Lord*, when men do not only with their lips speak these words, and other words to the same sense, but heartily acknowledge him, believe in him, love him, and obey him, and call upon him, professing him as they ought to do, and so as may be of advantage to them to Life and Salvation. No man now doth this but by the Holy Ghost renewing and sanctifying him, and blessing him with, and helping him in the exercise of such habits. We shall observe in holy Writ, that some Verbs signifie not the action only, but the action with its due quality. Thus *hearing* sometimes signifieth to hear so, as withal to believe. *Calling* upon the Name of the Lord, *Rom* 10 13. signifieth a calling aright. *Confessing*, 1 *Joh.* 4. 15. signifies a confessing with *Faith* and Love: So the Verb *say* in this Text may signifie such a saying or speaking, as is attended with *Faith*, *Love*, and *due Obedience*.

1 Rom. 12. 6. &c. Heb. 2. 4. 1 Pet. 4. 10. 1 Joh. 4. 4.

4 Now * there are diversities of gifts, but the * same Spirit *g*.

g *Gifts* signifieth the same thing with *Habits*, or powers or abilities to actions. Our actions being either *Natural*, as eating, drinking, sleeping, *&c.* or *Moral*, or *Spiritual*. These powers are either *Natural*, which are in an ordinary course of Providence bred with us, as the infant hath a power to eat, drink, sleep, cry, *&c.* or *Acquired*, and that by imitation, or humane learning, as the child gets an habit of speaking, or a power to write, understand Languages, Arts, and Sciences. Or *Infused*, and those are either *merely infused*, as *Faith*, *Love*, and all habits truly spiritual are; and therefore called *Graces* or spiritual Gifts of the highest natures, or else such as are obtained by the use of means on our parts, but yet not without the influence of the holy Spirit of God; such are *abilities to pray*, *preach*, &c. There are some common powers, that is, such as those might have, who should never be saved, which might be *merely infused*, and were extraordinary in those first Times of the Gospel; such as the Gift of *Tongues*, *Prophecy*, *Healing*, &c. These powers, especially such as are not natural and common to all in an ordinary course of Providence, nor acquired meerly by imitation, or study, or the teaching of others, but infused either in whole, or in part, are those which the Apostle here calleth Gifts: and he saith, there is a diversity of them; there was the Gift of *Prophecy*, of *Healing*, of *Tongues*, &c. but he tells them, this diversity of Gifts flowed all from one and the same Spirit, the Spirit was not diverse, though his influences were divers.

Rom. 12. 6, 11. 1 Pet. 4. 11.

5 * And there are differences of administrations, but the same Lord *h*.

h There are divers Offices or Ministries in the Church of God, one ministreth in the Office of an Elder, another in the Office of a Deacon, one in one service of the Church, another in another service, but there is but one Lord to whom they ministers; they all serve the great Lord of the Church, Jesus Christ, though in divers Orders, and places of Ministration.

Eph. 1. 23.

6 And there are diversities of operations, but it is the same God, * which worketh all in all *i*.

i *Operations* and *Ministrations* both differ from *Gifts*, as *Acts* from *Habits*: *Habits* and *Powers*, by which men performed holy Offices in the Church, or wrought Miracles, are called *Gifts*. The Acts or exercise of these Powers are called *Ministrations* and *Operations*. These latter differ one from another, as the former signifie standing and continuing Acts in the Church; *Operations*, ἐνεργήματα, rather signifies *miraculous effects*, such as healing the sick, without the application of ordinary means, speaking with divers Tongues, &c. The Apostle tells them, That as there was a diversity of *Gifts*, or Powers, and a diversity of Acts in the constant Service of the Church, by which men exercised those Gifts or Powers they had in the performance of them: So there were diversities of Operations, by which men used those extraordinary *Gifts* or *Powers*, which God gave some in the first plantation of the Church, for the sake of such as believed not. But it was the same God that wrought them all, and in all, though all did not do, or could not do the same things.

7 But the manifestation of the Spirit *k*, is given to every man to profit withal *l*.

k He here calleth Gifts, the *manifestation of the Spirit*, partly to let them know, that these powers flowed from the holy Spirit apparently, they having no such powers while they were Heathens, and carried after dumb Idols, as they were led; and partly to let all know, that these gifts and powers were evident proofs both of Christs Ascension, and of the Promise of the Father, and of Christ in sending the holy Spirit, *Acts* 1. 4. and 16. 7, 8. *Eph.* 4. 8. *l* These gifts he tells them were given to *every one*, where *every* signifieth *each one*; for the same gifts or powers were not given to all, but to those to whom they were given, they were given not to puff them up, or to give them matter to boast of, but to do good withal to the Church of Christ. No man hath any power or gift given him of God, either for his own hurt, or the hurt of others; but only for his own good, and the good of others.

8 For to one is given by the Spirit, the word of wisdom *m*, to another the word of knowledge by the same Spirit *n*.

m There are different apprehensions as to the particular *Gifts* here enumerated, and it is no wonder these extraordinary Gifts being ceased, if we be now at a loss to determine what is to be understood by the terms whereby they are expressed. Some by the *word of wisdom* here understand a faculty to deliver grave Sentences: others, an ability to open the deep Mysteries of Religion: others, a *singular Knowledge of Spiritual things*, joined with a great authority, *&c.* others, an ability to explain the deep Wisdom of God. But it is most probable, that he meaneth by it what we ordinarily understand by Wisdom, *viz.* a *faculty* from a good judgment of the circumstances of actions, to do them at the best time, and in the best manner wherein they may be serviceable to their ends. *n* It is as uncertain, whether by the *word of Knowledge* he meaneth a capacity to comprehend things in our knowledge, or to communicate it to others, or the actual communication of it by preaching, which was the work of the Pastors and Teachers, or the Prophetical knowledge of future contingencies, or an ability to speak of spiritual things Doctrinally, without any great faculty of applying them.

9 To another faith by the same Spirit *o*; to another the gifts of healing by the same Spirit *p*.

o To another, he saith, is given *Faith*. By which cannot be understood that *Faith* which is common to all Christians, for he is speaking of such gifts as were given to some Christians, not to all; he must therefore mean, either a *Faith of Miracles*, that is, a persuasion that God would work a Miracle in this or that case, or a great knowledge in the matters of Faith; or a great confidence and boldness in the discharge of their Office. *p* To another *the gift of Healing*, of healing diseases miraculously, without the application of ordinary rational Medicines.

10 To another the working of miracles *q*, to another prophecy *r*, to another discerning of spirits *s*, to another * *divers* kinds of tongues *t*, to another the interpretation of tongues *u*. * Acts 2. 4.

q To another the *working of Miracles*, of other sorts; such as the inflicting punishments on sinners, casting out Devils, *&c.* *r* To another *Prophecy*, which in the general signifieth the Revelation of the Will of God, whether by the foretelling future contingencies, or opening the Scriptures by preaching or teaching. *s* To another *discerning of Spirits*. A power wherein God, for the further authority and credit of his Gospel in the primitive Times, communicated to some men something of his own Prerogative to discern mens inward thoughts and hearts, and to make up a judgment of their truth and sincerity, or contrariwise of their falshood and hypocrisie. *t* To another *divers kinds of Tongues*, that is, a power to discourse with men in their several Languages, as we read in *Acts* 2. 8. *u* To another *the Interpretation of Tongues*. This is made a diverse gift, from an ability to speak with divers Tongues, possibly some of those that spake with divers Tongues could not interpret what they said.

11 But all these worketh that one and the self * Chap. 7. 7.
same Spirit, * dividing to every one severally, 2 Cor. 10. 13.
* as he will *w*. * Joh. 3. 8. Heb. 2. 4.

w Though the Spirit of God be but one, from whom these several powers and abilities flow; yet he doth not give all this variety of gifts to all Christians, but one to this man, another to another, as the same holy Spirit pleaseth for the glory of God, or the good of the Church.

12 For as * the body is one, and hath many * Rom. 12. 4.
members, and all the members of that one body, Eph. 4. 4. 16.
being many, are one body: so also *is* Christ *x*.

x For as it is in the Body natural, the integral parts, or members of it, are many, yet the body is but one: so it is in the spiritual Body, the Church, which is that mystical Body of which Christ is the Head. The Members of the Church may be many, and there may be in several Members of the Church a diversity of *Gifts*, of *Ministrations* and *Operations*, yet the Church is but one, yea Christ and the Church make up but one mystical Body, of which he is the Head, and they are the Members, and therefore the several Members having several gifts, or several offices, or several powers and operations, had no reason for

their difference in such gifts or powers or offices to envy one another, or to despise each other, or glory over one another; for they were but one Body, and had all the same Head, though they had from the same Spirit divers abilities, offices, and powers for several Operations.

13 For * by one Spirit are we all baptized into one body, * whether *we be* Jews or † Gentiles, whether *we be* bond or free *y*: and * have been all made to drink into one Spirit *z*.

* Rom. 6. 5.
* Gal. 3. 28. Eph. 2. 13, 14, 16. Col. 3. 11.
† Gr. *Greeks*.
* Joh. 6. 63.

y The Apostle proveth the Oneness of the Church, as the Body of Christ, from the same Sacraments of the New Testament instituted for all Christians, and wherein they jointly partake. He saith, we are *baptized into one body*, by which he must mean the universal Church, for Christ is the Head of that; particular Churches are but parts of that Church, of which Christ is the Head. Let men be of what Nation they will, whether Jews or Gentiles, turning to the Christian Religion, and of what condition they will, when they are baptized they are by it made Members of that one Body, of which Christ is the Head; though for the more convenient administration of, and participation in the Ordinances, they are divided into smaller Societies, which also have the denomination of Churches, as the smallest drop of water may be called water, though there be but one Element of Water. *z* And, saith the Apostle, *we have been all made to drink into one Spirit*, which some interpret as if it were, we have all drank of one Spirit, that is, been made partakers of one Spirit, whose benefits are sometimes set out under the notion of water, *living water*, *Joh.* 4. 14. and 7. 38, 39. and so in the Old Testament, *Isa.* 12. 3. *Ezek.* 47. But many others rather chuse to interpret drinking in this place, of *drinking* at the Table of the Lord, partaking of that whole Action being set out here by one particular act there performed. This is probable, considering that the Apostle, in the former part of the verse, had been speaking of the other Sacrament of the Gospel, and that he speaking of the Lords Supper, *Chap.* 10. 17. had used this expression, *For we being many, are one bread, and one body.*

14 For the body is not one member, but many *a*.

a As the natural Body is *Totum integrale*, a Whole consisting of many members; so the Body spiritual, the mystical Body of Christ is not made up of one single Member, but of many Members.

15 If the foot shall say, Because I am not the hand, I am not of the body: is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body: is it therefore not of the body? *b*.

b It should seem by these expressions, that one great cause of those divisions, which the Apostle had charged the Church of *Corinth* with, was their difference in *Gifts*, *Ministrations*, and *Operations*; which was to that degree, that either those who were higher in Gifts and Ministrations, and more famous for their miraculous Operations, despised and vilified those that were inferior to them; or those who were lower in Gifts, or in their stations in the Church, or their power to work Miracles, would not owne themselves Members of the Church at *Corinth*, because they were in those low, and inferiour orders and degrees. The Apostle argueth the unreasonablenesse of this, by a further comparing of the natural with the spiritual mystical Body, the Church; and sheweth, it was altogether as unreasonable, for men to disclaim the Church, and their relation to it, because they had not the most eminent gifts, or were not in the most eminent places and Offices; as for the foot to say, It was not of the body, because it was not the hand; or for the ear to say, It was not of the body, because it was not the eye.

17 If the whole body *were* an eye, where *were* the hearing? If the whole body *were* hearing, where *were* the smelling? *c*.

c There are several actions to be performed by the body of a man, either for the support and the upholding of it in life, or for the accommodation of it while it lives; *Seeing*, *Hearing*, and *Smelling* (which are the three actions here mentioned) are not indeed necessary for the upholding of life, but they are highly useful for a mans better being, and the accommodation of bodily life; therefore there is need of a variety of bodily members, Organs, or Instruments of Sight, as well as of Hearing, and Organs of Smelling; as well as Hearing; the wise God hath created no member of mans body in vain, each one hath its use in order to the being or well being of the body: So it is in the Church of God, as the Apostle, *v.* 26. argueth; but he seeth yet further on, first in his comparison of the natural, and mystical Body.

18 But now hath God set the members every one of them in the body, as it hath pleased him *d*.

d The infinitely wise God, who hath made the body of man, and ordered all the members of the body for several uses and offices, either for the upholding, or accommodating the life of man, hath likewise appointed the order in the body, in which every member shall stand; that the head should be uppermost for the better guidance of the whole body; the feet lowermost to tread upon the earth, and to bear the weight of the whole body: and none must repine at the Wisdom of God, which hath not only created mans body, (consisting of a variety of members) but also appointed every member its place, and there setteth it, that it cannot shift its station or office.

19 And if they were all one member, where *were* the body? *e*.

e The body is a Whole consisting of many members, it could not therefore be a body, if there were but only one member. Or how could the body perform the several actions necessary either for the being, or the well being of it, if it consisted but of one member?

20 But now *are they* many members, yet but one body *f*.

f The multiplicity of members, having several uses and offices for the service of the whole body, do not make a multiplicity of bodies, the body still is but one.

21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you *g*.

g He names two of the most noble and useful members of the body, the *Head* and the *Eye*, which yet cannot tell the hands or the feet, they have no need of them: the wise God having created nothing in vain, but made every member in the body of a man for use, as to the whole, so to the several parts of the body, the hand is useful to the eye, and the feet are of use to the head. The application of this similitude, which the Apostle so much inlargeth upon, we shall have *v.* 26, 27, &c.

22 Nay, much more those members of the body, which seem to be more feeble, are necessary *h*.

h By *feeble* the Apostle here doth not only mean *most weak*, but which seem to us most abject and contemptible, in which sense the word is used 2 *Cor.* 12. 10. such are the belly and the entrails; the Eye also is a feeble member, *&c.* yet these parts are most necessary for the use of the body, being such without the use of which the body cannot live.

23 And those *members* of the body, which we think to be less honourable, upon these we ‖ bestow more abundant honour, and our uncomely *parts* have more abundant comeliness *i*.

‖ Or, put on.

i All know what those parts of the body are, which are commonly judged *less honourable* and less comely, upon these we bestow more abundant honour and comeliness, by hiding them and covering them, that they are not, as the *hands* and *feet* and *head* (which we esteem more honourable parts of the body) exposed to the publick view of those with whom we converse.

24 For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *parts* which lacked *k*.

k God hath in the Wisdom of his Providence so ordered it, that as we have some parts of our body, which are judged uncomely, and not for those noble uses that others are; so we have other parts that are, for use, more noble, yet in common repute more ignoble and uncomely: and the same wise God hath so builded the body of man, as of both these to make a temperament so, as they all concur in the composition of the same body, and more abundant honour in covering and cloathing them, is given to those parts, that in the judgment of men, seemed most to lack honour, that their uncomelinesse might by some artificial means be taken away.

25 That there should be no ‖ schism in the body, but *that* the members should have the same care one for another *l*.

‖ Or, division.

l By *Schism* is here meant division, and that also must be expounded figuratively, and it is expounded in the next words, that the members should take the same care one for another. That though the members differ in honour and office, yet they might mutually take care for each other, as if they were all in an equal degree of honour.

26 And whether one member suffer, all the members suffer with it, or one member be honoured, all the members rejoice with it *m*.

m From this union of the members in the body natural of all the members proceedeth a natural Sympathy, that if one member suffereth, all are afflicted, and ready to contribute to the relief and help each of other; and likewise the honour that is reflected on the body, is reflected on all the parts, and all rejoice in the good that affecteth any one single member.

27 Now * ye are the body of Christ *n*, and members in particular *o*.

* Rom. 12. Eph. 1. 23. 4. 12. 16.

n Considering you in the whole, as a Church, so you are the Body of Christ: *o* Considering you particularly as individual Believers, so you are Members of Christ. Some think ἐκ μέρους signifies *in part*, intending that true Believers amongst them were Members of Christ, but not others. The Apostle in these words beginneth to apply to them what he had before discoursed concerning the Body natural, and the parts thereof, you are the mystical Body of Christ, which hath a great Analogy with that natural body which you carry about with you.

Col. 1. 30.

28 And God hath set some in the church, first apostles *p*, * secondarily prophets *q*, thirdly teachers *r*, after that miracles *s*, then gifts of healing *t*, helps *u*, * governments *w*, ‖ diversities of tongues *x*.

* Eph. 2. 20. 3. 5.
* Eph. 12. 8.
‖ Or, kinds.

p The Apostle, *Eph.* 4. 11. seemeth to make a different enumeration, there he saith, *And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers.* He mentioneth here only three of those there mentioned, *viz. Apostles*, *Prophets*, *Teachers*. He reckoneth up here *Evangelists*, whom he doth not there mention. He here first mentioneth *Apostles*, by whom he meaneth those Servants of God who were sent out by Christ to lay the first foundations of the Gospel-Church; and upon whom an universal care lay over all the Churches of Christ, having not only a power in all places, to preach and administer the Sacraments, but to give Rules of Order, and direct in matters of Government, though particular Churches had a power of Government within themselves (otherwise the Apostle would not have blamed this Church, for not casting out the incestuous person.) *q* Prophets signifies persons (as I have before noted) that revealed the Mind and Will of God to people, whether it were by an extraordinary impulse and Revelation, or in an ordinary course of Teaching; whether they revealed things to come, or opened the Mind and Will of God already revealed. But in this Text, and in *Eph.* 4. 11. *Prophets* seem to signifie, either such as from the Spirit of God, foretold future contingencies (such was *Agabus*, of whom we read in the *Acts of the Apostles*, and others in the Primitive Church) or else such as interpreted Scripture by extraordinary and immediate *Revelation*. Some think, that *Prophets* signifie the *ordinary Pastors* of *Churches*; but they seem rather to be comprehended under the next term of *Teachers*, unless we had better grounds, than we have, to distinguish betwixt *Pastors* and *Teachers*, making the work of the Teacher to speak by way of Doctrine and Explication, and the work of the Pastor to speak practically. *r* Thirdly, *Teachers*: Some by these understand Governours of Schools; others, such Ministers, whose work was only to expound the Scriptures, or the Mysteries of Salvation: but the Apostle in this Enumeration (which is the largest we have in Scripture) not mentioning *Pastors*; it seemeth to me that he means the fixed and ordinary Ministers of Churches, or the Elders, whom the Apostles left in every City, which by their Ministry had received the Gospel. *s* After that such as he impowered to work miraculous Operations, and those of more remarkable nature, for otherwise the *healings* next mentioned, come under that notion also. *t* Then such persons as he gave a power to in an extraordinary way to heal the sick. *u* Who the Apostle means by *Helps*, and *w* by *Governments*, is very hard to determine. Certain it is, that he doth not mean the Civil Magistrates; for the time was not yet come for *Kings* to be *nursing Fathers*, and *Queens nursing Mothers* to the Gospel-Church. But whether he meaneth *Deacons*, or *Widows*, elsewhere mentioned, as helpful in the case of the Poor, or some that assisted the Pastors in the Government of the Church, or some that were extraordinary helps to the Apostles in the first Plantation of the Church, is very hard to determine. *x* Such as spake with divers Tongues, that faculty being a gift, as we heard before, not given to all, but to some in the Primitive Church. The Apostle, by this Enumeration, sheweth what he meant by those diversities of Gifts, differences of administrations, and diversities of Operations, of which he spake in 2. 4, 5, 6.

29 *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of ‖ miracles?

‖ Or, powers.

30 Have all the gifts of healing? do all speak with tongues? do all interpret? *y*.

y That is, all are not, nor can be, any more than all the body can be an Ear, or an Eye, or an Hand, or a Foot: you cannot expect that in a governed Body, all should be Governours; and you see by experience, that all cannot work Miracles, prophesie, speak with Tongues, or heal those that are sick.

1 Cor. 14. 1.

31 But * covet earnestly the best gifts *z*: And yet shew I unto you a more excellent way *a*.

z The word may be translated Indicatively, *Ye do covet the best gifts*; or as we translate it *Imperatively*, *Covet ye*, I would have you be covetous to excel in the best gifts, that is, those which will make you most useful and profitable to the Church of God. *a* But yet (saith he) gifts are not the best things, the habits of saving Grace are much more valuable than Gifts; Love to God and your Neighbour, ought to be by you preferred before Gifts. To a discourse of which, the Apostle thus shortly passeth.

CHAP. XIII.

1 THough I speak with the tongues of men and of angels *a*, and have not charity *b*, I am become *as* sounding brass, or a tinkling cymbal *c*.

a The Apostle had promised in the close of the former Chapter, to shew them a *more excellent thing* than Gifts, or a more excellent course, than that they were to body pursuing, in their emulation of the *best Gifts*; he now cometh to shew them that way, that course: the way was that of *Love*, the course was the study and pursuing methods how to shew their Love to God, and to one another; for (saith the Apostle) *though I speak*, that is, if I could speak, or admit I did speak, with the Tongues used in all the Nations of the World, and with the *Tongues of Angels*; by which some understand the best and most excellent ways of expressing our selves. Angels have no tongues, nor make any articulate audible sounds, by which they understand one another; but yet there is certainly a Society, or intercourse among Angels, which could not be upheld without some way amongst them, to communicate their minds and wills each to other. How this is we cannot tell: some of the Schoolmen say, it is by way of *Impression*; that way God indeed communicates his Mind sometimes to his people, making secret impressions of his Will upon their minds and understandings; but whether Angels can do the like, or what their way is of communicating their minds each to other, is a great Secret, and we ought to be willingly ignorant of what God hath not pleased, in any part of his revealed Will, to tell us. Neither do I judge it a question proper to this place, where the *Tongues of Angels* unquestionably signifie the best and most excellent ways of expressing and communicating our selves to others, as *Manna* is called *Angels food*, *Psal.* 78. 25. that is, the most excellent food; for *Angels* being spiritual Substances, need no food, have no mouths to eat, nor bellies to fill, and this the Apostle meaneth. Though I could express my self, or communicate my mind to others in the most excellent way, or in the greatest variety of expression, yet if I have not (ἀγάπην, which we translate) *Charity*, but possibly might be better translated *Love*, because we usually by *Charity* (in common speech) understand that indication of brotherly Love, which is in acts of bounty, *feeding the hungry*, *cloathing the naked*, giving to those that are in want, which it is possible that men may do out of meer humanity, or a superstitious opinion of meriting thereby, without any true root of love to our Neighbours; which is never true, if it doth not grow out of a Love to God. *c* If I want *Love* (saith the Apostle) a true root of love to men, flowing from a true Love to God, and out of obedience to his Precept, I am but as *sounding brass*, &c. that is, I only make a noise, but it will conduce nothing to my Salvation, it will be of no use to me: But if I have this true root of Love, then it will be of avail to me. And thus the Apostle proveth, that the habit of *Love* to God and man in the heart, is far more excellent than the gift of Tongues, which many of the *Corinthians* had, or coveted, or boasted in, despising those who had it not.

2 And though I have *the gift* of * prophecy *d*, and understand all mysteries, and all knowledge *e*, 9, 10. and though I have all faith, * so that I could remove mountains *f*, and have not charity, I am nothing *g*.

* Chap. 12. 8.
See Matt. 7. 22.
* Luke 17. 6.

d It hath been before shewed, that the *Gift of Prophecy* signifieth an extraordinary power or faculty, by which men in those Primitive Times were inabled to reveal the Mind and Will of God, either as to future contingencies, or things which should afterwards come to pass in the World, or by further explication or application of the Mind and Will of God already revealed in holy Writ. *e* Though, saith the Apostle, I had a vast knowledge, and could in any notion comprehend the most sublime and hidden things, whether Divine, or humane: *f* And though I had all Faith (except that which is saving and justifying): he further opens what Faith he meant, *viz. Faith* of Miracles, a firm persuasion, that God would upon my prayer work things beyond the power, and contrary to the course of Nature, (the Apostle alludeth to the words of our Saviour, *Matt.* 17. 20) yet, faith he, if I have not *Love*, that true Love to God and men, by which that Faith, which is profitable to Salvation, worketh and sheweth it self: *g* it will all signifie nothing, be of no profit nor avail unto me in order to my eternal Salvation. I may perish for ever notwithstanding such gifts.

3 And though I bestow all my goods to feed the poor *h*, and though I give my body to be burned *i*, and have not charity, it profiteth me nothing *k*.

h The Apostle proceedeth from common gifts, powers, and habits, to actions, and instances in two; the first of which might be a great service to men; the latter, an appearance of a great service to God. Though, saith he, I feed the poor with my goods, and that not sparingly, but liberally, so as I spend all my Estate in that way, and make my self as poor as they. *i* Though I die in the Cause of Christ, for the Testimony of his Gospel, or for owning of his Ways, and that by the *sharpest* and most cruel sort of death, *burning*, and be not dragged

dragged to the stake, but freely give up my self to that cruel kind of death. *k* Yet if I have not a root and Principle of Love to God in my heart, that carrieth me out to these actions and these sufferings, they all will signifie nothing to me, as to my eternal Salvation and Happiness. From whence we may observe, That, 1. The highest acts of beneficence or bounty towards men, (which we usually call good Works) are not meritorious at the hand of God, and may be separated from a true root of saving Grace in the Soul. 2. That the greatest sufferings for and in the Cause of Religion, may be separated from a true root and Principle of saving Grace. 3. That no actions, no sufferings, are sufficient to intitle any Soul to Heaven, further than they proceed from a Principle of true Love to God, and a desire to obey and to please him in what we do. *Faith* and *Love* must be the roots and Principles of all those works which are truly good, and acceptable to God, and which will be of any profit or avail to us with reference to our eternal happiness.

* Prov. 10. 12. 1 Pet. 4. 8. ‖ Or, *is rash.*

4 * Charity suffereth long *l*, *and* is kind *m*: charity envieth not *n*, charity ‖ vaunteth not it self *o*, is not puffed up *p*,

l Left the *Corinthians* shou'd say to the Apostle, What is this Love you discourse of? Or how shall we know if we have it? The Apostle here gives thirteen notes of a charitable person. By *Love* or *Charity* he either meaneth a charitable person, a Soul possessed of that love, which he had been commending: Or if we take the term plainly, to signifie the *habit* it self; the meaning is, it is an habit or power in the Soul, inabling and inclining it to do these things: To *suffer long*, not to be too quick and reachy with brethren that may offend or displease us; the charitable man will withhold and restrain his wrath, not be rash in the expressions of it, and hasty to revenge. *m* And *is kind*, it disposeth a man to desire to deserve well of all, and to do good to all, as he hath occasion and opportunity, so as it is impossible there should be in a man any thing more opposite to this Grace, than a currish, churlish temper, with a study and desire to do others mischief. *n* Though a charitable person seeth others in an higher and more prosperous condition than himself, yet it doth not trouble him, but he is glad at the preferment, good, and prosperity of other men, however it fareth with himself. Every envious man, that is displeased and angry at anothers faring well, is an uncharitable man, there is no true root of Love to God or to his Neighbour in his heart. *o* He doth not prefer himself before others, ambitiously glorying or boasting, and acting rashly to promote his own glory, and satisfie his own intemperate desires or lusts. *p* He is not puffed up, proudly lifting up himself above others, and swelling with high conceits of himself.

* Chap. 10. 24. Phil. 2. 4.

5 Doth not behave it self unseemly *q*, * seeketh not her own *r*, is not easily provoked *s*, thinketh no evil *t*,

q He doth not behave himself towards any in an uncomely or unbeseeming manner, and will do nothing towards his brother, which in the opinion of men shall be a filthy or indecent action. *r* He doth not seek what is his own, that is, what is for his own profit or advantage only; he hath an eye to the good, and advantage of his brother, as well as his own profit and advantage. *s* Such a man is not *easily provoked*; he is not without his passions, but he is not governed by his passions, and over-ruled by them to fly out extravagantly against his brother upon every light and trivial occasion; he knows how to bear injuries, and is willing rather to bear lesser wrongs, losses, and injuries, than to do any thing in revenge of himself, or to the more remarkable prejudice of his neighbour. *t* He thinketh *no evil*, that is, *no mischief*, nothing that may be hurtful and prejudicial to his neighbour. Or else, he doth not rashly suspect his neighbour for doing evil, (which possibly may be the better interpretation) and so it teacheth us, That lightly to take up evil reports of our neighbours, is a violation of Charity; for the man that hath a true love to his brother, though he may believe evil of his brother, and charge him with evil, when it evidently appears to him that he is guilty; yet before that be evident to him, he will not suspect, nor think any such things of him.

* Psal. 10. 3. Rom. 1. 32. * 2 Joh. 4. ‖ Or, *with the truth.*

6 * Rejoyceth not in iniquity *u*, but * rejoyceth ‖ in the truth *w*,

u He doth not rejoyce in the sinful falls of others. *w* But he rejoyceth in all truth, and the success and prospering of truth in the World, or in the manifestation of any persons truth, or innocency, and righteousness.

7 Beareth all things *x*, believeth all things *y*, hopeth all things, endureth all things *z*.

x The charitable man beareth all injuries with patience. *y* He believeth all things that are good of his brother, so far is he from being credulous to his prejudice. *z* He endureth all things that a good man ought to endure, that is, any evils done to himself. In the same sense *Solomon* saith, *Prov.* 10. 12. *Love covereth all sins.*

8 Charity never faileth *a*: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease *b*; whether *there be* knowledge, it shall vanish away *c*.

a The Apostle, from another Argument, commendeth the *Grace of Love*, *viz.* its *never failing*, it shall go with us into another World, and have its use and exercise there; where there will be no prophesying, no speaking with divers Tongues, but there the Saints shall love God. And this maketh it evident, that by *Charity* or *Love* (before mentioned) the Apostle doth not singly mean bounty or beneficence to those that stand in need of those good things of this life, in which we can help them. *c* By *Knowledge* here, some understand the communicating of knowledge to the Church by preaching: others, the means we now have by meditating in, and study of the Scriptures: others better, of the imperfect degrees of our knowledge, or the way of our procuring it; the following verses would incline us to interpret it of the former, though it be true also of the latter.

9 For we know in part *d*, and we prophesie in part *e*.

d It was truly said, as to things humane, That the greatest part of those things that we know, is the least part of those things which we are ignorant of. A great measure of Divine things is also unknown to us, and the knowledge of them reserved for the Resurrection and Day of Judgment, *Joh.* 14. 20. *e* Nor can the communication of our knowledge to that, be larger than what we by Prophecy communicate, we having ourselves but a short and imperfect communication of Divine things, we can communicate but an imperfect degree of knowledge to others.

10 But when that which is perfect is come, then that which is in part shall be done away *f*.

f But when we come to Heaven, we shall be in such a state, as nothing shall or can be added to us; then our partial and imperfect knowledge shall be swallowed up in a knowledge perfect and compleat.

11 When I was a child, I spake as a child, I understood as a child, I ‖ thought as a child: but when I became a man, I put away childish things *g*.

‖ Or, *reasoned.*

g The Apostle compareth the state of Believers in this life, compared with their state in another life, to the state of a child, compared with that of a man. Look as one, when he is a child, knoweth things imperfectly, and discourseth of them in the stile, and according to the knowledge of a child: But when he is grown up, he discourseth of them at another rate, according to the degree of knowledge which he hath acquired by instruction of others, or his own experience and observation: So it is with all of us, in this life we, like children, have a poor, low, imperfect knowledge of spiritual things, and accordingly discourse of them: But when we come to Heaven, we shall know them, and discourse of them in a more perfect manner.

12 For * now we see through a glass † darkly, but then * face to face: now I know in part, but then shall I know, even as I am also known *h*.

* 2 Cor. 5. 18. * 5. 7. Phil. 3. 11. † Gr. *in a riddle.*

h The Apostle pursues his former Theme, comparing the imperfect state of Believers, as to knowledge in this life, with what shall be in the life that is to come. In this life it is as in a Looking-glass, (where we only see the images and imperfect representations of things) and darkly, in a riddle; it is but a little knowledge that we have, and what we have we get with a great deal of difficulty, but in Heaven we shall have such knowledge as two men have, who see one another face to face, and shall know God fully, in some measure, though not in the same degree, of the fulness and perfections wherein God knoweth us.

13 And now abideth faith, hope, charity, these three: but the greatest of these *is* charity *i*.

i Take us according to our state in this life, we have, and shall have the exercise of three Graces; *Faith*, to evidence unto us those things which we do not see, either by the eye of Sense or Reason: *Hope*, by which we wait for the receiving of them; and *Love*, by which we delight our selves in God, and shew obedience to the Will of God. But of all these, Love is the greatest, either in respect of its use and profitableness unto men, or in respect of its duration and abiding, (which left the Apostle seemeth chiefly to intend.) *Faith* shall cease, when we come to the vision of God; and *Hope*, when we come to the fruition of God in Glory; *Love* also will cease, as to some acts, but never as to a pleasure and a delighting in God; that will be to Eternity.

CHAP. XIV.

1 FOllow after charity *a*, and * desire spiritual *gifts*, * but rather that ye may prophesie *b*.

* Chap. 12. 31. * Num. 11. 29.

a That Love to God and your Brethren, concerning which I have been speaking so much, as preferable to all common gifts, follow that with your utmost diligence, as the Persecutors follow you; for it is the same word that is ordinarily used to signifie the violent prosecution of Persecutors, though it be applied also to things which we ought eagerly to follow, *Rom.* 9. 31. and

and 14. 19. *b* But rather, or principally, that you may be able to reveal the Mind and Will of God unto others. Some think by foretelling things to come; but that is not very probable, such an ability of prophesying being given but to few under the New Testament: it is therefore more probable, that he speaketh of an ability to open the Scriptures, either by immediate Revelation (as to which they could use no means but Prayer and an holy Life) or by ordinary Meditation, and study of Scripture. For though the former Species of Prophesying, by prediction of future things, when the truth of it was justified by such Prophecies accomplishment, was of great use to confirm the Doctrine of the Gospel; yet the latter was of greater and more general use for the good of others, which makes the Apostle put them upon the covering, and earnest desire of that faculty or ability, because, of all others, it made them most eminently and generally useful to others, as well those within the Church, as those without; and thus the Apostle expounded himself, *v.* 3.

1 Joh. 2. 4. & 5. 3. † Gr. *knoweth.*

2 For he that * speaketh in an *unknown* tongue *c*, speaketh not unto men *d*, but unto God *e*: for no man † understandeth *him f*, howbeit in the spirit he speaketh mysteries *g*.

c By a *Tongue* (for unknown is not in the *Greek*, but necessarily added by our Translators, for he speaketh of such a Language) he meaneth a Language not known to all, or at least not to the most of them that hear him. It may be asked, what unknown Language the Apostle here meaneth? Shall we think that any *Pastors* or *Teachers* in the Church of *Corinth* were so vain, as to preach in the *Arabick*, *Scythian*, or *Parthian* Language to a people who understood only the *Greek*? Our Learned *Lightfoot* thinks this not probable, and that if any had been so vain for ostentation, the Apostle would rather have chid them for suffering such an abuse, and have forbidden such further practice, than have given direction, that if any so spake, he should interpret, as he doth *v.* 5. He rather thinks therefore, that the Apostle meaneth the *Hebrew Tongue*; the use of which, though it was by this time much lost through the Jews mixture with other Nations, yet was restored in a great measure to the Guides of Churches, for their better understanding the Scriptures of the Old Testament; and continued amongst the Jews in their reading of the Law in the Synagogues. Now there being many Jews in this Church, and the Service of God being ordinarily in the Jewish Synagogues performed in that Language, it is very probable, that some of these Jews that were Christianized, (to shew their skill) might, when they spake to the whole Church of *Corinth*, use to speak in *Hebrew*, though few or none understood that Language. The Apostle saith, he that did so, *d Spake not to men*, that is, not to those such who did not understand that Language, not to the generality of his Hearers, though possibly here and there some might understand him. *e* but unto God, who being the Author of all Languages, must necessarily know the significancy of all words in them: *f* For (he saith) scarce any man understood him. *g* Howbeit he may speak mysterious things to himself, and to the understanding of his own Soul and Spirit. Others think that it was possible, that some who thus spake, being but the instruments of the holy Spirit, might not themselves understand all which they said; but that is hardly probable.

3 But he that prophesieth, speaketh unto men *h*, to edification *i*, and exhortation *k*, and comfort *l*.

h That is, to the understanding of men, and for the good and profit of men. *i* To *Edification*, for their increase in knowledge and all habits of Grace. *k* And *Exhortation*, to quicken them in the exercise and practice of such duties, as God hath in his Word, required of them. *l* And for the relief of them under their burdens, to support and uphold their troubled or wounded Spirits. These expressions make it probable, that the Apostle, by *Prophesy* in this Text, understands ministerial Preaching; which more properly tends to *Edification*, *Exhortation*, and *Comfort*, than the foretelling of things to come.

4 He that speaketh in an *unknown* tongue, edifieth himself *m*; but he that prophesieth, edifieth the church *n*.

m Knowledge or understanding of the things that any man speaketh, is necessary to the improvement of them, by their being a means to promote *Faith* and *Love*; for how shall what man say in the least promote, either my Faith in God or Christ, or my Love to him, if I understand not what they say? *Rom.* 10. 14. *How shall men believe on him of whom they have not heard?* So that, though he that speaketh in an unknown Tongue, may (if he understand what he says) have his own heart affected with what he saith; yet it is not possible he should affect another. *n* But he that preacheth in an intelligible Language and stile to all that hear him, he doth what in him lieth to edifie all those that hear him.

5 I would that ye all speake with tongues *o*, but rather that ye prophesied: for greater *is* he that prophesieth, then he that speaketh with tongues, except he interpret *p*, that the church may receive edifying *q*.

o I *would* in this place signifies no more than either I *could wish*, or I could be content that you could all speak with Tongues, if God pleased. It should seem by this speech of the Apostle's, that this speaking in unknown Tongues, was that extraordinary Gift, which, above all others, this Church, or the several Members of it, were proud and ambitious of. S. *Paul* tells them, that if God pleased, he wished they could all do it. *p* But of the two, he rather wished them all a power to open and apply the holy Scriptures to mens understandings and conrscience. He addeth the reason, because it was a more honourable gift and work, and made men truly greater. But he adds, *Except he interpret*, for then he prophesied also. *q* That, saith he, the Church, that is, those that heard him prophesying, might be edified. Whence we learn, 1. That *spiritual growth, and proficiency in Divine knowledge and habits of Grace*, ought to be the great end of all *Preachers*; and whoso doth not propound this as his end, abuseth his Office, and trifles in a Pulpit. 2. That whoso maketh this his end, will make it his business to the best of his skill, to use such a language, stile, and method, as the generality of his Hearers may best understand; for without their understanding, there can be no edifying. And this lets us see the *vanity* of using much *Latine*, or *Greek*, or a lofty stile, or a *Cryptick method*, not obvious to poor people in popular Sermons, where the people understand not those languages: or Philosophical ratiocinations, before a plain people that understand none of these thing. Such preaching is neither justifiable by Reason, nor by the practice either of Christ, or his Apostles.

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you *r*, except I shall speak to you, either by * revelation *s*, or by knowledge *t*, or by prophecy *u*, or by doctrine? *w*.

* Vers. 26.

r God hath given me an ability to speak with Tongues, suppose I should come to you speaking in the *Arabian*, *Scythian*, or *Parthian language*, what good would it do you? How should it any way profit you? *s* except I should speak to you, either by *Revelation*, &c. Some make these four things distinct each from other: others think, that they all signifie no more, than the interpreting mentioned in the former verse. Those who distinguish them, say, By *Revelation* is meant the Explication of the Types and Figures of the Old Testament; or some such Revelation as *John* had in *Patmos*; or the expounding the Mysteries of the Gospel. *t* By *Knowledge* they understand the knowledge of History, or any other ordinary knowledge. *u* By *Prophecy*, the Explication of the difficult Texts of Scripture. *w* By *Doctrine*, catechistical or practical Doctrine. But these are all but uncertain guesses; the sense is plainly no more, than if I should come speaking with unknown Tongues, and no way by interpretation make what I say intelligible unto you.

7 And even things without life giving sound, whether pipe, or harp, except they give a distinction in the ‖ sounds, how shall it be known what is piped, or harped? *x*.

‖ Or, *Tuned.*

x In the Sounds which are artificially made by the use of Wind-Musick, or other Musick, nothing could be understood, if Art had not also devised a distinction in the Sounds; that one Sound should signifie one thing, another Sound should signifie another thing: So unless the Voice of the Teacher be significant to, and understood by the person instructed or taught, the Sound is of no use at all.

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battel? *y*.

y The Trumpet is made use of in Battels, and that variously; it is used to give Souldiers notice to march on against the Enemy, and also to sound a Retreat: If there were not a distinction in the one sound, and in the other, how should the Souldier know when to go forward, and when to come back by the sound of it. To instruct them what to do, the Trumpet must not only sound, but sound intelligibly to those that hear it, which it could not, if there were no distinction in the sound.

9 So likewise you, except ye utter by the tongue words easie to be ‖ understood, how shall it be known what is spoken? for ye shall speak into the air *z*.

‖ Or, *significant.*

z By λόγον εὔσημον is meant words which signifie well to those that hear them; for words may be significant enough in themselves, yet nothing at all significant to them that hear them, being unlearned; such sounds of words can contribute nothing to peoples knowledge, but are so much lost labour. This is a Text that deserveth the thoughts of those who affect in preaching; if not the use of Languages, yet the use of a *Stile*, or *Method*, which not one of many of those who hear them, understand. It is all one to speak in an unknown Tongue, as in a stile, or method that people do not understand; and truly, such are the generality of Ministers Hearers, that words most significant in themselves, and to learned Ears, are least significant to them, being hardest to be understood; so as they know nothing of what they say, and the Minister doth but, as to the far greater number of people, beat the air (which is a dreadful meditation.)

10 There

10 There are, it may be, so many kinds of voices in the world, and none of them *is* without signification *a*

a The whole Earth was originally of one Language and of one Speech, *Gen.* 11. 1. But upon the building of *Babel*, *v.* 7. God confounded their Languages, so as they did not understand one another. They being scattered abroad, had different Languages; so as now there are in the World many Languages, and the words in every Language are significant to those that understand that Language.

11 Therefore if I know not the meaning of the voice, I shall be to him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me *b*.

b But if a man doth not understand the Language, the words are not significant unto him, I shall neither understand him, nor will he understand me; for a *Barbarian* cannot understand one of another Nation, till he hath learned the Language of that Nation; nor can a man of another Nation understand a *Barbarian*, till he hath learned his Language.

12 Even so ye, forasmuch as ye are zealous of † spiritual *gifts c*, seek that ye may excel to the edifying of the church *d*.

† Gr. *Spirits.*

c This proves that the Members of the Church of *Corinth* were very ambitious of spiritual gifts. The Particle Ἄρα, which our Translation here renders *so*, plainly signifies *therefore* in this place. In the *Greek* it is *because*, or *forasmuch as ye are zealous of Spirits*, the Efficient is put for the Effect, the Spirit which is the Author of those gifts for the gifts themselves. *d* Seek that ye may excel in them, and that will be, if you most desire those which tend to the edifying the Church, and use those with which God hath blessed you in the best order and manner for that end. From whence it is observable, That the improvement of the people, to whom we preach in the knowledge of God, and in Faith and Obedience, is the great end which we ought to propose to our selves in the discharge of our Office, and in the use of our Gifts.

13 Wherefore let him that speaketh in an *unknown* tongue, pray that he may interpret *e*.

e To *interpret* here signifieth no more, than to render that intelligible to people, which he first utereth in an unknown Tongue. But what need he pray for that? Hath not every man, that can speak, a power to speak his native Language, as well as a foreign Language? Some say therefore, that Ἵνα in this place signifies *also*. Let him pray, and also interpret; but this seemeth hard: nor can I think those that had a faculty to speak in an unknown Tongue, might some of them not themselves understand what they said, and so had need to pray that they might interpret: But they might be puffit up with their gift, and think it beneath them to interpret, and then they had need to pray, that they might have humility enough to interpret. Others think, that by *interpreting* in this place, is meant something more than bare translating, or turning the words into the common Language of the place, *viz.* the opening and applying of the Scriptures, an ability to which was a distinct gift; which they who would have, had need pray, that God would open their eyes to understand the Mysteries of his Law.

14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful *f*.

f From this and the former verse, the Papists would justifie the lawfulness of their Latine Service, which none or few of the common people understand; and they seem to have a little advantage from the Opinion of some of the Ancients, That some of those who spake with Tongues, did not themselves understand what they uttered, but the Spirit of God only made use of their Tongues as *Machins*. But these are apprehensions much beneath the Spirit of Light and Truth, that it should make use of the tongue of a man for an end neither profitable to the man himself, nor others. Besides, how is it then true which we had, *v.* 4. That *he who spake in an unknown tongue, edifieth himself?* Nay, how can it be true, which is here said, That such a mans *Spirit* prayeth? Nor is it here said, *My Understanding* is *dark* or *blind*, but *unfruitful*; that is, though my self understand, yet my knowledge bringeth forth no fruit to the advantage or good of others. *My Spirit prayeth*, but others cannot pray with me.

15 What is it then? I will pray with the spirit *g*, and I will pray with the understanding also *h*: also * I will sing with the spirit, and I will sing with the understanding also *i*.

* Psal. 47. 7. Eph. 5. 19. Col. 3. 16.

g What is to be done then? *I will* (saith the Apostle) *pray with the Spirit*, that is, either use the extraordinary influences of the Spirit of God upon me: or with my own Spirit, with the inward attention of my thoughts, and the utmost intension of my mind, and the greatest devotion and fervour of affections. *h* But I will so pray, that my self-and others may understand what I say, I will neither so pray, that my self shall not understand what I say, nor yet so, that others shall not understand me. *Understanding* is here taken in a Passive sense, though the Active sense of the term be not to be excluded. *i* The same thing he also saith of Singing, to let us know, That all our religious Acts in publick Assemblies, ought to be so performed, that others may be benefited by them, which they cannot be, if they do not understand what we say, whether it be in *preaching*, *praying*, or *singing*.

16 Else, when thou shalt bless with the spirit *k*, how shall he that occupieth the room of the unlearned, say Amen at thy giving of thanks *l*, seeing he understandeth not what thou sayest? ∴

k Blessing is expounded in the latter part of the verse, *giving of thanks* to God, which is either *in Prayer*, (for Thanksgiving is a part of Prayer) or *in singing of Psalms*. Blessing with the Spirit either signifieth giving of thanks with the inward man, or *giving of thanks* in an unknown Tongue, by the extraordinary influence of the Spirit of God. *l* It is plain from hence, 1. That the Teachers had in the Apostolical Churches distinct places and seats from the common Hearers, for their better conveniency in speaking, that they might so speak, as all might hear, understand, and be profited. 2. That in those Churches there was one only who used to speak audibly, and the work of the others was only from a devout heart to say *Amen*, wishing or praying, that God would do what in the name of all, he that ministred, had asked of God for them. So 1 *Chron.* 16. 36. *Nehem.* 5. 13. & 8. 6. *Psal.* 106. 48. ∴ People ought not to say *Amen* to any thing, but to understand that Petition, or those Petitions to which, in the Worship of God, they added their *Amen*, which word made the Petitions theirs, being a Particle of *wishing*, as well as *affirming*.

17 For thou verily givest thanks well: but the other is not edified *m*.

m Otherwise, saith the Apostle, it is possible, *that thou mayest give thanks well*; but others get no good by it, nor can make any good and spiritual improvement of it.

18 I thank my God, I speak with tongues more then you all *n*.

n Our Saviour, in the Parable of the good Shepherd, gives us this as his Character, That *the sheep hear his voice, and follow him*; and we shall observe this great Apostle every where propounding himself for imitation to them. They are bad Shepherds over Gods Flock, that must only be heard, but not followed. The Apostle lets them know, That God had not left him without the gift of speaking with divers Tongues, nay, he had it in a more eminent manner than they all, put them all together, they could not speak with so many Tongues as he did.

19 Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, then ten thousand words in an *unknown* tongue *o*.

o Yet he had so great a regard to the end of his Ministry, teaching others, and communicating Divine knowledge to them, that he had rather speak a little tending to that end, than never so much in a Language, which those to whom he spake, did not understand.

20 Brethren, * be not children in understanding *p*, howbeit in malice * be ye children: but in understanding be † men *q*.

* Psal. 131. 2. Mat. 11. 25. & 18. 3. Rom. 16. 19.
† Gr. *perfect men of ripe age.*

p In Understanding the differences of gifts, and which are more excellent, or of the right use of gifts. *q* You are commanded indeed in something to be like little children, *Mat.* 18. 3. but it is not to be understood with relation to knowledge and understanding, but with reference to innocence and malice, which is opposite to it; ye ought to study to be men in understanding, though with respect to innocence, ye ought to be as little children.

21 In the Law it is written *r*, With *men of* other tongues and other lips, will I speak to this people *s*: and yet for all that they will not hear me, saith the Lord *t*.

r By the Law here is meant the Old Testament, (as in many other Texts, *Joh.* 10. 34. and 15. 25.) so called (as some think) in opposition to the words of the Scribes. The words following are quoted out of *Isa.* 28. 11, 12. *For with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest, and this is the refreshing, yet they would not hear.* But there is nothing more ordinary, than for the Penmen of the Scriptures of the New Testament to quote passages out of the Old, keeping not so much to the words, as to the sense; nor quoting them all, but so many of them as serve for their purposes. The words in the Prophet are a threatning, that because God had brought the Jews into *Canaan*, and promised them rest there, upon their obedience to his Commandments, and they would not hear, he would now take another course with them, speaking to them with men of stammering lips, and of another Language; meaning the *Chaldeans* and *Babylonians*, with whom in Captivity they conversed afterwards for seventy years. The sense

sense is much the same (as some think.) For they that speak to others in and with strange Tongues, are like those that stammer at others, which looks more like a mocking them, than an instructing them. Others make the *gift of Tongues*, under the *New Testament*, to be within the Prophecy of *Isaiah*; as if the Prophets words contained both a threatning, to speak to the *Israelites* with the strange Tongues of the *Chaldeans*; and a promise under the Gospel; to speak to them with the Tongues of the Apostles and others, tuned to various Tunes, as men of several Nations could understand. Others make this the sense, as if the Prophet complained, That the people were so mad, that they regarded no more God speaking to them, than they would have regarded one chattering with a strange Tongue. And they think, the Apostle checks them for being so ambitious of speaking with *strange Tongues*, whenas their being so spoken to, was by the Prophet threatned as a judgment upon them. *s* And yet they will not *hear me*, nor hearken to, and obey me.

22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not *u*: but prophecy *serveth* not for them that believe not, but for them that believe *w*.

u Wherefore tongues are for a sign, &c. that is, an eminent product of Divine Providence for the confirmation of the Truth of the Doctrine of the Gospel; signifying, that the Doctrine which was so delivered in every Nations language, must be from Heaven, from whence the first Ministers must have their power so to speak; yet doubtless, they were not only for a sign, being also a means, by which the knowledge of the Gospel was conveyed unto those who could not have understood what the Apostles and first Ministers of the Gospel said, had they not spoken to them in the Language of the Hearers. *w* When he saith, *Prophesying* serveth *not for them that believe not*: the meaning is, not *only* for them that believe not; for prophesying is certainly of use for them that believe not, for their conversion, as well as for them that believe for their edification.

23 If therefore the whole church be come together into one place *x*, and all speak with tongues *y*, and there come in those that are unlearned, or unbelievers *z*, will they not say ye are mad? *a*.

x The Phrase signifieth to *one place*, or for *one and the same work*; the first seemeth to be meant here by what followeth. *y* Some think that the Apostle here, by *all speaking with Tongues*, understands all, or many of them, confusedly talking together; and indeed that is an error: we shall find the Apostle afterward reflecting upon them for; but here I do not think it is intended, but only many of you, one after another, if *all* prophesied in that sense, talking at the same time together confusedly, and an Unbeliever came in and heard, they would also, instead of being convinced, say they were mad. *z* One that is an Heathen, or that did not understand the Language you discoursed in, *a* would he not say you were men that had lost the use of your Reason, to talk to men in a Language you your selves knew they understood nothing of?

24 But if all prophesie *b*, and there come in one that believeth not, or *one* unlearned, he is convinced of all *c*, he is judged of all *d*.

b All here certainly is not to be understood of every one in the Assembly, for all were not Prophets, *Chap.* 12. 29. nor could the speaking of a great number be judged orderly by the Light of Nature: it here must signifie *any*, one, or more, successively, interpret or apply the holy Scriptures. *c* The Heathens will see an order in this, and will stand still to hear and be convinced. *d* Seeing their wicked life, and false Religion judged, and condemned by all those that so prophesie.

25 And thus are the secrets of his heart made manifest *e*, and so falling down on *his* face, he will worship God *f*, and report * that God is in you of a truth *g*.

* Is. 45. 14. & 45. 23.

e God either, by an extraordinary Providence discovering to him that prophesieth, the secrets of such a sinners heart, and causing him that prophesieth to make them manifest; or by a more ordinary Providence (often experienced at this day) directing the Preacher to such Subjects and Discourses, as he that cometh to hear shall think directed to himself, and confess that he is the man. *f* and be convinced of his errours, and converted, and turn to the Christian Religion, and report that God indeed is amongst you. Since Prophesying will have these two great advantages of speaking with Tongues, God will be more glorified, and the Souls of others will be more profited, (which makes the gift of Prophesying much preferable to the gift of Tongues.)

26 How is it then, brethren? When ye come together, every one of you hath a psalm, * hath a doctrine, hath a tongue, hath a revelation, hath an interpretation *h*: Let all things be done to edifying *i*.

* 1 Cor. 12. 8.

h By what followeth in the two next verses, one would think that some of them, in their Church-meetings, were so absurd, as being endued with several gifts, they would be using them all together; one singing, another preaching, a third speaking with Tongues, *&c.* But this is so apparent a confusion, that one must be very uncharitable to this famous Church, to presume that they should be so absurd. Others therefore rather think, that those endued with several gifts, (of which he reckoneth five) under which he comprehendeth all (all others) were every one contending for his course to exercise his gift; one for spending the time in singing the Psalm he had made; another for spending the time in hearing his doctrinal discourse; a third for the spending it in hearing him discourse in an unknown Tongue; a fourth for the spending it in hearing his Revelation; a fifth for the spending it in hearing his Interpretation, or at least desiring the time might be prorracted, until they had been all successively heard. *i* To prevent this and other disorders, the Apostle giveth several Rules. The first is, That all things should be so done, as might tend best to promote in men Faith and Holiness; that is, and ought to be the main and chief end of those who any way minister in Sacred things.

27 If any man speak in *an unknown* tongue, *let it be* by two, or at the most *by* three, and that *by* course, and let one interpret *k*.

k Concerning the use of their gift of Tongues, he directeth three things: 1. That every one that had it, should not be ambitious to shew it at all times, but two or three at most at a time. 2. That they should do it by course, not together, confusedly. 3. Not without one to interpret, that people might understand. For though these were extraordinary gifts, flowing from a more than ordinary influence of the Spirit of God; yet they were abiding habits, not coming upon them at some certain times, by an impulse; for then they would not have been under humane Government, as it is apparent this gift of tongues was, else *Paul* could not have so governed himself in the use of it, as he lets us know he did, *v.* 19.

28 But if there be no interpreter, let him keep silence in the church *l*, and let him speak to himself, and to God *m*.

l If he hath a mind to use this gift, he may use it to God, who understands all Languages by himself; *m* but let him keep silence, in the Assembly of Christians, where he is not understood.

29 Let the prophets speak two or three, and let the others judge *n*.

n That is, two or three successively, the one beginning to speak when the others have done, and two or three at the same Church-Assembly; and if there be more presene, let them sit still and judge of the truth of what he saith.

30 If *any thing* be revealed to another that sitteth by, let the first hold his peace *o*.

o There were two modes or sorts of Prophecies; the one ordinary, when the Teachers came to those Assemblies furnished with a *Revelation* from some previous Impression of God upon him, inabling him to give the sense of some Scripture, or to open some Divine Truth; not as we are, but by some influence of the holy Spirit upon him, without the use of such means as we use. The other was, by some present *afflatus* or *impression*; the Apostle seems not to speak of the latter, or if of both, he plainly lets them know, that even such a one was under the Government of natural Order, and obliged to do nothing confusedly and tumultuously, but might, without any offence to God, stay until the other had finished his Discourse.

31 For ye may all prophesie one by one, that all may learn, and all may be comforted *p*.

p Ye may not all prophesie in the same day, or hour, or moment of time, but orderly and successively, ye may all prophesie, the end of it being for the instruction and consolation of all, which may mind you to govern your selves in the exercise of that gift, as not to lose your end, but all may learn, and may be comforted. Which lets us know, that though their receiving the gift of Prophecy obliged them to an exercise of it, yet it did not oblige them to an exercise of it, in or at this or that particular time.

32 And the spirits of the prophets are subject to the prophets *q*.

q By the *Spirits of the Prophets* the Apostle either meaneth their *spiritual Gifts*, as to the use and exercise of them, and the actions to be done by them; or the actions themselves, or interpretations pretendedly done and given, by the exercise of those Gifts, their Doctrines: Or thirdly, That Instinct, or *Impetus*, by which they pretend themselves to be moved to prophesie, these (he saith) are subject to the Prophets themselves, so as they may themselves govern their Gifts, or (which most think is the rather here intended) they are subject to the judgment and censure of others that are endued with the same Gift. But here ariseth a difficulty, how the Gifts of the holy Spirit, flowing immediately from the Spirit, should be subject to any humane judgment or censure? This indeed they could not; if the Divine Revelation to this or that man were full and perfect,

perfect, and ran as clearly in the stream always, as it was in the fountain. But God giveth his Spirit to us but by measure, and in the exercise of our gifts there is always *aliquid humani*, something of our own, and this maketh them *subjects to the Prophets*: *viz.* whether what they pretended to have from the Spirit of God, were indeed from it yea or no? Prophets were obliged to prophesie, *Rom.* 12. 6. but *according to the Analogy of faith*. Now whether they did so or no, might be judged by other Prophets, according to that Rule. Others think this Text is to be interpreted restrainedly, *viz.* As to this thing in this matter of plain, natural order, commanding, whiles one speaks, all the rest to hold their peace.

33 For God is not *the author* of || confusion, but of peace, * as in all churches of the Saints *r*.

|| Or, *tumult*, or *inquietness*.
* Chap. 11. 16.

r Here he sheweth the Principle upon which he said, That the Spirits of the Prophets are subject to the Prophets: what any Prophets speak is not so certain, or at least not more certain, than this. That nothing, which is confusion, can be from God. Now for two or three to speak together in a publick Assembly, is a confusion, and a breach of order, of which God cannot be the Author: therefore in such a thing as that, the Spirits of the Prophets must be subject to other Prophets; and there is a general Rule which concerneth not only the Church of *Corinth*, but all Churches.

34 Let your women keep silence in the churches for it is not permitted unto them to speak; but * *they are commanded* to be under obedience: as also saith the Law *s*.

* Chap. 11. 3. Eph. 5. 23. Col. 2. 18. 1 Pet. 3. 1.

s This Rule must be restrained to *ordinary Prophesings*: For certainly, if the Spirit of Prophecy came upon a Woman in the Church, she might speak. *Anna*, who was a Prophetess, in the Temple, *gave thanks to the Lord, and spake of him to all them that looked for Redemption in Israel*: and I cannot tell how *Philips* Daughters *prophesied*, if they did not speak in the presence of many, *Acts* 21. 9. The reason that is given, why women should keep silence, is, because they are commanded to be in obedience. This Apostle speaketh much the same thing, 1 *Tim.* 2. 11, 12. because it looked like an usurping authority over the man; which indeed is true, if it had been the ordinary practice of women to speak in the Assemblies of the Church; but not so, if some particular women sometimes spake upon an extraordinary impulse or impression. The Law to which the Apostle here refers, is thought to be that, *Gen.* 3. 16. where the woman is commanded to be subject to her husband, and it is said, that *he should rule over her*: yet that Law did neither restrain *Miriam* from prophesying, *Exod.* 15. 20. nor yet *Huldah*, to whom *Josiah* himself sent, *2 Chron.* 34. 22. of whom it is also said, *That she dwelt in the College*; but setting aside that extraordinary case of a special *Afflatus*, it was doubtless unlawful for a woman to speak in the Church.

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church *t*.

t This must be understood of speaking to the Congregation, for the instructing them, or speaking in the Congregation to the Minister, or any of the people, for her own instruction. For the woman might doubtless say *Amen* to the publick Prayers, and also sing with the Congregation to the honour and glory of God. But for her to speak in an ordinary course of Prophecy to instruct people, or to call aloud to the Minister, or any Members in the Assembly of the Church, to be satisfied in any thing wherein she was in doubt, this she is forbidden.

36 What? came the word of God out from you? or came it unto you only? *u*.

u These words look like a smart reflection upon divers Members of this *Church* of *Corinth*, who thought themselves wiser than all the World besides; and the Apostle might foresee, that out of the high opinion they had of themselves, they would much contemn and slight his directions. He therefore asks them, what they thought of themselves? Whether they thought themselves the only Churches in the World, or were the first that believed in Christ? so that the Gospel went out from them, and they might give Law to all Churches? There were Churches at *Jerusalem*, and in several other places, before there was any Church at *Corinth*, so as the Gospel came unto them from other Churches, and did not go out from them to other Churches.

37 * If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you, are the commandments of the Lord *w*.

* 2 Cor. 10. 7.
1 Joh. 4. 6.

w If there be any amongst you who hath a conceit, that he is inspired by God, and from that inspiration understandeth the Mind and Will of God, he must acknowledge, that I also am an Apostle, and know the Mind and Will of God as well as he; and being so, that what I tell you, is the Commandment of the Lord.

38 But if any man be ignorant, let him be ignorant *x*.

x If any one will pretend ignorance in this, he is wilfully ignorant; for my own part I will concern my self no further about him, but leave my self and him also to the Judgment of God, *Let him be ignorant*. In some Copies it is, *He shall not be known*. In the Day of Judgment Christ shall say unto him, *Depart from me, I know you not*.

39 Wherefore, brethren, covet to prophesie, and forbid not to speak with tongues *y*.

y The Apostle concludeth his Discourse, summarily repeating all that he before had said. He had, *v.* 2. incouraged their *desire* of spiritual gifts; all along the Chapter he hath been magnifying the gift of *Prophecy* above the gift of Tongues, as being of much more general use, and more for the profit of others; but he minds them here, that he did not forbid those for whom God had given the gift of Tongues, to make use of it at due times, and in a due manner and order.

40 Let all things be done decently, and in order *z*.

z He forbad them not to speak with Tongues, provided they did it decently and orderly, as all other things ought to be done in so grave an Assembly, as that of the Church, and in so grave an Action, as the Worship of God. For *Women to prophesie* in the publick Assemblies, was an undecent thing, *v.* 35. he had said, that *it was a shame*. For many of them to speak together, confusedly, making a noise, that was *disorderly*; nor did this decency or indecency, order or disorder, arise from obeying or disobeying the Apostolical Constitution, but from the Law of God, the Light of Nature, the common usage of all the Churches of Christians, as *v.* 33. All things ought to be done, (especially in Religious Assemblies and Actions) as they may not be judged by the Law of God, or the Light of Nature, or the common custom of other Churches, to be done indecently or confusedly, without order. It is very observable, That though the Apostle, in these things, hath given Rules, yet he hath determined nothing shameful or uncomely, but what he hath made to appear so, either from the Divine Law, (as in the case of the women prophesying, *v.* 34.) or from Nature and Reason, (as in the case of many speaking at the same time) it being useless to the end, which was teaching and instructing those to whom they spake, and what Unbelievers would cause the effect of madness, *v.* 23.

CHAP. XV.

1 MOreover, brethren, I declare unto you the gospel which * I preached unto you *a*, which also you have received *b*, and wherein ye stand *c*.

* Gal. 1. 11.

a The Apostle, towards the conclusion of his Epistle, comes to reprove the *Corinthians* for an error in the Doctrine of the Resurrection from the dead; an error, though last mentioned, yet of all the most monstrous. The Resurrection of the Body in the last Day, is an Article of Faith; to the firm belief of which, Reason speaketh not sufficiently, and therefore it was denied by many Philosophers and worldly Wise-men, *Acts* 17. 18. It should seem, that some in the Church of *Corinth* had sucked in some of their Notions; the Apostle therefore in this Chapter setteth himself to confirm that Article of the Christian Faith. To this purpose he begins, telling them, That the first which he declared unto them, was the *Gospel*, that is, the Doctrine of the Gospel, which he had before preached to them, *b* and which they had heard, and believed, and embraced as the Truth of God, and *c* wherein the greatest part yet stood firm to their former Profession, though some of them had been seduced and warped.

2 * By which also ye are saved *d*, if ye || keep in memory † what I preached unto you *e*, unless * ye have believed in vain *f*.

* Rom. 1. 16. Chap. 1. 18.
|| Or, *hold fast*.
† Gr. *by what speech*.
Col. 1. 6.

d By the believing, receiving of which Doctrine, you are already in the way to Salvation, (as it is said *Joh* 3. 18. *He that believeth on him is not condemned*, and *v.* 36. *He hath everlasting life*, and shall be eternally saved) *e* but not unless ye persevere; (for that is meant by *keeping in memory* the Doctrine which I have preached unto you, and this you must do, or your believing will signifie nothing, but be in vain to your Souls.

3 For I * delivered unto you first of all that which I also received, how that Christ died for our sins * according to the Scriptures *g*.

* Chap. 11. 23. &c. Luke 24. 7. 1 Pet. 1. 11. & 2. 24.

g For I, in my preaching delivered it to you as one of the principal Articles of the Christian Faith which I received, either from Christ by Revelation, (as he saith *Gal.* 1. 12.) or from *Ananias*, Acts 9. *how that Christ died for our sins*, Rom. 4. 25. that is, that he might satisfie the Divine Justice for our sins, and make an atonement for us. And this is according to the Scriptures of the Old Testament, where it was foretold, *Isa.* 53 5, 6. *He was wounded for our transgressions, and bruised for our iniquities*, and *Dan.* 9. 26. that the *Messiah should be cut off, but not for himself*.

4 And that he was buried, and that he rose again the third day * according to the Scriptures *h*.

* Gal. 1. 1.

h Not the Death only, but the Burial of Christ, and his Resurrection again from the dead, were (though more darkly) revealed in the Scriptures of the Old Testament. *Jonas* and *Isaac* were both of them Types of this; *David* prophesied, that *God would not leave his Soul in Hell, nor suffer his holy One to see corruption*, Psal. 16. 10. which *Peter* applieth to Christ, *Acts* 2. 31. *so Chap.* 13. 35. So that the Doctrine of the New Testament in these things agreeth with the Doctrine of the Old; with this only difference, that the Old Testament contained the New Testament in a Mystery, and the New Testament was the Old Testament more fully and plainly revealed.

5 * And that he was seen of Cephas, * then of the twelve *i*.

* Luke 24. 34.
* Mark 16. 14.
* Luke 24. 36.

i We read not in the History of the Gospel of Christs appearing unto *Peter*, unless he were one of those to whom Christ appeared, as they were going to *Emmaus*; for which there is this probability, because when they came to *Jerusalem*, they told the rest, That the Lord was risen, and had appeared unto *Simon*, *Luke* 16. 24. (if *Simon Peter* be there meant.) His appearance to the whole number of the Disciples we have recorded *Joh.* 20. 19. they are called *Twelve*, (though *Judas* was now dead, and *Thomas* at that time was not there) because *twelve* was the number that God had appointed the Colledge of Apostles to consist of; so *Gen.* 42. 13. the Children of *Jacob* said, They were twelve Brethren, though they thought at that time that *Joseph* (who made the twelfth) was dead. This is much more probably the sense, than the fancy of some, that *Barnabas*, who was afterward chosen to supply the room of *Judas*, being at that time a Disciple, might at that time be with them: for admit he were, yet *Thomas*, we are sure, was at that time absent.

6 After that he was seen of above five hundred brethren at once *k*: of whom the greater part remain unto this present, but some are fallen asleep *l*.

k Of this appearance to above five hundred Brethren at once, the Gospels say nothing; but it is probably thought to be understood of that great Meeting of the Disciples in *Galilee*, where our Saviour promised to meet them, *Matt.* 26. 32. & 28. 7. after his Resurrection. *l* Where-ever it was, the Apostle saith, That the greater part of them were yet in a capacity to give a living Testimony to the Resurrection of Christ, though some of them were dead.

7 And after that he was seen of James, then * of all the apostles *m*.

* Mark 16. 14.

m The Scripture tells us nothing in the History of the Gospel, of Christs appearing to *James*; but we read of two appearances to the Apostles besides these, which the Apostle had before mentioned.

8 * And last of all he was seen of me also *n*, || as of one born out of due time *o*.

* Mark 16. 14.
|| Or, *as*.

n Last of all the *Apostles*, or it may be last *of all persons*; for after *Stephen* we read of none but S. *Paul*, who saw Christ. *Stephen*, as they were stoning him, cryed out, *Acts* 7. *Behold, I see the Heavens opened, and the Son of man standing on the right hand of God*. *Acts* 9. 4. we read of *Pauls* hearing a Voice from him, and no doubt but he had a bodily sight of him; for he here reckoneth himself amongst those that were Eye-witnesses. Nor is any objection against it, that he was struck blind, for that was after his sight of Christ, not before. *o* He calls himself *an Abortive*, or one *born out of due time*, either because he was added to the number of the Twelve; or in respect to his new birth, he being converted (as he tells us afterward) after that he had been a Persecutor of the Church of Christ, after the descending of the Holy Ghost; or it may be, because his Conversion was sudden, like the abortive birth of a woman.

9 For I am the least of all the apostles, that am not meet to be called an apostle, because I * persecuted the church of God *p*.

* Chap. 4. 9. Eph. 3. 8. 1 Tim. 1. 13.

p The least not in dignity, or gifts, or labours, (he tells us, that he had laboured more than all, he had made the Gospel to abound from *Jerusalem* to *Illyricum*; he hath in this Epistle let us know, that he spake with Tongues more than they all;) but deserving the least esteem, (as he afterward expounded himself) telling us, That he was not worthy of the Name of an Apostle. He gives the reason, Because he had before been a Persecutor of the Church of God, the History of which we have *Acts* 9. 1, 2, 3.

10 But * by the grace of God I am what I am *q*: and his grace which was *bestowed* upon me, was not in vain *r*: * but I laboured more abundantly than they all *s*, yet * not I, but the grace of God which was with me *t*.

* Gal. 1. 15.
* Rom. 11. 13.
* Rom. 12. 3.
* Rom. 15. 20.
* Gal. 2. 9.
* Chap. 3. 5.
* Gal. 2. 20.

q By the free love and goodness of God, I that was before a *Blasphemer*, and a *Persecuter*, and injurious, have obtained mercy, and though it was impossible for me any more to requite and answer, than at first to merit that Love, yet his Grace in me hath produced some fruit, and hath not been wholly in vain. *r* For in the discharge of my Ministry, as an Apostle, I have abundantly laboured, though not more than all the rest of the Apostles taken together, yet more than any one of them all, who were my Fellow-Apostles: what these labours were, he told us *Rom.* 15. 19. and more fully 2 *Cor.* 6. 4, 5, 6, 7. *s* But left he should be thought to arrogate any thing to himself, and the power or good use of his own will, he addeth, *yet not I, but the grace of God in me. Grace* seemeth, in the latter part of the verse, to be taken in something a different sense from what it was in the former part: here it signifies the free love and favour of God (though it may also there be understood of those gracious habits, which were the effects of that free Love and Mercy;) here it plainly signifies those gracious habits, which were infused into *Paul*, together with the gracious influences of the holy Spirit, by which he was inabled to reduce those habits into acts. *Paul* had something in the Acts he had done considered as a man, but yet so little, as in these spiritual Acts he denieth his own efficiency, and attributeth all to Divine Grace, either exciting him to his actions, or preventing, or working in and with him, and assisting him, and giving him all that success he had had.

11 Therefore whether *it were* I or they *u*, so we preached, and so ye believed *w*.

u Whether I or any other of the Apostles preached amongst you. *w* This was one great point that we preached amongst you, That Christ was risen again from the dead. This we held forth to you as the object of your Faith, this you received and closed with as the object of your Faith; we did not only preach to you, That Christ *died for our sins*, but that he *rose again for our Justification*. Neither was your Faith objected only in Christ, as one that was crucified, and had dyed, but as one that was risen from the dead. Thus *Peter* preached, *Acts* 2. 31. & 3. 15. & 4. 20. & 5. 30. and *Stephen*, *Acts* 7. and *Peter*, *Acts* 10. 40. and *Paul*, *Acts* 13. 37. & 18. 3, 31. and so all the Apostles.

12 Now if Christ be preached that he rose from the dead, how say some among you, that there is no resurrection of the dead? *x*.

x The Apostle having laid a good Foundation, proving the Resurrection of Christ by a plenisul Testimony of those who saw him after that he was risen from the dead; and minded them, That this was the Doctrine of the Gospel, which both they and all the rest of the Apostles, had with one consent preached to them; he comes to build upon it, and from this, as a main Argument to prove, That there must needs be a Resurrection from the dead; and beginneth with a reflection upon some in that Church who denied it: Who those were, we are not told; some think they were *Hymenæus* and *Philetus* mentioned 2 *Tim.* 2. 17, 18. who held, that the Resurrection was past; others think, he reflects on *Corinthus*, who was one of the Leaders of those Hereticks we read of, who after *Simon Magus* denied the Resurrection; others think, they were some of the *Sadducees*, of whom we read in the *Acts*, that they denied the *Resurrection*, or some of the *Pharisees*, who denied the *Resurrection of Christians*, looking on them as *Apostates*; others think, they were some who had been tinctured at least with the Doctrine of the *Pagan Philosophers*. We cannot certainly determine who, but certain it is, some there were; and the Apostle argues them in this thing to assert absurdly, upon this Supposition, That Christ was risen.

13 But if there be no resurrection of the dead, then is not Christ risen *y*.

y If (saith the Apostle) *there be no Resurrection of the dead, then Christ is not risen*. But some will possibly say, How doth this follow? Suppose it true, that Christ be risen, how doth it follow, that the dead shall rise? The force of it lieth in several things. 1. Christ, as he saith, *v.* 20. is the *first-fruits of them that sleep*, the exemplary cause of our Resurrection. 2. If we consider Christ as the *Head*, it is unreasonable, that the Head should be risen from the dead, and the Members yet held of Death, when it is the Office of the Head to communicate sense, life, and motion to the Members. Again, the Argument is strong from the consideration of the End of Christs Resurrection, which was to shew his Victory over Death, that the dead might hear his Voice and live, and that he might be *the Judge of the quick and the dead*, (which he could not have been, if the dead did not rise.) Now though it be true, that Christs Headship to his Church, and the Apostles Argument from thence will not prove the Resurrection of the wicked, yet (besides that the Resurrection of Believers is the main thing the Apostle here proveth, having elsewhere abundantly proved the general Resurrection) the consideration here of Christs being raised, that he might be the Judge both of the quick and of the dead, will prove the Resurrection of the wicked, as well as of Believers.

14 And if Christ be not risen, then is our preaching vain *z*, and your faith is also vain *a*.

z Now (saith the Apostle) if Christ be not raised, in what a case are you? And we also, who have preached his Resurrection

ction to you? Our preaching is vain and false, *a* and your Faith is so also, for the object of it faileth, which is a Christ risen from the dead.

15 Yea, and we are found false witnesses of God, because we have testified of God, that he raised up Christ, whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised *b*.

b There is nothing in these two verses, but what the Apostle had before said, *viz.* That if Christ were not risen, the Apostles *preaching*, and the *Corinthians* believing were both of them vain and false. Only what the Apostle, in the former verse, called Preaching, he here calleth *witnessing*, *we are* (saith he) *false witnesses of God*. To be false Witnesses for men, or in the name of men, is against the ninth Commandment, and a sin of no ordinary magnitude; but to be a *false witness of God*, is a much higher sin. This Title of *Witnesses* was at first given to the Apostles by Christ, *Acts* 1. 8. afterwards often (especially in the *Acts*) applied to them, *Acts* 1. 22. & 2. 32. & 4. 33. & 5. 32. & 10. 39, 41. Particularly *Paul* applieth it to himself, *Acts* 22. 15. & 26. 16. It is true, the Apostles, who either saw Christ while he was on Earth after his Resurrection, or in Heaven, as *Paul* did, *Acts* 9. were in the strictest sense *Eye-witnesses*; but yet in a larger sense this notion agreeth to all Ministers, who testifie, upon the hearing of the Ears, and upon reading the Scriptures, the same thing which the Apostles testified, though not upon the same Evidence. Now to affirm a thing, as from God, for truth, which is in itself false, is a very high transgression: which (saith the Apostle) we must be guilty of, if Christ be not raised; and if the dead rise not, then Christ is not raised.

17 And if Christ be not raised, your faith *is* vain, ye are yet in your sins *c*.

c That is, ye are yet in your estate of Nature, under the guilt and condemning power of your sins, which are not yet pardoned to you; for no sins are remitted, but upon believing in the Lord Jesus Christ, which none can do, if Christ be not risen from the dead; for by that he was *declared to be the Son of God with power*: his Death declared him to be truly Man, it was his Resurrection that manifested him to be truly God, God over all, blessed for ever; and so the proper object of peoples Faith.

18 Then they also who are fallen asleep in Christ, are perished *d*.

d Some think that the term *in Christ* in this Text, is of the same significancy with *for the sake of Christ*, which would restrain it to *Martyrs*; but I know no reason for that, because what is said, is true of all; for it is plain, from what was said before, that if Christ be not risen from the dead, all that dye must dye in their sins, there being no object for their Faith to work or lay hold upon. The door of Salvation remaineth as fast shut as ever, so as those whom they looked upon as being asleep in Christ, must necessarily perish, if Christ be not risen; there is no *Forerunner* entred into the Heavens for us.

19 If in this life onely we have hope in Christ, we are of all men most miserable *e*.

e The Apostle here argueth the *Resurrection* of Believers from a new Head. It is not reasonable for any to imagine, that those who believe in Jesus Christ, should of all others be the most miserable; but this they must be, if there be no Resurrection from the dead. He inlargeth upon this Head of Argument further, *v.* 30, 31. The reason of it is, because it must then follow, That they could have no hope in Christ beyond this life; and the condition of the *Apostles*, and the generality of Christians, at least in those first and furious Times, was a most afflicted state and condition. The Apostle was in Jeopardy every hour, *v.* 30. he dyed daily, *v.* 31. If any say, How doth this follow? for their Souls might be in Glory, though their bodies once dead, were not raised? It is answered: 1. That it still must hold as to their bodily, fleshly part. 2. That those who denied the Resurrection of the Body, denied also the Immortality of the Soul. 3. That *Paul* speaketh upon the supposition of the Divine Ordination; God having so ordered it, that the Death of Christ, without his Resurrection, should be of no avail to us to save either Soul or Body; and that our Souls and Bodies should not be separately, but joyntly glorified upon their re-union in the End of the World: 1 *Pet.* 1. 3. we are said to be *begotten to a lively hope by the Resurrection of Jesus Christ from the dead.*

20 But now * is Christ risen from the dead, *and* become * the first-fruits of them that sleep *f*.

* 1 Pet. 1. 3.
* Acts 26. 23.
Vers. 23.
Rev. 1. 5.

f The Apostle returneth to his former Argument, to discourse concerning the Resurrection of Christ, who is by him called the *First-fruits of them that sleep*; not of all that shall rise (as some think) for it will be hard to prove, That any benefit of Christs Death or Resurrection after this life, belongs to wicked men; nor is it usual for the Penmen of holy Writ, to express the death of Unbelievers under the gentle notion of a sleep; and *col.* 1. 18. Christ is called the *First-born from the dead*, as he is the *Head of the Church*. It is rather spoken with reference to Believers; the Resurrection of wicked men, flowing rather from Gods Providence, in order to the manifestation of his Justice in the last Judgment, than from the Mediation of Christ. But here is a Question arisen, How Christ is said to be the First-fruits of those that sleep, whenas we read of divers in Scripture, that were raised from the dead before Christ was so raised? *Answ.* 1. Christ was the first that rose again by his own Power and Virtue. 2. He was the first who rose again, and died no more. 3. He was the first in respect of Dignity. 4. He was the First-fruits of them that sleep, by his Resurrection making a way for the Resurrection of others, even of all such as were Members of him; as the Offering of the First-fruits under the Law sanctified the whole Crop.

21 For * since by man *came* death *g*, * by man *came* also the resurrection of the dead *h*.

* Rom. 5. 12, 17.
* Joh. 11. 25.

g Since by one man, *viz. Adam*, (who is also stiled the *Son of God*, *Luke* 3. 38. because he had neither Father nor Mother) came mans subjection to mortality, sickness, and death here, and eternal death and misery in another World; it pleased God that by one, who though he was the Eternal only begotten Son of God, yet was also made Man, and was flesh of our flesh. *h* The Resurrection of those that are Believers, and asleep in Christ, should come, *Heb.* 2. 14.

22 For as in Adam all die, even so in Christ shall all be made alive *i*.

i As in the first *Adam*, all men that were in him, became subject both to *temporal death*, and all the afflictions and miseries of this life, which are so many little deaths, *Rom.* 8. 36 and forerunners of natural death, or attendants upon it; and also to that *eternal death* which is the consequent of the guilt of sin, *Rom.* 6. 23. So in Christ, that is, through the Merits of his Death, and through his Resurrection, all that are in him, being chosen in him, given to him, and by Faith implanted into him, are not only spiritually made alive, (being passed from death to life, 1 *Joh.* 3. 14.) but shall be raised from the dead unto eternal life. But though this Text doth not prove the general Resurrection, (being only intended of Believers, that are Members of Christ) yet it doth not oppose it. But that the *all* here mentioned is no more than *all believers*, appeareth not only from the term *in Christ* in this verse, but from the whole following Discourse; which is only concerning the Resurrection of Believers to life, not that of the wicked to eternal condemnation.

23 But every man in his own order, Christ * the first-fruits *k*, afterward they that are Christs, at his coming *l*.

* Vers. 20.

k In his own order, either with respect to *Time*, or *Dignity*, left any should say, If Christs Resurrection be the cause of the Resurrection of Believers, then why did not all the Saints, that were in the graves, rise with Christ? The Apostle said, God had appointed an order, and this order was, that they that were dead, or should be dead, before Christs second Coming, should not prevent one another, 1 *Thess.* 4. 15, &c. Besides, the order which God had set, was, That Christ should be the *First-fruits* of this Harvest, rising first from the dead, to dye no more. *l* Then Believers, that are Members of Christ, by Faith implanted into him, should also rise, but not before his second Coming.

24 Then *cometh* the end *m*, when he shall have delivered up the kingdom to God, even the Father *n*; when he shall have put down all rule, and all authority, and power *o*.

m The End of all the miseries and afflictions, which Believers meet with in this life, or the End of all our Preaching and Ministry, the End of the World, or the End of Man, or rather (as the next words seem to interpret it) the End of the mediatory Kingdom of Christ, which he now administreth instead of his Father, and shall manage to the End of the World. *n* Christ shall then deliver up those Keys of Life, and Hell, and Death to his Father, yet shall not Christs Kingdom cease, (for the Prophet saith, *That of it there shall be no end*:) Christs essential Kingdom, which is his Dominion, which he hath, and exerciseth over all created Beings, together with his Father, and the holy Spirit, (all being but one Divine Essence) that shall hold and abide for ever; but his mediatory Kingdom, by which he ruleth over his Church in the midst of his Enemies, that shall cease, and be delivered up unto the Father: So that Christs delivering up the Kingdom to his Father, proveth no inferiority of Christ to his Father; more than his Fathers committing that mediatory Kingdom to him can prove his Fathers not reigning, or inferiority to him, which it certainly doth not. It signifieth only the ceasing of that Dispensation; or Christs exercise of his mediatory Kingdom on Earth; in the Rule and Government of the Church, and subduing his and his Peoples Enemies. *o* Then shall all Rule and Authority of Kings and Princes of the Earth cease, and all the ministration of good Angels, and power of evil Angels; so shall all Ministrations and Governments in the Church Militant here on Earth, and all those that are the Enemies of the Church shall be subdued and brought under.

25 For

* Psal. 110. 1.
Heb. 10. 13.

25 For he must reign, * until he hath put all enemies under his feet *p*.

p God hath so decreed, (and what he hath said must come to pass) that Christ should, as Mediator, exercise a Kingdom and Government in the World, until he hath subdued all the Enemies of his Gospel and People; all those who have said, *He shall not rule over them*; the whole World that lieth in wickedness, the Devil, and all his Instruments: this he proveth from not signifie the determination of Christs Kingdom then, though his mediatory Kingdom on Earth will then be determined. He shall still reign, but not as now, in the midst of his Enemies, and in the exercise of his Kingdom in the Conquest and subduing of them.

* Isa. 25. 8.

26 * The last enemy *that* shall be destroyed, *is* death *q*.

q If *Death* be an Enemy (as we usually judge) that also must be destroyed; and there is no other way to destroy Death, but by the causing of a Resurrection from the dead. So that the Apostle proveth the Resurrection from the necessity of Christs reigning, until all his Enemies be destroyed, of which Death is one; for it keeps the bodies of the Members of Christ from their Union with their Souls, and with Christ, who is the Head of the whole Believer, the Body as well as the Soul.

* Psal. 8. 6.

27 * For he hath put all things under his feet *r*; But when he saith all things are put under *him*, *it is* manifest that he is excepted, which did put all things under him *s*.

1. The Apostle referreth to *Psal.* 8. 6. where the *Psalmist* adoreth God for the Priviledges given man in his Creation; amongst which this is one, That God had put all things under his feet; the *Psalmist* afterward expounds that universal Particle, *v.* 7, 8. by *All Sheep* and *Oxen*, yea and *the beasts of the field, the fowls of the Air, and the fishes of the Sea.* But that that Psalm, or some passages at least in it, are to be understood of Christ, appeareth from *Heb.* 2. 6, 7, 8. where the Penman applieth it to him, as doth the Apostle here; under whose feet all things are put in a much larger sense, and therefore the Apostle expounds the Affirmative, *Heb.* 9. 8. by a Negative, *He left nothing that is not put under him.* But left men of perverse minds should conclude, That then the *Father* also is *put under Christ*, the Apostle addeth; That *s* when he saith, *He hath put all things under his feet*, the *Father* himself, who is the Person that put all things under him, is not to be included.

* Mat. 3. 17.
Eph. 1. 22.

28 And when all things shall be subdued unto him, * then shall the Son also himself be subject unto him that put all things under him *t*, that God may be all in all *u*.

t The Sons subjection to his Father, which is mentioned in this place, doth no where prove his inequality of Essence, or Power with his Father; it only signifieth what was spoken before, that Christ should deliver up his *Mediatory Kingdom* to his Father; so manifesting, that whatsoever he had done in the Office of Mediator, was done in the Name of his Father, and by his Power and Authority; and that as he was Man, he was subject to his Father. Suppose (saith *Parens*) a King should have one *only* Son, whom he should take into a Partnership with him in his *Majesty* and *Kingdom*; but yet so, that the *King* should still have the Preheminence of a Father, the Son only the Dignity of a Son; such Power and Authority; after which the King having some Subjects risen up in Rebellion against him, should send his Son with Armies and his Authority against them, the should dispatch the work, and at his return yield up his commission to his Father, yet still retaining the same Nature he had, and Authority with which his Father had before clothed him, as a Partner in the Kingdom and Government with him. That God (saith the Apostle) may be *all in all*. Instead of all things which the heart of man can wish; or that God may [illegible] in full and perfect Empire and Government over all things; That the incomprehensible Glory of God may fill all the Earth. But is not God in this World all in all? *Answ. He is*; but is not so appear ruling in the midst of his Enemies [illegible]. The Government will be after a [illegible] is sole Lord of the World, but he partly ruleth in *his Son* Christ as Mediator, whose mediatory Kingdom shall then cease, and nothing shall appear but the essential Kingdom of God, the Power by which the Father, the Son, and the Holy Ghost (three Persons, though but one God) shall govern and rule all things; when all this mutinous World shall cease.

29 Else what shall they do which are baptized for the dead. If the dead rise not at all, why are they then baptized for the dead? *w*.

w A very difficult Text, and variously expounded. The words *Baptize* and *Baptism* signifie no more in their original and [illegible] than *to wash*, and a Washing. The *washings* or *Baptisms* of Pots and Cups; but the most usual acception in the New Testament, is to signifie one of the Sacraments of the New Testament; that Sacred action, by which one is washed according to the Institution of Christ, *In the Name of the Father, the Son, and the Holy Ghost.* It is also Metaphorically used by our Saviour in the Gospels, *Matt.* 20. 22, 23. *Mark* 10. 39. *Luke* 12. 50. to signifie a Suffering for the Name of Christ. And it is also used thus *Metaphorically*, to signifie the Action of the Holy Ghost in cleansing and renewing our hearts, *Matt.* 3. 11, 12. *Joh.* 3. 5. The last usage of the term is by no means applicable here. The Question is, Whether the Apostle meaneth here only, Why are *men washed for the dead?* Or why are *men baptized* religiously for the dead? Or why are *men baptized with blood for the dead?* For the *Papists* Notion, That Baptism here signifies any *Religious Actions*, as *Fastings*, and *Prayers*, and *Penances* for those that are in *Purgatory*, there is no such usage of the term in Scripture; for though in Scripture it signifies sometimes Sufferings from the hands of others, as in *Matt.* 20. 22, 23. *Mark* 10. 39. yet it no where signifies Penances, or such Sufferings as men impose upon themselves for the dead. Nor doth *Paul* here say, To what purpose *do men baptize themselves*, but why are they baptized for the dead? 1. Those that think the term here signifies washing, *what shall they do, who are washed for the dead?* tell us, That it being a custom in many Countries, for neatness and cleanliness, to wash dead bodies: the Primitive Christians used that Ceremony as a *Religious Rite*, and a testification of their Belief of the Resurrection. That such a custom was in use amongst Christians, is plain from *Acts* 9. 37. but that they used it as a *Religious Rite*, or a testimony of their Faith in the Resurrection, appereth not. And though it be [illegible] *of God*, expounded by the next word, *to confirm the Promises*. 2. Those that think, that by *baptizing* in this Text, the *Sacrament of Baptism* is to be understood, give us more than one account. 1. Some say, That whereas they were wont in the Primitive Church, before they admitted persons into a full Communion with the Church, to keep them for some time under Catechism, in which time they were called *Catechumeni*; if such fell sick, and in danger of death, *they baptized them*; or if they dyed suddenly, they baptized some other for them, in testimony of their hope of the joyful Resurrection of such a person to Eternal life. Now admit this were an errour of practice in this Church, the Argument of the Apostle was good against them. But how shall any such thing be made appear to us, That there was such an early corruption in this Church? Others say, That some believing the Resurrection, would upon their death-beds be baptized, in testimony of it, from whence they had the Name of *Clinici*. Others say, To be *baptized for the dead*, signifieth to be baptized when they were dying, and so as good as dead. Mr. *Calvin* chuseth this sense; but the Question is, Whether the Greek Phrase [illegible] will bear it. Others tell us of a custom in use in the Primitive Church, to baptize persons over the Graves of the Martyrs, as a testimony of their Belief of the Resurrection. That there was anciently such a custom, I doubt not: And I believe that the custom with us in reading of Prayers over dead Bodies at the Grave, doth much more probably derive from this ancient usage, than the Papists praying for the dead; but that there was any such custom so ancient as the Apostles times, I very much doubt. There are yet two other senses given of this difficult Phrase, rather of which seemeth to me much more probable than any of these. To the first we are led by the next verse; *Why stand we in jeopardy every hour?* Which inclineth many good interpreters to think, that the Baptism here mentioned is, That Baptism *with blood* mentioned by our Saviour, *Matt.* 20. 22, 23. and so the sense is no more, than if there be no Resurrection of the dead, why do we dye daily? Why are we killed all the day long? For we do that in hope of a blessed Resurrection. The only Objections against this are, 1. That none but Christ himself useth the word in this sense, (which seemeth a light exception.) 2. That [illegible] is hardly capable of that sense; but yet our Learned Dr. *Lightfoot* brings parallels of such an usage of the Preposition out of the LXX. Others observe, that the Apostle, in this whole Chapter, is discoursing of the *Resurrection of Believers unto life*, and they are such dead alone, that he here speaketh of, for whom he saith any were baptized. Now it is plain from Scripture, that Baptism is a Seal of the Resurrection, signifying to Believers, that they shall be made partakers of the Death and Resurrection of Christ, (the Resurrection being strongly proved from Gods Covenant, of which Baptism is a Seal, *Luke* 20. 37, 38.) and being so, it confirmed the Covenant, not only to the persons baptized, but to the whole Church, as well the Triumphant as the Militant part of it; as well with reference to those of it that were dead, as those that were living. So that so often as Baptism was administred in the Church, so often God repeated the Covenant made to his whole Church, that he was the God of Believers and of their Seed: So that all who to this day are baptized, are baptized for the dead, that is, for the confirmation of Gods Covenant, to his whole Church, as well that part of it which is dead, as that part which is yet alive; and it testifieth, that those that sleep in Christ (although dead) yet live in the promise of the Resurrection, because God is their God, and he is not the God of the dead, but of the living, as our Saviour speaketh in *Luke* 20. 38. In this variety of learned men about the true sense of this place, I shall leave the Reader to his own judgment; although to me the two last seem to be most probable.

30. And

30 And why stand we in jeopardy every hour? *x*.

x We are the veriest Fools in Nature, if there be no Resurrection of Believers unto Life; for it is in the firm belief and hopes of that, that we are in danger of our lives, and all that we have, every hour of our lives.

31 I protest by ‖ * your rejoycing which I have in Christ Jesus our Lord, * I die daily *y*.

‖ *Some read our.* * 1 Thess. 2. 19.

y What is meant here by *your rejoycing which I have*, is something doubted; some understanding it of the Apostles rejoycing in them as Believers, whom he had been an Instrument to convert, and bring home to Christ: others of their *rejoycing in him* (which seems not probable, many of them so much despising and vilifying him:) others understand it, of their glorying against him, and triumphing over him, and that this was one of his sufferings which he instanceth in, which he underwent in hope of a Resurrection. The words are not an Oath, (for here God is not called to witness) they are only an *Attestation*. As the Prophets sometimes call Heaven and Earth to witness, so here he calls their *Rejoycing* to witness; and this rejoycing seems to be the joy of those who amongst them truly rejoyced in Jesus Christ, for which also he rejoyced daily, they being the Seal of his Apostleship. That which he solemnly affirms, is, That *he died daily*; not only was ready to dye daily, but in the same sense that he elsewhere saith, he was in *Deaths often*, and that they were *killed all the day long*; suffering such afflictions as were near a kin to death, and led on to death, as their end.

32 If ‖ after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? * Let us eat and drink, for to morrow we shall die *z*.

‖ Or, *to speak after the manner of men.* * Isa. 22. 13. & 56. 12.

z Concerning this Fight of the Apostle with *Beasts at Ephesus*, there are two Opinions; some thinking that he indeed fought with Beasts, and we know that in those Countries such a punishment was in use, to bring out Malefactors to fight with wild Beasts; but as we read in the *Acts* of no such dealings with *Paul*, so that being a punishment rather for their slaves and vilest men, it can hardly be thought that *Paul*, who was a Free-man of *Rome*, should be exposed to it: They seem therefore better to understand it, who interpret it of his conflict with men, who in their conditions and manners were like beasts; and that he doth not speak here of his scuffle with *Demetrius*, mentioned *Acts* 19. but some other conflict he had there, of which the Scripture giveth us no large account, but it seems to be generally and obscurely mentioned in the next Epistle, *Chap.* 1. 8. for this Epistle was wrote after his conteſt with *Demetrius*. By that Phrase, *after the manner of men*, some think he means, as men use to fight; some have other notions of it: the sense seems to be plainly this, If I have fought with beastly men at *Ephesus* after the manner that men fight with beasts, exposing my body to their rage and fury, what profit is it to me, if the dead rise not? I have opposed my self to their fury out of an hope for a joyful Resurrection; but if there shall be no sich Resurrection, the *Epicures* that resolve to stick at nothing, nor to deny themselves in any sensual satisfaction from meat and drink, have the best of it; all men had then best sing their Song, *Let us eat and drink*, for we have but a little time to eat and to drink in, as we know that we shall dye, and there will be an end of me.

33 Be not deceived: evil communications corrupt good manners *a*.

a Do not suffer your selves to be abused with evil and corrupt discourses of those Philosophers amongst whom you converse, who argue from innate Principles of Reason against Articles of Faith; though you may judge, that they talk but for discourse sake, yet their communication or discourse is naught, and will influence men as to things of practice, and debauch men in their Morals. It is a Verse or Saying taken out of, or at least found in, one of the Pagan Poets; but containing in it much truth.

34 Awake to righteousness, and sin not *b*: for some have not the knowledge of God *c*: * I speak this to your shame *d*.

* Chap. 6. 5.

b Sin is in Scripture compared, to *sleep*, *Rom.* 13. 11. *Eph.* 5. 14. and that very properly; for as the natural Senses are bound up in natural sleep, so the Sinners spiritual Senses are locked up, so that he doth not exercise them to discern betwixt good and evil; and as he that is asleep, is void of all care and fear, is secure, so the Sinner is secure and void of fear. And Repentance is set out under the notion of *awaking*; we are not only concerned to eschew evil, but to do good; not only to awake from Sin, but to *Righteousness*, that is, to an holy life and conversation, that is it which is here called Righteousness, all spiritual rectitude being to be judged from the Souls conformity to the Divine Rule; hence sin is called a crooked way, because it will not agree with the Rule of God's Word. *c* For some amongst you have not a due and saving Knowledge of God, or a right apprehension of the things of God, *d* though it be a shame for them that have it not, considering the light and means of knowledge which you have had by my Ministry, and the Ministry of others who have been amongst you.

35 But some man will say, * How are the dead raised up? and with what body do they come? *e*.

* Ezek. 37. 3.

e Some of your vain Philosophers, who are resolved to give credit to nothing upon the account of a bare Divine Revelation, unless they can give a farther rational account of it in the circumstances, will be ready to object and say, How is it possible, that those very bodies which are putrefied, and turned into dust, and that dust, it may be, scattered to the four Winds, should be raised up? And if the same bodies shall not again rise, what kind of bodies shall the Believers have in the Resurrection? Shall they be bodies that will need meat, and drink, and cloaths, as our present bodies do? Or what other bodies shall they be?

36 Thou fool *f*, * that which thou sowest is not quicked, except it die *g*.

* Joh. 12. 24.

f He saith not, *thou foo!* in anger, (which is that using of this term which our Saviour, *Matt.* 5. 22. saith, brings a man under the gift of Hell fire) but in the way of a grave and authoritative reproof; calling them Fools for their want of a due understanding of the things and ways of God. *g* He lets them know, that they might as well ask, how the grain of Wheat, which they ordinarily sowed in their field, did rise again? For that grain also roteth under the clods of the earth, under which it is buried, before it again riseth.

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or some other *grain h*.

h And when it again riseth, or shooteth up, it is not bare grain, without either stalk or ear, (which was the body by them sown.)

38 But God giveth it a body as it pleaseth him, and to every seed its own body *i*.

i But God giveth to every grain, or kind of seed, such a kind of body as it pleased him, and a several body, according to the nature of the grain; yet none will deny, but it is the seed sown which cometh up, though with a different body, in respect of some qualities.

39 All flesh *is* not the same flesh, but *there is* one *kind* of flesh of men, another flesh of beasts, another of fishes, *and* another of birds *k*.

k Flesh is a kind of body, but it is of various degrees of dignity and excellency, in respect of the qualities of it: the flesh of men is of a differing excellency from the flesh of beasts; and there is a difference in natural Qualities betwixt the corporeal Substances of Beasts, and of Fishes, and Birds; yet they are all bodies, they are all flesh; our distinction betwixt *Flesh* and *Fish*, it is but according to our Idiom or propriety of speaking, we read of the *flesh* of fish, *Levit.* 11. 10, 11.

40 *There are* also celestial bodies *l*, and bodies terrestrial *m*: But the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another *n*.

l Such are the Sun, the Moon, and the Stars. *m* Men, Beasts, Birds, Fishes, the Elements, Stones, *&c.* *n* Now betwixt these two Species of Bodies, in respect of Qualities, there is a very great difference; the glory of the heavenly Bodies is much greater than the glory of the earthly Bodies that are compounded of the Elements.

41 There is one glory of the sun, another glory of the moon, and another glory of the stars: for one star differeth from *another* star in glory *o*.

o Amongst the celestial Bodies, there is a great difference with respect to the Qualities; one of them is in glory much differing from another, the glory of the Moon is more like the glory of the Sun, and the glory of a Star is much beneath the glory both of the Sun and of the Moon; yea, one Star is more glorious than another, yet they are all Bodies, though of different Species and Qualities.

42 * So also *is* the resurrection of the dead *p*: * it is sown in corruption, it is raised in incorruption *q*.

* Dan. 12. 3. Matt. 13. 43. * Phil. 3. 21.

p That is, so shall it be, as to the bodies of the Saints, in the Resurrection. The same bodies of the Saints shall rise, though with qualities, and in a condition much different from what they were when they fell; as the same grain of Wheat shooteth up, though with another body; and as there is a difference betwixt celestial and terrestrial Bodies, and betwixt celestial Bodies themselves: so there will be a difference betwixt the bodies of the Saints, now that they are only of the Earth earthly, from what they shall be in the Resurrection; which difference he openeth in several particulars. *q It is sown*, that is, it dyeth, and is buried in such a state, that it is subject to putrefaction; but when it shall be again raised from the dead, it shall be subject to no putrefaction or corruption: So v. 52. *The dead shall be raised incorruptible.*

43 It is sown in dishonour, it is raised in glory *r*: it is sown in weakness, it is raised in power *s*.

r There is nothing more uncomely, unlovely, and loathsom than a dead body; but it will not be so when it shall be raised again,

again, then it shall be a *beautiful*, comely body. We shall rise in a full and perfect age, (as is generally thought) and without those defects and deformities, which may here make our bodies appear unlovely. *Daniel*, *Chap.* 12. 2. says, *The righteous shall shine as the Stars*: Christ saith, *They shall shine like the Sun*: the Apostle saith, *Phil.* 3. 21. *We shall be made like unto his glorious body.* Three things make the body beautiful, a perfection of parts, the well putting them together, and proportioning them one to another, and a well tempered chearly spirit; all these will concur in the bodies of Saints in the Resurrection. The Schoolmen determine, That much of the beauty of the Saints bodies in the Resurrection, will flow from their perfect sight of God, and the reflection of God upon them. *s* When it dyeth, it is a frail weak body, unable to resist injuries, but it shall rise a strong body, with quick senses, and subject to no more weakness.

44 It is sown a natural body *t*, it is raised a spiritual body *u*. There is a natural body, and there is a spiritual body.

t Such a body as all living Creatures have by Nature, which is upheld by the actions of the Soul that quickeneth it, both the *Vegitative* powers, by which it is nourished by the use of meat and drink, the eating, concocting, and digesting it, *&c.* and the sensitive powers, *&c.* *u* But it shall be raised a *spiritual body*. Spiritual, not as to the substance of it, (for in that sense a *spiritual Body* is a contradiction;) but in respect of the qualities and conditions of it, *Matt.* 22. 30. *Luke* 20. 35, 36. Bodies, which, in respect of many new qualities they shall have, shall be more like *Angels* and other *Spirits*, than humane bodies. Beautiful, incorruptible, free from infirmities, not subject to hunger, or thirst, or injuries, from cold or heat, *&c.* not using meat, drink, cloaths, physick, or marriage: Free, active, and nimble as Spirits, 1 *Thess.* 4. 17. *Spiritual*, because they shall perfectly obey the Soul made perfect, and be by it commanded to spiritual actions only; of *subtile, spiritual, refined constitutions.*

45 And so it is written: The first man Adam was made a living soul *w*, the * last Adam *was made* a quickening Spirit *x*.

* Gen. 2. 14.

w The first part is written in *Gen.* 2. 7. God *breathed into man nostrils the breath of life, and so he became a living Soul*; that is, a living substance, living an animal, natural life, by virtue of that breath of life, which God breathed into him. *x* The last *Adam*, by which he meaneth Christ, who in time was after the first *Adam*, and was born in the last days, and was the last common Head; as *Adam* was the first, with respect of natural and carnal propagation, so Christ was the last Head, in respect of Grace and spiritual Regeneration, he was made a *quickening Spirit*. He was *made* so, not when he was conceived and born, for he had a Body subject to the same *natural infirmities* that ours are; but upon his *Resurrection from the dead*, when, though he had the same Body, in respect of the substance of it, yet it differed in qualities, and was much more spiritual; with which Body he ascended up into Heaven, cloathed with a Power as to quicken Souls with a spiritual life, so also to quicken our mortal bodies at his second Coming, when he shall raise the *dead* out of their Graves.

46 Howbeit that *was* not first which is spiritual, but that which is natural, and afterwards that which *is* spiritual *y*.

y Christ, the spiritual *Adam*, was not first in order of time, but the natural *Adam*; God in his Providence rising from more imperfect to more perfect Dispensations: and so it is as to Gods Providences relating unto us, we have first natural bodies, we are born with such, we grow up and dye with such, but then we shall rise again with others, in respect of excellenter qualities and endowments.

47 The first man *is* of the earth, earthy: the second man *is* the Lord * from heaven *z*.

* Joh. 3. 31.

z *Adam*, who was the first Man, was of the Earth, *Gen.* 2. 7. and was of an earthy constitution, like unto the Earth out of which he was formed; but Christ had another Original: For though his Body was formed in the Womb of the Virgin, and he was flesh of her flesh, yet she conceived by the Holy Ghost overshadowing her, and Christ had an eternal Generation (as to his Divine Nature) from his Father.

48 As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly *a*.

a Such a body as *Adam* had, (which was earthly) such all the Sons of *Adam* have; and such a Body as Christ now hath since his Resurrection, (which is an heavenly Body) such a body also shall Believers, who are heavenly, have in the Resurrection.

49 And * as we have born the image of the earthy, * we shall also bear the image of the heavenly *b*.

* Gen. 5. 3. * Rom. 8. 29. 1 Joh. 3. 2.

b And as Believers, being the natural Sons of the first *Adam*, have born his Image, had such bodies as he had while they lived here; so they shall also in the Resurrection bear the Image of the heavenly, the Image of Christ; that is, have such bodies as was Christs Body, after that he was again risen from the dead.

50 Now this I say, brethren, that * flesh and blood cannot inherit the kingdom of God *c*, neither doth corruption inherit incorruption *d*.

* Joh. 3. 3. 5.

c Flesh and blood do not here signifie Sin, the unrenewed Nature, (as some would have it) but *our bodies*, in their present natural, corruptible, frail, mortal state; so the terms signifie, *Eph.* 6. 12. *Heb.* 2. 14. *Flesh* and *Blood* shall inherit the Kingdom of God, (else our bodies could not be glorified) but our body, as in its present state, till changed and altered, as to qualities, till it be made a spiritual body, shall not inherit the Kingdom of God. *d* The latter words give a reason, why flesh and blood cannot inherit the Kingdom of God, because it is *Corruption*, that is, subject to natural corruption and putrefaction, and the heavenly state is a state of incorruption; the bodies of Believers therefore must be raised up in that state of incorruption mentioned *v.* 42. before they can be capable of inheriting the Kingdom of God.

51 Behold, I shew you a mystery *e*: * We shall not all sleep *f*, but we shall all be changed *g*.

* 1 Thess. 4. 15, 16, 17.

e They might object, How can this be? There will be many Saints alive in the World at the day, when Christ shall come to judge the World, they will have natural bodies, such as they were born with, and grew up with in the World until that time (saith the Apostle) I now tell you a secret thing, (for so the term *Mystery* signifieth, *Rom.* 11. 25. & 16. 25. and in many other Texts.) *f* We shall not all sleep any long sleep: Some think all shall dye, but some for a very short time, and then they shall revive. *g* But we shall *all be changed*, either dying for a time, or by some other work of God their natural, corruptible bodies shall be turned into spiritual bodies, not capable of corruption.

52 In a moment, in the twinkling of an eye, at the last trump: For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed *h*.

h This Change will be on the sudden, in a moment; either upon the Will and Command of Christ, which shall be as effectual to call persons out of their Graves, as a Trumpet is to call persons together; or rather, upon a Sound made like to the Sound of a Trumpet; as it was at the giving of the Law upon *Sinai*, *Exod.* 19. 16. We read of this last *Trump*, *Matt.* 24. 31. 1 *Thess.* 4. 16. There shall (saith the Apostle) be such a Sound made, and upon the making of it, the Saints, *that* are dead, shall be raised out of their Graves; not with such bodies as they carried thither, (which were corruptible) but with such bodies as shall be no more subject to corruption; and those who at that time shall be alive, shall one way or another be *changed*, and be also put into an incorruptible state.

53 For this corruptible must put on incorruption, * and this mortal *must* put on immortality *i*.

* 2 Cor. 5. 4.

i God hath so decreed, That our flesh and blood, in the state wherein now it is, shall not be glorified; it shall be the same body as to the substance, but not as to the qualities; it is now corruptible and mortal, it must be put into a state of incorruption and immortality, before it can enter into the Kingdom of Heaven.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory *k*.

k That is, in an eternal and continuing Victory; the Saints shall dye no more. The quotation which the Apostle bringeth, is out of those two Texts, *Isa.* 25. 8. *Hos.* 13. 14. which two Texts the Apostle saith, at that day will have a more full, perfect, and eminent accomplishment, than ever they before had.

55 * O death, where *is* thy sting *l*? O ‖ grave, where *is* thy victory? *m*.

* Hos. 13. 14. ‖ Or, *O Hell.*

l The Apostle, in the contemplation of this blessed day, triumpheth over death; in a Metaphorical Phrase, *where is thy sting?* What hurt canst thou now do unto Believers, more than a Wasp, or Hornet, or Bee, that hath lost its sting? *m* O *Grave*, or O *Hell*, (the same word signifieth both) where now is thy Victory? The Conqueror of all flesh is now conquered, the Spoiler of all men is spoiled; It had got a Victory, but now, O Death, where is thy Victory?

56 The sting of death *is* sin *n*, and the * strength of sin *is* the Law *o*.

* Rom. 5. 13. & 7. 5. 13.

n If it were not for sin, death could have no power over man; Sin is that which giveth death a power to hurt the children of men; *the wages of sin is death*, *Rom.* 6. 23. *o* And without the Law there could be no transgression. The Law is so far from taking away the guilt of sin, that through the corruption of our Natures, strongly inclining us to what is forbidden, it addeth

addeth strength to sin; *Sin* (as the Apostle saith, *Rom.* 7. 8.) *taking occasion by the commandment, and working in us all manner of concupiscence.*

* 1 Joh. 5. 5. 57 But thanks *be* to God, which giveth us * the victory, through our Lord Jesus Christ *p*.

p The Victory over Sin and over Death, we have both through the Death and the Resurrection of our Lord Jesus Christ; who by his Death delivered us from the guilt of sin, and also from the power of sin; and who through death destroyed him who had the power of death, even the Devil.

58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord *q*, for as much as ye know that your labour is not in vain in the Lord *r*.

q The Apostle concludeth his Discourse, proving the Resurrection of the Body from the dead, founding upon it an Exhortation to Holiness; which is here called *the work of the Lord*, because it is made up of works done by us at the command of Christ, and with a direct respect to his Glory in obedience to his Will. He mindeth them not only to do these things, but to do them *stedfastly*; not by fits, but never turning aside from them either one way or another; and *unmoveably*, so as no temptations either from dangers, or rewards, or false Teachers, should shake their Faith, as to the Principles, that lead unto such an holy life; this especially of the Resurrection from the dead.

r Because they knew, that through the Grace of God, and the Merits of Christ, such works as these should not want their reward; for though the work of God be wages to it self, and Christians should not serve God *merely* for wages, yet it is lawful for them (as for *Moses*) to have an eye to the Recompence of Reward; and a greater reward than this of the Resurrection of the Body to Eternal life, and that in a state of *immortality* and incorruption, in a spiritual and honourable estate, could not be.

CHAP. XVI.

* Acts 24. 17. 1 NOw concerning * the collection for the
2 Cor. 9. 1, 2, 12. Saints *a*, as I have given order to the churches of Galatia, even so do ye *b*.

a The business of relieving the poor Members of the Church, is a moral Duty, *a Sacrifice with which God is well pleased*; our Faith must work by this Love. The Apostle, in several Epistles, was very sollicitous about this: he mentioneth it *Rom.* 15. 26. *Gal.* 2. 10. as well as in this Epistle. Besides, that our Saviour had foretold, That the state of the Church would be such, that they should have the poor always with them. *Agabus*, *Acts* 11. 28. had prophesied of a Famine, which (some think) raged at this time; and besides, the Persecution at *Jerusalem* had scattered the Brethren abroad, and being out of their Country and imployments, they could not but be at a loss for a livelihood; and so need the charitable contribution of other Churches under better circumstances, as they were at this time in *Greece*. The Churches of *Galatia* and *Macedonia* had been very liberal this way; and the Apostle, by their Example, quickens the Churches both at *Rome* and *Corinth*, *Rom* 15. 26. 2 *Cor.* 8. 4. *b* As to this he had (as he saith) *given order to the Churches of Galatia*, which, it is thought, he did in his journey through *Galatia*, *Acts* 16. 6. and he ordereth the Church at *Corinth* to follow that Order, which followeth.

* Acts 20. 7. Rev. 1. 10. 2 * Upon the first *day* of the week *c*, let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come *d*.

c From hence both divers of the Ancients, and very many late Divines, argue for the change of the Sabbath from the seventh day of the week to the first. It is plain from hence, that the Gospel-Churches were wont to assemble upon that day, (for do we read in Scripture of any Assembly of Christians for religious Worship on any other day.) On this day the Apostle orders Collections for the poor Saints to be made, accordingly as God had prospered any in their Imployments; he directeth that they should every one lay by him something, not doing what he did with any ostentation, but having it ready when it should be called for: this he calls a *Treasuring*, (so it is in the Greek) treasuring; monies laid by for charitable uses are Treasures, both with respect to those for whom they are laid up, and also for our selves; for he that giveth to the poor, layeth up for himself Treasures in Heaven. *d* He would have *no gatherings when he came*, either to avoid the scandal of his being chargeable to them, or that he would have no delay; but when he came, It might be in a readiness to be presently sent away.

* 2 Cor. 8. 16, 19. † Gr. *gift*. 3 And * when I come, whomsoever you shall approve by *your* letters, them will I send to bring your † liberality to Jerusalem *e*.

e The word here translated *Liberality*, is the same which signifieth *Grace*; their Charity is called by that Name, either because it flowed from their *free Love* towards their poor Brethren, (though living at a great distance from them;) or because their sense of the free Love and Grace of God to them, was that which moved them to that charitable act; 2 *Cor.* 8. 9.

4 And if it be meet that I go also, they shall go with me *f*.

f To incourage them to the freer and more liberal Contribution, he promiseth them himself to go along with those that carried it, (if it were thought meet.)

5 Now I will come unto you, when * I shall * Acts 19. 21.
pass through Macedonia: For I do pass through Macedonia *g*.

g Whether *Paul*, according to this promise, did go to *Corinth*, some question; because of what we read, 2 *Cor.* 1. 15, 16. But others think, that he speaketh there of another journey, which he intended thither; and that he did go in a fulfilling of this promise, because we read, *Acts* 19. that he went into *Achaia*, and spent there a considerable time; during which, it is very probable that he did not omit to visit the Church of *Corinth*.

6 And it may be that I will abide, yea, and winter with you, that you may bring me on my journey whithersoever I go *h*.

h He did stay in *Macedonia* three months, *Acts* 20. 3. but it is believed some things hindered him, that he did not winter at *Corinth*. It was the custom for some Members of the Gospel-Churches, to accompany the Apostles some part of their way when they went from them to any other places, *Acts* 15. 3. & 17. 15. & 20. 38. in token of their kindness and respect to them.

7 For I will not see you now by the way, but I
trust to tarry a while with you, * if the Lord per- * Acts 18. 21. Chap. 4. 19. Jam. 4. 15.
mit *i*.

i I will not see you in my passage into *Macedonia*, for then I shall have no time to stay long with you; and I hope to gain a time when I shall stay longer with you; but all this must be understood with submission to Gods Will, who can hinder, and order my journies, and determine my purposes as he pleaseth. *James* teaches us, when we declare our resolutions to go to this or that place, to add, *If God will*; and our Apostle observeth that Rule, *Rom.* 1. 10.

8 But I will tarry at Ephesus until Pentecost *k*.

k He altered this resolution afterward; for, *Acts* 20. 16. *he hasted, if it were possible, to get to Jerusalem by Pentecost*. Pentecost was a Jewish Feast, and not named here as a Feast then celebrated by Christians, but as a known period of time; for the Jews computing time from their Festivals, Christians who lived amongst them, and had some of them been converted from their Religion, computed also their time from the Jewish Festivals.

9 * For a great door and effectual is opened to
me *l*, and *there are* many adversaries *m*. * Acts 14. 27. 1 Cor. 2. 12.

l For God hath opened to me at *Ephesus* a great opportunity to preach the Gospel, which I have reason to hope will also be effectual for the Conversion of many Souls. What this door of hope was, whether God had let him know there were many Souls in that place prepared for receiving the Gospel; or that some eminent Persons for Authority or Learning, whom many were like to follow, were there already converted; or that he looked upon that famous City as like to be a place where many might be converted, is not told us. *m And* (saith the Apostle) *there are many Adversaries*, (as it will appear to those that read *Acts* 19, & 20.) therefore there was need of the presence of the Apostle himself, whose Authority might better stop their mouths, than the more inferior Pastors could. What would have affrighted others from going or staying there, this great Apostle mentions as an Argument to cause him to make haste to go thither, and to tarry there for some time.

10 Now if Timotheus come, see that he may
be with you without fear *n*: for * he worketh the * Rom. 16. 21. Phil. 2. 20, 22. 1 Thess. 3. 2.
work of the Lord, as I also *do o*.

n He had told them, *Chap.* 4. 17. That he had sent *Timothy* unto them, whom he there calleth his *beloved Son*, *and faithful in the Lord*. Here he bespeaketh his welcome and security. It is probable he had it in Commission from *Paul* to visit divers other Churches in his journey to them; and therefore he speaketh of his coming as uncertain, but chargeth them, that if he did come, they would take care of him, that he might not be exposed to danger or trouble from any Party amongst them. *o* For (saith he) he is a Minister of the Gospel, and ingaged in the same work of the Lord that I am.

11 Let no man therefore despise him *p*: but conduct him forth in peace, that he may come unto
me *q*; for I look for him with the brethren *r*.

p Either, because he is a very young man, 1 *Tim.* 4. 12, 13. or upon any other account. *q* But when he cometh away, shew him the respect you use to shew me, conduct him in his way. *r* For I have need of his help here, in carrying on the business of the Gospel; and therefore I with the Brethren here expect him; or I expect him with the rest of the Brethren, who are in like manner imployed abroad in carrying about the Gospel.

12 As

12 As touching *our* brother Apollos, I greatly
desired him to come unto you with the brethren, but his will was not at all to come at this time: but he will come when he shall have a convenient time *s*.

s Apollos (as may be seen *Acts* 18. 27.) was known to them, and had been a Preacher amongst them, and was grateful to many of them; he was an *eloquent man*, *mighty in the Scriptures, instructed in the way of the Lord, and fervent in the Spirit*, *Acts* 18. 24, 25, 26, 27, 28. he was one of those from whom some of this Church denominated themselves, *Chap.* 3. 4. For these reasons *Paul* would have persuaded him to go and visit this Church (which some think that he had left, because of those contentions and divisions, which were amongst them) but he had no mind to go at that time; though it is said, that he afterwards did return again to them, when *Paul*, by his Epistle, had quieted those divisions, and allayed their heats.

13 Watch ye *t*, stand fast in the faith *u*, quit
you like men: be strong *w*.

t Watching, in its usual acception, signifieth a forbearing of sleep; and that in order to some End. Sin is set out under the notion of *Sleep*, *Eph.* 5. 14. so that spiritual watching signifies a diligent abstaining from sin, and from whatsoever may be to us a temptation to sin against God, in order to the perfecting of Holiness, and the obtaining life and immortality. *u* Be steady in the profession of the Truth, and holding close to the Doctrine of Faith. *w* You are as Souldiers fighting against the World, the Flesh, and the Devil; do not behave your selves like children, when the least opposition will terrifie and throw down; but like men, with a spiritual courage and fortitude, becoming such who have so good a Captain, and so good a Cause.

14 Let all your things be done with charity *x*.

x Charity (as hath been before discoursed) is a term comprehensive both of *Love to God*, and *to our Neighbour*; the failure of this in their divisions and contentions, and satisfying their own judgments and humors, without regard to the Consciences of others, and having no regard to the profit of others, is that which the Apostle, in this Epistle, had once and again blamed in the Members of this Church; in the conclusion of his Epistle, he therefore again recommends to them the getting and exercising of this habit.

15 I beseech you, brethren, ye know the hou-
shold of Stephanas, that it is * the first-fruits of Rom. 16. 5.
Achaia *y*, and that they have addicted themselves to the ministry of the Saints *z*.

y Of this *Stephanas* we read before *Chap.* 1. 16. his Family was one of those few Families which *Paul* baptized: he is here called the *First-fruits of Achaia*, because (as it should seem) he was one of the first of all those who in that Country received the Gospel. *z* He further saith of him, That he had given up himself to the Ministry of the Saints, either in preaching the Gospel, or (which is more probable) in the proper imployment of a *Deacon*, in relieving such amongst the Saints (whether of that, or other Churches) that were in want.

16 * That ye submit your selves unto such, and
to every one that helpeth with *us*, and laboureth *a*. * Rom. 16. 16.

a He adviseth them to reverence him, and all such as were helpers and labourers of that nature, and wrought with the Apostles in the work of the Gospel.

17 I am glad of the coming of Stephanas, Fortunatus, and Achaicus: for that which was lacking
on your part, they have supplied.

18 For they have refreshed my spirit and yours:
therefore * acknowledge ye them that are such *b*. 1 Thess. 5. 12.

b It should seem that this Church had sent these three Persons to *Paul* at this time (as most think) at *Ephesus*, to acquaint him with the state of their Churches; these men supplied the want of that whole Churches coming, or they made a report to the Apostle of the *Corinthians* more fully, than they had done in their Letters. He adds, That they had *refreshed his Spirit*, not with bringing him any money, (for the Apostle hath told us, *Chap.* 9. 15. that he gloried in this, That he had preached the Gospel to them freely, without being any charge to them) but by their visit, and the Conference that he had had with them about the state of that Church. The Apostle addeth, That they had refreshed their *Spirits* also; intimating, that their joy was his, and that what was a refreshing to him, ought also to be so to them: he therefore recommendeth these men, and such as they were, to be reverenced and respected by this Church.

19 The churches of Asia salute you *c*: Aquila
and Priscilla salute you much in the Lord *d*, with the church that is in their house *e*.

c He meaneth the lesser *Asia*, in which was *Ephesus*; from whence it is more probable, (according to the *Arabick* and *Syriack* Opinion) that this Epistle was written, than from *Philippi*, (according to the Copy followed by our Translators) And that which further adds to that probability, is, That *d* the Apostle mentioneth the Salutations of *Aquila* and *Priscilla*, as persons that were at that time with him; now that they lived at *Ephesus*, or at least went thither with *Paul*, and tarried there, appeareth from *Acts* 18. 19. their saluting the Church of *Corinth* in the Lord, signifies their wishing them all spiritual blessings in, and from Christ. *e* But what is meant by the *Church in their house*, which joyned with *Paul* in this Salutation, is not so plain: we read the like, *Col.* 4. 15. of the Church in *Nymphas* his house; and in *Philemon's* house, *v.* 2. and the same again of this *Aquila* and *Priscilla*, *Rom.* 16. 5. Some think that it signifieth no more, than that their whole Families had received the Christian Faith. Others think, that divers other Christians sojourned with them; others, that the Church was wont to meet in some room in their house: but the last is not probable, either that in those times the Church kept their Meetings in any one stated place, or that Christians then had such spacious houses as could afford a room large enough for the whole Church to meet in.

20 All the brethren greet you: Greet you one
another with an holy kiss *f*.

f This proveth no more, than that as it is in use with us, to salute one another with a kiss when we meet; so it was in use in those Times and Countries to do the like, in token of Love and Friendship. It is called the Kiss of Love, 1 *Pet.* 5. 14. The Apostle requireth, that in these Salutations they should have chast and holy thoughts. This seemeth to be all meant by the *Holy Kiss*, mentioned *Rom.* 16. 16. 2 *Cor.* 13. 12. 1 *Thess.* 5. 26. and here.

21 * The salutation of *me* Paul with my own
hand *g*. * Col. 4. 18. 2 Thess. 3. 17.

g These words are judged to signifie to us, that though the former part of the Epistle was written out of *Pauls* Copy by some others; yet the three last verses were wrote by him with his own hand.

22 If any man love not the Lord Jesus Christ *h*,
let him be Anathema, Maran-atha *i*.

h Love is an affection of the heart, but discernable by overt acts; the meaning is, If any man, by any notorious acts, declareth that he loveth not the Lord Jesus, whether he be an Hypocrite owning the Name of Christ, but living in a contempt of, and disobedience to his Commandments; or an Apostate, who sheweth his want of love to Christ, by denying him in an hour of danger and persecution; or an open Enemy and Persecutor of Christ and his Gospel. *i* Let him be accursed, let him be looked upon as a detestable and abominable person. Some tell us, That the Jews having three Excommunications, this word signifieth their highest degree, by which the person was given up to the Judgment and Vengeance of God: But others say, there is no such term to be found among them, and that the term *Maran-atha* signifies no more than, *The Lord is come*. Let the Jews and other vain persons say what they will, the Lord is come; and if any love him not, let him be looked on as a detestable person.

23 * The grace of our Lord Jesus Christ *be* with
you *k*. * Rom. 16. 20.

k That is, the Lord Jesus favour you, and bless you with all spiritual Blessings; this is the Apostles ordinary Saluration, *Rom.* 16. 24.

24 My love be with you all in Christ Jesus.
Amen *l*.

l As I love you, so I desire to be again beloved of you in Christ sincerely. Or I love you all in Christ, and for Christs sake; or I wish that my Love may abide in, and with you.

¶ The first *epistle* to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

These words are no part of Scripture; and (as was said before) it is much more probable, that this Epistle was wrote from *Ephesus* than from *Philippi*, though it might be sent by these, or some of these men named.

ANNOTATIONS
ON THE SECOND EPISTLE TO THE
CORINTHIANS.

The ARGUMENT.

Concerning the Sacred Penman *as well of this, as the former Epistle, and the Church to whom this, as well as that Epistle was sent, enough hath been said before. It is plain, that the Apostle, when he wrote it, was in* Macedonia; *(probably at* Philippi, *which was the first City of* Macedonia, Acts 16. 12. *whither* Paul *went, after the uproar that* Demetrius *had made at* Ephesus, *of which we read* Acts 20.) *The* Occasion *of his writing this second Epistle, seemeth to be, partly* the false Teachers aspersing him; 1. *As an* inconstant man, *because he had promised to come in person to* Corinth, *and was not yet come; (the reason of which he sheweth* Chap. 1. *was not* Levity, *but the troubles he met with in* Asia, *and his desire to hear they had first reformed the abuses he had taxed them for:* 2. *As an* imperious man, *because of the incestuous person against whom he had wrote; which Charge he avoids, by shewing the necessity of his writing in that manner, and giving new Orders for the restoring him, upon the repentance he had shewed* 3. *As a* proud *and* vain-glorious man. 4. *As a* contemptible person; *base in his person, as he expresseth it. The further Occasions of his writing were, To* commend them *for their kind reception of, and compliance with the Precepts and Admonitions of his former Epistle, and their kind reception of* Titus: *As also to* exhort them *to a* liberal Contribution *to the necessities of the Saints in* Judea, *to which they had shewed their forwardness a year before. And* his hearing that there was yet a Party amongst them bad enough, that went on in vilifying him and his Authority, as well as in other sinful courses; *against whom he vindicateth himself, magnifying his Office, assuring them he was about to come to* Corinth; *when they should find him present, such as being absent he had by his Letters declared himself, if they were not reformed. The substance therefore of this Epistle is partly* Apologetical *or* Excusatory, *where he excuseth himself for his not coming to* Corinth *so soon as he thought, and for his so severe writing as to the incestuous person: Partly* Hortatory, *where he perswadeth them* more generally *to walk worthy of the Gospel;* more specially, Chap. 8. 9. *to a* liberal Contribution to the Saints. *Partly* Minatory *or* Threatning, *where he threatneth* Severity *against those whom, when he came amongst them, he should find contumacious and impenitent Offenders. He concludes the Epistle (as usually) with a* Salutation *of them,* pious Exhortations *to them, and a* Prayer *for them.*

CHAP. I.

1 PAul, an apostle of Jesus Christ by the will of God *a*, and Timothy *our* brother, unto the church of God, which is at Corinth, with all the Saints which are in all Achaia *b*.

a The Will of God here doth not signifie the bare permission, but the Calling and Precept of God; he was called to be an Apostle, *Rom.* 1. 1. & *Epist.* 1. 1. making him a *Minister* and a *Witness*, *Acts* 26. 16. *b* His joyning of *Timothy* with him, sheweth both the great humility of the Apostle, and his desire to give him a reputation in the Churches, though he was a very young man. The Epistle is not directed only to the Church of God, which was at *Corinth*, (the *Metropolis* of *Peloponnesus*) but also to all those Christians which lived in *Achaia*: by which name probably he doth not understand all *Gracia*, though that anciently had that name from one *Achaus* that was King there, from whom the Grecians had the name of *Achivi*) but that Region of *Peloponnesus*, which lay in a neck of Land between the *Ægean* and *Ionian* Sea, which obtained that name in a more special and restrained sense.

2 * Grace *be* to you and peace from God our Father, and *from* the Lord Jesus Christ *c*.

* Gal. 1. 3.

c This was the Apostles common Salutation, *Rom.* 1. 7. See the Notes on the former Epistle, *Chap.* 1. 3. where it is observable, That not the Father only, but the Lord Jesus Christ, is invoked, and made the Author of Grace (which is the free Love of God) and of *Peace*, which signifieth either reconciliation with God upon the free pardon of our sin, or union with men, and brotherly love amongst themselves. The Heathens used to begin their Epistles with wishing one another health and prosperity; but the Apostle hath shewn us a more Christian way, and more suited to the Faith of Christians, who believe the Love and Favour of God, the greatest and most desirable blessings.

3 * Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comforts *d*.

* Eph. 1. 3. 1 Pet. 1. 3.

d It is an usual Form of Thanksgiving, *Rom.* 1. 25. & 9. 5. It is in use with us, signifying our sincere and hearty desire that both we our selves might be inabled, and others by our Examples, might be quickened to speak well of God, and to praise his Name. This God is called the *Father of our Lord Jesus Christ*, that is, by *Eternal Generation*: He is also called the *Father of Mercies*, because he is the Fountain of all that good which floweth to poor Creatures. And upon the same account he is also called the *God of all Comforts*.

4 Who comforteth us in all our tribulation *e*, that we may be able to comfort them which are in any trouble, by the comfort wherewith we our selves are comforted of God *f*.

e Vis, who are the Ministers of the Gospel, (as it may appear by what followeth) for the Apostle saith, That God doth it, that Ministers might, from the comforts wherewith God had comforted them, be able to comfort his people when they are under any trouble, either of body or mind, by the same Methods and Arguments, which the holy Spirit had used and brought to their minds under trouble to relieve any of them. Two things are observable from this verse: 1. That the Apostle attributeth all the support, relief, and comfort, which he had under any tribulation, to God, as the Fountain and Author of

of all Mercy; for though possibly our comforts may be caused from the application of some promises in holy Writ, either called to our minds by the act of our own minds, or brought to our remembrance by some others, yet it is God who must make those Plasters to stick, and to become healing and sanative to our Souls: So that he is the principal efficient Cause, though the Scriptures, or men, may be instrumental Causes. 2. That the Gifts, Graces, and Mercies that God bestowethr upon his Ministers, are bestowed upon them, not meerly for their own use, but for the use and good of others; to inable them to be serviceable in doing good to others Souls.

5 For * as the sufferings of Christ abound in us *g*, so our consolation also aboundeth by Christ *h*.

* Chap. 4. 10.

g He calleth his, and the other Apostles sufferings, the *Sufferings of Christ*; either because they were sufferings for Christ; that is, for doing the work which Christ had given them to do: Or his and their personal sufferings as Members of that Body, of which Christ is the Head. Christ calleth *Sauls* persecuting the Saints, a persecuting of himself, *Acts* 9. 4. Thus we read of *Pauls* filling up that *which is behind of the Sufferings of Christ*, *Col.* 1. 24. *h* But, saith the Apostle, *blessed be God*, as we have many sufferings for Christ, so also we have many consolations by Christ. Christ, as God, is the efficient Cause of the Saints consolation; as Mediator, dying for us, he is the meritorious Cause; and it is by his Spirit (who is called the Comforter) that they are applied to us.

6 And whether we be afflicted, * *it is* for your consolation and salvation *i*, which is ‖ effectual in the enduring of the same sufferings which we also suffer *k*: or whether we be comforted, *it is* for your consolation and salvation *l*.

* Chap. 4. 15. ‖ Or, wrought.

i Our sufferings tend to *your Consolation* and *Salvation*, your Souls being upheld and supported by the sight of our boldness, and courage, and confidence in our sufferings: Thus *Phil.* 1. 13, 14. *My bonds in Christ are manifest in all the palace, and in all other places. And many of the brethren in the Lord waxing confident by my bonds, are much more bold to speak the word without fear.* And his sufferings also were for their *Salvation*, as they encouraged them to suffer also; and, *If we suffer with him, we shall reign with him, and our light and momentany afflictions shall work for us a far more exceeding and eternal weight of glory*: *k* And (saith the Apostle) our suffering hath had a good effect amongst you, while you, with Faith and patience, endure sufferings of the same sort which we endure and suffer. *l* And if we be supported, upheld, and comforted under our sufferings, the advantage of this also redoundeth to you, as you are encouraged to suffer for the Gospel and profession of Christ, from seeing how God supporteth us under our sufferings.

7 And our hope of you *is* stedfast *m*, knowing that as you are partakers of the sufferings, so *shall* *you be* also of the consolation *n*.

m We have a stedfast hope of you, that as you have endured sufferings for Christ and his Gospel, so you will still endure them, as we have done. *n* And, we know, that as you are partakers of the Sufferings of Christ and his Gospel, so you shall also share in those Divine consolations that those feel who endure such sufferings.

8 For we would not, brethren, have you ignorant of * our trouble which came to us in Asia *o*, that we were pressed out of measure, above strength, insomuch that we despaired even of life *p*.

* Chap. 11. 32.

o We are at a great loss to determine what these troubles were in *Asia*, of which the Apostle doth here speak. We read of several troubles *Paul* met with in *Asia*; it was there he was in danger through the tumult raised by *Demetrius*, *Acts* 19. 23. it was there (at *Ephesus*) where *he fought with beasts after the manner of men* (as he told us in the former Epistle.) Whoso readeth *Chap.* 19, & 20. of the *Acts*, will find the largest account we have in Scripture of the troubles *Paul* met with in *Asia*. But this Epistle is thought to have been written at a time, that will not agree to the time of those troubles; therefore they are thought to have been some troubles, of which we have a mention no where else in holy Writ. *p* Whatsoever they were, this Text tells us they were very great, and above his natural strength to have born; some think, above the strength of ordinary Christians, insomuch that if the Apostle had not found the more than ordinary assistances of the Spirit of God, he could not have stood under them.

9 But we had the ‖ sentence of death in our selves *q*, that we should * not trust in our selves, but in God, which raiseth the dead *r*.

* Jeremiah 17. 5, 7. ‖ Or, answer.

q We verily thought we should have been killed, (and so it is expounded by the last words of the former verse) *we despaired even of life.* *r* And this God did to teach us, That we should, when we are in dangers, look above the creature; and have no confidence in created means, but only look up to him, who raiseth from the dead. As *Abraham* offered up *Isaac*, *Heb.* 11. 17, 18, 19. *Accounting that God was able to raise him from the dead.* *Abraham* had a promise to bottom such a Faith upon; God had told him, That in *Isaac* his seed should be called: So had *Paul*, God having revealed to him, that he had a further work for him to do. So have not all Christians, we do not know our course, nor what work God hath in his Eternal Counsels laid out for us; and therefore cannot be confident of deliverances in this life by the Almighty Power of God; but yet we, under our greatest tryals, may trust in God, who will certainly raise us from the dead; (of which Faith we have an instance in *Job*, *Chap.* 19. 25, 26, 27.) However for our comfort in our distresses we may observe, That God, in his great deliverances of his people, useth to suffer them first to be brought to the greatest extremities; that *in the Mount of the Lord* it may be seen, and that they may learn to know that their Salvations are from him; more from his Almighty Power, than from the virtue of any means they can use, (though yet it be our duty to use what lawful means his Providence affordeth us.)

10 Who delivered us from so great a death *s*, and doth deliver: in whom we trust that he will yet deliver *us t*.

s So great a death, in this Text signifies no more than so great a tryal of affliction; as he elsewhere saith, he was *in deaths often*, that is, in dangers of death. *t* Nor (saith the Apostle) were we only at that time in danger of our lives, nor had we only, at that time, an experience of Gods Power, Goodness, and Faithfulness in our deliverance; but we are in jeopardy every hour, and experience the Power of God in our deliverance yet every day. And it being for the advantage of the Church of Christ, that our lives should be prolonged, (though we desire rather to be dissolved, and to be with Christ) we are confident that he will yet deliver. Former experiences of Gods goodness in delivering us out of troubles, ought to increase our Faith, and beget a confidence in us, that God will yet deliver us, (if it may be for his own Glory, and our good.)

11 You also * helping together by prayer for us *u*, that * for the gift *bestowed* upon us by the means of many persons, thanks may be given by many on our behalf *w*.

* Rom. 15. 30. Phil. 1. 19. Philem. 22. * Chap. 4. 15.

u Faith ought not to hinder Prayer; nor doth Gods principal Efficiency, as to any Mercy or Deliverance bestowed upon us, give a *Supersedeas* to us, as to the use of any means, whether Natural or Spiritual, by which the Mercy may be obtained. Nor are the Prayers of the meanest Saints useless for the greatest, or beneath their desires; men and womens favour with God depends not upon their order, station, and repute in the World. *w* By the Gift here, he means the deliverance before mentioned; which he calls a *Gift*, to denote, not only Gods principal Efficiency in it, but his free bestowing of it; this Gift (he saith) is bestowed by the means of many, because obtained upon the Intercession or Prayers of many, God doth therefore bestow mercies upon particular persons at the intercession of many others on their behalf, that he may not only have the praises of those persons upon whom he so bestoweth the mercy, but of those who have been so praying. The Apostle hereby hinteth to us, That we ought no more to forget to give thanks for others, for whom God hath heard us, than to pray for them when in distress.

12 For our rejoycing is this, the testimony of our consciences, that in simplicity and godly sincerity *x*, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world *z*, and more abundantly to you-wards *a*.

x He declareth the confidence that he had, that he should not want their Prayers, because his own heart told him, to his joy and satisfaction, that however others might reproach him, as if he had carried himself deceitfully, or craftily; yet he had not done so, but had lived in the World in all *simplicity* and *sincerity of God*, (so the *Greek* is.) Simplicity is opposed to *double-mindedness*; where there is a composition in a man, a mixture of truth and falshood, fairness in speech, and falshood in heart or action. Sincerity is opposed to *Hypocrisie*. It is said to be *of God*, because he is the God of Truth, hath commanded it, approveth it, worketh it, and discovereth the heart of man to it. *y* This is opposed to *fleshly Wisdom*, which prompteth a man to seek his own ends any way, good or bad. *z* But (saith the Apostle) we have had our conversation in the World, not by the guidance of any such corrupt habit or Principle, but by the *Grace of God*, the love and fear of God dwelling in us; or, we have done this, not of our selves, but by the guidance and assistance of Divine Grace, helping us to to live, and to have our conversation in the World. *a* And more especially you are our Witnesses of this, amongst whom we have preached the Gospel freely, so as we have not made it chargeable to you.

13 For we write no other things unto you, than what you read, or acknowledge, and I trust you shall acknowledge even to the end *b*.

b I do not tell you Stories, the things which I write, and which you read, either in my Epistles to you, or to other

Churches of Christ, are what you know must owne and acknowledge to be truth; and I hope you shall acknowledge them to be so to the end both of my life and yours.

14 As also you have acknowledged us in part, that * we are your rejoicing, even as * ye also *are* ours in the day of the Lord Jesus *o*.

* Chap. 5. 12.
* Phil. 2. 16. & 4. 1.
1 Thess. 2. 19, 20.

c In part, may either refer to persons, or things; part of you have fo owned and acknowledged us, though others of you have abused us. Or you have *in part*, or at *some times*, owned us, that you had cause to bless God for us, and to rejoyce, that God ever sent us to preach the Gospel amongst you. And as some have owned us as their joy, or all of you have at some times acknowledged us as such; so you are also *our rejoycing*; we rejoyce that God hath made our labour successful to your Souls, and I trust in the day when the Lord Jesus shall come to judge the World, you shall be more our rejoycing.

15 And in this confidence I was minded to come to you before, that you might have a * second || benefit *d*.

* Rom. 1. 11.
|| Or, *grace*.

d Being confident that my presence with you, would be matter of rejoycing both to you, and also to me, I purposed to come unto you before I went into *Macedonia*, visiting you shortly in my journey thither, that so you might have a second longer visit in kindness to you. We find, *Acts* 16. 9. that *Paul* received his first Call into *Macedonia* in a Vision; we read again of his passing through *Macedonia* to go to *Jerusalem*: The Apostle seemeth to speak here of the latter.

16 And to pass by you into Macedonia, and * to come again out of Macedonia unto you, and of you to be brought on my way toward Judea *e*.

* 1 Cor. 16. 5.

e He had purposed to take *Corinth* in his way unto *Macedonia*, and after he had finished his business in *Macedonia*, his resolutions were to have come back to *Corinth*, and to stay with them some time; hoping to have some of their company some part of the way toward *Judea*: But it seems, though he thus purposed, yet God had otherwise ordered his motions.

17 When I therefore was thus minded, did I use lightness *f*? Or the things that I purpose, do I purpose according to the flesh *g*, that with me there should be Yea, yea, and Nay, nay? *h*.

f Though the Apostle doth not in fo many words tell us so, yet it is apparent from this verse, That some of the *Corinthians* had taken occasion from his not coming at this time to *Corinth*, to charge him with *levity* and *inconstancy*; as if his words were not to be regarded. It is very observable, how little things the men of the World will take advantage from, to vilifie and lessen the reputation of Gods faithful Ministers and People. How many others might have promised to be in such a place at such a time, and have failed, without the reproach of the men in the World? Who would have been so charitable to them, as to have excused them, by saying, They spake according to their present intentions and resolutions; but they were hindred by the Providence of God: but if *Paul* fails, they will interpret it to be from the lightness and inconstancy of his mind. So charitable is the World to its own, so uncharitable to those who are not of the World, but by God called out of the World. From this imputation the Apostle cleareth himself, denying that he used *lightness*, and that his not coming proceeded from any levity or inconstancy of mind; for he fully did purpose to have come. *g* Or did (saith he) I purpose after the manner of carnal men, who make no conscience of their word? who promise and deny both in a breath? *h* Should there be in me such a Spirit, as to speak a thing with my lips which my heart doth not agree to? This lets us know, that *Truth* and *Steadiness* are things which do highly commend either a Minister, or a Christian; but especially him who is a Minister of the Gospel.

18 But as God *is* true, || our word toward you was not Yea, and Nay *i*.

|| Or, *our preaching*.

i As God is true to his Promises, so he hath taught me to be true to mine. Some make these words not to be meerly declarative of the Truth of God, but a kind of an Oath, or calling the God of Truth to witness, that his *Word towards them*; by which some understand the Gospel, or the Word which he had preached amongst them, (and of that indeed he speaketh in the next verse) but to me it seemeth much less strained, to interpret *Pauls word* in this verse of that word of promise, of which he had before spoken; the promise which he owned before that he had made them of his coming to them, That *word*, he saith, was not *yea, and nay*, that is, he did not make it with a quite contrary intention; but when he promised, he faithfully intended to have justified his word, and indeed to have come; but the Providence of God, to which all men are subjected, had otherwise ordered him and disposed of him; which was the cause why he had not yet been as good as his word. It is very observable, how careful this great Apostle was to clear himself from any imputation of levity and falshood; and it should teach us to be careful to maintain our reputation in the world, for truth and steadiness.

19 For the Son of God, Jesus Christ, who was preached among you by us, *even* by me, and Silvanus, and Timotheus *k*, was not Yea, and Nay, but in him was Yea *l*.

k The Apostle here giveth a reason, why he had made *Truth* and *Sincerity* so much his business (which reason obliged us also, who are as much bound as he, to study a conformity to Christ) saith he, *The Son of God who was preached among you*, that is, Christ Jesus; (who, though (as some observe) is in these Epistles no where called *God*, but *Lord*) is here called the *Son of God*; which can be understood in no other sense, than by Eternal generation; for those who are only the Sons of God by *Adoption*, are not the subjects of Ministers preaching. We read of this *Silvanus*, 1 *Thess.* 1. 1. 1 *Pet.* 5. 21. Some think that he was the same person who is called *Silas*, *Acts* 16. 19. Of *Timothy* we have heard before. They were both Ministers, who (as well as *Apollos* before mentioned) had laboured in the Gospel amongst the *Corinthians*. Now (saith the Apostle) that Christ whom both I, and other Ministers of the Gospel, have preached to you, is not incertain and inconstant, one thing at one time, and in one place, another thing at another time, and in another place. *l* He was only one and the same; his Doctrine was always certain and uniform, and consistent with it self; and our conversation ought to be suitable to him and his Doctrine.

20 For all the promises of God in him *are* Yea, and in him Amen, unto the glory of God by us *m*.

m As Christ was *yea*, and all his Doctrine certain and uniform, so all the Promises of God are *yea*; the Promises of the *Messiah* have their *yea* and *Amen* in him; all the Promises of Grace, whatsoever is promised to Believers, shall be verified by him, that so God may be glorified, and have from men the honour of being always esteemed a true and faithful God; one that cannot fail and falsifie his word. But how are the Promises of God *yea* and *Amen* in Christ *by us? Ans.* As the Ministers of the Gospel are the Ministers of Christ for the explication and application of them. The Promises are from the Father, through Christ as the meritorious Cause, and internally applied by the holy Spirit, while they are more externally applied by the Ministers of the Gospel.

21 Now he which stablisheth us with you in Christ, and hath anointed us, *is* God *n*.

n The *Anointing* here mentioned, is doubtless the same mentioned by S. *John*, 1 *Joh.* 2. 20, 27. by which is understood the holy Spirit: so as Gods *anointing* his people signifies his giving them his holy Spirit, to dwell and to work in them; which holy Spirit diffuseth it self throughout the whole Soul of the Believer, (as the *Oyl* of old poured out upon the heads of the *Kings*, *High-Priests*, and *Prophets*.) Believers are said to be *anointed*, because God hath by his Spirit, given to them, declared, That he hath set them apart to be *Kings*, and *Priests*, a *Royal Priesthood*. The same God also *establisheth* their Souls both in Faith, and love: and all in Christ, in him as our Head, and through him as the meritorious Cause of all that Grace wherein we stand. It is observable, That how much soever vain man may ascribe to the power of mans Will; yet the blessed Apostle attributeth all to God; both our *Anointing*, the first infusion of gracious habits, and also our *Establishing*. It is Grace by which we stand.

22 Who * hath also sealed us *o*, and * given us the earnest of the Spirit in our hearts *p*.

* Eph. 1. 13. & 4. 30.
* Rev. 2. 17.

o The use of a Seal is for confirmation of the thing to which it is affixed; the effect of it is the making the impression of it self upon the Wax: so as *sealing* us, both in this and other Texts, signifies both the confirmation of the Love of God to our Souls, and also the renewing and Sanctification of our Natures, imprinting the Image of God upon our Souls; making us (as the Apostle *Peter* saith) *partakers of the Divine Nature*; but the first seemeth probably to be most intended here. *p* We have the same expression *Chap.* 5. 5. *Eph.* 1. 14. We read of the *First-fruits of the Spirit*, *Rom.* 8. 23. The giving unto Believers the holy Spirit, and those saving spiritual habits, which are his effects in the Soul, are both the *First-fruits*, and an *Earnest*; for as the *First-fruits* assured the Harvest, and the *Earnest* is a sure pledge of the bargain, when those who give it are honest and faithful; so the sanctifying habits, wrought in the Soul by the Spirit of Holiness, are a certain pledge of that Glory which shall be the portion of Believers.

23 Moreover, * I call God to record upon my soul, that * to spare you I came not as yet unto Corinth *q*.

* Rom. 1. 9.
* 1 Cor. 4. 21. Chap. 13. 2, 10.

q Here is a perfect form of an *Oath*, which is nothing else but a *solemn* calling of God to witness the truth of what we speak, whether promising, or affirming. Those words, *upon my Soul* also, have the force of an *imprecation*; but it is in a very serious thing: the Apostle was deeply charged with *levity*, for not making good his promise in coming; and because he reasonably presumed, that some amongst them would be difficult to believe the true cause, to gain credit with them, he takes a voluntary Oath, which in weighty matters is lawful, (though sometimes it be done not before a Magistrate.) The thing he thus attests, is, That he hitherto had forborn to come out of kindness to them; to *spare them* (as he phraseth it) which may either be understood of their *persons*, (for he could not have gone without some charge to them, though he took no standing Salary from them for preaching:) or (as others possibly judge better) *to spare their persons*; for if he had come before, they had reformed those abuses that were amongst them, he must (as he before spake) have come unto them *with a rod*.

24 Not for * that we have dominion over your faith *r*, but are helpers of your joy *s*: for * by faith ye stand *t*.

1 Cor. 3. 5.
Ac. 5. 3.
Rom. 11. 20.

r Not (say some) that we pretend or boast of any dominion over you, because of your Faith, as if upon that account we would be chargeable, and exact monies of you: But their Interpretation is better, who think that by these words the Apostle removes from himself, and much more from all inferiour Ministers, any power of imposing upon people to believe any thing, but what God had in his Word revealed as the object of Faith. He had in the verse before used the Phrase *spare you*, which he thought might sound harsh in their ears, and give some occasion to carp at him, as if he designed some Lordly power over them: No, (saith the Apostle) though I speak of sparing you, I intend no exercise of Lordly power, but only to promote your joy, by removing those things which hinder your true rejoycing. Your present glorying is not good, while these disorders, contrary to the Will of God, are amongst you; and you are full of contentions and divisions, which hinder your comfortable society and communion together, as one Body. *s* The most of you *stand in the Faith*, (so some interpret the latter part of the verse.) I should rather make this the sense, *By Faith you must stand*; if you err in matters of Faith, (as some of this Church had done in the business of the Resurrection, as the Apostle told us in the 15. Chapter of the first Epistle) you fall; you no longer *stand*, than you keep the Faith pure and incorrupt. For, because of their Errors, as to the Resurrection, I cannot tell how to make the Apostles sense to be what some Learned men make it to bear, That he had nothing to blame in them in matters of *Faith*, but only in some things referring to *Order*; and therefore they need not to suspect his exercise of any dominion over their Faith.

CHAP. II.

1 But I determined this with my self, that I would not come again to you in heaviness *a*.

a One reason why I put off my formerly intended journey to you, was, That I might give you time to repent, and reform those disorders that were amongst you, that my coming to you might neither cause heaviness in you, seeing me come with a rod, to chide and reprove you; nor yet in my self, who do not delight in censures and chidings, but must my self have been sad to have seen such errors and disorders amongst you, as I must by my paternal and Apostolical Authority have corrected.

2 For if I make you sorry, who is he then that maketh me glad, but the same that is made sorry by me? *b*.

b When I am there, I have no refreshment, or joy in that part of the Citizens who are Pagans, all my joy is in that part which are Christians, and constitute the Church of God in that City: So as I could have had no pleasure or joy in my being there, if I had had nothing but occasion of sadness and heaviness from you, in whom was all my expectation of any joy or refreshing.

3 And I wrote this same unto you, lest when I came, I * should have sorrow from them of whom I ought to rejoice, * having confidence in you all, that my joy is *the joy* of you all *c*.

12. 21.
8. 22.
10.

c This hath been the cause of my writing this second Epistle to you, before I my self came in person, that you might have a time more fully and perfectly to reform such things as are amiss amongst you, and I have formerly given you notice of; lest when I come, instead of rejoycing in you, as I ought to do, or having any just occasion so to do, I might meet with what would give me nothing but trouble and sadness; which would not only be grievous to me, but would be contrary to your duty, for I ought to rejoyce in you, and you ought so to behave your selves, that I may have cause to rejoyce in you. And I have confidence in the most of you, as in all you who are sincere, that you would all be glad to see me glad and chearful, rejoycing in my society with you.

4 For out of much affliction and anguish of heart, I wrote unto you with many tears, not that ye should be grieved, but that ye might know the love which I have more abundantly unto you *d*.

d Every man that derriveth from God, is in this made partaker of the Divine Nature, that like as God doth not grieve willingly, nor willingly afflict the children of men, so neither will he; but if by reason of his office or trust repoled in him, he be under an obligation sometimes to speak sharply, or to chastise and punish others for their Errors, yet he will so do it, as one that hath no pleasure and delight in it. This the good Judge weepeth, or at least sheweth sorrow and compassion, when he giveth Sentence against Malefactors. So (saith this great Apostle) to whom God had committed a care over all the Christian Churches, he saw a necessity of reproving this Church that was *in Corinth*, for enduring the *incestuous person* in their Communion, and not casting him out; for their Errors about the *Resurrection*, for their *Divisions*, *Schisms*, and *Contentions*, &c. but he protesteth, that he did this with many tears; and those not shed in hypocrisie, but forced from the anguish and affliction of his heart; that he had nothing less in his design, than to put them to any excessive grief or trouble, but what he wrote was out of a Principle of Love and good Will, both to the welfare of their whole Church, and to the good of the particular Souls of those that were the Members of that Church. Ministers or others do no good by their censures or reproofs, if they do not so dispense them, as people may see that what they do, or say, is out of their abundant love to their Souls.

5 But if any hath caused grief, he hath not grieved me, but in part *e*: that I may not overcharge you all *f*.

e The Particle (*if*) doth not here signifie any *doubting* or *uncertainty*; (for the Incestuous person, of whom the Apostle here, and in the following verses, speaks, had certainly caused grief both to the Apostle, and also to the Church whereof he was a Member.) It is as much as *although*; or the Apostle speaketh in this form, because by his repentance his grief was much allayed. But how doth the Apostle say, That he had grieved him *but in part*. Some think he saith so, because the Apostles grief for his sin, was now turned into joy by his repentance: Others think, that those words, *in part*, signifie that it was not the whole Church that had grieved him; but only a part of it, *viz.* this incestuous person, and those who took part with him. Others say, the Apostle saith, *in part*; to let us know, that it was not a grief to him only, but to them also. The last would bid very fair for the sense of the place; if the Apostle had not in his first Epistle, *Chap.* 5. 2. said, *Thou they were puffed up*, and *had not mourned*. So as I judge the second more like to be the sense of the Apostle, *viz.* That it was not the whole Church that had grieved him, but a part of it only: and therefore the next words are added, *f That I may not overcharge you all*, that is, that I might not load you all with that imputation, as if you were all involved in it.

6 Sufficient to such a man *is* this || punishment *g*, which *was inflicted* of many *h*.

|| Or, *censure*.

g This verse maketh it clear, that by *any*, *v.* 5. he meaneth the incestuous person, mentioned in the first Epistle, *Chap.* 5. whom he had ordered to be cast out, and delivered to Satan; which (as appeareth from this verse) they had done, which is the *punishment* mentioned in this verse. They who think, that the punishment here mentioned was not *Excommunication*, but another *being delivered to Satan*, *and vexed by him*: 1. Beg a grave Question, *viz.* Whether *delivering to Satan in this place signifieth any more, than a casting of the person out of Christs Kingdom on Earth* (*which is his Church*) *and making him one of the World again, of which Satan is the God?* 2. They seem not to consider, *That if this Church had delivered him to Satan, they could have done no more*: So as the Apostle would not have said, *Sufficient is this punishment*, when it was the greatest that they could inflict. Some object, That it is not probable that the Apostle (had he been cast out of the Communion of the Church, for so notorious a crime) would have given order for his being restored in so short a time, as was that betwixt his writing the first, and this his second Epistle. 1. Some think, that he was as yet only under a suspension, and the Church had not proceeded to Excommunication: this Opinion is favoured by the *Greek* word here used, which is *ἐπιτιμία*; the gemlest of all the words in use in that Language to express punishment by. 2. Though in the times following the Apostles, a longer time was set after Excommunication, for testifying the repentance of Sinners notoriously scandalous, before the Church did again admit them into her Fellowship; yet that it was so in the Apostles time, is more than appears. Possibly it might be so ordered afterwards, when, as the Church multiplied, so sin more abounded; and they might from many experiences of relapses, be quickened to make such Orders. 3. The Gift of *discerning Spirits* was more usual in the Apostles times than afterward; so that though in following times, when the Apostles were dead, and the extraordinary Gift of discerning Spirits was failed or abated, the Church being not able any other way to judge of the truth of Sinners repentance, than from their changed

ged life and conversation, which asked time, might set a longer time for such Penitents; yet there might not be the same reason for the Apostles doing it. 4. Notwithstanding any thing that appears, there might be the distance of a year or two betwixt *Pauls* writing these two *Epistles*. *h* Who these *many* were, by whom the Apostle saith this *punishment* was inflicted, is a little disputed; whether the *Presbytery*, or the *Community?* Their Opinion seemeth (to me) best, who think that the Officers of the Church of *Corinth* heard and judged of matters of Faith, and reported it to the Community; but he was not cast out without the consent and approbation of the Community.

7 So that contrariwise, *ye ought* rather to forgive *him*, and comfort *him i*, lest perhaps such a one should be swallowed up with overmuch sorrow *k*.

i Forgiveness in this place doth not signifie the taking away, or remission of the guilt of sin, (that is God's work, not mans) but remitting of the *punishment*. And this maketh that probable, That they had not as yet proceeded with this person to Excommunication; only kept him (like a suspected Leper, without the Camp) out of a Communion with the Church: Or if they had actually cast him out, *forgiving* here can signifie nothing, but *restoring him* again to a full Communion with them; which is also the *comforting* which is here mentioned. *k* It is plain from hence, That the Apostle had intelligence, that this person expressed abundant sorrow; otherwise he would not have expressed his fear of his being drowned in his own tears. Though the condition of such, at this day, is sad enough, who are regularly cast out of the Communion of any true Church of Christ, for crimes which deserve such a punishment; yet we must imagine it much sadder *then*. Now Churches are multiplied, whole Cities and Nations are Christianized; and though a person be cast out of a Church, yet it is not so taken notice of, but he may yet have converse with other Christians, *&c.* but there, the greater part of the City being Heathens, and the whole *Countries* of *Achaia* and *Greece* (contiguous to it) being Heathens; one cast out of the Communion of the Church, (if he had the least sense of Religion) could not but be deeply afflicted to be in such a case, as none but Heathens and professed Idolaters would keep him company, or have any intimacy with him.

8 Wherefore I beseech you, that ye would confirm *your* love towards him *l*.

l That you would restore him to a Communion with you in your Church-Assemblies, and take him into the bosom of your Church again, and be (as before) friendly towards him. The word which we translate *confirm*, is κυρῶσαι, which signifieth *authoritatively* to establish or confirm. Some observe, That the Apostle speaks to them as *Judges*, to gain their good opinion, and make them more pliable, whereas he might authoritatively have absolved him. It is hard to say, what Authority the *Apostles* had or had not, to excommunicate; but we want a Precedent in holy Writ of the Apostles, or any of them, exercising such a Power, as being absent; and so in no capacity to hear the proof of any Fact against scandalous persons. *Paul*, 1 *Cor.* 5. writes to the *Church of Corinth* to do it, and doth only himself command them to do their duty; and here again he writeth to them to forgive him, and restore him. There being no mention, either in the former Epistle, or here, of any Command that the *incestuous person* should put away his Wife taken unlawfully; or that he did any such thing in testimonie of his Repentance, makes it very probable, that his crime was not using his Fathers Wife, as his Wife, but as his Harlot; had it been otherwise, we should, very probably, have read of something in the one or the other place, signifying such a Command of the Apostle, or the thing done by him.

9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things *m*.

m As for other ends, so for this also I wrote my former Epistle to you, and I now write this second Epistle to you also, that I might have an experiment of you, what regard you would shew to that Apostolical Authority, wherewith God hath invested me.

10 To whom ye forgive any thing, I *fargive* also: for if I forgave any thing, to whom I forgave *it* for your sake; *forgave I it*, ‖ in the person of Christ *n*.

‖ Or, *in the sight.*

n The word so often repeated in this verse, and translated *forgive*, is χαρίζομαι, which signifies to *give*, or gratifie, or do a kindness, as well as to *forgive*. So as it needeth not always to be interpreted of any judicial act of *Absolution*. If you see reason to remit any thing of the punishment inflicted upon the incestuous person, I am satisfied with what you do; I shall take no offence at you for it. If I have shewed any favour to any person amongst you that hath fallen under my reproof and chastisement, it hath been for your sake, for the good and advantage of your Church, or upon their motion and intercession; and I have done it sincerely in the sight of Christ (the *Greek* is, in the *face of Christ.*)

11 Lest Satan should get an advantage of us: for we are not ignorant of his devices *p*.

o As I have done it in kindness to you, so I have also done it for the advantage both of that person, who is so forgiven, and of your whole Church, which is concerned in the welfare, or miscarriage of every individual Member. *Lest Satan should get advantage of us*; The *Greek* is, *That we be not overcome by Satan*: πλεονεκτῆσαι properly signifies to get again, or to gain a Superiority, to get the upper hand. The advantage Satan was like to get by their continuing severity to this offender, was either by his *over-much Grief*, or by the *hardning of his Heart*: So as he seeing no probability to be restored again to his Communion with the Church, should be exposed, either to temptations to some desperate courses, (which are often the effects of minds full of sorrow and discouragement) or else to courses of Idolatry, or loosness, in giving up himself to the Devils Kingdom in the World, because he could not be admitted into the Church, which is the Kingdom of Christ. *p* For (saith the Apostle) *We are not ignorant of his devices*, νοήματα, his thoughts and counsels, how he continually walketh about both like a *roaring Lion*, *seeking whom he may devour*; and like an old *Serpent*, seeking whom and how he may deceive. This lets us know, with how much *Prudence*, those who are trusted with the Souls of others, ought to manage their Reproofs, or severe dealings with others; the end of all these is the amendment and reformation of such persons, not their spiritual ruine and destruction: and all *Reproofs* and *Censures* must be given, and made, and managed with reference to that end. We have not only the concern of Gods Glory (which is the main) to be looked at, but the good also of their Souls, whom we so reprove, censure, or alienate our selves from; and indeed, without consulting this, we cannot consult Gods Glory; who hath told us, That he *desireth not the death of a sinner*, *but rather that he should turn from his wickedness*, *and live*: and therefore we must have an *Eye* about us, and beneath us, to the Devil, as well as above us to God; and prudently judge how such afflictive and harsh actions may be so done by us, that in the mean time *Satan* get no advantage, and we lose the Souls of those with whom we so deal, instead of gaining them to God; which is the main and principal End we ought in all those actions to aim at, 1 *Cor.* 4. 5. & 1 *Tim.* 1. 20.

12 Furthermore, * when I came to Troas to preach Christs gospel, and * a door was opened unto me of the Lord *q*.

* Acts 16. 8.
* 1 Cor. 16. 9.

q This *Troas* was either the City, or the whole Country called *Troy* or *Ilium*, or the lesser *Phrygia*. We read of *Pauls* sailing thither by Sea from *Philippi*, *Acts* 20. 6, 7. and of his having been there, 2 *Tim.* 4. 13. He tells us, That the business why he went thither, was to preach the Gospel; for it was not the *Apostles* business to stay, as fixed Ministers, in any one place, but to carry the Gospel up and down the World to several places; which they did by virtue of their general Commission to *Go*, *preach*, *and baptize all Nations*; though sometime they had a more special Call and Commission, as *Paul* had, to go into *Macedonia*. The *door opened*, either signifieth the free liberty he had there to preach, or the great success which God gave him in his work; which he elsewhere calleth an *effectual door*.

13 I had no rest in my spirit, because I found not Titus my brother; but taking my leave of them, I went from thence into Macedonia *r*.

r He tells us, That when he came there, he was much troubled, because he did not find his *Brother Titus*, where the humility of this great Apostle is considerable, in that he disdained not to call *Titus* (a person, though a Minister, yet much inferiour to him as an Apostle) *Brother*. Several reasons are given of *Pauls* trouble. That which is most probable, is, That he did expect at *Troas* to have met with *Titus* come from *Corinth*, from whom he might more perfectly have understood the affairs of that Church: not finding him there, he tells us he went forward into *Macedonia*; whither, after the uproar at *Ephesus*, he designed to go, (as we read *Acts* 20. 1.) but went first into *Greece*, and stayed there three months, intending to come to *Macedonia* in his return, *v.* 3.

14 Now thanks *be* unto God, which always causeth us to triumph in Christ, *s*, and maketh manifest the savour of his knowledge by us in every place *t*.

s The Translation of the Greek here, is not certain: For to translate it word for word, it is, *But thanks be to God always, triumphing us in Christ*: which makes it uncertain, whether there be not a defect of a Preposition; upon the supply of which, it would be, *Who triumpheth over us in Christ*; having subdued our hearts to the Kingdom and Obedience of Christ. But the most Interpreters rather agree with our Translators, and think the sense of the Apostle is, *Who maketh us to triumph*. In the *Hebrew* there is a Conjugation, where the *Active Verb* signifieth *to make another to do a thing*; and there are several instances brought by Learned men out of the *Septuagint*, where the *Active Verb* in the *Greek* also hath that sense; that which cometh nearest it in the *Original* in holy Writ, is, That, *Rom.* 8. 26. where the Spirit is said *to make intercession for us*, because it causeth us to make intercession. According to this, the sense is, Blessed be God, who, though we meet with many Enemies, yet through Christ he maketh us more than Conquerours, *Rom.* 8. 37. so that we are not overcome by any of them, but on the contrary, we triumph over them as conquered by us. *t* And this by manifesting by us in every place the *savour of the Knowledge of Christ*; that is, of the Gospel. He calleth it a *Savour*, either with allusion to that sweet perfumed Ointment, with which the High-Priest, under the Law, was anointed, *Exod.* 30. 23. *Psal.* 133. 2. or with reference to the Incense used also under the Law; or with relation to *Salomons* expression, *Cant.* 1. 3. where we read of the *Savour of Christs good Ointments*, and that his Name is as an *Ointment poured forth*. By the *Savour* of the Knowledge of Christ here mentioned, the Apostle plainly meaneth the *Reputation* or good report that the Gospel had in every place: see *Hos.* 14. 7.

15 For we are unto God a sweet savour of Christ * in them that are saved, and in them that perish *u*.

* 2 Cor. 1. 18.

u For the God whom we serve, doth not judge of us, nor will reward us according to our success, but according to our faithfulness and diligence in his work. We give unto all a good savour by our Doctrine; and our labours are a sweet savour in the nostrils of God, whatever effects they have upon Souls. God accepteth of our labours as to good men, to whom we are Instruments of Eternal Life and Salvation; and though others despise the Gospel, and refuse the sweet sound of it, yet as to them also we are a sweet savour in the nostrils of God: Though *Israel be not saved* (saith the Prophet) *yet I shall be glorified*. It is not for any neglect in us, as to our duty, if any perish, but from their own wilfulness and perversness.

16 * To the one *we are* the savour of death unto death; and to the other the savour of life unto life *w*: And * who is sufficient for these things? *x*.

* Isai. 2. 34.
* Chap. 3. 5, 6.

x As sweet Smells, which are to some pleasant and comfortable, are to others pernicious and deadly; so it is with the sweet savour of the Gospel. The Report which we in all places make of Christ, to some, through their unbelief and hardness of heart, and sondness of their lusts, proveth but the savour of *death unto death*; hardening their hearts to their Eternal ruine and destruction: but to such, who being ordained to Eternal Life, believe our reports, and embrace the Gospel, and live up to the Precepts and Rule of it, our preaching proves a cause of spiritual and of *Eternal Life*, to which that leadeth. *x* And O how great a work is this? What man? What Angel is sufficient for it? It is a mighty work to preach the Gospel as we ought to preach it.

17 For we are not as many, * which ‖ corrupt the word of God; but as of sincerity, but as of God, in the sight of God, speak we ‖ in Christ *y*.

* Isai. 5. 22.
‖ Or, *deal deceitfully.*

y Lest the false Apostles and Teachers in this Church should slight this Exclamation of the Apostles, and the pretended difficulty he made of the Ministerial work; the Apostle adds these words, I confess (saith he) it is no very difficult thing to speak of Christ, and pretend to preach and do as much as I do; but there are many καπηλεύοντες, we translate it, *corrupt* the Word; the *Greek* word signifies, *To sell wine or victuals for money*, and because such kind of people make no conscience to deceive, cheat, and deal fraudulently with their Customers: it is sometimes used to signifie *corrupting* or *deceiving*. We are not (saith the Apostle) of the number of those who in preaching meerly serve their own bellies; and turn the Church into a Tavern or Victualling-house, making a gain of the Gospel, and discoursing a little while in a Pulpit for gain; and so making no conscience, either what they speak, or how they speak. But we speak by Authority from Christ, and in Christs Name; cloathed with his Authority, and as his Ambassadors; and so dare not say any thing unto people, and deliver to his people what he never gave us any Commission to speak; nor yet to speak whatever cometh at our tongues end, but we must remember, that we are in the sight of God, and speak as from God of God; and that not fraudulently, but sincerely; sincerely aiming at the Glory of God in what we do, and the Salvation of the Souls of them to whom we speak. This is a great work, first to consult the Mind and Will of God, and shaping it out by study and meditation; then faithfully to communicate it unto people, without any vain or corrupt mixtures (which do but adulterate the Word preached) then to apply it to the Consciences of those that hear us. *Who is sufficient for these things?* that is, to discharge the Office of the Ministry in the preaching of the Gospel, as men ought to preach it.

CHAP. III.

1 * DO we begin again to commend our selves *a*? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you? *b*.

a The Apostle, in the former Epistle, had spoken much in the vindication of himself and of his Office; he seeth reason to return again to something of the like Discourse, being provoked by the many imputations, which the false Apostles and Teachers, in this Church, had laid upon him: therefore he saith, *Do we begin again?* Or else these words may have a special reference to the last verse of the former Chapter; where he had commended himself, as being none of those *who corrupted the Word of God*, but had preached as of God, and in the sight of God. *b* No (saith the Apostle) though some others stand in need of commendatory Letters, and are very careful to procure them, (by which *others* he very probably means the false Apostles and Teachers, which were *Pauls* great Enemies) yet I trust I need not any Letters commendatory to recommend me to you, any more than Letters of recommendation from you to commend me unto any other Churches of Christ.

2 * Ye are our epistle written in our hearts, * 1 Cor. 9. 2, 3. known and read of all men *c*.

c Your Christianity, and embracing of the Gospel of Christ, your Faith and Holiness, are instead of an *Epistle* to me, to see the World know, both with what Faithfulness, and with what Blessing of God, and success upon my labours, I have preached the Gospel; And you are such an Epistle as I do not carry about in my pockets, or lay up in my Closet, but it is written in my heart, where I carry continually both a thankful and honourable remembrance of you. Nor are you only taken notice of by me as a famous Church, to the planting and watering of which God hath blessed my labours, and the labours of other Ministers; but (as he saith to the *Romans*, *Chap.* 1. 8. *Your faith is spoken of throughout all the world.*) so he saith here, *You are our Epistle, known and read of all men*; that is, all Christians take notice of you as a Church to which God hath particularly blessed my Ministry; so as I need no other recommendation, than what I have from your receiving, and the proficiency you have made in the Gospel. Nothing so commends a Minister, as the proficiency of his people.

3 *Forasmuch as ye are* manifestly declared to be the epistle of Christ ministred by us *d*, written not with ink, but with the Spirit of the living God, * not in tables of stone, but in * fleshly tables of the heart *e*.

* Exod. 24. 12. & 34. 1.
* Jer. 31. 33. Heb. 8. 10.

d He had told them before, That they were his *Epistle*, his *Epistle recommendatory*; the change which God had wrought in their hearts, did more recommend him, than all the Epistles in the World could; but here he tells them, That they were the *Epistle of Christ*, it was Christ that wrote his Law in their hearts, (which Writing was that which commended the Apostle) who himself had but a Ministration in the work, nor was it a Writing with Ink, but the impression of the Spirit of the living God. *e* An Epistle, not wrote in *Tables of stone*, but in the *fleshly Tables of the heart*: he alludeth to the writing of the Law, which was written in *Tables of stone*, *Exod.* 31. 18. 32. and also to the *Promises*, *Ezech.* 11. 19. & 36. 26. That work of Grace in the hearts of these *Corinthians*, which recommended the Apostle, was wrought by Christ; and the Apostles were but Ministers in the working of it; it was a work more admirable than the writing of the Law in Tables of stone, and this work (he saith) was *manifestly declared*.

4 And such trust have we through Christ to God-ward *f*.

f We are not infallible in the case; but I tell you what confidence we have, hoping in God concerning you, through the Merits of Jesus Christ.

5 * Not that we are sufficient of our selves to think any thing as of our selves; but * our sufficiency *is* of God *g*.

* Chap. 2. 16.
* Phil. 2. 13.

g I would not have you think, that we judge our selves sufficient to work a change in the hearts of men; we are so far from that, that we have no *sufficiency* so much as *to think one good thought* (which is the lowest humane act) though the subject, upon which the Apostle is here discoursing, be a sufficiency to work a work of Grace in the hearts of men; yet here is a strong proof to prove the impotency of mans Will unto any thing that is truly and spiritually good: For though the Apostle declares here his own and all other Ministers insufficiency to the change of any mans heart, yet he proveth it by an Argument, concluding from the lesser to the greater; for if they be not sufficient of themselves, and as of themselves, to think any thing which is truly and spiritually good, they are then much less sufficient for so great a work, as the Conversion of Souls. Nor doth that term [*as of our selves*] any thing alter the matter; for if we can think good thoughts, in any sense, *as of our selves*, it is not *of God*, in the sense which the Apostle is speaking of. Who is not here speaking of God, as the God of Nature, (from whom indeed we derive our power of thinking) but as the *God of Grace*, from whom we derive our power of thinking holy thoughts, and such as are truly and spiritually good. The Apostle determineth all our sufficiency to spiritually good actions;

actions, to be from God; our sufficiency to the lowest, (which is *thinking* good thoughts) as well as to those of the highest sort; amongst which must those actions be accounted, by which men are made workers together with God, in the bringing of Souls out of darkness into marvellous light; *opening their eyes, turning them from darkness to light, and from the power of Satan unto God, Acts* 26. 18. Our sufficiency to think any thoughts, or to do any natural or moral actions, is from God, as he is the God of Nature. But it appareeth from all the preceding Discourse, That our Apostle is here speaking of that Sufficiency which floweth from God through the Mediation of Christ; our power of thinking floweth from the Providence of God towards all men: And if that had been all which the Apostle had meant in saying, *Our sufficiency is from God*, it had been no more than what they might have learned from the Heathen Philosophers, who would have acknowledged, That all mens sufficiency to natural actions, is from the Divine Being, or the first Mover.

* Chap. 5. 18. * Jer. 31. 31. Matt. 26. 28. * Rom. 2. 28, 29. ‖ Or, *quickneth.*

6 Who also hath made us able * ministers of the * new Testament *b*, not * of the letter *i*, but of the Spirit *k*: for the letter killeth *l*, but the Spirit ‖ giveth life *m*.

b This verse plainly openeth what he had said before, and lets us know what *Sufficiency of God* that was, of which he here spake. He hath (saith the Apostle) not *found*, but *made us sufficient*. We were men before, and through the creating Power and Providence of God, we had an ability to think and to speak; but *God hath made us sufficient*, by a supervening act and influence of his Grace, to be Ministers of the *New Testament*, that is, of the Gospel; which being the new Revelation of the Divine Will, and confirmed by the Death of Christ, is called *New Testament*. *i* By the *Letter* here, the Apostle understandeth the *Law*; or the Law is called *the Letter*, *Rom.* 2. 27. & 7. 6. *Who by the letter and circumcision dost transgress the Law*; that is, while thou, by some external acts, professest a subjection to the Law (particularly by Circumcision) in a multitude of other actions, (which are more valuable in the sight of God, than those external acts) thou transgressest the Law. The *Law*, in opposition to the Gospel, is called *the Letter*, sometimes a *dead Letter*; because it was only a Revelation of the Will of God concerning mans Duty, no Revelation of Gods Grace, either in pardoning men their omissions of Duty, and doing acts contrary to Duty, or assisting men to the performance of their Duty. *k* As the Gospel is also called *the Spirit*, both in opposition to the *carnal Ordinances* of the Law, and because Christ is the *Matter*, *Subject*, and *Argument* of it: and chiefly because, that the preaching of it is so far attended by the Spirit of Grace, that where men do not turn their ears from the hearing of it, nor shut their eyes against the light of it, nor harden their hearts against the Precepts and Rule of it, it becomes (through the free Grace of God) effectual to change their hearts, and to turn them *from the power of Satan unto God*; and to make them truly spiritual and holy. *l* For *the Letter*, (that is, the Law) *killeth*; the Law sheweth men their Duty, accuseth, condemneth, and denounceth the Wrath of God against men, for not doing their Duty, but gives no strength for the doing of it. *m But the Gospel giveth life*: The Gospel, in the letter of it, sheweth the way to Life; and the Gospel, in the hand of the *Spirit*, or with the *Spirit*, working together with it, (the holy Spirit using it as its Instrument) giveth life; both that Life which is spiritual, and that which is *Eternal*, as it prepareth the Soul for Life and Immortality.

* Deut. 10. 1, &c.

7 For if the ministration of death * written, *and* ingraven in stones, was glorious *n*, so that the children of Israel could not stedfastly behold the face of Moses, for the glory of his countenance, which *glory* was to be done away *o*;

n The Apostle is manifestly comparing the Ministry of the Gospel with the Ministry of the Law, and shewing the Excellency of the former above the latter. In the former verse he had called the Law, *The Letter*; and the *Gospel*, in opposition to it, he had called, *The Spirit*: here he calleth the *Ministration of the Law*, the *Ministration of Death*; because it only shewed man his Duty, or things to be done, but give no strength or help, by which he should do them; only cursing man, but shewing him no way by which he might escape that Curse: So it did kill men, and led them to eternal Death and Condemnation, without shewing them any means of Life and Salvation. He also undervalueth the Law, in comparison with the Gospel, as being only written, and ingraven upon Stones; whereas (as he had said before,) The Gospel is written in the fleshly Tables of mens hearts. Yet (saith he) the Ministration of the Law (which was indeed but the *Ministration of Death*) was glorious: There was a great deal of the Glory and Majesty of God attended the giving of the Law, (of which we read *Exod.* 19.) *o So that the Children of Israel could not stedfastly behold Moses for the glory of his countenance*: Of this we read *Exod.* 34. 29, 30. *When Aaron and all the Children of Israel saw Moses, behold the skin of his face shone, and they were afraid to come nigh him.* So as it was glorious to be but a Minister of the Law, that is, of the Revelation of the Will of God, as to mans Duty, *Which glory* (saith the Apostle) *was to be done away*; *Moses* his face did not always so shine, neither was the glory of his Ministration to abide always, but to cease by the coming in of the New Covenant.

8 How shall not the ministration of the Spirit be rather glorious? *p*.

p How shall not that Ministration, which is more spiritual, and the effects of which are much more spiritual, be accounted much more glorious? Thus the Apostle doth not only magnifie the Gospel above the Law, but he also magnifieth his Offices in the *Ministration of the Gospel*; which Ministration he reasonably concludeth to be a more glorious Ministration than that which *Moses* had, in whom the Jews so much gloried.

9 For if the ministration of condemnation *be* glory, much more doth the ministration * of righteousness exceed in glory *q*. * Rom. 3. 21.

q What the Apostle before called the *Ministration of Death*, he here calleth *the Ministration of Condemnation*; and therein gives us a reason, why he called it the Ministration of Death, because it led unto Eternal Death, as shewing men sin, so accusing and condemning men for sinful acts. If it pleased God (saith the Apostle) to make that Ministration glorious, that the Minister of the Law (*Moses*) appeared so glorious in the eyes of *Aaron*, and of the People; *the Ministration of Righteousness* (by which he means the Gospel) must needs be more exceedingly glorious. He tells us, *Rom.* 1. 16, 17. *That he was not ashamed of the Gospel — For therein the Righteousness of God is revealed from faith to faith*; that is, the Righteousness wherein a Soul must stand and appear *righteous* before God. The *Ministration of Righteousness* signifieth the Ministration of that Gospel, that Doctrine which revealeth *Righteousness*. Righteousness is here opposed to *Condemnation*; and therefore signifieth that which is opposed to it, *viz. Justification*. For God doth not so freely remit sin, but that he declares his *Righteousness* in the remission of them; and will shew himself just, whiles he sheweth himself the *Justifier of him that believeth in Jesus*, *Rom.* 3. 26. And from hence it appeareth, That the Gospel is called the *Ministration of Righteousness*, because he that ministreth in it, exhibiteth the Righteousness to Christ to be reckoned to the Soul, as that whereby it must be justified; for God could not otherwise declare his Righteousness in the remission of sins, nor shew himself just in justifying the ungodly. This Ministration (he faith) must needs be more glorious in the eyes of men, than the Ministration of the Law; for that Ministration afforded nothing but terrour and death, this afforded relief, and comfort, and life.

10 For even that which was made glorious, had no glory in this respect, by reason of the glory that excelleth *r*.

r The Law had in it something of intrinsick Glory and Excellency, as it was the Revelation of the Will of God to, and concerning, his Creatures; there was an inseparable Glory attending it upon that account: And it was made glorious in the Ministration of it; as it pleased God that the giving of it should be attended with Thunder and Lightning, Fire and Smoak, and an Earthquake, and a Voice like to the Sound of a Trumpet, (as we read *Exod.* 19. 16, 17, 18.) this was an accidental and adventitious Glory, and made that which was glorious in it self, glorious also in the eyes of the People, that saw and heard these things. But yet (saith the Apostle) if we compare it with the glory of the Gospel, it had comparatively no glory; so much doth that excel. For though the Law was the Revelation of the Divine Will, as well as the Gospel, yet the Law was the Revelation of the Divine Will, but as to *Duty* and *Wrath*, in case of the non-performance of that Duty: but the Gospel is the Revelation of the Divine Will, as to *Grace* and *Mercy*, as to *Remission of Sin*, and *Eternal Life*. And although the Gospel came not into the World as the Law, with Thunder, and Lightning, and Earthquakes; yet that was ushered in by *Angels*, forerelling the Birth and Office of *John the Baptist*, and of *Christ*; by the great Sign of a Virgin conceiving and bringing forth a Son; by a Voice from Heaven, proclaiming Christ the Fathers *only begotten Son*, *in whom he was well pleased*. But that which the Apostle doth here principally intend, is the exceeding Excellency of it, in regard of its further Usefulness and comfortable Nature,

11 For if that *was* done away, *was* glorious much more that which remaineth *is* glorious *s*.

s The Apostle, by another Argument, proveth the *Ministration of the Gospel* to be much more glorious than the *Ministration of the Law*, because it is more *durable* and *abiding*. The strength of the Argument dependeth upon this Principle, *That any durable good is more excellent and glorious, than that which is but transitory, and for a time*. The Ministration of the Law is done away; the Law, contained in Ordinances, is it self done away; and therefore the Ministration of it must needs cease. There are now no *Priests* and *Levites*, no *worldly Sanctuary*, nor any *Ministrations* in it, or relating to it. But our Saviour hath told us, That the *Gospel* shall be preached to the End of the World; so as that Ministration must (according to all Principles

Principles of Reason) be more glorious, as that which is eternal is more glorious than that which is fluid and vanishing.

Ch. 4. 19. ‖ Or, *boldness.*

12 Seeing then that we have such hope, * we use great ‖ plainness of speech *t*.

t Hope here signifieth nothing but a confident, certain expectation of something that is hereafter to come to pass. The term (*such*) referreth to something which went before; the sense is, We being in a certain confident expectation, that our Ministration of the Gospel shall not cease, as the Ministration of the Law hath done; and that the Doctrine of the Gospel brings in not a temporary, but an everlasting *Righteousness*; that there shall never be any Righteousness revealed, wherein any Soul can stand righteous before God, but that which is revealed in the Gospel to be *from faith to faith*; we are neither ashamed, nor afraid to preach the Gospel with all freedom and boldness. We do not, as *Moses*, cover our selves with a Veil when we preach the Gospel to people, but we speak what God hath given to us in Commission to speak, unconcernedly as to any terrours or affrightments from men: we know, that great is the Truth which we preach; and that it shall prevail and out-live all the rage and madness of the Enemies of it.

Exo. 34. 33.

13 And not as Moses, *which* put a veil over his face, that the children of Israel could not stedfastly look * to the end of that which is abolished *u*.

u We have the History, to which this passage of the Apostle relateth, in *Exod.* 34. 33. 35. where we read, that *when Moses had done speaking, he put a veil on his face*. The Apostle here elegantly turns that passage into an *Allegory*, and opens to us a *Mystery* hidden under that piece of History. That shining of *Moses* his Face, in a Type, prefigured the shining of him who was to be *the Light of the World*; as he was from Eternity *the brightness of his Fathers Glory*. *Moses* covering himself with a Veil, signifies Gods hiding the Mystery of Christ from Ages. *Moses* did not put a Veil on his Face for that end, that the Children of *Israel* might not look upon him; but this was the Event of it, which also prefigured the *blinding* of the Jews; they first shut their eyes, and would not see, then God judicially sealed their eyes, that they should not see, that Christ was *the End of the Law for Righteousness*, the true *Messiah*, and the Mediator betwixt God and Man; they could not (as the Apostle expresseth it) *see to the End of that which was to be abolished*; to the End of the Legal Dispensation, to the End of all the Types of Christ which were in the *Levitical Law*. Now (saith the Apostle) we do not do so, but make it our business to preach the Gospel with as much openness, and plainness, and freedom, as is imaginable. The whole History of the Gospel justifieth what this Text affirmeth concerning the Jews; that they could not see, that Christ, by his coming, had put an end to the Law, and the Righteousness thereof. We find upon all occasions how much the *Pharisees*, and those who adhered to the Sect, stuck in the Law, to the hindrance of their receiving of, or believing in the Lord Jesus Christ.

Ch. 4. 16.

14 But * their minds were blinded *w*: For until this day remaineth the same veil untaken away *x*, in the reading of the old Testament *y*: which *veil* is done away in Christ *z*.

w Here the Apostle expoundeth what he meant before by the *mystical Veil*, *viz.* the blinding of the Eyes of the Jews; of which we read often in the New Testament, *Mat.* 13. 14. *Mark* 4. 12. *Luke* 8. 10. *Joh.* 12. 40. *Acts* 28. 26. *Rom.* 11. 8. (See the Notes upon all those Texts.) *x* And (saith the Apostle) to this day the Veil remaineth not taken away; that Veil, which was signified by the *Veil* with which *Moses* covered his Face. *y In the reading of the Old Testament*, is, when the Old Testament is read: some part of which was wont to be read in the Synagogues every Sabbath-day. But we shall meet with this in the next Verse more fully. *z* But (saith he) this *Veil is taken away in Christ*. It is really taken away upon the coming of Christ; that is, the *Veil*, that covered the Face of Christ, is now truly taken away upon his coming; the Types are fulfilled in him, as their Complement and *Antitype*; the Prophecies are fulfilled in him, as he whom they concerned, and of whom the Prophets spake. But the Veil, that is drawn over mens hearts, is not taken away, till they come to receive Jesus Christ, as the End of the Law for Righteousness, to close with him, and to believe in him. God hath taken the Veil off from Christ, by sending him personally to fulfil all Righteousness; but Christ profiteth nothing particular Souls, until they come to believe in him, then it is taken away from their Souls, and not before. Which was the reason, that it remained still upon the Jews, amongst whom he came, as among his own; but they received him not.

15 But even unto this day, when Moses is read, the veil is upon their heart *a*.

a The Veil, mystically signified, by the Veil upon *Moses* his face, which hindereth them from seeing, or discerning the Messiah to be come. But why doth he say, *When Moses*, that is, the Books of *Moses*, or rather of the Old Testament, are read? Possibly he thereby hinteth, that it was their duty, when in the Synagogues they heard the Chapters of the Old Testament read, which contain the Types and Prophecies of Christ, they ought to have looked through those Veils, and have considered Christ as the End of those things; so the Law, as a Schoolmaster, should have led them to Christ: but it was quite otherwise. When they heard those portions of the Old Testament read, through the *Veil upon their hearts*, they could not see through the Veil of those Types, Prophecies, and ritual Performances, but rested in them as things, In the performance of which they laid their Righteousness. Or, if they before had some little convictions upon their spirits, yet when they again came into the Synagogues, and heard the Law read, the Veil again appeared over their hearts, so as they could not see Christ.

16 Nevertheless, * when it shall turn unto the Lord, * the vail shall be taken away *b*. * Rom. 11. 23, 26. * Isa. 25. 7.

b When it shall turn, may be understood of the whole, or of the generality (at least) of the Jews, when they shall be converted to the Faith of Christ; Or when any particular person shall be converted to Christ: Then the *Veil shall be taken away*, not the Veil with which God covered and veiled the Mysteries of the Gospel (that was already taken away upon Christs coming in the flesh) but the *Veil* of blindness, which they had drawn over their own Souls. Though the light of the Gospel shineth clearly, and Christ be unveiled, yet until men, by a true Faith, receive Christ, and turn from sinful courses to the obedience of the Gospel, they see little or nothing of Christ. The *taking away of this Veil*, and the *turning to the Lord*, are things done in Souls at the same time; therefore nothing is to be concluded here, from the Apostles naming the removal of the impediment, after the effect of which that is a cause.

17 Now the Lord is that Spirit *c*, and where the Spirit of the Lord *is*, there *is* liberty *d*.

c The Lord Christ was a *Man*, but not a *mere Man*; but one who had the Divine Nature personally united to his humane Nature, which is called the *Spirit*, *Mark* 2. 8. But some think, that the Article here, is not merely *Prepositive*, but *Emphatical*; and so referreth to *v.* 6. where the Gospel (the substance of which is Christ) was called *the Spirit*. So it is judged by some, that the Apostle preventeth a Question which some might have propounded, *viz.* how the *Veil* should be taken away by mens turning unto the Lord? Saith the Apostle, The Lord is a Spirit, or he is that Spirit mentioned *v.* 18. he is a Spirit, and he gives out of the Spirit unto his People, the Spirit of Holiness and Sanctification. *d* And where the Spirit of the Lord is, (that holy sanctifying Spirit, which is often called the Spirit of Christ) there is *liberty*; (for our Saviour told the Jews, *Joh.* 8. 36. *If the Son make you free, then shall you be free indeed*.) A liberty from the yoke of the Law, from Sin, Death, Hell; but the liberty which seemeth here to be chiefly intended, is a *liberty* from that *blindness* and *hardness* which is upon mens hearts, until they have received the holy Spirit.

18 But we all with open face beholding * as in a glass * the glory of the Lord *e*, * are changed into the same image from glory to glory *f*, even as ‖ by the Spirit of the Lord *g*. * 1 Cor. 13. 12. * Chap. 4. 4, 6. 1 Tim. 1. 11. * 1 Cor. 15. 49. 1 Col. 3. 10. ‖ Or, *of the Lord the Spirit.*

e Some by (*we*) here understand all Believers; others think it is better understood of Ministers: but the universal Particle *all*, rather guideth us to interpret it of the whole body of Believers, of whom the Apostle saith, That they all behold the glory of God *with open face*, that is, not under those dark Types, Shadows, and Prophecies, that he was of old revealed under; but as in a Looking-glass, which represents the face as at hand; not as in a Perspective, which sheweth things afar off. *f* We behold him in the glass of the Gospel, fully opened and preached; and this sight of Christ in the Gospel, is not a meer useless sight, but such a sight as changeth the Soul into the image and likeness of Christ, from *glory* to *glory*; carrying on the Souls of Believers from one degree of Grace to another; or making such a glorious change in the heart, as shall not be blotted out until a Soul cometh into those possessions of Glory which God hath prepared for his People. *g* And all this is done by the Spirit of the Lord, working with the Word of God in the mouths of his Ministers; but so, as the Spirit hath the principal agency and efficiency in the work.

CHAP. IV.

1 THerefore seeing we have this ministry, * as we have received mercy, we faint not *a*: * 1 Cor. 7. 25.

a It is the Opinion of *Beza*, That the *Tradicers* of this great Apostle took advantage from his great Tryals and Afflictions, by reason of them, to conclude him no such man as he was by some represented; and that the Apostle upon that takes advantage to magnifie his Office. God (saith he) having intrusted us with so glorious a Ministration, as I have proved that of the Gospel to be, according to the measure and proportion of Gifts and Graces which God hath bestowed upon us, or by reason of that infinite Grace and Mercy which God hath shewed us, in calling us to so honourable a Station and Office, though we meet with many Adversaries, many afflictions, many difficulties,

ties, yet we bear up and sink not under them, nor faint in our spirits because of them.

* Rom. 1. 16.
† Gr. *shame.*
* Chap. 2. 17.
1 Thess. 2. 3, 5.
* Chap. 5. 11.
* Chap. 6. 4.

2 But have renounced the hidden things * of † dishonesty *b*, not walking in craftiness *c*, * not handling the word of God deceitfully *d*, but * by manifestation of the truth, * commending our selves to every mans conscience in the sight of God *e*.

b Though we be exposed to many sorrows and sufferings, it is not for any dishonest or unwarrantable behaviour amongst men; nay, we have not only declined openly dishonest actions, but any secret or hidden dishonest behaviour. Possibly he reflecteth upon those, whether Teachers, or others in this Church, who, though they behaved themselves very speciously in their more external conversation, yet it was a shame to speak what things were done of them in secret. We (saith the Apostle) have renounced all secret dishonest, shameful actions. *c* It hath not been our design to carry our selves craftily, to cheat people with a fair outside and external demeanour. *d* Nor in our Ministry have we cheated and deceived people, instead of instructing them in the Truth; crying, *Peace, Peace*, when God hath said, there is no peace to the wicked, and tempering our discourses to all mens humors, not speaking right things, but smooth things. *e* Our business, in the course of our Ministry, hath been to commend our selves to every mans Conscience, as in the sight of God, by manifesting to them the Truth of God.

* 1 Cor. 1. 18.
Chap. 2. 15.
2 Thess. 2. 10.

3 But if our gospel be hid, * it is hid to them that are lost *f*.

f The Apostle calls the Gospel, *his Gospel*, because of his instrumentality in the promoting and publishing of it. His meaning is, If the Doctrine of the Gospel, which I am an instrument to preach, be hidden, so as there yet be any Souls that do not understand, receive, and believe it, the fault is not in the Word we preach, nor yet in our preaching of it, (which hath been in all simplicity and plainness, without craftiness or deceit) but in themselves, who favour and indulge their lusts to that degree, as that they deserve to be lost, or are at present in their sinful state; in which sense all men are in the Parables compared to *lost Sheep*, or *lost Groats*; and Christ is said to have come to *seek and to save those that are lost*. Men, mad upon their lusts, may not understand the Doctrine of the Gospel which we preach; but others understand and believe it. I had rather understand the term *lost* in this sense, than as expressing *Reprobates*; for it seemeth something harsh to make this Phrase to signifie, that God had no more in *Corinth* at this time that belonged to the Election of Grace, than those that were already converted; or that all those that were at this time Hypocrites in this famous Church, were such as perished eternally. Yet the words of the next Verse seem rather to favour their notion, who by *lost* here understand Reprobates.

* Eph. 6. 12.
* Isa. 6. 10.
* Chap. 3. 18.
* Joh. 12. 45.
& 14. 9.
Phil. 2. 6.
Col. 1. 15.
Heb. 1. 3.

4 In whom the * god of this world *g* * hath blinded the eyes of those that believe not *h*, lest the light of the * glorious gospel of Christ, * who is the image of God, should shine unto them *i*.

g Though some, by the *God of this World*, understand the true and living God, the Lord of Heaven and Earth; yet the Notion of the most Interpreters, That it is the *Devil*, who is here called the God of this World, because he ruleth over the greatest part of the World, and they are his servants and slaves, is most consonant to Scripture: For though we no where else find him called the God of this World, yet our Saviour twice calls him the *Prince of this World*; *Joh.* 12. 31. & 14. 30. And our Apostle, *Eph.* 2. 2. calls him the *Prince of the power of the Air*. *h* The effect also doth more properly belong to the Devil, than unto God; who no otherwise blindeth the eyes of them than either *permissively*, by *suffering* them to shut their own eyes, or *judicially*. And the Apostle declares, That those who are so blinded, are such persons as *believe not*. *i* He further declareth the End of the Devils Agency in blinding mens eyes with errours, malice, and prejudice, lest the light of the glorious Gospel of Christ, who is *the image of God, the express image of his Person* (considered as to his Divine Nature) *should shine unto them*, that is, into their hearts.

* Chap. 1. 24.

5 For we preach not our selves *k*, but Christ Jesus the Lord *l*, and * our selves your servants for Jesus sake *m*.

k For a man to preach himself, is to preach the devices and imaginations of his own heart, instead of the revealed Will of God; to make his discourses the evomitions of his own lusts and passions; or to make himself the End of his Preaching; preaching merely for filthy lucre sake, or to supply himself with bread, or for the ostentation of his own Wit, and Learning, and Parts. *l* But we preach Jesus Christ the Lord, we preach what he hath commanded us to preach, and he is the Subject of our Discourses; we either preach what Christ is, or declare in our Preaching what he hath done and suffered for Sinners, or what he hath commanded us to do in order to our and your obtaining of Life and Salvation through him. *m* And in our preaching, though in the first place we are Christs Servants, who hath commanded us to go and preach, and who is the subject matter of our Preaching; and whose Honour and Glory is the End of all our Preaching; yet we are also *your Servants*: really so, not in that we serve your lusts and humors, and speak smooth things, such as may be pleasing to your humors; but for *Jesus sake*, because in revealing the Will of God to you, and in publishing the Grace of the Gospel to you, we do you the highest service we can in your eternal concerns.

6 For God who commanded the light to shine out of darkness *n*, † hath * shined in our hearts, to *o* give the light of the knowledge of the glory of God *o*, in the face of Jesus Christ *p*.

† Gr. *is he hath.*
* 2 Pet. 1. 19.

n The Holy Ghost in the New Testament often compareth the works of the new Creation by Jesus Christ, to the work of God in the *old Creation*; intimating to us, that the latter is as great a work of *Providence* and Divine Power, as the former: *Eph.* 4. 24. *The new man after God* is said to be *created* in *Righteousness and true Holiness*. For as that is a *Creation*, which is the making of something out of *Nothing*, (as God created the Heavens and the Earth;) so the production of one thing out of another, which hath no fitness or aptitude to receive such a *Form*, is also a true Creation, and requireth an Almighty Power. God *made light to shine out of darkness*, *Gen.* 1. 2, 3. *o* So (saith the Apostle) he hath made Christ (who is the Light of the World) to shine into our hearts; to give us the true Knowledge of God, and of his Glory (the Glory of his Grace.) *p* *In the face of Jesus Christ*, that is, by which we attain the *clear* and *certain Knowledge of God* (as a man is distinctly known by, or from his face) God is clearly and distinctly known only in, and by Christ.

7 But we have this treasure in * earthen vessels *q*, * that the excellency of the power may be of God, and not of us *r*.

* Chap. 5. 1.
* 1 Cor. 2. 5.

q By the *Treasure* here mentioned, the Apostle meaneth either his *Ministration*, or *Apostolical Office*, which he before had proved glorious, more glorious than that of the Law: Or else, that Light of the Knowledge of the Glory of God, which (as he had before said) God had made to shine into their hearts in the face of Jesus Christ. This *Treasure* (saith he) we, even we that are the Apostles of the Lord, have in our Souls; which are cloathed with bodies, and these not made of iron, or stone, or any other matter not capable of impressions of violence, but made of earth, like earthen pots or shells, that easily receive impressions of violence, and are presently broken in pieces: *r* That the World may see, that whatsoever powerful effects are wrought by us, they are the work of the excellent Power of God; not done by us, but by him; that he, not we, might have all the glory.

8 *We are* troubled on every side *s*, yet not distressed *t*; *we are* perplexed *u*, but not ‖ in despair *w*;

‖ Or, we do not despair without help or means.

s We are many ways, indeed every way afflicted, afflicted with all sorts of afflictions; *t* but yet we are not like persons cooped up into a strait place, so as they are not able to turn them, nor know which way to move (so the word signifies.) *u* We are *perplexed*, the word signifies *doubting*, uncertain what shall become of us, or how God will dispose of us; full of anxious troublesome thoughts about what shall be our lot in the World; but *w* yet not *despairing of the help, presence, support* and *assistance of God*.

9 Persecuted *x*, but not forsaken *y*; * cast down *z*, but not destroyed *a*.

* Psal. 37. 24.

x *Violently pursued* and prosecuted by such as are the Adversaries of the Gospel, and Enemies to our Lord Jesus, because of our profession of him, and preaching his Gospel; but yet *y* not *forsaken* of God, not wholly of men; God, by the inward influences of his holy Spirit, supporting, upholding, and comforting us; and also, by his *Providence*, raising us up some friends that stick by us. *z* *Cast down*, either in our own thoughts, (as it is the nature of worldly troubles and afflictions to sink mens thoughts) or cast down by the violence of men thrown to the earth, *a* but yet *we live*; and are by the mighty Power of God preserved, that we are not utterly destroyed.

10 Always bearing about in the body the * dying of the Lord Jesus *b*, † that the life also of Jesus might be made manifest in our body *c*.

* Chap. 1. 5.
* Rom. 8. 1.
2 Tim. 2. 11.
1 Pet. 4. 13.

b A Christian beareth about with him the *dying of our Lord Jesus* in his *Mind* and Soul, whiles he seeches strength from it to deaden his heart unto sin; being *buried with Christ into death*, and *planted into the likeness of his death*, Rom. 6. 5. living his *old man crucified with him*; *that the body of sin might be destroyed, that henceforth he may not serve sin*, v. 6. He also beareth about with him *the dying of the Lord Jesus in his body*; either in a *representation*, whiles in his sufferings he is made conformable to the Death of Christ, *Phil.* 3. 10. or in his own real sufferings; which he calleth the *dying of the Lord Jesus*, because they were for Christs sake; and because Christ sympathizeth with them herein, he being afflicted in all their afflictions; yea, and Christ (as the apostle expresseth it, *Phil.* 1. 20.)

1. 20.) is *magnified in their body, by death*, as well as by *life*. This the Apostle tells us he did. *c* That *the life of Christ* also *might be made manifest in his body*. By the Life of Christ must here be understood, either the *Resurrection of Christ*, and that life which he now liveth in Heaven with his Father; or that quickning Power of the Spirit of Christ, which then mightily sheweth it self in Believers, when they are not overwhelmed by the waters of affliction, nor conquered by their sufferings; but in, and over all, are more than Conquerors, through that mighty Power of Christ, which sheweth forth it self in them. Or (as some think) that lively Virtue and Power of Christ, which sheweth it self in the efficacy of the Apostles Ministry; by which so many thousands of Souls were brought in to Christ, which was not the effect of their own virtue, but of the Life of Christ manifested in their body. But the Apostle having before spoken of his Sufferings, it seems best interpreted of that living Power put forth by Christ, in upholding the earthly vessels of his Apostles, notwithstanding all the knocks they met with, to carry about that heavenly Treasure with which God had bestowed them.

Psal. 44. 22.
Rom. 8. 36.
1 Cor. 15. 31.

11 For we which live, * are alway delivered unto death for Jesus sake *d*, that the life also of Jesus might be made manifest in our mortal flesh *e*.

d We who are yet alive, as having breath still in our bodies, in another sense we do not live, *viz.* as *Life* signifies *prosperity* and *happiness*: For we are *always delivered unto death*, that is, under continual threats and dangers of death, so that we have always the sentence of death in our selves; *for Jesus his sake*, for our owning, preaching, and professing Christ, and the Doctrine of his Gospel. We are not delivered to death for *evil doing*, nor merely as innocent persons, but for well doing; and that in the noblest sense, for obeying the Commands, and for publishing the Gospel of Christ. *e* And the infinitely wise Providence of God permitteth this, that he might make manifest in our mortal flesh, that Christ is risen from the dead, and liveth for ever, making intercession for us, and as a living Head, giving necessary influences of strength, support, and comfort, as to all those who are his Members, so more particularly to us, who are some of the principal Members of that mystical Body, of which he is the Head. So that our sufferings are so far from being an evidence against the truth of our Doctrine and of our Ministration, that they are rather an evidence of the truth of both; as testifying, that he whom we preach, having died for our sins, is also risen for our justification, and exalted at the right hand of God; from whence he dispenseth his spiritual influences, as to the Souls of all his People, so to our Souls in particular, by which we are inabled, without fainting, to suffer such things with boldness, courage, and patience.

Psal. 44. 22.

12 So then * death worketh in us *f*, but life in you *g*.

f You see the difference betwixt us and you; either the real difference, or the fansied difference. We are *killed all the day long*, in *deaths often*, *delivered to death always*; you are rich, and full, and want nothing. *g* Life, that is, security, happiness, and prosperity attends you. Or the *fansied difference*; you bless your selves, that you are not in so much jeopardy as we are, and some of you are ready to curse us, because *Vipers* stick to our hands, and we are in continually renewed and repeated troubles. Very good Interpreters think these words a smart *Ironical expression*, by which the Apostle reflecteth upon a Party in this Church, who from his sufferings concluded against the Truth of his Doctrine, or his favour with God; and for themselves, because of their immunity and freedom from such sufferings. Others think the sense this, *Our death is your life*; Our sufferings are your spiritual advantage.

13 We having the same spirit of faith *h*, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak.

h The same Spirit of Faith signifieth *the same Faith*, or Faith proceeding from the *same Spirit*; thus, the *Spirit of Wisdom* and *Understanding*, the *Spirit of Counsel* and *Might*, the *Spirit of Knowledge*, and of the Fear of the Lord, signifieth *Wisdom, Understanding, Counsel, Might, Knowledge*, &c. This a Question, whom the Apostle meaneth when he saith, We having the same Faith? Some think, he meaneth the Saints under the Old Testament, whose Faith was the same with the Faith of Believers under the New Testament; and that which guideth them to that Interpretation, is the Apostles following quotation out of *Psal.* 116. 10. But the scope of the quotation seemeth to be, to prove that all good men will speak as they believe; they therefore seem better to interpret the Text, that make this the sense of it. Though God, in the Wisdom of his Providence, hath assigned us in this World a different lot from you; that you are full, we empty; you in prosperity, we in adversity; yet we are partakers of the *same Faith* with you, and are acted from the same Spirit that you are; and as *David's* Spirit guided him to a profession of his Faith, and a speaking what he believed; so we also speak, and must speak according to what we believe. And this is manifestly the sense of the words, if we consider what followeth in the next Verse,

14 Knowing that * he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you *i*.

* Rom. 8. 11.
1 Cor. 6. 14.

i Knowing that God the Father, who raised up the Lord Jesus from the dead, as the First-fruits of them that sleep, shall likewise, by the virtue of his Resurrection, and by a Power flowing from him, as now alive, and sitting at the right hand of God, quicken our mortal bodies; that both our Souls and Bodies may be presented with you, to be both eternally glorified; this maketh us that we do not fear death, but are unconcerned, although by wicked men we every day be delivered to it, and brought within the danger and sight of it; still the *Resurrection of Christ* is made the Foundation of our Resurrection, and a firm ground for our Faith of it. And we are from this Text confirmed in the truth of this, That although the lot of Gods people in this life, be very different, (some are poor, some rich, some in prosperity, some in adversity, and incompassed with sorrows and afflictions) yet if they have all the same Faith, they shall all meet in the Resurrection, and shall, by Christ, be all presented unto God as persons redeemed by him, and washed with his Blood, and who shall be glorified together.

15 For * all things *are* for your sakes *k*, that the * abundant grace might through the thanksgiving of many, redound to the glory of God *l*.

* Chap. 1. 6.
Col. 1. 24.
2 Tim. 2. 10.
* Chap. 1. 11.

k All things that Christ hath done and suffered; his Death, and his Resurrection from the dead: and all *things* that I have done or suffered, all is for your sakes. *l* That the greater benefit it be which you receive from God, the greater praise, honour, and glory might redound to him by the *Thanksgiving* of many; for God can be no otherwise glorified by us, than by the predicating of his Mercy, and Goodness, and the praising of him for the mercies which we receive from him. The more God doth good unto, the more honour, praise, and glory redoundeth to his Name.

16 For which cause we faint not *m*, but though our outward man perish *n*, yet * the inward man is renewed day by day *o*.

* Rom. 7. 22.
Eph. 3. 16.
Col. 3. 10.
1 Pet. 3. 4.

m Because of this double advantage which accrueth from our sufferings, *viz.* The furthering of the good of your Souls, and the promoting the glory of God from the thanksgivings of many, though we suffer many harsh and bitter things, yet we do not faint nor sink under the burden of our Trials; but though as to our *outward* man, we are every day dying persons, daily decaying as to the strength, and vigour, and prosperity of our outward man, yet the strength and comfort of our Souls and Spirits reneweth day by day; we are every day stronger and stronger as to the managing of our spiritual fight, and every day more cheered and comforted in our holy course.

17 For * our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory *p*.

* Rom. 8. 18.
1 Pet. 1. 6.
& 5. 10.

p The Apostle in these words wonderfully lesseneth his own, and the rest of the Apostles, and all other Christians sufferings for the Gospel: He calleth them *Light*, not that they were so in themselves, but with respect to that *weight of Glory* which he mentioneth in the latter part of the Verse: He calleth them *momentany, but for a moment*, with reference to that Eternity, which is mentioned. The afflictions are *light*, the glory will be a *weight*; the afflictions are but for a *moment*, the glory shall be *eternal*. And (saith the Apostle) our *Affliction* worketh for us this glory. The glory will not only be a consequent of these afflictions, but these afflictions will be a cause of it; not a *meritorious Cause*, (for what proportion is there betwixt momentany afflictions, and eternal glory? betwixt light afflictions, and a weight of glory? an exceeding weight of glory?) but a cause, in respect of the infinite Goodness and Mercy of God, and in respect of the Truth and Faithfulness of God.

18 While we look not at the things which are seen, but at the things which are not seen *q*: for the things which are seen, *are* temporal *r*; but the things which are not seen, *are* eternal *s*.

q Two things support the Spirits of Christians under Trials, The *seeing of him who is invisible*; this supported *Moses*, Heb. 11. 27. *He endured, as seeing him who is invisible*. 2. The seeing by the Eye of Faith *the things which are invisible*; the things which God hath prepared in another World for *those that love him*; the things which *Eye hath not seen, nor hath it entred into the heart of man to conceive*. *r* *For* (saith the Apostle) *the things which are seen*, which fall under the senses of men, they are but temporal, and of a temporary duration. *s* But the invisible things, the eternal and exceeding weight of glory, which are before mentioned, they are of an *eternal duration*; and therefore much to be preferred before those things which endure but for a moment.

CHAP. V.

1 FOr we know, that if * our earthly house of *this* tabernable were dissolved *a*, we have a building of God *b*, an house not made with hands *c*, eternal in the heavens *d*.

* Chap. 4. 7. 2 Pet. 1. 13, 14.

a The Apostle had before said, that he looked at the things not seen; in this verse he openeth himself, and sheweth what those unseen things are: *We* (saith he) *know*, we have a certain persuasion, we doubt not of it, but that if our body were dissolved. This body he calleth an *Earthly house*, either because it is made of the dust of the earth, into which it must again be resolved; or because it is only the habitation of the Soul, so long as the Soul is on this side of Heaven; and therefore he calleth it also, the *Earthly house* of this *Tabernacle*. A Tabernacle is a moving House or Booth builded up for a time; This Tabernacle (saith the Apostle) must be pulled down, and taken in pieces; and we are certain, that if it be dissolved, *b* we have a *building of God*, either a blessed, eternal Mansion, (according to that of our Saviour, *Joh.* 14. 2. *In my Fathers house there are many mansions*) or else, God will give us a spiritual, glorious, incorruptible Body. *c* Not an House made with hands, nor an House that shall be dissolved and any more pulled down, but which shall be *d Eternal in the Heavens*; in such a state, as that it shall be incorruptible, and no more subject to any corruption or decay.

2 For in this * we groan earnestly, desiring to be clothed upon with our house, which is from heaven *e*.

* Rom. 8. 23.

e We are so confident of such a blessed state, that we passionately desire to be invested into it. And this *Groaning* is also an Evidence of it, for the desire of Grace shall not be made frustrated. Desirous that our mortality may put on immortality, and our corruption may put on incorruption. It is against the Nature of man to desire death, which is the stripping or unclothing the Soul of flesh; but not to desire that the garment of immortality may be put upon mortality, (which is that our house from Heaven, which is mentioned in *v.* 1.)

3 If so be that * being clothed, we shall not be found naked *f*.

* Rev. 3. 18.

f Some make the *Clothing* here spoken of, different from the *Clothing* before mentioned. And make this Verse restrictive of what the Apostle had before said, of the certainty which some have of being clothed upon with a glorious Body. *If so be* (saith the Apostle) *we be not found naked*, but clothed, *i. e.* with the Wedding-garment of Christs Righteousness; for concerning those that do not die in the Lord, that do not watch, and keep their garments, it is said *Rev.* 16. 15. *They shall walk naked, and men shall see their shame.* But considering the clothing before mentioned, was not this clothing, but the superinducing of an immortal, incorruptible, glorious state of body, upon our mortal, corruptible state; some judicious Interpreters think, that the clothing here mentioned, is the clothing of the Soul with the Body. It is manifest, that the Apostles apprehended Christs second Coming much nearer than it hath proved. Therefore he saith, 1 *Thess.* 4. 15. *We that are alive* (supposing that generation might live) to Christs *second Coming*: and 1 *Cor.* 15. 51. *We shall not all sleep, but we shall all be changed.* This some think (and that not improbably) is the cause of this passage; the sense of which they judge to be this: If so be that we be, at the Resurrection, found in the flesh, clothed still with our bodies, and shall not be found *naked*, that is, *stript of our flesh*, and dead before that time.

4 For we that are in *this* tabernacle, do groan, being burdened *g*, not for that we would be unclothed *h*, but clothed upon, that mortality might be swallowed up of life *i*.

g By *Tabernacle* he meaneth (as he had before expounded it) the earthly house of our body. *Do groan*, both with a groaning of grief, and also of *desire*. *Being burdened*, either with the *body of flesh*; or with *Sin* (the body of death) *Rom.* 7. 24. or with the load of *Trials* and *Afflictions*. *h Not that we would be unclothed*, that is, *die*, be unclothed of our flesh, (Nature abhorreth death, and flyeth from it) but *clothed upon*; which is expounded 1 *Cor.* 15 53. *Our corruptible having put on incorruption, and this mortal having put on immortality.* And this confirmeth what was observed before, that the Apostles had some persuasion, (though not from any Divine Revelation of that hour) that the Resurrection, and Day of Judgment, would be before the determination of that Age and Generation; that so we might come into the possessions of Eternal Life, (for that the Apostle meaneth by *mortality being swallowed up of life.*) Death is not desirable for its own sake, but upon the account of that immortal life, into which it leadeth the Souls of Believers; nor (as was said before) doth the Apostle here directly desire death, (which is that which in this Verse he calleth *unclothing*) but rather the *change* mentioned 1 *Cor.* 15. 52. which he here calleth a *clothing upon*.

5 Now * he that hath wrought us for the self same thing *is* God *k*, who hath also given unto us the earnest of the Spirit *l*.

* Isa. 29. 23. Eph. 2. 10.

k The *self same thing* is *the life*, the Eternal life, mentioned in the former Verse; *the house in the Heavens, not made with hands*, *v.* 2. God hath *wrought* us for it, (as some interpret the Text) in Creation, and by his Providence, forming our bodies in the womb: but it is much better interpreted by others concerning *Regeneration*; for in the first birth (without respect to the Decree of Election) God hath no more wrought us for it, than the worst of men. The Apostle therefore is, doubtless, to be understood, as speaking concerning the *work of Grace*, which is here attributed to God; we have not wrought our selves into, or up to any fitness or any grounded expectation of the future blessed and glorious estate; but it is God who hath prepared us for it, and wrought such a lively hope of it in us. *l* And hath also *given us his holy Spirit* as the Pledge and *Earnest* of it: (Concerning this, see 2 *Cor.* 1. 21.) he hath given us his Spirit to dwell and to work in us, and to assure us of what we speak of, *viz. The house in the Heavens, the building of God, that is not made with hands.* The Spirit of Grace given to the people of God, working and dwelling in them, is a certain pledge of that Glory and Life Eternal, which he hath prepared for them.

6 Therefore *we are* always confident, knowing that whilst we are at home in the body, we are absent from the Lord *m*.

m We are always full of courage and comfort, being confident of this Glory, and the *swallowing up of mortality in life*: For we know, that while we are in our earthly home, (which is our body) we are furthest off from that which is our true home (which is Heaven) from the vision and fruition of God; for Believers are but *strangers* and *pilgrims on the earth*, *desiring a better country, that is an heavenly*, Heb. 11. 16.

7 For * we walk by faith, not by sight *n*.

* Rom. 8. 24.

n That is, we live, and order our conversations, not by *sight*, or any *evidence of sense*, but by *Faith*, (which is described by the Apostle, *Heb.* 11. 1. to be *the substance of things hoped for, the evidence of things not seen.*) We see nothing here by the eye of sense but mortality, corruption, and misery; but by Faith we see another more excellent and glorious state, and we order our life according to our Faith, and sight of things that are invisible: Or *Sight* here may be taken more strictly for the beatifick Vision prepared in Heaven for the Saints.

1 Cor. 13. 12.

8 We are confident, *I say*, and * willing rather to be absent from the body, and to be present with the Lord *o*.

* Phil. 1. 23.

o We are confident of such a blessed state, and this makes us willing to be out of this body, that we might have the glorious presence and injoyment of God to all Eternity.

9 Wherefore we || labour, that whether present or absent, we may be accepted of him *p*.

|| Or, we make our.

p Having such an hope, yea not such an hope only, but such an assurance and confidence, we *labour*, both Actively, doing the Will of God, and Passively, submitting to the Will of God in all afflictive Providences; that while we are in the body, and absent from the Lord, we may be *accepted* of him; as we know we shall be, when we shall be present with him, in another sense than we now are.

10 For * we must all appear before the judgment seat of Christ *q*, * that every one may receive the things *done* in his body, according to that he hath done, whether *it be* good or bad *r*.

* Rom. 14. 10. * Rom. 2. 6. Gal. 6. 7. Eph. 6. 8. Col. 3. 24. Rev. 22. 12.

q The Apostle declareth, either the ground of his confidence, or (rather) the reason of his, and other Believers labour, so to behave themselves, as that, both in life and death, they might be accepted of God; that was, his knowledge and firm belief of the last Judgment. It is called the *Judgment-seat of Christ*, because he is whom God hath appointed to be the *Judge both of the quick, and the dead*, Acts 10. 42. The word translated *Appear*, is φανερωθῆναι, which signifieth to be made manifest, and so signifieth not only to appear, but to be inquired into, searched, and examined, and narrowly sifted; And this lets us know, that those Texts which speak of Believers not being judged, or not coming into Judgment, must not be understood of the *Judgment of Inquiry*; (for all shall come into that Judgment) but of the *Judgment* of *Condemnation*. And it lets us also know the vanity of their Opinion, who think that *Pagans* shall not rise again in the last Day. *r* The End of this Judgment is declared, that *Every man may receive according to what he hath done in the body*; that is, according to the thoughts he hath thought, the words that he hath spoken, the actions which he hath done, during the time that his Soul dwelt upon the Earth in his body; whether the things which he did in that state were good, and such things as God required; or sinful, and contrary to the revealed Will of God. What this *Receiving* means, we are told *Matt.* 25. 46. *These shall go away into everlasting punishment, but the Righteous into life eternal.* Hence we read *Joh.* 5. 29. of a *Resurrection of life*, and a *Resurrection of damnation.*

11 Know-

Job 31. 23. Jude 23. Chap. 4. 2.

11 Knowing therefore the * terror of the Lord, we perswade men *s*; but * we are made manifest unto God, and I trust also, are made manifest in your consciences *t*.

s We believing and being fully perswaded, that there shall be such a great and terrible day of the Lord, when there shall be such a narrow inquiry and search into whatsoever men have thought, spoke, or done in the flesh; *we perswade men* to believe in the Lord Jesus Christ, to walk according to the Rule of the Gospel, to be charitable towards us, and not to censure, or judge us, or use against us hard speeches. *t* If any will not be perswaded to think well of us, yet the sincerity of our hearts and ways is made manifest unto God; he knoweth what we are, and how we have behaved our selves: And I trust we have so behaved our selves, that we are not only made manifest unto God, but we are manifest unto your Consciences; so as your Consciences will bear us a testimony, how we have behaved our selves amongst you.

Chap. 3. 1. Chap. 1. 14. Gr. in the

12 For we * commend not our selves again unto you *u*, but give you occasion to * glory on our behalf, that you may have somewhat to *answer* them which glory † in appearance, and not in heart *w*.

u I do not speak this to commend my self unto you; he had before declared, that he trusted that he was made manifest to their Consciences, and so needed not further to commend himself. But (saith he) *w* I speak it only to give you *occasion to glory*, to glory in me as the Apostle of Christ unto you, or to defend me against the scandals and reproaches of those that reproach me, when themselves have no true inward cause of glorying, though they have in outward appearance, in respect of their riches, wit, wisdom, or the like.

Chap. 11. 1, 17. & 12. 11.

13 For * whether we be besides our selves, *it is* to God *x*: or whether we be sober, *it is* for your cause *y*.

x It should seem, that some amongst the *Corinthians*, amongst other reproaches, had reproached *Paul* for a *mad man*; either taking advantage of the *warmth* and *fervour* of *his Spirit*, or of those *Ecstasies* in which he sometimes was; or of his speaking things which they could not apprehend and understand: as the *Roman Governour*, in the *Acts*, told him, *Much learning hath made him mad.* The Apostle tells them, That if indeed he was besides himself in any of their opinion, it was *unto God*, that is, *for the honour* and glory of God. *y* Or if he was sober, it was *for their sake*; in what temper soever he was, it was either for service to God, or them.

Rom. 5. 15.

14 For the love of Christ constraineth us *z*, because we thus judge *a*: that * if one died for all, then were all dead *b*.

* The *Love of Christ* signifieth either that love towards the Sons of men which was in Christ before the Foundation of the World; for even then (as *Solomon* telleth us) *Prov.* 8. 31. he was *Rejoycing in the habitable parts of the earth, and his delight was with the sons of men*: which Love shewed it self in time, in his coming and assuming our Natures, and dying upon the Cross for us; *Joh.* 15. 13. *Greater love hath no man than this, that a man lay down his life for his friends.* Or else it signifieth that *habit of Love* to Christ, which is in every Believer; for it is true of either of these, that they *constrain* a Believers Soul. *a* Because (saith the Apostle) we thus account, or reason, That *if one died for all*—— *All* here is interpreted according to the various notions of men, about the extent of the Death of Christ. Some by the term understanding *all Individuals*; some, all the *Elect*, or all those that should believe in Christ; others, some of all Nations, Jews or Gentiles. Be it as it will, that point is not to be determined by this Universal Particle, which is as often in Scripture used in a restrained sense, as in a more general sense. *b* The Apostle here concludeth, That if one *died for all, then all were dead*; which is to be understood of a spiritual death, as *Eph.* 2. 1. And the Apostles Argument dependeth upon this, That if all, for whom Christ died, had not been dead in sin, there then had been no need of his dying for to expiate their sin, and to redeem them from the guilt and power of it; but be they what they would, for whom Christ died, whether all Individuals, or all the Elect only, his dying for them was a manifest Evidence that they were dead.

15 And *that* he died for all, * that they which live, should not henceforth live unto themselves, but unto him which died for them, and rose again *c*.

Rom. 6. 11. 2 Cor. 5. 15. 10. 5. 10. 2.

c And he died for all those for whom he died, not only to redeem them from the guilt of sin, but also from their *vain conversation*; that they which live by his Grace, might not make themselves the end of their life, and live to serve themselves, and gratifie their own corrupt inclinations; but might make the service of Christ, the honour and glory of him who died for them, and also rose again from the dead, the end of their lives; urging the reasonableness of an holy and Christian life, from the Love and End of Christ in dying for them; according to that, *Rom.* 14. 7, 8. *For none of us liveth to himself, and no man dieth to himself; for whether we live, we live unto the Lord, and whether we die, we die unto the Lord: whether therefore we live, or die, we are the Lords.* This is one way by which a Believer fetcheth strength from the Death of Christ to die unto sin, and from his Resurrection to live unto newness of life; he concluding, If Christ died, and rose again for him, that then he was once dead in trespasses and sins; and therefore he judgeth himself obliged, now that he is made spiritually alive, not to live to himself, to serve his own profit, honour, reputation, lusts, or passions, but to live in obedience to him, and to the honour and glory of him who died to redeem him from the guilt and power of sin, and rose again to quicken him to newness of life and conversation, to the honour and glory of his Redeemer.

16 * Wherefore henceforth know we no man after the flesh *d*; yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more *e*.

* Matt. 12. 50. Joh. 15. 14. Gal. 5. 6.

d Words of sense in Scripture ordinarily signifie more than the act of that sense which they express; particularly this term *Know*, ordinarily signifieth to *approve* and *acknowledge*; and so it signifies here. We *know*, that is, we regard, we acknowledge no man in the discharge of our Office; we regard no man, with respect to any external fleshly consideration. Under which notion he comprehends all things not spiritual, whether carnal relations, riches, *&c.* *e Nay, though we have known Christ after the flesh*; not from any sight of him (for we read not that *Paul* at any time saw Christ) but *Acts* 9. when he saw him, not according to the flesh, but as exalted at the right hand of God: but by the hearing of the ear *Paul* had known Christ, as one that had lived in the flesh, and who had conversed with men for above thirty years; Yea (saith he) we know him no more, we shall neither see, nor hear him any more in the flesh; we now only know him as he hath a *glorious Body*; with which he sitteth at the right hand of God.

17 Therefore if any man * *be* in Christ, || *he is* a new creature: * old things are passed away, behold, all things are become new *f*.

* Rom. 8. 9. || Or, *let him be.* * Isa. 43. 18, 19. & 65. 17. Rev. 21. 5.

f If any man be in Christ, is as much as, if any man be implanted, or ingrafted into Christ, by Faith united to him, he is a *new Creature* [the Greek is, a *new Creation.*] A Phrase, which argueth the greatest change imaginable, and such a one as can be wrought in the Soul by no other power, than the Power of God. We have the same expression *Gal.* 6. 15. The *Ellipsis* of the Verb makes some translate it, [*he is a new Creature*, supplying ἐστὶν for ἐν.] But the next words shew us, that the Apostle is speaking of what is past, *Old things are passed away*, old Affections, Passions, Notions, *&c.* He hath the same Soul, but new qualities, new apprehensions in his Understanding, new inclinations in his Will and Affections, new thoughts, counsels, and designs. The *Predicate* sheweth, that the term, *be in Christ*, cannot be understood of those that are only in the Church, and turned from *Paganism* to the *Christian Faith*; (for there are many such in the World, in whom there is no new Creation, and who have in them nothing of this new Creature)

18 And all things *are* of God *g*, * who hath reconciled us unto himself by Jesus Christ *h*, and hath given to us the ministry of reconciliation *i*.

* Col. 1. 20. 1 Joh. 2. 2. & 4. 10.

g This Change, which is wrought in our Hearts, is not of our selves, but wrought in us by the great and mighty Power of God: So *Joh.* 1. 13. *Which were born not of blood, nor of the will of the flesh, not of the will of man, but of God*; Of God, as the principal efficient Cause. *h* Who, by the Blood of his Son Jesus Christ, *meritoriously*, and by the Spirit of Christ, *actually*, hath reconciled us unto himself; of Enemies hath made us Friends. *i And hath given us the Ministry of Reconciliation*, hath betrusted us with the preaching of the Gospel: It is God that hath reconciled us; it is Christ by whom we are reconciled, his Blood is the Price of our Reconciliation: But he committed to his Apostles, and so to the successive Ministers of the Gospel, the *Ministry of Reconciliation*, that is, the Ministry of the Gospel, by which this Reconciliation is published to such as are as yet Enemies to God. They have but a *Ministration* in it; God hath appointed them to publish and to declare it, and to intreat men to be reconciled unto him.

19 To wit, * that God was in Christ, reconciling the world to himself *k*, not imputing their trespasses unto them *l*, and hath † committed unto us the word of reconciliation *m*.

* Rom. 3. 24, 25. † Gr. *put in us.*

k By *world* here, some would understand *all Mankind*, and by *Reconciling* no more than making God *reconcilable*; but this proceeds from an over-fondness of their Principle of *Christs dying for all, and every man.* For as it is manifest from a multitude of Scriptures, that *World* is many times taken in a much more limited and restrained sense; so there is nothing here that guides us to interpret it in such a latitude; nay, that which soweth, doth manifestly so restrain it; for *God was not in Christ reconciling the world to himself*, that is, every man and woman in the World, *so as not to impute their sins* to them. *l* This the Apostle here affirmeth; which makes it manifest, that by *world* here

here is meant many, some of all sorts, as well Gentiles as Jews; even so many as he pleaseth not to impute their sins unto.
m Now (saith the Apostle) the dispensing and publishing that Word, by which this Reconciliation is made known to the Children of men, God hath committed to us; to us, that are Apostles, and so to the Ministers of the Gospel, that shall succeed us in the Work of the Ministry. This mightily commendeth the Gospel, and the preaching of it, that it is the Word by which, as a means, Souls are reconciled unto God.

* Job 33. 23. Mal. 2. 7. Chap. 3. 6.

20 Now then we are * ambassadors for Christ, as though God did beseech *you* by us: we pray you in Christs stead, Be ye reconciled to God *n*.

n The Apostle here giveth us a true Notion, not only of Apostles, which were the first and principal Ministers of the Gospel, but of all other Ministers; teaching us what all Ministers should be, and what all true Ministers of the Gospel are. They *are Ambassadors for Christ*; there is by Nature an enmity betwixt the Creature and God; he naturally hateth God, and God is angry with him. Those *that were sometimes alienated, and Enemies in their minds by wicked works*, Christ *hath reconciled in the body of his flesh through death*, Col. 1. 21, 22. He hath purchased a *reconciliation* for them. But yet, till they have received Christ, as their Lord and Saviour, they are not actually recovered to God by him. God does by men, as great *Princes* do by such as they are at Enmity with; he sends his Ministers to them, who are his Ambassadors; and as all Ambassadors represent the Person of him whose Ambassadors they are, and speak in his name, and as in his stead, persuading to peace; so these speak as in Christs name, and in God's stead; their business is *to beseech men* to be reconciled unto God, to lay down their Arms, and to accept of the terms of the Gospel for peace and reconciliation.

* Gal. 3. 13. 1 Joh. 3. 5. * Rom. 1. 17.

21 For * he hath made him *to be* sin for us, who knew no sin *o*, that we might be made the * righteousness of God in him *p*.

o Christ knew no sin, as he was guilty of no sin; *which of you* (saith he *Joh.* 8. 46.) *convincth me of sin?* 1 *Pet.* 2. 21, 22; 24. *He did no sin, nor was guile found in his mouth.* But God made him *to be sin for us*; *He was numbred amongst the transgressours*, Isai. 53. 6, 12. Our sins were reckoned to him; so as though personally he was no Sinner, yet by imputation he was, and God dealt with him as such; Or he was made a Sacrifice for our sins, a *Sin-offering*; so answering the Type in the Law, *Lev.* 4. 3. 25. 29. & 5, 6. & 7. 2. *p* that so his *righteousness* might be imputed to us, and we might be made righteous with such a righteousness as those souls must have whom God will accept. As Christ was not made sin by any sin inherent in him, so neither are we made righteous by any righteousness inherent in us, but by the righteousness of Christ imputed, so as; as he was a Sinner by the sins of his people reckoned and imputed unto him.

CHAP. VI.

* 1 Cor. 3. 9. 1 * Heb. 12. 15.

WE then, *as* * workers together *with him a*, beseech *you* also *, that ye receive not the grace of God in vain *b*.

a Ministers of the Gospel are Fellow-workers together with Christ; though but as Instruments, serving him as the Principal Agent, and efficient Cause: He trod the Wine-press of his Fathers wrath alone, and had no Partner in the Purchase of mans salvation; but in the application of the purchased salvation, he admits of Fellow-workers. Though the internal work be his alone, and the effects of his Spirit upon the Souls of those whose hearts are changed; yet there is a Ministerial part, which lyeth in *Exhortation* and *Argument*, by the Ear conveyed to the Soul; thus Ministers work *together with Christ*. And without him they can do nothing: They are Workers, but they must have Christ work with them, or they will find that they labour in vain. *b* Grace signifieth any free Gift; and 'tis in the New Testament variously applied; but here it signifies, the *Doctrine of the Gospel*, held forth in the Preaching of it; which these *Corinthians* had received with the Ears of their Bodies. And this was Paul's, and should be every godly Minister's work, not with roughness, but with all mildness and gentleness, to beseech those to whom they preach the Gospel, that they would believe and embrace it, and live up to the holy Rules of it; without which (as to their Souls benefit) all the kindness of God, in affording them the Gospel and means of Grace, is in vain and lost; (though God yet hath his End, and his Ministers shall be *a sweet savour to God*, as well with reference to them that perish, as those who shall be saved). For the effectual Grace of God in the heart, that cannot be received in vain; nor is that here spoken of.

2 For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee *c*: behold, now *is* the accepted time, behold, now *is* the day of salvation *d*.

c The words here quoted, are taken out of the Prophet Isaiah, 49. 8. according to the *Septuagint's* Translation. Though some think, that the Apostle here doth but accommodate to the Spiritual Salvation brought in by Christ, a temporal Salvation mentioned, and primarily intended; yet the most and best Interpreters rather judge, that whole Chapter in *Isaiah* to refer to Christ, and that the *Salvation* there mentioned, is to be understood of the Spiritual Salvation of the Gospel; of which also the Apostle speaketh here, and maketh these words (as in the Prophet) the words of God the Father to Christ his Son; testifying both his assistance of him in the accomplishment of the work of mans redemption, and his acceptance of him; According to which sense, the *Accepted time* is the same with what the Apostle calls, *The fulness of time*; (though it may also be so called in the same sense that the Apostle calleth the *Gospel* a *faithful Saying*, *worthy of all acceptation*, 1 *Tim.* 1. 15.) in which sense the Gospel-time was prophesied of as an *acceptable time*, *Gen.* 49. 10. *Haggai* 1. 8. *d* Now is that *accepted*, or *acceptable time*, now is that day of salvation spoken of by the Prophet; therefore you are concerned to receive this Grace of the Gospel, and to live up to the Rule of it.

3 Giving no offence in any thing *e*, that the ministry be not blamed *f*.

e To *give no offence* signifies to avoid all actions which may be occasion of spiritual stumbling unto others, *i. e.* to make them to sin against God, or estrange their hearts from Christ, and the owning and profession of his Gospel. These words may be understood as a general Precept given to all Christians; So it agreeth with 1 *Cor.* 10. 30, 32. or (which the following Verses seem most to favour) as referring to himself and *Timothy*, and other Ministers of the Gospel; like true Pastors of the Church of Christ, going out before the Flock, and shewing in their Example what they ought to be. *f* The Ministry here may either signifie the *Office of the Ministry*, or the *Subject* of it, the Gospel; which, *ch.* 5. 18. is called the Ministry of Reconciliation; nos only the Office of the Ministry, but the Gospel it self, suffereth by the scandalous conversation of Ministers and private Christians; ignorant persons being not able, or not willing, to distinguish betwixt the faults of persons, and the faults of a Doctrine or Office.

4 But in all things † approving our selves * as † the ministers of God *g*, in much patience *h*, in afflictions *i*, in necessities *k*, in distresses *l*.

† Gr. commending, Chap. 4. 2. * 1 Cor. 4. 1.

g Ministers of the Gospel are in the first place to be considered as the *Ministers of God*, secondarily as Ministers and Servants of the Church; which they ought to serve so far, as in serving it they do obey Christ. None can approve, or commend themselves for Ministers of God that live a scandalous life: God hath not sent them to lay stumbling blocks in, but to remove them out of the way of men. *h Patience* signifies an enduring of Evils, quietly and cheerfully, at the command of God; or when we see it is the Will of God, we should patiently submit to put our necks into the heaviest Yokes. The Apostle goes on reckoning up several *Species* of those Evils: *i Affliction* is a general term signifying any Evils that wear out our Bodies. *k Necessities* signifie any bodily wants of food, or raiment, or whatever is for the use of mans life. *l Distresses* signifie properly a man's being strained, or thrust up in a place, so as that he knoweth not how to steer himself; and, Metaphorically, a want of counsel, not knowing what to do, or which way to turn our Selves.

5 In stripes *m*, in imprisonments *n*, in || tumults *o*, in labours *p*, in watchings *q*, in fastings *r*.

|| Or, in toilings to and fro.

m The Apostle *Chap.* 11. 23. tells us he was in *stripes often*; and *ver.* 24. that of *the Jews he five times received forty stripes save one*: we read of his *many stripes*, 23. *n* Of the imprisonment of him, and *Silas*, *Act.* 26. (which was not the only time before the writing of this Epistle, as appeareth by this Verse.) *o Tumults*, or Seditions raised by the Jews and the Heathens; we have a Record of one at *Ephesus*, *Acts* 19. caused by *Demetrius*; Others, by Tumults here, understand unfixed and incertain habitations, tossings to and fro, so, as they could be quiet in no place; but the former seemeth rather the sense of the Word, as *Luke* 21. 9. 1 *Cor.* 14. 33. *p Labours*, he either means labours with his hands; (which *Paul* was sometimes put to, as *Acts* 18. 1, 2, 3. & 20. 34.) Or travels, and journies. The word is a general word, significative of any pains that men take. *q* Religious watching, *Chap.* 11. 27. *r* In *fastings*, as acts of Discipline, *by which he kept under his body, and brought it under subjection*; (as he told us, 1 *Cor.* 9. 27.)

6 By pureness *s*, by knowledge *t*, by long suffering *u*, by kindness *w*, by the holy Ghost *x*, by love unfeigned *y*.

s As the Apostle in the former words had declared the *patience* of his conversation, in the enduring of the afflictions of the Gospel; so in this Verse he declares the more internal holiness of life, under the general Notion of *pureness*; shewed in his *knowledge*, *faith*, *gentleness*, *kindness* or goodness towards all men. The word translated *pureness* signifieth rather the universal rectitude of his heart and ways, than (as some think) the habit or exercise of any particular vertue. *t* In, or by, *Knowledge*; a right understanding and notion of spiritual things: if it doth not here signifie *Faith*, which is a Superstructure on this Foundation, and that habit which hath a special influence upon *purifying the heart*, *Acts* 15. 9. Without knowledge there can be no purity; *Prov.* 19. 2. *u* By *long-suffering*, the Apostle means not being easily provoked by such as had offended him, or done him wrong. *w* The word translated *Kindness*, signifies generally any goodness by which a man may shew himself either sweet and pleasant, or useful and profitable unto his Neighbour. *x* Thus the Apostle sheweth how he behaved himself; but not through his own strength, but through the influence and assistance of the Holy Ghost. *y* The *Love unfeigned* here mentioned, is a general term signifying that habit of Grace wrought in his Soul by the holy Spirit of God, which was the Principle of the *long-suffering* and *kindness* before mentioned.

7 By the word of truth, by * the power of God *z*, by the * armour of righteousness, on the right hand, and on the left *a*.

* 1 Cor. 2. 4. † Chap. 10. 4. ‡ Eph. 6. 11, 13. 1 Tim. 4. 7.

z Living up to, and keeping our eye upon the Word of God, which is the Word of Truth: This seemeth to be the sense rather than speaking truth to every one, (as some have thought.) *z* By the efficacious working of the Spirit of God upon our hearts, enabling us to live up to the Doctrine we preach. Some understand here, by the Power of God, that extraordinary Power of working Miracles, which God gave the Apostles; Others, the Gospel; which the Apostle calls the *Power of God to Salvation*, *Rom.* 1. 16. It may be understood of the first and the last joined together; for the Gospel is no otherwise the Power of God to Salvation, than as it is attended, to the Souls of those to whom it is so made powerful, with the inward, powerful, efficacious working of the holy Spirit. *a* By the *Armour of Righteousness*, he means a good Conscience, (which cannot be without an universal rectitude, or uprightness of life) which is a defence against all Temptations, either from prosperity, or from adversity. In which sense that of *Solomon* is true, *He that walketh uprightly, walketh safely*, Prov. 10. 9. and *David* prayeth, *Psal.* 25. 21. *Let integrity and uprightness preserve me.*

8 By honour, and dishonour *b*, by evil report, and good report *c*; as deceivers, and *yet* true *d*:

b We depart not from our integrity, whether we be honoured, or dishonoured. *c* Well or evilly reported of. This hath from the beginning been the lot of all the faithful Ministers of Christ; some have given them honour, others have cast reproach upon them; some have given a good report of them, some an evil report. *d* Some have represented them as Impostors, and such as deceived the people; others have spoken of them as true men: their business is to go through good report and bad report, honour and dishonour, still holding fast their integrity.

1 Joh. 4. 2. 1 Joh. 4. 10.

9 As unknown *d*, and * *yet* well known *e*: as * dying, and behold we live *f*: as chastened, and not killed *g*:

d Dealt with by Jews and Heathens, as persons wholly unknown to them, though we be sufficiently known. *e* Or being such whom the World knoweth not, as to our state towards God, and interest in him, though it knows us well enough as to our other circumstances. *f* So hunted and persecuted, as that we appear every day dying; yet such hath been the Power of Gods Providence, that we yet live: And *g* though our heavenly Father chasteneth us, yet we are not utterly consumed; the Apostle alludeth to that, *Psal.* 118. 18. *The Lord hath chastened me sore, but he hath not given me over to death.*

10 As sorrowful, yet always rejoycing *h*: as poor, *yet* making many rich *i*: as having nothing, and yet possessing all things *k*.

h Appearing to others as persons drowned in griefs and sorrows, yet we are always rejoicing in God, (*Hab.* 3. 17, 18.) and in the testimony of a good Conscience, *Chap.* 1. 12. *i* In outward appearance poor, having no abundance of the good things of this life; yet making many rich in Knowledge and Grace: God by us dispensing to them the Riches of his Grace. *k* As having nothing, no houses, no lands, no silver or gold, *Act.* 3. 6. yet being as well satisfied and contented, as if all things were ours; as well satisfied with that little which we have, as the men of the World are with their abundance; possessing all things in Christ, though having little in the Creature.

11 O ye Corinthians, our mouth is open unto you, *&* our heart is enlarged *l*.

l Our mouth is open to speak freely to you; and to communicate to you the whole Will and Counsel of God; our heart is enlarged both by the Love that I have towards you, and by the [illegible] that I have to you: This enlargement of my heart is that which openeth my lips, and makes me speak freely to you, both in admonishing you of your Errours, and in exhorting you to your duty.

12 Ye are not straitned in us *m*, but ye are straitned in your own bowels *n*.

m If you cannot mutually rejoice in me, and what I write; or if you do not repay me the like affection, the fault is not in me; I have done my duty, and that too from a true Principle of Love to you. *n* But it is through mistakes, and misapprehensions in your selves, your not aright conceiving of me in the discharge of my Apostolical Office. Or the cause of your trouble and sorrow, is from your selves, upon your suffering the incestuous Person, and other scandalous persons, to abide in your Communion; which was an Errour I could not but take notice of, according to that Apostolical Authority which God hath committed to me.

13 Now for a recompence in the same, (* I speak as unto *my* children) be ye also enlarged *o*.

* 1 Cor. 4. 14.

o Be ye also enlarged, both in *Love to me*, and also in *Obedience*; it is but a just recompence for that great affection which I have born, and upon all occasions shewed to you; and also for that Faithfulness which I have shewed in discharging the duty of my relation to you. For I speak as a Father unto Children, it being but reasonable, that Children should recompence to their Fathers their Love to them; and be as exact and faithful in their duty to their Parents, as their Parents are in their duty towards them.

14 * Be ye not unequally yoked together with unbelievers *p*: For * what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness *q*?

* Deut. 7. 2. * 1 Sam. 5. 2, 3. 1 King. 18. 21. 1 Cor. 10. 21.

p They too much restrain the sense of this general Precept, who either limit it to Religious Communion with Idolaters, or to Civil Communion in Marriages. The Precept is delivered in a term of more general significancy, than to be limited by either of these; (though both of them questionless be comprehended in it) μὴ γίνεσθε ἑτεροζυγοῦντες, do not become such as in the same yoke draw another way. It is a Metaphor drawn from Horses or Oxen; which should draw together, being in the same yoke, neither standing still, nor yet holding back. It is a general Precept, prohibitive of all unnecessary communion and intimate fellowship with such, as either in matters of Faith, or Worship, or in their Lives and Conversations, declare themselves to be Unbelievers: (for why we should expound *ἀπιστοι* of Infidels strearly, I cannot tell) especially considering, that the Apostle, 1 *Cor.* 5. 9, 11. seems to allow a further communion with an Heathen, than with a notoriously scandalous Christian. So as this Precept may reasonably be interpreted by those in the former Epistle, of *marrying with such, eating with them at Idol-feasts*, or at the Lords Table, (as *Chap.* 5.) maintaining *intimate Communion with them*, &c. *q* The reason he giveth, is, because they could have no comfortable communion with such; they were *Righteousness*; those persons were *Unrighteousness*; they were *Light*, such persons were *Darkness*, that is, full of the darkness of sin and ignorance. In the mean time this Precept ought not to be expended to a total avoiding of Commerce with, or being in the Company of, either Heathens, or scandalous persons; for as to that, the same Apostle had before determined it lawful, 1 *Epist.* 5. 11. whatever Communion with such persons is either necessary from the Law of God, or Nature; or for the support and upholding of humane Life and Society, is lawful even with such persons; but all other is unlawful.

15 And what concord hath Christ with Belial *r*? or what part hath he that believeth with an infidel *s*?

r By *Belial* in this Text, very good Interpreters understand the *Devil*; judging that the Apostle here opposeth *Christ*, who is the Head of *Believers*, and of the Church, to him who is the Head of all *Unbelievers*, and the God of the World. The term is used only in this place in the New Testament, but very often in the Old Testament, to express men notoriously wicked and scandalous, *Deut.* 13. 13. *Judg.* 19. 22. 1 *Sam.* 1. 16. & 2. 12. & 25. 17. 2 *Sam.* 16. 7. 2 *Chron.* 13. 7. The Hebrews themselves are not agreed in the Etymology of it; *Psal.* 101. 3. a wicked thing is called a *thing of Belial* (as may be seen in the Margents of our Bibles) so as the Argument is drawn from our duty of Conformity to our Head; Christ hath no fellowship with the Devil, therefore we ought to have no unnecessary communion with such who manifest themselves to be of their Father the Devil, by their doing his works; nor hath Christ any communion with the Sons of *Belial*. *s* What *part* or portion, that is, what society or communion hath a Believer with one that believeth not? What hath he to do with him? It was an usual Phrase amongst the Jews, *Josh.* 22. 25, 27. Some by this *part* understand, what portion in the life to come: in which sense it teacheth us, that we should maintain intimate and elevate communion in this life only with such, as we would gladly have our portion with in another life. But the most judicious Interpreters think this is not intended in this place.

16 And what agreement hath the temple of God with

* Heb. 3. 6. with idols *t*? For ye * are the temple of the living God *u*, as God hath said, I will dwell in them, and walk in *them*, and I will be their God, and they shall be my people *w*.

t This particular instance giveth some Expositors occasion to interpret *v.* 14. of communion with Idolaters in such Acts of Religion as are proper to them; but nothing hinders but that that Precept may be interpreted more generally, though the Apostle gives this as one particular instance, wherein he would have them avoid communion with Unbelievers. *u* The Argument is drawn from what the Apostle had before asserted 1 *Cor.*3.16. & 6.19. their being the Temples of the Holy Ghost. Which he proveth from *Lev.*26.12. *Ezek.* 37. 26, 27. *w* Not that what the Apostle meaneth here, is the literal meaning of *Levit.* 26. 11, 12. for it is manifest, that God by *Moses* there, is speaking not of Gods dwelling in the persons of Believers, or in his Church, but of that gracious presence and manifestation of himself to his People in the *Tabernacle* erected by his order. Some therefore think, that the place here alluded to, though not quoted *verbatim*, is, that *Ezek.* 37. 26. which is a promise respecting the Kingdom of Christ; where God promiseth to make a Covenant of Peace with his people, and saith, *I will place them, and multiply them, and will set my Sanctuary in the midst of them for evermore: my Tabernacle also shall be with them, yea, I will be their God, and they shall be my people.* The words, as they are here quoted, are intirely to be found in no one Text of holy Writ; it is sufficient that they are to be found there in parts. Nor doth this Text so properly speak of Gods dwelling in particular Believers, as of his dwelling in the Churches of his People; therefore though he speaks of *many*, *ye are*, yet Temple is in the Singular Number. These *many* are but *one body*; the Church in which God dwelleth, and with which he hath Communion, which is expressed by *walking in them*; as in the *Revelation*, he is said to *walk in the midst of the golden Candlesticks*. Nor is the term *living* vainly added to *God*; for besides that he is usually so called, as being *Ever living*, and the Fountain of all Life; it also sheweth the opposition betwixt him and Idols, which are dead things: and therefore God could have no more Communion with Idols, than the *living* can have with the *dead*; nor could they have Communion with the living God and dead Idols. Nor could they be the People of the living God, and the People or Worshippers of dead Idols; so as those that were Idolaters, must lose the advantage of that Covenant wherein God had said, *I will be your God, and you shall be my people.*

* Rev. 18. 4. 17 * Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you *x*.

x The Apostle here quoteth words out of the Old Testament, no where to be found there syllabically, without variation; but keeping to the sense of them, (which is a thing very usual with the Penmen of the New Testament.) The first quotation seemeth to be taken from *Isa.* 52. 11. *Depart ye, depart ye, go ye out from thence, touch no unclean thing, go ye out of the midst of her, be ye clean that bear the Vessels of the Lord.* Interpreters are not agreed, as to the *Term* from whence the Prophet there admonisheth the Jews to depart: Some make it to be their former sinful courses; others make it to be the Kingdom of the *Devil* and *Antichrist*; others make it to be *literal Babylon*; the Prophet foreseeing, that when the Jews should have a liberty given them to leave *Babylon*, (which happened in the time of *Cyrus* the *Persian* Monarch) some of them (now as it were incorporated with the *Chaldeans*) would linger and find a difficulty to pluck up their stakes in *Babylon*, though it were in order to their return to *Jerusalem*, heretofore the joy and praise of the whole Earth. Whatever was the Prophets meaning, certain it is, the Apostolical Precept cannot be interpreted of a leaving *literal Babylon*, for neither the Christian Jews, or Gentiles, were at this time there; he must therefore be understood of a *mystical Babylon*. And the sense must be this, *Come out*, and be ye *separate* from those with whom your Souls will be in as much danger as the *Jews* were in the literal *Babylon*. But whether by these are to be understood *Idolaters* only, or all notorious scandalous Livers, is the question. The true determination of which, I conceive, dependeth upon the sense of those words, *Come ye out, Be ye separate.* Which words, I think, are not fully interpreted by those that follow, *Touch not the unclean thing*; for, doubtless, the former words are a Precept concerning the means to be used in order to that as an end; it being an hard thing to touch pitch, and not to be defiled therewith. On the other side, they interpret it too rigidly, who make it to be a prohibition of all Commerce, or company with such persons; for this is contrary to the Apostolical Doctrine in his former Epistle to this Church, where he had allowed, *Chap.* 5. a civil Commerce and Traffick with the worst of men; and *Chap.* 7. had forbidden the separation of Christians and Heathens, once joined in Marriage, unless the Unbeliever first departed. The Text therefore must be understood only of *Elective*, and *unnecessary*, *intimate Communion*; and is much the same with that, *v.* 14. *be ye not unequally yoked with Unbelievers.* So as that it doth by no means justifie the withdrawing of all civil or religious Communion from those whose judgments or practice in all things we cannot approve; it only justifieth our withdrawing our communion from Idolaters, and from notorious scandalous Sinners in such duties and actions, or in such degrees, as we are under no obligation to have fellowship and communion with them in. And our forbearing to touch their *unclean things* in that fellowship and communion, which we are allowed with them, having no fellowship with them in their unfruitful works of darkness, but reproving them, even while in civil things, and some religious actions, we have some fellowship with them.

18 And * will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty *y*. * Rev. 21. 7.

y The latter words, which are a promise of Gods reception of them who for his sake withdraw from a sinful Communion with Idolaters, and scandalous persons, are taken out of *Jer.* 31. 1, 9. and teach us this, That none can reasonably expect that God should fulfil his Covenant with them, who make no conscience of fulfilling their part in it with him; nor claim the benefits of a Father, who perform not the duties of his Children: but on the contrary, those who are conscientious in the discharge of their duties of filial obedience, may expect from him both the kindness and the protection of a Father, (which is the more valuable, because he is the *Lord God Almighty*, who wants no power to protect them, or so to influence them, as to make them in all things happy, as the Children of so great a Father.)

CHAP. VII.

1 * HAving therefore these promises *a* (dear ly beloved) let us cleanse our selves from all filthiness of the flesh and spirit *b*, perfecting holiness in the fear of God *c*. * 1 Joh. 3. 3.

a These promises, *i. e.* of Gods *dwelling in us*, and *walking with us*, of Gods being *our Father*, and making and owning us as his Sons; which promises are made to true Penitents that will touch no unclean thing. *b* Let us, through the assistance of Divine Grace, endeavour to cleanse our selves, or keep our selves clean, not only from fleshly filthiness, (such as are sins of intemperance, drunkenness, uncleanness) but also from spiritual filthiness, (extravagant passions, corrupt affections, pride, envy, rash anger, Idolatry, contention, division.) *c* And that, because we are not only obliged to Holiness, but to perfect Holiness, in, or through the fear of the Lord; awing our hearts, lest we should profane the Temple of the Lord, or behave our selves as unduiful Sons to so good a Father. So far are Gods promises, and our belief of them, or assurance in God for the fulfilling of them, from hindering us in the practice and exercise of Holiness, that there can be no more potent motive to persuade the perfection of Holiness; and that not only from the Argument of Divine Love, contained in the promises, but from the consideration of the persons to whom, and the conditions upon which, the promises are made.

2 Receive us *d*, We have wronged no man *e*, we have corrupted no man *f*, * we have defrauded no man *g*. * Chap. 12. 17.

d Let us have a room in your hearts and esteem, or (more generally) accept us, as you ought to receive and accept the Ministers of Christ. As our heart is inlarged towards you, so let your hearts be inlarged towards us; we have done nothing to alienate your hearts from us. *e* We have done no harm to any of you, we have not been like Shepherds that meerly take the fleece, and eat the flesh of the flock; *Acts* 20. 33. *I have coveted no mans silver, or gold, or apparel.* *f* We have corrupted none by any false Doctrine, or by flattering Speeches, or by Bribes or Gifts. *g* We have cheated, or defrauded no man. By which Vindication of, or Apology for himself, and his Fellow-labourers; it is not improbably judged, that the Apostle reflecteth upon those false Apostles and Teachers that were crept into this Church, who had wronged him, corrupted them, and been too busie in other ways to pick their pockets. Nothing becometh more a Minister of the Gospel, than innocency and righteousness, nothing more commends him unto his people: For though they are easily perswaded, that an innocent and just man must be a pious man, yet they are difficultly perswaded, (and there is no reason for it) that an unjust or mischievous man can be so. Men are so mad of their lusts, that oft-times Teachers, who will favour them in them, though never so unjust and unrighteous in their actings, shall find more favour with them, than the most righteous person, that will not spare them as to their *Herodias*. But he who will entertain the least hopes to bring men off from their lusts and sinful practices, is concerned above all men to be innocent and righteous.

3 I speak not this to condemn *you*: for * I have said before, that you are in our hearts to die and live with *you*. * Chap. 6. 12.

h The Apostle deals very tenderly with this Church, which was (as he knew very well) full of many touchy Members; who upon all occasions were ready to reflect upon him, and to take occasion from any expressions of his in Letters, as well as other things, to that purpose; to obviate whose whisperings the Apostle tells them, that he did not speak this to reflect upon, or expose them, as if they had wronged, or defrauded him: For the love which he bare to them was such, as would admit of no such thing; he so loved them, as that he could live and dye with them.

4 Great is my boldness of speech towards you *i*, great *is* my glorying of you *k*, * I am filled with comfort *l*, I am exceeding joyful in all our tribulation *m*. 2 Cor. 13. 14.

i Because I so dearly love you, therefore I speak so boldly and freely to you, (as men use to speak most freely to those whom they most love.) *k* I boast of your obedience to others, and therefore would be far from exposing you. *l* And this I do not feignedly, for I am filled with comfort on your behalf; (a further account of this he giveth us afterward.) *m* Yea, (saith he) the report I have received of your carriage and behaviour, upon your receit of my former Epistle, hath filled me with a joy that balanceth all the affliction and tribulation that I meet with for the Gospel. So good News to a faithful Minister is the repentance and reformation of any Member or Members that belong to his Flock: whereas the hireling or false Teacher is not much concerned whether the souls of his people do well or ill.

5 For * when we were come into Macedonia, our flesh had no rest *n*, but we were troubled on every side *o*, * without *were* fightings *p*, within *were* fears *q*. 2 Cor. 2. 13. Chap. 2. 13.

n Of this motion of the Apostles into *Macedonia*, what he did and suffered there, we have a short account *Acts* 20. He saith, *His flesh had no rest*, he met with incessant Storms of persecution: *o* and was troubled both by *Jews* and *Gentiles* in all places where he came. *p* By persons that were without the Christian Church; such were the generality of the Jews and Gentiles; *q* and by *false brethren* within, or with his own fears, lest those violent dealings should be temptations to Christians, being yet tender and young in the Faith, to relapse and Apostatize.

6 Nevertheless, * God that comforteth those that are cast down *r*, comforted us by the coming of Titus *s*. Chap. 1. 4.

r It's observable, how careful the Apostle is to ascribe all the supports and reliefs of his Spirit unto God. Nor is this Notion, or name of God unuseful to any that fear him; who through any casualties or contingences of this life shall happen to be cast down. It advantageth our Faith in *Prayer*, in any such straits to consider God, as having taken to himself the name of him that comforteth those that are cast down. *s* It is only the coming of *Titus* his Fellow-labourer and one dear to him, that he mentioneth in this Verse, as the means of his support and relief; yet he encloseth God to his comfort, under his dejection. God comforteth his people variously, sometimes by his good word, sometimes by his Providence; be what will the Instrumental cause, God is the principal Efficient.

7 And not by his coming only, but by the consolation wherewith he was comforted in you *t*, when he told us your earnest desire *u*, your mourning *w*, your fervent mind towards me, so that I rejoiced the more *x*.

t I was glad to see *Titus*, but that was the least of that consolation which he brought me. You had before much comforted and rejoyced him, and he being come to me, made me a Partaker of his consolation, upon his beholding or being a Witness to a your earnest desire, to give me satisfaction in the things about which I wrote to you, *w Your mourning*, either for those scandals amongst you, of which I have given you notice; or for my afflicted state, and condition; or for the offence you had given me, which caused me to write that sharp Letter to you. *x* Your earnest desire to give me satisfaction, and yield obedience to my admonitions, or to maintain and defend my honour and reputation against such as had impeached and wounded it. These things much augmented my rejoycing in, and over you. Nothing so much rejoiceth the heart of a conscientious, faithful Minister of Christ, as to see his peoples obedience to the Doctrine of the Gospel, which he is an Instrument to communicate to them.

8 For though I made you sorry with a letter *y*, I do not repent *, though I did repent *z*: For I perceive that the same Epistle made you sorry, though *it were* but for a season *a*. * Chap. 2. 4.

y The Apostle doubtless meaneth the former Epistle to this Church. *z* As to which, he saith, that although he was sometimes troubled, because (probably) he understood that some truly pious persons in this Church were troubled at it, as thinking themselves intended in the reprehensions of it; for which effect, or mistake, (he saith) he was once sorry, being troubled that he should do any thing to grieve them, whom he so affectionately loved, yet now he tells them he was not sorry. *a* And their sorrow was but a temporary sorrow; until they could reform those abuses, which they were made sensible of by that Epistle, and give the Apostle that wrote it just satisfaction.

9 Now I rejoice not that you were made sorry, but that ye sorrowed to repentance *b*: For ye were made sorry ‖ after a godly manner *c*, that ye might receive damage by us in nothing *d*. ‖ Or, *according to God.*

b The Apostle takes all advantages to insinuate himself into the good Opinion and affections of the Members of this famous Church, and to obviate any misrepresentations of him to them from those false Teachers that were crept in amongst them. Lest they should take some advantage from his saying, that he repented not that he had made them sorry; he here openeth himself, and tells them, he did not rejoice in their sorrow, but in the blessed product and effect of it; which was their Reformation of those abuses and Errours which he had reproved them for; the effect of which reproof, was this their sorrow for a little season. *c* And that they were made sorry after a *godly manner*; they did but sow in tears, they reaped in joy; they had a wet Seed-time, but a fair Harvest. They sorrowed with a sorrow *according to God*; the cause of their sorrow was their sin, the root of it a love to God, the manner of it such as was agreeable to the Will of God. *d* The wise God so governing things by his Providence, that nothing, which the Apostle spake or wrote, should prove detrimental; but rather advantageous to this Church which he so loved.

10 For godly sorrow *e* worketh repentance to salvation, not to be repented of *f*: but the sorrow of the world worketh death *g*.

e That sorrow, which is *according to God*, either commanded by him, (as sorrow for our own or others sins, or for the Judgments of God, as they are the indications of God's wrath and displeasure for sin;) or which he, as the God of Grace, worketh in the soul, touching the heart by the Finger of his Spirit, *Zech.* 12. 10. Or whose end is the Glory of God, in the reformation of the person sorrowing, by an hatred and detestation of sin, and an hearty turning from it. *f worketh repentance*; it is not repentance, but it produceth that change of heart and life, which is repentance; and shall not be imperfect, but perfect, which shall issue in the salvation of the soul; and neither will ever be repented of. Never did any when he came to dye repent of true repentance; nor is it possible, that reasonable Souls should repent of what issueth in their eternal salvation. *g* But all sorrow except this, is but the *sorrow of the World*; the effect of which is oft-times *Natural death*; While men bow down under their burdens, and through impatience destroy themselves, or at least so fix their thoughts upon sad objects, and so afflict themselves with them, that they bring themselves into Diseases tending to death. It also worketh *Spiritual death*; as it indispositeth men for their Duty: (as it was in the case of *Elijah*) and is a temptation to them to be angry against God (as in the case of *Jonah*) to fret, murmure and repine against God's Providence, and by this means it also worketh towards *Eternal death*, which is the wages belonging to sin.

11 For behold, this self same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you *h*, yea *what* clearing of your selves *i*? yea *what* indignation *k*? yea *what* fear *l*? yea *what* vehement desire *m*? yea *what* zeal *n*? yea *what* revenge *o*? In all things ye have approved your selves to be clear in this matter.

h The Apostle having shewed the mischievous effects of *worldly sorrow*, all which he comprehended under the word *Death*; here sheweth the blessed effects of that sorrow which is *according to God*. The first he mentioneth is *great carefulness*, both to make our peace with God for our former violations of his Law, (using all means he hath prescribed, and directed thereunto;) and also to preserve our peace, by avoiding the like breaches for the time to come. *i* The *Corinthians* sorrow might work in some of them a *clearing*, or purging themselves of that guilt which other Members of that Church had incurred. But there is another *clearing* of our selves, which true repentance worketh; not by denying the fact, but by confessing it, with taking *shame* to our selves; which, though it be not a clearing of a person from the fact, yet, through Divine Grace, joined with a reformation, it is a clearing him from the guilt thereof. *k* What a displeasure against your selves, for your follies! *l* What *fear!* not so much of the wrath of God, as lest you should again fall into the like temptations, and be overcome by them. *m* What *vehement desire!* what hearty Prayers to God, that for the time to come you might be kept from the like temptations! *n* yea, what warmth and great degrees of all sanctified affections! love to God, hatred of sin, fear of offending God, desire to please him. *o* What acts of Discipline, fasting, denying of your selves in some lawful things

wherein you may have offended, or the too free use of which may have been to you occasions of offending. *p* By these Acts, though some of you have been to be blamed, yet the Body of you have shewed your selves clear of this matter; or though all of you have been formerly too guilty of some things I have charged you with, yet you have cleared your selves both to God, (who imputeth no sin to him that confesseth his sin, and forsaketh it) and to me, who am abundantly satisfied with your declared sorrow, repentance, and reformation.

12 Wherefore though I wrote unto you, *I did it* not for his cause that had done the wrong *q*, nor for his cause that suffered wrong *r*, but that our care for you in the sight of God might appear to you *s*.

q For the cause of him that had abused his Fathers Wife, not out of any particular hatred or ill will I had to him, *r* nor for the sake of him whose Wife was so abused; nor for my own sake who had been so abused, and suffered wrong by you; *s* but only out of a love to your Souls, and a care I had for you, that in all things you might approve your selves unto God. Or possibly this Text is more generally to be interpreted, without respect either to the incestuous person in particular, or to his Father; and the sense of the Verse no more than this, Though in my former Epistle I wrote something sharply to you, yet I did it not in any passion, nor was I drawn aside by any prejudice or hatred of any person, nor out of any partial affection to any, as to any thing for which I blamed you; but out of that general love and affection which I have to you all, which produceth in me a care of, and a solicitude for you, that you might do no evil, which care I was willing should appear to you.

13 Therefore we were comforted in your comfort *t*; yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all *u*.

t The comfort which your Letters brought us, and so came from you; or the comfort which you received upon your reformation of those things which were amiss amongst you. *u* And we also joyed for the joy that *Titus* conceived, upon his understanding of your affairs, and your ready obedience to the Epistle which I wrote to you; such is the union betwixt the true Members of Christ, that they are comforted with one anothers comforts, and afflicted with one anothers sorrows and griefs.

14 For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting which *I made* before Titus, is found a truth *w*.

w The Apostle here multiplieth expressions to sweeten the *Corinthians*, by all manner of ways declaring his value for, and affection towards them. It appeareth by this, that the Apostle had at some time before spoken something to *Titus* in commendation of this Church of *Corinth*, which he here calleth a *Boasting* of them; he now again boasted, that he had said nothing but the truth, which *Titus* had experienced, and reported to him.

15 And his † inward affection is more abundant towards you, whilst he remembreth the obedience of you all, how with fear and trembling you received him *x*.

† Gr. *bowels*.

x By your obedience to my admonitions and exhortations, you have not only obliged me in a debt of Love to you, but *Titus* also; who joyfully remembers, with what *fear* and *trembling* you received him, lest he should find any thing amongst you that should grieve and offend him.

16 I rejoice therefore that I have * confidence in you in all things *y*.

* Chap. 2. 9. Phil. 2. 12. 2 Thess. 3. 4. Philem. 21.

y That I can write and speak to you with confidence, that you will hearken to my admonitions and exhortations, and that I can confidently boast and glory concerning you.

CHAP. VIII.

1 MOreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia *a*:

a The Apostle in this Chapter proceedeth to a new Argument, *viz. The pressing of this Church to acts of Charity.* This is that which he here calleth the *Grace of God*, bestowed on the *Churches* of *Macedonia*, putting the Cause for the Effect. Bounty or liberality to the poor Saints and Members of Christ (as such) flowing from that habit of Love, by which men are taught of God to love one another; for though men, from a natural Goodness, or habits of moral Vertue, may relieve men as men, compassionating persons in misery; yet none, from any such Principle, do good to any Members of the Houshold of Faith, as such; such rather feel from them the effects of their hatred, in taking what is their own from them.

2 How that in a great trial of afflictions *b*, the abundance of their joy *c*, and their deep poverty abounded unto the riches of their liberality *d*.

b How great the afflictions of the Churches in *Macedonia*: were, both from the *Jews* and *Pagans*, may be read in *Chap.* 16, & 17. of the *Acts*. Afflictions are called Trials, because under them God maketh a trial of our Faith, Patience, and Constancy; and the Devil also, ordinarily by them, triedh to draw out our lusts and corruptions. *c* God made their inward peace and joy in the Holy Ghost so to abound in them under their trials, that though they were poor, (deeply poor) yet they abounded in the riches of liberality; not ministring to the necessities of their poor Brethren, in proportion to their abilities, or as might have been expected from men under their circumstances, but shewing themselves rich in their liberality, though poor in their Estates, and as to what they had of this Worlds goods.

3 For to *their* power, I bear record, yea, and beyond their power *they were* willing of themselves *e*:

e Two things the Apostle commendeth in the Charity of the Churches of *Macedonia*: First, the *Quantity of their Gift*, which, he saith, was to their power, yea, (on his knowledge) beyond what they were able. Secondly, *their Freedom* in the Action; so as they did not need the Apostles Exhortations and Arguments, but did it of themselves freely and cheerfully.

4 Praying us with much intreaty, that we would receive the gift *f*, and *take upon us* the * fellowship of ministring to the Saints *g*.

* Acts 11. 29. Rom. 15. 26. 1 Cor. 16. 1. Chap. 9. 1.

f Bringing what they had freely collected amongst themselves to the Apostles, and importuning them to receive it at their hands, *g* and to take upon them the work of distributing it.

5 And *this they did*, not as we hoped *h*, but first gave themselves to the Lord, and unto us, by the will of God *i*.

h We might have hoped for something from them, though they were in that poor afflicted condition; but what they brought was much beyond what we could hope for, or expect from them. Or else this Phrase may refer to what followeth: *i* They did not only bring us their *Gift*, but they also gave up *themselves* to us, to be disposed of for the good of the Church, according to the Will of God; for they first gave themselves up to the Lord, devoting themselves to his Service and Glory, and then to us, the Will of God so ruling and directing them.

6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also *k*.

k The *same Grace*, in this place signifieth no more than the same *Gift*, or the same *good Work*, in collecting in the Church of *Corinth*. If by *Grace* here be understood the Grace of God, the Cause is put for the Effect, (as we had it in the first Verse;) but ἡ Θεοῦ being not here added, possibly it had been better translated *Gift* or *free Contribution*; for how a Minister should finish the Grace of God, is hard to conceive, and the Phrase is at best very hard; but he may be an instrument for compleating a good work, which is done from an habit of Divine Grace, by Exhortations and Arguments, which he may use to press the performance of it. *Titus* (it seemeth) had been diligent in some other places to make this Collection, going to *Corinth* the Apostle presseth him to go on with it there also.

7 Therefore, as * ye abound in every thing *l*, in faith *m*, in utterance *n*, and in knowledge *o*, and in all diligence *o*, and in your love to us *p*, *see* that ye abound in this grace also *q*.

* 1 Cor. 1. 5.

l Though the Apostle made little use of Oratory in his ordinary Discourses and Epistles, yet he knew how to use it when it might be of probable advantage for the Ends which he aimed at, *viz.* the glory of God, and the good of the Souls that were under his care. He did not turn Divinity into meer words, and Rhetorical flourishes; yet he made use of these sometimes, as a waiting Maid to Divinity. Being therefore to press upon these *Corinthians* this great duty of Charity, he insinuateth himself into them, by telling them, that they abounded in all other spiritual habits. *m Faith*, by which they had both steadily assented to the truth of Gospel Propositions, and also received Christ. *n Utterance*, by which they were inabled either to speak with Tongues, or to God in Prayer, or to men by Prophecy and Exhortation. *o Knowledge* both of things Divine, and humane. *p* And in *Love* to the Ministers of the Gospel, which if it did not appear in all, yet it did in many of them. *q* And from hence he fetcheth an Argument to press them to be compleat in this habit of Grace. The force of the Apostles Argument lies in the duty of all Christians, to strive after perfection, and that natural desire, which is in all ingenuous people, to be perfect in that good of which they have a taste in less perfect degrees.

8 I speak not by commandment *r*, but by occasion of the forwardness of others *s*, and to prove the sincerity of your love *t*.

r I do not speak in an imperious way, as one that commandeth you; or rather God hath no where given an express command as to the *quantum* of what you should give: *s* but the forwardness of others makes me thus speak to you, as not being willing you should in good works come behind any Churches. *t* And that I might prove the sincerity of your love, *To God, to me*, and to the *poor afflicted Saints* that are in *Judea*. Though God hath not directed the particular Summs we should give to those that are in need, yet he hath given us general Rules; That we should give as *God hath prospered us*, 1 Cor. 16. 2. And so as there may be *some equality*, (as the Apostle speaketh *v.* 14.) So as the sincerity of our love to God dependeth in some measure upon the proportion of what we give at his command, so doth also the sincerity of our love to those poor Members of Christ that are in want; that there may be a moderate supply for their want, from our abundance.

9 For ye know the grace of our Lord Jesus Christ *u*, * that though he was rich *w*, yet for your sakes he became poor *x*, that ye through his poverty might be rich *y*.

Matt. 5. 38.

u Call to mind the free love of your Lord and Master Jesus Christ, which you know, believing the Gospel, which gives you a true account of it, and having in your own souls experienced the blessed effects of it. *w* He was *rich*, being the Heir of all things, the Lord of the whole Creation, *Heb.* 1. 2. all things were put under his feet. *x* Yet that he might accomplish the work of your Redemption, and purchase his Fathers love for you, he took upon him the form of a Servant, stripped himself of his Robes of Glory, and clothed himself with the Rags of Flesh, denied himself in the use of his Creatures, had not where to lay down his head, was maintained from Alms, people ministring to him of their Substance. *y* And all this that you might be *made rich*; with the Riches of *Grace* and *Glory*, rich in the love of God, and in the habits of Divine Grace; which was all effected by his poverty, by his making himself of no reputation, and *humbling himself*. If after your knowledge of this, by receiving and believing the Gospel, and experiencing this, in those Riches of Spiritual Gifts and Graces, and hopes of Glory which you have, you shall yet be found strait-hearted in compassionating the poverty and afflicted state of his poor Members, or strait-handed in ministring unto them, how will you in any measure answer this great love, or conform to this great Example?

10 And herein * I give *my* advice *z*: For * this is expedient for you *a*, who have begun before not only to do, but to † be * forward a year ago *b*.

1 Cor. 3. 4. Prov. 3. 19. Rom. 11. 33. Isaiah 9. 6. Chap. 4. 4.

z Giving to those that were in want, was matter of Precepts, (it being what the law of God and Nature did require); but giving as the *Macedonians* had given, not only to, but beyond their ability, was not so. Or possibly, the Apostles saying, *I give my advice*, doth not suppose what he advised to be no commanded duty; Friends may advise us to what is our duty to do, *a* for saith the Apostle, this is *expedient for you*; for your profit, or for your honour and reputation. A Precept alone ought to oblige us to this doing of the thing commanded, but the profit, credit, and honour of the action adds an edge to the duty, and lyeth us under a double obligation; the first of obedience to God, the second, of being wise for our selves. *b* The Apostle proveth the expediency of it from the concern of their reputation in it; that they might not be thought to have gone backward, or to become weary of well doing, in regard they had began this charitable work some time before. *Object.* But how cometh he here to put *doing* before *willing*, (for so it is in the *Greek*, not only to do but also θέλειν to will?) Some tell us these *hysterologies*, or putting things after, which should in order be before, are usual in holy Writ; but possibly it is better answered by others, that θέλειν here doth not signify the mere inclination of the will, but a *forwardness*; (thus our Translators understood it, and therefore translate it to be *forward*:) or a spontaneous willingness, without arguments used by others to perswade them to it. So as the sense is this, you not only began to do the thing a year ago, but you did it of your own accord without our Exhortations and Arguments, of your own free mind and will: So as if you should now be behind hand, it would be a reproach to you. This sense is favoured by the next Verse, what he here calls a *willing*, he calls a *readiness to will* there.

11 Now therefore perform the doing of it *c*, that as *there was* a readiness to will, so *there may be* a performance also out of that which you have *d*.

c Ye shewed your selves some time since free to will the thing which I am now pressing you unto, you have now opportunity to do it, and the Example of other Churches going before you in the doing of it; shew your selves now constant by the doing of it. *d* That seeing God hath given you something of this Worlds Goods, and that in proportions beyond your poor Brethren, as you pretended a great readiness a great while since to relieve them, so you may by your performance justifie that it was not all a mere pretence.

Matt. 12. 43. Luke 11. 24.

12 For * if there be first a willing mind, *it is* accepted according to what a man hath, *and* not according to what he hath not *e*.

e He had before directed them to give out of that which they had, that is, in a proportion to what God had blessed them with; for he tells them that it is the willing mind which God accepteth, not the quantity of the Gift. God doth not require of people things not in their power; yet bare velleities, or pretended willings are not accepted: there must be an acting according to our power to justifie the sincerity of our willing mind; and men vainly pretend to will that towards the performance of which they never move. Though God requireth not of us things that are not within our power, yet he requireth of us the putting forth of our power in doing what he hath commanded us, so far as we are able; which indeed can alone justifie the willingness of our mind to be more than a mere pretence. A present impotency, if contracted by our own fault, will not excuse us from the performance of those Acts as to which it doth extend, to which some are bound by the just Laws of God or men: but it is very unreasonable to think, it should excuse as to those Acts to which it doth not extend, and as to which it cannot be pleaded.

13 For *I mean* not that other men be eased, and you burdened *f*.

f I do not press you to such proportions in giving as should make your afflicted Brethren rich, and you poor.

14 But by an equality *g*: *that* now at this time your abundance *may be a supply* for their want *h*, that their abundance may be also *a supply* for your want *i*, that there may be equality *k*.

g But only to bring you and them to some equality, that they might not starve, while you have plenty, and what you may well enough spare. *h* I do not urge you to make your necessaries a supply for others wants. I would only have a supply for their wants out of your abundance. *i That their abundance may also be a supply for your want*: Some by their *abundance* understand their aboundings in the good things of this life: They are now in distress by reason of the great Famine that is in *Judea*, or by reason of the great storm of persecution that is there raised against Christians; yet God may turn the Scales, he may send a Famine in those parts where you live, and there may be plenty in *Judea*; then their abundance may supply your wants. Others interpret *their abundance*, of the aboundings of their Grace, which may quicken them up to pray for you, for the supply of such Grace to you as you stand in need of. *k* That so there may be an equality, they being Instruments of Spiritual Blessings to you, as you are Instruments of temporal Blessings and good things to them.

15 As it is written, He that *had gathered* much, had nothing over; and he that *had gathered* little, had no lack *l*.

l This Quotation would incline us to think, that the *abundance* mentioned in the latter part of the former Verse, as also the *equality* mentioned in the end of it, is rather to be understood with reference to the good things of this life, than with reference to *Spiritual Blessings*; or to temporal, and spiritual put together, balancing one another to make an equality. For certain it is, that this Quotation referreth to *Manna*, which was the Bread God afforded for the Bodies of his people in the Wilderness, though considered *typically* it is rightly by the Apostle called *spiritual bread*, 1 Cor. 10. 5. signifying that Bread which came down from Heaven, which *Moses could not give* (as Christ tells us, *John* 6. 50, 58.) These words are quoted from *Ex.* 16. 18, though more agreeably to the *Septuagint* than to our translation. The History is this. The *Manna* being fallen, the Texs saith *v.* 17. *that some gathered more, some less*; but it so fell out, by the Providence of God ordering it, that when they came, and measured what they had gathered, *He that gathered much had nothing over, and he that gathered little had no lack*. Now of this the Apostle makes an Argument to press the *Corinthians* to this charitable Act. The force of which lies in this. As it was in the case of *Manna*; there were some that gathered more, others that gathered less, yet all had enough; So it will be as to the riches of the World that men gather, though some gather more, and others gather less, yet men will find, that those that have *gathered little* (have less Estates than others) using what they have to the glory of God, and according to the divine rule, will have no lack: And those that have gathered much, if they do not distribute it according to the will of God, will find that they have nothing over; God will shrink their heap into some equality to those whom at Gods command they would not relieve, Eccl. 5. 10. *He that loveth silver shall not be satisfied with silver.* The wisdom of the Divine Providence, hath not ordained *levelling*, nor made all men equal in their portions of the good things of this life; but he hath willed such an *equality* as every one may eat, (unless he or she that will not work) either from the sweat of their own faces, or from the charity of others. Besides, nature craveth no great things, but is satisfied with a little; So as he that hath gathered little shall have no lack, if he can but moderate the excesses of his Appetite. And he that hath gathered much hath *nothing over*, what is either necessary for him-

self and his Family, or what he ought to part with for the relief of others at the Command of God.

16 But thanks *be* to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the exhortation, but being more forward, of his own accord he went unto you *m*.

m The Apostle, by his Exhortation, put *Titus* upon this employment of making at *Corinth* an extraordinary Collection for the poor Christians that were in *Judea*; but it should seem, that when he did it, *Titus* let him know, that he was before resolved upon it: so as, though he went at the entreaty of the Apostle, yet he went also of his own accord, having resolved upon the work before the Apostle spoke to him of it. To let us know, that we are not sufficient of our selves so much as to think one good thought, he gives thanks to God for putting this earnest care into the heart of *Titus*.

18 And we have sent with him the brother, whose praise *is* in the gospel, throughout all the churches *n*.

n Who this other Brother was, whether *Luke*, or *Barnabas*, or *Silas*, or *Apollos*, or *Mark*, is not much material; it is plain, whoever he was, that he was a *Brother* and a *Minister*, one who had a good repute for preaching the Gospel.

19 And not *that* only, but who was also chosen of the churches to travel with us, with this ‖ grace *o* which is administred by us to the glory of the same Lord, and *declaration* of your ready mind *p*.

‖ Or, *gift*.

o And that he was chosen by the Churches to go along with *Paul* and *Titus*, to carry the Charity of other Churches to the distressed Christians in *Judea*; which Charity is here again called *Grace*, for the reason before mentioned, *v.* 1. *p* He declares that their end in this Administration, was the Glory of God, and the proof and declaration of these *Corinthians* sincerity of *brotherly Love*, and *ready mind* to yield obedience to the Will of God declared to them.

20 Avoiding this, that no man should blame us in this abundance which is administred by us *q*.

q I have sent more than one as witnesses of what is done in this Service, that none might reflect upon those trusted with the Charity of divers Churches, as if they converted any part of it to their own private use, and did not distribute it to those for whom it was given. The Apostle here commendeth to all Ministers and Christians, a prudent foresight of such scandalous imputations, as they may be exposed to (be their sincerity what it will) from the men of the world, who have no good will towards them, and a provision against them. *Paul* could have trusted *Titus* in the distribution of these Alms, but he did not know what the World might say, had he discharged the trust alone; he therefore takes in one with him, to be a witness of his actions.

21 * Providing for honest things, not only in the sight of the Lord, but also in the sight of men *r*.

* 1 Pet. 2. 12.

r He had said the same *Rom.* 12. 17. In both places he instructeth us, what is the great Duty of all Christians, but of Ministers especially, (who are as Cities built upon an Hill, and cannot be hid, and against whom ill men are much more ready to open their mouths, than against private Christians of a more obscure condition) *viz.* to *Provide things honest, not only in the sight of God*, (having an eye, that in our actions we do nothing which God hath forbidden us, nor omit any thing which God hath commanded us) but also looking that in our conversation we (as much as in us lies) do those things which have a good report amongst men, *Phil.* 4. 8. For besides that we are obliged to give no offence to *Jews* or *Gentiles*, nor any way to alienate them from the ways of God, we are also obliged to do what in us lieth to win and gain them to Christ; to which, the doing of actions which they account dishonest, (though it may be some are not so upon a strict inquiry) is no fitting mean.

22 And we have sent with them our brother *s*, whom we have oftentimes proved diligent in many things, but now much more diligent upon the great confidence which ‖ *I have* in you *t*.

Or, *he hath*.

s This Brother is uncertainly guessed at, nor is it at all material for us to know whether it were *Epenetus*, or *Apollos*, or *Sosthenes*, or any other; It is sufficient for us to know, that he was a *Brother*, and one of whose diligence and faithfulness the Apostle and the Churches, where *Paul* now was, had had experience. *t* And that he was now very ready and forward to be employed in this Service, upon the Apostles recommendation of this Church unto him.

23 Whether *any do inquire* of Titus, *he is* my partner and fellow-helper concerning you: or our brethren *be inquired of*, *they are* the messengers of the churches *u*, *and* the glory of Christ *w*.

u This Verse contains the Apostles credential Letters, given to *Titus*, and the other two persons, sent about the business of making this Collection in the Church of *Corinth*. Many, in matters where the drawing of their purses is solicited and concerned, are very scrupulous and inquisitive, seeking all advantages to excuse themselves; one while pleading their own poverty, another while objecting against the state, or want, or quality of those for whom they are solicited; again, questioning, whether their *Charity* shall ever come to those persons for whom it is desired, objecting against the persons intrusted with the conveyance or distribution of it. The Apostle having therefore before obviated some Objections, he here obviateth the last mentioned, letting them know, that the persons intrusted with this Service, were unexceptionable persons. He calleth *Titus* his *Partner and Fellow-helper concerning them*, that is, in the business of the Gospel, and promoting the Salvation of their Souls. For the others, he tells them they were such as the Churches had thought fit to make their Messengers; so had the credit of the Churches, whose Messengers they were, who would not have intrusted them, if they had not judged them faithful. *w* He either calleth the Churches, or them, *the Glory of Christ*. If the words be to be understood of the *Messengers*, (which seemeth the fairest application of them) the meaning is, that they were Instruments of the glory of Christ; or persons who, by their Grace, did bring much glory to Christ. Every one that excelleth in the habits or exercise of Grace, is the glory of Christ, because without Christ he can do nothing of that nature: *I live, yet not I, but christ liveth in me*. The acts and exercises of Grace are indeed our acts, but the power by which we do them, is from Christ; we glory in Christ, and by our holy conversations glorifie Christ, and Christ glorieth in every pious and holy person, as God did concerning *Job*, *Chap.* 1. 8. & 2. 3.

24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf *x*.

x The Chapter concludeth with an Exhortation to their liberality, backed with an heap of Arguments. 1. It would be an evidence of their love to God, to their afflicted Brethren, and to the Apostle. 2. It would be a proof of it to those Messengers of the Churches, and to the Churches whose Messengers they were. 3. It would evidence that the Apostle had not to *Titus* and others, boasted on their behalf in vain.

CHAP. IX.

1 FOr as touching * the ministring to the Saints, * Chap. 8. 4.
it is superfluous for me to write unto you *a*.

a I should think the Particle γὰρ, here translated *for*, had been better translated *But*, as in 1 *Pet.* 4. 15. 2 *Pet.* 1. 9. our Translators do render it. So these words contain an elegant revocation of himself from the Argument he had dwelt upon in the whole former Chapter, and the sense amounts to this: But to what purpose do I multiply words to you, to perswade you to minister to the Saints in distress? as to you it is superfluous. By this Art letting them know, that he had, no doubt, but a confident expectation concerning them; the suggesting of which hath also the force of another Argument, that they might not deceive the Apostles good opinion and confidence of them.

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago *b*, and your zeal hath provoked very many *c*.

b He gives them the reason why he judgeth it superfluous to write to them, because they had a forward mind of themselves, and needed not to be spurred on. This the Apostle tells them that *he knew*, (he had told them of it, *chap.* 8. 10.) he knew it either from themselves, or from some that came from them unto him; and he had boasted of them for this their forwardness in this good work to the Churches of *Macedonia*. *c* He tells them, that their warmth unto, and in, this work, had kindled an heat in many in those parts where he was. Having therefore been so forward in this good work, and so good instruments to kindle an heat in others, he would not have them now come behind others, or grow cold in it.

3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf *d*, that, as I said, ye may be ready *e*.

d I did not send the Brethren so much to move you to this work, or quicken you to it, for you your selves purposed it a year ago, and shewed a forwardness in it; the motion proceeded from your selves, and you shewed a readiness to it, which gave me occasion to boast of you to the Churches of *Macedonia*: but I thought you might forget it, and I would not have our boasting in vain on this behalf. *e* And besides, I would have the work done, that Ames might not be to gather when I come, (as he had said 1 *Cor.* 16. 2.) but might be in a readiness to be taken and carried away, (for that is signified here by being ready) not that readiness of mind of which he had before spoken, and which he had before mentioned as what he had found in them.

4 Lest

4 Lest haply, if they of Macedonia come with me, and find you unprepared, we (that we say not you) should be ashamed in this same confident boasting *f*.

f For if I should come, and any of the Members of the Churches of *Macedonia*, who have heard me boasting of you as a people very forward in this charitable work, and when they are come, they should find you had done nothing, only talked much of your readiness; both I should be ashamed, and you also might see some cause to blush, which I, who consult your honour and reputation equally with my own, would prevent.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up before hand † your bounty, ‖ whereof ye had notice before *g*, that the same might be ready *h* as a *matter of* bounty *i*, and not as of covetousness *k*.

† Or, *blessing*. ‖ Or, *which had been spoken of before*.

g This was the cause why I judged it reasonable to send the three Brethren, before mentioned, unto you, that they might make up your bounty; προκαταρτίσωσιν, not so much to move, quicken, or exhort you to it, as to hasten the dispatch, and perfecting of it, that your money might be ready gathered. The word which we translate Bounty, in the *Greek* signifieth *Blessing*, which agreeth with the *Hebrew* Dialect. *Abigails* Present to *David* in his distress is called בְּרָכָה, a Blessing, 1 *Sam.* 25. 27. so *Jacob* called his Present to his Brother *Esau*, *Gen.* 33. 11. Such kind of reliefs are called a *Blessing* in both the *Hebrew* and the *Greek* Tongue: 1. Because they are a part of Gods blessing upon him that gives, *Psal.* 24. 5. 2. Because the giving of them is a recognition or acknowledgment how far God hath blessed persons, they giving as the Lord hath prospered them, 1 *Cor.* 16. 2. 3. Because they are an indication of the blessing, or well-wishing of him that giveth to him that receiveth the gift. 4. Because they are a real doing good to the person that receiveth them, an actual blessing of him. 5. Possibly they are (in him that gives) an effectual, real blessing of God; for we then bless God with what we have, when we use and improve it for the ends for which he hath given it to us. It is very observable, That a liberal free giving to the relief of the Servants of God in distress, is called χάρις and εὐλογία, *Grace* and *Blessing*. An heart to it being created in us from the free Grace of God, and the work it self being a real, actual blessing of God with our substance, and the fruit of our increase: which two things well digested, will be potent Arguments to Charity with every Soul that knoweth any thing of God, or hath any Love for God. *h* That the same may be ready gathered φ not to gather when I come. *i* As a *Blessing*, we translate it *as a matter of bounty*: the sense is the same. *k* Not of *Covetousness*: The meaning is, I have also sent the Brethren, that they may perswade you to a free and liberal Contribution, a giving that may look like a *Blessing*, not as proceeding from a narrow heart, in which the love of money prevaileth above the Love of God. Giving to the distressed Saints of God sparingly, and disproportionately to what Estate we have, no way looks like a Blessing; he that so gives, doth not, according to the Apostles phrase, give ὡς εὐλογίαν· for he neither gives as the Lord hath blessed and prospered him, nor yet according to what God requires of him; for he withholds a part of what he ought to part with: neither doth he *bless his Brother*; he doth him some little good, but *blessing another* signifies a more liberal doing good to him.

Prov. 11. 24. 2 Cor. 9. 6.

6 But this *I say*, * He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully *l*.

l Whereas covetous persons think all lost which they give to charitable uses, the Apostle correcteth their mistake, by letting them know, that it is no more lost, than the seed is which the Husbandman casteth into his ground, which bringeth forth thirty, sixty, or sometimes an hundred-fold; though with this difference, that whereas the Husbandmans Crop dependeth upon the goodness and preparedness of his ground, it is not so with this spiritual Crop; a man shall not reap according to the nature of the Soil in which he casts his seed; for he that giveth to a Prophet, or to a righteous man, in the name of a Prophet, or a righteous man, (though he may be mistaken in the person to whom he so giveth) yet shall he receive the reward of a Prophet, and of a righteous man: But this spiritual Sower shall receive according to the quantity of seed which he soweth. He that soweth niggardly and sparingly, shall reap accordingly; he which soweth liberally, shall reap liberally: From whence we may be confirmed, that the rewards of another life will not be equal, but bear some proportion to the good works which men have done here.

Gen. 15. 7. Ver. 11. 25. Ver. 12. 8. Ezod. 25. 2. Ver. 5.

7 Every man according as he purposeth in his heart, *so let him give*, * not grudgingly, or of necessity: for * God loveth a cheerful giver *m*.

m Let not any give out of any awe of us, nor as it were forced by our Authority, but as God shall put it into his heart, and as he hath purposed in himself, and is inclined from himself, without any grudging, or unwillingness; not because he thinks he must give, but out of choice: for God loveth one that giveth with freedom and cheerfulness, not him that giveth as it were by constraint, or upon force; it is the *Will* and *Affection* of the Giver, not the quantity of the gift that God looks at. The Apostle, by naming God and his acceptance in the case, lets the *Corinthians* know, that God was concerned in what they thus gave; it was not given to men only: according to that, *He that hath pity on the poor, lendeth to the Lord, and that which he hath given, will he pay him again*, Prov. 19. 17.

8 And God *is* able to make all grace to abound towards you *n*, that ye always having all sufficiency in all things, may abound to every good work *o*.

n Having made God in the Verse before a Debtor to those, who by giving to poor distressed Saints, would make him their Creditor; he here proveth him to be no insolvent Debtor, but able to do much more for them, than they in this thing should do at his command out of love to him. He is (saith he) able to make *all Grace to abound towards you*; the word translated Grace, signifieth all sorts of gifts, whether of a temporal, or spiritual nature; and being here applied to God, (who is the Author of all gifts) it may very properly be interpreted concerning both. God is able to repay you in temporal things what you thus lend him, and so to pay you *in Specie*; and he is able to pay you *in Value*, by spiritual habits and influences. *o* That you may have a sufficiency in all things, so as that you may abound to, and in every good work.

9 As it is written, He hath dispersed abroad: he hath given to the poor: his righteousness remaineth for ever *p*.

p As in the former Verse the Apostle had asserted Gods Sufficiency to repay them what they should lend him, so he here asserteth Gods readiness and willingness. This he confirmeth from a promise taken out of *Psal.* 112. 9. (where also is further added—*his horn shall be exalted with honour.*) Concerning the merciful man, it is true that *Solomon* saith, *There is that scattereth, and yet increaseth*. The *Psalmist* saith, *His righteousness remaineth for ever*: by which term some understand his *bounty* or *liberality*: I had rather understand by it here his *obedience* to the Command of God in his free distribution to the poor: this remaineth in Gods Book of remembrance for ever, God will not forget this labour of love, *Heb.* 6. 10. The friends which he maketh with his *Mammon of Unrighteousness*, shall *receive him into everlasting habitations*. A mans riches cannot remain for ever, but his *Righteousness*, in the distribution of them, according to the Command of God, that shall remain for ever.

10 Now he that * ministreth seed to the sower *q*, both minister bread for your food *r*, and multiply your seed sown, and increase the fruits of your righteousness *s*.

* Isa. 55. 10.

q The God, whose Providence and Blessing maketh rich, and who giveth this seed to the sower, *r* supply you with whatsoever you stand in need of for this life, *s* and give you an heart to multiply that spiritual seed, by which the fruits of your Righteousness shall be increased. Some *Greek Copies* read these words in the Future tense, according to which reading they are a formal promise, both of good things, whereby they might shew their Charity; and also of a free and large heart, disposing them to that exercise of Grace. Our Translators render it in the form of a Prayer; which yet being the Prayer of the Apostle, put up in Faith, doth virtually contain a promise both of a *temporal*, and a *spiritual increase*.

11 Being inriched in every thing to all bountifulness *t*, * which causeth through us thanksgiving to God *u*.

* Chap. 1. 11. & 4. 15.

t The word here translated *Bountifulness*, signifies *Simplicity*, in opposition to deceit and fraud. We had it before *Chap.* 8. 2. so *Rom.* 12. 8. so *Jam.* 1. 5. God is said to give ἁπλῶς simply, (we translate it *liberally*.) We have in these two Chapters met with three words, by which the bounty of Christians to persons in distress, is expressed; *Grace*, *Blessing*, *Simplicity*, χάρις, εὐλογία, ἁπλότης. The first lets us know the true root of all acceptable giving to those who are in distress, that must be *free Love*: the second expresseth the true end, *Blessing God* and our Neighbour, serving the Glory and Commands of God, and the necessities of our Brethren: this third expresseth the manner how we must give, that is, with *simplicity*. It is no true liberality where *simplicity* is wanting; that a man doth not what he doth with a plain heart and design to obey God, and do good to his Brother. *u* As a further Argument to press them to this liberality, he tells them, That it would cause them that were the Apostles and Ministers of Christ, to offer Thanksgiving unto God.

12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God *w*.

w No man ought to live to himself. The two great ends of every Christians life ought to be the Glory of God, and the good of others, especially such as belong to the Houshold of Faith. This Service (saith the Apostle) serveth both those ends; 1. It supplieth the necessities of the Saints: and, 2. It causeth

causeth Thanksgivings to God by many persons, and upon many accounts, (which he further openeth in the following verses)

13 Whilst by the experiment of this ministration *x*, they glorifie God for your professed subjection unto the gospel of Christ *y*, and for your liberal distribution unto them, and unto all men *z*:

x Upon their receiving of what you sent them, *y* they will see how ready you are to obey the Gospel of Christ, (which hath in so many places called you to this duty) and this will give them occasion of blessing God, who in the day of his power, hath made such a willing people, willing at Gods command and in consideration of the Love of Christ, to strip themselves to cloath his naked Members, to restrain their own appetites to feed them. The Grace of God bestowed on others, is matter of great thanksgiving to every gracious heart. *z* Another cause of thanksgiving will be Gods moving your hearts towards them; they will see reason to bless God, who hath raised them up such friends in their great straits, so as they will both bless God on your behalf, for his Grace bestowed on you, that out of the Gentiles he hath picked out a people so subject to the Law of his Gospel; and also *on their own behalf*, that God hath stirred up a people to compassionate them in their deep distresses.

14 And by their prayer for you, which long after you for the exceeding grace of God in you *a*.

a Another way, by which the Glory of God will be promoted, by your simple, free, and liberal Contribution, is, that by this he will have more Prayers, which also will redound to your advantage, for it will procure Prayers for you: and not Prayers only, but a great deal of fervent Love; so as they will long after your good, and after your acquaintance, when they shall receive such an experiment of the exceeding Grace of God in you.

15 Thanks *be* unto God for his unspeakable gift *b*.

b Interpreters are not agreed what the Apostle here meaneth by Gods *unspeakable Gift*. Some by it understand Christ, who is *the Gift of God*, and the Fountain of all Grace: and to this, the Epither [*unspeakable*] doth best agree. Others understand the *Gospel*, by which the hearts of men are subdued, effectually disposed, and inclined to obey the Will of God. Others think it is to be understood of that habit of brotherly Love, which from the Spirit of Christ, by the Gospel, was wrought in the hearts of these *Corinthians*. If the last be meant, (to which the most incline) the Apostle declareth his firm persuasion of them, that they would obey him in this thing, and giveth God thanks for giving them such an heart. Seeing the Contribution was not yet made, though a year before they had declared their readiness to it, I should rather incline to interpret it concerning Christ; and that the Apostle concludeth this whole Discourse about contributing to the relief of these poor Members of Christ, with a general *Doxology*, or blessing of God for Jesus Christ, who is the Author and Finisher of all Grace, without such a particular reference to the preceding Discourse; yet hereby hinting to them, that without the influence of his Grace they would, they could do nothing.

CHAP. X.

1 NOw I Paul my self beseech you by the meekness, and gentleness of Christ *a*, who ‖ in presence *am* base among you *b*, but being absent, am bold towards you *c*.

‖ Or, *in outward appearance.*

Hitherto the Apostle, (who in his former Epistle had blamed this Church for so many things, and dealt sharply with them) in this Epistle, hath treated them as if they had been a people that had had no faults, or none but what in obedience to his former Epistle they had reformed, and become a new lump: which argueth, that the major part of the Members of it were a good and an obedient people, by whose prevalent Vote they had reformed much that was amiss. But in those four last Chapters, to let us know that there was yet some of the old leaven amongst them, he usth another stile; taking notice, that he understood there was amongst them another (though possibly the lesser) Party who had much vilified him; and justifying himself against their whisperings and calumnies, not without some sharp reflections upon them.

a Meekness respecteth the Spirit or inward man, being a Vertue that moderateth inward anger and rash passions. *Gentleness* more respecteth the outward conversation. The Apostle mentioneth both these Vertues, as eminent in Christ, who is our great Example, and to whom all Christians are bound to be conformable. *b* He here repeateth the words of those who, in this Church, reproached him; they reported him a man, who, when he was there in presence with them, was lowly and humble enough: *c* but when he was absent from them, then he wrote imperiously and confidently enough. The sense of the words is plainly this, I *Paul* (of whom some amongst you say, That when I am there with you I am low and humble enough, even to some degrees of baseness; but when I am absent, then I write like a Lord, boldly and confidently) I beseech you to consider the temper of our common Lord and Saviour, to remember how free he was from rash anger and passion, how gentle he was in his conversation, and by the obligation that is upon you, to love and practise those Vertues which you saw, or have heard of, in him.

2 But I beseech you, that I may not be bold when I am present *d*, with that confidence wherewith I think to be bold against some, which ‖ think *e* of us as if we walked according to the flesh *e*.

‖ Or, *reckon.*

d It is true (saith the Apostle) when I have been with you, I have made it my business to behave my self with all obliging sweetness, not using that Authority which I might have used; and I beseech you, as not to blame me for that, (remembring the meekness and gentleness of Christ) so by your conversation not to force me to another kind of conversation amongst you; that you would not constrain me to a severer behaviour towards you when I am present with you, *e* to be so free with some of you, as at present I am resolved to be; such, I mean, as have traduced me, as if I walked *according to the flesh*, that is, not guided by the holy Spirit of God, and the directions of his Word, but by some external, carnal considerations, respecting my own profit, pleasure, or reputation, indulging my own passions or corrupt affections. *walking after the flesh* is opposed to a *walking after the Spirit*, Rom. 8. 1. He *walketh after the flesh*, to whom the fleshly appetite is the Principle, Rule, and End of his Actions: as he, on the contrary, to whom those habits of Grace, which are wrought in the Soul by the holy Spirit, or the Spirit himself more immediately by his motions or impulses, are the Principle of his Actions; and the Word dictated by the Spirit, is the Rule of his Actions; and the Glory of God is the End of his Actions, is truly said to *walk after the Spirit*.

3 For though we walk in the flesh, we do not war after the flesh *f*:

f There is a great difference betwixt *walking in the flesh*, and *warring after the flesh*. The best of men in this life *walk in the flesh*, as their Souls are not in a state of separation from, but union with the body; but they do not *walk after the flesh*, as their fleshly appetite is not the Principle of their actions, nor the satisfaction of it the End of their actions. The Apostle, in the latter part of the Verse, changeth the Verb; in the former part he called our conversation, a *walking*; in the latter part he calleth it a *Warring*; which he describeth Negatively in this Verse, Positively in the following Verses. In calling it a *Warring*, he lets us know that it is, and will be a life of opposition, in which a Christian will have many Enemies: though his hand be against none, yet many hands will be against him. But though they be *men of strife* and *contention*, in a Passive sense, yet they are not so in an Active sense, according to the usual notion of warring: For they war *not after the flesh*, neither as *fleshly men*, nor in a carnal *fleshly manner*, nor yet for *fleshly ends*. The men of the World war for their honour and glory, or for revenge and satisfaction of their lusts, or for the inlarging of their Territories and Dominions; but *we do not thus war after the flesh*.

4 (For the weapons of our warfare *are* not carnal *g*, but mighty ‖ through God, * to the pulling down of strong holds *h*.)

‖ Or, *to God.*
* Jer. 1. 10.

g As our *End* is spiritual, so are our *Means*: the Means by which we manage our spiritual Fight, are spiritual. Whether by these *Weapons* he meaneth the Word of God, and his preaching the Gospel, or the Censures of the Church duly administred; it is true, they are not of a carnal nature, or fitted to the subduing of mens bodies, and bringing them into subjection; they are of a spiritual nature, and have their effects upon the mind and inward part of a man: yet *h* through the concurrence of Divine Grace, there is in them a mighty force and power, to pull down *strong Holds*. By which Metaphorical expression he understands whatsoever opposeth the Gospel, and seemeth to defend and uphold men in their sinful courses; subduing the Will of man, which is so strong an Hold, that all the power of Hell cannot storm it.

5 Casting down ‖ imaginations *i*, and every high thing that exalteth it self against the knowledge of God *k*, and bringing into captivity every thought to the obedience of Christ *l*.

‖ Or, *reasonings.*

i Λογισμοὺς, Reasonings; *k* and *every high thing*, every height of reasoning, *which exalteth it self against the knowledge of God*. The great Troublers of this Church of *Corinth* were the Heathen Philosophers, and such as had sucked in their Principles; with whose Notions, which were Conclusions drawn from Reason not sanctified and subdued to the Will of God, divers Doctrines of Faith would not agree. *S. Paul* tells them, that the Gospel (which was the great weapon of his warfare) through the Power of God, was mighty to pull down the strong Holds, which Unbelief had in the carnal Understanding of men, to overthrow their Reasonings, the heights of them, which exalted themselves against the Doctrine of Faith. *l* And to bring πᾶν νόημα, every thought or counsel into *a captivity to the obedience of Christ*; so as whatsoever was revealed by the Apostles from the Spirit of God, men readily agreed and yielded obedience to; what ever their thoughts or reasonings about it were,

were, they gave credit to it: not because it appeared rational to them, but upon the divine authority of the Revelation; submitting their reason to that, and believing it the most rational thing in the World, that they should believe what God affirmed, and do what God commanded, and this blessed effect the Gospel had in all those who heartily embraced it: for indeed to give an assent to a Proposition, merely upon a sensible or rational demonstration, is no Faith; that is, no divine Faith; Truly to believe, in a divine sense, is to assent to a Proposition upon the credit of the Revelation, though we cannot make it out by our Reason: and this it is to have our thoughts brought into a Captivity to the Obedience of Christ. That whereas Reason, as it is since the Fall subjected in man, riseth up in Arms against several divine Propositions; and saith, *How can those things be?* How can one be three, and three one? How could the divine and humane nature unite in one person? How can the dead rise? *&c.* The Believer *audit verbum Dei & tacet*, readeth these things and others of the like nature plainly asserted in holy Writ, and chides down his reason; resolving to give credit to these things meerly because God hath said them, who cannot ly. Thus our νοήματα thoughts, counsels, reasonings, deliberations, conclusions, all the product of our understanding, is brought into a Captivity to the Obedience of Christ; and reason it self, which is the Governess and Mistress of the Soul of man, is made a Captive to Revelation. And in this appeared the mighty power of the Weapons of the Apostles Warfare.

6 And having in readiness to revenge all disobedience, when your obedience is fulfilled *m*.

m The Apostle certainly means by this, Excommunication; which was the *Rod* which he had before mentioned: asking them, if they would he should come unto them with a Rod; This Rod he here threatneth them with; telling them, that he had another Weapon of his warfare of a spiritual nature too, to be used against such as preferred themselves to be Believers, but walked disorderly; Only he at present spared them, because though a great part of them were obedient, yet there were some amongst them of whose Obedience he could not yet glory; but yet he hoped well, and therefore should wait, until by the use of all fair means (such as Exhortations, and Arguments) he had reduced as many of them, as he could unto Obedience. But that being done, God had intrusted him with another Weapon, with which he would, in the name and by the authority of God, revenge his glory upon the disobedience of others. Herein the Apostle hath set a Rule and a Pattern to all Churches, where are multitudes that walk disorderly; not to be too hasty in Excommunicating them, but to proceed gradually; first using all fair means, and waiting with all patience for the reducing them to their duty, who will by any gentle, and fair means be reduced; and then revenging the honour and glory of God only upon such as will not be reclaimed.

7 Do ye look on things after the outward appearance *n*? * If any man trust to himself that he is Christs *o*, let him of himself think this again, that as he *is* Christs, even so *are* we Christs *p*.

1 Sac. 14. 37. Isai. 6. 6.

n Are ye so weak as to judge of persons and things meerly from their Faces, pretences, or outward appearances? and to magnify these false Apostles and Teachers, meerly because they set forth, and magnify themselves; or because they take up a great breadth in the World, and live in a little state and splendor? *o* If any of them do judge that he is the servant, or the Minister of Christ, why should he not think the same of me? what hath he to say to prove his relation to Christ more than I have? what hath he to glory in upon that account more than I have?

8 For though I should boast somewhat more of * our authority (which the Lord hath given us for edification, and not for your destruction *q*) * I should not be ashamed *r*.

Chap. 13. 10. Ezek. 12. 6.

q Here is a remarkable Maxime, a Rule from which all Ecclesiastical Superiours ought to measure their actions. *God hath given to no Superiours a power for destruction of the Flock, but only for Edification*; so as that no such can pretend to a power received from God, to do, or exact any thing which may any wayes hinder the Salvation of the Souls put under their trust; they ought to command or exact nothing, nor to do any thing, but what may probably tend to the promoting of peoples Faith, and Holiness, and Eternal Salvation. This Maxime the Apostle puts in in a *parenthesis* in this Verse, to sweeten what he had before spoken, concerning his readiness to revenge the disobedience of such who should appear to be stubborn and contumacious. *r* But he tells them, he should not be ashamed if he did boast something more of a just and due authority than the false Apostles and Teachers had, who vilified him; for he was an Apostle, and had a more immediate authority than they who were ordinary Teachers.

9 That I may not seem as if I would terrify you by letters *s*.

s This was one imputation upon the Apostle (as we may learn by the next Verse.) I tell you (saith the Apostle) that I have an Authority, and a further Authority than those who vilify me can pretend unto: but I also tell you, I have no Authority to do any harm to any of you; all the Authority I have is for your Edification, as much as lyeth in me to promote the business of your Salvation; So that I need not be reported as one that went about to terrify you by my Letters; yet I know there are some who so represent me unto you.

10 For *his* letters († say they) *are* weighty and powerful, but *his* bodily presence *is* weak, and *his* speech contemptible *t*.

† Gr. *saith he,*

t There are some amongst you that tell you, that indeed (when absent) I write severely, and with authority; but when I am there with you, neither my behaviour, nor my speech, speaks any such Authority.

11 Let such a one think this, that such as we are in word, by letters when we are absent, such *will we be* also in deed when we are present *u*.

u I would have no such person think so of me, for he shall find me the same in deed when I come, that I have spoke my self to be by my Letters. I do not write vainly, meerly to terrify you, but what I truly intend to do; and when I come he shall find that I will do.

12 * For we dare not make our selves of the number, or compare our selves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves amongst themselves, are ‖ not wise *w*.

* Chap. 3. 1. & 5. 12.
‖ Or, *understand it not.*

w This whole Verse is a reflection upon the false Teachers of the Church of *Corinth*, from whose manners *Paul* purgeth himself. I (saith he) durst not, as some others, magnify my self, nor compare my self with those that do so. Neither is it any wisdom in them to contemn and despise others, in comparison of themselves; for observe, what measures they take, they only measure themselves by themselves, and compare themselves amongst themselves, that is, with Birds of their own Feather, such as are like unto themselves, and of their own Faction and Party: which no wise men would do.

13 But we will not boast of things without *our* measure, but according to the measure of the ‖ rule which God hath distributed to us, a measure to reach even unto you.

‖ Or, *line.*

x The Apostle may be understood, as speaking both of Spiritual gifts, and also of his Travails to the several places whither he had gone preaching the Gospel. He reflecteth still upon the false teachers who were crept into this Church; who (as it should seem) had much boasted of their gifts and abilities, and of their labours, and successes. In opposition to whom (he saith) that he boasted not *without his measure*, or (as it is in the *Greek* τὰ ἄμετρα) *unmeasurable things*; but he kept himself within the *measure of the rule*; that is, according to that regular measure which God hath set us. Which *measure* extendeth even *to you*. You have those amongst you who boast unmeasurably of the gifts which they have, and of the great things which they do; I durst not do so (saith the Apostle) God hath given me *a measure* and *a rule*, according to that I have acted, and of those actings only I will glory. And in my so doing I can boast of *you*, for to you my *measure* and *line* hath reached. God hath made me an instrument to raise him up a Church amongst you.

14 For we stretch not our selves beyond *our measure*, as though we reached not unto you, for we are come as far as to you also, *in preaching* the Gospel of Christ *y*.

y For in our boasting of you as our Converts, amongst whom I have preached the Gospel, and God hath made my preaching successful; we do not stretch our selves beyond our measure, and arrogate that to our selves which belongeth not to us: for the thing is true, and *ye* know that in our preaching the Gospel we have come as far as unto you, and that God hath given our Labours success amongst you.

15 Not boasting of things without *our* measure, *that is*, of * other mens labours, but having hope, when your faith is increased, that we shall be ‖ enlarged by you, according to our rule abundantly *z*.

* Rom. 15. 20.
‖ Or, *magnified in you.*

z So that although we have boasted of you, we have not boasted of things *without our measure*; that is of things that are not, or (as the Apostle expounds himself) of things that were not done by him but by other men; for his line did reach unto them, and his Labours had been imployed, and made successful amongst them. And he declares his hope, that when the Gospel should have had its full success amongst them, and their faith should be *increased*; (either by the addition of more persons to the Church amongst them, or by the perfecting of their Faith, and other Graces;) they, who were Apostles and the Ministers of the Gospel to them, should by it be *magnified*, or made great: to wit by their means, who using much Navigation, would have opportunities

opportunities to commend the Gospel, and the Ministry of it, to other people, amongst whom they should come: Wherein yet they should not exceed their *Rule*; for though ordinary Ministers be fixed in particular Churches and places, yet the Apostles Rule was to go and preach the Gospel over the whole World, being tied to no certain people or places.

16 To preach the gospel in the *regions* beyond
‖ Or, *rule*. you *a*, *and* not to boast in another mans ‖ line of things made ready to our hand *b*.

a The Apostle here expounderh what he meaneth by the term *magnified* or *inlarged* in the preceding verse, *viz.* to have a door opened to preach the Gospel in places whither it was not yet come. God honoureth persons when he maketh them instruments to bring any to an acquaintance with, and to the embracing of his Gospel, who formerly had been ignorant of it, and not acquainted with it. *b* He here seemeth to reflect on the false Teachers crept into this Church, who had nothing to boast in but a pretended building upon other mens foundations, and carrying on a work by others made ready to their hands; and seemeth to prefer the work of Conversion, and an instrumentality in that, before an instrumentality meerly in edification, and carrying on the work of God already begun in peoples Souls.

17 * But he that glorieth, let him glory in the
* Isa. 65. 16. Jer. 9. 24. 1 Cor. 1. 31. Lord *c*.

c But we have none of us any thing to *glory in*; neither I *Paul* who plant, nor *Apollos* that watereth; whether God maketh use of us as the first Planters of the Gospel, or as Instruments to carry on the work of the Gospel already planted, we have nothing of our own to *glory in*. *God gives the increase*; we have therefore no reason to glory in our selves, or in our own performances, but only to give thanks to God, who maketh use of us poor earthly Vessels to carry about and distribute that heavenly Treasure, by which he maketh Souls rich in Faith and good Works; all that we do is only instrumentally; God is all, and in all; as to primary Efficiency.

18 For, not he that commendeth himself, is approved, but * whom the Lord commendeth *d*.
* Rom. 2. 29. 1 Cor. 4. 5.

d Solomon, Prov. 27. 2. saith, *Let another man praise thee, and not thine own mouth*; *a stranger, and not thy own lips*: Self-commendation is an ungrateful sound to ingenuous ears; no man thinks another a jot the better for his commending himself, but always hath the worser opinion of him for such boasting; but this Text speaketh of an higher approbation, *viz.* from God. No man is approved of God for his speaking well of himself; the business is, who they are who approve themselves in the work which God hath committed to them; to whom the Lord will say, *well done, good and faithful servants*: to whom the Apostle refers both himself, and those who magnified themselves, but vilified him.

CHAP. XI.

1 WOuld to God you could bear with me a little in * *my* folly, and indeed ‖ bear with me *a*.
* Chap. 5. 13. ‖ Or, *you do bear with me*.

a That which the Apostle here calls his *Folly*, was his speaking so much in his own commendation; which indeed is no better than folly, unless there be a great reason: which was here; for it was the false Teachers, vilifying his Person and Office, that put him upon it. The *Verb*, in the latter part of the Verse, may be read either *imperatively*, (and so we translate it) as if it were an intreaty of them to excuse him in speaking so much good of himself; or *Indicatively*, *you do bear with me*.

2 For I am jealous over you with godly jealousie *b*; for I have espoused you to one husband *c*,
* Col. 1. 28. * that I may present *you* * *as* a chaste virgin to
* Lev. 21. 13. Christ *d*.

b Jealousie is a passion in a person which makes him impatient of any Rival or Partner in the thing or person beloved. The Apostle tells them, that he was *jealous over them*, and thereby lets them know, that he so passionately loved them, as that he was not patient that any should pretend more kindness to them, than he had for them; and withal, that he had some fear of them, lest they should be perverted and drawn away from the simplicity of the Gospel; upon this account he calls it *a godly Jealousie*. *c* For (saith he) I have been instrumental to bring you to Christ; this he calls an *Espousing of them*, (the union of persons with Christ being expreſt in Scripture under the notion of a Marriage, *Eph.* 5. 23, *&c.*) *d* And he expresseth his earnest desire to present them to Christ *incorrupted*, like a chaste Virgin.

3 But I fear lest by any means as * the serpent beguiled Eve through his subtilty, so your minds
* Gen. 3. 4. Joh. 8. 43. should be corrupted from the simplicity that is in Christ *e*.

e In all *Jealousie* there is a mixture of love and fear: the Apostles love to this Church, together with his earnest desire to present them in the Day of Judgment unto Christ pure and incorrupted, caused him to write; because he was afraid, lest that as the Serpent by his subtilty *deceived Eve*, so some subtil Seducers should corrupt them, and so withdraw them from the simplicity of their Faith in Christ, and obedience to him. This danger was partly from the Pagan Philosophers, mixing their Philosophical Notions with the plain Doctrine of the Gospel; and partly, from some that were tenacious of the Judaical Rites, and would not understand the abolition of the Ceremonial Law.

4 For if he that cometh preacheth another Jesus whom we have not preached, or *if* ye receive another spirit, which ye have not received, or * another gospel which ye have not accepted, ye might * Gal. 1. 7.
well bear with *him f*.

f How our Translators have interpreted καλῶς ἠνείχεσθε, *you may well bear*, I cannot tell: the words manifestly are to be interpreted, *you have well born*, and so are plainly a reflection upon some in this Church, who had patiently endured false Teachers, who had preached other Doctrine than what *Paul* had preached. And this the Apostle giveth as a reason of his fear, lest they should be *corrupted* and drawn away from *the simplicity of the Gospel*. This certainly is more obviously the sense of the words, than what others incline to, who make the sense this: If any other could come to you, who could preach to you a better *Jesus*, a more excellent Saviour than we have done; or a more excellent Spirit than him whom you have received; or a more excellent Doctrine than the Doctrine of the Gospel, which we have preached, you might *bear with him*. For I see no pretence to interpret the *Verb* as in the *Potential Mood*, it is manifestly the *Indicative Mood*; and declareth, not what they *might do*, but what they *had done*; which made the Apostle jealous of them, lest they should be perverted. And our Saviour, *Joh.* 5. 43. hath taught us, That those who with the most difficulty receive those who come to them in Gods Name, are always most easie to receive those who come in their own name, without any due Authority or Commission from God.

5 For I suppose, * I was not a whit behind the very chiefest of the apostles *g*.
* 1 Cor. 15. 10. Chap. 12. 11. Gal. 2. 6.

g The Apostle, doubtless, meaneth those that were the true Apostles of our Lord; those who were immediately sent out by him to preach the Gospel, *behind* whom the Apostle was not, either in respect of ministerial *Gifts and Graces*, or in respect of *Labours*, or in respect of the *Success* which God had given him in his work. Our Method, that false Teachers used to vilifie *Paul*, was, by magnifying some others of the Apostles above him, and preferring them before him; which makes him both here, and in *Gal.* 2. & *Rom.* 11. 13. to magnifie his Office, by shewing them, there was no reason why they should make a difference betwixt him and other Apostles: for he had the same immediate Call, was intrusted with the same Power, furnished and adorned with the same Gifts, in *Labours* (as he elsewhere saith) he had been *more than they all*; nor had God been wanting in giving him success in his labours, proportionable to the chiefest of them. So as he was not *a whit behind them*.

6 But though * *I be* rude in speech *h*, yet not in * knowledge *i*; but * we have been throughly made manifest among you in all things *k*.
* 1 Cor. 1. 17. & 2. 1, 13. * Eph. 3. 4. * Chap. 4. 2. & 5. 11. & 12. 12.

h Admit (saith the Apostle) that I be no Orator, speaking to you in high language, or in a neat stile and phrase; either having no faculty that way, or if I have, yet chusing rather to speak plainly and home to your Consciences, than slightly to tickle your ears with a fine sound and chiming of words. *i* Yet I bless God, I am not defective in knowledge; and, as God hath inlightned me with a large knowledge of his Will, so I have communicated to you the *whole Counsil of God*. *k* And in all things, which may declare me an Apostle, one sent of Christ about the business of the Gospel, I have been made *manifest* amongst you; preaching amongst you the whole Doctrine of the Gospel, and having been an Instrument to convert many of you from Paganism to Christianity.

7 Have I committed an offence in abasing my self, that you might be exalted *l*, because I have preached to you the gospel of God freely *m*?

l What is it that hath made you take such *offence* at me? seeing you cannot say, that either in my Call, or in my Gifts and Graces, or in my Labours, or in the success of my labours, I have been inferiour to the chiefest of the Apostles? Doth this offend you, that for your sake I have veiled my Authority, and departed from my Right? which makes some of you say, *I am base in presence*. *m* Is it for my putting you to *no charge* in my preaching the Gospel? This was a thing wherein he gloried, and told them, *1 Cor.* 9. 6, 12, 15. that *he would rather die, than have his glorying void* in this particular.

8 I have robbed other churches, taking wages *of them*, to do you service *n*.

n He interpreteth the term of *Robbing* other Churches, by a *taking wages* of them, (which indeed is no robbery, as he had proved *1 Cor.* 9.) All the *robbery* that was in it lay in this, That

That his maintenance, in strictness of Right, should have been proportionably from this, as well as from other Churches; but for some reasons, (which he thinks fit to conceal) he refused to receive any thing from this Church; but spared them, and lived upon the maintenance he had from other Churches, while he was doing them service. Either he saw the Members of this Church were poor, or that there were some in this Church who would sooner have taken advantage to reproach him for it, and so have hindred the success of the Gospel. Whatever it was that caused the Apostle to do it, certain it is, that he did it, and made it a great piece of his glorying.

9 And when I was present with you, and want-
1 Cor. 12. 13. ed, I * was chargeable to no man *o*: for that which
1 Thes. 2. 9. was lacking to me, the * brethren that came from
2 Thes. 3. 8. Macedonia, supplied *p*, and in all things I have
Phil. 4. 10, 15. kept my self from being burdensom unto you, and *so* will I keep *my self q*.

o The word which we translate *chargeable*, signifies to *benum*; I benummed no man: Or (as others) I was not my self more *benummed* in any thing. If we take it in the first mentioned sense, it lets us see a reason why *Paul* refused to take wages of the Church of *Corinth*, lest he should cool and *benum* them as to the receiving of the Gospel: when they saw it would prove chargeable to them. If, in the latter sense, the Apostle seems to reflect upon such whom wages only edged to their work, who preached meerly for gain and filthy lucre. To distinguish himself from such Hirelings, he tells them, that when he was with them, and laboured amongst them in preaching the Gospel, he put them to no charge; yet he was not slothful in his work, but as laborious as those who did take Wages. *p* As to himself, he had want enough whilst he was amongst them; but the Providence of God ordered him a supply from the Churches of *Macedonia*, and by that means he kept himself from being burdensome to them. *q* And he tells them, so he was resolved that he would still be.

Rom. 9. 1. 2. Cor. 11. 10. 10 * As the truth of Christ is in me ‖, * no man shall stop me of this boasting in the regions
‖ Or, *shall not be in me.* of Achaia *r*.

r The Apostle often repeateth this, glorying much in it, that in this Region of *Achaia*, he had preached the Gospel without charge to the hearers; he did so also at *Thessalonica*, *1 Thes.* 2. 5, 6, 9. But concerning them, he saith, what he no where saith of the *Corinthians*, *that they received the word in much affliction*; which might (probably) be the cause. It is most likely that he either discerned this people to be more covetous, and too much lovers of their money; or that there was a generation among them, who, if he had taken wages for his labours, would have reproached him as one that was an hireling, and who did all that he did for money. And indeed, himself seemeth in the next Verses to give this as a reason.

11 Wherefore? because I love you not? God knoweth *s*.

s Can you possibly interpret my not being chargeable to you, as proceeding from a want of love in me to you? God knoweth the contrary.

2 Cor. 9. 12. 12 But what I do, that I will do *, that I may cut off occasion from them which desire occasion *t*, that wherein they glory, they may be found even as we *u*.

t I know (saith the Apostle) that there are some amongst you, who, out of their hatred to me, would seek any occasion to aspersie me to justifie themselves. If I had (as I might) have taken wages amongst you for my labours, they would either have taken occasion from it to have aspersed me (as doing what I did from a mercenary spirit) or at least to have justified themselves in their exactings upon you. I had a mind to prevent any such occasions of boasting *u*. It should seem by these words that some Teachers in this Church, being (possibly) men of Estates, required no maintenance of the People; and would have taken advantage against the Apostle, if he had taken any. Or possibly some others exacted upon them unreasonably; who, had *Paul* taken wages, would have justified themselves by his Example. The Apostle therefore was resolved to cut off from them any pretence, or occasion of boasting; and to do what ever any of them did, in sparing the *Corinthians* as to the business of their Purses.

13 For such *are* false apostles *w*, deceitful workers *x*, transforming themselves into the apostles of Christ *y*.

w That is, persons pretending to be sent of Christ, but were indeed never sent of him, *x deceitful workers*; persons whose work is but to cheat and deceive you: and that, both with reference to their Call and Authority which they pretend to, and also to the Doctrine which they bring. *y* They were never Apostles of Christ, only they put themselves into such a shape and form, that they might have more advantage to deceive.

14 And no marvel, for Satan himself is transformed into an angel of light *z*.

z It is not at all to be admired, that the Emissaries of Satan dissemble, and pretend themselves to be what they are not, for even *Satan* himself, who is the prince of darkness, in order to the deceiving and seducing of Souls, *transformeth himself into an Angel of light*; that is, puts on the appearance and form of a good Angel. He calls them *Angels of light*, because they were wont to appear in a lightsome brightness; or because of that glory in which they behold the Face of God; or because of those great measures of Heavenly knowledge which those blessed Spirits have. All tempted Souls have an Experiment of this; for none is tempted to Evil under the appearance of Evil; (Evil as Evil being what a reasonable Soul cannot be courted to.) The Devil therefore, in all his temptations to sin, though his end be to ruine and destroy, yet appeareth as an *Angel of light*; moving the Soul to Evil under the notion and appearance of good.

15 Therefore *it is* no great thing if his ministers also be transformed as the ministers of right-
eousness *a*, * whose end shall be according to their
* Phil. 3. 19. works *a*.

a It is no wonder if there be like Servants, like Masters: And as the Devil, in order to the deceiving of Souls, pretends to what he is not, *viz.* a friend to them: So those who seek their own profit, not your good, shew themselves to be his *Ministers*, driving the same design with him, also do the like, and change their shapes, pretending themselves to be Ministers of the Gospel, and to aim at the good of your Souls, by teaching you the way of *righteousness*, a but God will one day judge of their works, and their reward at last will be *according to their works*.

16 * I say again, Let no man think me a fool *b*; * Chap. 12. 6.
if otherwise, yet as a fool ‖ receive me, that I may
‖ Or, *suffer.* boast my self a little *c*.

b I know that he, who is much in magnifying and praising himself, ordinarily is judged to be a *Fool*; but though I do so, let me not lie under that imputation. There is *a time for all things*; a time for a man to cease from his own praises, and a time for him to praise himself. The time for the latter, is, when the glory of God, or our own just Vindication is concerned; both which concurred here: the Apostle was out of measure vilified by these false Apostles; and the glory of God was eminently concerned, that so great an Apostle and Instrument in promoting the Gospel, should not be exposed to contempt, as a mean and despicable person, or as an Impostor and Deceiver. *c* But if you will judge me a Fool, be it so; Yet receive me as such while I boast a little.

17 That which I speak, I speak it not after the Lord *d*, but as it were foolishly in this confidence
of boasting *e*.

d I do not pretend to have any special command of God, to speak what I shall now say in my own commendation; God hath left that to our liberty, which we may use or not use, as circumstances of time, place and occasion direct. Or I do not speak according to the ordinary practice of Christians and Ministers of the Gospel; whose ordinary practice is to abase and vilify, not to exalt and set forth themselves, according to the more general Rules of the word. Yet (what the Apostle saith) was not contrary to the Lord, or to the directions of his Word; which hath no where commanded us to vilify our selves, or to conceal what God hath wrought in us, and by us. *e* This my confident boasting hath an appearance of foolishness in it, though really it be not so; for nothing can be truly called Foolishness, which hath a direct and immediate tendency to the glory of God, and is designed for that End.

18 * Seeing that many glory after the flesh *f*, I *
* Phil. 3. 3, 4. will glory also.

f By the *flesh* is meant, carnal and external things; which though they be the gifts and favours of God, yet do not at all commend a man to God. The Apostle saith, there are *many that glory after the flesh*; and there needs must be such in all places, because there are many that *walk after the flesh*: now it is but natural for men to boast and glory in these attainments, which it hath been the business of their lives to pursue after. Such there were doubtless in this furious Church; who gloried that they were Native Jews, or in their riches, or in their knowledge and learning. Now though (saith the Apostle) I know there is nothing in these things truly to be gloried in, yet others glorying in them, I will glory also; and let them know, *that I*

I thought these things worth the glorying in, I have as much to glory in of that nature as any of them have.

19 For ye suffer fools gladly, seeing ye *your selves* are wise *g*.

g Ye freely suffer others foolishly glorying and boasting of themselves, therefore do ye suffer me therein to judge your selves wise, and it belongs to the wise to bear with such as are not so wise as themselves.

20 For ye suffer if a man bring you into bondage *h*, if a man devour *you i*, if a man take *of you k*, if a man exalt himself *l*, if a man smite you on the face *m*.

h If any domineer over you, as if you were their Slaves, or if any bring you into subjection to the Rites of the Ceremonial Law; *i* if they *devour* and make a prey of you, *k* take Wages of you, and do nothing without hire, *l* if they carry themselves proudly, *exalting* themselves above you, *m* nay if they *smite* you, you will suffer and bear with such; this is more than to bear with a little folly and indiscretion in me. This is observable, that men of corrupt hearts and loose lives, will better bear with Teachers that will humour and spare them in their Lusts, than with such as are faithful to their Souls in instructing and reproving them, though they carry themselves with the greatest innocency and justice towards them.

* Chap. 10. 10. 21 I speak as concerning reproach *, as though we had been weak *n*: Howbeit, wherein soever any is bold, I speak foolishly, I am bold also *o*.

n I speak as to those *reproaches* they cast on me; who am by them represented to you as though I were *weak* and contemptable: as indeed I am, as to my *person*, but not as to my *Doctrine*, and the *Miracles* I have wrought amongst you. *o* And being some of them are so confident in boasting what they are, and what they have done and suffered; Let me be a little *bold* as well as they, in telling you what I am, and what I have done and suffered.

* Rom. 11. 2. 22 Are they Hebrews? * so *am* I *p*: Are they Israelites? so *am* I *q*? Are they the seed of Abraham? so *am* I *r*:

p This would incline us to think, that some (at least) of those corrupt Teachers, upon whom the Apostle hath so much reflected, were Jews; who had endeavoured to corrupt the Gentile Churches with their *Traditions*, and imposing on them the Ceremonial Rites of the Jewish Church. Others think otherwise, and that the words import no more than this; Do they glory in the antiquity of their stock and parentage, as descending from *Abraham?* I have as much upon that account to glory in as they: For although I was born, not in *Judea*, but in *Tarsus*, a City of *Cilicia* (*Acts* 22. 3.) yet I was a Jew, *an Hebrew of the Hebrews*, Phil. 3. 5. *q* Will they derive from *Jacob*, to whom God gave the name of *Israel*, (from whence all his posterity were called *Israelites?*) *So am* I, (saith he) I can derive from *Jacob* as well as they. *r* Will they glory in this, that they are the seed of *Abraham?* (this was a great boast of the Jews; as we learn from *Matt.* 3. and *Joh.* 8.) saith the Apostle, I have on that account as much to glory in as they. Some here inquire, What difference there is in these three things? for to be an *Hebrew*, and an *Israelite*, and of the *seed of Abraham*, seem all to signifie the same thing. Nor indeed have we any need to assign any difference, it seemeth to be but the same thing amplified in three phrases. But others distinguish more subtilly, and think the first may signifie a glorying in the Antiquitiesnes of their Pedigree, or in their ability to speak in the *Hebrew Tongue*; the second, may refer to the Nation of which they were; the third, to the promise made to *Abraham* and *his Seed*.

23 Are they ministers of Christ? I speak as a fool, * I *am* more *s*: * in labours more abundant *t*: in stripes above measure: in prisons more frequent *u*: in * deaths oft *w*.

* 1 Cor. 15. 10. * Acts 9. 16. & 21. 11. * 1 Cor. 15. 31. Chap. 1. 10. & 4. 11.

s Will they glory in this, that they are Ministers of Christ? I imployed as the Servants of Christ in preaching the Gospel? I should not boast about this, (in that I may seem to speak *like a fool*) but I am much more a Minister than they, both with respect to my Call to the work, and also my performing of it. I had a more immediate Call and Mission to the work than what they can boast of; and I have done more in that work, than any of them have done. *t* I have travelled more to preach it, I have laboured more in the propagation of it. *u* I have suffered more for the preaching of it, I have been oftner whipped, oftner imprisoned, than any of them ever were: See *Chap.* 6. 4, 5. *w* I have been oftner in hazard of my life: he calls dangers threatening death, *deaths*; (as 2 *Cor.* 1. 10.)

24 Of the Jews five times received I forty *stripes* save one *x*.

x God, to restrain the passions of his people, which might carry them out to cruelty in the punishments of Malefactors, forbad the Jewish Magistrates to give any Malefactor above forty stripes; (so many they might give them by the Divine Law, *Deut.* 25 3.) But they had made an Order, that none should receive above thirty nine. This was amongst their Constitutions which they called *Septem vetis Legis, Hedges to the Divine Law*; which indeed was a violation of the Law: For that did not oblige them to give every Malefactor, that had not deserved death, so many stripes; it gave them only a liberty to go so far, but they were not to exceed. Some think, that they punished every such Malefactor with thirty nine stripes: Others more rationally think, that they did not so, but thirty nine was the highest number they laid upon any. And it is most probable, that out of their hatred to the Apostle, they laid as many stripes upon him, as their Constitution would suffer them to do.

25 Thrice was I beaten with rods *y*, once was I stoned *z*: thrice I suffered shipwrack *a*: a night and a day I have been in the deep *b*.

y This was by the *Pagans*, for the *Jews* whipped Malefactors with a whip which had three cords. We read of one of these times; and of a second, *Acts* 22. 24. when the Captain commanded he should be so punished, but he avoided it, by pleading he was a Citizen of *Rome*. *z* Of his *stoning*, read *Acts* 14. 19. it was by a popular tumult at *Lystra*. *a* We read but of one time that *Paul suffered shipwrack*, Acts 27. 18. (which was none of the three times here mentioned, for it was after the writing of his Epistle.) But though many of the *Acts* and Sufferings of this Apostle were written, yet all were not. *b* Some by the *Deep* here, understand the inner prison, mentioned *Act* 16. 24. or some deep dungeon; but more probably he means, some time when after a shipwrack he might be put twenty four hours to swim up and down the Sea upon some broken part of the ship. It refers to some eminent danger *Paul* was in, of which the Scripture in no other place maketh mention particularly.

26 *In* journeyings often *c*, *in* perils of wars *d*, *in* perils of robbers *e*, *in* perils *by my own* countrymen *f*, *in* perils in the city *g*, *in* perils in the wilderness *h*, *in* perils in the sea *i*, *in* perils among false brethren *k*.

c In Travellings from place to place for the propagation of the Gospel. *d* Through *wars*, happening and being hot in those Countries through which he travelled. *e* Such as waited to rob passengers by the high-way. *f* The Jews, who were mortal Enemies to Paul, whom they looked upon as an Apostate from their Religion. *g* In many Cities where he preached the Gospel, (as we find in the *Acts of the Apostles*.) *h* In *wildernesses*, through which he was forced to pass. *i* Storms and shipwracks. *k* False Teachers and private persons, who corrupted the Christian Religion, and were as great Enemies to the Apostle as any he had.

27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness *l*.

l The Apostle reckons up several afflictive Evils, ordinarily incident to such as travel in foreign Countries. Of this nature were the *weariness* and *painfulness*, the *hunger* and *thirst*, the *cold* and *nakedness* here mentioned. He also mentioneth *watchings* and *fastings*, as voluntary Acts of Discipline, which he used for the end mentioned, 1 *Cor.* 9. 27. *For the keeping under his body, and bringing it in subjection*, and that he might the better attend and discharge the work of the Ministry.

28 Besides those things that are without *m*, that which cometh upon me daily, * the care of all the churches *n*. * See Acts 18, &c.

m By the *things that are without*, the Apostle meaneth, either those Evils which happened to him from persons that had no relation to the Christian Church, but were persons without, (as the phrase is used 1 *Cor.* 5. 13.) or else such kinds of troubles and afflictions as very little influenced his mind, but only affected his outward man: Such were his *labours*, *travels*, *journeyings*, *imprisonment*, *stripes*, before mentioned. *n* Besides these (he saith) there lay upon him an inward care and solicitude for all the Christian Churches; and this was a daily care. For an Apostle differed from an ordinary Pastor, not only in his immediate Call from Christ, but also in his Work: there lay an obligation upon such to go up and down preaching the Gospel, and they further had, both a power, and also an obligation, to superintend all other Churches, and to direct the affairs of them relating to Order and Government: And therein upon

upon they were mightily concerned about their doing well or ill.

Gal. 4. 13. & 5. 12. 29 * Who is weak, and I am not weak *o*? who is offended, and I burn not *p*?

o Who, may be either *what Church?* or what *particular Christian* in any Church? *is weak*, ἀσθενεῖ, through outward afflictions, or in respect of inward spiritual troubles? and I do not sympathize with that Church, or with that person? *p* Who is offended, or scandalized, under temptations to be seduced, and fall into sin, and I am not on fire with an holy zeal for the glory of God, and the good of his Soul, if possible to keep him upright? By which the Apostle doth not only shew us what was his own holy temper, but what should be the temper of every faithful Minister, as to his Province, or that part of the Church over which he is concerned to watch: *viz.* to have a true compassion to every Member of it, to watch over his flock, inquiring diligently into the state of it; to have a quick sense of any evils under which they, or any of them labour. This is indeed the duty of every private Member, but more especially of him whose Office is to feed any part of the flock of Christ, *Rom.* 12. 15. In this the Members of the spiritual, mystical Body of Christ should answer to the Members of the Body Natural, (to which our Apostle before resembled it.)

Chap. 12. 5. Gr. (of my infirmities.) 30 If I must needs glory, * I will glory of the things which || concern my infirmities *q*.

q The Apostle here calleth the things which he had suffered for the Gospel, and the propagation of it, *his infirmities*; and saith, that he chose those things to glory in. He would not glory of the divers Tongues with which he spake, nor of the Miracles which he had wrought; but being by the ill tongues of his Adversaries put upon glorying, he chose to glory of what he had suffered for God. For as the mighty Power of Christ was seen in supporting him, and carrying him through so many hazards and difficulties; so these things (probably) were such as his Adversaries could not much glory in. Besides, that these things had not that natural tendency to lift up his mind above his due measures, as Gifts had, which sometimes *puff up*, (as the Apostle saith concerning *Knowledge:*) And also these were things which flesh and blood commonly startleth at, and fleeth from. That his Gifts, and miraculous Operations spake the Power of God in him, and the kindness of God to him, in imabling him to such Effects, rather than any goodness in himself; but his patiene bearing the Cross, spake in him great measures of *Faith*, *Patience*, and *Self-denial*, and Love to God: and so really were greater and truer causes of boasting, than those things could be.

Rom. 1. 9. & 9. 5. 31 * The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not *r*.

r Whether this Phrase be the form of an Oath, or a meer assertion of Gods knowledge of the heart, is a point not worth the arguing. If we look upon it in the former notion, it is no profane Oath, because made in the Name of God; nor no *vain Oath*, because it is used in a grave and serious matter, and for the satisfaction of those who were not very easie to believe the Apostle in this matter. But I had rather take it as a solemn assertion of Gods particular knowledge of the truth of his heart in what he had said. The term, *blessed for evermore*, may either be applied to the *Father*, or to *Jesus Christ*. It is applied to the *Creator*, *Rom.* 1. 25. and to *Jesus Christ*, *Rom.* 9. 5. It is here so used, as that it is applicable either to the first, or second Person. The usage of it in these three Texts, is an undeniable Argument to prove the Godhead of Christ. The Apostle, in these words, seemeth rather to refer to what he had said before, of his various labours and sufferings, than to that which followeth: which was but a single thing, and a danger rather than a suffering.

32 In Damascus the governour under Aretas the king, kept the city of the Damascenes with a garrison, desirous to apprehend me.

33 And thorow a window in a basket, was I let down by the wall, and escaped his hands *s*.

s *Luke* hath shortly given us the History of this danger, *Acts* 9. 23, 24, 25. Soon after *Paul* was converted from the Jewish to the Christian Religion, he disputing with the Jews, which dwelt at *Damascus*, confounded them by his Arguments, proving Jesus was the Christ, (as we read there *v.* 21.) This so incraged them, as that they sought to *kill him*, *v.* 23. And (as we learn from this Text) to effect their design, they had by some acts or other brought over the Governour to favour their design; (which Governour was a Substitute under *Aretas* the King, who was Father-in-law to *Herod.*) For (as *Josephus* tells us) *Herod* put away his Wife, the Daughter of this *Aretas*, when he took *Herodias*. The Jews had got this Deputy Heathen Governour so much on their side, that he shut up the Gates, keeping his Souldiers in Arms. But (as S. *Luke* tells us, *Acts* 9. 24.) *Paul* coming to the knowledge of this design, though they watched the Gates day and night, yet he found a way of escape by the help of those Christians, who at that time were in *Damascus*, v. 25. *The Disciples took him by night, and let him down by a wall in a basket.* Two Questions are started upon this passage of *Pauls* life; 1. *Whether it was lawful for him to flye?* But besides the particular licence our Lord, in this case, had given his first Ministers, *Matt.* 10. 23. *Paul* did in this case no more than what Divines make lawful for a more ordinary Minister, *viz. to flye*, when the persecution was directed against him in particular, leaving sufficient supply behind him. The second Question raised is, *Whether it being against humane Laws to go over the walls of a City or Garrison*, Paul *did not sin in this escape?* But that is easily answered: For 1. This was lawful in some cases. 2. Gods glory, and the good of Souls, were more concerned in *Pauls* life, than to have it sacrificed to a punctilio of obedience to an humane Law made upon a meer politick consideration.

CHAP. XII.

1 IT is not expedient for me, doubtless, to glory *a*: † I will come to visions and revelations of the Lord *b*. † Gr. for I will come.

a It is neither comely, nor of any advantage to my self, to glory; nor would I do it but in this case of necessity, where glorying is necessary for the glory of God, and for your good, to vindicate my self to you from the imputations that some others lay upon me. *b* Do any of them boast of *Visions* and *Revelations from God?* I have something of that nature to glory in as well as they. Some make this difference betwixt *Visions*, and *Revelations*; that *Visions* signifie *Apparitions*, the meaning of which, those that see them, do not understand: *Revelations* signifie the discoveries of the Mind and Will of God to persons immediately, either by Dreams, or by some audible Voice; which may be without any object represented to the Eye. *Pharaoh* and *Nebuchadnezzar* seem to have had such *Visions* as they did not understand, till interpreted by *Joseph* and *Daniel*. But undoubtedly *Pauls* Visions were not such. The difference therefore seems rather to be, That in *all Visions*, which God and Holy men had, there was a Revelation; but every *Revelation* did not suppose a Vision.

2 I knew a man in Christ *c* above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth *d*) such an one * caught up to the third heaven *e*. * Acts 22. 17.

c Some doubt, whether ἐν Χριστῷ, in this place, be so well translated *in Christ*; (so signifying, that the person spoken of was a Christian, one that had embraced the Gospel:) as *by Christ*, (as the Particle is sometimes used:) so signifying, that this Vision was given to him by the grace and favour of Christ. The *Man* he speaketh of, was doubtless himself, otherwise it had been to him no cause or ground of glorying at all. Thus several times in Scripture, the Penmen thereof speaking in commendation of themselves, they speak in the third Person instead of the first. In his saying, it was *above fourteen years ago*, and in that we do not read that he did ever before publish it, he avoids the imputation of any boasting and glorying; and sheweth, that had he not been now constrained, for the glory of God, and the vindication of his own reputation, to have spoken of it, he would not now have mentioned it. *d* What the circumstances of the Apostle were in this Ecstasie, he professeth not to know; and therefore it seems too bold for us curiously to inquire, or positively to determine about it. It is not very probable, that his Soul was separated from his body; but whether his body was, by some Angel, carried up to the sight of this Vision, or things absent were made present to him, the Apostle himself, being deprived of the use of his senses, could not tell. *e* But such a one (he saith) he knew, *caught up into the third Heaven*; by which he means the highest Heavens, where God most manifesteth his Glory, where the blessed Angels see his Face, and where are the just Souls *made perfect*. The Scripture, dividing the World into the *Earth* and the *Heavens*, calleth all *Heaven* that is not Earth or Water; hence it mentioneth an *Aerial* Heaven, (which is all that space betwixt the Earth and the place where the Planets and fixed Stars are;) hence we read of the *Fowls of Heaven*, Dan. 4. 12. of the *Clouds of Heaven*, Gen. 7. 11. of a *starry Heaven*, where the Stars are; which are therefore called the *Stars of Heaven*, Gen. 22. 17. and then the *highest Heaven*; which is meant in the Lords Prayer, when we pray, *Our Father which art in Heaven*; and is called the *Heaven of Heavens*. This is the Heaven here spoken of.

3 And I knew such a man (whether in the body, or out of the body, I cannot tell, God knoweth)

4 How that he was caught up into paradise *f*, and

and heard unspeakable words *g*, which it is not
‖ Or, *possible.* ‖ lawful for a man to utter *h*.

f Some by *Paradise* understand a place distinct from the *third Heaven* before mentioned; and think the Apostle here speaks of more Visions than one. But they speak much more probably, who interpret it of the third Heaven before mentioned: called *Paradise*, in regard of the delight and pleasures of it. Thus the term is used by our Saviour to the Thief upon the Cross, *Luke* 23. 43. and thus it is used *Rev.* 2. 7. *g* What these *unspeakable words* or things were, which the Apostle heard in this Ecstasie, is vainly inquired; whenas the Apostle hath told us twice, that he could not tell, *whether he was in, or out of the body*; and that the words or things were such as were *unspeakable*. *h* Such as were either impossible to be uttered, or at least which he was prohibited to utter; so they could be made known to none but only to him that heard them. If any inquireth, for what purpose God shewed them to *Paul*, if he might not communicate them for the good of others? the answer is easie, That this Vision might be for his own confirmation, as sent of God, and for his consolation under all those hazards and dangers which he was to undergo in the Ministry of the Gospel, to which God had called him.

* Chap. 11. 30. 5 Of such an *one* I will glory *i*; * yet of my self I will not glory *k*, but in mine infirmities *l*.

i The Apostle, as appeareth by what followeth, speaketh of himself; but he does it in a third person. The meaning is, that that man who had been thus dignified of God, in such Revelations and Visions, might well glory of such a favour; but yet, (saith he) *of my self I will not glory*. *k* But how doth the Apostle say, that of *himself he will not glory*, if he were the person intended? *Answ.* Some say, he distinguisheth concerning himself; as to his inward man, his Soul, (which was rapt into the third Heavens) he did glory; but as to his Body or outward Man, he would not glory in any thing which he had done, but only in what he had suffered. I should rather interpret it thus, in this the Lord greatly dignified me; but here was nothing of my self, of my self therefore I will not glory in any thing; except those things which I have suffered for the name of God.

* Chap. 10. 8. & 11. 16. 6 For * though I would desire to glory, I shall not be a fool: for I will say the truth *m*. But *now* I forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me *n*:

m If I should have a mind *to glory, I should not be a Fool*, for I would not glory in things that were not true. And though a man, in speaking things of himself which are true, may sometimes betray folly, (*viz.* where he doth it merely to set forth himself, and make himself to appear a greater person than indeed he is) yet for a man to glory of himself, where the honour of God is concerned in the Vindication of himself from reproaches and calumnies, speaks not any folly: *n* but (saith the Apostle) (I forbear, having no desire that any should think of me above what he *seeth* in me, or *hearth* of me, from others mouths and not mine own.

7 And lest I should be exalted above measure through the abundance of the revelations *o*, there was given to me * a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure *p*.

* See Ezech. 28. 24.

o The best of Gods People have in them a root of Pride, or a disposition to be *exalted above measure*, upon their receit of favours from God not common to others (of which nature extraordinary Revelations are none of the meanest, especially, when they are multiplyed, and as it seems they were here to *Paul*). To prevent the breaking out of which, the Apostle here tells us, that he had *a thorn in the flesh* given him. It is variously guessed what this was; He calleth it *a thorn in the flesh*; but whether (supposing *flesh* to be here strictly taken) he meaneth some Disease affecting his Body with pain and smart; and if so, what that specifical Disease was, is no where revealed, and very incertainly conjectured: Or whether (taking *flesh* in a large sense for his state in the flesh) he meaneth some *motions to sin* made to him from the Devil; the importunity of which, made them very grievous and afflictive to him; being *in the flesh*: Or (as others think) *motions to sin from his own Lusts*; which God suffered to stir in him, withholding such influence of his Grace, by which he ordinarily kept them under, and in subjection; is very uncertain. The last mentioned seem to be least probable. For although *p* the Devil hath an influence upon our Lusts, to excite and educe them into acts, yet it seems not according to the language of holy Writ, to call these *Messengers of Satan*; neither is it probable, that St *Paul* would have reckoned these amongst the *gifts of God* unto him: Nor was this *infirmity which he would have gloried in*, or which would have commended him; nor doth the term *buffet* so well agree to this sense. It seems therefore more properly to be interpreted, either of some great *bodily affliction*, or some *diabolical importunate temptation*, with which God after these abundant Revelations, suffered this great Apostle to be infested; that he might be kept humble, and not *lifted up* upon this great favour which God had shewed him; which, considering the danger of Pride, might well be reckoned amongst the gifts of God to this great Apostle. And so he here gives another reason why he would not glory in the abundance of his Revelations, because God by this Providence had let him know, that his will was, that he should walk humbly notwithstanding them: And it had been very improper for him, being immediately upon this favour humbled by such a Providence, to have lifted up himself by reason of it.

8 For this thing I besought the Lord thrice, that it might depart from me *q*.

q For the removal of this affliction (of what nature soever it was) for the taking of *this thorn out of my flesh*, I prayed *often*. It is lawful for us to pray for the removal of bodily Evils; though such Prayer must be always attended with a due submission to the wisdom and will of God; they being not Evils in themselves, but such trvals as God intendeth for our good (as it was here in *Paul*'s Case) and which issue in our spiritual advantage.

9 And he said unto me, My grace is sufficient for thee *r*: for my strength is made perfect in weakness *s*. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me *t*.

r Paul prayed, and God answered; not *in specie* (doing the very thing for him which he asked) but *in valore*, giving him what was every whit as valuable. His Answer was, *My grace* (my love and favour, not that which the Apostle had already received, but which God was resolved further to shew him; strengthening and supporting him under his tryals, as also comforting and refreshing him;) shall be *enough* for thee to uphold thee under the present tryal which is so burdensome to thee. *s* For my *divine power*, in upholding and supporting my people, is never so glorious, as when they are under weaknesses in themselves. When they are sensible of the greatest imporency in themselves, then I delight most to exert and put forth my power in them and for them, my power then is most evident and conspicuous, and will be best acknowledged by my people. *t* Therefore (saith the Apostle) I will chuse *to glory in my infirmities, that the power of Christ may rest on me*. Those dispensations of Providence, in which the Souls of men have the greatest experiences of the power and strength of Christ, are most to be gloryed in; but such are states of *infirmities*. This Text confirmeth Christ to be *God blessed for ever*; for by his power it is that we are supported under tryals, his *strength* it is which is *made perfect in the weakness* of poor Creatures.

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christs sake: for when I am weak, then am I strong *u*.

u Amongst other reasons why I rather chuse to glory in what I suffer for Christ, (which is what he here calleth *infirmities*, and further openeth by *Reproaches, Necessities, Persecutions* and *Distresses* for Christs sake) this is one; that I never find my self more *strong* in the Habits and Acts of the Grace that is in me, than when I am thus made *weak*. What the Apostle here saith of himself, the people of God have ever since his time ordinarily experienced: then it is, that they are made strong, in the exercises of *faith*, and *patience*, and *love* to God. A Child of God seldom walks so much in the view of God as his God, and in the view of his own sincerity, as when, as to his outward condition and circumstances in the World, he walks in the dark and seeth no light.

11 I am become a * fool in glorying *w*, ye have * Chap. 11. compelled me *x*. For I ought to have been commended of you *y*: for in * nothing am I behind * Chap. 11. the very chiefest apostles, though * I be nothing *z*. * 1 Cor. 4. & 15. 8, 9. Eph. 3. 8.

w I may amongst some of you (who interpret all things I say into the worst sense) gain nothing but the reputation of a weak man, wanting understanding, for speaking so much in my own Commendation; (contrary to the Rules of modesty in ordinary Cases.) *x* But it is not matter of choice, but of necessity to me; the ill will which some amongst you have to my honour and reputation, and continual defaming me as a vile and contemptible person, hath constrained me, for the honour of Christ (whose Apostle I am) and the vindication of my own reputation, to boast in this manner: at least to relate what God hath done for, and in, and by me. *y* It was your duty to have vindicated

vindicated me from the aspersions cast upon me. So others mouths should have praised me, and not my own; I must speak, because you hold your Peace, or do worse in calumniating me. *z* You cannot but say, that I neither in my Apostolical Call, and Commission, nor yet in my Gifts and Graces, nor in my Labours, nor in my Sufferings, come behind those that are commonly thought to be the *chiefest of the Apostles*; Though (in some of your opinions) I *be nothing*; or indeed of or from my self, am nothing; doing all that I do through Christ that *strengthneth me*, and by the grace of God being *what I am*.

12 * Truly the signs of an apostle were wrought
* Cor. 9. 2. Chap. 3. 2. & 5. 12. & 11. 6. among you in all patience, in signs and wonders, and mighty deeds *a*.

a I had not only a Call to my Apostleship, (of which indeed you were no Witnesses, but I amongst you evidenced my Call by such *Signs*, as were sufficient to declare *me* to you to be a true Apostle.) Amongst these, he reckons 1. *Patience*. 2. *Miracles*. The first refers to those many labours which he had, in travelling to propagate the Gospel, in Preaching, Writing, *&c.* this manifested him called of God to the work. 2. *Miraculous operations* were another sign; for though the working of Miracles was not restrained to the Apostolical Office, yet when they were wrought in confirmation of the Doctrine which the Apostle had first preached, and so were a Seal of his Ministry, they were truly signs of his Apostleship: it being no way probable, that the God of truth, would have communicated his power to men for the confirmation of lies, or of an employment to which he had never called them.

13 For what is it wherein ye were inferiour to
* Chap. 11. 9. other Churches, except *it be* that * I my self was not burdensome to you *b*? Forgive me this wrong.

b Wherein have not you been used as any other Gospel-Churches were, where *Peter*, or *James*, or any other of the Apostles have laboured? Hath not the same Doctrine been preached to you? Have not as great Miracles been wrought amongst you? Hath not the Holy Ghost been as plentifully shed abroad amongst you, to inrich you with all spiritual Gifts? So as you have come behind in no Gospel benefit. I know of nothing in which it hath not fared with you as with other Churches, except in this; that whereas in other Churches the Apostles or their Pastors, have been burdensome to them, taking *Stipends* and *Salaries* for their pains; I have forborn it and have not at all charged you. If this be a *wrong* to you, I hope it is not of that nature, but I may obtain of you a pardon for it. The reasons of the Apostles thus sparing the Church of *Corinth* more than some other Churches, we have before guessed at.

* Chap. 13. 1. 14 * Behold, the third time I am ready to come to you *c*, and I will not be burdensome to you *d*;
* Num. 22. 33. for * I seek not yours, but you *e*: For the children ought not to lay up for the parents *f*, but the parents for the children *g*.

c We read in holy Writ but of two Journies which the Apostle made to *Corinth*, *Acts* 18. 1. & 20. 2. and the latter is believed to have been after the writing of this Epistle. We must not think that all these motions are set down in Scripture. It is manifest, that *Paul* had thoughts of going oftner, *Acts* 19. 21. 1 *Cor.* 16. 5. *Chap.* 1. 15. Man purposeth, but God disposeth. For which reason, *James* adviseth us to add, *If God will*, to our expressions, testifying our resolutions. *d* He lets them know, that he was coming to them, with the same resolutions he had before taken up, not to put them to any charge. *e* For that, which should be the design of every faithful Minister, was his design; *viz.* the gaining their Souls to Christ, and perfecting of them, that in the day of Judgment he might present them as a pure and chaste Virgin unto Christ. His business was not to inrich himself by them; he sought the good of their Souls, not their Estates. *f* He looked upon them as his Children, upon himself as their Parent. And though indeed Children ought to relieve their Parents, if in want, yet it is not the course of the World for Children to lay up for their Parents. *g* But, on the contrary, it is the course of Parents to maintain their Children, and to lay up for them.

15 And I will very gladly spend, and be spent
* Chap. 1. 6. & 4. 12. & 7. 3. & 12. 14. & 13. 9. Rom. 2. 10. & for your sake. & 6. 12. for you *h*, though the * more abundantly I love you, the less I be loved *i*.

h I am so far from desiring your money, that if I had it, I would willingly spend it for you; and I do spend my strength for you, willing to die in your service, labouring for the good of your immortal Souls. *i* But I am very unhappy as to some of you, who will not rightly understand me, but love me the less, the more they see my love to them.

16 But be it so: I did not burden you: nevertheless, being crafty, I caught you with guile *k*.

k I hear what some say, It is true, that when I was my self with you, I laid no burden upon you, did not put you upon any Collection for me; but, like a crafty man, I set others to take money of you for my use. So as, what I did not by my self, I did by those whom I imployed. This appeareth to be the sense by what followeth in the next verse, where he appeaseth to them for his vindication in this particular.

17 * Did I make a gain of you by any of them,
* Chap. 7. 2. whom I sent unto you?

18 I desired Titus *l*, and with *him* I sent a brother *m*: Did Titus make a gain of you? walked we not in the same spirit? *walked we* not in the same steps *n*?

l The Apostle, to avoid or wipe off this imputation, appealeth to themselves, to name any person (whom he had sent unto them) that had taken any thing of them for his use. He saith, that he desired *Titus* to come to them, of this desire we read before *Chap.* 8. 6, 16, 18, 22. *m* With him (he saith) he sent *another Brother*; this is that Brother, of whom he had said, *v.* 18. *Whose praise was in the Gospel throughout all the Churches*. Some guess it was *Luke*, but there is no certainty of that; he appeals to them, whether either of these made *a gain of them?* that is, took any thing of them. *m* And whether they did not walk *in the same spirit, and in the same steps?* Whether they did not shew the same generosity and freedom? And by their behaviour amongst them did not shew, that they did not seek what was *theirs* (to be inriched, by their Estates) *but them*; to communicate the riches of Grace to their Souls. The circumstances of Gods Providence may be such towards faithful Ministers, as that they may be constrained to make use of others to do their work; but such, to near as they can judge, will never make use of any therein, but such as are of the *same Spirit* with themselves, and walk in the *same steps*.

* Chap. 5. 12. 19 * Again, think you that we excuse our selves unto you *n*? We speak before God in Christ *o*: but *we do* all things, dearly beloved, for your edifying *p*.

n Some of you may think, that I speak all this in my own defence, and seek only my own credit and reputation amongst you. I do not so, *o* I speak as a Christian, as one who knows that God knoweth, seeth, and observeth what I say; searching my heart, and trying my reins. *p* All that I say I speak for your good, that you may be built up in Faith, and Love, and all other Graces: A great hinderance to which, is prejudice against me, and such as are the Ministers of the Gospel to you; which I therefore desire (what in me lieth) to prevent and obviate. The Apostle, not only here, but in several other parts of these, and other his Epistles, declares what ought to be the great end of his, and all other Ministers, *viz.* the *Edification of people*. The Conversion of the Unconverted, and the perfecting of those in whom the foundation is laid, building them up in all good spiritual habits; both of these come under the notion of *Edification*. If we consider Christ as the Foundation, *Conversion* is *Edification*; the building up of Souls upon Christ, who is the Gospel foundation; and *other foundation can no man lay*. If we consider the infusion of the first habits of Grace into the Soul, as the *Foundation*, *Edification* signifies a going on from Faith to Faith; a growing in Grace and in the knowledge of the Lord Jesus Christ, a going on to perfection. The true Minister of Christ ought to make *Edification* in both of these senses his end and his great end; for by this means is God glorified, the Souls of his people benefited, and eternally saved.

20 For I fear, lest when I come, I shall not find you such as I would *q*, and *that* * I shall be found * 1 Cor. 4. 21. unto you such as ye would not *r*, lest *there be* debates *s*, envyings *t*, wraths, strifes, back-bitings, Chap. 10. 2. & 13. 2, 10. whisperings, swellings, tumults.

q A good man, especially a faithful Minister of the Gospel, will be concerned at the sins of others, and as to their spiritual welfare. A profane person, either rejoyceth in the sins of others, or at least is unconcerned for them; but a good man cannot be so; as knowing the sins of others reflect dishonour upon God. *r* He also cannot delight in the punishments of others, or doing any thing which may be ingrateful to them. *Paul* feareth lest the miscarriages of this Church should inforce from him some acts of severity. *s* He instanceth in some particular disorders in the members of this Church, which he feared that he should find amongst them not amended; all the effects of Pride, and Passion. *s* Debates, or contentions, such as he had taxed them for, 1 *Cor.* 1. 11. and 3. 3. *t* Envyings, or heats of Passion; Envying of one another for their gifts, *&c.* The other things which he mentioneth, are all sins against that Brotherly love which ought to be found amongst Christians, and tending

tending to rupeures amongst them; and teach us how contrary these are to the duty of Christians, who are one body.

21 *And* lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness which they have committed *u*.

u From hence it appeareth, that this Church of *Corinth*, (though it had many in it, without doubt, who were true and sincere Christians, yet) had also many in it which were otherwise; yea, many that were scandalous; (for such are those mentioned in this Verse.) Again, the Apostles mentioning of *many* that had committed *Uncleanness*, *Fornication*, and *Lasciviousness*, and *not repented*; whenas he had only given order for the Excommunication of one incestuous person, 1 *Cor.* 5. and in this Epistle, *Chap.* 7. had given order for the restoring him upon his repentance; lets us know, that the Governours of Churches ought to use a great deal of *Prudence* in the administring of Church-censures. We are also further taught, That nothing more afflicteth a godly person, who hath the charge of the Souls of others, than to see them go on in courses of sin without repentance. Whether *bewailing*, in this Verse, implieth proceeding to *Ecclesiastical Censures*, (as several Interpreters think) I doubt; for as the word doth not necessarily imply it, so his sparing use of *that Rod*, which he could (though absent) have as well used against other unclean persons as one incestuous person; and chusing rather that the Sentence should be declared against him by the Church in his absence, than by himself when present; inclineth me to think, that by *bewailing* here, he only means a Christian afflictive sense of their miscarriages; whereas his desire was, that he might have a chearful comfortable journey to, and abode with them. But yet, in the next Chapter, he seemeth to threaten something more against some particular offenders.

CHAP. XIII.

* Chap. 12. 14. 1 THis is * the third time I am coming to
* Deut. 19. 6. you *a*: * In the mouth of two or three witnesses shall every word be established *b*.

a Not the *third time* when he was upon his journey, (for he was not now travelling) but the *third time* that he had taken up thoughts of, and was preparing for, such a journey. Which, it may be, he hinteth to them, that they might be the more afraid to continue in those sinful courses, which he had blamed them for. *b* He alludeth to the Law of God, *Deut.* 19. 15. concerning Witnesses in any case. God ordered, that the Testimony of two or three persons should determine all questions in their Law; and that should be taken for certain and established, which such a number of persons asserted. The Apostle would from hence have them conclude, that he would certainly come; because this was the *third time* that he had resolved upon it, and was preparing for it.

2 I told you before, and foretel you, as if I were present the second time *c*, and being absent,
* Chap. 12. 21. now I write to them which * heretofore have sin-
* Chap. 1. 23. ned, and to all other *d*, that if I come again, * I will not spare *e*.

c I told you in my former Epistle, and now, (though I be yet absent) I tell you afore-hand, as though I were *present* amongst you. *d* I write this for the sake of those who have already sinned scandalously; and not for theirs only, but for the sake of others, who may have temptations so to offend. *e* That if I do come, and find any such who walk in courses of sin, and are hardned in them, so as all that I have said, will not bring them to remorse and reformation: I will *not spare them*, either as to sharp reprehensions, or as to Ecclesiastical Censures; according to the trust which Christ hath reposed in me. Some extend this further, to a power of inflicting bodily pains; but it is not clear that the Apostles were intrusted with any such power ordinarily, (though sometimes they did exert such a power; as appeareth, both from the instances of *Ananias* and *Sapphira* Acts 5. and that of *Elimas* Acts 13. 8, 9, 10.)

* Matt. 10. 20. 3 Since ye seek a proof of Christ * speaking in me, which to you-ward is not weak, but is mighty in you *f*.

f Christ (saith the Apostle) hath openly shewed his power in my Ministery, speaking to you; how else came your hearts to be turned from dumb Idols to serve the living God? how came you to be furnished with those excellent gifts wherewith you abound? But, seeing all this is not judged a sufficient proof of *Christs speaking in me to you*, but you are yet doubting whether I am an Apostle or no, and calling for *a proof of Christ in me*; I will, if I come, and find any that have lived scandalously, and are impenitent, shew you another proof of that power and authority with which Christ hath trusted me. Which must be understood, either of his miraculous power to inflict some bodily afflictions upon them; or (which is more probable) of his power as an Apostle to cut them off from the Communion of *Gospel-Churches*.

4 * For though he was crucified through weak-
* Phil. 2. 7, 8.
ness, yet he liveth by the power of God *g*: For
1 Pet. 3. 18.
we also are weak ‖ in him *h*, but we shall live with
‖ Or, with him.
him by the power of God toward you *i*.

g He had before said, that Christ *in him* was not *weak*, but mighty; here he sheweth, that there was a time when Christ himself was weak, in a low and contempible state, in which state he *was crucified*; his state of weakness subjected him to a death upon the Cross: but, by the Power of God, he rose again from the dead, ascended up into Heaven, where he liveth for ever to make intercession for us. *h* In conformity to Christ (he saith) he and the rest of the Apostles were *weak*; in a low, abject, contempible condition, exposed to reproaches, deaths, *&c.* *i* But *we shall live*; which some understand of life Eternal, consequent to the Resurrection of Believers: but others better, of the life and vigour of the Apostles Ministry. Through the mighty *Power of God*, flowing from a living Christ, who hath ascended up on high, and given gifts unto men, our Ministry shall be a living, powerful, efficacious Ministry *towards you*.

5 * Examine your selves *k*, whether ye be in
* 1 Cor 11. 28.
the faith *l*: prove your own selves *m*. Know ye
not your own selves *n*, *how* that Jesus Christ is in
you, except ye be reprobates *o*.

k It is most commonly seen, that those who are most base to desire or inquire after a proof of *Christ in Others*, are tardiest in making an inquiry after Christs being *in themselves*. The Apostle therefore calleth the censorious part of this Church, who desired *a proof of Christ in him*, to examine themselves. *l* Whether they had any true *Faith*? such as works by Love, and purifies the heart. For he knew that they were baptized, and Christians in outward profession; nor is he blaming them for any Apostasie from the Doctrine of Faith, only for an ill life, which evidenceth their Faith not to be the *Faith of Gods Elect*, a Faith of the *Operation of God*, &c. *m* He doubleth the Exhortation upon them, possibly for this end, To let them know, that if they found themselves *in the Faith*, they could not reasonably doubt, whether he himself was in the *Faith*, or no? whom God had made the Instrument to convert them. *n* He commends to them the knowledge of *themselves*, as being a far more desirable piece of knowledge, than the knowledge of *other men*; as to what they are, or what their state is towards God. *o* In the inquiry after this, he bids them to inquire. Whether *Christ was in them*, *yea or no*? The Name of Christ was named upon them in their Baptism, Christ had been preached to them; this the Apostle knew; but all this might be, and yet Christ not dwell in their hearts by Faith. This is the great point the Apostle directs them to *examine* and *prove* themselves about, whether Christ was *in them* by a lively Faith? apprehended and applied as their Saviour, ruling and governing them as their *Lord* and *King*? He lets them know the importance of this inquiry, telling them, that Jesus Christ must be *in them*, if they were not *Reprobates*. But (some might say) how could the Apostle conclude this? though at present *Christ* was not *in them*, and they as yet were no more than formal Professors; yet might not God open their eyes, and work in them afterwards a more full and effectual change? 1. *Answ.* The Apostle might be allowed to know more than ordinary Ministers can know. He had before said, *If our Gospel be hid*, *it is hid to them that perish*. 2. When the Gospel and the means of Grace have been for some considerable time in a place, it is much to be feared, that those who have not in that time felt the saving power and effect of it upon their hearts, never shall. It is ordinarily observed, That where God blesseth the Ministry of any to convert Souls, their greatest Harvest is in the first years of their Ministry. 3 Some think, that the word ἀδόκιμοι should not be translated *Reprobates*, but rather *not approved by God*. If Christ be not *in the Soul* by Faith, it cannot be *approved* of God, because *without Faith it is impossible to please God*. But we generally translate the word by *Reprobate*, *rejected*, *cast-away*, 1 *Cor.* 9. 27. 2 *Tim.* 3. 8. *Tit.* 1. 16. *Heb.* 6. 8. It seemeth to signifie persons given over by God to a stupidity of mind, *&c.* So as the Apostle here useth a very close Argument, to put them upon a search into their own hearts and states, to see if they could find Christ *dwelling in them*; for otherwise, (considering their long profession, and the revelation of Christ to them) it would be a ground of fear, that they were such as God had cast off for ever. However, as to their present state, they had no ground to conclude better; whatever mercy God might afterwards shew them. Mens sinning and continuing long under the means of Grace, and an outward profession, without a saving knowledge of Christ, and true favour of the Truth, and a reformation of their lives according to the Rules and directions of the Gospel, is not indeed an

an infallible sign that he who formed them will never shew them any favour; but it is a very great presumption that it will be so with them. Which should therefore strongly engage them to be very serious and very seriously proving themselves, as to this thing, whether they *be in christ*, and whether they have a true saving Faith?

6 But I trust that ye shall know that we are not
reprobates *p*.

p You make a doubt whether Christ be *in us*, and you would fain know how it may be evidenced that he *is so*; If Christ be not *in us* we must be *reprobates*. But I trust that ye shall know, either in this life, by the evident signs of my Apostleship, (which when I come I shall give you) and by the life, and power of my Ministry amongst you: Or in another life, when the Sheep shall stand at Gods right hand, and the Goats at his left, that (whatsoever you think now of us) we are none of those who are rejected and disapproved of God.

7 Now I pray to God that ye do no evil *q*, not
that we should appear approved, but that ye should
do that which is honest, though * we be as repro-
1 Cap. 6. 9.
bates *s*.

q I do not desire that when I come I may find Objects for my severity, (upon whom I may shew a proof of *Christ in me*, by exercising that authority upon them, with which Christ hath trusted me) no, on the contrary I heartily pray that ye may be holy and blameless, *without spot or wrinkles*. Neither do I desire this for my own sake, that I may be *approved*, but I singly desire it for your good *s* that you may do that is good; and then do you, and let the World think of me as a Reprobate, or what they will.

8 For we can do nothing against the truth, but
for the truth *t*.

t Truth in this place notes *integrity of life* and *conversation*; *truth* in action, opposed to Hypocrisy, or scandalous living. He had before prayed, that *they might do no Evil*; which if they did not, they need not fear his coming with *a rod*; for though he had a power from Christ to punish, yet he had no power to punish such as did well; his power was to be used for them, not against them. As the *Law was not made for the righteous*, and the Civil Magistrate is not ordained of God for the terrour of those that do well, but only of those that do evil: So neither did Christ ever ordain Ecclesiastical Censures for the punishment of good and holy men. And indeed here is the just boundary of all *Civil* and *Ecclesiastical power*; No Magistrate or Minister, acting as Christs Servants *can* (lawfully, or as by any Commission from him) do any thing *against the truth*, or those that owne, defend, and practise it; the power, with which they are betrusted, is for *edification*, not *destruction*.

1 Cor. 4. 20.
Chap. 11. 30.
1 Tim. 5. 19, 20.

9 For we are glad * when we are weak *u*, and
ye are strong *w*: and this also we wish, *even* your
perfection *x*.

u Some by *weakness* here understand, a moral impotency; as the Apostle had said, *he could not do any thing against the truth*, that is rightly and justly he could not. *w* And by *strong* here, a spiritual strength, a reformation, growth, and proficiency in grace. These make the sence to be this; I am so far from coming with a desire to shew amongst you my Apostolical power in punishing offenders, as that I should be glad to find you so *strong* in the exercise of grace, that I should find none to punish; that men be made *weak* (as to the putting forth that power) by your spiritual strength. I incline to a more general interpretation. The Apostle by this purgeth himself from any thing of Vain-glory, or seeking himself; *Though* (saith he) *I be weak*, (as some amongst you report me) yet if you be truly *strong*, I shall heartily rejoice therein. *x* For I wish nothing more than *your perfection*; my reputation is nothing to me compared with that.

Chap. 4. 21.
Chap. 2. 3. & 13. 2. & 12. 20.

10 * Therefore I write these things being ab-
sent, lest being present, I should use sharpness,
according to the power which the Lord hath given
me to edification, and not to destruction *y*.

7 The Apostle here lets them know with how much tenderness he dealt with them; and whereas they might have charged him with sharpness in his Letters, he allures them, that he therefore had so wrote, that he might prevent sharper dealings with them when he should come to them; by their hearkening to the admonitions of his Letter; For otherwise he tells them, that after he came he must deal more sharply with them in the execution of that power with which Christ had betrusted him. Yet he further tells them, that that power was for their good, not for their harm; for their *edification*, not for their *destruction*; (which is the same with what he had said, *Chap.* 10. 8. and in the Verse immediately preceding.

11 Finally, brethren, farewel *z*: Be perfect *a*,
be of good comfort *b*, * be of one mind *c*, live
* Rom. 12. 16.
in peace *d*; and the God of love and peace shall
1 Cor. 1. 10.
be with you *e*.
1 Pet. 3. 8.

z The Apostle shutteth up his Epistle according to the ordinary form of Conclusions of Letters, wishing all happiness to them. *a* But he addeth something as a Christian, and a Minister of the Gospel: *Be ye perfect*: The word καταρτίζεσθε signifies to be compact, or united, as members of the same body, or parts of the same house; the perfection of a Society lying much in the union of it. The *Perfection* the Apostle presseth here, seemeth to be the *perfection of the body* of the Church, by the restoring of such as were separated from its Communion, or had, through a Spirit of contention, withdrawn themselves, rather than the *perfection* of the particular Members of it, in the habits and exercises of Grace. The *Greek* word seemeth that way to carry the sense; it properly signifies, the putting of members loosed from their joynts into their proper place again, and such a perfection as followeth upon such an action, or any action proportionable to it. *b* The word imports *Exhorted*, *comforted*, *confirmed*: Be *exhorted* to yield obedience to my precepts, or counsels; be *comforted in all the crosses* or afflictions you do meet with, or may further meet with, for your profession of the Gospel; be *confirmed* in the truths and holy ways of God. *c Be of one mind*, if possible, of one and the same judgment in the Truths of God; however, as pursuing the same scope and end; be one in affection. *d Live in peace*, free from those contentions and divisions, those debates, and strifes, and wraths, and envyings, which I have before told you of as faults among you. *e* This is the way for to have the presence of God with you, for he is not the God of hatred and strife, but the *God of Love* and *Peace*; who hath commanded Love and Peace amongst those that are Brethren, and will be present among them only who live in obedience to his Royal Law of Love.

12 * Greet one another with an holy kiss *f*.
* 1 Thes. 5. 26.
1 Pet. 5. 14.

f See the Notes on *Rom.* 16. 16. 1 *Cor.* 16. 20. 'Twas an ancient custom and of common use, when Friends met, for them (as a token of mutual Love and Friendship) to kiss each other: The Christians use it also at their Ecclesiastical Assemblings: It must not be looke upon as a Precept, obliging all Christians to do the like; but only as directing those that then did use it, to use it innocently, chastly, sincerely and holily.

13 All the Saints salute you *g*.

g That is, all about me in these parts of *Macedonia*, wish you all happiness; and by me send the remembrance of their love and respects to you.

14 The grace of the Lord Jesus Christ *h*, and
the love of God *i*, and the communion of the holy
Ghost *be* with you all *k*. *Amen l*.

h The free love of our Lord Jesus Christ, shews in the application of his Redemption; that grace which floweth from him as the Fountain of Grace, or cometh by him as the Mediator, between God and Man. *i* The actual *love of God*, that good will by which God the Father imbraceth Creatures in Christ, and for his sake *k*. And all the gracious Communications of the holy Spirit of God, (by which he strengtheneth, quickeneth, or comforteth the Souls of Gods People) *be with all of you*. Whether you value me or no, I heartily wish you well, and all the best things. In this Text, is an eminent proof of the *Trinity*; all the persons being distinctly named in it, (as in the Commission about Baptism.) The Apostle calleth the Father, *God*; the Son, *Lord*: He attributeth *Love* to the *Father*; (moved by which he sent his only begotten Son into the World, *John* 3. 16.) *Grace* to the Son, who loved us freely, and dyed for the Fellowship, or *Communion* of the *Holy Ghost*, by whom the *Father* and *Son* communicate their love and grace to the Saints. *l Amen* is here used as a Particle of wishing or desiring the thing before-mentioned; 'tis the same with, *Let it so be*. Whether added by the Apostle, or subjoined by the Church of *Corinth*, upon the reading this *Epistle* amongst them, (as some think) is not material.

¶ The

¶ The second Epistle to the Corinthians, was written from Philippi a City of Macedonia, by Titus and Lucas.

If the Subscriptions to the Apostolical Epistles were parts of the Text and holy Writ, we have it here determined, who that other Brother was, mentioned *Ch.* 8. 22. sent along with *Titus* to carry this Letter, and the benevolence of the Churches of *Macedonia*. But it is observed, that even in this Subscription there is a certain evidence, that the Subscriptions of the Epistles are no part of *Canonical Writ*; for in some *Greek* Copies it is said to be sent by *Paul*, and *Timothy*; whereas *Paul* was the Writer of it, not the Messenger, and in *Macedonia* when it was sent; and *Timothy* is joined with him in the writing, *Ch.* 1. 1.

ANNOTA-

GALATIANS.

The ARGUMENT.

GAlatia, (*to the Churches in which Countrey this Epistle is directed*) *is by all agreed to be a part of* Asia *the Lesser, now under the power of the* Turks, *and by them called* Chiangare; Geographers *tell us, it is bounded on the* West *by* Phrygia *the greater,* (*now called* Germian) Bithynia (*now called* Beckfangeli,) *and* Asia propria *a Countrey of* Anatolia. *On the South with* Pisidia (*now called* Versacgeli) *and* Licaonia (*now called* Cogni.) *On the* East *with* Cappadocia, (*now called* Amasia.) *And on the* North *with* Paphlagonia (*now called* Bolli.) *The whole Countrey was anciently called* Gallo-Grecia, *from some* French, *who leaving their Countrey, and coming to inhabit there gave it that name. It had in it several Cities, amongst which* Geographers *reckon* Ancyra, Synopa, Pompeiopolis, Claudiopolis, Nicopolis, Laodicea *to which also some count* Antioch. *When or by whose ministry this People first received the Gospel, we do not read.* Paul *Travelled thither,* Acts 16. 6. *but was at that time forbidden of the Holy Ghost to Preach there, but* Acts 18. 23. *it is said, that when he had spent some time at* Antioch, he departed and went over all the Country of Galatia, *and* Phrygia in order, strengthening all the Disciples. *This was about two years after that he was forbidden to Preach there, in which time, the Gospel was planted, and Disciples made in this Country.*

At what time Paul *wrote this Epistle to them is very uncertain; some think, that it was wrote much at the same time when the Epistle to the* Romans *was wrote (the argument being much the same with that of that Epistle.) Others think it was written at* Rome *during his last imprisonment, because he saith* ch. 6.17. That he bare in his body the marks of the Lord Jesus. *It is manifest that it was written at some distance of time after the first plantation of the Gospel there, for the Enemy had had time to sow Tares.*

The Occasion of writing it, was partly to reprove the members of this Church, for their Apostacy from the Doctrine of the Gospel, as to Justification; *partly to set them right again in it, and to vindicate himself from the aspersions and imputations which their false Teachers had cast upon him, in order to their better success with their new Doctrine.*

The New Doctrine brought in by these false Teachers, *was the necessity of* Circumcision, and other works of the Law, as well as Faith in Christ, *in order* to the Justification of the sinner before God; *which they pressed rather upon a politick, then any religious consideration, as being the way to avoid that Persecution which at that time attended all Christians: from which imputation, those who were* Circumcised, *though they also professed faith in Christ saved themselves. To buoy up themselves they vilified the Apostle* Paul *to these Churches, as being no* Apostle, *one that had learned all which he knew from* James *and* Peter, *and* John; *yet varied from them as to his* Doctrine *and* Practice, *yea from himself also.*

The two first Chapters of this Epistle are mostly spent in the Apostles vindication of himself; proving himself to be a true Apostle, and not to have learned what he taught, from Peter *or* James *or* John, *but that he had it by* Revelation *from* Jesus Christ. *In the two following Chapters he proves the Doctrine of* Justification by Faith in Christ, (*in opposition to the Justification taught by these false Teachers,* by the works of the Law,) *by various arguments. In the* two last Chapters, *he presseth their* standing fast in the liberty, wherewith Christ had made them free, *together with several other things, which are the common duties of all Christians. Then closeth his Epistle, with praying* Grace, Mercy *and* Peace, *to be their, and all true Christians portion.*

CHAP. I.

1 PAul an Apostle, not of men, neither by man *a*, but * by Jesus Christ, and God the father, who raised him from the dead *b*.

a The term Apostle in its native signification signifieth no more then one sent, in its Ecclesiastical use, it signifies one extraordinarily sent to Preach the Gospel; of these some were sent either more immediately by Christ, (as the twelve were sent, *Matth.* 10. 1. *Mar.* 3. 14. *Luk.* 9. 1.) or more mediately, as *Matthias* who was sent by the suffrage of the other Apostles to supply the place of *Judas*, *Acts* 1.25,26.and *Barnabas* and *Silas* and others were. *Paul* saith he was sent not *of men*, nor *by men*, that is, not meerly; for he was also sent by men to his particular Province, *Acts* 14. but he was *b* immediately sent by *Jesus Christ*, (as we read *Acts chap.* 9. and 26. 14, 15, 16,17.of which also he gives us an account in this *Chap.v.*15,16, 17.) And by *God the Father also, who he saith raised Christ from the dead.* By this phrase the Apostle doth not onely assert Christs Resurrection, and the influence of the Father upon his Resurrection, (though he rose by his own power, and took up his own Life again, and was also *quickened by the Spirit*;) but he also sheweth a specialty in his call to the Apostleship. As it differed from the call of *Ordinary Ministers*,who are called by men, (though their Ministry be not meerly of men;) so it differed from the call of the rest of the Apostles, being made by Christ not in his state of *humiliation*, (as the twelve were called, *Matth.* 10.) but in his state of Exaltation; after he was raised from the dead, and sate down on the right hand of God.

2 And all the brethren which are with me, unto the churches of Galatia *c*.

c He writeth not onely in his own name, but in the name of all those other Christians that were with him in the place where he now was; (whether *Rome* or *Corinth*, or some other place is incertain:) with whose consent and privity probably he wrote, possibly at their instigation, and whose common consent in that Doctrine of Faith which he handleth, (as well as in other things about which he writeth) he here declareth. Some think that the Apostle forbears the term *Saints*, or *Sanctified in*

Christ Jesus, &c. commonly used in his other Epistles, because of that Apostacy for which he designed to reprove them; but it is implyed in the term *Churches*. *Galatia* was a large Country, and had in it many famous Cities; it was neither wholly Christian, nor yet such, as to the *major part*; but there were in it several particular Congregations of Christians, which he calleth *Churches*, (every Congregation of Christians using to meet together to Worship God, being a Church, a *particular Church*, though all such Congregations make up but one *Universal Visible Church*.) Nor, being guilty of no Idolatry, though corrupted in some particular points of Doctrine, and those of moment, doth the Apostle deny them the name of Churches, though he sharply rebuketh them for their errors.

* Eph 1. 2. Phil. 1. 2. Col. 1. 2.: Thess. 1. 1. 2 Thess. 1. 2.

3 * Grace *be* to you, and peace from God the father, and *from* our Lord Jesus Christ *d*.

d A common, as well as Religious and Christian form of salutation; *Pauls* mark in every Epistle, and used by him without any variation, (except in his Epistles to *Timothy* and *Titus*, where he only adds *Mercy*, &c.) the want of which, as also of his name, offers some grounds to doubt whether he wrote the Epistle to the *Hebrews*, *Paul* had used it in the beginning of his Epistles to the *Romans*, and both the Epistles to the *Corinthians*; (see the Notes on *Rom.* 1. 7. 1 *Cor.* 1. 3. 2 *Cor.* 1. 2.) It teaches us in our common discourses whether Epistolary, or otherwise, to speak to our Friends like Christians, who understand and believe that the *Grace*, *Mercy*, and *Peace from God*, are the most desirable good things.

4 Who gave himself for our sins *e*, that he might deliver us from this present evil world *f*, according to the will of God and our Father *g*.

e Which Christ, though he was put to death by *Pilate* and the *Jews*, yet he was not compelled to dye; for *John* 10. 17. *he laid down his life, no man took it from him.* Sometimes it is said, he died for our sins, as *Rom.* 5. 8. sometimes that he *gave himself*, (meaning to death;) as in *Eph.* 5. 2. 25. 1 *Tim.* 2. 6. *Tit.* 2. 14. he was given by his Father, and he gave himself by his own free and spontaneous act. *For our sins*, must be interpreted by other Scriptures; here is the defect of a word here, which the *Socinians* would have to be *Remission*; others *Expiation* (of which *Remission* is a consequent.) Both doubtless are to be understood, and something more also, which is expressed in the following words of the verse. Remission of sins is granted to be the effect of the death of Christ, but not the primary and sole effect thereof; but consequential to the *propitiation* mentioned, *Rom.* 3. 25. The *Redemption*, *Eph.* 1. 7. The *Sacrifice*, *Heb.* 10. 12. both which Texts shew the absurdity of the *Socinians*, in quoting those Texts to favour their notion of Christs dying for the *Remission of our sins*, without giving the Justice of God satisfaction: And though some other Texts mention Christs dying for our sins, without mention of such *Expiation*, *Propitiation*, *Redemption* or *Satisfaction*; yet they must be interpreted by the latitude of the end of Christs death (expressed in other Scriptures) relating to sin. *f* Which is not only Expiation, and Remission, but the delivery of us from the lusts and corruptions of this present evil World. The Apostle here decypherth this World, by calling it *present* and *evil*; by the first, he hinteth to us, that there is a *world to come*, by the latter he sheweth the sinful practises of the greatest part of men, (for by *World* he means the corruption of persons living in the World,) they are evil; and this was one end of Christs death to deliver his Saints from their evil practices and examples, thus, 1 *Pet.* 1. 18. we are said to be by the blood of Christ Redeemed from a *vain conversation received by Tradition from our Fathers*. This (he faith) was done *g according to the Will of God*; the Greek word is θελημα. not βουλη. the will of God is his Decree, Purpose or good Pleasure, so as it signifieth both his eternal purpose, (according to *Eph.* 1. 4.) and his present pleasure or consent. I see no ground for the *Socinian criticisme*, who would have us understand by it, Gods *Testament* or *present will for things to be done after death*, the word importeth no more then Gods eternal purpose, as to the Redemption of man by the Blood of Christ, and his well pleasedness with his undertaking and performance of that work, this God, he calleth *Our Father*, not with respect to *Creation* so much as *Adoption*.

5 To whom *be* glory for ever and ever. Amen *h*.

h To which Father (yet not excluding the Son,) for so great benefits bestowed upon us, be honour, and praise, from age to age, and to all eternity: the term *Amen*, being alwayes used in Scripture either as a term of *Assertion* to aver the truth of a thing, or as a *term of wishing*, may here be understood in either, or both senses; the Apostle using it either to assert, the glorifying of God to be our duty, and an homage we owe to God; or to signifie his hearty desire, that this homage may from all hands be paid unto him.

6 I marvel that ye are so soon removed from him that called you unto the grace of Christ *i*, unto another gospel *k*.

i The Apostle here beginneth the matter and substance of his Epistle, with a reprehension of this Church; which in some things is much qualified, in other things much aggravated. His expressing his reproof by the word *marvel*, hath in it something of mitigation, and signifieth his better hopes concerning them. The term *removed*, also mollifies the reproof, the Apostle thereby rather charging their Apostacy upon their seducers, then upon them who were seduced, (though they were not to be excused for their so yielding to the temptation, and that in so short a time, either after their first conversion, or after the first attempts upon them to seduce them) and herein was the aggravation of their guilt, that they very little resisted the temptation, but were presently overthrown by it. But it was a greater aggravation of their guilt, that they suffered themselves to be removed from him that *called them*. Interpreters doubt whether this be to be understood of *God*, or of *Paul*; and if of God, whether of the first or of the second person. That which inclineth some to think that *Paul* meant himself, was his instrumentality in the conversion of these *Galatians*; and his complaints of them in this Epistle, for their deserting his Doctrine and alienation from him: but then the substantive to the participle must be understood, and the *call* must be understood of the *external call* onely, by the Ministry of the word. It therefore seemeth rather to be understood *of God*; the Apostles generally ascribing *calling* to God; *chap.* 5. 8. 1 *Thess.* 5. 24. 2 *Thess.* 2. 14. 1 *Pet.* 1. 2. 15. 2 *Pet.* 1. 3. Nor doth it seem proper to refer the action to Christ, because the Apostles ordinarily ascribe *calling* to the first person in the Trinity, calling us *by Christ*, as *Rom.* 8. 30. 2 *Thess.* 2. 13, 14, 16. 2 *Tim.* 1. 9. 1 *Pet.* 5. 10. besides the *Grace of Christ* is here made the term to which they are called. And though this would supply the participle with a substantive in the Text, without understanding one, yet it seems both too remote, and also to alter the sense of the Text; making it to run thus, *from Christ that called you unto Grace*, instead of him that *called you to the Grace of Christ*. By which *Grace* the Apostle doubtless means not the *Doctrine of the Gospel onely*, (though that be sometimes called *Grace*,) but all the benefits of the Gospel, *Justification*, *Reconciliation*, *Adoption*: which are all properly called the *Grace* of Christ as being the purchase of his blood. *k To another Gospel*, that is to the imbracing of other Doctrine, differring from the Doctrine of the Gospel, though it be brought to you by seducers under that notion: shewing you another pretended way of Salvation then by the merits of Jesus Christ, whereas God *hath given no other name under heaven, neither is there Salvation in any other*, *Acts* 4. 12.

7 * Which is not another *l*, but there be some * that trouble you and would pervert the gospel of Christ *m*.

* 2 Cor. 11. 4. * Acts 15. 1, 24. chap. 5. 10, 12.

l Another Doctrine it is, but another Doctrine or glad tidings of Salvation, or another Gospel of Christ, it is not; for there is no other. *m* In and by the new notions they bring they do but trouble you, and pervert the true Doctrine of the Gospel; though they use the name of Christ, and of his Gospel, they do it falsly; for by making the works of the *Law*, and the observance of them necessary to be by you observed in order to your Salvation, they quite destroy and pervert the glad tidings of Salvation; *viz.* that we are saved by Christ alone, and faith in him, and by a Righteousness without these works.

8 But though * we, or an angel from heaven, preach any other gospel to you, then that which we have preached to you, let him be accursed.

* 1 Cor. 16. 22.

9 As we said before, so say I now again, If any *man* preach any other gospel unto you *, then that you have received, let him be accursed *n*.

* Deut. 4. 2. and 12. 32. Prov. 30. 6. Rev. 22. 18.

n The Apostle, by this vehement expression, doth no more suppose it possible that an heavenly Angel should publish to them any other way of Salvation then what he had published, then that he himself might so contradict his own Doctrine. He onely by it declares his certainty of the truth, which he had delivered to them; it was not to be contradicted either by Man or Angel; and further teacheth us, that additions to the Doctrines of the Gospel, make another Gospel. God neither allowing us to add to, nor to diminish from *Divine Revelations*, for of this nature were the corruptions crept into this Church. These seducers owned Christ and the Doctrine of the Gospel; onely teaching the Jewish circumcision, and other ceremonial Rites, as necessary to be observed in order to peoples salvation; they made the pretended Gospel (which they taught) to be another Gospel then that which *Paul* had preached, and which believers in this Church had received. In saying *let him be accursed*, he also saith that he who doth this shall be accursed; for the Apostle would neither himself curse, nor direct others to curse, whom he did not know the Lord would curse, and look upon as cursed. These two verses look dreadfully upon the *Papacy*, where many Doctrines are published, and necessary to be received, which *Paul* never Preached, nor are to be found in any part of Divine Writ.

10 * For

* 1 Cor. 2. 4. 1 Thess. 2. 4.

10 * For do I now perswade men, or God? or * do I seek to please men *p*? For if I yet pleased men, I should not be the servant of Christ *q*.

p There is an *Emphasis* in the particle νυν, since I became a Christian, and was made an Apostle; while I was a *Pharisee* I did otherwise, but since I became an Apostle of Jesus Christ, do I perswade you to hear what men say, or what God saith? Or (as others) do I perswade the *things of men*, their Notions and Doctrines, or the things of God? Or do I in my preaching aim at the gratifying or pleasing of men, or the pleasing of God? *p* The last is plainly said in the next words, which must not be understood in the full latitude of the words, but restrainedly, do I seek to please and humour men in things wherein they teach and act contrary to God? It is the duty of inferiors to please their Superiours, and of all good Ministers and Christians, to please their Brethren, so far as may tend to the advantage of their Souls; or in civil things, so as to maintain a friendly and peaceable Society; but they ought not to do any thing in humour to them, by which God may be displeased: In which sense it is that the Apostle adds, *q For if I pleased men*, that is, in saying as they say, and doing as they do, without regard to pleasing or displeasing of Christ, I should not shew my self *the servant of Christ*, for his servants we are whom we obey, and our Lord hath taught us, that no man can serve two masters, (that is, commanding contrary things).

11 But I certifie you, brethren, that the gospel which was preached of me is not after man, *r*.

r He calls them *Brethren*, though some of them were revolted, because they owned Christ, and makes known, or declares to them, (for the word is Translated, *Luke* 2. 15. *John* 15. 15. and 17. 26.) that the Doctrine of the Gospel, which he had preached unto them, was no humane invention, or fiction, nor rested upon humane authority, but was from God, immediately revealed to him, and herein he reflecteth upon the false teachers that had seduced them, and in order to that, vilified him, as being but a Disciple to some other of the Apostles, yet teaching otherwise then they taught. I would have you know (faith he) that it is otherwise, the Gospel which I preached is *not after man*. He fully openeth his own meaning in this phrase, in the next words.

12 For I * neither received it of man *s*, neither was I taught *it*, but * by the revelation of Jesus Christ *t*.

* Ver. 15. 16. 17. 1. * Ver. 16. 17.

s Not *of man*, as my first and sole Instructor, not only at second hand, from *Peter*, *James* or *John*, as the false teachers had suggested, nor was I taught it otherwise then *t* by the immediate Revelation of Jesus Christ. *Revelation* signifieth the discovery of some thing which is secret; (as the Gospel and Doctrine of it, is called a *mystery hid from ages*) It may be objected that *Paul* was instructed by *Ananias*, *Acts* 9. 16, 17. But this prejudiceth nothing the truth of what the Apostle saith in this place, neither do we read of much that *Ananias* said to him in a way of instruction; it is only said, that he laid his hands on him, and *he was filled with the Holy Ghost*. When, or where he had these revelations, the Apostle saith not, probably while he lay in a trance, blind, and neither eating nor drinking for three dayes, *Acts* 9. 9. Others think it was when he was caught up into the third Heaven; 2 *Cor.* 12. 2. Certain it is that St. *Paul* had *revelations* from Christ, *Acts* 22. 14, 16. and 26. 17, 18. *Revelation* signifies an immediate conveying of the knowledge of divine things, to a person without humane means; and in that *Paul* ascribes the Revelation of the Gospel to Jesus Christ, he plainly asserts the Divine Nature of the Lord Jesus Christ.

13 For ye have heard of * my conversation in times past, in the Jews religion, *how* that beyond measure I persecuted the Church of God, and wasted it *u*,

* Ver. 23.

u It will be no difficult thing for you to believe, that I had never preached the Gospel without a Divine Revelation of the truth of it, if you do but reflect upon my former conversation, for you cannot but have heard, that I was born a *Jew*, Educated in the *Jewish* Religion, and was a zealous defender of it, so as I persecuted the Christians beyond measure. This unmeasurable persecution is expressed by *Luke* more particularly, *Acts* 8. 3. *He made havock of the Church, entering into every house, and haling men, and women he committed them to prison*, and 9. 1. *He breathed out threatnings and slaughter against the disciples of the Lord*, &c. He *wasted* the Church like an enemy that useth fire and sword, and all means to destroy. The word here used is λυμαινομαι, which signifies to make a *devastation*, the word used in *Acts* 8. 3. ἐλυμαινετο: Both words signifie the most ruinating hostile actions, and this he saith was his conversation, or constant practice, so as they might reasonably think, that something more then humane had made a change in him, that he should now be a preacher of that Doctrine, which he had before so abominated, as that his whole business was to root out those that profest it.

14 And profited in the Jews religion above many, my † equals in my own nation *w*, being more exceeding zealous of the traditions of my fathers *x*.

† Gr. equals in years.

w The word here used and Translated *profited*, may be interpreted either of his own personal proficiency, and going on in the *Jewish* Religion, or of his propagating of it, and making that to go on, which seemeth to be the sense of the same word, 2 *Tim.* 2. 16. And it is observed, that Active Verbs in the *Gr.* in imitation of the *Heb. Con. Pibil.* sometimes signifie to do ones self an action, sometimes to make others to do it; and *Pauls* wasting the Christian Church had a rational tendency to uphold and propagate *Judaism*, the propagation of which was the end designed by it; this he faith he did, *above others of his countrymen, that were his equals* in years. By this also he let them know, that his persecuting the Christian Church was not a passionate act, or for a gain to himself, but from an erroneous judgment, he verily thought that he ought to do what he did, against Jesus of *Nazareth*, and his Disciples. *x* He addeth, *that he was more exceedingly zealous of the Traditions of the Fathers*. By which he understands not only the Rites of the *Ceremonial Law*, but the whole body of their *Constitutions*, which the Rulers of that Church had made, under the notion of *septima Legis*, hedges or fences to the Lawes of God; to keep men at a distance from the violation of them, and other constitutions also, of which they had innumerable. *Paul* was a *Pharisee*, (the Son of a *Pharisee*, *Acts* 23. 6.) bred up at the feet of *Gamaliel*, (one of the Doctors of their Law) this was the strictest Sect (for Ceremonies) of their Religion; and this his zeal for Traditions, is that which he calleth a progress, or profiting in the *Jewish* Religion, and was a cause of the propagation of that Religion.

15 But when it pleased God * who separated me from my mothers womb *y*, and called *me* by his grace *z*,

* Rom. 1. 1.

y Here are two acts predicated of God, with relation to *Paul*, the first is a *separating him from the womb*; the same was said of two of the great Prophets, *Isaiah* and *Jeremiah*, *Isa.* 49. 1. *Jer.* 1. 5. The Apostle here is not speaking of Gods decree, predestinating him to Eternal Life, but of his determining him to the work of an Apostle. God predetermineth men to the stations they shall take up in the World; especially such who are to take up stations, wherein they are to be eminently useful and serviceable to him. *z* The second act predicated of God is his *calling of Paul*. This is an act in time, and lyeth much in the preparing of persons for the work allotted to them, and in inclining the heart to it. Thus God called *Paul*, fitting him for the work of the Ministry, and inclining him to it; to which he added his immediate command from Heaven, that he should go and preach the Gospel. Both these acts of God are ascribed to his good pleasure, and grace, nothing but his meer free love, and favour moving him, either to separate, or to call *Paul* to this high and great employment.

16 * To reveal his Son in me, that * I might preach him among the heathen *a*, immediately conferred not with flesh and blood *b*.

* 2 Cor. 4. 6. * Eph. 3. 8.

a When it pleased God to discover Christ his Son (by an Eternal Generation) to me, whom neither naturally, nor from any instruction in my Education, was acquainted with any thing of Christ; but according to the common prejudices of those of my own Country, looked upon him as a meer man, and an Impostor; and also revealed to me the end of that discovery, not only that I my self should receive and embrace him, but that I should publish him amongst the Heathens, (where he intimates the specialty of his Separation and call); I (faith he) immediately advised with no mortal man living, (for that is signified by Flesh and Blood, *Mat.* 16. 17. 1 *Cor.* 15. 50.) but resolved with my self to address my self to that work and employment to which I had such a special call from God.

17 Neither went I up to Jerusalem, to them that were apostles before me *c*, but I went into Arabia *d*, and returned again unto Damascus *e*.

c As *Jerusalem* was the place for the Oracle of the Law, under the Old Testament; so it also was for the Gospel upon the first publication of it. There the Disciples were, they returned thither after they had seen Christ ascend to Heaven, *Luke* 24. 52. from thence they were not to depart, but to wait *there for the promise of the Father*, *Acts* 1. 4. There the Holy Ghost came down upon them, *chap.* 2. there they continued till the persecution scattered them; there was the College of the Apostles. *Paul* saith that upon his Conversion, he did not go up thither, nor till *three years after*, (as he tells us in the next verse); but he *d* went into *Arabia*, amongst the Heathens; and the most wild and barbarous Heathens, (for such were the *Arabians*.) *Luke* in the *Acts* tells us nothing of this. From hence it was easie to conclude, that *Paul* had not his Commission from the other Apostles that were before him, for he saw

none of them till he had been a preacher of the Gospel to the wild *Arabians* three years. *o* And then he returned to *Damascus*; the word is ἀνέστρεψα, which is by some observed to signifie his being compelled to return, (as they judge) by some persecution raised amongst the Heathens; but of this the Scripture saith nothing.

‖ Or, *Returned.*

18 Then after three years, I ‖ went up to Jerusalem to see Peter, and abode with him fifteen dayes *f*.

f These three years were spent partly in *Arabia*, partly at *Damascus*, whither he returned; and his being there, was not idle, but as *Luke* informes us, preached Christ in the Synagogues, *Acts* 9. 20, 22, 26. *confounded the Jewes, proving that this was the very Christ*, which made the *Jewes* take counsel to kill him: Here it was that he escaped them, 6y being let down over the wall in a basket. Then he went to *Jerusalem*, where his Conversion, and call to preach the Gospel was not heard of, (possibly in regard of the remoteness of *Arabia*, where he had spent most of those three years; or in regard of the troubled state of the Church at *Jerusalem* at this time,) insomuch that the *Disciples* were afraid to admit him to join with them, until *Barnabas* had given Testimony concerning him, *Acts* 9. 27. He tells us here that he stayed there but *fifteen dayes*; during which time, *Luke Acts* 9. 29. tells us, *he spake boldly in the name of the Lord Jesus, and disputed against the Grecians.*

19 But other of the apostles saw I none, save * James the Lords brother *g*.

* Mark 6. 3.

g The Apostles were at this time scattered, either through the persecution, or, for the fulfilling of the work of their Apostleship; so as probably there were at this time no more of the Apostles at *Jerusalem*, except *Peter*, and *James* the Lords the Son of *Alphæus*, who is here called the *Brother of our Lord*, (as is generally thought, according to the *Hebrew* idiom, who were wont to call near Kinsmen, Brethren). Upon another journey which *Paul* made to *Jerusalem*, he saw others, (as we shall hear in the next chapter); but that was several years after this his first journey thither.

20 Now the things which I write unto you, * behold, before God I lie not *h*.

* Rom. 9. 1.

h Whether those words [*before God*] make this sentence an Oath, is not material to determine, they are either an Oath, or a very serious Asseveration. If the Apostle designed to call God for a witness, to the correspondence of his words, with the truth of the things he had spoken, they make up an asseverory Oath, which was lawful enough, (though privately taken) in so serious a matter as this, where the Apostle is vindicating his *Apostleship*; from some Acts of which, probably he had no Witnesses at hand to produce; but they may be understood (by the supplement of, *I speak*, or *I say this*) only as a form of serious asserion, to confirm the truth of what he asserted. He minds them, that he was sensible of Gods presence in all places, and particular taking notice of the things spoken; as being spoken before him, who knew that what he spake was truth.

21 Afterwards I came into the regions of Syria, and Cilicia *i*.

i After that I came from *Jerusalem*, I came into the Country of *Syria*, probably not to *Damascus*, the chief City of *Syria*, (where he had to narrow an escape in a basket) but into the Country parts of *Syria*; (for *Syria* lay in the way betwixt *Judea* and *Cilicia*.) It appeareth by *Acts* 9. 30. that *Paul* was designed for *Tarsus*, his Native place; where we are also told, that the Brethren conducted him to *Cesarea*, which stood upon the confines of *Syria*. It is probable that he stayed some time at *Tarsus*; for there *Barnabas* found him, *Acts* 11. 25, 26. *and brought him to Antioch*; so that *Paul* had but fifteen dayes at *Jerusalem* to converse with the Apostles, and in that time he saw none of them, but *Peter*, and *James* the Son of *Alphæus*.

22 And was unknown by face unto the churches of Judea, which were in Christ *k*.

k *To be in Christ* signifieth, 1. *Their being Christians indeed*; they having received Christ by a true and lively Faith, and given themselves to the obedience of *his* Precepts. In this sense the Apostle saith, *if any man be in Christ he is a new creature.* 2. Their being *Christians* in name, by *Baptism* and *outward profession*. These Churches are said to be in Christ in this latter sense. We have a parallel Text, 1 *Thess.* 2. 14. They do not judge improperly, who think that by *Judea* here, is not meant the *Province*, but the whole Country of *Judea*; which comprehended not *Judea* only, but *Samaria* and *Galilee*. *John Baptist* and our *Saviour*, (who both mostly preached in *Galilee*) had prepared their due matter for *Gospel Churches*. *Peter* and *John*, and *Philip*, preached the Gospel in many Villages of the *Samaritans*, *Acts* 8. 25, 40. Of all these Churches *Paul* speaks; telling us, he was personally unknown unto them. So far he was from learning the Christian Doctrine from the Apostles, or them.

23 But they had heard only, That he which persecuted us in times past, now preacheth the faith which once he destroyed *l*.

l Though those Churches in the country of *Judea*, had never seen *Pauls* person, yet they had heard of him. 1. That he had been a *persecutor* of those which professed the *Doctrine of the Gospel*, (which he here calleth the *Faith*, it being the object, and the means of Faith). 2. That there was such a change wrought in him, as that he was now become a preacher of that Doctrine, for the profession of which he had formerly vexed and destroyed the Churches of Christ.

24 And they glorified God in me *m*.

m And they praised God on his behalf, for working so great a change in him.

CHAP. II.

1 THen fourteen years after *a*, I went up again to Jerusalem *b* with Barnabas, and took Titus with me also *c*.

a Either fourteen years after the three years before mentioned, and the fifteen dayes; or fourteen years after the conversion of *Paul*; or fourteen years after the death of Christ. This journey seeming to be that mentioned *Acts* 15. 2. it seems rather to be understood of fourteen years after the death of Christ. *b* Motions to *Jerusalem* are usually in Scripture called ascendings or goings up; either because of the Mountains round about it, or in respect of the famousnesse of the place, see *Acts* 15. 2. and 21. 4. The occasion of this journey we have *Acts* 15. 2, 3. It was to advise with the *Apostles* and *Elders*, about the *necessity of circumcision*, *&c.* Some that came from *Judea*, having taught the Disciples at *Antioch*, that *except they were circumcised, they could not be saved*. *c* *Barnabas* was chosen to go with *Paul*, *verse* 2. and some others, whom *Luke* nameth not, but it is plain by this Text *Titus* was one.

2 And I went up by revelation *d*, and communicated to them that gospel which I preach among the Gentiles *e*, but privately to them ‖ Or, *separately* which were of reputation *f*, lest by any means I * should run, or had run in vain *g*.

* Phil. 2. 16.

d *Revelation* signifieth Gods immediate declaration of his will to him, that he would have him take this journey; which is not at all contradicted by *Luke*, saying, *Acts* 15. 2, 3. That their journey was determined by the Christians at *Antioch*. God, to incourage *Paul*, had let him know it was his will he should go; and also put it into the Christians hearts at *Antioch*, to chuse him to the journey. His motions from one place to another, were much by revelation, or immediate order, and command from God, *Acts* 16. 9. and 22. 18. and 23. 11. *e* He faith, he communicated, or made a report or relation of (in which sense the word is used, *Acts* 25. 14.) that Doctrine of the Gospel which he had preached amongst the *Gentiles*; He doubtless more particularly means, the abolition of Circumcision, and no necessity of the observance of the Law of *Moses* contained in Ordinances. *f* But he saith that he did it *privately*, and to men of *Reputation*; by which he meaneth the Apostles, or some other christians of greatest eminency. *g* Lest he should have prejudiced himself, as to the course of the Gospel, which he metaphorically compareth to a race, (1 *Cor.* 9. 26.) *Object.* If any ask how this influenced *Paul*, so as to make him privately to communicate the Doctrine which he had amongst the *Gentiles* preached publickly? It is easily answered, 1. That the consent of those who were Apostles before him, to the Doctrine which he preached, was of great moment to persuade all christians to imbrace it; and by this means he obviated the scandal of being singular in the Doctrine which he preached. 2. Besides that *Paul* was now at *Hierusalem*, which was the chief place of the Jews residence, to whom God indulged a greater liberty for the ceremonial usages, then to the Churches of the *Gentiles*, who had not been Educated in that Religion. And had *Paul* openly there declared the liberty of Christians from circumcision, and the ceremonial usages, he had both inraged those who as yet continued in the Jewish Religion, and possibly given no small offence to those who had been Educated in that Religion, though they were converted to the Faith of the Gospel, they not fully yet understanding the liberty of Christians from that yoke. By one, or both of which ways, had *Paul* openly at *Hierusalem* published the Doctrine which he had publickly preached in *Damascus* and *Arabia*, and other places of the *Gentiles*, his labours might have been rendred useless, and he might also have been less successful in his further course of preaching it.

3 But neither Titus who was with me, being a Greek, was compelled to be circumcised *h*.

h The

h The Apostle brings this as an instance of the Apostles at *Hierusalem*, agreeing with him in his Doctrine, as to the nonnecessity of *Circumcision*, for though *Titus* was with him, who was a Native *Gentile*, being a *Greek*, and a Minister of the Gospel, (and possibly *Paul* carried him with him for an instance) yet the Apostles at *Hierusalem*, did not think fit to impose upon him Circumcision; no, not upon a solemn debate of that question. If any shall object that *Paul* himself circumcised *Timothy*, who was a *Greek*, *Acts* 16. 1, 2. The answer is easie, the same Text letting us know that his *Mother was a Jewess*; and *verse* 3. that he did it *because of the Jews in those quarters*. As to the *Jews*, it was matter of liberty at this time, they might, or might not be circumcised. Now in matters of this nature, where men have a liberty, they ought to have regard to circumstances, and to do that which they from a view of circumstances, judge will be most for the glory of God, the good of others, and give least offence, 1 *Cor.* 10. 28, 29, 30, 31.

Or. 11. 26.

4 And that because of * false brethren unawares brought in *i*, who came in privily to spy * out our liberty, which we have in Christ Jesus *k*, that they might bring us into bondage *l*.

Ver. 3, 25.
Ver. 4, 13.

i He gives the reason why Circumcision was not urged upon *Titus*, viz. because there were some got into that meeting, where *Paul* debated these things with the Apostles that were at *Hierusalem*; who though they had embraced the Christian Religion, (and upon that account were *Brethren*) yet were sowred with the Jewish Leaven, and were very zealous for all Christians to observe the Jewish Rites of Circumcision, *&c.* Upon which account it is that he calleth them false Brethren. *k* These (he faith) came in *privily*, to spy out that liberty which all Christians had, and *Paul* had preached and used, as to these Jewish Ceremonies: Who, could they have obtained to have had *Titus* circumcised, they had had a great advantage to have defamed *Paul*, as teaching one thing to the *Gentile* Churches, and practising the contrary, when he came at *Hierusalem* to the Apostles, and amongst the *Jewes*. And this being a liberty which he and all Christians had, in and from Jesus Christ, he would not part with it, *l* for they aimed at nothing, but the again bringing of Christians under the bondage of the Ceremonial Law. Some may say, it being a thing wherein Christians had a liberty, why did not St. *Paul* yield to avoid their offence? *becoming all things to all men to gain some. Answ.* In the use of our liberty, all circumstances are to be considered, as well as that of *scandal* and *offence*. The valuable opposite circumstance in this case, seemeth to be the validity and success of the Apostles Ministry, the efficacy of which would have been much weakened, if his enemies had from hence gained an advantage to represent him, as doing one thing in one place, and the quite contrary in another. Besides, though at this time, the use or not use of the *Ceremonial Rites*, by the *Jews*, was a matter of liberty, by reason of Gods Indulgence to them for the prejudices of their Education, yet whether they were at all so to the *Gentile* Churches, may be doubted, see *chap.* 5. 2, 3. Further, yet these Brethren urged the observation of these Rites, as necessary to Salvation, (as appears from *Acts* 15. 1.) for they were of the sect of the *Pharisees*, *verse* 5. And to use them under that notion, was no matter of liberty.

5 To whom we gave place by subjection, no not for an hour *m*; that the truth of the gospel might continue with you *n*.

m To these *Judaizing* Christians the Apostle did not think fit to yield one jot; not for the least time, nor in so much as one president. *n* Having a desire that these *Gentile* Churches might not be perverted. Or (as others think) to *which men of Reputation* we yielded not in the least: It is very probable, that *Peter* and *James* upon their first arguing the case, to avoid the scandal and offence of the *Jews*, would have had *Titus* circumcised: St. *Paul* would not yield to it, that he might preserve the Doctrine of the Gospel, which he had planted amongst the *Galatians*, and other *Gentiles*, pure, and not incumber those Churches with the *Mosaical* Rites: But the most, and best Interpreters rather judge the persons here mentioned, to whom *Paul* would not yield, to be some *Judaizing Christians*, rather then the persons of *Reputation*, mentioned *ver.* 2.

6 But of these who seemed to be somewhat *o*, whatsoever they were it maketh no matter to me; * God accepteth no mans person *p*, for they who seemed *to be somewhat* in conference added nothing unto me *q*.

Ver. 2. 11.

o The word Transtared *seem*, is the same with that *verse* 2. which we there Transtate *of Reputation*. The Apostle meaneth the same persons that were of the greatest reputation, and so the following words *to be something*, do import, *Act.* 5. 36. and 8. 9. We must not understand the Apostle by this expression, to detract from the just Reputation that the Apostles, and these Eminent Christians at *Hierusalem* had, he only taketh notice here of them, as magnified by the false Teachers of this Church, to the lessening of himself; and as those that *seem to be something*, must be interpreted as relating to these mens estimation of them; [that seem to you to be *something*] though I seem nothing to you. *p* Whatsoever they were formerly, suppose (as probably some of these *Galatians* had said) that they *saw Christ in the flesh*, were immediately called by him, when I was a *Pharisee*, &c. *God accepteth no mans person*, hath no regard to what a man hath been, but to what he is: When I am to confer and discourse with them, about the Doctrine which I and they had taught, I learned no new Doctrine from them, different from what I had before taught; neither did they reprove or correct me, for any thing which I had taught amiss, we were all of the same mind.

7 But contrariwise, * when they saw *r* that the gospel of the uncircumcision *s* was committed unto me *t*, as *the gospel* of the circumcision was unto Peter *u*.

* Rom. 11. 13.
1 Tim. 2. 7.
2 Tim. 1. 11.

r They were so far from contradicting any thing that I had preached, that when they understood from me, and *Barnabas*, (who *Acts* 15. 12. *Declared in the council what miracles and wonders God had wrought amongst the Gentiles by them*): (That the business of preaching the Gospel to those who were no *Jews*, (for that is meant by *uncircumcision*; not simply those that were not circumcised (for some of the Heathens were circumcised) yet all go in Scripture under the name of uncircumcised) was committed to me. *s* As the preaching of the Gospel to the *Jews* was committed to *Peter*, and not to him only, but to *James* and *John*. It must not be so understood, as if *Paul* might not preach to the *Jews*, or *Peter* might not preach to the *Gentiles* (for the contrary is evident from *Acts* 9. 15. as to *Paul*, and from *Peters* preaching to *Cornelius*, *Act.* 10.) but because God designed the *Gentiles* to be more especially the Province for *Paul*, to exercise his ministry in *Acts*. 26. 17. (and accordingly he was specially sent out by the Church, *Acts* 13. 4.) as *Peters* chief work was among the Jews.

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, * the same was mighty in me towards the Gentiles *w*.)

* Act. 9. 15. & 13. 2. & 22. 21. chap. 1. 16.

w As *Paul* (all was equal to that of *Peter*; both of them being Divine, so (saith the Apostle) my ability and success was equal; as God wrought effectually in and by *Peter* in the discharge of his Apostleship in the Province committed to him, (which was preaching to the Jews.) so he wrought effectually, and mightily in me, or by me in the Province wherein I was imployed, *viz.* carrying the Gospel to the *Gentiles*. This efficacious working of God both by *Paul* and *Peter*, was seen in the conversion of multitudes by their Ministry, as well as in their miraculous operations, by which they confirmed the Doctrine of the Gospel which they preached.

9 And when James *w*, Cephas *x*, and John *y*, who seemed to be pillars *z*, perceived the grace that was given to me *a*, they gave to me, and Barnabas the right hands of fellowship *b*, that *we should go* unto the heathen, and they unto the circumcision *c*.

w *James* (called the *Less*) the Son of *Alphæus* (before called the *Brother of our Lord*, as is thought because he was the Son of the Virgin *Maries* Sister:) whose naming here in the first place spoileth the *Papists* argument for *Peters* primacy, because in some other places he is first named. *x* That is, *Peter*, called here *Cephas* in the *Syriack*; possibly because he is named with others, who had *Syriack Names*; in most places he is by this Apostle called *Peter*. *y* *John* the Apostle and Evangelist, who is also known by the Name of the Beloved Disciple. *z* *Paul* in saying *they seemed to be Pillars*, doth not deny them to be so; being such as God made use of in the first founding and building of the Gospel-Church; as also to bear it up, (in the same sense that the Church is called *the pillar and ground of truth*;) and as by them the Gospel was carried out into the World, but he useth the word *seemed*, because the false Teachers had magnified their ministry, but disparaged his. When these, he saith *a* understood *the grace given to him*; by which, he either understands his Office of Apostleship, or the Crown and Seal of his Offices in the blessing which God had given to his labours amongst the *Gentiles*. *b* They looked upon him, and *Barnabas*, as much *Pillars* as themselves; and in token of it gave them their right hands, (a token of admitting into fellowship, 2 *Kings* 10. 15. *Jer.* 50. 15.) And agreed *c* that it should be their special work to go and preach to the *Gentiles*, as they, (*viz. James*, and *John*, and *Peter*) would make it their special work to preach the Gospel to the *Jews*.

10 Only *they would* that we should remember the poor *d*, * the same which I also was forward to do *d*.

* Act. 24. 17.
Rom. 15. 25.
1 Cor. 16. 1.
2 Cor. 8. 9.

d These Pillars and Apostles which have among you the greatest

greatest reputation, added no new Doctrine to us, gave us nothing new in charge; they only desired us that we would be careful wheresoever we went to make collection for the poor Christians in *Judea*, who either by selling all they had to maintain the Gospel in its first plantation, or by the sharp persecution which had wasted them, or by reason of the Famine, were very low; nor was this any new thing, I had before done it, and was very forward to do it again, had they said nothing to us about it.

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed *e*.

e Of this motion of *Peter* to *Antioch*, the Scripture saying nothing of it, hath left Interpreters at liberty to guess variously as to the time; some judging it was before, some after the Council held at *Hierusalem*, (of which we read *Acts* 15.) Those seem to judge best, who think it was after 3. for it was at *Antioch*, while *Barnabas* was with *Paul*; now *Paul* and *Barnabas* came from *Hierusalem* to *Antioch*, to bring thither the *Decrees* of that *Council*; and at *Antioch*, *Barnabas* parted from *Paul*; after which we never read of them as being together. While *Paul* and *Barnabas* were together at *Antioch*, *Peter* came thither; where *Paul* saith, he was so far from taking instructions from him, that he *withstood him to his face*. Not by any acts of violence, (though the word often expresseth such acts;) but by words reproving, and blaming him; for, (saith he) he deserved it, *he was to be blamed*. Though the word signifies, he *was condemned*, (which makes some to interpret it, as if *Peter* had met with some reprehension for his fact before *Paul* blamed him.) yet there is no ground for it; for though the *Greek participle* be in the *Praeterperfect Tense*, yet it is an *Hebraism*, and put for a *Noun Verbal*, which in *Latine* is sometimes expressed by the *Future*: according to which we translate it, see 1 *Cor.* 1. 18. 2 *Cor.* 2. 15. 2 *Pet.* 2. 4. so our Interpreters have truly translated it according to the sense of the Text.

12 For before that certain came from James *f*, he did eat with the Gentiles *g*: but, when they were come, he withdrew *h*, and separated himself *i*, fearing them which were of the circumcision *k*.

f It should seem that *Peter* had been at *Antioch* some time; while he was there, there came down certain Jews from *James*, who was at *Hierusalem*; before they came *g Peter* had Communion with those Christians at *Antioch*, which were by birth *Gentiles*, and at meals eat as they eat, making no difference of meats, as the *Jews* did in obedience to the Ceremonial Law. *h* But as soon as these Zealots, for the *Jewish* rites, (though Christians,) were come, *Peter* withdrew from the Communion of the *Gentile* Christians, and *i* was the head of a separate Party, *k* and all through fear of the *Jews*; left they should at their return to *Hierusalem* make some report of him to his disadvantage, and expose him to the anger of the *Jews*.

13 And the other Jews *l* dissembled likewise with him *m*, insomuch, that Barnabas also was carryed away with their dissimulation *n*.

l The fact was the worse, because those Christians which were of the Church of *Antioch*, having been Native Jews, *m* followed his Example, and made a separate Party with him. *n* Nay, *Barnabas* my fellow-labourer, who was joyned with me in bringing the Decrees of the Council in the case, was carried away with their Dissimulation. So dangerous and exemplary are the warpings and miscarriages of those that are eminent Teachers.

14 But when I saw that they walked not uprightly, according to the truth of the Gospel *o*, I said unto Peter before *them* all *p*, * If thou being a Jew livest after the manner of Gentiles, and not as do the Jews *q*, why compellest thou the Gentiles to live as do the Jews *r*? * Act. 10. 28.

o uprightly, here is opposed to *halting*. *Peter* halted betwixt two opinions, (as *Elijah* sometime told the *Israelites*.) when he was with the Gentiles alone, he did as they did, using the liberty of the Gospel; but when the Jews came from *Hierusalem*, he left the *Gentile-Church*, and joyned with the Jews; this was not according to that plainness and sincerity which the Gospel required; he did not (according to the precept he held *Heb.* 12. 13.) *Make strait paths to his feet, left that which is lame be turned out of the way*. *Paul* not hearing this from the report of others, but being an eye-witness to it, doth not defer the reproof, left the scandal should grow: Nor *p* doth he reprove him privately, because the offence was publick; and such a plaster would not have fitted the Sore, but he speaketh unto *Peter* before them all, rebuking him openly, because he sinned openly; and by this action had not offended a private person, but the Church in the place where he was; who were all Eye-witnesses of his halting, and prevarication. 1 *Tim.* 5. 20. *q If thou*, who are a Jew, not by Religion only, but by Birth, and Education; hast formerly *lived*, eat, and drank, and had communion with the Gentiles in the omission of the observance of Circumcision, and other Jewish rites, generally observed by those of their Synagogues; (as *Peter* had done before the Jews came from *Hierusalem* to *Antioch*.) *r* Why dost thou by thy example compel the members of a Gentile-Church to observe the Jewish rites; for *compelling* here doth not signifie any act of violence, (*Peter* used none such,) but the example of leaders in the Church, who are persons of reputation and authority, is a kind of compulsion to those that are inferiours, and who have a great veneration for such leaders. So the word here used ἀναγκάζεις, is used in 2 *Cor.* 12. 11. as also to express the force of exhortations and arguments. Of such a compulsion the word is used, *Luk.* 14. 23. *Peter* by this example, and possibly by some words and arguments he used, potently moved those proselyted Jews, who were in communion with the Churches of *Galatia*, to observe the Jewish rites, so that by this fact, he did not only contradict himself, who by his former walking with the Gentile-Church had practically asserted the Gospel liberty; but he also scandalized those Christians in these Churches who stood fast in the liberty which Christ had purchased for them, and *Paul* had taught them; and also drew others away from the Truth they had owned, and practised. This was the cause of *Pauls* so open and publick reproof of him.

15 We *who are* * Jews by nature *s*, and not * sinners of the Gentiles *t*, * Act. 15. 10. * Eph. 2. 11.

s Born Jews, not only proselyted to the Jewish Religion, (and so under an obligation to the observation of the Jewish Law;) but of the seed of *Abraham*, and so under the covenant made with him and his seed, as he was the Father of the Jewish Nation. *t Not sinners of the Gentiles*. The *Gentiles* were ordinarily called by the Jews *sinners*; though it appeareth that there were divers of them worshippers of the true God, and came up to *Jerusalem* to worship; for whose sake there was a peculiar Court allotted in the Temple, called *The Court of the Gentiles*. Yet not being under the obligation of the Jewish Law, they went under the denomination of sinners by the Jews; and the most of the Gentiles were really sinners, and that eminently; (for such the word here used ordinarily signifieth,) as the Apostle describeth their manners, *Rom.* 1. 29. 30. 31.

16 * Knowing that a man is not justified *u* by the works of the Law *w*, but * by the faith of Jesus Christ *x*, even we have believed in Jesus Christ that we might be justified by the faith of Christ, and not by the works of the law *y*, for, * by the works of the law shall no flesh be justified *z*. * Act. 13. 39. * Rom. 1. Heb. 7. 18. * Ps. 143. Rom. 3. 20.

u We knowing that a man is not absolved from the guilt of sin, and declared righteous in the sight of God. *w* By any kind of works done in obedience to the Law of *Moses*, whether *Ceremonial*, or *Moral*. For it is manifest, that although this question about justification by works began about Circumcision and works done in obedience to the Ceremonial Law, yet the determination of it extended further. For the Apostle by the Law understands that Law by which is *the knowledge of sin*, *Rom.* 3. 20. Now the *knowledge of sin*, is neither only nor chiefly by the Ceremonial Law: Nor did even any of those against whom the Apostle argueth, think, that men could be justified by obedience only to the Law contained in Ordinances; nor could boasting be excluded, (which the Apostle sheweth *Rom.* 3. 27. was Gods design in fixing the way of a sinners justification,) if men might be justified by works done in obedience to the Moral Law, nor was it the Ceremonial Law only, the violation of which *works wrath*, *Rom.* 4. 15. or disobedience to which brought men under *the curse*, chap. 3. 10. *x* But we are justified by *believing* in Christ; not by Faith as it is a work of ours, (for that was denyed before;) nor by Faith as a principal efficient cause, for in that sense it is *God that justifieth*; nor as a meritorious cause, for so we are justified by the blood of Christ, but by Faith, as an instrument apprehending and applying Christ and his righteousness. *y* We (saith the Apostle) that are Jews, knowing this, have not only assented to the truth of the Gospel proposition, but accepted of this way of Salvation, and received the Lord Jesus; that we so doing, not trusting on the Law, or any obedience of ours to it might be absolved from the guilt of sin, and declared righteous before God. *z* For no mortal man shall ever be absolved or declared righteous upon his own personal obedience to the Law of God; being in the best imperfect, and much short of what the Law requireth.

17 But if while we seek to be justified by Christ, we our selves also are found * sinners *a*, *is* therefore Christ the minister of sin? God forbid *b*. * 1 Joh.

a Some Interpreters think, that the Apostle here begins his Discourse to the *Galatians* upon the main argument of his Epistle, *viz.* Justification by Faith in Christ; though others think it began *ver.* 15. If (saith the Apostle,) you make us grievous offenders in our expectation of being justified by Christ, and not by the works of the Law: *b* You make Christ the Minister of sin, who hath taught us this. But others think that the Apostle here obviateth a common objection which was then made, (as it is also in our age) against the Doctrine of Justification by Faith in Christ; *viz.* That it opens a door of liberty to the flesh, and so makes Christ *a Minister of sin*; as if he relaxed men obligation to the Law of God; which is the same objection which the Apostle answered in his Epistle to the *Romans*; chap. 6. If while we plead for justification by Christ, we live in a course of notorious disobedience to the Law of God, then Christ must be to us a Minister of sin, and come into the World to purchase for us a possibility of Salvation, though we live in never so much notorious disobedience to the Law of God. As if there were no obligation upon men to keep the Law, unless by their obedience to it, they might obtain pardon of sin and justification. This calumny the Apostle accords: First, By a general Aversation, *God forbid*!

18 For if I build again the things *c*, which I destroyed *d*, I make my self a transgressour *e*.

c By the things which *he destroyed*. Some understand the state of sin; and from hence conclude the mutability of a state of Justification: But there is no need of that, it may as well be understood of a constant course, and voluntary acts of sin. If I teach a Doctrine that shall incourage a sinful life, or if I should live in a course of sin, these are the things, *d* which I as a Minister of Christ, have in my preaching an Doctrine destroyed, teaching you, that not only the guilt of your sins was removed upon your Justification by Christ, but the dominion of sin also destroyed: And they are things which *Justification* destroyeth; God never saying to any soul, *Thy sins are forgiven thee*, without adding, *sin no more*. So as if a justified state would admit of a going on in a setled course of sin, it would build what it destroyed. *e* Now should I, or any one, do any such thing, we should thereby make our selves great Transgressors: So as the Apostles Argument here seemeth to be the same with that *Rom.* 6. 2. *How shall we that are dead to sin, live any longer therein?* He strives at the same thing here, *viz.* to prove that the Doctrine of Justification by Faith in Christ, could not give a liberty to any to sin, because it shews persons made partakers of that grace, that they are freed, not only from the guilt, but also from the power and dominion of sin, so as that none can from it receive any comfort, as to the former, nor find the latter wrought in them.

19 For I * through the law *f* * am dead to the law *g*, that I might * live unto God *h*.

f Through the law of Christ, (as some say) or rather, through the *Law of Moses*, (of which he had been before speaking) That is, (say some) through the *death of the Law*: The Law itself being dead, as a covenant of works: (*Rom.* 7. 1.) Or rather, by means of the Law, giving me a knowledge of sin, and condemning me for sin. *g* Am *dead* to the Law, as to any expectation of being justified by obedience to it. *h* Not that I might live in disobedience to it, as it is a rule of life, but that I might live more holily unto God: So as my being dead to the Law, as a covenant of works, or as to any expectation of being justified from my obedience to it, gives me no liberty to sin at all; for this is the end why God hath freed me from the bondage and rigour of the Law, that I might live unto him, and *serve him without fear, in Holiness and Righteousness*.

20 I am * crucified with Christ *i*; Nevertheless I live *k*; yet not I, but Christ liveth in me *l*, and the life which I now live in the flesh *I live* by the faith of the Son of God *m*, who * loved me, and gave himself for me *n*.

i This Epistle is much of the same nature with that to the *Romans*, and the substance of what the Apostle saith in the latter part of this chapter, agreeth much with the sixth chapter of that Epistle; where we find an expression much like to this *verse* 6. *Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.* I am (saith the *Apostle*) *Crucified with Christ*, not only by *Justification* made partaker of the benefits coming by a Christ Crucified, but also as having Communion with the death of Christ, in the mortification of my lusts. A figure of which (as he informeth us, *Rom.* 6.) we have in Baptism, *verse* 4. *Buried with him by Baptism into death.* *k* Yet (saith he) I live an Holy, Spiritual Life; though dead to the Law, and though crucified with Christ: *l* But I cannot say so properly that it is *I*, for my motions are not according to my natural propensions and inclinations; but Christ by his Spirit *liveth in me*, having renewed and changed me, made me a new creature, and begot new motions and inclinations in me. And though I *live in the flesh*, *m* yet I live *by the Faith of the Son of God*: All my natural, moral and civil actions, being principled in Faith, and done according to the guidance of the rule of Faith in Jesus Christ. *n* Of whom I am perswaded, that he loved me, and from that love *gave himself* to dye upon the cross for me.

21 I do not frustrate the grace of God *o*, for * if righteousness *come* by the law *p*, then is Christ dead in vain *q*. * Heb. 7. 11.

o I do not *despise*, *reject*, *make void* (for by all these words the word here used is Translated; *Mark* 7. 9. *John* 12. 48. *chap.* 3. 15. *Heb.* 10. 28.) the free love of God, in giving his Son to dye for our sins: From whence is easily gathered, that those who live a loose life, and take a liberty to sin from their Justification, or from the free grace of God in Christ; they do contemn and despise the Grace of God: Or rather, (if we refer it to the following words) those who assert Justification by the works of the Law, they do reject and despise the free grace of God in the Gospel, and (as much as in them lyes) make it vain and frustrate. *p* For if it be possible, that a man by works done in obedience to the Law, should arrive at a Righteousness, in which he may stand before God, *q* there Christ dyed to no purpose, or without any just cause; the reason of this must be, because it was the main and principal end of Christs death, to procure or purchase a Righteousness, wherein sinners might stand before God, to *bring in an everlasting Righteousness*, *Dan.* 9. 27. If the most proper effect of the death of Christ be taken away, then his death is made causless, and to no purpose. Thus the Apostle concludeth his *Thesis*, laid down *verse* 16. *That none shall be justified by the works of the Law*, from two absurdities that would follow upon the contrary, *viz. Justification* by the works of the Law, the rejection of the grace of God, and the frustration, or making void of the death of Christ.

CHAP. III.

1 O Foolish Galatians, * who hath bewitched you *a*, that you should not obey the truth *b*, before whose eyes Jesus Christ hath been evidently set forth *c*, crucified among you *d*. * chap. 5. 7.

a The Apostle beginneth the further pursuit of the argument he was upon, with a smart reprehension of them; as men of no understanding, and *bewitched*. The word translated *bewitched* signifies vitiating the eyes, or spoiling the sight, so as that men cannot discern an obvious object in a due position. The meaning is, who hath seduced you, who hath so corrupted your understanding that your actings are as inaccountable, as the effects of witchcraft? *b* The word translated *obey*, signifies also to *believe*, In general it signifies to be *perswaded*; which may refer either to an assent to the truth, or obedience to the precepts of the Gospel. *c* When as Christ hath been plainly preached before you, and his Death, with the blessed end, and effects of it, hath been so made known amongst you, as if you had seen him crucified. Or else Christ may be said to be *crucified amongst them*, because it was in their time, so as they could not but hear of it, and there was no more reason for them to doubt of the truth of the thing, then if he had, been crucified in their Country.

2 This only would I learn of you, Received ye * the spirit *e*, by the works of the law, or by the hearing of faith *f*? * Act. 2. 38. & 8. 15. & 15. 8. Eph. 1. 13.

e By the *Spirit* here is understood the *gifts of the Spirit*, which were either such as were common to all believers, (such as *Faith*, *Love*, &c.) or else such as were peculiar to some, and those not all Believers; such were those abilities for miraculous operations given to some. Some understand this Text of the former, some of the latter; It's best to take in both; all the manifestations of the Spirit then given out, either for the Sanctification and Eternal Salvation of those to whom they were given, or for the confirmation of the Truth of the Gospel. *f* Did you *receive the Spirit by the works of the Law*, that he knew they could not say they did; for they were Heathens; strangers to the Commonwealth of *Israel*, so as they could pretend to no works of the Law: Did you receive this Holy Spirit upon hearing the Gospel, (which is the Doctrine of Faith) preached to you: Men should take heed of vilifying that Ministry, or that Doctrine, which God hath blessed to the change of their own hearts, or the hearts of others: We also may observe from hence, That the hearing the Gospel faithfully preached is a blessed means by which mens hearts are changed, and they receive the Holy Spirit: not inabling them, (as it did some and but some in the beginning of the Gospel,) to work signs and wonders, but inabling them to the operations of a Spiritual Life: The strength of the Apostles argument is this, you have the greatest reason to own that Doctrine as the truth which God hath blessed to your Souls to produce Spiritual Effects there.

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh *g*?

g The

g The Doctrine of their false Teachers was, that to Faith in Christ, an obedience also to the Law of *Moses* was necessary to justification; they did not deny Christ, or the Doctrine of the Gospel, only they pleade for the works of the Law as necessary to be superadded. The Apostle calls this first owning of Christ, and imbracing the Doctrine of Faith, *a beginning in the Spirit*; they adding the necessity of obedience to the Law of *Moses*, *a being made perfect in the flesh*. And argueth the unreasonablenesse of it, that their *Justification* should be begun by a more noble, and made perfect by a more ignoble cause. He calls the Doctrine of the Gospel, *Spirit*, because (as he said in the former verse) they had received the Holy Spirit, by the *hearing of faith*; that is by hearing and receiving the Gospel. The works of the Law he calls *flesh*, because the Ordinances of the Law were (as the Apostle calls them, *Heb.* 9. 10.) *Carnal Ordinances imposed on the Jews till the time of reformation*. He elsewhere calls them the *rudiments of the World*, *Col.* 2. 8. 20. and in this Epistle, *chap.* 4. 9. he calls them *beggerly Elements*. For though the Ordinances of the Law were in their season spiritual, they being commanded by God; yet they being but temporary constitutions, never intended by God to continue longer than the coming of Christ, and the Law being but a Schoolmaster to lead to Christ; Christ being now come, and having dyed, and rose again from the Dead, they became useless. Besides that God never intended them as other than *Rudiments* and first *Elements*, the end of which was Christ; and the observance of which without Faith in Christ, was *weak* and *impotent*, as to the noble end of Justification; It spake great weaknesse therefore in the *Galatians*, to begin with what was more perfect, (the embracing of the Gospel, and Christ there exhibited for the justification of sinners) and to end in what was more imperfect, thinking by that to be made perfect; or else the Apostle here chargeth them with a defection from Christ, as *chap.* 4. 9,10,11. and *chap.* 5. 4. and so calleth them foolish, for *beginning in the Spirit*, (the Holy Spirit inwardly working in them the change of their hearts, and regenerating them;) and then apostatizing from their profession to a carnal Life: But I had rather interpret *Spirit* in this Text, of the *Doctrine of the Gospel*, dictated by the Spirit; and with the receiving of which, the Holy Spirit was given. And, so their folly is argued from their thinking to be made perfect by the *beggerly elements*, and *worldly rudiments* of the Law, when as they had first begun their profession of Christianity with embracing the more perfect Doctrine of the Gospel.

* 2 Joh. 8. || Or, *so great.*

4 * Have ye suffered so || many things in vain *h*? if it be yet in vain *i*.

h There is no doubt, but these Churches in the Regions of *Galatia*, had their share in the sufferings of Christians by the Jews, for their adherence to, and profession of the Doctrine of the Gospel, which they might either wholly, or in a great measure have avoided, would they have complyed with the Jews in the observance of those legal rites. Therefore, (saith the Apostle) to what purpose have you suffered so much for the owning of the Christian Religion, if you now bring your selves under the bondage of Circumcision, and other legal observances? *i* If it be in vain, by which words he either correcteth himself, as if he had said, but I hope better things of you, that I shall find that you did not suffer them in vain; or else he hinteth that their suffering so much would not be in vain, because by their apostacy from the true faith for which they suffered, they would in effect deny it, as if it had been false, and their former suffering would rise up in Judgment against them.

5 He therefore that ministreth to you the spirit, and worketh miracles among you *k*, *doth he it* by the works of the law, or by the hearing of faith *l*.

k Ver. 2. He had asked them, whether they had received the Spirit by the works of the Law, or by hearing the Gospel? Some think what he saith here to be a continuation of the same argument, but it rather seems a new one. There he spake of their receiving the Spirit, here he speaks of the Ministration of the Spirit: some understand it of God, who gives his Holy Spirit to them that ask him, and who was the Author of those miraculous operations wrought by the Spirit. I should rather understand it of the Ministers of the Gospel, to whom God hath committed the ministration of the Spirit; and to some of whom God in the Primitive times gave a power to work miracles. *l* Doth God concur with our Ministry upon our preaching the Law, or upon our preaching the Gospel? So that though there be a great cognation betwixt the Apostles arguing, *ver.* 2. and his arguing in this verse, yet there is some difference; the Apostle there arguing from the success of preaching the Gospel, here from the ministration it self.

* Gen. 15. 6. Rom. 4. 3. Jam. 2. 23. || Or, *imputed.*

6 Even as * Abraham believed God *m*, and it was || accounted to him for righteousness *n*.

m As *Abraham* was justified, so must all the children of *Abraham*; but *Abraham believed God*, (that is, agreed to the truth of all those promises which God gave him, and trusted in God for the fulfilling of them; for both those acts of the mind are included in believing God.) and so was justified alone. *n* His Faith it self was not imputed to him; those that put this sense upon the words, either forget that faith it self is a work; or that the Apostle here is arguing for justification by Faith in opposition to justification by works, and cannot be imagined to have gone about to prove that justification is not by works, by proving that it is by a work. The meaning is no more than that he was upon it accounted righteous; not that God so honoured the work of Faith, but that he so rewarded it, as being the condition annexed to the promise of justification. His faith was not his righteousness, but God so rewarded his exercise of Faith, as that upon it he reckoned (or imputed) that to him which was his righteousness, *viz.* the righteousness of him in whom he believed as revealed unto him in the promise.

7 Know ye therefore that * they which are of faith *o*, the same are the children of Abraham *p*. * Rom. 4. 12, 16.

o Those who are Believers, and receive Jesus Christ, as exhibited and tendred to them in the Gospel, trusting not to any Righteousness of their own arising from their Obedience to the works of the Law: *p* They are the *children of Abraham*, considered *as the Father of the faithful*, that is, they are justified as *Abraham* was justified; who was justified not by his Circumcision, but upon his believing in Christ exhibited to him in the promise; not by *working*, but by *imputation*. This argument came very close to the Jews, whose great glorying was in having *Abraham* to their Father; for it is in effect a saying, that they were no true children of *Abraham*, none of that seed to whom the promise was made, if they expected justification from the works of the Law, which *Abraham* never had nor expected.

8 And the Scripture *q* foreseeing that God would justifie the heathen through faith preached before the gospel *r* unto Abraham, *saying*, * In thee shall all nations be blessed *s*. * Gen. 12. 3. 18. 18. & 22. 18. Act. 3. 25.

q The Holy Ghost in Scripture, (by whose inspiration the Scripture was written) foreseeing, or knowing the Councels and designs of God, that the Heathen, (when the fulnesse of times as to them should come,) should be justified through Faith in Christ; preached the same Doctrine before unto *Abraham*, so as it is no new Doctrine; the Gospel which we now preach unto you, was long since revealed unto *Abraham*; who saw Christ's day, and rejoiced. *Joh.* 8. 56. *r* To prove which, he quoteth the promise, *Gen.* 12. 3. where God tells *Abraham*, *That in him all the Nations of the Earth should be blessed*; which quotation of it by the Apostle in this place informeth us, that it is to be understood of those Spiritual Blessings which are in Christ Jesus. For all the Nations of the Earth were no otherwise blessed in *Abraham*, then as Christ, (who is called the *desire of all Nations*, and he in *whom the Gentiles* should trust, and a *light to enlighten the Gentiles*,) descended from *Abraham*.

9 So then they which be of faith *t*, are blessed with faithful Abraham *u*.

t Those that believe in Jesus Christ with such a Faith as the Gospel doth require, they, and they alone, *u* are blessed with spiritual blessings, justified from the guilt of sin; *with Abraham*, that is, in the same manner, that *Abraham*, the Father of the faithful, and who himself was a believer, was justified; which was not, (as was before said,) by his circumcision, or by any works that he did, but by imputation upon his believing in the Lord Jesus Christ, exhibited, and held forth in the promise made to him.

10 For as many as are of the works of the law are under the curse, for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them *w*.

The Argument is this, Those that are under a curse, cannot be under the blessing of Justification. But those that are under the law are under the curse. This he proves out of the Law, *Deut.* 27. 26. where those are pronounced *Cursed*, who *continue not in all things written in the book of the Law to do them*. *w* To be *under the Law*, is under the Covenant of works, or under the expectation of Life and Salvation only from obedience to the works of the Law. These (he saith) are under *the curse*, the reason of which the Apostle gives us, *Rom.* 8. 3. *Because it is made weak through our flesh*, could man perfectly fulfil the Law, he might expect life from it, and salvation from his obedience to it; but the Law curseth him *that continueth not in all that is written in it*: *If a man keepeth the whole Law, if he offend but in one point, he is guilty of all*; and as liable to the wrath of God, as if he had broken it in many things. Hence it necessarily followeth, if no man can keep the Law of God perfectly, that all under the Law must be under the curse, and consequently cannot be blessed in faithful *Abraham*.

11 But

Hab. 2. 4. Rom. 1. 17. & 3. 28.

11 But * that no man by the law is justified in the sight of God, *it is* evident *, for the just shall live by faith *x*.

x The Apostle by another Argument proveth that sinners are not justified by works. He grants, they may be justified by their good and blameless living *before men*, so as that they may have nothing to say against them, but he says they cannot by such works be justified *in the sight of God*. His Argument is from the opposition that is between *Faith* and *works*. He proveth from *Hab.* 2. 4. That we are *justified by Faith*: Where the Prophet saith, that the just (or righteous man) shall live by Faith, fetch his life from Faith, live his Spiritual life by Faith, and obtain Eternal life by Faith, the life of his righteousness shall be by faith.

Lev. 18. 5. Rom. 10. 5. & 6. 6. & 7. 10. Gal. 3. 12. Ezek. 20. 11. 13. 21. 5.

12 And * the law is not of faith *y*, but the man that doth them, shall live in them *z*.

y The Law saith nothing of Faith in the *Mediator*, though faith *in God* be commanded in the first precept; yet Faith in Christ is not commanded by the Law as that by which the Soul shall live. *z* For that which the Law faith is, *do this and live*. *z* The man that doth the things contained in the Law, shall live in them; Life in the Law is promised to those who do the things which it requireth; not to them, who having failed in their performances, yet accept of the Lord Jesus Christ as the Redeemer which God hath sent, and believe in him who justifieth the ungodly. For that by the *Life* promised to the observation of the Law, not a temporal Life only is to be understood, but Eternal Life also, is plain from our Saviours application of it to the young man, inquiring about the way to Eternal Life, *Matth.* 19. 16, 17. *Luk.* 10. 28.

Deut. 21. 23. Luke 24. 20.

13 * Christ hath redeemed us from the curse of the law *a*, by being made a curse for us *b*, for it is written, cursed *is* every one that hangeth on a tree *c*.

a If the Law curseth all those who continue not in all things contained in the Law, (as the Apostle had said, *ver.* 10. and proved from *Deut.* 27. 26.) It might be objected, how will Believers then escape more than others; for none of them continue in all that is written in the Law: The Apostle here obviateth this Objection, by telling the *Galatians*, that as to Believers Christ had *redeemed them from this curse*. The word generally signifies *delivering*; here it signifies a deliverance *by a price paid*. This was *b* by *being himself made a curse for us*; not only execrable to men, but bearing the wrath and indignation of God due for sin: For so it was written, *Deut.* 21. 23. *c He that is hanged is accursed of God*; that is, hath born the wrath or curse of God due to him for his sin: The Apostle applying this to Christ teacheth us, that Christ also hanging upon the Cross, bare the curse of God due to the sins of Believers; in whose stead, as well as for whose good and benefit, he dyed. And indeed he could no otherway redeem believers from the curse of the Law, but by being made himself a curse for them, some think, that under the Law he who was hanged was made a curse, not only politically, but typically; as signifying that curse which Christ should be made on the behalf of the Elect.

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ *d*, that we might receive the promise of the spirit through faith *e*.

d The Apostle, by *the blessing of Abraham*, here understands those spiritual blessings of *Justification*, *Reconciliation*, and *Adoption*, which came to *Abraham* upon his believing, and the imputation of righteousness thereupon unto him. Christ (he saith) was made *a curse* for us, that all those blessings through him might come on the Gentiles; and so all the Nations of the Earth might be blessed in him. Particularly *e* that the *Gentiles* might receive the *promise of the Spirit*; which promise is not to be interpreted so narrowly, as only to signifie its miraculous gifts, but to be extended to all those gifts and habits of grace which are the effects of the Holy Spirit in the hearts of Believers, whether sanctifying or sealing them; which Holy Spirit is received upon persons believing: See *chap.* 4. 6. *Rom.* 8. 13.

Heb. 9. 17. * Or, *testament.*

15 Brethren, I speak after the manner of men, * though it be but a mans || covenant *f*, yet if it be confirmed *g*, no man disanulleth or addeth thereunto *h*.

f The word here translated *Covenant*, διαθηκη is ordinarily translated *Testament*; *Matth.* 26. 28. It signifies in the general, an ordering or disposing of things; more specially, a *Testament*; which is the disposition of the *Testators goods* after his Death. Now (saith the Apostle) I here argue according to the ordinary methods and doings of men; who have such a respect for a mans Testament; as that *g* if it be once confirmed, according to the methods of Law and civil Sanctions of men, or rather by the *Death of the Testator*, (for a *Testament is of no force while the Testator liveth*;) nor will men alter the Will or last Testament of a deceased person, though it be not as yet confirmed according to the methods of humane Laws. *h No man*, that is no just man, will go about to disanul it, or add to it, nor will any just Government endure any such violation of it. Hence the Apostle argueth, both the certainty and inalterablenesse of the *Covenant of Grace with Abraham*, and until the death of Christ it was but a Covenant, or a Testament not fully confirmed, but yet inalterable, because the Covenant of that God who cannot lye, nor repent, but by the death of Christ it became a *Testament*, and a Testament ratified and confirmed by the Death of the person that was the Testator; therefore never to be disanulled, never capable of any additions. Those words, *nor addeth thereto*, are fitly added, because these false Teachers, though they might pretend not to disanul Gods Covenant, holding still Justification by Christ; yet they *added thereto*, making *circumcision*, and other legal observances necessary to Justification; whereas by Gods Covenant or *Testament*, confirmed now by the Death of Christ, *Faith in Christ* only was necessary.

16 Now * to Abraham, and his seed were the promises made *l*, he saith not as of seeds as to many, but as of one, and to thy seed, which was Christ *m*. * Gen. 17. 7. ver. 8.

l The promises, *Gen.* 12. 3. *chap.* 22. 18. In the one of which places it is said, *In thee*; in the other, *in thy seed shall all the Nations of the Earth be blessed*. He saith, *promises*, either because of the repetition of the same promises, or taking in also other promises. *m* Some may object against the Apostles conclusion, that the promise respected only one, and that was Christ; because *God said not seeds of many, but seed*: whereas the Term *Seed* is a Noun of multitude, and signifieth more than one: Besides that the *Hebrew* word which is used *Gen.* 22. 18. admitteth not the *Plural number*. But it is answered, That though the word translated *seed*, admitteth not the *Plural Number* yet had God intended more than *one*, he could have expressed it by words, signifying *Children*, or *Generations*, *&c.* 2. That the Term *Seed*, though a Noun of multitude, yet is often applyed to a single person; as *Gen.* 3. 15. (where it also signifieth Christ;) *Seth* is called *another seed*, *Gen.* 4. 25. (and so in many other places.) Some think that by *Seed* he meaneth Believers, and so interpret it of *Christ mystical*. And that the scope of the Apostle in this place is to prove, that both the *Jews* and *Gentiles* were to be justified the same way; because they were justified in force, and by vertue of the promise, which was not made to many, but to *one Church*, which was to consist both of *Jews* and *Gentiles*; for (according to the prophesie of *Caiaphas*, *Joh.* 11. 52.) Christ dyed, *that he might gather together in one the children of God that were scattered abroad*. The promises made to *Abraham*, were but the *exhibition* of the Eternal Covenant of Grace, made between the *Father*, and his *Son Christ Jesus*, (who was in it both the *Mediator* and *Surety*;) which Covenant was promulged, as to *Adam* and *Noah*, so to *Abraham*; in these words, *In thy seed shall all the Nations of the Earth be called*, that is, in *Christ*. From whence the Apostle proveth, that there is no *justification by the works of the Law*, but in, and by Christ, and the exercise of Faith in him.

17 And this I say, that the covenant that was before confirmed of God in Christ *n*, the law * which was four hundred and thirty years after, cannot disanul *o*, * that it should make the promise of no effect *p*. * Exod. 12. 40, 41. * Rom. 4. 13. 14.

n The word translated *Covenant*, is the same as before; ordinarily signifying ones disposal of things in his last Will and Testament. Which name is given to the Covenant of Grace, with respect to the Death of Christ; for though Christ as yet had not dyed, yet he was, by vertue of the Covenant of Redemption, and in Gods counsels, *The Lamb slain from the foundation of the World*, *Rev.* 13. 8. This (he saith) was in *Christ*, (as *Abrahams* promised seed,) confirmed of God to *Abraham*, by Gods Oath, *Heb.* 6. 17, 18. by frequent repetitions of it, by such solemn Rites as covenants use to be confirmed by, *Gen.* 15. 17, 18. By the Seals of Circumcision, *Gen.* 17. 11. *Rom.* 4. 11. By a long prescription, *&c.* though it received indeed its final and ultimate consummation by the Death of Christ, yet it was before many wayes confirmed. *o* The Law was given 430 years after the giving this promise to *Abraham*, though *Gen.* 15. 13. the round number of 400 years only be mentioned: which are to be counted from the birth of *Isaac*; yet *Exod.* 12. 40. they are reckoned (as here) 430 years, from *Abrahams* going out of *Canaan*, *Gen.* 12. 4. from whence to the birth of *Isaac* were 25 years; *Gen.* 21. 5. compared with *chap.* 12. 4. From the birth of *Isaac* till *Jacob* was born, 60 years, *Gen.* 25. 26. From thence till *Jacob* went down into *Egypt*, 130; *Gen.* 47. 9. where they abode 215 years. *p* Hence the Apostle concludes, that it was impossible that the *Law*, which was not given till 430 years after the confirmation of

the promise, should make the promise confirmed of no effect.

* Rom. 8. 17. 18 For * if the inheritance *be* of the law, *it is* no more of promise *q*, but God gave *it* to Abraham by promise *r*.

q If the Inheritance of the Heavenly *Canaan*, typified by the Earthly *Canaan*, the promise of which was made to *Abraham*, be to be obtained by the fulfilling the Law, and yielding obedience to it, then 'tis no more of the promise. It is much the same with what the Apostle said before, *Rom.* 4. 14. and with what he had said, *Rom.* 11. 6. *If by grace, then it is no more of works, otherwise grace is no more grace: But if it be of works*, then it is *no more grace; otherwise work is no more work*. He shews, that there is an opposition betwixt *Grace* and *Work*, the *Law*, and the *Promise*; That which is of *grace*, and of the *promise*, is of free love; That which is of works, and the Law, is wages, and a *reward of Debt*. *r* But (saith the Apostle) *God gave the inheritance to Abraham by promise*; he of his free love engaging himself thereunto.

* Joh. 15. 22. Rom. 4. 15. & 5. 20. & 7. 8. 19 Wherefore then *serveth* the law *s*? * it was added because of transgressions *t*, till the seed should come, to whom the promise was made *u*, * Act. 7. 53. *and it was* * ordained by angels *w* in the hand * Joh. 1. 17. of a mediator *x*. 1 Tim. 2. 5.

s Some might say, to what purpose was the Law given, as if there could be no use of it unless it were available to Justification. *t* It was (saith the Apostle) given after the promise, not to supply something wanting as to justification, to prescribe some works that must be added; but either to restrain sin, 1 *Tim.* 1. 9. or to shew and discover sin, to make men see that they stood in need of Christ, vid. *Rom.* 7. 13. *t* Till *Christ* the promised Seed should come, who *Rom.* 10. 4. *is the end of the Law for righteousness to every one that believeth*; upon whose coming the Law contained in Ordinances ceased. That Christ is here to be understood by the *Seed*, is plain by the addition, to *whom the promise was made*. Some here understand by the *Seed*, Christ and the Church, (which both make up *Christ mystical*;) and interpret this Text by *Eph.* 2. 14. till the Jews and Gentiles should be both made one. *w* This Law (he saith) *was ordained by Angels*, that when *Luke*, *Acts* 7. 38. speaks of the Law as published by one Angel. The Apostle, *Heb.* 2. 2. calls it, *the word spoken by Angels*. We read of no Angels, *Exod.* 19. *chap.* 20. nor of any of the Saints; yet *Deut.* 33. 2. *Moses* saith God came from *Sinai*, with *Ten Thousand Saints*. The Law was given either by the Ministry of an Angel, or by God attended with Angels. *x In the hand*, that is, (say some) under the Power of Christ the Mediator; but by the *Mediator* is rather to be understood *Moses*, which agreeth with *Deut.* 5. 5. where *Moses* telleth the *Jews*, that he *stood betwixt the Lord and them at that time, to shew them the word of the Lord*, Nor is Christ any where called the *Mediator* of the *Old*, but of the *New Testament*, *Heb.* 8. 6. and 12. 24.

20 Now a mediatour is not a *mediatour* of one, but God is one *y*.

y This is a Text acknowledged by all Interpreters to be very obscure; not so much as considered in it self, (for all know, that a *Mediator* speaks one that goes in the middle, betwixt two persons that are at odds; for cannot be of one;) as in regard of the connexion of it with what went before; where he had told us, that the Law was given *in the hand of a Mediator*. There are various senses given of this verse, and the variety much arisseth from mens different understanding of the *Mediator* in whose hand the Law was given. To me the Apostle seems to magnifie the *Promise* above the *Law*, in that the promise was given to *Abraham* immediately by God (*who is one* in essence) but the Law was given not immediately by God, but by *Moses* as *Mediator*, who in that action was a Type of Christ. And God thereby shewed, that the Law would bring no man to Life and Salvation without the one, and only Mediator Christ Jesus. Christ indeed is the *Mediator* of the *New Testament*, he mediated for it, he mediateth in it; but it was mens transgression of the Law that brought them in need of a Mediator, (sin being the only thing that separateth between God and Man.) *God is one*; And there had been no need of mediating between him and man, but for the Law which man had transgressed. Those that by the Mediator, *ver.* 19. understand *Christ*, make this the sense: That as a *Mediator* supposeth two parties at odds, so Christs being *Mediator* speaks him to have respect to Jews and Gentiles. But this Interpretation seems to make Christ the *Mediator* between *Jews* and *Gentiles*, whom (the Apostle saith) he made *both one breaking down the partition wall*, *Eph.* 2. 14. But we do not find the name of *Mediator* upon this account any where given unto Christ. Many other senses are given, but the first mentioned seemeth the most probable, *viz.* that God made use of no Mediator in giving the promise, but only in giving the Law, which evidenced that Justification was not to be by it; nor had there been need of a true Mediator under the Gospel, but for the Law; mens transgression of which brought in a need of a Mediator; which proved that Justification could not be by the Law.

21 *Is* the law then against the promises of God? God forbid *z*, for if there had been a law given which could have given life *a*, verily righteousness should have been by the law *b*.

z Though it be thus, yet there is no such opposition betwixt the *Law* and the *Promises*, as that either of them make the other useless. Far be it from me (saith the Apostle) to assert any such thing! they are not contrary to one another, but subservient to one another. *a* For if there had been a *Law*, which could by our perfect performance of it, have given us *a righteousness*, wherein we might have stood righteous before God: *b* Then *righteousness should have been by the Law*; then men might have hoped to have been justified and accepted of God by me for such obedience; then indeed the Law had been against the promises, they holding forth another righteousness, *viz.* the Righteousness of God from Faith to Faith.

22 But the scripture * hath concluded all under sin *c*, that the promise by faith of Jesus Christ might be given to them that believe *d*. * Rom. 11. 32.

c It pleased God to give a Law, which if *Adam* had continued in his estate of innocence, might have given life; God considering man in his lapsed state, that now is not possible, *Rom.* 3. 10. *There is none righteous, no not one*, and *Eph.* 2. 3. *We are all children of wrath*. *d* That the promises of Life and Salvation might be given to those, who, according to the new Covenant of the Gospel, should receive and accept of the Mediator, and the terms of Salvation which God offers to us in the Gospel; where these promises are exhibited upon condition of Believing. Though upon our first reflection upon it, it may seem strange to us, that God having in his Eternal counsels fixed the Salvation of man upon a Covenant of Grace, and his believing in Jesus Christ, should in time first propound a Covenant of works, *do this and live*; yet upon our second thoughts this will appear necessary; For till man was a transgressor by breaking the Law, and violating the first Covenant, there was no room for a Mediator; no cause for mens applying themselves to a Mediator. God therefore first gave out the Covenant of works, and suffered man to break it; and then he revealed the Mediator to lapsed man; that so they who should believe in him might obtain the promise of life, to which by the fall they had forfeited their right.

23 But before faith came *e*, we were kept under the law *f*, shut up unto the faith which should afterward be revealed *g*.

e Before the Covenant of Grace, or the Doctrine of the Gospel, or Christ himself was revealed. *f* The Apostle either speaks of all mankind; of whom it is true, that until Gods revelation of the Covenant of Grace, they had no other way of Salvation made known to them than by the Law of works, or else of the Jews; to whom, though before Christ there was a revelation of the Gospel, yet it was more dark and imperfect, so as they were kept under the Law; but few apprehending any other way of Justification, than by the works of the Law. But the Apostle saith they were but *shut up under it*; God never intended it, as that by the observance of which they should be saved; but as even then *g* to those when he intended to save, he made a more secret Revelation of his Gospel, so he had now more fully and plainly revealed the way of Salvation which he had from Eternity established.

24 Wherefore, * the law *h* was our school-master, *to bring us* unto Christ *i*, that we might be justified by faith *k*. * Rom. 10. 4.

h Both the Law contained in Ordinances, and the moral Law, *i* was *our School-master*; serving us in the same stead that a School-master in a School doth, who only streeth children for higher degrees of learning at Universities. The Ceremonial Law shewed us Christ in all his Types and Sacrifices; the *Moral Law*, shewed us the absolute need of a Mediator, as it shewed us sin; accused and condemned us for it; and it shewed us no help either for the guilt of sin contracted, or against the power of it. *k* So that Gods end in giving us the law was that we might be fitted for Christ, and obtain Justification by believing in him.

25 But after that faith is come, we are no longer under a school-master *l*.

l After that Christ, the object of saving Faith, was in the fulness of time revealed; and the Gospel, (which is the Doctrine of Faith,) was fully revealed and published, the time of our non-age was over.

26 For

* Gal. 3. 26. 26 For ye * are all the children of God by faith in Christ Jesus *m*.

m All you that believe, whether Native Jews or Gentiles, are the children of God by Adoption through Faith in Jesus Christ. *Joh.* 1. 12. so that you need not run back to the *Law* to look for help and Salvation from that; but only look unto Christ, to whom the *Law* was but a School-master to lead you, who being fully and clearly revealed, you may have immediate recourse to, by Faith; and need not to make use of the Jewish School-master, as hoping for Justification from the observances of the Law.

Gal. 3. 27. 27 For as many of you as have * been baptized into Christ *n*, have put on Christ *o*.

n Baptized into Christ, may either be understood of receiving the Sacrament of Baptism; which who receiveth, is not only baptized in the Name of Christ, and into the profession of Christ; but is sacramentally, or in a sign, baptized into Christ, or else, (which considering what followeth, seemeth much more probably the sense,) it may signifie a being not only *baptised with water*, but *with the Holy Ghost and fire*. *o* Of those thus baptized, he saith, that *they had put on Christ*; they had accepted of, and received Christ for their Justification, and for their Sanctification. We have the like phrase, *Rom.* 13. 14

Rom. 10. 12. Gal. 3. 28. 28 * There is neither Jew nor Greek *p*, there is neither bond nor free *q*, there is neither male, nor female, for ye are all * one in Christ Jesus *r*.

p In the business of Justification, the case of *Jews* and *Greeks* is the same. This he saith, That the *Galatians* might not think themselves disadvantaged from their not being under the *Law*, as the *School-master* that should lead them unto Christ. *q* Neither doth Christ consider the qualities and circumstances of persons, whether they be Servants or Free Men; for though they be Servants, Christ hath made them free, 1 *Cor.* 7. 22. *Eph.* 6. 8. *Col.* 3. 11. *r* Neither hath Christ any respect to Sexes: The Male children under the *Law* had many priviledges; but it is all a case under the Gospel, whether persons be Males or Females, *Jews*, and *Gentiles* rich or poor, Servants or Masters, Bond-men, or Free-men.

Gal. 3. 29. 29 And * if ye *be* Christs *s*, then are you Abrahams seed *t*, and heirs according to the promise *u*.

s Lest these *Galatians* should be discouraged, because the promise was made to *Abraham* and his seed, and they were not the *seed of Abraham*; he tells them, *if they were Christs*, that is, if they truly believed in him, and were implanted into him, That *t* then they were the seed of *Abraham*; that seed, to which the promise was made; and though not heirs of *Abraham* according to the flesh, yet heirs according to the promise; *vid.* *Rom.* 9. 7, 8.

CHAP. IV.

1 NOw I say, *that* the heir so long as he is a child, differeth nothing from a servant, though he be Lord of all *a*.

a The Apostle had before determined, that the whole body of such as believed in Jesus Christ, were that seed of *Abraham* to whom the promise was made; and so Heirs of the promises made to him; yet so that as it is among men, though a child be a great Heir, and Lord of a great Estate, yet while he is under age, he is used like a Servant; so the time of the Law being as it were the time of Believers non-age, those who lived in that time were used like Servants.

2 But is under tutours and governours until the time appointed of the father *b*.

b The Heir (mentioned in the former verse,) though he be an Heir of a great Estate; yet is not presently possessed of it; but he is by his Father kept under Tutors and Governours, until the time which he hath appointed when he will be pleased to release him from his Pupillage, and settle some part of his inheritance upon him.

3 Even so we, when we were children, were in bondage under the elements of this world *c*.

c Such children were all Believers, the Seed of *Abraham*, from the first designed to a Gospel Liberty, that that was not to be fully enjoyed, until the fulness of time should come when God intended to send his Son into the world: And during the time of their nonage they were kept under the Law, as a Tutor and Governour, leading them unto Christ. He chiefly intendeth the Ceremonial Law; which *Acts* 15. 10. *Peter* calleth a *yoke*, which neither they, nor their *Fathers were able to bear*. He calls these ordinances the *Elements of the World*; so also *Col.* 2. 20. he means that Discipline by which God instructed, and under which God by *Moses* at first tutoured the World, that is, the Jews, who were that part of the World to whom God pleased to make his Oracles known. He calls those ritual observances, Elements, or *Rudiments*, because they were the first Instructions God gave Believers, leading them to Christ; like the first Elements, or Rudimens in Grammer Learning.

4 But * when the fulness of the time was come *d*, God sent forth his Son made of a woman *e*, * made under the law *f*. * Eph. 1. 10. * Matth. 5. 17.

d Thetime, which answered the time appointed of the Earthly Father, mentioned *ver.* 2. when that time came in which God had designed to bring his people into the most perfect state of liberty, which in this Life they are capable of: *e God sent forth his Son*, who was existent before, (being brought forth before the Mountains or Hills were settled; *Prov.* 8. 25.) but not *sent forth* until this fulness of time came. And then *e made of a Woman*, conceived in the Womb of the Virgin, by the Power of the Holy Ghost overshadowing her. *f Made under the Law*, to which as God he was not subject, (being himself the Lawmaker;) but he subjected himself. He was born in a Nation, and of a parent under the Law; he was circumcised, and submitted to the Ceremonial law: He in all things conformed his life to the rule of the Law; and subjected himself to the curse of the Law, being made a curse for us. Nothing of this is questioned, except the last, which yet appears also to have been necessary by what followeth in the next verse; for how else could he have redeemed those, who were under the Law, and this agreeth with what we had, *chap.* 3. 13.

5 To redeem then that were under the law *g*, * that we might receive the adoption of sons *h*. * Joh. 1. 12. chap. 3. 26.

g This makes it appear, that Christ's being *under the Law* must be understood as well of the Moral as of the Ceremonial Law, that is, subject to the precepts of it, as well as to the curse of it; For if the end of this being *born under the Law*, was *to redeem those that were under it*, that he had not reached by being merely under the Ceremonial Law. For the Gentiles were not under that Law, but only under the Moral Law; *h* and they also were to be redeemed, and to receive the great priviledge of *Adoption*, or rather, *the rights* of adopted children; which (some think) is to be understood here, rather than what is strictly to be understood by the term of Adoption, *viz.* a right to be called, and to be the Sons of God. Others by Adoption understand that full state of liberty which the Apostle had been before speaking, in opposition to that state of childhood and non-age in which believers were until the times of the Gospel; for *chap.* 3. 1. we shall find that that was a liberty wherewith Christ made us free: And indeed this last sence seemeth best to agree with what the Apostle had before said, *ver.* 1, 2, 3. (though the other senses are not to be excluded.)

6 And because you are sons *i*, God hath sent forth * the Spirit of his Son into your hearts, crying Abba, Father *k*. * Rom. 8. 15.

i Lest the Jews should claim the Adoption as peculiar to them, the Apostle tells them that these Gentiles were also Sons, and in confirmation of that he saith, *w* that God had sent *the Spirit of his Son* into their hearts: Not that the Holy Spirit is not the Spirit of the *Father* as well as of *Christ*; but he calleth him the *Spirit of Christ*, because he had made Adoption the end, and fruit of *Redemption*; and Redemption is every where made the work of the Son. (The Apostle saith *Rom.* 9. 4. that *the Adoption* belonging to the *Israelites*; the Jews were the first People whom God dignified with the name of his *Sons*, his *first-born*, *Exod.* 4. 22. and so many of them as believed also received the Spirit, *Ezek.* 36. 27. but the full effusion of the Spirit was reserved to Gospel times, and until the time that Christ Ascended, *Joh.* 7. 39. and (16. 7. After which the Spirit was poured out in the *days of Pentecost*, *Acts* 2. whose effects were evident, not only in power to work miracles, and speak with *divers tongues*, (which were not common to all Believers;) but also in a variety of spiritual gifts and habits, amongst which this was one teaching them to cry, *Abba Father*. *w Crying* it is expounded *Rom.* 8. 15. *whereby we cry*, that is, through whose influence and working in us we cry *Abba Father*, that is, *Father, Father*; which not only signifieth the Spirits influence upon Believers words in Prayer, first conceived in the heart, then uttered by the lips; but chiefly those *habits of Grace*, by which we pray acceptably; *Faith* and *Holy Boldness*, by which we call God *Father*; *zeal* and *fervency*, by which we are importunate with God, and say *Father, Father*. Which were now not the priviledges

priviledges of Jews only, but of these *Galatians* also who were by nature Gentiles, and Strangers to God; and a certain evidence of their concern in the Redemption of Christ, and that they also might expect Salvation from him.

7 Wherefore thou *x* art no more a servant *y*, but a son *z*, and if a son, then an heir of God through Christ *a*.

x Thou that art a believing Gentile, as well as the believing *Israelites*. *y* Art *no more a Servant*, not in that state of servile subjection to the Law: *z* but in a more excellent state of liberty; like unto that of Sons that have attained to a full, and ripe age. Christ told his Disciples, *Joh.* 15. 15. that he did not call them Servants, for Servants, knew not what their Lord did; but he had freely communicated to them what he had received from the Father. The Apostle here faith, they were *sons*, sons by Adoption; which is the highest notion of freedom and liberty. *a* And this entituled them to an inheritance; *if Sons then Heirs*. Which agreeth with *Rom.* 8. 17. and as it is with Sons and Heirs, though the Inheritance cometh not fully to them till the death of the Parent, yet while they live they are in a far better condition then *Servants*: so the believing Gentiles being made Sons and Heirs of God through Christ, though they were to stay a while for the Inheritance reserved for the Sons of God in the Heavens, yet their state was much better then that of Servants; for though they were obliged to serve the Lord, yet they served him without servile fear, and were no otherwise Servants then *Sons* are also Servants to their Father.

8 Howbeit then when ye knew not God *b*,
* 1 Cor. 12. 2. Eph. 2. 11, 12. * ye did service unto them which by nature are no gods *c*.

b When ye *knew not God*, as he is, or as ye ought to have known him, or as since, you have known him, (for even the Heathen have some knowledge of God, *Rom.* 1. 21.) *c* You paid religious homages unto Idols: which are Gods, not by nature, and essence, but only in the opinion of Idolaters. Which was a more miserable bondage and servitude then the Jews were under, who knew the true God; though in the time, when the Church was like the Heir under age, it was subject to the Law contained in Ordinances, and under the yoke of the Law.

* 1 Cor. 8. 3. and 13. 12. * Col. 2. 20. ‖ Or, *back*. * Heb. 7. 18. ‖ Or, *Rudiments*.

9 But now * after that you have known God *d*, or rather are known of God *e*, * how turn ye ‖ again to * the weak and beggarly ‖ elements, whereunto ye desire again to be in bondage *f*?

d After that you are come to a true, and saving knowledge of God in Christ, and know God as he is. *e* Or rather after you are received of God, approved of him, made through Christ acceptable to him, which is much more then a true comprehension of God in your notion and understanding. *f* How turn you back again to the legal services of the Ceremonial Law, which he calleth *Elements* or *Rudiments*, because they were Gods first instructions given to his Church for his Worship, to which he intended afterward a more perfect way of Worship. He calls them *weak*, because they brought nothing to perfection; and the observance of them was imporent as to the Justification of a Soul, as all the Law is. He calls them *beggerly* in comparison of the more rational, spiritual way of worship under the Gospel. *f* He faith that they *desired to be in bondage unto those*, because they would not see and make use of the liberty from them, which Christ had purchased. *Obj.* It may be objected, that the *Galatians* were not educated in *Judaism*; how then doth the Apostle charge them with turning back to them? *Answ.* This hath made some think, that, by the *weak*, and *beggerly Elements* mentioned in this verse, the Apostle meaneth their Gentile superstitions and idolatries; but this is not probable, the Apostle all along the Epistle charging them with no such Apostacy. Others think, that he in this verse chiefly reflecteth on the believing Jews, who afterwards returned again to the use of the Law. But why may not we rather say, that he calleth their fact a *turning back*; not so much with reference to their personal practice, as to the *State of the Church*; which was once under those Elements, but by the coming of Christ was brought into a more perfect state. So that for them who were called into the Church in the time of this its more perfect state, for them to return to the bondage of the Law, that was truly *to turn back*; if not to any practice of their own, which they had cast off, yet to a state of the Church, which the Church of God had now outgrown.

* Rom. 14. 5. Col. 2. 16. 10 * Ye observe dayes *g*, and months *h*, and times *i*, and years *k*.

g If we had any evidence that these *Galatians* were relapsed to their Gentile superstitions, these terms might be understood of such days, &c. as they kept in honour to their Idols. But the Apostle throughout the whole Epistle, not reflecting upon them for any such gross Apostacy, (as returning to the vanities of the Heathen in which they formerly lived;) but onely for Judaizing, and using the ceremonies of the Jewish Law, as necessary to be observed, besides their believing in Christ, for their Justification; it is much more probable that he meaneth by *dayes* the Jewish Festivals: such as their *New Moons*, &c. By *h Months*, the *first* and the *seventh* moneth, when they religiously fasted. *i* By *Times*, their more solemn times such as were their Feasts of *First-Fruites*, *Tabernacles*, &c. And by *k Years*, the years of *Jubilee*, the *seventh* and the *fiftieth Year*. His meaning is, that they took themselves to be under a religious obligation to observe these Times as still commanded by God.

11 I am afraid of you, lest I have bestowed upon you labour in vain *l*.

l Paul knew that with reference to himself, he had not laboured in vain; he might say with *Isaiah*, *Though Israel be not gathered, yet I shall be glorified*. He had told the *Corinthians*, that he knew he should be a *sweet savour to God*, as well them that perished as in them that should be saved: but he speaks with reference to them. A faithful Minister accounteth his labour lost when he seeth no Fruits of it upon the Souls of his People. Nor was *Paul* afraid of this as to the sincerer part of this *Church*, who truly believed, and were justified, but he speaketh this with reference to the whole Body of this Church. That which he feared, was their falling back from their profession of Christianity to *Judaism*; as judging the observation of the Jewish dayes necessary by Divine precept to Christians. Nor doth he speak of the observation of such dayes, as was their duty in obedience to the Moral Law to observe, which commandeth the observation of a seventh day for the weekly sabbath, and gives a liberty for setting apart other dayes, and the commanding the observation of them, to take notice of, and acknowledge God in emergent Providences. But he only speaks of dayes imposed by the Ceremonial Law, and mens religious observation of them as being eyed to it by a Divine precept, by which they made them a part of Worship. We have a liberty to set apart any day for Gods Worship, and Magistrates have a liberty to set apart particular dayes for the acknowledgement of God in emergent Providences, whether of Mercy or Judgment. But none hath a power to make a day holy, so as that it shall be a sin against God for all to labour therein, much less hath any a liberty to keep Jewish Holy-dayes.

12 Brethren, I beseech you be as I *am*, for I *am* as ye *are* *c*, you * have not injured me at all *d*. * 2 Cor. 2. 5.

c Be as friendly to me as I am to you, (see the like phrase, 1 *Kings* 22. 4.) *d* But how doth the Apostle say they had not *injured him at all*? When it is manifest they had defamed him. *Answ.* He had forgiven, or was ready to forgive this to them; he had no desire or design to be reveng'd on them. Or in this particular thing of *Judaizing*, for which he had been reflecting upon them, they had done him no personal injury, it was only his care for, and love to their Souls, which had drawn out this discourse from him; not any particular prejudice to them, or any desire he had to take any revenge upon them, for any personal injury done to himself.

13 Ye know how * through infirmitie of the flesh I preached the gospel to you at the first *e*. * 1 Cor. 2. 3.

e The Scripture having not given us a particular account of *Pauls* circumstances, when he first preached the Gospel to the *Galatians*; we are at a loss to determine what those infirmities were which *Paul* here speaketh of; more then that he calls them *infirmities of the flesh*. By which may be understood, either the basenes, and contemptibleness of his presence, (which the false Teachers at *Corinth* objected to him, 2 *Corinthians chapter* 10. *verse* 10.) Or some bodily sickness which *Paul* had at that time, (as some of the antients guess:) or his sufferings for the Gospel, which were those *infirmities* where in he chose to glory, 2 *Corinthians* 11. 30.

14 And my temptation which was in my flesh ye despised not, nor rejected *f*, but received me * as an angel of God, * *even* as Christ Jesus *g*. * Mal. 2. 7. * Matth. 10. 40. John 13. 20.

f The Apostle faith they were so far from *injuring* him (as he had said *verse* 12.) that they had expressed great kindness to him: For though when he first came amongst them to Preach the Gospel, he was a man of no great presence; but in the judgment of some, vile and base, or was full of bodily weakness and diseases; was persecuted by men. Yet they did not *reject* nor despise him, for those *temptations he had in the Flesh*: by which he means, the same things he before meant by infirmities, for both bodily weaknesses and sufferings for the Gospel, are *Temptations*, as the word signifieth *Trials*. *g* Nay (saith

(saith he) you were so far from rejecting, or despising me upon that account, that (on the contrary) you received me, as if I had been an Angel; yea, if Jesus Christ himself had came amongst you, you could not have been more kind to him then you were to me. This he tells them, partly to let them know, that what he had spoken he had not spake out of any ill will or prejudice to them; partly to retain their good will, that they might not shew themselves uncertain and inconstant in their judgement and affections, and partly, (as the following verse testifieth) to shew the levity of some of them; Who had too much forgotten their first judgment of him, and value for him.

15 ‖ Where is then the blessednes you spake of *h*? for I bear you record, that if *it had been* possible you would have pluckt out your own eyes and given them to me *i*. ‖ Or, *was*

h Some understand the *blessednes* here spoken of in a passive sense; you were then a blessed and happy people, receiving the Doctrine of the Gospel in the Truth and Purity of it; what is now become of that blessednes? But both the preceding, and the following words, seem to rule the sense otherwise, *viz.* where is that *blessednes* which you predicated of me. *i* You called me then blessed, and shewed me such a dear affection that you would if it would have done me good, have parted with what was dearest to you.

16 Am I therefore become your enemy because I tell you the truth *k*.

k What hath now altered your mind? or made you have a worse opinion of me, wherein have I offended you or done you any harm? I have done nothing but revealed to you the truth of God, am I therefore become your Enemy? or do you account me your Enemy upon that account?

17 They *l* * zealously affect you *m*, *but* not well *n*: yea, they would exclude ‖ you *o*, that you might affect them *p*. * Isa. 10. 2. Gal. 11. 2. ‖ Gr. *us*.

l The false Teachers, that have perverted you as to the Faith of the Gospel. *m* Pretend a great warmth of affection for you, but in this they do not *well*, nor for a good end. *o* They would exclude you from our good opinion and affection. *p* That they might have all your love, and respect; and so by the ruine of our reputation with you, they might build up their own reputation.

18 But *it is* good to be zealously affected always in a good thing *q*, and not only when I am present with you *h*.

q The Apostle in the former verses had been speaking of a great zeal, or warmth of affection, (for that zeal signifieth,) which these *Galatians* had for, and declared towards him, when he first preached the Gospel amongst them; and also of a great warmth and degree of affection which these false Teachers had pretended to this Church. These words are so delivered that they are applicable to either of these; but the latter words seem to make them most properly applicable to the former; so the term [*always*] is *emphatical*: There was a time, when you were very warm in your love to me; the cause being good, your warmth of affection ought not to have abated, but continued always, and not *h* onely while you saw me, and I was *present with you*.

19 * My little children *s* of whom I travel in birth again *k*, until Christ be formed in you *l*. * Gal. 4. 19. 1 Cor. 4. 15. ‖ Gr. *to us*. Rom. 10. 10. Eph. 1. 18.

s By calling them *little Children*, he both hints to them that he was their Spiritual Father, and had begotten them to Christ; and that they were as yet weak in the Faith, not grown men, but as yet little Children: and also hints to them, the tender affection he had towards them; which was the same as of a mother to her little children: though they did not owe and honour him as their spiritual Father, yet he loved them as his *little Children*. *k* For whom I am in as great pain, through my earnest desire for the good of your Souls, as the Woman is that is in travail for the bringing forth of a Child. *l* Till *Christ be* fully and perfectly *formed in you*: that is, till you be brought off from your *Judaism*, and opinion of the necessity of superadding the works of the Law to the Faith of Christ in order to your Justification, and be rooted in the Truth and established in the liberty of the Gospel, with which Christ hath made you free.

20 I desire to be present with you now *m*, and to change my voice *n* for, I ‖ stand in doubt of you *o*. ‖ Or, *am perplexed for you*.

m I wish circumstances so concurred that I could be *present with you*. *n* That I might use my tongue towards you as I saw occasion; either commending, or reproving, or exhorting, as I saw cause. *o* For I do not know what to think of you; I am afraid of your falling away from the profession of the Gospel to Judaism.

21 Tell me ye that desire to be under the law *p*, do ye not hear the law *q*?

p You that cannot be content to receive Jesus Christ alone, for Justification; but have a mind to maintain a necessity of obedience to the Law of circumcision, and other Judaical Rites; *q* *Do ye not hear the Law*, the Law which curseth every one who continueth not in all that is therein written to do it? or rather the story which follows; which is taken out of one of the Books of the Law, which the Apostle makes a mystical Revelation of the divine Will, that there should come a time when circumcision should be cast out.

22 For it is written, that Abraham had two sons, the one * by a bondmaid, the * other by a free-woman *r*. * Gen. 16. 15. * Heb. 11. 11.

r The substance of this is written, *Genesis* 26. where we read of *Abrahams* Having *Ishmael* by *Hagar* his bondwoman; and *Genesis* 21. 2. where we read of the birth of *Isaac* whom he had by *Sarah* who was his Wife.

23 But he *who was* of the bond-woman * was born after the flesh *s*, but he of the free-woman *was* by promise *t*. * Rom. 9. 7, 8.

s They were both (in a sence) born *after the Flesh*, *viz.* in a natural way and course of generation: but *after the flesh* is plainly in this verse opposed to *by promise*: and the meaning is, that *Ishmael*, the son of *Hagar*, was not that son of *Abraham* to whom the *promise* was made, that *in him all the Nations of the Earth should be blessed*, *Genesis* 15. 4. *chap.* 17. 19. *Isaac* is said to have been born *after the promise*, either because God gave *Isaac* to *Abraham*, in complement, or fulfilling of the promise made to him, that he should have an Heir out of his own loins, or because the mighty and miraculous power of God was seen in his production, inabling *Abraham* at those years to beget, and *Sarah* to bear a child, when both their bodies were as dead.

24 Which things are an allegory *u*: For these are the two ‖ covenants *w*, the one from the mount † Sinai, which gendreth to bondage *x*, which is Agar. ‖ Or, *Testaments*. † Gr. *Sina*.

u That is called an *Allegory* when one thing is learned out of another, or something is mystically signified and so be understood further then is expressed. The Scripture hath a peculiar kind of *Allegories*, wherein one thing is signified by and under another thing. The thing here signifying, was *Abrahams* Wife and Concubine, *Sarah* and *Hagar*. *w* The Apostle faith, these signified the *two Covenants*; for thats the meaning of *are*. So as here we have one Text more, where the *verb substantive* is put for, *signifieth*: and it will be hard to assign a reason why it should not be so interpreted in the institution of the Lords Supper; (notwithstanding the *Papists* and *Lutherans* so earnest contending to the contrary.) The very word is here used, *diathikai*, that is used in the institution of the Lords Supper. Here it is *these are the two Covenants* or *Testaments*; there, *this is the New Covenant*. The Apostle calls them *two* Covenants, whereas they were but *one*, with reference to the time of their exhibition, and manner of their Administration, in which they much differed. Nor must we understand the Apostle as signifying to us by these words, that *Moses* wrote the History of *Sarah* and *Hagar*, with such a design and intention; but only that that History is very applicable to the two Covenants, and we shall find *verse* 27. the Apostle justifying this application from the authority of the Prophet *Isaiah*. And herein he complied with the general sense of the Jews; who judged that there was not onely a literal; but a mystical sense also of those Histories of the Patriarchs. *x* The one *Covenant* was that of the Law delivered from mount *Sinai*; this was like *Hagar*, for as *Hagar* was her self a *Bond woman*, and so her child did partake of the condition of the Mother, and *Hagar* bare a Bond Man or Servant; so the Law (which he calls a *Covenant*, because of the stipulation of obedience from the people to the Will of God revealed, and declared.) left those that were under it in a state of bondage or servitude.

25 For

25 For this Agar is mount Sinai in Arabia *y*, and ‖ answereth to Jerusalem which now is *z*, and is in bondage with her children *a*.

‖ Or, *it is the same rank with.*

y *Agar* the bondwoman fitly represented Mount *Sinai*, the Mountain in *Arabia*, from which the Law was given: *z* And *Jerusalem which now is* answereth to Mount *Sinai*; for as in Mount *Sinai* the Law was given in a terrible manner, so now *Jerusalem* is the seat of the *Scribes* and *Pharisees*, who are the Doctors of *that* Law, and rigidly press the observation of it. *a* By which the *Jews* are kept *in bondage*: The Apostle speaketh not here of the civil servitude that the *Jews* were in under the *Romans*, to whom they were now Tributaries, but of that Religious servitude in which the *Scribes* and *Pharisees* kept them to their legal services.

26 * But Jerusalem which is above, is free *b*, which is the mother of us all *c*.

* Isa. 2. 2. Heb. 12. 22. Rev. 3. 12. & 21. 2, 10.

b The new Covenant, or the dispensation of the Gospel, or the Christian Church, which is *above*, or *from above*, which answereth to *Sarah*, and is said *to be above*, because revealed from Heaven by Christ, sent out of the bosom of the Father, not as the Law was revealed upon Earth, upon Mount *Sinai*. Hence Apostates from the Doctrine of the Gospel, are said to turn from him who *speaketh from Heaven*, *Heb.* 12. 25. Or else it is said to be *above*, because it is the *assembly of the first born written in Heaven*, ver. 23. hence the Gospel Church is called the *Heavenly Hierusalem*, ver. 22. Of this Gospel Church the Apostle saith, that it is *free*, *i. e.* free from the yoke and bondage of the Ceremonial Law, or from the *Covenant* and *curse of the Law*. *c* Which Church he saith is the *Mother of all Believers*, they imbracing the same Faith, and walking in the same steps, from whence was easie for the *Galatians* to conclude, their freedom and liberty also from the Law.

27 For it is written, Rejoyce thou barren that bearest not, break forth and cry, thou that travailest not, for the desolate hath many more children, then she which hath an husband *b*.

b It is written *Isa.* 54. 1. Some think that the Apostle doth but allude to that of the Prophet, and that the sense of the Prophet was only to comfort the *Jews*, whose City, though it should be for a present time barren, thin of Inhabitants, during the time of the *Babylonish* Captivity; yet it should be again replenished with people, and be more populous then other Cities. But the Prophet seemeth rather to interpret that Prophesie, then meerly to allude to it; so that verse is one of those Prophetical passages about the calling of the *Gentiles*, (of which are many in that Prophet.) In this sense, the *Gentiles* are to be understood under the notion of the woman that was *barren and desolate*. The Church of the *Jews* is represented under the notion of a Woman that had an Husband and Children. The Prophet, by the Spirit of *Prophesie*, calleth upon the *Gentiles*, that brought forth no children to God, and to whom God was not an Husband, to *Rejoyce*, and to *cry out for joy*, for there should be more Believers, more children brought forth to God, amongst them, then were amongst the *Jews*: So as the Church of the *Gentiles* are compared to *Sarah*, who was a long time barren, but then brought forth the child of the Promise, the Seed in which all the Nations of the Earth were to be blessed.

28 Now we, brethren, as Isaac was, are the children of promise *c*.

c *Isaac* was the promised Seed, *Gen.* 21. 12. *Rom.* 9. 8. the Apostle tells the *Galatians* that the believing *Gentiles* were (as *Isaac*) the *children of the promise*. *Isaac* being born, not by vertue of any procreative vertue in his *Parents*, which was now dead in them, *Rom.* 4. 19. but by vertue of the promise, and by a power above nature, was a Type of the believing *Gentiles*, who are a Spiritual Seed, and that *Seed* to whom the promise was made, being the Members of Christ by Faith: So as the *Jews* had no reason so much to glory as they did, that *Abraham* was their Father, for those amongst them that believed not, were but his carnal Seed, believers only were the Spiritual Seed, the *children of the Promise*: To which the believing *Gentiles* had the same claim with the believing Jews, and a much better then those of them that believed not in Christ.

29 But as then he that was born after the flesh *d*, persecuted him *that was born* after the spirit *e*, even so *it is* now *f*.

d As it was in *Abrahams* time, *Ishmael*, who was born in a meer carnal and ordinary way of Generation: *e* Persecuted *Isaac*, by mocking at him, *Gen.* 21. 9. who was born by vertue of the promise, and the mighty power of God, inabling *Sarah* at those years to conceive, and *Abraham* to beget a Child. *f* Even so it is now, the carnal Seed of *Abraham*, the *Jews* persecute the Christians which are his Spiritual Seed. From whence we may observe, that the Holy Ghost accounteth mockings of good people for Religion, Persecution. So *Heb.* 11. 36. others had *tryals of cruel mockings*, and we know these were one kind of the sufferings of Christ. By this also the Apostle doth both confirm, what he had before said, in making *Hagar* a Type of the *Jews*, and *Sarah* a Type of the *Gentiles*, the *Jews* persecuting the seed of Christ, as *Hagars* seed persecuted *Isaac*.

30 Nevertheless, what saith the scripture? Cast out the bond-woman and her son, for ** the son of the bond-woman shall not be heir with the son of the free-woman *g*.

** Joh. 8. 35.

g We read *Gen.* 21. 10. that when *Sarah* saw *Ishmael* mocking at her Son *Isaac*, she was not able to bear it, but speaketh to her Husband *Abraham*, saying, *Cast out this bond-woman, and her Son, for the Son of this bond-woman shall not be heir with my Son, even* Isaac. The principal design of the Apostle seems to be, by that Type of the ejection of *Ishmael* out of *Abrahams* Family, to let them know the mind and will of God. 1. Concerning the exclusion of the Law from a partnership with Christ, and the Gospel, in the justification of sinners before God. 2. Concerning the rejection of the *Jews*, upon the calling of the *Gentiles*. 3. Concerning the total destruction of the Jewish Church and Nation, for their persecution of Christ, and the Christian Church.

31 So then brethren, we are not children of the bond-woman, but of the free *h*.

h The Church of the *Gentiles*, was not Typified in *Hagar*, but in *Sarah*; from whence the scope of the Apostle is to conclude, that we are not *under the Law*, obliged to *Judaical observances*, but are freed from them, and are justified by Faith in Christ alone, not by the works of the Law. By this conclusion, the Apostle maketh way for the exhortation in the following chapter, pressing them to stand fast in their liberty.

CHAP. V.

1 STand fast therefore in * the liberty wherewith Christ hath made us free *a*, and be not intangled again with the yoke of bondage *b*.

* Joh. 8. 32. Rom. 6. 18.

a The *liberty* here spoken of, is a right which a person hath to action, that he may do, or forbear the doing of things at his pleasure, as he apprehends them suitable or not, without the let or hinderance of another: This is either in things of a civil nature, or of a *Spiritual nature*. The former is not understood here, for it is none of the liberty, with which Christ hath made us free, for subjects to be free from the lawful commands of Princes, or children to be free from the laws of their Parents, or servants to be free from the commands of Masters. There is hardly any book in the New Testament wherein Obedience of this nature, in things that are lawful, is not either exemplified as our duty in Christ and the Apostles; or urged by very strong Arguments. The *liberty* here, is that freedom from the law, of which the Apostle hath been speaking all along this Epistle: From the curse of the Moral Law, and from the coaction of it, and principally from the Ceremonial Law contained in Ordinances. This is the liberty which Christ hath purchased for us, and in which the Apostle willeth all Believers to stand fast. *b* Not being again intangled with a *yoke*, which God had taken off from their necks. The Apostles in their Synod, *Acts* 15. 10. had called it a *yoke*, which *neither they, nor their fathers were able to bear*.

2 Behold, I Paul say unto you, that * if ye be circumcised, Christ shall profit you nothing *c*.

* Acts 15. 1.

c It is manifest, that the Apostle is speaking here concerning circumcision, looked upon as necessary to Justification, now under the Gospel State. For under the Old Testament undoubtedly Christ profited the Fathers, though circumcised, yea, *Christ* undoubtedly profited *Timothy*, even under the Gospel, though he was circumcised, *Acts* 16. 3. that being done to prevent a *scandal*, and dating a time, whilst for the gaining of the *Jews* to the Christian Faith, the Jewish ceremonies though dead, were (as it were) kept above ground, unburied for a time. But for men, after a sufficient time indulged them for their satisfaction, concerning the abolition of the Ceremonial Law, still to adhere to it, and Religiously to observe the rites of it, as in obedience to a Divine Precept; and as necessary, over and above Faith in Christ for Justification, was indeed to deny Christ, and disclaim his sufficiency to save. Who is able to *save to the uttermost them that come to God by him*, and *besides whom there is no name given under Heaven, by which men can be saved, neither is there salvation in any other*, *Acts* 4. 10, 11, 12. and who is *the end of the Law, for righteousness to every one that believeth*, *Rom.* 10. 4. So that to joyn any thing with Christ, and Faith in him, for the Justification of the Soul before God, is

is plainly to deny, and disclaim him, and to make him insignificant to us. This *Paul* affirms with an Apostolical authority and gravity, *I Paul say unto you*.

3 For I testifie again to every man that is circumcised, that he is a debtor to do the whole law *d*.

d This must be understood either of the Gentiles only, (who were never under any obligation to circumcision, or of such as were circumcised, with an opinion that it was necessary at this time to justification and Salvation. Of these (the Apostle saith) that by this they made themselves *debtors to the whole Law*. They were obliged to one part of the Law, they must also be obliged to all the other parts of it. Besides that circumcision was an owning and professing subjection to the whole law. As the receiving the Sacrament of *Baptism* is a professed subjecting our selves to the whole Gospel. *Obj.* But (may some say) ought not then all Christians to observe the law? *Answ.* Not the Ceremonial and Political law, which were peculiar to the Jewish Church and State. 2. It is one thing to be under an obligation to our utmost to fulfil the law, another thing to acknowledge our selves *debtors to the law*. *Obj.* But did not the Fathers then by being circumcised, acknowledge themselves debtors to the law? *Answ.* Yes, They did acknowledge themselves bound to the observation of the law, and to indure (upon the breaking it) the curse of it: But they were discharged from this obligation by believing in the Lord Jesus Christ; who was made a curse for them, that he might redeem them from the curse of the law: But if any disclaimed Christ, (which, whosoever added any thing to his Righteousness and to Faith in him, as to the justification of the Soul, did, (as the Apostle had said in the former verse) they laid themselves under an obligation to fulfil the whole law of God, if they would be saved.

4 Christ is become of no effect unto you, whosoever of you are justified by the law *e*, ye are fallen from grace *f*.

e The word here translated, *become of no effect* is used *Rom.* 3. 3. *By those*, who *are justified by the Law*, are to be understood such as seek, or desire to be justified by the Law, for actually none is so justified. The sense is, who ever seeketh to be justified by the works of the Law, he disclaimeth the righteousness of Christ; to him Christ's death signifieth nothing, nor is of any vertue at all: For he had told us before, *chap.* 2. 21. *If righteousness were by the Law, then Christ is dead in vain*, and *Rom.* 8. 3. *What the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, &c.* The very end of Christ's coming and dying was to supply us with a righteousness, which (apprehended by Faith) should be reckoned to us as *ours*; wherein we might stand before God. Which end of Christ's Death had been frustrated, if *through our flesh*, there had not been such a weakness, or impotency in the Law as to Justification. So as if any still looked for Justification by performance of the Law, as such, made the death of Christ in vain, because if such a thing could have been done that way, there had been no need of Christ's dying: So they also made it, which was not in vain in it self, yet in vain, and of no effect to their Souls; because Christ would not be a partial cause in the Justification of a Soul. *f* And they, by this renounced the Grace of God exhibited in the Gospel; and fell from the grace of it. For by *Grace* here is not to be understood; a *state of grace*, (from which none can fall *totally* and *finally*,) but the *Grace of the Gospel*; by which is signified the free love of God in it exhibited, offering Christ to sinners for Righteousness.

5 For we *g*, through the Spirit *h*, wait for * the hope of righteousness *i* by faith *k*.

Tim. 4. 8.

g We Christians, who have truly imbraced Christ. Or (as others think) we that are turned from Judaism to Christianity; and so are more concerned in the Law, which was not given to the Gentiles, but to us Jews: Yet, *h* by the guidance and direction of the Spirit, or through the operation of the Spirit in us. *i* We wait for the hope of Righteousness; that is, *We hope for righteousness*; that Righteousness whereby we shall be made righteous before God; or, (as some will have it) the *Crown of Righteousness*: I had rather understand it of *Righteousness* it self, that having been all along the argument of the Apostles discourse here. *k* Not by our observance of the Law, but by Faith in Jesus Christ.

6 For * in Jesus Christ neither circumcision availeth any thing, nor uncircumcision *l*, but * faith which worketh by love *m*.

Gal. 6. 15. 1. Cor. 7. 19. Jam. 2. 8.

l Under the New Testament established in Christ, and confirmed by the death of Christ, there is no difference betwixt *Jew* and *Gentile*; there is but one way of Justification, one of Salvation for them both. *m* And that is, by believing in Christ Jesus, which Faith is not an idle, inactive, inoperative Faith; but such a Faith *as worketh by love*, both towards God and towards men in an obedience to all the commandments of God: yet is not the Soul justified, nor shall it stand righteous before God in and for this obedience, which neither is Faith, nor goeth before it, but followeth it, as the true, proper, and necessary effect of it.

7 * Ye did run well *n*, who did ‖ hinder you that you should not obey the truth *o*.

* 1 Cor. 9. 24. * chap. 3. 1. ‖ Or, *who did drive you back.*

n This was once your Faith, your profession, and according to this you directed the course of your Life and Actions; who hath hindred you in your course, or turned you out of your way, or given you a check in your race. *o* And hath made you disobedient to, or to swerve from the truth which you formerly owned and professed.

8 This persuasion *p* *cometh* not of him * that calleth you *q*.

* chap. 1. 6.

p This new opinion into which Seducers have misled you, which, by imbracing it, you have made yours; *q* Is not *from God*, who hath *called you* out of darkness into marvellous light, unto fellowship with himself, into a state of Grace and Favour with him, and to the hopes of Eternal Life; and who yet calleth you by his Gospel: It must therefore be from the Devil and his Instruments, who go about to seduce and pervert you.

9 A little leaven leaveneth the whole lump *r*.

r This is a proverbial expression, which (as others of that nature) is applicable in more cases than one. The Apostle made use of it, *1 Cor.* 5. 6. to persuade that Church to purge their Communion, by casting out the incestuous person: he maketh use of it here to persuade them to take heed of admitting any principles of false Doctrine, which he compareth to *leaven*, (as our Saviour does, *Matth.* 16. 6, 12.) And that very fitly, both in regard of the power, and of the diffusive nature of it; the latter of which is here chiefly intended. The truths of God having such dependance one upon another, that he who erreth in any one Doctrine of Faith, seldom continueth long found as to other points.

10 * I have confidence in you through the Lord, that you will be none otherwise minded *s*, but * he that troubleth you shall bear *his* judgment, whosoever he be *t*.

* 2 Cor. 2. 3. * chap. 1. 7.

s The Apostle (according to his usual method) sweetneth his sharp reproof of this Church for their deviations from the Faith of the Gospel, with a declaration of his good opinion of them; declaring that he had a confidence in them, that through the Grace of God they would be reduced to the truth, or kept from wandring from it, and that in matters of Faith they would be all of the same mind. *t* And for those who endeavoured to seduce and pervert them, *t* God should reward them according to their works. He seems to aim at some particular false Teacher, (whose Name he concealeth,) who gave this Church this trouble.

11 And I brethren, if I yet preach circumcision *u*, why do I yet suffer persecution *w*? then is the * offence of the cross ceased *x*.

* 1 Cor. 1. 23.

u It should seem by what the Apostle saith in this verse, that some of these false Teachers had quoted the Apostle for them, as if he himself had preached circumcision; possibly taking advantage from his circumcising *Timothy*, not distinguishing betwixt what was done by *Paul* as of liberty, and to avoid the offence of the Jews, and what they pressed as necessary to be done, (besides believing in Christ) for Justification. Now (saith the Apostle) if I yet preach up circumcision as necessary to be observed, *w* Why am I then persecuted by the Jews, as one apostatized from their Religion? *x* By the *cross*, he either means *the cross of Christ*; then the sence is, it is my opposing the observance of their law, that more offendeth them than my preaching of Christ crucified. Or else, he meaneth, *the afflictions* which he suffered for the sake of Christ and the Gospel; (in which sense the term is used, *Matth.* 16. 24. *Luke* 9. 23. and

and 14. 27.) Then the sense is, that all sufferings for the owning and preaching of Christ are at end; let us but yield the Jews that point (that Christians are obliged to the observance of the law of *Moses*,) the great quarrel between them and us is at end; but their dayly persecuting of me is a sufficient demonstration that I do not preach up circumcision.

* Josh. 7. 25. 1 Cor. 5. 13. 12 * I would they were even cut off that trouble you.

y I wish that God would some way or other put an end to these that trouble you, This *Paul* speaketh not out of hatred to their persons, but out of a Zeal to the Glory of God, and a just indignation against these men, who had so much hindred the salvation of the Members of this Church. And it is not improbable that the Apostle here spake by the Spirit of prophecy; as knowing God would cut them off, so that his, and the like imprecations of holy men in Scripture are not to be drawn into presidents, or made matters for our imitation, unless we had the same discerning of Spirits which they had, or the same Spirit of Prophecy and Revelations from God as to future things. But how far it is lawful or unlawful for ordinary persons, whether Ministers, or private Christians to pray against Gods, or his Churches Enemies, is a question for the arguing which, this place is too narrow.

* 1 Cor. 8. 9. 1 Pet. 2. 16. 2 Pet. 2. 19. Jude 4. 13 For, brethren, ye have been called unto liberty *z*, only * *use* not liberty for an occasion to the flesh *a*, but * by love serve one another *b*.

* 1 Cor. 9. 19. chap. 6. 2.

z A *liberty* from the covenant of the Law; and the curse of the Law, as *chap.* 3. 13. From servile fear, as *Luk.* 1. 74. and from sin, *Rom.* 6. 7. *a* But you must take heed, that you do not abuse this liberty by making it an *occasion for sin*; so as from thence to conclude, that you may give your flesh more liberty in obeying the lusts of it: you must not think, that the Gospel hath set you at liberty from the obedience of the Law; the Gospel liberty to which you are called doth not set you free from the duty of love, either to God or men. *b* Therefore by *love serve one another*. Our Christian liberty neither freeth us from the serving of God, nor from our mutual serving each other to love. According to *Rom.* 13. 8. *Owe nothing to any man, but this, that you love one another.*

* Matth. 7. 12. Jam. 2. 8. * Levit. 19. 18. Mat. 22. 37, 39. 14 For * all the law is fulfilled in one word, even in this, * Thou shalt love thy neighbour as thy self *c*.

c The whole Will of God, containing our duty towards men, is reducible to this one thing, *Love*; for whatsoever God hath commanded us to do towards men, is but a branch from this root, and must flow from Love as its principle. Or the whole will of God concerning man is fulfilled in this one thing of love; where love to God is not excluded, but supposed, as the root of our love to our Neighbour; for our Neighbour is to be loved for God. Thus *Rom.* 13. 8. *He that loveth another, hath fulfilled the Law*: And 1 *Joh.* 4. 20. the Apostle proveth, that a man cannot love God unless he loveth his Brother; and 1 *Tim.* 1. 5. *The end of the Commandment is charity.* Yet what the Papists would conclude from hence, (*viz.* that it is possible for a man to fulfil the Law, because it is possible for him to love his Neighbour;) doth by no means follow; for the Apostle 1 *Tim.* 1. 5. telleth us, This love must proceed *out of a pure heart, and of a good conscience, and faith unfeigned.* Mr. *Calvin* observeth well, that the Apostle here mentioneth *love to men* as the fulfilling of the Law, in opposition to the false Teachers; who made the *fulfilling of the Law* to lye in the observance of the ceremonies of the law, whereas the great thing which the law of God requireth is *love*, out of a *pure heart, good conscience*, and *faith unfeigned*. So that he who believeth with a Faith unfeigned, and out that principle, with a pure heart, and a good conscience, loveth his Neighbour as himself, shall be by God accounted to have fulfilled the law; for *love is the end of the law.*

15 But if ye bite, and devour one another *d*, take heed ye be not consumed one of another *e*.

d This lets us know, that there were great contentions and divisions amongst the members of this Church, whether (which is probable) occasioned by their differences in and about the Doctrine of *Justification*, or upon other accounts we are not told, but upon whatever account they were raised, they were contrary to that serving one another in love, to which the Apostle had exhorted them. Nor did they terminate in a meer dislike of, and displicency to each other, but break out into overt acts, more becoming dogs than christians, and therefore 'tis expressed under the notion of *biting* and *devouring*. *e* The issue of which the Apostle prophesieth, would be a *consuming* one another; they being actions that had a natural tendency to this end.

16 *This* I say then, * walk in the spirit *f*, and ye ‖ shall not fulfil the lusts of the flesh *g*. * Rom. 13. 1 Pet. 2. ‖ Or, *fulfil*.

f The Apostle having *ver.* 13. cautioned them against *turning the grace of God into wantonness*, by using their *liberty as an occasion to the flesh*; here he directeth them to the best means for the avoiding thereof, *viz. walking in the Spirit.* Where by *Spirit* he doth not mean our own *Spirits*, or the guide and conduct of our own reason; for the term *Spirit*, set (as here) in opposition to the *flesh*, is in no place of Scripture understood of any other than the holy Spirit of God, which dwelleth in, and influenceth Believers, guiding them both by a rule from without (which is the word of God, given by its inspiration,) and by its inward motions and operations. *Walking*, signifieth the directing of their whole conversations. The phrase *in the Spirit*, and *after the Spirit*, *Rom.* 8. 1. seem to be of the same import, unless the alteration of the *Preposition* signifieth, that christians are not only to look to the word of God dictated by the Holy Spirit as their rule, and to listen to its dictates, but also to look up to the Holy Spirit for its strength and assistance; and implieth a promise of such assistance. The sense is, let your whole conversation be according to the external rule of the Gospel, and the more inward motions, directions, and inclinations of the Spirit of Christ; dwelling and working in you, and moving you to the obedience of that word. *g* This doing, though the flesh be yet in you, and you will find the lustings and warnings of it, yet you shall not *fulfil* the sinful desires and lustings of it, that is, sin, though it be in you, shall not be in dominion in you; it shall not reign in your mortal bodies, *Rom.* 6. 12. *Let not sin reign in your mortal bodies, that you should obey it in the lusts thereof.*

17 For * the flesh *h* lusteth against the spirit *i*, and the spirit against the flesh *k*, and these are contrary the one to the other *l*, so * that ye cannot do the things that ye would *m*. * Rom. 8. 6, 7. * Rom. 7. 19.

h By the *flesh* and the *spirit*, we cannot so much understand the *sensitive* and *rational appetite*; for these two appetites are not so contrary, but that in many things they agree well enough; and we are Enemies not only in our sensitive part to spiritual things, but ἐν τῷ νοὶ ἐν, in our mind and rational part also; *Col.* 1. 21. And some of the *fruits of the flesh*, which are afterward mention'd, *ver.* 19. 20. (such as *Idolatry*, *Heresies*, &c.) cannot be referred to the sensitive part. But by these terms are either to be understood the unregenerate part of man; or rather, that carnal concupiscence which we derived from *Adam*, and is seated in our rational as well as sensitive appetite; which opposeth it self to the divine rule, and to the dictates and motions of the Spirit of God. *i* This concupiscence moveth strongly against the directions of the Spirit. *k* And the Holy Spirit of God dwelling in the Saints, moveth as potently against the propensions and inclinations of the flesh. *l* For they are two contrary principles, and work contrarily in their motions and inclinations. *m* So that even the best of Gods people cannot at all times do either what they should do, (according to the precept of the word,) or what they would do, according to the bent of their regenerate part.

18 But * if ye be led by the spirit, ye are not under the law *n*. * Rom. 6. & 8. 2.

n *To be led by the Spirit*, and to *walk in the Spirit*, are the same thing; and differ only as the cause and the effect. To be *under the law*, is to be under the *curse* of it, or *condition* of it, and an obligation to the performance of the ceremonial Law. The reason is, because the *Spirit* is a Spirit of Adoption and liberty; and where it is, it teacheth to serve the Lord without fear from a principle of freedom and ingenuity.

19 Now * the works of the flesh *o* are manifest which are *these p*, adultery fornication *q*, uncleanness *r*, lasciviousness *s*. * 1 Cor. 6. 9. Jam. 3.

o The products of the Natural inclinations and propensions in the heart of man: *p* He saith, these are *manifest*, the filthiness of them appears by the light of Nature, by the checks of conscience men meet with for them; or else it is *manifest*, that these actions are not from the Spirit of God, (because of their contrariety to the Divine Rule,) but are from the corrupt part of man; these (he saith) are *p Adultery*, or the defiling of our Neighbours Bed. *q Fornication*, which is the uncleanness of single persons each with other: *r* And all other *species* of uncleanness, or unclean conjunctions: *s* with whatsoever wanton carriage, gestures, or behaviour lead to these acts.

20 Idolatry *t*, witchcraft *u*, hatred *w*, variance *x*, emulations *y*, wrath *z*, strife *a*, seditions *b*, heresies *c*.

t Either the worshipping of the Creature for God, or the worshipping of God in and by the creature, as by Images, &c. *u* The product of compacts with the Devil; by virtue of which, the persons so contracting are assisted by the power of evil Spirits to produce effects besides the ordinary course and order of Nature, and for the most part mischievous to others. *w* And not these gross crimes only are the fruits of the flesh, but also *abiding hatred* of our brethren in our hearts, enmities to others, (as the word signifieth.) *x* The result of which, are *variances*, mens quarrellings, and contendings one with another for little or no cause. *y Emulations*, peoples endeavouring to hinder others of such good things as they see them desirous of, *z* heats, and immoderate passions of men one against another, *a* a continual readiness and proneness to quarrelling; *b* dividing into parties; which in the State is called *Sedition*, in the Church *Schisms*: *c Heresies*, that is, differing and false opinions in the grand Doctrines of Religion.

21 Envyings *d*, murders *e*, drunkenness *f*, revellings, and such like *g*, of the which I tell you before *h*, as I have also told you in time past *i*, that * they which do such things, shall not inherit the kingdom of God *k*. * 1 Cor. 6. 9. Eph. 5. 5. Rev. 21. 15.

d Repinings at that good which is enjoy'd by our Brethren. *e* unjust taking away the lives of others; with any actions tending, or subservient thereunto. *f* Immoderate drinkings, *g* immoderate eatings; all abuses of the creatures of God beyond necessity, or a moderate delight. *h* I tell you of it before the day of Judgment comes, when you will find that which I tell you to be truth. *i* As you know I have in my preaching to you in times past told you, *k* that they who ordinarily do these things, and do not only live in such practices, but dy without repentance for them, shall never be saved: 1 *Cor.* 6. 9, 10. *Rev.* 21. 7, 8, 9.

22 But * the fruit of the Spirit *l*, is love *m*, joy *n*, peace *o*, long suffering *p*, gentleness *q*, goodness *r*, faith *s*. * Eph. 5. 9.

l Those habits, which the Holy Spirit of God produceth in those in whom it dwelleth and worketh, with those acts which flow from them, as naturally as the Tree produceth its fruit; are; *m Love* to God, and to our Neighbours. *n Joy*; the souls satisfaction in its union with God, as the greatest and highest good; with an actual rejoycing in Christ, and in what is for his Honour and Glory; called a *rejoycing in the truth*, 1 *Cor.* 13. 6. and in the *good of our brethren*, *Rom.* 12. 15. 1 *Cor.* 13. 6. *o* Quietude of conscience, or peace with God, (of which peace of conscience is a copy,) and a peaceable disposition towards men opposed to strife, variance, emulations, &c. *p* Long suffering, opposed to an hastiness to revenge, and inclining us patiently to bear injuries. *q* Sweetness and kindness of temper, by which we accommodate our selves, and become mutually useful to each other. *r* A disposition in us to hurt none, but to do all the good we can to all. *s* By *Faith* seemeth here to be meant, *truth* in words, faithfulness in promises, and in dealings one with another.

23 Meekness *t*, temperance *u*, * against such there is no law *w*. * Tim. 1. 9.

t Forbearance of passion, rash anger, and hastiness of Spirit. *u* A sober use of meats, drinks, apparel, or any thing wherein our senses are delighted. Many of these are *moral vertues*, and such as some have attained to by moral Discipline, the cultivating of their Natures by education, and moral Philosophy: Yet they are also the fruits of the Spirit of God; such as it doth always work in the soules wherein it dwelleth, (though in different measures and degrees,) only the moral man, thus comporteth himself from principles of reason, shewing him the beauty and comliness of such a conversation, and aims no higher in it, than an happiness of converse in this life, his own honour and reputation. But the spiritual man doing the same things, aimeth at an higher end: (the glorifying of God, and saving his own soul.) and doth these things from a fear of God, out of love to him, and out of *Faith*. (as seeing in them the will of God.) *w* Against such (saith the Apostle) there is *no law*. *No law* to accuse or to condemn them; for these are things which the Law commandeth to be done, and are acts of obedience to the Law. So as those who do these things are *led by the Spirit*, and are not under the condemning power or curse of the Law.

24 And they that are Christs *x*, have * crucified the flesh *y*, with the ‖ affections and lusts *z*. * Rom. 6. 6. chap. 2. 20. ‖ Or, *passions*.

x Those who are ingrafted into Christ by Faith, united to him, and so his members; *y* By vertue of a power derived from the cross of Christ, have got their unregenerate part in a great measure mortified. *z* With the inordinate desires, affections and passions of it, not that they have wholly put off these; (they are men still,) but the inordinateness of them is corrected, mortified, and subdued.

25 * If we live in the Spirit *a*, Let us also walk in the Spirit *b*. * Rom. 8. 5.

a If (as we profess) there is an union betwixt the Holy Spirit of God, and us, (so as that holy Spirit is to us the principle of our life, and we live more from him than from any principle in our selves.) *b* Let us manage all our conversation according to the guidance and direction of the same Spirit. Operations naturally follow the principle of Life, from which they proceed, so that as those who only live in the flesh, walk in and after the flesh, and its inclination; so those who live in the Spirit, ought to produce, and will produce effects suitable to the cause of them; and the principle from which they flow.

26 * Let us not be desirous of vain glory *c*, provoking one another *d*; envying one another *e*. * Phil. 2. 3.

c Ambition or Vain glory is a natural corruption disposing us to boast and commend our selves, and to seek the honour and applause of men. *d* This is an effect of the former, disposing us out of hope of victory to challenge others, to a contest with us. Or it may be understood, of provoking others by injuries and wrongs done them; which is contrary to the duty of Love. *e* Not repining at the good of others; either desiring their portion, or being troubled that they fare so well. Possibly this verse might more properly have been made the first of the next chapter, (as *Lathet* maketh it,) where the Apostle *goeth on*, pressing further spiritual duties common to all Christians.

CHAP. VI.

1 BRethren *, ‖ if a man be overtaken in a fault *a*, ye * that are spiritual *b*, restore such a one in the spirit of meekness *c*; considering thy self lest thou also be tempted *d*. * Rom. 14. 1. & 15. 1. ‖ Or, *although*. * 1 Cor. 2. 15.

a In the term [*Brethren*] there is a secret argument persuading the duty which he is pressing, because Christians, particularly members of the same Church, are all Brethren. By persons, *overtaken with a fault*, he means such as do not make a trade of open and scandalous sinning, (for such must be *rebuked sharply*,) but such as may be sometime through infirmity overborne, and run down with a temptation to sin. *b* By those that are *Spiritual*, he means not only the Pastors and Governours of the Church, (though this care and duty is much incumbent upon them,) but such as have received the Spirit of Christ; more especially such as were more knowing in the wayes of God, and had spiritual habits more confirmed in them; (in which sense *Spiritual* is used in 1 *Cor.* 3. 1.) *c* The word translated [*restore*] signifies to put again into joynt, or into right order and place. Sin is an inordinate action, and putteth the Soul that committeth it out of its due order and place. He willeth the Brethren that are *spiritual* to use all due means to put such a member in joint again, but not to do this roughly, and with passion, and severe correption, but meekly, so as may be most probable to win the sinners soul. *d* Having an eye and respect to themselves; as neither being free from sin, nor from temptations to sin, dealing with others as they would have others deal by them.

2 Bear ye one anothers burdens *e*, and so fulfil * the law of Christ *f*. * Joh. 13. 34. & 15. 12. 1 Joh. 4. 21.

e It is a general precept, and may be either understood with reference to what he had said in the former verse, so it hints our duty, though we discern our Brethren to have fallen into some sin or error, yet if we discern that they are sensible of their lapse, and their sin is not a pleasure, but a burden to them, though we ought not to bear with them, or connive at them in their sins, yet we ought to sympathize with them when we see their sin is become their load and burden, under which they groan and are dejected. Or else more generally as a new precept commanding us to sympathize with our Brethren under any load of Tryals and Affliction which God shall lay upon them;

them. And so it agreeth with that precept, *Rom.* 12. 15. *f* By the *Law of Christ*; he means the Will of Christ revealed in the Gospel; particularly the *Law of Love* so much enjoyned by Christ, *John* 13. 15 33, 34, 35. and 15. 12. Which is not called the Law of Christ, because first given by him; (for himself maketh it the sum of the Ten Commandments:) but because he received it and vindicated it from the corruption of the *Pharisees* interpretation. *Matth.* 5. 43, 44. because he so often urged it, and so seriously commanded and commended it to his Disciples; and set us the highest president, and example of it, and hath by his Spirit written it in the hearts of his People.

1 Cor. 8. 2. 3 For * if a man think himself to be some thing when he is nothing, he deceiveth himself *g*.

g It is a general maxime, and the truth of it is obvious to every one that readeth it, for supposing a man to be *nothing* of what he thinks himself to be, he must needs *deceive himself* in nourishing and entertaining such an Opinion of himself. For the dependance of it upon what the Apostle had said before, it is obvious. *Pride* and mens high opinions of themselves above what they ought, are the cause of their censoriousness, and morosity in dealing with other offenders; which modesty would not suffer in them, if they apprehended themselves to be as weak, and as much exposed to Temptations as others are. It is Pride and overweening opinions of our selves, that make us despise or neglect to others, under their burdens, and so forget the *Law of Christ*; the Apostle therefore properly addeth this precept for humility, and modesty to these former precepts.

* 1 Cor. 11. 28. 4 But * let every man prove his own work *h*, and then shall he have rejoycing in himself alone, and not in another *i*.

h The Apostle by a mans *own work* here, understands his own *actions* and *manners*, which he would have every man to busie himself to search, try, and examine by the divine rule, whether they be conformable to the Will of God yea or no; and then he saith *i* a man shall, (if he findeth his work such as is agreeable to the Will of God,) have a cause *to rejoice in himself*; not in the merit or perfection of his works, but in his own *works*, not in *others*; that is he shall rejoice in something which God hath wrought in and by him, and not in others. This the Apostle wisely propounds, as a means to bring a man to know his own measures: it being a great error for men to measure themselves by the measures of other men, their perfections, by others imperfections.

5 For every man shall bear his own burden *k*.

k That is, God will judge every man in the last day, according not to what others have done, but to what he himself hath done, 1 *Cor.* 3. 8. Therefore every one is concerned to *prove his own work*; for at last his eternal joy and rejoycing, or sorrow and mourning, shall be according to what he himself hath wrought, not according to what others have wrought. If ever they enter into the joy of Heaven, they shall rejoyce in their own work. And if Eternal sorrow be their portion, they shall groan under their own burdens; they will not be the sins of others but their own sins which will sink them into eternal misery. For though superiours shall answer to God for the sins of their inferiours, yet it shall not properly be for their inferiours sins, but for their own sins, in neglecting to warn and to reprove them, and to do what in them lay to have hindred them in their sinful courses.

* 1 Cor. 9. 11, 14. 6 * Let him that is taught in the word *l*, communicate to him that teacheth, in all good things *m*.

l The word here Translated *taught*, signifieth *Catechized*; and is the same word from which that word is derived; but it here signifieth *taught*, *catechizing* being but a mode or species of teaching. *m* The precept is concerning the maintenance of Ministers, which is fitly expressed by the term *communicate*, because as the people distribute to their Ministers things Temporal, so the Ministers distribute things spiritual. The *good things* here mentioned, are Temporal good things; such as may be useful to the Teacher for him to uphold himself and Family. The Text Teacheth us, that it is the Will of God that Ministers should be maintained at the charge of the Church to which they Minister, and it is but an act of justice, for they do but *communicate* temporal things to those who communicate to them much more valuable things.

7 * Be not deceived, God is not mocked *n*, for * whatsoever a man soweth that shall he also reap *o*. * 1 Cor. 6. 9. * Luk. 16. 25. Rom. 2. 6.

n The Apostle addeth this, to terrifie those who find out vain, and false excuses to save their purses, he adviseth them not to cheat themselves, for though they might deceive men, yet they could not deceive the All-seeing, and Heart-searching God. *o* Further to encourage them to this *communicating*, he mindeth them, that what they distributed in this nature, was no more lost, then the seed is which the Husbandman casteth into the ground; which in its season springs up, and returneth into the Husbandmans hand with increase. This Metaphor of *Sowing*, is made use of also, *Proverbs* 11 *chapter*. 18 *verse*. 2 *Corinthians* 9. 6. to express mens actions, and lets us know that our actions when done, are not done with, but as our *bodies* shall rise again, so what we have done in the Flesh shall be revived and judged, whatsoever either for *quantity*, or for *quality* men *sow*, the same shall they *reap*; As to *quantity*, he had said in 2 *Corinthians* 9. 6. that he who *soweth sparingly*, should reap *sparingly*, and he that *sowed bountifully* should *reap bountifully*: As to *quality* he here further addeth.

8 For he that soweth to his flesh *p*, shall of the flesh reap corruption *q*: but he that soweth to the spirit *r*, shall of the spirit reap life everlasting *s*.

p He that layeth out his Estate, or spendeth his time and talents, for the gratifying of the Flesh. *q* Shall or may reap some carnal satisfaction, of a corruptible, dying, perishing nature. *r* But he who layeth out his Estate, or spendeth his time, strength, talents, whatsoever God hath given him, for the Glory of God, in obedience to the commands, motions, and dictates of the Spirit, or the Revelations of the Divine Will; he shall not of merit, but of Grace from the Spirit reap everlasting Life, Reward and Satisfaction. So that as in the World, that man doth not suffer loss, that layeth out his money, time, or strength, about good things of a valuable, and induring nature; but he onely who layeth them out about things perishing, and transitory, and of a corruptible nature: so that man shall not loose his Estate that layeth it out for the maintenance of the Gospel and upholding the Ministry of it; for he *soweth to the Spirit*, and shall thereof reap eternal Life and salvation: he onely loseth his estate, &c. who spendeth it to gratifie his lusts, and please his flesh, for all the return which he shall have, will be in poor sensible perishing good things; which perish with the using, and will be of no significancy to him beyond this Life.

9 And let us not be weary in well doing *t*: for in due season, we shall reap if we faint not *u*.

t We have the same precept, 2 *Thessalonians* 3. 13. As the not executing of jugdement speedily imboldens sinners, and encourageth them to go on in courses of sin, so Gods delaying the rewards of the righteous, often proveth a temptation to good men to be *weary of well doing*. Against this the Apostle cautioneth us here. *u* By minding us, that there is a *due season* for all things, (which is best known to the wise God *x*) and assuring us that though as we see not the Husbandman presently reaping assoon as he hath sown, but waiting patiently in hope, that in a due season he shall reap, so we, though we be not presently rewarded, yet in Gods season shall as certainly reap as he doth: But he also mindeth us, that if we will reap we must not *faint*, but go on and persevere in our course of well doing: otherwise we can no more expect to reap, then the husbandman can that hath sown well, but out of impatience before the time cometh for him to reap, shall go and plow up again all that he hath sown, *Ezek.* 33 13.

10 As we have therefore opportunity *w* let us do good unto all men *x*, especially unto them who are of the houshold of faith *y*.

w As we have objects before us, or as God gives us time, and ability. *x* Let it be our business to harm none, but to supply the necessities of all men; either with our spiritual advice and counsels, with all the assistance we can give them that may any way be of spiritual profit or advantage to them; or with our worldly Goods, ministring to their necessities. *y* But all in an order preferring Christians before others; those that belong to the Church, (which is called the *house of God*, 1 *Tim.* 3. 15. 1 *Pet.* 4. 17. and the *houshold of Faith*, *Eph.* 2. 19. (before such as have no such relation to the Church.

11 Ye

11 Ye see how large a letter I have written to you, with my own hand *z*.

z *Paul* made use of the hands of others in the writing some others of the Epistles as appears from *Rom.* 16. 22. and sometimes he himself only wrote the salutation, 1 *Cor.* 16. 21. but he tells them he wrote this Epistle to them wholly with his own hand; that he might thereby more commend his Love to them and care over them.

12 As many as desire to make a fair shew in the flesh *a*, they constrain you to be circumcised *b*: * only lest they should suffer persecution for the cross of Christ *c*. * 13.

a The Apostle here reflecteth upon those false Teachers, who had perverted this Church, and discovereth their hypocrisie under all their pretences of good will to them. These are those who (he saith) desired *to make a fair shew in the Flesh*; that is, to make a fair shew to the world as men very devout (which Formalists and persons overzealous for Rituals ordinarily do.) *b* These would *constrain*, were very urgent to perswade these Beleivers to be circumcised, not out of any Love they had to the Law of God, or to the souls of these *Galatians*. *c* But onely to *avoid Persecution*; for as the Jews were more favourable to such Christians, who together with the Doctrine of Christ observed also their Rites, and Legal Ceremonies: so we are told by some of the Ancients, that some of the *Roman Emperors* by their *Edicts* gave liberty to the Jews in the Provinces subject to them, to use their own Religious Rites, now all who were circumcised went under that notion, so had more liberty then those who were not circumcised, who were persecuted both by the Jewish and the Heathen Magistrates. The Apostle saith, that these false Teachers, who so zealously urged circumcision upon this Gentile Church, did it for no other end but for the avoiding the danger of Persecution; which they saw would follow their standing fast in their Gospel liberty, and not bringing themselves under the Law: which Persecution he tacitely hinteth ought not to be so industriously shunned and avoided, because it was for Christs sake, who had indured the cross for them.

13 For neither they themselves who are circumcised keep the law *d*, but desire to have you circumcised, that they may glory in your Flesh *e*.

d In this the Hypocrisie of your false Teachers discovereth its self, that whereas by their being circumcised, they had declared themselves Debtors to the whole Law, and under an obligation entirely to keep it if they would be saved; yet they themselves did not keep it, only were very zealous for this one thing, not out of any love they had to the Law. *e* But that they might Glory of you, as their Converts being by them perswaded to be circumcised.

14 But God forbid that I should glory save in the cross of our Lord Jesus Christ *f*, ‖ by whom the world is * crucified unto me, and I unto the world *g*.

f For my part I have no such ends, I have no Ambition to glory in you as my Converts; all that I desire to glory in, is in the Doctrine of the Gospel, and my sufferings for the propagation of it, and my conformity to Christ in suffering for Preaching the Gospel. *g* By the cross of Christ the *World is Crucified to me*, and *I to it*, I care no more for the World then it careth for me; the World despiseth and contemneth me, and the Doctrine of the cross which I Preach and publish in it, and I contemn it, with all its vain pomp and splendor. And this I do through the *Cross of Christ*, remembring how the World dealt with Christ, and how little he regarded the world, or through the Grace of Christ who hath inabled me to it, for the particle Translated, *by whom* may be indifferently Translated *by whom* or *by which*.

15 For in Christ Jesus neither circumcision availeth any thing *h*, nor uncircumcision, but a new creature *i*.

h Under the Gospel state as settled by Christ, with reference to salvation, it is of no moment whether a man be a Jew or *h* a Gentile. *i* But whether a man be Regenerated or no, and be Renewed by the Holy Ghost, so as old things with him be passed away, and all things be become new. He had said the same *chap.* 3. 28. and 5. 6. See also 2 *Cor.* 5. 17. under the Law indeed there was something in Circumcision, as it was Gods Covenant in the Flesh to that people to whom he gave it, and the Uncircumcised were strangers to the Covenants of promise, and aliens to the Church of God, but under the Gospel, Circumcision and Uncircumcision are of no significancy; God neither regards any for the former, nor rejecteth any for the latter, he only looketh at the heart and inward man whether that be Renewed, and sanctified, yea or no.

16 * And as many as walk according to this rule *k*, peace *be* on them, and mercy *l*, and upon the * Israel of God *m*. * Psal. 125. 5. * Rom. 4. 12. Chap. 3. 29.

k He either meaneth the Rule of Scripture, the whole Word of God; or the Doctrine which he had taught them throughout this Epistle, or what he had said in the words immediately going before, where the Apostle had given them this Rule, not to regard either *Circumcision* or *uncircumcision*, or any thing in the Flesh, but only the change of their hearts. *l* To these he either Prophesieth *Peace* and *Mercy*, or he Prayeth *Peace* and *Mercy* for them, under which large terms, he comprehendeth all good things whether internal or external. *m* Upon the *true Israelites*, whom he calleth the *Israel* of God; hereby intimating and confirming the Truth of what he had said, *Rom.* 2. 28, 29. and what our Saviour had said of *Nathaniel*, *John* 1. 47. calling him an *Israelite indeed* because in *him was no guile*. And establishing a distinction betwixt such as were so really, and those who were only *Israelites* in name, because descended from *Jacob* to whom God gave the name of *Israel*. Hereby also checking the vanity of the Jews, who gloried in the name of *Israelites*, and thought there could no water come out of the Fountains of *Israel* which God would cast away. The Apostle doth not promise, or prophesie Mercy and Peace to all *Israelites*, but only to the *Israel* of God; that is, to Believers that received, and imbraced Jesus Christ offered in the Gospel.

17 From henceforth let no man trouble me *n*, for * I bear in my body the marks of the Lord Jesus *o*. * 2 Cor. 4. 10.

n Let no man trouble me, either with questi-

ons

ons about circumcision, or with imputations as if I were a Friend to their opinion, of the necessity of adding to the Doctrine of Faith, circumcision and other observances of the Law. *o* I sufficiently declare my judgment to the World, suffering for my profession, and Preaching the Gospel. These sufferings he calls *the marks of the Lord Jesus Christ*, because he indured them in Testimony to the Gospel, as well against the Jews as against the Gentiles.

18 Brethren, the grace of our Lord Jesus Christ *be* with your spirits *p*. Amen.

p The Apostle closeth this Epistle with this Prayer, as he generally concludeth all his Epistles, with wishing them *Grace*, the *Grace of our Lord Jesus Christ*: Under which, he comprehendeth all the effects of the Free love of God upon Believers Souls, for the sake, and in, and through the merits of the Lord Jesus Christ: this he prayeth that they might feel in their hearts, and that it might be in their spirits, to quicken, strengthen, comfort, and establish them according to the different manifestations of the spirit of Grace.

¶ Unto the Galatians written from Rome.

It hath been said before that we are not to look upon these dates of Apostolical Epistles as part of Holy Writ, (for in some of them there are manifest mistakes.) But most think that this Epistle was written from *Rome*, while *Paul* was a Prisoner there, who are in part guided to it from *ver.* 16. thinking that it was wrote at a time when *Paul* was there suffering imprisonment. But of this there is no certainty.

EPHESIANS.

EPHESIANS.

The ARGUMENT.

EPhesus *was the most considerable City of the lesser* Asia; *famous first for sin, witchcraft*, Act. 19. 19. *Idolatry (especially the worship of* Diana, *v.* 24.) *and persecution*, 1. Cor. 15. 32. *and* 16. 9. *then for piety, having received the Gospel by* Paul's *Preaching*, Act. 18. *and shewed great zeal, ch.* 19. 17, 18. &c. Rev. 2. 2, 3. *But lastly it was noted for Coolness and Declining*, v. 4. *leaving her first Love. The* Apostle *seems to have foreseen this as like to come to pass among them by means of false Teachers*, grievous Wolves *that would* not spare the Flock, *Act.* 20. 29. *and some that would* arise from among themselves speaking perverse things, *v.* 30. *Hereupon he not onely admonished the elders of the Church to* look to themselves and all the Flock, *v.* 28. *but afterward when a Prisoner at* Rome, *out of his care of these* Ephesians, *and concern for them, he writes this Epistle to them, to confirm and settle them in the faith they had received, and perswade them to an holy Conversation as best suited to a holy Gospel. In the Epistle there are two principal parts.* 1. *Doctrinal in the 3 first Chapters, where he lays down and commends to them the Doctrine of the Grace of God in Election, Redemption, Vocation, Justification, Adoption*, ch. 1. *illustrating it by the deplorable condition in which before their conversion they had been*, ch. 2. *and assuring them of the truth of their call, by asserting against all objectors and cavillers, his Apostleship with respect to them Gentiles, and his Commission from God to* Preach among them the unsearchable Riches of Christ, *ch.* 3. 2. *Practical in which he exhorts them to walk worthy of their calling in the diligent Practice of Christian duties, whether more General and which concern all believers, or special, such as belong to them in their several relations, especially Oeconomical*, ch. 5. 6.

CHAP. I.

1 PAUL an apostle of Jesus Christ, by the will of God, * to the saints which are at Ephesus, and to the faithfull *a* in Christ Jesus *b*.

a This may be understood either, 1. by way of Restriction, of those that are sincere and constant to Christ, and so not onely Saints by profession, but true to their profession; or, 2. rather, by way of Explication: he defines those Saints he spake of, and calls them *faithfull in Christ* here, whom he called Saints before. *b* The Authour and Fountain of that holiness which denominates them Saints.

* 1 Cor. 1. 1. † 1 Cor. 1. 1.

2 * Grace *be* to you, and peace from God our Father, and *from* the Lord Jesus Christ.

3 † Blessed *be c* the God and Father of our Lord Jesus Christ, who hath blessed *d* us with all *e* spiritual *f* blessings in heavenly ‖ *places g* in Christ *h*.

* Rom. 1. 7. & c. 1. 5. † 1 Cor. 1. 3. Eph. 1. 3. ‖ Or, things. Chap. 6. 12.

c i. e. Thanked, praised. We bless God when we praise him for, and acknowledge him in his excellencies or benefits. *d* Hath vouchsafed or communicated all spiritual Blessings to us. God blesseth us when he doeth good to us; and so the word *Bless* is taken in a different sense from what it was in the former clause. *e* Of all sorts or kinds. *f* In opposition to temporal and worldly, which the carnal Jews principally expected, and the Law mostly promised, (*Deut.* 28. 1, 2. to v. 15.) and which were but types and shadows of those spiritual Blessings which immediately relate to the spiritual Life and Salvation of Believers. *g* Gr. *Supercœlestial* or *Heavenly*, understand either, 1. *Things*; and then it seems to be the same as spiritual Blessings, onely in other terms. Or, 2. *Places*, in opposition to *earthly* Places, particularly the Land of *Canaan*, in which God had formerly promised to Bless his people. These spiritual Blessings are in heavenly places, because, though they reach us here on earth, yet they are derived to us from God and Christ in Heaven, and in Heaven onely have their full perfection and consummation hereafter. *h* By, or through Christ. Upon the account of whose merit, and by whose efficiency these spiritual Blessings are derived from God to us. Or, in Christ as our head, the repository, and seat of all divine Blessings, from whom they flow down upon us as his Members, receiving all we have, out of his fullness. He seems to have respect to the promise made to *Abraham*, Gen. 22. 18. *That in his seed all the nations of the earth should be blessed*, pointing out Christ as that Seed, and those Blessings as Spiritual. *Vid. Act.* 3. 25, 26.

4 According *i* as * he hath chosen us *k* in him *l*, before the foundation of the world *m*, that we † should be holy and without blame *n* before him *o* in love *p*.

* 2 Tim. 1. 9. † Col. 1. 22.

i God blesseth us with all spiritual Blessings *according* as he hath chosen us; Election being the fountain from whence those Blessings come, so that God doeth nothing for us in carrying on the work of our Salvation, but what he had in his eternal council before determined. *k* Separated us in his purpose and decree from others, whom he left out of that gracious act of his will) and determined that we should be holy and unblameable, *&c. l* Either, 1. as in the former verse, by, and through Christ, for his sake, and upon the account of his merit as the procuring cause, not of our Election, but Sanctification; *g. d.* God hath chosen us, that we should be made holy and unblameable by Christ. Or, 2. rather, in Christ as the foundation on which he would build us (his spiritual house) and by which both we might be united to God, and he communicate his Influence and Grace to us; or as our head, by which he might convey grace, and strength, and life to us as Christ's Members. *m* Either before God's Decree of creating the World, or rather, before his executing that Decree in the actual creation of it, *i. e.* from Eternity, when, nor we, nor the world had a being. *n* By inherent Grace begun in Regeneration, and carried on in Sanctification and Mortification in this life, though not perfected till the other. Holiness in us is declared here to be not the cause, but the effect of our Election: we are chosen that we may be holy, not because we are, or God foresees we will be holy. *o* In the sight of God who is not deceived with an outward appearance, but looks to the Heart. *p* As a principal part of our Sanctification, and the best evidence of the fear of God in us, and our obedience to the whole Law.

5 * Having predestinated us to † the adoption of children *q* by Christ Jesus *r* to himself *s* according to the good pleasure of his will *s*.

* Rom. 8. 29, 30. † Rom. 8. 15. Gal. 4. 5.

q Having appointed us unto a state of Son-ship and right to Glory. This seems to be more than the former, a greater thing to be the Sons of God, and Heirs of Heaven, than to be Holy. *r* As Mediatour, and Head of the Elect, and the foundation of all Spiritual Blessings vouchsafed them, and so of this relation into which they are brought, by being united to him. The adopted Children come into

that state by the intervention of the natural Son. *f* Either 1. *in himself*, *i. e.* looking no farther than to himself for the cause of, and motive to his adopting them. Or, 2. according to our translation, *to* himself, *i. e.* to God. Or, rather, 3. for himself, (as the *Syriac* renders it) God would have the honour of having many adopted children that should all call him Father. *g* His Sovereign grace and good will as the onely spring from which predestination issued, God being moved to it by nothing out of himself.

6 To the praise of the glory of his grace *h* wherein *i* he hath made us accepted in * the beloved *k*.

* Mat. 3. 17.

e Glory of Grace, by an usual *Hebraism*, for glorious grace, *i. e.* large, abundant, admirable. The praise of this Grace the Apostle makes the end of God's chusing and predestinating us to the Adoption of Children. God hath chosen us, *&c.* and therein manifested his Grace to us, that such as it is in it self, such it may be acknowledged to be; and therefore praised and adored by us. *u In*, or *through*, or *by* the same Grace out of which he chose us. *x* Having chosen us in Christ, he likewise favours us, is well pleased with us in Christ, to whom we are united, whose Members we are, and in whom God looks upon us. We are hateful in our selves as Sinners, but accepted in Christ as Sons.

7 * In whom *y* we *z* have redemption *a* through his bloud *b*, even the forgiveness of sins *c*, according to the † riches of his grace *d*.

* Act. 20. 28. Col. 1. 14. Heb. 9. 12. 1 Pet. 1. 18. † Chap. 3. 8, 16. Phil. 4. 19.

y In Christ Godman the immediate worker of this Redemption; for though the Father and the Spirit concur'd to it, yet the Redeeming work was peculiarly terminated in the second person. The other two persons have a right of propriety to Redeem us. Christ onely a right of propinquity as assuming our nature, and being of Kin to us. *z* We elect before mentioned. *a* Freedom from the Wrath of God, and Curse of the Law to which we are obnoxious, and consequently the Power of Sin and Tyranny of Satan, as the effects of the former. *bi. e.* By the Sacrifice of his Death upon the Cross where his Bloud was shed. This was the price of Redemption paid to God for us, and wherewith his justice being satisfied, we could no longer be detained under the custody of the Devil, or the dominion of Sin. *c* Redemption is not Formally forgiveness, but Casually, forgiveness being the effect of it; and it is mentioned not as the onely or adequate, but the prime and principal fruit of Redemption, and upon which the other depend. *d* What he called Glorious Grace, *v. 6.* here he calls Riches of Grace, meaning plentifull and superabundant Grace, by a Phrase frequently used by him elsewhere in the same sense, *Rom. 9. 23. ch. 2. 4, 7.*

8 Wherein he hath abounded *e* toward us in all *f* wisedom and prudence *g*.

e In which Grace before mentioned he hath abounded toward us; *i. e.* out of abundance of Grace in himself (called Riches of Grace, *v. 7.*) he hath bestowed upon us wisedom and prudence. The like expression we have, 1 *Tim.* 1. 14. *f* This denotes either, the perfections or excellency of it, being in stead of all other wisedom, and more excellent than all else, or *All* in comparison of what was under the Old Testament. They then had Divine Truths revealed but by parts and parcels, and so a more sparing measure of spiritual wisedom, but under the Gospel, Believers have it more fully and largely, the Spirit of Wisedom, and Revelation being poured out on them. *g* Either the Doctrine of the Gospel which contains more perfect, and higher wisedom than that the *Greeks* sought after, 1 *Cor.* 1. 22. and for lack of which, they counted the Gospel Foolishness; or rather, by *Wisedom* is understood that Knowledge or Faith whereby we receive Spiritual Truths revealed to us, and to be believed by us, so as to their excellency, and have our hearts affected with them; and by *Prudence* the Knowledge of the rule of our Duty with skill to govern our selves according to it: And so Wisedom is no other than Faith, and Prudence the same in effect with Holiness; the former relates to the things we are to Believe, the latter to the things we are to Doe. In the working these two in the Soul, consists inward and effectual calling, which the Apostle mentions in this Verse as he doth the outward likewise, by the Preaching the Word of the Gospel in the next.

* Rom. 16. 25. Col. 1. 26.

9 * Having made known *g* unto us the mystery of his will *h* according to his good pleasure *i* which he hath purposed in himself *k*.

g Having revealed to us outwardly by the Preaching of the Gospel; inwardly by the Illumination of the Spirit. *h* The whole Doctrine of Grace and Salvation by Christ, which is a secret to others, and had still been so to us, had not God discovered it to us in the Gospel. *i* The good pleasure of God, is the fountain of all spiritual Blessings which flow out to us, aswell as it is of our being first chosen and appointed to be the Subjects of them. *k* This signifies a firm settled will in God, either meerly of God, and moved by nothing out of himself, or his keeping this purpose in himself till the time appointed for the publication of it.

10 That in the dispensation *l* of the fulness of times *m*, he might gather together in one *n*, * all things *o* in Christ *p*, both which are in † heaven *q*, and which are on earth *r*, *even* in him.

* Col. 1. 2. † Gr. *the* coeva.

* Some Copies join the last clause of the former Verse with this, leaving out the relative *which*, and concluding the sentence at *good pleasure*, and then reade *He purposed in himself that in the dispensation*, &c. but most reade it as our Translators have rendred it, onely some understand an explicative particle *to wit* in the beginning of this Verse, *To wit, that in the dispensation*, &c. but either way the scope of the words is the same, *viz.* to give the sum of that *mystery* of God's *will* mentioned before. *l* In that administration or distribution of the good things of God's house, which he had determined should be in the fulness of time. It is a Metaphor taken from a Steward who distributes and dispenseth according to his Master's order to those that are in the house, *Luk.* 12. 42. The Church is the House of God, God himself the Master of the Family, Christ the Steward that governs the House; those spiritual Blessings mentioned, *v.* 3. are the good things he gives out. These Treasures of God's Grace had been opened but to a few, and dispensed sparingly under the Old Testament, the more full communication of them being reserved till the fulness of times when they were to be dispensed by Christ. *m* The time appointed of the Father for the appearance of Christ in the flesh (according to former promises) the promulgation of the Gospel, and thereby the gathering together in one, all things in Christ: It is spoken in opposition to the times and ages before Christ's coming, which God would have run out till the set time came which he had pitched upon, and Believers expected; see *Gal.* 4. 2, 4. *n* To *recapitulate*; either to sum up, as men do several lesser numbers in one total sum, which is the foot of the account, but called by the *Greeks* the head of it, and set at the top; or as Orators do the several parts of their Speeches in fewer words; thus all former prophecies, promises, types and shadows center'd, and were fulfilled, and as it were summed up in Christ: or rather, to unite unto, and gather together again under one head things before divided, and scattered. *o* All intellectual beings, or all persons, as *Gal.* 3. 22. *p* As their head under which they might be united to God, and to each other. *q* Either Saints departed, who have already obtained Salvation by Christ, or rather the Holy Angels that still keep their first station. *r* The Elect of God among men here upon earth in their several Generations. The meaning of the whole seems to be, that whereas the order and harmony of God's principal Workmanship, Intellectual Creatures, Angels and Men had been disturbed and broken by the entring of Sin into the World; all Mankind, and many of the Angels having Apostatized from him, and the remnant of them being in their own nature labile and mutable; God would in his appointed time, give Christ (the Heir of all things) the Honour of being the repairer of this breach, by gathering together again the disjointed members of his Creation in and under Christ as their Head and Governour, confirming the good Angels in their good estate, and recovering his Elect among men from their Apostate condition. Though it be true, that not onely Believers under the Old Testament were saved, but the Elect Angels confirmed before Christ's coming, yet both the one and the other was with a respect to Christ as their Head, and the foundation of their Union with God, and out of whom, as the one being lost could not have been restored, so the fall of the other could not have been prevented, nor their happiness secured.

11 In whom we *s* also have obtained an inheritance *t*, being predestinated *u* according to the purpose of him who worketh *x* all things after the council of his own will *y*.

s We Apostles and others Elect of the *Jewish* Nation, we *who first trusted in Christ*, v. 12. *t* Are called, or brought into the participation of an Inheritance, or have a Right given us to it as by lot. In allusion to the twelve Tribes, having in the Division of the Land of *Canaan* their Inheritances assigned them by lot. He shews that they did not first seek it, much less deserve it, but God cast it upon them: their lot fell in the Heavenly Inheritance when others did not. *u* This, aswell as the forementioned privileges, was designed to us by eternal Predestination, and though it be free, and without our procuring, yet in respect of God, it is not casual, but of his ordering. *x* Powerfully and effectually; *y i. e.* That infinite wisedom of God which is always in conjunction with his will, whereby he acts wisely aswell as freely, and though not by deliberation which falls beneath his infinite perfection, yet with his greatest reason and judgment.

12 That we should be to the praise of his glory *z* who first * trusted in Christ *a*.

z, biped.

z Either 1. Passively, that the excellency and greatness of God's Wisedom, Power, Grace, Mercy, *&c.* might be shewn forth in us by our being predestinated, called, sanctified, saved: or 2. rather Actively, that we by the holiness, obedience, and fruitfulness of our conversations suitable to such privileges, might manifest and see forth the Glory of him that vouchsafed them to us. *a* Who were the fruits of the New Testament Church, the Gospel having been first Preached to the Apostles by Christ himself, and by them to the *Jews* (their own Nation) and having been first believed by them.

13 In whom ye *b* also ‖ *trusted* after ye heard the word of truth *c* the gospel of your salvation *d*; in whom ∴ also after that ye believed, * ye were sealed with that holy spirit *e* of promise *f*.

1 Cor. 1. 22.

‖ Here is a defect of the Verb in the *Greek*, which may be supplied either from *v.* 11. which seems to be the principal Verb in the sentence, and then it must be read, *In whom ye also have obtained an Inheritance*: or from *v.* 12. *trusted*, which is the nearest Verb, so our Translation, *In whom ye also trusted*, but neither way makes any difference in the scope of the words. *b* Ye *Ephesians* and other *Gentiles*. *c* The Gospel, so called either by an usual *Hebraism* from the true word, or by way of Eminency, as containing the most excellent and necessary of all Truths, the Doctrine of Righteousness and Life by Jesus Christ; or 3. with respect to the Law and its shadows, the truth and substance of which, is held forth in the Gospel, *d* both in respect of the matter contained in it, the Doctrine of Salvation, and in respect of its efficiency, as being the means whereby God works Faith, and brings to Salvation, *Rom.* 1. 12. *Heb.* 2. 3. ∴ *In whom* either is to be referred to Believers: *g. d.* after ye believed in Christ, or to Sealing, and then it shews by virtue of whom this benefit of Sealing is bestowed, *viz.* by virtue of Christ. *e* Ye were secured and ascertained of your Right to the Inheritance; which we may understand to be done either by the Spirit's impressing upon the Soul, the Image of God in the Work of Regeneration, or (because that cannot so well be understood to be after believing) rather by his Testimony in mens own Consciences afterward, whether immediate by an overpowring light, shining into the Soul, and filling it with assurance of its Interest in Christ and Heaven, or mediate, enabling a man to discern that Image of God in his Soul, by which the Spirit bears Witness to his interest in the Inheritance, and assures him of it; see *ch.* 4. 30. *Rom.* 8. 16. *Gal.* 4. 6. *f* Because the Spirit's coming was before promised, or because he verifies and confirms the Promises, in and to the Hearts of Believers.

1 Cor. 5. 5.

14 * Which is the earnest of our inheritance *g* until the redemption of the purchased possession *h*, unto the praise of his glory *i*.

g The Spirit given to, and dwelling in Believers by his Gifts and Graces is the earnest or pledge whereby their Inheritance is secured to them, as Men are secured the payment of a promised Sum, by a part given beforehand in earnest for the rest. *h* Either 1. the Redemption of the Possession is put for the Possessing of the Redemption (by an Hypallage) *viz.* full and final Redemption from Sin, and Death, and Hell, and Satan; which Redemption though perfectly wrought by Christ, is but in part applied in this Life, and is to be fully enjoyed in the other; or 2. rather (though to the same sense) to the full and final Redemption in the end of the World, of all God's people who are here called his Purchased Possession: see the same word so taken, *Act* 20. 28. and 1 *Pet.* 2. 9. *i* The final Salvation, and complete Redemption of God's people, will be especially for the Glory of God, 2 *Thess.* 1. 10.

Col. 1. 4.

15 Wherefore I also, † after I heard *k* of your faith in the Lord Jesus *l*, and love to all the saints *m*,

k He was an Eye Witness of their first believing, but here he speaks of their increase and constancy in the Faith since, of which he had heard by others: *l i. e.* not barely a Belief of Christ's Excellencies, but a belief of his being their Saviour, their receiving and relying on him as such, and so a Believing in him as the immediate object of their Faith, and him by whom they believed in God, 1 *Pet.* 1. 21. *m* This is added, to shew the Truth of their Faith which works by love. Love to the Saints is mentioned as an Evidence of their Love to God, and to *all* the Saints, to shew the sincerity of that Love in its not being partial, but respecting all Saints, and therefore Saints as Saints.

16 ‖ Cease not to give thanks for you *n*, making mention of you in my prayers *o*.

‖ Rom. 1. 9. Phil. 1. 3, 4. 1 Thess. 1. 2. 2 Thess. 1. 3.

n For your Faith and Love, and all the Spiritual Blessings God hath bestowed upon you. *o* I not onely acknowledge what ye have received, but pray that what is yet lacking in you may be made up.

17 That * the God of our Lord Jesus Christ *p*, the Father of glory *q* may give unto you the spirit of wisedom *r*, and revelation *s* † in the knowledge *t* of him *u*.

* Joh. 20. 17. † Or, *for the acknowledgement*.

p He is the God of Christ not according to Christ's Divine Nature, but his Humane, and as Mediatour, in which respect he was subject to the Father. *q* The most glorious Father, and the Authour of all Glory, and glorious things, and to whom all glory is due. *r* A greater measure (for some they already had) of Faith (as *v.* 9. where it is called Wisedom) or of the knowledge of the things of God, whereof the Spirit is the Authour, God is said to give or send the Spirit, where the Spirit works effectually, and so to give the Spirit of Wisedom, where the Spirit effectually works that Wisedom. *s* By Revelation he means not extraordinary, such as the Prophets had, but ordinary, such as was common to Believers, and expressseth the manner of the Spirit's working this wisedom, that he doth it by removing the covering or veil of natural Ignorance, (*Psal.* 119. 18. *Luk.* 24. 45.) shining into the mind, and making it see what before it saw not; sometimes new objects, sometimes new excellencies in objects before known. Thus the Spirit works not onely in the beginning of Faith and spiritual Knowledge, but in its farther progress he lets in new Light into the mind, and removes some remaining degree of natural Darkness. *t* Or *Acknowledgement*, which may imply an owning, approving, and embracing things before known. *u i. e.* God or Christ, or God in Christ: and so either he declares here wherein the Wisedom he mentioned consists, *viz.* the Knowledge of God and Christ, in whom are hid all the treasures of Wisedom and Knowledge: or rather the end of that Wisedom and Revelation, *viz.* the acknowledgement of God or Christ, when we so know him, as to own him as ours, to embrace, and love, and wholly subject our selves to him, *Col.* 1. 9, 10.

18 The eyes of your understanding being enlightned *x*, that ye may know what is the hope of his calling *y*, and what the riches of the glory *z* of his *a* inheritance *b* in the Saints *c*.

x Viz. By that Spirit of Revelation: and so this clause explains the former. What the Eye is to the Body, that the Understanding is to the Soul. He prays for a farther degree of Illumination for them. *y* Either 1. the object of Hope, the thing hoped for, as *Col.* 1. 5. *Gal.* 5. 5. and then the meaning is, What it is to the Hope of which God hath called you by the Gospel. Or 2. the Grace of Hope, *q. d.* that ye may know how great, and sure, and well grounded that hope is, which by the Gospel is wrought in you. *z* The glorious riches, or the abundant glory; Riches of Glory, and Riches of Grace, *v.* 7. and Riches of Glory, *Rom.* 9. 23. *a* because he is the Father of it: he gives this Glory as the Father of Glory. As Men give Inheritances suitable to their Estates, so God as the God of Glory, and Father of Glory, gives a Glorious Inheritance. *b* Heaven, called an Inheritance both in respect of Believers Title to it by virtue of their Adoption being Heirs of God, and in respect of the perpetuity of their enjoying it, on which account it is called an Eternal Inheritance, *Heb.* 9. 15. *c* or *among* the Saints, those namely that are perfect, who alone are possessed of the Inheritance, which Saints on earth have onely in hope.

19 And what *is* the exceeding greatness of his power to us-ward who believe *d* * according to the working † of his mighty power *e*:

* Col. 2. 12. † Gr. *Of the might of his power.*

d He means that Power of God which is put forth in the whole of our Salvation, from first to last: not that absolute power whereby he can doe whatsoever is possible to be done, but his ordinate power, or power joined with his will, whereby not onely he will work in raising us up at last, and finally saving us, but hath wrought in begetting Faith in us, and doth work in still preserving that Faith (1 *Pet.* 1. 5.) and carrying us on in the way of Salvation. And this he speaks for the encouragement of the *Ephesians*, that they should not fear falling short of the Riches of the Glory of the Inheritance mentioned, seeing God who hath by his power brought them to Christ, is able likewise by the same power to bring them to Glory. *e* Some point the words after *us-ward*, and reade them, *Who believe according to the working of his mighty power*, &c. and then the meaning must be, that the working Faith in Believers, is an instance of his mighty power: he hath shewn his power in working Faith, and therefore will shew it in the remainder of Salvation which is to follow. But our Translation favours the former sense, and then as

in the preceding Clause he shews the greatness of God's Power, so in this latter the Efficacy of it in its actual Operation, particularly the raising up Christ from the Dead.

20 Which he wrought in Christ when he raised
* Ps. 110. 1. him from the dead *f*, and * set him at his own right hand *b* in the heavenly *places i*,

f i. e. The PowerGod exerciseth toward Believers is such as that was whereby he raised up Christ from the Dead. *b* Hath invested him with the greatest Honour, Dignity, and Power, as Princes set the next in honour, and authority to themselves at their Right Hands: see *Mat.* 20. 21. *i* In the highest Heaven, called the third Heaven, 2 *Cor.* 12. 2. and Paradise, *v.* 4.

* Phil. 2. 9. 21 * Far above all principality and power,
* Col. 2. 10. and might, and dominion *k*, and every name that is named *l* not only in this World, but also in that which is to come *m*.

k These terms are sometimes applied to Magistrates, and Men in Authority here in the World, *Tit.* 3. 1. *Jude* 8. sometimes to Angels, Good Ones, *Col.* 1. 16. to Evil Ones, *Chap.* 6. 12. *Col.* 2. 15. though with allusion to Powers in the World, or because by them God puts forth and exerciseth his Power and Dominion. By these then the Apostle understands good Angels, as *ch.* 3. 10. or comprehensively, all sorts of Powers both visible and invisible, as *Col.* 1. 16. 1 *Pet.* 3. 22. *l* Left any might think he had not named all above whom Christ is exalted, he adds this, to take all in. Every *name*, that is, every Person, and every thing which hath a Name: whatever hath any Dignity or Excellency. *m* Because though it hath a being at present, yet it is future to us who are not yet possessed of it. Either this Clause relates to Christ's Sitting at his Father's Right Hand, and then it notes the perpetuity of his Reign, that his Kingdom is an everlasting Kingdom, *Luk.* 1. 33. or rather to the words immediately going before: *q. d.* if there be any Name, any Dignity or Excellency not known in this Life, and which shall be known in the other; yet be they what they may, Christ is above them all.

* Psal. 8. 6. 22 And hath * put all things *n* under his feet *o*,
1 Cor. 15. 27. and gave him *p* *to be* head *q* over all things *r* to
Heb. 2. 8. the Churches *s*.

n Either all his Enemies, as *Psal.* 110. 1. all except the Church which is said to be his Body, or all things more generally of which he spake before, Angels and Men; all are made subject to Christ, 1 *Pet.* 3. 22. *o* put them into a perfect and full subjection to him. *Obj.* All things are not yet put under him. *Ans.* 1. All things are so put under him that he can doe with them what he please, break all his enemies in pieces when he will, though for many reasons he yet doth it not. 2. They are begun to be subjected to him, and by degrees shall be farther subjected till they be perfectly and absolutely subjected unto him, *de facto* as already they are *de jure*, *p* appointed or constituted or made him. *q* A mystical Head: such a one not onely as a King is to his Subjects to Rule them externally by his Laws, but such as a natural Head is to the Body, which it governs by way of Influence, conveying Spirits to it, and so causing and maintaining sense and motion in it, *ch.* 4. 16. *Col.* 2. 19. *r* Either 1. God hath chiefly, and above all before mentioned, given Christ to be the Head of the Church; *q. d.* though he be King and Lord of all, yet God hath made him the onely proper Head to the Church onely; God hath set him above Principalities and Powers, but especially hath appointed him to be the Head of the Church. Or 2. over all things may be meant for the Communication of all good things to the Church, and performing all Offices of an Head to her: an Head to the Church with a Power over all things for her good. *s* The Catholick Church, or whole Collection of Believers throughout the World, and in all Ages of it.

* 1 Cor. 12. 27. 23 * Which is his body *t*, the fulness of him *u*
ch. 4. 12. & † that filleth all in all *x*.
5. 23, 30. Col. 1. 18. † 1 Cor. 12. 6. Col. 3. 11.

t i. e. A mystical one, whereof every Member is influenced by the Spirit of Christ the Head, as in the natural Body the Members are influenced by Spirits derived from the natural Head. *u* The Church is called the Fulness of Christ not Personally but Relatively considered, and as Head of the Church: The Head is incomplete without the Body; Christ in his Relative capacity as a Head would not be complete without his mystical Body the Church. *x* Left Christ should be thought to have any need of the Church, because of her being said to be his Fulness, it is added, that she her self is filled by Christ. Christ fills all his Body, and all the Members of it with the Gifts and Graces of his Spirit, *Chap.* 4. 10.

CHAP. II.

1 AND you *hath he quickned y* that were dead *z* in trespasses and sins *a*.

y This Verb *quickned* is not in the Greek, but the defect of it may be supplied from Chap. 1. verse 19. thus, *The greatness of his power to us-ward, and to you that were dead in trespasses and sins*, the remaining part of that Chapter being included in a Parenthesis, which though long, yet is not unusual. Or rather, as our Translators and others doe from verse 5. of this Chapter, where we have the word *quickned*. It imports a restoring of Spiritual Life by the infusion of a vital principle (in the work of Regeneration) whereby men are enabled to walk with God in newness of Life. *z* Spiritually, not Naturally; *i. e.* destitute of a principle of spiritual life, and so of any ability for, or dispositiveness to the operations and motions of such a life. *a* The Preposition *in* is wanting in the Greek by an Ellipsis, but the expression is Full, *Col.* 2. 13. this Dative Case therefore is to be taken in the sense of the Ablative. By these words he means either all sorts of sins habitual and actual, less or greater; or rather promiscuously and indifferently the same thing several ways expressed. Sin is the cause of Spiritual Death; where Sin Reigns, there is a privation of Spiritual Life.

2 * Wherein in time past ye walked *b* according * Col. 3. 7.
to the course of this world *c*, according to † the † Chap. 6. 12.
prince *d* of the power *e* of the air *f*, the spirit ‖ Chap. 5. 6.
that now *g* worketh *h* in ‖ the children of dis- Col. 3. 6.
obedience *i*.

b Conversed in a continual course of life. They were alive *to* Sin, when dead *in* Sin; or by Sin dead to spiritual good. *c* Either according to the Age of the World that then was, or men then in the World, or according to the custome and mode, the shape and fashion of the World. The same word here translated *course* is rendred *world*, *Rom.* 12. 2. *be not conformed* (configured or fashioned) *to the world*, *i. e.* to the ways and manners of it. So here according to the Course, is according to the ways of Men in the World, both in Manners and Religion. *d* The Devil, or as *Mat.* 12. 24, 26. the prince of Devils. *e* Power for Powers, as they are called, *Chap.* 6. 12. those Devils or Powers of Darkness are marshalled under him as their Prince, who sets up a Kingdom to himself in opposition to Christ. *f* That are in the Air, this lower Region (by God's permission) that they may be ready and at hand to tempt men, and doe mischief in the world. Or that work so many effects in the Air, raise Storms and Tempests, *&c.* as in the case of *Job* and his Children. *g* Even at this time since the coming of the Gospel still continues to work. *h* Effectually works in; rules, and governs, and acts them, 2 *Tim.* 2. 26. *i* By an Hebraism, they that are addicted to Disobedience, *i. e.* Obstinate Sinners.

3 * Among whom also we all *k* had our con- * Tit. 3. 3.
versation *l* in times past, in the lusts of our flesh *m*, † Gr. The will.
fulfilling the † desires of the flesh *n* and of the ‖ Psal. 51. 5
mind *o*, and ‖ were by nature *p* the children of Rom. 5. 12.
wrath *q* aswell as others. 14.

k We Apostles and Believers of the *Jews*. Either *Paul* by a *Cœnosis* reckons himself among them, though not guilty with them; or rather though he were not an Idolater as the *Ephesians*, yet he had been a Blasphemer, and a Persecutor, 1 *Tim.* 1. 13. and though he were blameless as to the Righteousness of the Law, *Phil.* 3. 6. yet that was onely as to his outward conversation, and still he might fulfill the desires of a fleshly mind. *l* Walked in the same way after the course of the world, *&c.* *m* Flesh is here taken more generally for depraved Natures, the whole principle of Corruption in man. *n* The inferiour and sensitive faculties of the Soul, as appears by the opposition of the *Flesh* to the Mind. *o* The Superiour and Rational Powers, to denote the depravation of the whole Man even in his best part, and which seems to have rectitude left in it; to the former belongs the sliskiness of the Flesh, to the latter that of the Spirit, 2 *Cor.* 7. 1. see *Rom.* 8. 7. *Gal.* 5. 19, 20, 21. *p* Not merely by custome or imitation, but by Nature as now constituted since the Fall. *q* By an Hebraism for Obnoxious to Wrath, as Sons of Death, 1 *Sam.* 26. 16. for worthy of, or liable to Death.

4 But God * who is rich *r* in mercy, for his * Rom. 10. 12.
great love *s* wherewith he loved us *t*,

r Abundant. Riches of Mercy here, as Riches of Grace, *ch.* 1. 7. see *Psal.* 51. 1. and 86. 5. *s* The fountain from whence his mercies vouchsafed to us proceed; Riches of Mercy from great Love: God shews mercy to us miserable Creatures in time, because he loved us from Eternity, *viz.* with a love of good will. *t* Both *Jews* and *Gentiles*; there being

being the same Original Cause of the Salvation of both.

Rom. 5. 6, 8, 10. Eph. 2. 4, 5. Col. 2. 13. 1 Joh. 4. 9. whose cause is act. 5. 11.

5 * Even when we were dead in sins, hath † quickned *u* us together with Christ *x* ‖ by grace ye are saved *y*.

u Hath raised us up from the Death of Sin to the Life of Righteousness, not onely in our Justification in which God frees us from our obnoxiousness to eternal Death, and gives us a Right to eternal Life, who before were dead in Law, (though this may be included) but especially in our Regeneration by the infusion of a vital principle. *x* Either 1. God in quickning Christ hath also quickned us; Christ's quickning or receiving his Life after Death being not only the Type and Exemplar of our Spiritual enlivening or Regeneration, but the cause of it, in as much as we are quickned as meritoriously by his Death, so effectively by his Life: Christ as having died and risen again exerciseth that Power the Father gave him of quickning whom he will, *Joh.* 5. 21. or 2. in Christ as our Head Virtually, and by the Power of his Resurrection Actually: or 3. by the same Power whereby he raised up Christ from the Dead, *ch.* 1. 19. see the like expression, *Col.* 2. 13. *y* Some reade the words without a Parenthesis, supplying *by whose*, and so refer them to Christ, *quickned us together with him by whose grace ye are saved*; but if the Parenthesis stand yet, here seems to be a connexion with the foregoing words, at least a reason of the Apostle's bringing in these, for having mentioned God's great love, *v.* 4. as the cause of their Spiritual enlivening here, which is the beginning of their Salvation; he infers from thence that the whole of their Salvation is of Grace, *i. e.* alike free, and as much out of God's great love, as the beginning of it, *viz.* their quickning is.

6 And hath raised *us* up together *z*, and made
us sit together in heavenly *places* in Christ
Jesus *a*.

z Either this may be understood of a farther degree of Spiritual Life in the progress of Sanctification vouchsafed to Believers in this World, or rather of the Resurrection of the Body which is said to be raised together with Christ, because it is to be raised by the same Power that raised him up, and by virtue of his Resurrection, in which we have Fellowship with him as being united to him. *a* As our Head, and Representative. Our Spiritual enlivening, *v.* 5. we have not onely fundamentally in Christ when restored to life, but actually begun in our selves in our effectual calling, but the Resurrection of our Bodies, and our sitting in Heaven we have not as yet actually fulfilled in our selves, yet have it in Christ our Head, who rose for us and we in him, and sits in Heaven for us, and we in him may be said to sit there too by reason of our Union with him, and being members of him.

7 That in the ages to come *b* he might shew *c*
the exceeding riches of his grace in *his* kindness
toward us through Christ Jesus *d*.

b In all succeeding Generations while the World continues. *c* As in an instance or specimen, 1 *Tim.* 1. 16. *q. d.* God's kindness to us Believers in this Age since Christ's coming is such an instance of the exceeding Riches of his Grace, as may be an encouragement to future Generations to embrace the same Christ in whom we have believed. *d* By and through whom God conveys all saving benefits to us.

Rom. 4. 16. Eph. 2. 16, 17. Chap. 1. 19.

8 For by grace *e* are ye *f* saved *g* * through
faith *h*, and that not of your selves *i*, † *it is* the
gift of God *k*.

e The free favour of God, as *v.* 5. *f* Even ye *Ephesians*, *Gentiles* who had not such promises made to you as the *Jews* had, *v.* 12. *g* From first to last, from your calling, *v.* 5. to your glorification, *v.* 6. *Obj.* How are Believers said to be saved, when they are not yet glorified? *Ans.* 1. Because Christ their Head is glorified. 2. Because their Salvation begun in their effectual calling shall be as certainly accomplished in them as it is begun in them, and perfected in their Head Christ. *h* By which ye lay hold on the grace offered you in the Gospel. Faith is not considered here as a work done by us, but as an instrument or means applying the Grace and Salvation tendred to us. *i* Not for your own worth, nor by your own strength. *k* That ye are saved is the gift of God, and therefore free and purely by Grace. *God* is opposed to *self*: Gift relates not merely to Faith immediately preceding, but to the whole Sentence

Rom. 3. 20, 27. Chap. 1. 30. Rom. 1. 9. 3. 5.

9 * Not of works *l*, lest any man should boast *m*.

l Any works whatever, and not onely works of the ceremonial Law: for if they onely were excluded the opposition between God and Man, grace and works were not right, which yet we find so often elsewhere, (see *Rom.* 11. 6.) men might not be saved by works of the Ceremonial Law, and yet still be saved by works, and of themselves. *m* Glory in their own works or worth, as men are apt to doe when they think they have any thing of their own which contributes to their Salvation, see *Rom.* 3. 27. and 4. 2.

10 For we *n* are * his workmanship *o* created * Psal. 100. 3.
in Christ Jesus *p* to good works *q* which God hath Isai. 29. 23.
before † ordained *r* that we should walk in them *s*. Joh. 3. 3, 5. 2 Cor. 5. 5.

n We Believers both *Jews* and *Gentiles*. *o* Not onely † Or, *prepared*.
as men, but especially as Saints, which is the proper meaning here. The *Israelitish* People formerly were God's Work, *Deut.* 32. 6. *Isai.* 43. 21. and 44. 21. so are Believers under the Gospel, being new creatures, *Gal.* 6. 15. The Apostle confirms what he said before, that *by grace* we *are saved and not of works*, in that we are God's workmanship, and are formed by him e'er we can doe any good work, and his forming us in our Regeneration is a part of the Salvation mentioned *v.* 8. *p* Who as our Head enlivens us as members united to him by Faith. As the first Creation was by Christ as the Second Person in the Trinity, *Joh.* 1. 2. so the second Creation is by the same Christ as Mediatour, the Lord and Head of the New Creation, in whom we live, and move, and have our new being, and not in our selves, 2 *Cor.* 5. 17. *q* As the immediate end for which we are new created. We receive our new being that we may bring forth new works, and have a carriage suitable to our new principle. *r* Or rather, as the Margin, *prepared*, *i. e.* prepared and fitted us for them, by enlightning our minds to know his will, disposing and enclining our wills, purging our affections, *&c.* *s i. e.* That we should glorifie God in an Holy Conversation agreeable to that Divine nature whereof we are made partakers in our New Creation.

11 Wherefore * remember that ye *being* in * 1 Cor. 12. 2.
time past Gentiles in the flesh *t*, who are called Col. 1. 21.
uncircumcision *u*, by that which is called the
circumcision in the flesh made by hands *x*.

t Either 1. Carnal, Unregenerate, as *Rom.* 8. 8, 9. Or 2. rather Uncircumcised in the Flesh, as well as in Heart, *Ezek.* 44. 7. such as neither had the Grace signified, nor the Sign representing it. *e* By way of Reproach; to be Uncircumcised being the badge of them that were not *Israelites*, and so were not in the number of God's people. *x i. e.* by those that are Circumcised: the Abstract here, as in the former Clause, being put for the Concrete. He means the carnal *Jews*, who had the Circumcision of the Flesh which was made with hands, but not that of the Heart, *Rom.* 2. 29. made without hands, *Col.* 2. 11.

12 That at that time ye were without Christ *y*,
being aliens from the commonwealth of Israel *z*,
and strangers from * the covenants of promise *a*, * Rom. 9. 4
having no hope *b*, and without God *c* in the
world *d*.

y i. e. Without knowledge of him, or interest in him. This is the foundation of all other miseries, as Christ is the foundation of all saving good; and therefore the Apostle begins with this. *z* The Church of God confined formerly to the *Israelites*: their Church and State was the same Body, and God the founder of, and Law-giver to them in both respects. *a* Those Covenants in which the great promise of Christ and salvation by him was made. The Covenants were several, as that with *Abraham*, and that by *Moses*, and differs in some accidents, but the promise in them was one and the same, which was the substance of each. *b Viz.* Beyond this Life; as they could not but be who were without Christ, and without the promises. *c* Not without some general knowledge of a God, but without any saving knowledge of him, as not knowing him in Christ: or they lived as without God, neglecting him, and being neglected by him, and suffered to walk in their own ways. *d* Which is the Congregation of the wicked, and is here opposed to the Church.

13 But now in Christ Jesus *e* ye who were
sometimes far off *f* are made nigh *g* by the bloud
of Christ *h*.

e Either in the Kingdom of Christ, or Gospel Administration, *Gal.* 5. 6. or, ye being in Christ, united to him by the Spirit and Faith. Being in Christ here, is opposed to being in the World, *v.* 12. *f* Far from God, from his Church, from his Promises, *&c.* having no Communion with him by his Spirit. He means a spiritual distance, yet seems to allude to *Isai.* 49. 1, 12. Those *Gentiles* there mentioned being estranged from God in their hearts, aswell as removed from his people in place. *g* Brought into a state of communion with God, and his People, and participation of their privileges, and right to the Promises. *h* The merit of his Death expiating Sin, (which caused this distance) and so making way for their approach to God, and enjoyment of Gospel Blessings.

* Mich. 5. 5. Joh. 16. 33. † Joh. 10. 16. Gal. 3. 28.

14 For * he is our peace *i*, † who hath made both one *k*, and hath broken down the middle wall of partition between us *l*:

i. e. Peace-maker, or Mediatour of Peace, both between God and Man, and between *Jew* and *Gentile*. He is called our Peace, as elsewhere our Righteousness, Redemption, Salvation. God is said to reconcile us, 2 *Cor.* 5. 19. but Christ onely to be our peace. *k i. e.* one Body, or one People, or one New Man, *v.* 15. *l* Having taken away the Ceremonial Law, which was as a wall of separation between *Jew* and *Gentile*, as appears in the next verse. It seems to be an allusion to that Wall of the Temple which parted between the Court of the People into which the *Jews* came, and the outmost Court, that of the *Gentiles*, who when they came to Worship, might not come into the other Court, and were excluded by this wall.

* Col. 2. 14. † 2 Cor. 5. 17. Gal. 6. 15.

15 * Having abolished *m* in his flesh *n* the enmity *o even* the law of commandments *contained* in ordinances *p*, for to make *q* in himself *r* of twain *s*, one † new man *t*, *so* making peace *u*.

m Abrogated, taken away the power of binding men. *n* Not the flesh of Sacrificed Beasts, but his own Flesh: before he mentioned his Bloud, and now his Flesh, to imply the whole Sacrifice of Christ, comprehending his Flesh as well as Bloud. The Ceremonies had their accomplishment in Christ, and so their abolishment by him. *o* By a Metonymy he so calls the Ceremonies, which were the cause and the sign of enmity between *Jew* and *Gentile*. The *Jews* hated the *Gentiles* as Uncircumcised, and the *Gentiles* despised the *Jews* for being Circumcised. *p* Either by the Law of Commandments, the Apostle means the Law of Ceremonial Rites, and by the word which we render *Ordinances*, he means Doctrine, and then (the word *contained* not being in the *Gr.*) the sense is, that Christ by his Doctrine or Commandments abolished those Ceremonial Rites: the word *Commandment* seems thus to be used, *Deut.* 16. 12. and 1 *Kings* 2. 3. *Ezek.* 18. 21. Or else (which yet comes to the same) the word rendred Ordinances signifies such Ordinances as depended upon the sole will of the Law-giver; and is, *Col.* 2. 14. taken for Ceremonial ones, and so is to be taken here. This the Apostle seems to add, to shew what part of the Law was Abrogated by Christ, *viz.* nothing of the Moral Law, but onely the Ceremonial. *q.* Or *create*, or *form*, in opposition to *abolish*. *r* By Union with himself as the Head in which the several Members agree. *s* Two Bodies or two People, *Jews* and *Gentiles*. *t i. e.* New Body (or new (*viz.* Christian) people. As the body of a Commonwealth is one civil person, so the body of the Church is in a like sense one person. *u* Between *Jew* and *Gentile* having taken away those Ceremonial Laws, which were the cause of the difference between them.

* Rom. 6. 6. Col. 2. 14. † Or, *in himself.*

16 And that he might reconcile both unto God *x* in one body *y* by the Cross *z*, * having slain the enmity † thereby *a*.

x Another end of Christ's abolishing the Ceremonial Law, *viz.* That he might reconcile both *Jew* and *Gentile* (all the Elect together) unto God: and in this respect especially he is our Peace. *y* Either both People united as one mystical Body, or rather this *one Body* here, is the Body of Christ offered up to God as the means of reconciliation, *Col.* 1. 22. *z i. e.* by the Sacrifice of himself upon the Cross. *a* The enmity between God and Man by the expiation of Sin the cause of it. Of this enmity the Ceremonial Law was a Witness, *Col.* 2. 14. aswell as a Sign of that between *Jew* and *Gentile*.

* Zech. 9. 10. † Ps. 148. 14.

17 And he came *b* and * preached peace to you † that were afar off *c*, and † to them that were nigh *d*.

b Partly in his own person as to the *Jews*, and partly by his Apostles whom he appointed to Preach the Gospel to the *Gentiles*: so 2 *Cor.* 13. 5. *c* Far from the knowledge of the truth, from Christ, and Salvation by him, as *v.* 13. *d* Nigh in comparison of the *Gentiles*, nigh by the Knowledge of God and his Law, and the promises of the Messiah: see *Isai.* 57. 19.

* Rom. 5. 2. Chap. 3. 12. Heb. 4. 16. & 10. 19, 20.

18 For * through him *e* we both have an access *f* by one spirit *g* unto the Father.

e As our Mediatour and Peace-maker, who hath reconciled us to God. *f* Are admitted or introduced. *g* By the Holy Ghost who is our Guide to lead us to the Father, as Christ is the way by which we goe to him, *Joh.* 14. 6. As there is but one Mediatour through whom both *Jews* and *Gentiles* come to God, so but one and the same Spirit, Chap. 4. 4.

19 Now therefore ye are no more strangers, * and foreigners *h* But * fellow-citizens with the saints *i*, and of † the houshold of God *k*.

* Heb. 12. 23. † Gal. 6. 10.

h Such are they that may dwell in a City, but are not Free of it. He means the same as *v.* 12. they were not now aliens from the Commonwealth of *Israel*, *&c.* *i* Members of the same spiritual Society or Corporation with other Saints, Patriarchs, Prophets, *&c.* The Church of God is compared to a City, of which every Saint is a Member or Free-man, *Phil.* 3. 20. *k* The Church is here compared to an House, as 1. *Tim.* 3. 15. They are said to be of the Houshold that belong to it, but especially the Children. Among Men, Servants are counted Domesticks, but with God none but his Children.

20 And are * built † upon the foundation of the apostles and prophets *l*, Jesus Christ himself being the chief corner *stone m*.

* 1 Cor. 3. 9, 10. 1 Pet. 2. 4, 5. † Rev. 21. 14.

l The foundation which the Apostles and Prophets laid by their Preaching, *viz.* Christ whom they held forth as the onely Mediatour between God and Man, the onely Saviour and Head of the Church: see 1 Cor. 3. 11. *Foundation* in the Singular Number, to imply the unity of their Doctrine centring in Christ, Apostles and Prophets, whose Office was to Preach, not Kings and Patriarchs. *m* As both supporting the building by his strength, and uniting the several parts of it, *Jew* and *Gentile*: see *Mat.* 21. 42. *Psal.* 118. 22. They that are of chief Authority are called the corners of a People, as sustaining the greatest burthen, 1 *Sam.* 14. 38. *Isai.* 19. 13. *Obj.* If Christ be the corner Stone, how is he the Foundation? *Ans.* The same thing may have different denominations in different respects; Christ is called a Foundation 1 *Cor.* 3. 11. a corner Stone, 1 *Pet.* 2. 6. a Temple, *Joh.* 2. 19. a Door, *Joh.* 10. 7. a Builder, *Mat.* 16. 18. so here again a corner Stone, and yet laid for a Foundation, *Isai.* 28. 16.

21 * In whom *n* all the building *o* fitly framed together *p* groweth *q* unto an † holy Temple *r* in the Lord *s*.

* Chap. 4. 16. 1 Cor. 3. 17. & 6. 19. † 2 Cor. 6. 16.

n Or *upon* whom, *viz.* Christ the Foundation. *o* Whatsoever is built on Christ the Foundation, and so all particular Believers as the several parts of the building. *p* Joined and united both to Christ the Foundation by Faith, and to each other by love. *q* Either 1. *ariseth*; the building goeth on till it come to be a Temple. Or 2. it notes the Stones or Materials of the House to be living ones, receiving life from Christ; 1 *Pet.* 2. 5. Growth supposeth life. The Verb is in the Present Tense, to signifie that the Builders are still at work, and this Temple not yet finished. *r* In allusion to the Temple at *Jerusalem*, whereas the Holy of Holies was a Type of Heaven, so the Temple it self was a Type of the Church, both as it was the place of God's Presence, and of his Worship. *s* Either this must be joined to *groweth*, and then it is a Pleonasm, the Antecedent being here repeated, though the Relative had been expressed, and it implies the Growth of Believers (the materials of this spiritual building) to be from Christ. Or it may be joined with *Holy*, and then it signifies that they have their Holiness from Christ, or it may be read *Holy to* the Lord, and then it expresses the nature of this Temple, that it is undedicated, consecrated to the Lord, and meet for him.

22 * In whom you also are builded together, for an habitation of God *t* through the Spirit *u*.

* 1 Pet. 2. 5.

t A Temple where God may dwell. Not onely the whole Collection of Believers is called the Temple of God, but particular Churches, and particular Saints are so called, because of God's dwelling in them by his Spirit: see 1 *Cor.* 3. 16, 17. and 6. 19. *u* This may relate either to the words immediately going before, *an habitation of God*, and then the meaning is, an Habitation or Temple in which God dwells by his Spirit: or to the Verb Builded, and then they import the building of them into a Temple to be the Operation of the Spirit, working that Faith and Love in them whereby they are united to Christ the Foundation, and to the several parts of the Building.

CHAP. III.

FOR this cause *x* I Paul * the prisoner of Jesus Christ *y* † for you Gentiles *z*;

* Chap. 4. 1. Phil. 1. 7. † Col. 4. 3. Col. 1. 24. 2 Tim. 2. 10.

x i. e. That ye may be farther Confirmed in the Faith of Christ, and more and more built up in him as an Habitation of God, *ch.* 2. *v.* 22. *y* For Christ's sake, for asserting his Cause and Honour: see 2 *Tim.* 1. 8. *Philem.* 1. 9. *z* For your Cause and Salvation; having preached and declared the Grace of God to be Free, and to belong to you *Gentiles* aswell as to the *Jews* (the middle wall

wall of partition being taken away) and so equalled you with them. There is no small difference among Expositours about the connexion of these words; the fairest and easiest seems to be: Either 1. that the Substantive Verb *am* be here supplied, and the words read, I *Paul am* the Prisoner of Jesus Christ, *q. d.* I have for some time been and still am the Prisoner of Jesus Christ. Or 2. that this Verse be joined to the 14. (all the rest from *v.* 2. to the 13. being included in a Parenthesis) where he begins with the same words as here, and so we may reade it thus, *v.* 1. *For this cause I Paul the prisoner*, &c. and then *v.* 14. I say, *For this cause I bow my knees*, &c. *viz.* praying that ye may be strengthned with might by his Spirit, *&c. i. e.* That they might be more and more built up on Christ on whom they were founded, and had begun to be built.

* Act. 13. 2. Gal. 1. 16.

2 If ye have heard *a* of the dispensation of the grace of God *b* * which is given me to you-ward *c*.

a This doth not imply Doubting, but rather the Apostle takes the thing for granted, *q. d. Seeing* ye have heard, and so some render it. See the like, 1 *Pet.* 2. 3. *b* Either by Grace he means his Apostleship, as, *Rom.* 1. 5. *Gal.* 2. 9. or the Free Grace of God for Salvation revealed in the Gospel which he was to Preach, and then by Dispensation we must understand his Commission, or Ordination of God to that work, *viz.* to publish that Grace whereof the Ministers of the Gospel are the Dispensers, 1 *Cor.* 4. 1. *c* To you *Ephesians* and other *Gentiles* for whom particularly I am appointed an Apostle, *Act.* 9. 15. & 26. 17, 18. *Gal* 2. 7.

* Act. 22. 17, 21. † Rom. 16. 25. Col. 1. 26. ‖ Ch. 1. 9, 10. ‖ Or, *a little before.*

3 How that by revelation *d* † he made known unto me the mystery *e* (‖ as I wrote * afore *f* in few words;

d Not by man, but immediately, *Act.* 9. 15. *Gal.* 1. 12. *e Viz.* of calling the *Gentiles* to Salvation by Faith in Christ, without the works of the Law, *v.* 6. *f* In the two former Chapters of this Epistle.

4 Whereby when ye reade *g* ye may understand my knowledge in the mystery of Christ,

g Or unto which attending.

* Act. 10. 28.

5 * Which in other ages *h* was not made known unto the sons of men *i*, as it is now revealed unto his holy apostles and prophets *k* by the Spirit *l*.

h In the times before Christ's coming in the Flesh. *i* That the *Gentiles* should be called was formerly known and foretold, but not as since, *viz.* as to the time and manner of it, and the means whereby it should be effected. *k* New Testament Prophets, *ch.* 4. 11. *Rom.* 12. 6. and 1 *Cor.* 14. 13. *l* Either by the Spirits being poured out on the *Gentiles*, it was known that they should be Co-heirs with the Believing *Jews*; or rather by the Spirit instructing the Apostles and Prophets, and immediately acquainting them with this mystery.

* Gal. 3. 29. ‖ Chap. 2. 15. ‖ Act. 3. 14.

6 That the Gentiles * should be fellow-heirs *m*, and † of the same body *n*, and ‖ partakers of his promise *o* in Christ *p* by the gospel *q*.

m i. e. Have an equal right to the Heavenly Inheritance with the Believing *Jews*. *n* The same mystical Body whereof Christ is the Head. *o* The great promise of the Covenant which comprehends all the rest under it. *p* In whom all the promises have their accomplishment, 2 *Cor.* 1. 20. *q* As the means or instrument by which God works Faith, whereby they are made partakers of the Promise, Fellow-heirs, *&c.*

* Rom. 1. 5. † Chap. 1. 19.

7 Whereof I was made a Minister * according to the gift of the grace of God *r*, given unto me by the † effectual working of his power *s*.

r Either according to the free Gift of God, and which was given merely of Grace; or by *gift* he understands all those several gifts (as of knowledge, utterance, *&c.*) which were the necessary qualifications and furniture of an Apostle for the due discharge of his Office, all which were freely given to him. *s* Whereby God made him a Preacher of the Gospel, who had been a persecutor of Believers, and wrought effectually by the Spirit with his Preaching for the Conversion of thousands, and spreading the Gospel in many Countries, and likewise wrought Miracles for the confirmation of the Truth, and conviction of Hearers, *Act.* 19. 12. and 28. 8.

* 1 Cor. 15. 9. Eph. 1. 18. Rom. 2. 7. 1 Tim. 1. 11.

8 Unto me who am less than the least of all Saints *t* is this grace given, that * I should preach among the Gentiles the unsearcheable riches of Christ *u*.

t This the Apostle speaks considering his former estate in *Judaism*, when he persecuted the Church of Christ, so 1 *Cor.* 15. 9. and 1 *Tim.* 1. 13, 15. Thus modest is the Apostle, when speaking of himself, and not of his Office. *u* All that Grace of Christ which he was to make known to the *Gentiles* in his Preaching, Wisedom, Righteousness, Sanctification, Redemption, 1 *Cor.* 1. 30.

9 And to make all men *x* see *y* what *is* the fellowship of the * mystery *z* which from the beginning of the world hath been hid in God *a*, † who created all things by Jesus Christ *b*:

* Chap. 1. 9. Ver. 3. † Psal. 33. 6 Col. 1. 16. Heb. 1. 2.

x All those to whom the Apostle was sent. *y* Or *to enlighten* them: *i. e.* Ministerially, *Act.* 26. 18. as to enlighten them principally belongs to Christ, *Joh.* 1. 9. *z* Or communication of the mystery, *viz.* concerning the Salvation of the *Gentiles* without Circumcision, or the works of the Law which God now made known by *Paul*'s Ministry contrary to what the *Jews* Believed. *a* Not revealed to Men as to the circumstances and manner of it, but hid in the mind and purpose of God, see the like, *ch.* 1. 9. *b* This may be understood either of the first Creation, or the second, or immediately of the first, and by that of the second; as God created all things at first, (and so both *Jews* and *Gentiles*) and gave them their Being by Christ, (*Joh.* 1. 3) so he recreates, regenerates, and gives them a new Being by Christ, that they may be of the same Body under him; see the like, 2 *Cor.* 4. 6.

* 1 Pet. 1. 12.

10 * To the intent that now unto the principalities and powers in heavenly *places c*, might be known by the Church *d* the manifold wisedom of God *e*.

c Good Angels, *Col.* 1. 16. and 1 *Pet.* 3. 22. *d* Not effectually, as a Teacher or Instructer of Angels present in Church Assemblies, but objectively, as a Mirrour in which they might behold, and contemplate the manifold Wisedom of God. *e* Exceedingly, or many ways various. The Divine Wisedom is in it self one simple thing, but appearing in so great variety of Works, it is said to be various. This may be best understood of the whole Oeconomy of Mens Redemption, and God's governing his Church in several Ages, the several Forms of the Church, the various ways of revealing the Divine Will, the different measures of Light let out in different times, the different Dispensations of the Covenant of Grace before the Law, under the Law, under the Gospel, to the *Jews*, to the *Gentiles*, *&c.*

11 According to the eternal purpose *f* which he purposed in Christ Jesus our Lord *g*.

f All that God doeth in the work of our Redemption, whereby he sets forth his manifold wisedom, he doeth according to what he had from eternity purposed to doe, and therein likewise shews his wisedom to which it belongs to order and determine things before the doing of them, and then to doe them as they have been ordered. *g* Not onely as the eternal Wisedom of the Father, but as designed in God's Decree to be the Head of the Church, and he by whom God would in time execute his eternal purpose.

* Chap. 2. 18.

12 In whom *h* we have boldness *i*, and * access *k* with confidence *l* by the faith of him *m*.

h Or *by*, or *through* whom, or into whom being engrafted and incorporated. *i* Or freeness of Speech. It signifies that liberty and spiritual security, whereby we come to God as to a Father, in the freedom of Children, not the fear of Slaves, *Rom.* 8. 15. *Gal.* 4. 6. and 1 *Joh.* 3. 21. *k* Not onely in Prayer, but all the communion we have with God by Faith in Christ, 1 *Pet.* 3. 18. *l* Either securely without fear (as before) or with confidence of acceptance with God, and obtaining what we ask. *m i. e.* Faith *in him*, as *Rom.* 3. 22. see the like, *Mark* 11. 22.

* Phil. 1. 14. 1 Thess. 3. 3. Verse 1.

13 * Wherefore I desire *n* that ye faint not at my tribulations for you *o*, which is your glory *p*.

n I pray you. This is an exhortation to the *Ephesians*, not a Prayer to God, for that follows, *v.* 14. *o* The Truth I have Preached to you being the cause of my Sufferings, and your Salvation (to which they tend as a mean to confirm your Faith) being the end of them. *p* Either he means, that their not fainting, or not falling away from Christ by reason of his Sufferings was their Glory, or rather, that his Sufferings were their Glory, in that he did by them seal the Truth of the Doctrine he had Preached, being still ready to suffer for what he delivered to them.

14 For this cause *q* I bow my knees unto the Father of our Lord Jesus Christ,

q This may be referred either to the former Verse, for this cause, *viz. that ye faint not*, &c. or rather to the first Verse, the Apostle here resuming what he had been beginning there.

Of

15 Of whom *r* the whole family *s* in heaven and earth *t* is named *u*.

r Either of God, or rather of Christ last mentioned. *s* Or *Kindred*, the Church of God being his Houshold, *ch.* 2. 19. *t* All the Saints, both which are already in Glory, and which yet live upon the earth, whereever, or whoever they be; *Jews* or *Gentiles*. *u* To be named or called, implies the thing aswell as the name, *Isa.* 7. 14. *Luk.* 1. 35. the whole Family is named of Christ, *i. e.* of him they are, aswell as are called Christians, and the Church of God. The *Jews* boasted of *Abraham* as their Father, but now all Believers, even *Gentiles*, are one Family of God's People, and upon them the name of Christ is called.

16 That he would grant unto you according to the riches of his glory *x*, to be strengthned with
* Rom. 7. 22. might *y* by his Spirit *z* * in the inner man, *a*:

x i. e. The abundance of his Power, see *Rom.* 6. 4. *y* Farther degrees of spiritual strength, proceeding from God's Power as the fountain. *z* As the immediate worker of all Inherent Grace. *a* The reasonable Powers of the Soul as renewed by Grace, the same as Heart in the next Verse, and Spirit, 1 *Thess.* 5. 23. see 2 *Cor.* 4. 16.

17 That Christ *b* may dwell in your hearts *c*
* Col. 2. 7. by faith *d*; that ye being * rooted and grounded in love *e*.

b On whom this Spirit (who must strengthen you as being a Spirit of Might, *Isa.* 11. 2.) resteth, *Isa.* 61. 1. *c* May intimately, and continually possess and fill not your heads onely with his Doctrine, but your affections with his Spirit, see *Job.* 14. 23. *d* Whereby ye not onely Believe Christ's Truth, but receive and apprehend himself, and which is the means by which ye have union and communion with him. *e* Either he means 1. our Love to God and our Neighbour, and then he prays that their Love might not be slight and superficial, but strong and firm. Or 2. God's Love to us, and then he prays that the *Ephesians* who had already tasted God's Love to them in Christ might be more fully strengthned in the persuasion of that Love.

18 May be able to comprehend *f* with all saints *g*, what *is* the breadth, and length, and depth, and height *h*,

f More fully and perfectly to perceive and understand. *g* Which are or have been. *h* The immense vastness, dignity and perfection. Either 1. of Redemption by Christ extending both to *Jew* and *Gentile*, and so the mystery before mentioned. Or rather 2. of the Love of Christ as follows.

19 And to know *i* the love of Christ, which passeth knowledge *k*, that ye might be filled with all the fulness of God *l*.

i Sensibly and experimentally to percieve in your selves. *k* Which though it may in a greater degree than hitherto be known and experienced, yet never can be in this life fully and absolutely understood, and comprehended, see *v.* 8. and the like expression, *Phil.* 4. 7. *l* All that fulness of Knowledge, Faith, Love, Holiness, and whatsoever it is with which God fills Believers gradually here, and perfectly hereafter, when God shall be all in all, 1 *Cor.* 15. 28.

20 Now * unto him *m* that is able to doe ex-
* Rom. 16. 25. Jude 24. ceeding abundantly above all that we ask or think *n*, according to the power that worketh in us *o*.

m i. e. God the Father. *n* And therefore is able to establish you to the end, and doe all for you that hath been desired. *o* The exceeding greatness of his power, *ch.* 1. 19. Whereby God works Faith, and preserves to Salvation, 1 *Pet.* 1. 5. And enables to bear afflictions, 2 *Tim.* 1. 8.

21 Unto him *be* glory in the Church *p* by Christ Jesus *q*, throughout all ages *r*, world without end. Amen.

p The whole Church of *Jews* and *Gentiles*. The Church onely knows the mystery, and partakes of the benefits before mentioned, and therefore the Church onely can rightly glorifie God for them. *q* Either *in* Christ, in whom the Father hath displayed all his love to us; or rather *by* (according to our version) Christ, as the Mediatour between God and us; by whom we offer up our Services to God, Praises aswell as Prayers, *Rom.* 1. 8. and 7. 25. *r* Or *through all generations*.

CHAP. IV.

1 I Therefore the prisoner * of the Lord *s*, be-
* Or, *in the Lord.* seech you, that ye † walk worthy *t* of the
† Phil. 1. 27. Col. 1. 10. 1 Thess. 2. 12. vocation wherewith ye are called *u*.

s Marg. *in* the Lord, an *Hebraism*: it is as much as *for* the Lord, *ch.* 3. 1. *t* Proceed constantly, and perseveringly in such ways as suit with, and become your calling, 1 *Thess.* 4. 7. and 1 *Pet.* 1. 15. see the like expression, *Rom.* 16. 2. and in the places in the Margin. *u* Both your general calling whereby ye are called to be Saints, and your particular callings to which ye are severally called, as *c.* 5 & 6.

2 With all lowliness *x* and meekness *y*, with long-suffering *z*, forbearing one another *a* in love *b*.

x Or Humility; submissness of mind, whereby we esteem others better than our selves, *Phil.* 2. 3. A vertue peculiar to Christians, unknown to Philosophers, see *Act.* 20. 19. *Col.* 3. 12, 13. *y* Whereby we are not easily provoked; or offended with the infirmities of others: this is opposed to peevishness as the former to pride. *z* Whereby we bear with greater or repeated injuries, 2 *Cor.* 6. 6. *a* Or *supporting*, *i. e.* bearing with the infirmities, frowardness, or moroseness of others, so as not to cease to love them, and doe them good. *b* Not out of any carnal affection, or for our own advantage, but out of Love, which is wont to make men patient and long-suffering, 1 *Cor.* 13. 4.

3 Endeavouring to keep the unity of the Spirit *c* in the bond of peace *d*.

c Either unity of mind, or Spiritual unity as being wrought by the Spirit, and then he means that unity he spoke of, *ch.* 2. 14, 15, 16. and 3. 6. whereby the mystical Body of Christ. *d i. e.* In peace as the bond which keeps the Members or parts of the Church together, which by Dissentions are dissipated and scattered. The first step to this unity is Humility, for where that is not, there will be no meekness, nor forbearance, without which Unity cannot be maintained.

4 * *There is* one body *e*, and † one Spirit *f* e-
* Rom. 12. 4. Chap. 2. 16. † 1 Cor. 12. 4. ven as ye are called in one hope *g* of your calling.

e i. e. The Church of Christ, *ch.* 1. 23. see *Col.* 3. 15. *f* The self-same Spirit of Christ in that Body by which all the Members live and act, 1 *Cor.* 12. 11, 13. *g* One Inheritance in Heaven, to the hope of which ye are called, *Col.* 1. 12. *Hope* for the thing hoped for, as *Col.* 1. 5. see 1 *Pet.* 1 3, 4.

5 * One Lord *h*, one faith *i*, one baptism *k*. 1 Cor. 12. 5.

h Christ, *viz.* as Redeemer, Head and Husband of the Church, to whom by God's appointment she is immediately Subject, 1 *Cor.* 8. 6. *Joh.* 13. 13. *Act.* 2. 36. *i i. e.* One object of the Faith of all Believers, *viz.* the Doctrine of Salvation, which is but one. *k* Both as to the outward Symbol, and the thing signified by it.

6 * One God *l* and Father of all *m*, who *is*
* Mal. 2. 10. 1 Cor. 12. 6. above all *n*, and through all *o*, and in you all *p*.

l God is here taken Personally for the Father, the other two Persons being before mentioned, *v.* 4. 5. *m* Of all Believers. *n* Not onely in the excellencies of his Nature, but especially in his Sovereign Dominion over the Church. *o* By his special Providence through all the Members of the Church. *p* By Inhabitation, and the conjunction of Believers with him. Though the former two may be applied to God's universal Dominion and Providence over all the Creatures, yet the Apostle speaking of the conjunction of Believers in one Father, they are both to be restrained according to this last Clause.

7 But unto every one of us is given grace *q* according to the measure of the gift of Christ *r*.

q Either by Grace he means Gifts which are not common to all Believers, but proper to some, according to their various functions and places in the Church, *Rom.* 12. 6. 1 *Cor.* 12. 11. Or rather more generally it comprehends also those Graces which are common to all Believers as such, Faith, Hope, Love, Zeal, &c. which though they are of the same kind in all, and have the same object, yet they are received in different degrees and measures. *r* In that measure in which it pleaseth Christ to give them, who gives to some one gift, to some another; to some one degree of Grace, to some another: all have not the same, but need the help of those that have what they want.

8 Wherefore he *s* saith, When he *t* ascended * Or, *is* up on high *u*, he led * captivity captive *x*, and *ritude of* gave gifts unto men *y*.

s The Psalmist. *t* Christ, God manifested in the Flesh and then what was spoken by the Psalmist Prophetically in the second Person, is spoken by the Apostle Historically in the third. *u* Christ ascended up on high after his Death, both as to place, in his humane nature, into Heaven; and chiefly as to his state in his being glorified. *x* Either led those captive who had taken us captive, or rather led them captive, whom he had taken captive; captivity being here put for captives, as elsewhere *poverty* for *poor*, 2 King. 24. 14. This Christ did when having conquered sin, death, Satan, he triumphed gloriously over them in his ascension, *Col.* 2. 15. it is spoken with allusion to conquering Princes or Generals, who in their Triumphs had their Captives attending upon their Chariots. *y* He alludes in this likewise to the custome of Conquerors casting Money among the people that were the Spectatours of their Triumphs, or gave largesses to their Souldiers. Christ upon his Ascension sent the Holy Ghost on the Disciples, *Act.* 2. and continues ever since, to furnish his Church with Gifts and Graces, see on *Psal.* 68. 18.

9 (Now that he ascended, what is it but that he also descended *z* first into the lower parts of the earth? *a*.

z The Apostle interprets the Psalmist, and concludes, that *David* when he foretold Christ's Glorification, or Ascending up to Heaven, did likewise foresee his humiliation and descent to the earth, *q. d.* when *David* speaks of God in the Flesh ascending up on high, he doth thereby imply, that he should first descend to the Earth. *a* Either simply the Earth as the lowest part of the visible World, and so opposed to Heaven from whence he came down, *Job.* 3. 13. and 6. 33. 38, 41, 42, 50, 51. or the Grave and state of the Dead; or both rather, implying the whole of his Humiliation in opposition to his Ascending, taken for the whole of his Exaltation.

10 He that descended is the same that ascen-
Psal. 2. 33. 16. fulfill. ded up *b* far above all heavens *c*, * that he might
† fill all things *d*)

b He saith not, he that ascended is the same that descended, lest it should be thought that Christ brought his Body with him from Heaven, but on the contrary, *he that descended is the same that ascended*, to shew that the Son of God did not by his descent become other than what he was, nor the assumption of the Humane nature add any thing to his person, as a Man is not made another person by the cloaths he puts on. Christ Descended without change of place as being God, but Ascended by changing place as Man, yet by communication of properties, whole Christ is said to have Ascended. *c* All visible Heavens, into the third Heaven or Paradise, *Act.* 3. 21. *Heb.* 9. 24. *d* All the Members of his Church with Gifts and Graces. This began to be fulfilled, *Act.* 2. and still will be fulfilling to the end of the World, see *Job.* 7. 39. and 16. 7.

Psalm 4. 5. Rom. 12. 7. 11 * And he gave *e* some, apostles *f*; and some,
prophets *g*; and some, evangelists *h*; and some, pastors and † teachers *i*.

e Distributed several gifts (which are spoken of in general, *v.* 7.) according to his Father's appointment, who is said to set in the Church what Christ is here said to give, 1 *Cor.* 12. 28. *Obj.* Nothing is here said of Gifts, but only of Offices. *Ans.* Christ never gave Offices without suitable furniture; this diversity therefore of Offices includes diversity of respective Gifts. *f* Extraordinary Officers with an immediate Call, universal Commission, infallibility in Teaching, and power of working Miracles, appointed for the first founding the Christian Church in all parts of the World, *Mar.* 28. 19. *Act.* 19. 6. *Obj.* The Apostles were appointed by Christ before his Death. *Ans.* The Apostle here speaks not of Christ's first calling them, but, 1. of his fully supplying them with gifts necessary to the discharge of their Office, which was after his Resurrection, *Act.* 1. 4. *Joh.* 7. 39. & 2. Of their solemn Inauguration in their Office, by the pouring out of the Holy Ghost upon them in a visible manner, *Act.* 2. *g* Extraordinary Officers who did by immediate Revelation Interpret the Scriptures, 1 *Cor.* 1. 4, 5. and not onely such as did foretell things to come, *Act.* 11. 27. & 21. 10. *h* These were likewise extraordinary Officers for the most part chosen by the Apostles as the companions and assistents in Preaching the Word, and planting Churches in the several places where they Travelled. Such were *Timothy*, *Titus*, *Apollos*, *Silus*, &c. *i* Either two names of the same Office implying the distant duties of Ruling and Teaching belonging to it, or two distinct Offices but both ordinary, and of standing use in the Church in all times; and then Pastours are they that are fixed to, and preside over particular Churches, with the care both of instructing and ruling them, 1 *Thess.* 5. 12. *Heb.* 13. 17. called elsewhere Elders, and Bishops, *Act.* 20. 28. *Phil.* 1. 1. and 1 *Tim.* 3. 1. *Tit.* 1. 5, 7. and 1 *Pet.* 5. 1, 2. Teachers, they whose work is to teach the Doctrine of Religion, and confute the contrary Errours.

12 For the perfecting of the saints *k*, for the
work of the ministry *l*, for the edifying of the
* Chap. 1. 23. Col. 1. 24. * body of Christ *m*.

k Either for the restoring, and bringing them into right order, who had been as it were, dissipated, and disjointed by sin, or rather the knitting together and compacting them more and more both in nearer union to Christ their Head by Faith; and to their Fellow-members by Love, see 1 *Cor.* 1. 10. *l* Or for the work of *Dispensation*, *i. e.* for dispensing the Word, and all those Ordinances which it appertains to them to dispense, and so it implies their whole work. But there may be a Trajection in the words, and then this Clause is to be read before the former, and the meaning plainly is, *for the work of the ministry*, which is to perfect the Saints, and Edifie the Body of Christ. *m* The same in effect as perfecting the Saints, *viz.* the building up the Church both in bringing in new members to it, and strengthning those that are brought in already, in Faith, and Holiness.

13 Till we all come *n* * in the unity of the
* Or, *into the unity.* † Or, *age.* faith *o*, and of the knowledge *p* of the Son of
God, unto a perfect man *q*, unto the measure of
the † stature of the fulness of Christ *r*.

n Or *meet*; All we Believers both *Jews* and *Gentiles* (who while in the World not onely are dispersed in several places, but have our several degrees of light and knowledge) *meet*, or come together in the unity of, &c. *o* Either that perfect unity whereof Faith is the bond, or rather that perfect uniformity of Faith in which we shall all have the same thoughts and apprehensions of Spiritual things; to which as yet, by reason of our remaining darkness we are not arrived. *p* Or *Acknowledgment*, *i. e.* not a bare speculative knowledge, but such as is joined with appropriation, and affection. *q* He compares the mystical Body of Christ to a Man who hath his several ages and degrees of growth and strength, till he come to the height of both, and then he is a perfect Man, or a *Man* simply in opposition to a *Child*, 1 *Cor.* 13. 11. The Church of Christ (expressed by a Man in the singular Number to shew its unity) hath its Infancy, its Childhood, its Youth, and is to have hereafter its perfect Manhood and state of Consistency in the other Life, when being arrived to its full pitch, it shall be past growing. *r* Either *actively*, that measure of stature or age which Christ fills up in it, or hath allotted to it, *v.* 7. or rather *passively*, that measure which though it do not equal, yet it shall resemble, being perfectly conformed to the fulness of Christ. As in the 12. *verse*, he shewed the end of Christ's appointing Officers in his Church, So here he shews how long they are to continue; *viz.* till their work be done, the Saints perfected, which will not be till they all come to the unity of the Faith, &c.

14 That we henceforth be no more * children *s*,
* Isa. 28. 9. † Heb. 13. 9. † tossed to and fro *t*, and carried about with every wind of doctrine *n*, by the sleight *x* of men, *and* cunning craftiness *y*, whereby they lie in wait *z* to deceive.

s i. e. Weak in the Faith, unstable in Judgment, Children in Understanding, 1 *Cor.* 14. 20. Such as need teaching, and strengthning, see *Rom.* 2. 20. 1 *Cor.* 3. 1. *Heb.* 5. 13. *t* Light and unconstant like Ships without ballast, tossed with every wave. *u* Not onely shaken and staggering as to our Faith, (as in the former Clause) but carried about to errours for want of judgment, by false Doctrines, here compared to violent Winds. *x* Their Sophistry whereby they easily Seduce those that are unskilfull, as Men easily cheat Children in playing at Dice, from whence this Metaphor is taken. *y* Their skilfulness in finding out ways of deceiving, whereby they can make any thing of any thing. *z* *Viz.* as in Ambush, the word here used, is translated *Wiles*, *ch.* 6. 11. against which the Apostle would have them fenced with the whole armour of God, and seems to signifie a laying an Ambush, or Assaulting a Man behind his Back; a secret and unseen way of circumventing, a laying wait to draw them that are Weak from the Truth.

15 But * speaking the † truth in love *a*, ‖ may
* Zech. 8. 16. † Or, *being sincere in love.* ‖ Chap. 1. 22. & 2. 21. grow up *b* into him *c*, in all things, * which is
the head, *even* Christ *d*.

a Or *following the truth* in love, *q. d.* not onely let us not be Seduced by the craftiness of Men, but constantly adhere to, and persevere in the Belief of the Truth, joining Love with it, in which two the sum of Christianity consists; and this will be a means of our growing up, and being no more Children. *b* This is opposed to being Children: we are not to stand at a stay, but grow to maturity, *Heb.* 6. 1. *c* In Knowledge, Faith, Love, and all the parts of the New Man. *d* Our growth must be with respect to Christ our Head, as the end of it; we must grow in our acknowledgment of him, and dependance on him, as he by whom we are influenced, and from whom all our proficiency and

strength proceeds; so that whatever encrease we make, must tend not to the magnifying our selves, but exalting our Head.

16 From whom *e* the whole body *f* fitly joined together *g*, and compacted *h* by that which every joint supplieth *i*, according to the effectual working *k* in the measure of every part *l*, maketh encrease of the body *m*, unto the edifying of it self in love *n*.

e Christ the Head, *v.* 15. *f* The mystical Body, or Church of Believers, whereof every true Saint is a Member, *Rom.* 12. 4, 5. *g Viz.* in the right place and order, both in respect of Christ the Head, and of the Members respectively. Some are eyes, some ears, some hands, some feet, 1 *Cor.* 12. 15, 16. *h* Firmly knit, so as not to be separated. *i* Or by every joint, or juncture of *Administration*, *i. e.* whose Office is to administer Spirits, and nourishment to the Body. *Bands* are added to joints, *Col.* 2. 19. which signifies the Ligaments by which the joints are tied one to another, aswell as the joints in which they touch. *Qu.* What are those joints and bands in the mystical Body? *Ans.* Every thing whereby Believers are joined to Christ, or to each other as Christians; especially the Spirit of Christ, which is the same in the Head, and all the Members: the gifts of the Spirit, chiefly Faith, whereby they are united to Christ; and Love, whereby they are knit to each other: the Sacraments likewise, Church Officers, *v.* 11. *&c.* *k* Either the Power of Christ, who as an Head, influenceth and enliveneth every Member; or the effectual working of every Member, in communicating to others the gifts it hath received. *l* According to the state, condition, and exigency of every part, nourishment is conveyed to it meet for it; yet more to one, and less to another, according as more is required for one and less for the other, and so to all in their proportion. Or else as each part hath received, so it communicates to others: all have their use and helpfulness to others, but not all alike, or in the same degree. *m* Either *Body* here redounds by an *Hebraism*, and the sense is, the Body (mentioned in the beginning of the verse) maketh encrease of it self, or without that redundancy, encrease of the Body is an encrease meet and convenient for the Body. The Apostle here changeth the Metaphor from that of a Body to this of an House, but to the same sense, and shews the end of this nourishment they ministred from one Member to another, *viz.* not its own private good, but the good of the whole Body, for the benefit of which each part receives its gifts from Christ the Head. *n* Either by the Offices of love; or it denotes the impulsive cause, whereby the members are moved thus to promote the common increase of the body, *viz.* Love to the Head and each other.

17 This I say therefore and testifie in the Lord *o*, that ye * henceforth walk not as other Gentiles walk † in the vanity of their mind *p*.

* 1 Pet. 4. 3. † Rom. 1. 21.

o I beseech or adjure you by the Lord, see the like, *Rom.* 12. 1. *Phil.* 2. 1 *p* Their minds themselves, and understandings, the highest and noblest faculties in them, being conversant about things empty, transient, and unprofitable, and which deceive their expectations, and therefore vain, *viz.* their Idols, their Worldly enjoyments, *&c.*

18 Having the understanding *q* darkned *r*, * being alienated *s* from the life of God *t*, through the ignorance that is in them *u*, because of the † ‖ blindness of their heart *x*.

* Chap. 2. 12. † Rom. 1. 24. ‖ Or, *hardness of their hearts.*

q The mind as reasoning and discoursing, and so their ratiocinations, and discourses themselves. *r* As to Spiritual things. *s* Not onely strangers to it, (for so are those Creatures which are not capable of it) but estranged from it; implying, that in *Adam* originally they were not so. *t* A Spiritual life; that life which God commands, and approves, and whereby God lives in Believers, and they live in him, *Gal.* 2. 19, 20. and that both as to the principle of life, and the operations of it. *u* That ignorance which is naturally in them is the cause of their alienation from the Life of God, which begins in light, and knowledge. *x* Or *rather hardness*: the *Gr.* word signifies a *callum*, or brawniness in the flesh, which is usual in the hands of Labourers. Either this is set down as another cause of their estrangement from the Life of God, or as the cause of their ignorance, which though in part it be natural to them, yet is encreased to farther degrees by their own hardness and obstinacy, shutting their eyes voluntarily against the light.

19 Who being past feeling *y*, have given themselves over unto lasciviousness *z*, to work *a* all uncleanness *b* with greediness *c*.

y Having lost all sense and conscience of Sin. An higher degree or effect of the hardness before mentioned, 1 *Tim.* 4. 2. *z* Voluntarily yielded themselves up to the power of their own sensuality and lasciviousness, so as to be commanded by it, without resisting it. *a* Not onely to burn with inward lusts, but to fulfill them in the outward acts. *b* All sorts of uncleanness, even the most monstrous, *Rom.* 1. 24, 26, 27. 1 *Cor.* 6. 9. and *Gal.* 5. 19. *c* Either with covetousness, and then it respects those that prostituted themselves for gain: or rather with an unsatiable desire of still going on in their filthiness.

20 But ye have not so *d* learned Christ *e*.

d So as to walk as other *Gentiles* walk, in the vanity of your minds, *&c.* *e* The Doctrine of Christ, or Rule of Life prescribed by him.

21 If so be that ye have heard him *f*, and have been taught by him *g*, as the truth is in Jesus *h*.

f Either heard Christ speaking to you in the Gospel, *Heb.* 12. 25. and then the sense will be the same as in the following Clause: or heard him Preached to you, and then it may refer to the outward hearing of the word. *g* Or Taught *in* him: *in* for *by*, as *Col.* 1. 15. *Heb.* 1. 2. and then this relates to the power of the word, and the impression made by it upon the heart, *q. d.* if ye have not onely heard of him by the hearing of the Ear, but have been effectually taught by the Spirit to know him, and receive his Doctrine, *Isa.* 54. 13. *Joh.* 6. 45. *h* As it really is, and hath been taught by Christ himself both in his Doctrine and Example, *viz.* What is the true way of a Christian's living, as in the following verses, see *Joh.* 17. 17. *Tit.* 1. 1.

22 That ye * put off *i* concerning † the former conversation *k* ‖ the old man *l*, which is corrupt *m* according to the deceitfull lusts *n*.

* Col. 2. 11. 1 Pet. 2. 1. † 1 Pet. 4. 3. ‖ Rom. 6. 6.

i An usual Metaphor taken from Garments; (implying a total abandoning, and casting away, like a Garment not to be put on again) it is opposed to putting on, *v.* 24. and is the same as Mortifying, *Col.* 3. 5. Crucifying, *Gal.* 6. 14. *k* The former Heathenish life and manners, *ch.* 2. 2. He shews how they should put off their Old Man. *viz.* by relinquishing their old manners; the same as putting off the Old Man with his deeds, *Col.* 3. 9. *l* The pravity of nature, or nature as depraved. *m* Or which corrupteth, *i. e.* tends to destruction, *Gal.* 6. 8. or which daily grows worse and more corrupt by the fulfilling of its lusts. *n i. e.* Which draw away and entice men, *Jam.* 1. 14. or which put on a shew and semblance of some good, or promise pleasure and happiness, but lurch mens hopes, and make them more miserable.

23 And be * renewed *o* in the spirit of your mind *p*.

* Rom. 12. 2.

o Viz. more and more, being already renewed in part *p i. e.* In your mind which is a Spirit, see 1 *Thess.* 5. 23. and 2 *Tim.* 4. 22. He means the superiour powers of the Soul where Regeneration begins, and which the Philosophers magnified so much, and thought so pure.

24 And that ye put * on *q* the new man *r*, which after God *s* is created in righteousness *t*, and † true *u* holiness.

* Rom. 6. 4. Col. 3. 10. † Or, *holiness of truth.*

q The same Metaphor of a Garment as before, to shew the intimateness of the New Man with us, and its being an ornament to us. *r i. e.* A new disposition or constitution of the whole man, called the New Creature, 2 *Cor.* 5. 17. and a Divine Nature, 2 *Pet.* 1. 4. After God's Image. *s* Either Righteousness may relate to the second table, and Holiness to the first, and so both contain our Duty to Man, and to God; or Righteousness may imply that divine principle in us, whereby we perform our whole Duty to God, and the Creature; and Holiness that which denieth all mixture of corruption in our Duty to God and Man. *u* Sincere and Sound. As Righteousness and Holiness are opposed to *lusts*, *v.* 22. so *true* here, to *deceitfull* there.

25 Wherefore putting away lying *x*, * speak every man truth *y* with his neighbour; for † we are members one of another *z*.

* Zach. 8. 16. † Rom. 12. 5.

x All fraudulency, and dissimulation and whatever is contrary to truth. *y* Not onely speak as things are, but act sincerely and candidly. *z i. e.* To or *for* one another, and therefore must be helpfull to each other.

26 Be * ye angry *a* and sin not: let not the sun go down upon your wrath *b*.

* Psal. 4. 4 & 37. 8.

a By way of Concession rather than by way of Command, *q. d.* if the case be such that ye must be angry, yet see it be without sin. *b* If your anger is excessive (for so this word signifies, being different from the former) yet let it not be lasting; be reconciled ere the Sun go down.

27 * Neither give place to the Devil *c*.

* Jam. 4. 7. 1 Pet. 5. 9.

c Do not give advantage to the Devil to possess your hearts, and put you upon more, and greater evils, see *Luk.* 22. 3. *Joh.* 13. 27. *Act.* 5. 3.

28 Let

28 Let him that stole, steal no more *d*; but rather * let him labour *e*, working with *his* hands *f* the thing which is good *g*, that he may have † to give to him that needeth *h*.

* Act. 20. 35. 1 Thess. 4. 11. 1 Thess. 3. 8, 9, 12. † Or, *distribute.*

d Stealing is understood largely for seeking our own gain by any way defrauding others, whether by taking away, or unjustly detaining what is theirs. *i. e.* Diligently and Industriously, as the word imports. Idleness is condemned as tending to Theft. *f* As the onely instrument by which most Arts and Trades are exercised. *g* Not in any unlawfull way, but in an honest calling. *h* That he may have not onely whereupon to live, and prevent stealing, but wherewith to help those that want, *Luk.* 21. 2.

29 * Let no corrupt communication *i* proceed out of your mouth, but that which is good † to the use of edifying that ∴ it may minister grace to the hearers *k*.

* Chap. 4. 29. † Or, *to edifie usefully.*

i Unprofitable, unsavoury, not seasoned with the salt of prudence, *Col.* 4. 6. see *Mark.* 9. 50. ∴ Gr. *to the edification of use*, by an *Hypallage* for, *to the use of edifying*, (as our Translators render it) implying, that the great use of Speech is to Edifie those with whom we converse. But the same word translated *use*, signifies likewise *profit*, and *necessity*, and by an *Hebraism* this (as the latter Substantive) may be instead of an Adjective, and the words translated, *to usefull*, or *profitable edifying*, or (according to the Marginal reading) *to edifie profitably*, with little difference of sense from the former: or *to necessary edifying*, and then it respects the condition and necessities of the Hearers, to which our discourse must be suited by way of instruction, reprehension, exhortation, or consolation as their case requires. *k* By which some grace may be communicated to, or encreased in them by instruction, reprehension, exhortation, *&c.*

30 And * grieve not *l* the holy Spirit of God, † whereby ye are sealed *m* unto the day of redemption *n*.

* Isa. 7. 13. † Chap. 1. 13.

l Viz. by corrupt Communication. The Spirit is said to be grieved when any thing is done by us, which were he capable of such passions, might be matter of grief to him, or when we so offend him as to make him withdraw his comfortable presence from us, see *Isa.* 63. 10. *m* Set apart or marked for, and secured unto the day of redemption, see *ch.* 1. 14. 2 *Cor.* 1. 22. so *Ezek.* 9. 4. they are marked that are to be delivered; and *Rev.* 7. the Servants of God are sealed that were to escape the following plagues, *v.* 3. *n i. e.* Full and final Salvation at the Resurrection, see *Luk.* 21. 28. *Rom.* 8. 23.

31 Let all bitterness, and wrath, and anger *o*, and clamour *p*, and evil speaking *q* be put away from you, with all malice *r*.

o These all seem to relate to the inward affection, as the two following to the effects of it in the words. Bitterness may imply a secret lurking displeasure at another, or rather a confirmed and permanent one; Wrath the first boyling up of the passion, which affects the body in the commotion of the Blood and Spirits; and Anger a greater height and paroxysm of the same passion, or an eager desire of revenge, see *Col.* 3. 8. *p* Such inordinate loudness as Men in anger are wont to break out into in their words. *q* Either with respect to God, or Man, though the latter seems particularly meant here, railing, reviling, reproaching, *&c.* the ordinary effects of immoderate anger. *r* Maliciousness, or malignity of heart, in opposition to kindness and tenderness, *v. l.* see *Rom.* 1. 29. 1 *Cor.* 5. 8. and 14. 20. *Tit.* 3. 3.

32 And * be ye kind *s* one to another, tender-hearted *t*, † forgiving one another, even as God for Christ's sake hath forgiven you *u*.

* Col. 2. 10. Heb. 6. 14. Act. 11. 23.

s Sweet, amiable, facile in words and conversation, *Luk.* 6. 35. *t* Mercifull, quickly moved to compassion; so we have *bowels of mercies*, *Col.* 3. 12. *u* Be placable, and ready to forgive, therein resembling God, who for Christ's sake hath forgiven you more than you can forgive to one another.

CHAP. V.

1 BE ye therefore followers of God *x*, as dear children *y*.

x Particularly in being kind, and forgiving injuries, *Mat.* 5. 43, 48. so that this relates to the last Verse of the former Chapter. *y Viz.* of God: Children should imitate their Fathers, especially when beloved of them.

2 And * walk in love *z*, † as Christ also hath loved us, and hath given himself for us *a*, an offering, and a sacrifice *b* to God, for a sweet smelling savour *c*.

* Joh. 13. 34. 1 Thess. 4. 9. 1 Joh. 3. 23. & 4. 21. † Heb. 9. 14.

z Let your whole conversation be in love. *a Viz.* to die for us, *Gal.* 2. 20. as the greatest argument of his love, *Joh.* 15. 13. *Rom.* 5. 8. *b* Either Offering signifies a Meat-offering, which was joined as an Appendix with the bloudy Sacrifice; or rather more generally, all the oblations that were under the Law, and the word *Sacrifice* either restrains it to those especially in which bloud was shed for expiation of Sin, or explains the meaning of it, *q. d.* Christ gave himself an Offering, *even* a Sacrifice in the proper sense, *i. e.* a Bloudy one. *c i. e.* Acceptable to God; alluding to the legal Sacrifices, see *Gen.* 8. 21. *Lev.* 1. 9. and intimating those other to have been accepted of God, onely with respect to that of Christ, and that as Christ dying to reconcile Sinners to God was acceptable to him, so our Spiritual Sacrifices are then onely like to be accepted of him, when we are reconciled to our Brother, *Mat.* 5. 23, 24.

3 But * fornication *d*, and all uncleanness *e*, or covetousness *f*, let it not be once named *g* among you as becometh Saints *h*.

* Col. 3. 5. 1 Thess. 4. 3, *&c.*

d Folly committed between Unmarried persons, especially mens abuse of themselves with common Strumpets, a sin not owned as such among the Heathen. *e* All other unlawfull lusts whereby Men defile themselves. *f* Either an unsatiable desire of gratifying their lusts, as *ob.* 4. 19. or rather an immoderate desire of gain, which was usual in Cities of great Trade, as *Ephesus* was, see *v.* 5. *g* Not heard of, or not mentioned without detestation, see *Psal.* 16. 4. 1 *Cor.* 5. 1. *h* Who should be pure and holy not in their bodies and minds onely, but in their words too.

4 * Neither filthiness *i*, nor foolish talking *k*, nor jesting *l*, which are not convenient *m*; but rather giving of thanks.

* Mat. 12. 35. Chap. 4. 29.

i Obscenity in discourse, filthy communication, *Col.* 3. 8. *k* Affectation of foolish vain speech, (whether jocose or serious,) unprofitable to the Hearers. *l* Either the same as the former as may seem by the disjunctive particle *or*, which may be by way of explication, or (which is of Kin to it) scurrility in discourse, which is many times by them that are addicted to it, called by the name of Urbanity, or Jesting: for that all jesting is not here condemned appears by 1 *King.* 18. 27. *Isa.* 14. 11. *m Viz.* for Saints. *n i. e.* To God for mercies received, which will better chear up, and recreate the mind than foolish talking and jesting can.

5 For this ye know, that * no whoremonger, nor unclean person, nor covetous man † who is an idolater *o*, hath any inheritance *p* in the kingdom of Christ, and of God *q*.

* 1 Cor. 6. 9. Gal. 5. 21. † Col. 3. 5.

o Because he serves *Mammon* instead of God, loves his riches more than God, and placeth his hope in them. *p* Without repentance; for he speaks of those that persevere in such sins, whom he calls Children of Disobedience, *v.* 6. *q* Not two distinct Kingdoms, but one and the same, which belongs to God by Nature, to Christ as Mediatour. By this phrase he intimates, that there is no coming into the Kingdom of God but by Christ.

6 * Let no man deceive you with vain words *r*; for because of these things † cometh the wrath of God *s* ‖ upon the children of * disobedience.

* Mat. 24. 4. Col. 2. 4, 18. † Rom. 1. 18. ‖ Chap. 2. 2. * Or, *unbelief.*

r False and deceitfull, which cannot secure to you the impunity they promise you, bearing you in hand, either that those things are not sins, or not so dangerous. *s Viz.* in the other World.

7 Be not ye therefore partakers with them *t*.

t With those Children of Disobedience, who continue in the forementioned sins, see *Job.* 34. 8. *Psal.* 50. 18.

8 For ye were sometimes darkness *u*, but now * *are ye* light in the Lord *x*: walk as † children of light *y*.

* 2 Cor. 3. 18. † Luk. 16. 8. Joh. 12. 36.

u The same as *in darkness*, *Rom.* 2. 19. and 1 *Thess.* 5. 4. *viz.* the darkness of sin, ignorance, unbelief. The abstract being put for the concrete, shews the greatness of that darkness in which they were. *x* Either now being in Christ ye are light, or rather ye are enlightned, or made light by Christ, being furnished with Spiritual Knowledge, Faith, Purity and Holiness. *y* An *Hebraism*; *children of light*, for those that are in the light; 1 *Thess.* 5. 5. *q. d.* let your conversation be suitable to your condition and privileges, see 1 *Joh.* 1. 7.

9 (For the fruit of the spirit *z* *is* in all goodness *a*, and righteousness *b*, and truth *c*,)

z Either the fruit or work of the new nature, or of the Holy Ghost, by whom we are made light in the Lord, see *Gal.* 5. 22. *a* Either a general vertue in opposition to wickedness, or benignity and bounty. *b* In opposition to injustice, by covetousness, fraud, *&c.* *c* In opposition to errour, lies, hypocrisie. He shews what it is to walk as Children of Light.

10 Proving *c* what is acceptable unto the Lord.

c Searching what the will of the Lord is, and approving it by your practice as the rule of your walking. *Rom.* 12. 22.

* 1 Cor. 5. 9. & 10. 20. † & 13. 12.

11 And * have no fellowship *d* with † the unfruitfull *e* works of darkness *f*, but rather reprove them *g*.

d Not onely do not practise them your selves, but do not join with others in them, by consent, advice, assistance, or any other way whereby ye may be defiled by them. *e* By a *Meiosis*, for bringing forth evil fruit, destructive, pernicious, *Rom.* 6. 21. *Gal.* 6. 8. *f* Wicked Works, so called because they proceed from darkness in the mind, the Ignorance of God, and Men are put upon them by the Devil the Prince of Darkness, and because they are afraid of the light. *g* Or *convince* them, *viz.* not onely by your words, *Lev.* 19. 17. *Mat.* 18. 13. but especially by your actions, which being contrary to them, will both evidence them to be, and reprove them as being works of darkness.

12 For it is a shame even to speak *h* of those things which are done of them in secret *i*.

h Much more to have fellowship with them, in them. *i* The darkness adding boldness, as if what men did not see, God did not observe.

* Joh. 3. 20, 21. Heb. 4. 13. † Or, *discovered.*

13 But * all things *k* that are † reproved are made manifest *l* by the light *m*, for whatsoever doth make manifest, is light *n*.

Or all *those* things, *viz.* those unfruitfull works of Darkness which are to be reproved. *l i. e.* In the minds and consciences of the Sinners themselves. *m* The light of Doctrine in verbal reproofs, and of an Holy Life in real and practical ones. *n* Or, *it is the light which manifests every thing*, *viz.* which was before in the dark. The Apostle argues from the nature and Office of light, *q. d.* it is the property of light to discover and manifest what before was not seen, and therefore it becomes you who are light in the Lord to shine as lights in the World, *Phil.* 2. 15. that ye may by your holy Conversation convince wicked Men of their wickedness; and deeds of darkness, which they did not before perceive in themselves.

* Or, *it.* † Rom. 13. 11, 12. 1 Cor. 15. 34. 1 Thess. 5. 6. ‖ Joh. 5. 25. Rom. 6. 4. Chap. 2. 5. Col. 3. 1.

14. Wherefore * he saith *o*, † Awake thou that sleepest, and ‖ arise from the dead *p*; and Christ shall give thee light *q*.

o Either God by the Prophets of whose preaching this is the summ; it may allude in particular to *Isa.* 60. 1. Or, Christ by his Ministers in the preaching of the Gospel, who daily calls Men to arise from the Death of Sin by repentance, and encourageth them with the promise of Eternal Life. *p* The same thing in two different expressions. Sinners in some respects are said to be asleep, in others to be dead. They are as full of Dreams and vain Imaginations, and as unfit for any good action as they that are asleep are for natural, and they are as full of Stench and loathsomeness as they that are dead. Here therefore they are bid to awake from Sin as a sleep, and to arise from it as a death. The meaning is that they should arise by Faith, and repentance out of that State of spiritual death in which they lie while in their Sins. *q* The light of peace and joy here, and Eternal Glory hereafter. The Apostle intimates that what is the way of Christ in the Gospel should likewise be the practice of these *Ephesians* whom he calls *light in the Lord*, *viz.* to reprove the unfruitfull works of darkness, and awaken sleeping, dead Sinners, and bring them to the light of Christ.

* Col. 4. 5.

15 See then that ye walk circumspectly, *r* not as fools *s*, but as wise *t*.

r Being called to reprove the evil conversation of others, see that ye walk exactly and accurately your selves, avoyding extremes and keeping close to the rule. See the same word rendred *diligently*, Mat. 2. 8. and perfectly, 1 *Thess.* 5. 2. *s* Who are destitute of spiritual wisedom, and through carelessness fall into Sin or errour though in the light of the Gospel. *t* Those that are taught of God, and are endued with wisedom from above.

16 Redeeming the time *u*, because the days are evil *x*.

u Or, *buying the opportunity*. A Metaphor taken from Merchants that diligently observe the time for buying and selling, and easily part with their pleasure for gain, *q. d.* deny your selves in your ease, pleasure, *&c.* to gain an opportunity of doing good. *x* Either wicked by reason of the wickedness of those that live in them, or troublesome, full of difficulties, and dangers, by reason of Mens hatred of you, and so either depriving you of the opportunity of doing good, or exposing you to hazards for doing it.

17 Wherefore be ye not unwise, but * understanding *y* what the will of the Lord *is z*.

* Rom. 12. 2.

y Diligently considering. *z* In the understanding of which your chief wisedom consists.

18 And * be not drunk with wine, wherein *a* is excess *b*; but be filled with the Spirit *c*.

* Prov. 20. 1. Isa. 5. 11, 22. Luk. 21. 34.

a In which drunkenness. *b* Profuseness, Lasciviousness, and all manner of Lewdness as the effects of Drunkenness, *Prov.* 23. 29. *&c.* *c* The Holy Spirit often compared to water; Or, the joy of the Spirit, in opposition to being filled with Wine, *Act.* 2. 13. and that earnal Mirth which is caused by it. *q. d.* be not satisfied with a little of the Spirit, but seek for a greater measure, so as to be filled with the Spirit. See *Psal.* 36. 8. *Joh.* 4. 34. & 4. 14.

19 Speaking *d* to your selves *e* in psalms, and hymns, and spiritual songs *f*, singing and making melody in your heart *g* to the Lord *h*.

d In opposition to the vain chaff, and lewd talk at ivenesse of drunkards over their Cups. *e* Gr. *in* your selves, *i. e.* among your selves, both in Church Assemblies, and Families. *f* Under these names he comprehends all manner of Singing to mutual Edification and God's Glory, the particular distinction of them is uncertain, but most take Psalms to be such as anciently were sung with Musical Instruments, Hymns such as contained onely matter of praise, spiritual Songs such as were of various matter, doctrinal, prophetical, historical, *&c.* see on *Col.* 3. 16. *g* Not onely with your voice, but with inward affection, contrary to the guise of Hypocrites. *h* To the Glory of God, not for the pleasure of the sense, or for gain, *&c.*

20 * Giving thanks always *i* for all things *k* unto God and the Father *l*, † in the name of our Lord Jesus Christ *m*.

* Psal. 34. 1. 1 Thess. 5. 18. † Heb. 13. 15. 1 Pet. 2. 5. & 4. 11.

i God still by fresh mercies gives fresh occasion for thanksgiving, and we must accordingly continue our thanksgiving, through the whole course of our lives without weariness. *k* All sorts of mercies, among which afflictions may be reckoned as working for good to them that love God, *Rom.* 8. 28. *l i. e.* Unto God even the Father the Fountain of all our good. *m* In whose name, and by whose merit all good things are given to us, and by whom we offer up all our Prayers, and praises, and spiritual services that they may be accepted of God.

21 * Submitting your selves one to another *n* in the fear of God *o*.

* 1 Pet. 5. 5.

n viz. To those to whom ye ought to be subject in natural, civil or Church Relations. *o* Either for fear of offending God the Authour of all power who commands this subjection, or so far as is consistent with the fear of God, and so in those things which are not forbidden of him.

22 * Wives submit your selves to your own husbands *p*, † as unto the Lord *q*.

* 1 Cor. 14. 34. Col. 3. 18. Tit. 2. 5. 1 Pet. 3. 1. † Chap. 6. 5.

p Yielding honour, and obedience to them. *q* For the Lord's sake who hath commanded it, so that ye can not be subject to him without being subject to them, see 1 Tim. 2. 12.

23 For * the husband is the head *r* of the wife, even as *s* Christ is the head of the church, and he is the Saviour of the body *t*.

* 1 Cor. 11. 3. † Chap. 4. 15.

r Superiour to her by God's Ordination in Authority, and dignity, as the head in the natural body being the seat of reason, and the fountain of sense and motion is more excellent than the rest of the body. *s* See *ch.* 1. 22. *Col.* 1. 18. The particle *as* notes not equality but likeness, Christ being the head of the Church in a more excellent way than the Husband is of the Wife. *t i. e.* Christ is the Saviour of his Church, implying that so likewise the Husband is given to the Wife to be a Saviour to her in maintaining, protecting and defending her, and therefore the Wife if she regard her own good, should not grudge to be subject to him.

24 Therefore as the church is subject to Christ *u* so *let* the wives *be* to their own husbands *x* in * every thing *y*.

* Col. 3. 20.

u viz. with cheerfulness, chastity, humility, obedience, *&c.* *x* In imitation of the Churches subjection to Christ as a pattern of their subjection to their Husbands. *y* Understand, to which the authority of the Husband extends it self.

25 * Husbands love your wives, even as Christ also loved the Church, *z* and † gave himself for it *a*.

* Col. 3. 19. 1 Pet. 3. 7. † Gal. 1. 4. Ver. 2.

z viz. with a sincere, pure, ardent, and constant affection. As they resemble Christ in the honour they have of being the heads of their wives, so they must likewise in performing the duty of loving them, under which all Matrimonial duties are comprehended. *a* Whereby he testified the greatness of his love.

26 That he might sanctifie *b*, and cleanse it *c* * with the washing of water *d* † by the word *e*.

* Heb. 3. 5. Heb. 5. 9. Joh. 10. 22. Heb. 5. 6. Heb. 13. 3. Chap. 6. 17.

b Purifie from its filth, and consecrate unto God: implying the whole translation of it out of a state of Sin and Misery into a state of Grace and Life, consisting in the remission of sin, and renovation of Nature. *c* Or *cleansing* it, importing the means whereby he works the former effect. *d viz.* in Baptism in which the external washing represents Seals, and exhibits the internal cleansing from both the guilt and defilement of Sin by the Bloud of Christ, *Heb.* 9. 14. *Rev.* 1. 5. *e* The word of the Gospel, especially the promise of free justification and sanctification by Christ, which received by Faith is a means of this sanctification, and without which the external washing is effectual; the sign, without the word whereof it is a Seal, being no Sacrament.

Joh. 1. 22.

27 That he might present it to himself *f* a glorious church *g*, * not having spot *h* or wrinkle *i*, or any such thing *k*, but that it should be holy and without blemish *l*.

f Hereafter in Heaven. That the whole Church of the Elect may be present with him, 2 *Cor.* 5. 6. 8. and 1 *Thess.* 4. 18. *g* Perfect in knowledge and holiness, shining with an Heavenly Glory, and fully conformed to himself, 1 *Joh.* 3. 2. *h* Spot of Sin, in allusion to spots in Garments. *i* Any relicks of old *Adam*, in allusion to wrinkles in the Body which are signs of old Age, and imply deformity. *k viz.* which is contrary to the beauty of the Church, and might make her unpleasing to Christ her Husband. *l* Without any fault to be found in her. He seems to allude to the Sacrifices which were to be without blemish, *Lev.* 1. 3. see *Cant.* 4. 7.

28 So ought men to love their wives, as their own bodies *m*: He that loveth his wife, loveth himself *n*.

m With the same kind of love wherewith he loves his own Body. The Woman at first was taken out of the Man, and on that account the wife may be said to be a part of her Husband. *n* Either this explains the former, and *himself* here is the same as *his own Body* before, or it adds to it, and is as much as his own Person, the Wife being another *self*, one Flesh, the same Person (in a civil sense) with her Husband.

29 For no man *o* ever yet hated his own flesh, *p* but nourisheth and cherisheth it *q*, even as the Lord the church *r*.

o None in his right senses, or no Man hates his flesh absolutely, but the diseases or miseries of it. *p* His Body. *q* Feeds, and clothes it, and supplies it with things necessary for it. *r* Which he furnisheth with all things needfull to Salvation.

Gen. 2. 23. Eph. 4. 25.

30 For * we are members of his body *s*, of his flesh, and of his bones *u*.

s His mystical Body. *u* As *Eve* was of *Adam*, Gen. 2. 23. onely that was in a carnal way, this in a spiritual, as by the Communication of Christ's flesh and bloud to us by the Spirit we are united to him, and members of him.

Gen. 2. 24. Mat. 19. 5. Mark 10. 7. 1 Cor. 6. 16.

31 * For this cause *x* shall a man leave his father and mother *y*, and shall be joyned unto his wife, and they † two shall be one flesh *z*.

* 1 Cor. 11. 3. † Chap. 4. 15.

x Because the Woman was formed of the flesh and bones of the Man. He relates to *Adam's* words, *Gen.* 2. 24. *y* As to cohabitation, and domestical Conversation, or, let a Man rather leave Father and Mother than nor cleave to his Wife. The Apostle doth not cancell the obligations of other relations, but prefers this before them. *z i. e.* One body or one Man, *viz.* by the marriage bond whereby each hath power over the others Body, 1 *Cor.* 7. 4.

32 This *a* is a great mystery: but I speak concerning Christ and the Church.

a Either, this that was spoken before of a marriage union between Christ and the Church, and its being of his flesh, and of his bones is a great mystery, and so in the latter part of the Verse the Apostle explains himself. Or, this that was said of the conjunction of *Adam* and *Eve* is a great mystery, (*i.e.* a great secret in Religion) as being a Type of Christ's marriage with his Church; though not an instituted type appointed by God to signifie this, yet a kind of natural Type as having a resemblance to it.

33 Nevertheless *b*, let every one of you in particular, so love his wife even as himself *c*, and the wife *see* that she reverence *d* *her* husband.

b q. d. Setting aside this mystery; or, to return to my former Exhortation. *c* As her that is one flesh with him. *d* Or *fear*, yet not with a servile but ingenuous fear, and such as proceeds from love.

CHAP. VI.

* 1 CHildren obey *e* your parents in the Lord *f* for this is right *g*.

* Col. 3. 20.

e With inward reverence and promptness, as well as in the outward Act. *f* Either because the Lord commands it or in all things agreeable to his will. See *ch.* 5. 21. *Act.* 5. 29. *g* Or *just*, every way so by the Law of Nature, of Nations and of God.

2 * Honour thy father and mother; (which is the first commandment with promise *h*.)

* Ex. 20. 12. Deut. 5. 16. & 27. 16. Mat. 15. 4. Mark 7. 10.

h i. e. A Special promise annexed to the particular duty commanded. There being promises added to two onely Commandments, *viz.* the second and this fifth; that which is annexed to the second Commandment is a general one and which relates to the whole Law, but this a special one and which respects this Commandment in particular.

3. That it may be well with thee, and that thou mayest live long upon the earth *i*.

i That thou mayest live long and happily. This promise is still fulfilled to believers, either in the thing it self here promised, or in a better way, God's giving them Eternal Life.

4. And * ye fathers provoke not your children to wrath *k*, but † bring them up in the nurture *l* and admonition *m* of the Lord *n*.

* Col. 3. 21. † Deut. 6. 7, 10. Psal. 78. 4. Prov. 19. 18.

k viz. By unreasonable severity, moroseness, unrighteous commands, *&c.* *l* Or *correction* as the word signifies, *Heb.* 12. 6, 7, 8. *m* This denotes the end of the former instruction in their duty must be as well as Correction to drive them to it. *n* The Lord Jesus Christ, and so it is either that admonition which is commanded by him, or whereby they are brought to be acquainted with him.

5. * Servants *o* be obedient to them that are *your* Masters *p* according to the flesh *q*, with † fear and trembling *r*, in singleness of your heart *s* as unto Christ *t*.

* Col. 3. 22. 1 Tim. 6. 1. Tit. 2. 9.

o These Servants were generally Slaves: Christian liberty doth not take away civil servitude. *p* Whether good or bad, as 1 *Pet.* 2. 18. is expressly said. *q* As to your outward State; not as to your souls and consciences. *r* Either with reverence and fear of offending them, and being punished by them, see *Rom.* 13. 4. or rather with Humility as appears by *Psal.* 2. 11. *Phil.* 2. 12. 1 *Cor.* 2, 3. & 2 *Cor.* 7. 15. *comp. Rom.* 11. 20. Sincerity, and without guile. *t* Who hath commanded this obedience, and whom ye obey in yielding it to your masters.

6. Not with eye-service *v* as men-pleasers *x*; but as the servants of Christ *y*; doing the will of God *z* from the heart.

v Not merely having respect to your Masters presence, and looking upon you in your work. *x* Such as make it their onely business to please their Masters right or wrong, and ingratiate themselves with them though by offending God. *y* As becomes the Servants of Christ, or as those that are the Servants of Christ and seek to please him. *z* Performing obedience to your Masters not barely as their will, but God's will who requires it, as *v.* 5.

7. With good will *a* doing service as to the Lord, and not to men *b*.

a Not grudgingly or as of constraint, but freely, and cheerfully. *b* Not onely regarding Men your Masters, but Christ your great Master. That which is done for the worst Masters, and in the hardest things is Service done to Christ; when out of love to him Servants bear their Masters folly, or cruelty.

8 * Knowing that whatsoever good thing *c* any man doth, the same *d* shall he receive of the Lord whether *he be* bond or free *e*.

* Rom. 2. 6. 2 Cor. 5. 10.

c viz. as the Servant of Christ and as unto the Lord. *d* The reward of the same; by a Metonymie. *e* Christ regards not those differences of Men at the present, nor will in the day of Judgment, 1 *Cor.* 7. 22. and 12, 13. *Gal.* 3. 28. *Col.* 3. 11.

9. And ye masters do the same things *f* to them, † forbearing *g* threatning, knowing, that ‖ your master also is in heaven *h*, * neither is there respect of persons with him *i*.

Or, *moderating.* ‖ *Some reade*, both your & their master. * Rom. 2. 11.

f Not the same in special which belong onely to Servants, but in general which concern you no less than them, *viz.* do your duty to them with good will, with an Eye to God, and Christ, *&c.* or rather, doe your duty mutually to them according to your condition, and calling, *Col.* 4. 1. *g* Or rather

(as in the margin) *moderating*, or remitting, *i. e.* do not carry your selves angrily to them (which appears in vehement, and frequent threatnings) when ye may otherwise maintain your Authority over them. *h* And therefore too strong for you, though ye may be too hard for your Servants. *i* He is just as well as powerful, and will neither spare ye because you are Masters, nor punish them because they are Servants, see *Act.* 10. 34. *Gal.* 2. 6. *Col.* 3. 25.

10 Finally, my brethren, be strong *k* in the Lord *l* and in the power of his might *m*.

k Or *strengthen your selves*, i. e. be courageous, and constant in the practice of your duty against the Devil, and all his assaults. *l* Not in your selves, but in the Lord Jesus Christ in whom your strength lies, and from whom by Faith ye may obtain it, see *Phil.* 4. 13. and 2 *Tim.* 2. 1. *m* Or *mighty power*, see *ch.* 1. 19. *q. d.* though your own strength be but weakness, yet Christ's power is mighty, and he can communicate enough to you.

* Rom. 13. 12. 2 Cor. 6. 7. 11. * Put on the whole armour *n* of God *o*, that ye may be able to stand *p* against the wiles *q* of the devil.

n Get your selves furnished with every Grace, that none be wanting in you, no part naked and exposed to your enemies. *o i. e.* Not carnal but spiritual, and given by God, see 2 *Cor.* 10. 3, 4. and 1 *Thess.* 5. 8. *p* Either to fight, or rather to overcome. He that loses the Victory is said to fall; he that gains it, to stand, see *Psal.* 89. 43. *q* The Devil useth Arts, and Strategems, as well as force and violence, and therefore if any part of your spiritual armour be wanting he will Assault you where he finds you weakest.

* Gr. *blood, and flesh.* † Joh. 12. 31. Col. 1. 13. ‖ Or, *wicked spirits.* *Or, *heavenly.* 12. For we wrestle not *r* against * flesh and bloud *s*, but against principalities, against powers *t*, against the † rulers of the darkness of this world *v*, against ‖ spiritual wickedness *x* in * high *places y*.

r Not onely or not principally. *s* Men, consisting of flesh and bloud, *Math.* 16. 17. *Gal.* 1. 16. *t* Devils, *Col.* 2. 15. see *ch.* 1. 21. *u* Either that Rule in the dark Air where God permits them to be for the punishment of Men, see *ch.* 2. 2. or rather, that Rule in the dark places of the Earth, the dark minds of Men, and have their rule over them by reason of the darkness that is in them, in which respect the Devil is called the God of this World, 2 *Cor.* 4. 4. and the Prince of it, *Joh.* 14. 30. So that the dark World here seems to be opposed to Children of light, *ch.* 5. 8. *x* Either wicked Spirits, or Emphatically *spiritual wickednesses* for wickednesses of the highest kind, implying the intensenesse of wickedness in those Angelical substances, which are so much the more wicked, by how much the more excellent in themselves their Natures are. *y* Or *Heavenly*, taking heaven for the whole *expansum* or spreading out of the Air between the Earth and the Stars, the Air being the place from whence the Devils assault us, as *ch.* 2. 2. Or rather *in* for *about* heavenly places or things, in the same sense as the word rendred heavenly is taken four times before in this Epistle, *ch.* 1. 3. 20. & 2. 6. & 3. 10. being in none of them taken for the Air; and the then sense must be, that we wrestle about heavenly places, or things, not with Flesh and Bloud, but with Principalities, with Powers, *&c. Obj.* The Gr. preposition will not bear this construction. *Ans.* Let *Chrysostom* and other *Greeks* answer for that. They understood their Language best, and they give this interpretation.

* Or, *having overcome all.* 13. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day *z*, and * having done all *a* to stand *b*.

z Times of Temptation, and Satan's greatest rage, see *ch.* 5. 16. *a* All that belongs to good Souldiers of Jesus Christ, all that we can doe being little enough to secure our standing. *b* As Conquerours doe that keep the Field not being beaten down, nor giving way.

* Isa. 11. 5. Luk. 12. 35. 1 Pet. 1. 13. † 2 Cor. 6. 7. 14. Stand *c* therefore * having your loyns girt about *d* with truth *e*, and † having on the breastplate of righteousness *f*.

c Stradding here (in a different sense from what it was taken in before) seems to imply watchfulness, readyness for the Combate, and keeping our places, (both as to our general and particular callings) if Souldiers leave their Ranks they endanger themselves. *d* Having exhorted to put on the whole armour of God, he descends to the particular parts of it both defensive and offensive. We need not be over curious in enquiring into the reason of the Names here given to the several parts of a Christian's armour, and the Analogy between them and Corporal Arms, the Apostle using these Terms promiscuously, 1 *Thess.* 5. 8. and designing onely to shew that what bodily Arms are to Souldiers, that these spiritual Arms might be to Christians: yet some reason may be given of these Denominations. He begins with the furniture for the loyns, the seat of strength, and alludes to the belt or military girdle, which was both for ornament and strength, and so is *truth*. *e* Understood either of the truth of Doctrine, or rather (because that comes in afterward under the title of the Sword of the Spirit) of foundness, and Sincerity of heart, than which nothing doth more beautifie or adorn a Christian. He alludes to *Isa.* 59. 17. see, 2 *Cor.* 1. 12. and 1 *Tim.* 1. 5, 19. *f* Righteousness of Conversation, consisting both in a resolvedness for good, and repentance for evil done, which is as a Breast-plate (that piece or armour which covers the whole Breast, and Belly) to a Christian; that resolvedness against sin fencing him against Temptation, and the conscience of well doing against the accusations of Men and Devils. 1 *Cor.* 4. 3, 4. and 1 *Joh.* 3. 7.

15. And your feet shod *g* with the preparation of the gospel of peace *h*.

g In allusion to the Greaves or military shoes with which Souldiers covered their feet and legs. A Christian's way lies through rough places, through Briars and Thorns, and therefore he needs this piece of armour. He must be prepared to hold the Faith, and confess Christ in the most difficult times. *h* With that furniture which the Gospel affords him, which being a Gospel of peace, and bringing the glad tidings of Reconciliation to God by Christ, prepares Men best to undergo the troubles of the World. *Joh.* 16. 33.

16. Above all *i* taking the shield of faith *k* wherewith ye shall be able to quench all the fiery darts *l* of the wicked *m*.

i Chiefly, *Col.* 3. 14. this he sets, as the principal part of the Christian armour, against the greatest Temptations, fiery darts, 1 *Pet.* 5. 8, 9. and 1 *Joh.* 5. 4. *k* Faith as receiving Christ and the benefits of Redemption is compared to a shield (under which Souldiers were wont to shelter themselves against their enemies darts) as being a sort of universal defence covering the whole Man, and guarding even the other parts of our spiritual armour. *l* It seems to be an allusion to the poysoned darts, some barbarous Nations were wont to use which enflamed the bodies they hit. By them he means all those violent Temptations which enflame Mens lusts. These fiery darts of Temptations faith is said to quench when by the help of Grace obtained of Christ, it overcomes them. *m* The Devil, *Math.* 13. 19.

17. And take the helmet of salvation *n*, and the sword of the Spirit *o* which is the word of God *p*.

n Salvation for the hope of Salvation, 1 *Thess.* 5. 8. This follows faith, and is of kin to it. Souldiers dare not fight without their helmet: despair, to which the Devil tempts us, makes us quit our combate; whereas hope of Salvation makes us lift up our heads in the midst of Temptations, and afflictions. This likewise alludes to *Isa.* 59. 17. *o* Either the spiritual sword, the war being spiritual, and the enemy spiritual, or rather the sword which the spirit of God furnisheth us with, and makes effectual in our hands. *p* The Doctrine of God in the scripture, called a two edged sword, *Rev.* 1. 16. and 2. 12. which enters into the Soul, and divides between the most inward affections, *Heb.* 4. 12. and cuts the sinews of the strongest Temptations, *Math.* 4. 4, 7, 10. and Conquers the Devil while it rescues Sinners from under his power. This relates to *Isa.* 49. 2.

18. Praying always *q*, with all prayer and supplication *r* in the Spirit *s*, * and watching thereunto *t* with all perseverance *u*, and supplication for all saints *x*. * Mark. 13. 33.

q i. e. In every opportunity, so often as our own, or others necessities call us to it, 1 *Thess.* 5. 17. *r* Prayer when opposed to supplication seems to signifie petitioning for good things, and supplication the deprecating of evil, 1 *Tim.* 2. 1. *s* Either our own Spirit with which we pray, so as not to draw nigh to God with our Mouth onely, as *Isa.* 29. 13. Or rather the Holy Spirit of God by whose assistance we pray, *Rom.* 8. 26, 27. *Jude* 20. *t* To Prayer, in opposition to sloth and security. See *Mat.* 26. 41. *Col.* 4. 2. and 1 *Pet.* 4. 7. *u* Constancy and continuance in Prayer in every condition adverse as well as prosperous, though Prayer be not presently answered, *Luk.* 18. 1. *x* Not onely for our selves, but for our Brethren in the world, none being in so good a condition but they may need our Prayers.

19. * And for me, that utterance *y* may be given unto me, that I may open my mouth boldly, *a* to make known the mystery of the gospel. * Act. 4. 29. Col. 4. 3. 2 Thess. 3. 1.

y Or *Speech*, *viz.* both the things I am to speak, and the faculty of speaking as becomes the matter I deliver. *z* Or, *in* or *unto* the opening of my Mouth, *i. e.* full and free profession of the truth without shame or fear. *a* Either, freely and confidently; the same as before in other words, or, openly and plainly in opposition to speaking closely, and in secret, *Mark* 8. 32. *Joh.* 11. 14. and so it may have respect to the removing of his bonds which were the present impediment of his so speaking.

20 For

* 2 Cor. 5. 20. † Act. 28. 20. Eph. 3. 1. ‖ Or, *in a chain.* *Or, *thereof.* 20 For which * I am an ambassadour † ‖ in bonds *b*, that * therein I may speak boldly *c*, as I ought to speak.

b For which Gospel I still continue, though a prisoner, in the Ambassy committed to me by Christ. *c* This may imply not onely free speaking, but free acting in all things whereby the Gospel may be propagated.

* Col. 4. 7. † Tim. 4. 12. Tit. 3. 12. 21 But * that ye also *d* may know my affairs *e*, *and* how I do *f*, † Tychicus a beloved brother, and faithfull minister *g* in the Lord, shall make known to you all things.

d As well as other Churches. *e* How I am used by the *Romans* in my bonds. *f* Or, rather *what* I do, *i. e.* how I behave my self, see *Act.* 28. 30, 31. *g* Minister is here taken in a large sense for any that labour in the Gospel, such as were not onely ordinary Pastours, but Evengelists, and Apostles themselves.

22 Whom I have sent unto you for the same purpose that ye might know our affairs, and that he might comfort your hearts *h*.

h That ye might not faint at my Tribulation, *ch.* 3. 13. it might be a comfort to them to hear that *Paul* was well used (setting aside his bonds) and had liberty to preach to those that came to him.

23. Peace *be* to the brethren, and love, with faith *i* from God the Father, and the Lord Jesus Christ.

i He prays for their continuance and encrease in these graces which already were begun in them.

24 Grace *be* with all them *k* that love our Lord Jesus Christ in * sincerity. Amen. *Or, *with incorruption.*

k This is more extensive than the former, he prays here for all true beleivers every where. *l* Or, as the margin, with *incorruption*, *i. e.* so as that nothing can draw them off from the love of Christ, and so it implies constancy as well as Sincerity.

Written from Rome unto the Ephesians by Tychicus.

PHILIPPIANS.

The ARGUMENT.

PAul *being called of the Lord to preach the Gospel in* Macedonia, *having touch'd at* Neapolis *of* Greece, *came to* Philippi; *the* first City *in regard of its Situation, within that part of* Macedonia, *on his way from* Samothrace, Act. 16. 11, 12. *into that Countrey, through* Amphipolis, *and* Apollonia, *to* Thessalonica. Appian *describes this* Philippi *to be seated on a little Hill near the foot of the* Pangæan *mountain, in old time called* Crenides, *from the fountains, and Gold-mines adjoyning, and* Datus *or* Dathus *from the* Treasure, (*agreeing with the Island* Thasus *near it*) *afterwards enlarg'd, and fortified by* Philip *King of* Macedon, *who therefore gave it the name of* Philippi *as a* Frontier *Town* within *his Dominions on the confines of* Thracia. *Yet afterwards it fell into the hands of the* Romans, *and became memorable for the Victory which* Augustus, *and* Anthony *obtain'd there over* Brutus *and* Cassius. *And in* Paul's *time was a* Colony, Act. 16. 12. 21. *But there is no evidence from Scripture, or the most Authentick Civil History, that it was (as a Learned Man would have it) the* Metropolis *of* Macedonia *when this Epistle was written to it. For it doth not appear that it had so much as a* Proconsul, *or* Deputy (*as in some* other Colonies *of* Macedonia, Act. 16. 12.) *but rather that the* Magistrates *and* Military Officers, Vers. 20, 22, 35, 36, 38. *shew themselves to be of an* under City; *which (some affirm) did depend on the great* Mother City Thessalonica, *in a civil sense; and some Centuries after (say others) in an Ecclesiastical. However it received* Paul *who planted the Gospel here, who now being Prisoner at* Rome (*probably the* first, *not* second *time*) Chap. 1. 7, 12, 14, 15. *with* 2 Tim. 4. 6. *and having received by* Epaphroditus *their Messenger*, c. 2. 25. *their acceptable and liberal present*, c. 4, 18. *and understood from their constancy in the Doctrine they had received (though it seems some affecting preheminencies did trouble them) he doth most Pathetically, as full of paternal affections towards them his dear Children, move them to persevere in Faith and Godliness: and not to be at all discourag'd by his present sufferings; but to live as becomes the Gospel in humility and unity; intimating his tender love and care of them in designing to send* Timothy *to them, and then to come and visit them, whom he cautions to beware of Seducers, who might else pervert them in mingling the Law and Gospel: whereupon he quickens them to an Heavenly Conversation in the exercise of several graces, and expressing his thankfulness for this repeated bounty concludes with his Salutations and Apostolical Blessing.*

CHAP. I.

1 PAUL and Timotheus *a* the servants of Jesus Christ *b*, to all the saints in Christ Jesus *c*, which are at Philippi, with the bishops, and deacons *d*:

a i. e. 1 *Cor.* 1. 1. 2 *Cor.* 1. 1. The Authour and approver terminating the good agreement twixt *Paul* and *Timothy* whom they well knew, to gain their fuller assent to what should be written, *Mat.* 18. 16. *b* In a special manner being wholly and perpetually dedicated to his more immediate service in the Ministry of Reconciliation, *Act.* 13. 2. *Rom.* 1. 1. 1 *Cor.* 4. 1. 2 *Cor.* 5. 18. *Gal.* 1. 1. *Jam.* 1. 1. *c i. e.* All the Community of Church members at *Philippi*, called out of the World to Christ, sanctified, separated and dedicated to him, by a credible profession of faith in him, and obedience to him, 1 *Cor.* 1. 2. *Eph.* 1. 1. *Col.* 1. 2. The Apostle now being well persuaded of their perseverance, *Vers.* 6, 7. *d* From the *Syriac* version it is rendred Presbyters and Ministers. And there appears no cogent reason why we should not adhere to the exposition of Ancient and Modern Interpreters, who understand the Apostle writing in the Plural Number particularly to the Church and her Officers living in this City, as meaning the *two* Orders of ordinary standing Officers, which are appointed for the Church, and not the Church for the Officers. By the former of which are meant such Pastours and Teachers as did agree in Name, Office, and Power with the Bishops during the Apostles times, as they collect from several other Scriptures besides this compar'd together, *viz. Act.* 20. 17, 20, 25, 28. with 11. 30. 1 *Cor.* 4. 1. and 12. 28. 1 *Thess.* 5. 12, 13. 1 *Tim.* 3. 1. to 8. and 5. 17. *Tit.* 1. 5, 7. *Heb.* 13. 17. *Jam.* 5. 14. 1 *Pet.* 5. 2, 3. 3 *Joh.* 1. 9. These whether Bishops or Elders having the Oversight, Rule, Guidance, Feeding of the People, Preaching of the Word, and Administration of the Sacraments or Mystical ordinances of the Gospel committed to them in common. By the latter, those to whom the special care was committed for serving of

of Tables, the Lord's Table and the Poors, together with a receiving and orderly disposing and distributing the collected Alms and other goods of the Church given to pious uses according to their own discretion, taking advice of the Pastours for the support and benefit of the poor Members of the Church who needed as to this temporal life, to orphans, widows, yea and strangers, especially of the household of Faith, that their bodilly necessities might be supplyed, *Act.* 6. 4. *&c.* with *Rom.* 12. 7, 8. & 15, 25, 26, 27. & 16. 1. 1 *Cor.* 12. 28. 2 *Cor.* 9. 1, 2. 12. 1 *Tim.* 3. 8. with 1. *Pet.* 4. 11. *Gal.* 6. 10, 11. *Chap.* 2. 1, 25, 30. with 4. 18. *Jude.* 12. "But "two learned Doctours amongst us have oppos'd this and "made it difficult, the *one* by restraining the word Bi-"shops to Diocesans, and the *other* by enlarging the word "Deacons to note their Presbyters. *He* would have no such "order of Presbyters, as now, in the Apostles days; *This* "would have Deacons *then* to be onely temporary not stan-"ding Officers in the Church, and so they agree not. The "former finding *Clement* and *Polycarp* agreed with the Apo-"stle here, as to *two* distinct orders of Bishops and Deacons, "going upon an unprov'd Supposition that *Philippi* was then "a *Metropolis*, he would, without any satisfactory evidence to "one that doubted, infer the Bishops here were Diocesans, "however the fore-mentioned scriptures compar'd, all prove "the words Bishop and Elder in the Apostles days, to be used "promiscuously, onely the word Elders, or Presbyters, more "frequently than that of Bishops, concieving that the Of-"fice of Presbyters was not in use till after ages, though he "assigns not the time how and when it came in. So that "in effect he would have *Philippi* to be a mother Church, "(that then had several daughter Churches) in her infancy. "Whereas the Apostle writes to those who were Church-"officers in that City; yet he would have them none of that "Order which we now call Presbyters; thinking "whatever the Apostle writes of laying on the hands of the "Presbytery, there were then no Presbyters ordained in the "Church: which is a singular opinion of holding all the places "in the N. T. where Presbyters are named, precisely to in-"tend Diocesan Bishops in distinction from them who are "onely Deacons, allowing the Office of Deacons, and the con-"tinuance of it to be appointed therein, when that of Elders "(acknowledged to be Superiour) is not. But if according to "this Novel tenet there were not *then* Preaching Presbyters, "that were not *Metropolitans* or Diocesans, how could Dio-"cesans have Presbyters under them? and if they had none "what should denominate them properly Diocesans? when "it seems to be of the formal reason of a Diocesan to be cho-"sen out of Presbyters or to have them to Govern. And if "the Diocesan Bishops where then as the Apostles, who must "the Pastours and Teachers be? 1 *Cor.* 12. 28, 29. *Eph.* 4. 11, 12. Exhorting, Teaching, Ruling were then present "Offices which the Apostles ordained in every Church, *Act.* 14. 23. *Cenchrea* was no Diocese or Metropolis, neither "was *Aquila*'s and *Priscilla*'s house, *Rom.* 16. 3, 4. 1 *Cor.* 16. 19. "yet are said to be Churches in the plurall number, 1 *Cor.* 14. 33, 34. If Metropolitical or Diocesan, how hath not the "Scripture the name or thing? This appears not to be a-"greeable to the Apostles way, who writes particularly to "Churches in Cities, Towns, and Countries, as to the *He-"brews*. He distinguisheth *Thessalonica*, in directions from "*Macedonia* and *Achaia*, 1 Thess. 1. 7, 8. *Colosse* and *Laodi-"cea*, *Col.* 4. 13. And as there were Bishops plural in this Ci-"ty of *Philippi*, so more doeing the Office in *Thessalonica*, "1 *Thess.* 5. 12. which was in *Macedonia* too. And would it "not look odly, ye Christians of *Macedonia* are examples to "all the Christians of *Macedonia*, In *Colosse* were more Bi-"shops or Presbyters because there is mention made of *Epa-"phras* and *Archippus*? *Col.* 4. 12, 17. And would it not "appear strange, when they were charg'd upon Persons be-"ing Sick, to send for the Elders of the Church, to conclude "the intent of the injunction was to send for all the Diece-"sans of the Metropolis? *Jam.* 5. 14. If so, he would like-"ly have enjoyn'd them to have call'd the Elders of the "Churches, not of the Church, of which in the Singular at "*Hierusalem* Paul and *Barnabas* were received, and of the "Apostles and Elders, *Act.* 15. 4. who were all present at "*Hierusalem*, *Act.* 21. 18. which under the *Roman* power, "was not the Metropolis of *Palestine*, but *Cæsarea* was chief. "The *latter* contradictory to the former Doctor, and to "the *Office of the Church of England* for *ordaining of Dea-"cons*, would have the term *Deacons* to note the *order of "Presbyters*, looking upon Deacons onely as temporary and "occasional trustees, whose Office *Paul* in his Epistle did not "so much as hint, thinking it unreasonable by Deacon in "those Epistles to understand any other Office than that of "Presbyters as now used. Whereas the word *Deacons* being "Analogous and pur absolutely here, in contradistinction to "Bishops, should according: to right reason be expounded in "the most famous and distinctive Signification, wherein, no "doubt *Luke* a good *Grecian*, and *Paul*'s Companion at *Phi-"lippi*, used it in the *Acts*, 6. 3, 4, *&c.* Written after this Epis-"tle, unto which special import we should rather understand "*Paul* using it here, for those who were not mere occasional "and prudential temporary Officers, but such as were to "abide in the Church. Wherein upon the multiplying of De-"sciples, the bodily necessities of the Saints always with us "*Joh.* 12. 8. did require such who should have the peculiar "care of these committed to them, *Act.* 20. 34, 35. "We find the Apostle in his Epistles evidently enough "appointing and describing such a special Ministry, yea "and giving directions about it as a distinct branch from "prophecy, and teaching, if we compare places, *Rom.* 12. 6, "7, 8. with 15. 26, 27. & 16. 1. & 2 *Cor.* 8. 19. & 9. 1, 2, "12. and what is said in this Epistle, c. 2. 25, 30. & 4. 18. "answerable to *Luke*'s history of the *Acts*, and to what is "written by *Peter*, 1 *Pet.* 4. 11. taking in what *Paul* wrote "to Timothy about this Officer in distinction from his who "was to be apt to teach, that he should be Grave, Tempe-"rate, giving proof of Freedom from Covetousness, of Con-"versation blameless, having a faithfull Wife, and gover-"ning his Family (that he may be Hospital) orderly, 1 *Tim.* "3. 8. to 13. qualified to distribute, as in the Texts fore-"mentioned, *&c.* The Church of *England* in her *Ordination* "hath reference to this special Office, when yet it calls "Deacons, Ministers, declaring *there, It appertains to the "Deacons Office to assist the Presbyter in distribution of "the Elements, gladly and willingly to search for the Poor, "Sick and Impotent, that they may be reliev'd. Praying "that they may be modest, humble and constant in their mi-"nistration.*

2 * Grace *be* unto you, and peace from God our Father, and *from* the Lord Jesus Christ *e*.

e i. e. The Evangelical Salutation, as *Rom.* 1. 7. *Eph.* 1. 1. 2 *Pet.* 1. 2. praying for the free and undeserved favour of God the Father to them; as the fountain, *Jam.* 1. 17. together with all inward and outward blessings, flowing thence through Christ the procurer of them.

3 * I thank *f* my God *g* upon every † remembrance of you *h*.

* Eph. 1. 15, 16. † Or, mention.

f i. e. As in most of his Epistles, *viz. Rom.* 1. 8. 1 *Cor.* 1. 4. 2 *Cor.* 1. 3. *Eph.* 1. 3. *Col.* 1. 3. 1 *Thess.* 1. 2. 2 *Thess.* 1. 3. 2 *Tim.* 1. 3. He begins with thanks to God, and, here *g My God, i. e.* whose I am, and whom I serve in the Gospel of his Son, *Act.* 27. 23. with *Rom.* 1. 9. whom the *Jews* and *Gentiles* do not so acknowledge. *h* Intimating that he ever bore them upon his heart to God with delight.

4 (Always in every prayer of mine for you all making request with joy *i*.)

i As in praising of God, the Authour of all that Grace they had received, in every solemn Prayer, so in continuing his fervent and assiduous requests unto God, wait, 1 *Thess.* 5. 17. for them all. The term *all* being used three times emphatically, compare, *Luk.* 2. 37. *Rom.* 1. 9.

5 For your fellowship in the gospel, from the first day until now *k*.

k Your being joined with us and other Christians in the Communion of Christ, and glad tidings of Salvation by him, 1 *Cor.* 10. 16, 17. 1 *Joh.* 1. 3, 7. 1 *Pet.* 4. 13. evidenc'd by the Communication of your bounty, *Gal.* 6. 6. *Heb.* 13. 16. Stedfastness and perseverance in all Christian duties from the first time of your receiving the Gospel.

6 Being confident of this very thing *l*, that he which hath begun * a good work in you *m*, † will perform *it n* untill the day of Jesus Christ *o*.

* Joh. 6. 29. † Or, will finish it.

l i. e. Having thank'd God for what he had done and did for them, he expresseth his firm persuasion and charitable hope of their perseverance for the future. *m* Not from any thing in themselves more than others, but because God the Father (who is not weary of well doeing) having begun the work of Faith in them, *Chap.* 2. 13. with *Joh.* 6. 29. who else were dead in Sins, as the *Ephesians*, c. 2. 1. He would preserve and carry on that internal and spiritual work in the fruits of real Christians and not leave it imperfect, *Psal.* 138. 8. *Isa.* 64. 8. but would make it perfect, or *perfect, stablish, strengthen*, and *settle* them in it, those words being of the same import in scripture with *perform* it, connoting the difficulty of it. *o i. e.* Either untill the day of their Death, when the spirits of just Men are made perfect, and Christ appears to their particular Judgment, *Heb.* 12. 23. not as being perfect whiles here in this State, *ch.* 3. 12. or rather, untill the day of Christ or latter day, at Judgment, 1 *Cor.* 1. 8. 1 *Thess.* 4. 15. When they shall be acknowledged to be blameless, to the glory of Christ who hath carried them through all, and fulfilled the work of Faith in them, and glorified them, 2 *Thess.* 1. 11. and who are his Glory, 2 *Cor.* 8. 23.

7 Even as it is meet for me to think this of you all *p*, because * I have you in my heart *q*, in as much

* Or, you in me in your hearts.

† 2 Tim. 1. 8. 10. partakers with me of grace.

much as both † in my bonds, and in the defence and confirmation of the gospel, ye all are ‖ partakers of my grace *r*.

p i. e. Consonant to the Law of equity, and charity, *Act.* 4. 19. 1 *Cor.* 13. 7. *Col* 4. 1. with 2 *Pet.* 1. 13. It behoves me to pass this judgment on you all, upon good grounds. *q* Not barely in that he had them as it were ingraved upon his heart, 2 *Cor.* 3. 2, 3. & 7. 3. For he could live and die with them, whom he did continually present unto God (as before.) *r* But in that for which they had gotten so much of his cordial affection) they were Co-partners with him in the like precious faith, 2 *Pet.* 1. 1. and holy brethren partakers of the heavenly calling, *Heb.* 3. 1. as Children of light, 1 *Thess.* 5. 5. walking in faith and love, 2 *Thess.* 1. 3 maintaining the Communion of Saints, in shewing the reality of the same Grace with him, in that as *v.* 29. *it was given to them on the behalf of Christ, not onely to believe on him, but also to suffer for his sake.* Which he reckon'd they did in compassionately and seasonably supporting and relieving of him, in his imprisonment, whereby the Gospel was defended, and what he had Preached of it was confirmed, by his becoming a real patron of it, in holding fast the profession, and ratifying the confession of his Faith, in glorying that he was counted worthy to suffer them for the Name of Christ, *Act.* 5. 41. 1 *Pet.* 4. 15, 16. wherein they did by all honest means succour him, and shew'd themselves Companions with him, *Ph.* 4. 14. *Heb.* 10. 33.

8 For God is my record *s*, how greatly I long after you all *t*, in the bowels of Jesus Christ *u*.

s Confirming what he had before written, he appeals to God in the Heavens, who searcheth the Heart, and trieth the Reins as in some other Epistles, *Rom.* 1. 9. 2 *Cor.* 1. 23. with 11. 31. *Gal.* 1. 20. 1 *Thess.* 2. 5, 10. and as *Job*, 16. 19. by making a solemn Protestation, or Oath to put the matter out of doubt, *Heb.* 6. 16. and giving them assurance (as he lawfully might in this way for God's Glory, and their good, *Deut.* 6. 13.) *t* Of the Sincerity and intensiness of his hearty affections towards every one of them, *ch.* 2. 26. & 4. 1. with 2 *Cor.* 9. 14. *u* Not out of any carnal, selfish, or worldly respects; but a really Christian, spiritual and tender love, seated in the inward parts of this sanctified Apostle, *Jer.* 31. 33. by the same Spirit that united him unto Christ, who loves his spouse with no common love, but is the spring and procurer, and great exemplar of that affectionate Christian love, which like him they are to exert from the very root of their hearts, purely, unfeignedly and fervently without dissimulation, *Rom.* 12. 9. 1 *Pet.* 1. 22. imitating God and Christ, as *Paul* here (*Luk.* 1. 78.) in the highest degree of dearest affection, did love the *Philippians* and elsewhere the *Thessalonians*, 1. *Thess.* 2, 7, 8. 11.

9 And this I pray *w*, that your love may abound *x* yet more and more in knowledge *y*, and *z* all * judgment.

* Or, sense.

w Having praised God for their attainments, he returns (as *v.* 4.) in token of his love to his great petition for them. *x Viz.* that their love both to God and Man shew'd in their bounty to him, might as a rising stream from its springing fountain yet further flow out, and more abundantly communicate it self in all Christian Offices, and not abate (as it seems it afterwards did among the *Ephesians*, *Rev.* 2. 4.) as our Saviour foretold it would doe in some, *Mat.* 24. 12. 2 *Tim.* 1. 13. & 4. 10. but continue encreasing to the end, 1 *Thess.* 3. 12. *y* being founded on a sound and saving understanding of the things of God, and our selves, *Job.* 17. 3. *Rom.* 3. 20. *Eph.* 1. 17. with 4. 13. 2 *Pet.* 3. 18. and an acknowledgment of the truth which is after godliness, *Tit.* 1. 1. *z* In the practical judgment or internal sense, and particular experience, taste, and feeling the testimony of the Spirit in the Heart concerning the Grace of God, and Adoption, *Rom.* 5. 1, 5. & 8. 16, 17. & 14. 17. when there is not onely a right notion in the Head, but a true sense and favour of Spiritual things in the Heart, *Heb.* 5. 14. which is when knowledge is not onely an empty cloud in the Air, but becomes effectual by falling down in a kindly showre upon the Heart warmed with the love of God, and the vertue of Christ's Resurrection, as he after gives his own experience, *ch.* 3. 10. (like *David's*, *Psal.* 34. 8.)

10 That ye *a* may * approve things that are † excellent *b*, that ye may be sincere *c*, and without offence *d* till the day of Christ *e*;

* Or, try, or, discern. † Or, differ.

a i. e. To the ends he subjoins, namely. *b* That upon a due expence of circumstances in a judicious Trial, upon rightly discerning the differences of things not obvious to every eye, so as to chuse and approve those things that are really to be preferred, being the best, *Rom.* 2. 18. 1 *Thess.* 5. 21. surpassing all desirable things besides, *Eph.* 3. 19. as being most acceptable unto God, *Rom.* 12. 2. *c* And be upright, *Prov.* 11. 20. 'Tis an Emphatical word in the original here, being borrowed either from such things as are tried by being held up at the beams of the Sun to see what faults or flaws are in them, whether without fraud, or else from such as are clarified by the heat of the Sun; and notes here, that *Paul* would have them to be incorrupt and impartial in heart and life, in faith and manners; free from prevailing corruptions, of pure minds, 2 *Pet.* 3. 1. parg'd from the old leaven, 1 *Cor.* 5, 6, 7, 8. not suffering the knowledge of Christ to be mix'd with traditions and humane inventions, but endow'd with evangelical simplicity in the sight of God, 2 *Cor.* 1. 12. 1 *Tim.* 1. 5. & 5, 22. *d* Not erring from the main scope and design of Christianity, or stumbling so as either Actively or Passively to trouble and offend either themselves or others in the heavenly course, but working so prudently, as to give no just occasion of scandal, or laying a snare for one or other, *Mat.* 18. 7. *Act.* 24. 16. 1 *Cor.* 10. 32. abiding blameless to the coming of Christ, 1 *Thess.* 5. 23. *e* See on *v.* 6 repeated here to engage them unto serious thoughtfulness of that day.

11 Being filled with the fruits of righteousness *f*, which are by Jesus Christ *g* unto the glory and praise of God *h*.

f i. e Not onely bringing forth some single, yea, or singular fruit, but replenish't plurally with the fruits of Righteousness, *Col.* 1. 10. *Act.* 9. 36. elsewhere call'd the fruits of the spirit, *Gal.* 5. 22. *Eph.* 5. 9. in all goodness and truth, as well as righteousness. These are such good works as are not (whatever the Papists conceive) causal of Righteousness, but are through the Spirit (who regenerates the persons, and directs the internal and external actions of those who walk in the steps of the Faith of their Father *Abraham*, *Rom.* 4. 12.) wrought by supernatural Grace in the heart join'd unto the Lord, 1 *Cor.* 6. 17. with whom they are one spirit. *g* And without whom, from their own stock and strength, till they be engrafted into him, *Joh.* 15. 1, 5. Trees of Righteousness of the Lord's planting, *Isa.* 61. 3. and his workmanship created unto good works, *Eph.* 2. 10. they cannot bring forth fruits, and doe such good works as are acceptable unto God, 2 *Cor.* 13. 5. but Christ living and dwelling in them by Faith, *Gal.* 2. 20. *Eph.* 3. 17. and God working in them both, to will and to doe, *ch.* 2. 13. they can doe all through Christ, *ch.* 4. 13. so that they shall be accepted in him. *h* Not being empty Vines, bringing forth fruit to themselves, *Hos.* 10. 1. but the eternal honour of him who hath called them, *Mat.* 5. 16. 1 *Cor.* 10. 31. *Eph.* 1. 5, 12, 14. 1 *Pet.* 2. 12. & 4. 11. *Rev.* 5. 13.

12 But I would ye should understand, brethren *i*, that the things *which happened* unto me, have faln out rather unto the furtherance of the gospel *k*.

i To obviate the insinuations which false Teachers and others might make use of from *Paul*'s sufferings, to obstruct the cordial entertainment of those glad tidings he had brought, and to discourage those who did obey the truth, he doth by this friendly compellation (which he often useth) kindly intreat them to consider well. *k* That his imprisonment, and what other troubles from without did befall him in his Apostolical Office, whereby the over-ruling Providence of God so ordered, that they did rather (contrary to the intention of his Persecutors) rather advantage than hinder the progress of the Gospel, increase than decrease the Church, sith he had opportunity two years in his own hired house, of teaching with freedom the things of Christ, *Act.* 20. 30, 31. whereupon he would not have the *Philippians* discourag'd, but rather comforted as the *Corinthians*, 2 *Cor.* 1. 3, 6, 7. for 1. His iron Chain in the cause of Christ was more an honour to him even in the Emperour's Court, *ch.* 4. 22. or Guard-chamber, *Act.* 28. 16. or Judgment-hall, *Mat.* 27. 27. *Mark* 15. 16. *Job.* 18. 28, 33. than those glittering golden ones which others were ambitious to wear, *Act.* 5. 41. *Jam.* 2. 2. it being apparent there, and elsewhere, to Courtiers, Citizens, *Jews*, and Foreigners, that he did not suffer as an evil-doer, 1 *Pet.* 2. 19, 20. & 3. 14. onely for the Lord's sake, *Eph.* 3. 1. & 4. 1. whose power in his confinement did work in, and by him, who approv'd himself faithfull, which when enquiry was made concerning his suffering gave occasion, to communicate some notions of Christ, and glad tidings of Salvation by him.

13 So that my bonds * in Christ are manifest in all † the pallace, and ‖ in all other *places*.

* Or, for Christ. † Or, Cæsar's court. ‖ Or, to all other.

14 And many of the brethren in the Lord, waxing confident by my bonds *n*, are much more bold, to speak the word without fear *o*.

n And here again, contrary to the expectation of those persecutors, who designed to make havock of the Church, his innocent carriage and constancy in bearing the Cross, had an influence upon the greater part of the Brethren (not according to the flesh, *Rom.* 9. 3. but) in the service of Christ. *o* Pastours, and Teachers, who had been timorous at the first, were greatly imboldned to shake off carnal fear, and to profess and preach Christ Crucified, or the Cross of Christ, 1 *Cor.* 1. 18, 23. Which is the power of God to Salvation, *Rom.* 1. 16.

more confidently than ever, as he and *Barnabas* had done elsewhere, *Act.* 13. 46. and as *Joseph* of *Arimathea*, and *Nicodemus*, who were but secret Disciples before Christ's Sufferings, upon his Death owned him openly for their Lord, *Mat.* 27. 57. with *Joh* 9. 39.

15 Some indeed preach Christ even of envy and strife, and some also of good will *p*.

p He doth here tacitly answer an *exception* might be made; *It were better some of them were silent, than Preach so boldly as to procure him hatred, and lessen his Reputation.* 1. By granting there was somewhat in the allegation, yet did not conclude against this, that his Suffering was advantagious to promote the Gospel. 2. By distinguishing of those who were hollow-hearted and false, from an envious principle, designing to disparage this excellent person, who having done much in the lesser *Asia*, and *Greece*, did now in the head City of the World, when in Prison, also gain Proselytes, Courtiers, and others, for the receiving of Christ, and those were sincere and true hearted Brethren, joining with him in the cause of Christ, and assisting him from true love to Christ, and him his Apostle, to get the truth of Christianity entertained in the love of it. The former were evil works, both as to their principle and end, *ch.* 3. 2. The latter acted sincerely in both respects, 2 *Cor.* 2. 17.

16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds *q*.

q This distinction he did amplifie and explain here, by particularly shewing the ill motive, manners, and end of the worst sort of Preachers, from an ill affection of hatred, emulation, and wrath, 2 *Cor.* 12. 20. *Gal.* 5. 20. with an intemperate zeal to render *Paul* suspected and despicable in the Eyes of the Church; and to occasion in the Emperour a more severe persecution, and heighten the accusers rage against *Paul*, and to gain applause to themselves, and vex his Soul under outward troubles.

17 But the other of love, knowing that I am set for the defence of the gospel *r*.

r Then intimating the genuine principle and good end of the better sort who were mov'd from a prevailing affection to God, the Edification and Salvation of Souls; cordially joyning with *Paul* in carrying on the same design that he did, who was appointed of God, *Act.* 23. 11. 1 *Thess.* 3. 3. both by Doctrine, and obedience Active and Passive to defend the Gospel unto which he was admirably called to be a Minister, yea and here a Patron, *Rom.* 1. 1. *Eph.* 3. 7. with 1 *Cor.* 15. 1. and as it were to tread the Devil under foot (as *Tertullian* speaks) in his own House. Intimating from all this, that however the former did with an ill mind, in Man's Judgment as circumstances then were with *Paul* (some of which we are ignorant of) the latter with a pious desire, preach the Gospel: yet the event prov'd by the good hand of God, beneficial to promote the Gospel: and so it may happen still, when some false Brethren mov'd by blind Ambition and intemperate zeal may snatch a weapon out of the Gospel to vex good and godly Pastours in their Promulgation of it.

18 What then *s*? notwithstanding every way *t*, whether in pretence, or in truth, Christ is preached *u*, and I therein do rejoyce *w*, yea, and will rejoyce *x*.

s q. d. It doth not follow that these different intentions of the preachers, should hinder the spreading of the Gospel, and therefore should not abate either your confidence or mine in the cause of Christ. *t* Sith by the over ruling providence of God that is carried on, both by the one and the other. *u* Not onely by those who in truth preach the word faithfully, *Jer.* 23. 28. *Mat.* 22. 16. from a principle of love (as before) to the same good intent with my self: but also by those who though they act (as in the former verse) out of envy and ill will to me, for base ends under a fair shew: 1 *Thess.* 2. 5. yet they occasionally and accidentally, not by any direct causality, do promote the interest of Christ. *w* And upon this account, that there is so good an effect, as the making known of Christ for the Salvation of Sinners, I have matter of present joy. *x* Yea and hereupon for the future, (though some should continue to doe that in it self which might aggravate his affliction yet) it should not take his joy from him eventually, however directly and of it self it tend to it: yet indirectly and by accident, God disposing, it should issue well for the furtherance of the Gospel.

19 For I know that this shall turn to my salvation *y* through your prayer *z*, and the supply of the Spirit of Jesus Christ *a*.

y Rendring a reason of what went before (as the causal particle notes) he doth here oppose his knowledge to the envious Preachers opinion; and his Salvation to the affliction, they did exercise them with, so that he was fully perswaded, that the trouble they had given, or should give to him (though in the nature of the thing it was in a tendency to take him off from the defence of the Gospel, and so to hazard his Soul, or if he stood in defence of it, *Nero* would persecute him to Death) would upon sure ground work for his good, *Rom.* 8. 28. even the great good, the Salvation of his Soul: yea and for some time (compare *v.* 25.) the safety of his Life here, *Act.* 27. 34. *Heb.* 11. 7. His Prison should be an Ark to him resting on God's promise, so that he could go on boldly and chearfully in bearing his Testimony to Christ with the helmet of Salvation, *Eph.* 6. 17. *z*. Having an interest in their Prayers as a means of support, which he intimates they would continue to help him with, 2 *Cor.* 1. 11. as much as if he had down right asked an interest in them, *Heb.* 13. 18. *a* Yea in the use hereof, that he might have a great measure of the Spirit promis'd to those that ask him, *Luk.* 11. 13. he looks higher, not doubting but he shall have a renewed subsidy of Grace continued to him from the same Spirit which is in Christ Jesus his Head, *Rom.* 8, 9. *Gal.* 4. 6. thereby he should be help'd in his infirmities, *Rom.* 8. 26. 1 *Cor.* 12. 11. and receive Grace for Grace, *Joh.* 1. 16. out of his fulness, who had not the Spirit by measure, *Joh.* 3. 34. whereupon whatever his enemies conceited he should have under-supplies secretly communicated like those from the head to the members which would be effectual and Victorious to deliver him from every evil work, and preserve him to the heavenly Kingdom, 2 *Tim.* 4. 18.

20 According to my earnest expectation, and *my* hope *b* that in nothing I shall be ashamed *c*; but *that* with all boldness, as always *d*, *so* now also Christ shall be magnified in my body, whether *it be* by life or by death *e*.

b He alledgeth and explaineth the ground and certainty of his knowledge and perswasion of his Enemies disappointment, and all succeeding well with him trusting in the living God, 1 *Tim.* 4. 10. who in all death-threatning afflictions hath upon his word engag'd himself to support all those that hope in his mercies, *Psal.* 33. 18, 19. & 37, 7, 9. & 147. 11. Then be sure when his sincere Servants assisted by his spirit wait for his deliverance with their Necks stretched out (as the word here notes) being rais'd from past experience intensely and wishfully looking for his appearance shall be able each to say as the Apostle intimates. *c Negatively* he shall not be left to doe any thing which may justly bring him under reproach. His well grounded hope would not make him ashamed, *Rom.* 5. 5. with 8. 25. but upon this account he shall have wherewith to answer him that should reproach him, *Psal.* 119. 41, 42, 46. *Luk.* 9. 26. 2 *Tim.* 1. 12. *d Positively* that he should continue constant in a couragious owning of the truth, and acknowledging of his Lord every way, whether he was delivered from or to death. *e* As in the former years of his ministry he had been supported, yea and victorious in freely speaking for Christ, preaching and defending of his Gospel, *Act.* 9. 27. & 14. 3. with as much courage as any other, *Act.* 4. 13, 29, 31. with 2 *Cor.* 11. 21. *Gal.* 6. 17. So now he was humbly confident in his present sad circumstances, Christ should be magnified (not that himself can become greater) *i. e.* before Men, his Glory should be rendred greater and more illustrious, and acknowledged with praise, whether he lived or died, *Rom.* 14. 8. yea, in the earthen Vessel of his body, 2 *Cor.* 4. 11. (about which he was not solicitous, having resigned it intirely to Christ) either in his enlargement and preaching of the Doctrine of Christ, or in his being offered up and sealing it by his Martyrdom.

21 For me to live *is* Christ, and to die *is* gain *f*.

f Some reade it. *For Christ is my gain in Life and in Death.* Or, *For Christ is to me both in Life and in Death advantage.* Both acknowledge it to be brought in, as a reason of *Paul's* hope in Life and Death; and of his indifferency in submission to God's pleasure in Life and Death, intimating 'twas all one to him, so Christ was magnified in his body, whether it were by Life or by Death. They who follow our Translation, do expound the proposition disjunctively. The former referring to the honour of Christ, and the latter to the Salvation of *Paul*, which is understood by the name of *gain*. Some understand the former branch efficiently, *g. d.* I derive my self from Christ, unto whom I am united, he being the principle of it, as *Gal.* 2. 26. but others rather objectively and finally, *q. d.* as I have hitherto made it the business of life to serve Christ in Preaching his Gospel, so if he continues my Life, I purpose that in my living body, by Preaching his Gospel, and suffering for his Name, as he requireth, He shall be glorified. Then for the latter branch if I dye, in bearing Testimony to Christ, 'twill be gain to my self, in that I shall be with Christ which is better for me, *v.* 23. being present with the Lord, 2 *Cor.* 5. 8. in whom my life is hid, *Col.* 3. 3. So that death would not empoverish, but enrich him. They who chuse the latter reading, take the proposition

proposition conjunctively, to the sense that he accounted gain to him, to have the honour of Christ magnified in his Body, whether it happened to him to live or die, sith he faithfully serv'd him living or dying, and own'd himself to be his both ways, *Rom.* 14. 8. He was not (as he saith elsewhere) *Act.* 20. 24. mov'd with accidentals; neither counted he his Life dear to him to testifie the Gospel of the Grace of God; reckoning he had no Life, but from Christ; whom he made it his business to serve and enjoy, so that if he continued in the Body, Christ would gain in that he design'd to spend his Life, for the Edification of his Church; and if he died in that cause, Christ would gain by his Death, in that his truth would by the Blood of him, who was a Martyr, be further seald, and his interest promoted, and his Glory advanced, and he himself would gain sith upon his departure, he should be advance'd to be with Christ, *v.* 23. who alone makes his faithfull Servants happy in Life and Death.

22 But if I live in the flesh, this *is* the fruit of my labor *g*: yet what I shall choose, I wot not *h*.

g Some from the various use of the *Greek Particles* render this first clause *interrogatively. But whether to live in the flesh were worth the while?* or more profitable? (understand than to dye.) The Apostle having intimated the equality and indifferency of his mind in an entire submission to the will of God, whether that glorifying of Christ by his Life, or that by his Death were more eligible? is upon deliberation, finding the advantage to Christ, and himself upon expence of circumstances either way, in an equal Balance, weighing one thing with another. Living in the flesh, *i. e.* abiding here in this mortal body, which he thus expresseth by way of diminution, *Gal.* 2. 20. 1 *Pet.* 4. 1. in opposition to, and comparison of dying for and in the Lord and so being with him, *v.* 23. *h* He seems, loving the *Philippians* as himself, to be at a loss what to determine, if God should permit him his choice, whether by labouring in his ministry for the good of their Souls, he should bring more fruit to Christ, or by suffering that which would arise from the Blood of a Martyr, who himself should receive a Crown, 2 *Tim.* 4. 8.

23 For I am in a strait betwixt two, having a desire to depart *k*, and to be with Christ, which is far better *l*.

i Because he knew not what to chuse for the best, he was held in suspence, *Luk.* 12. 50. *Act.* 18. 5. as one drawn both ways with weighty reasons which he amplifies with respect to himself, and the Church, that Christ might be honoured in both. His love to the enjoyment of Christ and the Edification of his Members constraining him on each hand; the former was more delightfull to him, and the latter more profitable for them. *k* Being held not onely with a bare inclination, but an ardent and perpetually Active desire, to loose from this Clayie Tabernacle, *Psal.* 42. 1, 2. *Eccles.* 12. 7. *Luk.* 2. 29. & 12. 36. 2 *Cor.* 5. 1, 4. 2 *Tim.* 4. 6. So to depart as to abide in a better place. *l* Upon being absent from the Body to be present with Christ. 2 *Cor.* 5. 8. in paradise. *Luk.* 23. 43. 1 *Thess.* 4. 17. so to leave the Body as to live with and enjoy him in Heaven is by far much better for me.

24 Nevertheless, to abide in the flesh, *is* more needfull for you *m*.

m However with respect to the Church, by his staying here in this mortal body he perswades himself, knowing the subtilty of false Apostles, who would enter in as grievous Wolves, *Act.* 20. 29. It was necessary to strengthen them and other Churches in the faith of Christ.

*Chap. 2. 24. 25 And * having this confidence *n*, I know *o* that I shall abide and continue with you all, for your furtherance and joy of faith *p*.

n viz. Being perswaded of what went immediately before, how usefull the continuance of his Life, for a further time in this World, would be to the Church of Christ, and particularly to them; he determines (as should seem) with more than probable Conjecture, (though upon supposition it should be otherwise, he gives them abundant satisfaction in their adhering to Christ, *v.* 27. *c.* 2. 17.) *o* Even with a well-grounded knowledge either by a prophetick Spirit from a particular Revelation such as he had sometimes before had, *Act.* 16. 9, 10. & 23. 11. or by the sanctifying Spirit witnessing with his Spirit, *Rom.* 8. 16. strengthening his Faith and perswasion, help'd by their Faith and Prayer, *v.* 19. compar'd with, 1. *Pet.* 1. 8. *p* To these ends that by his personal presence with them, he might by his ministry further their faith in Christ, their joy in the Holy Ghost, and more abundant glorying in the power of Jesus Christ, for his safety, and being restored to them, as we see in what follows, and *Eph.* 4. 12. with 2 *Tim.* 4. 17. we find from his first imprisonment at *Rome*, (when likely this Epistle was written) he was delivered and for some years restored to the Churches which he had planted.

26 That * your rejoycing may be more abundant in Jesus Christ for me, by my coming to you again *q*.

*1 Cor. 1. 14. 5. 12.

q Here, in confidence of being again with them, and staying with them, he expresseth an admirable affection to them, that he can be content for a time to be deprivd of the glorious sight of Christ, that he might see and serve them, and that under persecution; that they might upon his return to them, more abundantly glory together, for in themselves, but, Christian-like, in Christ Jesus, the Authour of that Doctrine he had Preached to them, the Captain of their Salvation, and the common Head of Christianity.

27 Onely let your conversation be as it becometh the gospel of Christ *r*, that whether I come and see you, or else be absent, I may hear of your affairs *s*, that ye stand fast in one spirit, with one mind *t*, striving together for the faith of the gospel *u*.

r q. d. In the mean time whatever becomes of me, that which is for your part solely incumbent on you, who are brought into the fellowship of the Gospel, is to demean your selves truly agreeable to that state. The original phrase afterwards in this Epistle, *ch.* 3. 20. & 4. 8. and elsewhere, *Act.* 23. 1. imports, that their deportment should be answerable to their Citizenship, that they should behave themselves as might be most to the publick good of the Society to which they do relate, not being of the World here, any more than their Head, *Joh.* 15. 19. & 17. 16. Their course of life should be every way answerable to their High Calling, *Eph.* 4. 1. *Col.* 1. 10. 1 *Thess.* 2. 12. bringing forth fruit meet for repentance. *s* Intimating, that it did behove them constantly to adorn the Gospel, in the exercise of Christian courage, unanimity and patience aswell when he was distant from them, as when among them to oversee them: not as if he doubted of returning to them for their greater edification, but further to satisfie them as to his entire submission unto God's pleasure on his journey, or at home, 2 *Cor.* 5. 6, 8. and to excite them to shake off sloth, and to discharge their duty with all diligence, which would greatly cheer his heart. *t* By 1. their steadfast endeavour after a sweet, close, holy, lasting union amongst themselves. For one spirit, one soul or mind, here seem to imply one understanding enlightned by the Sanctifying Spirit, and one heart, as an inward uniting principle, which must upon no temptation be changed; compare *ch.* 2. 1. & 3. 16. & 4. 2. with *Rom.* 12. 16. & 1 *Cor.* 1. 10. 2 *Cor.* 13. 11. *Eph.* 4. 2, 3. 1 *Pet.* 3. 8. according to our Saviour's Prayer, *Joh.* 17. 11, 20, 21, 22, 23. which was heard, *Act.* 1. 14. & 2. 46. & 4. 32. & 5. 12. nor onely by their Union in heart and mind, but 2. Their mutual helpfulness in action, as spiritual Champions joining their Forces together, for the defence of their Royal Charter, the maintenance of the main principles of Christianity, against all troublers of the Church, and subverters of the Evangelical Faith, 1 *Cor.* 9. 24, 25. *Gal.* 1. 13. *Eph.* 6. 14. with 2 *Tim.* 4. 7. *u* 3. A couragious Spirit under sufferings from their most malignant Gainsayers, and Persecutours, who do wittingly and willingly oppose the Truth, and them professing of it, as *Simon Magus* and others did, *Act.* 8. 19, 20, 21. 1 *Tim.* 1. 20. 2 *Tim.* 1. 15.

28 And in nothing terrified by your adversaries, which is to them an evident token of perdition *w*, but * to you of salvation *x*, and * Rom. 8. 17. that of God *y*.

* The original word which the Apostle useth, imports, they should not be appalled or affrighted, as Men and Horses are apt to be when furiously charg'd by their deadly enemies, but stoutly receive them, keeping their ground, *Mat.* 10. 28. *Luk.* 12. 32. *w* Considering on one hand their most pertinacious rage, is no other than an evident and convincing argument, or certain fore-runner of the adversaries utter ruine, *Exod.* 22. 22, 24. *Rom.* 2. 8, 9. 2 *Thess.* 1. 5, 6, 8, 9. *x* But on the other hand to found Believers who behave themselves as becomes the Gospel, a manifest demonstration of their everlasting welfare and glory, *Mat.* 5. 10. & 10. 32, 39. *Rom.* 2. 7, 10. *Eph.* 3. 13. 2 *Thess.* 1. 6, 7. *y* By the disposal of the awise and righteous Governour, who may for a time, permit his or his peoples Adversaries to domineer, *Job.* 1. 21. *Prov.* 16. 4. but being a rewarder of those that diligently seek him, *Heb.* 11. 6. will of his grace lenifie the sharpness of the Cross; enable Believers to hold out against all the opposition of their Enemies, make them partakers of his Holiness and bring them to Glory, *Heb.* 12. 10, 11. 2 *Tim.* 2. 11, 12. which might abundantly comfort the *Philippians* as others, *Gal.* 6. 17.

29 For unto you * it is given *z* in the behalf * Act. 5. 41. of Christ *a*, not onely to believe on him *b*, but also to suffer for his sake *c*.

z He adds a further argument to move them unto that he had exhorted, from God's freely bestowing of his mere grace what he had required of them. *a* Upon the account of Christ's Merit, and Mediation; not that they could have either Evangelical Faith, or Patience, by virtue of their

own strength, *ch.* 4. 13. *b* That they did not onely believe Christ, but believe on him, was not from any power of their own, *Joh.* 6. 37, 44. but of God's free gift, *Eph.* 2. 8. as they had an instance amongst them in *Lydia*, *Act.* 16. 14. unto Her and others was this victorious Grace of Faith freely given by the hearing of the Word, which was not unto many others that heard, *Mat.* 13. 11. 2 *Thess.* 3. 2. *Tit.* 1. 1. and as the grace it self was given, so was the exercise of it. *c* Sith, upon the account of Christ, patience was given, so that to suffer here, doth not onely import a power to suffer, but actual suffering; not onely the habit of Faith, but the act of Believing, even as the Fruits of Trees at the first Creation were produced, aswell as the Trees which had a power to bear them; wherefore, if by the Grace of God, and Spirit of Faith, they were impowred actually to believe, *Mark* 9. 24. 1 *Cor.* 15. 10. 2 *Cor.* 4. 13. having trust through Christ God-ward, 2 *Cor.* 3. 4. and upon the same account they were continually enabled to suffer not simply, but in bearing testimony to Christ, *Act.* 5. 41. 1 *Pet.* 3. 14. & 4. 16. They might be of good comfort and courage, to the daunting of their Adversaries.

30 Having the same conflict *d* which ye saw in me, and now hear *to be* in me *e*.

d And be hearned to partake with him in the like trials he sustained when amongst them, *Act.* 16. 19, 22. *e* And which he now was enduring at *Rome*, *v.* 13. an ensample of suffering unto them, if they would but await the blessed issue of his agony.

CHAP. II.

1 IF *there be* therefore any consolation in Christ *a*, if any comfort of love *b*, if any fellowship of the Spirit *c*, if any bowels and mercies *d*.

a The Apostle reassuming his exhortation in the former Chapter to unanimity, *v.* 27. doth here by way of inference from what went immediately before, press them in a very affectionate manner, with a kind of Rhetorical Relation, and Obrestation as it were adjure them. If any such exhortation (as the word is rendred, *Act.* 13. 15. 1 *Thess.* 2, 3. 1 *Tim.* 4. 13.) in the name of Christ, might avail with them to chear him and one another by their loving concord and being unanimous. Or as we rendring it consolation (so *Act.* 13. 15. *Rom.* 15. 4 2 *Cor.* 1. 4.) *If* he which may well suppose and strongly affirm that he took it for granted the main Body of them had in some measure found by his Ministry, what he here moves them to compleat (compare, *ch.* 1. 6, 7, 27.) in expectation to find more, of what they had experimented, what ever indisposition might have crept upon some by the insinuations of the false Apostles; yet, this *Consolation in Christ* may be consider'd either (1.) *Actively q. d.* If ye would comfort me afflicted, in the concerns of Christ, or if ye have any Christian comfort which doth onely proceed from those that are in Christ, (not from moral Philosophy) or which is wont to be in those who worship the same Christ, let me his Apostle be a partaker thereof. Or (2.) *Passively*, 2 *Cor.* 7. 4, 6. *Philem.* 7. If you being in Christ, find any consolation against your afflictions, for as much as you have received it by my Ministry, we being both in suffering circumstances, should be Farther comforted by a sweet agreement. *b* The *Syriac* render it any speaking to the heart, any Solace from good and comfortable words did reach your hearts, *Job* 11. 19, 31. 1 *Cor.* 14. 3. 1 *Thess.* 2. 11. & 5. 14 cheared with the love of God or Christ, or the Brethren: or refreshed with my love to you, *ch.* 1. 8, 9. or would that I should be comforted with your love to me, (as he himself and others were with the gracious affections of the *Corinthians*, 2 *Cor.* 7. 7.) which ye o'ght unseignedly. *c* If ye have any Communion with me in the Graces of the Spirit, and stand fast in one Spirit, *ch.* 1. 27. and would shew that you do persevere in the same Spirit, 1 *Cor.* 12. 4. which acts in all the Members of the Mystical Body of Christ, that do in him their head partake of it. *d* If ye are daily affected with any real Sympathy, and Commiseration towards me in my bonds for Christ, such inward affections as were moving in him towards them, *c.* 1. 8. with *Luk.* 1. 78. 2 *Cor.* 7. 15. *Col.* 3. 12. the latter word Emphatically expressing the sense of the Metaphor in the former. Then he having thus Pathetically urged these Arguments, and closely follow'd them to embrace the matter propos'd puts them upon.

* Rom. 12. 16. & 15. 5. 1 Cor. 1. 10.

2 Fulfill ye my joy *e* * that ye be like minded *f*, having the same love *g being* of one accord *h*, of one mind *i*.

e viz. The exercise of those Graces, he had been joyfull for, which would be an Addition to that joy he had for them, and the making of it much more abundant, contributing as much as the Friends of the Bridegroome here can to the compleating of it, *Joh.* 3. 29. *f* Which is when they believe and affect the same things agreeable to the mind of God, *ch.* 3. 15. *Act.* 4. 32 *Rom.* 12. 16. 2 *Cor.* 13. 11. *g* Having the same mutual sincere Charity, *Eph.* 4. 2. *Col.* 3. 14. *h* Being unanimous in their honest designs, *Joh.* 17. 22. 1 *Pet.* 3. 8. *i* Agreeing as to the main in the same judgment and opinion to promote the interest of Christ, 1 *Cor.* 1. 10. *Gal.* 5. 7, 10.

3 *Let* nothing *l be done* through strife or vainglory *m*, but in lowliness of mind let each esteem other better then themselves *n*.

l Here the better to engage them to embrace what he had so pathetically exhorted them to, he doth dissuade them from animosity, an affectation of applause, and self-seeking; and direct them to modesty and self denial. *m* Intimating, they should by no means indulge an inordinate affection to strive and quarrel with one another, provoking each other by an ambitious emulation to cross or excell others. This arguing a carnal temper opposite to true Christianity, *Rom.* 2. 8. *v.* 14. *Gal.* 5. 16, 24, 26. being the very bane of true Christian Concord, *Rom.* 13. 13. *Jam.* 3. 16. and destructive to Faith, *Joh.* 5. 44. 2 *Cor.* 12. 20. *n* But cherish and exercise true Christian modesty and meekness (which is of another kind than that the Heathen Philosophers did prescribe) in a due preference of each other, *Mat.* 11. 29. *Rom.* 12. 10. *Eph.* 4. 2. & 5. 21. 1 *Pet.* 5. 5. as the Apostle himself gave example. 1 *Cor.* 13. 8, 9. Q. If any say, *How is this consistant with what the Apostle writes to them to think of praise and good report*, ch. 4. 8. *and of himself not a whit, and nothing behind the very chiefest Apostles?* 2 Cor. 11. 5. & 12. 11. *and farther, how can same think others better than themselves in truth, unless they reckon good evil and evil good?* I answer (1.) Be sure Christian modesty and real Humility, with prudence and mildness, are very commendable Graces, and in the sight of God of great price. 1 *Pet.* 3, 4. And therefore what he doth afterwards exhort to in this Epistle, doth very well agree with what he doth write here. Where (2.) He is treating of Grace and Godliness, whereas in those places to the *Corinthians*, he writes of some certain gifts, which by reason of the insinuations of false Apostles against him, he was necessitated in magnifying of his Apostolical Office and Authority (2 *Cor.* 10. 8.) to mention, being as it were compell'd to it, by the ingratitude of some of them at *Corinth* who had been influence'd by the false Apostles, 2 *Cor.* 12. 5. 6. yet you may see there, he doth not glory of himself, or his Person, but acknowledge his infirmities, 2 *Cor.* 11. 30. and that unfeignedly, speak the truth, every where, 2 *Cor.* 12. 6. which he makes evident to them from the nature of the thing it self, 2 *Cor.* 10. 12, 13, 15, 16. & 12. 12. appealing to God, as witness in the case, 2 *Cor.* 11. 31. referring all the glorying they put him upon, to the Grace of God through Christ, 1 *Cor.* 15. 10. 2 *Cor.* 11. 31. when they had cast contempt on his Ministry, 2 *Cor.* 10. 10, 11, 12, 13, 18. So that in respect of gifts and external Privileges, wherein are distinctions of Superiours and Inferiours, *ch.* 3. 4. he doth not urge that every Christian should prefer every other to himself, wherein 'tis evident there is a real difference: but in respect of the Persons the honesty and piety of others in God's sight (lest a Man by thinking himself something when he is nothing, should deceive himself, *Gal.* 6. 3.) Sith in his judgment they may be endow'd with some hidden quality, we know not of, and be accepted with him. Hence (3.) Our Estimation and preference of others to our selves who as Christian Brethren are oblig'd to serve one another, *Gal.* 5. 13. is not taken simply, and with an absolute Judgment, as if it were necessary to give them the prehemineance in all things: but as to this, that a Man may think there is some defect in himself, which it may be is not in another; or with a suspension perhaps he is not better in truth; but considering mine heart is deceitfull, and possibly he may be more without guile, I judge it not meet to prefer my self to him God-ward: but seeing mine own black Legs, and being bound in love to confess mine own, and cover the infirmities of my Brother, who labours to walk answerable to his profession; 'tis safe for me to prefer him who may have some good Latent which I have not, and whereupon he is to be esteemed by me. Wherefore (4.) The right management of the duty which the Apostle calls for to preserve Unanimity, depends upon a right and due Estimation of God's divers gifts and Graces which flow from the same Spirit, 1 *Cor.* 12. 4. and an humble sense of our own infirmities: so that however one Christian may excell with some singular endowments: yet he ought to think they were not bestow'd upon him, that he should be puff'd up, or value himself above what is meet upon that account before God, being he hath receiv'd them of God, 1 *Cor.* 4. 7. but judge himself for his own defectiveness and faultiness; which will afford himself matter of abasement and humility; when yet with respect to others, whose hearts he knows not, he in charity thinketh the best, 1 *Cor.* 13. 4, 5. and if in this case he should be mistaken, his modest apprehensions would be acceptable to God, (designing to approve that which he doth) and profitable to himself. *o* To engage them further unto Christian concord, he here directs them

them as to their aim and scope (according to the import of the word) that it should not be their own private interest but the common good of Christianity, becoming those who have true Christian love, 1 *Cor.* 10. 24. & 13. 5. not as if he did disallow providing for their own, 1 *Tim.* 5. 8. or studying to be quiet, and doeing their own business, 1 *Thess.* 4. 11. but that every member of Christ, whiles he considers his own Gifts, Graces, honour and advantage, would remember that he is not born onely to serve himself or Pharisaically to conceit well of himself in the contempt of others, *Luk.* 18. 11. but also and that much rather he should consider his relation to the head, and every other member of the Body, and so consult the Gifts, Graces, Honour, and Edification of others, especially when more eminently usefull, knowing that members should have the same care one for another, 1 *Cor.* 12. 24, to 28.

4. Look not every man on his own things, but every man also on the things of others.

Phil. 2. 21. Job 2. 6.

5 * Let *p* this mind be in you *q* which was also in Christ Jesus.

p Most Translations do express the causal or rather illative *Greek* Particle, which ours doth here omit as an expletive. However the Apostle doth urge them to the exercise of self denial, mutual love, and an hearty condescension to one another from the great example of Jesus Christ, 2 *Cor.* 8, 9. *q* That so the mind which was in Christ, may be perceived in us, who if spiritual judge all things and have the mind of Christ, being enlighten'd by the same Spirit, we do judge as he coming in the flesh did, or, Let the same affection be found in you, that was really in him, *Mat.* 11. 28. *Joh.* 13. 15.

Isa. 1. 1, 2.

6 Who *r* * being *s* in the form of God *t*, thought it *u* not robbery *w* to be equal with God *x*.

r Who, i. e. Relative to Christ Jesus, the Eternal Son of God by Nature, very God extant with his Father before the beginning, *Joh.* 1. 1. *Gal.* 4. 4. 1 *Tim.* 3. 16. & 6. 14, 15, 16. *Tit.* 2. 13. the express Image and Character of his Father's Person, which implies a peculiar subsistence distinct from the subsistence of his Father, *Joh.* 8. 42. 2 *Cor.* 4. 4. *Col.* 1. 15. *Heb.* 1. 3. concerning whom, every word that follows by reason of the *Socinians*, and some *Lutherans* is to be well weighed. *s i. e. Subsisting* in opposition to taking or assuming, *v.* 7. and therefore doth firmly prove Christ, pre-existing in another Nature, to his so doing, namely his actual existing of himself in the same essence and Glory, he had from Eternity with the Father, *Joh.* 1. 1, 2. & 17. 5. 2 *Cor.* 8. 9. *Rev.* 1. 4, 8, 11. *t* To understand which clearly (1.) The word *form*, though it may sometime note somewhat outward, and so infer the Glory of Christ's Miracles, yet we do not find it any where so used in Scripture: 'tis true it is once used there for the outward visage, *Mar.* 16. 12. which had excelling splendour and beauty, giving occasion to conceive Majesty in the Person, *Mat.* 17. 2. 2 *Pet.* 1 16. (however his resplendent Garments could not be accounted *the form of God*) yet being, *Luk.* saith *c.* 24. 16. The Eyes of the Persons which saw were holden, that for a time they could not acknowledge him, it argues that the appearance, *Mark* speaks of, noted onely an *accidental form*. Whereas the *being* or *subsisting* *Paul* here speaks of, respects (what the best *Philosophers* in their most usual way of speaking, do) the *Essential form* with the Glory of it, sith the Verbs in other Scriptures of the same Origine, signifie somewhat *inward* and not conspicuous, *Rom.* 12. 2. 2 *Cor.* 3. 18. *Gal.* 4. 19. especially when there is a cogent reason for it here, considering the *form of God*, in opposition to the *form of a Servant* afterward, and in conjunction with equality to God which implies the same essence and Nature, *Is.* 40 25. & 46. 5. it being impossible there should be any proportion or equality 'twixt infinite, and finite; eternal, and temporal; increate, and create; by nature God, and by nature not God, *Gal.* 4. 4, 8. unto which the onely living and true God, will not suffer his Glory to be given. Neither indeed can he deny himself who is *one*, and besides whom there is no other true God, or God by Nature, *Deut.* 4. 35. & 6. 4. 2 *Tim.* 2. 13. who onely doth wondrous things, *Ps.* 72. 18. For to all Divine Operations, a Divine power is requisite which is inseparable from the most simple essence and its properties, *Being*, *or subsisting in the form of God*, imports not Christ's appearance in exerting of God's power, but his real and actual existence in the Divine essence, not in accidents wherein nothing doth subsist, neither the vulgar nor Learned do use to say any one doth subsist, but appear in an outward habit, why then should any conceit the Apostle means so? The *Gentiles* might speak of their Gods appearing; but then, even they thought the Deity was one thing, and the habit or figure under which, or in which it appear'd was another, *Act.* 14. 11. so that *subsisting in the form* intimates in the Nature, and essence of God, not barely, but as it were clothed with properties and Glory. For the Apostle here treats of Christ's Condescension, proceeding from his actual existence, as the term wherein he is Co-eternal and Co-equal to God the Father, before he abated himself with respect unto us. For he says not the *form of God* was in Christ, (however that might be truly said) that the Adversaries might not have occasion to say onely there was somewhat in Christ like unto God, but he speaks of that wherein Christ was, *viz. in the form of God*, and so that form is predicated of God, as his essence and nature and can be no other thing. None can rationally imagine that God was an external figure, wherein Christ was subsisting. For subsistence implies some peculiarity relating to the substance of a certain thing, whence we may conclude the Son to be of the same, (not onely of like) substance with the Father, considering what signaulty follows. *u He thought it not*, esteemed, counted, held, (so the word is us'd, *v.* 3. *c.* 3. 7, 8. 1 *Thess.* 5. 13. & 3, 15. 1 *Tim* 1. 12. & 6. 1. *Heb.* 10. 29. & 11. 26.) it not *Robbery*, it being his right by eternal Generation) *i. e.* He did not judge it any wrong or usurpation, on that account of his *being in the form of God*, to be equal to his Father, being a *subsistent* in the same nature and essence with him. From openly shewing equal Majesty with whom he did not for a time abstain, in that he could reckon this Robbery, as if such Majesty were that which did not agree to his nature, ever presupposing this inherent right, to his great condescension, or abusing himself, which follows as the *term to which*: or he resolv'd for a time not to shew himself in that glory which was his own right, but freely condescended to the vailing of it. He did not really foregoe (neither was it possible he should) any thing of his Divine Glory, being the Son of God still, without any Robbery or Rapine, equal to his Father in Power and Glory, *Joh.* 10. 3. & 1. *Joh.* 3. 7, 20. *w Paul* doth not say (as the *Arians* of Old would pervert his sense) he robbed not, or snatched not, held not fast equality with God; or (as the *Socinians* since) Christ thought not to doe this Robbery to God, or commit this Rape upon God, so as that he should be equal to him, but acknowledg'd he had it of the free Gift of God, chopping in the Adversative particle, [*but*] where it really is not; whereas we read not in the sacred Text, *he thought not to do this robbery*; but *he thought it not robbery* to be equal to God; which two are vastly different (even as much as to have the God-head by *usurpation*, and to have it by *nature*) In the *former* 'tis, *q. d.* Christ did not rob or snatch away the equality; in the *latter*, the equality which Christ had with God, he thought it no Robbery; he reputed not the Empire, he might have always continued in the exercise of, equal with the Father, as a thing usurp'd, or taken by force, (as one doth hold that he hath taken by spoil; making shew of it) For when he had said he had subsisted in the Form of God, he could (before he condescended) say also, he was equal to God, *i. e.* the Father, without any Robbery, Rapine or Usurpation. And if *Socinus* urge that it is absurd and false in any sense to say, God thought he had robb'd, or taken by robbery the Divine Essence; then this contradictory, God thought not he took by robbery the Divine Essence, is rational and true; as when it is said, *God cannot lye*, or *God changeth not*, as 1 *Sam.* 15. 29. *Isa.* 55. 8. *Mal.* 3. 6. What things are denied of God, do not imply the opposites are affirmed of him. The particle [*But*] which follows in its proper place before, *made himself of no reputation*, may be fairly joined with this sense. For if Christ should know that by rapine and unjust usurpation he was equal to God, (as likely the attempt to be so, was the Sin of our first Parents, which robbery of theirs Christ came to expiate) he had not emptied himself, nor vouchsafed to abase himself. *x* Neither is Christ said to be equal to God onely *in respect* of his works (which yet argue the same cause and principle, *Joh.* 5. 19, 21, 23, 26, 29. & 10. 37.) but *absolutely* he thought it not robbery to be altogether equal with God, as subsisting in the same nature and essence, the original phrase connoting an exact Parity. All the things of Christ (though he chose to have some of them vail'd for a time) are equal to God, so some expound the Neuter plural emphatically (as usual amongst the *Greeks*) to answer the Masculine singular foregoing, to express the ineffable sameness of the nature and essence of the divine subsistents. It may be read, He counted it no robbery that those things which are his own should be equal to God, *i. e.* the Father; or rather, that he himself should in all things be Equal or Peer to God. For had Christ been onely equal by a delegated power from God, why should the *Jews* have consulted to kill him, for making himself equal with God? which with them was all one, as to make himself God, *Joh.* 5. 18. & 10. 33. But that he spake of his eternal Generation, as owning him for his own Father, with whom he did work Miracles, even as the Father did in his own name, by his own power, of himself, for his own glory: neither will the *Evangelist's* saying, *The Son can do nothing of himself*, infer an inequality with the Father, when what he doth, is equally perfect in power, and glory with the Father's, whence as Son, he hath it by nature. For (looking lower) though every Son receives from his Father, humane nature; yet is he not less a Man than his Father, or his Father more a Man than he; The Son having a being of the same per-

fection which is naturally in both; however the Father to whom Christ is in subordination as the Son, and in Office a Servant, undertaking the work of Mediation, may be said to be greater than the Son, that can only be understood with respect to the *order* of their working, if we compare Texts, *Joh.* 14. 28. & 16. 13, 14, 15. Neither when Christ accounted it not robbery to be equal with God, is he said (as the Adversaries urge) to be equal to himself, but to another person, *viz.* God the Father. Things may be equal which are so divers, that yet they may be one in some common respect wherein they agree: wherefore when Christ is said to be equal with the Father, he is distinguished from him in Person and Subsistence, yet not in Essence, wherein it is his due to be his equal, and therefore One.

* Psal 22. 6. † Isa. 49. 3, 6. & 52. 13. & 53. 11. Ezeck. 34. 23, 24. Zach. 3. 8. ‖ Or, *habit.*

7 * But *y* made himself *z* of no reputation, and took *a* upon him the form † of a servant, and was made in the likeness of ‖ men *c*.

y Some expound this *particle* as a Discretive, others an Adversative, or Redditive. *z i. e.* Most wittingly emptied himself, or abated himself of the all-fulness of glory he had equally with God the Father, that considering the disproportion betwixt the Creature and the Creator; he in the eyes of those, amongst whom he tabernacled, appear'd to have nothing of reputation left him, *Dan.* 9. 26. 'Tis not said the *Form of God* was cut off, or did empty it self: but he who did suffer *in* the Form of God, made himself of no account; did empty, abate, or abase himself, (so the Apostle elsewhere Actively and Passively useth the word, 1 *Cor.* 9. 15. with 2 *Cor.* 9. 3.) and that indeed whiles *subsisting in* the Form of God (according to agreement, *Zach.* 6. 13. & 12. 7.) not by laying aside the nature of God, but in some other way, *i. e.* his own way, kept secret till he was pleased to manifest it, *Rom.* 16. 25. *Col.* 1. 26. by freely coming in the flesh, 1 *Tim.* 3. 16. *Heb.* 10. 7. which is such an astonishing wonder, and mysterious abasement, as gains the greatest veneration from his Saints. Thus for a little time laying aside, at his own pleasure withdrawing, and going aside from his glorious Majesty. He lessen'd himself for the Salvation of his People. He had a liberty not to shew his Majesty, Fulness, and Glory during his pleasure, so that he could (as to our eyes) contract and shadow it, *Joh.* 1. 14. *Col.* 2. 9. His condescension was free, and unconstrained with the consent of his Father, *Joh.* 3. 13. so that though the Scripture saith, The *most high* dwelleth not in Temples made with hands; yet the Son of the Highest, 1 *King.* 8. 27. *Isa.* 66. 1. *Mark* 5. 7. *Act.* 7. 48. can at his own pleasure shew, or eclipse his own glorious brightness, abate or let out his fulness, exalt or abase himself in respect of us. However in his own simple and absolute nature, he be without variableness or shadow of turning, *Jam.* 1. 17. *being* his Fathers equal, and so abides most simple and immutable: yet respectively to his state, and what he had to manage for the Redemption of lost Man; with regard to the discovery he made of himself in the revelation of his Divine Properties, the acknowledgment and celebration of them, by the Creatures, he emptied himself, not by ceasing to be what he was before, equal with his Father, or laying down the essential Form of God, according to which he was equal to God; but by *taking the form of a servant*, wherein he was like to Men, *i. e.* assuming something to himself he had not before, *viz.* the humane nature; vailing himself, as the Sun is said to be vailed, not in it self, but in regard of the intervening Cloud, *Mat.* 27. 39. to 45. what could hinder that he should not manifest his excellency now more, then less clearly? Men one while acknowledging and praising it, another while neither acknowledging or praising of it, then again praising of it, yet more sparingly? He by taking the form of a mean Man, might so obscure the dignity of his Person, as to the acknowledgement of him to be the Son of God, equal with his Father, that in vouching himself to be so, he might be accounted a Blasphemer, *Joh.* 10. 36. and during that appearance, not seem to *be* the most high; even as a King by laying aside the tokens of his Royalty, and putting on the habit of a Merchant, when all the while he ceaseth not to be King, or the highest in his own Dominions. Hence the *most high* may be considered, either in regard of his nature, wherein he holdeth the highest degree of perfection; or in regard of those personal acts he performs in the business of our Salvation. In the former, Christ is the most High; in the latter, our Mediator. So the Form of God was the *term from which*, and the Form of a Servant, the *term to which*, he mov'd in his demission, or abasement, which did not simply lie in an assumption or union of the Humane Nature to the Divine, for this doth abide still in Christ highly exalted, but in taking the form of a Servant, which with the humane Nature he took, by being sent forth, made of a Woman under the Law, *Gal.* 4. 4. but by his Resurrection and Glorification, lest that Relation or Habit of a Servant (being such an one who was also a Son, and a Lord, *Heb.* 1. 2. with 3. 6.) when yet he retains the humane Nature still. As therefore he was of the Seed of *David* according to the Flesh; *Rom.* 1. 3. though before he had not flesh: so he took the form of a Servant in the likeness of Man, according to his humane Nature, although before he took that Form, he could not have humane Nature: He did not annihilate any thing he was before; onely of his own accord, bowed down himself, and vailed his own glory, in taking our Nature, therein to be a Servant unto Death. *a Taking* (in the *Greek*, without any copulative *and* before it) in opposition to *being*, or *subsisting*; he *was* in the Form of God, which he had before, and *took* this which he had not then, into the unity of his subsistence, by a personal union, *Heb.* 2. 16. He was the *Servant of God*, Isa. 42. 1. Mat. 20. 28. in the whole work of his condescension, which was gradual, else the Apostle's art to engage the *Philippians* to condescension had not been cogent from Christ's Example. For 1. He being increate, did assume to himself a Created (not Angelical, but) humane Nature with no reputation, in that regard taking the *Form of a Servant*, wherein he was *like Man*, as the next Clause explains this. 'Twas an infinite, inconceivable condescension of the Son of God, to take our nature into union with himself, whereby he who was very God in all things like unto his Father, became like unto us in all things, sin only excepted, *Rom.* 8. 3. *Heb.* 2. 17. Hence 2. He did not immediately advance the nature he took into Glory, but became a Servant in it to his Father, to perform the most difficult service that ever God had to do in the World, he was not onely in the likeness of sinfull flesh, assoon as a Man, *Rom.* 8. 3. of the Seed of *Abraham*, *Heb.* 2. 11. to 15. but subject to the Law, *Luk.* 2. 42, 51. *Gal.* 4. 4. in a mean condition from his Birth, despicable in the judgment of the World, his Mother poor, &c. *Isa.* 53. 2, 3. *Mat.* 2. 14. & 8. 20. & 13. 55. *Mark* 6. 3. *Luk.* 2. 7, 22, 24. & 22. 27. so that in finishing his work, he was exposed to scorn, *Psal.* 22. 6, 7. *Isa.* 53. 1, 2. however all the relation of his service was to God the Father, as his Antecedent Correlate. To the farther clearing of what went before, the Apostle adds. *c In the likeness* or *habit of Men*, without any copulative particle, by apposition for fuller explication (compare forecited parallel places) connoting his employment (rather than condition) having a true Body, and a reasonable Soul for this purpose, according to the Prophecy, to be Servant to his Father, *Isa.* 42. 1. And if the Adversaries say, He onely took on him the form of a Servant, *when he suffered himself to be beaten*, &c. 'tis easily answered. These were onely consequents upon the Form of a Servant; one may be a Servant, and yet not beaten; and when they so treated our Saviour, he accounted it dealing with him as a Malefactor, *Luk.* 22. 52. Christ obeyed not Men, but God the Father, to whom alone he was Servant, when made Man, *Psal.* 40. 6, 7, 8. 'Tis the nature of Lord and Servant, to relate to each other. Every Servant is a Man (Brutes are not Servants) labouring in service, accompanies the humane Nature which is common to Christ, with other Men, on whom it crept by the Fall; Christ regards none others Will, but the Will of his Father, how hard soever it was, even to the laying down of his Life for the reconciling of his Church to him. And be sure he Died as a Man, and not onely in the habit of a Servant. Onely in Humane Nature could he (as it follows without a particle in the *Greek*) be *made like unto Men*, or in the likeness and habit of Men. The *Helenists* do use words of similitude, when they design sameness or the thing it self, and that indeed essentially. For however it be urg'd, that likeness be opposed to the same, and that which is true, *Joh.* 9. 9. yet not always; as one Egg is like to another, there is convenience in quality, and that in substance is included. Christ is like to other Men in Humane properties, and an afflicted state, so that sameness of nature cannot be denied, *Rom.* 8. 3. *Heb.* 2. 16. 17. or rather sameness of kind, though not of number, it being by a *Synecdoche* to be understood generally, *Gen.* 50. 3. *Mat.* 1. 16. *Joh.* 1. 14. *Heb.* 4. 15. 1 *Joh.* 1. 1. &c. 4. 2, 3. The properties of Humane Nature are of the essence he took, who was found in habit as a Man, when yet he was separate from Sinners, 2 *Cor.* 5. 21. with *Heb.* 7. 26. yet the Apostle's business here, is not of Christ's sinlessness in that condition, but of his condescending love, in taking on him that condition, being sent in the likeness of sinfull flesh, yet without sin. 'Tis a likeness of nature to all Men, and not a likeness of innocency onely to the first, *Gen.* 5. 1. that *Paul* here speaks of. And as it is said, The word was made Flesh, so here Christ is made in the likeness of Men, that we may understand 'tis the same numerical Person, who was in the Form of God, that was made Man. The abasement of God-man being so great, that he was made like to Man, *i. e.* to meer and bare Man, though he was more. Nor onely did he appear in many forms (as might be under the Old Testament) or was join'd to Man, but personally assum'd a true Body, and a reasonable Soul, and so was very Man, aswell as very God. For when 'tis not said simply made Man, but with that addition, *in the likeness*, it is done to a notable limitation of his station on each part; on God's part it imports, Christ did not lay aside the Divine Nature, but onely (vail'd) his Majesty and Power; on Man's, to exclude sin, *viz.* That he was true Man, yet onely like to all other Men. But what is now the natural affection of all Men from the fall of *Adam*, and is an infirmity and abatement as to that, he was without sin, and onely in the likeness of sinfull flesh.

Heb. 26. 27. & 10. 18. & 5. 8.

8 And being found *d* in fashion as a man *e*, he humbled himself *f*, and * became obedient unto death *g*, even the death of the cross *h*.

d To be found is a meer *Hebraism*, not unusual in the *N. T.* not importing any question of the thing, but onely the thing certainly happening beyond expectation. It notes here not his being apprehended of the Souldiers when betray'd by *Judas*, being before his humble obedience, but his being and really appearing to be (as the *Greek* word is elsewhere used, *c.* 3. 9. *Gen.* 5. 24. 2 *Cor.* 5. 3. *Gal.* 2. 17. *Heb.* 11. 5. with 1 *Pet.* 1. 7.) as a Man simply considered among Men, which was before his being scourged, &c. consequent upon his apprehension. Now being made Man, not reserv'd for a time like the Angels, for Heaven it self and the view of Angels: neither from the Privilege of the first Man (which *Adam* could not keep) did he reserve himself for the inhabiting of Paradise onely: but after the manner of Men, he stay'd in this Earth, amongst them and convers'd with them, and therefore is said to be in the fashion of Men, or *as Man*. *e* Whereby his habit and deportment is more especially express'd, as his essence in the foregoing Phrase. Man here is considered according to what is proper unto humane Nature, nor having the Article prefix'd as if it connoted the first Man *Adam*, onely Man as Man. The particle *as* here, not intimating onely *likeness* without reality of Nature (as the *Marcionites* conceited) but as a confirming and assuring particle, nothing certainly, *Joh.* 1. 14. Some indeed take *fashion* more strictly as noting onely the External figure of Christ's Body, others more largely and commodiously for the whole outward species of humane Nature: whence the truth of the humane Nature hidned out, not onely in the figure and matter of the Body with true flesh and bones, the habit of his Members, Mouth, Eyes, &c. that he might be seen and touch'd, 1 *Joh.* 1. 1. as he himself alledgeth, *Luk.* 24. 39. *Jo.* 20. 20, 27. growing in stature and wisedom, *Luk.* 2. 52. but his labouring with hunger, thirst and weariness, Eating, Drinking, Sleeping, Watching, Speaking, Gestures, being mov'd with Pity, Sorrow, Joy, Weeping, in all which his humane Nature was evidenc'd of God and easily found of Men who convers'd with him, *Jo.* 4. 29. & 9. 11. & 18. 22. What the *Socinians* urge, that this gainsays his being incarnate, from *Samson's* saying, *I shall be weak and as another Man*, *Judg.* 16. 7, 11. There's no strength in the Allegation, that *Samson* of *Dan's* Tribe, *Judg.* 13. 2. should be compar'd with Christ coming from Heaven (as they themselves do not deny, *found in fashion as a Man*: because *Samson* being stronger than an hundred men, if he were dealt so and so withall would become as other Men, (for that's the import of the words) no stronger than any other Man, *v.* 17. whereas here, 'tis not said as *one*, *any* or *every*, but simply as *a Man*. And from *those in power dying as other Men*, Psal. 82. 6. When they scoffingly ask, *doth it evidence these to be incarnate?* 'Tis answered though he who was strong as many became weak as any one Man; they who live in power, dye in weakness as other Men do, and are not said to be incarnate: yet he who being equal with God, took on him the form of a Servant, and was in this world a very Man, may very well be said to be incarnate, 1 *Tim.* 3. 16. *f* He doth not say he was humbled or depress'd by the just Judgment of God, but of himself, voluntarily, on his own accord without any constraint. He did really submit himself to the will of his Father unto whom he was a Servant both in regard of the Divine Nature, which he vail'd, and also the humane in his whole Life, *Luk.* 1. 48. both outwardly, and inwardly, *v.* 5. in thoughts, and afflictions, as well as actions, and passions: wholly yielding his own will and appetite to God, by a patient subjection to affection, not in shewing humility onely, but really undergoing, it. For we find this low degree of his Humiliation, opposed to his Superexaltation, in the following verse, and agreeing with what *Isaiah* prophesy'd of him, *Is.* 53. 7. expounded by *Philip*, *Act.* 8. 32. *g* Without the *Copulative*, and in the *Greek* expressing the manner of his Humiliation, being of his own free will, and not by any force made obedient, *i. e.* to God, (*not my will but thy will be done*) to others; Parents and Magistrates *for God*, according to the prescript of his Law, and will in his life time *unto* death, and *in death*. *Unto* being taken here, not exclusively but inclusively, for the further Amplification of the obedience, *Mat.* 26. 42. *Joh.* 4. 34. & 8. 29, 46. *Heb.* 10. 9. Had he staid in his life for degrees of obedience, his condescension had been admirable, but that he should submit to a penal and painfull death (taking in his burial, and abiding in a separate state till the third day) this is stupendous: aggravated by the shame. *h* Of dying on the Cross, willingly and meekly yielding himself though a *Son* to that ignominious cursed death, *Deut.* 21. 23. *Act.* 5. 30. *Gal.* 3. 10, 13. *Heb.* 12. 2. far more reproachfull than by heading, hanging, or burning, out of unspeakable love, to bring us nigh unto God, *Rom.* 5. 19. *Col.* 2. 14. 1 *Pet.* 2. 24. & 3. 18. Upon these considerations how should Christians in mutual love, condescend to each other?

9 Wherefore *i* God also hath highly exalted him *k*, and * given him a name *l*, which is above every name: * Heb. 1. 4.

i Some take this particle *illatively* connoting the consequent of Christ's Exaltation, upon his antecedent humiliation, as elsewhere, *Joh.* 10. 17. *Act.* 20. 26. *Heb.* 3. 7. 2 *Pet.* 1. 10. The Apostle shewing the sequele of his sufferings to be Glory according to that of *Luk.* 24. 26. This the *Æthiopic* version favors, Christ respecting not himself, but us, and our good, the Glory that he had eternally but vailed for a time, emerging (as the Sun out of a Cloud) upon his finishing the work his Father gave him to doe, *Joh.* 17. 5. *Rom.* 9. 5. Others take the particle *causally* intimating Christ's meriting his own exaltation and our Salvation, and his accepting of superexcellent Glory as a reward of his unparallel'd obedience, though he might have challeng'd it, by virtue of the personal union, *Heb.* 13. 20. with 12. 2. obedience superiour to Angels, required a recompence superiour to their Glory, and Christ might upon his exquisite obedience, demand his own mediatory Glory as being our Head, and that being the beginning and cause of ours. However whether the particle of order note that of consequence, or causality, or both, there is no need of controversie (because of the Communication of properties) sith the Person of Christ, as God-man was glorifi'd. *k* The *Greek* elegancy imports superexalted, or exalted with all exaltation, answering to his gradual humiliation above the grave in his Resurrection, the earth in his Ascension and above the Heavens, at his Fathers right hand, upon the Throne of his Glory, to judge the world, *Eph.* 1. 20, 21. & 4. 10. *l* Some take *name* literally restraining it to *Jesus*, but those letters and syllables are not always every name, *Ezra* 2. 2. & 10. 18. *Hagg.* 1. 1. *Act.* 7. 45. *Col.* 4. 11. *Heb.* 4. 8. it being common to others, though upon a different account it was to Christ, even before his incarnation, *Luk.* 1. 31. Others for the name of the onely begotten Son of God the Father, *Joh.* 1. 14. (with *Heb.* 1. 4. & 5. 8.) who was more eminently manifested in his exaltation, to Angels and to Men, than before. Others not for any Title but the thing consequent upon his humiliation, surpassing that of all Creatures, Potentates on Earth, and Angels in Heaven, *Eph.* 1. 20, 21. Name imports power, *Act.* 3. 6. & 4. 7. *Rev.* 5. 12. of the Christ, the Saviour, *Mat.* 12. 21. *Joh.* 4. 42. *Act.* 4. 11, 12. & 10. 42. at God's right hand where he living to intercede makes all comfortable to us, who in his name alone do believe, pray, praise, and doe all that shall find acceptance, *Mat.* 18. 20. & 28. 19. *Joh.* 1. 12. & 3. 18. & 14. 13. *Rom.* 10. 13, 14. *Col.* 3. 17. Power to confer all for the good of his Church being given him, upon his Death, when with respect to the creatures he receiv'd a glory, not in regard of himself, and in it self, but in regard of its patefaction to others, from which glory during the time of his humiliation, he had by a voluntary dispensation abstain'd; and the exercise of that Authority confer'd upon him as Mediatour, in that humane Nature, he had so obediently subjected himself to the Cross. Though as God, there was a manifestation, yet there was no intrinsecal addition of Glory. He did as Man receive the name, or glory he had from all Eternity as God. So that the name or Glory given relates to him according to both natures as Mediatour God-man: not as God, so he could not be exalted at all, being the most high, not as meer Man, so a Creature is not capable of Divine Worship, which in what follows is expressly required to be given to him, who is superexalted by God's right Hand, above every name, and every thing known by any name, *Act.* 2. 24, 33, 36. & 5. 31. 1 *Cor.* 15 25. *Rev.* 17. 14 with 19. 16.

10 * That at *m* the name of Jesus *n*, every knee should bow *o*, of *things* in heaven *p*, and *things* in earth *q*, and *things* under the earth *r*. * Isa. 45. 23.

m In the Old Translation by Bishops in Queen *Elizabeth's* time, (and some say in the Manuscripts of this) it is *in* the Name. However in ours, now, it is not appositively *at* the name *Jesus*. *n* But constructively of Jesus, intimating, that the Power, Glory, and Majesty of him who hath that name, unto which every knee is bowed, is that name which is above every name; which would not hold true, if the name were took for the very word *Jesus*, (that as before) being common to others in *Hebrew*, *Greek*, and *Latin*, yea, and *English*. Besides neither in letters, nor syllables, nor found, nor time, hath that word any thing above other words. *o Bowing of the knee*, is meant *Metonymically*, and *Metaphorically*, because some of those hereafter named, from whom the Homage is due, have neither Knees nor Tongues, yet must either willingly, or by constraint, yield subjection and obedience to the Sovereign Authority of Christ here, and hereafter, *Mat.* 11. 27. & 28. 18. *Joh.* 5. 22, 23. *Act.* 3. 15. all Creatures being made subject to him, *Heb.* 2. 8. Some of the *Papists*

pists searching for their Subterraneous Fictitious Purgatory, would restrain it to *Men*, but that would streighten and diminish the august Glory of Christ, exalted above every name, who had even here in his Humiliation, Homage from unclean Spirits, *Mark* 5. 6, 8, 10, 12. *Luk.* 8. 31. *Jam.* 2. 19. How much more when at his Tribunal, his consummate Glory shall be manifest to all, which the Apostle hath ultimately a reference to, according to the Evangelist, *Mat.* 16. 27. & 24. 30. Then shall his equality with his Father, and his superlative glory as Mediatour be manifested to all, good and bad; Angels aswell as Men, who shall be subjected to his Sovereign Majesty, as the Lord God omnipotent; the good willingly, and the bad by constraint, *Isa.* 45. 23. *Act.* 17. 31. *Rom.* 2. 16. & 14. 10, 11. 2 *Cor.* 5. 10. *p* Good Angels, from whom he had homage and service here, *Psal.* 97. 7. *Mat.* 2. 13. & 4. 11. *Luk.* 1, 30, 31. & 2. 13. *Heb.* 1. 6. at his Resurrection, and Ascension, *Mat.* 28. 6. *Act.* 1. 11. much more in his glory, *Mat.* 24. 31. & 25. 31. *Eph.* 1. 21, 22. *Col.* 1. 16. & 2. 10. 2 *Thess.* 1. 7. and the Spirits of just Men made perfect, *Heb.* 12. 22, 23. *Rev.* 4. 6, *&c.* & 5. 9, 10. *q* Good Men willingly, *Psal.* 110. 3. *Act.* 10. 33. 1 *Joh.* 5. 3. and bad by force, *Psal.* 2. 9. *Luk.* 19. 27. *Heb.* 2. 14. *r* Either the Dead, who are hid in the Earth, and shall be raised by the power of Christ, in, or upon them, *Act.* 24. 15. Or Devils, and wicked Souls; for though Devils move in the Air by God's permission, *Eph.* 2. 2. yet Hell is the place prepared for them, and the wicked, *Math.* 7. 23. & 25. 41. *Luk.* 8. 31. 2 *Pet.* 2. 4. *Jude, v.* 6. Upon Christ's Exaltation, all things above, and in the World, are subjected to his Dominion. If it be said, *on the earth, and under it they rebell.* I answer, They are bound to obey, *Mat.* 4. 9, 10. and will be forc't to submit to the penalty, for disobedience. Christ doth at present exercise a sovereignty over bad Men, and Devils, in limiting and punishing them as he pleaseth, *Job* 1. 11, 12. *Luk.* 4. 34. & 8. 32. & 19. 27. 2 *Pet.* 2. 8. *Rev.* 2. 10.

* *Job.* 13. 13. 11 And * that every tongue *s* should confess that Jesus Christ *is* Lord *t*, to the glory of God the Father.

s By *tongue*, not onely every Language, People, and Nation is meant; because 'tis to be understood, as before particularized of Angels aswell as Men, for though Angels properly, and by nature want *tongues*, (aswell as *knees*, which are both here joined, and must not be sever'd in the Worship given to Christ) yet in their manner of speaking to Men, under an extraordinary dispensation, they may use them, (or that which is equivalent) 1 *Cor.* 13. 1. and in a way proper to them. *t* Can *confess*, or *express* their adoration of Christ, *Rev.* 7. 9, 11, 12. either with delight, or by a force't subjection, *Rev.* 6. 16. and acknowledge that he is Lord, *i. e.* of glory, *Rem.* 11. 36. 1 *Cor.* 2. 8. & 8. 6. the Son of God, 2 *Cor.* 4. 5. *Heb.* 1. 2, 4. having onely power to command the Soul, and Conscience, *Jam.* 4. 12. and to save, *Heb.* 7. 25. being Lord both of the dead, and of the living, *Rom.* 14. 9. *u* Some render *in* the glory of the Father. Either in that, the honour of Christ redoundeth to the honour of the Father, *Prov.* 10. 1. with *Joh.* 5. 23. *Eph.* 1. 6. or the Father doth most glorifie the Son in his Exaltation, who had most glorified him in his Humiliation, *Joh.* 12. 28. with 17. 5, 6.

12 Wherefore my beloved *w* as ye have always obeyed *x*, not as in my presence onely, but now much more in my absence *y*; work out your own salvation *z* with fear, and trembling *a*.

w Having confirmed the example of Christ's admirable Condescension, and affection from the glorious issue of it, he doth here reassume his exhortation, with a friendly compellation. *x* Commending their former sincere endeavours to obey the Gospel (so, *c.* 1. 5. & *v.* 15. of this) in following Christ, *Mat.* 11. 28. and moving them to persevere in obedience and love to God, and Man. *y* That it might be evident whether the Eye of their Pastour were upon them or no, a prevailing love to Christ, and their own Souls welfare, was prevalent with them, but especially being he was now detain'd from them, and might be jealous of some defects in them, *Jam.* 3. 2. 1 *Joh.* 1. 8. did engage them more than any thing to embrace his Exhortation, which he enlargeth in other words. *z* He moves them as Saints, *c.* 1. 1. in whom God would perfect his work, begun, *v.* 6. having given to them to believe and suffer, *v.* 29. that they would seriously and earnestly busie themselves in those things, which on their parts are necessary to Salvation as, *Joh.* 6. 27. *Heb.* 6. 9. and without which it cannot be had as, *c.* 1. 10. *Mat.* 24. 13. *Col.* 3. 10, 12, *&c.* 1 *Tim.* 1. 18, 19. & 6. 19. 2 *Tim.* 2. 5. & 4. 7, 8. 2 *Pet.* 3. 17. yea press on in the way to their own Salvation, (as he mov'd, 1 *Tim.* 4. 16.) not that they should not be solicitous about others, for that mutual care is imply'd as elsewhere requir'd, *Heb.* 3. 13. & 10. 24. but that every one should strenuously go on towards the mark with a special regard to himself, and the Temptations, he may meet with, knowing he must bear his own burthen, *Gal.* 6. 1, 3. and therefore should take heed left he fall. The *Papists* arguings hence that our actions are efficient and meritorious causes of Salvation, are altogether inconsequent. For the Apostle doth not say our actions work out Salvation, but work ye out your own Salvation, which is much different. 'Twere absurd to say because the *Jews* were enjoyn'd to eat the Passover with Loins girt, that Loins girt were eating of the Passover. Indeed what the *Papists* urge is contrary to this Doctrine of *Paul*, who doth elsewhere place blessedness in remission of Sins, and shews eternal life, is the gift of God, *Rom.* 4. 6, 7. & 6. 23. and we are sav'd by grace not of works, *Rom.* 3. 20, 24. 25. & 4. 16. *Eph.* 2. 8. *Tit.* 3. 5. and contrary to the main scope of the Apostle, which is to beat down pride, and conceit of deserving, and persuade to humility, he drives at this, that we should not be idle or lazie in the business of Salvation, but work together with God, (yet as instruments in whom there is no strength which is not deriv'd from him) that we may evidence we do not receive his grace in vain, 2 *Cor.* 6. 1, 2. But this co-operation doth not respect the acquiring or meriting of Salvation which is proper to Christ alone, and incommunicable to any others, *Act.* 4. 12. who cannot be said to be their own Saviours: this Co-operation or *working out* respects onely the application, not the performing of the payment, which Christ hath abundantly perfected: but the embracing of the perfect payment, is not that which can be the cause and foundation of right for which it is deservedly confer'd: but onely the way and means by which we come to partake of Salvation. *a i. e.* with an holy care to doe all acceptably; he doth by these two words mean not any servile fear and slavish despondence arising from doubting, *c.* 4. 4. but onely a serious filial fear implying a deep humility and submissiveness of mind, with a reverential awe of the divine Majesty and a solicitude, to avoid that evil which is offensive to him and separates from him. We find these words used to the like import, *Psal.* 2. 11. *Dan.* 5. 19. & 6. 26. *Rom.* 11. 20. with 1 *Cor.* 2. 3. & 2 *Cor.* 7. 5. *Eph.* 6. 5. connoting that after the example of Christ, we should be humble, and though we distrust in our selves, yet we are to trust solely to God, (as an infant may be affraid and cling yet fast to, and depend upon, begging help of the parent going over a dangerous precipice) for the accomplishment of our Salvation.

13 For *b* it is God *c* which worketh in you *d*, both to will *e*, and to doe *f*, of *his* good pleasure *g*.

b That they might not be negligent in working out their Salvation with humility, from any conceit, or carnal confidence any might have that they could believe and repent when they pleased, imagining their wills to be as pliable to good as evil: the Apostle urgeth the effectual grace of God, as a powerfull endeavement and encouragement to embrace his exhortation. *c* They should not despond of any attaining Salvation, or think they did labour in vain, in the diligent use of means, and should altogether fall under the dominion of sin, considering though they were free Agents, yet the efficiency and sufficiency was of God, *Rom.* 6. 13, 14. 1 *Cor.* 4. 7. 2 *Cor.* 3. 5. *d* Who worketh within them powerfully, and effectually, carrying on the work through all difficulties and obstacles, with victorious efficacy till it be wrought, *ch.* 1. 6. *Isa.* 41. 4. *Heb.* 13. 21. God working not onely by suasion to gain assent, but by a special energie effecting what he would have us to doe. *e* And not onely in a general way, *Act.* 17. 28. but in a special way making us willing, *Psal.* 110. 3. remotely in regard of the principle, nexly in regard of the act: circumcising the heart, *Deut.* 30. 6. taking away the heart of stone, and giving an heart of flesh, *Ezek.* 11. 19. & 36. 26, 27. causing light to shine out of darkness, 2 *Cor.* 4. 6. and so renewing the will, to chuse that which is savingly good, the natural bent of which before the influence of this insuperable grace, stands another way, *Joh.* 8. 44. *viz.* to will, and doe contrary: yet he doth not necessitate by any compulsion, but powerfully, yet sweetly, and suitably to Man's free faculty, encline the will to that which is good, *Joh.* 6. 37, 44. *i. e.* to a certain effect. For the will influenced to will that it doth perform, it undoubtedly wills somewhat that is certain, and so is determined by God. *f* To doe that which is savingly good. Whereupon being made willing, it hath not onely an inclination, and doth not onely exert a woulding, but being moved by God's insuperable grace, 1 *Cor.* 3. 7. that will is effectual, and is the very deed, where the command of the will is executed to the glory of God, as the Authour. As in Alms, not onely doth God incline the will to relieve the Poor, but further contributes special gracious aids to perform what was deliberated, which evinceth, that it is from another principle than our selves. It is not, that ye may be able to will, and may be able to doe: but he worketh both to will, and to doe: which connotes the very act it self: that ye will, to believe, obey, pray, persevere; and that ye do believe, obey, pray, persevere: of

of unwilling, he makes willing; and further, to will, and to doe. 'Tis true, to will, as it is an act of the will, is ours by Creation; and to will well is so far ours, we being made effectually willing by God's grace: yet not ours, as though of our selves we begin to will, or go on, but it is of him who worketh in us. Not that we cannot will well, but that of our selves we cannot will well. The precept therefore requiring our obedience does not shew what we can or will of our selves, but what we ought to will and to doe, by God's special help. But though God work in us obedience; yet we obey, we our selves act, being acted of God. *g* Not for any previous disposition in any of us, but of, or according to his own good pleasure, *Luk.* 10. 21. *Eph.* 1. 5, 9, 11. & 2. 8. 2 *Thess.* 1. 11. with 2 *Tim.* 1. 9. In working out our own Salvation, the very beginning in the will, aswell as the perfection is ascribed to the efficacy of God: his good pleasure is the procreating and helping cause of this work on the will, and not the wills good pleasure.

14 Do all things without murmurings *h*, and disputings *i*.

* Or, *figures*

h The Apostle here subjoins to his exhortation to condescension, and humility, a dissuasive from the opposite vices, moving them to do all that was incumbent on them as Christians without private mutterings secret whisperings and complainings, which might argue their impatience under the yoke of Christ, whiles put upon doing, or suffering such things, either reflecting on God's Providence, as the *Israelites* of Old, *Numb.* 11. 1. *&c.* 1 *Cor.* 10. 10. reckoning they had hard measure: or (rather here considering the context) grudging at others, as the *Greeks*, and *Jews* had done, *Luk.* 5. 30. *Joh.* 6. 41, 42. *Act.* 6. 1. yea, and some of the Disciples were found guilty of this ill temper, against their Master, *Joh.* 6. 61. Christian charity disallows grudgings, 1 *Pet.* 4. 9. *Jude v.* 10. and also. *i* Hot and eager contests and quarellings about those things wherein the life and main business of Religion is not concerned, but the unity of the Spirit of holiness is opposed, *Mat.* 18. 1. *Mark* 9. 33. *Luk.* 9. 46. *Rom.* 14. 1. 2 *Cor.* 12. 20 with 1 *Tim.* 1. 6. & 2. 8.

15 That ye may be blameless *k* and * harmeless *l*, the sons of God *m* without rebuke *n* in the midst of a crooked and perverse nation *o*, among whom † ye shine as lights in the world *p*:

† Or, *shine ye*

k That ye behave your selves so, that none can justly reproach you, *Luk.* 1. 6. and though you cannot altogether put to silence foolish Men, *Job.* 15. 25. 1 *Pet.* 2. 15. yet they cannot have any just cause to stain your reputation. *l* But you may be found sincere, simple, void of guile, *Mat.* 10. 16. *Joh.* 1. 47. *Rom.* 16. 19. 1 *Pet.* 2. 1. with 1. 14. *m* Without such spots and blemishes as are inconsistent with your Adoption, or Sonship, *Eph.* 5. 27. *n* Sons of God, in regard of their Relation, should be carefull asmuch as may be, that they do not expose themselves to the biting reproofs of those carping Neighbours who are not of their Father's Family, *Cant.* 4. 7. *Mat.* 5. 48. *Eph.* 1. 4. *Jude, v.* 24. *o* But shew by their lying in wickedness, 1 *Joh.* 5. 19. and the uncured spots; yea, even Plague sores upon them who have notoriously corrupted themselves; that they are a perverse, crooked, untoward, and adulterous generation, *Deut.* 32. 5. *Psal.* 125. 5. *Mat.* 12. 39. *Act.* 2. 4. & 13. 8, 10. *p* In conversing with such a sort of Men, ye either do, or ought unanimously to shew your selves to be light in the Lord, *Mat.* 5. 14, 16. *Eph.* 5. 8, 15. Enlightned by the Sun of righteousness, *Mal.* 4. 2. to give a more clear light, that however the uncivil wicked would bespatter you, and cast reproach upon you in the necessary exercises of Religion: yet you not suffering as Murtherers, Thieves, Busbodies, or, *&c.* 1 *Pet.* 4. 4, 16. you will then, especially if Christ's faithfull Embassadours, shew your selves to be not such Lantern, or Torch-bearers as accompanied treacherous *Judas*, *Joh.* 18. 3. (however the ill Men you live among, may reckon you no better) but such *light-bearers* under Christ (the Seventy use the word for *Stars*, *Gen.* 1. 14. *Dan.* 12. 3. *Rev.* 1. 16, 20. as irradiate the World, not an House, as a Candle doth, but the World, as Stars do, *Rev.* 12. 1.

1 Cor. 1. 14. Gal. 2. 2.

16 Holding forth the word of life *q*; † that I may rejoyce in the day of Christ *r*, ‖ that I have not run in vain, neither laboured in vain *s*.

q Carefully bearing before you, and stedfastly shewing not onely by your profession, but conversation, the Lord Jesus Christ, 1 *Joh.* 1. 1. whose Gospel is the Word of Life, in that it is the Power of God to Salvation, *Act.* 13. 26. *Rom.* 1. 16. He doth not say, holding forth carnal institutions, nor humane traditions; but that word, wherein is to be had Eternal Life, *Joh.* 5. 39. & 6. 68. *r* Quickning them from the consideration of the glorious joy he should have in their Salvation, at the day of Christ, see *ch.* 1. 6. when he and they should of God's free Grace, receive an abundant reward, *viz.* of his Ministry and Exhortation, and of their embracing it, and working out their Salvation by God's special assistance. *s* For it would be evident to his, aswell as their everlasting comfort, when he should see them, that his laborious Ministry amongst them had not been frustrate, or fruitless in the Lord, *Mat.* 25. 21. 1 *Cor.* 3. 8, 9. & 15. 58. Then in a more glorious way, they would be his Joy and Crown, than they were at present, *ch.* 4. 1.

17 Yea and if *r* I be * offered *s* upon the sacrifice *t* and service *u* of your faith, † I joy *w*, and rejoyce with you all *x*.

* Gr. *poured forth or a drink offering.* † 2 Cor. 7. 4.

r That he might further confirm and encourage them in their Duty, he doth not here conclude the certainty of his death, at his first imprisonment, having expressed before some confidence of his surviving it, *ch.* 1. 19, 25. but in imitation of Christ, the good Shepherd, *Joh.* 10. 11. to demonstrate his constant affection to them (as he doth to others, 2 *Cor.* 12. 15. 1 *Thess.* 2. 8.) he argues upon supposition of his own death, which might afterwards happen, 2 *Tim.* 4. 6. *s* Using an elegant Alegory, borrowed from legal Offerings, *Lev.* 2. 6. *Numb.* 15. 5, 7. & 23. 7. *Judg.* 9. 13. to shew that he could cheerfully lay down his life for their Salvation, not for reconciling them to God, for that was done before by Christ's own offering up himself, *Heb.* 7. 27. a Sacrifice of a sweet smell unto God, *Eph.* 5. 2. but whereby they might be confirmed in the Faith sealed with his Bloud, for bearing Witness to Christ, pretious to God, *Psal.* 116. 15. The *Greek* word he hath here, is borrowed from the usage in Sacrificing, of pouring Wine, or Oil upon the victim, *Exod.* 30. 9. 2 *King.* 16. 13. *Jer.* 19. 13. when that which was poured forth was called the Drink-offering, to the confirming of Covenants. *t* By Sacrifice, he means either specially their Alms, prepared by them, and presented by *Epaphroditus*, for supporting him in his sufferings, and in the Person of the Apostle offered up unto God, *ch.* 4. 18. 2 *Cor.* 9. 12. or more generally, the *Philippians* Conversion, because sanctified by a principle of Faith, and so made a Sacrifice. For he doth more than once write of Believers being offered, and resigned to God, under the notion of a Sacrifice, *Rom.* 12. 1. & 15. 16. and so doth another, 1 *Pet.* 2. 5. *u* To bring them unto which by his Ministration, was a very pleasing service to him, who by pouring out of his Bloud in this Martyrdom, would confirm the Doctrine of the Gospel, or New Covenant, and fix it more strongly in the hearts of them and others of God's chosen people. *w* Whereupon he expresseth his joy and delight in that, which upon this supposition would in the issue be so much to their honour and advantage, when it should seem good to the Lord. They would reckon it no small honour, to have him the Apostle that planted the Gospel amongst them satisfied in their vouching of the Truth, which therefore could not but be profitable to the establishing of them in it, who had cordially embraced it. Whereupon, *x* He doth heartily congratulate with each of them, the meanest aswell as the greatest of them, who would be so privileged.

18 For the same cause also do ye joy *y*, and rejoyce with me *z*.

y Expecting the like affection and sympathy in every one of them, that upon the account of his sufferings, they would the more readily, cheerfully, and courageously believe in, and suffer for Christ. Considering the difference twixt death threatned by Man, for our sticking close to God, *Mat.* 10. 28. and denounced for slipping aside from God, in whole, or in part, 2 *Thess.* 1. 5. *z* And that would be a congratulation of him who should account their being established in the Faith with mutual love and unity, a fulfilling of his Faith as before, *v.* 2.

19 * But I trust in the Lord Jesus *a*, to send † Timotheus shortly unto you *b*, that I also may † be of good comfort *c*, when I know your state *d*.

* Or, *moreover* † Rom. 16. 21.

a Diverting from his former exhortation, the more to comfort them, he expresseth his good hope (which in respect of the object we translate *trust*) in the Lord Jesus, exalted above every name, that he would be pleased some way or other, to afford him such liberty, notwithstanding his restraint. *b* That he should within a little while after the arrival of *Epaphroditus*, now upon his return, dispatch *Timothy* to them. *c* Not for their further benevolence, but for the composing of their Spirits, and setling of their affairs, which to him, solicitous of their Souls welfare, (as in a like case for others, 1 *Thess.* 2. 19. with 3. 5.) would be great satisfaction. *d* When he should be certainly acquainted how things went with them; who might justly expect his sympathy, *Rom.* 12. 15. 1 *Cor.* 12. 26. 2 *Cor.* 11. 28, 29.

20 For I have no man * like-minded *e*, who will naturally care for your state *f*.

* Or, *so dear unto me.*

e For which purpose I have designed *Timothy* who joins with me in this Epistle, and is most of the same mind with my self, endued with the same Spirit, Faith, and Love: finding none of like Soul to him with my self, in desiring your prosperity, and so have pitched upon him. *f* Who being cordial to me and you, will without regard to lucre, ingeniously, and sincerely, above all the rest I have here, propagate the Kingdom of Christ amongst you, and promote your Salvation in watching for your Souls, as one that must give an account, that he may do it with joy, *Heb.* 13. 17.

21 For all *h* seek their own *h*, not the things which are Jesus Christ's *i*.

g He doth here further commend *Timothy*, compared with the generality of those, who with him did attend the Ministry of the Gospel at *Rome*, where it seems (whatever the Papists pretend) *Peter* did not then preside as *Metropolitan*. When he saith *all*, he doth not necessarily imply every individual besides *Timothy*, (though as before, he knew not one like-minded as he was) but almost all, (as the universal sign is elsewhere *Synecdochically* taken, *Jer.* 6. 3. *Mat.* 10. 22. *Mark*, 1. 5.) or the most part of those then employed in the Ministry, who were then at liberty, and whose inclinations (probably) he had enquired into. *h* Did though not *simply* and *absolutely*, yet *after a sort*, seek their own profit, ease, safety, pleasure and satisfaction, (called their *own*, in regard of their civil right, and the world's opinion, but yet at God's disposal, *Hag.* 2. 8.) These they did (as *John*, and *Mark* in another case) prefer to a long and tedious journey for the service of Christ, unto *Philippi*. *i* So that they did postpone the glory of Christ, the safety and edification of the Church there, to their own things. Wherefore he doth not mean it *absolutely*, that they did not seek the things of Christ, or that they did deny Christ, for 'tis apparent, even when he penn'd this Epistle, *ch.* 1. 13, 14. with *Act.* 28. 14, 15. & *Rom.* 1. 8. There were many that did seriously seek Christ; but *comparatively*, and in a sort, they did not seek the things of Christ so intensly as they should, 1 *Cor.* 10. 24, 33. but failed as others did in other cases, *Mat.* 26. 58. 2 *Tim.* 4. 16. (not as if all minding of their own things were denied to Christ's Ministers, 1 *Tim.* 3. 4, 5. & 5. 8. but) they did slip their necks from under the yoke, and did not mind the Glory of Christ in the Church of *Philippi*, as he did.

22 But ye know the proof of him *k*, that as a son with the father *l*, he hath served with me in the gospel *m*.

k However others were found in some respects defective to the service of Christ, yet he appeals to their experience of the integrity and fidelity of *Timothy* in conjunction with himself, when he Preached the Gospel amongst them, and afterwards, *Act.* 16. 1, 15. & 18. 5. & 19. 22. & 20. 4, 6. *l* Which he amplifies and illustrates by a *Simile*, when he saith, *as a Son with the Father, q. d.* just as a genuine and obedient Son is wont to retain the Spirit of his Father that begat him, (and *Paul* doth *Metaphorically* call *Timothy* his *own* Son, begotten by the Gospel, *Gal.* 4. 19. 1 *Tim.* 1. 1.) his dearly beloved Son, 2 *Tim.* 1. 2. and faithfull in the Lord, 1 *Cor.* 4. 17. like-minded with himself, *v.* 20. *m* With whom he had not only Preached, but served in the Gospel, *ch.* 1. 1. given himself wholly to the thing. He doth not say, *served me*, or *under me*, but *with me* in the Gospel, *i. e.* to advance the Glory of Christ in promoting the Gospel, by helping with *Paul*, and laboring, working the work of the Lord, as *Paul* also did, and being sometime a sufferer under restraint for that service, as *Paul* himself, *Heb.* 13. 23. for the Gospel, which is not a Domination, but Ministration, wherein this great Apostle owns *Timothy* as his Fellow Minister.

23 Him therefore I hope to send presently *n*, so soon as I shall see how it will go with me *o*.

n Seeing the matter was thus, he thought not of any other to employ in the service of their Faith, but hoped, *i. e.* in the Lord Jesus, as *v.* 19. in a short time after his present Writing, to send this excellent, humble, and approved young Man, who would naturally care for their concerns, *v.* 20. *o* Even without any delay (though as yet to accompany *Epaphroditus*, he could not spare him who was so usefull to him in his bonds, to take care for things necessary to the propagation of the Gospel, in the ample City of *Rome*) from the hour he should come to a certainty, what would be the issue of his present imprisonment, which if it should end in his being offered up, he had satisfied them before, as it would be for his own advantage, *ch.* 1. 21. so by the Providence of God, no difference to their Faith, *v.* 17, 18. from which with ready submission to God's will, whatever occurred, it seems he had a greater inclination to conceive a good hope of freedom.

24 But * I trust in the Lord *p*, that I also my self shall come shortly *q*. * Philem. 22.

p So he expresseth his strong persuasion as the word we translate *trust* (being seldom used, but when the thing trusted imports the object) *in the Lord, i. e.* Jesus, whom he doth absolutely and eminently call Lord, being so highly exalted above all others, *v.* 9. not onely here, but elsewhere, *v.* 29. *ch.* 3. 1. & 4. 1, 4, 10. on whom he doth wholly depend, and to whom he doth submit for the issue. *q* Before he had suggested his persuasion of abiding with them, *ch.* 1. 25. and here that he might satisfie them he had not chang'd his mind, he adds for their comfort, that they might not be discouraged in their sufferings, what apprehensions he had after a while, of being set at liberty, (if God pleas'd) and if so, he would have them conceive, soon after he had done what was necessary at *Rome*, (for him who had care of all the Churches) he designed to follow *Timothy* to them.

25 Yet I supposed it necessary to send to you Epaphroditus *r*, my brother and companion in labor *s*, and fellow-souldier *t*, but * your messenger *u*, and he that ministred to my wants *w*. * Chap. 4. 18.

r In the mean time he gives them an account why he esteemed it needfull to send back *Epaphroditus* (whom some but without sufficient warrant would have to be the same with *Epaphras*, *Col.* 1. 7. & 4. 12. *Philem. v.* 23.) unto them, not as if he had failed in doing what he was entrusted with, but for other weighty reasons. *s* He would have them to know he had nothing to blame him for, but all in his commendation, whom in the common Faith he owned to be his Christian Brother, and Fellow-helper, or Fellow-worker in the business of the Gospel, as he calls others in the like circumstances, *Rom.* 16. 3, 21. 2 *Cor.* 8. 23. *Col.* 4. 11. 1 *Thess.* 3. 2. *Philem.* 24. *t* And a faithfull and a constant Associate with him in the Christian warfare, 2 *Cor.* 10. 4. 1 *Tim.* 1. 18. *Philem.* 2. under Christ their Captain, against all the assaults of the Devil, and the carnal World, which are continually warring to destroy real Christianity. *u* But your Apostle, which must be understood largely, as it is sometimes put for any Evangelist, Deacon, or Minister of the Gospel, *Rom.* 16, 7, 9. well rendred by us in this place, *messenger* compared with *ch.* 4. 18. 2 *Cor.* 8. 22, 23. not being a special Apostle of Christ, *Mat.* 10. 2. but an Officer of the Church at *Philippi*, delegated by them to carry relief to *Paul*. *w* Unto whom it seems he did not onely deliver the present for his support according to his trust and commission, wherein he faithfully served the Church, but also as their publick Minister, greatly help *Paul* the Prisoner in what he stood most in need of, which *Paul* could not but value, being the *Romans* were so mild as to permit him a Captive so good attendance, and assistance; yet to declare his affections to the Church at *Philippi*, he chose rather to deny himself his necessaries, than not to comfort them in remitting their faithfull Messenger so greatly desiring their welfare, with this Letter to them.

26 For he longed after you all *x*, and was full of heaviness *y*, because that ye had heard that he had been sick *z*.

x He gives them the *first* reason of his present sending, not that *Epaphroditus* was unwilling to stay longer with him, but because he was greatly concerned for all of them of the Church at *Philippi*, who had his heart as they had *Paul's*, *ch.* 1. 8. & 4. 1, *Rom.* 1. 11. Solicitous to be with them to doe their Souls good. *y* Especially considering their great affection to him, whom they had entrusted in this service, he was in such distress for them, that his Spirits were even ready to fail him, (as *Mat.* 26. 37.) from Sympathy 2 *Cor.* 11. 29. *z* Knowing how much the certain report of his dangerous sickness in those circumstances, when they could understand nothing of his recovery, would affect them.

27 For indeed he was sick nigh unto death *a*, but God had mercy on him *b*: and not on him onely, but on me also *c*, lest I should have sorrow upon sorrow *d*.

a By reason he was really taken with such a Disease, as in its own nature was mortal, and in its tendency brought him even to Death's door, as *Isa.* 38. 1. *b* But God who is the great Physician, and unto whom it belongs to shew mercy unto those who address to him (without whom bodily Physicians can do nothing) by compassionating of him in his misery, was pleased to restore him to health, as 2 *King.* 20. 5, 6. But if any say, *Would it not have been great mercy to have taken him from the miseries of this life, which are here prolonged?* consider *ch.* 1. 21. It may be answered. 1. Death itself, as it is a privation of life, and opposite to nature, was not desirable by *Paul* any more than by our Saviour, but might be looked upon as a kind of misery, not to be desired for life looked upon in it self, but with respect to another, *viz.* as it is a passage to eternal life, so it is desirable, for that life into which it leads the Godly, and so is to be preferred to the miserable condition of this life: *Paul* speaks here of mercy, respecting the former, considering that this life it self is a favour of God, for the service of him, and our Neighbour. Further, 2. God's mercy here respects not onely the grievous sickness of *Epaphroditus*, but the joint affliction, that the loss of him would be both to the *Philippians*, and to *Paul* in this juncture, as we may see from what follows; what Power *Paul* had for working of Miracles, was chiefly to convince Infidels, and he could onely exert it when God saw good for his own Glory. Therefore he magnifies God's mercy here in a more ordinary way, as a return to Prayer, when he was so afflicted for his Collegues sinels, being upon an Office of kindness and compassion, his loss would be in its tendency a ground of so much sorrow to the Church, aswell as to himself. *d* Whose Christianity had not extinguished his natural affections, but if the Church had then been bereft of *Epaphroditus* would have added the affliction for his loss, to his affliction by his suffering for Christ, it would have doubled his affliction, (yet somewhat in a different sense from that, *ch.* 1. 16.) it being an ill temper not to be grieved for the affliction of the Church, *Amos*, 6. 6. yet all our affections are to be moderated according to the will of God.

28 I sent him therefore the more carefully *e*, that when ye see him again *f* ye may rejoice *g*, and that I may be the less sorrowfull *h*.

e After his recovery, without delay, denying my self the comfort of his Society, I have dispatched him away to you. *f* To the end that he whom you look'd upon as dead. *g* Might seasonably appear among you in Person, and cheer you up in your troubles for him and me. *h* And that I, who by reason of your kindness to me, have occasioned his absence from you, might upon his safe return to you have somewhat to alleviate my grief, 2 *Cor.* 6. 10.

29 Receive him therefore in the Lord with all gladness *i*, and * hold such in reputation *k*.

i Hereupon having given his due character, he chargeth them *all*, Officers, and People, to entertain him as a Servant of the Lord, (as Christ would have them receive his Servants, *Mat.* 10. 40, 41. even with all spiritual joy) as sometimes the *Galatians* had received him, *Gal.* 4. 14. *k* Yea, as it becometh Saints, *Rom.* 16. 2. to have such in esteem very highly for their works sake, 1 *Thess.* 5. 13.

30 Because for the work of Christ he was nigh unto death *l*, not regarding his life *m*, to * supply your lack of service toward me *n*.

l By reason he was so zealous about the work of the Ministry in the general, or in special to carry on that service, as the Churches Messenger, he was entrusted with, *ch.* 4. 18. not onely in conveying their benevolence on so long and hazardous a journey, for the relief of the Lord's Prisoner, which Christ would own and reward as his work, *Mat.* 25. 39, 40. but in attending him (whom he was sent to visite) in his confinement both within doors and abroad as occasion required, *Act.* 28. 30. (for it seems the *Romans* were so generous as to give free egress and regress to his Visitants) whereby he contracted that forementioned disease that hazarded his life. *m* The preferr[illegible] of which with respect to the work he was about, he [illegible] not consult (*Job.* 12. 23. 26.) but made little account of it, (as *Heb.* 4. 16.) yea, did even despise it in the service of Christ, as the original word doth import, being borrowed from those whose lives are hazarded in being cast to be devoured by Beasts in the Theatre (which he himself by sad experience sometime knew the meaning of, 1 *Cor.* 15. 32.) *n* So faithfull was he to his trust for the honour of his Lord, that to the very utmost of his strength, yea and beyond it, that which he reckoned those who sent would have done themselves had they been present, (considering what the Gospel requires, *Gal.* 6. 2. *Heb.* 13. 3.) that he *Onisephorus*-like, 2 *Tim.* 1. 16. according to his measure made supply of in their absence.

CHAP. III.

1 FInally *c*, my brethren *p* rejoice in the Lord *q*. To write the same things to you *r*, to me indeed *is* not grievous *s*, but for you *it is* safe *t*.

o Moreover, or as to what remains, *i. e.* by way of conclusion to the antecedent matter, and transition to the general exhortation, he here premiseth to the subsequent admonition. *p* Willingly repeating the Title of *Brethren*, to shew the respect he had for them, and to sweeten that he was about to subjoin. *q* He moves them (as we with almost all do translate it) not as saluting or bidding them farewell, *Luk.* 1. 28. 2 *Cor.* 13. 11. but to *rejoice in the Lord*, as *ch.* 4. 4. either connoting the object matter of their joy compared with *v.* 3. or rather the efficient, importing *for*, and according to the will of the Lord, in a manner agreeable to the pleasure of him who affords a ground of rejoicing in the midst of your tribulations and afflictions, considering his mercy, *ch.* 2. 18. 27. 29. they might taste how good the Lord is, as elsewhere, *Psal.* 37. 4. *Jer.* 9. 24. with *Rom.* 5. 11. 2 *Cor.* 10. 17. 1 *Thess.* 5. 16. 1 *Pet.* 1. 8. and so not after a carnal and worldly, but Spiritual and Christian manner, to cheer up themselves in him, when the World frowns most, *Psal.* 4. 6, 7. *r* Writing of the same things cannot be referred to any other Epistles which he wrote to the *Philippians*, but to those things, which whiles present with them, he had delivered to them by word of mouth, as *ch.* 4. 9. compare *Isa.* 28. 10. *Rom.* 15. 15. 2 *Pet.* 1. 12. 1 *Joh.* 2. 21. *s* For my part I do not do it with regret, nor account it tedious (as some Teachers do) as if I were ashamed of it, that I should do any thing superfluous, or not necessary, in Writing again the same things for the matter of them, that I had before Preached to preserve you from falling as others have done, *v.* 18. *t* Because this repetition of the same Doctrine, though in another way is pertinent to your Edification, (yea as some reade, it is necessary) 'tis greatly advantagious for your stability in the Faith, and to caution and keep you in safety, from the insinuations of false Teachers, that I now give you a brief memorial in Writing of those things, that you may be cautioned, and they may not, especially in this day of adversity, slip out of your memories, or be lost.

2 Beware *u* of dogs *w*, beware of evil workers *x*, beware of the concision *y*.

u He cautions all, both Officers, and People: and though the Original word doth signifie to look with mind and eye, yet it is also frequently rendred to take heed, *Mark*, 8. 15. & 12. 38. & 13. 9, 23, 33. 1 *Cor.* 16. 10. 2 *Joh.* 8. 9. *w* Of *those Dogs*, (with the Article emphatically proposed) a *Metaphor* borrowed from those voracious, fierce, impure Animals, whose price was not brought into the Lord's house, *Deut.* 23. 18. *Prov.* 26. 11. *Isa.* 66. 3. 2 *Pet.* 2. 22. to connote the false Apostles, who endeavoured to corrupt the Gospel with *Judaism* and Prophaneness, even Anti-Christianism, compare *Psal.* 22. 16. 20. *Mat.* 7. 6. & 15. 26. *Rev.* 22. 15. Some think the Apostle may allude unto the Proverbial Speech, *Take heed of a mad Dog*, forasmuch as false Teachers, being acted as with a certain madness, would bite Christ and his Apostles, and tear his Body; and these mad Dogs were the more dangerous, in that they did not bark so much as bite. Hence they say, *Take heed of a dumb Dog, and still Watcher.* There were of several sorts, enemies to the Cross of Christ, *Gal.* 5. 12. 1 *Thess.* 2. 14. 15. some more secret, as *Absalon* against *Amnon*, 2 *Sam.* 13. 22. pretending contrary to their practice, 2 *King.* 8. 13. & 9. 22. our Saviour bid his Disciples beware of such, *Mat.* 10. 17. which he found to be of this temper, *Psal.* 22. 16, 20. & 55. 15. though some of them were but dumb Dogs, *Isa.* 56. 10. some such there were amongst the *Philippians*, who notwithstanding their fair pretext, were enemies to the Cross of Christ, did secretly disparage his true Apostle, and tear his Flock, see *v.* 18. of this Chapter, with *ch.* 1. 15, 16. *x* Such as pretended to labour in promoting the Gospel of Christ, but secretly were doing mischief amongst Christians, not serving the Glory of Christ, but their own Bellies, *v.* 18, 12. being as he elsewhere calls them, deceitfull Workers, 2 *Cor.* 11. 13. glorying in the flesh, *Gal.* 6. 13. *y* By an elegant allusion to the name *Circumcision*, which *Rise* the *Jews* did glory in, and some false Teachers of Christianity after the time of Reformation, did urge as necessary to Salvation, and require it from others, *Act.* 15. 1. *Gal.* 5. 2. 4. & 6. 12. *Paul* here in an holy *Sarcasm* charges the *Philippians* to take heed of, under the contemptible name of, the *Concision*, or cutting off, intimating that the exterior part of that typical work, which was done in the cutting off the fore skin, was now from the coming of Christ, altogether made a meer *cutting off* the skin condemned by God in the *Heathens*, as a prophane incision, *Lev.* 19. 28. & 21. 5. where the LXX use the same preposition in the compound word, the Apostle here doth in contempt of the thing; which could now bring nothing of profit, nothing of holiness, nothing of honour to any Christian, could no more avail, or advantage a Man now, than if it were conferred on a Beast, being no seal of the Covenant now, but a stickling for that *Rite* (when abolished by Christ) which was a meer rending of the Church, and in that effect a cutting off from it, *Gal.* 5. 10, 12. And the Apostle doth *three* times signantly repeat this word, *beware* of these enemies

to Christian purity and unity, to shew how necessary it was to avoid their insinuations, against which he is more sharp in his *Epistle* to the *Galatians*.

*Joh. 4. 23. 3 For we *a* are the circumcision *a*, * which worship God in the spirit *b*, and rejoice in Christ Jesus *c*, and have no confidence in the flesh *d*.

a In opposition to, and confutation of the *Concision*, he speaks of himself, and all true Believers in the fellowship of the Gospel, partakers of the same Grace and Spirit with him, *ch.* 1. 5, 7. & 2. 1. and saith We. *a* Using a Metonymie, *we the Circumcision* now acceptable, and not displeasing to God, *i. e.* we are what is really signified by it, and therefore as to the main intent of it are *the* Circumcised (it being usual to put *Circumcision* for *Circumcis'd*, *Act.* 11. 2. *Rom.* 3. 30. & 4. 12. & 15. 8. *Gal.* 2. 7, 8, 9, 12. *Col.* 4. 11. *Tit.* 1. 10) he doth not mean with respect to carnal Circumcision, *i. e.* which is *outward* in the Flesh, but which is *inward* in the Spirit, *Rom.* 2. 28, 29. made without hands by the Circumcision of Christ, with whom we are buried in Baptism, *Col.* 2. 11. 12. and being Christ's are *Abraham's* spiritual Seed, and Heirs of the Promise, *Gal.* 3. 29. *b i. e.* Who having cut off all carnal confidence of Salvation, in any external services (which they of the concision contend for) and do Worship God not with carnal, but spiritual Worship, such as now under the Gospel he doth require, *Joh.* 4. 23, 24. *Rom.* 1. 9. from a renewed heart, *Joh.* 3. 8. 1 *Pet.* 3. 15. yielding peculiar adoration to the Lord our God, with a sincere mind, and by the assistance of his Spirit in the exercise of Faith and Love, *Rom.* 8. 5, 6, 26, 27. *Eph.* 3. 16, 17. & 6. 18. *Heb.* 10. 22. according to the same rule he hath prescribed, *v.* 16. with *Rom.* 12. 1, 2. *Gal.* 6. 16. in and through Christ, *Heb.* 13. 15. *c* In whom alone (not in *Moses* also as false Teachers would join them) glorying we trust for acceptance with God, 2 *Cor.* 5. 9. *Gal.* 6. 14. in communion with whom is ground of rejoicing through Christ, who is the substance or body of *Mosaick* shadows, *v.* 9. *d* And not rest, or trust, or place our hope in any carnal or external privilege or performance, or any other besides Jesus Christ to commend us to God, *Gal.* 3. 2, 11, 12, 13.

4 Though I might also have confidence in the flesh *e*. If any other man thinketh that he hath whereof he might trust in the flesh, I more *f*.

e To prevent any cavil about what he said as if he did magnifie Christ, and forbear glorying in those external privileges they did so much bear themselves upon, out of envie to them, for what they had; he here argues upon supposition (as elsewhere to cut off occasion from Boasters, 2 *Cor.* 11. 12, 18, 21, 22.) that if it were lawfull, and would turn to any good account to confide in the flesh, he had the same ground the Impostours had, and might build up that in himself which he had destroyed in others, *Gal.* 2. 18. *f* Yea, and to compare things by a just balance, if any of those he had justly taxed, or any other that in conceit might hold his head higher in that way, he could produce not onely as much, but much more ground of trust in those external Rites, &c. as he that was most excellent; onely that it was in vain, and of no value, *v.* 7.

5 * Circumcised the eighth day *g*, of the stock of Israel *h*, *of* † the tribe of Benjamin *i*, an Hebrew of the Hebrews *k*: as touching the law, a Pharisee *l*.

g Or there was, or *I had the eighth day Circumcision*; so it may by a usual supply of the Verb be read, (as also what follows) without a *Metonymie*. He begins with his birth Privilege, intimating that he was not proselyted, but Born within the pale of the Church, and dedicated to God under the seal of the Covenant at the day of God's appointment, *Gen.* 17. 12. *h* Not sprung from *Ethnic* Parents, not an *Ishmaelite*, or *Edomite*, but a genuine *Israelite*, *Rom.* 11. 1. 2 *Cor.* 11. 22. *i* Of that more honest division where the Temple stood, *Jos.* 18. 28. of the tribe of *Benjamin* the Son of beloved *Rachel*, and his Father's Darling, *Gen.* 44. 20. *Rev.* 21. 10. under God's special protection, *Deut.* 33. 12. forward in the Reformation, *Ezra*, 1. 5. *k* A true descendant by *Jacob*, from *Abraham* the Father of the faithfull, called an *Hebrew* (*Heber* joined not in building) *Babel Gen.* 10. 21, 25. & 14. 13. 1 *Sam.* 4. 6. signifying that he was of the truly ancient Lineage which retained the *Hebrew* Tongue, *Job.* 8. 33, 39. *Act.* 22. 2. *Rom.* 4. 12. 2 *Cor.* 11. 22. *l* By Religion and stricter observation of the Law, according to the prescript most in vogue, of that *Sect* which for Learning, knowledge of the Scripture, and reputation for Holiness, was the most eminent, *Act.* 26. 5. yea, and his Father was of this Order before him, *Act.* 23. 6.

* Act. 8. 3. 6 Concerning zeal *m*, * persecuting the church *n*: touching the righteousness which is in the law, blameless *o*.

m Not lukewarm, but exceeding fervent in the strictest observances of the *Pharisaic* Order, which was much in external Devotion, *Luk.* 18. 12. very solicitous for Proselytes, *Mat.* 23. 15, 25. Herein he was above his equals for years, being exceedingly zealous of the Traditions of the Fathers, *Gal.* 1. 13. (and his zeal had been very commendable had it been in a good matter, *Gal.* 4. 18.) that which the false Apostles contended much for. *n* Which he shewed all manner of ways in his rage against the Church of Christ, (conceived by the *Pharisees* to be opposite to the Law of *Moses*, *Act.* 9. 1. & 22. 3, 4. & 26. 9, 10, 11, 12, *Gal.* 1. 13.) *o* He rises higher yet in his personal Obedience; he might have been a Zealot in his Sect, and yet an Hypocrite, if not of a scandalous life; but it seems in the external observation of those things which the Ceremonial or Moral Law did prescribe, he was in the eye of Man, of a blameless conversation, resembling *Zachariah* and *Elizabeth*, *Luk.* 1. 6. Men could not tax him, he had behaved himself so conscientiously, *Act.* 23. 1. yet when he had his eyes opened, he found here was no such matter of confidence for him before God, 1 *Sam.* 16. 7. 1 *Cor.* 4. 4. This external performance he found when enlightned, was far short of internal and perfect obedience, *Rom.* 7. 7. and therefore he saw it necessary to change the ground and foundation of his confidence, all that he before rested on unto Christ alone, 1 *Cor.* 3. 11. 2 *Cor.* 5. 17. not seeking to receive honour from Men, but that from Christ onely, *Joh.* 5. 44.

7 But what things *p* were gain to me *q*, those I counted loss for Christ *r*.

p Having argued how he might have had as great a plea for confidence of his acceptance with God as any, if it would have held from the recited particulars, he now shews. *q* How advantagious soever they had, in the judgment of others as well as himself, been reckoned to be, before he was effectually called. *r* Yet, since the scales fell off his eyes that he could discern the truth, he was so far from accounting them profitable, that indeed he accounted them prejudicial, so far from an advantage, that they were a damage to him, looking for Salvation by Christ alone, *Mat.* 21. 31. *Rom.* 9. 30. They were but as pebles that hide the Pearl of price, *Mat.* 13. 44. as cyphers to this figure, that can make any thing valuable; therefore by *Paul* prefer'd to all before.

8 Yea doubtless *s*, and I account all things but loss *w*, for * the excellency of the knowledge of Christ Jesus my Lord *x*: for whom I have suffered the loss of all things *y*, and do count them but dung *z*, that I may win Christ *a*. * Jer. 9. 23, 24. Col. 2. 2.

s He very emphatically in the *Greek* expresseth his stronger resolution upon further deliberation. *t* As he had reckon'd and rated when he was first wrought upon to entertain Christ, so at present he did not alter his judgment, in the valuation of any thing he had rejected: yea he speaks *universally*, what he did but *indefinitely* using the present tense with a discretive particle: he disesteem'd, not onely his Jewish privileges and exercises before, but his Christian after conversion, as of any worth to commend him to God, or as any matter to be rested on for his justification before God, shewing he did not ascribe his being accepted to eternal Life, unto his own works after he was renew'd, and now had so many years served God in his Apostolical ministry, performed such excellent works, planted so many Churches, gain'd so many Souls to Christ, paff'd through perils for the name of Christ. He remarkably puts in *all* not onely which he had before rected, but to all works as such whatsoever, yea and to all whatsoever could be thought on besides Christ. *w* Whatever they be in themselves they are but loss or damage, of no worth to me, as to any dependance on them for acceptance with God. *x* Compar'd with the surpassing worth, and excellency in the fiducial, experimental (as is plain from what follows) knowledge of Jesus Christ in his person, Offices, and benefits wherein an eye of faith can discern transcendent mysteries, *Is.* 53. 11. *Joh.* 17. 3. 1 *Joh.* 5. 20. 1 *Tim.* 3. 16. 1 *Pet.* 1. 12. to be ador'd by the sincere servants of so excellent a Lord, *Mark* 5. 30, 33. to have an interest in whom, and to enjoy whom every thing besides is despicable. *y For whom* (he adds) he did not onely account them loss (as *v.* 7.) in his judgment and readiness to loose them, but he actually sustained the loss of them, *Act.* 20. 23. 1 *Cor.* 4. 13. 2 *Cor.* 11. 23, &c. as to any plea for his acceptance, he suffered them all to go in this case, which he could not do till God of his rich and insuperable grace, wrought this resolution in him, by his holy Spirit, then he willingly did it. *z* Yea and upon a right stating of the accounts he reckon'd he was no looser by the exchange, in that he did esteem them in a just balance comparing spiritual things with spiritual, 1 *Cor.* 2. 13. in point of trust, those excellent things, with an excellent Christ, to be no better than dung (as we with the *Syriac* and others translate the word) or Dogs-meat, refuse cast to the Dogs, with others (and might agree with the gust of those, *v.* 2. whom he calls

calls Dogs, *Mat.* 15. 26. *Mark* 7. 28.) Those much conversant in *Greek* Authours do criticize largely upon the word, which is acknowledg'd on all hands to import things; if not loathsome, yet vile, and contemptible, as Chaff, or &c. and so not absolutely but in their respect, did *Paul* account all things in comparison of Christ, even our good works proceeding from an heart sanctified but in part; he doth not mean of the substance, but quality of the trust or merit placed in them, not in themselves, but in regard of confidence in them, as to pardon and acceptance with God: not in point of sanctification, but justification, the Apostle is here speaking to. So to rely upon them would not onely comparatively, but positively be greatest loss, as keeping from Christ, who is the greatest gain; for which the loss of all beside was to be sustained. *a* That he might gain him, and be assured of an interest in him, whom he had above describ'd in his state of humiliation and exaltation, and enjoy Communion with him, *Mat.* 11. 28. *Luk.* 14. 26, 33. 2 *Cor.* 4. 6. 1 *Joh.* 5. 12. of whom he would receive more, and for whom he would do more, aiming at the making of Christ himself his own, by some kind of propriety, 1 *Cor.* 1. 30.

9 And be found in him *b*, not having mine own righteousness *c*, which is of the law *d*, but that which is through the faith of Christ *e*, the righteousness which is of God by faith *f*.

b A learned interpreter reads it actively, and may find, or recover in him, all my losses. But following our own translation. By winning of Christ, the Apostle doth not onely mean the profession of the faith of the Gospel but his union with Christ, and participation of him, which in the judgment of the all seeing God, will answer all damages, when a man comes to stand in judgment at his tribunal here or hereafter, *Rom.* 8. 1. this being the onely course can be taken to be found of him in peace at the last, 2 *Pet.* 3. 14. for out of him is to be under the curse, *Gal.* 3. 10. *Eph.* 2. 3, 12, 13. It is necessary therefore that a man be implanted into him who in his priestly Office acted in our name towards God, *Heb.* 5. 1. & 10. 7. and that he abide in him, our head, *Joh.* 6. 56. & 15. 4. *Eph.* 5. 30. *Col.* 2. 6, 7. 1 *Joh.* 5. 12. and not be found in himself. *c* That we might more fully understand his meaning of *being found in Christ*. He defines it negatively, and positively, by distinguishing of a *twofold* righteousness, supposing one necessary to his acceptance with God 1. inherent within him, which he called his *own*, as being personally perform'd by him. *d* Who describes it to be in a conformity to the law, and the righteousness which the law requires, and those works of it, which if a man do, loving God with all his heart, he shall live in them, *Rom.* 2. 13. & 3. 27, 28. & 10. 5. He makes no distinction of any works done by him before or after conversion, but declares he dare not adventure to be found in any personal inherent righteousness of his *own*, as to the special end of his justification before God, *Gal.* 3. 10, 11, 12. He doth not say not having good works, unto which he was created in Christ Jesus to walk in them, *Eph.* 2. 10. but not having *mine own righteousness*, he could not trust to any thing within him, as to his standing before God, however he was now enlighten'd, and acted by a better principle, having a better end than whiles a Pharisee, he could not upon that account have confidence towards God, no more than *Noah*, who was a Prophet and preacher of righteousness, and in his generation, as to his inherent righteousness, the most perfect and just man, or *Abraham*, *Gen.* 15. 6. *Rom.* 4. 3. or *David*, *Psal.* 130. 2. & 143. 3. But 2. he stays upon a righteousness without him, which is *not his own* by any acquisition of his, but the righteousness of another, *Tit.* 3. 5, 6, 7. *e Viz.* of Christ, without which he would not be found, and in which he would be found, *i. e. that which is through the faith of Christ*, having him for its object, which he doth elsewhere oppose to the deeds of the law, or works of righteousness that he had done, *Rom.* 3. 28. *Gal.* 2. 16. *Tit.* 3. 5. as he doth *believing* unto *doing*, which describe these two sorts of righteousness, in the one of which he would be found at his Tryal for justification, in the other he would not, *Rom.* 1. 17. & 10. 5, 10, 11. hence, *f* He doth by the following expression signifie more clearly the righteousness he stays himself upon, and wherein he would be found at God's tribunal, *viz.* the same righteousness, which *Noah* had an Eye upon (typified by the Ark) when by preparing an Ark, he became heir of the righteousness which is by faith, *Heb.* 11. 7. *the righteousness which is of God by Faith*, not his own, but counted unto him for righteousness, as unto *Abraham* who believed God, *Rom.* 4. 4. as unto *David*, unto whom God imputed righteousness without works, *Rom.* 4. 6. This righteousness of God which he imputes upon believing, is not originally the believers own inherent righteousness, but the righteousness of another in another, and theirs onely derivatively from him, in whom believers are made the righteousness of God, 2 *Cor.* 5. 21. (who are not said to be made the mercy of God) unto them being in Christ Jesus, he is made righteousness, 1 *Cor.* 1. 30. yea the righteousness of God, *Rom.* 1. 17. (these are spoken of by the Apostle distinctly, as here so elsewhere, *Rom.* 10. 2. with 9. 31, 32.) as not onely freely given, and imputed of God, but as being onely of value in the judgment of God to justifie, because performed by him, who is not onely man but God, *Act.* 20. 28. & *Rom.* 3. 21, 24, 25. & 10. 3. Not that it can be meant of the essential righteousness of God, for the righteousness by the faith of Christ, *Rom.* 3. 22. or that which constitutes them righteous in God's sight, upon their receiving of Christ and being implanted into him, was that obedience which he yielded unto God for them voluntarily, doing and suffering his will, *Joh.* 15. 13. *Rom.* 5. 6, 7, 8. *Phil.* 2. 8. 1 *Tim.* 6. 13. *Heb.* 9. 14. For this obedience in their stead being fully perform'd by him who had the divine and humane Nature conjoyned in himself was of infinite value, so that his mediatorial righteousness being some way imputed to those who are found in him, they are found righteous before God in his just judgment, as living Members of Christ, to whom they are united by the Spirit and Faith, *Joh.* 6. 56. & 15. 4. *Eph.* 5. 30, 32. *Col.* 1. 27. This mystical head and body making but one Christ, and thereupon his righteousness is reputed theirs (and thereby they are set right with God) in such a measure as is meet for it to be communicated from Head to Members, who partake of the thing imputed, the righteousness which satisfied the law, and therefore most proper to justifie against it, and answer the demands of it. And in that it is said to be *the righteousness of God by faith*, we consider faith as the means whereby we came to be interessed in it. Faith it self is not *the* righteousness, which is *upon*, not *in* the believer, *Rom.* 3. 22. entring into judgment with God: but the righteousness which believers find in Christ, which was ordain'd of God to denominate them righteous. The law (which requires obedience) having its end in nothing but the righteousness which satisfi'd it, called the righteousness of Christ, *Rom.* 10. 4. with *Tit.* 2. 13. 2 *Pet.* 1. 1. wherein the law is established, *Rom.* 3. 31. and its righteousness fulfilled, *Rom.* 3. 31. & 8. 4. inherent graces are not called *the* righteousness, but our *own*, *Mat.* 5. 20. *Luk.* 21. 19. *Rom.* 10. 8. 2 *Cor.* 8. 8. *Col.* 1. 4. 1 *Pet.* 1. 21. Christ is so far righteousness as he is the end of the Law, and that he is in the satisfaction itself, not in remission which is an effect of it.

10 That I may know him *g*, and the power of his resurrection *h*, and the fellowship of his sufferings *i*, being made conformable to his death *k*.

g As consequent upon the former he had by winning of Christ, he doth here insist upon Sanctification, which would result from Faith's exerting it self, in a further saving experimental knowledge of Christ, to be found in whom, he undervalued all besides conformity to Christ in holiness, being to have communion with him in righteousness, 1 *Cor.* 1. 30. God having appointed those who are found in Christ, to be conform'd to his image in holiness, *Rom.* 8. 29. 2 *Cor.* 3. 18. This saving knowledge is express'd elsewhere in scripture by the senses, *Joh.* 10. 4. 2 *Cor.* 4. 6. 2 *Cor.* 2. 14. *Eph.* 1. 18. 1 *Pet.* 2. 3. All and onely those found in Christ, do so know him, *Joh.* 5. 20. & 6. 46, 69. *Heb.* 8. 11. and desire so to know him, *c.* 1. 9. that they may have a lively sense of his power, communion and conformity, 1. The power of his Resurrection in us, *i. e.* from the death of the Soul, under a Privation of spiritual life, and the image of God, unto newness of Life by the effectual working of the same spirit which raised Christ himself from the dead, *Rom.* 6. 4, 10. *Eph.* 1. 20. & 2. 5, 6. called the first Resurrection, *Rev.* 20. 5. When the Soul is raised from under the dominion of sin where it lay. *i* By communion of Christ's sufferings; is not meant of bearing a part in the merit of his personal sufferings, but of being partaker of his sufferings in his Members, or mystical Body, whether inward or outward (though this chiefly) *Mat.* 20. 23. *Act.* 9. 4. *Rom.* 8. 17. 2 *Cor.* 1. 7. & 4. 10, 11. *Gal.* 5. 24. *Col.* 1. 24. 2 *Tim.* 2. 11, 12. *k* Some reade whiles made conformable to his death, not onely in dying to Sin, *Rom.* 6. 5, 6. but in being conformed to his image in suffering, *Rom* 8. 29. dying daily, or always living ready to be delivered to death for Jesus sake upon his call, *Rom.* 8. 18. 2 *Cor.* 4. 11. such was his Christian temper that he could cheerfully goe through sufferings by reason of some Communion and conformity he hath in them with Jesus Christ.

11 If by any means I might attain unto the resurrection of the dead *l*.

l Being found in whom after Justification and Sanctification, he doubts not to be glorifi'd (by a figure of a part, Resurrection of the Body, for the whole) though he expresseth himself as one that must pass through difficulties e'er he attain not onely to a spiritual Resurrection from Sin, but a glorious one of the Body from the grave, even such an one, as will be an elevation or Ascension of the Body united to the Soul, not onely exempted from the grave, but exalted into the Air, to be for ever with the Lord, 1 *Thess.* 4. 14, 17. from whom he was assured no death should separate him, *Rom.* 8. 38, 39. 2 *Tim.* 4. 8. who lived by faith in expectation of the time and the manner of it, 1 *Cor.* 15. 14, 19, 30, 32. 1 *Pet.* 1. 6, 7. that he should be then compleatly holy in his measure as Christ himself is.

* 1 Tim. 6. 12. † Heb. 12. 23.

12 Not as though I had already * attained, either were already † perfect *m*, but I follow after *n*, If that I may apprehend *o* that for which *p* also I am apprehended of Christ Jesus *q*.

m By an elegant Anticipation and correction, lest any should conclude from what he had written, as if he were now arrived at the height he aim'd at in the excellency of the knowledge of Christ and a full and perfect stature in that body, or almost at the very pitch, he doth here make a modest confession of his not attainment (whatever false Apostles might pretend to) 2 *Cor.* 10. 12. & 12. 6, 7. but of his earnest desire and utmost endeavour to be rais'd to the compleat holiness he was design'd to in heavenly places in Christ Jesus, *Eph.* 2. 6. *n* He did pursue with all vigour as those labouring in the *Agonisticks* with all his might and main, not desponding of obtaining the goal, 1 *Cor.* 9. 26. with 2 *Cor.* 4. 8. with groanings and longings after utmost perfection, 2 *Cor.* 5. 4, 6, 7. 2 *Pet.* 3. 12. as those perfected in glory, *Heb.* 12. 23. *o If that* or whether that (not as intimating any uncertainty, but his more earnest contending for holiness in the Christian race) I may lay hold on that attainment to be as holy as men shall be at the Resurrection. *p Even* as, or *for which* (as we render it well so, *c.* 4. 10) *i.e.* For which end, or for this purpose to be perfectly sanctified and glorified at the Resurrection. *q* He was at his effectual calling laid hold on by Christ, being found in whom he was striving after perfection. This *apprehended* is a metaphor borrowed from those that run in a race, one taking hold of another to draw him after to win the prize as well as himself. He eyed Christ having taken him into his hand, as one that would not suffer him to be pluck't out by any oppofers, *Job.* 10. 28. He knew that Christ having brought him nigh unto God; and undertook to work such a measure of holiness in him, one day would compleatly glorifie him, so that whatever he pass'd through, nothing should be lost, *Job.* 6. 39.

‖ Psal. 45. 10. Luk. 9 62.

13 Brethren, I count not my self to have apprehended *r*, but *this* one thing I *do s*, * forgetting those things which are behind *t*, and reaching forth unto those things which are before *u*.

r He repeats in somewhat a different manner of expression what he had written in the *former verse* with a friendly compellation, gently and kindly to insinuate a caution against the false teachers suggestion about perfection in this state, from the instance of himself so eminently call'd to be an Apostle of Christ, 1 *Cor.* 10. 12. who after all his labours and sufferings for his sake, did reckon, he had not yet arriv'd to the height of what he was call'd to. *s* But he would have them to understand that he was so intent upon this one thing, for which he was brought by the spirit into communion with Christ, as if there were not any thing else worthy of his thoughts (as *Psal.* 27. 4. *Luk.* 10. 42.) *t* Like a true spiritual racer not minding what he had received by grace from him who had took hold of him, or how much he had run of his Christian race, reckoning it was much short of the whole, or the main intended by Christ in taking hold of him. *u* But straining forward, as it were with all his force and skill, casting himself like a dart towards the mark, *so running that he might obtain*, 1. *Cor.* 9. 24. all and the whole, that was his particular portion for ever, to be received from God, as the purchase of Christ, even the total, that God had in and by Jesus Christ, designed him, and in Christ bestow'd upon him, out of his rich grace as his special allotment.

* Heb. 3. 1.

14 I press toward the mark *w*, for the prize of the * high calling of God in Christ Jesus *x*.

w He did not look back, *Luk.* 9. 62. nor was lazie, but did follow hard with an eager pursuit, (*Mat.* 11. 12.) after the perfection that was in his Eye, not erring from his main scope, considering what he had received was but in part, he did still press for more, upon that ground that Christ had apprehended him for more, as if he were stretching out his hands to lay hold of it. *x* Trusting he should through grace, be kept all along, maugre all difficulties in the hand of Christ, till upon his account, he should be fully possessed of all that was aim'd at; even that which is styled the Prize, or victorious Palm of our high calling, and the Christians may well be termed an high calling, considering their heavenly birth when called, and laid hold of by Christ, *Job.* 1. 13. and the purchased inheritance eternally setled upon such spiritual high-born Princes, *Eph.* 1. 14. *Rev.* 1. 6. who are by one oblation perfected for ever, *Heb.* 10. 14. which will appear most glorious, when they are raised up in Christ, who will then give out all the Salvation he hath called us unto.

† 1 Cor. 14. 20.

15 Let us therefore as many as be * perfect *y*, be thus minded *z*: and if in any thing ye be otherwise minded *a*, God shall reveal even this unto you *b*.

A Learned Man reads it from the *Greek* to this purpose. *As many therefore as are perfect let us think this; and if ye think any thing otherwise, even this also, God will or may reveal to you, (besides what we have attained to) to walk by the same rule, to think the same thing*: conceiving it not congruous to the sense, or syntax, but aliene from all manner of speaking, to translate it Imperatively, *Let us walk by the same rule*; but following our own Translation. *y* From the instance of himself imitating Christ, in loving condescension, and lowliness of mind, *ch.* 2. 3, 5. Worshipping God in the Spirit, and not having confidence in the Flesh, *ch.* 3. 3. in the fellowship of Christ's sufferings, *v.* 10. pressing forward to absolute perfection, he here doth with himself encourage as many Rulers and Ruled who were setled in the fundamentals of Christianity, and who had made progress in Holiness, to mind that main business of Religion, for the prevention of what might ensue upon exasperating differences; whereupon he stiles them *comparatively* perfect *in the way*, not in the Heavenly *Country*, 1 *Cor.* 13. 10. which doth not disagree with what he said before, if we further distinguish of a *perfection*. 1. Of *integrity* and *sincerity*, which some call *of parts*; as a perfect living Child that hath all the parts of the Parent, so upon the new birth every real believer receiving grace, for grace, *Job.* 1. 13, 16. 2. Of *maturity*, proficiency or *degrees* where grown to a full stature in Christ; here relatively and comparatively to others, who are more rude, ignorant and weak brethren, sith in regard of their progress in godliness, they are not took up with childish things, 1 *Cor.* 13. 9, 10, 11. with 1 *Cor.* 14. 20. but are grown more adult, and no more Children, 1 *Cor.* 2. 6. *Eph.* 4. 13, 14. *Heb.* 5. 13, 14. & 6. 1. which he doth elsewhere in regard of their experimental knowledge call spiritual, *Gal.* 6. 1. who here worship God in the spirit, *v.* 3. As many as are sincere of whatsoever stature (whether Bishops, Deacons, or private Christians.) *z* He would have to be so minded, as he himself was in renouncing all carnal confidence, acknowledging there gradual imperfection, and still to be striving and contending, to a fuller measure of holiness, till they come to be consummate in Christ. *a* And if any through ignorance of Christ and themselves, conversing with those ready to mislead them should be of any other persuasion in some things onely, considering the different attainments of the strong and weak, and thereupon the variety of sentiments, whence would spring some differences not onely in opinions but practices amongst them (which yet hindred not their agreement in what they were attain'd to.) *b* He hoped Christ who had already called, or apprehended those sincere ones would in due time rescue them from so dangerous an error, 1 *Job.* 2. 20, 27. if they would attend upon him in the use of means to come to the knowledge of the truth, with faith and prayer, yielding up themselves to be taught of him.

‖ Rom. 12. 16. & 15. 5.

16 Nevertheless whereto we have already attained *c*, let us walk by the same rule *d*, * let us mind the same thing *e*.

c However let us, or we ought to walk in obedience to Christ, love to him and each other, according to the light we have already received, trusting he would make known his mind more clearly to us; our using the light we have well, is the ready way to have more: it behoves us then to live suitably to that degree of the knowledge of Christ we have attain'd, 1 *Joh.* 2, 3, 4, 5. but still within our lines with regard to the *same rule*. *d* Whether in this Metaphorical allusion the Apostle do borrow his phrase from Architects, Souldiers, or Racers, is not much material. Be sure he had an Eye to that *same rule* was well known to them, and by which he regulated himself, and therefore it was such a *Canon* as really had a divine stamp upon it, that very *Canon* in exact conformity whereunto, God's *Israel* might be sure of the best peace, *Gal.* 6. 16. *Phil.* 4. 7. The unerring word of God exemplified, in the condescending love of Christ, whom he had propose'd to their imitation in whom he was found, and the fellowship of whose sufferings, he desired to know more perfectly being heavenly minded, in opposition to those who became enemies to his Cross, *v.* 19, 20. with *Gal.* 6. 14, 15. The rule of Faith, love, and a Christian life, or heavenly Conversation, which he doth elsewhere call a walking in the spirit, according to the Spirit in opposition to walking in and after the flesh, *Rom.* 8. 1, 5. *Gal.* 5. 16. *e* In like manner all of us who are spiritual, grown Christians, should be so affected, being of one accord, one mind, and one judgment in imitation of Christ, so far that the adult, or better grown Christians, should not despise the weak or less grown, neither should they judge the adult, but in the fundamental Articles, those main principles of the Christian institution wherein we all agree, in that common Salvation towards which we all press, agreeable to the Analogy of faith, we should still be perfecting holiness in the fear of God, by the same rule of faith, and loving and mutual condescension, by the unity of our judgments in the main business of Religion, the concord of our affections, the concurrence of our ends, our consent and delight in the same truth: we should declare to the Church of God, in our differences Christ is not divided, but in the variety of persuasions in

in lesser matters (not fundamental) the purity, holiness and peace of the Church is still preserved, *c.* 2. 14. The main principles attain'd wherein dissenting parties agree, being the measure of all other doctrines, to hold nothing inconsistent with the Majesty or truth of the foundation, to walk circumspectly, and in order, according to that wherein is an harmony, not to break our rank, or leave our station contrary to received prescripts, wherein every Christian is to exercise a judgment of discerning for himself, *Rom.* 14. 23. and not impose on each other (as that sort of Christian-*Jews* who did compell the Christian-*Gentiles*, *Gal.* 2. 14, 15, *&c.*) superadding no *preter-Evangelical* Doctrine, *Gal.* 1. 8, 9. to live godly, agreeable to known truths, to serve God soberly and prudently (with due moderation) in our places consonantly to the measure of the Rule God hath distributed to us, 2 *Cor.* 10. 13. holding the truths wherein we agree in love, unity, and constancy. It being more reasonable that the many truths wherein we agree, should cause us to join in love which is a Christian duty, rather than the few opinions wherein we disagree should cause a breach in affection, which is an humane infirmity.

* 1 Pet. 5. 3.

17 Brethren, be followers together of me *f*, and mark them *g* which walk so, as * ye have us *h* for an ensample *i*.

f He doth here not onely propound his own single example to the Brethren at *Philippi*, as he doth to others elsewhere, 1 *Cor.* 4. 16. implying the limitation there expressed, *viz.* as he and others were followers of God and Christ, 1 *Cor.* 11. 1. *Eph.* 5. 1. 1 *Thess.* 1. 6. & 2. 14. but by a word expressing joint consent, he would have them to be fellow-imitators, or fellow-followers of him and others in what he had exhorted them to, yea with one heart. So they would be like other Churches (which he had planted, that had an eye upon his example.) *g* Whom he would have them accurately to observe, following their Faith, and considering the end of their conversation, *Heb.* 13. 7. *h* Agreeing with his, and *Timothy's* (who joined with him in this Epistle) and others, in opposition to those who were causal of division, *Rom.* 16. 17. 1 *Cor.* 1. 12. even such as he describes, *v.* 18, 19. *i* Who did not Lord it over God's heritage, but were ensamples (in Faith, Love, and Humility,) to the Flock, 2 *Cor.* 1. 24. 1 *Tim.* 4. 12. *Tit.* 2. 7, 8. 1 *Pet.* 5. 3.

18 (For many walk *k*, of whom I have told you often *l*, and now tell you even weeping *m*, *that they are* the enemies of the cross of Christ *n*.

k He doth as in *Parenthesis* according to our Bibles, alledge reasons for his proposals. 1. There were not a few who did at present walk otherwise, being evil workers, *v.* 2. not to be imitated or followed, *Mat.* 7. 22, 23. *l* (Of which as a faithfull Watchman he had again and again given them warning. *m* And now also by this present Writing out of great compassion to their immortal Souls, he did repeat it again with tears in his eyes) *n* 2. They were such who did in the *general* (whatever they might under a fair shew pretend) oppose the Gospel of Christ, yea did in effect under the cloak of profession, that which was in a tendency to evert the true Christian Doctrine, Discipline, and Holiness. They did goe about to mingle the Law and the Gospel, to join *Moses* with Christ for Justification, as *v.* 4, *&c.* *Gal.* 2. 21. and so undervalue redemption from the curse, *Gal.* 3. 13 & 5. 2, 4. in *special* these *Epicureans* (as should seem they were by the following character, rather than real Christians) might rightly be called Enemies, because they did seem by their sensuality to restore the Kingdom to those whom Christ had on his Cross openly spoil'd of it, *Col.* 2. 15. that they might gratifie the *Jews* in urging the necessity of Circumcision, so undermining the vertue and merit of Christ's Passion, defaming the end of it, as the *Jews* did him in it, and in times of Tryal avoid persecution, *Gal.* 6. 12, 14. they shewed themselves by interpretation really to be Enemies to Christ Crucified, 1 *Cor.* 1. 23, 24. & 2. 2.

* Rom. 4. 7.

19 Whose end *is* destruction *o*, whose God *is their* belly *p*, and * *whose* glory *is* in their shame *q*, who mind earthly things *r*.

o (3) Their condition will at last be miserable as he had limited above, *ch.* 1. 28. of their being under the dismal token of perdition, their end will be according to their works, 2 *Cor.* 11. 15. However they may live delicately at present, in gratifying their sensual appetites, be free from persecution, admired and respected by many, and please themselves in their present course, yet their fruit and wages at the last cast will be dreadfull, *Rom.* 6. 21, 23. *Gal.* 6. 8. *Rev.* 18. 8. & 19. 20, 21. *p* The great business of these is, their sensuality, their good eating and drinking, they mind the pleasing of their carnal appetite, as if it were their God, 2 *Pet.* 2. 13, 18. & 3. 3. instead of our Lord Jesus Christ, really they serve their own Belly, *Rom.* 16. 18. love their pleasures indeed more than God, 2 *Tim.* 3. 4. *q* Yea, they boast of those things whereof they ought to be ashamed, thinking it reputation they have got many to imitate them, *Job.* 5. 44. & 12. 43. They are puffed up with that should rather make them to blush, 1 *Cor.* 5. 2. as being attended at last with confusion. However under the colour of Christianity, they at present are taken up in the pursuit of their sensual and earthly enjoyments. The *Greek* word comprehends the actions and operations of the mind, will, and affections, importing they did inordinately mind, favour and relish sublunary accommodations, *Rom.* 8. 5. the profits, ease, bounty, pleasure, and glory of this World, preferring them in their hearts to the things of Christ.

20 For our conversation is in heaven *s*, from whence also we * look for the Saviour, the Lord Jesus *t*.

s He here adds a further reason why he would have them to be fellow-followers of him, and such like as he, because though they were not already in Heaven, yet their Citizenship was there, the privileges of that City did belong to them, who according to the Municipal Laws of that Corporation (which cannot lose its Charter or be discorporated) whereof they were free Denizons, made it their business to demean themselves with minds above the earth, *ch.* 1. 27. 2 *Cor.* 4. 18. *Eph.* 2. 6. *Col.* 3. 1. accounting nothing inconvenient to any one of them, which was for the advantage of the whole community, *Job.* 1. 42. 2 *Cor.* 12. 2. *Heb.* 13. 14. they set their affections on things above. *t* And reason good, for from thence or from that place, in the Heavens, or Heaven, *Act.* 1. 11. 1 *Cor.* 1. 7. 1 *Thess.* 1. 10. 2 *Tim.* 4. 8. *Tit.* 2. 13. They stedfastly expect him who is both Lord and Christ, to come not onely as their judge, 2 *Tim.* 4. 8. but as their heart comforting Saviour, *Heb.* 9. 28.

21 Who shall change our vile *u* body, that it may be fashioned like unto his glorious body *w*, according to the working whereby he is able even to subdue all things to himself *x*.

u Who shall transform the body of our humility, or our lowliness, *i. e.* of low-brought body, the singular for the plural, our humble and mean bodies, which depend upon and are beholding to our eating and drinking, and the actions which follow thereupon, that do humble and lower them, *Luk.* 1. 48. now it may be languishing with pains, sickness and many infirmities, perhaps cooped up in a noisome, Prison, and it may be an unclean dungeon, sown in dishonour and weakness in the grave, 1 *Cor.* 15. 43. *w* That they may be conform'd to Christ's incorruptible, impassible and immortal body and so glorious, 1 *Cor.* 15. 51, 52, 53. in their proportion agreeing with the blessed body of our Lord when he shall appear, 1 *Joh.* 3. 1, 2, 3. and they shall see him with the Eyes of their bodies made like unto his, *Job.* 19. 26, 27. *Col.* 3, 4. not in equality, but onely in respect of the same qualities that his body hath, 1 *Cor.* 15. 51, 52, 1 *Thess.* 4. 17. A conformity agreeable to that of head and members, that mark as the Sun is the fountain of all that glory, which the Stars have, so shall our Lord and Saviour Christ's glory be of all our glory, *Dan.* 12. 3. *Mat.* 16. 27. 1 *Cor.* 15. 40, 41. 2 *Cor.* 4. 14. *Rev.* 21. 11. 23. But we must not imagine that our bodies shall be rais'd to the same height and degree of glory that his is: and therefore in regard of that power and majesty which is included in the body of Christ from the hypostatical union, our bodies will not be conformable, or made like to his; but in glory which he obtain'd from his Resurrection. For the body of Christ may be considered either 1. In its nature, and so there will be an agreement 'twixt the bodies of Saints and Christ's body, or 2. In regard of its subsistance in the person of the word, and so there will be none. For it is impossible that the Saints should be rais'd up to the same union with the Godhead which Christ hath. But however their bodies may be tormented here, by unreasonable persecutors, then they shall be like to his glorious body. *x* How incredible soever this may appear to be unto carnal reason, *Act.* 17. 32. & 26. 8. Yet he who thought it no robbery to be equal with God the Father, and therefore can do what he pleaseth, *Luk.* 18. 27. can by the same divine power whereby he himself was raised from the grave, *Job.* 5. 21, 26, 29. *Eph.* 1. 19, 20. subject all things to himself, destroy death and the grave, 1 *Cor.* 15. 24, 25, 26, 27. *Heb.* 2. 8. 14. raise them up to the throne of his glory, *Mat.* 19. 28. and make them like the Angels in glory.

CHAP. IV.

CHAP. IV.

* 2 Cor. 1. 14. 1 THerefore, *a* my brethren *b* dearly beloved *c* and longed for *d*, * my joy *e*, and crown *f*, so stand fast *g* in the Lord *h*, *my* dearly beloved *i*.

a This particle connotes that which follows to be infer'd by way of conclusion from what he had premis'd in the close of the former Chapter, in opposition to the shame of the earthly minded, concerning the glory of the heavenly minded. *b* Whom he affectionately owns to be his Brethren in the common faith, *Tit*. 1. 4. *c* Those who not being enticed by the insinuations of seducers did adhere to him, had his sincere affections, *c*. 2. 12. *d* Whose safety and felicity every way he most heartily desired, *c*. 1. 8. & 2. 26. with *Rom*. 1. 11. 1 *Thess*. 3. 6. *e* Intimating how their faith and holiness did at present afford matter of rejoicing to him, *c*. 1. 4, 7, 8. with 1 *Thess*. 2. 19, 20. *f* Who was not ambitious of man's applause, but accounted them his honour and glory, the great ornament of his ministry, whereby they were converted to Christ (as elsewhere in scripture a crown is taken figuratively, *Prov*. 12. 4. & 14. 24. & 16. 31. & 17. 6.) 1 *Thess*. 2. 19. The reward which had some similitude, with the honour they had who were victorious in a race, *c*. 2. 16, 17. as *Jam*. 1. 12. 1 *Pet*. 5. 4. *Rev*. 2. 10. & 3. 11. *g* He exhorteth them not barely to stand, but so to stand that they did not fall, 1 *Cor*. 10. 12. *h* Hereupon he adds *in the Lord*, *i. e.* Considering their relation unto Christ, they would derive power and virtue from him, into whom they were implanted, to persevere conformable to his will, in Christian concord, till they were made like to him, *c*. 3. 21. with *c*. 1. 27. *Joh*. 15. 4, 7. 1 *Cor*. 15. 58 & 16. 13. *Gal*. 5. 7. *Eph*. 6. 11, 14. *i* In whom looking upon them (the more to fix them) he pathetically and rhetorically repeats his endearing compellation *Beloved*.

2 I beseech Euodias, and I beseech Syntyche *k*, that they be of the same mind in the Lord *l*.

k After his general persuasive to perseverance he doth here particularly by name with great affectionateness importune two women, who had been very usefull in that Church for the furtherance of the Gospel that they would come to a better understanding of each other, and the interest of Religion amongst them who received the Gospel upon *Paul's* preaching, *Act*. 16. 13. *l* As he had moved all to love, unity, and amity, (as it became disciples of Christ) *c*. 2. 2. So he doth here especially move them unto unanimity according to the mind of the Lord, and his way, for the sake of him whose honour is to be prefer'd to all private concerns, *Rom*. 15. 5.

3 And I intreat thee also, true yoke-fellow *m*, help those women which labored with me in the gospel *n*, with Clement also *o*, and *with* other * Luk. 10. 20. my fellow-labourers *p*, * whose names *are* in the book of life *q*.

m He subjoins his most importunate request to some eminent person who did faithfully and sincerely draw in the same yoke of Christ with him, even such another in that Church at *Philippi* (whom they well knew from the freedom he used when he planted the Gospel amongst them, or might more distinctly know from *Epaphroditus*) as he had represented *Timothy* to be, *c*. 2. 20. Some both ancient and modern would have this to be *Paul's* own wife, whom he left behind, but seeing it doth not appear that when he wrote this Epistle he had ever staid above two months at *Philippi*, he elsewhere reckons himself amongst the unmarried, 1 *Cor*. 7. 8. and wish'd those who had the gift of continency to continue so, under the sharp persecution of the Church, for which he was frequent in journeying, labours and Prisons, 2 *Cor*. 11. 23. there is no cogent argument to evince that he was then married; however he had liberty to have had a Wife, as well as *Peter* and others, *Mat*. 19. 29. & 22. 28. with 1 *Cor*. 9. 5. Some conceive by yoke-fellow here is meant the lawfull husband of one of the foremened honourable matrons: others, one called by that proper name in *Greek*, but the Epistet annex'd doth not so well suit. It may suffice to say it was an intimate collegue and sincere companion of *Paul's* who was a like affected with him drawing in the same yoke, for the furtherance of the Gospel, his genuine helper. *n* Whose special aid, by advice, prayer and otherwise he solicited on the behalf of those pious women, who aforetime (though not by publick preaching in the Church which he elsewhere disallow'd, 1 *Cor*. 14. 34, 35. 1 *Tim*. 2. 12. but privately) had not onely wrought, but earnestly striven together with him, by teaching youth, and other women, good things, *Tit*. 2, 3. putting themselves in hazard with him, in that difficult work he had amongst them, and enduring troubles with him for the propagation of the Gospel, *c*. 1. 27. *Act*. 16. 13. as *Plaebe* and *Priscilla*, and *Mary* elsewhere, *Act*. 18. 2, 3, 26. *Rom*. 16. 2, 3. 1 *Tim*. 5. 10. 2 *Tim*. 4. 19. in offices proper to their sex. *o Clement* probably was some Church Officer of *Roman* extract in that Colony at *Philippi*, (whether he, about whose order in the Catalogue of *Roman* Bishops, Historians dispute, there is no certainty.) *p* The rest whom he doth not name, onely describe by the assistance they gave him in the holy work of the Gospel, probably were other Church-officers. *q* Whose names he did in charity, apprehend to be enroll'd in Heaven, (as our Savi our speaks to the rejoycing of his 70 Disciples) *Luk*. 10. 20. We are not to think there is any material book wherein their names were written, but that he useth it as a borrow'd speech intimating his persuasion of them (as of the election of others, 1 *Thes*. 1. 4. with 1 *Pet*. 1. 2.) that their life was as certainly sealed up with God, as if their names had been written in a book for that purpose, looking upon them by their fruit as truly gracious persons, whom God had effectually called according to his purpose, *Rom*. 8. 28, 29, 33. which is a Book written, *Exod*. 32. 32. *Isa*. 4. 3. *Ezek*. 13. 9. *Dan*. 12. 1 *Rev*. 3. 5. & 13. 8. & 20. 12. & 21. 27. wherein the Lordknows who are his, 2 *Tim*. 2. 19.

4 Rejoyce *r* in the Lord alway *s*, *and* again I say Rejoyce *t*.

r He doth here, considering the importance of Christian cheerfulness, which he had twice before put them upon, *c*. 2. 18. & 3. 1. stir them up to true rejoycing, not onely by repetition of the injunction but by extending the duty. *s* To all times, and. *t* Under all conditions. For though there be woe to the enemies of Christ's cross, who laugh at his followers, *Luk*. 6. 25. yet they who are really found in him, have evermore ground of rejoycing, for all the benefits of God they have through him, and the far more excellent, they do expect to receive upon his account, *Job*. 16. 33. 1 *Cor*. 1. 31. 1 *Thess*. 5. 16. 1 *Pet*. 1. 8.

5 Let your moderation *u* be known unto all * Jam. 5. 9. men *w*. * The Lord *is* at hand *x*. 2 Pet. 3. 8, 9.

u Exercising an even temper of mind, in governing the sensual appetite, with modesty, patience, and gentleness, in opposition to all impetuousness, and inordinacy of affections, yea to all excess and exorbitances in words and actions. *w* Both in the Eye of the Church, and those without, according to our Saviour's Sermon and example, *Mat*. 5. 16, 39, 40, 41. & 17. 27. not rigorously insisting upon our own rights, but with due self denial putting the best construction upon the words and deeds of others, not troubling our hearts, *Job*. 14. 1. banishing that solicitude about the good things of this life, which he doth in the next verse caution against so, 1 *Cor*. 7. 29, 30, 31. *x* Considering the cogent motive of the Lord's approach, as *Heb*. 10. 25. *Jam*. 5. 8. not onely in regard of his Deity, whereby he reigns amongst his enemies, *Act*. 17. 27. *Jer*. 23. 29. nor in regard of his special aids to his servants, *Psal*. 14. 5, but in regard of his coming to judgment, and setting all things right in a just distribution of rewards and punishments to comfort his Children, and confound those that disobey him, *Mat*. 18. 34, 35. *Mark* 10. 29, 30. *Col*. 3. 24. & 4. 1. *Heb*. 10. 37. 1 *Pet*. 3. 8, 9. *Rev*. 22. 20. But still we must remember, when we conceive of the Lord's being at hand in regard of death and judgment, we must not take our own but God's measures, in waiting our appointed time during his pleasure, *Mat*. 24. 36 *Act*. 1. 7.

6 Be carefull for nothing *y*: but in every thing *z* by prayer *a* and supplication *b* with thanksgiving *c*, let your requests be made known unto God *d*.

y He dissuades not from a spiritual care arising from a good principle, according to a right rule, for a good end, this care of diligence in a due manner within our own sphere is incumbent on us both for spirituals and temporals, as, *c*. 2. 20. with *Rom*. 12. 11. 2 *Cor*. 11. 28. & 12. 14. 2 *Thess*. 3. 10. 1 *Tim*. 5. 8. 2 *Tim*. 3. 15. yet he earnestly dissuades from and prohibits all carnal solicitude, or carking distrustfull worldly care, which doth divide and as it were split the heart in pieces, that anxious solicitude which doth torture the mind, with such thoughts as our blessed Lord will not allow so much as one of them to be predominant in his real disciples, *Mat*. 6. 25. because such immoderate distracting care, is on our part a disparagement to our heavenly Father's good providence, *v*. 32. with *Psal*. 55. 22. & 127. 1, 2. *Mat*. 4. 18, 19. 1 *Pet*. 5. 7. *z* The remedy against which he doth here subjoin. But in all things, or in every occurring necessity, whether prosperous or adverse; sacred or civil; publick or private; some render it every time, in every condition, on every occasion. *a* By petition or appreciation of good to our selves, or others; mercies or blessings temporal spiritual and eternal. *b* And by a deprecation of evils felt or feared, wrath and judgments deserved. *c* With a gratefull acknowledgment of mercies received, benefits conferred, and deliverances

vouchsafed (implying that no prayer is acceptable to God, without this ingredient of thankfull resentment of his favours.) *d* Our affectionate desires should be opened to God, and powered forth before him, not that he is ignorant of us, or our wants in any circumstances, but that he accounts himself glorified by our addresses to him, in seeking to be approv'd and assisted of him in every condition.

7 The peace of God *e* which passeth all understanding *f* shall keep *g* your hearts and minds through Christ Jesus.

e He adds as an encouragement to prayer the peace of God, who was in Christ reconciling the world unto himself, to that upon believing and obeying the Gospel, they who really do so are reconciled to him, 2 *Cor*. 3. 19, 20. and at peace with him, *Rom*. 5. 1. through Christ who leaves and gives peace to his, *Joh*. 14. 27. It is then the *peace of God*, in that he is the object, the donour, the Authour of it by his spirit to those who persevere in the Communion of Christ as in *v*. 9. have the God of peace with them, and a sense thereof in their own spirits. *f* And *how it transcends a finite understanding?* may be answered 1. In that he who hath perceived it, before he had done so, could not sufficiently conceive in his own mind what at length it might be, 1 *Cor*. 2. 9. hence 2. After it is perceiv'd it cannot be that any one should esteem and express the power and virtue of it, according to the worth and excellency of the matter. Not that the peace should affect the heart, the will without the intervention of the understanding; sith it is said to *keep the heart and mind*, & *Rev*. 2. 17. The *white stone* given to believers (whereby this peace signified) is of that kind which no man knoweth, save he that receiveth it: and it is no new thing in scripture to say that doth exceed all understanding, which humane understanding doth not so distinctly conceive as to be able to express it, as, *Eph*. 3. 19. So mans mind doth receive that which is taken into admiration, that it perceives something always to remain, which it hath notice of, yet cannot so perceive as to express the whole of it. *g* Wherefore they who are really interressed in this peace shall be kept as in a Garrison, 1 *Pet*. 1. 5. So their whole Souls shall be in safety, against the assaults of Satan, their affections and reasoning shall be so kept in order, that through Christ they shall not finally fall.

8 Finally brethren *h*, whatsoever things are true *i*, whatsoever things *are* * honest; *k* whatsoever things *are* just *l*, whatsoever things *are* pure *m*, whatsoever things *are* lovely *n*, whatsoever things *are* of good report *o*: if *there be* any vertue *p*, if *there be* any praise *q*; think on these things *r*. * Or, venerable.

h As to what remains, he doth with the fair compellation of *Brethren* furthermore propose to their serious consideration living in the neighbourhood of the *Gentiles* what he doth here hastening to a conclusion heap up and fold together especially *whatever*, *i* Agrees with truth in doctrine, in word, and conversation which shew candour and sincerity of conscience, both with reference to believers and to infidels, *Psal*. 15. 4. *Eph*. 4. 14, 15, 25. *k* Venerable and grave as becometh the Gospel, *c*. 1. 27. to adorn the Gospel of God our Saviour, *Rom*. 12. 17. & 13. 12. *Tit*. 2. 10. avoiding what may argue levity or dishonesty in gesture, apparrel, words and deeds, 2 *Cor*. 8. 2. *l* Giving what is due to every one by the law of nature, or nations, or the Country, without guile and not injuring any one, *Ruth* 3. 13. *Neh*. 6. 11. *Mat*. 22. 21. *Rom*. 13. 7, 8. *Col*. 4. 1. 1 *Tim*. 5. 8. *Tit*. 1. 8. & 2. 12. *m* Keeping themselves undefiled in the way *Psal*. 119. 1. from the pollution of Sin, 1 *Joh*. 3. 3. and the blemishes of filthy words and deeds, *Eph*. 4. 29. & 5. 3, 4, 5. *n* Whatsoever may gain the real respect of, and be greatfull to good men in an affable deporment acceptable to God, *Tit*. 3. 2. *o* Whatsoever is in a tendency to maintain a good name; not to court vain glory or popular applause, *Gal*. 1. 10. but that which may be for the honour of Christ, and the reputation of the Gospel among the *Gentiles*, *Rom*. 15. 3. 1 *Pet*. 2. 12. in agreement with the word of God, otherwise we must pass through evil as well as good report, *Luk*. 16. 15. 2 *Cor*. 6. 8. *q* And upon supposition there be really any other commendable practice amongst any; any praise-worthy deportment, *r* Diligently consider and prosecute these things.

9 Those things which ye have both learned *s*, and received, and heard *t*, and seen in me *u*, do *w*: and the God of peace shall be with you *x*.

s He recommends to their serious practice not new things, but those weighty matters which they had before learned of him, when preaching amongst them. *t* Yea and approv'd as worthy to be kept. *u* And that all things might be more lively and affecting with an increase of words, he moves with this that his doctrine was exemplified by his own practice when amongst them, as he had hinted before, *c*. 3. 17.) expressing the same thing by his life, which he did by his word, 1 *Tim*. 4. 12. 1 *Pet*. 5. 3. *w* Whereupon he would have them to be doers also of the same things, 1 *Thess*. 1. 6. & 2. 13. *Heb*. 13. 8. *Jam*. 1. 22. *x* And in this practice you have comfort from the presence of the God of peace (as above, *v*. 7.) who will embrace and prosper you; being reconciled to you in Christ, and at peace with you, so *Rom*. 15. 5, 33. & 16. 20. 2 *Cor*. 13. 11. 1 *Thess*. 5. 23.

10 But I rejoyced in the Lord greatly *y*, that now at the last your * care of me † hath flourished again, wherein ye were also carefull, but ye lacked opportunity *z*. * 2 Cor. 11. 9. † Or, *is revived*.

y He signifies that he had been much raised in true spiritual (not carnal) joy, that the Lord had by his spirit wrought in them such enlargedness of heart, as did shew it self in their care of him for the sake of Christ. *z* What follows, a learned Man writes, may be rendred, *that now at last, ye could bring to maturity the care of me; for whom indeed ye had been carefull, but had not the ability.* The Apostles phrase is borrowed from trees, which in the Winter season keep their sap within the bark, in the spring and Summer grow green, and yield their fruit; so was the *Philippians* care of *Paul* suffering in Christ's cause, for the *Greek* word we translate *flourished again*, or *revived* is sometime used actively, and transitively. So in the 70, *Ezek*. 17. 24. (with the Apocryphal writer, *Eclef*. 1. 18. & 11. 23. & 50. 11.) and so it may be expounded here, not onely of reviving, growing green, and budding again (which is less than the thing is) but of bringing forth fruit. For their care of *Paul* was in their heart, but by reason of troubles it could not exert it self, or yield fruit, but onely in the season, (as *Mat*. 21. 34.) which the Apostle softening his speech, alledgeth as an Apology for them: he doth not say there was not any opportunity in respect of himself, but a seasonableness in respect of them. They being destitute of a faculty of bringing forth fruit, *v*. 17. (which yet they always nourish'd in their most intimate affections towards him) till the present, when at length they had a seasonableness and an ability given them of God, to the perfecting of that fruit for the Apostle. For what we translate *wherein*, may as, *c*. 3. 12. be translated for where (compare the use of the particle and article, *Mat*. 18. 4. with 26. 50. *Rom*. 5. 12.)

11 Not that I speak in respect of want *a*: for I have learned *b* in whatsoever state I am *c*; * *therewith* to be content *d*. * 1 Tim. 6. 8, 9.

a He doth anticipate any conceit they might have, as if he had a mean soul, and his joy were solely for the fruit of their care, he had received in the supply of his *want* as the same word is elsewhere used, *Mat*. 12. 44. *b* Because he knew better things, being instructed at an higher rate, he had practically learned to rest satisfied with his own lot; 2 *Cor*. 11. 27. *c* Accounting God's allowance a sufficiency to him in any condition, 1 *Tim*. 6. 6, 8. *d* How adverse soever his state was he had attained to such equanimity that he could be content with such things as he had, *Heb*. 13. 5. and chearfully and patiently submit to God's most wise disposal of him, knowing his most righteous and tender hearted father, would never leave nor forsake him, having already given him greater things than any of these sublunary ones he could stand in need of, *Rom*. 8. 32.

12 I know both *e how* to be abased *f*, and I know *how* to abound *g*: every where and in all things I am instructed *h*, both to be full, and to be hungry, both to abound *i*, and to suffer need *k*.

e He explains the equality of his mind he had through grace attain'd to, in a free submission to God, either in the absence, or affluence of external good things. *f* In a mean and ignominious state, he had spiritual skill to exercise suitable graces without murmuring, or repining when trampled on, 1 *Cor*. 4. 11, 2 *Cor*. 11. 27. having entirely resigned his will to the will of God. *g* In an higher state had in much esteem and well accommodated. *h* Yea in all circumstances religiously imitated, and taught, fortified against Temptations on all hands. *i* When faring well, and having a large revenue to be temperate, 1 *Cor*. 9. 23. humble and communicative, 1 *Tim*. 6. 18. *k* When hungry and poor not to be distressed, but confident our heavenly Father will provide enough in his season, *Mat*. 6. 32. & 7. 11. 2 *Cor*. 4. 8. giving an *Elixir* at present that will turn all into Gold.

13 I can do all things through Christ *l* which strengtheneth me *m*.

l Having written of the great things he had learned, that it might not be attributed to his proud conceit, or give occasion to any others vanity to boast (as he had recourse before to the divine efficiency to will, and do, *c*. 2. 13.) he

 rests

rests solely for power upon Christ, being found in whom, when he saith *he can do all things*, we are not to understand it *absolutely*, but *restrictively* to the subject matter, he had before mentioned in the precedent verses, intimating he could by the Lord's help use well both prosperity and adversity: or all those things the Lord called him to and put him upon. Not as the *Papists* urge that any meer man since the fall is able in this life, perfectly to keep the commandments of God: but that he by faith being united to Christ, by the power of his spirit dwelling in him, hath in the Lord righteousness and strength, *Isa.* 45. 24. and thereupon hath a sincere respect to all God's commands, as *David* had, *Psal.* 119. 6. So also had *Zachariah*, and *Elizabeth*, *Luk.* 1. 6. in opposition to pharisaical obedience: not by any power he had of himself but through Christ strengthening of him, so that God would accept of his sincere performance (though not every way perfect) of what was incumbent on him.

14 Notwithstanding *n*, ye have well done *o*
*Chap. 1. 7. that * ye did communicate with mine affliction *p*.

n Lest any should suspect from what he had suggested of his contentment, that he was not much affected with their liberality, but might have done as well without, as with it, and they might have spared their bounty and labour. *o* He doth prudently commend their Christian commiseration, (as the phrase is, *Act.* 10. 33.) and give them to understand how acceptable, their seasonable supply was to him. *p* Who did so joyfully resent their kindness to him, in that it was well-pleasing to God, *Rom.* 12. 15. they did so effectually Sympathize, and take a share in the oppression he sustain'd for the cause of Christ, 2 *Cor.* 1. 7. and remember him in his bonds as if it were their own case, *Heb.* 13. 1. *Rev.* 1. 9.

15 Now ye Philippians know also *q*, that in
the beginning of the gospel *r*, when I departed
*2 Cor. 11. 8, 9. from Macedonia *s*, no * church communicated
with me, as concerning giving and receiving but ye
only *t*.

q He amplifies the present favour the Christians at *Philippi* had vouchsafed to him, by a thankfull recollection of their former liberality. *r* Soon after he had preached and planted the good things of Salvation amongst them, *c.* 2. 22. *Act.* 16. 12, 13, 40. *s* So that comparing their first benevolence with other Churches, when leaving of *Macedonia*, *Act.* 18. 5. 2 *Cor.* 11. 9. *t* In that none of the rest of the Churches had for the spiritual things received of him in his ministration, distributed of their carnal or temporal (though that was their duty beyond dispute, 1 *Cor.* 9. 7, 11, 13, 14. *Gal.* 6. 1 *Tim.* 5. 17, 18.) but they alone: which might at once commend their Christian liberality, and evince that he in preaching of the Gospel was not mercenary, not having exacted a reward from others, but preached the Gospel freely, 2 *Cor.* 11. 7.

16 For even in Thessalonica ye sent once and
again unto my necessity *u*.

u They for their parts were most commendable in this matter that when he was in *Thessalonica* the Mother City (not above twenty five Miles distant) their care for his comfortable livelihood was more than once manifested, he passing again and again through *Macedonia*, 1 *Cor.* 16. 5. 2 *Cor.* 1. 16. which argues his thankfull resentment of the constant purpose of their mind to succour him upon all occasions.

17 Not because I desire a gift *w*, but I desire *x*
*Rom. 15. 28. * fruit that may abound to your account *y*.
Tit. 3. 14.

w Neither would he have any of them to think, as if his commendation of them were any oblique insinuations, with design to draw something more from them; he would have them to understand he did not seek himself, or theirs for his use (as elsewhere, 1 *Cor.* 10. 33. 2 *Cor.* 12. 14.) *x* But his great intent was, that they themselves might of God's Grace have the fruit of their charity they had shewed to him, *ch.* 1. 11. & 4. 10. *y* Which in the balancing of the accounts (by accepting as it were of Christ's will, *Prov.* 19. 17. *Mat.* 10. 42. & 25. 34, 35, 40. will turn to their best advantage.

18 But * I have all, and abound: I am full *z*,
* Or, *I have received all.* having received of Epaphroditus the things *which*
were sent from you *a*, an odour of a sweet smell,
‖ 2 Cor. 9. 12. a ‖ sacrifice acceptable, well-pleasing to God *b*.

z He further testifies his Thankfulness from the effect their gratuity had upon him, by three words here which declare the same thing, *viz.* that he was abundantly satisfied, having all that he could wish, even enough and more, so that he did not expect any thing more, *a* Than what he had already received by their faithfull Messenger *Epaphroditus*. *b* Which he further commends from its great acceptableness to God in allusion to the sweet odours in the Sacrifices that God himself took pleasure in, *Lev.* 2. 1, 2. & 3. 16. *Heb.* 13. 16. So that that present God himself would accept through Christ, as if it had been offered to himself, 1 *Pet.* 2. 5.

'Tis true, the *Socinians* to lessen the meritoriousness of Christ's Sacrifice of himself, which the Apostle mentions, *Eph.* 5. 2. with respect to, *Gen.* 8. 21. would by *this* Text corrupt *thus*: but the truth is, it hath nothing like with that, for the benevolence and gratuity of the *Philippians* is said by *Paul* to be *an odour of a sweet smell, a sacrifice acceptable*, &c. but it is not said, that the *Philippians themselves* did give *themselves* an odour of a sweet smell as it is said, *Christ gave himself for us an offering and a sacrifice to God, for a sweet smelling savour*; which being once offered for all, was sufficient to take away sin, *Heb.* 10. 10, 12. And therefore their reasoning is fallacious from that parity they suggest. 'Tis true, Believers and their good works are as sweet odours, *Rom.* 12. 1. acceptable but in Christ, 1 *Pet.* 2. 5. because they please God onely for him, for his sake and merit. But Christ because he doth appease God himself, who smells a savour of rest in his Sacrifice, which all others under the Law did but shadow, receiving their efficacy from his: Christ did it by himself, Believers and their services are onely acceptable in him.

19 But my God *c* shall supply all your
need *d*, according to his riches in glory *e*, by
Christ Jesus *f*.

e See *v.* 3. he saith *my God*, because he imputeth and owneth that to be done to himself which is done according to his mind unto any of his Embassadours, he having received the gift from their hand by *Paul*, *d* Will in a gracious return to *Paul's* Prayer abundantly answer, (yea, above all he could ask or think) all their expectations, *Psal.* 41. 1, 2, 3. with 2 *Cor.* 9. 8, 10. *e* Agreeable to his own fullness and rich mercy, *Psal.* 24. 1. 1 *Cor.* 10. 26. *Eph.* 2. 4. gloriously, or riches of his glory, *Eph.* 3. 16. and goodness, *Rom.* 2. 4. & 9. 23. sustaining and defending them liberally and powerfully here, to his own glory, and taking them hereafter, into everlasting glory. *f* Through the Mediation, and by vertue of their Communion with Christ Jesus.

20 Now unto God *g* and our Father *h be*
glory *i*, for ever and ever *k*. Amen *l*.

g From thanking of the *Philippians*, the holy Man passeth to a giving of thanks unto God the first cause, that they might not be elated. *h* He had *My God*, now *Our Father*, not onely adoring him as Maker of all, but as Father of all the faithfull aswell as of *Paul*, being born of him in Christ, *Joh.* 1. 12, 13. through whom he takes a Fatherly care of them, *Matt.* 6. 32. *Joh.* 20. 17. Christ saith, *My Father*, as being his onely Son by eternal Generation, and he allows Believers to say *Our Father*, as being his Children by Adoption. *i* Unto whom they are obliged to ascribe praise, and always to give thanks in the name of our Lord Jesus Christ, *Eph.* 5. 20. And this indeed hath been their practice which should be ours, *Rom.* 1. 25. & 9. 5. & 11. 33, 36. & 16. 25, 27. *Eph.* 3. 21. 1 *Tim.* 1. 17. 1 *Pet.* 4. 11. & 5. 11. 2 *Pet.* 3. 18. *Jude v.* 25. *Rev.* 1. 5. &c. Intimates their hearts being full with the glory of God, their pens and months were enlarg'd accordingly, exciting others to the like Doxologies. *k* To almost all which in the forecited places (as here) *ever and ever* is added connoting absolute eternity, and joining past, present, and future ages together. *l* This authority of *Amen* affix'd in the close, doth signifie how his heart did give and rejoyced to give all blessednesses to our Father in Christ, as rejoycing that he is so blessed a God.

21 Salute every saint in Christ Jesus *m*: The
Brethren which are with me greet you *n*.

m He doth friendly embrace, and wish happiness to all and every sanctified one who is a Member of Christ, hath entirely resigned up to him, and doth abide in him. *n* Then shews, that most probably his Colleagues and Fellow Labourers in the Christian Church at *Rome* (calling such elsewhere Brethren, 1 *Cor.* 1. 1. *Col.* 1. 1. & 4. 7. *Philem.* 1. 7, 20.) *ch.* 1. 14. & 2. 25. 1 *Cor.* 16. 20. doe so likewise.

22 All the saints salute you *o*, chiefly they that
are of Cæsars houshold *p*.

o The rest of the Christians at *Rome* do the same. *p* More especially they of *Nero* the Emperour's own Family and court, his Domesticks, *ch.* 1. 13. It seems there were some there truly pious and Christian: but however some conceit, there is no real evidence, that *Seneca* was of that number. He being not a Courtier, but a Senatour, who left no real token (we know of) that he was a Christian.

23 The * grace of our Lord Jesus Christ *q be* *Rom. 16. 20.
with you all *r*. Amen *s*.

q He concludes this (like his other Epistles) much as he began, see on c. 1. 2. *r* Praying the same grace of the Lord might abide with them, which he had pray'd to them all, *c.* 1. 1. *s* Not at all doubting, but with full confidence trusting all should be firm, as he had prayed.

THE

COLOSSIANS.

The ARGUMENT.

GOD *having a Church planted in the City of* Colosse, (*by some since called* Chone) *situated at the conflux of the Rivers* Meander, *and* Lycus, *in the Neighbourhood of* Laodicea, *and* Hierapolis, ch. 4. 13. *in* Phrygia *of the lesser* Asia, *whither at first, onely by the Preaching of* Epaphras *one of them who was a Servant of Christ, and faithfull Minister*, ch. 1. 7. & 4. 12. *or by* Paul *himself, who (we learn from* Luke *that accompanied him) had gone throughout* Phrygia, Act. 16. 6. *and again over all the Countrey of* Phrygia *in order*, Act. 18. 23. *having stayed for a season in* Asia, *where he wrought Miracles, and was complained of for turning away much People from Idolatry almost throughout all* Asia, Act. 19. 11, 22, 26. *we may leave undetermined. But whoever was God's prime instrument in planting the Gospel here, upon* Paul's *being advertized by* Epaphras, ch. 1. 8. & 4. 12. Philem. v. 23. *that weeds sprang up to choak the good seed; as he was carefull for the* Philippians *during his imprisonment, so for the* Colossians, *that they might not be perverted by those Judaizing false Teachers who mingled* Moses *with Christ, stickling for the necessity of abrogated Ceremonies to Salvation*, ch. 2. 4, 8, &c. *varnishing their Doctrines with notions of vain or abused Philosophy, did seek to introduce a Superstitious Worship grounded on humane Traditions*, ch, 2. 8, 18, &c. *but reposing all their hope of Salvation in Christ alone, persevere in that Doctrine they had received according to his mind, and in the practice of real holiness with heavenly affections, both Personally and Relatively in heart and life, craving help of God, unto whom having blessed God for the grace wrought in them, he doth recommend them in his own, and Brethrens salutations, contracting as it were the matter he had more fully Written to the* Ephesians, *that Epistle and this, as the Evangelists explaining each other.*

CHAP. I.

1 PAUL *a* an apostle of Jesus Christ, by
the will of God *b*, and Timotheus *our*
brother *c*.

a He who of a Persecutour was become a Preacher, and that amongst the *Gentiles* laid aside his *Hebrew* Name *Saul*, and made use of this, which was more familiar amongst the *Gentiles*, *viz. Paul*, *Act.* 13. 2, 3, 9. *b* One of those extraordinary Persons immediately deputed by the special command of our Lord himself, with Sovereign authority to Preach the Gospel, and establish his Church, which is the highest charge ever God gave to men, *Mat.* 10. 2. *Luk.* 6. 13. 1 *Cor.* 12. 28. *Gal.* 1. 12. see on, *Eph.* 1. 1. & 4. 11. *c* He joins *Timothy* as elsewhere *Sosthenes*, 1 *Cor.* 1. 1. by the Title of Brother, as being of the same Faith, labouring in one and the same work which might be more for their satisfaction.

2 To the saints *d* and faithfull brethren in
Christ *e*, which are at Coloss *f*, Grace *be* * unto
*Gal. 1. 3. you, and peace from God our Father, and the
Lord Jesus Christ *g*.

d See on *Phil.* 1. 1. *e* See on *Phil.* 4. 21. *f* See the *Argument*. *g* See on *Eph.* 1. 2. and *Phil.* 1. 2.

3 We give thanks to God *h*, and the Father
of our Lord Jesus Christ *i*, praying always for
you *k*.

h See on *Phil.* 1. 3. He doth here take in *Timothy*, and others, in acknowledging of God's Grace to them which might express his great good will to them. *i* Describing God to whom they render thanks both absolutely and relatively as the Father of Jesus Christ according to both natures, see on 2 *Cor.* 1. 3. with *Eph.* 1. 3. *k* Always when they did address themselves to God by Prayer making mention of them, as he also wrote to the *Philippians*, see on *ch.* 1. 3, 4.

4 Since we heard of your faith in Christ Jesus *l*, and of the love *which ye have* to all the
saints *m*.

l He instanceth in principal graces, as the matter of his thanksgiving, beginning with Faith described and differenced from the special object of it, Christ Jesus implying not a bare knowledge or assent, but a trust in him alone for Salvation, so *Rom.* 1. 8. understanding this Saving grace with the consequent was wrought in them as he heard it was in the *Ephesians*, and *Philemon*, 'twas a cogent motive to engage them in solemn thankfulness to God, see on *Eph.* 1. 15. compared with *Philem. v.* 5. *m* He joins love or charity to all the Saints, with Faith to our Saviour, because they are in effect inseparable, there being no real embracing of Christ without loving of him and all his Members for his sake, *Gal.* 5. 6. 2 *Tim.* 1. 13. not as if Believers were not to shew love or charity to others who are of the same nature and so bear the Image of God, for this Christ requires of them, *Mat.* 5. 44, 45. but by how much the nearer any are brought to God by Sanctification, by so much the more a special love is to be shewed to them, as Fellow-citizens of the houshold of God, and the houshold of Faith, *Rom.* 15. 26. with *Gal.* 6. 10. *Eph.* 2. 19.

5 For the hope which is laid up for you in
heaven *n*, whereof ye heard before in the word
of the truth of the gospel *o*.

n Hope here in this description of it seems chiefly by a Metonymie to be put for the glorious eternal Salvation hoped for, *Rom.* 8. 24. *Eph.* 1. 18. which may also include that lively grace whereby we lay hold of eternal life contained in the Promise, *Tit.* 1. 2. This indeed is set before Believers here to encourage them to fly unto Christ for refuge, *Heb.* 6. 18. and reserved in the Heavens for them, 1 *Pet.* 1. 4. which may well quicken in Christian love to all the Members of Christ in every condition: yet not with a mercinary affection, 2 *Cor.* 5. 14. as if any by Offices of Christian love to Brethren could merit what is laid up for those who exercise Faith, Love, and Hope, but that God of his meer grace and undeserved love is pleased to reward such as diligently seek him, and thereby gives an exact evidence of his admirable liberality, *Heb.* 11. 6. which will abundantly weigh down those light afflictions they sustain here, 2 *Cor.* 4. 17. *o* Hereupon he puts them in mind of the means whereby they attained to this good Hope when they first embraced the Gospel, *viz.* by hearing, *Rom.* 10. 14. the Word of Truth eminently, 2 *Cor.* 6. 7, *Eph.* 1. 13. not onely because it is the Word of Jesus Christ, who is the Truth, and the Life, *Joh.* 14. 6. but because the Gospel (which is here put appositively) is the most excellent of all Truths, surpassing all in Philosophy, and the law, *Joh.* 1. 17.

6 Which

6 Which is come unto you, as *it is* in all the world *p*, and * bringeth forth fruit *q*, as *it doth* also in you, since the day ye heard *of it r*, and knew the grace of God in truth *s*.

* Mark, 4. 8.

p And passing the narrow bounds of *Judea*, unto all or most of the regions of the World, *v.* 23. *Mat.* 24. 14. *Act.* 2. 5. *Rom.* 1. 8. & 10. 18. So admirable was the progress of it East, West, North, and South, welnigh over the World as it was then known to the *Greeks* and *Romans*, whereupon the Apostle might well write, Christ was believed on in the world, 1 *Tim.* 3. 16. As Christ had said he was the light of the World and by a figure of part for the whole, would upon his death draw all men to him, *Joh.* 12. 32, 46. yet let not the Rhemists or any other Romanist think that the promulgation of the mysteries of the Gospel then is any proof of the verity of the Romish Religion in these latter ages when by Tyranny they impose for doctrines the traditions of men: they do not bring forth that genuine fruit which the *Colossians* did. *q Viz.* becoming the Gospel (as the *Philippians* did, *c.* 1. 27.) and true repentance, *Mat.* 3. 8. & 13. 23. *Joh.* 15. 16. and real holiness abiding in the hearts and lives of men, and effectually working in them that believe it, *Is.* 55. 10. *Act.* 5. 14. & 6. 7. & 12. 24. & 16. 17. 19. 20. 1 *Thess.* 2. 13. which the practical Religion of the Papists generally bears no proportion to, being contrary to that. *r* Which from the first receiving of the Gospel, was found growing amongst the true converts at *Colosse*, though it should seem false teachers crept in to choke the good fruit with their tares. *s* However they who had real experience of the grace of God and the excellency of the knowledge of Christ, *Psal.* 3. 8. did hold bringing forth fruit in old age, *Psal.* 92. 14.

*Philem *v.* 23.

7 As ye also learned of * Epaphras *t*, our dear fellow-servant *u*, who is for you a faithfull minister of Christ *w*.

t To maintain the truth it *did* much concern them to have a good opinion of him, who was an eminent instrument in communicating to them, and therefore *Paul* doth here very opportunely commend *Epaphras* in opposition to those false Teachers, who likely might insinuate somewhat to his disparagement. *u* The respect they bare, and relation he stood in to them, being dearly beloved of him for his sincerity in promulging the gospel; and being engaged with them in the service of the same Master, *c.* 4. 7. *Rev.* 6. 11. 2. *w* His office which he discharged with fidelity and affection unto them. He did with all honesty and integrity as became one entrusted by his Master Christ, discharge what was incumbent on him for their good, *c.* 4. 13. *Joh.* 12. 26. 1 *Cor.* 4. 1, 2. *Eph.* 4. 12. 1 *Tim.* 4. 6. *Heb.* 13. 17.

8 Who also declared unto us *x* your love in the spirit *y*.

x Having with kindness and delight reported to *Paul* and *Timothy*, *&c.* *y* What a spiritually fervent affection not moved by carnal considerations, but inwrought by the spirit, *Gal.* 5. 22. arising from a renew'd heart, 1 *Tim.* 1. 5. & 2 *Tim.* 1. 7. they had for Christ, for the Gospel, the Apostle, and all that did love the Lord Jesus in sincerity, *Gal.* 6. 10. 1 *Pet.* 22, 23.

9 For this cause we also *z*, since the day we heard *it*, do not cease to pray for you *a*, and to desire that ye might be filled with the * knowledge of his will *b*, in all wisdom *c*, and spiritual understanding *d*.

* Rom. 12. 2.

z He doth here suggest the motive mentioned in the precedent verses, *viz.* their faith and love, *v.* 4, 5. and their special love, *v.* 8. to him, why he and his brethren had them so much upon their hearts, see on *Ephes.* 1. 15, 16, 17. *a* It seems from the time they were refresh'd with these tidings they did (as he exhorts the *Colossians* here, *c.* 4. 2.) always upon all solemn occasions wait upon God for the *Colossians* spiritual prosperity, as *Paul* himself did for the *Philippians*; see on *Luk.* 18. 1. *Rom.* 12. 12. *Phil.* 1. 4, 9. with 1 *Thess.* 5, 17. *b* And the subject matter of their instant prayer was that they might attain to a more distinct, clear, and practical knowledge of the mind of God in Christ, and a greater measure of conformity to what he requires in the gospel. *c.* 6. *Eph.* 5. 15, 16, 17. *c In* (rather than *with*) all necessary knowledge of the things of faith and manners according to the prescript of the Gospel: for sapience or wisedom doth properly respect the most excellent things, and such we learn most distinctly and satisfactorily from the revealed will of God, which we have in the Bible: this is that which *Paul* and other holy men spake as taught of God amongst the perfect or grown Christians in opposition both to the wisedom of Man and of the World, 1 *Cor.* 2. 4, 6. being agreeable to the will of God, *Job.* 28. 28. *Prov.* 28. 7. *Joh.* 6. 40. 1 *Thess.* 4. 3. *d* And with this Christian wisedom some would render the following words in *spiritual prudence*, but if we render it *understanding* or intelligence it may be expounded to the same sense, for which there may be very good reason, for the *Philosopher* doth sometime by the *Greek* word mean that power or habit whereby men judge aright of things presented conducing to happiness, so as upon a due expence of circumstances to discern the good from the evil, the true from the false, and the real from the apparent: such a gift as *Paul* prays the Lord would give unto *Timothy*, 2 *Tim.* 2. 7. compared with 1 *Cor.* 1. 5. that they might rightly distinguish twixt the simplicity and purity of the Gospel, and those false glosses and colours that false teachers went about to sophisticate it with not be without understanding) as some who follow'd our Saviour, *Mat.* 15. 16.) what course they should take in the practice of piety; but be able to discern the times, 1 *Chron.* 12. 32. and other circumstances, *Psal.* 39. 1. & 50. 23. *Eccles.* 3. 1. *Luk.* 8. 18. for the ordering their actions aright, so as they may adorn the doctrine of God our Saviour in all things as becomes the Gospel, *Eph.* 1. 8. with *Phil.* 1. 10. 27. *Col.* 4. 5. *Tit.* 2. 10. Ignorance then can be no Mother of true devotion, nor the inventions of men acceptable service to the living God, whose will alone is the rule of his worship.

10 That ye might walk worthy of the Lord *e* unto all pleasing *f*, being fruitfull in every good work *g*, and encreasing in the knowledge of God *h*.

e They pray'd for the above mentioned gracious habits that the *Colossians* might exercise them in a course of life as it becomes those who are effectually called by the Gospel, to be the Sons of God, and the servants of Christ; suitable to the members of the body of Christ, see on, *Eph.* 4. 1. *Phil.* 1. 27. compared with, *Rom.* 16. 2. 1 *Thess.* 2. 12. & 2 *Thess.* 1. 11. As the word *God* alone ordinarily connotes the Father, so *Lord* doth Christ: answerable to whose wisedom, holiness, and example, Christians professing a relation to him, and expecting benefit by his purchase should behave themselves, so that the *Papists* cannot from this *walking worthy of the Lord* justly infer a merit of condignity, behaving our selves as Christians being so far from any *merit*, or desert of ours that it is a *debt*, we being indispensably oblig'd to do so, practice being the end of our knowledge. *f* And this end we are to respect *unto all pleasing*, *i. e.* designing and endeavouring not in one thing only or in few things, but in all things whatsoever are incumbent on us, we may find acceptance with our Lord and Master, *c.* 3. 20. 1 *Cor.* 7. 32. & 10. 31. 1 *Thess.* 2. 4. *Heb.* 12. 28. all should be great and generous such as may best like our Lord, keeping themselves from the defilements of the age, *Rev.* 3. 4. *g* Particularly fructifying, which in the sense may be joyned with *being filled*, *v.* 8. *being fruitfull* is a metaphorical expression borrow'd from fruitbearing Trees unto which Godly men & real Christians are compared, *Psal.* 1. 3. *Joh.* 15. 8. and *every good work* is the fruit which these plants of the Lord, having his spirit as the seed remaining in them, 1 *Joh.* 3. 9. do bring forth of every sort from a right principle, 1 *Tim.* 1. 5. according to rule warranted by God, *Is.* 29. 13. *Gal.* 6. 16. or having a call from him, for his glory, see 2 *Cor.* 9. 8. *Phil.* 1. 11. 2 *Thess.* 2. 17. *Heb.* 13. 21. *h* The *Colossians* were not yet perfect in knowledge, and therefore they pray'd that they might go on, and grow in grace and knowledge of God and Christ, 2 *Pet.* 3. 18. the best here knowing but in part, 1 *Cor.* 13. 9. therefore they desired these Christians as the *Philippians*, *c.* 3. 10. 12. and the *Ephesians* might come to their stature, *Ephes.* 4. 13. see on the Texts.

11 Strengthened with all might according to his glorious power *i*, unto all patience *k*, and long-suffering with joyfulness.

i Wherunto that they might be enabled it was needfull to pray for a power from above, for the best Christians here below are but infirm as well as imperfect, not able to perform what is required of them for doing and suffering the will of God till enstrengthened, see on *Phil.* 4. 13. compared with *Rev.* 7. 17. we have here great need of all might, special aids of God, to discharge difficult duties, to mortifie strong corruptions; to contemn worldly allurements, to repulse frequent temptations, to bear manifold crosses, and to improve daily mercies, derived from exceeding great and mighty power, see on *Eph.* 1. 19, 20. with 3. 16. an excellent glorious power, 2 *Cor.* 4. 7, 13. needfull to consummate and compleat as well as begin the work of Grace, 2 *Thess.* 1. 11. a great reality (and not a metaphor) to sincere converts and sound believers. *k* Every way to bear the things which come hard upon them or continue long: Philosophy with all its prescriptions is ineffectual to form the Soul to true patience & contentment under sufferings, it must be given on the behalf of Christ, *Phil.* 1. 29. to a believer to suffer patiently in tongue and heart without a prevailing mixture of passion, so that evils do

do not make an impression upon him, but he doth possess his Soul with patience to the end. *l* Which he could not do with a becoming Christian chearfulness, when surcharg'd with a weight of troubles he finds himself a-sinking, if he were not supported with the hands of Heaven which relieve with present comfort, and raise up to believe a future reward, *Mat.* 5. 12. *Act.* 5. 41. *Rom.* 5. 3. 1 *Cor.* 11. 32. 2 *Cor.* 1. 5. *Heb.* 11. 27. *Heb.* 12. 10, 12. *Jam.* 1. 2, 4.

12 Giving thanks unto the Father *m*, which hath made us meet *n* to be partakers of the inheritance of the saints in light *o*.

m He passeth from petitioning, *v.* 9. to Thanksgiving to God the Father, upon the consideration of his grace manifested in his Son for our Redemption, in the *Ephesians*, 1. 3, 4. he began with Election, here with effectual vocation he acknowledgeth God the Father to be the object and authour of what was wrought for us by his Son, and in us by his Spirit. *n* Who hath made us capable of Communion with himself, or ready and fit, which implies that by nature we are unready, and unfit; so that merit cannot be drawn hence, and the *Rhemists* have done ill, contrary to the Translation of the *Syriac*, to translate it, made us worthy: one Copy hath, *who hath called us*. The original word in that we follow seems to be an idiom of the Apostle (as the learned think) borrowed from the *Hebrew*, we find it used onely in one other Text by the Apostle, 2 *Cor.* 3, 5, 6. and there he shews we are insufficient for, and incapable of saying good things till God do capacitate us by making us accepted in the beloved, *Eph.* 1. 6. we cannot understand things of the Spirit of God, nor affect God, *Joh.* 12. 39. *Rom.* 8. 5. 1 *Cor.* 2. 14. till God do draw and capacitate us, *Joh.* 6. 44, 45. *Phil.* 2. 13. and form and work us by his Spirit into this self same thing, *Rom.* 4. 17. 2 *Cor.* 5. 5. *o* To have a part in the lot of the purchased Inheritance with them that are Sanctified, *Act.* 26. 18. *Eph.* 1. 14. The Apostle seems to allude to the Land *Canaan*, wherein a portion was assigned to every one by lot for his inheritance, that being a type of the rest which remaineth to the People of God, *Heb.* 4. 9. and this is here faid to be of the Saints in light, as allegorically connoting the joy and glory of that state and place, in opposition to the power of darkness.

13 Who hath delivered us from * the power of darkness *p*, and hath translated *us* into the kingdom of † his dear Son *q*.

* Eph. 6. 12.
† Greek, *the son of his love.*

p The power of darkness, which signifies the sadness and despair of the damned, *Eph.* 6. 12. *Jude*, *v.* 8. that they who are made meet to walk in the light as Children of the light, *Eph.* 5. 8. are eternally freed from. The word which the Apostle useth to express God's delivering of Believers from the power of sin and Satan is very emphatical, signifying a gratuitous freedom where a Stranger hath delivered him from slavery who did not deserve it, nor then desire it, *Mark*, 3. 27 *Luk.* 1. 74, 79. *Eph.* 2. 2, 5, 6. *Heb.* 2. 14, 15. though he was held fast as in fetters of Iron. And which is more, *q* He adds another word, intimating he did not leave us as *Adam* was before the Fall, but transport us without any precedent will of ours, by the effectual Call of his insuperable Grace, *Joh.* 6. 44. 1 *Thess.* 2. 12. 1 *Pet.* 2. 9. from the dominion of Satan, into that of his own Son, the Son of his love, *Mat.* 3. 17. & 17. 5. *Eph.* 1. 6. amongst his Subjects and Servants where he Reigns, in his Kingdom of Grace, *Mat.* 13. 11. where Christ dwells in the heart by his Spirit that is united to him by faith, *Eph.* 3. 17. & 4. 12, 13. *Heb.* 12. 22, 23. and of glory indeed in our head, *v.* 24. with *Eph.* 2. 6. by right of Adoption, *Rom.* 8. 17. and hope of Salvation through him promised by the omnipotent and true God, *Rom.* 8. 24. 1 *Thess.* 5. 23, 24. *Tit.* 1. 2. who may well call it the Kingdom of his *dear Son*, in that he admits none into it but by the mediation of his Son, who makes his Subjects willing, *Psal.* 110. 3. and received this Government of his Father, *Mat.* 28. 18. *Luk.* 22. 29. *Eph.* 1. 6, 7. of whose dear Son *Paul* hath more to say, to the comfort of his faithfull Subjects at *Colos*, and every where.

14 * In whom *r* we *s* have redemption *t* through his blood *u*, *even* the forgiveness of sins *w*.

* Eph. 1. 7.

r i. e. In the person of Christ alone God-man, deputed of his Father to dye for our Salvation, *Act.* 4. 12. & 20. 28. *s* As we are in him, made meet, *v.* 12. *t* We have eternal deliverance, *Heb.* 9. 12. effected by a full ransom paid, 1 *Cor.* 6. 20. & 7. 23. 1 *Pet.* 1. 18, 19. for the freeing us indeed our of a state of sin and misery, *Joh.* 8. 36. of eternal death the wages of sin, *Rom.* 6. 23. & 16. 20. so that by Redemption here is not meant barely laying down the price, *Luk.* 2. 38. nor consummate Redemption at the last, *Eph.* 1. 14. & 4. 30. but efficacious Redemption, *u* Upon the account of Christ's offering himself an expiatory Sacrifice to God, without which is no remission, *Heb.* 9. 22. *Rev.* 5. 9. effusion of his blood by a *Synecdoche* takes in his humiliation to the death of the Cross, and the pains of the second Death he underwent for us, *Isa.* 53. 5, 6. *Act.* 2. 24. *Gal.* 3. 13. *Phil.* 2. 8. *w* Plenary remission of offences, is by apposition to, or follows redemption as a necessary effect, *ch.* 2. 13. *Luk.* 1. 77. *Act.* 10. 43. by a Metonymie transferring the cause to the effect, see more on *Eph.* 1. 7.

15 Who *x* is * the image *y* of the invisible God *z*, the † first-born of every creature *a*.

* 2 Cor. 4. 4.
† Rev. 3. 14.

x Having touch'd on the benefit of Christ's Sacrifice which implies his humane nature, he doth here rise higher to set forth the dignity of his person (which made it satisfactory) both with respect to his Father and the Creature. As to the former he styles him his *Image*, *y* Which is not to be understood of an artificial, accidental, or imperfect Image, as that of the King on his Coin, or as Man was the feeble Image of God, *Gen.* 9. 6. 1 *Cor.* 11. 7. *Col.* 3. 10. for the Apostle's arguing Christ's dignity to redeem, would have no force in it, if Christ were no more than a meer man; but of a natural, substantial, and perfect Image, as *Seth* was the natural Image of his Father *Adam*, of the same substance with him, *Gen.* 5. 3. so Christ the eternal word, the onely begotten Son of God by nature, *Joh.* 1. 1, 18. see on *Phil.* 2. 6. very God of very God, *Joh.* 17. 3, 5. doth exactly resemble, perfectly and adequately represent his Father, of whose person he is the express character, *Heb.* 1. 3. or perfect Image; yet more distinctly Christ is the Image of God. Either (1) As he is the second Person in the blessed Trinity, from an intrinsical Relation to the Father, in regard of the same essence with him by eternal Generation before the World was made. He being eternally in the Father, and the Father in him, *Joh.* 14. 10. so he is in respect of his Father, his essential Image, and in that regard to us as invisible as the Father himself; no Creature could be the eternal Image of the Creator, *as that Son of the onely true God, the living God* was, and is, *Mat.* 16. 16. *Joh.* 6. 69. in respect of his Father. (2) As he is God-man in whom the fulness of the Godhead dwells bodily, *ch.* 2. 9. whereby he doth infinitely exceed and surpass Angels and Man at first, *Heb.* 1. 5, 6. & 2. 5. The Apostle in this place doth not say simply Christ the Image of God, but of the invisible God, (considered personally) *i. e.* the Father; because the Father cannot be known to us, but in his Son, as in an Image, in which he would represent or manifest himself to be seen or known, *Joh.* 1. 14, 18. & 14. 8, 9. 2 *Cor.* 4. 4. And in this latter respect (which imports the manifestative, not essential Image) is Christ the Image of his invisible Father *unto us*; unto whom in all his Offices and works of mediation, the attributes, affections, and excellencies of God clearly shine forth, they being otherwise incomprehensible and invisible by a Creature: but Christ is the complete Image of them, in a transcendent way; for as they are in him, they are incommunicable to any meer Creature, and therefore he is the Image of the *Invisible God*, *z* In that he makes him visible unto us. God is a pure Spirit, without body, or bodily parts, but yet was clearly manifested in Christ tabernacling amongst us, *Joh.* 1. 14. 1 *Tim.* 3. 16. he represents him to us in his understanding and wisedom, *Prov.* 8. 14, 15. almightiness, and eternity, *Isa.* 9. 6. *Joh.* 1. 1. & 8. 58. permanency and unchangeableness, *Heb.* 1. 11, 12. & 13. 8. omnipresence, and omniscience, *Joh.* 2. 24, 25. & 13. 18. *Rev.* 2. 13. Not (as the *Lutherans* strangely imagine) that Christ is omnipotent with the omnipotency of the divine nature, or omniscient with that omniscience, as if the manhood did instrumentally use the attributes of the Godhead; but such perfections are really inherent in, and appertaining to the manhood, by virtue of its union with the Divine nature in the second Person of the Trinity, that though they are vastly short of the attributes which are essential to the Godhead, yet they are the compleatest image of them, and such as no meer Creature is capable of. Hence 'tis said, *we beheld his glory, the glory of the onely begotten Son of God*, who did further represent and manifest his Father to us, in the works of Creation and Preservation which he did, *Job.* 1. 3. & 5. 19. *Heb.* 1. 10. Hence the Apostle in this verse considers the dignity of Christ, with respect to the Creature. *a* Adding to the forementioned intrinsick, an extrinsick Royalty, which a learned Man would render, *Begotten before all the Creation*, or Born before every Creature, which is an *Hebrew* phrase. The *Greek Scholiast*, and several of the *Greek* Fathers go this way, not as if the ineffable Generation of Christ had any beginning, as some falsly conceited Christ to be made in time, just in the beginning before the world, by whom as an instrument all the rest were created; but the Apostle doth not say he was *first made*, or *first created*; but, *v.* 17. was, or did exist *before all things* besides; (as *John Baptist* said, *He was before me*, *Joh.* 1. 15.) and therefore none of the rank of all them, but of another, *viz.* equal with his Father whose Image he was, above all that was made, or created: he was not created at all, though *first-born*, or first-begotten, yet not *first-created*, (being distinguished here from created, as the cause from the effect) as it refers to him that begets, so it may to onely begotten,

Christ being so begotten as no other was or could be, *Prov.* 8. 22. *Mic.* 5. 2. *Heb.* 1. 5, 6. even from eternity. The word *first* may either respect *what follows*, and so notes order in the things spoken of, he who is first being one of them, 1 *Cor.* 15. 47. or *things going before*, in which sense it denies all order or series of things in the same kind, as God is first before whom none, *Is.* 41. 4. & 43. 11. *Rev.* 21. 6. so Christ may be said to be first-born because the onely begotten Son of his Father, *Joh.* 1. 14. so the Apostle may consider him here, in order to establish the consideration of him as mediatour and head of his Church, *v.* 18. he speaking before *v.* 16. of those things more generally whose creation are assign'd to him in contradistinction to those of the Church or new creation, *v.* 18. Agreeable to our translation *first born of every creature* (note here's a difference in the *Greek*, 'twixt first-born *of*, and *for*, *v.* 18.) we may consider. 1. *Negatively.* 'Tis not to be understood *properly* for the first in order, so as to be one of them, in reference to whom he is said to be the *first-born.* But, 2. *Positively*, yet *figuratively* in a borrowed speech, so primacy and primogeniture may be attributed to him in regard of the creatures [1] By a Metonymie of the antecedent for the consequent, he who hath the privileges of enjoying and disposing of his Father's goods and inheritance, is accounted the first-born; *Gen.* 27. 29. *Gal.* 4. 1. so is Christ being owner, Lord, and Prince, of every creature, as he is God-man, or ordain'd to humane nature he hath the preheminence of the whole creation and is the chief, *Psal.* 2. 7, 9. *Heb.* 1, 2, 6. The heir amongst the *Hebrews* was reckoned the Prince of the Family (and so amongst the *Romans* the heir was taken for the Lord) so God said he would make *David* his first-born, *Psal.* 89. 27. compared with *Job.* 18. 13. *Isa.* 14. 30. *Jer.* 31. 9. This Sovereign Empire which Christ hath over all the creation and the parts of it his primogeniture or that he is *first-born* sith there is left nothing that is not under him, *Heb.* 2 8. (as *Adam* in this lower world in regard of his dominion the state of innocency might be first-born of them created for him) for the Apostle brings in the next verse as the fundamental reason of this assertion. (2) By a consideration of Christ in God's eternal decree, and purpose as the common womb of him who is God-man, and all creatures; being fore-ordain'd before the foundation of the World, 1 *Pet.* 1. 20. He may be look'd upon as the first-born amongst those who are predestinated to be conformed to his image, *Rom.* 8. 29. with *Eph.* 1. 4, 5. for upon this account he is the *first-born* of the *first-born* creatures or Church (but this as hinted before is considered more specially, *v.* 18.) *Heb.* 12. 23. therefore the first-born of all others: and this may be one respect in which he is before them, *v.* 17. with *Prov.* 8. 27. yea all of them of the old, as well as the new creation. The *Socinians* are so daringly bold as to restrain this extensive expression of *every creature* or *all the creation*, to the new creation of men or the faithfull onely, by perverting some texts of scripture to strain them that way: when 'tis plain by what follows the spirit of God means all created beings, either in the first or second world, Christ being the principal cause both of the one and the other; the Apostle by the general term *every creature* simply, without any additament, doth import all created things, *viz.* the Heavens and the Earth, with all that is made in them neither Angels, nor inanimate and irrational creatures are excluded; as in the Apostle's reason immediately following this expression.

16 For *b* by him *c* were all things created *d* that are in heaven, and that are in earth *e* visible and invisible *f*, whether *they be g* thrones, or
* 1 Pet. 3. 22. * dominions, or principalities, or powers *h*: all things were created by him *i*, and for him *k*.

b He proves Christ to be before, and Lord over every creature, more excellent than them all with a prerogative, other Princes want, for none of them is a creatour of his subjects, who were not made by him or for him, as all creatures without exception were made by and for Christ. The Apostle here is as cautious, as may be, lest by speaking of Christ as the *first born of every creature* he should seem to put him in the order of creatures, which he shews do depend upon him for their creation and preservation, sith he brought them out of nothing into being, and therein doth sustain them. *c In whom* they have their beings, live and move, *Act.* 17. 28. Some render the particle *in*, rather than *by*. But they disclaim the Philosophical notions about Platonick *Ideas*, onely conceive all to be made *in* Christ, as the exemplary cause whom God had in his eternal decree set up as the pattern of all prefections being his image according to which 'twas agreed in the Council of the Trinity, Man should be made, *Gen.* 1. 26. But the most do according to our translation, render it, (as an Hebrew phrase) *by* (being of the same import with that in the end of the verse) or *through* which is expressive of the *principal* efficient, not the instrumental cause, for all the things made were produced out of nothing into being immediately *by* him, *Joh.* 1. 3, 10. *Heb.* 1. 8, 10. he might well be Lord over them, all who was the first founder of them, *Act.* 10. 36. 1 *Cor.* 8. 6. and whatever the adversaries alledge, 'tis plain in scripture that *by* is used of the principal cause, *v.* 1. *Rom.* 11. 31, 36. 1 *Cor.* 1. 1. & 12. 8, 9. 2 *Cor.* 1. 1. *Gal.* 1. 1. 1 *Thess.* 4. 2. & 2 *Thess.* 3. 12. *d* Creation is simply, universally, and absolutely attributed to him for whatever subtilties, some would suggest, all things created by him is equivalent to he created all things, compare *Psal.* 96. 5. & 102. 25. with *Isa.* 44. 24. & 48. 13. *Jer.* 10. 12. *Act.* 17. 24. with *Ro.* 11. 36. (like 1 *Cor.* 1. 9. with 1 *Thess.* 2. 12.) *e* The Apostle speaks extensively of *all* proceeding from not being into being, both generally and distributively agreeable to the common expression of *all things* that were made at the beginning, *Act.* 4. 24. though in scripture where mention is made of the creation, Heaven and Earth * be not always expressed, *Is.* 40. 26. *Mark* 10. 6. & 13. 19. *Act.* 17. 24. *Rom.* 1. 20. 2 *Pet.* 3. 4. *Rev.* 4. 11. but here where all things in Heaven and Earth, visible and invisible are expressed 'tis evident that Heaven & Earth are together comprehended. *f* These two adjuncts of *visible* and *invisible* do divide all creatures whatsoever, there being nothing made that is not one or the other. *g* An Enumeration is particularly made of the latter, which for their excellency (if any) might seem to be exempted (by those in danger of being beguiled to the worshipping of Angels) from the state and condition of being created by Jesus Christ, particularly. *h* Those he here names as elsewhere, (*Rom.* 8. 38. *Eph.* 1. 20, 21. & 3. 10. & 6. 12.) in the Abstracts for the concrets the invisible inhabitants of the world, I know some would have dignities in humane policy to be meant as, *Tit.* 3. 1. 2 *Pet.* 2. 10. *Jude.* *v.* 10. But 'tis more rational with the generality of ancient and modern interpreters as, *c.* 2. 15. to expound these Titles of incorporeal and Angelical creatures, whether by an Emphatical *Synonymie*, Angels generally by a *Metonymie* being Ministers of the heavenly state, or more probably as should seem from the scope of the place by such a subdivision of invisibles as the Apostle did conceive there was according to the properties wherein they were eminent, and the offices whereunto they were delegated of God which he expresseth disjunctively by borrow'd Titles from the distinctions of men in dignities and offices here below, as Dukes, Earls, Lords, and other magistrates, the scriptures elsewhere intimating, distinctions amongst the spiritual Ministers attending the commands of the heavenly Majesty upon his throne, represented shadow'd by the Cherubims, *Gen.* 3. 24. *Exod.* 25. 18, 22. 1 *Sam.* 4. 4. & 2 *Sam.* 6. 2. 1 *Chron.* 28. 18. *Psal.* 80. 1. *Is.* 37. 16, 36. *Ezek.* 1. 13. denominated Arch-Angel and Princes, *Jud.* *v.* 9. *Dan.* 10. 13, 21. 1 *Thess.* 4. 16. which imply some distinctions and orders amongst Angelical beings, but what that is we know not, (whatever is disputed in the *Roman* Schools from the spurious *Denys*) and therefore having no ground from scripture, account it no better than curiosity to enquire, and rashness to determine. *i* After his enumeration and distribution of things created the Apostle doth for further confirmation repeat the universal proposition or assumption with preposition expressive of the same absolute efficiency of causality that is attributed to God the Father and the Holy Ghost, all created things being made *by* him, *i. e. by* Christ whose works without are undivided from those of the other Persons in the Trinity; they were all brought out of nothing into being *by* him, not by Angels. *k* Which is more fully prov'd from his being the final (as well as efficient) cause of them: they all had their being in respect of him or *for* him, *i. e.* his Glory, *Rom.* 11. 36. to manifest his divine power and infinite goodness, *Job.* 5. 17. 23. & 17. 5. he is their *end* as well as *founder*, *Rev.* 3. 13. the Apostle affirms the same of him that is affirmed of the Father, *Job.* 9. 8. *Prov.* 16. 4. *Isa.* 44. 24. he made them *all* for his own sake. The *Socinians* in derogation to Christ's Divinity would restrain, limit, and narrow what Christ saith here in *this verse* to the *new creation* or reparation, but against manifest reason. For 1. The words *creature* and *creation* in the foregoing verse, and this, are used absolutely as was before suggested, and so *created* here repeated twice and joyned with the word *all*, and therefore to be understood as elsewhere absolutely of the *old* or *first creation*, *Mark* 10. 6. & 13. 19. & 16. 15. *Rom.* 1. 20. 25. 1 *Cor.* 11. 9. 1 *Tim.* 4. 3. *Heb.* 4. 13. 2 *Pet.* 3. 4. *Rev.* 10. 6. for when it is used of the *second* creation, or restoration the restrictive addiament of *new* is joyned with it, *Is.* 65. 17, 18. 2 *Cor.* 5. 17. *Gal.* 6. 15. *Eph.* 2. 15. & 4. 24. not left indefinitely as here. 2. In parallel places, the making and founding of the old creation is ascrib'd to Christ, both negatively and positively, *Job.* 1. 3. *Heb.* 1. 3, 10. not one thing is excepted, and therefore should not be restrained to men. 3. 'Tis most evident from the context the Apostle doth in this verse discourse of creation, in contradistinction to what he speaks of afterwards in the 18th, and 20th. verses, when he comes to treat of Christ as head of his Church, and we have no reason to charge the Apostle with a useless repetition further. 4. The Apostles significant enumeration and distinction of things created doth evidence that he understood the subject, the creation in the most extensive and unlimited consideration of it. He reckons up *material* as well as immaterial

immaterial things, and those in Heaven which needed no restoration, as well as those on earth which did, being polluted with sin. Those Angels who had not put off the honour of the first, did not belong to the New Creation; having not devested themselves of their original integrity, they needed not to be reinvested with that they never lost: and Devils cannot be ranked among New Creatures, neither can wicked Souls, *Matt.* 25. 41. *Rev.* 22. 15. neither are there new and old orders of Angels; so that the dominion Christ is here (as elsewhere) asserted as Founder of, is the *whole*, not only *new* Creation, *Rev.* 5. 13.

1 Cor. 8. 6. Joh. 1. 3. 17 * And he is before all things *l*, and by him all things consist *m*.

l To obviate all exceptions to what he had said before, the Apostle doth expressly assert (what was implied before) Christ's preexistence to all the things that were created, and therefore that he himself was not made, but eternally begotten, and so did exist, and was actually before all Creatures in causality, dignity, and time; which proves his eternity, (consonant to other Scriptures, *Prov.* 8. 22. *Isa.* 44. 6. *Mic.* 5. 2. *Joh.* 1. 1. & 17. 5. *Rev.* 1. 8, 11, 17. & 22. 13.) because before all things there was nothing but proper eternity, *Psal.* 90. 2. *m* Then follows this further argument of Christ's excellency and perfection, that he is not onely the Creator or Founder, but likewise the Supporter or Upholder of all things whatsoever are created, yea even of the most excellent and usefull of them, who in him do live and move, *Act.* 17. 28. *Heb. 1. 3. he being the conserver aswell as procreant cause of the Heavens and Earth, with all things therein, because in respect of God, 'tis the same action which is continued in conversation and providence which was in creation, not breaking off the same influence which was exerted in producing them out of nothing, into being, *Isa.* 46. 4. *Job.* 5. 19.

18 And he is the head of the body, the church *n*: who is the beginning *a*, the first-born from the dead *p*, that * in all things he might
1 Or, among have the preeminence *q*.

n Having spoken of Christ in reference to the Creatures in general, or old creation, shewing how he is the Creatour, Preserver, and Governour thereof, the Apostle doth here speak of him with a special reference to his Church, or the New-creation, whereof he shews here (as elsewhere, see on *Eph.* 1. 22, 23. with 4. 15. & 5. 23.) that he is the Head and Governour, his chosen and called being the proper Subjects of his special Kingdom, the choice body, unto which he doth more peculiarly relate, *v.* 24. for the guiding and governing of it, he being that to it which the head is to the natural body, and more especially in the two former respects. (1) Of their union to God which was chiefly designed and expressed in those words, *who is the beginning.* *o i. e.* The first foundation or principle of their union to God, whereupon the first corner stone of the Churche's happiness is laid, he being the beginning of the second Creation, as of the first, *Rev.* 3. 14. And, (2) Of their restoration from sin and death, being brought into that first designed happiness, which is the great intendment of that union, as appears from the following expression. *p The first-born from the dead*, in a special distinction *from the dead*, here too *of the creature*, *v.* 15. The Apostle doth not Tautologize, but what he spoke of Christ there with respect to the Creature, he doth here speak of him with respect to his Church, as 1 *Cor.* 15. 20, 23. *Rev.* 1. 5. by the particle *from* is implied not onely that he was before the dead, but that he was numbred amongst the dead in respect of that nature, wherein he was once dead; from which he was demonstrated to be first-born: his Resurrection with a glorious body, (*Phil.* 3. 21.) being a kind of new-birth, whereby upon the reunion of his holy Soul and Body he was born from the womb of the grave, the head in regard of the Members: Resurrection is called a Regeneration: *Mat.* 19. 28. and as there is a gracious Resurrection of the Soul upon effectual calling in conversion, so there is a glorious regeneration of the body in the Resurrection, *Luk.* 20. 36. in contradistinction to *v.* 34. Christ is the *first-born* of these, in reference to God, *Act.* 26. 23. 1 *Cor.* 15. 20, 23. as the *first fruits*, or first Ear of this blessed Harvest, that was carried up into the Sanctuary, and offered in due season to the eternal Father, untill the rest do become ripe: and in reference to the dead, *i. e.* in the Lord, 1 *Cor.* 15. 18. 1 *Thess.* 4. 14. *Rev.* 14. 13. from whom he *first* rose in regard of *time* fully and perfectly; and of whom, in regard of dignity and dominion, *Psal.* 89. 27. *Gal.* 4. 1. he is chief, and Lord, (hath the preeminence as it follows) and is first in regard of *Causality* of those dead in him, standing in relation to him their Head; *Rom.* 11. 15. with 1 *Cor.* 15. 20. who shall be perfectly raised by virtue of his Resurrection. And however it be said both in the Old and New Testament, some were before raised: yet he was the cause of his own Resurrection, as none others were, or can be. He properly rose, and that by his own power, *Psal.* 110. 7. *Joh.* 10. 17, 18. others were and will be raised by his: in regard of the sort and kind of Resurrection, he it was first which was not imperfect as others, or *Lazarus* who was raised, but to return to his former state of mortality; but perfect, Christ rose to dye no more, *Rom.* 6. 9. *Heb.* 9. 28. he was the first that rose as a publick person, Head of his Church, the second *Adam*, representing all his Members, 1 *Cor.* 15. 21, 22. who are raised together with him spiritually, virtually, and representatively, *Eph.* 2. 6. 1 *Pet.* 3. 21. those actually raised before in another sort were like singular ears of Corn, by occasion more timely gathered for a special instance of Divine Power, but Christ was the first that ever rose in the nature and quality of the first fruits duly gathered, to sanctifie and consecrate the whole Harvest of the dead in him, who shall one day be raised to a conformity unto him, *Phil.* 3. 21. The *Socinians* from this Metaphorical expression of Christ's being the *first-born from the-dead*, and fetching in that passage where it is said, *Thou art my Son, this day have I begotten thee*, *Act.* 13. 33. do oppose Christ's natural and Eternal Son-ship, but very inconsequently, and absurdly, for [1.] Christ was properly the Son of God before his Resurrection from the dead, he did not then receive that relation by it, as other Texts clearly prove, *Psal.* 2. 7. *Prov.* 30. 4. *Mic.* 5. 2. *Joh.* 1. 1. & 17. 5. (2.) If his Resurrection had been a begetting of him, then would he have begotten himself, so been Father and Son to himself because he raised himself. As to that other Text they allege. Things are sometimes said to be done then, when onely manifested and declared to be done: then was Christ the first of all the dead that was born, and raised again in incorruption declared to be the Son of God with power, *Rom.* 1. 4. according to the prophecy, *g. ii.* This day I have manifested thee by raising of thy self to be my natural Son, whom I begat from everlasting. Be sure he hath the Primacy and preeminence as it follows. *q* Which some expound as the *end* and intention of Christ the agent that he might obtain the Primacy, *Rom.* 14. 9. 2 *Cor.* 5. 15. or hold the first place in *all* things; whether more generally according with the common scope of the Apostle in the precedent verses compared with, *c.* 2, 10. & *Joh.* 5. 23, 29. *Eph.* 1. 22. or more specially amongst his brethren and all the Members of his mystical body, *Rom.* 8. 29. with 2 *Cor.* 5. 17, 18. (but this is not material because all things are brought under his empire) others because the Primacy doth belong to him by undoubted right; and that he being head of his Church did ultimately design to save it and so to glorifie his Father, do expound it rather as the *event*, consequent, and conclusion from the antecedents which is the end of the work, so as that, or in such a sort, as he actually is declared to be the first, or he holds the Primacy in the old and new creation. According to the agreement with his Father, he is such an one as not onely hath all manner of privileges, that any in this or the other world do, or may be supposed to excell in; but also with a preheminence, a Primacy in all, above what any one hath in any thing he may glory of.

19 For it pleased *the Father r*, that in him
should all fulness *s* dwell *t*.

A Learned Man reads it, *For all fulness pleased to dwell in him.* Others, he liked or approved that all fulness should dwell in him, bringing instances for that construction of the word *it pleased.* *r* 'Tis true the word Father is not in the *Greek* text, nor in the oriental versions, but is well understood and supply'd from the context, *v.* 12. where the Apostle gives thanks to the Father, and then describes his dear Son in the following verses, and here in this adds a cogent reason why he should be the head of his Church, sith the Son of his love, (in whom he is well pleas'd, *Mat.* 3. 17.) is he alone in whom he likes to dwell with all fulness, or all fulness doth will to abide. *s* Here is another *all* and a *fulness* added to that *all*: an *all* for parts, a *fulness* for degrees: a transcendency in all, above all. 'Tis of the Father's good-pleasure that Christ, not here considered simply, as the Son of God; but respectively, as head of his Church, and mediatour, should be the subject of this *all fulness* which is not directly that of his body mystical, *Eph.* 1. 23. But (1.) originally the fulness of the Godhead whereby he hath an all-sufficiency of perfections for his mediatory office upon the mystical union which none other hath or can have, *c.* 2. 9. *Joh.* 1. 14. (of which more distinctly in the next Chapter) (2.) Derivatively a fulness of the Spirit and habitual grace, *Luk.* 1. 80. with *Joh.* 1. 16, 33. & 3. 34, holiness, wisedom, power perfectly to finish his work, *Joh.* 17. 4 & 19. 30. and other excellencies for the reconciling (as it follows) and actual influencing of his body, *Psal.* 130. 7, 8. *Mat.* 28. 18. *Joh.* 5. 20. *Rom.* 1. 4. 1 *Cor.* 5. 4. with 2 *Cor.* 12. 9. *Eph.* 1. 20, 21. *Heb.* 7. 25, 26. *Rev.* 5. 6, 12. *t* And this all fulness doth not onely Lodge in him for a time, but resideth and abides in him; 'tis not in him as the divine Glory was a while in the Tabernacle of *Moses*, and the Temple of *Solomon*, but dwells constantly in him not as a private Person but a universal principle: as head of the body (as well as reconciler) to fill up the emptiness

emptiness of Man with the abundant grace that perpetually resideth in him.

20 And *u* * having made peace through the
blood of his cross *w* † by him *x* to reconcile
all things unto himself *y*, by him *z*, *I say*, whether *they be* things in earth or things in heaven *a*.

* Or, *making peace.*
† 2 Cor. 5. 18.

u Some from the *Greek* would (not have that clause we read in a *Parenthesis* to come next the copulative *and*, but) have it *and by himself he should reconcile unto himself* (in or to himself) all things (having made or obtain'd peace through the bloud of his Cross) I say, &c. But the reading of that sentence in the *Parenthesis*, after, or before the reconciliation of *all things* as we do because of the next following distribution, is not very material as to the sense of the thing, redemption, *v.* 12. or rather the manner or means of reconciliation unto God by Christ in whom the fulness of all divine and humane perfections was seated for the bringing of Heaven and Earth together. *w* God the Father for bringing enemies nigh unto himself in the Kingdom of his dear Son, *v.* 13, 19, 21, was in him, 2 *Cor.* 5. 18, 19. who having took on him the seed of *Abraham*, *Heb.* 2. 14. and because without shedding of bloud there could be no remission, or being brought nigh, *Eph.* 2. 13. *Heb.* 9. 12, 22, 23. according to his Fathers ordination and agreement with him for the expiation of sin, became obedient unto death, that cursed death of the Cross, *Isa.* 52. 5. *Gal.* 3. 13. *Phil.* 2. 8. and by that bloudy sacrifice of himself, there once perfected, *Heb.* 9. 14. & 10. 10, 14. obtained peace. That by a figure being put to express his most perfect merit, as being the finishing of his obedience and passion, *Rom.* 3. 35. & 5. 10. *c.* 2. 14. *Eph.* 2. 16. *Heb.* 9. 12. *x* Which alone could satisfie his offended Fathers demands; Angels could not shed bloud which was necessary to make peace and reconcile enemies: and though some false Apostles might seduce to the worshipping of them, their obedience could not be meritorious. *y* God designing an attonement to himself. *i.e.* God the Father (and by consequent to the whole Trinity) did it by Christ in whom all fulness dwelling there was a proper fitness upon his Fathers call, *Isa.* 42. 1, 4, 6. with *Heb.* *c.* 9. for to perfect a work as to take away the enmity of those alienated from God and to bring them into favour again. The great enquiry is about the extent of this reconciliation, because the Apostle mentions *all things* (rather than all persons) and then having emphatically repeated *by him.* *z Viz.* Christ as God-man and none other, *Act.* 4. 12. *a* He adds a distribution of *all things* whether they be *things in Earth* or *things in Heaven*? To answer which *all things* may be understood either (1.) Restrictively to the subject, the universal Church of which Christ is the head, so he doth not mean all things whatsoever illimitedly, but with respect to the subject matter, as, *v.* 21. all things which being alienated from God are reconciled to him, *i. e.* whatsoever things are reconciled, are by him reconciled, all relating to the subject matter of reconciliation (as all made to creation, *v.* 16.) all the real subjects of his Kingdom, whether gathered and gone to Heaven, before in hope of the *Messiah* to come, or now, and hereafter shall be gathered, *Act.* 15. 11. *Rom.* 3. 25. *Eph.* 3. 15. *Heb.* 11. 39, 40. & 12. 22. yet this doth not altogether satisfie some by reason of the sublimity of the Apostles word in the distribution and ordinarily in scripture by things in Heaven are meant the Angels, whose natural seat it is (spirits of just men made perfect being advance'd thither onely by God's gracious vouchsafement) or (2.) largely as comprehending the good Angels, especially if upon the foundation of reconciliation considered strictly, we take reconciliation here more generally (as the Apostle doth in his Epistle to the *Ephesians* expatiating more upon this matter there, than he doth here, writing more concisely and contractly) for *recapitulation*, (or analogical reconciliation) bringing all under one head, the recomposing or reuniting of creatures terrestial, or celestial upon the attonement for Sinners by Christ, so that all his subjects, those that divide the State of his Kingdom are at an agreement amongst themselves, and with each other, God did so by Christ conjoyn miserable men with himself, that now also the holy Angels are conjoyn'd, they come under the same head Christ, *c.* 2. 10. *Eph.* 1. 21. whom they worship as at his first, so second coming, *Luk.* 2. 13, 14. *Heb.* 1. 9. as men cleave to him by faith so the Angels by vision, (*1 Tim.* 3. 16.) look upon him their head, yet is he not their redeemer, *v.* 14. *Eph.* 1. 3. not partaking of their nature, they are not his Members as believers are, (as God is the head of Christ, yet is not he a member of God, 1 *Cor.* 11. 3.) Christ beareth a more special relation to them, than he doth unto these principalities and powers, *Eph.* 5. 23, 30, 31. however they being under an Hypothetical possibility of falling, should seem to have need of a preventive kind of reconciliation, upon that account, if their standing is otherwise secured to them, they abiding in their purity could not be friends to impure creatures, *Gen.* 3. 24. but upon the satisfaction of their Lord their distaste and dissatisfaction is remov'd, they being reduced into a corporation under Christ, with those whom he hath reconciled, *Eph.* 1. 10. as they to the glory of the supream Majesty, rejoyc'd when Christ came to seek these lost ones, so these are Ministers to them that he hath made willing, *Heb.* 1. 14. they delight in the ministry of reconciliation, *Eph.* 3. 10. 1 *Pet.* 1. 12. attend the service with their brethren (in doing their office,) *Rev.* 19. 10. & 22. 9. further the work, *Act.* 8. 26. rejoyce when it takes effect, *Luk.* 15. 10. and carry those that are perfected to the place of their own residence, *Luk.* 16. 22. to their own innumerable assembly in the heavenly *Hierusalem*, *Heb.* 12. 22. waiting on Christ (according to the typical representatives, *Exod.* 25. 19. & 26. 1. 1 *King.* 6. 23. 29.) with those that are with him, and made like to him at his th one, *Mat.* 22. 30. *Mark* 12. 25. where he sits as the Son of Man, and the holy Angels (as he faith) are continually ascending and descending upon him, *Joh.* 1. 51. he fills them as the rest of his subjects all in all, *Eph.* 1. 21, 23. They have grace by way of participation, having it from him their head, who hath it of himself, *Joh.* 5. 26. so that upon the matter, this reconciliation of things in Heaven, seems most to accord with, *Eph.* 1. 9. 10. and is not much unlike that in *Eph.* 2. 14, 16. that which is separately said there by his bloud, *v.* 13. and by his Cross, *v.* 16. is here conjoyn'd by the bloud of his Cross. There is making peace in one simple word, here (in the *Greek*) in a compounded one. There that he might reconcile both to God; *here* that he might reconcile all things to himself, *i. e.* God. There he speaks onely of men on earth being reconciled amongst themselves, because they had also been reconciled to God, if we take in Angels also under those all, we have an allowance from that forecited, *Eph.* 1. 10. yea and in favour of the larger acceptation of reconciliation here, it may be considered that the whole creation which was put into disorder and subjected unto vanity is in earnest expectation of the fruits of this gracious reconciliation in being brought to a perfect harmony to the glory of him who is all in all, *Rom.* 8. 19, to 24. with 1 *Cor.* 15. 58.

21 And *b* you that were sometime alienated
c, and enemies *d* * in *your* mind by wicked
works *e*, yet now hath he reconciled *f*.

* Or, *by your mind in wicked works.*

b The particle *and* by an *Hebraism* is put for *therefore* or *wherefore*, leading the *Colossians* from the doctrines he had propos'd to consider. *c* Their own estrangement from God and the things that please him, before they were effectually called by the Gospel, being then in such a miserable condition as others were in a state of corrupted nature. See *Psal.* 5. 8. *Rom.* 6. 19. 1 *Cor.* 6. 11. *Eph.* 2. 1, 3, 11, 12. *d* Not onely in their outward deportment had they no communion with the true God, but inwardly they hated God as an enemy and they were hated of him as his enemies; by their willing and nilling that which was contrary to him and his pleasure, in opposing his revealed will, *Job.* 15. 18, 24. *Rom.* 1. 29, 30. & 5. 10. & 8. 7. *Jam.* 4. 4. *e* This enmity was predominant in their mind, or cogitation, or carnal reasoning, not receiving or comprehending the things of the Spirit of God, 1 *Cor.* 2. 14. that leading power of their Souls being darkned, *Eph.* 1. 18. there was an enmity against God, so that they neither could be subject to God's Law, *Rom.* 8. 7. under the prevalency of that corrupt reasoning which was so intent upon their corrupt courses, *Gen.* 6. 5. that then they thought not of peace with God. *f* Yet such was the unconstrained compassion of God, that *now* while sinners (in a divided sense) *Rom.* 5. 10. they were actually reconciled, *now* not before, not from eternity in his decree, nor meritoriously when upon the Cross, 2 *Cor.* 5. 19. he doth not mean simply the action, of such virtue, necessary and efficacious to make reconciliation, and the appeasing of God's displeasure; but compriseth the effect of it also when it is wrought in time, 2 *Cor.* 5. 20. and the enmity in the subject is actually removed.

* Eph. 2. 15.

22 * In the body of his flesh through death *g*,
to present you holy and unblameable, and unreproveable in his sight *h*.

g The means whereby their reconciliation to God was purchased (which they had particularly applyed by faith, *v.* 4.) was the Sacrifice of that fleshly (not Phantastical) body which Christ had assum'd, subject to the condition of an animal life, being capable of suffering and moral; (not refin'd and immortal, as after his Resurrection, *Rom.* 5. 10. 1 *Cor.* 15. 44, 53.) 2 *Cor.* 5. 14. *Eph.* 2. 16. with *Heb.* 10. 5, 10. 1 *Pet.* 2. 24. & 3. 18. Christ's death was not onely for our good but in our stead thereby offering himself to God, he satisfied divine justice, and his Sacrifice giving himself for us, was a Sacrifice of a sweet smell to God, *Eph.* 5. 2. *h* Before whom believers cannot make themselves to stand holy, but Christ doth upon the account of his Sacrifice for them, so that through the vail of his flesh, *Heb.* 10. 19, 20. God doth look upon as such having neither spot nor wrinkle, without blame or blemish, see *Eph.* 1. 4. & 5. 27. unto whom Christ is made righteousness, he is also made Sanctification, 1 *Cor.* 1. 30. Those

Those who are washed are sanctified, 1 *Cor.* 6. 11. the end of reconciliation is restauration or sanctification, *Luk.* 1. 74, 75. 2 *Cor.* 1. 15. *Tit.* 2. 14. 1 *Pet.* 1. 24. inchoatively here with a perfection of parts, *Heb.* 13. 21. and consummatively hereafter with a perfection of degrees, 1 *Cor.* 13. 10. *Eph.* 4. 10. *Phil.* 3. 11, 12.

23 If ye continue in faith grounded and set-
led *i*, and be not moved away from the hope of
the Gospel *k*, which ye have heard *l*, *and* which
was preached to every creature which is under
heaven *m*, whereof I Paul am made a minister *n*.

i This *if* doth not import the believers continuance in faith to depend meerly upon their own free will, or a carnal doubting of being kept to Salvation, 1 Pet. 1. 5. but infer that they are then reconciled to God when they do indeed persevere in the faith; implying that by reason of the seducers amongst them all and every might not really have that found faith they would be thought to have. Wherefore the Apostle engageth them to prove their faith, whereby onely they can have peace with God, *Rom.* 5. 1. to be real by taking care it be well founded and firm, *Mat.* 13. 23. as an House built on a sure foundation, a Tree well rooted, *Eph.* 3. 17, 18 *Heb.* 13. 9. *k* And be not as temporary believers which have no root, *Luk.* 8. 13. or as those who want anchor-hold are tos'd to and fro, *Eph.* 4. 14. and put off from that hope of Eternal Life, set before us in the Gospel, which is sure and certain, *Heb.* 6. 18. 19. upon the foundation of the Prophets and Apostles, *Eph.* 2. 20. the sweet promises of Eternal Life. *l* Not the works of vain Philosophy which leave the minds of Men unsetled, but the plain and solid doctrines of Christ, wherein the believers at *Colosse* had been instructed, *v.* 7. *m* And which the faithfull Apostles according to the commission of Christ, had Promulg'd to every creature beneath the Heavens, *i. e.* Every rational creature here below, *i. e.* to all men, collectively, or Nations in the world as, *v.* 6. *Mat.* 28. 19. *Mark* 16. 15. *Creature* with the *Hebrews* doth eminently signific Man, by an *Antonomasie*, or a *Synecdoche* putting the general for a particular. In the original it is *in all the creature* and so it may be in all the World, (creature being sometimes used for the systeme of the World, *Rom.* 8. 19, 20, 21.) in opposition to *Judea*, *i.e.* in those other parts of the Earth which the *Greeks* and *Romans* knew to be then inhabited, *under Heaven* which is a *pleonasm* but of the greatest emphasis as, *Act.* 4. 12. *n* And the more to confirm them in what he had said, he adds of this Gospel of reconciliation so spread, he was immediately called, *Gal.* 1. 1. and constituted to be a Minister for the promulgation of it amongst the Gentiles, it being with others most notably committed to him, 2 *Cor.* 5. 19. 1 *Tim.* 1. 11.

24 Who now rejoyce in my sufferings for
you *o*, and fill up *p* that which is behind of the
afflictions of Christ in my flesh *q*, for his bodies
sake, which is the Church *r*.

o He confirms his call to the ministry of the Gospel from his chearfulness in his present sufferings, so that they should not be discouraged, being it highly contented him to witness and seal his doctrine by bearing his Cross for them, *Rom.* 5. 2, 3. 2 *Cor.* 7. 4. & 1, 14, 20. see *Phil.* 2. 17. The *Jews* hated him and persecuted him because of his communion with the *Greeks* and other *Gentiles*, which occasion'd his imprisonment at *Rome*, *c.* 2. 1. & 4. 3, 18. *Act.* 21. 28, 29. & 26. 17, 18. *Eph.* 3. 1. yet this did not deter him from his office, but he took pleasure in doing his duty, *Act.* 5. 41. 2 *Tim.* 2. 10. gladly spending himself and being spent for their Souls, 2 *Cor.* 12. 15. for their edification and consolation, 2 *Cor.* 1. 6, 7. *Phil.* 1. 12, 13. *g And* the copulative is used as causal, *fill up* not simply, but in ones turn, implying a contradistinction betwixt what Christ suffered for the Apostle, and what the Apostle suffered for Christ; Christ in his rank suffered what was necessary for my redemption; now I in my turn (by his gift, *Phil.* 1. 29.) undergo what afflictions are usefull for his glory. He purchas'd Salvation by his cross, I advance his Kingdom and cause by my combats. *q* One learned man renders the next clause (what remains *concerning* the afflictions *for* Christ in my flesh) however if we conceive of things distinctly, we may retain our own translation, considering *Paul's* filling up is either (1.) with respect to Christ, so he doth not mean what Christ suffered in his own proper person during his tabernacling here; for neither *Paul* nor any other Pen-man of the N. T. doth use the term affliction, to express the sufferings of Christ whereby he appeased God's wrath and satisfied his justice; that he finished in his own person when he gave up the Ghost, *Joh.* 19. 30. he perfected all completely, *v.* 14, 22. nothing will be required from any believer upon that account, *Rom.* 6, 9. 10. *Heb.* 10. 14. there be no remains upon that account, all was fill'd up by Christ himself. All can be imagined that *Paul* should mean in this respect would be onely from Christ's leaving an example, 1 *Pet.* 2. 21. *q. d.* As Christ hath suffered for my Salvation to in like manner following him, I bear his Cross, suffering for his Gospel and Glory, or, (2) with respect to *Paul* himself; the sense is *q. d.* As I have born a great part of afflictions for the name of Christ, and in his glorious communion, 2. *Cor.* 11. 5. *Gal.* 6. 17. 2 *Tim.* 1. 8, 10. So in like manner I fill up the remains of them assign'd to me a member of the mystical body in conformity to the Image of him who is the head, *Rom.* 8. 18. 1 *Pet.* 4. 13. I do by little and little accomplish in my present sufferings (which makes a part of it) the portion allotted to me in the same afflictions, which are accomplished and accomplishing in our brethren, that are in the world, 1 *Pet.* 5. 9. in time, and degree according to God's Council whereby the head was preordain'd to suffer, *Act.* 4. 28. 1 *Pet.* 1. 20.) which apportion'd to every member what share it is to bear, till it be perfectly conformed to Christ, *Phil.* 3. 10, 12, 21. These sufferings as Christians, 1 *Pet.* 4. 13, 14, 16. (which the members undergo in their causes) may be said to be the afflictions of Christ (1) being for his cause and Glory, the troubles they recieve upon his account may be called his, the badges of his Family and followers, *Gal.* 6. 17. *Heb.* 11. 26. (2) because of the union betwixt Head and Members, 1 *Cor.* 12. 12. they being given to the whole body, the wounds of his Members, are his, *Act.* 9. 4, 16. he doth Sympathize with them, but as he finished his work of proper sufferings, while in the flesh, so the Apostle's expression intimates here, their sufferings shall not last longer than they are in the body, they need not fear any purgatory afterwards. *r* And whiles *Paul* suffered here he adds another reason for the supporting and chearing of him, *viz.* the usefulness of them for the whole Church, the mystical body of Christ, as *v.* 18. which consideration might sweeten his bitterest afflictions, not onely because it was in their service to further their faith that he was so persecuted, but for their edification and consolation, this was the scope of his patience, *Phil.* 1. 12, 13, 14. to encourage those who knew his Testimony to embrace the truth, 2 *Tim.* 2. 10. what the *Rhemists* and other *Papists* infer hence that the Apostle satisfied for the sins of other believers by his sufferings contributing to the Churches Treasury of Satisfactions for temporary punishments is altogether groundless. 'Tis bruitish to conclude because he sustained afflictions for the edification of the Church, that therefore he satisfied for the sins of the Church: because he was spent for the *Corinthians* that he answered for their faults, 2 *Cor.* 12. 15. he was not Crucified for any, 1 *Cor.* 1. 13. to make *Paul's* sufferings satisfactory is to derogate from Christ's merit, none is without sin as Christ was, and 'tis necessary for him that satisfieth, *Prov.* 20. 9. Christ's Sacrifice became expiatory being offered by the eternal Spirit, *Heb.* 9. 14. he having born the sins of believers in his own natural body upon the Cross, and that by himself, there needs no supplements (could any be found) from others, *Joh.* 1. 29. *Heb.* 1. 3, 8. 1 *Pet.* 2. 24. 1 *Joh.* 2. 2. To conceit there is any need of humane satisfactions as supplies to Christ's sufferings, is to cross the Apostle's main drift here, *v.* 12, 13, 14, 20, 22. he was far from satisfying for himself, *Phil.* 3. 9, 12. and shews that every one shall bear his own burden, *Gal.* 6. 5. however he should endeavour to honour Christ, and edifie his Church, 2 *Cor.* 12. 10.

25 Whereof I am made a minister *s* according
to the dispensation of God *t*, which is given to me
for you, * to fulfil the word of God *u*.

* Or, *fully to preach the word of God.*
* Rom. 15. 19.

s See under what title he suffers for the Church, because a minister (in the more general acceptation of the word) as *v.* 23. not as one of the antients saith) to give the price of redemption but to preach. He look'd not on his Apostleship as a domination but ministration, 2 *Cor.* 5. 18. and though in regard of his call he was an extraordinary Apostle, yet he (remembring his Masters injunction, *Mat.* 20. 26.) no more than *Peter* did affect dominion or a Lordship over Christ's heritage, 2 *Cor.* 1. 24. 1 *Pet.* 5. 1, 2, 3. according to his singular and eminent call to be a Minister and a witness, *Act.* 26. 16. as he doth elsewhere make mention of the Minister of God, 2 *Cor.* 6. 4. 1 *Thess.* 3. 2. of the N. T. Gospel, word, reconciliation, *Act.* 6. 4. 2 *Cor.* 5. 18, 19. & 3. 6. *Eph.* 3. 7. of Jesus Christ and of the Lord, *Rom.* 15. 8. 1 *Cor.* 4. 1. *Eph.* 6. 17. 1 *Tim.* 4. 6. so he doth here by reason of the union twixt the head and the body, own himself to be constituted a Minister of the Church, (which some of a lower rank, like not now to be called.) *t* And that by divine vouchsafement and commandment being called from persecution of the Church to this ministry, *Act.* 9. 15, 16. 1 *Cor.* 4. 1. 2 *Cor.* 5. 19. *Eph.* 1. 10. Yea and also for them at *Colosse* who being of the *Gentiles* were in his commission, according to the gift of the grace of God given to him, *Eph.* 3. 7. *u Fully to preach the word of God amongst them*, as well as to the *Rom.* and others, *Rom.* 15. 19. and so to fulfill the prophecy, *Zech.* 2. 11. for the calling of the *Gentiles* by the promulgation of

the Gospel amongst them, *Act.* 22. 21 *Rom.* 1. 5. & 11. 13. 1 *Tim.* 2. 7. and so fulfilling God's word, by fully expounding the whole Doctrine of Salvation amongst them, and promoting of it to the end of his Life.

26 *Even* the mystery which hath been hid from ages, and from generations *w*, but now is made manifest to his saints *x*.

w Viz. that holy secret of godliness, *c.* 2. 2, 3. & 4. 3. *Mat.* 13. 11. *Rom.* 16. 25, 26. 1 *Cor.* 2. 7. *Ephes.* 3. 3, 4. 6, 8, 9, 10. see 1 *Tim.* 3 16. *Rev.* 14. 6. which doth not consist in beggarly Elements, *Gal.* 4. 9. or vain speculations, which these *Colossians* are caution'd to avoid, *c.* 2. 8. however varnished, but is to them who are saved, the power of God, *Rom.* 1. 16. 1 *Cor.* 1. 18, 19. and the wisedom of God, 1 *Cor.* 1. 24. which lay hid in God before the World, 1 *Cor.* 2. 7. 2 *Tim.* 1. 9. *Tit.* 1. 2. 1 *Pet.* 1. 20. yea and after God had to our first Parents, and so to his people the *Jews* given some glympse of this mystery, which yet the *Gentiles* of several ages were ignorant of, and many of the *Jews*, yea the most knowing of them, did not for many Generations, know that the *Gentiles* without circumcision, *&c.* were to be admitted into the Church, *Act.* 18. 28. the Prophets were very inquisitive to know the meaning of it, but yet they also were much in the dark, 1 *Cor.* 2. 9. 1 *Pet.* 1. 11. yea the Angels did not know this hidden mystery, till revealed by the Church, *Eph.* 1. 10.

x But now God that revealeth secrets, *Dan.* 2. 28. hath opened his bosome Counsel about this affair most clearly, so that his Glory by those that really fear him, may be seen with open face as in a Glass through Christ, *Mat.* 13. 11. *Mark.* 4. 11. *Job.* 8. 47. and 15. 15. *Act.* 16. 14. 1 *Cor.* 2. 10, 16. 2 *Cor.* 3. 18. all necessary to Salvation being made conspicuous and clear to them, 1 *Pet.* 2. 9.

* 2 Cor. 2. 14. † Rom. 9. 23. ‖ Or, *amongst you.*

27 * To whom God would make known *y* what is † the riches of the glory of this mystery among the Gentiles *a*, which is Christ ‖ in you *b* the hope of glory *c*.

y He refers the manifestation, purely to God's good will and pleasure, (as Christ himself doth, *Mat.* 11. 26, 27. *Luk.* 10. 21.) so in the like case, *Rom.* 9. 18. that having mentioned *Saints* none might conceit it was for foreseen faith, but the *Colossians* might value their privilege, reverently receive that grace which was not given to all: in short to restrain curiosity why God would not do it otherwise or sooner he cuts the knots of all questions, onely by signifying his sovereign pleasure, *he would make it known to them* elsewhere, *Eph.* 1. 9. *This mystery of his will according to his good pleasure, Eph.* 1. 9. which was not to be touched till he thought meet to make it known. *a* Some refer *the glory* to mystery as glorious mystery because it lets forth divine glory and promiseth it to believers, *Luk.* 2. 14. others, and the most, rather to *riches* and that either as its *Epithet* (*v.* 11.) the glorious riches of this mystery, or noting the subject for Salvation of the Church amongst the *Gentiles*, *Eph.* 1. 18. & 3. 7, 8. its usual with the Apostle to use the word *riches* to set forth abundance, *Rom.* 2. 4. & 11. 33. *Eph.* 1. 7. here for the praise of the Gospel he would signifie a very great and most abundant glory far surpassing any former ministration, 2 *Cor.* 3. 8, 18. In the law those riches, (*Eph.* 2. 7.) were not onely imperfectly and obscurely discovered but scatterredly with broken beams, as the sun in water when the water is disturbed; one attribute shining out in one work, another in another, but now the harmony of the divine attributes in mans redemption shines out most fully, clearly and gloriously contracted in Christ who is the object and revealer of the mystery by his Spirit, the glory whereof breaks forth with much more splendour amongst the *Gentiles*, *Rom.* 15. 7, 8, 9. 1 *Cor.* 2. 10. 2 *Cor.* 3. 9, 18. all glory before was but a shadow to this, *c.* 2. 17. 2 *Cor.* 3. 18. *Gal.* 3. 1. *Heb.* 10. 1. *b* Which is Christ, *amongst*, *for*, or *in* them, *i.e.* who not onely was preached amongst them, but whom they possessed, and who *dwelt in them by faith*, *Eph.* 3. 17. the Revelation being accompanied with the power of the spirit in the translating them by his glorious power from the Kingdom of darkness into his Kingdom, *v.* 13. *Luk.* 17. 21. *Gal.* 2. 20. & 4. 19. *Eph.* 3. 3, 7. *c* So is not onely the object, 1. *Tim.* 1. 1. but the ground of their expectation of glory, he in whom the mystery begins, and ends, 1 *Tim.* 3. 16. out of whom all are hopeless of being happy, *Eph.* 2. 12. and in whom all have strong consolation, *Heb.* 6. 18.

* Eph. 5. 27.

28 Whom we preach *d*, warning every man and teaching every man in all wisedom *e*, * that we may present every man perfect in Jesus Christ *f*.

d Here he shews that the subject of his and other ministers preaching was Christ (as he had before describ'd him) in whom alone hope of glory was to be had, *Act.* 4. 12. 1 *Cor.* 2. 2. *Gal.* 5. 4. 1 *Joh.* 1. 3. *e* The manner of it was by admonishing and instructing all, in all the Christian wisedom that Christ required, that they might avoid sin and do their duty he means *all* collectively, not distributively of the generals of each; not each one of those generals, excluding none from the communion of so great a benefit, having no acception of Nations or persons, making no exception of any condition, but inviting all men to Christ, holding forth this light of the Gospel to whosoever would receive it, whiles God did vouchsafe life and strength to them, in the most taking way, *Act.* 20, 21. 27, 31. *Rom.* 1. 14, 15, 16. 1 *Tim.* 3. 2. 2 *Tim.* 2. 24. & 3. 16. & 4. 2. *Tit.* 1. 9. *f* And the end and aim he and others of his mind had in preaching of this matter in such a manner was the same with Christ's, *v.* 22. to put them into such an estate by their labours that they might through Christ, appear at a throne of grace, without confusion, 2 *Cor.* 11. 2 *Phil.* 3. 12. 15 *Heb.* 5. 14.

29 Whereunto I also labor, striving according to his working *g*, which worketh in me mightily.

g To perform which, saith he, I earnestly endeavour and take pains to wearinesse as an husbandman, 2 *Tim.* 2. 6. contending as one in an agony, 1 *Thess.* 5. 12. by his grace which was with me, 1 *Cor.* 15. 10. in power, not by my own strength or wisedom to do or suffer. *h* But by his effectual aids enabling me for his service with might, *c.* 1. 11. *Rom.* 15. 15. to 21. 1 *Cor.* 9. 25, 26, 27. *Eph.* 1. 19, 20. & 3. 7. *Phil.* 4. 13.

CHAP. II.

1 FOR *a* I would that ye knew what great * † conflict I have *for* you *b*, and for them at Laodicea *c*, and *for* as many as have not seen my face in the flesh *d*.

* Or, *fear or care.* † Phil. 1. 30. 1 Thess. 2. 2.

a This causal particle refers to what he had said just before in the former Chapter. *b* The certainty of which truth for the evidence of his unfeigned affection to them, he heartily wishes they might be certified what a combate he sustain'd for them, by reason of that opposition he met with in his ministerial labours. This filled him with inward fears and cares, and encompass'd him with outward troubles as, 2 *Cor.* 11. 23. to 30. 2 *Tim.* 2. 10. wherein he addressed himself to God for them by earnest prayers as, *c.* 4. 12. 2 *Thess.* 1. 11. desiring the assistance of their prayers, *Rom.* 15. 30. *Heb.* 13. 18 these with his travels, writings, *&c.* might well be called a conflict, *Phil.* 1. 30. *c* Which he had not onely for the Saints at *Colosse*, but for their neighbours liable also to the impression of the same or the like seducers at *Laodicea* definitely, to whom he designed this Epistle might be imparted, *c.* 4. 16. *d* And indefinitely for as many Christians especially in *Phrygia*, as had not seen him bodily present amongst them, or heard him preach with a lively voice, whither because 'tis said he twice passed through all *Phrygia* where *Colosse* and *Laodicea* were situate, *Act.* 1. 16. & 18. 23. he had been personally at these Cities, is not determinable from the *copulative* here, (which possibly may be used as a particle to separate these from those who had not conversed with him) neither is it of much importance. It should seem *Paul* was acquainted with *Philemon* (a *Colossian* or *Laodicean*) his wife and family, *Philem.* 1, 2.

2 * That their hearts might be comforted *e*, being knit together in love *f*, and to all riches of the full assurance of understanding *g*, to † the acknowledgment *h* of the mystery of God *i*, and of the Father, and of Christ *k*.

* 2 Cor. 1. 6. † Phil. 3. 8.

e Whereas false teachers did endeavour to adulterate the Christian institution, the striving of the Apostle's Holy Soul here was as in the former Chapter, *v.* 28. to this end, that they might be compleat and establish'd Christians to the last. *f* And as a proper means conducible to this good purpose he would have them be joyned or compacted together, be all of a piece, in the affection and exercise of love. *g* And to attain to a well-grounded powerfull evangelical faith, which he sets forth lively by an elegant increase of words both in regard of the acts and the object of it which is called a mystery to be believed, 1 *Tim.* 3. 9. upon its being revealed. The sense of that which he heartily desires is that they might have (1) all abundance of understanding with full satisfaction in these main principles of the Gospel, they are called to assent to. Signifying faith is no blind, but a certain intelligent persuasion; to distinguish it from uncertain opinion, *Joh.* 6. 69. *Rom.* 4. 21. 1 *Thess.* 1. 5. *Heb.* 6. 11. & 10. 22. *h* (2) An inward consent, and vital owning, a cordial embracing of the fundamental truths of the Gospel, *Eph.* 4. 13, 14. *Heb.* 6. 1. in opposition to those vain speculations and traditions which deluded many. *i* He calls this the mystery of God, or a divine mystery (no humane invention) as before, *c.* 1. 26, 27. and so vindicates the dignity of faith and the excellency of the Gospel, asserting it to be a mystery of God, not onely as the

the object but revealer of it. For the Father reveals Christ, *c.* 1. 27. *Mat.* 16, 17. *Eph.* 3. 3. as Christ doth the Father, *Mat.* 11. 27. *Joh.* 1. 18. *k* Whereas it is said *and* of the Father and of Christ. This first *and* here needs not be rendred as a *copulative* but as exegetical, or as expletive and may be read *even*, or *to wit*, or *both*, (as a learned man observes) the *Greeks* and *Latins* usually do when the copulative is to be repeated, the name of God referring commonly to the Father and the Son (as elsewhere God even the Father, *c.* 1. 3. 1 *Cor.* 15 24. & 2 *Cor.* 11. 31. *Eph.* 1. 3. *Phil.* 4. 20.) So the former *and* here may be read, *q. d.* the mystery not of God, abstractedly considered; but I would have you to be united and all one, in the acknowledgment of the whole mystery of God, *i.e.* both of the Father and of Christ.

*Or, *wherein.*

3 * In whom *l* are hid all the treasures of wisedom, and knowledge *m*.

l This may relate either to the divine *mystery*, *wherein*, are in abundance all necessary doctrines to consolation, and salvation stored up, respecting the foregoing verse, compare, 1 *Cor.* 2. 7. *Eph.* 3. 3, 4. in opposition to the vain shew of wisedom seducers did boast of, or (as the most ancient and modern take it) to Christ the immediate antecedent *in whom* (as we render it) *i. e.* in Christ; consider either (1) as the *object*, which being rightly known, we may have all wisedom and perfect knowledge to Salvation: he speaks not here of all that Christ knoweth, he reveals not all that in the Gospel to us, but what we must know of him that we may be sav'd (2) in the *subject* because all the treasures of wisedom in order to Salvation, are not onely known and found out in Christ, *m* But also do dwell and abide in him as the fountain what he can give to us for our consolation and perfection. It had been little pertinent for *Paul* to have said that all these deep things of God, 1 *Cor.* 2. 10. were known to our Lord; but that they are found in him, do dwell in him, are all stored up, displayed and set forth in him to be seen through the veil that is to say his flesh, *Heb.* 10. 20. or the infirmity of his Cross. The *Series* of the Apostle's discourse comparing, *v.* 8, & 1. shews it to be thus understood of Christ as the subject and fountain of all saving wisedom in opposition to the comments of humane wisedom which the false Doctours did boast of: continuing the metaphor he shews from what fund the treasures of saving knowledge may be drawn: by *treasures* intimating the excellency and abundance thereof; there was some store in the Tabernacle of *Moses*, but very small compared to the abundance, certainly to be found in Christ, all else of no worth to the excellency of the knowledge of Christ for consolation, *v.* 2. *Phil.* 3. 8. things to be believed and practised are by way of eminency, Christian wisedom and knowledge. The *treasures* of which *how* and *when hid?* is to be well considered, because in our translation, and in almost all others the *Greek* word we render *hid* is by trajection put next to the relative *whom*, whereas it is indeed in the original the last word in the verse, and seems to be expressive rather of what *was* hid before Christ than what *is* hid in him. For, as a learned man saith, *hidden treasures*, as such, seem to be like hidden Musick of no regard; or like the hidden talent, *Luk.* 19, 20. it not being so easie to think that the Apostle in this Epistle teaching that the secrets which had lain hid from the wise Men of the World, in the ages past, and now were made bare, brought into light, and made known even to babes by Christ, *c.* 1. 26, 27. with *Luk.* 10. 21. and having just before *v.* 2. spoken of the understanding and acknowledgment of the mystery of the Father and the Son, what should the riches of glory to the knowledge of the mystery be, but the *treasures of wisedom* now revealed, heretofore hid, of which continuedly a little after he says that *all the fulness of the God-head dwells in him bodily*, i. e. personally not in a shadow, as it were hid in a cloud, but in flesh that may be really seen and touch'd. So that it should seem best to retain *hid* as it is placed in the *Greek* to this sense, *q. d. In Christ are and dwell in the greatest fulness, all the treasures of wisedom, hid under the law, which are therefore called a mystery secret, or hidden thing from ages and generations*, *c.* 1. 26, 27. now made manifest to his Saints, they are now not hid in Christ, but made known amongst the *Gentiles* as God willed: not then hidden riches, *h. e.* treasures of wisedom and knowledge of this mystery as of hid treasure, but out of Christ, and before Christ amongst the *Jews*: For Christ himself is that mystery, *c.* 4. 3. not hid after his appearance, but manifested, and manifesting the Father, *Joh.* 1. 18, however if any will rather choose to read, as if in Christ were at present hid all treasures, 'tis to be understood, stored up, not exposed to the view of every Eye, being as in a rich cabinet not to keep them from being known to men, but rather to make them more pretious and desireable. For Christ came when sent of his Father to spread this heavenly wealth. He is the sun of righteousness, *Joh.* 1. 9. the unbelieving must thank themselves if where he is truly preached he be hid to them, and his arm be revealed but to a few, *Is.* 53. 2 *Cor.* 4. 3, 4. 1. 'tis their own blinding that they do not savingly discern what is display'd in Christ Wherefore both may be true in divers respects (*t*) consider the thing in it self, objectively, so treasures of wisedom, are evidently laid up in Jesus Christ and manifested upon his appearance, 1 *Tim.* 3. 16. *Tit.* 2. 11. but (2) with respect to the eyes and perceptions of men (subjectively) as naturally obscured and corrupted by sin; so natural men, or meer animal men perceive not in Christ the riches of wisedom and knowledge which are in him as our mediatour when they look upon him as having no beauty or comeliness for which they should desire him, *Is.* 53. 2. he as crucified being to the *Jews* a stumbling block and to the *Gentiles* foolishness, when he is to those of them, who are called, the power of God and the wisedom of God, 1 *Cor.* 1. 23, 24. the *Lutherans* inference hence that omnisciency agrees to Christ's humane nature is altogether inconsequent; both (as before) because the Apostle's business here is not to acquaint us what Christ himself knoweth, but that is to be known of us, which may be found treasur'd up in him. Treatises here in him not being considered absolutely but comparatively, to all the knowledge of Men and Angels. Yet from a supposal of an infinite knowledge in Christ who is God-man in one Person, it followeth not that the Soul of his Humane Nature knoweth all things.

4 And this I say *n*, lest any man should beguile you *o* with inticing words *p*.

n Here he suggests the ground of his insisting upon the excellent treasures of the saving knowledge of Christ, and the ample description of him. *o* To this end that he might fortifie them against delusion by paralogisms or sophistical and false reasonings, fallacious arguing (as the word notes, *Jam.* 1. 22.) under a colourable pretence and shew of wisedom, *v.* 8, 18, 23. *p* Set off with Rhetorical suasions and imbellishments intimating the prevalency of such blandishments with fair words, and good speeches to seduce the simple (if the heart were not established with grace, *Rom.* 16. 18. & 4. 14. *Eph.* 5, 6. *Heb.* 13. 8, 9.) and therefore esteeming the excellent knowledge of Christ and being found in him, *Phil.* 3. 8, 9. they should beware of whatever under a shew of Religion is introduced to seduce them from the simplicity that is in Christ, 2 *Cor.* 11. 3.

5 For though I be absent in the flesh, yet am I with you in the spirit *q*, joying and beholding your order *r*, and the stedfastness of your faith in Christ *s*.

q To prevent any surmise that his distance at *Rome* might take him off from minding of them at *Colosse*, he shews that the great affection he bare to them did oblige him to interess himself in all their concerns (the care of all the Churches being incumbent on him, 2 *Cor.* 11. 28.) and therefore that his bodily confinement at *Rome*, did not hinder his presence with them in spirit. Not that we can conclude by some extraordinary operation of the Holy Ghost, God gave him now and then a clear prospect of what they did, as he did to *Elisha* of *Gehazi's* behaviour, 2 *Kings.* 5. 26. and of *Ezekiel* in *Babylon*, of the secret actions of the *Jews* in *Hierusalem*; but that he was with them as with the *Corinthians*, 1 *Cor.* 5. 3. when distant in body his thoughts and affections were exercised about them. *r* As it follows there as moving of fears lest they should be ensnared, so of joy understanding their *order*, *i. e.* their good Estate, constitution and consent in orderly walking and discipline, 1 *Cor.* 14. 40. 1 *Thess.* 4. 1. & 5. 14. *s* And the firmament of their faith in Christ, it being (if genuine) as firm as the firmament it self: stable as the Heavens and heavenly bodies, keeping their constant stations and regular courses and admitting nothing heterogeneous into them: all heavenly truths are as fixt Stars in this Orb, seeing all grace, because divine, hath an establishing property, so faith coming from the eternal mountains, All graces being connected in faith, which is a kind of firmament to them all, it comes to pass that faith in actuating any one grace, gives a strength, and further growth to every other grace.

* Jude. 3.

6 * As ye have therefore received Christ Jesus the Lord *t*, so walk ye in him *u*.

t Having caution'd them against sophistical seducers; and commended them for that order and found faith he understood to be amongst them, he here infers, an exhortation to continuance in both, especially in the latter with respect to the person of Christ according as he had before described him; for he doth not say as ye have received the *doctrine* of Christ or concerning Christ, but as *ye have received Christ* himself as, *Joh.* 1. 11, 12. & 1 *Joh.* 5. 11, 12. in whom is all treasured up for Salvation, he adds not onely *Jesus* (who came to save his people from their sins) but *the Lord*, intimating they should not therefore suffer any rules of faith or life to be imposed upon them by any other whatsoever. *u* But should be persuaded to abide in him whom they had embraced and order their conversation according to his mind.

1 *Thess.* 4. 1. knowing that he is the way, the truth, and the life, *Joh.* 14. 6. being led by his spirit, and deriving vertue to go on in this orderly walk and persevere in the faith.

* Eph. 2. 21, 22. & 3. 17. 7 * Rooted and built up in him *w*, and stablished in the faith *x*, as ye have been taught *y*, abounding therein with thanksgiving *z*.

w Shewing how they should abide and persevere in the faith, by continuing in him as branches do in the root, *Joh.* 15. 4. and resting upon him as a building upon the foundation, *Is.* 28. 16. 1 *Cor.* 3. 11. *Eph.* 2. 22. *x* And being firm, and settled in the faith as, 1 *Pet.* 5. 10. he adds this, not onely to clear the metaphorical expressions before, but to shew that they should be growing stronger as to the internal habit, *Psal.* 92. 13. 14. *y* He repeats as it were in a parenthesis (*as ye have been taught*) upon the matter, the same with as *ye have received Christ* in the former verse, for greater caution to them, who might be apt to have itching ears, that they should not be listening to any novel doctrines but abide in the faith of Christ. *z* Setting down with themselves according to the superabounding grace they had, *Rom.* 5. 20. with 1 *Cor.* 4. 8. to abound, and increase therein, 1 *Cor.* 15. 58. 2 *Pet.* 1. 8. having herein all the saving knowledge desireable without need of the addition of ought any other way; being thankfull to God that he had revealed such a Christ, his Christ to them; for they could not have a better, or another.

* Rom. 16. 17. Heb. 13. 9. † Mat. 15. 2. ‖ Or *elements*. 8 * Beware *a* lest any man spoil you *b* through philosophy *c* and vain deceit *d*, after the † tradition of men *e*, after the‖ rudiments of the world *f*, and not after Christ *g*.

a The Apostle after his exhortation, considering their danger from seducing spirits lying in wait to deceive by their sleight and craftiness, 1 *Tim.* 4. 1, 2. he doth here reinforce and enlarge his caution he had before suggested v. 4. to engage to an heedfull avoidance of all seduction from Christ. *b* Lest their Souls should be made a prey, and they be carryed for a spoil by those worst of robbers that better Christ's fold, 2 *Cor.* 11. 20. *Gal.* 6. 13. *c Through Philosophy* either through the abuse of true Philosophy in bringing the mystery of Christ under the tribunal of shallow reason, or rather through erroneous though curious speculations of some Philosophers, as *Plato*, *Pythagoras*, *Hesiod*, &c. then in vogue, which the *Gnosticks* afterwards (who thinking themselves enriched with the notions of other Hereticks, would be thought the onely knowing persons) dreft up Christ with, not like himself. Their Philosophy being a falsely so called science or knowledge, 1 *Tim.* 6. 20. whatever shew of wisedom it might seem to carry along with it, v. 23. 'twas not really profitable. *d* But a vain deceit or seduction, as several take the next clause *appositively* and the conjunction *expositively*; yet if we consider what follows we may understand another general imposture, *viz. superstition* seeing *vain deceit after the tradition of Men*, is so like that superstition our Saviour doth rebuke in the Pharisees, *Mat.* 15. 9. several branches of which the Apostle doth afterward, in this Chapter dispute against, v. 16. to 23. superstition might well be called *deceit*, from the cheat it puts upon Men, and the notation of the *Greek* word, which imports a withdrawing men from *the way*, Christ, and from *his way* of worship prescribed in his word: and *vain* it is as well as a deceit sith it is empty and unprofitable, not accompanied with God's blessing, nor conducing to the pleasing of him, but the provoking of him, *Psal.* 106. 29, 43. *e* Being led by no other rule than the tradition of men, which is the same with the precepts of Men, *Mat.* 7, 8. which God likes not, *Isa.* 8. 20. & 28. 13. *Joh.* 20. 31. *Act.* 26. 22. 2 *Tim.* 3. 15, 16. he would not give place to humane traditions in his house. *f* Nor to the *Elements of the World* (in allusion to *Grammar* wherein the Letters are the Elements or rudiments of all literature) *i.e.* the Ceremonies of the Mosaical law, containing a kind of Elementary instruction, for that seems to be the Apostles meaning comparing this verse with the 20, and 21. of this Chapter and other places, *Gal.* 3. 24. these being but corporeal carnal and sensible ordinances suitable to a worldly sanctuary, *Heb.* 9. 1, 10. not to be imposed in that spiritual one which Christ hath set up, *Joh.* 4. 23, 24. *Gal.* 5. 2. *g* Whatsoever Philosophical colours, or Pharisaical paint, they might appear in, they are not *after Christ*: we say a false Picture of a Man, is not after the man, being not taken from or resembling his person, but clean another; such descriptions of him, as were not taken from the life and truth that was in him. And therefore he who is head of his Church, and likes not to be mishap'd or misrepresented, will not accept of homage from those of his own house, in a livery that he hath not given order for, *Lev.* 10. 1. *Jer.* 7. 31. 2 *Cor.* 5. 9. how specious soever it may be in the wisedom of this world and the Princes thereof, 1 *Cor.* 2. 6, 7.

9 For *h* in him *i* dwelleth *k* all the fulness of the Godhead *l* bodily *m*.

h The causal particle induceth this as an argument to enforce the caution immediately foregoing against those who did seek to draw from Christ by Philosophy, as well as urging the ceremonial law, else the Apostle's reasoning were not cogent unless against both. *i* 'Tis evident that the Lord Jesus Christ, himself whom he had described and but just now named is the *subject*, the Person of whom he speaks, and in whom is seated and unto whom he attributes what followeth, *c.* 1. 19. *Joh.* 1. 14, 1 *Tim.* 4. 16. he doth not say *in his doctrine* whatever *Socinians* cavill, as if they would render the Apostle absurd and not to agree with himself in what he asserts of Christ's Person before (as hath been shewed) and after in the context. 'Tis plain this relative *him*, respects not onely, *v.* 8. but the 11*th.* &c. in whom the believing *Colossians* are said to be compleat as their *head*, both in the former Chapter, and soon after in this: would it not be absurd to say, Christ's Doctrine is the head of Angels? we are crucified in the doctrine of Christ? buried and quicened together with his doctrine? the hand writing of ordinances was nailed to the Cross of doctrine? Is a doctrine the head of principalities and powers? can a doctrine be buried in Baptism, &c. *To silence all the Earth*, that they should not restrain it to Christ's doctrine onely, what he asserts of his person, *Paul* after Christ had been several years in Heaven, put it in the present tense. *k Dwelleth*, not *dwelt* (as, 2 *Tim.* 1. 5.) in regard of the person eternally the same, *Heb.* 13. 8. for his argument had not been cogent, to contain Christians in the faith of Christ, and their duty to him, to have alledged in the doctrine of Christ now in Heaven hath dwelt all the fulness of the Godhead bodily (could propriety of speech have allowed it) but from the other respect because in their very flesh (the body of Christ now an inhabitant of the Heavens) the very Godhead in the whole fulness thereof personally from the moment of his incarnation doth yet dwell; what will not the faithfull perform and work out with their utmost faith that they may never suffer themselves to be rent from spiritual and mystical union with him, in whom they understand that even they themselves shall be also divinely filled, *v.* 10. *i.e.* in their measure be made partakers of the divine nature, 2 *Pet.* 1. 4. *dwelleth* imports more than a transient stay for a few minutes, or a little while, even abiding in him constantly and for ever (as dwelling most usually notes, 2 *Cor.* 6. 16.) *l* That which doth thus perpetually abide in his person as denominated after the humane nature is *all the fulness of the God-head, viz.* That rich and incomprehensible abundance of perfections whereof the supream and adorable nature is full; so that indeed there is not at all any perfection, or excellency in the divine nature but is found abiding in him. And after no common, or ordinary way, but by an Hypostatical or personal union, of the God-head, with the manhood in Christ: which is not by way of mixture, confusion, conversion or any other mutation; but. *m Bodily* to exclude that inhabitation which is onely by extrinsecal denomination. It being an adverb doth denote the *manner* as well as the *subject*, wherefore when he speaks of the temple of his body, *Joh.* 2. 21. that doth not fully reach the Apostle's meaning here: but it must be expounded *personally*, sith in the *Greek* that which signifies with us a body, and so our *English* word *body* is put for a person, *Rom.* 12. 1. 2 *Cor.* 5. 10. *Rev.* 18. 13. some body or no body; *i.e.* some person or no person. There is a *presence* of the God-head *general* by essence and power; *particular* in the Prophets and Apostles working miracles; *gracious* in all sanctified ones; *glorious* in Heaven; in light which no Man can approach unto, 1 *Tim.* 6. 16. *relative* in the Church visible and ordinances: *typically* under the law; and *Symbolically* in the Sacraments: but all these dwellings or being present in the creature fall short of that in the Text, *viz. bodily* connoting the personal habitation of the *deity* in, and union of it with the humanity of Christ. So close and streight, and intimate, that the God-head inhabiting, and the manhood inhabited, make but one and the same person, even as the reasonable Soul and Body in Man, make but one man. The way of the *presence* of the deity with the humanity of Christ is above all those manners of the presence of God with Angels and Men. The God-head dwells in him personally, in them in regard of assistance and energy: God-head notes the truth of it, Christ was not onely partaker of the divine nature, 2 *Pet.* 1. 4. but the very God-head dwells in him: 'tis not onely the *Divinity* (as the *Socinians*, following the vulgar *Latin* in this, would have it) but the *Deity*, the very nature and essence of God. Now 'tis observable though in God himself *Divinity* and *Deity* being indeed the same, *Rom.* 1. 20. and may differ onely from the manner of our conception and contemplation. Yet here when the enemies to Christ's *Deity*, might by their cavilling make more use of the word *Divinity* (as when the Soul of Man is faid to be a *divine thing*) to insinuate as if it here noted onely the divine will exclusive to the other attributes (which exclusion the term *all* doth signantly prevent) the Apostle puts in *Deity* or God-head. Then left Christ might (as by the *Arians*) be deemed a secondary God or (as some since) a made-God, inferior to the Father, he faith

faith the *fulness of the God-head* which speaks him perfect God coequal with the Father: further connoting a numerical sameness of essence betwixt the God-head of the Father and the Son, *all* the fulness of the God-head dwelleth in him. There is not one fulness of the Father and another of the Son, but *one* and the same singular God-head in both, *Joh.* 10. 30. the fulness of the manhood in *Adam* and *Eve* were not numerically the same, but the God-head of the Father and the Son is: yet is not the manhood of Christ co-extended and commensurate with the God-head (as some *Lutherans* conceit) but where the manhood is, or Christ as man is, or hath his existence there the fulness of the God-head dwells bodily: so that this fulness is extended as the manhood onely in which it is, and not as far as the Deity in which this derivative fulness is not as in its seat, though it be all originally from it, but inherently or subjectively in Christ.

10 And ye *n* are compleat *o* in him *p*, which is the head of all * principality, and power *q*.

1 Chap. 1. 16. *n To* Saints and holy brethren, *c.* 1, 2. who have received Christ, *c.* 2. 6, 7. and so are mystically united to him, in whom dwelleth all fulness (as you have heard) being in him, having one spirit with him as members with the head, *Rom.* 8. 1, 9. *Eph.* 1. 23. *o* Are impleat or filled and so mediately and causally compleat *from* the all-fulness that is in your head, yet not immediately and properly compleat *with* it (as some have been apt to think.) *p* But *in him*, ye have that compleatness and perfection which is reckon'd and made over to you and accepted for you to justification, so that of his fulness ye receive and grace for grace, *Joh.* 1. 16. 1 *Cor.* 1. 30. 2 *Cor.* 5. 21. *Eph.* 1. 6. *Phil.* 3. 9. derive in and from him all spiritual blessings, *Eph.* 1. 3. so that every one hath grace sufficient, 2 *Cor.* 12. 9. to do all things incumbent on him through Christ enstrengthening him, *Phil.* 4. 13. it is true there is here in this state no being compleat or perfect actually, as to glorification, yet vertually and seminally, that may in a sort be faid of true believers, not onely in regard of their head but in regard of their certain hope of being saved in Christ, yea and indged as to the earnest, the seed, and root of it, having already that life which shall never have an end, *Joh.* 3. 36. & 4. 14. *Rom.* 5. 2. *Eph.* 4. 30. 2 *Thess.* 2. 13. *Heb.* 9. 15. & 10. 14. 1 *Pet.* 1. 3, 4. 1 *Joh.* 5. 12. *q* The Apostle for consolation of the Saints, and in opposition to those who did endeavour a withdrawing from Christ to the worshipping of Angels, *v.* 18. doth further infer from the personal union, the dignity of the humane nature of Christ, in regard of the good Angels, which are here meant by *principality* and *power* by reason of their excellency by nature and grace, and their authority delegated to them by God over other creatures, *Mat.* 24. 36. 2 *Cor.* 11. 14. 1 *Tim.* 5. 21. Christ having the fulness of the God-head dwelling in him bodily is head unto the good Angels in regard of his excellency and eminency above them, who are far below him in perfection, *Eph.* 1. 21. *Heb.* 1. 4. the best of them are ministring spirits and subject to him, and so under his authority and at his command, *Mat.* 13. 41. & 16. 27. & 24. 31. *Eph.* 3. 10. *Heb.* 1. 14. 1 *Pet.* 3. 22. *Rev.* 1. 1. & 22. 16.

* Col. 2. 11 11 In whom also *r* ye are * circumcised with the circumcision made without hands *s*, in putting off the body of the sins of the flesh *t*, by the circumcision of Christ *u*.

r He removes what they who are addicted to superstition might suggest, as if there were somewhat defective to a compleatness in Christ: by shewing there was no need of any addition to what he required in the Gospel. *s* For that they might most plausibly urge of circumcision, as being the seal of the old covenant, and an obligation to the whole law, *Gal.* 5. 3. which some pressed as necessary to Salvation, *Act.* 15. 1, 24. he here shews was altogether needless now, that they were sanctified and had the thing signified by it the circumcision of the heart, *Rom.* 2. 28, 29. *Phil.* 3. 3. and were compleat in Christ without it, yea that the urging of that, and other Ceremonies now, was a pernicious errour tending to annihilate the Cross of Christ, and overthrow the whole mystery of his grace. 'Tis true it was appointed to the *Jews* a figure of a thing absent, they therefore who retain that figure after the coming of Christ, deny that to be compleat which it doth figure, and so abolish the presence of the truth, by sticking for the shadow, they let go the substance, *viz.* the circumcision not made by the operation of Man, but of God; not with the Knife of *Moses*, but the word of Christ sharper than any two-edged sword, *Heb.* 4. 12. and if we compare this with the verse following and, *Phil.* 3. 3. the Apostle intimates that baptism is the same to us Christians which circumcision was to the *Jews*, and that is often ascribed to the external administration, that is onely the internal operation of the spirit, as, *Rom.* 6. 3, 4. *Gal.* 3. 27, 28. *Tit.* 3. 5. 1 *Pet.* 3. 21. Now though there was during the shadow of it, *Heb.* 10. 1. under the old Testament the circumcision of the heart as well as under the New, *Deut.* 10. 16. & 30. 6. *Jer.* 4. 4. yet under the *N. T.* Christ the substance (who was onely before in the promise) being now exhibited, having abolished the old symbol and instituted baptism in the room of it; that with the hands in the flesh, *Eph.* 2. 11. which they who received not the promise, *i. e.* the *Messiah* promised, used, *Heb.* 11. 39. was to be no more urged, now the benefit by the merit of his obedience unto the death of the Cross, whereby he circumciseth from sin might be enjoy'd, as was signified by baptism appointed to this end, *Mat.* 28. 19. *Act.* 2. 38. *Rom.* 6. 3, 4. *Gal.* 3. 27. 1 *Pet.* 3. 21. *t* Hence he doth illustrate this spiritual circumcision by describing the parts of it, beginning with the mortification of the old man, corrupted nature containing not onely the body and senses, but the soul tainted with the defilements of sin, *c.* 3. 5. *Rom.* 6. 6. *Gal.* 5. 19, 20, 24. *Eph.* 4. 22. The body of sins which do mostly exert themselves in the flesh, every member and power whiles unregenerate being active in the committing of sin, till the new man be put on, *Eph.* 4. 24. and the dominion of it be subdued. *u* Not by any natural part which a man hath of himself for that purpose, but by the *circumcision of Christ*, not properly that whereby he himself was circumcised in the flesh the eighth day, but that which he hath indispensably required to have admission into his Kingdom, *Joh.* 3. 3. and which he himself is the worker of, doth procure by his merit, and effect by his spirit, which all the suasion of the sublimest Philosophers, and devotion of superstitious ones cannot doe.

12 Buried with him in baptism *w*, wherein also ye are risen with *him x*, through the * faith of the operation of God *y*, who hath raised him from the dead *z*. * Eph. 3. 7.

w He shews that in Christ they who are found have not onely the thing signified, but right to the outward sign and seal, *viz.* baptism, in the room of Circumcision abolished: the death and burial of Christ is not onely the exemplar, but the cause of the death of the old man, signed and sealed in Baptism; or by Baptism into death, *Rom.* 6. 3, 4. Analogically, or symbolically or sacramentally, when the Lord, together with the external sign, conferreth his grace signified by that sign; for even then the sins of such an one are buried with Christ so as they shall appear no more, either to his eternal condemnation, or in their former dominion, *Rom.* 6. 6, 9, 14. *x* In or by which Baptism becoming effectual, having mortified the body of sin, like as Christ was raised from the dead, ye are quicken'd and rais'd to newness of life, *Rom.* 6. 4. *Gal.* 3. 27, 28, 29. *Eph.* 4. 23, 24. & 5. 14, 26, 27. & *Chap.* 3. 10, 11. By virtue of Christ's Resurrection, a spiritual and mystical one is produc'd in you, which hath a resemblance and analogy to his. *y* Not of your selves but through faith, *Eph.* 2. 8. and that wrought in you by the energy or efficacy of God, *Joh.* 6. 29. *Phil.* 1. 29. & 2. 13. *Heb.* 12. 2. *z* Who did exert his power in raising up Christ from the dead, *comp. Rom.* 4. 24. with *Eph.* 1. 19, 20. This faith is not onely wrought by God, as the circumcision without hands, but it doth respect that wonderfull power of God put forth in the raising of Christ, as the subject, which he mentions by way of congruity, speaking of our resurrection, and of Christ's. And he specifieth *faith* rather than love or other graces which are wrought also by God, because in this grace, which is the constitutive part of the new creature, God comes in with a greater tradiation upon the Soul, being it hath not one fragment or point of nature to stand upon; carnal reason and mere moral righteousness being opposite to it, whereas other graces are but as the rectifying of the passions, and setting them upon right objects.

13 And you being dead in your sins *a*, and the uncircumcision of your flesh *b*, hath he quickned together with him *c*, having forgiven you all trespasses *d*.

a He farther shews they had no need of circumcision in the flesh, *Eph.* 2. 11. having all in Christ for justification as well as sanctification, so that though they (as well as the *Ephesians*, see *Eph.* 2. 1, 5.) were by nature spiritually dead in sins, deprivd of the life of grace, and separated from the life of glory; *b* And having the foreskin of their flesh in Paganism, which was true literally, but considering the internal circumcision, *v.* 11. the Apostle's expression here is to be expounded of the internal corruption of our nature, the uncircumcised heart, original corruption deriv'd unto all by carnal propagation which is predominant in the unregenerate. These being dead as to the life of grace, *Mat.* 8. 22. *Joh.* 5. 25. *Rom.* 8. 7. 1 *Cor.* 2. 14. 1 *Tim.* 5. 6. *c* You who were strangers from the life of God, *Eph.* 4. 18. hath he now quicken'd or reviv'd to a spiritual life with him here, and hereafter to eternal life, 1 *Cor.* 15. 22. *d* Having freely pardon'd to you (the word noting a free affection to give and forgive, 2 *Cor.* 2. 10. *Eph.* 4. 32. all your sins, after as well as before Baptism (which is the sign and seal of it) *Psal.* 103. 3. so that the spirit of Christ doth not onely infuse a principle of grace, and implant a living and abiding seed to work out vitious

habits, but God upon the account of Christ's plenary satisfaction doth freely remove all the guilt that binds over to eternal death, and doth not impute to believers any of their sins in whole or in part, but treateth them as if they had committed none at all, *Mat.* 26. 28. *Act.* 10. 43. *Eph.* 1. 7. *Heb.* 9. 15. and will remember them no more, so that when they are sought for they shall not be found, *Jer.* 31. 34. & 50. 20. *Heb.* 10. 17. what the *Papists*, lay of the *fault* being remitted, when the *punishment* may be exacted either in whole or in part, that they may have a pretence for humane satisfactions (the groundlesness of which was hinted, *c.* 1. 24.) is a meer figment of the Schools, against scripture and reason.

14 Blotting out the hand-writing of ordinances *e*, that was against us *f*, which was contrary to us *g*, and took it out of the way *h*, nailing it to his cross *i*.

e Having just before manifested God's grace in the free forgiveness of all their trespasses, he doth here adjoyn the foundation and means of this remission, *viz. Wiping out the Bill of decrees* (as one reads) or effacing and cancelling *the hand-writing that was against us, which was contrary to us in traditions* as another, pointing after *Chirograph* or hand-writing; upon the matter in the explanation there will be no difference from our reading of it. Sin in scripture is frequently accounted a debt, and the acquitting the pardoning of it, *Mat.* 6. 12. *Luk.* 11. 4. & 13. 4. as the debtour is oblig'd to payment, so the sinner to punishment, onely 'tis to be remembred, that though a private creditour may forgive his debt, yet unless the conservatour of publick justice do exempt an offender against the law, he is not acquitted, but is still under an obligation, bond or hand-writing, having as they under the *Mosaic* law professed allegiance, *Exod.* 24. 7. which upon default was an evidence of this guilt to avenging justice. That law prescribed by the ministration of *Moses* was appendaged with many ceremonial ordinances, to the observation of all which circumcision did oblige; this obligation interpretatively was as an hand-writing which did publickly testifie a Man's native pollution, and was a publick confession of his sin and misery, as washings did testifie the filth of his sins, and sacrifices Capital guilt to them, who liv'd under it, and did not perform it, that they were accursed, *Gal.* 3. 10, 19. under a ministration of death, 2 *Cor.* 3. 7, 9. whiles by laying their hands on the sacrifices, *f* They did as it were sign a Bill or Bond against themselves; whereby conscience of guilt was retained, *Heb.* 10. 2, 3, and a conscience of sin renew'd, so that the heart could not be stablished in any firm peace, & 9. 9. *Heb.* 10. 2. but they did confess sin to remain, and that they did want a removal of the curse by a better sacrifice. Upon the offering up of this, the law of commandments was blotted out, cancelled or abolished (saith the Apostle elsewhere) fee, *Eph.* 2. 15. even that contained in ordinances, compared with, *v.* 16, 20. 21. of this Chapter and therefore there is no condemnation to them that are circumcised with the circumcision of Christ, being found in him, *v.* 11. with *Rom.* 8. 1. & 7. 4. *g* So that however the law which was in it self holy, just, and good, through sin became in some sort contrary, or subcontrary to us, in that it did serve to convict, and terrifie with the curse for our default, *Rom.* 7. 5, 9. aggravating all by its ceremonies and shutting the Gate of God's House, against the *Gentiles* of whose number the *Colossians* were, strangers to the covenants of promise, *Eph.* 2. 12. yet this obligation was abrogated and annull'd by the death of Christ, as the Apostle expresseth it with great elegancy, having not onely said that the debt was wip'd out, prefac'd by the bloud of Christ being drawn over it, as they us'd to blot out debts or draw red lines cross them; but he adds. *h Taken out of the way* as the debtors bond or obligation is, being cancell'd, and torn to pieces, so that there is no memorial or evidence of the debt doth remain, all matter of controversie being altogether remov'd. Yet (if it may be) to speak more fully and satisfactorily he annexeth. *i And fasten'd it to his Cross*, what could be more significant? implying that Christ by once offering himself a sacrifice on the Cross, had disarm'd the law, and taken away its condemning power, *Rom.* 7. 4. *Gal.* 3. 13. It being customary (as learned men say) of old especially in *Asia* to pierce cancell'd obligations and antiquated writings with nails; Christ by his plenary satisfaction did not onely discharge from the condemnation of the law, *Rom.* 8. 1, 34. but he did effectually with the nails with which he himself was crucified by interpretation fastea the hand-writing of ordinances to his cross, and abolished the ceremonial law in every regard, since the substance of it was come and that which it tended to, was accomplished in giving himself a ransome for all, 1 *Tim.* 2. 6. to the putting away of sin, *Heb.* 9. 26. and obtaining eternal redemption, *Heb.* 9. 12.

15 *And* * having spoiled *k* principalities *l* and powers *m*, he made a shew of them openly *n*, triumphing over them *o*, † in it *p*.

* Psal. 68. 19. Isa. 53. 12. Math. 12. 29. Eph. 4. 8.
† Or, *in himself*.

k Some render it, seeing he hath stripped or made naked, as runners and racers us'd to put off their cloaths. *l* Hence some of the ancients read putting off his flesh (possibly by the carelessness of some scribes writing that which signifies flesh instead of that which signifies principalities in all the Authentick Copies) but besides that Christ hath not put off the humane nature, onely the infirmities of the flesh, 2 *Cor.* 5. 16. *Heb.* 5. 7. it doth not agree with what follows. One conceits that by *principalities and powers* are meant the Ceremonies of the law, because of the divine authority they originally had, and that Christ uncloathed or unveiled them, and shew'd them to be mistly figures that were accomplished in his own person. But I see no reason thus to allegorize, for 'tis easie to discern the word is borrowed from conquering Warriers having put to flight and disarm'd their enemies, (as the word may well signifie disarming in opposition to arming, *Rom.* 13. 12. *Eph.* 6. 11, 14.) and signifies here, that Christ disarm'd and despoiled the Devil and his Angels with all the powers of darkness, we have seen by *principalities and powers* are meant Angels, *c.* 1. 16. with *Rom.* 8 37. *Eph.* 1. 21. and here he means evil ones, in regard of that power they exercise in this world under its present state of subjection to sin and vanity. *Luk.* 4. 6 *Joh.* 12. 31. 2 *Cor.* 4. 4. *Eph.* 2. 2. & 6. 12. 2 *Tim.* 2. 26. whom Christ came to destroy, and effectually did on his Cross defeat, *Luk.* 11. 22. *Joh.* 16. 11. 1 *Cor.* 15. 55. *Heb.* 2. 14. 1 *Joh.* 3. 8. delivering his subjects from the power of darkness, *c.* 1. 13. according to the first promise, *Gen.* 3. 15. *n* Yea and Christ did as an absolute conqueror, riding as it were in his triumphal Chariot, publickly shew that he had vanquish'd Satan and all the powers of darkness in the view of Heaven and Earth, *Luk.* 10. 17, 18. *o* Even then and there where Satan, thought he should alone have had the day by the death of the innocent Jesus was he and his adherents triumphed over by the Lord of life to their everlasting shame and torment, what the *Papists* would gather hence that Christ did in this triumphant shew upon the Cross, carry the Souls of the Patriarchs out of their *Limbus*, *i.e.* their appointment to Hell is a meer unscriptural fiction; for those that he made shew of in his victorious Chariot are the very same that he spoiled to their eternal ignominy and confusion. *p* What follows some render (as in the margin) *in himself* or by himself, *i. e.* by his own power and virtue and not by the help of any other; the Prophet faith *he trod the winepress alone, and had not any of the people with him*, *Isa.* 63. 3. yet it seems here better to adhere to our own translation *in it*, consider what went before of *his Cross*, that he triumphed over Satan on it or by it, because the death that he there suffered was the true and onely cause of his triumphs, there he trod Satan under his feet, there he set his seed at liberty, and they who go about to bereave them of it, and bring them into Bondage do no other than restore to Satan his spoyls.

16 Let no man therefore judge you *q* * † in meat or in drink *r*, or ‖ in respect of an holy day, or of the new moon, or of the sabbath-days *f*.

* Rom. 14. 3, 10, 13.
† Or, *for eating and drinking*.
‖ Or, *in part*.

q He infers none should be condemned; none condemns another for exercising Christian liberty: none hath power to judge and censure herein, *q. d.* Suffer not any one (he excepts none) to impose upon you that, as necessary in the use and practice of it, which is not after Christ, *v.* 8. not warranted by his law of liberty, *Rom.* 14. 3, 4. *Gal.* 5. 1. *Jam.* 1. 25. *Paul* himself would not be imposed on, 1 *Cor.* 6. 12. & 7. 23. *Gal.* 2. 5, 11. 14. &c. he would not (as one of the words doth note) be domineer'd over by any, or suffer any to exercise authority over him, who held the head and owned Christ to be Lord of the conscience, and sole Dictatour of what way he will be served in. *r* He therefore would not have the practice of ceremonials obtruded, instancing in some, as the difference of meats and drinks in the use or not use of which (how after Christ had nailed those decrees to his Cross) superstitious ones would from the antiquated *rites* of the *Jews* and *Pythagorean* Philosophers place holiness in, and add them to the Christian institution. *f* Or the difference of festivals and sabbaths whether annual, or monthly, or weekly from the Levitical institutions.

17 Which are a shadow of things to come *t*, but the body *is* of Christ *u*.

t Which as they were but obscurer representations or shadowy resemblances of future benefits procured by Christ, *Heb.* 8. 5. & 9. 11. & 10. 1. whatever temporary glory they had from the former institution, till the time of reformation, *Heb.* 9, 10. yet that was done away, and they now had none, in respect of the glory that excelleth and remaineth, 2 *Cor.* 3. 9, 10. So that this doth no way gainsay the Sacraments now of Christ's own institution which may be called figures and shadows, not of things future, of Christ (not yet come, but) as already exhibited, whom they manifest to the mind and faith to be present, to those who rightly partake of them: we cannot say he condemns all distinctions of meats and drinks, *viz.* Bread and Wine in the Lord's Supper;

Supper; or of days, onely the decrees and ordinances of *Moses* or any other which the false teachers cryed up that were not after Christ. *u* Who is really the substance and Antitype of all the old Testament shadows which have complement or accomplishment in him, *Joh.* 1. 17. *Rom.* 10. 5. *Gal.* 4. 10, 11, 12. as all the promises were in him yea and Amen, *Dan.* 9. 24. 2 *Cor.* 1. 20. all was consummate in him, *Joh.* 19. 30. who came in the place of all the shadows. He is Lord of the Sabbath, *Mat.* 27, 50. and therefore having broken the Devils Head-plot by his propitiatory Sacrifice, and entred into his rest, ceasing from his own works of redemption by price, as God did from his of creation, *Heb.* 4. 10. he did away, 2 *Cor.* 3. 17, 18. all that was typical and ceremonial of the old Sabbath (as other types of himself,) keeping onely that which was substantial for an holy rest of one day in seven, and appointing that in commemoration of the Fathers work and his to be from his Resurrection observ'd on the first day of the Week for the Edification of his Church; which he honoured by his appearance among st his Apostles on that day, and that day sevenight after, which proceeded originally from his instituting of that day (to prevent dissension) for publick worship in Christian assemblies. Some have observ'd that the *Jewish Doctors* did foresay *That the divine Majesty would be to Israel in a Jubilee, freedom, redemption, and finisher of Sabbaths*: and that *four* Sabbaths did meet together and succeed each other at the death and the Resurrection of Christ, *viz.* (1) The sabbatical year of *Jubilee*, *Luk.* 4. 19. (2) The high Sabbath, *Joh.* 19. 31. (3) The 7th day Sabbath, when his Body rested in the grave (4) The first day of the Week when he rose a victorious Conqueror of the Devil, and had all put in subjection to him, unto whom all the rest did refer and therefore they were to disappear, upon his estating his people in a rest which the law could not, whereupon his people are obliged in publick adoration and praise to commemorate him on the first day of the Week or the Lord's day to the end of the world, 1 *Cor.* 16. 1, 2. *Rev.* 1. 10.

* Or, *judge against you.*
† Greek *being a voluntary in humility.*
‖ Gen. 13. 3.

18 Let no man * beguile you of your reward *w*, † in a voluntary humility *x*, and worshipping of angels *y*, intruding into those things ‖ which he hath not seen *z* vainly puff'd up by his fleshly mind *a*.

w The original compound word peculiar in the *N. T.* to *Paul* and that in this Epistle onely (and not very frequent in other Authours) hath occasioned interpreters here to render it variously, some joyning the next following word with it, and some (as we read it) to that which follows after. The simple word is, *c.* 3. 15. read *rule*, or judge, and it may be rendered *intercede*. Yet *Paul* doth not elsewhere use this word simply or in composition where he speaks of *judging* and *condemning*, *Rom.* 2. 1. however it is borrow'd from those who were judges or umpires in their games, the Apostle most likely alluding to those who through favour or hatred determin'd unjustly, to the defrauding those victours of their prize or reward to whom it was due. Hence some would have the import to be agreeable to our translation; be carefull these unjust Arbiters do not defraud you of gaining Christ, and deprive you (as, *Mat.* 24. 4. *Eph.* 5, 6. 2 *Thess.* 2, 3.) by prescribing false lists and giving you wrong measures, and so judging against you, one renders it, *let no man deceive you with subtile argument* who pleaseth or delights himself in humility; another, *Let no man take your prize*; others, *Let no man Master it or bear rule over you at pleasure*, Let none take upon himself, or *usurp to himself the parts or office of a Governour or umpire over you.* The Apostle labours to fortifie the true followers of Christ against such superstitious subtile ones who by their artifice did assume a magisterial authority (without any sure warrant from God) to impose their traditionary and invented services upon them, and determine of their state accordingly as the *Papists* do at this day. One learned man thinks the Apostle had not used this word here, but for some notable advantage, *viz.* because the simple word may signifie to *intercede* as well as to *judge*, it made wondersfully to his purpose in this composition (as he uses *concision*, *Phil.* 3. 2.) to disparage those seducers who did from some notions of the *Platonists*, labour to gain credit to that opinion that the Angels were intercessours betwixt God and Man. *x* Covering their imperious spirit, by being Volunteers in humility, or by a pretence of voluntary uncommanded humility, alledging it would be presumption in them to address themselves immediately to God, and therefore, *y* They would pay a religious homage to Angels, as of a middle nature betwixt God and them, presuming they would mediate for them, an instance to express all that invented worship, which how specious soever it may seem to be, hath no warrant from Christ, who alone can procure acceptance of our persons and services. He expects that his Disciples should assert his rights and the liberty with which he hath made them free against the traditions of self-willed men, and no more to solemnize for *worship*, than *teach for doctrine the the traditions of men*, *Mat.* 15. 2, 6, 9. we must not under any pretext of humility presume to know what belongs to our duty and God's service better than Christ doth, shewing us that he alone is the true and living way and we may come boldly by him, *Mat* 11. 28. *Joh.* 14. 1, 6. *Eph* 3. 12. *Heb* 4. 16. & 10. 20. And therefore the adoring and invocating of Angels as heavenly courtiers, whatever the *Papists* out of a shew of humility do argue, is not after Christ, but against him. *z* Yea and for any one to assert it, and the like is to be a bold intruder upon anothers possession, a thrusting a Mans self into the knowledge and determination of that which is above his reach, *Psal.* 131. 1. and he hath no ground at all for, but doth prie or wade into a secret which a man cannot know. The Apostle useth a *Platonick* word against those who did indulge themselves out of curiosity in the opinions of the *Platonists* about Angels, the worshippers of which amongst those who were professed Christians in *Phrygia* were so tenaceous of their error that they were not rooted out after the third century, when a Canon was made against them under the name of *Angelici* in the Council of *Laodicea* near *Colosse*. *a* The first rise of such foolish presumption was a being rashly puffed up with the sense of their flesh, a deluded mind mov'd by some carnal principle, setting out things with swelling words of vanity, wherewith in truth they have no acquaintance, and whereof they have no experience, 1 *Tim.* 1. 7.

19 And not holding * the head *b*; from which all the body *c* by joynts and bands having nourishment ministred *d*, and knit together *e*, increaseth with the increase of God *f*.

* Eph. 4. 15, 16.

b And here, the Apostle suggests that those things he had before taxed did proceed from hence, that they let go the Lord Christ himself, *c.* 2. 8, 9 from whom all truths are to be derived, and consequently he is all truth it self, *Joh.* 14. 6. not to adhere to him is the spring of all apostacies he being the head, see *Eph.* 4. 15, 16. *c* Whence is communicated and distributed such influence to the body, the Church as is necessary to all the sensations and motions thereof. *d* Being in all its members fitly framed together by the spirit, *Eph.* 2. 21, 22. and united by faith, *Eph.* 3. 17. hath a continual subsidy of life and vigour. *e* And fastned together in a spiritual union which joyneth all believers to their head, and each of them to the other in him, 1 *Cor.* 10. 17. & 12. 12, 20, 25, 27. *f* Whereupon to mutual edification in love it groweth with a divine growth and spiritual increase, arising from the efficacy of God and tending to his glory, being filled with the influences of his grace, 1 *Cor.* 3. 6. it is established and strengthened by little and little, in light and purity, and all graces till it attain to the measure of its perfect stature in Christ Jesus our Lord; whereas an increase in the traditions of Men, and the inventions of flesh do onely blow it up with wenns and impostbumes, to the disfiguring, deforming and destroying of it.

20 Wherefore if ye be dead with Christ from the * rudiments of the world *g*: why as though living in the world are ye subject to ordinances *h*?

* Or, *elements*.

g Here the Apostle doth further argue against all impositions of superstitious observances, obtruded as parts of divine worship, whether in reviving those abrogated or setting up new ones upon supposition of their union with Christ their head, and their being dead in him as to all beggarly Elements from which he had freed them by his death, *Rom.* 6. 3, 5. & 7. 4, 6. *Gal.* 4. 9, 10, 11. with *Gal.* 2. 19. no uncommanded worship or way of worship being *after Christ*, v. 8. *in whom they were compleat*, v. 11. *being buried with him in Baptism*, v. 12. *having nailed those ritual ordinances to his Cross*, as antiquated or out-dated, *v.* 14. why should they *who held the head*, *v.* 19. *h* As if they lived in the old World with those Children in bondage, *Gal.* 4. 3. before Christ came, be subject to ceremonial observances, *q. d.* 'Tis most injurious that they should impose this yoke upon you, (*Act.* 15. 10.) ye are most foolish if ye submit your necks: for God would not have a ceremonial worship which he himself instituted to be abrogated, that a new one should be invented by men. If the head of the Church like not the reviving that worship he hath laid aside, be sure he will not approve of any new one which he never appointed. The Apostle is not here speaking of the Magistrates ordinances about things indifferent in their use for the real good of the civil Government; but of the way of worshipping God by Religious abstinencies, &c.

21 Touch not, taste not, handle not *i*?

i Which he doth here by way of imitation upbraiding of them, elegantly recite in the words, phrases, or sense of those imposing Dogmatists whose superstition and lust of domineering over the consciences of Christians is taxed in the gradation which the well skill'd in the *Greek* judge to be in the original. For though the first and which we render

touch

touch not be sometimes so rendred, yet considering here the coincidency or tautology will, so rendred, make with the last, the sense of it, as the most judicious and learned have evidence'd, seems to be, *eat not*, as noting they did forbid the eating, *i. e.* using certain meats at their ordinary meals (against the reviving of which imposition above, *v.* 16. as well bringing in a new one of like import the Apostle elsewhere expresseth himself, *Rom.* 14. 17. 1 *Cor.* 8. 8. 1 *Tim.* 4. 3.) obtaining which, they proceeded to forbid the not *tasting*, and then the not *handling* or touching of them with the hand, as if that would defile. It being more not to *taste* than not to *eat*, and likewise more not to *touch with the finger*, than not to taste. Expressing the ingeny of such superstitious imposers, that they heap up one thing upon another to the burdening of consciences, not knowing where to make an end in their new invented external devotions and observances, which, as snares, do first bind fast, and in tract of time strangle. He speaks of these as distinct from those, *v.* 16. they being for antiquated rites which had been of God's appointment, these for innovations of man's invention as is apparent from the last verse.

22 Which all are to perish with the using *k*) * after the commandments and doctrines of men *l*.

* Tit. 1. 14.

k He adds his reasons why, under the Christian, institution acceptable worshipping of God doth not consist in such observances, both because meats, drinks, garments, *&c.* are deligned unto the benefit of Man, for the preserving of his temporal life, and are consumed in their use. They cannot in, or by themselves either make a Man holy or render him unclean, *Mat.* 15. 11. *Mar.* 7. 19. *Rom.* 14. 17. 1 *Cor.* 6. 13. 1 *Tim.* 4. 3. they all come to corruption or are consumed in doing us service, they cannot otherwise be of use, which may evince that all the benefit we receive from them doth only respect this mortal life, it not being imaginable that what perisheth in our use should be of any force to the life of our Soul which is immortal and incorruptible. And therefore to urge the reviving of antiquated ordinances, or bringing in such like new ones, is to corrupt or consume the creatures without any spiritual advantage, whereupon such impositions must needs be destructive; and because of the Apostle's stronger argument, they are not after Christ, but *after the precepts and decrees of men*, compare *v.* 8. which is our Lord and Masters argument against the innovations of the Pharesees, *Mat.* 15. 9. agreeing with the Prophet, *Isa.* 29. 13. to bring in additionals of uncommanded worship, or rites and ways of it, is forbidden of God, *Deut.* 12. 32. *Job.* 14. 26. & 16. 13. *Rev.* 22. 18. who (according to the purport of the second commandment, must be worshipped in a manner peculiar to him and appointed by him, and therefore worship, not appointed, *i.e.* not commanded, is forbidden by him who will accept of no homage from Christians in the business of Religion, unless it be taught by him, and not by men onely.

23 * Which things have indeed a shew of wisedom *m*, in will-worship *n*, and humility *o*, and † neglecting of the body *p*, not in any honour *q*, to the satisfying of the flesh *r*.

* 1 Tim. 4. 8.
† Or, *punishing*, Or, *not sparing*.

m By way of confession the Apostle here grants that the precepts and doctrines of men about religious abstinences had a *shew of wisedom*; and 'twas but a meer shew, a bare pretext a specious appearance, a fair colour of wisedom, which is of no worth, not the reality and truth of Christian wisedom, however it might beguile those that were taken more with shadows than substance, *v.* 3, 4, 8, 17. *n* (1) In abitrary superstition, or humane invention, or self-will'd Religion rather than divine institutions; as all the Ancients, and almost all the moderns do interpret that word, it having no good, but an ill Character accompting the compound word here which we render *will-worship*, of no better import, as to the ordainers of worship, than the two simple words of which it is compounded, expressing humane arbitrariness and worship; *v.* 18. (even as the Apostle doth by a compound word which signifies *peace-making*, *c.* 1. 20. understand the very same thing which he expressed by the two simple words of which it is compounded, in another Epistle, *Eph.* 2. 15.) it being rational to conceive considering the Apostle's drift in the context that by *will-worship* he doth connote the same here, that by *willing in worship*, he doth assunder there. For though a performing those acts of worship willingly, which God himself hath commanded, be necessary, and commendable in his willing people, *Psal.* 110. 3. and they cannot be acceptable otherwise: yet when the will of man, in contradistinction to the will of God is considered as constitutive of that worship which is offered to God of a Man's own brain & devising without God's warrant, then that *will worship* is hatefull to God and the more voluntary the more abominable. It being most just, that not in what way we will and chuse, but onely in that way which he will and chuseth we should worship him with acceptance (which should be our greatest care, 2 *Cor.* 5. 9.) we know, amongst men, those persons of honour that give *l*[illegible]*es* to their Servants, would discard such of them as shou[illegible] [illegible]ome to attend them in new ones of their own devising, though [illegible]ments might be so foolish, as to conceit those of their own [illegible] were more expressive of their humble respects. Much [illegible] worship of mans devising distaste full to the all-wise God who sees through all colours, and though he loves a willing worshipper, yet he hates *will-worship*. *o* However it be palliated (2) with a pretended demission of mind, or an affectation of humility, as if more self abasement were designed in such an arbitrary way of worship, like those Hypocrites in their fasts, who put on mortified looks and a neglected Garb with disguised countenances, *Mat.* 6. 16. shewing themselves more submissive to the orders of their superiours in that way of mans deviding. *p* Wherein the more superstitiously devout do labour to outdo others (3) in punishing, not sparing, neglecting, or afflicting the body (as some *Monks*, at this day in the *Papacy* in denying it that, with which nature should be supplyed. *q Not in any honour*, which a learned Man thinks the Apostle would have read as included in a *Parenthesis*, as conceiving the series of his discourse requires these to be joyned, *viz. Neglecting of the body as to what pertains to the satisfying of the flesh.* So by (*not in honour*) is not here meant a sparing of the body in order to real sanctification, temperance and continence in opposition to the dishonouring of the body by Luxury (as, *Rom.* 1. 26. with 1 *Cor.* 6. 18, 19, 20. 1 *Thess.* 4. 4. *Heb.* 13. 4.) That honour of the Body the Apostle doth elsewhere require, he doth here oppose to the seducers pretended mortifications. For their Religious abstinency was not from that, which occasion'd Luxury, onely from some certain sorts of meat, the use of which no way defiles the body, nor violates in any manner the holiness and honour it ought to be kept in. Others read *neglecting the body* which is *in no esteem*. *r For pampering the flesh.* Not in any esteem, *i e.* with God, or not in any honour to God, but in a tendency onely to make provision for the flesh (as, *Rom.* 13. last) others take *honour* for regard, *q. d.* in no regard, to the supplying of nature with that which is due to it. Others take honour for *having a care of*, 1 *Tim.* 5. 3. *q. d.* neglecting the body in taking no care of it, or not at all valuing the things that are requisite to the due nourishment of it; this is somewhat generally received. Having no care that the body may have that which will satisfie nature; and if the last phrase which we translate *to the satisfying of the flesh*, seem not so well to express moderate satiety, we should consider 'tis said in a good sense *God filleth the hungry w. th good things*, *Luk.* 1. 53. and Christ *filled* the multitude, *Joh.* 6. 12. yea the use of the word in Authenick *Greek* Authours may be found to note a moderate as well as immoderate filling, *i.e.* in a good sense, for a satiety (or enough) that is not vitious.

CHAP. III.

1 IF ye then be risen with Christ *a*, seek those things which are above *b*, where * Christ sitteth at the right hand of God *c*.

* Eph. 1. 20.

a Having refuted superstitious observances placed in things Earthly, and perishing, and called them off from shadows, to mind the substance; he doth upon supposition of what he had asserted before, *c.* 2. 12, 13. here infer that, since they were risen again with Christ, it did behove them to set about the duties required of those in that state: not of the proper Resurrection of the body, which, whiles here below, can onely be in our head by virtue of the mystical union, as in regard of right the members of Christ are said to sit with him in heavenly places, *Eph.* 2. 6. signified and sealed by baptism: but the Metaphorical and spiritual Resurrection from spiritual death which is Regeneration, *Rom.* 6. 4. *Tit.* 3. 5. wrought by the same spirit which raised Christ, and whereby renewed Christians live in certain hope of that proper Resurrection of their bodies, which Christ hath procured. *b* Hereupon he urgeth them (in the same sense our Saviour doth command to seek his Kingdom, *Mat.* 6. 33.) with diligence to pursue Heaven and happiness as the end, and holiness as the means to the attaining of it. To have their conversation in Heaven, *Phil.* 3. 20. *c Where Christ sitteth at the right hand of God.* Whiles the Apostle speaks of God after the manner of Men we must take heed of the gross errour of the *Anthropomorphites*, who did imagine God to sit in Heaven in the shape of a Man. Some indeed who abhor such a gross imagination, yet conceive that because more generally the Heaven is God's throne and shall be so for ever, *Jer.* 17. 12. *Lam.* 5. 19. *Mat.* 5. 34. that he hath a particular throne in Heaven, whereon he doth shew himself specially present as in his Temple, 1 *King.* 22. 19. *Psal.* 11. 4. and so though Christ is set *properly* on the right hand of this throne, *Heb.* 1. 3. & 8. 1. & 12. 2. *Rev.* 3. 21. but because the conception of

of such a particular material throne with extension of parts and proper dimensions may (besides other inconveniences) misguide our apprehensions and occasion adoration to the creature, which should be terminated on God alone who is a pure spirit, and whereas *sitting* is not taken *properly*, saith Stephen saw Christ standing, *Act.* 7. 55. and is opposed to the ministration of Angels, which have no bodies or bodily parts, *Heb.* 1. 13. by most it is taken *metaphorically* importing that Christ hath all real power and dominion put into his hands, connoting his authority and security from his enemies who are put under his feet, *Mat.* 28. 18. 1 *Cor.* 15. 25. is crowned with Majesty glory, and honour, *Heb.* 13. & 2. 9. enjoying all blessedness in a most transcendent way, *Psal.* 16. 11. and 110. 1. *Act.* 2. 33; 36. having the humane nature filled with abilities to execute all when he entred into glory, *Isa.* 16. 5. *Luk.* 22. 29, 30. & 24. 26. 1 *Cor.* 15. 43. *Rev.* 19. 6. where he resides possessed of all in safety, *Act.* 3. 21. *Rev.* 3. 21. 'twas above whither Christ ascended by a local motion from a certain *where* here below, into a certain *where* above, so that whatever the *Lutherans* argue from Christ's glorious Ascension, and Session to prove Christ's body an ubiquitary, or every where present is in consequent, sith it is in Heaven where he wills, that believers should be to behold the glory that his Father hath given him, *Joh.* 17. 24. wherefore,

2 Set your * affections on things above *d*, not on things on the earth *e*.

* Or, *mind*.

d That the hearts of believers here, might be where their treasure is, the Apostle here repeats his exhortation, using another word, importing they should intently *mind things above*, *Rom.* 8. 5. *viz.* the inheritance reserved in the Heavens for us, 1 *Pet.* 1. 4. with heart and affections, together with all that God hath appointed to be a furtherance to the enjoyment of it; not curiously to search the deep things of God which cannot be found out, but to mind things above with sobriety, *Rom.* 12. 3. *e* Taking off the mind and heart from all that is opposite to heavenly things, *viz.* not onely those humane, carnal ordinances and ceremonies, *c.* 2. 22. with *Phil.* 3. 18, 19. but also from the eager pursuit of the pleasures, profits and honours of this World, which the men of it do inordinately desire, *v.* 5. with *Mat.* 6. 33. *Gal.* 5. 24. and are carryed away with, *Tit.* 2. 12. *Jam.* 4. 4. 2 *Pet.* 1. 4. 1 *Joh.* 2. 17. Christians should not be, to the neglect of things spiritual; however they are obliged in a due subordination, to take care of themselves and families for these things below, so far as to put them into a capacity of raising them more Heaven-ward.

3 For ye are dead *f*, and your life is hid with Christ in God *g*.

f The Apostle adds another reason why the believing *Colossians* should not be earthly minded, because they were *dead*, not absolutely, but in a certain respect, *viz.* of sin, and the World (1) in regard of that carnal, corrupted, sin infected life, received from our first Parents by carnal Generation, the *life of the old man* altogether depraved, the real members of Christ are dead, see. *c.* 2. 11, 12, 20. *Rom.* 6. 2, 4, 6, 7, 8, 11. & 7. 9. 2 *Cor.* 5. 14, 17. *Gal.* 5. 24. (2) in regard of the World by communion with Christ their head, *Psal.* 22. 15. *Isa.* 26. 19, *Gal.* 6. 14. 2 *Tim.* 2. 11. 1 *Pet.* 4. 1, 2. *g* And their spiritual life, (opposed to the life of sin) which is received by their receiving of Christ, the life they now live by faith, quickened together with Christ, *c.* 2. 13. *Job.* 11. 25, 26. & 14. 6. *Gal.* 2. 20. *Heb.* 10. 38. 1 *Joh.* 5. 11, 12. this is *hid with Christ* by virtue of their union with him, as Christ is in God by union with the Father, Christ in God and our life in Christ, *Joh.* 17. 21. because in him, lie the springs of our spiritual life, which in and by our Regeneration, renovation and sanctification is communicated to us: and its progress in fruitfulness till it arrive to perfection, *Phil.* 3. 10, 14.

4 * When Christ who is our life shall appear *h*, then shall ye also appear with him in glory *i*.

* 1 Cor. 15. 43.

h Which will be according to the purpose and promise of God with whom it is laid up, *c.* 1. 5. when Christ by whom they live shall so appear that they shall be like him, 1 *Joh.* 3. 2. and be taken to be with him in the heavenly inheritance, 1 *Pet.* 1. 4. then their conformity to him began here partly in holiness and partly in sufferings, *Rom.* 8. 18. shall be compleated at last in glory and felicity, *Phil.* 3. 21. *Heb.* 11. 26, 35. *i* And then shall these adopted Children be brought into glory with him, *Heb.* 2. 10. out of whose hands none shall be able to pull them, *Joh.* 10. 28. but however the World look upon them, as despicable, *Job.* 16. 2. and sometimes they are so in their own eyes wherein oftimes there be tears, so that they can see but as through a glass darkly, *Psal.* 31. 22. 1 *Cor.* 13. 12. but then they shall see Christ face to face, all tears shall be wip'd away from their eyes, *Rev.* 7. 17. and at the last day, they shall shine as the Son in glory, *Mat.* 13. 43. 1 *Cor.* 15. 43, 53. 2 *Thess.* 1. 7, 10, 12.

5 Mortifie therefore *k* your members which are upon the earth *l*: fornication *m*, uncleanness *n*, inordinate affection *o*, evil concupiscence *p*, and covetousness *q*, which is idolatry *r*:

k That they might not think he who had given check to superstitious abstinencies, was for the indulging of any carnal affections, he infers here, how the exercise of truly Christian mortification was incumbent on those who were dead to sin and had their life hid in Christ. Neither is it any incongruity that they who are in a sort already dead, should be exhorted to mortification; if we do but distinctly consider of mortification, and what they are to mortifie, or endeavour to make dead. (1) As to mortification, which may be considered either as to its *inchoation*, when upon effectually calling, a mortal wound is by the Spirit of God given to the old man, or to the habit of sin, which will in the end or consummation be a total privation of its life; though as yet it be but partial. It is not in regard of this inchoative mortification, which was begun upon their effectual calling that the Apostle exhorts the Saints at *Colosse* in this verse to *mortifie*. But mortification may be considered as to its *continuation* and the carrying on the life of grace in the making dead all that is contrary to it even the renew'd person should be continually solicitous to have the old Man kill'd out right without any reprieve. This is it that the Apostle put the believing *Colossians* upon, not to spare any remaining ill dispositions or depraved habits of the old Man but by the assistance of the spirit (for 'tis not a natural, but spiritual work) *Rom.* 8. 13. *Gal.* 5. 24. continually to resist to the killing of it, or putting it to death. Never to desist in this war (2) *l* As to the *earthly members* of it: The Apostle expresseth the object of mortification, or what they are to mortifie, by their *members upon the earth* not as if he design'd to put them upon a dismembring of their bodies; or a deadning of those bodily natural parts whereby the sex is distinguished; *Rom.* 6. 13. (though agreeable to his own practise he would have the body kept under and brought into subjection, 1 *Cor.* 9. 27.) but upon subduing inordinate motions, and carnal concupiscences as is evident from the particular vices following which taken as collected and heaped up together may well pass under the notion of a body, he had before in this Epistle mentioned the body of the sins of the flesh, *c.* 2. 11. this he might say onely not *metonymically* by reason such lusts do reside in the natural body and members of it, *Rom.* 6. 6, 12, 19. but (and that chiefly) *metaphorically* the mass of corrupt nature dwelling in us, is compared to a person the *old Man* or *old Adam*, or body of sin, *v.* 9. *Rom.* 6. & 7. 24. *Eph.* 4. 22. and continuing the metaphor, the parts of this corrupt body are called members, and our members the whole body of the old man being made up of them, which are said to be *upon the earth* as being inclined to earthly things and employed about them, taking occasion from sensual objects here below, to get strength; unless we be continually upon our watch to abolish all that contributes to the life of the old man in the particular members, *viz.* *m Fornication* see the parellel place, *Eph.* 5. 3. with 1 *Cor.* 6. 9. where he begins with this, as most turbulent, understanding by it not onely the outward act, but the inward affection, which the heathens were apt to reckon no fault, though the spirit of God in the scripture do greatly condemn it, *Mat.* 5. 28. *Rom.* 1. 29. 1 *Cor.* 5. 1. & 6. 18. & 7. 2. & 10. 8. 1 *Thess.* 4. 3. *n* Impurity, see *Ephes.* 5. 3. which is more unnatural, whereby they dishonour their own bodies, *Rom.* 1. 24, 27. *Gal.* 5. 19. 1 *Thess.* 4. 7. *Rev.* 17. 4. *o* That passion which some render softness, or easiness to receive any impression to lust, *i.e.* the filthy disposition of a voluptuous effeminate heart delighted with lascivious objects, *Psal.* 32. 9. *Rom.* 1. 26, 27. 1 *Cor.* 6. 9. with 1 *Thess.* 4. 3, 5. *p* That concupiscence which in nature and measure is excessive, being an irregular appetite, and an undue motion against reason, especially against the spirit, *Gal.* 5. 17. *q* And an immoderate desire after and cleaving to the things of this World, either in progging for them, or possessing of them to the feeding of other lusts; and so estranging the heart from God, *Eccles.* 5. 10. *Luk.* 12. 18. trusting in riches rather than in the living God, *Job.* 31. 24. *Mat.* 6. 24. 1 *Tim.* 6. 17. *r* Upon which account it may pass under the title of *Idolatry*, as the covetous person is an Idolater see, *Eph.* 5. 5. and further he might reckon covetousness to be *Idolatry*, because nothing was more execrable in the judgment of the *Jews* than Idolatry was, it being ordinary with the *Hebrews* to note sins by the names of those most detested as rebellion against God, 1 *Sam.* 15. 23. by witchcraft, not that it so formally, but that the spirit of God may shew how odious an incorrigible obstinacy of mind against God is unto him. Hence considering the odiousness of these vices, the Apostle would have us not to content our selves to cut off some branches of them, but to grub them up by the roots.

6 * For which things sake *s* the wrath of God cometh on the children of disobedience *t*.

* Rev. 22. 15

f Especially remembring, how the indulging, or sparing any of them will be of dreadfull consequence, see *Ephes.* 5, 6. for however they may by carnal men be looked upon as little faults, which God will overlook on course. *t* Yet they do certainly incur divine displeasure, and will bring most inevitable judgments upon those unpersuadible, rebellious and contumacious ones who would be thought God's Children and yet remain incorrigible, *Mat.* 24. 38, 39. 1 *Cor.* 6. 9. *Gal.* 5. 21.

* Rom. 7. 5. 7 * In the which *u* ye also walked sometime *w*, when ye lived in them *x*.

u Some render it *amongst whom*, but Alas! they lived amongst such disobedient ones still, therefore we do better render it *in which*, *i. e.* sins or vices, the now believing *Colossians*. *w* Had heretofore practised, and exercised; and had not only been infected with the venome of them, in descending from polluted Parents. *x* But were servants to them, *Rom.* 6. 17, 19. whiles in a sensual course of life they were carried away with them, 1 *Cor.* 12. 2. before their conversion when they did live and reign in their mortal bodies, *c.* 1. 21. & *v.* 7. 1 *Cor.* 6. 11. *Eph.* 2. 3, 11, 12. & 5. 8.

8 But now you also put off all these *y*, anger *z*, wrath *a*, malice *b*, blasphemy *c*, filthy communication out of your mouth *d*.

y Having minded them of their former condition under Paganism in a state of sin whiles they served various sensual lusts he doth here in their present circumstances under Christianity in a state of grace shew them that now they professed to walk as Children of light, *Rom.* 13. 12. *Eph.* 5. 8. with 1 *Thess.* 5, 5, 8. they were more strongly obliged to lay aside those inordinate affections which were more spiritual, *Eph.* 4. 22. some of which he doth instance in, *viz.* *z* *Anger* whereby he doth not mean the passion it self, *Eph.* 4. 26. with 31. but the inordinacy of it, being a vindictive appetite to hurt another unjustly for some affront conceived to be given or occasioned by him. *a Wrath*, indignation, *Rom.* 2. 8. a sudden hasty and vehement commotion of the offended mind apprehending an injury when it shews it self in the countenance in a manner and measure unbecoming a Christian, as in them who with rage thrust Christ out of the City, *Luk.* 4. 28, 29. with *Eph.* 4. 31. *b Malice* is connoting both the evil habit and the vitious act; now though this word be took oftentimes more generally, for that mischievous vitiosity and venome which runs through all the passions of the Soul reaching to all sins, 1 *Cor.* 5. 8. & 14. 20. yet here it seems to be taken more specially for a secret malignity of rooted anger and continued wrath remembring injuries, meditating revenge, and watching for an occasion to vent it, being much what the same with that which the Apostle in a parallel Epistle calls bitterness, *Ephes.* 4. 31. compared with other places, *Gen.* 4. 5. *Rom.* 1. 29. *Tit.* 3. 3. 1 *Pet.* 2. 1. *c* After he had urged the laying aside of heart evils as the cause, he moves to the laying aside those of the tongue, *viz.* *Blasphemy* which in a like place we render *evil speaking*, *Eph.* 4. 31. the original word according to the notation of it doth signifie the hurt of any ones good name; which when it respects God we do more strictly call Blasphemy. When it respects our neighbour though more largely it be so, or defamation, *Rom.* 3. 8. 1 *Cor.* 4. 13. *Tit.* 3. 2. yet more strictly, if it be done secretly, it is detraction or backbiting; more openly reviling or slandering, *Mat.* 15. 19. *Mar.* 7. 22. 1 *Tim.* 6. 4. *d* Obscene discourse, dishonest talk should not come into the Christians mouth, *c.* 4. 6. see on *Eph.* 4. 29. & 5. 4. wanton lewd and unclean speeches should not proceed from a Christians Tongue, 1 *Cor.* 15. 33.

9 Lie not one to another *e*, seeing that ye have put off the old man with his deeds *f*.

e Here he puts them upon laying aside that vice which violates the ninth Commandment, being opposite to truth in word and work, see *Ephes.* 4. 25. where he doth more fully urge the putting away lying, from the same argument that follows here. *A lie being* no other than *that voluntary expression by word or deed which accords not with the conception of the mind and heart, on purpose to deceive those with whom we do converse*. Contrary to the principles of a new creature, because God after whose image he is renewed hates it more than any vice, fith it is contrary to truth and proceeds from the father of lies, *Psal.* 15. 2. & 5, 6. *Prov.* 12. 22. *Joh.* 8. 44. *Rev.* 21. 8, 27. they who in conversation do mostly stomach to be told of it, are most ordinarily guilty of it. But the Apostle requires Christians indeed to put way all fraud and falacy in commerce with men and one another (as well as converse with God) that there may be in all due circumstances a just representation of that without, which is conceived within, *Eph.* 4. 15. *Jam.* 3. 14. *f* The Apostle subjoyns his reason from the parts of Regeneration or Sanctification, *viz.* (1) Mortification which he resumes under an elegant metaphor (intimating his solicitude to have the foregoing and the like vices to be wholly laid aside, as much as was possible in this life) borrowed from the putting off old and worn Garments which did as it were crawl with vermine: intimating that if the old Man as, the cause, were put off with loathing, then those inordinate affections and actions which did proceed from it, would also be removed, see on *Rom.* 6. 6, 11. with *Ephes.* 4. 22. if that which was born of the flesh and contrary to the spirit, *Joh.* 3. 6. with *Gal.* 5. 17. then inordinate affections and lusts, *Gal.* 5. 24.

10 And have put on the new *man g*, which is renewed in knowledge *h*, after the image of him that created him *i*.

g (2) Vivification or renovation this he connexeth with the former, continuing the metaphor, as in natural generation the expulsion of the old form is attended with the introduction of the new, so in spiritual Regeneration, having put off the old *Adam* they had put on the new, *i. e.* Christ not onely sacramentally, *c.* 2. 12, 13. *Gal.* 3. 27. but really, being new creatures in Christ Jesus, 2 *Cor.* 5. 17. *Eph.* 2. 10. renewed in the inner man, *Rom.* 7. 22, 2 *Cor.* 4. 16. see on *Eph.* 3. 16. & 4. 24. and endowed with a new frame of heart and a new spirit, *Ezek.* 11. 19. *Joh.* 3. 5, 6. new qualities and affections. *h* The understanding being savingly enlightened and the will powerfully inclined by the victorious working of the spirit, *Eph.* 1. 18, 19, 20. see on *Eph.* 4. 23. with *Phil.* 2. 13. 2 *Thess.* 2. 13, 14. and brought to more than a speculative, even to a lively and affectual knowledge, 1 *Joh.* 2, 3. *i* Agreeable to the impress of him that had new framed or created them in Christ Jesus, 1 *Cor.* 15. 49. 1 *Pet.* 1. 15, 16. by the renewing of the holy Ghost, *Tit.* 3. 5. for as the natural image of God consisted in knowledge and righteousness; so it was requisite that the spiritual image restored by grace should consist in the rectifying of the faculties of the Soul, the understanding with spiritual knowledge, and the will with a spiritual inclination to embrace the things that please God. In communion with whom sanctified souls do take in hand a new course of life, and move therein, in a spiritually natural way.

11 Where *k* there is neither * Greek nor Jew *l*, circumcision nor uncircumcision *m*, Barbarian, Scythian *n*, bond *nor* free *o*: but Christ *is* all, and in all *p*. * 1 Cor. 12, 13.

k He prevents the reasoning of those, who did not neglect Regeneration, and place Religion in mere externals shewing that in the new-man, or true sanctification, and real Christianity there was sufficient to save us, in communion with Christ without those external observances false teachers did stickle for as necessary. *l* God in effectually calling persons into a state of Regeneration had no regard to those known distinctions then in the World of those who were born of the *Gentiles* or the seed of *Abraham*, *Mat.* 3. 9. *Joh.* 8. 39. *Rom.* 2. 11. & 10. 12. & 11. 7, 11, 12. see on *Gal.* 3. 28. *m* He works upon those who are not circumcised, as well as on those who are circumcised now Christ is come, *Gal.* 5. 6. & 6. 15. since which the posterity of *Japhet* constituting the greater part of the *Gentile* Church do dwell in the tents of *Shem* according to *Noah's* prophecy, *Gen.* 9. 27. compared with *Balaam's*, *Num.* 24. 24. *Shem* and *Cham* are not excluded, yet (a learned Man observes) the faith of Christ from the ages of the Apostles hath flourished most hitherto in *Europe*, and the parts of *Asia* where *Japhet's* lot lay, and as of old some of the later might, so we know of the former many of late have passed into *America*. *n* Upon the Angels adding *Barbarian*, *Scythian* without conjunction either conpulative or disjunctive, some have enquired whether these two should be Balanced in the like opposition with the former? And it may be said there is no more necessity for such exactness here, than elsewhere in the like form of speech, *Rom.* 8. *ult.* 1 *Cor.* 3. 22. and the most think here is an increase of the Oration, understanding by *Scythian* (which is now more strictly, the *Tartarian*) the most barbarous of the *Barbarians*. Yet, because the *Grecians* sometime accounted the World, besides themselves (who were polished with humane learning and Philosophy) *Barbarians*, if any think there ought to be an opposition betwixt the *Barbarian* and *Scythian*, then by *Barbarian*, (*i. e.* in the Philosophers reckoning) may be understood the *Jews*; by *Scythian* the *Gentiles*. So *Jews*, Circumcision, *Barbarian*, as in a parallel, are opposed to *Gentile*, Uncircumcision, *Scythian*. For *Scythians* being numerous, whereby some used to express the *Nations* (as *Symachus* translates *Gen.* 14. 9. *Tidal King of the Scythians*) and so reckon the whole World, might be divided into the *Jews* and *Scythians* no otherwise, than into circumcised, and uncircumcised. *o* As to acceptance with God in Christ the distinctions of People were abolished with their observances and politics, because, some where, they were more *free*, having milder laws; some where, they were more *servile*, having more severe laws, which was an indifferent thing now as to their being in Christ, concerned to submit to certain honest laws, ordinances of magistrates, 1 *Pet.* 2. 13. though not *Judaic* or judicial ones. In every condition high or low, whether of service or freedom, *Act.* 10. 34, 35. 1 *Cor.* 7. 20. 21, 22. whosever hath put on the new man in Christ is accepted. Neither the eloquence of the Philosopher, nor the rudeness of him who is uncultivated; neither the liberty of the free-man nor the bondage of the slave doth further or obstruct the work of the new Creation. *p* But they that are truly interessed in Christ, have really put him on, they are certainly privileged with that which answers all, they are indeed the *blessed with faithfull Abraham*, whether they be of his seed according to the flesh yea or no, *Psal.* 32. 2. *Gal.* 3. 7, 8, 9. having put on Christ, *Rom.* 13, 14. they are all compleat in him, *c.* 2. 10. He is all things to and in all those who are renewed, both meritoriously and efficaciously, 1 *Cor.* 1. 30. & 15. 10. *Gal.* 2. 20. being by faith one with him who hath all, they have all, *Eph* 3. 17. either for their present support, or their eternal happiness, *Act.* 4. 12.

12 Put on therefore *q* as the elect of God holy and beloved *r* bowels of mercies *s*, kindness *t*, humbleness of mind *u*, meekness *w*, long suffering *x*.

q As he had mentioned some particular vices of the old man, they were to put off, *v.* 8. he doth here infer that they might be compleat in Christ, there be particular vertues and graces of the new man they are to put on, or being new creatures continually to exercise themselves in. *r* Chosen of God before all time and effectually called in time from the rest of mankind see, *Joh.* 15, 16. *Rom.* 8. 29, 30. *Eph.* 1. 4, 5. 2 *Thess.* 2. 13. Saints not onely by obligination, but renewed by the sanctifying spirit, *c.* 1, 2. 1 *Pet.* 1, 2. beloved with a gratuitous and special love of complacency, *Joh.* 4. 10, 11. *Joh.* 14. 21. *Rom.* 1. 7. 1 *Thess.* 1. 4. *s* He would have us put on, *i. e.* exercise (being sanctified by the spirit) mercy, not simply, but according to the *Hebrew* phrase, bowels of mercies, *i. e.* tendernesses of compassions, resenting the miseries of our brethren as sharing with them in their sufferings, from our very heart, see *Luk.* 6. 36. *Rom.* 12. 15. *Gal.* 6. 2. *Eph.* 4. 32. *Pet.* 3. 8. *t* Courtesie and goodness, *Gal.* 5. 22. endeavouring to succour one another in all offices of benignity, 2 *Cor.* 6. 6. 1 *Pet.* 5. 14. *u* A sincere (not an affected) holiness of spirit see on, *Eph.* 4. 2. *Phil.* 2, 3. *w* Gentleness and mildness receiving one another with an open heart and pleasant countenance, see *Gal.* 5. 13, 23. & 6. 1. 1 *Thess.* 2. 7. *x* Patience, bearing affronts and outrages with other vexations afflictions without exasperation, abiding sedate after many wrongs offered, *c.* 1. 11. *Act.* 5. 41. 2 *Tim.* 2. 10. & 4. 2. 1 *Pet.* 4. 16.

13 Forbearing one another *y*, and forgiving one another, if any man have a * quarrel against any *z*; even as Christ forgave you, so also *do* ye *a*. * Or, complaint.

y Clemency towards each other, not onely in undergoing affronts, but a suspending to take advantage from the infirmities of others, so, as not to irritate them to passion, or to take them tripping, so, as to aggravate their fallings, *Prov.* 16. 32. 1 *Cor.* 4. 12. *Gal.* 6. 2. *Eph.* 4. 2. 2 *Thess.* 1. 4. *z* Yea and if one hath any just complaint against another mutually passing it by, amongst our selves; we render *forgiving one another* that which in the *Greek* is forgiving *our selves*, and indeed he, that doth see the need he hath of pardon himself, will pass by the fault of his Brother (so *our selves* here is put for *one another*, *Mar.* 10. 26. *Luk.* 23. 12. considering *a* The exemplar cause here added as a motive to mutual forgiveness, *viz.* our head the Lord Jesus Christ forgiving of us who are bound to conform to him in forgiving others, see on *Mat.* 6. 14. & 18. 32, 33. *Mar.* 11. 25. *Joh.* 13, 14. *Ephes.* 4. 32. with 1 *Pet.* 2. 21. yea the strong to indulge and gratifie their weak brethren in smaller matters for their good, *Rom.* 15. 2, 3.

14 And above all these things, *put on* charity *b*, which is the bond of perfectness *c*.

b That which we render *above* as surpassing all, some read *upon* or *over*, and some *for* all these things, *viz.* the graces he exhorted them to be clothed with. Both agree, that mutual Christian love or Charity is the chiefest garment, the new man can put on, being the livery of Christ's disciples, *Joh.* 13. 35. but in prosecuting the allegory under the former notion, there is some danger of being over fine. And therefore it may be very pertinent to understand the putting on or exercising of charity, *for* the performance of the other graces and exercises, this being that which sets them on work with reference to their several objects engaging to sincerity in their actings without which the motions of the new man are no way acceptable, this links them together and so is in a sort as the Apostle elsewhere, *Rom.* 12. 9, 10. *Gal.* 5. 14, is a fulfilling of the whole law, with *Mat.* 22. 39, 40. being the subjects of this hearty and regular affection of love to God and our neighbour are enclined by it to do good continually and to avoid the injuring of another in any respect; not that there is any fulfilling of the law *perfectly* in this estate, as the *Papists* argue impertinently from what follows of charity. *c* That it is *the bond of perfectness* or by an *Hypallage* or *Hebraism* the most perfect bond, therefore we are justified by it and so by the works of the law before God. For (1) Love or Charity it self is not perfect, and so the very best of the new creatures who have put it on however they may be perfect, with a perfection of integrity or parts, yet not with a perfection of maturity or degrees absolutely wiles in this life, see on *Eccles.* 7. 20. *Rom.* 7. 18, 19 *Gal.* 5. 17. *Phil.* 3. 12, 15. with *Jam.* 3. 2. *Esr.* (2) Upon supposition that charity in a new creature doth in some sort perfectly fulfill the law from the time he is endowed with it of God's grace, and a man hath put it on; he could not by it be justified from the breach of God's law before, he being a transgressour of it in time past, 1 *Joh.* 1. 8, 10. (3) That perfection of which charity here is said to be the bond, doth most likely respect the integrity and unity of the Members of the Church, holding the head being knit together in one body, see on *c.* 2. 2, 19. with *Ephes.* 4. 16. the *Greek* word we translate *bond* here, noting such a Collection and Colligation of parts whereof a body is composed, and in one Greek Copy it is found written the *bond of unity*. As a prevailing love to God, and to those, who bear his image, for his sake, doth bind up the other Graces in every regenerate Soul, so it doth the true members of the body of Christ, one to another, being the best means for the perfecting of them under Christ their head, who hath upon that account expressly required mutual love amongst his followers, *Joh.* 15. 12. 1 *Joh.* 3. 23. & 4. 21. and the cogent reason hereof is (as above in that Chapter of *John's* Epistle, *v.* 10, 11.) God's loving of us, and then indeed when we entirely love God and his Children, we shew our love to be the bond of perfectness in returning love to him and his, when by this reciprocal affection, both ends of the band of love do meet and are knit together, we become one with God and in him through Christ as one Soul amongst our selves, walking in love according to his commandment, *Acts.* 4. 32. *Ephes.* 5. 2. 1 *Thess.* 4. 9.

15 And let * the peace of God *d* rule in your hearts *e*, to the which also ye are called *f* in one body *g*: and be ye thankfull *h*. * Phil. 4. 7.

d He doth not say the peace of the World, but the *peace of God* or as some Copies, the *peace of Christ*; be sure without the mediation of Christ we can have no peace with God; he alone hath *made peace*, *c.* 1. 20. with *c.* 2. 14. he is *our peace* making it with God, and amongst our selves to whom he hath preached it, *Acts.* 10. 36. *Eph.* 2. 14, 15, 16, 17. and whom he hath brought into the bond of it, *Eph.* 4. 3. the Lord of peace himself who always gives it where it is enjoyed, *Joh.* 14. 27. 2 *Thess.* 3. 16. 'Tis then the peace of God through Christ see, *Phil.* 4. 7, 9. by faith in whom we have peace in our own hearts with God, *Isa.* 32. 17. *Rom.* 5. 1. and. 14. 17. and with one another, *Joh.* 17. 21. *Rom.* 15. 6, 7, 13. that the members of Christ may live in this peace, 2 *Cor.* 13. 11. the Apostle here enjoyns, as we render the *word*, let it *rule* in your hearts, the *Greek* word (both simple here, and compound, *c.* 2. 18.) is no where else to be found in the *N. T.* but in this Epistle, and it may signifie either to *arbitrate*, or to *mediate*; our translation and the generality of interpreters take it in the former notion, for to arbitrate, or to rule, govern, sway or moderate by way of arbitration, as he who sate judge, or umpire to adjudge the reward in the Agonisticks. So the import of the Apostles injunction is, let it regulate, govern, superintend, or give law to the rest of the affections of the new man; let it be mistress and governess of all your motions to keep them in due respect, and withhold them from attempting any thing disorderly, and to oversway disinclinations to the divine pleasure or the good order of Christian community. The *Arabick* version is let it be as the centre. Yet one learned man conceiving the Apostle doth here as before, *c.* 2. 18. glance upon the false Apostles (who would insinuate the mediation or intercession of Angels) thinks because the word signifies also to *mediate*, intercede, or interpose, the Apostle's meaning may be let the peace of God be to you instead of all conceited Angelical mediatours, or intercessours which would derogate from him that made peace, *c.* 1. 20. nailing what hindred to his Cross, *c.* 2. 14. let that preponderate with you in your hearts to over balance any thing that can be suggested to the contrary. Considering. *f* The divine vocation or the call of God, *Rom.* 12. 18. 1 *Cor.* 7. 15. and. *g* The condition or unity of the body into which ye are called under Christ your head, 1 *Cor.* 10. 16 & 12. 12, 13, 25, 26. *Eph.* 4. 4. he adds. *h* Be ye *gracious*, or *amiable* of an obliging temper, (as some render the word passively:) or rather as we take it actively *be ye thankfull*, *i. e.* to God and Christ and Christians, be mindfull of the benefits ye have received giving thanks to God always for all things, *Eph.* 5. 20. and behaving your selves as becomes the Gospel.

16 Let the word of Christ dwell in you richly in all wisedom *i*, teaching and admonishing one another *k* in Psalms, and Hymns, and spiritual Songs *l*, singing with grace *m* in your hearts to the Lord *n*.

i One learned man conceives *Paul* to have written this first clause of the verse, as in a *Parenthesis*, joyning in the sense what next follows to *be ye thankfull*in the foregoing verse; another would have the *Parenthesis* to begin from the 14*th*. verse. The thing here exhorted to, is the plentifull inhabitation of the doctrine of the Bible more especially of the Gospel, that it may take up its residence and abode in our Souls, which comes from the spiritual incorporation or mixing of it with faith, *Heb.* 4. 2, without which it may enter in as a stranger but will not abide, it may cast a ray, or shine but is not comprehended and doth not enlighten, *Joh.* 1. 5. 2 *Cor.* 4. 4. it may afford some present delight, *Mar.* 6. 20. but not lasting. The Apostle would have the word to be diligently searched, heartily received and carefully observed; a Child may have it in his memory, that hath it not in his heart, this indwelling of the word imports a regarding, as well as a remembring of it, *Psal.* 1, 2. *Job.* 5. 39. & 20. 31. *Act.* 17. 11. 2 *Tim.* 3. 15, 16, 17. If all the Saints at *Colosse* were concerned in this exhortation, the *Papists* oppose the spirit of God in excluding (those they call) the laity from familiarity with the Scriptures in their mother tongue. *k* Being that all Christians are here indispensably obliged to instruct and warn *themselves* (according to the original word) as well as each other mutually, see *Ephes.* 5. 19. *l* Then the use of the word, and the manner of expressing their thankfulness to God amongst themselves is in singing to his praise *Psalms*, and *Hymns*, and *spiritual Songs*. He doth not say teaching and admonishing *from* these (as elsewhere, *Act.* 8. 35. & 28. 23. but *in* them; implying it is a peculiar ordinance of Christ for Christians to be exercised in holy singing as *Jam.* 5. 13. with an audible voice musically, *Psal.* 95. 1, 2. & 100. 1. *Act.* 16. 25. as foretold, *Isa.* 52. 8. with *Rom.* 10. 14. Some would distinguish the three words the Apostle here useth from the manner of singing, as well as the matter sung. Others from the *Hebrew* usage of words expressed by the 70. in the Book of *Psalms*, yet whoever consults the Titles of the *Psalms* and other places of the O. T. they shall find the words used sometimes promiscuously, compare *Judg.* 5. 3. 1 *Chron.* 16. 8, 9. 2 *Chron.* 7. 6, & 23. 13. & 29, 30. *Psal.* 39. 3. 45. 1. 47. 1. 48. 1. & 65. 1. & 105. 1, 2. *Isa.* 12. 2, 4. & 42. 10. or conjunctly to the same matter, *Psal.* 30. & 48. & 65. & 66. & 75. & 83. & 87. herein others stand not upon any critical distinction of the three words, yet are inclined here, to take *Psalms* by way of eminency, *Luk.* 24. 44. or more generally as the *Genus* noting any holy *Meete* whether composed by the Prophets of old, or others since assisted by the Spirit extraordinarily or ordinarily, *Luk.* 24. 44. *Act.* 16. 25. 1 *Cor.* 14, 15, 26. *Jam.* 5. 13. here for clearness take two modes of the *Psalms*, *viz.* *Hymns*, whereby we celebrate the excellencies of God, and his benefits to man, *Psal.* 113. *Mat.* 26. 30. and *Odes* or *Songs* which word though ordinarily in its nature and use it be more general, yet here Sinechdochically in regard of the circumstance of the conjoyned words it may contain the rest of spiritual Songs of a more ample, artificial, and elaborate composure, besides *Hymns*; *Rev.* 14. 2, 3. & 15. 2, 3. which may be called *spiritual* or holy *Songs* from the efficient matter, or end, *viz.* that they proceed from the holy spirit, or in argument may agree and serve thereto. Being convenient they be so called from the argument, as opposed to carnal sensual and worldly ditties. *k* And then that this holy singing be not only harmonious and tuneable to the ear, but acceptable to God its requisite it do proceed from a gracious spirit, or grace wrought in the heart by the holy spirit and the inhabitation of the word, *Isa.* 29. 13. *Mat.* 15. 8. *n* To the honour of God through Christ our Lord, *Luk.* 1. 46, 47. *Joh.* 5. 23. 1 *Pet.* 4. 11.

17. And whatsoever ye do *o* in word or deed *p*, *do* all in the name Lord Jesus *q*, * giving thanks to God and the Father *r* by him.

* Rom. 1. 8.

o Here the Apostle gives an universal direction how in every capacity both personal and relative; in every motion a Christian may doe all so, as to find acceptance with God. *p* And that is in his expressions and actings, *viz.* comprehending his internal aswell as external operations; his resolvings and resolutions *within*, aswell as his motions *without*; the thoughts of his heart, aswell as the words of his tongue and the works of his hand, to take care as much as possible that all be *in the name of the Lord Jesus*; elsewhere writing the same thing, the Apostle adds Christ, see *Eph.* 5. 20. *Plato* could say not onely every word, but every thought should take its beginning from God, but he understood nothing of the Mediatour, of the love of him and the Father: but Christians know as *there is Salvation in no other name*, *Act.* 4. 12. so there is no acceptance of their persons and performances in any other name than in his in whom they believe, *Phil.* 2. 10. *Heb.* 10. 19, 20. 1 *Joh.* 5. 13 and therefore in all their desires they are to respect him, *Joh* 14. 13, 14. & 15. 3, 16. & 16. 23, 26. looking for his authority and warrant, *Mat.* 18. 18, 19, 20. *Mark*, 11. 9. 1 *Joh.* 5. 14. following his example, *Mat.* 11. 29. & 16. 24. *Joh.* 13. 15. 1 *Pet.* 2. 23, 24. 1 *Joh.* 2. 6. in all they set about; desiring strength from him, *Psal.* 71. 16. *Act.* 4. 6, 7, 10. 1 *Cor.* 15. 10. *Phil.* 4. 13. 2 *Tim.* 2. 1. living by faith upon him, *Gal.* 2. 20. 2 *Pet.* 1. 2, 3. *Heb.* 10. 33. waiting upon him, worshiping and serving of him according to his prescription, *Mic.* 4. 5. *Mat.* 28. 19, 20. *Act.* 2. 42, 43. 2 *Tim.* 2. 19. for his sake, *Mat.* 19. 29. & 24. 9. *Act.* 9. 16. *Rev.* 2. 3, 13. & 3. 8. to his honour and glory, *Psal.* 31. 3. 1 *Cor.* 10. 31. *Rev.* 4. 9, 11. & 5. 12, 13. & 11. 13. *r* Endeavouring to render hearty thanks *unto God the Father*, *i.e.* to God the Father; the *Syriack* and *Arabick* do omit the Conjunction copulative, however it is to be understood expositively of God the Father of Christ, and our Father, who doth embrace us as his Children; *f By or through* Christ, *Eph.* 5. 20. *Heb.* 13. 15. the onely Mediatour.

18. Wives, submit your selves unto your own husbands *s*, as it is fit in the Lord *u*.

s The Apostle entring upon an exhortation to Relative duties, begins first with that which Wives owe to their Husbands to whom they are Married, by reason this Relation is the first in nature, and the fountain whence the rest do flow, *Gen.* 2. 22. *Psal.* 127. 3. & 128. 3. *Prov.* 5. 15, 16. That which he requires is self-submission in every thing, see *Eph.* 5. 22. expressing a subjection with reverence, *v.* 24. 33. 1 *Pet.* 3. 1. The God of Order made the Woman inferiour, *Gen.* 2. 8, 22. & 3. 16. 1 *Cor.* 11. 7, 9. 1 *Tim.* 2. 13. *Tit.* 2. 5. yet her submission is not to be servile, as that of an Hand-maid, but conjugal, as of a meet Companion. *u* Suitable to God's institution in a becoming manner, agreeable to the mind of Christ, *Act.* 5. 29. 1 *Cor.* 7. 39. *Eph.* 6. 1, 5.

19. Husbands, love *your* wives *w*, and be not bitter against them *x*.

w The Husband's duty is *love*, which the Apostle doth ever inculcate from the most obliging considerations when he speaks of this Relation, see *Mat.* 19. 6. 1 *Cor.* 7. 2. with *Eph.* 5. 25. 33. to sweeten on one hand the subjection of the Wife, and to temper on the other hand the authority of the Husband. *x* Who, that upon his authority he may not grow insolent, the Apostle forbids him frowardness with his Wife, thereby requiring a conversation with her, full of sweetness and amity: wrath and bitterness is to be laid aside towards all others, *v.* 8. with *Eph.* 4. 31. much more towards his own Wife, in whom he is to joy and delight, *Prov.* 5. 15, 18, 19. 1 *Pet.* 3. 7.

20. Children *y*, obey *your* parents *z* in all things *a*, for this is wel-pleasing unto the Lord *b*.

y By *Children*, he understands both Males and Females *z* Whom he requires to yield humble subjection to those that brought them forth, or have just authority over them, see *Exod.* 20. 12. *Eph.* 6. 1. paying reverence to them, *Lev.* 19. 3, *Heb.* 12. 9. observing their holy and prudent prescriptions, *Luk.* 2. 51. shewing piety and kindness to them in all grateful Offices, 1 *Tim.* 5. 4. and submitting to their Parental discipline, *Jer.* 35. 6. *Heb.* 12. 9. *a* In whatsoever is agreeable to the mind of the Supreme Governour, who is absolute Sovereign, *Act.* 4. 19. & 5. 29. *b* And this upon the most cogent reason imaginable, because 'tis not barely pleasing, but *well-pleasing*, or very acceptable *to the Lord*, who arms Parents with authority over their Children *Eph.* 6. 1, 2, 3.

21. Fathers, provoke not your children *to anger c*, least they be discouraged *d*.

c And to moderate the Parental authority, that they may exercise it Christianly, he allows not Parents to do that which is in a direct tendency to irritate or move the passions of their Children merely for their own pleasure, without a principal regard to God's glory, and their Childrens profit, *Heb.* 12. 10. Indeed, he seems here more strictly to guard Fathers against Male-administration of their power in this extreme than he doth elsewhere, when writing upon the same subject, *Eph.* 6. 4. considering the original word he here puts the negative upon, to engage them to lay aside rigour in their government (aswell as unwarrantable indulgence) and that upon a very weighty reason drawn from the end, *viz.* *d* Least some Children who might with a moderate hand be reduced to obedience, should be (as it were) dispirited, by the roughness of their Father's discipline, and even pine away with grief, or grow desperate.

22 * Servants *e*, obey in all things *your* masters according to the flesh *f*: not with eye-service *g*, as men-pleasers *h*, but in singleness of heart *i*, fearing God.

* 1 Tim. 6. 1.

e The Apostle knowing how hard the condition of servitude was both under the *Jews* and *Gentiles*, left any Believers in that mean condition should disgust so strict a subjection, especially to unbelieving Masters, and cast off the yoke by breaking their Covenant to the disturbance of humane Society, and the disparagement of the Christian institution, he takes a special care to sweeten the hardness of it to all those indefinitely whose lot it was, by recommending the duties of it to them from the consideration of the acceptableness of them to God, who of his unconstrained grace would vouchsafe to them the noblest reward. *f* Wherefore Christianity requires that *Servants* of all sorts should readily receive, and chearfully execute *all* the commands, see *v.* 20. in things lawfull and honest, of those of both Sexes whom God in his wise Providence hath given a just authority over them *according to the flesh*, see also *Eph.* 6. 5. which expression is not onely for distinction from the Father and Master of Spirits, *Heb.* 12. 9. but for mitigation of their servitude, in that their Earthly Master's power reacheth onely things corporeal and temporal, not the conscience and things that are eternal, which might be some comfort that the servitude would not last long, and in the mean time they were God's Free-men, 1 *Cor.* 7. 22. whom they might serve with the Spirit in the Gospel of his Son, *Rom.* 1. 9. *g* Yet their Masters after the flesh in those civil things wherein they had power to command, were not lightly to be respected or served to the eye, or onely to be observed whiles their eye was upon them, *Eph.* 6. 6. *h* As if regard were to be had to the pleasing of Men, and not to the pleasing of God who searcheth the heart, and by his Gospel (which they should adorn) expects they should remember his eye is ever upon them, *Tit.* 2. 9. 1 *Pet.* 2. 18. *i* And expects that in an holy awe of him, they should do all that is incumbent on them, in the sincerity of their Souls, see *Eph.* 6. 5, 6. with more regard to God than Man.

23 And whatsoever ye doe, do it heartily, as to the Lord, and not unto men *k*.

k Ye courageously and chearfully from the very Soul, not constrainedly and murmuringly, though they be froward and their commands harsh; making account it is Jesus Christ (who hath power over *Soul* and *Body*, *Mat.* 10. 28) not mortal Men onely, or in and for themselves whom you serve, see *Eph.* 6. 7. have an eye unto this Sovereign Lord, in the servile office your Masters on earth do employ you.

24. Knowing *l*, that of the Lord *m* ye shall receive the reward of the inheritance *n*: for ye serve the Lord Christ *o*.

l Being fully perswaded of this undoubted truth, *m That of the Lord*, who superintends all your services (not for any merit of yours) *Eph.* 6. 8. the recompence which your Master in Heaven hath purchased, *Eph.* 1. 14, 18. shall be freely setled upon you whom he hath adopted into his Family, *v.* 5. *Rom.* 8. 17. *Gal.* 4. 7. for in these duties you Christianly perform to Masters of the same mold with your selves, he really looks upon you as his own Servants, see *Eph.* 6. 6. yea and Freemen, 1 *Cor.* 7. 22. so that as *Onesimus*, *Philem* *v.* 10. ye may more chearfully submit to your Master's yoke, according to the command and for the sake of Christ, who reckons what you do upon that account as done to himself, *Mat.* 25. 40. and will enstate you in that eternal inheritance, to which neither you nor any mortal Man had naturally any Right at all.

25 But he that doth wrong *q*, shall receive for the wrong which he hath done *r*: and * there is no respect of persons *s*.

* 1 Pet. 1. 17.

p But if the *reward* will not engage to a right discharge of these Relative duties, the injurious person *whether he be bond or free*, *Eph.* 6. 8. an inferiour Servant, or a domineering Master, who doth violate the rules of right, agreeing with the Law natural and eternal. *r* Shall have the just recompence of that injury, whereby he wrongs his Correlate; the penalty apportioned to his fault, *Rom.* 2. 6. 2 *Cor.* 5. 10. 2. *Pet.* 2. 13. *s* From the impartiality of divine justice, *there is no respect of persons* with God, *Rom.* 2. 11. or *with Christ* in the place parallel to this, *Eph.* 6. 9. who is so righteous a Judge that he is not swayed by the outward circumstances and qualifications of Men, whether potent or poor, *Leo.* 19. 15. *Job.* 34. 19. he seeth not as Man seeth, he looketh not on the outward appearance, but on the heart, 1 *Sam.* 16. 7. in the distribution of justice, he will put no difference betwixt the mighriest Monarch, and the most enslaved Peasant; the purloining Servant, and oppressing Master shall certainly receive answerable to their doings from his impartial hand: the mean one who is at present abused without relief, and the great one who doth tyrannize without controll; shall one day have right, and be reckoned with by the righteous Judge, 2 *Tim.* 4. 8. who will shew to all the world that he will honour those that honour him, and lightly esteem those that despise him, 1 *Sam.* 2. 30. and that he is the avenger of all those that are wronged, 1 *Thess.* 4. 8. 2 *Thess.* 1. 6.

CHAP. IV.

1 MAsters *a*, give unto *your* servants that which is just *b* and equal *c*, knowing that ye also have a master in heaven *d*.

That this Verse doth refer to the foregoing Chapter, and that it was unadvisedly divided from it, is generally agreed. *a* Having put Servants upon their duty, he doth here engage all those who have a just right over Servants to mind their ownduty toward those under their command. *b* Though your extract or estate hath advanced you above them in humane Society, yet you have the same nature and infirmities that they have, and (as in the foregoing Verse) must appear with them before the same Judge and rewarder at the same tribunal. And the Apostle doth elswhere, *Eph.* 6. 9. require of Masters in their superiour Relation, what he doth of Servants in their inferiour one, *to do the same thing*, *i.e.* not the particular offices of their Servants, but according to general rules of right reason, which by the Law of God, Nature and Nations, that which is common to, and incumbent on all Relatives, *Rom.* 12. 7, 8. *Gal.* 5. 13. *Eph.* 6. 8. As he doth here require Masters to do their Servants right, give to them that which is their due for Soul and Body, *Gen.* 18. 19. *Exod.* 12. 44. with respect to *work*, that it be neither too much, nor too little, *Prov.* 12. 10. & 29. 21. to *food*, that it be convenient for nourishment, not luxury, *Psal.* 27. 27. & 31. 15. *Luk.* 12. 42. & 15. 17. *wages*, *Exod.* 2. 21. *Jam.* 5. 4. and *recompence*, *Deut.* 15. 13. *c* Ye are likewise to give them that which is equal or equitable aswell as just, which implies you should not be cruel to them, or discourage them, as you expect they should serve you with good will, so you should govern them wisely, and be good and gentle to them, *Psal.* 101. 2. 1 *Pet.* 2. 18. who are faithfull, allowing them seasonable rest and refreshment, *Deut.* 15. 14. not despising their prudent answers, *Job*, 31. 13. 14. but shewing them favour in sickness aswell as in health, 2 *King.* 5. 5, 6. *Prov.* 14. 35. *Mat.* 8. 6. *d* And that upon this weighty reason intimated before, that he above whom you serve, will treat you as you do them; this you may be assured of, *Eph.* 6. 8, 9. If you expect favour at his hands, when he comes to distribute rewards and punishments shew it now to your inferiours, who will then appear as your fellow servants, when you must give an account of your stewardship, *Mat.* 24. 49. with *Luk* 16. 2.

2 Continue in prayer *e*, and watch in the same *f* with thanksgiving *g*.

l Perseverance, or hold on strongly in Prayer with fervency, we are apt to grow sluggish and indisposed, and therefore have need of quickning to this duty, *Luk.* 18. 1. *Eph.* 6. 18. *f* Endeavouring to keep the heart in all fit seasons unto this, as an help to the precedent and subsequent duties, *Psal.* 5. 3. *Mark*, 13. 33, &c. *Act.* 12. 12. *Rom.* 12. 12. 1 *Thess.* 5. 17. *Jam.* 5. 16. *Rev.* 3. 2. *g* With acknowledgment of thanks for what we have already received, *Psal.* 116. 12, 13. 1 *Thess.* 5. 18.

3 Withall, praying also for us *h*, that God would open unto us a door of utterance *i*, to speak the mystery of Christ *k*, for which I am also in bonds *l*.

h Not onely putting up petitions for themselves, but also interceding for *Paul* and others with him, especially *Timothy* mentioned in the salutation, *ch.* 1. 1, 7. *Rom.* 15. 30. 2 *Cor.* 1. 11. *Phil.* 1. 19. 2 *Thess.* 3. 1. *Philem.* *v.* 22. *i* That God would vouchsafe to us freedom of speech, see on *Eph.* 6. 19. *k* Effectually to preach the mystery of Christ, see *ch.* 1. 26, 27. & 2. 2. *Mat.* 13. 11. 1 *Cor.* 16. 9. *Eph.* 1. 9. *l* For which I am an Ambassadour in bonds, or in a chain, *Eph.* 6. 20. *i.e.* with the Souldier that kept him in his own hired-dwelling, *Act.* 28. 16, 20, 30, 31.

4. That I may make it manifest, as I ought to speak *m*

m That I manifest or open and clear it in due circumstances, as becomes an able Minister of Christ, *Rom.* 1. 14. 1 *Cor.* 2. 4. & 9. 16. with 2. *Tim.* 2. 15. & 4. 2.

5 * Walk in wisedom *n* toward them that are without *o*, redeeming the time *p*.

* 1 Thess. 4. 12.

n Let your course of life be managed with all Christian prudence, that you may not any way disparage the Christian institution, 2 *Sam*, 12. 14. *Rom.* 2. 23. 24. with 1 *Tim.* 6. 4.

with

with your innocency be wise as Serpents, *Mat.* 10. 16. see *Eph.* 5. 15. yet, whiles you become all things to all to gain some, 1 *Cor.* 9. 20, 21, 22, 33. you must take heed of such a compliance, whereby you may wound your consciences, *Ex.d* 34. 15. *Eph.* 5. 11. and, on the other side, of such a contempt or them without just cause as may provoke them to persecute you, *Paul* was wary in his reasoning with those who were not Christians, and would have others to be so, *Act.* 17. 24, 25, &c. with 1 *Cor.* 5. 12, 13. not denying any of them, whats due to them by divine and humane rights, *Mat.* 22. 21. *Rom.* 13. 7. 1 *Pet.* 2. 13. *o* Considering they are not of the houshold of faith; *Gal.* 6, 10. as you profess to be, you should be more circumspect, that you do not give occasion of offence to them, 1 *Tim.* 5. 14. as well as take care you be not infected with their practices, 1 *Cor.* 5, 6. but endeavour to adorn the doctrine of God our Saviour in all things, *Tit.* 2. 10. *p* Shewing your prudence, say some learned men, in *gaining time* by honest craft, to secure you from spiritual dangers to your Souls, or divert those who have power from persecutions. Taking the expression proverbially. And for that purpose cite a passage in the prophet from the *Septuagint*, *Dan.* 2. 8. others and the most import of the original words take *time* for opportunity, or the fitness it hath for some good; and the participle, we render *redeeming*, to import either morally (not physically, which is impossible) a recalling or recovery of time past that is lost, by a double diligence in employing what remains; or a buying up the present time, *i. e.* parting with any thing for the improvement of it to our spiritual advantage; or a buying it out, *i. e.* a rescuing it (as it were) out of the hands of Satan, and the World, which by distracting cares and tempting pleasures do occasion often the misspence of it, see *Ephes.* 6. 16.

* Chap. 3. 16. 6 Let your speech *be* alway * with grace *q*, seasoned with salt *r*, that ye may know how ye ought to answer every man *s*.

q Because discourse is the tenderest part of our converse with men, especially those without, and ought to be manag'd with the greatest circumspection; upon occasions in every fit season, in imitation of Christ who entertained those that did converse with him with gracious words, *Luk.* 4. 22. you should endeavour so to speak when called, that the hearers may conceive your discourse doth proceed from a gracious spirit, or grace in the heart, *c.* 4. 6. teaching your mouth, *Prov.* 15. 23, 24. with meekness of wisedom, *Jam.* 3. 13. using knowledge aright, *Prov*, 15. 2. being in its tendency gracious, *Eccles.* 10. 12. not ungratefull (as tinctur'd with gall or venome) but ministring grace to the hearers, *Eph.* 4. 29. *r* Even as meat duly powdred with salt, (*Mat.* 5. 13.) becomes acceptable to the discerning palate, so to the ear that trieth speech, fitly spoken words, (*Prov.* 25. 11.) are of a gratefull savour cleansed from corruption, *Job.* 33. 3. *Mark* 9. 50. *s* To this purpose chiefly in the main points of Christianity, that in a Gospel becoming manner, you may be able to give a reason of the hope that is in you (to those that ask you with meekness and fear, *Mat.* 7. 6. 1 *Pet.* 3. 15. courteousness and sincerity, *Ephes.* 4. 25. free from those evils of speech he had before enjoyed them in this Epistle to put away, *c.* 3. 8.

7 All my state shall Tychicus declare unto you *t*, *who is* a beloved brother *u*, and a faithfull minister *w*, and fellow servant in the Lord *x*.

t The Apostle drawing to a conclusion, that he at so great distance might certifie them of his love to them, and care for them, doth here acquaint them that with this Epistle he was sending two persons of integrity for their satisfaction and his, *viz.* *Tychicus* an *Asiatick* their country Man and his fellow traveller, *Act.* 20. 4. whom he sometimes sent to other, 2 *Tim.* 4. 12. *Tit.* 3. 12. who would give them to understand, what circumstances he was in, and all his affairs, see *Eph.* 6. 21, 22. *u* Whom he recommends to them as being a good man, a Brother as *Timothy*, *c.* 1. 1. and *Epaphroditus*, *Phil.* 2. 25. beloved of the People. *w* And whom he had experimentally found to be a *faithfull* Deacon in the larger acceptation or *Minister*, *i. e.* of Jesus Christ and his messenger. *x* And owned as his Collegue or fellow Servant in the Lord, that they might more kindly receive him.

8 Whom I have sent unto you for the same purpose *y*, that he might know your estate *z*, and comfort your hearts *a*:

y Who was *Paul*'s Messenger to them as to let them know know it was with *Paul*, so to this end. (1) *z* That he might clearly understand how their matters stood (as, *Eph.* 6. 22.) especially with respect to spirituals, *c.* 2. 1. 5. *a* And (2) chear up their spirits (as the, *Ephes.* 6. 22.) that under the temptations of Satan, and tyranny of persecutors abroad or at home they might not be discouraged, 2 *Cor.* 4. 17.

* Philem. v. 10. 9 With * Onesimus *b* a faithfull and beloved brother, who is one of you *c*. They shall make known unto you all things which *are done* here *d*.

b *With Onesimus* whom he adjoyns to *Tychicus*. Some because of his following commendation think him to be another person different from the fugitive Servant of *Philemon*, but the most comparing the description here, with the circumstances in the Epistle *Philemon*, *v.* 10, 16. *&c.* conclude him to be the very same, taking *Philemon* for a *Colossian*. *c* There, as here, being expressly called a *beloved Brother* yea and which may answer to *faithfull*, *Paul*'s spiritual *Son*, who (whatever he had been) would be *profitable* and a *benefit* to *Philemon*, whom *Paul* would have to receive him as his own bowels. And that which might commend him to the *Colossians* was that he was one of that City, or the same birth with themselves. *d* These two persons of Credit (upon the Apostles Testimony) in their different circumstances, might as joint witnesses, give them a full and certain account how things went with the Church, and particularly with *Paul* now a Prisoner at *Rome*.

10 Aristarchus my fellow prisoner saluteth you *e*, and Marcus sister's son to Barnabas *f* (touching whom ye received commandments; If he come unto you receive him *g*.)

e Here he doth with prosperity to them, *Luk.* 10. 5. in the name of others beginning with those of the circumcision, *viz.* *Aristarchus* a *Thessalonian* of *Macedonia* who had been his fellow traveller, *Act.* 19. 29. & 20. 4. & 27. 2. yea and now his *fellow prisoner*, and fellow labourer, *Philem.* 24. *f* And *John Mark*, who was Nephew to *Barnabas*, *Acts.* 12. 12. & 13. 13. and having sometime displeased *Paul* by his departure and accompanying his Uncle *Barnabas*. *Act.* 15. 37, 39. yet afterwards repented, and was reconciled to *Paul*, *Philem.* 24. 2 *Tim.* 4. 11. being profitable to him for the ministry as an evangelist. *g* Concerning this same *Mark*, *Paul* had given orders to them, as well as to other Churches, (who otherwise, likely, might be prejudiced against him, for leaving *Paul* and his company in *Pamphilia*, *Act.* 13. 13.) that if he came amongst them, they should entertain him kindly, who as *Peter*'s spiritual Son, 1 *Pet.* 5. 13. did elsewhere also salute those who were scattered. Some conceive from the commandments, here they had received that *Barnabas* had wrote to the *Colossians* in commendation of his Cousin *Mark*.

11 And Jesus, which is called Justus, who are of the circumcision *h*. These onely *are my* fellow-workers unto the kingdom of God *i*, which have been a comfort unto me *k*.

h A third person of those who had been *Jews* mentioned in this salutation is *Jesus* sirnamed *Justus* (probably from his just conversation) whether the same with him mentioned in *Luke*'s History of the *Acts*, *c.* 18. 7. is not evident. The *Greeks* use *Jesus* for the *Hebrew Josua*, *Heb.* 4. 8. it being common with them, to more than one. However the Christians since the Resurrection of Christ out of reverence to their Lord and Master, (who is God as well as Man) have foreborn to call their Children by the name of Jesus. *i* These three alone, *i. e.* of the *Jews* (as for *Timothy*, his Father was a *Greek* or *Gentile*, *Acts.* 16. 1, 3. and others were *Gentiles*, *Act.* 28. 23.) were assistant to him at *Rome* (where it seems *Peter* was not) in expounding, and preaching the Gospel, enlarging the Kingdom of Grace in converting of Souls, *Mat.* 4. 23. *Mar.* 4. 11. *k* The carrying on of which work, did administer matter of great consolation, to him in his bonds.

12 Epaphras, who is one of you a servant of Christ, saluteth you *l*, always * labouring fervently for you in prayers *m*, that ye may stand † perfect, and † complete in all the will of God *n*.

* Or, striving. † Or, filled.

l After he had given them the good wishes of some of the *Jews*; he doth here give the like from some of the *Gentiles*, beginning with *Epaphras*, whom he had before commended, *ch.* 1. 7, 8. and doth here recommend him as born and bred amongst them, devoted to their service, in being the Servant of Christ, as, *Paul* separated to the Preaching of the Gospel, *Rom.* 1. 1. yea a Fellow-prisoner with the Apostle upon that account, *Philem.* *v.* 23. *m* And as it became such an one faithfull in his office, not diverted by distance of place, or length of time, was night and day contending zealously with prayers to God for their spiritual, temporal and eternal welfare, as *Rom.* 15. 30. *n* that they might attain a sufficient perfection in all that which God would have them reach to, see on *ch.* 1. 28, 29. *Phil.* 3. 15. The distance twixt *Colos* and *Philippi*, *&c.* render it improbable, whatever a learned Man conceits, that *Epaphras* should be the same with *Epaphroditus*.

13 For I bear him record, that he hath a great zeal for you *o*, and them that are in Laodicea, and them in Hierapolis *p*.

o For

o For saith the Apostle, though I am not privy to his secret prayers, yet I can bear him witness, and do give him mine own testimony, that he hath a most ardent and special affection for you Christians at *Colos.* *p* Yea, and for those also in your neighbour Cities, see the *Argument*, and *ch.* 2. 1. *viz.* *Laodicea* the last of the seven Churches, to whom excellent Epistles were written, recorded by *John* the Divine, *Rev.* 1. 11. & 3. 14. and *Hierapolis*, or the Holy City, about six Miles distant from the former, say *Geographers*.

14 Luke the beloved physician *q*, and Demas greet you *r*.

q Whether this *Luke* was the same with him that penned the Gospel and the Acts, because the Apostle here gives him no higher a commendation, some doubt? But others, and the most, conclude that as *Matthew* from a publican, became an Apostle, and others from fishers of fishes, fishers of men, so *Luke* from a Physician of the body, became a Physician of Souls, and that this was the very person who was *Paul*'s perpetual and individual companion in his Travels, 2 *Tim.* 4. 11. *Philem.* 24. considering from his style he was an excellent *Grecian* (very fit for a Physician) and made use of proper medical terms, *Act.* 13. 39. & 17. 16. and here the Apostle calls him *beloved* as he had done *Tychicus*, *v.* 7. and elsewhere his fellow labourer who onely of those that were not Prisoners stuck to him, 2 *Tim.* 4. 11. some think it to be *Luke* whose praises are celebrated in the Gospel or Evangelical Churches, 2 *Cor.* 8. 18. the others would have that to be *Barnabas*, or some other; his practising of Physick was no more inconsistent with being an Evangelist than *Paul*'s Tent-making with being an Apostle, 2 *Thess.* 3. 8. *r* He adds a third in this Salutation from others, and that is *Demas* who hitherto did persevere, and that as one of his fellow labourers, *Philem.* 24. Though it should seem afterwards when the persecution grew hotter, he did for some worldly respect, leave *Paul*, and depart unto *Thessalonica*, 2 *Tim.* 4. 10.

15 Salute the brethren which are in Laodicea *s*, and Nymphas *t*, and the church which is in his house *u*.

s Having saluted the *Colossians*, in the names of *others*, circumcised, and uncircumcised, he desires them in his own name to salute the Christians in the Church at *Laodicea*. *t* And some pious man called *Nymphas* probably living either in the Country near the City of *Laodicea*; or some eminent Christian of chief note in the City. The masculine Article adjoyned shews this Person to be a male and not a female (as some have inconsiderately reckoned. *u* And the company of believers either of his own family or neighbourhood, who did under his protection or inspection meet to worship God according to his appointment, *Rom.* 16. 1, 5. 1 *Cor.* 16. 15, 19.

16 And when this epistle is read amongst you *w*, cause that it be read also in the Church of the Laodiceans *x*: and that ye likewise read the epistle from Laodicea *y*.

w The Apostle takes it for granted, that, when this Epistle came to their hands, 'twould be publickly read in a solemn Assembly of the Church, or Brethren convened to that purpose, as elsewhere usual. For indeed he doth strictly enjoin and adjure the *Thessalonians*, under the penalty of the Lord's displeasure, that the Epistle or Letter which he wrote unto them should be read unto all the Brethren, 1 *Thess.* 5. 27. It being an indispensable duty of Christ's Disciples to search the Scriptures, *Joh.* 5. 39. and there solemnly to read them in the Assembly for the edification of all Ministers and People, old and young, *Deut.* 17. 19. *Psal.* 1. 2. & 119. 9. *Mark*, 13. 37. *Act.* 13. 15. & 17. 11, 12. & 18. 26, 27, 28. *Rom.* 15. 4. 1 *Tim.* 4. 13, 15. *x* Hence (as it follows) the Apostle (who it's likely had not an opportunity at *Rome*, to have a Copy of it transcribed) chargeth them at *Colosse*, to see or take care after the reading of this same Epistle amongst themselves, that a Copy of it being prepared for that purpose, it might, as from him, be also solemnly read or rehearsed in a publick assembly of the Christians at *Laodicea*. *y* And he further chargeth those to whom he wrote at *Colosse* that they should take care, that the Epistle (as we rightly with the generality of Ancients and moderns render it) *from Laodicea*, be read amongst them. The *Æthiopio* version (as we have it thence in the *Latin*) reads send it to *Laodicea*, that the *Laodiceans* also may read it, in the House or Congregation of Christians there. The *vulgar Latin*, that ye likewise may read the *Laodicean* Epistle, or the Epistle of the *Laodiceans*. Whence some of old, and of late would have it thought, that St. *Paul* wrote a distinct Epistle *to the Laodiceans*. In favour of this opinion some bad man out of this Epistle to the *Colossians* and that to the *Ephesians* patch'd up and forg'd a short, but gross and trifling Epistle, and fathered it on the Apostle, though very dissonant from his Character and style, whereupon it hath been rejected as spurious and Apocryphal by the learned Fathers, and the second Council of *Nice*; and since by the learned on all hands; except some few of the *Papists*; and except *Quakers*, who printed a Translation of it, and plead for it. Some *Papists* urge this, to argue that the Church *gives the Scripture Authority amongst Christians*. But though she is bound to preserve the Books of divine Authority, it doth not belong to her, to Authenticate them, or prescribe them as the rule of Faith, that were no less than to outrage the Majesty of the Authour, others alledge it, as being lost, and thereupon would infer the *Canon of holy scriptures to be defective*. But supposing, yet not granting, that *Paul* had written an Epistle to the *Laodiceans* which had not come down to us, it were altogether inconsequent that the Canon of scriptures, we have, doth not contain all things necessary to Salvation. Some still harping on the vulgar Translation of the *Laodicean Epistle* (though that in common speech might argue they wrote it rather than received it) would fancy that 'twas the Epistle *Paul* wrote to the *Ephesians*; but *Tertullian* did brand the Impostour *Marcian* for changing the title of *Paul's Epistle to the Ephesians*. Others conceit, it may be understood of *Paul*'s Epistle to *Philemon* whom *Paul* calls his fellow-labourer, likely exercising his ministry in the neighbour City of *Laodicea* which was sent by *Onesimus*, for the sake of *Onesimus* (who was a *Colossian*) was to be read at *Colosse*, others because *Luke* is mentioned, *v.* 14. that it was an Epistle of his, to the *Laodiceans*, but of that there's no evidence. Neither is it probable that *Paul* would in this Epistle to the *Colossians* have saluted the *Laodiceans*, had he written a distinct Epistle to them. Wherefore 'tis most rational to understand it, not of an Epistle of *Paul* written *to* the *Laodiceans*, but as our Bibles, according to an Authentick Copy, have with the *Greek* Fathers, faithfully translated, and represented it, written *from Laodicea*. Some conjecture it to be the first Epistle of *John* which they conceive was written *from* the City of *Laodicea*. Others think it was the first Epistle to *Timothy*, from the inscription or subscription of a long time put at the end of it, as if written *from Laodicea*. But against that it may be excepted; there is no mention of *Pacatiana*, in the writers of the first age: but onely in after times, dividing the *Roman* Empire into provinces, and some say this was first mentioned in the Ecclesiastical records in the V. Synod at *Constantinople*. Further there be several passages in the Epistle it self do intimate that it was written from some place in *Macedonia*, if we consult, *c.* 1. 3. with 3. 14. & 4. 13. not from *Laodicea*. Some think it to be meant of the Epistle *from Laodicea*, wherein they would answer the *Colossians*, how probably I determine not. Wherefore 'tis most probable that the Epistle was written *from Laodicea*, to *Paul* at *Rome*; either by the Church there, or some of her Officers, which (likely he in straits of time enclosed and) he would have read, as helpfull to the Edification of the *Colossians*, for the better clearing of some passages in this Epistle to them, wherein he had obviated such errours as he might hear seducers were attempting to disseminate amongst them.

17 And say to Archippus *z*, Take heed to the ministry *a* which thou hast received, in the Lord *b* that thou fulfill it *c*.

z He also enjoyns them to advice or advertise *Archippus* whom he doth elsewhere call his *fellow-souldier*, *i. e.* Minister in the Gospel, *Philem.* 2. on his, and *Timotheus* his behalf *a* To see to or be mindfull of the nature of that excellent ministry he had undertaken, *Rom.* 11. 13. *Eph.* 3. 7. 1 *Tim.* 4. 6. yea and to be more heedfull, *Act.* 20. 28, 29. 1 *Pet.* 5. 1, 2. *b* Considering the Authority of the Lord Jesus in whose name he had been called to it, and entrusted with it, *Mat.* 9. 38. *Phil.* 1. 17. 1 *Tim.* 5. 1, 21. *c* Having been Collegue to *Epaphras*, or in his absence newly received into this sacred charge to encourage him to a faithfull discharge of his duty therein to fill up all the parts of his office, and leave none of them unperformed, see *c.* 1. 25. 1 *Cor.* 9. 16, 17. 1 *Tim.* 4. 16. with 2 *Tim.* 4, 5.

18 The salutation by the hand of me Paul *d*. Remember my bonds. *e* Grace *be* with you *f* Amen *g*.

d The Apostle having them on his heart, and here (as elsewhere) likely having used an *Amanuensis* to pen the Body of his Epistle, to prevent fraud and forgery he doth subscribe

scribe his Salutation and Apostolical Benediction with his own hand which was well known, *Rom.* 16. 22. 1 *Cor.* 16. 21. *Gal.* 6. 11. *Philem.* 19. 2 *Thess.* 2. 2. & 3. 17. *e* Importuning them to be very mindfull of his imprisonment in their prayers, *v.* 3. *Heb.* 13. 3. imitating his constancy and patience if called to suffer see, *Phil.* 1. 14. his sufferings being an excellent seal to the truth of his Gospel, and his ardent affection to them and other *Gentiles*; for whose sake he was in bonds. *f* Then earnestly praying that the special grace and favour of God the Father in the Lord Jesus Christ might be ever present with them, see *Rom.* 16. 24. 1 *Cor.* 16. 23, 24. *Phil.* 4. 23. *g* In Testimony of the reality of his desire, and assurance to be heard, he concludes (as elsewhere) with Amen.

THESSA-

I. THESSALONIANS.

The ARGUMENT.

THE Apostle Paul *being more especially the Minister of the Uncircumcision, and Preacher of the* Gentiles, *in his Progress through their Cities and Countries comes to* Thessalonica; *a chief City in* Macedonia, *for thither he was called in a Vision,* Acts 16. 9. A man of Macedonia prayed him, saying, Come over to Macedonia and help us. *In obedience to which he loosed from* Troas, *and came to* Samothracia, *and from thence to* Neapolis, *from thence to* Philippi, *where he abode certain dayes*; verse 12. *And after passing through* Amphipolis, *and* Appolonia *came to* Thessalonica, *where was a Synagogue of the Jews,* Acts 17. 1. *whither as his manner was he went and Preached that Jesus was the Christ. Whereupon some believed,* and of the devout Greeks a great multitude, and of the chief Women not a few. *But the* Jews *which believed not raised a persecution against him, whereupon the Brethren sent him and* Silas *away to* Berea, verse 10. *where he also went and Preached in the* Jews Synagogue. *But the unbeleiving* Jews *of* Thessalonica *following him to* Berea, *he was conducted thence to* Athens; *and from thence its thought by some he writes this Epistle to the* Thessalonians, *as is asserted in the Postscript. Wherein he gives account of the great success of his Preaching among them, for which he gives thanks to God, and makes an honourable mention of them in several places. But because they were new Converts, and met with Persecution from their own Countreymen for the Gospel sake, the Apostle was the more solicitous for them to confirm them in the Faith they had received. Whereupon he endeavoured once and again to come to them himself, but some way or other was hindered by Satan, as he tells them,* chapter 2. verse 18. *And therefore he sends to them* Timotheus *in his room, to know their Faith, and to establish them in it, who bringing an account thereof to him, and of their state, he writes this Epistle to them according to the account he received by* Timothy, *and his own observation and knowledge while he was amongst them. Particularly,*

1. *He gives thanks for the Eminency and Operation of the Graces of God in them, for the special presence of the Holy Ghost in his Ministry amongst them, for their exemplary Faith and Conversation,* chap. 1.

2. *He puts them in mind of his Ministerial Labours and Personal Conversation among them, of the malicious carriage of the* Jews *both against Christ, and his Apostles, and particularly against himself, whereof he knew they themselves were eye witnesses; and declares his present rejoicing and glorying in them,* chap. 2.

3. *He next gives the Reason of his sending* Timotheus *to them, and speaks of the good account he gave of them, and the great refreshing and comfort he received thereby; and that he was greatly desirous to see their face, and prays that they might encrease in Love, and be establisht in Holiness,* chap. 3.

4. *He then proceeds to exhort them about their Personal walking according to the Directions and Commandments he had given them from the Lord Jesus. And he instanceth in Marriage Chastity, Righteousness in dealing, brotherly Love, peaceable carriage, minding their callings, and diligence therein, and not to mourn inordinately for them that dye in Jesus, as knowing that they shall rise from the dead, and meet the Lord in the Ayr as well, and as early as those that shall be found alive at his coming,* chap. 4.

5. *He next describes the manner of Christs Coming; that it will be suddain and unexpected, whereby many will be surprized in their security, and therefore exhorts these* Thessalonians *to be watchful, sober, and armed for that day, which will be to them a day of Salvation which they had been appointed to. And then he exhorts them to duties belonging to their Church State, and Communion, to have an high esteem for their Guides and Teachers; to warn, support, and comfort one another; not to retaliate evil for evil,* &c. *And so in the close of the Epistle recommends them to God in Prayer, begging they would also pray for him; and salute one another, and Communicate this Epistle to all the Brethren, and so concludes with his usual salutation.*

This is the Substance of the Epistle.

As to the place whence it was written we need not enquire, whether it was as is expressed in the Postscript, from Athens: *or from* Corinth *as* Grotius *and others imagine.*

As to the Time, It was surely not long after Pauls *coming from* Thessalonica; *for indeed the present state of the* Thessalonians *did require that he should not long delay it, as his secret affection to them would not suffer it neither.*

And as to the Order of the Epistle, that that which is called the Second Epistle should be really the First, and by some carelessness misnamed, and misplaced, is a bold groundless conjecture of Grotius, *and needs no confutation.*

But this is more probable, that it was the first Epistle that the Apostle wrote to any Church, though other Epistles are in order set before it: The Gospel was more early Preached here then at Corinth *or* Rome, *as appears in the* Acts *of the* Apostles, *and the success of it was more sudden and eminent then in any other City, and their persecutions more, whereby they might obtain an Epistle from the Apostle before any other Church.*

CHAP. I.

1 PAul and Silvanus *a* and Timotheus *b* unto the church of the Thessalonians *c*; *which is* in God the father *d*, and in the LORD Jesus Christ *e*: Grace *be* to you, and peace from God our Father, and the LORD Jesus Christ.

a Why not *Paul* the Apostle as in some other Epistles? Because his Apostleship was not doubted of by them, they had such an eminent seal of it upon their hearts; and there were no false

Apostles among them to question or deny it. And he joyns *Silvanus* with him; whom *Peter* calls a *faithful brother*, 1 *Pet.* 5. 12. and was a Minister of the Gospel joyning with himself in that work among the *Corinthians*, 2 *Cor.* 1. 19. As also among these *Thessalonians*, as appears *Acts* 17. 4. Though there called by contraction of his name, or by another name, *Silas*, who is also mentioned *Acts* 15. 22. as one *chief among the brethren*, and sent by the Church of *Jerusalem* to accompany *Paul* and *Barnabas* to *Antioch*. And stiled a Prophet, *ver.* 32. and chosen by *Paul* to accompany him rather than *Mark*, *Acts* 15. 40. And being an instrument with himself in converting these *Thessalonians*, and being also in their love and esteem, he joyns his name with his own in the Epistle. *b* His name is *Greek*, for his father was a *Greek*, but his Mother a *Jewess*, *Acts* 16. 1. whose name was *Eunice*, 2 *Tim.* 1. 5. He was brought up in the *Jewish* Religion, instructed from a child by his Parents in the Holy Scriptures of the old Testament, but instructed by *Paul* in the Faith of Christ, whom therefore he calls his *Son in the Faith*, 1 *Tim.* 1. 2. *well reported of by the brethren*, *Acts* 16. 2. whom *Paul* laid hands upon with other elders to separate him to the work of the Ministry, and the office of an Evangelist, and thereby had a gift of God bestowed upon him, 2 *Tim.* 1. 6. called by *Paul* his συνεργὸν, or *fellow-workers*, *Rom.* 16. 21. And particularly in the Conversion of these *Thessalonians*, together with *Silvanus*; as appears *Acts* 17. 14. He abode with them when *Paul* was persecuted from them, as there we find; and was sent to them from *Athens* afterwards by *Paul* to know their state, and strengthen their Faith, *chap.* 3. 1, 2. And thereupon, that his Epistle might obtain the greater respect, he joyns his name also in it; as he doth also in his second Epistle to the *Corinthians*, in his Epistle to the *Philippians* and the *Colossians*. He being *Pauls* companion in his Ministry among the *Gentiles* in their first Conversion, and a man of great name in the Churches, he therefore so frequently joyns his name with his own. And also that he might shew their consent in the Truth they delivered to the Churches, which might the more confirm their Faith in theirs. *c* The Church inhabiting *Thessalonica*; which was a chief City in *Macedonia*, a *Metropolis*, famous for Antiquity, largeness, pleasant Situation, and commerce, *Plin. lib.* 4. 10. First called *Thessalia*, and being conquer'd by King *Philip* was called *Thessalonica*. *Philippi* was also another great city of *Macedonia*, where was planted another Church, to whom the Apostle writes; whereby we may see that God had a great work for *Paul* here, when he called him in a Vision to go to *Macedonia*. *d* Not as the Son of God is in the Father, to be one substance and essence with him; nor as the humane Nature is in the Divine Nature of Christ to be one person with the father, but it imports, either their forsaking false gods and joyning themselves to the Worship of the true God as in the 9th. *verse* of this Chapter, *you turned from dumb Idols to serve the living and true God*; called therefore in a distinction from them; *God the Father*: Or else their worshipping God according to the revelation made of him in the Gospel, where he is called father. But in a sence differing from what *Plato* or *Homer*, and other Heathens understood, when they call'd the chief God, Father; either with respect to their inferior deities of whom they stiled him father, or the works of creation proceeding from him as his Offspring. And their being in him may yet imply more than this; which is their being joyned to God in Covenant, as their God, and father; and so believing in him, establish'd upon him as their Foundation, and as their Centre resting in him. It may also further imply their Union and Communion with God through the Spirit, whereby the Saints are said to abide in God, and to dwell in him, and he in them, 1 *Joh.* 2. 27, 28. yea, to be, *in him who is the true God*, 1 *Joh.* 5. 20. *e* These two are put together because there is no access to God the Father, no true worship of him, no Union, or Communion with him, and so no Being in him, but through Jesus Christ. And by both they might see the blessed state they were now brought to by the Gospel. Being before strangers to God the Father and Jesus Christ, but now in them. And though *being* in God the Father is first mentioned, yet in the order of Nature we are first in Christ, and through him, in God the Father. And the Apostle the rather asserts this of them, because the Gospel came to them not in word only, but in power. And whereby he gives them the Character of a true Church of Christ; what it is, at least what it ought to be. For to be in God the Father, and in the Lord Jesus Christ import more than Literal Knowledge, Dogmatical Faith, or outward Profession. *f* This the Apostle calls *his salutation with his own hand, which is my token*, saith he, *in every Epistle, so I write*, 2 *Thes.* 3. 17. Read 1 *Cor.* 1. 3. 2 *Cor.* 1. 2. *&c.* and under the Old Testament the *Jews* usual salutation was, *Peace be to you*; under the New, it is *Grace and Peace*. Peace comprehends all blessings; and Grace or favour the spring out of which they flow. The Grace of God is now said to have appeared and to shine forth, *Tit.* 2. 11. and the Church of God to be blest with all spiritual Blessings, *Eph.* 1. 3. so that now the Apostle *Paul* salutes the Churches with *Grace and Peace*; and the Apostle *Peter* adds, *Grace and Peace be multiplied to you*, 2 *Pet.* 1. 2. *Jude* 2. *Mercy unto you, and peace and love be multiplied.* Or if we take Grace, for Grace inherent in us, as sometimes it is taken; and Peace for the inward Tranquillity of Mind, Heart and Conscience, the Text may bear it. Yet the former rather meant *To you*, To you that are in God the father, and in Jesus Christ: not to Infidels out of the Church, Grace to *you* and Peace. *g* Wherein are shewed *Grace and Peace* in their original, *from God*; and not from God absolutely considered, but as our Father; as a Father he conveighs the blessings of Grace and Peace to his Children. But yet not immediately; but through Jesus Christ, as merited by his Blood, and procured by his intercession. The Holy Ghost is not mentioned, though he must be understood, but he is rather considered as the actual conveyer of these blessings, then the original or procurer of them. And the three persons work in the same order in the work of Redemption as of creation, thoughtmore distinctly.

2 ✝ We give thanks to God *h* always *i* for you * all *k*, making mention ‖ of you in our prayers *l*. Philem. 4.

h After his salutation he adds his Thanksgiving and Prayer for them. He saw in them an eminent seal of his Apostleship, and effect of his Ministry, and advantage to the Gospel in their example, and so gives thanks. And his thanks is to God, because the success of the Gospel was more from his blessing, then his own Ministry. *i* πάντοτε, that is, in a constant course; or *affectu*, though not *actu*, by a grateful sense he had of it continually upon his heart. *k* For he had a good report of them all from *Timothy*, chap. 3. 6. and we find not one reproof in this First Epistle to any one, as in the Second. *l* He adds also his prayer for them, wherein he made mention of them by name, as some understand the words, μνείαν ὑμῶν ποιούμενοι. Prayer and Thanksgiving ought to go together, especially in the Ministers of the Gospel, and in the work of their Ministry. And thus the Apostle practised towards other Churches also, as *Rom.* 1. 8. *Phil.* 1. 3. *&c.*

‖ Or, remembrance.

3 Remembring without ceasing *m* your work of faith *n*, and labour of love *o*, and patience of hope *p* in our Lord Jesus Christ *q*, in the sight of God ‖, and our Father *r*. ‖ Or, before

m The occasion of his constant Thanksgivings was his constant remembring of that grace of God, that did so abound and work powerfully in them, not as if he had always an actual remembrance of it, but he did not forget it, the habitual sense of it was continually in his mind, and was often actually in his thoughts, especially in his approaches to God, and that is all which is meant in the original word, ἀδιαλείπτως, while the Apostle was with them he saw this in them, but being now absent he remembred it; and with such a practical remembrance as stirred up his heart to Thanksgiving. That is a good memory where is treasured up matter of Prayer and Thanksgiving. *n* Or the work of the Faith of you, that is, their Faith and the work of it, whereby he intimates their Faith was true, and real. A Faith unfeigned, 2 *Tim.* 1. 5. The Faith of God's Elect, *Tit.* 1. 1. and so distinguisht from a dead Faith, *James* 2. 26. *They received the word in much affliction, with joy of the Holy Ghost, they turned from Idols to the service of the true God, they waited for the coming of Christ*, &c. here was the work of Faith. *o* A labour to weariness as the word imports. Laborious love. True Faith hath its work, but love hath its labour; and when Faith worketh by love it will work laboriously. Whereby the Apostle declares the reality of their love, as well as their Faith; it was unfained love, yea fervent love, the labour of it went forth towards that true God whom they now worshipt: That Jesus Christ on whom they now believed, and to the Saints that were now their fellow Brethren, 1 *Thess.* 4. 10. and particularly to the Apostle himself as in order so particularly in the pains and labour that some of them took to conduct and travel along with him from *Thessalonica* to *Athens*, *Acts* 17. 15. *p* The Apostle had mentioned before, their Faith and Love, and now their Hope; which are called the three cardinal or Theological graces; all mentioned together by him, 1 *Cor.* 13. *last*. And by which we have all our communion with God on Earth. And as their Faith had its work, and love its labour, so their hope had its patience as the fruit and product of it. There is a patience with respect to an expected good, and with respect to an imcumbent evil; and both produced by hope. The former is more properly called μακροθυμία, or length of mind, consisting in writing for, and expectation of some desired good, the latter is ὑπομονὴ, consisting in patient suffering, or abiding under some present evil, their former patience is mentioned in the 10th. verse of this chapter, *They waited for his Son from heaven*. The latter in the second chapter 14th. verse, *To likewise have suffered like things from your own Countrymen as they*, (i.e. The Churches of *Judea*) *did from the Jews*. This latter is here specially meant in the Text. And for which he gives God thanks, 2 *Thess.* 1. 4. And hope produceth the former patience as it looks upon the expected good, as that which will come at last, and the latter patience, as it looks upon the suffered evil, as that which will not always continue. And when with respect to both these the mind of man is kept sedate and quiet, this is the patience of hope. *q* Or, of our Lord Jesus Christ, as the efficient and author of this hope, and of their Faith and its work; and love, and its labour; *or in our Lord Jesus Christ*, as here rendred; and so he is the object of this hope, 1 *Corinth.* 15. 19. 1 *Timothy* 1. 1. And by this the Christians hope is distinguished from all other, All hope worketh patience, The Husbandmans hope to receive the former and latter rain, maketh him waie for it with patience, *James* 5. 7. The hope of the Merchant for the return of his Adventure, the hope of the Heir for his Inheritance; but the Christians hope worketh patience as fixed upon Christ; other

other hope resteth upon the things of this lower visible World, but this is *as an anchor sure and stedfast, entring within the vail*, where Christ is entred as a fore-runner, *&c. Heb.* 6. *last*. Faith and Love, both have Christ for their object; but considered as present, but the patience of hope in Christ respecteth something future, some revelation of him, and salvation by him which is yet to come. *If we hope for that we see not, then do we with patience wait for it.* Rom. 8. 25. *r* These words are not in the *Syriack* or *Arabick* Version. And they respect either the Apostles Thanksgiving and Prayer for them, and his remembring the Grace of God in them when he solemnly approached God's presence: For in all Duties of Worship we come before God, and present our selves in his sight, and their Graces he before mentioned, he remembred them to God, and presented them to his view: Or they respect the Omnisience of God, that their work of Faith, labour of love, *&c.* were all in God's sight, and he was a delightful Spectator of them. Or Lastly, They may respect the sincerity of their hearts in all the actings of their Faith, Love, and Hope; they did all as in the sight of God. As the Apostle asserts his sincerity in his Ministry by this, *We speak as in the sight of God*, 2 Cor. 2. 17. And thus the Apostle mentions their Graces, not as the Heathen Orators, who made great Encomiums of Vertue to the praise of men, but to the Honour and praise of God.

Eph. 1. 13. Heed of the Gospel

4 Knowing brethren beloved, * your ‖ election of God *s*.

s Another ground of his thanksgiving for them. By the manner of their receiving the Gospel, and the evident operation of the Graces of God's Spirit, the Apostle knew their Election of God. We cannot know Election as in God's secret Decree, but as made manifest in the Fruits and Effects of it. As there is a knowledge of things *a priori*, when we argue from the Cause to the Effect, so *a posteriori*, when we argue from the Effects to the Cause. And thus the Apostle came to know their Election. Not we hope it, or conjecture it, but we know it, and not by extraordinary Revelation, but by evident outward Tokens. And if the Apostle knew this, why should we think they themselves might not know it also; And the words may be read, *Te knowing your Election of God*. And Election imports the choosing of some out of others; for Election cannot comprehend all. Some deny all Eternal Election of particular persons; and make it a Temporal separation of persons to God in their conversion; but is not this Separation from a præexisting Decree? *God doing all things according to the counsel of his own will*, *Eph.* 1. 11. Or, they will yield an Eternal Election of persons, but only conditional. One condition whereof is perseverance to the end. But the Apostle asserts their Election at present before he saw their perseverance.

‖ Or, stamps to make impression.

7 So that ye were examples ‖ to all that believe in Macedonia and Achaia.

t As ye followed our Example, and of the Lord, so ye were examples your selves, and such great examples that influenced all the believers both of *Macedonia*, and *Achaia*. Your example reached beyond the confines of *Thessalonica*, unto the believers of all *Macedonia*, yea farther, to the believers of all *Achaia*. And though the *Philippians* of *Macedonia* received the Gospel before you, as appears in the story, *Acts* 16. yet ye exceeded them, and became examples to them in your Faith and Patience, *&c.*

Rom. 1. 8. ‖ Or, went out.

8 For from you founded out the word of the Lord not only in Macedonia and Achaia, but also in * every place *f* your faith to God-ward is * spread ‖ abroad *g*, so that we need not to speak any thing *h*.

f How could they be examples to persons so remote, amongst whom they had no converse? The Apostle here resolves it. It was by way of report. Things that are eminent, and done in eminent places, such as *Thessalonica* was, easily spread abroad, either by Merchants, Travellers, or correspondency by Letters. And this report is compared to a sound that is heard afar off, that made an eccho, as the word implies. And that which founded out from you was the *word of the Lord*. The word is faid to found by the voice of the Preacher, 1 *Cor.* 14. 8, 9. *Gal.* 6. 6. and by the practice of the hearers. The mighty Power and Efficacy of it was made known abroad, not only in *Macedonia* and *Achaia*, but in every place, not strictly every where, but here and there, up and down in the world. As its faid of the Apostles Ministry, *Their sound went into all the Earth, and their words to the end of the World*, Rom. 10. 18. The report of the Gospel went further than the Preachers of it, and their receiving the Gospel founded abroad far and near. And not only the word, but your faith to Godward is spread abroad, ἐξεβλήθη. Your Faith being so eminent, it was spoken of far and near. That ye believed so soon at our first entrance, as *ver.* 9. And though we had been shamefully entreated at *Philippi* a little before our coming to you, and Persecution followed us and the Gospel we preached to you, yet ye believed, and your Faith was eminent in the Fruits and Operations of it also, as was mentioned before, and was afterwards in the Epistle. And it was Faith God-ward. It rested not upon men, no nor only the Man Christ Jesus whom we preached to you, but upon God himself, though through Christ ye became Worshippers of the true God, and believed on him with an exemplary Faith. *h* Either of the manner of our preaching the Gospel, and of your manner of receiving it. Where mens deeds speak and commend men, words may be silent. And the Apostle might have thought it needful to have divulged these things abroad for the advantage of the Gospel, and the examples of others if he had not been prevented by the report already spread abroad. The good examples of the people may ease their Ministers of some labour in spreading the Gospel.

9 For they themselves ‖ shew of us, what manner of entring in we had unto you *g*, and how ye turned to God from idols *h*, to serve the living and true God *i*.

‖ Or, openly declare.

g The Believers of *Macedonia* and *Achaia* do speak of these things ἀπαγγέλλουσιν openly whereby it is evident the word of the Lord founded forth to them from you, and they without any information from us declare the great entertainment you gave us and our Gospel at our first entrance among you. *h* Particularly your forsaking your former Idolatry, when you Worshipt Idols that were either the Images or Shapes of the true God formed by men, or, men whom they Deifi'd, and set up as Gods, and Worshipt them and their Images: Or, inanimate

Creatures, as Sun, Moon, and Stars, or whatever Creature they found beneficial to them. The Heathens made Idols of them. *Thus ye turned from:* Though it was by the power of God and the Gospel upon your hearts, yet it was an Act of your own. And though it was the Worship of these Idols you had been trained up in, and was generally practised, yet you turned from it. And as to the manner of it, *How* ye turned from these Idols, as in the Text; that is, how readily, how sincerely, how speedily, with an holy indignation of them: Or, πῶς *How*, that is, by what means; meaning by our entrance amongst you, and the Power of our Gospel upon your hearts, according to that Prophecy, *Isa.* 2. 20, 21. which refers to Gospel times. *i* To serve with Religious Worship proper to God; though the Papists would confine the *Greek* word Δουλεύειν to some lower Worship they give to Saints or Angels, or it may signifie the whole service of God. And here the Apostle speaks of their Religion in the positive part, the former being negative. *The living God*, so called in opposition to Idols, which were either Images without Life, or inanimate Creatures, or men that were dead whom they Worshipt, or *living*; because God is so eminently, being life essentially, originally, eternally, immutably, and derivatively to all things that live. *As I live, saith the Lord*, and as if none had life but himself, *Isa.* 49. 18, *&c.* And call'd the *true God* in opposition to false Gods. The Heathen Gods had no Deity but what men gave them by Worshipping them. They were not Gods by Nature, *Gal.* 4. 8. and so not true. And as these things are spoke to shew the power of the Gospel, so in a way of commendation, that they did not only turn from Idols, but did serve the true God; many professe the true God, but serve him not. As also they denote their privilege that they served a God that could save them, which their Idols could not.

* Rom. 1. 7. Phil. 3. 10. * Matth. 3. 7. Rom. 5. 9.

10 And * to wait for his son from heaven *k*, whom he raised from the dead *l*, *even* Jesus *m*, who delivered us * from the wrath to come *n*.

k This is added to shew the further power of the Gospel upon them, they had not only Faith to God-ward as was said before, but to Christ-ward. They did not only turn to the true God in opposition to the Heathen, but to the Son of God as the true Christ in opposition to the unbelieving Jews. For though he was the Son of *David* after the flesh, yet he was the Son of God also, and not by Creation, as the Angels are call'd the Sons of God, nor by Adoption as the Saints are, but by Eternal Generation, though the Man Christ Jesus by his personal Union is the Son of God. And their Faith respecting the Son of God, was their waiting for him from Heaven; not that their Faith consisted only in this, but it suited their present state of Affliction to wait for Christ's coming as a Deliverer and Rewarder, therefore here mentioned by the Apostle, and their Faith, Hope, Love, Patience may all be included in it. They believed that he was gone to Heaven, and would come again, which are two great articles of the Christian Faith. And though there was nothing in sense or reason, or any tradition to perswade them of it, yet they believed it upon the Apostles preaching it. And though the time of his coming was unknown to them, yet their Faith presently put them upon waiting for it. And the certain time of his coming is kept secret, that the Saints in every age may wait for it. Though he will not come till the end of the World, yet the Saints ought to be influenced with the expectation of it in all Generations that do precede it. It is to their advantage to wait for it, though they live not to see him come. And here the Apostle concludes his account of the glorious Effects of the Gospel upon these *Thessalonians*; that which follows in the Chapter is by way of Doctrine concerning the Son of God. *l* He mentions his Resurrection from the Dead after his Sonship; for he was there declared to be the Son of God with Power, *Rom.* 1. 4. And, *Thou art my Son, this day have I begotten thee*, applyed to Christ's Resurrection, *Acts* 13. 33. Or the Apostle mentions it to confirm their hope of his coming again. Had they heard of his Death, and not of his rising again, they could not have expected his coming from Heaven. It is used as an argument by *Paul* to the *Athenians*, that Christ will come again to judge the World by Gods raising him from the Dead, *Acts* 17. 31. And these Believers also might comfortably expect their own Resurrection seeing that he himself is already risen at his coming, and so be supported under their present sufferings, though they should reach to the killing of the body. *m* He that was before called the Son of God, is here called Jesus, or Saviour: A name that might more endear him to them, than by calling him the Son of God. And he mentions a great act of his Salvation in the next words, and therefore here properly called Saviour, and when he comes, he will come to his peoples Salvation, *Heb.* 9. *ult.* *n* If we read the word as our Translation hath it, *delivered*, it looks to what Christ hath already done and suffered for our deliverance. If in the present Tence as the *Greek* now hath it, it implies a continued act: He is delivering us from the wrath to come, either by his Intercession, or by supplies of his Grace delivering us from the Power of Sin and Temptations, and so preserving us in a state of Salvation; or if we read the word in the Future Tense *who will deliver us*, as we often find the present Tense both in the *Hebrew* and *Greek* to have a future signification, it refers to his last coming; and therefore the Saints need not be afraid of the errour of that day, but wait for it: For though the Wrath to come is greater than ever yet brake forth in the World, *Rom.* 2. 5. yet a drop of it shall not fall upon them. Though they may meet with Temporal afflictions and chastisements at present, and may be assaulted by the Wrath of men, yet shall be free from the Wrath to come. And this will be done by a powerful rescue of Christ, as the word imports, ῥύομαι, notwithstanding all the danger and difficulty that may attend it.

CHAP. II.

1 FOR your selves *a*, brethren, know our enterance in unto you *b'*, that it was not in vain *c*.

a Αὐτοὶ, Which some read, They themselves, *&c.* And then the words refer to the Believers in *Macedonia* and *Achaia*, mentioned before *chap.* 1. *ver.* 9, 10. Or, If we read, *ye your selves*, he appeals to their own experience and knowledge. *b* Κένη, *Was not vain*, or empty without fruit; our very first preaching had great success. Though the Gospel is alwaies either the Savour of Life unto Life, or of Death unto Death, yet if no good Fruit spring from a mans Ministry, it may be said to be vain; as the Prophet complains, *I have laboured in vain*, *Isa.* 49. 4. Or as some, our preaching was not about things vain and unprofitable.

2 But even after that we had suffered before, and were shamefully intreated, as ye know, at Philippi *c*, we were * bold *d* in our God *e* to * speak unto you the gospel of God *f* with * much contention *g*.

* Act. 17. 2. * Colos. 2. 1.

Here the Apostle begins a new Discourse, giving an account more particularly of himself, and of his carriage among them, which he mentions as a subordinate reason why his Ministry was so successful. For the evil example of Ministers often spoils the success of their Ministry. And what he speaks would savour of vain glory, but that he had therein an Holy end; as he excuseth his boasting to the *Corinthians* and other Churches upon the same account. And he first mentions his carriage in the discharge of his Ministry among them. *c* A little before his coming to them he had suffered, and was shamefully entreated at *Philippi*, where he and *Silas* were beaten, thrust into an Inner Prison, and set in the stocks as a couple of Villains, *Acts*, 16. 23, 24. yet this did not damp their Spirits, nor discourage their coming and preaching to them. *d* Ἐπαρρησιασάμεθα. We used great Confidence and Liberty of speech, we were not afraid to speak the Gospel freely, notwithstanding our sufferings. The same he asserts 2 *Cor.* 3. 12. And this becomes the Gospel, and will be to the advantage of it, and is most commendable in a time of persecution. *e* Depending upon his protection and help, who is our God, and who sent and called us to the work of the Gospel, and particularly in *Macedonia*. And to shew he was not bold beyond his Call and Duty, or the Rules of Truth and Sobriety. *f* The glad Tydings of Salvation by Jesus Christ, which Gospel, though we have call'd it ours because preached by us, yet it is the Gospel of God, as being the Original Author and Ordainer of it. *g With much agony:* Which is either to be taken actively for their great Earnestness and Zeal in speaking, as *Luk.* 13. 24. Or passively, for the perils they encountred therein. *Phil.* 1. 30. By both which the *Thessalonians* might be induced, though not enabled to believe. As he elsewhere calls the Ministry a *Warfare*, 2 *Tim.* 2. 4. And a *Fight*, 2 *Tim.* 4. 7. (The very word used in the Text) with respect to the difficulties and dangers attending it, or the opposition of false Teachers; they contending for the Faith, *Jude* 3.

3 For our exhortation *h was* not of deceit *i*, nor of uncleanness *k*, nor in guile *l*.

h Whereby he means either the whole Gospel he preached by a Synechdoche, or particularly that which is hortatory, what was first taught Doctrinally, was followed with exhortations to Faith and Practice. The Decrees of the Council at *Jerusalem* are called an exhortation, *Acts* 15. 31. when *Paul*, or others with him were desired to preach in the Synagogue, the Rulers said, *If you have any word of exhortation for the people, say on*, *Acts* 13. 15. but taken more strictly *Rom.* 12. 8. In a distinction from prophesie and teaching. *i* This refers either to the Doctrine taught by them, it was true, not fallacious, not a devised Fable, and did not issue out of any errour of Judgment; and so the Apostle gives a reason why they were so bold in preaching it, because they knew it was all truth. Or to their sincerity in preaching we did not use any impostures, we designed not to seduce men, as the false Apostles did, but we really sought your Conversion and Salvatian. *k* Ἐξ ἀκαθαρσίας, If this refers to the Doctrine preached, it denotes the purity of it, which did not tend to gratifie the flesh, as that of the *Nicolaitans* and *Libertines*, *&c.* If we refer it to the manner of their preaching, it denotes the purity of their hearts; they were not acted by any impure Lusts in their preaching, as Covetousness, Pride, or vain Glory. *l* This seems to be mentioned before, and therefore some expositors refer the two former expressions to the matter that they taught, and this only to the manner, which is most probable. They had no cunning designs upon them to make Merchandise of them as the false Apostles did; but approve their hearts to God, and *make themselves manifest*

to every mans conscience in the sight of God, And the Apostle alledgeth all this at a further reason of his boldness in preaching, for sincerity breeds boldness; Or as some cause also of his great success; for uprightness is usually attended with a Blessing, or as an Argument to these *Thessalonians* to continue their affection to him, and to abide in the Doctrine preached to them. For suspicion of insincerity in the Preacher, hinders the efficacy of the word upon the people.

4 But as we were allowed of God * to be put in trust with the gospel *m*, even so we speak *n*, not as pleasing men, but God which tryeth our hearts *o*.

* 2. 2. 7. 2. 1. 3.

m This verse gives the reasons of what the Apostle spake in the former about his sincerity. The one is taken from his Trust, God *entrusted him with the Gospel*, to preferve it from corruption by errour, therefore his Exhortation or Doctrine was not of errour or deceit, but he preached the Gospel in simplicity and purity; he did not, he durst not adulterate, or corrupt it, for it was committed to his Trust. As he calls the Gospel his Trust. 1 *Tim.* 1. 11. And the sence of this great Trust kept him also from uncleanness and guile in the discharge of his Ministry. And he had this Trust by Gods appointment or approbation, God approved of him for this Trust, and that upon knowledge and judgment, as the word signifies Δεδοκιμάσθα. and as he speaks 1 *Tim.* 1. 12. *he judged me faithful, putting me into the Ministry.* Not so before his Conversion being a persecutor, blasphemer, *&c.* but God fitted him by extraordinary Revelations, Gifts, Graces, and made him faithful, and then put him into the Ministry, and intrusted him with the Gospel. And because he speaks in the Plural Number, *We were allowed of God, &c.* therefore *Silvanus* and *Timotheus*, yea, and other Apostles and Ministers are to be understood as comprehended with him in this Trust. *n* That is as men thus approved of by God, and entrusted with the Gospel, that we may faithfully discharge our Trust, and be able to give a good account of it as Stewards of their Trust, 1 *Cor.* 4. 1, 2. *o* This is another reason of their faithfulness and integrity mentioned in the foregoing verse, which was the sence of God's Omniscience, knowing and trying their hearts; trying imports more than meer knowing, it is a knowledge upon search, and proof, as Gold and Silver are known by the Touch-stone. And though God tryeth the hearts of all men, yet especially such as are intrusted with the Gospel. Or these last words may have a more immediate reference to the foregoing; we speak not as pleasing men, because we know God tryeth our hearts. And this confirms what he said before concerning his exhortation, that it was not of deceit, uncleanness, or guile. If it had, he would have so preached as to please men; The Opinions, the Lusts, the Practises of men. In some cases the Apostle did seek to please men, 1 *Cor.* 10. 33. *Even as I please all men in all things.* But he pleased not men when it stood in competition with his pleasing God, *We speak not as pleasing men, but God.* Otherwise the Rule takes place with all, *Rom.* 15. 2. *Let every one of us please his Neighbour for his good to edification.* Ministers of the Gospel are Christs Servants by Office, and as Servants, they are to please their own Master. *If I pleased men* saith *Paul*, *I should not be the Servant of Jesus Christ*, *Gal.* 1. 10. And this made the Apostle have regard not only to his Doctrine and outward Conversation, but the inward aim and intentions of his heart, as knowing God tryed his heart. And expecting the reward of his Labours more from God than Men, he therefore sought to please God rather than Men, and approve his heart unto him. And herein he reflects upon those false Apostles that sought to please men, preached up the Law of *Moses* to please the *Jews*, or others that preached and abused the Doctrine of the Gospel to gratifie the Lusts of men.

5 For * neither at any time used we flattering words *p*, as ye know *q*; nor a cloak of covetousness, * God *is* witness *r*.

* Act. 20. 33. 1 Cor. 2. 17. & 9. 1. & 9. 12. & 10. 17. * Rom. 1. 9.

p In the former verses the Apostle had asserted his integrity more generally here, and in the next verse he instanceth in particulars. He vindicates his Ministry from the guilt of three vices which too often attend it; Flattery, Covetousness, and Vain Glory. First, Flattery, ἐν λόγῳ κολακείας, Or, we were not, *i. e.* conversant in a word of Flattery, as in the *Greek*; our word was not a word of Flattery, as if we sought to please Men. When we ascribe to men good things that they have not, or above what they have: Or when we applaud or extenuate the evil that is in them, we flatter them: This is reproved often in the false Prophets of the Old Testament, *Isa.* 30. 10. *Ezek.* 13. 10. 18. and the false Teachers in the new. The flattery of Ministers is, their preaching of smooth things, rather to please than profit; when they avoid just reproofs, and searching truths, and close applications, that they may not displease, and affect wisdom of words, and rhetorical Discourses, that they may please when they either conceal some part of truth, or pervert it, that people may think their doings better than they are, or their state better than 'tis. *q* Their words in preaching being an Overt Act, they themselves could judg of, and therefore the Apostle doth appeal to their own knowledge in that. *r* In what they could not know, which was their inward aims and designs, he appeals to God, which is a form of swearing. And in all Oaths men solemnly do concern God therein. The same in effect that is call'd protesting, 1 *Cor.* 15. 31. And that wherein he thus appeals, is, that he had no covetous design in his Ministry, which he calls a *Cloak of Covetousness*: which lies either in undue withholding what we have, or inordinate desire of more. The latter is here meant as the *Greek* word imports. And the word Cloak is a Metaphor as the word is Translated here, and *John* 15. 22. As that covers the inner garments, so when bad designs are covered with specious pretexts, this we call a Cloak; The word in the Text ἐν προφάσει πλεονεξίας. is often used *Mat.* 23. 14. *Mark* 12. 40. *Luk.* 20. 47. and sometimes rendred, *occasion*, but for the most part *pretence*, and so to be understood here. And in Heathen Authors sometimes used for accusation. And this is contrary to what is said of false Prophets, 2 *Pet.* 2. 3. *Through Covetousness shall they with feigned words make Merchandise of you.*

6 * Nor of men sought we glory *s*, neither of you, nor yet of others *t*, when we might have been * burdensome as the apostles of Christ *u*.

* Joh. 5. 41. * 1 Cor. 9. 3. 2 Thess. 3. 9.

s This is the third vice he vindicates his Ministry from. The word *Glory* first signifies some excellency in any Subject. Secondly, This excellency as displaying and manifesting it self. Thirdly, The opinion and esteem thereof in the minds of men, as the *Greek* word imports, And so taken in the Text, we did not seek mens honour, high esteem, or applause; we sought them not in the inward bent of our thoughts, or the studies of our mind, nor in the outward course of our Ministry and Conversation, to form them so as to gain Glory from men. Though honour and esteem was their due from men, yet they did not seek it. Honour is to follow men, men not to follow it; This Christ reproved in the *Scribes* and *Pharisees*, that in their Prayers, Alms, Fasting, affected Habits, and Titles they sought the praise of men, *Matth.* 6. *And how can ye believe, seeing ye seek honour one of another, and not the honour that comes from God.* Joh. 5. 44. every man ought with reference to actions honourable, and praise-worthy, and a good Name is a blessing, but to seek honour, that's the evil. And as the Apostle did not seek it himself, so he forbids it to others, *Gal.* 5. *last. Be not desirous of vain-glory*, &c. And notes some false Teachers as guilty of it. 2 *Cor.* 10. 12. It is a vice directly opposite to humility, unbecoming a man as man, and highly dishonorable to God, and contrary to the Gospel. The Heathens cherishe it as the Spur to great atchievements, It is one of *Tullies* Rules for the institution of Princes; but the Christian Religion that gives all Glory to God, condemns it. And yet we may seek the vindication of our Name, when thereby we may provide for the honour of the Name of God, as the Apostle *Paul* often did.

t He adds this to shew that this was their general practise among others as well, as these *Thessalonians*. They were not guilty of flattery, covetous designs, or seeking the Glory of men among any Churches, or in any place. Their practise in their Ministry was uniform, and in all places upright and sincere. *u Or we were able to be in, or for a burden, Hebraism:* By burden some understand Authority, *q. d.* We might have used our Ministerial Authority more than we did, whereby to get greater honour and respect to our persons among you. And indeed all Authority and Honour have their weight and burden. Others by burden understand maintenance. And then he means we might have been chargeable to you, according to the Power given by Christ to his Apostles to reap carnal things from them to whom they sowed spiritual things. And at the first sending them forth in *Judea*, it was so ordained by Christ, that they should be maintained at the peoples charge, see 1 *Cor.* 9. But they were so far from Covetousness, that they took not all that was their due, and what they might of their outward substance, and from seeking their own honour, that they did not use what Authority they might to procure it among them. For they laboured with their hands night and day, that they might not be chargeable, *ver.* 9. Though they might have challenged not only maintenance, but honourable maintenance, 1 *Tim.* 5. 17.

7 But * we were gentle † among you *w*, even as a nurse cherisheth her children *x*.

* 1 Cor. 2. 3. 2 Cor. 13. 4.

w He next gives account of their carriage more positively: And first he speaks of their gentleness among them. † Ἤπιοι, the *Latin* takes it for *vlaeoti* infants, we were as infants to you, as Nurses are as Infants with their Infants, and Children with Children. This is one of the Fruits of the Spirit, *Gal.* 5. 22. It stands opposite to moroseness, austerity, and roughness of temper, and is commendable in all, especially Ministers, 2 *Tim.* 2. 24. And was eminent in Christ, As was prophesied of him, *Isa.* 40. 11. and 42. 3. and the contrary he reproveth in *James* and *John*, *Luk.* 9. 54. It springs from Humility, Meekness, and Patience, as the contraries, Pride, Passion, and Frowardness. In some cases sharpness and severity may be needful, prudence is to direct therefore our Carriage. The Apostle had now to do with young Converts, and under the Tryal of Persecution, and not Apostates, and obstinate sinners against whom we find he was sometimes severe and sharp, as *Jude* required, *ver.* 22, 23. *x* And he represents this gentleness by that of a Nurse to her Children; not of an hired Nurse, but a Mother Nurse, *Numb.* 11. 12. who useth all tenderness towards them, beareth with their frowardness, condescends to the meanest Offices and employments, and draws out her breasts to them, and lays them in her bosom, and all this to cherish them. And the doth this not out of hope of gain, but out of motherly affection. Thus

faith the Apostle, were we gentle among you. As he converted them to Christ, he was their Spiritual Father, but his gentleness was like that of a Mother, nursing her own Children. He considered their weakness in their first believing, and bore with it; their many Infirmities, Temptations, Afflictions that were upon them, had compassion over them, and supported them under them, and cherisht them with the sincere Milk of Gospel Truths; and he did all this not for gain, but out of sincere affection, and willing mind. Some extend the word wender *Nurse* to the brute Creatures themselves, especially Birds who hatch, and then cherish their young with the warmth of their own body, and care in feeding them; τρόφος, the word signifies a feeder, and so may have a more general signification, see *Job* 39. 14.

8 So being affectionately desirous of you *y*, we were willing to have imparted to you not the gospel of God only, but also * our own souls, because ye were dear unto us *z*.

* 2 Cor. 12. 15.

y A farther account of their behaviour among them. The former verse shewed their great gentleness, this their great love; expresst first in their affectionate desire of them; as the *Latin* phrase, *Cupidissimus sui* imports, love to the person. And it was the desire of their Salvation, first in their believing, and then perseverance and progress in Faith. It was themselves, and their Goods they desired, as *Paul* elsewhere saith, *We seek not yours, but you.* Secondly, In the effect of it, which was imparting the Gospel to them; whereby they might be saved; which is amplified by two things. 1. That they did this willingly, not out of meer necessity, with a backward mind; the word is ἐυδοκοῦμεν. we were well-pleased to preach, and with complacence of mind. 2. That they were willing to impart their souls to them; that is, to hazard their lives for them in preaching to them, as *Acts* 16. The same word signifying both the Soul and Life. And he that dies for another, gives his Life to them. Or it may refer to their labours and hardships, whereby they endangered their Lives for them, labouring night and day, *ver.* 9. Others understand the words only as an expression of their great affection to them; a man imparts his Soul to the person whom he entirely loves, as *Isa.* 58. 10. when a man gives relief to a person in want out of love, and compassion he imparts his Soul in what he gives. So did they in the Gospel this preached. And the word *imparting* is used to express relief to the wants of the body. *Rom.* 12. 8. and the Gospel is the bread of Life to give relief to the Soul, and used in this sense also. *Rom.* 1. 11. The Apostle may here further allude to Mothers that are Nurses, who impart not only other food, but their milk, which is their blood to cherish their Children. *z* Or ye have been beloved of us, wherein the Apostle more plainly declares their love to them as the ground of all their labours and perils in preaching to them; yea, it may reach to all that he had said before concerning their carriage among them, all was from love.

9 For ye remember brethren *a* our labour *b*, and travel *c*: For * labouring night and day, because we would not be chargeable to any of you *d*, we preached unto you the gospel of God.

* Act. 20. 34. 1 Cor. 4. 12.

a To make good what he had asserted before about their integrity in preaching the Gospel, that it was without Covetousness, and vain Glory, &c. and about their great affection to them therein, he appeals to their own memory. *b Labour.* in what we suffered, attended with care and solicitude of mind; as the word imports: *c* and travel in what we did, attended with weariness, as some distinguish of the words. *d* This refers to some bodily labour they used, which I find not mentioned in the story while they were at *Thessalonica*, though *Paul* did practice at *Corinth*, *Acts* 18. 3. To prevent scandal, and misconstruction that may arise from receiving maintenance, and in case of the Churches poverty the Apostle would refuse it, but without respect to these he pleaded it as his due, 1 *Cor.* 9. 1, &c. And his refusing was no work of super-erogation as the Papists plead hence; for in such cases it was a Duty with respect to the honour of his Ministry, so that it ought not to pass into a rule, either that Minister is in no case may labour with their hands to get their bread; or that they ought so to do always, as some would conclude hence, and preach freely: However he commends them that they forgot not the labour and travel they underwent for their sake, and that both night and day, which implies assiduity and diligence as *Psal* 1. 2. *Luke.* 2. 37. 1 *Thess.* 3. 10. And so to be taken here. Though it may signifie their spending part of the night as well as the day in some bodily labour; the same we read 2 *Thess.* 3. 8. yet not to be understood as if they spent the whole night and day therein; for how then could they have preached the Gospel to them as he here addeth; and they would take nothing of maintenance from *any* of them, or be chargeable or burdensom to them; not from the poor to whom it might really be a burthen, nor from the rich who yet might be backward, and account it a burthen.

10 Ye *are* witnesses, and God *also*, * how holily, justly, and unblameably we behaved our selves among you that believe *e*.

* 2 Thess. 3. 7.

e The former verse gave account of their carriage in the Ministry, this here of their Christian Conversation, holily, with respect to God, justly, with respect to Duties commanded towards men, and unblameably, in denying themselves in lawful liberty to avoid all occasion of blame from any of them. And for the truth of this he appeals to themselves; yea, to God himself. There is the witness of men, and the witness of conscience greater than of men, and the witness of God greatest of all, 1 *Joh.* 3. 20. He appeals to them witnesses about their external Actions, and to God about the integrity of their hearts: And he doth this not in a way of boasting, but to be an example to them, and as a further reason of the great success of his Ministry. The Conversation of Ministers hath great influence upon the success of their labours.

11 As you know how we exhorted and comforted, and charged every one of you as a father doth his children *f*.

f Besides his publick Ministry he dealt more privately with them, as *Acts* 20. 20. And that in a way of exhortation and comfort. By exhortation to quicken them, and by comfort to support them under troubles both outward and inward. And he did this as a Father to his Children, with much earnestness, Compassion, and Love, yea, and Authority also: He was before represented as a *Mother*, *ver.* 7. And here as a Father whose work and duty is to Exhort, Counsel and Comfort his Children privately at home, so did he as well as publickly: for he was their spiritual Father, as he begat them to Christ by the Gospel, as he tells the *Corinthians* also, 1 *Cor.* 4. 15. As before he represented his gentleness, so here his Fatherly care. Or, at their first Conversion he carryed it with gentleness as a Mother, but afterwards used his Fatherly Authority. And in this he appeals to their own knowledge also, calling their own Consciences to bear witness to what he speaks, that it might leave the greater impression upon them.

12 * That ye would walk worthy of God *g*, ‖ who hath called you ‖ unto his kingdom and glory *h*.

* Phil. 1. 27. ‖ Or, *calling you.*

h In the *Greek* Text the word *charged* mentioned in the former verse, begins this verse παρεκελούμεθα, it signifies testifying, some read it, *we obtested*, which is as much as beseeching, others contested, which is a severe charge, containing a threatning, as *Exod.* 19. 21. *Charge the people*, saith God to *Moses* in the Margin, contest the people, or wish the people. It is a charge here which the Apostle gives solemnly in the Name of God to them, calling in the witness of God to it. *g* That is suitably to the nature of that God who is the *true and living God.* That you may walk like a people who belong to such a God, and express the vertues of this God in your conversation, 1 *Pet.* 2. 9. or, suitably to the great mercy, and glorious privileges you have received from him, which he mentions in the following words. *h* Or, *Who is calling you*; Then by Gods Kingdom and Glory we must understand the future state of Heaven: Though they were not yet possest of it, yet by the Gospel God had called them to it, as *Phil.* 3. 14. 1 *Pet.* 5. 10. Or, *Who hath called you*, as we read it, then he means their present state since they believed and obeyed the Call of the Gospel, they were brought thereby into Gods Kingdom and Glory. Or, His *Glorious Kingdom*, where in the Glory of God, especially the Glory of his Grace, Mercy, Love, and Wisdom eminently shine forth. Hereupon a Christians Calling is termed an High Calling, *Phil.* 3. 14. an Heavenly Calling, *Heb.* 3. 1. And they being called by God out of Satans Kingdom into this Glorious Kingdom; the Apostle chargeth them to walk worthy of God and this Calling, by having a Conversation suitable thereunto, *Eph.* 4. 1. *Col.* 1. 10. To walk according to the Laws of this Glorious Kingdom they were already brought into, and suitably to the Glory of Heaven that they were called to the hope of.

13 For this cause also thank we God without ceasing, because when ye received the word of God which ye heard of us ‖, ye received it * not as the word of men ‖, *i* but (as it is in truth ‖) the word of God *k*, which effectually worketh also in you that believe *l*.

‖ Or, *the word of hearing.* * Matth. 10. 40. Gal. 4. 14. ‖ Or, *ye received it not the word of men.* ‖ Or, *truly.*

i The Apostle having given the reasons on his part, and his fellow Ministers, why the Gospel had such effect upon them, he next proceeds to shew the reason on their part, for which he giveth God thanks. And that is from their manner of receiving it. Though this as well as the former are but subordinate reasons. First, they heard it, some will not do that: and therefore the Apostle here calls it a word of hearing, as *Rom.* 10. an *Hebraism*, *Faith cometh by hearing.* 2. They received it: The word importeth a receiving with affection, as *Joseph* the Virgin *Mary* to his Wife, *Matth.* 1. 20. 3. They *received it not as the word of men*, which we receive sometimes doubting, sometimes disputing it; or believing it only with an humane Faith upon grounds of reason as the dictates of Philosophy, or on the reports of men; and without the impression of the Authority of God upon our minds, or when we receive the word of God because of the eloquence or learning of the Preacher, and the affection we bear to him, or admiration of his person, or as the Papists, we believe it because the Church believeth it. *k* With a Divine Faith, ready Subjection of our souls to it, and with Reverend Attention, as a word that is from Heaven; which the Apostle positively asserts in way of parenthesis. *As it is in truth*, or truly, they believed, so he dispersed the word to them, and so they received it. And for this cause he gave thanks to God.

God. Having mentioned before the subordinate Reasons of the Efficacy of the Word, he now mentions the principal, which is God himself. That any receive the Word as the Word of God, it is not from the Preachers so much as from God. And it is a great cause of Thanksgiving to God, when Ministers find a people receive the Word with a Divine Faith, which is not done without Divine Grace: Then they see the fruit of their Ministry, for which they ought to give thanks. *l* The powerful working of God is usually expressed by this Word, *Eph.* 1. 19, *Phil.* 2. 13. And the working of Satan also, *Eph.* 2. 2. men possessed with the Devil, men called *Energumeni.* And where the Word is believed and received as the Word of God there it hath this Energy, or worketh effectually, so as to promote Love, Repentance, Self-denyal, Mortification, Comfort and Peace, &c. The Apostle had mentioned before their work of Faith, labour of Love, patience of Hope, *chap.* 1. 3. and all from hence, their receiving the Word as the Word of God, and so retaining it.

14 For *m* ye, brethren, became followers of the churches of God, which in Judea are in Christ Jesus *n*; for * ye also have suffered like things of your own countrey-men *o*, even as they *have* of the Jews *p*.

m This proves the assertion of the foregoing verse, as the Illative *For* doth shew. They were followers of the Churches in *Judea*, which shewed the word wrought in them effectually. Though the greatest part of the *Jews* believed not, yet many did, and hereupon we read of Churches in *Judea*. Though there was before but one National Church, yet now in Gospel times the Churches were many. *n* And believing in Christ they are called Churches *in him*, gathered together in his name, into his institutions, and by his Spirit, and these *Thessalonians* became *followers*, or imitators of them, or in the same circumstances with them. The *Churches* among the Jewes were the first planted, and the Gentile Churches followed them, conforming to the Faith, Worship and Order that was first in them, yea, and imitating their Faith and Patience in suffering. *o* The Jewes that believed, suffered from the unbelieving Jewes of their own country, so did these *Thessalonians*. But whether the Apostle means only the Gentiles of *Thessalonica*, or the *Jewes* that dwelt there and were born among them, is uncertain. For the persecution mentioned *Acts* 17. was chiefly from the Jewish Synagogue, though the Gentiles might also joyn with them therein. *p* They suffered *As* the Churches of *Judea*, namely, in the same kind, as *Heb.* 10. 32, 33, 34. And in the same cause, and with the same joy, constancy and courage: And here Christs words are fulfilled, that a mans Enemies shall be those of his own house, *Mat.* 10. 36.

15 Who both killed the Lord Jesus *q*, and their own prophets, and have ‖ persecuted us; and they please not God *s*, and are contrary to all men *t*.

‖ Or, *chased us out.*

q No wonder then though they have persecuted you, and the believing *Jewes* their Country-men. They killed the Lord Jesus by the hands of *Pilate*, crying, Crucifie him, crucifie him. Though it was by Gods determinate counsel, and the *Roman* power, yet by the *Jewes* malice they *killed him*, *Act.* 2. 38. *This is the heir, let us kill him.* *r* Of their own Nation, and directed and sent particularly to them of God; so that it was no new thing in them thus to do. Not that these individual *Jewes* who persecuted *Paul*, killed the Prophets, but they were of the same Nation, the same blood, and of the same spirit with them, and were the children of them that killed the Prophets, as our Saviour charged them, *Mat* 23. 31. The Spirit of Persecution was natural to them; it descended from one generation to another: Their Kings were guilty of it, their Priests, their false prophets, and the common people. And though better things might be expected of the *Jewes* than any other people, yet thus they did. And it was not only because of the new Doctrine or Worship that the Apostles preached, for they killed their own Prophets before them; but it was their love to their Lusts, hatred of Reproof, enmity to Holiness, &c. that was the cause. And Christ himself chargeth them with the same things, *Mat.* 23. 37. *Oh Jerusalem, thou which killest the Prophets*, &c. And foretells it as that which they would yet practice, *Mat.* 23. 34. *s* By the figure called Meiosis, its meant they highly displeased God, and were haters of God, and hated, and now rejected of him. Though they had the advantages and reasons to please God above all other people, having had the Law and Ordinances of his Worship among them, yet they pleased not God. And particularly in their persecutions of the Gospel, and the Apostles though they might think that therein they did God good service, as *Joh.* 16. 2. *t* Contrary in their worship, laws and customs. Or rather contrary to all men, in hindering the course of the Gospel appointed for mens Salvation. And despising all other Nations in comparison of themselves, they were apt to be Seditious, and raise tumults every where, and to disdain familiarity and common friendship with the *Gentiles*.

16 * Forbidding us to speak to the Gentiles, that they might be saved *u*, to fill up their sins alway *w*: for the wrath is come upon them to the uttermost *x*.

* Act. 13. 50. 14. 5, 19. & 18. 12 & 13. 9.

u Their contrariety to all men is expresst particularly in this instance; they forbad the Apostles to preach to the *Gentiles*, which were the greater number of men. Though they opposed also their preaching to the *Jewish* Nation. For the *Jewes* could not endure to hear that the *Gentiles* should be received into the Church; Or into special favour with God; as appears by Christs Sermon in the Synagogue. *Luke* 4. 28. And in the Apostles Apology for himself at *Jerusalem*; *Acts* 22. 21, 22. And their forbidding them implies, not an Act of Authority for they had it not, but their hindring them what they could, and stirring up the people and rulers against them as *Acts* 17. 6. *w* To cause it to rise up to such a measure and degree as will at last bring destruction. Though this was not their intention, yet through the just judgment of God it was the event. They killed the Prophets, but killing Christ and persecuting the Apostles, and hindering the Salvation of Mankind thereby, this fill'd up their sin. The expression alludes to what is said of the *Amorites*, *Gen.* 15. 16. and foretold by *Daniel*, *chap.* 9. 27. called the consummation; As here is a perfecting of Holiness, and filling up of Grace, so also of sin. And sin against the Gospel ripens sin more than against the Law. And because they made a constant progress in sin, they are said to fill it up, *Mat.* 23. 32. *Fill ye up the measure of your fathers.* *x* First they filled up their sin, and then comes this wrath, or *that* wrath foretold by *Daniel*, *chap.* 9. 27. And by our Saviour *Mat.* 23. 38. It was their last destruction by the *Romans*. Gods wrath broke forth upon them several times before, but not to the utmost till now; Or, *to the end*, as in the *Greek*. In former punishments God removed his wrath and restored them again, but this continues to the end. Or some by *the end*, understand only the perfection and consummation of this wrath. And its coming may be read in the *Greek*, *It hath prevented them*; as bringing them to judgment before hand in this world. As the destruction of the old World, *Sodom* and *Jerusalem*, were figures and forerunners of the last Judgment. And yet this doth not contradict what the Apostle speaks, *Rom.* 11. and many of the Prophets concerning their calling into the Faith and Church of Christ before the end of the World. Also we must understand it with an exception of the remnant of Gods Election that was amongst them.

17 But we, brethren, being taken from you for a short time †, in presence; not in heart; ‡ *endeavoured more abundantly to see your face* with great desire *y*.

† Or, *the time of an hour.*

y The Apostle here makes his Apology, for his so soon departing from them, and his continued absence. They were under great sufferings for receiving the Gospel he had preached, and for him therefore to leave them so soon as he did, (as appears in the story, *Act.* 16.) and not presently to return, might discourage their hearts and make them question his Love. First for his leaving them, he tells them it was not voluntary but forced by the persecution of the *Jews*, He being sent away in the night by the brethren to *Berea*. *Act.* 18. 10. And therefore he calls it a *taking away*, rather then a going away from them. And (as the *Greek* word imports) it was secondly a thing grievous to him, as children that are bereft of father and mother, and left Orphans, are greatly troubled. And he was afflicted as a father bereft of children; so were these *Thessalonians* to him having begotten them to Christ by the Gospel, 3. It was but for a short time, *for the time of an hour*, when he left them, he intended but a short stay from them, onely to avoid the present storm: Others think he means by the words his sudden leaving them before he took solemn leave of them. 4. He left them in presence, *quoad faciem*, as to outward sight not in heart. The proper genius of true Lovers, who are present with each other in soul when separated in body. 5. He tells them of his endeavours to see their face; and that the more abundantly because he came away so suddenly from them. And Lastly, He did this with great desire, his endeavours herein were acted with great Affection.

18 Wherefore we would have come unto you, (even I Paul *z*) once and again, but * Satan hindred us *a*.

* Rom. 1. 13. & 15. 22.

This he adds further to satisfie them of his real affection to them, that he attempted to come to them once and again, that is often, as *Neh.* 13. 20. *Phil.* 4. 16. and that they might be assured it was not his Fellow Ministers desire onely to come. Therefore he expresseth his own name particularly in a Parenthesis (even I *Paul*) Or by his saying, *even I Paul*, he assures them concerning his own desire to come to them; At least I *Paul*, though others did not so; as the *French* Bible reads it. And he had come to them had not Satan hindred him. *a* Either by raising up disputes against the Gospel at *Athens* by the Philosophers there, which he was concerned to stay and answer, *Act.* 15. Or else by stirring up wicked men to lye in wait for him in the way: Or by raising Tumults as the *Jewes* did at *Berea*, whereby he was constrained *to go as it were to the Sea*, *Act.* 16. 14. Or by sowing dissensions in other Churches which detained him to end them. Or by what way it was, is somewhat uncertain. But being thus hindred it made his desire the more fervent by the opposition. *z* And hereby we see Satans Enmity to the Gospel, especially to Churches new planted, that they might not take rooting.

saith the Apostle, were we gentle among you. As he converted them to Christ, he was their Spiritual Father, but his gentleness was like that of a Mother, nursing her own Children. He considered their weakness in their first believing, and bore with it; their many Infirmities, Temptations, Afflictions that were upon them, had compassion over them, and supported them under them, and cherisht them with the sincere Milk of Gospel Truths; and he did all this not for gain, but out of sincere affection, and willing mind. Some extend the word we render *Nurse* to the brute Creatures themselves, especially Birds who hatch, and then cherish their young with the warmth of their own body, and care in feeding them; τροφὸς, the word signifies a feeder, and so may have a more general signification, see *Job* 39. 14.

8 So being affectionately desirous of you *y*, we were willing to have imparted to you not the gospel of God only, but also * our own souls, because ye were dear unto us *z*.

* 2 Cor. 12. 15.

y A further account of their behaviour among them. The former verse shewed their great gentleness, this their great love; expresst first in their affectionate desire of them; as the *Latin* phrase, *Cupidissimus sui* imports, love to the person. And it was the desire of their Salvation, first in their believing, and then perseverance and progress in Faith. It was themselves, and their Goods they desired, as *Paul* elsewhere saith, *We seek not yours, but you*. Secondly, In the effect of it, which was imparting the Gospel to them; whereby they might be saved; which is amplified by two things. 1. That they did this willingly, not out of meer necessity, with a backward mind; the word is εὐδοκοῦμεν. we were well-pleased to preach, and with complacence of mind. 2. That they were willing to impart their souls to them; that is, to hazard their lives for them in preaching to them, as *Acts* 16. The same word signifying both the Soul and Life. And he that dies for another, gives his Life to them. Or it may refer to their labours and hardships, whereby they endangered their Lives for them, labouring night and day, *ver.* 9. Others understand the words only as an expression of their great affection to them; a man imparts his Soul to the person whom he entirely loves, as *Isa.* 58. 10. when a man gives relief to a person in want out of love, and compassion he imparts his Soul in what he gives. So did they in the Gospel thus preached. And the word *imparting* is used to express relief to the wants of the body, *Rom.* 12. 8. and the Gospel is the bread of Life to give relief to the Soul, and used in this sense also, *Rom.* 1. 11. The Apostle may here further allude to Mothers that are Nurses, who impart not only other food, but their milk, which is their blood to cherish their Children. *z* Or ye have been beloved of us, wherein the Apostle more plainly declares their love to them as the ground of all their labours and perils in preaching to them; yea, it may reach to all that he had said before concerning their carriage among them, all was from love.

9 For ye remember brethren *a* our labour *b*, and travel *c*: For * labouring night and day, because we would not be chargeable to any of you *d*, we preached unto you the gospel of God.

* Act. 20. 34. 1 Cor. 4. 12.

a To make good what he had asserted before about their integrity in preaching the Gospel, that it was without Covetousness, and vain Glory, *&c.* and about their great affection to them therein, he appeals to their own memory. *b Labor.* in what we suffered, attended with care and solicitude of mind; as the word imports: *c* and travel in what we did, attended with weariness, as some distinguish of the words. *d* This refers to some bodily labour they used, which I find not mentioned in the story while they were at *Thessalonica*, though *Paul* did practice at *Corinth*, *Acts* 18. 3. To prevent scandal, and misconstruction that may arise from receiving maintenance, and in case of the Churches poverty the Apostle would refuse it, but without respect to these he pleaded it as his due, 1 *Cor.* 9. 1, *&c.* And his refusing was no work of super-erogation as the Papists plead hence; for in such cases it was a Duty with respect to the honour of his Ministry, so that it ought not to pass into a rule, either that Minister s in no case may labour with their hands to get their bread; or that they ought so to do always, as some would conclude hence, and preach freely: However he commends them that they forgot not the labour and travel they underwent for their sake, and that both night and day, which implies assiduity and diligence as *Psal* 1. 2. *Luke.* 2. 37. 1 *Tiss.* 3. 10. And so to be taken here. Though it may signifie their spending part of the night as well as the day in some bodily labour; the same we read 2 *Thes.* 3. 8. yet not to be understood as if they spent the whole night and day therein; for how then could they have preached the Gospel to them as he here addeth; and they would take nothing of maintenance from any of them, or be chargeable or burdensom to them; not from the poor to whom it might really be a burthen, nor from the rich who yet might be backward, and account it a burthen.

10 Ye *are* witnesses, and God *also*, * how holily, justly, and unblameably we behaved our selves among you that believe *e*.

* 2 Thes. 3. 7.

e The former verse gave account of their carriage in the Ministry, this here of their Christian Conversation, holily, with respect to God, justly, with respect to Duties commanded towards men, and unblameably, in denying themselves in lawful liberty to avoid all occasion of blame from any of them. And for the truth of this he appeals to themselves; yea, to God himself. There is the witness of men, and the witness of conscience greater than of men, and the witness of God greatest of all, 1 *Joh.* 3. 20. He appeals to them witnesses about their external Actions, and to God about the integrity of their hearts: And he doth this not in a way of boasting, but to be an example to them, and as a further reason of the great success of his Ministry. The Conversation of Ministers hath great influence upon the success of their labours.

11 As you know how we exhorted and comforted, and charged every one of you as a father doth his children *f*.

f Besides his publick Ministry he dealt more privately with them, as *Acts* 20. 20. And that in a way of exhortation and comfort. By exhortation to quicken them, and by comfort to support them under troubles both outward and inward. And he did this as a Father to his Children, with much earnestness, Compassion, and Love, yea, and Authority also: He was before represented as a *Mother*, *ver.* 7. And here as a Father whose work and duty is to Exhort, Counsel and Comfort his Children privately at home, so did he as well as publickly, for he was their spiritual Father, as he begat them to Christ by the Gospel, as he tells the *Corinthians* also, 1 *Cor.* 4. 15. As before he represented his gentleness, so here his Fatherly care. Or, at their first Conversion he carryed it with gentleness as a Mother, but afterwards used his Fatherly Authority. And in this he appeals to their own knowledge also, calling their own Consciences to bear witness to what he speaks, that it might leave the greater impression upon them.

12 * That ye would walk worthy of God *g*, who hath called you ‖ unto his kingdom and glory *h*.

* Phil. 1. 27. ‖ Or, *calling you.*

h In the *Greek* Text the word *charged* mentioned in the former verse, begins this verse μαρτυρόμενοι, it signifies testifying, some read it, *we obtested*, which is as much as beseeching; others contested, which is a severe charge, containing a threatning, as *Exod.* 19. 21. *Charge the people*, saith God to *Moses* in the Margin, contest the people, or wish the people. It is a charge here which the Apostle gives solemnly in the Name of God to them, calling in the witness of God to it. *g* That is suitably to the nature of that God who is the *true and living God*. That you may walk like a people who belong to such a God, and expresse the vertues of this God in your conversation, 1 *Pet.* 2. 9. or, suitably to the great mercy, and glorious priviledges you have received from him, which he mentions in the following words. *h* Or, *Who is calling you*; Then by Gods Kingdom and Glory we must understand the future state of Heaven: Though they were not yet possest of it, yet by the Gospel God had called them to it, as *Phil.* 3. 14. 1 *Pet.* 5. 10. Or, *Who hath called you*, as we read it, then he means their present state since they believed and obeyed the Call of the Gospel, they were brought thereby into Gods Kingdom and Glory. Or, His *Glorious Kingdom*, where in the Glory of God, especially the Glory of his Grace, Mercy, Love, and Wisdom eminently shine forth. Hereupon a Christians Calling is termed an High Calling, *Phil.* 3. 14. an Heavenly Calling, *Heb.* 3. 1. And they being called by God out of Satans Kingdom into this Glorious Kingdom; the Apostle charge th them to walk worthy of God and this Calling, by having a Conversation suitable thereunto, *Eph.* 4. 1. *Col.* 1. 10. To walk according to the Laws of this Glorious Kingdom they were already brought into, and suitably to the Glory of Heaven that they were called to the hope of.

13 For this cause also thank we God without ceasing, because when ye received the word of God which ye heard of us ‖, ye received it * not as the word of men ‖, *i* but (as it is in truth ‖) the word of God *k*, which effectually worketh also in you that believe *l*.

‖ Or, *the word of hearing.* * Matth. 10. 40. Gal. 4. 14. ‖ Or, *received not the word of men.* ‖ Or, truly.

i The Apostle having given the reasons on his part, and his fellow Ministers, why the Gospel had such effect upon them, he next proceeds to shew the reason on their part, for which he giveth God thanks. And that is from their manner of receiving it. Though this as well as the former are but subordinate reasons. First, they heard it, some will not do that: and therefore the Apostle here calls it a word of hearing, as *Rom.* 10. an *Hebraism*, *Faith cometh by hearing*. 2. They received it: The word importeth a receiving with affection, as *Joseph* the Virgin *Mary* to his Wife, *Matth.* 1. 20. 3. They *received it not as the word of men*, which we receive sometimes doubting, sometimes disputing it; or believing it only with an humane Faith upon grounds of reason as the dictates of Philosophy, or on the reports of men; and without the impression of the Authority of God upon our minds, or when we receive the word of God because of the eloquence or learning of the Preacher, and the affection we bear to him, or admiration of his person, or as the Papists, we believe it because the Church believeth it. *k* With a Divine Faith, ready Subjection of our souls to it, and with Reverend Attention, as a word that is from Heaven; which the Apostle positively asserts in way of parenthesis. *As it is in truth*, or truly, they believed, so he dispersed the word to them, and so they received it. And for this cause he *gave thanks to God.*

God. Having mentioned before the subordinate Reasons of the Efficacy of the Word, he now mentions the principal, which is God himself. That any receive the Word as the Word of God, it is not from the Preachers so much as from God. And it is a great cause of Thanksgiving to God, when Ministers find a people receive the Word with a Divine Faith, which is not done without Divine Grace: Then they see the fruit of their Ministry, for which they ought to give thanks. *l* The powerful working of God is usually expressed by this Word, *Eph.* 1. 19, *Phil.* 2, 13. And the working of Satan also, *Eph.* 1. 2. men possessed with the Devil, men called *Energumini*. And where the Word is believed and received as the Word of God there it hath this Energy, or worketh effectually, so as to promote Love, Repentance, Self-denyal, Mortification, Comfort and Peace, *&c.* The Apostle had mentioned before their work of Faith, labour of Love, patience of Hope, *chap.* 1. 3. and all from hence, their receiving the Word as the Word of God, and so retaining it.

14 For *m* ye, brethren, became followers of the churches of God, which in Judea are in Christ Jesus *n*; for * ye also have suffered like things of your own countrey-men *o*, even as they *have* of the Jews *p*.

* Act. 13. 50. 14. 5, 19. & 17. 5. & 12. & 13. 50.

m This proves the assertion of the foregoing verse, as the illative *For* doth shew. They were followers of the Churches in *Judea*, which shewed the word wrought in them effectually. Though the greatest part of the *Jews* believed not, yet many did, and hereupon we read of Churches in *Judea*. Though there was before but one National Church, yet now in Gospel times the Churches were many. *n* And believing in Christ they are called Churches *in him*, gathered together in his name, into his institutions, and by his Spirit, and these *Thessalonians* became *followers*, or imitators of them, or in the same circumstances with them. The Churches among the Jewes were the first planted, and the Gentile Churches followed them, conforming to the Faith, Worship and Order that was first in them, yea, and imitating their Faith and Patience in suffering. *o* The Jewes that believed, suffered from the unbelieving Jewes of their own country, so did these *Thessalonians*. But whether the Apostle means only the Gentiles of *Thessalonica*, or the *Jewes* that dwelt there and were born among them, is uncertain. For the persecution mentioned *Acts* 17. was chiefly from the Jewish Synagogue, though the Gentiles might also joyn with them therein. *p* They suffered *As* the Churches of *Judea*, namely, in the same kind, as *Heb.* 10. 32, 33, 34. And in the same cause, and with the same joy, constancy and courage: And here Christs words are fulfilled, that a mans Enemies shall be those of his own house, *Mat.* 10. 36.

15 Who both killed the Lord Jesus *q*, and their own prophets, and have ‖ persecuted us; and they please not God *r*, and are contrary to all men *t*.

‖ Or, *chased us out.*

q No wonder then though they have persecuted you, and the believing *Jewes* their Country-men. They killed the Lord Jesus by the hands of *Pilate*, crying, Crucifie him, crucifie him. Though it was by Gods determinate counsel, and the *Roman* power, yet by the *Jewes* malice they *killed him*, *Mat.* 21. 38. *This is the heir, let us kill him*. *r* Of their own Nation, and directed and sent particularly to them of God; so that it was no new thing in them thus to do. Not that these individual *Jewes* who persecuted *Paul*, killed the Prophets, but they were of the same Nation, the same blood, and of the same spirit with them, and were the children of them that killed the Prophets, as our Saviour charged them, *Mat* 23. 31. The Spirit of Persecution was natural to them; it descended from one generation to another: Their Kings were guilty of it, their Priests, their false prophets, and the common people. And though better things might be expected of the *Jewes* than any other people, yet thus they did. And it was not only because of the new Doctrine or Worship that the Apostles preached, for they killed their own Prophets before them; but it was their love to their Lusts, hatred of Reproof, enmity to Holiness, *&c.* that was the cause. And Christ himself chargeth them with the same things, *Mat.* 23. 37. *Oh Jerusalem, thou which killest the Prophets, &c.* And foretells it as that which they would yet practice, *Mat.* 23. 34. *s* By the figure called Meiosis, its meant they highly displeased God, and were haters of God, and hated, and now rejected of him. Though they had the advantages and reasons to please God above all other people, having had the Law and Ordinances of his Worship among them, yet they pleased not God. And particularly in their persecutions of the Gospel, and the Apostles though they might think that therein they did God good service, as *Joh.* 16. 2. *t* Contrary in their worship, laws and customs. Or rather contrary to all men, in hindering the course of the Gospel appointed for mens Salvation. And despising all other Nations in comparison of themselves, they were apt to be Seditious, and raise tumults every where, and to disdain familiarity and common friendship with the *Gentiles*.

16 * Forbidding us to speak to the Gentiles, that they might be saved *u*, to fill up their sins alway *w*: for the wrath is come upon them to the uttermost *x*.

u Their contrariety to all men is expresst particularly in this instance; they forbad the Apostles to preach to the *Gentiles*, which were the greater number of men. Though they opposed also their preaching to the *Jewish* Nation. For the *Jewes* could not endure to hear that the *Gentiles* should be received into the Church; Or into special favour with God; as appears by Christs Sermon in the Synagogue. *Luke* 4. 28. And in the Apostles Apology for himself at *Jerusalem*; *Acts* 22. 21, 22. And their forbidding them implies, not an Act of Authority for they had it not, but their hindring them what they could, and stirring up the people and rulers against them as *Acts* 17. 6. *w* To cause it to rise up to such a measure and degree as will at last bring destruction. Though this was not their intention, yet through the just judgment of God it was the event. They killed the Prophets, but killing Christ and persecuting the Apostles, and hindering the Salvation of Mankind thereby, this fill'd up their sin. The expression alludes to what is said of the *Amorites*, *Gen.* 15. 16. and foretold by *Daniel*, *chap.* 9. 27. called the consummation; As here is a perfecting of Holiness, and filling up of Grace, so also of sin. And sin against the Gospel ripens sin more than against the Law. And because they made a constant progress in sin, they are said to fill it up, *Mat.* 23. 32. *Fill ye up the measure of your fathers.* *x* First they filled up their sin, and then comes this wrath, or *that* wrath foretold by *Daniel*, *chap.* 9. 27. And by our Saviour *Mat.* 23. 38. It was their last destruction by the *Romans*. Gods wrath broke forth upon them several times before, but not to the utmost till now; Or, *to the end*, as in the *Greek*. In former punishments God removed his wrath and restored them again, but this continues to the end. Or some by *the end*, understand only the perfection and consummation of this wrath. And its coming may be read in the *Greek*. *It hath prevented them*; as bringing them to judgment before hand in this world. As the destruction of the old World, *Sodom* and *Jerusalem*, were figures and forerunners of the last Judgment. And yet this doth not contradict what the Apostle speaks, *Rom.* 11. and many of the Prophets concerning their calling into the Faith and Church of Christ before the end of the World. Also we must understand it with an exception of the remnant of Gods Election that was amongst them.

17 But we, brethren, being taken from you for a short time †, in presence; not in heart, endeavoured more abundantly to see your face with great desire *y*.

† Or, *the time of an hour.*

y The Apostle here makes his Apology, for his so soon departing from them, and his continued absence. They were under great sufferings for receiving the Gospel he had preached, and for him therefore to leave them so soon as he did, (as appears in the story, *Act.* 16.) and not presently to return, might discourage their hearts and make them question his Love. First for his leaving them, he tells them it was not voluntary but forced by the persecution of the *Jews*, He being sent away in the night by the brethren to *Berea*. *Act.* 18. 10. And therefore he calls it a *taking away*, rather then a going away from them. And (as the *Greek* word imports) it was secondly a thing grievous to him, as children that are bereft of father and mother, and left Orphans, are greatly troubled. And he was afflicted as a father bereft of children; so were these *Thessalonians* to him having begotten them to Christ by the Gospel, 3. It was but for a short time, *for the time of an hour*; when he left them, he intended but a short stay from them, onely to avoid the present storm: Others think he means by the words his sudden leaving them before he took solemn leave of them. 4. He left them in presence, *quoad faciem*, as to outward sight not in heart. The proper genius of true Lovers, who are present with each other in soul when separated in body. 5. He tells them of his endeavours to see their face; and that the more abundantly because he came away so suddenly from them. And Lastly, He did this with great desire, his endeavours herein were acted with great Affection.

18 Wherefore we would have come unto you, (even I Paul *z*) once and again, but * Satan hindred us *a*.

* Rom. 1. 13. & 15. 22.

This he adds further to satisfie them of his real affection to them, that he attempted to come to them once and again, that is often, as *Neh.* 13. 20. *Phil.* 4. 16. and that they might be assured it was not his Fellow Ministers desire onely to come. Therefore he expresseth his own name particularly in a Parenthesis (even I *Paul*) Or by his saying, *even I Paul*, he assures them concerning his own desire to come to them; At least I *Paul*, though others did not so; as the *French* Bible reads it. And he had come to them had not Satan hindred him. *a* Either by raising up disputes against the Gospel at *Athens* by the Philosophers there, which he was concerned to stay and answer, *Act.* 15. Or else by stirring up wicked men to lye in wait for him in the way: Or by raising Tumults as the *Jewes* did at *Berea*, whereby he was constrained *to go as it were to the Sea*, *Act.* 16. 14. Or by sowing dissensions in other Churches which detained him to end them. Or by what way it was, is somewhat uncertain. But being thus hindred it made his desire the more fervent by the opposition. *a* And hereby we see Satans Enmity to the Gospel, especially to Churches new planted, that they might not take rooting.

19 For * what *is* our hope *b*, or joy *c*, or crown of ‖ rejoycing *d*? *are* not even ye in the presence of our Lord Jesus Christ at his coming?

b Here the Apostle gives the reason of his desire to see them. He first calls them his hope; that is, the matter of his hope, that among others they should be saved in the day of Christ. *c* Secondly, *His joy*: He at present rejoyced in their ready and sincere receiving the Gospel preached by him. *d* Thirdly, *His crown of rejoycing*, which signifies the triumph and height of joy; and seeing he mentions the presence and coming of Jesus Christ, he looks to the Crown that he should receive at that day, which he speaks of 1 *Cor.* 9. 25. And these *Thessalonians* among others would help to make up this crown of rejoycing to him. And in the words we may observe an eminent gradation, as also that the Crown of Ministers will arise not onely from Christ, but from their people also.

20 For ye are our glory and joy. *e*.

e He redoubles the expression to shew his great affection, and complacency of heart in them. Or to shew that they more than others were this occasion of rejoycing to him. And he mentions *glory* as well as *joy*, for the great success of his Ministry among them, would redound to his glory in the day of Christ, as *Dan.* 12. 3. *They that turn many to righteousness shall shine as the stars for ever and ever.* Or they were his glory at present, a glory to his Ministry, and a Seal to his Apostleship.

CHAP. III.

1 WHerefore when we could no longer forbear †, we thought it good † to be left at Athens alone:

a The Apostle proceeds upon the same Argument to confirm his love to them, and care of them, that they might not doubt of it, because of his long absence from them. Therefore he tells them that though he could not come himself, yet he sent *Timotheus* to them from *Athens*, which we find not mentioned in the *Acts* by *Luke*; and his love herein is commended the more, 1. because he sent him out of a strong impulse of affection, he could not forbear any longer, or *bear*, it was a heavy burden to him till he had done it, as the word imports. 2. He was content to be left at *Athens* alone by parting with *Timothy*, though his company was so desirable and useful to him at that time. And he was well pleased so to do for their sakes, Εὐδοκήσαμεν he had a complacence of mind in so doing, so much he preferr'd their good before his own contentment.

2 And sent * Timotheus our brother and minister of God, and our fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith *b*.

b 3. By the description he gives of him in the Text. A man dear to him, and as his right hand in the service of the Gospel. And his care of them is commended the more by sending so eminent a person to them. 4. From his end in sending him; which was to establish them, that through the fear of suffering, or any Temptations they might not forsake the Faith they had received; *and to comfort them concerning their Faith*: The word sometimes signifies to exhort, and the sence is good if we so read it. But because the Faith they had embraced presented much matter of comfort to them, therefore our Translation well renders the word.

3 * That no man should be moved † by these afflictions *c*, for your selves know that we are appointed thereunto *d* †.

The Apostle had mentioned before his great afflictions, and they knew well what he himself had suffered both at *Thessalonica* and *Berea*, *Acts* 16. and therefore might fear they might hereupon be shaken in their Faith. And *Timothy* therefore was sent to comfort and establish them: God could do this without him, but the Ministry is his ordinance he works by. And when he saith that *no man should be moved*; it shews what is a Christians Duty to be unmoved by sufferings for the Gospel. *c* The word here used by the Apostle answers another word used 2 *Thess.* 2. 2. which alludes to the waves of the Sea shaken by the winds. Fears, and doubts, or hæsitations of mind do move and shake it, which the Apostle sent *Timothy* to prevent, or remove. *d* And besides he addeth an argument of his own to confirm them when he tells them, *ye know that we are appointed thereunto*; The word is used *Luke*. 2. 34. 1 *Tim.* 1. 9. But he means we suffer afflictions according to the purpose and intention of God. They come not by chance, or meerly from mens wrath and enmity, but from the appointment of God. And whether the Apostle speaks only of his own sufferings, and other Ministers of the Gospel, or of all Saints in general, as *Acts* 14. 22. *Rom.* 8.17.30. 2 *Tim.*3.12. is uncertain, we may well understand it of both; so that he would not have these *Thessalonians* think it strange, as if some strange thing happened to them, 1 *Pet.* 4. 12. whereby to be shaken in their minds.

4 For verily, when we were with you we told you before that we should suffer tribulation *e*, even as it came to pass, and ye know *f*.

e The Apostle having said that they knew they were appointed to sufferings, tells them here they knew it, because he had told them of it. *Paul* by some extraordinary instinct or Revelation often foresaw his sufferings, and God more generally told him of them at his first Conversion, *Acts* 9. 16. And he told them of them that they might reckon upon sufferings. A faithful Minister will not only tell the people of the Crown, but of the Cross of Christ. *f* And what he foretold of his sufferings, he tells them came to pass, whereby they might be strengthened further in their Faith about the Gospel he had preached to them, and not be offended at his sufferings, being foretold to them, as well as appointed of God.

5 For this cause when I could no longer forbear, I sent to know your faith, lest by some means the tempter had tempted you *g*, and our labour * be in vain *h*.

g The Apostle here gives a further account of the reason why he sent *Timotheus* to them, which was to know their Faith, whether it continued stedfast under all their sufferings and temptations. He feared Satan whom he calls the Tempter, might have some way or other tempted them, either by false Teachers to seduce them, or by sufferings to affright them. He was more concerned about the inward State of their Souls, than their outward Condition; and commonly temptations go along with persecutions: *h* And the Apostle having bestowed great labour upon them, feared, lest it might be in vain, that the Tempter had prevailed. Satans first work is to keep men from believing, his next is to destroy their Faith; young Converts are commonly most assaulted. *Pauls* heart was therefore very solicitous for them, so that (as he said before) he could not any longer forbear sending to know how it was with them.

6 But now, when Timotheus came from you to us, and brought us good tydings of your faith *i* and charity ‖ *k*, and that ye have good remembrance of us alwaies *l*, desiring greatly to see us *m*, as we also *to see* you *n*.

i We had before an account of *Timothies* sending, now of his return, wherein we have the message he brought, and the effect thereof upon the Apostle. The message may be considered, 1. As to its new-coming, *But now when Timotheus came*, &c. so that this Epistle seems to be writ presently upon his return. 2. As to the good account it brought of them, *It brought good tydings*; (the same word is here used that expresseth in the *Greek* the glad tydings of the Gospel) of their Faith, that it continued still stedfast. *k* And of their Charity or Love, that they had Love joyned with their Faith, and their Faith working by Love, which shewed it was living, and of a right kind. *l* They forgot him not, though absent some length of time from them; and it was a good remembrance joyned with Love and Esteem of his Person, and of his Ministry amongst them; and it was *alwaies*, which implies the constancy of it. *m* And not satisfied with this good remembrance of him being absent, they greatly desired his presence to see him and his fellow-labourers. *n* And to answer their Love on his part, he addeth, *as we also to see you*. By all which he seeks to satisfie them of his continued care and remembrance of them, which was the effect of this message.

7 Therefore, brethren, we were comforted over you ‖, in all our affliction, and distress by your faith *o*.

o He was comforted by this Faith of theirs in all his own affliction, and distress. The faithfulness and constancy of a people is the great comfort of their Teachers. *I have no greater joy than to see my Children walking in the truth*, 2 Joh. 3, 4.

8 For now we live, if ye stand fast in the Lord *p*

p The comfort of their Faith was so great that it would be as Life to him, if they stood fast in it; which he calls a *standing fast in the Lord*. Life is not only the Union of Soul and Body, Comfort is the Life of the Soul, especially that which springs from divine causes. And on the contrary the apostacy and degeneracy of a people doth kill the hearts of their faithful Teachers.

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes *q* before our God *r*.

q This is another effect of the message *Timothy* brought, it caused in the Apostle great Thanksgivings to God. First he rejoyced in their Faith, and then gives thanks to God for that joy. The matter of his rejoycing was their Faith, but the author and upholder of this Faith was God; and in giving thanks to God for his joy he gives thanks also to God for their faith from whence it sprang. The joy that Ministers have in their peoples Faith should break forth into Thanksgivings. And the Apostles thanks to God was beyond what he could return or express, as appears by the form of his speech, *For what thanks can we render*, &c. as *Psal.* 116. 12. *What shall I return unto the Lord*, said *David*, &c. *r* And his rejoycing before God implyes both the nature of it, it was divine and spiritual, and his respect to God therein, as *David* danced *before the Lord* with all his might,

2 Sam.

* Phil. 2. 16.

‖ Or, *but*.

* Rom. 16. 11.

* Eph. 3. 13.

‖ Or, *shaken*.

‖ Or, *called, set, appointed, destined*.

‖ Or, *is yet*.

2 Sam. 6. 14. *i. e.* With a respect to Gods goodness then declared. Or the Apostle may mean his joy was inward before God, rather then before men.

10 Night and day * praying exceedingly *s* that we might see your face, and might perfect that which is lacking in your faith *t*.

s We have here the last effect of *Timotheus* message, upon the Apostle, it put him upon Prayer for these *Thessalonians*, expressed by the assiduity of it, *night and day*, &c. that is in a constant course; as we noted before *chap.* 2. 9. And by the fervency of it, *exceedingly*, or excessively. The greek word cannot well be Englished, yet often used by the Apostle when he would express any thing with an emphasis, as *Eph.* 3. 20. and in this Epistle, *chap.* 5. 13. *t* And by the matter of it; *That he might see their face, and perfect that which was lacking in their Faith.* Though his Epistles might avail towards it, yet his personal presence would do more. There is a peculiar blessing attends oral Preaching, more then reading. The like Prayer he made, with respect to the Romans, and upon the same account also *Rom.* 1. 10, 11. Though the Apostle had before commended their Faith, yea there was something lacking in it. No Faith is made perfect at first; yea the best Faith may have some defects. And the word is used else where to signifie something that is wanting, or left behind, 1 *Cor.* 16. 17. and *Col.* 1. 24. and their Faith might be defective as to the matter of it, some mysteries of Faith they might not yet understand, as the Disciples did not, till after Christs Ascension, and some of the *Corinthians a while doubted* the Doctrine of the Resurrection, 1 *Cor.* 15. 12. &c. 2. As to the clearness of it with respect to the Truths they did already know and believe. 3. As to the lively operations and fruits of it. The former defects are removed by Doctrine, the last by Exhortation, and Comfort, and the Apostle desired to see their face on the account of both: And to perfect a thing is to make it compleat both as to parts and degrees. The word here used we find it oft in the New Testament, 2 *Cor.* 13. 11. *Gal.*6.1.&c. and variously rendred in the several translations, but yet much to the same sense; the Apostle being so suddenly driven from them, he left them as an house half built; but his affection to them was so great, that he longed to return to them for the perfecting of their Faith, though he had met but a while before with such great perils at *Thessalonica*.

11 Now God himself, and our Father *u*, and our Lord Jesus Christ *w* ‖ direct our way unto you *x*.

u Here his Prayer is expressed, the persons to whom he prayes is God himself, personally considered as God the Father, and relatively, when he stiles him *our Father*; so ought believers to address themselves to God not absolutely, but as to their Father. So Christ taught his Disciples to pray, *Our Father*; and so the Spirit of Adoption doth prompt the Saints to pray: we come to God with greater freedom and confidence when we can come to him as a Father. *w* And he prayes also to Christ, whom he stiles *our Lord Jesus Christ*. Whence we may have an argument that Christ is God, else he could not be the object of divine Worship, not that we are to present our Prayers distinctly to the Son without considering his Union with the Father, nor to the father distinctly from the Son, but to the Father in and by the Lord Jesus Christ. For so only we can consider him as our Father in Prayer. And he speaks of Christ also in his relation to his people, *our Lord Jesus Christ*, *x* And the thing he Prays for, is, that *God would direct his way unto them*, that the hindrances of Satan whatsoever they were might be removed, and the Providence of God open him a way to come to them: the word *direct* signifies in the Greek to make straight, and 2 *Thess.* 3. 5. is applyed to the heart. *The Lord direct your hearts*, &c. which is setting the heart straight towards God, answering to the Hebrew word *Yashar*, which signifies to be upright, and is often used in the Old Testament. The French read it, address our way. And hence we learn our Duty by the Apostles practise to pray to have our way in all cases directed by God.

12 And the Lord make you to increase and abound † in love one towards another *y*, and towards all men *z*, even as we *do* towards you *a*,

† These two words denote an encreasing and overflowing abundance. *y* This is another thing he prayes for, the former respected himself, this respected them. He desired to come to them to perfect that which was lacking in their Faith, and he prays now for the abounding and increase of their Love, not only to love one another, but to encrease and abound in it. To encrease the habits and abound in the fruits of love. They were under sore persecutions, and their Love to one another was more necessary at such a time. *z* And not only to one another, but to extend their love towards all men. Either all men in general; for love is a general duty we owe to all men, *Owe nothing to any one but to love one another*, *Rom.* 13. 8. And therefore all our duty to men is comprehended under it. And the Apostle requires this love to be added to brotherly kindness, 2 *Pet.* 1. 7. yea love is required to Enemies, *Matth.* 5. 44. thought not as Enemies yet as Men, or more particularly, Beleivers: as sometimes *all men* is taken under that restriction, *Tit.* 2. 11. *a* And he setteth before them his own love to *them*, both as a pattern and motive hereunto, Though the love of Christ is especially to be looked at, and is proposed often by the Apostle *Paul* as the great argument of love to men, yet he mentions his own love to them here to shew the constancy of his affection to them though absent from them, and to shew that he perswaded no duty to them but what he practised himself.

13 To the end he may * establish your hearts unblameable in holiness before God even our Father, at the coming of our Lord Jesus Christ *b* with all his saints *c*.

b These words some referr only to the verse immediately preceding; by encreasing and abounding in love, their hearts would be establisht unblameable in holiness. Which is true, for that holiness is justly to be suspected, at least is to be blamed which is without love to men. And love it self is a great part of holiness, and who will blame holiness when it shines forth in love, yea it will be unblamable before God and Men. And when God doth cause a people to encrease in Love, he doth hereby establish them in Holiness that is unblameable; where love is wanting the heart is not established. The hypocrite will fall off in an hour of Temptation, because he wants love; and though he may for a while make a fair shew before men, yet he is not unblameable before God who searcheth the heart: neither will he be found so at the appearance of Jesus Christ; which the Apostle prayes for here with respect to these *Thessalonians*, that they might be establisht in holiness until the coming of Christ; or that they might be found unblameable in holiness at his coming. Whereby the Apostle signifies there is yet another coming of Christ, then there will a strict trial pass upon men, and therefore the Saints should labour to be then found unblameable, or without spot and blemish, as 2 *Pet.* 3. 14. *c* Whereof he gives a particular account in the next chapter; others carry this verse as referring also to the 11th. verse where he desired to see their face to perfect their Faith, that both by their Faith and Love, they might be establisht unblameable in holiness.

CHAP. IV.

1 FUrthermore ‖ *d* then we beseech you, brethren *e*, and ‖ exhort *you* by the Lord Jesus Christ *f*, that as ye have received of us how you ought to walk *g* and please God, so ye would abound ‖ more and more.

d He descends to some particular duties about their walking; which he ushers in by a general exhortation in this first verse. *e* Wherein we may observe his stile, he calls them brethren. *f* And speaks to them with much condescension, and earnestness; and in the name of Christ, &c. *g* And the subject he insists on is their walking, the course of their Life and Conversation, which he describes by the rule of it, as *ye have received of us how ye ought to walk*, he refers them to the directions he had given them about it as the rule. For he did in his Ministry not only open Gospel mysteries, but explain moral duties. And not only to walk in them, but to abound more, and more, to press forward to a greater exactness and excellency in their Christian conversation. And he here useth motives. 1. From the Person in whose name he speaks to them, which is the Lord Jesus Christ. For he was but Christs Minister and Embassador. 2. From the knowledge they had received of their duty, and therefore they could not plead ignorance. 3. Their walking as they had been instructed by him, would please God.

2 For ye know what commandements we gave you *h* by the Lord Jesus Christ *i*.

h This explains what he said before, what they had received of him about their walking he here calls commandments, not so much his own as the Lords, as the word it self imports here used, and is express in the Text. *i* Though the Apostle had authority yet it was but derivative from Christ. And therefore not to walk as the Apostle had commanded would be disobedience to Christ himself, and he minds them of what they knew, that their knowledge might be exemplified in practise, for as Faith so Knowledge is dead which doth not influence the life, and they knew that he commanded them not in his own name but in the name of Christ.

3 For this is the will of God *k*, *even* your sanctification *l* that ye should abstain from fornication *m*.

k What in the former verse he called commandment from Christ, he here calls the Will of God. Or he had some further duties to lay before them, which he had not yet given commandments about, which were the Will of God. There is the secret and revealed Will of God, and his revealed Will is about things to be beleived or practised. The latter is here meant so that the Will of God is put figuratively here for the things he willeth, or commandeth of us. *l* And that which the Apostle first mentions is Sanctification, which is often taken for holiness in general, which consists in mens conformity to the will of God both in the heart and life. *m* But I think not so taken here, but for chastity, as opposite to the sin of uncleanness, as the Apostle explains it in the next words. For to abstain from *Fornication* is the Will of God. And by it is meant all unchastness either of persons married, or unmarried. And that

‖ Or, *what yet remains*.

‖ Or, *to request*.

Or, *beseech*.

Or, *excell*.

either in the heart, or in speech, or in the eye, or lascivious gesture as well as in the very act it self. It was a sin common among the Gentiles, especially the Grecians, and judged as no sin. And therefore it is particularly mentioned and forbidden to the believing Gentiles by the Council of *Jerusalem*, least they should apprehend it not to be an evil, *Act.* 15. 20. For it is not so evident by the light of nature as many other moral evils, and therefore the Apostle tells the *Thessalonians* that it is the Will of God they should abstain from it; and that is a sufficient ground either of doing, or not doing: This Will of God is expresst in the seventh Commandment, which though the Jews well knew, yet these new converted Gentiles might not yet so well understand. And therefore the Apostle in his several Epistles to the Gentile Churches doth dehort them from it, especially the *Corinthians*, 1 *Cor.* 6.9. and that by many arguments. It is a sin which corrupts and effeminates the mind, captivates the heart, consumes the Flesh, and wasts men's Estates. So that this will of God that forbids it is a good will, *Rom.* 12. 2. as all the Commandments of God are said to be for our good, *Deuteronomy* 10. 13.

4 That every one of you should know how to possess his vessel in sanctification *n* and honour *o*.

n This is added as a means to prevent that sin, by vessel some understand the married Wife, who is called the weaker vessel, 1 *Pet.* 3. 7. and her husband is to possess her in chastity, as the Greek word may signifie here. *o* For as Marriage is honourable to all men, *Heb.* 13. 4. so to live chastly in a married Estate is honourable also. For by Whoredom man gets dishonour, *and his reproach shall not be wiped away*, *Prove* 6. 33. Others by *Vessel* understand the body, which is the Vessel of the Soul, the soul carries it up and down, useth it in the several functions of the vegetative, sensitive, and intellectual Life. And so some understand the words of *David* to the Priest, 1 *Sam.* 21. 5. *The vessels of the young men are holy*, being kept from Women; that is their bodies. Fornication is said above all other sins to be a sin against the body, 1 *Cor.* 6.18. and he that keeps his body chast possesseth his vessel, keeps it under government, whereas by Fornication we give it to an Harlot, and that which is a member of Christ we make it the member of an harlot, 1 *Cor.* 6.16. and though the words are directed properly to the masculine Sex, the word *Hecaston* being masculine, yet under that the female is comprehended. And because the practise of this duty requires care, skill, and much watchfulness against temptations, therefore saith the Apostle that every man may *KNOW* how to possess his vessel in Sanctification. To which is added, *and in honour*, for acts of uncleanness dishonour the body, *Rom.* 1. 24. *God gave them up to uncleanness through the lusts of their own hearts to dishonour their own bodies*, &c. God hath bestowed much curious workmanship upon the body, it is part of Christs purchase, and with the Soul is a member of Christ, a Temple of the Holy Ghost in all true Saints, and therefore should be possest with honour. Or it is to be kept to the honour and glory of God, as 1 *Cor.* 6. last. and to be offered up an holy Sacrifice to him, *Rom.* 12. 1.

5 Not in the lust of concupiscence † *p*, * even as the Gentiles * which know not God *q*.

† Or, *not in the passion of desire.*
*Eph.4.17,18.
* 1 Cor. 15. 34. Eph. 4. 18.

p Any violence of affection we call passion, whether of love or anger, or desire, because the soul is passive or suffers thereby: The *Stoics* said passions were not incident to a wise man, and they that are Christs saith the Apostle, *have crucified the flesh with the passions and lusts*, *Gal.* 5. 24. And lust is usually taken for all inordinate affection either with respect to the object or degree. Though the Greek word doth signifie only desire, and is sometimes taken in a good sense, as *Phil.* 1. 23. For there are good lustings as well as evil; as *Gal.* 5. 17. The spirit lusteth against the Flesh, but here the word is taken in a bad sense, for the lust of uncleanness, which the Apostle here calls the lust of Concupiscence. The Philosophers distinguish of the affections or passions of the Soul, some are irascible, some concupiscible. The former are conversant about evil, to repel it, or fly from it; the latter about good either real or imaginary to pursue it, or embrace it. And the lusts of concupiscence are either of the Mind or of the Flesh, *Eph.* 2. 3. here we understand the latter; that fleshly concupiscence that is conversant about Women, which if by *vessel* in the former verse is understood mans lawful Wife, then he forbids all unchastness even towards her; if the body, then he forbids all unchast usage of the body in any kind, or towards any person whatsoever. And to avoid Fornication he forbids lust that leads to it. *q* Which the Apostle useth as an argument to them, though ye are Gentiles by Nation as well as others, yet not in state, such as know not God. There is a natural knowledge of God which the Apostle speaks of, *Rom.* 1. 21. which the Gentiles had. And supernatural which is by the Scriptures; to know the mind, will, nature, decrees, and counsels of God as they are there revealed, and the knowledge of God in Christ, this is meant in the Text, and this the Gentiles had not, and therefore no wonder though they followed the lust of concupiscence, they wanted the rule of Gods word to direct them, and that effectual knowledge of God, and presence of his Grace that would have restrained them from such lust. But these *Thessalonians* now since their conversion by the Gospel they were come to this knowledge of God which they had not before, and therefore were not to live as before they did. Knowledge ought to influence our hearts and lives, and to sin against knowledge is the great aggravation of sin, and will make men more inexcusable. But yet where knowledge is wanting what wickedness will not men practise. The Gentiles were alienated from the Life of God through the ignorance that was in them, *Eph.* 4. 18. The Jews crucified Christ, and *Saul* persecuted the Disciples through ignorance, 1 *Tim.* 1. 13. Much more are those Christians to be condemned, who having more knowledge then the Gentiles, yet practise worse then they; as the Apostle upbraids the Jews upon this account, *Rom.* 2. 27.

6 * That no man go beyond and ‖ defraud his brother ¶ in *any* matter *r*, because the that Lord *is* the avenger of all such *s*: as we also have forewarned you and testified *t*.

* 1 Cor. 6. 7, 8.
‖ Or, *oppress, or overreach.*
¶ Or, *by the matter.*

r This some understand to be another part of Sanctification mentioned before, *ver.* 3. Taking the word Sanctification in a more general sense. And as before he spake of chastity, so here of commutative justice in commerce and traffick, and the rather because *Thessalonica* was a City of great Trade and Merchandise, and it is true that Sanctification doth comprehend this righteousness in it. And will restrain men from that which is opposite to it, which as the Apostle speaks, is going beyond and defrauding his brother. To go beyond, is that which we call overreaching; when in buying or selling we keep not a just measure, when we observe not a due proportion betwixt the price and the commodity, considering it either in its natural worth, or in such circumstances as make it more or less valuable: Or to take advantage of anothers ignorance or necessities, to take unreasonable profit. Or to break covenant with another, answering to the Hebrew word *Gaabhar* used in this sense, *Deut.* 17. 2. the original word signifies to transgress, or go above the due bounds. And to defraud is when out of a coverous mind we exact upon another beyond what is meet. Some refer the former word to injustice by force, and the latter by fraud, 2 *Cor.* 7. 2. And the evil is the greater because done to a brother. There is a brother by a common relation, and so all men that partake of humane nature are brethren, or by special relation, which is either natural, civil or spiritual. We may understand the word in all these senses, especially the last, that those that are brethren in Christ, and in the Faith, should not defraud one another. And when the Apostle adds, *in any matter*; the word *any* not being in the Greek, we may better read it in dealing, or doing, the word is general, and is to be restrained by the subject-matter spoken of. There is another sense of the words agreeable to the former verses, and the verse that follows, and so some understand the Apostle as still speaking of chastity, and so here he forbids the invading anothers bed, transpressing the bounds of Marriage whereby men go beyond or defraud their brother, usurping the use of another mans wife, whom he hath no right to. And then *in any matter*, we must read in that matter which he had been speaking of before, or is a modest expression of the act of Adultery. The Hebrew *Bo* is ofused in the old Testament for carnal copulation, and thence the Greek *Baino* and *Hyperbaino* here used, and the other word *Pleonektein* denotes excessiveness in it, *Eph.* 4. 19. *s* And the reason he adds is, *because the Lord is the avenger of all such*, vengeance is mine, I will repay, saith the Lord, *Deut.* 32. 35. *Rom.* 12. 19. whether we understand it of fraud, or overreaching in dealings, when man cannot right and relieve himself; the righteous God will avenge the unrighteousness of men; or of the fraud of the Marriage Bed, which is done in secret, and man cannot avenge himself, *Heb.* 13. 4. *t* And this the Apostle saith, he had forewarned them of, and testified. Though the light of nature told the Heathen that God was an avenger of wickedness, *Acts* 28. 4. and the Heathen could say, Ὀφθαλμὸς θεὸς ἐκδικῶν ὁρᾶται. God hath a revengeful eye, yet the Apostle had in his preaching assured it. He had told them of Christs coming to judge the World, when he would execute vengeance, *Jud.* 15. And this they were before ignorant of, and though God sometimes takes vengeance in this World, yet he seems to refer to this last vengeance because he speaks of it as that which he had forewarned them of; and testified in his ministery, and whereof they had not so clear a Testimony in natural conscience.

7 For God hath not called us to uncleanness, but * unto holiness *u*.

* Lev. 11. 44. 19. 2.

u These two verses are added as further arguments, either and to perswade to that chastity he had spoken of, called sanctification, *vers.* 3, 4. The first is taken from their Christian Calling, which is not to uncleanness, but to chastity, called holiness, when they were Gentiles in state, they lived in the lust of uncleanness, but they were now called by the power of the Gospel, and brought to such a profession that did forbid, and condemn it. And the Authour of their Call is God himself, though the Apostles and other Ministers were the Instruments.

8 He therefore that ‖ despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit *x*.

‖ Or, *vilifieth.*
* 1 Cor. 7. 40.

v Whence he fetcheth this second Argument, *ver.* 8. that if this chastity be despised or rejected, as we may read the Text, it is not man, but God that is despised. To despise a Minister in a commandment he delivers from God, is to despise God himself, *Luke.* 10. 16, *&c.* and the Apostle doth here intimate, that

not to obey the Commandment of God, is a despising God. Or. That the Apostle was despised by some because of the outward meanness of his person, or questioning his Authority. *x* This he adds as a third Argument; so that what he had preached to them, was not from himself, but from the Holy Spirit: Or if by *us* he means these *Thessalonians* also, as some Copies read it, *he hath given you, &c.* then he argues from the gift of the Holy Spirit they had received against living in the sin of uncleanness. This would be very disagreeable not only to their Holy Calling, but the Holy Spirit God had given them. Or else these Arguments of the Apostle are to perswade to universal Holiness, taking Sanctification and Holiness in a larger sence, and uncleanness, for all sin in general standing opposite thereunto. Sin is oft spoken of in Scripture under the notion of filth, defilement, pollution, *&c.* and so was typed forth under the Law, and to be cleansed from sin is a cleansing man from filthiness, 2 *Cor.* 7. 1. so that to live in sin, as the Apostle argues, is to live in uncleanness, to contradict our Holy Calling, to despise God, and to walk contrary to the nature and dictates of his Holy Spirit.

9 But as touching brotherly love you need not that I write unto you *y*, for * ye your selves are taught of God * to love one another *z*.

* Eph. 6. 45. & 1. Thes. 8.

y The Apostle proceeds from Chastity and Justice to speak of brotherly Love, which is Love upon a Spiritual ground: To love the Saints as such with respect to God as a common Father, and so all his Children are brethren, *chap.* 2. 8, 9. So *Heb.* 13. 1. and he perswadeth the practice of it by a loving and winning insinuation; sure you are forward enough of your selves. As he useth the same artifice, *Acts*, 26. 27, 28. 2 *Cor.* 9. 1. wherein the Apostle tacitly commends them, and hereby would engage them to answer the commendation, and good opinion he had of them. *z* What need I write to teach you that which you have already been taught of God. The Saints have this promise, *Isa.* 54. 13. *Jer.* 31. 34. fulfilled, 1 *Joh.* 2. 26, 27. and this Divine Teaching is alwaies efficacious, *For none teacheth like God*; not that all teaching of men is to be laid aside as some *Enthusiasts* would hence infer, but that the Apostle thought he had less need to teach that which God himself had so effectually taught them. Hereby we perceive that God's teaching doth not only enlighten the mind, but reacheth the affections, and especially enclines the heart to love, for God is love; and though they were taught other things of God besides this love, yet he mentions only this as the most proper work of the Spirit of God by the gospel. And though common love of man to man may be found in meer Nature.

10 And indeed you do it *a* towards all the brethren which are in all Macedonia *b*; But we beseech you, brethren, that ye encrease ‖ more and more *c*.

‖ Or, *abound.*

a As an evidence of the truth of their love for which he commended them, and that they were taught it of God: He gives a practical instance of it in this verse, else the Apostle might have been thought to flatter, or to command a love that was without Fruit: And therefore he saith not, ye profess it, but *ye do it*, so 2 *Cor.* 8. 11. perform the doing of it. *b* Which was a large Province, wherein were planted many Churches. Their love was not guided by Interests, Opinions, Civil Relations, or Self-Respects, but it reached to all that were brethren, and that in some real effect of it, in some work of Charity, or Liberality, or otherwise not here mentioned, but we read of it 2 *Cor.* 8. 1, 2. *c* But however their love was not yet perfect, and therefore he beseecheth them to abound, and more; either meant as to the extent of it, not to confine it only to *Macedonia*, or as to the degree of it, to *excel* men in it, as the *Greek* word may be rendred: And the same word the Apostle useth, and upon the same account 2 *Cor.* 8. 7. neither Love, or any other Grace is made perfect at once, even those that are taught of God, are taught by degrees. And Love being a grace so suitable to the Gospel, and their present suffering state he therefore especially exhorts to a progress in it.

11 And that ye study to be quiet *d*, and * to do your own business *e*, and to * work with ‖ your own hands *f*, (as we commanded you) *g*.

* Prov. 4. 15.
* Eph. 4. 28. 1 Thes. 4. 11. 2. 7, 8.
‖ Or, *your own things.*

d He exhorts to quietness, and yet to be diligent; and probably he might see this needful, either by what he himself had observed amongst them, or by what he had heard of them, as appears by what he writes in his Second Epistle, *chap.* 3. 10, 11. to be quiet is to be of a peaceable temper and carriage, as the *Greek* word *Hesycharzin* importeth both. And stands contrary to strife, contention, division either upon a civil or religious account. And to *study to be quiet*, because the thing may be difficult especially in some circumstances of times, places, and persons. And the *Greek* word *Philotimisthai* implies an ambitious study. Quietness we should pursue with an holy ambition, as that which is honourable to our selves, and our profession, *Prov.* 20. 3. The same word is used 2 *Cor.* 5. 9. where its rendred *we labour*, &c. Study is properly the exercise of the mind, yet it here comprehends any kind of labour. This agrees with what the Apostle elsewhere exhorteth to, *Heb.* 12. 14. 1 *Pet.* 3. 11. *e* He next commendeth to them diligence, and that in our own business, and this he prescribeth as a good way for quietness. Contentions often arising from medling in the affairs of other men which concern us not; for which he rebukes some in this Church, 2 *Thes.* 3. 11. But yet only to seek our own things is a great fault, and lamented by the Apostle. *Phil.* 2. 21. we are to concern our selves in the affairs of others when called to it, and not otherwise; and then we may reckon them among our own things. A Christians Calling is either general or particular, and what falls not within the compass of one of these, is to be accounted not our own business. And our doing and suffering ought to be kept within the Sphere of our Calling; for to suffer otherwise, is to suffer as busie bodies, which the Apostle cautions against, 1 *Pet.* 4. 15. as a Bishop intruding himself into anothers Office; to which the word there alludes. *f* This condemneth idleness, and living out of a Calling, we are not only to keep within our own Sphere, but to stretch forth our hands to work. The same praecept he gives to the *Ephesians*, *chap.* 4. 28. not to steal, but to work with their hands, that they may not only eat their own bread, 2 *Thes.* 3. 12. but have to give to him that lacketh; not that there is no other work, but that of the hands, The Ministers of the Gospel are excuted from that, 1 *Cor.* 9. 6. but not from work; there is the work of the Head, and the Tongue, and the Foot, and the Lungs as well as of the hands; but either under one species he comprehends all, or it may be he fitteth his speech to the condition of the people to whom he writes, who generally had such occupations wherein they wrought with their hands, *Thessalonica* being a great place of Trade. And the Apostle speaks of the Churches of *Macedonia* as a poor sort of people, 2 *Cor.* 8. 2. and liberal beyond their power; though some among them might be tempted to idleness by the Charity of others to them, which as some conceive, was the occasion of the Apostles thus writing. But if men have Estates, and upon that account need not work, yet no man is to be idle: Mens time, parts, or other Talents are to be employed, and accounter thereof is to be given, *Matth.* 25. 19. And the unprofitable Servant is cast into outer darkness, *ver.* 30. some way or other every man is to work, and may work for profit to himself and others, unless under some invincible impediment. *g* He means when he was with them. He might probably observe some occasion for this Commandment: Industry is of good report with all; and by medling in others affairs, and unquiet carriage and idleness, they might dishonour their Christian profession among the Heathen, which might be the chief reason of this Commandment; and the Apostle doth not act herein as a civil Magistrate, commanding about civil affairs for the publick welfare, but as a Minister of Christ with respect to a spiritual end, as appears by what follows.

12 That ye may walk honestly ‖ *h* towards them that are without *i*, and *that* ye may have lack ‖ of nothing *k*.

‖ Or, *decently.*
‖ Or, *of no man.*

He enforceth his Commands by a twofold reason, The former is *ab honesto*, the other is *ab utili*. First, That ye may walk honestly or decently, as the word is rendred, 1 *Cor.* 14. 40. *i* That is, Gentiles, Infidels, so they are described, 1 *Cor.* 5. 12. *Col.* 4. 5. as those that were received into the Church of Christ, are said to be *within*. The Apostle would have them honour the Gospel before the Heathen in such moral actions which they did approve of, and were able to judge of, not understanding the higher mysteries of Faith and Gospel Holiness, which he calls walking in wisdom towards them that are without, *Col.* 4. 5. The other reason is *ab utili*. *That ye may have lack of nothing*; or, *of no man*. Have no need to beg of any man, it might offend, and be a stumbling block to the Gentiles to see Christians to beg of any, and especially of themselves, for their necessary relief; or, *of nothing*, that you may by your own labour be able to subsist, and not depend upon others, and so not be a burden to Friends, or a scandal to Strangers. For every man to subsist by his own labour, was the primitive Law to *Adam*, *Gen.* 3. 19. commended often by *Solomon* in his *Proverbs*, and enjoyned by the Apostle to believing Christians, 2 *Thes.* 3. 10.

13 But I would not have you to be ignorant, brethren *k*, concerning them which are asleep *l*, that ye sorrow not *, even as others that have * 2 Sam. 12. 20. no hope *m*.

k The Apostle now proceeds to a new discourse, about moderating of their sorrow for the dead, not for all, but the dead in Christ. He had either observed their sorrow in this kind excessive, while with them; or else by *Timothy*, or some other way, he had heard of it. Wherein observe in general, he doth not condemn their sorrow but the excess of it. Grace destroyes not Nature, but regulates it; nor Reason, but rectifies it; nor takes away the Affections, but moderates them; doth not make us Stoicks, or Stocks. Affections are good when set upon right objects, and kept within due bounds, and this Christianity doth teach, and Grace doth effect. And to mourn for the dead, especially the dead in the Lord, is a duty that both Nature and Grace teach, and God requireth; and the contrary is reproved by God himself, *Isa.* 57. 1. and to die unlamented is reckoned as a Curse, *Jer.* 22. 18, 19. Its only then immoderate sorrow the Apostle here means. And to prevent it, or remove it, gives many Instructions and Arguments. And he supposeth their Ignorance might be a great occasion of it, and so instructs them about the Doctrine of the

Resurrection, and Christs personal coming again, which by the light of Nature, while *Gentiles*, they knew nothing of, or were very uncertain in. And the Apostle because of his short stay among them, had not had opportunity to instruct them about these things, and therefore doth it here distinctly and fully, as he doth the *Corinthians*, 1 *Cor.* 15. 12. hearing there were some among them, even of the Church it self, that said there was no Resurrection. It is such a Mystery to Reason, that it is hard to believe it; and the most learned of the Heathen doubted of it, and some exploded and scoff'd at it, as we find *Acts* 17. 18. even such as yet held the immortality of the Soul. And hereupon in this Verse the Apostle doth assert two things in general to relieve them against immoderate Sorrow. *l* 1. He calls the death of the Saints a sleep. *Dan.* 12. 2. *Luk.* 8. 52. *Joh.* 11. 11. 1 *Cor.* 15. 20. 51. whether referring to those that are already dead, or do dye, or that shall afterwards dye, and why should they then excessively mourn. After sleep, we know there is awaking, and by sleep Nature is revived; and so it shall be with the Saints in death. Hereupon the grave is called a bed, *Isa.* 57. 2. and the burying place *Cœmeterium*, *a place of sleep*. *m* And 2. There is hope in their death, as *Prov.* 14. 32. There is hope concerning their happy state after Death, and hope of their Resurrection, and seeing them, again at Christs coming; it is not an Eternal Farewel. This the Apostle here intends, and they will be then seen in a more excellent state, and probably so seen then, as that their Christian Friends may know them; else the Apostles Argument would not have so much strength, and so well suit the present case. The Heathen and Infidels buried their dead without this hope, as they are said to be without hope, *Eph.* 2. 12. and so were excessive in their sorrows, which they express'd by cutting their flesh, making themselves bald, doleful Songs, and mourning ejulations, expressed sometimes upon instruments. And which the *Jewis* had learned from them, as appears by Gods often reproving it, and Christs putting out the Minstrels, *Mat.* 9. 23. and as that which he forbad them, *Lev.* 18. 28. *Deut.* 14. 1. And the Apostle may refer to this in the Text, as that which is not only grievous to Nature, but dishonourable to a Christians Faith, Hope, and Profession. We are hereby the betrayers of our Faith and Hope, and the things we Preach will seem false and feigned. *Cypr. de mortalitate.* And though man is said to die without hope as to a return to his former state of life here, *Job* 14. 7, 8, 9, 10. yet not with respect to the life at the Resurrection, in them that die in Jesus.

* 1 Cor 15.13. * 1 Cor.15 18, 23. 14 For * if we believe that Jesus dyed, and rose again *n*, even so * them also which sleep in Jesus *o*, will God bring with him *p*.

As in the former Verse the Apostle made use of the hope of the Resurrection as an Argument against immoderate sorrow, so here he proves the Resurrection by Christs rising again, *&c.* *n* He supposeth they did believe that Christ died, and rose again; it was that which he had taught them, and which they had received, as being the two first and fundamental points of the Christian Faith without which they could not have been a Church of Christ. *Quest.* But how doth Christs Resurrection prove the Resurrection of the Saints? He being the Eternal Son of God might have a priviledge above all? *Answ.* This first shews the thing is possible, God hath already done it in Christ. 2. Christ rose for our justification, *Rom.* 5. *last.* and in Justification sin is pardon'd which brought in Death, and which alone by its guilt can keep under the dominion of Death. 3. Christ rose not as a private person, but as the head of the body, his Church, *Eph.* 1. 4. 20. *&c.* and so loosed the bands of Death, and conquered the grave for all his People. 4. As the first fruits, 1 *Cor.* 15. 20. which was a pledge and assurance of the whole Harvest to follow. 5. God hath predestinated the Elect whom he foreknew, to be conformed to the image of his Son, *Rom.* 8. 29. 6. He is not complete without them, *Eph.* 1. *ult.* Lastly, They sleep in Jesus, as the Text speaks; not only live but die in him, *Rev.* 14. 13. their Union remains with Christ even in death. *o* By which words also the Apostle distinguisheth believers from all others; its only they shall have the priviledge of this blessed Resurrection who sleep in *Jesus*. And perseverance in Christ to the end, is here also intimated. *p* And though their Resurrection is not express'd in the Text, yet it is implyed in this saying. By God is meant, as some understand here, the Son of God, who is to come from heaven, *chap.* 1. *last.* And who will bring the spirits of just men made perfect in heaven with him, and unite them to their bodies, which cannot be done without their Resurrection. Whereby the Apostle gives another Argument against excessive sorrow for the Saints departed, they shall return from heaven again with Christ at his coming. Others understand it of God the Father, who will raise the dead, and then bring them to his Son, and bring them with him to heaven. Those that read the Text, *those that sleep or die for Jesus*, and so confine it only to Martyrs, restrain it to too narrow a fence.

15 For this we say unto you in the word of the Lord *q*, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep *r*.

q The Apostle here sets down particularly the manner of the Lords coming, the method and order how all the Saints shall then meet with him, and with one another, which we find not so distinctly in any other Scripture; and whereby he further prosecutes the Argument he is upon. *q* That they might not think that what he speaks was either by some Tradition from others, or an invention of his own; and that is ground enough for faith, to which our Judgment and Reason ought to be captivated. *r* That which he saith here about the Resurrection, Christs coming, the Ministry of Angels, the sound of a Trumpet, the Voice of Christ at that day, we have it in the Evangelists; but the Method and Order of all the Saints meeting together, and meeting the Lord in the Air, we find not in any express words before-written, the Apostle speaks it here by extraordinary Revelation, which is the word of the Lord though not then written. And this order is express'd, 1. Negatively, The Saints then living upon earth shall not be with Christ sooner than those that were fallen asleep, and be caught up into the Air while the others are in the grave, and the Apostle speaks as if he should be one of that number; sure he could not think the coming of Christ should be in the Age wherein he lived, he speaks otherwise, 2 *Tim.* 2. 2. Or that his life should be prolonged to that day. For the time of his *departure*, he saith, *was at hand*, 2 *Tim.* 4. 6. But he looks upon the whole body of Saints together, and himself as one of that number, and so speaks, *we which live and remain, &c.* As in 1 *Cor.* 15. 51. *We shall not all dye, but we shall all be changed*, 2. Affirmatively, *The dead in Christ* shall rise first, that is, before they that are alive shall be caught up into the air. They shall stay till the rest be risen: As 1 *Cor.* 15. 51. *We shall not all dye, but be changed and in a moment*; which the Apostle calls *clothing upon*, 2 *Cor.* 5. 2. and which he rather desired, than to be unclothed, *ver.* 4. and then they that are dead in Christ shall rise, and be united to these in one visible body.

16 For * the Lord himself shall descend from heaven with a shout *s*, with the voice of the arch-angel *t*, and with the trump of God *u*: and the dead in Christ shall rise first:

* 2 Thes. 1.

s The means which effect this. The word *shout* in the *Greek* signifies a command, or word of command; alluding to Mariners, or Souldiers summoned to be ready with their assistance, when called upon. And may refer to the Angels, whom Christ now summons to attend and assist in that day. And the Evangelist speaks of the voice of Christ, *Joh.* 5. 28. which is there said to raise the dead. Whether these are an Oral shout and voice, from the mouth of Christ, or only an expression of his Divine Power, whereby he shall awaken them that sleep out of their grave, is a Question I shall not be curious about. *t* Christ is said to come with all the Holy Angels *Mat.* 25. 31. and to send his Angels with a great sound of a Trumpet, *Mat.* 24. 31. But here is mentioned only the Arch-angel, and his voice, instead of all the rest, they all coming under his conduct. Though there be not such distinct Orders of Angels as the Schoolmen affirm, yet there is order among them, as *Arch-angel* implies. And whether he will put forth an audible voice or not at that day; or whether this Arch-angel be not the same with Christ himself, who is the head of all Principality and Power, *Col.* 2. 15. I leave it as doubtful; but however it is certain the Angels shall be ministring to Christ at that day, especially in the Resurrection of the Elect, *Mat.* 24. 31. and severing the Righteous from the Wicked, *Mat.* 13. 41. *u* As 1 *Cor.* 15. 52. And whether this is to be taken literally, and distinct from the shout and voice before mentioned, or used only to shew forth the divine power of God that shall gather all the Elect together out of their Graves, as the Trumpet in War gathers the scattered Army; or as the silver Trumpets under the Law, assembled the congregation of *Israel*, I shall not be positive. And this is the account of the Saints that are raised.

17 Then we which are alive, and remain, shall be caught up together with them * in the clouds, to meet the Lord in the air: and so shall we * ever be with the Lord *w*.

* Rev. 11. 12. * Joh.12. 26 & 14.3. & 17. 24.

w Christ will have a Church to the end of the World, and some will be found alive at his coming, and will be caught up or snatch'd up, to denote its suddenness, it may be in the arms of Angels, or by some immediate attractive power of Christ; and it will be together with them that are now raised from the dead; they shall all ascend in one great body, and it will be *in the clouds*. As Christ himself ascended in a cloud, *Act.* 1. 9. and so will return again, *Mat.* 24. 30. he making the clouds his chariots, *Psal.* 104. 3. *To meet the Lord in the air*, 1. To congratulate his coming, when others shall flee and tremble. 2. To put honour upon him; as the Angels will also attend him for that end. 3. To receive their final discharge. 4. To be visibly joyned to their Head. 5. To be assistants with him in judging of the World, and to reign with him upon Earth. And whether the last judgment will be upon the Earth, or in the Air, I shall not determine. But after this Christ and his Saints shall never part. Their first meeting shall be in the Air, and their continuance will be with him while he is in this lower world, and after that they shall ascend with him into heaven, and so be for ever with him. *Augustin* imagined that the Saints that are found alive shall in their rapture dye, and then immediately revive, *because it is appointed to all men once to die*; but the Apostle saith expresly, *we shall not all die, but we shall all be changed*, 1 *Cor.* 15. 52.

18 Where-

18 Wherefore, comfort † one another with these words *x*.

x The Apostle makes application of all this Discourse to the end he designed, which was to comfort them under their sorrows for departed Christian Friends. And he saith not, be ye comforted, but *comfort one another*: To put them upon the great Duty of Christian Sympathy, though this is a duty we owe to all, yet especially to the Saints, and more especially of the same particular Congregation. And Funeral sorrows are usually most afflictive, and therefore need to be allay'd with words of comfort, and not with any words but, saith the Apostle, *with these words*, or these things, as the *Heb.* the things or words that he had before laid before them. The Philosophers used many Arguments against the fears of Death, and for comfort under funeral sorrows, but Christians should fetch their comforts from the Scriptures. These are the best, most solid, most durable, and universal, and therefore the Apostle commends them to the believing *Romans*, *Rom.* 15. 4. as here to these *Thessalonians* particularly. These considerations that those which sleep in Jesus shall rise again, and that we shall meet them again, and we and they shall be for ever with the Lord together is a great relief against the sorrows of their departure hence. And the comforts arising hence may serve to support under other sorrows as well as these, which the Apostle also might intend in the words.

CHAP. V.

1 But of the times and the seasons, brethren, ye have no need that † ‖ write unto you *y*.

† Or, to write unto you.

y But when shall these things be might some say, as the Disciples asked Christ, *Matth.* 24. 3, 35. *Act* 1. 6. He tells them, *'tis not for you to know times and seasons*: Not that they knew them in particular already, but there was no need they should know them. It may be some among them were too curious to enquire. He doth not say they could not be known as *being put into Gods own power*, as *Act.* 1. 7. but ye have no need that I write of them. The Apostle as in his preaching, so his writing had respect to what was most needful, and profitable for the people; as when the Disciples askt, *are there few that shall be saved*, Christ answered them in that which was most needful to them, *Luk.* 13. 24. and so doth the Apostle here instead of acquainting them with the times and seasons, puts them upon watchfulness, that they might not be surprised, as in the following verses: and to improve the knowledge they had already, which was this, that Christs coming would be sudden.

‖ Or, carefully or exactly. Mat.24.43. & 25.13.

2 For your selves know ‖ perfectly that * the day of the Lord so cometh as a thief in the night *z*.

* Luk. 21. 34, 35.

z By times and seasons then before-mentioned, he meant the time of the Lords coming, or he applies what he spoke in general to this particular, which he here calls the day of the Lord, And though they knew not the particular time, yet they did know this, it would be sudden and unexpected, *coming as a thief in the night*, *Rev.* 16. 15. the comparison is to be restrained only to the suddenness of it; for his coming will be welcome, and so not as a Thief to all that believe: And it is called the day of the Lord here and elsewhere, 1 *Cor.* 3. 13. *Phil.* 1. 6, 10. And *that day*, 2 *Tim.* 1. 18. not to be taken for a natural day, but a certain period of time. Any eminent manifestation of God either in works of Mercy or Judgment are called his day in Scripture, *Isa.* 2. 12. *Jer.* 46. 10. And so because Christ will be more eminently manifested now than ever before, therefore his coming is called his day, and that it would be sudden, they did not only know, but know perfectly or accurately, *Eph.* 5. 15. circumspectly: There could be only conjectures about the particular time: The influence hereof was powerful upon their hearts, and so they may be said to know it perfectly. In Religion knowledge is not perfect which is not operative.

3 For when they shall say, Peace and safety *a*, * then sudden *b* destruction cometh upon them, as travel upon a woman with child *c*, and they shall not escape *d*.

* Luk. 21. 34, 35.

a By these words the Apostle proves that the day of the Lord will come unexpected, by the security that will be then found in the World. They say it in their hearts and practice, if not with their Tongues. And he useth two words the better to express the greatness of this security, present peace, and no danger of sliding, as the words import: And as the effect of Christs coming will be destruction to such, which will be Salvation to others, *Heb.* 5. *last.* So through their security it will be *b sudden* destruction, *c* which he describes under the similitude of Travel upon a Woman with Child, which doth for the most part come of a sudden, and is the most exquisite pains in Nature, and is often made use of in Scripture to set forth extremity of misery, *Isa.* 13. 8. *Jer.* 13. 21. *d* And these pains come upon her unavoidably, so saith the Apostle of these mens destruction, *and they shall not escape*, or in no wise escape, expresst in the *Greek* by two Negatives, which do strongly affirm.

4 But ye, brethren, are not in darkness *e*, that that day should overtake you as a thief.

e Lest these believing *Thessalonians* should be terrified in their minds by this Discourse, he adds this by way of comfort to them, that they shall not be surprised as others, though they did not know the particular time of Christ's coming, yet it would not find them unprepared for it as the World would be, and the Reason he gives is, because they are not in *darkness*: Darkness is to be taken Metaphorically, and so in Scripture it's taken either for Sin, Ignorance, or Misery. The two former are here meant, especially Ignorance. These *Thessalonians* were brought into the light of the Gospel: They had the knowledge of Christ, and the way of Salvation by him, particularly they knew of his coming; and the manner and ends of his coming, which the Infidel World did not; and though Christ's coming would be to others as a Thief in the night, yet not to them.

5 Ye are * all the children of light, and the children of the day *f*, we are not of the night, nor of darkness *g*.

* Eph. 5. 8.

f And because the night is the time of darkness, and the day of light, he therefore hereby describes their present state positively, *ye are all the children of the light, and the children of the day*, which is an *Hebraisme*: Ye are partakers of a Spiritual Light, and this Light is not the darker Light of Nature, or the Light of Prophecy which the *Jews* had, compared to a Lamp, 2 *Pet.* 1. 19. but ye are Children of the day, as the time of the Gospel is called day, *Rom.* 13. 12. 2 *Cor.* 6. 2. *g* 2 Negatively, *Ye are not of the night, nor of darkness*, your state is exceeding different from other Gentiles, and from what it once was, as the light is from darkness, and day from night, not as if there was no ignorance remaining in them, for the best men see but through a glass darkly, 1 *Cor.* 13. 12. but the Apostle compares them with their former estate when they were Gentiles, and with the Jews, under the Law, and with respect to their state in Christ, they were not Children of the night, or as to their state of the night, but children of the Light, and of the Day.

6 Therefore let us not sleep, as *do* others *h*: but * let us watch *i* and be sober *k*.

* Matth. 24. 42.

h The Apostle draws this Inference from the foregoing verses in a twofold Duty, 1. Negative, sleep is not proper for the children of the day, but of the night: And as the night and darkness are to be taken metaphorically, so the sleep. And though it hath several acceptions in Scripture, yet it is here taken for security. As the natural sleep binds up the senses, and men are not aware of approaching danger, so doth the sleep of the Soul. It darkens the mind, stupifies the Spiritual sence, that men prepare not for the coming of Christ, nor to avoid the destruction that will then come suddenly upon them, and *Rom.* 13. 11, 12. is a place parallel to this. *It is high time to awaken out of sleep, &c. The night is far spent, the day is at hand, &c. i* 2. Positive, Watching stands contrary to sleep, the senses are then in exercise, which were bound up by sleep, when the Soul is watching the faculties are in a Spiritual exercise to apprehend both our Interest and our Duty, to take hold of that which is good, and to avoid the evil, the evil of sin, and the evil of suffering. But watching here in the Text especially refers to the coming of Christ, to prepare for it, that we may not be surprised as others will, and to be in a readiness to be found of him in peace, without spot, and blameless, 2 *Pet.* 3. 14. *k* Sobriety is reckoned to be one branch of temperance, and one of the Fruits of the Spirit, *Gal.* 5. 23. and one link of the chain of Grace, 2 *Pet.* 1. 6. It hath its name in the *Greek* signifying either soundness of mind, or continency of mind; a mind kept or held within its due bounds. It is usually taken for moderation in meats and drinks, setting bounds to the Appetite, but it extends to all earthly things, as Honour, Riches, Pleasures, to have our affections to them, our cares about them, our endeavours after them kept within due bounds; and all this upon the account of Christ's coming as a necessary preparation for it, vid. 1 *Cor.* 7. 29, 30, 31. 1 *Pet.* 4. 7. Sobriety and watching are here joyn'd together, and so 1 *Pet.* 4. 7. and 5. 8. For as intemperance in meats and drinks makes the body dull and sleepy, so without temperance and sobriety the soul will be disinabled to watch.

7 For * they that sleep, sleep in the night, and they that be drunken, are drunken in the night *l*.

* Luk. 21. 34, 36. Rom. 13. 13. 1 Cor. 15. 34.

l The Apostle inforceth the former duties of watchfulness and sobriety from the consideration of their present state. They that sleep choose the night to sleep in, and they that would be drunk choose the night for it. Drunkenness being so shameful a vice, especially in the Apostles time, that men were ashamed to be seen drunk in the day time, vid. *Acts* 2. 15. *Eph.* 5. 12, 13. And in ancient times they had their Feasts in the night: Ye therefore that are not in the night of your former ignorance, ought neither to be found in the sleep of security, nor in the sin of Drunkenness, whereby may be meant also any kind of intemperance, for a man may be drunk, *and not with wine*. *Isa.* 29. 9. drunk with Pleasure, with Cares, with sensual Love, and Desires, with Passion, and by Spiritual Judgments upon the Souls, *Isa.* 29. 10.

8 But let us, who are of the day, be sober *m*, put-

Isa. 59. v. 7. putting * on the breſt-plate of faith *n* and love *o*, and for an helmet the hope of ſalvation *p*.

m The Apoſtle here commands two Spiritual Duties, and the former is Sobriety, which he mentioned before, *ver.* 6. as a preparation for Chriſt's coming; but here as that which was ſuitable to their preſent ſtate, and as ſtanding oppoſite to that Drunkenneſs in the foregoing verſe. It is not ſufficient to abſtain from vice without practicing the contrary vertue. *n* The other Duty is putting on their Spiritual Armour. The former was to ſecure them againſt the good things of the World, the latter againſt the evil of it, that they be not overcome of either. The Armour he mentions is Spiritual. Souldiers have their Breſt-plate, and Helmet for their Bodies, ſo hath the Chriſtian theſe for his Soul. As the Breſt-plate and Helmet ſecure the principal ſeats of the Natural Life, the Head, and the Heart, ſo doth the Chriſtians Armour ſecure the Life of the Soul, and therefore theſe two pieces are only mentioned as being moſt neceſſary. His Breſt-plate is *Faith* and *Love*. *n* Firſt, *Faith*, in *Eph.* 6. 14, 16, 17. it is called a Shield, here a Breſt-plate. Great things are aſcribed to Faith in Scripture, it is that whereby we are Juſtified, Adopted, United to Chriſt, have our hearts purified, *&c.* but here it is to be conſidered as a defenſive Grace, and it doth defend as it aſſents to the Doctrine of the Goſpel as true, particularly the Doctrine of the Reſurrection, and the coming of Chriſt, with the effects and attendants thereof before mentioned: And as it doth depend upon God's faithfulneſs and all-ſufficiency to perform his promiſes, and applying them to our ſelves for our ſupport and comfort; ſo Faith is a Breſt-plate or defence, and as it is a defence againſt temptations, ſo particularly againſt that ſudden deſtruction that will come upon the ſecure World before-mentioned. *o* Secondly, Love, and Love is joyned with Faith to ſhew it to be a true and lively Faith, when it worketh by Love, *Gal.* 5. 6. and love when it worketh produceth many bleſſed effects, and particularly as Faith it will be a Breſt-plate of defence: It will defend againſt the perſecutions and afflictions of the World: *Many waters cannot quench love, nor the floods drown it. Cant.* 8. 7. Slaviſh fear will overcome us if we want Love to defend againſt it when true Religion is under diſgrace, and perſecuted in the World: Love will defend againſt Apoſtacy, and ſo help us to perſevere to the coming of Chriſt, which the Apoſtle had been ſpeaking of, and Love being ſeated in the heart, is well compared to a Breſt-plate that encompaſſeth the heart. *p* Secondly, the other piece of Armour is the Helmet, ſo called in the *Greek* from encompaſſing the head: And this Helmet is ſaid here to be the *hope of Salvation*. In *Eph.* 6. 17. we read of the *Helmet of Salvation*, but the hope of it is there to be underſtood, for Salvation is no Grace of the Spirit, and ſo of it ſelf no part of a Chriſtians Armour. Hope of Salvation is of greatuſe to a Chriſtian many wayes: It is a Cordial to comfort him, a Spur to quicken him, a Staff to ſupport him, a Bridle to reſtrain him, and ſo alſo an Helmet to defend him; and therefore no wonder that the Apoſtle calls true Hope a lively Hope, 1 *Pet.* 1. 3. And as it ſelf is lively, ſo it is a defence to the Life of the Soul, as an Helmet is to the Life of the Body. *Hope deferred maketh the heart ſick*, ſaith *Solomon*, but if once diſappointed and loſt, the heart ſinks and dies. Let Afflictions and Diſtreſſes break in like a Flood, yet hope will keep the head above water; and if Satan aſſaults the Soul to drive it into deſpair, this hope of Salvation will be a defence to it, ſo that the Chriſtians Armour mentioned in this verſe are Faith, Love, and Hope, which Divines call the three Theological Graces, and placed together by the Apoſtle, 1 *Cor.* 13. *laſt.* And theſe the Saints who are children of the day, are to put on, whereby they ſhall be armed for the coming of Chriſt with this Armour of Light, *Rom.* 13. 12. and againſt the deſtruction which will then ſurprize the Children of the night.

* Rom. 9. 22. 1 Per. 2. 8. Jude 4. 9 For * God hath not appointed us to wrath, but to obtain ſalvation *q* by our Lord Jeſus Chriſt *r*.

q Some Expoſitors make theſe words an argument to all the Duties of Holineſs mentioned both in this and the foregoing Chapters, and it is true, that the knowledge of our being Eleected, or appointed to Salvation, doth not in the Elect encourage to ſin or ſloth, as ſome affirm, but engage to all holineſs; but I had rather reſtrain the words, and that either to the hope of Salvation mentioned immediately before, and then the ſence to be this, we may well hope for Salvation ſeeing God hath appointed us to it, or to his whole diſcourſe about the coming of Chriſt, and ſo they may give the reaſon why the dead in Chriſt muſt riſe, and muſt with the Living Saints meet the Lord in the air, and be for ever with him; yea, and why they need not fear the deſtruction that will come upon others at that day, and why they ſhould be watchful for its coming, becauſe ſaith the Apoſtle, God hath not appointed us to wrath, but to obtain Salvation, *&c.* having ſpoken of two ſorts of perſons, the Children of the day, and Children of the night, and the ſudden deſtruction of the one, and Salvation of the other at the coming of Chriſt; he here aſcends to the firſt Original of both, which is Gods appointment, which is an Act of God's Soverreign will, determining mens final Eſtates, which ſeems to be more than mere præſcience, or foreknowledge, an act of Gods mind, as appears by *Rom.* 8. 29. 1 *Pet.* 1. 2. or more than appointing of the means and way of Salvation, but not of perſons to be ſaved, or of perſons only materially, as to the number how many, but not formally, or individually who they are that ſhall be ſaved; whereas the Apoſtle writes of ſome *whoſe names are in the book of life*, *Phil.* 4. 3. and that *from the foundation of the World*, *Rev.* 17. 8. and *choſen before the foundation of the World*, *Eph.* 1. 4. otherwiſe every mans Salvation would depend more upon the uncertainty of Mans Will, than the Eternal and immutable Will of God; whereas whatever God works in man's Salvation, is according to the Counſel of his Will, *Eph.* 1. 11. And Gods Counſel is certain, immutable, and eternal, extending not only to actions and means, but perſons, *Rom.* 8. 29, 30. neither is this appointment of God grounded upon the foreſight of mans Faith; for if Faith be the gift of God, this gift proceeds from Gods counſel and fore-appointment; elſe men may ſay, That I may be ſaved, I muſt thank God, but that I am ſaved, I muſt thank my ſelf. And hence there is a poſſibility for no man to be ſaved; and all the counſels of God in Chriſt to be made fruſtrate; but this is no place for controverſie, only where God appoints to Salvation, he appoints alſo to means, and without the means, there is no attainment of the end, *Eph.* 1. 4. 1 *Pet.* 1. 2. And the Apoſtle here makes Salvation ſtand oppoſite to Wrath, what before he call'd deſtruction: *verſ.* 3. he here calleth Wrath, becauſe Gods Wrath produceth it, and is manifeſted in it. And thoſe that are ſaved, are delivered from it, and the ſupream reaſon is, becauſe they were not appointed to it, but to Salvation, and none that are appointed to the one, are appointed to the other. The veſſels of Wrath and of Mercy are ſet in an oppoſite diſtinction, *Rom.* 9. 22, 23. and ſo in the Text to illuſtrate the Mercy of God the more in them that are ſaved: And whereas the Apoſtle calls it the *obtaining* of Salvation, it implies mans endeavours for it, though he be appointed of God to it, and ſpeaking poſitively not only of himſelf, but thoſe believing *Theſſalonians* alſo, *he hath appointed us to obtain Salvation*, doth not this alſo imply that ſome good aſſurance of Salvation may be obtained in this World. *r* The Decrees of Salvation are executed in him, and by him. And *there is no Salvation in any other*, *Acts* 4. 12. And he ſaveth not only by his Doctrine and Example as ſome have affirmed, but by his blood as the meritorious, and his Spirit as the efficient cauſe of Salvation, whether the Infinite Wiſdom of God could have found out another way I ſhall not enquire, but this it hath pitched upon, where in Mercy and Juſtice are admirably glorified together, and the higheſt engagement imaginable laid upon men to love, ſerve, and honour their Creator. And as the ſweeneſs of Gods Grace is manifeſted in his appointing men to Salvation, ſo the exceeding Riches of it in ſaving them by Jeſus Chriſt. And whereas two things are neceſſary to it, the reconciling us unto God, and reſtoring his Image in us: The former we have by the merit of his Blood, and the latter by the operation of his Spirit; ſo that we have no ground for that fond opinion, That if men walk honeſtly and uprightly, they may be ſaved in any Religion.

10 * Who died for us, that whether we wake or ſleep we ſhould live together with him *ſ*. * Rom. 14. 8, 9. 2 Cor. 5. 16.

ſ Some referre theſe words to the latter end of the foregoing chapter, where the Apoſtle had ſpoke of the Saints Death and Reſurrection, which is their ſleeping and waking as they are here call'd. And their being for ever with the Lord is here called their living together with him. And leaſt it might be thought that none ſhould be with Chriſt until they awaked at the Reſurrection, he therefore ſpeaks of living with Chriſt even when we ſleep. He had ſpoke of ſleep in another ſenſe *ver.* 6. as meant of ſecurity, but here meant of death, as its taken *chap.* 4. 14. And as watching is ſet oppoſite to the former ſleep, ſo here waking to the latter, which is a Reſurrection from death. And we hence gather that the Soul doth not ſleep with the Body, but lives with the Lord when that ſleeps in the Grave. As the Apoſtle expected to be with the Lord upon the diſſolution of his Body. *Phil.* 1. 23. and he mentions it as the privilege of other Saints as well as his own, 2 *Cor.* 5. 1. When we ſleep we are with him only in our Souls, when we wake we ſhall be with him both in body and ſoul. And both theſe we have from Chriſts death. If he had not died Heaven had been ſhut againſt our Souls, for our entrance into the holieſt of all is by his Blood, and the vail of his Fleſh rent for us, *Heb.* 10. 19, 26. and the grave would have ſhut up our Bodies, and there would have been no Reſurrection, ſo that our living with Chriſt both when we ſleep and when we wake ſprings out of his death. Others carry theſe words no further then the foregoing verſe ſhewing *how* we are ſaved by Chriſt; ſaith the Apoſtle, he dyed for us. As God appointed perſons to be ſaved, and Chriſt to be the perſon to be ſaved by, ſo alſo to be ſaved by his death, with reſpect to his Father he is ſaid to be put to death, 1 *Pet.* 3. 18. with reſpect to his own freedom and willingneſs, he is ſaid here to dye for us. And his dying for us implyeth the greatneſs of our guilt, and expreſſeth the greatneſs of his own love, *John* 15. 13. He loved us, and thereupon would have us live with him, and he dyed that we and he may live together. *t* And ſo he may be ſaid to dye for our Salvation, the ſubſtance whereof conſiſteth in our living with him. To live with ſo glorious a perſon, and a perſon that is full of love to us, and ſhall then be perfectly beloved of us, and that ſtands in many near relations to us, and whoſe preſence will have ſuch a bleſſed influence upon us, and in ſuch a place as heaven is, and that for ever, ſure carries the ſubſtance of our Salvation in it. And if this was the end of his death, ſure it was more then to be an example of Faith, Patience, and ſubmiſſion to God. Or to confirm to us the

the Doctrine he preached; it was to ſatiſfie divine Juſtice, and obtain the pardon of our ſins, and merit for us the privilege of living with him.

Jude 20. 21. 11 Wherefore ‖ comfort your ſelves together *t*, and edifie one another *u* even as alſo ye do *w*.

t Theſe words are an exhortation to the whole Church of *Theſſalonica*, to comfort and edifie one another. Though the miniſtry is appointed to this by eſpecial office, yet private Chriſtians are to practiſe it to one another, the former doth it in way of authority, the latter in a way of charity. The Apoſtle had laid before them many comfortable truths; which they were to comfort one another by; and if we read the words, *exhort one another*, it referrs to the neceſſary duties of Religion he had mentioned in this and the foregoing chapter. *u* And this follows from both the former, as alluding to an houſe that is built up by degrees; and ſo is every Church the houſe of God; and conſiſting of living ſtones, every part is to ſeek the building up of the whole. And by mutual exhortation and comfort the whole may be edified: Chriſtians then are to be blamed that only ſeek to edifie themſelves, and much more they who pull down and divide, and deſtroy inſtead of building up. *w* And what the Apoſtle exhorted them to, they were already in the practiſe of, for which he here again commends them as he had done upon ſeveral accounts before, not to flatter but to encourage them to proceed, and to ſet before other Churches their example for imitation.

1 Cor. 16. 18. Heb. 13. 17. 12 And we beſeech you, brethren, * to know them which labour among you *w*, and are over you in the LORD *x*, and admoniſh you *y*:

13 And to eſteem them very highly in love *z* for their works ſake *a*. *And* be at peace among your ſelves *b*.

w The Apoſtle ſpake before of their private duties as Chriſtians to one another, now of their duties to their Paſtors and Teachers. Leaſt by what he had ſaid they might think the Miniſtry needleſs. It ſeems this Church was ſeated under Officers which is called an Organical Church. And though the Apoſtle himſelf was driven from them by Perſecution, yet they were not without Miniſters and Teachers, and they owed a great duty to them, to which he doth lovingly exhort them. And he deſcribes them not by the name of their office, as Paſtors, Elders, or Miniſters, but by the work of it. The word imports diligent labour cauſing wearineſs, as 1 *Tim.* 5. 17. *That labour in the word and doctrine*, which ſhews both the nature of the work of the Miniſtry it is laborious; and the duty of Miniſters therein, not to ſeek the honour and profit of the Office, and refuſe the labour of it; they have the work of Teaching, and of overſight or government and admonition, and all require labour. *x* The ſame word is uſed 1 *Tim.* 5. 17. and tranſlated *ruling*, it ſignifies that ſuperintendency and precedency, which the Elders or Miniſters have over their reſpective Flocks, and it is ſaid to be *in the Lord*, either to diſtinguiſh them from Civil Officers, or to ſhew both the original rule and end of their Office; it is from the Lord by inſtitution; and to be managed according to his Laws, and directed to his ſervice, and glory as its end. *y* The word is often uſed in the New Teſtament, *Acts* 20. 31. *Rom.* 15. 14. *Col.* 1. 28. and 3. 16. and ſignifies either the putting into the mind by way of inſtruction, or upon the mind by way of counſel, threatning, or reproof; and that either publickly or privately: *z* Now the duty they owed to them is, 1. *To know them*, as in the former words, that is, to own them in their office; to have regard to their teaching, and to ſubmit to their government, and to reward their labours, as knowing is often taken in Scripture to expreſs the acts of the will and affection, and the actions alſo of the outward men, as well as of the mind, as *Pſal.* 1. 6. and 101. 4. 2. *To eſteem them very highly in love for their works ſake*, ὑπερεκπερισσοῦ *vid. Rom.* 5. 20. 2 *Cor.* 7. 4. The words in the Greek carry ſuch an emphaſis as cannot well be expreſt in Engliſh, importing eſteem and love to an hyperbole, their love was to be joyned with eſteem, and eſteem with love, and both theſe to abound and ſuperabound towards them. We read of a double honour 1 *Tim.* 5. 17. which contains the whole duty of people to their Miniſters. *a* Whether of Teaching, Ruling, or admonition. Their work is in it ſelf honourable, and work that tends to your Salvation, and though their perſons be meant, yet to eſteem and love them for their work; or if upon any other account they deſerve it of you, yet their work is to be the chief reaſon thereof; eſpecially conſidering that their work more immediately reſpected them of this Church rather than any others; and their labour was *amongſt them*. Or as ſome read it *in you*; to inſtruct, edifie, and comfort your inward man. *b* Some copies read it, *with them*, διὸ εἰς ἑαυτοῦς, by a little alteration of the Greek word, and then it ſtill refers to their Teachers; they ſhould be at peace, or live in peace with them. For oftentimes diſſenſions ariſe betwixt Miniſters and people, whereby their edification is hindred. But I rather follow our own tranſlation; and ſo it is a new duty of the people towards one another, to preſerve mutual peace among themſelves, and yet theſe words may reſpect the former. For if the people give honour and reſpect to their Miniſters, it may be a means to preſerve peace among themſelves: among the *Corinthians* the applauding of ſome of their Teachers, and the contempt of others made great Schiſms and diviſions among't them. Our Saviour uſeth theſe very words to his Diſciples, *Mark* 9. 50. from whence the Apoſtle might take them. And the duty of peace he often preſſeth in his Epiſtles, *Rom.* 14. 19. 1 *Cor.* 7. 15. 2 *Cor.* 13. 11. *Col.* 3. 15. *Heb.* 12. 14. which was to prevent Schiſme, which breaks the bonds of peace, and may make the labours of their Teachers leſs ſucceſſful.

14 Now we ‖ exhort you brethren *c*, * warn them that are ‖ unruly *d*, comfort the feeble-minded *e*, * ſupport the weak *f*; be patient towards all men *g*.

‖ Or. beſeech. * 2 Theſſ. 3. 11, 12. ‖ Or. diſorderly. * Rom. 15. 1. Gal. 6. 1, 2.

c Some think the Apoſtle now turns his ſpeech to their Teachers whom he here calls Brethren in a more peculiar ſence; and becauſe the Duties here enjoyned do more properly belong to the Miniſtry. But others more truly judge he continues his Diſcourſe to the whole Church, and the ſeveral Members of it. The ſame Duties are to be performed by both, though under a different Obligation. As in the Civil State all are to ſeek the good of the Commonwealth, though the Magiſtrates and Governours are more ſpecially obliged by Office. *d* Or A-limnis; as the ſame word is rendred in the former verſe, here meant of brotherly, there of miniſterial admonition, where in great prudence is to be uſed, as to time, place, perſons, manner: And the *unruly* are ſuch as keep not their place, alluding to Souldiers that keep not their rank, and ſtation, and they are called in the Margin *diſorderly*, and that 1. In civil reſpects, when men live without a calling, or being in it, neglect it, or intrude into other mens buſineſs, and perform not the Duties of their Civil Relations. 2. In Natural reſpects, when men follow not the Light of Nature, and fulfil not the Law of Natural Relations. 3. In Spiritual reſpects, when men neglect or tranſpreſs the Rules and Order of their walking in their Church-State, either with reſpect to their Teachers, or one another. Admonition belongs to ſuch, and is the firſt ſtep of Church-cenſure when regularly performed. *e* ὀλιγοψύχους Or the puſillanimous, men of little Souls, as the word imports, ſuch as dare not venture upon hazardous duties, or ſaint under the fears or ſeeling of afflictions, or are dejected under the ſence of ſin, and their own unworthineſs, or fears of Gods Wrath, and aſſaulted by Temptations which endanger their falling. *f* Ἀντέχεσθε an alluſion to ſuch as lift at one end of the burden, to help to bear it, anſwering to the word συναντιλαμβάνεται, *Rom.* 8. 26. *The Spirit helpeth our infirmities*: And weak are either the weak in Knowledge, weak in Faith, that underſtand not their own Liberty in the Goſpel, *Rom.* 14. 1. 1 *Cor.* 8. 9. And hereupon cannot practice as others do. Their Conſcience is weak, 1 *Cor.* 8. 12. And ſo were in Bondage to ſome Ceremonial Rites, when thoſe that were ſtrong ſtood faſt in their Liberty. Theſe are to be ſupported, dealt tenderly with, and not to be deſpiſed, or rigorouſly uſed: Or, weak in Grace, new Converts, Babes in Chriſt, tender Plants, not well rooted in the Goſpel. *g* This Duty is univerſal, the former concerned only the Saints. The word ſignifies Longanimity, or Long-ſuffering, and is often attributed to God, *Exod.* 34. 6. *Rom.* 9. 22. It conſiſteth in the deferring, or moderating of anger, to wait without anger when men delay us, and to ſuffer without undue anger when they deal injuriouſly with us, whether they be good men or evil, believers or infidels, the ſtrong or the weak, Miniſters or People.

15 * See that none render evil for evil unto any man *h*: but ever * follow that which is good *i*, both among your ſelves, and to all men *k*. * Prov. 17. 13. and 24. 29. 1 Cor. 6. 7. * Gal. 6. 10.

h Theſe words ſeem directed to the guides of the Church, who are called Overſeers, *Acts* 20. 28. and therefore the Apoſtle requires them to *ſee* that none render evil, *&c.* Or if to the whole Church as before, then it is a ſolemn charge which they ought to be all circumſpect in obſerving. And the charge is firſt negative not to render evil for evil; which is to revenge themſelves; and that is forbidden by the Apoſtle, *Rom.* 12. 17, 19. 1 *Pet.* 3. 9. And is the reſiſting of evil, forbidden by our Saviour, *Matth.* 5. 39. But is to be underſtood of private revenge riſing out of malice, not of publine cenſures either Civil and Eccleſiaſtical. Or of ſeeking reparations for injuries received in Courts of Juſtice according to Law and Equity. This private revenge cannot conſiſt with that patience that he required towards all men in the foregoing verſe, nor is it conformable to the example of Chriſt, 1 *Pet.* 2. 23. nor to the Chriſtian calling and profeſſion, 1 *Pet.* 2. 21. 2. Poſitive, good in it ſelf, or that which is good to others as the word is often taken, *Matth.* 7. 11. *Luke* 1. 53. *Gal.* 6. 6. and ſo ſtands oppoſite here to the rendring of evil. And the word *follow*, ſignifies an earneſt following, which is ſometimes taken in a bad ſenſe, as for perſecution, *Matth.* 5. 11. and ſometimes in a good ſenſe, as 1 *Pet.* 3. 11. and to follow good imports more then only to do good, 1 *Pet.* 3. 11. when the inward bent of the Soul, and the outward endeavours are towards doing good. And this ought to be *ever*, or always, that is in all places, times, occaſions, company. Mans courſe of Life ought in this to be uniform, though his outward condition vary. Sometime to do good to the Souls, ſometimes to the Bodies of men, and that either in a privative or poſitive good; preventing evil, or beſtowing that which is good. *k Do good to all, and ſpecially to the houſhold of Faith*, *Gal.* 6. 10. As they ſay of good.

good, the commoner the better, but the contrary of evil, Christians stand in a special relation to one another, but in a common relation to all, and every Relation ought to be filled up with good. As love is a common debt to all men, so the fruit of it which is doing good. Our doing good should not be confined among Christians only of one family, opinion, or congregation, nor to men only under some limiting circumstances, but it should reach all men as we have ability, opportunity, and call; even Enemies themselves, as our Saviour requires *Matth.* 5. 44. This is to act like God, and may commend Religion to all men, and is not to be lookt upon as commended by way of counsel as the Papists say, but commanded by precept. And it is not enough not to do evil, but we must do good, not to save a mans Life when we have power to do it, is to kill him, as Christ argues *Mark* 3. 4. so not to save a mans estate, when we may, is to steal from him.

16 Rejoyce evermore. *l.*

l Here the Apostle adds more Christian duties, briefly expreſt, and set close one to another, and they seem to have a mutual connexion, but not so relative to others as those before mentioned, but personal to themselves. He begins with the duty of Rejoycing, joy is an affection of the Soul springing from the hope or possession of some suitable good. And it is either natural, which is common to men with beasts, arising from that good that is suitable to their several natures. Or spiritual, which is Joy wrought by the Spirit, and exercised upon spiritual objects. And this the Apostle here means, and is called rejoycing in the Lord, *Phil.* 4. 4. and the joy of the Holy Ghost, *Rom.* 14. 17. arising either from what spiritual good we already possess, or hope to possess, *exhibita & promissa*, *Bernard.* which is there upon called a rejoycing in hope, *Rom.* 5. 2. and 12. 12. The Apostle speaks here of the duty indefinitely, onely requires it to be *evermore*, so *Phil.* 4. 4. Though God sometimes calls to mourning, yet its no where said mourn evermore, because rejoycing ought to be in a more constant practise, and all spiritual mourning tends to it, and will end in it; and he commends it as seasonable to these *Thessalonians* to support them under their present sufferings. The grounds of a Christians Joy always abide, and he is not only to retain it in the habit, but to mix it with all his sorrows, and sufferings, as 1 *Pet.* 1. 6. *Ye greatly rejoyce though for a season in heavinesse.* Whereas carnal mirth is mixt with sadness, *Prov.* 14. 13. So that a Christian ought to rejoyce in every condition, not only in prosperity but adversity, and especially when called to suffer for Righteousness sake, as *Matth.* 5. 12. 1 *Pet.* 4. 13. It is not only allowed but commanded. This joy is one great part of Gods Kingdom even in this World, *Rom.* 14. 17. much more in the World to come. And therefore the Apostle speaks of rejoycing evermore, whereas mourning is but for a time, and ends to the Saints in this Life.

17 Pray *m* without ceasing *n*.

m This is a means to maintain our rejoycing, and therefore next mentioned. Prayer is a making known our requests to God, *Phil.* 4. 6. And it is either mental in the heart only, as *Hannahs* was; or vocal, expreſt with the voice: or as some add, vital; so good works have a voice to bring down blessings, as mens sins cry for vengeance. *n* Not as the *Euchites* and *Messalians*, of old, who hence thought no other duties were required, but always Praying; but by the word in the Text, is either meant a praying without fainting, as in the parable, *Luk.* 18. 1. and which the Apostle calls a perseverance in prayer, *Eph.* 6. 18. *Col.* 4. 2. προσκαρτερεῖτε, or praying with strength, as the greek word there imports, and so not to faint, so *Rom.* 12. 12. Or a praying in every thing, as *Phil.* 4. 6. *In every thing let your requests be made known*, &c. Or, *in every season*, as *Eph.* 6. 18. to take hold of the seasons of prayer. Or, in all seasons and times whether good or bad, yet still to pray. And all this is meant by the word in the Text, which is also used *Rom.* 1. 9. 1 *Thess.* 1. 3. and 2. 13. and implies in general no more but a constant course of prayer, so *Col.* 4. 2. to watch unto prayer as that the course of it be not interrupted by any diversions. As also to preserve an heart disposed to pray at all times: and to mingle ejaculatory prayers with the several actions of our lives, our wants are continual and God will be acknowledged in all our supplies, and therefore we ought to pray continually.

* Eph. 5. 20. 18 * In every thing give thanks *o*: for this is the will of God *p* in Christ Jesus concerning you *q*.

o When we have obtained mercy by Prayer, then we are to give thanks, and what ever we may pray for, that we ought to give thanks for. And so by that understand and limit the general expression in the Text. We are not to give thanks when we fall into sin, for that we ought not to pray for. Yet if we have the pardon of it, or get any good by it, we should then give thanks; and so may be said concerning affliction, we are to give thanks in every condition, either of prosperity or adversity. And with all our supplications, we are to joyn thanksgivings, *Phil.* 4. 6. *Col.* 4. 2. and thanksgiving properly refers to some mercy received, whether privative, or positive, temporal, or spiritual, private or publick, and we are in all these to give thanks. Though praising God may reach further, which is to adore the excellencies of his being as they are glorious in themselves, or the excellencies of his works as they are in themselves praise worthy. And Thanksgiving for mercy received is. 1. A taking notice of it as coming from God. 2. Setting a due value upon it. 3. A sense of Gods goodness and our own unworthiness. 4. Praising him for it. ? Some carry this as a motive to all the preceding duties, but rather to this last mentioned: As if this was in special the Will of God; being a duty so much to his own glory and our good, and by will we must by a Metonymye understand the thing willed, *Eph.* 6. 6. *Col.* 4. 12. It is required by the Law of nature not written, which is part of Gods will. The Heathen are reproved for not being thankful, *Rom.* 1. 21. and they made Laws to punish it, and accounted it the greatest reproach, *ingratum si dixeris omnia dixeris*, and by the Law of God that is written. The moral Law requires it, and the Ceremonial Law required offerings by way of thanksgiving; which we call gratulatory. And the Gospel requires it, it being one of the Gospel Sacrifices *Heb.* 13. 15. and pleaseth the Lord better then the greatest of the legal Sacrifices, *Psal.* 69. 30, 31. and it being said to be the Will of God in the Text, it must needs be pleasing to him. *q* Either meant as this will of his is signified to us by him, not only by the Law of nature, or of *Moses*, but by Christ Jesus, and so it may be of greater force upon Christians, and hereby it is to be looked upon as one of the Commandements of Christ also. Or we may understand it upon the account of Christ, and the great love of God in him. Though thanksgiving is due for the least mercy, yet Gods will especially requires it with respect to Christ. And so especially of Christians who partake of Christ, and the Love of God in him: as the Apostle here adds, εἰς ὑμᾶς. *r* Or *towards you* in special, the Heathens were obliged to thanksgiving for Rain from Heaven, and fruitful seasons, these common blessings; much more are Christians for the special blessings they receive by Christ Jesus.

19 * Quench not the spirit *s*. * Eph. 4. 30. see 1 Cor. 14. 30.

s That ye may be enabled to pray and give thanks, as before, *Quench not the Spirit.* And by the figure *Meiosis* he means christ the spirit. The spirit is compared to Fire, *Matth.* 3. 11. and he came down upon the Apostles in the similitude of tongues of Fire, *Acts* 2. 3. but the spirit himself cannot be quenched, he means it therefore of his gifts and operations. Which are either ordinary or extraordinary. Many had extraordinary gifts in the primitive times of healing, tongues, government prophesie, &c. those that had them, without question, should have taken care not, by any fault of their own, to lose them. Especially if that prophesie, which the Apostle prefers before all others, 1 *Cor.* 14. 1. and mentions here in the following verse. And which the Apostle exhorted *Timothy* to stir up in himself, 2 *Tim.* 1. 6. As we stir up the Fire to quicken it, so the word ἀναζωπυρεῖν imports. The like is required of Ministers with respect to their Ministerial gifts which are now given, but there are ordinary gifts and operations of the Spirit common to all Christians. As enlightning, quickening, sanctifying, comforting the Soul, men by sloth, security, earthly incumbrances, inordinate affections, &c. may abate these operations of the Spirit, which the Apostle calls the quenching it, the fire upon the Altar was kept always burning by the care of the Priests. Fire will go out either by neglecting it, or casting water upon it. By not exercising Grace in the duties of Religion, or by allowing sin in our selves we may quench the Spirit. As appears in *David*, *Psal.* 51. 10, 11, 12. Not that the Habits of grace may be totally extinguish'd in the truly regenerate, yet they may be abated as to degree, and lively exercise. Yet those common illuminations, and convictions of the Spirit which persons unregenerate especially such that live under the Gospel do often find, may be totally lost, *Heb.* 6. 4, 5, 6. and we read of Gods Spirit ceasing to strive with the old World, *Gen.* 6. 3. and the Scribes and Pharisees resisting the Holy Ghost, *Acts* 7. 51. which were not persons regenerate. He may sometimes strive with men, but not overcome them; and there is a quenching of the Spirit in others as well as our selves; people may quench it in their Ministers by discouraging them, and in one another by bad examples or reproaching the Zeal, and forwardness that they see in them.

20 Despise not prophesyings *t*.

t Thereby we may quench the Spirit, which usually works upon mens Minds and Hearts by it. By prophesie is sometimes meant foretelling things to come, and speaking by extraordinary Revelation, 1 *Cor.* 14. 29, 30. sometimes the Scriptures are so call'd, especially the old Testament, 2 *Pet.* 1. 21. and sometimes the interpretation and applying of Scripture, which is the same that we now call preaching, 1 *Cor.* 14. 3. And the duty with respect to it, is not to despise it, to set it at nought as a thing of no worth. The word is often used in the New Testament, *Luk.* 18. 9. *Acts* 4. 11. *Rom.* 14. 3. 10. But the Apostle useth again the figure Meiosis before mentioned, and means, Prize, Value, and highly esteem it, attend upon it, have great regard to it. It being an ordinance of God for Instruction and Edification, yea, and for Conversion also, 1 *Cor.* 14. 24, 25. some despise it because of the outward meanness of the persons which prophesie, some through a proud conceit of their own knowledge, some by a contempt of Religion it self. These *Thessalonians* had been commended for their great proficiency, and yet were still to attend upon prophesying in the Church. Which he calls prophesyings in the plural number, referring either to the several Prophets that prophesied, or to the several parts of their prophesie, or the times they prophesied. And the Prophets were either such as prophesied only by an extraordinary gift, and immediate revelation, which some private members of the Church, had in those times, 1 *Cor.* 14. 29, 30. Or such as prophesied not only by gift, but office also, *Eph* 4. 11.

21 * Prove

Cor. 2. 11. 21 * Prove all things *u*, hold fast that which is good *w*.

u This duty relates to the former; as they were to attend upon prophesyings so to exercise a discerning judgment about what was prophesied. For *all things* is not to be taken here universally, but for Doctrines and Opinions in Religion which were delivered by the Prophets. The same which the Apostle *John* requires, *believe not every spirit but try the spirits*, &c. Δοκιμάζετε, and its the same word there which in this Text we read *prove*; alluding to Gold or other Mettals which are tryed in the Fire, or by a touch-stone, as some think. And though there was a peculiar gift of discerning of Spirits, 1 *Cor.* 12. 10. yet it is the duty of every Christian to try mens Spirits and Doctrines whether from God or no. The Apostle speaks here to the Saints in general, and so doth the Apostle St. *John*, 1 *John* 4. 1. And mens Doctrines are to be judged of by the Scriptures as the standard of Truth, as the *Bereans* were commended for searching the Scriptures about the Apostles Doctrine, *Act.* 17. 11. and the Apostle prayes for the *Philippians* that they might discern things that differ, *Phil.* 1. 10. and if they had not yet attained it as they ought, yet he prays that they might, and not be alwayes, *babes, but such* as the Apostle speaks of, *who have their senses exercised in the discerning of good and evil, Heb.* 5. 13, 14. the people are to look upon them as their guides and leaders, as they are called *Heb.* 13. 7. 17. and such as are to go before them in the searching and dispensing of truth, yet because the best are but infallible, they ought to try their Doctrine by the rule of Truth. Which is that judgment of discretion which Protestants allow to the people in their disputes with the Papists against their Doctrine of Infallibility, and implicit Faith, which grounds the peoples Faith upon the Authority of Men, which ought to rest upon the authority of God. As we ought not easily to reject the authority and Faith of the Church, so not to believe with a blind Faith, or obey with a blind obedience. *w* The good here meant is Truth, which is an intellectual good, the contrary to which is Error, which is a mental evil. When we have proved mens Doctrines and Opinions, what we find agreeable to the Scriptures of Truth we ought to hold fast. And though all Truth hath a goodness in it, yet especially divine Truth, and the Doctrine of the Gospel, which the Apostle calls, *That good thing* committed to *Timothy*, 2 *Tim.* 1. 14. It is good with respect to the soul, and so better then any bodily good, and good that refers to eternity, and so better then any temporal good. Now this good we are to *hold fast*. To hold it fast against adversaries and all opposition as some understand the word, to hold it as with both hands, against seducing Doctrine, Satans Temptations, and the Worlds Persecution. The same word is used concerning the good ground that held fast the seed of the Word, *Luk.* 8. 15. So 1 *Cor.* 11. 2. we are to retain the Truth, but not detain it, as the heathen are said to do, *Rom.* 1. 18. where we find also the same word as in the Text. It is a duty much prest by the Apostles in their Epistles to the Saints and Churches that had received the Gospel that they would hold fast, 2 *Tim.* 1. 13. *Tit.* 1. 9. *Heb.* 4. 14. *Rev.* 2. 13: 25, and 3. 3. And there is holding fast the Truth, as well in Practise as Opinion, and which may be the ground of the name formerly given to such as opposed the Errors of Antichrist before the word *Protestant* was known, call'd *Fast-man*.

Phil. 4. 8. 22 * Abstain from all appearance of evil *x*.

x To make this verse have its connection with the former, some Expositors understand it of Doctrines and Opinions only. To take heed of Opinions that seem erroneous, and not rashly to receive them without due examination. Though this sence is not to be excluded, yet the verse need not be confined to it, but to extend to practise also; as in Worship to abstain from the shew of Idolatry, as to eat meat in an Idols Temple was not alwaies gross Idolatry, but had some appearance of it; and therefore the Apostle forbids it, 1 *Cor.* 10. 14. And so in Civil Conversation, not only to abstain from vice, but the appearance of it; as of Pride, Covetousness, Drunkenness, Whoredom, &c. and that both with respect to our selves, lest by venturing upon that which hath some shew of evil, we step into the evil it self, and with respect to others, that we may not occasion the taking offence though not justly given; or do that which may any way encourage a real evil in them by that appearance of it, which they see in our selves; yet we ought not upon this account to forbear the discharge of any necessary Duty. Some read the words, *Abstain from all kind of evil*, Ἀπὸ παντὸς εἴδους πονηροῦ, and the Greek word is so used by Logicians: But here to insist on particulars is infinite. And thus the Apostle concludes all these positive Duties with a general præcept which he leaves with them at the close of his Epistle; having dehorted them from many evils, now he exhorts them to abstain from the appearance of them.

Phil. 4. 9. Chap. 3. 13. 23 And * the very God of peace * sanctifie you wholly *y*: and I *pray God* your whole Spirit, and soul and body be preserved *z* blameless unto the coming of our Lord Jesus Christ *a*.

y The Apostle here concludes all with Prayer, as knowing all his exhortations and admonitions before given would not be effectual without God, and he prays for their sanctification and preservation, Though they were sanctified already, yet but in part, so that he prays for further progress in it to perfection, which he means by *wholly*. A word no where used by the Apostle, but in this place, and variously rendred; some render it *throughout*, some *perfectly*, some *in every part*, some *in all things*, some *fully*, and the *French entirely*: It may refer to all the parts of holiness, and the degrees of holiness, and to the whole man in the several faculties of Soul and Body, expreſt in the next words by *Spirit*, *Soul*, and *Body*, that their whole man may be entirely separated, and consecrated to God, offered up to him as a Sacrifice, *Rom.* 12. 1, and hence we observe that not only the beginning, but progress in Grace is from God. The Apostle therefore prays for it to God, (whom he calls the God of peace, to enforce his exhortation to peace, *ver.* 3.) which confutes the Pelagians, who thought objective Grace sufficient to sanctifie, or that mans Nature needs only at first to be excited by God, and then can go forward of it self, being only maimed, not totally corrupted by the fall. It's true, our faculties cooperate with God, but not of themselves, but as acted by his inherent Grace, and indwelling Spirit. And what the Apostle prays for, that Christians should endeavour after, which is a progress in sanctification to perfection. We may also note, That true sanctification reacheth to the whole man, Spirit, Soul and Body. 2. Preservation, which we call perseverance, expreſt here both by the Subject and Term of it. The Subject is the whole man, branched into three parts, *Spirit*, *Soul*, and *Body*, figured, as least resembled by the three parts of the Temple. Consider man naturally, and then by Spirit we mean his superiour faculties, as the Mind, Conscience, Rational Will. By Soul, his sensitive Appetite, with the Affections and Passions. By Body, the outward Man, the Tabernacle and Instrument of the soul. The *Jewish* Rabbins and others think all these are expreſt in the Creation of man, *Gen.* 2. 7. *God formed man of the dust of the earth*, there is his Body, *and breathed into man the breath of life*, or lives, *Nishmath Chaiim*, *Nephesh Chaiiah*; that is, the faculties of the rational Soul, and Man became a living Soul, that is, the Animal and Sensitive Life; neither is properly meant here the Spirit of God, for he saith, your Spirit, nor the sanctified part of the Soul; for he prays for the preserving of their persons. Only observe when he speaks of their Spirit, he calls it their *whole Spirit*. And by the Figure *Zeugma* the word *whole* is to be carryed also to Soul and Body, so that as he prayed their whole Man might be sanctified, so their whole Spirit, their whole Soul, their whole Body might be preserved; and the same word we find *James* 1. 4. where it is rendred *perfect*, alluding to the perfect possessing of an Inheritance, or lot that belongs to a man. And by preserving, he means not so much the substance of the Spirit, Soul, and Body, to preserve them in Being, as to preserve them in Holiness. And they are preserved, partly by being delivered from the sinful Distempers that are naturally in them; as ignorance, Vanity, Impotency, and Enmity in the mind, Reluctancy and Obstinacy in the Will, Inordinacy and Irregularity in the Affections; Disobedience to the Law of God, and the Regular Commands of the Soul in the Body. If these prevail, they will bring destruction: as Diseases prevailing destroy the Natural Life; and partly also by being supplyed with that Grace whereby they act regularly towards God, and are serviceable to the end of mans Being, as supply of Oyl preserveth the Lamp burning: And whereby we may understand, that not only the Inferiour Faculties are corrupted in mans fall, but the superiour and the supreme of all, else the Apostle need not have prayed for the Spirit to be sanctified and preserved as well as the Soul and Body. And elsewhere prays for a renewing in the Spirit of the Mind, *Eph.* 4. 23. *a* Next we may consider this preservation with respect to the term of it, *Preserved blameless unto the coming of Christ*. The same which the Apostle means by *being preserved to Gods Heavenly Kingdom*, 2 *Tim.* 4. 18. and 2 *Pet.* 3. 14. And those that are preserved to that day, are preserved to the end, and will be found blameless and their whole Man, Spirit, Soul, and Body being first sanctified, and then preserved, shall be saved and glorified. And the Apostle insinuates in the word ἀμέμπτους *blameless*, that strict discovery that will be made of persons at that day, wherein some will be blamed, and others be found without blame. And herein the Apostle may have respect both to the Teachers, and Ministers in this Church, and the private Members of it, that with respect to their several Duties belonging to them they may be found blameless; and though according to the strictness of the Law of God, none can be without blame, yet, those that have been sincere, and have their sin pardoned, and their persons accepted in Christ may be found blameless in the day of Christ, however it is that which we should strive after.

* 24 Faithful *is* he that calleth you, who also will do *it b*. * 2 Thess. 3. 3.

b We had in the former verse the Apostles Prayer, here his Faith; and he speaks it by way of consolation to them, that what he had prayed for, God would effect; what need he then have prayed? Because Gods Decrees and Promises though immutable, and infallible, yet are to be accomplisht in a way of Prayer. Prayer is our Duty, and Gods Decrees and Promises are no dispensation from our Duty: Besides, Duties are more known to us than Gods Decrees. And God decrees the means as well as the end. But what is it he saith God will do? It is not here expreſt, and the word, *It*, is not in the Original, but only *God will do*, God will effect. He had prayed God would sanctifie them wholly, and preserve them blameless, &c. And this he would do or effect. And he grounds his confidence partly

upon

upon Gods calling them. For the Apostle knew that Gods Gifts and Calling are without Repentance, *Rom.* 8. 30. and 11. 29. *And whom he called, them he justified, and glorisied.* And this the Apostle saw in these *Thessalonians* by that efficacy of the Gospel upon their hearts, that they were effectually called and chosen, as *chap.* 1. 4. whence he concluded they should be at last wholly sanctified, and finally preserved, which is a strong argument against final Apostacy from a state of Grace. Though many that are outwardly called are never sanctified, much less wholly. But of this Call the Apostle speaks not here, at least not only. And partly also upon Gods faithfulness, who had called them. He doth not say, God is able to do it, though that is true, but he is faithful, and will do it. Those that are effectually called are brought into Gods Covenant, where perfection and perseverance are promised, and Gods faithfulness obligeth him to make good his Covenant. It is an Act of Grace and Mercy to call men, but when called, Gods faithfulness is ingaged to preserve them, and perfect the work begun, as 1 *Cor.* 1. 8. The Apostle tells the *Corinthians, God will confirm them, to the end they might be blameless in the day of Christ*, and his argument is, for God is faithful by whom ye were called, *&c. ver.* 9.

25 Brethren, pray for us *c*.

c The Apostle a little before had prayed for them, now he begs Prayers of them as he doth of other Churches, *Rom.* 15. 30. *Col.* 4. 3. Ministers and People need each others Prayers, and it is a mutual Duty they owe to one another. Ministers are obliged by special Office, People by Common duty; with respect to the success of the Gospel in general, 2 *Thess.* 3. 1. and their own edification by their labours. The Apostle, as he did not think it below him to call these *Thessalonians*, Brethren, so neither to beg their prayers. Those that stand highest in the Church, may stand in need of the meanest and lowest. The head cannot say to the foot, I have no need of thee. Those that preach not the Gospel, may yet promote it by their Prayers; yet this gives no warrant to beg the Prayers of Saints departed, for which we have no precept, promise, or example as we have for the other. And what is without faith is sin. It is at the best doubtful whether they know our state below, or can hear us when we pray, and certainly God never required us to pray upon such uncertainties, and it cannot be in Faith.

26 Greet all the brethren *d* with an holy kiss *e*.

d The Apostle concludes several of his Epistles with Greeting, or Salutations, as men usually do at this day, sometimes with salutations from himself alone, sometimes from others; either particular Persons, or Churches which he sometimes names as *Rom.16.5,&c.* 1 *Cor.* 16. 19. and sometimes commends to the Saints their saluting one another, as *Rom.* 16. 16. 1 *Cor.* 16.20. so here in the Text. The Persons to be saluted are *all the Brethren*, that is, all Believers incorporated into the Gospel Church under one common Head, and common Father. More particularly those of this particular Church, we call men Brethren, sometimes upon a Natural, sometimes a Civil account, and why not much more upon a Spiritual account. And as their love should reach to the Brotherhood, 1 *Pet.* 2. 17. so their salutation should reach all the Brethren, Poor, and Rich, High, and Low, Bond, and Free. *e ἐν φιλήματι ἁγίῳ*, The Right or Ceremony of men kissing each other, was much used among the Jews, and in the Eastern Countries, *Gen.* 27. 26. *Prov.* 24. 26. *Luk.* 7. 45. in their salutations; and thence it came to be practis'd in the Churches of Christ as an outward symbol and token of love and freindship. Which is not now practis'd with us amongst men, but is of the same signification with joyning of hands. The uniting of the Lips or Hands together denoting the inward conjunction of the heart. The word in the Greek signifies love or friendship, and call'd a kiss of Charity, 1 *Pet.* 5. *last.* And though the Ceremony is ceased, yet that which it signified is to be preserved in all Churches, Places and Ages. It was practis'd in the time of *Justin Martyr, Just. Mar. Apolog.* 2. and *Tertullian, Tertul. de Oratione*; and called *Osculum pacis, A kiss of peace*; and used especially at their meeting together at the Lords Supper; their Love Feasts, and other solemn assemblies. Its call'd an *Holy Kiss*; to distinguish it from the Treacherous Kiss of *Judas*, or the Lustful Kiss of the Harlot, *Prov.* 7. 13. And why it is not used among us now, we need say only, as concerning washing of Feet also, *we have no such custom nor the Churches of Christ.* Or as the Apostle speaks, *Phil.* 4. 8. whatsoever things are lovely, and whatsoever things are of good report, *&c.*

27 I ‖ charge you by the Lord *f*, that this epistle be read unto all the holy brethren *g*.

‖ Or, *adjure.*

f The Apostle having now finish'd the Epistle, lays a solemn charge upon them all, especially their Elders and Teachers to have this Epistle published. He now being himself hindred from preaching to them, he sends this Epistle to them to be read to all. He wrote it for publick use, and therefore would have none Ignorant of it, whereby they might all understand what he had wrote about his great love and care of them, and the commendations he had given of them, and the Instructions, Admonitions, Exhortations, and Comforts that were contained therein, of great use to them all: And his charge herein is in a way of Adiuration, Ὁρκίζω ὑμᾶς τὸν Κύριον, imposing it on them as by an Oath, as *Abraham* did upon his Servant in the case of providing a Wife for *Isaac*, *Gen.* 24. 3. And so the High Priest said to Christ, *I adjure thee by the living God, &c. Mat.* 26. 63, Answering to the Hebrew word, *hishbagnti, I adjure you, Cant.* 5. 8. *I charge you, O ye daughters of Jerusalem, &c.* It imports the requiring of a thing in the Name and Authority of God, with a denunciation of Vengeance if it be not done. *g* And all this charge is about the reading of this Epistle, as he commands the Epistle to the *Colossians* to be read in the Church of the *Laodiceans*, *Col.* 4. 16. and that from *Laodicea* to be read to them, but not with that Solemn charge as this is. Hence we may gather the Duty of reading the Scriptures in the Church Assemblies; as the Law of *Moses* was read in the Synagogues. And very early in the Christian Churches there were some appointed to be Readers, *Julian* the Apostate was a Reader in the Church at *Nicomedia.* And if this was the first Epistle Writ by the Apostle, as some suppose it, he lays this solemn charge first for the reading of this, to shew the duty of the several Churches to the rest of the Scriptures, as they should come to their hand. The word of God should dwell richly and plentifully in the people, and therefore reading it is necessary, together with expounding and applying it. And we hence also may prove against the Papists, it ought to be made known to the people, even all the holy Brethren, and not confined to the Clergy; and to be read in their own Tongue; for so without question was this Epistle read in a language which the people understood. The Apostle was not for confining of Knowledge, and keeping the People in Ignorance, as those are who make it the Mother of Devotion.

28 The grace of our Lord Jesus Christ *be* with you *h*, Amen *i*.

h Having exhorted them to salute one another, he now sends them his own Salutation. Not in a Lip-complement as the Mode now is, but in a serious expression of the desire of his Soul: And this, or words to the same purpose are his Salutation in every Epistle, which he makes to be his Token, 2 *Thes.* 3. 17. And by Grace here he means favour, and good Will rather than inherent Grace. And all blessings which spring from Grace, as sometimes all are comprehended under the word *Peace.* Yet Grace and Peace are sometimes in his Salutations both joyn'd together. And though here Christ is only mentioned, yet in many other places God the Father is mention'd with him, 2 *Thes.* 1. 2. 2 *Pet.* 1. 2. Yea, and God the Holy Ghost also 2 *Cor.* 13. 14. and where they are not mentioned, yet are all to be understood; for in all works *ad extra* they cooperate. And because Grace is so eminently manifested in the whole work of our Salvation, therefore the Apostle doth still mention it in all his Salutations. And with this he concludes this Epistle, and with this St. *John* concludes the whole Bible, *Rev.* 22. *ult.* *i* And the Seal added, not to shut up, but confirm the whole, is, Amen. And is added, as the Voice of the whole Church upon reading the Epistle, as some think, and not by the Apostle himself.

¶ The first *epistle* unto the Thessalonians was written from Athens.

These Postscripts to the Apostles Epistles are judged to be added by some Scribes that copied them out, and not by the Apostle himself, as might be made evident; and they are not found in any Epistles but in St. *Pauls* alone. But as it is usual to date Letters from the places where they are writ, so is this dated from *Athens.* Hither he was conducted by some brethren after his Persecution at *Thessalonica* and *Berea, Act.* 17. 15. and here we read he stay'd for some time; but that from thence he wrote this Epistle, either then, or any time after, is but conjecture, its more probable he wrote it from *Corinth*, because he sends it from *Timotheus* and *Silvanus*, as well as from himself, and they came to him from *Macedonia* when he was at *Corinth*, as *Acts* 18. 5.

II. THESSALONIANS.

The ARGUMENT.

THE Apostle being yet hindred from coming to them, and understanding some mistake of what he wrote in his former Epistle about the Coming of Christ, he thereupon sends this second Epistle where after his usual Salutation he gives thanks for them, and hearing of the continuance of their Faith and Patience under all their Persecutions, he glories in them. And then comforts them by Arguments taken from the righteous Judgment of God, and the different manner and effect of Christs Coming, both to themselves and all the Saints that Believe, and to their Adversaries, and all that knew not God, nor obey'd the Gospel. And then prayes for the perfecting of their Faith to the glorifying the name of Christ, Chap. 1. *But hearing they were shaken in their Minds about the time of Christs Coming, as if it should be presently in the Age wherein they lived, he doth vehemently caution them against such a mistake, and tells them of a great Apostasie, and the Revelation of the man of Sin, which must precede that day, which he doth particularly describe in the manner and effects thereof. But speaks of these* Thessalonians *with thanksgiving to God as such as God had chosen, and call'd to obtain the Glory of the Lord Jesus; and then prays for their Comfort and Establishment,* Chap. 2. *He next proceeds to desire their Prayers, both with respect to the success of the Ministry, and the safety of their Persons who were employed therein. And declares his Confidence in them that God would establish them, and that they would obey the Commandments they had received from them. And gives them some farther Commandments about such in the Church as did walk disorderly. And so concludes his Epistle with Prayers for their Peace, and recommending them to the Grace of Jesus Christ,* Chap. 3.

CHAP. I.

1 PAul, and Silvanus, and Timotheus, unto the church of the Thessalonians * in God our father, and the Lord Jesus Christ.

* 1 Thes. 1. 1.

2 Grace unto you, and peace from God our Father, and the Lord Jesus Christ.

These two Verses are the same as in the former Epistle, and therefore I proceed.

1 Thes. 1. 2, 3. & 3. 12.

3 * We are bound to thank God always for you brethren, as it is meet *b*, because that your faith groweth exceedingly *c*, and the charity of every one of you all towards each other abounded *d*.

b The Apostle begins this Epistle as the former, with thanksgiving; only, there he gave thanks for their Faith, Hope and Love, here he only mentions their Faith and Love; there for the efficacy of their Grace, here for the growth of it. There, he said only we give thanks, here he addeth *we are bound, and as it is meet.* As if he was obliged to give thanks for them now somewhat more than before, perceiving their grace did not only yet abide, notwithstanding all their persecutions, but encrease and grow. *c* But the Apostles thanksgiving here respects particularly these *Thessalonians* growth. Not only the beginning, but growth of grace is from God, else why doth the Apostle give thanks for it, as *Phil.* 1. 6. Hence he is stiled the God of all Grace, 1 *Pet.* 5. 10. weak and strong, first or second. The manner of its growth, whether by infusion of new degrees, as the first grace is infused, or by cooperating only with it, and so its increased by exercise, is a question I leave to the Schoolmen. However growth is a Duty, and commendable in Churches. And the Apostle mentions particularly 1. Their growth in Faith; and that to a great degree, ὑπεραυξάνει, *it grows exceedingly.* It grows over and above, above the ordinary rate of growth, or the common pitch of Faith. Their progress was from Faith to Faith, their assent to the Doctrine of the Gospel grew more firm and rooted, and the persuasion of their happy state in Christ was much confirmed and strengthned, with a more confident reliance on him. Or their Faith was extended to more objects by the increase of their knowledge. *d* 2. Their encrease in love; which he also expresseth by an emphatical word, πλεονάζει, which signifies encreasing to more and more; their love grew in the habit, and abounded in the fruits of it; and this love he sets forth by the universality of it, and the reciprocalness of it, *it was the love of all to each other.* They all did love, and were all beloved of one another; there was no Schisme among them, as in some other Churches. Faith and Love are two Sister Graces, and are always more or less together; only in the order of Nature, Faith is first, and worketh by Love. But not first in time; and then afterwards when it brings forth, Love is *fides formata, Faith formed*, as the *Papists* speak. Hence some have said, that there was not one Hypocrite or false Christian in this whole Church. Now the Apostle and his Fellow Ministers hereupon judged themselves bound to give thanks. Christians are obliged to give God thanks for the Grace of God in others as well as in themselves; and especially the Ministers of the Gospel for the People that have been converted by them, or are committed to them. Hereby the Apostles joy was encreased at present, and his future Glory might be advanced also.

4 So that * we our selves glory in you *e* in the churches of God *f*, for your patience and faith in all your persecutions and tribulations that ye endure *g*.

* 2 Cor. 7. 14. & 9. 2.
1 Thes. 2. 19.

e In the former verse the Apostle gave thanks for them; in this he glories in them. He gave thanks for them to God, and glories in them before men. Wherein *Silvanus* and *Timotheus* are to be understood as joyned with him herein. Glorying includes in it high estimation of a thing, rejoycing in it, high commendation of it, and applauding our selves in it. And it must be some great thing either really, or in opinion, and in which some way or other we our selves are concerned: And glorying is good or evil according to the matter or object of it. To glory in our wisdom, strength, riches, *Jer.* 9. 23. To glory in men, 1 *Cor.* 3. 21. in our own works, *Rom.* 4. 2. In what we have received as if not received, 1 *Cor.* 4. 7. After the flesh, 2 *Cor.* 11. 18. or in our shame, *Phil.* 3. 19. All this glorying is evil. But to glory in God, *Isa.* 41. 16. in his holy name, 1 *Chron.* 16. 10. with Gods inheritance, *Psal.* 106. 5. in the knowledge of the Lord, *Jer.* 9. 24. In the Cross of Christ, *Gal.* 6. 14. in tribulation, *Rom.* 5. 3. in Christ Jesus 1 *Cor.* 1. 3. in hope, *Heb.* 3. 6. And of the success of the Ministry in the Churches growth, and their Faith and Patience; as here in the Text. All this glorying is good; as elsewhere he boasted or gloried in the *Corinthians* Liberality, 2 *Cor.* 9. 2. but his glorying in them was not to exalt himself, but to magnifie the Grace of God, and provoke other Churches to imitate them. *f* Where the excellency of Grace is known, and the commendation of it will be received, and imitated, and not amongst carnal men who scoff at true goodness. And it was the Apostle himself, and *Silvanus* and *Timotheus* that thus gloried in them. It adds to persons commendation, when it is by men of great knowledge, wisdom and goodness. And it was by such as well knew them, and

understood their state; And being instruments in their conversion, were more concerned to glory in them then any other Apostles or Ministers. *g* And their glorying in them, as it respects what he said of them in the former verse, so what he further adds in this, which is *their faith and patience in all their persecutions and tribulations.* Persecutions are properly sufferings for righteousness sake, Tribulations any kind of suffering, as some distinguish. And it seems they had many of both, when he saith *All, &c.* And yet *they endured them*, that is, not only suffered them, because they could not cast them off, but in the sence of the Apostle *James, chap.* 5. 11. *behold we count them happy which endure*; which is a suffering out of choice, and not meer necessity, as *Moses* did, *Heb.* 11. 25. when sufferings stand in competition with sin, or the dishonour of the Christian Profession. Sufferings in themselves are not desireable, and the Apostle did not glory in their sufferings, but in their *faith and patience.* As he before join'd faith and love together, so here faith and patience; and as love springs from faith, so doth Christian patience, whereby it is distinguisht from patience as a meer moral vertue found among the Heathen, either that of the *Stoics*, *Peripatetics* or *Platonists.* Faith and Patience are well stiled the two suffering graces, and therefore here mentioned by the Apostle when he mentions their sufferings. Faith as it depends upon God, and sees love under afflictions, believes his promises, looks at the recompence of reward, *&c.* so it supports under suffering. And Patience as it keeps down passion, and quiets the soul under its burden, makes it to sit lighter, and gives advantage to the exercise of that grace and reason, whereby a Christian is strengthened under his sufferings. Now hereupon the Apostle glories in them, as men are apt to do in the Heroick Acts of great Conquerors, or the Captain of an Army, in the valiant performances of his Souldiers.

5 *Which is* a manifest token of the righteous judgment of God *h*, that ye may be counted worthy of the kingdom of God *i*, for which ye also suffer *k*.

h These words seems to follow by way of Argument, to comfort these *Thessalonians* under their sufferings. 1. By what they manifest, *viz.* the righteous judgment of God. They are a plain indication of it, or demonstration, as the word is used by Logicians: And by judgment we must not here understand the judgments or afflictions, God inflicts in this World; so that when God doth not spare, but chasten his own children, it is a token of his righteous Judgment. But rather understand it of the last Judgment, when we see the righteous suffering such wrongs and injuries from wicked men, and they go unpunished, we may argue thence that there is a judgment to come. We cannot else well vindicate the righteousness, Wisdom, Goodness and Faithfulness of God in his governing the World: As *Solomon* so argued, when he saw so much unrighteousness in the very seat of Justice, *I said in my heart, God will judge the righteous, and the wicked, for there is a time for every purpose and work*, *Eccles.* 3. 16, 17. And this judgment is called here *righteous judgment*, by way of eminency; As its expressed by one word, Δικαιοκρισία, *Rom.* 2. 5, 6. (for all Gods judgments are righteous) 1. Because the wicked will then meet with justice without mercy, which is not so in any present judgments. 2. Justice will then be clearly manifested, which now lies obscure, both with respect to the righteous and the unrighteous. And in this sence the words carry an Argument of comfort to the Saints, under their present unjust sufferings from their enemies. As to the same purpose the Apostle speaks to the *Philippians*, *Phil.* 1. 28, vid. *i.* 2. The other argument of comfort is from the result of their sufferings, the great advantage which will arise out of them. They will be hence accounted worthy of the Kingdom of God, not by way of merit, as the Papists say. The Greek word in the Text in its usual acceptation, will not favour that opinion, it signifies no more in the Active voice, then the Latin word *dignari*, which we English to deign, or vouchsafe; and yet we may allow the word so signifie more here, not only that this Kingdom may be vouchsafed, but that ye may be meet, or worthy to receive it, not that all their sufferings could deserve this Kingdom, for the Apostle saith, *Rom.* 8. 18. I *reckon the sufferings of this present time not worthy of the glory, &c.* There is no proportion betwixt them, and so they cannot merit it, yet God may account those that suffer for this Kingdom worthy of it, according to the grace of the New Covenant in Jesus Christ; and as it hath a congruity with the nature of God, and his faithfulness in his promises, and so our Translation renders the word: Not that ye may be worthy of the Kingdom of God, but accounted worthy. God of his free grace will account them worthy. The Kingdom of God is propounded to them in the new Covenant, upon certain conditions, and those that perform them have a worthiness of right: As, *Rev.* 22. 14. but not of merit. But God enables men to perform the conditions, so that there is nothing on our part properly meritorious, yea, when we have performed them, yet our worthiness is to be attributed to Christ, and Gods grace, and not to our selves, else man would have whereof to glory. The Scriptures call Eternal Life the gift of God, *Rom* 6. *last*, and attributes salvation to grace, *Eph.* 2. 8. We must allow a worthiness only that is consistent with grace: But where we have done all, we must say, *we are unprofitable servants*, *Luke* 17. 10. And after all we have done and suffered for the Kingdom of God, must pray as *Paul* for *Onesiphorus*, that we may find mercy of the Lord at that day, 2 *Tim.* 1. 18. *k* The sence either respects their enemies, that it was upon the account of this Kingdom, that they persecuted them; having nothing else justly against them. Or else their own aim and intention in suffering, it was for the Kingdom of God: And whence we may learn that this Kingdom is worth suffering for, and that in some cases cannot be obtained without suffering. And he that then refuseth to suffer will be accounted unworthy of it, as he that doth suffer for it, as these *Thessalonians* hath, upon the account of Gods Covenant, and the merits of Christ, not only the grace and mercy, but the justice and faithfulness of God ingaged to bestow it upon him. And also that we may and ought in our sufferings look to the reward, as *Moses* did *Heb.* 11.

6 Seeing *it is* a righteous thing with God *l* to recompence tribulation to them that trouble you *m*.

By these words the Apostle doth illustrate his argument: for a judgment to come, taken from the persecutions and tribulations of the Saints. *l* It is of necessity that God should be righteous, and recompensing is a necessary act of righteousness, but we yet see it not, therefore there is a judgment to come. And this recompence is both to the righteous and the wicked, the persecutors and persecuted. The former he here speaks first of: And to recompence Tribulation to them that trouble the people of God, is a just recompence; it is according to the Law of retaliation; whereof we have some instances in this World, as in *Pharaoh*, *Adonibezek*, *Haman*, *&c.* and many others; whereof we have a large account in the History of the Church, and her Persecutors; but this will be more fully verified in the Judgment to come, called, *The Revelation of the Righteous Judgment of God, Rom.* 2. 5. *m* And Gods recompence to them is here called tribulation, *so Rom.* 2. 9. And though in other Scriptures the punishment of the wicked is ser forth by other Names, yet here its called by this Name; not only for Elegancy of Speech by a *Paranomasia*, but to parallel their suffering to their sin, they brought tribulation upon others, and God will bring it upon them: And under this word is comprehended all the torments of Hell, which our Saviour expresseth by *weeping, wailing, and gnashing of Teeth, Matth.* 8. 12. which is the extremity of tribulation; and its said here, God will recompence, *&c.* which should teach us not to revenge our selves, as *Psal.* 94. 1. *Rom.* 12. 19. and this the Apostle ses before these *Thessalonians* by way of Comfort, not that we ought to rejoyce in mens destruction meerly for it self, but in the honour that will thereby arise to Gods Justice, and in the Favour, Honour, and Salvation God will vouchsafe to his people herein.

7 And to you that are troubled, rest with us *n*, when * the Lord Jesus shall be revealed from heaven *o* with his † mighty angels.

* 1 Thes. 4. 16.
‖ Gr. the angels of his power.

n Having spoken of the recompence of the troublers, here of the troubled; And in this we may observe a parallel, as in the former. The recompence to these is expresst by rest; in the Greek, dismission, or cessation from labour or trouble, as *Heb.* 4. 9. there remaineth a rest to the people of God; where the word is, *keeping a Sabbath*, importing a rest from labour, as this Text doth speak of a rest from trouble; And though the word Rest is properly Negative, yet under it the Apostle comprehends all the felicity of the future State; elsewhere called a Crown, a Kingdom, an Inheritance, Glory, Salvation, Eternal Life, yea it contains in it the perfect satisfaction of the soul in the fruition of God, *&c.* And this is said to be given them by way of recompence, as tribulation is to their troublers; though there is no parity betwixt their troubles, and the rest, that is, their recompence, yet it is a proper recompence; and therefore the Grace and Mercy of God, will be much manifested therein, though its said to come from Gods Righteousness in the Text: The Righteousness of God dispenseth both these recompences; but yet the Righteousness in both is not alike, Ἀκριβοδίκαιον strict justice dispenseth the one, and the punishment of the wicked risech from the nature of their sin, and the merit of it, but it is only ἐπιεικεια equity that dispenseth the other, and that not so much with respect to the nature of the Saints duties or sufferings, as the promises and ordinance of God, and the merit of Christ for them. And this rest the Apostle sets forth before them, under a twofold circumstance: 1. *Rest with us.* Us, the Apostles and Ministers of Christ, we and you shall rest together; as we have parakled of troubles together, so we shall of rest. And you shall enjoy the same felicity with the Apostles themselves, in the same state of rest. And though now place doth separate us, yet we and you shall rest together, which will the more sweeten this rest to you and us. 2. *When* The other circumstance. This is the time of their entring into this rest. Christs coming is sometimes called his Ἐπιφάνεια appearing, 2 *Tim.* 4. 8. or shining forth; sometimes φανερωσις his manifestation, 2 *Cor.* 4. 2. 1 *John.* 3. 2. sometimes ἀποκαλυψις his Revelation, as in the Text. Now the Heavens contain him, but he will come in person, and his Glory shine forth: Though before that their souls shall be at rest in Heaven, and their bodies in the grave, yet not till then shall their persons be at rest: And as Christ himself is already entred into his rest, *Heb.* 4. 10. so he will come again to take his people into the same rest with him.

8 In flaming fire, ‖ taking ‖ vengeance *p* on them that know not God *q*, and that obey not the gospel *r* of our Lord Jesus Christ.

‖ Gr. giving.

p But his coming will be upon another account to many others, which is said here to be to take vengeance, for which purpose he is said to be revealed with his mighty Angels, or Angels of might; and elsewhere with all his Holy Angels. They are said to excel in strength, *Psal.* 103. 20. or to be mighty in strength, and have the name of mights, *Eph.* 1 21. And here call'd mighty, because as the work Christ comes upon is great and difficult, so he will have instruments sufficient for it, and none shall be able to hinder. And though he hath power himself sufficient, yet the Angels must attend him to solemnize this great day, and to be serviceable to him in the work thereof, which as it will respect the saints in their Resurrection from the dead, and their gathering from the four winds, and separating them from the ungodly, as tares from the wheat, and sheep from the goats, so the taking vengeance also in this day of the Lords wrath, which the Apostle, especially, is in these Verses speaking of, as the work they shall be employed in. *As also in flaming fire*, or the fire of flame, *Hebraism.* Fire is the most dreadful of all the Elements, especially flaming, to denote the great wrath of that day, and its breaking forth; as fire when it flameth. Gods wrath is often expresst in Scripture by fire, *Deut.* 32. 22. *Psal.* 97. 3. *&c. Jer.* 21. 12. *Heb.* 10. 27. and as that which attendeth the great day of Christ, *Dan.* 7. 10. 1 *Cor.* 3. 13. 2 *Pet.* 3. 7, 12. And whether this flaming fire is Material, or only Metaphorical; if Material, whether the present Elementary fire, which shall descend, and be joined with that which shall break forth out of the Bowels of the Earth, as in *Noah's* Flood, the waters were from above, and from beneath. Or whether its shall be some new created fire, and the action of it natural, or supernatural, I shall leave it to the schoolmen, yet its generally conceived, it is a material fire: Else how can the Elements be said to melt with fervent heat, and the World, and the works thereof burnt up, as the Apostle *Peter* speaks, 2 *Pet.* 3. 6. and parallels it with the deluge in *Noah's* time, which was with material water, but yet it is to be a manifestation of the fire of Gods wrath, and an instrument of it also in the destruction of ungodly men, 2 *Pet.* 3. 7. for its said in the Text, Christ is revealed in it to take vengeance. Vengeance is an act of Justice: It is a retribution of evil for evil, the evil of suffering for the evil done: And God claims it as belonging to himself, *Psal.* 94. 1. *Rom.* 1. 12. *Heb.* 10. 27. and is mentioned in the parable, *Luke* 18. 7, 8. as one great work of Christ, at his coming to avenge the Elect. *q* These are the persons upon whom he will execute vengeance: By whom some think are meant the Heathen, who had not the Gospel. Those that had not the Gospel, yet had means to know God, by the light of Nature, and the works of Creation and Providence, which if they did not improve, but remained ignorant of God, will fall under this vengeance. And by knowledge here is not meant so much a speculative as a practical knowledge of God, and so such as do not fear, love and honour God, may be said not to know him. As the Gentiles who are said to know God, *Rom.* 1. 21. but yet not glorifying him as God, and living in Idolatry, are said not to know him, *Gal.* 4. 8. 1 *Thess.* 4. 5. And as God tells the King of *Judah*, that to do Justice and Judgment is to know him, *Jer.* 22. 16. And Eli's Sons, though Priests, yet are said not to know the Lord, 1 *Sam.* 2. 12. *r* Which may be taken in conjunction with the former words, and then such as obey not the Gospel, are the same with them that know not God. As God is not known aright, but by the Gospel, so they only know God aright by the Gospel who obey it. Some are ignorant and know not God, though they live under the Gospel; or, such as have Knowledge, yet are not Obedient. Knowledge and Obedience ought to go together: And this Obedience is called the obeying of the Gospel. The Gospel hath not only promises to be believed, but precepts to be obeyed. Yea, Faith it self may fall under its precepts, and then those that believe not the Gospel, do not obey it: As the same word in the *Greek* signifies to believe and obey. And as the Gospel hath some peculiar precepts and institutions, so all the commands of the Moral Law are comprehended in it; and the equitable part of the Judicial Law, yea, and the Ceremonial Law also, where that which is Moral is figured By it; and so far as the Gospel commands, men ought to obey; and Disobedience appears to be a great Evil, when it will expose men to this great vengeance. So *Rom.* 2. 8, 9. *To them that do not obey the Truth, Indignation and Wrath, Tribulation and Anguish, &c.* not to obey the Law of Nature, exposed the Heathen to Gods Wrath, *Rom.* 1. 18. and to disobey the Law of *Moses*, the Jew, *Rom.* 2. 9. *Heb.* 2. 3. and 10. 28. and 12. 25. much more not to obey the Gospel, Christ is said here especially to take vengeance of such at his coming, Gospel sins are most Heinous, and most provoking, and will be most severely punisht.

9 Who shall be punished with everlasting destruction *s*, from ‖ the presence of the Lord, and from the ‖ glory of his power *t*.

‖ Gr. face.
‖ Gr. glorious power.
‖ Gr. Rich.

s This is the vengeance before spoken of, it is here called destruction, not an annihilation, and cessation of Being, but of all well Being: And elsewhere called Death, *Rom* 6. *last*. and the second Death, *Rev.* 20. 6. which imports also not all ceasing of Life, but all comfort of Life. And it is not the Body alone, nor the soul alone, but their Persons; *who*, &c. and as fire is a great destroyer, so Christs coming in flaming fire, brings their destruction. And this destruction is Everlasting. The fire that destroys them is never quenched, *Mark* 9. 43, 44. As the fire of the Altar which was a fire of Mercy was not to go out, so the fire of *Tophet* burns for ever, *Isa.* 30. *last*. which is the fire of Justice, and God living for ever, and his Justice never satisfied, their destruction is for ever. They sin'd in their Eternity, and will be punisht in Gods Eternity. There was a remedy provided in the Gospel for men, but rejecting the Gospel, and not obeying it, there remains no hope; their destruction is Everlasting, and this destruction is called punishment, Δίκην τίσουσι παναιῶνιον, not the chastisement of a Father as the Temporal Affliction of Gods people. It proceeds from vindictive Justice, it is taking vengeance. And this punishment is twofold, punishment of loss and sense, and from both together proceed perfect destruction. *t* The Præposition *from*, in the first expression noting Separation, in the second noting Efficiency. Others conceive Efficiency to be meant in both, their destruction proceeding from the face of Christ frowning on them, frowning them into Hell, (which smiling upon others, will bring their Salvation,) as well as from his glorious Power manifested against them to destroy them, *Rom.* 9. 22. And yet others interpret the Præposition in both places to note Separation, both from the face of Christ, which the Saints shall behold and rejoice in for ever, and from his glorious Power; which will work in some for their compleat Salvation in the day of his appearing; as it had done before in their first Conversion, and Sanctification. The destruction of the wicked will be from or by the Power of Christ; but by this *Glory of Power* may be meant only that Power which will bring Glory both to the Bodies and Souls of the Saints, and this the wicked shall have no experience of in that day.

10 When he shall come to be glorified in his Saints *u*, and to be admired *w* in all them that believe, (because our testimony among you was believed *x*:) in that day *y*.

u This speaks the different manner of Christs coming towards the Saints and Believers, not in flaming fire to destroy them, as in the former verse; but to be glorified and admired in them. He saith not to be glorified by them, by their adoring and praising of him, but in them: He hath a personal Glory wherein he will appear glorious, and another Mystical in his Saints. The Head will be glorified in the Members, as they are glorified in and from the Head. As the Sun hath a Lustre and Glory in the Moon and Stars besides what it hath in its own Body, as *Col.* 3. 4. *When Christ who is our Life shall appear, we also shall appear with him in Glory.* The Glory God gave his Son, he hath given it to his Saints, *Joh.* 17. 22. and will put it upon them, and be glorified in it in the day of his appearing. As God is said to have glorified himself in *Israel*, *Isa.* 44. 23. *w* And this Glory will be so great, that he shall be admired in it, as the word signifies. It will set the Saints themselves, and all the Angels of Heaven, yea, the whole World a wondering; small things do not cause admiration, but what is great and we cannot comprehend, that we admire. And Christ will not only be admired by them, but in them; the wonderful Love, Grace, Mercy, Wisdom, and Faithfulness of Christ towards them will be admired. To raise such a Number of poor, sinful, despicable Worms out of the Dust into such a sublime state of Glory and Dignity, will be admirable. *x* And that these *Thessalonians* might have the comfort of this particularly, he having spoken of Saints, and those that believe in general: the Apostle applies this therefore to themselves in way of parenthesis. *Q. d.* Christ will be admired in all that believe, and ye are among them that believe, *ergo, &c.* And the Doctrine of the Gospel he had preached, he called it his Testimony, as *Joh.* 3. 33. 1 *Cor.* 3. 6. which implies it was not an invention of his own, he did not speak of himself, as the word implies: and this testimony found different entertainment, some believed it not, others believed it, and received it, upon which account the *Thessalonians* are commended and comforted here by the Apostle. *y* The *Syriac* read the words in the future tense, without a parenthesis; Christ will come to be thus glorified, and admired in his Saints, because our Testimony among you concerning it shall be believed or confirmed in that day, he means the day of Christ's last coming, which he called the day of the Lord, 1 *Thess.* 5. 2. and because it is so great a day, is therefore by way of Emphasis called that day.

11 Wherefore *z* also we pray alwaies for you, that our God would ‖ count you worthy of *this* calling *a*, and fulfil all the good pleasure of *his* goodness *b*, and the work of faith with power *c*.

‖ Or, vouchsafe.

z The Apostle here again mentions his praying for these *Thessalonians*, as he had often mentioned it in the former Epistle. And the reason might be, because he was absent from them. They might the more need his prayer, and by telling them of it, thereby assures them that he forgot them not. And the Prayer he here makes for them, hath reference to the discourse he had been upon, as appears by this word Εἰς ὅ, *wherefore*, or *for*, or *in order to which* we pray, *&c.* *a* Which is figuratively to be understood of the blessed state they were called to, for the calling it self they had received already: And

And so it is the same in effect mentioned before, *ver.* 5. called there the Kingdom of God, or to have Christ glorified, and admired in them, *ver.* 10. And else where termed the *prize of the High Calling of God*, *Phil.* 3. 14. and that God would count them worthy of it; as he had used the same expression before; only there it was mentioned with respect to their sufferings here in a way of prayer. He encouraged them under their sufferings, that they might thereupon be counted worthy of the Kingdom of God, and now prays that God would count them worthy. Their worthiness arising more from the gracious account of God than their own sufferings. A Christians calling hath Duty annexed to it, whereupon the Apostle exhorts the *Ephesians* to walk worthy of it in discharge of those Duties, *Eph.* 4. 1, 2. And it hath a state of blessedness belonging to it, which is meant here; and none shall partake of it, but those whom God shall count worthy of it. But Gods account is not according to the strictness of the Law, but the gracious indulgence of the Covenant of Grace, but yet his Prayer implies such a walking according to this Covenant, as whereby they might be counted worthy of the blessed state they were called unto. *b* The gracious purposes of God towards his people are called often his good pleasure, as *Matth.* 11. 26. *Luk.* 12. 32. *Eph.* 1. 5, 9. and the Saints prayers as *Isa.* 53. 10. *The pleasure of the Lord shall prosper in his hand:* The *Heb.* word *Chepheis* being of the same signification with the *Greek* word here used. Christ shall accomplish the gracious purposes of God towards his people, and call this good pleasure, partly because they have no reason out of the Soveraign Will of God, and they are such also as he hath great complacence and delight in: And though they are executed in time, yet they were in his heart from Everlasting, and therefore call'd Eternal, *Eph.* 3. 11. And I find purpose and good pleasure put both together, *Eph.* 1. 9. and is here called the *good pleasure of his goodness*, which is not a tautology as it may seem to be, but to make his expression of Gods Grace the more emphatical; or rather to shew that this good pleasure of God towards his people, arisseth out of his goodness. God hath purposes of wrath towards some, but such cannot be call'd the good pleasure of his goodness. Goodness is that excellency in God, whereby he is ready to communicate good to his Creature; but by goodness here is meant Gods special goodness which is peculiar to his people whom he hath chosen. *To fulfill all the good pleasure of his goodness*, is to accomplish all these good purposes that were in his heart. Some whereof were already fulfilled in their Calling, Adoption, Justification, and Sanctification begun, but the whole was not yet fulfilled, which he therefore here prays for, so that as their Election, and their first Conversion was not from any worthiness, or forefight of Faith in them, but the good pleasure of his Will, so the progress and perfection of their Salvation was also to be from the same good pleasure. *c* By the work of Faith is either meant Faith itself, which is the work of God, or else the fruits of Faith; and so work is here taken for Works, or Operations of Faith. And the Apostle addeth this in his prayer, to shew that we are not saved only by Gods good pleasure without Faith, such a Faith that worketh. And to perfect their Salvation is a fulfilling the work of Faith, for perseverance and progress towards perfection is from the work of Faith: Or it may particularly refer to their patience and constancy under their sufferings which he had before spoken of, and which is a peculiar work of Faith; but because Faith is not sufficient of itself, and the work of Faith may fail, he therefore addeth, *in power*, or *with power*; that is, the power of God, which is his Spirit, so called, *Luk.* 1. 35. Our Faith and the Power of God are here joyned together, as 1 *Pet.* 1. 5. The same power that first worketh Faith, afterwards co-worketh by it, and with it.

12 That the Name of our Lord Jesus Christ may be glorified in you, and ye in him *d*: according to the grace of our God, and the Lord Jesus Christ *e*.

d ἐν ὑμῖν. All Expositors agree that these words contain in them a final cause, as the *Greek* word imports; and so understand them as the ultimate end of the Apostles Prayer for them: he had prayed for things that did concern their Salvation, but he looked further, which was, that thereby the Name of the Lord Jesus may be glorified in them. The Glory of Christ, and the Saints Salvation are wrapt up together; and though they are to look immediately to the latter, yet ultimately to the former: but whether the Apostle means the glorifying Christ in this Life, or the Life to come, is a question. I rather think the words refer to the Life to come, when the Name of Christ shall be for ever glorified in the Salvation of his people, when all the good pleasure of Gods goodness shall be fulfilled upon them, they having been kept in the Faith by the power of God unto the end, through Jesus Christ; and then also they shall be glorified not only by him, as we may read the Text, but in him, in being received into a participation of the same Glory with Jesus Christ, and by their union with him, are glorified in him, *Joh.* 17. 22. *Col.* 3. 4. 1 *Joh.* 3. 3. And when this is done, then have they received the prize of their Calling; then is the whole good pleasure of Gods goodness fulfilled, then is the work of Faith accomplisht, which things the Apostle faith. he prayed for in their behalf. *e* What the Apostle before called the good pleasure of Gods goodness, he here calls his Grace, and he adds the *grace of Christ*, because the Grace or Favour of both are so eminently manifested in these things, whereby not only the Name of God, but of Christ also shall be glorified, as he said before, and that it may be glorified in them *according to his Grace*, that is greatly glorified, and they glorified in him according to the Grace of God and Jesus Christ, that is greatly glorified, as we may further understand the words; the Grace of God being exceeding great towards them in Jesus Christ. And hereby the Apostle would exclude all thoughts about their own merit, *ver.* 11.

CHAP. II.

1 NOW we beseech you brethren *f*, by the coming of our Lord Jesus Christ *g*, and *by* our gathering together unto him ‖ *h*.

‖ Or, into him.

The Apostle now comes to refute the opinion that some at least of these *Thessalonians* had received, as if the day of Christ was near at hand. He having said, 1 *Thess.* 4. 17. *We which are alive, and remain, shall be caught up to meet the Lord in the air*, &c. Then some might think his coming would be in the Apostles time, or some other way, they might fall into this conceit, and some do conceive this was the chief reason of the Apostles writing this Epistle. And because this mistake might be of dangerous consequence, therefore he is very vehement and particular in refuting in: For hereupon they might be brought to question the truth of the whole Gospel when this should not come to pass: They might be unprepared for the sufferings that were to come upon the church; their patience might fail in expecting this day, and their minds be doubting about the coming of Christ at all. This opinion also would much narrow their thoughts about Christs Kingdom, and the enlarging of the Gospel among other Gentiles, And the prophane might abuse it to sensuality, as 1 *Cor.* 15 32. *let us eat and drink*, &c. *f* That he might the better persuade, he calls them brethren, and beseeches them, *&c.* *g* And next, conjures them, using the form of an Oath, *by the coming of our Lord Jesus Christ*, &c. We conjure men either by what they love, or by what they fear; as they would enjoy the one, or avoid the other. The coming of Christ was what they desired and rejoyced in, as that which would bring rest to them, and tribulation to their Adversaries: And by this he doth therefore beseech, or adjure them; and therefore we must understand this of Christs last coming, as the word παρουσία, in the Text is still applyed to this coming, 1 *Thess.* 2. 19. and 3. 13. *&c.* and not of his coming to destroy the Jewish church and State, for that coming was at hand. *h* At his last coming, when the whole Body of Christ shall be gathered to him, to meet him in the Air, 1 *Thess.* 4. 17. and then the sence is, As ye hope ever to see such a blessed meeting, and to be of that number, so take heed of this opinion. Yet some read the Text otherwise, because in the *Greek* it is not ἡμῶν, but ὑμῶν τῆς παρουσίας, and so the same with ὑμᾶς, not we beseech you *h*, but concerning the coming of our Lord Jesus Christ, and our gathering together unto him, as denoting only the Subject matter treated of: I prefer the former, and so the Apostle conjures them not to be soon shaken in mind, but to stand fast in the truth about the Doctrine of Christs coming, which they had been taught, and very lately taught, and therefore it was the greater evil to be *soon shaken*; as the Apostle upbraids the *Galatians*, *Gal.* 1. 6. and God the *Israelites*, *Psal.* 106. 13.

2 * That ye be not ‖ soon shaken in mind *i*, * Matth. 24. 6. Eph. 5. 6.
or be troubled *k*, neither by spirit *l*: nor by ‖ Or, easily.
word *m*, nor by letter *n*, as from us, as that the day of Christ is at hand *o*.

i σαλευθῆναι, It is an allusion to the Waves of the Sea that are tossed with the Winds, as false Doctrines tend to unsettle the mind, as *Eph.* 4. 14. *Heb.* 13. 9. and to be establisht in the truth, is often commanded 1 *Cor.* 16. 13. *Phil.* 4. 1. *Col.* 1. 24. *&c.* And by mind here is either meant the faculty it self, and then the Apostle beseecheth them to keep compass with their understanding, not to be removed from their mind. As false Doctrine is said to bewitch men, *Gal.* 3. 1. and to make men foolish. *ver.* 2. as madness is called *amentia*, or *dementia*, as that which doth as it were dismind men, and corrupt the mind, and pervert the judgment, 2 *Tim.* 3. 8, 9. as *Jannes* and *Jambres* deceived the people by their Enchantments, as the Apostle there mentions: Or else, the Sentence and Judgment of the mind. And then they are beseeched to hold fast the right Judgment they had entertained about Christ's coming, and not to hafitate and waver about it, so the word is taken 1 *Cor.* 2. 16. *k* θροεῖσθαι, Alluding to Souldiers affrighted with a sudden alarm. We find the word *Matth.* 24. 6. *Mark* 13. 7. used in this allusion. And the opinion of Christs coming to be at hand might occasion this trouble in them, either lest they might be surprized by it, and unprepared for it, or by judging themselves mistaken in their former apprehensions about it; and those false Teachers that broach this Opinion, did also perhaps so represent this coming in such terrour as to cause this Trouble. As false Teachers in general are such as are said to cause trouble, *Gal.* 1. 7. and 5. 12. Though the coming of Christ is in it self rather the Saints Hope and Joy, than ground of Trouble, as 1 *Thess.* 1. 10. and 4. 18, *&c.* And it may be some did pretend for this Opinion the Spirit, or some Letter from the Apostle, either the former Epistle to them, or some Letter that was forged, or some word he had spoken, or preached. And

And those words *as from us* may refer to all these: The Spirit *as from us*; or Word, *as from us*; or Letter, *as from us*. 1 Some extraordinary Revelation of the Spirit, which the false Teachers pretended to, especially in the Primitive times, when they were more ordinary; as in the Church of *Corinth*, 1 *Cor.* 14. 6. and the Churches of *Galatia*, *Gal.* 3. 2, 5. some would pretend the Spirit that called Jesus accursed, 1 *Cor.* 12. 3. and therefore the Apostle bids, *Try the Spirit*, 1 *Joh.* 4. 1. *Simon Magus* pretended to it, and had his *Helena*, *Montanus* his *Paraclete*, *Mahomet* his *Dove*: And the man of sin pretends to this Spirit, though it is in truth the Spirit of Antichrist, 1 *Joh.* 4 3. and the Spirit of Satan in the next Chapter of this Epistle, as was foretold that in the last times, there would arise seducing Spirits, 1 *Tim.* 4. 1. As there was in the times of the Old Testament false Prophets that pretended to the Spirit; as 1 *King.* 22. 24. *Micah* 2. 11. And the very Heathen would pretend to Divine Oracles, Inspirations, and Revelations, especially their Kings and Lawgivers, as *Numa Pompilius*, *Lycurgus*, &c. and still there are Enthusiasts who make these pretences. *m* Διὰ λόγου, whereby some understand Calculation by Astrological Rules, that the day of Christ was at hand; others render the word *Reasoning*; and so from the declining of the vigour of the Earth, and the nearer approach of the Sun to it, as *Ptolomy* observed in his time, or some other Natural causes; they reasoned the coming of Christ, and the dissolution of the World to be nigh at hand; but rather we understand by it some word from the Apostles own mouth, which was pretended he had spoken, or preached some where, though not written. As the Church of *Rome* pretends to Traditions, besides the written word, upon which they ground many of their Superstitions, and Idolatries, not warranted by Scripture. As the Jews had a second *Mishnah*, and their *Cabbala*, collected in part from the sayings of *Moses*, or some other of their Prophets, which they did not write. *n* Some Letter that was sent to them from some hand or other, or else by some forged Letter as from the Apostle himself, or his former Epistle misunderstood. *o Obj.* But is it not said that the day of the Lord, *or the coming of the Lord is at hand*, 1 *Cor.* 10. 11. *Phil.* 4. 5. *Jam.* 5. 7, 8. 1 *Pet.* 4. 7. *Apoc.* The word used in those places, differs from this in the Text; for it signifies either that which is actually present, or very near it, as *Rom.* 8. 38. *Gal.* 1. 4. as that which is to be done presently, is spoken of as done, *Joh.* 17. 4. 2 *Tim.* 4. 7. or those places mean this coming is at hand, as to Gods account of time, though not as mans. And in that sence Christ saith, *Behold I come quickly*, *Rev.* 22. 7. But the errour the Apostle warns them of, is, as if the coming of Christ would be in the Age, wherein they lived. The Apostles all said that the coming of the Lord was at hand, but their right meaning was perverted to a false sence, as seducers usually do.

3 Let no man deceive you *o* by any means *p*: for *that day shall not come*, except there come a falling away first *q*, and that man of sin be revealed *r*, the son of perdition *s*.

o Here the Apostle urgeth again his charge against this errour, though in other words, and begins his arguments to refute it. He had adjur'd them not to be shaken, and here he cautions them against being deceived. (For the one makes way for the other.) so also *not to be troubled*, *ver.* 2. for troubled minds are apt to be made a prey, to seducers. And the caution in the Text proves that their shaking and trouble did arise from some deceivers that were amongst them, rather than any misunderstanding of their own of what he wrote in the former Epistle about Christs coming. To be shaken in mind is bad, but to be deceived, is worse; for it is a going out of the path, as the word signifies; and therefore his caution against it is universal, both as to persons and wayes: Let no man deceive you, though he pretend to Revelations, or is of the greatest Reputation in the Church. *p* Either of Craft, Flattery, pretending Love, or plausible Arguments, or mis-representing our words, or forging of Letters, or misinterpreting our Epistle to you, or any other part of Scripture, or feigned Miracles, *&c.* Then he enters the Arguments to confute it, which are 1. The General Apostasie. 2. The Revelation of the man of sin, neither of these are yet, nor will be in this Age; and yet *that day shall not come*, till these both first come. *q* There is a supplement in our Translation, for in the *Greek* it is only *For*, *except there come a falling away first*, &c. or an Apostacy, a recession, a departing, or a standing off, as the word imports, so that Apostasie may be either good when it is from evil to good, or evil, when it is from good to evil. It is alwaies used in this latter sence in Scripture. Again it is either Civil or Spiritual: Civil, as when people fall off from the Civil Government they were under, and so some would sence the Text of the defection from the *Roman* Empire, the East part from the West, and the Ten Kingdoms that arose out of it, which was the Opinion of *Hieron*, *Epist. ad Algasiam*; but the Apostle writing to the church speaks not of Civil Government, and the Affairs of State; and speaks of such an Apostacy which would give rise to the man of sin, and the Revelation of him. And this man of sin riseth up in the Church, not in the Civil State; and the consequence of this Apostacy is giving men up to strong delusions to believe a lye, and then follows their Damnation; and the cause of it is faid to be, not receiving the Truth in the Love of it; so that it is not a Civil, but Spiritual Apostacy, as the word in Scripture is alwaies (I suppose so taken.) And it is not of a particular person, or of a particular Church, but a general Apostacy of the Church, though not of every individual. That Church that is afterwards called the Temple of God, where the man of sin sitteth, and is exalted above all that is called God, which cannot be in any particular Church, and would not the Apostle have specified that particular Church? neither is it some leiser Apostacy, which may befal the best Church; but such as would be eminent, call'd ἡ ἀποστασία, that Apostasie greater than that of some believing Jews to Judaism, or of some Christians to Nicholaitanisme, which some think is meant, much less can it be *Caius Caesar*, as *Grotius* interprets, or any one person, for the Apostle saith not Apostate, but Apostacy, else a man of sin could not rise out of it, and exalt himself above all that is called God, and Worshipped. It is an Apostacy from found Doctrine, instituted Worship, Church-Government, and true Holiness of Life, as may be further considered afterwards; neither is the Apostacy all at once, but gradual; for out of it arisseth a man of sin, who grows up to this manhood by degrees, and sin and wickedness are not completed at first as well as Holiness; much less is this Apostacy a falling off from the Church of *Rome*, as some Papists affirm, and make the Reformation to be the Apostacy, which was a return from it, doth the man of sin rise out of the Reformation? Did any of the first Reformers oppose and exalt themselves above all that is called God, or is Worshipped? Or, as God sat in the Temple of God, *&c.* was any of their coming with all power, and signs, and lying-wonders? Or, did any of them forbid to Marry, and to abstain from Meats, *&c.* which is the character our Apostle gives of this Apostasie, 1 *Tim.* 4. 1, 2, 3. neither is the *Mahometan* Religion this Apostasie, for *Mahomit* sitteth not in the Temple of God, neither is it the falling of the Converted Jews from the Jewish Church, to the Gospel Church; the Apostle would never call that an Apostacy. *r* The next Argument is from the revelation of the man of sin: This is also to precede Christs last coming, it is an *Hieratism*. A Warlike man is filled a man of War, a bloody man, a man of bloods, a deceitful man, a man of deceit, *&c.* so a man eminent in sin is here called a man of sin; not only personally so, but who doth promote sin, propagate it, countenance it, command it. Vid. *Platina*, *Sigebert*, *Blondus*, *Bruno Asperensis*, *Matt. Paris*. In sins of Omission, forbidding what God requireth, in sins of Commission, requiring, or allowing what God hath forbidden. In sins of the first Table, corrupting Gods Worship by Superstition and Idolatry, taking Gods Name in vain by heartless Devotion, dissembling Piety, dispensing with Perjury and false Oaths, taking away the second Commandment, and the morality of the Fourth Commandment, and making mens Faith and Obedience to rest upon an humane Authority, *&c.* In sins of the second Table, to dispense with Duties belonging to Superiours and Inferiours; with Murder, Adultery, Fornication, Incest, Robbery, Lying, Equivocation, *&c.* And besides all these; promoting a false Religion, and destroying the true by Fines, Imprisonments, Banishments, Tortures, Poysons, Massacre, Fire, and Fagot. And this man of sin is not a single person, but a company, order, and succession of men, because all are acted by the same Spirit, therefore called a man, as *Psal.* 10. 18. The *man of the Earth* is all, men of an Earthly Spirit, and a man of the Field is men whose minds and employments are in the Field, *Gen.* 25. 27. or it is a sinful state. As the Civil State of the four Monarchies in *Daniel* is represented by four single Beasts, and the Antichristian State by a Beast rising out of the Sea, *Rev.* 13. 1. so by man of sin is meant a sinful State, which though it consisteth of many People and Nations, yet being under the influence and Government of one man may be also stiled the Man of Sin upon that account; *Implicatis Corpheus. Moulin.* And because the sin of the whole Community is chiefly centred in him, and springs out from him; A man in whom is the Fountain of all sins, *Hieron ad Algasiam*: And the sin of this State is called a Mystery of Iniquity, *ver.* 7. and so differing from the sin in all other political States; and therefore may well be judged to be the same with the Whore sitting on many Waters, that hath Mystery written in her Forehead, *Rev.* 17. 1, 5. and as no Expositor takes the *Whore* to be meant of a single Woman, and the true Apostolick Church is represented by a Woman in Travel, *Rev.* 12. 1. Why then should we take the Man of Sin to be a single Man, as the Papists do, *viz.* a Jew of the Tribe of *Dan*, that shall erect his Kingdom and Temple in *Jerusalem*, seduce the Jews, continue three years and an half, make great havock of the Church to be opposed by *Enoch* and *Elias*: and is to come a little before the end of the World. Ridiculous! neither can this man of sin be *Simon Magus* and his followers. for he was revealed in the Apostles time, seeing the Mystery of Iniquity belonging to this man of sin began to work in the Apostles dayes, as *ver.* 7. and he is the same whom St. *John* calls Antichrist, 1 *Joh.* 2. 18. and the Spirit of Antichrist began to be in the World in his time, *chap.* 4. 3. and the Nations are to be made drunk with the Cup of his Fornication, and to serve and obey him, *&c.* *Rev.* 13. 8. and 17. 4. All which requires more time than is allotted by them: But they set him a great way off, that none may suspect him to be among themselves; but he that will compare the Church of *Rome* in the Apostle *Paul*'s times with what it is now, and the Doctrine of the Council of *Trent* with that laid down in his Epistle to the *Romans*, may say, How is the Faithful City become an Harlot? And this man of sin *is to be revealed also*, which shews that he is not a single person, not yet born: Revealing relates not so much to

a pers

a person, as a thing; in particular to the mystery of Iniquity, mentioned *ver.* 7. his revealing is either *quoad existentiam*, or *apparentiam*. The former is meant here, and the latter, *ver.* 8. He grows up into an existence, as the Apostacy grows, as Vermin grows out of putrefaction. As the Churches Purity, Faith, Love, Holiness declined, and as Pride, Ambition, Covetousness, Luxury prevailed, so he grew up: And which was the direct point and time of his full revelation in this first sence is conjectur'd by many, but determin'd by none; it is most generally refer'd to the time of *Boniface* the 3d. to whom *Phocas* granted the stile of Oecumenical Bishop and to the Church of *Rome* to be the Mother Church. But as the Apostasie brings forth this man of sin, so as he riseth, he helps it forward, so that he both causeth it, and is caused by it. As Corruption in Doctrine, Worship, Discipline, and Manners brought him forth, so he was active in corrupting them more and more. *s* Another *Hebraism*, where sometimes that which any way proceeds from another, as its cause is called its son, as sparks the sons of the coal, *Job* 5. 7. and branches sons of the tree, *Gen.* 49. 22. and the Learner the Son of the Teacher, *Prov.* 3. 1. and sometimes that whose a man is addicted to, as a wicked man is the son of wickedness, *Psal.* 89. 22. Again that which gives forth what it hath in it self, as the branches of the Olive Trees giving oil are called the sons of Oyl, *Zech.* 4. *ult.* and in the Text, the man of sin *is the Son of perdition*, as *Judas* is call'd, *Joh.* 17. 12. and he is so either actively, as he brings others to destruction, and so may be called *Apollyon*, *Rev.* 9. 11. or rather passively, as devoted to perdition; as *Rev.* 19. 20. *The beast and false Prophet are both cast into the lake of fire and brimstone*: And *the beast that was and is not*, is said to go into perdition, *Rev.* 17. 11. The destroyer of others both in Soul and Body will be destroyed himself: First, Morally by the Word and Spirit, as *ver.* 8. And then Judicially, by Gods revenging Justice in this World, and that to come. The Apostle at the very first mentioning him, declares his destiny; at his first rising and revealing, mentions his fall and ruin.

* Dan. 11. 36. 4 Who opposeth *t* and * exalteth himself above all that is called God *u*, or that is worshipped: so that he, as God *w*, sitteth in the temple of God *x*, shewing himself that he is God *y*.

A further Description of this man of sin, by his Opposition and Exaltation, *t* Or, ὁ ἀντικείμενος, the Opposer, or rather opposing, expresst in the participle of the present Tense, denoting a continued Act, or that which he bends himself strongly to: But against what? The same that he exalteth himself above, as some conceive, but the Grammer will not well admit that sence, and we should not so restrain it; and therefore we will take the word indefinitely, as expresst in the Text: But we may well conceive, it is Christ himself, whom he opposeth; as his Name given him by the Apostle *John* doth evidence when he is called Antichrist, or THE Antichrist, one that is against Christ; not that he openly and professedly opposeth him, but as *Judas* kissed his Master, and betrayed him: See those that have written of Antichrist, as *Philip Nicholas*, *Whitaker*, *Danaeus Chamier*, *Moulin*, *Junius*, &c. It is Iniquity in a Mistery. He serveth Christ, but it is to serve himself upon him. He acknowledgeth him in all his Offices, and yet doth vertually deny and oppose him in them all; call'd Antichrist as opposite to the Unction of Christ, Christ signifies anointed, and so he opposeth him in the Offices to which he is anointed, while he owns his Natures. He professeth himself a Servant of the Servants of God, and yet persecutes, curseth, proscribes, and killeth them, opposing Christ in his Members. He maketh War with the Saints, *Rev.* 13. 7. He hath two horns like a Lamb, and speaks as a Dragon, *ver.* 11. speaks lies in Hypocrisie, 1 *Tim.* 4. 2. *v* And then he is described by his Exaltation, ὑπερεπαιρόμενος, exalted, which is well supplyed, he exalteth himself. It is not from God *he exalteth himself*, or listeth himself *above all that is called God*, though not really and essentially God. The Apostle well knew that in the Old Testament Magistrates were called Gods, *Psal.* 82. 1. 6. and 1 *Cor.* 8. 5. *There be that are called Gods, whether in Heaven, or in Earth.* Magistrates and Rulers are of several Degrees, some Inferiour, some Superiour; some Supreme, as Kings and Emperours, but he exalteth himself above them all, and that not only in Spirituals, by Excommunications, but in Civils, by deposing Kings, disposing Kingdoms, yea, making Emperours to wait at his Gate, hold his Stirrup, prostrate themselves to kiss his Toe, and then to tread upon their Neck, as *Alexander* the 3d. did to *Frederick Barbarossa*; and this not condemned as the extravagancy of some particular persons, but allowed and justified by the Doctrine and Doctors of the *Romish* Church. And *Bellarm. de Rom. pont.* lib. 4. c. 8. gives it as the reason why the Pope would not come to the Council of Nice, lest if the Emperour should come thither, he should attempt to sit above him; so that by these two words in the Text, the Apostle describes him both in his Enmity, and Pride, Opposition and Exaltation. Observe, First, He assumeth to himself an higher power than those that are only called Gods; theirs is Humane, his is Divine; theirs on the Bodies or Estates of men, his over the Conscience; theirs only to the Living, his to mens Souls after Death. *w* Next, he makes himself like God, and is *as God*, as the King of old *Babylon* said, *I will be like the most high*, *Isa.* 14. 14. *x* As Gods residence of old was in the Temple of *Jerusalem*, so *he sitteth as God in the Temple of God*; not that Temple that was built by *Solomon*, and afterwards rebuilt, and to be built again as the Popish Doctors speak: For it is now destroyed, and if it be built again by this man of sin, as they say, at his coming, would the Apostle call that the Temple of God? 2 *Cor.* 6. 16. *Apoc.* 3. 12, &c. But it is a Spiritual Temple, as the Church is called, 1 *Cor.* 3. 16, 17. So *Aug. Hieron. Hilary, Chrysost.* understand it, and he is said here to sit, to have here his Cathedra. The Apostle speaks of him as a Bishop, whose Episcopal See is called a Seat, or Cathedra, and here he sitteth as God: The Popish Writers give the Pope that, and such like Titles, *Dominus Deus noster Papa, Idem est Dominium Dei & Papae, Tu es alter Deus in Terra. Concil. later. sess.* 4. Thou art another God on Earth. And as God he maketh Laws to bind the Conscience, and dispenseth with Laws Natural and Moral, pardons sin as he pleaseth, past, present, and to come; can deliver Souls out of Purgatory, translate them to Heaven; so that this man of sin is not to be lookt for among the Turks, Pagans, or Infidels. He sitteth in the Temple, the Church of God, not that it can be the true Church, where he thus sitteth and acteth, but rather the Synagogue of Satan, but that which he calleth so, and which beareth that Name, and which before the falling away, was really so, *Rom.* 1. 8. As *Jerusalem* is called the Holy City after it had lost its Holiness, *Matth.* 4. 5. And the faithful City, when become an Harlot, and Mount *Tabor* an Holy Mount, 2 *Pet.* 1. 18. because once so, *Isa.* 1. 21. or called so according to mens opinion; as Idols that are nothing, are yet called Gods, 2 *Chron.* 28. 23. 1 *Cor.* 8. 5. Some read the words εἰς τὸν ναὸν, is *Templum Dei*, as we say, *is amicum*, i. e. *velut amicus*, *He sitteth for the Temple of God*, as if he himself was the Temple and Church of God. So *Aug. de civ. dei.* lib. 20. c. 19. And so some of our Protestant Writers applying it to the Pope, who as the Head of the Church, hath the whole Church vertually in himself, and doth exercise all Church power. *y* Not saying it with his mouth, as *Oecumenius* saith, but making such a shew before men. Though *Bellarmin* interprets it of an open boasting and vaunting himself to be God, which saith he, the Pope doth not; but by pretended Miracles, Signs, and Wonders, by Pardons, Indulgences Canonizing Saints, Dominion over Princes and Kingdoms he shews himself as a God before men, and claiming a power to be judged of no man, and to be judge of all men. *A sæculari potestate non solvi posse nec ligari pontificem, quem constat a* Constantino *Deum appellatum, cum nec Deum ab hominibus judicari manifestum sit. Decret. distinct.* 96. c. 7. Yea, Lastly, he exalteth himself above God himself, when he maketh the Scriptures to derive their Authority more from the Popes Canonizing, than God himself; and without it no man is bound to believe them. *Decret.* lib. 2. *Tit.* 23. Again, If the Pope should err by commanding Vice, and forbidding Vertue, the Church was bound to believe Vice to be good, and Vertue to be evil, *Bellarm.* lib. 4. *de summo pont.* c. 5. And it is frequent among their Divines and Canonists to say, that the Pope can dispense against the Apostles, and the Old Testament, and the Scriptures are inferiour to his Decrees, and without the Authority of the Church, are a Nose of Wax, Paper, and Parchment, &c. so that upon the whole, as *Johns* Disciples asked concerning Christ, art thou he that should come, or must we look for another; so may we not say to the Pope concerning Antichrist? Art thou he, &c. I will speak boldly, either there is no Antichrist, or the Bishop of *Rome* is he, *Chamier.* l. 16. c. 8.

5 Remember you not, that when I was with you, I told you these things *z*.

z The Apostle tacitly upbraids them for their forgetfulness. To forget the things that have been taught us, is a great evil: *Solomon* often cautions against it, *Prov.* 3. 1, 4, 5. and it is often reproved, *Heb.* 12. 5. *Jam.* 1. 24. and the contrary required, *Mal.* 4. 4. *Joh.* 16. 4. *Jude* 17. *Rev.* 3. 3. *David* hid the word in his heart, *Psal.* 119. 11. and the Virgin *Mary* kept the Angels sayings, *Luk.* 2. 19. the Apostles did take care to tell the Churches of the Apostasie that would come, and of false Prophets and Teachers that would arise, as *Paul* the Elders of *Ephesus*, *Acts* 20. 29, 30. and *Peter*, 2 *Pet.* 2. 1. and *St. John* of the coming of Antichrist, 1 *John* 2. 18. and more fully, though obscurely in the Book of the *Revelation*, and the Apostle here in this verse minds these *Thessalonians* that he told them of the coming of the man of sin before the coming of Christ, so that they should not have been shaken in their minds about Christ's coming in that present Age. And they told the Churches of these things that they might not be surprised by them, or offended at them when they came.

6 And now ye know what ‖ withholdeth *a*, that he might be revealed in his time *b*.

‖ Or, holdeth

a The Apostle it seems had told them as of his coming, so of what at present withheld the revealing of him. And what this was is difficult to know now, though it seems these *Thessalonians* knew it, there are many conjectures about it. This I shall say in general. 1. It was something that the Apostle thought not fase openly to declare in writing; else he would not have writ of it so obscurely. 2. It was both a thing, and a person, a thing, τὸ κατέχον, in this verse, that which withholdeth; and a person, as in the next verse, ὁ κατέχων, he which letteth, 3. It was also such a thing and such a person as were to be removed out of the way, not totally, but as they were hindrances of this revelation. Expositors both Popish and Protestant pitch upon the Roman Emperour and Empire as most probably meant here by the Apostle. And therefore he wrote not plainly, least by writing of the taking away that Empire which

which the *Romans* thought to be eternal, he might stir up their hatred against the Christians. Some understand it of the removing only the seat of the Emperour from *Rome* to *Constantinople*, whereby the Bishop of *Rome* had opportunity to grow up into greater power. The Popish Writers understand it of the total destruction of the Empire, which because they see not yet done they conclude the man of sin is not yet revealed. Our Protestant Writers understand it only of such a weakening of the Empire and Imperial Dominion, as gave the Bishop and Clergy of *Rome* advantage to rise up into power both spiritual and secular; as some learned Writers have given an account thereof. When the Empire was broken into ten Kingdoms, the Imperial power of the Emperours was much weakned: and being afterwards united in the Pope as an Ecclesiastical Monarch he grew up, and the Imperial power declined, the grandeur of them both could not stand together. And this is the beast with the ten horns, and ten crowns upon the horns which is spoken of, *Rev.* 13. 1. whereupon this beast ss worshipped, and the voice ss, *who is like unto the beast, who is able to make War with him?* *ver.* 4. some of the ancient Fathers had this sense of the Text. See *Tertul.* l. 4. *de resurrect.* c. 24. *Chrysost. in locum. Aug. de Civ. Dei* l. 19. c. 20. *Jerom* when he heard of the taking of *Rome* by *Alaricus*, expected the coming of *Antichrist* not far off. Whereupon the ancient Church did pray that the Roman Empire might continue long, that his coming might be delayed, *Tertul. Apol.* c. 32. 39. but its now evident how it is *fain* from what once it was. The Eastern part is under the dominion of the Turk. The Western divided into ten distinct Kingdoms under distinct Government. And in *Germany* where it is most remaining, the Empire is little more then Titular. And *Italy* and *Rome* wholly in the Popes possession: and hence this man of sin hath been long since revealed. *b* As God appoints seasons for all his works, so for the revealing of him, as also for his ruine.

7 For the mystery of iniquity doth already work *c*, only he who now letteth *will let* until he be taken out of the way *d*.

c The way was prepared by degrees for the man of sin, before he came actually to be revealed, or constituted in his compleat existence. And this was by the working of the mystery of iniquity. A mystery is something in general which is abstruse, intricate, and not easily discerned. And there are mysteries in Doctrine, and in Practise; and there are mysteries of Godliness, and mysteries of iniquity, mysteries of the Kingdom of God, and the Devils Kingdoms. So there are the deep things of God, 1 *Cor.* 2. 10. and the depths of Satan, *Rev.* 2. 24. the mystery ushering in the man of sin is a mystery of iniquity. It is not open sin and wickedness; but dissembled piety, specious errors, wickedness under a form of Godliness cunningly managed that is here meant. See the Book called the mystery of Jesuitisme, or the Provincial Letters. And it is a mystery that worketh; it doth exert and put forth it self, but secretly, as a Mole which worketh under ground. And its working is not against the Being, Providence, and Attributes of God, or natural Religion; but to undermine Christianity in the peculiar Doctrines, Worship, and Practise of it. In Doctrines, are brought in privily damnable Heresies, 2 *Pet.* 2. 1. In Worship, inventions and commandements of men, under pretences of greater reverence, devotion and humility, *Col.* 2. 23. In practise, dispensations to moral impieties under colour of service to the Catholick Church. And this mystery, saith our Apostle, already worketh: in the false Doctrines of the false Teachers of his time, in the Traditions, and Inventions of men obtruding themselves into the Worship of God in his time, in the affectation of pre-eminence in the Church in his time, and making merchandise of the Gospel in his time, and gain Godliness: And in mingling Philosophical notions with the simplicity of the Gospel, and gratifying the flesh under a form of Godliness, and pretence of Gospel liberty. And it was not among the Heathen, or the Jews, but among the professours of Christianity that this mystery was then working, as I suppose the Apostle meaneth. And when the man of sin was fully revealed all these corruptions did centre in him, as sinks in the common shore: the lesser Antichrists in the great Antichrist. *d* The Idolatries and Persecutions of the Heathen Emperours must be taken out of the way to make way for those that arise under a Christian or rather Anti-christian State, the Dragon giving his Seat, Spirit, and Power to the Beast. And the Power that was in the Roman Emperour, whether Heathen or Christian must be taken out of the way to make room for the Exaltation of this man of Sin. For notwithstanding all corruptions in Doctrine, Worship or Practise which might be introduced before, yet he is not fully revealed till he hath his jurisdiction and secular power also in his hand. And then this mystery of iniquity is arrived to its height; which St. *John* saw written in the forehead of the great Whore, *Rev.* 17. 5. *Mystery, Babylon the great* &c. and which some have said, was written anciently in the Popes Mitre.

8 And then shall that † wicked be revealed *e*; whom the Lord shall consume *f* with * the spirit of his mouth *g*, and hath destroy *h* with the brightness of his coming *i*.

e This revealing I think differs from that mentioned before *verse* 3. he is first revealed as I said, *quoad existentiam*, when he comes forth into Being, and then *quoad apparentiam*, when he comes to be discovered. And this † suppose is meant here, because his destruction is mentioned as following upon it. For the discovering of him is the first step to his ruine, and here is called by another name. At his first rising he is a man of sin; but after he hath violated the Laws of God, and the Laws of Christ by setting up his own, he is well called ἄνομος, *that Lawless One*, and now he that pretended so highly for Christ is discovered to be Antichrist. The mystery of iniquity that before lay hid comes to be revealed, God enlightning the eyes of many learned Ministers and Princes, yea and of multitudes of people herein; the Scriptures before that up in an unknown tongue being now translated to the understanding of the common people, those that were made drunk with the wine of her fornication, *Rev.* 17. 2. now put away their wine from them, as *Eli* said to *Hannah*. And the Kings and Kingdoms that gave their power to the beast now come to hate the whore, &c. the time being come for the fulfilling the words of God herein, *Rev.* 17. 17. And this Revelation is signified and foretold when the Angel said to *John*, *I will tell thee the mystery of the woman and the beast that carrieth her*, *Rev.* 17. 7. There is need of a divine Revelation to know the mystery of iniquity, as well as the mystery of godliness. And the Woman is the same with the man of sin mentioned before, once the spouse of Christ, but now by her Idolatry becomes a whore, and divorced from him Said to be also *that great City which reigneth over the Kings of the Earth*, verse last; by the understanding these things this wicked one comes to be revealed. *f* Which is not done all at once; his consumption goes before his destruction. As *Jezabel* the Prophetess who seduced the servants of God to commit Fornication, is said to be cast into a bed of languishing, *Rev.* 2. 22. as he rose up by degrees so shall he be consumed gradually. His power declines by degrees both Civil and Ecclesiastical, and the authority he had got both in, and over the Consciences of men. The seven Vials are the seven last plagues which do gradually consume him; and this is said to be done by the Lord himself, which is the Lord Jesus. He that made war with the Lamb is overcome by the Lamb, *Rev.* 17. 14. Though many instruments may be imployed herein; for he is said to have those with him who are called *chosen* and *faithful*, ibid. and it belongs to him, as all power of Heaven and Earth is given to him, to save his people, and to destroy his adversaries; as its said of him, *Psal.* 97. 3. *a fire goeth before him, and burneth up his enemies round about.* As he is a refreshing, directing light to his people, so a consuming fire to his adversaries. The stone cut out of the mountain without hands, *Dan.* 2. 34. smites the image in the time of the fourth Monarchy when Christ came into the World, and in the latter end of it under the Anti-christian state it is broken in pieces. *g* As was prophesied of him, *Isai.* 11. 4. *with the breath of his mouth he shall slay the wicked*, even this wicked one here in the Text, *Rev.* 18. 8. and 19. 15. And this as some interpret he shall do with ease as by a word speaking. Or by a word of command, saying, let it be done, and it shall be done. Or as we may read it, with the *Spirit of his lips*, because of the power or spirit that goes along with his word. But this breath of Christs mouth *Cassiane* and others understand of the word of the Gospel, which is the breath of Christs mouth in the mouths of his Ministers, called the *everlasting Gospel*, *Rev.* 14. 6. which an Angel flying through the midst of Heaven is said to have, to Preach to them that dwell upon the Earth; and then followed by another Angel, saying, *Babylon is fain, is fain*, verse 8. the mystery of iniquity will be unvailed by the clear preaching of the word; and the primitive pure institutions of Christ, and Doctrines of the Gospel will be vindicated from the Antichristian corruptions and innovations. And the spirit of Christ going forth with the Gospel will make it effectual hereunto. These *are the rod of his strength whereby he rules in the midst of his Enemies*, *Psal.* 110. 2. And whereby he shall consume this man of sin. Nations and People will fall off from him as they come to understand the truth by the word Preached. *h* After his consuming follows his destruction, καταργήσει, the word destroy here signifies to abolish, enervate, to make of no force, and so used often in the New Testament. Sometimes applyed to the Law, *Rom.* 3. 31. sometimes to the body of sin, *Rom.* 6. 4. sometimes to persons to whom Christ will not be effectual, *Gal.* 5. 4. here to the man of sin, so that what ever remains there may be of him in the World, they shall be without any efficacy or power. His jurisdiction shall be abolisht, his keys shall not be able to open or shut, the edge of both his Swords shall be quite blunted, his triple crown shall fall off his head, his purgatory fire shall be put out, his Images shall lose their veneration. The spell of the cross shall be detected, the intercession of Saints shall be found to be a fiction, infallibility shall be found to be a deceit. Supremacy of the Church shall fall to the ground. The rivers of his large Revenues shall be dryed up, &c. and the *beast that was and is not*, and *yet is*, shall now utterly cease to be. *i* The breath of his mouth wasted him, and the brightness of his coming destroyes him. Some interpret this of Christs personal coming to judgment, which will be great brightness, as *Matth.* 24. 27. *As the lightning coming out of the East, and shineth to the West, so shall the coming of the Son of man be.* Coming in the glory of Heaven, and every eye shall see him; and of this coming he spake 1 *Thess.* 4. and in this chapter also, as that which was not so near at hand as some imagined. And without question this coming will destroy him if not destroyed before, as well as the rest of the wicked, *Chap.* 1. 9. but whether judgment may not first proceed against the Antichristian state, and those

that have fin'd under the Gospel is a question. It is sometimes mentioned particularly with respect to them, As in the parable of the Tares and Wheat, *Matth.* 13. of the ten Virgins *Matth.* 25. and the Talents. And the Beast and false Prophet, are cast into the Lake of fire. *Rev.* 19. 20. before the General Judgment mentioned, *Rev.* 20. 12. so that at Christ's personal coming, his Judgment will as some conceive, begin here, and then proceed to the rest of the World; whereupon many assign some great length of time to Christs stay upon Earth, and judging the World. Others take the brightness of this coming in a spiritual sence, for a clearer manifestation of Christ in the World. As the Kingdom of Antichrist, or of this man of sin is founded in darkness, so the brightness of this coming will dispel and destroy it with respect to his Eternal Generation. Christ is said to be the brightness of his Fathers Glory, *Heb.* 1. 2. but this is a brightness with respect to men. And though he hath come in his Spirit to enlighten his Church from the beginning of the World, and more eminently after his Ascension, yet this will exceed all the former, and peculiarly styled the brightness of his coming: and so they expect this destruction of this man of sin before Christs coming to Judgment, for if it be the same with the fall of *Babylon*, mentioned in the Revelation; many things are to be done here upon Earth after that, before Christs last coming, and they mention the calling of the Jews, the destruction of those Enemies called *Gog* and *Magog*, the coming down of the new *Jerusalem* from Heaven, which is some glorious State of the Church here upon Earth. However the Apostle here mentions nothing of a destruction by the Material Sword; what Princes may do of different Religions upon a Civil account, I do not know, but as this man of sin rose out of the Apostasie of the Church, so he will not be consumed, and destroyed, but by a return from it, which is done by the *breath of Christs mouth, and the brightness of his coming*. But yet by some Instruments or other, God will avenge the blood of his Servants upon this man of sin in the time and way appointed of him.

‖ Or, *According* * Mat. 24. 24. 9 Even *him* whole coming *k* is ‖ after the working of Satan *l*, with all power *m*, and * signs, and lying wonders *n*.

k The Apostle still continues his Discourse about this man of sin. He had declared whence he arose, and to what height of Power, and the manner and place of his exercising it, and what opened him the way to it, and also his destruction, with the means of it. But he thought it needful to explain particularly the manner of his rising into all this power, and preferring himself in it, and the persons over whom he doth exercise it. *l* Κατ' ἐνεργειαν Christ's coming is in Power, and so is his: Christ comes with the Spirit of God, and his is with a Spirit also, but it is of Satan: And the Spirit of God worketh with Christ in his coming, and the Spirit of Satan with the man of sin in his coming, which implies either the principle of this working in his coming, it is the Devil, or the similitude of it; it is like the working of Satan. If in the first sence it shews by what Spirit the Antichristian Church was first formed, and by which it is still informed and acted. As in Natural Bodies the matter is formed and informed by the Spirit within it. The true Church hath the Holy Spirit that forms it into a Spiritual Temple, *Eph.* 2. *ult.* The false Church hath the Spirit of the Devil forming it into the Synagogue of Satan, *Rev.* 2. The Dragon is said to give the Beast his Seat, Power, and Great Authority, *Rev.* 13. 2. And this Dragon is the Devil in the Heathen Empire, who being cast out of his Seat and Power when the Emperour became Christian, found the Antichristian Church, and here exercised that Power and Authority which he did formerly in the Imperial Seat of the Heathen Emperours, whence we may see whence all that furious Zeal, and bloody Cruelties appearing in the Popish Church do spring, notwithstanding all their outward shews of Devotion. If we take the words in the latter sence, then his coming is like the working of Satan, either with great Power and Energy, as the word imports. The *Greek* word is often used in a good sence; for Gods working in the heart, *Phil.* 2. 13. for the working of the word 1 *Thess.* 2. 13. for the working of the heart in prayer, *James* 5. 17. or by the same methods; by pretences of Piety and Devotion, as Satan transforms himself into an Angel of Light; or by keeping men in blindness and ignorance, so doth Satan by setting before men secular Grandeur, and the Pomp of the World: as thus Satan dealt with our Saviour, *Mat.* 4. or by suggesting lyes instead of truth, so he dealt with our first Parents, and is called a lyar from the beginning. *m* Ἐν πάσῃ δυνάμει, Besides that Energy of Satan that works inwardly in this man of sin, which was mentioned before; he hath outward strength or power wherein he comes, which may be here meant. He hath the secular power to assist him, the Kings of the Earth giving their power to the Beast; and we read of 10 Horns upon his head, which are the Emblems of strength and power, *Rev.* 13. 1. whereupon its said; *Who is like unto the Beast, who is able to make War with him*, ver. 4. *n* Some by the figure called *Hendiadis* read it; by the *power of signs* and lying wonders; but not properly. Observe how Satan is Gods Ape, God confirmed the Gospel with signs and wonders, *Rom.* 15. 19. *Heb.* 2. 4. *God bearing them witness with signs and wonders*, &c. and Satan brings this man of sin into the World in the same manner: God did it to confirm the truth, but Satan to countenance a falsehood: But though he comes with signs and wonders, yet not properly with miracles, as the *Greek* word is rendred in *Heb.* 2. because though the Devil can work the one, he cannot the other: He can by his great natural Knowledge and Experience improve natural causes to their utmost, but he cannot effect things above all possibility of Nature, which is the same power of Creating: The *Schoolmen* give their distinction between *wonders* and *miracles*, which is not needful here to insert: All miracles are wonders, but all wonders are not miracles; and yet are esteemed miracles when their cause is not known. The Romish Legends are full of stories of Miracles wrought to confirm their false Doctrines of Purgatory, of Reliques, invocation of Saints, &c. which might be wonders really wrought by the Devil; such as were wrought by *Jannes* and *Jambres* in Egypt, and by *Simon Magus*, and *Apollonius Tyaneus*, &c. who used Magick Arts, and the people not knowing them in their causes, might judge them miracles. And being wrought for such ends, are termed *signs* for a sign is any thing that is used to make signification, whether it be a Natural, or Artificial; an Ordinary, or Extraordinary sign, used either for a good end, as those shewn by Christ, and the Apostles, or for a bad end, as those used by this man of sin. People are apt to be affected with signs. *The Jews* saith the Apostle, *seek after a sign*, 1 *Cor.* 1. 22. as they often desired Christ to shew them a sign, and therefore this man of sin comes with signs. Some signs are only for representation, as the sign of the Cross, and the Images of Christ, and of his Death, and Resurrection, &c. and he comes in these: Others are for confirmation, which are either real miracles, or such as seem so; and he comes in these latter also, which are here called τερασι ψευδους, *lying wonders*; or wonders of a lye, *Heb.* Though the *Greek* word is oft used for a real miracle, yet not so here; for miracles are the effects of a Divine Power only, *Rom.* 15. 19. *Heb.* 2. 4. and not Diabolical. And call'd *lying wonders*, either because they are used to confirm a lye, or because they are not real, but fained wonders; Impostors to cheat the people, and make them wonder; whereof we have account in *Gregories* Dialogues, and in *Paulus Diaconus*, and others, and yet such miracles as these the Papists boast of as marks of their Church to be true, though they are here by the Apostle made the marks of the man of sin. And Christ foretels of false Prophets that should shew *great signs*, and *wonders*, to deceive, if possible, the very Elect. *Matth.* 24. 24. See *Deut.* 13. 1. *Rev.* 13. 13, 14.

10 And with all deceivableness of unrightеousness *o* ‖ in * them ‖ that perish *p*, because they received not the love of the truth *q* that they might be saved *r*. ‖ Or, εν τοις 2 *Cor.* 2. 15. & 4. 3.

o Or deceit of unrighteousness, unrighteous deceit, or deceitful unrighteousness. And it is universal, *All*; It is unrighteousness managed with great subtilty to deceive: And so the same with the mystery of iniquity mentioned before, or the mystery of unrighteousness, as we may read it: *All* sin is unrighteousness, whether against God or man, as all vertue is comprehended in righteousness. The Apostle here means unrighteousness so cloaked and covered, that men discern it not, but are deceived by it. As the *Pharisees* who devoured Widows houses, and for pretence made long Prayers. And so also they tithed Mint and Cummin, as exactly religious, built the Sepulchres of the Prophets, made broad their Phylacteries, would not eat with unwashen hands, &c. The like we find in the Church of *Rome* as I mentioned before; where men are ambitious, covetous, cruel, superstitious, &c. and all under a pretence of righteousness, and for honour to Christ, and the Church. Make use of *Peters* keys to open rich mens Coffers; and for a sum of money to absolve men in this world, or to redeem them out of Purgatory in the other World; which is a meer cheat, &c. Thus comes this man of sin, and by such ways he hath advanced himself. *p* This shews who they are that are deceived by him. Reprobates are often so described, 2 *Cor.* 2. 15. 2 *Cor.* 4. 3. and it is the same as elsewhere signifies damnation. The word signifies men that are lost, so used *Matth.* 18. 11. or destroyed, 2 *Cor.* 4. 9. They are such as have not their Names written in the Book of Life, *Rev.* 13. 8. And who shall drink of the Wine of the Wrath of God, and the smoke of their torment ascendeth for ever, *Rev.* 14, 10, 11. *q* And the Apostle gives the reason why they are thus deceived. He saith not, they had not received the Truth, but the love of it, and so hold it not fast, but are carryed away with the general Apostasie: Truth is either Natural, which the Heathen had, and detain'd in unrighteousness, *Rom.* 1. 18. or supernatural from Divine Revelation. This is meant, for he speaks not of Heathens, but Christians, not the World, but the Church. *r* And the truth here meant is saving Truth, as the Gospel is called the word of Truth, *Eph.* 1. 13. *Col.* 1. 5. for had they received it in Love, they *might have been saved*; but for want of that they perish; so that it is unsound notional professours that are carryed away by the man of sin, and deceived by him. Truth, if it be not received into the heart as well as the head, it will not secure against Apostasie, or Popery, nor prevent perishing. And the amiableness that is in Gospel-Truths calls for Love, as the certainty of its Revelation calls for Faith, and had they so received the Truth, they might have been saved.

11 And for this cause God shall send them ‖ strong delusions *s*, that they should believe a lye *t*.

s We

s We had account in the former verse of such as are deceived by the man of sin, of their sin, and here of their punishment. They were first deluded, which was their sin, and God sends them strong delusion and that is their punishment. They did not receive the Truth in the love of it, which was their sin, and therefore are given up to believe a lye, which is their punishment. Had they received the Truth aright, they might have been saved, but not receiving it they are damned. And they were said to be such as perish, and their perishing is here call'd damnation. So that though God is not the Authour of sin, or falshood, *Deus non est author cujus est ultor*. Fulgent. Yet he may in Justice give men up to them, which the Apostle here calls Gods sending, &c. which imports either, 1. Tradition, delivering men to Satan to tempt, and deceive. 2. Desertion, withholding, or withdrawing that grace that might preserve them. 3. A judicial permission, God purposing not to hinder men to fall into that sin or delusions which he seeth their own hearts incline them to. God concurs to evil, not *positive*, but *privative*; not *efficientor*, but *deficientor*; *Schoolmen*. God in Scripture is often said to do that which he permits to be done, as in the case of *Josiphs* selling into *Egypt*, *Gen.* 45. 7. *David's* numbring the People, 2 *Sam.* 24. 1. compar'd with 1 *Chron.* 21. 1. And the ten Kings giving their power to the Beast, by Gods putting it into their hearts, *Rev.* 17. 17. and it is not a bare permission, for what evil God permits, he decreed to permit it; and he decreed the circumstances attending it, and the end to which he would order and dispose it. And the degree to which it should break forth. They were deceived into error, and God gave them up to it. And it did work with great efficacy. Which either relates to the man of sin that did lead them strongly into it, or to them that were led by him, when error doth vitiate the life, and one error begets another, and makes men violent against the truth, then it is the efficacy of error. And thus God doth judicially punish sin with sin, and delusion with delusion. And then they are always most operative, and most incurable. But men fall not presently under these judicial acts; men first refuse to see before God sends blindness, and first harden their own hearts before God hardens them. These in the Text first refused to receive the Truth before they were given up to believe a lye; see *Rom.* 1. 24. so that both God, and this man of sin, and themselves also are concerned in these evils; but they sinfully and unrighteously, but God judicially and in Righteousness. *t* And the Lye they were given up to believe, is a Doctrinal Lye; false speaking is a lye in words, Hypocrisie is a lye in fact, and Error is a lye in Doctrine. *Hos.* 11. 12. *Act.* 5. 3. Some by Lye, here suppose is meant the lying wonders before mentioned; and this sence need not be excluded, but I rather mean it of false Doctrine, as that which stands opposite to the Truth before mentioned, and again mentioned in this verse. Sometimes Idols are called lies, *Isa.* 44. 20. sometimes the things of the World, *Psal.* 4. 2. sometimes the great men of the World, *Psal.* 62. 9. sometimes false Divinations, *Ezek.* 22. 28. *Zech.* 10. 2. sometimes false prophesyings and predictions, *Jer.* 14. 23, 25, 26. and sometimes false Doctrines, as 1 *Tim.* 4. 2. where we read of false prophets, who shall arise in the last time, and *speak lies in hypocrisie*, &c. And false Apostles are said to be Liars upon that account, *Rev.* 2. 2. And such are many *Popish* Doctrines which the Apostle here probably refers to. What is Transubstantiation but a lye; Purgatory, Infallibility of the Church, Mediation of Saints, their *opus operatum*, &c. Men must be strongly deluded to believe such Doctrines, and it is mentioned as a great Judgment of God upon them to believe such lies, as it is a great Mercy to believe the Truth, especially if we consider what follows upon it.

‖ Gr. *lies.*

12 That they all might be ‖ damned *u*, who believed not the truth *w*, but had pleasure in unrighteousness.

u *That they all might be damned*, or *condemned*. The *Greek* is *judged*, but often translated as in the Text; the simple Verb being taken for the compound; so *Joh.* 3. 17. 1 *Cor.* 11. 29. *Jude* 4. Its true a man may be judged and not condemned, but the judgment of the wicked is condemnation; and damnation is here mentioned either as the event, or the effect of their believing Lies, or as the purpose of God in sending them strong delusions. They are first justly punish'd with spiritual judgment, and then eternal, and God is just in both, whence we see that there are some Errors in judgment which are damnable. As we read 2 *Pet.* 2. 1. of *damnable heresies*, or heresies of destruction; such are many in the *Romish* Church; and the Apostle speaks of such, *Col.* 2. 19. *not holding the head*, &c. not meant of a total rejection of Christ, but of voluntary Humility, and worshipping of Angels mingled with the true Worship of the Gospel; and such cannot be saved. *w* Where we have a farther description of these Persons who are to be damned, which is added by the Apostle either to clear Gods Justice, as in sending them strong delusions to believe a lye, so also in their condemnation, or to assign the cause why they believed a lye, is because they believed not the Truth. Those will easily be brought to believe a lye, who believe not the Truth; and the belief here mentioned is that of assent, yet such an assent as is operative and practical, which they had not; for it was faid before, *they received not the Truth in the love of it*. *x* 2. *Because they had pleasure in unrighteousness*. Did not only practise, but had great complacence and contentment of mind in it, as the *Greek* word imports, and so had rather believe a false doctrine, which will countenance their practise, than the Truth which doth condemn it. See *Prov.* 10. 23. *Rom.* 1. *last*. By *unrighteousness*, some Expositors understand *false Doctrine*, or *Error*, because it is set in opposition here to Truth, as sin is set in opposition to it, *Job.* 8. 45. and that the Apostle hath peculiar reference to the corrupt Doctrines of *Simon Magus* and the *Nicolaitans*, that gave liberty to the Lusts of the Flesh. But why not rather to the Doctrines of the *Man of Sin*, which he had been before speaking of? I rather take the word in the largest sence, so all sin is unrighteousness; and the Apostle St. *John* saith, *all unrighteousness is sin*, 1 *Joh.* 5. 17. where unrighteousness is expresst by Ἀνομία, a word which imports transgression of the Law, as in this Text by Ἀδικία, a word which signifies injustice. So that we see here an erroneous Mind, and a vicious life going together. And when sin is come to this height, that men take pleasure in it, it makes them ripe for damnation. And how well these things agree to the Antichristian Church, let men consider and judge.

13 But we are bound to give thanks alway to God for you *y*, brethren, beloved of the Lord *z*, because God hath from the beginning ‖ chosen you to salvation *a*, through sanctification of the Spirit *b*, and belief of the Truth *c*.

y The Apostle here exempts these *Thessalonians* out of the number of those Reprobates, that he had before spoken of, and speaks of them as such as should be preserved from Apostasie in Faith or Practise, and obtain Salvation. And this he mentions for comfort to them, and with thanksgivings to God. He had often before given thanks for them, 1 *Thes.* 1. 2. and 2. 13. and 3. 9. and in the former Chapter of this Epistle *ver.* 3. and both here and there mentions it as a debt he was bound unto, or a duty he owed, we ought to give thanks, as in the *Greek*. *z* And here he stiles them, not only brethren, as often before, but *beloved of the Lord*; such as have been, and are beloved. And therefore not in the number of them that should be damned, mentioned in the former verse. *a* Which words are either to give the reason of the Apostles Thanksgivings; or rather all Arguments to evidence they were beloved of the Lord. And he instanceth in their Election as a proof of it. There is an Election to Office, as *David* to be King, 2 *Sam.* 6. 21. and *Judas* to be an Apostle, *Joh.* 6. 70. and Election to a visible Church, and means of Salvation; and thus the seed of *Abraham* were chosen, *Deut.* 26. 18. *Psal.* 135. 4. & 147. 19, 20. and Election to Salvation, as in the Text; which is either that which follows Faith, as some understand that place, *Mat.* 22. 14. or rather that which goes before it; said here to be *from the beginning*; not from the beginning of the Gospel as some say; nor from the beginning of our Preaching to you, or of your effectual Calling, as others say; no nor yet is it meant from the beginning of the World, which was the beginning of the time; or immediately upon *Adam's* Fall; but by beginning is here meant Eternity it self, as Election, *Eph.* 1. 4. is said to be from before the foundation of the World, which is from Eternity. Though *beginning* seems to relate to time, yet the Scriptures often express Eternity by such words as relate to time. As when God is called *the Ancient of dayes*, *Dan.* 7. 9. it signifies his Eternity; and *Jude* speaks of some that were of old ordained to condemnation, Πάλαι προγεγραμμένοι, Gods Eternal decrees being compared to a book wherein names are written, *Jude* 4. when was their ordaining but from Eternity? and it is Election to Salvation, compleat Salvation, which is here meant, in the full fruition of it; not in the Title to it by Faith, or the first fruits of it in Sanctification, because they are here mentioned as the means that tend to it. *b* Election is to the means as well as the end, as *Eph.* 1. 4. Holiness is not the cause of Gods Election, but God hath decreed it to be the way to Salvation; *without holiness none shall ever see the Lord*, *Heb.* 12. 14. *c* And therefore those were spoken of as persons to be damned, who believed not the Truth in the former verse. And so its evident, Election is not upon the foresight of Faith, it is through it we have Salvation, but not Election: But of this before, 1 *Epist.* 4. And the Apostle joyns Sanctification and Faith together for they are not and cannot be put together. Now by all this the Apostle proves they were beloved of the Lord. He saw the fruits of Election in their Sanctification and belief of the Truth, thence concludes they were Elected, and therefore loved.

14 Whereunto ‖ he called you by our gospel *d*, to the obtaining of the glory of our Lord Jesus Christ *e*.

d Before, the Apostle mentioned their Election, now their Calling; and are often in Scripture put together, *Rom.* 8. 30. 2 *Pet.* 1. 10. and are both applyed to Christ himself, *Isa.* 42. 1. 6. They are those two Soveraign Acts of God, pre-requisit to a State of Salvation. The one Eternal, the other in time; the one immanent in God, the other transient upon the Creature, and it is the first transient Act that flows from Election. And because there is an outward and inward Call mentioned in Scripture, we must here understand the Apostle of both: For Ἐις ὁ *whereunto, or to which living*, mentioned in the beginning of this verse, refers to all that he faid in the former verse, which is, Salvation, Sanctification, belief of the Truth, which they could not attain with a meer outward call; though they had that also: For the Apostle mentions here the Gospel, which he calls *our Gospel*, because preach-

ed by them, and intrusted to them, though the Original of it is from God, and the matter of it from Jesus Christ: And he puts them in mind of the great mercy they had received in their Preaching the Gospel to them, for thereby they were called into a state of Salvation; As also of the way wherein they are to obtain this Salvation, which is through Sanctification of the Spirit, and the belief of the Truth, that they might be careful to persevere both in Faith and Holiness; and not to expect it from the Laws or the speculations of Philosophy, which some false Teachers might suggest, for as Faith comes by hearing the Gospel, *Rom.* 10. 17. so it is that only which is the power of God to salvation, *Rom.* 1. 16. And by this he confirms to them also their Election, because they had been thus effectually called by the Gospel: For no man can conclude his Salvation from Election, if he hath not been also thus called, which is by feeling the power of the Gospel in the heart, and yielding obedience to it in his Life. *e* What the Apostle before call'd Salvation, he here stiles the *obtaining the Glory of our Lord Jesus Christ.* *A.* Though in the 1 *Thess.* 5. 9. he had there also called it obtaining Salvation, and by the same word here used in the Text: Yet the word περιποίησις here rendred *obtaining*, sometimes signifies Salvation it self, *Heb.* 10. *last.* and which is equivalent, *the purchased possession*, *Eph.* 1. 14. and it may signifie in the Text, the obtaining the glory of Christ in a way of purchase, as also by diligent endeavours after it, by way of acquisition, as the word seems to signifie. And by the glory of Christ is not meant the glory we give to him, as some would strain the words to that sence, but rather the glory we shall receive from him, which is the same which the Father hath given to him, and which he hath given to his people, *John* 17. 22. whereby they are co-heirs with him, *Rom.* 8. 17. And so the Apostle sets forth the greatness of this Salvation, to which these Believers were called, it is to the obtaining the same glory with Christ, in kind at least; and shews their different state from those that perish, and will be damned, mentioned in the former verses. Or if we read the words, *ye are called to be* a peculiar people, as the Greek word is so rendered, 1 *Pet.* 2. 9. λαὸς εἰς περιποίησιν, a peculiar people. And understand by the glory of Christ, that glory of his grace he hath manifested herein, it shews also how God hath distinguisht them from those before mentioned.

‖ Or, *hold with strength.* * chap. 3. 6.

15 Therefore, brethren, stand fast *f*, and ‖ hold the * traditions which ye have been taught *g*, whether by word or our epistle *h*.

f The former verses contained Consolation, this is an Exhortation: The Apostle had assured them of their being elected and called, yet exhorts them to their duty. Assurance of salvation doth not encourage negligence, the Apostle takes his Argument from thence to quicken them, *Therefore, &c.* And that which he exhorts them to, is, 1. To stand fast, a Military word, speaking as a Captain to his Souldiers, so 1 *Cor.* 16. 13. *Eph.* 6. 14. having before foretold a great Apostasie that would come: Or because he had told them of the great glory they had been called to the obtaining of by the Gospel; He exhorts them to stand fast, which implies a firm persuasion of mind, and constant purpose of will; and stands opposite to hesitation, and despondency. 2. *To hold the Traditions which they had been taught.* *g* The word *Tradition* signifies any thing delivered to another; especially meant of Doctrines. The Pharisees Doctrine is called Traditions, *Mat.* 15. 3. And so the true Doctrines of the Gospel, being such as the Apostles delivered to the people: as the Doctrine of the Lords Supper is said to be delivered, 1 *Cor.* 11. 23. and so *Rom.* 6. 13. *h* By word of mouth in publick preaching, or private instruction. The Apostle had both preached and written to these *Thessalonians*, before he wrote this second Epistle. And that the Papists should hence infer that there are matters of necessary consequence in Religion, not contained in the Scriptures is without ground: These they call Traditions, some whereof are concerning Faith, others concerning manners, others rituals, with respect to the worship of God, or the external policy of the Church. But who can assure us what these are? what a dore is here opened to introduce what men please into the Church, under pretence of Tradition? who were the persons the Apostle intrusted to keep these Traditions? why should he not declare the whole system of Gospel truths he had received from Christ in writing, as well as part? why should he conceal some things, when he wrote others? And doth not the Apostle assure *Timothy* that *all Scripture is by inspiration of God, and is profitable for Doctrine, for reproof, for correction, for instruction, that the man of God may be perfect, throughly furnished unto all good works*, 2 *Tim.* 3. 16, 17. What need then Traditions? And how can we know that they are by Divine inspiration, as we are assured all Scripture is. Our Saviour reproved the *Pharisees* about their Traditions, when from hence they would observe and impose Ceremonies of washing hands, Cups and Platters, *Mat.* 15. 2. yea, and by them make the Commandments of God of none effect, which the Apostle cautions the *Colossians* about, *Col.* 2. 8. and whereof *Paul* declares his zeal before his Conversion, *Gal.* 1. 14. and we find mens zeal still more about them then Moral duties, and express Institutions of Gods Worship. All the Apostles Doctrine, whether by word or Epistle, he calls by the name of Tradition, in the Text here, and he commends the *Corinthians*, 1 *Cor.* 11. 2. *That they kept the Traditions delivered to them*; But were not they all committed to writing in some place or other of his Epistles, and which were, and which were not, who can be certain? And why should *Traditions* be confined only to those things which the Apostle did not write? He exhorts the *Thessalonians* to hold the Traditions which they had been taught, *whether by word or Epistle.* And if they hold them with strength, as the word is, by this means they would stand fast.

16 Now *i* our Lord Jesus Christ himself *k*, and God even our father *l*, which hath loved us *m*, and given *us* everlasting consolation *n*, and good hope *o*, through grace *p*.

i The Apostle here addeth Prayer to his Exhortation, the word and prayer are to go together, whether it be written or preached; as he told the Disciples, *Acts* 6. 4. *We will give our selves to the Word and Prayer.* He had planted them a Church, but he knew God gives the encrease, 1 *Cor.* 3. 6. *k* The persons he prayes to are here, first, our Lord Jesus Christ, which was a good Argument in *Athanasius*'s his time, for the dignity of Christ, against the *Arrians*, and so it is still, and now against the *Socinians*: For God alone is the object of worship, and the bestower of those gifts which he here prayes for. Only the Apostle when he mentions Christ delights to mention him in his relation to his people, so he doth for the most part in all his Epistles, and so in this Text. He useth a Pronoun possessive, *our*, for its relation and interest which commenderh and sweeteneth any good to us. *l* And the other person is God the Father, who is the Father of Lights, from whom cometh every good and perfect gift, *James* 1. 17. and whom in his prayer he mentions, together with Christ; because no access can be to God, but through Christ, and no good gift descends to us, but through him. And so God the Father is mentioned in his relation to his people also, *God even our Father*; and when Christ is ours, in him God is ours also. And the Apostle thus looking, and thus speaking of Christ, and of God, strengthens his own, and their Faith, for the obtaining of the gifts he prayes for. *m* Another Argument is from Gods love; our doubts in prayer arise more from unbelief in Gods will, then his power, which will vanish when we look upon him in his love to us; for the nature of love is *velle bonum*, to will good to whom we love. *n* Another is, from gifts already received, which are first *everlasting Consolation*, whereby it appears, that Gods love is communicative, and that it is not common, but his special love he spake of. Outward comforts are common gifts, but these the Apostle means not here, because they are not everlasting; they continue not beyond death; they begin in time and end with time, but this Consolation begins in time; and abides to Eternity, and this man cannot give, the world cannot give, nor we give it our selves, God giveth it only; and he gives it to whom he loveth. As every man seeks to comfort those whom he loves and though some whom God loves may not feel his consolation, yet they have a right, and God hath it in reserve for them. *Light is sown for the righteous, and gladness for the upright in heart*, *Psal.* 97. 11. And though sometimes it may be interrupted where it is felt, yet not so as to be destroy'd in its foundation, and to hinder its return, either in the Temporal or Eternal World, where it will be everlasting, so that as God is stiled *the God of all grace*, 1 *Peter* 5. 10. So *the God of all comfort*, 2 *Corinthians* 1. 3. And by *us* in the Text he means these *Thessalonians* as well as himself, for he had spoken before of their joy in the Holy Ghost, 1 *Thessalonians* 1. 6. *o* And the other gift is, *good hope.* Hope as a natural affection is the expectation of the Soul; and the object of it is *bonum futurum, arduum, possibile*; Good, future good, difficult, and possible. But as a Grace, so it is the expectation of the good things God hath promised, and not yet exhibited. And its call'd good hope, good by way of eminency, with respect to the objects of it, which are eminently good. The certainty of it, it will not make ashamed, *Rom.* 5. 5. compar'd to an Anchor sure and stedfast, *Heb.* 6. 19. The regularness of it; things promis'd only, and as they are promised; selfe it is presumption and not hope. The fruits of it; Peace, Purity, Industry, and Consolation also, and therefore joyned with it here in the Text: as the Apostle speaks else-where of *rejoycing in hope*, *Rom.* 5. 2. & 12. 12. *Heb.* 3. 6. Or, as some, its called good hope, with respect to the degree they had attained of it in their hearts. Though they had not yet the good things promised, yet they had good hope of enjoying them. And by this Epithet he distinguisheth this hope from the carnal vain hope of the men of the World, and the false hope of Hypocrites, *Job* 8. 13. 17. 18. and themselves also from the state they were in when *Gentiles*; *without hope*, *Eph.* 2. 12. and this also is Gods gift, as he is called *the God of hope*, *Rom.* 15. 13. not only as the object, but the Author of it. *p* And both these gifts are said to be here, *through Grace*; for else we could have had no ground either of hope, or comfort. Sin had shut up our way to both, it is only Grace that hath opened it to us. What we enjoy at present, and what we hope to enjoy is all through Grace. And from these gifts already received the Apostle strengthens his Faith about the other things he here prays for.

17 Comfort your hearts *q*, and * stablish you in every good word and work *r*.

q Next, we have the things pray'd for, *Comfort your hearts* Though he said before, *who hath given us everlasting consolation.* Either the Apostle means, actual possession of what God had given Title to; or a continued supply and encrease of comfort already

already received. And he prays for this either in respect of the afflictions they suffered, that they might not faint; or to enable them the better to stand fast in the Faith, and not fall away as others. And so it agrees with the next Petition for them. *r* The word of Truth is this good word, *Prov.* 4. 2. as the Gospel is call'd, 2 *Cor.* 6. 7. And the Doctrines of it are all good, 1 *Tim.* 4. 6. They are good *for instruction, for correction, for reproof, for doctrine*, 2 *Tim.* 2. 16. All truth is an intellectual good, whether natural, or moral; but evangelical Truth is by way of eminence, good: It is a good word which is a word of Salvation, *Acts* 13. 26. and to be establish'd in it, is firmly to believe it, and to hold it fast against seducing opinion, or persecutions; and by every good word he means all Divine Truth especially the greater Truths; not to hold some Truths and let others goe. And to *word* the Apostle adds work, that there may be an harmony betwixt Faith and Practise. As the Doctrine of the Gospel are true, so the works they require are good. And good works are manifold, respecting God, our Neighbour, and our selves. A Christian should not only practise them all, but be establish'd in them, which implyes constancy, perseverance and resolution. True Religion is not word only, but work; it is not only speculative, but practical. A sound Mind ought to be joyn'd with an holy Life. And to make a work good, the principle, rule, manner and end must all be good.

CHAP. III.

* Col. 4. 3. ‖ Or, run

1 Finally *s*, brethren, * pray for us *t*, that the word of the Lord may have ‖ *free* course *u*, and be glorified *w*, even as *it is* with you *x*.

s The Apostle now draws towards the close of his Epistle, as appears by the word *Finally*, which he also useth in the close of other Epistles, as 2 *Cor.* 13. 11. *Eph.* 6. 10. *Phil.* 4. 8. τὸ λοιπόν. It impores the adding of something that remains. 2 And that which he first addeth, is the desire of their Prayers, as he had desired them in the former Epistle, *chap.* 5. *verse* 25. And so of other Churches, 2 *Cor.* 1. 11. *Eph.* 6. 19. *Heb.* 13. 18. *&c.* He had prayed for them in the foregoing Chapter, and now he begs their Prayers. It is a mutual duty, that Ministers and People owe to one another; though the Apostle gave himself to the *word, and prayer also*, *Acts* 6. 4. yet the Prayers of many may be more prevalent then of one, though an Apostle: And they being concerned for the advancing of Christs interest in the World, as they were Christians, were therefore ingaged to pray for him. And the Apostle was sensible of the greatness of the work which was in his hand, and his own insufficiency, without God, therefore he desires Prayer; and it is of them whom he here calls *brethren*; he knew the Prayers of the wicked and unbelievers would avail nothing; and though he was a great Apostle, yet the greatest in the Church may stand in need of, and be helped by the Prayers of the meanest Brethren. *u* And their Prayers he desires are, first, with respect to his Ministry; *That the word of the Lord may have free course*, or may run; that the course of it may not be stopt, it being as a River of the water of Life. The Apostle was to teach all Nations, and so desires the word may pass from one Nation to another, yea, and run down from one Generation to another, that it may spread, and diffuse it self, and Disciples might be multiplyed. This is call'd the *encreasing of it*, *Acts* 6. 7. *The growing and multiplying of it*, *Acts* 12. 24. *The growing and prevailing of it*, *Acts* 19. 20. Which Christ sets forth by the parable of the Mustard-seed, which grew and spread, and of the Leaven that diffused its vertue in the Meal, *Mat.* 13. 31, 32, 33. The Apostle referring here to the external course of the word, rather then its inward efficacy in the soul, as also Christ seems chiefly to do in those parables. There are many things that hinder the course of the Gospel, sometimes wicked Rulers make Laws against it, sometimes great persecutions have been raised, sometimes false Teachers oppose it, sometimes Professors prove Apostates, and scandalize the world against it, sometimes reproaches are thrown in the way of it. And to the free course of it is required, on the contrary, a provision of suitable help herein, both of Magistracy and Ministry, and the bestowing of the Spirit, and the blessing of endeavours used herein. All these are to be pray'd for, as the former to be pray'd against. *w* He means that it might have honour, reputation, and high esteem in the world, and not lye under reproach. As the *Jews* accounted it Heresie, and the *Gentiles* foolishness: As its said of those *Gentiles*, *Acts* 13. 48. they glorified the word of the Lord, by their honourable respect to it, and joy in it: As also that it might produce glorious effects in the World, in subduing people to God, and making men new creatures, and bringing them out of the Devils into Christs Kingdom, *&c.* That it may evidence it self to be from Heaven, and the power of God to mens Salvation, and not an invention of man: To which we may add, that it may be honoured in the unblameable and exemplary walking of the Professors of it. *x* The glorious success of it with them, he had largely shewn before in both these Epistles; and he would have them pray for the like with others. Those that have felt the power of the Gospel themselves to their Conversion and Salvation, should pray that others may partake of it with them. Herein they shew their charity to men, and love to God, which the Apostle here puts them upon, as that which would be acceptable to God; and the rather, because their own experience might teach them, what God was able to do for others. Or else the Apostle in these words sets forth these *Thessalonians*, as a pattern of the mighty success of the word: It had its free course, and was glorified among them. They received it as the word of God, and not of men. As if the Apostle should say, they that would know the glorious success of the word of the Lord, let them go to *Thessalonica*.

2 And * that we may be delivered from ‖ unreasonable and wicked men *y*, for all men have ‖ Or, *absurd*, not faith *z*.

* Rom. 15. 31.

y Their prayers are here defired by the Apostle, with respect to their persons, which relates to the prayer desired before, with respect to the word. For the Apostle and his fellow Labourers met with such men that did oppose them, and by that means were hindered in their work of the Ministry, and the free course of the word obstructed: What were these men? were they the persecuting *Gentiles*? They met with such, or the envious, malicious *Jews*? They met with such also; and here at *Thessalonica* in particular, and which followed *Paul* to *Berea*, *Acts* 17. Or were they false Brethren crept into the Church; as he complains of his perils by them, 2 *Cor.* 11. 26. which some think probable, by what he adds, for all men have not faith, even of those that make profession. Why may not we take in all these? but whoever they were, he stiles them, first, *unreasonable men*, men out of place, as the word imports; taken either literally for vagrants, wanderers, not keepers at home: Or such as follow the Apostle from place to place, to hinder his Ministry. Or Logically, for men that argued absurdly, and kept to no sound Topics in reasoning. Either false Teachers among the *Jews*, or the Heathen Philosophers, such as he met with at *Athens*, whom he disputed with, *Acts* 17. Or Morally, for men that had corrupt Principles, and practises, that kept not to the duty of their place and station, *Disordonnez French* Translation, and wandred out of the path of Righteousness. We render it *unreasonable men*; men transported with fury and passion against all reason, as we read of the *Jews*, *Acts* 17. 5. Or such as acted contrary to reason, as the Apostle speaks of such Jews in the former Epistle, who were contrary to all men, *forbidding them to preach to the Gentiles, that they might be saved*, 1 *Thes.* 2. 16. Or men of sensual lives, living more like brutes then reasonable creatures. Secondly, *wicked men*, so that whoever they were, whether *Jews* or *Gentiles*; teachers or the common people, learned or unlearned, they were wicked, and whatever was meant by the former word, yet this is plain; and the word imports either men that are laborious in wickedness, or that by their wickedness create labour and trouble to others. And such the Apostle met with at *Thessalonica*, *Jews* who took to them *certain lewd fellows of the baser sort, and drew Jason and others before the rulers, assaulting his house*, *Acts* 17. 5. And indeed wherever they came, they met with such kind of men: Through the lusts of mens hearts, and the enmity and malice of the Devil, faithful Ministers will meet with opposition, and such as will hinder what they can the free course of the word. And therefore the Apostle desires prayer to be delivered from them, ἵνα ῥυσθῶμεν, the word signifies a rescue by strength from some impending or incumbent evil, oft used, *Luke* 1. 74. *Col.* 1. 13. *chap.* 1. *ult.* And he desires deliverance rather for the Gospels sake then his own. And though it is honourable to suffer for the Gospel, yet it is desireable to be kept out of the hands of such men as these. *z* The Apostle subjoyns the reason why men are free, *all men have not faith.* He needed not say this of Infidels, which all men know to be without it, and therefore its thought the Apostle here means Professors. There may be true Faith wanting where Faith is professed. Faith is sometimes taken for fidelity, a moral vertue, and some think is meant here, because it follows in the next verse by way of Antithesis, *but God is faithful*: But rather, I take it for a Theological Grace. For that true Evangelical Faith which purifies the heart, and worketh by love, and brings forth the *Acts* of Obedience to all Gods Commandments. Had they this faith they would not be unreasonable and wicked? But can we suppose such to be in the Church? as well as those 2 *Tim.* 3. 5. whom the Apostle describes to have a form of Godliness under all that wickedness he there mentions. But let men have Civility, Sobriety, External Devotion and Profession, yet if they oppose the Gospel, in the power, purity and progress of it, they may be stiled unreasonable and wicked men; and from such men we may pray, as the Apostle desired here, *Good Lord deliver us.* And it is the duty of people with respect to their faithful Ministers, and the work of the Gospel in their hands, to pray that they may be delivered from such men.

3 But * the Lord is faithful, who shall establish you *a*, and * keep *you* from evil *b*.

* 1 Thes. 5. 24. * Joh. 17. 15.

a These words are added by way of consolation; 1. With respect to their establishment, which the Apostle had before prayed for, *chap.* 2. *verse* 17. and here he assures them of it, what God hath promised yet, we may and ought to pray for. And Ministers should exhort people to seek that grace which they may be sure before hand God will give: And this establishment respects either their mind, in the belief of the gospel against false Doctrine, or their hearts against inordinate fears

of

of men. or their practise, against departing from the way of Holiness. The Apostle well knew the *Tenure* of the New Covenant which contains promises of perseverance and establishment, as well as of pardoning Mercy, and sanctifying Grace, Jer. 32. 40. And he grounds his confidence of their establishment upon Gods faithfulness, as upon the same account he comforts the *Corinthians*, 1 *Cor.* 10. 13. and these *Thessalonians*, 1 *Epist.* 5. 24. and it may be the Apostle hath here reference to what he had said before; though we shall meet with wicked and unreasonable men, yet fear not, God will establish you, for he is faithful. As Gods promises are according to his purposes, so his performances will be according to his promises, which is his faithfulness. *b* 2. As God would establish them, so *keep them from evil*. There is moral and penal evil, of sin and suffering; the *Greek* word imports the former: Never used but for sinful evil, or sometimes for the Devil, with respect to the sin that dwells in him, and occasioned by him, *Eph.* 6. 16. 1 *Joh.* 5. 18. And its true, that God will keep his people from the Devil, as some read the word. But I suppose the Apostle means here by evil, *evil work*; as he speaks, 2 *Tim.* 4. 18. *God will preserve me from every evil work*. But whether the evil work of others, or their own? the latter I incline to, for he could not well assure them of the former. But how could he assure them of the latter? did he think God would keep them from all sin? The Apostle doth not mean so, nor say so; God keeps his People from much evil and sin which others fall into though not from all. And he keeps them from falling under the power of it. Though they may be tempted by Satan, the World or their own hearts, yet not so as finally to be overcome. However the more God doth establish his People, the more will they be kept from evil. And the Apostle doth also comfort them in this from the consideration of Gods faithfulness. But these promises of Gods keeping us, do not exclude our endeavours of keeping our selves. *He that is born of God keepeth himself, and the wicked one toucheth him not*, 1 *Joh.* 5. 18. Hence those exhortations, *Keep thy heart with all diligence*, *Prov.* 4. 23. and *keep your selves in the love of God*, *Jude* 21. *&c.* And our keeping is ascribed to our own faith with the power of God, 1 *Pet.* 1. 5.

* 2 Cor. 7. 16. 4 And * we have confidence in the Lord touching you that ye both do, and will do the things that we command you *c*.

c The Apostle had before declared his confidence that God would establish them and keep them from evil, and now here declares his confidence in them concerning their obedience. For he knew well that this is the way of Gods keeping men, and whereby he shews that he built his confidence concerning what he had before declared about their Election, Calling, Establishment and Preservation upon some good ground. And he describes their obedience by doing what the Apostle, and his Fellow-Labourers in the Gospel among them commanded them, whether they were Commandments about the duties of the Law of the first or second Tables, or the Doctrine, Order, Worship or Discipline of the Gospel. So that their Commandements were no other but the Commandements of the Lord himself, *Mat.* 28. 20. 1 *Cor.* 14. 37. Ministers are not arbitrary Commanders in the Church. Not Lords over Gods Heritage, 1 *Pet.* 5. 3. or have dominion over the peoples Faith, 2 *Cor.* 1. 24. nor may they, as the Pharisee, teach for Doctrine the Commandments of men, *Mat.* 15. 9. And he speaks before of these *Thessalonians* that they received the word preached by them, not as the word of men but of God, 1 *Thes.* 2. 13. Both our Faith and Practice in Religion is, to be built upon Divine Authority. Either upon what God hath expressly declared, or what by clear Consequence may be derived from it. So that what they command the people is from the Lord, and not themselves. Their work is to search out the Mind and Will of Christ, as revealed in the Scripture, seeing they have not that immediate infallible inspiration that the Apostles had, who were called to lay the foundation which others were to build upon. And as to those things that are but appendixes, and not of the substance of Religion, and for which no particular Rule is or can be laid down Christian prudence is to regulate them according to general Rules, wherein the advice, appointment and authority of the Minister is to be regarded in every Church. Yet nothing ought to be enjoyned in these things that is uncomly, that is not for edification, that is not of good report, that hath an appearance of Evil, that gives just occasion of offence, that transgresseth the general Rule of Mercy, that is a direction of superstition, whereby many of the Commandments of the *Romish* Church are justly condemned. And obedience to these Commandments of the Apostle he describes it by the universality of it, *the things that we command you*; that is all things; the indefinite being equivalent to the universal. And by the constancy of it, that *you both do, and will do, &c.* ye will persevere to do what Commandments ye have already received, or any new Commandments we shall further give you; some whereof are probably such as are mentioned in the following part of this Chapter. And their present obedience gave the Apostle confidence about what was future. At least he declares to them this confidence, as an insinuating argument to persuade them thereunto.

5 And the Lord direct your hearts into the love of God *d*, and into the || patient waiting for Christ *e*.

|| Or, *patience of Christ.*

d Here the Apostle prays for them again, as he had done a little before, *chap.* 2. 17. and as this shews how much they were in his heart; so the frequent mingling of Prayers with his exhortations shews they could not be effectual without God. And he prayes for two things, 1. *To have their hearts directed into the love of God*; which is either meant passively for Gods love to them, to have their hearts, that is their whole Soul ingaged in the study, contemplation and admiration of this love; Or rather actively, for their love to God; to have their hearts set strait into the love of God, as the *Greek* word imports; drawn out towards him as a strait line to its Centre, or as an arrow directed to the mark. Till Mans love is set upon God, the motions of the heart are crooked and irregular. As the wayes of sin are call'd crooked wayes, *Psal.* 125. 5. and *John Baptists* Ministry was to make crooked things straight, *Isa.* 40. 4. The turning mans heart and wayes towards God makes them strait. *David* prays, *Psal.* 119. 36. *Incline my heart to thy testimonies*; הַט־לִבִּי, Or, *bend my heart*. As we bend a crooked stick to make it straight. Or as he he prays God to unite his heart to his fear, *Psal.* 86. 11. so here *Paul*, to direct theirs to his love, by which some understand all Religion. We learn hence, that to direct mans heart to the love of God is the work of God, and beyond our power. And the hearts of the best Saints stand in need of a more perfect and constant direction unto the Love of God. *e* Patient sufferings for Christs sake; as the Apostle calls his sufferings for Christs sake, the sufferings of Christ often, 2 *Cor.* 1. 5. *Phil.* 3. 10. *&c.* and patience for his sake, is call'd the patience of Christ, *Rev.* 1. 9. In this sence, the Apostle prays they may have hearts ready to suffer, and patiently to suffer for Christs sake, *Heb.* 10. 36. *Jam.* 5. 11. and suited to a suffering state, which the heart is naturally averse and disinclin'd unto. And the word is often used in this sence for patience under the Cross. And so the Apostle hath his eye in his Prayer upon the suffering state these Believers were in for Christs sake. If the sence be rendred as in our Translation, he prays for their hearts to be fixed upon the coming of Christ, to look towards it, and patiently to wait for it. The *Greek* word being often taken for the patience of expectation as well as of suffering, *Rom.* 8. 25. *Heb.* 10. 36. and so it is the same as *waiting for the Son of God from Heaven*, mentioned 1 *Thes.* 1. *last.* and *looking for the Saviour*, *Phil.* 3. 20. that hereby they might not faint under their sufferings, nor be surprized by his coming. And because the hearts of the best are apt either to be remiss or secure upon the delay of Christs coming, he therefore prays their hearts might be *directed* to a patient waiting for it, as the Apostle *Peter* upon the same account exhorts Believers to the girding up the Loyns of their Mind, 1 *Pet.* 1. 13.

6 Now we command you, brethren, in the name of our Lord Jesus Christ *f*, * that you withdraw your selves from every brother *g*, that walketh * disorderly, and not after the tradition he received of us *h*.

* Rom. 16. 17. ver. 14. Joh. 10. 2. 1 Thes. 4. 11. ver. 14. chap. 2. 15.

f Here the Apostle proceeds to a discourse of another kind, which is about their carriage to disorderly Members in the Church. And having before declared his confidence, *ver.* 4. *that they did, and would do the things he commanded them*, he now tells them what he commands; and because either 'tis a matter of great importance, or that which they would be backward in, he therefore speaks with the greater vehemence, when he spake in the former Epistle, *chap.* 5. 14. of warning the unruly, he then spake with greater mildness, *We exhort you brethren*, &c. but now to withdraw from them is an harsher Duty; or they having first warned them, if they reform not now, they are to proceed to withdraw from them. And this he now commands as that which he supposeth they might be backward to. Παραγγέλλομεν. The word properly signifies a command conveighed from another, so the Apostle commands here in the Name of the Lord Jesus. Though he had Authority to command as an Apostle, yet it was derived to him from Christ, and therefore usually conjoyns Christ with his Exhortations and commands; *g* or to avoid as the word signifies, and is so rendred, 2 *Cor.* 8. 20. The word is used also, *Gal.* 2. 12. of *Peters* withdrawing himself from eating with the Gentiles. And rendred drawing back, *Heb.* 10. 38. alluding as some think there to a Souldier that draws back from the Battel. But here in the Text to a Mariner that steers his ship from the rocks, and so it implies the danger of not withdrawing, which may be the reason of the Apostles so solemn command about it. And it is not from an Heathen man, but a *Brother*. One that is of the Church, and it is every Brother, let him be rich or poor, high, or low, *&c.* As he writes to the *Corinthians*, 1 *Cor.* 5. 11. *If any man that is call'd a Brother be a Fornicator*, &c. *h* Alluding as some think to Souldiers who keep not their rank, not walking according to rule, or, as he expresseth it, *Not according to the tradition which he received of us*. What is to be meant by Tradition, is explained in the former Chapter. And he cannot be understood to speak here of Bites and Ceremonies relating to Church Worship, or Order, as some imagine. The Apostle doth in the following Verses explain himself otherwise. But what is this withdrawing? Is it *Excommunication* the greater or the less? In a general sence it may be so called, for it is an abstaining from Communion, but it is not so properly; for that is called *putting away a person*, *a purging out the old leaven*, 1 *Cor.* 5. 7. this is only a withdrawing from him, much less is it a delivering up to Satan, which the Apostle

stle required, 1 *Cor.* 5. and himself inflicted upon *Hymneus* and *Alexander*, 1 *Tim.* 1. *last.* The nature of the crime here mentioned will not bear that. It was not Incest or Blasphemy, as in the former Instances, but only disorderly walking, which he specifies afterwards. And with respect to such the Apostle required in the former Epistle, warning only, *warn the unruly*. And though this is something more, yet it implies not a cutting a man out of the Church, which is Christ's visible Kingdom into Satans Kingdom, for he is still to be admonisht as a Brother, as *verse* 15. And Excommunication is the exerring an Act of Church power, as 1 *Cor.* 5. 4. whereof no mention is made here, or of an absolute rejection which is elsewhere required, *Tit.* 3. 10. It seems then to be only a withdrawing from familiar converse and society. As 1 *Cor.* 5. 11. *If any man that is call'd a Brother be a Fornicator, Covetous, &c. with such an one no not to eat*, alluding to the custom of the Jews who would not eat with the Gentiles, and by eating is expresst Communion in Scripture, and prophane Writers also. And such Communion is forbidden to such a brother, which the Apostle allowed them to have with such sinners that were of the World, and not of the Church, as *verse* 10. which cannot be meant of sacred communion. And familiarity with such a brother would harden him in his sins, and reflect dishonour upon Religion, and indanger their infection more than with a *Pagan*, or *Infidel*; which therefore the Apostle forbids them to a Brother. As he did the *Corinthians* mentioned before, as also the *Romans*, *chap.* 16. 17. And which may be a step towards excommunication from Spiritual communion; which is the greater punishment, especially if the brother be not hereby made ashamed, and reform his course, and doth not only now and then do a disorderly action, but *walks disorderly* and that after warning also. Others think its meant of Excommunication, and judg not the reason against it to be cogent.

7 For your selves know * how ye ought to follow us. For we * behaved not our selves disorderly among you *i*.

* Gal. 4. 16. 2 Th. 1. 3. 1 Cor. 4. 16. 2 Cor. 3. 2. 10.

i Whereby the Apostle intimates the aggravation of their crime who did walk disorderly, and so justifies the withdrawing from them. For they would be reproved not only by his Doctrine, but Example; what he required of others he practised himself, and that in some cases for this end alone, that he might be an Example. Examples teaching more than precepts, especially in Ministers. And they did not only know how the Apostle and his fellow Ministers walked among them, but their end therein, whereby they knew they ought to follow them, and *how to follow them*; being guided as well as excited by their Example. And this is expresst more generally. First, Negatively, *We behaved our selves not disorderly among you*, which he speaks not in a way of self-commendation, but for their imitation; and he useth here the same word to express his own practise which he did in theirs; being properly a military word as was said before. He went before them as a Captain before the Army, and taught them Order by his own Example; for in the Negative the Positive is included.

|| Heb. Hist. 3. & Rom. 13. 8.

8 Neither did we eat any mans bread || for nought *k*, but * wrought with labour and travel *l* night and day *m*, that we might not be chargeable to any of you.

k The Apostle here gives a particular positive instance of what before he speaks negatively, and in general. And brings his Discourse home to the present case, and declares his orderly working in this that he wrought for his own bread, and did not eat for nought, or live upon that which was freely given. Δωρεὰν. The word is sometimes taken for that which is without effect, as *Gal.* 2. *last.* answering to the *Heb.* word *Chinnam*, oft used, *Psal.* 7. 4. and 25. 3. and 69. 4. and 119. 61. Or, that which is without cause, and that either with respect to injury received, as *Job.* 15. 25. or benefit bestowed, as *Rom.* 3. 24. when it is freely given without merit. The Apostle means that he preached the Gospel to them freely, as he tells the *Corinthians*, 2 *Cor.* 11. 7. Though if he had received maintenance for his labour in the Gospel among them, it was that which he well deserved; and he had not eaten their bread for nought; but he wrought with his own hands to maintain himself, as he did at *Corinth*, *Acts* 18. 3. *l* And he wrought laboriously with wearisom and toilsom labour, as the words import. *m* And that *night and day*; as he had told them in the former Epistle, *chap.* 2. 9. only he speaks of it here upon a different account; there to clear his Ministry from suspicion of Covetousness, and to evidence his sincere affection to them, here to set before them an example of industry against such who lived Idly, and did eat others bread. Had he not wrought with his hands, he had not walked disorderly, but lest any should think so, he would do it to take away all occasion of Evil. For though the labour of the ministry in the exercise of the mind and study may be reckoned as the greatest, yet most people cannot judge of it, and think it such; and though he had power to forbear working as he tells the *Corinthians*, 1 *Cor.* 9. 6. yet he would do it rather than any good should be hindred, or any evil furthered thereby.

1 Cor. 9. 6. 2 Authority.

9 * Not because we have not || power *n*, but to make * our selves an ensample to you to follow us *o*.

n The contents of this verse are already spoke to in the former, only the Apostle asserts the right of maintenance, due to the Ministry by the name of power. It may be claimed by Authority from Christ; Though it should not be commanded by any Laws from men. As the Priests under the Law had their maintenance settled upon them by the Law of God; so *hath God appointed that they which preach the gospel should live of the gospel*, 1 *Cor.* 9. 14. *Gal.* 6. 6. And though this power may be claimed, yet in some cases it is to be denyed, as the Apostle did, 1 *Cor.* 9. 12. *We have not used this power, lest we should hinder the gospel of Christ*. And so he did here, *to make himself an example*, τύπον, which signifies any mark that is cut or engraven to stamp things into its own likeness, Oft used in the New Testament, and variously applyed. *o* Its desireable to follow good examples, but more to become a good example; And as the old verse is true *Regis ad exemplum*, &c. So the old Proverb, *like Priests, like People*; *and to follow them is* to imitate them, as 1 *Cor.* 11. 1. *Be ye followers of me, even as I am also of Christ*. He is the first pattern, and others are to be regulated by it; and so far, and no further to be imitated. As Ministers ought to be patterns, *Titus* 2. 7. 1 *Pet.* 5. 3. so the people ought to be followers, and their sin will be the greater if they follow not their Doctrine, when it is exemplified in their practice.

10 For *p* even when we were with you, this we commanded you *q*, that if any would not work, neither should he eat *r*.

p The words contain a reason, as the illative *for*, imports, but what it refers to is uncertain. most probably a further reason of the Apostles working with his hands, because when with them he left this command, *that he that would not work should not eat*; he would therefore practise himself what he commanded them, and not be thought to be as the *Pharisees*, binding heavy burdens upon others, and he not touch them himself. *q* And this is another of the Commandments which the Apostle gave them, which he declared his confidence that they would do, *verse* 4. and this command seems grounded upon the law given to *Adam*, *In the sweat of thy brows thou shalt eat bread*, *Gen.* 3. 19. For when he recommends a practise, not directly grounded upon some word of God, or of Christ, or from infallible inspiration, he calls it a permission, as 1 *Cor.* 7. 6. but when otherwise, he saith, *I command, and yet not I, but the Lord*, *verse* 10. and calls it the commandment of the Lord Jesus, 1 *Cor.* 14. 37. and this in the Text is not his alone, but the Lords, and is else where mentioned, as *Eph.* 4. 28. *Let not him that stole steal any more, but work with his hands*, *&c.* 1 *Cor.* 7. 20. God requires it of us as men, that we may be profitable in the Common-wealth, supply our own wants, and of those that depend upon us, have wherewith also to supply the wants of the poor, *Eph.* 4. 28. to be kept from the temptations of idleness. Christianity doth not extinguish the profitable Laws of nature, or Nations. *r* Yet this general command admits limitations. If men have ability and opportunity to work, or if the ends of working are not otherwise supplyed. For he that lives out of the reason of the Law seems not bound by the Law; or if the work be mental and not manual, the Law is fulfilled; and the equity of the Law reacheth all men so far, as that none ought not to be idle and useless in the World: and the Apostles argument for it in the Text is cogent from Nature in itself. Agreeable to that of *Solomon*, *Prov.* 16. 26. *He that laboureth, laboureth for himself*; *for his mouth craveth it of him*; whereupon some judge these believing *Thessalonians* to be generally a people that lived by some *handicraft* Trade, or some other manual Labour. And the eating here intended is meant of relief from the stock and charge of the Church; Such should not be relieved, *who will not work*, as it is in the Text, who could, but would not, the fault being in the Will.

11 For we hear *s* that there are some among you *t* which walk disorderly, || not working at all *u*, but are busie bodies *w*.

|| Or, *working nothing.*

s The Apostle gives the reason of this Discourse he fell into, about disorder, and commends, yea, commands a remedy against it He had heard of this disorderly walking, else his Discourse might have been esteemed vain and needless. Reports are to obtain credit according to the quality of the person that makes them, his end therein, and probability of Truth. He took notice of reports brought to him about the Divisions that were at *Corinth*. 1 *Corinth.* 11. 18. *t* And the persons that he here chargeth the report upon, is not all, but some only, and he nameth none. For as to the Body of the Church *he had confidence they did, and would do the things he commanded*, *ver.* 4. And requires them to withdraw from the disorderly. And the disorder he chargeth upon these *some* is *u* 1. Μηδὲν ἐργαζομένους. That they *worked not at all*, at least, not the work of their own place, as it follows. *w* 2. *But are busie bodies*: Busie, and yet idle, and not working. περιεργαζομένους, *Curiosiment*, *French Bible*, as the curious Arts of Sorcerers are call'd περίεργα, *Act.* 19. 19. The word signifies working about, and denotes either vain curiosity, meddling in matters that they ought not, or going round their proper work, but not falling, or fixing upon it. The same the Apostle speaks of younger Widows, 1 *Tim.* 5. 13. *who learnt to be* idle, and yet were *busie bodies*; and such are called ἀλλοτριεπισκόπους. 1 *Pet.* 4. 15. And the one follows from the other; for they that are idle and neglect their own business

will

will be apt to intermeddle in anothers: And they that are not keepers at home, will be gadders abroad, and so not eat their own, but others bread, which the Apostle here reproves, as dishonourable to the Christian Profession; and as a further remedy doth with much earnestness address his speech particularly to them.

*1 Thes. 4. 11. 12 * Now them that are such we command and exhort by our Lord Jesus Christ *x*, that with quietness they work *y*, and eat their own bread *z*.

x He had before given command to the Church, to withdraw from them, *ver. 6.* And now he says his Commandment upon them, *x.es*, and that in the name of Christ. *y* Working is set opposite to their idleness, and quietness to their busie medling where they ought not, whereby they might occasion strife. The Apostle here, and in many other places requires Christians to live peaceably, as 2 *Cor.* 13. 11. *Col.* 3. 15. 1 *Thess.* 5. 13. *Heb.* 12. 14. *z* Not to live as drones upon others labours, yet he forbids not dealing their bread to the hungry; nor requires this of the poor that are necessitated to live upon alms: And by eating their own bread the Apostle means, maintaining themselves, and Families, for bread is taken in Scripture for all things that maintain the natural Life: And the Apostle here insinuates a blessing upon honest labour, that thereby men shall have bread of their own: and doth assert property against that community which some have pleaded for, the civil right that men have to what they honestly get and possess, but hereby condemn Oppressours, Pirats, Robbers, Cheaters, Usurpers, yea, and Tyrannical Princes, who maintain themselves upon the spoil of others, and take their bread out of others mouths: And why not also such as are not quiet and contented with their own portion, but either envy others, or murmure against providence.

‖ Or, *faint not.* 13 But ye, brethren *a*, be not ‖ weary in well doing *b*.

a The Apostle now directs his speech to those of the Church, that were not guilty of the disorders before mentioned, to whom he speaks in mild and familiar Language, as if the others deserved not to be so called. *b* And that which he speaks to them is, *not to be weary of well-doing.* The Greek word is often used about sufferings, as 2 *Cor.* 4. 1. *Eph.* 3. 13. and then usually Translated *fainting*, and which seems to be its most proper use, to shrink or faint as cowards in War, Μὴ ἐκκακήσητε, *Ne segnescite, desistite, defatigamini*, it signifies a receeding or fainting, or tiring in our duty, because of the evil that attends it, sometimes its used of prayer, *Luke* 18. 1. and sometimes generally of all duties of Religion, which are generally call'd well doing, *Gal.* 6. 9. and signifies either a slothfulness in them, or wearinesse of them; as those whom the Prophets complain of, *Amos* 8. 5. *Mal.* 1. 13. the Apostle useth the same word in this sence, *Gal.* 6. 9. *Be not weary of well-doing*; and in the Text, those that did walk orderly, he exhorts them to hold on their course, either more peculiarly to the works of Charity, which are called well-doing, *Phil.* 4. 14. Though those that worke not did not deserve them, or enjoy them, yet this should not discourage them from practising them towards others; or the word may extend more generally to all good works, we should persevere in them without fainting or wearinesse, notwithstanding the evils that may threaten us therein.

‖ Or, *signifie that man by an Epistle.* 14 And if any man obey not our word ‖, by this epistle *c*, note that man *d*, and * have no company with him *e*, that he may be ashamed *f*.

c Here we have further Commandments given concerning the disorderly. In case of obstinacy to proceed further against them. The Apostle had given Commandments about their walking in his first preaching to them, after that he repeats them in his first Epistle, and again in this second. And now if any man obey not our word by this Epistle, saith he, *note that man*, and he would have none excepted, either through fear or favour, and nothing done by partiality. 1 *Tim.* 5. 21. *d* What is meant by *noting* is disputed among expositors, more seems to be meant then *marking them*, *Rom.* 16. 17. Some take it for what we call Excommunication, so *Aug. lib.* 3. *Cont. Epist. Parmen. cap.* 4. *Theophyl. in locum*, either the casting him out of the Church, which is the greater, or suspension from the Lords Supper, which is the lesser. As there were degrees of Church censure among the *Jews*, so also we read practised in the Gospel Church; as is evident in the Councils. Others think it is no more than a withdrawing from him, as was mentioned before; *verse* 6. but then the Apostle saith the same thing over again, which seemeth needless. And he speaks here of some greater contumacy then before, when his word in this second Epistle is not obeyed. We may suppose the Apostle may mean not only a withdrawing from familiarity with him, but exposing his name to some publick notice in the Church, that both his crime and his name should be publickly noticed. As the Apostle speaks of *Hymenæus* and *Alexander*, and *Philetus*, by name in his Epistles that were made publick. Σημειοῦσθαι Note him by a sign, as the word signifies, which cannot well be done by a meer withdrawing. And seeing he speaks here of one that is not only disorderly, but obstinate, some further and more signal act of Discipline is to be inflicted on him. And what word the Apostle refers to in this Epistle as not obeyed, is not expresst, neither need we limit it, but may be meant of all his Commandments herein, to which obedience was required. And the word, as written, is the word of God, and is to be obeyed as well as that which is preached. I know there is another reading of the Text, *If any man obey not our word, note that man by an Epistle*, and so it is in our Margins. But this is not probable; by an Epistle? to whom? To the Apostle himself? And for what? to know how to procede towards such an one? What need that when he here gives direction about it to them: which follows, *e.* Or be not mingled with him, which refers either to his crime as the *Greek* word is so applyed, *Eph.* 5. 11. or to his person also, as the word is used, 1 *Cor.* 5. 9. And yet some think the Apostle here forbids only Civil Communion, not Sacred, because the word in the Text is generally so used, and so rendred by Expositors, but Sacred Communion is expresst in the new Testament by another word, 1 *Joh.* 1. 3. And if meant of Sacred, it is then casting him out of the Church, which is a delivering him up to Satan, *Vid. Elliot in loc.* And that seems not to agree with what follows, *Admonish him as a Brother*: and so not to be accounted as an Heathen or a Publican, *Matth.* 18. 17. And we know admonition goes before casting out. But to be thrust out of the company of the people of God in all Civil Friendly Society is a great punishment and affliction. And some think that the *noting* of him was to be done by the Governours of the Church, and the renouncing his Company by all the people, let the reader judge. *f* The end of both is here expresst. This is not added before as a reason of withdrawing, and therefore some think the Apostle required that only to avoid the Infection of sin by familiar Society; but this further proceeding here mentioned is to make the man ashamed that is obstinate in disobedience, but we need not so limit it. *And this making him ashamed* is not to be out of hatred to his person, but for his good, as all Church censures ought to be so intended, to bring him to that shame that may be the first step to true Repentance. There is a shamefulness in sin; and when sinners repent, they see it, and are ashamed, *Isa.* 1. 29. *Ezek.* 16. 61, *Rom.* 6. 21. And God complains of sinners when not ashamed, *Jer.* 3. 3. Shame is a natural affection in men, and is not in the nature of Beasts, neither was it in man before the fall; and though in its self it is no vertue, being the proper effect of sin, yet it is of use to restrain much open wickedness, and to keep decorum in mens outward actions: And God makes use of it also in leading men to true Repentance. To shame men out of envy or hatred is sinful; and against the Law of Charity, but to do it to bring them to Repentance, is better than by flattery or familiar Society to harden them in sin.

15 Yet count *him* not as an enemy *g*, but admonish *him* as a brother *h*.

g They having thus proceeded against the disorderly and disobedient, the Apostle directs them about their after carriage, which either respects their inward opinion of the mind, or outward action. They should not *count him as Enemy*, putting a great difference betwixt an offending Brother, and a professed Enemy. They ought not to hate him as an Enemy, nor look upon him as upon such who out of enmity to the Gospel persecute Christianity, nor to have an unreconcileable mind towards him. *h* And as to outward action, should admonish him as a Brother. It is either private or publick, Ministerial or Fraternal; gentle, or severe, joyn'd with commination. The Greeks express it in the degrees of it by three words, νουθεσία, παρακλησις, παιδευσις. The word in the Text signifies a putting in mind. They were to put the offender in mind of his sin, and in mind of his duty. Though they were to have no company with him, in a way of familiarity, yet to be in his company, so as to admonish him; and the admonition here meant is either publick, in the Church, or private, or first private then publick, as our Saviour gives the rule, *Mat.* 18. 17. So that his Repentance is to be endeavoured, not only by abstaining his company, but by admonition. And it is to be performed to him *as a brother*, which either respects the state of the person admonisht. He is not an Enemy, or Pagan, or one out of the visible Church, but a Brother, whereby some conceive that the Apostle had not before spoken of his Excommunication. Or it respects the way of admonition. It is to be performed with love, tenderness and compassion, as to a brother, not to upbraid him, but to gain him, as *Mat.* 18. 15. *If he hear thee thou hast gained thy brother.* And for that end great prudence is to be used. The temper of the offenders, the quality of the sin, their outward condition in the world, their age, yea, the circumstances of time and place are to be considered.

16 Now * the Lord of peace himself give you peace *i* ‖ always, by all means *k*. The Lord be with you all.

* Rom. 15. 33. ‖ Or, *every where.* or, *in every thing*

i The Apostle is now taking his leave, and closing up his Epistle; and this he doth with prayer, and what he prays for is peace, and though the word peace hath various acceptions, and is of comprehensive signification, yet here it is to be understood of brotherly peace and unity: Whether it was occasioned by any dissensions that were actually among them, or fear'd by any dissensions that were actually among them, or his fears of such to arise upon the practise of their duties to the disorderly among them that he thus prayes, is uncertain; and it is that which he much presseth and prayes for in his several Epistles to the Churches, as being that wherein the honour of the Gospel, and their own comfort and edification, were so much concerned: And the person he prays to, he stiles the *Lord of Peace*, whereby I suppose he means Jesus Christ, who is sometimes called the *Prince of peace*, *Isa.* 9. 6. As God is called the *God of Peace*, 1 *Thess.* 5. 23. It is he that hath made peace betwixt God and us, betwixt the Jew and Gentile, and it is one of the fruits of his Spirit in the hearts of Christians, *Gal.* 5. 22. True Christian peace is the gift of Christ, and therefore the Apostle prays the Lord to give it, and saith, the *Lord himself*, as intimating none but he can give it, and that it is a singular blessing to enjoy it, as we must so interpret the phrase when at any other time we find it, as 1 *Thessonians* 5. 23. *k* He shews both the desirablenesse and difficulty of peace. It is worth the using all endeavours for it, and without such we shall hardly attain it, as *Rom.* 12. 18. *If it be possible, as much as lyeth in you, live peaceably with all men*, Quite contrary to the temper and practise of some men, who will live peaceably with no man; and elsewhere we read of *following Peace*, *Heb.* 12. 14. and *seeking peace and ensuing it*, 1 *Pet.* 3. 11. and *endeavouring to keep the unity of the Spirit in the bond of Peace*, *Eph.* 4. 3. And the Apostle prays for it in the Text with much earnestness, and that they might enjoy it without interruption, *always*. That there might be no schisme rise up among them at any time, and if we read the next words *in every thing*, he prays that their peace might be universal with respect to opinions, words and actions, and as a final farewell addeth, *the Lord be with you all*, which shews his affection to them all, though he had reproved sharply the disorders that some were guilty of. And a greater thing he could not desire for them. It comprehends all blessings in it, and the very blessednesse of heaven it self. As a usual farewell word *Adieu* is a recommending a person to God.

17 The salutation of me Paul with mine own hand, which is the token in every epistle: so I write *l*.

l This the Apostle addeth after he had finisht his Epistle, and taken his farewel, as a proof that the Epistle was genuine, and came from himself. Because it may be there were some then who did counterfeit his Epistles, as there have been many since who have counterfeited Creeds, Liturgies, Gospels, Writings of the Fathers, &c. and he knew it might be of dangerous consequence to the Churches, to have his Writings counterfeited. Hereticks in several Ages, and the Church of *Rome* particularly hath herein been deeply guilty. And though its probable the body of this Epistle was Writ by some *Amanuensis*, as is evident of the Epistle to the *Romans*, that it was writ by one *Tertius*, *Rom.* 16. 22. and when he tels the *Galatians*, *Gal.* 6. 11. he wrote their Epistle with his own hand, so *Phil.* 1. 9. it implies sometimes he did not so. Yet this Salutation he wrote with his own hand, which he practised not only in this, but in all his other Epistles, as he here affirmed. And he wrote it in such characters whereby his own hand might be known. Else it was an easie matter for any impostor to write the same words, and the words of it are here set down, but elsewhere explained, and therefore nothing is further needful here.

18 The grace of our Lord Jesus Christ *be* with you all. Amen.

I TIMOTHY.

The ARGUMENT.

Timothy *is thought to have been a Native of* Lystra *in* Lycaonia, Acts 16. 1. *his mother* Eunice *was a* Jewess, Acts 16. 1. *A* Believer, 2 Tim. 1. 5. *His Father a* Greek, Acts 16. 1. *but* (*possibly*) *Proselited to the Jewish Religion. They gave* Timothy *his Name, signifying thereby their Pious desire that their Son should* Fear *and* Honour *God, and be put in mind of his Duty by his Name. They bred him up in the Knowledge of the Scriptures* from a Child; *when it was he first became a Disciple to* Paul *doth not appear, but it appears from* 2 Tim. 3. 11. *that he was with* Paul *at* Antioch, *and* Iconium, *which was before he came to* Lystra, Acts 16. 1. *where* Paul *circumcised him. After this* Paul *made him his Companion, sent him upon several Messages. He was a sickly Person,* 1 Timothy 5. 23. *but eminent in* Gifts *and* Graces, 2 Timothy 1. 5. and 3. 15. 1 Corinthians 4. 17. *After this he was Ordained a Minister by* Paul *and the* Presbytery, 2 Timothy 1. 6. *he became very dear to* Paul *for his* Faithfulness, Philippians 2. 19, 20, 21. *so as he calls him his beloved* Son *and* Faithful, 1 Corinthians 4. 17. His Son in the Faith, 1 Timothy 1. 2. *his* dearly beloved Son, his Fellow Worker, fellow Labourer, *&c.* Paul *left him a time at* Thessalonica *and* Berea, Acts 17. 13, 14. *then sends for him to* Athens, Acts 17. 15. *he came to him at* Corinth, Acts 18. 5. *Thence he sent him into* Macedonia, Acts 19. 22. *from thence he came to* Corinth *and goes with* Paul *into* Asia, Acts 20. 4. *where* Paul *intreats him to stay some time at* Ephesus, *as an Evangelist to settle the Churches there* 2 Tim. 4. 5. *From thence he sends for him to* Rome, 2 Timothy 4. 9. *and sends* Tichycus *in his room to* Ephesus, 2 Timothy 4. 12. Paul *having left* Timothy *a young man in this great trust, being himself to be absent, writes this Epistle to him, to encourage him against all* Dangers, *and to direct him in the managery of his Office. The Scope of the Epistle is to direct* Timothy *in the first place, and then all ministers of the Gospel how to behave themselves in the ministerial work as to* Preaching, Praying, Government, opposing gainsayers, *&c. so as it is the most perfect direction we have in all Scripture for the discharge of the ministerial Office. The Time when* Paul *wrote this Epistle is uncertainly judged, but guessed to be the* One and Twentieth year *after Christ's Death, and about the* Nineteenth *after* Paul's *Conversion, it is certain it was when he was in* Macedonia, *and before he returned to* Ephesus, Acts 19. 1.

CHAP. I.

1 Paul an Apostle of Jesus Christ *a*, by the commandement of God our Saviour, and the Lord Jesus Christ: *b* * *which is* our hope *c*.

* Col. 1. 27.

a One immediately sent by Jesus Christ, by his voice from Heaven, *Acts* 9. 15. though not by his voice upon Earth (as those *Matth.* 10.) *b* Through *the will of God*, 1 *Cor.* 1. 1. not his *permissive*, but *preceptive* will, and this is the same with his being called to be an Apostle, *Rom.* 1 1. 1 *Cor.* 1. 1. by our *Lord Jesus Christ*, the Father not being excluded, but the Son only being named, to whom the Mediatory Kingdom was committed,

mitted. *e Our Hope*, there is no more in the (Greek) that is, the *object of our Hope*: as when 'tis said *Gen.* 31. 53. that *Jacob* sware by the *fear of his Father Isaac*, that is, by the Deity whom his Father feared. This glorious Eulogy belongs to our Saviour on whom there is a concurrence of all that is requisite to free us from destructive evils, and to make us everlastingly happy: for he is *Wisdom, Righteousness, Sanctification, and Redemption.* Hence the *Gentiles without Christ are said to be without hope, Eph.* 2. 12. And from hence its evident that Jesus Christ is the Eternal God, for if he were only a man though in excellence above all others, he could not be our hope, *for cursed is he that trusteth in man, Jer.* 17. 5.

2 Unto * Timothy *my* own son in the faith: * Grace, mercy, *and* peace from God our Father, and Jesus Christ our Lord.

* Acts 16. 1. 1 Thess. 3. 2. * Gal. 1. 3. 1 Pet. 1. 2.

He dignifies *Timothy* with the Title *of his Son in the Faith*: that is, being converted by him to Christianity, and begat to the Divine Life: and by stiling *Timothy his own Son*, he signifies his piety and vertue, that rendred him a worthy Son of such a Father, whom he imitated and honoured, and with whom he corresponded in a grateful obedient affection. Having thus designed the person to whom he Writes, he expresses his ardent desires of his compleat felicity; which is included in *Grace, Mercy*, and *Peace*: *by Grace* he means the free favour and good will of God, with all the spiritual gifts that proceed from it, either requisite for Salvation, or the great work of the Evangelical Ministry: *by Mercy*, his compassionate tender Love, pardoning, releiving, supporting and assisting us in our Christian course: by *Peace* he signifies, principally the Peace of God, that divine calm of Conscience, that tranquillity and rest of Soul which proceeds from the assurance that God is reconciled to us in Christ, and our freedom by the sanctifying Spirit, from the Tyranny of carnal lusts: *This peace can never be to the wicked.* And besides this principal peace, we may understand peace with man, that is a quiet state exempt from hatred and persecutions, that *Timothy* might more comfortably and successfully perform the work of his Ministry. He prays for these blessings *from God*, who is the original Fountain of all good: and from *Jesus Christ* as the channel, by which all the gifts of God are conveyed to us. For without his mediation the Deity is as a sealed Fountain, no Grace would flow to us. He stiles God *our Father*, because he has adopted us in his Son, and in that quality he communicates his *Grace, Mercy, and Peace* to us: he stiles *Christ our Lord*, who hath supream power over us as well by the right of Creation as of Redemption.

3 As I besought thee to abide still at Ephesus, *f* when I went into Macedonia *g*, that thou mightest charge some that they teach no other doctrine *h*.

f Ephesus was a great City in *Asia* the less, whither *Paul* came *Acts* 19. 1. where *Demetrius* raised a tumult against him; which the *Town Clerk* appeased as we read there. From thence he went into *Macedonia*. *Acts* 20. 1, 2, 3. upon this his motion into *Macedonia* (as Divines judge) he left *Timothy* at *Ephesus*. The end of leaving him at *Ephesus*, was that *he might charge some that they preached no other Doctrine*, that is, none contrary to what he had preached, none contrary to the Doctrine of the Gospel, *Gal.* 1. 8, 9. what power was here committed to *Timothy* is by some questioned, supposing (which is very probable) there were a greater number of Disciples then could meet in one Assembly, his power was more then Pastoral, for he had a power over the Teachers. Whether this power was *extraordinary* or *ordinary*, and what God intended ever to continue in the Church is the question. Those who make it to be such make it to be *Episcopal*, those that make it *extraordinary*, say it was the work of an *Evangelist*, 2 *Tim.* 2. 4. That there was such an Officer in the Primitive Church appears from *Acts* 21. 8. *Eph.* 4. 11. That this was *Timothy's* work appears from 2 *Tim.* 4. 5. nor is it a new thing, but very common in the settlement of all new Governments, to authorize some special Commissioners and to give them an extraordinary power for a time till the Government can be settled, and things brought into a fixed order. If we consider the words without prejudice, *I besought thee to abide still at Ephesus*, they seem to signifie that *Timothy* was not the establisht Bishop of *Ephesus*, for to what end should the Apostle desire a Bishop to reside in his own Diocess, which he could not forsake without neglecting his duty, and the offence of God? This were a tacit reflexion as if he were careless of his duty. And the word *ἀπέχει παρακαλῶν* does not necessarily import his constant residence there: for 'tis used to signifie continuance for some time only; as 'tis said of the Apostle, that remained *many dayes at Corinth, Acts* 18. 18. when his stay there was only for some Months. The intention of the Apostle seems to be that *Timothy* should continue for a while at *Ephesus*, and not accompany him in his Voyage to *Macedonia*, as he was wont to do upon other occasions. And 'tis evident by the sacred History, that about six moneths after *Timothy* was with the Apostle in *Greece*, that he went with him to *Macedonia* and *Troas*, and *Miletus*, *Acts* 20. 1, 4. where the Apostle sent for the Elders or Bishops of *Ephesus*, to leave his last solemn charge with them. In short if *Timothy* had been appointed the Bishop of *Ephesus*, the Apostle would probably have given this Title of honour to him in the inscription of his Epistle. Upon the impartial considering of the whole matter, though the passion of Prelacy is so ingenious, as to discover so many mysteries and Myters in a few plain words, (*viz.* that *Timothy* was Bishop of that City, *Metropolitan* of the Province, and Primate of all *Asia*) yet 'tis most likely that *Timothy* was left onely for some time with a kind of Apostolical power in the Church of *Ephesus*; of which power this was one branch, authoritatively to command seducers not to teach another Doctrine, then what was taught by the Apostles who were divinely illuminated. A divine rule, and most worthy of perpetual observation by all in the office of the Ministry. And this sheweth the mighty pronesse of men as to deviate in their conversations from the right ways, so in their judgements from the truths of God, otherwise *Paul* had had no need to have left *Timothy* for that end, in this Church so newly planted.

4 Neither * give heed to fables *i*, and endless genealogies, which minister questions rather then godly edifying *k*, which is in faith *l*: *so do.* * Chap. 4. 7.

i By Fables he probably meaneth the *Jewish Fables, and commandments of men*, mentioned *Titus* 1. 14. or more generally, all *vain* and *idle speculations*. *k* Whatsoever tendeth not to build men up in Godliness, (which is the end of Preaching.) The Jews had many unwritten Fables, about what God did before he made the World, &c. and many unwritten endless *Genealogies*, which were as so many Labyrinths, intricate without an issue out of them: and 'tis probable that some of them (converted to the Christian Faith) still busied their heads about, according to their Education, and the practice of the *Jewish Doctors*, and made the subject of their Sermons, and discourses to the assemblies of Christians; which is the thing the Apostle here declareth a corruption of the *Ordinances of Preaching*, and inveigheth against *chap.* 6. 4. 2 *Tim.* 2. 23. *Titus* 1. 14. and 3. 9. and willeth Preachers to avoid, and People to give no heed to them, as nothing tending to the building Christians up in holiness, which he here calleth *οἰκοδομὴν Θεοῦ*, the building up of God, either so *objectively*, or *efficiently*, or by his command, because it is *in God, viz.* in the knowledge of God, and an increase in the Love of God, and other spiritual habits, or *from God*, being wrought by him, and serving for his honour and glory, or according to his Will. *l* For he tells us this edifying can be no otherwise then *in Faith*, Preaching the Doctrine of the Gospel, and imbracing that which is the *Doctrine of Faith*, a Doctrine of Divine Revelation, to which men must give their assent, because of the authority of God revealing it. So as no discourses which are not founded in a divine Revelation and to be proved from thence can possibly tend to any *building of God*, which *cannot* stand in the *Wisdom of Men*, but must stand *in the power of God*, from this Text we may observe the vanity and pronenesse of some persons even from the infancy of the Church, to make up what they call *Sermons* of discourses about *Fables, Idle Questions*, and *Speculations*, and *Genealogies* of which there is no end, the Teachers being able to bring the minds of hearers to no rest about them nor they tending to any good, and saving use, but meerly to shew men *Wit* and *Parts*, and we may also learn, that this is no religious *Preaching* or *Hearing*, it being impossible men should be under any religious obligations to hear any but *Prophets*, that is, such as reveal the divine Will. For other discourses men in their seasons may hear them, or let them alone, and credit or not credit them as they see reason.

5 Now the * end of the commandment is * Rom. 13. 8, 10. Gal. 5. 14. charity *m* out of a pure heart *n*, and *of a* good conscience *o*, and *of* faith unfeigned *p*.

m The word Transluted *Commandement* here is *παραγγελία*, which rather signifies a particular charge given by superiors as to some thing, then a *general Law*, *Acts* 5. 28. and 16. 24. and so in this *chapter ver.* 18. which inclineth me to think that though the proposition be true of the whole Law of God, (*for love is the fulfilling of the Law*,) and more eminently of the divine Doctrine in the Gospel, for the end and perfection it aims at and produces is a pure ardent love of God, and of men for his sake, and of the Gospel, yet it is rather here to be restrained to the Commandement relating to *Preaching*, or discoursing the revealed Will of God relating to mens Salvation, the End of which is doubtless *Charity*, which ought to be *finis operantis*, the end of the workman, what he ought to intend and aim at: and is *finis operis* the effect of the work, *viz.* the begetting in the Souls of people *love to God and their Neighbour*, neither of which can rationally be obtained, by Preachers telling people idle Stories, and filling their heads with idle questions and speculations. *n* Which love to God and men must proceed from a clean, and holy, and sincere heart. *o* And a good and holy life, when Conscience doth not sowrely reflect upon men, for presumptuous miscarriages. Which *p* must all be rooted in, and attended with a *faith unfeigned* rooted in it as Faith signifies a steady assent to Divine Revelation attended with it, as it signifies, the Souls repose and rest upon Christ for the fulfilling of the promises annexed to him that beleives, and liveth up to such propositions. These are the noble the ends of whole Law of God, and particularly of the charge, or command God hath given Ministers as to Preaching, which can by no means be attained, by Teachers discourfing Fables and endless Genealogies to people, nor by Peoples attendance to such discourses, for they can onely fill peoples heads with notions and unprofitable questions which serve to gender strife, and contention amongst people, instead of *Love* either to God or Men, and so to defile instead of purifying the Heart, and have no influence at all upon an Holy Life, all which can grow out of no root but an unfeigned Faith.

6 From

6 From which *q*, some having ‖ swerved *r*, have turned aside unto * vain jangling *s*.

‖ Or, *missed.* * Isa. 56. 10, 11.

q From which things (for the article is plural *ὧν*.) From which Commandement, and from the end of which Commandement, from which pure heart, good Conscience, and Faith unfeigned. *r ἀστοχήσαντες*, the word signifieth to *wander from a scope or mark*. Some men either propounding to themselves ends in their discourses to people different from the command concerning Preaching, and the true end of that, or at least wandring from that true end, they have turned aside. To do an action well, two things are necessary. 1. The propounding to our selves a right end. 2. A moving to it by due means and in right order, who so faileth in either of these, can no more do an action well, then he can shoot an Arrow well, that either eyeth no mark, or levelleth his Arrow quite besides it, the Preachers reflected on by the Apostle, either never considered the true end of Preaching, or never regarded it in their action; this made them turn aside from *Theology* to *Mateology*, from *Preaching* to *s Vain Jangling*, (so we translate it, but) the word signifieth *foolish talking* (so we translate the adjective, *Tit.* 1. 10.) and so the word properly signifieth, any kind of *foolish* and *impertinent* discourse either serving to no good end, or at least not that which the discourse pretendeth to. And indeed all discourses of Fables, and unprofitable, idle questions tending not to edifying, is no better then *foolish talking*.

7 Desiring to be teachers of the law *t*, understanding neither what they say, nor whereof they affirm *u*.

t Νομοδιδάσκαλοι. This Term lets us know that the Apostle reflecteth upon some who were or had been *Jewis*, who either pressed the observance of the Law in order to justification, or spent their times in pressing the Traditions of the Elders, and constitutions of the Scribes, as *septimenta legis*, Hedges (as they call'd them) to the Divine Law, though not of the Letter of it; upon which there arose a great many questions as insignificant as their Traditions themselves. *u* Which these vain Preachers spent their time in speaking to, neither understanding the Divine Law, nor the questions themselves started, and spoke into, yet ambitious to be accounted *Teachers of the Law*. This vain desire of Reputation, as persons of excellent skill in the Law, was the cause of their erroneous idle Sermons: And their Ignorance is aggravated and inexcusable, in that they with presumptuous boldness assert the things of which they are ignorant.

8 But we know that the law *is* good *w*, if it be used lawfully *x*.

w Not that I speak against the Law of God, I know that in is holy, and spiritual, and just, and good, *Rom.* 7. 12, 14. It is good though not for Justification, yet for conviction, to convince men of sin, and as a Schoolmaster to lead men unto Christ, and to direct us in our walking with God; the equity and sanctity of its precepts are evident to the sincere and purified mind. And as the Law has an intrinsick goodness in its nature, so 'tis good to men when 'tis used for the end to which God gave it.

9 * Knowing this, that the law is not made for a righteous man *y*, but for the lawless *z* and disobedient *a*, for the ungodly *b*, and for sinners *c*, for unholy and profane *d*, for murderers of fathers, and murderers of mothers *e*, for manslayers *f*.

* 1 Tim. 1. 9. * 1 Tim. 1. 13.

y By the Law is to be understood the Moral Law, (though possibly not excluding the Law of *Moses*, consisting in many Ordinances) as 'tis armed with stings and terrours, to restrain rebellious sinners; by the righteous man, one in whom a principle of Divine Grace is planted, and from the knowledge and love of God, chooses the things that are pleasing to him, and is ardent and active to do his will. Now 'tis true, the holiness commanded in the Law, that consists in the love of God, and our Neighbour, obliges every reasonable creature indispensably and eternally, but as the Law was delivered in so terrible a manner, as it has annext so many severe threatnings to the Transgressours of it, 'tis evident, that 'tis directed to the wicked, who will only be compelled by fear from an outragious breaking of it. And this may be emphatically signified in the word here used *κεῖται*. for it signifies to be *laid*, as well as to be made. The Law *non objicitur* is not laid against a righteous man. Thus we translate it, *Mat.* 3. 10. *The Axe is laid to the root of the tree*, there is some difference in the construction, here it is immediately joyn'd with the Dative case, there with an Accusative case, with the Preposition *ἐπὶ* betwixt the Verb and the Case, but that must be the sence. It is very probable, that these false Teachers had been terrifying the Christians with the Law, in opposition to whom the Apostle faith, the Law was not made for a righteous man, as to its condemning office, it was never intended against a righteous man, but against men that committed and lived in gross sin and wickedness. These sinners are first mentioned in general terms, then the Apostle proceedeth to a more particular enumeration of them, whether in them (as some think) the Apostle hath respect to the several precepts of the Decalogue, I cannot determine. *z* By the *Lawless* he meaneth persons living without any respect to the Lawes of God or Men. *a* By the *disobedient* he meaneth such as will live in subjection to no Government. *b* The word by us Translated *ungodly*, signifieth, such as live without any Religion, having no regard to the Worship of God, *ἀσεβῆσι*. *c* The word Translated *sinners* signifies infamous, scandalous sinners. *d* Unholy and profane are also general terms, signifying persons that have no piety, but lewdly talk of things sacred, and live as lewdly. *e* The words signifie such as *strike* or beat their Parents, though they do not give them mortal wounds, and well expresseth violators of the fifth Commandement. *f ἀνδραποδισταῖς* signifies such as kill men, whether malitiously, or passionately violaters of the sixth Commandement.

10 For whoremongers *g*, for them that defile themselves with mankind *h*, for men-stealers *i*, for lyars *k*, for perjured persons *l*, and if there be any other thing that is contrary to sound doctrine *m*.

g The two next terms express violators of the seventh Commandment, whether by Fornication, Adultery, Incest, or any beastly lusts. *h Sodomites*. *i* The word signifieth such as carry men into Captivity, or make slaves of them in the first place, it signifies also any stealing of men. It is probable the first of these is the man-stealing, principally intended, being the most common sin by Pyrates at Sea, and Souldiers at Land, yet not excluding any other stealing of men from their Relations, which he instanceth in, as one of the highest violations of the eighth Commandment. *i* By Lyars, he meaneth such as knowingly speak what is false, especially to the prejudice of others. *k* By *Perjured Persons*, he means such as swear falsely. *l* And because it would be too long to reckon up all kind of sinners, he comprehends them all in a general phrase, and *if there be any other thing, that is contrary to found Doctrine*, that is, the holy and pure truth of God; that is not corrupted, but judges aright of good and evil; for these he saith the *Law is made*, that is, to deter from such crimes, or to condemn for them, but not to terrifie such who either never were guilty of such flagitious crimes; but if they have been guilty, yet are now washed and sanctified, and justified in the name of the Lord Jesus, and by the Spirit of God, as the Apostle speaks, 1 *Cor.* 6. 10, 11. The Law (as the Apostle here saith) was never made to terrifie, or to condemn, and affright these, for *Rom.* 8. 1. *There is no condemnation to those that are in Christ Jesus, who walk not after the flesh; but after the spirit.*

11 According to the glorious gospel of * the * chap. 6. 15. blessed God * which was committed to my trust. * 1 Thess. 2. 4.

Here the Apostle specifies the found Doctrine of which he spake; that 'tis contained in the Gospel the perfect rule of righteousness, which he stiles *the glorious Gospel of the blessed God*, it being a Doctrine revealed from Heaven, wherein the concurrence and command of the Divine Attributes, Wisdom, Power, Mercy, and Justice doth most clearly shine to the Glory of God, 2 *Cor.* 4. 6. *Eph.* 1. 6, 12. and he gives the Title of *blessed to God*, thereby to signifie his transcendent goodness, in that being infinitely happy in the possession of his own excellencies, without any possible advantage and profit from any Creature, yet he was pleased to give his Son to be our ransom, and with him Grace and Glory tous. The Apostle adds *which was committed to me*, to distinguish it from the false Doctrine which seducers publisht under the name of the Gospel.

12 And I thank Christ Jesus our Lord who hath enabled me, for that he counted me faithful, putting me into the ministry.

Here St. *Paul* expresses his most humble and solemn thanks to Christ for his rich favour in calling him to the High Office of an Apostle: for by *the ministry*, that is to be understood, and 'tis so called by way of excellence, it being the most glorious and Divine Ministry that ever was establisht in the Church: and he ascribes to our Saviour the praise of all that he performed in the faithful discharge of it. He saith, *Christ enabled me*, that is, endowed him with Fidelity, Zeal, Courage, and all other qualifications requisite for that honourable and difficult Ministry, 2 *Cor.* 3. 5, 6. The end of that Sacred Ministry was to enlighten and reform the World from superstition, and that vicious and vain conversation that was so pleasing to carnal men, to abolish those corrupt customs that had taken such deep root, and to plant the truth that comes from above, and to publish a holy Law so opposite to corrupt nature. This work was opposed by the craft and cruelty, the artifice and violence of the powers of darkness in conjunction with the perverted World. And the Glory of the Apostles resisting such Enemies is entirely due to Christ. He adds as a motive of his thankfulness, that Jesus Christ *counted him faithful*, which is an evident proof that he intends that he made him faithful. His faithfulness was not the cause or motive, but the fruit and effect of the Grace of God in calling him to the ministry. This he expressly declares 1 *Cor.* 7. 25. *Having obtained mercy to be faithful.* If our Saviour had only discovered his fidelity, without bestowing that Grace upon him, there had not been a reason of such affectionate thanksgiving: for that alwaies supposes some favour and benefit received.

13 * Who was before a blasphemer *q*, and a * 1 Cor. 15. 9. persecutor *r*, and injurious *s*, But I obtained mercy *t*, because * I did *it* ignorantly *u*, in unbelief *w*. * Joh. 9. 39, 41. Act. 3. 17.

q The kindness of God putting me into so noble a service was the greater and more thank-worthy, because before that time I

was a *blasphemer*, one who spake of Christ reproachfully, (for that blasphemy signifieth) *Paul* was a zealous man in the Jewish Religion, his blasphemy therefore only respected the Second person in the Trinity, which the Jews owned not. *Paul* compelled others to *blasphame* *Acts* 26. 11. *r* Of his persecution, see *Acts* 8. 3. he entred houses, *haled Men and Women to prison*, *he breathed threatenings and slaughter against the Disciples of the Lord*, *Acts* 9. 2. he persecuted Christianity even to Death, *Acts* 22. 4, 5. *s* Thus he was *injurious*, for in other things he was as *to the law blameless*, *Phil.* 3. 6. bred up a *Pharisee* according to *the strictest Sect of the Jewish Religion*; but he *verily thought with himself that he ought to do many things contrary to the Name of Jesus of Nazareth*; so as he went according to his conscience, (such a one as he had) and ver. 10. *He had also Authority from the chief Priests*. But neither the dictates of his own erroneous Conscience, nor yet the Command of his Superiours could (according to *Paul*'s Divinity) excuse him from being a *persecutor*, and *injurious*. *t* And standing in need of the free pardoning mercy of God which he faith, he obtained of Gods free Grace. *u* Because he did it *ignorantly* we cannot reasonably think that ignorance of the Divine Law (once published) should excuse any transgressor of it, we see men will not allow it as to their Laws, after promulgation, so that although *Paul* persecuted Christians *ignorantly*, yet he stood in need of *Mercy*. *Ignorance* excuseth not *a toto*, but *a tanto*, not in whole, but in part, and makes the sinners sin not to be so exceeding sinful, especially where it is not vincible. *Paul*'s ignorance here mentioned was *vincible*, he lived in *Judea*, where the Gospel had been preached some years, before he persecuted the Professors; he might have heard the Sermons, and seen the miracles preached, and wrought by Christ and the Apostles, but he was bred a *Pharisee*, and under the prejudices of that Sect which were implacable Enemies to Christ, this kept him in *ignorance*, Christ allows something for the prejudices of mens Education. *w* He did what he did also while he was in a state of *unbelief*. He believed one true and living God, (all the Jews did so) and worshipped him according to the Jewish manner, yet stiles himself an unbeliever. Every man is an *unbeliever* (in a Gospel sense) that receiveth not Jesus Christ as the Son of God, and his Saviour; though he believes there is one God, *&c.* *Paul* addeth this circumstance of his ignorant blaspheming and persecuting the truth, partly to justifie the Divine Mercy that pardoned and preserv'd him: for the Gospel peremptorily excludes from Pardon all that sin against the Holy Ghost, such who being inlightened by the knowledge of the saving Truth, yet for carnal reasons deliberately and maliciously oppose it: now the shewing Mercy to *Paul* was no contradiction to this most wise Law of God: and partly he mentions his ignorance to prevent the abuse of the Divine mercy by men; as if from his example they might securely imitate his persecuting the Saints, or live in a course of sin, though convinc'd of their wickedness, and hope for Mercy at the last.

14 And the grace of our Lord was exceeding abundant *x*, with faith, and love which is in Christ Jesus *y*.

x The free love of God towards me, in justifying such a guilty creature, and sanctifying such an unholy creature, and after calling me to the office of an Apostle, fitting me for it, and trusting me with that great work and employment, abounded beyond all measure and possibility of Expression. *y* Christ working Faith in me, inabling me to receive him as the Son of God, and my Lord and Saviour, and to *love him* whom I formerly thought I ought to do much against; and his Disciples, whom I formerly haled to Death, of whom I made havock, persecuting them to death. He mentions *Faith and Love*, the two principal Graces, in opposition to the reigning sins in his unconverted state: Faith in the Doctrine of the Gospel, in opposition to his former Ignorance and Infidelity; and Love to Christ and Believers, in opposition to his former Rage and Cruelty against them. And these Graces were from Christ the fruits of his Merit, and Holy Spirit.

15 This *is* a faithful saying *z*, and worthy of all acceptation *a*, * that Christ Jesus came into the world to save sinners *b*, of whom I am chief *c*.

* Mat. 9. 13. Mark 2. 17. Luk. 19. 10. 1 Joh. 3. 5.

z The following saying, which is the great Proposition of the Gospel is a saying that is in it self true, and wherein God hath declared his truth. *a* And worthy to be with all thankfulness, received, believed and accepted. *b* That Jesus Christ being sent of the Father, in the fulness of time, was incarnate, lived, and dyed in the World; not only to set sinners an Example of a better life, nor onely to make God placable towards men, that if they would they might be saved; but to purchase a certain Salvation for sinners, satisfying Divine justice, and Meriting all grace necessary to bring them to Salvation, to carry the lost Sheep home upon his Shoulders. Yea, though they had been great wanderers, *ἁμαρτωλοὺς*. *c* And I was as great a one as any other, yea, *the chiefest*. *Paul* though converted, had his former sin of Persecution before his Eyes. Persecutors are some of the chief of sinners. Some will have the *relative of which* to refer to the *saying* mentioned. Of which sinners brought to Salvation I am the great President, having been so great a sinner as I have been and yet received to Mercy.

16 Howbeit, for this cause I obtained mercy *d*, that in me first Jesus Christ might shew forth all long-suffering *e*, for a pattern to them who should hereafter believe on him *f* to life everlasting *g*.

d Ἀλλὰ. The word we translate *howbeit*, is as well to be translated *but*, and ordinarily is so. *For this cause*, that is, *for this end*, God shewed me Mercy. *e* That in me *the first* (so it is in the *Greek*, for it is an adjective) that is, as he said before; the chiefest, or greatest sinner, *Christ might shew forth all long-suffering*, bearing with me while I was in my rage against his Gospel and Saints; and then changing my heart to imbrace him and to love him. Or, *That in me first*, may respect the design of our Saviour in sending *Paul* to convert the *Gentiles*: For such a conspicuous example of his clemency and grace towards so great a sinner, whom he not only pardoned but preferr'd to the Dignity of an Apostle, would be a strong persuasive to them to receive the Gospel with Faith and Obedience. For it follows, *for a pattern*, of Gods Patience and Free Grace to other sinners, from whence they might learn, that if they also shall receive and believe in him, their past sins need not be to them any reason to despair in his Mercy. *f* There being a certain connexion betwixt true believing in Christ, and Eternal Life.

17 Now * unto the King *h* eternal *i*, immortal *k*, invisible *l*, the * only wise God *m*, be * honour and glory, for ever and ever *n*, A-men.

* Psal. 10. 16. * Rom. 16. 27. * 1 Chro. 29. 11.

h The Apostle falleth out of this discourse with a *Doxology* or Sentence giving glory to God whom he calls *the King*, that is, the moderator and Governour of all things. *i* *Eternal*, without beginning of dayes, or end of Life. *k* *Immortal*, not subject, as Creatures, to any Passion, or determination of Being. *l* *Invisible*, not obvious to our senses, whom no mortal eye ever saw. *m* *Only wise*. Primitively and originally, and eminently, from whom all Wisdom is derived. *n* Be given all praises, homage and acknowledgments, by which he can be made glorious for ever.

18 This charge I commit unto thee, Son Timothy *o*, according to the prophesies which went before on thee *p*, that thou by them mightest * war a good warfare *q*.

* chap. 6. 12. 2 Tim. 4. 7.

o The term Son here applyed to *Timothy* whom he elsewhere calls his *Brother*, is not a term of natural Relation, but of spiritual Relation; and of affectionate friendship and endearment. By *the charge* mentioned he probably means that before mentioned, *ver.* 3. to *charge* the false Teachers to teach *no other Doctrine, nor give heed to Fables, &c.* *p* These prophesies were either the Judgments of good men before concerning him, or (which possibly is more probable) some Divine *Revelations*, *Paul*, or some Believers had received concerning this young man. *q* That thou having heard of them, or remembring them (though thou neeedest with opposition as a Minister, and as a Christian yet) mightest not be discouraged, but Preach and hold the Faith, against all oppofers. So the Apostle expoundeth himself.

19 * Holding faith *r*; and a good conscience *s*, which some having put away *t*, concerning faith, have made shipwrack *u*.

* chap. 3. 9.

r By faith here is meant, the *Doctrine of Faith*, and the *holding of it* signifies a steadiness of the minds assent unto it, without wavering or fluctuation, much less deserting or denying it. *s* By a *good conscience* is here to be understood what the Scripture elsewhere, *Acts* 24. 16. calls a *conscience void of offence both towards God, and towards men*, opposed to the *Evil Conscience*, mentioned *Heb.* 10. 22. so as a good conscience here signifies a pure conscience, which necessarily implieth an Holy Life; for our actions are presently copied out into our consciences, and make either blots or good copies there. *t* Which some taking no care in, *viz.* to live holily, so keeping a good conscience. *u* Have made shipwrack concerning Faith, suffered loss as to it, falling from the Truths of the Gospel. Error seldome goes along with an holy life. The Truths of the Gospel have such an influence upon mens Conversation, that ordinarily mens holiness is proportioned to their foundness in the Faith, and usually the love of some lust, is what betrayeth men into erroneous judgments and opinions.

20 Of whom is Hymeneus and Alexander *w*; whom I have delivered unto Satan *x*, that they may learn not to blaspheme *y*.

w Of which men who have made shipwrack of a good conscience and concerning Faith *Hymeneus* and *Alexander* are two persons. Of *Hymeneus* we read 2 *Tim.* 2. 17. he affirmed the Resurrection was past, and overthrew the faith of many. Of *Alexander* we read, 2 *Tim.* 4. 14. he was a great enemy to *Paul*, this same person, as some judge, mentioned *Acts* 19. 33. then a friend to *Paul*, but afterwards one who did him much harm. *x* We meet with the same phrase, 1 *Cor.* 5. 5. See the notes there. Some think by it is signified a peculiar power granted the Apostles. God in those primitive times confirming regular excommunications, by letting Satan loose upon persons excommunicated to torture them, but we find nothing of this in Scripture. I rather think the sense is no more than whom I *excommunicated* and cast out of the Church, making them of the

the world again, (as the world is opposed to the Church, and Kingdom of Christ) which for the greater terror the Apostle expresseth by this Notion of *being delivered to Satan* who is called the *God of this world*, *&c.* not that I might ruine, and undo them, but that I might amend them by this exercise of discipline, teaching them to take heed of spreading damnable and pernicious Errours to the reproach of God. Or perhaps with their perverse opinions (which is very ordinary) they mingled reproachful speeches concerning God.

CHAP. II.

1 I ‖ Exhort therefore, that first of all, supplications *a*, prayers *b*, intercessions *c*, *and* giving of thanks be made for all men *d*:

‖ Or, desire.

a *Timothy* (as was said before) was left at *Ephesus* to manage the affairs of the Church there in the absence of *Paul*, who in this Epistle directs him as to this managery. First he exhorts him to see that Prayers should be made for all men. *Δέησεις*, supplications for supply of wants. *b* *Prayers*, *προσευχὰς*, signifieth much the same; some will have it to signifie petitions for the conservation or increase of what good things we have. *c* *ἐντεύξεις* *Intercessions*, Prayers for others, whether for the aversion of evils from them, or the collation of good things upon them. *d* And blessings of God for good things bestowed upon our selves, or others: These *Paul* wills should be made, *ὑπὲρ πάντων* which may be of *all men*, or, *for all men*, but the next verse plainly shews that it is here rightly rendred *for all men*, for there were at this time no *Kings* in the Church. *Paul* here establisheth Prayers as a piece of the publick Ministry in the Church of God, and a primary piece; therefore he saith, he exhorts that *First of all*. Not in respect of time so much, as principally, intimating it a great piece of the publick Ministry which he would by no means have neglected. And he would have these prayers put up for all orders and sorts of men (such onely excepted of whom St. *John* speaks, 1 *Joh.* 5. 16. who had sinned that sin, for which he would not say Christians should pray.)

2 For kings, and for all that are in ‖ authority *e*; that we may lead a quiet and peaceable life, in all godliness and honesty *f*.

‖ Or, eminent place.

e The Kings of the Earth at that time were all Heathens, and enemies to the Christian Religion, so (generally) were those who were in a subordinate authority to them, yet the Apostle commands that prayers should be made in the Christian congregations for them. What the matter of their Petitions was to be, is not expressed, but doubtless not to be limited by the next words, for that were not to have prayed for them but for them selves. Prayers for Magistrates ought to be directed by their circumstances. If Magistrates were *Idolaters* and *persecutors*, they were to pray for their conversion, and the change of their hearts. However they were to pray for their life and health so far forth as might be for Gods glory and for Gods guidance of them in the administration of their Government, and their success in their lawful Counsels and undertakings, *&c.* *f* The latter words *that we may live a quiet and peaceable life in all godliness and honesty*, containes the reason why prayers should be made for Governours and good effect of them. For its for this end that the supreme Lord hath ordained the office and dignity of Kings and Governours, that being arm'd with Authority and Power, they may preserve Publick order and peace, by punishing evil-doers, and protecting and encouraging those that do well. Thus under the old Testament the *Jews* were commanded to pray for the peace of the Nation, or City whither they should be carried Captives, for in their peace they should have peace, *Jer.* 29. 7.

3 For this *is* good and acceptable in the sight of God our Saviour *g*.

g To pray for all, as well our Enemies as our Friends, especially for Princes, and such as are in places of Magistracy and Authority, is *good*, being according to the Will, and Commandement of God, and *acceptable* to God, as all acts of obedience to his Will are. The word *Saviour* may either be understood with reference to the Divine Being, God being our *Preserver*, who maketh his Sun to shine, and his rain to fall upon the just and unjust, which *Mat.* 5. 45. our Saviour brings as an argument to inforce his precept of Love to our Enemies: Or with a special reference to Christ, to whom the Title of *Saviour* with reference to Eternal Salvation more strictly belongs, who also by his death, when we were enemies, reconciled us to God: so that such a charitable office must be acceptable to God, because in doing it we both shew our selves the children of our heavenly father, and also the followers of Christ.

Heb. 3. 9.

4 * Who will have all men to be saved, and to come to the knowledge of the truth *h*.

h The Apostle produces a clear convincing reason, that the duty of Charity in praying for all men, is pleasing to God, from his love extended to all, in *his willing their Salvation, and their knowledge and belief of the Gospel*, which is the only way of Salvation. From hence our Saviours Commission and Command to the Apostles was universal, *Go and teach all Nations*, *Mat.* 28. 19. *preach the Gospel to every creature*, that is, to every man, *Mark* 16. 15. he excludes no people, no person. And accordingly the Apostles discharged their office to their utmost capacity; *Col.* 1. 24. But a question arises, how it can be said that *God would have all men saved*, when that the most of men perish? For the resolving this difficulty, we must observe that in the stile of Scripture the will of God somtimes signifies his eternal Counsel and Decree; that things should be done either by his immediate efficiency, or by the intervention of means: Or secondly his commands and invitations to men to do such things as are pleasing to him. The Will of God in the first sence always infallibly obtains its effect, *Psal.* 115. 3. thus he declares, *My counsel shall stand, I will do all my pleasure*, *Isa.* 46. 10. for otherwise there must be a change of Gods Will and Counsel, or a defect of power, both which assertions are impious blasphemy. But those things which he commands and are pleasing to him, are often not performed without any reflexion upon him, either as mutable or impotent. Thus he declares, that he *willes things* that are pleasing to him; as, *I will not the death of a sinner, but that he should turn and live*, *Ezek.* 33. 11. and sometimes that *he will not* those things that are displeasing to him, as contrary to holiness, though he did not decree the hindering of them: thus he complains in *Isa.* 65. 12. *To did evil before mine eyes, and did chose that wherein I delighted not.* This distinction of the Divine Will being clearly set down in Scripture, answers the objection; for when 'tis said, in the Text, that *God willes all men to be saved, and to come to the knowledge of the truth*; and in the same sence by St. *Peter*, *that God willes none perish, but come to repentance*, we must understand it, not with respect to his Decretive Will, but his Complacential Will, that is, the Repentance and Life of a Sinner is very pleasing to his Holiness and Mercy. And this love of God to men, has been declared in opening the way of salvation to them by the Mediator, and by all the instructions, invitations, commands, and promises of the Gospel, assuring them that *whoever comes to Christ upon the terms of the gospel shall in no wise be cast off*: that no repenting believer shall be excluded from saving Mercy.

5 For * *there is* one God, and * one mediator between God and men, the man Christ Jesus *k*.

* Joh. 17. 3. and 10. 12. * Heb. 9. 15.

k The Apostle proves the universal love of God to men by two reasons, the unity of God, and the unity of the Mediatour: though there are divers societies and vast numbers of men, yet there is but one God, the Creatour and Preserver of all. If there were many Gods in Nature, it were conceivable that the God of Christians, were not the God of other men, and consequently that his good Will were confin'd to his own portion, leaving the rest to their several Deities. But since there is but one true God of the world, who has revealed himself in the Gospel, it necessarily follows that he is the God of all men in the relation of Creatour and Preserver. And from hence he concludes, *God will have all men to be saved.* He argues in the same manner that salvation by faith in Christ belongs to the *Gentiles* as well as the *Jews*: *Rom.* 3. 28, 29. The Apostle adds, for the clearest assurance of his good Will of God to save men, that there is *one mediator between God and men, the man Christ Jesus*. When the sin of man had provok'd Divine Justice, and the guilt could not be expiated without satisfaction, God appointed his Son incarnate to mediate between his offended Majesty and his Rebellious Subjects. And 'tis observable, the parallel between the Unity of God, and the Unity of the Mediatour; as there is one God of all Nations, so there is one Mediatour of all. The strength of the Apostles argument from the Unity of the Mediatour is this: if there were many Mediatours, according to the Numbers of Nations in the world, there might be a suspition whether they were so worthy and so prevalent as to obtain the Grace of God, every one for those in whose behalf they did mediate. But since there is *but one*, and *that he is able to save to the uttermost all that come to God by him*, 'tis evident that all men have the same Mediatour, and that every one may be assured that God is willing he should be saved, and for that blessed end, should by Faith and Repentance accept the Covenant of Grace. The Apostle for the stronger Confirmation, specifies the Mediatour, *the man Christ Jesus*, to encourage the hopes of all men, from the Communion they have with him in nature, that they may partake of his Salvation, and that this great Mediatour having come from heaven and assumed the infirmity of our nature, *Heb.* 4. 15. will be inclined compassionately to assist them, and raise them to his heavenly Kingdom.

6 Who *m* gave himself a ransom for * all, ‖ to be testified * in due time.

* 1 Cor. 1. 6. 2 Thes. 1. 10. ‖ Or, *a testimony.* * Eph. 1. 9, 10.

m *Λύτρον*, *ἀντίλυτρον*. The word here translated *Ransom*, is very emphatical. It signifies the exchanging of Condition with another, the laying down of ones life to save anothers. This our Saviour has done for us. The Scripture discovers to us, that *by nature we are the children of wrath*, and guilty of many rebellious sins, and devoted to Eternal Death, being in this deplorable state, the Son of God moved by his Divine Love undertook our restoring to the favour of God: and voluntarily endured the punishment due to our sins, and gave his most precious blood and life the price of our Redemption, *Mat.* 20. 28. If it be objected, how is it consistent with *Christ giving himself a ransom for all*, that so many perish in their sins: The answer is clear, we must distinguish between the sufficiency of his ransom, and the efficacy of it: he paid a ransom worthy to obtain the Salvation of all men, and has done whatever was requisite to reconcile God, and make

make men capable of Salvation: but onely those who by a lively Faith depend upon him, and obey him, are actual partakers of Salvation; that is, no person but may be saved in believing; and if men perish, it is not from a defect of Righteousness in the Mediatour, but from the love of their lusts, and their obstinate rejecting their own Mercies. And 'tis unjust that the glory of his Divine Compassion and Love should be obscured or lessened for their ungrateful neglect of it.

* Rom. 9. 1. 7 Whereunto * I am ordained a preacher *o*, and an apostle *p*, (I speak the truth in Christ, *Rom. 11. 13. and 15. 16. Gal. 1. 16. lye not *q*) a * teacher of the Gentiles in faith and verity *r*.

o For the publishing and making known of which Testimony of the Divine Goodness, and Truth I am *set* or appointed, 2 *Tim.* 1. 11. τιθέμαι, a *preacher*, or a publick officer to proclaim and make it known. *p* And am immediately called by Christ, and sent out upon that employment. *q* I call Christ to witness that I speak nothing but what I know to be true. It is a phrase hath, if not the form, yet the force of an oath, and was necessary in this case, for it was not easie to perswade the *Jewes*, that God had sent any to reveal the way of Salvation to the *Gentiles*. *r* And my special Province was to teach the *Gentiles*, *Acts* 9. 15. & 26. 17. *Gal.* 2. 7, 8, 9. and to instruct them in the Doctrine of *Faith* and *Truth*: or I was set faithfully and truly to instruct the *Gentiles*.

* Mal. 1. 11. * Isa. 1. 15. 8 I will therefore that men pray * every where *s*, * lifting up holy hands *t*, without wrath *u*, and doubting *w*.

s This is one precept that I give thee in charge as to the managery of the affairs of the Church, that wherever men meet together to worship God, whether in houses built for that purpose, or in more common houses, or any other place, (for the time is now come when there is no special command for one place more than another, no special promise made to mens prayers in one place more than another, as there was to and concerning the Temple of old, *Joh.* 4. 21.) they should pray, either ministring to others in the duty of prayer, or joyning with him who doth so Minister. *t* But let them take heed how they pray, for God *heareth not sinners*, *Joh.* 9. 31. Let them therefore lift up holy hands, not regarding iniquity in their hearts. *u* And let them take heed of carrying *malice*, or inveterate anger in their hearts when they go to God in Prayer, for they must pray, *Father! forgive us our trespasses, as we forgive them that trespass against us*, and *Matth.* 6. 15. *If ye forgive not men their trespasses, neither will your heavenly father forgive your trespasses.* *w* And let them also take heed of doubting in Prayer, of the Goodness, Truth or Power of God to fulfil his wishes; *but James* 1. 6. *let them ask in faith, nothing wavering. For let not that man think, that he shall receive any thing of the Lord.*

9 In like manner also, that women adorn themselves in modest apparel *x*, with shamefastness and sobriety *y*: not with ‖ broidered hair, or gold, or pearls, or costly aray *z*. ‖ Or, *plaited.*

z The Apostles next Precept to be urged by *Timothy*, is concerning the *habits of women*, especially when they come to worship God in the publick Assemblies, (for as to such Assemblies the Precepts in this Chapter, both before and after this, chiefly relate) concerning these, he commands that they should *adorn themselves* in modest *apparel*, observe a decency, with respect to the modesty of their Sex, the purity of Religion, the quality of their condition, and their Age: Religion has no other interest in our habits, but to regulate them according to a modest comeliness; for they are indifferent in their nature, and neither add nor *detract* from the acceptance of our Religious services. *y* *Shamefastness* and *Sobriety*, or modesty; *a* moderation of mind shewed both in the habit of the body, and the manners and behaviour both with these inward habits, and in an outward habit, that may speak souls possest of these inward habits. *z* Not with hair *plaited* or *curled*, not adorned with ornaments of Gold, or Pearls, or costly aray. The Apostle condemneth not these ornaments, where they are suited to the quality of Women, and ask not too much time to put on, and in order; but where they are too excessive, with respect to the purse of those that wear them, or take up more time to be spent in putting them on, then is fit to be so spent, especially on a Sabbath-day, or where they are put on out of pride, or to make a vain shew, or are of that nature and fashion, as they speak an unchast, or an immodest heart, or may cause scandal to others. The Apostle *Peter* 1 *Pet.* 3. 3. hath much the same precept, where he is not speaking of Womens habits, with such a special reference to publick Assemblies, but to their ordinary *Conversation*, but it ought to be more specially avoided, when people come to worship God. They should not so habit themselves when they go to pray, as if they were going to a dancing School. (As *Chrysostome* in his time complained of some that did).

10 But (which becometh women professing godliness) with good works *a*.

a They ought to look at the *Ornament* of good works; for those are the Ornaments which best become Women professing Godliness, whose hearts should despise the Ornament of the figure of excrementitious hair, or a little yellow earth, or a stone, or the work of a pitiful Silkworm.

11 Let the woman learn in silence with all subjection *b*.

b That is in the publick Assemblies for Worship. It is the Womans part silently to learn, shewing thereby a subjection to the man who is the head of the woman.

12 But * I suffer not a woman to teach *c*, nor * to usurp authority over the man *d*, but to be * in silence. * 1 Cor. 14. 34. * Eph. 5. 24.

c Not to teach in the publick Congregation, except she be a Prophetess, endued with extraordinary gifts of the Spirit, as *Mary*, and *Anna*, and *Huldah*, and *Deborah*, and some Women in the Primitive Church, concerning whom we read 1 *Cor.* 11. 5. that they *prophesied*. *d* Ordinary teaching of the Women was an Usurpation of Authority over the Man, who is the Head, which the Apostle also forbad in 1 *Cor.* 11. 3. and here repeateth, it is probable that the speaking of some Women in the Church who had extraordinary Revelations, imboldned others also to aim at the like, which the Apostle here directs his speech against. Nevertheless Women may, and it is their Duty to instruct their Children and Families at home, especially in the absence of their Husbands.

13 For * Adam was first formed, then Eve *e*. * Gen. 1. 27.

e The Man had the priority of the Woman in his Creation, and 2. 18. on, He was not made for her, but She was made for a *meet-help* for him, therefore he being made, ought to usurp no Authority over him. 1 Cor. 11. 8, 9.

14 And * Adam was not deceived *f*, but the woman being deceived, was in the transgression. * Gen. 3. 6.

f Besides *Adam* was not first deceived, nor indeed at all deceived immediately by the Serpent, but only inticed, and deceived by the woman, who was the Tempters Agent, so as that She was both first in the transgression in order of time, and also principal in it, contributing to the * seduction or transgression of the man, which ought to be a consideration to keep the Woman humble, in a low opinion of her self, and that lower Order wherein God hath fixed her.

15 Notwithstanding *h* she shall be saved *i* in child-bearing *k*, if they continue in faith and charity *l*, and holiness with sobriety *m*.

h Though the woman was so unhappy as to be deceived by the Serpent, and to be the first in taking the forbidden fruit, and an instrument to intice her husband to do the like, which may give, all of that sex a cause of Humiliation, and shewthen the reasonableness of Gods order in putting them in subjection to man, and prohibiting them to break Gods order in usurping authority over the man; yet through the gracious interposition of the *Mediator*, (afterward born of a woman) she hath no reason to despair, either of a Temporal Salvation, from the peril and danger of Child-birth, or much less, of an Eternal Salvation, for *she shall be saved*, She stands upon equal ground with the man as to Eternal Salvation, who cannot be saved without Faith and Holiness, and a discharge of the duties incumbent upon him, and patient enduring the crosses and tryals God exercises him with, and the woman also shall be saved. *k* By faithful performance of her duty, and patiently enduring her crosses and tryals, in the pains and peril of child bearing, notwithstanding they are the sensible marks of Gods displeasure for sin, yet the sufferings of Christ has taken away the said bitterness. *l* If she also liveth in the exercise of Faith in Christ, and Love to God, and her Husband, and all Saints, and in all exercises of Holiness, with Sobriety. Some refer the Pronoun *they*, to the Children, because the Apostle had been before speaking of the woman in the Singular number, but there is nothing more ordinary then that change of the number, especially where collective words are used, that signifie a whole *Species* or *Sex*; and it is unreasonable to think the Apostle should suspend the Salvation of the Mother, upon the Faith and Holiness of the Child, and to interpret it of the Mothers indeavours towards it, seemeth hardly a sufficient interpretation of the term *continue*.

CHAP. III.

1 THis *is* a true saying *a*, If a man desireth the office of a * bishop *b*, he desireth a good work *c*. * Acts 20. 28.

a πιστὸς, a faithful saying, that which none can dispute, or which none ought to doubt. *b* If a man desires any office, to which belongs an oversight of the Church of God. The Greek word ἐπισκοπὴ signifies in the general any oversight of others; here the following discourse restrains it to an oversight of persons, and affairs in the Church. The Apostle by this phrase determines this employment lawful, and under due circumstances to be desired, and sought of it, that he who desireth it, desireth καλὸν ἔργον *c* a good work, a noble imployment, it is a *work*, the office of the Ministry in the Church, is and ought to be a *work*. The Titles of Gospel Ministers are not meer Titles of honour, and of all works or employments, the Ministry is the most noble employment. We (saith the Apostle) are *stewards of the mysteries of God, Ministers of Christ*, 1 Cor. 4. 1. *Embassadors for Christ, in Christs stead*, 2 *Cor.* 5. 20. Gods *Angels* or *Messengers*

messengers to Churches, *Rev.* 2. 1. It being so good, so great and noble an employment, it is no wonder that God hath restrained women the *weaker* and more ignoble Sex from invading it, for all men are not fit for it, but onely such as are hereafter described.

Tit. 1. 6, 7. Acts 6. 3. 2 * A bishop *d* then must be blameless *e*, the husband of one wife *f*, vigilant *g*, sober *h*, ‖ of good behaviour *i*, given to hospitality *k*, * apt to teach *l*. Jam. 2. 24.

In the following description, there is the compleat character of an Evangelical Bishop, with respect to the vertues wherewith he must be adorned, and the vices from which he must be exempt, and as to the conduct of his person, and the government of his Family, and his carriage to the Church, and to those that are without. *d* Whoever hath the office of oversight in the Church of God, must be *such* a person as none can truly blame for any notorious or conspicuous errours in his life. *f* None, who at the same time hath more Wives than one, (as many of the *Jews* had, nor was *Polygamy* only common amongst the *Jewes*, but amongst the other Eastern Nations) but this was contrary to the institution of Marriage. Some interpret this of successive Marriage, as if it were a scandalous thing for a Minister to marry a second time, but for this they have no pretence from Holy Writ, or reason, or the practice and custom of Nations. Many persons lose their first Wives so soon after Marriage, that were not second Marriages lawful, all the ends of Marriage must be frustrate as to them. The Apostle commanding Ministers to be the Husbands but of *one Wife*, doth not oblige them to marry, if God hath given them the gift of continency, but it establisheth the lawfulness of their marrying against the Doctrine of Devils in this particular, which the Church of *Rome* teacheth. *g* The word here Translated *vigilant* signifieth also *sober*, but for that σώφρων is after used, He must be one that watcheth his flock, and is attentive to his work; one that will neither be long absent from his flock, nor yet sluggish while he is with them. *h* One that is *prudent*, modest, temperate, that can govern his affections and passions. *i* A man of a comely, decent behaviour, κόσμιος, no proud supercilious man, that despiseth others, nor morose man, who cannot accommodate himself to others. *k* One that loveth strangers, that is, who is ready to express his love to strangers (especially such as for the truth have left their Country) by all courteous offices. *l* One that is able to instruct others, and who hath a facility or aptness to it, neither an ignorant, nor yet a lazy man.

Ex. 22. 17. Deut. 22. 19, 29. Ezra 10. 3. Mal. 2. 15. 3 ‖ Not given to wine *m*, no striker *n*, not * greedy of filthy lucre *o*, but patient *p*, * not a brawler *q*, not covetous *r*.

m The word signifieth a common tippler, whether he drinks to the loss of his reason or no, a *Wine-bibber*, that makes bibbing at a Tavern his Trade, no sitter at Wine. *n* No quarreller that cannot keep his fists off him that provoketh him. *o* One that abhors all filthy and dishonest gain, any kind of way. *p* ἐπιεικὴς a fair equal man, who will not exact the rigour of what he might, a patient, gentle, courteous man, so far from contention, that he will rather part with what is his right. *q* ἄμαχος, One that will not fight, whether it be with his hand or tongue. *r* One that doth not love Silver, that is, not with an immoderate, fond love, so as to get it any way.

4 One that ruleth well his own house *s*, having his children in subjection with all gravity *t*.

s If he be one to whom God hath given a Family, or one who hath given an experiment of his Conversation and Ability, to take care of a Church, by the care that he hath taken of his Family, and his ruling in that lesser Society. *t* One that hath not let his children behave themselves rudely, and indecently, and rebellious ly, but kept them in order by a grave demeanour towards them.

5 For if a man know not how to rule his own house *u*, how shall he take care of the church of God *w*.

u For if a man hath a Family, and hath shewed that he neither hath wit nor honesty enough to govern that little Society, which hath his constant presence with it. *w* With what reason can any one presume, that he should be fit to be trusted with the care of the Church of God, which is a larger Society, with all the Members of which, he is not so constantly present, and over whom he hath not such a coercive power, and as to whom a far greater care must be taken.

1 Tim. 4. 12. 6 Not ‖ a novice *x*, lest being lifted up with pride *y*, he fall into the condemnation of the devil *z*.

x Not a young plant, that is, one that is newly made a Member of the Church of Christ, such persons are apt to swell in the opinion of their newly acquired knowledge, state or dignity. *y* And being so lifted up, they will be in danger of such a punishment, as the Devil for his pride met with, or to be guilty of some ill or indecent behaviour, which may give the Devil occasion to accuse them. Others here interpret *diabolos* more appellatively, and understand by it a man that is an accuser, making the sence thus, *—and fall into the judgment, censure, or condemnation of men, accusing them for such behaviour.*

7 Moreover, he must have a good report of them which are without *a*, lest he fall into reproach *b*, and the snare of the devil *c*.

a The Apostle would have Ministers men of good reputation, amongst such as were without the pale of the Church (for that is the meaning of that terme, which are without, *vide* 1 *Cor.* 5. 12. 1 *Thess.* 4. 12.) others might be admitted as Members of the Church, but not as rulers in it, because the glory of God was much concerned in the reputation of such persons, they were as *lights* set upon an hill. *b* Lest men reproach such persons for their former infamous life, and so prejudice others against the Doctrine they bring. *c* And the snare, either of some accuser, or of the Devil, who hath this name from his accusing of the brethren, or lest he fall into some temptation, to revenge, hatred, undue anger, or to be cowardly in the discharge of his duty, lest he should by faithfulness provoke others to reproach him for his former course of life.

8 Likewise *must* the deacons *be* grave *d*, not double-tongued *e*, not given to much wine *f*, not greedy of filthy lucre *g*.

d The terme *Deacon* signifies the same with one that ministreth, and is applicable to any, that have any service in the Church. But it is also a terme peculiar to the office of those who *serve Tables*, that is, took care of the poor, for which purpose these Officers were first instituted, *Acts* 6. 3. and thus the terme is taken, *Rom.* 12. 7, 8. *Phil.* 1. 1. and so it here must be interpreted, being distinctly mentioned from the other Officers, whose qualifications were before expressed, nor is it required of these officers that they should be διδακτικοὶ, apt to teach. Indeed both *Stephen* and *Philip* did preach, but the latter was an Evangelist, and it was a time of persecution, when even the more private brethren went every where preaching the Gospel. Of these officers, he requires that they should be persons, not of light aery tempers, but serious and composed, men of a modest seemly carriage. *e* Not excessive talkers, or men that regarded not what they said, but talked any thing according to the place, or company they were in, or with. *f* Not too much attending Taverns, and places where Wine was sold, or drank. *g* Not greedy of gain, any sordid base way.

9 * Holding the mystery of the faith *h*, in a pure conscience *i*. * chap. 1. 19.

h Not ignorant or inconstant persons, but such as were acquainted with the mysteries of the Gospel, and believed them, and held to them. *i* And men of an Holy Life.

10 And let these also first be proved *k*, then let them use the office of a deacon, being *found* blameless *l*.

k The higher officers ought to be proved, (as well as these of a lower order) as by examination or conference; so (which possibly is here more intended) by an observation of their Lives and Conversations, for some time before they were admitted into this employment. *l* Then being found blameless, they were to be admitted into this employment.

11 Even so *must their* wives *be* grave *m*, not slanderers *n*, sober *o*, faithful in all things *p*.

m *Must their* is not in the *Greek*, but supplyed by our interpreters, and as some think ill, judging that he speaks here not of Deacons Wives, but of *Deaconesses*, of such women as had the Deacons office, conferred on them, such a one was *Phebe*, *Rom.* 16. 1. but it may be understood of either, both ought to be not light, aery, tatling persons, but composed, serious, grave people. *n* Not Devils, (so it is in the Greek) that is, persons given to raising and accusing others. *o* *Sobri*, see the sense of that word, *verse* 2. who have approved themselves every way honest, and such persons as may be trusted.

12 Let the deacons be the husbands of one wife, ruling their children, and their own houses well *q*.

q See the sense of these words, *verse* 2. 4. being the qualifications also of a Bishop.

13 For * they that have ‖ used the office of a deacon well, purchase to themselves a good degree *r*, and great boldness in the faith which is in Christ Jesus *s*. * see Matth. 25. 21. ‖ Or, *ministred.*

r A good degree of honour, so that none hath reason to decline, or so despise that office. This seems rather to be the sense, then what pleaseth some better, *viz.* That they purchase to themselves an higher degree in the Ministry of the Church, for though it be very probably true, and but rational, that the Primitive Church did out of their *Deacons*, chuse their higher officers for the Church, yet neither was this done universally as to all persons, chosen into those higher employments, nor as to all those that used the office of a *Deacon* well, there doubtless, being many who had done so, who yet were not διδακτικοὶ fitted with an ability sufficient to be preachers, without which fittingness the Primitive Church would not chuse any to such employment. *s* By the well performance also of the office of a Deacon, many obtained a great liberty, or freedom of speech, παῤῥησίαν, as to the Doctrine of the Faith of Christ, For by the exercise of the Deacons office, they had much converse both with the Pastors and Members of the Church, which converse did not only improve their knowledge in the Doctrine of Faith, but took off that excessive bashfulness which possesseth many

many till they come to be fully acquainted with the thing of which, and the persons before which they are to speak, which we see by dayly experience. Or, the Apostle intends that courage that arises from a good conscience. Those that are careless and unfaithful in the discharge of their Duty, guilt makes them timorous, but the good and faithful Servant of God enjoys that liberty and courage which Faith in the Lord Jesus gives, and without fear discharges all the parts of his Office.

14 These things I write unto thee, hoping to come unto thee shortly.

t I being now in *Macedonia*, or at *Athens*, or some parts thereabouts have wrote to thee whom I left at *Ephesus* these precepts about the Officers of Churches, not being sure I shall, but hoping my self soon to come to *Ephesus* unto thee, which yet he did not, as we read, for he met *Timothy* at *Troas*, *Acts* 20. 5.

15 But if I tarry long *u*, that thou mightest know how thou ought est to behave thy self in the house of God, which is the church of the living God *w*, the pillar and ‖ ground of the truth *x*.

‖ Or, *stay.*

u I do not know, how God will dispose of me, though I hope shortly to see thee, and therefore I have written to direct thee how in the mean time thou shouldest carry thy self in the affairs of the Church, which I have committed to thee, which is a matter of great moment; for the *w* people which constitute the church of him who is not like the Gods of the Heathens, a dead man consecrated, and made a God, nor a being without Life like their Images, but one who hath life in himself, and from himself, is the house of God, a people in, and amongst whom he dwelleth, and amongst whom he is Worshipped, and of whom he hath a great care, and for which he hath a great love, Christ having dyed for it, *That he might sanctifie and cleanse it with the washing of Water by the Word, Eph.* 5. 26. and which (as a man doth by his house) he is dayly inlarging, beautifying, and adorning with the Graces of his Holy Spirit, *That* (as there) *ver.* 27. *he might present it to himself a glorious Church without spot or wrinkle, or any such thing, but that it should be holy, and without blemish.* *x* Which Church is the pillar and *ground* of truth. στῦλος καὶ ἑδραίωμα. we want a good *English* word whereby to translate the latter of the two words in the *Greek*, which possibly hath advantaged the great contests about the sense of this Text. It comes from ἑδραῖος, which signifieth a star and a thing to *support*, and a *Stay*, the place (say some) in which the *Idol* was set in the Pagan Temples, Thence this word ἑδραίωμα is translated, *The underpropper*, the *Establisher*, any *firm basis* upon which a thing *standeth*, or *leaneth*, so that it is much of the same significancy with the former word which we rightly translate a *pillar*, the two things signifying in use the same thing, that which underpropperh and holdeth up another thing, as the pillars do the building, and the *basis* of the image or Statue, doth the Statue. *Pillars* also were of ancient use to fasten upon them any publick Edicts which Princes or Courts would have published, and exposed to the view of all, hence the Church is called, *The Pillar*, and *basis*, or *seat of Truth*, because by it the Truths of God are publisht, supported, and defended, and in it they are only to be found as in their proper seat and place; for the Oracles and Mysteries of God are committed, and in it they are exposed to the notice and knowledge of all, as publick Edicts are upon pillars. But neither that saving Truth, nor the Faith which we give to it, is establisht upon the Authority of the Church, (as the *Romanists* vainly pretend,) but upon the Authority of God the Author of it. The Church discovers and recommends the Truth, but the Testimony it gives is not the foundation of its credibility. The universal Church, (of which the Church of *Ephesus*, over which *Timothy* had a charge, was a Genuine part) is in the sense before expresst, the Pillar and Supporter, or Seat of Truth.

16 And without controversie great is the mystery of godliness *y*, * God was ‖ manifest in the flesh *z*, * justified in the Spirit *a*: seen of angels *b*, * preached unto the Gentiles *c*, believed on in the world *d*, * received up into glory *e*.

* Joh. 1. 14.
1 Joh. 1. 2.
‖ Gr. *manifested.*
* Rom. 1. 4.
1 Pet. 3. 18.
* Eph. 3. 5, 6.
* Luk. 24 51.

y The various use of the Particle ὁς in the *Greek*, which we translate *and*, maketh it doubtful what is the force of it here, whether it relates to the *Truth* mentioned in the latter part of the former verse, or shews another reason why *Timothy* should have a care how he behaved himself in the house of God: If to the former, it is exegetical, and opens what he meant by truth, *viz.* The Mystery of Godliness, by which he means the Gospel which is the Doctrine of Godliness, being that which teacheth how aright to Worship God, and walk before him, this he first calls, then proves to be a *mystery*, a *great mystery*. The word is derived from the Heathens who had mysteries of their Superstition, and Idolatrous Religion. A *mystery* signifies a thing *Sacred* and *Secret*. The Heathens also had their greater and lesser Gods, and their greater and lesser mysteries. *Paul* calls the Gospel, the Doctrine of Godliness, a *great mystery*, and says it is confessedly so, or such without controversie, then he proveth it by telling us what it is, and giving us the sum of it. *z* It teacheth us that he who was truly God, *God over all, blessed for ever* (as the Apostle faith) was *manifested in the flesh*, *Joh.* 1. 1. *The word was made flesh*, how an infinite Nature could be personally united to a finite Nature, so as to make one person, is a mystery, and a *great mystery*, and this God thus manifested in the flesh was *a justified in the Spirit*. Either by his Divine Nature (which is here as some think called the Spirit) by vertue of which he in the flesh wrought many miraculous operations, and when he was buried, he rose again from the dead, by which he was justified, that is undoubtedly proved to be the Son of God. Or by the *Holy Spirit of God* (the third person in the Holy Trinity) by whom he was conceived in the Womb of the Virgin, *Luk.* 1. 35. *b Seen of Angels*, who declared his conception, *Luk.* 1. 32, 33. Sang and glorified God when he was born, *Luk.* 2. 10, 11. ministred to him when he was tempted, *Matth.* 4. 11. who comforted him in his passion, declared his Resurrection, *Matth.* 28. and attended his Ascension, *Acts* 1. 10. *c* Christ being *preached to the Gentiles*, was also a *mystery*, so great, that *Peter* would not believe it to be the Will of God, till he was confirmed in it by a Vision, *Act.* 10. This some think is spoken with some reference to the Gentile Superstition, who also, (as was said before) had their greater and lesser mysteries, and to the former would admit no strangers. *d* That Christ should upon the ministry of a few Fisher-men, and the report the World had received of what Christ did in *Judea*, be received and imbraced by the World as their Saviour, was as great a *mystery* as any other, especially considering that the Doctrine of Christ was as incomprehensible by Humane reason, as ingrateful to the propensions, and inclinations of Humane Nature: *e* The Resurrection of Christ is not mentioned, because necessarily supposed to his ascension, which he mentioneth as the last thing whereby Christ was declared to be *God manifested in the flesh.*

CHAP. IV.

1 NOw the spirit * speaketh expressly *a*, that in the latter times some shall depart from the faith, giving heed to seducing spirits *b*, and doctrines of devils *c*.

* 2 Thes. 2. 3.
2 Tim. 3. 1.
2 Pet. 3. 3.
1 John 2. 18.
Jude 18.

It was usual with the Prophets when they declared the Oracles of God to assert in the beginning of their Revelations That the Lord hath spoken *Isa.* 1. 2. *Jer.* 1. 2. *Joel* 1. 1 The Apostle in the same manner, in the beginning of his prediction of things future, declares the Spirit speaketh expressly, that is, either clearly revealed it to me as, *Acts* 10. 19. and 13. 2. thus expressly is opposed to obscurely; for sometimes the Revelations given to the Prophets were under shadows and figures in divers manners, but the Spirit discovered in a most intelligible manner, what Seducers should come in the Church, *&c.* *a* Either hath inwardly revealed it to my Spirit, as *Act.* 10. 19. and 13. 2. or (which is more probable) because the verb is in the present Tense λέγει, it faith it in the written word, which must be in the old Testament, (for the new was not at this time written,) but then the question is, where the Holy Ghost hath expressly in the Old Testament, spoken of the Apostacy of the latter times. Our famous *Mede* answers in *Dan.* 11. 35, 36, 37, 38, 39. where from *ver.* 30. is a plain prophecy of the *Roman* Empire, and *ver.* 35, 36, 37, 38, 39. of *Antichrist*, where it is said, *Some of them of understanding shall fall to try them, and to purge them*, &c. and he speaks of a King, *That shall do according to his Will, and shall exalt himself, and magnifie himself above every God, and shall speak marvellous things against the God of Gods,—Neither shall he regard the God of his Fathers, nor the desire of Women, nor regard any God, but magnifie himself above all.* Where that learned man thinks is an excellent description of the *Roman Empire*, their various Victories, Successes, Declinations and Mutations, and amongst other things, *ver.* 36. That they should cast off their old Pagan Idolatry, and after that make a defection from the Christian Faith, and not regard Marriage (called there *the desire of Women*) nor indeed truly regard any God. This the Apostle saith should be in the *last times*. The last times (saith the afore-mentioned famous Author) are the times of Christs Kingdom, which began in the time of the *Roman Empire*; during which time this Epistle was wrote, where the Apostle speaking of time yet to come; the *latter times* by him mentioned must needs be the latter part of the last times, which he saith began in the ruine of the *Roman Empire*, upon which followed the revealing of *Antichrist that wicked one*, mentioned 2 *Thes.* 2. 7. concerning these times, the Spirit said expressly, that some should in them *depart from the faith*, *b Giving heed to seducing Spirits*, by which some understand the Devils themselves, others false Teachers, or false Doctrines, which are afterwards mentioned, called *c Doctrines of Devils*, by which some understand Doctrines suggested by Devils, or published by the cunning, and art of Devils. But others think that by *Doctrines of Devils*, here are not to be understood Doctrines so published, but *Doctrines concerning Devils*, and that the meaning is, that in the last times the Pagan Doctrine concerning *Demons* should be restored. The *Pagan Demons* were an inferiour sort of Gods, a kind of middle Beings between their Highest Gods, and Men, whose Office was to be Advocates and Mediators between Men, and the Highest Gods, because they judged it was not lawful for men to come to the Highest Gods immediately, these they Worshipped by Images, even as the Papists at this day make use of, and Worship *Angels* and *Saints*. See more fully what Mr. *Mede* saith upon this Argument in his own book, and in Mr. *Poe's Latine Synopsis* upon this Text, and what he saith seems very probably the sense of this Text, especially, considering the two Doctrines mentioned, *ver.* 3.

2 Speaking lyes in hypocrisie *d*, having their consciences seared with an hot iron *e*.

d The words, as Translated by us, are very difficult; for the word which we Translate *speaking lies*, being the *Genitive case*, will neither agree with *Spirits* nor *Doctrines*, in the former verse they being both the *Dative*: But neither is our Translation agreeable to the Greek, which is thus, *In or through the hypocrisie of such as speak lies, and of such as have a Conscience seared with an hot iron*, which doubtless is the sense, for the words explain the manner how they were seduced to Apostasie, *viz. Through the hypocrisie*, or dissimulation of men that *speak lies*, and had consciences benummed, and mortified, as it were cauterized and fear'd with an hot iron By their hypocrisie he characterizes seducers, incertain, false men, that regarded not what they said, but made a shew and appearance of piety, when indeed they had no sense of piety in them. *e* By men, whose consciences were seared with an hot iron; he means persons so far from any sense of piety, that they were hardened to any degree of iniquity, and indeed by both terms he excellently expresseth such persons as generally they are, who seduce others to false Doctrine, they could not do it without some shew or pretence of piety, they would not do it if they had any true sense of it, and by both terms he too well expresseth those that in our dayes seduce men to the Doctrine concerning *Demons*: and *abstaining from marriage and meats*, which are those Doctrines he alone instanceth in.

3 Forbidding to marry *f*, *and commanding* to abstain from meats *g*, which God hath created, * to be received * with thanksgiving of them which believe, and know the truth *h*.

Gen. 3. 2. & * Tim. 4. 6.
Gen. 10. 32.

f The *Greek* is *hindring to marry*, but that might be by *forbidding* it by a Law under a severe penalty; there are great disputes whom the Apostle speaketh of, to find out which, it is considerable. 1. That the Apostle speaketh of a time that was then to come. 2. Of some who had it in their power to hinder it; which will make the Prophecy hardly applicable to any but the *Romish Synagogue*, to be sure, not so applicable; for though there were some persons before them that condemned marriages, yet as they were but a small inconsiderable party, so they were persons that had no power to hinder Marriage by any penal Laws, nor any that did it in such Hypocrisie under a pretence of piety, when he who runs may read that they do it to maintain the grandeur of their Ecclesiastical Hierarchy. How applicable therefore soever this might be to the *Ebionites*, and those that followed *Saturninus* and *Marcion*, and the *Entrattite* (which the *Papists* contend for) it certainly more nearly concerns the *Papists* themselves, who more universally forbad them to their Clergy, and were the first that had a power to hinder them, and fell into much later times than any of the others. *g* To abstain from some Meats, and this also they should teach in Hypocrisie; *i.e.* under a pretence of piety. This every whit as well agrees to the *Romish* Synagogue, as the other, whose prohibitions of flesh are sufficiently known; *Mr. Mede* is very confident that the Holy Ghost doth here describe the *Popish Monks*, and those that gave Rules to those orders. *h* Which meats as well as other God hath created for the use of man, giving him a liberty to *kill* and eat, only we ought to receive them with *thanksgiving*, which confirmeth our religious custom both of begging a blessing upon our meat before we eat, and returning thanks to God when we have eaten, for which also we have our Saviours Example, *Matth.* 14. 19. and 15. 36. *i* Not that such as believe not, and are ignorant of the truth may not eat, but they have not so good and comfortable a right to the Creatures as Believers, *Titus* 1. 15. and they know and understand their Liberty to eat of those things which others deprive themselves of, by their superstitious opinions and constitutions.

4 For * every creature of God *is* good *m*, and nothing to be refused *n*, if it be received with thanksgiving *o*.

Gen. 14. 14.
1 Cor. 10. 25.

m Not only good in it self, as all was which God made, *Gen.* 1. but lawful to be used *pure*, *Tit.* 1. 15. there is no uncleanness in it. *n* And therefore nothing upon that account is to be refused, as unclean and defiling. *o* Only it must be made use of in such a manner as it and by the use of it we may glorifie and express our thanksfulness to God.

5 For it is sanctified *p* by the word of God *q*, and prayer *r*.

p Sanctified in this place signifies made pure, or lawful to be used. *q* By the Gospel which declares it so, *Acts* 10. 15. or by Gods ordination which hath so determined it. *r* And Prayer to God for a blessing upon it.

6 If thou put the brethren in remembrance of these things *s*, thou shalt be a good minister of Jesus Christ *t*, * nourished up in the words of faith, and good doctrine *u* whereunto thou hast attained *w*.

1 Tim. 3. 14.

s If by thy preaching publickly, and by thy more private instructions of Christians at *Ephesus*; thou teacheft them these things. *t* Thou shalt faithfully discharge the Office of him who is a servant of Jesus Christ, not of men merely. The Ministers of the Gospel are in the first place Ministers or Servants to Christ Secondarily Ministers, (that is Servants) of the Church as a Noblemans Servant imployed to distribute wages or meat to inferiour Servants, is a Minister to those to whom he so distributeth food, or wages, but in the first place a Servant to his Lord. *u* Such a Minister of the Gospel ought to be, one bred up in the true Faith, and perseveringly in it. *w* Whereto thou art not a stranger, only I would have thee go on and persevere in it.

7 But * refuse prophane and old wives fables: *x* and exercise thy self *rather* unto godliness *y*.

* chap. 1. 4.

x All impertinent discourses which tend nothing to promote either Faith or Holiness, which he disdainfully calls *old Wives Fables*, tales of a Tub (as we say) discourses having no bottom in the word of God, are not fit for Pulpits. *y* Let thy constant study be things that may promote Godliness, impart those things unto people, and live up to them in thy Conversation.

8 For * bodily exercise profiteth ‖ little *z*, but godliness is profitable unto all things *a*, having promise of the life that now is, *b* and of that which is to come *c*.

* Col. 2. 23.
‖ Or, *for a little time.*

z Bodily Discipline, lying in abstaining from exercises, keeping fet fasts, watchings, lying upon the ground, going bare-foot, wearing sack-cloth, or hair-cloth, abstaining from Wine, or Marriage, is of little advantage, the mind and soul of man is not bettered by them, the Apostle doth not altogether despise these things; some of which may be useful (moderately used) to make us more fit for Prayer, especially upon solemn occasions, but these are not things wherein Religion is to be put, and alone they are of no avail. *a* But Godliness which lyeth in the *true Worship and Service of God* out of a true principle of the fear of God and faith in him; or (more generally) holiness of Life in obedience to Gods Commandments is of universal advantage, *b* not from any meritoriousness in it, but from the Free Grace of God which hath annexed to it not only the promises of health, peace, and prosperity, and all good things while we live here upon the Earth, *c* But also the promises of Salvation and Eternal happiness when this Life shall be determined.

9 This *is* a faithful saying, and worthy of all acceptation *d*.

d This saying about the advantage of Godliness is true, and worthy to be received of all men. See the notes on *chap.* 1. 15. where the same words are applyed to the great Proposition of the Gospel, *That Christ came into the world to save sinners*. That Christ came into the World to save sinners, and that such sinners as from *ungodly* will become godly, and persevere in the practise of Godliness, shall be happy in this life, and saved in the life to come, are two *faithful* and remarkable sayings, worthy the acceptation of all reasonable Creatures.

10 For therefore we both labour, and suffer reproach, because we trust in the living God *e*, * who is the Saviour of all men *f*, specially of those that believe *g*.

* Psa. 36. & 107. 2. 10, &c.

e If we did not believe this as a faithful saying, that *Godliness is profitable for all things*, and *trust in God*, who liveth for ever to see to the fulfilling of it, to what purpose should we labour and suffer reproach as we do; labouring in the work of God, suffering reproach in the cause of God, and for living *Godly lives*, worshipping God according to his Will, and denying our selves in sensual satisfactions, and sensible injoyments, that we might fulfil the Law of Christ. *Obj.* But will some say how then is Godliness profitable for all things, how doth the faithfulness of the promises for this life annexed to Godliness appear, if those that profess it must labour, and suffer reproach? *Sol.* Labour for God is a reward to itself; our honour, not our burden, his service is perfect freedom, the promise of this Life, annexed to Godliness, are not promises of sensual rest and ease, but of inward *peace*, satisfaction and support of other things, only with a reserve to the Divine Wisdom and Judgment, so far forth, as our Heavenly Father shall see it fit for his Glory and our Good; yet they are not vain for God who is *f* the Saviour, that is the preserver of all men, the *preserver of man and beast*, as the Psalmist speaketh. *g* Is in a more especial manner the Saviour of those that believe, *Psal.* 33 18, 19. This seemeth rather to be the sense of the Text, then to understand it of *Eternal Salvation*, for so God is not the actual Saviour of all, besides that the Text seemeth to speak of a work proper to the Father, rather than to the Son.

11 These things command and teach *h*.

h All the things beforementioned in this or the former parts of this Epistle he willeth *Timothy* to make the matter of his Sermons and other Discourses.

12 * Let no man despise thy youth *i*, but * be thou an example of the believers *k* in word *l*, in conversation *m*, in charity *n*, in spirit *o*, in faith *p*, in purity *q*.

* 1 Cor. 16. 11.
* Tit. 2. 7.
1 Pet. 5. 2.

i So carry thy self in thy Office, as not to give occasion

to any to despise thee, because thou art but a young man, *k* which thou wilt do if thou so livest as to be a just pattern unto Christians imitable by them *l* in thy common and ordinary discourse (for he speaks not of his being a pattern only to other Ministers, but to Believers in the generality, not talking frothily or profanely, or idly and impertinently, but seriously and gravely, but *things that are good, to the use of edifying, that it may administer Grace to the hearers.* *m* And in all thy converse with men behaving thy self justly and comelily and gravely; *n* performing also to all, all offices of Charity, and brotherly Love, *o* in zeal, and warmth of Spirit, truly inflamed with the love of Christ, and for his Glory: *p* In a steady confession, and profession of the Doctrine of the Gospel, and *q* in all cleanness and holiness of Life and Conversation. This is the way for the Ministers of the Gospel not to be despised, let them use what other methods they will, they will find what God said of *Hophni* and *Phinthas*, will be made good, 1 *Sam.* 2. 30. *Those that honour me I will honour, and they that despise me, shall be lightly esteemed*; nor will any Titles or Habits, or Severities secure them from that curse, which will cleave to them.

13 Till I come *r* give attendance to reading *s*, to exhortation *t*, to doctrine *u*.

r And after that time too, but then I will further instruct thee. *s* Be diligent in reading the Holy Scriptures both for thy own instruction, and for the edification of others, *t* and to exhort others to their duty there described, or to comfort others from arguments fetched thence, *u* and to instruct others in the principles of Religion.

* 2 Tim. 1. 6. * chap. 1. 18. * Act. 6. 6. 14 * Neglect not the gift that is in thee *w*, which was given thee * by prophecy *x*, * with the laying on of the hands of the presbytery *y*.

w Neglect neither the ability which God hath given thee for the discharge of the Office of the Ministry, nor the Office to which God hath called thee, neither the improvement of them, nor the use, exercise, and discharge of them or it. *x* Remember that they were given thee, by the Revelation of the Divine Will, or by the extraordinary influence of the Spirit of God, *y* and the laying on of the hands of the Presbytery was a declaration of it. God also (as usually when he calls any to any special work) calling thee to the work of the ministry then also fitting and enabling thee for the discharge of it.

15 Meditate on these things *z*, give thy self wholly to them *a*, that thy profiting may appear || Or, *in all things* || to all *b*.

z Μελέτα. Let these things be the business of thy thoughts, and take care of them, *a* be in them, (for it is in the *Greek*) let them be thy whole work, not thy work by the by, but thy chief and principal business. *b* That so as all mens gifts improve by study and exercise, thine also may so improve, that all men may take notice of the improvement of them.

16 Take heed unto thy self *c*, and unto thy doctrine *d*: continue in them *e*, for in doing this, thou shalt both save thy self and others *f*.

c Take heed how thou liveest, and orderest thy Life, that it may be exemplary. *d* And take heed also, both that thou teachest, and what thou teachest. *e* And do both these things not for a time, but constantly. *f* Thus thou shalt do what in thee lyeth to save thine own Soul, and also to save the souls of others to whom thou preachest, or among whom thou converest.

CHAP. V.

* Lev. 19. 32. 1 * REbuke not an elder *a*, but intreat *him* as a father *b*, *and* the younger men as brethren *c*.

a It appeareth by the next verse, that the Apostle by *Elder* here understandeth not a Church Officer, but an ancient man, the word translated *Rebuke* is translated to sotly; it should be *Rebuke not too roughly*, as appears by the opposite phrase, and indeed the word properly signifies to *beat* or *lash*. Rebuke him not but with a decent respect to his age, *b* So that thy reproofs may look more like Counsels and Exhortations than Rebukes. *c* Prudence also must be used as to the younger men, Ministers in rebuking them should remember that they are *brethren*, and treat them accordingly, not too imperiously.

2 The elder women as mothers *d*, the younger as sisters *e* with all purity *f*.

d The same prudence also is to be used to *Matrons* and aged women. *e* Yea, and to younger women too considering our Relation and equality in Christ. *f* Only as to them, (considering their sex) a further gravity, and prudence is to be used, that we give no occasion to Lust, or unclean motions.

3 Honour widows *g* that are widows indeed *h*.

g Give a respect to such as have lost their Husbands with a regard to that honourable Estate of Marriage in which they have been formerly, and do not only pay them a due respect, but afford them a maintenance, *Act.* 6. 1. *h* Who are Widows indeed, he openeth further, *ver.* 5. such as are not only pious, but *desolate*, as the *Greek* word for a Widow implies according to its derivation.

4 But if any widow have children or nephews *i*, let them learn first to shew || piety at home *k*, || Or, *kindness.* and to * require their parents *l*, for that is good, * See Gen. 45. 10, 11. and acceptable before God *m*.

i By the *widow indeed*, mentioned by the Apostle, *ver.* 3. he here sheweth that he meant Women that not only wanted Husbands, but Children, or Grand-Children, or any near Kindred that were Christians, and in a capacity to relieve them; but if any Widows had any such near Relations, the Apostle willeth that they should be taught: *k* Τὸν ἴδιον οἶκον εὐσεβεῖν word for word *to worship their own house*, or to be *Religious* or Godly toward their own house; that is, to shew a respect or Pagan homage to their own house. For *Worship* is nothing but a respect, honour, or homage paid to another in consideration of his or her excellency and superiority; only the use of this word which is the *Greek* word, generally used to express Religion and Godliness by, let us know that Religion and Godliness is vainly pretended to any that have of this Worlds Goods, and relieve not those from whom they are descended; (for the word γόνοις, it signifies persons descended from another whether in the first generation or no) if they be in want, and stand in need of their assistance. *l* Nor is this an act of Charity, but Justice, a just requital of our Parents for their care of us, and pains with us in our Education. *m* And this is good, just, decent, and commanded by God, and acceptable in the sight of God for the precept, *Honour thy Father and Mother, is the first Commandement with promise, Eph.* 6. 2. By the way that precept is excellently expounded by this Text, both as to the act commanded, which this Text teacheth is to be extended to maintenance as well as complements; and as to the object, viz. all those as to whom we are γόνοις descended from, whether immediate Parents, yea, or no.

5 * Now she that is a widow indeed, and desolate *n*, trusteth in God *o*, and * continueth in supplications and prayers night and day *p*. * 1 Cor. 7. 32. * Luk. 2. 37. and 18. 1.

n The Apostle here opens the term of *Widow indeed*, *ver.* 3. one that is μεμονωμένη, one that is made alone, destitute of such as ought to help her, an Husband, or Children, *o* and being so, is a Believer, reposing her trust and confidence in God, and *p* who spendeth her time religiously in prayer and acts of Devotion, not that other persons that are poor and desolate should not be regarded, and taken care for, but the Church is not so concerned in them, at least as a Church the Magistrate ought to take care of them; and all good Christians being men as well as Christians ought to consider them; but in the first place, and principally they are to take care of such Widows, such desolate persons.

6 But she that liveth in || pleasure, is dead || Or, *delitiously.* while she liveth *q*.

q Ἡ δὲ σπαταλῶσα. She that is wanton, *Jam.* 5. 5. she that spends her money in needless costs, as to meat, drink, or Apparel, is spiritually dead, dead in sin, while she liveth a temporary voluptuous life, in vanity, and Luxury, and impurity of Flesh and Spirit.

7 And these things give in charge *r*, that they may be blameless *s*.

r In the discharge of thy Ministry declare these things, *s* that all Christians, Women especially may be blameless.

8 But if any provide not for his own, and specially for those of his own || house *t*, he * hath denyed the faith *u*, and is worse than an infidel *w*. || Or, *kindred.* * 2 Tim. 3. 5. Tit. 1. 16.

t Here is a manifest distinction betwixt *his own* ἰδίων, and *his own household* οἰκείων, they are distinguished by terms in the *Greek*, and as to the care which men and Women ought to extend to them. By *his own* he means his *Relations* all of a mans Family or Stock by his own *household*, he seemeth to mean those who cohabit with him. The Apostle saith that he who is careless of providing for the former (so far as he is able) but especially for the latter *u* hath denyed the Christian Faith, that is in the practice of it, though in words he professeth it, he liveth not up to the rule of the Gospel which directeth other things, *w* and is worse than an Heathen, that believeth not, because many good natured Heathens do this by the Light of Nature, and those who do it not, yet are more excusable, being strangers to the obligation of the revealed Law of God in the case.

9 Let not a widow be || taken into the number, under threescore years old *x*, having been the wife of one man *y*. || Or, *chosen.*

x What number he meaneth is very doubtful, whether he means the number of *Deaconesses*, or the number of such as should receive Alms from the Church, those who translate καταλεγέσθω here *chosen* seem to favour the former. They say that in the Primitive Church, there being a want of Hospitals and publick places for the reception of people deceased in their Estates, *&c.* they chose some old Widows to take care of the poorer sort of Women when they were sick, and these also were themselves maintained by the Church, and served the Church in that charitable employment; whether this number or,

or the more general number of Widows relieved by the Church be meant, the caution of their age was very prudent. 1. Because younger Widows could work for their living, and needed not to burden the Church, 2. Because under those years they probably might marry again, and so become useless to the Church. 3. Because after those years there could be no great fear of scandal from their wantonness and incontinency. The second condition seems harder to be understood; for though in former times amongst the Jews and Pagans men were allowed more Wives than one at the same time, yet no Laws ever allowed the Woman liberty of more Husbands. 2. To understand it of Women that had not been twice married, their first Husband being dead, seems hard, no Law of God forbidding the second Marriages of Men and Women successively. 3. Some therefore rather understand it of such Widows as were become Wives to second Husbands, the first not being dead, but parted from them either legally through their own fault, or through their voluntary desertion. This the Apostle seems to forbid to avoid reproach and scandal to the Church.

10 Well reported of for good works, *z* if she hath brought up children *a*, if she have * lodged strangers *b*, if she have * washed the saints feet *c*, if she have relieved the afflicted *d*, if she have diligently followed every good work *e*.

1 Pet. 4. 9. * Gen. 18. 4. * 1 Sa. 25. 41. * Luke 7. 38. 44.

z If she be a person of repute for actions concerning others which are consonant to the Will and Commandment of God. *a* If she hath brought up children well in the nurture and admonition of the Lord. *b* If when persons that are Christians have come from other places either driven from them, or upon their occasion, and could not amongst Pagans find a convenient Inn, her house hath been open to them. *c* If she hath been ready to do the meanest Offices for the Servants of God, of which this washing of feet was one, in great use in those hot Countryes, where they had not the benefit of shoos, either to cool or refresh, or cleanse them. *d* If to her ability she hath relieved such as have been in any kind of distress. *e* If though it may be she hath not had ability, or opportunity, to do all the good works she would, yet she hath diligently followed them, doing what she could, let such a one be put into the Catalogue of those whom the Church will relieve, and honour and imploy.

11 But the younger widows refuse *f*, For when they have begun to wax wanton against Christ *g*, they will marry *h*.

f By the younger Widows, the Apostle seems (by the last words of this verse) not to mean those that were under threescore, but the younger sort of Widows not past Child-bearing, he would not have those (that is, being under no extraordinary circumstances of sickness, or lameness, or the want of their senses) be maintained at the charge of the Church, because they were able to labour; nor yet to be taken into any employment relating to the Church. *g* καταστρηνιάσωσιν τοῦ Χριστοῦ. How the *Vulg. Lat.* comes to translate this, *wax wanton in Christ*, I neither understand whether with respect to *Grammar* or *Sense*, *Erasmus* Translates the Verb, *when they have committed whoredom*, but *Rem.* 18. 9. confuteth this sense, where we translate it, *live deliciously*, (being without the Preposition κατὰ) which certainly better expresseth the sence, as also doth our Translation *wax wanton*, it properly signifies either the lustiness, or the headstrong temper of beasts, that wax fat; *against Christ*, is against the rule of the Gospel, and their profession of Christ, or they disdain the office of serving the Saints, as too mean, and laborious, and fin against Christ, in whose name, and for whose glory, and to whose Members the service was to be performed; *h* And then they will marry, and so put themselves into an incapacity to serve the Church in the place of Widows.

12 Having damnation, because they have cast off their first faith *i*.

i This sentence is not without its difficulties; here are two questions, 1. What is meant by κρίμα, which we both here and elsewhere translate *damnation*. 2. How they cast off their *first Faith*. Many think the Greek word by us Translated *damnation*, ought to have had a softer sense, (it being certainly capable of it). Some think it signifies here no more than *guilt*, or a blot; others, a *publick Infamy*; others, the *judgment of good men against them*. But it may be we cannot so well determine this without understanding what is meant by their *first Faith*, which they are here said to *have cast off*: By which some understand *their profession of Christianity*; others, *their promise or engagement to the Church, not to marry*. The latter sense supposeth that all those *Widows* that were taken into the Ministery of the Church before mentioned, promised that they would keep themselves unmarried, (which is a most groundless supposition) I do rather think that by their *first Faith*, he means their *first*, or former *profession of Christianity*, which was a *crime* did not expose them onely to the judgment and censure of sober Christians, but to *Eternal damnation*. I shall offer my own sense of this Text thus, it is certain these Christians were Lillies among Thorns, a small handful amongst a far greater number of *Pagans*, and it is not improbable, that some younger Widows out of a desire to marry, might marry to *Pagans* and be by them tempted to Apostasie from the Christian Profession, upon which the Apostle orders, that none under sixty years of Age should be henceforth taken into the Ministry of the Church, least doing such a thing when they were under that character, it should be a greater scandal. This seems the more probable from *verse* 14. where the Apostle adds, *for some are already turned away after Satan.*

13 And withal, they learn *to be* idle, wandring about from house to house *k*, and not only idle, but tatlers also *l*, and busie-bodies *m*, speaking things which they ought not *n*.

k The Apostle here gives some other reasons, why he would not have Widowes too young taken into the Ministry of the Church: They being young, and having no business at home, nor any Husbands to conduct and govern them; are subject to be gadding up and down; *l* and to be tatling idly and impertinently, and that not only of their own, but others concerns. *m* Interesting themselves in the matters of other persons and Families. *n* And in the multitudes of words, folly being never wanting; they are prone to speak things which they ought not. From whence we may observe, that nothing more becometh Christians then a gravity and composedness of behaviour and speech, a government of their Tongues, and considering aforehand well what they speak.

14 * I will therefore that the younger women * 1 Cor. 7. 9. marry *o*, bear children *p*, guide the house *q*, * give none occasion to the adversary || to speak reproachfully *r*. * Tit. 2. 8. || Or, *for their railing.*

o I will, here must not be interpreted into an absolute Precept, (for the Apostle would never have made that necessary by his Precept, which God had left indifferent) but in a limited sense, *viz.* if they have not the gift of continency, if they cannot restrain themselves from such scandalous courses, *let them marry*, *p* and not only bring forth children, but take care of their Education; *q* And take care of the government of Families within doors, (which is the Womans proper Province;) *r* And give no occasion to *Jews* or *Pagans* (the adversaries of Christian Religion) to speak of the Church, or any particular Members of it, reproachfully, as living beneath the rules of morality and decency.

15 For some are already turned aside after Satan *s*.

s We have scandals enough already, we had need take as good heed as we can, that we have no more, some young women already are apostatized (and possibly for the sake, or by the occasion of such Marriages) to *Judaism* or *Paganism*; or it may be to a loose and lewd course of life, not suting the profession of christianity.

16 If any man or woman that believeth have widowes *t*, let them relieve them *u*, and let not the church be charged *w*, that it may relieve * * verse 3. 5. them that are widows indeed *x*.

t If any men or women that are Christians, have any women that are nearly related to them; *u* If themselves be able, let them relieve them, *w* and not turn off that natural duty which they owe to their Parents, or near Relations to relieve them, to the Church, which hath others enough to look after, and upon whom there lyes only a Moral and Christian Obligation. *x* That so the Alms of the Church may go to relieve those only who are perfectly desolate, having neither Husbands, nor any other near Relations to provide for them.

17 * Let the elders that rule well *y*, be counted worthy of double honour *z*, especially they that labour in the word and doctrine *a*. * Rom. 12. 8. 1 Cor. 9. 10, 14. Gal. 6. 6. Phil. 2. 29. 1 Thes. 5. 12, 13.

y Who these Elders are here intended, hath been a great question. It is plain they are not such only as are Preachers. 2. They are such as are worthy of double honour. The Learned Mr. *Pool* in his *Latin Synopsis*, giveth us an account of the most opinions about it. Some judging them, some of the elder sort of the Members of the Church, joining with the Ministers in the Government of the Church, but not medling with Preaching, or Administring Sacraments. 2. Some judging by Elders here are meant such as had been Ministers, but being Aged were superannuated. 3. Others understanding by it the Civil Magistrates, (which seemeth of all other opinions least probable, because at this time there were no such Members of the Christian Church) 4. Others think that *Deacons* are here by that terme understood, who being Church-Officers have the name of *Elders* given to them. 5. Others understand by Elders the ordinary Pastors of Churches, that resided with their flocks; in opposition to Apostles and Evangelists, (this seemeth less probable, because there were no such in the Primitive Church, but did labour in the word and Doctrine). 6. Others think that some such are meant, as were not so fit for preaching, but yet administred the Sacraments, prayed with the Church; and privately admonished exorbitant Members; but we shall want a good proof, either from Scripture, or Authority of any such officers in the Primitive Church. I shall not determine which of these opinions is rightest, but leave the Reader to his own judgment. Whoever is here meant by Elders are declared *z* worthy of *double honour*, by which is understood either abundant honour; or else, (as some say) respect and reverence, and also maintenance; *a* But especially, such as take pains in preaching the Gospel.

18 For the Scripture saith, * Thou shalt not * Deut. 25. 4. muzzle

Matth. 10. 10. * Lev. 19. 13. Deut. 24. 14. Matth. 10. 10. Luke 10. 7.

muzzle the ox that treadeth out the corn, * and the labourer *is* worthy of his reward *b*.

b This verse maketh it evident that maintenance, is part of the double honour, that is due, to such as labour in the Word, and Doctrine, in the first place: and not to them alone, but to any such as are imployed in the Rule and Government of the Church. The Apostle had made use of, *Deut.* 25. 4. to the same purpose, 1 *Cor.* 9. 9. neither of these Texts conclude the duty of Elders to take maintenance, but the duty of those who are members of Churches to give it them, which yet they may refuse as *Paul* himself did, if either the Peoples, or Ministers circumstances call for or will allow such a thing.

19 Against an elder *c* receive not an accusation, but ‖ * before two or three witnesses *d*.

‖ Or, *under.* * Deut. 19. 15.

c Whether an *Elder* in years, or in office, though the latter being the persons formerly spoken of, seem here principally intended. *d* That is not to proceed to any judicial inquiry upon it, *Deut.* 17. 6. This was a Law concerning all Elders or younger persons, especially in capitall causes, but the Apostle willeth this to be more specially observed as to officers in the Church, whose faithful discharge of their trusts usually more exposeth them to peoples querulous tongues.

20 Them that sin *e* rebuke before all *f*, that others also may fear *g*.

e That is, that sin publickly, and scandalously so as others have taken notice of it. *f Rebuke*, not privately by a ministerial correption, but by a publick Ecclesiastical correption before the whole Church. *g* That the salve may answer the sore, and the plaister be as broad as the wound, and that others may be afraid to do the like, this end of the punishment agreeth with that mentioned, *Deut.* 13. 11.

21 * I charge *thee* before God and the Lord Jesus Christ, and the elect angels that thou observe these things *h*, ‖ without preferring one before another, doing nothing by partiality *i*.

* chap. 6. 13. 2 Tim. 4. 1. ‖ Or, *prejudice.*

h By *these things* may be understood the whole of what went before, or what followeth. I judge it most proper to referre it to all the precepts foregoing in this Epistle, which evidenceth them to be things which he had received from the Lord, not what he directed without any express notice of the Will of God as to them. This is evident by his grave, and severe charge to *Timothy* to observe them, for he chargeth him to observe them, as in the presence of God, and Christ, and calleth the good Angels to be witnesses both of his faithfulness, in giving him this charge, and of *Timothies* faithfulness or unfaithfulness, according as he should observe or neglect the things given him in charge, he calls the Angels *Elect* unquestionably in opposition to the evil, and reprobate Angels. *i* He requires the doing of them, without respect to any persons, rich or poor, Friends or Foes. *Partiality* no way becoming a judge in any cause who ought to hold the ballance even, not inclining it any way, but judging things and not persons. Some of the things before mentioned, may seem of too minute a consideration for the Apostle to lay such a stress upon, or God to give him particular direction in, but the things are not so much to be considered as the end of the Precepts which was the upholding the true honour and reputation of the Church, which is a very great thing and supposing the things given in charge to have any tendency of that nature, they must not be judged small.

22 * Lay hands suddenly on no man *k*, neither be partaker of other mens sins *l*: keep thy self pure *m*.

* Act. 13. 3. 2 Tim. 1. 6.

k By *laying on of hands on no man*, is certainly to be understood, *Do thou suddenly set no man apart to any Ecclesiastical imployment. Laying on of hands* was but an external Ceremony used in blessing, *Gen.* 48. 14, 15. and in the conferring of *power upon persons*, *Num.* 27. 18. *Deut.* 34. 9. In the New Testament we find this Rite used. In *Prayer* upon healing the sick, *Mark* 16. 18. *Acts* 28. 8. 2. In Blessing, *Mark* 10. 16. in conferring the gifts of the Holy Ghost, *Acts* 19. 6. In ordination, or setting persons apart to some Ecclesiastical imployment, *chap.* 4. 14. *Acts* 6. 6. and being so used, it is sometimes put for the whole action. This the Apostle forbids *Timothy* to do *suddenly*, that is without a first *proof* of the persons *fittedness* for his work, *chap.* 3. 10. both with respect to his *knowledge*, and to his *Holiness* of conversation. *l* This participation of other mens sin ought to be taken heed of, in the whole course of our conversation, but it seemeth here to be especially forbidden with reference to what was before spoken of, *viz.* the setting men apart for or putting them into any Ecclesiastical imployment, he who puts into the Ministry any erroneous, or ignorant persons, or any persons of a leud conversation, makes himself guilty of all the harm they do, if he hath not first taken a due and reasonable proof of them, but hath laid hands upon them suddenly. Amongst other ways by which we interest our selves in others guilt, one is, *by not hindering it having power so to do.* He, or they, whom it lyes upon to admit, or not admit men into the Ministry, have a power to refuse them in case upon proof of them they do not find them apt to Teach, or fit for the Ministration they are to undertake; or such for Holiness of Life as God requireth: God by his word declaring what such persons ought to be, and commanding him or them first to *prove* such persons, and to lay hands on none *suddenly*, hath invested him or them with such a power, of which man cannot deprive them. *m* The purity here mentioned, is comprehensive of that chastity which some would have the word here signifie, but it is most reasonable to understand it here with relation to what went before, *viz.* partaking of other mens sins, if thou canst not keep the Church pure, but ignorant or erroneous persons, or sots will get into the Church, yet let them not get in through thy hands, keep thy self pure.

23 Drink no longer water *n*, but use a little wine *o*, for * thy stomacks sake *p* and thine * often infirmities *q*.

* Psal. 104. 15.

n Not wholly as many did in those Countreys, and *Timothy* probably did, not because he was not able to buy Wine, but religiously, as a piece of Discipline to keep under the Flesh. *o* But mix some Wine with the Water. *p* To help thy digestion. *q* In regard of thy weakness and frequent infirmities.

24 Some mens sins are open beforehand, going before to judgment *r*: and some *men* they follow after *s*.

r The sense of this verse depends upon the term κρίσεις, which we Translate *judgment* it being doubtful whether it is to be understood, of the Judgment of *God*: or the *Judgment of men* in Ecclesiastical Judicatories. If we understand the words of the Judgment of God, the sense is this; some mens sins are punished in this Life, before their persons come before Gods judgment seat. Others are more private, and concealed the punishment of which follows after. But this Interpretation must suppose *Paul* here to run into another argument differing from what he had before spoken upon, which though it be not unusual with the Apostle: yet there being no need we should say he doth so in this place, I rather incline to think, that by judgment is in this place meant the judgment of the Church, as to persons fit to be trusted with any part of the Ministry of it; some men (saith the Apostle) are open, leud, scandalous persons, whose erroneousness, or foolish Life hath been manifest before they offer themselves to the Churches judgment, to be put into the office of Elders or Deacons, concerning these thy way is plain admit them not. *s* Others discover not the erroneousness of their Principles, nor the impertuousness of their lusts before they have obtained what they aim at, and are got into Office; for these they must fall under thy judgement, when they do discover what they are, and turn them out again.

25 Likewise the good works *of some* are manifest before hand *t*, and they that are otherwise cannot be hid *u*.

t In like manner some mens holy Life and Conversation hath been so evident that there needs little judgment concerning them. *u* And for others under a due Government they cannot be long concealed, but by thy due managery of, and vigilance in thy Office, they will soon be discovered by their publishing their erroneous Principles, and the breaking out of their lusts into enormous acts, so as they will soon fall under thy censure. Or else thus. The good works of some whose Life hath not been so exemplary, but yet such as in Charity thou mayest judge them to have the root of the matter in them, (if thou beest not mistaken) cannot be long hid, so as thou shalt soon see what they are, and accordingly know how to behave thy self to them. Thus I should chuse rather to interpret this Text then concerning the judgment of God, who sometimes rewards good works presently, and alwayes rewards them certainly either in this Life or that which is to come.

CHAP. VI.

1 LEt as many * servants as are under the yoke *a*, * count their own masters worthy of all honour *b*: * that the name of God, and *his* doctrine be not blasphemed *c*.

* Eph. 6. 5. * Tit. 2. 5.

a Under the yoke of servitude, not being manumised, or made free. *b* Abundant honour, let Christian Servants give their Masters instead of less, double the honour which Pagan Servants do. *c* For the credit of the Gospel, and for the honour of God; that none may say that *Religion* teacheth Servants any disobedience, or breaketh the bands of civil Relations: but on the contrary that it obligeth Professors to a more faithful, and full discharge of such duties, Servants to be the best of Servants, &c.

2 And they that have believing masters, let them not despise *them* because they are brethren *d*: but rather do *them* service *e*, because they are ‖ faithful and beloved, partakers of the benefit *f*. These things teach and exhort *g*.

‖ Or, *believing.*

d Some Christians were Servants to *Jews* or *Pagans* who both came under the Gospel notion of Believers, as to those the Apostle had given directions in *verse* 1. Others served *Masters* and *Mistresses* that were *Christians*. The Apostle not ignorant of Sathans devices, foresaw that the former would be under a temptation to neglect, and despise their Masters, or Mistresses, because they were *Idolaters* or of a false Religion, Enemies to the Gospel; and the latter under a temptation not to be so diligent, and serviceable as they should be, because their Governours in a spiritual sense were their *Equals*, their Brethren and Sisters, the Apostle here declares, that the Rule of the Gospel neither allow the one, nor the other; as to the former he had spoken, not only that let those that have Masters or Mistresses that are Christians *despise them*, by which he means, not be equally obedient or serviceable to them, because there is a spiritual equality, or relation betwixt them. *e* But the rather do them service looking upon this as a farther obligation upon them. *f* Because they are Believers, such as love our common Lord, and are beloved of him, and such as all good Christians ought to love, being partakers of *the gift of God* Christ *Jesus*, and the great benefit of Redemption through his blood. *g* And he willeth *Timothy* to teach the Christians, at *Ephesus*, that this was the will of God and accordingly to call upon them for an obedience to it.

3 If any man * teach otherwise *h*, and consent not to wholesome words *i*, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness *k*;

* 1. 3.

h If there be any person who either more publickly, or more privately shall take upon him to instruct people otherwise. *i* What he means by *wholesome* words, his next words shew they are called wholesome because they tend to prevent the sickness of sin, or to cure the Soul of its spiritual distempers. *k* Words either spoken by Christ, or from Christ, or tending to his honour, and glory, or to the promoting of piety, and godliness, or which are according to the rule of godliness.

4 He is ‖ proud *l*, * knowing nothing *m*, but ‖ doting about questions and strifes of words *n*, * whereof cometh envy *o*, strife *p*, railings *q*, evil surmisings *r*.

‖ Or, *sick.* * Ex. 8. 2. Isa. 23. 9.

l Τετύφωται, he is swelled, or blown up, *i. e.* with pride swelling in opinion, and conceit of himself, he is a fanatick. *m* Knowing nothing solidly, and truly, but *n* is brain-sick, about questions of no use, but to make a contention about words. *o* Whence cometh *Envy*, when he once comes to perceive that others are wiser then he. *p* Strife, for an ignorant person if proud, can never yeild that another knows more then he doth. *q* Railings, are commonly the revenges of ignorant *Sciolists*, that would be thought something and are nothing, when they perceive they are outdone by others, then they rail. *r* Evil surmisings, ὑπόνοιαι, when they can in Truth say no evil of others they will uncharitably surmise and suspect evil of them.

5 * ‖ Perverse disputings of * men of corrupt minds, and destitute of the truth *s*, * supposing that gain is godliness *t*: * From such withdraw thy self *u*.

* Acts 16. 18. Isa. 3. 8. Ezek. 13. 3. Jeremiah 23. 16. ‖ Or, *wrangling.*

s Παραδιαλεσεῖς, mutual tearings, and gallings of, or enterferrings with one another. The word is applied to Horses knocking one foot against another, the word without the preposition παρὰ signifies School-conflicts by disputations, the preposition added makes it to signifie in an evil sense, disputations of Sophisters, not candid for the finding out of Truth, but perverse and litigious meerly for masteries, which he saith proceeds from men corrupted as to their understanding and judgment. *t* All whose Religion is gain of Riches or Reputation. *u* With such men have nothing to do, avoid them in thy private converse and cast them out of the Church if their faults be publick scandals, and they be contumacious.

Isa. 56. 11. Ezek. 13. 19.

6 But * godliness with contentment is great gain *w*.

* Ps. 37. 16. Prov. 15. 16.

w Godliness. The exercise of a true Faith in Christ conjoined with an Holy Life is a good revenue of it self having in it αὐταρκειαν, a self sufficiency. He doth not here suppose that Godliness can be separated from a contented frame of Spirit with that lot which God hath chosen for us (for that cannot be) but as being alwayes attended with a contentation of mind, in which alone lyeth true Riches (for such men never want enough.) A good man *Solomon* saith, is satisfied from himself, *Prov.* 14. 14. for which reason alone Godliness is πορισμὸς μέγας, a great annual revenue.

Ps. 49. 17.

7 For * we brought nothing into *this* world with us, *and it is* certain we can carry nothing out *x*.

* Job 1. 21.

x This agreeth with *Job* 1. 21. and with experience, and is a potent argument against immoderate desires of having much of this worlds Goods, or using extravagant actions to obtain them, for when we have got all we can, we have got but a *viaticum*, something to serve us in our journey, which we must leave when we dye, and whether to a wise man or a fool none knoweth, *Eccles.* 2. 19.

Eccl. 5. 15.

8 And * having food and raiment let us be therewith content *y*.

* Job 1. 21. Ps. 37. 16. Prov. 15. 16. Isa. 57. 17. Ezek. 13. 19. Matth. 6. 25. Phil. 4. 11.

y If thereafore God gives us any thing more then is necessary for us, let us take it thankfully, and use it for Gods glory: but if we have no more then is just necessary for us, let us not repine, or murmur but be content, without murmuring against God, or using any undue means, out of an inordinate desire to get more.

9 But *z* * they that will be rich *a* fall into

temptation, and a snare *b*, and *into* many foolish and hurtful lusts *c*, which drown men in destruction and perdition *d*.

3 Or, *for.* *a* They who out of a covetous and immoderate desire of being rich in this Worlds Goods, will use any arts, and do any unlawful thing without any just regard to the Law of God. *b* Fall into many temptations and snares, are exposed to impertuous inclinations and motions to that which is evil, and may and will be snares to their Souls. *c* Kindling in them many foolish and pernicious desires contrary to the Law of God, which *d* have a direct tendency to the eternal ruine of their Souls not to be prevented but by the force and powerful Grace of God.

10 For the love of mony is the root of all evil *d*: which while some coveted after, they ‖ erred from the faith *e*, and pierced themselves through with many sorrows *f*.

‖ Or, *been reduced.*

d Mony it self is not evil, but the immoderate love of it whether discerned in an over eager desire after it, or an excessive delight in it is the cause of much evil both of sin, and punishment. *e* Which Mony while some too greedily thirsted after (for though the article be feminine and cannot Grammatically agree with ἀργύριον, which is neuter, yet that doth agree with it as to the sense being understood in φιλαργυρία, with which the subjunctive article Grammatically agreeth) *they have erred*, or been seduced from the Faith, that is the doctrine of the Gospel or profession of Christianity. *f* And exposed themselves to a great many sorrows, which have pierced their very Souls, such as cares, troubles for the loss of their Estates, &c.

11 * But thou, O man of God *g*, flee these things *h*: and follow after righteousness *i*, godliness *k*, faith *l*, love *m*, patience *n*, meekness *o*.

* 2 Tim. 2. 22.

g That is O thou minister of God, whose service is not the service of the World. It is a compellation borrowed from the Old Testament, where we find it often applied to such whose work was to reveal the Divine Will, 2 *Kings* 1. 9. *and* 4. 39, 40. by giving *Timothy* this compellation, he mindeth him, how much he was concerned to contemn the World, *h* Flee this eager pursuit of Riches. *i*, And follow after justice, or the business of a righteous Life in thy Conversation with men. *k* And piety toward God. *l* The exercise and Life of Faith. *m* Love to God and thy Neighbour. *n* A quiet bearing of injuries. *p* And *q* gentleness of Spirit opposed to all rash Anger.

12 * Fight the good fight of faith *p*, * lay hold on eternal life *q*, whereunto thou art also called *r*, and hast professed a good profession before many witnesses *s*.

* 1 Cor. 9. 25. 2 Tim. 4. 7. * Phil. 3. 12, 14. Verse 19.

p The *fight of Faith* is our encountring that opposition which we meet with from the World, the Flesh, or the Devil for a strenuous defending the Doctrine of Faith, or making it good by a Life suitable to the rule of Faith. This is called a *good fight* either in opposition to the bad fights of the men of the World in maintenance of their lusts, or the ludicrous fights usually in their publick games, or of the intrinsick nobleness and exercise of it, or the good event, or issue of it and *Timothy* is bid to *fight it*, by a *metaphor* either drawn from Souldiers, or such as exercised themselves in their games. *q* By eternal Life is meant a right and title to it, which he calls to him to lay hold as is thought by a metaphor from those that were exercised in their games, and did what they could first to lay hold of the prize proposed to Conquerors. *r* To which Eternal Life, or rather to which *good fight* thou art called both by the internal call of Gods Spirit, and by thy more external call to the Ministry. *s* And to which thou hast obliged thy self by Covenant or Promise, made either in thy Baptism, or when thou wert set apart to thy ministry, or of which thou hast given a pledge, by thy profession, and practice in the fight of the Christians in *Ephesus*.

13 * I give thee charge in the sight of God who quickneth all things *t* and *before* Christ Jesus, * who before Pontius Pilate witnessed a good ‖ confession *u*.

* chap. 5. 21. * Deut. 32. 39. 1 Sam. 2. 6. * Matth. 27. 11. John 18. 37. ‖ Or, *profession.*

t The Apostles care of the Church sheweth it self in these severe charges laid upon *Timothy*, though one whom he knew to be a faithful Minister he chargeth him, calling God to witness, that he had fulfilled his part in laying this charge upon him, the name he here giveth unto God may possibly have a particular reference to the state of the Gospel at that time, the Doctrine and Profession of which had many Enemies, and so it is made use of here to comfort and incourage *Timothy*. God is called *he that quickneth* the Dead, *Rom.* 4. 17. here he that quickneth all things. *u* He proposeth the example of Christ to *Timothy* as being the head of those that witness a good confession.

14 That thou keep *this* commandement *w* without spot, unrebukable *x*, * until the appearing of our Lord Jesus Christ *y*.

* Phil. 1. 6. 10, 1 Thess. 3. 13. 5. 23.

The charge is, that he Faithfully performs all the duties belonging to him as a Christian and a Minister, commissioned from

from God, in the whole course of his Life, that he may not be liable to a just accusation for the neglect of any part of his Office. This is ensure'd by the consideration of the appearance of our Lord Jesus Christ; that is in the day of judgement as the following words make evident; yet the Apostle seems to speak of it, as if *Timothy* should continue in his Ministry till that appearance. But 'tis manifest by his cautioning the *Thessalonians* against that false conceit, 2 *Thess.* 2. 2, 3. that the Apostle knew the contrary: for he assures them that *that day* should not come till many great things enumerated by him should be accomplisht. The meaning therefore of the words *to the appearing of Jesus Christ*, is the same with our Saviours command to the Angel of the Church of *Smyrna*, *be faithful unto the death*, *Rev.* 2. 10. for the whole flux of time from the death of any person till the day of judgment, makes no alteration in his Life; and consequently whoever is faithful unto the death is so till the appearing of Christ. And there is no motive more powerful to a zealous and faithful discharge of our duty, no excitation more rousing from the security and carelessness of the Flesh, then the serious believing consideration of the glorious reward to be dispersed by our Saviour, to his faithful Servants in that day, and the dreadful condemnation that shall pass upon those who have been careless and negligent in the sacred Ministry.

15 Which in his times he shall shew *z*, who
* chap. 1. 11, is * the blessed, and onely Potentate *a*, the
17. King of kings, and Lord of lords *b*.

z *Is*, Which Christ coming the second time, God in his time, his proper seasons (so it is in the Greek) will shew. Or which appearing of our Lord Jesus, God in his time will shew, for some Greek copies read the article in the feminine termination to distinguish the order of the Trinities working, as the first coming of Christ is made to be from the Fathers sending, so is also the second coming. *a* God is said to be the onely Potentate because he hath onely power in, and from himself. *By him Kings reign*, and he is called the blessed *Potentate*, because he is the fountain of all felicity and happiness. *b* That is, the most mighty King, and Lord, to whom all other Princes are Subjects, all other Lords are Vassals, *Rev.* 17. 14. *and* 19. 16. These terms seem here to be applyed to the Father, though they agree also to the Son, and the Spirit. They are applied to Christ, *Rev.* 17. 14. *and* 19. 16.

16 Who onely hath immortality *c*, dwelling
in the light *d*, which no man can approach un-
* Exod. 33. 20. to *e*, * whom no man hath seen *f*, nor can
John 1. 18. see *g*: to whom *be* honour and power everlast-
1 Joh. 4. 12, ing. Amen *h*.
20.

c Of himself; our Souls, and Angels are Immortal from the gift of God, or *Immortality* signifies here, the same with *Eternity*, or *Immutability*. *d* Continually incompassed with a glory that is unspeakable, 1 *John* 1. 5. *e* To which no man can in this Life come nigh. *f* Nor did *Moses* or *Stephen*, Or any other ever see his glory, so as to comprehend it, or in the full perfection of it. *g* Nor can the Sons of men see him, with their bodily eyes, or so as to comprehend him in his perfection, though some have with their bodily eyes seen his back parts, and appearances, and with their Souls have through his Grace been enabled spiritually to behold him. *h* To which immortal, glorious, invisible God belongs, and let there for ever be given, honour and power.

17 Charge them that are rich in this world *i*,
* Job 31. 24. that they be not high minded *k*, * nor trust in
Psal. 62. 10.
Mark 10. 24.

† uncertain riches *l*, but in the living God *m*, who giveth us richly all things to enjoy *n*:
† Gr. the uncertainty of riches.

i Those that are rich in Grace, and the good things of another Life, need not this charge, but there are diverse at *Ephesus*, who have great Estates in Goods, or Houses, or Lands, and but poor in gracious habits, charge them. *k* That their Riches do not lift them up into an high conceit, or opinion of themselves, which worldly riches often do. *l* And that they repose no confidence in them, making them their strong City, *Prov.* 10. 15. as if they could secure them from evil, or make them happy. *m* But let them repose their trust in God, who hath Life in himself, giveth Life unto all other things, and liveth for ever. *n* And is he who gives us all we have, though it be bought with our peny.

18 That they do good *o*, that * they be rich
* Luke. 12. 21. in good works *p*, ready to distribute *q*, ‖ willing to communicate *r*.
Jam. 2. 5.
‖ Or, sociable.

o That is to others, as they have opportunity. *p* Be plentiful in Alms-deeds, or more generally in all good works of Piety or Charity. *q* That they be not backward to distribute that of which God hath made them Stewards, to those that want. *r* But give freely and without grudging, according to their Masters order, as becometh those who are but Stewards as to the Riches which they have.

19 Laying up in store for themselves a good
foundation for the time to come *s*, that they
may * lay hold on eternal life *t*.
* verse 12.

s Riches in themselves are but for the present, but there is an use may be made of them for the time to come, if we imploy them for the better inabling us to do what God hath commanded us to do, *Matth.* 6. 20. *Luk.* 12. 33. those acts of obedience to the command of God for the use of our Estates, though they can merit nothing, (for what proportion can there be betwixt a few Shillings and Eternal Life?) yet will be a good bottom for us to hope for the time to come. *t* That God will give us an eternal happiness, not as a reward of debt but of Free Grace.

20 O Timothy, * keep that which is com-
* 2 Tim. 1. 14. mitted to thy trust *u*, * avoiding profane *and*
Rev. 3. 3. vain bablings *w*, and oppositions of science falsly
* chap. 1. 4, 6. and 4. 7.
2 Tim. 2. 16, 23. so called *x*.

u Either the Doctrine of the Gospel, which Ministers ought to keep pure, and without mixture, or the ministerial Office; be true, and faithful in the discharge of it, Preaching Christ and the Doctrine of Christ. *w* Avoid all impertinent discourses under the notion of Preaching, which in thy discharge of that work, are the best of them but profane babblings. *x* Avoid also all idle speculations, and disputations, no way serving to the end of Preaching and falsly called *Science*.

21 Which some professing * have erred con-
* 2 Tim. 2. 18. cerning the faith *y*. Grace *be* with thee *z*. Amen.

y Which kind of *Science*, some pretending and boasting of, Studying to shew themselves learned, and subtil men, they have been led into errors in Christianity, apostatizing from the Doctrine of Faith. *z* *Viz.* The *Grace*, *Mercy*, and *Peace* from God our Father and Jesus Christ our Lord, mentioned 2 *Tim.* 1. *verse* 2.

II TIMOTHY.

II TIMOTHY.

The ARGUMENT.

THis Second Epistle to Timothy *was most certainly Wrote from* Rome, *when* Paul *was a* Prisoner *there*, 2 Timothy 1. 8. *and as most judge a very little while before his Death*, (*for he tells us*, Chapter 4. 7, 8. *that he was* ready to be offered, *he had* finished his course, the time of his departure was at hand.) *He is said to have died* Anno Christi 618. *and in the Five and Thirtieth after his Conversion, so this Epistle was wrote about Sixteen years after the writing of the former. The Scope of it is much the same as of the former. To Exhort and incourage him to faithfulness in his ministry, to keep stedfast in the Faith, to be diligent in his work. To avoid all strifes of words, perverse disputings*, &c. *He also in it admonisheth him, that the latter times were like to be yet more dangerous, and therefore adviseth him to prepare for hardship, and Persecutions, propounding his own example to him, both as to Doctrine, and as to Suffering.*

CHAP. I.

1 PAul an Apostle of Jesus Christ, by the will
of God *a*, according to the promise of
life *b*, which is in Christ Jesus *c*.

a See the Notes on 1 *Tim.* 1. 1. *b* It is much the same with *Rom.* 1. 1, 2. *According to the Gospel, which he had promised before by his Prophets.* These words either signify the end of his Apostleship, to *declare the Gospel* in which is the promise of Life, or the matter of his Preaching. *c* Which eternal Life, was promised of old but is not to be had but in Christ Jesus and in him is the promise fulfilled.

2 To Timothy *my* dearly beloved Son *d*,
Grace, mercy, *and* peace, from God the Father,
and Jesus Christ our Lord *e*.

d See the notes on 1 *Tim.* 1. 2. there he calls him *his own Son*, testifying his relation, here his *beloved Son*, to testifie his affection to him. The salutation is the same with that 1 *Tim.* 1. 2. vid. the Notes there.

3 * I thank God * whom I serve from *my*
forefathers with pure conscience *f*, that * without
ceasing, I have remembrance of thee in my
prayers, night and day *g*.

1 Tim. 1. 8.
Ch. 1. 16.
Ch. 12. 3.
Ch. 3. 14.
Ch. 4. 14.
1 Thes. 1. 2.
Ch. 3. 10.

f *Paul* here by his forefathers, either intends his immediate Parents, or *Abraham*, *Isaac* and *Jacob*; for he served the same God whom they served. But how did *Paul* from his forefathers serve God *with a pure conscience*, who was a Native *Jew*, and zealous in that Religion in opposition to the Faith of the Gospel, which alone purifieth the heart, *Acts* 15. 9. *Sol.* A pure Conscience seemeth here to signifie the same with *Phil.* 3. 6. *touching the righteousnesse which is in the law blameless. Paul* was strict to the Rules of that Religion, which he professed, though that Religion was not that which universally purifieth the heart, Or else his meaning is, That he at this time served that God who was the God of his forefathers, with a pure Conscience. *g* He either thanketh God on the behalf of *Timothy* for his Gifts and Graces, or else he blesseth God, that had put it into his heart, daily to remember *Timothy* in his Prayers, *Philem.* 4. by which expression he both lets us know the mutual duty of Christians to pray one for another, and also that when we find any inclinations to do our duty, we ought to acknowledge them to God, being not of our selves sufficient to one good thought.

4 Greatly desiring to see thee, being mindful
of thy tears *h*, that I may be filled with
joy *i*.

h There was a great brotherly love amongst Primitive Christians, so as the Apostle often expresseth his desire to see such Christians as were at distance from him, *Rom.* 1. 11. 1 *Thes.* 2 17. but he expresseth a particular reason of his desire to see *Timothy*, remembring the teares he shed at his parting from him and the rest, *Acts* 20. 37, 38. *i* Besides the desire he had by his presence to satisfie him, and give him occasion of joy, with which he also should be filled, unless he speaketh of the joy he promised himself when he saw *Timothy* upon his seeing the improvement he had made both of his Graces and Gifts, in the Ministerial Office.

5 When I call to remembrance the unfeigned
faith that is in thee *k*, which dwelt first in thy
grandmother Lois, and in thy mother Eunice,
and I am perswaded that in thee also *l*.

k The Apostle expresseth another cause of his affection to *Timothy*, *viz.* his sincere owning and adhering to the profession of the Gospel. *l* As his Grandmother *Lois* and his Mother *Eunice* had done before him, (the saith nothing of his Father, for he was a Jew proselited or an heathen, *Acts* 16. 1.) and though he could not infallibly determine, yet he was verily perswaded of his sincerity also.

6 Wherefore I put thee in remembrance *m*,
that thou * stir up *n* the gift of God *o*, which is
in thee, by the putting on of my hands *p*.
* 1 Tim. 4. 14.

m *Pauls* affection to *Timothy* was so far from abating his faithfulness to him, that it quickned him to admonish him to be faithful in his ministry, and to that end, *n* He adviseth him to put new Life unto that holy fire (the word signifies the recovering of fire choked with ashes or decaying) which God had kindled in him. *o* By daily Prayer, and meditating on the things of God and use of his gifts, improving those spiritual abilities which God had given him. *p* Upon the prayers of *Paul*, and the Presbytery when he was by them set apart to the work of an Evangelist for the end for which God had given them to him.

7 For * God hath not given us the spirit of
fear *q*, but of power *r*, and of love *s*, and of a
sound mind *f*.
* Rom. 8. 15.

q Fear in this place signifieth fearfulness, or cowardise, or poorness of spirit in opposition to that holy fortitude which becomes Ministers, this he faith is none of the gifts of the Holy Spirit, and proceedeth not from God. *r* By power he means Christian courage and fortitude not declining duty because of danger threatning us in the performance, but inabling us to incounter the greatest dangers, and difficulties. *q* Love to God, and to the Souls of his people, love so strong as to constrain us to be willing to lay down our lives for Christ, and for his Church and People. *f* Σωφρονισμοῦ, we Translate it a *sound mind*, others *sobriety*, others a *calm and quiet mind*. A *sound mind* in the ordinary notion of it for a judgment sound in the faith, is requisite to a Minister of the Gospel. Sobriety is the gift of the Spirit, *sobriety* is a very general term, and signifies the moderation and Government of our passions, that which seems to be here meant is such a Government, and composure of Spirit, that nothing shall deter us from the discharge of our duty, and the term *sound mind* opposed to a weak and sickly mind staggering at every danger may well enough express the Apostles sense.

8 * Be not thou therefore ashamed of the *
testimony of our Lord *t*, nor of me * his prison-
* 1 Tim. 2. 6.
* Phil. 1. 7.
er *u*, but be thou partaker *w* of the afflictions
of the gospel *x*, according to the power of
God *y*.

t Either the Testimony which Christ himself, who before *Pontius Pilate* witnessed a good Confession; or that Testimony which thou art obliged to give, for the Ministers of Christ are to be witnesses unto him, *Act.* 1. 8. *u* By this it appears that

Paul

Paul was a Prisoner at *Rome* when he wrote this, he would not have *Timothy* ashamed to own him, and *the* Doctrine he had taught because of that circumstance. *w* That is, be thou content if God calls thee to it to take a share with me in those afflictions which I suffer for Preaching and professing the Gospel, or those afflictions are inseparable from the Gospel. *y* Through the power of God, for it is given to us on the behalf of Christ, as to believe, so to suffer for Christs sake, *Phil.* 1. 29.

9 Who hath saved *us x*, and called us with an
* Rom. 9. 11. holy calling *a*, * not according to our works *b*,
* Rom. 8. 28. but * according to his own purpose and grace *c*,
* Eph. 3. 11. which was given us in Christ Jesus *d* * before
1 Pet. 1. 20. the world began *e*.

x That is, brought us into a state of Salvation, and given us a right to it. *a* And in order to our obtaining it hath effectually called, renewed, and sanctified us. *b* Not for any merits of ours. *c* But from his own free love purposing and decreeing eternal Salvation to us, with the means adequate to it. *d* To be obtained through the merits and mediation of Jesus Christ. Which purpose of his was before the foundation of the world was laid, and therefore could not be according to our works but must be of his own grace, *Eph.* 1. 4. *Titus* 3. 5.

* Rom. 16. 25. Col. 1. 26. 10 But * is now made manifest by the ap-
* 1 Cor. 15. 54. 55. Heb. 2. 14. pearing of our Saviour Jesus Christ *f*, * who hath abolished death *g*, and hath brought life, and immortality to light through the Gospel *h*.

g Which purpose of God in Christ Jesus, was in a great measure hidden under the Old Testament, but by the coming of Christ is made evident, for by his death he hath taken away the sting, and power of Death, delivering us from that which is the second Death. *h* And through the Doctrine of the Gospel he hath made the promises of Eternal Life plain and clear, which though existent under the Law, yet were very obscurely revealed, so as they lay out of the sight of most men and women, but are now brought to light, so as he who runneth may read them.

11 Whereunto I am appointed a preacher *i*, and an Apostle *k*, and a teacher of the Gentiles *l*.

i For publication of which gracious counsel and purpose of God thus made manifest by Christs coming, and of that Life and Immortality, thus by the Gospel brought to light; God hath appointed me as his *crier*, *k* and sent me immediately as his Messenger to make publication of it, and hath made the instructing of the Heathen my peculiar Province, 1 *Tim.* 2. 7.

* Eph. 3. 1. 12 For * the which cause I also suffer these things *m*, nevertheless I am not ashamed *n*; for
|| Or, *trusted*. I know whom I have || believed *o*, and I am persuaded that he is able to keep that which I have committed unto him against that day *p*.

n For the preaching and publishing of which Gospel, or for the teaching of the Gentiles, I suffer these things, being accused by the Jews as a seditious person stirring up the people, and by them delivered to the *Romans*, and by them imprisoned. *n* Yet I am not ashamed of my chains. *o* I have committed my self to God, *p* and I am out of doubt concerning Gods ability to keep until the day of Judgment my soul, or my whole concerns both for this Life and another, which I have by Faith committed to him: Some *by that which I have committed unto him*, in this Text understand the Church or Body of Believers, others understand the fruit and reward of his labours and suffering. Mr. *Calvin* would have Life Eternal here meant, our Eternal Salvation is in Christs keeping. I rather incline to the first notion, so it agreeth with 1 *Pet.* 4. 19. God commits his Gospel to our Trust, who are Ministers, 1 *Tim.* 6. 20. we according to the phrase of Scripture are faile to commit our souls to him, *Luk.* 23. 46. *Acts* 7. 59. I am, saith *Paul* inconcerned as to my sufferings, I have intrusted God with all my concerns in order to this Life, and that which is to come, and I know he is able to secure them.

* chap. 3. 14. 13 * Hold fast the form of sound words which thou hast heard of me *g* in faith *h*, and love, which is in Christ Jesus *h*.

g By *sound* words which he had heard from *Paul*, can be meant nothing but the Doctrine of the Gospel, which as it is it self pure, and consistent with it self, not rotten; one piece of which will not hold with the other, so it tends to make Souls sound, as to their Spiritual health, this Doctrine *Timothy* had been instructed in by *Paul*, whether he had given him a written form of them or no, is not much material, for this (if he did) was not that which he would have him hold fast, but to keep the *Idea*, or pattern of that Doctrine in his mind written in his heart, making his discourses conform to it. *h* The sum of which form of sound words, he declareth to be *Faith* and *Love*. for all that the Gospel teacheth, is either believing in the Lord Jesus Christ, or keeping his Commandements, which is the demonstration of Love, *John* 14. 15. or else the sense may be this, keep thy self sound in the principles of Religion, which thou hast learned of me. *h* But do not think this enough without exercising a Faith in Christ as thy Redeemer, and living in obedience to his Commandments. Many an Orthodox man may go to Hell, notwithstanding his Orthodoxy.

14 That good thing which was committed to thee *i*, keep by the holy Ghost which dwelleth in us *k*.

i This is expounded by 1 *Tim.* 6. 20. he means the Doctrine of the Gospel, or his Office in the publication of it, be faithful in thy ministerial work; *k* To which purpose beg the assistance and operation of the Holy Spirit, which dwelleth both in all believers, and more particularly assisteth the Ministers of the Gospel; we can neither keep our minds found in the Faith, as to the Doctrine of it, nor our Souls steady in the exercises of Faith, or Love without the assistance of the Holy Spirit, which yet the Lord giveth to them that ask him, and it abides in them, who do not vex, quench, grieve, or resist it.

15 This thou knowest *l* that * all they which * chap. 4. 16.
are in Asia be turned away from me *m*, of whom are Phygellus and Hermogenes *n*.

l Probably as to some he had a personal knowledge of their Apostacy, as to others he knew it by information, which *Paul* confirmeth. *m* It seemeth unreasonable to interpret *all* here of every individual, but *many* (as all oft signifieth in Holy Writ:) Some interpret it of all the Jewish Proselytes, others of those of *Asia*, who accompanied *Paul* to *Rome*, and there seeing his sufferings Apostatized, others of many who still abode in *Asia*, where *Timothy* now was; these all, or many of them, deserted *Paul*, either wholly casting off the Christian profession, or withdrawing themselves from communion with *Paul*, when they saw him a Prisoner. *n* Of these two we have no more said in Holy Writ, and therefore can assert nothing of them with any certainty.

16 The Lord give mercy unto the house of
Onesiphorus *o*, for he oft refreshed me *p*, and
was not ashamed of * my chain *q*. * Act. 28. 20. Eph. 6. 20.

o Whether *Onesiphorus* was at this time alive, or no, is very doubtful, for he only prays for his Family in this Text, and saluteth them only, *chap.* 4. 19. *p* Either when he was in *Asia*, or (which is more probable by reason of what followeth) at *Rome*, whither he might attend him, or follow him, *q* and shew kindness to him when he was a Prisoner; for which *Paul* prayeth mercy for his whole Family.

17 But when he was in Rome *r*, he sought me
out very diligently, and found *me s*.

s Whither he might go upon his private occasions, and being there, *t* he made it his business to find out *Paul*, and rested not until he had found him, either at his Inn, or in the Prison where he was put.

18 The Lord grant unto him that he may find
mercy of the Lord in that day *t*: And in how
many things he ministred unto me at Ephesus,
thou knowest very well.

t This would incline us to think that *Onesiphorus* was yet alive; the term *mercy* he here prays that he may find of the Lord is comprehensive of all good, both Corporal, and Spiritual, which he prays God the Father to grant to this good man, to find from the Lord Jesus Christ in that day, when he shall come to judge the Quick and the Dead; for he had not only ministred to the Apostle while he was a Prisoner at *Rome*, but many ways at *Ephesus* (where probably this *Onesiphorus* lived) which *Timothy* being there well knew.

CHAP. II.

1 *THou therefore my son, be strong in the
grace that is in Christ Jesus *a*.

a The sense is, either shew thy self a stout and valiant man, not being affrighted at the dangers that threaten thee in the publishing, and defence of the Gospel, which brings the glad tydings of the Grace of Jesus Christ: Or be thou strong through the gracious influence of Christ Jesus, without which thou canst do nothing.

2 And the things that thou hast heard of me
|| amongst many witnesses *b*, the same commit
thou to faithfull men, who shall be * able to || Or, *by*. * 1 Tim. 3. 2. Tit. 1. 9.
teach others also *c*.

b The Doctrine of the Gospel which thou hast heard from me, confirmed by the testimony of many of the Prophets of old, or, which thou heardst from me committed to thy trust, there being many witnesses present, when thou wert ordained, or set apart to thy Office. *c* *Commit* unto others that shall be set apart for the Ministry, but let them be such as have an ability to communicate their knowledge to others, and such as thou shalt judge will be faithful to their trust.

3 * Thou therefore endure hardness *d*, as a good * chap. 1. 8. 4. 5.
souldier of Jesus Christ *e*.

d In

d In the *Greek* it is suffer evils, *sc.* evils of affliction expect them, and encountre and patiently indure them. *e* Remembring that the Life of a Minister is not a life of ease and pleasure, but the life of a Souldier, whose Life is a Life of hardship, exposed to numberless hazards and dangers.

4 No man that warreth, intangleth himself
with the affairs of *this* life *f*, that he may please
him who hath chosen him to be a souldier *g*.

f Having told *Timothy* that his Life was to be the Life of a Souldier, in which he would be exposed to many difficulties, and dangers, and hazards, he here minderth him of the Law, and Custom of Souldiers, who being once entred in the Muster-roll, use to sequester themselves from other imployments in Trading, Husbandry, or the like. *g* That thereby they might be at the command of their General, or Captain, to be called out upon what service he pleaseth; So he who is a Minister of the Gospel ought not voluntarily, and of choice ingage himself in secular imployments, but give up himself wholly to the ministerial work; that so he might please the Lord Jesus Christ who hath chosen him to be his Souldier.

1 Cor. 9. 25. 5 And * if a man also strive for masteries *h*,
yet is he not crowned *i*, except he strive lawfully *k*.

h And look as it is in the publick games in use amongst you, where divers strive by wrestling, fighting, racing, where there is a *Crown* proposed as the prize for those who are the Conquerors in the Game: *i* They have not that Crown set upon their heads; *k* unless they keep to the Laws of that game wherein they are exercised. So it is in the Spiritual Warfare, or Contest, there is a far greater reward, even a Crown of Glory, proposed for such as overcome, but none shall have it, unless those who keep to the Laws which God hath made for those who exercise themselves in that Spiritual Combate.

1 Cor. 9. 10. 6 * || The husbandman that laboureth must be
*Gr. it behoveth the husbandman labouring first partaker of the fruits *l*.
of the fruits.

l As the Apostle before had compared the Minister of the Gospel to a Souldier, and from thence concluded his Duty, not to intangle himself unnecessarily in secular imployments; and to those that exercised themselves in their publick games, and from thence concluded the obligation upon him to keep to the Divine rule in the managery of his Office, and of himself under the opposition he should meet with, so here he compares him to an Husbandman, (as Christ himself had done, *Matth.* 13. 1. &c.) either to mind him of his duty, First to look to save his own soul, then the souls of others, or of his advantage, it being the priviledge of an Husbandman, being the proprietor of the Fruits (if he will) first to eat thereof, thereby intimating the priviledge of those who turn many to righteousness, *Dan.* 12. 3.

7 Consider what I say *m*, and the Lord give
thee understanding in all things *n*.

m Weigh these things with thy self in thy own thoughts. *n* But thou wilt not effectually understand them without a Divine influence opening thy mind to a comprehension of them, and thy heart to a reception of all these things, and all other things which it is reasonable for thee to know, and understand.

8 Remember that Jesus Christ of the seed of
David *o* was raised from the dead *p* according to
my gospel *q*.

o The Apostle passeth from his former Discourse, wherein he had armed *Timothy* against the afflictions of the Gospel, to a Discourse about the Doctrine of the Gospel, and here mentioneth two principal heads of that Doctrine. The Incarnation of Christ and his Resurrection, which he instanceth in, as more particularly to be remembred and pressed upon Christians in regard they were those two points of the Gospel which were either at that time denyed, as that of the incarnation was by the Jews, or he knew would first be opposed, and the latter that, which declared Christ to be the Son of God with power, *Rom.* 1. 4. and upon a faith in which Christians Salvation, and Consolation much depended, *Rom.* 4. 25. and 8. 34. he therefore calls to him especially to remember that Jesus Christ was the *seed of David*, truly man, and the true *Messiah* who was to be the *seed of David* (as the Jews themselves confessed) the Manhood of Christ soon after the Apostles times, was denied by the *Marcionites* and *Manichees*, *&c.* *p* And that he was raised from the dead, deserved *Timothies* remembrance, both because upon that depended the great evidence of Christ's Divine Nature, and the Salvation and Consolation of Believers. *q* This he faith was futable to the Doctrine of the Gospel which he had preached to them; he calls it *his Gospel*, because committed to his trust to publish, so *Rom.* 2. 16. and 16. 25. which he expoundeth, *Gal.* 1. 11. *the Gospel preached by me*; he speaks in the Plural Number, 1 *Thess.* 1. 5. 2 *Thess.* 2. 14. declaring that the Gospel was no more his, than others also who were Ministers of it.

Eph. 3. 1. 1. 7. 4. 3. 18. 9 Wherein I suffer trouble, as an evil doer,
* *even* unto bonds *r*; but the word of God is
not bound *s*.

r That is, for which I suffer affliction, as if I were an evil doer to that degree that I am put in chains, *s* but yet I preach the Gospel, or the Gospel is preached, though they have restrained me, they are not able to restrain that.

10 Therefore * I indure all things *t*, for the
* Eph. 3. 13. Col. 1. 24. elects sake *u*, that they may also obtain the salvation which is in Christ Jesus with eternal glory *w*.

t That is all things which I do indure, reproach, imprisonment, *&c.* for he had not yet resisted to blood. *u* As for Christs sake to imitate his example, and testifie my love to him; so for the sake of those whom God hath chosen to Eternal Life, that they seeing my patience and constancy, may be confirmed in the Faith of the Gospel, and by that means may obtain Eternal Life, Salvation, with Eternal Glory which is to be had in Christ.

11 It is a faithful saying *x*, For if we * be
* Rom. 6. 5, 8. dead with *him y*, we shall also live with *him z*.

x See the notes on 1 *Tim.* 1. 15. and 4. 9. where we had the same phrase. *y* We are said to be dead with *Christ* two wayes, By our *dying to sin*, as he dyed for sin, *Rom.* 6. 5. 2 *By our suffering in testimony of the truth*, 2 *Cor.* 4. 10. which is that being dead with him, which is here mentioned. *z* There is also a twofold living with him, by a rising again to a newness of Life, *Rom.* 6. 4. and hereafter in Glory, which latter is here intended.

12 *If we suffer, we shall also reign with
* 1 Pet. 4. 13. *him a*, If we deny *him*, he will also deny us *b*.

a That is, if we suffer for his Names sake for a constant owning, and adherence to his Doctrine of Faith, or discharge of any trust he hath reposed in us, we shall reign with him in Glory. *b* But if we upon prospect of danger deny his truth, or desert the profession of him, he in the day of Judgment will not own us before his Father, and the holy Angels, *Matth.* 10. 33. *Mar.* 8. 38. *Rom.* 8. 17.

13 * If we believe not, *yet* he abideth faith-
* Rom. 3. 3. & 9. 6. ful *c*, he cannot deny himself *d*.

c Whether we believe, or believe not, or whether we be faithful to our trust, or be not, yet God will shew himself faithful, either to his promises made to them that believe, or to his threatnings denounced against those that believe not. *d* For it is impossible that he who is truth it self should be otherwise, that were for him to deny himself.

14 Of these things put *them* in remembrance *e*,
charging *them* before the Lord *f*, * that they
* 1 Tim. 6. 4. strive not about words, to no profit *g*, *but* to the subverting of the hearers *h*.

e That is, put other Teachers in remembrance of all these things which I have given thee in charge. *f* Charging them, as in the sight of God, who most certainly observeth and taketh notice of them, and will call them to an account. *g* That they spend not their time in their Pulpits in contests about words which tend to no solid advantage of their hearers. *h* But may tend to the subversion of them, and the destroying their steddiness in the Faith, drawing them into Parties and Factions, the fruit of which is nothing but envy, and contentions, and different opinions in matters of Faith; as to which it hath been alwaies observed, that the affectation of new phrases hath been introductive, of a novelty in opinion.

15 Study to shew thy self approved unto God *i*,
a workman that needeth not be ashamed *k*, rightly dividing the word of truth *l*.

i Let it be thy study, not to please men, to get their humm and applause for speaking quaintly, learnedly, or smoothly, but to approve thy self to God, who is thy Master in this work, and who is thou oughtest to serve. *k* A workman that doth his work so well, and faithfully, that he need not be ashamed, whoever looketh and judgeth upon it. *l* Ὀρθοτομοῦντα rightly cutting out, we translate it *rightly dividing*; it is not material, whether the *Metaphor* be drawn from the Priests right cutting out their sacrifices, so as all had their shares in them; or from Carpenters cutting out their Timber, cutting off the sappy part, and by a right line dividing the other parts; or from Cooks, or Carvers, or Parents rightly dividing a dish of meat among several Guests, or Children, or from those that use to cut out wayes, or from Husbandmen cutting out furrows, *&c.* The sense is, rightly handling the word of God, and giving to all their portion. For their notion who would make the sence of it, *cutting out a right way for others by thy example*, because the word ὀρθοτομεῖν, sometimes signifies to cut a right way, it no way agreeth to the Text, for whatever the Verb signifies alone, he is meanly skild in the *Greek*, that knows not it cannot have that sense, being joyned, (as here) with τὸν λόγον τῆς ἀληθείας, the word of Truth.

16 But * shun profane, and vain babblings *m*,
* 1 Tim. 6. 20. for they will increase unto more ungodliness *n*.

m By these dishonourable terms the Apostle defameth all impertinent Discourses in discharge of the ministerial Office, such as 1 *Tim.* 1. 4. he had called *Fables, endless Genealogies which minister questions*, chap. 4. 7. *profane*, and *old wives fables*, here he calls them κενοφωνίας, empty, vain, and unprofitable discourses

 which

which though possibly not prophane in themselves, yet were prophane, as used in the discharge of the ministerial Office; where nothing ought to be discoursed, but the solid useful Truths of the Gospel. *n* These be faith will issue at last in errors and ungodliness of Life.

|| Or, *gangrene.*

17 And their word will eat as doth || a canker *o*, of whom is Hymeneus and Philetus *p*.

o In the *Greek* it is, *And their word will have pasture*, (or place to feed upon) as a *Gangrene*, we have ill translated the word a *Cancer*, for it signifieth a *Gangrene*; both our *English* word *Gangrene*, and the *Latin* word are derived from the *Greek*. There is a great difference between a *Cancer* and a *Gangrene*, in the causes of those two Diseases, and the nature of them, and the time in which they destroy the body of a man; only they both agree in their infecting the parts contiguous, the *Cancer* eating them, the *Gangrene* mortifying them, and for this, the words of erroneous persons are here compared to this Disease, because either of them will have something to feed upon; (so νομὴ signifieth, *Joh.* 10. 9.) most errours in matters of Faith are contagious and infectious; the reason is, because ordinarily an error is broached by some, and entertained by others in satisfaction to some Lust, as favouring some evil desire and inclination of our minds, and so naturally pleaseth those who have the same evil propensions. *p* Of *Hymeneus* we read before, 1 *Tim.* 1. 20. there he is joyned with *Alexander*, but not of *Philetus*, nor do we find him further mentioned in Holy Writ.

* 1 Tim. 6. 21.

18 Who * concerning the truth have erred *q*, saying that the resurrection is past already *r*, and overthrow the faith of some *s*.

q These two he saith had already erred as to the Doctrine of Faith, giving heed to profane and vain bablings. *r* Their particular Error was in the business of the *Resurrection*, which they said was past. That *there shall be no Resurrection*, is a very pleasing Doctrine to men that have lived sensual lives, those whose lives have been nothing but eating and drinking, do very unwillingly think of dying, but seeing they cannot avoid that, they would gladly there should be no Resurrection. So that it was no wonder if such an Error as this did spread and mortifie like a *Gangrene*. Upon what pretence these men denied the Resurrection, we are neither told in Holy Writ, nor with any certainty by any other Authors. Some say, that they held that it was past in the *Resurrection of Christ*, and those mentioned, *Matth.* 27. 52. Others think they confounded the *Resurrection* with *Regeneration*, and *Glorification*, which they allowed only as to the Souls of Believers. Others say they maintained no other *Resurrection* than *what men have in the Procreation of Children*. Others, that they denied any Resurrection but that in *Baptisme*. The Resurrection of the Body was denied by the *Sadducees*, by these in *Pauls* time, and afterwards by those that followed, *Marcion*, *Basilides*, *Valentinus* and *Apelles*, and others. Some in our times also have troden in their steps, and are still treading (unless they think God will be more kind to those infinite numbers of Heathens in the Country of the Great *Mogul* than to *Christians*; for as to them, they tell us they cannot believe any such thing). Two sorts of men have been guilty of this; 1. The Philosophers of the World that think they must be able with their Reason to span all Articles of Faith. 2. Men of sensual and sottish lives, who having lived like beasts are willing to believe they shall also die like brutes. *r* Those who are tainted with this Error do both themselves deny the *Faith* divers principal Articles of which depend upon it. Such as the *Resurrection of Christ*, 1 *Cor.* 15. and *Eternal Life*, *&c.* and also subvert *the faith* of others; for whoso can perswade another that there shall be no Resurrection, makes him an infidel. Such Hereticks therefore were never indured to keep any Station in the Christian Church. It being always judged reasonable, that those who were turned Infidels, should be turned out of the flock of Christ to their proper Herd.

19 Nevertheless, the foundation of God *t* standeth || sure, having this seal; * The Lord knoweth them that are his *u*, and, Let every one that nameth the name of Christ depart from iniquity *w*.

|| Or, *steady.*

* Joh. 10. 14. see Num. 16. 5.

t Notwithstanding that these two men (possibly of some note in the Church of *Ephesus*) have fallen from the Faith, and have been ill instruments to subvert the Faith of others, yet God hath a number in the World, who are built upon the Rock Christ Jesus, *Matth.* 7. 25. these are founded surely. *u* Sealed, and confirmed in their State by the Eternal Decree and Counsel of God, who hath foreknown his Elect, both as to their number and perseverance, but God hath from Eternity known who are his, and therefore such as truly are so, must be kept through Faith by his Power to Salvation, and it is not possible that these should be totally and finally deceived. *w* And every one that nameth the name of the Lord must depart from the Tents of wicked men, who have made shipwrack both of Faith, and a good Conscience; therefore let not the Apostacy of these men be a Temptation to thee to think that the Church of God may or shall fail; that cannot be, there can be no more lost than the sons of Perdition; such as God never knew as his though they put on a mark of Christianity and Godliness, and deceived many. Those who have Gods Seal upon them, and are of his Foundation, shall stand and keep themselves from those damnable Errors. Onely to let us know that neither the certainty of Gods Decree or Promise, doth excuse our indeavours and using means for obtaining the thing decreed or promised; the Apostle puts the Verb in the Imperative Mood, *Let him depart, &c.*

20 But in a great house there are not only vessels of gold, and of silver, but also of wood, and of earth *x*, * and some to honour, and some * Rom. 9. 21. to dishonour *y*.

x Look as it is in a great house, there are several Vessels, made of several materials, and for several ends, and uses. Some are made of gold, some of Silver, some of Wood, some of Earth. *y* Some made and bought for more Noble and Honourable uses, others for more vile, base, and dishonourable uses: so it is in the Church of God, which is large, and like a great house. In it are many Members; some have obtained like precious Faith with us, who are as Gold tried in the fire, or like silver purified seven times, by the Word of God, and his Spirit fitting as a Refiner upon their Hearts. But all they are not Gold or Silver who glister in an outward profession; some of them have earthy, wooden Souls, favouring onely sensual things, having nothing of precious Faith in them, and are not yet purged from their filthiness, wanting all truth of Grace, or sincerity of Love: Some whose work is to honour God, being created to good Works, and whose reward will be to be honoured and glorified by him: Others who by their Apostacy from their Faith, and profession, and by their wicked lives will dishonour him, and will be Eternally rejected by him as Reprobate Silver, and sons of Perdition.

21 * If a man therefore purge himself from these *z*, he shall be a vessel unto honour, sanctified, and meet for the masters use *a*, *and* * prepared unto every good work *b*.

* see Isa. 52. 11.

* chap. 3. 17.

z From these wicked men that subvert the Faith of others, or from their wicked Opinions and courses. *a* God will honour him; and he will by it be set apart, and made fit for Christs use in his Church. *b* And made fit for every good work, which men are not, while they are either tainted with pernicious damnable Errors relating to the Doctrine of Faith or the companions of those Fools.

22 Flee also youthful lusts *c*: but * follow * righteousness *d*, faith *e*, charity *f*, peace, with them that call on the Lord out of a pure heart *g*.

* 1 Tim. 6. 11.

c By youthful Lusts he means such sinful desires, propensions, and inclinations of Mind as are most incident to youth, whether they be lusts of the *flesh*, or spiritual Lusts, such as are the Vices of the Mind, Ambition, Ostentation, Pride, Vainglory, Contempt of others, *&c.* *d* Follow Justice, or Innocency, which wrongeth none, but rendereth to every one his due, or the righteousness of an holy life. *e Faith*, which teacheth a Soul to receive Divine Revelations fleadily, without perverse disputings. *f Charity*, which is kind, *envieth not, vaunteth not itself, is not puffed up, doth not behave it self unseemly, seeketh not her own*, 1 *Cor.* 13. 4, 5, 6. *g* An Union not with men of corrupt Minds and Practices, but with all such as serve and worship God purely and sincerely.

23 But foolish and unlearned questions avoid, knowing that they do gender strifes *h*.

h It is a precept or caution of the same nature with those, 1 *Tim.* 1. 4. and 4: 7. and *ver.* 16. of this Chapter. The repetition of this precept of the Apostle four times in these two short Epistles, lets us know how important a thing he judged it, that Ministers of the Gospel should not spend their times in their Discourses to their Congregations, in things that tend nothing to the building up of their hearers in Faith or Holiness, being either old Wives Fables, like the stories in the *Popish Legends*, or the *Apocryphal stories* of *Bell* and the *Dragon*, *Tobit* and his *Dog*, and the *Swallows dunging in his Eye*, *&c.* or sifting out *Genealogies*, or vain and impertinent discourses or idle fruitless questions which tend not to *edifying*, but to satisfie curiosity, and increase strife and ungodliness, which kind of Preaching the Apostle also had defamed, 1 *Tim.* 6. 4. as the issue of Pride, and Ignorance, and Dotage, and here he calls such questions *unlearned* in the same sense because impertinent to the end of Preaching. The Vanity of Humane Nature and their non-subjection to the Will of God appeareth much in this, that notwithstanding the unreasonableness of such Preachings, and the direct opposition of it to the so often repeated precepts of the Apostle, and to *Titus*, *chap.* 3. 9. and *Pauls* proposing of his own Example to the contrary, 1 *Cor.* 2. 1, 2, 3, 4. yet for many years in the times of *Popery* the People were fed with little besides these Husks, and too many yet, either out of *Pride*, to shew their parts and reading, or ignorance of the misteries of Godliness, and the true end of preaching, or *dotage* about unprofitable speculations and niceties can find little better food than these Husks for poor peoples Souls.

24 And * the servant of the Lord *i* must not strive *k*; but be gentle unto all men *l*, * apt to teach, || patient *m*.

* Tit. 3. 2.

* Tit. 1. 6.

|| Or, *forbearing.*

i He that is the Servant of the Lord in the work of the ministry, *k* must not μαχόμενος, fight or strive; he must neither be a *striker* nor a *brawler*, neither fight with his hands nor his tongue. *l* But shew himself to all, courteous, of a soft temper, meek and gentle. *m* See the Notes on 1 *Tim.* 3. 3.

Tit. 6. 1. Heb. 8. 22.

25 In * meekness instructing those that oppose themselves *n*; if * God peradventure will give them repentance, to the acknowledging of the truth *o*.

n Without Passion, better informing such as have suckt in an error, not reviling them, but gently instructing them, and labouring to convince them of their mistake; for all those who for a time may oppose the Truth, are not such as never repent, nor do it out of malice, or hatred, they may do it out of ignorance, and weakness. *o* and God may give them a power, and an heart to repent, and so acknowledge that truth which they at present oppose, and although this must be Gods work, yet he doth it by Ministers as his means, and instruments, who are to use probable means in order to it, such are not railing and reviling, but meek instructions, and a kind and gentle behaviour to them. A foul-mouthed Minister is seldom an instrument to cleanse anothers heart.

26 And that they may † recover themselves *p* out of the snare of the devil *q*, who are † taken captive by him *r* at his will *s*.

† Or, awake. † Or, taken.

p The *Greek word* ἀνανήψωσιν, properly signifieth to awake out of a drunken sleep. A state of sin is a kind of Drunkenness, in which men have lost the use of their Reason. *q* By the Snare of the Devil he means his *Temptations*, which like snares are covertly set to catch Souls. *r* ἐζωγρημένοι signifies persons taken captive in Wars; in such a miserable captivity are sinners. *s* ὑπὸ τοῦ διαβόλου, which we translate *according to his will*, may be as well translated *to his will*, and so the Will of God may be meant, and the whole referred to the first sentence thus *may recover themselves out of the snare of the devil to the will of God*, that is to imbrace, and do the Will of God, and this is the sense some make of it, but it seems more proper to refer it to the participle, *being taken captive*, for that is next it, and so it signifieth the miserable state of sinners, who are captives at the Devils command, and will, that if he saith to them *go, they go*, if he saith *come, they come*, if he saith, *do this, they do it.*

CHAP. III.

* Isa. 18.

1 THis know also, that in the * last dayes *a* perillous times shall come *b*.

a We met with this term *last dayes*, 1 *Tim.* 4. 1. and there said that the Scripture by that term understands all the time from Christs Ascension, to the end of the World. We meet with the term, *Gen.* 49. 1. *Isa.* 2. 2. *Micah* 4. 1. *Acts* 2. 17. *Heb.* 1. 2. *Jam.* 5. 3. 2 *Pet.* 3. 3. of these dayes some are latter than other, but it appears by *Acts* 2. 17. *Heb.* 1. 2. that that whole period of time is so called. *b* In the *Greek* it is difficult times, that is times, when it will be difficult for Christians to keep their Lives or Estates, or any happy station in the World with a good Conscience, by reason of the plenty of ill men that should live in those times, and make them so difficult.

2 For men shall be lovers of their own selves *c*, covetous *d*, boasters *e*, proud *f*, blasphemers *g*, disobedient to parents *h*, unthankful *i*, unholy *k*.

c That is, the generality of men shall be persons that will neither love God, nor men, in comparison with themselves; *Charity* which seeketh not her own shall wax cold, men shall be wholly for themselves. *d* Lovers of Silver immoderately so as they will get it any way, and when they have it will be as fordidly tenacious of it. *e* Vaunting of themselves, vain-glorious, boasting of what they have not. *f* Lifted up in an opinion of themselves. *g* Speaking evil of God and Men. *h* Stubborn and Rebellious against those that bare them. *i* Unthankful both to God and men for kindnesses received from either. *k* Prophane and impure.

3 Without natural affection *l*, truce-breakers *m*, || false accusers *n*, incontinent *o*, fierce *p*, despisers of those that are good *q*.

|| Or, make.

l Having no kindness for such as nature obligeth them to love and honour. *m* Men that will be held by no bonds or leagues. Or rather *implacable*, so we translate the same *Greek* word, *Rom.* 1. 31. Men so full of Malice that they will admit no terms, or Covenants of peace. *n* Gr. *Devils*, venting their malice by informing against, and accusing others without any regard to truth. *o* Intemperate, Drunkards, Gluttons, Unclean persons, *&c.* *p* Men without any gentleness, cruel. *q* Men that have no kindness for any good men, haters of them.

4 Traytors *r*, heady *s*, high-minded *t*, lovers of pleasures more then lovers of God *u*.

r προδόται signifies the betraying of any Trust, or a Falshood to any person to whom we are obliged. It is in Scripture applied to *Judas*, *Luk.* 6. 16. and to the *Jews* that Crucified Christ, *Acts* 7. 52. the Verb whence it derives is by Authors applied to Persons, Places and Causes; it signifies that in the latter times, there should be a general falshood amongst men. See *Math*, 10. 21. falshood towards their Superiors, their *Relation*, *Profession*, *&c.* *s* Rash, inconsiderate. *t* Blown up as bladders with an opinion of their own deserts. *u* Voluptuous men not using what God hath given them with a moderate satisfaction and delight in them, but contrary to Gods commandments, and thereby shewing, that they have more love for the gratification of their sensitive appetite, than the pleasing of God.

5 Having a form of godliness *w*, but * denying the power thereof *x*: * From such also turn away *y*.

* 1 Tim. 5. 8. Tit. 1. 16.

* 2 Thess. 3. 6.

w A form here is the same with a mask, or vizor or appearance, an accidental form, opposed to substance and reality. It signifieth that in the latter times there should be many such as owned themselves Christians and pretended to a right way of worshipping God, to be the Church, the onely Church of God. *x* But in practice though not in words denying all substantial godliness which lieth not in assuming the empty name of Christians, and making a profession, but lies in truth, righteousness, love and peace, self-denial, mortifying our Members, it being a thing attended with life and power, a man being no more a Christian, than he acts and lives like a Christian. *y* From such kind of Professors as were before described, the Apostle willeth *Timothy to turn away*, both as to having any Church Fellowship, or communion, or any intimacy of converse with them.

6 For * of this sort are those which creep into houses *z*, and lead captive silly women *a* laden with sins *b*, led away with divers lusts *c*.

* Mat. 23. 14.

* Tit. 1. 11.

z Who do not onely privily enter in at the doors of houses, but pierce into the secrets of them, making it their business to pry into all Families, and take their advantages upon women (the weaker sex) and not the wisest of them) but γυναικάρια, the diminutive word, is used to vilifie the little despicable women of no judgment in found Religion, whom they by their Tongues and pleasing Errors make their captives. *b* Nor do they deal with the most pious, and honest Women, but such as are laden with the guilt of much sin *c* and who being possest of divers sinful inclinations, not only lusts of the Flesh, but any other, such as Pride, *&c.* are easily led away; Lust always smoothing the way for such Errors as will be principles to justifie it against the reflections of Conscience. Their Vices rather than Sex made them easily seduced.

7 Ever learning *d*, and never able to come to the knowledge of the truth *e*.

d Women that pretend to be ever learning the Truth, but *e* cannot obtain of their Lusts a leave to acknowledge the truth in their practice. The word is ἐπίγνωσιν, which rather signifies a practical acknowledgment, than a Notional knowledge.

8 Now as Jannes, and Jambres, withstood Moses *f*, so do these also resist the truth *e*: * men of corrupt minds *f*, * reprobate concerning the faith *g*.

* 1 Tim. 6. 5.

* Tit. 1. 16.

f Concerning this resistance of *Moses* by *Jannes* and *Jambres*, the holy Scripture saith nothing but in this Text. It is said by Interpreters, that they were two brethren, the chief of *Pharaohs* Magicians, who opposed *Moses* in the Miracles he wrought *Exod.* 7. 11. whose names might be known in *Pauls* time by Tradition, or the publike writings of the *Jews*. *e* So will corrupt Teachers under the Gospel resist the Truth of the Gospel published by Christs Ministers. *f* Men whose hearts are corrupted with fordid Lusts. *g* ἀδόκιμοι, of no found judgment, as to the Doctrine of Faith, or not approved of God, or good men as to their Sentiments about our Faith.

9 But they shall proceed no further *h*, for their folly shall be made manifest all *men* *i*, as theirs also was *k*.

h God will preserve those in his Church that are sincere; though they may captivate a few, poor, ignorant, women, they shall have no great success. *i* For God will in his providence so order it, that their folly or madness shall appear to all, and their party shall decline. The Divine Providence that governs all things by the invincible light of truth discovers and confounds the most specious and subtle seducers in his own time. And this prediction of the Apostle was exactly fulfill'd with respect to those primitive seducers. *k* As God by his Providence laid open *Jannes* and *Jambres*.

10 But || thou hast fully known my doctrine *l*, manner of life *m*, purpose *n*, faith *o*, long-suffering *p*, charity *q*, patience *r*.

|| Or, *But thou hast diligently followed me in doctrine, &c.*

l Our translation here seemeth a little strange, for the Greek Σὺ δὲ παρηκολούθησάς μου τῇ διδασκαλίᾳ. That is, thou wert in my company, thou wert a follower of me, and so must know what Doctrine I preached. *m* What Life I lived. *n* What my whole Scope and design was. *o* What Faith I taught and professed. *p* What long-suffering I used, both towards my malicious Adversaries, and my weaker brethren. *q* What love I shewed towards all men, whether friends or foes. *r* What patience I shewed in bearing injuries.

11 Persecutions *s*, afflictions which came to me

* me at Antioch *r*, at Iconium *u*, at Lystra *w*, what
2 Cor. 1. 10. persecutions I indured *x*, but * out of them all
the Lord delivered me *y*.

r What Prosecutions for the preaching of the Gospel I was under. *s* What afflictions I met with at *Antioch* in *Pisidia*, *Acts* 13. 14, 45, 50. *t* At *Iconium*, whither he went from *Pisidia*; of the afflictions he met with there also. Read *Acts* 14: *u* The Apostle went from *Iconium* to *Lystra*. *Acts* 14. 6. *x* There also he was persecuted, *Acts* 14. 19. now it seemeth that in all these motions *Timothy* was in *Pauls* company and a follower of him, so as he was a witness to all; which assureth us that though we first read of *Timothy*, *Acts* 16. 3. when he was Circumcised, yet *Paul* knew him before. *y* Yet God delivered *Paul* from all these, and that *Timothy* being all that time in company with *Paul* knew, from whence the Apostle would have him take courage, exercise patience under suffering for such preaching, and such living, being assured that God would deliver him also, preaching the same truth, and living the same holy life though he met with the same troubles, persecutions and afflictions.

* Psal. 34. 19. Act. 14. 20. 1 Thes. 3. 3. 12 Yea, and * all that will live godly in
Christ Jesus shall suffer persecution *z*.

z Such is the disposal of Divine Providence, such the malice of the men in the world, that though not every individual person, yet 'tis the usual lot of them who will keep a pure Faith and a good Conscience, to suffer prosecution in some kind or other; either in their Persons, or Reputation or Estates. Men may live profanely, or may be morally honest men, and be safe enough, but if they will profess Faith in Christ, or Love to him in keeping his Commandments, they will be exposed to troubles: The world will not indure men to live in Peace, that will not live as they live, and believe as they believe.

13 But evil men and seducers shall wax worse
and worse *a*, deceiving and being deceived *b*.

a Neither do thou expect that the times should mend, for men that are given up to their Lusts and γόητες, such as go about to deceive others, will grow worse and worse, as the world groweth older, both in their endeavours to deceive, and in their malice and hatred, to those that oppose them. *b* Deceiving others, and being left by the just judgment of God to deceive and ruine their own Souls.

14 But continue thou in the things which thou
hast learned *c*, and hast been assured of *d*, know-
* chap. 2. 2. ing * of whom thou hast learned *them e*.

c In the Doctrines relating to Faith: and the precepts relating to thy Life as a Minister, or as a Christian, *d* and hast assented to steadily, hitherto believing them. *e* Remembring that thou hast learned them of me the Apostle of our Lord Jesus Christ, which is the same as from Christ himself.

15 And that from a child *f* thou hast known
the holy scriptures *g*, which are able to make
thee wise unto Salvation *h*, through faith which
is in Christ Jesus *i*.

f From thy infancy by the instruction of thy mother *Eunice*, and thy Grandmother *Lois*, *chap.* 1. 5. *g* Thou hast had a Notion of the writings of *Moses* and the *Prophets*, the Holy Scriptures of the old *Testament* (for at this time no others were written) *h* Which holy Scriptures (without the help of the writings of *Plato* or *Pithagoras*, or any other Pagan Philosophers) have in them a sufficiency of Doctrine to make thee or any other wise enough to get to heaven. *i* But not without a Faith in Christ Jesus, receiving him as thy and their Saviour, besides a Faith assenting and agreeing to those holy Writings as the Revelation of the Divine Will.

16 All scripture *is* given by inspiration of
God *k*, and *is* profitable for doctrine *l*, for re-
proof *m*, for correction *n*, for instruction in
righteousness *o*.

k Scripture signifies no more than *writing*. Some therefore translate this Text thus, All Scripture which is inspired of God, not all writings but all the books of the Old Testament is θεόπνευστος. this is expounded by *Peter*, 2 *Pet.* 1. 20, 21. *for the prophesie came not in old time by the will of man*; but holy men of God spake, as they were *moved by the Holy Ghost*. *l* And it is profitable to instruct us in all propositions of Truth, which we need believe in order to Salvation. *m* Ἐλεγμὸν, to convince us either of any Truth, that we may believe it without any hesitation, or of any sin that we may be humbled for it. without any extenuation. *n* For Reproof or Correction or Reformation, to reprove us in what we are to be reproved, to correct us in any Error, to shew us the way to bring us to rights and to reform us.

17 That the man of God may be perfect *p*,
‖ Or, *perfected*. ‖ throughly furnished unto all good works *q*.

o To instruct us in the true righteousness in which we must appear before God; for in it *the righteousness of God is revealed from faith to faith*, *Rom.* 1. 17. *p* That both Ministers and all godly Men may be as perfect as they can be in the state of mortality, fitted for the duties of their several Callings and Places. *q* And be prepared to every work which is good, acceptable and well-pleasing unto God, whether it be a work of Piety, or Justice and Charity. The Scripture as to all, is so full a direction, that Christians need not go down to the *Philistines* to whet their Tools, nor be beholden to unwritten Traditions, or to the writings of *Pagan* Philosophers, for directions what to do, how to Worship God, or manage any part of their Conversation, either as to their general calling, or as to their particular Relations.

CHAP. IV.

1 I * Charge *thee* therefore before God *a*, and * 1 Tim. 6. 13.
the Lord Jesus Christ, who shall judge the
quick and the dead at his appearing *b*, and his
kingdom *c*.

a Who seeth, and observeth what thou doest, and will one day call thee to account for thy discharge of thy Ministry. *b* And before the Son of God, the Lord Jesus Christ, whom thou hast more reason to regard, not only because he is thy Master, and thou his Servant in a special sense, but because he is to be thy Judge also, for he shall be the Judge, as of those that are dead before his coming, so those also who shall be alive at his coming, 1 *Cor.* 15. 52. 1 *Thess.* 4. 15, 17. *c* When he shall appear the second time, and set up his Kingdom of Glory, delivering up his Mediatory Kingdom to his Father; I charge thee, as in the presence of God, and this Christ; or as thou hast a regard to God and to this Christ, and fearest the angry face of this Judge, or believest his second coming, or expectest a share in his Kingdom of Glory: A most severe obtestation, charge or adjuration. What is that duty which is usher'd in in so solemn a manner? It followeth.

2 Preach *d* the word *e*, be instant *f* in sea-
son, and out of season *g*, reprove *h*, rebuke *i*,
exhort *k*, with all long suffering *l*, and doc-
trine *m*.

d Proclaim like an herauld, cry like a common cryer in the hearing of a multitude. Thus God to *Isaiah*, *chap.* 58. 1. *Cry aloud, spare not, lift up thy voice like a Trumpet.* *e* The word of truth, *chap.* 2. 15. or the Gospel, called *the word*, by way of *Emphasis*. See *Mat.* 4. 23. and 24. 14. *Mark* 1. 14. and 13. 10. and 16. 15. *The word of God*, not old Wives Fables, endless Genealogies, perverse disputings, unedifying questions, &c. This precept reflects upon unpreaching Ministers, and impertinent vain preachers. *f* Be earnest and diligent. This reflects upon a cold and perfunctory preaching. God bid *Isaiah cry aloud, lift up his voice like a trumpet.* Sinners are like deaf Adders. *g* That is at all times, not on the Lords dayes only, but any other time when thou hast opportunity, not in times when thou mayest do it with safety, but when the wisdom of the flesh tells thee it is out of season. This reflects upon such as preach rarely, and consult their flesh, whether they should perform it at all, or no. *h* Reprove, ἔλεγξον convince such as gainsay the truth. *i* Rebuke all sinners, all that live an ill life. This reflects upon those effeminate preachers, against whom *Ezekiel* denounced the *woe*, Ezek. 13. 18. *That sew pillowes to all arm-holes*; that prophesie *smooth things* in stead of the right things of the word. *k* Perswade or comfort, (the word signifies both) as thou seest occasion. *l* But do what thou doest prudently, with meekness. God needeth not thy passion, though he makes use of thy art in instruction. *m* Do it so as to join instruction with thy reproof. This reflects upon flattering, fawning, unfaithful Preachers, and such as vent their own passion, rather then pursue their due end for instruction and reformation of souls.

3 For the time will come *n*, when they *o* will
not indure sound doctrine *p*, but after their own
lusts *q* shall they heap to themselves teachers *r*,
having itching ears *s*.

n This time always was, (as appears by the writings of the Prophets) but it will come more and more, as the World grows older, it will grow more mad. *o* Very many that shall live in the World, yea in the bosom of the Church, *p* will not indure that preaching, which hath any soundness in it, or is of any tendency, life, power or efficacy, to recover their souls from the diseases of sin and lusts; *q* But in favour of their own lusts, and to secure their satisfaction in them. *r* Will be finding out teachers, not according to Gods, but to their own hearts, and there will be plenty of them to be found, they shall *heap* them up, chusing them without any judgment, regarding nothing but whether they will not be smart upon their lusts. *s* For their Ears itch, and they must have those that will scratch them. The disease of lust in their souls, brings forth an itch in their Ears, that they will have a mind to hear only such as will by scratching please them.

4 And they shall turn away *their* eares from
the truth *t*, and * shall be turned unto fa-
bles *u*. * 1 Tim. 1. 4. and 4. 7.

t Either in contempt, or scorn of it, as being delivered in too plain notions or stile; or through impatience, not induring their lusts should be touched, and the evil of their wayes shewed them. *u* Delighting to hear fables, any idle stories, or impertinent discourses, provided they touch not their lusts, *Ratisa non moratur*, the Mass will not bite, was an old saying of the Popish Faction.

5. But

5 But watch thou in all things, * endure af-
* Heb. 1. 8. flictions *w*, do the work of an evangelist *x*, ‖
‖ Or, *fulfill*. make full proof of thy ministry *y*.

w Watching implyeth, 1. A negation of sleep. 2. An industrious keeping our selves awake for some end. Keep thy self from all sin, and from all idleness and lazinesse, and do this industriously, that thou mayst honour God in thy work. *x* For thy work is a great work; the work of one who is to publish the Gospel; Or of one who is left by me the Apostle of Christ to settle the Church, which I have laid the foundation of, *Ephes* 2. 8. *Eph.* 4. 11. *y* Make a full proof unto others of thy faithfulness in thy Ministerial office and employment.

6 For I am now ready to be offered *z*, and
the time of * my departure is at hand *a*.
Phil. 1. 23. 2 Pet. 1. 14.

z Σπένδομαι, the word properly signifieth to be offered as a drink-offering, which was offered by being poured out. Some say that σπένδομαι is only used to signifie such offerings, whereby some Covenant was confirmed, so as it not only signifieth that *Paul* was sensible that he should dye a violent death, but that his death should be an establishment and confirmation of the Doctrine of the Gospel, which he had preached, that he should be offered upon the sacrifice and service of their Faith; as he speaketh, *Phil.* 2. 17. where the same word is used. A Learned Author thinks it is there used in a little different sense, there as an accession to the Sacrifice, here as a preparation to it, they being wont to prepare their Sacrifice, by pouring Wine upon it; which possibly guided our Translators, to Translate it, here I am ready to be offered. *a* Ἀναλύσεως, We Translate it *departure*, it properly signifieth *Resolution*, because in death we are resolved into dust, from whence we are. If any ask how *Paul* knew, that the time of his death was so near. *Answer*, He might know it by *Revelation* from God, or from his observation of *Nerots* temper, malice, or behaviour toward him.

7 Cor. 9. 24, 7 I * have fought the good fight *b*, I have fi-
Ph. 3. 14. nished *my* course *c*, I have kept the faith.
1 Tim. 6. 12. 2 Tim. 4. 7.

b My Life hath been a Military Life, but I have not fought the evil fights of ambitious or quarrelsome men: My fighting hath been the good and noble fight of Faith, a fight with the World, the Flesh and the Devil, a contending for the Faith delivered to the Saints, a maintaining the lustings of the Spirit against the Flesh, a warring with spiritual wickednesses in high places. *c* God appointed me a race to run, as a Christian, as an Apostle and Minister of Christ: I have now finished it; *d* I have kept the Doctrine of Faith, upholding and maintaining it, in and by my Ministry, and I have lived in the exercise of the Grace of Faith.

8 Henceforth there is laid up *d* for me a *
Tit. 1. 12. Heb. 3. 4. crown *e* of righteousness *f*, which the Lord, the
righteous judge *g* shall give me *h* at that day *i*,
and not to me only, but unto all them also that
love his appearing *k*.

d As to what remains for me, (so the word λοιπὸν signifies, (not henceforth) as we Translate it) there is *prepared*, and in *safe keeping for me*, *Col.* 1. 5. Or there is appointed for me, *vid. Heb.* 9. 27. *e* Another kind of Crown then what the conquerours used to have in the *Grecian* games, in high and great reward, a glory with which my whole man shall be incompassed as a mans head is with a Crown. *f* The purchase of Christ's Righteousness, and ample reward of mine also, the giving out of which also will be the effect of Gods Truth and Justice, 1 *John* 1. 9. *g* And Jesus Christ, who in this shall shew himself a righteous Judge; *h* Shall give it me of his free mercy, for all I have done hath not merited it. *i* At the day of Judgment, my Soul shall have it at my dissolution, my whole man in the Resurrection. *k* Nor is this crown my particular reward, but if any persons so lead their lives in this World, as that they can desire, and be pleased with the thoughts and hopes of the second coming of Christ to Judgment, Christ will give them also the same reward.

9 Do thy diligence to come shortly unto
me *l*.

l To *Rome*, where *Paul* was at this time a Prisoner, it appears from *Phil.* 2. 19. that *Timothy* did go to *Paul* at *Rome*, according to this desire of his, and was with him while a Prisoner there.

Philemon 24. 10 For * Demas hath forsaken me *m*, having
loved this present world *n*, and is departed unto
Thessalonica *o*, Crescens to Galatia *p*, Titus un-
to Dalmatia *q*.

m He sheweth the reason why he desired *Timothy* to come to him, because most of those who were with him, were gone. Some think this *Demas* is *Demetrius*, mentioned 3 *John* 12. (the name being only shortened.) He was at *Rome* with *Paul* some time, *Col.* 4. 14. Some make a question, whether *Demas* wholly Apostatized, or only left *Paul* for a time, and went to *Thessalonica* about some secular business, afterward returning. ‖ Some make the sense of this phrase no more then minding his worldly business. Others think that he being frighted with *Pauls* danger, wholly left him, *o* and went to *Thessalonica*, possibly his own country, however, at a great distance from the danger of *Nerots* Court. *p* A Province in the lesser *Asia*, whither probably *Crescens* went to preach the Gospel. *q* *Dalmatia* is in *Sclavonia*, *Titus* went thither (without all doubt) to preach the Gospel.

11 Only Luke is with me *r*, Take Mark and
bring him with thee *s*, for he is profitable to me
for the ministery *t*.

r Of whom we also read *Col.* 4. 14. he was a Physitian *Pauls* fellow-labourer, *Philemon* 24. ‖ Of *Mark* we read *Acts* 12. and 15. 37. He was Kinsman to *Barnabas*, *Col.* 4. 10. it appears by that Text that he was at *Rome* with *Paul*, and his fellow-labourer, *Philemon* 24. *t* The Ministry of the Gospel. *Pauls* care was more for that, then for a ministring to himself, though he was a Prisoner.

12 And * Tychicus have I sent to Ephesus *u*. * Act. 20. 4.

u I have given order to *Tychicus*, to come to *Ephesus* in thy absence.

13 The cloke that I left at Troas with Car-
pus *w*, when thou comest, bring *with thee x*,
and the books, *but* especially the parchments *y*.

w *Troas* was a City in *Asia*, where we find *Paul* more then once, *Acts* 16. 8. and 20. 5 he preached Christ there, 2 *Cor.* 2. 12. there *Paul* left an upper garment with one *Crispus*, which probably (having no great Wardrobe) he might want, being a Prisoner. *y* Interpreters idly busie themselves in inquiring after what they can never find out, what these books were, or what was written in these parchments.

14 Alexander the copper-smith did me much
evil *z*: the Lord reward him according to his
works *a*.

z We read of three *Alexanders*, one *Mark* 15. 21. the Son of him that bare Christs cross, another *Acts* 4. 6. akin to *Annas* the *High Priest*; a third, *Acts* 19. 33. probably the person here meant, for he was an *Ephesian*, but he at that time was a Disciple of *Paul*, as appears there, probably, afterward he Apostatized, and was Excommunicated by *Paul*, 1 *Tim.* 1. 20. which might possibly provoke him; what harm he did him, and where, whether at *Ephesus* or *Rome*, it is not said. *a* How far it is lawful to pray against our enemies, (as *Paul* did here against *Alexander*) see the notes on *Psal.* 109. 6. &c. *Jer.* 11. 20. and 12. 3. &c.

15 Of whom be thou ware also; for he hath
greatly withstood ‖ our words. ‖ Or, *our preachings*.

16 At my first answer *d* no man stood with
me *b*, but all men forsook me *c*: *I pray God* that
it may not be laid to their charge *d*.

a At my first appearing before *Nero*, and the Court of *Rome*, *b* none of the Christians stood by me, or owned me; *c* but all being frighted at my danger, left me alone to speak for my self. *d* They sinned through weakness, and humane frailty, and the Lord I hope will pardon it, God grant them remission.

17 Notwithstanding, the Lord stood with
me *e*, and strengthened me *f*, that by me the
preaching might be fully known *g*, and *that* all
the Gentiles might hear *h*, and I was delivered
out of the mouth of the lyon *i*.

e That is, did not leave me. It is opened by the next word, *f* he gave me courage and inward ability, so as I was able to plead, and to defend my cause. *g* That all men that heard me might fully know by Gods presence with me, seen in my courage, that my preaching was not from my self, or from men, but from God, the message of God by one to the sons of men. *h* And that all the Heathen present in the *Court of Rome* might hear and believe: *i* And I was for the present delivered out of my great danger, or possibly he calls *Nero* (the *Roman* Emperor at that time) a *Lyon* for his barbarous cruelties.

18 And the Lord shall deliver me from every
evil work *i*, and will preserve *me* unto his hea-
venly kingdom *k*, to whom be glory for ever and
ever. Amen *l*.

i Faith riseth upon experience, 1 *Sam.* 17. 37, 46. 2 *Cor.* 1. 10. By *evil-work* may be understood any sin into which *Paul* might fall through temptation: Or the *evil works* of others, designing mischief to the Apostle, he expresseth his faith in this term of various signification, to learn us how to exercise our Faith in God, in an evil time, *viz.* believing that God will either deliver us from our danger, or from sinning, by reason of our danger, for we have no foundation for our Faith, to believe that God will at all times keep us from evils of suffering. *k* And that he will save us, and preserve us, if not as to a Temporal Life, yet to a Celestial, Honourable, Glorious Inheritance. *l* This is an usual form of giving praise to God, desiring all honour might be given to him.

19 Salute * Prisca and Aquila *m*, and the * Act. 18. 2.
houshold of Onesphorus *n*.

m By this *Prisca* and *Aquila*, it is more then probable, he means that *Priscilla* and *Aquila*, mentioned 1 *Cor.* 16. 19. ‖ It cannot be concluded from hence that *Onesphorus* was now dead, but probably he was. It is the same man, mentioned *chap.* 1. 16.

20 Erastus abode at Corinth *o*: but Trophi-
mus have I left at Miletus sick *p*.

o Of

o Of this *Erastus* see *Rom.* 16. 23. He was the Chamberlain of *Corinth*, so he abode there; *Paul* sent him into *Macedonia*, *Acts* 19. 22. *p Trophimus* was an *Ephesian*; *Acts* 21. 29. one of *Pauls* companions, *Acts* 20. 4. he was left at *Miletum* a City in *Asia*, not far from *Ephesus*.

21 Do thy diligence to come before winter *q*, Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren *r*.

q That is, to come to *Rome* to me before Winter, either because Sailing in the Winter time would be more dangerous, or because in the Winter time, he might have more need of his assistance. *r* We have no further account of these persons in Holy Writ, the first is a *Greek* name, the rest *Latin*, *Claudia* is a womans name. *Paul* sends the respects of these persons, and all the other Christians that at that time were in *Rome* to *Timothy*.

22 The Lord Jesus Christ *be* with thy spirit *s*, Grace *be* with you *t*. Amen.

s See the like *Gal.* 6. 18. *Philemon* 25. *t* The free Grace of God in its various emanations suited to all your necessities, Be with you. Amen.

TITUS.

The ARGUMENT.

As a General of an Army, who hath a large Country to conquer, cannot himself stay long in a Conquered City, but leaving it with a Garrison, under Commanders, himself still goes forward in his conquests, and by his Letters directs those whom he hath left Governours in his conquered places, how to behave themselves: So the Apostle of the Gentiles *having a large field to run over, before he could* finish his course, Acts 26. 17, 18. *could not himself stay long in places, where he had brought people into a subjection to the Gospel, but after a time, leaving them as a Garrison to keep Christs possession in the place, left them under the conduct of some Eminent Disciple and Minister, to whom he afterwards wrote Letters directive of such Minister, to settle the Church in such a place, what, and how to Preach, and behave himself; thus he left* Timothy *at* Ephesus, Titus *at* Creet. Creet *is a great Island belonging to* Græcia, *which on the* North *hath the* Ægean Sea, *the* African Sea *on the* South. *It was anciently called* Cures, *the Inhabitants of it were called* Cretians, Acts 2. 11. *We read of the* Island, Acts 27. *as* Paul *sailed by it to* Rome. *It had formerly in it One Hundred Cities, being in length Two Hundred Seventy miles, in breadth Fifty, in compass Eight Hundred and Nine miles,* Cortina, Cydon, Gnossus, Minois, *(the Country of the famous Geographer* Strabo) *were some of the Cities Famous in it. It is now called* Candia; *it was lately taken from the* Venetians, *and is now in the Possession of the* Turks. *It was a very rich place, famous for* Wines, *and the place where* Brass *was first found out. When the first Plantation of the Gospel was made there, the Scripture doth not say: It was made by* Paul, *as appears by his leaving* Titus *there.* Titus *was a* Greek, Gal. 2. 3. *converted by* Paul, *as appears by* chap. 1. 4. *afterwards made a Minister, for he was* Pauls partner *and* fellow-helper, 2 Cor. 8. 23. *and called his Brother,* 2 Cor. 2. 13. *used as his Messenger,* 2 Cor. 8. 6. *He was left by* Paul *in* Candia *or* Creet, *to settle the Church there; and to* ordain Elders in every City, Titus 1. 5. *He writes this Epistle to him from* Nicopolis, chap. 3. 12. *There were Four Cities of that name. The scope of it appears to any that read it, to be, to direct him, what persons he should ordain as Ministers, how to deal with false Teachers, and how to behave himself, both as to Preaching and Living, towards all sorts of persons.*

CHAP. I.

1 PAul a servant of God *a*, and an apostle of Jesus Christ *b*, according to the faith of Gods elect *c*, and the acknowledgment of the truth, * which is after godliness *d*.

* 1 Tim. 3. 16. and 6. 3.

a That is in the work of the Ministry. *b* Who glory in this as my greatest honour and dignity, that I was one immediately sent by Jesus Christ to preach the Gospel. *c* κατὰ πίστιν according to what the Elect, or chosen of God from the beginning of the World, have believed, so as it is no new doctrine which I bring, or else κατὰ here should be Translated *for* denoting the *final cause*, as some judge it signifieth, 2 *Tim.* 1. 1. and in *verse* 9. of this chapter, then the sense is, that he was sent to be an instrument to beget Faith in such as God had chosen unto life, *Acts* 26. 18. for these onely *ordained to eternal life believe*, *Acts* 13. 48. and *Paul* was sent to be an helper of their Faith. Some think the Apostle by this phrase only distinguisheth himself from the Ministers of the Law. *d* To which Faith men are brought by the *knowledge of the truth*, and it worketh by the owning Profession, and acknowledgment of the *truth*, not all propositions of truth, but that which is productive of a Godly Life, lying in the true worship of God, and an universal Obedience to the Divine Will.

2 ‖ In hope of eternal life *e*, which God * that cannot lie, promised *f* * before the world began *g*.

‖ Or, for.
* Numb. 23. 19
* 2 Tim. 1. 9.
1 Pet. 1. 20.

e Which *Faith* also producing the acknowledgment, profession and obedience to the truth, according to Godliness, produceth in the soul an *hope*, or certain expectation of Eternal Salvation or Happiness. *f* Nor doth this hope grow up as a *rush without mire, or a flag without water*, but is bottomed in Gods declaration of his will to that purpose, and it is impossible that the God of truth should lye, or speak what he never intended to effect. Ἐπηγγείλατο might as well here have been Translated *purposed*, and must be so interpreted, if we interpret the next words before the beginning of time, unless we say it was promised to the head of the Elect, *Christ* on their behalf, *g* before the beginning of time, or rather *many ages since*, as *Rom.* 16. 25. Thus Eternal Life was promised, though more obscurely, *Gen.* 15. 1. and 17. 7. and 22. 18.

3 But hath in due times *h* manifested his word through preaching *i*, * which is committed unto me *k*, according to the commandment of God our Saviour *l*.

* 1 Thess. 2. 4.

h In proper time, (faith the *Gr.*) in such time as God had eternally purposed, and as seemed good to the Divine Wisdom. *i* He hath by setting up the Ordinance of Preaching or Publishing the Gospel by men, sent by him, manifested this promise of Eternal Life, which lay much obscured under the vail of temporal promises under the Old Testament. *k* Which office of preaching, or which word was committed to me, by the will of God, or immediate command of God, as to which, see *Acts* 26. 18.

4 To * Titus *mine* own son after the common faith *m*, Grace, mercy *and* peace, from God the Father, and the Lord Jesus Christ our Saviour *n*.

* 2 Cor. 2. 13. and 7. 14. 8. 6. 12. Gal. 2. 3.

m From

h From hence we learn that *Titus* was converted to Christianity by *Paul*. *Timothy* was so called, 1 *Tim.* 1. 2. *n* The Salutation is the same with that to *Timothy*, 1 *Tim.* 1. 2. 2 *Tim.* 1. 2. and in most of the Epistles with small variation. See the *Notes* there, and in the beginning of most of the *Epistles*.

5 For this cause left I thee in Crete *o*, that thou shouldst set in order the things that are ‖ wanting *p*, and * ordain elders in every city, as I had appointed thee *q*.

‖ Or, left undone.
* Acts 14. 23.

o In *Candia*, (as it is now called) see the Argument to this Epistle. *p* Set to rights things which I left undone, being hastened away to other places. *q* In this *Island* we are told, there were an Hundred Cities, in how many of them the Gospel had taken place, we are not told. *Paul* left *Titus* in this place, for this end, to regulate the Churches, and constitute Officers for the Holy Ministry, to execute the office of an *Evangelist*; doing what the Apostle should have done there, could he have stayed.

6 If any be blameless *r*, the husband of one wife *s*, having faithful children *t*, not accused of riot *u*, or unruly *w*.

r The *Apostle* now directs what kind of persons should be made *Elders* or Officers in the Church. It is an *Elliptick* speech, where must be something understood to perfect the sense. Do not make every one an *Elder*, but if any be ἀνέγκλητος, see the notes on 1 *Tim.* 3. 10. such a one, as though possibly he may be clamoured on by ill men, yet cannot be justly charged with, or accused of any notorious crime. *s* One that doth not take the sinful liberty, taken by the Jews and Heathens, (but contrary to the rule of Christ) to have at the same time more then one Wife. See the notes on 1 *Tim.* 3. 2. *t* Having also a Religious Family, Children that are Believers, or at least honest in a Moral sense, so then Ministers in those dayes might marry.) *u* The *Gr.* is *under an accusation of, ἀσωτίας*: We translate it by a general word *Riot*, and undoubtedly, our English words, *sots* and *sottishness*, comes from this word. The word signifieth any kind of *Luxury, Drunkenness, Wantonness, Prodigality*. *w* Unruly; Sons of *Belial*, ungoverned, disorderly persons, like Souldiers that will not keep their ranks, or rather, like Cattle untamed, that will not indure any yoke. *Obj.* But why must none be put into the Ministry that have such Children? The Fathers may be good men, though the children be bad. *Sol.* 1. Because the honour and repute of the Church is more to be regarded then the interest of any private person. 2. Because it is an ill sign that the Parents of such children, have not ruled their own houses well, keeping their children in all subjection and gravity under Authority, and are therefore very unfit to rule the greater Society of a Church.

7 For a bishop must be blameless *x*, as the steward of God *y*, not self-willed *z*, not soon angry *a*, * not given to wine *b*, no striker *c*, * not given to filthy lucre *d*.

* Ex. 10. 9.
* Pet. 5. 2.

x One that hath an oversight of the Church of God, ought to be one whom none can truly tax with any scandalous sin. *y* As a chief Servant in Gods house, intrusted to dispense his mysteries, 1 *Cor.* 4. 2. one that should set an example to the under servants in the house of God. *z*. Not αὐθάδη, one that pleaseth himself, proud, stubborn, pertinacious, confident, *&c.* having an high opinion of his own person, parts, judgment or humour; (for all this the word signifies.) *a* ὀργίλον, not too quick, and subject to passion, how then shall he *in meekness instruct those that are without?* *b* See the notes on 1 *Tim.* 3. 3. where the same word is used. *c d* See the notes on 1 *Tim.* 3. 3. where both these qualifications are mentioned, and opened.

8 But a lover of hospitality *e*, a lover of ‖ good men *f*, sober *g*, just *h*, holy *i*, temperate *k*.

‖ Or, and things.

e A lover of strangers. See the notes on 1 *Tim.* 3. 2. *f* One that hath a kindness for good men, or who loves all good things. *g* See the notes on 1 *Tim.* 3. 2. *h* Just in his dealings betwixt man and man, giving to all their due. *i* One that reverenceth and worshippeth God, and is Heavenly and Spiritual in his Conversation. *k* One that restraineth all his evil inclinations and propensions, that hath brought his sensitive appetite under the dominion and government of his reason.

9 Holding fast * the faithful word, ‖ as he hath been taught *l*, that he may be able by sound doctrine, both to exhort *m*, and to convince the gainsayers *n*.

* 1 Tim. 1. 19.
‖ Or, according as he hath been taught.

l No airy incertain man that is of that opinion which his company is of, or his age favours, but holding steady the word of Faith, as he hath learned it from me, and the rest of the Apostles. *m* His work is to perswade others to the Faith, and *n* by sound arguments to convince those that speak contrary to it; and if he himself be ignorant of, or incertain, as to that, how can he ever discharge this employment.

10 For * there are many unruly, and vain talkers *o*, and deceivers *p*, especially they of the circumcision *q*.

* 1 Tim. 1. 6.

o We have had both of these words before, the first signifieth, stubborn, unruly men, the second, idle, foolish, vain talkers; The Apostle saith, that in that age there were many of these, *p* and such who were deceivers of other mens souls, or had their own souls deceived: *q* Especially (he saith) the Jews, who mixt the Law with the Gospel; pressed the necessary observance of their Ceremonies, and taught that all the Jews should be saved: Of these there were many in *Crete*, they at this time being scattered abroad over the face of the whole Earth.

11 Whose mouths must be stopped *r*, * who subvert whole houses *s*, teaching things which they ought not *t*, * for filthy lucre sake *u*.

* 2 Tim. 3. 6.
* 1 Tim. 6. 5.

r The word is active, such Ministers ought to be placed in Cities, as shall be able and fit to stop such persons mouthes, by sound Doctrine and Arguments fit to convince them, or thou oughtest to stop their mouths by silencing them, (though I do not see how this was practicable (in a *Pagan Country*) otherwise than by perswading Christians not to hear them. *s* Who as to the foundation of Faith and its building, overturn whole Families of Christians. *t* Infusing false Doctrine into them, *u* and all for filthy gain, and all gain is so, that is got by deceiving and ruining of peoples Souls, as to their Faith, and Salvation.

12 One of themselves, *even* a prophet of their own *w*, said, The Cretians *are* always lyars *x*, evil beasts *y*, slow-bellies *z*.

w Epimenides a *Greek* Poet thus spake of the people of this Country, whom he calls a Prophet, because he was a *Poet*, and wrote something about such Divine Oracles as they had. *x* The *Cretians* were famous for *lying and falsehood*, so as it became a proverb. *y* He called them *evil Beasts*, either for their cruelty or Treachery. *z* A lasie, idle people, that had much more inclination to eat and drink, than they had to work in any honest labour. From all this the *Apostle* would infer, that *Titus* had the more need be watchful in his place, and faithful in the discharge of his Office, being amongst such a people.

13 This witness is true *a*: Wherefore rebuke them sharply *b*, that they may be found in the faith *c*.

a This testimony of *Epimenides* is true, what I have found by experience, and those of them that in profession have embraced the Christian Faith, may have some tincture of their Nations vices, if thou meetest with any such, reprove, or convince them ἀποτόμως, cuttingly, that is, sharply, severely, the *metaphor* possibly is fetched from *Chirurgeons* who cut out dead flesh to the quick, *c* that they may be found in the Doctrine of the Gospel, or in their minds, not infected with any vice.

14 * Not giving heed to Jewish fables *d*, and * commandments of men *e* that turn from the truth *f*.

* 1 Tim. 1. 4.
* Col. 2. 22.

d By his calling them *Jewish fables*, (not old wives fables, as in the Epistle to *Timothy*) he lets us know that he reflects upon those Jews that seemed to be proselyted, but yet had a tincture of their Jewish Education, and spent their Discourse about such fabulous *Traditions* as the Jews had, *e* and the *Traditions* and constitutions of the *Scribes* and *Pharisees*, *f* abhorring the Gospel, and the Doctrine of Truth in it.

15 * Unto the pure all things *are* pure *g*, but * unto them that are defiled, and unbelieving *h is* nothing pure *i*, but even their mind, and conscience is defiled *k*.

* Lu. 11. 39, 40.
* Rom. 14. 20.
1 Cor. 6. 12. and 10. 23, 25.
1 Tim. 4. 3, 4.
* Rom. 14. 23.

g By the pure here (as appeareth by the terms opposed to it) are meant all those whose hearts are purified by Faith, working by love in an holy life. To these he saith *all things*, that is, all the Creatures of God, all Meats, and drinks are pure. *What God hath cleansed*, none ought to *call common* or impure, *Acts* 10. 14. so as notwithstanding any Law of God to the contrary, any believers under the Gospel may eat of any meats. *h* But if men be unbelievers, and so defiled, having not their hearts purified by faith, *Acts* 15. 9. nothing is pure to them. *i* Their mind, their notion and understanding is defiled; *k* and their *Conscience*, which is the practical judgment they make up about things, is defiled: If they forbear to eat, they are defiled through Superstition; if they do eat, they sin by acting against the dictate of their conscience, which is the proximate rule of mens actions.

16 They profess that they know God *l*, but * in works they deny *him m*, being abominable, disobedient, and unto every good work ‖ reprobate *n*.

* 2 Tim. 3. 5.
‖ Or, void of judgment.

l He is speaking of the *Jews* who (all of them) professed to know, and to believe one living and true God. *m* But they lived like *Atheists*, as if there were no God in the World, *Rom.* 2. 17. to *ver.* 24. *n* They are persons justly to be abominated of all good men, ἀδόκιμοι, unbelieving in the Gospel; disobedient to the rule of the Law, awkward to, and averse from any good work.

CHAP. II.

1 BUt speak thou the things which become sound doctrine *a*.

a That

a That is, preach those things which agree with that Doctrine which is found, and which tendeth to make others found in the Faith, and in an Holy Life. Benor thou led by the Example of those Triflers in preaching; but let the Subjects of thy discourse be what may tend to edifying; nor is there any more effectual way to stop the mouths of those Fablers. *Dagon* will fall down before the Ark of God.

‖ Or, *vigilant*. 2 That the aged men be ‖ sober *b*, grave *c*, temperate *d*, found in faith *e*, in charity *f*, in patience *g*.

b By the word νηφαλίους seems here to be signified Elders in age; he would have *Timothy* preach that these should be νηφάλιοι; *sober* both as to body and mind we met with the word before, 1 *Tim.* 3. 2. 11. *c Grave*, of a modest composed behaviour, not light and airy. *d Temperate*, that is able to govern their passions and inclinations. *e* We have met with the phrase before, *chap.* 1. 13. see the notes; neither rotten through *error*, nor *sick*, through fluctuation or Scepticisme. *f* In *charity*, that is love. *g* and a patient bearing of evils.

* 1 Tim. 2. 9. 1 Pet. 3. 3. ‖ Or, *holy women*. ‖ Or, *make-bates*. 3 * The aged women likewise *h*, that *they be* in behaviour as becometh ‖ holines *i*, not ‖ false accusers *k*, not given to much wine *l*, teachers of good things *m*.

h That is, do thou also teach the women that in age exceed others. *i* Ἐν καταστήματι ἱεροπρεπεῖς. To be in *their habit becoming holiness*. The word is of a very large signification, it signifies *state*, *gesture*, and *habit*, we have well translated it by as general a word. *Behaviour*, it signifies clothes, converse, ones whole carriage. *k* Not Devils, That name is given to the Devil, because he is the *Accuser of the Brethren*, and he was a lyar from the beginning, it is applyed to any persons that charge others falsly. *l Gr.* Not serving much wine; for those that frequent the tap too much, are ordinarily inslaved to it. *m* Privately instructing others in what is good, both by their discourse, and example.

‖ Or, *wise*. 4 That they may teach the young women to be ‖ sober *n*, to love their husbands *o*, to love their children *p*.

n Young Women, especially conversing amongst Heathens are prone to be light and airy, and over frolick, following the heat of their youthful temper, and forming their converse after the manner of others, which is a behaviour, though it may sute their youth, yet if they be Christians it will not sute their profession, which calls to them for more gravity; speak to them that are aged to mind them, to be sober. *o p* It being natural for young Women to love their Husbands and Children; these precepts seem not so much to concern the things, as the manner of it, to love them as they ought to love them.

5 *To* be discreet *q*, chast *r*, keepers at home *s*, good *t*, * obedient to their own husbands *u*, * that the word of God be not blaspheemed *w*.

* Eph. 5. 23. Col. 3. 18. 1 Pet. 3. 1. * 1 Tim. 6. 1.

q Σώφρονας. The word signifies *Temperate*, and imports an ability to govern all our affections and passions. Discretion is but one piece of the fruit. *r* The word signifieth pure as well as chast, and chastity only, as it is a species of purity. *s* House-Wives, not spending their time in gadding abroad, but in looking to the affairs of their own Families: *w* The fame is required of Wives, *Eph.* 5. 23. and is due from them to their Husbands, as being their head. *w* As for the discharge of their duty towards God, so, for the credit and reputation of the Gospel, that for their carriage contrary to the rules of Nature and Morality as well of Religion, the Gospel may not be evil spoken of, as if from that they had learn'd their ill and indecent behaviour.

‖ Or, *discreet*. 6 Young men likewise exhort to be ‖ sober minded *x*.

x The word signifieth to be *Temperate*, *Sober*, *Wise*, *Discreet*, to govern their passions, an exhortation more specially necessary for young men, whose natural heat inclineth them to passion and rashnesls.

* 1 Tim. 4. 12. 7 * In all things, shewing thy self a pattern of good works *y*, in doctrine, *shewing* uncorruptnes *z*, gravity *a*, sincerity *b*.

y He is an ill Teacher of others who teacheth them not by his own Example, as well as by his Doctrine, for that Phisician proves ordinarily little valued in his prescriptions to his Patients, whom they know to be in the same danger, and sick of the same Disease, and yet refuseth himself to use what he prescribeth others. The *Patirarcs* will surely say to him, *Phisician heal thy self*, the Apostle therefore requires of *Titus* that he should be himself a pattern of Holiness, and those Ministers who are not so, vainly persuade others to be such. People (let Ministers say what they will) will believe little danger to be in those courses in which their leader himself walks. *z* Preaching not rotten, but found Doctrine; *a* and doing it with Authority and gravity, and *b sincerity*; the word is ἀφθορία *incorruptibility*. It is not read in many Copies nor translated by many Interpreters, and much of the same sense with ἀδιαφθορία, which is the first word by our Translation interpreted *uncorruptness*.

8 Sound speech that cannot be condemned *c*, * that he that is of the contrary part may be ashamed *d*, having no evil thing to say of you *e*.

* 1 Tim. 5. 14. 1 Pet. 2. 12, 15. & 3. 16.

c Paul (as yet) seemeth to be directing *Titus* as a Minister, and the rest of the Ministers in *Crete*, how to behave themselves in the Ministry, for the last word being plural [you] signifieth either the Ministry, or else is put for thee; he would have *Titus* not only preach found Doctrine, not corrupt, and do it gravely, but also preach *e* profitable Doctrine, tending to make the Souls of others found and healthy, unless perhaps by λόγον, he here meant his stile, and phrase, which he would have such as none could justly condemn, what was said of *Cosers* Wife, that she ought not only to be chast, but so to behave her self, as not to be suspected otherwise, is applicable to Ministers their Doctrine, and phrase used in their Ministry ought not only to be found, and grave, but such as none should judge or censure for other. *d* That the Adversaries of the truth may be ashamed of their aspersing them, or it, *e* and may have no evil thing to charge them with.

9 *Exhort* * servants to be obedient unto their own masters *f*, *and* to please *them* well in all things *g*: ‖ not answering again *h*.

* Eph. 6. 5. Col. 3. 22. 1 Pet. 2. 18. ‖ Or, *not gainsaying*.

f The Apostle directeth as to Servants of all sorts, whether bond or free, otherwise than that by Covenant they have obliged themselves to men, he willeth they should be obedient to the commands of those who were their legal Masters, neither thinking themselves free from them by their Christianity, if their Masters were Pagans, nor that they had a greater liberty to be saucy with them; or less obedient to them, because they were Christians, and upon that account brethren, 1 *Tim.* 6. 2. *g* That is in all civil things wherein alone they were Servants. *h* Not saucily replying when they were reproved, nor contradicting the commands of their Masters.

10 Not purloining *i*, but shewing all good fidelity *k*, that they may adorn the doctrine of God our Saviour in all things *l*.

i Νοσφιζόμενοι. The word signifieth taking something away from others to our own use, and it signifies properly the taking not the whole, but a part of a thing, *Act.* 5. 2, 3. it is used to signifie the fin of *Ananias* and *Sapphira*, who kept back part of what they sold their Estate for. *k* Honesty, and Truth, and diligence. *l* That they may not be a scandal, or reproach to the Gospel to which they make a profession, but may be an Ornament to it, in all things, as remembring that it is the Doctrine of God our great preserver, and of Jesus Christ our Blessed Saviour.

11 For the * grace of God ‖ that bringeth salvation *m*, hath appeared to all men *n*.

* chap. 3. 4. ‖ Or, *that bringeth Salvation to all men hath appeared*.

m The Gospel of our Lord Jesus which containeth the glad tydings of Salvation *n* is not now hidden, and obscurely delivered, as in the times of the Old Testament, but is risen up as the Sun, or some bright star, directing all men their duties in their several stations, that is all sorts of men, amongst whom it cometh.

12 Teaching us * that denying ungodlines *o*, * and worldly lusts *p*, we should live soberly *q*, righteously *r*, and godlily *s* in this present world *t*.

* Col. 1. 22.

o All Atheisme or false Religion, living without regard to any Divine Being, or according to our own erroneous, and superstitious conceits and opinions of it. *p* And such inclinations, and unlawful desires, and lustings after secular things as are commonly found in men of the World. *q* We should live with respect to our selves in a just Government of our Affections and Passions. *r* And with respect to others, giving to every one their due, *s* and with respect to God piously discharging the Duties, and paying the Homage we owe unto him *t* so long as we live in this World, where we have temptations to the contrary.

13 * Looking for that blessed hope *u*, and the glorious appearing of the great God, and our Saviour Jesus Christ *w*.

* 1 Cor. 1. 7. Phil. 3. 20.

u The object, or end of our hope, the Salvation of our Souls, *Gal.* 5. 5. *Col.* 1. 5. *w* And in order thereunto, looking for the coming of the great God, and our Saviour, Jesus Christ, to the last Judgment. The same person is here meant by the great God, and our Saviour Jesus Christ. 1. It is he whom God hath appointed to be the Judge of the Quick and Dead. 2. Ἐπιφάνεια, by us translated *appearing* is attributed only to the second person in the Blessed Trinity, 2 *Thess.* 2. 8. 1 *Tim.* 6. 14. 2 *Tim.* 4. 1, 8. from this Text the Divine Nature of Christ is irrefragably concluded, he is not only called *God* but μεγαλε θεοῦ, the Great God, which cannot be understood of a *made God*.

14 * Who gave himself for us *x*, that he might redeem us from all iniquity *y*, and purifie unto himself * a peculiar people *z*, * zealous of good works *a*.

* Gal. 1. 4. 2. 20. * Exod. 19. 5. & 19. 5. * Eph. 2. 12.

x Which great God and Saviour Jesus Christ was not only sent and given by the Father, *Joh.* 3. 16. but freely gave up himself to be incarnate, and to dye for us, ὑπὲρ ἡμῶν, in our stead to dye. *y* That by that price he might purchase Salvation for us; delivering us both from the guilt and power of sin, who were Slaves and Captives to our Lusts. *z* And that he might *purifie to himself*, λαὸν περιούσιον, we Translate it a *peculiar people*. some translate it *an egregious*, *famous*, *principal people*; others say it signifieth *something got by our own labour and industry*, and laid up for our own use. Others say it signifieth something we have set our hearts and affections upon, in a special peculiar manner. *a* Studious to do, and warmly pursuing all such works as are acceptable to God, and profitable to our selves, and others.

15 These things speak, and exhort *b*, and rebuke with all Authority *c*, * Let no man despise thee *d*.

* 1 Tim. 4. 12.

b Whatsoever I have in this Epistle said unto thee, I have therefore spoke, that thou mightest speak to the same sense to others, and persuade them to the practice of them. *c* When thou hast occasion to reprove any for their errors, do not do it imperiously, but with meekness; nor yet slightly and cursorily, but shewing all gravity, and Authority. *d* And do not so demean thy self, as to give any persons occasion to despise thee.

CHAP. III.

1 Put them in mind to besubject to principalities, and powers *a*, to obey magistrates *b*, to be ready to every good work *c*.

a All the supreme secular Powers at this time, were Pagans, and no friends to the Christians in their Dominions, which might be a temptation to the Christians to rebel against them, or at least not to yield them sofree, universal, and chearful an Obedience as they ought; therefore the Apostle presseth this Duty upon them, and that not here only, but *Rom.* 13. 1. 1 *Pet.* 2. 13. *b* By the former term he might understand the supreme Magistrates, by the latter, those inferiour ranks; as he expresseth himself more particularly, 1 *Pet.* 2. 13. 14. *c* To be free, and prepared to every work which is acceptable to God, and honourable in it self.

* 1 Tim. 2. 2, 3. 2 To speak evil of no man *d*, to be * no brawlers, *but* gentle *e*, shewing all meekness to all men *f*.

d Gr. To blaspheme no man. Blasphemy is a speaking evil, whether it be applyed to God or Man, though use hath so obtained, that we only in common discourse speak of blaspheming God. *e* To be no Fighters, (ἀμάχους) neither with hands, nor tongues. *e* To be modest, fair, equitable men. *f* Forbearing Wrath and Passion in their converse with all.

* Gen. 6. 11. Eph. 2. 1. Col. 3. 7. 1 Pet. 4. 3.

3 For * we our selves also were sometimes foolish *g*, disobedient *h*, deceived *i*, serving divers lusts, and pleasures *k*, living in malice, and envy *l*, hateful *m*, *and* hating one another *n*.

g Without any Knowledge, Wisdom, or Spiritual Understanding. *h* The word signifieth as well unbelieving, as disobedient, neither persuaded to assent to the Truth, nor yet to live up to the rule of the Gospel. *i* Deceived by the deceitfulness of sin, *k* being slaves to our sensitive appetite. *l* Suffering Wrath to rest in our bosoms, till it boiled up to a desire of Revenge, and shewed it self in actions of that Nature, and pining at the good and prosperity of others. *m* Deserving to be abominated by good men, *n* and hating good men, or such as were our Neighbours, and having been so our selves formerly, we ought to pity such as still are so.

* chap. 2. 11. ‖ Or, *love*.

4 But after that * the kindness *o*, and ‖ love of God our Saviour toward man appeared *p*.

* 1 Cor. 1. 7. Phil. 3. 20.

o Χρηστότης. The word signifies ones easiness to do good to another. That native goodness that is in God, rendring him inclinable to love, and prone to do good unto the sons of men. This was in God from Eternity *p*, but appeared in his sending Christ, and then his Spirit, and in the application of Christ's Redemption to particular Souls.

* Rom. 3. 20. Gal. 2. 16. Eph. 2. 4, 9. 1 Joh. 3. 3, 5. Eph. 5. 25.

5 * Not by works of righteousness, which we have done *q*, but according to his mercy *r* he saved us *s*, by the * washing of regeneration *t*, and the renewing of the holy Ghost *u*.

q Not according to our works, 2 *Tim.* 1. 9. whether *Ceremonial* or *Moral*. *r* But from his own Bowels freely yerning upon persons in misery. *s* He hath put us into a state of, and given us a right to Eternal Salvation. *t* Washing us by *Regeneration*, as in a laver, the pledge and figu of which is in *Baptisim*. *u* The Holy Spirit changing and renewing our Natures.

* Ezek. 36. 25. Joh. 2. 3. Eph. 5. 5. ‡ Or, *Activity*.

6 * Which he shed on us † abundantly *w*, through Jesus Christ our Saviour *x*.

w Which Holy Spirit, as well for the renewing of us, as for the collation of more common or extraordinary gifts, God poured out upon us abundantly, *x* Through the merits and mediation of Jesus Christ our Saviour.

7 That being justified by his grace *y*, we should be made heirs *z* according to the hope of eternal life *a*.

y That we, through the free love of God, having the guilt of our sins removed, and the righteousness of Christ reckoned to us for righteousness, *z* should through Adoption be made *Children*, *then heirs*, *heirs of God*, *and joint heirs with Christ*, *Rom.* 8. 17. *a* Some think that the words should be read thus, *That we according to hope should be made Heirs of Eternal Life*; because otherwise, the Text hath no object to relate to Heirs. But what should we be Heirs of, but the *Kingdom* mentioned *Matth.* 25. 34? Though it be true, we are no more then *Heirs* according to hope, nor is any man otherwise an *Heir* of an Inheritance, as *Heir* stands distinguished from an owner or proprietor.

8 *This is* a faithful saying *b*, and these things I will that thou affirm constantly *c*, that they which have believed in God *d*, may be careful to maintain good works *d*, These things are good, and profitable unto men *e*.

b We had this phrase before, 1 *Tim.* 1. 15. and 3. 1. and 4. 9. 2 *Tim.* 2. 11. It may be applyed to what went before, or to what follows. *c* This is the Doctrine I would have thee preach, maintain, and stand to. *d* That those who assent to these things as true, and have cast their Souls upon God and Jesus Christ for the fulfilling of them, may (considering good works are the condition annexed to the promise of this Eternal Life and Salvation) be careful to practise all that God hath commanded them in all their Relations. *e* All these things are true in themselves, and profitable for men to know and understand.

9 But avoid foolish questions *f*, and genealogies *g*, and contentions *h*, and strivings about the law *i*, for they are unprofitable, and vain *k*.

f In the discharge of thy Ministry meddle not with idle questions, 2 *Tim.* 2. 23. tending to no godly edifying. *g Aoid sifting out genealogies*, 1 *Tim.* 1. 4. and *h* strifes about words, or things unprofitable. Perverse disputings, and *oppositions of science falsly so called*, 1 *Tim.* 6. 4, 5. *i* Particularly questions about the Law, the Traditions, and Constitutions of the Elders about it, these things are to no purpose or advantage.

10 A man that is an heretick *l*, after the first and second admonition, * reject *m*.

* Match. 18. 17. Rom. 16. 17. 2 Thess. 3. 6, 14. 2 Joh. 10.

l Two things make up an heretick according to the common acceptation of the term now. 1. An error in some matters of Faith. 2. *Stubbornness* and *contumacy* in the holding and maintaining of it, whether it so signified so early I cannot tell; it seems to refer to the former verse, supposing some, that notwithstanding all the endeavours of *Titus*, would be striving and contending for *niceties about questions*, *genealogies*, &c. *m* For such (saith the Apostle) admonish them once and again, if they will not have done. *n* Refuse them, reject them, whether Excommunication can be certainly builded upon this Text, may be doubted, παραιτοῦμαι signifies no more than to *avoid*, *reject*, or *refuse*.

11 Knowing that he that is such, is subverted *n*, and sinneth *o*, being condemned of himself *p*.

n Ἐξέστραπται, Is turned out of the true and right way and road, *o* and is a transgressor, and *p* condemned of his own Conscience; for he who spends his time about questions and genealogies, and strifes of words, and little questions about the Law instead of preaching Christ, is told by his own Conscience that he doth not do his duty.

12 When I shall send Artemas unto thee, or * Tychicus *q* be diligent to come to me to Nicopolis *r*, for I have determined there to winter *s*.

* Act. 20. 4.

q Of *Artemas* we read in no other place but of *Tychicus* often, they were both Ministers, one of which *Paul* intended to send to take care of the Church in *Crete*, in the absence of *Titus*, *r* whom he would have come to him to *Nicopolis*, where he designed to take up his Winter quarters, but being very loth that the Flock at *Crete* should for a little time be without a Shepherd, he limits the time of *Titus*, his setting out towards him till one of them should come into *Crete*.

13 Bring Zenas the lawyer, * and Apollos on their journey diligently *t*, that nothing be wanting unto them *u*.

* Act. 18. 24.

t Of this *Zenas* we read no more in Holy Writ, but of *Apollos* we read both in the *Acts*, and 1 *Cor.* 3. 4, 5, 22. it seemeth they were about to go to *Paul* to *Nicopolis*. *u* The Apostle would have *Titus* take care that they might want no necessaries that might accommodate them in their journey.

14 And let ours *w* also learn to ‖ maintain good works *x* for necessary uses *y*, that they be not * unfruitful *z*.

‖ Or, *to profess honest trades.*

* 2 Pet. 1. 8.

w Either those of our Order, Ministres of the Gospel, or those that are Christians, learn *x* in the *Greek* it is to *excel*, or to *be in the front*, or to *shew forth*, or *maintain*; and each sence hath its patrons of note *y* for the necessary uses of the Church, or of others, or for their own necessary uses. I take their sense who would expound the phrase, *maintain good works*, by learn some honest Trade to be forein to the true sense of the phrase.

15 All that are with me salute thee. Greet them that love us in the faith *a*. Grace *be* with you all. Amen *b*.

a That love us, as we are Christians in, and for the Gospel.
b The free love of God be thy portion, and the portion of all the Christians in *Crete*.

PHILEMON.

The ARGUMENT.

This Epistle is different from the other Epistles, because it is written upon a particular Subject of more special concernment, that it was wrote by Paul *it is not doubted, it hath what he calleth* his token in every Epistle, 2 Thess. 3. 17. *Who this* Philemon *was, is not so easily determined: Some have judged him a* Phrygian, *and of* Colosis, *see* Col. 4. 9. *he appeareth to have been a Minister by* Paul's *calling him his* fellow labourer, ver. 1. *his Brother*, ver. 7. *his Partner*, ver. 17. *It is conjectured that he was one in the conversion, of whom God made use of* Paul *as an instrument from* ver. 19, *where* Paul *tells him, that* he would not say that he owed untohim his own self. *He seems to have been a man of some Estate, for he kept a Servant, and* refreshed the bowels of the Saints. 7. *He had a company of Christians in his house,* ver. 2. *The time when* Paul *wrote this* Epistle *is not certain, it was when he was* aged, *and a* Prisoner, ver. 9. *from whence it is evident that it was wrote from* Rome; *some think it was written before the* Second Epistle to Timothy, *because* ver. 22. *he speaks of hopes that he had of being restored to his liberty,* ver. 22. *and in his Epistle to* Timothy, 2 Tim. 4. 7. *he seems to have no such hopes. He also here* ver. 24. *sends him the Salutation of* Demas, *who he saith,* 2 Tim. 4. 10. *had forsaken him. Others think it was wrote after that, when* Demas *was again returned to him, (but it is not so clear that he ever returned.) It is very probable that it was wrote much about the same time with the Epistle to the* Colossians, *for* Col. chap. 4. *Mention is made of* Onesimus *as a faithful Brother; there is also mention made of* Marcus, Aristarchus, Epaphras, Lucas, *and* Demas, *and* Archippus, *who are all named in this Epistle, and no more are here named, but* Apphia. *The scope of the Epistle is evident to reconcile* Onesimus to Philemon. Onesimus *had been a Servant to* Philemon, *and it should seem had wronged him by purloining some of his goods. He came to* Rome, *and was there converted by* Paul, *being a Prisoner,* ver. 10. *The Apostle would not detain him, being another mans Servant, but sends him back with this recommendatory letter to his Master. This recommendation was the occasion, and is the matter of this Epistle. In the penning of which the* Apostle *sheweth himself as much an* Orator, *as he had in his Epistle to the* Romans, *and some other of his* Epistles *shewed his skill at an Argument, for the Epistle is pen'd with great art, and many* Topicks *are used to persuade* Philemon *again to receive him into his service, some such, as would incline one to think, that* Paul *knew this* Philemon *was something* covetous, *and would be a little* difficult *to grant his request.*

* Eph. 4. 1.
2 Tim. 1. 8.

1 PAul, * a prisoner of Jesus Christ *a*, and Timothy *our* brother *b*, unto Philemon our dearly beloved, and fellow labourer *c*.

a That is, for the sake of Christ, for the Gospel, and for preaching of Jesus Christ; *b* from whence it is evident that *Timothy* was come to *Paul* at *Rome*, according to his desire, 2 *Tim.* 4. 9, 22. before this *Epistle* was wrote, which manifesteth that Second Epistle not to have been the last he wrote; the Apostle useth to join some others with himself in his Salutation, *Sosthenes* 1 *Cor.* 1. 1 *Timothy* 2 *Cor.* 1. 1. *Phil.* 1. 1. *Col.* 1. 1. 1 *Thess.* 1. 1. (where *Sylvanus* also is added) from whence it appeareth that *Timothy* was *Paul*: ordinary Companion, and the Apostle sheweth his Humility in joining the name of so young a man with his own; *c* whence we gather that *Philemon* was not a Christian only, but a Minister, probably one of the Ministers in *Colosse* in *Phrygia*, for it appeareth *Col.* 4. 9. that *Onesimus* his Servant was a *Colossian*.

2 And to our beloved Apphia *d*, and Archippus *e*, * our fellow-souldier *f*, and to the church in thy house *g*.

* Phil. 2. 25.

d Apphia was the *Roman* Name of a Woman, the naming of her before *Archippus* (a Minister) makes it probable she was *Philemons* Wife. *e* It appears this *Archippus* was a Minister from *Colos.* 4. 17. *f* He calleth him his *fellow-Souldier*, because he was ingaged in some of those many dangers *Paul* incountred, but we are not told in Scripture which. *g* All those Christians that live in thy Family, we have the like expression, *Rom.* 16. 5. 1 *Cor.* 16. 19. *Col.* 4. 15. the Apostle doth not alwaies by the term *Church* signifie a body under *Ecclesiastical Discipline*, but sometimes calleth a Company of Christians ordinarily conversing together by that Name: Those who think the body of the Church were wont constantly to meet in *Philemon*'s House, seem not to consider how the dangers of those times made such a thing hardly practicable.

3 Grace unto you, and peace from God our Father, and the Lord Jesus Christ *h*.

h The common salutation, *vid.* the notes on *Rom.* 1. 7. 1 *Cor.* 1. 3. 2 *Cor.* 1. 2, *&c.*

4 * I thank my God, making mention of thee always in my prayers *i*.

* 1 Thess. 1. 2.
2 Thess. 1. 3.

i See the Author. on 2 *Tim.* 1. 3.

5 * Hearing

5 * Hearing of thy love *k* and faith *l*, which thou hast towards the Lord Jesus *m*, and toward all saints *n*.

* Eph. 1. 15.
Col. 1. 4.

k Thy love to God and to the Saints, *ver.* 7. the Apostle putteth *Love* here before *Faith*, contrary to the true order of those spiritual habits, for *Love* must be the *Fruit* of Faith *which worketh by love*, and to his own order in other places, 1 *Tim.* 2 *7.* 2 *Tim.* 1. 13. possibly to shew us that he spake of that *Love*, which is conjoyned with Faith, and of that Faith, which sheweth its truth by Love. *l* Faith in Christ. *m* That Faith which thou hast in Christ, repofing thy confidence in him for Salvation, and that love which worketh in thee towards Christ. *n* And is seen in thy readiness to do good to all Christians, such especially as are Saints indeed, because thy *goodness extendeth not to God*, thou sheweſt it *to the Saints that are in the Earth*, and *to the excellent* like *David*, *Psal.* 16. 3.

6 That the communication of thy faith *o*, may become effectuall *p*, by the acknowledging of every good thing which is in you in Christ Jesus *q*.

o The word sometimes signifieth communion, in all which there is a mutual communication betwixt those with whom the communion is. That thou mayest declare that thou hast the same common Faith with us, thou communicatest the fruits of it. *p* And sheweſt that it is not a dead inoperative Faith, but the true Faith of *Gods Elect*, *Titus* 1. 1. working *by Love*, *Gal.* 5. 6. and shewing it self by good *works*. *Jam.* 2. 18. *q* That every *good thing*, every good habit of Grace which Jesus Christ hath wrought in thy Soul might be *acknowledged* by others (the Servants of Christ) to whom thou declarest thy Love and Goodness.

7 For we have great joy, and consolation in thy love *r*, because the bowels of the saints are refreshed by thee, brother *s*.

r Thy Love doth not extend only to the poor distressed Saints helped, and relieved by thee, but it hath its effect upon others together with my self, it is a wonderful joy and comfort to us to hear, that God hath so opened and enlarged thy heart, the fruit of Grace in one, are a true cause of joy, and thanksgiving to all Christians, because God by them is glorified. *s* The Saints, or the bowels of the Saints, *ἀναπαύεται*, are brought to a rest, as travellers after their journey, or labourers after their dayes labour, when they come to sit still.

8 Wherefore, * though I might be much bold in Christ *t*, to injoyn thee *u*, that which is convenient *w*.

* 1 Thess. 2. 6.

t In the *Greek* it is wherefore having much *παῤῥησίαν*, boldness, liberty or freedom of speech, or much power and authority or right as *Heb.* 10. 19. for Christs sake, being Christs Apostle, or speaking for the sake of christ. *u* To command thee, authoritatively. *w* Τὸ ἀνῆκον, things that are expedient, or convenient fit for thee to do. My office authorizeth me in such cases.

9 Yet for loves sake *x* I rather beseech *thee*, being such a one as Paul the aged *y*, and now also a prisoner of Jesus Christ *z*.

x Writing to thee in a cause of Love, where so good, and charitable a man may have an opportunity to express his charity. Or rather, out of my Love and Kindness to thee, persuading me that I need not use my Apostolical authority to such a brother, and friend I beseech thee *y* being such a one as *Paul* now much in years, and not like to trouble thee long with any request. Or *Paul* the *Elder* by office, one who is thy brother in the Ministry *z* And now a Prisoner for Christs sake, and so cannot personally speak to thee, and I know such is thy piety, that my being a sufferer for the sake of Christ, will not render my petition to thee less acceptable or to be regarded less.

10 I beseech thee for my son Onesimus *a*, whom I have begotten in my bonds *b*.

* 1 Cor. 4. 15.
Gal. 4. 19.

a Onesimus lately thy servant (the same mentioned *Col.* 4. 9.) but my Son. *b* Not naturally, but spiritually, to whom I have been a spiritual Father, and begotten him to Christ in my old age, and while I have been here suffering as a Prisoner.

11 Which in time past was to thee unprofitable *c*: but now profitable to thee and me *d*.

c Ἄχρηστον, he useth a soft word, for it appears *ver.* 18. he had *wronged him*; taking away some of his Goods, and running away with them, without *Philemon*'s knowledge, which made him doubly criminal. *d* But now εὔχρηστον, profitable, one that may be profitable to thee having learned Christ, and to me, who have used him in my service, and whose conversion will add to my crown.

12 Whom I have sent again *e*: thou therefore receive him *f*, that is my own bowels *g*.

e He comes not of his own head, but upon my persuasion, and upon my errand *f* I therefore beseech thee, to receive him kindly, and entertain him in thy house. *g* Whom I love, as I love my own Soul, thou canst not therefore be unkind to him, but it will reflect upon me.

13 Whom I would have retained with me, that in thy stead, he might have ministred unto me in the bonds of the gospel *h*.

h I have such an opinion of his sincerity, that I would willingly have kept him with me that he might while I am a Prisoner for the Gospel of Christ, have done those offices for me, which thou wouldst have done, hadst thou been here.

14 But without thy mind I would do nothing *i*, * that thy benefit should not be as it were of necessity but willingly *k*.

* 2 Cor. 9. 7.

i But he was thy servant, and I would not do it without thy knowledge, and consent, that it might not be thought that thou hadst done me a kindness necessarily, but that thou mighest do it freely, which seems to argue that St. *Paul* expected, that he being reconciled to *Onesimus* should send him back to *Paul*: unless he means the *benefit* done to *Onesimus*, in not revenging the wrong he had done him should not be of *Necessity* because he was out of his reach, but freely having him first in his power.

15 For perhaps he therefore departed for a season, that thou shouldst receive him for ever *l*.

l Onesimus in departing designed no such thing, but possibly God in the wisdom of his Providence suffered him to depart from thee, and to fall into theſe, that he might upon that occasion come to a quicker sense, and conviction of sin, and see a need of a Saviour and being turned from sin unto God, and imbraced Christ our common Saviour, thou mighest receive, love, and imbrace him *αἰώνιον*, for ever, *this ever*, in this life, that is, so long as you both should live.

16 Not now as a servant *m*, but above a servant *n*, a brother beloved *o*, specially to me *p*, but how much more unto thee, both in the flesh, and in the Lord *q*.

m Not now meerly as a Servant. *n* But as one that deserveth much more kindness then a Servant. *o* Being a Christian deservedly to be loved. *p* Especially of me who have a spiritual relation to him, as the instrument of his conversion, and as he hath been useful in ministring to me in Prison. *q* But how much more to thee to whom he stands not onely in the relation of a Brother, being converted to the christian Faith, but *in the Flesh*, as thy Kinsman, or thy Servant, or one of thy Family, or thy Countrey man, one of the same Town and Place.

17 If thou count me therefore a partner *r*, receive him as my self *s*.

r κοινωνὸν, one with whom thou hast communion, a partner in the same Grace of the Gospel, and in the same trials and afflictions of the Gospel. *s* Do not only forgive him, but kindly entertain him, who is my friend, as thou wouldst do my self.

18 If he hath wronged thee, or oweth *thee* ought *t*, put that on my account *u*.

t If he hath any way been unfaithful, if he hath taken any thing from thee, or be in thy debt. *u* Charge that upon me, let me be accountable to thee for it.

19 I Paul have written *it* with my own hand, I will repay it *w*, albeit I do not say unto thee, how thou oweſt unto me even thy own self besides *x*.

w Thou hast it here under my hand, I take upon me to satisfie thee *Onesimus* his debt, yet *x* I could tell thee, that thou oweſt me more then it can be, even thy own self, God having made use of me as an instrument to convert, and turn thee unto God. Such persons are great debtors to their spiritual Fathers, *Rom.* 15. 27.

20 Yea, brother *y*, let me have joy of thee in the Lord *z*: refresh my bowels in the Lord *a*.

y The particle *ναὶ* is used in swearing, affirming, perswading, intreating, the latter seemeth here most proper, as much as *of all love*, brother. *z* It will rejoice my heart, to see thee charitable and obedient to my Monitions, let me have a spiritual joy from thy satisfaction of me in what I desire. *a* Either *Onesimus* whom *ver.* 12. he had called his bowells. Or my inward man.

21 * Having confidence in thy obedience *b*, I wrote unto thee, knowing that thou wilt also do more then I say *c*.

* 2 Cor. 7. 16.

b I have not written this without a confidence that thou in this thing wilt do what I desire of thee. *c* But I write it out of my affection to poor *Onesimus*, and desire to help him not doubting of thy readiness to do the thing.

22 But withall, prepare me also a lodging, For * I trust that * through your prayers I shall be given to you *d*.

* Phil. 1. 25.
and 2. 24.
* 2 Cor. 1. 11.

d This would incline one to think that this Epistle was written, before the second Epistle to *Timothy*, for there *chap.* 4. 6, 7, 8. he seems to have other apprehensions: yet it is plain *Timothy* was with *Paul*, when he wrote this. which he was not when that second Epistle was written, as appears from *chap.* 4. 9, 21. Here upon a confidence that through the help of the Churches

Prayers

Prayers, he should again come to them, he writeth to *Philemon* to prepare him a lodging.

23 There salute thee Epaphras my fellow-prisoner in Christ Jesus *e*.

e We read of this *Epaphras*, *Col.* 1. 7. where he is called *Pauls fellow Servant*, and a *faithful Minister of Christ*, he was with *Paul* at *Rome*, *Col.* 4. 12. but there is no mention of him as a *Prisoner*, but now he was a *fellow Prisoner* with *Paul*, either in the same place, or upon the same account.

24 Marcus, Aristarchus, * Demas, Lucas my fellow labourers *f*.

* Col. 4. 14.

f All Ministers of the Gospel, they are also named, *Colos.* 4. 10. 14. they were all at this time at *Rome* with *Paul*, see *Acts* 12.12.25.and 15. 37, 39. and 19. 29. and 20. 4. and 27. 2. 2 *Tim.* 4. 10.

25 The grace of our Lord Jesus Christ *be* with your spirit. Amen *g*.

g See the Notes on *Gal.* 6. 18. see also *Rom.* 16. 24. 1 *Cor.* 16. 23. *Phil.* 4. 23. 2 *Thess.* 3. 18. with your spirit is the same as *with you*. By the grace of our Lord Jesus Christ, he means the spirit of Christ in all its gracious emanations, we have his meaning fully, 2 *Cor.* 13. 14. *The grace of our Lord Jesus Christ, and the love of God, and the Communion of the Holy Ghost, be with you all.* Amen, is a particle of *Praying* and *affirming*, by which he declareth his earnest desire it might be so, and also his Faith that it should be so. Nor doth he pray for *Philemon* alone, (though the Epistle chiefly concerned him) but for all those who at *Colosse* had with him obtained like precious Faith.

HEBREWS.

HEBREWS.

The ARGUMENT.

SOME few Greek Copies not having the Name of the Apostle PAUL *prefixed to this EPISTLE, tho most of them have, hath made many doubt concerning the Writer of it, as others, especially Heretics, of its Authority. The Conjectures of those who ascribe it to* Barnabas, Luke, *or* Clemens, *&c. seem groundless; since the Character the Holy Ghost gives of its Pen-Man, and his state in* chap. 10. 34. *and* chap. 13. 19, 23. *is not agreeable to any of them. This is most certain, that the Apostle* Paul *did write such an Epistle; that it was well known to the dispersed Churches of Christ then; that it was abused by Men of corrupt Minds, as it is at this day, since the Spirit gives us undeniable Testimony of it in* 2 Pet. 3. 15, 16. *That this Epistle should be it (when it is so like the rest of his Writings, when it is strongly confirming the Truth the Apostle* Peter *had written to them,* chap. 6. 2. *and* 10. 26, 27. *when it is so expressive of his condition in Bonds,* chap. 10. 34. *and* 13. 19. Colos. 4. 18. *of his known Companion* Timothy, chap. 13. 23. Colos. 1. 1. *of his Love to, and Concern for those to whom he writes,* Rom. 9. 1. 2, 3. *and* 10. 1. *and of his known Doctrine, that* Judaism *had its completion in Christianity; that the Vail was rent asunder, that they might discern the Temple or Church to be laid open to Gentiles as well as Jews, as at* Antioch, Galatia, *&c. he taught them. Besides, that it hath the signal by which he declareth all his Epistles are to be known,* chap. 13. 25. *compare* 2 Thes. 3. 17, 18. *and the general consent of the Church through the successive Ages of it, entitling of him to it.) I say, that this Epistle should be it, seems not difficult to determine. It is conjectured that the reason why he prefixed not his Name to it, as to the rest of his Epistles, was, lest the great prejudice the Jews had causelessly taken up against him, as an Enemy to the Mosaical Law, would prevent their reading or weighing of it as they ought. It is directed by him to the dispersed Tribes of believing* Israel, *under the name of* HEBREWS, *being the common one of all the Posterity of* Heber *by* Abraham, *both which Patriarchs were great Separatists from the Idolatrous World in their respective Ages, and in whose Families the Church of God was continued; a Name grateful to them, because the Lord honoured it by adding it to his Title,* Exod. 3. 18. *and ascribed to their Progenitor,* Gen. 14. 13. *of a natural descent from whom they were most fond,* John 8. 33. 2 Cor. 11. 22. *And the Apostle* Peter *confirmeth these to be the Persons,* 1 Pet. 1. 1, 2. *compare* 2 Pet. 1. 1. *and* 3. 15. *Written this was in the Greek Language, as his other Epistles, it being then the most diffusive Dialect in the World, and especially the common one of these* Hebrews, Acts 6. 1. *as* Josephus *himself testifieth; tho the Greek Idioms themselves, and the Translation of other Words in the Epistle shew it abundantly. For the Time of his Writing it to them, most likely it was after his appearing before the Emperour* Nero *at* Rome, 2 Tim. 4. 16, 17. *during his Liberty,* Acts 28. 30. *Upon* Timothy's *dismission to them,* chap. 13. 23. *and before the first of the Ten Bloody Persecutions,* chap. 12. 4. *about the same Year wherein he dispatched other of his Epistles to the Churches.*

The design of the Apostle in this Epistle is fully to discover to the Believing Hebrews, that they had not lost by renouncing Judaism, and turning Christians, since the whole Oeconomy of Moses *was designed but to lead them to the Lord Jesus Christ, and to be perfected in him; he being the Truth and Substance of all those Shadows. To confirm them in the Faith of this, and to encourage them more chearfully to undergo those cruel Persecutions, in loss of Goods, Liberty, Relations, Estates, Country, and Life itself, which their Enemies would pursue them with for it; he shews them, that it was never God's purpose to have the Earthly Mosaical Church-frame to continue in the World; it being weak and insufficient for Priesthood, Sacrifice, Ordinances, Ceremonies, to purge their Conscience, and to bring them unto God, but to be a Type of, and a guide to a better, which he did resolve to pitch by his own Son, even that Heavenly one, in which both Jew and Gentile should acquiesce, and which should continue immovable to the end of the World. In handling which he instructs them,* first, *in the transcendent excellency of his Person and Offices. In respect of his Deity,* chap. 1. *Of his Humanity exceeding Angels,* chap. 2. *As a Prophet exceeding* Moses, ch. 3. ver. 1. *to* chap. 4. 14. *As a Priest exceeding* Aaron, chap. 4. v. 14. *to* chap. 5. 10. *As a King and Priest exceeding* Melchisedeck, chap. 5. 10. *to* chap. 7. 28. Secondly, *He instructs them in the Doctrine of the Heavenly Church-frame pitched by him, with its appurtenances, which exceeded the Earthly Mosaical one; In respect of Covenant most excellent,* ch. 8. *Of Gospel Sacrifice, Ordinances, and Administrations for efficacy, exceeding all the Levitical ones,* chap. 9. ver. 1. *to* chap. 10. ver. 19. *where he proceedeth to improve and apply his former Doctrine, that they might answer their high Privileges by the performance of proportionable Duties, becoming this great Gospel-Minister and his Heavenly Church-frame, from* chap. 10. ver. 19. *to* chap. 13. ver. 20. *concluding the whole with solemn Prayer to God, for his enabling of them to the performance of these Duties,* ver. 20, 21. *Adding his desire of their candid acceptance of this Epistle from him. Comforting them with* Timothy's *dispatch to them, and his own hopes of seeing them: Giving them the Churches usual Salutations, and his own Valediction, whereby he discriminateth and closeth all his Epistles.*

CHAP. I.

1 GOD *a* who at sundry times *b*, and in divers manners *c*, spake *d* in time past *e* unto the Fathers *f* by the Prophets *g*.

a The Apostle designing the Conviction of the Hebrews by this Discourse, encloses in it formally; that if *God* can give them, the consideration of Him should gain credit to his Doctrine. *This God* he speaks of, is to be apprehended here *Personally* as well as Eternally, *God the Father*, the one admirable Sovereign, Immutable Being, the Author of first and second Revelation; Order is kept here in the subsistence of the Relations, as in their Works. *b* Πολυμερῶς, by *many parts*, turns and changes of Time, Seasons and Opportunities, and by *many parcels of Revelation*; God's Will was discovered by *Piece-meal*, and not all at once. He vouchsafed one Promise to *Adam*, and so gradually opened further to *Enoch*, *Noah*, *Abraham*, *David*, pointing out a Christ to come, to come of *Abraham*'s Seed in *David*'s Family: He discovered here a little and there a little, *Isai.* 28. 13. *c* πολυτρόπως, suitable to the manifold Wisdom of God, in *divers forms and manners* was his Revelation to them; sometimes by sensible representations to them waking, as by Angels, Fire in the Bush, the Pillar of Fire, and Cloud. Terribly, as at Mount *Sinai*, *chap.* 12. 18, to 22. Sometimes by Dreams and Visions, *Numb.* 12. 6. By *Urim* and *Thummim*, by Voice from the Ark, by Types and Signs from Heaven, by Riddles, and dark Speeches, and Levitical Ceremonies; sometimes by immediate illapses on the Soul, powerfully influencing it with a Divine Light. *d Revealed and declared infallibly* his Mind and Will concerning the way of Mans Salvation, which his Wisdom contrived, and his Will decreed. *e* All that time past, between *Adam* and *Christ*, about 4000 years before. *f* The Holy Ancestors of these *Hebrews*, from *Adam*, down along the Old-Testament Church of God; The Believers of old, such as are registred, *chap.* 11. and all like them to the times of Christ, from *Gen.* 3. 15. to that time. *g* All those Holy Men to whom, and by whom God revealed his Will to his Church throughout the successive Ages of the Old Testament day. For as were but God's Servants, *chap.* 2. 4. and had his Word and Mind by measure, who as they preached God's Will were God's Mouth, as they wrote it were God's Scribes, as *Abel*, *Enoch*, &c. before the Flood, *Noah* before and after, *Abraham*, *Isaac*, *Jacob*, *Joseph*, *Moses*, *David*, &c. to these did God infallibly declare it, and they did infallibly deliver it to the Church by Word and Writing; God was by gracious inhabitation in them, in their Hearts, Tongues and Hands, 2 *Pet.* 1. 21.

2 Hath * in these last days *h* spoken *i* to us *k* by *his* Son *l*, whom *m* † he hath appointed *n* heir *o* of all things *p*, by whom *q* also he made *r* the worlds *s*.

* Gal. 4. 4. † Mat. 21. 37.

h The Gospel-day, last, as after the days of the old World, and after the Law given to *Israel* by *Moses*; the days of the fourth Kingdom of the *Romans* Empire, in the height of which Christ came into the World, and at the end of it shall accomplish his Kingdom, *Dan.* 2. 40, 44. The last, because the Perfection of those Types which went before, when Christ setled in the Church that Religion which must remain unalterable to the end of the World, *chap.* 12. 25, to 29. The best days for clearest Light and greatest Mercies. *i* Revealed his Will to us once and entirely, *John* 1. 17, 18. *Jude* v. 3, 4. Discovering the excellent things of God more clearly than they were before, *Ephes.* 3. 3, to 11. 1 *Pet.* 1. 10, 11, 12. *k* The believing *Hebrews* were so favoured beyond their Fathers, to have the best Revelation of God in Christ made to them, *Matth.* 13. 16, 17. *Luke* 10. 23, 24. *l* Our Lord Jesus Christ, who cometh out of the Father as a Son, *John* 1. 14. and 16. 28. He is his Bosom-Son, nearest his Heart, *John* 1. 18. the compleat Word of him creating the new World as well as the old, *John* 1. 1. His Wisdom who teacheth without any mistake, declaring all of God, being Truth itself, and exhibiting of it, what he hath seen as well as heard, *John* 3. 11. *m* This Son who naturally issueth from his Father by a unutterable Generation, *Prov.* 8. 22, to 32. and 30. 4. On him all the Fathers love doth terminate, *Colos.* 1. 13. He is to be the Founder and Builder of God's Family, propagating Being to a Holy Seed for him, *chap.* 3. 3, to 7. *n* The Father hath chosen and ordained him as God-Man to Heirship by an inviolable Ordinance of his Decree, as 1 *Pet.* 1. 20. compa. *Ephes.* 1. 10. Giving him thereby Right and Title to all things, appointing to him his Nature, *chap.* 2. 16, compa. *chap.* 10. 5. His Offices in this Nature, his Kingly, *Psal.* 2. 6, 7. His Priestly, *chap.* 3. 1, 2. His Prophetical, *Acts* 3. 22. being Heir by Nature, as God the Son, and Heir by an irresistible Ordinance, as God-Man Mediator: so as he had a superadded Right from the Father, which Right he was able to make over to us, but his natural Right he could not, *Rom.* 8. 17. And he was by solemn investiture put in possession of it at his Ascension, when he sate down on the Fathers Right-hand, *chap.* 12. 2. *Matth.* 28. 18. *Ephes.* 1. 20, 21, 22. *Phil.* 2. 9, 10, 11. *o* Lord Proprietor, who hath Sovereign and Universal Power over all, being the *First-Born*, and receiving the Right of it in the whole Inheritance, *Psal.* 89. 27. *Rom.* 8. 29. *Col.* 1. 15, 18. The Lot and Portion is fallen to him by God's Law, the Heir being Lord of all, *Gal.* 4. 1, 2. Being Heir of his Brethren, *Psal.* 2. 8. and the Builder and Purchaser of his Inheritance, *Revel.* 5. 9, to 14. comp. 1 *Pet.* 1. 3, 4, 18, 19. Possessing the Inheritance during his Fathers Life, and making all his Brethren Heirs of it with him. *p* Of all things within the compass of God, all that God is, all that God hath, all that God can or will do. All Dominions of God, Heaven, Earth and Hell are his. He is *Lord of Angels*, and hath made them Fellow-Servants with us, *Ephes.* 1. 21. *Col.* 1. 18. to Himself, and ministring Guards to us, *ver.* 14. and 5. 11. *Rev.* 19. 10. *Of Devils*, to overrule them, who cannot go or come, but as he permits them, *Matth.* 8, 31. *Col.* 2. 15. *Of Saints*, *John* 17. 10. *Rom.* 8. 29. *Of Wicked Men* his Enemies, 2 *Thess.* 1. 8, 9. *Of all Creatures*, *Col.* 1. 15, 16, 17. Of all God's Works, Spiritual, Temporal, Past, Present, or to Come; Pardon, Peace, Righteousness, Life, Glory; all Blessings of all sorts, for Time, and for Eternity. This Son-Prophet hath Right to, actual Possession of, and free and full disposal of them: All both in Law and Gospel his, *Moses* himself, and all his Work, to order, change, and do his Pleasure with. *q* His Son God-Man, a joint cause, a primary and principal Agent with the Father, and not a meer Instrument, second in working as in relation; by this Word and Wisdom of God, who was the Rule and Idea of all things, all things were modelled, received their shapes, forms, and distinct Beings, *John* 1. 1, 2, 3. and 5. 19, 20. *Colos.* 1. 16. In the Works of the Trinity, what one Relation is said to do, the other do, but in their Order, answerable to the three Principles in every Action, Wisdom, Will, and Power. *r* Created and framed, giving Being where there was none, causing to subsist; suggesting herein his Ability for Redemption-Work. He who made the World, can remove it, *chap.* 11. 3. *s* Αἰῶνας, scarce to be met with in any part of Scripture but this Epistle, strictly it signifieth *Ages*, and things measured by Time; answer it doth to the Hebrew עולמים which imports both *an Age* and *the World*: So *Ages* are here well Translated *Worlds*, all Creatures and things measured by them. The Scriptures acquaint us with an *Upper World*, and the Inhabitants thereof, Angels and glorified Saints; the Heavenly World, *u.* 10. where the Morning Stars sang together, *Job* 38. 7. compa. Gen. 1. 1. There is a *lower Earthly World*, with its Inhabitants, Men, who live on the things in it, *Psal.* 24. 1. And there is a *Regenerate World*, the new Heavens and new Earth made by Christ, and a new Sabbath for them, *chap.* 12. 26, 27, 28. comp. 2 *Pet.* 3. 13. There's *Adam*'s World that now is, this present World, *Ephes.* 1. 21. And the World to come, which as it is made by, so for the second *Adam*, the Lord from Heaven, in which he eminently is to Reign, *Psal.* 8. 5, 6, 7, 8. of which see *chap.* 2. 5.

3 * Who being the brightness *t* of *his* glory *u*, and the express image *w* of his person *x*, and † upholding *y*, all things *z* by the word *a* of his power, when he had by himself *b* purged *c* our sins *d*, * sate down *e* on the right hand *f* of the Majesty on high *g*.

* 2 Cor. 4. 4. † John 1. 4. Rev. 4. 11. * Chap. 10. 12.

t The same Gospel-Minister God's Son was, as to his Person, ἀπαύγασμα, *a brightness shining out*: which word sees forth the natural eternal Generation of God the Son, discovering both the rise and flux of his Being, and the beauteous and glorious excellency of it. It is the same in the sight of it with the Fathers, the brightness of Glory, Light of Light, Glory of Glory to Perfection, streaming from his Father unceasingly; as Beams issue from the Sun, or the mental Word is the invisible brightness of that spiritual Light the Intellects *u Essential Glory*. Light is a faint, visible resemblance of God's Essence; his manifestation of Himself in Glory hath been by Light, to *Moses*, *Exod.* 33. 18, 21, 22, 23. and 34. 5, 29, 30, 31. To *Isaiah*, *chap.* 6. 1, 2, 3, 4. to *Ezekiel*, *chap.* 1. 4, to 28. and 10. To *Daniel*, *chap.* 10. 5, 6, 8, 16, to 20. To *John*, *Revel.* *chap.* 1. *chap.* 4. and 5. And to Christ represented that of his Person at his Transfiguration, *Matth.* 17. 2, to 7. If Created Light be glorious in the Sun, in Angels; how much more God's Essential Glory, Purity, Beauty, Light, how pleasant? But what are these to God? However the Being of God be conceived, as Wisdom, Holiness, Goodness, Justice, Power, the excellency of these above all Created Beings, is this Glory: No Being is Glory but God's; this fundamental Excellency shines no where as in this Son, *John* 1. 14. By this, are Father and Son declared distinct Relations, subsisting together, and Co-eternal. *w* As the Beams are with the Sun the same in time, yet are weaker, therefore the Holy Ghost adds, He is His very *Image*, χαρακτὴρ, is an *Engraven Image* of the Father, every way like him; the Word signifieth a *Seal*, *Print*, *Engraving*, or *Seal*; intimating its distinction from what imprest it, and its likeness, or parity to it, so is the Son's a distinct Relation, yet naturally and integrally having all that might likeen him to his Father, *Col.* 1. 15. *x* Τῆς ὑποστάσεως αὐτοῦ *of his Subsistence*: He is not the Character of the God-head, or of the Divine Essence, but of the Father, the Personal Subsistence in the Deity. He is one and the same God with the Father, but his Character as God is a Father, so that who seeth him, seeth his Father, *John* 14. 9. He the visible representation of him, *Col.* 2. 9. *y* The whole Work of Providence is set out by *upholding*, φέρων imports *sustaining*, feeding, preserving, governing, throwing down, raising up, comforting and punishing, &c. All would have fallen in pieces on Man's Sin, had not he interposed, and stopt the World when it was reeling back into nothing, *Col.* 1. 17. And to this instant he Preserveth and Ruleth all, *Isai.* 9. 6. *John* 5. 22. *z* Τὰ πάντα, a full, universal, comprehensive *All*, Persons and Things, Angels, Men, Creatures good and bad, small and great, with all Events, *Acts* 17. 24, to 32. *a* Not by an articulate Voice, but his Beck, Will, or powerful Command, whereby he doth whatsoever he pleaseth: His absolute, powerful, irresistible Word; He acts as easily as others speak, there is no distinguishing between this Word and Power; they were together in the Creation, *Gen.* 1. 3, 6. and so so in his Providence, *Psalm* 33. 9. and 148. 8. *b* When this God-Man, as the great Gospel High-Priest, so styled, *chap.* 2. 17. had, *by himself alone*, being Altar, and Sacrifice, as well as Priest, the sole efficient of this Work without any Assistance: He, by his Eternal Spirit offered up a Sacrifice Propitiatory to God, his Humane Nature Hypostatically united to his Divine, and expiring his Soul, he immediately entred with the Blood of the Covenant, the Holy of Holiest in Heaven, and presenting it before the Eternal Judge, made full satisfaction and expiation for Sins, *chap.* 7. 17. and 9. 11, 12, 14, 24, 26. and 10. 10, 12, 14. *c* By his Satisfaction and Merit, removing both the guilt and stain of Sin; so as God the injured Law-giver could be just as well as Merciful in Pardoning it, and justifying those who Believe and Plead it from the Condemnation they were liable to for it, *Rom.* 3. 24, 25, 26. 1 *John* 1. 7, 9. and mortifying and killing Sin in them by his purchased Spirit, *chap.* 10. 10, 12, 14, 18. compar'd 1 *Cor.* 6. 11. *Ephes.* 5. 25, 26, 27. *d* The Sins of Men, and not of Angels: and the consequents of them removing guilt, stain and punishment, which they would fasten on us, *chap.* 2. 16. by his *self Sacrifice*. *e* After his atoning for Sinners at the Forty days end, he ascended in his Humane Nature, immortal in Body and Soul, and entred the Second time the Holy of Holiest in Heaven, and then ἐκάθισεν, *made himself to sit* as High-Priest in the most Honorable and Immovable State and Condition. He did not *stand* as the Typical High-Priest before God's Ark, *but sate*; and in this co-operated with his Father, and obeyed him, *Psalm* 110. 1. Angels, and Men, and Creatures, all subjected to him, *Ephes.* 1. 20, 21, 22. He doth sit quietly, *Acts* 3. 21. and surely; there is no shaking him from his ever-interceding for his, *chap.* 7. 25. *f* A Similitude expressing the height of Glory that this God-Man is advanced to; alluding to the State of the greatest King on his Throne in his Majesty, *Eccle.* 1. 4, 26, 27, 28. *Dan.* 7. 9, to 14. 1 *Tim.* 1. 17. He is exalted by the Royal Father as his Eldest Son, invested with God-like Power, Majesty and Glory, as *chap.* 8. 1. and 10. 12. and 12. 2. There enjoying all that Happiness, Blessedness, all those Dignities and Pleasures, *Psal.* 16. 11. Fulness of Honour and Glory, *ch.* 2. 7. Of Government, Rule and Dominion, *Matth.* 28. 18. Of all Royal and Glorious Abilities and Endowments for the managing all things: He enjoyeth all these as the Father himself doth, who ordereth all by him, so as no Creature is capable of it, *ver.* 13. All the Power of doing all Things in all Worlds, is lodged in his hands. *g* In the highest Heaven is this possessed by him, and thereis he to display his Glory in ordering all, *Ephes.* 4. 10. *chap.* 7. 26. and 8. 1. As in the happiest, so in the highest place is he to Rule for ever, our advantage is by it, *Ephes.* 2. 6. as to best of places and states.

4 Being made so much better *h* than the angels *i*, as he hath by inheritance obtained *k* a more excellent name than they *l*.

h This God-Man the great Gospel-Minister is more excellent than Angels, and so must surpass all the Prophets. He *became* thus by being surely constituted and declared, as ordained by God's Decree from Eternity, in eminency above them by actual investiture on his Ascension, *Ephes.* 1. 20, 21. A more excellent Person he is beyond any comparison for his Divine Nature, and in his Humane transcending the Angelical, on the account of the Hypostatical Union, see *ver.* 6. 7. These were Spirits likest God, and called *Elohim*, or Gods, *ver.* 7. *Psal.* 104. 4. being most Pure, Glorious, Powerful, and Heavenly Creatures, *Mark* 8. 38. and 13. 32. 2 *Thes.* 1. 7. Of various ranks, orders and degrees, *Ephes.* 1. 21. *Col.* 1. 16. used by Christ as his Ministers in the delivering of his Law on Mount *Sinai* to *Israel*, *chap.* 2. 2. *Acts* 7. 53. *Gal.* 3. 19. The measure of his transcendency over these, for Person, Office and Name, is infinitely beyond expression. *i* This was his peculiar, hereditary Lot, due to him by natural Right, as the Heir and first-Born of God, justly acquired by him, and actually possessed of him, not as a meer Title, but a *Name* descriptive of his Person, distinguishing him from, and setting him above all others, *God the Son incarnate*, *Isai.* 7. 14. and 9. 6. Lord over all Creatures in Heaven and in Earth, and under it, *Phil.* 2. 9, 10, 11. Not a simple Messenger, but a *Son*, *Matth.* 17. 5. *John* 1. 18. the Redeemer, Justifier, and Saviour of his People, *Luke* 1. 31, 32. He is a Person of Name, famous for Power, Glory and Dignity above all others, *Ephes.* 1. 21. *Phil.* 2. 9, 10, 11. *l* Διαφορώτερον, *Differencing from*, and setting above all the Names of Angels for Eminency, The Arch-Angel himself a Servant and Attendant on him, 1 *Thess.* 4. 16. His is more differencing and transcending in his kind than the Name of Angels is in their kind; He is above whatever they can pretend to, and so a more excellent Prophet than they. He hath in all things as well as Name, over them the preeminency.

5 For unto which of the angels said he at any time *m*, Thou * art my Son *n*, this day have I begotten thee *o*? And again, I will be to him a Father, and he shall be to me a Son *p*.

* Psal. 2. 7.

m The Apostle here proves that Christ hath a more excellent Name and pre-eminency over Angels by Scripture-Texts owned by these *Hebrews*. He had the *Name of Son of God*, and so had not Angels; for God the Father, who hath absolute power to give and state all excellency, never said to any Angel, so as to constitute him *his Only Son* by an Ordinance or Word of Power; *Sons* he may stile them, as *Job* 2. 1. and *Psal.* 89. 6. As he doth Members of his Church, *Gen.* 6. 2. and Princes and Magistrates, *Psal.* 82. 1, 6. but always in the *Plural Number* as he doth the Angels, *Job* 38. 7. nothing out their Powers Place and Ministry. But *Son* is singular to *Christ*, and incommunicable to any other. *n* This is quoted out of *Psal.* 2. 7. *Thou God-Man*, Thou thy self, Thou, and Thou alone (that this was spoken of Christ truly, and of *David* only as a Type of him, the Spirit asserts, *Acts* 13. 34.) art *my own Son*, my Ever-being Son, my Son by Nature, *Rom.* 8. 32. Singularity sets out his Eminency above all, and his Propriety by Nature in him. *o* At the day of his Incarnation, *Isa.* 9. 6. *Luke* 1. 31, 32, 35. but eminently at the day of his Resurrection was he declared and published to be his only begotten Son with Power, *Rom.* 1. 4. and at his Ascension inaugurated the Supream, Universal King and Priest in Heaven and Earth; *chap.* 5. 5. possest of a better Name, Place and Power than Angels, *Ephes.* 1. 20, 21. What Men enjoy in this kind attributed to them, is with a vast disproportion to this; *Born* or *Begotten* they are said to be in respect of God's operation on them, infusing Divine qualities into their Souls, but *this Son* by a generation proper to a substantial Person. *p* In another Scripture, as 2 *Sam.* 7. 14. 1 *Chron.* 17. 13. and 22. 10. It is declared, I his natural, and he my natural Son, so as they are not related to any other, as they are to each other. This in the Type was spoken of *Solomon*, but fulfilled in Christ, who was Universal King and Priest over his Church for ever; so *David* understood it, *Psal.* 110. 1. compare 89. 19, 26, to 30. He was the First-born Son, born a King; the Son of the Universal and Supream King, the Heir and Lord of all.

6 And again, when he bringeth in the first begotten into the world *q*, he saith, And let all the angels of God worship him *r*.

q This is a further proof of the great Gospel-Minister being more excellent than Angels, by God's Command to them to worship Him. Πάλιν some refer to God the Father's Speech, as *again he saith*; others think it too gross a transposition, and unusual in the Scripture, and so read it as it stands in the *Greek* Text, *He again, or a second time bringeth*, &c. This hath started a Query about what time it is that the Father saith this, and that he brought in the First-Born into the World? Some say it was at his Incarnation, others at his coming to Judgment. Considering the former proofs brought out of the *Psal.* 2. 7. and 2 *Sam.* 7. 14. it seems most fairly to be at his Resurrection and Ascension, when the Decree was Proclaimed of his being the great King; and he was actually exalted far above all Gods, whether Angels or Men; compare *Psal.* 2. 7. With 97. 1, 9. and *Acts* 13. 33. to which agrees *Col.* 1. 15, 18. Then was the demonstration of what a Royal Head he was to be, and how acknowledged by all, *Phil.* 2. 9, 10, 11. *r* He powerfully and effectually publisheth his Command unto his Angels, as recorded by his Prophet in his Word, *Psal.* 97. 7. Where the sense of the *Hebrew* Text is full, *Bow down to him all ye Elohim, or Gods*; which the Septuagint render *Angels*, and is so quoted by *Paul* here; and the Spirit warrants it: so is it rendred *Deut.* 32. 43. That Translation was commonly used by the dispersed Grecising *Hebrews*. This Title is attributed to Angels, *Psal.* 8. 5. By their Worship they do obey the Father, and own their subjection to his Son at his Resurrection, *Matth.* 28. 2. *Luke* 24. 4, and

and *John* 20. 12. And at his Ascension, *Acts* 1. 9, 10. *Rev.* 5. 11, 12. So that the *Worshipped* is more excellent than the *Worshippers*.

† Gr. *neto.*

7 And † of the angels he saith *s*, Who maketh his angels Spirits *t*, and his ministers a flame of fire *u*.

s He adds another demonstration of the Gospel-Minister's exceeding Angels, because he hath the *Name of God*, and Angels are called only *God's Ministers*: For the Creator of Angels, who best understandeth their Nature and Office by his Spirit, testifieth what they are, *Psal.* 104. 4. *t* He created them, such as they are, *spiritual*, *intellectual*, *and immortal Substances*, the highest in this sort and kind of Creatures. Πνεύματα do not here signifie *Winds*, as if the Spirit compared Angels to them for their swiftness and power, but *Spiritual Intellectual Beings*, as the Son of Man is; and in this it is the *Attribute*, and not the *Subject*, that which is predicated or spoken of Angels. *u* They are but Ministers and Servants, who reveal or perform his Will to those to whom God sends them; Honourable Officers of the great King, fulfilling his Pleasure, *v.* 14. executing all his Commands, and going and coming at his beck, *Psal.* 103. 20, 21. Though they are *Seraphims*, bright, glorious and excellent Creatures, they are but the grand Officers of State in Heaven, encompassing God's Throne, waiting for his Commands, which they obey and fulfil as swiftly as the Winds or Flashes of Lightning could dispatch them; though they are stiled by the Spirit *Cherubims*, *Gen.* 3. 24. compare *Ezek.* 1. 5. and 10. 1, to 15. And *Seraphim*, *Isaiah* 6. 6. for their Light, Glory and Excellency; yet still are they Creatures, and below the *Son*, because his Servants.

8 But unto the Son *w*, *he saith*, Thy throne *x*, O God *y* is for ever and ever *z*: a sceptor of * righteousness *is* the sceptor of thy kingdom *a*.

* Gr. *righteousness or straightness.*

w In the Father's Apostrophe to the Son, he giveth him the *Name of God*, and thereby is he proved to have a better one than *Angels*, made by, and Servants to him; and as the great Gospel-Minister hath a Kingdom in which they are his Ministers and Servants, this Proof is quoted out of *Psal.* 45. 6, 7. It was not to *Solomon* or *David*, but to the *Son God-Man* spoken by the Father. The whole Psalm is written of him, and incomparable to any other is the matter of it. It represents him and his Mystical Marriage to the Church, compare *Ephes.* 5. 23. to the end, *Rev.* 19. 7, 8. and 22. 17. *x* Some Hereticks to elude this proof of Christ's Deity, would make *God* the Genitive Case in the Proposition, as *thy Throne of God*, expressly contrary to the Grammar, both in *Hebrew* and *Greek*; Others gloss it, that ὁ Θεὸς is the Nominative Case, as, *God is thy Throne for ever*, &c. i. e. *He doth, and will establish it*: But this is Cavilling, since it is the Fathers Speech to, and of his Son, describing his Nature in opposition to the Angels before. They were *Created Spirits*, but *He* was *God*; they were *Ministers* and Servants in his Kingdom, where he was *King*; therefore his Name and Person is better than theirs. *God* in the Singular, was a Name never given to any Creature, but is expressive of his Divine Nature, and his relation in the *Deity* being *God the Son*. *y* His Office as *God-Man*, and great Gospel-Minister, is a *Royal one*. He is a great King, Angels are Subjects of his Kingdom as well as Men, which Royalty is set out by the Ensigns of it; as here, by a *Throne*, which is an Emblem of Royal Authority, Dominion and Power, whence he displayeth himself in his Kingdom. It is an Heavenly one of a perfect constitution and administration, and of eternal continuance. His it was by natural Inheritance, as *God the Son*, and as *Man united to the God-head*, he inheriteth the Privileges of that Person. This natural Dominion over all things remaineth for ever, *Col.* 1. 16. *a* Another Ensign of his Royal Dominion and Kingdom is *his Scepter*, which is *His Spirit* put out in his Government of the World, and in his special work of Grace, guiding and conforming through his Word and Ordinances, the Hearts of his chosen to the Will of his Father. This Scepter is subjectively *Right* in it self, and *efficiently* making all under its power to be rectified according to the right and pure Mind and Will of God: compare *Psal.* 110. 1, 2, 3.

9 Thou hast loved righteousness, and hated iniquity *b*; therefore God *c*, *even* thy God *d* hath anointed thee with the oyl of gladness *e* above thy fellows *f*.

b The Administration of this King in his Kingdom is suitable to his Throne and Scepter, it is all Goodness. For he so loved Righteousness and hated Iniquity (being Righteous and Holy in himself, in Life and Death, expiating Sin, and sanctifying Believers.) So that he acts as to both of these properly from himself, perfectly and for ever. *c* It may be a reason why he so loved Righteousness, being anointed, or of his unction, because he loved the one, and hated the other; therefore *God the Son* is the Person to whom the Father speaketh this. *d* God the Father, his God in respect of the Humane Nature, *Luke* 1. 35. Formed by him, *Gal.* 4. 4. As Mediator between God and Sinners, *John* 20. 17. The Head of the Church, in Covenant with God, his great Gospel-Minister. *e* So his Father anointed him with the Holy Ghost and with Power, *John* 3. 34. *Acts* 10. 38. And thereby as endowed, so exalted him above all Kings and Prophets who were literally anointed, and above all Angels, having Divine Power and Authority supereminent to all communicated to him, enjoying the best and highest Joy in all his transactions with the Father for us, and which may perfect Joy in us, *John* 15. 11. and 17. 13. *f* The Coheirs of his Kingdom, beyond whatever God communicated to Saints or Angels; he had not the Spirit by measure, *John* 3. 34. What others enjoy, it is from his fulness, *John* 1. 16. *Luke* 4. 18, 19, 21.

10 And, Thou Lord *g* in the beginning *h* hast laid the foundation of the earth: and the heavens are the works of thine hands *i*.

g This connective Particle joins this to the former proof, that Christ had a more excellent Name than Angels, even *that of God*. That he was *God*, he proved out of *Psal.* 45. 6, 7. He seconds it in this and the two following Verses, which he quotes out of *Psal.* 102. 25, 26, 27. The strength of which lieth thus; He who was *Jehovah*, and the great Creator of the World, is *God*; such is Christ the great Gospel-Prophet. This is evident in the Prayer recorded in the Psalm made to him, compared with the Spirit's Testimony, *v.* 8. the very works appropriated to *Jehovah* there, are the acknowledged works of *God the Son*, as Redemption, *Psal.* 102. 20, 21. Vocation of the Gentiles, *ver.* 15, 18, 22. *h* In the beginning of Time when that came to be the measure and limit of things, as *Gen.* 1. 1. Before there were any such Creatures as Angels, he was *Jehovah*, *John* 1. 1. And then manifested himself to be *Jehovah*. The Enemies of Christ's Deity say that the Name *Jehovah* is not in the Verse of the Psalm quoted by the Spirit; yet *Thou*, the Relative used in all those Verses, refers to *God*, the antecedent prayed to in *ver.* 24. and to *Jehovah*, the Name given him, in *ver.* 1, 12, 15, 16, 18, 19, 21, 22. of that Psalm; all importing one and the same Person. And it is well known that κύριος, *Lord*, doth eminently decipher the Redeemer in the New Testament; he is not an *Instrument of Jehovah* to create by, but the Fountain of all Being, *Jehovah Himself*. *i* By *Founding the Earth, and the Heavens being the Work of thy Hands*, is meant the whole Work of Creation throughout the space of Six days: He was the true, full, sole and self-causality of the Earths Being, and all Creatures in it, and of the Heavens, and all Beings which are in them; He was the great Architect and Founder of them all; they were his peculiar Workmanship, Possession and Dominion, 1 *Cor.* 8. 6. compare *John* 1. 2. *Col.* 1. 16. If the Heavens were the Works of his Hands and all in them, then he was the Creator of Angels, and therefore must be for Person, Name, and Office, more excellent than they.

11 * They shall perish *k*, but thou remainest *l*: and they all shall wax old as doth a garment *m*.

* Isa. 34. 4.

k The Heavens themselves instanced in, as containing the most excellent part of the Creation (such as the Gentile Philosophy esteemed incorruptible) are mutable, as by the various Changes, not only in the Aery part of it, but in the Ætherial, doth appear: The glorious Lights in it have their spots and rusts, as the Sun it self, both increasing and diminishing upon them, and so as to their present, natural frame, are changeable, perishable and dissolvable, *Isa.* 51. 6. *Matth.* 24. 35. *l* But the *Son Jehovah* is unchangeable, hath a stedfast Being, such as never loseth its state, no Term is set for the ending of him. His Immutability proves his Deity. *Remainest* is an expression of present Time, denoting constant abiding. He was before, in, and after all Ages immutable, *Lam.* 5. 19. *chap.* 13. 8. *Jesus Christ, the same yesterday, this day, and for ever.* *m* The Antiquation of a *Garment* is a Metaphor borrowed, to shew the corruptibility of the Heavens; A *Garment* wears and decayeth with use in a tract of Time, it changeth its Fashion, is another thing as to its matter and form: so will the Heavens, as to their form and face decay, they are gradually coming to an end as to what they are now, 2 *Pet.* 3. 7, 10. Which that decayeth and waxeth old, is ready to vanish away; so these Heavens do, *chap.* 8. 13.

12 And as a vesture *n* shalt thou fold them up, and they shall be changed *o*; but thou art the same *p*, and thy years shall not fail *q*.

n Περιβόλαιον is an *upper Garment*, Cloak, or Coat, which a Man puts on, or casts off at his Pleasure; when it is of no more use it is folded up and laid by: So the great Gospel-Minister, *God the Son incarnate*, shall roll up the natural Heavens when useless, and lay them by. *o* By him they shall be altered, and made more glorious by new modelling them, changing of them into a better state, *Isa.* 34. 4. and 65. 17. and 66. 22. compare 2 *Pet.* 3. 10, 12, 13. *p* The Identity of this Person is opposed to the Changeableness of excellent Creatures, and sheweth him to be what he is here entitled, *Jehovah*, ch. 13. 8. His Assumption of the Humanity to his Person, made no Alteration in him, being still the same most excellent Person as ever, *Mal.* 3. 1, 6. 1 *Cor.* 12. 5. *q* As the Being of *God the Son* is not measured nor terminated *by Years* or *Time*, so, in respect of his Humanity, the *Years* which were the Measure of it shall never fail; for *being raised from the Dead, he shall die no more, but abideth for ever*, John 12. 34. and reckon as fore-told, *Luke* 1. 33. 1 *Pet.* 4. 11. How transcendently excellent is He, who is immutable and eternal, for State and Name above Angels.

13 But to which of the angels *r* said he at any time *s*, * Sit thou at my right Hand, until I make thine enemies thy foot-stool *t*?

* Heb. 22. 44. ver. 3. Chap. 10. 12.

r This introduceth the last Demonstration of the Gospel-Minister's Preeminency for State, Office, and Name, above Angels: The Form is thus; He that is God's Fellow and Right-hand Man, is more excellent, and hath a better Name than those who are only Ministers to his Saints. This to be the State of Christ he proves here; for to none of the Angels did *Jehovah* ever say this, He never gave them that Honour by his Word. It is an Interrogatory Challenge to the Hebrews to produce that Text in Scripture, which doth assert, that at any Time in any Place God gave such an honorary Word to Angels: This was impossible for them to do. *s* Tho *God* the Father never said this to any Angel, yet did he say this, and records it in the Scripture to the *Lord Christ*. And it was a Word to him *constitutivum Rei*, fixing the very Thing. This is recorded in *Psalm.* 110. 1. where God's powerful Word seeled *Christ* in the Honour, Glory, and Dignity of Universal Lordship over Angels and Men, so as to reign over them, 1 *Cor.* 15. 25. which Administration he is now in the Flesh solemnly managing at the right Hand of his Father, *v.* 3. ever since his Ascension, and so is to continue. *t* During all the Time of this World, until by his Power he reduce, subdue, and subjugate all to him, even every Thing and Person that should be adverse to his Soveraign Person and Kingdom, all Devils and Men, subjugating of them to the baseft Condition, to be trod under his Feet, as Mire in the Street, utterly destroying them, when he glorifieth his Saints; 2 *Thess.* 1. 7, to 11. The term of this Word, *until*, doth not denote the end of his Reign, as if after this he should not reign, but is declarative of his Reign all the Time before: Tho his Enemies were many and strong, yet it is said, 1 *Cor.* 15. 24, 28. *That then he shall deliver up the Kingdom to his Father.* As to his natural Kingdom, which is his, as *God the Son*, that is, equally enjoyed with the Father, and that for ever, there is no End of it: But as to his Mediatory Kingdom given him by choice, and in a special manner appropriated to him as *God-Man* for his Season, this, when his Work is done, and all his Enemies subdued, he will resign unto the Father, that God may be all in all.

14 * Are they not all ministring spirits *u*, sent forth to minister for them *w* who shall be heirs of salvation *x*?

* Psal. 34. 7. 91. 11. Dan. 7. 10.

u The Apostle here proves, that Angels are but Ministers to the great Gospel-Minister, and to the Members of his Body the Church, and so must be meaner than him for State, Nature, and Name. This Negative Interrogation is a vehement Assertion. The Nature, Dignity and Office of Angels were well known to these Hebrews out of the Old Testament, and which he repeats: they were for Nature *Spirits*, intellectual, active, incorporeal and incorruptible Creatures, yet tho so excellent, were still Creatures; whereas Christ was an *uncreated Spirit*, and they were but Servants to him their Lord; and tho there be Degrees and Orders among them from the Archangel to the lowest Angel, they are every one of them single, and all of them together Servants to Christ, and so they own themselves to be, *Rev.* 19. 10. and 22. 9. *w* And so they move all at his Order; and go and come at his Command. Their Imployment directed by him; he sends them forth to deliver his Errands, *Acts* 5. 19. and 12. 7, 11. to reveal his Will to them, *Rev.* 1. 1. *Psalm* 103. 21. *&c.* All the parts of Ministry to which he appointeth them, they chearfully, swiftly, and effectually perform. *x* Such as God hath chose and called to be Children to himself, and Joynt-heirs with his only Son, as have a Right to, are fitting for, and shall be at last possest of eternal Glory; these Angels are to serve and help them on for to attain it, they themselves being elect in and by Christ unto this end, 1 *Tim.* 5. 21 and 2 *Tim.* 2. 10. All which demonstrate him to be a more excellent Person, and to have a more excellent Name than they.

CHAP. II.

1 THerefore *a* we ought to give the more earnest heed *b* to the things which we have heard *c*, lest at any time we should let *them* † slip *d*.

† Gr. *run on.* *as leaking Vessels.*

a In this and the three following Verses the Apostle applieth the Doctrine of the great Gospel-Prophet's being more excellent for Nature and Person, than any, or all the Angels in respect of his Deity; and from thence inferreth the Duty, that since God speaking by the Prophets, is to be heard by those to whom he sends them; how much more when speaking to them by his Son-Prophet, who so infinitely excelleth not only all Prophets, but Angels too? *b* *We Believers* who know the things spoken to be good for us, whether Apostle's, Ministers, or Christian-Members, by the indispensable necessity laid on us by God's Precept, are obliged *more abundantly*, exceeding abundantly, than formerly they had; more than they gave to *Moses* and the Legal Ministery, excessively beyond that, 2 *Cor.* 11. 23. *Ephes.* 3. 20. *to give heed* with an attentive and intent mind, so as to have hearts fastned to what was diligently considered of before received, believed; heeding them so as to retain and practise them; so to believe, profess, be, keep and do what he speaks from the Father to them, having Souls knit and cleaving to them, *James* 1. 22, 25. *c* All that Mind and Will of God which his Son revealeth to us fully, the whole Gospel-Doctrine which by himself, and by his Spirit in the Apostles, he had preached and written to them, *Rom.* 10. 14, 15, 16. *d* An act opposite to the former *giving heed*, which is by them to be denied, *viz.* their being like *leaking Vessels*, or having Chinks open in their Souls, letting by them slide out the most precious Gospel of Christ, as Water out of a cracked, leaky broken Vessel, or spilt on the Ground. All Forgetfulness of Memory, all Apostacy in Heart or Profession is that which the Spirit forbiddeth in this Metaphor, παρρυῶμεν. Their Danger as to their Persons is made a Motive to this Duty, *ver.* 3. and is not therefore so immediately concerned in this, tho it may be implied, *for none will let the Gospel of Christ slide from them who will not, as to their Persons, slide from him at last.*

2 For if the Word spoken by angels *e* was stedfast *f*, and * every transgression and disobedience *g* received a just recompence of reward *h*:

* Deut. 27. 26.

e This and the following Verse, is a rational Motive used by the Spirit to inforce the foregoing Duty, and shews the danger of their Persons by the neglect of it. For if the Law of God delivered by the Ministry of Angels to these Hebrews forefathers at Mount *Sinai*, Deut. 33. 2. as Ministers and Servants of Christ there, *Acts* 7. 38, 53. compare *Gal.* 3. 19. and all other Revelations of God's Will to *Moses* and the Prophets by Angels, consisting of Precepts, Prohibitions, Promises, and Commination, the whole Body of God's Laws contained in the Old Testament. The Term by which *Law* is expressed, λόγος, signifies in most of the Eastern Languages a *Command* as well as a *Word*, and λογεῖν *to command*, as well as *to speak*. The Force or Obligation of this Law or Word was from God the Redeemer, whose Word it was, though published and promulgated to the Church by Angels. *f* *Made firm* by the solemn Sanction of God with a Penalty, if any durst use it arbitrarily, or despise it; there was no violating it by Commission or Omission without being punished for it; God establishing it by fulfilling Promises and executing Judgments, *Heb.* 10. 28. Not a contumacious Transgressor of it could escape his punishment, which made the Law firm and valid, see *Deut.* 17. 10. &c. and this not only as the Law of a Creator, but of a Redeemer, stablishing of it by entring into a Covenant with them by it, and they confirming it, *Josh.* 24. 22, 24. *g* Every contumacious going beside the Law, or casting it aside by commission of evil, or rejecting Prohibitions, or Disobedience to positive Laws by omission of what they required. And by a *Metonymie* is understood Transgressors by either of these ways. *h* A *just Retribution*, a righteous proportionable rendring of Punishment to them for their Sin; Evil for Evil, and Death for Sin, executed either immediately by God, or mediately by his Instruments of Government, according to the exact Grains of Justice, *Rom.* 2. 5, 6, to 14. This Punishment was either inflicted on, or received certainly by the Offender in his own person if capital, or in his representative Sacrifice for lesser Crimes, *Rom.* 1. 32. ch. 10. 28. 1 *Cor.* 10. 5, to 11.

3 * How shall we escape *i* if we neglect so great salvation *k*, † which at the first began to be spoken by the Lord *l*, *and* was ‖ confirmed to us by them that heard *him m*;

* Chap. 12. 25. † Mark 1. 14. ‖ Luke 1. 2.

i This Consequent answereth the Antecedent in ver. 2. but in one part of it, that which concerns the Punishment of the Transgressors of the Law, thus; *If the Word by Angels, much more*

more the Word by the Son; and if Sins against that were punished, much more Sins against this. The Spirit including the Sanction of the Gospel's Power in the Judgment which it pronounceth upon its Despisers, which it could not do, if it were not established. The Interrogative, *πῶς*, introducing the Consequent, is vehemently negative, *By no means*; or there is no possibility of our escaping in the Case proposed, compare the close of *Isaiah* 20. 6. There is no avoiding the righteous Punishment, which the just God doth threaten Gospel-Sinners with, such as is recorded in *Matth.* 10. 15. and 11. 22, 24. 2 *Thess.* 1. 7, 8, 9. *Chap.* 10. 28, 29. none can escape it, neither *I* nor *you*, if such Transgressors; external Offices, or Church-privileges will not excuse any from the just Punishment and Retribution of God. *k* If being careless, so as to despise and make light of the *Gospel*, or to reject it, *Ch.* 8. 9. *Matth.* 22. 5. Opposed this is to the Sins of Commission and Omission about the Law; any denial of receiving it, or of a Progress into the necessary Duties it requires, so to neglect them as to end in Apostacy. For the Gospel-Law of Christ revealing and promising Salvation to Believers, opposed here to the Law given by Angels, will make safe all spiritual good both for Time and Eternity to the sincere Believers and Obeyers of it. *The Gospel* is called *Salvation* metonymically, because the Subject-matter of it is Salvation, *Ephes.* 1. 13; and it hath a causal Power and Virtue to save, *Acts* 13. 26. *Rom.* 1. 16. opposed to the Law, which was the Ministration of Death and Condemnation, 2 *Cor.* 3. 7, 9. being revealed by Angels under carnal Types and temporal Promises, and by reason of the Veil on their Hearts, became killing to them. The Word by the Son is Salvation, because a full and clear Discovery to it. This Salvation is *transcendent*, being not a terrene or temporary, but a heavenly eternal Salvation, delivering those who truly obey it, from the worst of Enemies, the forest, and most lasting Punishment, and instating them in eternal Happiness and Blessedness in Heaven. This was *great* for clearness of Light, 2 *Cor.* 4. 4. and diffusive Efficacy and Success. *l* An Aggravation of the neglect of this Salvation from *the Lord* publishing it. It had its *Rise* and *Beginning* from the Fountain of all Truth, and was first by *Voice* and *Preaching* made known to the Hebrews and such Gentiles as came to hear the Promulgation of it, *Matth.* 4. 17. at Christ's solemn entring on his Ministry above three years before his Death and Resurrection. And it may refer higher; for as it was most clearly, plainly, sweetly and eminently preached by himself, beyond what was taught by the Prophets in the Old Testament, or *John*; yet he first preached it himself *in the beginning* to our Apostate Parents in Paradise, *Gen.* 3. 15. and he preached it in all the Prophets publishing of it since; yet *this Priority* may be in respect of the Ministry which he ordained to follow him, and not of that which went before. It was so preached by *the Lord himself*, the Mediator, Lord of Life and Death, Head of Angels, and all Principalities and Powers, the great Prophet swaying all things by the Word of his Power. The Law was preached by Angels, the Gospel by God the Son himself, *Ch.* 1. 2. and so is preferred before the Law, in respect of its Ministration by the Head, not of its Authority. *m Settled* it was, made firm and authorical by himself. The Trinity bear witness to it in Heaven, confirm it on Earth by Miracles, Signs, and Wonders, and mighty Deeds by Christ, *John* 5. 36. by his Apostles, 2 *Cor.* 12. 12. and by the Gifts of the Holy Ghost in great variety distributed to his Apostles and Publishers of this Gospel, which made their Ministration of it effectual, *Acts* 2. 1, 2, 3. compare 1 *Cor.* 12. 9, to 11. even to the Apostles and Hebrews, and to all who believe it is so confirmed. Nor is *Paul* less the Writer of this Epistle, for that he joyns himself with them, since he did hear both the Lord and the Apostles, and was confirming those of them with whom he had fellowship, and was confirmed by them, *Acts* 9. 17, 19. *Gal.* 2. 9. Christ's Disciples and Apostles heard this Gospel from him, and did witness it by preaching, writing, and sealing it with their Blood, *Philip.* 1. 12. 2 *Pet.* 1. 16, 17. which Confirmation by their Sufferings, was instrumental, mediate and subservient to the Miracles and Gifts of the Holy Ghost enjoyed of them, and wrought by them.

4 * God also bearing them witness *n*, both with signs and wonders *o*, and with divers miracles *p*, and ‖ gifts of the holy Ghost according to his own will *q*.

* Mark 16. 20. Acts 14. 3.
‖ Or, *distributions.*

n Here is a further Aggravation of the neglect of the Gospel of Salvation from God's testifying to it by the Works and Gifts of his Holy Spirit: Such sin grievously, and will receive a proportionable Punishment; *For God the Father, Son, and Holy Spirit* co-testifie with all those Instruments confirming the Gospel of Salvation, with a Testimony peculiarly fitted to it; yet in this joynt-witnessing *God* is the *highest*, and *Author* only to be believed for himself. *o* By *Works above* Nature's reach, signifying God's being in, and approving the Gospel-Law, which they attend; *Mark* 16. 17. more numerous and glorious were these than they which confirmed the Law, *Acts* 2. 22, 43. and 4. 30. such *strange Works* as raised Admiration in all that saw them, and are prodigious to those that hear of them, or read them, *Rom.* 15. 19. *p Miraculous Works*, such as are compassed only by a Divine supernatural Power, and variety of these, as healing all Diseases, raising the Dead, ejecting Devils, *Mark* 16. 17, 18. Works of as great Mercy, as Wisdom or Power. *q* As *Gifts* of Tongues, Prophecies, *&c.* Rom. 12. 6 to 9. comp. 1 *Cor.* 12. 7, 8, 9, 10. such as Nature could not furnish any with, but the Redeemer did by his Spirit, communicating them to various persons of divers kinds and indifferent degrees: From, by, and for himself he giveth our these wonderful Works; *his Will* the only Rule for Time, Persons, Manner and Measure of their Distribution, allotting all their Portion. *Rom.* 12. 3. 1 *Cor.* 7. 17. and 12. 4, 7, 11, 18. *Ephes.* 4. 7.

5 For unto the Angels *r* hath he not put in subjection *s* the world to come *t*, whereof we speak *u*.

r The Spirit having applied the Doctrine of the great Gospel-Ministry exceeding the Prophets of old, and having a more excellent Name and Office than Angels, in respect of his *Deity*, pursues to shew these Hebrews, that he is so likewise in respect of *his Humanity*, the other Nature in his Person. This he proves *negatively* in this Verse. The rational Particle introducing, shews it to be a Demonstration of his *excelling Angels, having a World to come subjected to him, which they have not*; for so none of these incorporeal, intellectual, spiritual Substances so often diminished before, have, because those Hebrews were more addicted to esteem of them, and the Law ministred by them, than of *God the Son* incarnate and his Gospel. *s* This God the Father, Son, and Spirit, the Creator who formed all things, and had right of disposing all things under their *proper Lord*, hath not put under their *ordering or Government*; he never decreed, foretold, or promised that it should be under their Authority. *t The World to come*, must be interpreted by that Scripture, where it is asserted and proved that it was subjected to the great Gospel-Minister, and that is in *Psal.* 8. 5, 6, 7, 8. It is a *World* that must *consist of Heaven and Earth*; comp. *v.* 3, 6, 7. It was a World *not come*, when *Paul* wrote this Epistle to the Hebrews, see *v.* 8. It is a World *distinct* from this present World, *Ephes.* 1. 21. in which *God-man* must eminently reign. A World *between* this World and a heavenly one which is to come, in respect of us, *Luke* 18. 30. 1 *Tim.* 4. 8. A World to come, which the Angels have nothing to do with, as they have with this, which is greatly under their Administration; such as consists of a new Heaven and a new Earth in which dwelleth Righteousness, 2 *Peter* 3. 13. For *Peter* asserts, that *Paul* according to the Revelation given him of it, had written to these Hebrews, and eminently in this Text. And unto this do the Prophets give witness, *Isai.* 65. 17, 18. and 66. 22. and of his day of Rest and Sabbath in it, as *ch.* 4. 7, 9, 10. so *Isa.* 66. 23. And for their Restitution in this World to come do the Creatures groan, *Rom.* 8. 19 to 23. that they may be therein under the happy Administration of the *second Adam*, the Lord from Heaven. And of this the 8th *Psalm* doth assure us; for it is not, as some have imagined, a Representation of the State of the *first Adam*, but of *God-Man*, the *second Adam* and his World; for Christ applieth it to himself, and testifieth it was written of him, and is not compatible in it self to any other, *Matth.* 21. 16. This World to come is an *heavenly* World begun by Christ to be created, when he commenced to preach the Gospel-Covenant, which Angels were not to meddle with, as they did the Law, but was only to be ministred by Men, *Psalm* 8. 2. Through whose Ministry of the Word by the Spirit, is ingrafted into the sinful Nature of the Elect, a new Creature, whereby they are delivered from this *present evil World*, Gal. 1. 4. and fitted for being Inhabitants of this *new one*, 2 *Cor.* 4. 6. and 5. 17. comp. *Ephes.* 4. 22, 23, 24. which hath been preparing by Christ's casting down *Heathenism* and *Judaism* by the Gospel, *Luke* 10. 18. *Heb.* 12. 26. and bringing them into a new World of Ordinances and Church-privileges fitted for them, and called by the Spirit, the Kingdom of Heaven. It surpassing the *Sinai* Church-State as much as Heaven doth Earth; and he is now proceeding to cast down *Papism*, or *Roman-Christian-Paganism*, and *Mahometism*, Revel. 19. 15, 20, 21. and to subdue the generality of Men, both Jews and Gentiles, to himself, *Zech.* 14. 9. *Rom.* 11. 25, 26. when this *Christian heavenly Frame* shall be advanced to an higher Degree by the descent of the new *Jerusalem* from God out of Heaven, *Revel.* 21, 1, 2. and 22. *v.* 1, 5 to 6. In the which the Kingdom of Christ shall be most peaceable, glorious and prosperous. And to the rendring of it eminently so, Scripture seems to insinuate, That the Bodies of the Martyrs of Jesus shall be raised, and their Souls united to them, and so be made conformable to Christ's glorified Person, *Phil.* 3. 21. comp. *Revel.* 20. 4, 5, 6. These will their Lord send down into this new World, and to have the same state in it, and to perform the same Offices to the Saints, as the Angels had, and did in the World past, *Mark* 12. 25. there to be Kings, and reign as the Angelical Thrones and Principalities did before, *Revel.* 5. 10. and 20. 4. As Priests help on the Saints Duties, and instruct them in the matters of the Kingdom of God, and so answer in Conformity to their Head, as he was forty

Days

Days after his Resurrection; during whose reign in this new World the Devil shall be chained up, so as they shall not be infested, nor the Nations deceived, as formerly they were by him, *Revel.* 20. 1, 2, 3. so as there shall be no need of good Angels to oppose or restrain him. At the close of which thousand Years the Devil will be loosed for a little while, as *v.* 3, 7, 8. and infest the World, when the great Lord and King of it shall in the greatest Solemnity descend into the Air with all his Hosts of Angels, and by the Trumpet of God sounded by the Arch-angel, the Dead in Christ shall first be raised, and the Living changed in the twinkling of an Eye; and being openly owned and acknowledg'd by the Supreme Judge, shall be Assessors with him, when the Judgment shall proceed by the Angels bringing Devils and all impenitent Mankind to the Bar of Christ, where the vast Accounts of them shall be cast up and audited, and on the Charge against them they shall be found speechless and convict, so as the great Judge shall solemnly sentence them, and it be assented to, and applauded by all the Saints, *Revel.* 20. 2, 11, 12, 15. comp. 1 *Cor.* 6. 2, 3. and be as gloriously executed by the ministring Angels, *Matth.* 13. 41, 42, 43. And so this great King and Lord having thus shut up the Scene of this World, shall return in Triumph into the Heaven of Heavens, and there in the height of his Glory deliver up his Kingdom to the Father, that God may be all in all, 1 *Cor.* 15. 22, to 29. *u* We describe it further in the following Testimony, and in this Epistle, as to some part of it.

6 But one in a certain place testified *w*, saying, * What is man *y*, that thou art mindful of him *z*? or the son of man *a* that thou visitest him *b*?

* Psal. 8. 4, &c.

w The Spirit proves *affirmatively* out of one of the Prophets, that with these Hebrews it might have the more weight and Authority, by an elliptical Speech, *That this World to come was subject to the great Gospel-Minister.* But to *Jesus* he put in Subjection the World to come, as one testifieth: This *One* was the King and Prophet *David*, a *Lord* and *Son* to whom was this *Jesus*, the Title of the eighth *Psalm* ascribes it to him; he is not particularly named, because these Hebrews well knew it, yet he *διεμαρτύρατο*, *throughly testified*, or most expressly giving a full Confirmation of what is asserted, That Jesus is the Lord of the World to come: And this *somewhere* was a well known place, and very ready with those, even *Psalm* 8. *x* Making it known by Word and Writing there beyond any Contradiction. *y* The Subject of *David's* Admiration is not the *first Adam*, nor any meer Man, but the Gospel-Prophet, *God-Man*, a most eminent One, the *Messiah* of these Hebrews, the *Man Christ Jesus*, 1 *Tim.* 2. 5. and to him only are the Privileges vouchsafed, agreeable, and by him only enjoyed. For *Adam* had now lost his Dominion when this Psalm was penn'd, and was never so honoured as to have all things under his Feet, even Principalities and Powers, which Christ had, *v.* 6. *Ephes.* 1. 20, 21, 22. and Christ interprets it of himself, *Matth.* 21. 16. The Expostulation is resolvable: *Man is nothing in himself, that such Royalty should be assigned to him.* *z* That God should respect him, should remember and design such a Worm, and Man for so great Preferment, as Union to the Deity and Universal Dominion. *a* This is the peculiar Title of the *second Adam*, *Adam* was a Man, but not the Son of Man, but of God by Creation, *Luke* 3. 38. but the Spirit testifieth this of Christ, *Dan.* 7. 13. *Lord of the Sabbath.* Luke 6. 5. *God-Man*, ‖ John 3. 13. and 5. 27. *b* Ἐπισκέψῃ *to be peculiarly inspected*; and with a special care concerned for him, so industriously and with so great a Providence to afford him suitable Succour. The Form of it is an Expostulation with Admiration: *It is an Amazement at the Discovery of so stupendous Love to Man.* How emptied he himself for Sinners? This Work of Christ is the greatest Wonder and Astonishment to Angels.

† Or, *a little while inferior to.*

7 Thou madest him *c* † a little lower *d* than the angels, thou crownedst him with glory and honour *e*, and didst set him over the works of thy hands *f*.

c Ἠλάττωσας, *So diminished*, as it supposed the Subject to be in a higher Condition before: this no Man ever was, but the *Man Christ Jesus*, see *Philip.* 2. 7, 8. *d* Βραχύ *ti* may refer to his Condition, and to the Duration of it. He was *lower a little* in his Nature being a Man, and Servant in his Condition suffering and dying, yet thus was but for *a little while*, being about thirty three years in the Form of a Servant, and three days in the Grave, *Ephes.* 4. 9. so he was lesser than the Angels in the Psalm stiled אל דים *God's Son*, Psal. 97. 7. to whom he is there compared; also it be a Truth he is lesser than *God* in the *human Nature*. *e* An Allusion to the crowning of Kings at their Inauguration, so God visibly took him up to Heaven, set him down on his Right-Hand on his Throne, and conferred on him the highest Royal Dignity, Honour and Glory, tho the Hebrews disesteemed him, *Ephes.* 1. 21. and 4. 9, 10. and *Phil.* 2. 9. *f* His Institution to his Mediatory Sovereignty and Dominion, as the Supreme Lord of all that God made in Heaven, and in Earth, to order, rule, command, and dispose of them as he will, *Psal.* 8. 5. compare *Philip.* 2. 10, 11.

8 Thou hast put all things in subjection under his feet: For in that he put all in subjection under him, he left nothing *that* is not put under him *h*; But now * we see not yet all things put under him *i*.

* Phil. 2. 7, 8.

g The impartial righteous *Jehovah the Father*, is the Relation in the Trinity, spoken of in the Relative *Thou*, throughout these verses. He is God's King; for his personal worth and Excellencies preferred before Principalities and Powers, and every Name, before all *Persons, Things, and Places*, the World to come as well as this; all Angels as well as Men, all Creatures wherever in Heaven, Earth, Sea, or Hell, are under his Sovereign Dominion, they all lie at his Feet, to dispose of as he pleaseth; they are all set in Subjection to him by the Ordination of his Father; see *Psal.* 8. 3, 7, 8. 1 *Cor.* 15. 24, to 29. *Ephes.* 1. 20, 21, 22. *Philip.* 2. 9, 10. *Col.* 2. 10. According to the Eastern Custom, as Subjects lie prostrate at the Feet of their Soveraign; so do all Creatures to him who is Lord of Lords, and King of Kings, as *Exod.* 11. 8. See the Margent *Isa.* 49. 23. they bow down and worship him as their own Lord; but as *being under his Feet*, signifies the *utmost Subjection of them to him*, and *his Triumph over them*, it especially refers to *his Enemies, Sins*, Devils, Sinners, and Death, as *Joshua* a Type of him did, *Josh.* 10. 23, 24. shewing thereby what God would do with all the rest. Allusive to this is *Isa.* 51. 23. especially to all the Enemies of his Son, as *Psalm* 110. 1. and 1 *Cor.* 15. 25, 26. *As to his Church*, it is his Body, and tho distant from him, as Creatures, and so worshipping and honouring of him as elect Angels, yet being his Queen too, she loves and honoureth him as a Wife, *Psalm* 45. 9, 11. *Ephes.* 1. 22, 23. and 5. 23, 24. she hath her Subjection as well as her Dignity; she is not a Peer to him before Marriage: but as Eastern Emperors marry Slaves born or captivated, because they acknowledge no King greater than they, or equal to them; so Christ takes Sinners and makes them his Body, his Church, his Queen, who tho for Condition are under his Feet, yet he so dearly loves them, that he takes them thence, and sets them at his Right Hand. *h* If nothing is left unsubjected, then Angels and the World to come are subjected to him; and it is evident they are so, by their ministring to him at his Conception, Birth, Danger from *Herod*, Temptations by the Devil, at his Entrance on his Ministry, at his Passion, at his Resurrection, Ascension, and since his Session on his Throne, obeying his Commands, and performing his Errands, *Psal.* 8. 8. *i* It is evident to our Sense and Experience, that tho he hath obtained this Soveraign Dominion over all on his Ascension, yet he hath not exerted his Power in utterly subjecting and triumphing over his Enemies at present, nor in reducing all his own People to Subjection to him, yet this shall be gradually done in every Age compleatly, when he shall come to be glorified in his Saints, to punish his Enemies with everlasting Destruction, 1 *Cor.* 15. 24, 26. 2 *Thess.* 1. 7, 8, 9, 10. *Revel.* 20. 11, 15.

9 But we see Jesus, who was made a little lower than the angels *k*, † for the suffering of death *l*, * crowned with glory and honour *l*, that he by the grace *m* of God should taste *n* death for every man *o*.

† Or, *by.*
* Act. 2. 33.

k This second Application of the Psalmists words, demonstrates *Jesus* the Gospel-Prophet to be the *Man* or *Adam* intended by the Spirit there; and his Humiliation and Exaltation to be the matter asserted of him; see *v.* 7. *l* The Reason or End of his Diminution, in respect of Angels, for a little while; and of the necessity of his being Man, was, That he might be crucified and die, *Phil.* 2. 7, 8, to 12. and thereby merit for himself a Crown of Honour and Glory. This was given him for his giving himself to be a Sacrifice for Sin, and by his own Blood to expiate it. *m* The principal determining, which was God's good Pleasure; he alone out of his free Love and Favour to Sinners, ordered this, as *John* 3. 16. 1 *John* 4. 9. Therefore the Hebrews had no reason of being offended with him as they were, 1 *Cor.* 1. 23. *n* A Metaphor to express *to die as a Sacrifice*, making Satisfaction to Divine Justice, and expiating Sins, *Isa.* 53. 10. All his Sufferings in Body and Soul, which were many and bitter, are here intended, and their Completion by Death, *Matth.* 26. 39, 42. intimating by his taste of this deadly Cup, his sipping of it, but not being swallowed by it: And it is a Metaphor allusive to the *Grecian* Customs, who put Men to death by giving them a Cup of Poison, as the *Athenians* executed *Socrates*. *o* To render Sin remissible to all Persons, and them savable, God punishing Man's Sin in him, and laying on him the Iniquities of us all, *Isa.* 53. 4, 5, 6. 1 *John* 2. 2. and to God became propitious and pleasable to all; and if all are not saved by it, it is because they do not repent and believe in him, 2 *Cor.* 5. 19, 20, 21. comp. *Joh.* 10. 15. This was evident to, and well known by these Hebrews, as if they saw it, the Work, Concomitants and Effects of it demonstrating it. And this now

in

in the Gospel is evident to Faith: It was so certainly visible and evidently true, as not to be denied but by Infidels.

10 For it became him *p*, * for whom *are* all things, and by whom *are* all things *q*; in bringing many sons unto glory *r*, to make † the captain of their salvation ‖ perfect through sufferings *s*.

* Rom. 11.36.

† Act. 3. 15. & 5. 31.

‖ Chap. 5. 9.

p A further Reason of Christ's Humiliation and Sufferings is added, to shew the necessity of his being lower than the Angels for a while; in which the Spirit prevents what these Hebrews were apt to question, why God would have Christ thus to die, &c. by adding, *Thus sore it became him so to do.* It was agreeable to him, and had Unmeetness in it to his excellent Perfection; by it displaying together his Divine Wisdom, Justice, Mercy, and Power. Amongst all his Methods, he pitch'd upon this as the best, and did by it what was befitting and becoming a God to do. He likewise revealed this so *becoming* Decree of his by the Prophets to the Church, and it was meet to, and becoming his Truth to fulfil it, *Isa.* ch. 53. *Luke* 24. 25, 26, 27. *q* For the Manifestation of God the Father's Glory, whose Grace gave Christ to die for us, are all things which have a Being, and by him are all things as the Efficient and Creator of them, by his powerful Word they are. This being likewise attributed to the Gospel-Prophet, *God-Man*, John 1. 1. and *Colos.* 1. 16. *By whom*; it shews he is no more an Instrument in this Work than the Father, and equally Efficient with him, *Rom.* 3. 26. *r* Ἀγαγόντα cannot agree with αὐτῷ *him*, for that is the Dative Case, but with what follows Ἀρχηγὸν, the *Leader* of their Salvation *bringing many* Sons to Glory: So that tho the Father indeed glorify, yet it is most properly spoken of the Leader, to lead or bring his Company thither, and so it is written, *Ephes.* 2. 18. and 5. 12. He shewed and led them the way wherein they were to reach it, 1 *Peter* 3. 18. who tho for State were Sinners, yet made fit by Regeneration and Adoption, and have their Title from their Leader, *John* 1. 12, 13. He merited by his Sufferings both the Relation and Inheritance for them, *Rom.* 8. 14. to 18. 1 *Pet.* 1. 2, 3, 4, 5. and so as to bring them to that glorious State and Condition, for Persons and Enjoyments in the heavenly *Canaan* prepared for them, *Matth.* 25. 34. 1 *Pet.* 5. 10. 1 *John* 3. 1, 2, 3. *s* So their Ἀρχηγὸς a *Prime Leader* of many, a Person eminent for Priority and Dignity, directing and ordering all under his Power, who is the Prime of the Creation of God, *Colos.* 1. 18. having the Preeminency of all Angels and Men; he *was perfected.* τελειῶσαι signifieth the *consecrating*, or *accomplishing of a Person for Office by Sacrifice*; so Christ useth it, *Luke* 13. 32. I shall *be perfected*, i. e. sacrificed and completed in my Office by Death. So *John* 19. 30. by his Sufferings of all sorts accomplished in Death, and by the Blood of that Sacrifice was this great Gospel-Prophet made a perfect Mediator, and fitted for his officiating and ministring in Heaven for ever, herein fulfilling his Types, ch. 9. 11, 12, 14, 15, 22, 23, 24. comp. *Exod.* ch. 29. He in respect of saving his, is the Author, Purchaser, and Perfecter of it to them; he by his Sufferings and Death merited Salvation for them; by his Word and Spirit fits them for it; by his Intercession increaseth and applieth it, he vanquishes all opposers of it, and puts them finally into the actual Possession of it in Glory in Heaven.

11 For both he that sanctifieth *t*, and they

* Act. 17. 26.

who are sanctified *u*, * *are* all of one *w*: For which cause he is not ashamed to call them brethren *x*.

t For, shews the Reason of the Son's Incarnation, viz. the necessity of Union in *Nature* between the sanctifying Mediator and the sanctified Sinner. The great Gospel-Minister was to bring many Sons to Glory by suffering, which he was not capable of, but by being united to one and the same *Nature* with them to whom the Penalty was due, and so he must be Head of them. This *God-man* is separating and consecrating of penitent believing Sinners from the common Mass to God, merriting by his Death for them Remission of their Sins, and sanctifying their Persons by his Spirit from their Pollutions by them, 1 *Cor.* 6. 11. *Titus* 3. 4, 5, 6, 7. *Heb.* 9. 14. and 10. 10, 14. *u* Penitent believing Sinners, justified by his Blood, and sanctified by his Spirit, *Ephes.* 5. 25, 26, 27. *w* This is an Attribute of the Unity of the Principle of both these, *such an one*, as is proper to Man with himself, whom he sanctifieth, and not competent to Angels. It must therefore be the *Principle of Humanity*. He took a human Soul and Body, and united to his Person, and so became of one Nature with us. Comp. *v.* 14. of one *humane Mass*, alluding to the First-fruits offered at the Passover, or the Loaves at Pentecost, whereby all the rest were sanctified: So Christ assumed the same *humane Nature*, that he might be the Head, and leading Representative of a Body of Mankind, differenced from them by his being holy, and they sinful, and personally united to the *Word*. *x* The Unity of him and them in the human Nature, is the Cause why he calls them *Brethren*, therefore they must be one, considering him in the *Holiness* of his Deity, and them in the Filthiness of Sin, he might have been ashamed of such a Brotherhood; but by his effectual Word he adopted them into a State of Childship and Heirship to God with himself; and in the Flesh to give them that Glory, that they might be one with God, as he and the Father are one, *John* 17. 22.

12 Saying *y*, I will declare thy name unto my brethren *z*: in the midst of the church will I sing praise unto thee *a*.

y This brings in the Proof, that the great Gospel-Minister, Christ, *God-Man*, did call his sanctified Ones, *Brethren*; and was by the same Nature so related to them. The Proof is in *Psalm* 22. where the Apostle asserts, Christ spoke what was said by the Prophet there, and that this Psalm concerneth him, is evident by the Application of other Passages in it to him, both by his self and the Spirit; and who reads it, may see him crucified afresh there. *z I*, as the Gospel-Prophet, who have seen thee, and am of thee, *John.* 1. 18. and who only understand *thy Name*, will reach, and make it *to be known* and admired as that whereby thou are described, distinguished, and set above all other Beings and Relations to them. A *Name* suitable to their State and Relation unto thee and me. These in all thy glorious Attributes related to them as to *Moses*, Exod. 34. 5, 6, 7. especially *thy Name of Father*, whereby thou standest related to me and them as Brethren, *fulfilled*, John 20. 17. *My Father and your Father, my God and your God.* When he sent this Message by *Mary Magdalene* to his *Apostles* and *Disciples*, to whom he was related as a Brother in his Humanity, Sonship, and Heirship, Family and Houshold, and amongst whom he is the First-begotten and elder Brother. *Brethren* are one, and as one; and so is he and his sanctified Ones, *v.* 14. *Luke* 1. 31, 35. *John* 17. 22, 23. *Rom.* 8. 14. to *v.* 18. 29. *Gal.* 4. 5, 6, 7. *Ephes.* 3. 14, 15. *a* In the respective Parts and Congregations of his Mystical Body, implicitely his Brethren. Christ and they are from one Father divine, he by Nature, they by Grace, and from one human Parent, *Luke* 3. 23, 38. and both of one Flesh; he solemnly sung and praised his Father with them at his Supper, *Matth.* 26. 30. in that representative Church, *Mark* 14. 26.

13 And again *b*, I will put my trust in him: And again *c*, Behold, I, and the children which God hath given me *d*.

b This is a further Proof, that Christ's sanctified Ones are his Brethren, his exercising himself in a necessary Work proper to that Brotherhood only. They are all of the *Houshold of Faith*, Gal. 6. 10. *Their Business is to believe in God.* all who do so, are Brethren; Christ doth so, and so is a Brother to them; He and they rely on one and the same God and Father to both: He did believe, confide and rest on God, that he would help *his Humanity* to go through all his Works and Sufferings to the perfecting of that of Redemption. Some say he spake this in the Person of *David* in *Psalm* 18. 2. because the 49th verse of it is applied to Christ by the Spirit in *Rom.* 15. 4. But others think that Psalm is not so properly understood of Christ, and that these words are not found in the Septuagint, which the Apostle frequently useth as being most familiar with these Hebrews,— but that these Words of *his trusting in God*, and of *his Children* are to be found near together in *Isa.* 8. 17, 18. which Chapter is a clear Prophecy of this *God-Man* the Redeemer, and punctually fulfilled by him on Earth. This seems most rationally to be the Place the Apostle refers as to both these Texts. *c* This is the third Proof, which tho it be literally *Isaiah's* Words, who complained how himself and the Children of God in his days were scorned by the World for cleaving to him, yet herein was he a Type of Christ, and in him was it eminently fulfilled: This the word *Behold* intimates, it being a matter of great weight and importance to be attended, to be considered and understood by the Church. *d* I and my Brethren, Children of the same heavenly Father, *John* 11. 52. and 20. 17. 1 *John.* 3. 1. which my Father of free Grace chose and delivered on my Purchase, and whom he had fitted and wrought by his Spirit, to be brought home by him unto Glory, the they were the Wonder and Contempt of this World, *John* 17. 2, 6, 8, 9, 11, 19, 22, 24.

14 Forasmuch then as the children are partakers of flesh and blood *e*, † he also himself likewise took part of the same *f*, * that through death he might destroy him that had the power of death *g*, that is, the devil *h*.

† Joh. 1. 14. Phil. 2. 7.

* 1 Cor. 15. 54, 55.

e The Spirit having proved the Children and Brethren sanctified by Christ to be Men, proceeds to prove, That the Sanctifier of them was of the *same Nature* with themselves, and so confirms what he asserted, *v.* 11. *That they were of one.* Forasmuch as those were chosen, born of God, and given to him, adopted into his Sonship and Heirship, and by this as well as by their Humanity derived jointly with him from *Adam*, *his Brethren*, κοινωνικα, *these having it in common.* The Word imports the Reality, Integrity, Unity and Community they all have of the Humin Nature; they are all truly, only, and fully Men, and every individual Person hath this Humanity. These *Flesh* and *Blood* metonymically set out the whole Human Nature, tho the Body only be literally expressed by it, a Body subject to many Infirmities. *f God the Son* himself, μετεσχηκεν, had the next and *nearest correspondent Condition with theirs*, even the same as to the kind of it, as like as Blood is to Blood, properly and truly, only freed from our sinful Infirmities, as *v.* 17. This Word diminisheth him not, but sheweth his Identity, *Heb.* 4. 15. μετεσχηκότα *took part*, he became a Partner with the Children, and took their Nature: It is not the same Word as before, κοινωνικα, as the *Aerithonites* and *Manichees* corrupt it, as if he had *this Nature* only *in common* with them, making him only Man. But being *God*, besides his Divine Nature, &c. to it he took the Humane, even their true and full Nature consisting of a Body and a Soul, and so united them, that in him they became one person; so that hence results a double Union of Christ with Man. By his Incarnation he is of one Nature with all the Human Race, and so is the Head of them: And by his dying for them all the Human Race are made salvable, which Angels are not; and those who repent and believe on him, are actually sanctified and united to him, as his elect and chosen Body, and shall be saved by him. *g* By his dying on the Cross as *Testator* of God's Covenant, and not by his Power as a *God* (which was most glorious to himself, but most ignominious to the Devil, according to the Promise, *Gen.* 3. 15.) did he *abolish*, or *bring to naught*, and render powerless without any Recovery, not by taking away the immortal Life and Being, but the κρατος, the Strength and Power to kill. For the ἐξουσια, the *Authority*, *Right* and *Command*, the *Keys* of Death are in Christ's Hand only, and he useth the strength of this Execution in it, as to his Enemies; when Sinners become penitent Believers, then his Death satisfying God's Justice for their Sin, hath executed the Power as to Death, which the Devil had by Law against them, 1 *Cor.* 15. 56, 57. *The Sting of Death is Sin*, that gives him Power; *and the Strength of Sin is the Law*, that, unless satisfied for, takes part with Sin; but Christ by dying takes away the Law's Enmity, removes Sin, as to Guilt, Stain and Power, and so brings to nought this Power. *h* The *Prince* himself set here *collectively* for all the rest of his evil Spirits, *Matth.* 25. 41. who by his Lies drew Man into Sin, and by Sin flings him to death; having therefore such Power to seduce to sin, he powerfully renders Men obnoxious to death; and then, as Executioner, having them by the Law delivered into his Hands, putteth forth his Strength to torment and destroy them. Christ by his Death doth with Price and Power redeem them out of his Hand, and destroys all his Works, takes Possession of them, and brings them through Death to eternal Life.

Ham. 8. 15.

15 And deliver them *i*, who * through fear *k* of death were all their life time subject to bondage *l*.

i The Effect of the former Destruction of the Devil is laid down in this Verse, viz. the Children's Freedom from the Fear of Death, to which, being Slaves to the Devil, they were once in Bondage. *k* By breaking and disannulling the Devil's Power, doth really, fully, and justly exempt them from the concomitant Evil. *k* A painful and wasting Horror, working the sadder Apprehensions, and tumultuous workings of Soul from its apprehended Danger of Death spiritual, temporal, and eternal, when the Wrath of God doth not only dissolve the natural Frame, but makes an everlasting Separation from himself, shutting them up with the worst Company in the worst Place and State that is possible for the Humane Mind to imagine, and that for ever, *Job* 18. 11, 14. and 24. 17. *Psalm* 55. 4, 5. and 73. 19. and 88 14, to 18. *l* When they come to the Exercise of the reasonable Life of Man, and under Convictions of Sin, then these Terrors arise, and never leave affrighting or tormenting them, but makes them pass as many Deaths as Moments, as is evident in *Cain* and *Judas*; for they are enslaved, and in such a State of Drudgery and Vassalage to the Devil the most cruel Tyrant, by their own Guilt, and so are justly, invincibly, and miserably held in it. Christ by his Death rescueth them from this woful, intolerable Vassalage to the Devil, and Hell, and brings them into the glorious Liberty of the Children of God, *Rom.* 8. 21, 25. *Colos.* 1. 12, 13.

16 For verily he took not on him *the nature of* Angels *m*, but he took on him the Seed of Abraham *n*.

m The Spirit having asserted the Deliverance of the Children from their Slavery to the Devil, shews here the means by which it was effected, even by the Gospel-Prophet, being a *Man*, and not *an Angel*; he took *their Nature* to himself, that by Death he might deliver them, ἐπιλαμβανεται, *to take hold of*, or in *no wise*, ἐπιλαμβανεται is read by some, *to take hold of*, and so make this Work denied of *God the Son*, that he *did not take hold of the falling Angels*, to save or recover them; but the Spirit speaks not one Word of *lapsed Angels* in either this, or the foregoing Chapter, and so it cannot refer to them; and for *good Angels* they never departed or fell, that he should stretch out his Hand to save them. And it cannot be understood otherwise than *affirmatively* here, which must needs have another Sense, because the *same Act is denied and affirmed.* The Word therefore signifieth to *assume*, or *to take to one*, *to assume or take into Union.* He united not to his Person the Angelical Nature, the individual Substance of an Angel, so as to redeem those sinning lapsed Spirits. *n But he assumed into Union with his Person the Seed of Abraham*; which Seed is not to be understood here *collectively*, for either his *carnal* or *believing* Seed; but *it is the one singular eminent Seed of Abraham*, in and by whom himself, Seed, and all Nations were to be blessed, *Gen.* 22. 18. comp. *Gal.* 3. 16. *the Man Christ Jesus.* This Man, God the Son, took of the Virgin *Mary* the Off-spring of *Abraham*, and united him to his Person, and of God and this Seed united into one Person, became our Lord Jesus Christ, so as he might bring the blessing of Salvation to the chosen of God in all Nations. The Assumption of this eminent Seed Seed into the Unity of his own Person, is here asserted by the Spirit, and denied concerning any Angel, there being no Promise ever made to them for it, *Ezek.* 13. 7. *Luke* 1. 31, 35. *Gal.* 4. 4. 1 *Tim.* 2. 5. If the Verb signifie *no such Assumption* in human Authors, as some cavil, it is because the matter to which it is here applied, was never treated on among them; and it is common with the Spirit to make Words which are ordinary with Men, *transcendent*, when he applieth them to the great Mysteries of God, as *Trinity*, *Son*, *Adoption*, &c.

17 Wherefore in all things it behoved *o* him to be made like unto his brethren *p*, that he might be * a merciful *q* and faithful *r* high-priest *s*, in things *pertaining* to God, to make reconciliation for the sins of the people *t*.

* Chap. 4. 15.

o The last Reason why God the Son assumed and united the human Nature in the Seed of *Abraham*, to his Person, and was by it made like his Brethren, and for a little while lower than the Angels, was, that he might be capable to receive and execute the Office of Priesthood, by which Reconciliation of Sinners to God was to be effected; for he could neither be a Sacrifice, nor Priest without it. Ἔδοξεν signifies not only its being *necessary*, but *becoming*, *meet*, convenient and right both on the account of his Mediatorship, Sureetiship, Priesthood, and of his very Work, considering the two parties whose Cause he was to manage. It was *fit* this *Person* should be *God*, that he might be *just to God*, and satisfie him; *Adam* had betrayed God's Interest before, he would not therefore rely on a *meer Man*; and *Man*, that he might feelingly understand the State of that Nature, and be a compleat Saviour of it, *Ezech.* 13. 7. By this Person God had no unfitness nor Disparagement in treating with Sinners, which in a meer Creature he would. For what Creature could have mediated with him? Who durst undertake it, but this *Son* of his in their *Nature*, whose Heart he ingaged to it? *Jer.* 30. 21. and fitteest for Man, he being near in Nature to us, and coming out of the midst of us, and by it communicating the Benefit of his Mediation to us. The Intention of Christ's Merits arise from his *Sufficiency*, but the Extension of them from his *proper personal* fitness, and so renewetn Men of the the same Nature with him, and not Angels. *p A Man* having a true Body and Soul like them in every thing, which was necessary to make him a compleat Redeemer, agreeable to them in all things necessary to their Nature, Qualities, Conditions, and Affections, like them in Sorrows, Griefs, Pains, Death. *q* Knowing and sensible of the Misery of Sinners on the account of Sin, Pain and Loss, and so inwardly touched with them, as compassionately and effectually to relieve them. How transcendent are his Bowels of Mercy, Pity, and Compassion to them? Alas, Man and Angels cannot reach it! *Isa.* 53. 3, 4. and 63. 9. If he should be otherwise the least moved, and desert their Cause, or accuse, or plead against them, what a World of them must perish for ever? He tells the *Jews* so much, *ch.* 8. 12. comp. *John* 5. 45. A *Moses* may miscarry in his Mediatorship, and did so, *Exod.* 32. 19. but he can never, he is always merciful. *r* He is faithful also to penitent Believers, as well as to God. They may *safely trust* themselves and their Cause with him, and depend on him, he'l never deceive them. He will satisfie God fully, and give him his due, and discharge that Trust reposed on him. And to relying Souls on him, he'l go through his Work, performing all, till they reach that for which they trusted him, *Isa.* 11. 5. 1 *Cor.* 10. 13. 1 *Thes.* 5. 23, 24. *s* An Officer that was to order Sacrifice, and all matters wherein God was concerned according to his written Law and Rule. This Priest must be a Man; and a Partnership in our Conditions, both of Temptations and Miseries, must qualifie him for it; of this Office he treats largely in *ch.* 7. 8, 9 and 10. Amongst the Officers of this kind he is the Prime, Chief, and Head of all that ever God had, and hath in his Person performed and fulfilled what all of them in theirs did but weakly shadow forth. He was actually in the Flesh, installed in it, of which hereafter. *t* The Compass of his Business lieth in all Divine Matters; all those wherein Sinners are concerned with God, *ch.* 5. 1. Satisfaction, Intercession, and Blessing, are his great Concerns. His principal Work is to bring God and Sinners together, ἱλάσκεσθαι properly signifieth *to make one propitious* or *gracious to another by Sacrifice.* This High Priest by the Sacrifice

fice of himself, satisfied God's Justice, removed his Wrath, procured his Pardon as to all Sins of Omission or Commission, however aggravated, for Penitent, Believing Sinners, and so makes God and them Friends, and fits them for Communion with Him here, and for the enjoyment of Him for ever, 2 *Cor.* 5. 19, 21.

18 For in that he himself hath suffered *u* being tempted *w*, he is able to succour them that are tempted *x*.

u The Reason foregoing the Spirit illustrates in this Verse, he is such a Merciful and Faithful High-Priest, by being a Sufferer himself, which he could not have been feelingly, but by his being incarnate. So many great, and afflictive Sufferings never any endured but himself; He felt what Sin deserved, and would satisfie on Sinners, without his interposing, though he were sinless what Terrors from God within, what Pains in his Body without did he suffer and undergo; such as are unparallel'd, *chap.* 12. 3. *w* Not from any Corruption or Sin within him, *John* 14. 30. *chap.* 4. 15. but from an inveterate Enemy; the Devil without him, and all the Instruments he used of his Associated Spirits and Men: How early on the entrance on his Office did the Devil begin with him, and thought to have foiled him as he did the first *Adam*? and how did his Children tempt him, with the which the Gospel is filled in so many Pages? by these he felt what Temptations were, how difficult to avoid Sin under them, how fearful it was to be exercised by them, *chap.* 5. 7. how much such as miscarry under them are to be pitied, what sore Evils Sin brings on the committers of it; what succour, strength, stablishing, settlement his Brethren need under it, *Luke* 22. 43, 44. and how easily without his assistance his Tempted Ones may be foiled by it. *x* Now sensibly made fit by his own Sorrows, Temptations and Sufferings, he is powerfully inclined to help his; subjected he was to all of them; to make him feelingly, tenderly pitying of us. He had the Mercies of God before, and as if that were not enough, the Tempted Nature of a Man, to soften his Heart to pity his Brethren in their Sufferings and Temptations. These Sufferings of his had a purchasing Power and Ability in them for us; He thereby buying help and succour for us as to all ours, that should be correspondent unto his; so as by his Bloody Death under Temptation he bought off ours, either not to overtake us, or if under them, he is habitually and meritoriously thereby to succour his, most compassionately and readily giving forth all reasonable, suitable, and sufficient supports under, and remedy against all these Temptations, which for Sin, or from it, his Brethren are afflicted with, and come to him for help. This is the most powerful Preservative against Despair, and the firmest ground of Hope and Comfort, that ever Believing, Penitent Sinners could desire or have; from all which these *Hebrews* might have been convinced what little reason they had to be offended with his Humiliation or Death, who was their *Messiah*; and though for State and Time a little lower than the Angels, yet in the Humane Nature was thereby exalted to be the Lord and Head above them all.

CHAP. III.

* Phil. 3. 14. † Rom. 15. 8. chap. 4. 14. and 6. 20. and 8. 1. and 9. 11.

1 WHerefore holy brethren *a*, partakers of * the heavenly calling *b*, consider † the apostle *c* and high-priest of our profession Christ Jesus *d*.

a Several Uses the Holy Ghost makes from *ver.* 1. of this chapter to the end of *chap.* 4. Of the Gospel Doctrine of God the Son incarnate, set by the Father in Office, to deal for Sinners towards God as their *Great Prophet*; the Counsel he gives, is comprehended in the six first Verses of this Chapter; and as directing these *Hebrews* to their Duty, so further explaining and confirming his Office to them, by comparing of him with *Moses*, and setting him as above Angels, so above him, and to be so valued, esteemed and preferred by these *Hebrews*: Seeing this great Gospel-Prophet was for a little while made lower than the Angels in his Humanity, and it was infinitely beneficial to us upon the account of what he suffered in it in our stead, and purchased by it for our Good; *Therefore* should those who are partakers of it, being related in the Flesh to him as *Hebrews*, descending with them from *Abraham*, consider, but much more as Christians, Believing and Adopted in him to be God's Children, and sanctified by his Spirit, 1 *Pet.* 1. 1, 2, 3, 4. and 2 *Pet.* 1. 1. *b* And made thus a *Christian Fraternity* by the heavenly calling of them out of the World by the Gospel; when by his Spirit he enlightened their Minds, and renewed their Wills, and made them obedient to it, so as for the temper of their Souls they are made holy, and for their Condition happy; the work of God's Power and Mercy eminently appearing in it: God therein preventing Man, so as he influenceth him to hear him from Heaven, walk worthy of Heaven, and at last to rest in Heaven for ever. *c* Κατανοησατε imports not a bare single act of the Mind *to think on*, or *understand*, but a repeated one *to think again and again*, expressed by that Periphrasis of laying it to heart, pressing on their Spirits the due effort of Faith and Obedience arising out of this Observation, *Isai.* 52. 15. Of *God's Messenger*, his own Son sent from Heaven to be Incarnate, with Authority to execute in his Humane Nature his Prophetical, as all his Offices, and with Authority to send forth his Apostles to do their part, *John* 20. 21. which is no more than is intimated in that Title, *the Messenger of the Covenant*, *Isaiah* 42. 19. and *Mal.* 3. 1. That was to propose it to, and confirm it with them. This was he by whom *Moses* delivered God's Message might be sent to them, *Exod.* 4. 13. and whom he foretold should bring it, *Deut.* 18. 15. *Acts* 3. 22, 23. *d* The Son is the great Gospel-*High-Priest* to deal in all matters with God for them, *chap.* 2. 17. The Offices divided among other persons in the Old-Testament-Church were all united in his Person, he doth transcend them all, being a High-Priest peculiar to the Called and Sanctified Ones of God, of which all preceeding were faint resemblances and types; He, the most excellent Minister of the Christian Faith and Religion professed by them; being *Anointed* unto all these Offices in the Flesh by the Father with the Holy Ghost, *chap.* 1. 9. and being *Jesus* a Saviour, our *Emmanuel*, God on our side, saving his People from their Sins, and re-uniting them to God, *Mat.* 1. 21, 23. *John* 17. 21, 22, 23.

2 Who was faithful to him that * appointed him *e*, as also † Moses *was faithful* in all his house *f*.

* Gr. made. † Num. 12. 7.

e The Spirit inforceth the Duty counselled on them from the Fidelity of that grand Gospel-Minister in his Offices; exemplified in a Parallel with *Moses* whom he did exceed. He did most exactly perform all he was intrusted with, according to the intention and end of his Commission. He did most faithfully reveal God, *John* 1. 18. and his whole saving Will to whom God sent him, *John* 3. 31, to 34. and 5. 34. and 8. 28, 38. As his great Prophet, *Acts* 3. 22. He as faithfully discharged the Office of his Priesthood in sacrificing himself to atone God for Sinners, and as faithfully interceeds for all with him unto this day, and will do so for ever, with all Truth and Fidelity discharging his Trust, *chap.* 7. 24, to 28. and 9. 11, 12, 14, 24, 25. He was faithful in fulfilling all his Types, and in changing and finishing all the Ceremonial Constitutions, and filling them up with Gospel ones, according to God's Will revealed to him about it. He was true to his Father who *appointed* and constituted him to these Offices, and solemnly invested him in them. Ποιησαντι here not signifying the making of a Creature, but *the making of an Officer, the Person existing before*; He puts him into this special Charge and Office by anointing him for it, *Acts* 2. 36. *f* *Moses* was the Jewish Mediator, and brought them the Law Moral, Judicial and Ceremonial from God; as he was highly esteemed by them, so God testifieth of his Fidelity; Christ was not only like to him in Fidelity, but as to both the truth and degree of it exceeding him. *Moses* kept to his Pattern shewn him in the Mount, and Christ fulfilled entirely his Fathers Will. *John* 5. 30. and 8. 38. and is preferr'd to him. *Moses* was so in the *whole Church of Israel*, set out by this Metaphor of *a House*; but Christ in all God's House and Family both in Heaven and in Earth; not the least thing that concerned the Family, but Christ fulfilled; not the meanest person in it, but he careth for, and saveth it.

3 For this *man* was counted worthy of more glory than Moses *g*, inasmuch as * he who hath builded the house hath more honour than the house *h*.

* Zech. 6. 12. Mat. 16. 18.

g The Spirit proves to the *Hebrews*, that the Gospel-Prophet was not only like to, but more excellent than their greatest Prophet, and who had familiarity with God beyond others, as God testifieth, *Numb.* 12. 6, 7, 8. This he proves by an undeniable supposition that God is better than Man; such is Christ; which he demonstrates by a Work of God, *His making the Church and all things*. If he made the Church, then he is better than the whole Church, and worthy of more Honour than *Moses* who is but a Member of it. For *this Man* is not in the Original: *This Gospel-Prophet*, who was God as well as Man, the Apostle and High Priest of Christians, was *esteemed* and *accounted* by God the Father the best Judge of worth, and who appointed him to his Offices: He treated him more honourably than *Moses*, as he deserved it, having real Excellency and Worth in himself. He was God's Son, *Moses* his Servant; he lay in God's Bosom, saw his Face, was his Fellow, *Zech.* 13. 7. *John* 1. 14. 18. *Moses* only heard his Voice, and saw his Back-parts, *Exod.* 33. 19, 20, 23. and 34. 5, 6, 7. *Moses*'s Face only shined, but Christ's Person was intirely glorious, *ver.* 29, 30. 2 *Cor.* 3. 7. compare *Matth.* 17. 2, to 6. 2 *Pet.* 1. 17. *h* He is the cause Principal, Efficient and Architect of this Building, not a Stone is laid in it without him. By this Metaphor of *House* to which *it* relateth, is meant God's Spiritual Building and Temple, 1 *Cor.* 3. 16, 16, 17. Stiled God's Household or Family, *Ephes.* 2. 19, to 22. In sum, God's *Church*, built by and on Christ, of which *Moses* was but one living Stone or Member, 1 *Pet.* 2. 4, to 8. Therefore this Builder ought to be esteemed and honoured above the Church, or *Moses* a Member of it.

4 For every house is builded by some man *i*, but * he that built all things *is* God *k*.

* Eph. 2. 10.

i The excellency of this Builder is evinced by his Nature and preference beyond his Building, as any Man is beyond his; for every Earthly Artificial Building, a material House built for Habitation, though it may Metaphorically and Analogically be understood of a Common-Wealth, or Political one, which is contrived, framed, and raised by some Man; yet an effect can't produce itself, nor a House raise itself; both must have a Cause, both the House wherein *Moses* was faithful, and Christ's House. *k* But he who built his Church in all Ages, whether the *Israelitish* or Christian, and all things about it, of which we speak, and all things else, *Matth.* 16. 18. *John* 1. 3, 3. *Col.* 1. 20. He *is God* essentially; and Christ doing God's work and building all things, is not by Name only, but by Nature, God. The whole World is his Workmanship, but the Church is the most rare, curious, and excellent Piece of it. Christ is not part of the House, as *Moses* is, but the Builder of it; He is the Creator and Builder both of the Church and Him, and so infinitely above him.

5 And Moses verily *was* faithful in all his house as a Servant *l*, for a testimony of those things which were to be spoken after *m*.

l The Gospel-Minister doth not only excel *Moses* as much as *a Builder doth his Work*; *but as a Son doth a Servant*, proved in this, and *ver.* 6. Your great Legal Prophet, in whom many of you *Hebrews* trust, *John* 5. 45. did truly and fully reveal and do what God charged him, in ministring his Will to his Church, *Exod.* 40. 16, to 34. He did not diminish from, nor add the least to God's Charge, *Negatives*, *Numb.* 12. 7. As a *Minister*, *Moses* was as faithful as any God had, not a *Slave* or a *Drudge*, but a *free*, *willing*, *ingenuous Servant*, most intirely and obsequiously addicting himself in that honourable Place and Office of great Trust, to which God called him; a Steward-Servant, a Prophet and a Prince, inspecting and ordering all according to God's Will, in all Christ's House and Family, his Church, he is but a Servant. *m* His faithfulness was evident in his bearing true Witness to the Church, of all God made known to him, that they might not be uncertain of the Truth; even all that Truth, which was more fully and clearly to be spoken by the Prophets after him, and by Christ and his Apostles; but which the Spirit shall speak to them further concerning Christ and his Church in this Epistle, *John* 5. 46. In which is insinuated, *that Christ was the Truth himself witnessed to by* Moses, who was a Witness of an inferior degree, though in his Work faithful, and conformed unto Christ.

6 But Christ as a Son over his own house *n*, * whose house are we *o*, † if we hold fast the confidence *p*, and the rejoicing of the hope firm unto the end *q*.

* Ver. 19. † Col. 1. 16. ‡ Ver. 24. 13.

n The anointed Gospel-Prophet by God the Father, *chap.* 1. *ver.* 9. who was eminently faithful and true to his Trust, who is Heir and Lord of all, and therefore by the Law of Nature and Nations is above the best Servant, *Gal.* 4. 1. Who is the Head and Lord over his own Church, which he purchased by his own Blood, *Acts*, 20. 28. and built for himself; *Moses* was in it but a Servant, fulfilling his Master's Will and Pleasure, and ordering all in it agreeable to it. *o* The *Hebrews* personal Priviledge, as well as the Prophets excellency, persuading and obliging them to know by consideration what is represented to them, and to influence their hearts to a perseverance under his Teaching and Government in their Christian course, because they are Parts of his House, and Members of his Church; a particular House and Body, and Church to him, and Members of the Catholick one. A Temple wherein God doth inhabit and dwell by his Spirit, 1 *Cor.* 3. 16, 17. compare *Ephes.* 2. 21. and 3. 17. 1 *Tim.* 3. 15. A *House* he will glorify and perfect with his own Presence, and which he will fill with transcendently more Glory than he did the literal Temple, *Exod.* 40. 34, 35. 2 *Chron.* 7. 1, 2. *Isa.* 6. 1, 4. compare *Haggai* 2. 6. But how completarly shall it be filled with his Glory in Heaven, *Phil.* 3. 21. How should such a glorious state influence them to a sincere perseverance in his Religion. *p* A *tenacious holding*, as with both Hands, with our utmost Strength against all Insinuations and Temptations of all Adversaries whatsoever, which would either intice or force them from it. Παρρησια τῆς ἐλπιδος is *an ingenuous, bold, and confident profession of our Hope before all the World*, without doubting, wavering, or fearful shaking about what is the true object of it, let the Persecutions or Sufferings for it be what they will. *Hope* here is a firm expectation of Salvation in Eternal Glory by Jesus Christ. It necessarily includes in it *Faith*, for we cannot hope for that we do not believe; And Faith representing to the Soul from the Gospel, Christ purchasing, and the Father in him covenanting and promising to give it to us if we truly believe in, and sincerely obey him, so as we may on the surest and best grounds look out for it, and expect it, *ver.* 14. *chap.* 6. 13. *Acts* 26. 6, 7. compare *Col.* 1. 5. 23. *Titus* 2. 13. 1 *Pet.* 1. 3. *q* This *Hope* keeps up the Soul in a joyous and glorious Condition under all threatning Evil; it makes Christians glory in Tribulation, *Rom.* 5. 2, 3. and 12. 12. Rejoicing in want of sensible good, 2 *Cor.* 6. 10. compare 1 *Pet.* 5. 10. Both this confidence and glorying of Hope must be retained firm to the end. Perseverance they must in the exercise of them with stability and constancy, till they reach the Salvation of their Souls, *Col.* 1. 23. 1 *Pet.* 1. 5, to 10. which Christians are not to trust to their own power to compass, but on the continued assistance of God in the use of those means that he hath appointed thereunto, who will never be wanting to such who do so rely on him, and constantly seek it from him, 1 *Cor.* 1. 8, 9.

7 Wherefore, as the Holy Ghost saith *r*, * To day if ye will hear his voice *s*.

* Ver. 15.

r The Spirit inforceth his Counsel for these *Hebrews* improvement of his Doctrine about the Gospel-Prophet, by alledging a sad example of their Fathers refusing to hear and obey him, from *ver.* 7, to 11. The Allegation might be best placed in Parenthesis, and the introductive Illative Particle *Wherefore*, may refer to *ver.* 12. *Take heed, Brethren.* As *the Spirit, the Holy One*, that third relation in the Trinity, whose Essence is Holiness, is the Author of what the Psalmist doth write, and is here quoted by him, *Psal.* 95. 7, to 12. So that the Example registred is true and infallible, and should suitably affect them, reading it. *s* Every present Time, wherein the great Builder and Lord of God's Church speaketh to them; God would not have a hearer of his Prophet to procrastinate a day, but to be exercising all those internal Acts, which this word of sense *Hear* doth comprehend, such as reacheth the Heart as well as the Ear, if you will *attend*, *intend*, *believe*, *love* and *obey*; a hearing better than all external Sacrifices, 1 *Sam.* 15. 22. The Angel of the Covenant speaking his Mind and Will to them by *Moses* and the Prophets, which was for the matter of it Faith in God's Covenant, made with them in and through Christ, *Psal.* 95. 7. compare *Exod.* 22. 20, 21, 22, 23.

8 Harden not your hearts, *t* as in the provocation *u*, in the day of temptation in the wilderness *w*:

t To help in the former Duty the Spirit subjoins this negative Counsel, that is stiled *hard*, which *will not yield to any Impression*: Make not your *Heart* a Stone, so is not to understand, believe, or obey God's Voice to it, *Deut.* 14. 7. and 1 *Sam.* 6. 6. For God requires them to be his Fleshy Tables, to write his Will on, 2 *Cor.* 3. 3. The hardening of this part is the hardening of the whole person, and when hardned by themselves, is provoking God's judicial hardening of them to their Destruction. *u* Ἐν τῇ παραπικρασμῷ. *In the bitter contention*, comprehending in it both Work, Season and Place. Called *Mesibah*, *Numb.* 20. 13, 14. Names of Places and Persons by Words of the same signification, though not of the same sound. *w In the day of Massah*, when *Israel* in the Wilderness did murmur, and strive against, and vexed God (after he had divided the Sea for them) for their want of Water, *Exod.* 17. 2, 7. *Deut.* 6. 16. and 33. 8. That bitter Contest of unbelief after the sight of so many Miracles when they cried out, Is the Lord among us? *Psal.* 95. 8. It may also refer to the whole Forty Years time of their Murmuring and Tempting him in the Wilderness.

9 When your Fathers tempted me *x*, proved me *y*, and saw my works forty years *z*.

x In the time and place formentioned, the Fathers from whom you derive your Being and Corruption, yet glory in them and their Traditions, whose state is aggravated from your Line of successive Rebellion, *Acts* 7. 51, 52, 53. They have embittered my Spirit by their unbelief: For upon the want of Water, they questioned his Power, Wisdom, Truth and Providence to the denial of all, and sometimes multiplied it, *Numb.* 16, *ver.* 1. *y* A discontented quarrel with, and scrutiny of Christ the Redeemer, that if he would not serve their Lust, they would deny him, and apostatize from him, and return to *Egypt*, notwithstanding their having sufficient proof of him, yet they would contend with him, 1 *Cor.* 10. 9. *z* All *the Redeemer's Miracles*, which he wrought for them in *Egypt*; and the Wilderness, they saw them plainly and presently on their tempting him; Miracles of Mercy and of Punishments, by Fire, by the Earth opening, by Fiery Serpents, by the Sword, by consuming 600000 of them; all which were Evidences sufficient to convince any of the Wickedness of mistrusting him. *Deut.* 29. 2, 3. 4. This hardning of their Hearts yet continued *Forty Years*, till all but two of them, *Joshua* and *Caleb*, were consumed: God by their Sin was so grieved with them after such experience of his Power for so long a time. See *Exod.* 32. 10. *Numb.* 14. 22.

10 Wherefore I was grieved with that generation *a*, and said, They do alway err in *their* hearts *b*, and they have not known my ways *c*.

a Because they thus tempted and proved him by hardening their hearts in unbelief Forty Years, God the Redeemer, *Isaiah* 63. 16. *b* *Cor.* 10. 9. *was grieved*, is attributed to

him improperly, who is not subject to Passions, but as Men grown impatient with grievous and oppressive Burdens; so *Heb* expresseth his dislike, disdain of them, and resolution to bear no longer, as *Amos* 2. 13. They split on him, as a Ship on a sharp point of a Rock, so as God hath loss, offence and trouble by it; and all of them did so carry it to Him the whole Age of them but *Caleb* and *Joshua*, *Psal.* 95. 10. *b* They follow Deceit and Lying in their Doctrine and Worship with all their Heart, so that it is diffused through their Persons, and that seat of Truth is made a depth of Error, to the stupifying of their Hearts even to very madness, and this was their state all their time. *c* Notwithstanding God's Works were among them and his Word, yet they would not know his Mind, so as to approve, love, and walk in God's ways. His Law, Doctrine, revealed Truth and Commands were all cast behind their Back, *Ezek.* 23. 35.

† Gr. *If they shall enter.*

11 So I sware in my wrath *d*: † They shall not enter into my rest *e*.

d Such was their Provocations and Temptations of their Redeemer, that he determined their Punishment; the certainty of which he fixt by an irreversible Oath, which is the highest confirmation of Vengeance when it cometh from Wrath; as of his Promise when it issueth from Grace, *Numb.* 14. 27, 28, to 36. *Psal.* 95. 11. compar'd *chap.* 6. 17, 18. And the Spring of it here is Wrath, inraged by their Murmurings and Unbelief. *e* The Punishment is expresst in an expostulatory form, which is vehemently asserting the negative of the Question; *They shall never enter into my Rest. If they enter in*, then I am neither True nor God. The Rest literal was the Land of *Canaan*, *Deut.* 12. 9. in the Truth of that Type, *Heaven*. It is the Redeemer who speaks this, whose Rest it is by way of Efficiency, Purchase, and Donation; he gives entrance into it, and shuts out of it, *Matth.* 7. 21, 22, 23. This is a shutting them out of all Peace, into Eternal Sorrow, Anguish, Distress and Trouble, and every other Evil contrary unto this Rest.

12 Take heed Brethren *f*, lest there be in any of you an evil heart of unbelief *g* in departing from the living God *h*.

f Here the Spirit applieth the former dreadful example of Sin and Judgment to the *Hebrews*, to forewarn them how they sinned as these did, lest they partake of the like Vengeance, and so enters his Caution against Unbelief. Βλέπετε signifies not an act of Sight, but of the Mind, *Circumspection*, Watchfulness, and Heed, taking exactest caution of the Evil forbidden, *chap.* 12. 15, 25. 1 *Cor.* 8. 9. Brethren they were to *Paul* in the Flesh, and more so as True Believers in Christ, he cautions them particularly, one by one, lest any Root of Bitterness should be amongst them, *chap.* 12. 15. *g* The *Heart* is the first, and proper, and chiefest subject wherein all Sin riseth, and from thence issueth into Words and Works, *Matth.* 15. 18, 19. compare *James* 1. 14, 15. This comprehendeth the Mind, Will and Affections, the whole inward Man; and this Heart in every Man is naturally and habitually Evil, continually forging and framing of it, *Gen.* 6. 5. compare *Jerem.* 17. 9. Almighty Grace only can change this Heart, yet it works by Counsel, and makes the Soul willing to use the means appointed to effect it. *UNBELIEF*, though but in it self, is but a denial to assent to, or rely on the Will of God revealed to it, yet is the Spring and Fountain of all other Sin, the teeming Womb from whence all issueth, as, Uncleanness, Idolatry, Unrighteousness, Superstition, *&c.* It was the hardening Sin of their forefathers, they would not Believe, and then did Murmur and Rebel: It is the root of Apostacy; Men breaking their Covenant with God in Christ, do then desert him: Against this Perfidious, Impious, perverted Temper doth he caution them to watch, that neither for *measure* nor *season* they ever do admit or allow it; that there be not at all in the least degree, or at any time such a base, malignant quality in their Hearts, *Rom.* 11. 20, 21. *h* *Turning away, standing off, and separating the Heart*, it implies in it a real, total, final defection; actual and formal Apostacy from him whom they had owned and received, and is actual Rebellion against their lawful Soveraign, by turning either Jews or Heathens, and renouncing the Christian Religion and its Author, who is *the Living God*, not only *formally* as opposed to dead Idols, but efficiently the Author and Fountain of all sorts of Life, but especially of Spiritual and Eternal Life, *John* 5. 19, 20, 21, 25, 26. which Living God is our Lord Jesus Christ, *ver.* 7. whose Voice they were to hear, who was tempted by their Unbelief in the Wilderness, 1 *Cor.* 10. 9. who gave the Law to them at *Sinai*, *chap.* 12. 26. So that to apostatize from him and his Religion, is to apostatize from God, and to renounce Eternal Life, and to subject themselves to Eternal Punishments, which he *ever liveth* to inflict on them; Unless they took heed to avoid this Unbelief, it was impossible for them to persevere in Christianity, when threatned with Persecutions, and the loss of Peace, Liberty, Safety, Estates, Honours, Relations, and Life it self for it.

13 But exhort one another daily, whilst it is called, To day *i*, lest any of you be hardened through the deceitfulness of sin *k*.

i The means to avoid the former Evil, is, to *Exhort*, which as a private Duty, is an earnest, frequent calling on, stirring up, or persuading, incouraging to perseverance in the Christian Religion, and to put away all Heart-Evil, especially Unbelief, which traineth to Apostacy; to which are subserviente God's Precepts, Promises, Threatnings suitably applied by them: And this is not only privately, but especially publickly, by the regular Ministration of the Word and Ordinances to the whole Society of Christians, as they are personally obliged to it, being Members one of another, 1 *Cor.* 12. 25, 27. And this they are to do *instantly*, for no Man is sure what may be on the Morrow, he being but a Days-Man, living, and supplied, as working by the day; sufficient to the day is the Duty as well as the Evil in it, *Matth.* 6. 11, 34. Whilst then the day of Grace and Repentance lasts, in which God calls and intreats, and will hear and help, the opportune time of exhoring, the very instant wherein God expecteth it, *ver.* 7. *Psal.* 95. 7. And every one as thus to look to another, must begin with himself, lest any miscarry; Charity, especially as to this, should begin in every Christian at home. *k* Lest themselves or others, refuse the Gospel tendred, or reject and apostatize from it after professing it, so as to become not only obstinate, but rebellious by Unbelief, and an habitual hardned Heart; so as the sinful, natural habit of our Soul, *James* 1. 12. 15. So horrible vile in it self, that were it not masked, Nature would abhor it, might be drawn forth by the false Colours, as the Devil blinds Sin with, to delude the Understanding, and to catch and instrate the malignant Will, that it swallows it more and more, to the hardning of the Heart; That Divine Promises, Threatnings, nor Admonitions can make any impression; it being unmoved under the application of all these, disregards the Christian Faith, and hath its issue in a total Apostacy, *Jer.* 17. 9. *Ephes.* 4. 22. 1 *Tim.* 1. 19.

14 For we are made partakers of Christ *l*, if we hold the beginning of our confidence *m* stedfast unto the end *n*.

l *For*, shews this to be a rational motive, urging home the former Counsel, unto which the following Condition doth agree; for we Believing Christians and Brethren are made μέτοχοι, *Partners* with the Primitive Proprietor supposed in it, even *Christ*, who hath of his own the fulness of God, Life, Grace, Glory, and all good; in all which fulness of his we share, by virtue of our Union with him, *John* 1. 16. *Ephes.* 1. 22, 23. *Col.* 1. 19. and 2. 9, 10. And he by his Spirit will free us from the deceitfulness of Sin, and hardning by it. *m* If by a Spiritual *tenaciousness*, and firm fixing in our hearts, we hold ἀρχὴν, either the *principal* or *fundamental* Truth, as the word signifieth in Sciences; or, the *entrance or beginning* of our Course, as used in things, so as the first step in Christianity is stiled a beginning of Grace. Ἡ ὑπόστασις, in personal relations is, a *real subsistence*, as of the Son in the Trinity, *chap.* 1. 3. *In things*, the *Basis* and *Foundation* upholding others, and this in Christianity is Christ principally, who bears up his Church, *Eph.* 2. 20, 21, 22. And Faith the instrument, whereby we receive Christ, is so called, *chap.* 11. 1. That which renders present and subsisting what is hoped for to the Soul; so that here it imports the retaining firm that Principle of Truth, upon which Christians are bottomed and supported to Life, that is, Christ himself, and the true Doctrine of him; as also, that we must firmly stand in the first beginnings of Faith, and encrease in them, so as they may be firmly fixed in our Hearts, and our Hearts on them, so as never to be removed as long as we live; our retaining firmly of this, makes us partners in Christ; both *instrumentally* helping in it, and *evidentially*; It being the infallible consequence of true Grace, holding us to this Communion with Christ. How ought these Conditions to quicken the activity of Believers.

15 Whilst it is said, * To day if ye will hear his voice, harden not your hearts, as in the provocation *o*.

* Ver. 7.

o This is another circumstance of the Example of the *Jews* applied to them: That since *now* Christ is speaking to you, as he did to your fore-Fathers then; the same Voice concerneth you both, so, as not to morrow, or when you will, but *To day*, if you will believe what God speaketh to you by him, and hath recorded in his Word concerning his being the *Messiah*, and render not your selves deaf to God's Voice, or obdurate through Unbelief, as your fore-Fathers did, when their Unbelief and hardness of Heart imbitter'd God's Spirit against them, because acting in it against their solemn Vows and Engagements to him, so as to Apostatize from him.

16 For some, when they had heard, did provoke *p*: howbeit not all that came out of Egypt by Moses *q*.

p This is a rational enforcement of the former Duty pressed, it being as possible for them to provoke Christ as others, they should look to it, and not harden their hearts; for the greater *some*, the most of the Congregation of *Israel* imbittered God's Spirit by their Unbelief and hardness of Heart,

Heart; though Christ spake to them from Heaven, as never was before done, and daily by *Moses* they were hearing Counsels by which they might live, yet provoked they him, and would not believe. *q* This rightly interprets the Psalmist, and sets a better example of their Fathers for them to follow: Let *Caleb* and *Joshua*, Believers, and Obedient to God, be your Patterns to imitate; He aggravates the Disobedience of the one, and the Obedience of the other. They all had equally a clear Exemption and Deliverance from the place of Bondage, and that by *Moses*, by whom God wrought such Miracles as might command Faith from any; yet these *some*, by murmuring and striving with the Redeemer, provoked him: how great is their Sin? How suitable and pleasing the Obedience of the others to him?

17 But with whom was he grieved forty years? *was it* not with them that had sinned, * whose carcases fell in the wilderness *r*?

* Numb. 14. 29, 30. 1 Cor. 10. 5. Psal. 95. 10.

r By these Questions, the Spirit makes a more lively representation of these unbelieving provokers of God, that his Reason may have the more force with them; *Do ye observe with whom God was grieved?* the form puts them on more exact notice for their caution: God suffers not by Passion, but these redeemed out of *Egypt* carried it contrary to him, and crost his Will, that which usually grieveth us. Concerning the Word, see *ver.* 10. It is used by the *Septuagint*, *Deut.* 7. 26. to express that detestation and abhorrence which *Israel* was to shew against Idols, that they should be a *grief* to their Soul not to be indured: *Idols* are called *Grievances*; he was displeased and grieved with their Covenant-breaking with him Forty Years together. These Sinners by their Unbelief, Murmuring, Idolatry, Rebellion against his Officers and Ordinances, and their other Lusts, so imbitter'd his Spirit, that he by various Judgments destroyed and turned them into the Grave and Hell together; 1 *Cor.* 10. 5, to 11. *Moses* and others of God's own cannot be numbred among these Sinners, for their Sins were pardoned, and Persons accepted; and though they came short of the literal, had a much more abundant entrance administred to them into the Heavenly *Canaan*.

Deut. 1. 34.

18 And * to whom sware he that they should not enter into his rest *s*, but to them that believed not *u*?

s To prevent these *Hebrews* falling, the Spirit repeats the direful Oath of God to Apostates in the Wilderness. The form of which was opened, *ver.* 11. compare *Numb.* 14. 30. The matter sworn was, that they should be so far from possessing, that they should not as much as enter into the Land of Promise, *Canaan*, which was God's Property, as the whole Earth is; he promised it to them, could only dispossess their Enemies, did give it in Possession to their Seed, and made it a Type of Heaven, and of his Rest there; he swore this in his severe vindictive Justice, so as his Sentence was irreversible: which Oath stands good against all total and final Apostates from him, who have thereby forfeited any Title to God's Eternal Rest. *u* Those who were unbelieving under all God's Miracles of Mercies and Judgments, which they saw, and so became obstinately disobedient to God's Commands, and broke his Covenant, *chap.* 8. 9. *Jer.* 31. 32. and apostatized from him, and so perished in their gain-saying.

19 So we see they could not enter in, because of unbelief *w*.

w The execution of the matter sworn was felt by these *Hebrews*, which should make them and all that read it, to dread both their Sin and Punishment, which the Gospel would as justly inflict on them, if Unbelievers. It is to be seen in God's written Record of it, and the experienced downfall of such, that God's Oath had shut the Door as to their entrance there, and his Judgments consumed them in the Wilderness; because of their denial of resting on God's Word, and the impious practices that issued from it, in their rejecting Promises, rebelling against Precepts, and murmuring against Providence. God is no respecter of Persons; if we sin so against his Son and Gospel, how much forer Punishment will overtake us? *chap.* 10. 27, 29.

CHAP. IV.

1 LET us therefore fear *a*, lest a promise being left *us b*, of entring into his rest *c*, any of you should seem to come short of it *d*.

a The Spirit draws this Counsel from the former sad event of Unbelief in the Progenitors of these *Hebrews*, who were shut out of an Earthly *Canaan* by it, which was promised to them: Hereon he adviseth them to avoid that Sin which will have now as fearful a Punishment, *viz.* the shutting them out of the Heavenly *Canaan*, tendred and promised to Believers in the Gospel. *Fear* is that affection of the Soul, by which it avoideth and shuneth what is hurtful to it, and here carrieth in it a gracious and Child-like care and jealousy of slighting the Father's Promise, and coming short of Heaven; it is a Fear issuing from Faith, *Phil.* 2. 12. *b* Lest the Promise of God to Men, who sware some should not enter, but promised others should, as *Numb.* 14. 23, 24, 30, 31. A Promise of the most Excellent, Glorious and Heavenly Rest made to Believers, *Isa.* 11. 10. This was graciously *left* or made to them by God, but καταλειπομένης here is an *act of Sin*, *lest we by Sin should leave or reject God's Promise* of the better, as the *Hebrews* did of the literal Rest by their Unbelief and Disobedience to God's Law, and so is the proper object of Fear, and therefore ought to have been read, *lest the Promise being left behind*. *c* Of a free entrance into Heaven, and enjoying a glorious Rest with God there. *d* He would have it the Fear of all, that not *one Soul* might be indangered by it; so as not in any measure to slight such a Promise, nor as much as to seem so, flying from the very appearance of Evil, 1 *Thess.* 5. 22. ὑστερηκέναι, a Metaphor taken from *Racers*, *where any are out-run and left behind*, noting the miserable state of such Christians who profess to run to Heaven, but never do so as to obtain it, 1 *Cor.* 9. 24, 25, 26. Alas, He that falleth short of Heaven, reacheth home to Hell.

2 For unto us was the Gospel preached as well as unto them *e*: but the word * preached did not profit them *f*, not † being mixed with faith in them that heard it *g*.

* Gr. *The Word of hearing.*
† Or, *because they were not united by Faith to the.*

e The reason inforcing the former counsel is, their having mutually the same means, the one as the other, and if they fear not, may be guilty of the same Sin; for the *Hebrews* and the whole Church were *Evangelized* by the outward publishing to them, and their professed reception of the glad tidings of Salvation by God the Son incarnate, who was to lead them in the way to God's Eternal Rest; which if they had been truly Evangelized and transformed by, they could never have been shut out of God's Rest. The same Gospel being preached to both their fore-Fathers and them, though more gloriously revealed to the latter, 2 *Cor.* 3. 10; 11; For the Gospel was preached to *Abraham* and to his Off-spring, that in his eminent Seed, the Lord Jesus Christ, all Nations should be blessed, *Gen.* 22. 18. compare *John* 8. 56. He was the Angel of the Covenant that was Lord of God's Hosts, and was to lead them into the Literal and Heavenly *Canaan*, *Exod.* 23. 20. *Josh.* 5. 13, 14, 15. *Isa.* 11. 10. So that none entred into either of God's Rest but by him alone, who so testifieth by himself, *John* 5. 39, 46. And by his Spirit, *Acts* 15. 11. *f* The Gospel was so preached to them, that they did or might hear it, *Rom.* 10. 14, 15, compare *Psal.* 92. 4. *Isa.* 52. 7. yet did it not prove effectual to many of those *Hebrews* to bring them either into the Literal or Heavenly *Canaan*, but came short of God's Rest in both; they not performing what he required; he by an irreversible Sentence excluded them, see *chap.* 3. 17, 19. *g* Συγκεκερασμένος. A Metaphor taken from mixing things in the Stomach, as Meat and Drink, without the Concoction of which there can be no nourishing the Body, feeding forth the Sin of these *Hebrews*, who never received nor mixed this Gospel which they heard with a sincere Faith in their Souls, so as being digested thereby, it might be united with it. Thus that which was the mighty Power and Wisdom of God to Salvation to those who believed, was a Word of Condemnation and Eternal Death to Unbelievers, 1 *Cor.* 1. 18. 1 *Pet.* 2. 2, 3.

3 For we which have believed do enter into rest *h*, as he said *i*, As I have sworn in my wrath, If they shall enter into my rest *k*, although the works were finished from the foundation of the world *l*.

h A further reason setting home this Counsel, was the certain benefit of our Care in Believing; for that the community of real Christians, partakers and exercisers of the same precious Faith, as *Paul* himself, 2 *Pet.* 1. 1. have the same privilege as believing *Caleb* and *Joshua* had, *Numb.* 14. 24, 30. to enter into God's Rest, initially having Peace with God now, and his Love shed abroad in their hearts by the Holy Ghost, witnessing their Reconciliation, Justification, Renovation, Adoption, so as they rejoice in Hope of the Glory of God, *Rom.* 5. 1, 2, 5. and are by Believing and Obedience making our to the attainment of the final and compleat Rest of God in Heaven, of which they are afraid to fall short. *i* God himself confirms this by his Oath, *chap.* 3. 11, 18. *Psal.* 95. 11. At the same time that he excludeth all Unbelievers from entring in, he inclusively and by consequence sweareth that all Believers do and shall enter in. *k* That Rest which *David* there speaks of, was not God's Rest on the Seventh Day from the Creation after the finishing of God's Works, nor the Temporal Rest in the Land of *Canaan*, which the *Jews* had and were past, as these *Hebrews* might suggest, but another Rest to come, either in the World to come, *chap.* 2. 5. or in the Heavenly Rest in Glory, which he takes occasion further to

to explain to them. *l* Καὶ τοι some render as a particle of exception *although*, as if it intended, *although* God's Rest is some-where meant of his Rest after the finishing of the Works of Creation, yet here God speaks of the Rest of *Canaan* a Type of the heavenly one; others, that God swore they should not enter into his Rest, *although* God's Works were done, and the Rest were ready, because of their Unbelief. Others render it, *And indeed, he said and spake of the same heavenly Rest*, long before he spake of the Rest of *Canaan, even upon the finishing of his Works from the foundation of the World*; which seems most agreeable to the Spirit's Design here.

4 For he spake in a certain place of the seventh *day* on this wise *m*, * And God did rest the seventh day from all his works *n*.

* Exod. 31. 17.

m The Spirit proves, that the Rest mentioned by *David*, *Psal* 95. 11. is not meant the seventh days Rest, because spoken 3000 years after that Rest was past; but this Rest of which he speaks, was to come, tho spoken of, and known then: For *Moses* had spoken of it in a well-known place to them, *Gen.* 2. 1, 2, 3. and this when he wrote of the seventh Day, which was eminently noting the Sabbath, and a Type of God's most excellent Rest which he sware unto Believers. *n* God doth not here rest as if he were weary, *Isa.* 40. 28. but ceased from the Creation of all kind of things he purposed to make, but not from their propagation and his providence about them, *Acts* 17. 25. And this he did on the seventh Day, which he instituted a Sabbath for his People, *Gen.* 2. 3. which resting-day may type out the eternal Rest of Angels and Men, when their Work of Obedience is finished: And yet was not God's Rest spoken of in the Psalm, nor promised in the Gospel to Believers, for this was yet to come; whereas the seventh Days Rest was entred into from the Foundation of the World.

5 And in this *place* again *o*; If they shall enter into my rest *p*.

o Καὶ here is not so much *copulative*, connecting an Instance of *David* to the same purpose of that of *Moses* about the seventh Days Rest from the Creation, but *disceritiva*, joyning an Instance of another Rest of God different from the seventh Days Rest. *Moses* spake of this, but *David* here of a further Rest; for in *Psalm* 95. 11. *David* spake not of the seventh Day, but of God's last and eternal Rest. *p* Εἰ here is *affirmativa*, as appears by comp. *v.* 3. and 6. that these shall have a real and full possession in the future after *David's* time of this Rest, and therefore different from *Moses's* Rest so long past before. The Word *Rest* in the Hebrew is not the same in the Text of *Moses* and *David*, Gen. 2. 2, 3. it is שבת in *Psalm* 95. 11. מנוחתי This of *David* noting the full eternal, comfortable Rest of Souls in Glory, sworn by God to Believers in the Gospel.

6 Seeing therefore it remaineth that some must enter therein *q*, and they to whom † it was first preached, entred not in because of unbelief *r*.

† Or, *the Gospel was first preached.*

q The Spirit having demonstrated, that God's Rest sworn to Believers in the Gospel, and mentioned by *David*, could not be the seventh Days Rest; proceeds to prove likewise, that it could not be the Rest of *Israel* in the Land of *Canaan*, since that was entred into 400 years before he wrote by the Spirit of this better Rest, since those unbelieving *Israel* that entred into *Canaan* never entred into this Rest. Forasmuch then as a Rest to come is spoken of, and that some Believers must have a real and full possession of the glorious Rest offered to them in the Gospel, as *David* foretold; see *v.* 9, 10, 11. *r* The unbelieving *Israel* who had the glad Tidings of this Rest preached unto them by *Moses* and by *David*, &c. yet entred not into it, tho they entred into, and lived in *Canaan*, because of their Disobedience and Unbelief. Then it follows *Canaan's* Rest and this cannot be all one; and the latter is only intended by *David* here.

7 Again, he limiteth a certain day, saying in David *s*, To-day, after so long a time *t*; as it is said, * To day, if ye will hear his voice, harden not your hearts *u*.

* Chap. 3. 7.

s This is a further Proof, that *David* did not mean or intend the rest of the *Jews* in *Canaan*, in the 95th Psalm, from the determined time of it; as if the Spirit had said, besides what I have proved, take another Argument; *Again I argue*. God by the Prophet setteth out, and severeth from all other Time a *certain fixed Day*, from which the Rest spoken of, is cleared, and of it testified by him, *Psalm* 95. 7, 8. *t* After 400 Years past of *Israel's* Rest in *Canaan*, which was a long Time, doth *David* say *of to-day*, a Time present, then and further to be extended, even the Gospel-day, in *David's* Time, and after it, not in *Joshua's*, for that was past long before. *u* Ye ought *to day* to hear, receive, and believe the Gospel of God's Rest, and not by Unbelief to turn your Hearts from the Voice of God in the Gospel.

8 For if ‖ Jesus had given them rest *w*, then would he not afterward have spoken of another day *x*.

‖ That is, *Joshua.*

w This is the Improvement of the former Instance, *v.* 7. If *Joshua* by bringing *Israel* into *Canaan*, had given rest to all Believers, then God would not by *David* have spoken of another Day and State of Rest to come. *Joshua* was, *Acts* 7. 45. a Type of Jesus bringing Believers into the true Rest of the heavenly *Canaan*, as he did *Israel* into a literal one. If that of *Canaan* was the full, and perfect Rest of Believers, which was given them by him. *x* Then God himself would not have spoke by *David* of a better and heavenly Rest promised Believers in the Gospel; of which spiritual and eternal one, both God's seventh-day Sabbath, and the Rest of *Canaan* were but fainter Shadows & Types. The Expostulation is vehemently denying it.

9 There remaineth therefore a ‖ rest to the people of God *y*.

‖ Or, *keeping of a Sabbath.*

y Here the Spirit concludes from his former Proofs, That there is a more excellent Rest revealed to Faith in the Gospel, which is remaining, future, and to come, and will sure, and most certainly do so; tho it be behind, yet it will be enjoyed. A Sabbatism, which is a State and Season of most glorious Rest, see *v.* 10. shall be enjoyed by sincere Believers, the true *Israel* of God, of whom he is the Proprietor, and who are for their eternal State so excellently holy, and of so divine a Nature, that he is not ashamed to be called their God. They have an Entrance here into the initials of this Sabbatism in internal Peace, and the glorious Liberty of the Children of God; and by it secured of their full Possession of it in the eternal Inheritance of the Saints in Light. *Colos.* 1. 12, 13. 1 *Pet.* 1. 3, 4, 5. *Rev.* 14. 13.

10 For he that is entred into his rest *z*, he also hath ceased from his own works *a*, as God *did* from his *b*.

z This proveth the foregoing Consequence of a *Rest remaining*, from the Nature of a true Rest, which is a resting from all Labours, which the *Israelites* did not in *Canaan*, therefore it is yet to come. For every true Believer who hath full possession of God's Rest; where God is satisfying of them in Christ, they rest in his Loves, of which the Sabbath and *Canaan* were but Types. *a* Such true Christians have ceased and rested from all their sinful Works and Labours, as Works of Callings, Miseries, Anxieties, and Sufferings of any kind, resting from them perfectly and perpetually, having finished all his Work of Evangelical Obedience through them. *b* They have rested not in a *Parity of Rest, or Work in kind*, but as God from his own *in likeness of order*, his Work going before Rest, and of Rest fitted for Believers by him conformable to his own. Some refer these Words and the Relative *he* to our Lord Jesus Christ, as Head of his Body the Church of true Believers; and that the Parallel runs between God the Father and him in the Works of the Old and New Creation, which Works were good and compleat in their different Kinds in their Cessation from them, and their Rest in their respective Sabbaths, both Days being founded thereon; and that Believers shall be conformable to their Head, treading in his steps, in doing and suffering, and then in Rest.

11 Let us labour therefore to enter into that rest *c*; least any man fall after the same example of ‖ unbelief *d*.

‖ Or, *disbelief.*

c This is the Use of the former Doctrine, that since many through Unbelief fall short of God's Rest, therefore let us labour. Σπουδάσωμεν imports Study of Mind, Earnestness of Affection, Diligence of Endeavour, with all the Powers of Soul and Body to intend this Work: so is it used, 2 *Pet.* 1. 10. This is the most necessary, excellent, and important one to us in this World, our single great Business in it; and therefore as Students our Minds must be bent on it, and our Wills fixed and resolved about it, and the Operations of all the executive Powers of our Persons put forth to the utmost Degree, so as all the Duties necessary thereunto, as Attendance on all Ordinances, and the constant Exercise of Faith and Obedience, must be fixing us for, and bringing us into the full possession of the eternally blessed and glorious Rest of God, 2 *Pet.* 1. 5 to 12. *d* That not any particular Person may fall into sin and the Consequents of it; the Particle ἐν may be read *into*, and then it implies, lest any of you prove Rebels and Apostates. Or, it is read *by*, or *after*, and then it is a Fall to Destruction and Hell, with all the Miseries that those feel who are shut out of God's Rest, as their unbelieving Forefathers were. God spared neither Apostate Men nor Angels, and will not spare others if they sin as those did. Our Judgments may be rather sorer, being warned by their Example, 1 *Cor.* 10. 11. comp. *Heb.* 10. 26, 27, 29. They were contumacious and disobeyed the Gospel of God's Rest, therefore he destroyed them in the Wilderness, and thrust them down to Hell for ever: Avoid you their Sin, as you would labour to avoid their Punishment.

12 For the Word of God *e* is * quick *f* and powerful *g*, and sharper than any † two-edged sword *h*, piercing even to the dividing asunder of soul *i*, and spirit *k*, and of the joints and marrow *m*, and *is* a discerner of the thoughts and intents of the heart *n*.

* 2 Cor. 10. 4, 5.
† Rev. 1. 16.

e The Efficacy of the Word of God is a further Improvement of their studious Labour to enter into God's Rest; for that calleth us thereunto, even the Law and Doctrine of the Gospel brought by the *Incarnate Word* from Heaven, preached by him to the World, dictated and inspired into the holy Penmen both of the Old and New-Testament by the Holy Ghost, and written by them at his Call and Order, 2 *Pet.* 1. 19, 20, 21. representing all those Precepts and Prohibitions, Promises and Threatnings by which God will judge to whom this Gospel hath been preached in that Man whom he hath appointed. Compare *ch.* 2. 1, 2. and *v.* 1, 2. of this. And this Word was written by *David*, Psalm 95. even as Word of Exhortation, Promise and Threatning, as opened before; and shews the Perfection of this Gospel-Law in its Administration by Christ. *f* This Word like the *Incarnate Word* is ζῶν, not only a *living* Word, but a *quickning Word*, making dead Sinners living Christians; Souls dead in Sins and Trespasses, alive to God. This Word, the Breath of God, conveyeth Spirit and Life to them, 2 *Tim.* 3. 16. 1 *Pet.* 1. 23. so *David* experienced it, preserving the life it breathed into him, *Psalm* 119. 50. and the Members of the Church, 1 *Cor.* 4. 15. comp. 2 *Cor.* 3. 6, 17, 18. and as a Rule it guideth and directeth them through Christ unto eternal Life, *John* 6. 68. *g* Ἐνεργὴς, it's an *active Word*, powerful in its Effects; the very Ministration of the Spirit, 2 *Cor.* 3. 8. most efficacious and energetical for convincing, converting, comforting and for condemning, killing: It acts like the Power of God; so *Rom.* 1. 16, 18. *h* Τομώτερος signifieth a *cutting Sharpness* as becometh several Uses, as searching, letting out Corruption, or for killing; all which agree to this Divine Word; sharper than any *Sword: with two Mouths. The Hebrews* stile the *Edge* the *Mouth*, that which bites, teareth, or wounderh; as *Rev.* 1. 16. and 2. 12. The Word for spiritual Execution upon Souls is more sharp, and above every other Sword; there is none so piercing for cutting the Heart, or killing Sin in it. So is it used, *Ephes.* 6. 17. comp. *Acts* 2. 37. and 7. 54. It is Christ's Weapon of Offence and Defence for his People, and it cuts without Resistance; with it he is defending his Truth, and smiting his Enemies, *Isa.* 11. 4. comp. *Rev.* 19. 13, 15, 21. *i* Διικνούμενος piercing, or going through what is smitten with it, which way soever it is turned it forceth its way through all Opposition to a dividing into Parts, and separating the most nearly united and close-lyejoyned things, laying open the very Entrails, the most inward in a Man; where the Metaphors taken from the closest parts of the Person are applied to the Soul. *k* Ψυχῆς may denote not so much the natural Life and the Faculties of that, but that which is stiled the Rational Soul as unregenerate, see 1 *Cor.* 2. 14. Such an *animal carnal Soul* as is purely Human, 1 *Cor.* 3. 3. which wants both a Principle, Light and Faculty to discern the Things of God, as no natural Eye can see a Spirit, *Rom.* 8. 5, to 9. *l* Πνεύματος the Soul of Man regenerate and spiritualiz'd, called Spirit, 1 *Thess.* 5. 23. The Soul inlightned, renewed, and governed by the Holy Ghost, not altered as to its Substance, but as to its Qualities, whose Understanding, Will and Affections are spiritualiz'd, manifested in its Actions agreeable to the spiritual Will of God, 1 *Cor.* 2. 10, 12, 14, 15. These are both of them under the piercing Power of the Word, and the Spirit can reach them by it as he pleaseth. *m* Ἁρμῶν are not the Members, but the *Nerves, Membranes, Muscles*, whereby the Members or Limbs are joyned one to another, so as not without Incision to be discovered, and *the Marrow* within the Bones, there must be a breaking or perforating them to reach it. By which Metaphors are see out the *hardest, compactest, and most intimate Parts of a Sinner, the most secret hidden ones*, which no natural Reason can reach, yet the Word of God pierceth them, to discover either the evil or good of them, and to inflict Wrath, or communicate Comfort according to their Conditions. *n* The Word of God *is a most nice, exact, and critical Judge*, discerning the Gravity and Rectitude of them; it discovers and distinguisheth them as they are, or not agreeable to it self, the fundamental Truth; and is capable, as a Judge, to charge or discharge as its Author will, by it. *Rom.* 2. 12, 15, 16. compare 1 *Cor.* 14. 24, 25. It discovers the most inward, close, secret and constant Motions, both speculative and practical, of the Soul of Man inseparably united to the Heart, and one with another, whether they are Opinions, Conceptions, Resolutions, or Decrees, so subtile and so secret, as who can know them, but who made the Heart. *Gen.* 6. 5. *Jer.* 17. 9.

13 * Neither is there any creature that is not manifest in his sight *o*: but all things *are* naked and opened † to the eyes of him with whom we have to do *q*.

* Ps. 33. 13, 14. Prov. 15. 3. & 5. 21. & 139. 1, 2, 12.

o Καὶ is not very *copulative*, but *rational*, shewing the ground of the former Efficacy of the *Gospel-Word*, because its Author seeth and knoweth all Persons and Things, and filleth it with this power and Force. For every Creature which God the Son created, Angel, or Man, or any other; from the greatest to the least, from the Leviathan to a Mite, and all parts of every Creature, especially of every Creature to whom the Gospel is preached, *Mark* 16. 15. 25. nor any one is ἀφανὴς *without light*, invisible, unapparent, obscure, or possible to be covered, or hid, or concealed from his View or Face; where the Relative ἀυτῷ agreeth with Θεῷ *God in Christ*, and not with λόγος, or *the Word*, *v.* 12. as the following Relative evinceth. To this God-Man no Spirit nor Thought can be hid; it shall not be so from the efficacious Power of his Word, much less shall Infidelity or Hypocrisie be hid from it, or his most piercing Eye. *p* But all *things* in general and particular, not any one excepted, is *bare, naked, uncloathed*, the Covering is removed, all Secrets are open and manifest to view, God the Son seeth within and without, all are unveiled to him, and *laid open as by Dissection*. Τετραχηλισμένα a Metaphor taken from the sacrificed Beasts, which being skinned, were cut open from the Neck, and so divided by the Chine to the Rump, or by the Throat downward imbowelled by the Priests, so as every part within may be clearly seen whether clean or unclean. The Truth of which is, that every thing in the World, even the most secret and inward Thoughts of the Heart of a Sinner, which is a great Deep, is opened and laid forth to every Scruple unto God in Christ; every secret Unbelief, apostatizing Principle, or Hypocrisie he discerneth clearly and fully, *Jer.* 17. 9, 10. he that made the Eye, must see best. *q* His Eyes who pierceth beyond the Vultures into things and places that no Eye can discern, the Souls of Men, *Job* 28. 7, 10. *Psal.* 94. 9. *Prov.* 20. 12. All this is asserted concerning the Person of whom *Paul* writes, *Christ God-Man*, the great Gospel-Minister, whose Word is so powerfully piercing: of him and his Word is all this Speech and Discourse; he it is who is the All-knowing and impartial Judge, and makes his Gospel Word of Counsel, Promise, and Threatnings to cut so deeply, and search the secrets of the Hearts of all.

14 Seeing then that we have a great high priest *r*, * that is passed into the heavens *s*, Jesus the son of God *t*, † let us hold fast our profession *u*.

* Chap. 7. 26.
† Chap. 10. 23.

r The excellency of the great *Gospel-Minister* beyond all others in respect of his *Priestly Office*, especially beyond *Aaron* and the Levitical Priesthood, is shewn by the Holy Ghost from this Verse to Chap. 5. *v.* 11. It is introduced, as the Spirits counsel to these Hebrews, from the Premises for their using of this High Priest, in order to their reaching home to the Rest of God, to whom and whose Profession they ought to adhere, since he is so fit, and so willing to give them an entrance into it, comp. *chap.* 2. 17, 18. and 3. 1, 6. Being therefore by the Spirit through Faith not only interested by a common Relation in him, but by a real Union to, and Communion with him, as here described an High Priest, *ch.* 2. 11. and 3. 1. so great as none was, or can equal him. All the High Priests on earth but imperfect Types of him; above *Aaron* and all others; the grand Presider over all God's Worship, who had Work peculiar to himself above all: The Supreme and Universal Priest in Heaven and Earth, whose Title the *Roman* Antichrist usurpeth; to him only due, *Pontifex optimus maximus*, yet officiating always for us. *s* He hath fulfilled his Type, entering into the Holy of Holiest in Heaven, taking Possession of God's Rest, and purchasing an Entrance for us into it, and this after the removal of the Curse, Satisfaction of the Divine Justice for our Sins, Victory over all Enemies that would oppose his or our Entrance by him, as Sin, Wrath, Death, and the Devil, and keeping possession of this Rest for us, *ch.* 9. 23, 24, and 28. *t* Jesus the Saviour of his People from all their Sins, their Emmanuel, *Matth.* 1. 20, 21, 23. who being God the Son by eternal Generation, was incarnate by taking to himself and uniting a true Body and a reasonable Soul, being conceived miraculously by the Virgin *Mary* from the overshadowing of the Holy Ghost; in which Nature, inseparably united to his Person, he fulfilled all Righteousness, and died a Sacrifice for our Sins, and rose in our Nature, and ascended and entred into the Holy of Holiest in Heaven, and made Atonement, and laid open the way to Believers to enter God's Rest there. *u* The entire Religion of which Jesus is the Author, as opposite to that of the *Jews* in its Principles and practick part of it, *ch.* 3. 1. is powerfully, strongly, and perseveringly to be held by his without Relaxation, in which if we follow him, cleave to him, and by him labour to enter, we shall not come short of God's Rest, *ch.* 7. 23, 25. where the Head is, there shall the Body be also, *John* 14. 2, 3. and 17. 24.

15 For * we have not an high priest, which cannot be touched with the feeling of our infirmities *w*, † but was in all points tempted like as we are, ‖ *yet* without sin *x*.

* Chap. 2. 18.
† Luke 22. 28.
‖ 2 Cor. 5. 21.

w This Duty of perseverance in the Christian Religion, is inforced by the Consideration of the Sympathy of this High-Priest, with the States of all who will enter into God's Rest by him. He is worthy that we should hold it fast, being without imperfect. It is impossible he should be pitiless to penitent Sinners, tho he be glorious, there being nothing in himself, or out of himself indisposing him to it. Συμπαθῆσαι imports such a Sympathy or Fellow-feeling, as makes him like affected as if he were in the same case with them. He cannot but be compassionate, since inwardly affected and moved with the Sufferings of his, *Acts* 9. 5. comp. *Isa.* 63. 9. As God, he is infinitely merciful; as Man, inwardly feeling them; even

even all the Miseries they were liable to, but sinful ones. He wants no Bowels, but he hath as a fellow-feeling, so a fellow-grieving, and fellow-caring for the Redress of them, even all such as are fit for his Pity; and works on Affections, a sense of Guilt, Fears, Doubts, Tremblings, Weak-workings to God, the concomitant Infirmities of sinful Souls; all the Weaknesses of Grace in us, all Troubles, Distresses, Anguishes in the Flesh, the Fruits of Sin. He knows these *sensibly* as Man, which as God singly he could not. These sinful weaknesses of Soul inclining to sin, and disabling from resisting Temptations by which the subtil powerful Enemy of our Soul prevaileth over us to the Accumulating of Sin and Guilt daily, and so need this Sympathy of his to us-ward; see *ch.* 5. 2. 1 *Cor.* 2. 3. 2 *Cor.* 11. 23 to 31. and 12. 5, 9, 10. *x* But *πεπειρασθέντα* was pierced and tried by all sorts of Sufferings being outwardly tempted by the Devil to sin; inwardly he could not, being perfectly holy, *John* 14. 30. but was outwardly with Violence assaulted by him, *Matth.* 4. 1, to 12. and tried by Men beyond any Man, and tempted to the same Sins whereby *Adam* fell, and others miscarry every Day. He felt the Curse of Sin, the Wrath of God, Agonies in his Soul, violent pains in his Body, Sorrows to the Death from the Cradle to the Cross: And in every *matter of Grief and Suffering* in Soul, in Body, from the World, from Satan, from God, in all kind of Temptations spiritual and temporal; experiencing the Evils of this Life, Hunger, Thirst, Weariness, Grief, *Isa.* 53. 3, to 11. even such as *we are* liable to, all of them really and truly like ours, and more powerfully than ours; they were for similitude like, but for Degree exceeding them; ours for Exquisiteness of Sense, but a shadow of his: Yet under all these Temptations he was *sinless* as the Holy One of God; never did Temptation prevail over him, he overcame all. Nothing was out of place or order by his Sufferings in him: All his Affections and Passions under these, regular, shewing his Innocency under variety of Sufferings and eminency of Compassions. Sin hardens Bowels, but he is compassionate without any mixture with, or hinderance by Corruption; and his Intercession is the more effectual with God for us. What Christian under his Conduct would not follow his great Example, so to resist and conquer by him?

* Chap. 10. 19, 21, 22.

16 * Let us therefore come boldly unto the throne of grace *y*, that we may obtain mercy, and find grace to help in time of need *z*.

y Since our High Priest hath a sense of our Infirmities, hath experienced our Tryals, and no Sin is in him to shut up his Bowels of Compassion, therefore haste we to him, as those who desire to reach Favours from our Soveraign, as our poor, guilty, needy Souls want them. It is a *Soul-motion* by Faith and Love breathed forth in strong Cries to his God and Father and ours, constantly approaching God in every Duty by him. comp. *chap.* 10. 19 to *v.* 23. and that with *open Face, boldness and assurance*, without any shame or dismay, coming in the Name, and with the person of our great High Priest, who takes our duties and persons, and presents them perfumed with the Incense of his Merits to him. Away now with all Unbelief, Doubtings, or Fears in our approach to him; Admission to him, and hearing by him is now certain unto the Believer, *Rom.* 5. 1, 2. *Ephes.* 2. 18. and 3. 12. 1 *John* 3. 21, 22. and 5. 14, 15. For his Throne, now the Father is propitiated by him, is from a Throne of strict Justice made a Throne of Grace, of which the propitiatory Seat over the Ark of the Covenant in the Holy of Holiest both in the Tabernacle and Temple was a Type. All the Terror and Dread of it is now done away by Christ. Thunderings, and Lightnings, and Voices, and the sound of a Trumpet are now ceased; the still Voice of pardon, peace, purging and saving Sinners proceeds from it; Grace in reference to Believers sits in all its Glory, and Majesty, and Power only, *Rev.* 5. 1, 6, 13. comp. *ch.* 8. 1. and 12. 2. *Ephes.* 1. 20. Christ now takes us by the hand, brings us thither, and pleads by his own Blood for us, so as we may approach to it with greatest confidence. *z* That we may actually partake of the Fruits of Christ's purchase and intercession from the Father of Mercy, pity suitable to our misery, pardon for our guilty Souls, and relief for us under all our Afflictions, *Isa.* 63. 7, 8, 9. and all Grace necessary for us at all times for a seasonable help, but especially in times of greatest need: *It is most opportune, when most helpful*; when Infirmities, Afflictions, Temptations, and the Snares of Sin beset us with grievous persecutions, then may we by Prayer, through our High Priest, have recourse to this Throne of Grace for our suitable and sufficient supply, without which there is no holding fast our profession, or possibility of entrance into God's Rest.

CHAP. V.

* Chap. 2. 17.

1 FOR every high priest taken from among men *a*, is ordained for men * in things *pertaining* to God *b*, that he may offer both gifts and sacrifices for sins *c*:

a For is a rational particle inforcing the Truth of what was asserted concerning the Gospel-high-Priest before, *That he was the most sensible and tender-hearted of all others*, beyond what all his Types were, even *Aaron* himself; how did it therefore behove those Hebrews to cleave to him and his Religion, as to desert the Levitical Priesthood which he had perfected in himself; he being more excellent for Rise, Qualities, Office, Call, than his preceding Types and the permanent Truth of them all. For every one of that Order in God's Institution, and according to his Law, ought to be selected out of the numbers of Men for whom he was to minister, and therefore to be a Man. He was not to be an Angel, nor to minister for them; and being separated from Men, is to be put into another and higher Rank and Order, *Exod.* 28. 1. than he was in before: No person was to usurp it, but to be designed to it according to the Divine Law settled in that behalf. This was accomplished in Christ's person, and he hath not since selected out of Men any such Order of Priests properly so called in the Christian Church. His Officers being so far from being *High Priests*, that they are not so much as in the enumeration of their Titles stiled Ἱερεῖς *Priests*; and as far is it from Truth, that there are now as *Priests*, so *Altars, Sacrifices, Temples* in the Christian Church *properly so called*: Since it is expresly against the New Testament, and if so spoken of by the Fathers, it must be understood figuratively and metaphorically, or else it is untrue. *b* Καθίστασται the designed person *is constituted and set over* others for their good, to seek either temporal or spiritual good, as the Office is, comp. *ch.* 8. 3. By this Ordination is Power conveyed to this Officer, and an Obligation laid on him by a charge to exert it *about things wherein Men are concerned with God*: He is a religious Officer. Τὰ is imperfect, as *ch.* 2. 7. for ἐν τοῖς *in things*; or πρὸς *about things*. A Sinner can undertake to manage nothing towards God immediately, or by himself, but with a mediating Priest, who must know God's Mind and perform it; and it was infinite Mercy for God to institute such an help to Sinners. The common sense of Mankind about it since the Fall doth evince it. No Nation being without a Religion, a Temple, a place of Worship, or a Priest. *c* Who may bring home to God the Supreme Lord and King of all *Gifts*, which were those Free-will Offerings, as of things inanimate, the First-fruits of Corn, Wine, and Oyl, *&c.* or of *Sacrifices*, such whereby they were to atone and propitiate God for their Sins, they being guilty, and he just; those were necessary to satisfie his Justice, remove his Wrath, and procure his Blessing. What those Sacrifices were which would please him, God only could reveal, as who should offer them both for himself and others; and this he did reveal to *Adam, Noah*, and *Abraham*, and to *Moses* fully in his Law given him about them on the Mount, and of which he hath written in his four last Books.

2 Who † can have compassion on the ignorant *d*, and on them that are out of the way *e*, for that * he himself also is compassed with infirmity *f*.

† Or, *can sensibly bear with.*
* Chap. 7. 28.

d The melting quality of the Typical High Priest is eminently to be fulfilled in the Gospel one; each is to have an Aptness, Disposition, and a Sufficiency of it by the Institution of God, for his Ministrations for manner as well as for matter, *ch.* 2. 18. and 4. 15. Μετριοπαθεῖν, strictly is *to bear, suffer, or be afflicted in measure*, or *suffer moderately* with the failings of others, in such a degree as is necessary to incline, as far as he is able, to succour, help and comfort those who are in misery: It notes Sympathy, *ch.* 2. 18. *Rom.* 12. 15. and a suffering with them, yet so regulated by the Divine Rule, as not to extend it unto unfit Subjects, nor in an undue Measure, left it unfits him for ministring for them. But the great High-Priest excelleth in this, and is not bound to our measures, but finitely over-abounds in it, to such as sin *for want of Knowledge of their Duty, unwittingly*, and without any forecast, for which the Law provided a Sacrifice, *Lev.* 4. 2. *Num.* 15. 24, to 30. *e* Πλανωμένοις a Metaphor borrowed from *Travellers gone out of their way*; by which are understood such Sinners as *are misled by Infirmity or violence of Temptation*, and so offend God by their Opinions or Practices; for the Expiation of such were those Sacrifices appointed, *Lev. ch.* 5. 6, 7. but then they were such as were sensible of their sins, confessed them, and begged for pardon, of whom the High-Priest was to be compassionate; but not of presumptuous and capital Sinners, who were unfit Subjects of God's Mercy or Man's: there being no Sacrifices provided for such, but they were to die without Mercy, *Numb.* 15. 30, 31. comp. *Exod.* 22. 14. God's Altar it self is no Protection to them, 1 *King.* 2. 28, 31. Such sins of Infirmity which the Levitical High Priest was liable to himself, was he to be compassionate of. *f* For that he was better with Infirmity, Sin, Ignorance, Error, and Disobedience; infirm in respect of Duty and Sacrifice, which was by reason of its weakness to be repeated yearly, *chap.* 10. 1, 11. and of the same infirm Nature liable to the Griefs and Miseries of his Brethren both in Soul and Body. All these did surround and lie about him; he was Sin and Weakness all over, and therefore should be the more feeling of his Brethren's States, and more careful and ready to sacrifice and intercede for himself and them. But our great High-Priest hath all the sense of these, but no sin, *ch.* 4. 15.

* Lev. 5. 7. Chap. 7. 27.

3 * And by reason thereof he ought as for the people *g*, so also for himself to offer for sins *h*.

g This Connection demonstrates the Infirmity of the Legal High Priest: *For this* their Infirmity, Sins of Ignorance and Error. He was *obliged* to his Work by the express Law of God, *Lev.* ch. 1. It is a Rule for what the Priests ought to do, and so is the whole Book to which they are to be punctually obedient, even to *sacrifice* for *particular Sinners* in the Church, as they were guilty and brought their Sacrifice, *Lev.* ch. 4. and for the *whole Church* of *Israel* on the *Atonement-day*, Lev. 16. 15 to 34. *h* He had also his proper Sacrifice for his own Sins commonly, *Lev.* 4. 3. extraordinarily on the day of Atonement annually, *Lev.* 16. 1, 6 to 15. It is *not necessary to a Priest to be a Sinner, but it is to be merciful.* *Adam* offered Prayers and Praises to his Creator for himself and *Eve* in Innocency; but since the Fall our Lord Jesus Christ is the only High-Priest without sin, and yet most merciful, as well as most sensible of the Sins and Miseries of penitent believing Sinners. He offers up the Sacrifice to God truly propitiatory, as his Types did the typical ones, and procured the Pardon which God promised to give upon his so sacrificing to him.

2 Chro. 26. 18. † Exod. 28. 1. 1 Chro. 23. 13.

4 * And no man taketh this honour unto himself *i*, but he that is called of God, † as was Aaron *k*.

i This connecteth the last thing describing the the typical Levitical Priesthood *their Call to it*. Not any Person whatsoever hath, or can *lawfully* take to himself the honourable Office of an High Priest, so as to be the Author or End of it. Many have usurped this Office, and others have distributed it contrary to God's Law, whose Priesthood, Offerings, and Ministry are no true ones, especially where Men are *self-officiating*, corruptly managing of it, as *Eli's* Sons and *Jeroboam's* Priests, or self-benefiting by it, 1 *Sam.* 2. 13. &c. and *Mich.* 3. 11. This was so honourable an Office as it was united to the Princedom in Melchisedeck and Jethro. *k* He that is according to God's Law (the Author of this Priesthood, its Work and Success) qualified in himself, separated from others, and actually honoured by God with it, he ought to take this Office and execute his Work in it to God's Glory, depending on him for his Blessing. *Aaron* is the particular Instance of the Divine Call to this Office. God separated his Tribe, Family, and Person for his Service in the room of the first-born: God qualified him for it, intailed the High Priesthood to his Seed and Off-spring with the subordinate Priesthood. He solemnly consecrated him by *Moses*, confirmed him in his Work by Fire from Heaven at his first Sacrifice, and vindicates his own Call of him to it by the blossoming Rod, and destroying the Rivals with him for it, *Exod.* 28. 29, 40. *Numb.* 3. 16, 17. and 17. 5.

5 So also Christ glorified not himself to be made an high priest *l*: but he that said unto him *m*, Thou art my Son *n*, to day have I begotten thee *o*.

l The Spirit now draws the Parallel, and shews, that whatsoever is requisite in God's High Priest, is transcendently fulfilled in the Lord Jesus Christ, the Infirmities of his Types which were accidental to the Office excepted. He begins the Parallel in his Call to it, *God-Man*, the great Gospel-High-Priest anointed to this Office in the Flesh with the Holy Ghost, was not tainted with Ambition, neither did usurp this Honour and Dignity, *John* 8. 54. tho there never was Person qualified for it, or deserved it like him. He never did intrude himself upon the Office, or take the Sacerdotal Power to him, whatever others have done, and usurped it. *m* But God the Father bespeaketh him, and calleth him to this high Office, as he did *Aaron*: He chose him, separated, sent and anointed him for it. No less Person than the eternal *Jehovah* could constitute and invest him in what was so high for Dignity, so glorious for Power; he did by speaking commissionate him for it, and did publish and testifie the Constitution, glorifying him in it, as is testified, *Psalm* 2. 7. *n Thou*, is not *David*, but *Christ*, as is interpreted, *ch.* 1. 5. and *Acts* 13. 33. *art my only begotten Son*, my natural Son, *John* 1. 14, 18. The first-born of God, *Psalm* 89. 27. comp. *Rom.* 8. 29. *Colos.* 1. 18. As his Son, the Father could appoint him to what calling he pleased. By his Primogeniture he had right to the Priesthood and Kingship; and to these doth the Father call him, as who would not be denied by him: From Eternity he had a Right and Title to this Office, but his solemn Investiture in it was *o* on the *Resurrection-day*, then was he begotten to it; not only dedicated as *Hannah* did *Samuel* to the Priesthood, but solemnly after his ministry by his own Blood to it, *ch.* 9. 10, 11, 12, 23, 24. comp. *Rom.* 1. 4. was he by the Father proclaimed to be the Son-Mediator, King, Priest, and Prophet, and made to enter the Holy of Holiest in Heaven, and to sit down there on his Father's Right Hand, invested with Glory and Power for the Execution of his Offices, and this of his Priesthood in special, which he is daily fulfilling with him by his Intercession; see *chap.* 7. 25, 28. and 9. 24. comp. *Psalm* 2. 8.

† Chap. 7. 17.

6 As he saith also in another *place*, * Thou *art* a priest for ever *p*, after the order of Melchisedec *q*.

p The Spirit proves his Call and Investiture into this Office, its Confirmation to him for ever by another Testimony of the Father about it, penn'd by *David*, Psalm 110. 4. and ratified to be so by the Lord himself, *Matth.* 22. 41 to 45. that he as Man was *David's* Son, as God-Man, *David's* Lord, and the grand Officer to atone God by his Sacrifice for Sinners, and to intercede for him. By this Word of God to him was he invested with the most glorious Priesthood, and settled in that which he must execute for ever, *ch.* 7. 24. having no Successor in it, *q* which Order was a singular and most excellent one; such as *Aaron's* did but imperfectly shadow to us. It was a Royal Priesthood God installed him in, such as was *Melchisedeck's*, largely described, *ch.* 7. This was by God the Father revealed to *David*, and prophesied by him to the Church, but actually fulfilled as to Proclamation and Inauguration at his Ascension into the Holy of Holiest in Heaven, where he actually in the Flesh doth officiate and minister in it.

7 Who in the days of his flesh *r*, when he had * offered up prayers and supplications *s* with strong crying, and tears *t*, unto him that was able to save him from death *u*, and was heard, ‖ † in that he feared *w*,

* Joh. 17. 1. &c.
‖ Or, *for his piety.*
† Joh. 12. 27.

r Here Christ is parallel'd in his Nature, Work and Compassions, to his Types, and is set above them: He was taken out of Men, as his Type was, *v.* 1. He was made Flesh, and dwelt among us in the human Nature, *John* 1. 14. He had his Days numbred, and his Time set for his being and Ministry beneath, doing and suffering the Will of God here in a State of Humiliation, Frailty and Mortality; which Infirmities attending his Flesh, are now put off for ever, *ch.* 2. 14. *s* He performed his Service and Offering to God, as his Types, for the Men for whom he was ordained, such as he delighted in; his Prayers represented his inward Desires to God for what he needed, and was necessary in our behalf to be obtained, a Sacrifice fit to be offered by him, *ch.* 13. 15. comp. 1 *Pet.* 2. 5. Ἱκετηρίας A Word but this once used in the New Testament; its Root signifieth an *Olive Branch* which Petitioners carried in their Hands; an Emblem *of the chiefest desire of such Supplicants of a peaceful Answer or Return to their Praiers.* These of Christ were the most fervent Supplications flowing from a deeply afflicted Soul in a prostrate Body, when he was preparing for the offering up his Soul a Sacrifice for Sin, when he was in the Garden, *Luke* 22. 40, 46. in his Agony, and when actually offering it on the Cross, *Matth.* 27. 46. These were the Prayers of God-Man the Gospel-High-Priest, *t* put up by him unto God the Father, who is essentially good and powerful, willing and able to hear and answer his Supplications, the Fountain of all Mercy, Blessing, and Help, who could deliver him from, and save him in the greatest Dangers, so as none of those which encompassed him should hurt him, so not *Death*. For he was delivered from the evils which were far more dreadful to him than Death it self, and which were to exercise him both before and at the hour of Death. Those deadly Temptations which he underwent in his Agony and on the Cross, and from which he chargeth the Disciples to pray, that both he and they might be kept, *Matth.* 26. 37, 38. Those deadly Stings in his Soul, *v.* 41. *Mark* 14. 38. *Luke* 22. 40, 46. fiery Conflicts as his Father supported him under, carried him through, and gave him the Victory over all that Curse and Power that might do him or his mystical Body hurt. It was this Death of Death that did terrifie him. As for the other he chearfully underwent it, resigned his Spirit to his Father, trusted his Body in his Treasury, and was so far from being swallowed up by it, that he was gloriously risen from it. *u* Evident in his Agony in the mighty Groans that his Soul poured out then when he praied more earnestly, *Luke* 22. 44. that which made him sweat through his Flesh congealed Clots of Blood, squeezed by his Agony out of his Body, which made him weep and cry loudly; his Voice as well as his Soul was stretched out in Prayer; the like was exercised by him in his Conflict on the Cross, *Matth.* 27. 46. How bitter was his Passion to him? How fervent, importunate and loud his Prayers? How did it break through the Cloud wherewith God covered his Face then? *Psalm* 22. represents in Prophesie what was now fulfilled, *Mark* 15. 34, 37. *Luke* 23. 46. It was in making satisfaction to the Justice of God for us that thefe were exercised to shew his inward Compassions to us, and to secure Sustentation for us in our Sufferings by Temptations, *chap.* 2. 17, 18. and 4. 15, 16. *w* The Efficacy of these mighty Prayers and Supplications is evident by their reaching God's Ear, and procuring his Help for him. He was *helped, delivered, saved*, fo the *Septuagint* use this Word in the Old Testament, putting *hearing* for *helping*, and *saving* as in *Psalm* 55. 16, 17, 18. and 2 *Chron.* 18. 31. Καὶ ἐξαιρέσεως, this *is the right acception* strictly read; for as a thing is truly apprehended, it stirreth up *Fear*. This Word hath in Scripture-use two senses, 1. *From the thing feared*, by a Metonymie, *Fear* being put for that which works it, which was not here *Death* simply, for that he suffered, but what he was more afraid of than Death, *viz. from the fear of being by his Temptations hurried into diffidence of his Father, impatience in his Agony, or despair at the Eclipse in his Death*; which the

Devil disguised. As to this his Father did hear, answer, and help him, in his Agony sent his Angel to strengthen him, *Luke* 22. 43. and which he perfected for him at the end of his Passion, when he breathed out his Soul triumphantly into his Father's Hands, *Matth.* 27. 45, 50. and *Mark* 15. 37, 39. *John* 15. 28, 29, 30. Or, aly. *From the Fear*, that godly Fear and Care in him not to displease God in any thing he did or suffered; this was a proper cause of his Acceptance, and his Prayer being heard, and his Deliverance, which is becoming the Mediator. This is a Truth, and may be admitted; but it seemeth especially to refer to the former by his Prevalency, against which by Prayer he descated the Devil, was made seeingly sensible of his Temptations, shewed himself compassed with Infirmities, tho not with sinful ones, and as our High-Priest was rendred pitiful and compassionate to us under our Temptations, so as to intercede for us above, as he did pray for himself on Earth, and to procure for us Succour under, and Deliverance from them.

8 Though he were a son, yet learned he obedience by the things which he suffered *x*.

x He fulfilled his Type in the end; for tho he were God the *Son* incarnate in a nearer and more excellent Relation to the Father, than any Angel, or any High-Priest among Men His Types, being all Servants to his Father and him; God's Son by eternal Generation as to his Deity, by Conception from the Holy Ghost by the Virgin as to his Humanity, who for his worth might have been exempted from such Burdens, yet did God teach him (not as if he wanted it at any Time) by what he imposed and commanded him, and *he learnt* by what he did agree and covenant to perform *Active Obedience* to God's Will, fulfilling all Righteousness, being for his Person, and doing for his Work to a Tittle what God required from him, but especially *Passive Obedience*, by his experience knowing what it meant, freely subjecting himself to his State of Humiliation, *Phil.* 2. 6, 7, 8. enduring all the Indignities and Sufferings for Sinners from his Birth to his Death, even the most vile and cursed. This the Father injoined and commanded him, and he did obey it; read *Isa.* 53. He who offered Prayers for himself, as an High-Priest offered himself a Sacrifice for us, as ours. By this did he finish his Father's Will intirely, experimentally, feelingly, knowing how difficult Patience under the Cross is, and how to pity us under all our Sufferings.

* Chap. 2. 10. 9 * And being made perfect *y*, he became the author of eternal salvation unto all them that obey him *z*.

y As to the powerful Execution of his Office, this God-Man exceed's his Types; for having consummated all the Work to which he was designed by his doing, suffering, dying, rising, and ascending into Heaven in the human Nature, he perfected the Work of Redemption, and consecrated himself to his Office. *z* By this was he constituted, made, and declared by his Father to be, not an *Instrument* as all his Types were, but the *Cause efficient* meritorious and exemplar of Salvation, by his Sacrifice satisfying God's Justice, meriting and effecting Reconciliation and Justification for Sinners; and on his Ascension sends forth the Holy Ghost to qualifie them for the Reception of his Benefits, by working in them what he requires, and on their Application to him, he, as their High Priest, pleads the Merit of his Blood, and intercedes for their Justification and *Salvation*, which is the freeing them from all Evil criminal and penal, Sin, and whatever it subjecteth them to in this World, or that which is to come; and instating them into all the heavenly Priviledges promised in the Covenant of Grace, Righteousness, Holiness, Heirship to, and Life and Glory with God, and to be safe in the Possession of them all, not for Time only, but for Eternity. This efficient Cause produceth this only to the duly qualified Subject: Mankind is rendred salvable by the Obedience and Sacrifice of this High-Priest; but it is only to penitent believing Sinners that he doth communicate this, and for whom he effects it; those who will intirely submit themselves to Christ as a Lord and King, and be loyal to him and obey him, as well as to a Priest or a Saviour, continuing his faithful Subjects to the end, *John* 3. 16, 18, 36. comp. *Matth.* 10. 22.

10 Called of God an high priest after the order of Melchisedeck *a*.

a His Constitution by God the Father in his Office, maketh it so effectual; he was solemnly proclaimed and declared to be what God had constituted him. *God nameth or calleth things as they are*, and as he hath made them; and this was done openly, and with the most illustrious Solemnity at his Ascension into Heaven, when God sate him down on his Right Hand in the presence of all the surrounding Angels, who did all submit to him as their Head and King, and acknowledge him as the great Royal High Priest of God, as was foretold, *Psal.* 110. 1, 2. which Words of the Psalmist the Spirit further explaineth in *ch.* 7. where he proves this Gospel-High-Priest to be of a more excellent order than *Aaron's*, even like that of *Melchisedeck*, which is exceeded, and which must last for ever.

11 Of whom we have many things to say, and hard to be uttered *b*, seeing ye are dull of hearing *c*.

b The Spirit here digresseth from discoursing further of the Priesthood of Christ, that he may fit these Hebrews to apprehend and improve it when he shall return to it, *ch.* 7. He beginneth with a Reproof, which takes up the remainder of the Chapter, and enters on it artificially from the Doctrine delivered of Christ's Priesthood, insinuating the Difficulty of its Reception by them: *i. of whom*, some would make to refer to *Melchisedeck*, but by what followeth in this and *ch.* 7. it can be spoken of none but of Christ the Truth of that Type, who was made an High-Priest after that order. And of him the Apostle was filled by the Spirit with matter, as *Elihu* speaks, *Job* 32. 18. Much he had to say of this Mystery, which was most excellent and weighty, and which a few words could not express; for it was δυσερμήνευτος, not unutterable in it self, or difficult *for him to open and interpret*, but for them to understand. *c* Because the Ears of their Mind were not created nor proportioned to it: they were Babes and Children in Understanding; the difficulty was in themselves, not in the Word or Mystery: Their intellective Faculty was slow to discern, perceive, and judge of this Doctrine, and their Hearts were averse to it, being so conceited concerning the Levitical Priesthood; such were the Apostles at the first, *John* 16. 12.

12 For when for the time ye ought to be teachers *d*, ye have need that one teach you again which *be* the first principles *e* of the oracles of God *f*, and are become such as have need of * milk, and not of strong meat *g*. * 1 Cor. 3. 1, 2, 3.

d The Conviction of this fault in their Understanding and Will, is by the Spirit demonstrated; their dullness proceeded from their neglect of God's means of Knowledge, and so were inexcusable; they *had time and means enough* of improving in the knowledg of this Gospel-Doctrine of Christ's Priesthood, and to have gained in them the abilities of *Teachers* of their Families, fellow Christians and Neighbours both from the Law of *Moses*, and the other Scriptures, and by the Teaching of Christ and his Apostles. *e* Yet such was their negligence and idleness, that their Knowledge was diminished and lost, and they fain off to the Old *Mosaical* Oeconomy of Priesthood, Ceremonies and Services, so as they had need again to be taught and instructed by others, which are the *στοιχεῖα* of God's Oracles in the Scriptures. Such things as are the *first in order*, and *first* to be taught and learnt, the very *Fundamental Principles* of Christianity, without the knowledg of which none can be saved, and on which all others do depend. They are so stiled by a Metaphor, signifying such a state of *this in the Scripture, as the Elements have in natural bodies which they compound*; or, like *Elements of Speech*, which must be first attained before there can be either an Understanding, Speaking or Writing of a Language; they are the foundation upon which a System of the Christian Religion is raised, see *chap.* 6. 1. which Principles he dispersed in the New-Testament, and are summed up in those Ancient Creeds which are agreeable to our Saviour's Words, *f Λόγιον τοῦ Θεοῦ*, such Oracles or Revelations of God's Mind about the way of our Salvation, which he hath made to us by his Son our High-Priest, and which he brought from Heaven with him, and taught himself, as *ch.* 1. 1, 2. and hath by the Inspiration of his Spirit of Persons, chosen on purpose by him, penned them eminently in the Scriptures of the New-Testament, not excluding those of the Old-Testament which are unveiled, opened and made glorious in them, *Rom.* 3. 2. *g* These *Hebrews* had so greatly forgotten these first Principles, that they were become meer Babes and Infants in Knowledg, they needed *the first and weakest Spiritual Food*, metaphorically stiled *Milk*, the most plain and easy Truths of the Gospel, such as they may understand, and give light to others; not the Beggarly Elements of *Judaism*, as they are stiled, *Gal.* 4. 3, 9. and *Col.* 2. 8, 20. which would keep them ignorant Babes in the Word of Righteousness, and unfit them for the understanding and digesting the *stronger Food* of the higher and more excellent Doctrines of the Gospel concerning Christ's Priesthood; such a Babe was *Nicodemus*, though a Master in *Israel*, *John* 3. 10, 12.

13 For every one that useth milk *h*, is † unskilful in the word of righteousness *i*: for he is a Babe *k*. † Gr. hath no experience.

h The Spirit proves these *Hebrews* such Infants by describing the state of them, and of their contrary, and tacitely applying it to them under a Metaphor or Allegory started by him before. For, saith he, every one of you, who take in nothing but the Elements and weakest kind of Doctrines, and can bear no other, have not digested the first Principles of the Oracles of God. *i* Are *ἄπειροι*, *not trait, knowing, not striking nor experiencing*, never exercised or practised in the *Word of Righteousness*, the *Gospel-Doctrine*, which is in it self an Eternal certain Truth, the Revelation of the Righteousness of God to Faith, *Rom.* 1. 16, 17. And the instrumental conveyer of it to Faith, a perfect Rule of Righteousness, making Christians conform exactly to the Mind and Will of God, and so reaching the state of strong and

and perfect ones, *Col.* 1. 25. to 29. *k* He is *but a new-born Christian*, a Child in Christ's School, one that cannot be experienced in the Perfections of God's Word, because he is weak in Knowledge, Ignorant and unconstant like an Infant, 1 *Cor.* 14. 20. compare *Ephes.* 4. 14.

14 But strong meat belongeth to them that are of * full age *l*, *even* those who by reason of use † have their senses *n* exercised *o* to discern both good and evil *p*.

* Or, perfect. † Or, from habit of practise.

l But those *great deep and high Mysteries of the Gospel* concerning Christ's Natures, their Hypostatical Union, his Offices, his actual fulfilling all his Types in the Old Testament both Personal and Mystical, with the Prophesies of his Gospel-Church-State, and his Mediatory Kingdom, *&c.* these are the strong Meat and Food of *grown Christians*, who have reached some maturity in the knowledg of these Gospel-Mysteries, and are of a full Age in Understanding, 1 *Cor.* 2. 6. and 14. 20. and *Phil.* 3. 15. Reaching on to the measure of the stature of the fulness of Christ in Knowledg and Grace, *Ephes.* 4. 13. *m* Even these who διὰ τῆν ἕξιν, by a gracious habit of Wisdom and Knowledg infused and perfected by long study, practice and exercise of themselves in the Word of Righteousness, by which they are able to apprehend and improve the highest Doctrines of the Mystery of Christ. *n* Τὰ αἰσθητήρια are *strictly, Organs or Instruments of Sense*, as the Eye, the Tongue, and the Hand by a Metonymy express, Seeing, Tasting and Feeling, and so is by analogy applied to the inward Senses and Faculties of the Soul, whereby they discern and relish Gospel-Doctrines. *o* Γεγυμνασμένα strictly notes such an *exercise as Wrestlers use for a Victory with all their Might and Strength, being trained up to it by long Exercise*. The Spiritual organs or faculties of Christians are well instructed, practised, made apt and ready, as the external ones are, for their proper work. *p* Πρὸς διάκρισιν *for discerning and discerncing* things, so as the Mind discerns what Doctrine is true, and what is false by the Word of Righteousness, and the Will choosteth what is Good, and refuseth what is Evil; the affections love Good, and hate Evil; as the senses external can by Exercise discern what Food is gustful, pleasing and wholesom for the Person, and what is nauseous and unwholesom. So the grown Christian is improved by the exercise of his Spiritual Senses, that can by his enlightned Mind discern higher Gospel-Doctrines, and by his renewed Will relish the sublimer Mysteries of Christ as they are revealed to him; such the Christian *Hebrews* ought to have been, so able proficients in the School of Christ.

CHAP. VI.

† Or, the word of beginning of Christ.

1 THerefore leaving the † principles of the Doctrine of Christ *a*, let us go on unto perfection *b*, not laying again the foundation *c* of repentance from dead works *d*, and of Faith towards God *e*.

a The Spirit having reproved these *Hebrews* for their fault, doth now counsel and direct them to amend it. Seeing ye have lost so much time already, and made so little progress in learning Christ; Let us *not therefore* stay any longer in the Principles of it, but proceed to some higher degree; pursuant to which he laieth down the Principles of Christian Doctrine in which these *Hebrews* had been initiated, and the Doctrine of Perfection which they were to pursue. *Leaving*, is an omitting or letting go, as to any sticking or standing in, so as to make no further progress, but to gain higher degrees of Knowledg in the Doctrine of the Gospel, which enters Novices into Christ, having attained the beginning, the matter or work of entrance into the Christian Religion, now not to stick at this first and imperfect inchoation in this Doctrine. *b A regular motion* must succeed according to the great Mover unceasingly, for our attaining the perfection of the Doctrine of Christ. This Perfection, notes height of Knowledg, Faith, utmost Repentance and Spiritual Change; greatest strength of Understanding, and the fullest operation according to the Doctrine of Christ, in doing and forbearing, the fullest perseverance of the Mind in the knowledg of it, and of the Will in cleaving to it. *c* That which would hinder this was reiterating *foundation-Work*, which the Apostle laid with them by initiating of them into the first Principles of Christianity, the Knowledg and Faith of which they professed to receive, 1 *Cor.* 3. 11. *Ephes.* 2. 20. And were therefore obliged to proceed in the building both of Persons and Truths on it; and lest they had forgot, or others were ignorant what those Fundamental Principles and Doctrines of the Gospel were, he laieth down six Heads of them in this and *ver.* 2. which was the common Method of Teaching either the Children of Christians or Infidels, that they might be Christians, at least professedly, or upon their lapse to restore them. *d* The first Christian Principle or Doctrine to be learnt, was that of *Repentance*, which is the Fundamental Change of a Sinners Mind, and, in that, of himself; it carrieth in it Knowledg, Conviction of Sin by God's Law, bitter Sorrow for it, and full Conversion of the Soul to God from it, as it is described, 2 *Cor.* 7. 9, 10, 11. As from all sinful Works flowing from it while lapsed from God; dead in Sins, which would have eaten out and destroyed their Souls for ever, *Rom.* 6. 23. and *Ephes.* 2. 1, 2. Supposeth the knowledg of other Truths preceding it, as their Creation in God's Image, their Apostacy from it, the misery consequent, *&c.* These *Hebrews* were to proceed and advance daily in the Exercise of this Grace. *e* The second Christian Principle or Doctrine is of *Faith on God*, comprehending the habit and acts of that Divine Grace, of evidence, subsistence, assent and affiance; *chap.* 11. 1. all the effects of it; and this exercised *on God* in his Essence, Relations, especially in his gracious contrivance and execution of the Work of Redemption for Sinners; as giving Reconciliation, Righteousness, Holiness, Adoption and Eternal Salvation through Christ, fulfilling all Righteousness by his Death, as a Sacrifice satisfying his Justice, and meriting, as purchasing all these Blessings for Believers, and effectually from Heaven is dispensing them to them.

2 Of the doctrine of Baptisms *f*, and of laying on of hands *g*, and of resurrection of the dead *h*, and of eternal judgment *i*.

f The third Fundamental Doctrine in which these *Hebrews* were initiated, was the *Doctrine of Baptisms*; containing in it the Doctrine which *Baptism* teacheth, as that of the *Covenant of Grace*, of which it is a Sign and Seal, and of their entring into it who partake of it, which as to its Duties and Priviledges is sealed and confirmed; and the Doctrine in which *Baptisms* are taught, as that of Christ *by Water*, and *by the Spirit*, *Matth.* 3. 6. and *John* 3. 5. and containing in it the *Doctrine of the Seals of God's* Testament, distinct from the other Doctrines of Faith; by the use of which, such who had solemnly professed their Repentance, and Faith and Obedience to the Gospel, were sealed and confirmed. *Baptisms* in the Plural raiseth the doubt, whether it immediately concern the initial Seal of the Covenant, which some say is so stiled as an Hebraism, the Plural Number being put for the Singular; or, from the numerous partakers of it at set-times, which were called Days of Baptisms, or from divers Administrators, and the Baptisms of Believers and their Seed, and that so they were many. Others would make these to be *Jewish Baptisms*, frequently used by these *Hebrews*, as Elements to teach Faith and Repentance, and leading them to the further knowledg of Christ. And the more they suspect this, because *these Baptisms* are used but four times in the New Testament, and always signifying *Jewish* ones, as *chap.* 9, 10. and *Mark* 7. 4, 8. *g* The fourth Fundamental Doctrine, or Principle was, the *Imposition of Hands*, which by Christ and his Apostles, were used either for healing Diseases, *Mark* 6. 5. *Luke* 4. 40. *Acts* 28. 8. or communication of Blessing, *Mat.* 19. 13, 15. or for the communication of the extraordinary Gifts of the Holy Ghost, to such who were separated for Christ's Service in his Church, *Acts* 6. 6. and 8. 17. and 13. 3. and 19. 5, 6. and so take in all the saving Fruits of the Holy Ghost, by which they are renewed, increased, strengthened and built up into everlasting Life. Others would make this a Primitive Rite of Confirming the Baptised grown up, on the Confession of their Faith, and renewing their Covenant with God, which was made for and with them in their Infancy, and so was a preparatory Admission of them to Communicate with the Church in the Lord's Supper. If other places of Scripture did concur with it, it would be more clear and satisfactory: Some look on them as Baptisms before to be *Jewish Rites*, which should here lead them to Christ; but, on their neglect of him, became Beggarly Elements, and such as they are called from here unto higher Attainments in Christ. *h* The fifth Fundamental Principle and Doctrine of Christianity in which they were initiated, is, *the Doctrine of Resurrection from the Dead*. This, as to the propriety and fitness of it, is at the last day, yet the entrance into this is begun in a new Life effected by the Resurrection of Jesus Christ, *John* 5. 25, to 30. *Rom.* 6. 3, 13. From this entrance are they called to make out to the full Resurrection of the Just, as the Apostle did himself, *Phil.* 3. 10, 11, 12. This Article of the Gospel-Doctrine all Christians were to be founded in, and especially these *Hebrews*, because it was denied by the *Sadducees* among them, *Matth.* 22. 23. *Acts* 23. 6, 7, 8. derided by the *Athenian* Philosophers, *Acts* 17. 18, 31, 32. And perverted by Heretics, 2 *Tim.* 2. 17, 18. And is therefore particularly asserted, as described by this Apostle, 1 *Cor.* 15. *i* The sixth Fundamental Doctrine and Principle of Christianity into which they were to be initiated, was that of the *general Judgment*, finally determining the Believers of it to their Rewards, the Denyers of it to their Eternal Punishment, because the one hath observed the other violated the Covenant of Grace. These *Hebrews* had begun to reach this Truth, by being reconciled to their Judge, and therefore are to proceed to perfect their Work to the Lords glorious appearance, *Chap.* 9. 27, 28. *Acts* 17. 31. 2 *Pet.* 3. 7, 10, 15. *Jude* 6, 14, 15. *Rev.* 20. 12, to 15.

Act. 18. 21. 3 And this will we do *k*, * if God permit *l*.

k This connects the prime cause promoting this progress, and by whom alone it can be effected, as well as his Resolution of finishing his Discourse of the Mystery of Christ's Priesthood. We will really, certainly and constantly leave our entrance into these Christian, Fundamental Principles, and proceed unto Perfection in them, all of us real Christians will do this. Others make it a purpose of the Apostle to handle these Doctrines at another Season, and that he will now proceed to instruct them in the higher Mysteries of Christ and the Gospel, and so finish his designed Discourse about them. *l If God permit*, whether it referrs to their proceeding from the knowledg of the Christian Principles, to the perfection of Knowledg or of growth in Christian Graces; or of the Apostle's proceeding to open to them the higher Mysteries of the Gospel; It is not a kind of *Passive letting things to be done*, or giving leave only; God is not subject to so weak a Condition: but *it is all Act*, noting God's Assistance as well as permission; for all persons and things are in his Power, who worketh to will and to do, *Phil.* 2. 13. But as to a progress in Christianity and reaching the perfect Man, *&c. Ephes.* 4. 13. If he, the Lord of all Knowledg and Grace, hath delight in us, and will work this Grace in us, then we shall do this, even go on unto Perfection. *Hos.* 14. 5. *Mal.* 4. 2. 1 *Cor.* 3. 6. *chap.* 12. 2.

* Mat. 12. 31, 32. Chap. 10. 26. 1 John 5. 16. † John 4. 10. 4 For * *it is* impossible for those who were once enlightned *m*, and have tasted of † the heavenly gift *n*, and were made partakers of the Holy Ghost *o*.

m The foregoing Counsel the Spirit enforceth on these *Hebrews*, from the danger of Apostacy, to which the neglect of it doth dispose them, and the terrifying consequents of it from *ver.* 4, to 9. We must go on to Perfection, unless we will draw back to Perdition; so that he beseeches them, You have been sluggish and dull, and going backward already; lest you grow worse, stir up your selves; if you neglect it you are in danger of utter falling away: for *it is impossible*, not in respect of God's Absolute and Almighty Power, but in respect of any Created Power in others or themselves, *justly*, and by *right*, it is impossible, because contrary to God's declared Will and Resolution in his Church, by which his Power is limited, so as he will never do it, nor suffer it to be done; in this he will not, cannot deny himself, *ver.* 18. and *chap.* 11. 6. compare *Matth.* 7. 18. and 19. 24, 26. 2 *Tim.* 2. 13. φωτισθέντας, several Interpreters render *the Baptised* who were illuminated with the Beams of Divine Light, others, *the Penitent*, such who had been initiated into Repentance, as *v.* 1. and think the term *once* may be limited to *Baptisms*, whereas it refers to all the other particulars. These are such who are instructed in the Principles of the Christian Religion, and brought out of the Darkness and ignorance of *Judaism* and Heathenism, so that they were other Persons for the knowledg of Gospel-Truths than before; they see with a new Light spiritual things, and have the Mind raised up to such objects as they knew not before, but they have no new Eyes or Understandings given them, and so are but as Devils like Angels of Light, whereas the Light of a real Christian is the Light of Life, *John* 8. 12. see 2 *Tim.* 1. 10. and 2 *Pet.* 1. 19. such some *Hebrews* proselt themselves to be, *Rom.* 2. 17, 18, 19. And as *Balaam* was, *Numb.* 24. 2, 3. *n* An act of Sense in the Body, put metaphorically for an act of the Mind. *Tasting in the Soul, is an apprehension and reception by it*, and but meerly such, and no more. A Taste, and not a Digestion of Christ and his Benefits as revealed to them in the Gospel, *John* 4. 39, 40. followed with the superficial relishes of their joy and Peace on their temporary believing in them, as it was with the Stony-Ground, *Matth.* 13. 20. A Sinner enlightned so as to see Christ and the glorious Promises made to Believers in him; it being agreeable to his natural Principles, and being not much humbled, runs away with them with joy, having good Desires and Affections, but a Stony-Heart still, such was *Herod*, *Mark* 6. 20. *o* Not by an inhabitation of his Person in them, but by his Operations in them, whereby he is trying how far a natural Man may be raised, and not have his Nature changed: as is evident in a *Socrates*, who Died for owning the Unity of the Deity; and as the Scribe, near the Kingdom of Heaven, *Mark* 12. 34. He is proving by his Gifts to them, how much supernatural good, and workings towards Salvation they are capable of, without the putting forth of the exceeding greatness of his Power to make them New Creatures, 2 *Gen.* 6. 3. compare 1 *Cor.* 1. 21. and 1 *Pet.* 3. 18, 19, 20. These did partake of from the Holy Ghost, the Light of Nature, of the Law, of the Gospel, with some Spiritual Power accompanying all these; which as they are trials of lapsed Nature, so are lessening many Punishments by keeping Men off from many Sins, as 2 *Pet.* 2. 20. These Professors had escaped the gross and outward Pollutions and Defilements that many were drenched with in their Lives, but have Lusts abiding unmortified, from whence these would arise in them still; but here is no Pure Heart or Divine Nature wrought in them, and the Lusting Principle is unmortified still; this God accepts according to its kind, compare *Mark* 10. 21, 22.

5 And have tasted the good word of God *p*, and the powers of the world to come *q*.

p So as to relish Comfort and Sweetness in the Doctrine and Promises of the Gospel through self-flattery: for these hearing of Pardon of Sin, and crediting it, are filled with Joy by it; as a Condemned Malefactor hearing of a general Pardon, believeth himself to be one of the Pardoned, and rejoiceth in it; see *Matth.* 13. 20, 21. and *Luke* 8. 13. So did many of the Jews rejoice in *John's* Doctrine, *John* 5. 35. *q* Thus some of them were affected with the powerful Doctrines of the Gospel, concerning the final Judgment, as their natural Conscience was wrought on by the Spirit in the Word, that they feel it as it were begun in them, the Sparks of the Wrath of God having set their Consciences in a light Flame for their Sins, as in a *Felix*, *Acts* 24. 25. As on the other hand, being acquainted by the Spirit in the Word, of Christ's being a Redeemer, to save them from the Wrath to come, and to instate them into Happiness, beyond what is attainable on Earth; self-love doth externally close with the Revelation and apply it to it self, as *Balaam* did, *Numb.* 23. 10. All these five Instances are the workings of the Holy Spirit on Corrupt Nature for its improvement, and in their falling from these supernatural Operations, they do sin *in tanto* against the Holy Ghost.

6 If they shall fall away *r*, to renew them again unto repentance *s*: seeing they crucify to themselves the Son of God afresh *t*, and put *him* to an open shame *u*.

r A falling away, or apostatizing in proportion like *Adam*, sucha παραπτωμα as his was, *Rom.* 5. 15, 16, 17. whereby they are totally Unchristian'd, as he was turned into a Sinner; perfidiously revolting from all those supernatural workings of the Holy Ghost, whereby their natural Spirit was elevated but not changed, unto their old Swinish and Canine temper of Spirit and course of Life that they led before they professed themselves Christians, as 2 *Pet.* 2. 18, 19, 20, 21, 22. They freely forsake their professed Christian State, and make Shipwrack of all, *Jude* 4. 10, 16, 18, 19. whether Πάλιν *again* ought to be referred to *falling away*, so as to denominate the Apostate no Christian, as he was at first, before his Profession, or to *renewing* following, it makes no difficulty, for it is a real Truth in both parts, only Interpreters generally refer it to the latter, as do ours, and so we shall consider it. *s* They cannot renew, and bring themselves to the same state they enjoyed, and from which they fell; not can the Christian Ministry do it by their Exhortations or Counsels, Thunders or Comforts, the offended, wronged Spirit withdraws, and will not assist or elevate theirs to act above Nature again, *Gen.* 6. 33. *Isa.* 63. 10. but leaves them justly to themselves, so as he will neither by himself, nor by others suffer it to be done, having limited his Power by his Will in it. They shall neither have a new Principle infused into them, nor their Minds or Hearts changed by him to Repentance, because they have undervalued his lower operations and motions on their Souls, revealing Christ to them through the Gospel, and have by their Sinful negligence not improved them to seek from him the better and higher ones which he mentions, *v.* 9, 10. and were to be effected by the exceeding greatness of his Power. *t* That which renders this renovation of them impossible, is their ill treatment, by their Apostacy, of their Redeemer, who was to bring them as Children to Glory, which they by the Gospel knew, and by Profession owned him ascended and sate down on the Right hand of God, and who had by the operation of his Spirit, elevated their natural Principles so to discern him, and to confess him; By this their Apostacy they look on him as an Impostor and Deceiver, as 2 *Pet.* 2. 1. *Jude* 4. and deny him to be a Saviour to them, rejecting his Sacrifice, and would as much as in them lieth, dethrone him, and if he were within their reach, would crucify him again, and tread him under their Feet, as *chap.* 10. 29. and actually do it to him in his Members; as the Apostate *Julian* did in former Ages, and the Papists do at this day. *u* Παραδειγματίζοντας, *making him a publick shameful Example*, as the *Jews* did by the most cruel and ignominious Death, with all their reproachful carriages to him then, which he despised, *chap.* 12. 2. and in which his are to imitate him, *chap.* 13. 13: so do these Apostates verbally and practically blaspheme and disgrace him; in their esteem villifying him, and by their Apostacy put him to an open and publick Ignominy, and make him a spectacle of the vilest reproach, as if they could find no good in him, and therefore renounced him, and this to the condemning and destroying of themselves, since they cannot Repent, Christ having not purchased it for, nor God promised it to any such; so as by the Law of his Kingdom their Sin is irremissible, the Blood of Christ that could only remove it, being

being Profaned and trampled on by it, and so their final Destruction unavoidable.

7 For the earth which drinketh in the rain that cometh oft upon it *w*, and bringeth forth herbs meet for them * by whom it is dressed *x*, receiveth blessing from God *y*.

w For is *narrative* here, and not *rational*, introducing a Parabolical illustration of the states and ends of truly regenerate Christians, and unregenerate Apostates; as if he said, you have heard the good of true perfect Christians, and the evil of Apostates, you need not to be offended at it, or wonder, *for it is with them even as with the Earth*, which is the good Ground in Christ's Parable, *Matth.* 13. 8. and *Luke* 8. 8. and which he interpreteth to be *a good and an honest heart*, *Luke* 8. 15. renewed in a Sinner by the Holy Ghost, naturally of the same Mould with all others, *Ezek.* 11. 19. and 36. 26, 27. As the Earth drinks up the Showers, moistning and fructifying it, *Psal.* 65. 9, 10. so this good and honest Heart receiveth the Spiritual Dews and Rain descending from Heaven on it in the Word and Ordinances, as *Deut.* 32. 2. *x* It bringeth forth all sorts of Fruit for those who dress it according to God's institution, *Gen.* 1. 11, 12. and 2. 5, 6. So these good Souls bring forth Fruit, which God relisheth and delighteth in as suitable to his Husbandry, *Matth.* 13. 23. compare 2 *Pet.* 1. 5, 6, 7, 8. and 2 *Cor.* 5, 10. *Gala.* 5. 22, 23. And such as the great manurer of Souls expects from them, 1 *Cor.* 3. 6, 7, 9. *y* This good Ground is made fruitful by God's Blessing, and the more fruitful it is, the more Blessing it receiveth, *Gen.* 27. 27. This fruitfulness is not the meritorious cause of this Blessing, for that issueth from Grace; but it qualifieth these good Hearts for it, *i. e.* the continuance to such Souls of the means of Grace, and their increase in Spiritual Comforts, till they reach the perfection of Blessing from God in Eternal Life, *v.* 9.

* Prov. 14. 31. Mat. 10. 42. and 25. 40. John 13. 20. † Rom. 3. 4.

8 But that which beareth thorns and briars *z*, *is* rejected *a*, and *is* nigh unto cursing *b*, whose end *is* to be burned.

z Δὲ *but* introduceth the state and end of a sinful Apostate, *that ill Earth*, flowered upon as well as the good, the unregenerate Soul that had Gospel Dews, and Spiritual Rain by the Word and Ordinances dropt down on it from Heaven; yet bringeth forth, or out of it, not Herbs or Fruits fit for its owner or dresser, but Briars, Thorns and Thistles; so Apostates under all enlightnings and tasting of these supernatural Dews of the Spirit, bring forth from a stony, unregenerate Soul, nothing but Corruptions and Evils, their rooted Lusts thrust out and sprung together with their common Gifts, *Luke* 8. 7, 13, 14. The words and deeds of whom are pernicious, dishonouring God, and hurting Men, as Unbelief, Hypocrisy, Apostacy, described, 2 *Pet.* 2. 1, 2, 3, 12, 14, 18. to 22. *Jude* 4. 8, 10, 12, 16, 19. *a* Ἀδόκιμος, *It is refuse Land*; neglected by the Owner, he takes no care of it; such are these Apostates, of a *Reprobate Mind*, approving Evil, rejecting Good, and are so rejected of God, who withdraws his Spiritual Dews and Ordinances, and the concurrence of his Spirit with them, as unworthy of them, and useless as to any good Fruit to be produced there. *b* Such are lookt upon as the Mountains of *Gilboa*, accursed, 2 *Sam.* 1. 21. and to be dealt with by the Owner, as the fruitless Fig-Tree by Christ, *Matth.* 21. 19. *Mark* 11. 21. So these Apostates are under the Curse, 2 *Pet.* 2. 14. Delivered up Judicially by Christ, to blindness of Mind, and hardness of Heart, and even to Satan himself, as the Unbelieving *Jews* were, *John* 12. 40. and those Apostates, 1 *Tim.* 1. 19, 20. *c* The end of Briars and Thorns is the Fire, they are to be burnt up by it, and this will be the final issue with Apostates, to be destroyed by a Christ whom they have rejected, with Eternal Fire, *chap.* 10. 27. and 12. 29. *Matth.* 3. 12. and 25. 41. 2 *Thess.* 1. 7, 8, 9.

9 But beloved, we are persuaded better things of you *d*, and things that accompany salvation *e*, though we thus speak.

d For preventing of the application of this Discourse unto themselves, the Apostle subjoins his Judgment concerning these *Hebrews* in this Verse, and his reason for it in the next; although we have spoken of the attainments, states and ends of Apostates, we reflect not on you by it; *But*, or, notwithstanding we are *persuaded*: which Word imports not a simple *conjecture*, for he had the gift of discerning of Spirits, and the Holy Ghost, who indites it, did very well know them, so as he was *confident* of their good state and condition in Christianity, and the Spirit testified so of them by the Epistles of the other Apostles directed to them; they were well assured of this, and certain, not only because they were such whom *he dearly loved*, as if it were only a good or charitable opinion in him, but because of their relation to him as true Christians, and Members of the one Body of Christ, and so they were very dear to him, whatever they might fear, because of what he wrote before of Apostates, for they had *better things* in them, than *enlightnings*, &c. which he said were in Apostates before, *v.* 4, 5. even *the saving work of the Spirit* on their Souls, not by giving them Light only, or raising their Affections, but by giving them a new Eye of Understanding, as well as new Light, and with it a renewed heart; Christ having by the exceeding greatness of his Power made them *New Creatures*, as well as Professing Christians; their Minds, Wills and Affections being all changed, and made truly spiritual by the Spirit of Christ, and which they manifest by the exercise of *real Graces*, and that their light, state, and end is better, more excellent, and of another kind than that of Apostates, evinced *ver.* 10. *e* Such things *as have Salvation in them*, even the Spiritual Mind, which hath eternal Life in the root of it, *Rom.* 8. 6, 10, 11, 16, 17. That Divine Nature which the Apostle saith, was in the same persons, 1 *Pet.* 1. 1, 2, 3, 4, 5. and 2 *Pet.* 1. 1 to 4, which shews the state of their Spirits to be a state of Grace, which had Salvation in it, secured by Promises to it, so as they are inseparable, and their union not to be dissolved.

10 * For † God *is* not unrighteous *f*, to forget your work *g*, and labour of love, which ye have shewed towards his Name, in that ye have ministred to the Saints, and do minister *h*.

f For introduceth the reason of the Apostle's former persuasion concerning them, which was the real Graces of Faith and Love to God wrought in their Hearts, and shown in their Work, which was better than all enlightnings. The affirmative is implied, *God is just, and faithful and true*, in performing what he promiseth, as well as *not unrighteous*; the certain Truth is asserted in this emphatical Negative, compare 2 *Thess.* 1. 6, 7. with 1 *John* 1. 9. should he not perform he would be unjust. *g* God always remembers all things, because his Knowledg is perfect, and he will take notice of Grace in these *Hebrews* manifested by their works; so as to recompence and reward them for it, by perfecting his gracious work in them, which having promised, the Apostle is confident of the good estate of them through Grace, *Phil.* 1. 6. He will never forget *the work of your Faith in his Name*, your courageous Profession of the Gospel, *Gal.* 5. 6. *Col.* 1. 4. 1 *Thess.* 1. 3. A Grace of God in them which made their Souls delight in him; such as was purely Divine, beginning and ending in God, carried out in the labour and exercise of it to his Glory, shewing it in all the supplies they give his in his Name, to Christians as they are his, *Mark* 9. 41. *h* Their labour of Love was evidenced by what they had done, and were doing for Christ, in their using all effectual means, for supplying, comforting, preserving and delivering his Members, giving their Goods to them, and their Lives for them, 1 *John* 3. 10, to 18. So the Apostle asserts these did, *chap.* 10. 32, 33, 34. So did *Aquila* and *Priscilla* love *Paul*, *Rom.* 16. 3, 4. And this they did shew to such as were God's Children, and bore his Name, the present suffering Christians, who endured Rifling, Plundering, Banishing, Imprisonment and Death for their Faith in Christ's Name: Those Brethren who being loved in and for God, do evidence to these *Hebrews* that they are passed from Death to Life, 1 *John* 3. 14.

11 And we desire that every one of you do shew the same diligence *i*, to the full assurance of hope unto the end *k*.

i Having thus commended them, to shew he did not flatter them in it, he discovereth what was wanting in them, and introduceth it with the Particle *But*, *we desire you*; ἐπιθυμοῦμεν properly signifieth *the inward Affection and strong desire of Heart* that the Apostle had of their further Profit. The Spirit lusted in him for this, *Gal.* 5. 17. which was not only convenient for them, but necessary for their Perfection. And this Desire of his was not for all promiscuously, but that each single Person who was a Lover of God and his Saints, should use all means diligently, as they had in degree done before, to have this perfected to the end of their Life, 2 *Pet.* 1. 5, to 10. It is an earnest agitation and hasting of Spirit within, and a demonstrative Discovery of the same without to the utmost, *Rom.* 2. 7. *k* Their Souls with full faith constantly making out after this most certain and full Assurance of *Faith*, to the excluding of every doubtful Thought of the truth of God and his Promises, and of *Hope*, shutting out all Wavering, Unsettledness or Impatience in waiting for the Accomplishment of the Good, which is secured by the Merit and Intercession of Christ, the Purpose, Promise and Oath of God to them, *ch.* 10. 22, 23. comp. *Rom.* 4. 21. *Colos.* 1. 24. *Hope here* is not synonymous with *Faith*, yet its certain Concomitant, and is a vehement desire and longing after, with a patient Expectation of what is possible and sure to be enjoyed, because God hath promised and swore it; tho it be at never so great a distance, yet to be communicated by him to his in his best time, *ch.* 11. 1. comp. *Rom.* 4. 13. *Tit.* 1. 2. 1 *Pet.* 1. 3, 13, 21. This Christian Diligence must continue to the end of their own days, and the Perfection of their Grace in Glory, until they come unto the entire Possession of what they believed;

lieved, hoped for, and were fully assured of, 1 *Pet.* 1. 5, 13. *Rom.* 6. 22.

12 That ye be not slothful *l*, but followers of them *m*, who through faith and patience inherit the promises *n*.

l If you will be diligent, away *with sloth*, you are inclined to it, *ch.* 5. 11. and tho you be quick in Affection, yet slow in understanding the Mysteries of God; and tho you have laboured, yet not with that intense Labour to which he here presseth them, even to an utter Abolition of all the degrees of Sloth. *m* Μιμηταὶ strictly *Imitators* in diligence and Painstaking of the Believers who have performed this Duty before you. *n* In their *Graces* imitate them as in *Faith* by which they rested on as credited God's Promises revealed to them of things invisible, excellent, and distant, and which by no Creature-power but only God's could be attained, *ch.* 11. 1, 9, 10, 16. and 13. 7. *To Patience*, because the things promised are future, and at a great distance from them, waiting for them, suffering many Evils from many, passing through Fire and Water, *Isa.* 43. 2. and staying God's leasure to obtain them, *ch.* 10. 36. and 12. 1. *Rom.* 15. 4, 5. *James* 1. 3. Those they were to imitate, were Heirs of blessed Promises, *v.* 14. of spiritual Blessings in Christ the blessed Seed in whom themselves and all Nations were to be blessed, *Gen.* 22. 18. It may be queried, How did *Abraham* inherit the Promises, when he did not receive them, as is testified, *ch.* 11. 13.? This is certain as to the Promises of spiritual saving and universal Concernment to them, as of Justification, Sanctification, Adoption and Salvation by Jesus Christ; these they received, as is evident, *ch.* 11. 10, 14, 16. and *Rom.* 4. 8 to 26. such Promises as were of special Consideration and reserved to a set time, as the Possession of *Canaan*, and Christ's Incarnation, *John* 8. 56. These they did not receive, tho they saw them sure to their Seed by Faith, but for Salvation, and Glory, and Heaven, carried in the Covenant of Grace, they did personally enjoy; of the others they were Heirs as given by God to them.

13 For when God made promise to Abraham *o*, because he could swear by no greater *p*, he sware by himself *q*.

o *For* is a confirmation by instance, that Faith and Patience had made some to inherit the Promises, as *Abraham*, and what was influencing of him in the exercising them, *viz. God's Promise and Oath. God Almighty* who was as able to perform as to make a Promise, *Gen.* 17. 1. having made a Promise to *Abraham* the Father of Believers, that he would communicate some Temporal and Spiritual good, which by it he gave him a right to, and bound himself to perform, which summarily was Christ the Redeemer to be of his Seed, and *Isaac* his immediate Seed to be a Type of him; this Promise at the Offering up of his Son *Isaac* God confirms to him by Oath. *p* An Oath is to be made by the greatest, who is able to make good all, and to judge after his Will; by nothing under or beneath God must there be any Swearing. *q* As the best and greatest, *Jehovah* himself confirming that which was evident and certain by that which was most so: A strange condescension of God the Son, the Angel of the Covenant, to a Creature, to lift up his hand to Eternity, and to lay it on the Altar of his infinite and unchangeable Being, to pawn and pledge his Deity, that he might give the highest Assurance; and is willing that it shall be forfeited and lost, if *Abraham* fall short of what he hath promised to him, see the Oath, *Gen.* 22. 15, to 19. An Oath confirming the Covenant of Grace to all Believers as firmly as to *Abraham*.

14 Saying, Surely, blessing I will bless thee, and multiplying I will multiply thee *r*.

r Here is laid down the form and matter of God's Oath, the *form* in *Gen.* 22. 16. is implied in the Particle כי in this Text well rendred *surely*, *chap.* 3. 11. The other defective expressions are forms of Swearing, as *if*, *except*, *unless*; but here it is positive, *surely*, or *verily*, which Christ frequently useth, it is a vehement assertion of what he saith; the whole matter of God's Oath is not repeated, but the substance and comprehensive part of it, which made for the Apostles purpose here. By *Blessing*, in the *Hebrew* manner of expressing, is carried the abundance and certainty of all that Temporal and Spiritual Good, which he would convey unto him in and through the Blessed and Promised Seed our Lord Jesus Christ, with the multiplicity, abundance and certainty of the Seed natural, and believing, to whom he should be related as a Father through Christ, as is evident, *Gen.* 22. 16, 17, 18. and all this so uttered, as if God could not express how much he loved him.

15 And so after he had patiently endured *s*, he obtained the promise *t*.

s *Abraham*'s Carriage was suitable to this sworn Promise, his Soul did patiently wait for it full Thirty Years, enduring and suffering many Temptations about it; yet he overcame all, and continued firm in the Covenant to the end; his Faith extended his Soul in a patient expectation of its accomplishment, without doubting or murmuring, knowing God would fulfil it in the best time; he was a long-breathed Believer, *John* 8. 56. *Rom.* 4. 20, 21. and *James* 1. 2, 3. *t* He did not fall short of any piece of the Promise, but fully possessed it at last, both in *Isaac*, the Type of the blessed Seed, and the *Messiah* himself, as to all the Spiritual and Eternal Good promised in him and by him in the Heavenly *Canaan*, *Matth.* 22. 32.

16 For men verily swear by the greater *u*, and * an oath for confirmation *is* to them an end * Exod. 22. 11. of all strife *w*.

u *For* here is only Narrative, introducing the amplification of the Argument drawn from God's Promise and Oath, for the quickning those and all Believers to make our after the full assurance of Hope, the Promise and Oath of God concerning them as well as *Abraham*. That since Mens Oaths procure Credit, and put an end to Doubts, Strife and Contradiction amongst them; much more should God's Oath put an end to doubts and gainsayings of Creatures, and make them to give Faith to him: Men are not Inventers and Authors of this Ordinance of Swearing, but subject to God's Precept requiring this from them, and in this special part of God's Worship instituted by him, they ought to swear justly and according to his Will; and swear they must by God only, who knows the intentions and secrets of the Heart, and who is absolutely greater than all; the Omnificient, Omnipresent, Omnipotent and Sovereign Lord of all Persons, who knows false Swearers, and inflicts on them not only Temporal but Eternal Punishments. The Swearing by any other, God rebukes, *Deut.* 6. 13. *Jer.* 4. 2. *w* And in this special part of God's Worship, God is called in as a Co-Witness of the Truth of what is sworn, and as a Judg and Avenger of it, if it be otherwise; and so the Oath becomes a confirmation of Faith and Confidence of Men one in another, and of Love accompanying the same; so that if Strife, Doubts, Suspicion or Jealousy arise among them about either Words or Deeds, which are not known to those who doubt, and cannot be cleared by Sense or Reason, or any other way but a Testimony of some person who knows them, whose being insufficient of it self, calls in God by an Oath as Co-witness, with whom it is supposed he would not break his Interest, nor invocate him against himself, by declaring what is false: On this all Strife and Contradiction is to be decided among Men, and to cease, and so the Controversy to be determined.

17 Wherein God willing more abundantly to shew *x* unto the heirs of promise *y* the immutability of his counsel *z*, † confirmed *it* by an oath *a*. † Gr. Interposed himself by an Oath.

x The Apostle having stated the nature of an Oath in the antecedent, subjoins and applies it in a consequent, in which he shews that God sware to this end, that his own Counsel might appear to be Immutable, and the Consolation of Believers greater *in* 2; *In which matter or case*, viz. God's act of Promise and Oath to *Abraham*, it was not limited to his Person, but to all his Believing Seed, *Rom.* 4. 23, 24. Out of his own meer Grace and free Will, his Goodness and Affection to them, without any consideration in them moving him, but his free, unexpected, as undeserved Mercy, did first Reveal, then Promise, then Swear: What more could he do? How liberal and abundant is his Love in these over-flowing discoveries of it? so to reveal and make known his gracious Thoughts, making them manifest, perspicuous and glorious, when none was privy to them, nor could reveal them but himself. *y* The Seed of *Abraham*'s Faith, all true Believers, whom God had made Children and Heirs by Promise, as *Isaac*, *Gal.* 3. 22, 26, 29. and 4. 26, 27, 28. joint Heirs with Christ, *Rom.* 8. 17. These alone did God intend to secure, and make certain of their Salvation. *z* God's unchangeableness in his Will and Decree, as in himself excludes all hesitancy, alteration or transposition of what it was from Eternity; God did never, will never change one *Iota* or Title of his Eternal Will and Decree of saving, perfecting and gathering into one, penitent Believers by the Promised Seed Jesus Christ, which he did reveal to the World, and without which manifestation, a Believer could have no Comfort; and without its Immutability, not any lasting and permanent Comfort. *a* Μεσιτεύων is proper for a *Mediator*, one who *transits in betwixt two Parties as a Surety*; and so is justly applicable to God the Son, who interposeth betwixt God the Father Promising, and Believers to whom the Promise is made, as Heirs, as a Surety engaging to see his Father's Promise made good to his Seed; and therefore *confirms* it to them with an *Oath*, that they might know the Promise was immutable, and should be punctually fulfilled; by which means he removes all doubts, fears, and jealousies about it from them. If they will believe Men who swear, how much more ought they to do so, and rest satisfied with the Oath of the Mediator.

18 That by two immutable things *b*, in which *it was* impossible for God to lie *c*, we might have a strong consolation *d*, who have fled for refuge to lay hold upon the hope set before us *e*.

b Another end of the Mediator's Oath is here added, *God's Oath and a Promise spoken* to before, which are firm and stedfast to Eternity; Heaven and Earth may pass away, but they cannot. *c.* i. e. To cease to be himself, for essential Truth to become a Lye, is impossible, its utterly inconsistent with his Nature. He is uncapable to deceive, or speak against his Mind, *Numb.* 23. 19. 1 *Sam.* 15. 29. *Psalm* 89. 35. *Titus* 1. 2. and it is as impossible for him to violate his Promise or Oath. *d* Such as will vanquish all Doubts, Fears, Jealousies, Sorrows, Distractions, putting the Heart into a quiet, peaceful, seeled frame, and stablishing it in it, whatsoever Temptations, Trials, or Persecutions it may meet with from without or within to perplex it. *e* But it is the Heart only of a persevering Believer, not of common Professors, which is so strongly settled and comforted by them; such *who fly to take hold of them*, having cleared their Right to them, and possessing their Souls of them by Faith, so to hold fast, as who would no more leave, than *Joab* would the Horns of the Altar, being a far greater Security than it, or any City of Refuge whatsoever; retreating to, and keeping in this Strong-hold, nothing can interrupt their Comfort, or hurt them, *Job* 13. 15, 16. *Prov.* 18, 10. *The Hope set before them* is that eternal good and blessed State which is reserved in Heaven for Believers, the Object of their Hope set out to their View and Prosecution as a Prize in the Promise, 1 *Pet.* 1. 3, 4. by a Metonymy of the Effect for the Cause, are *Hope*, and *Good hoped for*, joyned together for our Pursuit.

19 Which *hope* we have as an anchor of the soul, both sure and stedfast *f*, and which entreth into that within the veil *g*.

f *Which*, taketh in both the Good hoped for, and the Grace and Act it self of Hope exercised about it; which Grace is by a Metaphor set out to be to the Soul, what an *Anchor* is to Ships in a Tempest, when tossed with Gusts, and Storms, and Billows of Thoughts rouling one upon another to the overserting of it; this Hope staieth, strengthens, settleth it, even the Hope and Certainty of eternal Rest and Happiness secured to them by the Promise and Oath of God. This Hope is safe and firm efficiently, and makes the Soul in the midst of all the threatning Temptations from a tempestuous World, *safe*; because fastned on God's Promise; and *firm*, because strengthned by God's Oath, which will hold out all Tempests. *g* This *Hope*, like an *Anchor*, is firmly placed, hath wrought it self into the best Holdfast, even the innermost part of the Veil. *The Veil* was that in the Tabernacle and Temple, which separated the holy Place from the Holy of Holiest. This typical Veil was rent at the Death of Christ, and the Holy of Holiest in Heaven, the Truth of that Type, was then laid open unto all Believers, whether *Jews* or *Gentiles*; comp. 9. 24. and *ch.* 10. 19, 20, 21. Here it is that the Anchor of the Christians Hope is fastned; this sure Harbour, where no Tempest can reach or loosen it, but into which their Souls, after all their tossings in the tempestuous Ocean of this World, by the Hurricanes of Temptations, which made them quiver again, shall be over, will enter with a full Gale, and injoy that Rest and Blessedness for ever, which they had by God's Promise and Oath on which they relied, secured to them. See *Colos.* 1. 5. and 1 *Pet.* 1. 3, 4, to 10.

20 Whither the forerunner is for us entred *h*, *even* Jesus, * made an high priest for ever after the order of Melchisedec *i*. * Chap. 3. 1.

h This Heaven is actually possessed for us already by a Harbinger, who came at his Father's Word to fit and prepare us for it, and then again returned in our Nature, and as our Head and Representative he hath entred, made the way open, and paved the Coast for us thither, and made it plain and safe; and having taken real and full possession, is making ready our Mansions; and when he hath compleated his Work in us, will come and take and carry us thither, and put us into the full possession of it in our Persons, *ch.* 9. 24. *John* 14. 2, 3, 4. *i* He describeth the Forerunner to be God the Son incarnate, the Saviour of Believers, he that will keep them safe for it, and set them safe in it. Their *Jesus* who as to his Office is the great *Gospel-High-Priest*, had fulfilled his Type, and put an end to it by his entring within the Veil into the Holy of Holiest in Heaven, being constituted by his Father a *Royal High-Priest*, superior to all other *Orders* and *Persons*, an *High-Priest for ever after the Order of Melchisedec*, mentioned before, *ch.* 5. 10. where the Spirit began a Digression, and having here ended it, repeats the Description of him again, as the thing to be immediately handled and pursued, as he doth in the next Chapter.

CHAP. VII.

1 FOR this Melchisedeck *a*, king of Salem *b*, priest of the most high God *c*, who met Abraham returning from the slaughter of the kings *d*, and blessed him *e*.

a The Spirit now proceedeth to prove, that the Gospel-*High Priest is of a far more excellent Order, than that of* Aaron's; *by his being of the Order of* Melchisedec, of whom they had read, and whom they had in great esteem, and after whose Order they were assured by the Prophet *David*, another Priest was to rise up in the Church, rendring *Aaron*'s Priesthood useless, and continuing the only means of reconciling Sinners, and bringing them to eternal Life, to whom they must cleave: He initiates it with a Description of the State of *Melchisedec*'s Order, from *v.* 1, to 11. and then proceeds to apply it to Christ from *v.* 11, to 28. Having asserted, *ch.* 6. 20. *That Jesus was made from eternity an High-Priest after the Order of* Melchisedec, and declared to be so by his entrance within the Veil in Heaven at his Ascension: He resolveth it out by shewing what this *Melchisedec* was. The Person pointed at by this Name, is mentioned only once by *Moses*, and that in *Gen.* 14. 18, 19, 20. It is certain he was a *Man* who lived by Bread and Wine as well as *Abraham*, and received Tithes from him becoming a Man. His place of Residence was *Salem*, afterwards called *Jerusalem*, in the Land of *Canaan*, Josh. 10. 1. The *Jews* conceived him to be *Shem* the second Son of *Noah*, which this Scripture denieth, for his Genealogy is well known in it; that he descended from *Cham*, third Son of *Noah*, because an Inhabitant in *Canaan*, and that his Name *Melchisedeck* was the common Name of the Princes of that Country, whose Metropolis was first called *Tsedec*, then *Salim*, then *Jerusalem*; because the King of it in *Joshua*'s time was named *Adoni-zedec*, which is synonimous with this, is all conjectural; this is certain he was. *b* Indowed with Royal *Power*, such as the other *Kings* in *Canaan* had: The capital Seat in his Kingdom was *Salem*, the Name likely of both his City and Territory; not that *Salem* of the *Shechemites*, *Gen.* 33. 18. afterwards called *Sichchem*, demolished and sown with Salt by *Abimelech*, Judg. 9. 24, 45. In *Jobs* the Baptist's time raised again and called *Salim*, John 3. 23. *But Salem*, mentioned *Psalm* 76. 2. more known by its famous Appellation, *Jerusalem*. This shews him to be a *Man*, as doth his next Title. *c* His Authority in matters of Religion, as a prime *Minister about holy things between God and Man*, and therefore a *Man*, as *ch.* 5. 1. *set up by the most high God* for himself, and consecrated in his Order of Priesthood by him, which should most illustriously set out that of his own Son. He managed all as a Priest betwixt his own People and the great God, ruling of them in all matters civil, and teaching and ordering them in all sacred things. *d* He went from *Jerusalem* with necessary Refreshings to *meet Abraham*, the Friend of God, the Father of Believers, a Prince and a Priest himself, and of whose Posterity was to come the Messiah, now returning from his Victory over *Kederlaomer* and his confederate Kings, with the rescue of his Nephew, and all his, to his Tents at *Mamre*. As he was passing near *Salem*, *Melchisedec* meets him, and entertains him, *Gen.* 14. 13, to 21. *e* It was an act of his facerdotal Office, such as God enjoyned on such Officers afterwards in *Numb.* 6. 23, to 27. and not a common Wish and Desire only. The matter of *Blessing* is laid down, *Gen.* 14. 19. It was in God's Name, by his Commission effectually denounced on *Abraham* by virtue of his Office and God's Institution, the height of God and all the good in Heaven and in Earth within God's Possession is conveyed to him, *Gen.* 15. 1.

2 To whom also Abraham gave a tenth part of all *f*: first being by interpretation King of righteousness *g*, and after that also King of Salem, which is King of peace *h*.

f By which tything to him, *Abraham* owns him to be God's Priest. As he had received blessing from God by him, so he returns to God, through him, his Acknowledgments, he divided, shared, and gave out his part to him, even *the tenth part of all the Spoils*, v. 4. This is the first Scripture, *Gen.* 14. 20. that gives us any account of paying the *Tithes* of Goods to God in his Priests; which Custom afterwards obtained among most Nations, to give the Tenths of the Spoils after Victory to God. And this *Abraham* did, as due to the Office by divine Institution, having received a Blessing from it. *g* The Mystery of his Name, Title and Descent, the Holy Ghost now opens to them. His Name is a compound of מלך or מלכי which signifieth a *King* or *Governour*, or *my King*, and צדק *Righteousness*. A supreme Governour, not only formally righteous in his own Disposition, but efficiently by just and excellent Laws making his Subjects righteous; a King working Righteousness in a *Canaan*, and in such a time of universal Degeneracy from it. This God ordered for some special use, *viz.* to type out his own Son, *God-Man*, the great Gospel-Minister to be the *King of Righteousness*, who purchased it for, imputeth it to, and infuseth it into Sinners; who is so fully the *Lord our Righteousness*, that we are made the Righteousness of God in him, *Isa.* 32. 1. *Jer.* 23. 6. and 33. 16. *Ezek.* 9. 3. and 2 *Cor.* 5. 21. *h* The Mystery of his Title of Office, *King of Salem*: The due order of this is observable; he is first, *King of Righteousness*, and after that he is *King of Salem*; that is, of Peace; the Fruit of whose righteous Government was Peace. He kept this among his People, and round about

bour him, while others were wasting and destroying their Kingdoms by Lusts and Wars. This is eminently true of Christ *The Prince of Peace*. Isai. 9. 6, 7. who gave some signal of his Government, and begun his *Priesthood* in the same *Salem* or *Jerusalem*, where *Melchisedec* reigned, *Matth.* 21. 5, 5, 10. He is eminently the Royal Purchaser, Maker, and Distributer of Peace, reconciling all things to God, Angels and Men in Heaven and in Earth, and all Persons, *Jews* and *Gentiles*, and the Creation it self to recovered Man, *Colos.* 1. 20, 21. comp. *Ephes.* 2. 13, to 18. The Prince and Price of our Peace, setting Peace within Souls, giving it to them without, Peace, spiritual, temporal, and eternal; his Kingdom abounderh in it, *Psalm* 72. 1, 3, 7. *Isa.* 54. 10, 13. *John* 14. 27. *James* 3. 18.

† Gr. without pedigree.

3 Without father *i*, without mother *k*, † without descent *l*, having neither beginning of days, nor end of life *m*; but made like unto the Son of God *n*, abideth a priest continually *o*.

i In this Verse is a mystical Description of the *Eternity* of Christ's *Person* and *Priesthood*, set out by the Spirit in the Silence and Omission of things that concerned *Melchisedec* and his Glory; so that what here is represented to be *typically* and in *shadow*, that was Christ *really* and *substantially*; for he gives no account of his Father, Mother, Genealogy, Birth, or Death; the Spirit either not revealing it to him, or ordering him to leave it out, that he might appear the more lively and perfect Type of Christ, being represented in all things different from all the Men that ever were, or shall be; such a Priest therefore as he was, was Christ to be: Not deriving his Priesthood from any by Birth, nor leaving it to any after him. As *Melchisedec* was *without Father*, that was a Priest before him, or is recorded from whom he should derive, as the Levitical Priesthood had; so Christ as to his *Humanity*, was without any Human Father, conceived only by the Power of the Holy Ghost. *k* As to any Scripture-Records of it, or to any Title of the Priesthood by her, as those of *Aaron*'s Family had: So Christ, as to his *Deity*, was without a *Mother*, being the eternal Son of the Father only, and without any Title in his *Humanity* to the Priesthood from the Virgin, she being of *David*'s Family, and not of *Aaron*'s. *l* There is *no List of him described* in the Scripture, mentioning from whence he descended, or by what Genealogy he came to the Priesthood, as the *Aaronites* did clear their Right, *Nehem.* 7. 64. As to Christ, who shall declare *his Generation*, or produce the lineal Role by which he claimeth the Priesthood? *Isa.* 53. 8. comp. *v.* 12, 15. *m* There is no Record of his Birth or Death, tho he had a Father or Mother, as there is of *Adam*'s beginning and end, who had neither: So Christ as to his Priesthood had no Predecessor, nor shall have any Successor, *v.* 16, 24, 28. As a Sacrifice and the Lamb of God, he had his time of entrance into the World, and of his leaving it; yet as God's *Priest*, *he had neither beginning nor end of days*. Pure Eternity is its rise, and its end shall not be till God be all in all. *n* Ἀφωμοιωμένος, he was in these things the *Shadow*, *Picture*, and *Resemblance* of what Christ should be in his Royal Priesthood. In these singular Prerogatives a visible Type of *God-Man*; he was the Sign likening, and Christ was the Truth and Substance of it. *o* These Words, the Key to all the Description before. God made many other Persons eminent Types of his Son, but *Melchisedec* was the *only Type* of the Eternity of his *Royal Priesthood*; for which the Holy Ghost singled him out, drope him down, as it were, from above, and then took him up again, without any further account of him in the Scripture, that he might convey this Mystery to us. That which hath no beginning nor end of it recorded, is as abiding for ever; which this Type had not; and so fully sets out the Truth designed to be conveyed by it.

4 Now consider how great this man *was p*,
* Gen. 14. 20. * unto whom even the patriarch Abraham gave the tenth of the spoils *q*.

p The Spirit compares with, and prefers *Melchisedec* before *Abraham*, as he was God's High Priest; he introduces it with pressing these Hebrews to exercise an act of Judgment under the Metaphor of *seeing*, denoting it to be such a serious and intent act, as calls for the utmost Exercise of the discerning Faculty; a Carelesness in it, or an Oversight might make the Proposal to be to no purpose. The *Greatness* of this High-Priest is what he sets in their View, and that indefinitely, *How great is this Officer?* intimating him to be somewhat excessive to other great ones; and how much *greater* then must be *Christ*, if his Type be so great beyond, not only *Abraham*, *Levi*, and his Posterity, but this great *Melchisedec*, as to his Sacerdotal Power and Dignity. *q* This Greatness is evinced by *Abraham*'s (the Patriarch, chief of all the Fathers of *Israel*, whom the Hebrews esteemed above all others, *John* 8. 53. and God owns as his Friend, and sets all Believers under his Fatherhood) giving, as a due to *Melchisedec*, being the greater Person in Office, the Tenth of all the Spoils, that which was due to God, and paid to him as God's High Priest; ἀκροθίνιον notes either *the first or choicest of the heaps of Grains*, especially the first-Fruits dedicated to God; but here signifieth that part of the Spoils, which, according to the custom of War in most Nations after the Victory, were offered to God as his part; whether they did consist of Persons or Things; the tenth part of these were given by him to *Melchisedec* as the greatest Priest of God in the World, and superior to himself.

5 And verily they that are of the sons of Levi, who receive the office of the priesthood *r*, have a commandment to take tithes of the people according to the law *s*, that is, of their brethren, though they come out of the loins of Abraham *t*.

r This is a Proof, by instance out of the *Levitical Law*, That he who receiveth is greater than he who giveth. The Seed of *Levi* the Son of *Jacob*, Son of *Isaac*, Son of *Abraham*, Numb. 1. 48, 50. and 3. 1, to 5. and not all of them neither, but the Sons of *Levi* descending from *Aaron*, were separated and consecrated in the Priesthood by God's Precept, and vindicated from those who would usurp it, *Numb.* ch. 16, and 17. and confirmed in it by Miracle. *s* God himself gave them a Law from Heaven *to tithe* by, and a Charge to observe this Law, as to all parts of Tithes, such as were due to all *Levites*, Numb. 18. 24. to the High-Priest only as God's Substitute, *Numb.* 18. 8, to 19. and 25. to 30. to the *Levites* Widows and Poor together, *Deut.* 14. 22, to 29. These the same Law obliged all the *Israelites* to pay to these *Levites* as a Homage due from them to God, and so delivered to his Substitutes superior unto them as his Priests and Ministers, and due to them by his own Constitution, being the first-Fruits of his own Blessing. *t* Yet these *Israelites* who were to pay those Tithes to these as superior to them in Office, were *their own Brethren* by Nature, of the same Rank, coming out of the same Loins of *Abraham*, but subjected to these Priests, who, by God's Ordinance, were set above them in their Office; and their receiving Tithes, was an inseparable Property of that Superiority.

6 But he whose ‖ descent is not counted from
‖ Or, without pedigree.
them *u*, received tithes of Abraham, and blessed * him that had the promises *w*.
* Rom. 4. 13. Gal. 3. 16.

u The Proof is here applied, shewing *Melchisedec* to be greater not than the Levitical Priest only, but than *Abraham* himself. He drew not his Genealogy from any Priests before him, but is greater than those Priests, who by Genealogy and Succession were made such, and set above their Brethren by God himself: He being independent, having no Progenitor, Priest, or Successor, is greater than whom he decimateth. *w* He *decimated Abraham* the Father of the Levitical Priests, and by the most High's Order blessed him, by assuring him of his Peace with God, Grace continually from him, and multiplying temporal and spiritual Blessings to him, according as God promised, *Gen.* 15. 1, &c. And this he did to him, tho *Abraham* was a Patriarch, and priviledged with Promises above any other, yet tho God were made over to him in all his fulness, the Blessing given him of Fatherhood to a numerous Nation, even the visible Church of God among *Israel* as to all believing Gentiles, who had *Canaan* literally promised to his Posterity, and even this *Salem*, among the rest, of which *Melchisedec* was King, and the heavenly *Canaan* to himself; and above all, the promised *Messiah* to descend from him, in whom himself and all Nations were to be blessed; he so great in Promises is tithed and blessed by a greater *Melchisedec*.

7 And without all contradiction, the less is blessed of the better *x*.

x This Principle is commonly acknowledged it is a most apparent Truth, you Hebrews cannot deny it; it is your common Judgment, That a *Priest-blessing*, *as God's Officer*, *is greater than tho blessed by him*. He that is in a lower place in God's Church, is blessed by one set above him in Office by God himself, better and greater than he for his Place and Dignity in Office. He must have the preeminency for his Blessing, which he authoritatively, powerfully and effectually conveyeth from God to those he blesseth, representing therein God communicating by him the good he wanteth in his Benediction.

8 And here men that die *y*, receive tithes: but there he *receiveth them*, of whom it is witnessed that he liveth *z*.

y His greatness as to his Priesthood above the Levitical, is proved from its *Immortality*. Immortal is greater and better than Mortal; such is his Order of Priesthood. This Argument he brings in to heighten the former, and so connects it to it. The Particle ὧδε here, if referred to *Mount*, notes during *Moses*'s Oeconomy, while the Levitical Law lasted; if it refer to *place*, it notes *Jerusalem* in the Land of *Canaan*, where the Temple was, in that habitation of the *Israelitish* Church the Levitical Priests were not only as to their Nature and Persons withering and decaying, ceasing to be on Earth, tho they had the honour to decimate their Brethren, but as to their Order and Office *Mortal*; they were no better than the tithed and blessed by them, in *prospect* of death. *Aaron* himself the first of the Order died, and so did all his Successors as well as *Israel*. *z* But how much better is *Melchisedec* and his

his Order? *ἐκεῖ ὅτι*, may refer either to the place where his Business was transacted with *Abraham* near *Salem*; or to the place of Scripture-record concerning him; either *Gen.* 14. 18, 19, 20. where there is no account of his Death; or in *Psalm* 110. 4. by the Prophet *David* is the Testimony born, that his Order is for ever: That *Melchisedec* as to his Order and Office of Priesthood now liveth and subsisteth in the Son of God incarnate, and continueth for ever. It is suggested by a great Light in the Church, as if *Melchisedec* was translated as *Enoch* was, and so continued a Priest to the very Moment of his Translation; and that neither his Person nor Priesthood died, but liveth for ever: but in this the Scripture is silent. Another refers it immediately to Christ, reading it thus; *Hitz*, i. e. in this World, *they receive Tenths*, or are Priests; but *there*, i.e. within the *Innermost of the Veil*, *whither the Forerunner is for us entred*, *Jesus*: supplying this out of *ch.* 6. 19, 20. *Here*, is to be understood, not who receiveth Tithes, but *who is*, of *whom it is witnessed that he liveth*. He saith this Sense is to be found in so many words in v. 23, 24, 25. where *those who receive Tenths*, and *die*, *v.* 8. are no other Men than *those many Priests who were not suffered to continue by reason of Death*, *v.* 23. Nor *he of whom it is witnessed that he liveth*, v. 8. can be any other than *Jesus*, who, *v.* 24. is *the Man that continueth for ever*; and *v.* 25 *is ever-living*.

9 And as I may so say *a*, Levi also *b*, who received tithes, paid tithes in Abraham *c*.

a The Spirit now sets this Priesthood above the Levitical by Instance, which Instance being not so proper or direct, his Form of introducing it, is considerable, as ὡς ἔπος εἰπεῖν, *so to say the Word*, which is a Greek *Elegancy* of Speech, when that is uttered which is remarkable, and yet hard to be understood; and it is not only *conclusive* to what was spoken before; *I'le speak a word more*, and then end the Discourse, but *interpretative* of what he was about to say concerning *Levi*, born 162 years after this Transaction; As *I may so say*, or *in some sense it may be said*. *b Levi*, not so much taken *personally* as *collectively*; for the Tribe that sprung of him, who were Priests or Ministers to *Israel*, which *Levi* personally was not. He was the third Son of *Jacob*, and his Seed God separated for, and consecrated to his Service, setling the Priesthood in *Aaron*'s Family, which was a Branch of that Tribe, and making all the rest Servants to them. *c* These did receive these Tenths by God's Law from their Brethren, and these *paid Tenths by*, or *in Abraham*, and so shewed them to be inferior in Office to *Melchisedec*, who received this Homage from them as due to God, and to him as his High Priest. This was not properly, but figuratively; true Parents and Children being accounted here as one person before they exist, as well as after, *Levi*, not actually existing then, but vertually in his Parent. *Christ* was in his Loins vertually too, as to his Humanity, but not to descend of him by natural Propagation, but by Miracle; and in him *as an Antitype* to this *Melchisedec*, and one to be set above him, in whom *Melchisedec* himself was to be blessed, and therefore could not pay Tenths to him in *Abraham*.

10 For he was yet in the loins of his father when Melchisedec met him *d*.

d For, introduceth the Proof, that *Levi* tithed in *Abraham*, being *virtually* to him, as his productive Cause; so near is the Unity and Identity of descending Children; *and as truly were the Posterity of* Adam *in him when he ate, sinned, and fell*, Rom. 5. 12. To remove all question of the Truth of it, the time is annexed to it when *Melchisedec met Abraham*, and blessed him, then did *Levi* pay Tenths in him, so as *Melchisedec* was greater than the Levitical Priest; Christ typified by him being greater than himself, must be greater than them also.

11 * If therefore perfection were by the Levi-
* Gal. 2. 21. v. 18, 19.
tical priesthood *e* (for under it the people received the law *f*) what further need *was there* that another priest should arise after the order of Melchisedec, and not be called after the order of Aaron?

e Now the Spirit infers from the Doctrine of *Melchisedec*'s Priesthood, *the dignity and perpetuity of Christ's typified by it*. So that it is not *Aaron*'s Priesthood, but Christ's which the Hebrews were to use for their Salvation after *Aaron*'s was expired. For *Perfection* was not to be had by *Aaron*'s Priesthood or Law, but by a better, of another Order, even Christ and his Law. The form of these words are *interrogative*, implying a vehemente denial of what is queried in them. A *perfecting* of Persons to Life eternal by Expiation, Justification, Renovation, *&c.* See *ch.* 9. 9. and 10. 1. freeing Sinners from the Guilt, Stain, Filth, and Consequents of their Sins by an expiatory satisfactory Sacrifice to God, and fitting of them for an eternal enjoying him: A *Self-efficiency* to these things without Christ, is as to the *Aaronical* Priesthood vehemently denied; as to this, that is defective. *f* For with the Priesthood, about the time of its Institution by God, the *Israelitish* Church, God's covenanted People, *received the Law*; by which, as well as by its Priesthood, there is no Expiation, Remission, nor eternal Life to be obtained, *Gal.* 3. 17, 18, 19. comp. *Mal.* 2. 4, to 8. This *Law and Priesthood* being Types of far better to succeed them, they were but leading to them, which in the fulness of Time were to be revealed, and which should perfect what they could not, *Gal.* 3. 23, 24. and 4. 3, 4, 5. *g* It was *needful* since the Levitical Priesthood and Law could not perfect Sinners, that another should take place which could perfect them. *David* therefore, who lived above 400 years after their Institution, and feeling their Imperfection, did by the Spirit fore-see and tell of *a Royal Priesthood and Law* to take place after this, that should perfect Sinners, which could not be done by any called after *Aaron*'s imperfect Order. This was the Lord Christ the Messiah, who must be after the Order of *Melchisedec*, *Psalm* 110. 4. and who by his Priesthood and Law should abundantly effect it; which was far more excellent for both, than any of the Levitical Family can pretend to.

12 For the priesthood being changed *h*, there is made of necessity a change also of the law *i*.

h For, refers to the Expiration of the *Aaronical* Order, to which these *Hebrews* now were not bound, for that a better Priesthood and Law were to fill up their room in the Church. The Levitical Priesthood was changed and abolished to make way for this; God designing that to continue for a time, and then to expire, when the Truth perfecting it should take place. *i* The mutation of the Priesthood indispensably requireth the *change of the Law*, i. e. *the legal Dispensation of the Covenant of Grace*, and the bringing in with another Priesthood a better Hope, *Gal.* 3. 17, to 27. comp. *v.* 18, 19 of this Chapter, even the Covenant of Grace in the Gospel-Dispensation of it. This was *made necessary* by the Decree of God, who determined, that both *Priesthood* and *Law* should expire together, and accordingly hath fulfilled it. For when Christ the Gospel-High-Priest had in his Person and Work perfected all of it in Heaven, he roots out that Order of Priesthood, abolisheth the Law, scatters the People which would cleave to it; demolisheth the Temple and City to which he confined the Administration, so as all Designs and Endeavours of *Jews*, or of apostate Christians, to repair, or to restore it, hath been ineffectual to this day.

13 For he of whom these things are spoken, pertaineth to another tribe *k*, of which no man gave attendance at the altar *l*.

k That this Priesthood was so altered, he proves by Christ's being of another Tribe than *Levi*. This is a *Periphrasis* describing the Priest after *Melchisedec*'s Order. *Of whom were this said* in *Psalm* 110. 4. but of Christ, *God-Man*, the Royal High-Priest of God, *Matth.* 21. 42. He, as to his human Nature, descended of the Tribe of *Judah*, and not of *Levi*; and so the *Aaronical* Priesthood was ended by him, *ch.* 2. 14. *Gen.* 49. 10. *l* Of which Tribe none was a Priest, whose work was to attend the Altar, and offer Sacrifice; if any of another Tribe pretended to, or would usurp it, God either smote them, as *Uzziah*, 2 Chron. 26. 18. or destroyed them as those Rebels, *Numb.* 16. 1, 2, 4, 28, to 36. neither was the *Priesthood* hereby made *tribual*, or continued in any such Tribe as in *Levi*, but confined to our Lord only, not because he descended of *Judah*, but extraordinarily selected of God out of it to discharge it.

14 For *it is* evident that * our Lord sprang out
* Matth. 1. 3.
of Judah *m*, of which Tribe Moses spake nothing concerning priesthood *n*.

m The proof of this change of the Tribe, and of what Tribe he was, was undeniably evident to these Hebrews from their own Genealogies, and the *Roman* Cense and Enrolement of him. The Providence of God ordering this, that it might be universally known that he was *David*'s Seed, as well as *Abraham*'s, and as called by his Name, *Exod.* 34. 23, 24, and 37. 24, 25. Our Lord was *God-Man*, Lord Mediator, *Psalm* 110. 1, 4. *Matth.* 22. 42, 46. He was, as to his Humanity, born of the Tribe of *Judah*, as his Genealogy by his Mother doth evince, *Luke* 3. 33. and the concomitant evidence of the *Roman* Rols in which his Name was registered and kept in their Archives above an Age after his Ascension. *n* No Man of which Tribe was so designed by God, or so revealed to have the Royal Priesthood, but himself. None of them having any Right to it, as they could prove out of *Moses*'s *Writing*; and the Rule of Priesthood is to be found there, and no where else: So that a negative Argument taken from Scripture in matters of Religion is valid, tho never so much pust at in this Age.

15 And it is yet far more evident *o*, for that
p after the similitude *q* of Melchisedec there ariseth another priest *r*.

o The Change and Abolition of the Levitical Priesthood, and Law, that the perfecting one of Christ might succeed, is not only clearly represented to the understanding of all, that they assent to it, but it *is far more evident* from the Eternity of this Priesthood's Constitution, as is proved *v.* 16. Εἰ *if* is a Particle vehemently asserting, as in form of swearing, and not doubting, and therefore rendered *for that*. *q Like* and *Parallel* in order to him, and in all the pro-

perties foretold, which make him a most excellent Priest; a Priesthood far above that of *Aaron* upon the account of the Law and Covenant to which it is related, which was not only the Law of Nature, serving God as Creator, but the Law of Grace as he was Redeemer in Christ, who with the Patriarchs worshipped God by, as believed in a Christ to come. *r* Not only of another Tribe than *Aaron*, but of a different Order from his, is constituted, manifested, and beginneth the Exercise of his Office with the Abolition of *Aaron's*.

16 Who is made, not after the law of a carnal commandment *s*, but after the power of an endless life *t*.

s The Gospel-High-Priest the Lord Jesus Christ was not constituted, nor consecrated after that Order and Rule of God, which did bind the *Aaronical* Priesthood, and regulate it as to their Consecrations and Ministrations, obliging them by annexed temporal Promises and Comminations which could not reach an immoral Soul. The Mosaical Rites and Ceremonies were bodily, fleshly, only external. He was not made a Priest by legal Purifying with Water, nor anointed with Oyl, nor sprinkled with Blood, nor clothed with Priestly Garments, as *Aaron* and his Order was, *Exod.* ch. 35, and 40. 13, 14, 15, 31, 32. nor initiated with Sacrifices of Bulls, Goats, &c. He was not to minister in a Tabernacle or Temple as they did, which was carnal, and reached only the Flesh, could not expiate Sins, nor procure spiritual and eternal Blessings, *Heb.* 9. 1, to 11, 12, 13, 19, to 27. *t* But was constituted and consecrated by God according to his *powerful Law*. He was anointed with the Holy Ghost and Power, *Acts* 10. 38. which mighty influence enabled him to execute his Office effectually for saving Sinners; and by it he receiveth *Life* peculiar to his Priesthood, opposed to the *dead Letter* of the Commandment, by which, and under which, Souls perished by multitudes. But this High-Priest hath by *this Law life* in himself, and the *best of life* to give out no those who wait on his Ministry, *John* 5. 21, 24, 25, 26. and such *life as is indissoluble*, opposite to carnal and bodily, which corrupts and perisheth; but the *powerful life* of this Priest is not to be destroyed, neither in himself, nor his People. He by his Death and Life makes eternal Expiation, and procureth eternal Blessings for them; See *v.* 25. and *ch.* 9. 11, 12, 28.

17 For he testifieth *u*, Thou *art* a priest for ever, after the order of Melchisedec *w*.

u This is proved by infallible Testimony in *Psalm* 110. 4. *God the Father* himself solemnly declared him to be so before the Angels in Heaven, and revealed it to Men on Earth by the Prophet *David*. *w* That as *Melchisedec* had no end of Days recorded, so this is repeated again to prove, that the Priest after his Similitude, *i. e.* after his Order (the words being here synonimous) must continue for ever. Christ was not a temporary Priest by a carnal Law, but was made a Priest for ever, with everlasting power endowed to save all his People; See *v.* 24, 25, 28. and *Matth.* 1. 21.

18 For there is verily a disannulling of the commandment going before *x*, for * the weakness and unprofitableness thereof *y*.

* Gal. 4. 9.

x The Spirit having proved the disannulling of the *Aaronical* Priesthood for its Imperfection, proceeds to prove the Abolishing of the Law or Covenant annexed to it, like it for weakness and unprofitableness; ἀθέτησις is a *displacing, deposing* or *laying it aside* as to its binding force, so as there is no Obligation from it on any as to Obedience or Penalty; and this is so disannulled of the Law-maker, God himself, by setting up the Gospel by his Son Priest, which is most certainly true. *y* For the *Mosaical Covenant and Law* wanted strength to bring about what the *Jews* sought by it, and wanted good Fruit to them who made their boast of it, both which weakness and unprofitableness arose from the Hebrews abuse of it, expecting Expiation and Sanctification by it, without minding the Promise which preceded it 430 years, to which it should have led them, and by its neglect proved so fatal to them. For they would be justified and saved by an external Obedience to this Law, without any regard to Christ and his Sacrifice, by whom alone it could be attained, *Gal.* 3. 17, to 27. It was strong and profitable to the end for which God made it to lead to Christ, but weak and unprofitable to justifie or sanctifie them without him, which was the end they use it for, or rather abused it.

19 For *, the law made nothing perfect *z*, † but the bringing in of a better hope *did a*: by the which we draw nigh unto God *b*.

* Act. 13. 35. Rom. 8. 3. Gal. 2. 19.
† Or, *but it was the bringing in.*

The Proof of this weakness and unprofitableness of the Law is its *Imperfection*; it had no supernatural moral power to justifie or sanctifie any person, or to bring them to perfection; neither did it perfect any person of it self, so as to reconcile it to God, or bring it to Salvation whatever was expected by it, *ch.* 5. 9. and 10. 1, 2. *a* At *But*, shews the opposition of *Hope* to the *Law*, tho the *Law* could not *perfect* any, yet the *better Hope*, the Gospel-Law, promulgated to, and received by them, could perfect them. Ἐπεισαγωγὴ *Superinduction*, i. e. it was brought in, and put in force after the legal Covenant expired, and brought in to abolish that, so as by it it was repealed and abrogated. The Gospel-Law is stiled *a better Hope*, because it is conveying better Promises, *ch.* 8. 6. which give firm and certain Hope of Sinners Perfection by it, *viz.* their Injoyment of Justification, Sanctification and eternal Life. This Hope wrought by the Holy Ghost in their Hearts, enableth them to obey the Gospel, and seals the Promises to them. And by this they *b* have *free access to God*, as *ch.* 4. 14, 16. comp. *ch.* 10. 19, to 23. and *Rom.* 5. 1, 2. not only to worship him, but to receive the Blessings of the Covenant from him, without fear of displeasing him, or being consumed by him, as under the Law, but in the greatest confidence of pleasing him in Jesus Christ, of having Communion with him, and of being blessed in the Enjoyment of him for ever; See *ch.* 12, 18, to 22. and comp. *v.* 22, to 25. with them.

20 And in as much as not without an oath *he was made priest c*.

c This is a further Proof of the Excellency of Christ's Priesthood above *Aaron's*, taken from his *Constitution in it by Oath*. He who is made a Priest *by Oath*, is a better, and a greater Priest than any made so without it, but so is Christ. Κατ' ὅσον is a comparative, answered *v.* 22, insinuating *by how much* the Cause constituting or confirming an Office of Priesthood is more excellent, by *so much* the Effect and Office must excel, receiving greater Power for some more excellent end. This ὁρκωμοσία is as much as a *double Oath*, Καὶ οὐ ἄνευ ὅρκου. By *the swearing of an Oath* by God the Father was the Gospel-High-Priest constituted an eternal one after *Melchisedec's* Order; and it addeth so much the more Strength and Glory to the Sanction. This is testified by *David*, Psal. 110. 4. The Levitical Priests were made by a divine Designation, and with external Rites were consecrated; but Christ was constituted a Priest by Oath, as our Translators well supply it out of the following Verse.

21 (For those Priests were made † without an oath *d*: but this with an oath, by him that said unto him, The Lord swore *e*, and will not repent, Thou *art* a priest for ever after the order of Melchisedec.)

† Or, *Without swearing of an Oath.*

d Those Priests of *Aaron's* Order were selected, instituted, consecrated *without any Oath* mentioned by *Moses*, who did all exactly as the Lord commanded him, *Exod.* 40. 16. God gave only command for it, and made their Priesthood but a temporary and passing Honour and Office, which he might alter when he would: *e* But *he*, or *Jesus*, was made a Priest after *Melchisedec's* Order, *by an Oath* of God his Father, speaking to him, as is recorded by *David*, Psalm 110. 4. The Lord *Jehovah* the Father, sware unto his Son the Lord *Messiah*, lifting his Hand, and saying, I live for ever, *Deut.* 32. 40. when he ascended and sate down on the Right Hand of the Majesty in the Heavens, solemnly by this Oath ratifying and confirming him in this Office, and that he *would not repent*, i. e. change, or alter, or retract what he swore to him, there being no need of any other, he so effectually performing the work of it, that all that God bestows upon his by him, are Gifts not to be repented of, even eternal Life and Salvation. That which the Oath ratified, was, That Christ should be God's only and eternal Priest, who was to have no Sharer with him in the Priesthood, and no end of it; taking away from himself by Oath any power to make Christ no Priest, or take away his Office at will and pleasure, as he did *Aaron's*; hereby honouring his Son, and highly gratifying Sinners by giving them such a Royal High-Priest, who should effectually manage all their Concernments with him for ever.

22 By so much was Jesus made a surety of a better testament *g*.

f This brings in the Consequent on *v.* 20. *As much* Excellency as was in God's Oath constituting, *so much* there must be in the Office constituted. The *Aaronical* Priesthood by God's Constitution, was excellent; but Christ's is much more so, being by God's Oath made personal and everlasting, relating to the best Covenant; so as the Hebrews had the greatest reason to renounce *Aaron's*, and to cleave to Christs for Salvation. He being *God-Man*, is a *Surety*, one *that bindeth himself for another, to see something paid or performed, to give security for another*; and is proper to him as a Priest, *Job* 17. 3. *Psal.* 119. 122. *Prov.* 6. 1. In the Mosaical Oeconomy the Priests were *typical Sureties*, or Undertakers for the People; so *Aaron*, as a *Surety*, was sent by *Moses* to stand between the Living and the Dead, when God was cutting off those Sinners, *Numb.* 16. 46, 48. The Spirit interprets this *Surety*, to be a Mediator, *ch.* 8. 6. which is the general comprehensive Name of all his Offices; as he gives all from God to us in and by his Promises, *he is Testator* fulfilling them, *ch.* 9. 15, 16. As he gives satisfaction to God for us, and returns our Duty performed with the Incense of his Merits. He is our *Surety*, which merit of his resulted from his perfect Obedience to the whole Law and Will of God, and from the full Satisfaction he made to God by his Death for our Sins. *Rom.* 5. 19. *2 Cor.* 5. 21. *Gal.* 3. 13. *g* The *Gospel-Covenant* described, *ch.* 8. 10, 11, 12. and referreth to what the Lord foretold of it, *Jer.* 31. 33, 34. which is *better* than the Mosaical for Perspicuity, Freeness, Fulness, Spirituality, and the Spirit promised in it for

for its Ratification by the Death of Christ and its Perpetuity; See *ch.* 8. 8, 9, 11.

23 And they truly were many priests *h*, because they were not suffered to continue, by reason of death *i*.

h This further demonstrates the excellency of Christs Priesthood above the *Aaronical* for its Singularity and Sufficiency; whereas theirs was for the Multiplicity of it, weak, vanishing, and mortal, like themselves: They had *multitude of Priests* together under the High Priest, to manage the Service, and above *seventy High Priests* beside their *Sagans*, such as were to officiate for them, if at any time they were legally disabled from the Institution of the *Aaronical* Order, to the Destruction of the Temple, and were made according to the Law successively. *i Death* cut them off one after another, they were all mortal, and could not abide neither in their Priesthood or Life, *Exod.* 28. 43. Death transmitted that Priesthood from one unto another; 'tis the Priesthood it self by the Succession of a better, was abolished, and did expire, so frail, passing, and imperfect was both their Persons and Office.

24 But this *man* because † he continueth ever *k*, hath an † unchangeable priesthood *l*.

† Or, which passeth not from one unto another.

k This Priest Jesus, v. 22. is opposed to the *Aaronical* multitude, this excellent one, *1 Tim.* 2. 5. after his Resurrection abideth immortal. He is eternal and permanent for Person and Office; See *v.* 25. *Rom.* 6. 9. They are vanished, but he continues for ever, *Rev.* 1. 17, 18. *l* Ἀπαράβατον, a Priesthood *that cannot pass from him to any other*, as *Aaron's* did to his Successors: No person is to be a Sharer in it, nor a Successor to it; it is reciprocal with himself; his individual Person terminateth it for ever; he hath no Vicars nor Successors of his Priesthood, whatever the Pope pretends to in it.

25 Wherefore he is able *m* also to save them † to the † uttermost, that come unto God by him *n*, seeing he ever liveth to make intercession for them *o*.

† Or, *evermore.*

m This Inference proves his Eminency in Office above *Aaron's* Order by the Efficacy of it; for *he is Possessor of a supernatural divine Power which is able to save* to perfection, to the full, to all ends from Sin, in its Guilt, Stain and Power; from its Consequents, the Curse, and Wrath, and eternal Death. What neither our selves, nor others could do for us, he is *only able*, and as willing as able to set us in a safe, happy, blessed and glorious State for ever, *Rom.* 5. 9, 10, 11, 17. *n* All *such who will come to God by him*, as their High Priest, and no other, praying for Remission of Sins for his sake and merit, by Faith in his Blood, renouncing self, expecting the Mercy of God to flow in him to them, subjecting themselves entirely to him, and depending on him to present them unto God their end, without Spot or Blemish, or any such thing, and to make them blessed in the enjoyment of him for ever. This is his Work, *John* 6. 35, to 41. *1 Pet.* 3. 18. *o* Since he always *exists and lives an High Priest* for the good of those who wait on him, having life in himself, and quickning them, comp. *Rom.* 8. 6. And as *their Advocate*, *1 John.* 2. 1, 2. answereth all Charges against them, suing for those penitent Believers, and pleading for all promised them by the Father in him. He sitting at God's Right-Hand must ever be in his presence, and appears as the general Representative of his, and useth all his Interest with the Supreme Law-giver, Judge, and Governour, for them; See *ch.* 9. 24. as it was foretold he should, *Isa.* 53. 12. even *for them* who cannot plead their own Cause through Guiltiness, or Weakness; he will manage it for all of them who believe in him, and apply themselves to God by him, attoning him for their sins by his Sacrifice, persuading Duties and Person by the Infence of his Merits, and presenting them to God, answering in Heaven his Type on Earth, *Exod.* 30. 1, to 10. comp. *Rev.* 8. 3, 4. *Rom.* 8. 31, to 36.

26 For such an high priest became us, *who is* holy *p*, harmless *q*, undefiled *r*, separate from sinners *s*, and made higher than the heavens *t*.

p The last Excellency of the Gospel-High-Priest, preferring him to *Aaron's* Order, is the *Qualification of his Person*, by which he is described in himself, distinguished from, and set above all others, and is that which remained out of *David's* Proof to be cleared, who this Person was, who was different from *Melchisedec*, tho after his Order, to take place after *Aaron's* was expired, who was immortal, and constituted an everlasting Priest by God's Oath, This was God-Man, the *Messiah*, and Gospel-High-Priest, who was *convenient, congruous, suitable, useful* and *necessary for us* guilty, filthy, miserable Sinners, in respect of our selves hopeless, and helpless, and cannot approach God without Consumption; and unless we have a Person who can manage our Cause with God, are lost for ever. To such is he agreeable and necessary, who can only help and save us. This the Titles given him, evince, shewing all the Perfections of a Priest, of which others were dark Shadows and Types. 'As he was not only externally and relatively by Office, but internally and morally *holy*. His Essence as God, was *Holiness*; as Man his Nature was intirely agreeable to God's Will; he was *that holy thing*, Luke 1. 35. not having Holiness engraven on a Mitre, as *Aaron*, Exod. 30. 30, 31. but in his Person; *holy* in his Conception, Birth, Life and Death: The Devil could find nothing but Holiness in him, *John* 14. 30. Pure in his Soul, in his Body transcendently beyond his Type, *Levit.* 21. 17, to 23. nor a Creature, Angel or Man so holy as he, the most like to God of any, *John* 1. 14. *q* Ἄκακος, *Void of all natural evil in his Spirit and Flesh*, no Lust, no Disposition to evil, not injurious to any, having no Guile, an *Israelite* indeed beyond a *Nathaniel* of the most simple, pure, and innocent Nature; he was good, and all his Work was good, *Act.* 10. 38. *r* Ἀμίαντος, *without any Spot*, not soiled or stained without or within; the Angels and Heavens are not so clean in God's sight, as this Priest of his; he was never tainted with the Appearance of Sin: if his Church be so pure, what must himself be? *Ephes.* 5. 27. *s Free from all vicious habit, quality, Act or Stain*, by what was in Sinners, or by his Converse with them; as separate from Guile or Stain, as if he had never been with them; conjoyned with God in Being and Fulness of Righteousness, making Sinners righteous, but contracting nothing from them. *t* By the Constitution of God after his Sacrifice mentioned *v.* 27. he ascended far above all Heavens, *Ephes.* 4. 10. and is seated on God's Throne at his Right-Hand, having all Principalities, Powers, Might and Dominion, and every Name subjected to him, and all things put under his Feet, *Ephes.* 1. 21, 22. Never Priest can reach where he is; this is his supereminent Excellency, *ch.* 4. 14. and 8. 1. and 9. 11. How able, mighty and successful is he for managing all for his Clients there? His Work now is Intercession.

27 Who needeth not daily, as * those high priests, to offer up sacrifice *u*, first for his own sins, and then for the peoples *w*: for † this he did once when he offered up himself *x*.

* Chap. 5. 3.
† Chap. 10. 12.

u In this Verse the Spirit shews the ground of his Intercession-work in Heaven, and why he doth not sacrifice as an High Priest there; therein setting His far above the *Aaronical* Priesthood. He had no necessity, being so holy as he was, to multiply Sacrifices either for himself being sinless, and had no Infirmity to atone for, as the *Aaronical* Priesthood had, who annually on the day of Atonement did offer Sacrifice for themselves, being Sinners, and needed Pardon as well as the People, *Lev.* 9. 7. *w* He had no need annually at a day to offer for the People's sins, as *Aaron* and his Successors had, and did continue to do, till his Sacrifice took place and abolished them; he having once offered a Sacrifice for the sins of the People, which out-weighed all their multiplied Sacrifices; and this he did *once when he himself did a Sacrifice for sins*, when he offered up the human Nature by the eternal Spirit without Spot, a propitiatory Sacrifice to God, when his Body hung on the Cross, and his Soul ascended and entred into the Throne of God in the Holy of Holiest in Heaven, with the Blood of the Testament, and attoned him for all his People. How transcendent was this Sacrifice to all the *Aaronical* ones, whereby Sinners were reconciled unto God for ever, *ch.* 9. 11, 12, 14, 24, 25, 26. On this Offering was he exalted by God far above all Heavens, confirmed by Oath in his Office, and his Intercession became so powerful and effectual to save all his People from their sins, and the Consequents of them.

28 For the law maketh * men high priests which have infirmity *x*, but the word of the oath which was since the law *y*, *maketh* the Son, † who is ‖ consecrated for evermore *z*.

* Chap. 2. 10. & 5. 9.
‖ Gr. *perfected.*

x This is the Reason why the *Aaronical* Priests had need to sacrifice for themselves, and the Gospel-High-Priest had not, and is finally describing him who is so. For the Law which God gave to *Moses*, the Ceremonial Law, constituteth, sets up, and puts into this *Aaronical* Order and Office of Priesthood such as are not only liable to bodily *Infirmities*, but to moral ones, sins. *Aaron* and all his Sons, had their spiritual sinful Infirmities, *ch.* 5. 2. for which they were to offer their propitiatory Sacrifices to God, as well as for those of the People, they were sinful dying Men, *v.* 26. *y* But God the Father's Promise to his Son, ratified with an Oath, that he should be the great High-Priest perfecting of Souls for God, as *David* testifieth, *Psalm* 110. 4. to be revealed to him; and this 400 years after the Law was given, which constituted the *Aaronical* Priesthood. The *Word* revealed God's Promise to him, the *Oath* made it irreversible; yet this Promise was not actually performed to him till his Ascension in the human Nature higher than the Heavens, *Psalm* 110. 1. & God the Son incarnate, the Man Christ God's Fellow, the glorious only begotten and bosome Son of the Father, *Zech.* 13. 7. *John* 1. 14, 18. 1 *Tim.* 2. 5. is made by this ratified Word the only single everlasting High-Priest, who is not only complcatly and perfectly holy, as opposed to the Infirmities of the *Aaronical* Priests, but ever able and fit for his Work, as successful in it. Who would not therefore leave that abolished Priesthood, and cleave to this which must abide for ever?

CHAP. VIII.

1 NOW of the things which we have spoken, *this is*: the sum *a*: We have such an high priest,* who is set on the right hand of the throne of the Majesty in the heavens *b*.

* Chap. 10. 12. & 12. 2.

a The Spirit having cleared the Doctrine of the Priesthood of the great Gospel-Minister, now proceeds to shew how he executed that Office; and that therein as he far excelled, so he was to be valued and used before the *Aaronical* Priests. He introduceth it with a Reflection on his foregoing Discourse, *the Sum then of the things spoken*, ἐπὶ τοῖς λεγομένοις, some read the *Head*, i.e. the *Scope*, in a Discourse driven at, others, the chief of all the Excellencies of the Priesthood hitherto held forth: as if it were *paramount Argumentum*, the *highest* and *choicest of all* that hitherto had been spoken; and it is proportionably true, as will be seen in what followeth: But it must necessarily joyn the foregoing and following Discourse together, and so it notes a *Sum, Contract*, or *Epitome*; a *Breviate* of the Heads formerly discoursed on and largely, *ch.* 7. and so shews the dependance of the matter remaining to be handled on what went before, when many things are summed up in a few words. As Christ's Priesthood largely opened before from *Psalm* 110. 4. is, as to the Substance of it, briefly handled in this Verse. *b* We *Paul*, and believing *Hebrews*, opposed to the infidel *Jews*, *have* not only a Right to, and Interest in, but actual possession of Christ, God-Man, as our High-Priest, while their infidel Brethren had only a sinful Man: He who hath eminent Power above, and who crucified by Men, yet thereby became victorious over Sin, Death, and Hell, and the Lord of them the Devil, led Principalities and Powers in triumph, when he past through their Kingdom in the Air, *Colos.* 2. 15. entred into the Heaven of Heavens, and there *sate* him down and *settled* himself, as was his Right, on the Right-Hand of God, as he sate on his *Throne*, invested with all Power and Dignity, as God's Royal Priest, near to him, and the great Manager of all our Concerns with him, while the sinful Priest at *Jerusalem* stood trembling before the Shadow of this heavenly Temple on Earth, *ch.* 1. 3.

2 A minister *c* ‖ of * the sanctuary *d*, and of the † true tabernacle *e*, which the Lord pitched *f*, and not man *g*.

‖ Or, *of holy things.*
* Chap. 9. 8, 12, 42.
† Chap. 9. 11.

c This is spoken of the High-priest sate down on the Right-Hand of the Majesty in the Heavens, and relates to that Work of his whereby he was constituted λειτουργός, which according to *Suidas*, is compounded of two words, ωφελεῖν λαὸν vel λειτουργὸν ἔργον, *publick Work*, so as it might be rendred *Administrator*; and notes any *publick Officer* from the highest to the lowest. The Spirit of God in the New-Testament hath applied it to the *highest* and *subordinate Ministry*, in this Verse to Christ himself in his exalted State, and so notes a *Ruler*, as he was now God's published setled King, the *Lord Administrator* of all things in his Kingdom, agreeable to what he foretold, *Psalm* 2. 6, 7. and 110 1. comp. *Acts* 13. 33. And here properly it notes him in all his Offices, his Royal Sacerdotal and Prophetical Ministry in the Heavens and Earth, administring and governing all things in them. The things about which his Administration is concerned, are *d* ἁγίων *of holies*. Some refer this to *Persons*, as noting *Saints*, of whom he is the Ruler and Governour, *Rev.* 15. 3. Others to *Things*, Graces and Endowments bestowed by him upon his; but most properly here in the Neuter Gender, it notes the *Place*, the *Sanctuary in Heaven*, the *Holy of Holiest*, where he is administring and governing all, tho it may be applied to all of these. For *Heaven* is the *Place*, the Sanctuary wherein Saints, the persons for whom, and all holy Endowments, the matters about which he administers, do descend. But the holy *House* or *Sanctuary* is the proper import of it; and so, tho expresst in the plural Number to all the holy parts of its Types, the Temple and Tabernacle. *e* And of the *Tabernacle*. Some, because of the connection of this to the former word *Sanctuary*, would have it import the same thing, even *Heaven*; but the Spirit distinguisheth these from each other, *ch.* 9. 1, 2. Some would understand it of the *Body of Christ*, but here not so properly and agreeably to what the Spirit is speaking of. But by *Tabernacle*, here is meant *Christ mystical*, the true *Temple*, *Church* and *Habitation of God on Earth*. For as Christ was the Body and Truth by all the Shadows and Types of the Tabernacle, *Colos.* 2. 17. so not all one way. Some of the Types were *single*, and terminated on his Person, as Priesthood, Sacrifice, Altar, Shew-bread, Incense, Ark of the Covenant, &c. Other Types were *aggregate*, and *compounded* of many things, as *Tent*, *Sanctuary*, and *Tabernacle* here, parallel to this, there must be a Truth in Christ complex, that is, *Christ the Church*, so framed and pitched a House by God, that he may dwell in it. The Apostle so interprets it, 1 *Cor.* 3. 16, 17. 2 *Cor.* 6. 16. com. *Ephes.* 2. 20, 21. 1 *Pet.* 2. 4, 5. Christ in Person is its Foundation; Saints are the several living materials, of which the House and Tabernacle is made; their Dispositions, Graces, and Endowments, the Ornaments of it: The Laws, Rules, Orders, Ordinances, are the Cement, the Cords and Stakes that joyns them together; and the Glory of God fills it, as it did the Tabernacle and Temple, *Hag.* 2. 7, 9. *Revel.* 21. 23. It is stiled, *The true one the Tabernacle of God*; because of it, the literal Tabernacle was but an Imperfect Shadow and Type; in this God dwells truly and personally, therefore to be entred into by the *Hebrews*; the old one, the Type, being abolished and vanished by the Appearance of this the Truth. For now was that word fulfilled, *Jer.* 3. 16. *The days were come that men should mention no more the Ark of the Covenant of the Lord, so no more the Tabernacle of the Witness; but the truth of God in Christ should be acknowledged by them.* The reason of this Interpretation is evident. A Tabernacle is God's Habitation; the Christian Church is such, it answers in all parts, and bears its proportion to the complex Type, and cannot fully be matched by any other things: It is congruous to Christ's Session in Glory; for thence he doth, as the honourable and glorious Administrator of God's Church, order and manage all on it according to his Will, having setled in this true Tabernacle a Ministry, *Ephes.* 4. 8, to 13. Covenant, as below, *v.* 6, to 13. Service, *v.* 3, 5. and Priviledges far exceeding its Type. All which this grand Officer, as the only Royal High-Priest and Head of his Church, Prophet of his People, orders by his Spirit, the only Vicar he useth in it. Of this true Tabernacle, Church, or House of God, the Soveraign, independent, omnipotent, infinitely wise and holy, the eternal Lord, was the Author; and such is his Work as no other can question it, can add to, or alter it, can reach it, so proportioned is it to its Framer. *f* Ἔπηξεν he *framed* and prepared every piece that constituteth this Tabernacle himself, as the materials of the first were wrought by his Pattern and Order. He *compacted* and joyned all the parts of it together, to make it his Tabernacle; and especially *reared*, *pitched*, and firmly constituted this his own Habitation. This he doth for ever so pitch, as Hell and Earth with all their Arts and Force can never remove it; *Matth.* 16. 16, 18. It is his Rest for ever, here he will dwell, for he hath desired it, and will make it glorious, *ch.* 12. 26, 27, 28. *Psal.* 132. 14. *Isa.* 11. 10. *Rev. ch.* 21. *g* This is denied because *Man* is weak, sinful, and mortal, no flesh hands intermeddle with the Work of God's Tabernacle, for his Work would be like him, weak, faulty, and perishing, which could not long survive its Author.

3 For every high priest is ordained to offer gifts and sacrifices *h*: wherefore * *it is* of necessity that this man have somewhat also to offer *i*.

* Eph. 5. 2.

h In Christ's Administration for his in Heaven; as he is a King, so he is a High-Priest; and as such must have Service and Ministration suitable to himself there, as the *Aaronical* High-Priests had on Earth: Every of which was constituted to stand and minister at God's Altar, and were to offer Sacrifices and Gifts, as cleared before, *ch.* 5. 1. *i* Seeing these earthly Priests had such Service, it would follow thence, if he were earthly and of their Order, he should need such too. Ἀναγκαῖον having no Verb expresly joyned to it, is variously supplied: Some, by *it is*; but those who would make the Tabernacle his Body, do not allow it, that being offered before this, and therefore add, *it was*, or hath been: but it is best supplied potentially, *it would be necessary* for this High-Priest, if he were so low as those Priests, to have something of the like nature or kind of Gifts, and Sacrifices, that he might offer as they did. Now such he needed not as being utterly inconsistent with his Priesthood, as is proved after.

4 For if he were on earth he should not be a priest *k*, seeing that ‖ there are priests that offer gifts according to the law *l*;

‖ Or, *they are priests.*

k This gives the reason why the Levitical Gifts and Offerings were inconsistent with Christ's Priesthood: *for* if he were *earthly* for Person or Office, or was existing on *Earth*, or in an *earthly* Sanctuary or Tabernacle proper to the Law, he could not by divine Ordination be an offering-Priest, being not of *Aaron's* Family, nor of the Tribe of *Levi*, nor such a Priest as he was made by God's Oath after *Melchisedec's* Order, if he were for Temper, Office, or Place of Ministry *earthly*. *l* This *earthly* Office, State and Work, was by the Law setled on *Aaron's* Family, and none could legally offer Sacrifices or Gifts in God's *earthly* Tabernacle or Temple, but his Sons alone. Christ as he was not of that Tribe, so he never was either in the Court of the Priests, or in the holy place in the Temple, neither did minister in them as a Priest at all; this was proper and peculiar only to his Types.

5 Who serve unto the example and * shadow of heavenly things *m*, as Moses was admonished of God *n*, when he was about to make the tabernacle. For see, saith he, *o that* thou make all things according to the pattern *p* shewed to thee in the mount.

* Col. 2. 17.
Chap. 10. 1.

m These *Aaronical* Priests and their Service in the literal Tabernacle, were only subservient, as the Model in the Mind, to represent the Truth, as the Platform of a Tabernacle serves toward the making and pitching of it. Ὑποδείγματι is an *obscure and underhand Resemblance*, the first Draught, that which is the rough part of what is to be represented, *ch.* 9. 23. such as the *shadow* is to the natural Body, a *dark resemblance* of it; such were these of Christ's Person, Ministry, and those heavenly things performed by him. They were leading them to, and instructing them in Christ and his Work, tho the Veil on their Mind and Hearts hindred them from discerning it. So true is that, *John* 1. 17. *Moses*'s Law was the shadow, Christ the Truth of all, com. *ch.* 9. 6, 23. and 10. 11. *And it is not unlikely, that both the literal Tabernacle and Temple-Oeconomy are but grosser and obscurer Discoveries of that Form and manner of the manifestation of God in Glory, and the most excellently regulated Service and Ministry in the Oeconomy there.* *n* Κεχρηματισται, *Moses* was in the Mount, from God's own Mouth, *the best of Oracles*, charged and admonished about, and infallibly guided in his Duty, *Exod.* 25. 1 to 40. confirmed by the Spirit in *Acts* 7. 44. when he had his Commission for the Work, resolved to enter on, and perfect it according to God's charge, then was this *Oracle* given out about the earthly Tabernacle, Priesthood, and Service. *o* *Look you to it*, observe this, take heed and beware, *saith he*, who is *Jehovah*, the Soveraign Lord of him and *Israel*, a Being of power to enjoyn, and command, and to require any neglect, *Exod.* 25. 1 to 40. *p* Thou shalt make, frame, and work, by enjoyning *Israel* what they are to make, and perfect what thou are to do, all those things of the Vessels, parts, and structure of the Tabernacle for Officers and Service, for conjoyning, rearing and pitching of it, *Exod. ch.* 25, to *ch.* 40. All after the Type, Copy, Pattern, Exemplar shewed thee by me, and seen and viewed by thee when thou wert with me in the top of the Mount *Sinai* 40 days and 40 nights. This Tabernacle was framed by its Type, and was to be an Ordinance resembling, figuring, and typing a spiritual Tabernacle and Ministry of Christ that was to succeed and fulfil it, being different in the whole kind from this Type; it being spiritual and heavenly, this a gross material earthly Fabrick. *Moses* was most exact in framing all as God commanded, after his own pattern: He did not add, diminish, nor alter any thing in it. *Exodus, ch.* 40.

2 Cor. 3. 6.
Or, *This ministry.*

6 But now *q* hath he obtained a more excellent ministry *q*, by how much also he is the Mediator *r* of a better ‖ covenant *s*, which was established upon better promises *t*.

q But, is here *adversative* setting this High-Priest over against and above the *Aaronical*, on the account both of his *Ministry* and Covenant, of which theirs were but Types and Shadows. The Lord Christ hath now really and fully obtained, and doth possess as the Gospel-High-Priest, a publick Ministration, which as to its glorious Effects, transcendently excels the Levitical, *ch.* 9. 11, 12, 14. *ch.* 10. 12, 14, 18. *r* *By how much* he is Mediator of a better Covenant, *by so much* he hath a more excellent *Ministry*, so that this is a proof of the former. Μεσίτης is a *Midler*, one that interposeth, not only between persons at *distance*, but at *enmity*; his parlying between God and Sinners could profit little, God being so highly injured by, and offended with them; and therefore he *mediates* here as a *Surety*, as *ch.* 7. 22. and so undertakes for Sinners to satisfie God, wronged by them, by sacrificing himself for them, and so secure the performance of his Covenant-mercy to them. By which Sacrifice he purchaseth and merits the Holy Spirit, to enable Man to perform the Conditions which God requireth from him, to repent, and believe, and obey the Redeemer, and wholly to rely upon his Sacrifice for God's Favour; as by his *Intercession* he secures to them all the Blessings of God's Covenant for Time and Eternity, as proved, *ch.* 9. *s* *The Gospel-Covenant*, which was a solemn Agreement between an offended God and Sinners, wherein he binds himself to give forth Pardon and Life to them upon certain Conditions; and they bind themselves to perform, in order to the obtaining these. Which Covenant was brought about by the Intercession of Christ the *Mediator* between them, who became a Surety for the performance of it, and solemnly ratified and confirmed it by the Sacrifice of himself; as other Covenants were by the Blood of federal Sacrifices, of which we have frequent mention in the Scripture, called *better* than the Mosaical Covenant, not for the matter of it, but for the manner of Exhibition, *ch.* 7. 22. being comparatively a greater Good than that which was less, *Gal.* 3. 17. *t* Which Gospel-Covenant was νενομοθετηται, as the Mosaical one, *confirmed*, *ratified*, and *established* by the Blood of the Sacrifice according to the *Law*, *ch.* 9. 18, to 21. This was its Sanction, it was by it setled unchangeable, attended with, and founded on the *best Promises*, such as were more spiritual, clear, extensive and universall than those in the Mosaical Covenant were.

7 For if that first *covenant* had been faultless *u*, then should no place have been sought for the second *w*.

u This proves the Gospel-Covenant better than the Mosaical; for if it had not, there would have been no second. That first Covenant, of which *Moses* was the Mediator, as to its Administration of it (as to the matter of it, it was the same from *Adam* throughout all Ages) was *faulty*, not because God made it, tho it was a less perfect Good, than what succeeded it. It was able to save those who would rightly use it, and come unto Christ by it, *Gal.* 3. 24. but *accidentally* by reason of the Priests Faults, and Peoples sinfulness, it became wholly ineffectual to them for saving them, therefore the *blame* and *fault* of it is charged on them, *v.* 8. *w* The Question here is vehemently asserting, *if* that Covenant in its Mosaical Administration had reached effectually its end, brought all that were under it to Christ, to be saved by him, no *place*, nor *room* was there, that then being so perfect for another to succeed it, God would have rested there; but his excellent Wisdom and Counsel determined to put in being the *second*, and to set in the place of the *first* that was *faulty*, and which was to be abrogated by it, *Gal.* 3. 21.

8 For finding fault with them *x*, he saith, Behold, the days come *y*, saith the Lord *z*, when I will make *a* a new covenant with the house of Israel, and the house of Judah:

x This is the Proof of the faultiness of the Mosaical Covenant, from the right cause of it, those who did abuse it. The Lord by the Prophet *Jeremiah*, being distasted and offended, accuseth, and with Complaints and Aggravations charge eth the Houses of *Israel* and *Judah*, both Priests and People, for frustrating God's Covenant with them by their Unbelief, mistaking God's mind in it, and using it to *justifie* them, and not bring them unto Christ, who justifieth the ungodly. That the Covenant was not faulty in it self, but only accidentally, is evident; for it was given to change Hearts, tho its spiritual Efficacy was not so fully revealed, *Deut.* 10. 16. and 30. 6. For *Moses*, *Joshua*, *Samuel*, *David*, were saved by the right use of it. It did not bind them *by Works* to obtain *Justification*, for it was delivered with *Blood*, which taught them it was to be had only *by Faith in Christ's Blood*. But when they would not be led to Christ by it, they were *faulty*, and not the Covenant, and so they perished in their Gainsaying. The Administration of this Covenant by Men being so defective, he finds fault with them, and resolves on the change of the Administration. *y* *Behold*, imports Attention to, and Observation of the rare, excellent, and important thing proposed in the Word to the Eye and Mind of those for whom it was written, and to whom it is sent: so is this here in *Jeremiah*, 31. 31. *The days of the Messiah's coming* in the Flesh, when a Woman shall compass a Man, as *Jer.* 31. 22. the known times of Grace, *Jer.* 23. 5, 6. A time to come when the Prophet wrote it, past when the Apostle quotes it here; so ordered by God to teach those there the Imperfection of that Covenant-Administration, so as they might make out to Christ by it, and not rest in it, as he had revealed him to them in the Prophecy; and to strengthen Believers in their Faith in Christ when come, and to convince and leave inexcusable such *Jews* as would not believe in him, and further to confirm his Priesthood. *z* This is not an Invention of the Prophet, but a Revelation of the Supreme *Lord* to him. It is his certain, true, and infallible Speech, illuminating his mind by it, and directing him in his Words and Writings for to convey it to those to whom he sent him; so that the Word is firm, and worthy of all acceptation; and the more of the *Hebrews*, because sent by *Jeremiah* a Levitical Priest to them. *a* *I will make perfect and compleat*. In the Prophet it is וכרתי *I will strike* or *cut*; because in Covenant-making the Sacrifices were cut asunder; and thence is it transferred figuratively, to signifie *Covenant-making*. A *Covenant* for form and manner of Administration *second*, *latter*, *better*, stronger, and more excellent than the Mosaical; such as should be effectual to God's saving Ends in the Ministry of Christ, with the whole Seed of *Jacob*, the visible Church of God, when the Prophet wrote this, divided into two Kingdoms of *Israel* and *Judah*, and that of *Israel* removed a far off by the *Assyrian*, and seemingly lost, but by this Covenant to be made one People again, and to be saved by *Christ-David* their King, *Jer.* 23. 5, 6. *Ezek.* 37. 21, to 28.

9 Not according to the covenant that I made with their fathers *b*, in the day when I took them by the hand *c*, to lead them out of the land of Egypt, because they continued not *d* in my covenant, and I regarded them not *e*, saith the Lord *f*.

b The Spirit proceedeth to shew the Form of the Covenant denied, not the same Covenant for habit or form, nor any like unto the same for the manner of its Administration, as was made by the Lord with the *Hebrews* their Progenitors, when they were Strangers in *Egypt*, and under great Bondage there. *c* The day that I *laid my Hand on them*, and took hold of theirs, even the last day of the 430 years fore-told to *Abraham*, Gen. 15. 13, 16. comp. *Exod.* 12. 40, 41. As a Father takes hold of his Child to pluck it out of Danger. It is a Metaphor setting out God's special Act of Providence, in their miraculous Deliverance out of *Egypt*, keeping them in his Hand, while he was smiting their Enemies, setting them at liberty, and then striking Covenant with them, and binding them by it to be his obedient People, as such Redemption-mercy did deserve. At which time the Covenant was unlike the Promise or Gospel-one for external habit and form

form only, as carried on by a Ceremonial Law and Priesthood, over which Christ's was to have the Preeminency for Power and Efficacy of Administration. *d* These unbelieving *Hebrews* under that Administration of the Covenant, continued not faithful to it, as by their own word and consent they bound themselves to it, but apostatized from God and his Truth, *Deut.* 5. 27. The word used by the Prophet הפרו signifieth the breaking and making void the Covenant. The Administration of it did not hold them in close to God, but they frustrated all God's Ordinances, turned Idolaters, forsook the Lord, and worshipped the Gods of the Nations round about. *e* Ἠμέλησα, *I took no care of them*, I did neither esteem nor regard them, but cast them off from being my People for their loud, treacherous Covenant-breaking with me; they would not return unto me, and I rejected them from being my People, or a People as they were before. Who knows where the nine Tribes and the half are? and in what a dispersed, shattered Condition are the remaining *Jews* to this day? The Apostle in this follows the *Septuagint*, who read the effect of their Sin, their Rejection, for what was their Sin it self, which by the Prophet is expressed וא֣נ֔י בעלתי, *should I be a Lord or Husband to them*; which is an Aggravation of their Sin from God's Dominion over them, or Marriage-relation to them; yet did they break his Marriage-Covenant with them according to their loud and whorish Heart. See *Ezek. ch.* 16. and *ch.* 23. But in this Quotation by the Apostle, and Translation of the *Septuagint*: *It is a Metonymy of the Effect for the Cause, to reject, cast off, or neglect them for their Treachery to him in their Marriage-Covenant*, which was *the true Cause of it*. The Verb it self בעל may signifie *to neglect* or *despise*; and so *Kimchi* reads it, *Jer.* 3. 1. and is so rendered in this place by other Rabbies, and so it signifieth in other Languages. *f* This is God's irrevocable word, used four times by the Prophet, *Jer.* 31. 31, 32, 33, 34. and three times repeated by the Apostle here, as proper only to the Lord, none can speak so truly, certainly, infallibly, as He.

10 For this *is* the covenant *g* that I will make with the house of Israel *h* after those days *i*, saith the Lord: * I will put my Laws into their mind *k*, and write them ‖ in their hearts *l*: and I will be to them a God *m*, and they shall be to me a people *n*,

* Jer. 31. 33. † Gr. *give*. ‖ Or, *upon*.

g For, sheweth it should not be such a *Covenant-form* as was given on Mount *Sinai*, it being wholly different, and that denied before, being carnal and ceremonious, full of Types and Shadows, and through their sin ineffectual to them. This is the firm Administration of the Covenant *which I will strike*. To which three words answer as in this Scripture, I will *perfect*, *make*, and *dispose*; which last is the Root from whence the Notion of a Covenant in the *Greek* is derived, διαθήκη. *h* *Israel* is the comprehensive Name of all the twelve Tribes, as 2. 8. comp. *Exod.* 16. 31. and 40. 38. and is so used by the Lord himself, *Matth.* 10. 6. and by *Peter*, Act. 2. 36. *i* In the Prophet it is, *after those days* of their Delivery from *Babylon*, Jer. 31. 1, 8, 11, 16, 21. but especially when those days of the first Administration of the Covenant are accomplished, when the fulness of time for the *Messiah's* Revelation is come, *Gal.* 4. 4. To this God again puts his Seal, he saith it. *k* The great God, the Redeemer himself, the infinitely wise, and good, and powerful Spirit, who can only reach the Soul, *will make Impressions, and write clear Characters of Divine Truth on it*, 2 Cor. 3. 3. None can alter, new mould, frame and temper a Spirit, but him, who hath a true original Right of all the Good he promiseth, which he will freely, graciously dispense from himself, *John* 4. 10, 14. All the Doctrines of the Gospel which include in them the Moral Law, as now managed by Christ, all the Will of God concerning our Salvation, Promises, and Commands; and these in their Spirit and Power, which God, not only ratified in, but conveyed to the, World by Jesus Christ, and especially into the *mind*. Διάνοιαν renders the *Hebrew* קרבם *the inward parts*, in the Prophet's Text. The *Mind* or Understanding being the innermost part of the Soul, is capable of receiving Impresses of Divine Truth, and its Characters are by it made legible to the Soul; which as promised here, is so prayed for by the Apostle, *Ephes.* 1. 17, 18. *l* Ἐνγράψω is a Metaphor setting out a real, actual, powerful Work of the Spirit of Christ, which leaveth the express Characters of all God's saving Mind and Will upon the Heart or Soul as plain as Writing upon Paper, or Engraving upon Stones; such an operation of the Spirit of Christ on the Souls of them, as whereby is conveyed into them a new Light, Life, Power, so that they are made by it Partakers of a Divine Nature; and tho they are not other Faculties, yet they are quite other Things, than they were for Qualities and Operations, so as they are enabled to know, observe and keep his Laws, which are set up in Authority and Dominion in their Souls, ruling and ordering all there, *Ezek.* 11. 19, 20. and 36. 26, 27. 2 *Cor.* 3. 3, 8, 9, 10, 18. *m* As in the former Word was the Promise of Conversion, Regeneration, and Renovation, so joyned with it is the Promise of Adoption. In which God ingageth in Christ to be to penitent Believers, *Rom.* 9. 6, 8. *A God*, i. e. the Cause and Author of all Good, *Gen.* 15. and 17. 1, 7. what he is, hath, or can do for them of Good, is all theirs, and himself terminating all the Knowledge, Faith, and Worship of them. He will exercise all his Wisdom, Power, and Goodness to deliver them from all Evil, and to make them eternally happy and blessed in himself. *n* And to him this true *Israel* shall be a true, spiritual, eternal adopted Seed and People, Partakers of all that he hath promised to, or can desire of him; so as their Name is better than the Name of Sons or Daughters, an everlasting one, not to be cut off, *Isa.* 56. 5. They, as his People, attend on, witness to, and contend for him and his Glory, are always at his beck; being purchased, made, and covenanted so for his Use and Service, that they are not their own, but wholly at his disposal, *Jer.* 23. 7. and 32. 20. *Ezek.* 11. 20. and 37. 23, 27. *Zech.* 8. 8. 2 *Cor.* 6. 16.

11 And * they shall not teach *o* every man his neighbour *p*, and every man his brother, saying, *q* Know the Lord: For all shall know *r* me, from the least to the greatest.

* John 6. 45. ‖ John 2. 27.

o The subject implyed in the Plural Verb, and by a partitive Particle expressed *they* and *every one*, is in *Jeremiah's* Text איש a Man, even every truly Covenanted-One who hath the knowledg of the Lord. *They shall not teach any more*, in *Jer.* 31. 34. A double Negative supplieth it in this Verse לא עוד; denying that weak and fruitless kind of Teaching which was under the *Mosaical* Covenant-Administration, whereby Souls were not savingly edified in the Knowledg of God; there was imperfection both in their Knowledg and Teaching, which should not be under the Gospel. *p* Such as are nearer to each other in Society or Commerce, a Fellow Citizen; or are near by Relation, by Nature or Alliance, by Consanguinity or Affinity, one near at hand, ignorant of the Lord, and that needs instruction, one capable and possible to be taught. *q* This intimates the manner of Teaching denied, a formal customary way of Teaching, *saying*, it was proverbial with them, and so was the matter of it, *Know the Lord*, as they used to say, *the Temple of the Lord*, *Jerem.* 7. 4. *The Burden of the Lord*, *Jer.* 23. 34. *The day of the Lord*, Amos 5. 18. or otherwise not to teach them *to know the Lord notionally only*, without any influence on their heart, without believing, loving, fearing or obeying him, 1 *John* 2. 3, 4. or to teach them to know the Lord, as redeeming and delivering of them out of *Egypt*, or out of the Land of the North, that is, bringing them back from their Captivity in *Babylon*, as they were taught *Exod.* 20. 2. and *Jer.* 23. 7, 8. But as delivering them from Sin, the Curse, Wrath and Hell. Or, they shall not teach one another so darkly, slenderly and imperfectly in the meaning of Types, Shadows and Ceremonies, that they might know the Lord in Truth, and worship him according to his Mind; or to take so much pains to instruct them concerning the Lord and his Worship, as they took with the Gentiles when they proselyted them. *r* For under the Gospel-administration all the Covenanted-Ones, the Infant in the Church, and the Aged, *Isa.* 65. 20. All Ages in Christ, Children, Fathers and Young Men, as 1 *John* 2. 12, 13, 14. Young and Old shall have his Laws put into their Minds, and written on their hearts, the true saving knowledg of him in Christ in the fulness of it, as *Isa.* 11. 9. they shall so perfectly know him, so as not to depart from him; he shall be theirs, and they his by an Everlasting Covenant, ordered in all things and sure; by the plentiful effusion of his Spirit in all the Gifts and Graces of it through his Gospel-Institutions on them; they shall be so enlightned in Gospel-Truths, that they shall know their Duties, and perform them, as if they were immediately enlightned from above, rather than by the common methods of teaching by his Word, that they shall not need so much cautioning, threatning, correcting as they did under the Law; but shall intirely cleave to him, without a disposition to revolt.

12 For I will be merciful to their unrighteousnesses *s*, and their sins and their iniquities will I remember no more *t*.

s This *For* states the cause of all the former Acts promised in the Gospel-Covenant, as Regenerating, Illuminating, Adopting, and God's gracious removing all Sins that might hinder the communication of them, and all other Good to his Covenanted-ones, God in and by the Administration of this Covenant, ratified by his Blood, propitiating him, will of his free Mercy pardon, blot out, and take away, *chap.* 2. 17. and thereby free them from the Guilt, Power, and Punishment of their original and actual unrighteousness, implying his reconciliation to, and free acceptance of their persons in Jesus Christ, on whose account it is he dealeth so graciously with them in all things, 1 *John* 4. 9. *Isa.* 55. 7, 8, 9. *t* All the breaches of God's Law by Commissions or Omissions, whatever they may be for number or for aggravation; he will always through Christ save his Covenanted-ones from them all, *Matth.* 1. 21. *Rom.* 3. 21, to 27. All of these shall not only be for the present blotted out; but his Mercy will be so great and certain through Christ, that

that he will neither punish them for them, nor charge them to them, he will abundantly pardon, and for ever take them away, so as if they be sought for, they shall not be found, *chap.* 10. 3, 14. *Isa.* 43. 25. *Micah* 7. 18, 19. And when he forgets their Sins, he will have their Persons in everlasting remembrance, *Psal.* 112. 6.

13 In that he saith, A new *Covenant*, he hath made the first old *u*; Now that which decayeth and waxeth old, *is* ready to vanish away *w*.

u The Inference from what was before said, *ver.* 8. (In the Lord's saying this by the Prophet *Jeremiah*, that he would make a new Covenant for form and manner of administration, later and better, even the last and best he will make, and in which he will have penitent, believing Sinners to acquiesce) is this, That the Mosaical one, though first in respect of the Gospel, hath lost its power, strength and vigour, its binding force; and so by God's instituting another, is abrogated as useless, needless and imperfect. *w* This Mosaical one thus grown old, weak and decrepit, and by the institution of the new Gospel-Covenant, abrogated, may continue for a while, but in no force; and so gradually moulder and decay by little and little, till it at last vanish and totally cease: It was near to it upon finishing of the Ministry of the Gospel-High-Priest on Earth, when by his Death he fulfilled the Truth of this Typical one, and so virtually nulled it; and as to its binding force, vanished, when the Gospel was published throughout the World: *Rom.* 10. 16, 17, 18. compare 2 *Cor.* 5. 17. as is owned by the Apostolical Synod, *Acts ch.* 15. It was high time for these *Hebrews* to cease from that Vanishing Mosaical one; and effectually to close with the *Gospel-Priesthood and Covenant*, which must remain and continue for ever; see *Dan.* 9. 24, 26, 27. which if they did not, must end in the total destruction of them, their Temple and City; which came to pass not many years after the Apostle wrote this Epistle.

CHAP. IX.

1 THen *a* verily the first *Covenant b* had also ‖ ordinances *c* of divine service *d*, and a worldly *e* sanctuary.

‖ Or, *Ceremonies*.

a The Holy Spirit from *ver.* 1. of this Chapter, to *ver.* 19. of *chap.* 10. is illustrating his two last Arguments taken from the *Tabernacles and Covnant-Administrations*, about which both the *Aaronical Priests*, and the *Gospel High-Priest* did minister; in both which Christ hath beyond all comparison the preheminence, which the Spirit proves by an Argument drawn *a comparatis*, of the Tabernacle and Service of the *Aaronical* Priests, and the Tabernacle and work of Christ. He beginneth with a proposition of the adjuncts of the first Covenant from *v.* 1. to *v.* 11. The three Particles introducing it μὲν, οὖν, and καὶ agree, the one in connecting, the other demonstrating, and the last in asserting that which followeth, to depend on what went before, as, *and then truly the first*. *b* Ἡ πρώτη is an Ellipsis, nothing is in the *Greek* Text joined with it, though some *Greek* Copies add σκηνὴ, *the first Tabernacle*, but this is to make the same thing a property of it self, and is absurd to read *The first Tabernacle had a Tabernacle*; it is therefore better supplied from that which *First* relates to in *verse* 7, 13. of *chap.* 8. viz. *The Mosaical Covnant-Administration*, which had or possessed as its proper adjuncts, even those three distinct ones following. *c* Δικαιώματα, we read *Ordinances*; Others, *Ceremonies* or *Rites*. It is derived from a Passive Verb, and may signifie *A righteous Sentence or Ordinance of God*, or a righteous Event that answers that Law or Decree, as *Rom.* 8. 4. In the Plural it notes *Jura*, *the Laws of God*, but especially here the *Ceremonial Laws*, *those just Constitutions for Ministry which God gave by Moses to the Aaronical Priesthood*. *d* Λατρείας, which our Translators make of *the Genitive Case Singular*: but this is repugnant to the next words connected to it, which should strictly be of *the same Case*; it is therefore best rendred *in the Accusative Case Plural*, and by apposition to *Ordinances*, and so is read *Services* or *Worship*, which because it refers to God, our Translators have added to it the word *Divine*. How various this *Worship* was in the Ministry of the High-Priest and ordinary Priests, the Apostle sheweth afterward, and therefore most properly to be rendred *Services*. *e* Τὸ ἅγιον was the *Sanctuary* where these Services were performed, called *the Holy*, from its relation to God and his Service. In the Holy Place, and so they read it, *having the Golden Altar of Incense before it for its Service, and not within it*; signifying the God-head, by which Christ maketh his Intercession, sanctifying and perfuming his own, and all Offerings made in his Name. *p* It was *a Coffer or Chest* of Shittim-Wood, plated all over with Gold, *Exod.* 25. 10, to 23. and 37. 1, 6. and 40. 20, 21. This Chest had for its Cover, a Mercy-seat listed or verged with a Crown of Gold round it; and is called *the Ark of the Covenant*, because the Tables of Testimony were laid up in it, *Exod.* 25. 16. and 40. 20. Those two Stone-Tables wrought by *Moses*, and carried up into the Mount (after he had on the Idolatry of *Israel*

2 For there was a Tabernacle *f* made, the first *g*, wherein *was* the candlestick *h*, and the table *i*, and the shew-bread *k*, which is called the † Sanctuary *l*.

‖ Or, *Holy*.

f The Spirit descends to a particular account of the three former adjuncts to the Covenant, beginning with the last, *the Sanctuary*; which being glorious, he advanceth the Glory of Christ from the place of his Ministry above it. *For*, is demonstrative of what was *ver.* 2. asserted, *the first visible Habitation* that God had amongst Men, 2 *Sam.* 7. 6. as a token of his gracious Presence with them: *This Tabernacle* consisted of three parts, of the *Court* where stood the Brasen Altar of Burnt Offerings, the Brasen Laver for the Priests to wash the Sacrifices in, and to purify themselves when they came and offered them upon the Altar, *Exod. chap.* 27. 1. *&c.* and 30. 17, to 22. and 38. 1, to 21. and 40. 28, to 34. This Court the Holy Ghost here leaves out: Separated from this Court by a Vail was the first Tent or Tabernacle, called *the Sanctuary*, or *Holy Place*, where the Priest did the daily Service, which is called the *First*, *Exod. chap.* 25. 36. and 40. 22, to 29. Inward of this, and separated by a Vail, was the *Holy of Holiest*, where the Ark was, and where the High-Priest only entred once a Year, *Exod.* 25. 10, 22. and 40. 20, 21. This Tabernacle was according to God's Pattern and Command, prepared, finished and reared up by *Moses*, *Exod. chap.* 40. *g* The *Sanctuary* or *Holy Place*, separated by one Vail from the Holy of Holiest, and from the Court by another, had in it the following Sacred Utensils. *h* For matter and form answering God's Patern, as *Exod.* 25. 31, 40. and 37. 17, 25. and 40. 24, 25. It was of pure Gold, and of six Branches artificially wrought, by which was typified that *Spirit of Light* which Christ giveth to the *True Tabernacle*, his Body Mystical, the Church wherein God dwelleth, not unusually set out by Lamps, *Revel.* 4. 5. And by reason of that Light is the Church set out by the Emblem of *Candlesticks*, *Rev.* 1. 4, 12, 13, 20. *i* The *Table*, for matter, of plates of Pure Gold covering the Shittim Wood, and a crowning Verge of Gold round it, *Exod.* 25. 23, to 31. and 37. 10, to 17. and 40. 22, 23. Most excellent for its Spiritual use, setting out Christ in all his Excellencies, well stored and furnished for his; which the Jews by their Unbelief and Prophaneness made contemptible, *Mal.* 1. 7. *k* Was Twelve Cakes made and set on the Table, new every Sabbath Day in the Morning, and when taken away, were to be eaten by the Priests only, *Exod* 25. 30. and 40. 23. *Levit.* 24. 5, to 10. However, on *David's* necessity God dispensed with that Law, and allowed him to eat of it, *Mark* 2. 26. This was an Emblem of God's provision for the twelve Tribes, the Type of his Church; and the bestowing on them the Bread of Life from Heaven, the all-sufficient Food for them, *John* 6. 32, to 59. compare *Col.* 2. 16, 17. *l* Which *First Tabernacle* was called the *Holy Place* or *Sanctuary*, being relatively so, as God's Tent, and no otherwise, so is it stiled by the Spirit, *Exod.* 26. 33.

3 And *m* after the second veil, the Tabernacle which is called the Holiest of all *n*.

m This distinguisheth the second Tabernacle from the first; for, passing through it to the end of it, there hung up a *curious* Vail made of Blew, Purple, Scarlet, and fine twined Linnen, with Figures of Cherubims, *Exod.* 26. 31, 32. and 36. 35, 36. and 40. 21. The Mystery of which is interpreted after *v.* 8. see *chap.* 6. 19. *A Vail* noteth distance and obscurity; or, covering, opposite to that which is open and free; behind this Vail was the second Tabernacle. *n* Called *the Holy of Holiest*, *Exod.* 26. 33. by God himself, which did really, though typically hold out the Place of God's special Appearance for Propitiation and gracious Answers of Peace to the desires of his People in the Lord Jesus, applied afterwards to Heaven it self, *the Holiest of all*, where the High-Priest is entred for us, and sits at the Right-hand of his Father, making intercession for us, *ch.* 6. 19, 20. and 7. 25. and 9. 24. and 10. 19.

4 Which had the golden censer *o*, and * the ark *p* of the covenant, overlaid round about with gold, wherein *was* the golden pot that had manna *q*, and Aarons rod *r* that budded, and the † tables of the covenant *s*:

* Exod. 26. 33. † Deut. 10. 2, 5.

o In the Holy of Holiest was referred the *Golden Censer*, on which the High-Priest put the Incense, when annually he entred there; see *Levit.* 16. 12, 13. that the Cloud of it might cover the Mercy-Seat, and so was kept for that Service in it; see *Joseph. Antiq.* lib. 3. 7. Many would refer this to the Golden Altar of Incense that stood before the Vail, *Exod.* 30. 6, 7, 8. In the Holy Place, and so they read it, *having the Golden Altar of Incense before it for its Service, and not within it*; signifying the God-head, by which Christ maketh his Intercession, sanctifying and perfuming his own, and all Offerings made in his Name. *p* It was *a Coffer or Chest* of Shittim-Wood, plated all over with Gold, *Exod.* 25. 10, to 23. and 37. 1, 6. and 40. 20, 21. This Chest had for its Cover, a Mercy-seat listed or verged with a Crown of Gold round it; and is called *the Ark of the Covenant*, because the Tables of Testimony were laid up in it, *Exod.* 25. 16. and 40. 20. Those two Stone-Tables wrought by *Moses*, and carried up into the Mount (after he had on the Idolatry of *Israel*

Israel broken those of God's own making, and on which God had written the Ten Laws, the Terms of his Covenant with them) on which God wrote afresh his Laws, and renewed his Covenant with them, *Exod.* 34. 1, 2, 28, 29. compare *chap.* 31. 18. *This Ark was a Type of Christ interposing between God and us, who had broken the Covenant of his Laws.* *q* Ἐν ᾗ *wherein* refers not to the Ark mentioned just before, for in it was nothing put but the two Tables of the Covenant, but to the *Tabernacle* called the *Holy of Holiest*, in which was reserved the Golden Censer, Pot of Manna, provided by God's Charge before the giving of the Law, and laid up afterwards in that Archive by God's Order, *Exod.* 16. 32, 33, 34. This *Manna* was the Bread God fed *Israel* in his Church with forty Years in the Wilderness, and is called Angels Food, *Psal.* 78. 25. a Type of Christ the *true Bread*, that God gave from Heaven to his Church, *John* 6. 31, 32, 33, to 59. *r* Which was by God's Order put before the Testimony in the Holy of Holiest, and not into the Ark, for it was to be in view there as a token of the true Priesthood, the Type of Christ's, against all after-Murmurers and Usurpers, see *Numb.* 17. 1. to 11. and as these the Urn of *Manna* and Rod of *Aaron* were in the Holy of Holiest; so especially *s* the two Tables of the Covenant were there too, but laid up in the Ark which was in that place; see 1 *Kings* 8. 9, and 2 *Chron.* 5. 10. Others think the Preposition ἐν is to be read, *by* which, or *about*, *near* which Ark, as 'tis used of Christ's sitting ἐν δεξιᾷ, *chap.* 1. 3. and so notes as to the Pot of *Manna* and *Aaron's* Rod, an apposition of them to or by the Ark, when the Tables of the Covenant were undeniably put into it.

5 And over it the cherubims *t* of glory shadowing the mercy-seat; of which we cannot now speak particularly *u*.

t On the cover of the Ark at each end was *a Cherub of beaten Gold*; these and the cover of the Ark were all of one piece, they had their feet on the ledg of the Cover, or its Crown at each end; their Faces looked towards each other, and their Wings touched each other in the extream part of them, and so on the Cover formed the Mercy-Seat; see *Exod.* 25. 17, to 23. and 37. 6, to 10. and 40. 20. Their form is described by *Ezekiel*, *ch.* 1. and 10. They were *glorious* for matter and service, God in his Glory manifesting himself over them, gave propitious answers unto *Moses* about his Church, *Exod.* 25. 22. *Levit.* 16. 2. These Cherubs typed the *Ministry of Angels to our Lord Jesus*, especially in his great Work of rendring God propitious to his Church, and saving it, *chap.* 1. 14. *standing* on the two ends of the Arks Cover, they shewed Christ to be the Basis of their own standing, when others fell: they *spread out their Wings*, to shew their readiness for serving him in all; with their faces opposite to each other; and looking down on the Mercy-Seat and Ark, typing what the Apostle saith of them, 1 *Pet.* 1. 10, 11, 12. desirous to pry into the Mystery of this great Propitiator, the Surety and Mediator of God's Testament, and on his Propitiation and its effects, which is admirable and astonishing, not to Sinners only, but to Angels, *Ephes.* 3. 10. *u* The Apostle apologiseth for his but mentioning these mysterious things now, that it was not to eclipse the Glory of that Administration, but because the matters were well known to them already, only in this they were defective, that they reached not after Christ the Truth and Substance of all these Types; and therefore he proceeds from the Places, to treat of the Services to be performed by the Aaronical Priesthood in them.

6 Now when these things were thus ordain-
* Numb. 28. 3. ed *w*, * the priests went always into the first Tabernacle, *x* accomplishing the service *of God*.

w The Spirit now proceeds to the second adjunct of the Mosaical Administration, having stated the places of them, even the *Aaronical Priests services in them*; when the Tabernacles were made and reared, and the Utensils rightly disposed in them, and all things set in God's own Order now. *x* In the Holy Place or Sanctuary within the first Vail, described, v. 2. Not only the High-Priest, but all the common Priests, consecrated by God's Order to their Work, every one in his daily course, constantly performing, and completely acting all the Services enjoined on them by God to be done there, as to put on the Shew-Bread, and to eat what they took off, *Exod.* 25. 30. *Levit.* 24. 5, to 10. to keep the Lights in the Candlestick, supplying it with Oil, and clearing the Lights, *Exod.* 25. 37, 38. and 27. 20, 21. and 30. 7, 8. *Numb.* 8. 2, 3. To burn Incense on the Golden Altar before the Ark: the Priests took a Censer, and filled it with Fire from the Altar of Burnt Sacrifice, and then came to the Altar of Incense before the Vail, and there put the Incense on the Fire in the Censer; during the evaporating of which, the People in the Court were pouring out their Prayers for Pardon, each person by himself, see *Exod.* 30. 1, to 7, 8, 9, 34, 35, 36. and 40. 26, 27. *Luke* 1. 9, 10. Even all the Ordinances of Worship commanded by God, did the Priests perform in it; all which Services in the Holy Place, do but typifie the true Services in the Gospel-Church, of all made Priests by the Blood of Christ, 1 *Pet*, 2. 5, 9. and *Revel.* 1. 5, 6. and 5. 9, 10. Offering Prayers and Praises to God continually in the Name of Christ, perfumed with the Incense of his Merits, *Mal.* 1. 11. compare *Rev.* 8. 3. obtaining thereby the light of his Grace through his Spirit, and the Bread of Life, till they are perfected by their great High-Priest, and carried into the Holy of Holiest, there to be praising and enjoying God in him for ever, as he hath prayed for them, and promised to them, *John* 14. 2, 3. and 17. 20, 21.

7 But into the second *went* the High-Priest alone once every year *y*, not without blood *z*, which he offered for himself, and for the errors of the people *a*.

y This Verse contains the special Anniversary of the High-Priest alone in the inward Tabernacle the *Holy of Holiest*, of which you have the Law, *Exod.* 30. 14. *Levit.* 16. 2, &c. Into this Place the High-Priest was to enter once a Year only, and every year to repeat it, as *Exod.* 30. 10. upon the Atonement-day being the tenth day of the month *Tisri*, the seventh month in their Ecclesiastical year, and the first of their Civil; that day was he to enter several times into that Place, first for Himself, *Levit.* 16. 11, 12, 13, 14. and then for the People, *vv.* 15, 16, &c. carrying in the Blood first within the Vail, and then coming out again, and carrying in the Incense on the Golden Censer; none of the other Priests were to enter into the Holy Place while he was ministring, but him alone, as *Levit.* 16. 17. ς When he first entred into the Holiest of all, it was with the Blood of a young Bull, of a Ram, *Levit.* 16. 3, 14. with the Blood of the He-Goat, *v.* 15, 27. After he had offered the Incense on his Golden Censer, *v.* 4. he must sprinkle the Blood upon the Mercy-Seat and before it, by which expiatory Blood there was made an Atonement, *v.* 12, 13, 14. *a* First, for his sinful Self and Family, *v.* 11. and then for the Ignorances, Incogitancies, Errors, and all sorts of Sins committed by the People, *v.* 16. *chap.* 7. 27. all of them being committed with some error of the Understanding, which Type in all its parts, was perfectly fulfilled in Christ the Gospel-High-Priest, as is shewn in the following Verses, whereby not only his Office, but his Services are transcendently set above, and preferred to all the *Aaronical* ones.

8 The Holy Ghost *b* this signifying, that * the
* John 14. 6. way into the holiest of all *c* was not yet made manifest, while as the first tabernacle was yet standing *d*.

b God the Spirit himself, the third Relation in the Deity, the Author of all the *Mosaical* Institutions, who commanded all these ritual Ceremonial Services in this Tabernacle to be performed, who revealed all this to *Moses*, and who inspired him with it, *Levit.* 16. 1, 2. The most infallible Interpreter of his own Institutions, declared by these Signals and Types, and demonstrated by the frame of Ordinances, then given to the Church in these expressions, *Exod.* 30. 10. *Levit.* 16. 2, 12, 13, 14, 15, 17. The Veil ever covering the Holy of Holiest, but only in the day of Expiation, when it was drawn aside and that laid open. *c* The true and very means to God's Presence in Heaven it self, which is only by Christ the great High-Priest, through whose Blood we can come to the Throne of his Grace there boldly, *chap.* 10. 19, 20, 21, 22. and by the perfect work of his Spirit on us, can enter with him into the Holy of Holiest in Heaven. This was not so plainly, clearly, fully, universally known as afterwards by the shedding of Christ's Blood, and the Revelation of it in the Gospel to all the World. Christ was revealed to the *Hebrews*, and all these Ceremonial Ordinances did hold him out, and by him only, the Saints under that Covenant-Administration got to Heaven, yet the manifestation of it was obscure in comparison of what it is since. *d* While the Mosaical Covenant-Administration was to concontinue, till the coming of Christ in the Flesh, and perfecting the work by his Death, for the space of near 1500 years was the true, right, and proper way for entring into Heaven, darkly, and obscurely, and typically revealed unto the Church, when by the Death of Christ the Vail of the Holy of Holiest was rent asunder, Heaven laid open to be seen, and entred into by all penitent believing Sinners through Christ, every day in their Duties, and then in their Persons; *Matth.* 27. 51.

9 Which *was* a Figure for the time then pre-
sent *e*, in which were offered both gifts and sacrifices *f*, * that could not make him that did the
* Chap. 10. service perfect *g*, as pertaining to the conscience,

e The Tabernacle in all its parts, and the whole Oeconomy of it was ἀλληγορία, which signifieth the translation of a word or thing from its own natural signification, to signify another, which thing so signified by it, is commonly more excellent than it self, as the substance exceeds the shadow; equivalent it is to those terms of *Types*, Examples, *Figures* of things to come; such are the Tabernacle and its Services, representations of things Spiritual and Divine, and very imperfect shadows of them, serving only for that Infants state of the Church, and when its non-age was to expire by the coming of the Truths themselves, then were they to expire too, the time only when the Tabernacle-Administration was present and no longer. *f In which* Tabernacle were performed Services to the great God, whose Tent it was, suitable to his Person, and agreeable to his Will, even Gifts and Sacrifices, as before described, *chap.* 5. 1. and 8. 3. *g* They were all imporent as to the restoring of a Sinner to God's favour by themselves, they could not reconcile him to God, preserve Communion with him, nor bring them to happiness in him, *chap.* 10. 3, 4. no perfect justifying, sanctifying could be had by any of them though never so often repeated. They might do all to the Letter which God required, absolving the Worshipper as to the external part, but not at all according to the Conscience; or they could not take the guilt of Sin from the Conscience as to themselves, but it would cry guilty still; neither could they remove the power of it, for it was under Bondage to it still; neither could they take away the fears and terrors of it, but left it shaking under them and unquiet still, being abused by them as a Vail to keep them from Christ the true Priest and Sacrifice, when as Types and Shadows they should have led these Worshippers to him.

10 *Which stood* only in meats and drinks *h*,
h, Rites and Rituals. and divers washings *i*, and ‖ carnal ordinances *k*, imposed *on them l*, until the time *m* of reformation *n*.

h Having shewn the typicalness, weakness of the Mosaical Covenant-Administration, in respect of the Tabernacles, Services, and Ordinances, he closeth his Description of them in this Verse, by shewing their Carnality and Mortality. As they were external things, they could reach no further than the Flesh only, as appears by particular Instances, and therefore could not quiet the Conscience, confidered without Christ, nor justifie, sanctifie, or save the Sinner. For *Meat and Drink-Offerings*, and Means clean and unclean, and Drinks prohibited by God, in which the *Jews* placed much of their Religion, which separate from what they signified, commended no Man unto God, 1 *Cor.* 8. 8. As to Meats, see *Lev. ch.* 11. and *Deut.* 14. 3, to 21. As to Drinks forbidden the Priests, *Lev.* 10. 9. and the *Nazarites*, Numb. 6. 3, 2. The Jealousie-water, *Numb.* 5. 24. and the Paschal-cup, *Psalm* 116. 13. and Cup of Thanksgivings; See *Lev. ch.* 1, and 2. *i* Which were many for the Priests in their Services, and for others in performing theirs by them, some by sprinkling with Blood, *Exod.* 29. 20, 21. with Water, *Numb.* 8. 7. and 19. 9, to 19. Some by washing at the brazen Laver, as the Priests, *Exod.* 29. 4. and 30. 17, to 22. so the sprinkling of healed Leapers, *Levit.* 14. 4, to 9. and the Purification of the unclean. All these were of God's own instituting, but still reach no further than the Flesh or Body of the Sinner. See Verse 13. *k* Other carnal Rites and Ceremonies, such as could not reach the Conscience, as they used them, yet were to be used by them in obedience to God's Will, and to discriminate them from others, which were various in the Ceremonial Law. Ἐπικείμενα, *imposed*, may agree with δικαιώματα, *v.* 9. *Gifts imposed*; or may have the whole Sentence for its Substantive, as, *being matters imposed or settled in Meats and Drinks*. All these things were not the Inventions of *Moses*, but God's own Institutions injoyned by his own Authority on the Jewish Church to lead them by a regular life of them to Life by Christ, but by their own Corruptions were made Burdens to them. The Divine Precept obliged them to an Observation of them, and to the serving God in, by, and through them. *m* As they were outward bodily, and carnal things, so they were mortal; as to their Being and continuance enjoyned by God, they were μέχρι καιροῦ, *until*, is a term seeled and limited, and not indefinite, and its limit is a *singular time*, even that point of Time, wherein Christ having finished the Work of Redemption, ascended and sate down on the Right Hand of God, and powerfully thence breathed forth the Spirit of Infallibility on his Apostles, for guiding them in laying the Foundation of his Church, by preaching the Gospel throughout the World, and perfecting of it, and no other. This the *Jews* and others expected from the *Messiah*, Joh. 4. 25. in his time. All the New-Testament perfecting was by them, and therefore they give a charge against the least Alteration of the Gospel, Truth, and Law, which they left as a Rule for ordering of Christ's Church to his last coming. See *Matth.* 28. 20. *n* Διορθώσεως *of putting things to right* by the Law, Rule, and Ordinance of Christ, the Work of this special point of Time. He the great Church-Reformer throughly righteth things to God-ward, *by removing and taking away* what was faulty, not in it self, but by Man's abuse of it, even all the Mosaical Oeconomy and Church-frame, which carried Men about to God, by *opening and making* that to be seen with open Face, which was veiled and so mistaken, even the Mystery of Christ hid from Ages, by *manifesting and establishing* that which was the Truth it self, instead of the Shadows that did but represent it, even that true *Church-frame* intended first by God, and now fully revealed and seeled by his Son as a standing Rule and Pattern to all for ever; which unmoveable Kingdom of his is described further *Chap.* 12. 22, to 29.

11 But *o* Christ being come * an high priest of
* Chap. 3. 1. good things to come *p*, by a greater and more perfect *q* tabernacle, not made with hands *r*, that is to say, not of this building:

o The Spirit by this adversative *But*, opposeth and applieth the Truth to the Type, and brings in view the Antitype, the Office, Tabernacle, Sacrifice and ministration of Christ, which vastly exceedeth the Mosaical one. *p* The High-Priest preferred, is no less Person than God the Son manifested in the Flesh, and anointed to his Office with the Holy Ghost and Power, *Acts* 10. 38. In the fulness of time before the Antiquating and removing the former Order, was he exhibited and consecrated the true High-Priest, of which all the other were but Types, and bringing with him all those good things which were figured and promised under that Oeconomy, all Pardon, Reconciliation, Righteousness, Holiness, Adoption and glorious Salvation, which were under that dispensation to come, being present and exhibited with, as effected by this High-Priest at his first coming, but to be compleated and perfected at his second, which is intimated *v.* 26. 28. *q* The Anti-type of the Mosaical Sanctuary and Tabernacle, where there was the Holy Place, and the holy of Holiest, correspondent to, and figured out by these was the more *Glorious Sanctuary* of this High-Priest; he passeth through the Tabernacle of his Church on Earth, of which he is the Minister, as hath been cleared, *v.* 10. and *chap.* 8. 2. and so enters into the Heaven of Heavens, the Holiest of all, *v.* 24. where God sits on his Throne of Grace. *Tabernacle* here cannot signify the Body of Christ, for that is the Sacrifice that answereth to the legal ones offered in the Court, and without the Gate, *chap.* 13. 11, 12, 13. and with the Blood of which he enters the Holy of Holiest as the High-Priest did, and he doth not pass through his Flesh there, but carrieth it with him. The Word ἀνθρώπινος, *John* 1. 14. May not only refer to the God-heads *Tabernacling* in Flesh; *but that God the Son incarnate Tabernacled in his Church*; those with whom Christ dwelt while on Earth, for his Human Nature dwelt or had a Tabernacle in this World as well as his Deity; and this is such a Tabernacle where he in his whole Person and his Church may meet and communicate together: This Tabernacle is greater than the Mosaical for quantity, as it refers to Earth the place, even the whole World, where his Church is dispersed, beyond all comparison larger than its Type, which was a little limited and confined place, and *more perfect* than that which was only made of Boards, Gold, Silver, Brass, Silk, Linnen, Skins, *&c.* This being a Spiritual Temple and Tent in which God will inhabit and dwell for ever, 1 *Cor.* 3. 9, 16, 17. and 2 *Cor.* 6. 16. *Ephes.* 2. 12. 20, 21, 22. 1 *Peter* 2. 5. It is far more glorious than that Tabernacle, *Hag.* 2. 7, 8, 9. *r* What is *hand-wrought* or made by Men, is at the best moulding and decaying; but this was wrought by the Spirit of God himself; most excellent for the quality, permanency of the Materials and Work, *Ephes.* 2. 22. Man had neither Power nor Skill to form, polish, frame, or pitch this, *chap.* 8. 2. *Creation*-work is God's-Work, as to the Old and New Creation. Hands may frame and pitch the other, and pluck it up, but he that worketh, frameth, raiseth, createeth, this is God, 2 *Cor.* 5. 5. *Eph.* 2. 20.

12 Neither *s* by the blood of goats and calves:
* Acts 20. 28. Rev. 1. 5. and 5. 9. † Zech. 3. 9. * but by his own blood *t* he entred in † once into the holy place, having obtained *u* eternal redemption *for us*.

s From his Office and Sanctuary, he proceeds to clear up his Service; it was not about weak, typical vanishing Sacrifices, the Blood of Goats or young Bulls, that he was concerned as the Aaronical Priests were, *Levit.* 16. 14, 15. opened before, *v.* 7. And this annually on the expiatory-day, *Levit.* 16. 29, 34. which could not satisfie injured Justice, nor expiate Sin, nor purge, nor quiet the Conscience of the Offender, *chap.* 10. 1, to 5. *t But with his own pure, precious and unspotted Blood*, 1 *Pet.* 1. 19. Not a Drop or few Drops must go for it, then what dropped from his Body in his Agony, from his head pierced by Thorns, from his Back when Whip'd, from his Hands and Feet when Nailed on the Cross might have done; but it must be *his own Life, Blood*, the Blood of the second *Adam* dying by it for the first, *Rom.* 5. 8, to 20. *Phil.* 2. 6, 8. And as it is the Blood of *Adam*, that it may have value enough and worth; it must be the Blood of him who is God too, with his own Blood, *Acts* 20. 28. This price surmounts all Treasures, *Job* 6. 51. and 10. 11, 15. With this Blood of the *Covenant* he entred immediately upon the breathing out of his Soul on the Cross, (the Vail of the Temple being rent asunder, and room made for the great High-Priest to fulfil his Type) into the Holy of Holiest in Heaven, where never Angel came, nor any but himself, till his now piercing through, rending the Vail, and laying it open, *chap.* 10. 19. compare *Isai.* 57. 15. and came with it to God's Throne of Justice there; and made the everlasting Atonement for Sin, and so turned

it into a Throne of Grace, fulfilling his Type, and as the High-Priest did before the Sacrifice was burnt or consumed, *Levit.* 16. For the expiation of Sin was not deferred by Christ to his Ascension, 43 days after his Death; but was immediately on his giving up the Ghost by him performed, and in this finished all righteousness, *Matth.* 3. 15. This is the *ness* that he entred Heaven for expiation, satisfying the injured Justice of God by Sin, fulfilled the Law, and then publickly appeared at God's Throne, to shew all was compleat, *Luke* 22. 43, 45, 46. *John* 19. 30. *This once* he did that which the High-Priest did annually typifie, but could never accomplish for so many 100 years together, v. 26, 28. *chap.* 10. 10, 12, 14. By which it is evident that *one* and *once*, refers to the shedding of his Blood as a Sacrifice, and presenting of it to the Father, as compleating Propitiation-Work at that once for ever. *t* When he with the Incense of his Merit and Prayer to the Just and Merciful Judg, even God his Father, fired for, found, obtained, and fully received Eternal Redemption for Sinners, *i. e.* Deliverance of their guilty Persons from Eternal Death, full remission of all their Sins, *Rom.* 3. 25, 26. Full reconciliation to God, 2 *Cor.* 5. 18, 19, 21. with an instating them into all Spiritual good. This Work is stiled *Eternal*, because its virtue is of perpetual continuance, which freeth the duly qualified Subjects, *Col.* 1. 21, 23. from the Guilt and Punishment of all Sins for ever.

13 For if *t* the blood of bulls and of goats, and the ashes *u* of an heifer sprinkling the unclean, sanctifieth *w* to the purifying of the flesh:

t This Service of Christ in his Sanctuary exceeds the Aaronical, not only for *reconciling* Souls to God, but purifying of them, as cleared in this and 14 *v.* The *Blood* is the same as spoken of *v.* 12. *Bulls* here put for Calves, are but to distinguish the Sex; and it is to be noted where our Translators read *Oxen*, as to Sacrifices in the Old Testament, as particularly, *Numb.* 7. 87. they mean *Bulls*, for no Oxen were by the Law to be offered to God at all, as Sacrifices, see *Levit.* 22. 17, 18, 19, 21, 22, 23. Because they could not be true Types of the true Sacrifice, which was to perfect them. This *Blood* was sprinkled on the Mercy-seat and before it, and on the Altar, *Levit.* 16. 14, 19, *&c.* expiating Sins, and taking away the guilt and legal punishment. *u* The rite of preparing it, read in *Numb.* 19. 1. to 11. *A red Heifer* was by the People given to the Priest; he was to bring her without the Camp, and order her to be slain, and then take the Blood with his Finger, and sprinkle it towards the Tabernacle seven times; after which he was to be wholly burnt in his sight, with Cedar Wood, Hysop and Scarlet. The Ashes of which were reserved; then they used them they took them in a Vessel, and put running Water to them, and then sprinkled them with a bunch of Hysop on persons legally unclean, *v.* 18, 19, 20. and so they purified them from that Ceremonial Filth and Pollution; but none of these could purify an unclean Soul, that was left unholy and unclean still. *w* These sprinklings did sanctify those who were legally unclean, and did procure a legal purity and acceptance of them in the service of the Sanctuary, from which else they were excluded; by this they were lookt on as externally Holy with the Congregation, their Flesh and outward Man being made pure by it for their external Worship.

14 How much more * shall the blood of Christ *r*, who through the eternal spirit *y* offered himself without ‖ spot to God *z*, purge *a* your conscience from dead works *b* to † serve the living God *c*.

* 1 Pet. 1. 19. 1 Joh. 1. 7. Rev. 1. 5.
‖ Or, *fault*.
† Luke 1. 74. 1 Pet. 4. 2.

x The question supposeth an unexpressible difference between Christ's purifying, and the legal Sacrifices. The *Blood* with which he pierced within the Vail to the Throne in the highest Heavens, on which sate the Just God, the proper, precious, powerful Blood of God the Son incarnate. *y Who* in his Immortal Soul obeying all God's Will in Suffering, *did through his own Eternal God-head*, to which both Body and Soul were united, and which sanctified the Body offered, as the Altar the Sacrifice, *Matth.* 23. 19. which is called the Spirit of Holiness, *Rom.* 1. 4. and gave value and virtue to the Sacrifice, *offer up his Body* a Sacrifice for Sin, when he died on the Cross, not Sheep, Bulls, Goats, Turtles, Pigeons, *&c.* Not Man, nor the life of Angels were his Sacrifice, but himself, pure, holy and unpolluted, an innocent, harmless person, 2 *Cor.* 5. 21. How much beyond his Types for Innocency and Purity, *Levit.* 22. 20, 21. *Numb.* 19. 2. *z* The offended injured Creator and Judge of Sinners, who constituted him to this whole Work; and was by this most perfect Sacrifice propitiated; his Justice was satisfied, his Law obeyed, and himself set fully free to pardon and forgive Sinners without Injustice; and to be just, as well as gracious and merciful, in doing of it, *Rom.* 3. 25, 26. and they might be put in possession of his favour, presence and person again, as their own God, 1 *Pet.* 3. 18. *a* Though the Sacrifice be over, the virtue and excellent causality of it doth abide, *purging* now as ever, not only justifying and absolving of a penitent believing Sinner, but *purifying and sanctifying the Soul*, procuring the Holy Spirit to renew it, and take away inherent Corruption, and infuse Holiness into it, *Ephes.* 4. 24. and making willing in the beauties of it, *Psal.* 110. 3. 1 *Cor.* 6. 11. *Titus* 3. 5, 6. Making Body, Soul and Spirit one frame of Holiness to God; 1 *Thes.* 5. 22. So as the *most quick, lively, and sensible part of the Immortal Soul, conscious of Sin*, is freed from the guilt, filth and fears of Sin that did cleave to it; this thus purged, no consciousness of guilt remains, nor fear of punishment, but it is filled, from the interest it hath in this Blood, and the work on it of this Spirit full of Joy and Peace and Righteousness by believing, *Rom.* 5. 1, 2, 5, 11. *b* All operations of Sin, which come from spiritually dead Souls, and work Eternal Death, *Ephes.* 2. 1. of which they are as insensible as dead Men; all sorts of Sin which do taint, pollute, and defile the Soul, Much more Contagious, Pestilent, and Polluting the Soul than any of those things forbidden to be touched by *Moses's* Law could the Flesh, *Numb.* 19. 18. they are as offensive to God, and more than Carcases are to us, and Pestilential things, though themselves keeping Souls from any Communion with him. *c* As under the Law there was no coming to the Congregation of the Tabernacle without legal purifying, *Numb.* 19. 13, 20. So by this purifying correspondent to the Type, Souls are quickened, have boldness and confidence Godward in point of Duty, present themselves living Sacrifices, *Rom.* 12. 1. Aim at him through their whole Life, that he delights to keep up Communion with them proportioned to himself, till he fit them for their compleat serving and enjoying of him in the Holy of Holiest in Heaven.

15 And for this cause he is the *d* Mediator of the new testament, *e* * that by means of death for the redemption of *f* the transgressions that were under the first testament, they which are called *g* might receive the promise of eternal inheritance.

* Rom. 5. 6. 1 Pet. 3. 18.

d As Christ's Priesthood and Service, his Sacrifice and purifying, so the Testamental Covenant, and his Administration of it, did incomparably exceed all those of *Aarons*; so that for what was spoken, *v.* 14. Even the effects of his Sacrifice, the Justification and Sanctification of Sinners, is he the great Gospel-High-Priest, the mediating Person between God and Sinners, confirming and making effectual by his Death, God's *Testamental Covenant* to them, which is for the administration of it the very best and last, in which God bequeatheth Pardon, Reconciliation, Righteousness, Holiness, Adoption and Heirship to an eternal Inheritance to penitent, believing Sinners. *e* The *Death* of Christ himself *God-Man*, the most excellent Sacrifice, without which there could be no remission, *v.* 22. nor the *Testament* of God about it put in force, for which cause he was the *Mediator* of it, that they should value him so much the more for his *Death*, fulfilling therein all his Types, and reach that which was unattainable by these, both for their Fathers and themselves. *f* For the *satisfying* the Justice of God for the wrong their Sins had done it, paying that price without which they could not be expiated, by which they were remissible, and to the duty qualified, actually forgiven, even the Sins of those who were under the Mosaical-administration of the Covenant; *Aaron*, *Samuel*, *David*, and the Saints, Believers in that time, had their transgressions pardoned by virtue of the Death of Christ to come, shadowed by these Sacrifices typifying him and his Death in their own times: What the Death of Beasts or Birds could do for them, his did, delivering them from the guilt and punishment of their *Transgressions*, under which otherwise they must have perished for ever; this *Peter* publisheth, *Acts* 15. 11. This Virtue of Christ's Death is not mentioned exclusive of New-Testament-Sins being remitted by it; but if it did expiate those old ones, reaching so much backward, even to *Aaron*, it will much more expiate those under the New Testament to Penitent, Believing, Praying Sinners for it, as those Old-Testament-transgressors were. *g* Such as *on God's call* repent and believe on the Lord Jesus, that Angel of the Covenant then revealed to them, and enter into Covenant with him, *Exod.* 23. 20, to 24. compare 1 *Cor.* 10. 3, 4, 9. and *John* 9. 45, 46, 47. Such as by it have Sins expiated, Consciences purged, so as to have a title to, and meness by the work of the Spirit for the *Heavenly Canaan*, *Rom.* 4. 16, 24, 25. May be put into the possession of that eternal Inheritance made over to them by Promise, and which the Spirit gave them an earnest of here, *chap.* 12. 10, 14, 16. compare *Ephes.* 1. 13, 14. and 1 *Pet.* 1. 3, 4. All this is confirmed to these by Christ's Death.

16 For where a *h* testament *is*, there must also of necessity ‖ be the death of the testator *i*,

‖ Or, *brought in*.

h For, gives the reason of the Mediator's Death, even the putting the Called into the possession of the bequeathed Inheritance, demonstrated by a common, natural Law in all Nations of *the Testaments effect on the Testators Death*: A *Testament*

ment being a disposition by Will nuncupative, or written, of either Goods or Lands, which are the persons own, to be the Right and Possession of others after his Death, whom he nominateth in it: such in proportion is the New Covenant, where God gives freely all spiritual good things with an Heavenly Inheritance, as Legacies to all his Called Ones in Christ, by this last and best Will and Testament of his, written in his Scripture-Instrument, witnessed by the Prophets and Apostles, Sealed by the two Sacraments, especially the Lord's Supper, *Luke* 22. 20. *i* He who maketh a Testament by the Law of Nature as of Nations, must die before the Legatees have any profit by the Will, the Son and Heir inherits not but on the Father's Death; then is the Testament firm and valid, the time being come for the Heirs inheriting, and for the Wills execution, it being now unalterable; the necessity of which is cleared *v.* 17.

17 For a * Testament is of *k* force after men are dead: otherwise it is of no strength at all *l* whilst the Testator liveth.

* Gal. 3. 15.

k The Testator being by Death dissessed of his Goods and Lands, the right takes place of the Legatees, and the time of their challenging it; such a sacred Tie there is upon the surviving, that none can of right add to it, alter, or disannul it. *l* It is of no force while the maker of it liveth, because they have need of the things bequeathed; they can alter and change it, and by the Will it self it is declared none shall have any right to the things bequeathed in it till the Testator be dead. The consequent of all this is, *That the Testator of the New Testament must put it in force by Death*; and his Death is of greater force to confirm his Testament than that of Men, because his Will can never be violated, it being a Divine Constitution, but the human Testament may. Christ God-Man after death, as Testator, and puts the Testament in force; and by breaking the bonds of Death, doth gloriously effect that the Legatees perform the Conditions required in the Will, to fit them for receiving their Legacies; and then faithfully distributeth them to them by his grand Executor the Holy Spirit, who applieth the virtue of it to the Legatees under the Old Testament, as well as those under the New; He being the Testator, as well as the Lamb slain from the beginning of the World.

18 Whereupon *m* neither the first *testament* was ‖ dedicated *n* without blood.

‖ Or, *purified*.

m For as much as all Testaments are put in force by the Death of the Testator, and all Covenants are most strongly confirmed by Death and Blood in God's own Judgment, thence it is that the Mosaical Covenant was confirmed by them. *n* Ἐγκεκαινισται strictly taken, signifyeth *made new, or renewed*. It is not used in the New Testament but in this place, and *chap.* 10. 20. the *Syr.* translate it here *confirmed*, or *ratified*. In the Old Testament the Septuagint use it to express the *Hebrew* חנכו *Deut.* 20. 5. In which Law for a Man who had built an House, and was called out to the Wars, to return and Dedicate it, was to take *Possession of it, and secure it* from the claim of another: here it is properly used to *make sure, firm, and inviolable*; and that by *Blood*, typical of Christ's, which is the highest and most solemn ratification. So were the Covenants before ratified; but especially under the Law, and the Mosaical Covenant it self, as appears by instance, *Gen.* 15. 9, 10, 17, 18. and 31. 44, 54. compare *Exod.* 24. 5, 7, 8.

19 For when Moses had spoken *o* every precept to all the people according to the Law, * he took the blood *p* of calves and of goats, with water and ‖ scarlet wool, and hysop, and sprinkled both the book and all the people.

* Lev. 16. 14, 15, 18.
‖ Or, *purple*.

o That the Old Testament was *ratified by Blood*, the Spirit proveth by instance, *Moses* as Mediator having *spoken every Command, Promise and Article of the Covenant* to all *Israel*, who came out of *Egypt* according to God's Charge, reading all to them out of the Book, wherein by God's Order he had written it; and the People declaring their assent and consent unto this Covenant, as *Exod.* 24. 3, 4, 7. as God covenanted and bound himself to his part of it. *p* The Mediator then took, according to the common rite in such ratifying acts, a sprinkling Bush made of Scarlet Wool, Cedar Wood, and Hysop, *Levit.* 14. 4, 6. *Numb.* 19. 6, 18. to which *David* alludeth, *Psal.* 51. 7. and with this bunch sprinkles the Blood and Water (which he had received into Basons from the Sacrifices, killed by the first-born, for Burnt-Offerings, and Peace-Offerings, and there mixed, *Exod.* 24. 5, 6. *Levit.* 9. 3, 4. and 14. 51.) on the Altar, Book of the Covenant, and all *Israel*, *Exod.* 24. 6, 7, 8. confirming and ratifying the Covenant on God's part and theirs as the words annexed, *v.* 20. and *Exod.* 24. 8. affirm, *but old the Blood by which this Covenant is made firm and inviolable*. All this is but a Shadow and Type of the ratification of the New Covenant with Sinners by the Death of Christ: He is the Mediator that brings God's Testamental Covenant to them; he Dieth and puts it in force; by his Blood ratifieth it on God's part and theirs, by his Spirit applying it to them, and sprinkling it on them; he brings home the Testamental Blessings to them, *chap.* 10. 22. and 11. 28. and 12. 24. *Isa.* 52. 15. *Ezek.* 36. 25. 1 *Pet.* 1. 2.

20 Saying, * This *is* the blood of the testament, which God hath enjoined unto you *q*.

* Exod. 24. 8. Mat. 26. 28.

q Moses after his sprinkling the Altar, Book of the Covenant, and all *Israel*, taught them the meaning of it; saying, *This* that is the *Blood* wherewith I have sprinkled you, is a *Sign or Seal of the Testament*, the *Blood* by which it is ratified and confirmed: The *Blood* typified and represented by it, was that of Christ the Testator, by which all the New Testament is ratified to all penitent, believing Sinners that look to it, without which it could never have been made good. The Blood of Christ is the immovable, foundation of this Testament, *Exod.* 24. 8. compare 1 *Cor.* 11. 25. Even the Testamental Covenant which *Jehovah* had made with them, and which he *inspired* them, by such a rite as this to ratifie and confirm.

21 Moreover, * he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry *r*.

* Exod. 29. 12, 36.

r Moses did not only sprinkle the Book of the Covenant with Blood, but the *Tabernacle* it self, yearly, on the atonement day, as is charged, *Levit.* 16. 14, 16, 17. For as the Altar and Persons were to be atoned for, so was the Tabernacle it self, *v.* 18, 20. First they were sprinkled, and then anointed, *Levit.* 8. 10, 11. as the Gospel-Tabernacle was in the truth of it, 1 *Cor.* 6. 11. All the Garments and Vessels of that Priesthood were thus to be purified, Typifying how unclean all the Persons ministring with them, and atoned for in and by them, were; and how polluting all things, and polluted by them, till they were purified by the Blood of Christ.

22 And almost all things *s* are by the Law purged with blood: and † without shedding of blood is no remission.

* Lev. 17. 11.

s All such things as are capable of *purifying*, and which were not to be so by the *Water of Separation*, or *by Fire*, as *Levit.* 15. 28. *Numb.* 31. 23. were ceremonially purged by Blood. † And without the *Death* of some living Creature as a Sacrifice, and the *Blood* of it not only shed, but sprinkled, there could be neither legal Pardon of Guilt, nor purging of Ceremonial filth. By this God signified to *Israel*, that without the *Blood of Christ* his Son, and the Testator of his Testament, shed as a Sacrifice, to purchase and procure both remission and the Spirit, there could be neither pardon of the guilt of Sin, and removal of the punishment, nor purging the filth, or renewing the nature of the Sinner, his Blood being the inestimable price purchasing both for them.

23 *It was* necessary therefore *u*, that the patterns of the things in the Heavens *w* should be purified with these, but the heavenly *x* things themselves with better sacrifices than these.

u This conclusion the Spirit draweth from the antecedent, *v.* 18. proved in the following Verses, therefore is it here rehearsed the illative Particle *therefore*, is but to sum up the use of Blood about the first Tabernacle, and that Testament-dispensation. It is positively *necessary* by the Will of God, expressively enjoining them, to point out better, and that there might be an agreement of the Type with the Truth. *w* The Tabernacles in all their parts, the Book of the Covenant, Vessels, Services, *&c.* Being Types, Signs, Examples, Shadows of things in Heaven, must be ceremonially purged and separated from common use to Divine, by those external, ritual sprinkling and lustrations, especially with *Beasts Blood*, mystically representing better Blood and Purifications of persons and things than these. *x* But things more excellent and glorious than earthly ones, the Gospel-Tabernacle in its parts, Testament, and Services, about which Christ ministreth, which are Heavenly for their decent, agreeableness with, and tendency to it; they are spiritual and incorruptible, *v.* 11, 12. *chap.* 8. 2. and 12. 22. *Gal.* 4. 26. *Revel.* 21. are to be dedicated, set apart, put in forth, and sanctified to God by the one Sacrifice of Christ, of more value, worth, and virtue than all the legal Sacrifices together. It is expressed *plurally*, to answer the opposite term, and to set out its excellency, being far above all others; the Blood of it being that of God by personal union, and which is only efficacious for eternal good, and available with him; so ought it to be esteemed as it was in Truth, and not quarrelled with by these *Hebrews*.

24 For Christ is not entred *y* into holy places made with hands, *which are* the figures *z* of the true, but into heaven *a* itself, now to appear *b* in the presence of God for us.

y *For*, shews this to be a rational proof of the transcendency of Christ's Death and Sacrifice; and this he demonstrates from the *place of his Ministry*, far exceeding that of his Type. The Gospel-High-Priest did not like *Aaron*, enter with his Blood into the Holy of Holiest of an earthly Tabernacle, frail and moveable, and appear before the Mer-

cy-Seat on the Ark there, *v.* 9. *q* All these were but like, and correspondent figures, and resemblances of the true, holy, and glorious place of God's residence. *a* But he, as our High-Priest, did enter with his Atoning-Blood; after the Sacrificing of himself on the Cross, into the Heaven of Heavens, and approached the Throne of Justice, and propitiated it, making it a Mercy-Seat and true Throne of Grace unto penitent, believing Sinners; and then perfected the work of Propitiation and Redemption: Afterwards at his triumphant Ascension he entred in his whole person immortal, and laid open a way for our entring there. *b* Where he now appears as our Advocating Mediator, pleading his Merit for the remission of our Sins, and rendring of God's face smiling on, and favouring his Clients, which was terrifying and affrighting guilty *Adam* before. See *chap.* 7. 25. and 10. 19. and *Rom.* 8. 34. 1 *John* 2. 1, 2. *Rev.* 5. 6. Here he represents our persons to God's Face, sitting in the mean while us beneath for our seeing him face to face, and being blessed in the enjoyment of that prospect for ever.

25 Nor *c* yet that he should offer himself
* Ver. 7. often, as* the high-priest entreth into the Holy place every year with the blood of others.

c The excellency of Christ's Sacrifice beyond the *Aaronical*, is argued here from its singularity; it needs no repetition, as their multiplied Sacrifices did. *Οὐδ'* introducing it, is but inferring this excellency of Christ's Sacrifice, by denying in it that weakness which was annexed to the legal ones; there was no need that he should die yearly, to fulfil the Type of the often yearly Sacrifices of the Legal High-Priests, who entred with the Blood of Bulls and Goats, strange Blood to him, and not his own, into the Holy of Holiest in the Tabernacle, and entred so every year once to shew the vertue of his Sacrifice to be only signal, typical, and passing, to make room for a better, that single individual one of Christ, in respect of Sacrifice and Oblation.

26 For then *d* must he often have suffered
*Ver. 12. since *e* the foundation of the world: But now *f*
† Eph. 1. 10. * once in † the end of the world hath he *g* appeared to put away sin by the sacrifice of himself.

d Ἐπεί, The consequent is drawn *ab impossibili*; if he had often offered himself, he must have often suffered, but he could not suffer often. For where there was Offering, there must be a Sacrifice, and so Suffering. Now that Christ should do so in his own Person, was impossible and absurd, for God to have put his Son on suffering so cruel a Death so often, *e* From the Fall of *Adam* at the beginning of the World, ever since Sin needed a Sacrifice: but his once suffering as a Sacrifice for it, was of Eternal Virtue in God's purpose, answering and satisfying God's Justice; one Death of the second *Adam* for the Sin and Penalty of the first; in the efficacy and vertue of his Death which was everlasting. The often and annual Sacrificing of the *Aaronical* Priests, and entring of the Holy of Holiest with the Blood of Beasts, was to shew the *Jews* their Weakness, and to instruct them in, and lead them to this one Sacrifice once to be offered, of eternal Avail, as is subjoyned. *f* But Christ the Gospel-High-Priest was not only God-Man, manifested to be so, and exhibited as such an Officer by his Work, but was manifested to be such by Promise, and in Types and Figures from *Adam's* Fall; but now shewed it clearly in his Suffering-work, 1 *Tim.* 3. 16. The days of Christ's Ministry on Earth under the fourth Monarchy, called the last Days and Times, 1 *John* 2. 18. The *end of the World*, 1 Cor. 10. 11. *The fulness of time*, Gal. 4. 4. God's set and best time for his Appearance, and it was but once that he appeared in these days, performing this Work. *g* Then he sacrificed himself, offered up his Blood to God within the Vail, taking away by his own Blood, which God required, the Guilt, Stain and Power of all Sin, justifying Believers from any Condemnation by it, by what he did and suffered in their stead for their good, who flee from it for refuge to him, *Isa.* 53. *Dan.* 9. 24. *Rom.* 7. 24, 25. 1 *Joh.* 3. 5.

27 And as it is appointed *h* unto men once to
die, but after this the judgment *i*.

h The Proof of the necessity of Christ's suffering Death but once, is introduced in this Verse by the Conjunction *And*. It was according to God's decreed and published Statute of Mens but once dying; for God the Supreme Lord, Governour and Judge of them, set, constituted, and appointed by an unalterable and irrevocable Decree, as Law-giver, and Sentence, as Judge to all of the sinful Humane Race, the corrupt Seed of Apostate *Adam*, their grand Representative, whom God threatned with this Penalty upon his sinning and transgressing his Law, *Gen.* 2. 17. which Sentence was denounced upon him, *Gen.* 3. 19. comp. *Rom.* 5. 12, 14. and 6. 23. This Sentence was but *once* to be undergone by himself and all his sinful Off-spring, and by their Surety, and

no more; so that the second *Adam* needed but once to die by this Statute. No Man can keep himself from this, it being the general Rule of God's proceeding with all Persons. The Supreme *Legislator* may make what Exceptions and *Provisos* to his Law he pleaseth. Those that were translated by him, did suffer a Change proportionable to Death, as *Enoch*, ch. 11. 5. *Gen.* 5. 24. and *Elias*, 2 King. 2. 11, 12. and those that shall be changed at Christ's coming, must undergoe the like, as 1 *Cor.* 15. 51, to 55. and 1 *Thess.* 4. 17. Those that were raised from Death by Christ, *Peter* and *Paul*, &c. God might glorifie his Name by reiterating it; but whether they did die again, is not certain. This is to be the general setled Law and Rule of God. *i* In order, after Souls by Death are separated from their Bodies, they come *to Judgment*: And thus every particular one is handed over by Death to the Bar of God, the great Judge, and so is disputched by his Sentence to its particular State and Place with its respective People, *Rom.* 14. 12. At the great and general Assize, the Day of Judgment, shall the General and Universal One take place, *Acts* 17. 31. when all Sinners in their entire Persons, Bodies and Souls united, shall be adjudged to their final, unalterable and eternal State, *Rom.* 14. 10. and 2 *Cor.* 5. 10. *Jude* v. 6. *Rev.* 20. 11, to 15.

28 * *k* So Christ was once offered to bear
the sins † of many, and unto them that look for
* Rom. 6. 10. † Pet. 3. 18. † Mat. 26. 28. Rom. 5. 15. him *l* shall he appear the *m* second time without sin *n* unto salvation.

k Οὕτω καὶ, is an illative Connection between the Antecedent, *v.* 27. and this Consequent, *as it was appointed to Men once to die*, so it was appointed to Christ once to offer himself. God's Statute determineth both of these; Christ the High-Priest opposed to Men, *v.* 27. having died once as a Sacrifice for Sins, and offered his Blood to God to expiate them, bearing their Punishment which God laid on him, *Isa.* 53. 6. and so took away Sins, Guilt, Filth, Power, and Condemnation from many, whom the Father gave to him, and he undertook for, in it, *Matth.* 20. 28. and 26. 28. *Joh.* 10. 15, 16. *l* And to his believing penitent Expectants, such as long for his coming, *Phil.* 3. 20. *Tit.* 2. 13. stretching out their Heads as the Mother of *Sisera*, Judg. 5. 28. with an holy Impatience of seeing him, such as by Faith and Prayer are hastning it, *Rom.* 8. 23. 2 *Cor.* 5. 1, to 10. 1 *Pet.* 1. 3, to 10. shall he *once* more *visibly appear* to them and the World, *Acts* 1. 11. *Revel.* 1. 7. gloriously, without need to suffer or die again for them, having at his Departure after his first coming, carried all their Sins into the Land of Forgetfulness; *m* and to their Persons will he bring entire and compleat Salvation, rising and uniting Bodies and Souls together, *Phil.* 3. 21. and then take them as Assistants to himself in the Judgment-work on Men and Angels in the Air; and having dispatched that Work, return with them to the Holy of Holiest in Heaven, there to be compleately blessed, in praising, serving, glorifying, and enjoying God in Christ, and the Blessedness that attends that State for ever, and ever as 1 *Cor.* 6. 2, 3. 1 *Thess.* 4. 17.

CHAP. X.

1 FOR *a* the law *b* having a shadow *c* of good
things to come, *and* not the very image *d* of the things, can never with those sacrifices which they offered year by year continually, make *e* the commers thereunto perfect:

a This *For* is connecting this to the fore-going Discourse, and is a further Improvement of the Argument laid down, *ch.* 9. proving the Necessity and Excellency of the one Sacrifice offered by Christ for Sinners unto God, from the weakness of all the legal ones. For if all the multitude of them were not able to take away Sins, and Christ's one Offering is mighty to abolish them, and to perfect all who use it, then not these legal ones, but his is necessary to be valued by the *Hebrews*, and preferred to that end; the Demonstration of which takes up from *v.* 1, to 19. of this Chapter. *b The whole Mosaical Oeconomy* given from God to *Israel* by him in the Wilderness of *Sina*; Priesthood, Covenanc, Sacrifices and Services, which that did contain. *c* Chap. 8. 5. *A shadow* is lower than an *Image*, and of another kind from the reality or Substance; a dark, obscure Representation of what was to fulfil them, *viz.* of Christ, with all his Ministry and Priviledges attending his Covenant, both for Time and Eternity; this the Mosaical Law-real comprehended, but all in *Shadow-work*. *d* They are not the very Essence and Substance themselves of those things, the Pattern, or real Samplar, but a shadowy Representation; they lead their Users to Christ and his matters, which they represented, but were not the substantial good things themselves. So *Image* is read, 1 *Cor.* 15. 49. we have carried the *Image* of the earthly *Adam*, that is, his Nature, *e* The *legal Sacrifices* are not only *impotent* in respect of their Constitution, but of their very Nature, being only Shadows, so as they cannot render a Soul compleat, either in respect of Justification or Sanctification, it would not free any either from the Guilt or Punishment of Sin

Sin at present, much less eternally, with all the Renovation of them either on the Day of Atonement yearly, or those daily offered by them, tho they should continue to be offered for ever, yet could they not perfect either the Priests ministring, or those for whom they ministred, who were externally humbling themselves on the Expiation-day. They being designed only to point the People to this better Sacrifice of Christ, which was to perfect them, that Work being so noble, and above the power of Shadows to perform.

2 For then || would they not have ceased to
|| Or, They would have ceased to be offered, &c. be offered *f*, because that the worshippers once purged *g*, should have had no more conscience of sins:

f For, proves the weakness of that shadowy Service under the Law, because it never ceased, which it would if it had perfected its Users; and having reached its end, and done that Work, have ceased; for these Sacrifices would not of right have been repeated, neither needed they, if they could have justified and sanctified Souls for ever. *g* For then this effect would have followed, the Worshippers who were to be atoned for, or expiated by these Sacrifices, if they had perfected them, *i. e.* pardoned, justified and acquitted them from Guilt of Sin and Punishment, there would have nothing remained to have troubled, vexed, or tormented their Souls, they being no further accused or condemned by their Conscience about Sin, God having justified and sanctified them, *ch.* 9. 14, 25, 28. comp. *Rom.* 5. 1, 2, 11.

3 But *h* in *those sacrifices there is* a *i* remem-
brance again *made* of sins every year.

h If the legal Sacrifices could have perfected their Offerers, there would have been no Remembrance of Sins; *but* there is a Remembrance of Sins yearly, therefore they are weak and connot perfect. *i* These shadowy Sacrifices yearly reiterated, still left Sins in their Guilt and killing Power, loading and grinding the Conscience by Accusation and Condemnation for them, as well as setting them in the Light of God's Countenance. For in the Expiation-day *Aaron* was *to remember and to confess* over the Head of the Scape-Goat, laying his hands on it, all the Churches Sins of the past Year and Life, notwithstanding former Expiatory-Sacrifices offered for them, *Lev.* 16. 22. For as soon as that was done, their expiating Virtue vanished, and so they renewed Sacrifices without any spiritual Profit by them, the Guilt of past and present Sins remaining still: whereas Christians now renewing Sin, do renew their Faith and Repentance, but not their Sacrifice for it; the Virtue of which in a full and final Absolution applied to them by the Spirit, makes them to have, upon their final Accounts, no Conscience of Sin for ever.

† Chap. 9. 13. 4 For * *k it is l* not possible that the blood of
bulls *m* and of goats, should take away sins.

k For, gives a reason of the precedent Proof, That the *legal Sacrifices did keep Sins in Remembrance*; *for* they were of such matter as could not have any causal Power to take them away. *l* This is equivalent to an Universal Negative, the *Impossibility* being absolute as to the things themselves in their very Nature, they being corporeal, can have no Influence upon a spiritual Evil in the Soul, *Mich.* 6. 6, 7. and by God's Constitution they were to lead them to better things, God being not pleased with Flesh and Blood, *Psalm* 50. 13. *Isa.* 1. 11. *m* The Blood of these were only carried into the Holy of Holiest on the Atonement-day, yearly, *Lev.* 16. to which this is chiefly applied; not could the Blood of all the other Sacrifices by Expiation, pardon their Offerers, nor by Sanctification cleanse them, nor by removing the sense of them, comfort the Soul; they could neither pacifie God, nor the Sinners Conscience, having no Virtue or Power to satisfie God's Justice, or merit his Grace, only it had by his Constitution a Power to type out *that Blood* which could do both.

5 Wherefore *n* when he cometh into the
|| Or, thou hast fitted me. world, he saith, *o* Sacrifice and offering thou
wouldest not, but a *p* body || hast thou prepared me:

n Διὸ introduceth the Proof of the Invalidity of legal Sacrifices, and the Efficacy of the one Sacrifice of Christ, from Divine Testimony about both of them. *o* God the Son, who existed before his Incarnation, *inspiraketh* God the Father, when he was coming into this World; to become a part of it, by uniting an holy Human Nature to the Divine, as *David* voucheth by the Spirit of God, *Psalm* 40. 6. The *bloody atoning Sacrifices* of Bulls and Goats, the Peace-offerings, and Thank-offerings, *Levit.* 7. 16. and *Offerings* of every fort without Blood, required by the Law of *Moses*, God did neither *desire*, *require*, nor *delight* in, as in themselves propitiatory; for he never intended them to take away Sins, or perfect the Worshippers; See 1 *Sam.* 15. 22. *Isa.* 1. 11, to 15. *Jer.* 6. 20. *Amos* 5. 21, 22. *p* But the *Hebrew* Text reads, *The ears hast thou bored for me*. The Apostle makes use here of the *Greek* Paraphrase, *A Body hast thou fitted me*; as giving in proper Terms the sense of the former figurative Expression, discovering thereby *Christs entire willingness to become God's Servant for ever*, Exod. 21. 6. and that he might be so, which he could not, as *God the Son*, simply, the Father by his Spirit did *articulate him, and formed him joynt by joynt a Body*; that is, furnished him with an Human Nature, so as that he might perform that piece of Service which God required, offering up himself a bloody Sacrifice for Sin, to which he was obedient, *Phil.* 2. 8. Thus were his Ears bored, which could not be, if he had not been cloathed with a Body.

6 In burnt-offerings and *sacrifices* for sin *q*
thou hast had no pleasure:

q Two other sorts of Sacrifices are added to the former, as *whole Burnt-offerings*, which were all devoured by Fire on God's Altar, and no part of them came to the Priests, *Levit.* 1. 3, 9, 10, 13, 14, 17. And Peace-offerings, which were not totally consumed, but part of them was the Priests Portion, *Exod.* 29. 27, 28. These four sorts of Sacrifices comprehend all the *Aaronical* Offerings for Expiation: God did not require or desire any of these for themselves, or for the perfecting of Sinners: He did not as to such an end approve them, or take any pleasure in them.

7 Then said I, *r* Lo, I come (in the volume *s* of the book it is written of me) to do
t thy will, O God.

r When the Father declared the Sacrifices of Beasts and Birds would not please him, nor he accepted for expiating Sins, *then I said*, I appeared in Person, and declared, *Lo, I come with a fit and proper Sacrifice*; *I approach* my self with my Human Nature, fully resolved to offer that to Thee as a Propitiatory Sacrifice, *John* 12. 27. comp. *Psalm* 40. 7. *s* Κεφαλὶς *the Head*; our Translators keep to the *Hebrew* מגלת ספר *the Volume of the Book*, Psal. 40. 7. Books with the *Hebrews*, were Rolls of Parchment stitched at the top, and so rolled up. In this Book was Christ every where written and spoken of, as he testifieth himself before his Death, *John* 5. 39. after his Resurrection, *Luke* 24. 44, 45, 46. The *Septuagint* render it, the *Head*, as being in the top and beginning of the whole Roll, to wit, in the Books of *Moses*. Compare *Luke* 24. 27. And in the entrance of them the Spirit testifieth of his Deity, and of his Union to the Humanity, being to be conceived and born of a Virgin, and offering himself a Sacrifice to expiate Sin, and reconcile Sinners, *Gen.* 3. 15 comp. *John* 5. 45, 46, 47. *t* To obey his Fathers Command, of dying an Expiatory Sacrifice for Sinners. It was his Father's Will that he should so offer himself for satisfying his Justice, making way for his Mercy: and so redeeming and recovering lost Souls. This Will of God was in his Heart, he delighted to obey it, *Psalm* 40. 8. and his own natural Will that would regret it, he would deny, and would not use his Divine Power to deliver himself from it, *Matth.* 26. 39, 46. *Joh.* 18. 11.

8 Above *u* when he said, Sacrifice, and of-
fering, and burnt-offerings, and *offering* for sin
thou wouldest not, neither hadst pleasure *therein*, (which are offered by the Law:)

u In this Verse the Apostle repeats the whole Testimony, produced out of the *Psalm* only with a Specification in a *Parenthesis*; *which are offered by the Law*; viz. such Sacrifices, against which the Apostle argueth, which could not purge away Sin, nor procure Righteousness, nor make no more Conscience of Sins. He observes from the *Psalm*, that the Will of God was plainly signified by his Spirit to *David* under the Law, about the Nature, State and Design of his Institution of Sacrifices, that they were typical of, and leading to a better Sacrifice than themselves; and that for their own sake only, they were no way acceptable to God, and so rejected by him.

9 Then *w* said he, Lo; I come to do thy
will, O God: He taketh away the first, *x* that
he may establish the second.

w In this Verse the Apostle collects the Psalmists Assertion of God the Father's accepting his Sacrifice, the offering whereof was so exactly agreeable to his Will, when he was displeased with the legal ones, and this revealed to *David* when he was punctually using them according to the Law. *x* God therefore abolished all the legal Sacrifices, which he commanded to be used as Types of the better Sacrifice he had provided, because of their Insufficiency and Weakness as to expiate Sin, or pacifie Conscience, that he might establish that Sacrifice of the Body of Christ for abolishing Sin, and bringing in everlasting Righteousness, which was effectual, and an actual Obedience agreeable to his Will and Command, *Phil.* 2. 7, 8. This being thus proved, he concludes from it, *v.* 10.

10 By the which *y* will we are sanctified *z* *
* Chap. 9. 12. through the offering *a* of the body *b* of Jesus
Christ once *for all*.

y That spoken of, *Psalm* 40. 8. *that Will* and Command of God given to Christ, God-Man, that he should once offer up his

his Body a Sacrifice for Sin, which he willingly and heartily obeyed, *Phil.* 2. 8. *q Sanctified* is to be taken largely for a Communication to us of all the Benefits of Redemption, as Pardon, Reconciliation, Absolution from Punishment, Renovation of God's Image, and such a Discharge of Sin at last, as never to be guilty of it more, Perfection of Grace in Glory. *a* The voluntary and heartily yeilding it up, and presenting the Blood of it to the Father within the Veil in Heaven to atone him according to his own Command and Will, without which it would not have been accepted by him, *Luke* 23. 46. comp. *John* 20. 15, 17, 18. and 19. 28, 30. *b* It was that part of Christ's Person that was to die a Sacrifice, and the Blood of it that was to be shed for purchasing the Remission of Sins, as appears in the Memorial of it, *Luke* 22. 19, 20. The *very Body of God-Man*, Acts 20. 28. The *once*-Offering of which was eternally available to take away Sin from Sinners, and perfect them to Glory. So that God's end being once reached in it, it is of perpetual Virtue to apply its Fruits to believing Penitents, and needs not any Repetition.

11 And *c* every priest standeth daily ministring, and offering oftentimes the same sacrifices, which can *d* never take away sins.

c Having proved, that not *the yearly* repeated Legal Sacrifices could perfect a Sinner, but only the Sacrifice of Christ, the Spirit proceeds to prove, that the *daily* legal Sacrifices can do as little for this Work as the *annual*; and therefore these *Hebrews* ought to desert all these, and depend only upon Christ's. From *v.* 11, to 19. *every Priest* in *Aaron*'s Family in his Course daily ministring, *stood at the Altar*, and performed the Service appointed him by God, *offering often* the same bloody Sacrifices to God, of Bulls, Goats, Sheep, Fowl, many times in one day, and for many days together, *ch.* 7. 27. *d* These were not available either to the Priests Offering, or those who brought them to be offered for the spiritual and eternal Expiation of their Sins, as to their Guilt, Stain, Power or Punishment, not any, nor all of these, nor could do it at any time. See *v.* 4.

12 But *e* this man after he had offered one sacrifice for sins, *f* for ever sate down on the right hand of God *g*.

e Opposed to the Legal Priests is *this Priest*, God-Man, an Almighty Minister, having *once* offered, and no more, *one* Sacrifice of his Body for the Sins of others (he had none of his own, as every other Priest had) that they might be pardoned and remembred no more, it being of eternal Virtue and Efficacy. *For ever* must be joyned to the *Sacrifice* to compleat the Opposition, *v.* 11. The legal one could *never* take away Sins, but his *one* Sacrifice could take them away *for ever*. *g* He ceased from sacrificing any more, and ascended up to Heaven, and there he *sate himself* down (having abolished Sin, and finished his Work as a Servant for ever) in the highest Place of Dominion and Power at *God's Right-hand*, while the *Aaronites stood* trembling and waiting at God's Foot-stool; and thence he powerfully and efficaciously commands the blotting out of Sins, applieth his Merits, and dispenseth to his Servants the Covenant-mercies which he purchased by his own Blood for them, *ch.* 1. 3. and 2. 9. and 8. 2.

13 From henceforth *h* expecting * till his enemies be made his foot-stool.

* Chap. 10. 13.

h That which remaineth he expecteth, even the fulfilling of his Father's Promise to him, *Psalm* 110. 1. patiently waiting, earnestly looking for what is most certain, and wherein he cannot be disappointed; for in respect of himself, his Enemies cannot infest him more, being entirely vanquished already, but in respect of his Administration, he waits till all that oppose his Royal Priesthood, as the Devil and his Angels, Sin, the Curse, Death, and the World, with which he conflicts as a Priest to destroy them with his own Blood, as his Members do by it, *Rev.* 12. 11. Having given them their deaths Wound by his own Death, he sits down, and waits in the successive Ages of his Church, until upon his Elect it be made good, putting all under his own and Churches Feet, so to over-come and trample on them, as Men on their Foot-stools. See *ch.* 2. 8. 1 *Cor.* 15. 26.

14 For by one *i* offering he hath *k* perfected for ever them that are *l* sanctified.

i For, here gives the Reason of the precedent Effect, and it is opposed to the Reason of the legal Offerings defect; their Sacrifices multiplied could not perfect Sinners, but this *one* doth it fully; *For by one*, &c. *k* Christ, God-Man, the Gospel-High-Priest by the *one* Offering of himself a Sacrifice for Sin to God his Father, and *once* performed by him, hath secured Perfection of Justification, Sanctification, and Blessedness, perpetually to be continued, whereby the Persons interested in it, are qualified and consecrated to be Priests to God and his Father (as the *Aaronical* Priests were by the Sacrifice of the Ram of Consecration, *Exod.* 29. 22, 24.) to serve in their proportion here, but especially after the completion of it by their Resurrection, they shall perfectly serve him before his Throne in the Holy of Holiest for ever, 1 *Pet.* 2. 9. *Rev.* 1. 6. and 5. 10. and 20. 6. *l* The renewed Souls by the Holy Ghost, such whose Consciences he hath sprinkled with the Blood of Jesus, and by it freed them from the Guilt of Sin and its Punishment, and whose Natures he regenerates and sanctifieth, freeing them from their evil Habits, and making them inherently Holiness unto the Lord, *Psal.* 110. 3. 1 *Cor.* 6. 11.

15 *Whereof* the holy Ghost *m* also is a witness to us: for after *n* that he had said before,

m The Assumption cleared before, the Apostle now proceedeth to prove out of the Old Testament, *viz.* That God's purpose was, by Christ's one Sacrifice, to take away all Sins for ever; therefore there was no need of the Repetition of the legal Sacrifices. The Authority avouched, is the Testimony of the *Holy Spirit of Truth*, that cannot deceive, nor be deceived in what it witnesseth, but confirms the Truth beyond all just ground of doubting, by his *Answers* the Prophet *Jeremiah*, ch. 31. 31, 33, 34. where the Person that the Prophet stileth *Jehovah*, is by the Apostle declared to be the *Holy Ghost*; and by it is proved to be the eternal God. He testifieth *to us* the Church of God in the Prophets time, and to us all called to be Members of it to this day. *n* This contains the Preface of the Spirit's Testimony, that which he spake before, the Covenant, which is his Evidence, and this Preface is laid down, *Jer.* 31. 31. Here they are all the Apostle's Words.

16 This *o is* the covenant that I will make with them after those days, saith the Lord: I will put my laws into their hearts, and in their minds will I write them;

o God promised his true *Israel* his entring with them into a new Testamental Covenant, after the days that the Covenant-Administration at *Sinai* was expired, then *the Lord saith*, Jer. 31. 33. That he will renew Minds and Hearts by his Spirit, and conform them to his Will, that they shall be living, walking exemplars of his Law, of both which see *chap.* 8. 10. This work of Sanctification of Souls is properly inferred here, to prove that such as enjoy it are perfected by Christ, because *the Promise of Holiness is joined with that of perfect Righteousness. Formerly* it was urged from the Text to another purpose, to prove God's Will of changing the *Aaronical* Administration of the Covenant, because this was better; *Here* it is urged to prove the perfect effect of the Sacrifice of Christ once offered to God, without which these Promises of the Covenant of Justifying and Sanctifying Sinners had neither been made nor effected.

17 And *p* their sins and iniquities will I remember no more.

p God covenanteth to give not only Sanctification, but Justification to his Believing *Israel*, so as their Sins shall be remitted, and God will solemnly absolve them from the punishment they merit, see *chap.* 8. 12. promised *Jer.* 31. 34. In which proof though there be no express mention of the Sacrifice of Christ, yet is it implyed, for it is urged by the Spirit to that purpose; and in other Scriptures, speaking of the same thing here promised, it is expressed, as hath been shewn *chap.* 8. 6. compare *Isa.* 53. That the Death of Christ confirms this Covenant, of which he is Mediator, and secures remission of Sin for ever to the duly-qualified-subject for it.

18 Now *q* where remission of these *is*, *there is* no more offering for sin.

q The Spirit having cleared his Assumption before, *now* concludes; whereas perfect Forgiveness of Sins is from God's Grace by the one Sacrifice of his Son once offered, acquired and effected for penitent Believers for ever, as the Promise voucheth, *Jer.* 31. 32. *For he will in no wise remember their Sins, but will forgive them for ever*; therefore there needs no Repetition of that Sacrifice again, or of any other for Sin. But the *Hebrews* had the highest reason now to desert the Legal Sacrifices, and to rest upon, and to cleave to his alone, any Being, Use or Consistency of such, after the Effect of Christ's one Sacrifice, being vain: For all being compleated in his, it is but just theirs should cease them.

19 Having *r* therefore, brethren *s*, * || boldness *t* to enter || into the holiest *u* † by the blood of Jesus,

* Eph. 2. 18.
|| Or, *liberty*.
† Chap. 9. 8, 12.

r At this Verse the Spirit applieth and maketh use of the Doctrine of the great Gospel-High-Priest, and his one All-sufficient Sacrifice, and continueth it through part of the thirteenth Chapter. The Transition to it is made by the Particle *ειν*, *therefore*, which refers to the whole of his doctrinal Discourse before of the Excellency of the Gospel-High-Priest, for his Person, as to both his Natures being God-Man, and his Sacrifice with its Effects. Seeing these things are so, *therefore* 's See *ch.* 3. 1, 12. Inviting them with this indearing Term of Relation, to receive what his *brotherly* Love imparted to them for their Salvation. *t* Freedom granted us of God for this Motion, and Confidence, and Freeness of Spirit in our selves to move, so as not to look into only the Holy of Holiest, but

but of spiritual and real access for Supplication and Conversation, while we are personally upon Earth; and others are denied such an entrance and approach to him on his Throne of Grace there, while they have their Petitions received, *Ephes.* 3. 12. and thence their Persons blessed, *ch.* 4. 16. *u* And this only vouchsafed them by the Blood of Jesus, which atoned him, who sits on the Throne for us, and made it accessible to us. How much greater is this Gospel-privilege, than that under the Law? *Aaron* alone, and not the *Israelites* could enter into the Holy of Holiest, and that but once a year, and then with the Blood of Beasts sacrificed for himself and them; whereas every penitent believing Sinner can now by Faith in Christ's Blood and Prayer, enter into the Holiest of all in Heaven, and there converse with God every day, while Sin hath made him inaccessible to others.

20 By a new and living *w* way which he hath || consecrated *x* for us, through the veil *y*, that is to say, his flesh;

|| Or, *new made*.

w Which way is figuratively setting out the means of entring into the holiest in Heaven by the Blood of Christ. *By way* is understood that, by which approach to God in Heaven is made, and wherein we must have our access to him, even *Christ himself*, Joh. 14. 6. *πρόσφατον*, *a Way newly made manifest* by Christ's Sacrifice newly slain and offered, rending the Vail that hid Heaven from them, so as they could not so clearly discern the Throne of Grace then, as now; and the Way is not only *νεον*, *ζωσαν*, *a quickning Way*, giving Life and Ability for Motion and Refreshment to those who walk in it, *Joh.* 14. 6. such as is everlasting, and is opened not as the legal way, only to the High Priest, but to all true *Israelites* to enter into it, and that not once a year, but continually. This is the Way of Life permanent and safe, *Isai.* 35. 8, 9, 10. *x This Way* Christ himself hath *newly made*, finished and opened unto them that they might walk therein, and reach home to God; nothing could obstruct or hinder them in it, he having *perfected* it unto this end. *y* The *inner Vail* that separated the Holiest of all from the Holy place, was a Type of the *Flesh of Christ*, vailing his Deity, through the breaking and rending of which by Death, he opens the way to the Throne of Grace in the Holy of Holiest in Heaven, and so made God accessible to Believers there, *ch.* 9. 12. comp. *Matth.* 27. 51.

21 And *having* * an high priest *z* over the house of God;

* Chap. 4. 14, 16.

z Christians have not only a *Liberty* of coming, but a *Way* wherein, and a *help* whereby to reach home to God; which help is a *surpassing Priest* to all others, the great and eminent one for real Worth and Dignity, Christ himself, God-man, exalted to the right hand of the Majesty on high, after he had fulfilled his Work here, where he was invested with all Authority and Power, and set over the Church of the living God, consisting both of *Hebrew* and *Gentile Israelites*, ch. 3. 6. *Acts* 20. 28. whose Sacrifices of Praise and Prayer offered up to God, he presenteth, perfumed with the Incense of his own Merits before the Throne, representing their Persons, pleading their Cause, and continually interceeding for their Good, making all they are, and perform, acceptable to his Father by his own Blood, *ch.* 8. 2.

22 Let us *a* draw near with a true *b* heart, * in full assurance of faith *c*, having our hearts *d* sprinkled from an evil conscience, and our *e* bodies washed with pure water.

* Eph. 3. 12.

a This contains the Duty grounded on, and encouraged to by the former Priviledges, *viz.* the *spiritual motion* of his Church, using Christ for their coming home to God, in Prayer, and all parts of Worship and Conversation; See *ch.* 4. 16. and 7. 25. *b* With *Sincerity and Integrity of Heart*, both as it is the Subject of Actions, and exercising them as such in all Acts of Worship and Service unto God, when the Mind and Heart is fixed to perform all strictly, according to God's Will, for matter and manner, so as to reach him Glory, and to obtain from him a Blessing, *Psal* 37. 31. *c Believing in*, *and being fully assured and confident* of Christ's Merits and God's Promise, which is true, faithful, and immutable to all, who perform the Duty required by it, *ch.* 6. 11. *Colos.* 2. 2. and *James* 1. 5, 6, 7. having *the Soul in all its rational Faculties*, the inward Man, the prime Efficient of all Actions, and here under Bond to the Law of God, *purged and cleansed*, alluding to the *Aaronical* Right of purifying by sprinkling of Blood, as Souls are to be now by the Blood of Christ when they are justified, *Rom.* 3. 23, 24, 25, 26. that God may admit them into his presence, hear them when they worship him, *v.* 19, 20. so as they may be free from an accusing or condemning Conscience, on the account of the Guilt of Sin gnawing them, and making them obnoxious to Punishment; as also of the Stain and Pollution of Sin making them unfit for any Communion with God, *ch.* 9. 14. *e The Body* (as the Priests were under the Law washed before their Service) is *the outward Man*, which is as well as the Soul to the sanctified by the holy Spirit, and cleansed from all filthiness of Flesh: These corrupt Members of the old Man must be put off, and mortified by the Spirit of God, before they can be fit to approach to worship him, 1 *Cor.* 6. 11, 19, 20. 2 *Cor.* 7. 1. *Ezek.* 36. 25. 1 *Joh.* 3. 3.

23 Let us *f* hold fast the profession of *g* our faith without *h* wavering. For * he *is* faithful *i* that promised:

* 1 Cor. 1. 9.

f This Duty is inferred from the Doctrine of the Gospel-High-Priest, and the perfect Work he wrought in taking away Sin, and bringing in everlasting Righteousness; let us therefore persevere in the Faith and Hope of him, really, actually, stedfastly, retaining with all our Might and Power, whatsoever Intimations may be used to entice us, or Violence by Persecutions, to force us from it, retaining still in Mind, Will, Affection and Operation. *g* An *outward Exhibition* to the World both in Word and Deed, as we have it sincerely in our Hearts, solemnly owning in the Ordinances of God in his Church of *the Hope* we have in Christ our High-Priest, and of all that he hath purchased for us, and promised to perform in us, and to us, *ch.* 3. 1, 6. and 4. 14. and 6. 11. *Rom.* 10. 9, 10. 1 *Pet.* 1. 3, 21. *h* Ἀκλινῆ, *without any declining from it*, either to the right or left, from the first and due state of it; not warping or wavering from the Revelation of God about it; when others weakly made a Defection from it, *ch.* 6. 6, 9. And good reason for this unbyassed retention of it, while others declined. *i For God* who covenanted with them what he will be to, and do for them, is only primitively, eminently, and reciprocably faithful and unchangeable for his Person and Purpose; all is sure on God's side, *Numb.* 23. 19. and his Power is irresistible. He hath *promised* to reward those who persevere and continue to the end, true to the Redeemer, and to give them Grace and Assistance that they may so continue, so as they need not fear the Power of their Enemies, nor their own weakness, for he will enable them to perform the Duty, indure the Afflictions for it, and then to reach the Blessing, 1 *Cor.* 10. 13. 1 *Thess.* 5. 23, 24. and 2 *Thess.* 3. 3.

24 And let us *k* consider one another, to provoke *l* unto love, and to good works:

k Having urged from the Gospel-Doctrine of our High-Priest, our Duty to God, the Spirit proceeds to shew what Influence it should have on Christians for performing their Duty one to another, in their Inspection and Observation of the whole Body of Christ, consisting of *Jew* and *Gentile*, who have equally shared in Christ's Sacrifice, and are interested in, and related to his Person; and by the apprehensive and judicial Faculty so to discern the spiritual State and Condition of each other, and the whole, as every particular Member of it may be capable to animadvert, exhort, reprove, counsel or comfort, and act suitably and seasonably in the discharge of their mutual Duty, *Rom.* 14. 15. and 15. 7, 14. *ch.* 3. 13. *Colos.* 3. 16. 1 *Thess.* 5. 11, 15. *l* Εἰς παροξυσμὸν, it is a Word borrowed from Physicians, who use it to set out the violent Incursion of a Feaver, when *the Fit is so strong as to make the Body tremble, and Bed shake with the Horror and Rigor of it*. In this place it is used to set out the *vehemency of Affection*, to which the Sacrifice of Christ obligeth Christians, as those, who had their whole Persons acted by *love* to each other, with all vehemency to the highest and fullest pitch of it, as who should exceed in Benevolence, Beneficence, and Complacency in each other, such as is conscientious, pure and extensive to the very end, *ch.* 13. 1. *Rom.* 12. 9, 20. 1 *Thess.* 4. 9. 1 *Pet.* 1. 22. and manifesting it self in *good Works to them*, especially merciful ones, pitying, counselling, succouring, supplying, and comforting them, *James* 2. 13, 15, 16. 1 *John* 3. 14, 16, 17, 18. and this freely, chearfully, and constantly, *Ephes.* 2. 10. and 4. 32. 1 *Tim.* 6. 18.

25 Not *m* forsaking the assembling *n* of our selves together, as *o* the manner of some *is*: But *p* exhorting *one another*, and * so much the more *q* as ye see † the day approaching.

* Rom. 13. 11.
† 2 Pet. 3. 9, 11, 14.

m Helps to the performance of both the former Duties to God, and Fellow-Christians, which their respective motives, are laid down in the following part of the Chapter. The first is couched in this Verse, neither slighting in Thought, nor vilifying in Word, nor separating, nor leaving by Dissociation. Ἐγκαταλείπειν imports *such a Desertion, as leaves destitute in deep Trouble or Distress, when they should be helping*. *n* Ἐπισυναγωγὴν, strictly notes *an Addition to this Synagogue of the Jews*; an Accession of new Members to the former Church-Assembly, even the Gentiles becoming *Abraham's* Seed by their Conversion to, and Confession of the Faith of Christ: This, some of the *Jews* from the Self-conceit of their being the only People of God, disdained, and continued in a Separation from them, and all Communion with them. This the Spirit reproves, and adviseth not to leave the Assembly thus augmented, lest in doing it, they forsook God and Christ, as well as Ordinances of Worship and Duties attending such Church-meetings, and promoting their Salvation. *o* Such Desertion of those Assemblies in the worshipping and serving of God, was *the common Custom* among some of these *Hebrews*; an usual, frequent mode of them to do it; some idolizing their own Nation, others of their own

selves

selves thinking them holier than others, *Gal.* 2. 12, 13, 14. others that valued Honours, Riches, and Ease more than Christ, or their Souls; some for fear of Persecution, as foretold, *Luke* 8. 13, 14. fulfilled, *Gal.* 6. 12. *p* Παρακαλοῦντες, supposeth assembling, in Opposition to the former Desertion, and the Duty of the assembled; and signifieth, *counselling, reproving, encouraging, and comforting* one another, so as they might persevere in performing the Duties for which they assembled, according to Christ's Mind and Will, so as to strengthen each others Hearts and Hands in the Faith, and in the other Duties instanced in before. *q* They have *so much the more* reason to do it, and intend the Work as they did not conjecture, but *certainly know*, that the day of their own death, and particular Account to be given of themselves to God; the *Day* of God's executing his Judgments on *Jerusalem*, as Christ foretold, *Mat.* 24. 1, to 25. prophesied by *Daniel* before, *ch.* 9. 26, 27. when the Temple should be burnt, the City destroyed, and the People dispersed through the World: Or, the *Day* of the General Judgment testified by the Gospel to the World, *Acts* 17. 31. *All those were every Day ready to then him other*, and they believed them to approach; therefore ought they to be more exercised in denying Evil and doing Good, not forsaking Church-Communion, but keeping close to Christ and his Assemblies, that they might better stand together in that day.

26 For *r* * if we sin wilfully *s* after † that we have received *t* the knowledg of the truth, there remaineth no more *u* sacrifice for sins.

* Num. 15. 30. Chap. 5. 4. † 2 Pet. 2. 20, 21.

r The severe exaction which God will take upon such as apostatize from him, is further enforcing the former Duty, and is introduced by the Particle *For*, to that end; if we by a free and spontaneous Desertion of Christ, and his Ordinances, without a Coertion by Threats and Persecutions, and this after we had professedly in our Judgments, Wills, and Affections, with Faith and Reverence acknowledged a Love and Subjection to the true Gospel-Doctrine of the way of bringing Sinners to God by Christ our great High-Priest, *Joh.* 8. 31. and 14. 6. which was made known to them by Christ and his Apostles, and confirmed by Miracles and the Gifts of the Holy Ghost, so as to profess a full Conviction of this Truth, so as to assent and consent to it. *t* After all this, to renounce the Profession of it, and to forsake the Assemblies where it is held forth; this is the spontaneous and wilful sinning: See *chap.* 6. 6. *u* This is unpardonable by the just Constitution of God in the Gospel, because no sacrifice can atone God for them; without which they cannot be pardoned, and the Sacrifice of Christ, which could only do it, they renounce and desert; and so this, nor any other they can bring, can procure Pardon for them, so that their Sins remain in Guilt and Power on them, and between them and God's Wrath are they like irrecoverably to be ground to Perdition.

27 But a certain fearful *w* looking for of judgment, and fiery *x* indignation, which *y* shall devour the adversaries.

w *But*, is introducing the terrible Evil asserted to be expected when Sacrifice cannot help such Sinners, especial and *certain terrible, and dreadful* (such as fills the Soul with Fears and Horrors) *Expectation of Judgment* by their awakened Consciences, not knowing how soon it may come; as a Malefactor under Sentence, in daily Expectation of Execution, how doth he suffer it over and over? So will this Worm gnaw them: to which is synonymous, *Mark* 9. 44. How must the Execution of the Sentence of the just Judge terrifie them? *x* When it must be by *burning, or heat of Fire*; wrath of Fire proceeding from an injured and wronged God, *Ezek.* 36. 5. and 38. 19. *Zeph.* 1. 18. and 3. 8. As in execution of just Vengeance, which like Fire devours and eateth them up, not putting an end to their being by Consumption, but perpetual piercing, searching, torturing, and this for Eternity. *y* *Those understand Adversaries*, ὑπεναντίοι, who are the most bitter Enemies of Christ and his Church, because secret ones, and seem to be by Profession otherwise, *Mat.* 25. 41. *Mark* 9. 43, 44. 2 *Thess.* 1. 8, 9.

28 He *z* that * despised Moses law, died *a* without mercy, under two or three witnesses.

* Deut. 19. 15.

z The Punishment threatned on such Sinners, is illustrated by an Instance proper to the *Hebrews*; for if the lesser Sin against *Moses's* Law was punished by Death, the greater Sin against the Gospel of Christ shall be more punished. Any Person whoever he were, none excepted, contemning, rejecting, nullifying, or making to have no place or force (suitable to forsaking before prohibited) the Law of God, given by the Mediation of *Moses*, so as to have no power on the Conscience by apostacy from it, and to do it openly, proudly and presumptuously in the face of the Church, *Num.* 15. 30, 31. *a* Was to be sentenced to death, without any Compassion or Mercy, and indispensibly executed without any Pity, by stoning of the Offender by two or three Witnesses, which did evidence the Fact, and convict him of it, according to the Law, as *Deut.* 13. 6, to 22. and 17. 2. to 8.

29 Of how much *b* forer punishment, suppose ye, *c*, shall he be thought *d* worthy, who hath *e* trodden under foot the Son of God, and * hath counted *f* the blood of the covenant wherewith he was sanctified *g*, an unholy thing, and hath *h* done despite unto the spirit of grace?

* 1 Cor. 11. 29.

b The Expostulation aggravates both the Sin and the Punishment in the Consequence on the former Assertion; a Punishment heavier, bitterer, sorer, more grievous, and unexpressibly greater than Death. *c* You your selves being Judges, to whom I appeal about it; what can you suppose, think, or determine of it? *d* Doth he fully deserve, and is liable to, by the Judgment of Man, but much more by the righteous and inexorable Judgment of God. *e* Who sinneth at an higher rate than a *Jew* against *Moses's* Law, being an Apostate from the Gospel, a Revolter from, and a Rebel against it, discovering it by as much as in him lieth, tearing from his Throne God the Son incarnate, and treading him under his Feet, wickedly undervaluing, and horribly vilifying him, treating him with the greatest Contempt that can be expressed by such an action, as if he were the vilest Malefactor. A Person so much greater and excellenter than *Moses*, to be so used; so as if he were here on Earth, he would tread him (who is higher than the Heavens, and had done and suffered so much for him) as the Dust and Dirt under his Feet; and this by a contemptuous forsaking his Church-Assemblies, wherein he was set out in all his Excellencies. *f* Accounting and so deserting *the Blood of Christ* (which ratified the everlasting Covenant of Grace, by whose Virtue it was made unalterable, firm, and effectual in all the Promises of it of Pardon, Righteousness, Holiness, Grace and Glory, unto penitent believing Sinners) as either the common Blood of Men, or the Blood of a Malefactor, to have not so much Excellency in it as the Blood of Bulls or Goats, or Rams, or Birds under the Law, as not sanctifying Souls, but polluted. *g* Ἐν ᾧ ἡγιάσθη, *in, or by which he was sanctified*, is by most Interpreters referred to the *Apostate*, as aggravating his Sin, to despise that Blood by which he thought he was so, and boasted of it, and was so reputed by the Church upon his Baptism and Profession of his Faith, and as a Member of the Church, had a visible Relation to it, partaking of those Ordinances wherein its Fruits were conveyed, and enjoying the eternal Priviledges purchased by it. Others refer it *unto Christ* himself, *the Blood* whereby he was consecrated to God as a holy Sacrifice, *Joh.* 17. 19. All this was discovered by his forsaking the Church-Assembly, wherein this was declared to be the only Way and means to Justification of Life and Salvation. *h* Injuring, wronging, despising, *greatly grieving*, not a Creature, but *God the Spirit*, the quickning Spirit of dead Sinners, who fits them for Union to God, and in order to it, uniteth him to Christ and his God, animateth it; who graciously communicated to these Apostates the Knowledg natural and supernatural, which they had and abused, *ch.* 6. 5. by the Desertion of the Assemblies, where he manifested his Gifts and Graces. They reject him with them, and treat his Gifts and Motions, as if they were the Delusions and Impostures of an evil Spirit, and this wilfully done out of Malice to Christ, and Abhorrence of his Church and Religion. A Sin like the Devils, for them to forsake God loving, Christ redeeming, his Blood justifying, his Spirit renewing, and so wilfully refuse to be saved, and expose themselves to the severest Punishment God can inflict on such Sinners, and they do deserve.

30 For *i* we know him that hath said, *k* Vengeance *belongeth* unto me, I will recompence, saith the Lord *l*; And again, *m* † The Lord shall judge his people.

† Psal. 50. 4.

i *For*, brings in the Proof of the Soreness of God's Punishment to be afflicted on Apostates, from God's own Testimony about it; which *we* who are conversant with the Scriptures, are well acquainted with, *we know*, what God hath spoken, and by whom he hath spoken it, *John* 9. 29. Their Knowledg of it was clear and certain, it being spoken to them by *Moses*, and written for them, *Deut.* 32. 35, 36. *k* *To me is Vengeance and Recompence*; which are the words of the Hebrew Text. *To me*, the Soveraign Being, the Supreme and Universal Law-giver and Judge, doth belong the Universal Right and Power of vindictive Justice. It is his Propriety, as he will avenge all Injuries against his People, he will much more avenge the Sins and Injuries against his Son; and will actually return to evil doers, as a Recompence for their Sins, the evil of Punishment. He is not only just and powerful, but actually manifesting both in his Retribution on them, *Deut.* 32. 41, 43. *Psal.* 94. 1. *Rom.* 12. 19. 2 *Thess.* 1. 8. *l* *Jehovah* saith it, who is faithful and true, powerful and constant to his Threatnings, as well as his Promises. This he saith to, and threatens Apostate *Israel* with, who revolted from God, and served Idols, *Deut.* 32. 15, 16, 17. *m* A *further Testimony* is urged from God's Vindication of his People, when he hath punished Apostates, taken from *Deut.* 32. 6. and *Psalm* 135. 14. The Soveraign Being of Righteousness, the same *Jehovah* as before, will rule, justifie, save, deliver, and vindicate his Covenant-People from the Contempt and vili-

vilifying of his Son and them, by punishing severely such, who by their Apostacy from him and them, are guilty of it. He will certainly take Vengeance on them, and thereby clear the Innocency, Truth and Goodness of his, who are trampled on by them.

31 *It is n* a fearful thing to fall into the hands of the living God.

n The Punishment of these Apostates is further aggravated from the Inflictor of it, the knowledg of which should make them tremble; the Thoughts of it might affect them, as the Hand-writing on the Wall did *Belshazzar*, Dan. 5. 6. It should strike horror into their Hearts, trembling into their Persons, *Deut.* 28. 65, 66. by Apostacy from him as a Father, to be subjected to him as a Judge, and as obnoxious to his severest Judgment. Him in whose hand is Power inexpressible, 1 *Chron.* 29. 12. to avenge himself on his Enemies, *Psalm* 50. 11. who have renounced him as *their God*, and provoked him to fury by it. A God that will not repent of Vengeance, and who liveth ever to inflict it: Who lifts up his hand to Heaven, and saith, *I live for ever*, Deut. 32. 39, 40. to punish as everlasting Burning, and a devouring Fire, such, Traitors to himself. So is he described, *Isa.* 33. 14. *Matth.* 10. 28. His Vengeance on these Apostates is like himself, everlasting.

32 But *o* * call to remembrance the former days, in which after ye *p* were illuminated, ye indured † a great fight of afflictions *q*.

* Gal. 3. 4. † Heb. 1. 29. Gal. 2. 1.

But, is not so much adversative as compulative, adding another Direction for their persevering in Christianity, even *the revolving in their minds*, and bringing again to thought what was past, carrying in it both the Act and the End of it. It is a practical Remembrance which bestereth them, while recollecting their *own Days*, and the time that was past; *p* *In which* they were convinced of the Truth of the Gospel, and received it in the love of it, and externally professed it, by being baptized into Christ, and by it made Members of his Church, *ch.* 6. 4. and testified the Truth of their being Christs. *q* By their Sufferings for him with patience, and divine Fortitude, willingly, chearfully, valiantly; ye have born, and overcome by bearing, preserving your Integrity, so as your Faith was immoveable, and strengthned you to endure the many, and most violent Assaults of the Devil and his Instruments, both within and without the Church, who thought to force them from the Faith, by the many Evils which they inflicted. If they were the enduring these at the first, how much more now, after so long a continuance in it? *Rom.* 8. 18. 2 *Cor.* 1. 6, 7, 8. 2 *Tim.* 1. 8. 1 *Pet.* 5. 9.

33 Partly whilst ye were made *r* a gazing-stock, both by reproaches, and afflictions, and partly whilst * ye became *s* companions of them that were so used.

* Heb. 1. 7. Psal. 14.

r Their Sufferings personal in this famous Instance, Θεατριζόμενοι. They were so publickly exposed as on a Stage or Theater, so as multitudes might sport themselves with them, 1 *Cor.* 4. 9. As many were exposed to be devoured by Beasts in their publick Shews, 1 *Cor.* 15. 32. Or, to destroy them, exposed in their publick Courts of Justice, and there taunted and reviled, as Christ foretold them, *Matth.* 10. 17, 18. They were suffering Reproaches and Afflictions publickly both in Word and Deed. What Nick-names imposed on them? what Crimes imputed to them, which they abhorred? what buffeting, scourging, tormenting, shackling, imprisoning, banishing, were they not exercised with, as their fellow-Christians are to this day? *s* Their Sufferings by Participation in presence, and Sympathy with their fellow-Christians. This is another kind of it; they were Consorts and Sharers of all those Members of Christ, who were so abused by the Devil and his Instruments, and they bore their Burdens with them, were inwardly grieved for them, publickly owned and comforted them, supplied and supported them as they could, as *v.* 34. 2 *Cor.* 11. 25, 26.

34 For ye had *t* compassion of me in my bonds, and * took joyfully *u* the spoiling of your goods, knowing ‖ in your selves that *w* † ye have in heaven a better and an enduring substance.

* James 1. 2. ‖ Or, that ye have in your selves. † Or, for your selves. † Luke 12. 33. 1 Tim. 6. 19.

t For ye *sympathized* in my Bonds, *&c.* is a Proof of both kinds of their Sufferings fore-mentioned. As to their suffering with others, he instanceth in himself, as a Witness of it; for when he was in Bonds for preaching the Gospel, both at *Jerusalem*, Acts 21. 33, 37. and 22. 24, 25. at *Cæsarea*, Acts 23, and 24. at *Rome*, Acts 28. they fore-warned him of his Danger, bore his Burden with him, supplied, relieved him, and endeavoured, what in them, his release. *u* And in their own Sufferings, by being rifled for the Gospel; their Goods, Estates, and Means of Subsistance, was either by Fines, Confiscations, or Violence, ravished from them; their Enemies, like so many Harpeys, preying on them, 1 *Thess.* 2. 14. So as these Christian *Hebrews* at this time had their respective Properties, and all was not levelled among them. Tho they were so impoverished to make them comply with the Gentile Superstition and Idolatry, yet they chearfully bore it, esteeming it their Honour and Priviledge thus to suffer for Christ, and herein obeyed him, as *Matth.* 5. 11, 12. and as the Apostles did before them in *Acts* 5. 41. *w* They were fully assured of this by Faith in God's Promise, and by God's Work on their own Hearts, qualifying and fitting them for it, *Rom.* 8. 15, 16, 17. That they have by Promise given them as theirs, as fitted for them a spiritual Substance, and Estate beyond what this World could afford them, Riches, Honours, and pleasures, better for their quality than all terrene ones, spiritual ones proper for their Souls, 1 *Pet.* 1. 3, 4. The Sum of which is, God in Christ, their exceeding great Reward, *Gen.* 15. 1. and all he can be to, or do for them. He is their Portion, and their Inheritance, the most excellent in it self, and the most enduring, out of the reach of Men or Devils, who can neither take it from them, nor them from it, it is safe enough in the Heavens, *Matth.* 6. 19, 20. and 19. 28, 29. *Psalm* 16. 5. 2 *Cor.* 5. 1. 2 *Thess.* 1. 4. 5.

35 Cast not away *x* therefore your confidence, which hath great *y* recompence of reward.

x This introduceth the last Direction for helping on their Perseverance in Christianity. Μὴ ἀποβάλητε denieth all degrees of Apostacy, from secret undervaluing to an utter renouncing, not to slight, despise, or reject; they had endured already so much as might steel and fortifie them against what remained, and implieth the bold, resolute, and couragious Retention, *Ephes.* 6. 10, 16. of the Boldness of their Confession of the Christian Faith. It is an ingenuous, free, bold, and daring Profession of it, which no Brow-beating, nor Violence can dash out of Countenance, the Fruit of a mighty invincible Faith, and hope of eternal Life. This makes them persevere couragiously in their Religion, notwithstanding their being laden with Reproaches and Sufferings for it, as Christ himself gave them a Pattern, *Mark* 8. 31, 32, *Acts* 4. 13, 29, 31. *y* What greater Incouragement can there be to the retaining this Confidence, than the *great Remuneration* secured in the New Testament to them. God himself in all his fulness to be their exceeding great Reward seen and enjoyed by them, which for quality and quantity is unexpressible, *Gen.* 15. 1. *Matth.* 5. 12. and 10. 32.

36 For *z* ye have need of patience, that after ye *a* have done the will of God, ye might *b* receive the promise.

z *For*, shews this to be an Inforcement of the former Direction: Cast not away your Confidence, for you have need of Grace, which that must maintain in order to carry back your Reward. It is therefore absolutely necessary, as well as useful to you, for the bearing of your Burdens, persevering in all Duty, and waiting for your Reward, notwithstanding your Reproaches, Afflictions, and fiery Tryals, that you preserve your Confidence in maintaining this Patience, *ch.* 6. 12. *Rom.* 2. 7. *James* 1. 4. *a* That having believed God's Promises, obeyed his Precepts, endured his Tryals, and persevered in all, according to the good, acceptable, and perfect Will of God; and so exercised our Patience, and evidenced our Confidence, and finished our Work; *b* You may carry back, as your full Prize, after your Race. It is a necessary and true Reportation from God, after his Will is done, 1 *Pet.* 1. 9. and 5. 4. the Reward promised, metonymically expressed by the Promise, *ch.* 5. 15. and 9. 15. all that Life and glorious Inheritance in the Reality and Fulness of it, called a Crown of Glory, which fadeth not away, 1 *Tim.* 4. 8. and 2 *Tim.* 1. 1.

37 For *c* * yet a little while, and he that *d* shall come, will come, and *e* will not tarry.

* Luke 18. 8. 2 Pet. 3. 9.

c The Reason of their retaining their Confidence to the end, is the shortness of his coming, who will reward them for it, proved out of God's Promise written to, and for the Church, by *Habakkuk*, *ch.* 2. 3. A Truth sufficiently known to these *Hebrews*, as brought them by their own Prophet, and tho spoken for the Comfort of the Captives in *Babylon* then, yet it is extended to the suffering-Church in all Ages, and so to these *Hebrews*, and to us also, upon whom the Ends of the World are come. And tho the Prophet speaks it *of a Vision of Grace*, is *Promise to be dispatched*, yet the *Septuagint* refers it to a *Person*; and in this the Apostle follows them, because the Promise cannot be made good, without the coming of its Author to fulfil it. *d* In which Promise there is the celerity or Speed of it, as little, little as it may be, as is fit for Christ and them. How little is this time? a very short Moment, as he speaks himself, *Rev.* 22. 7, 12, 20. He that hath promised to come and save you, and reckon with your Persecutors, he will certainly come, he and his Promise together, will dispatch and put an end to the suffering of his, and put on their Crowns. *Metonymically* his *coming*, is his saving, full refreshing, and rewarding his believing and patient Sufferers. *e* He will not spin out time to delay Deliverance, beyond the set Point; he will not come behind the least Moment, the hour fixed and appointed, which is pitched in infinite Wisdom and Goodness, for the best Comfort of Christ's suffering Members. *Isa.* 46. 13.

38 Now *f* the just shall live by faith: but if *any man g* draw back, my soul *h* shall have no pleasure in him.

f These are as the former, the Words of the Prophet *Habakkuk*,

habbakk. c. 2. 4. inforcing the former Duty pressed from the Gain of Perseverance, and the loss by withdrawing, when Christ shall come. They are used by this Apostle Paul to several Purposes, as to prove, *That Righteousness is only obtained by Faith from God, and not by Man's own Works*, Rom. 1. 17. and Gal. 3. 11. *That whosoever is righteous by Faith, shall live for ever, by holding that Righteousness in Faith*, as here. The *justified*, according to the terms of the new Covenant, who hath obtained the Righteousness of God in Christ, by believing, and is renewed and sanctified by the Spirit, shall really, spiritually, happily, eternally *live*; and no end shall be to that Life of his, till it be perfected by Christ in Glory. And this he shall live by a real and spiritual Assent to the Gospel, and Reliance on God's Promises in it, especially by an Assurance to Christ, God-Man, as the Lord their Righteousness, by which we have him ours, and so we live. This Faith increased, continued in, and held fast amidst all Reproaches, Sufferings and Persecutions; by this only is the Life due to Righteousness, made sure to Sinners, drawing from Christ daily, and making real and present the Fulness of it promised to, and hoped for, by it. *Mark* 13. 13. *John* 6. 47. *Gal.* 2. 20. and *Col.* 3. 4. *g* See *Habak.* 2. 4. where עָלָה translated here ὑποστείλωμαι, is variously rendred, as *elated like a Bubble, lifted up*, making Pride and Unbelief to be the Sins threatned there; and the proper sense of the word here used, is *for fear, or sloth to withdraw*, or leave their Understanding; so that the meaning in both amounts to this, *If any out of the Pride of their Heart, will not depend on Christ's Righteousness*, as the *Jews* would not, *or out of Fear and Sluggishness, will not hold out*, but withdraw themselves, in time of Persecution, from their Faith and Confidence in Christ, professed; shrinking through Fear, or losing it through Sloth, or forsaking it by Treachery either gradually or totally, confiding in themselves, and so despising God, reject him, and draw away from him. *h* God himself will be so far from taking any pleasure or delight in such a Soul, or vouchsafe it any Joy or Life, that his very Soul abhors it, is highly displeased with its Sin, and abominates its Person. In his Displeasure is Misery, Death, and eternal Perdition. See *Deut.* 32. 15, 18, to 21.

39 But we *i* are not of them who draw back unto perdition, but of them *k* that believe, to the saving of the soul.

i The Conclusion is an hopeful Assertion of their Condition, or a sweet Intimation of what they ought to be, even like himself; and so the Apostle removes all Jealousie of his reflecting on them, as *ch.* 6. 9. The Adversative, *but*, is an Exception of them to whom he writes from the Apostate-State, and so joyns himself with them, hoping they were such *de facto*, as he was, and as they ought to be *de jure*, and so intimates their Duty, and that of all Christians, We are *not Sons of Defection*, Persons withdrawing and backsliding from Christ, his Gospel, or Duties; Apostates from the Truth, *whose end is Destruction*, an utter Separation from all Good, Life, and Glory, and full Subjection of Body and Soul to eternal Torments in Hell, by the righteous Sentence of God; who are Sons of Defection, are Sons of Perdition, *Matth.* 10. 28. *John* 17. 12. 2 *Thess.* 2. 3. *k Sons of Faith*, true and sincere Believers, cleaving to Christ and his Body rooted in his Faith, and persevering in it to the end, *Ephes.* 3. 17. *Colos.* 2. 7. *which Faith* acquiring, purchasing, or obtaining, according to the Gospel-Covenant, the Soul for Salvation, and Glory for the Soul, *John* 3. 15, 16, 36. and 5. 40. 2 *Thess.* 2. 14. Faith realizing, applying, and keeping fast the Price which Christ himself paid to God for the purchasing of these for them on their Souls.

CHAP. XI.

NOW *a* faith is the ‖ substance *b* of things hoped for, the evidence *c* * of things not seen.

‖ Or, *Ground*, or *confidence*.
* Rom. 8. 24, 25.

a The Holy Spirit proceeds in this Chapter to strengthen the Counsel he had given these *Hebrews* to *continue stedfast in the faith of Christ, to the end that they may receive their reward, the Salvation of their Souls*, chap. 10. 39. and 1 *Pet.* 1. 9. and so begineth with a description of *that Faith*, and proves it to be effectual to this end, by instances out of all Ages of the World before them, wherein the Old-Testament Believers had found it to be so: The description of it is laid down v. 1. The proof of it in both parts, v. 2, 3. And the illustration of its power by Examples from v. 4. to 40. The particle *γὰρ* shews this is inferred as a discovery of that Faith, which is saving or purchasing the Soul; which that none of these *Hebrews* may be mistaken in, he describeth from *its effect*, and not from its Form and Essence. *Faith* is here a *Divine fruit of the Spirit*, given and wrought by it in his Elect, and is justifying and purchasing the Soul to Glory, *John* 12. 38. *Rom.* 5. 1. 2 *Cor.* 12. 9. *Ephes.* 1. 19, 20. and 2. 8. *b* Ὑπόστασις in 2 *Cor.* 9. 4. notes confidence or boasting, *Heb.* 1. 3. Personal subsistence; and *chap.* 3. 14. confidence of Faith. Here it is a *real, present, confident assent of the Soul of a Believer to the Promise of God* (which is the basis or foundation of it) *by which the spiritual good things to come, and which fall not under sense, yet with a most vehement and intense desire urged for, are made to have a mental intellectual existence and subsistence in the Soul which exercisith it.* Rom. 8. 18, 25. *John* 3. 36. *c* Ἔλεγχος, *is a demonstrative discovery of that which falleth not under sense, such as is scientifical, and puts matters out of question to a Man*; and therefore is filled by Logicians a *Demonstration*: here it notes Faith to be that Spiritual space which by God's Revelation demonstrates or makes evident all things not seen by sense, or natural reason without it, as matters of Spiritual Truth, Good and Evil in their several kinds, both past, present, and to come, *John* 17. 6, 8. *Ephes.* 1. 17, 18.

2 For *d* * by it the elders obtained a good report.

* Ver. 39.

d This is a proof of the first part of Faith's description, that it is the substance of things hoped for: For all the *Fathers* were testified of to have this work of Faith in realizing their Hopes. Πρεσβύτεροι were the *Fathers* and *Ancestors* of these *Hebrews* run up through their Genealogies to *Adam*, the special Instances of whom follow. These received a Testimony or Witness, truly and fully from God himself in some signal Acceptance of them, eminent Appearances and Providences to them, with a Scripture-Record of them, that through this Grace of our Lord Jesus Christ they walked with, worshipped and pleased God, and were saved by him even as these Christians, and all this by the same Grace of Faith, *Acts* 14. 17. which wrought kindly in them, and made the invisible things of God to subsist with them.

3 By faith *e* we understand that the * worlds *f* were framed by the word of God, so that things which are seen, were not made *g* of things which do appear.

* John 1. 3. 2 Pet. 3. 5.

e This proves the second part of Faith's Description, v. 1. *That it is the evidence of things not seen, for by it we understand the Creation which no eye sees.* It is the same *Divine* Faith as described before, but as evidencing invisible Truths, it communicates a marvellous Light to the understanding, and leaves real impressions of it from the Word of God, whereby it arriveth unto a most certain knowledge of what is above the power of natural reason to convey, and gives a divine assent to it, such as is real, clear, sure, and fruitful, different from that of the Gentiles, *Rom.* 1. 19, to 23. *f* Τῶν αἰώνων, the word noteth sometimes *Ages*, *Luke* 16. 8. the Garb and corrupt habit of Men who live in them, *Ephes.* 2. 2. Eternity: But there as, *chap.* 1. 2. It is a word of aggregation, signifying all kinds of Creatures, with their several places, times and periods; things Cœlestial, Terrestrial, and Subterrestrial, Angels, Men, and all sorts of Creatures, together with all the states and conditions in which they were made, Heaven, Earth, and Seas, with all their Hosts of Creatures; *the visible Creation and the invisible World were put into Being and Existence*; placed in their proper order, disposed and fitted to their end by *the mighty Word of God*; Trinity in Unity the Creator; his *powerful Fiat*, without any pain, or trouble, or assisting Causes, instantly effected this miraculous, glorious Work; *He said, and it was done, Gen.* 1. 3. 6, 9, 11, 14, *&c. Psal.* 33. 6, 9. *g* The Visible World, and all visible in it *were made all of nothing*; this Reason could never digest: All was produced of that formless, void, dark *Chaos* which was invisible, *Gen.* 1. 2. which void, formless, dark *mass* it self, was made of no præ-existent stuff, matter or atoms, but of *nothing*, which differenceth the operative Power of God from that of all other Agents. See *Gen.* 1. 1. *Psal.* 89. 11, 12. and 148. 5, 6, &c. *Isa.* 42. 5. and 45. 12, 18.

4 By faith *h* Abel offered *i* unto God a more excellent sacrifice than Cain, by which he obtained *k* witness that he was righteous, God *l* testifying of his gifts: and by it *m* he being dead, ‖ * yet speaketh.

‖ Or, *is yet speaking of.*
* Gen. 4. 10.

h The Spirit beginneth here to illustrate his Description of Faith by induction of instances throughout the former Ages of the Church to the time of these *Hebrews*. And he begins with Believers in the Old World before the Flood. *Faith* is the same Divine Grace as described before, only here to be considered *as fully receiving of God's Will in Christ as to Sacrificing-work, and remitting such affections and operations to God in it as was agreable thereunto.* 1 *Abel* the younger Son of *Adam*, an eminent Believer, whose Faith orders him and his Worship, the first Martyr for Religion in the World, *Luke* 11. 51. who sealed the Truth of God with his Blood. He in *the end of days*, that is, the Sabbath, *Gen.* 4. 3, 4. brought a Bloody Sacrifice of the fattest and best of the Flock, and offered up to the Divine Majesty, the true and living God, his Creator and Redeemer, to Atone him for his Sin; having a regard to, and Faith in the great Sacrifice of the Seed of the Woman for him in fulness of Time to be offered up, and of which his was but a Type. This Sacrifice was fuller of what God required in Offerings, than

than *Cain* his elder Brothers, not, it may be, for external price, but internal worth; *Cain* offered the fruits of the ground, such as God afterwards required in the Ceremonial Law, but he was not sensible of the guilt and filth of Sin, and of its demerits, nor desirous to remove it in the due way and order appointed, as appears by his Murdering of his Brother after; *Abel*'s Sacrifice was better, excellenter; because more fully agreeable to God's Will for purging and pardoning Sin, full of self-denial and abasement for Sin, and Faith in Christ's Sacrifice. *k* By which Sacrifice of *Faith* he had Testimony that he acknowledged himself a Sinner, that had need of the Blood of Christ to sprinkle him, yet he was *righteous* by the righteousness of Faith, *Rom.* 3. 22, 25, 26. which is upon *Abel*, as all other Believers, *Phil.* 3. 9. And this testified to his Soul by God's Spirit, that he was Justified and Sanctified, and so eminently righteous, and it was manifested to others, Christ himself God-Man witnessing of it, *Matth.* 23. 35. *l* God himself *witnessed from* Heaven to the truth of his state, by accepting of his person and Sacrifice, and giving a visible Sign of it, so as *Cain* could observe it, and be displeased at the difference God made between him and his Brother, *Gen.* 4. 4, 5, 7. likely it was by sending Fire from Heaven, and consuming *Abel*'s Sacrifice, as he did others afterwards, *Levit.* 9. 24. *Judges* 6. 19, 21. 1 *King.* 18. 38. and 2 *Chron.* 7. 1. and by it *testified him to be righteous. m By his Faith, though murdered* out of this World, and his place here knows him no more, and with a design that he should never speak nor be spoken of more; yet *he now speaketh*, i. e. liveth, *Matth.* 22. 32. and testifieth to God that he is True, and the only True God to make Souls happy. *He* in his example, and his Record in Scripture, bespeaketh all that read his Story to imitate him in his Faith and Worshipping of God, and his patient Martyrdom for God, and his Gospel-Worship through Christ: And by his Blood he crieth for Justice against his Murderer, as *Gen.* 4. 10. see *chap.* 12. 24. and as joined with the rest of the Martyrs of Jesus, impleads God's righteous Vengeance to be executed on their Bloody Persecutors, *Luke* 11. 51. *Revel.* 6. 10, 11. By reason of his Faith he is spoken of throughout all Generations, recorded among the excellent Sons of God, and renowned in the Church to this day. Such a force hath Faith to eternize the persons of Believers in acceptance with God through Christ, their Wrongs, Injuries and Blood on God's remembrance; and their Names in Heaven and the Church below.

5 By faith Enoch *n* was translated, that he should not see death, and was not *o* found, because God *p* had translated him: For before his translation *q* he had this testimony that he pleased God.

n By the Divine Faith before described, that which reacheth home to God by Christ; *Enoch* the seventh Patriarch in a descent from *Adam* of the Churches Line, *Gen.* 5. 21. An eminent Prophet and *Boanerges*, denouncing Judgment against the ungodly ones of this time, so as to awaken them to Repentance, *Jude* v. 14, 15. *was taken by God, Gen.* 5. 24. The Apostle keeps to the Septuagint Translation of the Text. He was miraculously changed in his Body from a mortal to an immortal state, and this without any separation of his Soul from it. God out of an extraordinary Grace and Favour to him, dispensed with the common Sentence pass on the human Seed in *Adam*, as he did many Ages after this to *Elijah*. He died not, all the rest of the Fathers of the Church, *Gen.* 5. 5, 8, 27. the longest liver of them, died. *o He was not, Gen.* 5. 24. neither among Men, nor in their Sepulchers, as others were, but had changed his habitation and Society. If any went to seek him as others did *Elijah*, he was far out of their finding, 2 *King.* 2. 17. *p For God had taken him* to himself in Heaven, the place of his residence, and in the very Act changed his Body into a Spiritual, Powerful, Glorious and Incorruptible one, as all ours, who are true Believers shall be at last, 1 *Cor.* 15. 51. and 1 *Thess.* 4. 15. and so made fit for the place to which he was taken, made like an Angel in person, and to be with those Spirits in Company; now did he fully see and enjoy him whom by Faith he walked with beneath. *q* In the time of his Life, and walking with God in this sinful World, all the time of his Witnessing for God in it, *God witnessed* by his Work on his Soul to himself, by his Ministry and Life to the World, and by the Prophet *Moses*'s Record of it to all Generations to come in the Church once and again, *Gen.* 5. 22, 24. that in his walking with God *he pleased him.* He was not only justified, graciously accepted, and beloved of him, but he did that which was pleasing to God, putting out in Thought, Word and Deed all the Power of Grace to act for God; preserving constant converse and Communion with him; and had no fellowship with the unfruitful works of Darkness, but reproved them. By this he pleased God, and God testified to all the World he did so, by a miraculous translation of him from the World to himself; God cares not for, nor will take to him such who please him not.

6 But without *r* faith, *it is* impossible to please *him*, for he that *s* cometh to God, must *t* believe that he is, and *that* he is *u* a rewarder of them that diligently seek him.

r The Spirit here proveth, that *Enoch pleased God by Faith*, though it was not expressly written in his Text by *Moses*, because of the impossibility of pleasing God without Faith; *but without Faith upon God in Christ*, whom *Enoch* pleased; *it is* absolutely *impossible* to do any thing *acceptable to God*, so as to be justified by him; for infidelity or want of Faith makes God a Liar, 1 *John* 5. 10. Christ a Vanity, *John* 5. 40. and God's Will a Deceit, which peremptorily saith, there is no pleasing of him but by Faith in Christ, *John* 14. 6. The Effect *ex*ist not exist without its Cause, as is proved in the next words. *s* For whoever he be, *every particular Soul* that *cometh* off from Sin *to God*, so as to be under his conduct and influence, makes out by spiritual motions of his Mind, Will, Affections and Members, in Thoughts, Desires, Resolutions and Operations to enjoy God, so as to be accepted with, justified by, and blessed of him; and at present makes his access to him with liberty and boldness in Prayer, or any other Duty through Christ. *t* He must really, fully, and supernaturally receive all that which God revealeth in his Word is pleasing to him, especially concerning himself; as, that *he is the primitive perfect Being, and the Cause of all*; that he *is three in Relations, and one in Essence, most excellent in all his Attributes*, Infinitely Wise, Powerful, Just, Good and Eternal, *&c.* The Supreme Creator and Governor of, and Law-giver to, all. *u* And that he will *recompence* all Men according to their works, but will eminently and freely give himself to be the *reward* of his, and whatever he can be to, or do for them for their good, *Gen.* 15. 1. But to those only, who with an intent Heart and Spirit pursue him by Faith, Love; and longing after him as their supreamest Good, *Isa.* 45. 22. *Rom.* 2. 6, 12. *Rev.* 22. 12.

7 By *w* faith Noah being warned of God of things, not seen as yet, ‖ moved *x* with fear prepared an Ark to the saving of his house, by *y* the which he condemned the world, and became heir *z* of * the righteousness which is by faith.

‖ Or, *being warned.*
* Rom. 3. 22. Phil. 3. 9.

w By the same *Divine Faith*, *Noah* the last example of it in the Old World, and the Father of the New World, being *warned* (by an immediate revelation from God, *Gen.* 6. 13. 21. largely rehearsed by *Moses*;) so that *God's Word is the ground or foundation of Divine Faith in all Ages of the World*; *of things not yet seen*, but only by Faith on God's Revelation. Which things were the perishing of the World by a Deluge of Waters above 100 years after; and that himself and Family, with some Creatures should be saved from that Deluge, to repeople the World, and to replenish the Air and Earth, none of which things did fall under *Noah*'s sense then. *x* Εὐλαβηθεὶς imports in it a *right reception* of God's revelation, which made him *afraid*, and careful not to offend God, and to a Godly carriage to him who had revealed the imminent danger of the sinful World, and his own deliverance from it; see *chap.* 5. 7. Hereon he obeyeth God's Precept, *and prepared and provisited the Vessel, both for matter and form according to God's Word*; so as to be ready against the time of the Deluge for the preservation of himself and Family for it. *Gen.* 6. 14, 15, 16, 22. compare 1 *Pet.* 3. 20. by virtue *of this Ark, that water which drowned the World, saved them.* So that *Flood* was a full Type of the *Water* of Baptism; his *Ark*, of *Christ* our Ark; his *Family*, of *Christ*'s small *Family* in comparison of the World: Their *Salvation* from Water, of *the Eternal Salvation* of these from the Deluge of Fire, 2 *Pet.* 3. 6, 7, 11, 14. The same *Divine Faith* in *Noah*, and in Christians, maketh them to obey God's Precept, retire to, and enter God's Ark, and so enjoy his Salvation. *y* By this Faith discovered in his work about the Ark, he testified against the sinful World of Mankind for their Unbelief and Disobedience, who for 120 years together, being by *Noah*'s Preaching and building the Ark, called to Repentance, 2 *Pet.* 2. 5. and to prevent the Judgment God threatned on them, and so condemned them virtually by his Word and Doctrine, judicially by declaring God's Sentence on them: see *Matth.* 12. 41, 42. and *John* 12. 48. *z* By this Faith he received the promise of righteousness, which made him an Heir of it, and of that eternal Life and Salvation, for which it fitted him, as well as to which it entitled him, and by it he sent out all the fruits of righteousness that are to the Praise and Glory of God. *Rom.* 5. 1. *John* 1. 12.

8 By faith Abraham *a* when he was called to go out into a place which he should after receive for an Inheritance, obeyed; and he *b* went out, not knowing whether he went.

a Here begins instances of this *Divine Faith* after the Flood from *Abraham* to *Moses* time, v. 8. to 23. The first is the Father of Believers so entitled by God, eminent in the exercise of this Grace, of whose ancestry and their descent

from

from him these *Hebrews* did greatly glory. He had an express Discovery of the Will of God unto him, that he should leave the Idolatrous place where he lived, *Gen.* 11. 31. and 12. 1, 2, 3. compare *Josh.* 24. 2. and *Acts* 7. 2, 3. and with his Family should travel to a Land, which God would shew him, and which he would give him as an Inheritance for him and his, which was the Land of *Canaan*, as described, *Gen.* 13. 14, to 17. and 25. 18, 19, 21. This Command of God, strengthned by a Promise, he obeyed, *Gen.* 12. 4. *Acts* 7. 4. through Faith really, freely, and fully resigning up himself and his to God's disposal.

b He went forth with his Father *Terah* from his Country, Kindred, and Friends, in *Ur* of the *Chaldees* to *Charran*, and there they dwelt till *Terah* died, *Gen.* 11. 31. and *Acts* 7. 4. *Josh.* after which, he pursued God's Orders in his motion from place to place, tho he knew neither the way, nor the place in which, and whither he was to move, resting himself on God's Word and Guidance, and relying wholly on his Provision for him, and Protection of him in all his ways.

9 By faith he *c* sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with *d* Isaac and Jacob, the heirs with him of the same promise.

c By the same *Divine Faith* he passed from Tent to Tent, moving it from Place to Place, as God ordered; so as he rather sojourned than dwelt in any. His Journal is legible in *Moses's* History, moving from *Charran* to *Shechem*, from thence to *Beth-el*, and then more Southward, and thence to *Egypt*; See *Gen.* ch. 12. so that he sojourned in *Canaan*, and the adjoyning Countrys, which God had covenanted to give for an Inheritance to him and his Seed, *Gen.* 15. 18, to 21. yet by Faith he would stay God's time for it, but lived in it as a Stranger, not having in Possession one Foot of Ground, but what he bought for a Burying-place, *Gen.* 23. 9, 10. *Acts* 7. 5. *d* Here he with his Son *Isaac*, and Grandson, and their Seed, Coheirs with him of *Canaan*, built no Houses, but lived in Tents, which they might pitch or remove at God's Pleasure, and as he called them, as who were Strangers to this Country, and to the Inhabitants of it, and with whom they were to have no spiritual Society, as travelling to a better, being in this World, but neither Citizens nor inhabitants of it, but as Denizons of a more excellent one, *Gen.* 26. 3. and 28. 13, 14.

10 For he looked for *e* a city which hath foundations, * whose builder *f* and maker is God.

* Chap. 3. 4. Rev. 21. 2.

e The reason of this contented Pilgrimage was the excellent end of it, the Place and State to which it brought him; he did really discern by the Spirit's work in him, and promise to him his Title to it, and vehemently did desire and long for, and yet patiently waited for a better place and State than this earthly; and was daily making his Approaches to it, *Rom.* 8. 19. 2 *Cor.* 5. 1, 2, 8, 9. *e* Πόλις notes both a *Place* made up and constituted of Building and Houses, such was the earthly *Jerusalem*; and a *State*, Polity, or Community. Here it must be understood spiritually for such a Place and State as is not to be shadowed out by any in this World; it being for Nature, Mansions, Society, Condition, such as no earthly can decipher, or set out. *This City is Heaven* it self, often so stiled in this Epistle, as *v.* 16. *ch.* 12. 22. and 13, 14. *Rev.* 3. 12. It is not moveable, as a Tent fastened by Stakes and Cords, nor as Creature-buildings, perishable. Histories tell us of the rise and fall of the best earthly Cities; this City is built on the Rock of Ages, as well as by him, whose Immutability, Almightiness, and Eternity, hath laid and setled its Foundations, the Basis and ground-Work firm and incorruptible, 1 *Pet.* 1. 4. The happy Fabrick with Persons and State endures for ever, *f* Because of its Raiser and Founder. The great *Architect*, that cast the Plot and Model of it in his own Mind, and the publickly-declared Operator and Raiser of it, who laid the Foundations, reared the Mansions, and finished the whole, is no less Person than the Infinitely wise, Almighty and Eternal God. It all became him alone, and doth as far exceed other Cities, as God doth Men. No human Art or Power was fit or capable of such a Work, but only God.

11 Through faith also *g* * Sarah her self received strength to conceive seed, and † was delivered *h* of a child when she was past age, because she judged *i* him faithful who had promised.

* Gent. 17. 19. and 21. 2.
† Luk. 1. 36.

g By the same *Divine Faith* in *Abraham* and *Sarah*, was brought forth the Child of Promise. For tho the Instance be expresly in *Sarah*, yet it is inclusive of *Abraham* also, who was eminent for his Faith in this thing, acquiring an eminent Title by it, even of the Father of Believers, as the Apostle declareth, *Rom.* 4. 17, to 22. and therefore jointly to be considered with *Sarah*; she, who first through Unbelief, laught at the Promise, yet being reproved by Christ, the Angel of the Covenant, for it, believed on the Repetition of it, *Gen.* 18. 9, to 16. and gave Testimony of it by her waiting for the promised Mercy. As barren as she was, yet Faith made her fruitful, when it was impossible of her self to expect it for Nature or Years, yet *received strength from God* by believing, to conceive Seed, that is, *laying the Foundation of it*, conceiving in her dead Womb, and bearing a Son. *h* She was not only naturally barren, but of *ninety Years of age* at this time, when the most fruitful were past such work; yet was she *delivered of a Son*, and became the Mother of *Isaac* by Faith, as he was the Son of Promise, *Gen.* 15. 4. and 18. 11, comp. *Rom.* 4. 17, 18, 19. *i* She gave Glory to God by a firm and hearty Closure with his Promise, *accounting God faithful to his Word*, and able to perform it, and so rested on it, and waited for him, as *Abraham* did, *Rom.* 4. 18, 20, 21. The Promise which he made, was, That they in their Old Age should have a Son, *Gen.* 12. 2. made in general, *ch.* 13. 15, 16. in particular, *ch.* 15. 4, 5. to both, *ch.* 17. 15, 16; 17. *ch.* 18. 10, 14. and 21. 1, 2, 3, 12.

12 Therefore *k* sprang there even of one, and him as good as dead, * *so many* as the stars of the skie in multitude, and as the sand which is by the sea-shore, innumerable.

* Gen. 22. 17.

k Because of this Faith of *Abraham* and *Sarah*, and the Fruit of it in conceiving and bringing forth *Isaac*, was laid the Foundation of a numerous Seed by God's Promise, from *Abraham*, an hundred, and *Sarah* ninety Years old, and barren, and both dead as to Procreation, *Rom.* 4. 19. there were begotten a vast and unbounded Seed, as the Stars in the Firmament, or the Sand on the Sea-shore; and amongst them the teeming Blessing, the one eminent Seed of *Abraham*, *the Messiah*, in whom all Nations were to be blessed. Within 400 years from the Birth of *Isaac*, this Seed increased to above 600000 fighting Men, besides Women and Children, and after increased to a stupendous greatness, according to the Promise, *Gen.* 13. 16. and 15. 5. *Exod.* 12. 37. 1 *Chron.* 21. 5, 6.

13 These all *l* died † in faith, not having received *m* the promises, but having *n* seen them afar off, and were *o* persuaded of *them*, and embraced *them*, and * confessed *p* that they were strangers and pilgrims on the earth.

† Gr. according to faith.
* Gen. 47. 9. 1 Chro. 29. 15. Psal. 119. 19. 1 Pet. 1. 17. and 2. 11.

l All these, *Abraham*, *Sarah*, *Isaac* and *Jacob*, &c. who were Heirs of the same Promises, and who had opportunity to return to the same Country from which they came forth, as *v.* 15. They did not only live according to Faith, walking with, worshipping of, and waiting on God, testifying against Sin, *and finishing their Course by dying according to Faith*; by Faith, as the instrumental Efficient of it; in Faith, as the regulating Cause of it; according to Faith, as in the state of believing. Faith was immortal in them as their Souls, making their Death a Covenant-Dissolution, *Luke* 2. 29. a voluntary hopeful blessed Death, as 2 *Cor.* 5. 8. 1 *Thess.* 4. 13. *m* Not *receiving actually, and in sense, the things promised*, which were a numerous Off-spring, the literal *Canaan*, the *Messiah* in the Flesh, and a glorious Resurrection, but departed triumphing, and in the Faith of all, and that they would be made good to theirs; and this they discovered by the Blessings they left on each other, as *Isaac* on *Jacob*, and *Jacob* on the Patriarchs. *n* But Faith brought all these Promises into their view, tho so far off; so did *Abraham* see by it the *Messiah*, John 8. 56. They all had a real, clear, and strong Prospect of them, the Inheritance temporal in its time to come, and the heavenly Rest beyond the Grave, seeing the Resurrection, Heaven, and Glory by Faith when they died, *Gen.* 49. 18. *o* By a powerful impression of Faith on their Souls, of the Truth, Goodness, and certainty of the things promised, on their Minds, with a mighty Apprehension of, and Assent to them on their Wills, to the chusing of, and closing with them on their Affections, cleaving to them in Love, Desire and Delight, as surely to be accomplished, having their Souls thankfully receiving them, graciously returning to God for them, with the greatest Satisfaction imbracing them, as are welcome Friends or Relations long absent from us, hugging Christ, saluting Heaven, and imbracing Glory in the Promises by Faith, when dying. *p* In Word and Deed; while they lived they published it to the World, as *Abraham*, Gen. 23. 4. and *Jacob*, Gen. 47. 9. keeping themselves free from all Imanglements of this Earth, as became those who are Strangers, having no possession of, nor intimacy with this Earth; incorporating with no other People, but as Pilgrims wandred from place to place, took up and pitched their Tents when and where God would have them unpeopled as to this World, and desiring to be peopled with the Lord, *Psalm* 39. 12. and 105. 12, 13. com. 2 *Cor.* 5. 6, 8. They were all of the same Mind, loose from, and above this World, and longing to remove to their own Country, and be with God.

14 For *q* they that say such things, declare plainly that they seek a country.

q The Reason of Faiths Effect in their dying, is the bringing in view a better Life, State, and Place than any earthly one. *For these Believers* by Word and Life professing themselves to be Strangers and Pilgrims on this Earth, and seeing God's Promises, and imbracing them, *declare and show plainly*

to all who see them, or converse with them, that they *sought a Country*, and a place of Rest, which they were not possest of. For no Person is a Stranger or Pilgrim in his own Country; but these inquired the way and walked in it, which led them to a better than any this Earth afforded them; and so the Apostle brings us back to that which he had declared before, *v.* 10. and immediately prevents the suggestion, that this Country should be their former Country, and clears it to be a better.

15 And *r* truly if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned:

r Tho they were Strangers in *Canaan*, yet they might seek an earthly Country, even *Ur* of the *Chaldees*, from whence they came forth, and which was their native Country, and so might be dearer to them than any other; but it was not that, but a better Country they were mindful of, which they viewed by Faith; whereas the other they might have seen with their Eyes; if that had been all they desired, they wanted neither means nor opportunity of returning to it, but they remained fixed in Obedience to the heavenly Call: and when *Jacob* returned to it for a Wife, yet he left it again when God summoned him, as appears, *Gen. ch.* 29, and 30, and 31. They did willingly leave it, and kept from it, and never look back there, but look for a better.

16 But *s* now they desire a better *country*, that is, an heavenly: Wherefore God *t* is not ashamed * to be called their God: For he hath *u* prepared for them a city.

* Acts 7. 31.

s Having deserted this World, as Strangers in it, they sought, desired and hoped for with the greatest earnestness and fervency, a City in the Country of Heaven, *v.* 10. in comparison with which they contemned and despised all others; a Country where there is perfection of Life, and fulness of Glory: It excelleth all others as far as Heaven doth Earth, 2 *Tim.* 4. 18. 1 *Pet.* 1. 4. The State, Society, Enjoyments and Place, they longed for, were all heavenly, *Phil.* 3. 20, 21. nothing lower than this World would satisfie them. *t* Faith having carried them thus estranged from this World to the Grave, indearing to them the Promises, and engaging of them for Heaven only, therefore God *did not disdain them*, he did not think it any disrepute to him to own them his, but esteemed it an Honour and Reputation to him, took up his joy and Delight in them; see him owning them when dead, *Exod.* 3. 6, 15. *Matth.* 22. 31, 32. firmaming himself by them, and adopting them as his own, as *Jacob* did *Joseph's* Sons, *Gen.* 48. 56. so that tho they are dead, as to their Bodies, yet they are alive as to their Souls, and are owned by God in his Name and Title, and are assured, as to their Dust, of a Resurrection; for he will do it, giving them that rest that they never had in their Pilgrimage. *u* That heavenly State and Place which they sought for, *v.* 10. which infinitely transcended *Canaan*, and the *Jerusalem* in it, of which they were Denizens while here, *Ephes.* 2. 19. *Phil.* 3. 20. the pleasant, peaceful, rich, and glorious *Metropolis* of the living God, *ch.* 12. 22. and 13, 14. which shall make abundant amends for all their Sortows, Sufferings, and restless Wandrings on Earth, where they shall enjoy Pleasures, Riches, Honours, and Rest for ever more, 1 *Pet.* 1. 4.

17 By faith Abraham when he *w* was tried, offered up Isaac: And he that had *x* received the promises, offered up his only begotten *son*,

w By the same excellent Faith *Abraham* alone, and by himself considered, being tryed by God, in a rare way, to give proof of the Truth of his Faith in, and love to him above all, was to take his only Son, his Darling, and to offer him for a whole burnt-Offering on Mount *Moriah*, to himself, *Gen.* 22. 2. Which Command of God was not unjust, he having absolute Soveraignty and Dominion over all Persons and their Lives, having Power to kill, and to make alive, *Deut.* 32. 39. This Son of his *x* he offered up as God commanded; for in his Heart he had fully parted with him to God, and proceeded so far in Execution, as if God had not dispensed with it, it had been actually done, he would have killed him and burne him to Ashes on the Altar, *Gen.* 22. 3, 6, 7, to 13. This mighty Faith inabled him to do this, tho he was his only begotten Son by promise, and in the Churches Line, concerning whom he had received so many Promises, and in whom only they were to be fulfilled; as that a numerous Seed should descend from him, who should inherit *Canaan*, and through whom Christ was to descend into the World, in whom himself and all Nations were to be blessed. Yet Faith silenceth Reason, and natural Affection, assureth him, God could fulfil his Promises by him, tho he should offer him: as he raised him from a dead Body and Womb at first, and gave him to him: So he obeyeth God's Word, and offereth him.

18 ‖ Of whom it was said *y*, * That in Isaac shall thy seed be called:

‖ Or, to.
* Gen. 21. 12. Rom. 9. 7.

y This did greaten *Abraham's* Tryal, that unto him it was promised by God himself, That in this only begotten Son *Isaac*, the eminently blessed, and blessing Seed, with all his mystical Body should be called; that is, put in being, propagated and made known as by Name in *Isaac*, *Gal.* 4. 28. This God revealed to *Abraham*, Gen. 17 19, 21. and hereby was this Faith put to it to reconcile Contradictions, as to believe this special Promise, and yet execute this special Command to sacrifice *Isaac*, yet to believe in him his Seed should be called.

19 Accounting *z* that God was able to *a* raise *him* up, even from the dead: From whence also *b* he received him in a figure.

z Faith put this into *Abraham's* Thoughts in his Reasonings about this Tryal between the Temptation and God's Power; and influenced him to conclude and determine under it, That since God could raise him from the dead to perform his Promises, he would sacrifice him to obey God's Command. This Faith grew from what God had done; in giving him *Isaac* from his own dead Body, and *Sarah's* dead Womb, *Rom.* 4. 17, to 22. *a* God's Almighty Power to raise from the dead, answered all the Difficulties in the Tryal: If God command it, who can raise from the dead, this can be no Murder: for he can either prevent or recover. Promises should not fail, tho *Isaac* was sacrificed; for God would raise them up and accomplish them. As to Arguments from natural Affection; shall a Child be dearer to me than a God, who quickens me, and can raise him from the dead? Since God can do this, what Difficulties can he not overcome? Hence is this Principle so often revealed and repeated to be a sure Prop to a Christian's Faith throughout the Gospel. *b* His Generation was a kind of Resurrection from the dead, and so was his Restitution to *Abraham*, for in *Abraham's* account he was dead, his Hand being lifted up to kill him, when the Angel stops the Execution, *Gen.* 22. 11, 12. From the Altar he carrieth him back as a Trophy and Reward of the Victory of his Faith, in such a manner, as one risen from the dead, and an eminent Signal of his Victory over this Temptation. *Abraham* had a Figure of the Resurrection in his Son, and an Earnest of a far more glorious Resurrection in Christ.

20 By *c* faith Isaac blessed Jacob and Esau concerning things to come.

c *Isaac* is the next Example instanced in of the same *Divine Faith*, described, *v.* 1. *only here exercised on the special Revelation of God to him concerning his Seed.* By this Faith he did not only with and pray Blessings, but prophetically applied them to his two Sons, to *Jacob* and *Israel* his Seed, the Covenant-Blessings; and to *Esau* and the *Edomites* his Seed, the Temporary Blessings, God designed them, *Gen.* 27, 27, 39. Both these were things to come, and to be communicated to their Seeds hundreds of years after. As the things that concerned *Jacob*, to come, which were not seen, but hoped for from God's Revelation of them were, Plenty, Dominion over Brethren, Blessings above the Power of a Curse, even the spiritual and covenanted ones of *Abraham* and *Isaac* with him, *Gen.* 27. 28, 29. The things to come concerning *Esau* and his Seed, were only earthy, temporal Blessings, escape out of Servitude in time, common good things at the highest, *Gen.* 27. 39, 40. By Faith *Isaac* foresaw all these future Events, fore-told them, and applied their several Portions to them from the Mouth of God, and they were to a title fulfilled, 2 *Sam.* 8. 14. and 2 *Kings* 8. 20. as to the *Edomites*, as in the whole Old Testament unto *Jacob*, and to his Seed literal and spiritual.

21 By faith *d* Jacob when he was a dying, blessed both of the sons of Joseph, and *e* worshipped, *leaning* upon the top of his staff.

d *Jacob* did not degenerate from his Progenitors, but by the same excellent *Faith* (being Heir to the Birth-right and Blessing, by God's Appointment, and his Father's Confirmation, as *Gen.* 28. 1, 3, 4.) doth, as a Grand-father and a Prophet near expiring, weak in Body, but strong in Faith, *bless Joseph*, and each of his Sons, *Gen.* 48. 15, to 21. preferring *Ephraim* the younger before *Manasseh* the elder, by laying his Right-hand on his head, and his left on the others, and so adopts them to be his Children, gives them the Blessing of the Covenant, as to their Persons, and the Inheritance of two Tribes amongst his Sons, as belonging to *Joseph*, as his Birth-right, *Gen.* 49. 22, to 27. These by Faith he foretold, and applied particularly to each of them from God himself through Prayer. *e* Another Effect of his Faith, is his worshipping God, having bequeathed his Body to the Burial in a firm Expectation of the promised Inheritance, as the History clears, *Gen.* 47. 29, 30, 31. and 48. 21, 22. For having sent for *Joseph*, he raiseth up himself on the Pillow at the Bed's head, and for his support used his *Staff*, *leaning* on the head of it, when in Faith he declares his Will to his Son *Joseph*, and binds him by an Oath to bury him in *Machpelah* in *Canaan*, with *Abraham* and *Isaac*, Heirs of the same Promise, as an Earnest and Handsel of the Twelve Tribes possessing it; which *Joseph* having solemnly sworn to him, *Jacob bowed* himself and *worshipped*, lifting up his Heart to God in Thankfulness for his continual Providence in the gradual Accomplishment of his Promise to the Seed of *Abraham*, *Isaac*

Isaac and *Jacob*. This he *did by Faith*, adoring his Soveraign Lord and Saviour by his humbly bowing before him. There was no need of *Faith* to *bow* to *Joseph*, who was inferior to *Jacob*, and blessed by him.

‖Or, *remembred*.

22 By faith *f* Joseph when he died, ‖ made mention of the departing of the children of Israel: And *g* gave commandment concerning his bones.

f Joseph the first Son of *Jacob* by *Rachel*, whom God preferred before his Brethren, envied and sold by them, but advanced by him to be Lord of *Egypt*, and a Saviour to them, Heir of the Birth-right, end of his Father's Grace, a Patriarch and Prophet like him, drawing near to the end of his Pilgrimage on Earth; and dying, *he made mention*, and brought to the mind of the *Israelites* his Children, Brethren, and Nephews; and, likely, with a charge to convey it down to their Posterity, as it might be remembred by them, that tho he did with willingness and choice, looking for a better Place and State than any in *Egypt*, and that his Death should not obstruct the issues of Providence to them for good; for *God lived*, and would *surely visit* them in their Posterity, *Israel* living where he sent *Moses* to them, and would make them go up gloriously out of *Egypt*, and bring them into the Land of Promise, and give it to them for their Inheritance. This Testimony he gives them of it by *Faith*, Gen. 50. 24. And God fulfilled it 160 years after his Death, as he had sworn to *Abraham*, *Isaac* and *Jacob*. *g By Faith* likewise he charged them about carrying his *imbalmed Body* with them, and burying it in *Canaan*, and obliged the *Israelites* to it by an Oath, *Gen.* 50. 25. making it an Earnest and Signal to them of the Promise and Oath of God for their Deliverance, that as he desired his *Bones* might be buried in *Canaan*, being Heir together with *Jacob* of the same promised Inheritance, it might be a visible token of, and Incouragement, in the appointed time, to their Return. And this *Israel* fulfilled, *Exod.* 13. 19. carrying them away with them, and afterwards burying of them in *Shechem*, the Lot of *Ephraim*, *Josh.* 24. 32.

23 By faith *h* Moses, when he was born was hid three months of his parents, because they *i* saw *he was* a proper child, and they were *k* not afraid of the * kings commandment.

*Exod. 1. 16, 22.

h The Parents of *Moses* were as eminent *in this Faith* as their Progenitors; for by it *Amram* and *Jochabed* both of them of the Tribe of *Levi*, Exod. 6. 20. Πατρόθεν here put by a Metaphrase for γονεῖς, and on the in the History ascribed to the Mother only, yet it was by the Father's direction, as *Exod.* 2. 2. comp. *Acts* 7. 20. *They hid Moses born*, under the bloody Edict of a Tyrant for drowning all the *Hebrew*-males in *Nile*: he was born three years after *Aaron*, and 65 after *Joseph*'s Death, they kept three Months from the Destroyers, and they advertured the Penalties threatned by the Edict. *Exod.* 2. 2, 3. Faith overcoming their Fears and Difficulties about it, and in all Probability, ordered their fitting the Ark, and disposed of it for his Preservation with the other Acts attending it. *i* The Reason of Faith's Work, was their seeing of him to be ἀστεῖον, *fair*, beautiful, proper; and this not in himself only, but as *Stephen* interprets it, ἀστεῖον τῷ Θεῷ, *Acts* 7. 20. *Fair to God*. Some glorious Aspects was by God put upon him as a Signal of some great Person, and of great use in God's Design to his Church; some extraordinary Stamp of God on his Countenance, which Faith could discern there, and so influence them to conceal and preserve him. *k Faith* made them *fearless*; for they were not afraid that the King's Edict should frustrate Gods Purpose concerning the Child, or keep him from its Service to the Church, where in God would imploy him, and of which he had given them a Signal in that lustre cast on his Person, and therefore they used means to preserve him, even when they exposed him, and which had a suitable success, *Exod.* 2. 3, to 10.

*Exod. 2. 10, 11.

24 By faith *l* * Moses when he was come to years, refused to be called the son of Pharaohs daughter,

l Moses himself was as eminent a *Believer* as his Parents, and a mighty Instance of *Divine Faith*. He who was so named and saved by the Enemies of the Church, and adopted as a Son to a notorious one of them, yet being *great in Age and Stature* full forty, *Exod.* 3. 11. *Acts* 7. 23. past the folly of Childhood and rashness of Youth, upon manly Deliberation and a rational Exercise of Faith, notwithstanding he was by Birth a poor *Israelite*, and saved from perishing by a Princess, the Daughter of a Potent King: nourished through her Indulgence by his own Mother, adopted as her own Son, educated by her in all the Wisdom of the *Egyptians*, preferred, owned, and honoured as her Son; and might have been in a fair way to have succeeded to the Kingdom; yet not out of any Disingenuity, or base Ingratitude to his eminent Preserver, but out of a *Divine Faith* he layeth down all his Titles and Honours, and renounceth his Relation, for the Enjoyment of a better Title with, and a greater Good in God; and this he manifested by Word and Deed in his after Transactions, *v.* 25.

25 * Chusing *m* rather to suffer afflictions * Psal. 84. 10. with the people of God, than *n* to enjoy the pleasures of sin for a season:

m The same Faith influenced his Will, the Cause of his former Renunciation, for being in the present Fruition of all Court-favours, and under the Offers of all worldly Delights by *Egypt*, and of all worldly Discontents by God: *Faith* determined his Choice, made him a *Fellow-Sufferer* in all the Oppressions, Afflictions, Persecutions of his natural Brethren the People of God, the most privileged Society in the World for hope, as the most exercised by Tryals for God's sake; he knew there would be eternal Rest and Glory into which they would issue him, beside glorious Effects they would have on his Soul while he was enduring them; and that they were but passing, and would quickly have an end, *Rom.* 8. 18. 2 *Cor.* 4. 17, 18. *n* The same *Faith* made him to reject the enticing Pleasures of Sin, which could not be avoided by his continuance in *Pharaoh*'s Court, either in dissembling himself to be no *Israelite*, professing himself to be an *Egyptian*, taking part with them in their cruel Carriage to his Brethren, living after their vicious Course in all manner of Voluptuousness, and the Pleasures which he was to enjoy were sinful, transitory and momentaneous, neither satisfying, nor enduring, and must be attended with a Sting in the end of them, even eternal Anguish and Torment, whereas his Afflictions would end in eternal Joys and Pleasures. *Mark* 9. 43, 44, 47. *Luke* 16. 25.

26 Esteeming *o* the reproach ‖ of Christ greater riches then the treasures in Egypt: For he *p* had respect unto the recompence of the reward.

‖Or, *for Christ.*

o Faith influenced and determined his former Choice from the most excellent Ground of it, the Representation of these by the divine inspired Truth to him: It made him weigh and deliberate about the matters proposed, and then to judge, and positively determine about them, That the reproachful Suffering of all sorts of Afflictions, Poverty, Distresses, Tortures most ignominiously inflicted on them by their Enemies for their Faith in Christ, and Expectation of him according to God's Promise, and who was now the Angel of the Covenant that protected them, as well as their Ancestor *Jacob*, Gen. 48. 15, 16. These *Moses chose*, to suffer patiently out of Faith in, and Love to Christ: these, with what excellent things were to follow by virtue of God's Promise, he preferred as a better and richer Estate, and infinitely more desireable than all the *Treasures* of Honours and Riches, which either *Egypt* or its King could oblige him with, the whole of them founded in the Dust, disposed by Flesh, fading in Enjoyment, and ending in Vanity. What, are these Treasures, compared to those laid up in store by Christ for his in Heaven? *p* These were the things *Moses* had in his Eye, *the end* of Christ's Reproach, and *Egypt*'s Glory; this made him turn his Eye and Heart away from *Egypt*, and intently to look on the excellent Issue of his reproachful Sufferings for Christ, even *Christ rending* to him his unexpressibly glorious and eternal *Reward* for it, 2 *Cor.* 4. 17, 18. This God had promised to, Christ had purchased for such, who were by Faith bearing his Reproach, and qualified for the enjoying of it. *Rom.* 8. 17, 18. 2 *Tim.* 2. 12. 1 *Pet.* 4. 13, 14.

27 By faith * he *q* forsook Egypt, not fearing the wrath of the king: For he *r* endured as seeing him who is invisible.

* Exod. 13. 17, 18.

q By the same excellent *Faith*, after his demand from *Pharaoh* of Liberty for *Israel* to leave *Egypt*, and had brought on him and his People the Ten Plagues God threatned them with, then he brake the Bands of Captivity, and took up *Israel*, and left *Egypt* subdued, wasted by Plagues, and a place to be abhorred, triumphing over it, he forsakes it as a Conqueror, and carrieth away the Spoils of it. The *Wrath* and Rage of *Pharaoh* at him and his Work for *Israel*, did not apale him; he was not afraid of his threatning to kill him, *Exod.* 10. 28, 29. yet he defied him, even when his Rage made him to pursue him and *Israel* with his host, to destroy them. *r* Ἐκαρτέρησεν, *he was of a bold undaunted Spirit*, so as nothing was too hard for him, either to suffer or do: Magnanimity expelled his Fear, so as he would stand or march according to God's order, Faith presenting to his View at all times the great Angel of the Covenant, God the Son, the Redeemer of him and *Israel*, the only Potentate, *the invisible King of Kings*, and Lord of Lords, 1 *Tim.* 6. 14, 15, 16. with him, and for him against *Pharaoh*, leading, covering, and guarding him and *Israel* in all the way, and fulfilling his Promise of delivering of his Church from *Egypt*; this makes him to march undauntedly with God's Host.

28 Through faith *s* he kept the passover, and the sprinkling of blood, lest he *t* that destroyed the first-born, should touch them.

s This *Divine Faith* influenced him in all his Work about God's Ordinances, receiving the Law about him, from God's Mouth, and obeying it: By it he *made* the Passover, *i. e.* as God's Instrument, he instituted it, and put it into being, *Exod.* 12. 21. he celebrated & solemnly managed in each particular, and finish-

finished it, reaching the end of it according to God's Law in that behalf, 1 *Cor.* 5. 7. Here he saw Christ, and testified of him, the true *Paschal Lamb* of God; by whom God's Wrath passed over the Children of *Israel*, when it rested upon the *Egyptians*, *Exod.* 12. 21. &c. *By Faith* he took a *bunch of Hysop* and dipt it in *the Blood of the Paschal Lamb*, and striked the Lintel and two Side-posts of the Doors with the Blood, *Exod.* 12. 22. He used it as a Signal of God's sparing *Israel*, and passing over their Houses by his Angel, *v.* 23. and he saw in it the *true Blood of sprinkling*, of Christ our Passover, which saveth Souls from the Destroyer, *John* 5. 46. and brings them out of the *Egypt* of this World into the heavenly *Canaan*. *t* The end of both these, was, That the destroying Angel, who slew all the First-born of the *Egyptians*, might not touch an *Israelite*, *Exod.* 12. 29, 30. Under all this *Faith* evidenced to *Moses* God's Faithfulness in his Promise, it ordered all his Duty, and it realized to their hope in that time of Danger, that God would save them, who were under that Blood, working their Assurance of it.

29 By faith *u* they passed through the red-sea, as by dry *land*: which the Egyptians assaying *w* to do, were drowned.

u The same *Faith* enabled *Moses* eminently, and those other Believers, as *Aaron*, *Caleb*, *Joshua*, &c. for all *Israel* believed not, 1 *Cor.* 1c. 5. yet for the Faithful's sake were they kept from drowning, after *Moses* had, at God's command, (when the *Israelites* were ready to be fallen on by the *Egyptians*) lifted up his Rod, and stretched his Hand over the Red-Sea, when God immediately, by an East-wind, divided it, made the Waters to stand up on each side like Walls of Chrystal, and the bottom of it to be dry; then entred *Moses* and *Israel* into the empty and dry space, and *walked* through it *on dry Ground*, and not a Soul of *Israel* miscarryed, but might see astonishing Power and Mercy in it; *Exod.* ch. 14. 22. *w* In the mean time the *Egyptians*, *with their King*, pursuing *Israel* for their Ruine, find their own, for presumptuously adventuring to pursue them through this miraculous space, guided by Sense, and not by Faith, and thinking to pass as safe as *Israel*, when they had *no Word* for it, God troubles them by his Angels in their motion, makes them drive heavily; and having brought them into his Pit in the midst of the Channel, the Chrystal-Walls dissolve, and the Waters returning to their fluid Nature, quickly overwhelm'd and swallowed up all that Host, so as not one of these unbelieving, presumptuous, persecuting Wretches escaped. God's great Work in this, as to *Israel*, had a double meaning; *literal*, their *Salvation from the* Egyptians; *mystical*, their *baptismal Initiation into the Covenant of God* by *Moses*; tho all of them had not Faith unfeigned, yet professed Faith in God; and the Doctrine *Moses* brought from him, was accounted sufficient to attain both, 1 *Cor.* 10. 2.

30 By faith *x* the walls of Jericho fell down, after they were compassed about seven days.

x This *Divine Faith* exercised by *Joshua* and *Israel*, after their entrance into the Land of Promise (who did, on God's Word and Command, compass the impregnable Walls of *Jericho* once every day for six days together, and on the seventh day seven times, sounding with Trumpets of Rams-Horns, and at last giving a shout) brought down these Walls flat to the Ground by the Almighty Power of God, to whom they were as nothing, *Josh.* ch. 6. 20. Faith in all this realized God's Promise to them, reached forth their love to him, and Obedience in all Particulars required by him, glorifying God, as the great Captain of their Hosts, as he revealed himself, *Josh.* 5. 13, 14, 15. commicting the Work and Event to him, who, by the Breath of Faith, doth crumble down these Walls before them.

31 By faith the harlot *y* Rahab perished not with them ‖ that believed not, when *z* she had received the spies with peace.

‖Or, *that were disobedient.*

y By the same *Gospel-Faith Rahab*, who, as the *Jews* read the word, *Josh.* 2. 1. זונה was an *Hostess*, and kept an House of Entertainment, and so came to lodge the Spies: Or, as the *Septuagint* read it, and the Holy Ghost confirms it here, and *James* 2. 25. was *a publick Harlot*, who gat her Livelihood by the Prostitution of her Body, as well as the Sale of Meat and Drink; so notorious a Sinner as she, and a *Canaanite* too, was preserved from the Destruction that was inflicted by the *Israelites* on the unbelieving and disobedient Inhabitants of *Jericho*, being, after her Exclusion out of the Camp, in order to a legal Purifying, admitted into God's Church, and honoured by him to be a Mother in *Israel*, from whom the *Messiah* should descend, *Josh.* 6. 23, 25. *z* The full Proof of her being a Believer, was her entertaining of the Spies sent from *Joshua* to *Jericho*, preferring them when fought for, and dismissing them, advising them what they were to do in order to their safety, *Josh.* 2. 3, 10, to the end. The ground of all this, was her *Faith* in God's Promise of giving *Canaan* to *Israel*, confirmed by the great Works she heard God had done for them, and her own Expectation of Good only in the Portion of God's People, to whom she desired to be united, which was afterwards accomplished. Neither doth *Paul* and *James* contradict each other concerning her Faith and Works, *James* 2. 25. For she was exempted from Destruction by the same Faith by which he was justified; and her Faith was justified to be found and true, by her carriage to the Spies, for it was a full Demonstration of her Faith in God.

32 And *a* what shall I more say? for *b* the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephtha, and of * David also, and Samuel, and of the Prophets.

* 1 Sam. 16. 13.

a Here the Spirit puts a Period to the *Induction*, by an Expostulation, as if he had said, Why do I speak of so many Examples of Faith? *the Old Testament is full of them*; but here's Proof enough, I'e say no more. *b For time of Life and Writing* would be sooner gone, than a full Account can be given of all the notable Effects of Faith by all these Worthies who might be named; yet he would give some general hints of Persons, and of the Works of Faith, which he judgeth sufficient, and so nameth promiscuously, and not in order of time wherein they existed. He nameth four Judges, one King, and one Prophet, and extraordinary Prophets in a bulk, whose Histories you have, of *Gideon*, Judg. *ch.* 6. 11. &c. *Barak*, Judg. 4. 5. &c. *Samson*, Judg. 13. 14. 15. 16. *Jephtha*, Judg. 11. 12. *David*'s History and *Samuel*'s in the first and second Books of *Samuel*, and the first of *Chronicles*. The excellent Exploits of whose Faith, are, as their Names, enumerated promiscuously; some of them agreeing to particular Persons, others to them all.

33 Who through faith *c* subdued kingdoms, wrought righteousness *d*, obtained *e* promises, stopped *f* the mouths of lyons,

c These, by the same *Gospel-Faith*, *subdued Kingdoms*, defeating the mighty Enemies of the Church; and eminently amongst them, *David*, who conquered *Edom*, *Moab*, *Ammon*, and the *Syrian* Kingdoms, and extended his Conquests to *Euphrates*. This he and they did in obedience to God's Call, in dependance on God's Promise both of Conduct and Victory. All was done by God's Arm at the Instance of Faith and Prayer, *Psalm* 18. 29, to 42. and 20. 5, 9. *d* They were all of them eminently righteous in their Persons, and in their *Administration of Justice* to others; the utmost of their Abilities were laid out in it, as became righteous Judges as to all matters of God and Men, *Judg. ch.* 6. 1 *Sam.* 7. 15, 17. and 12. 2, 6. *e Great and actual Possession of all those good Things, which God secured to them by Promise*, especially as to *Gideon* and *Barack*, Victory and Success over the *Canaanites* and *Midianites*, *Judg. ch.* 4, and 6. *Samson* Victory over the *Philistines*; *David* Victory over the Churches Enemies. All which they first obtained in the Promise, and then in the Execution. *Faith* secured all, giving a real Enjoyment of all the Good made theirs in the Promise, and then in the Event; and will give the fulness of all Good in general Promises made to the Church and them in the end. *f David* an eminent Prophet of God believed in him, and for his Testimony to him, was cast into the Den of Lions to be devoured, where *God stops the Mouths* of them on his *Faith* and *Prayer*, and opens them to destroy their Adversaries, *Dan. Prayer*, and opens them to destroy their Adversaries, *Dan. ch.* 6. 22. By the Power and Strength of God, both *Samson* and *David* slew those Lyons which would have preyed both on them and others, *Judg.* 14. 6. and 1 *Sam.* 17. 34, 35, 36. Faith obtained this Success for them.

* 1 Sam. 20. 1.
2 King. 19. 3.
2 King. 6. 16.
† 2 King. 20. 7.
Job 42. 10.

34 Quenched *g* the violence of fire, * escaped *h* the edge of the sword, † out of weakness *i* were made strong, waxed valiant in fight *k*, turned to flight the armies of the aliens.

g By the same Faith others of the *Prophets*, *v.* 32. eminently acquainted with God, and Partakers of his *Secret*, who defying Idolatry, and the Threatnings of a Tyrant, became Confessors of the true God and his Worship, and were adjudged to the fiery Furnace, *Dan.* 3. 19, 23. and by Faith were secured from being consumed by those Flames, and which in an Instant destroyed those which threw them in, *v.* 22, to 28. How did this fetch down the Son of God himself to accompany them, and to suspend the consuming Power of the Fire, so as it did not singe either their Persons or Garments, or to leave any Scent of it upon them? And how had many Ages extinguish the Fire at *Kibroth-hattaavah*, and at *Taberah*, Num. 11. 1, 3. and 16. 22, to 46. *h* By Faith these Worthies fore-mentioned, *v.* 32. were delivered, when others fell by the devouring Sword, and all those Instruments of War which were destructive to others. Their Enemies fell by their Swords in those many Battels wherein they were engaged, fulfilling at that time God's Will, and trusting on his Promise. And how many of the Prophets hath God delivered from the Swords of those who would have killed them? *i* By Faith many of those who had many natural *Infirmities*, both of *Body* and *Mind*, had their Tremblings and Faintings of Spirit, and were, in respect of their Enemies, weak, few in number, short of them, as to Force, Power and Policy, yet by Faith in God, were made bold as *Lions*, and had wonderful Success against name-

numerous and potent Enemies, *Judg.* 4. 8. and 6. 15, 16. and 7. 5, 7, 15, and 11. 25. and 15. 15, 11, 19. 1 *Sam.* 7. 9, 10. *&c.* *k* Faith made those who were called to the War by God, mighty for that Service, 2 *Sam.* 22. 30, to 38. so as no Perils could daunt them, no Service was too hard for them. How victorious in the most desperate Attempts, as to sense, did Faith make them? *Psalm* 27. 1, 3. *l* They overthrew the Camps of Adversaries. Παρεμβολὰς notes a single *Castle* or *Tower*, Acts 21. 34. or a whole Camp or Place where an Army is pitched, *chap.* 13. 11, 13. in the plural, many such *Tents* where Soldiers lie; and is metonymically read *Armies.* Τὸ κλινεῖν actively taken, is *to make to lie down*, or *to throw down*, as applied to Tents and *Camps*, to put to *flight*, as applied to *Armies*; all which were those of the idolatrous Enemies of the Church, *Strangers* to their Country, and more to their God, as the Army and Camp of *Midian*, Judg. 7. 13, to 23. which were overturned, routed, and destroyed by them.

35 Women *m* received their dead raised to life again: and * others *n* were tortured, not accepting deliverance, that *o* they might obtain a better resurrection.

* Acts 22. 25.

m Through this *Divine Faith*, both the Prophets *Elijah* and *Elisha*, did raise and restore, the one to the Widow of *Sarepta*, 1 *King.* 17. 22, 23. the other to the *Shunamite*, 2 *King.* 4. 35, 36, their Sons from the dead; and these Women and Mothers did by *Faith receive them from* the Prophets alive again, who by Faith and Prayer procured this Mercy from the quickning Lord, for them. In the general Resurrection all shall be raised by the Power of God, and the effect of Faith therein is only receptive; we shall enjoy Life again, and receive others from the dead also. *n Others* also, besides the Prophets fore-mentioned, *v.* 32. ἐτυμπανίσθησαν, were *tympanised*; what manner of torturing Death this was, is not so certain, whether by *Excoriation*, and making *Drum-heads* of their Skins, or extending them on the Rack, as the Skin or Parchment is on the Drum-head, and then with Clubs, or other Instruments, beating them to Death; of which sort of Sufferers seems *Eleazar* to be under *Antiochus Epiphanes*, 2 *Mac.* 6. 15, 30. for his not turning Heathen, when urged to it by that Torture; and tho his *Deliverance* from Torture and Death were offered to him by his Tormentors on his Compliance with them, and renouncing his Religion, yet he refused it as others did, 2 *Mac.* 7. 24. resolving to endure the utmost Extremity rather than turn Idolater, and disobey God. *o* That which influenced them to suffer, was their Faith in God's Promise of obtaining thereby a Resurrection to an incomparable better Life than they could have enjoyed on Earth; for tho they might have been spared from Death now threatned them, which was *a kind of Resurrection*, yet was it not to be compared with the Resurrection to eternal Life, Glory, Bliss, and Pleasure, to be injoyed by them with God in Heaven; see what influenced them, 2 *Cor.* 4. 17, 18.

36 And others *p* had trial of *cruel* mockings and *q* scourgings, yea, moreover of bonds *r*, and imprisonment.

p The same Gospel-Faith inabled others, than those mentioned before, Prophets and Saints, as *Micaiah*, 1 *King.* 22. 24. *Elijah*, 2 King. 2. 23. *Isa.* 8. 18. *Amos ch.* 7. 10. readily, chearfully, and patiently to accept and receive the Experience and Trials of *mocking*, from the insulting, cruel Enemies of God and his Church, both national and Aliens, being exposed and made a Laughing-stock by Reproaches, Sarcasms, and Nick-names, to aggravate their Afflictions, and these inflicted on them by Words and external Signs, Trials, which to an ingenuous Spirit bears harder than external Torments, and which they more deeply sense and resent; yet *Faith* makes them to receive all humbly, and carrieth them above them, as *Psalm* 31. 20. and 52. 1, to 5. and 120. 3, 4. and 140. 3. *q* They felt the *Scourges* and *Whips* of their Persecutors, who *put them in the Stocks*, places of little *Ease*, *Dungeons*, loading them with from *Shackels* and *Fetters*, which the Wickeness of Man had invented to torment them with; stern and cruel usage by their Goalers, restraining Society from them, and of comfortable Relief, feeding them with the Bread and Water of Affliction, 2 *Chron.* 18. 26. *Acts* 16. 24.

* 1 King. 21. 13.

† Matth. 3. 4.

37 * They *s* were stoned, they were *t* sawn asunder, were *u* tempted, were slain *w* with the sword, they *x* † wandred about in sheep-skins, and goat-skins, being destitute *y*, afflicted, tormented:

s By the same *Faith* were several of the Prophets and believing Worthies of old carried through *cruel Deaths*, the just Punishment of Malefactors, but the wicked Tortures of these innocent Saints, some being stoned to Death, as *Zachariah* the Son of *Jehoiada*, 2 Chron. 24. 21. And others, *Matth.* 21. 35. and 23. 37. *Luke* 13. 34. *t* As *Isaiah* was; is a known Tradition among the *Hebrews*, a Punishment common among the bordering Nations of them, 2 *Sam.* 12. 31. *Amos* 1. 3. and exercised on these Innocents, to which Christ himself alludeth *Matth.* 24. 51. *u* Whether ἐπειράσθησαν should not be ἐπυρώθησαν, is much doubted, *Temptation* being no manner of *Death*; and the Spirit had instanced in it before, *v.* 35. It may therefore be a flip of the Transcriber, and that *Burning* was the cruel Death that should fill this place among the rest, a common Punishment with them, *Jer.* 29. 22. 2 *Maccab.* 7. 5. Or, it may note a *Death* with several Trials of Racks and Torments gradually inflicted, with a Design *to tempt them* by their Pains to renounce their Religion. *w* Others were killed by the Sword, either by *beheading*, or *cutting in pieces*, Mark 6. 18, 17. A kind of Death foretold to be attending the Martyrs of Jesus Christ, *Rev.* 20. 4. All these sorts of Death were most unjustly and cruelly inflicted on them by their Persecutors, and as patiently received, and chearfully undergone by them. *x* As Faith carried these Believers through variety of Deaths, so it managed others comfortably under their *Banishments* and *lingring Sufferings*, which were in proportion as cruel as Death it self; they circuited up and down to preserve themselves from their Destroyers, either voluntarily returning themselves into desolate places to keep a good Conscience, or were unjustly and violently banished and forced away from their own Habitations, to live as Vagabonds, cloathed only with Goat-skins and Sheep-skins, the common Apparel of the Prophets, as of *Elijah*, 2 King. 1. 8. *Zech.* 13. 4. which they wore as they came from the Beasts back, without dressing, *y* Wandring in this forlorn state, *stript* of Money, and Necessaries of Life, and not supplied by others in their Poverty, 1 *King.* 17. 4. grievously pressed within, pained without, and afflicted beyond what can be sensed by any, but in the like States, and evilly intreated by all; many Miseries attending them by their Pursuers, Hardship in Travels, and all sorts of Evils, which multiplied their Griefs: Through all this Faith carried them comfortably, and kept God with them.

38 Of whom *z* the world was not worthy they wandred in *a* deserts, and *in* mountains, and *in* dens and caves of the earth.

z The Spirit intermixeth an Account of what these Persons were, who were so treated, left the Reader or Hearer of these things might be mistaken of them, judging them to be some *hainous Malefactors*, who were thus hurried in, and destroyed by the World. Would you know what manner of Persons they were; be it known to you in the Judgment of God, the best Judge of their Persons and States; they were such as *the World did not deserve they should live among them*, but were unworthy of their Society, and the Blessings which did attend it; and were it not for their sakes, God would quickly put an End to the sinful World, and burn it up. Such were these as did more for the Preservation of the World, when thus brutishly treated by it, than it would or could do for it self. *a* Yet were they wandring over the desolate Parts of this Earth, being forced from all Society with Men, to the retirements of wild Beasts in Deserts, and climbing up Mountains and Rocks from their Persecutors, lodging themselves in the natural or artificial Dens and Caves of the Earth, the only Receptacles for these Worthies, Faith giving them the best Company, God and his Comforts there; See 1 *Sam.* 22. 23, 24. 1 *King.* 17. 3. and 18. 13. 1 *Mac.* 1. 53. and 2. 28. 29, 30.

39 And *b* these all having obtained *c* a good report through faith, received not the promise *d*.

b The Apostle returns in this Verse to the Proposition laid down in the second Verse, which he had been proving by all these Examples, and with it shuts up the History of them; *all those Elders* mentioned from *v.* 2, to this Verse. *c* Μαρτυρηθέντες strictly is *having been martyred*, or *made Martyrs*, specially *witnessing* to the Death for Christ, have a *Testimony* given to them, by way of Eminency, by *God* himself in his Scripture-Record, that through Faith they pleased him in their glorious Achievements and Sufferings, and were God's faithful Witnesses to the World, glorifying him in it, tho reproached and ruined by the World, yet they were too good to live in it, and were fit to live with him in Heaven, as *v.* 2, 5, 16, 35. *d* Yet these Worthies, as *Abraham* and his believing Seed, did not possess the Land of *Canaan*, tho they had the Promise of it in their time, *v.* 13. others did obtain the Grace and good things promised for their time, *v.* 33. but none of these had fulfilled to them in their day the Manifestation of the *Messiah* in the Flesh; tho they saw his Day and Coming by Faith, and did rejoice in it, yet none saw him so come as *Simeon* did, *Luke* 2. 26, 29. tho as to the eternal Benefits by Christ they did as actually receive them, as those since his perfecting the Work of Redemption have received them, even eternal Blessedness and Glory by him, *Acts* 15. 11.

40 God

40 God *e* having || provided some better thing for us, that they *f* without us should not be made perfect *g*.

|| or, foresseen.

e The causes of their not receiving the Promise, are summed up in this Verse; the efficient of it is God's Providence unto Believers before and after the incarnation of the *Messiah*; God having from Eternity *foreknowledge* of those who would believe in God the Son incarnate, *Rom.* 8. 29. predestinated them to be called to the Faith in Him, and *provided better* for New-Testament-Believers than for the Old ones, that what they had of Christ in *Types and Vails*, these should have in *Truth*; what these had in *Promise*, they should have in *Sight* and *Possession*; what these had in *Hope*, as to his first coming, they should have it *past*, and it as an earnest of his second Coming; what they had by *measure* of his Spirit and Grace, these should have in *fulness*, *Luke* 10. 23, 24. *John* 1. 14, 16. and 7. 39. 2 *Cor.* 3. 8. *Ephes.* 3. 8, 9, 10, 11. *Titus* 2. 13. 1 *Pet.* 1. 12. *f* The final cause of this Gracious Providence was, that the former and later Believers might be *completated together*, they shall not reach that perfect state of Grace and Glory by a reunion of their Bodies and Souls until the general Resurrection, when they shall not prevent us, nor we them; but as soon as the Trumpet alarms the Dead to rise, in the same moment, and twinkling of an Eye shall the Living be changed, and all be caught up together in the Clouds, to meet the Lord in the Air, and so shall be ever with the Lord, 1 *Thess.* 4. 15, to 18. The ground of which Perfection of all Believers in all Ages being in the last time, is from his choosing them all to be but one body of Christ, and him their Head; so as one Member cannot be perfected but in the perfection of the whole, *Matth.* 8. 11. *Ephes.* 4. 4. In which perfection of it, God is resolved to be all in all; not in one, or in some, but when Christ hath subdued all his Enemies, and gathered all his Members, then shall his Body and Kingdom be perfected, and God be all in all, 1 *Cor.* 15. 28.

CHAP. XII.

1 WHerefore *a*, seeing we also are compassed *b* about with so great a cloud of witnesses, * let us *c* lay aside every weight, and the *d* Sin which doth so easily beset *us*, and *e* let us run † with patience the race that is set before us.

* 1 Pet. 2. 1, 2.

† Rom. 12. 12. Chap. 10. 36.

a The Spirit in this Chapter proceeds in his exhortation or counsel, unto Duties worthy of the former Doctrine of Christ, and suitable to the foregoing Examples, enumerated *chap.* 11. He introduceth it with an illative particle, τοιγαροῦν, *seeing* all those Worthies finished their course through Faith, and received not the Promise since made good to us, *Therefore* is there something to be inferred. *b We*, 1 *Paul*, and you *Hebrews*, having enjoyed the better things provided by God for us, we are so much the more obliged; as also having such a multitude of Witnesses of so vast worth and Dignity, as all the Old-Testament-Believers were, distilling, like a *Cloud*, abundant influences, from their example, in doing and suffering for God, through Faith, on our Souls, to make us persevering in the Faith to the end, as they did; and so *compassing* us about, as we cannot want either direction or encouragement to it, wherever we look into their Histories for it. *c* Like the *Grecian* and *Roman Racers*, who laid aside their numberson Garments, so as they might more easily and lightly run *their Race*; in allusion to which, it is the concern of every Christian to *lay aside*, or put away all its Worldly *encumbrances*, which would clog it in its Race, *its corrupt self*, *the World*, &c. *Matth.* 16. 24. *Luke* 21. 34. 1 *Tim.* 6. 9, 10, 11. and 2 *Tim.* 2. 4. *d* The evil *weight inward* is the *Old-Man*, the corrupt Nature, which remaineth in every Christian, filled by *Paul*, the Body of Death, *Rom.* 7. 24. but especially each Christian's own *personal iniquity*, which sticks, and cleaves nearer to him than his Garments, and which made *David* so careful about it, in *Psal.* 18. 23. that which is so compassing and clasping him about; that he is so far from running, he cannot move for it, 1 *Cor.* 9. 27. *Col.* 3. 5. This they are to mortify in them. *e* That how distant soever the Goal is, which finisheth the Race of a Christian's Life, yet the way passing to it, though it be troublesom and long, and being set to us by God himself, must be patiently, strenuously and constantly run, that they may obtain it, *Psal.* 119. 32, 33. *Luke* 13. 24. 1 *Cor.* 9. 24, to 27. *Gal.* 5. 7. *Phil.* 3. 13, 14. 2 *Tim.* 4. 7. The Cloud of Witnesses have so run it before them for their direction and encouragement.

2 Looking *f* unto Jesus the || author and finisher of *our* Faith, who *g* for the joy that was set before him, *h* endured the cross, despising *i* the shame, and * is set down *k* at the right hand of the throne of God.

|| Or, Beginner.

* Chap. 1. 3. 13.

f As if all the former Witnesses were not enough, he adds a more excellent one than them all, even our Lord Jesus Christ, who is not only a *Pattern* to them in their Race and running of it, but a *help*, and for which end they were *looking* to him, the word ἀφορῶντες is only here used in all the New Testament, and signifieth *a looking off from whatever would distract us from earnestly looking on the proposed Object alone*; and though a word of sense, yet here notteth an *act of the mind*. It is borrowed from *Racers*, the similitude of whom the Apostle further improves; they fixedly eye their Guides or Leaders, to help them on in their course; so must a Christian in his Race look off from all things else, and singly and intently look on Jesus to help him thorough it; ἀρχηγὸν, see *chap.* 2. 10. here it denotes Jesus to be the great Instituter of, and chief Leader in the Christian Race, and Perfecter of them in running it. The disposition, grace, ability and success which they have for running, it is all from him; from the beginning of the work of Faith unto the end of it, to the finishing of the course, he doth infuse, assist, strengthen and accomplish the work of it to the last. *John* 6. 29, 30. *Phil.* 4. 13. 2 *Tim.* 4. 7. 1 *John* 5. 4, 5. *g Who* for that *joyful and glorious state* which was clearly represented, and faithfully promised to him by his Father to succeed his Sufferings, that he should immediately attain himself, and successively communicate to all who believe in him, *Luke* 24. 26. *John* 17. 1, 5, 24. 1 *Pet.* 1. 11. This did so chear and strengthen him, *h* that with unexpressible *Patience* he chearfully *endured his Cross* with all the concomitants of it, the Sorrows in his Soul, the torturing pains in his Body, of Buffetings, Smitings, Piercings of Thorns, tearing his Flesh with Scourges, boring of his Hands and Feet with Nails, with all the Evils that either the malice or rage of Devils or Men could inflict on him; he was neither weary of his Burden, nor shrinking from, nor fainting under it. With what Invincible Meekness, and Passive Fortitude did he undergo all was foretold of him! *Isa. chap.* 53. *i* At the same time *slighting and cassing out of his thoughts* all the disgrace poured on him by his Enemies, both in his Mind and Action, contemning all the Blasphemies, Taunts, Reproaches, and shameful carriages of Sinners to him, suffering without any emotion all their Indignities, even in the most shameful Death it self, *Phil.* 2. 6, 7, 8. though he were the most innocent, as excellent person in all the World. *k* The issue of all which, was his exaltation by God for his abasement by Man; he riseth from the Dead, ascendeth to Heaven, *sits himself* down as a triumphing Conqueror over Sin, the Prince of the Powers in the Air, Death and Hell, at the *right hand of the Throne of God*, and thence discovers himself in his State and Glory, as the great Ruler of the World, King of Kings, and Lord of Lords, *Phil.* 2. 9, 10. see *chap.* 8. 1. And the glorious Rewarder of those who serve him, and suffer for him.

3 For *l* consider him that endured *m* such contradiction of Sinners against himself, lest ye *n* wearied and faint in your minds.

l The connection is rational, that they ought to regard this example, for that there were greater Sufferings behind than any yet they had endured, which would inforce it, as *v.* 4. ἀναλογίσασθε, signifieth the use of *a proportionable consideration, thinking on, or reasoning about* this Example within a Man's self, such as may make the Considerer bear a proportion to the Subject considered, *m* this Jesus spoken of before, who most patiently submitted to, and perseveringly *bore up under such opposition and contradiction* by the Words and Works of the most wicked and vilest Men against himself, who was the most innocent and best of Men, always going about doing good to them, so as their Sin and his Patience were without Parallel; none was ever so Scorned, Taunted, Reviled, Blasphemed, Spit on, and ignominiously treated like him; and never any so invincibly endured it, *Rom.* 15. 3. *n* The reason of this consideration is, lest faintness, languishing, or deficiency of Soul, that is, of vigour, strength and activity of heart in Grace should befall them, and so they should lye down and cease to run the Christian Race, which the Devil designed to oblige them to, as he would Christ, by the multitude and fiercenesse of the contradictions, they should suffer from Sinners in it, so greatly as would not end but by broaching their Life Blood, as they did Christ, and these must expect from them.

4 Ye *o* have not yet resisted unto blood, striving against Sin.

o Ye have suffered much for Christ already, but there is more that he requires from you, and is yet behind, *chap.* 10. 32, 33, 34. The Condition he first with you as his Disciples, in *Luke* 14. 26. to lay down your Lie as you your Relations and Goods for him. You may yet be called to testify to him, by suffering a violent and bloody Death from his and your Enemies, as other Martyrs had done for him: consider him who hath suffered a worse Death for you, to sweeten yours to you; that you do not faint, fail, or turn Apostates from him and his Truth; resisting with Agonies wharsoever Men or Devils use to entice, or

force us to Apostatize from Christ, since there will be neither Arts nor Powers wanting to it; Watch you, Pray, and strive to the utmost against them, *Luke* 22. 31, 32. 1 *Pet.* 5. 9.

5 And ye *p* have forgotten the *q* exhortation, which speaketh to *r* you as to children, * My son, despise not thou *s* the chastening of the Lord, nor *t* faint when thou art rebuked of him.

* Job. 5. 17. Prov. 3. 11.

p Ἐκλελάθησθε, whether rendred interrogatively, *have ye forgotten?* or positively, *ye have forgotten*, either way it carrieth a check upon their forgetfulness, of what was of the greatest importance for them to remember in the time of Persecutions, and implieth a direction of them to their Duty, that they ought to remember the Counsel or Command given by God to them, how to interpret these Persecutions for Christ and the Gospel, and how to improve them; and so introduceth a further help to their running of the Race of God with Patience. *q* Παρακλήσεως notes properly *Consolation*, and is here *a consolatory Exhortation* to the management of a Duty which would be highly such to them, and a *Dehortation* from an Evil which would greatly prejudice them; when it is said, *to speak*, it is a Metonymy of the Effect for the Efficient; the Lord in the Exhortation speaking this to them. *r* These Words were written by *Solomon*, from God unto his Children in that time; and God speaks no less by him to these *Hebrews*, who were his Children now, as to all others who are such, or should be such Children to him. And whereas it is spoken singularly, *My Son*, it is to every Child of God in Christ Jesus, and so collectively includeth all of them. *s* The Dehortation is written in *Prov.* 3. 11. that not one of these Children should *care little for*, or set light by, denying all regardlessness, senselessness of, and incorrigibleness under such smart *Correction as a Parent gives to a Child*, either by himself, or by any other to whose care it is committed; but this Chastening is from the Lord, the most gracious and tender Father, who can do them no Evil, and will profit and benefit them by it. As they come from their Persecutors for the sake of Christ, they are Injuries, but as ordered by God their Father, they are so many favours to them, preventing Sin, preserving in Duty, and preparing them for Blessedness. *t* Nor to nauseate his Rebukes, or to faint under them; neither to let our Faith or Hope in our Father fail, nor to sink in our Love to him, his Way, or Truth, or Religion; nor to be weary, and give over our Course, because of Persecutions, but continuing faithful to him to the end, *v.* 14, 15. *Matth.* 10. 22. *Luke* 22. 28, 29.

6 For whom the Lord loveth he chasteneth, and *u* scourgeth every Son whom he receiveth.

u *For*, sheweth this to be a suasory reason against fainting under God's rebukes, and enforcing the foregoing Duty; since *whomsoever*, Son or Daughter, every Child that God the Father choicely loveth, taketh into his Bosome, tendreth as a Parent doth a Child, *Ephes.* 5. 1. He *nurtureth*, instructs, corrects by his Word and Rod in its respective measure, for their spiritual profit and advantage, 1 *Cor.* 11. 32. *w* *Scourgeth*, noteth the highest degree of Chastening, even with the *sharpest* and most *smarting Punishment*, wherein God proceedeth with all and every Son or Child, not any excepted, whom he hath Adopted and received into his Bosom with complacency and delight, *chap.* 5. 8. compare *Prov.* 3. 12. *Matth.* 17. 5. *Rev.* 3. 19. where though the Words do vary, yet the sense is one and the same; God correcting, as a Father, the Son in whom he delighteth.

7 If ye *x* endure chastening, God dealeth with you as with sons: for *y* what son is he whom the father chasteneth not?

x His reason he illustrateth from the convertibility of suffering Affliction and Chastening from God the Father, and being his Child; If ye have a Child-like sense of Chastening, such Afflictions and Sufferings from him, as the Father ordereth to you; so as quietly and patiently to bear them, and by Faith expecting a saving issue from them; God the Father in Love Chastening you, beareth, carrieth and esteemeth himself to you as a Father to his Son full of Grace and Love, *Levit.* 26. 41. *Job.* 13. 15. *Psal.* 89. 30. *Micah* 7. 9. *y* No Son or Child of God can be instanced in, who was capable of Chastening, but more or less hath felt it, even God's only and best beloved one, *chap.* 5. 8. for our sakes felt it, *Isa.* 53. 5. The Interrogation is a vehement assertion, and so to be resolved.

8 But *z* if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

z But if God chasten ye not, or if he do, and ye have *not Grace, or do not rightly endure it*, are not managing your selves well under it, nor are profited by it, when all and every one of his Children are partakers of it, then are ye *a false* and *spurious* Seed, and not God's genuine Offspring, *Bastards* in his account; and indeed so the most forlorn, wretched persons of all others, left under the Power and Dominion of Sin, hurrying them on to their utter Destruction, *John* 8. 41. These Visible Church-Members have a Bastardly disposition, Hearts alienated from God and his Law, and inclined to the Will and Works of the Flesh, expressing it in their conversation, running into the excess of Sin, having no chastening to restrain them, and are deserted by God for it, *Isa.* 1. 4, 5, 6. *Hos.* 4. 14, 17.

9 Furthermore *a* we have had fathers of our flesh who corrected us, and we *b* gave *them* reverence; shall we not much rather be *c* in subjection unto * the Father of spirits *d* and live?

* Num. 16. 22. Isa. 57. 16.

a He enforceth the Duty of not despising nor fainting under the Lord's Chastening, from the consideration of his being our Father, and better than any Earthly one, and from his Goodness in that relation, and therefore we ought to submit to it: We have had our natural Parents, as we are Children, and who were the subordinate cause of our Being as to our Bodies, *chap.* 7. 5, 10. and they were Instructors and Correctors of us; made use of the Rod as well as the Word for our nurture; they have Whipt and Chastised us, putting us to Smart and Pain, 2 *Sam.* 7. 14. *Prov.* 22. 15. *b* ἐντρεπόμεθα imports a *turning of Bowels and Spirits within them towards their Fathers*, covered with shame and blushing for their faults, and afraid to look them, when offended, in the Face; reverencing them, chastening, and submitting to the Penalty, so as to reform and turn from the faults for which they were corrected. *c* The *Expostulation* shews the vehemency of the Argument more than a simple position. *It is the highest* reason, of all right we must and ought (being as well our Priviledg as Duty) to deny our selves, and be in that subjection, the free and willing subordination of our Spirits to God, as the Rod calls for it, receiving the Correction, reforming under it, and resigning our Souls to him who is the Creator of them as to their natural and spiritual Being, and the Soveraign, Guardian, Protector, and Disposer of them; Men nor Angels have any power over them, but this Father of them only, and his great Work and Concern is about them, *Gen.* 2. 7. *Numb.* 27. 16. *Eccles.* 12. 7. *Zech.* 12. 1. *d* By his chastning of our Spirits, our Immortal Souls, *John* 3. 6. *Rom.* 8. 5, 6. He is furnishing them with more *Spiritual Life*, whereby they are enabled to live and move wholly to God, from Grace to Glory. He makes them live more the life of God, which God in Flesh lived on Earth, *Gal.* 2. 20. *Ephes.* 4. 18. *Phil.* 1. 21. 1 *Pet.* 4. 6. 1 *John* 3. 9. This Chastening promotes this Honourable Life as an Instrument and means in God's hand, and advanceth it daily, till it is perfected in Eternal Life, *Acts* 14. 22. *Rom.* 5. 3, 4, 5. and 8. 18. 2 *Cor.* 4. 17, 18. *James* 1. 12. *Jude* v. 22.

10 For they *e* verily for a few days chastened *me* after their own pleasure; but he *f* for our profit, that we might be partakers of his holiness.

e As God hath his Prerogative in paternity, so he hath the transcendency in the end of Chastening his Children; for our natural Parents, *Fathers* of our Bodies, *nurtured* us by the Word and Rod *for a little time*, the days of Childhood and Youth, *as they would* and thought Good, as they apprehended their Power over them, Arbitrarily, Passionately, without reaching what is best for them by it; their own thoughts whether good or bad, were the rule of their chastening, and such as their thoughts are, such is their end, how imperfect and defective must that be? I, But God the Father of our Spirits corrects us εἰς τὸ συμφέρον, which strictly notes *comportation*, intimating, that in his Chastening his Children, he brings in his help, puts as it were his Shoulder to it, *brings in his stock of Grace*, and so *bears* together with them unto their advantage and profit in spiritual life, and this *during our whole Lives*, That which he bears home to them, and puts in them by his Chastening, is *his Holiness*; of which being made partakers they thrive mightily as to their Spiritual Life, and increase in the Divine Nature with all the increases of God, *Ephes.* 3. 13, 19. *Col.* 2. 19.

11 Now *g* no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterwards *h* it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

g A further Argument to perswade Christians not to despise nor faint under the Lord's Chastenings, is the good issue of them, subjoined to fortify them against the suggestions of Flesh and Blood; as if they could not be from Love, nor for good, because they are smarting and grievous; therefore the Spirit asserts the Truth as to both: All these *Chastenings* and rebukes that the Father of Spirits inflicts on his Children, not one excepted, are for all the time they are so inflicted, sensed by his Children to be as they are; they feels them to have no *Joy* in them, but a great deal of *Grief*, Pain, and Smart, are not pleasing of themselves; and God would not have them to be so, but his to feel the Smart of his Rod, when he corrects them with it. *h* Yet have not his Children any reason to despond or faint under them; for they are not always to continue, and there accrueth after them a Benefit to them, that will make amends for them all the afterwards following to Eternity; this chastening rendreth and bringeth forth to all the corrected Children, who labour to improve the Smart, under God's Direction and Blessing, a righteous Compliance with the whole Will of God, and a purging out of all Sin, *Isa.* 27. 9. filling the Soul full of Joy and Peace, and securing to the chastened a confluence of all that Good that will abundantly reward them for their Sufferings, setting them above them, and making them blessed, *Isa.* 32. 17. *Rom.* 5. 1, to 5. *James* 1. 2, 3, 4.

12 Wherefore lift up *i* the hands which hang down, and the feeble knees.

i This introduceth the use of the Doctrine of God's chastening Providences, stated before; *Therefore* concludes the Rationality, and necessity of the Duty subjoyned, as consequent, from the Truth asserted before. Ἀνορθώσατε notes the making, or setting aright that which was out of its proper place and posture, as disordered Members, into their right Frame and Composure, that there be not any Let in our Christian Race, nor fainting by our Course in it. By *hanging down hands, and palsy Knees*, are metaphorically represented the Hearts, Spirits, and Souls of these Children, such as droop, despond, and are ready to faint and die away under chastening, *Isa.* 35. 3, 4, 5, 6. The Sum of the Counsel, is rightly to compose our Thoughts, Affections, and Members, under Trials from notorious Enemies, and unbelieving Brethren, so as to perfect our Christian Course in the fear and strength of God, continuing stedfast in Prayer, 1 *Tim.* 2. 8. walking constantly in God's Ways, and obeying all his Commandments, *Psalm.* 119. 48, 100. patiently bearing all God's Corrections, and bringing forth the peaceful Fruit of them. This is the Truth of the Metaphor.

13 And *k* make || straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed.

|| Or, turn.

k Make straight, smooth Ways, such as have all Stones of stumbling, and Rocks of Offence removed, so as themselves may be set right in Comfort, and Duty and walking, lest being lame or halting in their Minds between Judaism and Christianity, because of the violent Persecution of them by their infidel Brethren, they should be turned aside out of God's way, erring, and deviating from the Truth of the Gospel, but that they be restored to it, so as no Sufferings upon that account, under God's Hand, might make them suppress the Truth, or expose them to apostacy, or to walk as Stumbling-blocks to others, and wounding their own Souls, *Acts* 15. 1. *Gal.* 2. 11, to 25. and 6. 12.

14 * Follow *l* peace with all men, and holiness *m*, without which no man *n* shall see the Lord:

* Rom. 12. 18. 2 Tim. 2. 22.

l Here begins the second head of Counsel in this Chapter. That seeing the Gospel-Church-Officer, the great Reconciler of Sinners to, and Sanctifier of them for God, was fully revealed to them; it did now concern them to promote Peace with Men, and perfect Holiness towards God: this is pursued to the end of the Chapter. Διώκετε imports such a *fierce, unwearied, unsatisfied Pursuit, as Persecutors make after the innocent Servants of Christ, till they have their Purposes on them*; and so sets out the real, earnest, violent, unwearied, constant Pursuit and Labour after *Peace*, i. e. Concord, Unanimity, and comfortable Consociation in all things, good and lawful to all sorts of Persons, in Thought, Word, and Deed, as far as it is possible for us. *Psalm* 34. 14. 1 *Cor.* 10. 32. and 13. 4, 5, 7. and 1 *Pet.* 3. 10, 11. *m* Ἁγιασμοῦ is all that *Habit and Frame of Heart, which becometh Souls to have towards God*, enjoying all Purity from spiritual Uncleanness, and a Conformity to the Holiness peculiar to God, *Ephes.* 4. 24. The Result and Quintessence of all the Graces of the Spirit, is Holiness, 1 *Pet.* 1. 15, 16. 1 *John* 3. 2, 3. labouring to the Perfection of this within our kind, *Psalm* 110. 3. 2 *Cor.* 7. 1. *n* A Soul destitute of Holiness, is in no Capacity, either of Faith, or Sight *to see the Lord*; they can have no Union to, Communion with, or Fruition of God in Christ, neither in Grace or Glory, implying and affirming them with Holiness, they may see and enjoy him, *Matth.* 5. 8. 1 *Cor.* 6. 9, 10. and 12. 13. *Gal.* 5. 21. 1 *John* 3. 2, 3.

15 Looking *o* diligently, lest any *p* man || fail of the grace of God; lest any *q* root of bitterness springing up, trouble *you*, and thereby *r* many be defiled:

|| Or, fall from.

o To further their Pursuit of Peace and Holiness, he metaphorically proposeth a Caution against what might stop them in it, which he properly specifieth and exemplifieth in *Esau*, from *v.* 15, to 18. Ἐπισκοποῦντες notes a *very strict and severe inspecting themselves*: Is Primitive, ἐκσκοπέω, signifieth such a looking to a thing, as those, who, in shooting, aim at the Mark; and the Preposition adds intention to the Action, signifying *a most earnest Care* in Christians over themselves, in their own others, and in Ministers over them all. *p* Lest any Person among them should fail of Grace offered in the Gospel to it, and never have it, *Tit.* 2. 11, 12. or apostatize from the Profession of it, by Sedaction or Persecution, *ch.* 4. 1. and 10. 38. 2 *Cor.* 6. 1. comp. *Gal.* 1. 6. and 3. 3. *q* A Metaphor borrowed from Plants, to which Roots are proper, and which was used by *Moses* before, *Deut.* 29. 18. *A Root bearing a poisonful Herb*; intending by it such Persons, whose Nature, Words, and Works, are so bitter unto God, as Gall and Wormwood are to Men, such as apostatized from God to Idols. The Apostle intending hereby the hindring the springing up, and growing of Errors, Heresies, or Immoralities, as Profaneness, Filthiness, &c. which are apt to infect Churches, and, as they spread, to molest, trouble, and disturb them, and to keep them from pursuing Holiness, *ch.* 3. 8. *Hosea* 12. 14. *Galat.* 1. 7. *James* 3. 14. *r* Lest by but one such poisonous Root, a whole Church of Christians may be infected and poisoned, their Sin being as apt to spread and diffuse it self, as Leaven, 1 *Cor.* 5. 6. to taint the whole Lump, *Gal.* 5. 9. and how early, even in the Apostles time, for want of obeying this Caution, were the Primitive Churches corrupted, both in Doctrine and Morals, by loose, filthy Heretics among them.

16 * Lest *s* there *be* any fornicator, or *t* profane person as Esau *u*, who for one morsel of meat sold his birth-right.

* Ephes. 5. 3. Col. 3. 5.

s This properly interprets the *Root of Bitterness*, before, by two special Fruits of it. Πόρνος, πόρνη is not to be taken so strictly, as only to note *Fornication*, Uncleanness committed by unmarried Persons, but all sorts of Pollution and Filthiness, as it is used in the general Decree, *Acts* 15. 29. such Defilements as had crept in among them already, to which many were propense and inclined, whence warned of, and charged against it by *James*, *Peter*, and *Jude*, in their Epistles. *t* Βέβηλος imports one *who had a bitter frame of Spirit against the first Table*, one of an impure Mind to Godward, opposite to Godliness, who neglects and spurns at holy things, roling it self in its own Pleasures, Riches, Honours, with a despising of God, his Grace, and Glory, 1 *Tim.* 1. 9. and 4. 7, and 20. 2 *Tim.* 2. 16. *u* *Esau* the best Example to these *Hebrews*, he being *Jacob*'s Brother, who was most notoriously profane, who irreligiously undervalued and *despised* the Blessing of the *Birthright*, to which was entailed by God the double Portion, the Priesthood and Dominion over the Family, the Blessings of the Covenant, and the being a Type of Christ; he basely and impiously gave it away to his younger Brother, slighting it, and freely and fully making it over to him, and all for *one eating*, the base gratifying of his sensual Appetite but once. *Gen.* 25. 32, 34. Like to whom were those, *Phil.* 3. 18. 2 *Pet.* 2. 10, to 20. *Jude* v. 4, to 20. In these it is his filthy, profane Spirit improved.

17 For *w* ye know how that afterward when he would have inherited the blessing, he was rejected: for he *x* found no || place of repentance, though he sought it carefully with tears.

|| Or, way to change his mind.

w As *Esau*'s Sin was, such was his Penalty; *for they knew*, and were well acquainted with this in *Moses*'s History of him, That after he had despised his Birth-right, and sold it, being at Man's Estate, *Gen.* 27. and was *desirous to inherit* that Blessing, he was *rejected* by his Father, as well as by God, and could not obtain it, being unalterably settled on *Jacob* by both. *x* He *found no place of Repentance*, as to the giving it, *with God* who gave it, and would not alter it, *Rom.* 11. 29. nor with *his Father*, who did not repent of giving it to *Jacob*, but confirmed it, *Gen.* 27. 33, 40. and 28. 1, 3, 4. And this, altho he sought the Blessing from his Father with Cries and Tears, *Gen.* 27. 34, 38. How therefore should these *Hebrews*, knowing all this, root out such a Root springing up in themselves, or others, that they might not be guilty of such Sin, lest having despised God's Blessing for their own Ease, Honours, or Profits in this World, when they may desire to seek with Tears the Blessing of the eternal Inheritance from God, and he should irreversibly reject them. See *Matth.* 7. 22, 23.

18 For *y* ye are not come *z* unto * the mount that might be touched, and *a* that burned with fire, nor unto *b* blackness, and darkness, and tempest;

* Exod. 19. 12, 18, 19.

For, sheweth from this Verse to the 25th, the Apostle inforcing on these *Hebrews*, and with them on all Christians the *Pursuit of Holiness and Peace*, by subjoining the great helps they have for it, beyond what the Old-Testament-Church had, they being freed from the Legal Dispensation, which was less helpful to it, and admitted to that of the Gospel, most promoting it. The first he layeth down from *v.* 18, to 22. and the other from *v.* 22, to 25. They are

freed from the Covenant-Dispensation at Mount *Sinai*. *z* You have not been called, as to your Body, to journey it to *Sinai*, or as to your Faith to close with that Covenant-Administration, to depend on, or have any Expectation from it, as delivered by *Moses* at *Mount Sinai* in *Arabia*, a *Mountain* visible, tactible, sensible, on earth; signifying the Covenant-Dispensation from this Mount to be low, and earthy, occasioning earthy Thoughts of God, and carriage to him, sticking in an earthy Altar-Sacrifice, and carnal, and sensual Religion, to the Law written in Stones, without minding the Spirituality of it, or having it in Hearts, walking wisely in this Wilderness-state, yet by the Charge of God, not touchable by *Israel* at that time, tho they came near to it in the third Month after their coming out of *Egypt*, Exod. 19. 1,12,13,23. *a* To the Fire, in the which the Lord descended on the Mount, *Exod.* 19. 18. which burnt unto the midst of Heaven, *Deut.* 4. 11. and 5. 23, 24. and would consume them that broke that Law, which he spake to them out of it, *Deut.* 33. 2. *b* To the black, thick *Smoke* that ascended as the Smoke of a Furnace, *Exod.* 19. 18. *to Darkness*, occasioned by the thick Clouds enveloping the Mount, *Deut.* 4. 11. and 5. 23. *to Tempest*, the Storm of Thundring, and Lightnings, and Earthquake, the terrible Attendants of this Solemnity, *Exod.* 19. 16, 18. and 20. 18. All these shadowing forth the fiery and terrible Storms of Wrath and Indignation, which should pursue the breakers of this Covenant, to the lowest Hell; giving them in this Delivery of the Law, a visible Type of what should be the issue of their breaking it, *Exod.* 19. 22, 24. These Terrors of the Almighty did so fright them, that they run from God, and see not themselves to the serious pursuit of Holiness, *Isa.* 33. 14.

19 And *c* the sound of a trumpet, and the
*Exod.20.19. voice of words, which *voice* they that heard *e*, *
intreated that the word should not be spoken to them any more:

c Which was most shrill and dreadful, it sounded long, and waxed louder and louder, giving a fearful Alarm unto *Israel* to draw near to the Lord to hear his Law to them, and covenant with them, and to see a Type of their Doom, if they transgressed it, in an obscure Representation of the General Judgment, *Exod.* 19. 16, 19. and 20. 18. compare 1 *Thess.* 4. 16. 2 *Thess.* 1. 7, 8, 9. *d* After which Alarm, the Angel of the Covenant uttered his Voice out of the Fire most majestickly, distinctly, and loudly, spake to *Israel* in their own Language, the Ten Words, or Commandments, that they might hear and understand them, so as they sensed them to be dreadful for their sound and matter, *Exod.* 20. 1, to 20. *Deut.* 4. 10, 12, 13. and 5. 1, to 28. *e* The People being overwhelmed with the Majesty and Dreadfulness of that Voice, deprecated any more such far matter or manner of Manifestation to them, *Exod.* 20. 19. *Deut.* 5. 23, 24, 25, 26. and *ch.* 18. 16. And therefore desired *Moses* to speak to them God's Law, and that God might speak no more.

20 For *f* they could not endure that which was commanded. And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart.

f The reason of the foregoing Deprecation, and which adds to the Terriblenesse of this Covenant-Dispensation; *for* the Voice surpassed their Strength and Capacity, that they must die, if they heard it any more; so dreadful was the sound and matter of it: for the Commandment and threatning was, That if any Man or Beast did but as much as touch the Mountain, they should die for it, *Exod.* 19. 12, 13, 21, 23, 24. Therefore was *Moses* so strictly charged to look to it, and to provide against it, shewing the Dreadfulness of that Covenant-Dispensation, that if Men did not keep their Beasts from coming near, they should be stoned, or darted to Death; how much more themselves, if they should transgress the Law, which, tho it was designed to lead them into Christ, yet was not generally so discerned or used by them. So that if the Publication of it be so terrible, how much more the Punishment for breaking it? *Exod.* 20. 20.

21 And *g* so terrible was the sight, *that* Moses said, I exceedingly fear and quake.

g It must needs be a dreadful, fearful, horrid, and astonishing Apparition, and Exhibition of the great Law-giver here, that such a Person as *Moses*, so sanctified by him, so favoured with Familiarity with him, so constituted Mediator between the People and God in this Work for their Good and Comfort, so called and ordered by God to manage it, yet should cry to God to succour him, while he did quake and tremble at it; and was comforted and strengthned by God's Voice to him again, *Exod.* 19. 19. Christians now have no Call, nor Access so to terrible a Dispensation of the Covenant, but have Immunity, Exemption, and Freedom from it, which was not so helpful to Holiness, as the Gospel-Dispensation, to which now they have actual Admission, having freed them from all the Terrors and Curses of the Mosaical one.

22 But *h* ye are come unto *i* mount Sion, and *k* unto the City of the living God, the heavenly Jerusalem, and to *l* an innumerable company of angels.

h The Spirit now adds the Privilege of Christians in the better state, to which they have access by the Gospel-Dispensation from this 22d, to the 25th Verse; ye have left those Hinderances and Disadvantages instanced in before, but are come to these Helps for your furtherance in Holiness; ye have an Access to all those most excellent, tho invisible things, by Faith, and by it attain them, and are incorporated into them, as they follow. *i* This is not literally to be understood for the *Mount*, on which the City of *David* was built, for that was as visible, and touchable as Mount *Sinai*, to which it is opposed; but that *Mount* which is higher than the highest, as high as Heaven it self, *v.* 25. *ch.* 9. 24. *Joh.* 3. 13. Where is the most orderly Government of God for Holiness, *Mich.* 4. 7. whence all good Gifts, and Gospel-Blessings are conveyed to the Church, of which these Believers were Members, *Isa.* 8. 18. and 28. 16. and 59. 20. *Rev.* 14. 1. *k* Of which the *living God* is the Builder and Maker, and wherein he dwelleth, where nothing but Life is, and whence Christ's Voice giveth Life to dead Souls, inabling them to live a Life of Holiness to God, as *Psalm* 46. 4, 5. and 48. 1, 8. and 87. 3. *Isa.* 60. 14. *Joh.* 5. 25. to distinguish this from any earthly City or Corporation, it is said to be the *Heavenly Jerusalem*, its Original, Nature and End being all heavenly; a fruitful place, whence Believers are made Partakers of the most spiritual Influences for Holiness; where there is nothing carnal, terrible, deadly, barren, but all causal and productive of Holiness issueth thence, *Isa.* 62. and 65. 17, 18, 19. and 66. 10. *John* 17. 24. *Gal.* 4. 26. *Rev.* 3. 12. and 21. 2, 10. *l* In which City are many excellent Inhabitants with which Believers are incorporated, and to whom they have Relation, as *Myriads of Angels*, who are ministring Spirits under the Gospel, as under the Law, full of Holiness, Power, Agility and Indowments, fit for their Work, and End; who, tho for number, are thousands and millions of them, *Psalm* 68. 17. and 103. 20. and 104. 4. *Acts* 7. 53. *Gal.* 3. 19. *Rev.* 5. 11. yet are all fulfilling their Lord's Pleasure in every place, as ordered by him. Their Ministration of the Law was terrible in flaming Fire, but of the Gospel, most sweet and gracious, *Luke* 2. 13, 14. At *Sinai* they ministred externally, and sensibly, affecting Senses; but from *Sion* they minister spiritually, to Hearts, *Matth.* 4. 11. *Luke* 22. 43. *Psalm* 91. 11. resisting evil Spirits ministring wickedly. Their Ministry little effectual under the Law, but under the Gospel, saving, *Acts* 7. 53. *Heb.* 1. 14. *Rev.* 19. 10. Their former Ministration temporary and ceasing, but this everlasting, till they bring all their Trust into *Abraham's* Bosom, *Luke* 16. 22. They are promoting Holiness by God's sending things to us by them, and by their observing the goings and doings of Christians, whether holy, or not, 1 *Cor.* 11. 10. and giving an Account of the Success of their Ministry towards them, as to this end, *Matth.* 18. 10. And the neglect of this means to help our pursuing Holiness, will God require, *Heb.* 2. 2.

23 To *m* the general assembly and church || Or, *enrolled*.
n of the first-born, which *o* are || written in heaven, and to *p* God the judge of all, and to *q* the spirits of just men made perfect,

m Other Inhabitants of this heavenly City and Policy with whom Believers are incorporated, are such, into whose Communion they have admittance here below, *viz. to the Catholick Assembly of Christ*, his whole Body, the Fulness of him who filleth all in all; an *Assembly* gathered out of *all* Nations, *Rev.* 5. 9. and 7. 9. throughout the World, extended to all Times and Ages, especially to that part of it which is on Earth, sojourning here, fitting for Heaven; the other part as triumphing in it. They are not called, or incorporated only into a particular national Assembly, a straitned Society, as the Old-Testament-Church was, the general Assembly of Saints are more helpful to Holiness, than a lesser, *Psalm* 22. 27, 28. *Gal.* 4. 25, 26, 27. *n* This General Assembly is not a Rout, but a *Church*, such as are called out of the World with a holy Calling, subjecting themselves to Christ as their Head, and are, as quickned, so ordered and ruled by him: It is not a weak, or an *Infant-Church*, but strong and perfect, come unto *maturity*, in respect of the great Discoveries of the Mysteries of God, made by Christ to them, *chap.* 5. 12, 13. and 6. 1. *Gal.* 4. 1, 3, 4. This chosen, called, and well-ordered Society, were only of such Persons, who were the *First-born of God*, and Partners of Christ's Sonship and Primogeniture, being regenerated by him, and dignified with his Birth-right-privileges, *Rom.* 8. 17, 29. They are the Might and Excellency of Christ, whereas the Church at *Sinai*, for the Body of them, were but typically, literally, and externally so, *Exod.* 4. 22. *Col.* 1. 15, 18. and did not universally enjoy, as those do, the strength and fulness of Grace from God, *John* 1. 16. *Gal.* 3. 26, 29. are Joint-heirs with Christ, *Rom.* 8. 17. and made by him Kings and Priests to God and his Father, 1 *Pet.* 2. 5. *Rev.* 1. 6. *o* They were not, as the Church at *Sinai*, of an earthly *Emolument*, registred here to know their Families and descent, whether right Jews and Priests or no, whose Genealogy was preserved to that end, *Ezra* 2. 43. &c but had *their Register in Heaven*, were written in the Lambs Book of Life, to be of Heavenly descent, Born of God, partakers of the Diviine Nature, and who had Right and Title by Faith in Christ to the Heavenly Inheritance, and were free Denizens of it, *Luke* 10. 20. and have all Heavenly Priviledges derived to them, *Rev.* 20. 12, 19. and 21. 27. How obliging, influencing, and promoting are these Priviledges of every Christians pursuit of Holiness. *p* They were as Christians priviledged with an access, not as *Israel* had at *Sinai* with Fear and Terror, and Trembling, so as to fly from the great Author, Lord and Judge of the Covenant, lest they died, as *Exod.* 20. 18. but with Liberty and Boldness of Faith, in the strength of Love and with firmness of Hope they come now in *Sion*, *Isa.* 59. 20. *Heb.* 10. 19. unto *God* in his Being and Sovereignty, who ruleth all, and who giveth to all according to their works, and in a most eminent manner ruleth them, who as he is *their Judge*, hath not as at *Sinai* any Barrs to keep them from him, *Exod.* 19. 12. *Ephes.* 2. 18. nor is Terrifying and Consuming, as then, *Deut.* 5. 24, 25. but Justifying them; full of Grace and Love to all approaching him in Christ; his Throne is a Throne of Grace to them, he comforting and encouraging them to make home to him, *John* 5. 22. *Acts* 10. 22. *Rom.* 3. 6. So as they have boldness in the day of Judgment, and stand unshaken before their Judge, and are strengthned by him, *Rom.* 8. 1, 33, 34. 1 *John* 4. 17. He rewards them gloriously, 2 *Tim.* 2. 8. Perfecting Holiness in them beneath, and Crowning them with Glory above; what a help is this to pursue Holiness? *q* The perfect state to which the Gospel-Covenant leadeth, is promoting Holiness, for they have an access to the same Lot, and are come into the same way of being *perfected in Holiness which the Spirits of the Righteous*, separated from their Bodies enjoy in Heaven, and have a right unto, and shall have the certain enjoyment of the same Priviledge, which carrieth through all difficulties in the pursuit of it, expecting themselves by Death to be put in possession with them of the same state, *Rom.* 8. 22, 23. 2 *Cor.* 5. 1, 2, 8. compare *Phil.* 3. 12, 13, 14.

*Chap. 9. 14.
|| Or, *Testament*.
† Exod. 24. 8.
1 Pet. 1. 2.

24 And to *r* * Jesus the Mediator of the new || covenant, and *s* to † the blood of sprinkling, that speaketh better things than *that of* Abel.

r The Mediator of the *Sion*-Covenant is better than the Mediator at *Sinai*, and more able to promote the Holiness required by it. Believers have not now access unto, or dependance on a *Moses*, a meer Man, and a Servant, declaring God's Will, only a Sinner himself, trembling in his Office, and weary of his Clients, and whose Ministry is vanishing, as his Person dying; but unto *God the Son himself incarnate*, a Son-Mediator, making Sons, and bringing them nearer to God, satisfying the Law for them, and writing it on their hearts; above all Sin himself, though a Sacrifice for it, who is able to save to the uttermost, for that he ever liveth to intercede for them, *chap.* 1. 1, 2, 3. and 3. 6. and 7. 26. *Rev.* 1. 13. He is the *Mediator*, not of a literal, dark, terrible, charging and condemning, temporary and vanishing Covenant, but of the most spiritual, lightsom, gracious, justifying, sanctifying and everlasting Testamental-Dispensation of God, more effectually influencing Souls to Holiness than the Old, *chap.* 8. 10, 11. 2 *Cor.* 3. 6. and 5. 19. *The Sacrifice* ratifying the *Sion*-Covenant is unexpressibly better than all the Typical Sacrifices confirming that at *Sinai*, it eminently purchasing and securing Holiness to those interested in it. *The Blood of the immaculate Lamb of God, sprinkled* on penitent, believing Sinners, which hath purchased Pardon for them, and as follows, the Spirit to sanctify them throughout, and perfect Holiness in them, *chap.* 9. 12. 1 *Peter* 1. 18. 1 *John* 1. 7, 9. and so are freed from access to the sprinkling of the Blood of Sacrificed Beasts, which was only typical and weak to purge the Conscience, calling Sin to remembrance yearly and daily, which was now forbidden and rejected as of no worth, and which, like *Abel's*, crieth for Revenge and Condemnation, *Gen.* 4. 10. Since *their Blood* now offered when Christ had spilt his, was accounted of God as the Blood of Innocents slain, as *Isa.* 66. 3. Others render the *Blood of* Abel *for the Blood of Sprinkling of the Sacrifice that* Abel *offered unto God*, Gen. 4. 4. which was sprinkled upon him; and so prefer Christ's Sacrifice, not only to the Mosaical Sacrifices, but to all that have been from the beginning of the World, which though accepted by God, yet not like Christ, of which they were the Types. The summ of all these comparisons, is to shew the greater helps, motives and encouragements that Christians have to pursue and perfect Holiness than all the Old-Testament-Church had before them.

25 See *t* that ye refuse not him that speaketh: For if *u* they escaped not who refused him that spake on earth, *w* much more *shall not* we *escape*, if we turn away from him that *speaketh* from heaven:

t Here the Spirit closely applieth his former Arguments for their pursuit of Holiness, especially that of Christ's speaking by his Blood to them, by Caution, *v.* 25, 26, 27. by Counsel, *v.* 28, 29. He introduceth this Caution with *look ye*, or *take ye heed*, a term expressing the things said to be great and weighty, intimating that fear, sollicitude and watchfulness about this great and important concernment of their Souls, *Luke* 12. 15. that they see to it there be no aversion in their Spirits to, no undervaluing or despising of, no dislike or Apostacy from, but a hearing, believing, and obeying Jesus speaking by his Blood all the Gospel-Covenant to us, convincing them of Sin and Guilt that needed his Blood, calling them to Repentance and Faith in his Blood and satisfaction, declaring his Intercession with God for Pardon, Holiness and Glory by it, and so importunes them to follow Holiness which would evidence all this to them. *u* He inforceth his caution by a rational motive of the danger of their refusal, arguing from the less to the greater; that is, their Ancestors escaped not the Vengeance of God when they refused to hear, believe and obey the Legal Covenant, which he spake on Earth from Mount *Sinai*, and writ on Tables of Stones, and delivered to *Moses* on the Mount, and by him communicated it to them, *chap.* 2. 2. and 10. 28, 30, 31. *Deut.* 33. 1, 4. *Acts* 7. 53, 53. 1 *Cor.* 10. 1. to 11. *w* Much more and greater Sinners are all such who turn aside scornfully from Jesus, and not receive his Voice and the Revelation of God's Gospel-Covenant by it, who is God's only begotten Son, and brought it down from the Father's Bosom in Heaven, *ch.* 1. 2. *John* 1. 14, 16, 17, 18. and 3. 12. ratified it with his own Blood on Earth; and as the Sin is beyond compare greater, so will the punishment be, and the certainty of its infliction both for Time and Eternity, *Matth.* 11. 24. 2 *Thess.* 1. 7, 8, 9. *Heb.* 10. 26, to 32. There remaining no more Sacrifice for such Sin and Sinners.

26 Whose *x* voice then shook the earth, but
now *y* he hath promised, saying, * Yet once * Hag. 2. 6.
more I shake not the earth only, but also heaven.

x The Sin and Punishment of Gospel-despisers and rejecters, is aggravated by the Person concerned in both. It is that Jesus, the great Angel of the Covenant, speaking now by his Blood, *whose Voice* at the delivery of the Law on Mount *Sinai*, and selling *Israel* in a Church-State under that Covenant-Dispensation, *Exod.* 20. 1, 19. *Deut.* 4. 12. and 5. 2, 4, 22. *did shake the Mount*, Exod. 19. 18. *Psalm* 68. 7, 8. and 114. 4, 7. and not only the literal *Sinai*, but that *low, earthy* condition, and state of *Israel* coming out of *Egypt*, and bearing its reproach as a common People of the Earth, together with other Nations, *Josh.* 5. 9. This he removed away, and brought them then into a Church-state with himself by Covenant, which *Church-state* obtained the name or title of Heaven, *Matth.* 21. 43. and is by the Prophet stiled the Old Heaven, *Isa.* 65. 17. which was to be shaken and removed also. *y But now* the same Jesus so shaking them, had promised, and had at this time in part fulfilled what he spake, *Hag.* 2. 6, 7. even after the Prophet's little while was expired, and Christ the desire of all Nations was come; that yet *once more*, he would *shake* the Israelitish Church-state, pitched till the time of Reformation; not the earthy one only, as he did at Mount *Sinai*, which yet Jesus literally did at his Death and Resurrection, *Matth.* 27. 51, 54. and 28. 2. and *the Heavens* also by his Star, *Matth.* 2. 2. Light to the Shepherds, *Luke* 2. 9. His Baptism, *Matth.* 3. 17. Transfiguration, *Matth.* 17. 5. His Prayer, *John* 12. 28, 29, 30. His Passion, *Matth.* 27. 51. *Luke* 23. 44, 45. Effusion of the Holy Ghost, *Acts* 2. 2, 3, 4. But this is also a *powerful, moral shaking*, so as to change and remove that Heavenly Church-frame pitched in the *Jewish* Tabernacle; that he might pitch a Tabernacle himself more Heavenly and Spiritual, whereof Jesus should be the Lord High-Priest and Ruler, as well as Minister, *chap.* 3. 1, 2.

27 And *y* this *word*, Yet once more signifieth
* the removing of those things that || are sha- * Psal. 102. 26.
ken, as of things that are made, that *z* Matth. 24. 35.
those things which cannot be shaken may re- 2 Pet. 3. 10.
main. Rev. 21. 1.

|| Or, *may be shaken*.

y The Interpretation of the former matter in this Verse, is introduced by reassuming, *And this yet once more*, as if he said, I told you that God promised, *yet once more*, &c. what he meaneth by it I now declare to you; this *shaking* of God, intends not a small *alteration*, but a total removal and abolition of the *Israelitish* Heaven and Earth, forementioned, an alteration of their Church, Religion, and Administration, and a total abrogating of them, because they are *Hand-work*, *chap.* 9. 24. Such as were at God's direction made by Men, as Tabernacle, Altar, and that Typical Service, not reaching the Spiritual design of God, and but Types of far better to succeed them; and which settled, did make the others to be finished, past, and never to return again. *z* These better *things* are the Administration of Christ's Kingdom *unshakeable*, his Church-state, which is Heavenly, settled by his own Evangelical Laws and Ordinances, which he

he hath so fixed by Promise, as never to be removed till the whole Church of Christ be compleated with him in Heaven, *Haggai* 2. 7. *Matth.* 17. 5. and 28. 18, 19, 20.

28 Wherefore *a* we receiving a kingdom which cannot be moved, ‖ let us have grace *b*, whereby we may serve God acceptably, with reverence and godly fear.

‖ Or, we hold fast.

a In this Verse the Apostle follows his Doctrine with Counsel to several Duties, such as concern the first Table, and terminate on God in this 28 and 29 Verse; such as concern the second Table, *chap.* 13. 1, &c. In this Verse he begins with the Christians Priviledge, and then directs their Duty. These *Hebrews* having received by Faith the Priviledges, and submitted themselves unto the Laws and Government of the *unmoveable Kingdom of Christ*, that Gospel-Church-state, of which God is the Author, Christ the King, his Spiritual under-Officers, Ministers, Penitent Believing Sinners the Subjects, the Gospel-Laws by which the Government is administred, perfectly Holy, Just and Good; the Priviledges of it all Grace here, and Glory above, the descent of all from Heaven: all which are to endure for ever unshaken, and against them the Gates of Hell shall not prevail, *Zech.* 9. 9. 1 *Cor.* 15. 24, to 29. *Ephes.* 4. 11, to 16. *Colos.* 1. 13. and 2. 3. *b* Let us get and hold fast that *gracious temper of Soul*, whereby they are made True, Wise, Believing, Loving, Humble and Obedient Subjects to the Laws of this Kingdom, and manifest it by *worshipping and serving of*, and walking with God in this World, so as our Persons and Duties may be all well-pleasing to him in Christ, *Ephes.* 1. 6. and constantly conformable to his Holy Will, *chap.* 11. 4, 5. and out of a sense of their own lowliness, with a self-abasing heart, and *a reverential* carriage, as *Gen.* 18. 27. *Luke* 18. 13. approaching God in all his Service, with a holy jealousie over it self, that it do not offend him in what it is or doth, but rightly receiving Law from him for all his Service, and rightly returning all conformable thereunto to him again, *John* 12. 49, 50.

29 For * our God *is* a consuming fire *c*.

* Deut. 5. 3.

c The motive inforcing this Duty, is no less terrible than that given to *Israel* under the Law, obliging their obedience to that Covenant-Dispensation, *Deut.* 4. 23, 24. *The Lord thy God is a consuming Fire, even a Jealous God.* He that was so respecting the Transgression of the Legal, will much more be so as to this Gospel-Covenant. *God Almighty* the most Gracious, and yet the most Just Being, their own God by Covenant-obtestation; yet will be to them if they break his Covenant, and do not, through Christ, acceptably serve him with reverence and godly fear, as *Fire consuming them.* His Gospel-Law in the contempt of it, will be as the Fiery Law at *Sinai*, adjudging such Sinners unto Fire unquenchable, *ch.* 10. 27, to 32. comp. *Matth.* 3. 12. and 25. 41. 2 *Thess.* 1. 7, 8, 9.

CHAP. XIII.

1 LET * brotherly love continue *a*.

* Rom. 12. 20. 1 Pet. 1. 22. and 2. 17. and 4. 8.

a The Apostle in this Chapter pursueth his Counsel to the Subjects of the unmoveable Kingdom of Christ, for their performing suitable Duties to such a Priviledg, and especially such as more immediately terminate on their Neighbour, and are contained in the second Table of the Redeemers Laws; as the chief and fundamental one, *Brotherly Love*; lee Love, a fruit of the Spirit, shew forth its self and its existence in you, in pre-eminence, and in duration, by disposing always the inward Man, Mind, Will, and Affections to seek the good, to speak all the good to, and of, and to do all Good to their Christian Brethren, to all true Christians, eminently stiled by the Spirit the Brotherhood, *Matth.* 12. 50. and 28. 10. *John* 13. 34, 35. and 20. 17. 1 *Cor. ch.* 13. *Ephes.* 4. 32. 1 *Thess.* 4. 9. 1 *John* 3. 14, 16.

2 * Be not forgetful *b* to entertain Strangers: for *c* thereby some have entertained angels unawares.

* Rom. 12. 13. 1 Pet. 4. 10.

b The next Duty suitable to Christ's Kingdom, is *Hospitality* to Christian strangers, *Be neither ignorant nor unmindful*, by which charge they are bound strongly and always not to have this out of mind, though it may be out of hand; and the negative confirms the positive Duty, removing hindrances, and enjoining it strictly, that they have a love and desire to the Duty, bearing affection to the person of a Christian Brother though a Stranger, unknown and brought by Providence to them, *Matth.* 22. 39. and 25. 35. and to the work of being an Host, of entertaining such Christians; ξενοῖς signifying an *Host* as well as a *Stranger* or *Guest*; It is a love to be an hospitable person that is here required, *Titus*, 1. 8. Such was *Gaius* to *Paul* and the Church, *Rom.* 16. 23. importing a kind, courteous reception of Christians into their Houses, being harbourless, which Christ promiseth them, *Luke* 18. 29. 1 *Tim.* 5. 10. a free and chearful provision for their necessary refreshing, *Gen.* 18. 4, 5, 6. with a careful furtherance and assistance of them in the work of God, and helping them to persevere in the same, 3 *John* 6, 7, 8. *c* The advantage that accrues to such Hosts of the Christian Church and its members, is great; *for* in the exercise of this Duty, *Abraham* and *Lot*, being Strangers, and waiting to entertain such, *received Angels* into their Tabernacle and House, *Gen.* 18. 2, 3. and had sweet discoveries of God in the *Messiah* made to them; were delivered by them from Judgment, as *Lot*, *Gen.* 19. 10, 15, 16, 17. And now the general Guard of Angels goeth along with the Saints, and are entertained in them who never come without a Blessing, they attending them in their way, defending them against evil Spirits and offensive ones and places where they are, though their Ministry be little observed or acknowledged as it ought, *chap.* 14. Not only *Angels*, but *Christ himself* accompanieth his Pilgrim-Members, and is entertained, fed, comforted and lodged in and with them. *Matth.* 10. 40, 41, 42. and 25. 34, 35, 36. And for this will he reward them in both Worlds.

3 Remember them *d* which are in bonds, as bound with them; *and* them which suffer adversity *e*, as being your selves also in the body.

d A further duty of the Subjects of Christ's Kingdom, is *Sympathy* with their Christian Brethren, to remember to pray for, visit and minister all necessary refreshment to those in Bonds, fettered, manacled and imprisoned for Christ's sake and the Gospel, being straitned for them, and partaking of *their Bonds*, bearing them with them, and seeking their deliverance out of them by all just means, *Matth.* 25. 36. *Ephes.* 6. 19, 20. *Col.* 4. 18. 2 *Tim.* 1. 16, 17, 18. *e* Be mindful of those suffering any Evil for Christ's sake and the Gospel, Persecuted, Oppressed, or Afflicted, who have not deserved any of this from Man, so as to carry it suitably to them in these conditions, *chap.* 11. 36, 37, 38. So *sellingly*, as if we were the Persons in their conditions; carefully knowing we are *in Bodies* capable and liable to the same, and are ignorant how soon it may be our own Case; conscientiously, as knowing we are Members in the same Body of Christ with them, and of them in particular, 1 *Cor.* 12. 25, 26, 27.

4 Marriage *f* is honourable in all, and the bed *g* undefiled: but whore-mongers *h* and adulterers God will judge.

f The next Duty charged on the Subjects of Christ's Kingdom, is *Chastity*. The commendation of it is a Precept to it. *Marriage* is that state, which God instituted at the beginning, after the Creation of *Adam* and *Eve*, which was by his Law the making of them two to become one Flesh, *Gen.* 2. 24. confirmed by Christ, *Matth.* 19. 5. On this state *God the fountain of all Honour* hath stampt his own Name and Excellence, and hath made it by an irreversible Law, a glorious and honourable state. The connection is present, real, and necessary; *God saith it*, therefore it is so, and must be so; and this after God's institution in *all* its concomitants every where, and in *all* times; but especially in *all* persons in the Kingdom of Christ, true Christians of all sorts and degrees of what state or calling soever, qualified for and called to it, whether Magistrates, Ministers, or Church-Members; God by it preventing Sin, preserving holy and pure communion between the Married, propagating his Church, and accomplishing the number of his Chosen by it. *Psal.* 111. 3. *Mal.* 2. 15. 1 *Cor.* 7. 9. 1 *Thess.* 4. 3, 4. 1 *Pet.* 3. 1, 7. *g* A good, moral use of the Marriage-Bed, the natural and lawful use of the Wife by the Husband, and of the Husband by the Wife, according to the Law of God, which is so far from being unclean, filthy and inconsistent with the Purity of Christ, as Papists, Apostates from the Faith, assert, 1 *Tim.* 4. 1, 2, 3, 4. that it is Holy, Pure and Chaste in it self, and a most excellent means of preserving Chastity among the Subjects of Christ's Kingdom, 1 *Thess.* 4. 4. *Titus* 2. 5. 1 *Pet.* 3. 2. By this they are kept in their Bodies from being polluted or dishonoured by Fornication or Adultery: Marriage is thus honourable in all Husbands and Wives, of what degree or order soever whilst they are such; and must be undefiled in all, because their Bodies are the Members of Christ, and Temples of the Holy Ghost, 1 *Cor.* 6. 15, 17, 18, 19, 20. *h* But God hates unclean societies of all Men and Women, but especially of Christians; and as he will certainly judge to, and inflict eternal Punishment upon all kind of unclean persons, so especially upon Whoremongers and Adulterers who profess themselves Subjects of Christ's pure Kingdom, 2 *Pet.* 2. 6. *Jude.* v. 4, 7. *Rev.* 2. 21.

5 *Let your* conversation *be i* without covetousness; *and be* content *k* with such things as ye have: For he *l* hath said; * I will never leave thee, nor forsake thee.

* Josh. 1. 5. 1 Chron. 28. 20.

i Contentation with our state and condition is a fifth Duty charged on the Subjects of Christ's Kingdom, and this is expressed privatively and positively, yet both Propositions

positions without a Verb, which is best supplied by an Imperative. Ὀρεξις strictly signifieth *a turning*, but here it sets out *the motion or turning of a Man up and down in the actions of this life*, which in common speech is called *Conversation*; not any motion of the Heart, nor turn of the Eye, nor action of any Member after Money or Riches with a sinful, inordinate love to them, or pursuit of them, forbidden. *Matth.* 6. 25, 31. 1 *Tim.* 6. 9, 10. *James* 4. 13. 1 *John* 2. 15. The studious endeavour and labour night and day, turning and winding every way, to be scraping together, and hording up worldly Wealth, and lading themselves with thick Clay, *Eccles.* 4. 7, 8. *Habak.* 2. 6, 9. must not be the case or condition of any Christian, *Ephes.* 5. 3, 5. *Col.* 3. 5. 2 *Pet.* 2, 3, to 15. *k* But having an heart-acquiescence and satisfaction with that portion or pittance of earthly things which God at present doth alot us, whether more or less, and not with that only which we may think enough to serve our turn, *Phil.* 4. 11, 12. 1 *Tim.* 6. 8. *l* The reason inforcing it, is God's giving by Promise a special ingagement to provide for them. This God solemnly made to *Jacob*, *Gen.* 28. 15. then to *Israel*, *Deut.* 31. 6, 8. then to *Joshua*, *chap.* 1. 5. and to all Believers as well as them; for God will not let any such see the miseries of his absence, but will vouchsafe to them his Presence, with all the Blessings which attend it, *Psal.* 46. 1, 5. *Isa.* 41. 10. and 43. 2. and 63. 9.

6 So *m* that we may boldly say, The Lord *n* *is* my helper, and *o* I will not fear what man shall do unto me.

m Upon the account of which Promise of God all the true Subjects of Christ's Kingdom, together with the Apostle, may with an undaunted boldness of heart above all fears and doubtings, and with a daring confidence, professing that which they believe, nor staggering nor shrinking, nor being ashamed of their Faith, but openly owning it, to all the World, own *n* that the Lord in the infinitenesse of his Power, Wisdom and Goodness, is a real, present, universal and permanent help against all Trouble, and for all supplies in all cases, and at all times, to every one of them. They may say as *Moses*, *Exod.* 18. 4. As *David*, *Psalm* 27. 9. and 40. 17. and 56. 4, 11. and 118. 6. *o* And therefore Faith expelleth fearfulness of, and introduceth fearlessness of any Created Evils incident to a Believer; and of which Man may be an Instrument inflicting, *Psal.* 46. 2, 3. Implying in it an unshaken fredenesse of Mind, Judgment and Thoughts on God's help, a fixed frame of heart, without tumultuous Passions or perturbations, with an unmoveable resolution to keep close to God and his Word both in Word and Deed, amidst all oppositions and persecutions of Men for it.

Or, are Guides.

7 Remember *p* them which ‖ have the rule over you, who have spoken to you the word of God: whose *q* faith follow, considering *r* the end of their conversation.

p *Imitation* of their Godly Ministers, is another Duty that Christ's Law chargeth on his Subjects, both here, and v. 17. *Be mindful of your spiritual* Guids and Rulers, firmly and constantly to retain their Excellencies in Memory, esteeming of them, and thanking God for them, which were sent to them and set over them by the Holy Ghost, who were guiding of them by Christ to God, and enjoyment of Eternal Life with him, which they did by preaching to them, and writing the Gospel of Christ for their edification, by the Inspiration of the Spirit. Some of which Guides were removed by Death, slain and martyred for the Truth of Jesus, and ascended unto Heaven, and others were alive among them; they were to remember all of them, but especially their Spiritual Fathers that had begotten them to God by the Gospel, 1 *Cor.* 4. 15. 2 *Cor.* 2. 17. 1 *Tim.* 5. 17. and 2 *Tim.* 3. 14, 15, 16, 17. 1 *Pet.* 4. 11. and 5. 2, 3. *q* The best way of remembring such, is by *imitating* them, to believe the Doctrine which they taught and practised, and to be as stedfast in *the Faith* as were they, and holding of it out to others, how eminent Believers they were? 1 *Tim.* 4. 12. and 6. 11. 2 *Tim.* 2. 22. *r* Such as their Doctrine was, such was their Life, conformable to Christ's, 1 *Cor.* 11. 1. It was honest, upright, and blameless, much in Heaven, 2 *Cor.* 1. 3. *Phil.* 3. 20. All their turnings and motions in the World, their very Life was hid with Christ in God; all agreeable to, as ordered by his Will, and such was the issue and egress of this life, which it is their concernment to review, they having by it an out-let from the remainders of Sin and Misery, which did defile and oppress them, *Rev.* 14. 13. and a Victory over the World and all its oppositions to them, sealing the Truth with their Blood, which they had preached and practised among them, and were more than Conquerors over all by Death, having an in-let into Life, and Peace, and Eternal Glory, in the Inheritance incorruptible, undefiled, and which fadeth not away, reserved for them in Heaven, *Rom.* 8. 37. 2 *Tim.* 4. 8. 1 *Pet.* 1. 4. and 3. 4.

8 Jesus Christ *s* * the same yesterday, and to day, and for ever.

* Rev. 1. 4.

s Though this hath no term of connection; yet it may be referred either to what precedeth or followeth it; for the Apostle is not here dropping Aphorisms, but pressing on the Subjects of Christ's Kingdom known Duties. It is here interposed as a weighty Reason of the Duty foregoing, to remember their Guides, imitate their Faith, and consider the end of their Conversation, for they *taught, believed in, conversed with, and at last were perfected by Jesus Christ*; so that they might be saved by him as their Guides were, there being no other way to Blessedness, *but by Jesus Christ the same*, &c. John 14. 6. Or a Reason inforcing what followeth. That since *Jesus Christ is the same*, as *in his Person so in his Doctrine, Faith and Conversation* which he enjoineth on his Subjects, they *should not be carried about with divers and strange Doctrines.* Jesus Christ personal is immutable in his care and love to his mystical Body, and all the Members of it, through our all Times and Ages; he never leaves nor forsakes them; so Christ Doctrinal in his Faith, Law, and Rule of Conversation, *Ephes.* 4. 20, 21. The pure, full, and intire Religion of Christ is unchangeable, being simply, indivisibly and constantly the same throughout all measures of time, *Matth.* 5. 18. 2 *Cor.* 11. 3, 4. *Gal.* 1. 6, 7. *Ephes.* 4. 4, 5. 1 *Pet.* 1. 23, 25.

9 * Be *t* not carried about with divers and strange doctrines: For *u* it is a good thing that the heart be established with grace, † not with *w* † meats, which have not *x* profited them that have been occupied therein.

* Eph. 5. 6. 1 John 4. 1. † Rom. 14. 17.

t The Doctrine of Christ being immutable, it is but necessary to dehort his Subjects from deserting it, which the Apostle doth here; that they should not be wheeling or whirling about with an unstable and inconstant motion of Judgment, Faith and Practice above such Humane Doctrines, which are vain Rules to lead to God, such as are differene in Nature from Christ, one and the same Rule, and those very numerous and various, strange and untrue, taught by false Apostles and Teachers, taken out of *Gentilism* and *Judaism*, and added to the Gospel by them, as necessary, together with Christ to Justification and Salvation, *Matth.* 15. 9. 2 *Cor.* 11. 3. *Ephes.* 4. 14. 2 *Thess.* 2. 10, 12. 1 *Tim.* 4. 1, 2, 3. 2 *Tim.* 4. 3, 4. 2 *Pet.* 2. 1, 18, 19. *Jude* v. 12. *u* For the *goodness of heart-establishment unto God*, is no less than full and compleat Salvation of the Soul, 1 *Cor.* 15. 58. 2 *Pet.* 3. 17, 18. And this is only wrought by Grace, the free love of God put out in Christ, for regeneration and preservation of Souls unto Life Eternal, carried in the simple Doctrine of Christ, which is always the same, 2 *Thess.* 2. 16, 17. and 1 *Pet.* 5. 10. *w* *Doctrines of Meats and Ceremonies*, which are divers, and strange from Christ's, cannot make the Heart agreeable to God, but only distract and divide it from him, for whatsoever is not in and from Christ, is strange to God, and abhorred by him, *Gal.* 5. 2. *Col.* 2. 18, 19, 23. 2 *Tim.* 2. 16. *James* 1. 8. *x* Those *who did converse in those* various and strange Doctrines, professing and constantly practising them, observed Times and Meats, and Ceremonies, *have not been* profited by *them*, for being carnal and earthly, they could not justify them as to their state God-ward, nor could they renew or sanctify their Souls, nor yield any advantage to their Spiritual Life, and being perishing, could not profit to the attaining of Eternal Life, *Rom.* 14. 17, 18. compare 1 *Cor.* 6. 13.

10 We *y* have an Altar, whereof they have no right to eat, *z* which serve the tabernacle.

y These strange Doctrines are not only *unprofitable*, but *perilous to Christians*, since they dis-interest all that entertain them, as to any participation of Christ; since his Subjects adhering to his simple and immutable Doctrine, have a right and just claim to, and an actual use of Christ, *as their Altar*, in opposition to the Mosaical; and from whom they have *Altar-sufficiency* for their Souls, in opposition to the *Jewish* Meats, while they attend on him; all the quickning benefits issuing from the Sacrifice of his Human Nature on the Altar of his God-head, as Reconciliation and Adoption to God, Justification of our Persons, Renovation of our Nature, growth in Grace, and perseverance therein, to the perfecting of it in Glory, *John* 6. 55, 56, 57. 1 *Cor.* 9. 13. and 10. 16, 17, 18. We have *Altar-Sanctification* of our Persons and Offerings in our access to God from him, v. 15. *Matth.* 23. 19. *Ephes.* 5. 20. *Col.* 3. 17. So as all; is accepted with the Father, we have *Altar-Protection* and Salvation, keeping us who attend on him unto the Revelation of God in Glory, *Exod.* 21. 14. *Rev.* 6. 9, 11. This is *Altar-individuation* to all Christians; God had but one Altar under the Law, and he prohibited all others; and complained of, and threatned the increase of them, *Exod.* 20. 24, 25, 26. and 27. 1, 2. 2 *Chron.* 4. 1. *Hos.* 8. 11. and 10. 1. This one *Altar* did type out that true one of Christ, by which only Sinners can come to God, and find acceptance. *z* *Of this Altar*-Priviledges, all Jews or Judaising Christians who adhered to the Mosaical Administration

on of the Covenant in Meats and Ceremonies, have no lawful Right, or *Title to partake*; they cannot have this Honour, while they cleave to them, because they thereby deny this Altar, reject the Son of God, and are in it rejected by him.

* Exod. 29. 14. Lev. 4. 11, 12. Num. 19. 3.

11 * For the bodies *a* of those Beasts, whose blood is brought into the sanctuary by the high priest for sin, are burnt without the camp.

a The Illustration of the *Legal* and *Gospel-Altar-Service* is added as a typical Proof of the foregoing Reason; *for* annexing it to it, that the *Jews* and Judaising Christians had no right to eat of the *Christian-Altar*. For a Law of their own excludes them from it, which is written, *Lev.* 6. 30. and 16. 27. *That the Bodies of those living Creatures*, which were yearly sacrificed, as a Sin-Offering for Priests and People, both of the Bull and the He-goat with their Skins, *&c.* were burnt wholly without the Camp; so as neither the Priests, nor any of the People had any part of this Bull or Goat allowed them to eat, having no right to it by the Law of God, which otherwise ordered it. This is the literal Sense, yet the use of it is *anagogical*, leading us to higher things, as that the High-Priest signified Christ, God-Man, the Altar his Godhead, the Sanctuary Heaven itself, the Sacrifice his Human Nature, the true Sin-Offering, of which neither Priest, nor People serving the Tabernacle, ought to eat.

12 Wherefore *b* Jesus also, that he might sanctifie the people with his own blood, * suffered without the gate.

* John 19. 17.

b Because that Sacrifice for Sin was burnt without the Camp, therefore Jesus to fulfil the Type, suffered without the Gate: and as they might not eat of that Expiatory Sacrifice, so neither of this. Jesus, therefore, to fulfil this Type, suffered without the Gates of *Jerusalem* upon Mount *Calvary*, where Skulls and Bones of cursed Creatures were scattered. As the Expiatory Sacrifices were burnt without the Camp, when *Israel* was tabernacling within it; without the Gates, when *Israel* dwelt in Cities. As the High-Priest carried the Expiatory Blood into the Holiest of all, on the Day of Atonement; so Christ with his own Blood entred the Holiest in Heaven, and by it obtained Pardon of Sin, Peace of Conscience, and renewing by the Holy Ghost, for all People who repent, believe, and will come unto God by him. Therefore those who will still judaize, have no right to eat of his Sacrifice, no more than of the Expiatory one, which was wholly burnt; so that they were not to be justified by Meats and Ceremonies, but by the Blood of Christ alone, the Truth of all the Sacrifices. *Rom.* 3. 25. and 5. 9. *John* 1. 29.

13 Let *c* us go forth therefore unto him without the camp, bearing his reproach.

c Therefore shews this to be a necessary Duty, inferred from the former Priviledge, That since we have such an *Altar* and *Sacrifice* as *Jesus*, sanctifying us by his own Blood, which he entred with to God, when he suffered without the Gate; we ought, and must *go forth* (from *Tabernacle-Service*, consisting of Meats and Ceremonies, from Judaism, in all its parts abolished, and all erroneous Doctrines, how numerous and strange soever, and all worldly things) *unto Jesus*, who was cursed for us, that we might be blessed, *Gal.* 3. 13. in Faith and Love, not ashamed of, but glorying in his Sufferings, and following, and imitating of him, patiently and boldly bearing Mockings, Revilings, Scourgings, Crucifixings, and all other Persecutions, which are parts of his Cross, for his sake, *ch.* 11. 9. *Rom.* 6. 5, 6. 1 *Cor.* 1. 30. *Gal.* 2. 20. *Phil.* 3. 8, 9, 10. making him in all, our Example, 1 *Pet.* 2. 21. and 4. 12, to 19.

14. * For here have we *d* no continuing city, but we seek one to come.

* Mich. 2. 10.

d This is an Inforcement of the fore-going Duty, as the Particle, *for*, cleareth, that they have no reason to be discouraged from going forth from *Judaism*, and those erroneous Doctrines, and the World to him, who it should cost them their Lives for it. *For* at the best, this World is not a place fit for us, nor can our state in it be desirable, since it is imperfect, fleeting, and vanishing; and we must die out of it, we may well then go forth, and die with him, and for him. And we have reason to go forth and suffer with him, since it will instantly bring us to that heavenly City, which we profess that we only live to fit our selves for, and then to enter in, and possess it, *ch.* 11. 10, 16, and 12. 22. *Phil.* 3. 20, 21.

15. By him therefore *e* let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips, giving ‖ thanks to his name.

‖ Gr. *confessing to.*

e Therefore, introducing this Duty, shews it not only to issue from the former Priviledge of having *Christ our Altar and Sacrifice*, *therefore* we should use him, and sacrifice by him; and it is inferred as anticipating an Objection of these *Hebrews*, *That if the Tabernacle-Service ceased, then they should have no Sacrifice to offer unto God*; yea, saith the Apostle, *Let us offer*; which is not Hand-work, but Heart-work, by a Spirit of Faith on this Altar, the Sacrifice of Praise, 1 *Pet.* 2. 5. such as God requireth and accepts above all the Sacrifices of Beasts, *&c. Psalm* 50. 23. *Praise* for the Grace, Priviledge and Honour of being *Disciples of his City*, and of being brought home to it by suffering, *Col.* 1. 13, 12. And this always throughout our Life to the God that is the Author and Destributer of all these Blessings to us. *f* This Sacrifice of Praise the Spirit interprets to be the *Fruit of our Lips*, which the Prophet stileth, *Calves of the Lips*, in *Hosea* 14. 2. By both these mult Synechdochically be understood the *Spirit* and *Heart* guiding the whole Man in this matter, *Rom.* 12. 1. confessing that all it is capable of rendring, is due from it to God, even all of Love, Praise, Thanksgiving Honour, for its Redemption through Jesus Christ, whether continually expressed either by Lip or Life, as *Psalm* 50. 23. 1 *Cor.* 6. 20. *Ephes.* 5. 20. *Phil.* 4. 6, 7. *Col.* 3. 17. 1 *Thess.* 5. 17, 18.

16 But *g* to do good, and to communicate forget not, for *h* with * such sacrifices God is well pleased.

* 2 Cor. 9. 12. Phil. 4. 18.

g the last Duty which Christ's Sufferings without the Gate for his Subjects obligeth them to, is *Liberality and Beneficence* to others. In which explicitly is denied any Carelessness of Mind, Aversation of Affection, or Omission of the Duty; in which is implicitely, injoyned, Inclination to, Retention in Memory of, and constant Practice of Beneficence and Liberality, both as to spiritual and temporal Good, vigorously and chearfully edifying the Souls, and cherishing the Bodies of all necessitous ones, but especially of their poor Brethren of the Houshold of Faith, *Gal.* 6. 10. 1 *John.* 3. 17. glorifying God by obeying his Law and Rule about it, *Matth.* 6. 1, to 5. *Ephes.* 6. 5, to 9. *h* Such doing of Good, and communicating to the Necessities of poor Saints, are part of our Evangelical Sacrifices, which God requireth of us, instead of the numerous Legal ones, and are attending on, concomitant with, and sanctified, the one true Sacrifice of Christ; and being duly terminated on him according to his Law, they are highly pleasing, and acceptable to God, yea sometimes above other Sacrifices, and holy Things given to him, and which, as he commands, he will at present greatly reward with temporal and spiritual Blessings, and with everlasting Riches and Glory in Heaven, *Prov.* 19. 17. *Micah* 6. 6, 7, 8. *Matth.* 9. 13. and 25. 34, to 40. 2 *Cor.* 9. 12.

17 * Obey *i* them that ‖ have the rule over you, and submit your selves: For *k* † they watch for your souls, as they that must give account: that they *l* may do it with joy, and not with grief: for that *m* is unprofitable for you.

* Phil. 2. 29. 1 Thes. 5. 12. 1 Tim. 5. 17. ‖ Or, *guide.* † Ezek. 3. 17. and 33. 2, 7.

i The farther Duty required by Christ from the Subjects of his Kingdom, is their due Demeanour to their present Pastors, and Church-guides, or Rulers. He chargeth them to esteem and account of them, as they are, and he hath constituted them in his Church, to attend on their Ministry and Teaching, yielding full obedience of Faith to the Doctrine which they delivered from Christ, and to be subject to the Power and Authority Christ hath given them over them for their Edification, and not for Destruction; and that they imitate them in their believing and holy Conversation, *Acts* 20. 18. And this, as to all of them, set over them by the Holy Ghost, whether ordinary, as extraordinary Apostles, Evangelists, Elders, Pastors, Teachers, doing all as commissioned by Christ, and in his Name exercising their Power and Authority, according to his express written Law about it, *Ephes.* 4. 11, 12. knowing who receiveth, or despiseth them, dealeth so with Christ, and God, who sent them, *Mat.* 10. 40. *Luke* 10. 16. *k* Good reason they have to perform this Duty, because of their concern in, and care for their Souls. How great, by Christ's Law, are the right Watchings, and Day-Cares and Tears, Studies, Exhortations, Reproofs, Comfortings, their Preachings, and Prayers with Tears, and strong Cries to God for their Souls? Will you pay Duty to those, who watch to preserve and protect your natural Life, and not unto those spiritual Watchers, and God's Charge given to them, *Acts* 20. 28, to 32. 2 *Tim.* 4. 5. *Rev.* 3. 2, 3. And God will exact an account of them for your Souls; and they must render it at a dear Rate, *Ezek.* 3. 17, to 22. and 33. 7, 9. It is at their Peril, if they are Faithless, and neglect their Duty, and your Souls miscarry, *Matth.* 18. 23. and 25. 14, 30. *l* That they may do not only their Work chearfully and comfortably among you, but that they may give up their Account joyfully about you to God, when they have brought you home to him, 1 *Thess.* 2. 19, 20. and which will be an eternal Comfort unto you, 2 *Thess.* 1. 7, 10. If you be disobedient to them, tho they will have their Reward for their Fidelity from their Lord, yet with what Sighs, Tears, Groans, Sorrow and Heaviness of Heart, must they see their Labours, and your Souls lost, and to charge you before God with it? 2 *Cor.* 3. 15, 16. and 12. 21. *m* And what Damage will both your Disobedience in the Word of God and them, and their Account of it, to God, bring on your selves? Will it then quit the cost to find your Punishment more intolerable, than that of *Sodom* and *Gomorrah*, Matth. 10. 15, and 11. 22, 24. when he

he will give you your Portion with Hypocrites, *Matth.* 24. 51. and punish you with everlasting Destruction? 2 *Thess.* 1. 7, 8, 9.

18 Pray *n* for us: For we *o* trust we have a good Conscience, in all things willing to live honestly.

n The closing Duty becoming the Subjects of the Kingdom of Christ, is *Prayer*, upon some special accounts, *v.* 18, 19. that they would with their renewed Souls, influenced and assisted by the Spirit of Grace and Supplication, pour forth their Desires to God with Faith, Fervency, and Importunity for his vouchsafing to the Apostle himself, for their spiritual Guides and Rulers, that the things they need, and God hath promised to them, as to their successful Course of their Ministry, may be bestowed on them, which the Spirit specifieth elsewhere, 2 *Cor.* 3. 5, 6. *Ephes.* 6. 18, 19, 20. *Col.* 4. 3, 4. 2 *Thess.* 3. 1, 2. *o* He urgeth this on them, for that he was a fit Subject to be prayed for, whatever any might accuse, or charge him for rejecting *Judaism* out of Singularity, Prejudice, or some evil Design; he assures them from the Spirit of God, that he had a rightly informed Conscience, by God's Word, and which testified his Innocency and Sincerity, and which did dictate and influence him to be communicating and promoting with all, and to all the Truth of the Gospel; and that his own Life and Conversation in the World was agreeable to the Gospel-rule, in all Godliness and Honesty, *Acts* 23. 1. and 24. 14. comp. 1 *Cor.* 4. 4. 2 *Cor.* 1. 12.

19 But I beseech you the rather *p* to do this, that I may be restored to you the sooner.

p He is the more urging, and pressing them to the Exercise of this Duty more fervently, instantly, and abundantly, at this time, that they might prevail with God to remove Hinderances, by his Enemies freeing him from his Chain and Restraint at *Rome*, and to speed his Liberty for a Return to them, that it might be in the fulness of the Blessing of the Gospel. So the Church prayed for *Peter*, and prevailed, *Acts* 12. 12. and he had hopes, that God would hear them for him also, *Philmon*, v. 22.

20 Now *q* the God of peace that brought again from the dead our Lord Jesus *, that great shepherd of the sheep *, † through the blood of the everlasting ‖ covenant.

* Isa. 40. 11. Ezek. 34. 23. John 10. 11. 1 Pet. 2. 25. and 5. 4. † Heb. 9. 11. ‖ Or, *Testament.*

q As the Apostle desires the Churches Prayers for himself, so he poureth out his for them; with the which he introduceth the Conclusion of this Epistle, *v.* 20, 21. *Now God the Father*, the God and Author of *Peace*, and Reconciliation of Sinners to himself, the Propagator, as Lover of Peace among all the Subjects of his Kingdom, the Dispenser of the Fulness of God, Blessing, and Happiness, *Rom.* 15. 3. *Phil.* 4. 9. 1 *Thess.* 5. 23. who gloriously manifested his Power by the *Resurrection of our Lord Jesus from the Dead*, Ephes. 1. 19, 20. *Rom.* 1. 4. * *who is the great Shepherd of his Sheep*, exalted to this Office, because he poured out his Blood a Sacrifice for Sins, to purchase them, justifie and sanctifie them a peculiar Flock for himself, according to the Covenant of Grace, that God made with them, and in him with, and for Sinners, who should repent and believe in him, *John* 10. 9, to 30. 1 *Cor.* 6. 11. *Phil.* 2. 7, 10. *Tit.* 2. 14. 1 *Pet.* 1. 18, 19. and to perfect them with himself above, 1 *Pet.* 5. 4. by the same Power wherewith he was raised, perfect you, *&c. Ephes.* 1. 19.

21 * Make you *r* perfect in every good work to do his will, ‖ working *s* in you that which is well-pleasing in his sight, through Jesus Christ; to whom *t* be glory for ever and ever. Amen.

* 1 Pet. 5. 10. ‖ Or, *doing.*

r May this God dispose, incline, and fit you for, may he finish and *perfect* in you Grace to perform all the fore-mentioned Duties, and every other good Work, which he enjoyneth on you towards God, one another, and all Men, 2 *Cor.* 13. 9. *Ephes.* 4. 12. *Tit.* 3. 14. 1 *Pet.* 4. 2. and 5. 10. according to his written Will and Law, *Ephes.* 2. 10. *s Working in you* by his Spirit continually, that all these good Works may satisfie his Expectation, be a sweet Savour in his Nostrils, and so pleasing in his Sight, that his Soul may delight in them, *Phil.* 2. 13. *Col.* 1. 9, 10. that God's Good-Will may return unto them, and he may reward them according to their Works, *ch.* 11. 5, 6. while all is rendred by *Jesus Christ*, sprinkled with his Blood, and perfumed with his Incense, *ch.* 10. 19, to 23. As they are to have all done through Christ, so through his Merit and Intercession the Apostle begs all this from the Father for them. *t* To this *God* the Father in the Son, and by the Spirit working all this Good in them, and in them, be really, truly, heartily, and perpetually, throughout all Ages, *stabled* the Honour and Glory due to him for the glorious Manifestation of his Perfections in them, *Ephes.* 3. 21. *Phil.* 4. 20. 2 *Pet.* 3. 18. *Rev.* 4. 11. and 5. 13. The firm Seal of this, from his believing Heart, is his *Amen*, longing for the Addition of God's *Amen*, to be it in Heaven, to his on Earth.

22 And *u* I beseech you, brethren, suffer the word of exhortation; for I have written a letter to you in few words.

u The Apostle now drawing to a close, desires them candidly to accept his Epistle; that, considering the it Relation to him as Christians, and *Hebrews*, he doth affectionately intreat them, that they would fully receive, entertain, and hold fast, as well as bear with, or suffer, all the Doctrine, Reproof, Exhortation, and Consolation, even his whole Discourse to them in this Epistle, which *the Word* implies. He had so comprised, summed up, and delivered the Revelation of the Doctrine of Christ, testified by *Moses* and the Prophets, in a very few Words, and sent them kindly and affectionately, in the Form of an Epistle, or Letter to them, that it might not be burthensom, either for its matter or length: Tho how weary are most professing Christians of the shortest heavenly Discourse?

23 Know ye *w* that *our* brother Timothy is set at liberty; with whom, if he come shortly I will see you.

w He acquaints them with the good News of his *dismissing Timothy* to them, to acquaint them how it fared with him, as he dismissed, and sent *Tychicus* to the *Colossians*, Colos. 4. 7, 8. *Epaphroditus* to the *Philippians*, Phil. 2. 25, 28. as he intended to have sent *Timothy* with them, *v.* 19, 23, 24. but he stopt him to see the issue of his Appearance before *Nero Cæsar*; which being over, *he dismissed him* with an Account of it to these *Hebrews*, and the rest of the Churches, and signifieth his purpose, That if he *quickly returns* from them again, then he would *visit them* together with him. That the word ἀπολελυμένον noteth, or signifieth *the dismission of a Person about Business*, is seen, *Acts* 13. 3. To which Interpretation the Subscription of the Epistle inclines; and the Scripture is silent of any Troubles or Restraint of *Timothy* at all, *Phil.* 2. 19, 20.

24 Salute *x* all them that have the rule over you, and all the saints. They of Italy salute you.

x He sends his *Salutations*, which were good Wishes and Prayers for the Peace, Prosperity, Health and Happiness of their Souls, and Bodies, and success in all their Concernments, *first* unto their excellent *Guides* and *Rulers*, v. 7, 17. that they may prosper and succeed in their work among the Saints; and then unto the *Saints* themselves conveying the Gospel-peace, according to Christ's Command, *Matth.* 10. 12. *Luke* 10. 5. Which *Saints* were all those *Hebrews* dispersed in several places, and there convening, and maintaining Church-Society; and to whose Hand the Epistle first came they were to receive the Salutations themselves, and transmit them to others, with his own he transmits the Salutations of all that part of the Church of Christ, which was in *Italy*, to them. VVhich Salutations, tho commonly abused, yet are of great weight and worth where communicated, and received by the Churches, in which the Holy Spirit abideth.

25 Grace *be* with you all. Amen.

He closeth all with his wonted gracious Valediction, wherewith he shutteth up all his Epistles, as he testifieth, 2 *Thess.* 3. 17, 18. He, like an Apostle influenced by the Divine Spirit, admiring *Grace*, vouchsafed to himself, and heartily, and fervently wishing it down upon all, to whom he writeth, even all the spiritual Fruits of God's Grace and Love in Jesus Christ, from Election to Salvation. And he sealeth up his Desire, Prayer, and Declaration of this, upon *them all*, who were the true Subjects of it, with his *Amen*. Even so let the whole Earth be filled with the Glory of thy Grace, O Trinity of Relations in Unity of Essence, from henceforth and for ever. *Amen.*

Written to the Hebrews from Italy, *by* Timothy.

The general EPISTLE OF JAMES.

The ARGUMENT.

THAT the Authority of this Epistle hath been questioned by some anciently, appears plainly by Eusebius *and* Jerom, *who speak suspiciously of it; and that it hath been denied by some more lately, is no less clear (to say nothing of* Cajetan *and* Erasmus*) in* Luther, *who, (tho in his after-writings he was more modest) at first spoke slightly of it; and some of his more early Followers were of his Mind. But as for the Ancients, (admitting the two fore-mentioned Authors, writ their own Sence, and not as some think, and their words cited by* Brochmand, *and others, may well import, the Opinion of other Men) why should not this Epistle, being unquestionably received by most of the Fathers, and primitive Christians before* Eusebius *or* Jerom *were born and many Councils, be more effectual to prove its being Canonical, than the Doubts of a few to persuade us to the contrary? What do we find in it disagreeable to the Doctrine of the Gospel, unbecoming the stile of an Apostle, or the Holy Ghosts enditing? Hath it not the same Majesty, Purity, Spirituality, Efficacy and Power on Men's Consciences that other Scriptures have? To* Cajetan *and* Erasmus *we oppose the Universality, not only of Protestants, but of Papists themselves; and to* Luther *all the modern* Lutherians, *who now generally receive it. That which drew* Luther *himself to reject it (to speak a little of that as being of weight) was, partly the seeming difference between* James *and* Paul *in the Point of Justification, which will be spoken to in the second Chapter; and partly his speaking nothing (tho he wrote to Christians) of the Death, or Merits, or Resurrection of Christ, &c. Whereas, indeed, tho he is more sparing in handling Evangelical Doctrines, yet several he toucheth upon; what doth he mean but the Gospel of Christ by* the engraffed Word, chap. 1. 21. *and* Law of Liberty, *v.* 25. *And who doth he understand by the* Judge, *chap.* 5. 9. *but Christ; and whose coming doth he speak of,* v. 7, *but Christs? And how expresly doth he mention the* Faith of our Lord Jesus Christ, *ch.* 2. 1? *But the truth is, the Persons for whom this Epistle seems designed, and the Scope of the Writer call for such a way of writing, as here we have. He bends himself mainly against a licentious, sensual sort of Professors, who boasted of the name of* Faith, *but wanted the* Thing, *and (being rather Libertines than Saints) blemished the Christian Profession with unsuitable Practice. These he takes upon him to correct, and evinceth their Faith and Religion (being barren of good Works) to be vain. It was not therefore necessary he should so largely insist upon the Doctrine of Faith, when his chief Design was to reform Manners.* Paul *having many times to do with Men of Pharisaical Spirits, or such as were difficultly weaned from* Judaism, *and an Opinion of Self-righteousness, makes it his Business to settle the Doctrine of Grace, and Justification by Faith. And why may not* James, *having to do with those, who (probably, and as* Austin *thinks, misunderstanding* Paul*) abused the Doctrine of Grace, and turned it into an Occasion of Licentiousness, be allowed to tax that abuse, and insist the more fully on matters of Practice, and press them to live up to their Faith, and bring forth Fruits answerable to that holy Truth they had received? Remedies must be suted to Diseases: There is as little need to urge a Solifidian to rely on Grace of which he already presumes, as to persuade a* Pharisee *of the necessity of good Works, upon which of himself he lays but too much stress.*

But as the Authority of this Epistle hath been questioned formerly, tho with little reason, so the Penman of it is still doubted of, perhaps with more: However, this Question is less material, we need not be over-sollicitous to know what Amanuensis *the Spirit of God made use of in penning it, so long as we find the Impress of God upon it. It is certain, that this* James *was not the Son of* Zebedee, *whom* Herod *had beheaded (if Chronology fail not) before the writing of this Epistle,* Acts 12. 1. *It is not certain, that there were three* James's, *two of them Apostles, and the third (called* Oblias, *and* James the Just*) one of the Seventy Disciples; the Scripture mentioning but two, one the Son of* Zebedee, *the other of* Alpheus, *called the* Brother of the Lord, *Gal.* 1. 19. *as being of kin to his Family, and said to be a* Pillar, Gal. 2. 9. *and joyned with* Peter *and* John. *And though some have thought the* James *there mentioned, to have been the third* James *called* Obiias, *and one of the Seventy; yet it is more probable, that he was indeed no other than the Son of* Alpheus, *and one of the Twelve: Nor is it likely, that one of the Disciples should be numbered, as one of the three Pillars, and therein preferred above so many Apostles. This* James, *therefore, upon the whole, I take to be the Pen-man of this Epistle; and his not calling himself an Apostle, need not be objected against his being so, when he doth no more in omitting it, than* Paul *doth in four of his Epistles,* viz. *to the* Philippians, *both to the* Thessalonians, *and that to* Philemon.

Why this Epistle is called General, *is much questioned, and a satisfactory Reason not easily given. Some think, because it is not inscribed to any particular Church, or Person, as* Pauls *are. But then why are the two latter Epistles of* John *reckoned among the Catholick, or general ones, tho directed to par-*

particular Persons, and that to the Hebrews *not counted among them, tho it have no such particular Inscription? Others think, that this, and the six other were called Catholick, upon their catholick, or general Reception, and Approbation among the Churches, in opposition to the Epistles of* Barnabas, Ignatius, Clemens, *&c. which never were received as any part of the Canon. These are the best Reasons of this Title I meet with; which is the more probable, let the Reader judge.*

The matter of this Epistle is, in a manner, wholly practical, but very various; tho chiefly, either corrective of the Vices and Abuses, which had crept into the Conversations of Professors; or Monitory and Hortatory, partly to awaken the drowzy among them out of their Stupidness and Security, and stir them up to the practice of their neglected Duty, (to which he points them particularly, by minding them of approaching Judgment) and partly to persuade sincere and humble Believers to Patience under Tribulations and Oppressions, by propounding unto them suitable Encouragements for their Support and Consolation in such a Condition. Many excellent and useful Truths are promiscuously laid down throughout the whole, which cannot easily be reduced to any certain Method, but will be severally spoken to in the respective places where they occur.

CHAP. I.

1 Jas. 7. 35. Jas 8. 1. 1 Pet. 1. 1.

1 JAmes *a* a servant *b* of God and of the Lord Jesus Christ *c*, to the twelve tribes which are * scattered abroad *d*, greeting *e*.

a The Son of *Alpheus* and Brother of *Jude*, called likewise the Brother of the Lord, *Gal.* 1. 19. *b* not only by Creation, as all the Creatures are, *Psal.* 119. 91. or by Redemption, as all Believers are, but by special Commission in the Office of an Apostle; See *Gal.* 1. 10. *Phil.* 1. 1. and 2 *Pet.* 1. 1. compare likewise, *Rom.* 1. 9. *c* The Members of this clause may be taken, either joyntly, and then the Conjunction, *and*, hath the power only of an Expliciative, *q. d.* the Servant of God, *even* the Lord Jesus Christ, as *Tit.* 2. 11. and the Sense must be, the Servant of Jesus Christ, who is God: Or, separately which our Translation seems to favour) to let his Countrymen know, that in serving Christ, he served the God of his Fathers; and by the Authority both of God, and of Christ, wrote this to them. *d* Being one of the Apostles of the Circumcision, *Gal.* 2. 9. he writes to all his believing Countrymen wherever disperfed, as they were upon several Occasions, and at several times, into divers Countries, *Acts* 2. 9, 10, 11. *e* A Salutation usual, not only among the Heathen, but the *Jews*, Matth. 26. 49. and 27. 29. and used by the Christians, *Acts* 15. 23. It seems to answer to the *Hebrew*-Salutation, *Peace*, which was comprehensive of all Happiness; and so is this here to be understood.

2 Matth. 5. 12. Acts 5. 41. Heb. 10. 34.

2 My brethren *f*, * count *g* it all *h* joy when ye fall *i* into divers temptations *k*,

f Both as being of the same Nation, and the same Religion; so he calls them, that the kindness of his Compellation might sweeten his Exhortations. *g* Esteem it so by a spiritual Judgment, tho the Flesh judg otherwise. *h* Matter of the chiefest Joy, *viz.* spiritual. So *all* is taken, 1 *Tim.* 1. 15. *i* When you are so beset, and circumvented by them, that there is no escaping them, but they come upon you, though by the Direction of God's Providence, yet not by your own seeking. *k* So he calls Afflictions from God's end in them, which is to try and discover what is in Men, and whether they will cleave to him, or not: The *Jews* were hated by other Nations, and the Christian *Jews* even by their own, and therefore were exposed to divers Afflictions, and of divers kinds, 1 *Pet.* 1. 6.

1 Pet. 1. 6.

3 * Knowing *this l*, that the trying *m* of your faith *n* worketh patience *o*.

l Considering. *m* The reason why he called Afflictions, Temptations, as well as why Believers should count it all Joy to fall into them, *viz.* because they are Trials of their Faith, and such Trials as tend to Approbation, as the word (different from that in the former Verse) imports. *n* Both of the Truth of the Grace it self, and of your Constancy in the Profession of it. *o* Not of it self, but as a means in the Hand of God, made effectual to that end. Obj. *Rom.* 5. 3. it is said, *Tribulation worketh Patience, and Patience Experience*, or Trial; whereas here it is said, that Trial works Patience. *Ans.* The Words used here, and *Rom.* 5. are different; here it is δοκίμιον, which signifies actively, the trying it self, and this works Patience; there it is δοκιμὴ, which is taken passively for the Experiment following upon the Trial; or, as we read it, the Experience, *viz.* of our Sincerity, as well as of God's Consolation, which may well be the Effect of Patience wrought by, and under Trials. And so both are true, that Tribulation, as *Paul* speaks, and Trial, as *James*, work Patience, and Patience not a further Trial, but rather Discovery, or Experiment, or Approbation of what we are, which appears by nothing more, than by Patience under Sufferings.

4 But let patience have *her* perfect work *p*, that ye may be perfect and entire *q*, wanting nothing *r*.

p i. e. Effect, *q. d.* let it have its full Efficacy in you, both in making you absolutely subject to God's Will, and constant to the end under all your Sufferings. *q* That you may grow perfect in this Grace, as well as in others, and have the Image of Christ (to whom ye are to be conformed) completed in you. *r* Either not failing, not fainting in Trials, or not defective in any thing which is a needful part of Christianity.

* Prov. 2. 3. † Mat. 21. 22. Mark 11. 24. Luke 11. 9. John 14. 13. & 15. 7. & 16. 26. ‖ Jer. 29. 12. 1 John 5. 14.

5 * If *s* any of you lack wisdom *t*, † let him ask of God *u*, that giveth to all men *x* liberally *y*, and upbraideth not *z*, and ‖ it shall be given him *a*.

s If, doth not imply a Doubt, but supposeth something which they themselves would grant; *viz.* That they did lack Wisdom, either in whole, or in part. It is, as if he had said, Since, or seeing ye lack, *&c.* See the like, *Mat.* 1. 6. *t* Though this hold true of Wisdom taken more generally, yet Wisdom here is to be restrained, according to the Circumstances of the Text, and taken for Wisdom or Skill to bear Afflictions, so as to rejoice in them. *u* By believing, fervent Prayer. *x* Either to all sorts of Men, *Jew*, or Gentile, bond or free, *&c.* or to all that so ask, as appears by the next Verse. *y* Or, *simply*, Rom. 12. 8. *i. e.* with an open, free, large Heart, in opposition to the contracted, narrow Spirits of covetous Misers. Our Translation renders it well *liberally*; and so the word is used, 2 *Cor.* 8. 2. and 9. 13. *z* Doth not twit them with their Importunity, or Frequency in asking (as Men often do) however he may upbraid them with their Unthankfulness for, or abuse of what they have received. *a* Matth. 7. 7, 8. *John* 16. 23. The Promise is here added to encourage Faith in asking.

6 But let him ask in faith *b*, nothing wavering *c*: For he that wavereth, is like a wave of the sea, driven with the wind, and tossed *d*.

b With Confidence of God's hearing, grounded on the Divine Attributes and Promises, *Mark* 11. 24. and 1 *John* 5. 14. *c* Either not disputing God's Power or Promise; or rather, not doubting, not *staggering through Unbelief*, Rom. 4. 20. where the same *Greek* word is used: So *Acts* 10. 20. *nothing doubting*; and *Mark* 11. 23. where it is opposed to believing. *d* This notes either the Emptiness, and Unprofitableness of faithless Prayer, when Men's Minds are thus at uncertainties, tossed to and fro; the Confidence they sometimes seem to have, like Waves, falls down and fails, and their Prayers come to nothing: Or, the Disquiet, and Torment, Distrust works in the Minds of such Waverers, which are never settled, till Faith come and fix them, *Isa.* 57. 20.

7 For let not that man *e* think *f* that he shall receive any thing *g* of the Lord

e He that wavers, in opposition to him that asks in Faith: all doubting doth not hinder the hearing of Prayer, but that which excludes Faith, *Mark* 9. 23, 24. *f* Vainly conceit, or persuade himself. *g* Even the least Mercy, much less the Wisdom mentioned.

8 A double minded man *h is* unstable *i* in all his ways *k*.

h Either, 1. an Hypocrite, who is said to have a double Heart, *Psalm.* 12. 2. Or, 2ly. rather he that is of a doubtful Mind, wavering, and fluctuating with contrary Motions, sometimes of one Mind, sometimes of another; sometimes hoping, sometimes desponding. *i* Either unconstant, without any fixedness, or Consistancy of Spirit; as ready to depart from God, as to cleave to him; or unquiet, troubled, full of inward Tumults. *k* By an Hebraism, *Ways*, for Counsels, Purposes, Actions, *&c.*

† Or, *glory*.

9 Let the brother *l* of low degree *m* ‖ rejoice in that he is exalted *k*,

l i. e. The Believer, (for to such he writes) all Believers, or Saints, being Brethren in Christ, 1 *Cor.* 16. 20. and 1 *Thess.* 5. 26. and 1 *Tim.* 6. 2. *m* The *Greek* word signifies both lowliness of mind, and lowness of Condition (as the *Hebrew* word doth, to which it answers) but here is to be understood of the latter (as *Luke* 1. 48.) but especially of such a low estate, as a Man is brought into for Christ's sake and the Gospels. *n* Either exalted to be a Brother, a Member of Christ, a Child of God, and Heir of Glory, which is the greatest Preferment, or exalted to the Honour of suffering for Christ. See *Acts* 5. 41. *Rom.* 5. 3.

10 But the rich *o* in that he is made low *p*, because* as the flower of the grass he shall pass away *q*.

* Job 14. 2. Psal. 103. 15. Isa. 40. 6. 1 Cor. 7. 31. 1 Pet. 1. 24. 1 Joh. 2. 17.

o Viz. Brother, he that is in an high, honourable, or plentiful Condition in the World. *p* Supply from the former Verse, let him *rejoyce in that he is made low*; not as to his outward state (for he is supposed to be rich still) but his inward Disposition, and frame of Mind, God having given him a lowly Heart in an high Condition, and thereby prepared him for the Cross, tho as yet he be not under it *q* The Reason why the rich Brother should be humble in his greatest Abundance, *viz.* because of the uncertainty of his enjoying what at present he possesseth; he is neither secure of his Life, nor his Wealth; he, and his Enjoyments pass away, and his Pomp vanisheth as easily as the Flower of the Grass, which fades as soon as it flourisheth.

11 For the sun is *no sooner* risen with a burning heat *r*, *but* it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man *s* fade away in his ways *t*.

r Or, the scorching East-wind, which in those Countries was now to rise with the Sun, *Jon.* 4. 8. *s* Either *shall* is here put for *may*, the Future Tense for the Potential Mood, and then the Apostle doth not so much declare what always certainly shall be, as what easily may be, and frequently is, the Prosperity of Rich Men not being always of so short continuance. Or, *shall*, may be taken properly, as we read it, and then this is a general Proposition, shewing the mutable Nature, and short continuance of Rich Men and their Riches, whose longest Life is but short, and Death when it comes strips them of their Enjoyments; and tho this Frailty be common to all, yet he speaks of the Rich especially, because they are so apt to bear themselves high upon their Wealth, and put Confidence in it, 1 *Tim.* 6. 17. *t* Either in his Journyings and Travels for his Riches, or rather in his Counsels, Purposes, Actions, *Psal.* 146. 4.

12 * Blessed is the man that endureth *u* temptation *x*, for when he is tried *y*, he shall receive † the crown of life *z*, ‖ which the Lord hath promised *a* to them that love him *b*.

* Job 5. 17. † 1 Cor. 9. 25. Chap. 2. 5. ‖ Mat. 10. 22. and 19, 28, 29.

u Holds out against the Assaults and Impressions of Temptations with Patience and Constancy, *ch.* 5. 11. *Heb.* 12. 5, 7. *x* Afflictions, as *v.* 2. *y* Approved, and found upon the Trial to be found in the Faith: a Metaphor taken from Metals tried by Fire, and found pure. *z* So the heavenly Glory is called, *Rev.* 2. 10. either because it is not to be had, but in eternal Life; or because of its Duration, and not fading away, 1 *Pet.* 5. 4. *a* This shews on what ground it is to be expected, *viz.* on the account of the Promise, and how sure we may be of it. *b i.e.* All true Believers, whose Faith, and thereby Title to the Crown is evidenced by Love, which is the fulfilling of the Law. *Object.* Why not promised to them that suffer for Christ, of whom he here speaks? *Ans.* That is implied, for none love him more, or evidence their Love to him more than they that suffer for him.

13 Let no man say *c* when he is tempted *d*, I am tempted of God *e*: For God cannot be tempted with ‖ evil *f*, neither tempteth he any man *g*.

‖ Or, *Ill.*

c Neither with his Mouth, nor so much as in his Heart blasphemously cast the blame of his Sins upon God, to clear himself. *d* So stirred up to sin, as to be drawn to it. *e* Either sollicited by God to sin, or enforced to it. *f* Cannot be drawn aside to any thing that is unrighteous, by any motion from within, or Impression from without. *g* Doth no way seduce, or enforce to sin, so as to be justly chargeable, as the Author of it. *Object.* God is said to be tempted, *Exod.* 17. 2, 7. *Deut.* 6. 16. *Psalm* 78. 41. and to tempt, *Gen.* 22. 1. *Deut.* 8. 2. and 13. 3. *Answ.* Both are to be understood of Temptations of Exploration, or for the Discovery of something that was before hidden. Men tempt God, that they may know what he will do: God tempts Men, that they (not he, for he knows it already) may know what themselves will do, which then appears, when the Temptation draws it out; but neither is to be understood of the Temptation here spoken of, *viz.* of Seduction, or drawing into Sin. God tempts by giving hard Commands, *Gen.* 22. 1. by afflicting, as in *Job's* case, by letting loose Satan, or other wicked Instruments to tempt, 1 *King.* 22. 22. by withholding his Grace, and deserting Men, 1 *Sam.* 28. 15. by presenting Occasions, which Corruption within improves unto Sin, and by ordering and governing the evil Wills of Men; as that a Thief should steal out of this Flock, rather than that; that *Nebuchadnezzar* should rather come against *Jerusalem*, than *Rabbah*, Ezek. 21. 21, 22. But God doth not tempt by commanding, suggesting, solliciting, or persuading to sin.

14 But every man is tempted *h* when he is drawn away *i* of his own lust *k*, and enticed *l*.

h He shews the great cause of Sin; that Lust hath a greater hand in it, than either the Devil, or his Instruments, who cannot make us sin without our selves: They sometimes tempt, and do not prevail; but when Lust tempts, it always prevails either in whole, or in part, it being a Degree of Sin to be our own Tempters. *i* Either this notes a Degree of Sin, the Hearts being drawn off from God, or the way whereby Lust brings into Sin, *viz.* the Impetuousness and Violence of its motions in us. *k* Original Corruption in its whole Latitude, tho chiefly with respect to the appetitive Faculties. *l* Either a farther degree of Sin *enticed* by the pleasantness of the Object, as represented by our own Corruption, or another way of Lusts working in us to sin, *viz.* by the Delightfulness and Pleasure of its motions: In the former it works by a kind of force, in this by Flatery and Deceit. It is either a Metaphor taken from a Fish enticed by a Bait, and drawn after it, or rather from an Harlot drawing a young Man out of the right Way, and alluring him with the Bait of Pleasure to commit Folly with her.

15 Then when lust hath conceived *m*, it bringeth forth *n* sin, and sin *o* when it is finished *p*, bringeth forth death *q*.

m Lust (compared to an Harlot) may be said to conceive, when the Heart is pleased with the motion, and yields some consent to it. *n* The Birth of Sin may be the complete consent of the Will to it, or the outward act of it. *o* Actual Sin the Fruit and Product of Original. *p* Sin is finished, when it is not only commitred, but continued in, as the Way and Course of a Man's Life. *q* Not only temporal, but eternal: Or we may thus take the Order and Progress of Sin: The first indeliberate motion of Lust, is the Temptation or Bait, which by its Pleasantness *enticeth*, and by its Vehemency *draws* the Heart after it (as the Harlot, *Pro.* 7. 21. with the flattering of her Lips forced the young Man, telling him of the Pleasure he should enjoy, *v.* 14, 16, 17, 18. and then he goes after her, *v.* 22.) the Hearts lingring about, and being entangled with the delightful motion of Lust, is its consenting Folly with it, when the full consent is joined, Lust hath *conceived*; when the outward Act is performed, Sin is *brought forth*; and when Sin is finished in a setled Course, it brings forth Death; which, tho every Sin do in the merit of it, yet Sin only *finished*, doth in the Event. *Object.* Doth not this imply Lust, and its first motions not to be Sin? *Answ.* No: for, 1. the least motions of it are forbidden, *Matth.* 5. 28. *Rom.* 7. 7. 2ly. It is contrary to the Law and Spirit of God, *Rom.* 7. 23, 25. *Gal.* 5. 16, 17. 3ly. It is the Fountain of Impurity, and therefore is it self impure, *Job* 14. 4. *Matth.* 7. 15, 16. *James* 3. 11. 4ly. Evil Thoughts defile a Man, *Matth.* 15. 19. *Acts* 8. 22. *Obj.* How is Lust said here to bring forth Sin, when *Rom.* 7. 8. Sin is said to work Lust? *Ans. James* calls the corrupt Principle it self, Lust, and the actings of it, Sins; whereas *Paul* calls the same Principle, *Sin*, and the actings of it, Lusts. And so both are true, Lust, as a Root, brings forth the acts of Sin as its Fruit; and Sin, as a Root, brings forth actual Lusts, as its Fruit.

16 Do not err *r* my beloved brethren.

r Viz. in imputing your Sins to God, and saying, that when you are tempted, you are tempted of him.

17 *s Every good gift, and every perfect gift *t*, is from above *u*, and cometh down from the Father *x* of lights *y*, † with whom is no variableness, neither shadow of turning *z*.

* 1 Cor. 4. 7. † Mal. 3. 6.

s Gr. *giving*, and so it may be distinct from *Gift* in the next clause; to shew, that whereas Men sometimes give good Gifts in an evil way, and with an evil Mind, God's *giving*, as well as Gifts, is always good; and therefore when we receive any thing of him, we should look not only to the thing it self, but to his Bounty and Goodness in giving it: Or, it may be rendred as our Translators do, *Gift*, and so the word is sometimes used by profane Writers themselves; and then tho it may be implied, that all good Gifts, and of all kinds, of Nature, and of Grace, are from God, yet the Apostle's Design in this place being to prove, that God is not the Author of Sin; *Good Gifts* may most fairly be understood the best Gifts, those of Grace (spiritual Blessings, *Ephes.* 1. 3.) such being contrary to Sin, and destructive of it, in one of which he instanceth, *viz.* Regeneration, *v.* 18. *t* The highest degree of good Gifts, those that perfect us most, to intimate, that all the Parts and Steps of spiritual Life, from the first beginning of Grace in Regeneration, to the Consummation of it in Glory, are of God. *u* i.e. From Heaven, *John* 3. 27, 31. and Heaven is put for God that dwells there, *Luke* 15. 21. *x* The Creator, Author, or first Cause, as *Heb.* 12. 9. It is spoken after the manner of the *Hebrews*; See *Gen.* 4. 20, 21. *y* God is the Author of all Perfection, and so of corporeal Light; but here we are to understand spiritual Light, the Light of Knowledge, Faith, Holiness, as opposed to the Darkness of Ignorance, Unbelief, Sin, of which he cannot be the Author. *z* He here sets forth God as essentially and immutably Good, and the Father of Lights, by allusion to the Sun the Fountain of corporeal light, and makes use of terms borrowed from Astronomy. The Sun though it scattereth its Beams every where, yet is not without its Changes, Parallaxes, and diversities of Aspects, not onely sometimes clear, and sometimes eclipsed, but one while in the East, another in the South, then in the West; nor without its turnings in its annual course from Tropick to Tropick (to which the *Greek* word here used seems to allude) its various accesses and recesses, by reason of which it casts different shadows; but God is always the same, like himself constant in the emanations of his goodness, without casting any dark shadow of evil which might infer a change in him.

18 * Of his own will *a* begat *b* he us with the word of truth *c*, that we should be a kind of first fruits *d* of his creatures *e*.

* Joh. 3. 3.

a Out of his meer good pleasure as the Original cause, and not moved to it by any dignity or merit in us, *Eph.* 1. 9. and 2 *Tim.* 1. 9. *b* By a spiritual generation, whereby we are new-born, and are made partakers of a Divine Nature. *John* 1. 13. and 1 *Pet.* 1. 3, 23. *c i. e.* The Word of the Gospel, as the instrument or means whereby we are regenerated: Why it is called the Word of Truth, see *Eph.* 1. 13. *d i.e.* Most excellent Creatures, being singled out and separated from the rest, and consecrated to God, as under the Law the first-Fruits were, *Rev.* 14. 4. *e Viz.* reasonable Creatures; the word Creature being elsewhere restrained to Men. See *Mark* 16. 15. *Col.* 1. 15.

19 Wherefore, my beloved brethren, * let every man be swift to hear *f*, † slow to speak *g*, ‖ slow to wrath *h*.

* Eccles. 5. 1. † Prov. 17. 27. ‖ Eccles. 7. 9.

f Prompt and ready to hear God speaking in the word of Truth before mentioned. *g* Either silently and submissively hear the Word, or speak not rashly and precipitately of the things of Faith, but be well furnished your selves with Spiritual knowledg, ere you take upon you to teach others. *h* Either be not angry at the Word, or the Dispensers of it, though it come close to your Consciences, and discover your secret Sins; the word is Salt, do not quarrel if it make your Sores smart, being it will keep them from festering: or, be not angrily prejudiced against those that discover them you.

20 For the wrath of man *i* worketh not the righteousness of God *k*.

i That anger which is meerly humane, and generally sinful inordinate passion, and carnal zeal *k* will not accomplish the ends of the Word in you, *viz.* to work that righteousness, which in the Word God prescribes you. But here is withall a *Mistake* in the Words, less being spoken than is intended; it is implied therefore, that the wrath of Man hinders the operation of the Word, and disposeth to that unrighteousness which is forbidden by it.

21 Wherefore lay apart *l* all *m* filthiness *n* and superfluity *o* of naughtiness, and receive *p* with meekness *q* the engrafted *r* word which *s* is able to save *t* your souls *u*.

l Not only restrain it, and keep it in; but put off, and throw it away as a filthy rag, *Isa.* 30. 22. see *Ephes.* 4. 22. *Col.* 3. 8. and 1 Pet. 2. 1. *m* Of every kind. *n* Or, *sordidness*; a Metaphor borrowed from the filth of the Body, 1 Pet. 3. 21. and thence transferred to the Soul; and it here seems to imply not only Sensuality or Covetousness, but all sorts of Lusts, whereby Men are defiled, 2 *Cor.* 7. 1. and 2 Pet. 2. 20. *o i.e.* That naughtiness which is superfluous: That is said to be superfluous or redundant, which is more than should be in a thing; in which respect all Sin is superfluous in the Soul, as being that which should not be in it; and so this intimates that we are not only to lay apart more gross pollutions, but all the Lusts of the Flesh, and relicts of old *Adam*, as being all superfluities which may well be spared, or excrescences (as some render the word agreeably to the former Metaphor) which should be cast away. *p* Not only into your Heads by Knowledg, but into your Hearts by Faith. *q* With humility, modesty and gentleness, which makes Men submissive to the truth of the Word, and ready to learn of God even those things which are above their natural capacity, *Psal.* 25. 9. *Isa.* 66. 2. *Matth.* 11. 5, 27. this is opposed to *Wrath* which makes Men unteachable. *r* Either which is engrafted or implanted, *viz.* Ministerially by the Preachers of the Gospel, 1 *Cor.* 3. 6, 7. principally by the Spirit of God, who writes it in the heart, *Jer.* 31. 33. And thus it may be taken particularly for the Word of the Gospel, in opposition to the Law which came to Mens ears from without, and admonished them of their Duty, but was not writ in their hearts, or engrafted thereto from them unto obedience to it. Or, *that is may be engrafted*, *i. e.* Intimately united to, or rooted in the heart by a vital union, or made natural to it (as some render the word) the heart being transformed by the power of it, and conformed to the Precepts of it, 2 *Cor.* 3. 18. *Rom.* 6. 17. *s Viz.* when received by Faith. *t* Instrumentally, as being the means wherein God puts forth his power in saving them, *Rom.* 1. 16. *u* Your selves, the Soul as the noblest part, is by by a Synecdoche, put for the whole person. See 1 *Pet.* 1. 9.

22 * But be ye doers of the word *x*, and not hearers only *y* deceiving your own selves *z*.

* Mat. 7. 21, 22. Rom. 2. 13.

x The same as doers of *the Work*, *v.* 25. namely, which the Word prescribes, *q. d.* receive the Word by Faith into your Hearts, and bring forth the fruit of it in your Lives; see *Luke* 11. 28. *John* 13. 17. *y* Not contenting your selves with a bare hearing the Word, though it have no influence upon you. *z* Playing the Sophisters with, or putting a fallacy upon your selves, particularly persuading your selves into a good opinion of your state, meerly because of your being hearers of the Word, *Matth.* 7. 21.

23 For * if any man be a hearer of the word, and not a doer, he is like unto a man *a* beholding his natural face *b* in a glass *c*:

* Luke 6. 47. &c. See chap. 2. 14. &c.

a The *Greek* word here used, properly signifies the Sex, not the Species, but is indifferently used by this Apostle with the other, as *v.* 12, and 20. so that by a Man looking his Face in a Glass, is meant any Man or Woman. *b* Or, *the face of his Nativity* by an Hebraism, for natural Face, as we translate it, *i.e.* his own Face, that which Nature gave him, or he was born with. *c* The Word is here compared to a Looking-Glass; as the Glass represents to us the Features and Complexions of our Faces, whether beautiful or deformed; so the Word shews us the true face of our Souls, the beauty of God's Image when restored to them, and the Spots of Sin which so greatly disfigure them.

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was *d*.

d The remembrance of what his Face is, vanisheth as soon as his Eye is off the Glass; he remembers not the Spots he saw in his Face to wipe them off. So he that sees the Blemishes of his Soul, in the Glass of the Word, and doth not remember them to do them away; looks in that Glass (*i.e.* hears the Word) in vain.

25 But whoso looketh *l* into the perfect * law of liberty *f*, and continueth *therein g*, he being not a forgetful hearer *h* but a doer of the work *i*, this † man shall be blessed in his ‖ deed *k*.

* Chap. 2. 12. † Joh. 13. 17. ‖ Or, *doing*.

e Viz. intently and earnestly, searching diligently into the Mind of God. The Word signifies a bowing down of the Head to look into a thing; and is used of the Disciples looking into Christ's Sepulcher, *Luke* 24. 12. *John* 20. 5. see 1 *Pet.* 1. 12. and seems to be opposed to looking into a Glass, which is more slight, and without such prying and inquisitiveness. *f* The whole Doctrine of the Scripture, or especially the Gospel called a Law, *Rom.* 3. 27. both as it is a Rule, and by reason of the Power it hath over the Heart; and a Law of Liberty, because it shews the way to the best Liberty, freedom from Sin, the Bondage of the Ceremonial Law, the rigour of the Moral, and from the Wrath of God; and likewise the way of serving God freely and ingenuously as Children; and because being received into the Heart, it is accompanied with the Spirit of Adoption who works this Liberty, 2 *Cor.* 3. 17. It is called a perfect Law, not only as being entire and without any defect, but as directing us to the greatest Perfection, full conformity to God, and enjoyment of him, 2 *Tim.* 3. 16, 17. *g* Perseveres in the study, belief, and obedience of this Doctrine, (*Psal.* 1. 2.) in a l conditions, and under all temptations and afflictions. This seems to be opposed to him, who, when he hath looked in a Glass, *goes away*, *v.* 24. By which are see forth flight, superficial hearers, who do not continue in Christ's Word, *John* 8. 31. *h* Gr. *hearer of forgetfulness*, by an Hebraism for a forgetful Hearer; it answers to him in the former Verse, that *forgets what manner of Man he was*; and implies, not only, not remembring the Truths we have heard, but a not practising them, as appears by the next Clause. *i Viz.* which the Word directs him to do: The Singular Number is put for the Plural; he means, he that reduceth what he hears into practice, *Psal.* 103. 18. *k* This is opposed to bare hearing, and the doer of the Work is said to be blessed in, or by his Deed, as the evidence of his present begun Blessedness, and the way to his future perfect Happiness.

26 If any man among you seem *l* to be religious, and * bridleth not his tongue *m*, but deceiveth his own heart *n*, that man's religion is vain *o*.

* Psal. 34. 13. and 39. 1. 1 Pet. 3. 10.

l Seems to others, or rather to himself; thinks himself religious, because of his hearing and outward Worship; thus the Word rendred *seems*, is often taken, 1 *Cor.* 3. 18. and 8. 2, and 14. 37. *Gal.* 6. 3. Here he shews who are not *doers of the Work*, as in the next Verse, who are. *m* Restrains it not from the common Vices of the Tongue, reviling,

viling, railing, censuring, &c. n Either deceiveth his own heart in thinking himself Religious, when indulging himself in things so contrary to Religion, or deceives his own heart, being blinded with self-love, and lifted up with self-conceit, which is the cause of his censuring, and speaking evil of others. o Empty and to no purpose, having no reality in it self, and bringing no benefit to him.

27 Pure p religion and undefiled q before God r and the Father s this, To visit t the fatherless and widdows u in their affliction x, and to keep himself unspotted of the world y.

p True, sincere, genuine, Matth. 5. 8. John 15. 3. q This seems to reflect upon the Hypocritical Jews, whose Religion consisted so much in external observances, and keeping themselves from Ceremonial Defilements, when yet they were fullied with so many moral ones, v. 14. Matth. 23. 23. John 18. 28. devoured Widows Houses. They thought their Religion pure and undefiled; the Apostle shews here which is really so r in the sight of God, and according to his Judgment. s i. e. God who is the Father, and being only explicative, as Eph. 1. 3. and 5. 20. yet this Title may be given here to God with respect to what follows; and to shew that such acts of Charity are acceptable to him that is called the Judg of Widows, and the Father of the Fatherless, Psal. 68. 5. t This includes all other acts of Charity to them, comforting, counselling, relieving them, &c. u He doth not exclude others from being the objects of our Charity and Compassion, but instanceth in Fatherless and Widows, as being usually most miserable, because destitute of those relations which might be most helpful to them; and possibly in those times Persecution might encrease the number of Widows and Orphans. x When they had most need; lest any should think it sufficient to visit them that were rich, or in a prosperous condition. y Untainted by the evil example of Men in the World, and free from the Lusts of the World, moral Pollutions. The Apostle doth not here define Religion, but only instanceth in these two things, good works, and holiness of conversation, as testimonies and arguments of the truth of it.

CHAP. II.

1 MY brethren, have not a the faith of our Lord Jesus Christ b the Lord of glory c, with * respect of persons d.

a Profess not your selves, and regard not, or esteem not in others. b i. e. Faith in our Lord Jesus Christ; not the author but the object of Faith is meant, as Gal. 2. 20. and 3. 22. Phil. 3. 9. c Lord not being in the Gr. Glory, may be joined with Faith (admitting only a transposition in the Words so frequent in the Sacred Writers) and then the words will run thus, the Faith of the glory of our Lord Jesus Christ, i. e. the Faith of his being glorified, which by a Synecdoche may be put for the whole work of Redemption wrought by him, which was compleated by his Glorification, as the last part of it; or, by an Hetralsin, the Faith of the Glory, may be for the glorious Faith: But the plainest way of reading the Words is (as our Translators do) by supplying the word Lord just before mentioned, Lord of Glory (Christ being elsewhere so called, 1 Cor. 2. 8.) i. e. the glorious Lord, as the Father is called the Father of Glory, Eph. 1. 17. i. e. the glorious Father; and then it may be an argument to second what the Apostle is speaking of Christ being the Lord of Glory; a relation to him by Faith, puts an honour upon Believers, though poor and despicable in the World; and therefore they are not to be contemned. d The word rendred Person, signifies the Face or Countenance, and synecdochically the whole Person; and by consequence all those parts or qualities we take notice of in the Person. To respect a Person is sometimes taken in a good sense, Gen. 19. 21. and 1 Sam. 25. 35. Mostly in an evil, when either the person is opposed to the cause, we give more or less to a Man upon the account of something we see in him which is altogether foreign to his cause, Lev. 19. 15. or when we accept one with injury to, or contempt of another. To have then the Faith of Christ with respect of Persons, is to esteem the Professors of Religion, not for their faith, or relation to Christ, but according to their Worldly condition, their being great, or mean, rich or poor; this the Apostle taxeth in the Athenians to whom he wrote, that whereas in the things of God, all Believers are equal, they respected the greater and richer sort of Professors, because great or rich; so as to despise those that were poor or low. The Gr. hath the Word Plurally, respects, which may insinuate the several ways of respecting persons in Judgment or out of Judgment. This doth not exclude the civil respect we owe to Magistrates and Superiours upon the account of their Places or Gifts, but only a respecting Men in the things of Religion upon such accounts as are extrinsical to Religion; or, with prejudice to others as considerable in Religion as themselves, though inferior to them in the World.

* Lev. 19. 15. Deut. 1. 17. and 16. 19. Prov. 24. 23. Matth. 22. 16. Ver. 9.

2 For if there come unto your ‖ assembly e a man with a gold ring, in goodly apparel f, and there come in also a poor man g in vile raiment h.

e Either Church-Assemblies for Worship, Heb. 10. 25. and in these we find some respect of Mens Persons, which may here be blamed; see 1 Cor. 11. 20, 21, 22. Or their Assemblies for disposing Church-Offices, and deciding Church-Controversies, &c. For he speaks of such respecting Mens persons as is condemned by the Law, v. 9. which was especially in Judgment. f The usual Ensigns of honourable or rich persons, Gen. 38. 18, 25. and 41. 42. Luke 15. 22. and 16. 19. g The word signifies one very poor, even to Beggarliness. h Filthy and sordid, Zech. 3. 3, 4. the sign of extream Poverty.

‖ Or, Synagogue.

3 And ye have respect i to him that weareth the gay clothing, and say to him, Sit thou ‖ here in a good place k, and say to the poor, Stand thou there, or sit here under my footstool l.

i Gr. look upon, viz. with respect and veneration, or a care and concern to please him. k An honourable place, either contrary to the usual Orders of the Churches, according to which (as some say) the Elders sat in Chairs, the next to them on Benches; and the Novices on the Pavement at their Feet; the Apostle taxing their carnal partiality in disposing these places to the People as Rich, not as Christians; or, it may note their disposing Church-Offices to them that were rich, or favouring them in their Causes rather than the Poor. l The meanest places, and belonging to the youngest Disciples; both are expressions of contempt.

‖ Or, will or stand.

4 Are ye not then partial in your selves m, and are become judges of evil thoughts n?

m Either, are ye not judged in your selves, convicted by your own Consciences of partiality, and accepting Mens persons, or, have ye not made a difference? viz. out of a corrupt affection rather than a right judgment; and then it falls in with our Translation, are ye not partial? the Greek word is used in this sence, Acts 15. 9. Jude 22. n i. e. Judges that have evil Thoughts, or are evil affected, q. d. you evidence the corrupness of your affections by your thus perversely judging.

5 Hearken, my beloved brethren, * Hath not God chosen the poor o of this World p, rich q in faith r, and heirs of ‖ the kingdom s † which he hath promised to them that love him t?

o Not that God hath chosen all the Poor in the World, but his choice is chiefly of them, 1 Cor. 1. 26, 28. Poor he means in the things of this World, and in the esteem of Worldly Men; they are opposed to those that Paul calls rich in this World, 1 Tim. 6. 17, 18. q Some insert the Verb Substantive to be between this and the former clause, and read; hath not chosen the poor of this World to be rich, &c. So Rom. 8. 29. Predestinate to be conformed; the like defective speeches we find John 12. 46. and 2 Cor. 3. 6. And the Verb understood here is expressed, Eph. 1. 4. after the same word we have in this Text; and yet if we read the words as they stand in our Translation, they do not prove that fore-sight of Faith is previous to Election, any more than that being Heirs of the Kingdom is so too. r Either in the greatness and abundance of their Faith, Matth. 15. 28. Rom. 4. 20. or, rather Rich in those Privileges and Hopes to which by Faith they have a Title. s An instance of their being rich in that they are to inherit a Kingdom. t See ch. 1. 12. where the same words occur, only that which is here a Kingdom, is there a Crown.

* Matth. 5. 3. Joh. 7. 48. ‖ Or, that. † 1 Sam. 2. 30. Prov. 8. 17.

6 But * ye have despised the poor u. Do not * rich men x oppress you y, and draw you before the judgment seat z?

u God's Poor, viz. By your respecting Persons. x Either those that were unbelieving Jews or Heathen; or such as made a Profession of Christianity, but were not cordial friends to it; or, both may be included. y Insolently abuse you, and unrighteously, either usurping a Power over you which belongs not to them, or abusing the power they have. z Especially before unbelieving Judges, 1 Cor. 6. 1, 6. they would colour their Oppression with a pretence of Law, and therefore drew the poor Saints before the Judgment-seat.

* 1 Cor. 11. 22.

7 Do not they blaspheme a that worthy b name by which ye are called c?

a If the Rich here spoken of, were Christians, then they may be said to Blaspheme Christ's Name, when by their wicked carriage they caused it to be blaspheme by others, unbelievers among whom they were, Rom. 2. 24. Tit. 2. 5. &c. 1 Tim. 6. 1. but if rich Unbelievers be here meant, the rich Men of those times being generally great Enemies to Christianity; he would from thence shew how mean a consideration Riches were, to incline the Professors of Religion to such partiality as he taxeth them for. b Or, good

good or honourable (as good place, v. 3. for honourable) Name of Christ; they blaspheme what they should adore. c Or, which is called upon you, either, which was called upon over you, when you were baptised into it, or rather it: is an Hebrew phrase, and implies no more than (as we read it) their being called by it, as Children are after their Fathers, and Wives after their Husbands, Gen. 48. 16. Isa. 4. 1. For so God's People are called by his Name, Deut. 28. 10. Eph. 3. 15.

8 If ye fulfil d the royal law e according to the scripture f, * Thou shalt love thy neighbour as thy self, ye do well g.

* Levit. 19. 18. Gen. 13. 5.

d Or, perfect, the Word signifies to accomplish perfectly, but no more is meant by it than sincerity in observing the Duties of the Law in an indifferent respect to one as well as another, which he seems to oppose to their partiality in the Law, by respecting some, and neglecting others. e Either the Law of God the great King, or Christ the King of Saints, or rather the Royal Law is the King's Law, i. e. the great Law which is the same to all, Rich and Poor, the common Rule by which all are to act, as, the King's way, Numb. 21. 22. i. e. the great plain Way in which all are to travel. Here may likewise be a tacit reflexion on the servile disposition of these accepters of Mens persons, evil becoming them that pretended to be governed by the Royal Law, which was to be observed with a more free and King-like spirit. f See Matth. 22. 39. Gal. 5. 14. g Ye are not to be blamed but commended; the Apostle seems here to answer an objection they might make in their own defence; that in the respect they gave to Rich Men, they did but act according to the Law which commands us to love our Neighbour as our selves; to this he replies partly in this Verse by way of concession, or on supposition; that if the respect they gave to Rich Men were indeed in obedience to the Law of Charity, which commands us to love our Neighbour as our selves, then they did well, and he found no fault with them, but the contrary he shews in the next Verse.

9 But if ye * have respect to persons h, ye commit sin, and are convinced of the law i as k transgressors.

* Ver. 1.

h The second part of the Apostle's answer, in which he sets Persons in opposition to Neighbour, q. d. if you instead of loving your Neighbour, which excludes no sort of Men, poor no more than rich, chuse and single out (as ye do) only some few (viz. Rich Men) to whom ye give respect, despising others; ye are so far from fulfilling the Royal Law, that ye sin against it. i Either by the particular Law against respecting persons, Levit. 19. 15. or rather by that very Law you urge; your thus partially respecting the rich to the excluding of the poor, being so contrary to the command of loving your neighbour, which excludes none. k i. e. to be Transgressors, viz. of the whole Law, as follows.

10 For whosoever shall l keep the whole law m, and yet offend n in one point, * he is guilty of all o.

* Deut. 27. 26.

l This is not an Assertion, that any Man doth keep the whole Law so as to offend but in one point, but a supposition that if, or admitting such a one were. m All the rest of the Law, that one point only of the whole being excepted. n Slip, or trip, or stumble at; it seems to signify the least failing in any point of the Law. o Guilty of the breach, and obnoxious to the punishment of all; not distributively, or separately, as if he transgressed every Precept distinctly; but 1. conjunctively or copulatively, he is guilty of not keeping the whole Law, though not of breaking each particular Command; he breaks the whole Law, though not the whole of the Law; as he that wounds a Man's Arm, wounds the whole Man, though not the whole of the Man; he that breaks one link breaks the whole Chain, and he that fails in one Musical Note, spoils the whole Harmony. 2. He sins against Charity, which is the summ of the Law, and upon which all the Commands depend; and so though he keep most of them, as to the substance, yet he keeps none of them in a right manner, because none out of Love, which should be the Principle out of which he observes all of them. 3. He sins against the Authority of the whole Law, which is the same in every Command. 4. He is liable to the same punishment, though not the same degree of it as if he had broke all the Commandments, Gal. 3. 1. and his keeping most, cannot exempt him from the punishment due for the breach of that one; this he speaks either in opposition to the Pharisees among the Jews, who thought themselves righteous if they kept most of them, though in some things they came short; or, rather against Hypocrites among Christians, who would pick and chuse Duties, obey some Commands and neglect others; whereas no obedience to God is right, but that which is impartial and respects all the Commands, Psal. 119. 6. Matth. 5. 19.

11 For ‖ he that said p * Do not commit adultery, said also, Do not kill: Now if thou commit no adultery, yet if thou kill art become a transgressor of the Law q.

‖ Or, that Law which said. * Exod. 20. 14.

p All proof of what he laid down in the former Verse; by instancing in these two Commands, there being the same reason of all the rest, the same sovereignty and righteousness of God appearing in them; and it being the Will of God to try our Obedience in one as well as another. q Viz. by contemning the authority, and holiness of God, which appears in the whole Law, and every Command of it.

12 So speak ye, and so do r, as they that shall be judged s by the * law of liberty t.

* Chap. 1. 25.

r The Apostle concluding his Discourse about respecting Persons, which consisted both in their Words and Actions; he directs them how to govern themselves in both. s Viz. For both your Words and Actions, and that, not only in your own Consciences at present, but at God's Tribunal hereafter. t The Gospel; of the liberty of which it is one branch, that these differences among Men, of Jew and Gentile, Bond and Free, Circumcised and Uncircumcised, &c. are taken away, Acts 10. 28. Gal. 3. 28. Col. 3. 11. against this Law of Liberty you sin if you respect persons, and then may well fear to be judged by it; as it takes away differences of persons now, so it will make none at last, but will be as impartial in its Judgment as it is in its Commands.

13 For * he shall have judgment without mercy u that hath shewed no mercy x; † and mercy ‖ rejoiceth against judgment y.

* Matth. 6. 15. and 18. 35. and 25. 41, 42. † 1 Joh. 4. 17, 18. ‖ Or, glorieth.

u Shall be Judged according to the rigour of the Law by pure Justice without any mixture of Mercy. x That hath been cruel and unmerciful to his Neighbour here. y Either, 1. the Mercy of God rejoiceth and glorieth over Judgment, being as it were superiour and victorious in relation to those that shew Mercy, to whom the Promise of obtaining Mercy is made, Matth. 5. 7. Or rather, 2. The Mercy of Men, i. e. of those that deal mercifully with others; their Mercy having the Mercy and Promise of God on its side, need not fear, but rather may rejoice, and as it were glory against Judgment, as not being like to go against them. Object. Is not this to make some ground of glorying to be in Men themselves, contrary to Psal. 143. 2. Rom. 4. 2? Answ. Mercy in Believers is an evidence of their interest in God's Mercy, which prevails on their belief against his Justice; and so its rejoicing against Judgment is not against it, as overcome by it self, but by God's Mercy. Thus both senses are included.

14 * What doth it profit, a my brethren, though a man say b he hath faith c, and have not works d? can faith save him e?

* Matth. 7. 26. Chap. 1. 23.

a Viz. As to his eternal Salvation; Wherein are the ends of Religion promoted by it? the Apostle had just before declared, that they who are unmerciful to Men, shall find God severe to themselves, and have Judgment without Mercy: but Hypocritical Professors, boasted of their Faith as sufficient to secure them against that Judgment, though they neglected the practice of Holiness and Righteousness. Hence he seems to take occasion for the following Discourse, to bear down their vain boasting of an empty unfruitful faith; and possibly, lest they should abuse or misunderstand what he had said about the Law of Liberty, as if that inferred a license of sinning, and living as they pleased. b Whether boastingly with his mouth to others, or flatteringly in his heart to himself. The Apostle doth not say, that a Man's having Faith simply is unprofitable, but either that Faith he pretends to without Works, or his boasting he hath Faith, when the contrary is evident by his not having works. c Such as he pretends to be good, and sound and saving, but is really empty and dead, v. 26. and unfruitful. d i. e. Good works, such as are not only acts of Charity, to which the Papists would restrain it, but all the fruits of Righteousness and Holiness proceeding from Faith, and appearing both in Heart and Life. e The Interrogation is a vehement negation, q. d. it cannot save him, viz. such a Faith as a Man may have (as well as boast he hath) without works. This James calls Faith only by way of concession for the present, though it be but equivocally called Faith, and no more really so, than the Carcase of a Man is a Man.

15 * If a brother or sister f be naked g, and destitute of daily food h:

* see Luke 3. 11.

f A Christian Man or Woman, who are frequently thus called, see 1 Cor. 7. 12, 15. g Badly cloathed, or destitute of such Cloathing as is fit for them, Job 22. 6. 1 Cor. 4. 11. h Matth. 6. 11. That which is necessary for the sustaining of Life a day to an end; under these two of Nakedness and Hunger he comprehends all the calamities of human

human Life, which may be relieved by the help of others; as Food and Raiment contain all the ordinary supports and comforts of Life, *Gen.* 28. 20. *Matth.* 6. 25. and 1 *Tim.* 6. 8.

* 1 Joh. 3. 18. 16 And * one of you say unto them, Depart in peace *i*, be ye warmed *k*, and be ye filled *l*, notwithstanding ye give them not those things which are needful to the body *m*: what *doth it* profit *n*?

i An usual form of Salutation, wherein, under the name of peace, they wished all Prosperity and Happiness to them they greeted, *Mark* 5. 34. *Luke* 7. 50. and 8. 48. *k* i. e. Be ye clothed; the Warmth here mentioned being such as is procured by Cloathes, *Job* 31. 20. *l* Or, *satisfied* with Food; a Metaphor from the fatting of Cattel with Grass or Hay. The same Words is used, *Matth.* 14. 20. *Mark* 6. 42. *Phil.* 4. 12. These two good Wishes answer the two former great Wants. *m* Understand, *when yet ye are able to relieve them*; for he speaks to the Rich, or such as were in a capacity of being helpful to others. *n* Either what do your good Words, and charitable Wishes profit them, without charitable Deeds? Or, what do they profit your selves? or both may be included: As your fair Speeches convey no real Good to them, so they bring in no Reward to you from God.

† Gr. *by it self.* 17 Even so faith *o*, if it hath not works, is dead *p*, being † alone *q*.

o That which they boasted of, and called Faith. *p* Void of that Life, in which the very Essence of Faith consists, and which always discovers it self in Vital actings, and good Fruits, where it is not hindred by some forceable Impediment; in Allusion to a Corps, which plainly appears to have no vital Principle in it, all vital Operations being ceased. It resembles a Man's Body, and is called so, but in reality is not so, but a dead Carkase. *q* Margin, *by it self*, or *in* it self, be it what it will, it is but dead; or, as we render it, *being alone*, i. e. not in conjunction with Works, which always it should be.

18 Yea, a man *r* may say *s*, Thou hast faith *t*, and I have works *u*: shew me thy faith || without thy works *x*, and I will shew thee my faith by my works *y*.

|| Some Copies read, by thy works.

r Any true Believer. *s* To any such boasting Hypocrite. *t* Thou pretendest to have Faith, or admit thou hast Faith; and an Historical Faith he might have, as *v.* 19. *u* I do not boast of my Faith, or to say nothing of my Faith, yet Works I do profess to have. *x* There he two Readings of these Words, but in both the sense agrees with the rest of the Apostles Discourse. If we take the marginal Reading, shew me thy Faith *by* thy Works, the sense is, Evidence the Faith thou pretendest to, by thy Works, as the Fruits of it; let thy Actions vouch for thy Profession. But if we take the Reading in the Text, *without* thy Works, it is a kind of Ironical Expression, *q. d.* make it appear by convincing Arguments, that thou hast true Faith, when yet thou wantest Works, the only Argument of the Truth of it; understand here, *but this thou canst not*. *y* I will easily prove my Faith to be true and genuine, by those good Works it brings forth in me. Demonstrate the Cause to me without the Effects, if thou canst; but I will easily demonstrate the Cause by the Effects, and prove the Root of Faith to be in me, by my bringing forth that Fruit which is proper to it. It cannot hence be inferred, that wherever such Works are, as Men count, and call good, there must needs be Faith: The Apostle's meaning only is, That wherever true Faith is, there good Works will certainly be.

* Mark 1. 24. 19 Thou believest that there is one God *z*, thou dost well *a*: * The devils also believe *b*, and tremble *c*.

z Thou givest thy Assent to this Truth, that there is one God. This may likewise imply other Articles of the Creed, to which the like Assent may be given. *a* Either this kind of Faith hath its goodness, tho it be not saving, or ironically *q. d.* a great matter thou dost, when thou goest almost as high as the Devils. *b* Yield the like Assent to the same Truth. *c* The word signifies extreme Fear and Horror, *viz.* such as the thoughts of their Judge strikes into them. This shews the Faith the Apostle speaks of in this place, not to be the Faith of God's Elect, which begets in Believers an holy Confidence in God, and frees them from slavish Fears; whereas the Faith here spoken of, if it have any Effect upon Men, it is but to fill them with Horror.

20 But wilt thou know *d*, O vain man *e*, that faith without works *f* is dead?

d Either this Question is in order to teaching, as *Job* 13. 12. *Rom.* 12. 3. and then the sense is, *If thou hast a mind to know, I shall instruct thee*: Or, it is a teaching by way of Question, as more emphatical, and pressing; and then it is, as if he had said, *know, O vain Man.* *e* An Allusion to an empty Vessel, which sounds more than one that is full. The carnal Professor to whom he speaks, is vain, because empty of true Faith, and good Works, tho full of noise and boasting. *Obj.* Doth not the Apostle fin against Christ's Command, *Mat.* 5. 22? *Ans.* 1. He speaks not of any particular Man, but to all in general, of such a sort, *viz.* who boasted of their Faith, and yet did not evidence it by their VWorks. 2. It is not spoken in rash anger, or by way of Contempt, but by way of Correction and just Reproof; see the like spoken by Christ himself, *Matth.* 23. 17, 19. *Luke* 24. 25. and by *Paul*, Gal. 3. 1. and 1 *Cor.* 15. 36. *f* A defective Speech, *Faith without Works*; for that *Faith which is without Works*, or *Faith, if it be without Works*. He doth not say, *Faith is dead without Works*, lest it should be thought that VWorks were the cause of the Life of Faith; but *Faith without Works is dead*, as *v.* 17, and 26. implying, that VWorks are the Effects and Signs of the life of Faith.

21 Was not Abraham our father *g* justified *h* by works when he had offered *i* Isaac his son upon the altar *k*?

g Not only the Father of us, as *Jews* (for to them he wrote) and according to the Flesh, but as Believers, and according to the Promise; so all Believers are called *Abraham's* Children, *Rom.* 4. 11. *Gal.* 3. 7. *h* Found, or declared to be justified, not only before God, but in the Face of the VWorld; and his Faith (by which he had been justified above thirty years before, in the sight of God) now approved as a true, lively, justifying Faith, by this Proof he gave of it, upon God's trying him in the offering up his Son, *Gen.* 22. 9, 12. *Now I know that thou fearest God*, &c. *Abraham* did fear God, and believe him before, and was justified before in the sight of God, but by the working of his Faith in so eminent an Act of Obedience, the Sincerity of all his Graces, and so of his Faith, was manifested, and made known, and so his Faith it self justified, as his Person was before, and he obtained this ample Testimony from the Mouth of God himself. So that *Abraham's* Justification here, was not the Absolution of a Sinner, but the solemn Approbation of a Believer; not a justifying him as ungodly, but commending him for his Godliness. He was by his Works justified as a righteous person, but not made righteous, or constituted in a justified state, by his Works. The Design of the Apostle is not to shew how Sinners are justified in God's Court, but only what kind of Faith it is whereby they are justified, *viz.* such a one as purifies the Heart, *Acts* 15. 9. and looks to Christ, not only as made Righteousness, but Sanctification to them, 1 *Cor.* 1. 30. and consequently not only rests on him for Justification, but stirs them up to yield Obedience to him. *i* *Viz.* in his firm Purpose and Resolution, and was about to do it actually, had not God hindred him. It was no fault in *Abraham*, that it was not actually done, and therefore it was counted to him, as if it had been really done, *Gen.* 22. 12. *Heb.* 11. 17. *k* This shews the settled purpose of *Abraham* to sacrifice *Isaac*, when he proceeded so far as to bind him, and lay him upon the Altar; for that argues, that he expected, and intended nothing but his Death, which generally was wont to follow in Sacrifices, when once laid upon the Altar.

|| Or, *thou saw.* * Heb. 11. 17. 22 || Seest thou * how faith wrought with his works *l*, and by works was faith made perfect *m*?

l He doth not say, *works wrought with his Faith*, as he should have said, if he had intended their concurrence in Justification; but *Faith wrought with his Works*, i. e. his Faith was not idle, but effectual in producing good Works, it being the Office and Business of Faith to respect Christ for Sanctification, as well as Righteousness, *Acts* 26. 18. *m* Either, 1. Faith by producing good Works is it self encouraged, heightned, improved; and so not made perfect by any Communication of the Perfection of Works to it, but by being stirred up, and exercised as to the internal Strength and Power of it. Or, 2ly. rather, Faith is made perfect by Works declaratively, in as much as Works evidence, and manifest the Perfection and Strength of Faith. Faith is the Cause, and Works are the Effects, but the Cause is not perfected by the Effects, only its Perfection is demonstrated by it, as good Fruit doth not make a Tree good, but shew that it is so. See 2 *Cor.* 12. 9.

* Gen. 15. 6. Rom. 4. 3. Gal. 3. 6. † 2 Chro. 20. 7. Isa. 41. 8. 23 And the scripture was fulfilled *n*, which saith, * Abraham believed God, and it was imputed to him for righteousness *o*; and he was called the † Friend of God *p*.

n This illustrious Instance of *Abraham's* Obedience did so clearly evidence the Sincerity of his Faith, that it did most plainly appear, that what the Scripture said of him, it spoke most truly, *viz.* that he did indeed believe God, and it was counted to him for Righteousness. Things are said to be fulfilled when they are most clearly manifested. As those words, *Psalm* 2. 7. *This day have I begotten thee*, are said to be fulfilled at Christ's Resurrection, *Acts* 13. 32, 33. not that he was

was then first begotten of the Father, but that he was then in a glorious manner declared to be the Son of God by the Resurrection from the dead, *Rom.* 1. 4. So here *Abraham's* offering up his Son being the evident Discovery of his Faith, it did that appear, that the Scripture-report of him was true, that *he believed God*, &c. he did believe before, and his Faith was imputed to him before, but it was never so fully made known, as by this so high an act of Obedience. *o* *Viz.* as apprehending Christ in the Promise, Faith is said to be imputed for Righteousness, *Rom.* 4. 3, 5, 6. as being the Instrument or means of applying Christ's Righteousness, by which elsewhere we are said to be justified, *Rom.* 3. 24, 25. and 5. 19. 2 *Cor.* 5. 21. *Phil.* 3. 9. *p* Either *he were the Friend of God*; to be called, sometimes implies as much as to be, *Isa.* 48. 8. or properly he was called, 2 *Chron.* 20. 7. *Isa.* 41. 8. and that not only on the account of God's frequent Appearances to him, conversing with him, revealing Secrets to him, *Gen.* 18. 17, 18. *John* 15. 15. and entring into Covenant with him, but especially his renewing the Covenant with him, upon the sacrificing of his Son, and confirming it by Oath, and thereby, as it were, admitting him into a nearer degree of Friendship, *Gen.* 22. 16. &c.

24 Ye see then *q* how that by works *r* a man is justified *s*, and not by faith only *t*.

q An Inference either from the Instance of *Abraham*, or from the whole preceding Discourse. *r* Works of new Obedience. *s* Declared to be righteous, or approved as such, and acquitted from the Guilt of Hypocrisie. *t* Not by a meer Profession of Faith, or a bare assent to the Truth, without the Fruit of good Works. *Quest.* How doth this general Conclusion follow from the particular Case of *Abraham*? *Ans.* *Abraham's* Faith and Justification both before God, and the World, are set forth as the Exemplars of ours, to which the Faith and Justification of all Believers, both *Jews* and Gentiles, is to be conformed, *Rom.* 4. 11, 12, 23, 24. *Q.* Doth not *James* here contradict *Paul's* Doctrine in the matter of Justification, *Rom.* 4? *Ans.* The Contradiction is but seeming, not real, as will appear, if four things be considered: 1. The occasion of these Apostles Writing, and their Scope in it: Having to do with different sorts of Persons, they had likewise different Designs. As Christ speaks one way when he dealt with proud *Pharisees*, whom he would humble; another way, when with humble Hearers whom he would encourage: And *Paul* carried it one way when among weak Brethren, in Condescension to whose Infirmities he circumcised *Timothy*, Acts 16. 2, 3. and another, when he was among false Brethren, and Men of Contention, who opposed Christian Liberty, seeking to bring Believers into Bondage, and then would not suffer *Titus* to be circumcised, *Gal.* 2. 3, 4, 5. So in the present Affair, *Paul's* Business lay with false Apostles and Judaizing Christians, such as did, in the matter of Justification, either substitute a Self-righteousness instead of God's Grace, or set it up in Conjunction with it; and therefore his Scope is (especially in his Epistles to the *Romans* and *Galatians*) to shew the true cause and manner of Justification, and vindicate the freeness of Grace in it, by the Exclusion of Man's Works of what kind soever; to which purpose he propounds the Examples of *Abraham* and *David*, in their Justification, *Rom.* 4. Whereas *James* having to do with carnal Professors, and such as abused the Doctrine of Grace, to encourage themselves in Sin, and thought it sufficient that they had Faith, (such as it was) tho they did not live like Believers, resting in an empty Profession, with the neglect of Holiness; his Design plainly is to shew the Effects and Fruits of Justification, *viz.* Holiness and good Works; thereby to check the Vanity and Folly of them, who did thus divorce Faith from an holy Life, (which God hath joyned to it) and fansied themselves safe in the Profession of the one, without any respect to, or care of the other, as appears in this Chapter, *v.* 14, 17, 26. And because they might bear themselves high in this false Confidence, by the Example of *Abraham*, their Father according to the Flesh, and whom *Paul* had set forth, *Rom.* 4. as justified by Faith, without the concurrence of Works to his Justification; *James* makes use of the same Example of *Abraham*, as one eminent for Holiness, as well as Faith; and who made his Faith famous by the highest Act of Obedience that ever a Saint did, to shew, that Faith and Holiness ought not to be separated; *Abraham's* Faith being so highly commended, especially as productive of it. To the same purpose he makes use of the Instance of *Rahab*, who tho a young Saint, and newly come to the Knowledge of God, yet shewed the truth of her Faith by so considerable an Exercise of her Love and Mercy to God's People, as her receiving the Spies in Peace, was. This therefore helps not a little to reconcile the difference between these two Apostles. *Paul* deals with those that magnified Works too much, as if they were justified by them, and slighted Faith and Grace; and therefore tho he frequently shews the usefulness of Faith and good Works unto Salvation, and presseth Men every where to the Practice of them, yet he proves, that they have no Interest in the Justification of a Sinner before God's Tribunal, which he asserts to be wholly and solely of Grace, and by Faith. But *James*, in dealing with loose Christians, who magnified Faith, and slighted good Works, not only as having no Influence on Justification, but as not necessary at all to Salvation; he takes upon him to maintain good Works, not as necessary to Justification, but as the Effects, Signs, and Evidences of it, and such as without which their Faith was vain, and themselves in an unjustified state. 2ly. *Paul* and *James* take Faith in different senses; *Paul* speaks of a true, lively Faith, which purifies the Heart, and works by love, *Gal.* 5, 6. Whereas *James* speaks of a Profession, or Presumption of Faith, barren, and destitute of good Fruits, such a Faith as is dead, *v.* 17. such as the Devils may have, *v.* 19. which is but Historical, and consists only in a Belief of God's Being, not a consent to his Offer, or relying on his Promises. What Contradiction then is there here between these two Apostles, if *Paul* assert Justification to be by Faith, *viz.* a lively, working Faith, and *James* deny it to be by Faith, *viz.* an idle, unactive, barren Faith, and which hath only the Name, but not the Nature of that Grace, and is rather the Image of Faith than Faith it self? 3ly. But because *James* not only denies Justification to the Faith he speaks of, but ascribes it to Works in this Verse; therefore it is to be considered, that Justification is taken one way by him, and another by *Paul*: *Paul* takes it for the Absolution, and Acceptation of a Sinner at God's Bar, by the Imputation of Christ's Righteousness, which is the primary and proper Notion of Justification. But *James* takes it for the Manifestation and Declaration of that Justification; and the Word is taken in the like sense in other Scriptures, *Luke* 7. 29. the People *justified* God, i. e. owned and declared his Righteousness by Confession of their Sins, and Submission to *John's* Baptism; and *v.* 35. *Wisdom is justified*, i. e. declared to be just and right, *Rom.* 3. 4. *justified in thy Sayings*, i. e. acknowledged and declared to be true in thy Word. And what is Christ's being *justified in the Spirit*, 1 Tim 3. 16. but his being declared to be the Son of God? *Rom.* 1. 4. And that *James* takes Justification in this sense, appears, 1. by the History of *Abraham* here mentioned: he was (as hath been said) justified by Faith long before his offering up his Son, *Gen.* 15. but here is said to be justified, *i. e.* declared and proved to be so by this Testimony which he gave to the Truth of his Faith, and consequently to his Justification by it; and the Lord therefore tells him, *Gen.* 22. 12. *Now I know that thou fearest me*, &c. *q. d.* by this Obedience thou hast abundantly shewed the Sincerity of thy Graces. 2. Because if *James* doth not here speak of *Abraham's* being justified declaratively, how can it be true which he speaks, *v.* 23. that the *Scripture was fulfilled* (in his sacrificing his Son) which saith, *he believed God, and it was imputed to him for Righteousness*? For if *James* intends Justification in the proper sense, how was *Abraham's* being justified by Works, a fulfilling of the Scripture, which asserts him to be justified by Faith? Here therefore again there is no Contradiction between these Apostles. For it is true, that *Abraham* was justified, 1. *i. e.* accepted of God, and absolved from Guilt, by Faith only: And it is as true, that he was justified, *i. e.* manifested and declared to be a Believer, and a justified Person by his Works. 4ly. Lastly, we may distinguish of the Person that is said to be justified, either he is a Sinner, in the state of Nature; or a Believer in a state of Grace; whence ariseth the two-fold Justification here mentioned. The Justification of a Sinner in the Remission of his Sins through the Imputation of Christ's Righteousness, and acquitting him from the Condemnation of the Law, is the Justification properly so called, and which *Paul* speaks so much of; and this is by Faith only. The Justification of a Believer, is his Absolution from Condemnation by the Gospel, and the charge of Infidelity, or Hypocrisie, and is no other than that declarative Justification *James* speaks of, or an asserting, and clearing up the truth and reality of the former Justification, which is done by good Works, as the Signs and Fruits of the Faith, by which that former is obtained; and this is but improperly called Justification. The former is an Absolution from the general Charge of Sin, this from the special charge of Hypocrisie, or Infidelity: A Sinner's great fear (when first awakened to a sense of his Sin and Misery) is of an holy Law, and a righteous Judge ready to condemn him for the Violation of that Law; and so his first Business is to look to Christ by Faith for Righteousness, and Remission of Sin. But when he is justified by that Righteousness, Men may charge him with Hypocrisie, or Unbelief; and so may the Devil and Conscience too, when Faith is weak, or a Temptation strong; and therefore his next Work is to clear himself of this Imputation, and to evidence the truth and reality of his Faith and Justification in God's sight, which must be done by producing his Obedience and good Works, as the Indications of his Faith; and hereby he proves, that he hath indeed closed with the Promise of the Gospel, and so is clear of the Charge of not believing it, which was false; as well as (by Consequence) is justified from the Charge of Sin against the Law, which was true. To conclude, therefore, here is no opposition between *Paul* and *James*. *Paul* speaks of *Abraham's* being justified as a Sinner, and properly, and so by Faith only: *James* speaks of his being justified as a Believer, improperly, and so by Works; by which not his Person was justified, but rather his Faith declared to be justifying; nor he constituted righteous, but approved as

righteous. In a Word, what God hath joyned, must not be divided; and what he hath divided, must not be joyned. He hath separated Faith and Works in the Business of Justification, and therefore we must not joyn them in it, as *Paul* disjoures; and he hath joyned them in the Lives of justified Persons, and there we must not separate them, as *James* teaches. *Paul* assures us they have not a *co-efficiency* in Justification it self; and *James* assures us they may, and ought to have a *co-existence* in them that are justified. If the Reader desire further Satisfaction yet, let him consult *Tractatus de Concordia Pauli & Jacobi*, where he may find much more to the same purpose, as hath been here said.

25 Likewise also was not Rahab *u* the harlot *x* justified by works *y*, when she had received the messengers, and had sent them out another way?

u This Instance of *Rahab* is joyned to that of *Abraham*, either to shew, that none of any Condition, Degree, or Nation, was ever numbred among true Believers, without good Works, or else to prove, that Faith, wherever it is sincere and genuine, is likewise operative, and fruitful, not only in older Disciples and stronger, such as *Abraham* was, but even proportionably in those that are weaker, and but newly converted to the Faith, which was *Rahab*'s case. *x* Really and properly so, *Josh.* 2. 1. *Heb.* 11. 31. tho possibly she might keep an Inn, and that might occasion the Spies going to her House, not knowing her to be one of so scandalous a Life; which yet the Holy Ghost takes special notice of, that by the Insamousness of her former Conversation, the Grace of God in her Conversion might be more conspicuous. *y* In the same sense as *Abraham* was, *i. e.* declared to be righteous, and her Sincerity approved in the Face of the Congregation of *Israel*, when, upon her hiding the Spies, God gave a Commandment to save her alive, though the rest of her People were to be destroyed. *z* Her receiving them implies likewise her hiding them; both which, together with her sending them forth another way, were Acts of Love to the People of God, of Mercy to the Spies, and of great Self-denial in respect of her own Safety, which she hazarded by thus exposing her self to the Fury of the King of *Jericho*, and her Countrymen; but all proceeded from her Faith in the God of *Israel*, of whose great Works she had heard, and whom she had now taken to be her God, and under whose Wings she was now come to trust.

26 For as the body without the || spirit * is dead, so faith without works is dead also.

|| Or, *breath.*

* This may be understood either according to the marginal reading, of the *Breath*, and then the sense is, that Life and Breath being inseparable Companions, as the want of Breath argues want of Life in the Body; so lively Faith and Works being as inseparable, want of Works argues want of Life in Faith: Or, according to the reading in the Text, *Spirit*, taking it for that Substance which animates the Body, and is the cause of vital Functions in it, which is sometimes called Spirit, *Psalm* 31. 5. *Eccl.* 12. 7. and 1 *Cor.* 2. 11. and then the sense is, that as a Body is without a Soul, so Faith is without Works, *i. e.* both are dead. As a Body without the Soul hath the Shape and Lineaments of a Man, but nothing that may discover Life in it, so Faith without Works may be like true Faith, have some resemblance of it, but hath nothing to discover the Truth and Life of it. † Not true Faith, for that cannot be dead, but an empty Profession of Faith, which is rather called Faith, by way of Concession, or because of some likeness it hath to it, than really is so; as a dead Body, tho called a Body, is really but a Carkase.

CHAP. III.

1 MY brethren, be not many masters *a*, knowing that we shall receive the || greater condemnation *b*.

|| Or, *judgment.*

a Let not every Man make himself a Master of other Mens Faith and Manners, a Censor, or supercilious Reprover of their Failings and Infirmities, *Matth.* 7. 1. All Respect is not here forbidden, neither Authoritative by Church Officers, nor Charitative by private Brethren, but that which is irregular either in the ground of it, when that is false, or the manner of it, when it is masterly and imperious, or preposterous (as when we reprehend others, and are no less reprehensible our selves, *Rom.* 2. 21.) or in the end of it, when we seek to advance our own Reputation by observing or aggravating others Faults, *&c.* *b* By how much the more severe and rigid we are in judging others, the greater will be our Judgment, not only from Men, who will be apt to retaliate, but from God himself, *Matth.* 7. 1, 2, 3. *Luke* 6. 33. *Rom.* 2. 2, 3. See the like Expression, *Mat.* 23. 8, 14.

2 For * in many things we offend all *c*. † If any man offend not in word *d*, the || same *is* a perfect man *e*, *and* able also to bridle the whole body *f*.

* 2 Chron. 6. 36. † Psal. 34. 13. Chap. 1. 26. || Mat. 12. 37. *Hal.* 32. 9.

c There is no Man absolutely free from Sin, 1 *King.* 8. 46. *Job* 14. 4. *Prov.* 20. 9. *Eccles.* 7. 20. and 1 *John* 1. 8, 10. And therefore we must not be too critical in other Mens Actions, having so many Failings our selves, *Gal.* 6. 1. *d* Knows how to govern his Tongue aright, speaks what, and when, as he ought. *e* Either sincere in the opposition to the Hypocrisie of those that pretend so great Zeal in correcting others, when they are alike, or more guilty themselves: or rather, we may understand it comparatively, and with respect to others, of one that hath made good Proficiency in Religion, and is of greater Attainments than others. See 1 *Cor.* 2. 6. *f* To govern all the other parts (Eyes, Ears, Hands, *&c.*) as to those Actions which are performed by them. No Member of the Body being more ready to offend than the Tongue; he that can rule that, may rule all else.

3 Behold, we put bits in the horses mouths that they may obey us, and we turn about their whole body *g*.

g He illustrates the former Proposition, that he that can rule his Tongue, may rule his whole Body, by two Similitudes; the first of an unruly Horse, which yet, as wanton as he is, being curbed in with a Bit, may be easily managed; intimating, that even so, if a Man's Tongue be well governed, the rest of the Man will be under command.

4 Behold also the ships which, though they be so great, and driven of fierce winds, yet are they turned about with a very small helm whithersoever the governour listeth *h*.

h The other Similitude in which a Man is compared to a Ship, the Tongue to the Rudder, the governing the whole Body to the turning about the Ship. As the Rudder is but a small thing, in Comparison of the much greater Bulk of a Ship, and yet being it self turned, turns the whole Ship (tho so great, and driven of so fierce Winds) which way soever the Steersman pleaseth: So likewise the Tongue, tho little to the whole Man (which may withal be driven, and acted by Storms of furious Passions) yet if it be it self under Government, the rest of the Man will be so too.

5 Even so the * tongue is a little member *i*, and † boasteth great things *k*. Behold how great *a* matter *m* a little fire kindleth *n*.

* Prov. 12. 18. † Psal. 12. 3.

i The Accomodation of the former Similitudes: the Tongue and a little Member, *i. e.* one of the lesser, in Comparison of the Body. *k* The *Greek* Word signifies, according to its Derivation, the lifting up of the Neck (as Horses, mentioned, *v.* 3. are wont to do in their Pride) in a way of Bravery and Triumph; and hence it is used to express boasting and glorying, but here seems to imply something more, *viz.* not only the uttering big Words, but doing great things, whether good and useful, as in the former Similitudes, or evil, as in what follows; or its boasting how great things it can do, *q. d.* the Tongue, tho little, is of great force and efficacy, and it will tell you so it self; it not only boasts what its fellow-Members can do, but especially what it self can. *l* Another Similitude in which he sees forth the evil the Tongue, as little as it is, doth, where it is not well-governed, as in the former he had shewn the good it may do, when kept under Rule. *m* The word signifies either any combustible Stuff, or, as in the Margin, *Wood*, that being the ordinary Fuel then in use. *n* Even a Spark, the smallest Quantity or Particle, which may do great Mischief, when lighting in suitable matter.

6 And the tongue *is* a fire *o*, a world *p* of iniquity: So is the tongue amongst our members, that * it defileth the whole body *q*, and setteth on fire the course of nature *r*; and it is set on fire of hell.

* Mat. 15. 11, 18, 19. Mark. 7. 15, 20, 23.

o The Application of the Similitude in the foregoing Words. The Tongue is a Fire, *i. e.* hath the force of Fire, and resembles it in the Mischief it doth. *p* An Heap, or Aggregation of Evils (as the natural World is an Aggregation of many several Beings) as we say, an Ocean, or a World of Troubles, meaning, a great Multitude of them. And the Words may be understood, either with an *Ellipsis* of the word *matter*, expressed just before, and supplied here; and the pointing a little altered, they may be thus read, *And the Tongue is a Fire, a World of Iniquity* (or an unrighteous World, *viz.* which lies in Wickedness, 1 *John* 5. 19.) Is the *matter*, namely, which it inflames. A wicked World is fit Fuel for a wicked Tongue, and soon catcheth the Fire which it kindles: Or, rather as they stand plainly without any such Defect: The Tongue is a World of Iniquity, *i. e.* an Heap or Mass of various sorts of Sins; tho it be but a little piece of Flesh, yet it contains a whole Word of Wickedness in it, or is as full of Evils, as the World is of Bodies. *l* Infecteth the whole Man with Sin, *Eccles.* 5. 6. as being the cause of Sin committed by all the Members of the Body; for tho Sin begin in the Soul, yet it is executed by the Body, which therefore seems here put (as *v.* 2.) for the *Man*. *r* Or, setteth on Fire *the Wheel of Geniture, or Nativity* (in allusion to a Wheel set on fire by a violent rapid motion) meaning the Course

Course of Nativity, *i. e.* the natural Course of Life, as the Face of Nativity or Geniture, *ch.* 1. 23. for the natural Face; the sense is, it inflames with various Lusts, Wrath, Malice, Wantonness, Pride, *&c.* the whole Course of Man's Life, so that there is no State, nor Age free from the Evils of it. Whereas other Vices either do not extend to the whole Man, or are abated with Age, or worn away with length of time; the Vices of the Tongue reach the whole Man, and the whole time of his life. *s* i. e. By the Devil, the Father of Lyes and Slanders, and other Tongue-sins, *Job* 1. 10. *John* 8. 44. *Rev.* 12. 10. the Tongue being the Fire, the Devil, by the Bellows of Temptations, inflames it yet more, and thereby kindles the Fire of all Mischiefs in the World.

7 For every || kind *t* of beasts *u*, and of birds *x*, and of serpents *y*, and things in the sea *z*, is tamed, and hath been tamed *a* of † mankind.

|| Gr. *Nature.* † Gr. *Nature of man.*

t Some of every kind. *u* Wild Beasts, such as are most fierce and untractable. *x* Tho so moveable and wanding, the very Vagabonds of Nature, *y* which are such Enemies to Mankind. *z* The Inhabitants, as it were, of another World, really of another Element. *a* Either made gentle, or at least, brought into Subjection to Man by one means or other. He useth both Tenses, the Present, and the Preterperfect, to note that such things, not only have been, but still are; and that not as the Effects of some miraculous Providence, as in the Case of *Daniel*, ch. 6. and *Paul*, Acts 28. but as that which is usually experienced, and in Man's Power still to do.

8 *b* But the tongue can no man tame: *it is* an unruly evil *c*, full of deadly poison *d*.

b Not only other Men's Tongues, but not his own. *c* No Man of himself, and without the Assistance of Divine Grace, can bring his Tongue into Subjection, and keep it in order; nor can any Man by the Assistance of any Grace promised in this Life, so keep it, as that it shall never at all offend. *d* Or, which cannot be restrained, and kept within Bounds: Wild Beasts are kept in by Grates and Bars, but this by no Restraint. *e* The Wickedness of the Tongue is compared to Poison, in respect of the Mischief it doth to others. It seems to allude to those kind of Serpents which have Poison under their Tongues, *Psalm* 140. 3. with which they kill those they bite. The Poison of the Tongue is no less deadly, it murders Men's Reputations by the Slanders it utters, their Souls by the Lusts and Passions it stirs up in them, and many times their Bodies too by the Contentions and Quarrels it raiseth against Men.

9 Therewith bless we God *f* even the Father *g*, and therewith curse we men *h*, * which are made after the similitude of God *i*.

* Gen. 1. 26.

f Prays, and speak well of God. *g* Of Christ, and in him of all true Believers. *h* Rail on, revile, speak evil of, as well as wish evil to. *i* Either, 1. Saints in whom God's Image is anew restored; or, 2ly. rather Men more generally, who, tho they have lost that Spiritual Knowledge, Righteousness, and true Holiness, in which that Image of God, after which Man was created, principally consists; yet still have some Relicques of his Image continuing in them. This is added to aggravate the Sin, speaking evil of Men made after God's Image, is speaking evil of God obliquely, and by Reflection.

10 Out of the same mouth proceedeth blessing and cursing *k*. My brethren, these things ought not so to be *l*.

k He repeats here, by way of Exaggeration, what he had said, *v.* 9. to shew how exceedingly absurd it is, that two such contrary Actions should proceed from the same Agent. *l* There is a *Meiosis* in the words; he means, things should be quite contrary. See the like Expression, 1 *Tim.* 5. 13. *Tit.* 1. 11.

11 Doth a fountain send forth at the same || place *m* sweet *water* and bitter?

|| Or, *hole.*

m Ordinarily and naturally; if any such be, it is looked upon as uncouth and prodigious.

12 Can the fig-tree, my brethren, bear olive berries, either a vine figs *n*? So *can* no fountain yield both salt water, and fresh *o*.

n The same Tree cannot ordinarily bring forth Fruit of different kinds (on the same Branch, wherever it may on different, by engrafting) much less contrary Natures. See *Mat.* 7. 16, 17, 18. *o* Or, *neither can a salt Fountain yield fresh Water*; but the Scope is still the same, as in our reading. The Apostle argues from what is impossible, or monstrous in Naturals, to what is absurd in Manners, *q. d.* it is as absurd in Religion, for the Tongue of a regenerate Man, which is used to bless God, to take a liberty at other times to curse Man, as it would be strange in Nature for the same Tree, on the same Branch, to bear Fruits of different kinds; or the same Fountain at the same place to send forth bitter Water and sweet.

13 Who *is* *p* a wise man, and endued with knowledge *q* among you? let him shew, out of a good conversation, his works *r* with meekness of wisdom *s*.

p i. e. If there be a wise Man, *&c.* See *Psalm* 25. 12. and 1 *Pet.* 3. 10. where what *David* speaks by way of Interrogation, *Peter* explains by way of Assertion. The Apostle having shewn the Disease of the Tongue, comes now to remove the Cause, *viz.* Mens Opinion of their own Wisdom; (they censure others, because they take themselves to be wiser than others) and to point out the Remedy, godly Meekness, which is the truest Wisdom. *q* By Wisdom and Knowledge the same thing may be meant; or if they be taken for several things, (as sometimes there may be great Knowledge where there is but little Wisdom) yet these masterly Censors he speaks of, pretended to both, and were so rigid toward others, because so well conceived of themselves: the sense is, You pretend to be wise and knowing, but if you would approve your selves as such indeed, *shew out of a good Conversation*, *&c.* *r* Let him shew as the Testimony of his Wisdom, not his words in hard Censures, but his Works, *viz.* good ones, and those not done now and then, or on the by, but in the constant Course, and Tenor of his Life; or shew his Works to be good, by their being not casual, but constant, and his ordinary Practice in his whole Conversation. *s i. e.* Meek and gentle Wisdom, which can hear, and answer, and teach, and admonish, and rebuke mildly, and sweetly, with long-suffering, as well as Doctrine, 2 *Tim.* 4. 2. and then it notes the Quality of this Wisdom, or such Meekness as proceeds from Wisdom, or is joyned with it, there being some which is foolish, affected, carnal, *viz.* that which is opposed to Zeal; whereas true Meekness is only opposed to Fierceness and Rashness; and thus it notes the cause of Meekness.

14 But if ye have * bitter envying *t*, and * Rom. 13. 13. strife *u* in your hearts *x*, glory not *y*, and lie not against the truth *z*.

t Gr. *Zeal*, which he calls bitter, partly to distinguish it from that Zeal which is good; whereas this he speaks of is evil; and though it pretends to be Zeal, yet is really no other than Envy; and partly because it commonly proceeds from an imbittered Spirit, and tends to the imbittering it more. *u* Strife, the usual Effect of bitter Zeal, or Envy. *x* The Fountain whence it proceeds; or Strife in the Heart implies a Heart propense, and inclined to Strife. *y* Glory not of your Zeal, or rather, of your Wisdom, as if you were so well able to reprehend others, but rather be humbled; what you make the matter of your glorying, being really just cause of Shame. *z Viz.* By professing your selves wise, or zealous, when ye are really neither.

15 This wisdom *a* descendeth not from above *b*, but *is* earthly *c*, || sensual *d*, devilish *e*.

|| Or, *natural.*

a This Wisdom which they pretended so much to, who so criticized on other Men's Actions, and inveighed against them, and which was accompanied with Strife and Envy. *b i. e.* From God the Author of Wisdom, from whom, tho every good and perfect Gift descends, *ch.* 1. 17. and even Knowledge, and Skill in natural things, *Isa.* 28. 26, 29. yet this Wisdom being sinful, is not from him. *c* because it is of the Earth, of no higher Original than from the first *Adam*, who was of the Earth, and earthly, 1 *Cor.* 15. 47. and likewise because it is employed, and sixeth Mens Minds on earthly things. *d* This may be understood, either, 1. according to the reading in the Text, the word here used, being so rendred, *Jude* 1. 9. agreeable to 1 *Thess.* 5. 23. where *Soul*, from whence the word is derived, is opposed to *Spirit*, and taken for the sensitive Powers, which Men have in common with Brutes in Distinction from the intellectual, which go under the name of Spirit, and are proper to Men: meer Reason, without the Divine Grace, being apt to degenerate into Brutishness, and easily brought to serve the ends of sensual Appetite; this Wisdom may well be called sensual. Or, 2ly. according to the Margin, *Natural*, in opposition to *Spiritual*. The natural Man (1 *Cor.* 2. 14. where the same word (in the *Greek*) is used as here) is one that lives under the Conduct of his own carnal Reason, not enlightened, nor regenerated by the Spirit of God: *A Man of Soul*, (as the word imports) or that hath no better, no higher Principle in him, than his own Soul. Accordingly, this Wisdom here mentioned, is such as proceeds meerly from a Man's own Soul, in its natural state destitute of the Light and Grace of God's Spirit, and therefore may be termed *natural*. *e* Because it is of the Devil, or such as is in him, and makes Men like him, who is a proud Spirit, and envious, a Lier, and Slanderer, *John* 8. 44. and who observes Mens Faults, not to amend them, but accuse them for them.

16 For * where envy and strife *is f*, there is † confusion *g*, and every evil work *h*.

* 1 Cor. 3. 3. Gal. 5. 20. † Gr. *Tumult*, or *Inquietude*.

f The usual Companions of this devilish Wisdom. *g* Or, Inconsistency, *viz.* both with Man's self, and others; Envy makes him unquiet in himself, and troublesome to others, by causing Contentions and Seditions among them, and breaking their Peace, as well as his own. *h* All manner of Wickedness is ushered in by this Confusion and Sedition.

* 1 Cor. 2. 5, 7.

17 * But the wisdom that is from above *i*, is first pure *k*, then peaceable *l*, gentle *m*, and easie to be entreated *n*, full of mercy *o*, and good fruits *p*, ‖ without partiality *q*, and without hypocrisie *r*.

i True Wisdom, which is of God, opposed to that which *descendeth not from above*, v. 15. *k* Either excluding mixture, and then it is opposed to hypocrisie, or rather excluding Filthiness, and then it is opposed to *sensual*, v. 15. and implies Freedom from the Defilement of Sin and Error, it being the property of true Wisdom to make Men adhere both to Truth and Holiness. *l* Disposeth Men to peace, both as to the making and keeping it, in opposition to Strife and Contention, which is a Fruit of the earthly Wisdom. Peaceableness, which relates to Man, is set after Purity, which respects God in the first place, to intimate that Purity must have the Preference to Peace. Our Peace with Men must always be with a *Salvo* to our Respects to God, and Holiness. *m* Or, *equal*, or *moderate*, Phil. 4. 5. 1 *Tim.* 3. 3. *Tit* 3. 2. It implies, that Gentleness (as we translate it) whereby we bear with others Infirmities, forgive Injuries, interpret all things for the best, recede from our own right for Peace-sake, and is opposed to that Austerity and Rigidness in our Practices, and Censures, which will bear with nothing in weak, dissenting, or offending Brethren. *n* Easily persuadable. True Wisdom makes Men yield to good Admonitions, good Counsel, good Reason. This is opposed to Implacableness, *Rom.* 1. 31. Pride and Obstinacy in evil, *Prov.* 12. 1. and 13. 1. *o* A Grace whereby we pity others that are afflicted, or that offend, and is opposed to Inhumanity, and Inexorableness. *p* Beneficence, Liberality, and all other Offices of Humanity, which proceed from Mercy. *q* Or, without *judging*, i. e. either a curious inquiring into the Faults of others, to find matter for Censures, which many times infers Wrangling, as our Margin renders it; or a differencing between Person and Person, upon carnal Accounts, which is *Partiality*; as it is here translated, and *ch.* 2. 4. *r* Or, *Counterfeiting*, as they do that judge others, being guilty of the same things, or as bad themselves; or Hypocrisy may be here added, to shew that Sincerity is the Perfection of all the rest before named; Purity, Peace, and Gentleness, *&c.* may be counterfeit; Hypocrisy spoils all, and therefore the Wisdom that is from above, is sincere, and without Hypocrisy.

18 And the fruit *s* of righteousness *t* is sown *u* in peace *x* of them that make peace *y*.

s Either the Fruit we bring forth, which is Righteousness itself, *Luke* 3. 8, 9. *Rom.* 6. 22. *Phil.* 1. 11. or the Fruit we reap, which is the Reward of Righteousness, *viz.* eternal Life. *t* Metonymically here put for the heavenly Wisdom, before described, whereof it is the inseparable Companion, or the Effect, *Job* 28. 28. *u* Either Righteousness, as the good Fruit, is wrought or exercised, *Hos.* 10. 12. (as Wickedness is said to be sown when it is acted, *Job* 4. 8.) or it relates to the Reward, which is the Fruit, of which Righteousness is the Seed, *Psalm* 97. 11. and then it implies, either the sureness of that Reward, that it is as certain as Harvest after Seed-time, or the non-enjoyment of it for the present, as they that sow their Seed, receive not their Corn till long after. *x* Either in a mild, peaceable, amicable way, or *in Peace*, in as much as with Peace, *viz.* spiritual Peace and Comfort of Conscience. *y* That follow after, and are studious of Peace; and so the Words may have a two-fold sense, either, *a* The meaning is, That they that exercise Righteousness must do it in a sincere and peaceable way; in particular, Men may reprehend others, so they do it with Moderation and Gentleness, not as Executioners, to torment them, but as Physicians, to heal them. *b* As on the other side, they that are most peaceably disposed, yet must not make Peace, without sowing Righteousness with it, which includes just Reprehension whereby Righteousness is promoted: Or, *aly*, thus, they who sow Righteousness in Peace, *i. e.* joyn Righteousness with their Endeavours after Peace, shall reap the Reward, not only in Comfort here, but in Glory hereafter.

CHAP. IV.

1 FROM whence *come* wars *a* and ‖ fightings *b* among you? *come they* not hence, *even* of your lusts *c*, that war *e* in your members *d*?

‖ Or, *without partiality.*

‖ Or, *brawlings.*

a Either it may be understood properly of Insurrections, and Tumults, in which, possibly, some carnal Professors might be engaged; or rather Strife and Contention about outward things, Wranglings among themselves, and going to Law, especially before unbelieving Judges. 1 *Cor.* 6. 1. *b* Gr. *Pleasures*, i. e. those Lusts whereof Pleasure is the end, which is therefore put for the Lusts themselves: he means the over-eager Desire of Riches, worldly Greatness, carnal Delights, *Tit.* 3. 3. where Lusts and Pleasures go together. *c* Opposite and tumultuate against Reason, Conscience, Grace, *Rom.* 7. 23. and 1 *Pet.* 2. 11. *d* Not only the Members of the Body, but Faculties of the Soul, exercised by them: all the Parts of Man unrenewed, *Col.* 3. 5. which are used as Weapons of Unrighteousness, *Rom.* 6. 13.

2 Ye lust *e* and have not *f*, ye ‖ kill *g*, and desire to have *h*, and cannot obtain *i*; ye fight and war *k*, yet ye have not *l*, because ye ask not *m*.

‖ Or, Envy.

e Passionately and greedily desire. *f* Either soon lose, or rather, cannot get what ye so lust after. *g* Some Copies have it, *ye envy*, and many suppose that to be the better reading, as agreeing with the Context, and with v. 14. of *chap.* 3. Envy being the Cause of Strife there, and joyned with Emulation, or a Desire of having here. We read it according to other Copies, *ye kill*, which, if he speaketh of Ways in a proper sense, *v. 1.* was no doubt, the Effect of them; and if he speak only of Strife and Contentions, yet they might proceed so far, that the Death of some *c* the not intended) might be the Consequent of them, and considered by them. Or, he may mean their murderous Desires, killing Men in their Hearts, wishing for, and gaping after their Death, that they might get by it; and thus agrees with what he speaks of the Frustration of their greedy Desires, none being more frequently disappointed of their Hopes, than they that hope most Gainers by other Men's Deaths. *h* Or, *envious*, is ambitiously affected to have what he sees others have, grieving that they should have more than you. *i* *Viz.* That which ye envy others having. *k* You wrangle and quarrel with your Neighbours for what they have, that ye may get it for your selves. *l* Ye are full needy, who still craving; your Lusts are infinite, and insatiable in themselves, and no way helpful to you. *m* *Viz.* of God by Prayer, who hath promised to give to them that ask, *Matth.* 7. 7. not to them that war and fight. Instead of humble seeking to God for what you want, ye would extort it by force or fraud, from one another.

3 Ye * ask *n* and receive not, † because ye ask amiss *o*, that ye may consume it upon your ‖ lusts *p*.

* Job 27. 9. and 35. 12. Psal. 18. 41.

† Isa. 1. 15.

n He overturns an Objection, *v. 2.* admit you do pray for the good things ye want; or, tho you pray for them: Zech. 7. 13. *o* Tho you pray for good things, yet you do not pray well, 1 *Pet.* 3. 12. or in a right manner, not according to God's Will, 1 *John* 5. 14. 1 John 3. 22. and therefore ye are not to complain of not being heard. *p* You pray for the things of this Life only, that you may have wherewith to please the Flesh and gratify your carnal Appetites, and so an evil end spoils good means; and while you would have God serve your Lusts, you lose your Prayers.

4 Ye adulterers, and adulteresses *q*, know ye not *r*, that the friendship of the world *s* is enmity with God? * whosoever therefore *t* will be a friend of the world, is the enemy of God *u*.

* John 15. 19. and 17. 14. Gal. 1. 10.

q He treats Adulterers and Adulteresses, in a spiritual sense, *i. e.* worldly-minded Christians, who being, by Profession, married to the Lord, yet gave up their Affections to the things of the World, which were due to God only. The like Expression is used, *Matth.* 12. 39. and 16. 4. *r* Ye ought to know, and cannot but know. *s* Inordinate Affection to the World, Addictedness, or Devotedness to the Things, or Men of the World. *t* Alienates the Soul from God, and God from it, 1 *John* 2. 15. *u* If it be the purpose and Resolution of a Man's Heart to gee in with the World, tho perhaps he cannot obtain its Favour; he counts it, tho it be coy to him. 2 Exercises Hostility against God, by adhering to an Interest so contrary to him.

5 Do ye think that the scripture saith in vain, * the spirit *x* that dwelleth in us, lusteth *y* to ‖ envy *z*?

* See Gen. 6. 5. and 8. 21.

‖ Or, *enviously.*

y Gr. *Empthly*, or *vainly*, i. e. to no purpose. This Question hath the force of a Negation, *q. d.* it doth not speak in vain. *Quæst.* What is it which the Scripture doth not speak in vain? *Answ.* Either those Truths he had been speaking of before, particularly in the former Verse, That *the Friendship of the World, is Enmity with God*: Or, that which follows in this Verse, *the Spirit that dwelleth in us*, &c. *x* Either the Spirit of God, who is said to *dwell* in Believers, 1 *Cor.* 3. 16, 17. or the Spirit of Man, *viz.* as defiled by Sin, and acted by the Devil, who works in Men, while Children of Disobedience, and then it is the same as corrupt Nature. *y* Either is vehemently carried out to Envy, or makes us lust, and carries us out to it; or lusteth *against* Envy. So the Greek Preposition is often used, as *Luke* 20. 19. *Eph.* 6. 11. *Heb.* 12. 4. *z* Hates Envy he comprehends all other fleshly Lusts, but lusteth in this particularly, as having been speaking of it before, *ch.* 3. *v.* 14. 16. and because it hath its next Connection with other Lusts, whereof it is the Cause, of Concupiscence, and so is a principal Member of the Old Man. This latter Clause may either be read interrogatively or affirmatively; and then according as we take *Spirit*, either for the Spirit of God, or the human Spirit, the sense of the Words may be, either, 1. Doth the Spirit of God, that dwelleth in us, lust unto Envy, *i. e.* incline and dispose us to so base an Affection? The Answer is understood, *No*, and confirmed by the next Words, *v. 6. giveth more Grace*, gives freely, liberally, and therefore doth not make us envy others any Good they have. Nothing is more contrary to the Spirit of God, who abounds in his Gifts to us, than to make us envy others, theirs. Or, 2ly, we may understand it, without any Interrogation, taking the Preposition to signifie *against*, and then the sense is, That good Spirit which is in us, teacheth us better things, than this Lust and Envy, *&c.* for it lusteth against Envy, *i. e.* makes us lust against it, carries out our Hearts to hate, and resist it. And this well agrees with what follows; *the Spirit*, &c. lusts against Envy, but he gives more Grace, *viz.* than to envy the Good of others. Or, 3. If *Spirit* here be understood of the Spirit of Man, corrupt Nature, the sense is plain, as the words lie; Man's Spirit (especially by the Instigation of the Devil) lusts, or strongly inclines to Envy, and consequently to other Wickednesses, but *he* (that is, God, v. 4.) gives more Grace. *Quæst.* Where is any such Sentence to be found in the Scripture? *Ans.* No where in so many words: but which soever of these ways we take the Words, we find the Sense in the Scripture. *Jehoiada's* envying *Eldad*, and *Medad's* Prophesying, for *Moses's* sake, seems to be an instance of this lust, *Num.* 11. 29. (compared with *Gen.* 6. 5. and 8. 21. where the general Inclination of Man's Heart by Nature, is said to be evil) and *Moses* his not envying them, an instance of the two former.

6 But he *a* giveth more grace *d*: wherefore he saith *e*, * God resisteth *f* the proud *g*, but giveth grace to the humble *h*.

* 1 Pet. 5. 5.

a Either the Spirit of God, if *Spirit* in the former Verse be understood of the Spirit of God, or God, if Spirit be there taken for the Spirit of Man. *d* Either, tho we, according to our natural Inclination, be envious, yet God (or his Spirit) is bounciful and liberal; or God gives to those that are renewed, more Grace than to be hurried on by their own old Spirit, to Envy, Strife, and such like Lusts. *e* God saith, *viz.* in the Scripture: Or it may be taken indefinitely, and impersonally, for *it is said*; The particular place he refers to, is *Prov.* 3. 34. according to the Translation of the LXX, which, not only *James*, but other New-Testament Writers frequently follow. *f* It is a military Term. God sets himself, as in Battel, against the Proud, defying, beating down, exposing to Contempt, and destroying them. He is so far from giving them more Gifts, that he rather spoils them, as sworn Enemies, of what they have. *g* Those that by reason of the Gifts God hath given them, lift themselves above others: *Solomon*, in the parallel place, calls them *Scorners*; is being the usual Guize of those that think over-well of themselves, to despise others, and even contemn the VVarnings and Judgments of God himself, which may well draw him out to fight against them. *h* Not only gives Favour and Honour in the sight of Men, to those that are lowly in their own Eyes, but especially furnisheth them with Grace for the overcoming, and mortifying their carnal Desires, and remaining Corruptions.

7 Submit your selves *i* therefore *k* to God: * Resist *l* the devil *m*, and he will flie from you *n*.

* Eph. 4. 27. 1 Pet. 5. 9.

i *Viz.* Voluntarily and freely, and that not only in a way of Obedience to all his Commands, but (which is chiefly meant here) in a way of Humility, and sense of your VVeakness, and the Emptiness, and need of his Grace. *k* Both because of the Danger of Pride (opposed, in the former Verse, to Humility) *he resists the Proud*; and because of the Benefit that comes by Humility, he *gives Grace to the humble*. *l* By Faith, and the rest of the Spiritual Armour, *Ephes.* 6. 13, 14. &c. Or, resist, *i. e.* comply not with his Motions and Temptations. *m* The Head and Leader of fleshly Lusts. These likewise are military Terms. Having spoken before of Strife and Contention, he directs here with whom we may, and with whom we may not contend. He had commended Modesty toward Men; they are our Equals, we must not lift our selves above them, nor envy nor strive with them; here he advises to Submission to God as our Supreme Governour, we must not contend with him; and to open VVar with the Devil as our great Enemy, our Contention must be with him. *n* As to that particular Assault in which you resist him; and tho he return again, and tempt you again, yet you still resisting, he will still be overcome; ye are never conquered so long as you do not consent.

8 * Draw nigh to God *o*, and he will draw nigh to you *p*: † Cleanse *your* hands *q*, ye sinners *r*, and purifie *your* hearts *s* ye ‖ doubleminded *t*.

* 2 Chro. 15. 2.

† Isa. 1. 16.

‖ Chap. 1. 8.

o By Faith, which is a coming to God, *Heb.* 7. 25. by true Repentance, which is a returning to God, *Hos.* 14. 1 *Mal.* 3. 7. and by fervent Prayer to him for the help of his Grace, *Psal.* 25. 1. *p* By the Manifestation of his Grace, and Favour to you, particularly giving you strength against the Devil and your Lusts. *q* Reform your Actions, amend your lives. Hands, the principal Instruments of Bodily Actions, being but for the Actions themselves; cleanness of Hands signifies the Innocency of the outward Conversation, *Job* 22. 30. *Psalm* 26. 6. and 24. 3. *Isa.* 33. 15, 16. *r* You that are openly, and notoriously vicious, whose Wickedness appears in your ordinary Practices: So such are called, *Matth.* 11. 19. *Mark.* 2. 15. *Luke* 7. 37. and 15. 2. *John* 9. 31. *s* Your Thoughts and inward Affections, from whence the Evils of your outward Actions proceed, *Isa.* 55. 7. See 1 *Pet.* 1. 22. and 1 *John* 3. 3. *t* Either by the former he understands the Profane, and by these, Hypocrites, or the same by both, *viz.* such as had wicked Hearts, and led wicked Lives; only he shews wherein true Repentance consists, *viz.* in the Reformation both of the inward and outward Man.

9 * Be afflicted *u*, and mourn *x*, and weep *y*: let your laughter *z* be turned into mourning *a*, and *your* joy *b* into heaviness *c*.

* Matth. 5. 4.

u Humble your selves for your Sins (before-mentioned) and in the Sense of Wrath approaching, if ye do not *x* with inward Sorrow of Heart. *y* Shew your inward Grief by weeping, the usual Expression, and Sign of it. *z* Your carnal rejoycing in what you get by sinful Courses, *v.* 1, 2. luffing, warring, fighting. *a* Exchange your carnal Joy for godly Sorrow. *b* To the same purpose as laughter, before: by it he means their pleasing themselves in the success of their Unrighteousness, the Gain of their Rapine and Violence. *c* The same as Mourning, or an outward Expression of it in the Dejection of the Countenance, which usually proceeds from Shame or Sorrow (and the *Greek* word signifies both) whereas Joy and Confidence make Men lift up their Heads or Faces, *Eccles.* 6. *Job* 10. 15. and 11. 15. and 22. 26. *Luke* 21. 28.

10 * Humble your selves *d* in the sight of the Lord *e*, and he shall lift you up *f*.

* Luke 18. 14. 1 Pet. 5. 6.

d The same Duty pressed again only with respect to the more internal part of it, the Debasement of the Heart, lest they should rest too much in the outward Exercises before-mentioned. They did lift up themselves through Pride and Emulation, and he shews them the best way to the truest Exaltation, *viz.* Humility, *Matth.* 23. 12. *Prov.* 15. 33. and 18. 12. *e* Sincerely, as in the presence of the Searcher of Hearts. *f* As to your outward state and Enjoyments so far as God sees good for you; but however, in Grace here, and Glory hereafter, *Luke* 14. 11.

11 Speak not evil one of another *g*, brethren: He that speaketh evil of *his* brother, and * judgeth *h* his brother, speaketh evil of the law, and judgeth the law *i*: but if thou judg the law, thou art not a doer of the law, but a judg *k*.

* Matth. 7. 1. Luke. 6. 37. Rom. 2. 1. 1 Cor. 4. 5.

g *Viz.* taken in the way of an Ordinance, by Reproof, Admonition, *&c.* *Lev.* 5. 1. 1 *Cor.* 1. 11. and 11. 18. and 6 *Cor.* 11. 13. and 2 *Tim.* 4. 14, 15. He forbids all Detraction, rigid censuring, and rash judging the Hearts and Lives of others, when Men condemn whatever doth not suit with their Notions, or Humours, and make their own Moroseness the Rule of other Men's manners. *h* Finds fault with, and condemns him for those things, which the Law doth not condemn in him, or forbid to him, *Rom.* 14. 3, 4. *i* *Viz.* either, 1. By his practising and approving what the Law condemns, *i. e.* this very Censoriousness and Detraction; or, 2. by condemning that which the Law allows, he condemns the Law for allowing it, taxing it as too short and imperfect. *k* If thou, not only judgest thy Brother, and therein invadest the Law's Office, (whose part it is to judg him) but judgest him for what the Law doth not forbid him, and therein judgest the Law it self, as insufficient, and not strict enough; Thou dost cast off the Law's Governingship, disown its Superiority, exempt thy self from any Subjection to it, and make thy self meerly a Judge of it.

12 There is one law-giver *l*, who is able to save, and to destroy *m*: * Who art thou *n* that judgest another *o*?

* Rom. 14. 4.

l One Absolute, Supreme, Universal and Spiritual Law-giver, and who can simply, and directly bind Men's Consciences, and make Laws for their Souls, *Pro.* 8. 15, 16. *Isa.* 33. 22. *Mic.* 4. 10. By this he intimates, that they did invade God's Right, who took upon them a legislative Power in prescribing to other Men's Consciences, and making their own Will the Rule of the others Duty. *m* Both temporally and eternally, *Deut.* 32. 39. 1 *Sam.* 2. 6. and *Isa.* 43. 13. whereas other Law-givers cannot save or destroy Mens Souls, nor so much as their Lives, without God's concurrence. *n* What a sorry Creature, a Man, a Worm, that thou shouldst lift up thy self into God's Place, and make thy self a Judge of one not subject to thee? *o* The Servant of another Master, *Rom.* 14. 4. It is a fond thing for thee to take upon thee the Power of a Judge, when thou hast no power of saving or destroying, rewarding or punishing.

13 * Go to *p* now, ye that say *q*, To day, or to morrow *r* we will go into such a city, and

* Prov. 27. 1. Luke 12. 18.

and continue there a year, and buy, and sell, and get gain *s*.

p Either this is a Note of Transition, or of command to Inferiors, or rather of Admonition to such as are stupid or rash, and tends to the awakening their Attention, and stirring them up to the Consideration of their Duty, Danger, &c. *q* Either with your Mouths, or in your Hearts. *r* Not *let us go, but we will go*, in the Indicative Mood; noting the Peremptorinesse of their Purposes, and their presuming upon future times, and things, which were not in their Power. *s* He doth not condemn Merchants travelling into other Countries, nor trading there, nor designing Gain by their Trade, nor forcasting their Business, but their promising themselves the Continuance of their Life, the accomplishing their Designs, and the Success of their Labours, without respect to God's Providence and Direction, as if their times, and their Works, were in their own Hands, not in his.

14 Whereas ye know not what *shall be* on the morrow *t*: For what *is* your life *u*? || it * is even a vapour *x* that appareth for a little time, and then vanisheth away.

|| Or, *for it is.* * Job 7. 7. See ch. 1. 10.

t Whether ye your selves shall continue till then, or what else shall then be, or not be. In vain do ye boast of whole Years, when ye cannot command the Events of one Day. *u* This Question implies Contempt, as 1 *Sam.* 25. 10. *Psalm* 144. 3, 4. *x* Like a Vapour, frail, uncertain, and of short continuance; and then how vain are those Counsels and Purposes that are built upon no more sure a Foundation, than your own Lives?

15 For that ye *ought* to say *y*, * If the Lord will *z*, we shall live *a*, and do this, or that.

* 1 Cor. 4. 19.

y It is the real Acknowledgment of God's Providence, and the Dependance of all our Affairs upon him, which is here required; and this is to be done, either expressly with the Mouth in such like Forms of Speech as this is, so far as is needful for our glorifying God, and distinguishing our selves from those that are profane, as hath been customary with the Saints in Scripture, *Acts* 18. 21. *Rom.* 1. 10. and other places, but always inwardly, and in the Heart. *z i. e.* With his providential, or directive Will, which as yet we do not know, and therefore we say, *If the Lord will*: for all our Counsels and Determinations must be regulated by his preceptive, or directive Will, which we do know; and therefore with respect to that Will, we are not to say, We will do this, or that, *if God will*, i. e. commands it, but we must first see that it be commanded, and then resolve to do it, *if God will*, that is, if in his Providence he shall permit us. *a* Some read the words, *if the Lord will, and we shall live, we will do this, or that*; and then the latter copulative, *and*, is redundant, and the sense is, That all our Actions depend not only upon our living, but upon God's *Willing*. God may permit us to live, and yet not permit us to do this or that. But if we take the words according to our reading, *if the Lord will, we shall live, and do this, or that*, the meaning is, That both our Life and Actions depend upon the Will of God, nor the one, nor the other is in our Power. And so here is a double Check to the vain Boasts of those that were so peremptory in their Resolutions, without considering the Frailty of their own Lives, or the Dependance of their Actions upon God's Will, when both the one, and the other, are at his disposé.

16 But now ye rejoice *b* in your boastings *c*: * All such rejoicing is evil *d*.

* 1 Cor. 5. 6.

b Or, *glory*. Ye please your selves with them. *c Viz.* of your carnal Projects, and Hopes of what you intend to do, and expect to get, *q. d.* you vainly boast of your Designs and successes, without taking notice of God's Providence, under the Government of which you and your Affairs all are. *d* Both as being contrary to the Word, which assures us so often, that it is vain to promise our selves long life, or Prosperity in our worldly Business, without God's leave and Blessing, *Psalm* 127. 1. *Prov.* 16. 9, 33. and likewise as proceeding from Pride and Security.

17 Therefore to * him that knoweth to do good *e*, and doth it not, to him it is sin *f*.

* Rom. 1. 20, 21, 32. and 2. 17, 18, 23.

e Either this may relate to all that the Apostle had been before speaking of, *q. d.* I have admonished you of your Duty, and now ye know what ye are to do; and therefore if you do it not, it will be your Sin: Or, it may refer to what he was immediately before discoursing of, and may be spoken to prevent an Objection. They might say, he taught them no more than what they knew already; and that they acknowledged God's Providence in all things. To this he replies, That if they knew their Duty, they ought to practise it, and so actually submit themselves, and their Affairs to the Conduct of that Providence; and their not doing it, now that they knew it, would the rather be their Sin. *f i. e.* Sin indeed, or (as we say) Sin with a Witness, a greater Sin, and which hath more of the Nature of Sin in it, or is more highly aggravated by being against Knowledge, and so is punishable with the severer Vengeance, than if done out of Ignorance, *Luke* 12. 47. See the like Expression, *John* 9. 41. and 15. 22, 24.

CHAP. V.

1 GO * to now *g*, ye rich men *h*, weep and howl *i* for your miseries that shall come upon *you k*.

* Prov. 11. 28. Luke 6. 24. 1 Tim. 6. 9.

g See *chap.* 4. 13. *h* He speaks to them not simply, as rich, (for Riches and Grace sometimes may go together) but as wicked, not only wallowing in Wealth, but abusing it to Pride, Luxury, Oppression, and Cruelty. Against these, either as looking on them as incurable, or upon Supposition of their Impenitency, he denounceth God's Judgments; and that whether they were unconverted *Jews* vexing the believing *Jews*; or Gentiles, oppressing the Christian *Jews*; or Christians in Profession and Name, who yet were so vile in their Practice, as to *condemn, and kill the Just*; and that they might more speciously do it, to draw them before the Judgment-Seats, *&c.* *i* To denote the extremity of the Calamities coming upon them, in which they should not only weep like Men, but howl like wild Beasts. See *Jer.* 4. 8. *Mich.* 1. 8. *Joel* 1. 10, 13. *k* Or, *are coming upon you*; to signifie the certainty and nearness of them. The Miseries he means, may be both temporal and eternal.

2 Your riches are corrupted *l*, and * your garments *m* are moth-eaten.

* Matth. 6. 20.

l Either by Riches, he means the general, and by Garments, Gold and Silver, the particulars in which their Riches consisted; and then being corrupted, is to be taken generally, as comprehending the several ways whereby the several kinds of their Riches were spoiled: Or else, by Riches, he understands such things as were liable to Corruption, or Putrefaction, as Corn, Wine, Oyl, which were a great part of their Riches. *m* Costly Garments, in which Rich Men are wont to pride themselves; and under them may be comprehended all such Clothes as may be eaten by Worms, or Moths.

3 *n* Your gold and silver is cankred, and the rust of them shall be a witness against you *o*, and shall eat your flesh *p* as it were fire *q*: Ye have heaped treasure together for the last daies *r*.

n The most precious and lasting Metals; yet even they with long disuse, canker, and go to decay. Under these, other Metals in esteem among them, may be understood. *o* By a *Prosopopeia*, that which properly belongs to living Persons, is ascribed to dead things, as *Heb.* 2. 11. *Luke* 19. 40. It is as much as if he had said, The Rust shall be a certain Evidence against you, and which will as effectually convict you, as any living Witness could do, of your Folly in putting your trust in perishing things, your Greediness in hoarding them up, your Unmercifulness in not supplying the Wants of others, and your Unreasonableness in denying the Use of them to your selves, when you had rather let them ly by and perish, than enjoy the Comfort of them, or do good with them. The like Expression we have, *Mark* 6. 11. *p* The Rust (the Witness of your Covetousness and Cruelty) which now eats your Money, shall hereafter devour your selves, Soul and Body (which he means by *Flesh*) *viz.* by procuring, and kindling the Wrath of God upon you, (compared to Fire) and likewise by galling your Consciences with a vexatious Remembrance of your Sin, and Folly; and so what in the Judgment is a Witness against you, in Hell will be a Tormentor to you. *q* As if you had reserved Fire in your Treasure, as well as Treasure in your Chests. *r* Either this may be understood metaphorically, ye have heaped a Treasure of Wrath for the last days, *Rom.* 2. 5. or literally, ye have hoarded up your Wealth against the last, and fatal days, in which God is bringing those Judgments upon you, which will consume all.

4 Behold *s*, the hire of your labourers which have reaped down your fields *t*, which is of you kept back by fraud *u*, crieth *x*, and * the cries of them which have reaped, are entred into the ears of the Lord of sabbaoth *y*.

* Zech. 10. 1.

s This is either a Note of Demonstration, as *John* 1. 29. *q. d.* the Case is plain, and cannot be denyed; or of Excitation, *q. d.* seriously consider it; or rather, of Confirmation, to intimate, that the Threatnings here denounced, should certainly be made good upon them. See *Jude* 1. 4. *t* The Wages of those, by whose Labour and Sweat ye your selves live, and are nourished. *u* Either wholly denied them, or detained from them, when due to them, contrary to the Law, *Lev.* 19. 13. *Deut.* 24. 14, 15. Deferring Payment is a sort of defrauding, as it bereaves the Creditor of the Benefit of Improvement; and so they are taxed here with Injustice, as well as Covetousness, in that they lived upon other Men's Labours, and starved the Poor, to enrich themselves. *x Viz.* to God for Vengeance, as such Sins are said to do, which either are so openly and boldly committed, as to dare the Justice of God, or so secretly, or securely, that they are like to escape the Justice of Men, *Gen.* 4. 10. and 18. 20, 21. among others, Oppression of the Poor is a loud crying Sin, *Exod.* 2. 23. *Job* 24. 11, 12.

12. *Heb.* 2. 9, 11, 12. *y i. e.* The Lord of Hosts, as having all the Creatures above and below, of all sorts, ranked under him as their great Commander, whose Will they are ready to execute. He mentions God by this Title, not only for the encouragement of the poor oppressed, whose Patron and Protector he avows himself to be, *Exod.* 22. 23, 24, 27. *Prov.* 23. 11. But for terror to the powerful Oppressors, who think themselves out of the reach of Men's Judgment.

5 Ye have lived in pleasure *z* on the earth *a*, and been wanton *b*: ye have nourished your hearts *c* as in a day of slaughter *d*.

z Luxuriously and deliciously, giving up your selves to your sensual Appetites, *Amos* 6. 4, 5, 6. *Luke* 16. 19, 25. *a* Where you place your happiness without looking higher, and from whence you fetch your delights, *Phil.* 3. 19. *b* The same word is used, 1 *Tim.* 5. 6. it seems to imply effeminate lascivious behaviour, as the effect of their riotous living. *c* Either by an *Hebrew* phrase, ye have nourished your hearts, for ye have nourished your selves, *Esth.* 6. 6. *Job* 10. 13. or, ye have cheared up, and encouraged your hearts in your Luxury by pampering your Flesh (*Luke* 12. 19.) and feeding not to the satisfaction of nature, but the enslaming of your Lusts. *d* Either securely, and without fear of the Destruction coming upon you, as Sheep graze quietly though by and by to be brought to the Shambles; or, rather *in a day of slaughter*, *i. e.* in a day of solemn Feasting, when many Beasts were killed in Sacrifice, on which they were wont to Feast, *Prov.* 7. 14. and 17. 1. They made every day a feasting day, and that too, lavishing out other Men's dues upon their own flesh, and sparing from their Labourers that they might spend upon their Lusts. This he brings to aggravate their Sin.

6 Ye have condemned, *and* killed *e* the just *f*, *and* he doth not resist you *g*.

e i. e. Procured by your Wealth and Power the passing unrighteous Sentences, and thereby the destruction of the Just. *f* Indefinitely and collectively, *the just* for any just Man, *viz.* such as were innocent and just in comparison of their Persecutors. *g* This notes not only the Patience of such in bearing injuries, but their weakness to, and being destitute of human help against their Adversaries power.

|| Or, *be long patient*, or *suffer with long patience.*

7 || Be ye patient therefore, brethren, unto the coming *h* of the Lord. Behold the husbandman waiteth for the precious fruit *i* of the earth, and hath long patience for it, until he receive the early, and latter rain *k*.

h Viz. To Judgment, and that either particular to avenge the quarrels of innocent sufferers upon their Tyrannical Persecutors; or, rather to the general Judgment, in which a full retribution is to be made both to the Just and Unjust, *Rom.* 2. 5, 6. &c. To which Judgment the Scripture calls all to look, especially those that are under Oppression and Persecution, 2 *Thess.* 1. 6, 7, &c. *i* Which cost him hard labour, and by which he receives great benefit, the sustentation of his Life. *k* The Rain soon after the Sowing, which caused the Corn to spring up; and that before the Harvest which plumped it, and made it fit for Reaping, *Deut.* 11. 14. *Jer.* 5. 24. *Hos.* 6. 3. *Joel* 2. 23.

8 Be ye also patient *l*, stablish your hearts *m*, for the coming of the Lord draweth nigh *n*.

l Viz. in expectation of your Harvest, and the fruit of your Labours, as the Husband-Man is in looking for his. *m* Let your hearts be stedfast in Faith, and constant in Holiness, encouraging your selves to both by the coming of the Lord. *n* As before, his coming to the general Judgment, which is said to be nigh, because of the certainty of its coming, and the uncertainty of the time when it will come, and because it is continually drawing on, and the whole time of the Worlds duration till then, is but short in comparison of the Eternity following, and likewise because the particular Judgment of every Man is nigh at hand. See *Phil.* 4. 5. *Heb.* 10. 37.

|| Or, *groan*, or *grieve.*

9 || Grudg *o* not one against another *p*, brethren, lest ye be condemned *q*, behold the judg standeth before the door *r*.

o Gr. *Groan* not; the sense may be, either, envy not one another, (or as we translate it, *grudg* not) it being the nature of Envy to *groan* at other Men's good; or, groan not by way of accusation or complaint to God against others; desiring him to avenge your quarrels, as if you were too good to suffer injuries; or God were unjust or forgetful of righting you. *p* Brother against Brother, Christian against Christian; they were injured not only by rich Worldlings, and open Oppressors, but by their fellow-Professors, and gave one another mutual cause of sighing and groaning. *q* Lest God punish you all; there being none of you but have given others cause of grief and complaint, as well as others have given you, *Matth.* 7. 1. *r* The Lord Jesus Christ, the Judge of you all, is at hand (*Phil.* 4. 5.) in a readiness either to bring those evils upon you, which you wish may fall upon others; or to give you your reward, if *through patient continuance in well doing*, you seek for it, *Rom.* 2. 7. The like Phrase we have, *Matth.* 24. 33. *Mark* 13. 29. or it may allude to *Gen.* 4. 7.

10 Take my brethren the prophets *s* which have spoken in the name of the Lord *t* for an example of suffering affliction *u*, and of patience *x*.

s As being most eminent among God's People, and leaders of them; he intimates that it is an honour to suffer among the best. *t* By his Command and Authority, and so were employed in the highest services in the Church, and thereby appeared to be approved of God, and most dear to him. *u* As much as God honoured and loved them, yet they were not exempted from Afflictions, but were maligned, traduced and persecuted by Men, 1 *Kings* 18. 13. and 19. 14. and 2 *King.* 6, 31. *Amos* 7. 10. *Heb.* 11. and therefore when they suffered such hard things, it is no shame for you to suffer the like, *Matth.* 5. 12. *x* As the example of their sufferings should prevent your Discouragement, so the example of their patience should provoke your imitation; God having set them forth as examples of both, that if you suffer the same things, you may suffer with the same minds.

11 Behold * we *y* count them happy which endure *z*. Ye have heard of the † patience *a* of Job, and have seen *b* the || end of the Lord *c*, that * the Lord is very pitiful *d*, and of tender mercy *e*.

* Mat. 5. 10, 11. † Job 1. 21, 22. || Job 42. 10. * Numb. 14. 18. Psal. 103. 8.

y We our selves count them happy that endure, and therefore should be patient, and not count our selves miserable if we endure too. *z Viz.* patiently and constantly, *Matth.* 5. 10, 11. *a* For which he was as eminent as for his Sufferings; and though some signs of impatience be shewed, yet his patience and submission to God being prevalent, and most remarkable to him, that only is taken notice of, and his failings overlooked. *b Job's* Patience is heard of, but God's end seen: *Seeing* being a clearer way of Perception than *Hearing*, is put in this latter clause, because God's bounty and recompence was more evident than *Job's* Patience. *c* The good issue God gave to all *Job's* Sufferings, in restoring him to his former state, and doubling his Prosperity. *d Full of Bowels*, Gr. the Bowels being the seat of compassion (in which we feel a stirring when strong affections are working in us) are frequently put, to signifie the most tender and moveable affections, such as Mothers have toward their Children, *Gen.* 43. 30. and 1 *Kings* 3. 26. and *Isa.* 63. 15. and *Col.* 3. 12. this seems to note the affection it self, or God's readiness to shew Mercy, *Luke* 1. 78. *e* This may imply acts of Mercy suitable to a merciful nature, the former Mercy within, and this Mercy breaking out.

12 But above all things *f* my brethren * swear not *g*, neither by heaven, neither by the earth *h*, neither by any other Oath *i*, but let your Yea be Yea, and *your* Nay, Nay *k*, lest ye fall into condemnation *l*.

* Mat. 5. 34.

f Because it is a great Sin to swear upon every slight occasion, and it was very usual among the Jews, and it was the more difficult to bring them off from it who were so much accustomed to it; therefore the Apostle commands them, that *above all things* they should not Swear, *i. e.* should take special care they did not, and watch diligently against a Sin so many were addicted to, and into which they might so easily fall. *g* All Swearing is not forbidden any more than *Matth.* 5. 34. (for Oaths are made use of by Holy Men both in the Old and New Testament, *Gen.* 21. 23, 24. and 24. 3. and 26. 28. and 1 *King.* 17, 1, 2. and 2 *Cor.* 1. 23. and *Gal.* 1. 20. and the use of an Oath is permitted, and approved of by God himself, *Psal.* 15. 4. *Heb.* 6. 16.) but such Oaths as are false, rash, vain, without just cause, or customary and frequent in ordinary Discourse, 1 *King.* 19. 2. *Jer.* 5. 2. *Matth.* 5. 37. *h* By which the Jews thought they might lawfully Swear, as likewise by other Creatures so the Name of God were not interposed; not considering that where it is not expressed yet it is implied, *Matth.* 23. 20, 21. *i Viz.* Of the like kind. *k* Either, 1. Let your Speech be *Yea, Yea*, and *Nay, Nay*, i. e. by plain affirmations and negations, without the addition of any Oath, for confirmation, *Matth.* 5. 37. Or, 2. *Let your Yea be yea, and your Nay nay*, i.e. Let your Words be in Truth and Sincerity, your Speech seconded by your Actions; accustom your selves to truth and plainness in speaking, and that will take away the occasion of Swearing. See the like, 2 *Cor.* 1. 17, 18, 19. *l Viz.* for taking the Name of God in vain, *Exod.* 20. 7. which is always done in an unwarrantable Oath.

13 Is any among you afflicted *m*? let him pray

* Col. 3. 16. pray *n*. Is any merry? let * him sing *o* psalms.

m Either troubled or afflicted in Mind, as appears by the opposite being *merry*, or more generally afflicted any way: Not that we need not Pray at other times, but when under Afflictions God calls us more especially to it, and our own necessities put us upon it. *n* For Support, Patience, Sanctification of Afflictions, &c. *o* Express his Mirth in an holy manner, by praising God with Psalms or Spiritual Songs for Mercies received from him, 1 *Cor.* 14. 15. *Eph.* 5. 19. and so keep up his spiritual mirth by a spiritual exercise, lest his cheerfulness degenerate into vanity and frothiness.

14 Is any sick *p* among you? let him call for the Elders *q* of the Church, and let them pray over him *r*, anointing him with oil *s* in the name of the Lord *t*.

p Or infirm, though not desperately and incurably. *q* Especially teaching Elders, they being usually best furnished with gifts who labour in the Word and Doctrine, 1 *Tim.* 5. 17. It is in the Plural Number, either by an *Enallage* for the Singular, *q. d.* let him send for some or other of the Elders; or, because there were in those times usually several Elders (an Ecclesiastical Senate) in each Church. *r* As it were setting him before God, and presenting him to him, which might be a means to stir up the greater affection and warmth in Prayer, see 1 *King.* 17. 21. and 2 *King.* 4. 33, 34. *John* 11. 41. *Acts* 20. 10. and 9. 40. or laying on their hands, as *Acts* 28. 8. which yet seems to be for the same end. *s* An outward rite used in those times, in miraculous healing Sick persons, which might then be kept up, while the Gift whereof it was the Symbol continued; but the Gift ceasing, it is vainly used. These Cures were sometimes wrought only with a Word, *Acts* 9. 34. and 14. 10. and 16. 18. Sometimes by taking by the Hand, or embracing, *Act.* 3. 7. and 20. 10. Sometimes by laying on of Hands, *Mark* 16. 18. *Act.* 9. 17. Sometimes by anointing with Oil, *Mark* 6. 13. and so this is not an institution of a Sacrament, but a command, that those Elders that had the Gift of Healing (as many in those days had) being called by the Sick to come to them, should (the Spirit of the Lord so directing them) exercise that Gift, as well as Pray over them. *t* Either, calling upon the Lord, and so joining Prayer with their anointing; or, in the Name, is by the Authority of the Lord, from whom they had received that Gift.

15 And the prayer of faith *u* shall save *x* the sick, and the Lord *y* shall raise him up *z*, and if he have committed sins *a* they shall be forgiven him *b*.

u i. e. Proceeding from Faith; the Cure is ascribed to Prayer, the moral means, and standing Ordinance, not to the Anointing, which was but ceremonial and temporary; and to Faith in Prayer, to shew that this remedy was effectual only, when Faith (requisite to the working of Miracles) was active, &c. in a certain persuasion that the Sick person should be healed. *x* Restore to Health (if God see it fit, and the Health of the Body be good for the Soul) *Mark* 10. 52. *Luke* 7. 50. and 18. 42. *y* The Elders pray, but the Lord raiseth up, being prayed to in Faith. *z* The same as *saving* before, only the Word seems to respect the Sick Man's lying upon his Bed, from which he riseth when he is healed, *Mark* 1. 31. *a* If he have by his Sins procured his Sickness; or those Sins, for which particularly God visits him with Sickness; Sin being often the cause of Sickness, *Matth.* 9. 2. *John* 5. 14. and 1 *Cor.* 11. 30. though not always, *John* 9. 2. *b* God will take away the cause as well as the effect; heal the Soul as well as the Body, and Prayer is the means of obtaining both.

16 Confess *your* faults *c* one to another *d*, and pray one for another *e*, that ye may be healed *f*. The * effectual fervent *g* prayer of a righteous man *h* availeth much *i*.

* Psal. 10. 17. and 34. 15. and 145. 18. Prov. 28. 9. 1 Joh. 3. 22.

c Some Copies have the illative particle, *therefore*, in the Text, but even without that here seems to be a connexion between this and the former Verse: He had said, the Sick Man's Sins should be forgiven upon the Elders praying; and here he adds, that they must be confessed. *d* Either, that ye may be reconciled to one another when offended, or rather confess when admonished or reproved for Sin, or wounded in your Consciences with the sense of it; and so this is not meant of Auricular Confession made to a Priest, but such as should be made, though especially to Ministers, yet, when need is, even to godly, experienced Christians, for the easing and disburdening Men's Consciences, and getting the help of others Prayers. *e* Both in other ordinary cases, and chiefly upon occasion of your mutual Confessions, and those Soul-troubles that prompted you to them. *f* Not only recover bodily Health when sick, but spiritual, when weakned or wounded by Sin. Healing is often applied to the Soul as well as the Body, *Matth.* 13. 15. *Luke* 4. 18. *Heb.* 12. 13. and 1 *Pet.* 2. 24. *g* Our Translators use two words (and little enough) to express the significancy of the Greek word in this place: Some Translate it *fervent*, it seems to be a Prayer wrought in the Soul by the Holy Spirit, and so may imply both the efficiency of God's Spirit (the Spirit of Supplications, *Zech.* 12. 10.) and the vehemency of Holy Affections caused by him in Prayer, *Rom.* 8. 26. *h* One sincerely righteous, and in a Gospel sense; the following instance of *Elias* shews that it is not to be understood of a Man absolutely righteous. *i* Is very powerful with God for obtaining what is desired, 1 *John* 5. 14. whereas God heareth not Sinners, *Prov.* 15. 8, 29.

17 Elias was a man * subject to like passions as we are *k*, and he prayed ‖ earnestly *l* that it might not rain *m*, and it rained not on the earth *n* by the space of three years and six months *o*.

* Acts 14. 15. ‖ Or, *in his Prayer.*

k Both of Body and Mind, natural and moral; and so though he were righteous, yet he was not perfect, though an eminent Prophet, yet but a Man. *l* With that effectual, fervent Prayer before mentioned. It is an *Hebrew* phrase, and notes vehemency, as *Luke* 22. 15. *m* This is not expressly mentioned in the History, but this Apostle might have it by Revelation, or by certain Tradition well known in his Age. Other passages of the like nature we meet with in the New Testament which are not in the Old. See 1 *Tim.* 3. 8. *Heb.* 12. 21. *Jude* 9. *n* Or, *the Land*, viz. of the Ten Tribes, and the places bordering on them, as *Sarepta*, 1 *King.* 17. 9. *Luke* 4. 25, 26. *o* So *Luke* 4. 25. *Q.* How doth this agree with 1 *King.* 18. 1. where it is said, the word of the Lord came to *Elijah* about the third year? *A.* Most probably it was in the midst of the third year from his coming to *Sarepta*; and he was by the Brook *Cherith* a year, 1 *King* 17. 7. where the Margin reads it according to the *Hebrew*, *at the end of days*, i. e. the days of a year, as the phrase is often used, *Gen.* 4. 3. *Judg.* 17. 10. So that his time spent in both places may well make up the three years and six months.

18 And * he prayed again *p*, and the heaven *q* gave rain, and the earth brought forth her fruit.

* 1 King. 18. 42, 43.

p After the destroying the Prophets of *Baal*. *Baal*-worship especially gave occasion to his former Prayer, which he puts up out of his zeal to God's Glory, then laid low by the *Israelites* Idolatry, and a desire to have them by some exemplary punishment for their Sin awakened to Repentance. And the destruction of the Idolaters, and reformation of the people, who now acknowledged the Lord to be God, might give occasion to this. *q i. e.* the Air or Clouds, which had not been for three years before.

19 Brethren * if any of you do err from the truth *r*, and one *s* convert him *t*.

* Mat. 18. 15.

r The Truth of God revealed in the Gospel as the compleat Rule of Faith and Life; see the Gospel called the *Truth* by way of eminency, *Gal.* 2. 5, 14. and 3. 1. and 5. 7. *Eph.* 1. 13. *chap.* 1. 18. and 1 *Pet.* 1. 22. *s* Any one, Minister or private Believer, who may be an instrument in the Conversion of others; though one acts by way of Authority, the other by way of Charity, yet both out of Duty. *t* Viz. Ministerially or Instrumentally in subordination to God. The work is his, *Eph.* 2. 10. but often is ascribed to the instruments acting under him, and using means appointed by him, and by which he works, *Acts* 26. 18.

20 Let him know that he which converts a sinner from the error of his way *u* shall save *x* a soul *y* from death *z*, and † shall hide a multitude of sins.

† Prov. 10. 12. 1 Pet. 4. 8.

u Of his Life and Actions, which is contrary to the way which God hath prescribed. *x* Men are said to save in the same way as to convert, viz. Instrumentally. *y* The Soul of him that is thus converted, 1 *Tim.* 4. 16. *Soul* for person, as *chap.* 1. 21. *z* Eternal Death unto which he was hastening while he continued in the error of his way, which led him toward destruction. * In the same sense as before he is said to convert and save his Soul, viz. in being instrumental to bring him to Faith and Repentance, upon which God pardons, *i. e.* hides his Sins (*Psal.* 32. 1.) though not from the eye of his Omniscience, yet from the eye of his vindictive Justice, and so as not to bring them forth in Judgment against him.

THE

The first Epistle general OF PETER.

The ARGUMENT.

OF the Pen-Man of this Epistle there is no doubt; and of the time of his writing it, no certainty; whether about the year of our Lord 45, *or rather* 65. *The occasion of it may (not improbably) be thought to be the same that was of* James *his writing his*, viz. *the folly and perverseness of some in those times, and among the Jewish Christians to whom he wrote, in separating Faith from Holiness, and their doubting whether* Peter *and* Paul *taught the same Doctrine; His scope therefore is, partly to confirm these Saints in the belief of the Gospel, and to testify that the Doctrine of the grace of God through Jesus Christ, which they had embraced and did profess, was indeed infallibly true,* chap. 5. 12. *being the same that had been preached by the Prophets to the Fathers of the Old Testament,* chap. 1. ver. 10, 11, 12. *fairly implying it to be the same that* Paul *preached by his sending this Epistle to them that were of the Circumcision, by* Sylvanus *a Minister of the Uncircumcision, and* Paul's *ordinary companion in the work of the Gospel; (as likewise he doth by that ample testimony he gives to* Paul *and his writings,* 2 Pet. 3. 15, 16.) *And partly to exhort them to the practice of Godliness, and a conversation suitable to the Gospel: And that he doth both as to the general Duties incumbent on all Believers, in the first chapter, from* ver. 13. *to* chap. 2. ver. 13. *and as to the particular Duties which concerned them in their several relations, Subjects to Magistrates, Servants to Masters, Husbands and Wives mutually to each other, Ministers to People, younger People to their Elders, and especially Sufferers toward their Oppressors and Persecutors; but withal intermixing several general Duties, and of concernment to all, and concluding all with Prayer and Salutation.*

CHAP. I.

1 PEter an Apostle of Jesus Christ, to the strangers *a* * scattered *b* throughout Pontus *c*, Galatia *d*, Cappadocia *e*, Asia *f*, and Bythynia *g*.

* Joh. 7. 35.

a Not only Metaphorically Strangers, as all Believers are in the World, *chap.* 2. 11. but properly, as being out of their own Land, and so really strangers in the places here mentioned. *b* So *Jam.* 1. 1. *c* A Country of the lesser *Asia*, bordering upon the *Euxine* Sea, and reaching as far as *Colchis*. *d* Which borders upon *Pontus*, and lies Southward of it. To the Gentile Churches inhabiting here *Paul* wrote his Epistle inscribed to the *Galatians*. *e* This likewise borders upon *Pontus*, and is joined with it, *Act.* 2. 9. *f* That part of *Asia* the less, which was especially called *Asia*, viz. the whole Country of *Ionia* which contained in it *Troas*, *Phrygia*, *Lydia*, *Caria*, &c. See *Act.* 16. 6, 9. and 19. 10, 31. *g* Another Province of the lesser *Asia* bordering upon *Pontus*, and *Galatia*, and opposite to *Thracia*. *Q.* Who were the Strangers to whom this Epistle was written? *A.* Chiefly the Christian *Jews* scattered in these Countreys, as appears by *chap.* 2. 12. and 1. 18. where he mentions the *Traditions* of their *Fathers*, of which the *Jews* were so fond, *Matth.* 15. 2. *Gal* 1. 14. but secondarily to the converted Gentiles. As *Paul*, the Apostle of the Uncircumcision, writ principally to the converted *Gentiles*, at *Rome*, *Corinth*, *Ephesus*, &c. but doth not exclude those *Jews* that were among them, who being converted to the Faith, were of the same mystical Body with them; so *Peter*, though he firstly writ to the converted *Jews*, as being an Apostle of the Circumcision, yet includes the Gentiles that were mingled among them, and joined in Faith and Worship with them.

2 Elect *h* according to the foreknowledg *i* of God the Father *k*, through sanctification *l* of the spirit *m*, unto obedience *n*, and sprinkling of the blood of Jesus Christ *o*, * Grace unto you, and peace be multiplied *p*.

* 2 Pet. 1. 2.

h By *Elect* he means, either, 1. singled out of the World, and separated unto God in their effectual calling, as 1 *Cor.* 1. 1. those that are said to be *called* *v.* 26. are said to be chosen, *v.* 27, 28. and so the word seems to be taken, *Jam.* 2. 5. or, 2. Chosen to Salvation, and the means of it in God's Eternal Decree, *Eph.* 1. 4. and 2 *Thess.* 2. 13. *i* Either, 1. The Divine Preordination, or Decree of Election, as the word is taken *v.* 20. and then we may take Elect in the first sence; Men are chosen out of the World, or called in time, according as they were chosen from Eternity, *Rom.* 8. 30. or, 2. Fore-knowledg here is as much as approbation or love, *Matth.* 7. 25. *Rom.* 11. 2. and so signifies the free favour, and good-will of God, which is the Fountain from whence the Decree of Election proceeds; and then we are to take *Elect* in the latter sence, and so *Elect according to the fore-knowledg of God*, is eternally designed unto life, according to, or out of that free grace and love God did from Eternity bear to them, which was the only motive he had for his choosing them; or, (which comes to the same,) by *foreknowledg* we may understand Election it self, as it is in God; and by *Election* the same as terminated in the Creature, and executed in effectual Calling. *k* This doth not exclude the Son or Spirit from their interest in, and concurrence to the Divine Decree, but only notes the order of working among the Three Persons in the affair of Man's Salvation; Election is ascribed to the Father, Reconciliation to the Son, and Sanctification to the Spirit. *l* Sanctification seems to be taken in a large sense, for the whole change of our spiritual state, both as to real grace in regeneration, and relative in justification, so that God may then be said to Sanctify us when in our effectual calling he justifies us from our Sins, and renews us unto Obedience, so it is taken, *Heb.* 10. 10. *m* This is to be understood rather of the Spirit of God the efficient of Sanctification, then the Spirit or Soul of Man the subject of it. *n* Either, 1. The obedience of Christ to God, and then the sence is, Elect or ordained to be by the Sanctification of the Spirit made partakers of the benefits of Christ's Obedience; or, 2. The obedience of Believers to Christ, and that either in their Believing; Faith being a giving obedience to the great command of the Gospel, *John* 6. 29. and particularly called *Obedience*, *Rom.* 1. 5. and then the sence runs thus, *Elect unto Faith, which was to be wrought in you by the sanctification*

fection of the Spirit: or else in the Exercise of Holiness, which is the Fruit of Faith, and then it signifies the same as *Ephes.* 1. 4. chosen, that you might be made, by the Sanctification of the Spirit, holy and unblamable, and might accordingly demean your selves. *o* An Allusion to the sprinkling of the Blood of the Sacrifices under the Law (*Heb.* 9. 13, 14, 20, 21, 22. and 12. 24.) it signifies the Application of the Blood of Christ for the purging of the Conscience, (which was typified by those legal Sprinklings) especially from the Guilt of Sin, which Sprinkling, or Application of the Blood of Christ to our Consciences, is performed on our part by Faith, on God's part by his Spirit working that Faith in us (as well as enabling us unto Obedience) in our effectual Calling, as likewise by God's imputing Christ's Righteousness to us; and so the sense of the whole, is, *Elect according to the foreknowledge of God, to be by the Sanctification of the Spirit, brought into the Participation of all the Benefits of Christ's Redemption; the Sum of which consists in the Renovation of your Natures unto Gospel-Obedience, and the Justification of your Persons.* *p* There being several kinds of Grace, *ch.* 4. 10. and several kinds of Peace, outward and inward, he wisheth them all kinds of each; and there being several degrees and measures of both, he prays for an encrease of these degrees in them, and so a multiplication of all Good, both temporal and spiritual to them.

3 Blessed *be* the God, and Father *q* of our Lord Jesus Christ, which according to his † abundant mercy *r*, hath * begotten us again *s* unto a lively hope *t*, by the resurrection *u* of Jesus Christ from the dead.

† Gr. *much.*
* John 3. 3, 5. James 1. 18.

q Either the Conjunction, *and*, is here but an Explicative Particle, and so we render it, 2 *Cor.* 1. 3. God *even* the Father, *&c.* or if we take it for a Copulative, as *Ephes.* 1. 3. God is called the *God* of Jesus Christ, according to Christ's human Nature, and his Father according to his Divine. *r* This shews the Fountain from whence Regeneration, and all other spiritual Blessings flow, and excludes all Merit and Dignity in us, as the cause of so great Benefits. *Abundant Mercy* is the same with Riches of Mercy, *Ephes.* 2. 4. *s* Translated us out of a state of Sin and Misery into a state of Grace and Life: and so begotten again here, is the same as sanctifying in the former Verse. *t* Either a lively hope, for hope of Life; or rather, a lively hope is a true and effectual hope, such as proceeds from a lively Faith, and is it self productive of Peace and Purity, *Rom.* 5. 2. and 1 *John* 3. 3. in opposition to the vain Hope of worldly Men, which neither comes from Faith, nor tends to Holiness. *u* This may be referred either, 1. to God's *begetting us again*, and then it implies the Resurrection of Christ to be the cause of our Regeneration, we being raised to a spiritual Life by the Power of Christ's Resurrection, and our Vivification being often ascribed to it, *Rom.* 4. 25. and 6. 4, 5. and *chap.* 3. 21. See *Ephes.* 2. 5. Or, 2. to the *lively Hope* to which he begets us, which depends upon, and ariseth from the Faith of Christ's Resurrection, *Rom.* 8. 11. and 1 *Cor.* 15. 17, 19. and 1 *Thess.* 4. 13, 14. Christ's Resurrection being the Cause and Pledge of ours, as the certainty of ours depends upon his, so the Liveliness of our Hope follows upon the Faith of it. Possibly the Apostle may have in these words some respect to the languishing Condition of the Hope of him, and the other Disciples, *Luke* 24. 21. which was then ready to expire, but was again revived by their being well assured of his Resurrection, *v.* 33, 34.

4 To an inheritance *x* incorruptible *y*, and undefiled, and that fadeth not away *z*, reserved *a* in heaven ‖ for you *c*.

‖ Or, *for us.*

x So eternal Life is called, *Ephes.* 1. 18. and elsewhere, as being given not as Wages to Hirelings, but as an Inheritance to Children born of God, and adopted to him. *y* Immortal, everlasting, which being once possessed, cannot be taken away, nor pass over to others. * Both as being pure in it self, and having nothing to offend them that enjoy it; and likewise as being incapable of any Pollution, or Defilement contrary to what is said of the Land of *Canaan*, the earthly Inheritance of the *Israelites*, Jer. 2. 7. *Ezek.* 36. 17. *z* Always retains its Vigour, and Gratefulness, never causes Weariness or Satiety in them that possess it. It seems to be a Metaphor taken from Flowers, probably the *Amarantus* (the very word here used) which still keeps its Freshness and Verdure, without any Decay or withering. *a* Laid up, *Col.* 1. 5. and 2 *Tim.* 4. 8. secured for the Heirs, who not yet possessed by them. *b* And therefore safe, and out of the reach of Enemies. This is opposed to the uncertain Condition of earthly Possessions, such as *Canaan* was. *c* Margin, *for us*, viz. whom God hath begotten again: or if we read it, as in the Text, for *you*, the Apostle may change the Person in order to his Exhortation.

5 Who are kept *d* by the power of God *e* through faith *f* unto salvation *g*, ready *h* to be revealed *i* in the last time *k*.

d Lest it should be objected, that, tho the Inheritance be safe in Heaven, yet the Heirs are in danger here upon Earth, by reason of the Power, and Stratagems of Enemies, and their own Imprudence and Weakness; he adds, that not only their Inheritance is reserved for them, but they preserved unto it, kept securely, and carefully, as with a Garrison (for so the word signifies) against all the Assaults, Incursions and Devices of the Devil, and the World. *e* Which Power is infinite, and invincible, and therefore able to keep them, *John* 10. 28, 29. *Rom.* 8. 31, 38, 39. 2 *Tim.* 1. 12. *f* Which resting on the Power of God, overcomes all their Enemies, the Flesh, 1 *John* 4. 9. the Devil, *Ephes.* 6. 16. *chap.* 5. 9. and the World, 1. *John* 5. 4. It implies, that not only they themselves are kept through Faith, whereby they rely on the Power of their Keeper, and his Promises of keeping them, but that they and their Faith too, are kept by the Power of God. *g* *Viz.* Full and complete in Glory, and not only begun, and imperfect here. *h* As being already purchased, prepared, and laid up for them; and so he intimates, that their not as yet possessing it, is not because it is not ready for them, but because the time of their being put in Possession of it, is not yet come. *i* It was said to be *reserved in Heaven*, v. 4. not yet known, even to them that are the Heirs of it, *Col.* 3. 3, 4. and 1 *John* 3. 2. Here he adds, that it is to be revealed, and made known to them so soon as the time of its Manifestation shall come. *k* Simply, and absolutely the last, *viz.* the Day of Judgment, which is called the last Day, *John* 6. 39 40. and 11. 24. and 12. 48.

6 Wherein *k* ye greatly rejoice *l*, though now for a season *m* (if need be *n*) ye are in heaviness *o*, through manifold temptations *p*.

k This refers to the whole foregoing Sentence, ye rejoice in your being kept by the Power of God unto Salvation. *l* The *Greek* word signifies something more than a bare Rejoicing, and therefore is added to a word that signifies to *rejoice*, Matth. 5. 12. and implies an outward Expression of the inward Gladness of the Heart, by Looks, Words, Gestures, *&c.* Some read the word in the Imperative Mood by way of Exhortation, but the Indicative, according to our Translation, seems most agreeable to the Context, in which, as yet, he commends the Saints, to whom he writes, for the Grace of God in them; descending to his Exhortation afterward, *v.* 13. *m* *Viz.* while this life lasts, which is but a little time, 2 *Cor.* 4. 17. *n* If God see it fit, needful for your good, and conducing to his Glory; intimating, that God doth not always afflict Believers, but when he sees just Cause, and never doth it without cause. *o* *Quest.* How could they be in Heaviness, and yet rejoice? *Ans.* Their Grief and Joy were about different Objects; they might be in Heaviness by reason of present Afflictions, and rejoice in hope of future Glory; they might grieve as Men, and rejoice as Saints; Sense of Suffering might affect them, and yet the Faith of better things coming, relieve them. If their Heaviness did in any degree abate their Joy, yet it did not wholly hinder it; and tho their Joy did overcome their Heaviness, yet it did not wholly exclude it. *p* He so calls Afflictions from the end and effect of them, the Trial of their Faith, *Luke* 22. 28. *Acts* 20. 19. *Gal.* 4. 14. *James* 1. 2. 2 *Pet.* 2. 9. he calls them *manifold*, as being not only numerous, but various, and of divers kinds.

7 That the * trial of your faith *q* being much more precious than of gold *r* that perisheth *s*, † though it be tried with fire, might be found unto praise, and honour, and glory *t*, at the appearing *u* of Jesus Christ.

* Chap. 4. 12.
† Prov. 17. 3. Zech. 13. 9.

q *i. e.* Your Faith when tried. He compares the Faith of the Saints with Gold, and argues from the less to the greater; *q. d.* if Men do so far esteem their Gold, that they will make the Excellency and preciousness of it appear by trying it in the Fire, which purgeth away the Dross, and discovers the goodness of the Metal; no wonder if God will have the Faith of the Saints (more precious to him, than Gold is to Men) tried by Afflictions, that the Excellency of it may more fully be discovered. *r* *i. e.* Than the Trial of Gold for Gold tried, compared with Faith tried. *s* Is worn away, and consumed by use, as many Particles of it likewise may be in the very Trial of it, *v.* 18. whereas Faith is not consumed nor wasted, but encreased by being used, and made more conspicuous by being tried. *t* *i. e.* May be found to *be*, or to *have turned* to praise, *&c.* the Dignity of it being by that means evidenced. These several words shew whithier present Trials tend, and in what they issue; they may be reproachful and ignominious now (*Heb.* 12. 2.) but they end in Glory. We need not be critical about the difference of these three words, *Praise*, *Honour*, and *Glory*, which may be synonimous Expressions (by way of Amplification) of the same thing, yet they are mentioned distinctly with relation to Believers elsewhere, *Praise*, 1 Cor. 4. 5. *Honour*, 1 Sam. 2. 30. *John* 12. 26. *Glory* as well as Honour, *Rom.* 2. 10. *u* *i. e.* At the Day of Judgment frequently so called, as *v.* 13. and *Colos.* 3. 4. 2 *Thess.* 1. 7. and *chap.* 5. 4. Christ's Glory is at present hid and obscured, while he is instructing his Elect, and training them up unto Patience, and defers his judging of his Enemies; but at last he will be fully manifested in

in the Face of the World, when *he comes with Clouds, and every Eye shall see him*, &c. Rev. 1. 7.

8 * Whom *x* having not seen *y*, ye love †, in whom though now ye see *him* not *z*, yet believing, ye rejoice *a* with joy unspeakable *b*, and full of glory *c*.

* 1 Joh. 4. 20.
† Joh. 20. 29.
Luke 11. 1, 27.

x Which Christ. *y* With your bodily Eyes. Most of these *Jews* lived out of their own Country, and so had not seen Christ in the Flesh; and this was the Commendation of their Love, that they loved him whom they had not seen, though sight doth ordinarily contribute toward the stirring up of Affection. *z* Neither as others have done in the dayes of his Flesh, nor as you your selves hereafter shall in his Glory; ye *walk by Faith, and not by sight*, 2 Cor. 5. 7. *a* In hope of seeing and enjoying him. *b* Which cannot be expressed with Words. See the like Phrase, *Rom.* 8. 26. and 2 *Cor.* 9. 15. *c* Both in respect of the Object about which this Joy is conversant, the heavenly Glory; the Degree, it is the highest here in the World, the duration of it, it is most solid; as likewise in Comparison of the Joy of this World which is vain and transitory, and whereof many times Men are afterward ashamed.

9 Receiving *d* the end *e* of your faith, *even* the salvation *f* of *your* souls *g*.

d Either this word is to be taken improperly, and by an Enallage, the Future being put for the Present Tense, *q. d.* being about to receive; or rather properly in the Present Tense, and then it intimates the certainty of the thing spoken of. *e* *i. e.* The Scope to which Faith tends, or the Reward of Faith. *f* Either, 1. Salvation more generally taken, which is begun in this Life, *Ephes.* 2. 8. *Tit.* 3. 5. or rather, 2. complete final Salvation in the other, as *v.* 5. and then the Sense is, either ye rejoice that ye shall certainly receive the full Salvation of your Souls, or ye rejoice that ye do receive that Salvation, *viz.* in the Promises of it, in those Graces of the Spirit wrought in you, which begin this Salvation, and are the Pledges of it, and in the certain Assurance of it. *g* *i. e.* (By an usual Synechdoche) the Salvation of your persons.

10 * Of which salvation *h* the Prophets *i* have enquired, and searched diligently *k*, who prophesied of the grace *l* *that should come* unto you.

* Gen. 49. 10.
Dan. 2. 44.
Hag. 2. 8.
Zech. 6. 12.
Mat. 13. 17.

h Either, 1. the more full and clear Manifestation of Salvation promised to be at the coming of Christ, when *Life and Immortality* should be *brought to light through the Gospel*, 2 Tim. 1. 10. and then this place is parallel to *Luke* 10. 24. Or, 2. the Salvation of the dispersed *Jews*, i. e. their publick Conversion by the Gospel, and eternal Life following upon it; which (as well as the Calling of the Gentiles) was referred for the Times and Glory of the *Messiah*. *i* *Viz.* Those under the Old-Testament, out of whose Writings the Faith of New-Testament-Believers is to be confirmed, *John* 5. 39. *Acts* 17. 11. and whom this Apostle therefore mentions, that he might strengthen the Faith of the Christian *Jews*, by assuring them that the Doctrine he had delivered to them, was no new Invention, but the very Truth of God revealed of old to the Prophets. *k* The words imply their vehement desire of knowing, as well as great diligence in seeking. *l* What he called *Salvation* before, he calls *Grace* here, to intimate their Salvation to be merely of Grace. This Grace revealed under the Gospel, the Prophets foretold, but in a more dark way; the Sun of Righteousness not being yet risen, the Shadows were nor gone, and the Light was but obscure.

11 Searching what *m*, or what manner of time *n* the * spirit of Christ *o* which was in them did signifie, when it *p* testified before-hand the sufferings of Christ, and the glory *q* that should follow.

* 2 Pet. 1. 21.

m Whether near or further off, or what particular part of time. This may relate particularly to *Daniel's* Weeks, *ch.* 9. *n* Whether peaceable or troublesome, when the People were free, or when in Bondage; what were the Qualities of the time, or Signs by which it might be known. *Jacob* fore-tells Christ's coming, when the Scepter was departed from *Judah*, *Gen.* 49. 10. *Isaiah*, in a time of Universal Peace, *ch.* 2. 4. and 11. 6. This diligent enquiring after the time of Christ's coming, shewed their earnest longing for it. *o* So stiled, as being of the Son, no less than of the Father, both by eternal Procession, and temporal Mission, *John* 14. 16, 26. & 15. 26. This shews, that not only Christ had a Being under the Old Testament before his coming in the Flesh, (for if Christ were not, there could be no Spirit of Christ) and likewise that Christ is God, because of his inspiring the Prophets with the Knowledge of future things, which none but God can do. *p* What the Prophets did foretel concerning Christ, was not their own Conjecture, but what the Spirit did dictate to them. *q* Gr. *Glories*, in the Plural Number, *i. e.* the manifold Glory which was to follow upon his many Sufferings, the Glory of his Resurrection, Ascension, sitting at the Right-Hand of God, sending the Spirit, *&c.* Christ's Sufferings and Glory are often joined together, *Psalm* 22. 6. and 110. *Isa.* 53. 3, 10, 11, 12. *Luke* 24. 26. *Phil.* 2. 8, 9. *Heb.* 2. 9, 10. to shew that there is the same way (and no other) for the Salvation of the Members, as for the Glory of the Head, *viz.* by Sufferings.

12 * Unto whom *r* it was revealed *s*, that not unto themselves *t*, but unto us *u* they did minister *x* the things *y* which are now reported *z* unto you by them *a* that have preached the gospel unto you, with the † holy Ghost sent down from heaven *b*, which things *c* the angels desire to look into *d*.

* Dan. 9. 24. and 12. 9, 13.
† Acts 2. 4.

r Unto which Prophets. *s* *Viz.* by the Spirit of Christ that was in them, *t* who lived before Christ's coming in the Flesh. *u* Not only Apostles, but Believers, who live since Christ came. *x* Declare and foretel. The preaching of the Word is called a Ministry, *Acts* 6. 4. and 2 *Cor.* 4. 1. and 5. 18. *y* The whole Doctrine of the Gospel concerning Christ's Person, Offices, Benefits, Kingdom, and the whole New Testament-state. *z* *Viz.* as fulfilled, and actually exhibited now, which were only foretold by the Prophets. *a* The Apostles and other Gospel-Ministers assistant to them: the sense is, The Prophets under the Old Testament did, by the Spirit, foresee, and foretel Christ's Passion, Resurrection, Ascension, the Effusion of the Spirit, the Enlargement of the Church, by the Calling of the Gentiles, *&c.* but did not live to see their own Prophecies, and God's Promises fulfilled, *Heb.* 11. 13. as you now do. They did spread the Table that you might feed at it; they had but a taste by Faith, and at a distance, of those things you feast upon in their Accomplishment; yet they did not grudge to declare these things, being instructed by the Spirit, that what they spake of, should not be fulfilled in their time, but in the Generations to come; that so you, by comparing what they said should come to pass, with what you have now been assured is come to pass, may be confirmed and established in the Belief of the Truth, being the same held forth by the Prophets formerly, and Gospel-Ministers at present: *b* Christ promised to send the Spirit, *Luke* 24. 49. *John* 14. 26. and 15. 26. and 16. 7. and actually sent him, *Acts* 2. the Apostles, not of themselves, but acted by this Spirit, have declared unto you the fulfilling of those things, which the former Prophets, by the instinct and Power of the same Spirit (the Spirit of Christ, which was in them) did foretel, would in their proper season come to pass. *c* The things before-said to be reported by them that preached the Gospel. *d* It seems to be an Allusion to the Cherubims that stood above the Ark, with their Faces toward the Mercy-seat, which was a Type of Christ. The word signifies a bowing down the Head, and stooping to look into a thing, *Luke* 24. 12. *John* 20. 5. and implies a prying, or looking narrowly into it; which argues an earnest desire to know it. The Angels thus look into the Mysteries of the Gospel, as desirous to see the Accomplishment of them, admiring the manifold Grace and Wisdom of God in them, *Eph.* 3. 10. and rejoicing in the Salvation of Sinners, which is the end, and effect of God's revealing them.

13 Wherefore *e* * gird up the loins of your mind *f*, be sober *g*, and hope ‖ to the end *h* for the grace *i*, that is to be brought unto you at the revelation *k* of Jesus Christ.

* Eph. 6. 14.
‖ Or, *perfectly.*

e The following Exhortation may be connected, either with *v.* 4. being so glorious an Inheritance is reserved in Heaven for you, *gird up*, &c. or with *v.* 12. seeing ye know those things, which the Prophets that foretold them, did not fully see, and the Angels themselves desire to look into; the Grace of God vouchsafed to you, is so excellent and admirable, *gird up*, &c. *f* *i. e.* Let your Minds be attent, prompt, ready, prepared for your spiritual Work, restrained from all those Thoughts, Cares, Affections, and Lusts, which may entangle, detain, hinder them, or make them unfit for it. It is a Metaphor taken from the Custom of the Oriental Nations, who wearing long loose Garments, were wont to gird them up about their Loins, that they might not hinder them in their travelling, or working, 1 *King.* 18. 46. and 2 *King.* 4. 29. *Luke* 17. 8. See on *Luke* 12. 35, 37. Perhaps it may have a special Respect to the like Rite used at the Passover, *Exod.* 12. 11. when the *Israelites* were just ready to enter upon their Journey, and go out of *Egypt*. *g* This may relate, either, 1. to the Body, and then the sense agrees with *Luke* 21. 34. where *the Cares of this Life* seem to be opposed to the girding up the Loins of the Mind, and *Surfeiting and Drunkenness*, to Sobriety here. Or rather, 2. to the Soul, and then girding up the Loins of the Mind, may refer to the Understanding, and Thoughts, and Sobriety, to the Will and Affections, and may signifie that Moderation which belongs to them, in Opposition to their Inordinateness, which is a sort of Drunkenness. Or, it may be rendred, be *watchful*, as it is translated, 2 *Tim.* 4. 5. and with which it is joined, 1 *Thess.* 5. 6, 8. and so it agrees well with the former clause; they that have the Loins of their Mind girt up, being of a vigilant, prefent Mind, and ready for any

Work,

VVork, they are to undertake. *h* Gr. *perfectly*, as in the Margin, *i. e.* sincerely, entirely, with a firm Confidence; but the following words favour our Translation, which signifies Perseverance in hope. See *Heb.* 3. 6. *i* Final Salvation, which is the Gift of Grace, *Rom.* 6. 23. and is called the Grace of Life, 1 *Pet.* 3. 7. *k* Called the appearing of Jesus Christ, *v.* 7.

14 As obedient children *l*, not fashioning *m* your selves according to the former lusts *n*, in your ignorance *o*.

l Gr. *Children of Obedience*, by an usual Hebraism for obedient Children. So *Children of Disobedience*, Eph. 2. 2. *Col.* 3. 6. and this we may understand either absolutely, Children of obedience for obedient Persons; or with relation to God, obedient Children of God; and then the Apostle persuades them to their Duty by an Argument taken from their Adoption; being the Children of God, he would have them behave themselves obediently, as becomes them in that Relation. *m* Not accommodating, not conforming your selves, not shaping, or ordering your Conversation. See the same word, *Rom.* 12. 2. *n* The Lusts you formerly indulged your selves in. See *Ephes.* 4. 22. *o* Your Ignorance of Christ and the Gospel, *q. d.* not fashioning your selves according to those Lusts you lived in, when you were ignorant of Christ. He distinguisheth between the time of their Ignorance, and of their Illumination. Another Age requires other manners. They formerly lived according to the Dictates of their Lusts, but now ought to live according to the VVill of Christ. See *v.* 18. *Acts* 17. 30. *Ephes.* 4. 17, 18.

15 But as he *p* that hath called *q* you, is holy *r*, so be ye holy in all manner of conversation *s*.

p God the Father, to whom, as the first Cause, our Calling is frequently ascribed, *Rom.* 9. 11, 24. and 1 *Cor.* 7. 15. *Gal.* 1. 6, 15. It may be rendred, *according to the holy One that hath called you*, i. e. according to his Example; you are Children, and should therefore imitate your Father, *Ephes.* 5. 1. *q viz.* Effectually, to the Knowledg and Faith of Christ. *r* So God is often stiled by *Isaiah*, and other Pen-men of the Scripture, as the Fountain and Exemplar of Holiness. *s* Either through the whole Course, and in the several parts of your Conversation, or *in all manner of Conversation*, as we read it, *i. e.* with whomsoever ye converse, Believers or Infidels, Friends or Enemies, Relations or Strangers; and in whatsoever Condition ye are in, Peace or Trouble, Prosperity or Adversity.

16 Because it is written, * Be ye holy, for I *t* am holy.

* Lev. 11. 44. and 19. 2. and 20. 7.

t I your Father, and therefore you ought to imitate, and obey me: Or, I that have severed you from other People, that you should be mine, *Lev.* 20. 26. to which place particularly this seems to refer.

17 And if *u* ye call on *x* the Father, * who, without respect of persons, judgeth *z* according to every mans work *a*: † pass the time of your sojourning *b* here in fear *c*.

* Deut. 10. 17.
† 2 Cor. 7. 1.

u This Particle is used here, and frequently elsewhere, not as a Note of doubting, but by way of Assertion, and supposition of a thing known. *x* Either this is to be meant of Invocation, their calling on God in Prayer; and then the sense is, If you be Servants, and Worshippers of the Father: Prayer being many times put for the whole Worship of God, *Isa.* 43. 22. *Acts* 9. 11. or of their calling God, Father, as *Matth.* 6. 9. and then the sense is, If you would be counted God's Children, *James* 2. 7. *y* And so will no more excuse you that are *Jews*, and descended from *Abraham*, than those that are born of Gentile Parents, *Job* 34. 19. *Acts* 10. 34. *Ephes.* 6. 9. *z* And so is not a Father only, but a Judge, and that a most righteous one. *a i. e. Works*, the Singular Number put for the Plural, as *James* 1. 25. See *Rom.* 2. 6. *Job* 34. 11. *b* The word signifies the temporary abode of a Man in a place where he was not born, or doth not ordinarily reside; such being the Condition of Believers in the World, that they are Sojourners, not Citizens of it; they are travelling through it to their Father's House, and heavenly Country, *Heb.* 11. 9, 10, 13, 16. They are here exhorted to a suitable Carriage expressed in the next words, *c* VVhich is due to him as a Father, and a Judge. It may imply the greatest Reverence, and the deepest Humility, *Phil.* 2. 12. and 1 *Cor.* 2. 3. and 1 *Pet.* 3. 2, 15.

18 For as much as ye know *d*, * that ye were not redeemed *e* with corruptible things, *as* silver, and gold, † from your vain *f* conversation *g*, *received* by tradition *h* from your fathers *i*.

* 1 Cor. 6. 20. and 7. 23.

d Considering *that ye know*, &c. *e* See *Tit.* 2. 14. This implies them to have been in a servile Condition, and in Bondage to their own Errors, till they were converted to Christ. † The most precious things, of greatest esteem among Men. *f* Because unprofitable to, and insufficient for Righteousness and Salvation. *g Viz.* in your Judaism, wherein you were so much addicted to unconstituted Rites and Ceremonies, as to have little Respect for God's Law. *h* And so not only by their Example and Practice, but by their Doctrine and Precepts, *Matth.* 15. 3, &c. *Mark* 7. 7. &c. See likewise *Gal.* 1. 14. *i* Either, your Ancestors, as *Exod.* 20. 18. or Doctors and Instructors, who are sometimes called Fathers, 1 *Cor.* 4. 15.

19 But * with the precious *k* blood of Christ, as *l* of a † Lamb *m* without blemish *n*, and without spot *o*.

* Heb. 9. 12, 14. Rev. 5. 9.
† 1 Cor. 5. 7.

k Because the Blood not only of an innocent Person, but of the Son of God, *Acts* 20. 28. *l i. e.* VVho was a Lamb, *m The Lamb of God that takes away the Sins of the World*, Joh. 1. 29. not only like a Lamb for his Innocence and Gentleness, *Isa.* 53. 7. but the Antitype of the Lambs, which under the Law were offered in the daily Sacrifices, and more especially of the Paschal Lamb; whatever was shadowed out in that, and those other Sacrifices having its Accomplishment in Christ. *n* VVithout Fault, without Defect, in which nothing was wanting, that was requisite to its Perfection; or, in which nothing could be blamed. The *Greek* word seems to be derived from the *Hebrew Mum*, so often used for a Blemish; see *Lev.* 24. 19, 20. *o* VVithout any other Deformity. The Lamb might have no Defect, but yet might have some Spot; and it was to be perfect, (*Exod.* 12. 5.) which implied its having nor the one, nor the other. Christ was such a Lamb, perfect in Holiness, and free from all Sin, *Joh* 8. 29, 46. and *Heb.* 7. 26. 1 *Pet.* 2. 22.

20 * Who verily was fore-ordained *p* before the foundation of the world *q*, but was manifested *r*, in † these last times *s* for you *t*.

* Rom. 3. 25. and 16. 25. Col. 1. 26. 2 Tim. 1. 10. Tit. 1. 2. Rev. 13. 8.
† Eph. 1. 10. Heb. 1. 2.

p By God's Decree appointed to the work of Redemption, and to be that Lamb that should take away the Sins of the World. *Eph.* 1. 9. *q* From Eternity: there being nothing before the World began, but what was eternal. *John* 17. 24. *r* Not only by his Incarnation, 1 *Tim.* 3. 16. but by the preaching of the Gospel. See the Scriptures in the Margent. *s* Last, in comparison of the Times of the Old-Testament. The same as *the fulness of Time*, Gal. 4. 4. That you with other Believers might partake of Salvation by him. The fruit of Christ's Redemption reacheth all Ages, but much more abundantly the Times after his Coming in the Flesh. The sum of the Argument is, Christ was ordained from Eternity, promised to the Fathers, but manifested to You: your Privilege therefore being greater than theirs. *Mat.* 13. 17. *Heb.* 11. 39, 40. you should be the more holy.

21 Who by him *u* do believe in God, that raised him from the dead, and gave him glory *x*, that your faith and hope might be in God *y*.

u Both as revealing God to you, *Matth.* 11. 27. *John* 1. 14. and making way for you to God, who, out of Christ, is a consuming Fire, so that there is no coming to him, but by Christ, *Job* 14. 6. *Ephes.* 2. 18. and 3. 12. *Heb.* 7. 25. *x Viz.* in his Resurrection, Ascension, sitting at the Right-Hand of God, &c. *Phil.* 2. 9, 10, 11. *Heb.* 2. 9, 10. *y* That seeing Christ raised and glorified, ye might be fully confirmed in the Belief of a through-Satisfaction made to divine Justice for Sin, and perfect Reconciliation wrought, (for had not Christ fully paid the Price of Redemption, his Father would never have let him out of the Prison of the Grave, in which his Justice had shut him up) from which Faith ariseth an Hope, which looks to the Resurrection of Christ your Head, as the certain Pledge and Earnest of your Resurrection to Life, and Glory: Christ's Resurrection and Glory are the great Grounds of Faith, *Acts* 2. 32, 33. and 5. 31. and 10. 40. *Rom.* 4. 24, 25. and 1 *Cor.* 15. 14, 17. and *chap.* 3. 21.

22 Seeing ye have purified your souls *z* in obeying the truth *a* through the spirit *b*, unto * unfeigned love of the brethren *c*, *see that ye* love one another with a pure *d* heart fervently *e*.

* Rom. 12. 10. Heb. 13. 1. Chap. 2. 17.

z i. e. Your selves: the whole Person is implied, the Soul being the principal Part. *a* In subjecting your selves to the Truth of the Gospel, by Faith, to which the Purification of the Heart is ascribed, *Acts* 15. 9. not only as to Justification, and purging away the Guilt of Sin, but as to Sanctification, and cleansing from the Defilement of it; *q. d.* seeing ye have begun to purifie your Hearts by Faith in Christ, set forth in the Gospel, and made Sanctification to them that believe, 1 *Cor.* 1. 30 *b* By the Operation of the Spirit working Faith in you. *c* Without Hypocrisie, and which is not in word only, but in Deed and in Truth, 1 *John* 3. 18. *d* Love to the Brethren in Christ, and for Christ's sake. This notes one great end of our Sanctification, *viz.* the Exercise of Brotherly Love, whereby our Love to God is likewise manifested, when we love them upon his account. The whole clause may likewise be understood, as an Exhortation to purifie themselves more and more by Faith, that so they might (being purged from carnal Affections) be the better able, and more disposed to love one another. *d* As the Source and Fountain of your Love to each other, and from whence it proceeds, 1 *Tim.* 1. 5. and 2 *Tim.* 2. 22. *e* Or, *vehemently*, and intensely, strongly. The word seems to be a Metaphor taken from a Bow, which the more it is bent with

with the greater force it sends forth the Arrow; so Love, the more fervent, and strong it is, the more abundantly it puts forth itself for the Benefit of others.

23 * Being born again *f* not of corruptible seed *g*, but of incorruptible *h*, † by the word *i* of God, which liveth *k* and abideth for ever.

* Joh. 1. 13. and 3. 5.
† James 1. 18.
1 Joh. 3. 9.

f This may refer either, 1. to the general Exhortation to Holiness, *v.* 14, 15. and then the Argument runs thus; Ye are in your Regeneration become the Children of God, and therefore ought to walk holily, as become his Children. Or, 2. to the more particular Exhortation to brotherly Love, *v.* 22. *q. d.* You are by your Regeneration become spiritual Brethren, and therefore ought to live like Brethren. *g* Which is it self corrupted ere any thing can be generated out of it, or out of which nothing is begotten, but what is corruptible; so that all such Generations tend but to a mortal Life. *h* So the *Word* is said to be, because containing still the same, and being immutable in it self, it changes, and renews the Hearts of those that by Faith receive it. Or, it may be understood of its being incorruptible effectively, because it leads, or tends to an immortal Life. *i* The same which he called incorruptible Seed, which is the Instrument in Regeneration, as is implied in the Preposition, *by*, going before it. *k* This, and the following Verb may be joined, either, 1. to *God*, the VVord of God, who liveth, &c. or rather, 2. to the *Word*, so our Translation reads it, *which word liveth*, and abideth, &c. and this agrees best with the Testimony of *Isaiah* in the next Verse. The Word of God is said to be a living Word, because it enliveneth the Hearts of those that entertain it.

24 ‖ For * all flesh *l is* as grass, and all the glory *m* of man as the flower of grass: The grass withereth, and the flower thereof falleth away *n*.

‖ Or, *for that.*
* Isa. 40. 6.

l All Men as born of the Flesh, and in their natural state, in Opposition to regenerate Men, *v.* 23. *m* Whatever is most excellent in Man naturally, and which they are most apt to glory in. *n* See *James* 1. 10.

25 But the word of the Lord endureth for ever *o*: And this *p* is the word, which by the Gospel is preached unto you.

o Not only absolutely in it self, and in respect of its perpetual Verity, *Psalm* 119. 160. *Matth.* 24. 35. but relatively, as received by, and dwelling in Believers, (1 *John* 3. 9.) who always experience the Effects of it in themselves in their Regeneration, receiving a solid, and lasting Being from it (the new Nature) which is likewise preserved by it, in opposition to that Flux and mutable Being they had by their first Birth. *p* This *Word*, of which *Isaiah* speaks, and which he so much magnifies, is the very same Word of the Gospel, which is preached unto you by us Apostles.

CHAP. II.

1 WHerefore *a* * laying aside *b* all malice *c*, and all guile *d*, and hypocrisies *e*, and envies *f*, and all evil speakings *g*.

* Heb. 12. 1.

a Having in the former Chapter mentioned the new Birth, *v.* 23. and exhorted to brotherly Love, as agreeable to it, *v.* 22. he begins this Chapter with a Dehortation, wherein he dissuades them from those Vices which are contrary to the state of regenerate Men in the general, and brotherly Love in particular. *b* Or, *put off*; a Metaphor from an old over-worn Garment, fit only to be thrown away; see *Ephes.* 4. 22. *Col.* 3. 8, 9. *James* 1. 21. *c* Malignity, when Men do evil to others voluntarily, and industriously, or delight in other Men's harms; See *Rom.* 1. 29. *Ephes.* 4. 31. *d* All Fraudulence and Imposture, and Circumventing of others in any kind. *e* All flattering, and counterfeiting Friendship, and shewing love in words, and outward Carriage, when the Heart is otherwise affected. So *Matth.* 22. Christ calls them Hypocrites that flattered him, *v.* 16, 18. *f* Grieving at other Men's Welfare. *g* All kind of Detraction.

2 As new-born babes *h* desire *i* the sincere milk of the word *k*, that ye may grow thereby *l*.

h Pursuant to his Discourse, *chap.* 1. 23. where he speaks of their new Birth, he here calls them *new-born Babes*; but that not in Opposition to those that are adult, or of full Age, as *Hebr.* 5. 14. and 1 *Corin.* 3. 1. but in Opposition to their former corrupt and unregenerate state, in which they were destitute of all spiritual Life; and so this agrees, not only to young Converts, but generally to all regenerate Persons. *i* Being new-born Babes, act as such in earnestly desiring, and longing for that spiritual Nourishment, which is so needful for you, even as Children as soon as they come into the World, are longing after the Breast. *k* The *Greek* may be rendred (and is by some) *reasonable Milk*, viz. such as is for the Soul, not for the Body; that whereby the Mind is nourished and strengthened; or *wordly* Milk, the Substantive from which it is derived properly, and first signifying *Word*, or Speech, and being used for the *Word* of God, *Heb.* 4. 12. But this not being proper *English*, our Translation renders it best, the *Milk of the Word*, i. e. the Word which is Milk: The Apostle useth an Adjective for a Substantive, but that Adjective doth not signifie the quality of the Subject (*Milk*) as the other (*Sincere*) doth, but the Subject of it self. The like Phrase we have, *chap.* 3. 7. Gr. *Female*, or *weaker Vessel*, which we turn by the Substantive, *Wife*, who is said there to be the weaker Vessel. So that the Doctrine of the Gospel is here to be understood, as *Isa.* 55. 1. and Believers are to be nourished by the same Word, as their Food, by which, as the Seed, they are said to be begotten, *ch.* 1. 23. This Milk of the Word is said to be *sincere*, i. e. pure, without mixture, or Adulteration, not blended, or diluted (as Vintners do by their Wine, to whose Practice *Paul* alludes, when he speaks of Men's corrupting the Word, 2 *Cor.* 2. 17. and 4. 2.) with human Fictions or Traditions. Infants love the Sweetness of their Mother's Milk, and desire it pure, as it is: Believers should desire the Word pure, as it is in it self, not mixed with any thing that may lessen its Sweetness, and hinder its Efficacy. *l* That by the Word, as your spiritual Nourishment, ye may grow more in Spiritual Life and Strength, till ye come to be perfect Men, *Ephes.* 4. 13.

3 If so be *m* ye have tasted *n*, that the Lord *o* is gracious *p*.

m This doth not imply a doubting, but a supposition, as was before observed, *ch.* 1. 17. *n* Not lightly tasted by a bare ineffectual Knowledge, as *Heb.* 6. 4. but experienced and perceived by the taste of your spiritual Palate; your spiritual Sense, and Ability to judge of spiritual things being restored to you, with your new Nature in your new Birth. He refers to *Psalm* 34. 8. and possibly to *Isa.* 66. 11. *o* The Lord Jesus Christ, as appears by the next Verse. *p* Good, kind, or rather Sweet: The same word is applied to Wine, *Luke* 5. 39. The sense of the whole, is, If ye have by Faith received the Gospel as glad Tidings, and worthy of all Acceptation, 1 *Tim.* 1. 15. and therein perceived, and experienced the sweetness of those Consolations which are in Christ Jesus, *Phil.* 2. 1. Or, (which is the same) how sweet he is, who, in the preaching of the Gospel, exhibits himself to your spiritual Senses, to be fed upon, and tasted by you.

4 To whom *q* coming *r as unto* a living *s* stone *t*, * disallowed indeed of men *u*, but chosen *x* of God, *and* precious *y*.

* Psal. 118. 22.

q To which Christ. *r* By Faith, *q. d.* in whom believing, *John* 6. 35. 44, 45. The word is in the Present Tense, the Apostle describing here not their first Conversion to Christ, but their present State, that they being in Christ, were daily coming to him in the continued Exercise of their Faith. *s* Not only having Life in himself, but enlivening those that by Faith adhere to him. *t Viz.* A Corner-Stone, as *v.* 6. Being about to set forth the Church, as a spiritual Building, he first mentions Christ as the Foundation, and Corner-Stone. *u* Rejected, not only by the unbelieving *Jews*, and their Rulers formerly, but still by the unbelieving World. *x* Either chosen to be the Foundation of the Building, and then it is the same as fore-ordained, *ch.* 1. 20. Or, chosen is the same as choice, excellent. *y* A different Expression of the same thing. Here seems to be an Allusion to those Stones which Men count precious, and have in great Esteem; and Christ's being precious in the sight of God, is set in Opposition to his being disallowed of Men, to intimate, that their Unbelief, and rejecting Christ doth not make him less valuable in himself, when his Father so much honours him.

5 Ye also as lively *z* stones *a*, ‖ are built up *b* a spiritual * house *c*, an holy † priesthood *d*, to offer up ‖ spiritual sacrifices *e* acceptable unto God by Jesus Christ *f*.

‖ Or, *be ye built.*
* Heb. 3. 6.
† Isa. 61. 6. and 66. 21. v. 9.
‖ Hos. 14. 2.
Mal. 1. 11.
Rom. 12. 1.

z Viz. as being enlivened by Christ. The word here translated, *lively*, and *living* in the former Verse, is the same, but being there spoken of Christ, it is to be understood actively, and here being applied to Believers, who receive their spiritual Life from Christ, it must be taken passively. *a* Each particular Believer is here called a Stone, as alregether an House or Temple, 2 *Co.* 6. 16. *Ephes.* 2. 21. and in respect of their Union among themselves, and with their Foundation; tho elsewhere in respect of God's Inhabitation, even particular Believers are called his Temple, 1 *Cor.* 3. 16, 17, and 6. 19. *b Viz.* Upon Christ the principal Corner-Stone, *Ephes.* 2. 20. This may be understood, either, 1. Imparatively, *q. d. be ye built up*, and then it is an Exhortation, and relates not only to their continuing in Christ, but their being further built up on him by Faith, and is of the same Import as *v.* 2. *that ye may grow*: Or rather, 2. Indicatively; the Apostle as yet being engaged in shewing the Dignity and Privileges of Believers, and not entring upon his Exhortation, till *v.* 11. The words being in the Present Tense, implies the Building to be still but going on, and not yet finished. *c* In distinction from the material one, relating to those Scriptures where the Tabernacle or Temple is called God's House, *Exod.* 23. 19. and 34. 26. *Deut.* 23. 18. The material House built of dead Stones, was but a Type of the spiritual House made up of lively Stones, and built upon Christ the living Stone; and this he brings (the Truth being al-

always more excellent than the Type) to heighten the Privileges of the Gospel-Church. *d* Either the Abstract is put for the Concrete, an holy Priesthood for holy Priests; or it may note the whole College or Society of Evangelical Priests, consisting of all particular Saints, to whom, in the New-Testament, this Title is given, but never appropriated to Gospel-Ministers: Christ being a Priest for ever after the Order of *Melchisedec*, had no Partner with him in his Priesthood, but was himself only to offer a Propitiatory Sacrifice to God for Sin. The immediate end of Gospel-Priests to offer, not bodily, but spiritual Sacrifices in general themselves, whom they are to consecrate to God, *Rom.* 12. 1. particularly Prayer, Thanksgivings, Alms, and other Duties of Religion, *Phil.* 4. 18. *Heb.* 13. 15, 16. *f* By, and through whom alone, as the Persons, so the Performances of Believers (tho in themselves imperfect) are pleasing to God, Christ presenting them to his Father by his Intercession, and covering their Defects by his own most perfect Righteousness. Some refer this clause, *by Jesus Christ*, to the fore-going Verb *to offer up*, and then the words run thus, *to offer up spiritual Sacrifices by Jesus Christ, acceptable to God*; but the former seems most proper, and includes this latter: we are therefore to offer up spiritual Sacrifices to God by Christ, because they are acceptable only by him, *Heb.* 13. 21. compare with 15, 16.

6 Wherefore also it is contained *g* in the
* Isa. 28. 16. Rom. 9. 32. scripture, * Behold *h*, I lay *i* in Sion *k* a chief corner-stone *l*, elect, precious *m*: and he that believeth on him, shall not be confounded *n*.

g The *Greek* word being of an active form, makes great difference among Expositors about these words; not to trouble the Reader with variety, the plainest way of understanding them, seems to be, either, 1. That *God* be understood here, and supplied out of the former Verse, *Wherefore God contains it in the Scripture*: Or, 2ly. that the word, tho of an active Termination, be yet taken in a passive signification, *contains*, for *is contained*, so our Translators do; and this way of speaking is not unusual with other Writers. *h* The Lord, not Man, *Psalm* 118. 23. *i Vic.* By the Preaching of the Gospel, wherein Christ was declared to be the only Foundation of the Church, and whereby Faith was wrought in the Hearts of Men, who were thereby actually built on Christ, as their Foundation, and so the spiritual House, *v.* 5. erected. *k* Either by Synechdoche, *Jerusalem*, (whereof *Sion* was a part) where by the preaching of Christ first, and the Apostles after his Ascension, and sending the Spirit, this Foundation-Stone was first laid, and God's Temple begun to be built, *Psalm* 110. 2. *Isa.* 2. 3. *Mich.* 4. 2. *Luke* 24. 47. Or rather *Zion* here is to be understood of the Gospel-Church, whereof *Zion* was a Type. *l* Or, *Head of the Corner*, Psalm 118. 22. that which both supports the Building, and unites the Parts; Christ being the Foundation not of a part only, but of the whole Church; all the parts of which, Gentile, as well as *Jew*, are jointly built on him, and upheld by him, *Ephes.* 2. 20. *m* See *v.* 5. *n* Shall not be disappointed of his expected Salvation, and so shall have no cause to be ashamed of his Hope. This is according to the LXX, the *Hebrew* hath it, *shall not make haste*, i. e. he that believes in Christ shall not through haste, or Distrust, or Unwillingness to wait God's time and way, seek after any other way of Salvation than by Christ; and so (as before) not being disappointed, shall have no cause to be ashamed; whereas they that do not believe, but make haste, coming short of their Expectation, are at last fill'd with Confusion. See the places in the Margin.

7 Unto you therefore which believe *he is* ‖ pre-
‖ Or, *an honour.* cious *o*: but unto them which be disobedient *p*,
* Psal. 118. 22. Mat. 21. 42. Acts 4. 11. * the stone which the builders *q* disallowed *r*, the same is made the head of the corner *s*,

o The Margin reads it according to the *Greek*, *an Honour*, either the Abstract is put for the Concrete, *an Honour*, for *honourable*, or precious (as the Text hath it) and then the sense is plain, that Christ, as he is precious in himself, and to his Father, so he is to them that believe: Or, *Honour* may be put for the cause of Honour, and then it is opposed to Shame and Confusion before-mentioned, and the sense is, Ye that believe, shall be so far from being ashamed, or having your Faith frustrated, that ye shall be honoured, and saved by Christ. And this agrees well with what follows in this and *v.* 8. *p* Unbelievers, who were disobedient to the great Command of the Gospel concerning Faith in the Lord Jesus Christ. *q* The High-Priests, Scribes, Pharisees, and Rulers of the *Jews*, whose Duty it was to build up the Church, as having not only the Name, but the Power then residing in them. *r* Rejected him, and would not acknowledge him for the promised *Messiah*, and the great Foundation upon which the Church of God was to be built. *s Quest.* How is Christ said to be made the *Head of the Corner* to them that reject him? *Ans.* Either, 1. something is here to be understood, *viz. this is said*, or *spoken*, which follows, *the Stone which the Builders*, &c. *q. d.* they despised him, but God hath honoured him; they would allow him no place in the Building, but God hath given him the best, made him the Head-stone of the Corner: Or, 2. Christ may be said to be made to the Disobediene in spite of their rejecting and opposing him, the Head of the Corner; *i. e.* a King and a Judge to restrain, and curb them in, seeing they would not be ruled by him.

8 * And a stone of stumbling, and a † rock
* Isa. 8. 14. Rom. 9. 33. † 1 Cor. 1. 23. ‖ Exod. 9. 16. Rom. 9. 22. Jude 4. of offence *t*, *even to them* which stumble at the word, being disobedient *u*, ‖ whereunto *x* also they were appointed.

t i. e. A Stone at which they stumble, a Rock at which they are offended; and so it implies Christ not to be the cause of their stumbling, but the Object of it; they of their own accord, and through the pravity of their Nature, without any just occasion given by him, being offended, either because they find not that in him which they expected, *viz.* outward Encouragements; or find that in him, which they do not like, the Holiness of his Law, and Purity of his Doctrine, contrary to their Corruptions and Lusts, and especially his requiring of them Faith in him for the Justification of their Persons, which was so contrary to the Pride of their Hearts, and which was one great reason of the *Jews* stumbling at him, as seeking to establish their own Righteousness, and therefore not submitting to the Righteousness of God, *Rom.* 9. 32, 33. comp. with 10. 3. This stumbling includes not only their falling into Sin, but into Destruction too, the Punishment of Sin, *Isa.* 8. 14, 15. whereof Christ can be no more than the inculpable occasion, but their own Unbelief the proper Cause. *u* These words may have a double reading, one according to our Translation, and then the sense is, that stumble at the Word of the Gospel, *i. e.* are disobedient to it, in rejecting Christ therein offered to them: Or, *that stumble, being disobedient to the Word*; i. e. stumble at Christ preached to them in the Word, and therefore will not obey it: they shew that they are offended at Christ, by their not receiving his Doctrine, nor accepting his offers. *x* Either this may refer, 1. to *v.* 6. where Christ is said to be *laid* (the same word in the *Greek* with that which is here translated, by *appointed*) *in Zion*, as a *chief Corner-stone, elect and precious*, on whom whosoever *believeth, shall not be confounded*: The Apostle then adds, that even these Unbelievers were *appointed* (*viz.* in their external Vocation, as being taken into Covenant with God) to be built on Christ by Faith, but they stumbled, by their Unbelief, at the Word of the Gospel, and consequently at this stumbling-Stone. And then it is an high aggravating the Unbelief of the *Jews*, that they being God's peculiar People, should reject that Salvation which was sent to them, and to the first offer of which they were designed, *Acts* 13. 26, 46, 47. Or, 2ly. to the words immediately going before, *that stumble at the Word, being disobedient*, and then the sense is (speaking concerning the reprobate *Jews*) that God appointed them to this stumbling, in his decreeing not to give them Faith in Christ, but to leave them to their Unbelief, and to punish them justly for it: See *Rom.* 9. 17. and 1 *Thess.* 5. 9. *Jude* 4. The Scope of the Apostle in this whole Verse seems to be, to keep weak Christians from being offended at the multitude of Unbelievers, and especially at their seeing Christ rejected by the Jewish Rulers and Doctors; and this he doth by pointing them to the Scripture, where all this was long since foretold, and therefore not to be wondred at now, nor be any occasion of offence to them. See the like, *John* 16. 1, 4.

† Rev. 1. 6. and 5. 10. 9 But ye *y are* a chosen generation *z*, a † royal priesthood *a*, an holy nation *b*, ‖ a peculiar ‖ Or, *a purchased people.* people *c*; that *d* ye should shew forth *e* the ‖ Or, *virtues.* ‖ praises *f* of him, who hath called *g* you * out * Eph. 5. 8. Col. 1. 13. of darkness *h* into his marvellous light *i*:

y Ye Believers, in opposition to those Reprobates that are disobedient to the Word. He shews that those Dignities and Privileges, which were mentioned by *Moses*, as belonging to their Fore-fathers, did much more belong to them; and that they had the real Exhibition in Christ, of those good Things whereof their Fathers had but a taste, and, which the rest of the *Jews* had lost by their Unbelief. *z* A People chosen of God, not only out of the World, but from among the Nation was) but to eternal Salvation. *a* Or, *Kingdom of Priests*. He called them an holy Priesthood, *v.* 5. now he calls them a Royal Priesthood, to shew that they were made not only spiritual Priests, but spiritual Kings; which Priviledge they had not as *Jews*, but as Believers, who are all of them as Priests in respect of God to whom they are consecrated, and to whom they offer up spiritual Sacrifices; so Kings in respect both of their Enemies over whom they are victorious, and of the Kingdom they are hereafter to inherit. *b Moses* calls your Fathers an holy Nation, *Deut.* 7. 6. in respect of their Separation from the Impurities of the Gentiles, their Dedication to God, and the many Laws God gave them, obliging them to external and ceremonial Purity, whereby they were admonished of internal and real Holiness; but ye are an holy Nation in respect of that true and inward Holiness it self, whereof that ceremonial Holiness was but a Signification. He seems particularly to allude to *Isa.* 62. 12.

c Exod.

c Exodus 19. 5. it is a *peculiar Treasure*; and so the same word is rendred, *Exod.* 19. 5. and 2 *Special People*, Deut. 7. 6. a *peculiar People*, and 14. 2. The word used by the LXX implying as much, but *Mal.* 3. 17. where we render it, *Jewels*; the LXX use the same word which *Peter* doth here, which is as much as a *People of Acquisition*, or which God hath acquired to himself for his peculiar Possession or Treasure. God had rescued the *Israelites* from their *Egyptian* Bondage, and taken them to be his peculiar People above all others, and claimed a Right to them, and counted them precious, as having redeemed them with a strong Hand, and got Possession of them at the expence of so much Power, and so many Miracles. This Deliverance of theirs, was the Type of Christ's delivering the Church from the Tyranny of Satan, the spiritual *Pharaoh*, and the World, the spiritual *Egypt*, and a state of Sin, the worst Bondage; upon the account whereof, God's People are called a *peculiar People*, or a People thus acquired, *Tit.* 2. 14. and a *purchased Possession*, Ephes. 1. 14. where the same word is likewise used. *d* This notes the end of all these Privileges vouchsafed them, *viz.* That they should glorifie God in the Enjoyment of them. He seems to refer to *Isa.* 43. 7, 21. *This People have I formed for my self*, (or acquired, as the LXX hath it) *they shall show forth my Praise*. *e* Publish, and declare both in Words and Deeds, that others may be excited to glorifie God in the like manner. *f* Or, *Virtues*, that Wisdom, Power, Goodness, Righteousness, Truth, &c. which God hath manifested in his Vouchsafements to you, and in the Acknowledgments of which he may be glorified. *g* By an effectual Calling, according to his purpose, *Rom.* 8. 28. *h* The Darkness of Ignorance, Unbelief, Sin, and Misery. The time before the Publication of the Gospel, was a time of Darkness, *Matth.* 4. 16. *Luke* 1. 79. *i* The Light of Knowledge, Faith, Holiness, Comfort. See *Ephes.* 5. 8. It is called *marvellous*, because Men see what they never saw before; *wonderful Things out of God's Law*, Psalm 119. 18. and because it is a marvellous thing that they who sate in so gross Darkness, should be translated into so glorious a Light.

* Hos. 1. 9, 10. and 2. 23. Rom. 9. 25. 10 * Which in time past *were* not a people *k*, but *are* now the people of God *l*, which had not obtained mercy, but now have obtained mercy *m*.

k Either were not a People, *i. e.* a formed State, or Commonwealth, being dispersed in several Countries among other People, and not worth the Name of a People: Or, were not the People of God (supplying *God* out of the opposite clause) since he had given them a Bill of Divorce, and said, *to Ammi*, and *to Ruhamah* to them, *Hos.* 2. These were the *Jews* of the Dispersion, and such as had not returned out of the *Babylonish* Captivity, together with many of other Tribes mixed with them, who, before their Conversion to Christ, seemed cut off from the Body of that People, had no solemn Worship of God among them, and were tainted with the Corruptions of the Heathen, with whom they conversed. *l* Really God's People restored to their old Covenant-state, and Church-Priviledges, by their believing in Christ. *m* The Mercy of being God's People, and enjoying their Priviledges, being justified, at peace with God, &c. Lest they might any way abuse what he had said in the former Verse concerning their great Dignity and Priviledges, so as to ascribe any thing to themselves, the Apostle intimates here, that all they enjoyed, was merely out of God's Mercy.

* Rom. 13. 14. Gal. 5. 16. 11 Dearly beloved, I beseech *you* as strangers and pilgrims *n*, * abstain from fleshly lusts *o*, which war *p* against the soul *q*;

n Not only Strangers in the several Countries where ye inhabit, (being out of your own Land) but Strangers in the World, as all Believers are, *Psalm* 39. 12. and 119. 19. and 1 *Chron.* 29. 15. *Heb.* 11. 13, 14. *o* Not only sensual Desires, but all the Works of the Flesh, *Gal.* 5. 19, 20, 21. the carnal Mind is self being *Enmity* against God, *Rom.* 8. 7. *p* As Enemies, oppose, and fight against, *Rom.* 7. 23. *James* 4. 1. *q* The inner Man, or regenerate part, or Spirit, which is opposed to fleshly Lusts. See *Gal.* 5. 17.

* 2 Cor. 8. 21. Chap. 3. 16. ‖ Or, *wherein.* * Mat. 5. 16. 12 * Having your conversation honest *r* among the Gentiles *s*: that ‖ whereas they speak against you as evil doers, * they may by *your* good works which they shall behold, glorifie God *t* in the day of visitation *u*.

r Irreprehensible, fruitful, such as may gain Men's Love, and commend the Religion you profess. *s* Who, by reason of their differing from your Religion, are the more like to observe you. This proves this Epistle to be written to the *Jews*. *t* Not only think more favourably of you, but of your Religion; acknowledge the Grace of God in you, and more readily subject themselves to him, (the best way of glorifying him) is being usful with God to make way for the Conversion of Sinners by the holy Conversation of Saints. * *Vic.* a gracious Visitation, when God calls them by the Gospel to the Knowledge of Christ, *Luke* 1. 68, 78. and 7. 16. and 19. 44.

* Rom. 13. 1. 13 * Submit your selves to every *x* ordinance of man *y* for the Lord's sake *a*: whether it be to the king *b* as supreme *c*;

x Of all kinds, whether Supreme, or subordinate. *y* Gr. *Human Creatures* which may be understood, either as *Mark* 16. 15. every Human Creature for every Man only restraining it to the present Subject whereof he treats, *viz.* Magistrates, and the sense is, to every Magistrate: Or rather, (though to the same effect) *to every Human Ordinance*; or, as we translate it, *Ordinance of Man*; the word, *Creature*, being taken for an Ordinance, or Constitution, and creating for *ordaining*, or *appointing*; so *Oecumenius* will have the word to signifie, *Ephes.* 2. 15. to *make* of twain, one new Man. But this Creature, or Ordinance here is to be understood of the Magistrate (as appears by the following words) which is called *Human*, not as if Magistracy were not an Ordinance of God, (for *Rom.* 13. 1. the Powers that are, are said to be *ordained of God*) but, either because it is only among Men, and proper to them; or because it is of Man secondarily, and instrumentally, tho of God primarily, and originally; God making use of the Ministry of Men in bringing them into the Magistracy; as tho Church-Officers are God's Ordinance, yet he makes use of Men to put them into Office. *a* For God's sake, who commands this Obedience, and gave them their Authority, and is represented by them, and honoured by that Obedience which is yielded to them in all things agreeable to his Will. The Phrase seems to be of the same import with that of being obedient in the Lord, *Ephes.* 6. 1. *b* To *Cæsar* the then Supreme Magistrate, under whose Jurisdiction the Jewish Christians were; and this being a general Command extending to all Christians, it follows, that Obedience is due from them to those Chief Magistrates, whose Subjects respectively they are. *c* Not only above the People, but above other Magistrates.

14 Or unto governors *d*, as unto them that
* Rom. 13. 4. † Rom. 13. 3. are sent by him *e*. * for the punishment of evil-doers, and † for the praise *f* of them that do well.

d He seems immediately to intend the Governours of Provinces under the *Roman* Emperors, such as *Pilate*, *Felix*, *Festus*, were in *Judea*; *Sergius Paulus* in *Cyprus*, Acts 13. 7. and other Places: See *Luke* 3. 1. but so as to imply, under the Name of Governours, all inferior Magistrates, as under the Name of King, he doth all Supreme. *e* Either, 1. by the King, or Supreme Magistrate, and then the next words shew what should be his end in sending, or appointing Officers, or subordinate Rulers under him: Or, 2. rather sent by God, from whom all Rulers subordinate, as well as Supreme, have their Authority, and which is the great Motive on which they are to be obeyed; and then the following words shew what is God's end in appointing them, and another reason for yielding Obedience to them, *viz.* their being set up for the common Good of the Societies which they rule. *f* Praise is a kind of Reward, and is here to be taken by a Synechdoche for all sorts of Rewards given to those that do well, and are obedient to the Laws. See *Rom.* 13. 3, 4.

15 For so is the will of God *g*, that with
* Tit. 2. 8. * well-doing *h* ye may put to silence *i* the ignorance *k* of foolish men *l*.

g His Command. *h* All manner of Offices of Humanity, whereof Obedience to Magistrates is a principal one. *i* Gr. *meogiv*, stop the mouths, *Tit.* 1. 11. *ob.* by taking away all occasion of evil-speaking. *k* Either their Ignorance of the State, and Conversation of Believers, which may be the occasion of their speaking evil of them; or their Ignorance of God and his ways, to which Christ imputes the Fury of Persecutors, *John* 16. 3. They that know not God themselves, are most ready to reproach and slander those that do. *l* True Wisdom consisting in the Knowledge of God; they that are destitute of that Knowledge, as Unbelievers are, are called foolish.

16 * As free *m*, and not ‖ using *your* liberty
* Gal. 5. 1, 13. ‖ Gr. or *having.* † 1 Cor. 7. 22. for a cloke of maliciousness *n*, † but as the servants of God *o*.

m He prevents an Objection; they might pretend they were a free People, as *Jews*, and therefore were not to obey Strangers, *Deut.* 17. 15. *John* 8. 33. and made free by Christ. He answers, That they were free indeed, but it was from Sin, and not from Righteousness, not from Obedience to God's Law, which requires Subjection to Magistrates, for they were still the Servants of God. *n* Not using your Liberty to cover, or palliate your Wickedness, excusing your selves from Obedience to your Superiours by a pretence of Christian Liberty, when, tho ye be free from Sin, yet ye are not from Duty. *o* And so still bound to obey him, and your Rulers in him.

17 ‖ Honour all men *p*: Love the brother-
‖ Or, *esteem.* * Mat. 22. 21. hood *q*: * Fear God *r*: Honour the King *s*.

p Vic. according as Honour is due to them, according to their Dignity, Power, Gifts, &c. See *Rom.* 12. 10. and 13. 7. *Phil.* 2. 3. *q* Tho all may challenge humble Respects, yet there-

there is a more special affection owing to Believers, *chap.* 1. 22. *Gal.* 6. 10. *r* With a filial fear or reverence. This command is interposed, either to shew what is the true Spring and Fountain, from which all the Duties we perform to Men, are to proceed, *viz.* the Fear of God, because where that doth not prevail, no Duty to Men can be rightly performed, (they love the Brotherhood best, and honour the Kings most, that truly Fear God) or to shew the due bounds of all the Offices we perform to Men, that nothing is to be done for them which is inconsistent with the Fear of God. *s* With that honour which is peculiarly due to him above all others.

* Col. 3. 22. Tit. 2. 9. 18 * Servants be subject to *your* masters with all fear *u*, not only to the good *x* and gentle, but also to the froward *y*.

r The word is not the same which *Paul* useth, *Col.* 3. 22. but may well comprehend the Servants he speaks of, as implying not only Slaves, but those that were made free, yet continued still in the Family; and so signifies Servants of whatsoever condition. *u* Not only reverence of Masters, and fear of offending them is to be understood, but Fear of God, as appears by the parallel place, *Col.* 3. 22. see *Eph.* 6. 5, 6, 7. *x* By *Good* he means not gracious or holy, but, as the next word explains it, Gentle, Just, Equal. *y* Morose, Crabbed, Unjust, Unmercifull.

|| Or, *thank.* * Mat. 5. 10. 19 For this *is* || * thank-worthy *z*, if a man for conscience toward God *a* endure grief, suffering wrongfully.

z In the *Greek* (as in the Margin) the Substantive is put for the Adjective; the sence is either, this is acceptable to God, and will be graciously rewarded by him; or, this is praise-worthy, and will be your Glory, as *v.* 20. *a* Out of respect to God, and a desire of pleasing him.

* Chap. 3. 14. and 4. 14, 15. || Or, *thank.* 20 For * what glory *b is it* if when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well and suffer *for it*, ye take it patiently, this *is* || acceptable with God *c*.

b What praise or glory do ye get by it? Or, what great matter do you do? this Interrogation hath the force of a negation, but is to be understood comparatively; it is worthy of praise to suffer patiently, even when Men suffer justly, but worthy of little, in comparison of suffering patiently when unjustly. *c* This shews what is meant by thank-worthy, *v.* 19. and the Apostle adds what kind of thanks or praise he intends, *viz.* not that which is of Man (which many times may fail, even when Men patiently suffer injuries) but that which is of God, to which Believers should especially have respect.

* Match. 16. 24. 1 Thess. 3. 3. † Chap. 3. 18. || Some read *for you.* 21 For * even hereunto *d* were ye called *e* because † Christ also *f* suffered for || us *g* leaving us an example *h* that ye should follow his steps.

d Viz. To patient bearing of Sufferings, even for well-doing. *e Viz.* to Christ and the fellowship of his Kingdom; *q. d.* your very Calling and Profession, as Christians, requires this of you. *f* There is an Emphasis in this particle, it is as much as if he had said, even Christ our Lord and Head hath suffered for us, and therefore we that are but his Servants and Members must not think to escape Sufferings. *g* Or, as in the Margin, *for you*, which agrees with the beginning and end of the Verse, where the second Person is used; but most read it as we do in the First Person, and the sence is still the same; only the Apostle from a general Proposition draws a particular Exhortation; Christ suffered for us (therein he comprehends the Saints to whom he writes) and left an Example for us all; do ye therefore to whom, as well as to others, he left this Example, follow his Steps, *John* 13. 15. and 1 *John* 2. 6. *h* As of other graces, so especially of Patience.

* Isa. 53. 9. 2 Cor. 5. 21. 22 * Who did no sin, neither was guile found in his mouth *k*.

i. e. There was no guile in his mouth, it is an Hebraism, to *be found* is the same as *to be*, and not *to be found*, the same as *not to be*, *Gen.* 2. 20. *Isa.* 39. 2. see *Rom.* 7. 10. *k* This signifies Christ's absolute Perfection, in that he did not offend so much as with his mouth, *Jam.* 3. 2. The sense is, Christ was free from all manner of Sin, and yet he suffered patiently; and therefore well may ye be content to suffer too, though wrongfully; seeing though ye may be innocent in your sufferings, yet you come so far short of Christ's perfection.

* Match. 27. 39. John 8. 48, 49. || Or, *committed the cause.* 23 * Who when he was reviled *l* reviled not again *m*, when he suffered *n* he threatned not *o*, but || committed *himself p* to him that judgeth righteously.

l By Christ's being reviled, we are to understand all those injurious Words, Reproaches, Slanders, Blasphemies, which his Persecutors cast out against him. *m* Therefore when he told the Jews they were of their Father the Devil, *John* 8. 44. that was not a reviling them, but a just accusation of them, or reproof of their Devilish behaviour. *n* When he was afflicted not only with verbal but real injuries, baffeted, spit upon, crowned with Thorns, crucified. *o* He was so far from avenging himself, or recompencing Evil for Evil; that he did not so much as threaten what he would afterward do to them. *p* Or, *his cause*, as in the Margin; neither is in the *Greek*, but either may be well supplied, and to the same purpose the sence is, Christ did not retaliate, nor act any thing out of private Revenge, but so referr'd himself, and the judgment of his Cause to his Father's good Pleasure, as rather to desire Pardon for his Persecutors, than Vengeance on them, *Luke* 23. 34. The Apostle adds this of God's judging righteously, for the comfort of Servants to whom he speaks, as *Eph.* 6. 8, 9. *Col.* 3. 24. and 4. 1. and for the terror of Masters, that the former might learn patience, and the latter moderation.

24 * Who his own self *q* bare our sins *r* in his own body *s* || on the tree *t*, † that we being dead unto sin should live *u* unto righteousness, by whose stripes ye were healed *x*.

* Math. 8. 17. || Or, *to.* † Rom. 6. 2, 11. and 7. 6.

q Not by offering any other Sacrifice (as the Levitical Priests did) but by that of himself. *r* Or *took up*, or *lifted up*, in allusion to the Sacrifices of the Old Testament, the same word being used of them, *Heb.* 7. 27. *Jam.* 2. 21. As the Sins of the Offerer were typically laid upon the Sacrifice, which, being substituted in his place, was likewise slain in his stead; so Christ standing in our room, took upon him the guilt of our Sins, and bare their Punishment, *Isa.* 53. 4. &c. The Lord laid on him our iniquities, and he willingly took them up; and by bearing their Curse, took away our guilt. Or, it may have respect to the Cross, on which Christ being lifted up (*John* 3. 14, 15. & 12. 32.) took up our Sins with him, and expiated their guilt by undergoing that Death which was due to us for them. *s* This doth not exclude his Soul, but is rather to be understood, by a Synecdoche, of his whole human Nature, and we have the Sufferings of his Soul mentioned, *Isa.* 53. 10, 12. *John* 12. 27.) but mention is made of his Body, because the Sufferings of that were most visible. *t* On the Cross. *u* Another end of Christ's Death, the mortification of Sin, and our being freed from the Dominion of it, *Rom.* 6. 2, 6. and being reformed to a Life of Holiness. *x Viz.* of the Wound made in your Souls by Sin; this seems to relate to the Blows that Servants might receive of Cruel Masters, against which the Apostle comforts them, and to the patient bearing of which he exhorts them, because Christ by bearing Stripes (a servile punishment) under which may be comprehended all the Sufferings of his Death, had healed them of much worse Wounds, and Spiritual Diseases, the guilt of their Consciences, and the defilement of their Souls.

25 For ye were *y* as sheep going astray *z*, but are now * returned to the Shepherd *a*, and Bishop *b* of your Souls.

* Ezek. 37. 24. Heb. 13. 20.

y While ye continued in your Judaism, and had not yet received the Gospel. *z* From Christ the great Shepherd, and the Church of Believers his Flock, and the way of righteousness in which he leads them. Ye were alienated from the Life of God, bewildred and lost in the way of Sin, *Isa.* 53. 6. *a* In your Conversion to the Faith. *b* Christ the good Shepherd, *Joh.* 10. that takes care of Souls, as a Shepherd doth of his Sheep. *c* Superintendent, Inspector, or, as the *Hebrews* phrase it, Visitor, *i. e.* He that with Care looks to, inspects, and visits the Flock. This he adds for the Comfort (as of all Believers, so) particularly of Servants, that even they, as mean as they were, and as much exposed to injuries, yet were under the care and tuition of Christ.

CHAP. III.

1 LIkewise * ye wives, *be* in subjection to your own *a* husbands, that if any obey not the word *b*, † they also may without the word *c* be won *d* by the conversation of the *wives*.

* Eph. 5. 22. Col. 3. 18. Tit. 2. 5. † 1 Cor. 7. 16.

a This he adds both to mitigate the difficulty of the Duty, *subjection*, in that they were their *own* Husbands to whom they were to be subject, and likewise to be bound and circumscribe their obedience, that it was to be only to their own Husbands, not to others; and so while he persuades them to subjection, he cautions them against unchastity. *b* The word of the Gospel. He exhorts not only them that had Believing Husbands, but Unbelieving ones, to be in subjection to them. *c* Not that they could be converted to Christ without the knowledg of the Word, when Faith cometh by Hearing, *Rom.* 10. 17. but that they who either would not endure their Wives instructing them, or, who had before rejected the Word; yet, by seeing the effects and fruits of it in their Wives, might be brought to have good thoughts of it, and thereby be the more prepared for the hearing of it, whereby Faith might be,

be wrought in them. *d* Or, *gained*, *viz.* to Christ and his Church; the same Metaphor *Paul* useth, 1 *Cor.* 9. 19, 20, 21. *Phil.* 3. 8.

2 While they behold your chaste *e* conversation *coupled* with fear *f*.

e Free from all manner of Impurities, and any thing contrary to the Marriage-Covenant. *f* Such a fear or reverence of your Husbands; whereby out of the Fear of God, and Conscience of his Command, you give them all due respect, and do not willingly displease them, *Eph.* 5. Subjection is required, *v.* 22. and Fear, 33.

* 1 Tim. 2. 9. Tit. 2. 3. 3. * Whose adorning let it not be *g* that outward *adorning* of plaiting the hair, or of wearing of gold, or of putting on of apparel.

g Let it not be chiefly, or not so much the adorning of the outward Man as the inward; the Negative here is to be taken as a comparative, as *Exod.* 16. 8. and *Luke* 14. 12. The Apostle doth not absolutely condemn all kind of Ornaments, or rich Attire, which we find used sometimes by the Godly themselves in the Scripture, *Gen.* 24. 22, 30. *Esth.* 5. 1. compar'd with *Psal.* 45. 9, 13. where the Spiritual Ornaments of Christ's Spouse are set forth by terms taken from the external Ornaments of *Solomon's* Wife, and *Ezek.* 16. 12. these things are spoken of as God's gifts. But he taxeth all vanity, levity, immoderate sumptuousness (or luxury in Apparel, and bodily Ornaments in Women (or Men) whatsoever is above their place and condition in the World, or above their estate and ability; such as proceeds from any Lust (Pride, Wantonness, *&c.*) or tends to the provoking or cherishing any, or is accompanied with the neglecting or slighting of inward Beauty, and spiritual Ornaments.

* Psal. 45. 13. Rom. 2. 29. 4 But *let it be* the * hidden man of the heart *h* in that which is not corruptible *i*, *even the ornament* of a meek and quiet Spirit *k*, which *l* is in the sight of God of great price.

h The inward Man, *Rom.* 7. 22. and 2 *Cor.* 4. 16. either the Soul in opposition to the Body, or the Image of God, and Graces of his Spirit in the Soul, called elsewhere the *New-Man*, and opposed to natural corruption or the Old-Man, *Eph.* 4. 24. *Col.* 3. 9, 10. *i* This relates to what follows, *the Ornament of a meek*, &c. and is opposed to those external Ornaments before mentioned, which are of a fading, perishing nature; whereas this is constant and durable: and therefore Women who are more apt to be overpleased with external Dresses, and bodily Ornaments, are exhorted rather to enrich and beautify their Souls with Divine Graces, than their Bodies with gawdy Cloaths. *k* This notes the particular Grace or Graces (parts of the New-Man) in which the Spiritual Beauty and adorning of Womens Souls consists; and either these two words *meek*, and *quiet*, are but indifferent expressions of the same Grace; or, by *meekness* may be meant Gentleness, Easiness and Sweetness of Spirit, in opposition to Moroseness, Frowardness, Pride, Passion, *&c.* and by *Quietness*, a Peaceable, Still, Modest Temper, in opposition to Pragmaticalness, Talkativeness, Clamorousness. These two usually go in conjunction together, and the latter is the effect of the former; see 1 *Tim.* 2. 9, 10, 11, 12. *l* Either this refers to *Spirit*, or to the whole Sentence, *the ornament of a meek*, &c. but the sence is still the same. *m* Who can best judge, (as looking to the inner Man, which is not obvious to the eyes of others) and whose Judgment is most to be valued: Here God's Judgment is opposed to the judgement of vain Women, who think to commend themselves to others by outward bravery, and of a vain World which esteems such things. *n* The excellency of Grace and Spiritual Ornaments, is set in opposition to Gold and costly Apparel, *q. d.* If Women will be fine that they may appear Beautiful, let them chuse the best Ornaments, those of the Mind and Heart, a meek and quiet Spirit, which are precious in the sight of God himself, rather than these external ones which serve only to draw Men's eyes toward them.

5 For after this manner in the old time the holy *o* women also who trusted *p* in God adorned themselves, being in subjection to their own husbands *q*.

o And therefore worthy of imitation. *p* Whose only hope was in God, and therefore their care to please him. *q Viz.* With a meek and quiet Spirit, counting that the best Ornament.

* Gen. 18. 12. † Gr. *Children.* 6 Even as Sarah *r* obeyed Abraham * calling him Lord *s* whose † daughters *t* ye are *u* as long as ye do well *x*, and are not afraid with any amazement.

r After her Name was changed from *Sarai*, *my Lady*, to *Sarah*, simply a *Lady* or *Princess*, because Kings were to come of her, *Gen.* 17. 15, 16. Yet even then she obeyed *Abraham*; and this is spoken in commendation of her Obedience. *s* Not meerly in Complement, but in reality, hereby acknowledging his Authority and her own Subjection. *s* Not only according to the Flesh, but Spiritually according to the Promise. *u* Either ye are *made or become*, *viz.* by imitation of her Faith and Holiness, as well as ye are by kindred and Succession; or, ye are *declared*, and *known* to be, as the phrase is elsewhere used, *Joh.* 15. 8. *x* Follow her in good works, 1 *Tim.* 2. 10. *y* Or, afraid of any amazement, any thing frightful; or; which might terrify you, taking amazement for the object or cause of Fear, as, *v.* 14. *Psal.* 53. 5. *Prov.* 3. 25. and the sence may be, either, so long as ye perform your Duty with a resolute mind, and keep from that which is contrary to your Faith; or, as long as you subject your selves to your Husbands willingly, cheerfully, and without slavish fear of being losers by your Obedience, and faring the worse for your Patience and Submission.

7 * Likewise ye husbands dwell *z* with them according to knowledg *a*, giving honour *b* to the wife, as unto the weaker *c* vessel *d*, and as being heirs *e* together of the grace of life, that your prayers be not hindred *g*.

* 1 Cor. 7. 3. Eph. 5. 25. Col. 3. 19.

z Perform all Matrimonial Duties to them; by a Synecdoche all the duties of that relation are contained under this one of cohabitation. *a* Either, according to that knowledg of the Divine Will, which by the Gospel ye have obtained; or, prudently and wisely, and as becomes those that understand their Duty. *b* Not despising them because of their weakness, or using them as Slaves, but respecting them, caring for them (as *Matth.* 15. 6. and 1 *Tim.* 5. 3.) using them gently, covering their Infirmities. *c* Than the Husbands, and that both in Body and Mind, as Women usually are. *d* In Scripture any Instrument is called a Vessel, and the Wife is here called so, as being not only an Ornament, but an Help to the Husband and Family, *Gen.* 2. 18. This he adds as a reason why the Husband should give Honour to the Wife, *viz.* her being the *weaker Vessel*; weak Vessels must be gently handled; the infirmities of Children bespeak their Pardon when they offend; and *those Members of the Body which we think less honourable, on them we bestow more abundant honour*, 1 Cor. 12. 23. It is a part of that Prudence according to which Men should dwell with their Wives, to have the more regard to them because of their Infirmities (in bearing with them and hiding them) lest they should be discouraged, if they find their weakness makes them contemptible. *e* Another reason why Husbands should give honour to their Wives, *viz.* Because tho by Nature they are weak and unequal to their Husbands, yet they are equal to them in respect of their being called to the same Grace and Glory, there being neither *Male nor Female* in Christ, *Gal.* 3. 28. *f i. e.* Eternal Life which is the gift of Grace; or, is to be given out of Grace. *g* Either, that ye be not diverted and hindred from praying; or, that the efficacy of your Prayers be not hindred, *viz.* by those contentions and differences which are like to arise, if you do not dwell with your Wives according to Knowledg, and give them the honour that belongs to them.

8 Finally * *be ye* all of one mind *h*, having compassion one of another, *i* || love as brethren *k*, *be* pitiful *l*, *be* courteous *m*.

* Rom. 15. 5. Phil. 2. 16. || Or, *loving to the Brethren.*

h Either be of one mind in the things of Faith; and then this implies the consent of the Understanding; and the next, that of the affections; or, be united both in Faith and Affection, see *Rom.* 12. 16. and 2 *Cor.* 13. 11. and *Phil.* 4. 2. *i* Mutually affected with each others good or evil, *Rom.* 12. 15. *Heb.* 10. 34. and 13. 3. This he joins with the other as the consequent of it; they that are united in Faith and Love are of the same Body; and where one Member suffers, the rest suffer, 1 *Cor.* 12. 26. *k Viz.* in Christ; see *chap.* 2. 17. *l* Ready to shew Mercy, of a merciful disposition, *Eph.* 4. 32. *Col.* 3. 12. *m* Kind, affable, human, of a sweet Conversation, in opposition to sowrness and moroseness. *Act.* 23. 7. the same word is used.

9 * Not rendring evil for evil, or railing for railing *n*, but contrarywise blessing *o*, knowing that ye are therennto † called *q*, † that ye should inherit *r* a blessing *s*.

* Prov. 17. 13. and 20. 22. † Thess. 5. 18. † Matth. 25. 34.

n Not recompencing Evil either in Words or Deeds, *Prov.* 24. 29. See on *chap.* 2. 3. of this Epistle, *Rom.* 12. 14, 17, 19, 21. *o* Praying for, and as ye can, doing good to those that do evil to you, or speak evil of you, *Matth.* 5. 39, 44. *Luke* 15. 27, 28. *p* Either, 1. To bless those that do Evil to you, that so by patient bearing of Injuries, forbearing private revenge, *&c.* ye might obtain a Blessing. Or, 2. Ye are called hereunto, *viz.* to inherit a Blessing. *q* In your Conversion to the Faith of Christ. *r* This either shews how Believers came to partake of the Blessing, *viz.* by way of Inheritance, Or, it implies the perpetuity of it, that whereas they can exercise their Patience in suffering Injuries but a little while, their recompence shall be for ever. *s* Either, 1. Eternal Life, as the greatest Blessing; or, 2. The good things of both Lives;

Temporal, Spiritual, and Eternal Mercies, which are all promised to the godly, 1 *Tim.* 4. 8. and which they have by right of inheritance, *Psal.* 37. 11. *Matth.* 5. 5. and this seems to agree with v. 10, 11, 12.

* Psal. 34. 12. &c. 10 For * he that will love life *t*, and see good *u* days, let him refrain his tongue from evil *x*, and his lips that they speak no guile *y*.

t He that earnestly desires to lead a quiet and comfortable Life here, and to enjoy Eternal Life hereafter. *u* Peaceable, and prosperous; as *evil days* are such as are grievous and calamitous, *Gen.* 47. 9. *x* From evil-speaking, railing, reviling, open destruction. *y* Tell no Lies of his Neighbour: Or, this may imply Whispering, Back-biting, or any way, secretly and closely speaking evil of him. Under these two, all the Vices of the Tongue, whereby our Neighbour may be wronged, are contained, and the contrary Virtues commanded under the Name of *Blessing*.

11 Let him * eschew evil and do good *z*, let
* Psal. 37. 27. Isa. 1. 16. 3 Joh. 11. him seek peace *a*, and ensue *b* it.

z Let him not only in general avoid all Sin, and exercise himself in all well-doing (as the Prophets meaning cited in the Margin, seems to be) but particularly, let him avoid all Sin against his Neighbour, not recompencing evil to him, and doing him all the good he can, and overcoming evil with good; and to this the Apostle accommodates the Prophet's words. *a* Not only with God, and his own Conscience, but with his Neighbours, which is here especially meant. *b* Either seeking and ensuing signify the same thing, *viz.* an earnest desire of Peace, and use of all lawful means to obtain it; or, *ensuing*, it may signify the difficulty of obtaining it; when we seek it, it may seem to fly from us, Men may not let us have Peace when we would have Peace, *Psal.* 120. 7. and therefore we must *follow* it, Heb. 12. 14.

12 For the eyes of the Lord *are* over the
righteous, and his ears *are open* unto their prayers *c*: but the face *d* of the Lord *is* || against them
|| Or, *upon*. that do evil.

c God watcheth over them, looks favourably on them and hears their Prayers; see *Psal.* 34. 15. This he lays down as a motive to Patience under injuries, and to keep us from tumultuating Passions, and desires of Revenge; that God sees all we suffer, hath a care of us, and is ready to hear, and in due time to help us. *d* His Anger or Indignation; Face being here taken not for God's favour (as many times it is) but in the contrary sence, as *Lev.* 17. 10. and 20. 5. *Psal.* 68. 1, 2. Men shew by their Countenances whether they be angry or pleased; and hence it is that God's Face is sometimes taken for his favour, sometimes for his displeasure. A farther Argument to persuade us to Patience, that God undertakes to plead our cause against our Enemies, and avenge us on them; whereas if we think to secure our selves against them by undue means, we make God an Enemy to us.

13 And who *is* he *e* that will harm you, if ye
be followers of that which is good *f*?

e i. e. None or few will harm you, as being convinced and overcome by your good Deeds, whereby even they are many times mollified and melted that are of themselves most wicked and hard-hearted, 1 *Sam.* 24. 16, 17. *f* Either followers of God, who doth good to the evil and unkind; but then it should be rendred followers of *him* who is good, or, rather followers of those things that are good, *q. d.* if you be diligent in doing good to others, none will have the heart to do you hurt.

* Chap. 4. 14. † Isa. 8. 12, 13. Jer. 1. 8. 14 * But and if ye suffer for righteousness
sake *g* happy *h are you*, and † be not afraid of
their terror *i*, neither be troubled *k*.

g If ye suffer unjustly, whether it be for the true Profession of the Gospel, or in the exercise of righteousness, being followers of that which is good, and walking in the practice of the Duties before mentioned. *h* Both in the spiritual benefit ye gain by Sufferings, *viz.* your edification in Faith, Patience, Humility, &c. the Glory which redounds to God who supports you under, and carries you through them, and the reward you your selves expect after them, *Matth.* 5. 10, &c. *i* Either be not afraid after the manner of carnal Men (as the Prophet's meaning is, *Isa.* 8.) or, rather (the Apostle accommodating the words of the Prophet to his present purpose) be not afraid of those formidable things wherewith they threaten you; or, be not afraid of themselves and their threatnings, whereby they would strike terror into you; and so here is a Metonymy in the words; *fear*, the effect being put for the cause; thus fear is taken, *Psal.* 64. 1. and 91. 5. and *Prov.* 1. 26. *k Viz.* inordinately, with such a Fear as is contrary to Faith, and hinders you from doing your Duty, *Job.* 14. 1.

15 But sanctify *l* the Lord God in your hearts,
* Psal. 119. 46. and * *be* ready always *m* to *give* an answer *n* to
Act. 4. 8. every man *o* that asketh you a reason of the hope *p* that is in you with meekness and || Or, *reverence*.
fear *q*.

l Exale him in your hearts, and give him the honour of all his glorious Perfections, Power, Wisdom, Goodness, Faithfulness, &c. by believing them, and depending upon his Promises for defence and assistance against all the Evils your Enemies may threaten you with. *m* Prepared to answer when duly called to it. *n* Or, *to make an Apology* or Defence, *viz.* of the Faith ye profess; the word is used *Act.* 22. 1. and 1 *Cor.* 9. 3. *o* Either that hath Authority to examine you, and take an account of your Religion; or, that asks with modesty and a desire to be satisfied, and learn of you. *p i. e.* Faith, for which Hope is frequently used in Scripture, which is built upon Faith: The sence is, whereas Unbelievers, your Persecutors especially, may scoff at your hope of future Glory, as vain and groundless, and at your selves, as mad or foolish, for venturing the loss of all in this World, and exposing your selves to so many sufferings in expectation of ye know not what uncertainties in the other; do ye therefore be always ready to defend and justify your Faith against all Objectors, and to shew how reasonable your hope of Salvation is, and on how sure a Foundation it is built. *q* Either with meekness in relation to Men, in opposition to Passion and intemperate Zeal (your Confession of the Faith must be with Courage, but yet with a spirit of meekness and modesty) and fear or reverence in relation to God, which, where it prevails, overcomes the fierceness of Men's Spirits, and makes them speak modestly of the things of God, and give due respect to Men; Or, Fear may be set in opposition to Pride, and presumption of a Man's own Wisdom or Strength, *q. d.* Make Confession of your Faith humbly, with Fear and Trembling, not in confidence of your own strength, or gifts, or abilities.

16 * Having a good conscience *r* that whereas * Chap. 2. 12.
they speak evil of you, as of evil-doers, they
may be ashamed *s* that falsely accuse your good
conversation in Christ *.

r This may be read either, 1. Indicatively, and joined (as by some it is) to the former Verse; and then the sence is, if ye be always ready to answer every one that asketh you a reason of the hope that is in you, ye shall have a good Conscience: Or, rather, 2. Imperatively (which our Translation favours) *q. d.* not only be ready to make Confession of your Faith; but let your Life and Practice be correspondent to it, in keeping your selves pure from Sin, and exercising your selves unto Godliness, from whence a good Conscience proceeds; here therefore the effect is put for the cause, a good Conscience for a good Life, *Act.* 23. 1. *s* The sence is, that whereas they speak evil of you, as of evil-doers, your good Conversation may bear Witness for you, confute their Calumnies, and make them ashamed, when it appears that their accusations are false, and that they have nothing to charge upon you but your being followers of Christ. * *i. e.* That good Conversation, which ye lead as being in Christ; *viz.* according to his Doctrine and Example, and by the influence of his Spirit.

17 For *it is* better, if the will of God be
so *t*, that ye suffer for well-doing than for evil-
doing.

t Viz. That ye must suffer; intimating that this is an argument for their patience and submission in their Sufferings, and a ground of Comfort to them, that they are led into them by the Providence of God (not by their own folly or rashness) and have him for a Witness and Judg both of their Cause and Deportment.

18 For Christ also hath * once *u* suffered for
sins *x*, the just for the unjust *y*, that he might
bring us to God *z*; † being put to death in the
flesh *a*, but quickned by the Spirit *b*.

* Rom. 5. 6. Heb. 9. 26, 28. † Rom. 1. 4. 2 Cor. 13. 4.

u In opposition to the legal Sacrifices which were offered from day to day, and from year to year, *Heb.* 7. 27. and 9. 25. and 10. 12. and this shews, as the perfection of Christ's Sufferings, (in that they needed not be repeated) so our Conformity to him in deliverance from ours; that as Christ underwent Death (the principal part of his Sufferings) not often, but once only, and then his Glory followed; so likewise if in this Life we suffer for righteousness sake, according to Christ's example, there remains no more suffering for us, but we shall be glorified with him, 2 *Tim.* 2. 12. *x i. e.* For the expiation of Sin. This is another argument for Patience under Sufferings, that Christ by his Sufferings hath taken away the guilt, and freed us from the punishment of Sin; so that our Sufferings, though they may be not only by way of Trial, but of Correction; yet are not properly penal or vindictive. *y* And therefore well may we who are in our selves unrighteous, be content to suffer, especially for his Cause and Truth. *z i. e.* Reconcile us to God, and procure for us access to him with freedom and boldness, *Rom.* 5. 2. *Eph.* 3. 12. *a* His humane Nature, frequently in Scripture called *Flesh*, as *chap.* 4. 1. *John* 1. 14. and though his Soul, as being Immortal

mortal did not die, yet he suffered most grievous Torments in it, and his Body died by the real Separation of his Soul from it. *b i. e.* His own Godhead, *Joh.* 2. 19. and 10. 17, 18. The former Member of this Sentence speaks of the Subject of his Death, his *Flesh*, which was likewise the Subject of his Life in his Resurrection: this latter speaks of the efficient Cause of his Life, his own eternal Spirit.

* Chap. 4. 6. 19 By which *c* also he *d* went *e* and * preached
f unto the spirits *g* in prison *h*.

c By which Spirit mentioned in the end of the former Verse, *i. e. by*, or *in* his Divine Nature, the same by which he was quickned. *d* Christ. This notes the Person that went and preached, as the former doth the Nature in which, and so shews that what is here spoken of the Person of Christ, is to be understood of him according to his Divine Nature. *e* Or, *came*, viz. from Heaven, by an Anthropopathy, by which Figure God is often in Scripture said to *go forth*, Isa. 26. 21. to *come down*, *Micha* 1. 3. and *go down*, Gen. 18. 21. *Exod.* 3. 8. which two latter places are best understood of the second Person. This therefore here notes in Christ not a change of place, but a special Operation, and Testification of his Presence. *f Viz.* By *Noah* inspired by him, that he might be a Preacher of Righteousness to warn a wicked Generation of approaching Judgment, and exhort them to Repentance. *g* Souls of Men departed, which are frequently called Spirits, *Eccles.* 12. 7. *Acts* 7. 59. *Heb.* 12. 23. *h i. e.* In Hell, so it is taken, *Prov.* 27. 20. compare with *Matth.* 5. 25. *Luke* 12. 58. where *Prison* is mentioned as a Type, or Representation of Hell; and the *Syriack* renders the word by *Sheol*, which signifies sometimes the Grave, and sometimes Hell. See the like Expression, 2 *Pet.* 2. 4, 5. and *Jude* 6.

* Gen. 7. 7. and 8. 18. 20 * Which *i* sometime *k* were disobedient *l*,
when once *m* the long-suffering of God *n* waited
o in the days of Noah *p*, while the ark was
a preparing, † wherein few, that is, eight souls *q*
were saved by water *r*.

i Which Spirits in Prison. *Quest.* When were these Spirits, to whom Christ preached by *Noah*, in Prison? *Ans.* Then when *Peter* writ this Epistle. The *Greek* Participle of the Present Tense is here to be supplied, and the word thus read, *preached to the Spirits*, which are *in Prison*, *viz.* now at this time; and so the time of their being in Prison, is opposed to the time of their being Disobedient; their Disobedience going before their Imprisonment, *q. d.* they were disobedient then, they are in Prison now. *k. Viz.* In the days of *Noah*, when they were upon Earth. *l* Would not believe what *Noah* told them in God's Name, nor be brought to Repentance by his Preaching. *m* Not always, but for a determinate time, *viz.* 120 years; which term being expired, there was no hope left for them that they should be spared. *n i. e.* God in his Patience, and long-suffering. *o* For the Repentance and Reformation of that rebellious Generation. *p* Till the 120 years were run out, and the Ark, which was a preparing for the Security of him, and his Family, were finished. *q i. e.* Eight Persons, *Noah*, and his Wife, his three Sons, and their Wives. *r* Either, 1. *by* Water, is here put for *in*, as *Rom.* 4. 11. *that believe, though they be not circumcised.* The same *Greek* Preposition is used as here, and the words may be read, *by*, or *through*, or rather *in* Uncircumcision; for Uncircumcision was not the cause or means of their believing. See the like use of this Particle, 2 *Pet.* 3. 5. Thus saved *in* the Water, is as much as notwithstanding the Water, or the Water not hindring; so 1 *Tim.* 2. 15. saved *in* Childbearing, where the same Preposition is used: Or, 2. *by* Water; the Water, which drowned the World, lifting up the Ark and saving *Noah* and his Houshold. *Quest.* Doth not this Place countenance the *Papist's Limbus*, or the place where the Souls of the Old-Testament Fathers were reserved (as they pretend) till Christ's coming in the Flesh? *Answ.* No: For, 1. The Spirits here mentioned were *disobedient*, which cannot be said of the Fathers of the Old-Testament, who were true Believers. 2. The Spirits here mentioned, are not said to be delivered out of Prison, but only that Christ by his Spirit preached to them, and to his preaching to them, their disobedience is opposed. 3. According to the Papists, *Noah* and his Family must be in their *Limbus*, whereas they are opposed to those disobedient Spirits to whom Christ is said to preach.

* Eph. 5. 26. 20 * The like figure *s* whereunto *t*, *even*
baptism, doth also now save us *u*; (not the
putting away of the filth of the flesh *x*, but
the answer *y* of a good conscience *z* towards
God *a*) by the resurrection of Jesus Christ *b*.

s Gr. the *Antitype*. Twice this word occurs in Scripture, once *Heb.* 9. 24. where it signifies simply a Type, or Exemplar, or Representation; and here, where it implies either the likeness or correspondence of one Type with another in signifying the same thing; so that here may be two types, the Deliverance of *Noah* and his Houshold in the Flood, and Baptism, whereof the former was a Type of the latter, yet so as both represent the Salvation of the Church in that as the Waters of the Flood lifting up the Ark, and saving *Noah*'s Family shut up in it, signified the Salvation of the Church: so likewise Baptism signifies the Salvation of those that are in the Church (as in an Ark) from that common Destruction which involves the rest of the World: Or, it signifies the Truth it self, as answering the Type or Figure; and thus the temporal Salvation of *Noah*, &c. from the Flood, in the Ark, was the Type, and the eternal Salvation of Believers by Baptism, is the Antitype, or Truth figured by it. Our Translation seems to favour the former. *t i. e.* The saving eight Persons by Water, *q. d.* the Salvation of Believers now by Baptism, answers to the Deliverance of *Noah* then; and so this Relative, *whereunto*, answers to the fore-going Sentence, as its Antecedent, *u Viz.* with an eternal Salvation, in answer to the temporal Deliverance of *Noah* by Water; and that not only as it is a Sign, but a Seal whereby the Spirit of God confirms in the Hearts of Believers the Faith of their Justification purchased by Christ's Death, and witnessed by his Resurrection, *Rom.* 4. 25. *x* Not merely the washing of the Body with Water, or the external part of Baptism, which can of it self have no further effect, than other bodily Washings have, *viz.* to cleanse the Flesh. And so he answers an Objection which might be made, How Baptism can be said to save us, when so many perish who are baptized, by declaring, as follows, what it is in Baptism which is so effectual. *y* The *Greek* word here used, is several ways rendred, and so this place differently interpreted: The best Translation seems to be, either, 1. the *Petition* of a good Conscience, and then it notes the effect of Baptism, *viz.* that holy Confidence and Security wherewith a Conscience, sprinkled with the Blood of Christ, addresses it self to God in Prayer, as a Father. This the word is taken, *Matth.* 15. 23. and 16. 2. *Rom.* 10. 20. Or rather, 2. the *Stipulation*, which by a Metonymy is taken for the Answer, Promise, or Restipulation required, and this agrees with our Translation. In Baptism there is a solemn Covenant, or mutual Agreement between God and the Party baptized, wherein God offers, applies, and seals his Grace, stipulating or requiring the Partie's acceptance of that Grace, and devoting himself to his Service; and when he out of a good Conscience doth engage, and promise this, which is to come up to the terms of Covenant, that may properly be called the *Answer of a good Conscience*. It seems to be an Allusion to the Manner of Baptizing, where the Minister ask'd the Party to be baptized, concerning his Faith in Christ, and he accordingly answered him; *Dost thou believe? I believe. Dost thou renounce the Devil, &c? I renounce.* See *Acts* 8. 37. *z* A Conscience purified by Faith from internal and spiritual Defilements (in opposition to putting away the filth of the Flesh) which only sincerely answers to what God requires in Baptism. *a i. e.* In the presence of God, with whom Conscience hath to do in Baptism, and who alone is the Judge of Conscience, and knows whether it be good and sincere, or not: Or, *toward God*, is *to* God; and then it relates to *answer*, and implies the Answer, or Engagement of Conscience to be made to God. *b* Either these words are to be joined to the Verb *save*, and the rest of the Verse to be read in a Parenthesis, according to our Translation, and then the sense is, That Baptism saves us by the Faith of Christ's Resurrection, or by Virtue derived from Christ's Resurrection, under which is comprehended his Death and Sufferings: or they are to be joyned to *answer*, supplying *which is*, and then without a Parenthesis, the Text runs thus, *the Answer of a good Conscience*, which is, *by the Resurrection of Christ*, and the meaning is, That the Answer of a good Conscience toward God, is by the Resurrection of Christ, as the Foundation of our believing the Promise of Forgiveness, and Free-grace, in as much as it testifies God to be fully satisfied for Sin, and Christ to have fully overcome Sin, the Devil, &c. For where this Faith is not, there can be no good Conscience, nor any sincere answering what God requires of us in Baptism: If Men do not believe the Satisfaction of Divine Justice by Christ's Death, which is evidenced by his Resurrection, they will not close with the Offers of his Grace, nor engage themselves to be the Lord's. See 1 *Cor.* 15. 17. and this Epistle Chap. 1. 3.

22. Who is gone into heaven, and is on the right hand of God, * angels, and authorities, and powers *c*, being made *d* subject unto him.

* See *Rom.* 8. 34. *Heb.* 1. 3. This is added as another ground of Faith, and a good Conscience, *c* See *Rom.* 8. 38. *Ephes.* 1. 20, 21. *Col.* 1. 16. and 2. 10. *d Viz.* by his Father, to whom this subjecting all things to Christ is elsewhere ascribed, 1 *Cor.* 15. 27. *Ephes.* 1. 22. *Heb.* 2. 8.

CHAP. IV.

1 Forasmuch then *e* as Christ hath suffered
for us *f* in the flesh *g*, arm your selves like-
wise with the same mind *h*; for *i* he that hath
suffered in the flesh *k*, hath ceased from sin *l*.

e The Apostle having in the former Chapter exhorted Believers to patient bearing of Afflictions by the Example of

Christ, *v.* 18. proceeds in this to perswade them to improve the Crosses they bore outwardly to inward Mortification. Christ's Death is proposed to us in Scripture as an Exemplar both of external Mortification in bearing Reproaches, Persecutions, *&c.* This the Apostle prosecutes in the former Chapter, and of internal in the destroying the Body of Sin; this he exhorts to in this Chapter, and indeed draws his Argument from Christ's Death, not only as the exemplary, but efficient and meritorious Cause of our Mortification, and which hath a real Influence upon it, in that Christ by his Death did not only merit the Pardon of Sin, but the giving the Spirit, whereby Corruption might be destroyed, and our Natures renewed. *f Vir.* not only as an Exemplar of Patience and Submission to the Will of God, but for the taking away of Sin, both in the Guilt and Power of it, and that he might be the Procurer as well as Pattern of our Mortification. *g* In his human Nature, as *chap.* 3. 18. *h* Strengthen, and fortifie your selves against all Temptations, and unto the Mortification of your Lusts with the Consideration of these Ends, and the mighty Efficacy of Christ's Death, he suffering in his Flesh, *i.e.* in his human Nature, that you might suffer in your Flesh, *i. e.* in your sinful corrupt Nature: Or, (which comes to the same) with the same mind which Christ had, who, in his Death, aimed not only at the Pardon of your Sin, but the Destruction of it, and the Renovation of your Natures: Or, arm your selves with the same Mind, *viz.* a purpose of suffering in the Flesh, *i.e.* of dying spiritually with Christ in the Mortification of your Flesh, *Rom.* 6. 6, 7. as Christ died, and suffered in the Flesh, so reckon that you, by the Virtue of his Death, must die to Sin, and crucifie your Flesh, with its Affections and Lusts, *Gal.* 5. 24. or else what the same Mind is, he declares in the following clause. *i* Or rather *that* the *Greek* word here seems rather to be explicative than causal. *k i. t.* The Old Man, his corrupt Flesh, (*Flesh* being taken here in a different sense from what it was in the former part of the Verse) he that is spiritually dead with Christ, whose Old Man is crucified with him. *l* From sinning willingly and delightfully, and yielding himself up to the Power of Sin; comp. *Rom.* 6. which explains this: what *Peter* here calls *suffering in the Flesh*, *Paul* there calls a being *dead to Sin*, v. 2, 11. and what *Peter* calls a *ceasing from Sin*, *Paul* calls a *living no longer in Sin*, v. 2. and a being *free from* it, v. 7. And this may be the *Mind*, or Thought with which they were to be armed, that they being dead with Christ to Sin, should not live any longer in it; having their Flesh crucified, should not indulge its Affections and Lusts.

* Rom. 14. 7. 2 * That he no longer should live the rest of *his* time in the flesh *m*, to the lusts of men *n*, but to the will of God *o*.

m i.e. In the Body, meaning his natural Life. Flesh is here taken, in a third sense different from the two former; so *Gal.* 2. 20. *Phil.* 1. 22. *n* By the *Lusts of Men*, he means the corrupt Desires, and sinful ways of carnal Men, to which they were not to conform themselves, or make them the Rule of their living, *Rom*, 12. 2. 1 *Cor.* 3. 3. and *Col.* 2. 8. *Tit.* 1. 14. *o* The holy Will of God revealed to us in his Law, (which is the Rule by which we are to walk) in opposition to the Lusts of Men; we are to live not as Men would have us, but as God commands us.

* Eph. 4. 17. 3 For the time past of our lives may suffice *p* us *q* to have * wrought the will of the Gentiles *r*, when we walked *s* in lasciviousness *t*, lusts, excess of wine, revellings *u*, banquetings *x*, and abominable Idolatries *y*:

p The Apostle doth not mean by this Expression merely that they should forbear their former Lusts, out of a Satiety and Weariness, as having had their fill of them, but stir them up to Holiness by minding them of their former sinful life, *q.d.* ye are concerned to run well now, when ye have for so great a part of your time run wrong. It is a Figure whereby he mitigates and lenifies the sharpness of his Reproof for their former sinful life: See the like, *Ezek.* 44. 6. and 45. 9. *Mark* 14. 41. *q* Some Copies read *yt.* and that agrees with the following Verse, where the second Person is made use of: or if we read according to our Translation, *ns*, it is a Figure called *Anacoenosis*, whereby *Peter* assumes to himself in common with them what yet in his own Person he was never guilty of, as *Isa.* 64. 6, 7. *Dan.* 9. 5. *&c.* or else it may be an Enallagy of the Person, whereby the first is put for the second. *r Viz.* those that were profane and ignorant of God and Christ, and so it is the same as the Lusts of Men, v. 2. *s* Had our Conversation, as *Eph.* 2. 3. walking being taken for the Course of Man's Life; and sometimes in an evil way, as 2 *Pet.* 2. 10. and 3. 3. *Jude* 16, 18. and sometimes in a good, as *Luke* 1. 6. *t* Especially outward Acts here set in distinction from *Lusts*, which implies those inward motions from which those outward Defilements proceed. *u* Unseasonable and luxurious feasting, *Rom.* 13. 13. *Gal.* 5. 21. *x* Compotations, or meetings for Drinking, *Prov.* 23. 30. *Isa.* 5. 11, 22. *y Quest.* Why doth *Peter* charge the *Jews* with Idolatry, who generally kept themselves from it after the *Babylonish* Captivity? *Ans.* 1. Tho most did, yet all might not. 2ly. It is a sort of Idolatry to eat things sacrificed to Idols, which many of the *Jews* being dispersed among the idolatrous Gentiles, and being invited by them to their Idol-Feasts, might possibly do; and, being under the Temptation of Poverty, might too far conform themselves to the Customs of the Nations among which they were. 3ly. Probably this Idolatry might be the Worship of Angels, frequent among the Gentiles, particularly the *Colossians* inhabiting a City of *Phrygia*, which was a part of *Asia* where many *Jews* were, *chap.* 1. 1. 4ly. The Churches to which he wrote might be made up of *Jews* and Gentiles, and the Apostle may, by a Synechdoche, ascribe that to all in common, which yet is to be understood only of a part.

4 Wherein they think it strange *z*, that you run *a* not with them to the same excess *b* of riot, speaking evil *c* of *you*.

z Gr. *Are Strangers*, i.e. carry themselves as Strangers, wondring (as at some new thing) at the change the Gospel hath made in you, and your no more conforming your selves to their wicked Courses; they seem to be in another World, when among you. *a* This seems to signifie the eagerness and vehemency of these Gentiles in pursuing their Lusts, and may perhaps have some respect to the Feasts of *Bacchus*, to which they were wont madly to run, and there commit the Abominations mentioned *v.* 3. *b* Or, *Profuseness*, or *Confusion* of Riot or Luxury, and then it suites well with that heap of Sins before-mentioned, whereof this seems to be comprehensive. *c* Gr. *Blaspheming*, or speaking evil, *of you* is added by the Translators: This may therefore be understood not only of their speaking evil of Believers, as void of Humanity, and Enemies to civil Society, but of God and the Christian Religion, as a dull, morose, sower way, and which they could not embrace without renouncing all Mirth and Chearfulness.

5 Who shall give account *d* to him that is ready *e* to * judge the quick and the dead *f*. * Acts 10. 42. 1 Cor. 15. 51, 52.

d Of their evil-speaking as well as of other Sins, *Jude* 15. It is a Metaphor taken from Servants giving account to their Masters, *Matth.* 18. 23. *Luke* 16. 2. *e* Not only prepared for it, but at hand to do it, *James* 5. 9. *f* Those that shall be alive at Christ's coming, and those that died before, but then shall be raised, and brought to Judgment. Hereby he intimates, for their Comfort, that tho their Enemies, and ill-Willers might out-live them, yet they shall not escape God's Judgment.

6 For for this cause * was the gospel preached also to them that are dead *g*, that they might be judged according to men in the flesh *h*, but live according to God in the spirit *i*. * Chap. 3. 19.

g Either, 1. spiritually dead, *i.e.* dead in Sin, *viz.* then when the Gospel was preached to them: Or, 2ly. naturally dead, *viz.* when the Apostle wrote this Epistle. The Verb *are*, not being in the *Greek*, the words may be understood either way, by supplying *were*, according to the former Exposition, or *are*, according to the latter, which our Translators favour. See the like, *Ruth* 1. 8. *h* Either, 1. that they might be judged or condemned in the Flesh, *i.e.* that their Old Man, and carnal Conversation according to men walking in their carnal Lusts, might be destroyed and abolished; and then to *be judged in the Flesh* is of the same import as to *suffer in the Flesh*, v. 1. to be *dead to Sin*, Rom. 6. 1, 2. that they might be judged or condemned in the Flesh, according to men; and so far as they could reach, not only by Censures, Reproaches, and evil-speeches, but even death it self, as it had fallen out already to *Stephen*, *James*, &c. *i* That they might live a spiritual Life in their Souls according to the Will of God, and an eternal Life with him. To *live in the Spirit*, *to the Will of God*, *to walk in newness of Life*, &c. are Phrases of a like import in the Language of the Apostles. According to the latter Exposition of the former clause, the Apostle seems in the whole to remove the Scandal of these Christians being reproached, and condemned by Unbelievers for their strictness in Religion, and Non-conformity to the World, by telling them, that their Condition was not singular, but so it had fared with others before them (tho now dead) to whom the Gospel was preached, with the same Event as to the Judgment of worldly men who censured and condemned them, and yet with the same hope of Fruit and Benefit, *viz.* that tho they were condemned by men in the Flesh, or as to their outward man, yet as to their Souls (meant here by Spirits) they might live a holy spiritual Life, a Life to God in this World, ending in a Life with him in the other.

7 But * the end of all things *k* is at hand *l*: † Be ye therefore sober *m*, and watch *n* unto prayer *o*. * Rom. 13. 12. Phil. 4. 5. 2 Pet. 3. 9, 11. † Mat. 26. 41. Col. 4. 2.

k The last Judgment which will put an end to all the Evils as well as good things of this World. *l* See *James* 5. 8, 9. Chap. 5. 8. *m* Both in mind, prudent, moderate, 2 *Cor.* 5. 13. *Tit.* 2. 6. and in Body, temperate in meats and drinks, *&c.* *n* The word signifies both Sobriety, in opposition to Drunkenness, 1 *Thess.* 5. 6, 8. and Watchfulness, 2 *Tim.* 4. 5. and this signification agrees best with this place, the former being implied in the word *sober*. *o* The end for which they should be sober and vigilant, *viz.* that they might observe every season fit for Prayer, and might still keep themselves in a Praying frame.

8 And above all things *p* have fervent charity *q* among your selves, for * charity ‖ shall cover the multitude of sins *r*. * Prov. 10. 12. ‖ Or, *will*.

p See the like expression, *Jam.* 5. 12. and on the same occasion, *Col.* 3. 14. *q* Not only labour after Charity diligently and carefully, but let it be fervent, intense, strong. *r* Partly by preventing Anger, Railings, Revilings, Contentions, that they break not out, and partly by repressing, concealing, pardoning them when they do break out, 1 *Cor.* 13. 7. see *Jam.* 5. 20.

9 * Use hospitality *s* one to another † without grudging *t*. * Rom. 12. 13. Heb. 13. 2. † Phil. 2. 14.

s Christian Hospitality in entertaining Strangers, those especially that are brought to need your kindness by suffering for the Gospel. *t* Or murmuring, either at the expence you make, or the carriage of those ye entertain, *q.d.* use Hospitality willingly, freely, cheerfully, *Rom.* 12. 8. and 2 *Cor.* 9. 7.

10 * As every man hath received the gift *u*, *even so* minister *x* the same one to another, as † good stewards *y* of the manifold grace *z* of God. * Rom. 12. 6. Matth. 25. 14. Luke 12. 42. 1 Cor. 4. 1, 2. Tit. 1. 7.

u Any gift, office, faculty, or ability, whereby he may be serviceable to the good of others, all which are received of God, 1 *Cor.* 12. 11. *Eph.* 4. 7. *x* Dispense and Communicate modestly and humbly, not lifting himself up above others upon the account of his Gifts, but remembring he hath received them, and is a Steward to dispense them. *y* And therefore faithful in distributing his Lord's goods. *z* By *Grace* he means the same as by *Gift* before, and so by manifold Grace, the various Gifts given to them of God, 1 *Cor.* 12. 4, 5, 6.

11 * If any man speak *a*, *let him speak* as the oracles of God *b*; if any man minister *c*, *let him do it* as of the ability *d* which God giveth; that God in all things *e* may be glorified through Jesus Christ *f*; To whom be praise and dominion for ever, and ever. Amen. * Rom. 12. 6, 7, 8. 1 Cor. 3. 10.

a Viz. Authoritatively, and by way of Office, as a publick Teacher in the Church; though this may be accommodated to private Christians in their charitative Instructions of others, yet it seems especially meant of teaching Officers. *b* This relates not only to the manner of speaking, that it be with Faith in that Word the Preacher speaketh, and a due reverence of it, but to the matter likewise, that he Preach nothing but the pure Word of God, and do not obtrude upon the Hearers, the Fancies, Figments, or Traditions of Men instead of the Oracles of God. *c* This may be understood either, 1. More particularly of the work of Deacons, *Act.* 6. who were to *serve Tables*, v. 2. distribute the Alms of the Church, and take Care of the Poor; Or, 2. More generally of any Ministry in the Church, distinct from that of Teaching (of which he spake before) as the dispensing of Sacraments, exercise of Discipline, *&c.* *d i. t.* Not remissly and coldly, but diligently and strenuously, and with his might, (as far as God enables him) this being to do it faithfully, which is especially required in a Steward, 1 *Cor.* 4. 2. *e* In all your Gifts, and the Communications of them, *q. d.* God doth not adorn you with his Gifts so as to bereave himself of his Glory, but that you should give him the honour of them. *f* From whom ye have received the Gifts, *Eph.* 4. 8. and by whom you are enabled to glorify God; and by whom alone what ye do, can be accepted of God. See *Eph.* 3. 21.

12 Beloved, think it not strange *g* concerning the * fiery trial *h* which is to try you *i*, as though some strange thing had happened unto you. * 1 Cor. 3. 13. Chap. 1. 7.

g Be not offended or troubled at Persecution, as at a thing unusual or never heard of; it implies that they should reckon upon it before-hand, that they might not be surprised with it when it comes. The same word is used *v.* 4. *h* The *heat* or *burning*, whereby he means great afflictions, especially those that are for righteousness sake, as appears *v.* 14. which are often compared to Fire, as being alike painful and grievous to them, as Fire is to Men's Bodies; and because Men are tried by them as Metals are by Fire, *Psal.* 66. 10. *Isa.* 48. 10. *i* This he adds as the reason why they should not think strange of Persecutions, *viz.* Because they were sent by God, not for their destruction, but for the trial and exercise of their Graces.

13 But rejoice *k* inasmuch as * ye are partakers of Christs sufferings *l*, that when his glory shall be revealed *m*, ye may be glad also with exceeding joy *n*. * 2 Cor. 4. 10. Col. 1. 24. 2 Tim. 2. 10. Rev. 1. 9.

k Be so far from being offended at your Sufferings, as rather to reckon that there is great matter of rejoicing in them; their tryals makes them tolerable, but your being in them partakers of Christ's Sufferings, makes them comfortable. *l i. t.* Ye suffer, 1. As Christ did, for the Confession of the Truth, and so ye are such kind of Sufferers as Christ was. 2. As Members of Christ, ye suffer those evils which are laid out for those that belong to Christ, 1 *Thess.* 3. 3. 3. Ye are hereby conformed to Christ your Head. 4. Ye partake of the influence of what Christ suffered, for the sanctification of your Sufferings, see *Phil.* 3. 10. *m Viz.* At his second coming, *chap.* 1. 7. *Col.* 3. 4. and 2 *Thess.* 1. 7. *n* A Joy without any the least mixture of Pain or Grief. The rejoicing of the Saints here is mixed with pain and heaviness, but shall be pure hereafter; they rejoice in hope now, but in enjoyment then.

14 * If ye be reproached for the name of Christ, happy *are ye o*; for the spirit of glory and of God *p* resteth *q* upon you: On their part he *r* is evil spoken of *s*, but on your part he is glorified *t*. * Matth. 5. 11. and Chap. 2. 20. 3. 14.

o Viz. Because of the Spirit's dwelling in you, which is both the means and evidence of your Happiness. *p i. t.* The glorious Spirit of God, or that Spirit of God which is likewise a Spirit of Glory; as being not only glorious in himself, but a glory to them in whom he dwells, and the cause of their future Glorification. This he adds in counter-ballance to the reproaches they suffered for the Name of Christ, *q.d.* it is a greater Glory to you to have the Spirit of Christ dwelling in you, (whereof your patient bearing Reproaches and Persecutions is an Argument) than all the Calumnies and Obloquies wherewith your Enemies load you, can be a shame to you. *q* In allusion to *Isa.* 11. 2. *dwells in you, and shall abide with you for ever.* Joh. 14. 16. *Not leaving you in your Sufferings.* *r* Either Christ, or rather the Spirit. *s* The Reproaches your Enemies cast upon you, reach that Spirit himself that dwells in you, when they revile that good Confession into which the Spirit led you, deride the Consolations he gives you, and speak evil of your persons, who are the Temples in which he dwells. *t Viz.* by your patience and constancy in your Sufferings, which shews forth the power of that Spirit which resteth upon you, in that he works so mightily in you, as to enable you to bear what without the assistance of his Grace were intolerable.

15 But * let none of you suffer *u* as a murderer, or as a thief, or as an evil doer *x*, or as a busy body in other mens matters *y*. * Chap. 2. 20.

u Keep clear of those Crimes which may expose you to suffering, by the hand of Justice, and carry your selves so innocently, that you may never suffer from Men but unjustly. *x* Either this is a general term, denoting them that offend against any publick Law; or, it may signify those that are guilty of any offence against the Laws, tho less than Murder or Theft. *y* Either a Covetous Person that looks with an evil eye upon what others have, and is ready to catch it as he can; or, rather, one that goes beyond the bounds of his own Calling, and invades the Callings of others, pragmatically intruding into their business, and making himself a Judge of those things which belong not to him. Some Nations are said to have punished those that were busy through Idleness, impertinently diligent in other Men's matters, and negligent of their own. However, if this pragmaticalness did not expose the Christians to the Laws of the Gentiles, yet it might make them odious, and expose them to their reproaches.

16 Yet if *any man suffer* as a Christian *z*, let him not be ashamed *a*, but let him glorify God on this behalf *b*.

z If his Christianity be his only Crime, and the cause of his Sufferings. *a* See 2 *Tim.* 2. 12. *b i. t.* On the account of his Sufferings; let him bless God for keeping him from suffering as an Evil-doer, and for counting him worthy to suffer for Christ's sake, *Acts* 5. 41. as well as for giving him Patience and Courage under Sufferings.

17 For the time *c* is come * that judgment *d* must begin at the house of God *e*; and † if it first *begin* at us, ‖ what shall the end be *f* of them that obey not the gospel of God? * Mal. 3. 5. † Luke 23. 31. ‖ Luke 10. 12, 14.

c Or *Season*; *viz.* that which is fixed by God: The Afflictions that befall God's People, come in the time appointed, and they are never unseasonable. Or, this may imply, that what the Prophets spoke in their time, *Isa.* 10. 12. *Jer.* 25. 29. doth especially agree to Gospel-times, *viz.* that Judgment begins at the House of God. *d Viz.* Temporary, and for good, in opposition to the destructive Judgment he implies in the latter part of the Verse; he means all those Afflictions God brings upon his Children for their Correction, Trial, Instruction, Mortification, 1 *Cor.* 11. 31, 32. *e* The Church of God, and the Members of it, called here his *House*, as 1 *Tim.* 3. 15. *Heb.* 3. 6. and typified by the

the material House or Temple of God under the Old Testament. *f* How miserable? how dreadful will be the end of all those that would not obey the Gospel? implying, that they shall be in a much worse condition if God take them in hand. If he spare not his Children, much less will he his Enemies. If the one sip of the Cup of God's Wrath, the other shall *wring out the Dregs and drink them*, Psal. 75. 8.

* Prov. 11. 31. 18 * And if the righteous scarcely *g* be saved, where shall the ungodly and the sinner *h* appear *i*?

g With much labour and difficulty, through many Tribulations, *Act.* 14. 22. as going in the Narrow way, and entring in at the Strait Gate, *Matth.* 7. 13, 14. *h* Unbelievers and impenitent Sinners of all sorts; both words signify the same, in opposition to the *Righteous* before mentioned. *i* He shall not be able to stand in God's Judgment against the Sentence of Condemnation then to be pronounced, *Psal.* 1. 5. *q. d.* If the Righteous scarcely be saved, the Wicked shall certainly perish.

19 Wherefore let them that suffer *k* according * Luke 23. 46. to the will of God *l*, * commit *m* the keeping of their souls *n to him* in well-doing *o*, as unto a faithful Creator *p*.

k Viz. any manner of Affliction or Persecution for Righteousness sake. *l* According to that Will of God, whereby he hath appointed them to suffer such things, *chap.* 3. 17. and 1 *Thess.* 3. 3. *m* Commend into his hands, or lay up, or entrust with him as a *Depositum*, *Psal.* 31. 5. and 2 *Tim.* 1. 12. *n* As the most precious things while they live, and most to be cared for when they die, that they may be kept from Sin under Afflictions, and from perishing in Death; or, rather their *Souls* here includes their Bodies, and so committing their Souls, is committing their whole selves to God. *o* Not being deterred from well-doing by the evils they suffer, but by persevering in Holiness notwithstanding their Afflictions, making it appear to the last, that they do not suffer as evil-doers. *p* One who as Creator, is able to keep what they commit to him; and being faithful in his Promises certainly will do it.

CHAP. V.

1 THE elders *q* that are among you I exhort, who am also * an elder *r*, and a witness *s* of the sufferings of Christ, and also † a partaker of the glory that shall be revealed *t*.

* Philem. 9.
† Rev. 1. 9.

q Viz. Those that were such, not so much by Age as by Office, as appears by his exhorting them to *feed* the Flock, v. 2. he means the ordinary Ministers of the Churches among the Believing *Jews*. *r* Elder is a general Name comprehending under it even Apostles themselves, who were Elders, though every Elder were not an Apostle. *s* Either, 1. In his Doctrine, in which he held forth Christ's Sufferings whereof he had been an Eye-witness, in which respect the Apostles are often called *Witnesses*, *Luke* 24. 48. *Act.* 1. 8, 22. and 2. 32. Or, 2. In his Example, in that he by suffering so much for Christ, did give an ample Testimony to the reality of Christ's Sufferings, and that Christ had indeed suffered; or, both may well be comprehended. *t Viz.* at Christ's last coming, *chap.* 1. 5. and 4. 13. and *Rom.* 8. 17, 18.

2 Feed *u* the flock *x* of God || which is among you *y*, taking the oversight *z thereof* not by constraint *a*, but willingly *b*; not for filthy lucre *c*, but of a ready mind *d*.

|| Or, *as much as in you is.*

u Teach and Rule, *Matth.* 2. 6. *Joh.* 21. 15, 16, 17. *Act.* 20. 28. *x* The Church. *y* Which is with you, or committed to your Charge; intimating that the Flock not being their own, they were to give an account of it to him that had set them over it. *z* Or, *being Bishops*; or *acting as Bishops* over it, *i. e.* superintending, inspecting, and watching over it with all care, *Act.* 20. 28, 29. *a* Not merely because you must: what Men do out of compulsion, they do more slightly and perfunctorily, as those that would not do it if they could help it; see the like expression, 2 *Cor.* 9. 7. *b* Chearfully and freely, as *Exod.* 36. 2. *Psal.* 54. 6. compare 1 *Cor.* 9. 17. *c* Not out of Covetousness, or a design of making a gain of the Work; it being a shameful thing for a Shepherd to feed the Sheep out of love to the Fleece, see *Tit.* 1. 7. and 1 *Tim.* 3. 3, 8. *d.* Out of a good affection to the welfare of the Flock, in opposition to the private gain before mentioned. He doth not do his work freely, and of a ready mind, who is either driven to it by Necessity, or drawn by Covetousness.

3 Neither as || being * lords *e* over *God*'s heritage *f*, but † being ensamples *g* to the flock;

|| Or, *overseeing.*
* 1 Cor. 3. 5.
† 1 Tim. 4. 12.

e Not exercising any such Lordship or Dominion over the People, as Temporal Lords and Magistrates exercise over their Subjects, *Matth.* 20. 25, 26, *&c. Luke* 22. 25. compare 2 *Cor.* 1. 24. *f* The Lord's Clergy, the same as Flock before; the *Greek* word is Plural, and so it signifies the several Churches or Flocks which were under the charge of the several Elders or Pastours. The Church or *Spirit* is often called God's Inheritance, which as it were fell to him by lot (as the *Greek* word signifies) and which was as dear to him as Men's Inheritances are to them: See *Deut.* 4. 20. and 9. 29. and 32. 9. *Psal.* 33. 12. and 74. 2. and 78. 71. Accordingly now the Christian Church succeeding in, is called God's Inheritance, and the word *Cleros* is no where in the New-Testament peculiarly ascribed to Ministers of the Gospel. This Title given here to the Lord's People, implies a reason why the Elders should not lord it over them, *viz.* Because they are still the Lord's Inheritance, and not their own; God having not given them a Kingdom but a Care, and still retaining his Right to his People. *g* In Holiness of Life, practising before their eyes what you Preach to their ears, *Phil.* 3. 17. and 2 *Thess.* 3. 9. *Tit.* 2. 7.

4 And when the chief Shepherd *h* shall appear *i*, ye shall receive *k* a crown of glory *l* that fadeth not away *m*.

h The Lord Jesus Christ, the only Prince of Pastours, called the great Shepherd of the Sheep, *Heb.* 13. 20. as here the chief Shepherd, not only for his super-eminent Dignity over all other Pastours, but because of the Power he hath over them, they being all subject to his Authority, receiving their Charge from him, and exercising their Office in his Name, and being accountable to him for their Administrations. *i* See *chap.* 1. 7, 13. and 4. 13. *k* Or, *carry away*, *viz.* from Christ, who, as the Judge, shall award it to you. *l* Either, *a glorious Crown*, or, that Glory which shall be as a Crown to you. It is called a *Crown of Righteousness*, 2 *Tim.* 4. 8. *A Crown of Life*, Jam. 1. 12. *m* In opposition to those Crowns which were given to Conquerors in War, and in publick Games, which were made of perishable Flowers or Herbs. See *chap.* 1. 4. and 1 *Cor.* 9. 25.

5 Likewise ye younger *n* submit your selves *o* to the elder *p*, Yea * all *of you* be subject one to another *q*, and be clothed *r* with humility: for God resisteth the proud, and giveth grace to the humble *s*.

* Rom. 12. 10.
Eph. 5. 21.

n Either he means those that were inferior to the Church-Officers, and then he here prescribes the People their Duty, as he had done the Ministers: or, rather those that were younger in Years; and then he passeth from the more special to the general. *o* Under subjection he comprehends all those Offices which the Younger owe to the Elder; as, to reverence them, take their advice, be guided by them, *&c.* Or, if Younger be taken in the former sence, this Precept falls in with that of the Apostle, *Heb.* 13. 17. *p* Either Elders by Office, who were likewise usually Elders in Years; the younger sort being more rarely chosen to be Officers; or, rather Elder in Age. *q Viz.* In those mutual Duties which they owe to each other, as Husbands to Wives, Parents to Children, *&c.* Those that are Superiour to others, yet are not so exempt from subjection, as not to owe some Duty, see *Phil.* 2. 3. *r* Or, *wrapt up*, or *covered* with Humility, as with a Garment which is put on over other Garments, *q. d.* adorn your selves with Humility as with a beautiful Garment or Robe. The Metaphor of putting on is frequent, where mention is made of any Grace or Vertue, *Rom.* 13. 12. *Eph.* 4. 24. *Col.* 3. 10, 12.

6 * Humble your selves therefore under the mighty *t* hand of God, that he may exalt you in due time *u*.

* Jam. 4. 10.

t By this he means God's Omnipotence, which sometimes is called a *strong-hand*, Exod. 3. 19. a *mighty hand*, chap. 32. 11. *Deut.* 3. 24. *the right hand of Power*, *Matth.* 26. 64. By which he is able to beat down those that are proud and high, and to defend or exalt those that are humble and lowly. *u* Gr. *in Season*, *viz.* That which God sees most fit and conducing to his own Glory, and your real Well-fare.

7 * Casting *x* all your care *y* upon him, for he careth for you *z*.

* Psal. 37. 5. and 55. 22. Matth. 6. 25.

x As a Burden. *y* Your Care for all sorts of things, even which concern this Life, that Care which will otherwise cut and divide your hearts (as the *Gr.* word in *Matth.* imports) and be grievous and tormenting to you. *z* God concerns himself in the affairs of his Servants, and in whatsoever befalls them, and takes diligent care that no good thing be wanting to them, *Psal.* 84. 11. *Phil.* 4. 6.

8 * Be sober *a*, be vigilant *b*, because your adversary *c* the devil *d*, as a roaring lion *e* walketh about *f* seeking whom he may devour *g*.

* Luke 21. 36.

a See *chap.* 1. 13. and 4. 7. *q. d.* ye have to do with a mad Enemy, a raging Devil; ye had need your selves be sober; not only in Meats and Drinks, *&c.* but as to the cares of this Life, and whatsoever it is that is apt to intoxicate your minds, and expose you to him. *b* Spiritually watchful, and circumspect, careful of your Salvation, and aware of Satan's Snares and Temptations, *Matth.* 24. 42. and 25. 13. and 26. 41. and 1 *Thess.* 5. 6. *c* Or, *that* Adversary of yours; he that contends with you, is Plaintiff against you, *Matth.* 5. 25. *Luke* 12. 58. It answers to the *Hebrew* word *Satan*, *Zach.* 3. 1. *d* Your Accuser, he that maligns you, calumniates you, informs against you, he is so called, *Matth.* 4. 1. and 13. 39. and elsewhere, because of his accusing God to Men, *Gen.* 3. 4, 5. and Men to God, *Job* 1. 7. and 2. 2. *Rev.* 12. 10. as well as each to other, *Job.* 8. 44. *e i. e.* Strong, Fierce, Cruel, especially when Hungry, and seeking his Prey, and roaring after it. *f* Is diligent and restless in his attempts, either by circumventing or assaulting you, see *Job* 1. 7. *g* Not lightly hurt, but swallow up, and utterly destroy, by himself or his Instruments.

9 Whom resist *h* stedfast in the faith *i*, knowing that the same afflictions *k* are accomplished *l* in your brethren which are in the world *m*.

h By not yielding to his Temptations, *Eph.* 4. 27. and by employing your Spiritual Armour against him, *Eph.* 6. 11, 12, 13, *&c.* See *Jam.* 4. 7. *i* Either, 1. Hold your Faith, persevering in it, which the Devil would fain bereave you of, (as Soldiers used in War to look to their Shields, it being dishonourable to lose them) and without which ye will never be able to stand out against the Devil; or, 2. Stedfast or strong by Faith; intimating, that Faith is a Christians greatest strength, it being by Faith that he engageth the Power of God, and Grace of Christ on his side, whereby he comes to be Victorious over all his Enemies, 1 *Joh.* 5. 4. *k* Either, 1. The Devil's Temptations, which here he calls *Afflictions*, because Believers are Passive in them, and count them the greatest Afflictions; or, rather, 2. Persecution, which though they come upon them immediately from the Men of the World, yet it is by the instigation of the Devil, the Prince of the World, who hath a principal hand in them, and acts by Men as his Instruments: so that when Men oppress them, they are to resist the Devil, who thereby tempts them. They have a Spiritual Enemy to deal with even in Temporal Afflictions. *l* Or, *fulfilled*, or *perfected*, Either, 1. Others of your Brethren are filling up the measure of Sufferings God hath alotted them, for the mortifying of the Flesh, and conforming them to Christ their head, as well as you are filling up yours, *Col.* 1. 24. Or, 2. He speaks of the community of their Sufferings, *q. d.* what Afflictions ye endure, others endure too, and therefore ye should not grudge to suffer, when ye have so good Company in your Sufferings. *m* Either this notes the Sufferings of the Saints to be Universal, so as to reach them all, wherefoever they are dispersed throughout the World; or, to be short, as being confined to the time only of their abode in the World.

10 But the God of all grace *n* who hath called us unto his eternal Glory *o* by Christ Jesus *p*, after that ye have suffered a while *q*, * make ye perfect, stablish, strengthen, settle you *r*.

* Heb. 13. 21.

n i. e. the Author and Giver of all Grace, from whom ye have received what you have, and expect what you want. That Eternal Glory whereof Believers at the Last Day shall be made partakers, which is called *God's* Glory, because it is that which he hath promised to them, and will at last put them in possession of, see *v.* 1. and *Rom.* 5. 2. and because they shall after a sort partake of the Divine Glory which they behold. *p* For Christ's sake, as the meritorious cause of our effectual calling, and by him as the great Apostle of our Profession, *Heb.* 3. 1. Or, *by Christ Jesus* may refer to *Glory*, Christ being the cause of their Glorification as well as Calling. *q* This he adds for their encouragement, that whatsoever they suffered would be but short, as *chap.* 1. *ver.* 6. and 2 *Cor.* 4. 17. *r* Either, 1. *Perfect* that which is begun, *Heb.* 13. 20, 21. *Stablish* that which is right, 2 *Thess.* 2. 16. *Strengthen* that which is weak, *settle* or found (by a firm union and conjunction unto Christ) that which is already built, *Eph.* 3. 17, 18. *Col.* 1. 23. Or, 2. These four words may be but different expressions whereby the Apostle sets forth the same thing, *viz.* God's confirming and establishing those Saints unto their final perseverance; and his using so much variety of expressions may imply, that it is a matter of very great difficulty to hold on our Christian course, without failing or coming short of the Goal; and therefore we need singular assistance from God to enable us to it.

11 To him *s* be glory and dominion *t* for ever and ever, Amen.

s To God. *t chap.* 4. 11. The Verb *be* in the Text is not in the *Greek*, and so it may be read with a supply of a Verb either of the Imperative Mod, and then it is a Doxology, as we render it; or, of the Indicative, *he hath* Glory and Dominion; or, to him belongs Glory and Dominion, or, glorious Dominion or Power; and then it tends to encourage these Saints, in that he, whom the Apostle prays to stablish and strengthen them, is of power sufficient to do it.

12 By Sylvanus *u* a faithful brother unto you (as I suppose *x*) I have * written briefly, exhorting *y* and testifying *z* that this is the true grace *a* of God wherein ye stand.

* Heb. 13. 22.

u Either *Silas*, *Act.* 15. and 16 *ch.* whom *Peter* therefore here calls a faithful Brother *to them*, that they might the more readily receive him, though a Minister of the Uncircumcision; or, else this *Sylvanus* was some other that had Preached to them, and is therefore said to be a faithful Brother to them; the former is more probable. *x* This doth not signify any doubt, but rather a firm persuasion of *Sylvanus* his faithfulness, *q. d.* I reckon him faithful, having hitherto found him so: Or, it may relate to the briefness of the Epistle, *q. d.* I suppose it will seem brief to you, as being from one that loves you, and about matters that so much concern you. *y Viz.* to Constancy in the Faith, and diligence in Duty. *z* Bearing my Testimony to the Truth ye have received; this the Apostle witnesseth, that being more fully convinced of it, they might more constantly adhere to it. See the like phrase, *Neh.* 9. 29, 30. and 13. 15. *a* The true Doctrine of God, wherein he sets forth the Grace of Christ, *q. d.* ye are in the right way; the Doctrine ye have embraced is indeed the Truth of God.

13 The Church that is at Babylon *b* elected together with you *c* saluteth you, and so doth Marcus my son *d*.

b Babylon in *Chaldea*, where it is most probable the Apostle was at the writing of this Epistle; the *Jews* being very numerous in those parts, as having settled themselves there ever since the Captivity; and *Peter* being an Apostle of the Circumcision, his Work lay much thereabout. The Papists would have *Babylon* here to be *Rome*, as *Rev.* 17. and that *Peter* gives it that Name rather than its own, because being escaped out of Prison at *Jerusalem*, *Act.* 12. 12, 25. he would not have it known where he was. But how comes he than had been so bold before, to be so timorous now? Did this become the Head of the Church, the Vicar of Christ, and Prince of the Apostles? And is it probable he should live 25 years at *Rome* (as they pretend he did) and yet not be known to be there? Where-ever he was, he had *Mark* now with him, who is said to have died at *Alexandria* the eighth year of *Nero*, and *Peter* not till six years after: If *Mark* then did first constitute the Church of *Alexandria*, and govern it (as they say he did) for many years, it will be hard to find him and *Peter* at *Rome* together. But if they will needs have *Rome* be meant by *Babylon*, let them enjoy their Zeal, who rather than not find *Peter*'s Chair would go to Hell to seek it; and are more concerned to have *Rome* be the Seat of *Peter*, than the Church of Christ.

14 * Greet one another with a kiss of Charity *e*. Peace be with you all that are in Christ Jesus *f*, Amen.

* Rom. 15. 16.

e See, beside the place in the Margin, 1 *Cor.* 16. 20. and 2 *Cor.* 13. 12. *f* United to him by Faith, and Members of him.

THE

The second Epistle general OF PETER.

The ARGUMENT.

IT cannot be denied, but that some Question there hath been, both about the Pen-men, and the Authority of this Epistle. The former hath been questioned, because of the difference of the Stile of this, from that of the former Epistle. But, to say nothing of a great likeness of Stile in both, observed by some; why might not the same Person see fit or different Occasions, and according to the different things he wrote about, to change his way of Writing? Or why may not the Holy Ghost use his Instruments in what way he please, and not only dictate to them the matter they are to write, but the Expression and Phrase? Why must an Infinite and Sovereign Agent be bound up, and confined to the Parts and Qualifications of the Men he inspired? And if we set aside the Judgment of several Councils and Fathers (which yet might go far) two great Arguments may be drawn from this first Chapter, to prove Peter *to be the Pen-man of this Epistle. One from the Inscription of it, where we have both his Names,* Simon *and* Peter, *prefixed to it. Another from* v. 16. *where he affirms himself to have been present with Christ at his Transfiguration; from whence we may well argue, that none having ever ascribed it to* John, *and* James *being dead before, (tho if he had been alive, it cannot be imagined that he should put* Peter's *Name to any Epistle of his own writing) and there being none but they two present with our Lord at that time, beside* Peter, *Matth.* 17. 1. *none but he could be the Writer of it. And indeed, as some observe, if this Epistle be not* Peter's, *when his Name is set to it, it is so far from being Canonical, that it is not fit so much as to be reckoned among the Apocryphal Books, having so great a Lye in the Front of it. As for the Authority of it, there can be no doubt of that, if* Peter *were the Writer, when nothing concurs in it repugnant to other parts of Scripture, or unbecoming the Grace and Stile of an Apostle. And though some of the Ancients have questioned it, yet many more have acknowledged it; nor was it ever numbered among Apocryphal Writings. And its not being found in the first* Syriack *Version, can but argue its being questioned by some, not its being rejected by all. It seems to be writ to the* Jews *of the Dispersion, as the former was, which appears by* chap. 3. v. 1, 2. *where he mentions the former written to them; and this was written not long before his Death,* v. 14. *The Scope of it is, partly to call to their Remembrance the Truths he had preached among them, that so when they should be destitute of the Apostles preaching to them, yet they might remember the pure Doctrine they had learned of them,* chap. 1. 12, 15. *and might thereby be fortified against the Errors of false Teachers,* chap. 2. 1. *and partly to persuade and stir them up to diligence in Holiness, and constancy in the Faith. As in his first Epistle he had exhorted them to Patience under the Tyranny of Persecutors, lest they should yield to them; so in this he exhorts them to Perseverance in the Truth of the Gospel, against the Deceptions of Heretickes, lest they should be seduced by them,* chap. 2. 3. *and continue in Holiness, notwithstanding the Profaneness of Scoffers,* chap. 3.

CHAP. I.

1 ‖Simon Peter, a servant and an apostle *a* of Jesus Christ, to them that have obtained like precious faith *b* with us *c*, through the righteousness *d* of God, † and our saviour Jesus Christ *e*:

‖ Or, *Simeon.*

† Gr. *of our God and Saviour.*

a *i.e.* Such a Servant as is likewise an Apostle. The former agrees to all Gospel-ministers generally, the latter is a Title of a greater Eminency, and so he intimates, that he writ to them not meerly as an ordinary Minister, but in the Authority of an Apostle, an Officer of the highest degree in the Church. *b* Not in respect of the degree or strength of it, but in respect of the Object, Christ, and the Benefits that come by it, Justification, Sanctification, Adoption, *&c.* in which respect the Faith of the weakest Believer is as precious as that of the strongest. *c* Either with us Apostles, or with us Jewish Christians born, or inhabiting in *Judea.* *d* The *Greek* Preposition which we render *through*, may likewise be rendred, *with*, as *v.* 5. and *Acts* 7. 38. in the Church, that is, *with* the Church; and so the sense is either, 1. Through the Righteousness, *i. e.* Truth and Faithfulness of Christ in his Promises, whereof the Faith of the Saints was an Effect: Or, 2. through the Righteousness of Christ, as the meritorious Cause of their Faith: Or, 3. *with* the Righteousness of Christ imputed to them, and made theirs upon their believing. They had obtained like precious Faith as the Apostles themselves and others had, together with the Righteousness of Christ, an Interest in which always accompanies Faith, *Rom.* 4. 22. *e* There being but one Article in the *Greek*, these words are to be understood conjunctly, the Particle, *and*, being but an explicative, and the sense is, Through the Righteousness of our God, *even* our Saviour Jesus Christ, who is God: See the like, *v.* 11. and *ch.* 3. 18. *Joh.* 20. 28. *Tit.* 2. 13.

2 * Grace and peace be multiplied unto you, through the ‖knowledge *f* of God, and of Jesus *g* our Lord;

* 1 Pet. 1. 2. Jude 2.

f Or Acknowledgment, *i. e.* Faith, whereby we are made Partakers of all the saving Graces of the Spirit; and whereby being justified, we are at peace with God, *Rom.* 5. 1 *g* There being no saving Knowledge of God, or Faith in him, but by Christ.

3 According as *h* his divine power *i* hath given unto us all things *k* that *pertain* unto life *l* and godliness, * through the knowledge of him that hath called us ‖ to glory and virtue *m*;

* Joh. 17. 3.

‖ Or, *by.*

h This may refer either, 1. to what goes before, *Grace and Peace be multiplied unto you*, &c. *according as his divine Power hath given unto us*, &c. and then in these words the Apostle shews what Reason there was to hope, that Grace and Peace should be multiplied to them, and perfected in them, *viz.* because God hath already given them all things per-

pertaining to Life and Godliness, *q. d.* he that hath done thus much for you, will do more, and finish his Work in you. Or, 2ly. to what follows, and then the *Greek* Phrase rendred, *according as*, is not a Note of Similitude, but of Illation, and may be rendred, *since*, or *seing that*, and so the words are not a part of the Salutation, but the beginning of the Body of the Epistle, and relate to *v.* 5. *Seing that his Divine Power hath given unto us all things that pertain*, &c. add to *your Faith, Virtue*, &c. as God hath done his part, so do you yours in the diligent Performance of what he hath enabled you unto. *i* Divine Power may relate either to God, or rather to Christ, immediately going before, and then it tends to the confirming their Hope of the Multiplication of Grace, and Peace to them, not only from God, but from Christ, in that they had already experienced *his Divine Power* in giving them *all things pertaining to Life and Godliness*, i. e. whatever may be helpful to it, the Spirit, Faith, Repentance, *&c. Joh.* 7. 39. and 2 *Cor.* 4. 6. and 2 *Tim.* 2. 25. *l* Either, 1. *spiritual Life*, and then *Godliness* may be added by way of Explication, that Life which consists in Godliness; or a godly Life; or, by *Life*, may be meant the inward permanent Principle of spiritual Acts, and the Exercise of them may be called *Godliness*, as the Perfection of that Principle is called *Glory*. Or, 2ly. *Eternal Life*, to which we attain through Godliness, as the way; and then likewise they are understood distinctly, *Life* as the end, and *Godliness* as the means; and so *Life* in this Verse is the same as *Peace* in the former; and *Godliness* the same as *Grace*. *m* According to our Translation, *Glory* may be the same as *Life*, before, and *Virtue* the same with *Godliness*, and then the words set forth the end of God's calling us, *viz.* unto *Glory*, or *Life* hereafter, as well as *Virtue* or *Godliness* now. But the *Greek* Preposition *διὰ*, is no where (as some observe) in the New-Testament found to signifie *to*; for in *Rom.* 6. 4. (which some alledge) it is best rendred *by*; *Glory* being there put for God's power, and therefore our Margin here reads it *by* Glory and Virtue; which may either be, by an *Hendiadis*, for gorious Virtue, taking Virtue for Power, that glorious Power of God, which is put forth in calling us, *Ephes.* 1. 18, 19. or his Goodness and Mercy which appears in the same Calling, in which sense the word may be understood, *See Tit.* 3. 4, 5. 1 *Pet.* 2. 9. or (which comes to the same) Glory being often taken for Power, *Job.* 2. 11. by *Glory* and *Virtue* may be meant God's Power, and Goodness, or Mercy.

4 Whereby *n* are given unto us exceeding great and precious promises *o*, that by these ye might be * partakers of the divine nature *p*, having escaped the corruption *q* that is in the world through lust.

* Heb. 12. 10. 1 Joh. 3. 2.

n This word may be rendred, *is that, for that, in as much as*, and then this is an Explication of the things that pertain to Life and Godliness, to Glory and Virtue, all those things being contained in the Promises; or *whereby* may be understood of the Glory and Virtue last mentioned, taking them in the larger sense explained, *v.* 3. *q. d.* by which glorious Goodness and Mercy to us. *o* By Promises we may understand either the matter of the Promises, the things promised, *Heb.* 10. 36. such as Redemption by Christ, Reconciliation, Adoption, *&c.* and then they are called exceeding great and precious, in comparison of all temporal and worldly things; or else the Promises themselves, which are called *great*, because of the Excellency of the things contained in them, and *precious* in Relation to us; great Things being not only contained in the Promises, but by them secured to us. *p* We are said to be Partakers of the Divine Nature, not by any Communication of the Divine Essence to us, but by God's impressing upon us, and infusing into us those divine Qualities and Dispositions (Knowledge, Righteousness, and true Holiness) which do express and resemble the Perfections of God, and are called his Image, *Ephes.* 4. 24. *Col.* 3. 10. And we are said to be made Partakers of this Divine Nature by the Promises of the Gospel, because they are the effectual means of our Regeneration (in which that Divine Nature is communicated to us) by reason of that quickning Spirit which accompanieth them, 2 *Cor.* 3. 6. works by them, and forms in us the Image of that Wisdom, Righteousness, and Holiness of God, which appears in them; or of that *Glory of the Lord*, which, when by Faith we behold in the Glass of Gospel-Promises, we are *changed into the same Image, even as by the Spirit of the Lord*, 2 Cor. 3. 18. Or, the Divine Nature may be understood of the Glory, and Immortality of the other Life, wherein we shall be conformed to God, and whereof by the Promises we are made Partakers. *q* Either by Corruption here we are to understand, 1. *Destruction*, to which the greatest Part of the World is obnoxious through Lust, and then Corruption must be opposed to *Life*, and *Peace* before, and *Lust* to *Virtue* and *Godliness*: Or, 2. rather all the *Pravity* or Wickedness of human Nature, which is here said to be, *i. e.* to reign and prevail in the World, or worldly Men through Lust, or habitual Concupiscence, which is the Spring and Root from which it proceeds, and then the sense is the same as *Gal.* 5. 24. This *Corruption* through Lust is opposed to the *Divine Nature* before, and *escaping* this Corruption agrees with being *Partakers* of that Divine Nature. See *Eph.* 4. 22, 23, 24. *Col.* 3. 5, 10.

5 And besides this *r*, giving all diligence, add *s* to your faith *t*, virtue *u*; and to virtue, knowledge *x*;

r Here the Apostle begins his Exhortation, that since God had done so much for them, *v.* 3, 4. they would likewise do their Duty; and that their care and diligence in improving the Grace they had received, might be added to his Bounty in giving it them. *s* Or, *minister unto*; or it may be a Metaphor taken from the ancient way of Dancing, in which they joyned Hands one with another, thereby helping, and holding up one another. *Faith* is here set forth as the first Grace, and which (as it were) leads up, the rest following it, and attending upon it, yet all in conjunction one with another. *t* Faith is set in the first place as the prime Grace of a Christian, the Foundation and Root of all other, as being that without which nothing else can be pleasing to God, *Heb.* 11. 6. *u* By *Virtue* he seems to understand Universal Righteousness, or a Complication of all those Graces by which Faith is wont to work; and this being more general, he proceeds from it to others that are more special. *x* By this may be meant Spiritual Prudence, which governs and directs other Vertues in their actings; and it is called *Knowledge*, because it consists in the practical Knowledge of the Will of God. See 2 *Cor.* 6. 6. and 1 *Pet.* 3. 7.

6 And to knowledg, temperance *y*; and to temperance, patience *z*; and to patience, godliness *a*;

y A Grace which represseth, and curbs in, not only sensual Lusts, but all inordinate Appetites, *Gal.* 5. 22. *Tit.* 1. 8. *z* That Christian Fortitude whereby we bear Afflictions and Injuries, so as to persevere in our Duty without being moved by the Evils that attend us in the doing of it. *a* Which respects our immediate Duty to God, and comprehends all the Duties of the first Table. This is joyned to Patience, as being that which reacheth us, in all we suffer, to acknowledge God's Providence, and Promises of Deliverance, and Recompence.

7 And to godliness, brotherly kindness *b*; and to brotherly kindness, charity *c*.

b A love to those that are of the Houshold of Faith. This is joyned to Godliness, to shew that it is in vain to pretend to true Religion, and yet be destitute of brotherly Love. *c* This is more general than the former, and relates to all Men, even our Enemies themselves.

8 For if these things be in you and abound *d*, they make *e* you that ye *shall* neither *be* † barren *f*, * nor unfruitful *g* in the knowledge *h* of our Lord Jesus Christ.

† Gr. *idle.*

* Tit. 3. 14.

d If ye not only have these Graces in you, but abound, or grow in them, both as to the inward degree, and outward Exercise of them. *e* Either they make you, or declare you not to be barren, or both; they will be both the Causes and Evidences of your not being barren. *f* Or, *slothful, idle, unactive.* *g* Void of good Works, which are frequently compared to Fruits, *Matth.* 3. 10 and 7. 17, 18, 19. *Gal.* 5. 22. *h* *i.e.* The Faith of Christ. But more is implied here, that expressed, *q. d.* they will make you be active and fruitful in the Knowledge of Christ, and declare you to be so, and thereby make it appear, that ye have not in vain learned Christ.

9 But he that lacketh these things *i*, * is blind *k*, and cannot see afar off *l*, and hath forgotten that he was purged from his old sins *m*.

* 1 Joh. 2. 9, 11.

i He that doth not live in the Exercise of the fore-mentioned Graces. *k* Spiritually blind, as being destitute of saving Knowledge. *l* The *Greek* word is variously translated; the most probable account of it is either, 1. that it signifies to *feel* the way, or *grope* as blind Men do; and then the meaning is, He that lacketh these things is blind, and as a blind Man, gropes, not knowing which way to go; he is really destitute of the Knowledge he pretends to: Or, 2ly, to be *purt-blind*, or short-sighted, so as to see things near hand, but not *afar off*, as our Translation hath it; and then the sense is, That such a one sees only the things of the World, but cannot look so far as Heaven to discern things there, which if he did, he would walk in the way that leads thither, *viz.* in the Practice of the Duties before prescribed. *m* He is judged in the sight of God, to forget a Benefit received, that is not effectually mindful of it, in living suitably to it. And so here, he that professeth himself to have been purged from his old Sins, in Justification and Sanctification, by the Blood and Spirit of Christ, 1 *Cor.* 6. 11. *Ephes.* 5. 25, 26, 27. and yet still lives in Sin, and in the neglect of the Duty he is engaged to, practically declares his Forgetfulness of the Mercy he professeth to have been vouchsafed him; and accordingly may be interpreted, to have forgotten it, in that he acts like one that had. Or, if this be understood of one that is really purged from his old Sins, yet

he may be said to forget that so far as he returns again to them, or lives not up to the ends of his Purgation, *Luke* 1. 74, 75.

10 Wherefore the rather, brethren, give diligence *n* to * make your calling *o*, and election *p* sure *q*: for if ye do these things *r*, ye shall never fall *f*.

* 1 Joh. 3. 15.

n Vic. In the Exercise of the forementioned Graces. *o* Your effectual Calling to the Faith of Christ. *p* Your eternal Election to Grace and Glory. *q* Not in respect of God; whose Counsel is in it self sure and stable, *Rom.* 11. 29. 2 *Tim.* 2. 19. but in respect of your selves, who may best discern the cause by its effects, and so your Election by your good Works to which you were chosen, *Ephes.* 1. 4. and which prove your Calling, (as being the proper genuine Fruits of it, *Ephes.* 4. 1, 2. &c.) as that doth Election from whence it proceeds, *Acts* 13. 48. *Rom.* 8. 30. *r* The things prescribed, *v.* 5, 6, 7. *f* Not wholly apostatize from God's ways, nor so fall through Temptation into any Sin, as not to recover out of it.

11 For so an entrance shall be ministred to you abundantly *t* into the everlasting kingdom of our Lord and Saviour Jesus Christ.

t Or, *richly*; while ye *minister*, or add one Grace to another, one good Work to another, *v.* 5. &c. God likewise will *minister* (the same word is here used, as *v.* 5.) or add largely, or richly the Supplies of the Spirit, in Grace, and Strength, and Consolation, and whatsoever is needful for you in the way, whereby your Faith may be increased, your Joy promoted, and your Perseverance secured, till ye come into the Possession of the everlasting Kingdom.

12 Wherefore I will not be negligent *u* to put you always in remembrance of these things, though you know them *x*, and be established in the present truth *y*.

u i. e. I will be diligent and careful. *x* He prevents an Objection, *q. d.* though ye know these things already, yet being things of great moment, and you being better with Temptations, encompassed about with Infirmities, and while you are on the Earth, being in a Land of Forgetfulness, it is necessary to put you in mind of what you know, that ye may remember to do it. See the like, *Rom.* 15. 14, 15. and 1 *John* 2. 21. *y* The Truth of the Gospel now revealed to you; that which was the great Subject of the Apostles Preaching and Writings, that Jesus Christ was the Christ; That Redemption was wrought by him; That he was risen from the dead; That whosoever believed on him, should receive Remission of Sins, *&c.* the Promise made to the Fathers being now fulfilled, *Acts* 13. 32, 33. and what was future under the Old-Testament, being present under the New.

13 Yea, I think it meet as long as I am in this tabernacle *z*, to * stir you up *a*, by putting *you* in remembrance.

* Chap. 3. 1.

z In the Body; *q. d.* having not long to live, I would live to the best purpose, and so as I may do the most Good. He calls his Body a Tabernacle both in respect of its short continuance, its mean Structure, and his laborious life in it. *a* To awaken and rouze you up, as ye have need, the Flesh being slothful; and lest ye should by security and slightness lose the Benefit of what ye have learned: where Knowledg is not wanting, yet Admonitions may be useful.

14 * Knowing that shortly I must put off *b* *this* my tabernacle *c*, even as † our Lord Jesus Christ hath shewed me *d*.

* See Deut. 4. 21, 22. 2 Tim. 4. 6. †Joh. 21. 18, 19.

b A Metaphor taken from Garments; the Soul while in the Body, is clothed with Flesh, and Death to the godly is but the putting off their Clothes, and going to Bed, *Isa.* 57. 2. *c* See 2 *Cor.* 5. 1. *d John* 21. Christ tells *Peter* of the kind of his Death, that it should be violent, but speaks nothing there of the circumstance of the time; and therefore either this Apostle had a twofold Revelation of his Death, the former as to the manner of it, and this latter concerning the time: Or, if this here were no other Revelation but that, *John* 21. it may be said, that *v.* 18, 22. Christ intimates that *Peter's* Death should be before *John's*, who should live till he came, *viz.* in Judgment against *Jerusalem* to destroy it, which *Peter* now (observing the Affairs of the *Jews*, and considering his Masters words, *Matth.* 24.) perceived to be nigh at hand; and thence infers, that his own Death was not far off.

15 Moreover, I will endeavour that ye may be able after my decease, to have these things *e* always *f* in remembrance *g*.

e The Doctrine before delivered concerning Faith in Christ, the Practice of good Works, and their continuance in both. *f* This may be joyned either to *endeavour*, and so relate to the Apostle himself; he would always be diligent, and do his part, that they might have these things in remembrance: or rather, (according to our Translation) to *having in remembrance*, *Peter* being now near his end; and therefore this *always*, may better refer to them that were to live after him, than to himself that was so soon to die. *g* Or, *to commemorate* them, *viz.* to the Benefit, and Edification of the Church; and this includes their having them in remembrance, but implies something more.

16 For we have not followed * cunningly devised fables *h*, when we made known unto you the power *i*, and coming *k* of our Lord Jesus Christ, but were † eye-witnesses of his majesty *l*.

* 1 Cor. 1. 17. & 2. 1. † Mat. 17. 1, 2. 1 Joh. 1. 1. and 4. 14.

h Human Figments artificially contrived, either to please and gratifie Mens Fancies, or to deceive and pervert their Judgment; *q. d.* the things we have preached unto you (the Sum of which is the Power and Coming of our Lord Jesus Christ) are *the true Sayings of God*, not the Fictions of Men; and so he may have respect both to Heathenish and Jewish Fables. See 1 *Tim.* 1. 4. & 4. 7. 2 *Tim.* 4. 4. *Tit.* 1. 14. *i* This relates to the Divine Nature of Christ with its glorious Effects, the efficacy of his Doctrine, the Miracles whereby he confirmed it, and especially his Resurrection from the Dead, *Rom.* 1. 4. *k* This respects his Human Nature, his coming in the Flesh, in which he manifested the Power before-mentioned; both together contain the Sum of the whole Gospel, *viz.* That Christ, the promised *Messiah*, is come in the Flesh, and that he was furnished with Power sufficient, and Ability to save Sinners to the utmost. Or, Christ's coming here may be his second coming, to which the word here used is for the most part applied in the New-Testament, and whereof his Transfiguration in the following Verse was a Representation, and a Fore-runner; and in the Belief of which the Apostle would confirm these Saints against those that scoffed at it, *ch.* 3. *v.* 3, 4. *l* By Christ's Majesty may be understood all that Glory which did shine out in him during the whole time of his abode upon earth, *John* 1. 14. but especially that more eminent Manifestation of it in his Transfiguration in the next Verse.

17 For he received from God the Father honour, and glory *m*, when there came such a voice to him from the excellent glory *n*, * This is *o* my beloved Son, in whom *p* I am well-pleased.

* Mat. 17. 5.

m Either Honour and Glory for glorious Honour; or *Glory* may relate to that Lustre which appeared in the Body of Christ at his Transfiguration, *Matth.* 17. 2. and *Honour* to the Voice which came to him from his Father, and the honourable Testimony thereby given him. *n* Either from Heaven, or from the glorious God the Father of Christ, who, by this Voice, did in a special manner manifest his glorious Presence. *o I. e.* This is the *Messiah* so often promised, and therefore all that was spoken of the *Messiah* in the Law and the Prophets, centers in him. *p* This implies not only that Christ is peculiarly the Beloved of the Father, but that all they that are adopted to God by Faith in Christ, are beloved, and graciously accepted in and through him, *Matth.* 3. 17. *John* 17. 26. *Ephes.* 1. 6.

18 And this voice which came from heaven we *q* heard *r*, when we were with him in the holy *s* mount.

q I, and *James*, and *John*. The Apostle avoucheth himself to have been an Ear-witness, as well as Eye-witness of Christ's Glory, hereby intimating that there was as much certainty of the Gospel, even in a *human* way, as could possibly be obtained of any thing that is done in the World, seeing Men can be *humanly* certain of nothing more, than of what they perceive by their Senses: compare 1 *John* 1. 1, 3. *s* So called, not because of any inherent Holiness in it, but because of the extraordinary Manifestation of God's Presence there, in the same sense as the *Ground* is called *holy* where God appeared to *Moses* and *Joshua*, Exod. 3. 5. *Josh.* 5. 15.

19 We have also a more sure word of prophecy *t*, whereunto ye do well that ye take heed *u*, as unto * a light *x* that shineth in a dark place *y*, until the † day dawn, and the day-star *z* arise in your hearts.

* Joh. 5. 35. † Rev. 2. 28. & 22. 16.

t Peter having proved the certainty of the Evangelical Doctrine, by their Testimony that had seen Christ's Glory in his Transfiguration, and heard the Father's Testimony of him, now proves the same by the Testimony of the Prophets under the Old-Testament, and calls the word of Prophecy *a more sure Word*, comparing it either, 1. with the Voice from Heaven, then which he calls the word of Prophecy more firm or sure, not in respect of Truth (which was equal in both) but in respect of the manner of its Revelation, the Voice from Heaven being transient, and heard only by three Apostles; whereas the Word of Prophecy was not only received by the Prophets from God, but by his Command committed to Writing, confirmed by a Succession of their fellow-Prophets in their several Generations, and approved by Christ himself, and by him preferred before Miracles themselves, *Luke* 16. 29, 31. Or, 2. with the Testimony

stimony of *Peter* and the other two Apostles concerning that Voice which came to Christ, than which Testimony the Word of Prophecy is said to be more sure; not simply and in it self, but in respect of those to whom the Apostle writes; it was more firm in their Minds who had received it; or, more sure as to them that were *Jews*, and had so fully entertained the writings of the Prophets, and had them in so great Veneration, being confirmed by the consent of so many Ages; whereas the Testimony of these Apostles did not so fully appear to them to be Divine, as not being hereto fore expressed in Scripture. *u i. e.* That ye search and study it, subject your Consciences to the Power of it, and order your Conversations according to it. *x* Or, *Lamp*, to which the Word is often compared, *Psal.* 119. 105. *Prov.* 6. 23. Because, as a Lamp, or Candle lighted, dispells the Darkness, and gives Light to those that are in the House, or Room where it is; so the Word gives Light to all that are in God's House, as the Church is called, 1 *Tim.* 3. 15. *y* Or *Dirty*, squalid, because places that have no Light, are usually filthy; the Dirt which is not seen is not removed. *z* Either, 1. The last day called *the Day* by way of excellency, because when it once begins, it will never end, and will be all Light without any Darkness; and then what is said of the Word of Prophecy, is to be understood of the whole Scripture; and the sence is, that whereas the whole time of this Life is but a kind of Night of Error and Ignorance, God hath set up his Candle, given us the Light of the Scripture to guide us, and lead us till we come to the glorious Light of the future Life, in which we shall have no need of the Light of the Scripture to direct us, but shall see God as he is, and Face to Face, 1 *Cor.* 13. 12. According to this Exposition, the *dawning of the Day*, and the *Day-Star arising*, do not signify different parts of the same day, but rather the whole Day as opposed to that Darkness which would totally over-spread us, were it not for the Light the Word affords us: Our Minds of themselves are dark, in them the Light of the Word shines, and dispells the Darkness by degrees, according as the Spirit gives us more understanding of it, but yet the Darkness will not be wholly removed, till the Day of Eternal Life dawn upon us, and the Day-Star of the perfect Knowledg of God in the Beatifical Vision arise in our hearts. Or, 2. By the Day-dawning, and the Day-Star arising, may be understood a more full, clear, and explicit Knowledg of Christ, and the Mysteries of the Gospel; and then this relates particularly to the Prophecies of the Old-Testament; and, as *Paul* calls the times of the Old-Testament, a *Night*, *Rom.* 13. 12. as being a time of Darkness and Shadows, in comparison of the Light, and Knowledg of Christ under the New-Testament; so *Peter* here compares the Writings of the Prophets to a Candle, which gives some, but less Light, and the Preaching of the Gospel to the Day-dawning, and Day-Star arising; and commends these Christian *Jews* to whom he writ, for making use of, and attending to, even this lesser Light, till they attained to greater degrees of Illumination, and the Day-Star of a more full and clear knowledg of Christ, as revealed in the Gospel, did arise in their Hearts. This Exposition is favoured by *Act.* 17. 11. they there, and so the *Jewish* Converts here, did search the Scriptures, to see if the things spoken by the Apostles did agree with what was before written by the Prophets; and as they there, so these here, are commended for their diligence in so doing, and intimation given them, that they must attend to the Light of the Old-Testament-Prophecies, till they were thereby led into a greater knowledg and understanding of the Gospel-revelation.

20 Knowing this first *a* that * no prophecy of the Scripture is of any private interpretation *b*.

* Rom. 12. 6.

a Either, principally and above other things, as being most worthy to be known; or, knowing this as the first Principle of Faith, or the first thing to be Believed. *b* The *Greek* word here used, may be rendred, either, 1. as our Translators do *Interpretation* or Explication, and then the meaning is, not that private Men are not to interpret the Scripture, only refer all to the Church; but that no Man, nor Company of Men, no Church nor publick Officers are to interpret the Scripture of their own Heads, according to their own Minds, so as to make their private sence be the sence of the Scripture, but to seek the understanding of it from God, who shews them the meaning of the Word in the Word it self (the more obscure places being expounded by the more clear) and by his Spirit leads Believers in their searching the Scripture, into the understanding of his Mind in it. God himself being the Author of the Word, as *v.* 21. is the best Interpreter of it: Or, 2. *Mission* or *Dimission*, a Metaphor taken from Races, where they that ran, were let loose from the Stage where the Race began, that they might run their Course. The Prophets in the Old-Testament are said to *Run*, as being God's Messengers, *Jer.* 23. 21. and God is said to *send* them, *Ezek.* 13. 6, 7. and then this doth not immediately concern the Interpretation of the Scripture, but the first Revelation of it, spoken of in the next Verse; and the question is not, Who hath Authority to Interpret the Scripture now written? but, What Authority the Penmen had to write it? and consequently, what respect is due to it? and, why Believers are so carefully to take heed to it. And then the meaning is, that it is the first Principle of our Faith, that the Scripture is not of Human Invention, but Divine Inspiration; that the Prophets writ not their own private Sence in it, but the Mind of God; and at his Command, not their own Pleasure.

21 For * the prophecy *c* came not ‖ in old time by the will of man *d*, but holy men of God *e*, spake *as they were* moved *f* by the Holy Ghost.

* 2 Tim. 3. 16. 1 Per. 1. 11. ‖ Or, *at any time.*

c The Prophetical Writings, or Word of Prophecy, *v.* 19. *d* The Prophets spake not of themselves what and when they pleased, *e* Prophets, called Men of God, 1 *Sam.* 2. 27. and 9. 6. and 1 *Kings* 17. 18. and elsewhere. They are here called *Holy*, not only because of their Lives wherein they were examples to others, but because they were the special instruments of the Holy Ghost, who sanctified them to the work of Preaching, and Penning what he Dictated to them. *f* Or, *carried out*, or *acted*, *i. e.* elevated above their own natural abilities. This may imply the illumination of their Minds with the knowledg of Divine Mysteries, the gift of Infallibility, that they might not err, of Prophecy to foretell things to come, and a peculiar instinct of the Holy Ghost, whereby they were moved to Preach or Write.

CHAP. II.

1 BUT * there were false prophets also *g* among the people *h*, even as there † shall be false teachers *i* among you *k*, who shall privily bring in *l* damnable heresies *m*, even denying *n* the Lord *o* that bought *p* them, and bring upon themselves swift *q* destruction.

* Deut. 13. 1. †Match. 24. 11. 1 Cor. 11. 19. 1 Tim. 4. 1. 2 Tim. 3. 1, 5. Jude 18.

g The Apostle having been exhorting them to continuance and progress in Faith, admonishing them here of such as might labour to draw them from it; and having made mention of the Old-Testament-Prophets, Holy Men of God, he hereby takes occasion to tell them of, and caution them against false Teachers which would be among themselves. This *also* in the Text plainly relates to what went before, *q. d.* together with those Prophets which were sent by God; there were likewise false Prophets, such as were not sent of him. *h* The People of *Israel*. *i* Teachers of false Doctrine, *Matth.* 7. 15. *Act.* 20. 29. *k* Among you *Jewish*, as well as among the *Gentile* Christians; or, among you as Christians and God's People under the New-Testament in opposition to the People of God under the Old. *l* The *Greek* word signifies either, *to bring in silly* and craftily under specious pretences, and without being observed, *Gal.* 2. 4. *Jude* 4. or, to *bring in over and above*, or *beside* the Doctrine of the Gospel, which they did not renounce; or, both may be implied. *m* Gr. *Heresies of Destruction*, *i. e.* Destructive, such as lead to Destruction, *viz.* Eternal, or Damnation. *n* Either in their Words or their Practices, either directly, or by consequence of their Doctrines or Actions: They that profess they know God, but contradict that Profession in their Lives, are said to deny him, *Tit.* 1. 16. *o* Either, 1. God the Father, so called, *Luke* 2. 29. *Act.* 4. 24. &c. and probably *Rev.* 6. 10. Nor is there any necessity, but *Jude* 4. the word may be understood of God the Father; or, rather, 2. Christ. *p* If we understand it of God the Father, the sence is, either, 1. Denying God that bought them, or acquired them and made them his, *viz.* By calling them out of the darkness and gross wickedness of the World, to the knowledg of Christ and the Gospel, and the fellowship of his Church. In this general sence the word *Buying* is sometimes taken, *Isa.* 55. 1. *Rev.* 3. 18. or, 2. Denying God that bought the people of *Israel* (where of these false Teachers that should be among the Christian Jews were to be a part) out of *Egypt* to make them his peculiar People, whereof they would boast themselves, and yet by their wicked practices, deny that God that bought them; the words seem to be taken out of *Deut.* 32. 6. *Is not he thy Father that hath bought thee?* as likewise from *v.* 4. of that Chapter *Peter* calls them *Spots*, *v.* 13. of this Chapter: but if we understand it of Christ, which seems most probable; the sence is, either, 1. That Christ bought or redeemed them (in which sence the word is sometimes taken) in that by his Death he purchased the continuance of their lives, and the staying of their execution, and rescued them from that present Destruction, which, without Christ's interposition had seised on them, as it had likewise on the whole visible Creation immediately upon the Apostacy of Mankind. Or, 2. This is spoken not only of their pretences, that they should profess themselves redeemed by Christ, but in the stile of the visible Church, which should judge them to be so till they declared the contrary by their wicked actions; and it likewise holds true in a forensical or judicial stile, according to which whosoever professeth himself to be redeemed by Christ, and yet denies him in his deeds, is said to deny the Lord that bought him; it being

alike as to the greatness of the Crime, whether he be really Redeemed, or professing himself to be so, denies his Redeemer. *q* Shall hasten their own Destruction, it may be Temporal in this World, to be sure, Eternal in the other. It may be called *swift*, as coming upon them unawares, and when they think least of it, as 1 *Thess.* 5. 3.

‖Or, *lascivious ways*, as some Copies read.

2 And many shall follow their ‖ pernicious ways *r*, by reason of whom *s* the way of truth *t* shall be evil spoken of *u*.

r Gr. Their *Destructions*, i. e. those ways of Error which are attended with Destruction, (the Effect being put for the Cause, by a Metonymy) and the sence is, that as these false Teachers shall bring Destruction upon themselves by their Heresies; so others, running with them into the same Errors, shall fall into the same Destruction. *s* Or, *by whom*, *viz.* these False Teachers, or their Followers, or both. *t* The Gospel, so called, as being the Doctrine of saving Truth. It is called *the Way*, Act. 9. 2. and 19. 9. and 22. 4. *the way of Salvation*, Act. 16. 17. *the way of the Lord*, Act. 18. 26. a Blasphemed, whether by false Teachers themselves, and their followers, or by others taking occasion by them, see *Rom.* 2. 24. and 1 *Tim.* 6. 1. *Tit.* 2. 5.

* Tit. 1. 11.

3 And * through covetousness shall they with feigned words *x* make merchandise of you *y*, whose judgment *z* now of a long time *a* lingreth not *b*, and their damnation *c* slumbreth not *d*.

x Deceitful Speeches, which have a shew of Truth to hide their Errors. *y* As of Slaves or Beasts; it seems to be a Metaphor taken from Merchants that speak great things of bad Wares, the better to vend them; the sence is, with specious words, and pious pretences, they shall deceive you to make a gain of you. *z* Or, *Condemnation*. *a* Being of old determined by God, and foretold in the Scripture, and so nearer than they themselves imagine. *b i. e.* Goes on apace, and hastens on them. *c* Or, *Destruction*. *d i. e.* Watcheth, as ready to overtake them in its time; it may be a Metaphor taken from a Traveller, as *Prov.* 6. 11. or the Apostle alludes to *Dan.* 32. 35. where the like expression is found; see *v.* 1. of this Chapter.

* Job 4. 18.
† Joh. 8. 44.

4 For * if God spared not † the angels that sinned, but cast *them* down to hell *e*, and delivered them into chains of darkness *f*, to be reserved *g* unto judgment *h*.

e Elsewhere called *the Deep*, Luke, 8. 31. and *the bottomless-Pit*, Rev. 9. 1. and 11. 7. and 17. 8. and 20. 1, 3. This implies a change, 1. Of the state of those Sinning Angels, that whereas before it was the highest among the Creatures, now it is the lowest. 2. Of their place, that whereas they were before the Throne of God with the rest of the Angels, they are now thrust down into a lower place, agreeable to their Sin and Misery. What place that is we find not expressed in Scripture; and therefore we are not to be overcurious in our enquiries after it; but may rest satisfied, that they are excluded from the place of their primitive Happiness; and are in a place, where they are afflicted with the pain both of loss and sence. *f* Either to be bound, or held with Darkness as with Chains; or kept in Chains under Darkness, as *Jude* 6. where Darkness may imply the misery and horror of their condition, and Chains, their obduration in their wickedness, their despair of Deliverance, their expectation of future Judgment, (*Heb.* 10. 27.) together with the Providence and Power of God, watching over, and holding them in that condition, till final Vengeance come upon them. It is a Metaphor taken from Malefactors Condemned, who are bound in Chains, and kept in the Dungeon till Execution. *g* So kept that they cannot escape. *h* *Viz.* That of the Last-Day, the time of their full Torment, in which the Wrath of God which they feel in a great measure now, will come upon them to the utmost.

* Gen. 7. 1, 7, 23.

5 And spared not the old world *i*, but saved * Noah the eighth *k person*, a preacher *l* of righteousness *m*, bringing in the flood upon the world of the ungodly *n*.

i The World, for Men in the World, *viz.* those that lived in it before the Flood. *k* *Viz.* together with the other Seven, his Wife, three Sons and their Wives, 1 *Pet.* 3. 20. *Noah* may be particularly named, because God had a special respect to him, and for his sake spared others. *l* Constituted to be so by Divine Authority and Commission. *m i. e.* Not only, 1. Of the Righteousness of God, who had threatned to destroy the World for its Wickedness; but, 2. Of the Righteousness of Christ upon all them that should Believe. It is not to be doubted but he preached the same Righteousness whereof he himself was Heir, and that was the Righteousness of Faith, *Heb.* 11. 7. and this he did not in Words only, but in his Actions; in that he built the Ark for the saving himself and his Houshold, which was a Type of the Salvation of Believers by Christ: and 3. Of the Righteousness of Sanctification, in his exhorting the Men that then were, to Repentance and Holiness, if possibly thereby they might prevent the approaching Deluge. *n* The whole multitude of Wicked Men then living in the World.

* Gen. 19. 24.
Jude 7.
† Numb. 25. 10.

6 And * turning the cities of Sodom and Gomorrah *o* into ashes, condemned *them* with an overthrow *p*, † making *them* an ensample unto those that after should live ungodly.

o Which being the chief of the Five, include *Admah*, and *Zeboim*, *Zoar*, the fifth being spared for *Lot's* sake, *Gen.* 14. 18. compared with 19. 25. *p i. e.* Punished them with a total Subversion, or brought that Destruction upon them to which he had condemned them. *q* Of his Wrath and Vengeance ready to be poured out upon others that should live ungodly, to deter them from the imitation of the Sins of those that had so miserably perished. The word may be rendred a *Type* (as it is, *Heb.* 8. 5. and 9. 23.) *viz.* Of Hell-Fire, which is to be the punishment of wicked Men at the Last-Day, *Jude* 7. implies as much. As the deliverance of the *Israelites* out of *Egypt*, was a kind of Type of the deliverance of all God's People to the end of the World; so the subversion of these Cities was so memorable an instance of Divine Vengeance, that the Scripture frequently alludes to it, as a Type or Pattern, when it speaks of the general Destruction of the Wicked of the World.

7 And * delivered just Lot, vexed *r* with the * Gen. 19. 16.
filthy conversation of the wicked *s*.

r Grievously afflicted or wearied. *s* Unjust, Lawless (understand *Men*) such as had no respect to Law or Justice, in opposition to *Lot*, whom he calls *just* and *righteous*.

8 (For that righteous man dwelling among them, in * seeing and hearing *t*, vexed his righteous soul from day to day with *their* unlawful deeds.) * Psal. 119. 158.
Ezek. 9. 4.

t Their wickedness was so open and shameless, that he not only heard the report of it, but saw them commit it, *Isa.* 3. 9. *u* Gr. *Tormented*, i. e. extreamly afflicted and troubled his own Soul, provoking himself to godly Sorrow at the sight and fame of their unlawful deeds. His Grief was voluntary, and he active in it; the like is said of Christ, on occasion of *Lazarus* his Death, *Joh.* 11. 33. where the Margin reads, *he troubled himself*.

9 * The Lord knoweth *x* how to deliver the godly *y* out of temptations *z*, and to reserve the unjust unto the day of judgment to be punished. * 1 Cor. 10. 13.

x According to the common Rule that words of Knowledge in Scripture connote affections, as *Psal.* 1. *ult.* God's *knowing* here implies not only his Infinite Wisdom, whereby he is never at a loss, but knows all the various ways whereby the Godly may be delivered; but likewise his love and good-will to them, whereby he is ready to do it, hath a Heart for it; so the word is taken *Eccles.* 4. 10. *Am.* 3. 10. the Text reads, *will* no more be admonished, the Margin, *knows* not, *&c.* *y* Those that walk in the Steps of just *Lot* and *Noah*, who was perfect in his Generation; this concludes what the Apostle began *v.* 4. The sum is, If God spared neither wicked Angels, nor wicked Men, destroying the old World and *Sodom*, but delivered *Lot* and *Noah*, righteous persons; he still hath Wisdom, Power and Will to deliver other godly Men, and punish other wicked Men. *z* Afflictions, *James* 1. 2, 12. *a* The *Greek* word is in the Present Tense, which may be understood, either, 1. As put for the Future, and then the sence is as in our Translation, that though God many times lets the Wicked alone in this World, so that they escape present Punishment, yet they shall not escape future Torment; they are a while spared, but never pardoned; and when free from Temporal Evils, are reserved for Eternal Vengeance. Or, 2. It may be understood as in the Present Tense, which agrees well with the instances of God's Vengeance before mentioned, which was executed on wicked Men in this World; and then the sence is, the Lord knows how to deliver the Godly out of Temptations when he sees fit, even in this Life, and how to reserve those wicked Men, whom he punisheth with Temporal Judgments here, to a much more severe and dreadful punishment at the Day of Judgment hereafter.

10 But chiefly *b* * them *c* that walk after the flesh *d* in the lust *e* of uncleanness *f*, and despise ‖ government *g*. Presumptuous *h* are they, self-willed *i*, they are not afraid to speak evil of dignities *k*.

* Jude 4, 7, 8.
‖ Or, *Dominion*.

b The Apostle here applies the general Doctrine delivered to false Teachers, whose Character he gives in several particulars; the sence is, that God reserves all wicked Men to the Day of Judgment, but those especially that second their corrupt Doctrine with a wicked Conversation. The Verb *τήρεν* is to be repeated from the former Verse. *d* To walk after the flesh is, Either 1. To follow the conducts of the sensual appetite, like brute Beasts, which are led by Sence, not by Reason or Judgment: or, 2. More especially it implies their giving up themselves to filthy Lusts, probably unnatural ones, *Jude* 7. *going after strange Flesh*. *e* I. e. *through*, or *out of*, implying the Cause, or Spring from whence their actual Uncleanness came, *viz.* their own Lust. *f* Or, *Pollution*, *q. d.* in the Lust, whereby they are polluted, or in their impure Lust. *g i.e.* Governours, or Magistrates; as Brotherhood for Brethren, 1 *Pet.* 2. 17. *h* Gr. *Bold*, or daring, *viz.* because they are not afraid to speak evil of Dignities. *i* Stubborn, refractory, addicted to their own Ways, and therefore will not be ruled by others. *k* Or, *Glories*, viz. Rulers and Magistrates, whom God hath made glorious, or on whom he hath put the Honour of being above others, and made them his own Lieutenants and Vicegerents upon Earth.

11 Whereas angels *l* which are greater *m* in power and might *n*, bring not a railing accusation *o* ‖ against them *p* before the Lord.

‖ Some read, *against themselves*.

l Good Angels, *Jude* 9. *m* Either, greater than these audacious, false Teachers, or else greater than the forementioned Dignities. *n* *I. e.* Greater in their natural Strength, and in their Dignity. *o* Use not reviling, reproachful Language; the same with speaking evil in the former Verse. *p* Either, 1. against Dignities, *v.* 10. and then the meaning is, That good Angels, great and powerful as they are, yet bring not a railing Accusation before the Lord against Magistrates and Princes, but when they have had any thing against them, yet have carried themselves with Modesty, and due respect to that Dignity in which God had placed such, having a regard to Civil Government as God's Constitution, and being themselves at God's Appointment, Guardians, and Keepers, even of wicked Kingdoms, as *Dan.* 10. and 11. Or, 2ly. *Against themselves*, as in the Margin, and then the sense is, That Angels do not reproach, nor revile each other, nay, not the Devil himself, as appears, *Jude* 9. (which place may explain this) and therefore it did ill become these false Teachers, who were so much below Angels, to condemn, revile, or rail on Princes, and Civil Magistrates, who were so much above themselves, and had their Authority from God.

* Jer. 12. 3.
Jude 10.

12 But these *q* * as natural brute beasts *r*, made to be taken and destroyed *s*, speak evil of the things that they understand not *t*, and shall utterly perish in their own corruption *u*.

q The false Teachers before-mentioned. *r* Beasts which are void of Reason, and follow only their sensual inclination. *s* Being made for Men's use, and so to be a Prey to them, while they hasten after their Food, they are taken in Nets and Snares; and being taken, are destroyed. *t* Either the great Mysteries of Religion, whereof they are stupidly ignorant; or rather, Dignities before-mentioned, which they (not knowing, or not considering them to be of God, and of so great use to Men) following the Inclination of their own corrupt Natures, speak against. *u* Or, shall be *corrupted* in their own *Corruption*, i. e. shall be utterly destroyed by their own Fault and Folly; penal Corruption (or Perdition) following upon sinful. The Sum is, That as brute Beasts which have no Reason follow their brutish Appetite, till it lead them into Destruction; and where they fought their Meat, they find their Death, *Prov.* 7. 23. so these false Teachers, not being guided by Reason, must less by the Light of the Spirit, but merily by sway of their natural Inclinations, in speaking evil of that Ordinance which God hath honoured, shall bring upon themselves that Destruction they have deserved.

13 And shall receive the reward of unrighteousness *x*, *as* they that count it pleasure to riot in the day time *y*: Spots *they are*, and blemishes *z*, sporting themselves with their own deceivings *a*, while they feast with you *b*.

x Under this general Term, all the several Sins they are charged with, are comprehended. *y* This is said to aggravate their Sin, and signifies either their Impudence in it, that they had cast off all Shame, and practised their Luxury by Day-light, whereas ordinary Sinners are wont to chuse the Night for such Works of Darkness, *Rom.* 13. 12, 13. and 1 *Thess.* 5. 7. Or their Security, that they spent the Day of their Life in their Pleasures, placing their Happiness in present Enjoyments, unmindful of a future Reckoning, and an eternal State. *z* Not only altogether polluted themselves, but such as defile others, and are Blemishes to the Church whereof they profess themselves Members. *a* Some read *Agapais* instead of *Apatais*, leaving out the Pronoun, rendred, *their own*; understand this of the Love-Feasts, in which they luxuriously gorged themselves. This might well agree with *Jude* 12. but that the generality of *Greek* Copies read *Apatais*; which we turn, *Deceivings*, i. e. either Errors, taking the word passively, *q. d.* they do but make a Sport of Sin, and please themselves with it. And this agrees too with *Jude* 12. *feeding themselves without fear*: Or Cheatings, or Impostings upon others (taking *Deceivings* actively; *q. d.* they sport themselves while they so finely deceive you, pretending Love in their Feasting with you, when they do it only to gratifie their Appetites; or sporting themselves, and making merry with what they have cheated you of. *b* *Viz.* In your Feasts of Charity, with the Specious Pretence of which they covered their Naughtiness.

‖ Gr. *an Adulteress*.

14 Having eyes *c* full of ‖ adultery *d*, and that cannot cease from sin *e*, beguiling * unstable souls *f*: an heart they have exercised *g* with covetous practices *h*: cursed children *i*.

c He mentions the Eyes, both because they let in the Objects of Lust into the Heart, *Job* 31. 1. *Matth.* 5. 28. and because the Signs of Lust in the Heart appear especially in the Eyes, *Gen.* 39. 7. *Prov.* 6. 25. *d* *Full of an Adulteress*, which either may be an Hebraism, the Concrete being put for the Abstract, as drunken for Drunkenness, and thirsty for Thirst, *Deut.* 29. 19. or it may be a proverbial Expression of the wretchedness of such Mens Hearts, when they still carried an Adulteress in their Eyes. *e* Never satisfied with looking upon, or still looking about for such Objects as might enflame their Lusts; or still seeking with wanton Looks to entice others to Folly. * Either allurring them by their Wantonness to embrace their false Doctrines, promising them Pleasures and carnal Liberties, *v.* 18. Or enticing them to Lewdness by instilling false Doctrines into them, which tend to Licentiousness. *f* Those that were not well-grounded in the Faith and Doctrine of Holiness; who might therefore easily be drawn aside. *g* An Heart wholly intent upon getting Gain, accustomed to it, and skilful in it. *h* The word is in the Plural Number, to shew, that these Seducers had several Arts and ways of exercising their Covetousness. *i* Gr. *Children of the Curse*. It may be taken either actively, for such as were Causes of a Curse, brought a Curse with them; or passively, for such as were worthy of a Curse, or obnoxious to it; as *Children of Wrath*, Ephes. 2. 3.

15 Which have forsaken the right way *k*, and are gone astray *l*, following the way of * Balaam *m* the *son* of Bosor *n*, who loved the wages of unrighteousness *o*:

* Jude 11.

k The way of *Truth*, *v.* 2. i. e. the way of Faith and Holiness, which is the only *right* way to Happiness. *l* Into the By-paths of Error. There is but one right way, and many wrong, in which they wander that leave the right. He seems to allude to *Balaam*, Num. 22. who left the way of God, which was to be obedient to God, and not go beyond his Word, *v.* 18. and ran into the way of Sin, when he went with *Balak's* Messengers to curse God's People; and therefore his way is said to be *perverse*, *v.* 32. *m* 1. In respect of their false Doctrine i. for, as *Balaam* was Disobedient to God, and against his Command, went to *Balak*; so these Men forsook the way of Truth prescribed by God in his Word. 2. In respect of their wicked Lives. *Balaam* taught *Balak* to entice the Children of *Israel* to commit Fornication, and eat things sacrificed unto Idols, *Rev.* 2. 14. and these taught Men to commit Lewdness, and indulge themselves in their Sensualities. 3. Chiefly in respect of their Covetousness, as follows. *n* Either this is the Name of his Country called *Pethor*, Num. 22. 5. and by change of two Letters, *P* into *B*, and *Th* into *S*, (frequent in the *Syriack* Language) *Bsor*, or *Bosor*: Or, the Name of his Father, called *Beor*, in *Numb.* having two Names, unless the Apostle call him *Bosor* in allusion to *Basar*, Flesh, as being of a fleshly Mind, as the false Teachers here were. Thus *Bethel* was called *Betaven*, Hos. 4. 15. and *Beelzebub* called *Beelzebul*, *the God of Dung*, Matth. 10. 25. *o* The Reward which *Balak* offered him for an unrighteous act, *viz.* the cursing of God's People.

16 But was rebuked * for his iniquity. The dumb ass speaking with mans voice, forbad *p* the madness *q* of the prophet *r*.

* Not only by the Angel's speaking to him, but by the Ass's, as follows. *p* Not in express words that we read of, but the Ass's speaking with human Voice, disserning the Angel before *Balaam* did, and going back, when he, carried out by the power of his Covetousness, would needs go forward, were so prodigious things as might sufficiently convince him of his Sin, in going to *Balak*, contrary to God's Command at first given him; and it was no small Dishonour put upon him, that he who would not hearken to God, should have an Ass for his Teacher. *q* In going against God's Command, and to curse those who, God had told him, were blessed. *Object.* *Balaam* had leave given him to go with *Balak's* Messengers, *Num.* 22. 20. and refused *Balak's* Offers, *v.* 18. *Ans.* *Balaam* did not contemn the Gifts offered, but had a Desire after them, as appears by his enquiring of God the second time, *v.* 19. tho God had fully revealed his Will to him before, *v.* 12. 2ly, God had him go, that he might bless the People, *v.* 12. compare with 20. whereas he went not out of a respect to God's Answer, but out of a covetous Mind, and a Desire to curse *Israel*, as appears by *Josh.* 24. 9, 10. and by the certain Counsel he gave, *Num.* 25. 1. compare with 31. 16. and *Rev.* 2. 14. *r* *Balaam* is called a Prophet here, either, 1. because he pretended to be so: thus the false Prophets are sometimes called absolutely Prophets, *Jer.* 6. 13. and 26. 7, 8. 11. Or, 2ly. because he really was a Prophet, though a wicked and covetous one;

one; for he enquired of God, and had Answers from him, *Num.* 6. 22. & 8. 9, 10, 18, 19. and *Moses* faies expresly, that the Lord put a word in *Balaam's* Mouth, *ch.* 23. 5, 16. and that Prophecy concerning the *Messiah*, *Num.* 24. 17. could not but be of God; yet it is probable, that *Balaam*, out of Covetousness, might sometimes use Divination; nay, it is plain in some cases he did, *Num.* 24. 1.

* Jude 12, 13. 17 * These are wells without water *s*, clouds that are carried with a tempest *t*, to whom the mist of darkness *u* is reserved for ever.

s He compares Seducers, 1. to *Wells without Water*: because as a Well invites, a Traveller to it in hope of quenching his Thirst, but being without Water, mocks his Expectation; so false Teachers making a shew of true Wisdom, and saving Knowledg, draw Men to them, but being destitute of it, delude them, and make them no wiser than they were. *t* 2. To Clouds, &c. because as Clouds many times promising Rain and Refreshment, either are scattered by the Wind, or break out into a Tempest; so these when they promise to refresh their Hearers Souls with the Truth of God, being themselves destitute of it, do them no good, or with their pernicious Errors, or corrupt Manners, do them much harm. By this Comparison he fets forth, 1. their Inconstancy, that like Clouds driven with the Wind, they are tossed to and fro, from one Doctrine to another, *Ephes.* 4. 14. And, 2. their Deceitfulness, that they make a shew of what they have not, as Clouds do of Rain, when yet they are scattered, without yielding any. *u* I. *e.* The darkest Darkness, called *utter Darkness*, Matth. 8. 12. and 22. 13 and 25. 30. by which the Torments of Hell are sometimes fet forth, as well as sometimes by Fire.

* Jude 16. † Acts 2. 40. ‖ Or, *for a little*, or, *for a while*, as some read. 18 For when they * speak great swelling *words* of vanity *x*, they allure *y* through the lusts of the flesh *z*, through much wantonness *a*, those that † were ‖ clean *b* escaped from them who live in error *c*.

x I. *e.* Big words, full of sound, and void of Sense, at least of Truth. He seems to tax the affected, vain Speech of Seducers, who were wont to clothe their erroneous Doctrines (if not disguise the Truths of God) with strange uncouth Phrases, which made a shew of some rare Discoveries, or deep Mysteries, whereas indeed they were empty of any thing solid, or tending to Edification. *y* As with a Bait; a Metaphor taken from the manner of taking Fish. *z* To which they give liberty, as a Bait to draw Men after them. *a* This explains the former, and shews what Lusts they indulge Men in, *viz.* Wantonness, and Uncleanness. *b* Truly, or really, which seems the better reading than that in the Margin: And this is said of them, 1. in respect of the Profession they made of a real Conversion. 2ly. In respect of the Assent they gave to the Word by which they were called. 3ly. In respect of the change that appeared in their outward Conversation. *c* Whether the Error of Judaism, or Heathenism wherein they had been formerly involved, and others still were. This might be the case of some in whom yet there was no saving change wrought, that they might be brought off from those more foul ways of Sin and Error in which they had walked, and yet might afterward return to the same, or as bad, *Matth.* 12. 43. and 13. 21.

* 1 Pet. 2. 16. † Joh. 8. 34. Rom. 6. 16. 19 While they promise them *liberty *d*, they themselves are † the servants of corruption *e*: for of whom a man is overcome, of the same he is brought in bondage *f*.

d Liberty for their Lusts, and so from the Yoke of the Divine Law. They abused the Name of Christian Liberty, and extended it to Licentiousness. *e* Under the Power and Dominion of Sin. *f* He alludes to the Law of War, according to which, he that is overcome, and taken captive by his Enemy, becomes his Servant. These false Teachers that talked so much of Christian Liberty, yet being overcome by their own Lusts, and kept under by them, were the worst of Slaves.

* Mat. 12. 45. Heb. 6. 4. & 10. 26. 20 For * if after they have escaped the pollutions of the world *g*, through the knowledg *h* of the Lord and Saviour Jesus Christ, they are again intangled therein, and overcome *i*; the latter end is worse with them than the beginning.

g Those more gross Wickednesses in which most of the World still lieth, 1 *John* 5. 19. *h* Such a Knowledge of Christ as brings with it an outward Reformation of Life, tho it do not purifie the Heart. For that the Apostle doth not here speak of those that were rooted in Christ by a saving, and Heart-purifying Faith, appears by *v.* 12. where he calls them *unstable* Souls. *i* Return to their old Sins, yield up themselves to them, and continue in them.

* Luke 12. 47, 48. 21 For * it had been better for them not to have known *k* the way of righteousness *l*, then after they have known *it*, to turn from the holy commandment *m* delivered unto them.

k Their Sin had been less, if they had not known the Truth, but now they sin against Knowledge, and therein their Apostacy is much worse than their Ignorance would have been. *l* The way of obtaining Righteousness by Christ, and of living *godly in Christ*, 2 Tim. 3. 12. prescribed in the Gospel: the same which is called the *right Way*, *v.* 15. and the *Way of Truth*, *v.* 2. *m* The same in other words. It is called *holy*, not only as proceeding from God, who is holy, but as teaching nothing but what is holy, and being the means God useth in making Men holy, and as being opposed to the Pollutions of the World, before-mentioned.

22 But it is happened unto them according to the true proverb *n*, * The dog *is* turned to his own vomit again *o*, and, The sow that was washed, to her wallowing in the mire *p*. * Prov. 26. 11.

n This is added, to prevent the Scandal that might arise from their Apostacy, *q. d.* It is not to be wondred at, that they are again entangled in, and overcome by their former Pollutions, when there never was a thorough-change wrought in their Hearts. Dogs and Swine (Beasts unclean by the Law) they still were under the greatest Appearances of Reformation, and such they now shew themselves to be by their vile Apostacy. *o* As Dogs vomit up what is burdensom to them, but still being Dogs, and not having changed their Natures by easing their Stomachs, lick up their own Vomit again; so these under a Fit of Conviction through the Power of the Word, disgorge those Sins which burdened their Consciences, but having thereby gotten some ease, and their old Nature, and love to their former Lusts still remaining, they again return to the same Sins they had for a time forsaken. *p* As Swine that naturally love the Dirt and Mire, if sometimes they be washed from it, yet still retaining their former Disposition, return again to it: so likewise these here mentioned, however they may be washed from the Pollutions of the World, and by the preaching of the Gospel brought off from their former ways of Sin, and brought on to a Profession of Holiness, yet still retaining their old Nature, and corrupt Dispositions, they are easily prevailed over by them, and so relapse into their former Abominations.

CHAP. III.

1 THIS second epistle *q*, beloved, I now write unto you, in *both* which I stir up your pure minds *r* by way of remembrance *s*.

‖ This confirms what hath been said, That this Epistle was writ by *Peter*, as well as the former. *r* Or, *sincere* mind; the sense is either, 1. I stir up your Minds, that they may be pure, and sincere; and then he doth not so much commend them for what they were, as direct and exhort them to what they should be, that they might receive Benefit by what he writ, there being nothing that contributes more to the fruitful entertaining of the Word, than Sincerity, and honesty of Heart, when Men lay aside those things which are contrary to it, and might hinder its Efficacy, 1 *Pet.* 2. 1, 2. Or, 2ly. I stir up your Minds, tho pure and sincere, to continuance and constancy in that pure Doctrine ye have received. *s* See *chap.* 1. 13.

2 That ye may be mindful of the words which were spoken before by the holy prophets *t*, and of the commandment *u* of us the apostles of the Lord and Saviour *x*.

t The Word of Prophecy, *ch.* 1. 19. he joyns the Prophets and Apostles together as concurring in their Doctrine, and so uses it as an Argument to persuade them to Constancy in the Faith of the Gospel, that what the Apostles preached to them, was confirmed by what the Prophets under the Old-Testament had taught before, *Acts* 26. 22. *Ephes.* 2. 20. *u* By this he means the whole Doctrine of the Gospel preached by him, and the other Apostles, See *ch.* 2. 21. and 1 *John* 3. 23. *x* Who was the Author of this Commandment, and the Principal in giving it, and from whom the Apostles received it, who were but Ministers, and Instruments in delivering it to others.

3 * Knowing this first *y*, that there shall come in the last days *z* scoffers *a*, walking after their own *b* lusts *c*, * 1 Tim. 4. 1.

y Especially, as being very necessary to be known. The Apostle having in the former Chapter cautioned these Saints against the more close Enemies of the Gospel, Seducers, and false Teachers, here he foretels them of more open Enemies, profane Scoffers. *z* See 1 *Cor.* 10. 11. and 2 *Tim.* 3. 1. *a* Profane Contemners of God, and Deriders of his Truth, *Psalm* 1. 1. and 119. 51. *Isa.* 28. 14, 22. *b* Such as are natural to them. *c* *Jude* 18. *Lusts of Ungodliness*.

4 And saying, * Where *d* is the promise of his *e* coming *f*? for since the fathers *g* fell asleep *h* all things continue as *they were* from the beginning of the creation *i*. * Isa. 5. 19. Jer. 17. 15. Ezek. 12. 22.

d Questioning, or denying the great Truths of the Gospel, thereby to encourage themselves in walking after their own Lusts.

Lusts. *e* *Viz.* Christ mentioned, *v.* 2. Possibly these Scoffers might drop the Name of Christ by way of Contempt, not vouchsafing to mention it, as the *Jews* did, *John* 9. 29. *q. d.* Where is the Promise of his coming, whom you expect? *f* His coming to judge the World, *q. d.* his promised coming doth not appear, the promise of it is not fulfilled. *g* Who died in the Faith of Christ's coming, and had the Promise of it. *h* I. *e.* Died; the usual Phrase of Scripture, which these Scoffers seem to speak in derision; *q. d.* it is so long since the Fathers fell asleep (as you call it) that it were more than time for them to be awakened, whereas we see the contrary. *i* I. *e.* The World continues to be the same it was, and hath the same Parts it had; we see nothing changed, nothing abolished, but still Nature keeps its old Course. Thus they argue, That because there had been no such great Change, therefore there should be none; because Christ was not yet come to Judgment, therefore he should not come at all; not considering the Power of God, who is able to destroy the World, as to make it, nor the Will of God revealed in his Word concerning the end of it.

5 For this they willingly are ignorant of *l*, that by the word of God *m* the heavens were *n* of old *o*, and the earth *p* ‖ * standing out of the water, and in the water *q*. ‖ Gr. *consisting*. * Psal. 24. 2. & 136. 6.

l They will not know what they ought to know, and if they would search the Scripture, might know. *m* The Command of God, or *Word of his Power*, as it is called, *Heb.* 1. 3. See *Gen.* 1. 6, 9. *Psalm* 33. 6. and 148. 5. *n* Were created, or had a being given them, *Gen.* 1. 6. *o* From the beginning of the World. *p* The Globe of the Earth which comprehends likewise the Seas, and Rivers, as parts of the whole. *q* According to our Translation, the sense of these words may be plainly this, That the Earth standing partly out of the Water, (as all the dry Land doth, whose Surface is higher than the Water) and partly in the Water (as those parts do which are under it) or in the midst of the Water, as being covered, and encompassed by Seas and Rivers. But most Expositors follow the marginal Reading, and render the *Greek* word by *consisting*; and then the meaning may be, either, 1. That the Earth consisting of Water, as the matter out of which it was formed, (*Moses* calling the Chaos which was that matter, *Water*, Gen. 1. 2.) and *by Water*, from which it hath its Compactness and Solidity, and without which it would be wholly dry, meer useless Dust, unfit for the generation, and Production of natural Things. If we understand the words thus, the Argument lies against the Scoffers; for the Earth thus consists of, and by Water, yet God made use of the Water for the destroying of the World; and so natural Causes are not sufficient for its Preservation without the Power of God sustaining it in its being; and whenever he withdraws that Power, in spite of all inferior Causes, it must perish. Or, 2ly. the words may thus be read, *The Heavens were of old, and the Earth* (supply from the former clause) was *out of the Water, and consisting by*, or *in the Water*; and the meaning is, That the Earth did emerge, or appear *out of*, or *above* the Water, *viz.* when God gathered the Waters together, and made the dry Land appear; and *doth consist by*, or *among*, or *in* the midst of the Waters, as was before explained.

6 Whereby *r* the world *s* that then was, being overflowed with water, perished.

r By which Heavens, and Water mentioned in the former Verse, the Fountains of the great Deep being broken up, and the Windows of Heaven opened, *Gen.* 7. 11. Or, by the Word of God, as the principal Cause, and the Water as the instrumental, which, at his Command, was poured out upon the Earth both from above and below. *s* The Earth, with all the Inhabitants of it, eight Persons excepted. This the Apostle alledgeth against the fore-mentioned Scoffers, who said, that all things continued as they were, when yet the Flood had made so great a change in the Face of the lower Creation.

* Verse 10. † 2 Thess. 1. 8. 7 But * the heavens *t*, and the earth which are now, by the same word *u* are kept in store *x*, reserved unto † fire *y* against the day of judgment *z*, and perdition of ungodly men *a*.

t The Etherial, or starry Heaven, as well as Aerial; for, *v.* 10, 12. he distinguisheth the Heavens that are to perish by Fire, from the Elements; and, *v.* 13. he opposeth a new Heaven to that Heaven which is to be consumed; but the new Heaven is not meant meerly of the Aerial Heaven. And why should not this be meant of the same Heavens, which elsewhere in Scripture are said to perish? *Job* 14. 11. *Psalm* 102. 26. *All of them shall wax old*, &c. *u* The same as *v.* 5. *x* Are kept safe as in a Treasury, and untouched for a time, that they may be destroyed at last. *y* That they may be consumed by it. The Destruction of the World by Fire at the last Day, is opposed to the Destruction of it by Water in the Flood. *z* The general Judgment. *a* This the Apostle speaks with an Emphasis, because they were *ungodly*, against whom he here bends his Discourse.

8 But, beloved, be not ignorant *b* of this one thing, that one day *is* with the Lord *c* as a thousand years *d*, and a * thousand years as one day. * Psal. 90. 4.

b I. *e.* Be sure of it: the same Word is here used as *v.* 5. and so he cautions them against the Ignorance of Scoffers, and to prevent it, would have them certainly know this one thing, which is extant in the Scripture, which foretells Christ's coming. *c* The Lord Jesus Christ, of whose coming he speaks. *d* By a Synechdoche, *a thousand years* is put for any, even the longest Revolution of time; and the sense is, That tho there be great difference of time, long, and short, with us, who are subject to time, and are measured by it; yet with him who is eternal, without Succession, to whom nothing is past, nothing future, but all things present; there is no difference of time, none long, none short, but a thousand years, nay, all the time that hath run out since the Creation of the World is but as a Day; and we are not to judge of the Lord's delay in coming, by our own sense, but by God's Eternity.

9 * The Lord is not slack *e* concerning his promise, as some men *f* count slackness, but † is † long-suffering to us-ward *g*, not ‖ willing *h* that any *h* should perish, but that all *i* should come to repentance. * Hab. 2. 3. Heb. 10. 37. † Isa. 30. 18. ‖ Ezek. 18. 23, 32. & 33. 11.

e I. *e.* Doth not defer the fulfilling of it beyond the appointed time, *Isa.* 60. *ult.* *f* Either the Scoffers here mentioned, who, because of Christ's not yet coming, questioned whether he would come at all; as if God had changed his purpose, or would not fulfil it: Or Believers themselves, who, through the weakness of their Faith, and greatness of their Sufferings, might grow into some degree of Impatience, and think Christ slow in coming to avenge their Cause, and give them their Reward. So much may be gathered from *Rev.* 6. 10. *g* To us Believers, or us Elect. *h* Any that he hath ordained to Life, tho not yet called. *i* All whom he hath elected: he would have the whole number of them filled up, and defers the Day of Judgment till it be so: Or, this may be meant not of God's secret and effectual Will, but of his revealed Will, whereby he calls all to Repentance promiscuously that hear the Gospel preached, hath made it their Duty, approves of it, hath prescribed it as the way of Salvation, commanded them to seek Salvation in that way, and is ready to receive, and save them upon their repenting. See 1 *Tim.* 2. 4.

10 But * the day of the Lord *k* will come as a thief in the night *l*: in the which † the heavens *m* shall pass away *n* with a great noise *o*, ‖ and the elements *p* shall melt with fervent heat *q*, the earth *r* also and the works *s* that are therein shall be burnt up. * 1 Thess. 5. 2. Rev. 3. 3. † Psal. 102. 26. ‖ Isa. 51. 6. Mat. 24. 35. Rom. 8. 20. Rev. 20. 11.

k The Day of Judgment is here called the Day of the Lord by way of Eminence, as *the great Day*, Jude 6. and *the great Day of God Almighty*, Rev. 16. 14. and *the Day of the Lord Jesus*, 1 Cor. 1. 8. and 5. 5. and 2 *Cor.* 1. 14. and *Phil.* 1. 6, 10. *l* As a Thief comes suddenly and unexpectedly, when he thinks all in the House are most secure. *m* *Viz.* Those that are visible, in distinction from the Empyreal Heaven, or Place of glorified Spirits. *n* Either wholly, so as to cease to be; or rather, as to their present Being and Condition, so as to cease to be what they now are, and to give place to the new Heaven, *Rev.* 21. 1. The same word is used, *Matth.* 24. 35. *Luke* 16. 17. *o* Either swiftly and violently, or with such a noise as is usually caused by such violent and speedy motions. *p* The Elements, in a natural sense, as integral parts of the Universe, Air, Water, Earth. *q* So *v.* 12. where another word is used in the *Greek*, which properly signifies melting, or *being on fire*, or *burning*, shall be dissolved, or destroyed. So the word signifies, *John* 2. 19. and 1 *Joh.* 3. 8. *r* The habitable part of the World. Tho the Earth, as a part of the World, be included in the Elements before-mentioned, yet here it may be taken with respect to its Inhabitants, and the things contained in it. *s* Not only artificial, Men's Works, but natural, all that Variety of Creatures, animate and inanimate, wherewith God hath stored this lower World for the present use of Man; and so all those delectable things in which carnal Men seek their Happiness.

11 Seeing then that all these things shall be dissolved, * what manner of persons *t* ought ye to be in *all* holy conversation and godliness *u*? * Heb. 10. 37.

* Seeing the coming of the Lord will be so terrible, as to bring with it the Consumption of the World, and the Destruction of these things here below, upon which we are so apt to set our Affections. *t* How prudent, accurate, diligent, zealous, and every way excellent Persons. The *Greek* word is often used by way of Admiration of some singular Excellency in Persons, or Things, *Matth.* 8. 27. and *Mark* 13. 1. *Luke* 1. 29. *u* The words in the *Greek* are both in the Plural Number, and may imply not only a continued course of holy walking throughout our whole time, but likewise Diligence in the performance of all sorts of Duties, and Exercise of all those various Graces wherewith the Spirit of God furnisheth Believers in order thereto.

12 Look

‖ Or, *hastening the coming.*

12 Looking for *x*, and ‖ hasting unto *y* the coming of the day of God *z*, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat.

x Patiently waiting for, and expecting. *y* By fervent desire of it, and diligent Preparation for it. *z* The Day of the Lord, *v.* 10.

† Isa. 65. 17. & 66. 22.

13 Nevertheless we, according to his promise *a*, look for * † new heavens, and a new earth *b*, wherein dwelleth righteousness *c*.

a The places cited in the Margin, to which this Text seems to refer, speak of a new state of the Church here in the World, yet by way of Allusion to the Renovation of the World, which is ultimately there promised, and the Perpetuity of the Gospel-Church till then is thereby assured. *b* Instead of the present World which is to be consumed by Fire, *v.* 10, 12. or the first Heaven and Earth which pass away, *Rev.* 21. 1. These will be new Heavens, and a new Earth, either as to their Substance, or as to their Qualities refined and purified from all Defilement, and free from all that Vanity to which the Creature was made subject by the Sin of Man, *Rom.* 8. 20, 21. * *I. t.* Perpetually abideth, and not only for a time, *Rom.* 8. 11. and 2 *Cor.* 5. 15. and 2 *Tim.* 1. 14. *c* Either this may be understood of Righteousness in the Abstract, that together with the Destruction of the World, the Kingdom of Sin shall be destroyed, and God's Elect, the Inhabitants of the new World, shall be filled with Righteousness, whereas before Sin had dwelt in them: Or else the Abstract may be put for the Concrete, and by Righteousness may be meant righteous Persons, who only shall be the Inhabitants of the new World, the Wicked being turned into Hell, *Rev.* 21. 27. And by this way of expressing it, may be implied the Perfection of the Righteousness of such. Not only the new Heaven is mentioned, but the new Earth, because the whole World will then be the Possession, and Kingdom of the Saints, who follow Christ wherever he goes.

14 Wherefore, beloved, seeing ye look for such things *d*, be diligent, * that ye may be found of him *e* in peace *f*, without spot, and blameless *g*.

* 1 Cor. 1. 8. Phil. 1. 10. 1 Thes. 3. 13. & 5. 23.

d Christ's coming to Judgment; the Destruction of this World; a new Heaven, and a new Earth in which dwells Righteousness. *e* Christ the Judge. *f* At peace with God, from whence proceeds Peace of Conscience, and an amicable, peaceable Disposition toward others; all which may here be comprehended. *g* Either, 1. by these words he means absolute Perfection; and then he shews what we are to design and aim at in this Life, tho we attain it not till we come into the other: Or, 2ly. a through-Sanctification through Faith in Christ, a being got above fleshly Lusts, and the Pollutions of the World, and any such carriage as our Hearts may reproach us for, 1 *Tim.* 6. 14. If it be objected, That such, having Sin still in them, cannot be said to be *without Spot, and blameless* in the sight of God. It may be answered, That though they have Sin in them, yet being, through the Righteousness of Christ, imputed to them justified in the sight of God, and accepted in the Beloved, *Eph.* 1. 6. he over-looks their Infirmities, and imputes no Sin to them, sees no Spot in them, so as to condemn them for it. The Apostle seems here to reflect on the Seducers before-mentioned, whom, *ch.* 2. 13. he had called *Spots* and *Blemishes*; and he persuades these Saints to look to themselves, that they might be found of Christ (not such as the other were, but) *without Spot*, and *blameless*; or, as it is translated, *Ephes.* 5. 27. *without Blemish*, i. e. in a State of Sanctification, as well as Justification.

15 And account *h that* the long-suffering of our Lord *i is* salvation *k*; even as our beloved brother *l* Paul also, according to the wisdom *m* given unto him, hath written unto you *n*.

h Reckon with your selves, and be confidently persuaded; or take for granted. *i Viz.* In his not yet coming to Judgment, and bearing with so much Sin in the World, without presently punishing it. *k I. t.* Tends, or conduceth to Salvation, in that hereby he gives space for Repentance to the Elect unconverted, and alloweth time for the building up, and perfecting those that are converted, *v.* 9. *l* Not only Brother in Christ, as a Saint, but in Office as an Apostle. *m* That eminent and profound Knowledg in the Mysteries of the Gospel in which *Paul* did excel, 1 *Cor.* 2. 6, 7. *Eph.* 3. 3, 4. *Peter* makes such honourable mention of *Paul*, 1. That he might commend to the Jewish Christians the Doctrine *Paul* had preached, though a Minister of the Uncircumcision. 2ly. To shew that he had nothing the worse Thoughts of him for being so sharply reproved by him, *Gal.* 2, and 3. that he might arm the Saints against those Hereticks that abused *Paul*'s Writings, and wrested them to their own meaning (probably) to patronize their Errors. *n* Unto you Jewish Believers, *viz.* either, 1. in his Epistle to the *Romans*, ch. 2. 4. where is a Passage very like this: Or, 2ly. in his Epistle to the *Hebrews*, which, though it were not entitled to the *Jews* of the Dispersion, yet was written to their Nation; and in that Epistle several places there are of the same purpose with this here. See *Heb.* 9. 28. and 10. 23, 25, 36, 37. and other Epistle of *Paul* to the *Jews* we have none; and in this he shews much of that *Wisdom* God gave him in the Mystery of the Gospel; and in this likewise are many things *hard to be understood*.

16 As also in all *his* epistles *o*, * speaking in them of these things *p*: In which *q* are some things hard to be understood, which they that are unlearned *r*, and unstable *s*, wrest *t*, as *they do* also the other scriptures to their own destruction *u*.

* Rom. 8. 19. 1 Cor. 15. 24. 1 Thes. 4. 15.

o To make the Sense complete, we must supply here from the former Verse, *he hath written*. *p Viz.* concerning the second coming of Christ, and end of the World, the Patience that should be exercised in waiting for it; about avoiding Scoffers that deny these Truths, and the other Instructions contained in these two Epistles, but especially in the two latter Chapters of this second Epistle. *q* In which Epistles, or rather, in which *things* contained in *Paul*'s Epistles, (for the *Greek* Relative is of a different Gender, and cannot agree with Epistles, *q. d.* some of the Doctrines delivered by *Paul* in his Epistles, are hard to be understood. And so this doth not prove *Paul*'s Epistles, much less the whole Scripture, to be obscure, and dark. The Stile and Expression may be as clear as the Nature of the things will bear, and yet the things themselves so expressed may be hard to be understood, either by reason of their own Obscurity, as Prophecies, the Excellency and Sublimeness of them, as some mysterious Doctrines, or the weakness of Mens Minds, and their Incapacity of apprehending spiritual things, 1 *Cor.* 2. 14. compare with *ch.* 13. 9, 10. *r* They that are ignorant of the Scripture, unskilful in the Word of Righteousness, *Heb.* 5. 13. or indocile, that will not be instructed. *s* Such as are ill-grounded, and therefore unstedfast, and easily deceived, *ch.* 2. 14. See *Eph.* 4. 14. *t* Pervert the Scripture, and offer Violence to it, and, as it were, wrack and torture it to make it confess what it never meant. *u* Eternal Destruction, *viz.* while they use the Scripture to countenance their Errors: or stumble at some things in them, which are obscure, thereby taking occasion to deny the Truth of God, and so make the Scripture the Instrument of their Perdition, which God appointed to be the means of Salvation.

17 Ye therefore, beloved, * seeing ye know *these things x* before-hand, beware lest ye also *y* being led away by the error of the wicked, fall from your own stedfastness *z*.

* Mark 13. 23.

x Which I have been now writing to you of, *viz.* That the Judge will certainly come; or, that Hereticks, Deceivers, and Scoffers will come; or both may be comprehended. *y* As well as others have been. *z* The stedfastness of your Faith. This Admonition he gives them not to discourage them with fear of Apostacy, but to awaken them to that holy care, which would be a means to prevent it; and so to keep them from security, and trust in themselves, not to weaken their Faith, and Reliance on the Promise.

18 But grow in grace *a*, and *in* the knowledge *b* of our Lord and Saviour Jesus Christ: To him *be* glory *c* both now and for ever. Amen.

a In all those spiritual Gifts ye have received from Christ, especially sanctifying. *b* In Faith, whereby ye are sanctified, and made Partakers of that Grace. *c* Which belongs only to God; and therefore this proves Christ to be God.

The

The first Epistle OF St. JOHN.

The ARGUMENT.

Concerning the Pen-man *of the* first Epistle, *it doth not appear there hath been any doubt; the* Ancients *generally ascribing it to the Apostle* St. John. *The time of his writing it is uncertain; some assigning to it an earlier, others a later date. It is thought to have been written directly to the* Christian Jews, *not living in* Judea, *but remote in* Parthia, *(where it appears great numbers of them resided,) being stiled by a* noted Father, The Epistle to the Parthians: *The design of it is to confirm them in the great fundamental Doctrine of Christianity, That* our Lord Jesus was the Messiah, *against the attempts of divers apostate or degenerate Christians; who (whether this Epistle were of the former or later date) did in his time deny, or essentially deprave that* most important *Article. And not only to induce them all most stedfastly to believe it, but to impress it more deeply upon their Souls, to reduce the more licentious, to raise and quicken the dead and carnal to a more strict, lively, vigorous Christianity; and (which is greatly inculcated) to excite and enflame* mutual Christian love *among them, as that which would more strongly fortify them* against the endeavours of Seducers, *and render their Communion more pleasant among themselves. The* other two Epistles *are very much of the* same Argument (*tho the latter hath somewhat of a different and peculiar concernment*) *but doubted by some, whether by the same* Pen-man, *upon very insufficient grounds, the matter and style, plainly enough, shewing them to be* this Apostle's.

CHAP. I.

1 THat which was from the beginning *b*, which we have seen with our eyes, * which we have looked upon, and our hands have handled *c* of the word of life *a*.

* 2 Pet. 1. 16.

a The Order of Discourse requires we begin with the last thing in this Verse, *the Word of Life*. This *phrase* [*the Word*] is, by *this Apostle* (not *here* to enquire in what notion, some, both *Jews* and *Pagans* before took it) familiarly used, to signify the *Eternal Son of God*: And whereas this is his usual Stile in speaking of *this Sacred Person*, as in the entrance of his *Gospel* (so very like that of this *Epistle*) so often over in his *Revelation*, *chap.* 19. 13. and that afterwards in this Epistle it self, *chap.* 5. 7. he so readily falls into the mention of *him* by *this Name* (as not doubting to be understood) it is scarce to be supposed, that being so constant to himself herein, he should use the same *form* of Speech, without any such intendment in this place, where the circumstances do both allow and invite us so to understand him. Nor doth the *addition* to it *here* [the word of *Life*] render it the *less* fit to be apply'd to this purpose, but rather the *more*; as serving to denote the peculiar excellency of *this word*, that *he is the living and vivifying Word*; whereupon he also stiles him in the following Verse, simply, *the Life*; and, *that Eternal Life* (which is fit to be noted *here*, viz. that these *three* expressions, *the Word of Life*, *the Life*, and *that Eternal Life*; do by the contexture of the Discourse, plainly mean the same thing, and seem in their principal intendment, to be set down as so many Titles of the *Son of God*) designing to represent him as the *original and radical Life*, the *root* of the *Holy Divine Life*, to all who partake thereof agreeably to his own words concerning him in the Gospel, *Joh.* 1. 4. *In him* (viz. *the Word*) *was Life, and the Life was the Light of Men*, (i. e. *the Word* was a vital enlivening Light,) and *chap.* 5. 20. of this Epistle, He (*viz.* the Son of God) is Eternal Life: And to our Lord's words of himself, *I am the Life*, Joh. 11. 25. *chap.* 14. 6. and that the *Father had given him to have Life in himself*, *chap.* 5. 26. (and consequently, to be capable of being *to others*, *an Original* or Fountain *of Life*.) Yet whereas by [*the Word*] and [*the Word of Life*] is often signified *the Gospel* [*chap.* 2. 5. *Phil.* 2. 16. and elsewhere) it seems not incongruous or disagreeable to this Con-text, to understand the *Apostle*, as designing to comprehend *both the meanings together*, *in one expression* apt enough to include them *both*, [See Dr. *Hammond in loco.*] Nor are they of so remote an import, *considered in their relation to us*, as not fitly to admit of being both intended at once. The *Son of God* being his *internal Word*, the *Word of his Mind*, *his Wisdom* (another *appellation* of him frequent in Scripture, *Prov.* 8. and elsewhere) comprehending all *Idea*'s of things to be created or done; *to us*, the immediate Original *of Light and Life*, and by whose vivifying Beams we are, especially to be transform'd into the Divine likeness; the *Gospel* being his *external Word*, the *Word of his Mouth*, the radiation of those Beams themselves. As we do our selves first *conceive*, and *form* in our Minds, what we afterwards utter and express: Only whereas *our thought*, or, the *Word of our Mind*, is fluid, and soon vanishes; *God's* (in whom is no Change) is permanent, con-substantial and co-eternal with himself, *The Word was with God, and the Word was God*, Joh. 1. 1. Neither are these two senses of [*the Word of Life*] less fitly (or with more impropriety) comprehended together under that one expression, than in common Discourse, speaking of the Sun, *in reference to our selves*; we often comprehend together in our meaning, both the *body of the Sun* it self, and *its Beams*, as when we say it enlightens us, revives us, shines in at this Window, or upon that Dial, we do not intend (as reasonably we cannot) to exclude either, but mean the Sun doth it by its Beams. And now the notion being settled of [the Word of Life] (which was necessary first to be done, and which required a larger Discourse) we may the more easily perceive, how what is here said of it, may in the one sense or the other, be apply'd thereto. *b* So the *Living Word*, in the *first sense*, was, *viz.* when all things else began; which is not said *it first* then to have begun, as *Joh.* 1. 1. *In the Beginning was the Word, and the Word was with God*; and, at the next Step, *the Word was God*. And with what is said by *this Word* himself (then taking another, but an equivalence Name, the *Wisdom* of God) Prov. 8. 22, 23, to 30. *The Lord possessed me* in the beginning of his way before *his works of old. I was set up from* everlasting, from the Beginning, or ever the Earth was, *when*, &c. ---- *Then was I by him, as one brought up with him*, &c. where [from the Beginning] and [from Everlasting] we see is all one. See of this Epistle *chap.* 2. 13, 14. *c* These are all expressions indifferently applicable both, 1. *To the Person of the Son of God*, primarily meant by *the Word of Life*; for that same glorious person *who was from the Beginning with the Father*, viz. being *now incarnate*, became the object of these their very senses, to this, and the other Apostles, who had so frequent opportunity to hear, and see, and behold him, and even to handle him with

their

their Hands, *Luke* 24. 39. *John* 20. 25. And 2. To *the Gospel-Revelation*, a secondary (not unintended) notion of *the Word of Life*; and whereof *these* latter expressions seem more specially meant; they denote the perfect certainty the Apostles had (the rest of whom his manner of speaking seems purposely to comprehend with himself) of that Truth, which (as he after speaks) they *testified*, It being their office and business *as Apostles* so to do; see *John* 15. 27. *Act.* 1. 21, 22. *chap.* 4. 20. And it was necessary they should be able to do it with such assurance as these expressions import. Therefore having said *what we have heard*, which imports a more overly notice, 'tis added, *which we have seen*, a much more certain way of knowing, as 2 *Pet.* 1. 16, 17. and *with his eyes*, a mere lively expression of that certainty, as *Job* expresses his expected sight of his Redeemer, *chap.* 19. 27. And to signify it was not a casual, transient glance; 'tis further said, *which we have looked upon*, i. e. ἐθεασάμεθα, i. e. *studiously, and of set purpose direct our selves to contemplate*. Unto all which it is moreover added, *which our hands have handled*, ἐψηλάφησαν, which though *literally* not otherwise applicable than *to the person* of our Lord incarnate, yet is a most *emphatical Metaphor*, elegantly representing their most certain knowledge and lively sense of *his excellent Doctrine*; as the expression is usual of a *palpable Truth*, to signify a most evident one. So is *that* imply'd to be a Truth *that may be felt*, that this World hath a mighty and bountiful sustainer and Lord, *Act.* 17. 27. ψηλαφήσειεν.

2 (For the life was manifested *d*, and we have seen it, and bear witness, and shew unto you that eternal life, * which was with the Father, and was manifested unto us.)

* Joh. 1. 1, 2.

d He interrupts the stream of his Discourse by this seasonable *Parenthesis*, while he therein gives an account how [*the Word of Life* [*this Life*] that Eternal Life] (already noted to be *here* all one, and chiefly to mean the *Son of God*) which being *with the Father*, must be *to us invisible*, came to be so *sensibly known* to mortal Men on Earth; which he doth by telling us *he was manifested*, and that was sufficiently done, both *in who he was*, and *what he designed*, in his *partaking with us of Flesh and Blood*, and *being found in fashion as a Man*, whereby he subjected himself to the notice of our senses; and was hereupon said to have been *manifested in the Flesh*, *chap.* 3. 5. 1 *Tim.* 3. 16. The glory of *his Divinity* also shining forth most conspicuously in his God-like Conversation, and wonderful works through *this Veil*, and confirming the Truth of his Heavenly Doctrine, which more distinctly declared both that it was the *Son of God*, who was come down into this wretched World of ours, and what *the kind design* was of his descent hither. So that what *here* the Apostle says *more briefly*, that he was *manifested*, well admits the *larger account* which he gives of it in *his Gospel*, chap. 1. 14. *And the Word was made Flesh, and dwelt among us (and we beheld his Glory, the glory as of the only begotten of the Father) full of Grace and Truth.* Whereupon (as he adds) he *bears witness*, and shews forth what he had *seen to manifested*, as it belonged to his Apostolical Office to do.

3 That which we have seen and heard, declare we unto you, that ye also may have fellowship with us *e*, and truly our fellowship *is* with the Father, and with his Son Jesus Christ *f*.

e He now proceeds with what he intended, (not only professing to testify *most certainly known things* (which he further with great earnestness inculcates) but declaring also *the end* of this Testimony; *viz.* Not merely, that they to whom he writes might *know* them too (as if *the being a Christian*, did only stand in having some *peculiar notions* from other Men, and that they were only to *know* for *knowings sake*) but that they might *have fellowship*, i. e. partake and communicate *with them* (*viz.* the Apostles, and the whole community of living Christians) in all the Vital Influences, Holy Practice, the Dignities, Pleasures, and Consolations belonging to the *Christian State*; whereupon he adds, *and truly*, &c. *f q. d.* Nor are the *advantages* of that *State*, in their *kind and nature*, Terrene, Sensual, Secular, but Divine and Heavenly, such as are imparted to us by *the Father and his Son Jesus Christ*; or, wherein we are truly said to participate, and have *a Communion* with them. That *Blessed Spirit*, who is the *immediate Author* to us of all gracious communication (whence this is also styled *the Communion of the Holy Ghost*, 2 *Cor.* 13, 14.) being in reality, the Spirit of the Father and the Son.

* 2 Joh. 12.

4 And these things write we unto you *, that your joy may be full *g*.

g Not insipid, spiritless, empty, as *carnal Joy* is, apt through the deficiency of its cause to admit of intermingled qualms; but lively and vigorous, 2 *Joh.* 12. well-grounded, *Joh.* 16. 24. Such as is of the right kind, and will grow up into the perfect plenitude and fulness of Joy, *Psal.* 16. 11.

5 * This then is the message *h* which we have heard of him, and declare unto you, that † God is light *i*, and in him is no darkness at all.

* Chap. 3. 11. † Joh. 1. 9. and 8. 12. and 9. 5. and 12. 35, 36.

h It being the professed scope and design of his writing, to draw Men to a final participation and communion with God in his own Blessedness, he reckons nothing more necessary to it, than to settle in their Minds a *right Notion of God*. Which, that it might be the more regarded, he introduces with a solemn Preface, *This then is the Message*, &c. (though the Word also signifies Promise, it *here* more fitly bears this rendering) to notify, 1. That this which follows was not an *imagination of his own* concerning God, but his *true representation of himself*. 2. That it was given him in Charge to be delivered and communicated to others; a Message a Man neither hath of himself, nor is to reserve to himself, *we have heard it of him, and declare it to you*, as (consonantly hereto) he speaks. 'Tis the Divine Pleasure it should be publisht to the World, and that all Men should know that *as from him*, i. e. that he is not a *Being of meer Power*, as some, or of *meer Mercy*, as others are apt to fancy of him, either whereof were a very maimed, and most disagreeable notion of the *Deity*; *Power* without *Goodness* were apt to run into *Fury*; *Goodness* without *Wisdom and Righteousness* would as naturally turn to a *Supine indifference*, and neglect of distinguishing judicially between Good and Bad; things neither suitable to the *Governor of the World*, nor possible to the *absolutely perfect Being*. In *God*, all true Perfections and Excellencies must be understood eminently to concur; and of them more could not have been comprehended under one Word (especially that belong to him, *considered relatively to his Creatures*, of which Perfections is concerns us to have more distinct, formed, positive conceptions in all our applications to him) than are here someway represented or resembled by *Light*; viz. That he is *a Being* of most lively penetrative Vigour, absolute Simplicity, Immutability, Knowledge, Wisdom, Sincerity, Righteousness, Severity, Benignity, Joy and Felicity, and especially of most bright and glorious Holiness and Purity; and in whom *is no darkness at all*; nothing contrary or repugnant thereto.

6 * If we say that we have fellowship with him, and walk in darkness *k*, we lie, and do not the truth:

* Chap. 2. 4.

k Light and *Darkness* are frequently put for *Holiness* and *Wickedness*, *Luke* 16. 8. *Rom.* 13. 12. *Eph.* 5. 8. 1 *Thess.* 5. 5. The summ then is, That if any pretend to friendship with God, or to have received holy and gracious influences from him, and do yet lead wicked Lives, they are Liars, even guilty of a *practical Lie*, doing what makes their Profession false and insincere.

7 But if we walk *l* in the light *m*, as he is in the light, we have fellowship one with another *n*; and the * blood of Jesus Christ his Son cleanseth us from all Sin *o*.

* Heb. 9. 14. 1 Pet. 1. 19. Rev. 1. 5.

l Which is a *continued* and *progressive* motion, i. e. do *persevere* and *improve* in Holiness. *m* Being transformed into the Holy image and Likeness of God, and shewing themselves the *Children of Light*, as he is *Light*, and *the Father of Lights*. *n* Have fellowship with *him*, μετ' αὐτοῦ (as one Copy reads.) However *we* must comprehend *God*, and this the Connexion of Discourse shews) ὁ Καθαρισμὸς *n*, lest our Purity and Holiness should be thought to have deserved such a Priviledge; 'tis cautiously added, *and the Blood*, &c. is that which alone expiateth, or makes atonement for our Sins. (The proper notion of *cleansing* here) Our former sinfulness and present imperfect Holiness, render it impossible God should admit us to Communion with him for our own sakes, or without such an intervening Sacrifice; καθαρισμὸς usually signifying expiations. And if we further extend the notion of *cleansing*, so as to comprehend *internal subjective purification* (which also the word may admit) the further meaning is, that even that purifying influence, whereby we are qualify'd for present holy walking with God, and for final Blessedness in him, we owe to the merit and procurement of the Redeemers Blood.

8 * If we say *p* that we have no sin *q*, we deceive our selves, and the truth *r* is not in us *s*.

* 1 King. 8. 46. 2 Chron. 6. 36. Prov. 20. 9. Eccl. 7. 20. James 3. 2.

p In pursuance of which scope, he fitly adds, [if we should say] *i. e.* either *profess* it as a Principle, or think in our Minds, or not bear in our Hearts a penitential remorseful sence correspondent to the contrary apprehension; such as is imply'd in *confessing*, v. 9. (for *saying* usually signifies the *habitual bent and disposition of the Heart* and practice, *Job* 21. 14. *Jer.* 22. 21.) *q Viz.* That we are so innocent Creatures as not to need such an expiatory Sacrifice as that above mentioned, and such purifying influence thereupon, but that we may be admitted to Communion with God upon our own account, and for our worthiness sake, without being beholden to the *Blood of Christ*; we *deceive our selves*, delude our own Souls. *r i. e.* The System and frame of Gospel-Doctrine (as 2 *Joh.* 1. 2, 4.) (Cannot be duly entertain'd, lies not evenly and agreeably with its self in our Minds, or hath no place with effect in us, as *John* 8. 37.

9 If

* Psal. 32. 5. Prov. 28. 13.

9 * If we confess our sins *t*, he is faithful and just *u* to forgive us our sins, and to cleanse us from all unrighteousness *w*.

t But on the contrary, if we apply our selves to him suitably to the Condition of Sinners, confessing our selves such, with that self-abasing sense of Sin, which may dispose us to accept, and apply his offered Remedy, (upon which it is imply'd we will do it.) *u* He is *faithful*, so true to his Promise, and *just*, Fidelity being a part of Justice; or there is with him that Equity and Righteousness, (which sometimes signifie Goodness, or Clemency, 1 *Sam.* 12. 7. *Psal.* 112. 9. and which, more strictly taken, permit him not to exact from us the Satisfaction which he hath accepted in the Atonement made by his Son, in his own way apply'd, and upon his own Terms to be reckon'd unto us) that he will not fail to *forgive us our Sins*. *w* Which may either be added as a further Expression of the same thing; or may, moreover, signifie his vouchsafing that purifying Influence of the Spirit of Christ (obtained also by his Blood) which shall both purge away, and prevent the Defilements that would render us uncapable of his own holy Communion.

10 If we say we have not sinned *x*, we make him a liar *y*, and his word is not in us *z*.

x See v. 8, 9. *y* Which they make him that believe not his Word, *chap.* 5. 10. expressly charging all Men with Sin, *Rom.* 3. 19, 23. *z* And consequently *his Word*, or *Truth*, as v. 8. which we contradict, is not *in us*. The Sum is, That we are not to be received into God's holy Society and Communion under the Notion of *always innocent*, and unoffending Persons, but as pardoned and purified Sinners.

CHAP. II.

* Rom. 8. 34. 1 Tim. 2. 5. Heb. 7. 25. & 9. 24.

1 My little children *a*, these things write I unto you, that ye sin not. And if any man sin, * we have an advocate *b* with the Father, Jesus Christ the righteous *c*.

a He endeavours in this to steer them a middle Course, that they might neither *presume to sin*, nor *despair*, if *they did*, And bespeaks them with a Compellation, importing both *Authority* and *Love*; well-becoming him as then an aged Person, an Apostle, their Teacher, and who was their most affectionate spiritual Father. And lets them know the *first Design* of what he was now writing (had hitherto written, and was further to write) was, That they might to their uttermost avoid sinning at all: But adds, if, through human frailty, they did sin, *we have an Advocate*, &c. *b* Implying our need of Christ for renewed, as well as first pardon; and not of his Death only, but continual Intercession; and represents the Advantages Christ hath for success in his interposing for us, in respect both of *his Relation* to God as his *Father*, (which is put indefinitely, *the Father*, that the Consideration might not be excluded of his being our Father also. *c* And *his Righteousness*, by which he could not but be acceptable to him.

* 2 Cor. 5. 18. Chap. 4. 10. † Joh. 4. 42. Chap. 4. 14.

2 And * he is the propitiation for our sins *d*: and not for ours only, but also † for *the sins of* the whole world *e*.

d The adding of these words, shews that our Lord grounds his Intercession for Pardon of Sin unto penitent Believers, upon his having made Atonement for them before: And therefore that he doth not herein merely *supplicate* for *Favour*, but (which is the proper Business of an *Advocate*) *plead Law* and *Right*; agreeable to what is said above, *chap.* 1. 9. *e* Nor is his undertaking herein limited to any select Persons among Believers, but he must be understood to be an *Advocate* for all, for whom he is effectually a *Propitiation*, i. e. for all that truly believe in him (*Rom.* 3. 25.) all the World over.

3 And hereby we do know that we know him *f*, if we keep his commandments.

f This Faith is often in the holy Scripture signified by the name of *Knowledge*, Isa. 53. 11. *John* 17. 3. *viz.* an appropriative, transformative Knowledg, by which we own and accept God in Christ, *as ours* (expressed also by *Acknowledgment*, ἐπίγνωσις, *Eph.* 1. 17. *Col.* 2. 2.) and are changed into his likeness, 2 *Cor.* 3. 18. The meaning then is, That we *perceive*, or *discern* our selves to be *sincere Believers*, and consequently that *Christ* is both our *Propitiation*, and *Advocate*, when it is become habitual and easie to us to *obey his Commandment*.

* Chap. 4. 20.

4 * He that saith, I know him, and keepeth not his commandments, is a liar *g*, and the truth is not in him.

g A false hypocritical Pretender, as *ch.* 1. 6.

* Joh. 14. 21, 23. † Chap. 4. 12. ‖ Chap. 4. 13.

5 But * whoso keepeth his word †, in him verily is the love of God perfected *h*: * hereby know we that we are in him.

h His Faith worketh by Love, Gal. 5. 6. His Love is perfected, and attains its end in *Obedience*, whereof it is the Vital Principle, *ch.* 5. 3. *John* 14. 15. such an efficacious governing Knowledg of him; therefore, as by the Power of the Love which it produces, subdues our Souls to the Obedience of him; is a certain Proof to us of our Union with him, *ch.* 5. 20. and Relation to him.

6 He that saith he abideth in him, * ought also so to walk, even as he walked *i*.

* Joh. 13. 15. 1 Pet. 2. 21.

i And this Proof we ought to give. For whereas our Lord Jesus Christ was not only our *Lawgiver*, but our *Pattern*; and practised himself what he commanded us; if indeed we have an *abiding, real Union* with him, we partake of his Spirit, *Rom.* 8. 9. which must be understood to work Uniformly, and enable us *to walk* (in the main of our Course, according to our measure of that Spirit) *as he walked*.

7 Brethren, I write no *k* new commandment unto you, but an old *l* commandment * which ye had from the beginning: the old commandment is the word which ye have heard from the beginning *m*.

* Chap. 3. 11. 2 Joh. 5.

k This Commandment must be that which he insists on, v. 9, 10, 11. and which in different respects he calleth both *old* and *new*. Not *new*, he says, in Opposition to their *Gnostick Seducers*, to intimate he was not about to entertain them with vain *Novelties*, as *they* did; all whose *peculiar Doctrines* were no other than *Innovations* upon true Christianity. *l* But *old*, viz. a part of *original Christianity*, as it came pure first from our Lord Christ himself. *m* The *Commandment*, or *Word which they had*, or *had heard from the beginning*. This Phrase *from the beginning*, being here put in Conjunction with some act of theirs, *ye had*, or *have heard*, as also 2 *Eph.* 5. 6. shews it to intend a much later Term of Commencement than *chap.* 1. 1. Tho also considering them as *Jews*, whom he here writes to, it might run up as high as *the Law given by Moses*; or, even as *Man*, to the Creation, and the *first Impression of the Law of Nature* (whereof this was a very noble part) upon the Heart of Man.

8 Again, * a new *n* commandment I write † unto you, which thing is true in *o* him, and in you: † because the darkness is past *, and ‖ the true light now shineth *q*.

* Joh. 13. 34. † Rom. 13. 12. 1 Thess. 5. 5, 8. ‖ Joh. 1. 9. & 8. 12.

n Yet also he calls it a new Commandment, as our Saviour did, *John* 13. 34. upon the subjoyned accounts; *which thing is true*, i. e. evident, or verified, fulfilled, exemplified. *o Viz.* In that new and high Demonstration he had given of the sincerity and greatness of his own Love, *laying down his Life for us*, as *John* 15. 13. *p* Or, *us* (as some read) *i. e.* the mind of God herein is by a new and fresh Light most evidently and gloriously signified *in*, or *among* you (the Subject being here collective and plural, admits this varied, and very usual sense of the Particle *in*) in as much as *the Darkness is past* *, i. e. the *heathenish Ignorance* that made the World barbarous; a Darkness in which the furious Lusts, and Passions of Men are wont to rage, turning this Earth into another Hell, *Psalm* 74. 20. is in a great measure vanished; and also the *dark umbrage* of the *Judaick Dispensation*, (some read σκία for σκοτία, not *Darkness*, but *Shadow*) in which the Love of God to Men was more obscurely represented, is past away and gone; *q* and *the true Light now shineth*, the Love and Grace of God towards Sinners, (the *Pattern* and *Argument* of our mutual Love to one another) shines with *true Light*, that is *evident* in Opposition to *Darkness*, or *immediately Substantial*, in Opposition to *Type* or *Shadow*, as *John* 1. 9, 14. 17. representing the gracious Design of God, and his very Nature, who is *Love*, ch. 4. 8, 16. with so bright and glorious Beams as ought to transform us into his Likeness; and which therefore render the mutual Hatred of one another, the most incongruous thing to us in all the World. Whereupon he adds,

9 * He that saith he is in the light *r*, and hateth his brother, is in darkness until now *s*.

* 1 Cor. 13. 2. 2 Pet. 1. 9. Chap. 3. 14, 15.

r To be in the Light, signifies to be under the transforming governing Power of it, as the Phrases import of being *in the Flesh*, and *in the Spirit*, Rom. 8. 9. being expounded by walking after the Flesh, and after the Spirit, v. 1. He therefore *that hateth his Brother*, a thing so contrary to the Design of the Gospel, whatever he pretends, is still in Darkness, under the Power of the unregenerate Principle of impure and malignant Darkness. The Gospel hath done him no good, is to him but an impotent, and ineffectual Light, in the midst whereof, by stiff winking, and an obstinate Resistance, and Exclusion of that pure and holy Light, he creates to himself a dark and an hellish Night.

10 * He that loveth his brother *t* abideth in the light *u*, and † there is no occasion of stumbling in him *w*.

* Chap. 3. 14. † 2 Pet. 1. 10. ‖ Gr. *scandal.*

t His Brother, put indefinitely, must be understood universally, *i. e.* He that loveth, not this or that fellow-Christian, upon some personal or private Reason, but *all* upon one and the same common and truly Christian Account. *u* Shews or doth demonstrate the settled, constant Power, the regenerate Divine Principle hath over him. And there is *w* Gr. *no Scandal*,

Scandal, or *occasion of stumbling in him*, no inconsistent thing that ought to occasion him to judge otherwise of himself, or others to think otherwise of him.

11 But he that hateth his brother, is in darkness, and * walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes *w*.

w Hath no Principle to guide or govern him, but what is common to the unregenerate World, so that his whole Life is a continual Error; nor doth he understand or consider the tendency of his Course, being still under the Power of an affected Darkness that makes his Eyes, or Understanding, of no more use than if he were quite blind, or had none at all. So weighty and important is the Precept which he had to lay down, *v.* 15. of *not loving the World*, &c. that he introduces it with the Solemnity of a most pathetick Preface contained in these three following Verses, wherein he applies himself severally to the distinct Orders and Ranks into which Christians were capable of being reduc'd, the matter being of common and equal Concernment to all of them. And he speaks suitable to the Condition and State of each, such things as whereby he might most effectually insinuate with them, and oblige them deeply to consider what he had to say; doubling also his Application to each of them, out of the earnestness of his Intention and Endeavour to fasten the Exhortation upon them which was to follow.

* Joh. 12. 35.

12 I write unto you, little children *x*, because * your sins are forgiven you, for his names sake *y*.

* Luke 24. 47. Acts 4. 12. & 13. 38.

x He here uses an Appellation before, *v.* 1. apply'd to *all* in common, being *put alone*; but being now *set in Contradistinction* to others, must be understood to intend a *distinct Rank* of Christians, *viz.* those more newly entred into the *Christian State*; and to them he suggests the *free Remission of their Sins for his Names sake*. *y* I. e. *For his own sake*; as the Reason why they should out of Ingenuity, and a new recent sense of God's mercy towards them, comply with his holy Pleasure in the following Precept. The Remission of their Sins, being a *first*, and *most early* Priviledge with them that commenced from the beginning of their sincere Christianity, and which was sealed to them in their late Baptism; 'tis the more fitly mention'd to this first Rank of Christians.

13 I write unto you, fathers, because ye have known him *that is* from the beginning *z*. I write unto you, young men, because ye have overcome the wicked one *a*. I write unto you, little children, because ye have known the Father *b*.

z Unto *Fathers*, because so such belongeth much Experience, and the Knowledge of ancient Things, he ascribeth the Knowledge of him who is the *Ancient of Days*, *from the beginning*, and then whom none is more ancient, and whom *they* should be supposed so well to know by their *long continued Course* in Religion, as fully to understand his good and acceptable Will, what would be pleasing, and what displeasing to him. *a* To such as were in the Flower of their Strength and Age in Christianity, he attributeth Victory; to whom therefore it would be inglorious to stur the Honour of that noble Conquest they had gained over the *wicked one*, the *God of this World*, as he is elsewhere called, 2 *Cor.* 4. 4. by suffering themselves again to be entangled in its Snares and Bands. His Method is, we see, to place *this Order* of Christians last, as a *middle State*, which he would have us conceive afterwards to be interposed between the other two; which Method we find he observes in going over them again the second time. *I. e.* He first again begins with *his little Children*, whom he now bespeaks by another Compellation in the *Greek*, (before τεκνία, now παιδία) importing no material difference, except this latter signifie *more Capacity of Instruction*; and he now also gives them *another Character*, which implies so much, that he not only considers them as the *passive Subjects* of a Priviledge, Remission of Sins, which they were capable of in the first Moment of their *being born* into the Christian State (as the word τεκνία, above, seems to intimate) but as being able to use their Understanding, and consider whose Children they were, *because ye have known the Father*; before said also of the *eldest sort* of Christians; but he is there mention'd by a Description more suitable to their more *aged State*; and therefore the *Knowledge* ascribed to the *one*, and to the *other*, tho the same in kind, must, in respect of degrees, be accommodately understood.

14 I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because * ye are strong, and the word of God abideth in you *c*, and ye have overcome the wicked one.

* Eph. 6. 10.

c To the former sort he only repeateth what he had said before; supposing their greater Wisdom to need no more. [See *L. Bragins*. Not. in Bibl. sacr. of the Insertion of this clause;] only the Repetition importeth his earnest Desire they would again and again consider it. *The other* he also puts in mind of their active Strength, and Vigor, and of the Rootedness which the Gospel must now be supposed to have in them, whereby they were enabled to overcome the wicked one. And by all which Endowments they were *all* both enabled and obliged to comport the better with the following Precept, and its Enforcements.

15 Love not the world, neither the things that are in the world. If * any man love the world, the love of the Father is not in him *d*.

* James 4. 4.

d What he here means by the *forbidden Object* of our Love, must be gathered from his own Explication, *v.* 16. the *Love it self* forbidden, in reference thereto, is that excess thereof, whereby any adhere to terrene things, as their best good; wherewith, as he adds, any sincere Love to God is inconsistent, as *Matth.* 6. 24. *Luke* 14. 33. A Consideration so awful and tremendous, that it is not strange the Precept it enforces, should have so solemn and urgent an Introduction.

16 For all that is in the world, the lust of the flesh *e*, and the lust of the eyes *f*, and the pride of life *g*, is not of the father, but is of the world *h*.

e Here he explains his meaning, what under the Name of *this World*, *and the things of it*, we are not to love, or under what Notion we ought not to love it, *viz. the World* as it contains the Objects and Nutriment of these mentioned Lusts, either more *grossly Sensual*, called *the Lust of the Flesh*, viz. of Gluttony, Drunkenness, Whoredom, *&c.* Rom. 13. 13, 14. *f* Or that *which is excited more immediately by the Fancy*, unto which the Eye especially ministreth, the excessive Appetite of much Wealth, and great Possessions. Which the *Eye* is therefore said to *desire*, and not to be *satisfied* with, *Eccles.* 2. 8, 9, 10. and 4. 8. called therefore *the Lust of the Eyes*. *g* And again, the ambitious Affectation of the Pomp and Glory of the World, vain Applause, the unmerited and overvalued Praise and Observance of other Men, with Power over them, affected for undue ends; or only with a self-exalting Design, meant by the *Pride of Life*, forbidden by our Saviour to his Disciples, *Matth.* 20. 25, 26. This triple Distribution, some observe to have been before used by some of the ancient learned *Jews*, and imitated by certain of the more refin'd Heathens; whence, as being formerly known, and understood, the Apostle might be induced to make use of it. *h* And these *Lusts* are therefore argued to be inconsistent with the *Love of the Father*, as not being *of him*, but *of the World*; not from the Divine Spirit, but the Spirit of the World.

17 And * the world passeth away, and the lusts thereof; but he that doth the will of God, abideth for ever *i*.

* 1 Cor. 7. 31. James 1. 10.

i He sets the difference in view, of living according to the *common Genius*, *Will*, or *Inclination of the World* (which is *Lust*) and according to the *Divine Will*, that he who unites himself in his Will and Desire with the former, which vanishes (Objects, and Appetite altogether) must (which is impli'd) perish therewith; but he that unites himself with the supreme eternal Good, by a Will that is guided by, and conformed to the Divine Will, *abideth for ever*, partakes a Felicity coeternal with the Object and Rule upon which his Heart was set, and which it was guided by.

18 Little children, it is the last time *k*, and as we have heard that * Antichrist *l* shall come, even now are there many Antichrists; whereby we know it is the last time.

* 2 Thess. 2. 3.

k The time here refer'd to, seems to be the destruction of *Jerusalem*, and the finishing of the *Jewish State*, both *Civil* and *Ecclesiastical*. In the *Greek*, the *last hour*, the approaching Period of *Daniel's* 70 Weeks, as Mr. *Mede* understands it, (*Apostacy of the latter times.*) *l* Whereas therefore it was now a known and expected thing among Christians, that the *eminent Antichrist*, or *Antichristian State*, (expressly foretold 2 *Thess.* 2.) was to come, or take place; therefore the Apostle saies, *we*, i. e. the Generality of Christians, *have heard* so much. So he saies, *m even now*, as the Fore-runners of that *eminent one*. There *are many Antichrists* (foretold also by our Saviour, *Matth.* 24.) viz. noted *Heretickes*, and *Seducers* then in being; not such falsely assuming *vicarious Christs*, as only pretended to do that part which the *Jews* expected from their *Messiah*, the delivering them from the *Roman Tyranny*, and so set up to be *merely Civil*, or *secular Christs*, having themselves never been Christians; but such as had revolted from Christianity, and now laboured fundamentally to subvert it, *denying Christ to be come in the Flesh*, *v.* 22. 2 *Epist.* 7. having been before professed Christians, as appears by the following words.

19 * They went out from us, but they were not of us: for if they had been of us, they would, no doubt, have continued with us *n*: but Acts 20. 30. *they went out*, that they might be made manifest that they were not all of us *o*.

* Deut. 13. 13. Psal. 41. 9. † 1 Cor. 11. 19.

n Sincere and living Christians are so strongly held in with Christ

Christ, and the truly Christian Community, by an Union, and Bond of Life, and by sense of Pleasures, which thereupon they find in that holy Communion, with the Expectation which their lively Faith gives them of eternal Life at last, that there is *no doubt* of their continuance. *o* Others that are Christians, upon external Inducements alter as *these* do, and are permitted to do so, that the difference may appear between true and counterfeit ones, 1 *Cor.* 11. 19.

* 2 Cor. 1. 21. Heb. 1. 9. † Joh. 14. 26. & 16. 23. vers. 27.

20 But * ye have an unction from the holy one, and † ye know all things.

See Note on Verse 27.

21 I have not written unto you because ye know not the truth: but be cause ye know it, and that no lie is of the truth *p*.

p He prudently intimates his Confidence concerning them, together with the Pleasure he himself took (as any one would) in communicating the Sentiments of holy Truth to prepared receptive Minds; implying also, that any form of false Doctrine doth so ill match and square with the frame of Divine Truth, that judicious Christians may discern they are not of a piece.

* Chap. 4. 3. 2 Joh. 7.

22 * Who is a lier, but he that denieth that Jesus is the Christ † ? he is Antichrist, that denieth the *q* Father and the Son.

† Especially may the ill accord be descerned between *Divine Truth*, and a *Lie*, when the Lie is so directly levell'd against the Foundations upon which the whole Fabrick is built, as the denying *Jesus to be the Christ*, strikes at all. *q* And tho he that doth so, seems only an *Antichrist*, as directing his Opposition but against *Christ*, he really as much denies the *Father*, who testifi'd of him.

* Joh. 15. 23. † Chap. 4. 15.

23 * Whosoever denieth the Son, the same hath *r* not the Father; † *but he that acknowledgeth the Son, hath the Father also*.

r To have the Father and the Son, is by Faith, Love, and Obedience, vitally to adhere to the one and the other. The latter part of this Verse, tho it be not in the ordinary *Greek Copies*, is in some of the Versions, and said to be in some *Greek* Manuscripts also, whence it is supply'd very agreeably to the Apostle's Scope, and usual way of writing.

* 2 Joh. 6.

24 Let that therefore abide in you, * which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father *s*.

s He only exhorts them to persevere in that Faith which they at first received, whereby their Union with God in Christ would be preserved entire.

25 And this is the promise that he hath promised us, *even* eternal life *t*.

t Which Perseverance they are highly encouraged to by the Promise of so great a Thing as eternal Life at length.

26 These things have I written unto you concerning them that seduce you *.

* So much he thought requisite to be said, in respect of their danger by Seducers, tho their Safety was principally to depend upon what he next mentions.

* Jer. 31. 33. Heb. 8. 10, 11. † Joh. 14. 26. Ver. 20. ‖ Or, *it*.

27 But the anointing *u* which ye have received of him, abideth in you: and * ye need not that any man teach you *w*: but, as the same anointing † teacheth you of all *x* things, and is truth, and is no lie: and even as it hath taught you, ye shall abide in ‖ him.

u It is evident, that the ancient anointing of Persons to some eminent Office, was not a meer empty *Rite* of Investiture, or Authorization, but also a *Symbol* of their Qualification by *another Spirit* then coming upon them. Whereupon our *Lord Jesus* was eminently *the Christ*, or *anointed one*, not only as denoting his *solemn Investiture* with the sacred Offices of *King*, *Priest*, and *Prophet*, which were all wont to be entred into by *Unction*; but as signifying also his receiving the Spirit, (*not by measure*) by which he was most perfectly qualified for them. And whereas he is also said to have made those that believe on him, in a far inferiour sense, *Kings and Priests to his Father*; to them also he imparts of the same Spirit, *Rom.* 8. 9. whence they are said to be anointed too, 2 *Cor.* 1. 21, 22. And hence, as is here said, and *v.* 27. *they do not need*, &c. *w* Not as if they had *absolutely no need at all* of human teaching; for the Apostle supposes not himself to be now doing a vain, or needless thing; but that they had *less need*, having the internal Principles of Light and Life in them, they were in a great measure capable of steering their own Course. They had in themselves a living, engrafted Word, enabling them to teach, and commune with themselves, as *Deut.* 30. 11, 12. *Rom.* 10. 7, 8, 9. Hereupon their *own Rules could instruct them*, Psal. 16. 7. Or, they could *instruct themselves*, ἑαυτοῖς, as that may be read, *Col.* 3. 16. *The Word of Christ dwelling richly in them*. Therefore they did not *so need to be taught*, as those that know not the first Principles of the Oracles of God. *x I. e.* All *such necessary and essential things* to the Life and Being of *Christianity*; of which sort that Doctrine *concerning the Messiah* was, which he was now speaking of, not *all things simply*; for that had been to attribute to them far higher Knowledge than he could pretend to himself, even that which was peculiar to God only. Nor was that Knowledge which they had of those necessary things to be thought the Effect of an immediate Inspiration, but such as by ordinary external means they had already learn'd, but made vital and efficacious by the special sanctifying Influence and Operation of the Holy Ghost; who having begotten in them a correspondent Impress to those great Truths which are after Godliness, formed the new Creature in them, which is begotten of the Word of Truth, had made them capable of Disjudication, or of distinguishing by a *spiritual Sense*, Phil. 1. 9, 10. between things that were grateful, suitable, and nutritive to the Life of the new Creature in them, and such things as were noxious and offensive. Whereas, in reference to things more remote from the Vitals of Religion and Godliness, none can assure themselves of such a Priviledge. And as to *these*, they are to expect it in the way of their own sincere and diligent Endeavours and Prayers, as the effect of the habit of Grace, maintain'd and kept up in Life, and Vigor; and a Reward of their sincere Resignation and Subjection of Heart and Soul to the governing Power of Truth, so far as it should be understood and known of them, according to that of our Saviour, *John* 7. 17. *If any man will do his Will, he shall know of the Doctrine whether it be of God*, &c. And thus they might certainly keep their Station, and *abide in him*; unto which they are therefore exhorted.

28 And now, little children, abide in him; that * when he shall appear, we *y* may have confidence, and not be ashamed before him at his coming.

* Chap. 3. 2.

y He condescendingly includes himself with them, that *we may have confidence*; intimating, for their Encouragement, the common mutual Joy they should have together at Christ's Appearance; *he*, that he had not been wanting in his Endeavours that they might persevere; and *they*, that they had persevered; which is impli'd in the menace of the contrary, upon the contrary Supposition.

29 If ye know that he is righteous, ye ‖ know that * every one that doth righteousness, is born of him *z*.

‖ Or, *know it*. * Chap. 3. 7, 10.

z Lest he should be thought only sollicitous to preserve the right Notions among them, of the Christian Doctrine, as if that alone would suffice them for their Salvation and Blessedness, (which was the Conceit of the *Gnosticks*, touching their *own Notions*, that the entertaining of them, would save Men, whatsoever Men they were, or howsoever they liv'd) he subjoyns this serious Monition, *If ye know*, &c. intimating, that whatsoever they had of the Knowledge of God, would avail them nothing, if, whereas *he is righteous*, they were not transform'd by it into his likeness, and enabled thereby to *do Righteousness*, which alone would evidence their *Divine Birth*, since God hath no Children destitute of his Image, or who resemble him not.

CHAP. III.

1 BEhold, what manner of † love the Father hath bestowed upon us, that we should be called *a* the sons of God: therefore the world knoweth *b* us not, * because it knew him not.

* Joh. 16. 3. & 17. 25.

† So late mention having been made of that *great Thing* in the Close of the foregoing Chapter, *being born of God*; the holy Apostle is here in a Transport, in the contemplation of the glorious consequent Priviledge, to be *called his Sons*; and of that admirable Love, from whence the whole hath proceeded, ποταπὴν, or *how great!* *a Called* there (as often referring to *God* as the *Author*) signifies to *be made*, or *to be*. *Mat.* 5. 9, --- 45. *John* 1. 12. *Rom.* 4. 17. He confers not the *Name* without the *Thing*; the *new*, even a *divine Nature*, 2 Pet. 1. 4. *in Regeneration*; the *real Advantages* and Dignity of the Relation by *Adoption*; and all of meer (and the greatest) Kindness and Good-will. *Tit.* 3. 5, 6, 7. Hence he intimates, it ought not to be *counted grievous*, that the World *knoweth us not*, i. e. doth not own or acknowledge us for its own, is not kind to us, yea, hates and persecutes us. *b Knowing*, often (after the Hebrew Phrase) signifying Affection, 1 *Cor.* 8. 3. 2 *Tim.* 2. 19. and accordingly, *not knowing*, Disaffection, and the consequent Effects. *Mat.* 7. 23. Nor should it be thought strange, because it *knew not him*. The Father, and the whole Family, are to it an *invidum Genus*, hated alike.

* Isa. 46. 5. Rom. 8. 15. Gal. 3. 26. & 4. 6. † 2 Cor. 4. 17.

2 Beloved, * now are we the sons of God; and † it doth not yet appear *c* what we shall be: but we know, that when he shall appear *d*, we ‖ shall be like him *e*; for we * shall see him as he is *f*.

‖ Rom. 8. 29. 1 Cor. 15. 49. Phil. 3. 21. Col. 3. 4. * Psal. 16. 11. 1 Cor. 13. 12. † Our 2 Cor. 5. 7.

e Our present State he affirms to be unquestionably that of Sons; whatsoever Hardships from the World, or severer Discipline from our Father, we must for a while undergo. But for our future State, it is much above us to comprehend *distinctly* the Glory of it: *Yet doth not appear*, 'tis yet an unrevealed Thing, *Rom.* 8. 18. A Vail is drawn before it, which is to be drawn aside at the appointed Season of the *Manifestation of the Sons of God*, v. 19. *d* But so much we in the general know of it, (so certain are the Apprehensions of Faith) that *when he shall appear*, or display his own Glory in the appearance of his Son, who is then to *come in the Glory of the Father*, Mat. 16. 27. 1 Tim. 6. 14, 15, 16. *e* As it besits Children to be unto their Father, *i. e.* His Image shall then be perfected in us, which was defaced so greatly in the Apostacy, is restored imperfectly in Regeneration, *Eph.* 4. 24. *Col.* 3. 10. must be daily improved in progressive Sanctification: So that as God was above said to be *Light*, Christians are to *shine as Lights, as the Sons of God without rebuke*, representing and glorifying their Father; *Mat.* 5. 16. *Phil.* 2. 15. 1 *Pet.* 2. 9. But is then to be advanced in us to a far higher pitch than ever, in respect both of Holiness and Blessedness. *f* i. e. So far as the limited Capacity of our Natures can admit: and are therefore by that *Likeness* to be qualified for *such Vision*: which eternal, efficacious Vision doth also continue that Likeness, the causal Particle, *for*, admitting both those References. *Psal.* 17. 15.

3 And every man that hath this hope in him, purifieth himself, *g* even as he is pure.

g I. e. Not only is obliged hereto, but by the efficacious Influence of this Hope, if it be of the same kind, (that *lively Hope* unto which Christians are said to be *begotten*, 1 Pet. 1. 3.) is daily more and more transform'd, through a continual Intention of Mind towards the Holy God, upon whom that Hope is set, (for it is faid to be Hope *in him*, or rather *upon him*, ἐπ' αὐτῷ) into the Image of the Divine Purity: Knowing also, (which must be a potent Inducement to very earnest Endeavour this way) that our future Conformity to God in Glory and Blessedness hereafter, depends upon our present vigorous and effectual Pursuit of Conformity to him in Holiness here; *Mat.* 5. 8. *Heb.* 12. 14. And it is enforced by what follows.

4 Whosoever committeth sin, transgresseth
* Chap. 5. 17. also the law; * for sin is the transgression of
the law *h*.

h Which is added, to signify nothing can be more unreasonable, than the Expectation of partaking with God in the Glory and Blessedness of the future State, if we now allow our selves in a Course of Sin, or of transgressing his holy Law, which is the very Notion of Sin; and is again further enforced from the Design of our Redeemer.

* Isa. 53. 6, &c. 1 Tim. 1. 15. † 2 Cor. 5. 21. 1 Pet. 2. 22.
5 And ye know that * he was manifested to take away our sins; and † in him is no sin *i*.

i Implying how great an Absurdity it were, to expect Salvation and Blessedness by our sinless Saviour, and yet indulge our selves in Sin against his Design, not only to expiate our Sins, but to make us sinless like himself.

6 Whosoever abideth in him, sinneth not:
* Chap. 2. 4. & 4. 8. * whosoever sinneth, hath not seen him, neither
known him *k*.

k By *seeing* he meaneth the same thing as afterwards by *committing Sin*; see v. 8, 9. Seeing and knowing intend inward Union, Acquaintance, and Converse; such as Abode in him implies. See *John* 5. 37. 3 *John* 11.

7 Little children, let no man deceive you:
* Chap. 2. 29. * He that doth righteousness, is righteous, even
as he is righteous *l*.

l This Caution implies the zealous Endeavour of the Seducers of that Time, to infill their poysonous Doctrine and Principles of Licentiousness; and his own Solicitude, lest these Christians should receive them, and be mischiev'd by them. Whereas therefore they were wont to suggest, that a merely notional Knowledg was enough to recommend Men, and make them acceptable to God, tho they liv'd never so impure Lives, he inculcates, That only they that *did Righteousness*, viz. in a continued Course, living conformably to the Rules of the Gospel, *were righteous*: and that they must aim to be so, *even as he is righteous*; not only making the Righteousness and holy Life of Christ, the *Object of their Trust*, but the Patern of their Walking and Practice.

8 * He that committeth *m* sin, is of the devil *n*;
* Mat. 13. 38. John 8. 44. for the devil sinneth from the beginning. For
this purpose the Son of God was manifested,
that he might destroy the works of the devil.

m The Apostle's Notion of *committing Sin*, may be interpreted by his own Phrase, 3 *Epist.* v. 11. ὁ κακοποιῶν, *a Doer of Evil*; and by *that*, used in both Testaments, a *Worker of Iniquity*: Which is not every one that doth any one single Act of Sin; as his ὁ ποιῶν δικαιοσύνην, v. 7. a *Doer of Righteousness*, and ὁ ἀγαθοποιῶν, 3 *Epist.* A *Doer of Good*, is not every one that doth any one righteous or good Action; any more than we call him a *Worker* or *Maker* of any thing, (as signifying a manual Occupation) who only makes a single Attempt, but him who hath acquir'd the habitual Skill, and doth ordinarily employ himself accordingly. A *Worker* or *Maker of Sin*, (as we may fitly render this ὁ ποιῶν τὴν ἁμαρτίαν) is an habitual or *customary Sinner*; one that sinneth with deliberation, not by surprize, from a prevailing Habit, that either continueth him in a Course of *actual known Sin*, or that with-holds him from repenting sincerely, and turning to God from the Sin which he hath committed; by which Repentance he should not only refrain from further gross Acts of Sin, (which an impenitent Person upon other Inducements may do) but mortify and prevail against all sinful Habits and Inclinations. In the same sence he useth the Expression of *Sinning*, v. 6. & v. 9. *n* And such a Sinner, he says, *is of the Devil*; as if he were *born of him*, were his Child, really conform'd to him, and having his sinning Nature. As our Saviour tells the Jews, having applied to them the same Phrase before of *committing Sin*, *John* 8. 34. that they *were of their Father the Devil*, v. 44. As also this Apostle, 3 *John* 11. says, *The Doer of Good is of God*, i. e. born of God, or his Child, as we find he uses the Expressions of *being born of God*, and *being of God*, promiscuously, and with indifference, *v.* 9, 10. & *chap.* 5. 18, 19. the latter being elliptical in reference to the former. Whereas Sin was therefore originally the Devil's Work, he adds (a further Engagement against it) that the Son of God was manifested, (as v. 5.) appeared in the Flesh, shewed himself in this World of ours, on purpose to destroy, or (as the Word signifies) that he might *dissolve the Frame* of all such Works.

9 * Whosoever is born of God *o*, doth not
* Chap. 5. 18. commit sin *p*; for his seed *q* remaineth in him:
and he cannot sin *r*, because he is born of God.

o To be *born of God*, is (in the Words of a very learned Annotator, Dr. *Hammond*) 'to have received some special Influence from God, and by the help and power of *that*, to be raised to a pious Life. Agreeably, γεγεννημένος ἐκ τοῦ θεοῦ, he 'that hath been born of God, is literally he that hath had such a blessed Change wrought in him, by the operation of God's Spirit in his Heart, as to be translated from the Power of Darkness into the Kingdom of his own dear Son; transformed in the Spirit of his Mind, *i. e.* sincerely changed from *all* Evil 'to *all* Good; from an Obedience to the Flesh, *&c.* to an Obedience to God. Only it is here to be noted, that the Phrase 'is not so to be taken, as to denote *only* the Act of this Change; 'the first Impression of this Vertue on the Patient, the single 'transient Act of Regeneration, or Reformation; *and that*, as 'in the Prazer-Tense, now past, but rather a continued Course, 'a permanent State: So as a regenerate Man, and a Child of 'God are all one, and signifies him that lives a pious and godly 'Life, and continues to do so, *&c.* To the same purpose *this Author* also speaks, *Note* on *John* 1. 13. and in his *Paraphrase* on that Verse: 'Those which live according to the 'Will of God, and neither the natural, nor carnal, nor *have* 'moral Principle. *This Change* introducing the *consequent Course*, divers Texts of Scripture explain; *John* 3. 3, 5, 6. 2 *Cor.* 5. 17. *Eph.* 2. 10. & 4. 24. *Jam.* 1. 18. *&c.* *p* Now of *one* thus born of God, 'tis faid, he doth not *commit Sin*, as *v.* 8. and for the reason here alledged. *q* The Principles of enlivened holy Truth, as 1 *Pet.* 1. 23. *Jam.* 1. 8. *r* Which is not to be understood simply, as if he could not sin at all, which were to contradict what he had faid before, *chap.* 1. 8. and supposed, *chap.* 2. 1. But he cannot *commit Sin*, as *v.* 8. And 'tis plain, the Apostle intends by these two Expressions the same thing. He cannot *sin*, i. e. do an Act of known, gross Sin, deliberately, easily, remorselesly, maliciously, as *Cain*, v. 12. out of an hatred of Goodness: Or, do not such Acts customarily, or not so *unto Death*, (as *chap.* 5. 16.) but that through the Advantage of inlaid Principles, or the *remaining Seed*, by dependance upon the Grace, Spirit, and Covenant of God in Christ, he may timously recover. *Because he is born of God*, i. e. in as much as it belongs to his Temper and Inclination, in respect of the holy new Nature receiv'd in Regeneration, to abhor from the grosser Acts, much more from a Course of Sin, (*Gen.* 39. 9. *Acts* 4. 20. 2 *Cor.* 13. 8. *Gal.* 5. 17.) And *to his State*, as he is a Child of God, to have that Interest in the Grace of Christ, that he may implore, trust, obtain, and improve it, to his being kept from such destructive sinning. And it being evident by his deep and thorow Change, that he is born of God, and chosen to be an Heir of eternal Life, (as his Children are Heirs) he may and ought (not in a way of presumptuous Negligence, but of Vigilance and humble Dependance) certainly to expect being so kept. Nor is it strange so much should be affirm'd, upon so unspeakably better Grounds, of the *Christian State*, when such Boasts are to be read concerning some among the *Pagans*, that one might as soon divert the Sun from its Course, as turn such a one from the Course of Righteousness. Tho we may also suppose this Form of Speech, might be intended by the Apostle to be understood by the more superficial Professors of Christianity, (who might be generally apt enough to look upon themselves as born of God, and his Children) as *parenetical*, and more *forcingly hortatory*, in pursuance of his former Scope, to keep them off from the licentious Courses of their Seducers; *q. d.* *It cannot be*, that you who avow your selves born of God, should do like them. So we usually say, that *cannot but be*, or *cannot*

cannot be, which we apprehend more highly and clearly reasonable should be, or not be. *Non potest avelli*, &c. Such Rhetorick the Apostle uses with *Agrippa*, *I know thou believest*, as if it were impossible he should not.

10 In this the children of God are manifest,
Chap. 4. 8. and the children of the devil: Whosoever doth
not righteousness, is not of God, * neither he
that loveth not his brother *s*.

s Upon what was faid, he reduces all Men each to their own Family and Father, concluding it manifest whither they belonged, *i. e.* He shews upon the Grounds before expressed, who do not belong to God and his Family, leaving it thence to be collected, since two Fathers and Families divide the World, to which they must be reckoned, *i. e.* They belong not to God, and consequently to that worst of Fathers, who first in the general do not Righteousness; the Devil being the first Sinner, they are his Dependents: and next, who particularly love not their Brethren, which most expresly demonstrates a Diabolical Nature.

11 For * this is the ‖ message that ye heard
Chap. 1. 5. & 3. 11. from the beginning, *t* † that we should love one
another.

t See *chap.* 2. 7, 8. *q. d.* They cannot be *of God*, therefore, that cross so fundamental a Precept, so expressive of his *Nature* and *Will*.

12 Not as * Cain, *who* was of that wicked
Gen. 4. 8. one *u*, and slew his brother: And wherefore
slew he him? Because his own works were evil,
and his brother's righteous.

u And what again, on the other hand, (*q. d.*) can be more Devil-like, than such a Temper as *Cain's* was, whose Hatred of his Brother brake out into actual Murder, upon no other account but because his Brother was better than he? Which shewed him to be of that *wicked One*, of the Serpent's Seed: So early was such Seed sown, and so ancient the Enmity between Seed and Seed.

13 Marvel not, my brethren, if † the world
John 15. 18. hate you *w*.

w This being so devillish a quality, and the World so generally under his Power, as the *God of it*, 2 Cor. 4. 4. it is not to be thought strange, that good Men should be the Marks and designed Objects of the *World's Hatred*.

14 * We know that we have passed from
Chap. 2. 10. death unto life, because we love the brethren:
Chap. 2. 9, 10. *x* † he that loveth not his brother, abideth in
death.

x The Notion of *Brother* must not be understood so narrowly, as only to signify such as we have particular Inclination to, as being of our own Party and Opinion, or Kindred, or who have oblig'd us by special Kindness: For to confine our Love within such Limits, were no Argument of our having passed from death to life, or more than is to be found with the worst of Men, *Mat.* 5. 46, 47. Nor must it be understood *exclusively*, of the *Regenerate* only; but must be taken, *first*, more *generally*, in the *natural Sense*, for all Mankind, in the same Latitude as *Neighbour* in that Summary of the second Table, *Thou shalt love thy Neighbour as thy self*; originally intended not to *Jews*, as *such*, but *Men*; and therefore excludes not our Enemies, by our Saviour's Interpretation, *Mat.* 5. 43, 44. *Secondly*, in a more *special* (*viz.* the spiritual) Sense, for such as are *our Brethren* by *Regeneration*, so the *Children* with us of the *same Father*; i. e. Whereas the blessed God himself is the *Primum Amabile*, the first Object of Love, all others (Persons or Things) ought to be lov'd, proportionably to what Prints or Characters of the Divine Excellency we find imprest upon them. *Human Nature* hath Resemblances in it of his Spiritual, intelligent, immortal Nature; Regeneracy, of his *Holiness*. And so he loves his Creatures himself, severing their Malignity (where that is to be found) that is of themselves, from what of real God there is in them, which is from him. When therefore a correspondent Frame of Love is imprest upon us, and inwrought into our Temper, his Image, *who is Love*, is renewed in us, which in this *noble part of it*, the Devil had so eminently defac'd in the World, possessing the Souls of Men with mutual Animosities and Enmities against one another, but especially such as should be found to have upon them any Impress of the most excellent kind of Goodness, *i. t.* of true Piety and Holiness. And by this Renovation of his Image in us, whereby we are enabled to love others *for his sake*, and proportionably to what Characters of him are upon them, we appear to be *his Children*, Mat. 5. 45. begotten of him *into a State of Life*, out of that Death which is upon the rest of the World, *Ephes.* 2. 1. and wherein every one still abides, that thus loves not his Brother.

* Mat. 5. 21, 22. Gal. 5. 21.
15 * Whosoever hateth his brother, is a mur-
derer: and ye know that no murderer hath eter-
nal life *y* abiding in him.

y That Life into which the Regenerate are begotten, is nothing else than the Beginning or first Principle of eternal Life, *John* 4. 14. whereof they cannot but be destitute, who hate their Brethren; a thing so contrary to the Divine Life, Nature, and Image, and which makes the Person affected with it, in the Temper and Habit of his Mind, a very Murderer.

16 * Hereby perceive we the love of God,
* John 3. 16. & 15. 13. because he *z* laid down his life for us: and we
Rom. 5. 8. ought to lay down our lives *a* for the brethren.
Ephes. 5. 2. Chap. 4. 9.

z The *intimate Union* between the *Divine Nature* and the *Humane in Christ*, gives ground for the calling *Christ's Life* as *Man*, the Life of God; as *Acts* 20. 28. his Blood is faid to be *God's own Blood*. And this Testimony of God's Love to us, his laying down his Life for us, ought so to transform us into his Likeness, that out of the Power of that Divine Principle, the Love of God in us, (so that implanted Love is called, v. 17. the *Love of God*.) *a* We should never hesitate or make a difficulty to lay down our Lives for the Christian Community, or even for the common Good and Welfare of Men, being duly called thereto.

17 * But whoso hath this world's good, and
Deut. 15. 7. seeth his brother hath need, and shutteth up his
Luke 3. 11. bowels of compassion from him, ‖ how dwelleth
‖ Chap. 4. 20. the love of God in him?

b I. e. If the *Love of God in us* should make us lay down our Lives for the Brethren; and we be not willing in their Necessity and our own Ability, to relieve them, how plain is the Case, that it is not in us?

18 My little children, ‖ let us not love in ‖ Jam. 2. 15.
word, or in tongue, but in deed and in truth *c*.

c q. d. 'Tis a vain thing to make verbal Pretences of Love, without any real proof of it.

19 And hereby we know that we are of the
truth *d*, and shall * assure our hearts before him *e*. * Gr. persuade.

d I. e. 'This shall demonstrate to us, that we are the Children of the Truth, begotten by it, *Jam.* 1. 18. when we resemble it, have the correspondent Impress of the Gospel, (that great Representation of the Love of God) upon us. *e* So shall our Hearts be quieted, and well satisfied concerning our States Godward.

20 For if our heart condemn us *f*, God is
greater than our heart, and knoweth all things.

f *If our Heart*, or our Conscience condemn us, *viz.* in plain Things, (as this of loving our Brother is) and wherein the Mind of God is evidently the same with our own Conscience; his Superiority, to whom our Conscience is but an Under-Judg, ought much more to awe us, especially considering how much more he knows of us, than we do of our selves; as 1 *Cor.* 4. 4.

21 Beloved, if our heart condemn us not *g*,
then have we confidence towards God.

g But for their *not condemning us*, the Expression be merely negative, it must imply somewhat positive: For there are many whose Hearts condemn them not, through Ignorance of their Rule, or Obstinacy, Self-indulgency, or Neglect of themselves. But if after thorow search with Sincerity in the sight of God, our Hearts do not condemn, but acquit us as upright towards him, not willing to allow our selves in any ill Temper or Practice, (such as, for Instance, this of not loving or neglecting our Brother) then we have *Confidence* (*Liberty of Speech* the Word literally signifies, which well suits with what follows) *towards God*; we have nothing to hinder or lie as a Bar against us in our recourse to him.

22 And * whatsoever *h* we ask, we receive of
* Mat. 21. 22. John 14. 13. & 15. 7. & 16. 33. Jam. 5. 16. him, because *i* we keep his commandments, and
do those things that are pleasing in his sight.

h It is supposed, where there is that Accord with God, that what was last, and is next after said, implies, there will be no disposition to ask any thing disagreeable to his Will, or otherwise than as he hath expreft his Will about the matter of Prayer. And then, *whatsoever we ask, we receive*, i. e. are as sure to receive it, in the kind or in equivalence, as if we had it; *chap.* 5. 14. *i* i. e. This is the Cause of *our Certainty*, being the Evidence of our State God-ward, *Psal.* 66. 18, 19. not of our receiving the Things prayed for, which we only owe to his free promised Mercy in Christ.

23 And * this is his commandment, that we
* John 6. 29. & 17. 3. should believe on the name of his Son Jesus
† Vers. 11. Chap. 4. 21. Christ †, and love one another *k*, as he gave us
commandment.

k Thus briefly is comprehended the Whole of our Duty towards God in Christ, and one another, in a like Summary as that, *Eccles.* 12. 13.

24 And * he that keepeth his command-
* John 15. 10. Chap. 4. 12. ments *l* dwelleth in him, and he in him:
† Rom. 8. 9. Chap. 4. 13. and † hereby we know that he abideth in us, by the
Spirit which he hath given us.

l I. e. He whose whole Soul is thus formed to obediential Compliance with the Divine Will, hath most intimate Union with God in Christ; which is evident by that Spirit given to us, which hath effected both that *holy Frame*, and that *Union*. See *John* 14. 23.

CHAP.

CHAP. IV.

* Jer. 29. 8. Mat. 24. 4. † Rev. 2. 2. ‖ Mat. 24. 5, 24. 2 Pet. 2. 1. 2 John 7.

1 BEloved, * believe not every spirit *m*, but † try *n* the spirits whether they are of God, because ‖ many false prophets are gone out into the world.

m *I.t.* Not every one pretending to Inspiration, or a Revelation; *Spirit*, whether good or bad, being put for the Person acted thereby. *n* There being a *Judgment of Discretion* or *Discerning*, common to Christians, *de Jure*, and which they ought to *endeavour for*, and to *use* upon such occasions. *Acts* 17. 11. *Phil.* 1. 9, 10. 1 *Thess.* 5. 21. And the *Attainment* and *Exercise* whereof is, in reference to the great Essentials of Religion, more facile and sure: As when heretofore among the Jews, any should attempt the drawing them off from the *true God*, as *Deut.* 13. 1, 2. and so when with Christians it should be endeavoured to tempt them away from Christ, as the false Prophets or Teachers did, now *gone out into the World*.

2 Hereby know ye the Spirit of God; Every spirit that confesseth *o* that Jesus Christ is come in the flesh, is of God.

o He here gives them the general Rule, both affirmative and negative, which would suffice them to judg by in their present Case. This being the great Controversy of that Time with the *Jews*, Whether *Jesus* were the *Messiah*? and whether the *Messiah* were as yet come or no? And with the *Gnostickes*, Whether he were really come in the Flesh, in true humane Nature? or were not, as to that appearance; a *meer Phantasm*? And he affirms, *They that confess him so come, were of God*; i.e. thus far they were in the right, this Truth was of God. Of the two litigating Parties, *this* was of God, the other not of God; *this* took his Side, that was against him. Yea, and they that not only made this true Confession, but did also *truly confess him*, i.e. sincerely, cordially, practically, so as accordingly to trust in him, subject and devote themselves to him, were born of God, his very Children, acted and influenced hereunto by his own holy Spirit, as *chap.* 5. 1, 5. *Mat.* 16. 16, 17. 1 *Cor.* 12. 3.

* Chap. 2. 22. 2 John 7.

3 And * every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that *spirit* of antichrist, whereof ye ‖ have heard that it should come, and ‖ even now already is it in the world *p*.

‖ 2 Thess. 2. 7. Chap. 2. 18, 22.

p But on the contrary, concerning them who against so plain Evidence denied him to be so come; the Case was plain, as with the Jews, *John* 8. 24. And with the *present Heretickes*, who denying the true Manner, could not but deny the true End of his coming; and who also liv'd so impure Lives, as imported the most open Opposition and Hostility thereto, and so discovered most evidently that Antichristian Spirit, which it was foreknown would shew it self in the World.

4 Ye are of God, little children, and have overcome them *q*: because greater is he *that is* in you, than he *that is* in the world.

q Their being born of God, and their participation of a directive and strengthening Influence from him, kept them from being overcome by the plausible Notions, the alluring Blandishments of the Flesh and Sense, the Terror of Persecution used towards them by these Antichristian or Pseudo-christian Tempters; and enabled them to overcome, because the Divine Spirit in them, was stronger than the others lying, impure Spirit.

* John 3. 31.

5 * They are of the world: therefore speak they of the world, and the world heareth them.

* John 10. 27.

6 We are of God: * He that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the Spirit of truth, and the spirit of error *r*.

r He giveth here a further Rule whereby to judg of *Doctrines* and *Teachers*, viz. what they severally savour of, and tend to. The Doctrines and Teachers whereby *those Christians* were assaulted and tempted, were of an earthly Savour and Gust, tending only to gratify worldly Lusts and Inclinations, and to serve secular Interests and Designs; and therefore Men only of a worldly Spirit and Temper, were apt to listen and give entertainment to them. On the other hand, says he, (in the Name of the Asserters and Followers of true and pure Christianity, comprehended with himself) *We are of God*, i.e. Our Doctrine and Way proceed from God, and tend only to serve, please and glorify him, and draw all to him; therefore such as *know God*, i.e. are his Friends, and converse much with him, *hear* us; the Things we propose and offer, are grateful and savoury to them, (as *John* 8. 37, 47.) having manifestly no other Aim than to promote serious Godliness. And hereby may the Spirit of Truth and Error in matters of this Nature be distinguished; The one being next of Kin to Purity, and Holiness, and a godly Life; the other, to Sensuality, and a Design only of gratifying the animal Life.

7 Beloved, let us love one another *s*, for love is of God *t*; and every one that loveth, is born of God, and knoweth God.

s In opposition to the Malice and Cruelty of these Enemies to true and pure Christianity, he exhorteth to mutual Love, not limited to themselves, as undoubtedly he did not intend, see Note on *chap.* 3. 14. but that they should do their part towards all others, letting it lie upon them, if it were not reciprocated and mutual. *t* This he presses as a further Discrimination; nothing being more evidential of Relation and Alliance to God, than a duly regulated Love, which is *of him*.

8 He that loveth not, * knoweth not God ‖; for God is love *u*.

* Chap. 2. 4. & 3. 6. ‖ Verf. 16.

u Yea, since Love is his very Nature, and that *God is Love*, those that love (upon the account and in the way above expreſt) *are born of him*, partake from him that excellent and most delectable Nature, *know him* by a transformative Knowledg: But they that love not, they are meer Strangers to him, and never had to do with him.

9 * In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live by him †.

* John 3. 16. Chap. 3. 16.

† There could be no higher demonstration of his Love; *John* 3. 16.

10 Herein is love *w*, * not that we loved God, but that he loved us, and sent his Son † *to be* the propitiation for our sins.

* John 15. 15. Rom. 5. 8, 10. † Chap. 2. 2.

w In comparison of this wonderful Love of his, in sending his Son to *be a Sacrifice* for our Sins, our Love to him is not worthy the Name of Love.

11 Beloved, * if God so loved us, we ought also to love one another †.

* Mat. 18. 33. John 15. 12, 13.

† We discover little sense of this Love of his to us, if we do not so.

12 * No man hath seen *x* God at any time: If we love one another, God dwelleth in us, and his † love is perfected in us.

* John 1. 18. 1 Tim. 6. 16. † Chap. 2. 5.

x The *Essence of God* is to our Eyes invisible, incomprehensible to our Minds. *y* But by yielding our selves to the Power of his Love, so as to be transform'd by it, and habituated to the Exercise of mutual Love, we come to know him by the most pleasant and most apprehensible Effects, experiencing his indwelling, vital, operative Presence and Influences, whereby he is daily perfecting this his own Likeness and Image in us. This is the most desirable way of knowing God, when tho we cannot *behold* him at a distance, we may feelingly apprehend him nigh us, and in us.

13 Hereby know we that we dwell in him, and he in us; because he hath given us of his Spirit *.

* The near inward Union between him and us, is best to be discern'd by the Operations of his Spirit, which is the Spirit of all Love and Goodness, *chap.* 3. 24. *Ephes.* 5. 9.

14 And * we have seen and do testify *z*, that the Father sent the Son to be the saviour of the world.

* Chap. 1. 1.

z He here signifies we are not left at any uncertainties, touching that matter of Fact, wherein lies this mighty Argument for the Exercise of mutual Love among Christians, *God's having sent his Son to be the Saviour of the World*: For, as he again inculcates, We testify *upon Eye-sight*, having beheld him, and converst with him, living and dying.

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God *.

* This Discourse is most studiously and observably interwoven, of *these two great Things* mentioned, *chap.* 3. 23. *Faith in the Messiah*, and the *Love of one another*, as being the principal Antidotes against the poysonous Insinuations of the *Apostates*. Of *Confessing*, see Note on *v.* 2.

16 And we have known and believed the love that God hath to us. God is love; and * he that dwelleth in love, dwelleth in God, and God in him *a*.

* Verf. 12.

a Inasmuch as the transformative Efficacy of God's Love upon us, depends upon our certain Apprehension of it, he doubles the Expression of that Certainty: *We have known and believed*, i.e. we are assured of it, both by experimented Effects, and by Faith; implying, that by having this Conception of God throughly settled in our Souls, that *He is Love*, (as was also said, *v.* 8.) we shall be so throughly changed into this very Nature and Image, as to *dwell in Love*, as in our own Element, or a thing now become wholly connatural to us. Which will indeed be (by Consequence) to be so intimately united

united with God, that he and we may truly (tho in a Sense most remote from *Identification*, or *being made the same*, an horrid Notion! not only not infer'd by what is here said, but Inconsistent with it, and refused by it, for *Things united*, are thereby imply'd to be distinct) be said to *indwell one another*.

* Gr. *love with us.* Jam. 2. 13. Chap. 3. 19, 21.

17 Herein is * our love made perfect, that ‖ we may have boldness in the day of Judgment *b*, because as he is, so are we in this world.

b And by this means, (*viz.* of our Inwardness with God) doth our Love grow to that perfection, that we shall have the most fearless Freedom and Liberty of Spirit in the Judgment-day; our Hearts no way mis-giving to appear before him as a Judg, whose very Image we find upon our selves, he having before-hand made us such even in this World, tho in an infinitely inferior degree, as he is, Compositions of Love and Goodness. Or if the Day of Judgment should mean, as some conceive, of *our Appearance before Humane Tribunals* for his sake; *such a Temper of Spirit* must give us the same Boldness in that Case also.

18 There is no fear in love, but perfect love casteth out fear *c*; because fear hath torment: he that feareth, is not made perfect in love.

c *That* he proveth from the contrary Natures of Fear and Love. The Fear which is of the baser kind, *viz.* that is servile, and depresses the Spirit, hath no place with Love, but is excluded by it, by the same degrees by which that Love grows up to perfection, and shall be quite excluded by that Love fully perfected: Inasmuch as Love is a pleasant, Fear a tormenting Passion, which *as such*, while it remains, shews the Imperfection of Love.

19 We love him *d*; because he first loved us.

d His is the Fountain-Love, ours but the Stream: His Love the Inducement, the Patern, and the effective Cause of ours. He that is first in Love, loves freely; the other therefore loves under Obligation.

* Chap. 2. 4.

20 * If a man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen *e*?

e The greater Difficulty here is imply'd, through our present dependence upon Sense, of loving the invisible God, than Men that we daily see and converse familiarly with. Hence, considering the Comprehensiveness of these two Things, the *Love of God, and our Brother*, that they are the Roots of all that Duty we owe to *God* and *Man*, the fulfilling of the whole Law, *Mat.* 22. 37, 38, 39. he lets us see the Fallhood and Absurdity of their Pretence to eminent Piety and Sanctity, who neglect the Duties of the second Table.

* Mat. 22. 37, 39. John 13. 34. & 15. 12. Chap. 3. 23.

21 And * this commandment have we from him, that he who loveth God, love his brother also ‖.

‖ Both ought to be conjoyn'd, being required both by the same Authority.

CHAP. V.

* Chap. 2. 22, 23. & 4. 2, 15.

WHosoever believeth *f* that Jesus is the Christ, is * born of God: and every one that loveth him that begat, loveth him also that is begotten of him.

f This is not meant of a meer professed, or of a *slight* and *superficial*, but of a *lively*, *efficacious*, *unitive*, *Soul-transforming*, and *obediential Faith* in *Jesus* as the *Christ*, which is elsewhere made the Effect of the regenerating Power and Grace of God, *John* 1. 12, 13. And as nothing can be more connatural to *such an Heaven-born Faith*, than the loving of him that hath begotten it; so nothing can be more certainly consequent [illegible] the loving of them too, who are begotten also of the same Father, *viz.* with a correspondent Love to the more excellent Characters and Image of God upon them, than are upon other Men.

* John 14. 15, 21, 23. 2 John 6.

2 By * this we know that we love the children of God, when we love God *g*, and keep his commandments.

g It is not otherwise to be known that we truly love the Children of God, *as such*: For if we do, we must love them upon God's account, in conformity to him, and obedience to his Commandments; wherefore our true Love to them, supposes our Love to him, and is to be evinced by it.

3 For this is the love of God *h*, that we keep his commandments, and his commandments are not grievous.

h *I.t.* This is the most lively, certain Expression and Effect of our Love to God, our keeping his Commandments, which are so little grievous, that true Love can make no difficulty of doing so, *Mat.* 11. 30. *Psal.* 19. 11.

4 For whatsoever is born of God *i*, overcometh the world, and this is the victory *k* that overcometh the world, even our faith.

i He explains himself, *viz.* that to *one who is born of God*, his Commandments are not grievous, because such a one in that Divine Birth, hath received a Life and Nature that makes him far superior to this World, exalts him above it, makes him victorious over the worldly Spirit, (as *chap.* 4. 4.) over all worldly Desires, and Fears, and Hopes, and Joys, which are the great Hindrances of our Obedience to God. *k* *i.t.* The Instrument, the Weapon, by which they overcome, and which virtually includes in it self this Victory over the World, as Effects are included in the Power of their Cause, *is their Faith*; that Principle which in their Regeneration (as *above*) is implanted in them.

5 Who is he that overcometh the world, but * he that believeth that Jesus is the Son of God *l*?

* Chap. 4. 15.

l For that Faith, *viz.* that *Jesus is the Son of God*, (or the Christ, as *v.* 1.) fills the Soul with so great things concerning him, and the Design of his coming among us; and what we are to expect thereupon, as easily turn this World into a contemptible Shadow, and deprive it of all its former Power over us.

6 This is he that came by water and blood *m*, *even* Jesus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth.

m For the explaining of this obscure Place we must proceed by degrees. It is, 1. Evident, that *Water* and *Blood* cannot be here meant *literally*. 2. It is therefore consequent, that they must be intended to signify somewhat or other by way of *Symbolical Representation*, or that they must have some *mystical Meaning*. 3. They ought to have such a Meaning assigned them, as will both be agreeable to the *Expressions thereofoca*, and to the Apostle's present Scope and Design. It will, 4. be very agreeable to the Expressions, to understand by *Water* the Purity of our blessed Lord, and by *Blood* his Sufferings. 5. His manifest Scope and Design is, to shew the *abundantly sufficient Credibility* of the *Witnesses* and *Testimony* we have, to allure us that *Jesus* was the *Christ*, or the *Messiah*, and to induce us to believe this of him, with so efficacious and transforming a Faith, as should evidence our being born of God, and make us so victorious over the World, as constantly to adhere to this Jesus by *Trust* and *Obedience*, against all the Allurements and Terrors of it. 6. This being his Scope, it supposeth that the mentioned *Coming* of *Jesus*, as *Messiah*, was *for some known End*, unto his *Accomplishment* whereof these two, *his Purity* and *his Sufferings*, were apt and certain Means, as that they were to be consider'd under the Notion of *Means*, his being said to have come *διὰ*, *by them*, doth intimate. And in pursuance of this Scope, he must be understood to signify, that his *Coming so remarkably by these two*, did carry with it some very *convincing Proof and Evidence* of his *being the Son of God*, *and the Messiah*, sufficient to recommend him as the most deserving Object of *such a Faith*, and render it highly reasonable we should hereupon so trust and obey him, and entirely resign our selves to his *Mercy* and *Government*. Wherefore also, 7. This his *Coming* must *now* be understood in a Sense accommodate hereunto, and is therefore in no reason to be taken for the very *Act* or *Instant*, precisely, of his Entrance into this World; but to signify *his whole Course in it*, from first to last, a *continued Notion and Agency*, correspondent to the Intendment of his *Mission*. To the clearing of which Notion of *his Coming*, some Light may be gained, by considering the Account which is given, 2 *Thess.* 2. 9, 10. of the *Coming of Antichrist*, which is said to be *after Satan*, (as it were by his Impulsion, and in pursuance of his Ends and Purposes) *with all Power, and Signs, and lying Wonders, and all Deceivableness of Unrighteousness*; where it is manifest, *Coming* must signify a *continued Course of Abiding Business*. So here, our Lord's *Coming* must signify his continual Employment for the dispatch of the Business about which he was sent. 8. The known Business and End for which he was sent, was to reduce and bring back Sinners to God. 9. How apt and necessary Means these two, his *Purity* and *Sufferings*, were to this End, the whole Frame of the Gospel shews. His Sacrifice of himself, in his *Sufferings*, was necessary to our Reconciliation; so he was to come and effect his Work *by Blood*: His Purity was requisite to the Acceptableness of his Sacrifice; so it was to be done *by Water*; without which, as was wont to be proverbially said a-*Water*, without which, as was wont to be proverbially said a-*Water*, without which, as was wont to be *no Sacrifice*. 10. For the Evidence his *coming so remarkably by these two* carried with it, for the inducing of us to believe him to be the *Messiah*, with such a Faith, as whereby we should *imitate his Purity*, and *rely upon the Value of his Sufferings*. We may see it in the Note upon *v.* 8. where the Testimony of these two Witnesses, the *Water* and the *Blood*, comes to be given in its own Place and Order. 11. Nor is it strange the Apostle should use these mystical Expressions to this purpose, if we consider what might lead him thereto: For we must remember, First, That he was a Spectator of our Lord's Crucifixion, and then beheld, upon the piercing of his Side, the streaming forth of the *Water* and *Blood*; which it appears at that time made a very deep Impression upon his

Mind, as his Words above it in his writing his Gospel import: *There came out Blood and Water: And he that saw it, bare Record, and his Record is true; and he knoweth that he saith true, that ye might believe.* John 19. 34, 35. That he there lays so great a weight on it, imports that he apprehended some great Mystery, if not intended, yet very apt to be signify'd by it. And, 2. That he was a *Jew*, and (as is probable) wrote this Epistle to *Jews*, among whom the so frequent *Ablutions with Water*, as well as the *sprinkling the Blood of Sacrifices*, were most known Things, and intended to typify (what they ought to have understood, and he now intimates) these very things, the *Purity* and *Dying* of the Messiah. Not to insist upon what he had long ere now occasion to observe in the Christian Church, *Baptism*, and the *Supper of our Lord*, representing in effect severally the same things. Neither was this Way of Teaching unusual, nor these Expressions less intelligible, than our Lord's calling himself (as this Evangelist also records) a *Shepherd*, a *Door*, a *Vine*, &c.

That the Spirit is said to *bear witness*, see v. 7, 8.

† John 1. 1. 7 For there are three that bear record in heaven, the Father, the † Word, and the holy Ghost: and these three are one *n*.

8 Having mentioned the Spirit's testifying in the Close of v. 6. he returns to give us in order, in these two Verses, the whole Testimony of the Truth of Christianity, which he reduces to two *Treaties* of Witnesses. The *Matter* of their *Testimony* is the same with that of their *Faith*, who are born of God, *that Jesus is the Son of God, and the Messiah*, as may be collected from what was said before, v. 1, & 5, and what is said afterwards, v. 9. What *they believe*, is no other thing than what *those testify*. For the *first three, in Heaven*, that is not said to signify *Heaven* to be the Place of their testifying: for tho the same thing concerning *Jesus* be also no doubt testified to the glorious Inhabitants of that World, yet that is not the Apostle's present Scope, but to shew what reason *we* have, who *inhabit this World*, to believe *Jesus* to be *Christ*, and the *Son of God*. *In Heaven* therefore is to be referr'd to [*Three*,] not to [*bear record* or *witness*] as if the Text were read, which it may as well, *There are three in Heaven, who bear Witness*; the Design being to represent their *immediate testifying* from thence *unto us*, or the glorious, heavenly, majestick Manner of their testifying. So the Father testified of the *Man Jesus* by immediate Voice from *Heaven*, at his *Baptism* and *Transfiguration*, *This is my Son*, &c. The *Eternal Word* owned in Union with him, in that Glory with which it so eminently cloathed his Humanity, and which visibly shone through it in the *holy Mount*, whereof this Apostle was a Spectator, and whereto he seems to refer in his Gospel, *chap. 1. 14. We beheld his Glory, the Glory as of the only begotten Son of the Father*, i.e. *Such* as sufficiently testified him to be so, even the *very Son of God*. And the Holy-Ghost testified, descending *as a Dove* in a visible glorious Appearance upon him, at *his Baptism* also. *And these three are one*, *viz.* not only agreeing in their Testimony, as v. 8. but in *Unity of Nature*, An express Testimony of the Trinune Deity, by whatsoever carelessness or ill design left out of some Copies, but sufficiently demonstrated by many *most ancient ones*, to belong to the Sacred Text: Of which *L. Brug. Not. in Loc.* with the other Criticks, and at large Dr. *Hammond*.

8 And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three *agree* in one *o*.

o And for the three that are said to *bear witness on Earth*; there is first the *Spirit*, who, tho the Holy-Ghost were in the former Triad, needs not here be taken for another Spirit, but may be the *same* considered under *another Notion*, and as testifying in *another manner*; not *transiently and immediately from Heaven*, as there, but *statedly*, and as inacting Instruments here on Earth: *Extraordinarily*, the Man Christ Jesus, all his Apostles and first Disciples, in all the wonderful Works which they did for the Confirmation of the Christian Doctrine; and *ordinarily*, the whole Church of *true Christians*; for it animates the whole living Body of Christ, and makes it, tho in an imperfect measure, by an uniform Course of Actions, tending to God and Heaven, an extant visible Proof to the World of the Truth of that Religion which obtains in it, and of his *Divine Power* and *Nature*, who is the *Head* of it. Next, the *Water*, i.e. the continual sustained, God-like Purity of our Lord Jesus through the whole Course of his terrestrial State, manifestly shewed him to be the *Son of God*, an incarnate Deity, inhabiting our World. And lastly, the *Blood*, his suffering of Death, considered in the Circumstances, was a most conspicuous, clear Testimony and Indication who he was; so exactly according to the Prediction of the Prophets, attended with wonderful amazing Concomitants, ending in so glorious a Resurrection. And in and with both these the *Spirit*, complicating his Testimony, did bear witness too, as is intimated (after the former mention of them both) in the latter part of v. 6. It testify'd all along, both in his clear immaculate Life, and in the bloody Death in which it assisted him, which it accompany'd with so marvellous Effects, and out of which at length it fetch's him, *Rom. 1. 4.* And that part it took, as being the Spirit of *Truth*, and as it's *there* express'd, in the (more emphatical) Abstract, *Truth itself*.

9 If we receive the witness of Men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son *.

* A Testimony above exception, being wholly divine, as he himself argued, *John 5. 36, 37. & 8. 13, 14, 17, 18.*

10 He that believeth on the Son of God *, hath the witness in himself *p*: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son.

* Rom. 8. 16. Gal. 4. 6.

p *I.e.* If he truly believe, he hath the effectual Impress of this Testimony on his own Soul; if not, he gives God the lie, as we do to any one whose Testimony we believe not. See *John 3. 33.*

11 And this is the record, that God hath given to us eternal life ||: and * this life is in his Son.

* John 1. 4.

|| His Testimony, that this is his Son and the Christ, imports so much that eternal Life is in him, as the Source and Fountain of it: so that he gives it to us no other way than in and by him.

12 * He that hath the Son, hath life; and he that hath not the Son of God, hath not life ||.

* John 2. 25. & 5. 24.

|| And therefore that we partake this Life, or partake it not, as by Faith we are united with him, or not united.

13 || These things have I written unto you that believe on the name of the Son of God; that ye may know *q* that ye have eternal life, and that ye may believe on the name of the Son of God.

|| John 20. 31.

q That discerning their own Faith, they might be in no doubt concerning their Title to eternal Life, and might be thereby encouraged to persevere in the same Faith.

14 And this is the confidence that we have || in him, that * if we ask any thing according to his will *r*, he heareth us

|| Or, *conversing him.* * Chap. 3. 22.

r *Viz.* According to his Will, *not negatively*, as it *only does not forbid* our praying for, or enjoying such, and such things, but *positively*, i.e. according to his Will signify'd, 1. *By his Commands*, i.e. when the matter of our Prayers is *some spiritual good thing, which was before the matter of our Duty*; as when we pray for *Grace to enable us to be, and to do what he requires us*, as far as our present state will admit. 2. *By his Promises*, which are *more absolute and particular*, in reference to things of that Nature, *Matth. 5. 6. Luke 11. 13.* In reference to *things* of an inferior Nature, of a *conditional Tenor*; or *more general*, the *things* promised coming under the common Notion of *good things, not in themselves* only, but *for us*, in present circumstances; which, whether they be, or no, he reserves to himself the liberty of determining, and doth only promise them, *if they be*; and so we are only to pray for them; for that is praying, *according to what signification he hath given us of his Will*, in such cases. And so we are always sure to be heard *in this former Case* in the *very particular kind*, about which his Will is expressly made known before-hand.

15 And if we know that he hears us, whatsoever we ask, we know that we have the petitions that we desired of him *f*.

f In the latter, in *that*, or somewhat *equivalent*, or *better*; for if he determine *that thing* to be best for us (all circumstances considered, we shall have it; if he determine otherwise (supposing we pray according to his Will) *we* desire it not: For every one intends *Good*, to himself, when he prays for any thing, not *Evil*. And God answers his Children according to that general meaning of their Prayers, not always according to the particular (which may be often a much mistaken) meaning. According whereto supposing the thing would be really and in truth hurtful, (*and God's Judgment is always according to Truth*) they *constructively pray to be denied it*; and the Denial is the equivalent, pay the better thing than what they particularly pray'd for; and [illegible] *Petitions*. See *chap. 3. 22.* Nor can any be [illegible] *according to God's Will* as the *Rule*, if it be not to *his Glory* as the *End*, as the Order and Connection of Petitions shews in that admirable Platform prescribed by our Lord himself. And is it possible to be the Sense of any one that hath a sincere Heart in Prayer, that God would gratify him against himself? Therefore that Latitude allowed the Apostles, *John 14. 13, 14. & 15. 16. & 16. 23, &c.* must be understood to respect the Service of the Christian Interest, and is to be limited thereby, as some of the Expressions there.

16 If any man see his brother sin a sin which is not unto death *t*, he shall ask, and || he shall give him life, for them that sin not unto death †: there is a sin unto death, I do not say *u* he shall pray for it.

|| Jam. 5. 14, 15. * Mat. 12. 31, 32. Mark 3. 29. Heb. 6. 4. & 10. 26.

t *Viz.* That appears not obstinate and incurable; *he shall ask*, i.e. *with confidence*, as v. 14. But *there is a Sin unto death*, *i.e.* which doth not barely deserve Death, as all Sin doth, nor which argues a Person to be probably in a present State of Death or Unregeneracy, which the sinful ways may do of many that

that never made Profession; but of such as have apostatized from a former specious Profession into *Heresy and Debauchery*, and continue obstinate therein, against all Methods of Recovery; that are, as *Jude* 12. even *twice dead*, &c. *u* i.e. I do not give that encouragement to pray for such, with that hope and expectation of Success as for others; tho he doth not *simply forbid* praying for them neither.

* Chap. 3. 4.

17 * All unrighteousness is sin ||; and there is a sin not unto death.

|| He intimates they should be cautious of all Sin, especially more deliberate, (which the word *ἁμαρτία* seems to import) but would not have them account that every Sin would make their Case so hopeless, as such Sin, which he call'd Sinning unto Death, would do.

18 We know that whosoever is born of God, sinneth not *w*; but he that is begotten of God, keepeth himself, and that wicked one toucheth him not.

w The great Advantage is here signified of the Regenerate, who by the seed remaining in them (as *ch. 3. 9.*) are furnished with a self-preserving Principle, with the exercise whereof they may expect that Co-operation of a gracious divine Influence by which they shall be kept, so as *that wicked One*, the great Destroyer of Souls, shall not mortally touch them, to make them sin unto death.

19 And we know that we are of God *x*, and the whole world lieth in wickedness *y*.

x And this he doth not exclusively assume to himself, but expresses his charitable Confidence of them to whom he writes, that it was their Privilege in common with him, to be thus of *God*, or born of him. *y* Notwithstanding the Generality of Men were under the Power of that before-mentioned *wicked one*, (as that Phrase may be read) or in the midst of all Impurity and Malignity.

20 And we know that the Son of God is come, and * hath given us an understanding that we may know him that is true: and we are in him that is true, *even* in his Son Jesus Christ. † This is the true God, and eternal life *z*.

* Luke 24. 45. † Isa. 6. 3. & 44. 6. & 54. 5. John 20. 28. Rom. 9. 5. 1 Tim. 3. 16. Tit. 2. 13.

z 'Tis here signified how satisfying a Knowledge and Certainty sincere Christians had, that Christ was indeed come, by that blessed Effect they found upon themselves, *viz.* a clear and lively Light shining by his Procurement and Communication, into their Minds, whereby they had other Apprehensions more vivid and powerful than ever before, of the true God, as *John 17. 3.* so as thereby to be drawn into Union with him, and to be *in him*; Or, which in effect is the same thing (so entire is the Oneness between the Father and the Son) *we are in his Son Jesus Christ*, who also is the true God, as *John 1. 1.* and eternal Life, as he is called, *ch. 1. 2.*

21 Little children, keep your selves from idols *. Amen.

* *i.e.* From those idolatrous Communions with *the Gentiles* in their Worship and Festivals in their Temples, which these *Pseudo-christians* had Latitude enough for, as appears by the Apostle St *Paul*'s Discourses, 1 *Cor.* 8. and 10. 14. (especially if any danger did urge) wherein, instead of that Communion with the *Father* and the *Son*, which, *ch. 1. 3.* he was inviting them to, they should have *Fellowship with Devils*, as that other *Apostle* tells his *Corinthians*, 1 Cor. 10. 20, 21. And he might also have reference to the *peculiar Idolatries*, which *this sort of Men* are noted to have been guilty of towards their great *Seducer*.

The second Epistle OF S. JOHN.

† 3 Joh. 1. 1 THE elder *a* unto the elect lady *b* and her children, * whom I love in the truth; and not I only, but also all *c* they that have known the truth.

a A general Name of Office fitly appropriated *with Eminency* here, *he* being the *only Apostle*, probably, now surviving on earth. *b* This appears to have been some noted Person, whom both her *her singular Piety*, and *Rank* in the World, made eminent, and capable of having great Influence for the support of the Christian Interest. *c* Which her general Value with all that had *known the Truth*, (i.e. *the Christians in those parts*) shews. The Opinion that *a Church* is intended by this Appellation, had its greater *probability*, is of no great *Importance*; and needs not here be disputed.

2 For the truths sake which dwelleth in us *d*, and shall be with us for ever.

d The *indwelling* of Evangelical Truth, which is here meant, signifies its deep Radication, and powerful transforming Efficacy in the Soul, so as to be productive of Holiness, as *John 17. 17.* than which nothing can be a greater Inducement among Christians of mutual Love.

† Gr. *shall be.* 3 Grace † be with you, mercy, *and* peace from God the Father, and from the Lord Jesus Christ the Son of the Father, in truth and love *e*.

e Such Salutations see explained, where they have formerly occurr'd.

* 3 Joh. 3. 4 I rejoyced greatly that I found *f* of thy children * walking in the truth, as we have received a commandment from the Father.

f Some of her Sons, its probably conjectured, he had met with, upon their Occasions, at *Ephesus*, where, 'tis thought, he now resided, and found them to have a good Savour of Religion, and to walk according to Rule, which was matter of great Joy to him.

* 1 Joh. 3. 11. † Joh. 13. 34. & 15. 12. Eph. 5. 2. 1 Pet. 4. 8. 1 Joh. 3. 23. * Joh. 15. 10. 5 And now I beseech thee, lady, * not as though I wrote a new commandment unto thee, but that which we had from the beginning, † that we love one another *g*.

g He inculcates that great Precept, of which see 1 *John. 2. 7, 8.*

1 Joh. 2. 24. 6 And this is * love, that we walk after his commandments *h*. This is the commandment, that † as ye have heard from the beginning, ye should walk in it.

h From this particular Command, he passes to what is more general, requiring in all things a strict and unanimous adherence, to the pure, and primitive Doctrine of the Gospel, which would be the best Expression of Love to God, and the true Center and Bond of Love to one another, as 1 *Joh. 5. 1, 3.*

7 For * many deceivers are entred into the world, who † confess not Jesus Christ is come in the flesh: this is a deceiver, and an antichrist *i*.

* 1 Joh. 4. 1. † 1 Joh. 4. 2, 3.

i See 1 *Joh. 2. 18, 22.* and 4. 3.

8 Look to your selves * that we lose not those things which we *k* || have wrought, but that we receive a full reward *l*.

* Gal. 3. 4. || Or, *gained.* Some Copies read, *which ye have gained, but that ye receive*, &c.

k Such changes of the Person, as we here find, are neither unusual, nor in Exhortation, inelegant; but some Copies read in the two latter clauses [*ye*.] He presses to constancy in the true incorrupt Christian Profession. *l* That the expected Recompence be not lost in the whole, or in any part, as *Gal. 3. 3, 4.*

9 * Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God; he that abideth in the doctrine of Christ, hath both the Father and the Son.

* 1 Joh. 2. 23.

See 1 *John. 2. 23.*

10 If there come any unto you, and bring not this doctrine receive him not into your house, * neither bid him, God speed.

* Rom. 16. 17. 1 Cor. 5. 11. & 16. 22. Tit. 3. 10.

11 For he that biddeth him God-speed *m*, is partaker of his evil deeds.

m Such as bring any contrary Doctrine, (as *Gal. 1. 8.*) ought not to be harbour'd, or countenanced by any encouraging Salutation, lest we involve our selves in the Participation of their Guilt, 1 *Tim. 5. 22.*

12 * Having many things to write unto you, I would not *write n* with paper and ink; but I trust to come unto you, and speak † face to face, * that || our joy may be full.

* 3 Joh. 13. † Gr. *mouth to mouth.* * Joh. 17. 13. 1 Joh. 1. 4. || Or, *your.*

n The latter, *write*, is not in the *Greek* Text; but the words bear this sense, that having many things to write, *I would not by Paper and Ink*, impart them to you (the Expression being elliptical) but hope to come, *&c.*

13 The children of thy elect sister *o* greet thee. Amen *p*.

o They were, 'tis probable, with him at *Ephesus*, and took the occasion by him now writing, to transmit their Salutations. *p* This concluding *Amen* imports his Sincerity in what he had written.

The third Epistle
OF
St. JOHN

1 THE elder unto the well-beloved Gaius,
* 2 Joh. 1. * whom I love in the truth.
2 Beloved, I ‖ wish above all things, that thou
‖ Or, pray. mayst prosper and be in health, even as thy
soul prospereth *q*.

q This *Gaius* was well known by the Apostle, not only to be a stedfast Professor of the truly Christian uncorrupted Faith, (which is imply'd in his avowing his Love to him *in the Truth*, or *upon the Christian account*) but to be so improv'd, and well-grown a Christian, that he reckons he might well make the prosperous State of his Soul, the measure of all the other Prosperity he could wish unto him.

3 For I rejoiced greatly, when the brethren
came and testified of the truth that is in thee,
* 2 Joh. 4. even as * thou walkest in the truth *r*.
4 I have no greater joy than to hear that my
children *s* walk in truth.

r *The Truth* is familiarly used to signifie the *pure Doctrine of Christianity*, which in its principal Design, aiming at *correspondent Practice*; that *his Children*, *i. e.* Such as had been *converted to Christ by his Ministry*, (as 1 *Cor.* 4. 15.) of whom it appears *Gaius* was one, *did walk in the Truth*; (an apt Expression of such correspondent Practice) was greatest matter of Joy to this *holy Apostle*, especially when the godly Lives of such, to whose Conversion he had been instrumental, were so observable, as to gain them a Testimony from all others that knew them, as it was in the present Instance.

5 Beloved, thou dost faithfully *t* whatsoever
thou dost, to the brethren, and to strangers.

t Charity to Christians is reckon'd Fidelity to Christ, being shown to them upon the Christian Account, which is intimated to have been done by this pious Person, who so kindly treated the Brethren, *and Strangers*, i. e. even tho they were Strangers.

6 Which have born witness of thy charity
before the church: whom if thou bring forward on their journey after a godly sort *u*, thou
shalt do well.

u *i. e.* After a manner (as the *Greek* Expression is) *worthy of God*, viz. as becomes them, who bear the Name of God, *as thou dost*, or are intent upon his Work, *as thy are*; which latter notion is confirmed by what follows.

7 Because that for his name sake they went
forth, taking nothing of the Gentiles *x*.
8 We therefore ought to receive such, that
we might be fellow-helpers of the truth.

x It thence appears these were *Jews*, who went out from their own Country to serve the Interest of the Gospel, which therefore he should serve in helping them.

9 I wrote unto the church: but Diotrephes *y*,
who loveth to have the preeminence among
them, receiveth us not.
10 Wherefore if I come, I will remember his
deeds which he doth, prating against us with
malicious words: and not content therewith,
neither doth he himself receive the brethren, and
forbiddeth them that would, and casteth them
out of the church.

y This was probably some Church of which *Gaius* was. *Diotrephes*, one who had received, or usurped some Office or Authority in it, to so ill a purpose, as when he had no Inclination to be hospitable himself to fellow-Christians, prevented others from being so; and upon pretence of the little differences of *those Jewish*, from the *Gentile Christians*, excluded them their Communion.

11 Beloved, * follow not *z* that which is evil,
but that which is good. He that doth good *a*, is
of God *b*: but he that doth evil hath not seen
God *c*.
* Psal. 37. 27. Isa. 1. 16. 1 Pet. 3. 11.

z Μὴ μιμοῦ: By *following* here he means *Imitation*, i. e. the Deformity of evil appearing in the Practice of some, and the Beauty of true Goodness in others, (Examples being given of both sorts, *v.* 9, and 12.) he exhorts to decline the former, and imitate the other; and enforces the Exhortation by the weightiest Arguments. *a* *A Doer of good*, one made up of Kindness and Benignity (as the Context draws the sense to that special kind of Goodness, ἀγαθοποιὸν & ὁ κακοποιὸν, signifie doing well or ill, from a fixed prevailing habit, 1 *John* 3. 7, 8. *b* Is ally'd to Heaven, born of God, his Off-spring. *c* An *evil Doer* on the other hand, such a one as is a Composition of Spite, Envy, and Malice, is a meer Stranger to him, hath not been, or known, or had to do with him.

12 Demetrius hath good report of all men,
and of the truth itself: yea, and we also bear record, and ye know that our record is true.

d Some *eminent Christian*, whom he could with confidence recommend as a *Pattern*.

13 I had many things to write, but I will not
with ink and pen write *e* unto thee.

e Having much more to say, as 2 *John* 12. he resolved on a more immediate, grateful, and effectual way of imparting, and even impressing his Sense, as the term, *Writing*, is used in a greater latitude, *Prov.* 3. 3. and elsewhere.

14 But I trust I shall shortly see thee, and
we shall speak † face to face *f*. Peace be to thee.
Our friends salute thee. Greet the friends by
name.
† Gr. mouth to mouth.

f Στόμα πρὸς στόμα, viz. *by mutual Conference*, which he hoped ere long to have opportunity for. He concludes with the usual Christian Salutations.

THE

The general Epistle
OF
JUDE.

The ARGUMENT.

SOME Question there hath been concerning the Pen-man of this Epistle, and some have thought that Jude *the Apostle was not the Man, whoever were*; 1. *Because he doth not give himself the Title of Apostle*; *but that is objected against* James *too, and hath been already answered.* 2ly. *Because the Writer of this Epistle speaks of himself, as coming after the Apostles*, v. 17. *But what necessity is there for his coming behind them in Office and Authority, because he doth in time?* 3ly. *Because he mentions the Contention about the Body of* Moses, *and the Prophecy of* Enoch, *which are no where to be found in Scripture. But when there were divers Traditions among the* Jews, (*whereof this about* Moses's *Body seems to be one*) *why might not the Holy Ghost assert some that were true* (*though before doubtful*) *by this Apostle, and make them certain, as well as he doth by* Paul, *the Names of* James *and* Jambs, 2 Tim. 3. 8. *which were known only by Tradition, and* Moses *quaking and fearing at Mount* Sinai, *Heb.* 12. 21. *whereof no mention had been made in the Scripture? As for the Prophecy of* Enoch, *it seems to have been a Tradition too*, (*for he mentions no Writing*) *and then the same may be said as to the other. Yet if it were a Book, and an Apocryphal one too*, (*his citing of it doth not make it to be Canonical*) *for* Jude *might as well cite a Passage out of an Apocryphal Writer, as* Paul *doth several out of Heathen Authors,* Acts 17. 28. *and* 1 Cor. 15. 33. *and* Tit. 1. 12. *And*, 4ly, *because much of this Epistle seems to be transcribed out of* 2 Pet. 2. 2. *and therefore not to be dictated by the Spirit. But to this it may be said, that though many Passages in this Epistle agree with what* Peter *speaks, yet there is so much difference in the whole, that it is plain they are not transcribed thence. And yet why might not the Spirit dictate the same Truths to several Pen-men, either to be published to several Persons, or the same Persons at different times? Most of* Obadiah's *Prophecy is to be found in* Jeremiah's; Psalm 60. *is in a great part the same with* 108. *and* Psalm 14. *the same with* 53. *And* Paul *by the same Spirit writ many of the same things to the* Ephesians, *and to the* Colossians. *And what is alledged of the Ancients questioning the Authority of this Epistle, it is not so considerable, as it might be alledged, even out of them, for the Confirmation of it. Sure we may say, the Spirit of an Apostle breaths in this, as well as in others; the same Majesty, Purity, and Efficacy appear in it, and whatever may evidence its Divine Authority. It is written to the Christian* Jews. *The matter of it agrees very much with* Pet. 2. 2. *and the Scope is mostly the same*, viz. *to arm them against those, who by their wicked Errors, and wicked Manners, secretly and slicly brought in, might infect them, and seduce them into the same Wickedness with themselves, whereby they might be exposed to the same Judgment, which he pronounceth, were like to come upon such.*

CHAP. I.

* Luke 6. 16. Act. 1. 13. † Joh. 17. 11, 12, 15. 1 Pet. 1. 5.

1 JUDE *a* a servant *b* of Jesus Christ, and
* brother of James *c*, to them that are
sanctified by God the Father *d*, and † preserved *e*
in Jesus Christ, and called *f*.

a Called also *Lebbeus*, and *Thaddeus*, Matth. 10. 3. *b* Not only in the general Notion, as a Believer, but in a more special, as an Apostle. Priests and Prophets in the Old-Testament are peculiarly called God's Servants, *Psal.* 134. *Amos* 3. 7. and so are Ministers in the New, 2 *Tim.* 1. 24. *c* That *James* who was the Son of *Alpheus*, Matth. 10. He mentions his Brother to distinguish himself from *Judas Iscariot*, and his Brother rather than his Father, because *James* was most famous in the Church, *Acts* 15. *Gal.* 2. 9. and 1 *Cor.* 9. 5. as likewise to shew his Consent with his Brother in his Doctrine, and to make his Epistle the more acceptable. *d* *Viz.* As the prime efficient Cause of Sanctification, which he works in Believers by the Son, through the Spirit. *e* Their Salvation, and Perseverance, and Deliverance from Dangers, not being in their own Power; he intimates, that Christ was appointed to be their King, and Head, and Keeper, the *Author and Finisher* of their *Faith*, Heb. 12. 2. and furnished with Power for their Protection, and Security, and that by him they were kept unto the Salvation purchased for them, *viz.* by his powerful Operation, and gracious Influence maintaining their Faith, and Union with himself. *f* With an effectual Calling, the beginning of their Sanctification, before-mentioned. The Copulative, *and*, is not in the *Greek*; and the words may be read, *sanctified by God the Father, preserved in Jesus Christ*, as being *called*; and so *called* may be understood as going before the other two; and then the sense is, *to the called, sanctified by God the Father, and preserved in Jesus Christ*; or *to them who* being *called, are sanctified*, &c.

2 Mercy *g* unto you, and peace, and love *h*,
be multiplied *i*.

g Which is the Fountain of Reconciliation, and all the Grace vouchsafed you. See *Tim.* 1. 2. and 2 *Tim.* 1. 2. and *Tit* 1. 4. *h* Either he means God's Love to them, or their Love to God, and each other *i* Mercy in the Effects of it, Peace in the Sense of it; and either the Love of God in the Manifestation of it, or their Love to God and their Neighbours in the Degrees, and Exercise of it.

3 Beloved, when I gave all diligence to write
unto you *k* of the common salvation: it was needful *m* for me to write unto you, and exhort
you, that ye * should earnestly contend *n* for
the faith *o* which was once † delivered unto the
Saints.
* Phil. 1. 27. 1 Tim. 1. 18. & 6. 12. 2 Tim. 4. 7.

k The Apostle here declares the first Cause of his writing to them, *viz.* his own Inclination and Readiness, according to the Duty of his Place (as an Apostle; so to do; *q. d.* being of my self willing, and earnestly desirous to promote your Welfare, when absent from you, by writing unto you. *l* *I. e.* Those things which concern the Salvation of us all in common, or that Salvation which is common to us all; there being

being but one Salvation for all Believers, and one way to it. *m* The second Reason of his writing, *viz.* the necessity of it, in respect of the Danger they were in, as follows, *v.* 4. *n* By Constancy in the Faith, Zeal for the Truth, Holiness of Life, mutual Exhortation, Prayer, Suffering for the Gospel, *&c.* against those that would pervert the Gospel. *o* The Doctrine of the Gospel; Faith is taken for the Object of Faith. † Either, once for all, because it was delivered by all the Apostles as the only unchangeable Rule of governing their lives, and obtaining Salvation, to which nothing is to be added, and from which nothing is to be taken away: Or, it implies, that it was therefore delivered to them that they might never forsake it, and that if they do, they miss of their Salvation, as being never like to have another way made known to them. ‖ *Viz.* by God, not invented by Men.

* Rom. 9. 21, 22. 1 Pet. 2. 8. † 2 Pet. 2. 1. ‖ Tit. 1. 16.

4 For there are certain men crept in unawares, * who were before of old ordained *p* to this condemnation *q*, ungodly men, † turning the grace of God into lasciviousness *r*, and denying *s* ‖ the only Lord God *t*, and our Lord Jesus Christ.

p Gr. *Fore-written*, i.e. of whom it was formerly written, or fore-told, *viz.* by Christ and his Apostles: or rather, it is to be understood according to our Translation, *before-ordained*, viz. in the eternal Counsel of God; God's Decree being compared to a Book, in which things to be done, are written down. This the Apostle adds to prevent any Offence that might be taken at the Wickedness of these Seducers; and therefore lets these Saints know, that tho such Men creep in unawares to them, yet it was not without the Providence of God so ordering it. *q* Or, *Judgment*, and it may be understood, either of a reprobate sense, to which they who thus perverted the Gospel, were given up by God, according to his Pre-ordination; or of that Damnation he decreed should follow upon their Wickedness, in making Shipwrack of the Faith themselves, and subverting others. This seems best to agree with 2 *Pet.* 2. 3. *r* Abusing the Doctrine of the Grace of God, and Benefits of Christ revealed in the Gospel, especially the Doctrine of Christian Liberty, to the encouraging themselves and others in the vilest Lusts, 2 *Pet.* 2. 1. *s* Either this may be understood of the Father distinctly from Christ, expressed in the following clause; and *only* is put in not to exclude either of the other Persons of the Trinity from being God, but to exclude Idols and false Gods: Or, it may be understood of Christ, as well as the words following; not only because there is but one Article in the *Greek* relating to the whole Sentence, but because it seems best to agree with the parallel place, 2 *Pet.* 2. 1. which is most generally understood of Christ; and because the Heresies of those times, which *Jude* cautions these Saints against, struck especially at the Godhead of Christ, which he therefore the more expressly asserts.

5 I will therefore put you in remembrance, though ye once knew this; how that the Lord having saved the people *x* out of the land of Egypt, afterward * destroyed *y* them that believed not *z*.

* Num. 14. 29, 37. & 26. 64.

u This may be joyned either with the Verb following; *ye knew*, according to our Translation, and the Sense is, tho ye knew this certainly, as the word *once* is taken, *Psal.* 89. 35. or perfectly and throughly, or once for all: Or rather, with what goes before, and the words may be read, *I will yet once*, (viz. while I am in this Tabernacle) *put you in remembrance of this, though you know it*; as 2 *Pet.* 1. 12. *x* The People of *Israel*. *y* *Viz.* In the Wilderness by Plague, fiery Serpents, *&c.* *z* He sets forth the *Israelites* Unbelief, as the original of all their Disobedience, and Rebellions, and the great Cause of their Destruction. See *Heb.* 3. 17, 18, 19. and 4. 2.

* Joh. 8. 44. ‖ Or, *principality*.

6 And * the angels which kept not their ‖ first estate *a*, but left their own habitation *b*, he hath reserved in everlasting chains *c* under darkness unto the judgment of the great day.

a In which they were created, their original Excellency, Truth, Holiness, Purity, *Job.* 8. 44. as well as Dignity. *b* *Viz.* An heavenly one, from whence, tho they were righteously thrust out by God, 2 *Pet.* 2. 4. yet they may be truly said to have left it themselves, in that they voluntarily rebelled against the Law of their Creation, and committed that Sin which they knew would certainly be punished with such a Dejection. *c* Into which, *Peter* says, they were *delivered*.

* Gen. 19. 24. Deut. 29. 23. 2 Pet. 2. 6. † Gr. *other*.

7 Even as * Sodom and Gomorrah, and the cities about them *d* in like manner *e* giving themselves over to fornication, and going after † strange flesh *f*, are set forth as an example, suffering the vengeance of eternal fire.

d *Admah* and *Zeboim*, Jer. 49. 18. Hos. 11. 8. *e* As *Sodom* and *Gomorrah* did, likeness of Sin inferring likeness of Punishment. *f* Margin, *other Flesh*, he means *Male-flesh*, which is other than what God appointed for that use they made of it; or, as we render it, *strange Flesh*, i.e. that which is strange, improper, and unfit for such an end. It is the Description of the unnatural Filthiness of the *Sodomites*, Gen. 19. 5. See *Rom.* 1. 26, 27. *g* *Eternal Fire* may be joined either, 1. with *Example*, and the words thus placed, *are set forth for an Example of eternal Fire, suffering Vengeance*; and the meaning is, That the Vengeance they suffered in being destroyed by Fire, is an Example, or Type of eternal Fire, that of Hell: Or, 2. with *Vengeance*, according to our Reading, and then the sense is, They *are set forth for an Example*, (viz. to those that after should live ungodly, 1 *Pet.* 2. 6.) *suffering the Vengeance of eternal Fire*: The Vengeance they suffer, is an Example to deter others from the like Wickedness. This Fire is called *eternal*, either because of the still continuing Effects of it, or rather, because it was a Type or Representation of the Fire of Hell, and to those miserable *Sodomites* the very beginning of it, they being brought by these temporal Flames into everlasting Burnings.

8 * Likewise also *h* these filthy dreamers *i* defile the flesh *k*, despise dominion *l*, and † speak evil of dignities ‖.

* Exod. 22. 28.

h Notwithstanding so many Judgments of God upon others, which should have kept them from the like Sins. *i* Either this may be taken properly, and joined to the next clause, *defile the Flesh*, and then it may note the Impurity of these Wretches who dreamed of what they loved, and acted over that Filthiness in their Sleep, to which they were so much addicted when awake: Or metaphorically, and so they are called *Dreamers*, as having the Sense of their Minds overcome, and laid asleep by their sensual ‖ Pleasures; or being like Men in a Dream, deluded by their absurd, tho pleasing Imaginations. *k* This notes all those lascivious Practices, to which, like the *Sodomites*, they had given themselves over, and whereby they defile themselves and others; *the Lust of Uncleanness*, as it is in *Peter*. † In their Minds, Judgments, Desires, they reject, make void, and abrogate Civil Government, as a thing not fit to be. *l* Not only Governours, but Government it self. ‖ Either spiritual Governour, or rather Civil, called Dignities, because of the honourable Titles given them, and Gifts bestowed on them. See 2 *Pet.* 2. 10.

9 * Yet Michael the Archangel *m*, when contending *n* with the devil, he disputed about the body of Moses *o*, durst not *p* bring against him a railing accusation *q*, but said, The Lord rebuke thee *r*.

* Dan. 12. 1.

m Either this is understood of Christ the Prince of Angels, who is often in Scripture called an Angel, or of a created Angel; and that either, 1. one of the Archangels, *Dan.* 10. 13. *Michael* is called *one of the chief Princes*, which, tho the word Archangel be not found in the Plural Number in Scripture, may well imply a Plurality of them; for what is one of the chief Princes among the Angels, but an Archangel? Or, 2ly, a principal Angel, or one that is chief among others. *n* It may be meant either of Christ contending with the Devil, as *Matth.* 4. in his Temptation, and *Zech.* 3. 1, 2. and *Rev.* 12. 7. or rather, of *Michael* a created Angel. *o* If *Michael* the Archangel be meant of Christ, then the Body of *Moses* may be taken figuratively for that Body whereof the Mosaical Ceremonies were Shadows, *Col.* 2. 17. *i.e.* the Truth and Accomplishment of the Law given by *Moses*, that Accomplishment was to be in Christ, who is represented by *Joshua*, Zech. 3. him Satan resists in the Execution of his Office, and by him strikes at Christ, whose Type he was, and whom he afterward opposeth in the Execution of his Office, when he was come in the Flesh: Or, 2ly, If we take *Michael* for a created Angel, which agrees best with the parallel place in *Peter*, then the Body of *Moses* must be taken properly (as most take it) and the Dispute seems to be, Whether *Moses* his Body should be so buried as to be concealed from the *Israelites*, Deut. 34. 6? It is said God *buried him*, (which might be by the Ministry of *Michael* the Archangel) and that *no Man knew of his Sepulchre*. The Devil opposeth the Angel, desiring to have the place of his Burial known, that in after-times it might be a Snare to that People, and a means to bring them to Idolatry. And this seems very probable, if we consider what Work the Devil hath made in the World with the Bodies of Saints and Martyrs, and how much Idolatry he hath brought in thereby. This Passage *Jude*, most probably, had (as was observed in the Argument) from some known Tradition among the *Jews*, the Truth of which we are now sure of, because certified here concerning it. *p* Or, *could not endure* (as the *Greek* word is often taken among profane Writers) or *find in his Heart*, not from fear of Punishment, but by reason of the Holiness of his own Nature, and to give an Example to us. And this Sense agrees to the Scope of the place, whether we understand it of Christ, or of a created Angel, *Heb.* 12. 3. and 1 *Pet.* 2. 23. *q* *Vid.* 2 *Pet.* 2. 11. *r* *Lat.* Put thee to silence, restrain thy insolence, hinder thy Design, *&c.* hereby the Angel refers the Cause to God.

10 But these speak evil of those things which they know not *s*: but what they know naturally *t*, as brute beasts, in those things they corrupt themselves *u*.

s The same as 2 *Pet.* 2. 12. unless this be more generally to be understood of all those Spiritual things, whereof they were Ignorant. *t* Without Reason or Judgment. *u* Debauch and degrade their Natures by extream Sensualities, whereby they bring Destruction upon themselves. See 2 *Pet.* 2. 12.

11 Wo unto them *x*, for they have gone in the way *y* of * Cain *z*, and † ran greedily after the error *a* of Balaam, and perished in the gainsaying of Core *b*.

* Gen. 4. 5. † Num. 22. 7, 21.

x This is either a lamenting the misery that was to come upon them, or a forerelling it come, not a wishing that it might, *Matth.* 11. 21. and 1 *Cor.* 9. 16. *y* Followed his manners, and fallen under his Punishment. Their likeness to *Cain*, both as to their actions and the event of them, seems to be implied in this and the following clause, as well as it is plainly in the last. *z* *Cain* hated his Brother and slew him; they hate their Brethren, and by their pernicious Doctrines and Deceits, murder their Souls, and probably stir up Persecution against their Persons. *a* Covetousness, to which being excessively addicted, or, (as the *Gr.* implies) *poured out*, they did for the sake of filthy lucre corrupt the Doctrine of Christ, see 2 *Pet.* 2. 15. *b* *Corah* (whom he here names alone, as being the Ringleader of the Rebellion, in which others joined with him, *Numb.* 16. 1.) affecting the Priesthood, rose up Seditiously against *Moses* and *Aaron*, and perished in the attempt. These imitate him in their Rebellion against Christ himself, the state and order of whose Church they seditiously disturb, as well as that of the Civil State, in despising Dominion, and speaking evil of Dignities, and that to their own Destruction.

12 These are spots *c* in your *feasts* of charity *d* when they feast with you, feeding themselves without fear *e*: * clouds they *are* without water carried about of winds *f*, trees whose fruit withereth *g*, without fruit *h*, twice dead *i*, plucked up by the roots †.

* Prov. 25. 14.

c See 2 *Pet.* 2. 13. *d* Feasts used among the Primitive Christians, to shew their unity among themselves, and promote and maintain mutual Charity, and for relief of the Poor among them. *e* Unreasonably cramming themselves, without respect to God or the Church. *f* Empty, making a shew of what they have not, *Prov.* 25. 14. and inconstant, see 2 *Pet.* 2. 17. *g* He compares them to Trees, which having Leaves and Blossoms, make a shew of Fruit, but cast it, or never bring it to maturity, or it rots instead of ripening; so these here make a shew of Truth and Holiness, but all comes to nothing. *h* Without any good fruit, (which only deserves to be called good fruit) brought forth by them, either in themselves or followers, who never get any real benefit by them. *i* Wholly Dead; Dead over and over; Dead by Nature, and Dead by that hardness of Heart they have contracted; or, that reprobate sense to which God hath given them up. †-And so never like to bear Fruit, and fit only for the Fire; it notes the incurableness of their Apostacy, and their nearness to Destruction.

13 * Raging waves of the sea *k*, foaming out their own shame *l*: wandring stars *m*, to whom is reserved the blackness of darkness *n* forever.

* Isa. 57. 20.

k Not only inconstant as Water, but unquiet, tumultuous, restless, that cannot cease from Sin. *l* That wickedness whereof they should be ashamed: *like a troubled Sea, when it cannot rest, whose Waves cast out Mire and Dirt*, Isa. 57. 20. *m* Either Planets properly called, or rather Meteors called running Stars, inconstant in their motion, uncertain in their shining, making a little shew, but presently vanishing; such was the Doctrine of these, which had a shew of Light, but a deceitful and unconstant one. *n* The thickest Darkness, *viz.* that of Hell; they would be counted Lights, but are themselves cast into utter Darkness, 2 *Pet.* 2. 17. As blackness of Darkness shews the horror of their Punishment, so its being reserved for them shews the certainty of it.

14 And Enoch also, the * seventh from Adam prophecied *o* of those *p*, saying, Behold the Lord † cometh with ten thousands *q* of his Saints *r*.

* Gen. 5. 18. † Matth. 25. 31.

‖ Either to distinguish him from *Enoch* the Son of *Cain*, or, to shew the iniquity of the Prophecy. *o* He doth not say *wrote*; and therefore from hence it cannot be proved that there was any such Book as Enoch's Prophecies, received by the *Jews* as Canonical Scripture, but rather, some Prophecy of his delivered to them by Tradition, to which here the Apostle refers, as a thing known among them; and so argues against these Heretics from their own Concession, as *v.* 9. So here, *q.d.* these men own the Prophecy of *Enoch*, *that the Lord comes to Judgment*, &c. and they themselves are in the number of those ungodly ones, and they to whom the Prophecy is to be applied. *p* Not that he did directly and expressly prophecy of them in particular; but that his Prophecy of the Destruction of the World for the same kind of Crimes whereof they were guilty, did reach them, and so he foretold what should befall them as well as others. *q* Innumerable multitudes, a definite for an indefinite. *r* Holy Angels, *Matth.* 16. 27. *Dan.* 7. 10. *Zach.* 14. 5. and 2 *Thess.* 1. 7. and *Rev.* 5. 11. Believers likewise may be here included, as attendants upon Christ when he comes to Judgment.

15 To execute judgment upon all *s*, and to convince all that are ungodly among them *t*, of all their ungodly deeds which they have ungodly * committed, and of all their hard *speeches u* which ungodly *x* sinners have spoken against him.

* Prov. 18. 1. Ezek. 14. 7.

s Either upon all the wicked in general, who afterwards may seem to be distinguished into different sorts, or else the *Greek* Preposition *Kata* is put for *Peri*, and the word *all* is to be understood of all universally, good and bad; and the words may be read to *execute Judgment over all*, i.e. to judg all. *t* If we take the words in the latter sense mentioned, then he distinguisheth those that are to be judged into good and bad, and the Lord comes to execute Judgment over all, having convinced the wicked among them; but if in the former, the ungodly here may be taken for those that are more notoriously so, those that have obstinately rejected the Gospel, or wickedly perverted it, or persecuted the Saints, *&c.* * *i.e.* with an ungodly Mind; willingly, delightfully, perseveringly. *u* *i.e.* Blasphemous, Irreverent, against God, his Truth and Ways. *x* He executes Judgment, though upon all the Wicked, yet especially upon these ungodly Sinners, *i.e.* that are such both in their Words and Deeds against him, in his Truths, Ways, Ordinances, People, *&c.* and therefore are the worst of Sinners.

16 These are murmurers, complainers *y*, walking after their own lusts *z*; and their mouth speaketh great swelling *words a* of vanity, having mens persons in admiration *c* because of advantage.

y Either these two words signify the same thing; or *murmurers* may be meant with relation to God's Decrees, Laws, Providences, and his ordinations in the Church or State, 2 *Cor.* 10. 10. and *complainers* with respect to their own condition with which they were discontented. *z* Minding neither the Law of God nor Man, but making their Lusts their Law, and being wholly subject to them, led by them, 2 *Pet.* 2. 10. *a* Though they were meer Slaves to their own Lusts, yet they would speak big, and use high and exotick strains in their Language, that they might be applauded and admired, see 2 *Pet.* 2. 18. *b* Flattering and magnifying the greater and richer sort of Men, not considering what they were, so they could gain them to their party, or get Gain by them.

17 But beloved, remember ye the words that were spoken before of the Apostles *e* of our Lord Jesus Christ.

c Especially *Paul* and *Peter*, see *Act.* 20. 29. beside the places in the Margin. From this passage it appears that this Epistle was writ late, and, likely after the other Apostles, except *John*, were dead.

18 How that they told *d* you * there should be mockers in the last time who should walk after their ungodly *e* lusts.

* 1 Tim. 4. 1. 2 Tim. 3. 1. 2 Pet. 1. 3.

d Whether in their Preaching or Writing. *e* Gr. Lusts of ungodliness. An *Hebraism*, the vilest lusts.

19 These be they who * separate themselves *f*, sensual *g*, having not the Spirit *h*.

* Prov. 18. 1.

f *Viz.* From the true Doctrine and Church of Christ, as and being in Love with their carnal Liberties, and loth to come under the Yoke of Christ's Discipline, *g* Or *carnal*, or *animal*, 1 *Cor.* 2. 14. Such as are meer Men, and have no higher Principle in them than Human Nature, which left to it self, and being destitute of the sanctifying Spirit, is generally overpowered by sense, and inclines to fleshly Lusts. *h* The Spirit of God, by which they should be led, and to which they so much pretend; having neither the Light, nor Grace, nor Comfort of the Spirit.

20 But ye beloved, building up your selves *i* on your most holy † faith *k*, praying in the holy Ghost *l*,

i He compares them to an House, which is to be built up, wherein Faith is the Foundation; the same Metaphor is used, 1 *Cor.* 4. 9. *Eph.* 2. 20, 21, 22. and 1 *Pet.* 2. 5. * So he calls *Faith*, as being the means of purifying their hearts, and working holiness in them; and in opposition to the false Faith of the Heretics he warns them against, which did consist with so much impurity. *k* This may be understood either, 1. Of the Grace of Faith, and then that is compared to the Foundation, as being the first and principal Grace in a Christian, and of greatest necessity and use; and then they

they are here bid to build themselves up in other Graces which follow upon Faith, as 2 *Pet.* 1. 5. Or, 2. Of the Doctrine of Faith, that on which their Faith it self is founded; and then the meaning is, that they should not rest satisfied in what measure of Faith they had already attained, but still be improving it, and making further progress in it, nor only hold fast the Truth of the Gospel, the right foundation on which they had begun to be built, but get themselves, by the due study and meditation of the Word, more and more confirmed in the Belief of it. *l i. e.* By the assistance of the Spirit, who teacheth what to pray for, and how; from whom Faith, Fervency, and all Praying Graces do proceed, *Rom.* 8. 26, 27. the Spirit makes intercession (prays) in us, to note the *excitations of his Grace*; here we are said to pray in the Holy Ghost, to note *the concurrence of our faculties.*

21 Keep your selves in the love of God *m*, looking for *n* the mercy *o* of our Lord Jesus Christ unto eternal life.

m i. e. In Love to God, or that Love whereby ye love God; this implies love to each other, as the cause doth the effect. *n Viz.* By Hope; and so in these two Verses we have the three Cardinal Graces, Faith, Hope and Charity. *o* The merciful or gracious sentence of Christ the Judg, whereby he puts Believers in possession of Eternal Life, *Matth.* 25. 34. This reward of Eternal Life is promised, but being promised freely, and out of Mercy, it is called Mercy, 2 *Tim.* 1. 18. the effect being put for the cause.

22 And of some have compassion *p* making a difference *q*:

p Use them gently, mildly reproving and admonishing them, that thereby ye may gain them. *q* He makes two sorts of Offenders, or missed Brethren, who might be restored; and that they might, they should be dealt with in different ways, and suitably to their respective conditions and circumstances; the former, who might be discouraged with roughness, should be handled with more tenderness and compassion.

23 And others *r* save *s* with fear *t*, pulling them out of the fire *u*, having even the * garment spotted by the flesh *x*.

* Rev. 3. 4.

r Those that are further gone, not so easily reducible, and in greater danger. *s* i. e. Labour to save them, as instruments under God. *t* By more severe counsel, sharper reprehensions, setting before them God's Judgments against obstinate Sinners, 1 *Cor.* 5. 5. *u* It is a Proverbial Speech, *Zech.* 3. 2. the sence is, that as they that are in the Fire, and like to be destroyed by it, must not be gently exhorted to come out of it of themselves, but speedily and forcibly pull'd out in consideration of their eminent danger; so they that are more stubborn Sinners, being in apparent danger of being destroyed by the Fire of their lusts, and being, as it were in the mouth of Hell, must be more harshly and severely dealt with, by setting the Lord's Terrors before them (2 *Cor.* 5. 11.) and inflicting Church-Censures on them. *x* It is an allusion to that Ceremonial Law, *Levit.* 15. 4, 17. where he that touched a defiled Garment, was himself defiled. The sence is, either, 1. That where there is danger of infection from Heretick, and obstinate Sinners, all converse with them, and any thing whereby the Contagion of their Doctrine or Manners may reach us, is to be avoided: Or, 2. That when we reprehend others, we should do it with tender affections, and though we would save themselves, we should hate their Vices, and any thing that promotes them, or favours of them.

24 * Now unto him that is able to keep * Rom. 16. 25, 27.
you from falling *y*, and to present you faultless *z* before the presence of his glory *a* with exceeding joy. Eph. 3. 20. 1 Tim. 1. 17.

y From stumbling in your Spiritual course, and so able to make you persevere to the end. *z* Or, His Glorious Presence, *i. e.* Before himself, *Eph.* 5. 27. Having exhorted these Saints to perseverance in the Faith, he now tells them in whose strength they must stand, and to whom they are to give the Glory of it.

25 To the only wise *a* God our Saviour *b*, be glory *c* and majesty *d*, dominion and power *e*, both now and for ever, Amen.

a Only wise infinitely, and of himself. *b* Either God who is sometimes called by this Title, *Tit.* 1. 3. and 3. 3. and 1 *Tim.* 2. 3. Or rather Christ. *c* See 1 *Pet.* 4. 11. and 5. 11. *d* Or, *Magnificence*, Heb. 1. 3. and 8. 1. it seems to signify the height and excellency of God's Glory, *e* Authority, and Right to govern, which here is ascribed to God, as well as strength or sufficiency for it.

The REVELATION OF St. JOHN the Divine.

The Preface to the *Annotations* upon the *Revelations.*

Although some particular Hereticks, such as Cerdon *and* Marcyon, *have doubted the* Divine Authority *of this mysterious piece of Holy-Writ, and some better Men in the Primitive times doubted of it, the Manuscript Copy of it having been at first reserved in few hands, and (as some think) in the fewer, because of the affairs and fate of the* Roman Empire *revealed in it; yet besides its general reception as such, by the Church in all late ages, there is in it such an Harmony, both with* Daniel's *Prophecy in the Old-Testament, and with the* Types *made use of by the Holy-Prophets, such manifest allusions to the whole Order and Oeconomy of the Jewish Church, such an agreement of the Doctrine contained in it, with the Doctrine of the Old and New-Testament, concerning God and Christ, the Resurrection from the Dead, and the Day of Judgment; and of the Promises and Threatenings contained in it, with the Promises and Threatenings in other parts of Holy-Writ, that none who hath not a Vanity to quarrel the whole Canon of Scripture, can reasonably dispute the Divine Authority of this part of it.*

It

It appeareth from v. 1. *that* John *was the Pen-Man of it, and that this* John *was the beloved Disciple, he that was the Pen-Man of one of the Gospels, hath been doubted by very few, and with very little reason, as will appear to him that will but wisely consider the terms and phrases used in it almost peculiar to this Apostle, and hardly to be found in Scripture any where, but in this Book and the Gospel of* John, *such as calling Christ* The Word, *of which he* bare Record, *&c. Nor is their objection of any validity, who object, That in the Gospel he ordinarily concealeth his Name, which this Author doth not; considering that in that he wrote a* Relation *or History of things past, to be proved by many Eye and Ear-Witnesses; but here a* Revelation *or* Prophecy *of things to come, to which his Name was necessary, that Men might judge by what Authority he thus wrote.*

For the time of his writing it, himself tells us, chap. 1. 9. *That he received this Revelation from God, while he was in* Patmos, *for the* Word of God, *and the* Testimony of Jesus Christ, *this was (if we may believe History, and we have nothing else to inform us) in the time of* Domitian *the* Roman Emperor, *about the* 94th, *or* 95th *year after the Nativity of Christ, so as this Book pleads a prescription of near sixteen hundred years, in which very few ever questioned its Divine Authority.*

For the scope *of it, it is plainly told us,* chap. 1. 1. δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει. To shew his Servants what should come to pass. *The like we have repeated,* chap. 22. 6. *upon which account it is called A* Revelation, *and a* Prophecy, *neither of which terms agree to a* Narration *or* History, *the object of which is some thing, or things that are already past.*

I will not undertake to give the certain and infallible sense of the several passages of this mysterious Prophecy. In magnis voluisse sat est. *But I have proceeded upon these few* Postulata.

1. That the whole of this Book is no Historical Relation of things that were passed before the year 95 or 96, or at least not long before, but of things to come, *which hath made me wholly reject the notions of* Grotius *and Dr.* Hammond, *so far as they concerned the Siege or Destruction of* Jerusalem, *which was past 26 or 27 years before* John *heard of this* Revelation. *I cannot understand how this can agree with* chap. 1. 1. *or* chap. 22. 6.

2. *That it contains a* Prophecy *of the most remarkable things, that happened either to the* Roman Empire; *or, to the Church, (all which was within the Latitude of that in* St. John's *time) during the whole time of that; or, which should happen after the decay of that; throughout the Church to the End of the World.*

3. That this time is reasonably divided into three Periods; *the first determining with the* Roman Empire's *continuing* Pagan, 310 *or* 325 *years after Christ: the second with the total ruine of Antichrist, when that shall be I cannot tell. The third with Christ's coming to the last Judgment. The first is by some called* Regnum Draconis Ethnicum; *the second* Vicariatus Draconis Antichristianus; *the third* Regnum Christi; *or,* Status Ecclesiæ tranquillus.

4. *I see no reason to dissent from those eminent Men, who think that part of the Revelation which relates to the first period, and is predictive of what happened to the Church of God until the time of* Constantine *the Great,* 310 *or* 325 *years after Christ, beginneth with* chap. 4. *and endeth with* chap. 7. *and that the* Silence in Heaven for half an Hour, *mentioned* chap. 8. ver. 1. *relateth to the rest which the Church had from* Constantine's *time till the end of* Theodosius's *Reign, about* 70 *or* 75 *years.*

5. *Where to fix the* Epocha, *or beginning of the* 1260 *years, or* 42 *Months, I cannot tell. That the* Mystery of Iniquity *begun to work in the Apostle's time, is evident from* 1 Thess. 2. 7. *and reason will tell us, that* Rome, *as it now stands, or as it was in the year* 1606, *was not built up in a Day, the great Corruptions then in it, came in and grew up by degrees; but I cannot tell how to count Antichrist's Reign, but from the time* Phocas *humoured the* Pope *with the Title and Stile of* Supream *or* Universal Bishop; *from which time I should rather reckon the* 1260 *years, than from any time before.*

6. *I do agree with those who think the* 11 *first Chapters contain the summ of whatsoever is prophecied concerning the two first Periods, though many things falling within them, are more particularly and fully opened,* chap. 12, 13, 14, 15, 16, 17, 18, 19. *The twelfth Chapter giving us a particular account of the Church during the two first Periods;* the 13th. *giving us a more particular account of* Antichrist, *both in the Secular Power, and in his Ecclesiastical Jurisdiction: the* 15th *and* 16th *Chapters more fully open to us what should be done* under *the sixth Trumpet. In the* 17th *Chapter we have a more full description of the Beast with two Horns, mentioned* chap. 13. 11. *which signified* Antichrist *as sitting in the Temple of God. The* 18th, *more fully describes his Fall, summarily before mentioned,* chap. 14. *The* 19th, *so far as it concerneth the Praise given to God for this, relates to that great Dispensation of Providence.*

7. *I take the third state of the Church (to which I cannot conceive we are yet come, which I called its serene and quiet state) to be foretold and described* chap. 20. *after which shall be the Battel with all the Wicked of the Earth, which shall end in Christ's coming to Judg the World, and the general Resurrection in order to it.*

8. *I take the two last Chapters to describe a state of the Church, agreeing to none but the Church-Triumphant, and have accordingly interpreted them.*

If any differ from me in any of these things, it will be no wonder if he disagreeth with me in the explication of the Chapters and Verses relating to them.

I dare not be positive as to the sense I have given, but shall only say it is what appeareth to me most probable. There have been found some in the Tents of Protestants, that have taken much pains to free the Papacy *from the imputation of* Antichrist. *This I conceive was* Grotius *his Design; in his Interpretation of this Book, as if it had been an History rather than a Prophecy, and if a Prophecy, fulfilled in less than* 250 *years after it was published. As to the Papacy being Antichrist, I think that great person spake well, who would not be peremptory in the case; but said, it had so many of his Marks, that upon an* Hue and Cry *for* Antichrist, *he should apprehend him. I shall add, that if he were so apprehended and tried, he could never acquit himself either at the Bar of Scripture or Reason.*

CHAP. I.

1 THE revelation of Jesus Christ *a*, which God gave unto him *b*, to shew unto his servants *c* things which must shortly come to pass *d*; and he sent and signified *it* by his angel *e* unto his servant John *f*:

a The *Apocalypse*, (as this Book is sometimes called) that is, the discovering, or unveiling of some hidden things; (so the word *Revelation* signifieth.) The *Greek* word is often used in the New-Testament, and is ordinarily translated so. It is called the *Revelation of Jesus Christ*, because Christ received it from his Father, as the next words shew. *b* which *God* gave unto him, as he was Mediator; By *God*, here is to be understood the Father, not *exclusively* to the Son, as if he were not God, but to shew the order of working in the Holy Trinity, *John* 7. 16. and 14. 10. Christ in his state of Humiliation is said to *learn of the Father*; in his state of *Exaltation* to *receive from the Father*? *c* To *John*, and by him to all Saints that will be studious of things revealed. *d* Ἃ δεῖ γενέσθαι ἐν τάχει. This Phrase puts us out of doubt, that this Book is not a *Relation*, or *Narrative* of things past, but a *Revelation*, or *Prediction* of things to come. See also *chap.* 22. 6, 16. which makes me wonder at the Confidence of a learned *Annotator* of our own, That all things here relate; either to the Seige of *Hierusalem*, (which was past more than 20 years before this *Revelation* to *St. John*) or to *Pagan Rome*, which, indeed, continued 200 and odd years after this. But his Notion is contrary to the general Sense of all Interpreters, whether the ancient Fathers, or modern Writers. The Phrase, indeed, signifies *shortly*, but never *within two days*, nor always, *what shall in a few Days come to pass*. See *Luke* 18. 8. *Rom.* 16. 20. tho indeed sometimes it signifies the time immediately following a Command, as *Acts* 12. 7. and 22. 18. and considering it is God's Phrase, to whom a thousand Years are but as yesterday, *Psalm* 90. 4. and who calls the things that are not, as if they were; and who ministeth calls all things twixt Christ's coming; and the end of the World, (almost 1900 of which are past already) *the last Days*, we may allow him to say, Those things should be *shortly*, which soon after should begin to be effected, tho not finished; till Christ's second coming; tho therefore we may allow this Verse the Key to open the whole *Apocalyps*, yet we must judge the learned *Author* hath turned it the wrong way. Christ had foretold the Ruine of *Hierusalem*, Matth. 24. nor was it now the matter of a *Prophecy*, but *History*. The six *first Seals* plainly shew the state of the Christian Church under *Roma-Pagan*; what shall we say to all things represented under the seventh Seal, &c. *e* First by one Angel, then by another, or (possibly) constantly by the same. *f* Who this *John* was, we shall declare further, *v.* 2. 4.

2 Who bare record of the word of God *g*, and of the testimony of Jesus Christ *h*, and of all things that he saw *i*.

g This Phrase determines the Controversie about the Pen-man of this part of holy Writ, and puts it out of doubt, that it was *John* the Apostle and Evangelist. The Phrase so agrees to *John* 1. 19, 32, 34 and 19. 35. The word in the *Greek* signifies, *have Testimony* to, or of the *Word of God*. Some understand *Christ* so called, 1 *John* 1. 2. Some would have the *Gospel* meant by it; and if any think this the more probable Sense, because, tho Christ be elsewhere called the *Word*, yet he is not called *the Word of God*; and it is not here to the *Deitie*, but the *Attestative Call*; I see no reason to contradict them. *h* By the Testimony of Christ, is to be understood the Doctrine of Christ, called so, because it is a Testimony concerning him: Or rather, that which he testified, who is elsewhere called the *true* and *faithful Witness*. *i* This may be understood with reference to what went before; so it agreeth with 1 *John* 1. or to what followeth in this *Revelation*, made to him in Visions, in a great measure.

3 * Blessed *is* he that readeth *k*, and they that hear the words of this prophecy *l*, and keep those things which are written therein *m*: For the time is at hand *n*.

k From hence is well concluded, That this is a Portion of holy Writ, to be read publickly and privately, otherwise no Blessing would have been pronounced to the *Readers*, or the *Hearers* of it. *b* It is also well from hence concluded, That this Book is no History of things done, but a Prediction of things to come to pass; for tho *Prophecy* in some Scriptures signifieth more largely the Revelation of the Divine Will, yet here it must signifie strictly. *m* That keeps it in Memory, and liveth in view of it, and as a Person that believes it; they are *blessed*, as they will from it be comforted; comparing all the Sufferings of the Church, and People of God, 4 The Season for the Accomplishment of these things is nigh, not passed, but the time when they shall begin to happen, is not very far off.

4 JOHN to the seven churches which are in Asia, Grace *be* unto you, and peace *p* from him which is, and † which was *q*, and which is to come, † Joh. 1. 4. and from the seven spirits which are before his throne *r*:

o *John* the Apostle and Evangelist writes either to all the Churches of *Asia* under the Notion of *seven*, (which is the number of Perfection) or to those *seven Churches* mentioned, *v.* 11. *Ephesus*, *Smyrna*, *Pergamus*, *Thyatira*, *Sardis*, *Philadelphia*, and *Laodica*, (seven famous Places in *Asia* the less, where the Gospel was planted) which being the most famous Churches in that part of the World, *John* is commanded to depositie this Prophecy in their Hands, by them to be communicated unto other Churches. These Churches were in the most famous Cities of the lesser *Asia*: some think *John* was the Apostle that preached most in *Asia*, and founded these Churches; others, that tho they were founded by *Peter* and *Paul*; yet after their Death *John* took upon him the charge of them. It is the opinion of some learned Men, that the Apostle did not, in the Epistle to the Churches in *Asia*, designa only to tell them of their Error, and prescribe to their Cure, but that in writing to them, he designs both a *Prophetical Instruction* of us all concerning the State of the Church in all Periods from that time to the Day of Judgment, and also to reprove and counsel all present and succeeding Churches; but of this we may possibly speak more afterward. *p* Grace and Peace is the common *Apostolical Salutation*, as to the Sense of which, we have often spoke; the Apostle wishes them the *free Love of God*, that is, *Grace*, and the *Seal of it*, Rom. 5. 1. *Peace* with God and their own Consciences, and each with others. *q* These words are a Description of *God*, particularly of Jesus Christ in his *Eternity* and *Immutability*. He was *from Eternity*; he is now, and he *shall be* for ever. Or, (as some) he *was in his Promise* before his Incarnation; he is now *God manifested in the Flesh*; and he is *to come* as a *Judge* to judge *the quick and the dead*. This was an ancient Name of God, *Exod.* 3. 14. *I am that I am.—I am hath sent me unto you*. These words interpret the Name *Jehovah*. *r* It is very difficult to determine what is meant by the *seven Spirits before the Throne*, we read of them also, *chap.* 3. 1. & 4. 5. & 5. 6. Christ is described, *chap.* 3. 1. as having the *seven Spirits of God*; in *v.* 5. *chap.* 4. 5. that the *seven Lamps of Fire burning before the Throne*, are *the seven Spirits of God*: and *chap.* 5. 6. That the Lamb's *seven Eyes*, were *the seven Spirits of God*. This is all the Light we have from Scripture: Some think they are *seven Angels* that are here meant. We read *chap.* 8. 2. of *seven Angels* that *stood before God*; and in ch. 15. 16. 17. there is a like Mention of *seven Angels*; and *Zech.* 4. 2, 10. *Zecharias* had a Vision of *seven Lamps*, and *seven Pipes*, which *v.* 10. are said to be *the Eyes of the Lord which run to and fro through the whole Earth*. But *John* saluting the Churches with *Grace* and *Peace* from these seven Spirits, and joining them with Christ, they do not seem to be Creatures, *Angels*, tho are here meant, but such a *Being* from whom *Grace* and *Peace* cometh. Others therefore understand by them, the *seven* Workings of Divine Providence in his Managery of the Affairs of the World, with relation to the Church, of which we shall read after, but this also seems hard. The Sense seems to be, *and from the Holy Ghost*, who, tho but one Spiritual Being, yet exerteth his influence many ways, and by various Manifestations, called here *seven Spirits*, because all flow from the same Spirit. They are therefore called, *ch.* 4. 5. *burning Lamps*. The Holy Ghost descending in the appearance of *Fire*, Acts 2. and being compared to Fire, *Matth.* 3. 11. they are called the *Lamps* seven Eyes, and seven Horns, *chap.* 5. 6. Christ had the *Spirit* without measure; and the Holy Spirit is oft called the Spirit of Christ. This seemeth the best Sense; the Reader may find the Objections to it answered in Mr. *Pool's Synopsis Criticorum* upon this Verse.

5 And from Jesus Christ, * *who is* the faithful witness *s*, *and* the † first-begotten of the dead *t*, † 1 Cor. 15. 20. and the ‖ Prince of the kings of the earth *u*: Unto him that loved us; and washed us from our sins in his own blood *w*,

s Here has an express mention of Jesus Christ, because he was the Procurer of our Redemption, and our Mediator, to whom the Father committed all Power, as to the *Church*. He is called the *Gospel* and *his Witness*, 1 *Tim.* 6. 13. *he witnessed a good Confession before Pontius Pilate*; He bare record of himself, John 8. 13, 14. See also *Isa.* 43. 10. & 55. 4. *John* 18. 37. *t* That is, who first rose from the dead, *viz.* by his own *Power*, *John* 10. 18. and so die no more. See *Acts* 13. 34. 1 *Cor.* 15. 20. *u* The *King of Kings*, chap. 17. 14. & 19. 16. 1 *Tim.* 6. 15. The first Name here gives to Christ signifieth his Prophetical Office, the second his Priestly Office, this last his Kingly Office. *w* Here begins a *Doxology*, or giving Glory to Christ, (such Forms are frequent in the Epistles) first, as *he that washed us from our Sins*, both from the *Guilt*, and from the Power and Dominion of our Sins, *with his Blood*, paying Price, and satisfying God's Justice for, and meriting our Sanctification. See *Heb.* 9. 14. 1 *John* 1. 7.

6 And hath * made us kings and priests unto God and his Father *x*: To him be glory and dominion for ever and ever. Amen *y*.

x *Kings*, to rule over our own Appetite, and govern our selves by the Law of his Word, to fight and conquer the *World*, the *Flesh*, and the *Devil*. Kings in a spiritual Sense, for our Kingdom is like his from whom we derive it, *not of this World*; therefore he adds, *unto God*, to the Honour and Glory of God, for his Service, who is the Father of Christ; *Priests* to offer up *spiritual Sacrifices*, acceptable to God, through the Beloved, 1 *Pet.* 2. 5. our Bodies as a *living Sacrifice*, *Rom.* 12. 1. part of our Estates, *Phil.* 4. 18. The *Sacrifices of Praise*, the *Fruit of our Lips*, Heb. 13. 15. So as all the Privileges of the *Jews*, Exod. 19. 16. belong to us, and that in a more eminent manner. Through Christ we also are a *Royal Priesthood*, a *peculiar People*. *y* Let all Praise, and Honour, and Acknowledgments be paid, and all Power ascribed to him for ever.

7 * Behold *z*, he cometh with clouds *a*, and every eye shall see him *b*, and † they *also* which pierced him *c*: and all kindreds of the earth shall wail because of him *d*: Even so, Amen.

z St. *John* being to speak of the various Afflictions of the Church of God, which should immediately begin, and hold on during the whole time that *Rome* should continue *heathen*, and 1260 years after, during the whole reign of the *Beast*, prepareth Christians for it, by calling them by the Eye of Faith to see (tho at a great distance) Christ coming to Judgment, whom *a* he speaks of as already coming, (according to the usual stile of Prophets, who use to speak of those things that shall shortly be done, or certainly, as if they were already done) he describes the manner of Christ's coming to Judgment, and faith, he *cometh with Clouds*, that is, in a glorious manner, *in the Clouds with great Power and Glory*, Matth. 24. 30. and 25. 31. *in his Glory, and all the holy Angels with him, with ten thousands of his Saints*, Jude 14. *with a Shout, the Voice of the Archangel, and the Trump of God*, 1 Thess. 4. 16. here, *with the Clouds*, bright and glorious Clouds, not obscuring him, but making his Appearance more glorious and terrible. *b* He shall come visibly; for, *Acts* 1. 11. he shall so come, as he was seen going up to Heaven, *Isa.* 40. 5. *c* They also which pierced him shall look on him, *Zech.* 12. 10. yea, not those only which pierced him with their Spears, but every Sinner who hath *pierced him* with his Sins, *Heb.* 6. 6. From whence we may observe, that the Resurrection will be general; and those in the great *Abyss* of Misery and Horror. *c* The last words are either a prophetical Assertion, confirming the Truth of what he had said, or a pious Prayer or Desire, or rather both together.

8 * I am Alpha, and Omega, the beginning and the ending, saith the Lord *e*, † which is, and which was, and which is to come, the Almighty *e*.

d *Alpha* and *Omega* are the first and last Letters in the *Greek Alphabet*, as *Aleph* and *Tau* are in the *Hebrew Alphabet*; the meaning of these is expounded, *the Beginning*, and *the End*. He who was before all, and shall continue to exist, when all Creatures shall cease to be; the first and the last, as the same terms are expounded, *chap.* 22. 13. to *Isa.* 41. 4. and 43. 10. *e* See *v.* 4. He addeth the *Almighty*, to shew that he was able to make his words good. Thus in this Verse, *Omnipotency*, *Eternity*, and *Immutability*, are all applied to God, and particularly predicated of our Lord and Savior Jesus Christ.

9 I John who also *am* your brother *f* and * companion in tribulation *g*, and † in the kingdom and patience of Jesus Christ *h*, was in the Isle that is called Patmos *i*, ‖ for the word of God, and for the testimony of Jesus Christ *k*.

f He same mentioned, *v.* 4. the Apostle of Jesus Christ, yet he disdaineth not to call those *his Brethren*, whom his Lord so called. *g* The *Pagan Persecutions* were now begun. *Nero* first began them about 23 years after Christ was ascended into Heaven, but he died within three years time after he had begun that Course. Then the Christians had some rest for 12 years, by reason of the short reigns of *Galba*, *Otho*, and *Vitellius*, and the Kindness of *Vespasian*, and *Titus Vespasian*, but about 82 years after Christ, began *Domitian* to arise, and to persecute the Christians about the year 95. He lived not long, for he was slain, *Anno* 97. but in those seven years he put to death, imprisoned, and banished many. *John* is said to have been banished by him, *Anno* 91. and to have had this Revelation 94. and 95. *Domitian* lived but four or 5 years after this. After his Death *John* is said to have come back to *Ephesus*, and to have died there three years after, about the year 98. But for five years *John* was the Christians Companion in Tribulation. *h* Either the *Kingdom of Grace*, a Member of the Christian Church, or the Kingdom of Glory, which is to be arrived at, both by patient *waiting*, and by *patient Suffering* for Jesus Christ, or waiting for the second Appearance of Christ, in order to his glorious *Kingdom*. *i* This *Island*, Geographers tell us; was an *Island* in the *Icarian*, or *Aegean* Sea, about 25 Miles in compass, (one of those 53 Islands called the *Cyclades*.) *k* He tells us how he came to be in *Patmos*, *viz.* for preaching the Word of God, and those Truths to which Christ had given Testimony; He did not voluntarily go thither to preach the Gospel (for those Iles have in them few Inhabitants) but he was banished thither by the Emperor *Domitian's* Officers. Banishment was a very ordinary Punishment amongst the *Romans*, in case of what they would call Sedition. *Eusebius* tells us, that one *Flavia Domitilla*, tho she was Neece to the *Consul*, was banished upon the same account at this time.

10 * I was in the Spirit *l* on the Lords day *m*, and heard behind me a great voice, as of a trumpet *n*,

l Not only in spiritual Employment, suppose *Meditation*, and *Prayer*, but in an *Extasie*; my Soul was (as it were) separated from my Body, and under the more than ordinary Influence and Communications of the Spirit, as *Acts* 10. 10. and 11. 5. and 16. 9. and 18. 9. *m* Upon the Christian Sabbath, called the *Lord's Day*, (as the *Eucharist*, or *breaking of Bread*, is called *the Lord's Supper*, 1 Cor. 11. 20.) because Christ instituted it; or, because the end of its institution was the Remembrance of Christ's Resurrection, (as the end of the Lord's Supper was the Commemoration of Christ's Death) or because it was instituted for the Honour of Christ. *n* *John* in the *Isle of Patmos* was keeping the Christian Sabbath in Spiritual Services, Meditation and Prayer, and fell into a Trance, wherein he had a more immediate Communion with the Holy Spirit, which began with his hearing a loud Voice, as it were, behind him, as loud as the sound of a Trumpet.

11 Saying, I am Alpha and Omega, the first, and the last *o*: and, What thou seest, write in a book *p*, and send *it* unto the seven churches which are in Asia *q*; unto Ephesus *r*, and unto Smyrna *s*, and unto Pergamos *t*, and unto Thyatira *u*, and unto Sardis *w*, and unto Philadelphia *x*, and unto Laodicea *y*.

o I, who speak unto thee, am the Eternal, Immutable God. *p* What thou shale presently see, write in a Book, not in loose Papers. Whence we may observe, that this Book is for only the *Revelation* of the Will of Christ, but written by his Direction. *q* Not to all that lived within the Jurisdiction, or Compass of these Cities, but only to those Christians who lived in or near these places, which are all Cities in the lesser *Asia*. *r* *Ephesus* was the most famous where *Paul* preached, *Acts* 19. 10. &c. and stayed three years, *chap.* 20. 31. It was a noble City in that part of *Greece*, which was called *Ionia*. *s* *Smyrna* was a Sea-port City in the same Country. *t* *Pergamos* was a City of *Troas*, or *Phrygia*. *u* *Thyatira* was a City in *Lydia*, or *Mysia*. *w* *Sardis* also was a City in *Lydia*, near the Mountain *Timolus*. *x* *Philadelphia* was a City in *Lydia*, next *Mysia*. *y* *Laodicea* was a City in *Asia* near the River *Lycus*. In all these Cities there were Congregations of Christians formed into Churches, to whom God here ordereth *St. John* to send these Visions, when he had wrote them in a Book. One Commentator, *Mr. Brightman* asks, Where *Rome* was all this while? and how it came to pass God directed not these Mysteries to be sent, and kept in their *Archives*, especially if (as the *Papists* say) the *Bishop* there be Christ's successive *Vicar*? and considering too, how great Friends *Peter* and *John* were wont to be? But the fore-mentioned Author answeringly replies to his own Question, That that Church, it seems, could never err, and therefore needed not any Corrector, or monitory Epistle.

12 And I turned to see the voice that spake with me. *z*. And being turned, I saw seven golden candlesticks *a*.

z That is, to *receive Precepts*, whose Voice I heard speaking to me; or else by *seeing*, is meant *Understandings*; (but that he might have done without turning) he therefore turned, hoping to see the Person that spake. *a* By these seven Candlesticks which he saw, are meant the seven Churches; so we find it infallibly expounded, *v.* 20. we shall find in this Book sevenfold Allusions to the *Jewish Temple*. Here they begin it in the Jewish *Tabernacle*, there was one Golden Candlestick; and *Philo Judaeus*, as he is cited by *Josephus*, *Lib. de Vita Mosis*, *lib.* 3. *cap.* 12. Now here seeth seven. God had but one Church of the *Jews*, but many amongst the Gentiles. This Notion or Comparison of *Churches* to *Golden Candlesticks*, both shewed, as the Nature, and Office of the Churches of Christ, they do not give Light of themselves, only hold Lights; and it is their Duty to keep in them the pure Word of God, which is a Light to our Feet, and a godly Ministry; and it also lets us know, that they ought to keep themselves pure

(as

(as beaten Gold) from all Corruption, as to Doctrine, and their Members from all scandalous Conversation.*

13 And in the midst of the seven candlesticks *b*,
* Ezek. 1. 26. Dan. 7. 13. Chap. 14. 14. † Dan. 10. 5. ‖ Chap. 15. 6.
* *one* like unto the Son of man *c*, †clothed with a garment down to the foot *d*, and ‖ girt about the paps with a golden girdle *e*.

b That is, of the Churches, resembled by the Golden Candlesticks. *c* Our like to the Son of Man. We say, no like is the same; but Christ who was the *Son of Man*, and who ordinarily calls himself so throughout the Gospel, is undoubtedly here meant, as appeareth by *v.* 17, 18. which Description can agree to him alone. He is said to have come in the *likeness of sinful Flesh*, tho he came in true human Flesh; and *Phil.* 2. 8. *He was made in the likeness of Man. John* saw one who appeared to him, as a Man, in the midst of seven Golden Candlesticks, which was Christ in the midst of his Churches; placed in the midst, partly to let us know his Observation of them all, and partly to let us know his being at hand to them all, to help, protect, and defend them. *d* Ποδήρης, the word signifieth a long Garment reaching to the Feet, whether of *Linn* or *Woollen*, or what other material is not expressed; so as it seemeth to me hard to determine, Whether it was to signifie his *Priestly*, or *Kingly Office*, or neither. It is an Habit of Gravity *e* Nor dare I determine the Significancy of the Golden Girdle about his Loins. It was an Habit like that in *Daniel*'s Vision, *Dan.* 10. 5. They were both *Symbols* of *Majesty*, *Authority*, and *Dignity*, and the Appearance agreed very well to him, who was both an High-Priest, and a King.

14 His head and *his* hairs *were* white like wool, as white as snow *f*; and his eyes *were* as a flame of fire *g*.

f Whiteness signifies Purity; whiteness of Hair signifies Old Age ordinarily, which commonly is attended with more Prudence, as having most Experience: hence this Appearance of Christ may both denote his Purity, and Wisdom, and that he is the *Ancient of Days*: See *Dan.* 7. 9, 13, 22. tho there the term of *Ancient of Days* belongs to God the Father, yet it also agreeth to Christ, who is equal with the Father, as to his Divine Nature. *g* Such an Appearance is applied to God, *Ezek.* 1. 27. *Dan.* 10. 6. and to Christ, *Rev.* 19. 12. to denote either Christ's *Knowledge*, *Wisdom*, and *Omniscience*; or his Grace in purifying Souls, as Fire doth Metals; or his Wrath and Anger against his Enemies.

15 And his feet like unto fine brass *g*, as if
* Chap. 14. 2.
they burned in a furnace *h*; and * his voice as the sound of many waters *i*.

g There are nice Disquisitions what this *Chalcolibanum* (which we translate, fine Brass) was: *vid. Poli Synopsis.* I understand not of what Profit the Determination will be to us. By the Feet of *Christ* (probably) are signified his Ways, Counsels, and Methods in ordering, and governing his Church, which are compared to fine Brass, for the Beauty and Glory of them, and for their Firmitude, Strength, and Steadiness. *h* They appeared like Brass filled with Fire, as if it were burning, and red-hot in a Furnace. *i* Loud, and terrible, like the noise of the Sea dashing upon a Rock, or the Shore.

16 And he had in his right hand seven stars *k*,
* Isa. 49. 2. Chap. 2. 16. & 19. 15, 21.
and * out of his mouth went a sharp two-edged sword *l*; and his countenance *was* as the sun shining in his strength *m*.

k The Right Hand is the Hand of *Power*, Psal. 21. 8. and 44. 3. and of *Favour*, Psal. 110. 1. and of *Honour* and *Dignity*. The *seven Stars* are expounded, *v.* 20. to be the Ministers of the Gospel, his Messengers to his Churches, who having in all times been most exposed to the Malice and Rage of Enemies. Christ is said to hold them in his Right-Hand, as to signifie the *Dignity* he hath put upon them, and the *Favour* he hath shewed them; so also to shew his Resolution to protect them, according to his Promise, *Mat.* 28. 20. *l* Either his Gospel and Word compared to a two-edged Sword, *Heb.* 4. 12. or a Sword of Justice, which he will use till he hath perfectly overcome, and vanquished his Enemies. *m* That is, was very glorious, so as the Apostle was not able to behold him.

17 And when I saw him, I fell at his
* Dan. 10. 10. † Isa. 41. 4. & 44. 6. Chap. 2. 8.
feet as dead *n*, And he * laid his right hand upon me, † saying unto me, Fear not *o*, † I am the first, and the last *p*.

n Astonished at the Majesty and Glory of the Appearance; see *John* 5. 14. *Dan.* 8. 17, 18. *Matth.* 17. 6. *Acts* 9. 4. *o* To comfort me, and let me know, that I had no reason to be afraid, he would do me no harm. *p* See *v.* 8, 11.

18 * I *am* he that liveth, and was dead; and
* Rom. 6. 9. † Psal. 68. 20. Chap. 20. 1.
behold, I am alive for evermore *q*, Amen *r*; and † have the keys of hell and of death *s*.

q The living God, who had Life in my self, and gave life to the World, but assumed the Human Nature, and was made Man, and in that Nature died, but I rose again from the dead, and shall die no more, but ever live to make Intercession for my People. *r* This is a great Truth. *s* And have a Power to kill, and cast into Hell; or I have the Power over Death, and the state of the Dead, so as I can raise those that are dead, to life again; I have the command of Death, whether Temporal or Eternal; as he who hath the Keys of an House can let in, and shut out of it whom he pleaseth, so I bring to Heaven, and throw to Hell whom I please.

19 Write the things which thou hast seen *t*, and the things which are *u*, and the things which shall be hereafter *w*.

t Either the things which thou hast seen from the beginning of the Gospel; for *John*, Mat. 4. 21. was a Companion of Christ from the time presently following his *Baptism* and *Temptations*: Or, the Vision of me, which thou hast now had; which I judge most probably the sense, not understanding why our Lord should see *John* to write what (tho they were not yet written, yet) Christ knew, should be written in another Book by *John* himself, *viz.* in his Gospel, and by *Matthew*, *Mark*, and *Luke*, in their Histories of the Gospel, and in the *Acts of the Apostles*, especially considering they were to be wrote plainly, so as he who runs may read them; and what *John* was to write here, was to be written *Enigmatically*, and darkly represented in Visions: and it is against reason to think the same things should be first revealed plainly, and then more darkly, and both by Direction from God. *u* The present Affairs of the Church; we have the History till *Paul* was carried Prisoner to *Rome*, (which was about the 60th year after Christ) in the *Acts of the Apostles*; so that I conceive the furthest that *John* looke back, was but 35 years; for he was in *Patmos* about 93, and is conceived to have wrote this Book, 96. Hence the matter of the *Revelation* is easily concluded. 1. *The things which were* the present Affairs of the Church, *Anno* 96. or looking back only to 60, which Things are supposed to be written by *John* in *chap.* 2. 3. *w* And *the Things which shall be hereafter*, to the end of the World, under the reign of the *Dragon* (the *Pagan Roman* Empire) and the reign of *Antichrist*, or the *Beast*, for 1260 years, and from thence until Christ shall come to Judgment.

20 The mystery of the seven stars which
thou sawest in my right hand, and the seven golden candlesticks *x*. The seven stars are * the
* Mal. 2. 7.
angels of the seven churches *y*; and the seven candlesticks which thou sawest, are the seven churches *z*.

x See *v.* 12, 16. *y* That is, they signifie the *Angels of the seven Churches*. By *Angels*, he means God's Messengers and Embassadors to the *seven Churches*, called *Angels*, both in respect of their *Office*, being the Embassadors of Christ, 2 *Cor.* 5. 20. and of that *Holiness* which they should shew forth in their Doctrine and Life. To interpret the term of *Angels* by Nature, seems not agreeable to what we shall hereafter meet with, said to some of them, Christ would never have ordered *John* to have charged them with *a loss of their first love*, or to admonish them to be *faithful unto Death*, or to *repent*. Whether the term, *Angels*, denoteth any particular superior Minister, or *Bishop* in those Churches, or is to be taken *collectively* for all the Ministers in those Churches, I shall not dispute. Certain it is, ἄγγελος signifieth no more than is common to all Ministers, *viz.* to *God's Messengers*, and move upon his Errand. * The seven Churches mentioned, *v.* 11. Or else, seven being the Number of Perfection, all the Churches, which are fitly represented by *Candlesticks*, in the same sense as they are called *Pillars of Truth* in *Paul*'s Epistle to *Timothy*, because they have not the Light they shew from themselves, only hold it forth from Christ. But it is the Opinion of very learned Writers upon this Book, That our Lord, by these *seven Churches*, signifies all the Churches of Christ to the end of the World; and by what he saith to them, designs to shew what shall be the state of the Churches in all Ages, and what their Duty is. That by the Church of *Ephesus*, was represented the purest state of all the Christian Churches, which determined 30 years before this Book was wrote. By the *Church of Smyrna*, the state of all Christian Churches till the year 300. By the *Church of Pergamos*, all the Christian Churches, till Antichrist got up into the Saddle, and the *Albigenses*, and *Waldenses* were so persecuted. 4. By the *Church of Thyatira*, the state of the Churches from that time, till our Reformation. 5. By the other three, the state of all Churches for 150 years last past, and which shall be to the end of the World. See Dr. *More*, Mr. *Mede*, *Cocceius*, and *Forbes*, as learned and diligent Enquirers into the Sense of this Book, as any have been, give many reasons for this: 1. Because no reason else can be given, why Epistles should not be wrote to other Churches, as well as these. 2. He doth not call them the seven Churches of *Asia*, but seven Churches. 3. The Number, seven, is a Number used to signifie Perfection. 4. What is said of Christ's walking in the midst *of the Golden Candlesticks*, having the *stars in his Right Hand*, &c. agreeth

agreeth to him, with reference to all *Churches*, not to these seven only. 5. His calling Ministers, *Angels*, speaks this a Prophecy, for that is a Prophetical stile. 6. The mentioning the same Number of Churches and Ministers, as of the Seals, speaks this part of the Revelation as comprehensive, with respect to time, as the other. 7. It is not probable, that these Epistles would have been ushered in with such a Vision, if they had been meerly Historical, and Didastick, not Prophetical also. 8. They argue from *ch.* 1. 19. where *John* is bid to write not only *what is*, but *what shall come to pass*. 9. They argue from the matter of the Epistles.— Let the curious Reader see more of this in the Authors themselves, as also in Mr. *Brightman*.

CHAP. II.

Some things are to be observed of all the Epistles, before we come to the particular Epistles.

1. *God's writing in this forme (as a Man to his Friend) speaks Christ's Love to the Church, his Spouse.*
2. *There were not seven Books wrote, but one Book in which these seven Epistles were, out of which each Church, or the Church in its several Periods, might learn what concerned it.*
3. *These Epistles concerning matters of Faith and Manners, are wrote plainly, not in mysterious Expressions.*
4. *The Scope of them all, is to instruct, reprove, commend, and comfort.*
5. *They are all directed to the Ministers of the Churches, as their Heads, but the matter concerns the whole Church.*
6. It is also observed, That *Christ, in the beginning of every Epistle, notifieth himself by some one of those things mentioned in the Vision in the former Chapter.*

Chap. 2. 1. These things, saith he, *that holds the seven Stars*, chap. 1. 16.

Verse 8. *The first, and the last, which was dead, and is alive*, chap. 1. 17, 18.

Verse 12. *These things* (saith he) *which hath the sharp Sword with two edges*, chap. 1. 16.

Chap. 2. 18. *The Son of God who hath his Eyes like unto a Flame of Fire, and his Feet like fine Brass*, chap. 1. 14, 15.

3. 1. *He that hath the seven Spirits of God, and the seven Stars*, ch. 1. 4, 16.

3. 7. *He that hath the Key of David, that is holy and true, that openeth*, &c. ch. 1. 5, 18.

Vers. 14. *The faithful and true Witness*, ch. 1. 5.

1 UNTO the Angel of the church of Ephesus write *a*, These things, saith he that holdeth the seven stars in his right hand *b*, who walketh in the midst of the seven golden candlesticks *c*:

a Ephesus was the principal City of *Asia* the less, it lay in the Western parts of it upon the *Ionian Sea*, a City of great Riches and Trade, but much given to *Idolatry* and *Superstition*, famous for the Temple of *Diana*; *Paul* was there twice, at his second coming he staid thereabouts three years, *Acts* 18. ch. 19. ch. 20. He was by a Tumult driven thence into *Macedonia*, and left *Timothy* there, 1 *Tim.* 1. 3. It appears from *Acts* 20. 17. that there were more Ministers there than one; but they were all *Angels*, and from the oneness of their Business, are all called an *Angel*. *b* That is, *Christ*, ch. 1 16, 20. who hath put an Honour on his Ministers, sheweth special Favour to them, and will protect them. *c* Who hath a special Eye to his Church, being not an idle Spectator, but present with his Church, to observe how all in it walk, and performs their several parts, and is at hand, either to reward, or punish them.

2 * I know thy works *d*, and thy labour, and
* Ver. 13, 19. Chap. 3. 1, 8. 2 John 4. 1.
thy patience *e*, and how thou canst not bear them which are evil †: and thou * hast tried them which say they are apostles, and are not *f*; and hast found them liars *g*:

d These words being in the Front of all the seven Epistles, cannot be interpreted, as signifying a Knowledge of *Approbation*, as *Psalm* 1. 6. but of a *Comprehension in the Understanding*, and as signifying Christ's Omniscience; tho it be true, that the Lord both understood, and approved of some of the Works of this Church particularly. *e* Their Labour in propagating the Knowledg of Christ, and Doctrine of the Gospel, and their patient taking up, and bearing the Cross. † And their *Zeal* and Warmth, that they would not endure either Persons erroneous in Judgment, or lewd in their Lives, in their Communion. *f* In the Primitive Church there were some that falsely pretended an immediate Call, or Mission from Christ, to preach what they did, but this Church would not indure them. It appears from *Paul*'s Epistle to *Timothy*, that there were then false Teachers very busie in that Church, possibly *Ebion* and *Cerinthus*, (who both lived in this time, and *Cerinthus* preached in *Asia*) or their Disciples, might be some of them. They tried them, possibly, by the Word of God, according to the Rules given in it to try the Spirits. *g* And found that they had no such immediate Mission, no Authority from Christ.

3 And hast born *h*, and hast patience *i*, and
for my names sake hast laboured *k*, and hast not fainted *l*.

h The Contradiction of false Teachers, and the Persecutions of *Jews*, and *Pagans*, (for at this time the second Persecution was begun by *Domitian*) *i* Grace (with Quietness and Submission) to bear the Will of God in any sort of Evils. *k* And for me hast laboured actively in propagating the Truths of my Gospel, as well as *passively* in the Fornace of Trials and Persecutions. *l* And hast persevered so as thou hast neither been seduced to other Doctrine by false Teachers, nor lost thy Integrity, and Holiness of Conversation.

4 Nevertheless I have *somewhat* against thee *m*,
because thou hast lost thy first love *n*.

m Something to accuse thee of, and blame thee for. *n* Of late thou hast not been so warm in the Propagation of my Gospel, and maintaining my Truth. The love of many in this Church, both toward God and their Brethren, probably was cooled, tho not wholly extinguished.

5 Remember therefore from whence thou art
fallen *o*, and repent *p*, and do thy first works *q*; or else I will come unto thee quickly *r*, and will remove thy candlestick out of his place *s*, except thou repent.

o That is, in what degree thy Love was formerly, and compare it with what it is now. *p* Repentance in Man, signifieth both the change of the Heart, and of the Actions. *q* Recover thy former warmth of Love, and Zeal for good Works. *r* If thou dost not, I shall know thee, and walk in the midst of thee, will shew my self an Enemy to thee, and unchurch thee, and say unto thee, *Lo-ammi*, you are not my People. Which threatning is long since made good; for where is now the famous Church of *Ephesus*?

6 But this thou hast *t*, that thou hatest the
* Ver. 15.
deeds of * the Nicolaitans *u*, which I also hate *w*.

t Thou hast yet thus much to commend thee. *u* Thou hatest the Deeds of those who teach the Lawfulness of a common Use of Wives, and eat things offered to Idols; for these, they say, were the Tenets of the *Nicolaitans*, so called from one *Nicholas*; but whether he were one of the first Deacons named, *Acts* 6. 5. (who, they say, to avoid the Imputation of Jealousie, brought forth his Wife, being a beautiful Woman, and prostituted her) or from some other of that Name, I cannot determine. *w* God, as a lover of his own Order, and of Humane Society, hateth such Doctrines and Practices, as are contrary to the Rule of his Word, and tend to the Confusion of Humane Societies.

7 * He that hath an ear, let him hear what the Spirit saith unto the churches *z*: To
* Ver. 11, 17, 29. Chap. 3. 6, 13, 22.
him that overcometh *a*, will I give to eat of the tree of life *b*, which is in the midst of the paradise of God *c*.

x To whom God hath given an Ability, and Power to understand what I say. It is a Form of Speech which Christ often used, when he would quicken up Peoples Attention, *Match.* 11. 15. and 13. 9, 43. *Mark* 4. 9, 23. and 7. 16. we shall find it again in these two chapters six times; from which some would conclude, that in these Epistles there is something mysterious, parabolical, and prophetical, it being a Form of Speech prefixed to many Parables. *y* The Holy Spirit of God, from whose Inspiration all Scripture is. *z* Not only at *Ephesus*, but elsewhere in *Asia*, or any other part of the World. *a* That is, a Conqueror in fighting the good Fight of Faith, against the World, the Flesh, and the Devil. *b* I will give him a share in my Merits, and eternal Life; which blessed Enjoyments are set out unto us under the Notion of *Eating*, Luke 12. 37. and 22. 28, &c. *This is the Promise he hath made*, John. 10. 28. 1 *John* 2. 25. Heaven is expressed to us under this Notion, with reference to the Tree of Life mentioned, *Gen.* 2. 9. which was in the Old Paradise; for it is added, *c which is in the midst of the Paradise of God*; or, which is the same, Christ himself is here intended, who is the Tree of Life, mentioned, *Isaiah* xx. 21 and

the Happiness of Heaven is thus expreſt, 1 *Theſſ.* 4. 17. *We ſhall be ever with the Lord*: This is the ſum of the Epiſtle to the firſt mentioned Church, by which thoſe that judge theſe Epiſtles Prophetical, underſtand all the Primitive Churches, during the Apoſtles Age, or the moſt of their Ages, for *John* himſelf lived under the ſecond Perſecution.

8 And unto the angel of the church in Smyrna, write *d*, Theſe things ſaith the firſt and the laſt, which was dead, and is alive *e*.

d Smyrna was a City in *Ionia*, we read not when, or by whom the Goſpel was firſt planted, and a Church gathered there; nor can we tell who are meant by the Angel of this Church, ſee *chap.* 1. 20. That it was no ſingle Perſon, is probable, for he ſpeaks *plurally*, *v.* 10. *the Devill* ſhall caſt ſome of you εἰς φυλακὴν, into Priſon. *e* For the meaning of this Phraſe, ſee *Annotat.* on *chap.* 1. 8, 17, 18. only it is obſervable how Chriſt ſpeaking to this Church, under great Tribulation and Perſecution, ſits a Name proper to comfort them, for he himſelf *was Dead*, and yet now *alive*, and, he living, thoſe that believe in him, becauſe *he liveth, ſhall live alſo*, *Jo.* 14. 9. and as he was the firſt, ſo he will be the laſt, ſurviving all his Enemies, and be at laſt a Conqueror over them.

* Ver. 2. 9 * I know thy works and tribulation *f*, and poverty *g*, but thou art rich; *h* and I *know* the blaſphemy of them which ſay they are Jews *i*, and are not, but *are* the ſynagogue of Satan *k*.

f Though the term *know*, doth not neceſſarily ſignify *approbation*, yet both as to the Church of *Epheſus* and *Smyrna*, the particular works mentioned, aſſure us, that God approved their patient ſuffering affliction for his Name, *g* and the poor condition (as to outward things) into which they had brought themſelves, for their owning and profeſſion of the Goſpel of Chriſt, having their Eſtates rent from them, *&c.* *h* But yet they were Rich, both really in the Love and Favour of God, and alſo in the eſteem of God, who accounteth them rich who abound in Spiritual Habits, and good Works, the exerciſe of thoſe Habits. *i* God alſo knows the evil Speeches of his Church's Enemies, whether Native *Jews*, glorying in Circumciſion and the Law, and that they were deſcended from *Abraham*; or, *falſe Chriſtians*, who may be here meant (called *Jews* by a Figure; the *Jews* being once the only Church of God.) *k* But are indeed a coalition of Devils, or the Children of the Devil, whoſe works they do, continually reviling true Chriſtians, and murdering the Saints, after the manner of their Father, who was a *Murderer from the Beginning*.

10 Fear none of thoſe things which thou ſhalt ſuffer *l*: behold, the devil ſhall caſt ſome of you into priſon *m*, that you may be tried *n*, and ye ſhall have tribulation ten days *o*, Be thou faithful unto death *p*, and I will give thee a crown of life *q*.

l Thou art like to ſuffer yet ſharper things than thou haſt ſuffered; the Perſecutions are but begun, but pluck up a good Courage, fear not your Enemies, *Matth.* 10. 28. *m* You ſhall be caſt into Priſon, by *Jews* and *Pagans*, who are the Devils Inſtruments, and execute his Malice againſt you, which ſhould both incourage you that your Fight is with the common Enemy of Mankind, and teach you to pity and Pray for your Perſecutors who are but the Devil's Inſtruments, whoſe Hearts he hath filled with Malice againſt you. *n* Interpreters are divided about theſe *Ten Days*, what ſpace of time is meant by them; ſome think the whole time of the Ten Perſecutions, but they laſted above 200 years; others will have them the 10 years of *Trajan*'s Perſecution from 99, to 109. Others obſerve that in 10 days are 240 Hours, which make up the number of years from 85, when the ſecond Perſecution (under which *John* at this time was) to 325, when all the Perſecutions ceaſed, But to leſs theſe fancies go: It is either a certain number put for an uncertain; or, it ſignifies *many days*; as in *Gen.* 31. 42. *Thou haſt changed my wages ten times*, that is, many times, ſo 2 *Sam.* 19. 43. *Job* 19. 3. Or, elſe it ſignifies a little time, as in *Gen.* 24. 55. *Amos* 4. 3. and 6. 9. If we underſtand this Epiſtle, as only concerning the Church of *Smyrna* at that time, it may ſignify a ſmall time. If we underſtand it Prophetically, deſcribing the ſtate of all Churches, till the *Pagan* Perſecution ceaſed (which was more than 240 years) ten days ſignifies a long time. *o* That your Faith, Love, Patience, Obedience may be tried, *p* Hold faſt to thy Profeſſion of Faith and Holineſs, to the end of thy Life here. *q* And I will give thee Eternal Life and Salvation, which ſhall be a great reward. It is called a *Crown of Righteouſneſs*, 2 *Tim.* 4. 8.

* Chap. 13. 9. 11 * He that hath an ear, let him hear what the Spirit ſaith unto the Churches. † He that overcometh *r*, ſhall not be hurt of the † ſecond death *ſ*.

r For the opening of theſe paſſages; ſee the Notes on *v.* 7. *ſ* We read of the ſecond Death, *chap.* 20. 6, 14. the meaning is, that he ſhall eſcape the Eternal Damnation of Soul and Body in the day of Judgment. Thoſe that make theſe Epiſtles Prophetical ſay, that the Church of *Smyrna* was a Type of all the Churches of Chriſt to the year 325, (when *Conſtantine* overcame *Licinius*, and gave reſt and peace to the Churches of Chriſt,) which was all a time of ſevere Perſecution under the *Roman* Emperors, who to that time were all Heathens: It is very obſervable, that Chriſt blameth nothing in this Church, the Church of God keeps always its Purity beſt in the Fire; but doubtleſs there were in this time many Apoſtacies, and other Errors, but God allows much to his Peoples Temptations; hence though *Job* ſhewed much impatience, yet we are call'd to *behold him* as a pattern of Patience.

12 And to the angel of the church in Pergamos write *s*, Theſe things ſaith he, * which hath * Chap. 1. 16. the ſharp ſword with two edges *u*.

s Pergamus was a famous City of *Troas*, we read of *Pergamus* no where elſe in Scripture, but of *Troas* we read, of *Paul*'s being there, *Acts* 16. 8, 11. and 20. 5, 6. and Preaching Chriſt there, 2 *Cor.* 2. 12. *u* See the Notes on *chap.* 1. *v.* 16.

* Ver. 2. 13 * I know thy works, and where thou dwelleſt *w*, *even* where Satans ſeat *is x*, and thou holdeſt faſt my name *y*, and haſt not denied my faith *z*, even in thoſe days wherein Antipas *was* my faithful martyr *a*, who was ſlain amongſt you where Satan dwelleth.

w God knows all his Peoples Circumſtances, where they dwell, as well as what they do, and how they behave themſelves in their habitations. *x* Where the Devil rules by his Pagan Deputies and *Antichriſt*'s Officers. *y* The Word of my Truth, by which I am known, as a Man by his Name. *z* Neither by the Words of thy Mouth, nor by any Apoſtacy from this Profeſſion, notwithſtanding the Temptations thou haſt had from Seducers, and from Perſecutors, and the ſight of thoſe who have been put to Death for their Profeſſion. *a* It is much no Eccleſiaſtical Hiſtory makes mention of this Martyr *Antypas*, which argueth him to have been a perſon but of an obſcure note in the World; but Chriſt ſeeth and taketh notice of thoſe little ones who belong to him, though the World overlooks them. Our being able from no Hiſtory to give an account of this Martyr, hath inclined ſome to think this Epiſtle wholly Prophetical, and that *Antipas* ſignifies not any particular perſon, but all thoſe that have oppoſed the *Pope*, as if it were *Antipapa*. But certainly there was ſuch a Martyr as *Antipas* belonging to the Church at *Smyrna*, at that time, who ſuffered for the Truth, though we do allow this Church to have been *Typical* of all the Goſpel-Churches for many years.

14 But I have a few things againſt thee *b*, becauſe thou haſt there them that hold the Doctrine of * Balaam *c*, who taught Balak to caſt * Num. 31. 16. a ſtumbling-block before the children of Iſrael *d*, to eat things ſacrificed unto idols; and to commit fornication *e*.

b Though I have much to commend thee for, yet I have ſome things to accuſe thee of, and to complain of thee for. *c* By the Doctrine of *Balaam*, he means the Doctrine of the *Nicolaitans* (as he expounds himſelf, *v.* 18.) which was like the Doctrine of *Balaam*. *d* That *Balaam* of whom we read, *Numb. chap.* 24. *chap.* 25. who being ſent for by *Balak* the King of *Moab*, to come and Curſe *Iſrael*, and finding that God reſtrained him, and turned his Tongue from Curſing them, to pronounce Bleſſings to them, inſtructed *Balak* at laſt, how to lay a ſtumbling-block before them, to make them to fall, *&c.* to ſet the *Madianitiſh* Women to tempt them to commit Uncleanneſs with them, and ſo to Feaſt with them in their Idols Temples, and eating of their Meat firſt Offered unto their Idols.

15 So haſt thou alſo them that hold the Doctrine of the Nicolaitans *f*, which thing I hate *g*.

f So ſaith he, thou ſuffereſt in thy Communion filthy perſons, who maintain Fornication lawful, and the lawfulneſs of eating Meat offered to Idols, which exactly correſponds with *Balaam*'s Doctrine, or Counſel given to *Balak* in order to his weakning the *Iſraelites*, by ſeparating them from God. *g* His Counſel took place, to the Deſtruction of 24000 *Iſraelites*; *i* I am the ſame God ſtill, and hate ſuch Doctrines, as much as ever I did in the time of *Balak*.

16 Repent ſo, or elſe I will come unto thee † ſuddenly *h*, and * will fight againſt them with the ſword of my mouth *i*.

h Thou that art guilty of conniving at ſuch things, and yet not repenting, change thy Mind and Practice, and let thoſe that have contertained theſe Opinions, and run into thoſe ſilthy practices, change their Hearts and Practices, or elſe I I will quickly come againſt thee, and punith thee; ſee the Notes on *v.* 7. *i* And Fight againſt them by my Word; either convincing them, or pronouncing Sentence againſt them; or, by raiſing up other Teachers, who ſhall preach my Word more faithfully, and whoſe Doctrine ſhall be like a Sword to devour and to deſtroy them.

17 He that hath an ear, let him hear what the Spirit ſaith unto the Churches: To him that overcometh *l* will I give to eat of the hidden Manna *m*, and will give him a white ‡ Chap. 3. 12. ſtone *n*, and in the ſtone, * a new name written *o*, which no Man knoweth, ſaving he that receiveth it *p*.

l See the Annotation on *v.* 7, 11. *m* Here is a manifeſt alluſion to that *Bread from Heaven*, with which God fed his People in the Wilderneſs, called *Angels Food*, *Pſal.* 78. 25. The Story of it we have, *Exod.* 16. 31, 32. *n* Pot of which God ordained to be kept in the Ark, for a Memorial of God's Mercy, *Heb.* 9. 4. It was a Type of Chriſt who was the true *Bread* that *came down from Heaven*, *Joh.* 6. 32, 33. it here ſignifies Chriſt himſelf with all the influences of his Grace, whether for *Strength* or *Comfort*. As a Feaſt was wont to follow a Victory; ſo Chriſt promiſeth to thoſe that fought, and overcame in the Spiritual Fight, to feaſt them with himſelf and the influences of his Spirit. *n* The uſe of Stones anciently was ſo various, that it hath given a great Liberty to Interpreters to vary in their Senſes of the *White-Stone* here mentioned. They made uſe of them (as we ſtone of Counters) to compt: They uſed them alſo in Judgments, acquitting Perſons by *White-Stones*, in which their Names were wrote; as they condemned others by *Black-Stones*; they alſo uſed them in giving *Suffrages* in Elections, *&c.* They alſo uſed them to mark happy or lucky days, and they uſed other Stones to mark ſuch days as they counted unlucky; and finally, they uſed them as Rewards to thoſe who Conquered in their Games. Hence Interpreters vary in their Opinions, whether this be a general Promiſe of a Reward, or a more particular Promiſe of Pardon and Abſolution; or, of the aſſurance of their Election to Life. It ſeems moſt properly to be Interpreted of Pardon, or the notification of Pardon of Sins, or more generally of a Reward. *o* By the *new Name which p no Man knoweth but he that hath it*, the ſame thing ſeveraleth to be ſignified, the Spirit witneſſing with their Spirits, that they are the Children of God. They ſay, that in thoſe *White Stones* (uſed in Abſolutions of Perſons, or in giving Suffrages) the Name of the Perſon Abſolved or Choſen, was wont to be written, and none knew it but thoſe that had it, unleſs they imparted it; to which cuſtom this alluſion is. Thoſe that make this Church Typical, ſay it ſignified the Churches of the Goſpel during the times of Popery, to the end of the Perſecutions of the *Waldenſes* and *Albigenſes*, when about 100000 of them were deſtroyed by 8000 Papiſts; or, the time when *Antichriſt* firſt ſate in the Temple of God, as *chap.* 13. and the Woman fled into the Wilderneſs, *chap.* 12.

18 And unto the angel of the church in Thyatira, write *q*, Theſe things ſaith the Son of God, who hath his eyes like unto a flame of fire *r*, and his feet *are* like fine Braſs *ſ*.

q Thyatira was a City of *Aſſia* or *Lydia*, not far from *Philippi* the chief City of *Macedonia*; for *Lydia*, who traded in Purple, and was of this City went to *Philippi* to Trade, as we read, *Acts* 16. 12, 14. *r* See *chap.* 1. 14, 15. it ſignifies either angry Eyes, or quick and piercing Eyes. *ſ* The compaſing of his Feet to fine Braſs, ſeemeth to ſignify both the purity and holineſs of his ways and methods of Providence, and alſo his firmneſs and ſteadineſs in them.

19 I know thy works *t* and charity *u*, and ſervice *w*, and faith *x*, and thy patience *y*, and thy works *z*; and the laſt *to be* more than the firſt *a*.

t The works of the Miniſtry of this Church, were ſuch as Chriſt knew, not only with a knowledge of comprehenſion, but approbation alſo. *u* Such were his Charity to Chriſtians that were in diſtreſs. *w* His Diligence in his Miniſtration. *x* His Faith and adherence to Chriſt, and the Doctrine of the Goſpel. *y* His meek bearing of his Goſpeſes and Trials, and *z* his other Works, the fruit of Faith and Love: *a* And his proficiency both in ſpiritual habits, and good works; the fruits of them.

20 Notwithſtanding I have a few things againſt thee *b*, becauſe thou ſuffereſt that woman * Jezebel *c*, which calleth her ſelf a prophetess *d*, to teach, and to ſeduce my ſervants to commit † 2 Kings 9. 7. fornication *e*, and to † eat things ſacrificed to idols *f*.

* Rev. 2. 13. † Exod. 34. 15. Numb. 15. 20. † Cor. 10. 19, 20.

f See the Notes upon *v.* 14. 15. *c* The Doctrine of the *Nicolaitans* mentioned *v.* 6, 14. alſo plainly expreſſed in the latter part of the Verſe, *v.* 20. maintaining the lawfulneſs of eating things offered to Idols, and of Fornication; that whoſoever this Woman was, it is plain ſhe was one of that filthy Sect: It is alſo plain, that ſhe is called *Jezebel*, with alluſion to that wicked Woman of that Name who was the Wife of *Ahab*, of whom we read 1 *Kings.* 16. 31. She was an Inſtrument to bring *Ahab* her Husband to ſerve and worſhip *Baal*. It is alſo plain, that ſhe was one *d* that pretended to Divine Revelations, ſhe called her ſelf a Prophetess, and thus taught in publick, which no Woman but Prophetess might do, 1 *Cor.* 14. 34. 1 *Tim.* 2. 11, 12. *e* And that ſhe taught a community of Women, and ſome lawfulneſs as of Fornication, ſo of eating things offered to Idols, directly contrary to the Apoſtle's Doctrine, 1 *Cor.* 9. 10. But what ſhe was cannot be determined: for though we allow this Church to be *Typical* of the Church in the times of Popery, and the Popiſh Synagogue, which maintained both theſe things to be the *Antipa*; yet certainly, there was ſome famous Heretical Strumpet in this Church, which the Governors did not reſtrain and caſt out of their Communion, which is the thing Chriſt blaſt againſt this Church, and the Officers in it who ought to have reſtrained her extravagancies both in teaching ſuch Doctrines (being contrary to the Apoſtle's Doctrine in the places before mentioned,) and from teaching at all, being no Prophetess though ſhe pretended to it.

21 And I gave her ſpace to repent of her fornication *g*, and ſhe repented not *h*.

g I was not quick with her, but gave her a time of Patience, and did not cut her off at firſt; *h* But ſhe was incorrigible, and went on in her ſinful Courſes.

22 Behold, I will caſt her into a bed *i*, and them that commit adultery with her into great tribulation *k*, except they repent of their deeds *l*.

i Another kind of Bed than ſhe hath ſinned in and by, not a Bed of Eaſe and Pleaſure, but of Pain and Torment. *k* Nor ſhall the Seduced eſcape, they ſhall be alſo caſt into great Tribulation, Pains and Torments of Conſcience, or Afflictions more corporal, either from the more immediate hand of God, or the hands of Men. *l* This is to be ſuppoſed to all God's Threatnings of Judgments, the execution of them ordinarily may be prevented by Repentance, and ſuch is the Patience of God, that he gives the vileſt Sinners a ſpace to Repent.

23 And I will kill her children *m* with death *n*: and all the churches ſhall know that * I am he which ſearcheth the reins and hearts, and I † will † 1 Sam. 16. 7. 1 Chro. 28. 9. and 29. 17. † Rom. 2. 6. and 14. 12. 2 Cor. 5. 10. Gal. 6. 5. Chap. 20. 12. give unto every one of you according to your works *o*.

m Thoſe who are ſeduced by her, *n* I will deſtroy them unleſs ſome ſpecial Death, ſuch as the Plague, be here threatned. *o* So ſhall all the Churches near *Thyatira* know, that I am a God who do not only take notice of overt, ſoundalous acts, but of the ſecret thoughts, motions, counſels and deſigns of Mens Hearts, *Pſal.* 7. 10. *Jer.* 11. 20. & 17. 10. and that I am a juſt God, who will deal with all according to their works.

24 But unto you *p* I ſay, and unto the reſt in Thyatira, *q* As many as have not this doctrine *q*, and which have not known the depths of Satan (as they ſpeak *r*) I will put upon you none other burden *r*.

p You that are the Miniſters, for they are diſtinguiſhed from *the reſt* in *Thyatira*. The Word again is Plural, which leas us know theſe Epiſtles were directed to no ſingle Perſons. *q* The reſt of the Members of the Church in *Thyatira*, who have not embraced this Doctrine of the *Nicolaitans* publiſhed by *Jezebel*, *&c.* *r* Thoſe Seducers call theſe Doctrine *Deep things*, great Myſteries revealed to them; as theſe are the *deep things of God*, 1 *Cor.* 2. 10. So theſe Seducers would pretend their Doctrines alſo were *deep things*. Chriſt calls theſe the Devils Myſteries, *deep things* of Satan. *r* I will lay no other Burden of Trials and Afflictions.

25 But * that which you have *already* *ſ*, hold * Chap. 3. 11. faſt till I come *t*.

ſ Then you already groan under. Or no other Precepts than what you have had from the Apoſtles; The Precepts of God are called Burdens, *Matth.* 11. 29. *Acts* 15. 28. *t* Hold faſt your Profeſſion, your Faith and Holineſs till I come to Judgment.

26 And he that overcometh, and keepeth my works to the end *u*, * to him will I give power * Luke 22. 29. Chap. 3. 21. over the nations *w*.

u See the Notes on *v.* 7, 11, 17. Overcoming is here expounded by keeping Chriſt's Works; that is, either the Works by him commanded, or in walking as he walked, and perſevering therein, to the end of his or their Lives. *w* Either to rule thoſe who live Heathenish Lives; or to rule over Nations to the Faith, or which is moſt probable, *Matth.* 19. 28. he ſhall ſit with me upon a Throne in the day of Judgment, and *Judge the World*, 1 *Cor.* 6. 2.

27 And

27 (And he shall rule them with a rod of iron *x*: as the vessels of a potter shall they be broken to shivers *y*, even as I received of my Father *z*.

x An Iron Rod, either signifies a *right Rod*, that will not be easily bent, and made crooked, or a severe Rod, (which is most probably the sense) See *Psal.* 2. 9. *chap.* 12. 5. The words by the *Psalmist* are applied to Christ; and to the Church, *Rev.* 12. 5. To particular Saints here, who rule the Nations either in Christ their Head, or with Christ as their Chieftain, with the Word of God powerfully convincing the World of Sin and Righteousness. *y* And all *Paganism* and Heathen Idolatries, shall be broken in pieces. Or in the day of Judgment the Saints that persevere shall sit with Christ, and judg and condemn the *World* severely, and then they shall be broken in pieces, never again to be soldered or cemented. *z* For such a Power and Authority my Father hath given me, and I will give it to all them.

28 And I will give him the morning Star *a*.

a Either the Light of Glory, the Blessed Vision of God; or a certain Hope of Eternal Life, or the Holy Spirit, called so, 2 *Pet.* 1. 19. or rather *of my self*. Christ himself is not only called the *Sun of Righteousness*, *Mal.* 4. 2. but the *Morning-Star*, *chap.* 22. 16. Because he excelleth all other Stars in Glory, and scattereth the darkness of Ignorance and Error by the Light of his Gospel; I will make him partaker of my self.

29 He that hath an ear, let him hear what the Spirit saith unto the churches *b*.

b Here the same conclusion of this *Epistle*, as of all the rest, *v.* 7, 11, 17. See the Notes on *v.* 7. Those who make this Epistle *Typical* and *Prophetical*, make it a Type of all the Churches of Christ, from about 1260, or the end of the Persecution of the *Waldenses* until the Protestant Religion so far obtained, that whole Nations owned it, which was about 1560, by which time *England* and *Scotland* had made it the Religion of those Nations; it had before this prevailed in *Germany*, *Helvetia*, *France*, and many other places where it was the Religion of whole Cities and particular Jurisdictions, *&c.*

CHAP. III.

1 AND unto the angel of the church *a* in Sardis, write *b*, These things saith he * that hath the seven Spirits of God *c*, and the seven stars *d*; I know thy works *e*, that thou hast a name that thou livest *f*, and art dead *g*. * Chap. 1. 4. 16.

a See the Notes on *chap.* 2. 12. *b* See the Notes on *chap.* 1. 11. *c* See the Notes on *chap.* 1. 3. *d* And upon *chap.* 1. 20. *e* This phrase here (as appears from what follows) can signify nothing but Christ's comprehension of the works of this Church in his Understanding, not his approbation of them. *f* The Ministry of this Church had a Name, that is, were reported as famous for their Faith; Diligence and Holiness, but their Faith without suitable works was dead, and they were no better than Hypocrites. *g* Spiritually dead.

2 Be watchful *h*, and strengthen the things which remain, that are ready to die *i*: for I have not found thy works perfect before God *k*.

h Against Sin, and unto thy Duty, to perform it in a better manner than formerly. *i* Improve those Gifts and good habits which are left thee as yet, but are faint and ready to die, if thou dost not look after the improvement and strengthning of them. *k* For I have not found thy works before God, (whether thy works in thy Ministry, or in thy Conversation) such as they ought to be; thou mightest have done me more service, and thou mightest have done what thou hast done with more uprightness and sincerity.

3 Remember therefore how thou hast received and heard *l*, and hold fast *m*, and repent *m*. * If therefore thou shalt not watch, I will come upon thee as a thief *n*, and thou shalt not know what † hour I will come upon thee *o*. * Ver. 19. † Matth. 24. 40, 43. Luk. 12. 39, 40. 1 Thess. 5. 2. 2 Pet. 3. 10. Chap. 16. 15.

l To wit, from the Apostles of the Lord Jesus Christ. All true reformation either of Doctrine or manners, lies in the reduction of it to the Doctrine delivered, and the Rules of Life given by them. *m* Wherein our judgment or practice is conform to theirs, it is to be held fast, wherein it hath varied it is to be repented of. *n* If thou shalt not keep thy self free from gross Sins or Errors, and give diligence to do it, I will come to thee, not as a Friend to comfort and refresh thee, but as a Thief to rob and destroy thee, and *e* that suddenly. So as I will surprize thee with my judgments, and thou shalt not know when my Judgments shall overtake thee.

4 Thou hast a few names *p*, even in Sardis, which have not defiled their garments *q*; and they shall walk with me * in white *r*: for they are worthy *s*. * Chap. 4. 4. and 6. 11. 7. 9, 13.

p A few persons *q* even in that Polluted place, who have kept their Integrity and Innocency. There is a Garment of Christ's Righteousness, which once put on, is never lost, nor can be defiled, but there are Garments of Holiness also: hence the Apostle calls to Christians to be *clothed with Humility*. As Sin is expressed under the notion of *nakedness*; so Holiness is expressed under the notion of a Garment, *Ezek.* 16. 10. 1 *Pet.* 5. 5. Those who have not defiled their Garments; are those that have kept a pure Conscience. *r* That are *Romans* used to cloath their Nobles, and such as were competitors for Honours, in white Garments; the *Priests* and *Levites* also amongst the *Jews*, when they Ministred were clothed in White, 2 *Chron.* 5. 12. God and his Holy Angels are in Scripture set out to us as clothed in White, *Dan.* 7. 9. *Mat.* 17. 2. & 28. 3. Those that Triumphed upon Victories obtained, were clothed in White amongst the *Romans*. To these usages or some of them, the allusion is, and the meaning is, they shall be to me as *Kings* and *Priests*, and *Nobles*, they shall be made partakers of my Glory: for *s* though they have not merited it, yet I have judged them worthy; they are *worthy*, though not with respect to their merit, yet with respect to my Promise.

5 He that overcometh, the same shall be clothed in white raiment *t*, and I will not blot out his name * out of the book of life *u*, but I will confess his name before my Father, and before his Angels *d*. * Phil. 4. 3. Chap. 20. 12. and 21. 27.

t He that overcometh in the Spiritual Fight, shall be honoured as a Triumpher, *u* that is, I will give him Everlasting Life: The Phrase is an allusion to Men who use to keep Books, and in them the Names of Persons to whom they will shew kindness, The *Book of Life*, applied to God, signifieth his Eternal Predestination; or purpose to bring some to Heaven; out of which Book, though none can be blotted out, whose Name is once wrote in, yet those whose Names are in this Book, may be under some fears and apprehensions to the contrary. Christ assures them to the contrary, that they shall certainly be saved, but let them know that *this assurance depends upon their perseverance; of which also some make this Phrase a Promise. *d* In the day of Judgment I will own them, and acknowledg them as mine before my Father and all the Angels, *Mat.* 10. 32. *Luke* 12. 8.

6 *He that hath an ear, let him hear what the Spirit saith unto the churches *e*. * Chap. 2. 7.

e The common conclusion of all the Epistles. See the Notes on *v.* 7, 11, 17, 29. Those who make these Churches *Typical*, and the Epistles *Prophetical* of the complexion of all the Churches of Christ, which shall be to the end of the World, say the Church of *Sardis* typifieth those Reformed Churches after the year 1560, that should cast off *Antichrist*, but continue in a more imperfect state, contenting themselves with a bare disclaiming *Antichrist*, but not rising up to a perfect Reformation.

7 And to the angel of the church in Philadelphia, write *f*, These things saith he that is holy *g*, he that is true *h*, he that hath † the key of David *i*, † Ver. 14. he that openeth, and no man shutteth *k*, and Chap. 1. 18. shutteth, and no man openeth *l*.

f See the Notes on *chap.* 1. 20. & 2. 1. of this *Philadelphia*: we read no more in Holy-Writ. We are told there were three Cities of that Name, one in *Egypt*, one in *Syria*, another in *Phrygia*, or in *Mysia* or *Lydia*, which is that here intended. *g* That is, the *Holy One*, *Acts* 3. 14. *h* True to his Word of Promise or Threatning. *i* That is, the Key of the House of *David*, mentioned *Isa.* 22. 22. the Key of the *Church* which answered the *Temple*, the House *David* designed for God; the use of the Key is to open and shut, or make fast; who admits into the Kingdom of Heaven whom he pleaseth, and none can hinder him, *l* and shutteth out of Heaven whom he pleaseth. The House of *David* typified the Church, the Church containeth the number of those that shall be saved; Christ is here described as he who hath the sole and absolute power of saving and condemning whom he pleaseth.

8 * I know thy works *m*: behold I have set before thee an open door *m*, and no man can shut it *m*: for thou hast a little strength *o*, and hast kept my word *p*, and hast not denied my name *q*. * Ver. 10

m It is very probable, that our Lord by these Ministers Works, understands the works proper to them in their Function, their labour in preaching and propagating the Gospel, which Christ did not only know and observe, but also approve of, *m* and promiseth him a liberty to go on, and success in his Labours under the notion of an *open Door*, see 1 *Cor.* 16. 9. 2 *Cor.* 2. 12. *Col.* 4. 3. *n* So is it should

not be in the Power of Adversaries to hinder his Success. *o* Both inward Strength, and outward Helps and Advantages. *p* The Doctrine of Faith is by thee kept pure, as also my Precepts for an holy Life. *q* And thou hast not been by any Temptation prevailed upon to apostatize from the Profession of the Gospel.

9 Behold, I will make * them of the synagogue of Satan *r*, which say they are Jews, and are not, but do lie *s*, behold, I will make them to come and worship before thy feet *t*, and to know that I have loved thee *u*. * Chap. 2. 9.

r So he calleth all *Jews* that opposed Christianity, or all pretended, but not real Professors. *s* *For he is not a Jew, that is a Jew outwardly, neither is that Circumcision which is of the Flesh; but he is a Jew that is one inwardly*, &c. Rom. 2. 28, 29. By this term also he may mean all false and hypocritical Professors, who would make themselves the Church, the only Church of God, but are far enough from it, hating, maligning, and opposing those who would keep stricter to the Rule of the Gospel. *t* I will by my Providence so order it, that these Men shall come and honour thee, paying a civil Respect and Homage to thee. *u* And to know that I have a greater Kindness for thee, than for them.

10 Because thou hast kept the word of my patience *v*, I also will keep thee from the hour of temptation *x*, which shall come upon all the world *y*, to try them that dwell upon the earth *z*.

v The Doctrine of the Gospel is, unquestionably, the Word here called the Word of the Lord's Patience, because it was that Word, that Doctrine, which (as those times went) could not be adhered to, and observed without much *Patience* in those that adhered to it, both *actively* waiting for the Promises revealed in it, and *passively* enduring all manner of Trials and Crosses. To keep this Word, was to keep close not only to the matters of Faith revealed in it, but to the *Duty* imposed by it upon Ministers and others in the preaching, and propagating of the Gospel, and all the Duties of an holy Life. *x* For this Faithfulness of God is promised to keep the Ministers of this Church from those Persecutions which raged elsewhere, and were further in *Trajan's* time to come upon all Christians living under the *Roman Empire*. *z* To try those Christians that lived within that *Empire*, how well they would adhere to Christ, and the Profession of the Gospel. This I take to be a more proper Sense, than theirs who would interpret this *Hour of Temptation*, of the Day of Judgment, which is never so called.

11 Behold, I * come quickly *a*: † hold fast that which thou hast *b*, that no man take thy Crown *c*. * Phil. 4. 5. † Chap. 2. 25.

a Ταχυ, which certainly is the same with ἐν τάχει; and it might be as well concluded, that the Day of Judgment should come by that time *Rome-Pagan* should cease; as that all things wrote in this Book had their Accomplishment in that time, because Christ told *John* they should come to pass ἐν τάχει, *chap.* 1. 1. & 22. 6. No other coming of Christ, but his coming to the last Judgment, can be here meant. *b* Κρατεῖν, hold with a strong Hand the Doctrine of Faith, which thou yet hast, pure, and thy pure Worship, and Discipline, and a pure Conscience. *c* That thou mayst not lose that Reward, which shall be the Portion of those that persevere to the end, and of those only.

12 Him that overcometh, will I make a * pillar in the temple of my God *d*, and he shall go no more out *e*: and † I will write upon him the Name of my God *f*, and the name of the city of my God, ‖ *which is* new; Hierusalem, which cometh down out of heaven from my God *g*: and *I will write upon him* my new name *h*. * 1 King. 7. 21. † Chap. 2. 17. & 22. 4. ‖ Gal. 4. 26. Heb. 12. 22.

d Tho by the Temple of God in this place some understand the Church of Christ on Earth, where those always were, and are, and always shall be most famous, who have *overcome* Temptations best, from the World, the Flesh, and the Devil; yet considering that all the Promises before made to those who overcome, are of another Life; it seems best rather to interpret this so, That God would make such an one of Fame and Renown in Heaven, *great in the Kingdom of Heaven*, Mat. 5. 19. to sit upon a Throne there, *Matth.* 19. 28. He shall have an higher Degree in Glory, (for Stars differ from one another in Glory, 1 *Cor.* 15. 41.) Pillars being not only for Support, but Ornament, and principal parts in Buildings. *e* He shall have an eternal Inheritance of which he shall not be dispossest. *f* As Men use upon pillars and Monuments erected for their own use and Honour, to write their Names; so I will peculiarly own, and challenge such an one for my self. *g* And I will write upon him, *That Man is an Inhabitant of the new Hierusalem*. *h* I will glorifie him with that Glory of which my self was made Partaker, upon my Ascension after my Resurrection, *John.* 17. 22, 24.

13 He * that hath an ear, let him hear what the Spirit saith unto the churches *i*. * Chap. 2. 7.

i This we have met with at the *Close* of every Epistle. See the Notes on *v.* 7. Those who think these Churches were typical, and the matter of the Epistles not only Didactick and Corrective, but Prophetical, say, this Church of *Philadelphia* was a Type of all Gospel-Churches which were to be in the World, upon the Reformation, which more perfectly cast off Antichrist, and would allow no *Key*, but that of the House of *David*, reforming themselves strictly, according to the Rule of the Word, not according to State-Policy, and Prudence.

14 And unto the angel of the church ‖ of the Laodiceans, write *k*, These things saith the Amen *l*, * the faithful and true Witness *m*, † the beginning of the creation of God *n*: ‖ In *Laodicea*. * Chap. 1. 5. † Col. 1. 15.

k We read of this Church, *Colos.* 4. 16. *Laodicea* was a City in *Lydia*, by the River *Lycus*, vid. *ch.* 1. 11. *l* *Amen*, as we have oft noted, is a Particle used in asserting, and in wishing, or praying; here it hath the use of a *Noun*, and is assertive, he that is true, as it followeth. He may be conceived thus to preface his Epistle, to ascertain to the Ministers of this Church the Truth of what he blames in them; or of the Threatnings, or Promises contained in it; to which purpose he also calls himself *m* The faithful and true Witness; See the Notes on *chap.* 1. 5. *n* Those that deny the Divinity of Christ, are deceived in their Thoughts, that this Text will afford them any Defence for their Error; for ἀρχὴ the word here used, doth not only signifie the Cause, but Principality, or the Chief, or Prince, *Eph.* 3. 10. *Col.* 1. 16. Hence Christ is said to be ἀρχὴ, which we translate, the beginning; because he was the *Creator*, the Efficient Cause of the Creation; or hath a Lordship over the whole Creation: All Power both in Heaven and Earth being committed to him, and all Knees both in Heaven and Earth bowing down to him, *Phil.* 2. 10. Unless we had rather interpret it of the *New Creation*, either *in the World*, fo he was the beginning of the Gospel; of in *particular Souls*, so he is the beginning of *Regeneration* and *Sanctification*. But tho this be a Truth, and consistent enough with the *Greek* Phrase, *Gal.* 6. 15. yet I see no reason why we should fly to it against the *Arians*, or their spurious Off-Springs, for taking the Creation, as ordinarily it signifies, the giving all Creatures their first Being; Christ was the *Efficient Cause* of it, and so the begirning of it, *without him was nothing made*; and he hath a Lordship and Dominion over it.

15 * I know thy works *o*, that thou art neither cold nor hot *p*, I would thou wert cold or hot *q*. * Ver. 8.

o I know, and observe thy Behaviour, thy Ministerial Function. *p* Thou are neither openly profane, and grossly scandalous, like Heathens, or such as make no Profession; nor yet hast thou any true Zeal or Warmth, either for the Faith once delivered to the Saints, or in love to God, seen in keeping his Commandments, having the Power and Efficacy of Godliness, teaching thee to deny all Ungodliness and worldly Lusts, *Tit.* 2. 12. Thou hast a form of Godliness, but denyest the Life and Power thereof. *q* We must not think Christ wisheth any Persons cold absolutely, but comparatively, intimating to us, that the condition of a down-right *Atheist*, or *profane Person*, is more hopeful, than that of a close formal Hypocrite. The latter is in the Road to Hell as well as the other, and no more pleaseth God, than the other. It is better not to have known the Truth; than knowing it, to live contrary to it, *Luke* 12. 48. 2 *Pet.* 2. 21. commonly such Men also are proud, and self-conceited, having something to stop the Mouth of their natural Conscience, harder to be convinced of their evil State, *Matth.* 21. 32, 33.

16 So then because thou art luke-warm, and neither cold nor hot *r*, I will spue thee out of my mouth *s*.

r Partly good, partly bad, having something of Profession, nothing of the Life and Power of Religion, contenting thy self, that thou art not a *Jew*, nor a *Pagan*; not a superstitious idolatrous Person, but a Christian, a Protestant, a Minister, or Member of the Reformed Church, yet neglecting thy Duty both as a Minister, and as a Christian, living in a sensual Satisfaction of thy Lusts. *s* I will cast thee off, as Men vomit up luke-warm things.

17 Because thou sayest, * I am rich *t*, and increased with goods *u*, and have need of nothing *v*: and knowest not that thou art wretched, and miserable, and poor, and blind, and naked *x*. * 1 Cor. 4. 8.

t It was said before, that one reason why the Condition of a Formalist is worse than that of an *Atheist*, or more openly profane Person, is; because the former is ordinarily proud, and self-conceited, and hath something to stop the Mouth of his natural Conscience with, which the other wanteth. This is made good in the instance of this *luke-warm Angel*; he said he was rich in a spiritual Sense, in his state, as a Christian in spiritual Gifts and Indowments. *u* And every day increasing and growing richer. *v* And needed nothing to make him happy and blessed. *x* In the mean time he

was as miserable as one could be. These words used, are several words signifying Persons under various bodily Afflictions, and applied to signifie this *Angel's* forlorn Spiritual State, which, in the general, was wretched and miserable, and such as had need of Mercy, wanting the true Righteousness, wherein any could appear before God not naked, and wanting all true Riches; and to compleat his Misery, he was spiritually blind, and knew not the sad Circumstances he was under.

18 I counsel thee to buy of me *f* gold tried in the fire, that thou mayst be rich; and * white raiment, that thou mayst be clothed, and *that* the shame of thy nakedness do not appear, and anoint thine eyes with eye-salve, that thou mayst see *g*.

* 2 Cor. 5. 3. Chap. 7. 13. & 16. 15. & 19. 8.

f Buying being the usual way amongst Men to procure what they want, it is not to be wondred at, that the preaching of that spiritual Blessing here mentioned, is expressed under this Notion; tho our buying of God spiritual good things be (as the Prophet expressesth it, *Isa.* 55. 1.) *without Money, and without Price*; it is not to be doubted, but that which is here propounded to be bought, (that is, obtained, and procured by such ways and means as God hath directed) is Christ himself, with all his Benefits, in whom there is a sufficient spiritual Supply for all our spiritual Wants, that which to the Soul will answer whatever God serveth the Body for; and which to the Soul answereth what clothing is to the Body, *viz.* Righteousness, wherein a Soul may stand before God; and that which will answer what Salves are to the Body for the cure of its Wounds, *viz.* Consolation, and healing of all Spiritual Wounds and Infirmities. In short, whatever thou hast need of, considered either as poor, wretched, and miserable, or as blind, and naked.

19 * As many as I love, I rebuke and chasten *h*: be zealous therefore and repent *i*.

* Prov. 3. 11, 12. James 1. 12.

h Ἐλέγχω καὶ παιδεύω, the words may be translated, *I convince* and *instruct*, or deal with them as Children; but it also signifies to chasten, and is so translated, *1 Cor* 11. 32. *Heb.* 12. 7. we translate it *learn*, 1 Tim. 1. 20. By these words Christ lets this *Angel* know, that altho he had in this Epistle deals smartly with him, yet he had done it from a Principle of Love, as a Father to a Child, *Heb.* 12. 7. *i* He adviseth him therefore to quit himself of his Luke-warmness, and to recover a Warmth, and Zeal for God, repenting of his former Coldness, and Negligence in his Duty.

20 Behold, I stand at the door *h*, and knock *i*: if any man hear my voice, and open the door *k*, * I will come in to him *l*, and will sup with him, and he with me *m*.

* Cant. 5. 2. Joh. 14. 23.

h There is a double Interpretation of this Text, each of them claiming under very valuable Interpreters, some making it a Declaration of Christ's readiness to come into Souls, and to give them a spiritual Fellowship and Communion with himself. Others interpreting it of Christ's readiness to come to the last Judgment, and to take his Saints into an eternal joyful Fellowship and Communion with himself: Hence there is a different Interpretation of every Sentence in the Text, *I stand at the Door*; either in my Gospel-dispensations, I stand at the Door of Sinners Hearts, or, I am ready to come to judge the World. *i* And *knock* by the inward Monitions and Impressions of my Spirit, or my Ministers more externally: Or, I am about to knock, that is, I am ready to have the last Trump sounded. *k* That is, If any Man will hearken to the Counsels, and Exhortations of my Ministers, and to the Monitions of my Spirit, and not resist my Holy Spirit: Or, If any Man hath heard my Voice, and opened his Heart to me, *l* I will come in by my Spirit, and all the saving-Influences of my Grace: Or, I will come to him as a Judge to acquit him. *m* And I will have a Communion with him in this Life, he shall eat my Flesh, and drink my Blood: Or, I will have an eternal Fellowship and Communion with him in my Glory. The Phrase seems rather to favour the first Sense, the so frequent mention before of Christ's coming to Judgment, and the Reward of another Life, as Arguments to perswade the Angels of the Churches to their Duty, favours the latter Sense.

21 To him that overcometh * will I grant to sit with me in my throne *n*, even as I also overcame, and am sate down with my Father in his throne *o*.

* Luke 22. 30. 2 Tim. 2. 12. Chap. 2. 26, 27.

n I will give him great Honour, Dignity, and Power, he shall judge the World in the Day of Judgment, *1 Cor.* 6. 3. the Twelve Tribes of *Israel*, Matth. 19. 28. he shall be made Partaker of my Glory, *Joh.* 17. 22, 24. *o* But they must come to my Throne, as I came to it. I overcame the World, Sin, Death, the Devil, and then ascended, and sate down with my Father in his Throne. So they that will sit down with me in my Throne of Glory, must fight the same Fight, and *overcome*, and then be crowned, sitting with me in my Throne.

22 He that hath an ear, let him hear what the Spirit saith to the Churches *p*.

p We have had this in the Conclusion of every Epistle before, *vid. ch.* 2. 7, 11, 17, 29. and in this Chap. *v.* 6, 13.

Those who make these Churches *typical* of all Christian Churches, from the time *John* had this *Revelation*, and *Prophetical* of the Complexion of the Christian Churches in all Ages, say, That the Church of *Laodicea* typifieth the Churches towards the end of the World till Christ cometh; but this necessitateth them to think there shall be no such pure, and glorious state of the Church just before the end of the World, as many believe there shall be, but that the state thereof shall grow yet worse and worse, of a *Laodicean* temper; so as when Christ cometh he shall hardly *find Faith on the Earth*.

For my part I could allow the seven Epistles to be *typical* and prophetical, but can by no means judge them to be purely *prophetical*, believing there was such Churches when *John* wrote; and that their complexion is in the first place described in these Epistles, tho possibly, as Face answers Face in a Glass, so succeeding Churches have answered, and shall answer the Face of these Churches, even to the last day.

This Chapter concludes *John's* first Vision. In the following Chapters we have a Representation in Visions of what was to happen in the World more remarkably, with reference to the Church of God, from the year 95, to the end of the World.

There are very different Opinions about the *Epocha*, or the time when the Visions began to be fulfilled. My Opinion is, it began soon after *John* had the Vision; for it is twice said, *ch.* 1. 1. & 22. 6. That the *Visions* were to be about things *that shall come to pass*, not that were come to pass, and *that shortly*; but we cannot fix the certain year, which maketh the Interpretation difficult.

There are also divers Opinions how far in this Book the *Revelations* go, that concern the state of the Church under *Rome-Pagan*, and where they begin, that fore-tell the state of the Church under *Antichrist*. But of these we shall speak more particularly as we go along with the several Chapters.

CHAP. IV.

1 AFTER this *a* I looked *b*, and behold, a door *was* opened *c* in heaven *d* * and the first voice which I heard, *was*, as it were, of a trumpet talking with me *e*; which said, Come up hither *f*, and I will shew thee things which must be hereafter *g*.

* Chap. 1. 10.

a After I had the first Vision mentioned *chap.* 1. and had written, what it was the Pleasure of God I should write to the Churches, in a Book, perceiving the way God designed to reveal himself to me, was by Vision; *b* I looked again, hoping, and being desirous to see something further, as to the Mind of God. *c* I saw the Heavens opened, as *Matth.* 3. 16. *Acts* 7. 56. *d* He, doubtless, meaneth the *third Heaven*. Such a Vision, as to this particular, *John* had at Christ's Baptism, *Matth.* 3. and *Stephen* when he was stoned. *e* He also heard the Voice of one speaking aloud to him, like the Voice he heard. *ch.* 1. 10. *f* Which said, *Come up hither* into Heaven, the new *Hierusalem* which is above, as the old *Hierusalem* stood upon an Hill, or rising-ground, so as they who went thither, are constantly said to *go up*, Isa. 2. 3. *Acts* 11. 2. *Gal.* 1. 17, 18. & 2. 1. *g* Not which have been, (for to what purpose had that been?) but which shall happen hereafter both to my Church, and to her Enemies: from which appears, that God did not here shew his Prophet the Destruction of *Hierusalem*, (for that was already past in the time of *Titus Vespasian* the *Roman Emperor*, about the year 69, or 70, after the Incarnation) this (as all confess) was in *Domitian's* time, about the 11th, or 12th year of his Reign, about 26 or 27 years after that was past, which makes the Notion of two late Amoratores very strange.

2 And immediately *i* was in the spirit *h*, and behold, a throne was set in the heaven, and *one* sate on the throne *i*.

† Ezek. 1. 26. & 30. 1.

h In an Extasie, as *Paul*, 2 *Cor.* 12. 2. and *Peter*, Acts 10. 10. and *Ezek.* ch. 3. 12. and himself was both before and after this, *ch.* 1. 10. and 17. 3. and 21. 10. *i* God is constantly described in the Prophetical Visions, as *sitting upon a Throne*, to denote his Power and Dominion, that he is the *King of Kings*, and *Lord of Lords*. See *Dan.* 7. 9, &c.

3 And he that sate, was, to look upon, like a jasper and sardine stone *k*: and *there was* a rainbow round about the throne, in sight like unto an emerald *l*.

k This is all but a Description of the Glory of God, as he appeared to *John* in this Vision; the *Jasper-stone* is famous for its *Transparency*, and variety of Colours is offered to the Eye, and may signifie the various, and infinite Perfections of God. The *Sardine-stone* is red, and of a bloody Colour, which may signifie the *Power*, Justice, and Terror of God. *l* The *Rain-bow* was the sign of God's Covenant with *Noah*, signifying his being so far reconciled to the World, as then he would not again

again destroy it by Water, *Gen.* 9. 13. The *Emerald* is green, and pleasant to the Eye, so as this *Vision of God* represents God powerful, just, and good, and of various and infinite Perfections.

4 And round about the throne *were* four and twenty seats: and upon the seats I saw four and twenty elders sitting *m*, clothed in white raiment *n*; and they had on their heads crowns of Gold *o*.

m Some think (and not improbably) that here is an Allusion to the twenty four Courses of the *Priests* and *Levites*, established by God for his Service in the Sanctuary until Temple of old, 1 *Chron.* 24. 18. *ch.* 25. 31. and that these twenty four Elders either typified the whole Church under the New-Testament, the Number of the Tribes of *Israel*; (which made up the Church under the Old-Testament) being doubtful, to shew the Increase of the Churches Territories under the Gospel) or the Heads of the Church, either under the Old-Testament, or New (there being Twelve Patriarchs, and Twelve Apostles.) They are represented *sitting*, to denote their state of *Rest* and *Ease*. *n* And clothed in *white Raiment*, to denote their Purity and Holiness; or being clothed with Christ's Righteousness. *o* And having Crowns of Gold on their Heads, to denote that state of Dignity and Glory to which God had advanced them.

5 And out of the throne proceeded * lightnings, and thunderings, and voices *p*. And *there were* seven lamps of fire burning before the throne *q*, which are † the seven Spirits of God *r*.

* Chap. 6. 18.

† Chap. 1. 4. & 5. 6.

p These words denote a very glorious, and terrible Appearance of God, denoting his *Majesty*, and *Power* over his Enemies. There is, possibly, an Allusion to God's Appearance at the giving of the Law, *Exod.* 19. 16. only we read there but of one Voice, and that of a Trumpet inarticulate. *q* The *Lamps of Fire* before the Throne, have a correspondence with the seven Lamps of the Tabernacle, which gave light to the whole House of God, *Exod.* 27. 20. and are here expounded to be, *r* the *seven Spirits of God*, that is, the Holy *Spirit* in his seven-fold (that is, manifold) Dispensations of Grace, 1 *Cor.* 12. 4, 5. by which he enlightneth, quickneth, healeth, and comforteth the several Souls that are the true Members of his Church. See the Notes on *ch.* 1. 4.

6 And before the throne *s there was* * a sea of glass like unto chrystal *t*, and in the midst of the throne, and round about the throne, *were* four beasts full of eyes, before and behind *u*.

* Chap. 15. 2.

s The Throne mentioned before, *v.* 2, 3. upon which one sate, *&c.* *t* Another Allusion to the Tabernacle or Temple, in which was a Sea, that is, a large Vessel full of Water; it was for *Aaron* and his Sons to wash their Hands, and Feet, and Sacrifices in, *Exod.* 30. 19. 1 *King.* 7. 23. it was 10 Cubits broad, 5 Cubits high, and 30 Cubits about. Here it is said to have been of Glass; this, probably, signified the *Blood of Christ*, in which all those Souls and Services must be washed, which are accepted of, and acceptable unto God. Yes being represented here, as of Glass, may signifie the Purity, and Spotlessness of him, whose Blood it was. Other guesses there are many at the Significancy of this *Sea of Glass*, but this seems to me most probable, because the use of the *Sea* in the Temple is made good in Christ. *u John* in this Vision also saw four Beasts, which Beasts are said, 1. to be in the midst of, and round about the Throne. 2. To be full of Eyes before, and behind. 3. They are, *v.* 7. said to have resembled a *Lion*, 2. *Calf*, a *Man in the Face*, and a *Flying-Eagle*, *v.* 8. *each of them had six Wings, and they were full of Eyes within*, and incessantly glorified God. *Q.* Whom did these Beasts signifie? *Sol.* There are various Notions about them. Some judge them the four *Evangelists*; (but *John* himself was one of these, and yet alive) some will have them four Apostles that were mostly at *Hierusalem*; (but I see no ground for that) some will have them *Angels*; others, *glorified Saints*, (but we shall afterwards find them distinguished from both these) others will have them the whole Church; But the most probable Sense is, that they represented the *Ministers of the Church*, who are living Creatures, whose place is betwixt God and his Church, as those *Beasts* are placed betwixt the Throne and the Elders; and who are but four to the twenty four Elders, being but few in comparison with the Multitude of Believers; and yet have Eyes on all sides, being enough to see to the Affairs of the whole Church of Christ on the Earth. In this Sense I rest, only here remains a Question; *Quest.* How these are said to be *in the midst of the Throne*, and *yet round about the Throne?* To which various Answers are given; that which pleaseth me best, is *ἐν τῷ κύκλῳ*, in the middle, is not to be strained to signifie a place at equal distance from two Extreams, but more largely and proverbially for *near the Throne*, or *near his* who sate upon *the Throne*. See the several Notions about this Phrase in Mr. *Poole's Latin Synopsis*.

7 And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle *w*.

w It is observed concerning these four living Creatures, (for so they were not Beasts in a strict Sense, as it is opposed to flying things; for the fourth was a Fowl) that they were the same mentioned in *Ezekiel's* Vision, *Ezek.* 1. 10. only each one there is said to have had the four Faces of these Creatures; here each one had a single Face proper to it. 2. That these were the four Creatures whose Prostratures were in the four Ensigns of the *Israelites* as they were marshalled into four Companies, allotting the Men of three Tribes to each Company. *Judah's* Standard had a *Lion* in its Colours, according to *Jacob's* Prophecy of that Tribe, *Gen.* 49. 9. *Ephraim* had an *Ox*, *Reuben* had a *Man*, *Dan* an *Eagle*. This the learned *Mede* proves from the *Rabbins*, who (tho fabulous enough) yet in such a thing may be credited. It is also thought they answered the four *Cherubims* in the Temple: *Quest.* But what is signified by those four living Creatures? *Sol.* Some say the four *Evangelists*; others, four *Apostles*, &c. But certainly they judge best who say, That by them is signified the various Gifts with which God bestoweth his Ministers, giving some more Courage and Fortitude, that they are like *Lions*; to others more Mildness and Meekness, that they are like *Oxen* or *Calves*; others have more Wisdom and Prudence, which most adorns a Man; others a more piercing insight into the Mysteries of God's Kingdom, rendring them like *Eagles*.

8 And the four beasts had each of them six wings about him *x*, and *they were* full of eyes within *y*, and † they rest not day and night, saying, Holy, holy, holy, Lord God Almighty *z*, ‖ which was, and is, and is to come *a*.

† Gr. *they have no rest.*

‖ Chap. 1. 4.

x The *Seraphims* in *Isaiah's* Vision, *ch.* 6. 2. had to 3 there their use is declared, *with twain they covered their Faces, with twain their Feet, and with twain they did fly.* If we understand all the Wings here for *Flights*, they signifie the Readiness of God's Ministers to move every way that God will send them: if we understand them as interpreted by *Isaiah*, *ch.* 2. they signifie their various Graces, their Fear, Dread, and Reverence of God; their Humility, and Modesty, their Agility or Readiness to obey all the Commands of God. *y* This denotes that large measure of Knowledge, and Diligence, and Watchfulness, which should be in a Minister of Christ. *z* This was the Song of the *Seraphims*, Isa. 6. 3. and shews how much it should be the care of Ministers to make God known in his Attributes, his Holiness especially, and his Power. *a* And his Eternity and Simplicity, as he is the same Yesterday, to day, and for ever, without variableness, or shadow of change.

9 And when those beasts *b* give glory, and honour, and thanks to him that sate on the throne, who liveth for ever and ever *c*,

b The living Creatures before expressed, signifying the Ministers of the Gospel. *c* When they praise God who is eternal.

10 The four and twenty elders fall down before him that sate on the throne, and worship him that liveth for ever and ever *d*, and cast their crowns before the throne, saying *e*,

d The whole Church, also paid an Homage of Reverence and Adoration to the same God. *e* Acknowledging all the Good done to them, or wrought in them, to proceed from God, and the Glory of it to be due unto God alone. The Ministers of the Gospel are, by their preaching unto People their Duty, on Occasion, or Instruments of their Homage and Adoration, which he hath from all his People.

11 Thou art worthy, O Lord, to receive glory, and honour, and power *f*: for thou hast created all things *g*, and for thy pleasure they are and were created *h*.

f All the Praises, Homages, and Acknowledgments of all the Creatures is thy due. *g* As thou art he who gavest the first Being to all Creatures. *h* And therefore gavest it them, that they might praise, honour, serve, and obey thee.

CHAP. V.

The same Vision yet proceedeth: Wherein John had only seen a Throne, with a Person sitting upon it in a very glorious Habit and Appearance, 24 grave Persons, and 4 living Creatures in the shape of a Lion, a Calf, a Man, and an Eagle, each of them with six Wings, and full of Eyes, about the Throne; and heard the 24 living Creatures constantly giving Glory to God, and the 24 Elders harmoniously with them, and joyning therewith in the high Praises of God. Now the Vision proceedeth.

1 AND I saw in the right hand of him that sate on the throne, * a book *a* written within, and on the back-side *b*, sealed with seven seals *c*.

* Ezek. 2. 10.

a The Disputes what this Book was, are very idle; for it

it was certainly the Book of which we read hereafter, that it was opened, and to which the seven Seals mentioned in the following Chapters were annexed, of the opening of all which we read; and this could be no other than *Codex fatidicus* (as Mr. *Mede* calls it) the Book of the Counsels, Decrees, and Purposes of God relating to his Church, as to what more remarkable things should happen to it to the end of the World; which Book was in the Hand of the Father. *b* Very full of matter, so as it was written on all sides. *c* But hitherto concealed from the World, and to be revealed by parts, as to the bringing to pass of those things decreed in it, tho all at once by God, here revealed in a degree, by Visions unto *John*.

2 And I saw a strong angel *d* proclaiming with a loud voice *e*, Who is worthy to open the book, and to loose the seals thereof *f*?

d There were no weak Angels, but possibly this Angel might, in appearance to *John*, look as if he were stronger than others; or rather so judged *e* from the great, and loud Voice he used. *f* Not that he thought any was able, or worthy. We can only conclude from hence the Impotency of Man to search, and find out, and expound the deep Things of God, and consequently the Unlawfulness of too narrow a prying into his secret Mysteries.

* Ver. 13. 3 And no man * in heaven *g*, or in earth *h*, neither under the earth *i*, was able to open the book, neither to look thereon *k*.

g None of the Angels in Heaven, *h* nor any Man upon the Earth, *i* nor any of them whose Bodies are under the Earth, and their Souls in Heaven, nor any infernal Spirits. *k* None was found sufficient to open the Book, and to look on it. There was none who replied to the Angel's Question, *v.* 2.

4 And I wept much, because no man was found worthy to open, and to read the book, neither to look thereon *l*.

l As it is the nature of Man to desire to know secret and hidden things, especially such as we apprehend of concernment to our selves, or those whom we love, or are interested in, and to be troubled, if we know they may be known, and are at a loss for a due mean whereby to come to the knowledge of them.

5 And one of the elders saith unto me, Weep
* Isa. 11. 1, 10. Chap. 22. 16. not *m*: * Behold, the lion of the tribe of Judah, the root of David *n*, hath prevailed *o* to open the book, and to loose the seven seals thereof *p*.

m We must remember that *John* is here describing a *Vision*, and that part of it which is but introductive to the material parts of it. He had in his Vision seen a Book in the Right-hand of God the Father, sitting upon his Throne of Glory; he had heard an Angel proclaiming, If any were worthy, he should open the Book, and loose the Seals. None appeared to answer that Voice, he was troubled; he thought he heard one saying to him, Be not troubled, the Book shall be opened. *n* Christ shall open the Book, and loose the Seals of it, who is here expressed under a double Character; 1. *The Lion of the Tribe of Judah*, he is so called, under breeding, with Allusion to *Jacob's* Prophecy, *Gen.* 49. 9, 10. wherein *Judah* was compared to a *Lion's Whelp*, because he should be victorious. Christ was to be born of this Tribe, and was to be a great Conqueror. 2. He is called the *Root of David*; he was a *Branch of David*, as he was Man, but the *Root of David*, as he was God; therefore *David*, Psal. 110. 1. called him *Lord*, tho he was his Son. *o* Hath prevailed with his Father *p* for a leave to open the Book, and loose the Seals thereof, *i. e.* to reveal those things that are the Counsels, and Purposes of God relating to his Church, and the Affairs thereof to the World's end. I do not think we are at all concerned to enquire who is here meant by *the one of the twenty four Elders*. As in Parables there are some things put in merely to complete the feigned History; so in the Relation of Visions some things of that Nature are put in, which need not a particular Explication. The Sum is, That while *John* was troubled for fear he should not know what was in the Book, he was told by one of those who attended the Throne, That he need not be troubled, for Christ had obtained a Liberry from his Father (in whose Power only *Times* and *Seasons* for future things were) to reveal these Counsels of God as to things to come.

6 And I beheld *q*; and lo, in the midst of the throne, and of the four beasts, and of the elders, stood a Lamb *r* as it had been slain *s*, ha-
* Zech. 3. 9. & 4. 10. ving seven horns *t*, and * seven eyes, which are the seven Spirits of God *u*, sent forth into all the earth *w*.

q Hearing the mention of a Lion of the Tribe of *Judah*, he looks about wistly to see if he could see any justifying that Representation. *r* Instead of a *Lion* he sees a *Lamb*. Christ Jesus called a *Lamb* by this Apostle, *John* 1. 29, 36. and very often in this Book, a *Lamb*, for Whiteness and Innocency, 1 *Pet.* 1. 19. for Meekness and Patience, *Acts* 8. 32. but here with reference to the Paschal Lamb. *s* For he appears wounded and pierced, as if it had been slain; and to shew that he was equal with the Father, he appears in the midst of the Throne, and in the midst of the Elders, and of the four living Creatures, to shew his Presence with his Church and Ministers, *Matth.* 28. 28. and his *walking* (as was said, *ch.* 2.) in the midst of his Churches, which were the Golden Candlesticks there mentioned. *t* He appeareth now with seven Horns, which are Members in which the Beasts Strength, Power, and Beauty is much seen, to denote his Glory, and Beauty, and the Power he had now received, to offend, and conquer all his Enemies. *u* And with seven Eyes which were the seven Spirits of God, mentioned *ch.* 1. 4. and 4. 5. endued with the Spirit of God, (which is also called his Spirit) not given to him by measure. *w* Which spiritual Gifts and Perfections he exercisesth over all the Earth, both with Relation to his Church, and to his Churches Enemies.

7 And he came and took the book *x* out of of the right hand of him that sate upon the throne *y*.

x This Lamb with seven Horns, and seven Eyes having been slain, and having prevailed with his Father to open this Book, mentioned *v.* 1. of all the Secrets, Counsels, and Purposes of God relating to his Church, he came and took it of his Father, *y* in whose Right-hand it was, as *v.* 1. 'From 'hence to the end of this Chapter, are nothing but Songs 'sung by the living Creatures which *John* saw, and the twenty 'four Elders which he saw, and an innumerable Company of 'Angels, to the Honour and Glory of Jesus Christ, as the 'Redeemer of Man, and the Head of the Church, upon 'this taking of the Book from the Right-hand of his Fa'ther.

8 And when he had taken the book *z*, the four beasts *a*, and four *and* twenty elders *b* fell down before the Lamb, having every one of
* Chap. 14. 2. || Or, *incense*. them * harps *d*, and golden vials full of || odors †, which are the prayers of the saints *e*.

z When the Lamb that had been slain had obtained of him that sat on the Throne to open the Book of God's secret Counsels, relating to his Church, mentioned *v.* 1. and had taken it out of his Right-hand, *John* saw *a* the four living Creatures mentioned *ch.* 4. 6, 7, 8. by which seemed to be represented the Ministers of the Gospel, or the whole Church of Christ; and the *b* four and twenty Elders that had on their Heads Crowns of Gold, mentioned *ch.* 4. 4. by which, we said, were represented either the Ministers of the Church, or the whole Church. *d* He alludeth to the Worship of God under the Old-Testament, where in the Temple they were wont to praise God with Instruments of Musick, and offering up of † Frankincense: See 1 *Chron.* 13. 8. and 15. 16. 2 *Chro.* 5. 12. *Rehem.* 12. 27. *Psal.* 33. 2. and 141. 2. and 150. 3. *e* These Vials of Odors, he tells us, signified the Prayers of the Saints. The whole Verse signifies the Prayers and Praises, even all that Adoration which God, under the Gospel, should have from his Ministers and People, for constituting his Son the Head of his Church, and making him their Prophet, Priest, and King.

9 And * they sung a new song *f*, saying, † Thou
* Chap. 14. 3. † Chap. 4. 11. art worthy to take the book, and to open the † seals thereof *g*: for thou wast slain *h*, and hast || redeemed us to God by thy blood *i*, out of || 1 Cor. 6. 20. & 7. 23. Eph. 1. 7. Col. 1. 14. every kindred, and tongue, and people, and nation *k*;

f By a new Song is either to be understood an excellent Song, (for new Songs are usually most valued) or (which pleaseth me best) *new*, as to the matter of it; for the Servants of God under the Old-Testament could not bless God for the actual Redemption of Man, by the Blood of Christ, but only rejoice in hope, imbracing the Promises seen afar off by the Eye of Faith. *g* They acknowledge Christ worthy to be intrusted with his Church, and the Revelations of the Counsels of God, with Relation to it, to open them. *h* Because he had redeemed his Church, scattered over all the World, from Sin, Death, and Hell, *unto God*, to serve him, and to live for ever with him, and that with no lesser Price, than his own Blood; *Wherefore* (as the Apostle tells us, *Phil.* 2. 9.) *God had highly exalted him.*

10 * And hast made us unto our God, kings
* Chap. 1. 6. and priests *i*: and we shall reign on the earth *k*.

i The four living Creatures, and four and twenty Elders (by which are represented the Ministers and Members of the church of Christ) go on in shewing why they had reason to proclaim Christ worthy to be the Prophet to his Church, to open the Counsels of God to them, *viz.* because of the great love he had shewed to them, not only in redeeming them with his Blood from the Guilt and Power of Sin, but in making them *Kings* and *Priests*, giving them the same Priviledges that the Jewish Church had, who were called a Royal Priesthood, *Exod.* 19. 6. giving them a Power (as

as Priests) to offer up (not such *bloody* fleshly Sacrifices as they offered, but) *Spiritual Sacrifices*, acceptable to God through the Beloved, 1 *Pet.* 2. 5, 9. and also *Kings* to rule over their Lusts, and sensitive Appetite; *k* and to reign hereafter on the Earth, judging the World, 1 *Cor.* 6. 3. at the great Day, with the great *Judge of the quick and the dead*.

11 And I beheld *l*, and I heard the voice of many angels round about the throne, and the beasts, and the elders *m*, and the number of
* Heb. 12. 22. them was * ten thousand times ten thousand, and thousands of thousands *n*;

l I still attended diligently, *m* and I heard many Angels, with the *living Creatures*, and the *Elders*, (from whence we gather, that we must not, by the *living Creatures*, or *Elders*, understand *Angels*, for they are mentioned apart by themselves, neither could they say, as *v.* 9, 10. that Christ *had redeemed them with his Blood*) these Angels joined in this Harmony with the Church to give Glory to Christ. *n* Their number was infinite, not to be numbered. See the like *Dan.* 7. 10.

* Chap. 4. 11. 12 Saying with a loud voice, * Worthy is the Lamb that was slain *o*, to receive power, and riches *p*, and wisdom *q*, and strength, and honour, and glory, and blessing *r*.

o The Lamb mentioned *v.* 6. with *seven Horns, and seven Eyes*, viz. Jesus Christ. *p* He is worthy of those Horns he weareth, Emblems of *Power*, and *Strength* given unto him; for all Power was given him in Heaven and Earth. And *q* of those seven Eyes he hath, *i. e.* of the Spirit of Wisdom, *Isa.* 11. 2. the Riches of Grace and Wisdom, and *r* of all the Homage, Glory, Praise, Blessing, and Obedience, which People can give him. I know not whether there be any thing in the Observation made by some, that the number of things here mentioned, of which the Lamb is worthy, answereth the number of the seven Spirits of God, beforementioned.

* Ver. 3. 13 And * every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them heard
† 1 Chro. 29. 11. saying, † Blessing, and honour, and glory, and power *be* unto him that sitteth on the throne, and unto the Lamb for ever and ever.

14 And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever *s*.

s The meaning of the several Phrases here used, is not to be strictly and particularly examined; the sense of them all in general is to shew the consent of all the Angels and glorified Saints, and of the whole Church, in giving Praise unto God, and particularly to the Lord Jesus Christ (the Lamb) for the work of Man's Redemption, and their particular consent, that Christ is to be worshipped as the Father; and the consent and acquiescence of the whole Creation in the Counsel and Purpose of God, and in the Work of his Providence, constituting Christ as the King, Priest, and Prophet of his Church. And though inanimate Creatures, or sensitive Creatures cannot speak, yet they are also said to join in these Praises, as the Glory of God shineth in them, and they, by him, shall be freed from that Vanity under which they groan, *Rom.* 8. 19, 20, 21. and enjoy something of the Liberty of the Sons of God, and shall all be subject and obedient unto Christ in their respective Stations and Orders, *Phil.* 2. 9, 10. and fulfill his Will in the Execution of his Counsels, and Purposes in the Government of the World, in order to the Preservation of his Church.

CHAP. VI.

We are now come to the prophetical, and therefore the most difficult Part of this mysterious Book; as to which I judge it reasonable, before we come to open the mysterious Text (after Mr. *Pool*'s Method in his *Latin Synopsis*) to premise some things, which may both instruct *his Readers* of these Notes, of the things wherein the *Difficulties lie*, and of the fairest way to find out the sense of them. Hitherto we have met with no great Difficulties, what hath been, hath been chiefly, 1. concerning the seven Spirits, of God. 2. Concerning the seven Churches, and Epistles to them; whether the Churches be to be considered *typically*, and what was wrote in them, be to be understood in a *Prophetick*, as well as a *Didactick*, or a *corrective Sense*? But in what follows we shall find great (if not some inextricable) Difficulties. To prepare a way for the Explication of which,

I. I shall first take it for granted, that from this Chapter to the end of the Book, is revealed the most remarkable things which have happened, or shall happen to the Church of God over all the earth, from the time of this *Revelation* first made to *John*, to the end of the World.

II. Hence it followeth, *That many of the things prophesied, are fulfilled*; but how many, is hard to determine, because the time is not set when *these Revelations* should take place; whether (as some would have it) from the Beginning of Christianity, which, to me, seemeth not probable; because at this time 95 years were elapsed since that time, and this Prophecy was concerning the things that were to be after the time of *John*'s being in *Patmos*, ch. 1. 1. ch. 22. 6. Or from the Beginning of the time when the Jewish Church and State ceased, which was 26, or 27 years before this, or from the time when this Revelation was, which was *Anno* 95, or thereabouts, in the time when *Domitian* was the *Roman Emperor*, and had began his Persecution of the Christians, which (as Historians tell us) was but 5 years before he was slain (for he was slain in *September* 97.) And for those that are fulfilled, the things spoken are so applicable to various Accidents happening in that Period of time, that it is very difficult oftimes to affert the Sense of the Prophecy.

III. I take it for granted also, That *things happed in the same order, as is here described*; so as the Things under the *second Seal* came not to pass, till those prophesied of under the first Seal, were, in a great measure, accomplished, *&c.*

IV. I agree with those who think, that what we have, *chap.* 12, 13, 17, 18. are but a Prophecy of other things that happened to the Church at the same times spoken of, *ch.* 6, 7, 8, 9, 10.

V. I do believe the *Visions* of the *Seals*, *Trumpets*, and *Vials*, chap. 6, 8, 15, 16. the principal Prophecies, and contain the Revelation of things in order as they were to happen, and of these, that of the *Seals* is the principal.

VI. I agree with those, who think that God, by the first *six Seals*, intends the whole space from the time when the Things wrote in this Book, began to be fulfilled, unto the time when *Paganism* was rooted out of the *Roman Empire*, which some make the year 310, some 325. In which time (counting the beginning from the time when *John* was in *Patmos*, which was in *Domitian*'s time) the Emperors of *Rome* were *Nervas*, *Trajan*, *Adrianus*, *Antoninus Pius*, *Antoninus Philosophus*, *Antoninus Verus*, *Commodus*, *Severus*, *Caracalla*, *Macrinus*, *Heliogabalus*, *Alexander Severus*, *Maximinus*, *Gordianus*, *Philippus*, *Decius*, *Valerianus*, *Gallienus*, *Claudius*, *Aurelianus*, *Tacitus*, *Probus*, *Carus*, *Numerianus*, *Diocletianus* with *Maximianus*, *Constantius Chlorus* with *Galerius*, *Constantius* with *Galerius*, *Constantius*; in all, Twenty seven, in about 200 years. They were all Persecutors, and God allowed them short Reigns: So as what we have revealed in, and under the first six Seals, happened all within the space of the 300, or 325 first years after Christ. I am apt to think after 98, or 100 of them were elapsed. These things being premised, let us now come to consider the Text.

1 AND I saw when the Lamb opened one of the seals *a*, and I heard, as it were, the noise of thunder, one of the four beasts saying *b*, Come and see *c*.

a *John*'s Vision continueth still; by the *Lamb* he means Christ, the *Lamb* oft mentioned, *chap.* 5. and by one of the *Seals*, one of the seven Seals mentioned *chap.* 5. 1. that were set upon the *Book* which *John* saw in the Right-hand of God the Father, given to Christ, *v.* 7. Christ began to discover the Counsels of God relating to that first Period of his Church. *b* And *John* heard one of the four living Creatures speaking to him with a great and terrible Voice like the Noise of Thunder. *c* Inviting him to come near, or to attend and see.

2 And I saw, and behold, * a white horse *d*, * Chap. 19. 11.
and he that sat on him had a bow *e*, and a crown was given unto him *f*, and he went forth conquering, and to conquer *g*.

d Some, by this white Horse, understand the Gospel, others, the *Roman* Empire. *e* And by him that sat thereon with a Bow, some understand Christ going forth with Power to convert the Nations; others (and in my Opinion more probably) the *Roman Emperors* armed with Power. *f* And having the Imperial Crown, *g* carrying all before them. So as that which God intended by this to reveal to St. *John*, was, That the *Roman Emperors* should yet continue, and use their Power against his Church. Those that understand by the *white Horse*, the Gospel, or God's Dispensations to his Church under the first Period, and, by the Rider, Christ, (amongst whom is our famous *Mede*) think, that hereby all the time is signified from Christ's Ascension, which was in the 34th year after his Incarnation, till the time that all the Apostles were dead, that is, the first 100 years after Christ (for so long Histories tell us *John* lived. It was the Age Christ (for so long Histories tell us *John* lived. It was the Age then current, and so may make up part of the Vision of things that were to come. The History of all but 40 of those years we have in the *Acts*, till *Paul* was carried Prisoner to *Rome*. In this Period ruled *Augustus Cæsar*, (in whose time Christ was born, *Luke* 2. 1.) *Tiberius*, *Claudius*, and *Nero*, *Galba*, *Otho*, *Vespasianus*, *Titus*, and *Domitian*, *Nervas*, and *Trajan*, 10, or 11 in all. They were on *conquering*, and so

conquer the World. But till *Nero*'s time, about the year 66, they did not begin to persecute the Christians; nor did *Vespasian* and *Titus* much rage, nor *Domitian*, till he had reigned 8 years; so as I leave it indifferent to the Reader, whether to understand by the *white Horse* and its Rider, God's dispensations of Providence to his Church these first years, causing his Gospel to prevail much, and conquering many to the Profession of it, or the *Roman Empire* with those that ruled it: what is said is true of both.

3 And when he had opened the second seal *h*, I heard the second beast *i* say, Come, and see.

h The second of those two Seals, with which the Book mentioned *chap.* 5. 1. was Sealed. *i* The Beast like a Calf, *chap.* 4. 7. *k* Inviting *John* to attend.

4 And there went out another horse *that was* red *l*: and *power* was given to him that sat thereon *m*, to take peace from the earth *m*, and that they should kill one another *n*: and there was given unto him a great sword *o*.

l Signifying Blood and Slaughter. *m* Either to Christ (as some say,) or, to those that ruled the Affairs of the *Roman* Empire at that time, to disturb the Peace of the Church. *n* This was a time of much Blood. *o* And therefore a Sword is given to him that rode upon this Horse. Some think that this Period began with *Nero*, 24 years before the other ended (according to what was said before,) others make it to begin with *Trajan*, and so comprehend 80 years, until the time of *Commodus*; in which time *Trajan* and *Hadrian*, and the three *Antonines* successively ruled the *Roman* Empire; the Reign of *Trajan* and *Hadrian* took up near half the time, in which time this Prophecy was most eminently fulfilled; for in *Trajan*'s time the *Jews* Rebelling, and killing many subjects of the *Roman* Empire, to the number of 22000 in one place, and 240000 in another place, themselves were as miserably handled by the *Roman* Forces sent by *Trajan* and *Hadrian*, who slew of them (as Histories tell us) five hundred and fourscore thousand: Nay, the *Jews* themselves say, they lost double the number of those who came out of *Egypt*, and more than they lost by *Nebuchadnezzar*, or by *Titus* when their City was taken; on the other side the *Romans* lost very many. Many Christians also were put to Death during this period, during which was the third and fourth Persecution.

5 And when he had opened the third seal, I heard the third beast say, Come, and see *p*. And I beheld, and lo, a black horse *q*, and he that sat on him had a pair of ballances in his hand *r*.

p The third Beast was he *who had the Face of a Man*, who also invited *John* to *come* and *see* what came forth upon his opening the third seal. *q* He seeth a *Black Horse*, and a Rider upon him, with a pair of Ballances. There is a difference amongst Interpreters what should be signified by this *Black-Horse*; some by it understand *Famine*, because a scarcity of Victuals bringeth Men to a black and swarthy colour; some understand by it *Justice*, because the Rider is said to have a *pair of Ballances in his hand*; others understand by it *Heresies and great Sufferings of the Church* by Hereticks and others. *r* Either to give Men their Bread by Weight (as is usual in times of great scarcity;) or to measure out every one their due.

6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny *s*, And * see thou hurt not the oil and the wine *t*.

‖ The word Phœnix signifies a measure containing one wine quart, and seuse, that the twelfth part of a quart.

* Chap. 9. 4.

s Interpreters are at so great a loss, here to fix the scarcity; for the word signifying a Penny, signified but as much in our Money as came to seven pence half-penny. I think therefore Mr. *Mede* judgeth well, that by the *black-Horse* was signified not a time of *Famine* and *Scarcity*, but of plenty; and the rather, because it is added, *Hurt not the Oil and the Wine*; and that the *Balletts in the Rider's hands* signified not *Scales* to give *Men their Bread by weight*, (as in a time of scarcity,) but the Ballance of Justice; for will the colour of the Horse conclude the contrary. The whole therefore of this Prophecy seemeth to foretell that this Period, from the time of *Commodus* the *Roman* Emperor, who failed the Empire from the year 180, to 193; and was followed by *Severus*, *Marinus*, *Caracalla*, and *Heliogabalus*, and *Alexander Severus* the Son of *Mamæa* who came to the Empire in 222, and reigned to 237, should be a time of great Plenty and Civil Justice. Histories tell us of no Famine in that time, but large Stories of the great Care of two of those Emperors especially, for supplying their Countreys with Corn, and for the administring of Civil Justice. The things foretold by the opening of this Seal, our famous *Mede* makes to have had their accomplishment with the determination of the Reign of *Alexander Severus*.

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come, and see.

u The Beast mentioned *chap.* 4. 7. that had the Face of a *Flying Eagle*, invireth *John* to attend to the opening of the fourth Seal, that is, the Revelation of the Counsels of God, as to what should happen to the Church (within the *Roman* Empire) in the fourth *Period*, which is conceived to have begun with *Maximinus*, about the year 237, and to have ended with the Reign of *Diocletian* 294.

8 And I looked, and behold, a pale horse *m*, and his name that sat on him was Death *x*, and Hell followed with him *y*: And power was given unto them over the fourth part of the earth *z*, to kill with the sword, and with hunger, and with death, and with the beasts of the earth *a*.

‖ Or, *sick*.

w An Horse of the colour of his Rider. *x* Death, which makes Men look pale, and bringeth them into the state of the Dead, (here translated Hell) whether Heaven or Hell as they have lived. *y* Over a great part of the Earth. *z* To kill Men all manner of ways, with the Sword, famine, Pestilence, and by throwing them to wild Beasts. Interpreters judg that here was prophesied what should happen to the *Roman* Empire, and the Church within it from the time when *Maximinus* was made Emperour, which was about 237, to the time of *Aurelianus*, which was about 271. Some extend it to *Diocletian*'s time, which ended about 294; but Mr. *Mede* rather resereveth that for the 5th Seal; if the former time only be taken in, there was within it the 7th, 8th, and 9th Persecutions; *Diocletian* began the Tenth and greatest of all. Within this time this Prophecy was eminently fulfilled, *Maximinus* destroyed all the Towns in *Germany*, for 30 or 400 Miles. There was a Plague lasted 15 years, together in the time of *Gallus*; who had the Empire, *Anno* 255. Three hundred and twenty thousand *Goths* were slain by *Flavius Claudius*, *Maximinus* and *Gallienus* were both great *Butchers* both in their own Subjects that were Heathens and to *Christians*. *Gallienus* is said to have killed 3 or 4000 every day: such Warrs and Devastations could not but be followed with Famine. Besides that we are confirmed in it both by the Testimony of *Eusebius* and *Cyprian*; the latter of which lived within this Period.

9 And when he had opened the fifth seal *b*, I saw * under the altar *c* the souls of them that were slain for the word of God, and for * the testimony which they held *d*.

* Chap. 8. 3.

b This and the next Seals opening, is not prefaced with any living Creatures calling to *John* to *come* and *see*. We must consider, 1. The number of the Beasts was but four, who all had had their courses. 2. Some have thought that it is, because here is no mention of any new Persecution, but a consequence of the former. 3. But this Vision was so plain, it needed no Expositor. *c* Still he speaks in the Dialect of the Old Testament, where in the Temple was the *Altar* of Burnt-Offering, and the *Altar of Incense*; the allusion here is judged to be the latter. *d* From whence we may not conclude, that the Souls of Men and Women when they die do *sleep*, as some Dreamers have thought. These are said to be the Souls of them that were slain *for the Word of God*, &c. for preaching the Word, and their profession of the Gospel, bearing a testimony to Christ and his Truths. Mr. *Mede* thinks that under this Seal is comprehended the ten bloody years of *Diocletian*'s Persecution, which of all others was most severe; Paganism at that time (as dying things are wont) most struggling to keep it self alive. This Tyrant is said in the beginning of his Reign within thirty days to have slain seventeen thousand, and in *Egypt* alone, during his Ten years, 144000. He thinks that the Souls of those which this Wretch had slain throughout all his Dominions, within his short period of ten years, were those principally which were shewed *John* upon the opening of this Seal.

10 And they cried with a loud voice, saying, *e* * How long, O Lord, holy *e* and true *f*, dost thou not judge and avenge our blood on them that dwell on the earth *g*?

* See Zech. 1. 12.

e Their Blood cried, or their Souls cried to God. *e* How long *O Lord, holy*, and therefore that canst not abide Iniquity, and of all iniquity canst least abide innocent Blood, which is the Blood of thy Saints, whose Blood is precious in thy sight. *f* And who are true to thy Word of threatnings against Blood-thirsty Men, and to thy Promises for the deliverance of thy People. *g* Dost thou not judg our cause, and avenge us who have committed Vengeance to thee, not daring to avenge our selves upon wicked Men, who dwelling upon the Earth are seen, and their practices known to, and by thee, and are under thy power, so as thou canst at pleasure do it.

11 And

* Chap. 3. 4, 5. & 7. 9, 14.

11 And * white robes *h* were given to every one of them, and it was said unto them, that they should rest yet for a little season *i*, until their fellow-servants also and their brethren that should be killed, as they were *k*, should be fulfilled *l*.

h White Robes of Glory; for the white Robes of Christ's Righteousness, and of an Holy Life, were by them put on before they were slain, *i* That they should be satisfied, and acquiesce in God's Dispensations. *k* For God had yet more faithful Witnesses to be martyred (though not in such Flocks as before,) who should die for the same Faith and Profession. *l* When the number of those his *Martyrs* should be compleated, he would avenge their Blood upon their Enemies.

12 And I beheld when he had opened the sixth seal *m*, and lo, there was a great earthquake *n*, and the * sun became black as sackcloth of hair *o*, and the moon became as blood *p*.

* Mat. 24. 29. Act. 2. 20.

m The sixth of those Seals with which the Book was sealed, mentioned *chap.* 5. 1. this signifieth the revelation of some things which should happen in some certain period of time, but what period is the question, as to which Interpreters differ; some think *the time* when *Jerusalem* was taken; but this was a time past 26 or 27 years before *John* was in *Patmos*, where he had this Vision about things that shall be, *ch.* 1. 1. & 22. 6. Some think that period of time which shall be immediately before the day of Judgment; but that guess seemeth worse, for after this there was a seventh Seal to be opened. Some think the period of the Churches conflict with Antichrist; but Mr. *Mede*'s Judgment (followed by many other famous Men) seems best, that it denotes that *Period* when *Constantine* the first Christian Emperor restored Peace to the Church, by overturning the whole *Pagan State*, and making Christianity the Religion of the greatest part of the World. This was about the year 311, and perfected upon his Victory over *Licinius* 325, in this I acquiesce. Let us now see how what is said in this and the following Verses about this Period will agree to that time. *n* The great Question is here, what is meant by this great *Earthquake*, the darkening of the Sun, the Moon becoming as Blood, &c. No History recording any such Prodigies, hath made many (taking these things in the natural literal sense) to say the *Period* under the first Seal signifies either the time when *Jerusalem was taken*, or the *Day of Judgment*: but there is a Metaphorical sense of these expressions, very usual in the Prophetical writings, to shew great changes in States; and in this sense it is to be taken here. Thus the Prophet describeth the great change God would make in *Jerusalem*, *Isa.* 29. 6. *Thou shalt be visited of the Lord of Hosts with Thunder, and with Earthquake, and great noise, with Storm and with Tempest, and the flame of devouring Fire.* and Jer. 15. 9. *His Sun is gone down while it is yet day.* And Ezek. 32. 7. the change God would work in the Ruine of *Egypt*, is thus expressed: *When I shall put thee out, I will cover the Heavens, and make the Stars thereof dark, and the Moon shall not give her light: all the bright Lights of Heaven will I make dark over thee.* So Joel. 2. 10, 31. and *ch.* 3. 15. What is an *Earthquake*, but the shaking of the Earth? And under this Notion God expresseth the changes he makes in States and Kingdoms, *Isa.* 2. 19, 21. and 24. 18. *Hag.* 2. 6, 7. Thus by *Earthquake* here, is to be understood a great change in the *Roman Empire*. *o* The *Sun* signifies those that are in the highest Power. *p* The *Moon*, those that are next to them in Place and Dignity.

13 And the stars of heaven fell unto the earth, even as a fig-tree casteth her ‖ untimely figs when she is shaken of a mighty wind *q*.

‖ Or, *green figs*.

q This is but another Phrase signifying a great change; the whole Verse is much the same with *Isa.* 34. 9. litterally these things were never yet fulfilled. It is a Phrase signifying the Fall of great and mighty Men.

14 And the heavens departed as a scrowl when it is rolled together *r*; and * every mountain and island were moved out of their places *s*.

* Chap. 16. 20.

r Two Expressions more signifying the same thing. The first is used by the Prophet, to signifie the change God would make in the State of the *Edomites*, *Isa.* 34. 4. as will appear by comparing what that Prophet saith, with what *Jeremiah*, *Ezekiel*, and *Obadiah* say, upon the same Argument, *Jer.* 49. from *ch.* 7 to 22. and *Ezek.* 35. † All sores of People shall be destroyed, or all the Paganish Religion shall be rooted out.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man *t*, hid themselves in the dens, and the rocks of the mountains *t*.

s A Terror shall fall upon all sorts of Men, high and low. *t* See *Isa.* 2. 19. and, like Men affrighted, they shall seek for themselves hiding-places, where they can think themselves most secure. See *Isa.* 2. 19.

16 * And said to the mountains and rocks, Fall on us, and hide us *a* from the face of him that sitteth on the throne *b*, and from the wrath of the Lamb *c*:

* Chap. 9. 6.

a See *Hosea* 10. 8. *Luke* 23. 30. They shall be in a great consternation, and be ready to take any course for security *b* from the Wrath of God, and of *c* Jesus Christ.

17 For the great day of his wrath is come *d*; and who shall be able to stand *e*?

d For this Judgment that is upon us, is the effect of his wrath for our abusing, and persecuting his Members; *e* and we with all our Courage, Might, and Power, are not able to abide his Wrath. These words import, That in this great change, as the greatest Persons should be at loss what to do, so they should perish under a Conviction, that the great Vengeance of God was come upon them for their opposing the Gospel, and provoking Christ by persecuting of his Members. There are other more particular Explications of the *Sun*, *Moon*, *Stars*, *Heavens*, &c. but they all center in this General; That here is prophesied a great and universal Change of the Religion of the World, which should strike a great Terror into the *Pagan Rulers*, and issue in the overturning of all their *Altars*, and *Temples*, and the Ruine of the great Men, relating either to their *Civil*, or *Ecclesiastical State*; and that they as last should know that God was God, and that these Judgments came upon them for their Opposition to Christ. And (which addeth strength to this Interpretation) Mr. *Durham* hath observed, that no so short Period of Time hath produced so many remarkable Judgments, and extorted so many ingenuous Confessions from Enemies, that what came upon them was for their Persecutions; and a Catalogue of which may be found in Mr. *Mede*, and in Mr. *Durham*. Mr. *Mede* reckoneth *Galerius*, *Maximinus*, and *Licinius*. *Galerius* was eaten up of Worms, being before he died sensible of his Guile, ceasing from his Persecution, and begging the Christians Prayers. *Maximinus*, another *Roman Emperor* (or Partner in the Empire with the former) being beaten by *Licinius*, fled to *Tarsus*, and there fell upon his *Pagan Priests*, who had deceived him by their lying *Oracles*, and *made a Decree for the Christians Liberty*; but God would not suffer so bloody a Wretch to die after the ordinary Death of Man; he died miserably through intolerable Pain, his Eyes dropping out of his Head. *Licinius* was a Christian, and joined a while with *Constantine*, but *apostatized*; was overcome in two Battels, taken, and by him put to death. All these three were within the space of 18 years. Mr. *Durham* to these adds the instances of *Diocletian* and *Maximinian*, little above 20 years before, in the heat of their Persecution making a stop, and through an Horror of Conscience, laying down their *Imperial Dignity*, and *Maxentius* drowned in the River *Tyber*; and he sates *Licinius* before-mentioned, before he died, revenged himself upon his Idolatrous Priests that had persuaded him to forsake *Constantine's God*. The change was so great in the Empire, upon *Constantine* the Great his coming to the Throne, by the Death of some great Persons, turning others out of place, destroying the whole Frame and Practice of the *Pagans* Religion, that it might well be expressed by *Earthquakes*, the *Sun turning black*, the *Moon as Blood*, the *Stars falling from Heaven to Earth*, the *Heavens departing like a Scrowl*, and the *removing of Islands* and *Mountains*, and by the Consternation it would bring all the *Pagan* great Men into, &c. And this time, which was a Period of about 25 or 27 years, is thought to be understood to be the time predicted upon the opening of the sixth Seal. Thus we see the *Dragon's* Reign at an End in about 311, or 325 years after Christ. The *Empire*, as *Pagan*, persecuting the Church of Christ, and following it with Ten successive Persecutions, quite overturned, and a Christian Emperor, *Constantine the Great*, ruling it. But we must understand these great things were not perfected in a few Months, some Relicts of *Paganism* remained; for tho *Constantine* shut up the *Pagan Temples*, yet all the Idols in them were not destroyed until the time of *Theodosius*, who began to rule in the Empire 379, and reigned 16 years. Between *Constantine* and him, were *Constantius*, and *Constans*, *Julian* the Apostate, and *Jovianus*, *Valentinianus*, *Valens* and *Gratian*: During some of whose Reigns (*Julian's* especially) the Christians suffered much both from *Pagans* and *Arians*, so that the Christians had not a full and perfect quiet till after 390.

CHAP. VII

1 AND after these things *a*, I saw four angels standing on the four corners of the earth *b*, holding the four winds of the earth *c*, that the wind should not blow on the earth, nor on the sea, nor on any tree *d*.

a The first Sufferings of the Church under the *Roman* Emperors that were *Pagans*, was fore-told under the first six Seals, as hath been shewed, but they had yet more, if not greater things to suffer, which are discovered to *John*, as we

we shall see when we come to the opening of the *Seventh* and *last Seal* in the next chapter; only it pleaseth God by a Vision in this chapter to comfort his Church; so as tho this Vision relateth to the *sixth Seal*, and was before the opening of the seventh, yet it hath a relation to that, to shew the care that God would take of his Church under those great Evils that should happen upon the opening of the *seventh Seal*; or when the things fore-told upon the opening of it, should come to be accomplished. *b* Four good Angels, God is called their God, *v.* 3. *c* That is, to whom God had given it in charge, that they should inflict his Judgments upon all the parts of the Earth; for God often useth, by his Prophets, the Metaphor of Winds, to express stormy, troublesome Dispensations, as *Jer.* 49. 36. & 18. 17. & *ch.* 51. 1. *d* This Phrase is interpreted variously, God making use of the Winds in a way of Judgment, to throw down Buildings and Trees. 2. In a way of Mercy, to purifie the Air, and by their gentle Breathings to cherish things. Some interpret this Command to the Angels, into a Command to these Angels to forbear a while those Storms of Judgment which were coming, till the Servants of God should be sealed. Others interpret them into a Command to bring Judgments, either corporal or spiritual, which they think is signified by the Winds not blowing. The first seemeth to be favoured by the the next Verse, *To whom it was given to hurt the Earth, and the Sea*; which seemeth to me to interpret the *blowing* mentioned in this Verse, of an *harmful blowing*. *d* The *Earth*, the Sea, and the Trees, seem to signifie all the *sublunary World*, especially the Church.

2 And I saw another angel ascending from the east *e*, having the seal of the living God: And he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

e By this other *Angel*, some understand an Angel by nature; some, a Man, *Elias* or *Constantine*; others, *Christ* himself called an *Angel*, Exod. 23. 20. It is not much material whether we by this Angel understand *Christ*, or some *Angel*, which he made his Instrument. *f* He gives a command to those four Angels, whom God had made the Ministers, or Executioners of his Wrath, and Justice in the World.

* Chap. 6. 6. & 7. 4. † Chap. 14. 1.

3 Saying, * Hurt not the earth, nor the sea, nor the trees, until we have † sealed the servants of our God in the foreheads *g*.

g A manifest Allusion to *Ezek.* 9. 4. and, as some think, to the Usage of some Eastern Countries, for Masters to set their Names upon the Foreheads of their Slaves, by which they were known to be theirs, as we mark our Sheep, or other Beasts. Men as vainly dispute what this Seal should be, as what the ת meant in *Ezek.* 9. (the Mark set upon those that mourned for the Abominations of *Hierusalem.*) The Place where they were to be *sealed* signified the end of their sealing, not so much for confirmation, for which Seals are used, as *Notification*, to signifie to others they belong to God: So as it was of the same use as the *Blood* upon the two Side-posts, and the upper Door-posts of the *Israelites* in *Egypt*, Exod. 12. 13.

4 And I heard the number of them which were sealed: *and there were* sealed an hundred, *and* forty *and* four thousand of all the tribes of the children of Israel.

5 Of the tribe of Judah *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand.

6 Of the tribe of Aser *were* sealed twelve thousand. Of the tribe of Nephthali *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand.

7 Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand.

8 Of the tribe of Zebulon *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand *h*.

h For the understanding of these five Verses, several things are to be noted.

1. That the whole number is 144000, which is the Product of 12, as the original Number, (setting aside the Cyphers) for 12 times 12 makes 144. The Number of 144, *chap.* 21. 17. was the *measure of the Wall of the new Hierusalem*: Twelve, which is the root of this Number 144, seemeth to be God's Number, and used in Scripture about 144 times, and almost generally in things belonging to the Church, which had 12 Patriarchs, 12 Tribes under the Old-Testament, 12 Apostles (as its Head) under the New-Testament, and the *new Hierusalem from Heaven*, ch. 21. 12. is said to have 12 *Gates*, and at the Gates 12 *Angels*, v. 14. the Wall had 12 Foundations, the length of it, *v.* 16. *twelve thousand Furlongs*.

2. That we must not by 144000 understand a certain, but an uncertain Number, which yet was very great.

3. That by the Tribes of *Israel* mentioned here, are to be understood the several Gospel-Churches of the Gentiles, who are now *God's Israel* ingrafted into the true Olive.

4. That the Tribe of *Dan* is here left out, and *Ephraim* is not named, (tho included in *Joseph*) of the Tribe of *Dan* there were none sealed. *Dan* was a great Ring-leader to Idolatry, so was *Ephraim*; See the 17, and 18 *Chap.* of *Judges*; and at *Dan* it was that *Jeroboam* set up his Calves. *Levi* is put in instead of *Dan*, and *Joseph* instead *Ephraim*, by which means here are yet twelve Tribes, which teacheth us this, That Christians, if Idolaters, must not look for any special Protection or Favour from God in a day of evil.

5. These Tribes are not set in order, according to their Birth-right.

1. *Judah* was *Leah's* fourth Son, *Gen.* 29. 35. put first, because Christ descended from him.

2. *Reuben* her eldest Son is put next, giving place only to the *Messiah's* Tribe.

3. *Gad*, *Leah's* Son by *Zilpah*, *Gen.* 30. 11. is put next.

4. *Asher* *Jacob's* Son by *Zilpah*, in the fourth place, *Gen.* 30. 13.

5. *Nephthalim* is put next, who was *Jacob's* Son by *Bilhah*, *Rachel's* Maid, *Gen.* 30. 8.

6. *Manasses* is put next, who was *Joseph's* Son.

7 *Simeon*, *Jacob's* second Son by *Leah*, Gen. 29. 33. is put in the seventh place.

8. *Levi*, *Leah's* third Son, in the eighth place, *Gen.* 29. 34.

9. *Issachar*, *Leah's* fifth Son, *Gen.* 30. 18. is put in the ninth place.

10. *Zebulon*, *Leah's* sixth Son; is put in the tenth place, *Gen.* 30. 20.

11. *Joseph* is put in the eleventh place; for *Ephraim* his Son.

12. *Benjamin*, *Rachel's* second Son, is put in the last place.

If there be any Mystery in this Order, differing from all other Scriptures, where there is a mention made of the twelve Patriarchs, it is probable that Mr. *Mede* hath hit upon it, in regard of the good or ill Deserts of these Tribes, some of which are mentioned by him; all may be learned from the History of the *Jews* recorded in holy Writ. Hence we may learn, that the summary Sense of all these Verses, is this, That altho within that Period of time, which is signified under the seventh Seal, there should be great Persecutions of the Church, yet God would preserve unto himself a great Number in all his Churches, which should not apostatize, and who in the Persecutions should not be hurt, so as his Church should not fail, tho the Archers should shoot sore at it; for tho Men raged, yet it was by Gods Permission; and his Angels over-ruled it, who should take notice of those Numbers that he had *sealed*, and marked in their Foreheads.

9 After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues *i*, stood before the throne, and before the Lamb *k*, * clothed with white robes *l*, and palms in their hands *m*.

* Chap. 3. 5. 18. & 6. 11. & 7. 14.

i If we enquire who these were, we are told, *v.* 14. by the best Interpreter, *These are they which come out of great Tribulation, and have washed their Robes*, &c. So that they do not seem to be the 144000 mentioned for Preservation in, and from the Evil, *v.* 4. but such as had escaped, or were not in, or going into Tribulation, but come out. The Number of the former was determined, it is said of these, it could not be numbered. *k* These were glorified ones, not militant; they stood before the Throne, and the Lamb. *l* Clothed in the Habits of such as amongst the *Romans* had fought, and conquered, and triumphed. *m* And to this end they are said to have carried *Palms*, the Ensigns of Victory, in their Hands.

10 And cried with a loud voice, saying, * Salvation to our God *n* which sitteth upon the throne, and unto the Lamb *o*.

* Psal. 3. 8. Isa. 45. 11. Jer. 3. 23. Hos. 13. 4.

n They acknowledge their temporal, spiritual, and eternal Salvation to the gift, and free Mercy of God in whom they had trusted. *o* And to the Lord Jesus Christ, by whose Merits and Spirit they had got the Victory.

11 And all the angels *p* stood round about the throne, and *about* the elders *q*, and the four beasts *r*, and fell before the throne on their faces *s*, and worshipped God *t*.

p The good Angels, who always in Heaven behold the face of their, and our heavenly Father. *q* And about the twenty four Elders mentioned, *ch.* 4. 4. *r* And the living Creatures mentioned, *ch.* 4. 6. *s* The Angels, Elders, and living Creatures, all fall down on their Faces in a reverential Sense of the infinite distance between them and their Creator. *t* Thus paying an Homage to God suited to their glorified state, in consideration of his Excellency.

12 Say-

12 Saying, Amen; Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might *be* unto our God for ever and ever. Amen *u*.

u These words only signifie the Union and Harmony of the Angels and Saints in praising God: See the Notes on *chap.* 5. 12.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they *w*?

w Not that he did not know, but to try whether *John* knew, or rather to set *John* upon enquiring.

14 And I said unto him, Sir, thou knowest *x*. And he said to me, These are they which came out of great tribulation *y*, and have * washed their robes, and made them white in the blood of the Lamb *z*:

* Isa. 1. 18. Heb. 9. 14. 1 Joh. 1. 7. Chap. 1. 6. Zech. 3. 3, 4, 5.

x John confessing his own Ignorance, applies himself to this Elder for Instruction, who tells him, *y* These were the Souls of them that came out of great Sufferings and Persecution. *z* But he addeth, that they were such as were washed in the Blood of Christ. Suffering will not bring us to Heaven, without having our Souls washed with the Blood of Christ.

15 Therefore are they before the throne of God *a*, and serve him day and night in his temple *b*; and he that sitteth on the throne shall * dwell among them *c*.

* Isa. 4. 5, 6. Ch. 21. 3.

a Not that they by their Sufferings have merited Heaven, but because it pleaseth God of his free Grace to reward them; therefore it was said, not only *that they* were such as came out of Tribulation, but that they had washed their Garments in the Blood of the Lamb, whose Blood had paid the Price of their Salvation. *b* By the *Temple*, some understand the Church in this Life, but it is foreign to the true Sense of the Text; for John saw only their Souls before the Throne, their Bodies were in their Graves. By the Temple is meant Heaven where God dwelleth, and is worshipped more gloriously and constantly than he was in the Jewish Temple, or in any part of the militant Church. *c* As God by his gracious Presence dwelt in the Jewish Temple; so God by his glorious Presence shall dwell amongst his glorified Saints.

16 They shall hunger no more, neither thirst any more, * neither shall the sun light on them, nor any heat *d*.

* Psal. 121. 6.

d This is taken out of *Isa.* 49. 10. They are all Metaphorical Expressions, all signifying the perfect state of glorified Saints. They shall have no Wants, nor be exposed to any afflictive Providences.

17 For the Lamb which is in the midst of the throne *e* * shall feed them *f*, and shall lead them unto living fountains of waters; † and God shall wipe away all tears from their eyes *g*.

* Psal. 23. 1. Joh. 10. 11. † Isa. 25. 8. Chap. 21. 4.

e Christ, the Lamb mentioned, *chap.* 5. 6. *f* Shall take care of them to satisfie, and to protect them, and give them the best Supplies, and both make them to forget their former Sorrows, and prevent any further cause of Sorrow and Affliction to them. A perfect Description of the glorious and happy state of Saints in Heaven. For wherein lieth the Happiness of Heaven, but in a freedom from all the Evils that incumber us in this Life, and the Enjoyment of all Happiness we are capable of, and being ever with the Lord Jesus Christ under his Influence and Conduct? So as I cannot agree with Mr. *Mede*, or any of those who think this Vision, and these Phrases describe any happy, peaceable state of the Church in this life, after the throwing down of Antichrist; but do think that *John* was shewed this great Reward of *Martyrs*, to encourage the Church of God under all those Evils they were to suffer under Antichrist and the Beast, in that Period of Time which is described mystically upon the opening of the *seventh Seal*, which we now come to in the next chapter.

CHAP. VIII.

1 AND when he had opened *a* the seventh seal *b*, there was silence in heaven *c* about the space of half an hour *d*.

a That is, the Lamb mentioned, *chap.* 5. 7. who took the Book out of the Hand of him who sate upon the Throne, the Book of God's Counsels, and had now revealed mysteriously to *John* what should come to pass (under all the *Pagan Emperors*) to the Church of Christ, until the time of *Constantine* the Great, who (as was said) about the year 325 had settled the Christian Religion, and shut up all the Idols Temples, having conquered the Apostate *Licinius*. *b* He cometh now to open the *seventh Seal*, that is, to reveal to *John* what should be in the succeeding time of the Church to the end of the World. But before the great Evils should break out, which were to come to pass in this time; there was in the Church a Rest *d* for a small time; for from the year 317 (when *Constantine* bare the greatest sway in the Empire) or 325, when he had got a full Victory over *Licinius*, the Church had a great Peace for a little time, till 339, when the *Empire* being divided, and *Constantius* having the *Eastern part*, and *Constans* the *Western* (both Sons of *Constantine*) *Constantius* being an *Arrian*, (who denied the Godhead of Christ) began again to persecute the Christians; and after him *Julian*, who apostatized to *Paganism*. But after him they had a little further respite to the year 395. when *Theodosius* died, and the Christians Quiet died with him. I rather chuse to interpret this thus, than with those who understand the *Silence in Heaven*, of a Silence in the *third Heavens*, in Allusion to the Jewish Order; who, tho they sung during the time of the Sacrifice, and played upon Instruments of Musick all that time, yet kept silence while the *Incense* was offering. For (as divers have noted) it seemeth hard to judge, that in this *Revelation* there should be no mention of that there Truce which the Church had during the Reign of *Constantius*, and for a small time after.

2 And I saw the seven angels which stood before God *e*, and to them were given seven trumpets *f*

e The seven mentioned hereafter, which blew with the Trumpets. *f* For we presently read, that *seven Trumpets* were given to them. Trumpers were used to call the People together, to proclaim Festivals, and in War. The use of these Trumpets we shall hereafter read, which was to proclaim the Will and Counsels of God, as to things to come.

3 And another angel came *g* and stood at the altar, having a golden censer *h*, and there was given unto him much incense *i*, that he should ‖ offer *it* with the * prayers of all saints, upon the golden altar *k*, which was before the Throne.

‖ Or, *add it to the Prayers.* * Chap. 5. 8.

g By this *Angel* I understand *Christ*; (as do many very valuable Authors) nor, indeed, can what is said of this Angel agree to any other but him, who is called an *Angel*, Gen. 48. 16. and the *Angel of the Covenant*, Mal. 3. 1. *h* Here is a manifest Allusion to the Order in the Jewish Worship, they had an Altar of Incense, *Exod.* 30. 1. upon which the High-Priest was to burn Incense every Morning and Evening, *v.* 7, 8. Whilst the Priest was burning Incense, as appears, *Luke* 1. 10. the People were without, praying. Christ is here represented as having a *Golden Censer*. The High-Priest's Censer amongst the Jews was of *Brass*; but she was a more excellent *High-Priest*. *i* By which is meant the infinite Merit of his Death, *k* to be offered up by himself (who is the Golden Altar) with the Prayers of all his Saints. By all this Christ is represented to us, as interceding for his Saints that were to live after this time, during all the Troubles that were immediately to begin, and to follow on, during the Reign of Antichrist.

4 And the smoke of the incense *which came* with the prayers of the saints, ascended up before God, out of the angels hand *l*.

l This only denotes the Acceptableness of Christ's Intercession, and God's Peoples Prayers, through the Vertue of that Intercession unto God.

5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth *n*: and * there were voices, and thunderings, and lightnings, and an earthquake *o*.

* Chap. 16. 18.

n I doubt not but by Fire here, is to be understood the Wrath of God, often in holy Writ compared to Fire, poured out upon the *Roman Empire*, or the visible Church. *o* Upon which followed great Judgments, and Consusions, and Tumults, expressed here, or ushered in as before, *ch.* 6. 1. with Thunderings; which being here more generally mentioned, are by and by more particularly expressed.

6 And the seven angels which had the seven trumpets, prepared themselves to sound *p*.

p The Angels are God's Ministers by which he bringeth his Counsels to pass in the World: they hearing the *Thunders* and *Voices*, knew the time was come when they were to begin the Execution of God's Judgments upon the Earth; the Execution of which was intrusted to them, and are therefore set out (though they be always ready) after the manner of Men, preparing themselves to execute what God had intrusted them with the Execution of.

7 And the first angel sounded *q*, and there followed hail and fire mingled with blood, and they were cast upon the earth *r*, and the third part of trees were burnt up *s*, and all green grass was burnt up.

q The first of the seven Angels to whom the seven Trumpets were given, *ch.* 8. *v.* 7. began to execute his Commission. *r* The consequent of which were *Hail and Fire*, *s* R under-

understand the primitive Churches Persecutions by the Jews, and the Heathen Emperors (but there were ever.) Some understand God's Revenge upon the Jews, but this also was taken some hundreds of years since. Some understand unseasonable Weather in many parts of the World (but we read nothing like this in History.) Some understand Contests happening in the Church; others understand *Heresies*: But I cannot but rather agree with the reverend Mr. *Mede*, who expounds it of great Troubles, and Blood, and Slaughter which should happen; and think that this Prophecy began to be fulfilled about the Death of *Theodosius*, 395. For in this very year (saith he) *Alaricus* the *King* of the *Goths* brake into *Macedonia*, with a great Army went into *Thessalia*, and so into *Achaia*, *Peloponesus*, *Corinth*, *Argos*, *Sparta*, burning, wasting, and ruining all places; and so went on till the year 400, then fell upon the *Eastern Empire*, and committed the same Outrages in *Dalmatia* and *Hungary*; then went into *Sirmia* and *Bavaria*, thence into *Italy*, and to *Venice*. After this, in the year 404 these barbarous Nations invaded *Italy*, and took divers Places. In the year 406 the *Vandals* and *Alans*, with many others invaded *France*, *Spain*, and *Africa*; all which he proveth from the Testimony of *Hieron* Ep. 3. 11. This he judgeth the Effect of the first Angel's sounding, and to have been signified by the *Hail* and *Fire* mingled *with Blood*, conformant to other Scriptures, *Isa. ch.* 28. 2. compareth *Salmanassar* to a Storm of Hail: And *Isa.* 30. 30. he so likeneth the Ruine to come upon the *Assyrians*. † By the Trees burnt up, are (saith he) the great and rich Men to be understood ordinarily in Scripture compared to Trees, *Isa.* 2. 13. 8. 14. 8. *Zech.* 11. 2. And by the green Herbs, the ordinary common People. Thus he judgeth the Effects of this first Trumpet's sounding, to have been determined in 15 years, *viz.* from 395 to 410.

8 And the second angel sounded, and as it were a great mountain burning with fire, was cast into the sea *t*, and the third part of the sea became blood *u*.

t There is a great variety of Senses also about this Mountain of Fire cast into the Sea. Some by it understand things happening in *Judea*; but this had been not to have shewed *John* the Things which should be, but which had been. Others will have the Devil understood: Others, the Power of the *Roman* Empire: Others, some great War stirred up amongst People: Others, some notable Heresie or Heretick: Others, some famous Persons in the Church: But I most like Mr. *Mede*'s Notion again here, who understands by this Mountain, *Rome*, the Seat of the Western Empire; great Cities being called *Mountains* in Scripture-phrase. *Isa.* 27. 24. *Jer.* 51. 25. *u* This Phrase speaks only the great Effusion of Blood upon the taking of *Rome* by its Enemies.

9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed *w*.

w Phrases, all signifying the miserable *Catastrophe* that should follow the Destruction of this City by the Slaughter of Men, the Ruine of Houses and Towns in *Italy*, &c. History (as Mr. *Mede* sheweth) excellently agreeth with this. In the year 410, *Rome* was taken by *Alaricus*; this was followed with great *Devastations* both in *France* and *Spain*. *Honorius*, to recover the *Empire*, was glad to give the *Goths* a Seat and Government in *France*, and the *Burgundians* and *Vandals* a Place near unto the River *Rhone*; and 415, to the *Vandals* a Place in *Spain*; and 455, *Rome* was again taken by *Genseriens* the *Vandal*, who divided the whole Empire into Ten *Kingdoms*; That of the *Brittains*, ruled by *Vortimer*. 2. The *Saxons*, ruled by *Hengist*. 3. The *Franks*, ruled by *Childeric*. 4. The *Burgundians*, ruled by *Gundericus*. 5. The *Wisogoths*, ruled by *Theodorius* II. 6. The *Alans* and *Suevi*, ruled by *Richarius*. 7. The *Vandals*, ruled by *Gensericus*. 8. The *Germans*, ruled by *Sunnonas*. 9. The *Ostrogoths*, ruled by *Theodemirus*. 10. The *Grecians*, ruled by *Marcianus*. This is the Sum of what Mr. *Mede* saith, and to this Tract of Time between 410, and 455, the second Trumpet seemeth to relate.

10 And the third angel sounded, and there fell a great star from heaven *x*, burning as it were a lamp *y*, and it fell upon the third part of the rivers, and upon the fountains of waters †.

x Stars, in their metaphorical Notion, signifie some eminent Persons in the State, or in the Church; accordingly Interpreters are divided in their Senses; some thinking that it is meant of a Political *Star*, some eminent civil Governour, and apply it to *Cæsar Augustulus*, who, about the year 480, was forced to give over the *Empire*, by *Odoacer*; of him Mr. *Mede* understands this Prophecy. Others understand it of some Ecclesiastical *Star*, who apostatized, and apply it to *Pelagius*; I do rather incline to those, who apply it to some *Ecclesiastical Star*; and *Pelagius* might be pointed at, as probably as any other in these times; *y* for he was a great Professor, and so burned as a Lamp; † and he did corrupt a great part of the Church.

11 And the name of the star is called Wormwood *z*, and the third part of the waters became wormwood; and many men died of the waters because they were made bitter *a*.

z His Doctrine was as bitter as Wormwood; * and he was the Ruine of many Souls: But if any do rather chuse to understand it of a *Political-Star*, Mr. *Mede*'s Notion bids as fair for the Sense as any, because the *Western Empire* degenerated in *Augustulus*, and he reigned but a very short time; and he was a Prince of many Sorrows and Afflictions, and many perished with him in those Sorrows and Afflictions, which he underwent. Whether we understand it of some eminent Political Magistrate (such was *Augustulus*); or some eminent Light in the Church (such was *Pelagius*); they both fell about this time, the one from his terrene Dignity, the other spiritually from the Honour he had in the Church; and many fell with them, either in a civil, or in a spiritual Sense.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so as the third part of them was darkened; and the day shone not for a third part of it, and the night likewise *a*.

a Interpreters (setting aside one or two, who conceit the Revelation is nothing but a Repetition of things that happed in *Judea* before *John*'s time) generally agree, that the Period of time to which this Prophecy relates, is from the year 480, when the Western Empire ceased. The History of the Age next following, both relating to civil and Ecclesiastical Things, doth so fit this Prophecy, that Interpreters are much divided about the Sense of it, whether it be to be understood of the Miseries befalling the *Roman Empire*, or the *Church* in that time: For, as great Princes in the former, so great Lights in the latter are metaphorically expressed in Scripture, under the Notions of the *Sun*, *Moon*, and *Stars*, in regard of the great Influence they have upon Men, as those Luminaries of Heaven have upon the Earth. Mr. *Mede* understands it of *Political Magistrates* here expressed, (as in *Joseph*'s Dream) by the *Sun*, *Moon*, and *Stars*: and to shew us how the Event fitted the Prophecy, he tells us out of the best Authors, That when *Odoacer* had routed *Augustulus*, and turned him out of the Empire, himself ruled *Rome* under the Title of a King 16 years, and destroyed all their old Magistracy, but after two years restored it. That *Theodericus* following him in the Government of *Italy*, restored all their Rights again, which so continued under three Kings (all *Goths*) for near 50 years. But after the year 546, *Rome* was taken and burnt once and again, and a third part of it demolished by *Totilas*. Others understand it of *Pelagius*, or some famous Heretick in that time. But to speak freely, the words of the Prophecy, and the Histories we have, rather agree to Mr. *Mede*'s Sense; for (except *Pelagius*, who began about 406) we read of none in this Age to whom the words of this Prophecy will agree in any good Sense.

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Wo, wo, wo to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound *b*.

b This Verse is but an Introduction to the other three Angels sounding; declaring that the times which were to follow, would be much more full of Miseries and Woes to the Inhabitants of the Earth: By which I understand all those Countries which lately were subject to the *Roman Empire*. Others understand the more earthy, unsound, hypocritical part of the Church. The *Wo* is thrice repeated, either to shew the greatness of the Calamities, or rather correspondently to the Number of the Angels yet to sound.

CHAP. IX.

1 AND the fifth angel sounded *a*, and I saw a star fall from heaven unto the earth *b*: and to him was given the key of * the bottomless pit *c*. * Luke 8. 31. Chap. 17. 8.

a The fifth of the seven Angels mentioned, *ch.* 8. 2. to whom were given seven Trumpets. At denoteth the beginning of a new Period of Calamities, and Miseries to the Earth, or to the Church. *c* What this Star falling from heaven means, is not easie to resolve. Those who think it the Devil, once a Star, but fallen, forget that *John* is not here told a Story of what was in the beginning of the World, but what should be, and that 500 years after Christ's coming. And the same reason holds against those who think those seditious Persons are meant, who did so much Mischief in and about *Hierusalem* during the Siege. This

This had been to have revealed to *John* those things which he knew were done many years before. Amongst those who think some particular eminent Minister of the Church, who apostatized, is meant; those seem to me to judge better, who think that *Boniface* the third is meant, who, in the year 606, obtained the Privilege of the Popes Supremacy, than those who understand it of *Arius* or *Pelagius*, who both of them fell two hundred years before this. It seems very harsh to interpret it of *Christ*, or any good Angel's descending from Heaven, because the word *κατεβαίνω* is rightly by us translated, *falling*, and not to be interpreted so softly as descending. In all probability, therefore, the first *Apostacy* of the Bishop of *Rome* was here prophesied. *c* But how to him was given the *Key of the bottomless Pit*, (by which *Hell* is meant here, as often in Scripture) is hard to say; unless we understand it of his Instrumentality, to send many thousands to Hell by that corrupt Doctrine and Worship, which by him then began to obtain? But his Key was borrowed, (if God had not permitted him, he could not have done it) and it turned but one way; he had only a Power to open it, not (as Christ) both to *open* and *shut* it.

2 And he opened the bottomless pit *k*, and there arose a smoke out of the pit, as the smoke of a great furnace *l*; and the sun and the air were darkened, by reason of the smoke of the pit *m*.

k He was a means of Hell's breaking loose, by loosing *Satan*. *l* I had rather interpret this generally of the great Influence upon the World, that the Devil, being loosed, had, in filling the World with Ignorance, Error, and Wickedness, (for which this and the following Age are infamous in all Histories) and then particularly of the Errors this time abounded with. *m* This Influence of the Devil darkened the *Sun of the Gospel*, and the *whole Church of that Age* with Ignorance, Error, and abominable Superstition in the Worship of God, attended with the lewdness and debauchery of Men in their Lives, which usually go altogether.

3 And there came out of the smoke locusts upon the earth *n*, and unto them was given power, as the scorpions of the earth have power *o*.

n From the Influence which the Devil thus let loose, had upon the World, came forth a Generation of Men, that in their Practices resembled Locusts, Who are to be understood by these *Locusts*, is not easie to resolve. The Locusts were an Insect with which God sometimes plagued the *Egyptians*; they are much in the Eastern Countries. It was an East-wind which brought them upon *Egypt*, Exod. 10. 12, 13. God often hath punished People with them, they are therefore threatned, or mentioned as a Judgment in case of Disobedience, *Deut.* 28. 38, 42. 1 *King.* 8. 37. *Joel* 1. 4. 8 2. 25. Two things are to be remarked of them: 1. They were wont to go in infinite Numbers, *Prov.* 30. 27. *They go out by bands.* Nahum 3. 15. *Make thy self many as the Locusts: without number*, Psal. 105. 34. 2. The Mischief they do is expressed there, *v.* 35. *to eat up the Herbs of the Land*, and to *devour the Fruit of the ground*: So they did in *Egypt*. We have a little *Specimen* of them in our *Caterpillars* in times of draught, usually caused from the Wind hanging long in the East. The *Psalmist*, Psalm 105. 34. joineth the Locusts and the Caterpillars together. By the following Description of these Locusts, and the Mischief which they did, *v.* 4, 7, 8, 9, 10. it appeareth plainly, that these were no natural, but metaphorical Locusts. Men that for their Numbers, and the Mischief they did in the World, did resemble Locusts; but who these were, is the Question. I find but two Opinions that have any probability: The one is a late learned Writer, who judgeth them the *Popish Clergy*, to whom, indeed, many things agree. 1. They come *out of the Smoke*, that is, the great Influence which the Devil hath upon the World. 2. They are numerous. 3. Their *King is Abaddon*, they destroy every green Herb, knipping Religion, in all places, in the Bud. But I cannot see how two or three things can agree to them: 1. That they do no hurt to the Lord's sealed Ones, when as their particular Malice is against the purest, and strictest Profession. 2. That they do not kill, but only torment Men, *v.* 5. 3. And (which is the greatest) I cannot see how the Period of time agreeth to them. For this Prophecy seemeth to respect the *sixth* and *seventh Age*: And tho all these things agree to the *Romish Clergy* in later Ages, especially since the *Jesuits* grew numerous, which is not much above 120 years since, yet these three did not so agree to the *Romish Clergy* in the *sixth* and *seventh Age*. Their *Benedictine Orders* began but 530, and their Orders of *Dominicans*, much more mischievous, not till upward of the year 1200. The *Jesuits* after the year 1500. I therefore rather agree with the Learned and judicious Mr. *Mede*, with whom I also find *John Napier* and others agreeing, that by these *Locusts* are meant the *Turks* and *Saracens*. 1. Their time agreeth; for they first appeared formidably to the World about the year 620. 2. They were always very numerous. 3. They came the *Locusts* Road from *Arabia*, and the Eastern parts. The *Arabians* (which the *Saracens* are) are called the *Children of the East*, and said to be like *Grasshoppers for multitude*. Two things are objected: 1. That these *Locusts* are commanded not to hurt the Lord's sealed Ones. 2. That their Commission is but for five Months. As to the latter we shall speak to it, when we come to that clause. As to the former, Why may it not denote the Liberty that in their Conquests they generally give to all Religions; so as they put none to death upon that Account? How far other things will agree to them, I leave to be further considered in the next Verses. *o* That is, *Such a Power as Scorpions have*: We shall have a more particular Account of this, *v.* 10.

4 And it was commanded them *p*, * that they should not hurt the grass of the earth, neither any green thing, neither any tree *q*, but only those men which have not † the seal of God in their foreheads *r*. * Chap. 6. 6. † Chap. 7. 3. See Exod. 12. 23. Ezek. 9. 4.

p That is, these Locusts; God so ordered it by his Providence. *q* This makes it appear, that these Locusts were no Insects so called, but *typical*; for natural Locusts live upon green things, they were only to hurt profane Men, and Hypocrites. It is a sure Rule, that when things are attributed to living Creatures which do not agree to their Natures, the terms are to be understood *typically*, not *literally*. Locusts use not to *kill Men*; we may therefore be assured, that the *Locusts* here intended, were Men, not Insects.

5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man *s*.

s Supposing the *Saracens* and *Turks* here meant by the Locusts, here arise two Difficulties: 1. How it can be said of them, That they had no Power to *kill*, *but only torment Men*. 2. How their time is set for *five Months*, whereas they have already tormented the World more than a thousand years; and how long they shall yet continue to do so, God only knows: they are both great Difficulties. *Alfred* tells us, That *Mahomet* began 622, and the *Saracens* entered *Spain* 714, where they were called *Moors*, and kept Possession of that Kingdom 800 years, and that 719, they besieged *Constantinople* with a Navy of 3000 Ships, and 300000 Land-Soldiers; that before this time they had made themselves Masters of *Arabia*, *Palestina*, *Syria*, *Persia*, *Egypt*, *Africa*, and *Spain*; and in 726, carried into *France* an Army consisting of 375000, where they were beaten by *Charles Martell*, Father to *King Pipin*. Mr. *Mede* telleth us, that the *Saracens* grievously vexed the Countries subject to the *Roman Empire*, but could not take either *Rome* or *Constantinople*. The latter was taken by the *Turks*, 1453, commanded by *Sultan Mahomet*. This is but a hard Interpretation of those words, that *they should not kill them*; which, it may be, hath made some other Interpreters chuse to interpret these *Locusts* to signifie the *Roman Clergy*, who, indeed did not kill Men for Religion, of many years. But both the one and the other tormented the World enough, and that like a *Scorpion*, which pierceth a Man with a *venomous Sting*, and puts him to a great Pain: For the five Months, we shall again meet with them, *v.* 10.

6 And in those days * shall men seek death, and shall not find it, and shall desire to die, and death shall flee from them *t*. * Job 3. 21. Isa. 2. 19. Chap. 6. 16.

t The calamities of those days shall be so great, that Men shall be weary of their Lives.

7 And the shape of the locusts *were* like unto horses prepared unto the battel *u*; and upon their heads *were* as it were crowns like gold *w*, and their faces *were* as the faces of men *x*.

u This whole description of these Locusts speaks them no Insects, but to be mischievous Men; they were very terrible to look upon, like Horses harnessed ready to fight; so *Joel* 2. 4. *w* This signified they should be great and rich Conquerors. *x* Yet these were Men.

8 And they had hair as the hair of women *y*, and their teeth were as *the teeth* of lions *z*.

y Dishevelled, or hanging loose; the *Arabians* were wont to go so; or this may signify, that they were beautiful as well as terrible to look upon. *z* Sharp and strong, see *Joel* 1. 6.

9 And they had brest-plates, as it were brest-plates of iron *a*, and the sound of their wings *was* as the sound of chariots, *of* many horses running to battel *b*.

a Armed with the best Armour of Defence. *b* Like Locusts.

Locusts, they moved very swiftly. This agreeth to the *Saracens*, who made such hasse in their Conquests, that (saith Mr. *Mede*) in little more than 80 years they had subdued *Palestina, Syria*, both the *Armenia's*, almost all the lesser *Asia*, *Persia, India, Egypt, Numidia*, all *Barbary, Portugal, Spain*, and within a few more, *Sicily, Candia, Cyprus*, and were come to the very Gates of *Rome*, so as they had many Crowns on their heads, and moved as with Wings.

10 And they had tails like unto scorpions *c*, and there were stings in their tails *d*, and their power *was* to hurt men five months *e*.

c A kind of Venemous Serpents *d* that have their Stings in their Tails, with which they presently kill both Men and Beasts. *e* What these *five months* mean, is very hard to say, certainly it is a certain number for an uncertain, and mentioned rather than any other times, because it is (as they say) the usual time of the life of *Locusts*; though some observe, that five months have in them (counting as the *Hebrews*, 30 days to the month) 150 days, and a day standing for a year, as in Prophetical Writings, it denoteth the just time the *Saracens* raged in *Italy*, from the year 830, to the year 980; as to which I refer my Reader to search Histories.

11 And they had a king over them *which is* *the angel of the bottomless pit *f*, whose name in the Hebrew tongue *is* Abaddon *g*, but in the Greek tongue hath *his* name ‖ Apollyon *h*.

*Vers. 1.

‖ *That is to say* a destroyer.

f Solomon, Prov. 30. 27. saith, *The Locusts have no King over them, yet they go forth by Bands*; according to which these *Locusts* cannot be understood of Insects so called; or, if they have a King, yet it is certain the Devil is not their King, who is here called the Angel of the bottomless Pit. *g* From אבד he hath destroy'd. *h* That is, a Destroyer; intimating that the whole business of this barbarous Enemy, should be to ruine and destroy Nations.

12 * One wo is past, and behold there come two more woes hereafter *i*.

*Chap. 8. 13.

i One period of time is over, in which God hath plagued the World with a very great Judgment; but there are two more to come, which will be equally, if not more calamitous.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God *k*.

k That is, from God, I heard him give a Command, which Voice is said to have proceeded from the *Golden Altar* (in allusion to *Exod.* 30. 3.) because there God received the Prayers of his People; and this Voice proceeding from that place, might signify the following Judgment to come, in answer to the Prayers of his servants Souls from thence crying to him for Vengeance. See *chap.* 6. 9, 10.

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates *k*.

k By these four *Angels* or Instruments of God to execute his Vengeance, I find the most valuable Interpreters understanding the *Turks*, considered as distinct from the *Saracens*, and succeeding of them, whose Empire began in *Ottoman* 1296, or thereabouts. Mr. *Mede* saith these four Angels denote so many *Sultanies* or *Kingdoms*, into which the *Turks* were dispersed, having passed the River *Euphrates*, which River is famous for four things: 1. It was the boundary of *David* and *Solomon's* Kingdom, *Deut.* 11. 24. *Josh.* 1. 4. 2. It was that River by which *Babylon* stood, *Jer.* 13. 4, 5, 6. 3. It was the boundary of the *Roman* Empire, beyond which it could never extend it self. 4. And it also was the seat of the *Turks*, who having some years before come over *Euphrates*, first divided themselves into a *Tetrarchy*; of which one in *Asia*, another at *Aleppo*, another at *Damascus*, a fourth at *Antioch*. Mr. *Mede* gives us a *Table* or *Diagram* of it, *Clav. Apoc.* 40. *p.* 102. where they were bounded for a while, but about the year 1300 they were loosed, and began further to invade *Europe*, which is the severe Providence of God, conceived to be here foretold as the consequent of this sixth Angel's sounding. The *Turks* who though come over the River *Euphrates*, had hitherto by the Providence of God been bounded near unto it; not much contending to inlarge their Territories, now joined together with the *Saracens* under *Ottoman*, and went further into *Europe*, and could by no means be stopt till they had got the Empire of *Constantinople*.

15 And the four angels were loosed which were prepared ‖ for an hour, and a day, and a month, and a year *l*, for to slay the third part of men *m*.

‖ Or, *at*.

l That is (say some) for any time whatsoever, God would have them move; or for that certain time which God had determined; but Mr. *Mede* hath here a peculiar notion; he observeth that an hour, and a day, and a month, and a year, make just 396 years. In a year are 365 days, in a month 30, which make 395, to which add the odd day, they make 396. The *Turks* begun their Empire under *Ottoman*, who began his Reign 1296: But their Leader *Tangrolipix* upon the taking of *Bagdat* was inaugurated, and put on the Imperial Robe, *Anno* 1057. *Constantinople* was taken by them 1453, between which are just 396 years. *m* In which time they slew a numberless number of Men, called here the third part.

16 And * the number of the army of the horsemen, *were* two hundred thousand thousand, and I heard the number of them *n*.

* Psal. 68. 17. Dan. 7. 10.

n He saith nothing of the *Infantry*, but leaves us to conjecture how great that must be, from the number of the Horse; we must not think there was precisely this number, but the meaning is, that the Armies should be vastly great, as we know all the *Turkish* Armies are. *Magog's* Army is described from the *Cavalry*, *Ezek.* 38. 4, 15.

17 And thus I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and of jacinth, and brimstone; and the heads of the horses *were* as the heads of lions, and out of their mouths issued fire, and smoke, and brimstone *o*.

o We have no such description or representation as this in any other place of Holy-Writ. Some understand it of the several coloured Breast-plates that the Soldiers wore; some of a red and flaming colour like Fire; others blew like the Jacinth; some pale; all such as wear them look terribly. Mr. *Mede* hath here again a peculiar notion; thinking that the Holy Ghost doth here signify their fighting with *great Guns* (not known before the Siege of *Constantinople*) which throw out *Fire and Smoke*, &c. and so alter the Air, the *Medium* by which we see, that the opposite party in fighting appear to those that use these Arms, as if they were covered with Breast-plates that were *red*, and *blue*, and *pale*. To confirm this, he tells us of *Chalcondylus* his report of this Siege, who mentioneth great Guns used at it of that vast bigness, that one of them required *threescore and ten yoke of Oxen, and two thousand Men to draw it*, &c. It is at least a very ingenious conjecture, and I could not but mention it in honour to the Learned *Author*; leaving it to my *Readers* liberty, whether he will with Mr. *Mede*, judge this literal sense of the Text is best, or interpret all these Phrases more generally, only of a terrible appearance of those Armies.

18 By these three were the third part of men killed, by the fire, and by the smoke, and by the brimstone which issued out of their mouths *p*.

p That is, a great part of Men were killed by these numerous Armies. No such devastations were ever made by any Enemies that ever appeared in the World, as by the *Turks* have been; nor ever were there such vast great Guns made, out of which came Fire and Smoak, and Brimstone.

19 For their power *is* in their mouth, and in their tails *q*, for their tails were like unto serpents, and had heads; and with them they do hurt *r*.

q By their *Tails* some understand their *Infantry* or Foot-Soldiery; others their Serpentine craft and subtilty; as the *Locusts* v. 10. are compared to *Scorpions*, whose Sting was in their tails, and who were said to hurt with their tails; so the same thing is said of these Armies, intimating that the *Turks* should be mischievous by the same arts and means as their Predecessors the *Saracens*. *r* These are said to have had Heads in their Tails, which was not said of the Locusts; the reason of which Interpreters judg to have arisen from the different Animals by which they are represented.

20 And the rest of the men which were not killed by these plagues *s*, yet repented not of the works of their hands, that they should not worship devils *t*, * and idols of gold, and silver, and * brass, and stone, and of wood; which neither can see, nor hear, nor walk *u*:

* Lev. 17. 7. Deut. 32. 17. Psal. 106. 37 1 Cor. 10. 20.

s The two thirds of Men that should be left, for we read of one third part destroyed; and this also must be understood of Men dwelling in Countreys subject formerly to the *Roman* Empire on this side of *Euphrates*. This leaves this applicable to none but *Papists*; for there are none else but them who worship *Demons*, Gr. Δαιμόνια, or Idols of Gold and Silver. *t* By Devils are meant *Demons*, that is, persons that are Dead, whom the Heathens made their *Petty Gods*, and worshipped as middle Beings betwixt them and the Supreme Gods (according to their notion) which is the same thing the *Papists* are guilty of, with this only difference (as Mr. *Mede* excellently observeth) that the Heathens made many supreme Gods, and these modern Idolaters, own but one in that notion; but as many *Deuties* or *Demons*, as

* they

they did, which are all those Saints to whom they pay an *Adoration*, as to those who should present their desires to God, which, as Mr. *Mede* sufficiently proves from Writers, was the very work the *Pagans* alotted for those whom they Canonized after Death, from whence came the Names of *Baal* and *Bel*, &c. but from *Belus*, who is said to have been the first *Prince*, whom being dead, they made a God, and adored: which *Demons* God in Scripture calleth Devils: Nor do any but they, now worship Images, the works of Men's hands, made of *Gold, Silver, Brass* and *Wood*, who are here described in the same words as by the *Psalmist*, *Psal.* 115. 4. & 135. 15. *u* Notwithstanding God's great Judgment executed upon the *Grecian* Churches, yet they repented not of their Idolatry and Superstition; so as God hath brought them wholly under the power of those Barbarous Enemies; and though the *Romish* party seeth this, yet neither do they repent, which may give them cause to fear that God should make use of the same Adversary to destroy them likewise; especially considering that neither to this day do they repent.

21 Neither repented they of their murders, nor of their sorceries, nor of their fornications, nor of their thefts *w*.

w Of their Murdering the Saints of God, but go on in that practice; nor of their Fornications, which are publickly allowed amongst them; nor of their Theft and Sacrilege, and other Wickedness, but are as infamous for their Debaucheries as for their Superstition and Idolatry. How long this great Judgment of the *Turks* shall continue upon Christians, we cannot tell; it is Mr. *Brightman's* Opinion that it shall determine 1656; but of that the Scripture hath not informed us, and guessing is a Vanity, where we have no sure Foundation, and so many have appeared to have been mistaken in such particular determinations; that he highly exposeth his Reputation that will adventure further upon such Rocks.

CHAP. X.

We have had in the former Chapters Christ's Revelation to St. John *of what should happen in the* Roman Empire *under the* six first Seals, *that is, during their* Pagan State, (*which determined in* Constantine's *time*, anno 310, *or* 325.) *Under the* seventh Seal (*that is from* chap. 8. v. 1.) *he hath revealed to him what should happen after that time to the* Roman Empire *by the* Goths *and* Vandals *under the four first Trumpets, and by the* Saracens *under the fifth Trumpet, and the* Turks *under the sixth Trumpet, who are yet rampant and going on in their outrages. The* seventh Trumpet *in course should sound next, but we come not to that till* chap. 11. 15. *In this Chapter, and to the* 15 *verse of the next Chapter seems an interruption of the History that Christ might reveal to his Prophet the main things that should concern his Church. About the sense of this Interpreters are divided, some thinking this a* distinct Prophecy *relating to the affairs of the Church, yet not in a continued story, but made up of several Visions, some contemporary with the times before mentioned, some continuing to the time after the* sixth Trumpet, *which Prophecy as they judg beginneth at the eleventh Chapter, to which what we have in this* Chapter *is* Introductive. *Of this mind are our* Dr. More, *Mr.* Mede, *and other very valuable Interpreters, whose reasons may be read in* Mr. Pool's *Latine* Synopsis *upon this Chapter, and some of them may be noted by us as we go through this Chapter. Others think it is no distinct Prophecy.*

1 AND I saw another mighty angel *a* come down from heaven *b*, clothed with a cloud *c*, and a rainbow *was* upon his head *d*, and his face *was* as it were the sun *e*, and * his feet as pillars of fire *f*.

* Chap. 1. 15.

a The most and best Interpreters understand by this Angel, *Christ*, formerly represented to us as a *Lamb*, here as an *Angel*; none but he could call the *two Witnesses*, ch. 11. 3. *his Witnesses*; besides, the glorious appearance of this Angel, speaketh him no ordinary Angel. *b* God being about to do or speak some great thing, is oft thus set out as coming down from Heaven. *c* Christ is described as coming with Clouds, *Rev.* 1. 7. *The Lord hath said he will dwell in thick darkness*, 2 *Chron.* 6. 1. *d* And a *Rain-bow upon his head*, which was the sign of the Covenant made with *Noah*, *Gen.* 9. 16. and fitted Christs head, as he that brought peace to the World, and to his Church in special. *e See Matth.* 17. 2. *f* Signifying the steadiness and efficacy of his actions.

2 And he had in his hand a little book open *g*: And he set his right foot upon the sea, and *his* left *foot* on the earth *h*,

g The same Book with that mentioned *chap.* 5. 1. (though some by it understand the Scriptures) There it was represented to *John* as sealed with *Seven Seals*; here open, to let us know that all the Counsels of God, however sealed as to us, are open to Christ, and that he would open to *John* what should come to pass in his Church to the end of the World. *h* To let us know the Dominion he had over the whole World, as well the more unquiet as quieter parts of it.

3 And cried with a loud voice, as *when* a lion roareth *i*; and when he had cried, seven thunders uttered their voices *k*.

i This voice fitted him who is the Lion of the Tribe of *Judah*; the Lions voice is both loud and terrible. *k* Interpreters judg these seven Thunders to signify those judgments of God which should be executed in the World upon the founding of the seventh Trumpet, and precedaneous to the day of Judgment, which we shall find more fully opened under the seventh Trumpet by the seven Vials poured out, which signify the same thing: Yet some understand by these *seven Thunders* the powerful preaching the Gospel; but the other seemeth more probable.

4 And when the seven thunders had uttered their voices, I was about to write *l*: and I heard a voice from heaven, saying unto me, * Seal up those things which the seven thunders uttered, and write them not *m*.

* Dan. 8. 26. and 12. 4, 9.

l To write what he understood of the Voices of these Thunders. *m* But he was forbidden the publication of them, because they concerned things to be fulfilled at some distance of time, and should be afterward more fully revealed.

5 And the angel which I saw stand upon the sea, and upon the earth *n*, lifted up his hand to heaven *o*,

n See v. 2. which Angel was *Christ*, *o* as *Dan.* 12. 7. with which Prophecy this agreeth. It is an ordinary gesture used in Swearing.

6 And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth and the things that therein are, and the sea, and the things which are therein *p*; that there should be time no longer *q*.

p That is, by God; for this Description can agree to no other, neither is it lawful to Swear by any other, see *Deu.* 12. 7. *q* There shall be an end of the World (so some,) but this *John* knew well enough. It is rather to be understood of the time of the *fourth Monarchy*, the *Roman Empire* should come to an end. *r* Or the time of the Afflictions of the Church, whether by Pagan or Antichristian Enemies, should be no more.

7 But in the days of the voice of the seventh angel *r*, when he shall begin to sound *s*, the mystery of God should be finished *t*, as he hath declared to his servants the prophets *u*.

r Of whom, and his sounding, we shall read *chap.* 11. 15. *s* From that time that he beginneth to sound shall begin *t* the mystery of God to be finished; either the *mystery* mentioned *chap.* 11. 15. when *the Kingdoms of the World shall become the Kingdoms of our Lord and his Christ*. Or more generally, whatsoever God hath revealed concerning the propagation of the Gospel, the ruine of Antichrist, and the end of the World. *u* Whatsoever God hath declared by his Servants the Prophets about these things (as to which see the 24, 26, 27, 66 Chapters of *Isaiah*, *Dan.* 7. v. 11, 12. *Ezek.* ch. 14. *Mal.* 3. 4.) it shall be fulfilled, and begin to be fulfilled when the *seventh Angel* shall begin to blow, within which period of time most Interpreters judg we are, as being begun some time since.

8 And the voice which I heard from heaven *w*, spake unto me again, and said, Go, *and* take the little book which is open in the hand of the angel which standeth upon the sea, and upon the earth *x*.

w The voice mentioned v. 4. *x* The little Book mentioned v. 2. *John* is bid to take this Book, by which some understand the Scriptures; but it is most probable the Book mentioned *chap.* 5. 1. before sealed, now open.

9 And

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, * Take *it*, and eat it up *y*; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey *z*.

* Ezek 2. 8. & 3. 1, 2, 3.

y Thus *Ezekiel* was bidden to *eat the Roll*; and it was in *his Mouth as sweet as Hony*, Ezek. 2. 8. & 3. 3. The eating of a Book signifies the due reading of it, digesting it, and meditating upon the matters in it. *z* It should be sweet in his Mouth, as it was the Revelation of the Mind and Will of God (which is sweet to all pious Souls; see *Jer.* 15. 16.) but in his Belly it should be bitter, being the Revelation of the Divine Will, as to the bringing such terrible Judgments upon an impenitent People.

10 And I took the little book out of the angels hand, and ate it up *a*, and it was in my mouth sweet as honey *b*, and assoon as I had eaten it, my belly was bitter *c*.

a According to the Command, *v. 9.* *b* As it was the Revelation of God's Will. *c* But when he came to think upon it, it was either so mysterious, that he could not comprehend it, or the matter of it was so sad, that it gave him great trouble.

11 And he said unto me, Thou must prophesie again *d* before many peoples, and nations, and tongues, and kings *e*.

d These words (as many think) evince this a Prophecy distinct from the former, he must prophesy again. *e* Who shall be concerned to hear what shall now be revealed to thee concerning the Rise of Antichrist, his *Rule* and *Tyranny*, and his Fall and Ruine, which are things began long before, during the Periods of time, when the six before-mentioned Trumpets sounded, but were not there clearly revealed; which things I will reveal unto thee, that thou, and after thee, the Ministers of the Gospel may in their several Periods reveal them in the hearing of many People and Nations, *&c.* so that hereby *John* (as some think) was constituted a Prophet to reveal the state of the Church under *Antichrist*, and his Tyranny, and finally his Ruine, which began at the sounding of the *seventh Trumpet*, *ch.* 11. 15. but when it shall be finished, God alone must inform the World by the Issues of his Providence.

CHAP. XI.

1 AND there was given to me a * reed like a rod *a*, And the angel stood, saying, Rise, and measure the temple of God *b*, and the altar, and them that worship therein *c*.

* Ezek. 40. 3, 1 &c.

a The next words tell us the use of this *Reed*. It was a *measuring Reed*, such a one as *Ezekiel* in his Vision, (*Ezek.* 40. 3.) saw in the Man's Hand. There, the measuring was in order to *the* Rebuilding, here, in order to preserving. *b* We cannot well understand what followeth, without understanding the Structure of the Temple. The *Jews*, for the place of their Worship, had first a *Tabernacle*, then a *Temple*. The Tabernacle was a moveable House, which they took down and carried about with them in their Journeyings, and pitched down when in any place they pitched their Tents. We read of it, *Exod.* 40. we read but of one Court in that, into which only the Priests and *Levites* entred; the People were without it, pitching their Tents round about it. It had in it an Altar of Gold for Incense, *Exod.* 40. 5. which stood before the *Ark*, *v.* 26, 27, and *v.* 29. and an Altar for Burnt-offering, which stood by the Door of the *Tabernacle*. The *Temple* was built by *Solomon*, 1 *King.* 6. and afterwards rebuilded by *Zorobbabel*, upon their return out of Captivity. That was builded with two Courts, an inner Court, 1 *King.* 6. 36. in which was the *Altar*; and an *outward Court*, which is called the *great Court*, 2 *Chron.* 4. 9. and in *Ezekiel* many times the *outward Court*. This is called *the House*, in the first Book of *Kings*, *ch.* 6. 17. It was in length *sixty Cubits*; the *Oracle* was within it, *v.* 19. where stood the *Ark* covered with the *Cherubims*. Into the inward Court the *Priests* and *Levites* only came; into the outward Court came any of the *Israelites*. *Herod*, upon the additional Building to the Temple, added another large Court, called the *Court of the Gentiles*; but that not being of God's Direction, nor in *Solomon's* Temple, or *Zorobbabel's*, is not here mentioned. This *Temple* was a Type of the Church under the New Testament, 1 *Cor.* 3. 17. 2 *Cor.* 6. 16. and is so to be interpreted generally in this Book. For the material *Temple* at *Hierusalem* was destroyed by the *Romans* more than 20 years before this Prophecy, never to be builded more; not one stone was left upon another; so that *John* here was bid to measure the Church. *c* Yet not the whole Church, but that part of it, which the inner Court typified; the Altar, and those that worshipped within that place where that was, which of old were only the *Priests* and *Levites*; and under the New-Testament signified those who were to be an *Holy Priesthood*, a *Spiritual House*, those that should offer up *Spiritual Sacrifices acceptable through Jesus Christ*, 1 Pet. 2. 5. who could indure a measuring by God's *Reed*, the Word of God.

2 But the court which is without the temple ‖ leave out, and measure it not *d*: for it is given unto the Gentiles *e*; and the holy city shall they tread under foot *f* * forty *and* two months *g*.

‖ Gr. *cast out.*

* Chap. 13. 5.

d There is no great doubt, but the same Persons are here to be understood by *the Court* which is *without the Temple*, (that is, without the inward Court) and the *holy City*, and by them, both the generality of those People, who come under the Name of the *Christian Church*, who are all of them, in some sense, an *holy People*, 1 Cor. 7. 14. (as all the *Jews* were) yet for the greatest part of them *John* is commanded to omit, or neglect them, as those who would not indure a measure by the *Reed*, and of whose Preservation God would take no such care, (*e.f.*) but give them up to the Gentiles to be trodden under foot. By which, many learned and good Men understand God's suffering *Antichrist* to have a Power over and against them. I find some, understanding by the *Altar*, and those that worshipped therein, the *Primitive Church*, that for some hundreds of years after Christ, kept close to the Divine Rule, whom God preserved, tho in the midst of the Ten first Persecutions: and by the *outward Court*, the Church after that time which God suffered to fall under the Power of the Beast, and *Antichrist*; that is, the *Papacy*, which are well enough called the *Gentiles*, as bringing in *Gentilism* again into the Church, and hardly differing in any thing, saving that the old Heathens owned many *Supreme Gods*, and these new Gentiles but *one*. God sheweth *John* here, that he would give up the *outward Court*; or this *holy City*, the generality of Christians, to these Gentiles, that they should rule, and dominear over them *g* for *forty and two Months*; the meaning of which, we shall by and by shew. A late pious and learned Writer differs a little in his Sense, as thinking that God here sheweth *John* something further, *viz.* That under this *sixth Trumpet*, he would give the generality of those called Christians, that will not indure the measure of the Reed, to over to Antichrist, that they shall turn *Papists*, and help to kill the Lord's Witnesses; of which we shall speak, *v.* 9. So as this is not a new Prophecy, but a continuation of what shall happen after the sounding of the sixth, and before the sounding of the seventh Trumpet: if so, I conceive that those words [*shall they tread under foot forty and two Months*] must be understood, until the end of the 42 Months; for the 42 Months being the whole time of *Antichrist*, or the *Beast*, must be in a great measure spent before the sounding of the sixth Angel. But it seems to be the Opinion of this learned Man, that a very great part of those who pretend to constitute the *reformed Protestant Church* at this day, but are but as the *outward Court*, not such as worship within the Oracle, shall, before the sounding of the *seventh Trumpet*, apostatize, and fall off to *Popery*, until *Antichrist's* 1260 days shall expire, and join with *Papists* in the killing of the *Witnesses*. The truth of which we must leave to the Providence of God in time to discover; altho whosoever considereth the face of things this day in *Europe* (within which the greatest part of the Christian Church is) will judge there is too great a probability of what this learned Man saith, but I dare determine nothing in it.

3 And ‖ I will give *power* unto my two witnesses *i*, and they shall prophesie a thousand two hundred *and* threescore days clothed in sackcloth *k*.

‖ Or, *I will give unto my two witnesses, that they may prophesie.*

i There hath been a great Dispute amongst godly and learned Men, who these two Witnesses should be: Some have thought them to be *Enoch* and *Elias*, who, tho long since glorified, they have thought (with no great probability, as I suppose any indifferent Person will judge) shall come again, and be killed on the Earth; yet this is the general Notion of the *Popish Writers*. Others would have them the two sorts of Gospel-Churches, one of which was made up of *native Gentiles*, the other of *Jews proselyted* to the Christian Faith. Others have interpreted it of the *Old-Testament* and the *New*: Others, of *some two eminent Divines*; and as to them there have been various Guesses: Others, of the *Ministers* whom God imployed upon the Reformation: Others, of a *Christian Magistracy* and *Ministry*. For my own part, the name of *Witnesses* is so often applied to the first Ministers of the Gospel, *Acts* 1. 19, 22. & 4. 33. & 22. 15. & 26. 16. & *Pet.* 5. 1. *Act.* 2. 32. & 3. 14. & 5. 32. & 10. 41. that I cannot but understand it of that faithful part of the Ministry, who preach the Gospel faithfully during the whole Reign of Antichrist. Neither do I think that the Number two at all relates to their Number, but to their Witness-bearing: *Two* being the Number which God ordained as sufficient to establish all civil Things, *Deut.* 17. 6. & 19. 15. *Matt.* 18. 16. *Heb.* 10. 28. justers there be a regard had to those pairs, which all along the Old-Testament have Testimony for God; *Moses* and *Aaron*; *Caleb* and *Joshua*, *Elijah* and *Elisha*; and after the Captivity *Zorobbabel* and *Jeshua*, and the two *Olive-trees* mentioned *Zech.* 4. 11, 14. to which plainly this Text hath Relation, *v.* 4. To which some also add *Abraham* and *Lot*, *Ezra* and *Nehemiah*, *Haggai* and *Zechariah*, *Paul* and *Barnabas*, *Peter* and *John*: And none, that when Christ first sent out his Apostles, *Matth.* 10. he sent them out *two* by *two*. *k* We read before, that the holy *City*, that is, the true Church, should be trodden under foot by the Gentiles *forty and two Months*; we read here, that the Witnesses should *prophesie in Sackcloth* 1260 days; it is apparent, that in the prophetical style a Day signifies a Year, *Num.* 14. 34. *forty Days, each Day for a Year shall ye bear your Iniquities, even forty Years.* So *Ezek.* 4. 6. *I have appointed thee each Day for a Year*; so *Dan.* 9. 24. the 70 Weeks must signifie 490 years, (for in 70 Weeks there are 490 days) or else the Promise as to the Coming of the *Messiah*, failed. So the Prophetical Year contains 360 Years, and the Prophetical Month 30 Years (for they did count 30 Days to each Month) so 42 Months are just 1260 Days, that is, 1260 years We shall find, *ch.* 12. 6. that the Woman (that is, the Church) was in the Wilderness just this time, 1260 Days, and in *chap.* 13. 5. This was also the time of the Beast that rose up out of the Sea, having seven Heads, and ten Horns, and upon his Horns ten Crowns: By which it appeareth, that these four things ran all parallel at the same time; the Beast arising, and exercising his Power, the New Gentiles trampling upon the Church, the holy City; the Woman's abiding in the Wilderness, and the Witnesses prophesying in Sackcloth. If we could find out where any one of these began, we should find out the time of all the rest. Those who fix the rise of the Beast in or about 400, must add to this 1260. Then in 1660, Antichrist's Reign should have determined, and also the time of the Churches Persecution; and the time when faithful Ministers should prophesy in Sackcloth: but if the Rise of the Beast were in the Year 500, the Expiration must be in 1760; if it be fixed in 600, all these things will determine 1860; for the same Number of Days being assigned to all the four, it is manifest that all four began together, and shall end together, and that at the end of twelve hundred and sixty Years after the beginning of them. For my own part, I look upon it as very hard to determine: but the Difficulty lies in finding out the time when the *Beast* first arose; for that being once found out, it is easie to conclude from Scripture, when both the *Papedome* shall have an end, and the calamitous time for the Church, especially the Ministry of it, shall cease. That which God sheweth *John* in this Verse, is only, That his faithful Ministers that should truly reveal his Will, (which is here called Prophesying) should have a mournful time for *twelve hundred and threescore Years.*

4 These are the two olive-trees *l*, and the two candlesticks standing before the God of the earth *m*.

l Here is a manifest Allusion to *Zechariah's* Vision, *Zech.* 4. 3, 11, 14. tho with some little Difference. He saw a *Candlestick all of Gold, with a Bowl upon the top of it, and his seven Lamps thereon, and seven Pipes to the seven Lamps which were upon the top thereof: and two Olive-trees by it, one upon the right side of the Bowl, and another upon the left side thereof*, *v.* 12. The Angel tells him, That these two *Olive-branches which through* [*the*] *Golden Pipes did empty the Golden Oyl out of themselves*, were the *two anointed ones* [or the two *Sons of Oyl*] *that stood by the Lord of the whole Earth*. By which some understand *Zorobbabel* and *Joshua*; some, those godly Magistrates and Priests, which after the Captivity of the Jewish Church had have, and sufficiently gured a Gospel-Ministry, who being filled with *Knowledge* and *Grace*, should feed the Lord's Church (as Pastors *after his own Heart*) *with Wisdom and Understanding*, from the Gifts and Graces of God's Holy Spirit, which they should receive; which further confirmeth me, that by the *two Witnesses*, *v.* 3. we are to understand a godly *Magistracy* and *Ministry*; (or rather the *latter* only, to whom Prophesying most strictly agreeth) and who have a more special Relation to the Candlesticks here mentioned; by which Churches are meant, *ch.* 1. 20. *m* In *Zechariah's* Vision was but one *Candlestick*, How comes here a mention to be made of two? Mr. *Mede* confesseth himself at a loss here, unless here another Candlestick be added to signifie the Gentiles Conversion to Christ. Others think that it destroyeth the small number of Gospel-Churches that should be left. They were reckoned seven, *ch.* 1. 20. here they are reduced to two; possibly it may denote the different state of God's Church. In the Old-Testament God had but one Church, *viz.* that of the Jews; but now he hath many Churches, and they are all fed from faithful Ministers, as *Olive-Branches* pouring out their Oyl of Grace and Knowledge upon them.

5 And if any man will hurt them *n*, fire proceedeth out of their mouth, and devoureth their enemies *o*; and if any man will hurt them, he must in this manner be killed.

n That is, my faithful Ministers, the two Olive-branches before-mentioned, which fill the Candlesticks with Oyl. *o* Here is a plain Allusion to the Stories of *Moses* and *Elias*, calling for Fire from Heaven; but God sheweth, that the Victory of his Ministers under the Gospel shall not be by a miraculous Fire called for down from Heaven (as *Elias*, hurt the Captains and their Bands sent to apprehend him) but by *Fire out of their Mouths*, according to that, *Jer.* 5. 14. *Behold, I will make my words in thy mouth fire, and this People wood, and it shall devour them*; See also *Jer.* 1. 9, 10. This also is according to *Zechariah's* Vision before-mentioned, and the Revelation of the Will of God in it, *v.* 6. *Not by Might, nor by Power, but by my Spirit, saith the Lord of Hosts.* The meaning is, That they shall be too hard for them, either by their faithful, lively, and powerful preaching, or by their fervent Prayers.

6 These have power to shut heaven, that it rain not in the days of their prophecy *p*; and * have power over waters, to turn them to blood *q*, and to smite the earth with all plagues, as often as they will *r*.

* Exod. 7. 19.

p It is plain, that here is an Allusion to *Elias*, who *prayed earnestly that it might not rain, and it rained not on the Earth by the space of three years and six Months*, James 5. 17. See the Story, 1 *King.* 17. 1. and *q* to *Moses*, who turned the Waters into Blood in *Egypt*; *r* and after was an Instrument to smite the Land of *Egypt* with Plagues. But what Power analogous to this the Ministers of the Gospel have had, or have, is not easie to determine. It is certain, the Apostles had a miraculous Power, but they rarely used it, but in doing good to Men; *Ananias* and *Saphira* indeed were struck dead upon their Word, *Acts* 5. and *Elymas* the Sorcerer was *struck blind* by them; but this Power is long since ceased. Mr. *Mede* understands this Power of the *Keys* of Doctrine, and *Church-censures* the Ministers of the Gospel should be intrusted with; so as they should not preach the Gospel unto such as contemned their Ministry, by the withholding of which means of Grace, also they would be deprived of the Dew of heavenly Grace. And, indeed, this seemeth more proper than to understand it of the *Keys of Discipline*; for what Power of this Nature have Ministers over those who are without? I take a general Explication to be the best. If any hurt them, God shall revenge their Cause, not only by spiritual, but by temporal Judgments, bringing all manner of Evils upon their Adversaries. They are said to have Power to do it, because God will do it in the Revenge of the Injuries done unto them.

7 And when they shall have finished their testimony *s*, * the beast that ascendeth out of the bottomless pit *t*, † shall make war against them *u*, and shall overcome them, and kill them *w*.

* Chap. 17. 8.
† Dan. 7. 21. Zech. 14. 2.

s Ὅταν τελέσωσι; Mr. *Mede* notes, that this is ill translated by the *Preterperfect Tense*: the true English of it is, when they shall be about to finish their Testimony: When they have prophesied in Sackcloth the most of their twelve hundred and sixty years, they shall meet with *ultimum conatum Antichristi*, the last Struggle of the Beast for life. *t* That is, the *Beast* mentioned, *ch.* 13. 1, 4. (by which the *Papacy* is meant whom they have plagued all the time of their Prophecy, tho continual Sufferers from it) shall get life again, and make one push more, possibly the sharpest yet made, *w* and be too hard for them, and kill them. It is a great Question, Whether this be to be understood of taking away their natural Lives, or of *a civil Death* relating to them as *Witnesses*, making them as if they were naturally dead. The latter of these seemeth to me, much the more probable, for these Reasons; 1. Supposing the godly Magistracy, or Ministry, or the latter alone, to be the *two Witnesses*, it doth not seem probable that ever the *Papacy* shall so far prevail, as to kill all such over the face of the whole Church. 2. Neither is the Holy Ghost here speaking of them as Men, but as *Witnesses*. 3. Nor would either Friends, or Enemies suffer dead Bodies to be unburied three days and an half, in the Street of a great City, as *v.* 8, 9. 4. Neither is their Resurrection mentioned, *v.* 11. to be understood of a corporal Resurrection. I take therefore the killing here mentioned, to be understood of a destroying them as Witnesses, turning Magistrates out of their Places, and Ministers out of their Places, tho it be not probable that such a Malice and Hatred as should cause this, should terminate without the Blood of some of them; but that surely is not the thing principally here intended.

8 And their dead bodies *shall lie* in the street of * the great city, which spiritually is called Sodom and Egypt *x*, where also our Lord was crucified *y*.

* Chap. 17. 18. 5.

x Their Bodies dead, in the Sense before-mentioned, shall continue so for *three days and an half* (of which we shall speak, *v.* 11.) But what is here meant, 1. by the *great City*? 2. By the *Street of the great City*? Some, by the great City, would have *Hierusalem* understood; but that was now far from a great City, nor do the Addition of those words in the latter end of the Verse prove it; for Christ was not crucified in that City, but without the Gates. Most judicious Interpreters, by the *great City*, here understand *Rome*, which is seven or eight times (under the name of *Babylon*) so called in this Book, *ch.* 14. 8. and *ch.* 16. 19. & 18. 10, 16, 18, 19, 21. nor is

is any other City but that so called. This great City is here said in a spiritual Sense, to be *Sodom* and *Egypt*; *Sodom* for Whoredom and Filthiness; *Egypt*, for Oppression of the Lord's *Israel*. As to the second Question, what is here meant by *the Street of the great City?* Mr. *Mede* hath irrefragably proved, that it cannot be meant of any *Parish*, or such place in this City, as we call a *Street*. 1. Because our *Lord was crucified* neither in any Street, or Parish, or any other place within the Walls of *Hierusalem*. 2. Both *Hierusalem* and *Rome* had many more than one Street. 3. Because the Bodies being dead, doubtless lay in the place where they were slain; but Men do not use to fight in the Streets of Cities. 4. Nor was that a Place for all People, Kindred, Tongues, and Nations, to see them in. He therefore rightly judgeth, that the *Greek* word which we translate a *Street*, signifies the Territories and Jurisdiction of this City. See what he saies to justific this in his *Clavis Apocal.* 40. *p.* 138. *y* And this makes the last clause plain; for tho our Lord was not crucified within any City, or in the Street of any City, yet he was crucified in a place belonging to the Jurisdiction of the *Roman Empire*; and it is very likely that it is in *Europe* that the *Witnesses* shall be slain, which, in this Sense, was all of it a *Street* belonging to the City of *Rome*.

9 And they of the people, and kindreds, and tongues, and nations *z*, shall see their dead bodies three days and an half *a*, and shall not suffer their dead bodies to be put in graves *b*.

z That is, a Multitude of People of all sorts shall take notice of this Suppression of these two Witnesses in their bearing witness for God, and all the cruel dealings with them. *a* There are great Disputes what time these three days and an half denote; it cannot be understood of three natural, or artificial days: for (as it is noted by the most judicious Interpreters) this is much too short a time for all People to see their dead Bodies, to rejoice over them, and to make merry, and to send Presents one to another in Testification of the Satisfaction of their Lusts, upon the Victory got over them. I find some understand these three days and an half, of the 1260 years, wherein they prophesied in Sackcloth, *v.* 3. which they thus make out; they first conclude, that these are prophetical days, and so signifie three years and an half; then they resolve each of those years into days, and count 3 times 360 days; (for in those Countries they say the Year was counted to contain but 360 days) to which they add 180, the half of 360, for the half day, which make up 1260 days, or 42 months; which is the just time both of the Beasts Reign, and of the Womans abode in the Wilderness, and of the Witnesses Prophesying in Sack-cloth, and of the Gentiles treading down the outward Court; but it seems very hard, thus first to make the three days three years in a Prophetical sense, and then again to resolve those years into days, and make those days so many more years; this looks as much like Oppression to the Text, as the counting Interest upon Interest to a Debtor. 2. It plainly confounds the time of the Prophecying of the Witnesses in Sack-cloth, with the time of their lying dead. Now although the time of their lying dead must be within the 1260 days, in the latter end thereof (for it must be within the Beasts 42 months, mentioned *chap.* 13. 5.) yet it seems hard to make it as long as the Beasts Reign. It certainly signifies a time toward the end of the Beasts Reign, when there shall be a more eminent and universal suppression of the faithful Witnesses of Christ than ever was before: It seemeth therefore rather to be understood more generally for a short time; as much such a phrase or way of speaking is used, *Hosea* 6. 2. or else for a determinate time of such three years and an half as we ordinarily count. I must confess the *half day* being added, makes me more incline to the latter; for though it be usual with us to express a short time by *two or three days*, and this seems by that Text of *Hosea* to have been an ancient way of speaking, yet we do not use to put in *half days* when we so speak. I do therefore agree with those who think the time here specified is, to be understood of three ordinary years and an half; and the rather, because this is the very time that Christ was under the power of the *Pharisees*. As three days (that is, part of them) was the time of his being under the power of Death; so three years and an half was the just time of all the indignity that he suffered from his manifestation to the World, to his Death. And (as we read in the 1 *Maccab.*) it was the just time of *Antiochus* his oppressing of the *Jews*, whom Divines judge that *Daniel* in his 11th Chapter makes a Type of Antichrist. *b* Divines are divided whether these words are to be understood of Enemies or Friends. If it be to be understood of Friends, the Death being a civil Death, principally that was spoken of, is signified the Providence of God so working for his *Witnesses*, by the adherence of a party to them, that their Adversaries the *Popish* party should not wholly extinguish them, which hath been seen all along the Story of the Church; though their Adversaries have been warring against them, overcome and kill'd them, yet they have not been able to bury them; nor shall they be able to do it at this last pinch, when they shall have a greater Victory over them than ever before, and *kill them* to a further degree. But methinks the phrase rather signifies this, an act of Enemies, who to shew their further malice to them, and contempt and scorn of them, are said to be so inhumane, as not to suffer their dead Bodies to be buried.

10 And they that dwell upon the earth *c* shall rejoice over them, and make merry, and shall send gifts one to another *d*, because these two prophets tormented them that dwelt upon the earth *e*.

c It is plain by the repeating of the same words in the close of the Verse, that by those that *dwell upon the earth* are meant *earthly carnal Men*, whether *Papists* or *Atheists*; Men that are mad upon their Lusts; for these are those in whose Consciences faithful and powerful Preaching breeds a torment and uneasiness, so as they always count Godly Ministers their Enemies (as *Ahab* told *Elijah*) and are not able to *bear their Words* (as the *Israelites* could not bear the words of *Amos*.) *d* These therefore shall keep Holiday, when they see these their Enemies conquered, and shew all signs and expressions of Joy. These Preachers were they that hindred them from a quiet sleep in their Beds of Lusts. *e* And though they fought against them only with a Fire going out of their Mouths, as Prophets declaring the Will of God to be contrary to their lewd practices, and denouncing God's Wrath against those that did such things; yet their Preaching made their Heads ake, partly by alarming their Consciences so as they often flew in their faces; and by it they were exposed to the reproach of People, as living directly contrary to the Divine Rule, and in defiance of his Law; thus they *torment* wicked Men, who therefore always did, and always will triumph in their suppression, or in any evil that shall befalle them. And as they see their suppression greater than ever before, (as it will be undoubtedly during these three years and an half,) so the Triumph of lewd and wicked Men will be proportionably more, tho it will be but like a Widows Joy for a short time, for it will appear that their dead Bodies were not put into the Grave.

11 And after three days and an half *f*, the Spirit of life from God entred into them, and they stood upon their feet *g*, and great fear fell upon them which saw them *h*.

f After that short time which God had determined for *Antichrist* (just before his time should be expired) or after the precise time of forty two months, or three years and an half was expired, when the *Gentiles* thought they had fully prevailed, and should be no more troubled with *Christ's Witnesses*. *g* God who alone can quicken the dead, reviveth them, and restoreth them again to their employment as his Prophets; for it is plain this cannot be understood of a corporal Resurrection; for 1. Their Death was not of that nature; nor, 2. Doth the Scripture give us any hints of any such Resurrection before the coming of Christ to the last Judgment. *h* This strikes a great fear into all their Enemies, amazed to think what God was about to do, and rightly presaging this would be their ruine.

It is a great question now, whether the time here spoken of for slaying the Witnesses, and their rising again, be past, or yet to come. I must confess the *Papacy* had got such a Victory over the faithful Witnesses of Christ for some Ages before the *Reformation* began in *Germany* about 1517, and there was so sudden a resurrection of them in the first Reformers brought to pass, and carried on by such a stupendious series of Providences, that I cannot wonder that some did think the time past: But we who have our-lived that time more than 150 years, seeing the *Tacks* (whom all judicious Interpreters make the four Angels bound by the River *Euphrates* loosed) still so rampant; and the Papacy still so predominant, and daily treading down the outward Court, have no reason to judge the *slaying of the Witnesses* yet over, at least that they are yet risen, and standing upon their Feet; or that the *seventh Angel* hath yet sounded; but that we are as yet under the period of time signified by the sounding of the *sixth Trumpet*; and to expect a further degree of this Evening before it will be Light over the Universal Church, (for we must not think any particular Church intended here,) and this appears most probable also from what followeth before the sounding of the seventh Angel, *v.* 15.

12. And they *i* heard a great voice from heaven, saying unto them, Come up hither *k*, And they ascended up to heaven in a cloud, and their enemies beheld them *m*.

i That is the two Witnesses so often before spoken of. *k* Heard God by a singular *Providence* calling them again to their former work and station in his Church; or (as some) to an higher, and more famous place in his Church than they formerly enjoyed; for by *Heaven* the most and best Interpreters understand the Church, as it often signifies in this

this Book. *m* And this was done in the face of their Enemies. In this sense of this Verse *f* find the generality of judicious Interpreters agreed.

13 And the same hour *n* was there a great earthquake *o*, and the tenth part of the city fell *p*, † Gr. *Names of men.* and in the earthquake were slain † of men seven thousand *q*; and the remnant were affrightted *r*, and gave glory to the God of heaven *s*.

n That is, about the same time, when the Spirit of Life from God entred into the Witnesses, and they were again restored. *o* By Earthquake doubtless is here meant a great confusion in the World, and shaking of Nations by Differences one with another, and Wars; see the Notes on *chap.* 6. 12. By the City is doubtless meant the great City before named, spiritually called *Sodom* and *Egypt*, elsewhere *Babylon*; by which *Rome* is to be understood. What is meant by the tenth part of it falling, is not so well agreed; some by it understanding many Kingdoms fallen off from its Jurisdiction: Others a great part of its Tribute or Dominion. *q* These words seem to intimate that the restauration of the Witnesses shall not be without opposition, and that the opposition shall not be great, 7000 is a small number to fall in such a quarrel: but the *Papal* party shall appear to have cheated the World so with their Impostures, and so to have imposed upon them, that the World shall grow sick of them, and when the time comes for God to put a final period to them, the number shall be but few that adventure for them. *r* Others shall be affrightted, either from their own Consciences, or from the stupendous Dispensations of Divine Providence in the fall of the great City. *s* And give Glory to God, by confessing their Errors, and turning to an ingenuous and sincere acknowledgment of the Truth. Instead of worshipping Saints and Angels and Images, worshipping the True and Living God of Heaven and Earth only.

14 * The second woe is past *t*, *and* behold, the third woe cometh quickly *u*. * Chap. 8. 13. & 9.12. & 15.1

t That is, here endeth the misery that is like to come upon the World in that period of time which shall follow the sounding of the Sixth Trumpet. *u* The third Woe signifies those Calamities which should come in that period of time prophesied of by the sounding of the *seventh Trumpet*; this makes a late learned Author think that all that which went before, *v.* 9. The Gentiles treading down the outward Court, the slaying of the Witnesses, and their resurrection must be under the sixth Trumpet, which Period endeth not until the Churches Enemies be ready to be destroyed; whose Destruction is afterwards opened to us in the Angels pouring out their Viols.

15 And the * seventh angel sounded *w*, and there were great voices in heaven, saying *x*, The kingdoms of this world are become † *the kingdoms* of our Lord, and of his Christ, and he shall reign for ever and ever *y*. * Chap. 10. 7. † Chap. 12. 10.

w The last of those Angels mentioned *chap.* 8. 2. *x* St. *John* in his Vision heard great acclamations and shoutings for the Victory which Christ and his Gospel had got over the Beasts. *y* So that a great part of the World, casting off the *Papacy* that new *Gentilism*, together with all their abominable Idolatries and Superstitions, embraced the truth of the Gospel. Here ariseth a great Question, whether the seven Vials, of which we shall find the fifteenth Chapter treating, do belong all to the *seventh Trumpet*, or some of them belong to the sixth Trumpet, of which mention hath been before made. Great Divines are on both sides as to this Question, Mr. *Poole* in his Latine *Synopsis* hath collected together their reasons, of which I shall give a short account, leaving my Reader for a fuller satisfaction to the Latin *Synopsis*.

Those who think that the seven Vials do all relate to the seventh Trumpet, and contemporize with it, in defence of their Opinion say,

1. That the seven Seals, and the seven Trumpets, and the seven Vials, are all mentioned in the same form of speech, and therefore the seven Vials are not to be divided, some to one Trumpet, some to another.

2. Because the seventh Trumpet and the seven Vials are one and the same thing, nothing being revealed under the seven Vials which doth not belong to the seventh Trumpet; they agree in their Titles of *Woes*; in the nature of the Revelations, in their Objects, both the one and the other declaring the ruine of Antichrist; both of them are mentioned as the last Plagues to come upon the World before the Last Day.

3. All the Vials are of the same nature, declaring but the Judgments by which God setting up the Kingdom of Christ, would ruine Antichrist, they only differ in the degrees of the Plagues, each one rising higher than the other.

4. The seventh Trumpet cannot declare the ruine of Antichrist, unless the seven Vials be poured out under it, for they shew the means by which he must be destroyed.

5. The seventh Trumpet soundeth immediately upon the slaying of the Witnesses, and contemporizeth with the whole course of their renewed Liberty, and therefore the Period signified by it, must be before the Fall of Antichrist declared by the sixth Vial.

5. The seventh Trumpet soundeth immediately after the expiration of the 1260 days; before the end of which none of the Vials were poured out.

Those who think that diverse of the Vials were poured out, or shall be poured out before the sounding of this seventh Trumpet say,

That the Beasts Kingdom beginning to fall under the *sixth Trumpet*, several of the *Vials*, declaring the degrees of his falling, must belong to *that*. It appeareth by all we have in this Chapter from *ver.* 7. to 15. that Antichrist's Kingdom was in a great measure weakned under the sixth Trumpet, particularly from *ver.* 11. to 13. To which those who think that all the *Vials* related to the seventh Trumpet say, That they grant that there were some preparations to the final ruine of Antichrist, during the period of the *sixth Trumpet*, but the seven Vials signify the further progress and perfection of his ruine, which falls under the period signified by the seventh Trumpet; this being premised, I proceed with the Text. *y* It is doubted here whether those words, *are become the Kingdoms of the Lord and his Christ*, be to be understood as being actually so, or now beginning to be so. Those who make the sense that they now actually were so, must understand the time to be the Day of Judgment, or some time next to it, and consequently must think that five at least of the seven Vials, mentioned *chap.* 16. belonged to the sixth Trumpet. Those who make the sense, *are beginning to become the Kingdoms of the Lord*, or *shall shortly be so*, may make all the seven Vials to belong to the seventh Trumpet; by becoming the Kingdoms of the Lord Christ, he means in outward Profession: So as Antichrist shall reign no more, but they shall be ruled by the Officers of the Lord Christ, until they be taken up to reign with him in Glory.

16 And the * four and twenty elders which sat before God on their seats, fell upon their faces, and worshipped God *z*, * Chap. 4. 4. & 5. 8.

z I take this to signify no more than the Triumph of the Saints and Angels in Heaven upon this Victory of the Lord over Antichrist, and the promotal of Christ's Kingdom; and certainly if there be joy in Heaven upon the Conversion of *one sinner*, as we are told *Luke* 15. 7. we must imagine a much greater joy upon the Conversion of Nations and Kingdoms unto Christ.

17 Saying, we give thee thanks, O Lord God Almighty, which art, and wast, and art to come *a*, because thou hast taken to thee thy great power, and hast reigned *b*.

a It is a *phrase* denoting God's *Eternity* and *Immutability*, we met with it before, *chap.* 4. 8. *b* Those Celestial Beings bless God for exerting his Power, and recovering the Kingdom of Christ out of the hands of Antichrist, and setting his King upon his holy Hill of *Zion*.

18 And the nations were angry *c*, and thy wrath is come *d*, and the time of the dead that they should be judged *e*, and that thou shouldst give reward unto thy servants the prophets *f*, and to the saints *g*, and them that fear thy name, small and great *h*, and shouldst destroy them which destroy the earth *i*. ‖ Or, corrupt.

c Those who have not been of thy true *Israel*; but old or modern Gentiles, they have been angry long enough. *d* Now it is time for thee to shew thy self angry, and thou hast begun to do it. *e* The time is come for thee to judge the cause of thy faithful Witnesses, and all those who have died in testimony to thy Truth. *f* And for thee to reward such as have faithfully revealed thy Will. *g* And not only them, but all thy Holy Ones. *h* Without respect to their quality in the World, be they little or great. *i* The time also is come, when thou hast destroyed, or wilt destroy that Antichristian Brood, which so long hath plagued the Earth, and destroyed thy People in it.

19. And * the temple of God *k* was opened in heaven *l*, and there was seen in his temple the ark of his Testament *l*: and * there were lightnings, and voices, and thundrings, and an earthquake, and * great hail *m*. * Chap. 15. 5. * Chap. 16. 18. * Chap. 16. 21.

k Some hereby the *Temple of God*, understand the representation of the *Temple* in *Hierusalem*; others understand the *Church Triumphant*; others the Church of Christ militant here upon Earth. *l* Accordingly by *Heaven* they understand either the natural Heavens, or the Christian Church; it seemeth to be a plain allusion to the *Jewish Church*, whose *Temple* was ordinarily shut up in the time of Wicked and Idolatrous Princes, who regarded not the true Worship of God; so as all the time of *Saul's* Reign the Ark abode in the private House of *Obed Edom*; and when *Joshah* came to Reign, he found the *Temple* neglected, all the days of his Father *Amon*, and

and Grandfather *Mesaiah*, and the Book of the Law in the Hebrew. But when good Princes came to the Throne, such as *Hezekiah* and *Josiah*, they opened the *Temple*, restoring the true Worship of God: So under the *New-Testament*, during the whole Reign of *Antichrist*, where he prevails, Idolatry and Superstition obtain, and the true Worship of God is suppressed: but his time being now expiring, God sheweth *John* that there shall be a restoring of the true Worship of God, and a Liberty both to Ministers and People to worship God according to his Will. For tho *Antichrist* was not yet wholly destroyed, nor his Party extinguished, yet he had lost his Power and Dominion, and God was now beginning to reckon with him for the Blood of his Saints, which was all to be done before all the Kingdoms of the World should become the Kingdoms of the Lord Christ. *l* In the Temple of old, the Ark of the Covenant was the great Symbol of God's Presence; hence God is said to have dwelt betwixt the *Cherubims*. In the Ark were the *two Tables* of the Law; so as this Phrase may either note the pure, free, and ordinary expounding of the Law of God, which should be upon the Down-fall of *Antichrist*; or the Presence of God with his Church in that more pure and reformed state. *m* But such a Work of Providence being not like to be effected without the Ruine of Antichrist, God sheweth it shall be ushered in with *Lightnings*, and *Voices*, and *Thundrings*, and *great Hail*; by terrible things in Righteousness (as the *Psalmist* speaketh.) The Consequents of which, were the seven *Vials*, of which we shall read, *ch.* 16. pouring out Plagues upon the *Antichristian* Party, until they should be wholly rooted out, and Christ alone should be exalted in his Church, and rule as King upon his holy Hill of *Zion*.

From this mysterious Portion of holy Writ thus opened, it appareth that God, in these foregoing Chapters, hath (tho more summarily) instructed his Prophet in what should come to pass to the final Ruine of the *Roman Empire*, (considered as *Pagan*, that is, till *Constantine's* time) and also of the Reign of *Antichrist*. From whence it must needs follow, that whatsoever followeth this Chapter, and cannot be applied to the time of Christ's Kingdom, must contemporize with something which went before, and belong to some Period comprehended under the Vision of the Seals, or of the Trumpets. The three next Chapters are judged to relate wholly to things past, God therein representing to his Prophet the State of his Church (as some think) from the Nativity of Christ, however, from his time, during the whole time that *Rome* continued *Pagan*, or should continue *Antichristian*. The following Chapters shewing the gradual Destruction of *Antichrist* by the seven last Plagues.

CHAP. XII.

1 AND there appeared a great ‖ wonder in heaven *a*, a woman clothed with the sun *b*, and the moon under her feet *c*, and upon her head a crown of twelve stars *d*.

‖ Or, sign.

a I see no reason to doubt, but that *John* was all this while in Heaven, whither he was taken up, *ch.* 4. 2. where he saw in a Vision a great Wonder, or a most remarkable thing. *b* I find all valuable Interpreters agreeing, that this Woman represented the Church, well enough compared to a Woman; 1. As she is the Spouse of Christ (tho here expressed as his Mother. 2. As the Woman is the weaker Sex, and the Church hath always been the weakest part of the World, (I look upon the Interpretation of it by Popish Authors, with reference to the *Virgin Mary*, as very idle; for When did *she flie into the Wilderness?* When was she with Child, and pained to be delivered?) *Interpreters* also are as well agreed, that by the *Sun*, with which she is said to be clothed, is meant Christ, called the *Sun of Righteousness*, Mal. 4. 2. and he who giveth Light, *Eph.* 5. 14. And Believers (of whom the Church consists) are said to have *put on Christ*, Rom. 13. 14. *Gal.* 3. 27. *c* By the *Moon*, most understand the *World*, by reason of its mutability and incertainty, which the Church of Christ despiseth, and hath under her feet, minding Heaven and heavenly Things. But Mr. *Mede* rather understands it of the *Jewish Worship*, which as to its times, was much directed by the Moon; which *Hand-writing which was against us* (the Apostle tells us, *Col.* 2. 14.) *Christ took away, nailing it to his Cross*; so as the Gospel-Church hath it under her Feet. The Apostle calls them *carnal Ordinances*, Heb. 9. 10. and *the Rudiments of the World*, *Col.* 2. 20. yea, *beggarly Elements*, Gal. 4. 9. *d* The Ministry of the Gospel, preaching and building upon the true Foundation, the Doctrine of the Prophets, and twelve Apostles, which is the Honour of any Church.

2 And she being with child, cried *, travailing in birth, and pained to be delivered *e*.

* Not with *Christ* considered *personally*, who was long before brought forth by the *Virgin Mary*; but with the Truth, and Gospel of Christ, or with *Christ mystical*, desiring to bring many Children to the Kingdom of Christ; or to bring forth *Christ* in the Souls of others; of this Burden and Labour she desired to be delivered. The Phrase is judged to signifie both the Primitive Churches earnest desire to propagate the Gospel, and also her many Sufferings for that Endeavour.

3 And there appeared another ‖ wonder in heaven *f*, and behold, a great red dragon *g*, having seven heads *h*, and ten horns *i*, and seven crowns upon his heads *k*.

‖ Or, sign.

f There appeared to *John*, being yet in his Vision, another amazing Sight, which was a Sign or Type of something differing from what it appeared like. *g* See *ch.* 17. 9, 10. Most judicious Interpreters, by the *great red Dragon*, understand the *Roman Empires* that first persecuted the Christian Church, of which *Claudius* was the first; yet some understand it of the *Devil*, the old Serpent; but the most, and best Interpreters understand it of the *Pagan Emperors*, by whom the Devil did this Work, called a *great Dragon*, because of the Vastness of that Empire; and a *red Dragon*, for their Cruelty against the Christians. *h* The Holy Ghost, *ch.* 17. 9. hath expounded these seven Heads, by seven Mountains. *i* The ten Horns are thought to signifie the ten Provinces belonging to that Empire; the Governours of which, ruled like ten Kings. It is expounded by ten Kings, *ch.* 17. 12. *Strabo* tells us, That *Augustus Cæsar* divided the whole Empire into 26 Provinces; ten of which being more quiet, he gave to the People to govern, the other ten he reserved to his own Government. *k* The seven Crowns are expounded by seven Kings, *ch.* 17. 10. of which we shall speak more when we come so far.

4 And his tail *l* drew the third part of the stars of heaven *m*, and did cast them to the earth *n*: And the dragon stood before the woman which was ready to be delivered, for to devour her child assoon as it was born *o*.

l The Tail of the *red Dragon* signifies his followers, his civil and military Officers, whoever were by him imployed to execute his Commands. *m* By the *Stars* here, are either meant the Ministers of the Christian Church, or the Professors of it. *n* Turning them out of their places and stations, making them as useless as he could. *o* That is, *before the Church* that was ready to propagate itself, watching upon her Increase to devour them. I take this to be a much more probable Sense than theirs, who understand it of *Christ*; For I know not, with reference to him, who should be understood by the *red Dragon*. Mr. *Mede* hath ingeniously observed, that *Pharaoh* was a Type of this *red Dragon*. He is resembled by a Dragon, *Psal.* 74. 13. *Isa.* 27. 1. *Ezek.* 29. 3. and watched upon God's ancient Church to destroy it, as the *Pagan Emperors* did upon the Christian Church.

5 And she brought forth a man-child *p*, * who was to rule all nations with a rod of iron *q*: and her child was caught up unto God, and to his throne *r*.

* Chap. 19. 15.

p By this Man-child, some understand *Constantine the Great*; others understand *Christ mystical*, or many Children brought forth unto God. As the *Jews* multiplied, do *Pharaoh* what he could to destroy them, so the Church increased, notwithstanding all the Malice and Rage of her Enemies. *q* Interpreters accordingly are divided concerning the Person or Persons here spoken of, that should rule all Nations with a *Rod of Iron*. It was prophesied of Christ, *Psalm* 2. 9. That he *should break the Nations with a Rod of Iron*. It is applied to the Servants of Christ, who overcome, and keep Christ's words to the end, *ch.* 2. 27. So, as it is here applicable to Believers, whom the Church should bring forth, who shall judge the World, (as the Apostle tells us) and I had rather thus interpret it, than concerning *Constantine the Great*. *r* These words are something hard to be interpreted. To interpret it of Christ's being taken up into Heaven, is to turn a mysterious Prophecy into a plain Relation, or History of things past. To interpret it concerning *Constantine the Great*, seemeth very hard; for how was he, more than any other Christians, *caught up to God*, and to his Throne? If we say, when he died, so are they; if we say, the *Imperial Throne* is here understood by *God's Throne*, it seemeth to me very hard; for altho of Magistrates God saith, *I have said ye are Gods*, yet their *Thrones* are never called God's Thrones; I had rather give this Phrase a more general Interpretation, viz. God took this *Offspring* of the Woman into his *Royal Protection*, so as the *Dragon* could not devour it, it was out of his reach.

6 And * the woman fled into the wilderness *s*, where she had a place prepared of God *t*, that they should feed her there † a thousand two hundred *and* threescore days.

* Vers. 14.
† Chap. 11. 3.

s As the *Israelites*, when they fled from *Pharaoh*, went into the Wilderness; and *Joseph* watched upon by *Herod*, fled into *Egypt*; so the Church did hide herself during the Antichristian Persecutions, every one shifting for themselves as well

well as they could; *t* God providing for them in some more obscure places.

7 And there was war in heaven *u*; Michael and his angels fought against the dragon, and the dragon fought and his angels *x*;

x By Heaven, in this place, doubtless is meant the Church of God; and supposing that the Pagan Emperors are to be understood by the *Dragon*, (which is pretty generally agreed) there can be no great doubt, but by this *War in Heaven*, is to be understood those Persecutions which the *Primitive Church* indured betwixt the years 64 and 310. *x* The two Parties were the *Pagan Emperors*, and their Officers, and Party, and *Michael* and his *Angels*. But who is here meant by *Michael and his Angels*? Some, by this *Michael*, understand a *principal Angel* called the *Archangel*, Jude 9. one of the chief Princes, *Dan.* 10. 13. Others, by *Michael* here understand Christ himself, who, they think, is understood by *Michael*, Dan. 12. 1. The matter is not much; it is most certain that the Battel is not ours, but *Christ's*. It is as certain that Christ exercisesh his Power by his *Angels*, and that they have a Ministration about his Church. The meaning is no more than this; That Christ and his Party, opposed the *Pagan Persecutors* and their Party.

8 And prevailed not *y*, neither was their place found any more in heaven *z*.

y The *Pagans* were at length routed in this Battel; the Christians overcame them by the preaching of the Gospel, and by their Faith and Patience. *z* And Paganism found no place within the same Territories where the Church was. This was fulfilled in the time of *Constantine the Great*, who altered the face of the *Roman Empire*, and more eminently in the time of *Theodosius*, about the year 380.

9 And * the great dragon was cast out *a*, † that old serpent, called the devil and Satan *b*, which deceiveth the whole world *c*: he was cast out into the earth *d*, and his angels were cast out with him *e*.

* Luk. 10. 18.
† Gen. 3. 1, 4.
Chap. 20. 2.

a The *Dragon* mentioned, *v.* 3. which typified the *Pagan Emperors*. *b* In casting them out, the *Devil* who influenced them, was cast out, who is here called the *old Serpent*, with reference to the Form in which he seduced *Eve*, as well as his Malignity to Man. The *Devil*, that is, the Accuser of the Brethren, (of which we have an instance in *Job ch.* 1.) and *Satan*, which Name he hath from his Opposition to Christ and all Christians. *c* By seducing them to Idolatry and Superstition. *d* Cast down from his former state. *e* The Instruments he used in persecuting the Church, were put out of Power. Mr. *Mede* understands it of the *Demons* which the Heathens worshipped as inferiour Gods. *John* being in his Trance still, thought he saw a *great red Dragon*, (which he judged to be the Devil) and Christ, or the good Angels fighting with, and overcoming him; and that he saw the Devil, and those evil Angels assisting him, thrown down to the Earth. This prophetically and typically signified, that tho the *Roman Emperors*, being *Pagans*, should persecute the Church upward of 300 years, yet they should be overthrown, and *Paganism* with all its Idolatry and Superstition, should be rooted out; which occasioned a great deal of Glory to God from the Praises and Thanksgivings of his People expressed in the three next Verses.

10 And I heard a loud voice saying in heaven *f*, * Now is come salvation *g*, and strength *h*, and the kingdom of our God *i*, and the power of his Christ *k*: for the accuser of our brethren is cast down, † who accused them before our God day and night *l*.

* Chap. 11. 15.
† Job 1. 9.
& 2. 5.
Zech. 3. 1.

f *John* undoubtedly heard this Voice as in the third Heaven, whither he was caught; but it is not only expressive of the Joy and Satisfaction which the glorious Angels, and glorified Saints had, upon their knowledge of what was done upon the Earth, but prophetical of the great Joy should be over all the Church, upon *Constantine's* stopping the Persecution, and restoring Peace to the Church, by casting out all *Pagan* Idolatries and Superstitions. *g* Temporal Salvation, and Deliverance from Persecutors. *h* How God hath shewed himself a strong and mighty God. *i* And the King of Kings who reigneth over all the Earth. *k* Now Christ hath shewn his Power. *l* For the Devil, who incessantly accuseth the Saints, is overcome. Two things are here observable, 1. That the holy Angels call the Saints Brethren. 2. That the Accusers of Christians, for their Piety towards God, are of their Father the Devil, for his Works they do. Informers show who is their Father, by accusing others, by murthering the Servants of God. They differ no more than as elder and younger Brethren, both are Children of the same Father.

11 * And they overcame him *m* by the blood of the Lamb *n*, and by the word of their testimony *o*; and they loved not their lives unto the death *p*.

* Rom. 8. 33, 34, 37. & 16. 20.

m *Michael* and his Angels mentioned, *v.* 7. overcame the *Dragon* and his *Angels*: The Christians overcame the *Pagans*. * Some translate *διὰ* here, *πρὸς*, *because of*, as denoting the meritorious Cause, which is true; for Christ's Blood was both the meritorious and exemplary Cause of their Victory. But this will not agree with the usage of the term in the next words. Others therefore rather chuse to translate it, *by*, as denoting the efficient Cause, whether principals, (as was the Blood of the Lamb) or instrumental. *o* as was their Preaching, and professing the Gospel; *p* and by their patient bearing the Cross, nor shunning the Danger of Death, that they might preach Christ, and own his Truths, and live up to the holy Rule of his Gospel.

12 Therefore * rejoice, ye heavens, and ye that dwell in them *q*. Wo to the inhabiters of the earth, and of the sea *r*: for the devil is come down unto you, having great wrath *s*, because he knoweth that he hath but a short time *t*.

* Psal. 96. 11.
Isa. 49. 13.

q He calls to the Angels and Saints again to rejoice; some think to the Church also. *r* These tell us, that the Inhabitants of the *Earth*, and the *Sea*, in St. *John's* Writings, always signifies the Enemies of the Church, earthly, carnal Men. *s* The Devil now being dispossessed of the Power he exercised against the Church, will fall upon you; for tho he principally hateth the Saints, as most opposite to him, yet he is the common Hater of Mankind; *t* and he hath but a little time to execute his Malice, he shall shortly be confined to the Bottomless Pit. It is hard to say whether here be intended all in general, or the worser part of the World only; for great Judgments, after this came upon the whole *Roman Empire*, by the *Goths* and *Vandals*, and upon the Church by the *Arians*, and by *Antichrist*, of whose Rise we shall read in the next Chapter.

13 And when the dragon saw that he was cast unto the earth *u*, he persecuted the woman which brought forth the man-*child w*.

u When the Devil saw that he could not uphold his Kingdom by Paganism, nor further execute his Malice by *Pagan Emperors*, but was wholly routed and overcome, as to that Power. *w* To let us know, that he retained his Malice, tho he had lost his former Power; he goes on in pursuing the Church of God to his ruine, only doth it in another Form; therefore in the Form of a *Pagan*, now under the Pretence of a Christian; by *Heresies*, the Spawn of *Arrius* and *Photinus*, (who were before this time) and by *Pelagius*, *Nestorius*, and *Eutyches*, who all were betwixt 400 and 500, and by *Antichrist*, the Beast we shall read of, *ch.* 13. 1. *with seven Heads and ten Horns*.

14 And to the woman *x* were given two wings of a great eagle *a*, that she might flie into the wilderness *b* into her place *c*: where she is nourished *d* for a time, and times, and half a time from the face of the serpent *e*.

x To the sincerer part of Christians (represented by the Woman, *v.* 1.) and by the *Temple*, and *Altar*, and *those that worshipped therein*, viz. in the Oracle where the Altar stood, *ch.* 11. 1. *a* The Eagle being the Ensign of the *Roman Empire*, and *Theodosius* having two Sons, *Honorius* and *Arcadius*, betwixt which he divided the *Empire*, making *Honorius* the Emperor of the *West*, and *Arcadius* of the *East*, leaden some very judicious Interpreters to expound this Passage of the Providence of God (by this Division of the Empire about the year 390) in some measure securing his Church from the great Troubles that presently ensued. For in the year 411, *Alaricus* King of the *Goths* took *Rome*, and continual Troubles so ensued, that by the year 480, the *Western Empire* was quite extinguished, ending in *Augustulus*, who, because of his manifold Afflictions, is supposed to be the *Star* mentioned, *ch.* 8. 10, 11. *called Wormwood*, who fell upon the founding of the third Trumpet. *b* By the Wilderness is here undoubtedly meant some places which were like a Wilderness for Solitariness, where the Church might have some rest. *c* The place said to be by God prepared for the Church, *v.* 6. *d* where God kept and protected, and provided for his People a certain time, expressed in the next words. I know not whether we need be so critical on *no*, or whether it be not safer to expound all the foregoing words more generally, viz. That God graciously provided for his People hiding-places against the Storm now coming upon the whole *Roman Empire*, bearing them, *as it were, upon Eagles Wings*, as he did his old *Israelites* when he brought them out of *Egypt*. It is the very Phrase used by God, *Exod.* 19. 4. *I bare you on Eagles Wings*. *e* *For a time, and times, and half a time*. It is apparent, that the same space of time is here meant, that is mentioned, *v.* 6. and called *twelve hundred and threescore days*. Most Interpreters agree, that it signifieth three years and an half, consisting each of them of 360 prophetical days, that is, years: for altho we come 365 days to the year, (and there are strictly so many, besides some odd hours) yet anciently they counted but 360, leaving out the five odd days, (as we do now the odd Hours and Minutes, which in 4 years make up an odd day, which makes every fourth year Leap-year.) Now 3 times 360 make up 1080, to which add 180 for the half year, it makes just

1260, the number of days mentioned, *v. 6.* If any inquire why what was expressed by 1260 days there, is thus expressed here? it is answered, To make this comport with the Prophecy of *Daniel*, *ch.* 7. 25. and 12. 7. where it is thus expressed.

15 And the serpent *f* cast out of his mouth *g* water as a flood, after the woman: that he might cause her to be carried away of the flood *i*.

f The Devil, the old Serpent, mentioned *v.* 9. being able no longer to execute his Malice as a *Dragon*, by the *Civil* Power of the *Heathen Emperors*, tearing Christians in pieces, but discerning the Church secured by the special Providence of God, went to work another way, *g* corrupting the Judgments of several Persons, who, out of the abundance of Error in their Hearts, preached corrupt Doctrine. Such were the Followers of *Arrius*, *Nestorius*, *Eutychus*, *Pelagius*, &c. *Prov.* 18. 4. *The words of a Man's mouth are as deep waters.* PROV. 15. 28. *The Mouth of the wicked pourith out evil things.* *i* On Purpose to ruine the Church: And, indeed, such were the ill Effects of these Heresies, that he who is but meanly versed in the History of the *fifth Age*, will see reason to adore the Providence of God, that the *Roman* Emperors, upon the sight of them, did not again turn *Pagans*, and add their force to the Malice of these pretended Christians against the sincerer part of the Church.

16 And the earth helped the woman *k*, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth *l*.

k There are divers Notions here of the *Earth*; to me theirs seemeth most probable, who understand by the *Earth*, the *Goths* and *Vandals*, &c. who, *Anno* 410, invaded the *Roman Empire*, and gave it continual Trouble, till they had put an end to the *Western Empire*, 480. By whose continual Contests with the Subjects of the *Roman Empire*, the Church enjoyed some quiet in the Exercises of Religion; and tho all this while they were troubled by the Broods of *Arrians*, *Pelagians*, *Nestorians*, and *Eutychians*, yet they could do them no great hurt; and the Church had a Liberty to condemn them by the *second* and *third General Councils*; in which, it is probable, there were many too that deserved no better Name than the *Earth*. *l* But yet they served, in a great measure, to swallow up that Flood of Heresies which the *Devil* threw out of his Mouth by these Heretick.

17 And the dragon was wroth with the woman *m*, and went to make war with the remnant of her seed *n*, which keep the commandments of God, and * have the testimony of Jesus Christ *o*.

* 1 Cor. 2. 1. 1 John 5. 10.

m The Devil hath been defeated in two Designs against the whole Church; he could not wholly root it out by the Ten Persecutions under the *Roman Emperors*, nor by the *Waters thrown out of his Mouth*, pestilent Doctrines which he influenced some to broach; but he was angry still, his Rage was not extinguished. *n* He gives over his Design to ruine the whole Church, as not practicable, but resolves to do all the Mischief he could to the *Remnant of her Seed*, to particular Christians; *o* those especially, which kept closest to the *Doctrine of Faith* called here *the Testimony of Jesus Christ*, and to the *Rule of an holy Life*, which is meant by *keeping the Commandments of God*. Hence *Antichrist's* Rage hath not been against Christians in general, as was the *Pagans*, but only against such Christians as he hath not been able to bring over to him, in a Compliance with his Corruptions in Doctrine, Worship, and Discipline.

CHAP. XIII.

God is now coming to shew his Prophet that grand Enemy of his Church, who is emphatically called Antichrist; *after the Determination of whose time of 1260 years, the Kingdom of Christ shall begin, whether in the Day of Judgment, or in some Period of time before that, and here upon the Earth, I dare not determine?*

The Rise, Power, and Prevalency of this Adversary, is described in this Chapter; the Opposition made to him by Christ and his Followers, chap. 14. *His Fall,* chap. 15, 16, 17, 18. *for which, Praise is given to God,* ch. 19.

This Enemy of the Church is shewed to John *by this Symbol, or Representation of* two Beasts; *the one having the Body of a Leopard, the Feet of a Bear, and the Mouth of a Lion: the other having two Horns like a Lamb, but speaking like a Dragon,* V. 11.

The Reader must understand, that the Rise of these Beasts, their Rage, and Prevalency, was contemporaneous with some of the six Trumpets, mentioned chap. 8, *and* 9. *For,* chap. 9. 15. *upon the sounding of the seventh Trumpet* Antichrist *began to fall; whose gradual Fall we shall find more fully described in* chap. 16. *by pouring out of the Vials; only (as was before said) there is from* chap. 12. *a more particular Description of what should happen to, and in the Church under the six first Trumpets.*

The best Interpreters, by these two Beasts, understand the Antichrist; *(for in a larger Sense there are more* Antichrists *than one) and by the* Antichrist *they understand the* Pope, *armed both with a Secular and Ecclesiastical Power; yet I durst not conclude from that Notion, the Civil Magistracy of the* Roman Empire, *who either help'd the* Pope *into his Chair, or held him there.*

The greatest loss we are at, is to determine the time when the Papacy began: It could not be before the Pagan Empire was thrown down, that was, about 325, *nor before the Silence in Heaven for half an hour, was over, which (if that by it the Rest be meant, which the Church enjoyed in the time of* Constantine *and* Theodosius) *was about* 390 *or* 400. *but if we fix the Rise of the Papacy there, I know no ground for it; and it would, besides, have been determined in* 1660, *or thereabouts. I think, therefore, we must distinguish betwixt the Rise and Reign of* Antichrist. *It doth not seem to me reasonable to make his Reign to commence higher than* 600 *or* 606, *where he arrogated to himself the Primacy; and that was confirm'd to* Boniface *the third by* Phocas, *in requital of* Boniface *his Kindness to him, who had got the Empire by the base Murder of* Mauritius *his Master, and of all his Children, and stood in need of the* Pope's *help to support him. From this time, I judge, the* 1260 *years should be counted; but* Nemo repente fit pessimus, *we must allow the Papacy same time to come to this arrive Estate from his Cradle. And I see no great harm of allowing the* 200 *years, from* 400 *to* 600, *for this: So that I do think that in this Chapter is shortly revealed what should happen to the Church from about the year* 400, *or the space of* 42 *Months, or* 1260 *Years, the time of the Beast's Reign.*

1 AND I stood upon the sand of the sea *a*, and saw * a beast rise up out of the sea *b*, † having seven heads, and ten horns, and upon his horns ten crowns *c*, and upon his heads ‖ name of blasphemy *d*.

* Dan. 7. 7. † Chap. 17. 3, 9, 12. ‖ Or, *names.*

a The place of *John's* present Residence was *Patmos*, which was an Island, *ch.* 1. 9. He was yet in a Vision, but thought he was upon the Sea-shore, either in *Patmos*, or elsewhere; *b* and saw a Beast rise up *out of the Sea*; the *Sea*, (as I should think) unexpectedly; for who would expect to see a *Leopard* rise from thence? *c* This Beast is described like the *Dragon*, *ch.* 12. 3. (only that is described with but seven Crowns) by which we understand the *Devil* in the Heathen Emperors of *Rome*; and we shall find it, *v.* 2. to answering *Daniel's* Vision of the four Monarchies, that I cannot but think the *Roman Empire*, after the time of *Theodosius*, are meant, several of which were *Arrians*, as also were the *Goths* and *Vandals* (many of them) who from 402, invaded the Empire, and were not beaten out, till 564, little above 40 years before *Boniface* was confirmed in his *Primacy*. *d* The *Arrians* denying the eternal Existence of Christ, as God, may well be said to have the Names of Blasphemy upon them, or upon their Heads; but whether by these ten Heads be meant the ten sorts of Governors made use of in the Empire, or the ten Governments into which the *Goths* and *Vandals* divided the Empire, is not easie to determine, nor possibly much material. There are other Notions about this Beast: some would have it to be the *Devil*, but he is plainly distinguished, *v.* 2, and 4. from the *Dragon*: Some would have it to be the *Turk*, but we read of the worshipping of this Beast, which is what we read not done to the *Turkish Emperors*, who also began not till above the year 1200, (tho indeed the *Saracens* began 300 years before) but *Rome*, which never was the *Turkish Seat*, is made the Seat of this Beast. Some would have it to be *Idolatry* itself; this was *Grotius* his Notion; see the Reasons against it in Mr.

Mr. *Poal's Synopsis Latin.* Some would have it the Pagan Empire of *Rome*, but *John* never saw the first Rise of that. This is a Beast that rose after the *Dragon* was cast down; which must be the *Roman Empire* under the Dominion of the *Papacy*, in which respect only it is now one Beast again; for otherwise in civil Respects it is divided into ten crowned Horns, *i. e.* distinct, independent Kingdoms or Principalities.

2 And the beast which I saw was like unto a leopard *e*, and his feet were as *the feet of a bear f*, and his mouth as the mouth of a lion *g*: * and the dragon gave him his power *h*, and his seat *i*, and great authority *k*.

* Chap. 12. 9.

e Daniel in his Vision of the *Chaldaick*, *Persian*, *Grecian*, and *Roman Monarchies* by which the World was successively ruled from his time to St. *John's*; and many years after had the first represented to him by a *Lion*, for its Nobleness and Fierceness: The second, by a *Bear*, for its Cruelty: the third, by a *Leopard*, for the fitnesses of its Bulk, the swiftness of its Conquests, its strength, *&c.* the fourth, by a Beast (not named) strong, and exceedingly terrible, that had great Iron Teeth, that devoured, and brake in pieces, and stamped the residue under its Feet. This Beast is certainly here described, which had several forms; *John* saw it at first, under the Representation of a red *Dragon*, which signified that Empire, while Pagan, for 300 years after Christ; in which time the Old Serpent could prevail nothing against the Church. Then (after a Rest to the Church of a few years, which ended with *Theodosius* about 380 or 400) he saw it under the form of a *Leopard*, ruled by *Arrian Emperors* till near 600. This Beast had *f. g.* the Feet of a *Bear*, and the Mouth of a *Lion*. These Emperors, with the *Goths* and *Vandals* that were *Arrians*, were as cruel to true Christians, as the *Pagan Emperors* had been. *Gilimer* King of the *Vandals*, *Ann.* 530, and the *Goths* under *Totila*, 540, made miserable havock amongst the Christians. *h* These together inherited both the Power of the Heathen Emperors, *i* and *Rome*, which was their Seat, or Throne, *k* and exercised their great Authority. All this was done in the form of a *Leopard*; not so terrible as that of a *Dragon*; for the *Arrians* disclaimed *Paganism*, and the Worship of Pagan-Idols. All this while the *Papacy* was creeping up, but till 552, or thereabouts the *Goths* and *Vandals*, and other barbarous Nations were not driven out of *Italy*. *Totilas* (who took *Rome* 547) was then killed, and *Thejas* succeeded him, who was the last King of the *Goths* in *Italy*, who about 20 years after, was beaten by *Narsites*, and driven out, after the *Goths* and *Vandals* had reigned in *Italy* about seventy seven years.

3 And I saw one of his heads *l*, as it were † wounded to death *m*; and his deadly wound was healed *n*: and * all the world wondred after the beast *o*.

† Gr. *slain.* * Chap. 17. 8.

l That is, the *Leopard's* Head. *m* The seven Heads of this Beast are interpreted by the Spirit of God himself, to be seven Kings, *ch.* 17. 10. *i. e.* seven Forms of Sovereign Government in the *Roman* State, and these successive one to another; for it's said there, *Five are fallen, and one is, and the other is yet to come*: so that this Head must be either that then in being, or that *to come*; it cannot be that to come, because that does not receive its fatal Blow and deadly Wound, till the final Dissolution of the *Roman* (as the fourth metal) Monarchy, therefore it must be that Head then in being, *viz.* that of the Pagan Emperors: and the wounding of this Head to death, is the conquering the Pagan Emperors, & the abolishing of Paganism and Idolatry, and putting a stop to Persecution by the Christian Emperors; and consequently *n* this Wound was healed when Idolatry (for Substance the same with the heathenish, tho in a new dress) and Persecution was restored (gradually) by the Doctrine and Practice of the *Romish Church*.

4 And they worshipped the dragon *p* which gave power unto the beast *q*: and they worshipped the beast, saying *r*, * Who *is* like unto the beast? who is able to make war with him?

* Chap. 18. 18.

p By the *Dragon* here, is to be understood the *Devil*, *q* who gave power to these *Emperors*; not that they did so directly, but interpretatively; they worshipped idols, which, ordinarily in Scriptures are called Devils. † Possibly worshipping in this latter clause is not to be understood of a Divine Adoration, but a civil Subjection; People, upon the driving out of these their Enemies, generally gave themselves up to the obedience of their *Emperors* and *Bishops* of *Rome*, commanding them idolatrous Worship. *s* And admired these two, as those by whom they had been delivered from those Enemies who had plagued them so long.

5 And there was given unto him * a mouth speaking great things *t*, and blasphemies *u*; and power was given unto him ‖ to continue † forty †Chap. 11. 2. *and* two months *w*.

* Dan. 7. 8, 11. & 11. 36. ‖ Or, *to make war.*

t By *him*, here must be meant *Antichrist* (as appears by the 42 Months his Period, being the *Time* with 1260 days) both the Civil Power of the *Emperors* at *Rome* at this time, and the Ecclesiastical Power of the Bishops of *Rome* concurred to make one *Antichrist*. God permitted, and the Devil influenced this Beast to speak great things, as *Dan.* 7. 11. which is interpreted by the term Blasphemies. *u* Blasphemies against God signifies strictly any reproachful Speeches against him, whether attributing to him the Creature's Imperfections, or denying him the Perfection proper to him; or giving to the Creature what belongs to God only, which Blasphemy must be in all Idolatry; for *Adoration* is due unto God alone, and when this is given to any Creature, there is both *Blasphemy* in the Doctrine which teacheth the Lawfulness of it, and *Idolatry* in the Practice of it. *w* These 42 Months are (as hath been before shewed) the same term of time with 1260 days, and must be the term of *Antichrist*, which was given him to tread down the outward Court in; so as the Beast here spoken of, must be the *Antichrist*, who began in the civil Power of the *Roman Empire*, but was quickly metamorphosed into the Ecclesiastical Power of the Bishop of *Rome*; in comparison of whose Power (after he had obtained the Primacy) indeed the Emperors Power was very small.

6 And he opened his mouth in blasphemy against God, to blaspheme his name *x*, and his tabernacle *y*, and them that dwell in heaven *z*.

x That is, *Antichrist* opened his Mouth to blaspheme God. Mr. *Mede* noteth well, that *Antichrist's* time must not be counted from his beginning to persecute, but from his beginning to *blaspheme*, either by maintaining pernicious Doctrine, or setting up *idolatrous Worship*; for till the year 1206, when the Inquisition was set up, (the Doctrine of *Transubstantiation* having been about that time decreed by *Innocent the third*, and confirmed by the *Council of Lateran*) the Persecution was not great. It is also the Observation of the same learned Author, that the threefold Idolatry of the Church of *Rome* is here described to us; *their blaspheming the Lords Name, by giving Divine Adoration to Images*; *y* their blaspheming the *Human Nature of Christ* (which he thinks is here to be understood by the Lord's Tabernacle) by their Doctrine of *Transubstantiation*, giving every Mass-priest power to make it of a piece of Bread; *z* and their putting the glorified Saints in the place of the *Pagan Demons*, by their *Invocation of Saints*. The Observation's very ingenious, but whether the Sense of this Text, I doubt; for we are now about the Period when Antichrist began to reign, which we suppose to be soon after the year 600. The Blasphemies here mentioned, were his first Fruits: But the Doctrine of *Transubstantiation*, though it might be broached 100 years before, yet was made no Doctrine of their Church of six hundred years after the first beginning of the Papacy; and therefore cannot well be reckoned amongst Antichrist's first Blasphemies. But whoso is acquainted with the History of the Church after 606, will find enough to justify this Text, tho we do not restrain their Blasphemy to these three things.

7 And it was given unto him * to make war † with the saints, and to overcome them *a*: and power was given him over all kindreds, and tongues, and nations *b*.

* Dan. 7. 21. † Chap. 11. 7.

y God shewed *John*, that after *Antichrist* had gone on blaspheming the Name, and Tabernacle, and Saints of God, some years, the Devil should influence him also *a* to make War against God's Holy Ones, and he would suffer him to overcome them; *b* and he should have a Power over all the Nations of that part of the World, where God had his Church. This was eminently fulfilled after the year 1200, when the Doctrine of *Transubstantiation* was established; the *Inquisition* was set up in *Spain* 1206; the number of those murdered by it, was exceeding great. But yet this was too slow a Work, the *Pope* quickly raised vast Armies against the *Albigenses*, first under the Conduct of his *Legate*, then of *Simon de Montfort*. *Perionius* (one of their own) saith, That more than a Million were slain in these Wars of these poor People, miserably for not complying with the Church of *Rome* in their Apostacy. But what were these to those slain in the *Valleys of Piedmont*, *Provence*, *Calabria*, *Assisia*, *Bohemia*, before the year 1517, when the Reformation began in *Germany*? What Slaughters have been since made in *Germany*, *Hungary*, *Flanders*, *England*, &c. every one knows. The latter clause was eminently verified until the year 1517, there being no Nation in *Europe* but was subject to the *Pope of Rome*, so as he had a Power over all *Kindreds*, and *Tongues*, and *Nations*. The poor *Albigenses* thought themselves concerned in this Prophecy; for when the *Popish* General, *Simon de Montfort* had made a vast Slaughter of them, and the *Archbishop of Thulouse* intreated for those that survived, upon Condition that they would imbrace the *Romish* Faith: they boldly refused, finding the *Archbishop* word, That they were *the Overcomers-Witnesses of Jesus Christ*; and all died constoring themselves with the Prophecy of this Text.

8 And all that dwell upon the earth shall * worship him, * whose names are not written in the book of life of the Lamb slain, † from the foundation of the world *c*.

* Exod. 32. 32. Phil. 4. 3. Chap. 9. 5. & 20. 12. & 21. 27. † Chap. 17. 8.

c God here shewed his Prophet the general Subjection that would

would be of all People to the Papacy, except some few, whom he had chosen to eternal Life and Salvation, whom Christ had redeemed with his Blood, and would preserve from this Pollution.

* Chap. 2. 7. 9 * If any man hath an ear to hear, let him hear *d*.

d Either let him hear what hath been already said, and take heed that he be not one of those that worship the Beast; or let him hear what followeth concerning the Ruine of *Antichrist* and his Adherents: But from the usage of this Phrase in other Scriptures, where it is oft made use of to stir up Attention to some remarkable thing; it seemeth rather to be applied to what went before. The Phrase also further lets us know, that (comparatively) the number of those who should refuse to worship the Beast, would be very small, as indeed it proved.

10 He that leadeth *into* captivity, shall go in-
* Gen. 9. 6. to captivity: * He that killeth with the sword,
Matth. 26. 52. must be killed with the sword *e*. † Here is the pa-
† Chap. 14. 12. tience and the faith of the saints *f*.

e As it was God's manner by the Prophets of old, when he had denounced Judgments against his People, to comfort them by a Prediction of the ruine of their Enemies: so here, by this his New-Testament-Prophet he assureth his Church, that Antichrist also should have his Period, and have the same measure meeted to him, which he had meeted out to others by leading into Captivity, and killing with the Sword; and indeed there are no Sins which God doth so ordinarily punish by retaliation, as Sins against *Justice* and *Mercy*, (of which nature Persecutions are the most eminent,) *Isa.* 33. 1, 2. *f* That is, there is a time for God's People to exercise their *Faith* and *Patience*. Patience, because they are like to wait for deliverance a long time, and to suffer many sharp things in the mean time; and *Faith*, because their deliverance will be a thing out of sight, of which they will have no security but from the Promise of God.

* Chap. 11. 7. 11 And I beheld another beast * coming up out of the earth *g*, and he had two horns like a lamb *h*, and he spake as a dragon *i*.

g There are great Disputes about this other Beast, who is represented or signified by it: The Popish Writers say it is some eminent Impostor, who shall appear in the World before the coming of Antichrist, Others would have it to be *Magick* practised by *Apollonius Thyanæus*, (the vanity of which Notion Dr. *More* hath sufficiently demonstrated,) the generality of *Protestant Writers* agree it to be *Antichrist* himself, the same Beast which was before spoken of, only in another form. The design, and time, and power of both is the same; neither hath this other Beast any other figure assigned to him; and in the end of this Chapter we shall find mention but of one Beast, the *Mark*, *Name*, and *Number* of the Beast mentioned, *v.* 16, 18. is but of one Beast; and we shall find the power of both to be the same; only he is called *another*, because appearing in another form; or under another Type. The former Beast typified the civil power of *Antichrist*; this his *Ecclesiastical power*. He is said to have come up out of the Earth; either, because he was of a meaner extraction than the other; or, because he stole upon the World insensibly. The Pope and his Clergy are judged by the best Interpreters to be here meant. *h* He pretends to the power of Christ as his Vicar, and therefore is said to have Horns as a Lamb. *i* But he should speak terribly; or his Doctrines should be such as the Apostle calls *Doctrines of Devils*. Or his words and practice should be like those of the great Red Dragon.

12 And he exerciseth all the power of the first beast before him *k*, and causeth the earth, and all that dwell therein, to worship the first beast,
* Ver. 3. * whose deadly wound was healed *l*.

k The power of the first Beast was *to speak great Words and Blasphemies, and to make War with, and overcome the Saints*, *v.* 6, 7. This power also should be exercised by the *Papacy* (according to this Prophecy) and time hath witnessed the truth of it. *l* And as before he arrived at the height of Power, he had perswaded the latter Emperours to establish Idolatry and Superstition; so having now the power in his own hands, and being by the first Beast made Head of the Church, he now vigorously causeth all under his power to obey the Edicts, Decrees and Commands of that Name, which those Emperors had published; chusing rather to do this in the Name of others, than himself; that in case of the non-compliance of any, he might charge them with Sedition or Disobedience to the Imperial Laws, or dissenting from Antiquity, &c. Hence he causeth them to worship the first Beast rather than himself.

13 And * he doth great wonders *m*, so that he
* Matth. 24. 24. maketh fire come down from heaven on the earth
Chap. 16. 14. in the sight of men *n*;

m Lying Wonders, 2 *Thess.* 2. 9. such as by God's permission *false Prophets* might do, *Deut.* 13. 1, 2. Prophets were to be judged true or false not from any Signs or Wonders which they did, but from the Doctrine they taught, and would by those signs establish. *n* Wonders as great as those which *Elias* wrought.

14 And * deceiveth them that dwell on the * Chap. 16. 13. earth, by *the means* of those miracles which he had power to do in the sight of the beast *o*; saying to them that dwell on the earth, that they should make an Image to the beast, which had a wound by a sword; and did live *p*.

o The Lord sheweth his *Prophet* by what means the *Papacy* should cheat the World, *viz.* by pretences of Miracles, which it had a power to work (the Doctrines of the Church of *Rome* to this are sufficiently known,) all which are done *in the sight of the Beast*, that is, *to his Honour*, and to gain him a Reputation. As God gave his Prophets and Apostles a power to work true Miracles for the confirmation of their mission from him, and of the Doctrines which they brought; so he permitted others to work *Lying Wonders* for the Confirmation of their false Doctrine. The Apostle therefore describeth the coming of *Antichrist* to be *with all Power, and Signs, and Lying Wonders, and with all deceivableness of unrighteousness*, 2 Thess. 2. 9, 10. *p* These words shew the design of this last mentioned Beast, *viz. To make an Image to the Beast which had a wound by the Sword*. Mr. *Mede*'s notion here seemeth best to me, that by the Beast which had a wound by the Sword, is to be understood the *Dragon*, of whose Wound we read *chap.* 6. He was the Type of the *Pagan Emperors*, whom God rooted out, Antichrist's Design was to make an Image of that Old Beast, in which it might again live; which he did by his setting up the *Veneration of Images*, and the *Invocation of Saints*; the Pagan Idolatry lying chiefly in their adoration of Persons (who had been famous amongst them) when they were dead, making them their Mediators to their Supreme Gods; and in the veneration of their Images and Statues; The making the *Image of this Beast*, was the restoring of the same Idolatry, changing only the Names of Princes and great Soldiers, whom the *Pagans* worshipped after their Death, into the Names of Saints; in which Image the Dragon lived again; and it is sufficiently known how the *Romish Clergy* deceiveth people into this Idolatry by their Stories of Miracles done by such Saints.

15 And he had power to give † life unto the † Gr. *Breath*,
image of the beast *q*, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast, should be killed *r*.

q The Beast mentioned *v.* 11. had a power to give life unto this new formed Idolatry, conformable to that of the Pagans, in which the Old Beast again lived; he gave life to it by his Decrees and Bulls, and Canon Laws *r* And by his Excommunications and Censures of those that would not comply with his Idolatry as Heretics; after which the persons so adjudged, were delivered up to the secular power to be put to Death.

16 And he causeth all, both small and great, rich and poor, free and bond, † to receive a mark † Gr. *To give*.
in their right hand, or in their foreheads *s*:

s No particular Character is here to be understood, but only the general imposition of the *Romish* Faith upon all sorts of persons. His *mark* was nothing else but either the Profession of his Faith and Religion, or a vowed subjection to his commands, which we know is the practice of the Papacy where it obtaineth in any Country.

17 And that no man should either buy or sell,
save he that had the * mark, or the name of the * Chap. 14. 11.
beast, or the number of his name *u*.

t This the Popish Church effects by its *Excommunications*; it was begun in the Council of *Lateran*, anathematizing all who entertained any of the *Waldenses*, or traded with them; and the late learned Bishop of *Armagh*, in his Book *de Successione Ecclesiæ*, hath given us an account of such a *Canon* of a *Synod* in *France*; which in express terms forbid any Commerce with Heretics in *buying or selling*. *Paræus* tells us Pope *Martin* the Fifth hath best interpreted this Prophecy, in his *Bull* added to the *Council of Constance*, where he prohibits *Romes Catholicks, to suffer any Heretick, to have any Dwellings in their Countreys, or to make any Bargains, or use any Trades, or to perform to them any Civil Offices*. *u* There have been great disputes about the *Name* and *Number of the Beast*. I must profess my self not able to distinguish betwixt the *Mark*, *Name*, and *Number of the Beast*, they may all signify the same thing, *viz.* the Profession of the *Romish* Religion. Some think the Number is contained in the Name, and that the Name is ΛΑΤΕΙΝΟΣ, in which the Number *666* is contained; of which we shall speak more by and by.

18. * Here is wisdom *w*. Let him that hath un-
* Chap. 17. 9.
derstanding count the number of the beast: For it
† Chap. 15. 2.
is the number of a man; and his number is Six hundred threescore *and* six *x*.

w That is, herein is the Wisdom, the unsearchable wisdom of God seen in the trial of his Church. Or (which is more probably the sense) this is a point will exercise the wisdom of Men. *x* Let him that is spiritually wise, count the number of the Beast. *y* It is such as may be numbred after the way Men use to Number. *z* What this meaneth hath exercised the Wits of the greatest Divines in all Ages. A late learned and valuable Writer thinks that 666 doth not signify a certain definite number, but an indefinite number, and that not of years, but of pernicious errors, by the broaching and upholding of which Antichrist may be known. But the most Interpreters think a number, and that a definite certain number of years is to be understood here, but they are again divided; some thinking them determining the time of the fall of this Beast: others judging them to determine or define the year or time of his beginning to reign, the time from whence his period and term of 42 months or 1260 years, commenceth: most of those who think this number determinative of the time when he should fall, understood by it 1666, which raised the expectation of many good and some learned Men (though we see in this thing they were deceived) upon that year. A Countryman of our own, who hath wrote an *English Dissertation about the Name, Number, and Character of the Beast*, hath with much more probability judged this number definitive of the time when he began to Reign under the title of *Universal Bishop*, which was about the year 606; but there seemeth to be a want then of 60 years; to answer which objection, the aforesaid Author (*N. Stephens*) undertaketh to make out, that the year which according to our account was 606, was according to *Daniel*'s Chronology 666; for it is the six hundred sixty sixth year of the *Roman Monarchy*, which, saith he, is to be counted from the time when that Empire first invaded the Church, which was when *Cicero* and *Antonius* were Consuls, about 60 years before Christ; for then the *Romans* first subdued the *Jews* (the ancient Church of God.) As to this notion, there is nothing to be proved, but that 666, must be counted from that *Epocha*; for admitting that the time of the Beast's Reign as to the beginning of it, fell much about 666, *v.* 5. shall only say of it, that I do not judge it a contemptible notion. This makes this Prophecy a prediction of the time when this Beast should begin to shew his Power, and therefore it is called the *Number of his Name*; (Name in Holy Scripture often signifying Dominion and Power:) But there is yet another notion, which is the most Learned Dr. *Potters*, in his Book, called *The Interpretation of the Number 666*: a Book justly valuable both for the great Wit and Learning in it, and much magnified both by Dr. *More*, and Mr. *Mede*, whose Judgment of it is prefixed to it; in which he saith, *It is the happiest Tract that ever yet came into the World, — and though at first he read the Book with much prejudice, yet when he had done it, he left him possest with as much admiration*. The foundation on which he goeth is, that this number is to be interpreted by the opposite number of 144, *chap.* 21. 17. as the measure of the Wall of the new *Jerusalem*; which is to be understood of square measure, as he proveth *chap.* 6. for the Wall could not be 144 Cubits high, nor 144 Cubits broad; but in square measure so much, that is 12 Cubits high, and 12 Cubits broad, (for the length cannot be understood) it being impossible, that a Wall 144 Cubits long, should encompass a City 12 Furlongs about: In like manner he thinks 666 ought to be counted by the square root of that number, which is 25 $\frac{4}{50}$. Hence he concluderh, that as 12, the square root of 144, is God's number, so 25 is the square root of *Antichrist*'s number 666; and by this enigmatical expression we are taught that *Antichrist* should be a *Political Body* that should as much affect the number of 25, as God seemeth to have in his Church affected the number of 12: Under the Old Testament God built his Church upon 12 Patriarchs, it was made up of 12 Tribes; *Hierusalem* mentioned by *Ezek.* *ch.* 48. 31. and in this Book, *chap.* 21. 12. had twelve Gates, *v.* 21. these were 12 Pearles; at the Gates *v.* 12. were 12 Angels; the Wall, *v.* 14. had 12 Foundations, in them the names of 12 Apostles; *v.* 16. the measure of the City was 12000 Furlongs, *chap.* 22. 2. the Tree of Life had 12 manners of Fruits, by all which it appears that 12 was the number God affected to use with reference to his Church, and the square root, both of the 144 Cubits, which were the measure of the Wall, *chap.* 21. 17. and likewise of the 144 thousands, mentioned in the next Chapter as the number of Christ's retinue. On the contrary 25 is the square root of 666 (adding the Fraction) which is the Beasts Number, and that learned Author proves, That the *Pope* and his Clergy as much affected the number of 25 in their first forming their Church, as God did the number of 12: They at first divided *Rome* into 25 Parishes (instead of the old 85 Tribes,) once yearly they set 25 Cardinals (which were their first number) who had 25 Churches: They made 25 Gates to the City; at last they also brought the Articles of their Creed to 25; this that learned Author abundantly proveth, *chap.* 17. 18, 19, 20, 22. He also *chap.* 24, 25, 26. sheweth how in a multitude of things of lesser moment, they affected this number of 25: This seemeth a very probable notion. I further refer my Reader to the Learned Author's Book, where he enlargeth upon these things with great Wit and Learning: In this variety I shall positively determine nothing, but have shortly mentioned the sense I think most probable, as to this mysterious Number 666.

CHAP. XIV.

1 AND I looked, and lo a lamb stood on the
mount Sion *a*, and with him *, an hun-
* Chap. 7. 4.
dred forty *and* four thousand *b*; having his
Fathers name written in their foreheads *c*.

a God in this part of the Vision, sheweth his Servant *John*, that during the whole Reign of Antichrist, till the Voice mentioned *v.* 8. *Babylon is fallen*, should be heard, notwithstanding all his Rage; he would preserve his Church, tho it would be but a small number, bearing no better proportion to the whole World then 144000 (the number of those sealed of each Tribe of *Israel*, *chap.* 7.) bare to whole *Israel*, which were above 600000 upon both their numberings, *Numb. chap.* 1. *chap.* 26. The *Lamb* here signified Christ, *chap.* 5. 6. Mount *Sion* signifieth the Church of the Gospel, typified by *Mount Zion* amongst the *Jews* where the Temple stood. *b* 144000 is the same number that was sealed *ch.* 7. of all the Tribes of *Israel*; not that there was just so many which made up the Church under Antichrist's Persecution; but it signifies 1. A small number in comparison of such as should be of another stamp. 2. It is a number made up of twelve times twelve, by which is signified that they were a People that should answer the *Israelites* indeed of the Old Testament, that remnant of the 12 Tribes whom God had chosen, who adhere to the Doctrine and Precepts of the twelve Apostles. *c* Making an open Profession of being the Children and Servants of God; as those Servants and Soldiers did that had anciently the Names of their *Masters* and *Generals* in their foreheads. (It being an ancient custom for Masters to brand their Servants, and Captains their Soldiers, as we do our Beasts at this day.)

2 And I heard a voice from heaven, * as the * Chap. 1. 15.
voice of many waters, and as the voice of a great
and 19. 6.
thunder *d*; and I heard the voice of † harpers,
† Chap. 5. 8.
harping with their harps *e*.

d A loud Voice, and terrible also to the followers of Antichrist. *e* A Musical melodious Voice, as of persons rejoicing. Mr. *Mede* rather thinks, that the *voice of many waters*, signifies no more than a *great multitude*, and indeed it is so expounded *chap.* 19. 6.

3 And * they sung as it were a new song be-
* Chap. 5. 9.
fore the throne *f*, and before the four beasts, and
the elders *g*: and no man could learn that song,
but the hundred *and* forty *and* four thousand
which were redeemed from the earth *h*.

f By the Throne here is meant the Throne of God in Glory. The new Song here spoken of, is probably the same with that we met with before, *chap.* 5. 11, 12. sung by the voice of *many Angels round about the Throne*, and *the Beasts and the Elders*: called *new*, either for the excellency of it; or, because sung unto God after Christ was manifested in the Flesh; the design of it was to declare the Worthiness of Christ, to *receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing*; see chap. 5. 12. Mr. *Mede* saith thus of it, — *If God shall at any time make me fully to understand it, I will happily more largely explain it, for it is deeply fixed in my mind, that the whole mystery of Evangelical Worship is in it contained*. And quite through the Scripture generally, a *new Song* signifies a Song which praiseth God for some new benefits received from him. *g* The Throne, Beasts, and Elders, described before *chap.* 4. *h* During the Reign of Antichrist none could learn this new Song, *viz.* To give Glory to Jesus Christ alone, ascribing to him *Power, Riches, Wisdom, Strength, Honour, Glory and Blessing*; but a small number redeemed through the Blood of Christ, *from their vain conversation, received by Tradition from their Fathers*, 1 Pet. 1. 18. All the other part of the World gave Christ's *Honour and Glory* to the *Virgin Mary*, *Angels* and *Saints*, &c.

4 These are they which were not defiled with
women *; for they are virgins *i*; These are they
* 2 Cor. 11. 2.
‖ which follow the Lamb whithersoever he go-
‖ Chap. 3. 4.
eth *k*: These were † redeemed from among men *l*,
† Gr. were
* being the first fruits unto God, and to the
* Jam. 5. 9.
Lamb *m*.

i That is, that would not comply with *Antichristian Idolatry*, and *Superstition*; for Idolatry is all along in Holy Writ compared to *Whoredom* and *Fornication*. *k* That follow the Lord Christ fully, in all things keeping close to the rules of Worship and Life which he hath given. *l* That have themselves to be redeemed by the Blood of Christ from the vain conversation of Men, whether towards God, in matters of

Worship,

Worship, or towards Men *m* that are consecrated to, and accepted of God, as the First-fruits were, being the only part of the World that are not profane.

5 And * in their mouth was found no guile: for † they are without fault before the throne of God *n*.

* Psal. 32. 2.
† Eph. 5. 27.

n Not that any liveth, and sinneth not against God; but it is to be understood *comparatively*; they are without Fault, in comparison of the rest of the World; they have not in them the Guile of Hypocrisie; they are sincere. Or, possibly by Guile, is here understood, a *Lie*. All Idolaters are Liers, *Rom.* 1. 25. and Idols are called Lies, *Jer.* 16. 19. *Amos* 2. 4. Mr *Mede* expoundeth this Text by *Zeph.* 3. 13. The words may either more generally signifie the Holiness of these Persons, in opposition to *Profaneness* and Hypocrisie: Or more particularly their Freedom and Purity from Anti-christian Superstitions, and Idolatry.

6 And I saw another angel flie *o* in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people *p*.

o God having in a Vision shewed unto his Servant *John* the *Reign and Rage of Antichrist*, ch. 13. and in this Chapter the care he would extend toward his Church for the Preservation of a godly Seed during his Reign, he now concludeth his further Visions to instruct him in what should be done during Antichrist's Reign of 42 Months. 1. *The Gospel should be preached*. This I take to be the Substance of this verse. This Angel seems to me to represent faithful Ministers Speed and Diligence to preach the Gospel *p* in all parts of the World. It is called the *everlasting Gospel*, either with Reference to the *time past*, as much as to say, the old Gospel; or to *the time to come*, in being that Doctrine of Salvation, besides which there neither is, nor ever shall be revealed any other while the World endureth, *Acts* 4. 12.

7 Saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come: * and worship him that made heaven and earth, and the sea, and the fountains of waters *q*.

* Psal. 146. 5, 6.
Acts 14. 15.
& 17. 24.

q These Angels, or Ministers of God, whether Civil or Ecclesiastical Witnesses, cried aloud against the Papal Idolatry, in worshipping Saints and Images, admonishing all Men to give divine Adoration only to the true and living God, who was the Creator of all things. The worshipping of Images began soon after Antichrist began to reign: We find it decreed in a Synod held at *London* about 710, but it was abolished by a Synod at *Constantinople*, 712. In 723 it was again established by a Synod at *Rome*. By a Synod in *Syria* it was defended, *Anno* 725, and the Emperor *Leo Isaurus* was excommunicated for opposing it; but in 730, a Synod at *Constantinople* decreed for *Leo* against it: another Synod held there 755, under the Emperor *Constantine Copronimus* decreed against it: but two other Synods held in *Bavaria*, 765, 766, again decreed for it. In 786 the second Synod of *Nice* established it; since which time it hath constantly obtained amongst the *Papists*: but as from the first broaching of this Idolatry, it was opposed by five Emperors of *Constantinople*, so it hath all along been declaimed against by the faithful Ministers of Christ, preaching the everlasting Gospel, and calling upon Men to perform Divine Adoration only to him who made Heaven and Earth.

8 And there followed another angel, saying *r*, * Babylon is fallen, is fallen, that great city *s*, because she made all nations drink of the wine of the wrath of her fornication *t*.

* Chap. 18. 2.

r The Apostle is shewn, that other Messengers of God should come forth, during the Reign of Antichrist, that should declare his ruine as certainly as if it were already effected. *s* These words are taken from *Isaiah* 21. 9. *Babylon is fallen, Babylon is fallen, and all the graven images of her Gods, he hath broken unto the ground.* So *Jer.* 51. 8. *Babylon is suddenly fallen and destroyed.* There is no doubt, but both the Prophets spake of that *Babylon* into which the *Jews* were carried captive; but that *Babylon* was *typical* of another *Babylon*, called here the *great City*, and *great Babylon*, ch. 16. 19. & 17. 5. & 18. 10, 22. and the *Mother of Harlots*, ch. 17. 5. There neither is, nor ever was any City in the World, to whom these things could agree, but to *Rome*, rightly enough called the *Mother of Harlots, and the Abominations of the Earth*, *chap.* 17. 5. both in respect of *carnal Filthiness* there tolerated to make the *Bishop of Rome* a Reverend, and spiritual Whoredom, which is *Idolatry*: called also *Sodom* and *Egypt*, ch. 11. 8. the former of which was famous for beastly Lusts, the latter for Idolatry, and Oppression of God's *Israel*. The Ruine of old *Babylon* is denounced by the Prophet, *Is.* 21. 9. because of her Idolatry in Image-worship, for which the new *Babylon* is every whit as famous. The word mistaken, Wrath (who it off to signifies) yet should rather be here translated, *Poison*, as we translate it, *Deut.* 32. 33. *Job* 20. 16. The LXX in those Texts use the same word that is here used, θυμός; so the Sense is [*with the poisonous Wine of her Idolatry*] intimating to us the venemous Condition of *Romish* Superstitions and Idolatries, to intice ignorant People to be in love with them, as Harlots use with their *Philters*, or poisoned Cups, to make Men in love with them. If we better approve of our Translation of the term *Wrath*, *The Wine of the Wrath of her Fornication*, signifieth her Fornication which brings Wrath upon them that join with her in it.

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand *u*,

u God leaveth his Servant *John* know, That during the Reign and Rage of Antichrist, as he would have Ministers of the Gospel that should preach the Truth, and mind Men to keep themselves from Idols, worshipping God alone; and others that should assure them the *Papacy* should go down, *mystical Babylon* should fall; so he would have others that should give warning to Men and Women of those dreadful Plagues that should come upon them that entred themselves in this great City, either worshipping the Devil after the Pagan manner, or the *Image of the Beast*, i. e. committing Idolatry after the *Antichristian* Popish Fashion, or that should either be subject to this idolatrous Beast, or be a Soldier to fight for it. What those Judgments should be, God sheweth in v. 10. and possibly there is not a more severe Denunciation of Judgment in the whole Book of God.

10 The same shall drink of the wine of the wrath of God *w*, which is † poured out without mixture, into the ‖ cup of his indignation *x*; and * he shall be tormented with † fire and brimstone in the presence of his holy angels, and in the presence of the Lamb *y*.

† Chap. 18. 6.
‖ Chap. 16. 19.
* Chap. 20. 10.
† Chap. 19. 20.

w Those that do yield a Subjection to him, and profess his Faith, shall *drink of the Wine of the Wrath of God*; that is, shall feel the Severity of God's judicial Dispensations, which in Scripture are expressed by the *Wine Cup of his Fury*, Jer. 25. 15. See also *Job* 21. 20. *Psalm* 75. 8. *Isa.* 51. 17. either from the intoxicating quality of Wine, or the stupifying quality of it, when mixed with Myrrh, or other stupifying things. *x* But here it is said *without Mixture*, which signifies their sensible feeling of the Effects of Divine Wrath. *y* That is, in short, he shall go to Hell at last; the exquisiteness of which Torments, as to the Pain of sense, is set out by *Fire and Brimstone*; Brimstone being a material in which Fire holds longest to torment any Flesh pro tuto in.

11 And * the smoke of their torment ascendeth up for ever and ever *z*; And they have no rest day nor night *a*, who worship the beast and his image, and whosoever receiveth the mark of his name *b*.

* Isa. 34. 10.
Chap. 19. 3.

z That is, their Torments shall be everlasting, as well as most exquisite, and causing the most acute Pain. *a* This is but the same thing in other words: their Torments shall be such as shall give them no rest at any time. *b* The Sense of these two Verses, is no more than this, That all Idolaters shall fall under the Vengeance of God in this Life, and at last shall be thrown to Hell; not only such as worship the Beast, commiting Paganish Idolatry, worshipping Stocks and Stones, and Devils, as the term of their Worship, but such as worship the Image of that Beast set up by Antichrist, worshipping of Angels and Saints, or their Images. From hence an easie Answer may be given to that Question; *Whether a Pagan can be saved in that which at this day is called the* Roman Catholick Religion? If they either worship the Beast, or the Image of the Beast, they cannot: whether they do, or no, let the Reader judge from what hath been before-said.

12 * Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus *d*.

* Chap. 13. 10.

c God having in the former Chapter shewn his Servant *John* the Reign and Rage of Antichrist to his time of 42 Months, and in this Chapter, what shall be the end both of him, and all his Adherents, here concludeth with telling him, This is a Period of time wherein the Patience of his holy Ones will be tried, both in waiting for their Deliverance, and also in their patient enduring Antichrist's Oppression and Tyranny. *d* And here will be the trial of Men, whether they will keep to the Faith of Christ, and Obedience of God's Commandments, by coming out, or keeping in this spiritual *Babylon*: Those that come out of her, will shew both; those that keep in that idolatrous Communion, will shew neither.

13 And I heard a voice from heaven, saying unto me, Write, * Blessed *are* the dead which † die in the Lord ‖ from henceforth *e*: Yea, saith the Spirit *f*; that they may rest from their labours, *g*; and their works do follow them *h*.

* Rev. 1. 3.
† 1 Cor. 15. 18.
‖ Or, *from henceforth* saith the Spirit, yea.

e These words denote the Excellency of the following Saying. It is a Voice from Heaven, therefore worthy of our Attention. *John* is commanded to write it to be kept in memory for the Comfort and Encouragement of God's People, who might be discouraged at the hearing of those calamitous times which they were like to meet with, during the Reign of *Antichrist*, in which many of them were like to be put to death. ‖ *f* This Phrase of dying in the Lord, is applicable to any Persons that die united to Christ by a true and lively Faith; all such die in the Lord. But if we consider the Scriptural Usage of it, it seems rather to signifie *Martyrs*, such as die for the Lord; for so often in Scripture signifieth, *for*, Rom. 16. 2, 8, 12. 1 *Pet.* 4. 14, &c. If any shall be put to death for Adherence to Christ, they shall be no Losers; for they shall be blessed, and that not only upon the account of that Glory into which they shall pass, but upon the account of that *Rest* which their Death will give them from the Troubles of the calamitous times before, or hereafter mentioned. *g* There is some little difference amongst Interpreters about the Sense of this Particular: certain it is, it is not to be understood of the time following this Revelation exclusively, as to those who before died to Christ; for they also were blessed, they also rested from their Labours, &c. yet the Particle seems to refer to the time to come. The Emphasis of the Particle seems to be, to obviate the Doubts of those who should happen to dy under Antichrist's Rage, because they died not by the Hands of Pagans, and avowed Enemies of the Gospel, but of such as should call themselves Christians; such, saith God, die for the Lord, and are blessed, and shall be blessed. *h* The Spirit of Truth affirms it. *i* They shall be at rest from the Troubles of this Life, *k* and their good Deeds, and patient Sufferings shall follow them as Witnesses for them, before the Judge of the quick and the dead.

14 And I looked, and behold, a white cloud, and upon the cloud *one* sate, * like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle *l*.

* Chap. 1. 13.

Here follow two Visions, the one of an Harvest, the other of a Vintage; there is no great Difficulty in determining, that they both signifie some judicial Dispensations of God, that he would bring upon the World, or some part of it; the latter of which should be greater than the former: The Dr. Moor, and Mr. Mede have another Notion of them. But there is some doubt amongst Interpreters, whether they signifie God's general Judgment in the last day, or some particular Judgments before that day, mentioned, ch. 15, and 16. and belongs to the Vials which we there read of. Those who think that the last Judgment is here shewed to John, are led to it from the Representation of the Day of Judgment, under the Notion of an Harvest, Mat. 3. 12. & 13. 39. *But I rather agree with them who think that the Harvest here mentioned, is a Representation of some judicial Dispensations of God before that time, particularly God's Vengeance upon the Beast more fully expresse, ch.* 16. For, 1. *the last Judgment is fully described afterward*, ch. 19, 20. 2. *To express that, there needed not two Types, the one of an Harvest, the other of a Vintage.* 3 *Here is no mention of the Resurrection, which must go before the last Judgment. Mr. Mede hath noted, that there are three things belonging to an Harvest*; 1. *Cutting down of Corn.* 2. *Gathering it into the Barn.* 3. *Thrashing it. Whence, in Scripture, it signifieth either cutting and destroying, or safety and preserving, (which is the end of gathering Corn into the Barn.) We have Examples of the former*, Isa. 17. 5, 5. Jer. 51. 33. *but of the latter, we have only Examples in the New-Testament*, Luke 10. 2. *It is his Opinion, that the Conversion of the Jews, going before the great Slaughter mentioned*, ch. 19. *is that which is here meant; but I rather agree with those who think, that by this Parable is signified God's Judgments upon Antichrist, and that the general Scope of both the Parables is to declare, That God would grievously punish Antichrist, first by lesser, then by greater Judgments, as is more particularly expressed in the two next Chapters, to which this, to me, seemeth Preparatory.* Let us now come to the Text itself.

i The Description here can agree to none but Christ, fitting, as it were, upon Clouds, and coming out in his judicial Dispensations of Providence, to execute Judgment upon his Enemies, to which purpose he is said to have in his Hand a sharp Sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sate on the cloud, * Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ‖ ripe *m*.

* Joel 3. 13.
Mat. 13. 39.
‖ Or, *dried*.

m Most Interpreters understand this of the Prayers of God's People, from the *Church*, soliciting the Lord Jesus Christ, (say some) to gather in the *Jews*, or the number of his Elect, the Fields being now white to that Harvest, (as Christ siteth the *Metaphor* of the *Samaritans*, Joh. 4. 35.) or, (as others say, with whom I rather agree) to execute Vengeance on *Antichrist* and his Adherents.

16 And he that sate on the cloud, thrust in his sickle on the earth, and the earth was reaped *n*.

n According to the afore-mentioned different Notion of the Harvest, there is amongst them a different Interpretation of this Verse; some interpreting it of God's calling in the *Jews*, or his Elect, by the Preaching of the Gospel: others, of his Vengeance upon *Antichrist* and his Adherents more fully expressed, *ch.* 15. and 16.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle *o*.

o This Angel some will have to be some Instrument God would make use of to cut down *Antichrist*: Others would have it to be the Word of God in the Mouth of his Ministers, which, *Heb.* 4. 12. *is sharper than a two-edged Sword, piercing to the dividing asunder of Soul and Spirit*; and thus they judge this *Angel* to be the same with the *Rider upon the white-Horse*, chap. 19. out of whose Mouth went a sharp Sword, *v.* 15.

18 And another angel came out from the altar *p* which had power over fire *q*; and cried with a loud cry to him that had the sharp sickle, saying *r*, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth *s*: for her grapes are fully ripe *t*.

p The place of Sacrifices and Burnt-offerings. *q* Which had Commission to execute God's Judgments compared to Fire, *Psalm* 11. 6. and 21. 9. and 50. 3. *r* God's Holy Ones cry unto him who hath a Power to execute Vengeance. *s* To put an end to the Rage of Antichrist, and gather those Clusters which grew upon this *Vine of Sodom*, and were as the Clusters of *Gomorrah*; *t* for their Iniquities were come to the full, and they were now ripe for judgment. Our learned Dr. *Moor* expounds this *Ripness*, of a *Readiness for Conversion*, as well as *for Destruction*, and thinks the first is here rather intended: the last words of this next Verse incline me to judge otherwise.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the * great wine-press of the wrath of God *u*.

* Chap. 19. 15.

u Dr. *Moor* thinks the Sense of this is, That Men were pressed in Conscience upon the sharp Conviction of Christ's powerful Ministers, with sorrow for their Sins, and to feel the Wrath of God in them. But Mr. *Mede*, with whom (as to the sense of this Text) I rather agree, tells us, That the *treading of the Vintage*, in parabolical Scripture, constantly signifies a *cruel, bloody, and deadly Slaughter*; he thinks that it is the same *Slaughter* mentioned, *ch.* 19. *v.* 19, 20, 21. as to which, *v.* 15. much the same Metaphor is used, *he treadeth the Wine-press of the Fierceness and Wrath of Almighty God.*

20 And the * wine-press was trodden without the city *w*, and blood came out of the wine-press, even unto the horse-bridles *x*, by the space of a thousand *and* six hundred furlongs.

* Isa. 63. 3.
Lam. 1. 15.

w By the City, Dr. *Moor* thinks *Babylon* is here meant; and that the meaning is, That the powerful Convictions of the Word before-mentioned, shall not reach *Babylon*, the *Romish Hierarchy* and Polity, as being hardned against any such thing. But Mr. *Mede* and others think, that the *City of Hierusalem* is here meant, or the *holy Land*, which comprehends exactly 1600 Furlongs, that is, 200 *British* Miles, or 160 *Grecian* miles. But what that place shall be, where this Slaughter shall be, is a great Secret. *x* It is plain, it shall be a great Slaughter, by the depth of the Blood mentioned, and the length of the Ground which it should to that depth overflow. It is very probable, that great Battel is meant, mentioned *ch.* 19. 20, 21. in the place called *Armageddon*, upon the pouring out of the sixth Vial, *ch.* 16. 16. In so difficult a business nothing can be positively determined.

CHAP. XV.

1 AND I saw another sign in heaven, great and marvellous *a*, seven angels *b* having the seven last plagues *c*, for in them is filled up the wrath of God *d*.

a That is, a Representation which appeared to *John* great and wonderful. *b* Ministers of God, used by him in the Dispensations of his Providence; *c* having a Commission to execute the seven last Judgments of God, by which he designed to destroy Antichrist, *d* For by them the Wrath of God was to be executed upon him to the utmost.

2 And I saw as it were a sea of glass *e* mingled with fire *f*, and them that had gotten the victory over the beast, and over his image, and

over his mark, *and* over the number of his name, standing on the sea of glass *g*, * having the harps of God *h*.

* Chap. 5. 8. & 14. 2.

t This Sea of Glass (as our learned *Mede* thinks) hath either an Allusion to the *Sea of Glass like unto Chrystal*, reflected upon by the Lamps of Fire burning before the Throne, *ch.* 4, 5, 6. or to the Waters of the Red-sea congealed (while the *Israelites* passed over) reflected upon by the Pillar of Fire. Others make it the Church gathered out of all Nations, faid to be of Glass, because of its Splendor and Glory. Others make it to signifie the World, which is faid to be of *Glass*, to let us understand, God seeth through it. It seemeth to me, to signifie Heaven; *g* for it is mentioned as the place of the glorified Saints, who had overcome all Temptations to Idolatry, either from *Pagans* (which were the best) or from Antichrist and his Party (which are called the Image of the Beast) and had avoided all kind of Compliance with them in Profession of the Religion which he would endeavour to impose upon them. *h Harps of God* signifie either the most excellent Harps, or holy Harps. Mr. *Forbes* saith well, they signifie Hearts tempered with Joy, and Love, and a grateful Sense of the Mercies of God towards them.

3 And they sing the song of Moses the servant of God *i*, and the song of the Lamb, saying *k*, Great and marvellous *are* thy works, Lord God Almighty *l*; * just and true *are* thy ways, thou King of saints *m*.

* Psal. 111. 2 & 139. 14. Chap. 16. 7.

i The Song which *Moses* sang upon God's Delivery of the *Israelites* from the Danger of *Pharaoh*, which we have, *Exod.* 15. 1, &c. not that they sang those words, but to the same sense. *k* A Song to the Honour of Christ, to the same sense that *Moses* sang, and upon a much like occasion. *l* Admiring the greatness and marvellousness of what God had done in their Deliverance, and giving him the Glory of his Almighty Power, *m* acknowledging, that all the Acts of his Providence were both *just* (God, in them, giving to every one their due) and *true*, God by them but justifying his Promises and Threatnings. These words are taken out of *Psalm* 145. 17.

4 * Who shall not fear thee, O Lord, and glorifie thy name? for *thou* only *art* holy *n*: for † all nations shall come and worship before thee *p*; for thy judgments are made manifest *q*.

* Jer. 10. 7. † Isa. 66. 23.

n Acknowledging, that for this God deserved to be worshipped and served by all the World; *o* because of his Holiness much seen in the Justice and Truth of his ways; *p* declaring their Faith and Hope that now all Nations should own and acknowledge Christ, and be subject unto him. *q* Now that his Judgments upon Antichrist, and his Justice in all his Dispensations, was made so evident to the World.

5 And after that I looked, and behold, the * temple of the tabernacle of the testimony in heaven was opened *r*:

* Chap. 11. 19. Num. 1. 50.

r Here is a plain Allusion to the Jewish Tabernacle or Temple, in which was the holy Place, and the *Holy of Holies*; into the latter the High-Priest only entered. There were kept in the Ark the two Tables of God's Law, often called the *Testimonies of God*. From this *Tabernacle of Testimony* proceeded God's Oracles; there God gave Answers from the Mercy-seat, and therefore in the Book of *Kings* it is called the *Oracle*. The Sense some put upon this, is, That God here shewed unto his Prophet the Liberty that should be, after the down-fall of Antichrist, to preach the Gospel. But in this sense it must be an Anticipation of what orderly should have come in after the pouring out of the Vials: I had rather understand it of God's being now about to give out an Answer to his Peoples Prayers for a Deliverance from the Tyranny of Antichrist; as the place called the *Oracle* in the Jewish Temple was opened when the High-Priest had been inquiring of God, to give an account of the Answer he had.

6 And the seven angels *s* came out of the temple *t*, having the seven plagues *u*, cloathed in pure and white linen, and * having their breasts girded with golden girdles *w*.

* Chap. 1. 13.

s The seven Ministers of Gods Vengeance on Antichrist, to whom the *Vials* were given. *t* That is, out of the *Tabernacle of the Testimony*; for in *Moses* his *Tabernacle* there was only this *inward Court* for the Priests, (the People worshipped without) They came (as the High-Priest was wont) out of the *Oracle* to bring God's Answer to all his Saints Prayers. *u* The Answer was seven Plagues, that is, that God had imployed them to bring seven Plagues successively upon the Antichristian Party, and all the Enemies of his Church, till by them they should be consumed. *w* These Angels came in the Habit of High-Priests, when they went in to inquire of God, or came out with an Answer from God.

7 And one of the four beasts *x* gave unto the seven angels *y*, seven golden vials full of the wrath of God, who liveth for ever and ever *z*.

x One of those four Beasts round about the Throne, *ch.* 4. 6. *y* The seven Angels mentioned, *v.* 6. *z* A Vial is a plain Pot or Glass with a wide Mouth, used to drink in; these *were full of the Wrath of God who liveth for ever*. The meaning is no more than that the seven Angels before-mentioned, were commissionated from God, by one Plague after another, to bring Antichrist to his ruine.

8 And * the temple *a* was filled with smoke *b* from the glory of God, and from his power *c*; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled *d*.

* Exod. 40. 34. 1 King. 8. 10. Isa. 6. 4.

a That is, the Church (as Temple most ordinarily signifieth in this Book.) *b* By Smoke, doubtless, is meant Confusions and Troubles, *c* caused by God's glorious Manifestation of his Power, in bringing *Antichrist* to ruine, who had so swelled his Interest with that of the Civil Magistracy in several Kingdoms, that there was no rooting him out, without a terrible shaking of all those parts of the Earth where he set his Foot, *d* so as no part of the Church could be at Rest until God had fulfilled his Ruine by these Plagues: nor must any quiet state of the Church be expected, until this great Work be effected.

CHAP. XVI.

God having shewed unto his Servant John *in the Vision of the first six Seals, the fate of the Church under the Pagan Emperors of* Rome, *ch.* 5, 6. *and its Fate under* Antichrist, *in the Vision of the six first Trumpets, under the seventh Seal,* ch. 8, 9. *and diverted him by the Vision of the little Book opened,* ch. 10. *and by the Contents of it,* ch. 12, 13, 14. *and instructed him concerning the Affears of the Church, during all the time of the Reign of the Dragon and* Antichrist, *who was the Image of the Dragon, comes now to instruct him particularly, how and by what means he would ruine* Antichrist, *and restore Peace to his Church.*

1 AND I heard a great voice out of the temple *a*, saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth *b*.

a Either out of the Church Triumphant, Christ the Head of it, commanding the Executioners of his Justice to go and do their Office: Or out of the Church-Militant, by their Prayers soliciting God to execute Vengeance upon the Beast. *b* All the Beast's Territories, or the several Parts of his Kingdom, are expressed in this Chapter, under the Notions of the *Earth*, the *Sea*, the *Rivers*, and *Fountains*, the *Sun*, and the *Seat of the Beast*. The first Command to the Executioners of God's Justice, is, to pour out his Wrath on the *Earth*. By the *Earth*, *Parous* understands *some parts of the Earth*; others, the *common People*; others, the *Roman Empire*; but others, considering the Earth as the firmest part of the Universe, say, That by the *Earth* is meant the *Popish Clergy*, the *Basis* of the *Papacy*; and I am very much inclined to judge, that the most probable sense of it, not only because there is little of Heaven in them, and their whole Frame and Model is the Product of *earthly Policy*, but because Experience hath told us, that the *Pope* here received his first Wound, in the Diminution of their Power, and Authority, and a Contempt of them. God hath used many Instruments to pour out this Vial, even so many (whether Princes or Ministers) as he hath made use of to root out Monasteries and Abbeys, and to expose *Mass-Priests* to Scorn and Contempt. Mr. *Mede* seemeth to be of another mind, thinking that by *Earth* is meant the Commonalty of the People, whose Defection from the *Pope* was his first Plague: but that which is to be understood by the *Earth*, being the affected part of *Antichrist*, I cannot agree with that learned Man; for tho the *Beast* suffered by the Defection of the Commonalty, yet I cannot see how those that made the Defection, suffered at all by it.

2 And the first went, and poured out his vial upon the earth, and * there fell a noisome and grievous sore upon the men † which had the mark of the beast, and *upon* them which worshipped his image *c*.

* Chap. 13. 16, 17. † Chap. 13. 14.

c Here is a plain Allusion to the Plagues which God brought upon *Pharaoh King of Egypt* for his Oppression of his ancient *Israel*; God hereby shewing us, that he would deal by this *Romish Beast* for his Persecutions of his Gospel-Churches, as he dealt by *Pharaoh*; as he turned the *Egyptian Rivers into Blood*, so as the Fish died, and the Waters stunck, *Exod.* 7. 20.

20. and as he plagued the *Egyptians* with *Bilts* and *Blains*, Exod. 9. 9. so he would plague the *Papacy* by proportionable Judgments, until, as *Pharaoh* with his whole Party was at last drowned in the Red-Sea, so all the Antichristian Party shall be rooted out. Here are two of the *Egyptian Plagues* mentioned, but this Vision begins with the sixth of the *Egyptian Plagues*, viz. that of *Bilts* breaking out in *Blains*. What is meant by this *grievous Sore*, I must profess my self not to understand, but think Dr. *More* speaks very probably, interpreting it of *Trouble* and *Vexation*, which the Popish party should have upon the first Prospect of their Kingdom's going down; it being of the Nature of Sores, to vex and disturb those that are affected with them, so as they are very uneasie so long as they are affected with them. And indeed, I find many Interpreters agree in this Notion.

3 And the second angel poured out his vial upon the sea *d*, and it * became as the blood of a dead man *e*: and every living soul died in the sea *f*.

* Exod. 7. 17.

d This answered the first Plague upon *Pharaoh*, Exod. 7. 20. *All the Waters that were in the River, were turned to Blood; and the Fish that were in the River, died.* By the *Sea* here, Dr. *More* understands the *Jurisdiction* and *Dominion of the Papacy*, wherein he agrees with Mr. *Mede*. I rather agree with those who understand the whole System of the *Popish Religion*; their Rites and Ceremonies, their Doctrines of Indulgences and Purgatory, *&c.* *e* God sheweth his Prophet, and instructeth us, that he will bring the Papacy to ruine, first by bringing his *Clergy*, (which are the *Earth* upon which he stands) into Scorn and Contempt; discovering their Frauds and Cheats. 2. By discovering the Folly and Vanity of their pompous, and *Theatrical Religion*, consisting only in vain Shews, and idle Rites and Ceremonies, without any Regard to that Religion which is spiritual, and pure, and undefiled before God; discovering the *Cheats* of their Confessions and Absolutions, their *Masses*, *Pardons* and *Indulgences*; making them appear to be not only idle, but pernicious and damnable; so as *f* Christians could not live in the Communion of their Church, but it must be damnable to those who keep in the Communion of it.

4 And the third angel poured out his vial upon the rivers and fountains of waters *g*, and they became blood *h*.

g Mr. *Mede* and Dr. *More* both agree in interpreting this of the *Jesuits* and other *Popish Emissaries*. *h* And the Laws made for the Execution of them in *England* in the time of Qu. *Elizabeth*, not excluding those civil Powers, which are the Upholders and Maintainers of Antichrist, as the *Spaniard*, who also within these last 100 years, hath had Blood enough given him to drink, both in 1588, and in the Low-Countries. It seemeth a little hard to interpret a Prophecy relating to the whole Church, by what is done in so small a part of it. We know in what credit these Emissaries are at this day, both in the *Empire*, and in *Spain*, and in *France*, and *Venice*, (from whence they sometimes were expelled.) We have, indeed, Laws against them in *England*, but principally relating to those of them, who, being native Subjects of *England*, have apostatized. So as I had rather think this *Vial* is not yet poured out, or that *Interpreters* mistake the meaning of these *Fountains* and *Rivers*, than agree with them in that Interpretation of this Prophecy. I am much disposed to believe that we are not further than the pouring out of the *second Vial*. God, indeed, hath made the *Romish Clergy* contemptible enough, and hath vexed and enraged them sufficiently. He hath also made their *Stoniical* Religion as contemptible to, and justly abhorred by a great part of the Christian World; but how far he hath proceeded further to the Ruine of Antichrist, I do not understand.

5 And I heard the angel of the waters say *i*, Thou art righteous, O Lord, which * art, wast, and shalt be, because thou hast judged thus *k*:

* Chap. 1. 4, 8.

i All these three Verses do but express the Honour and Glory that shall be given unto God, when he shall have accomplished his great Work in destroying those who feed, and uphold, and maintain the Beast, partly by those Instruments he shall use in that Work, expressed here by the *Angel* of the Waters, partly from others. *k* Acknowledging the Lord's Justice and Righteousness in such Destruction.

6 For * they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy *l*.

* Mat. 23. 34.

l Because of their Persecutions of, and cruelty towards God's faithful Ministers and People, which rendered the spilling of their Blood but a condign Punishment suited to their Sin.

7 And I heard another out of the altar *m*, say *n*, Even * so, Lord God Almighty, true and righteous *are* thy judgments *o*.

* Chap. 15. 3.

m Others also, either Members of the Church Triumphant or Militant, or both, shall in time they give Glory to God, *n* as a God of *Power*, able to do such things; *o* of *Righteousness*, thus giving these bloody Men their due; and of *Truth*, thus fulfilling both his Promises to his People, and his Threatnings against his Enemies. But it is easier to determine who shall thus rejoice, than the time when this Joy shall be. This certainly is God's Work, but *in fieri*, now doing, but not yet done.

8 And the fourth angel poured out his vial upon the sun *o*; and power was given unto him to scorch men with fire *p*.

o Here we have no History to guide us in the Government of our Fancies and Judgments, but their Opinion seems most probable to me, who, by the *Sun*, understand some great Prince or Potentate, or the whole civil Power in the *Antichristian Heaven*; suppose the *Spaniard*, or the *Emperor*. It seems to signifie either some Destruction of such civil Powers, or some Defection of them from the Papacy, *p* which will vex and inrage Antichrist and his Party, as if they were scorched with Fire. This I look upon as much more probable than theirs who interpret it of the natural Sun, or the Word of God.

9 And men were ‖ scorched with great heat *q*, and * blasphemed the name of God, which hath power over these plagues *r*: and they repented not to give him glory *s*.

‖ Or, burned. * Verse 11. 21.

q What the damned do in Hell, where the Wrath of God is poured out upon Men to the utmost; that Reprobates do upon Earth, they are *scorched* with great Heat, the Vengeance of God cometh upon them; they are mad and inraged, *r* and speak evil of a just, and righteous God, who bringeth such Plagues on them; *s* But they have no sense of their Sins, nor any Thoughts of turning to God, confessing their Sins, and giving him Glory. This will be the Upshot of God's lesser Judgements upon the Papacy: They will be mad at them, and rage, and reproach God's Justice, but prove an hardned Generation, given over to Ruine, that will never be sensible that these Judgments come upon them for their Idolatries and Superstitions, and for their Persecutions, and the shedding the Blood of God's Holy Ones; not that all adhering to that Church will be so (many, probably, will convert, and be brought to acknowledge the Truth) but there will be a great Party of them, whom nothing but the Wrath of God come upon them in the bottomless Pit to the utmost, will ever make sensible that they have done amiss, being given up to *strong Delusions*, to a *Blind Mind*, and an *hard Heart*, and a *irrevocable Judgment*.

10 And the fifth angel *t* poured out his vial upon the seat of the beast *u*; and his kingdom was full of darkness *w*, and they gnawed their tongues for pain *x*,

t The fifth of the seven Angels mentioned, *v.* 1. by which, as was faid, is to be understood the *Instruments* which God will use gradually to destroy the Papacy. The fifth Rank of Persons, whom God will imploy in the Execution of this his Purpose, by his Acts of Providence. *u* Shall execute God's Wrath upon the *City of Rome* in *sort*, wholly destroying the *Papacy* in their Power. *w* Upon which his whole Kingdom shall be full of the Darkness of Misery, Trouble, and Affliction (Darkness was one of the Plagues of *Egypt*.) *x* And they shall be full of Calamities, like Men in so much Pain, that they bite their own Tongues for Pain. When this shall be God alone knows; I think, and Experience hath proved, that they were much too hasty in their Speculations, that prophesied it should be 1656, or 1660, or 1666. For my own part, I do not believe it will be before 1866, or betwixt that and the year 1900. The Determination of it depends upon the right fixing of the *Epochs*, or beginning of the 42 Months, or 1260 prophetical Days, which I think most probably fixed upon the year 606 or (according to Mr. *Stephens* his Notion) 666, which, according to the *Julian Account*, is the same (See the Note on *ch.* 13. 18.)

11 And * blasphemed the God of heaven, because of their pains, and their sores, and repented not of their deeds *y*.

* Ver. 9, 21.

y This is the same that was faid *v.* 9. of a former Party belonging to the Beast, and doth but signifie, that there will be found the same Vein of *Blindness of Mind*, *Hardness of Heart*, and *Reproboncy of Sense* running through that whole Party, until they be wholly ruined.

12 And the sixth angel poured out his vial upon the great river Euphrates *z*; and the water thereof was dried up *a*, that the way of the kings of the east might be prepared *b*.

z Upon the *Turkish Empire*. See the Notes on *chap.* 6. 13. *a* Their Force, Power, and Strength shall be destroyed, so that a Way may be prepared for the Conversion of the *Jews*. This I find to be the Sense of the ablest learned and judicious Interpreters of this mysterious Book; amongst whom I come Mr. *Mede*, Dr. *More*, *Parous*, Mr. *Durham*, *&c.* But it will be reasonable to say something further, to shew the

Probability of this Sense. *Euphrates* was a great River that ran by *Babylon*, the depth of it was (as Historians tell us) about two Men's height. When *Cyrus* and *Darius* came to conquer *Babylon*, they diverted this River, *Jer.* 51. 32, 36. Here is an Allusion to that History. The *Turks* first took up their Habitation about this great River, as was said in our Notes on *Chap.* 9. 14. where the Providence of God restrained them for many years, till the 6th Trumpet sounded. The *Jews*, who are observed to be in greatest Numbers in the Eastern Countries, having had a Promise, *Exod.* 19. 6. to be a *Kingdom of Priests*, mayswell be called here the *Kings of the East*. Two things hinder their imbracing the Christian Faith: 1. The Image-worship, and Idolatry of the Papists. 2. The Power of the *Turks*, with the Success they have had against Christians; but both these being taken away by the *Fall of Babylon*, and the Ruine of the *Turkes*, the way seems to be prepared for the *Jews* receiving of the Christian Faith, In a case where nothing can be certainly determined, this seemeth a very probable Opinion. To which it contributes a little, that it's probable, that the *sixth Vial* answereth the *sixth Trumpet*; and that as they were the People first let loose by *Euphrates*, where they were bound, so they are the People to be destroyed under the Notion of drying up the Waters of *Euphrates*: and this seemeth to be a Work of Providence brought forth after the Ruine of *Rome*, and the total breaking of the Power and Dominion of the *Papacy*. Thus we have foretold the breaking both of *Pope* and *Turk*, and all their Upholders; but we must not imagine them so ruined, but that Parties of both should be left in the World, which combining, made up the Army to fight the Devil's last Battel in *Armageddon*, of which we shall read, *v.* 16.

13 And I saw three unclean spirits like frogs *come* out of the mouth * of the dragon, and out of the mouth of the beast *c*, and out of the mouth of the † false prophet.

* Chap. 12. 9. † Chap. 19. 20. & 20. 10.

c God here sheweth *John*, that after the Power and Strength both of the *Pope* and *Turks* should be broken, the Devil would yet make one Push more; to which purpose, he would influence some, on the behalf of the Antichristian secular Power, others on the behalf of the Beast with two Horns, or the false Prophet.

14 For they are the spirits of devils * working miracles *d*, which go forth unto the kings of the earth, and of the whole world, to gather them to the † battel of that great day of God Almighty *e*.

* 2 Thess. 2. 9. Chap. 13. 13. & 19. 20. † Chap. 17. 14. & 19. 19. & 20. 8.

d Which from the Influence of the Devil, *t* should follicite the Kings of the Earth to join together in a Battel against the Church. This is, undoubtedly the Battel in *Armagiddon*, *v.* 16.

15 Behold, I come as a thief *f*. Blessed *is* he that watcheth *g*, and keepeth his garments *h*, * lest he walk naked and they see his shame *i*.

* 2 Cor. 5. 3. Chap. 3. 4, 18.

f That is, I come suddenly and unexpectedly. See *Matth.* 24. 43, 44. *Luke* 12. 39. 1 *Thess.* 5. 2. *Rev.* 3. 3. It may be understood either of *Christ*'s coming to the last Judgment, or of his coming in his vindicative Providence to be revenged on his Enemies. *g* He is an happy Man that maketh it his business to keep himself from Sin, in Prospect of any such Comings. *h* and that persevereth in my Ways and Truth; *i* for if he doth not, he will be found one of those that are not clothed with my Righteousness; and his Hypocrisie will appear to all Men.

16 And he *k* gathered them together into a place, called in the Hebrew-tongue, Armageddon *l*.

k Either the Devil brought them together, or God by his Providence ordered, that they should be gathered together into the place where God designed to destroy them and their Armies (for so the word *Armageddon* signifieth, say some); but others make it to signifie *the Mountain of the Gospel*; or to the *Mountain of Apples, or Fruits*; but the first *Etymology*, in this place seems best. The word doth not signifie any particular place; but here is an Allusion, as some think, to that *Megiddo*, mentioned *Judg.* 5. 19. where *Barac* overcame *Sisera* with his great Army, and where *Josiah* was slain, 2 *King.* 23. 30. Of the issue of this last Battel with the Enemies of the Church of Christ, we shall read more, *ch.* 19.

17 And the seventh angel poured out his vial into the air *m*, and there came a voice out of the temple of heaven from the throne, saying, * It is done *n*.

* Chap. 21. 6.

m I take this to be best interpreted (as Mr. *Mede* doth it) by *the Power of the Air*, of which Satan is called the Prince, *Eph.* 2. 2. that is, upon all the Children of the Devil, that had so long given Disturbance to the Church of Christ. *n* That is, the Work of God is done, his Counsels for the Destruction of his Enemies, and the Deliverance of his People, are brought forth in the issue of his Providence, not fully yet brought to an issue, but accomplishing.

18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great *o*.

o See *ch.* 4. 5. *ch.* 6. 12. *ch.* 11. 13, 19. either declarative of the Majesty and Power of God (as *Exod.* 19. 16. when God came forth to give his Law, the Violation of which God here was coming out to punish) or of the great Stirs and Confusions in that part of the World, where the Beast's greatest Interest lay. Or, the *Voices*, *Thunders* and *Lightnings*, may be understood as declarative of the former, and the *great Earthquake*, of the latter.

19 And * the great city *p* was divided into three parts *q*, and the cities of the nations fell: and great Babylon * came in remembrance before God, ‖ to give unto her the cup of the wine of the fierceness of his wrath *r*.

* Chap. 14. 8. * Chap. 18. 5. ‖ Isa. 51. 23. Jer. 25. 15, 16. Chap. 14. 10.

p *Rome*, afterwards called great *Babylon* in this Verse. *q* The *Pagan part*, the *Evangelical part*, and the *Antichristian part* (saith Dr. *More*) the three Parties that made up the Armies that fought in *Armageddon*: Or else this is added as the Effect of the great Earthquake. *r* God now took Vengeance on the Papacy, and all their Adherents, who he had for 1260 years spared them, notwithstanding their Idolatries and Persecutions, and behaved himself toward them, as if he had forgot them.

20 And every island fled away, and the mountains were not found *s*.

s These are the Effects of great Earthquakes, See *ch.* 6. 14. Some, by *Islands* and *Mountains*, understand the Inhabitants of both. I know not whether those reverend Authors, who by this term understand their *Idol-worship* and *Superstition*, or Ecclesiastical Dignities (I suppose because the Heathens and *Jews* in imitation of them, committed Idolatry on Mountains, and high Hills) be not here too critical.

21 * And there fell upon men a great hail out of heaven *t*, *every stone* about the weight of a talent: and † men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great *u*.

* Chap. 11. 19. † Vers. 9. 11.

t The hail was another of the *Egyptian* Plagues, *Exod.* 9. 22, 23, 24, 25. The Allusion also may be the Hailstones, *Josh.* 10. 11. by which God fought against the five *Canaanitish* Kings. It signifies only further great Judgments with which God will pursue the Beast and his Party, until they all be destroyed. *u* The latter words only shew the continued Hardness of the Heart of the *Beast*, and all his Party; wherein also they answered *Pharaoh* and the *Egyptians* (their Type) who would relent with no steadiness and certainty, until they were all ruined by the Waters of the Red-Sea. In all this Prediction of the final Ruine of the *Papacy*, *Pharaoh* and the *Egyptians* are apparently made the Type of the *Pope* and all his Party: 1. As to their Sins, which were Idolatry, and the Oppression of God's *Israel*. 2. In the Plagues by which they were destroyed gradually; *turning Waters into Blood*, *Blips and Blisters*, *Darkness*, *Hail*. 3. In their *Impenitency*, and Hardness of Heart; only with these two Differences by which the *Antitype* exceeded the Type in Wickedness. 1. We read of *Pharaoh* oft relenting, tho his goodness was like a Morning-Dew, and he returned to his former Stubbornness. 2. We read nothing of the *Egyptians* blaspheming God, because of their Plagues, which is often said of these *Egyptians*.

CHAP. XVII.

1 AND there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither, I will shew unto thee the judgment of the * great whore † that sitteth upon many waters *a*:

* Nehem. 3. 4. † Jer. 51. 13.

a This whole Verse is but a Preface to a new Vision which *John* had; not new, as to the matter revealed in it; for it plainly revealeth matters relating to Antichrist; and the matter of it contemporizeth with the three last Vials, about the final Ruine of *Antichrist*, who was before described under the Notion of a *Beast*, here under the Notion of a great Whore. A Whore properly signifies one that is married, and is false to her Husband's Bed; and so very well suites the *Church of Rome* (if they yet deserve that Name) *which Faith was formerly spoken of throughout the World*, Rom. 1. 8. but is long since turned idolatrous, (*Idolatry* in the Prophetick style being quite through the Scripture called Whoredom.) She is said to *sit upon many Waters*, either because she exerciseth a Jurisdiction over much People, or with Allusion unto old *Babylon* (which gave her her Name) which was situated near *Euphrates*, a River in which there was a great Collection of Waters. *John* is called to hear the Counsels of God

God concerning her Destruction, which though more generally and fourly revealed before, yet God here designs to reveal to *John* more fully, particularly and plainly.

2 * With whom the kings of the earth have committed fornication *b*, and the inhabitants of the earth † have been made drunk with the wine of her fornication *c*.

* Chap. 18. 3. Jer. 51. 7. † Chap. 14. 8.

b With which *great Whore* several Princes of the World have committed Spiritual Fornication, receiving her Idolatrous Worship, yielding to her Authority, and following her example. *c* And not the Kings onely of the Earth, but the generality of the People, have been infatuated with a mad heat, and with the *Wine of her Fornication*, that is, with that Wine by which she enticed them to commit Idolatry with her: By this Wine are meant Honours, Riches, Preferments, Pleasure, the gaudry of her Worship, the magnificence of the Apostolick See, their pretended Antiquity, Unity; in short, whatsoever specious Arguments Papists use to entice persons into the Idolatrous Communion of their Church.

3 So he carried me away in the Spirit *d* into the wilderness *e*: and I saw a woman sit upon a scarlet coloured beast *f*, full of names of blasphemy, having seven heads and ten horns *g*.

d That is, being in an extasy; see *chap.* 4. 2. whether in the Body or out of the Body he could not tell, as *Paul* expresseth it, 2 *Cor.* 12. 2. *r* A place not, or not much inhabited, either as fitnest for Contemplation; or to signify that this *Great Whore* which had driven the Spouse of Christ into the Wilderness, should shortly her self come into her State; according to the fate of old *Babylon*, *Jer.* 50. 13. *f* The great Whore mentioned *v.* 1. upheld by the *Roman* Emperors. *g* The same which is mentioned *chap.* 13. 1. See the Notes there. Here is a great Question arisen who this *Woman* is, or (which is the same, as appeareth by *v.* 5.) what City is meant by *Babylon* mentioned, *v.* 5? a question, (as Mr. *Poole* noteth) of high concernment; for whoever this *Woman* is, or whatsoever this *Babylon* signifieth, the People of God are upon pain of Damnation admonished, to avoid any Communion with her, and to come out of her, *chap.* 14. 9, 10. Mr. *Poole* hath diligently collected into his *Latine Synopsis* all opinions about it, and shewed what is to be said for or against them; I will give my Reader the summ of what he saith.

1. Some would have it to be *the whole World of wicked Men*. Against this it is said, 1. That *John* speaks here of a certain *great City which reigneth over the Kings of the Earth*, *v.* 18. This cannot be meant of the wicked World. 2. The World of wicked Men are *those inhabitants of the Earth*, whom this Woman made Drunk with the Wine of her Fornications: Now she that made them drunk, and those that were made drunk cannot be the same. 3. This Woman, *v.* 9. sitteth on seven Mountains, and so do not all the wicked of the World. 4. We are commanded to come out of this *Babylon*, but we are not obliged to go out of the World.

2. Others would have this *Woman*, or this *Babylon* to be the *old Chaldean Babylon*. But 1. Where then is the *Mystery* mentioned *v.* 5? 2. The *Babylon* here mentioned, is by all agreed to be the seat of Antichrist; so was that never.

3. The generality agree it to be *Rome*. Amongst the Ancients, *Tertullian*, *Hieronm*, *Ambrose*, *Oecumenius*, *Augustin*, *Eusebius*, of latter writers *Bede*, *Aquinas*, *Salmeron*, *Pererius*, *Bellarmine*, *Lapide*, *Ribera* (all Papists,) besides a multitude of Protestant writers; that City is also like old *Babilon* for Power and Greatness, for Oppression and Tyranny of, and over God's *Israel*; besides, the City here mentioned is described by two Characters, agreeing to none but *Rome*, *v.* 9. Dwelling upon seven Hills. 2. Reigning over the Kings of the Earth: For the first *Rome* is the only City in the World founded upon seven Hills, and famed for it by its old Poets, *Ovid*, *Virgil*, *Horace*, *Properius*, &c. It is attested to be so founded by *Plutarch*, *Pliny*, *Dionysius*, *Halicarnassaeus*; the names of these Hills are known. *Palatinus*, *Quirinalis*, *Aventinus*, *Celior*, *Vimnalis*, *Esquilinus*, *Capitolinus*. Both Papist and Protestant writers agree that here by *Babylon*, *Rome* is meant. But they are divided, whether it be to be understood of *Rome* in its old Pagan state, or in its present state, or in a state yet to come.

4. Some would have it to be *Rome* in its *Pagan state*; of this mind are *Grotius* and Dr. *Hammond*, and some others; but against this many things are said. 1. It is manifest that God here describes *Rome* not as under its sixth head, *viz.* the Pagan Emperors, but as it was under its last Head, the eighth King, *v.* 11. as it should ascend out of the bottomless Pit, *v.* 8. 2. What *John* saw herein mentioned as a Secret above the Blood of the Saints, which he wondred at; now the Pagan Emperors spilling the Blood of Saints was a thing long since done. 3. The Desolation of the *Babilon* here mentioned, was to be final, never to be repaired, as appears by *chap.* 18. 21, 22, 23. but *Pagan Rome* was never made so desolate. 4. If *Rome Pagan* be here meant, then after its fall, *Rome Christian* was the habitation of Devils, *chap.* 18. 2. 5. *Rome Pagan* fell upon our Saints with downright blows, not with *allurements*, making them *drunk with the Wine of her Fornication*, as *v.* 2.

5. The *Papists*, who grant that by *Babylon*, *Rome* is meant, would have it to be *Rome* toward the end of the World, when they say *Rome* shall apostatize from the *Pope* to *Paganism* again; but for this Opinion there is no foundation in Scripture, nor the judgment of the Ancients, and some of the Papists themselves reject it as improbable and detestable.

6. The *generality* and best of Protestant writers understand by *Babylon* and by this woman *Rome*, as it is at this day under the conduct of the *Pope*, for which they give these Reasons.

1. Because it cannot be understood of *Rome* in either of the other Notions, as hath been proved.

2. Because Antichrist is to *sit in the Temple of God*, 2 *Thess.* 2. 4. *as God*, therefore not in any Pagan City. The Mystery of Iniquity was working in the Apostle's time, but *v.* 7. the *Roman Empire* hindred the appearance of Antichrist till the *Popes* had wrung *Rome* out of their hands, and were the sole Rulers there, then *Antichrist* shewed himself.

3. Because there is nothing said of this *great Whore*, or this *Babylon*, but admirably agreeth to *Rome* in its present state.

4. And the woman was arayed in purple, and scarlet colour *h*, and * decked with gold, and precious stones, and pearls *i*, having a golden cup † in her hand, full of *of* abominations and filthiness of her fornication *k*.

* Chap. 18. 16. † Gr. *Gilded*.

h Purple was the colour of Kings and Princes. This Woman *chap.* 18. 7. said she was Queen; *Scarlet* also was a rich and noble colour, anciently most used in a time of War. How much it is in use with the Pope and his Cardinals, is sufficiently known. *i* This shews the Worldly Riches of the Papacy. *k* Alluring and tempting persons to Idolatry, as Whores use to do with their *Philters*, or inchanted Cups allure and provoke Men to sensual satisfactions.

5 And upon her forehead was a name written *l*, * MYSTERY *m* BABYLON THE GREAT *n* THE MOTHER OF ‖ HARLOTS *o* AND ABOMINATIONS OF THE EARTH *p*.

* 2 Thess. 2. 7. ‖ Or, *Fornications*.

l As publick Harlots were wont to write their Names, some upon the *Fronts* of their Houses, some upon their Foreheads; it denotes the open Guilt, and Impudence of this Spiritual Harlot. *m* That is, there is a Mystery in what follows in her Name. *n* *Babylon the Great*, not to be understood of the *Chaldean Babylon*, but of a City or Polity under the Gospel, as *chap.* 11. 8. she was called *Spiritually Sodom* and *Egypt*, so also in a Spiritual or Mystical sence the is called *Babylon*, because a City like to *Babylon* for Idolatry and Persecution of God's *Israel*. *o* Not a meer *Harlot*, but one that bred up *Harlots*, and nursed up Idolatry, communicating it to others. This is the true Name of *Rome* instead of *Holy Mother Church*. *p* A place, in which not only *Idolatry* reigneth, but all abominable things committed in the World; Carnal Whoredom tolerated by them, and *Sodomy*, &c.

6 And I saw * the woman *q* drunken with the blood of the Saints; and with the blood of the Martyrs of Jesus *r*: and when I saw her, I wondred with great admiration.

* Chap. 18. 24.

q The Papacy *r* Filled with the Blood of those Holy Ones, which she caused to be slain for bearing Testimony to Jesus Christ. *s* Which he would not have done had it been a *Pagan Rome* he had seen in this Vision. But that any that owned Christ, and called themselves the *Holy Church*, should kill Men for bearing Testimony to Christ, and adherence to his Rule of Faith and Life, this caused in *John* a just *wonderment*.

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns *t*.

t The Angel promiseth to open this Vision, it being the Key of the former Vision, and is the only Vision expounded throughout this whole Book.

8 The beast that thou sawest *u*, was *w*, and is not *x*; and * shall ascend out of the bottomless pit *a*, and † go into perdition *b*: and they that dwell on the earth ‖ shall wonder, whose names are not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is *c*.

* Chap. 13. 1. † Chap. 13. 10. ‖ Chap. 13. 3.

u This Beast was the *Roman Empire*, the Scarlet coloured Beast which carried the Whore, *v.* 3. *w* *Was* of old, in *Rome's Pagan* state, *x* and *is not*, not in that form, not now *Pagan*; and *yet is* (as is said in the close of the Verse) the same in another form, Idolatrous and Persecuting. *a* Either out of the *Sea*, which signifies a multitude of People; or

from Hell, (the word signifies both.) *b* And shall certainly be destroyed. *c* But before he goes into Perdition he shall so cheat the World, that the generallity of the People shall wonder at the Beast (*See chap.* 13. 8.) setting aside those who are chosen of God to Eternal Salvation; the 144000 mentioned *chap.* 14. I conceive that which hath made Interpreters so divided in their Notions about this Beast is, because those words, *and yet is*, are not added in the beginning of the Verse, which being understood, there appears no difficulty considerable; for it is certain the *Romish Empire* was from before Christ, and continued *Pagan* till 370; then was not *Pagan* but Christian, yet after some years was again as Idolatrous and Bloody against Christians, as the old *Pagan Empire*. was; especially when swallowed up by the *Pope*, the Beast with two Horns like a Lamb. This is the Beast with seven Heads and ten Horns, *chap.* 13. 2.

* Chap. 13. 18. * Chap. 13. 1. 9 And * here *is* the mind which hath wisdom *d*. * The seven heads are seven mountains on which the woman sitteth *e*.

d That is, here is that which requireth a Mind endued with Spiritual Wisdom. *e* The *seven Heads* which he saw the Beast with, signified seven Mountains or Hills upon which *Rome* is situated, they were named before (see the Notes on *v.* 3.) They tell us now *Rome* is situated in *Campo Martio*: *Rome*. Whatever it now is, certain it is, that in *St. John's* time it was situated upon them, and they are now within the compass of *Rome*.

10 And there are seven kings *f*, five are fallen *g*, and one is *h*, *and* the other is not yet come *i*, and when he cometh he must continue a short space *k*.

f The seven Heads do not only signify seven Hills or Mountains, but also seven Kings, that is (according to the best Interpretation I meet with) *f seven forms of Government* which ruled *Rome* (the term Kings, in Scripture signifying *Rulers*, whether the Government was in Single Persons, or more, as *Deut.* 33. 5.) *Rome* was governed, 1. By *Kings*. 2. By *Consuls*, 3. *Tribunes*. 4. *Decemvirs*. 5. *Dictators*. 6. *Emperors* that were *Pagans*. 7. *Emperors* that were Christians. *g* Five of these were fallen, extinguished before *John's* time, *viz.* The Government by *Kings*, *Consuls*, *Tribunes*, *Decemvirs*, *Dictators*. *h* The Government by *Pagan Emperors* was at that time in being. *i* The Government by *Christian Emperors* was not yet in being; and when it came, it held but a little time before the Bishops of *Rome* wrested the Government of *Italy* out of their hands: This to me seemeth the most probable Interpretation of this difficult Text.

11 And the beast that was, and is not, even he is the eighth *m*, and is of the seven *n*, and goeth into perdition *o*.

m This made the eighth succession of Governments in the *Roman* Empire. *n* This was of the seventh Head, for although this was the eighth Government in order as we have counted them; yet one of these, *viz.* the seventh, (which was that of true Christian Emperours) must not be counted as one of the seven Heads, which were all Idolatrous: So though this was the eighth Government, yet he was one of the seven Heads, *i. e.* Idolatrous Governments, and *o* to be destroyed as they were.

* Dan. 7. 20. Chap. 13. 1. 12 And the * ten horns which thou sawest are ten kings *p*, which have received no kingdom as yet *q*, but receive power as kings one hour with the beast *r*.

p Possibly by *ten Kings* here are not meant *Monarchs* but Governments. *q* Which were not in being in *John's* time, nor in many years after. *r* But should, during some time of the Beast's Reign, have power with the Papacy, employing their power with his, to establish his Idolatry. But who these Ten Monarchs be, or what these Ten Governments are, I must confess my self at a loss to determine: It is plain they should be 1. Such as should be contemporaneous with the Reign of the Beast. 2. Such as employed their Power in conjunction with his. 3. Such as should afterwards be instruments to ruine the Papacy, *v.* 16, 17. The Beasts Reign being 1260 years, there hath been, and will be such a variety of Princes and Governments, as it is very hard to determine who they shall be. But their being contemporaneous with the Beast, makes me think it cannot be understood either of *Italy* that were in the World before the year 606, when the Beasts Reign began, (tho the Mystery of Iniquity was working, and the Image of the Beast was making long before;) as also that the Ten Barbarous Nations that disturbed *Italy* from 410, till near 600 could not be *Kings*, being all before *Antichrist* came to any Reign, nor did they ever shew any great love or hatred to the *Pope*; sometimes serving, sometimes opposing him, as suited their respective Civil interests. I am very inclinable to think the *Prophecy* to concern some *Kings* nearer the end of *Antichrist's* Reign, who though for a while they serve the Papacy, yet shall at last be instruments to ruine him; but who they are shall do this, or when it shall be I cannot determine.

13 These have one mind, and shall give their power and strength to the beast *s*.

s They shall all be *Papists*, and for a while shall employ all their Power and Strength to uphold the Popish Religion.

14 * These shall make war with the Lamb *t*, and the Lamb shall overcome them *u*, for he † is Lord of Lords, and King of Kings, and they that are with him *are* called, and chosen and faithful *w*.

* Chap. 16. 14. † Deut. 10. 17. † 1 Tim. 6. 15. Chap. 19. 16.

t These Ten Kings shall a while oppose themselves to the Gospel, taking part with Antichrist. *u* But Christ shall overcome them by the Power of his Gospel, or some of them that way; others that will not be conversed shall be confounded; some way or other brought to ruine. *w* For he hath power above others, and knows how to fit Instruments for his purpose; so as those whom he shall make use of in this work, shall be Chosen Persons, and faithful in discharge of the Trust committed to them.

15 And he saith unto me, The * waters which thou sawest, where the whore sitteth *x*, are people, and multitudes, and nations and tongues.

* Isa. 8. 7.

x *John* saw the great Whore sitting upon seven Mountains, *v.* 9. and upon many Waters, *v.* 1. these signified her Dominion and Jurisdiction over many People.

16 And the ten horns which thou sawest upon the beast *x*, these shall hate the whore, and shall make her desolate and naked † and shall eat her flesh, and * burn her with fire *y*.

† Chap. 18. 8.

x See *v.* 3. and *v.* 12. The ten Kings *y* shall Apostatize from the *Papacy*, and be great Instruments of God to ruine it. When we see some other Kingdoms now in Vassalage to the Pope, do as much as hath been done in *England* and *Scotland*, and *Sweden*, and some other places, we may possibly understand this Prophecy better than we yet do.

17 For God hath put in their hearts to fulfil his will *x*, and to agree and give their kingdom to the beast *y*, until the words of God shall be fulfilled *z*.

x That is, what he hath determined shall be done; not what he commandeth Men to do, or approveth their doing of; his permissive Will. *y* For God puts Malice against himself and his Son into the hearts of none, which is the cause of any persons assisting the Beast. *z* Nor shall they do this any longer than till the 42 months be expired, which he by his word hath declared, he hath allowed to these mongrel Gentiles, to tread down the outward Court: But till that time be expired, these Kingdoms will agree to give their power to the Beast, whom about the expiration of that time they shall hate, and help to destroy.

18 And the woman which thou sawest *y* * is that great city *z* which reigneth over the Kings of the earth *a*.

* Chap. 16. 19.

y See *v.* 3. *z* That is, signifieth that great City, see *v.* 5. *Babylon the great.* *a* Commanding and punishing them as she pleaseth. To what person or power that either now is, or ever was upon the Earth, in this applicate, but to the Pope who makes *Emperors* hold his Stirrop, sends his Edicts to Princes to execute, Excommunicates them, and interdicts their Subjects, and arms them against them if they refuse? So that if the Pope sits upon seven Hills, or *Rome* be built upon them; if the Papacy hath allured the Inhabitants of the Earth to Idolatry; if in her Idolatries she be the Image of the Old Pagan Idolaters; if to her many Princes have given their Power and Strength; if she reigneth over the Kings of the Earth; and these things be applicable to no other Person or Government; there is no more doubt, whether the *Pope* be *Antichrist*, and *Rome* mystical *Babylon*, which shall certainly be destroyed for her Idolatries and shedding the Blood of God's Holy Ones; than there is of what we have, *chap.* 1. 1, 2. That this Book contains *the Revelation of Jesus Christ to shew unto his Servants, things which must shortly come to pass; which he sent and signified by his Angel, by his Servant John, who bare Record of the Word of God, and of the Testimony of Jesus Christ, and of all things that he saw.*

CHAP. XVIII.

1 AND after these things I saw another angel come down from heaven *a*, having great power *b*, and the earth was lightned with his glory *c*.

a It is a matter of no great moment, whether by this Angel we understand Christ, or a Created Angel; the description agreeth to Christ, and may agree to a created Angel, *b* To whom God had given Power and Authority to de-

clare the Ruine of *Babylon*, *c* and had communicated to him a great Glory suited to his Splendor and Greatness, whose Messenger he was.

2 And he cried mightily, with a strong voice, saying *d*, * Babylon the great is fallen, is fallen *e*, and is † become the habitation of devils, and the hold of every foul spirit, and a ‖ cage of every unclean and hateful bird *e*.

* Isa. 34. 14. Jer. 50. 39. & 51. 37. † Isa. 34. 11.

d Whoever was meant by the *Angel*, *v.* 1. whom *John* saw his Business was to give warning to the whole World (therefore he crieth with a strong voice) *e* That *Rome* the *great City*, the *Mother* of spiritual *Harlots*, should fall. This *Angel* was a *Prophet*, and the Messenger of him who calls the things that are not, as if they were; and therefore he speaks in a Divine Prophetick stile: the Prophets (ordinarily) speaking of things to come, as past, or present; to denote the certain futurity of them, and doubling their words to assure us of it; for this, *is fallen*, *v.* 21. is expounded by *shall be thrown down*. We read of this Angel, *ch.* 14. 8. but it is ordinary with Prophets to repeat the same things, and it is done as to the *Chaldean Babylon*, the *Type* to this *Antitype*. Both *Isaiah* and *Jeremiah* declared in more than one Sermon its certain approaching ruine. These words are taken from *Isa.* 21. 9. where the word *fallen* is doubled, as here. They are found also, *Jer.* 51. 8. God here explaineth what he had said before, *ch.* 14. 8. ‖ The words are such as might signifie a sinful Fall, or Apostacy; and what is here, is true of it in that sense; *Idols* in Scripture being ordinarily called *Devils*: but they seem rather to be understood of a *Final Fall*, for such is that spoken of, *Isa.* 21. 9. after which it should become an *Habitation of Devils, and a Cage of unclean Birds*. See the like spoken of literal *Babylon*, Isa. 13. 19, 20, 21. wild Beasts, and hateful Birds usually frequenting desolate places.

* Chap. 17. 2. ‖ Or, *power*.

3 For all nations * have drunk of the wine of the wrath of her fornication *f*, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the ‖ abundance of her delicacies *g*.

f That is, her Fornications which have brought this Wrath upon her. *g* She hath not only her self committed Idolatry, but allured others to it, teaching them to break the Commandments of God, and hath influenced Princes to establish, and propagate, and to uphold, and maintain it; and all sorts of Men have been bewitched by her, growing rich by her Abundance, and being drunk with her Luxury.

4 And I heard another voice from heaven, saying, * *h* Come out of her, my people *i*, that ye be not partakers of her sins *k*, and that ye receive not of her plagues *l*:

* Isa. 48. 20. & 52. 11.

h A Command from God. *i* They are the words of God by his Prophet, *Jer.* 50. 8. and 51. 6. calling to his People, that the years of their Captivity being now expired, and they having a Liberty to go back to *Hierusalem*, they would not linger longer in *Babylon*, *k* nor partake of her Sins; *l* for God was about to destroy that place; and if they were found in it, they would be in danger of being destroyed with it, especially if they were found Partakers of its Sins. But they are also a general Warning to all to take heed of any Fellowship with Idolaters; and to the Apostle applieth part of these words, 2 *Cor.* 6. 17. Here they are applied to *mystical Babylon*, which is *Rome Antichristian*. God calls to all that either love him, or their own Souls, to forsake the Communion of it; for while they continue in it, they must partake of its Sins, *worshipping his Beast*, by paying, at his Command, a Divine Homage to *Saints* and *Angels*, to the *Virgin Mary*, to *Images* and *Statues*; nay, to a piece of Bakers-Bread; and doing so, they will be involved in her Plagues. This Text looks terribly upon those who apostatize to that Idolatry; and instead of *coming out* (in obedience to the Command of God) being come out, go in again, and that not by Compulsion, but out of choice, and voluntarily.

5 For her sins have reached unto heaven *m*, and * God hath remembred her iniquities *n*.

* Chap. 16. 19.

m That is, the cry of her Sins; according to what is said of *Sodom* (one of the Types of Antichrist) *Gen.* 18. 20, 21. *n* The time is come when God will punish her for her Idolatry, and Persecution, and all the abominable things done, and committed by her.

6 * Reward her even as she rewarded you, and double unto her double, according to her works: † in the cup which she hath filled, fill to her double *o*.

* Jer. 50. 15, 29. † Chap. 14. 10.

o This Verse sounded in mine Ears, as if God had reserved the Ruine of the *Papacy* to be effected by some *Protestant* Hands, some of those whom they had persecuted; if not some of their Persons, yet some of the same Faith.

7 How much she hath glorified her self, and lived deliciously, so much torment and sorrow give her *p*: for she saith in her heart, * I sit a queen, and am no widow, and shall see no sorrow *q*.

* Isa. 47. 7.

p This speaketh thus much; That when ever God's time cometh for the Ruine of the *Papacy*, the Condition of all that Party shall appear as miserable, as it appears now splendid and happy. *q* And one great reason of this so great Affliction, will be the *Pride*, *Presumption*, and *Security* of that Faction, much after the rate of old *Babylon*, Isa. 47. 8. Old *Babylon* thought itself *impregnable*; and new *mystical Babylon* thinks her self Infallible and impregnable too; the only Church (if we will believe her) against whom the Gates of Hell shall not prevail.

8 Therefore shall her plagues come in one day *r*, death, and mourning, and famine; and she * shall be utterly burnt with fire *s*; For strong *is* the Lord God who judgeth her *t*.

* Chap. 17. 16.

r As was threatned to old *Babylon*, Isa. 47. 9. *In one day*, that is, in a short time. *s* All manner of Judgments, till she be fully consumed. *t* For she hath to do with a *strong Lord*: she thinks the hath secured her self from Man, by interessing Kings and Princes in her Quarrel; but it is the Lord that judgeth her, and she will find him strong enough to accomplish his Word upon her.

9 And the kings of the earth, who have committed fornication, and lived deliciously with her, * shall bewail her, and lament for her, when † they shall see the smoke of her burning *u*:

* Ezek. 26. 17. Vers. 3. † Vers. 18.

u Not all of them, for some of them shall help to burn her, *ch.* 17. 1, 2, 6. but such as God had left to their Hardness of Heart, that they still live in her Fellowship and Communion: Or, if others also, it shall proceed from their Humanity, not being able to see so splendid a City as that of *Rome*, ruined, and so many ruined as will perish by her Fall, without the moving of their Bowels by some Pity and Commiseration.

10 Standing afar off for fear of her torment, saying, * Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come *w*.

* Isa. 21. 9. Chap. 14. 8.

w As well as they loved her, they will not come nigh her in the time of her *Torments*: the Fire will be too hot for them, they will only stand aloof off, and pity her, That so great, and brave a City should be so suddenly ruined; such a gay and splendid Church, so politickly founded and put together, should be in a sudden so broke to pieces.

11 And the merchants of the earth shall weep and mourn over her, for no man buyeth her merchandise any more *x*:

x As the Merchants, *Ezek.* 27. 27. lamented for *Tyrus* that they could barter and truck no more there, because all the Trade thereof was destroyed: So those *Ecclesiastical Merchants*, that were wont to trade with *Rome* for *Indulgences*, and *Pardons*, and *Dispensations*, and *Faculties*, for *Cardinals Caps*, and *Bishoprics*, and *Prebendaries*, and other Church-Preferments, shall lament when the *Papacy* falls; that there will be no more such Merchandize to be bought or sold there.

12 The merchandise of gold, and silver, and precious stone, and of pearls, and fine linen, and purple, and silk, and scarlet, and all ‖ thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and of iron, and marble,

‖ Or, *sweet*.

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oyl, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and ‖ slaves, and souls of men.

‖ Or, *Bodies*.

14 And the fruits that thy soul lusted after, are departed from thee, and all things which were dainty and goodly, are departed from thee, and thou shalt find them no more at all *y*.

y Here is a large Enumeration of several sorts of Wares, such as were most precious, *Gold*, *Silver*, *precious Stones*; such as were most useful for Ornament, *fine Linen*, *Purple*, *Silk*, *Scarlet*; most gratifying the exterior Senses, *Thyine wood*, *Odors*, *Ointments*, &c. most necessary, *Beasts*, *Sheep*, *Horses*, *Chariots*; all which, as is prophesied, shall depart from *Rome*; that is, whatsoever she had, which allured Men into her Idolatrous Communion: All their Idols and Images, Cardinals Caps, Priests Copes, all their Preferments and Dignities, whatsoever served the Lusts of the Eye, the Lust of the Flesh, or the Pride of Life; whatsoever their own carnal and ambitious Minds, or the carnal and ambitious Minds of others that courted this Whore, thirsted after, which brought them to seek her Communion, they should all perish, and be be despoiled of them. It is very remarkable, that here is one piece of Merchandise to be had no where but at *Rome*, viz. The

The Souls of Men; which lets us know they are no earthly Merchants that are here understood: As *Souls* are to be sold a thousand ways, so they are to be bought by paying for *Pardons, Indulgences, Dispensations*; so the silly *Chapmen* think they buy their own Souls, by purchasing of *Cardinals Caps, Bishoprickes, great Livings*, all manner of *Ecclesiastical Dignities* and *Preferments* (so they really buy the Souls of others) but when the *Papacy* shall be wholly destroyed, none of these things shall any more be found.

13 The merchants of these things which were made rich by her, shall stand afar off, for the fear of her torment *y*, weeping and wailing *z*,

y Not knowing how to help her, and fearing lest the *Buyers* and *Sellers* should be punished both alike; *z* yet bewailing themselves that their Trading is destroyed, and they are like to buy such Penniworths no more.

16 And saying, Alas, alas, that great city, * that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls *a*; For in one hour *b* so great riches is come to nought.

* Chap. 17. 4.

a The Church of *Rome* that was so gay, and splendid, and rich, and glorious.

b That is, suddenly. The term denotes rather the surprisal of this Judgment, than the short space of time within which it should be effected.

* Isa. 23. 14. Ezek 27. 29.

17 And every * ship-master, and all the company in ships, and sailers, and as many as trade by sea, stood afar off,

18 And cried, * when they saw the smoke of † Chap. 13. 4. her burning, saying, † What *city is* like unto this great city?

* Verf. 9.

19 And * they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea, by reason of her costliness *c*: for in one hour is the made desolate.

* Job 2. 12.

c We all know Ship-masters and Sailers are Persons that live by carrying Merchants Goods; and therefore properly the terms signifie all such Persons (of what Rank and Order soever) who get their Livings by serving this mystical *Babylon*, whether Silver-smiths that make Shrines for *Diana*, or *Clarkes*, or *Notaries*, or any *Officers* in that Church, imployed in gathering its *Revenues*, of *Annats* and first-Fruits, *selling of Offices*, gathering of *Peter-pence*, *drawing of Pardons* and *Indulgences*, or *Dispensations*, or such as in that Synagogue hold any Office of Profit. All who will be highly concerned in the Ruine of the *Papacy*, as that by the upholding of which they live by reason of the great Riches thus coming in: the whole Rabble of their Ecclesiastical Hierarchy, with all their petty Officers, seem to be here meant.

20 * Rejoice over her *d*, thou heaven *e*, and ye holy apostles and prophets, for † God hath avenged you on her *f*.

* Isa. 44. 23. & 49. 13. Jer. 51. 48. † Chap. 19. 2.

d That is, over her Ruine, which is not a more proper Object for the Sorrow and Mourning of all her Adherents and Dependents, than of the Joy *e* of all spiritual, heavenly Persons, which are the true Church, who oppose this Antichristian Synagogue. *f* You also that were Apostles of our Lord Jesus Christ, and such as have been exercised as Prophets in revealing to Men God's Mind and Will, do you rejoice, for God hath revenged you upon her, for your Doctrine corrupted by her, your Rules of Worship violated, and some of your Blood that hath been spilt, and for all the Indignities you have suffered from her.

21 And a mighty angel took up a stone like a great millstone *g*, and cast it into the sea, saying *h*, * Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all *i*.

* Jer. 51. 64.

g For a Sign or Symbol *h* of the irreparable Ruine of *Rome* signified by that great Millstone which had ground to Powder so many of God's Holy Persons. *i* By this Sign God shews his Prophet, 1. That *Rome* shall be ruined. 2. That it shall be done with violence. 3. That it shall be *total*, utter Ruine, from whence it shall never recover.

22 * And the voice of harpers, and musicians, and of pipers, and trumpeters shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee: and the sound of a millstone shall be heard no more at all in thee;

* Isa. 24. 8. Jer. 7. 34. & 16. 9. & 25. 10. Ezek. 26. 13.

23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom, and of the bride shall be heard no more at all in thee *k*: * For thy merchants were the great men of the earth *l*: for by thy sorceries were all nations deceived *m*:

* Isa. 23. 8.

k All these seem to me but the Expression of an utter Ruine and Desolation, by various Phrases and Expressions; they should have no more Occasion of Mirth, nor any more Business done in their City. If any will understand these Expressions, of their *Organs*, and other musical Instruments used in Worship, and of *Spiritual Crassitude*, I shall not contradict it; but I think it more proper to understand the words more largely. *l* Tho thou hast had a Trade with great Men, and *m* by thy inchanted Cups of the Wine of thy Fornication hast intoxicated many in all Nations, yet thou shalt use that Trade no more; the Nations shall be deceived no more by thee; here shall be an end of thee. And one thing that brings thee to thy ruine, shall be thy seducing others to Idolatry, so as they have seemed to reasonable Men, to be bewitched by thee.

24 And * in her *n* was found the blood of prophets, and of saints, and of all that were slain upon the earth *o*.

* Chap. 17. 6.

n In the Rubbish of *Rome*, when destroyed, *o* will be found the Blood of all those holy Servants of God, whether Ministers of the Gospel, or Professors of it, who ever since the year 606, when the *Pope* came first to his Power, have been put to death for the Testimony of Christ, and a faithful Adherence to the Purity of Doctrine by him delivered, the Purity of Worship by him prescribed and directed, or the Purity of Discipline by his Direction set up. As it is storied, That upon the Dissolution of *Abbys*, and *Monneries*, and *Nunneries* here in *England*, there were found in *Holes of Walls*, and *Ponds*, the *Stalls* and *Bones* of many Infants, the supposed Bastards of those Fathers: So tho Men cannot, or will not see it now, yet when the Papacy shall have its Period, Men shall understand, that *no Prophet, nor righteous Man* hath violently been put to death for the truth out of *Rome*, that is, out of the *Jurisdiction & Influence of Rome*; but tho it may be they have been no professed *Papists* that have been the cause or Instruments of their Death, yet they have done it as influenced from that bloody City; and the Principles have been perfectly *Popish* and *Antichristian*, which madly hurried them on to such Cruelties. It was one of *Luther's* reasons why he would have none put to death for *Heresy* (as they call it) because he would have this particular Character referred for that Antichristian Synagogue.— *But ah, Lord Jesus! when shall those things be? Or who shall live when the wise Providence of God shall effect them, to join with the whole Church, both Triumphant and Militant, in the Song which we have prophesied of upon this Occasion in the next Chapter.* Acts 1. 7. *It is not for us to know the times, or the seasons, which the Father hath put in his own Power.*

CAP. XIX.

1 AND after these things *a* I heard a great voice of much people in heaven, saying *b*, Alleluja *c*; † Salvation, and glory, and honour, and power, unto the Lord our God *d*:

† Chap. 7. 10. & 12. 10.

a After the pouring out of the fifth Vial upon the Seat of the Beast, *ch.* 16. 19. (for *ch.* 17, and 18. as we have formerly hinted, is but a Parenthesis to the History) God in this Chapter more fully describes the Effects of the pouring out that Vial. *b* It may be understood either of the third Heavens, or the Heaven upon Earth, the Church of God; for the Church Triumphant and Militant both will concur in praising God for the ruine of Antichrist's Power. *c Alleluja* is an *Hebrew* word, and signifies, Praise ye the Lord. *d* All these are terms of Honour and Praise given unto God, acknowledging that the Churches Salvation is from him, the Effect of his Power; and that to him upon that account all Honour and Glory imaginable is due, as having shewn himself his Peoples God.

2 For * true and righteous *are* his judgments *e*; for he hath judged the great whore *f* which did corrupt the earth with her fornication *g*, and † hath avenged the blood of his servants at her hand *h*.

* Chap. 15. 3. & 16. 7. † Deut. 32. 43. Chap. 18. 20.

e The Lord's *Judgments* in holy Writ, sometimes signifie his Precepts, sometimes his Dispensations of Providence, either more generally, or more specially; in which last sense it signifies (as here) his Punishment of Sinners. These are just and righteous, and therefore called Judgments; *f* for he hath punished the Papacy, *g* which corrupted a great part of the Earth with its Idolatry. *h* And by these judicial Dispensations God hath also taken Vengeance on them for the Blood of his Saints shed by them. It is remarkable, that all along this Book *Idolatry* and *Fornication* are made the Beast's provoking Sins.

3 And again they said, Alleluja. And her * smoke rose up for ever and ever *i*.

* Isa. 34. 10. Chap. 14. 11. & 18. 9, 18.

i As the Church proceeded in her Praises, so God proceeded in her Judgments upon the great Whore, until she was ruined past recovery.

* Chap. 4. 4, 6.

4 And * the four and twenty elders, and the four beasts fell down and worshipped God that sate on the throne, saying, Amen; Allelujah *k*.

5 See the Notes on *chap.* 4. All the heavenly Quire praise God upon this account, desiring that the Lord would fulfill what he had begun.

5 And a voice came out of the throne, saying *l*, Praise our God, all ye his servants, and ye that fear him, both small and great *m*.

l From Christ. *m* Declaring it the Will of God, that all holy Ones should praise him upon this account.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thundrings, saying, Allelujah: for the * Lord God omnipotent reigneth *n*.

* Chap. 11. 15. & 12. 10.

n By this Multitude most understand the Church; some understand the Jews as well as the Gentiles, supposing that they shall be before this time converted and added to the Church. Others think their Conversion is the Marriage spoken of in the next Verse. The Saints do not rejoyce in the Ruine of their Adversaries, but in the Glory of God advanced by it, and as his Kingdom is by it promoted.

7 Let us be glad and rejoice, and give honour to him: for the * marriage of the Lamb is come, and his wife hath made her self ready *p*.

* Mat. 22. 2. & 25. 10.

o A late reverend Author tells us, That as there is a threefold Resurrection mentioned in Scripture, 1. A rising to a Newness of Life, *Ephes.* 5. 14. 2. The Conversion of the Jews, called *Life from the Dead*, Rom. 11. 15. 3. In the end of the World: So there is a threefold Marriage of the Lamb, 1. To particular Souls, when by Faith they are united to Christ. 2. To his Church compleated, when the Jews shall be called. 3: When all his Elect shall be made one with him in Glory, after the general Resurrection. He seemeth to understand it of all these. Probably the Conversion of the Jews stayeth for the Fall of the Papacy, whose Worship and Persecution are great Scandals to them. Probably also upon the Fall of it, many will be converted besides the Jews, and the general Resurrection will not be far off. The learned Dr. *More* seems to restrain it to the Jews Conversion; I had rather understand it more generally.

8 And * to her *q* was granted, that she should be arrayed in fine linnen, clean and † white *r*: For the fine linnen is the righteousness of the saints *s*.

* Psal. 45. 13, 14. Ezek. 16. 10. † Or, bright.

q That is, to the Lamb's Wife, whether Jews or Gentiles, or both. *r* That he should be cloathed with the Righteousness of Christ, reckoned to her for Righteousness. *s* This is the Righteousness of the Saints, called the *Righteousness of God*, Rom. 1. 17. a Righteousness *through the Faith of Christ*, Phil. 3. 9. called *Righteousness* in the Greek, because there are many Saints to be cloathed with it; and because it is imputed both for Justification and Sanctification, not to excuse us from Holiness, but to make up our Defects.

9 And he saith unto me, Write *t* * Blessed *are* they which are called to the marriage-supper of the Lamb *u*: And he saith unto me, † These are the true sayings of God *w*.

* Mat. 22. 2. Luke 14. 15. † Chap. 21. 5. & 22. 6.

t Write it, as a Business of Moment, of which a Record is fit to be kept. *u* That is, (say those who understand by the Marriage of the Lamb the Jews Conversion) who live in this happy Period of Time when the Jews shall be converted, and with the Gentiles make one Gospel-Church. But this seems to me not sufficient. The Marriage is one thing, the Supper another, and (ordinarily) consequential to the Marriage it self. The Kingdom of Glory seems to me rather intended, and those are called to it, who are *made meet for the Inheritance of the Saints in Light*. *w* That is, these are the undoubted Truths of God, and therefore to be called into question by none.

10 And I fell at his feet to worship him *x*. And he said unto me, ‖ See *thou do it* not *y*: I am thy fellow-servant *z*, and of thy brethren † that have the testimony of Jesus: Worship God *a*: for the testimony of Jesus is the spirit of prophecy *b*.

‖ Acts 10. 26. & 14. 14. † 1 Joh. 5. 10. Chap. 12. 17.

x Prostration, or falling at the feet of Superiors, to pay them an Homage in consideration of their Superiority, was ordinarily used in those Eastern Countries, *Gen.* 44. 14. 1 *Sam.* 25. 24. 2 *Kings* 4. 37. *Esther* 8. 3. To *worship him* therefore, here must be understood of *Prayer* or *Praise*, which are pieces of Divine Adoration, which it is not probable this great Apostle would have offered, had he not mistaken him, and thought him an unregenerated Angel. *y* But the Angel doth not only refuse it, but with some indignation, *See, see*, have a care you do it not. From whence we may observe, what a Figleaf they have made to cover the Papists Idolatry, in worshipping the Bread in the Eucharist, who (to shew us their great Skill in Divinity) think they may be excused from idolatry in it, because *they think* the Bread is turn'd into the Body of Christ; Idolatry is not to be excused by *Zeal*, *ibid.* 5. The Angel gives him a reason why there was no Adoration due to him, because he was his *Equal* in Office, tho not in Nature; he was both his and all their Brethrens Fellow-Servant, who by preaching the Gospel gives a Testimony to Christ. Well therefore, *chap.* 2. & *chap.* 3. may the Ministers of Churches be called Angels. *a* There is no Prayer, no Praise due but to the Creator. *b* There are divers Senses given of the last Phrase; but of all given, there are two which seem to me most probable: either, 1. The *Spirit of this Prophecy*, by which I have revealed these things to thee, is not mine, it is the Testimony of Jesus; he therefore is to be adored, not I. Or, 2. Thy preaching the Gospel, which is thy Testimony to Christ, is as much from the Spirit of God, as my Spirit of Prophecy: We are therefore Equals, and I am not to be worshipped more than thou art. We have the same, *chap.* 22. 8, 9. to let us know that even good Men may twice run into the same Error; and to let us know, that by the mouth of these two Witnesses this Truth ought to have been established, so that Papists should not after this have paid any Divine Adoration to Angels, much less to Saints; and if Invocation be no Divine Adoration, nothing is. This deserveth the Consideration of them, who think it so easy to excuse the *Popish Religion* from *Idolatry*.

11 And I saw heaven opened *c*, and behold a white horse, and he that sate upon him *was* called * Faithful and True, and in righteousness he doth judg and make war.

* Chap. 3. 14.

c The remaining part of this Chapter is conceived more fully to open what shall come to pass under the *Sixth* and *Seventh Vials*, mentioned *chap.* 16. 12. more especially the Battel in *Armageddon*, mentioned there *v.* 16. There mention was made only of the Armies being gathered together; here it is more fully described. As the beginning of the Gospel, (saith a late learned Annotator) *John* saw only a *Door opened*, *chap.* 4. 1. At the Resurrection of the Witnesses, he saw the *Temple opened*, chap. 11. 19. Here after the Ruine of *Babylon*, he seeth *Heaven opened*. *John* saw such an Horse, *chap.* 6. 2. Dr. *More* observes, that the Horse with his Rider signifies Rule; and the white Colour, Prosperity and Success. *d* It appears that the Rider was Christ, because he is called *Faithful and True*, which agrees with *chap.* 1. 5. and by the Names in the following *v.* 13, & 16. given to him.

12 His eyes *were* as a flame of fire *e*, and on his head were many crowns *f*, and he had a name written that no man knew but he himself *g*.

e See *chap.* 1. 14. *chap.* 2. 18. This denoted either his piercing Knowledg, or his infinite Wisdom and Understanding. *f* And there needs must be so; for, *v.* 16. he is said to be the *King of Kings, and the Lord of Lords*. *g* This denoted the Incomprehensibleness of his Divine Essence and Perfections.

13 * And he *was* cloathed with a vesture dipt in blood *h*, and his name is called the † Word *i*.

* Isa. 63. 2, 3. † 1 John 5. 7.

h Either to denote that he was he who redeemed us by his Blood, or rather to signify that he was now coming forth to shed the Blood of his Enemies, both in vindication of his own Honour and Glory, or of his People; in which Notion it also agrees with *Isaiah's* Vision of him, *chap.* 63. 1, 2, 3. Vers. 3. *Their Blood shall be sprinkled upon my Garments, and I will stain all my Raiment*. *i* See the Notes on *John* 1. 1. He is also called the *Word*, *chap.* 1. 2. a Name given him hardly by any except this Apostle.

14 And the armies which were in heaven followed him *k* upon white horses, * cloathed in fine linnen, white and clean *m*.

* Mat. 28. 3. Chap. 4. 4. & 7. 9.

k The glorious Angels, 2 *Thess.* 1. 7. and ten thousands of his Saints, *Jude* 14. who follow the Lamb whithersoever he goeth. *l* To prophesy Success and Victory. *m* To denote their Glory, Purity and Holiness.

15 And * out of his mouth goeth a sharp sword *n*, that with it he should smite the nations *o*: and † he shall rule them with a rod of iron: and he ‖ treadeth the wine-press of the fierceness and wrath of Almighty God *q*.

* Chap. 1. 16. Verse 21. † Psal. 2. 9. Chap. 2. 27. & 12. 5. ‖ Chap. 14. 19, 20.

n I can easily agree that this two-edged Sword is the Word of Christ *coming out of his mouth*, but not the Gospel (the Time was past for that, it was the Time of the *Sacrifice* in *Bozyah*) but his *Word of Command*, calling out his People to take Vengeance upon the Remainder of his Enemies. The Sword was both the Sword of the Lord, commanding it to be drawn, and the Sword of his People whose hands were to wield it. *o* With this he now smites the Remainder of his Enemies, and *p* breaks them to pieces. *q* His Enemies were the Grapes, that now were put into the *Wine-press* of God's watchful Providence; Christ treds them there. See *Isa.* 63. 3.

16 And he hath on his vesture and on his thigh
u name written, KING OF KINGS, AND
LORD OF LORDS *v*.

v The same Name as in *chap.* 17. 14. 1 *Tim.* 6. 15. (See the Notes on those two Texts) denoting the Sovereign Power and Authority which he had. This he always had, but he now comes forth openly to manifest it; therefore this Name is said to be written upon his *Vesture*, and upon his *Thigh*, that all might take notice of it.

17 And I saw an Angel standing in the sun,
and he cried with a loud voice, saying to all
the fowls that flie in the midst of heaven *u*, Come,
and gather your selves together to the supper of
the great God *w*.

t The best Conjecture I can find at the sence of these Words, is, That they signify the Preachers of the Gospel bold and clear foretelling the Ruine of Antichrist. *u* There are divers kinds of Fowls, amongst others some that feed on Flesh. These are those Fowls here mentioned, such as feed upon dead Carcases. *w* They are invited to the *Supper of the Great God*; called so, because it is made and prepared by the Power of him who is the great God, or because it is a Sacrifice to the Justice of God. See 1 *Sam.* 17. 46. *Isa.* 18. 6. *Jer.* 12. 9. *Ezek.* 39. 17. God's Justice upon his Enemies, is called a *Sacrifice*, Isa. 34. 6. Jer. 46. 10. Ezek. 39. 17. Idolaters were wont upon their Sacrificing to have a Feast; God hath also a *Feast* upon this his *Sacrifice*, but it is for the *Fowls* and *Beasts*, that feed on dead Carcases.

18 That ye may eat the flesh of kings, and
the flesh of captains, and the flesh of mighty
men, and the flesh of horses, and of them that
sit on them, and the flesh of all men, both free
and bond, both small and great *x*.

x In the former Verse God invited all the ravenous Fowls to a Supper, he here sheweth their Chear. The meaning is no more than this, That in the great Battel of *Armageddon*, which was for the destruction of all the Remainder of the Enemies of the Church, whether *Papists*, or *Atheists*, or *Turks*, Men of all Sorts and Orders should be slain, and their dead Bodies made Meat for the Fowls of Heaven, that feed on dead Flesh.

19 And I saw the beast, and the kings of the
earth, and their armies gathered together to
make war against him that sate on the horse,
and against his army *y*.

y The Beast, whether by it be understood the *Dragon*, or the *Beast with seven Heads and ten Horns*, or the *Beast with two Horns*, or all of them, shall before this Time be all destroyed, (that is, as to their Power and Dominion) but there will be Relicts left, both of *Pagans*, and *Turks*, and *Papists*, of whom it is probable that this is to be understood, *viz.* That after God, upon the pouring out of the *Fifth Vial*, shall have deprived the *Papacy* of their Dominion, and by the pouring out of the *Sixth Vial*, shall have deprived the *Turk* of his Dominion; that yet such *Pagans*, *Turks*, and *Papists*, as shall be left, shall be gathered together, and make one or more great Armies, with whom the Jews and Gentiles (now united in one Church) shall fight under the Conduct of Christ, as the Captain-General of his Church, by whom they shall be overcome; and that this shall be the great Battel in *Armageddon*, mentioned *chap.* 16. 16.

20 And the beast was taken *z*, and with him
the * false prophet that wrought miracles before
him, with which he deceived them that had re-
ceived the mark of the beast, and † them that
worshipped his image *a*. ‖ These both were
cast alive into the lake of fire, * burning with
brimstone *b*.

* Chap. 16. 13.
† Chap. 13. 15.
‖ Chap. 20. 10. See Dan. 7. 11.
* Chap. 14. 10.

z The Issue of this great Battel will be the total Ruine of all the Enemies of the Church, their Bodies being made Meat for the Fowls of the Heaven, their Souls cast into the Bottomless Pit of Hell. The Secular part of Antichrist is here meant by the Beast: *a* The Ecclesiastical Antichrist by the false Prophet, that had cheated credulous Princes, and credulous People, with his pretended Miracles, into an Idolatry, that was but the Image of the old Idolatry of the Heathens, in worshipping *Dæmons*; and the Images of such as were in great estimation amongst them while they were alive. *b* Both these, the Laick and Secular *Popish Party*, and all their Church-Party, shall be left to this day, shall all now be destroyed. In a matter of Fact, not likely to appear in the World yet of 200 Years or more, and thus darkly foretold, who can be positive and particular? But this seemeth the sence of it, upon the former *Hypothesis*: That the Beast with the Seven Heads and ten Horns, mentioned *chap.* 13. 1. and the Beast with two Horns, also there mentioned, *v.* 11. are Antichrist, beginning with those *Roman Emperors*, that favoured the Idolatry introduced by the Bishops of *Rome*, and ending in the *Universal Bishop*, or Popes of *Rome*, and their Clergy, who quickly wormed out the Emperor's Power, and for 1260 Years reigned, setting up Idolatry and Superstition, and corrupting the Doctrine of Faith, and for the latter six hundred Years of Time, persecuting the true Church of Christ more notoriously. After which God will begin to reckon with him, gradually pouring out five Vials upon him. I am very inclinable to think, that we in this Age are yet under the pouring out of the *Second* of these Vials, seeing little yet effected towards the Ruine of the Papacy, more than the exposing of their Idolatries and Cheats to several Princes and States, and to the Generality of thinking People; nor hath the Providence of God proceeded far in that as yet. The three other Vials are yet to be poured out upon the Papacy, besides that upon *Euphrates*, and that this last upon all the Enemies of the Church together: *And who shall live when God shall do these Things?*

21 And the remnant were slain with the
sword of him that sate upon the horse, which
sword proceeded out of his mouth *c*, and all the
fowls were filled with their flesh *d*.

c In all Armies there are common Souldiers as well as Officers. What the Issue of this Battel shall be, as to the Leaders in it, the former Verse told us: This tells us how it shall fare with those under the Command of them. It seems they shall not be excused because they followed their Leaders, and did only what they bade them; Christ commands that they also should be slain. *d* And this bloody Day (when ever it comes) will be a Day of great Slaughter; for the dead Bodies will be enough to sup and fill all the Fowls of Heaven.

CHAP. XX.

We are now come to the darkest part of the whole Revelation, what is meant by the thousand Years, and the first and second Resurrection, and by Gog *and* Magog, chap. 20. *or the New Heavens and New Earth, and the* Jerusalem *coming down from Heaven, discoursed on, chap.* 21. 22. *is very hard to say, and possibly much more cannot with any probability be conjectured as to them, than hath been already said. I shall only tell my Reader that, leaving him to judg what is most probable, and leaving it to the Divine Providence to give us a certain and infallible Exposition of what is contained in these three last Chapters.*

1 AND I saw an angel coming down from
heaven, having the key of the bottom-
less-pit, and a great chain in his hand *a*.

a The description of this Angel can agree to none but Christ, or one that exercises a Power by delegation from him: for, *chap.* 1. 18. it is he who hath the *Power of Hell and Death*; and it is he who alone is stronger than the *Devil*, which must be supposed to him that binds him, or we must think the Devil much tamer than he is.

2 And he laid hold on the * dragon, that old
serpent, which is the devil and Satan *b*, and
bound him *c* a thousand years *d*.

* Chap. 12. 9. See a Pet. 2. 4.

b There can be no question who is meant by the Dragon here, and the *old Serpent*, for the Holy-Ghost interpreteth it, the Devil, the Enemy of Mankind. *c* By binding also is meant the Restraint of the Devil in the exercise of his natural Power, or the Power God had before allowed him to exercise for the trial of his Saints Faith and Patience. The Devil is restrained in the restraint of his instruments. It is expounded, *v.* 3. *that he should deceive the Nations no more.* *d* Whether these *thousand Years* signify that certain space of Time, or a long Time, I can't say; only it is probable, that if it signifies an uncertain indefinite Time, it is a much longer Time than any other Period of Time spoken of, which have all hitherto been expressed by *Days*, or *Months*, or a *lesse Number of Years* by far. But what the Complexion of the World shall be during this long Time, or when the *Epocha* or Beginning of these *thousand Years* shall be? are both of them very hard Questions. It was the Opinion of the old *Chiliasts* or *Millenaries*, That 6000 Years of the World should pass, then *Antichrist* with all wicked Men should be destroyed: That in the next thousand Years Christ should appear, and be upon the Earth, reiling it with his Saints; after which there would be another Time of sharp Persecution, according to what is said *v.* 7. to which Christ should put a period by coming to the last Judgment. It is plain that (if most Men be not mistaken, that have counted the Years from the beginning of the *World*) these Men were mistaken; for more than 6000 Years are passed, yet there is no such thing come to pass. Divers very good and learned Men (leaving out the Age of the World when these thousand Years should begin) have judged, That after the great Battel in *Armageddon*, (which, as was said before, shall be after the ruine both of *Turk* and *Pope*) the Church of Christ shall

shall for a thousand Years enjoy great quiet under the conduct of Christ, (as some think) who in such a 1000 Years shall personally be upon the Earth; or of such a Godly Magistracy in all Places of the Church, as shall do and execute what Christ would have done and executed. After which the Enemies of the Church (mentioned here *v.* 8. under the Notions of *Gog* and *Magog*) shall rally again, but be destroyed by *Christ* appearing to the last Judgment. This Opinion hath had, and hath many learned and grave Patrons. I shall only say this, That I do not understand what these *thousand Years* mean, if they do not denote a serene and calm Time for the Church of God, of long continuance, before the Day of Judgment. Whether Christ shall be here personally, or none but Saints shall be in places of Power, or the Power of Christ only shall be seen in so ruling and governing all Magistrates, that they shall not, as before, impose *Superstition* and *Idolatry*, and kill or ruine Men for not complying with them; but the Servants of God, that *worship him in Spirit and Truth*, shall under Magistrates live quiet and peaceable Lives in all Godliness and Honesty, I cannot determine, but do in my own thoughts most incline to the last, that the thousand Years only denote a large space of Time, (as yet at a great distance) when the Church of God shall freely enjoy their Liberty, without such Temptations to Idolatry, Superstition, or other Wickedness, as they have yet all along had, either from Jews, Pagans, or Antichrist's Party.

3 And cast him into the bottomless pit *e*,
and shut him up, and set a seal upon him *f*,
* that he should deceive the nations no more,
till the thousand years should be fulfilled *g*;
and after that he must be loosed a little season *h*.

* Chap. 16. 14. Verse 8.

e That is, into Hell, his proper place: He shall no longer, or at least not till these thousand Years be expired, exercise his Power, as Prince of the Power of the Air, *Eph.* 2. 2. or *compassing the Earth*, and walking up and down in it, as Job 1. 7. *f* But shall be restrained as much as one shut up in Prison, whose Doors are sealed up. *g* That till this Time of God's Counsel for the quiet of his Church be run out, he shall not deceive People by his old Arts. *h* But after that he shall have a Liberty again, (as *vers.* 7.) for a little time.

4 And I saw * thrones *i*, and they sate up-
on them *k*, and judgment was given unto them *l*:
and I *saw* the † souls of them that were be-
headed for the witness of Jesus, and for the
word of God, and ‖ which had not worshipped
the beast, * nor his image, neither had re-
ceived his mark upon their foreheads, or in
their hands *m*; and they lived and † reigned with
Christ a thousand years.

* Dan. 7. 9, 22, 27. Mat. 19. 28. Luke 22. 30.
† Chap. 6. 9.
‖ Chap. 13. 12.
* Chap. 13. 15, 16.
† Rom. 8. 17. 2 Tim. 2. 12. Chap. 5. 10.

i This is a very difficult Text. Thrones are Places of Dignity and Judicature; they seem here to signify only Places of Dignity. *k* Those mentioned afterward in this Text sate upon them. *l* That is a Power of Judgment, 1 *Cor.* 6. 2, 3. to be executed afterward. *m* The Persons sitting upon these Thrones are described to be, 1. Such as had kept themselves from Idolatry, or any Compliance with Antichrist, either in the form of the Beast, or of the Image of the Beast. 2. And for that Non-compliance had suffered Death, and for witnessing to the Truths of Christ contained in his Word. These *n* are described as living with Christ in Honour and Dignity, all that space of the Churches Rest and Tranquillity before expressed. Our learned Dr. *More* interprets the *Thrones* and *Judgment*, concerning those Thrones or Places of Judicature, upon which the Dragon's Officers sate to condemn the Saints from whence issued the putting to death of many of God, and thinks that in this Vision there is a *Prophecy* and *Thunder*. Now these Saints are said to *live and reign with Christ a thousand Years*; that is, (say some) *in Heaven*, in a blessed State of Glory, while the Militant Church upon the Earth, enjoyed great rest and quiet on Earth. Others have thought, that these should be raised from the dead, and live with Christ on Earth these thousand Years. Which Notion (if true) will solve a great *Phenomenon*, and render it not improbable, that the Number of the Saints on Earth will, during these thousand Years, be enough to rule the World, and overballance the Number of all the Wicked of the Earth. Those who think thus, judg there will be two Resurrections; the first, of Martyrs, which shall antedate the general Resurrection a thousand Years: but the Scripture no where else mentions more than one Resurrection. For my own part, I shall freely confess that I do not understand this and the two next Verses, nor shall I be positive as to any sence of them: For the spiritual Resurrection, as to the Martyrs, it was long since past, or else they had died in their Sins. But of this the more in the next Verse.

5 But the rest of the dead *o* lived not again
until the thousand years were finished *p*. This
is the first resurrection *q*.

o By the *rest of the Dead*, some understand all except Martyrs; others, only that Party who adhered to Antichrist. Those who by the *rest* understand all the Dead, both good and bad, (the Martyrs alone excepted) judg that there will be two Resurrections: The first more particular, of those that have suffered Death for Christ; the second general, of all the rest of the Dead. I must confess, I find a difficulty to allow this; it is too great a Point to stand upon a single Text, in a portion of Holy Writ so clouded with Metaphors as this, and I know no suffragan Text. Those who understand by the *rest of the Dead*, only the *Wicked*, understand by this *living again*, a *politick Life*, that is, recovered not their former Power, continued as dead Men, able to do no mischief, till the thousand Years of the Churches Peace and Tranquillity were expired. May this Sense of *living*, and *living again*, be allowed, it will deliver us from almost all our difficulties about the sence of these Verses; for then by *living* in the foregoing Verse, is signified a *political Living*, not a Resurrection from a natural Death. But then arisseth a question, If these beheaded Saints did not rise from their natural Death, how could they be restored to Places of Dignity with Christ in the Church? To which they answer, That those formerly suffering for the Name of Christ, and all the Saints upon the Earth, are to be considered as one Church; and so those formerly beheaded, lived and reigned with Christ in their Successors in the same Faith: that is, those alive at that time, being restored to their Peace, and Liberty, and Reputation in the World, the Martyrs, who were Members of the same Body, are also said to live. This appears to me the most probable Sence: For that the glorified Saints should leave Heaven (as to their Souls) to be again cloathed with Flesh, and in it to live a thousand Years, and be concerned in the following Troubles the Church should meet with after these thousand Years, seems to me to be utterly improbable, and to lay a foundation for so many difficult questions, as will pose the wisest Man to answer to reasonable satisfaction. But yet there remains a difficulty, *q* How this restoring God's holy Ones to a better State, can be called the *first Resurrection*? That it may be called a Resurrection, is plain, as the Conversion of the Jews, and restoring them to their former State as the Church of God, is called *Life from the Dead*, Rom. 11. 15. And the Restauration of the Witnesses, *chap.* 11. 11. is called so, tho neither the one nor the other were naturally dead. Nor is it unusual in Scriptural and Prophetical Writings, to speak of People recovered to their former and better State, as being risen from the dead: It may be called the *first*, with reference to that far more excellent State which they shall be put in after the last Judgment, when they shall live and reign with Christ in a more happy and glorious manner. If this may not be allowed as the sence of these two Verses, I must confess this such a *Difficulty*, or difficulty of Scripture, as I do not understand. I shall proceed with the following Verses upon this *Hypothesis* that this is the Sence, tho I dare not be positive in it.

6 Blessed and holy *is* he that hath part in the
first resurrection *r*: on such the * second death
hath no power *s*, but they shall be ‖ priests of
God, and of Christ *t*, and shall reign with him
a thousand years *u*.

* Chap. 2. 11.
‖ Isa. 61. 6. 1 Pet. 2. 9. Chap. 1. 6. & 5. 10.

r That is, they are only holy Ones, that shall be thus restored to share in the Churches Happiness. *s* And such as shall not perish eternally. *t* But they shall be as Priests to God and Christ, glorifying him with the spiritual Sacrifices of Prayer and Praise. *u* And shall enjoy a quiet and honourable Station with Christ upon the Earth for a long time.

7 And when the thousand years are ex-
pired *w*, Satan shall be loosed out of his
prison *x*.

w When the long Time expressed under the Notion of a Thousand Years, shall be expired. *x* God shall take off his Restraint from the Devil, so as he shall influence the Wicked of the Earth once more to make Opposition to his Church.

8 And shall go out to deceive the nations,
which are in the four quarters of the earth *y*,
Gog and Magog *z*, to * gather them together to
battel: the number of whom *is* as the sand of
the sea *a*.

* Chap. 16. 14.

y That is, the Devil, being got from under the Restraint of Divine Providence, shall fall upon his old Work, going about to deceive Men over all the World, either tempting them to Idolatry, or Heresy, or Lewdness of Life, or (which seemeth most probable) stirring them up to one Attempt more to ruine the Church. *z* These People are called *Gog* and *Magog*, about the meaning of which there are various Opinions. We read of *Magog*, Gen. 10. 2. he was one of the Sons of *Japhet*, see also 1 *Chron.* 1. 5. he inhabited that Country called *Syria*, and from thence, his Posterity being multiplied, (as some think) transplanted some Colonies into *America*. We read of *Gog* no where in Scripture, but in *Ezekiel*, chap. 38. 39. where both *Gog* and *Magog* are mentioned as the great Enemies of God's ancient *Israel*. *Gog* there, *chap.* 38. 2. is named as the chief Prince of *Meshech* and *Tubal*. There are Disputes who are meant by *Gog* and *Magog* in those Chapters.

The *Jewish Rabbies* apply the terms to some Nations whom the *Messiah* (expected by them) shall encounter and overcome; but if we consider that Prophecy, as made in *Babylon*, and to comfort the People in that Captivity; we can hardly think the Enemies there intended, were to appear at such a distance of time, as more than 2000 years (for so many, and more, are elapsed already, since *Ezekiel*'s Prophecy.) The best Interpreters therefore rather think, that *Antiochus*, and the race of *Seleucus*, (a King of *Syria*, who in those quarters of the World succeeded *Alexander*, of whom we read in the Book of *Maccabees*) is there intended, whose ruine is there foretold, as being a great Enemy to the *Jews* after their return from *Babylon*; yet some think that in both these Chapters, *Ezekiel* prophesieth of the same *Gog* and *Magog* here intended, which should be the last Enemies of the Church. The *Papists*, who (according to their interest) contend for *Antichrist* as yet to come, make *Gog* and *Magog* here to signify some King or Kings that shall join with *Antichrist* when he appeareth. Others think that *Gog* and *Magog* in this place, signifies more generally, a *Collexis* or mixt company of all Wicked Men, a very great multitude, who shall come from all parts, only typified by the *Gog* and *Magog* in *Ezekiel*, as being like them, 1. For Number, 2. In their design to ruin the Church, upon its restauration to a more quiet, peaceable state, 3. And who shall be ruined like them, by the more than ordinary Providence of God: For the *Gog* and *Magog*, mentioned in *Ezech.* are described in three Texts of that Prophecy as coming from the *North*, but these are described, as coming from the four quarters of the World; this seemeth a much more probable Opinion than theirs, who will have them some particular Nations, whether *Americans*, *Turks*, or *Indians*. *a* These Enemies shall make a vast number, therefore compared to the Sand of the Sea; and in this they hold a proportion also with the *Gog* and *Magog* mentioned in *Ezekiel*, who were a *great company*, chap. 38. 4. *many People*, v. 6. *Covering the Land*, v. 9.

9 And they went up on the breadth of the earth *b*, and compassed the camp of the saints about, and the beloved city *c*, and fire came down from God out of heaven, and devoured them *d*.

b That is, in all parts of it, where the Church of Christ was. *c* The Church of God (typified by old *Hierusalem*, which was God's beloved City) they encompassed in a Military order and manner, designing to destroy it, or make it subject to their Lusts. *d* *But Fire, came down, &c.* Thus *Ezekiel* prophecied of the issue of the *Gog* and *Magog* by him mentioned, *Ezek.* 38. 18, 19, 20, 21, 22. v. 22. *And I will plead against him with Pestilence, and with Blood, and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.* The meaning is, that God would destroy them with a quick and terrible destruction; such as is that destruction of persons and places which is by Fire.

10 And the devil that deceived them, was cast into the lake of fire and brimstone, * where the beast and the false prophet *are*, and † shall be tormented day and night, for ever and ever *e*.

* Chap. 19. 20.
† Chap. 14. 10.

e After this shall be the end of the World, when the Devil shall be restrained to Hell the place of Torments, where he shall have all Heathens, and all the rabble of Antichrist, who shall be there tormented constantly, and for ever and ever.

11 And I saw a great white throne *f*, and him that sat on it *g*, from whose face the earth and the heaven fled away, and there was found no place for them *h*.

f God now giveth his Prophet a Vision of the last Day, [the Day of Judgment.] He seeth a Throne, a place of judicature; said to be *great*, to denote its glorious ness; *white*, to signify Christ's Purity and Holiness in his Judging the World. *g* And he saw Christ sitting upon it. *h* And all old things passing away. *Peter* thus describes this flying away of the Earth and Heavens, 2 *Pet.* 3. 10. *The Heavens shall pass away with great noise, and the Elements shall melt with fervent heat, the Earth also, and the works therein shall be burnt up.* — Ver. 11, 12. *All these things shall be dissolved.*

12 And I saw the dead, small and great, standing before God *i*; and the books were opened *k*; and † another book was opened, which is *the book of life l*: and the dead were judged out of those things which were written in the books *m*, * according to their works.

* Dan. 7. 10.
† Chap. 3. 5. and 13. 8. and 21. 27.
* Jer. 17. 10. Matth. 16. 27. Rom. 2. 6. Chap. 2. 23.

i The former Verses gave us an account of Christ the great Judge of the quick and the dead in the Last Day; the Lord Jesus Christ face upon a Throne of Glory, about to execute his last Holy and Righteous Judgment. Now he describes the persons to be judged, or all, both small and great. *k* To shew the Justice and Righteousness according to which this Judg would proceed, Books are said to be opened; what Books? The Book of God's Law; the Book of God's Omniscience; the Book of Men's Consciences. In the former is contained what all Men should have done; the two latter will discover what they have thought, spoke, or done in the Flesh. *l* The Book of Life, mentioned *ch.* 3. 5. by which is to be understood the Book of God's Election, wherein are the Names of all those who being from Eternity chosen to Life, were redeemed with the Blood of Christ, and afterwards effectually called, justified, and sanctified. According to these Books shall the last Judgment be, *Rom.* 2. 16. with respect had unto every ones work.

13 And the sea gave up the dead which were in it, and death and ‖ hell *n* delivered up the dead which *were* in them: and they were judged every man according to their works *o*.

‖ Or, *the Grave.*

n By Hell is meant all places where the Dead are; whosoever shall be at that day in the state of the Dead; the Bodies of Men whether buried in the Earth or Sea; and the Souls of Men whether they be in the place of Torments or Happiness, shall all be re-united to their Bodies, that they may both in Soul and Body receive their final doom of Eternal Happiness, or Eternal Misery, accordingly as they have lived in the World; and those who shall be alive at that day, who shall be *Changed* (as the Apostle speaks 1 *Cor.* 15. 51.) are to be counted dead in the sence of this Text (their Change being instead of Death to them.) *o* It is not said they shall be judged *for their works*, (though that as to the Wicked is true) but according to their works; which is true as to the Elect, who though their Names be written in the Book of Life, yet must work Righteousness, and they shall have Judgment of Absolution, not according to the Perfection, but the sincerity of their works done, in obedience to the Will of God.

14 And * death, and hell were cast into the lake of fire *p*. This is the second death *q*.

* 1 Cor. 15. 26.

p There shall be no more natural Death, nor any more separate state of Souls (so ἅδης signifies) they shall all be swallowed up in the issue of the last Judgment, where some shall go into Life, some into Eternal Condemnation. Dr. *More* expoundeth it of the whole *Region of Mortality, being set on Fire at the last Thunder.* *q* This, as to the wicked of the Earth, is the second Death, mentioned *Rev.* 2. 11.

15 And whosoever was not found written in the book of life *r*, was cast into the lake of fire.

r See the Note *l* on Verse the 12th.

CHAP. XXI.

This Chapter begins with the Vision of the New HEAVENS *and the New Earth, by which all understand a new state of the Church, but are divided in their Opinions, whether what is spoken be to be understood of the Church Militant upon the Earth; or of the Church Triumphant in Heaven. Those who understand it of the Church Militant here upon Earth, are divided in their Opinions, as to that Period of the Church which is here spoken of; Some understanding it of the Thousand years after the time of* Constantine, *for which I see no reason, (nor I believe shall any that wisely considers the state of the Church in that time.) Others understand it of the* [illegible] *years, mentioned* chap. 20.) *in which the Church should enjoy great* [illegible] *I must confess I chuse much rather to agree with them who judge it signifieth the Church Triumphant, being even come with the revising given by those Reverend Authors, a summary of which may be found in Mr.* Poole's Latin Synopsis. 1. *That Interpretation carried on the History in order; whereas according to the other, we might say the History,* chap. 20. 1, 2, 3, 4, 5. *was interrupted by the Battel with* Gog *and* Magog, *and the account of the Day of Judgment from v.* 7. *to the end of the last Chapter.* 2. *In reason, as the close of the former Chapter gave an account of the issue of the Day of Judgment, as to wicked Men, so this should give an joyful account how it should fare with the Saints.* 3. *We shall find some things in the new* Hierusalem *here described, which will agree to no state of the Church upon Earth; see v.* 22. 23.

1 And

* Isa. 65. 22.

1 AND I saw * a new heaven and a new earth *a*, for the first heaven and the first earth were passed away, and there was no more sea *b*.

a A new and glorious state of things relating to the Church. *b* For now there was an end of the World, and all the Troubles that the People of God had met with in it, as well as the material Earth, Heaven, and Sea were passed away: this new Heaven was prophecied of of old by *Isaiah*, and more lately by *Peter*, 2 *Pet.* 3. 13.

* Gal. 4. 26. Heb. 11. 10. and 12. 22. and 13. 14. Chap. 3. 12.
† 2 Cor. 11. 2.

2 And I John * saw the holy city, new Jerusalem *c*, coming down from God out of heaven *d*, † prepared as a bride adorned for her husband.

c That is, the whole *Chorus* or Number of the Elect of God, answering God's Chosen People in *Jerusalem*. *d* Not locally coming down, but who had their Original from Heaven, and were all persons of Heavenly Minds. *e* In their best Robes of Glory, such as Brides use to wear, when on their Wedding-day they adorn themselves for their Bridegrooms.

* Lev. 26. 11, 12. Ezek. 43. 7. 2 Cor. 6. 16.

3 And I heard a great voice out of heaven, saying, Behold the * tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God *f*.

f What is said here, is applicable to the Church of God in this Life, yea to every true Believer, whose Body is said to be the *Temple of the Lord*, and in whom the Lord *dwells*, according to the phrase of the Holy Ghost, in many places of the New-Testament; of whom it is also true, that God is with them, and will be their God; but more especially applicable to the *Church-Triumphant*, as dwelling signifies a constancy of abode, and more full manifestation of a person. The state of the Saints in Glory, is thus described by a being *ever with the Lord*, 1 *Thess.* 4. 17.

* Chap. 7. 17.
† 1 Cor. 15. 26, 54.
* Isa. 35. 10.

4 And * God shall wipe away all tears from their eyes, and † there shall be no more death, * neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away *g*.

g Scarce any of the passages in this Verse, taken in the plain literal sense are applicable to any state of the Church in this life: for though in the thousand years, mentioned *v.* 20. the state of the Church (as 'tis presumed) will be very happy comparatively to what it ever was before, and free from its Enemies Molestations and Persecutions; yet I think none hath asserted that in that time no Members of it shall die, or be sick, or have any sorrow or pain. There must be a great allowance of Figures, if we will apply this to any State of the Militant Church; but all will be literally true as to the Church in Heaven.

* Chap. 4. 2. and 20. 11.
† Isa. 43. 19.
2 Cor. 5. 17.
* Chap. 19. 9.

5 And * he that sate upon the throne *h*, said †, Behold, I make all things new *i*. And he said unto me Write *k*, * for these words are true and faithful *l*.

h That is, Christ said, *i* Behold I will put a new Face upon all things; the state of my People shall not for ever be a troubled and afflicted state. *k* Because the Vision is to be for an appointed time, and what I now tell thee will not be accomplished of many years, and yet the knowledge and prospect of it, and meditations upon it, is of highest importance to keep up the Spirits of my People under all their Sufferings, during that time of the Dragon (the Rank Heathen Emperors) not yet run out, and the 1260 years of Antichrist, *&c.* therefore write it, that all my People in all Ages, may know by believe it, and suffer patiently in the hopes of it. *l* For what I tell thee is, what comes from the true and faithful Witness, and shall have a certain being in its time.

* Chap. 16. 17.
† Chap. 1. 8. and 22. 13.
‖ Isa. 55. 1. Joh. 4. 10, 14. and 7. 37.
Chap. 22. 17.

6 And he said unto me *m*, It is done *m*, † I am Alpha and Omega, the beginning and the end *n*: ‖ I will give unto him that is athirst, of the fountain of the water of life freely *o*.

m The World has an end, and all my Threatnings against my Enemies, and Promises to my People are now fulfilled in the eternal Damnation of the one, and Deliverance and Salvation of the other. *n* I first made the World, and I have put a Period to it. I first gave out whole Promises and Threatnings, and I have now fulfilled them. *o* And my People who have thirsted after my Righteousness and Salvation, now have it freely, and shall drink, and drink abundantly.

* Heb. 8. 10.

7 He that overcometh, shall inherit all things *p*, and * I will be his God, and he shall be my son.

p God revealed this to John almost 1600 years since; and how long it shall be before this glorious time shall come, God alone knows: the most of this time hath been, and will be a time of Fighting with the World, the Flesh and the Devil; but whoever he be that shall *fight this good Fight*, and come out of it a Conqueror, shall inherit all the Joys and Happiness of Heaven. *q* I will be to him *ALL* in *ALL*; I will be his God to love, and glorify him; and he shall be with me as my Son, to live with me for ever and ever.

8 But the * fearful *r*, and unbelieving *s*, and the abominable *t*, and murderers *u*, and whoremongers *w*, and sorcerers *x*, and idolaters *y*, and all liars *z*, shall have their parts in the * lake, which † burneth with fire and brimstone, which is the second death *a*.

* 1 Cor. 6. 9. Gal. 5. 21. Eph. 5. 5. 1 Tim. 1. 9. Chap. 22. 15.
† Chap. 20. 14, 15.

r All those who are without the Church invisible, whether Profane Persons, (such are Murderers, Whoremongers, Sorcerers, Liars) or Idolaters, or Unbelievers and Hypocrites, shall all be cast to Hell. The *fearful*, who through fear of losing their Reputation, Estates, Honours, or Lives, deny me, or shall not dare to own me. *s* Such as will not agree to the Proposition of my Gospel, or will not come to me that they might have Life. *t* *Sodomites*, and such as live in Beastly Lusts. *u* Such as without any warrant from God, take away Mens lives wilfully. *w* Such as defile their Neighbours Wives. *x* Such as exercise Witchcraft, consult the Devil, and trade with Familiar Spirits. *y* Whether they commit the Idolatry of *Ahab*, giving Divine Adoration to the Creatures, as the term of their Worship; or the Idolatry of *Jeroboam*, worshipping the true God by Images. *z* And all such as are Liars with their Tongues, speaking what they know to be false, or Liars in practice, that is, Hypocrites, seeming to be what they are not. *a* All these, and all such like, shall be Eternally Damned.

9 And there came unto me one * of the seven angels, which had the seven vials full of the seven last plagues *b*, and talked with me, saying, Come † hither, I will shew thee the † bride, the Lamb's wife *c*.

* Chap. 15. 1.
† Chap. 15. 7.

b One of those mentioned, *chap.* 15. 6. *c* I will shew thee the whole Church (invisible heretofore) the glorious state of the Church Triumphant, under the representation of a great City.

10 And he carried me away * in the spirit *d*, to a great and high mountain *e*, and shewed me † that great city, the holy Jerusalem, descending out of heaven from God *f*,

* Chap. 1. 10.
† Ver. 2.

d In a Trance of Extasy (as before). *e* From whence Men use to have the best Prospect of Cities, or other places. *f* There he carried me to see the whole Triumphant Church, answering as the *Antitype* to *Hierusalem*; but more Holy; being not of the Earth, Earthly, but from Heaven, Heavenly, founded, built up, and adorned by God.

11 Having the glory of God *g*, and her light *was* like unto a stone most precious *h*, even like a jasper stone, clear as crystal *h*;

g A most excellent Glory received from God. *h* And her Light, that is (as some interpret it) that which gave her Light, (as the Sun is called the Light of the Earth) or her lightener. *h* Was Christ himself, who is a Stone most precious, *v.* 23. The *Lamb is the Light thereof.* *h* *Like a Jasper stone*, see chap. 4. 3. God is there compared to a *Jasper stone*, here to a *Jasper stone*, clear as Crystal. They say of the *Jasper stone*; that it is very glorious to the Eye, *precious* and *pure*; so it is very fit to resemble it pure, & pure and glorious God.

12 And *i* had a wall great and high *k*, *and* had * twelve gates *l*, and at the gates twelve angels *m*, and names written thereon, which are *the names* of the twelve tribes of the children of Israel *n*.

* Ezek. 48. 31.

i That is, this City, by which is meant the Church of God, had *k* a Wall great and high; *Walls* are for the Protection and Defence of a place, the higher and greater they are, the greater Defence and Protection they give. By this God is meant, who is often called his Peoples Rock and Defence. *l* The use of the Gates of a City; are to let persons in and out; the Church is said to have twelve Gates, because of the free liberty of access to the Church while it was Militant, and to signify that the Church in Heaven will be made up of Persons come into it from all parts; or for the greater state and glory of it. Some think, because of the 12 Apostles, who were the first Ministers of the Gospel who admitted Men into this Church. *m* Denoting the Guard of Angels about the Church; unless by *Angels*, Ministers be to be understood, which are the several parts of the Church. *n* Because as of old, only the 12 Tribes of God's Chosen people *Israel*, made up the Church in that Period; so only God's Elect and peculiar People, typified by that *Israel*, come in at the Gates of this Church. It is very observable, how God affects the number of 12 in the affairs of his Church.

13 On

13 On the east three gates, on the north three gates, on the south three gates, on the west three gates *o*.

o To signify it was made up of persons from all parts of the World. This agreeth with *Ezechiel*'s Vision, *Ezech.* 48. 31, 32, 33, 34. The Triumphant Church will be a collection of Believers, who from all Nations have come into it.

14 And the wall of the city had twelve foun-
*Match. 16. 18. Eph. 2. 20. dations *p*, and * in them the names of the twelve apostles of the lamb *q*.

p The ancient Church of God was founded in 12 Patriarchs, and 12 Tribes; the Gospel Church in 12 Apostles; Christ is the only Foundation of both, 1 *Cor.* 3. 11. but he is the Foundation upon which the Church is built. The 12 Apostles are called the Foundations *per quæ*, or *per quos*, by which the Gospel Church had its beginning. *q* As Work-Men sometimes set their Names upon Foundation-Stones, by which it is made known who were they that builded the Wall.

* Ezek. 40. 3. 15 And he that talked with me *, had a golden reed to measure the city, and the gates thereof, and the wall thereof *r*.

r This seemeth to signify the transcendency of the state of the Church now, to what it was before: it was then measured by a Man, *chap.* 11. now by an Angel; then by an ordinary Reed, now by a Golden Reed.

16 And the city lieth foursquare, and the length is as large as the breadth. And he measured the city with the reed, twelve thousand furlongs. The length, and the breadth and the heighth of it are equal *s*.

s The Church Militant, measured by the Reed of the Word, is equal in its parts. Some parts of it are purer than others; but in the New *Jerusalem* all parts shall be equal in perfection and purity, as all the sides of a thing foursquare are equal.

17 And he measured the wall thereof an hundred and forty, *and* four cubits *h*, according to the measure of a man, that is, of the angel *k*.

h This could not be the measure of the compass, (it was for that much too little,) nor of the *heighth* or *breadth*, (for either of them it was much too great,) from whence Dr. *Potter* concludes, it must be the square measure; so as the heighth and breadth of it was twelve Cubits, for 12 times 12 makes 144. *i* As Men use to measure *k*, and as this Angel measured, who appeared as a Man in this Action.

18 And the building of the wall of it was of Jasper *l*, and the city *was* pure gold *m*, like unto clear glass *n*.

l Strong and Impregnable, not subject to Impressions from Enemies, as it is said of the *Jasper*, that no Hammer will break it. *m* All that make up this City are perfect and noble, *n* and pure without spots.

19 And the foundations of the wall of the city *o were* garnished with all manner of precious stones *p*. The first foundation *was* a jasper; the second, a sapphire; the third, a chalcedonie; the fourth, an emerauld.

o By which we noted before, are to be understood the Apostles, who building upon the one Foundation Christ Jesus, by their Holy Doctrine laid the beginnings of the Gospel-Churches, the first Stones (upon the Rock Christ) which were afterwards multiplied, others being builded upon them, till the whole Church was perfected.

20 The fifth, a sardonyx; the sixth, a sardius; the seventh, a chrysolite; the eighth, a beril; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst *p*.

p I cannot tell what to make of these precious Stones, with which they are said to be garnished, unless it be their Spiritual gifts and habits of Grace. The various manifestations of the Holy Spirit given to the Apostles to profit the Church with all, with which they adorned the Doctrine of the Gospel, and wan upon the *Pagan* World, making themselves admirable in the Eyes of Men and Women. Nor were it hard to descant upon these several sorts of Stones, and to shew of what Graces they may be Types; the *Jasper*, of *Steadiness* and *Constancy*: The *Saphyr*, of *Heavenly-mindedness*; (it being a Stone of the colour of the Heavens:) The *Chalcedony*, of *Zeal*: The *Emerald*, of *Vigour* and *Livelinesse*: The *Sardonix* (a stone of various colours) of various gifts and graces: The *Sardius*, of Courage and Fortitude, and a readiness to shed their Blood for Christ: The *Chrysolite*, of *Love*, or *Wisdom*, and *Knowledge*: The *Beril*, of a *quickness of sight* and understanding: The *Topaz*, of searching out Divine Mysteries: The *Chrysoprasus*, of *Gravity* and *Severity*: The *Jacinth*, of *Spiritual Joy*, Calmness, and Serenity of Mind: The *Amethist*, of *Sobriety* and *Temperance*: But it seems to me too great curiosity to Philosophize so far upon the nature of these Stones; take them together, they probably signify all the Gifts and Graces of the Blessed Apostles, by which the Religion of the Gospel was first commended, and made to appear lovely to the World.

21 And the twelve gates *were* twelve pearls; every several gate was of one pearl, and the street of the city *was* pure gold, as it were transparent glass *q*.

q I am not willing to descant further in particulars, conjecturing (for it is no more) what each Metaphorical term signifies in this unusual Description of a City. I do think the scope of the whole, is no more, than to let us know, that the mansions of Heaven will be most glorious places, giving the Souls of those to whom God shall give to enter into them, an infinite satisfaction, beyond what the most rich and glorious things in the World can give our outward senses.

22 And I saw no Temple therein *r*, for the Lord God Almighty, and the Lamb are the temple of it *s*.

r I cannot take *Temple* so strictly here, as those who understand all this but as a description of the Blessed State of the Militant Church, during the *Thousand years*, but understand it of all such Worship and Ordinances as we serve God in, and by, in this Life. *s* The immediate fruition of God shall there supply all, God shall be all in all, 1 *Cor.* 15. 28. Ordinances are but Perspectives, of use in this Life to see God at a distance; means, whereby we know in part: There we shall see God face to face, and know him as we are known. The Saints there shall want nothing, and therefore shall not need an House of Prayer; they shall know perfectly, and therefore will not need any to teach them; they shall always see *Christ*, and so will need no Sacraments whereby to remember him.

23 * And the city had no need of the sun, neither of the moon to shine in it *t*, † for the glory of God did lighten it, and the Lamb *is* the light thereof *u*. * Isa. 60. 19. † Chap. 22. 5.

t The *Sun* and the *Moon* are the two great Luminaries of the World, which God hath made, the one to rule the Day, the other to rule the Night; in Heaven there will be no need of any of these. Light in Scripture (in its *Metaphorical* notion) signifies *knowledge* or *comfort*, there will in Heaven be no need of any created Beings, to help us to either of these; God and Christ shall there fill the Souls of his Saints with Knowledge and Joy not to be expressed.

24 * And the nations of them that are saved, * Isa. 60. 3.
shall walk in the light of it *w*, and the kings of and 66. 12.
the earth do bring their glory and honour into it *x*.

w All that go to Heaven shall be thus happy. *x* And such Kings of the Earth, as shall come into Heaven, shall see all their Honour and Glory swallowed up in the Glory and Honour of that place and state; and confess that all their Crowns are infinitely short of this Blessed and Glorious Crown, all their Thrones nothing to these Thrones.

25 And the gates of it shall not be * shut at all
by day *y*, for † there shall be no night there *z*. * Isa. 60. 11. † Isa. 60. 20.

y The reason of shutting a Cities Gates, is either to shut out Enemies, or to keep in such as are within: There will be no need of shutting these Gates on either of these accounts; there will be no Enemies to fear, and those that are within this City will have no need nor define to go out. *z* We do not ordinarily shut our City Gates by day, but there shall be nothing but Day, no Night in a natural or metaphorical sense.

26 And they shall bring the glory and honour of the nations into it *a*.

a Whatsoever is excellent or desirable in the World, shall be supplied to the Souls of those that are in Heaven, by Good of another make; but which shall be equally (say infinitely more) satisfactory to the Soul.

27 And there * shall in no wise enter into * Isa. 35. 8.
it, any thing that defileth *c*, neither *whatsoever* Joel. 3. 17.
worketh abomination *d*, or *maketh* a lie *e*; but Chap. 22. 14, 15.
they which are written in the Lambs book of life *f*.

b In the *Greek* there is two Negative Particles, which though in the Latine they make an affirmative, yet in the *Greek* make a stronger Negative, which we translate in no wise, or by no means. *c* This strongly denying Particle is brought to make the *Bar* excluding all unclean persons from Heaven evident. And alas! how often had this need be denied, to make Men and Women, (all of their Lusts, believe it?) the Word translated, *this abomination*, signifieth, what is common; nothing, no person that hath not by an Holy Life

separated himself from the World, and all Sin, and wickedness, and dedicated himself to God. *d* No profane, or lewd Person, *e* Nor any false or lying Hypocrites, nor any *Idolaters*, for Idols are Lies. *f* None but those whose Names are written in the Book of Life, predestinated to Salvation, and redeemed with the Blood of Christ. Some are not pleased with this Sense; but what other thing can be meant? This is, at least, the sixth time we have met with this Phrase in this Book, *ch.* 3. 5. and 13. 8. and 17. 8. and 20. 12, 15. It is also mentioned, *Phil.* 4. 3. and what else can be meant in *Moses* his Prayer, *Exod.* 32. 32. It is twice, *ch.* 13. 8. and 17. 8. said, that Names were written in it *from the Foundation of the World*. God hath a particular, certain, infallible Knowledge who are his, and had it from Eternity; and whence he should know it, without willing of it, is very hard to conceive. It is called the *Lamb's Book*, to let us know, that the *All of Redemption* by Christ bears proportion to the Counsels of Election.

CHAP. XXII.

* Ezek. 47. 1. AND he shewed me a * pure river of wa-
Zech. 14. 8. ter of life, clear as crystal *h*, proceeding out of the throne of God, and of the Lamb *i*.

g The Angel who shewed him all before-mentioned, shewed him a pure River. *h* No place can be happy without the Accommodation of Water: Those places have the best Accommodation of it that are near a River, especially a pure River; to let us know, that in Heaven there shall be no want of any thing that can make the Saints happy. It is described as having by it, or running through it, a *pure River*, whose Water is clear; and no ordinary Water, but such as giveth, and preserveth Life: What could this signifie, but the pure and unmixed Joys of Heaven, *i* flowing from the Saints there injoying of God, and Jesus Christ?

* Chap. 21. 21. 2 In * the midst of the street of it, and of
† Gen. 2. 9. either side of the river, *was there* the † tree of
Chap. 2. 7. life *k*, which bare twelve *manner* of fruits *l*, *and* yielded her fruit every month *m*; and the leaves of the tree *were* for the healing of the nations *n*.

k Trees, especially Fruit-trees, and those laden with Fruit, and variety of Fruit, and such as instead of being prejudicial to Life, are wholesome, and give Life, are very beautiful, especially in, or near a City. The City in *Ezekiel*'s Vision, *ch.* 47. 7. is thus described. This Expression further shews the infinite Pleasure, and Soul-satisfaction the Saints shall have in Heaven. But we are further told here, that the *Tree* here was the *Tree of Life*; a manifest Allusion to a *Tree* so called in old *Paradise*, Gen. 2. 9. and who can this agree to, but Christ; *l* in whom all Fulness dwelt, the Fulness of the Godhead, and who was anointed, and received the Spirit without measure, *m* and is daily distributing of his Fulness to his People; *n* and in whom there is nothing useless, but what tends either to the Life or healing of his People out of all Nations.

* Zech. 14. 11. 3 And * there shall be no more curse *o*; but the throne of God and of the Lamb shall be in it *p*, and his servants shall serve him *q*.

o Nothing that is devoted to the Devil, κατανάθεμα, no accursed Person, or Thing. *p* The presence of an holy and pure God will prevent and forbid that. *q* It is a place in which God alone shall be served by his own Servants.

4 And they shall see his face *r*, and * his name
* Chap. 3. 12. *shall be* in their foreheads *s*.

r It is a Phrase by which the Happiness of the glorified Saints is oft expressed, *Matth.* 5. 8. 1 *Cor.* 13. 12. *Heb.* 12. 14. 1 *John* 3. 2. they shall enjoy him immediately. *s* There shall be none that have the Name of the Beast in their Foreheads; they shall have God's Name on their Foreheads, and be so manifested to be the Sons of God.

5 And there shall be no night there, and they
* Psal. 36. 9. need no candle, neither light of the sun: * for the Lord God giveth them light, and they shall reign for ever and ever *t*.

t See the Notes on *ch.* 21. 23.

* Chap. 19. 9. & 21. 5. 6 And he said unto me, * These sayings *are*
faithful and true *u*. And the Lord God of the
† Chap. 1. 1. holy prophets sent his † angel to shew unto his Servants the things which must shortly be done *w*.

u All the words of this Book, particularly the things of last Vision are such as proceed from him who is the faithful witness, *ch.* 1. 5. and 3. 14. from him who was called Faithful, *chap.* 19. 11. and which God will shew himself true and faithful in bringing to pass; and *w* such things as God hath revealed to his Prophets under the Old-Testament in part, and now to me his Prophet, to shew to his People the things that shall come to pass, and shall shortly begin to be accomplished. See *chap.* 1. 1.

7 * Behold, I come quickly *x*, † blessed *is* he * Chap. 3. 11.
that keepeth the sayings of the prophecy of this † Chap. 1. 3.
book *y*.

x I come quickly to the last judgment. *y* He is an happy man that observeth and keepeth in memory, that understandeth, believeth, and liveth up to the Prophecy of this Book.

8 And I John saw these things *z*, and heard *them a*. And when I had heard and seen, I fell down to worship before the feet of the angel, which shewed me these things.

z I saw the Vision. *a* I heard the words spoken to me relating to them.

9 Then saith he unto me, *See thou do it* not *b*;
for I am thy fellow-servant, and of thy brethren
the prophets *c*, and of them which keep the sayings of this book, Worship God *d*.

b See the Notes on *ch.* 19. 10. *c* Whose Imployment is the same with thine, to reveal the Will of God; *d* yea, and a Brother to all the Servants of God. Thou mistakest the Object of thine Adoration, I am a created Being, who can accept no such Homage.

10 And * he saith unto me *e*, Seal not the
sayings of the prophecy of this book *f*, † for the * Dan. 8. 26. & 12. 4.
time is at hand *g*. † Chap. 1. 3.

e This, *He*, is Christ, as appeareth from *v.* 12, 13. *f* Let these things be open to be promulged, and published to the whole Church, *g* for it will not be long before they shall begin to be fulfilled.

11 * He that is unjust, let him be unjust still;
* 2 Tim. 3. 13.
and he which is filthy, let him be filthy still *h*;
and he that is righteous, let him be righteous still;
and he that is holy, let him be holy still *i*.

h It may be, the keeping of this Book open, and the Publication of it will displease wicked and filthy Men; but let them be displeased, the Truths of God must not be concealed. *i* It will on the other side confirm the Servants of God in their Faith, Patience, and Holiness, and all the Fruits of Righteousness.

12 And behold, I come quickly *k*, and * my
* Isa. 40. 10. & 62. 11.
reward *is* with me *l*, † to give every man ac-
† Rom. 14. 12.
cording as his work shall be *m*.

k To the last judgment (as before, *v.* 7.) *l* I bring with me a Power and Authority to recompence every Man according to what he hath done, *Dan.* 12. 2. *Rom.* 2. 6. *ch.* 20. 13. *Matth.* 25. 34. 35. &c.

13 * I am Alpha and Omega, the beginning,
* Isa. 41. 4. & 44. 6.
and the end, the first and the last *m*.

m See the Notes on *chap.* 1. 8. and 21. 6.

14 Blessed *are* they that do his commandments †, that they may have right to the tree of life *n*, and may enter in through the gates into the city *n*.

† That believeth in the Lord Jesus Christ (for that is the great Commandment of the Gospel) and live in conformity to the Law of God. *n* To Christ, called before, the Tree of Life, *v.* 2. by vertue of the Promise, *Rev.* 2. 7. for no Works of ours will give us a right of Purchase to it. *o* That they may enter into Heaven; the Joys and Pleasures of which have been described under the Metaphor of a great and glorious City.

15 For * without *p are* dogs, and sorcerers, * 1 Cor. 6. 9, 10.
and whoremongers, and murderers, and idola-
ters, and whosoever loveth, and maketh a lie. Col. 3. 6.

p Without Heaven, that is, in Hell shall be all *Dogs* that bark at, and bite, and devour the Church of God, all profane Persons, Idolaters and Hypocrites, vid. *ch.* 21. 8, 27. 1 *Cor.* 6. 9, 10. See the Notes there.

16 * I Jesus have sent mine angel to testifie unto
you these things in the churches *q*: I † am the * Chap. 1. 1.
root, and the off-spring of David *r*, *and* the † Chap. 5. 5.
‖ bright and morning star *s*. ‖ Num. 24. 17.

q In these words Christ owneth the Revelation as his; the Angel did but testifie, *John* did but hear, and write it. *r David*'s Lord, and yet his Son: His Root, as I am God, and gave a Being to his Family, as to all the Families of the Earth; and yet his Son, a *Branch* out of the Root of *Jesse*. *s* Who, as the Morning-star, first brings, or prognosticates Light to the World; so have my self first published my Gospel, or this Revelation, to give Light to my People, concerning the Fate of my People to the last day.

17 And the spirit *t*, and the bride say, Come *u*.
And let him that heareth, say, Come *w*. * And * Chap. 21. 6.
let him that is a thirst, come *x*; And whosoever
will, let him take the water of life freely *y*.

t The Spirit in the Hearts of Believers, or rather the Holy Spirit. *u* Because the *Bride*, that is, the Church is also mentioned, to desire the second coming of Christ to Judgment,

ment. [illegible] every one that heareth of, and believeth these things, should also desire the same thing. *x* And in order to that, every one that wanteth, and is sensible of his want of Righteousness, or any Habit of Grace, is also invited unto Christ, under the Notion of the Water of Life, to take him freely, as *Isa.* 55. 1.

18 For I testifie unto every man that heareth the words of the prophecy of this book †, * If any man shall add unto these things *y*, God shall add unto him the plagues that are written in this book *z*.

* Deut. 4. 2. Prov. 30. 6.

† I Christ, or I *John* testifie to every one to whose Hands or Ears the words of this Book shall come, *y* That if any Man shall invent new Prophesies contrary to the Prophesies contained in this Book, *z* God shall severely punish him, by adding to the Plagues threatned against Sinners, in this Book.

* Exod. 32. 33. Psal. 69. 28.

19 And if any man shall take away from the words of the book of this prophecy *a*, * God shall take away his part out of the book of life, and out of the holy city, and *from* the things that are written in this book *b*.

a But Divines generally do further extend the sense of these two Verses, considering this as the last Portion of Holy Writ, not only placed last in our Bibles, but revealed and written last. They conceive these Verses the Seal of all *Canonical Scripture*, and that God here denounces Vengeance against those who shall pretend any new *Revelations* of his Will, other than what are to be found in the Books of the Old and New-Testament; as also against all those who shall deny, corrupt, or deprave any part of them. *b* God as to such Persons, saith, they shall not have any such Part or Portion in Heaven, as they would pretend a Right to, or seemed to have.

20 He which testifieth these things, saith, Surely I come quickly *c*, Amen *d*. Even so, come Lord Jesus *e*.

c That is, Christ, who publisheth these things by his Angel, or by his Servant *John*, saith he is quickly coming to Judgment. *d* *John* replies, Lord, let it be so. *e* This expounds *Amen* used here as a Particle of wishing and desiring, tho it may be interpreted as an assertive Particle, and joyned to the former part of the Sentence.

21 * The grace of our Lord Jesus Christ *be* with you all. Amen †.

* Rom. 16. 24. 2 Thes. 3. 18.

† This is a Salutation used by the Apostles in all their Epistles, containing a desire of the fulness and increase of all Grace, very proper here upon the Prospect which *John* in this Revelation had, of the long, and great Trials the Church would meet, with before the glorious Appearance of our blessed Lord and Saviour.

To God, the Author of this, and all the other Books of holy Writ, be Honour and Glory.

FINIS.